

BICCS 2026

10th Busan International Conference on China Studies



Circulation and Adaptation: China Studies and the Emergence of East Asian Knowledge Fields



Date

June 25–27, 2026



Venue

Haeundae Central Hotel, Busan,
Republic of Korea



Hosted by

Institute of China Strategy
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BICCS 2026

Welcome to BICCS 2026, the 10th Busan International Conference on China Studies.

On behalf of the organizing committee, we are honored to invite scholars and practitioners to share their latest research and engage in interdisciplinary dialogue. Marking the 10th anniversary of BICCS, this conference aims to reflect on a decade of China-related scholarship while opening new conversations on emerging issues and future directions.

The conference has presented research achievements in a wide range of fields—including politics, economics, business management, history, language, culture, literature, and law—providing an important forum for understanding Chinese society and its transformations. We look forward to your participation and to welcoming you in Busan.

We warmly welcome your participation and look forward to seeing you in Busan.

Sincerely,

Conference Chair Woosun Shin (Pusan National University)

Program Chair Hyesu Kim (Pusan National University)

Organizing Committee

Conference and Organizing Chair

Woosun Shin (Pusan National University)

Program Chair

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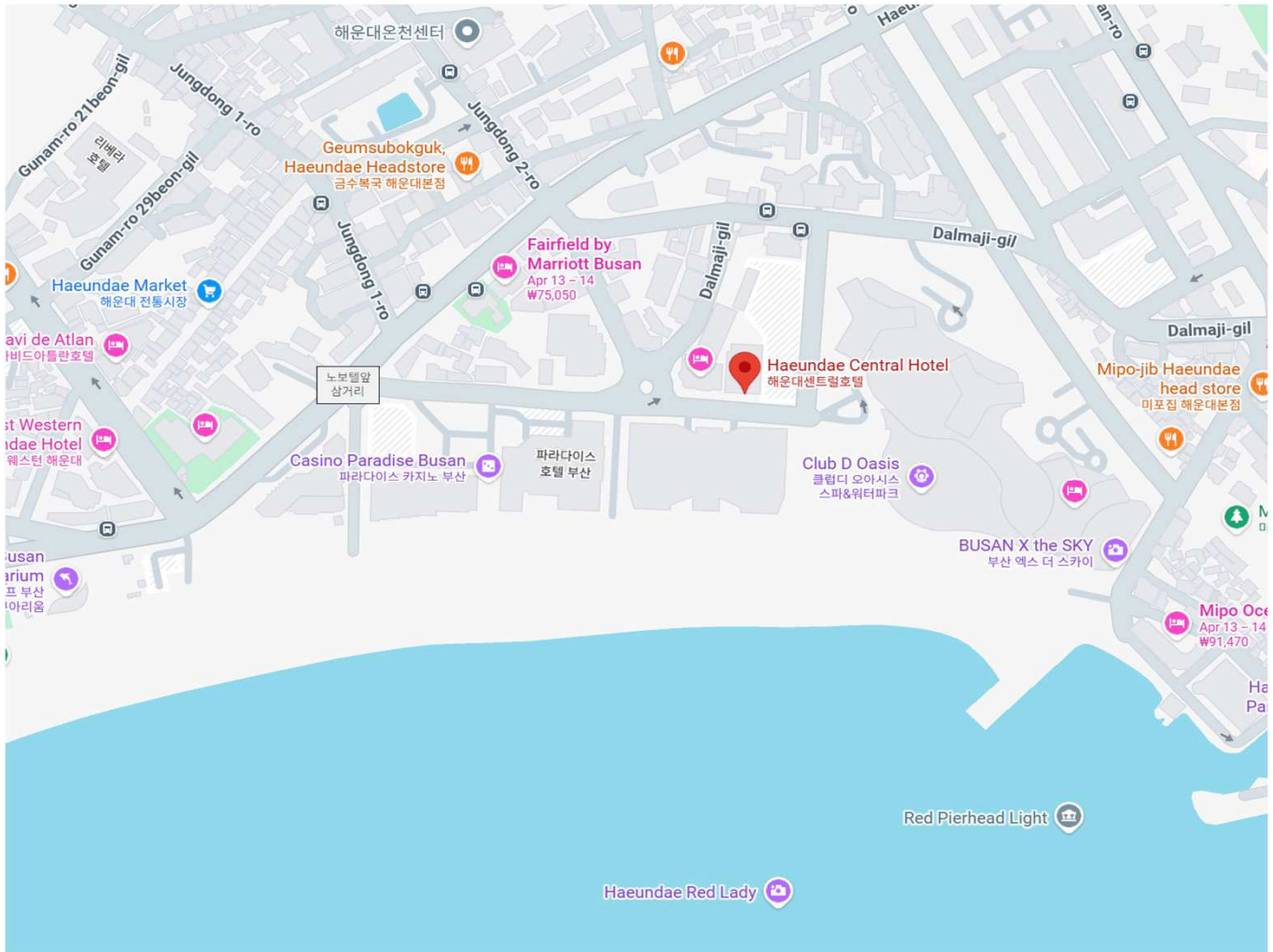
Eunji Kang (Pusan National University)



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Venue Information



Address : Haeundae Central Hotel
33, Haeundaehaebyeon-ro 298beon-gil, Busan

Conference Room: 6th Floor, Seminar room

Contact : +82-51-760-9000

Transportation: <http://www.centralhotel.kr/>

Program

Date : June 25 – 27, 2026

Venue : Haeundae Central Hotel, Busan, South Korea

June 25, 2026 (Thursday)

15:00-18:00 **Opening and Greeting**

18:00-19:00 **Editorial Board Meeting**

19:00-21:00 **Welcome Dinner**

June 26, 2026 (Friday)

08:30-09:00 **Registration and Reception**

Welcome Ceremony

09:00-09:10 | Chair – **Hyesu Kim** (Program Chair, Pusan National University)

| Welcome Address – **Cheng-kai Kuo** (Director General, Taipei Mission in Korea, Busan Office)

Invited Lectures

09:10-10:00 The Contributions of Choi Se-jin to the Study of Spoken Chinese
「崔世珍对汉语口语研究的贡献」 Wei-hui Wang
(Zhejiang University)

10:00-10:50 Do Chinese characters represent ideas or words?: What we can learn from the spread and adaptation of Chinese characters beyond China
「從漢字在東亞的傳播與演變看漢字的性質：是形意符號還是表詞符號？」 Zev Handel
(University of Washington)

10:50-11:10 **Coffee Break**

Session 1

Chinese Dialects, Language Contact, and Translingual Practice Session Chair : Woosun Shin (Pusan National University)

11:10-11:30 The Formation and Characteristics of the “Quasi-urban Island Dialect”: A Study of Atypical Wu Features in Suzhou Wu Chinese
「“城市准方言岛”的形成与特点——苏州方言中的非典型吴语特征」 Menghui Shi
(Fudan University)

11:30-11:50 From Code-Switching to Cultural Innovation: Taiwanese Youth's Translingual Practices Involving Taiwanese Southern Min
「從語碼轉換到文化創新：台灣青年的台語混語實踐」 Yanjune Chen
(National Changhua University of Education)

11:50-12:10 The Retention and Loss of [ɬ] and [tsh] in the Ngái Language of Vietnam from a Sprachbund Perspective
「語言聯盟視角下越南艾語〔ɬ〕與〔tsh〕的保留與消失」 Fumei Hsu
(Yuan Ze University)

