11th International Conference on Chaozhou Studies

AUGUST 17 – 19, 2015

University of Victoria
Victoria, British Columbia, Canada
Revised Program & Itinerary

Due to the absence of a number of scheduled presenters, we have had to make changes to the conference program. Please see the revised schedule & itinerary for updated times and locations.

HUANG Ting will not be able to present the keynote speech during the Opening Plenary. Instead, we will hear from ZHOU Shaochan. A short biography is included below.

The following sessions have been combined and will be at 11:30 am on Tuesday:

• Religion and Characters will be in Fraser 157
• Dialect #1 and Dialect #2 will be in Fraser 158

Professor ZHOU Shaochuan, PhD in History

Professor ZHOU Shaochuan is from Shantou, Guangdong Province in China, currently a professor and doctoral tutor at School of Chinese Ancient Books and Traditional Culture, Beijing Normal University. He is also the director of Chenyuan Research Center, as well as a full-time researcher at the Center for Studies of Historical Theory & Historiography of Beijing Normal University. Professor Zhou has been teaching, conducting research and finishing Chinese ancient books in the areas of Historical Philology, Historical Theory, Historiography, and Cultural History of Yuan Dynasty.
ON BEHALF OF THE CENTRE FOR ASIA-PACIFIC INITIATIVES AND THE UNIVERSITY OF VICTORIA, WELCOME TO THE 11TH INTERNATIONAL CONFERENCE ON CHAOZHOU STUDIES AND TO BEAUTIFUL VICTORIA, BC.

Established in 1988, the Centre for Asia-Pacific Initiatives (CAPI) provides a supportive environment for scholarly excellence, student mobility and community engagement as key components of the University of Victoria’s efforts to deepen our connections with the Asia-Pacific region.

Through the work of CAPI’s three research Chairs (China, Japan, Law) and responsive and highly innovative programming, CAPI is a catalyst for the creation and mobilization of knowledge about issues affecting the region, and for deepening our understanding of the implications for Canada and the rest of the world.

CAPI and the University of Victoria are delighted to be hosting this important research symposium as part of the 18th Convention of the Teochew International Federation. Your participation and the generous support of our key sponsors are very much appreciated.

I look forward to meeting all of you over the next few days and wish you all the best for a successful symposium and an enjoyable visit to Victoria.

Andrew Marton
Director, Centre for Asia-Pacific Initiatives, University of Victoria

THE 11TH CONFERENCE ON CHAOZHOU STUDIES WILL BE HELD AT THE BEAUTIFUL UNIVERSITY OF VICTORIA. WE SINCERELY WELCOME CHAOSHAN RESEARCH EXPERTS AND SCHOLARS FROM AFAR TO THIS EVENT, AND WE APPRECIATE THE COOPERATION FROM UNIVERSITY OF VICTORIA, WHICH MADE THIS EVENT POSSIBLE.

Over 200,000 Teochewnese resident in Canada proudly live in Canada’s multicultural society, which have allowed them to work hard and dedicate themselves to the community while maintaining Teochew’s cultural traditions. The purpose of the symposium is to focus on the inheritance of Teochew culture and overseas disseminate. This is an important milestone in Canadian Teochewese as it will improve the awareness of the Chaozhou culture to younger Teochew population.

May the 11th International Conference on Chaozhou Studies be completed successfully!

Sui Ngai Lam
Chairman, 18th Convention of the Teochew International Federation

WE ARE MOST PLEASED TO HAVE THE 11TH INTERNATIONAL CONFERENCE ON CHAOZHOU STUDIES (ICCS) HELD IN THE BEAUTIFUL CITY OF VICTORIA, IN THIS EARLY FALL SEASON. WE ARE ALSO HONORED TO BE ABLE TO INVITE SCHOLARS FROM ALL OVER THE WORLD TO ATTEND THE CONFERENCE.

