

Taiwan Updates



After a year of planning, a few months of deliberation and two weeks of hotel quarantine, the Third Year Chinese studies students have finally made it to Taipei, Taiwan. Knowing just how difficult it has been for most students to carry through plans of studies abroad, we felt especially grateful, so much so that our quarantine period in Wanli's Howard Hotel felt almost entirely worth it (apart from the daily deliveries of strange looking food outside our door, including vegetable juice and pork feet).

Students have quickly settled into Taipei's fast-paced rhythm of life, setting about exploring Taiwan and making the most of what it has to offer. After two weeks of quarantine, the experience of taking our first few steps into the city was akin to sensory overload. The city is rich in both modern and traditional features, with staggering views of skyscrapers like Taipei 101 measuring 1,667 feet alongside temples tucked away in small alleyways where the neighbourhood grandmothers come to 拜拜 (make religious offerings). We've been lured into many a delightful (and unexpected) food experience by following the enticing smells of 小吃 from just about every street corner, trying everything from 遮目魚, 包子, 飯糰, 麻醬面, 酥餅...Hong Laoshi truly wasn't lying in her Chinese class text - 應有盡有!

The cultural sights have also been a plus - the National Palace Museum situated in the hills of outer Taipei has enabled us to relive our EAS.I classes and impress our Taiwanese friends with some niche facts. The Taipei Fine Arts Museum and Treasure Hill (an artists' community on a riverside hilltop) are also high up on our list of personal favourites.

Taiwan National Normal University has offered us a unique gateway into life as a student in Taiwan. Our language skills and cultural understanding have improved in leaps and bounds through daily classes at the Mandarin Training Center, where we study literature, analyse news, and entertain a mock rivalry with our Oxford counterparts. AMES Chinese students have also been able to meet Taiwanese students through the buddy '學辦' system, as well by joining some of the many clubs offered by the uni like mixed martial arts, calligraphy, mahjong, seal engraving, choir, and even tarot clubs!

Over the past few months, we've come to appreciate all of the quirks of Taiwanese life - but my personal favourite would have to be the music playing garbage trucks, which blare out a tinny version of *Für Elise* not dissimilar to that of ice cream vans - not quite the same kind of excitement...

And when we've almost been run over by a scooter three times in a week and need a city break, regular trips around the country with friends or through the International Companions for Learning program have provided a well-needed escape. Destinations to date have included the historical Tainan, the valleys of Hualien, the Penghu islands, Taichong, Gaosiung, Miaoli, Yilan.

Overall, perhaps one of the most satisfying feelings is chatting to a Taiwanese friend, and them perhaps overly politely commenting on your Chinese improvement since the last time you saw them. The only correct answer is truly - 不會!

- Juliette Odolant
3rd Year Student

My Year Abroad Experience

This issue we hear from current Fourth Year student Rando Kunnapuu about how he spent time in a Buddhist monastery during his Year Abroad in amongst the pandemic.



I've been lucky enough to visit Taiwan twice now, and aside from the imposed Covid restrictions it has not changed at all. I have always had a keen interest in religious practices and history, something I sought out during my time abroad.



Daoist ritual outside Taipei

During my first trip in Taiwan, I came into contact with the Maitreya Great Dao 彌勒大道 sect, which is an offshoot of Yiguandao 貫道, through the Normal University. A Korean practitioner that had also come to study Chinese at the university came early and, since I helped her in those first few days by being a friendly person to practice Chinese with and exchange food with, she welcomed me to the local Buddha hall in Taipei. Later she would become my 'Buddhist mother' in that sect. Curiously, she had a friend who was an awe-struck fan of our own **Prof. Galambos**, having attended one of his online lectures! I also had a 'Buddhist brother' who is the successor of Wang Haode 王好德, the one who split off from Yiguandao to create the Maitreya Great Dao sect. While I remain in contact with this



Daoist ritual outside Taipei

group, I was much more interested in mainstream Buddhism when I returned to Taiwan for my Third Year.

It was difficult to enter Taiwan during the pandemic. The bureaucracy had particular problems with getting me in since

I was not from Britain like everyone else. Nevertheless, up until May of this year Taiwan was not wrangling with the pandemic, unlike the rest of the world. The most unique part of my experience was in May when the pandemic spread around Taiwan.

I thought one day after class that it was the perfect day to explore Hushan 虎山, it was *fenghe rili* 風和日麗 after all! I found a temple there under the shade of many trees, where a monk and two locals were sipping on tea. I took the initiative and asked if it was a Shakyamuni Temple. My Chinese abilities meant that I was able to talk with them about Bodhidharma and my interest in Buddhism. The monk and locals were pleased and thought it very curious that, during a pandemic, they would encounter a mandarin-speaking foreigner interested in Buddhism on a mountain! The monk invited me to stay with him at the temple, with free lodgings and meals for a month. I replied that I would only stay for two weeks. And indeed I did stay for two weeks, spending one at the temple and the other in Miaoli. I wasn't allowed to leave the temple during my stay due to government Covid restrictions regarding visiting religious sites.



Rando, his master, and the young adept

There were two masters there during my stay: one old and one young. The young one would have us wake up at 3:30 am, while the venerable old one would be satisfied with 4:30 am. Then we would proceed with a bell hitting libretto before a morning lesson by the altar for an hour.

This would include reading complex texts, where the recitations would be too fast and utterly incomprehensible for me due to the fact that half of it was Sanskrit transliterations. But it was excellent practise since neither of the monks spoke much English; I was reminded then of another Taiwanese local who recommended joining a religion when learning another language. The vegetarian food there was nutritious and my stay filled me with energy despite the fact that we only slept 5-6 hours every night. The older masters apparently didn't sleep at night, instead meditating in an upright position. I asked the young master about that, and he commented that it was not easy and would take years of practise to manage to achieve.