12:10-14:10 **Lunch**

Program

Date : June 25 – 27, 2026

Venue : Haeundae Central Hotel, Busan, South Korea

	Session 2	Contemporary China, Technology, and Global Issues Session Chair : Jiyeon Han (Chung-Ang University)
14:10-14:30	The Evolution of Research Topics in AI-Empowered Chinese Language Studies: A Study Based on Title Keywords 「人工智能赋能汉语研究主题演变：基于标题关键词的研究」	Yisitong Li, HyunSoo Kim (Pusan National University)
14:30-14:50	An Empirical Study of Curriculum Design and Implementation of Chinese History and Culture Courses for International Students in Hong Kong Higher Education	WingKin Lee (The University of Hong Kong)
14:50-15:10	The Current Status and Issues of Chinese Ecological Cinema: The Conflict Between Ecologism and National Narrative	Myeungseok Kim (Uiduk University)
15:10-15:30	An Analysis of China's Assertiveness vis-a-vis the U.S. during the 2025 Bilateral Trade War: Focusing on Critical Minerals 「2025 미·중 무역전쟁과 중국의 대미 공세성 분석: 핵심 광물을 중심으로」	Jihun Kim, Euy Kim (Chungnam National University)
15:30-15:50	Coffee Break	
	Session 3	Textual Circulation, Translation, and East Asian Knowledge Networks Session Chair : Hwajin Lee (Pusan National University)
15:50-16:10	On Several Characteristics of the Translation of Christian Texts in China and Korea 「論中朝基督教文獻翻譯的若干特徵」	Inyeong Heo (Inha University)
16:10-16:30	Circulation and Reconstruction of Knowledge: Reading Practices of Heo Gyun in the East Asian Textual Network of the Seventeenth Century	Haekwan Kim, Younghoon An (Kyung Hee University)
16:30-16:50	From Jiangnan to Taiwan: The Circulation, Translingual Adaptation, and Localization of Jingxinlu Lingfang, a Qing Popular Religious-Medical Text 「從江南到臺灣：清代民間宗教醫療文本《敬信錄靈方》的流通、轉譯與地方化」	Hsiaoichi Chen (National Taiwan Normal University)
16:50-17:10	Coffee Break	
	Session 4	Philology and Intellectual Traditions Session Chair : Hyesu Kim (Pusan National University)
17:10-17:30	Discriminative thinking and Emergence 「坎陷與湧現：牟宗三智的直覺與西方湧現理論的對話」	Tzuying Su (National Central University, Taiwan)
17:30-17:50	When Mind Learning Encounters Paleography: A Study of Neo-Confucian Thought in Wei Xiao's <i>Liushu Jingyun</i> 「當心學遇上古文字學—魏校《六書經蘊》的理學思想研究」	Weihsuan Ho (Yuan Ze University)
17:50-19:30	Dinner	

Program

Date : June 25 – 27, 2026

Venue : Haeundae Central Hotel, Busan, South Korea

June 27, 2026 (Saturday)

Session 5

Modern Intellectual History, Identity, and Cultural Response

Session Chair : Hwajin Lee (Pusan National University)

09:00-09:20	The dilemma of marginal man and the intellectual responses: with a focus on Hu Shih's lecture since 1949 「경계인의 딜레마, 그리고 지성적 대응: 1949년 이후 胡適 강연을 중심으로」	Jiyeon Han (Chung-Ang University)
09:20-09:40	Fighting Modernity with Antiquity: Anxiety and the Invocation of Chinese Identity in Huang Yao's Calligraphy and Painting	Shisiang Teo (National Taiwan University)
09:40-10:00	Poetic Exchanges and Lyrical Networks: Sun Ke-kuan and Shu Zhongzheng as Postwar Mainlander-to- Taiwan Poets 「潮生蓬萊三見淺：戰後渡臺詩人孫克寬與舒衷正的詩文 交遊考」	Yihuan Chiu (National Changhua University of Education)

10:00-10:15

Coffee Break

Session 6

Premodern Chinese Literature and Cultural Representation

Session Chair : Jongmo Jung (Pusan National University)

10:15-10:35	A Study of the "Mulberry-Picking Turn" in Tang–Song Lotus- Picking Literature 「唐宋〈采蓮〉文學的「采桑化」書寫研究」	Liyang Chang (National Cheng Kung University)
10:35-10:55	Between Patronage and Practice: Qiji's "Ask Not" Sequence under Political Constraint	Chihung Lee (Yuan Ze University)
10:55-11:15	The City of Anomalies: Urban Space and the Writing of the Strange in Yangzhou Huafang Lu 「記異之城——《揚州畫舫錄》的城市空間與異事書寫」	Yiru Fan (National Taiwan Normal University)
11:15-11:35	Chinese Ukiyo-e: Images of Everyday Life in the Han Pictorial Stones of Dahuting, Henan 「中國的浮世繪：河南打虎亭漢畫像石的人間圖像」	Peitzu Lee (Tunghai University)

Closing Ceremony

11:35-12:00	Chair – Hyesu Kim (Program Chair, Pusan National University) Closing Remarks – Woosun Shin (Conference Chair, Pusan National University)
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12:00-17:00

Korean Culture Exploration

CONFERENCE PAPERS



The Contributions of Choi Se-jin to the Study of Spoken Chinese

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Abstract

Choe Sejin (1468–1542), the most prominent Chinese linguist of the Joseon Dynasty in the Korean Peninsula, was proficient in both written and spoken Chinese. He was a pioneer in comprehensively collecting, studying, and recording the Mandarin Chinese spoken language in history. In his works such as *Translation of Nogeoldae-Baktongsa* (1517), *Nopak Nollam* (1517), *Saseong Tonghae* (1517), *Hunmong Jahoe* (1527), *Compilation of Official Documents* and *Sequel to Official Documents* (1539), he recorded and discussed a large number of spoken Chinese vocabulary items and phonetic features from the mid-Ming Dynasty (reigns of the Zhengde and Jiajing emperors). These works provide extremely precious materials for us to understand the authentic Beijing dialect of that period. This paper expounds Choe Sejin's contributions to the study of spoken Chinese through a general introduction and case analysis.

Do Chinese characters represent ideas or words?: What we can learn from the spread and adaptation of Chinese characters beyond China

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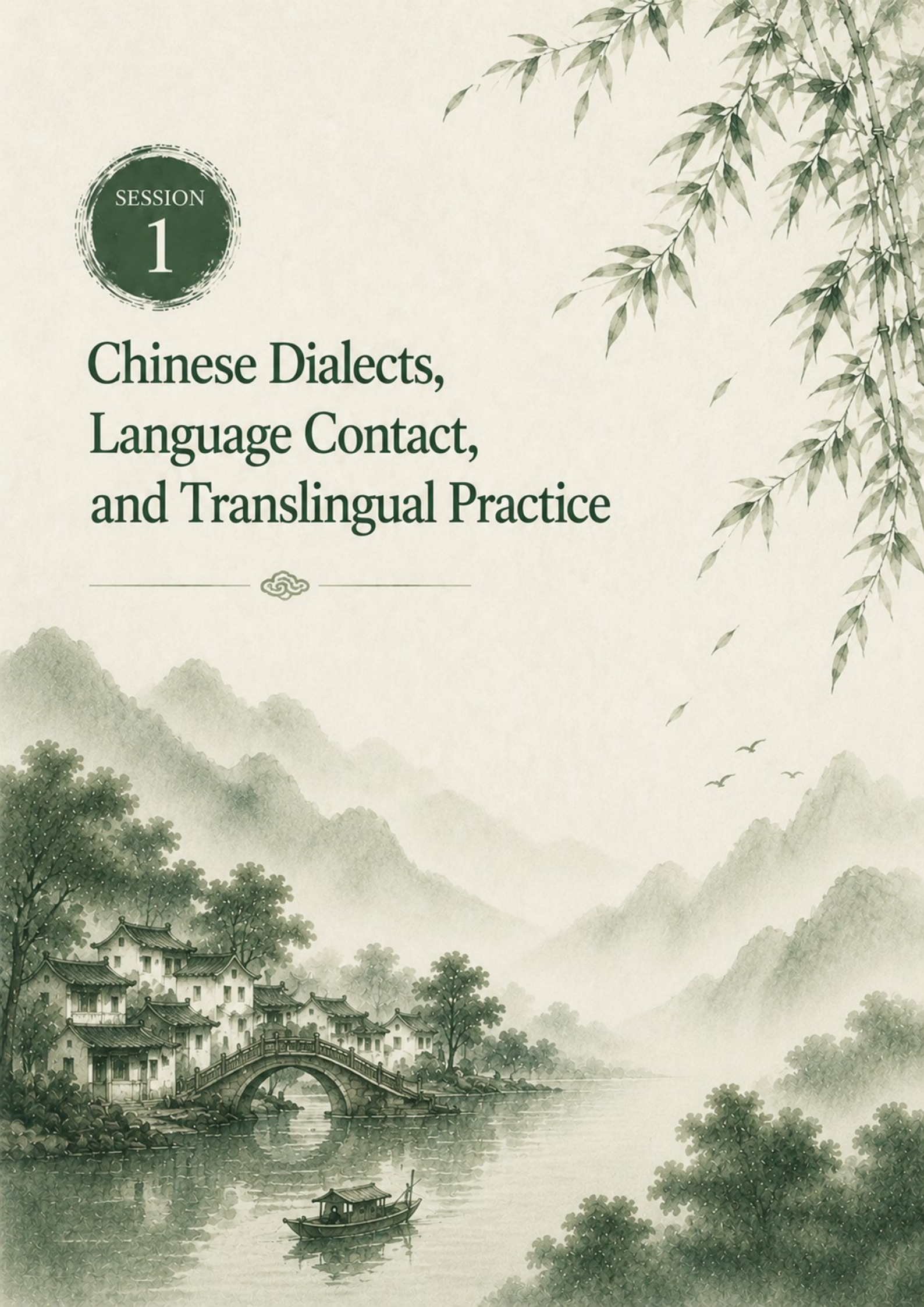
Abstract

The Chinese character 月 is used to represent words meaning ‘moon’ in Mandarin (*yuè*), Cantonese (*jyut6*), Japanese (*tsuki*), and Zhuang (*ndwen*). This appears to be evidence that Chinese characters represent ideas, not specific words. Put another way, it appears that the character conveys the meaning ‘moon’ independently of spoken language. How does it do that? Some would argue that the reason a character like 月 is universally understood is because of its pictorial quality. It originates in a drawing of the crescent moon.