The Chinese studies master, Prof. Jao Tsung-I established International Society of Teochew Studies in Dec 1993. Since then, teb Conferences were held in different parts of the world, producing numerous high quality works. ICCS focuses its studies on the Eastern part of Guangdong Province, its people and its culture. Its heritage comes from ancient mainstream Chinese culture, hence offering rich and valuable resources for the research of the subject.

Holding this year’s conference in Victoria has its special meaning. Chaoshan people while blending into the local community can also introduce its cultural tradition to other ethnic groups. At the same time, it can help promote harmony and understanding among different peoples and enhance the relationship between Canada and China.

Finally, let me thank the University of Victoria for the effort and contributions made towards the organization of this conference and wish the conference a resounding success.

Ian Chan
Chairman, International Teochew Doctors Association
# PROGRAM & ITINERARY – REVISED

## MONDAY, AUGUST 17

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<th>Time</th>
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<tr>
<td>6:30 pm</td>
<td><strong>Registration</strong></td>
<td>UNIVERSITY CLUB</td>
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<tr>
<td>7 – 9 pm</td>
<td><strong>WELCOME RECEPTION &amp; DINNER</strong></td>
<td>UNIVERSITY CLUB</td>
<td>BUSINESS CASUAL</td>
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Welcomes from:
- Andrew MARTON, Director, Centre for Asia-Pacific Initiatives, UVIC
- CHAN Yau Nam (Ian), Director, Global Chaoshou Research Committee
- CAI Guang, Vice-President, Canada Chaoshan Business Association

## TUESDAY, AUGUST 18

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<th>Time</th>
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<tr>
<td>7:30 am</td>
<td><strong>Breakfast</strong></td>
<td>FRASER 142</td>
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<tr>
<td>8 am</td>
<td><strong>OPENING PLENARY</strong></td>
<td>FRASER 159</td>
<td>BUSINESS FORMAL</td>
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Introductions:
- Saul KLEIN, Dean, Gustavson School of Business, UVIC

Keynote Speech:
- ZHOU Saoshuan, Professor, Beijing Normal University

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<tr>
<td>9 am</td>
<td><strong>SESSION – A</strong></td>
<td>FRASER 157</td>
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<tr>
<td>11 am</td>
<td><strong>Coffee Break</strong></td>
<td>FRASER 142</td>
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<tr>
<td>11:30 am</td>
<td><strong>CONCURRENT SESSIONS – B</strong></td>
<td>FRASER 157</td>
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<tr>
<td>1:30 pm</td>
<td><strong>Lunch</strong></td>
<td>FRASER 142</td>
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</tr>
<tr>
<td>2:30 pm</td>
<td><strong>Back to UVic Housing to prepare for afternoon/evening events</strong></td>
<td></td>
<td>BUSINESS CASUAL</td>
</tr>
<tr>
<td>4 pm</td>
<td><strong>City Tour</strong></td>
<td>UVIC HOUSING</td>
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<tr>
<td>7 pm</td>
<td><strong>Dinner at the Oak Bay Marina</strong></td>
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## WEDNESDAY, AUGUST 19

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<tr>
<td>8:30 am</td>
<td><strong>Breakfast</strong></td>
<td>FRASER 142</td>
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<tr>
<td>9 am</td>
<td><strong>SESSION – C</strong></td>
<td>FRASER 157</td>
<td>BUSINESS FORMAL</td>
</tr>
<tr>
<td>11 am</td>
<td><strong>CLOSING PLENARY</strong></td>
<td>FRASER 159</td>
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Closing Ceremony and Best Paper Awards