While I could still study for classes via Zoom, do the homework, and have ample time for other things in that first week, things were different in Miaoli. The temple had



stricter discipline, a routine abundance of mosquitoes, and I even found ants on the ceiling one day after a lizard fell from it, presumably beaten by the army of them. I spent most nights wondering whether they would one night fall on me as well! This insect invasion led the Master to implement an orange tent (pictured left) while I stayed there

for his nightly meditation! Now, every participant has one such tent in the temple garden when listening to the Master's teaching and the sutras.

In Miaoli, the restrictions were particularly heavy. The local government allowed us to walk around with masks, but we could only eat take-aways and not eat indoors. My master's neighbour gifted me dumplings for speaking Man-

darin and said that it was better than the standard dialect, perhaps due to the fact that he had quite a heavy Minnan accent and regularly employed the local patois.

At 6 am in Taipei and Miaoli, myself, the young master, the and adept all went for morning walks and spoke about Buddhist and worldly affairs. They were very digitally capable, often watching lectures or news about the pandemic on YouTube. The Jiuwu maopeng 九五茅蓬 temple is independent, but often has co-operative events with other temples, like the Ciyuan chan 慧遠禪 temple. We also visited one of these, but its Master was not present.



I enjoyed learning from the Chan monks. They were well-connected with their historical heritage and would answer any questions. Occasionally there would be really old monks visiting there. I had great opportunities to interview people about what they thought of Chiang Kai-shek and how they assessed his legacy for my Chinese podcast. Interesting contrasts appeared between the sectarian and orthodox Mahayana Buddhist traditions, as the sectarians acted continuously as the participants of the society and hence had similar viewpoints to those of their age group and ethnicity. For instance, the Maitreya Great Dao was sympathetic towards him because of his background, coming to Taiwan as a son of a Han-Chinese military family in 1949, and hence saw humanity in the Generalissimo, while the post-1960s generations did not. The Buddhist monks meanwhile replied that he was neither good nor evil, which reminded me of the inaccuracy of utilising a dichotomous good-evil mindset when assessing individuals, that only the most visible factors would be accounted while the other influences we might not know of would be left out of consideration. Further they stated that each person is incomparable and unique. I thoroughly agreed with them.

Fourth Year Updates

Oliver Harris writes: The fourth years have enjoyed a busy term albeit a dramatic change from our rather cushy lifestyle in Taipei... Whilst we've only just begun to enjoy the delights of fourth year, the dissertation looms ahead of us like a new Covid variant. To ease the pain of this impending deadline, several members of the class have managed to convince their partners who they met in Taiwan to actually move to the UK which has made the memories of Taiwan all the more sweet. Whilst they seem to have established themselves rather well and slotted into jobs in the UK, the smooth transition from student life to post-Camfess life seems to be one that is escaping myself but I gather my classmates are already doing a far better job than I am in setting a clear direction for the future. We were lucky enough to have attended a very informative **Thomas Wade Society** event where several Chinese Studies alumni offered advice on how to choose a career path and reminded us that however lost we might feel in our lives, at least we can read a map in Chinese. The success of the careers event gave us the confidence that despite making **Wu Laoshi** "slightly impressed" by our translation this week the future could be promising given the predicted need for those who have a deep understanding of China and its language. No doubt a useful skill in these rather turbulent times.

We're also incredibly grateful to have **Rong Wu, Wu Laoshi, Wang Laoshi, Nick Stember** and **Zhao Laoshi** take on permanent roles in our language teaching this year and I'm also grateful to them for putting up with us. It certainly didn't go unnoticed by our Taiwan teachers that our class love a snack and a drink during class accompanied with jokes at the expense of pretty much everyone – traits that make our class an "interesting" year group. Though as we move into the Lent Term and our final term as undergraduates I can't help think how much I will sorely miss the class and its shenanigans. The last three and a half years have been a joy and I can only look forward to the next 7 months together.

Asma Ibrahim writes: Returning to Cambridge after the Year Abroad has been an odd transition. Gone is our daily regimen of three-hour classes (perhaps a relief to some) with quirky Taiwanese teachers. We no longer have our daily dose of Camo Café and its delightful 美芬,



the loveliest lady who, to the great delight of us lost youths, fussed over us and occasionally doled out free food. We don't even have to engage in regular battle to find an empty lift that can take us to our humble classroom on the sixth floor. Nonetheless, the time away has changed our perspectives (and our accents, oops) in various ways.

Upon starting fourth year, I briefly wondered whether I was still capable of writing something academic in English. Well, this is a question I'm still grappling with since so far I've not had to produce anything in English. Fourth year has meant engaging with more regular translation work, but with a greater variety of textual sources. The appearance of Oral Interpreting on my timetable, which at one point seemed nightmarish, has become a pleasant weekly challenge with our exciting new faculty member, **Dr Zhao**. My particular joy this term has been C20 with **Prof. Chau** – why didn't anyone tell me anthropology was this fascinating before? Dissertation work has also been a welcome distraction from never-ending vocab lists. I'm also excited to start the History of Art paper that starts in Lent.

The Long March happened on 21st October, kicking off at Robinson, wading through the trenches of Selwyn, the Boathouse and ending at Shaanxi Prov-, I mean Catz. Reports suggest there may have been some level of exhaustion by the end of the 6000 mile journey, but I believe the first and second year students were happy to meet their extremely cool 学长. There was a careers talk organised by the **Thomas Wade Society** a few weeks ago which was very useful for my cohort, who are now thinking about their next steps after graduation. Michaelmas has been a solid start to our final year so far, and I look forward to seeing how things progress over the next few months.

Where Are They Now?

In this issue, we hear from recent graduate Archie Preston about his journey, experiences, and next steps after Cambridge.



I graduated from Cambridge in 2009 (**class pictured above**) with a bachelors in Chinese Studies. Upon graduation, I worked for four years in Hong Kong at a boutique corporate finance advisory firm Altus Capital, during which time I was acting as sponsor for Mainland Chinese companies listing in Hong Kong.