But these notions are mistaken. It can be easily shown that the origin, development, and contemporary usage of the Chinese script is intimately connected to pronunciation of specific spoken words. So why does the script also appear to transcend language differences and occupy a realm apart from speech? By examining the role of Classical Chinese in pre-modern East Asia and the mechanisms of adaptation of Chinese characters as they spread across Asia and were used to represent other spoken languages (including Japanese, Korean, and Vietnamese), I show that the explanation is both mundane and profound. Chinese characters are not universal in their ability to convey meaning, and yet are infinitely adaptable to represent the words of any spoken language.



Chinese Dialects, Language Contact, and Translingual Practice



The Formation and Characteristics of the “Quasi-urban Island Dialect”: A Study of Atypical Wu Features in Suzhou Wu Chinese

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Abstract

Suzhou Wu Chinese is generally considered one of the representatives of Wu Chinese. Adopting the concept of the “Quasi-urban Island Dialect,” this study examines seven atypical Wu features in Suzhou Wu from a language contact-induced change perspective: (1) the addition of the [h] onset in words with the Middle Chinese (MC) “xia” (匣) initial; (2) the alternative pronunciations of [ts-] and [tʂ-]; (3) the pronunciation of “shai” (筴) in accordance with the MC “jia” (佳) rhyme; (4) the “KVP” structure for yes-no questions; (5) the use of “na” (哪) instead of “he” (何) for interrogative demonstrative pronoun; (6) the use of “shi” (屎) instead of “wo” (洩) for excrement; (7) the use of “qiezi” (茄子) instead of “luosu” (落苏) for eggplant. From the perspective of feature transfer, Suzhou Wu Chinese primarily shows features of addition and replacement. These features are likely a result of Mandarin influence, closely tied to the socio-economic factors of commerce, population, and education in Suzhou during the Ming and Qing periods. Like Hangzhou and Shanghai, Suzhou should be regarded as an “Quasi-urban Island Dialect” in the historical development of the Wu-speaking area, with each representing a distinct period of Mandarin influence on Wu Chinese: (1) the first period, represented by the “Hangzhou dialect” formed around the Southern Song Dynasty, centered in Hangzhou; (2) the second period, represented by the “Suzhou dialect” formed during the Ming and Qing periods, centered in Suzhou; (3) the third period, represented by the “Shanghai urban dialect” formed after the Opium War, centered in Shanghai.

Keywords: Language Contact-induced Change, Ming and Qing Suzhou, Quasi-urban Island Dialect, Suzhou Wu, Wu Chinese

From Code-Switching to Cultural Innovation: Taiwanese Youth's Translingual Practices Involving Taiwanese Southern Min

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Abstract

In Taiwan's multilingual landscape, the linguistic behavior of young speakers exhibits a high degree of translingual dynamism and hybrid creativity. Grounded in sociolinguistic and pragmatic theories, this study investigates how Taiwanese youth mobilize their multilingual repertoires to construct discourse and perform identity across everyday and digital contexts. Drawing on Bourdieu's concept of linguistic capital and Blommaert's theory of sociolinguistic stratification, the analysis focuses on the pragmatic motivations and contextual dependency of such practices. Preliminary observations suggest that mixed language use is not a sign of linguistic deficiency, but rather a strategic form of "translanguaging" that transcends conventional boundaries. By reconfiguring the symbolic value of Taiwanese Southern Min within the modern linguistic ecology, these practices highlight the dynamic nature of language variation among East Asian youth and contribute to broader discussions in contact linguistics.

Keywords: Translanguaging, Linguistic Capital Identity, Performance Code-switching, Taiwanese Southern Min

The Retention and Loss of [ɿ] and [tsh] in the Ngái Language of Vietnam from a Sprachbund Perspective

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Abstract

This paper discusses the retention and loss of [ɿ] and [tsh] in the Ngái language of Vietnam from a Sprachbund perspective. Vietnam has 54 ethnic groups, among which the Kinh (also known as the Viet) account for the vast majority of the population. The Hoa people are one of the significant ethnic minorities in Vietnam. Based on their ancestral origins and dialect backgrounds, they gradually developed into five Chinese congregations in Vietnam, comprising the Hokkien, Hakka, Cantonese, Teochew, and Hainanese groups. With the settlement of these five congregations, Southern Chinese dialects were introduced into Vietnam's linguistic ecosystem and began to undergo variation within this new context. Language is not a static entity; upon entering the geographical and cultural environment of Vietnam, these Chinese dialects experienced linguistic changes. The mechanisms of language evolution stem from either the natural internal development of the language itself or the driving forces generated by frequent external language contact. The Mainland Southeast Asia (MSEA) Linguistic Area provides an excellent research setting for exploring these external linguistic influences. Within this area, the long-term coexistence and interaction of different languages have led to the formation of shared areal linguistic features. It is precisely under the prolonged influence of such language contact and MSEA areal features that the Chinese dialects within Vietnam have undergone structural and phonetic reshaping.

This paper focuses on Vietnamese Ngái, a variant of the Hakka Chinese dialect. The Ngái people are distributed across northern and southern Vietnam; their language not only retains the substratal features of the Hakka dialect but also documents the historical trajectory of their migration. We have selected two key distinctive phonetic features, the [ɿ] and [tsh] sounds, as research indicators. The findings indicate that Vietnamese Ngái has undergone a long period of coexistence and interaction with other local languages. Through prolonged language contact, the phonological system of Ngái has exhibited convergence, gradually assimilating local linguistic features. However, this convergence is not a uniform homogenization; rather, it manifests in strikingly different ways depending on geographical location and specific local Sprachbund influences. Regarding the evolution of the [ɿ] and [tsh] sounds, we observed significant divergence between Northern and Southern Vietnamese Ngái. In terms of the [ɿ] sound, it is relatively well-preserved in Northern Ngái; conversely, Southern Ngái has been assimilated by the local linguistic environment, showing a trend toward the gradual loss of [ɿ]. The developmental trajectory of the [tsh] sound, on the other hand, is entirely the opposite.

In Northern Vietnam, language contact has led to the gradual weakening and even loss of [tsh]; however, within the phonological system of Southern Ngái, the [tsh] sound has been fully retained.

Synthesizing the above observations, the retention and loss of the two distinctive phonetic features, [ɬ] and [tsh], in Vietnamese Ngái reflect the interaction between geographical distribution and the linguistic environment. This phenomenon is not merely the result of the dialect's internal phonological evolution, but also concrete evidence of its interaction with the surrounding linguistic ecosystem. This research confirms that the Sprachbund plays a crucial role in shaping the phonological changes of Chinese dialects in Vietnam.

Keywords: Sprachbund, Vietnam, Ngái, [ɬ] sound, [tsh] sound.



Contemporary China, Technology, and Global Issues



The Evolution of Research Topics in AI-Empowered Chinese Language Studies: A Study Based on Title Keywords

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Abstract

With the rapid advancement of artificial intelligence, particularly the emergence of generative large language models, the transformative impact of technology on language education has attracted increasing scholarly attention. This study employs bibliometric methods, specifically co- word network analysis based on title keywords, to systematically examine 101 research articles on AI-empowered Chinese Language studies published between 2016 and 2025. The articles were sourced from the Korean Citation Index and the Research Information Sharing Service databases. The primary objective is to map the evolution of research topics in this interdisciplinary field.

The findings indicate an exponential growth in publications, with literature from 2024 to 2025 accounting for 72.3% of the total output, demonstrating that underlying technological iterations deeply drive shifts in academic focus. Diachronic evolutionary analysis reveals a phased transition from a minimalist dyadic isolated structure dominated by "machine translation" in the early stage, to a star-like hub-and-spoke structure centered on "education". and finally to a highly dense, co-existing multi-core ecosystem. Modular clustering analysis further identifies four mature academic domains: teaching mode design focusing on classroom intervention, translation quality assessment emphasizing multi-model comparison, data infrastructure construction dedicated to corpus support, and vertical spoken language interaction applications relying on speech recognition.

However, the network topology also uncovers structural imbalances and theoretical blind spots. On one hand, the hyper-centralization of "learning" and the marginalization of "teaching" reveal a structural alienation in the pedagogical space. On the other hand, external operational concepts like "development", "construction", and "comparison" dominate the network, while keywords representing learners' internal psychological experiences and cognitive mechanisms are collectively absent, underscoring that current studies mostly remain at the superficial measurement of technology's external efficacy, leaving the deep internal cognitive transformation path unexplored.