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<tr>
<td>11:30 am</td>
<td><strong>Lunch</strong></td>
<td>VILLAGE GREENS</td>
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<tr>
<td>12:30 pm</td>
<td>Back to UVic Housing to prepare for afternoon events and return to Vancouver</td>
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<td>BUSINESS CASUAL</td>
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<tr>
<td>2:30 pm</td>
<td><strong>Check-out from UVic Housing and depart for Butchart Gardens</strong></td>
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<tr>
<td>3 pm</td>
<td><strong>Butchart Gardens</strong></td>
<td>UVIC HOUSING</td>
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<tr>
<td>6 pm</td>
<td><strong>Ferry to Vancouver</strong></td>
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Chaoshan district was repeatedly attacked by epidemics during the late 19th and early 20th centuries: cholera at first, then bubonic plague. It was only after the 1911 Revolution that these epidemics faded out slowly, thanks to the development of a new public water supply system in 1914. Before 1914 people in Shantou had drunk well water and river water, or bought drinking-water from the fountain in Queshi. Meanwhile, the Messrs. Macdonald and Company in Hong Kong was contracted to build the water supply infrastructure. Nonetheless, the company had difficulty improving the poor quality of drinking-water and ensuring its steady supply. Due to the lack of Chinese historical documents no one has studied the early stage of the water supply system in Chaoshan. We can fill this gap by consulting Japanese archival materials that were produced by the Japanese consulate and Imperial Japanese Navy in the treaty port of Swatow. This paper draws on these Japanese historical materials to reconstruct the early development of water supply infrastructure in early twentieth-century Chaoshan, and in doing so, it hopes to highlight the historical value of using Japanese archives to study the regional history of South China.

Keywords: Modern Chaoshan Society, Water Supply, Japanese Archives
The United States Consulate and the Chaoshan Linen Industry, 1937–1939

STEPHEN M. LEAHY  ASSOCIATE PROFESSOR, CENTER FOR GLOBAL STUDIES, SHANTOU UNIVERSITY

As Japan occupied Shantou in 1939, the US Consulate attempted “to keep a foot into the Open Door”. Evidence from the US diplomatic reports reveals that before Pearl Harbour, American linen merchants attempted to conduct business in Shantou as usual. While reporting Japanese military movements in the Chaoshan area, the US Consulate in Shantou aided these commercial efforts. The consulate always opposed any Chinese and Japanese policies that hindered the linen trade — even if military necessity motivated these policies. The consulate even compromised American diplomatic goals to recognize Japan’s de facto control of the Shantou harbour in order to make sure that a politically well-connected linen merchant in the US received his handkerchiefs.

The Commercial Network of Singapore Teo Chew’s Rice and Local Products Industry — Taking Tan Guan Lee as an example (1900–1960)

JINGLING WU

The trade circle of “Shantou—Hong Kong—Thailand—Singapore”, developed by Teo Chew merchants, was closely related with rice and local products industry. This article argues that Singapore is not only one part of this trade circle, but also develops a secondary trade circle among Southeast Asian countries. This article has two main parts. The first part will take Tan Guan Lee as an example to discuss its commercial network. Tan Guan Lee was a branch business firm in Singapore of the Tan Wang Lee Family, mainly selling rice and local products. As a representative of the Tan Wang Lee family’s business in Singapore, Tan Guan Lee is one important part of the family’s “Shantou—Hong Kong—Thailand—Singapore” trade circle, and it also develops a secondary trade circle from mainland Southeast Asian countries to island Southeast Asian countries. The second part will discuss the condition of Singapore Teo Chew’s rice and local products industry. Since most of the businessmen did not have the financial resources of Tan Guan Lee, their commercial network was always much smaller than Tan Guan Lee’s. The commercial network of Tan Guan Lee can be regarded as a representation, or a typical example of the Singapore Teo Chew’s rice and local products industry commercial network.

Keywords: Tan Guan Lee, Commercial Network, Rice Industry, Local Products Industry, Singapore, Teo Chew

An Analysis of the Redistribution of Fish Taxes and Liquidation of Sea Boundaries on Nan’ao Island during Kangxi Period

PEINA YANG

This paper takes Nan’ao Island as an example to discuss the actual situation of fishery tax collection in Guangdong coastal area. In Guangdong, the fishery taxes were collected under the name of yuke which held a relatively fixed amount. Yuke was apportioned to ports, and in each port the tax was levied on boats classified by fishing method. The Guangdong provincial officials attempted to eliminate the maritime authorities control over coastal resources by means of boat registration and redistribution of fishery taxes, indicating the Qing’s endeavour to establish a new maritime order.