Following this, I worked at a Chinese SOE (sort of), helping them with their overseas investment activities. More recently, I have been leading the China office of DealGlobe Limited, a specialist China-Europe cross border M&A firm, advising on M&A and investment deals between Chinese and European companies across the healthcare, TMT and consumer sectors. In October, I also just started an MBA at China Europe International Business School (CEIBS) in Shanghai.

This means that I have spent around 7 out of 8 years since graduation in Greater China, and pretty much fully focused on cross border finance and investment. I've had a fantastic time so far, I certainly was not expecting to stay this long when I originally came over. I think there is a huge amount of fun and a huge amount of opportunity to be had in this area of the world (I would say increasingly more so in Mainland

as various shifts have taken place over the last decade). Great to have one or two of my classmates here as well. However, I am currently very much missing home after coming up to 2 years without leaving China. Lets hope things open up ASAP!

If anyone wants to discuss anything relating to finding Chinese investors for projects or want to discuss about the finance industry here, I am more than happy to chat!



Thomas Wade Society Updates 2021



2021 Alumni meet-up in London

On October 19th 2021, faculty alumni met up in London over some delicious Sichuan food. After a long, COVID-induced hiatus, it was lovely to finally get to meet everyone in person again. TWS is now looking forward to meeting up to celebrate the coming Chinese New Year - watch the TWS news-

letter for more details soon.

TWS also recently held its fourth annual careers event on November 19th 2021. Five alumni – **Archie Preston, Aron White, Charley McGarry, Ed Holroyd Pearce** and **Pippa Tregear** – joined TWS on Zoom to talk to current students and other TWS members about their career paths. The panel discussed topics ranging from the importance of internships and the decision to pursue a master's degree to finding ways to do China-related work outside of the mainland.

Please do add yourself to the Thomas Wade Society alumni network if you are involved with Chinese Studies at any level to stay up to date with all our events. You can get in touch by emailing thewadesociety@gmail.com. We hope to see you at our next meeting!

- Caroline Meinhardt

Class of '12

Ask the Professor Research Day



On May 24th 2021, FAMES' Research Committee, this year led by **Magdalen Connolly** and **Hajni Elias**, organised an online Research Day titled 'Ask the

Professor' inviting students and research fellows to ask a panel of professors questions on a wide range of topics.

Questions submitted to the panel, which consisted of **Prof. Amira Bennison**, **Prof. Mickey**

Adolphson, **Dr Anna Cieslik** (UK Research Council Advisor), **Prof. Roel Sterckx** and **Dr Andrew Marsham**, included recent developments in academia and the role of the academic in society, as well as more practical issues and concerns such as how to build a good CVs, how to apply for post-doctoral funding, the current status of the academic job market, and how important is it to have teaching experience etc. There were over 40 attendees on the day with the panel readily answering all questions raised leading to fruitful discussion.

- Hajni Elias



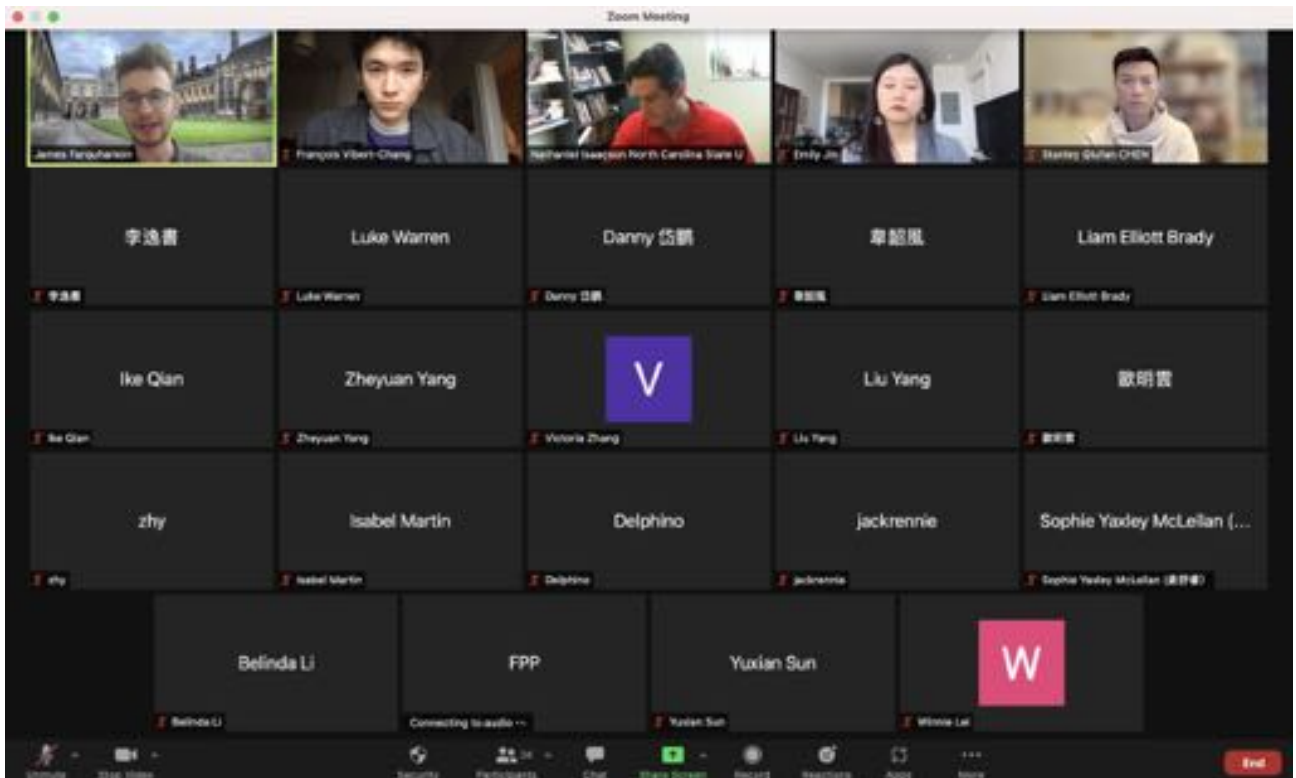
Cambridge University China Forum

This Michaelmas marked the second anniversary of CUCF. As students returned to the rhythm of in-person university life, the Forum maintained its pace and came up with plenty of exciting events. The term started with a panel discussion on the present and future state of technologies and business in China, with experts **Rui Ma, Francis Ping, Francois Cadelon** and **Raymond Zhong**. Discussions elaborated on artificial intelligence and its level of development in both China and the US, speakers also brought insights on Taiwan and the semiconductors industry’s geopolitical signifi-