This study not only provides scientific quantitative evidence for reflecting on the current technology-application ecology but also establishes a valuable academic coordinate system for future theoretical exploration and ecolog

gical restructuring in this cross-disciplinary domain.

Keywords: Artificial Intelligence, Chinese Language, Title keyword analysis, Co-word network, Topic evolution

An Empirical Study of Curriculum Design and Implementation of Chinese History and Culture Courses for International Students in Hong Kong Higher Education

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Abstract

This article aims to explore the curriculum design and implementation of Chinese history and culture courses within Hong Kong's higher education context, with a particular focus on a course related to traditional Chinese history and culture for international undergraduate students at The University of Hong Kong. As globalization accelerates, the importance of teaching Chinese as a foreign language has become increasingly prominent. However, effectively conveying Chinese culture and historical knowledge among students from diverse cultural backgrounds remains a challenging issue. This study analyzes the course design philosophy, teaching objectives, content, and assessment methods to reveal how the course enhances students' intercultural understanding and critical thinking skills.

Starting from Hong Kong's unique cultural and linguistic environment, the article explains the background and principles behind the design of HKU's Chinese cultural courses. It further elaborates on the course themes, classroom content, activities, and evaluation methods. Hong Kong, as a city characterized by cultural diversity, with its unique history and trilingual environment, serves as an ideal location for teaching Chinese as a foreign language. HKU fully leverages this advantage to develop a curriculum that combines theoretical and practical elements, aiming to help international students better understand Chinese culture and history.

In terms of course design, the program emphasizes intercultural communication and interactive learning. Through classroom discussions and group activities, it stimulates students' interest and initiative in learning. The course themes include significant events and figures in Chinese history, traditional philosophies, language, festivals, literature, culinary culture, and customs—offering both depth and breadth. Building on traditional Chinese culture, the course also incorporates elements of Hong Kong's local culture through site visits and activities, enabling students to understand Hong Kong's unique history and cultural characteristics, as well as its role in the transmission of Chinese culture.

Regarding assessment, the course employs diversified evaluation methods, including oral presentations, peer reviews, classroom performance, final exams, and individual essays. This comprehensive approach assesses students' learning outcomes and overall abilities.

Finally, based on practical classroom experiences, the article discusses the effectiveness of the course in helping students understand Chinese culture and history. The practice has shown that the course enhances students' knowledge of Chinese culture and history, improves their intercultural communication and critical thinking skills, and fosters greater interest in learning traditional Chinese culture. The design and implementation experience of this course can also provide valuable insights for other universities in Hong Kong developing their own Chinese cultural courses for teaching Chinese as a foreign language.

Keywords: Chinese History and Culture, Teaching Chinese as a Foreign Language, Higher Education, Hong Kong, International students

The Current Status and Issues of Chinese Ecological Cinema: The Conflict Between Ecologism and National Narrative

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Abstract

While environmental films focus on exposing specific environmental issues and urging solutions, ecological films explore the harmony, coexistence, and ecological ethics among humanity, nature, and all forms of life from an aesthetic perspective. In China, the concept of “carbon-neutral films” exists. It emphasizes carbon neutrality in the production and distribution processes. Chinese studies on ecological cinema often adopt Western eco-aesthetics as a philosophical foundation, yet they frequently reference China’s indigenous traditions of naturalistic ecology. There is a prevalent view that the aesthetics of Taoism, Confucianism and Buddhism are closely connected to the ecological wisdom and aesthetic concepts of traditional Chinese thought. Chinese ecological films have been evolved from initial concerns about the restoration and harmony of natural ecology. They successfully integrate the ecological theme with various film genres, by using some figurative languages such as metaphor, irony and contrast. Although they have achieved success in expanding the market and audience base, they have the low standards in the world.

Many ecological films have been produced and distributed under government initiatives; however, when their themes are delivered as mere environmental campaigns or take the form of coercive sermons, the fundamental message of “ecology” fails to resonate effectively with audiences. An ecological community should not be a shared destiny exclusive to the Chinese people, but rather a realm where both humanity and nature coexist as equal subjects, ensuring a space where everyone can live without discrimination.

Practitioners in Chinese ecological cinema must ensure their works are based on scientific veracity and factual understanding of environmental issues. The production and dissemination of ecological films should transcend a simple environmental activism and lead to the exploration of a new business model and standards within the film industry, specifically targeting carbon neutrality. While technological innovation like AI may help transcend certain boundaries, genuine innovation must always be rooted in human creativity. Furthermore, the field must strive to overcome disciplinary, transnational, and censorship limitations. Nevertheless, there are some cases where Chinese ecological films, despite successfully raising public environmental awareness, have been removed from online platforms or banned from screening for failing to comply with official film regulations. Such incidents reveal the dual reality of Chinese ecological cinema: its necessity to stimulate social discourse on the one hand, and its need to navigate

significant institutional and political constraints on the other.

Keywords: Chinese Ecological Cinema, Environmental Film, Carbon Neutrality, Community of Shared Future for Mankind, Ecological Community

An Analysis of China's Assertiveness vis-a-vis the U.S. An vis the U.S. during the 2025 Bilateral Trade War: Focusing on Critical Minerals

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Abstract

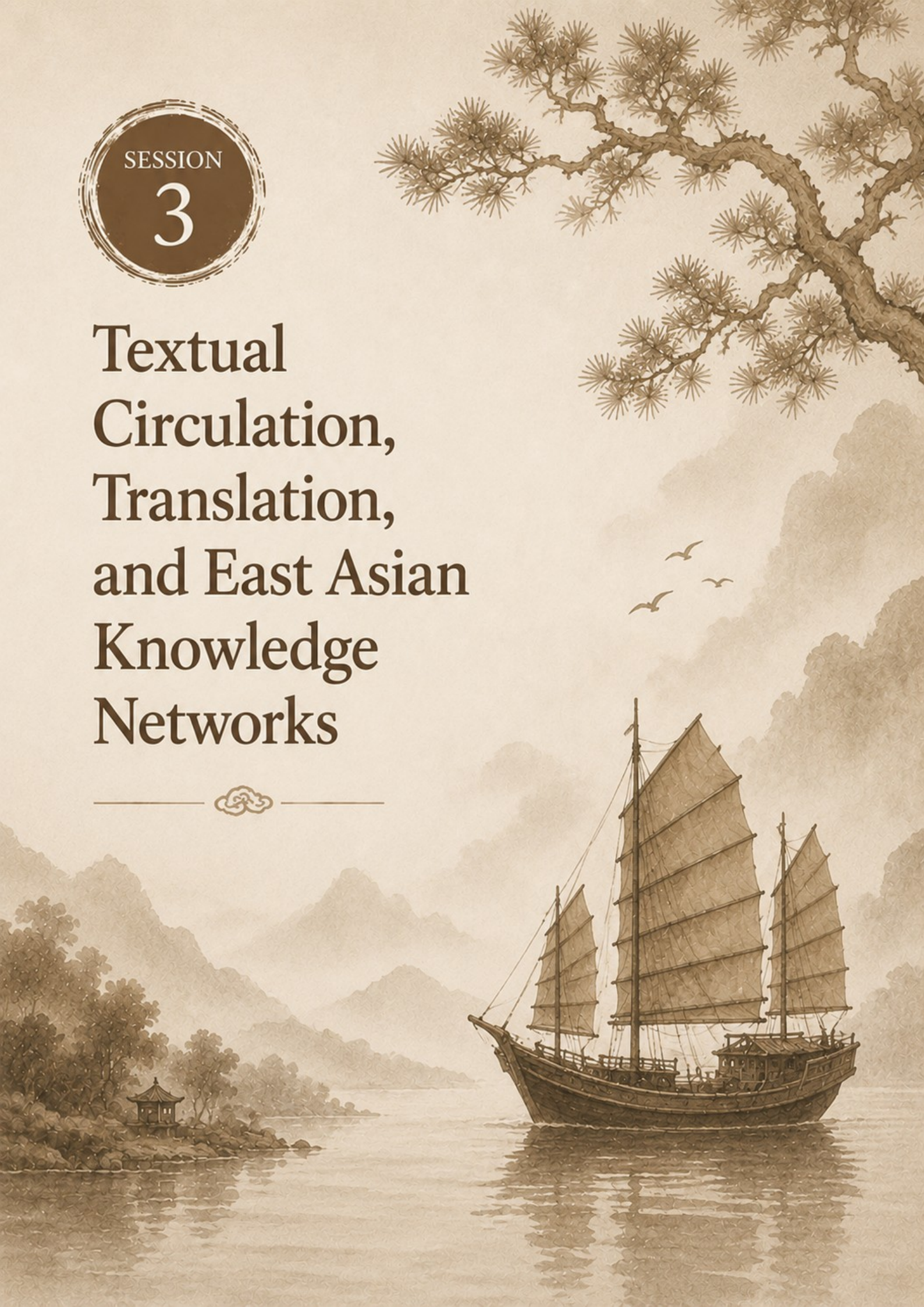
When the second Trump administration began, not a few China experts anticipated that China's approach toward the United States would be conservative and cautious. That is, they expected that China would clearly suggest its own "red lines" but avoid direct confrontation and seek to manage its relations with the U.S. In particular, they predicted that China, which still needs the U.S. market due to sluggish domestic demand and excessive supply, would try to avoid a trade war with the United States. Above all, given that China's exports to the United States far exceed U.S. exports to China, some of them argued that China would find it difficult to win its trade war with the United States. These forecasts and claims ultimately proved wrong. In 2025, China did not step back in the tariff war with the second Trump administration. Rather, it waged a tit-for-tat with the U.S., raising its tariffs on U.S. goods to as high as 125 percent in April. In the end, it was the United States that first sought tariff negotiations, which stands in stark contrast to the dynamics of the U.S.–China tariff war during Trump's first term.