Keywords: Guangdong coastal area, Nan’ao Island, fishery tax, sea boundary

A2 DIALECT #1

FRASER 158

PANEL CHAIR: HUA LIN

The borrowing words from the Chaoshan Dialect in Southeast Asian Chinese societies

XIAOJIN CHEN

There are many Chinese speakers living in Southeast Asia, among which, some were from Chaoshan, Guangdong, China. The Chaoshan Dialect’s influence depends on the number of residents from Chaoshan in each country. In everyday contact, other Chinese dialects learn from the Chaoshan Dialect and the Chaoshan Dialect also learns from the different country’s official language. From the Dialect’s borrowing of words, we can probably find some changes in overseas Chinese and Chaoshan dialects.

Keywords: Southeast Asia, Chaoshan dialects, borrowing words

The introduction of “Chaoshan Dialect” by Weng

FEN DU  THE INSTITUTE OF CHAOSHAN CULTURE, HANSHAN NORMAL UNIVERSITY

A book concerning the earliest studies of Chaoshan Dialect words by Mr. Weng Huidong was published in 1943. The book follows a style of Zhang Taiyan’s “dialect”, and is divided into sixteen volumes with more than 1,000 entries (a total of 11,000 words). This paper has introduced the thoughts and methods, the construction and style and main academic accomplishments of the study of the Chaoshan Dialect. These accomplishments include providing valuable data for the study of Chaoshan Dialect words, recovering the words of Chaoshan Dialect about 70 years ago, establishing new dialect words system and achieving excellent development in the study of the dialect.

Keywords: Chaoshan Dialect, Weng Huidong, Book Reading

Dialect geography and the survey of Tie-Chiu Dialect

FANG WU & ZHIFENG PENG

Based on previous research, we are establishing a database of Tie-Chiu Dialect using a geographic information system (GIS). This Tie-Chiu Dialect GIS will show three-dimensional distribution and presentation and will provide a platform for comparative research of the dialect.

Keywords: GIS, Tie-Chiu Dialect, Arc map, the audio database
Rao Zongyi’s Contribution to the Dissemination of Chinese Culture in Foreign Countries

SHAOCUAN ZHOU

As a leading academic authority in China, especially among Teochew people, Mr. Rao Zongyi, compared with other modern scholars, has made great achievements in disseminating Chinese traditional culture and Chaoshan culture in foreign countries. Firstly, in academic research, Mr. Rao has paid special attention to the interaction and integration between the developments of Chinese and foreign histories and cultures and discussed the unique status and achievements of Chaoshan culture during the development of world civilization from a wide global perspective. Secondly, Mr. Rao has become a leading authority and won respect in international academic circles because he developed academic activities in Europe, America, and Asia, and exchanged research with scholars around the world. His significant achievements have had a profound impact. Thirdly, Mr. Rao was the first person to advocate for the field of Chaoshan Studies. He did so much research work on Chaoshan culture’s position and function among different countries’ transportation history, and at the same time, he proposed personnel training to carry on Chaoshan culture, studied the history of its colonization and venture, from that he promoted the spreading of the township culture, and created the current prosperity of the international Chaoshan community.

Keywords: Rao Zongyi, Dissemination abroad, Chinese traditional culture

What was the image of Professor Jao Tsung-I in Mr. Uthon Techaphaibun’s mind?