cance. On October the 26th, CUCF held its first ever in person event, welcoming Dr **Hiu Man Chan**, the founder and director of the UK-China Film Collab, a non-profit organisation advocating Sino-British film diplomacy. Dr Chan presented her work on advertising, writing and producing films bridging cultures, and shared her experience of the creative industries. Carrying on with the cultural side, our next event was a panel talk on the birth and development of Chinese science fiction (**picture below**). We were lucky to be joined by **Professor Nathaniel Isaacson**, translator **Emily Jin**, and world-renowned Chinese novelist **Chen Qiufan** (Stanley Chen). The talk reflected on the importance of the gen-

re in the context of contemporary China and technological innovation. Guest speakers also gave precious advices to members of the audience interested in a career in literature. Finally, the China Forum was delighted to partner with the Cambridge Climate Society for a talk with **Peggy Liu**, the chairperson of the Joint US-China Collaboration on Clean Energy. Peggy spoke about the barriers and opportunities faced by multi-lateral clean energy initiatives. Overall, this was another busy term for the CUCF, and we look forward to meeting you all in Lent for more exciting events!

- Francois Vibert-Chang
CUCF Chair



Graduate Student Updates



Final-year CCKF-funded PhD candidate **Kelsey Granger** has had two further articles accepted for publication—“Twenty-Six Reasons to Hate the Zhangs: An Examination of How Wu Zhao’s Two ‘Male Favorites’ Were Regarded in History” being a collaborative article with **Prof. N. Harry Rothschild** (University of Florida) to be published imminently in *American Review of China Studies*, and “Violence, Vigilantism, and Virtue: Re-Assessing Medieval Female Avenger Accounts through the Study of Xie Xiao’e” being accepted by the *Journal of the American Oriental Society*. Alongside these articles, she has also had a book review on the history of animal welfare accepted by *The China Journal* and a chapter on *Fengsu tongyi* to be included in the upcoming edited volume *Early Chinese Texts: A Bibliographic Guide*.

Beyond writing up her thesis on lapdog-keeping in medieval China, itself an intersection of her interests in animal studies and material culture in medieval China and the Silk Roads, she has given a variety of academic talks ranging from the topic of intercultural marriage in medieval China at the 23rd Biennial Conference of the European Association for Chinese Studies (August 2021), to rugs and rattan furniture on the Silk Roads at our own Dunhuang and Silk Road Seminar series (November 2021, available on YouTube [here](#)), and on her thesis topic at the Needham Research Institute (November 2021).

She is also currently co-editing a collected volume on the lives of objects along the Silk Road with her supervisor **Prof. Galambos** which will include a

co-written introduction and a chapter on her recent research on fringed rugs, while her research on rattan hourglass stools will hopefully be published as a separate article.

MPhil student **Jiayi Tian** reports on his research topic, titled ‘The Making of Art and Morality in China: From Literati Tradition to the Construction of Spiritual Civilisation.’ He summarises this topic, supervised by **Prof. Adam Chau**, as follows: The concept of *yide* 艺德, literally ‘art morality’, is used to appraise or dispraise an artist or art worker in terms of their art practices or personal conduct. It is also associated with the power dynamics between art workers and the state, artistic identity and artistic careers in the context of contemporary China. The goal of this dissertation would be, firstly, to clarify the concept of *yide* in both pre-modern and modern China, locating it in the broader social and historical background, and then, more importantly, to reflect the position of art and art workers in contemporary, socialist China by elaborating the constant construction of *yide* by both the authority and the art workers themselves.



Graduate Student Updates

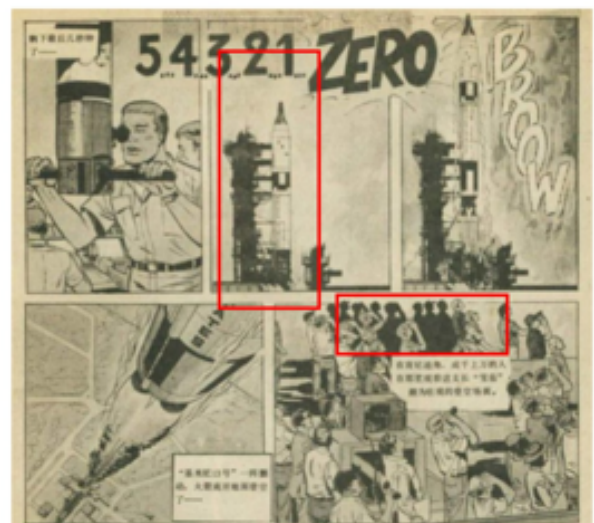
This term also saw the long-awaited opening of the **Graduate Workroom** within the Faculty, and the advent of the **graduate meet-ups** on alternate Wednesdays. The first was held online with introductions while the second was an in-person meet-up organised by **Flavia Xi Fang**. We hope this will be the beginning of many more events bringing the graduate community together in future!

post-Cultural Revolution comic books, including *Star Wars*, in 2022.