Against this backdrop, this study seeks to answer to this research question: contrary to expectations, why or how was China able to take an assertive posture and ultimately gain a de-facto victory over the U.S. in the 2025 bilateral tariff war? Though assuming that multiple factors were involved, the author contends that China's dominant position in producing and processing critical minerals (notably, rare earth elements) was a main reason. In other words, as the United States is heavily dependent on China's supply of critical minerals, China used the advantage over the U.S. as a key leverage in its tariff negotiation with the U.S. and the United States had little choice but to lower tariffs on Chinese goods last year. Actually, in February 2025, China announced an export control over five critical minerals immediately after the U.S. raised its tariffs on Chinese goods by 10 percent. When the United States raised its tariff rate to 54 percent in April of the year, China subsequently initiated an export control over seven rare earth elements. For reference, the United States depends on China for around 70 percent of its rare earth imports.

Keywords: China, Critical Minerals, Tariff, Trade War, United States



Textual Circulation, Translation, and East Asian Knowledge Networks



On Several Characteristics of the Translation of Christian Texts in China and Korea

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Abstract

The purpose of this presentation is to examine several characteristics that emerged during the reception and translation of Christian literature on the Korean Peninsula, focusing specifically on the differences in translation methods and terminological choices between Catholic and Protestant texts. In the early stages, the translation of Catholic texts was primarily mediated through Classical Chinese books on Western Learning (西學), catechisms, and biblical commentaries published in China. In Korea, these materials were either translated into the vernacular (諺解) or handwritten and circulated within the believer community. In this process, translation was less about directly rendering the entire source text and more about commentary, excerpting, and restructuring for religious education. In other words, the translation of Catholic literature was an indirect translation based on the authority of Classical Chinese texts and traditional vernacular translation methods, as well as a community-centered, practical translation.

Conversely, the translation of Protestant texts in the late 19th century exhibited the character of a relatively direct translation, conducted by missionaries and Korean collaborators who cross-referenced original biblical texts or English and Chinese versions. In particular, the translation of the Gospels and the New Testament was carried out with publication and distribution in mind, aiming for a more accessible style and unified expressions to expand the readership. In this respect, Protestant translation can be characterized as a standardization-oriented translation against the backdrop of popular reading and modern publishing culture.

The divergence between the two is also distinct in their choice of terminology. Catholicism inherited terms such as 天主 (Lord of Heaven), 聖教 (Holy Church), and 功課 (Daily Prayers), which had been established in the Chinese Catholic tradition, thereby connecting with the existing translational assets of the Sinosphere. In contrast, Protestantism revealed its theological positions through new translated terms surrounding concepts such as Hananim/Haneunim (God), 福音 (Gospel), and 洗禮/浸禮 (Baptism). Ultimately, the shifts in the translation of Christian literature were not merely a matter of linguistic transposition, but a complex reflection of differences in mediating languages, translating agents, target readerships, and the formation of religious identities. This presentation aims to elucidate the differences and changes in linguistic perception revealed through these translational variances.

Keywords: Christian Literature Translation, Catholic vs. Protestant, Vernacular Translation, Terminological Choices, Sinosphere

Circulation and Reconstruction of Knowledge: Reading Practices of Heo Gyun in the East Asian Textual Network of the Seventeenth Century

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Abstract

This paper examines the reading practices and intellectual formation of Heo Gyun (1569–1618) within the broader context of the East Asian circulation of texts in the seventeenth century. While previous scholarship has primarily focused on Heo Gyun's literary achievements and ideological heterodoxy, relatively little attention has been paid to the material and intellectual conditions that shaped his engagement with Chinese texts.

By situating Heo Gyun within the expanding network of book circulation during the late Ming period, this study reconstructs the range of Chinese works he likely encountered and analyzes how these texts informed his writings. Through close examination of intertextual references, citations, and narrative strategies in his prose and fiction, the paper demonstrates that textual circulation was not a passive process of reception, but an active mode of reinterpretation and transformation.

This paper argues that Heo Gyun should be understood not merely as a recipient of Chinese knowledge, but as an active agent who reconfigured imported ideas within the sociocultural context of Joseon Korea. In doing so, it highlights the role of selective appropriation and creative adaptation in the formation of early modern East Asian knowledge fields.

Keywords: Circulation, East Asia, Heo Gyun, Reconstruction of Knowledge, Textual Network

From Jiangnan to Taiwan: The Circulation, Translingual Adaptation, and Localization of *Jingxinlu Lingfang*, a Qing Popular Religious-Medical Text

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Abstract

This paper takes *Jingxinlu Lingfang: Guanyin Dashi Puji Qianshi*, included in the Qing morality book *Jingxinlu*, as its core material and examines how a type of popular text that combined religious moral exhortation, medical knowledge, and practical utility emerged within the social context of Jiangnan and entered Taiwan through transregional circulation. Compared with existing studies, which have largely understood Taiwanese temple medical lots as products of the integration of Baosheng Dadi belief and Minnan folk medical traditions, the textual system represented by *Jingxinlu Lingfang: Guanyin Dashi Puji Qianshi* reveals another route of transmission, one associated with Jiangnan morality books, Guanyin devotion, local linguistic environments, and popular medical knowledge. It functioned not only as a medical-lot text consulted by worshippers, but also as a carrier of religious-medical knowledge that could be recited, memorized, practiced, and continually reinterpreted.

The paper first situates *Jingxinlu Lingfang* within the broader context of Qing popular religious writings and the circulation of morality books in Jiangnan. In terms of textual form, this type of sacred prescription presents medical formulas in verse, combining mnemonic rhyme with practical application, and thus shows close connections with moral exhortation, popular medical needs, and print culture. Linguistically, the relevant verses preserve traces in rhyme, vocabulary, and certain phonological features that are close to Jiangnan varieties of Chinese, especially to features associated with the Wu dialect area. These linguistic traces should be understood as textual signals pointing to a Jiangnan regional background. For this reason, *Jingxinlu Lingfang* should be reexamined within the larger framework of Jiangnan popular knowledge, religious literature, and local writing traditions.

The paper then analyzes the possible historical conditions under which *Jingxinlu Lingfang: Guanyin Dashi Puji Qianshi* entered Taiwan. It argues that the transmarine circulation of this kind of text was not merely the result of transmission within a single temple system, but was more likely connected with maritime transport, commercial exchange, the trade in medicinal materials, and the circulation of popular books among Jiangnan, Fujian, and Taiwan since the Qing period. In other words, the movement of *Jingxinlu Lingfang: Guanyin Dashi Puji Qianshi* was not only

the diffusion of a religious form, but also a concrete instance of the cross-regional transfer of popular medical knowledge, pharmaceutical information, and printed texts. From the perspective of the circulation of knowledge in the East Asian maritime world, the appearance of such texts in Taiwan may be seen as a process through which local knowledge from Jiangnan was gradually absorbed, repurposed, and endowed with new local functions in a new region.

On this basis, the paper takes Zhuchiancheng as a concrete case study and examines the mechanisms through which *Jingxinlu Lingfang: Guanyin Dashi Puji Qianshi* was received, used, and rewritten in local society. Extant temple medical lots and copied materials preserved in Chinese medicine shops show that this textual system was not transmitted unchanged. Rather, it underwent multiple layers of adaptation in accordance with local linguistic environments and folk medicinal practices. For example, difficult words were glossed with local equivalents, while expressions marked by Jiangnan linguistic features were replaced with terms more readily understood and used in Taiwanese society. In addition, prescriptions originally preserved in verse could, through long-term use, gradually lose descriptive and rhyming elements and be transformed into more practical formulas suited to everyday dispensing and clinical use. These phenomena show that after *Jingxinlu Lingfang* was transmitted from Jiangnan to Taiwan, it was not passively preserved as an imported text, but continued to undergo dynamic processes of lexical adaptation, functional transformation, and textual reorganization across linguistic, regional, and practical contexts.