XIMING YANG

Professor Jao Tsung-I enjoys a very strong, long and profound relationship with the overseas Chinese in Thailand. The Thai-Chinese regard him as a symbol of Chinese culture, especially Chaoshan culture (also known as Teochew or Chiuchow) culture. Mr. Uthon Techaphaibun (郑文辉), who has been an outstanding businessman, philanthropist and social activist in Thailand, but also a facilitator of the revival of the Chinese language and cultural education in Thailand. He ran the Thailand Huachiew Chalermprakiet University (泰国华英崇圣大学) that made him well-known in the world. As for Chaoshan cultural research, he made his contribution as well. Mr. Uthon Techaphaibun invited Professor Jao Tsung-I several times to Thailand to hold Chinese calligraphy and painting exhibitions, to give lectures, to serve as an adviser of the Thailand Huachiew Chalermprakiet University and to be the first dean of the Chinese Culture Research Academy of the university. The friendship between Professor Jao Tsung-I and Mr. Uthon Techaphaibun was very strong and lasted several decades, which has made a very long and deeply constructive effect on the Thai-Chinese community. What was the image of Professor Jao Tsung-I in Mr. Uthon Techaphaibun’s mind? Based on the relative materials and what I know and understand of both persons, this paper tries to introduce the friendship between Professor Jao Tsung-I and Mr. Uthon Techaphaibun, hoping it can help to understand the relationship between Chaoshan people in the world, and the Thai-Chinese community.

Keywords: Professor Jao Tsung-I, Mr. Uthon Techaphaibun, Friendship, effect, in Thailand

A Study of the Letters from Famous Authors and Social Network of Chen Buchi’ Xiushi Lou

WONG KUAN IO

Chen Buchi (1870–1934), alias Zidan, hailed from Raoping, Guangdong. After repeated failure in the civil service examination, he abandoned the effort and classical studies to turn to his family rice import business in Hong Kong.

In 1905, Kin Tye Lung Company was established at 27 Bonham Strand West, Central and Western, Hong Kong Island, and was registered with the Hong Kong government. The business kept on expanding with extraordinary successes in Bangkok and Singapore. His dedication to the promotion of charity led to his appointment to the board of Po Leung Kuk. In 1908, a serious flood in Guangdong rendered countless residents homeless, inspiring him to compose thirty poems entitled “Poems to Save Lives”. He worked with female socialites to produce knitting of his poetry to sell for charity, raising a great number of donations. The fame of his studio name “Xiushi Lou”, renamed “Suihan Tang” later on, spread throughout the country and beyond. Approximately one hundred photographs of his lifestyle have been preserved.

His eldest brother Chen Bulan (1843–1921), alias Cihong, was also a famous merchant in Hong Kong and Southeast Asia. Chen Bulan built a impressive residence in his native village. It is named the “former residence of Chen Cihong” and is a famous landmark in Shantou.

Chen Buchi was a disciple of Chen Botao (1855–1930), and was particularly close to Xiao Jingchang (1836–1915), Pan Feisheng (1858–1934), Lai Jixi (1865–1937), Wen Su (1878–1939), Liu Jingtang (1887–1963), with whom he always communicated through poetry and prose.

He published thirty-six individual works of Xiushi Lou congshu, which contains a large number of distinctive and rare items of literature and calligraphy written between the end of Qing and the beginning of Republic. Among them The Letters of Thirty Famous Authors (1914), The Second Collection of Letters (1916), The Third Collection of Letters (1919), The Birthday Greetings Record of Suihan Tang (1920), The Mournful Record of Madam Liu (1923) are his own collected works. They are rarely known because of the disruption of the chaos of war. All these letters depicted the current affairs of that time, reflecting the earlier picture of Hong Kong society. The letters wrote to the renowned literati of the time are all precious examples of Hong Kong’s cultural heritage. In a nutshell, Chen Buchi and his friends established themselves in the Hong Kong literary arena of the 1910s and 1930s through their poetic accomplishment and their works deserve closer investigation and appraisal.

This essay covers all these letters from famous authors and includes descriptions of the role of realism in the themes and content, and comments on their literary techniques. It intends to arouse the awareness and interest of the reader towards literary compositions of Hong Kong during the modern period in order that this literary heritage would not be amiss to future generations.