Nick Stember has been digging into Chinese science fiction. Having been invited to provide a guest lecture on Liu Cixin’s global bestseller *The Three-Body Problem* for the Sutton Trust Summer School this past August, he was given the chance to revisit the topic for a talk at the University of Freiburg in November on the *lianhuanhua* (comic book) adaptations of *Star Wars* which proliferated in the PRC in the early 1980s. Hosted by the READCHINA project, his talk traced the surprising origins of visual and textual materials drawn on by illustrators and adapters of various “Chinese” versions of the film, placing them within the context of contemporary efforts on the part of Disney to promote and localise the series within China. He is hoping to complete his dissertation on

Online lecture by NICK STEMBER (University of Cambridge) on November 9, 2021, at 10 a.m. (UTC+1):
 "Impossible Futures: A Chinese Star Wars"
 Although *Star Wars: A New Hope* (1977) was released to much fanfare in both Taiwan and Hong Kong in 1980, to this day it has never been given a general release in the People's Republic of China. Surprisingly, however, the film did reach a wide audience within China in the 1980s, albeit through what we might call a "paper cinema" 纸上电影—uncredited illustrated adaptations in journals, parlorads (tsaibao), and comic books (manhua), beginning in early 1979. In this talk, I will focus on one popular comic book adaptation of the first two *Star Wars* films, *A New Hope and The Empire Strikes Back*. Published in two-parts in December 1980 and August 1981, this adaptation found a second life online in 2014, when it was scanned and posted online by the cultural historian Maggie Green, with an English translation appearing shortly thereafter. As I will argue, comics like these suggest new avenues for research into the reproduction and reception of the culture of American science fiction at the birth of the Reform era, with the United States providing an example of futures both possible and impossible.
 NICK STEMBER is a translator and historian of Chinese popular culture, currently writing his PhD dissertation on science fiction in post-Cultural Revolution *lianhuanhua* in the Faculty of Asian and Middle Eastern Studies at the University of Cambridge.
 For the Zoom link, please register with the READCHINA team at readchina.erc@gmail.com.



Meet a Graduate Student



In this issue, we speak to Daphne So, a current MPhil student supervised by Dr Noga Ganany, about her research, her interest in a future career in curation, and her passion for painting.



Hi Daphne, your background is in cultural management and art history - how come you've decided to pursue an MPhil with us?

I fell in love with China's past after completing a few elective papers on Chinese Art and Archaeology at the Chinese University of Hong Kong. While my Masters at the Courtauld Institute of Art focused on late imperial paintings and court art, I am turning to history and texts this year at Cambridge in order to have a comprehensive training in cultural history of China.

What is the most striking piece of art you have worked with in your research here or at the Courtauld?

So far, one of the most striking pieces is *Qianlong Huangdi Weilie Jucan tu* 乾隆皇帝圍獵聚餐圖 (pictured to the right). It depicts a scene of, as the title suggested, feasting after the imperial hunt of the Qianlong court. It is a good research material for studying the Manchu lifestyle and their hunting practices in Qing China. Even though the painting is rather peaceful, it captures a scene of violence during the hunt. Besides this, it gives us some insights about imperial recipes. The two ways of cooking venison led me to a



study of the record of the Qing recipes, *Suiyuan shidan* 隨園食單 written by Yuan Mu 袁枚 (1716–1797). This painting also reveals the roles and functions of different animals during that time (including camels in hunting?!). I particularly enjoy studying the attitudes of Han Chinese and Manchurian artists towards animals and the natural world through paintings and art.

Where do you see yourself after you graduate?

I am thinking about working in a museum. But I am open to options and will let life surprise me!

What is a common misconception about curating as a profession?

I am no expert (yet!). People tend to think being a curator is a pretty boring job because they only spend time with the artefacts and artworks inside the museum. But in actual fact, curators meet a lot of people in different fields — donors, artists, designers, scholars etc. You need to have strong subject knowledge to curate exhibitions, and very good interpersonal skills to make things work.

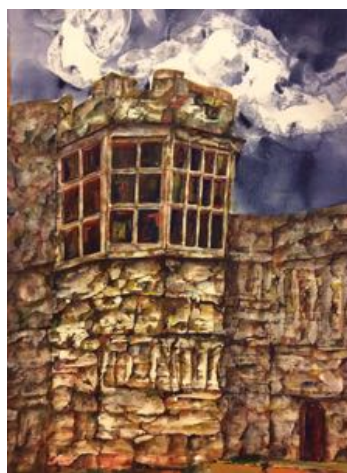
What is your favourite thing about studying here in Cambridge?

Living in a small town is a very interesting experience for me as a person who was born and raised in a big city. I spent quite some time adjusting, but now I like this environment because it allows me to focus on my work and be grateful for small things. It is something I have been dreaming of for a long time!



And finally, you enjoy painting in your spare time and even had your work exhibited in 2015 in the New Asia College Ch'ien Mu Library (Chinese University of Hong Kong). What got you interested in painting?

I started seriously doing watercolour painting when I was 9. My teacher taught me how to do calligraphy and Chinese ink art, but I liked colours more. He only gave me four colours (orange, red, blue, yellow) to mix all the colours I needed. This trained me to explore colour combinations and to be able to mix the exact colour I want. I spent many years replicating masterpieces—usually European landscape paintings. After working for months on one painting, I feel connected to the original piece and the place the artist depicted. I count it as another way of travel! I have never called myself an artist, instead I paint to train my eyes to be sensitive to details and colours. The process of painting trains me to be patient and conscious about changes. This skill helps me a lot with my study of art history! **Paintings below and to the left by Daphne So**



Staff Updates

Professor Imre Galambos has had a chapter published in the edited volume *Exploring Written Artefacts: Objects, Methods, and Concepts* Vol. 1 titled “Chinese Character Variants in Medieval Dictionaries and Manuscripts.” He has also organised, on 16 October, 2021, a joint workshop with Ghent University on “Deciphering difficult character forms in Dunhuang manuscripts from the 5th and 6th centuries: Theory and practice.” Further to this, he is currently co-editing a collected volume of object-based studies relating to the Silk Roads with his PhD student **Kelsey Granger** to be published in 2022.