By tracing how Jiangnan popular materials such as *Jingxinlu Lingfang: Guanyin Dashi Puji Qianshi* entered Taiwan and acquired new life in the religious and medical practices of Zhuchian, this paper demonstrates that Qing popular religious-medical texts were not confined to a single region, but were continually reinterpreted, rewritten, and localized in the course of circulation. Through this case, we may further consider how local knowledge from Jiangnan was received and reproduced in Taiwanese society, and how religious literature, through cross-regional movement, was transformed into forms of popular knowledge with concrete local significance.

Keywords: Jiangnan, Taiwan, popular religious-medical text, translingual adaptation, localization



Philology and Intellectual Traditions



Discriminative thinking and Emergence.

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Abstract

The term Discriminative thinking (*kanxian*, 坎陷) comes from Mou Zongsan's discussion of the state of "intellectual intuition" (智的直覺). Mou argues that what he calls intellectual intuition is a kind of self-*kanxian* of *liangzhi* (良知), that is, a manifestation of the moral capacity of the subject. Yet what does "Discriminative thinking (*kanxian*, 坎陷)" actually mean? What sort of state is Discriminative thinking (*kanxian*, 坎陷)? Etymologically, the term draws on the Kan trigram (坎卦) in the *Yijing* (《易經》), which symbolizes falling into a pit, adversity, and perilous difficulty. But why can an inward "moral falling-into" become the key factor that enables human beings to transcend themselves, and thus constitute a crucial condition for the arising of "awakening" (jue, 覺)?

In *Critique of the Cognitive Mind*, Mou Zongsan mentions that, through the emergence of "intuition," the descending movement of self-negation can reach upward and return to the state of intellectual intuition. He writes: "To leap out from self-negation and become a non-self-negating form, the key lies in establishing it through the emergence of 'intuition.'" This reference to "emergence" particularly arouses my curiosity. It even calls to mind C. Lloyd Morgan's *Emergent Evolution*, published in 1923, which offered a concrete discussion of emergence. Thereafter, the theory of "emergence" continued to be discussed in Western philosophy of science and philosophy of mind. Mou Zongsan's theory of self-negation addresses the question of "how moral ontology descends into the cognitive subject," with the aim of explaining how morality can respond to the problem of scientific learning. By contrast, theories of mental emergence address the question of "how mind arises from nature," explaining the discontinuity within complex microphysical structures. For the author, these two lines of thought may have the possibility of entering into dialogue through the concept of "emergence." Therefore, this paper attempts to explore whether Western theories of "emergence" can, in some appropriate way, supplement Mou

Zongsan's explanation of how, after the cognitive mind has undergone self-negation, it is still capable of leaping out and becoming a non-self-negating form.

The following discussion will be divided into three parts: first, what is self-negation? Second, what is emergence? Third, how can the causal structure of emergence theory be transferred into Mou Zongsan's account of intellectual intuition?

Keywords: Discriminative thinking, mind, Mou Zongsan, emergence, awakening. (*jue*, 覺)

When Mind Learning Encounters Paleography: A Study of Neo-Confucian Thought in Wei Xiao's *Liushu Jingyun*

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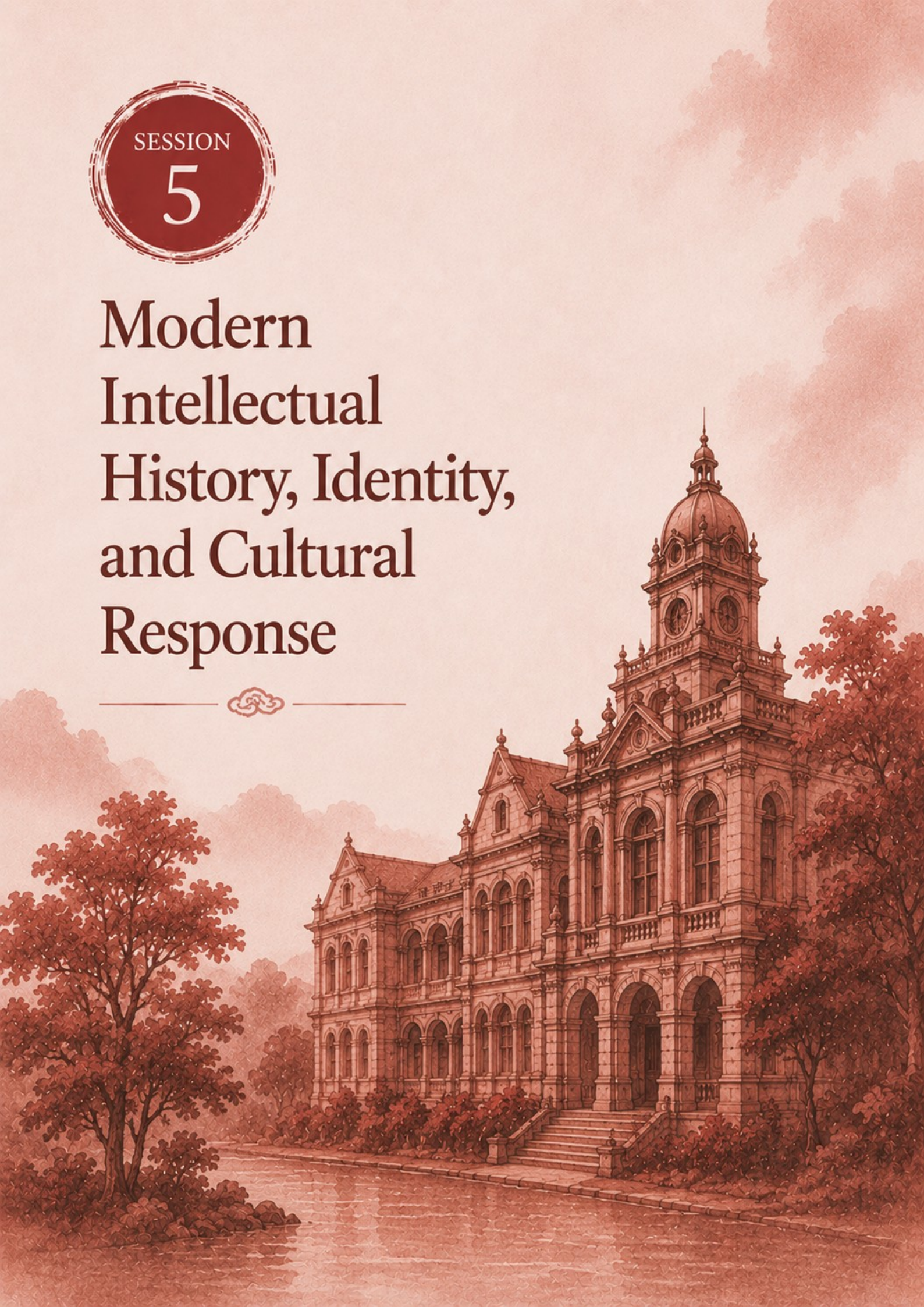
Abstract

This article examines how the Ming scholar Wei Xiao, through his *Liushu Jingyun*, constructed a discourse of Xinxue (learning of the mind) grounded in the interpretation of ancient script forms. It argues that Wei regarded ancient characters as Xinhua (“mind-traces”), namely graphic manifestations of the sages’ apprehension of the principles underlying Heaven, Earth, and the myriad things. His notion of xinxue emphasizes cultivating an empty, luminous, and centered mind capable of governing engagement with external things. By recovering ancient graph forms, one may reconnect with the sages’ principles of script formation and thereby apprehend ancient mind-learning. The article further shows that Wei employed paleographical interpretation to articulate views on mind, moral cultivation, and self-discipline, stressing that only through inward nourishment and active moral effort can the mind preserve its original purity. In this sense, *Liushu Jingyun* reveals the close interaction between philology and Neo-Confucian thought in mid-Ming intellectual history.

Keywords: Wei Xiao, *Liushu Jingyun*, Xinxue, Xinhua, paleography



Modern Intellectual History, Identity, and Cultural Response



The dilemma of marginal man and the intellectual responses: with a focus on Hu Shih's lecture since 1949

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Abstract

This study focuses on Hu Shih's lectures delivered after 1949, a subject that has remained largely unexplored within domestic academic circles. The fact that Hu Shih engaged in lecturing across a wide range of topics throughout his life, combined with the profound impact of his lectures in the United States and Taiwan following the 1949 communist takeover of China, marks a distinct departure from his written works. Accordingly, this paper develops its discussion from two primary perspectives.