Keywords: Chen Buchi, Xiushi Lou, The Letters of Thirty Famous Authors, Kin Tye Lung Company, Former residence of Chen Cihong
The Phonological System of the Second Generation Chaozhou Dialect in Hong Kong  
DR. HOMMY YU-HANG XU  THE CHINESE UNIVERSITY OF HONG KONG

There are many Chaozhou people living in Hong Kong. The first generation of these people can speak Chaozhou dialects very well, but the second and the third generation's ability is weak. As a result, there are differences in the dialects spoken in Hong Kong and Chaozhou. This paper conducts a phonological study of the Second Generation Chaozhou Dialect in Hong Kong. It compares the phonological differences of the Chaozhou dialects between HK and Simapu in Chaozhou, analyzes the phonological features and their variations, and concludes the rules and trends of these changes in the Second Generation Chaozhou Dialect in Hong Kong.

Diachronic Sound Changes in the Chaozhou Dialect as Evidenced in Related Documents  
PING-SHENG CHANG & MING-FEN LU

Chaozhou Dialect, also called Chaoshan Dialect or Min Dialect of Eastern Guangdong, belongs to a subcategory of the Southern Min Dialect in that region. The dialect, due to the complicated temporal and linguistic backgrounds surrounding its formation, differs greatly from the Southern Min Dialects in Fujian and Taiwan in terms of sound, lexicon and grammar. The unique phonological composite it maintains enables us to free ourselves from a blind point in thinking when posed with the mission to compare Southern Min Dialects at the phonetic level. For instance, the dialect is noticed for the presence of 18 initials or syllable-beginning consonants and an absence of finals containing alveolar sounds (n, t). Through comparisons and analysis of documents at different ages, we intend to establish tenable pronunciation of example words. The documents mainly consist of Romanized glossaries with reliable sound transcription and other corpora. Furthermore, we will engage in dynamic explorations of the diachronic sound changes occurring to the dialect. Through efforts like these we attempt to solve two issues:
1. The diachronic sound changes that transformed the dialect from 18 to 15 initials for its sound inventory.
2. The diachronic sound changes that caused [n] to become [N] and [t] to become [k].

Special “K’oi I” Structure in Yun’ao Southern Min Dialect  
JINGFEN ZHANG

In Yun’ao Southern Min dialect, spoken in Nan’ao County, k’oi is considered to have various usages including given verb, causative marker, passive marker, while the corresponding pronunciation of this given verb in Shantou dialect is k’ik. Special “k’oi i” (⿲) structure, with k’oi followed by pronoun i, which does not demonstrate causative and passive, is not a pure unaccusative construction as claimed in literature either, since some unergative verbs and transitive verbs can enter this special structure as well. The two semantic features, to illustrate a change of state and to denote adversity, are the essential motivations to bring forth this special “k’oi i” structure. A complement, often comprising a k’i (⿲), is obligatory in this structure, so as to satisfy the semantic requirements of the structure. This paper proposes that the semantic feature of adversity is a bridge connecting special “k’oi i” structure and passive structure, and “k’oi i” as a whole is an adversative marker, which is a further development from “passive marker + agent”.

Keywords: Special “k’oi i” structure, change of state, adversity, passive construction, Complement
Old bottle with new wine: Qing Ming salvation ritual and hungry ghost festivals organized by the Chaozhou Ngee Ann Gongsi and Chui Huay Lim club in Singapore

CHI-CHEUNG CHOI  HISTORY DEPARTMENT, THE CHINESE UNIVERSITY OF HONG KONG

Chui Huay Lim and Ngee Ann Gongsi, both established in 1845, are the oldest Chaozhou Chinese organizations in Singapore. The former is a club formed by the Chaozhou Chinese in the higher social strata and the latter is a property holding organization. From the beginning of the 21st century, these two elite Chaozhou Chinese organizations started to engage the Chaozhou Shantang charity hall to perform salvation rituals at the Qing Ming and Hungry Ghost festivals. The ritual is organized consecutively for three years and stopped for another three years before the ritual is resumed. This paper analyses the re-invention of these "traditional" rituals in order to find out how the salvation rituals are related to the building of overseas Chaozhou Chinese's culture and identity and the role of homeland culture in the process of localization. It will further discuss the negotiation and adjustment of homeland tradition in the overseas environment, and the implementation of cross-ethnic standardizing rituals in the re-invented ethnic "tradition".