Beyond this, he has given several talks both online and in-person, including: “Manuscript Copying as an “Between Central and East Asia: Chinese Manuscripts from Tenth-Century Dunhuang,” Schoenberg Institute for Manuscript Studies (September 2021); “Inscribed Wooden Planchettes from Dunhuang,” Needham Research Institute Seminar (October 2021); “Multiculturalism in Dunhuang in the 10th Century,” Silk Roads Programme Events, King’s College, Cambridge (November 2021); and “Act of

Mourning: Scrolls from 10th-century Dunhuang” at the International Conference “Layers of Authority – Authority of Layers: On the Internal Dynamics of Multilayered Written Artefacts and their Cultural Contexts” (December 2021) organised at the Centre for the Study of Manuscript Cultures, Hamburg University;

Alongside her ongoing work on her book, **Dr Noga Ganany** is currently revising a research article on Deng Zhimo’s *Saints Trilogy* for a special issue of *Religions*. In November, Dr Ganany presented in a panel on the intersection of Chinese literature and religion in the “American Academy of Religion Annual Meeting,” and in December she will virtually present a paper in the 2021 international conference on Ming-Qing China, organised by the Academia Sinica in Taiwan. Although the pandemic still poses obstacles for international travel, Dr Ganany is looking forward to participating – hopefully in-person – in

a conference on Ming-Qing literature in Italy in June 2022, and in the collaborative project “Critical Terms for Chinese Religions” in Virginia, USA, in August 2022. This year, Dr Ganany welcomed two MPhil students into our postgraduate program: **Daphne So** and **Sophia Rahman**.

Professor Adam Chau delivered a paper entitled ‘Storied Spirits: Constructing Efficacy (*Lingying* 靈應) and the Strange (*Lingyi* 靈異) Through Telling Tales’ in a panel for the European Association for Chinese Studies (EACS) 2021 conference, hosted virtually by the University of Leipzig, Germany (Aug 24-28, 2021). He presented another paper, ‘What Constitute Temple Cults?’, again virtually, for the conference ‘Interrogating the Notion of “Cult” as a Social Formation in Asian Religions’ at the Asia Research Institute, National University of Singapore (21-22 October 2021). Meanwhile, a new article just came out: ‘Homo Arborealus: The Intermeshing of Regimes of Tree-Mindedness’, in *Chinese Environmental Ethics: Religions, Ontologies, and Practices*, edited by Mayfair Yang (2021, Rowman and Littlefield).

Dr Heather Inwood is currently enjoying a long-awaited year of research leave, which she is mostly spending working in the garden at home (but not literally gardening). In October she gave an online presentation for a Harvard University workshop on “Gaming with Chinese Characteristics,” and she is editing a special issue of the *British Journal of Chinese Studies* on “Games and Gaming in China and the Sinophone World,” which will be only the second collection of essays dedicated to this burgeoning area of Chinese culture. In November, she gave a virtual talk at Rutgers University entitled “Chinese Internet Fiction: China’s New Worlds Literature,” and she is also preparing a chapter for an edited book on Chinese sci-fi literature, entitled “Open Up Your Brainhole: Spatial Imaginaries in Online Chinese Science Fiction.” She also welcomed one new PhD student in October 2021, **Monica Fengchun He** (previously an MPhil student in Chinese Studies), who is working on queer fandom and screen adaptations of Chinese internet novels.

Staff Updates

In her second year as Early Career Leverhulme Fellow, **Dr Hajni Elias**' research focus has been to gain a better understanding of the links between the bronze traditions of Southwest China represented by the Sanxingdui, Jinsha and Dian cultures of modern Sichuan and Yunnan provinces and the Dong Son culture of northern Vietnam. Her article titled 'Bronze Drum Traditions of Vietnam and Southwest China: A Shared Indigenous Tradition,' that represents her findings has been accepted for publication in the Spring 2022 issue of *Arts of Asia*. Another article she has written on the subject, titled 'Influences on Bronze Age Cultures in Southwest China: Sanxingdui, Jinsha and Dian' is currently under peer review with the *Bulletin of the SOAS*.



In addition, Hajni has also published a paper titled 'Stele for Magistrate Jing Yun 景雲: An Eastern Han memorial stele from the south-west with reference to the Chuci 楚辭' in the *Bulletin of SOAS*, 84, 1 (2021), 115–140, and further five independent papers/chapters have been submitted for publication in four edited volumes. One titled 'Feeding the Dead and the Living: Banqueting and Entertainment Scenes on Eastern Han (25 - 220 C.E.) Tomb Art from Southwest China,' will be included in Stacey Pierson (ed.), *Sipping Tea Under the Willow Tree: Visual, Material and Textual Cultures of Food and Drink in China, 200 BCE - 1900 CE* (London: Cambridge Scholars Publishing, 2022); and another titled 'The Social Life of a Tang Silver Dish' will be included in a volume on the life of objects on the Silk Roads, edited by **Imre Galambos** and **Kelsey Granger**, to be published in 2022. Hajni has also contributed an entry on 'decorated stone sarcophagi' to a collaborative project headed by **Adam Chau** titled *Chinese Religious Culture in 100 Objects*; and two

chapters, one on the *Chuci* (Song of the Chu) and another on the *Huayang guozhi* (Record of the Kingdoms South of Mount Hua) for a project edited by **Imre Galambos** titled *Early Chinese Texts: A Biographical Guide*. Finally, on the request of the editors of the *Cambridge Journal of Visual Culture* Hajni has submitted an article that examines the use of space in the Qing court architecture titled 'The Art of Dividing Spaces: Imperial Interiors of the Qing Dynasty (1644-1911)'.

Apart from publications, Hajni presented her work on the subject of early mortuary practices in Southwest China at the Society for the Study of Early China Conference in May, 2021, and will participate in a conference titled 'Missing Sources and Marginal Voices: Reconstructing Asian Historical Narratives' organised by the University of Macau in December 2021, where she will present her research on the use of ancient stela inscriptions as important documentary sources for research that go beyond the compartmentalised official archives.