First, around 1949, Hu Shih utilized his lectures to publicly advocate for the importance of achieving political freedom. However, the reality of China's communization became the practical catalyst for his departure from the mainland. His final years were fraught with challenges; he was abruptly branded a reactionary and became a target of intense criticism in his homeland. The internal dilemmas Hu faced are poignantly reflected in his decision to go into exile in the U.S. and his subsequent settlement in Taiwan. In short, the shifting historical context induced significant changes in Hu's inner state, which directly influenced his later life and activities, including his lectures. Based on this premise, this study deciphers Hu Shih's internal dilemmas through a multifaceted approach, encompassing literature reviews of primary sources, historical verification, and intertextual readings of oral histories and interviews.

Second, building upon the analysis of these internal dilemmas, this paper derives the implications of Hu Shih's lectures as an intellectual response to the pursuit of freedom after 1949. After residing in the United States for nine years following the communization of China, Hu returned to Taiwan in 1958 and served as the President of the Academia Sinica until his death in 1962, during which time he maintained an active lecturing schedule. To uncover the significance of his lectures during this period, it is essential to understand the unique historical, political, and socio-cultural contexts of the era, as well as the influence exerted on him by the geographical spaces of the "U.S." and "Taiwan." To this end, this study clarifies the specificity and

implications of Hu Shih's post-1949 lectures through a cross-sectional analysis of his exile and settlement, combined with a close reading of his lecture texts.

Hu Shih's lectures, much like his published volumes, are intellectual activities that embody the "progressiveness," "experimentalism," and "originality" of his thought. Particularly after the communization of mainland China, Hu displayed a vibrant public presence through lectures and speeches in the U.S. and Taiwan. While his books exerted great influence in academic and cultural spheres, his lectures demonstrated a substantial impact on the politics, society, thought, and culture of the time, regardless of the region. This distinction clearly sets his lectures apart from his writing and provides a compelling reason why his lectures must not be overlooked in Hu Shih scholarship.

Keywords: America, China, Communization, Hu Shih, Lecture, Taiwan

Fighting Modernity with Antiquity: Anxiety and the Invocation of Chinese Identity in Huang Yao's Calligraphy and Painting

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Abstract

This paper examines the artistic practice of Huang Yao (1917–1987), a modern artist who migrated from China to Southeast Asia, and analyzes how his unique calligraphy and painting served as a response to the anxiety over the erosion of Chinese culture. Renowned in his early years for the "Niubizi" (牛鼻子) cartoons, Huang's creative focus shifted toward Oracle Bone script, "pictographic paintings," and his original "Reverse Calligraphy" (Chuyun Shu 出雲書) after settling in Malaysia.

The study argues that Huang's engagement with "characters" (字) was not merely an aesthetic pursuit but a form of cultural activism. Confronted with the decline of Chinese education in Malaysia and the rupture of traditional heritage following the Cultural Revolution, Huang leveraged the pictographic essence of Chinese characters to transform "writing" into "painting." This approach aimed to reconnect script, image, and narrative. His hybrid style functioned as a resistance against the "rootlessness" caused by the Simplified Chinese movement and as a powerful invocation of Chinese identity and collective memory within a localized, anti-diasporic context. Through analyzing Huang's late artistic transformation, this paper reveals the profound cultural concerns and nationalist sentiments embedded in his work.

Keywords: Chuyun Shu, Cultural Rootlessness, Huang Yao, Oracle Bone Script, Pictographic Painting

Poetic Exchanges and Lyrical Networks:
Sun Ke-kuan and Shu Zhongzheng as Postwar Mainlander-to-Taiwan Poets

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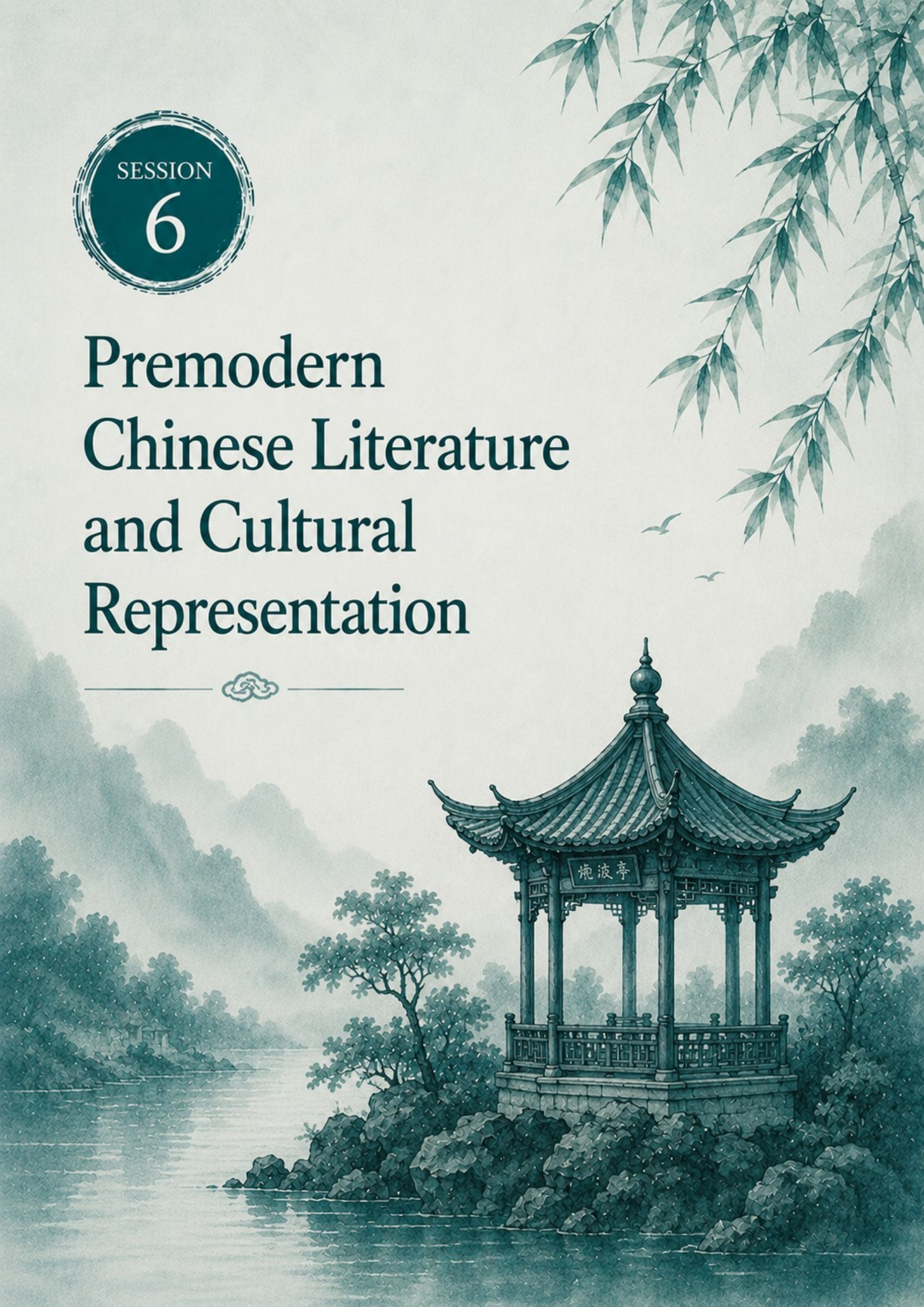
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Abstract

This article investigates the poetic exchanges between Sun Ke-kuan and Shu Zhongzheng, two postwar “Mainlander-to-Taiwan” poet-scholars, through an interdisciplinary methodology that integrates intellectual history, close textual analysis, and diaspora studies. Framed by the concept of *multidirectional empathic unsettlement*, the study foregrounds how their writings register entangled affective, ethical, and historical responses to displacement. Drawing on their poems, prose, and documented interactions, the article analyzes how literary exchange functions as a relational practice that mediates memory, cultural loyalty, and historical consciousness. Their trajectories—from early teaching in southern Taiwan to later academic positions at Tunghai University and National Chengchi University—are read not merely as biographical developments but as sites where intellectual production and diasporic condition intersect. By situating their exchanges within the broader formation of post-1949 displaced literati, this study argues that their poetic interactions constitute a form of lyrical witnessing that reconfigures dominant narratives of exile and cultural belonging.