Maritime Christianity: The Long Century of Chaoshan-Western Cultural Interactions (1860–Present)

JOSEPH TSE–HEI LEE  DEPARTMENT OF HISTORY, PACER UNIVERSITY IN NEW YORK, US

This paper examines three major themes underlying the maritime century of Chaoshan Christianity (1860s–1990s) in a globalizing Chinese society: the importance of transnational network to the local Christian movement, the challenges of a secular nation-state on the Christian communities and the impacts of historical contingency on the church-state relations. It argues that Chaoshan Christianity was characterized by a complex movement involving Chinese Christians and Western missionaries in their efforts to build global religious connections. It highlights the role of Chinese converts in spreading Christianity through transnational migration routes, native place networks, and kinship and village ties. The integration of transnational, regional and local church networks was significant because these links were outside the state control and created a religious sphere that facilitated cross-cultural encounters across the South China Sea and empowered the churches in times of crises.

Covert and Overt Activism: Christianity in Chaoshan and Wenzhou

CHRISTIE CHUI-SHAN CHOW  PHD CANDIDATE PRINCETON THEOLOGICAL SEMINARY, US

In the last three decades, the phenomenal growth of Christian communities—both officially registered Three-Self patriotic churches and unofficial house churches—in China has drawn attention to the underlying dynamics of Chinese Christianity. Using the idea of “secret societies” as an analytical category, this paper draws on archival research and fieldwork to investigate the ecumenical efforts by Catholics and Protestants of different denominations to overcome sectarian divide and support each other in dealing with state-controlled patriotic religious organizations in Shantou (Guangdong province) and Wenzhou (Zhejiang province), respectively. In the Maoist era, the Chaozhou-speaking Catholics, Baptists and Presbyterians had transcended sectarian boundaries and helped one another cope with religious persecution in rural and urban Shantou. The Seventh-Day Adventists in Wenzhou did likewise by organizing clandestine house gatherings with other Protestants. During the Reform period, these “secret” house churches resurfaced to engage with the state-controlled religious patriotic organizations. They consolidated their ecumenical efforts to rebuild their congregations and protect the church properties against anti-Christian village officials. These examples reveal that as a collective force, Chinese Christians have employed congregational and kinship networks as conduits for religious mobilization. Their covert and overt activism highlight the need to combine archival research and ethnographic observation to assess the remarkable revival of Protestant movements in China today.

Behind filial piety and spiritual redemption: Historical change of Hungry Ghost festival in Chaozhou

TING HUANG  HAINAN NORMAL UNIVERSITY

This paper, using historical records such as local gazetteers and cases from the author’s field research, attempts to illustrate changes in Chaozhou people’s ritual practice during the Hungry Ghost festival since the 18th century. It will analyze the factors leading to such changes and discusses social concepts that come along with such change.

Jieyong Folks’ Social Capital Establishment with their Community Culture: A Case Study on the Reorganizing of Jieyang Folks Association of Shantou Residents during 1945–1949

CHEN YING HSUN  ASSOCIATE PROFESSOR, OVERSEAS CHINESE UNIVERSITY, TAIWAN

Jieyang Folks Association of Shantou Residents was founded in 1929. It did not operate for six years from June 1939 due to the Japanese occupation of Shantou City. When demobilization of Shantou began after the victory of Anti-Japanese War in September 1945, the association quickly prepared for the re-election of directors. The restructuring was completed within three months. In this paper, according to the membership information of the first and second sessions after the restructuring, Lin Nan’s social capital theory is adopted to survey how Jieyang community re-built social capital during the demobilization period from 1945 to 1949 in Shantou City. At first, the backgrounds of the directors and supervisors of the first and second sessions are analyzed. Then profession and age of the members based on the rosters of the first and second sessions are analyzed. The social network patterns of the association are also analyzed along with occupational classification of members. Finally, the directions for the use of social capital by the association are investigated. We find community features of the association were exposed during the course of gathering social resources. In addition, the content of their work had community culture.