Hajni continues working on her manuscript titled *Remembrance in Clay and Stone: Early Memorial and Funerary Art of Southwest China* which she plans to submit to the Tang Center Series in Early China, Columbia University Press in the summer of 2022. Apart from research, Hajni is an active member of the Faculty and has been teaching for C7 History of Dynastic China and a new course entirely dedicated to Chinese Art and Material Culture C15, offered to fourth year and MPhil students from FAMES, as well as students from the History of Art Department at Cambridge.



Postdoctoral Research in Cambridge



In this issue, we speak to postdoctoral student **Dr Po-hsi Chen** (pictured left with our Year Abroad students in Taiwan) about joining the Faculty, his research, and his experiences in a new city having received his doctorate from Yale last year.

Hi Dr Chen, you've recently joined us as a post-doctoral fellow specialising in Taiwan studies. Can you summarise the aims of your project?

Based on my doctoral dissertation, 'Socialism on One Island: A Genealogy of the Pro-Unification Leftist Literary Discourse in Taiwan,' my project studies a group of left-wing writers in post-war Taiwan who advocated unification with the People's Republic of China. For them, China had been torn asunder, first by Western and Japanese imperialism in the late-nineteenth and first half of the twentieth century; and then by U.S. intervention in East Asia since the end of WWII. I investigate why, whilst Taiwan had been co-opted by the U.S. as part of the 'Free World' during the Cold War, these left-wing writers aspired to the PRC as a socialist utopia during the Cultural Revolution, and how they subsequently coped with their disillusionment after the Tian'anmen Incident. To do so, I analyse the cross-Strait and transpacific circuit of banned books, radio short waves, spoken drama, and the 'red classics' propaganda films.

What brought you to studying this topic?

It is a very controversial and sensitive topic back home. Since the emergence of 'Taiwanese consciousness' in the 1970s, the establishment of Taiwanese literature hinges on its separation from Chinese literature and history. On the other hand, the rise of 'Sinophone studies,' which provides a platform for Taiwanese literary studies in North American academia, is based on American liberal ideology that stresses diversity and minority discourse. Whilst these discourses are valid, they consciously or unconsciously suppressed the undesirable historical linkage between Taiwan's leftism and Chinese socialism, e.g. the underground communist campaigns in Taiwan between the mid-1940s and the mid-1950s and the Diaoyutai movement in the 1970s. Thus, the pro-unification Left is a missing piece in the field of Taiwan Studies,

and I hope my research can mend this gap.

How have you found your time as a researcher in the Faculty so far?

The staff, fellow postdoctoral researchers, and post-graduate students have all been extremely supportive. Due to the pandemic and visa issues, I had to arrive later than I was supposed to, but the Faculty has been very generous and understanding. Instead of teaching a year-long paper, I was asked to contribute occasionally to sessions in other seminars, allowing me to focus on my own research in my first year. Many colleagues reached out to offer their help with adjusting to the UK research culture.

In addition to research, I had the lovely opportunity to meet with the Year Abroad students now learning Mandarin in Taipei before I left there in October. I invited them to A-Tsai's Restaurant—known as the 'mecca of democracy' because of its role in Taiwan's democratisation process. I am glad that the students enjoyed it.

What is your favourite place in Cambridge?

Many Taiwanese from my generation first saw Cambridge on television in the 2000 TV series, *April Rhapsody*. The image of the Chinese poet Xu Zhimo biking through Cambridge struck us as very dandy. After coming here, I have been enjoying many trails designed specifically for cycling, particularly Garret Hostel Lane and Burrell's Walk leading to the University Library. Also, I attended several Cambridge Film Festival screenings at Art Picturehouse, which I also very much enjoyed.

And what has surprised you most about the city?

The size of the city. I heard that my alma mater, Yale University was modelled after Cambridge, so I thought of Cambridge at the scale of an American college town. It turns out to be much larger and livelier than what I expected.

Alumni Updates

In this issue, we hear from recent visiting scholar Prof. Zhang Daying who joined us in 2020 about her experiences in Cambridge and her research



I am **ZHANG Daying** from Qingdao University of Technology in China and I was a visiting scholar at the Faculty of Asian and Middle Eastern Studies in 2020. My research centres on languages, history, culture, linguistics,

textual studies, translation studies, writing systems, etc.

During my time in AMES, I was fascinated with the history of the University and Cambridge. I went to different lectures and talks in the East Asia Seminar Series, China Research Seminar, Dunhuang and Silk Road Seminar Series, Chinese Linguistics Seminar, Needham Research Institute Seminar, etc. The combination of world-class scholarship expanded my horizons and inspired me to think in new and exciting ways in my research. I met lecturers such as **Professor Imre Galambos**, **Dr Boping Yuan**, **Professor Roel Sterckx**, **Professor Adam Chau**, and was very impressed to see that the honored **Professor Michael Loewe** was still very active in his nineties!

I greatly enjoyed spending time in the libraries and the librarians were very helpful. I loved the different languages resources available for Arabic, Chinese, Hebrew, Japanese, and so on. I even had opportunities to learn some Japanese, Tibetan and Hebrew, and even some Greek, Latin, French, and Spanish! I filled my free-time by auditing Dr Boping Yuan's Linguistic class, as well as exchanging ideas with other international scholars in Cambridge from dif-

ferent parts of the world and learned many things from them.

I enjoyed my supervisor Prof. Imre Galambos's many classes, including the Classical Chinese text reading classes taught to the undergraduates and his graduate students as well. His fields of interest being Medieval China, Dunhuang Studies, the history of Chinese writing, contacts between China and Central Asia, and Tangut Studies strongly inspired my research and the trajectories of his graduate students. He also gave me very good advice in my research. I was also very thankful that I could take part in meetings of the translation project that Prof. Galambos and his students were doing (the *Bao'en jing* translation project led by **Flavia Xi Fang**).

I was supposed to leave Cambridge in December, 2020, but actually had to stay until April 2021 because my tickets were cancelled so many times due to the pandemic. In order to ease my worries, I whiled away the time starting to translate a book and finished the first draft just the day before I could leave. Even though there was a pandemic which delayed my return home by four months, when Prof. Galambos asked me whether my time in Cambridge was worth it, my answer was still yes! It was a very special, precious, and memorable experience in my life. 2020 was such a difficult and challenging time for most people, but I often think about it now with fondness.