Premodern Chinese Literature and Cultural Representation



A Study of the “Mulberry-Picking Turn” in Tang–Song Lotus-Picking Literature

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Abstract

This study examines a relatively understudied phenomenon in Tang–Song lotus-picking (cailian) yuefu texts, namely the “mulberry-picking turn.” By this term, I refer to the deliberate incorporation of narrative motifs and symbolic structures derived from the northern agrarian tradition of mulberry-picking (caisang) into literary representations of lotus-picking scenes in the Jiangnan region. This process gradually transforms what was originally a lyrical mode centered on youthful playfulness and fluid emotional expression into one increasingly infused with labor experience, marital ethics, and ideals of chastity. Tracing their cultural origins, mulberry-picking is rooted in the sericulture economy and Confucian moral order of the Yellow River basin, whereas lotus-picking emerges from the sensory-rich, water-bound environment of Jiangnan. Despite their distinct thematic orientations and symbolic valences, poets from the Early and High Tang onward frequently employed intertextual strategies to transpose narrative resources and ethical implications from the Moshang sang tradition into lotus-picking compositions, thereby generating a form of cross-regional and cross-generic literary adaptation.

Such a strategy serves, on the one hand, to compensate for the relative lack of narrative complexity in lotus-picking poetry, enhancing both its narrative tension and characterization. On the other hand, it reorients the lyrical focus: the lotus-picking maiden, once emblematic of youthful vitality and erotic spontaneity, is reconfigured as a moral subject embodying chastity, restraint, and ethical self-regulation. In the Song dynasty, this tendency becomes more pronounced under the combined influence of Neo-Confucian thought and shifts in Jiangnan’s economic structure. With the institutionalization of sericulture and the consolidation of the “men plough, women weave” paradigm, the ethical norms associated with mulberry-picking are increasingly internalized within representations of female subjectivity, producing a more explicit dialectic between qing (emotion) and li (principle) in lotus-picking literature.

This study argues that the “mulberry-picking turn” is not merely a surface-level borrowing of motifs, but rather marks a significant transformation in the lyrical paradigm from sensuous immediacy to ethical regulation. Through an integrated approach combining intellectual history, genre studies, and gender analysis, the paper demonstrates how the once open and fluid lyrical space of Jiangnan is progressively moralized and internalized in literati writing, ultimately

becoming a symbolic site for articulating broader cultural values and social order.

Keywords: Ethics; Lotus-picking (cailian); Mulberry-picking (caisang); Playfulness; Yuefu poetry

Between Patronage and Practice: Qiji's "Ask Not" Sequence under Political Constraint

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Abstract

This paper examines how the poet-monk Qiji 齊己 (ca. 864–937) navigated proximity to political power during the late Tang and Five Dynasties period. Rather than treating court patronage as a straightforward sign of monastic compromise, it focus on Qiji's "Ask Not" (*mowen* 莫問) sequence to show how poetic form becomes a medium of religious self-discipline under constraint. The sequence emerges from a historical context in which eminent monks could receive honors, material support, and repeated invitations to serve political regimes, yet such visibility also exposed them to suspicions of worldliness.

The central argument is that the phrase "Ask not" functions not merely as a rhetorical flourish but as a directive that governs the terms on which the poet may be read. Poem after poem, Qiji acknowledges the concrete realities of patronage, yet refuses to let these realities exhaust the meaning of his religious life. The repeated injunction forecloses reductive interpretation at precisely the moment when worldly explanation seems most available, redirecting attention from outward status to inward vigilance and practice. This reframing is not simply thematic but formal. The recurrence of "Ask not" creates a patterned lyric structure through which courtly favor, rather than serving as evidence of compromise, becomes the very condition against which Qiji performs ascetic self-definition. The poems thus occupy a position between withdrawal and accommodation, presenting monastic agency as something exercised within conditions of dependence and constrained choice: neither celebrating courtly attachment nor imagining religious purity as absolute separation from power.

By centering this sequence, the paper shifts discussions of monk-state relations in medieval China away from institutional description toward the mediating role of literary form, suggesting that lyric repetition and strategic refusal were key mechanisms through which a monk could remain spiritually self-aware while navigating systems of patronage he could not simply refuse.

Keywords: Chan Buddhism, Court patronage, Late Tang–Five Dynasties, Poet-monks; Qiji

The City of Anomalies: Urban Space and the Writing of the Strange in Yangzhou Huafang Lu

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Abstract

Yangzhou, historically recognized as one of the “Nine Provinces” and later the “Twelve Provinces,” became an established administrative region after the Han dynasty. In antiquity, it functioned as a major metropolitan center in the Huainan region and was reputed as the “core area of the Southeast.” Following the relocation of the capital to Beijing during the Ming dynasty, Beijing emerged as the political center, whereas the agricultural and economic center remained in the Jiangnan region. The Yangtze River and the Grand Canal thus constituted two principal intersecting waterways, with Yangzhou situated precisely at their confluence. During the late Ming period, Shi Kefa defended Yangzhou, which subsequently suffered extensive devastation due to warfare and massacre. After the establishment of Qing rule, the city’s advantageous position within major transportation networks facilitated a high concentration of wealth and capital. As a central hub for both the grain tribute system and the salt trade, Yangzhou developed into a flourishing consumption-oriented city during the Qing dynasty. Consequently, various handicraft industries and entertainment sectors had long converged in this locale.

Against such a spatial backdrop, Yangzhou Huafang Lu (Records of Painted Pleasure Boats in Yangzhou), a notebook-style work documenting urban life in Yangzhou during the High Qing period, encompasses a wide and diverse range of content. It functions both as a repository of temporal layers and as a kaleidoscopic representation of the city, incorporating commerce, craftsmanship, the historical development of the canal system, historical sites, local customs, and literati activities into a multifaceted cultural field.

The title itself carries multiple layers of meaning: “Yangzhou” denotes not only a geographical designation but also a distinctive urban image; “huafang” (painted pleasure boats) refers to vessels that symbolize the courtesan culture while also implying the material and technical dimensions of shipbuilding; and “lu” (records) indicates the notebook-style mode of writing. This study centers on the work composed by Li Dou and adopts a human geographical approach. From the perspective of fengtu (local conditions and customs),

it examines how waterscapes and landscapes contribute to the formation of scenic sites and shape the cultural landscape of the city, as well as how they influence the production of material objects, thereby constituting the cultural memory of the Jiangnan region.

Furthermore, as a notebook text characterized by both anecdotal recording and documentary features, Yangzhou Huafang Lu reflects the unique heterogeneity of the city. Of particular significance is the manner in which the writing of extraordinary events intersects with urban space, thereby revealing images of the lower strata of society and demonstrating a broader humanistic concern alongside a historical perspective.

Keywords: Biji (Anecdotal narratives) , Landscapes , Heterotopia ,Urban space , *Yangzhou Huafang Lu*

Chinese Ukiyo-e: Images of Everyday Life in the Han Pictorial Stones of Dahuting, Henan

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Abstract

In 1959, two large Han tombs were discovered at Dahu Village, on the southern bank of the Sui River, approximately six li west of Mi County in Henan Province. They are typical examples of paired-chamber tombs. The two tomb chambers are arranged side by side along an east–west axis, and their structures are basically identical, both modeled on the architectural layout of above-ground residential courtyards. This is evident in the continuous configuration linking the tomb gate, passageway, front chamber, middle chamber, and rear chamber, a form characteristic of the mixed brick-and-stone multi-chamber tomb style of the late Eastern Han period. Particularly noteworthy is that the auspicious immortal motifs and images of the Queen Mother of the West, which in early Han funerary art originally symbolized ascension to immortality, appear in the Dahuting Han tombs only on the arched tops of the stone doorways and passageways of each chamber, rather than occupying the principal wall surfaces. In their place are figural scenes drawn from the human rather than the transcendent world. Moreover, the stone reliefs of Dahu Ting are distinguished by their rich representations of everyday life. Previous scholarship has often emphasized these scenes as reflections of aristocratic life, and thus their interpretation has tended to remain confined to the notion that worldly prosperity and secular existence were simply extended into the subterranean realm after death. Such an explanation, however, clearly simplifies the cultural significance embedded in these images. From the perspective of pictorial arrangement, the audience scenes on the passageway walls seem to form a route of movement directed toward the interior of the tomb. I argue that, together with the murals in the three side chambers on the eastern side of the middle chamber (south, east, and north), they constitute a sequential narrative of daily life: the welcoming scene on the south wall, the kitchen scene on the east wall, and the banquet scene on the north wall, with the rear chamber—where the tomb occupant’s coffin was placed—serving as the final destination. This raises an intriguing question: what kind of imagination of the afterlife was jointly constructed through this series of human-centered pictorial narratives in the Han stone reliefs of Dahu Ting, Henan? Beyond the aspiration toward an immortal realm, might there have been other possibilities? This article takes the western tomb (Dahu Ting Tomb No. 1, Henan) as its primary object of discussion and supplements the analysis with relevant materials of

n ancient ritual, in the hope of interpreting these images through the lens of funerary belief.

Keywords: Daily Life, Funerary Beliefs, Han Pictorial Stones, Henan Dahuting, Iconography

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