After returning to my university in Qingdao, I have been surprised to find that besides the language and linguistics classes I usually teach, there are also translation classes waiting for me and now I have to focus more on translation than ever before! Looking back to the days I spent as a visiting scholar in Cambridge, I am grateful for all the help I received and would like to thank everyone I met there, especially Prof. Imre Galambos!

Life Beyond the Library: Athletes

Morrison Cleaver, 3rd year student writes:



I've been playing football for as long as I can remember. Last year I played for the University's second team and captained the College; although it was all very limited last year. Whenever I go

travelling it seems football always features as it's a great way to make friends and exchange skills. This year is certainly no different. I'm playing for the university we study at in Taiwan at the moment. The team is 台灣師範大學足球隊. We compete in the National University's 3rd division but the team is very strong this year so we have hopes of promotion.

Before arriving in Taiwan, I spent some time searching the web and Facebook for different football teams I could potentially play for. I did find it very challenging to find Taiwanese teams I could play for, even the university team, because initially I wasn't aware that lots of groups and businesses primarily operate on Facebook in Taiwan. The first couple sessions were quite tough to navigate due to the language barrier but I have since picked up lots of the football vocab which is really pleasing.

In terms of the football culture in Taiwan, it's almost non-existent. I can still remember the sense of confusion I had as an English football fan when I first read online that football wasn't even in Taiwan's top ten most popular sports (baseball and basketball are at the top). The team is essentially formed of a mix of students from Taiwan and Guangdong. This means not

only is it hard enough to keep up with the Chinese, but at times I'll get caught out when they suddenly switch to 廣東話. My teammates are great fun though and very inclusive. After training or a match we usually go out together for a meal. I've learned of all the best food spots locally from these outings; and a fair few curse words too! I'm hoping to potentially join one of Taiwan's 'professional' national league teams in March which is when their transfer window reopens. I would only have a couple months left in Taiwan at that point, but it would be quite an experience.



Lauren Price, 1st year student writes:

I'm a first year at Churchill College. I play for the Kingfishers, which is the Cambridge University Women's Lacrosse 2nd team. I row for my college in the W1 boat, I mainly rowed in a single before so rowing in 8s took a little while to get used to but it has been really fun and the team spirit is amazing. I'm also a black belt in karate and a member of the Cambridge University Karate Club.



Asma Ibrahim, 4th Year student writes:

This term I started coxing for Newnham and have so enjoyed it. I've coxed NW1 and we competed in Emma Sprints—the first race was a disaster but we won against Maggie's in the second dressed as cops and robbers! We also competed in Fairbarns at the end of term. We overtook Clare and came 12th in our division.



Advertisement: Panoramic Magazine

Panoramic is a global magazine and society run by Cambridge students which has featured students from almost 30 different countries across five issues with the core aim of providing a space for young people across the world to discuss prominent topics from perspectives less highlighted in mainstream media.

Our committee applications for the coming year are now open, with openings for two editors, a

digital editor, an interview correspondent and a website technician. Role descriptors and in-depth application info can be found at: <https://forms.gle/5keCZEyvNJEQRyaj9> with a July 31st deadline. This is a great way to gain experience relevant to journalism, media, design or in a tech role, working with our core team of like-minded individuals, and we welcome applications from anyone with an interest in global politics and culture!

- Laura Dionysio-Li



panoramic

global issues, local voices



An international magazine in association with
THE UNIVERSITY OF CAMBRIDGE

the magazine

Panoramic is an international magazine and student society of the University of Cambridge. Each month we focus on a single global issue, publishing pieces that all address it, but from very different locations and perspectives.

the writer

Our writers are students from universities across the world. With the release of issue 68, we will have featured authors from almost 30 different countries in under six months. These pieces merge the personal with the political so that each writer's regional experiences becomes a means to reflect with issues on the broader relevance of the topic.

the reader

So far, we have attracted readers from more than 90 countries across the globe. We have received overwhelmingly positive feedback from readers, who have expressed pleasure at the quality, variety and depth of our pieces.



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The Thomas Wade Society was founded in 2009 as the University of Cambridge Chinese Studies Alumni Society. Until 2016 the society was dormant, when the Class of 2016 decided to rebuild the society

into something new that could bring faculty members, alumni and friends of the faculty together.

If you would like to join the TWS network, please complete the sign-up form at <http://tinyurl.com/twssignupform> and/or join the society's social media groups on Facebook <https://www.facebook.com/groups/553636164826475/> and LinkedIn <https://www.linkedin.com/groups/8577879>. If you have any questions, would like to find out more or even help out, please do not hesitate to get in touch with the committee at thewadesociety@gmail.com.



Founded by our current second-year students, the Cambridge University China Forum (CUCF) hosts a range of exciting events relating to China. To find out more, please join our Facebook page [@camchina](https://www.facebook.com/camchina), or go to our website www.camchina.org to join our mailing list.

Daniel Crouch Rare Books (4 Bury Street, St James's, London SW1Y 6AB) is a specialist dealer in antique atlases, maps, plans, sea charts and voyages dating from the fifteenth to the nineteenth centuries. Please scan the QR code to access our WeChat account where we post articles on our pieces in Chinese, or contact Miss Qi Sun qi@crouchrarebooks.com



Looking to join our seminar series mailing lists? Please email kl394@cam.ac.uk (Kelsey Granger) to be added to the Dunhuang and Silk Road Seminar series mailing list and ayc25@cam.ac.uk (Prof. Adam Chau) to be added to the China Research Seminar series mailing list.

Is there something you would like to be included in our next issue? Don't hesitate to contact the editor by email at kl394@cam.ac.uk whether it be with regards to an event, advertisement, interview idea, general suggestion, or an article contribution. Alumni 'where are they now' suggestions, vintage photos of the Faculty, and class (virtual) reunions are especially welcomed!

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