Keywords: community culture, Jieyang folks, Jieyang Folks Association of Shantou Residents, Postwar Demobilization Period, Social Capital

Amazing Power of Teochews Derived from their Fellow Care: A Case Study on Teochew Folks Association of Hsinchu City in Taiwan

HSIEN-CHUN WU (JOHN)  ASSOCIATE PROFESSOR, OVERSEAS CHINESE UNIVERSITY, TAIWAN

In 1983, Teochew Folks Association of Hsinchu City was founded in Taiwan. Eleven out of twenty founders were soldiers, policemen, civil servants and teachers. Four of them had retired already. The other nine founders had low education levels. Though they were not wealthy, they donated
money enthusiastically, and the association was well run. It is impressive that an illiterate founder, who had never acted as a director or supervisor of the association, sold three-stories of a building to the association and donated the fourth-floor. NT$100,000 was also donated to the association as required for the items that should be purchased. Consequently, the association had possessed a permanent clubhouse just three years after its establishment. That the clubhouse was completed so quickly is a testament to the capability of the associations council. They also raised charitable funds and set up charitable subcommittee to provide funerals for single deceased fellows. With the creation of an ancestral hall on the fourth floor of the clubhouse, these deceased fellow members were memorialized. it is touching that non-member deceased fellows who encountered the same dilemma are served without discrimination. Furthermore, the association chairman privately sent money to console veteran fellows and set up a scholarship fund. The council worked hard to ensure that tourism grant funding was applied fruitfully to promote the welfare of fellow members. All the above makes obvious that the power of the Teochew community is derived from their fellow care.

Keywords: Ancestral hall, charitable fund, fellow care, Teochew Folks Association of Hsinchu City, permanent clubhouse

Research on Innovation of Shenzhen Chaoshan Chamber of Commerce’s Operation Mode

SHUNLONG XIE & BO LIN

At present, China’s non-local chambers of commerce (NCCs) are unprecedentedly active. The traditional mode of NCCs is faced with new challenges, and some NCCs are exploring novel operation modes. The Chaoshan Chamber of Commerce in Shenzhen (one famous NCC) has been inheriting and carrying forward Chaoshan culture, breaking through the traditional operation mode of a NCC, and has created a novel path of development by becoming economic entities. Through a case study approach and data from deep interviews and field research, the current paper analyses the plausibility of NCC’s as an economic entity, and clarifies the implications of this operation mode for promoting new development of NCCs from the perspective of a combination of power source and resistance source.

Keywords: Chaoshan Chamber of Commerce, non-local chamber of commerce, economic entities, operation mode

Establishment, Development and Relative Reflection of Guangdong Teochew Overseas Friendship Association

CHANGMIN XU  CHIEF EDITOR OF TEOCHEW PEOPLE OF THE TIMES, MEMBER OF THE RESEARCH INSTITUTE OF CULTURE AND HISTORY, GUANGDONG PROVINCIAL GOVERNMENT

1. The Establishment, Development and Influence of GTOFA

In 2015, it has been 27 years since Guangdong Teochew Overseas Friendship Association’s (GTOFA) establishment in 1988. The past 27 years have witnessed its perseverance with its mission: based on Guangzhou, facing the world; offering Teochew people as well as other Chinese at both home and abroad and Teochew associations platforms for promoting friendship and co-operation; encouraging the dissemination of Chaozhou and Shantou culture as well as other Chinese cultures; driving home economic and social progress.

Two development phases of GTOFA:
1. Emphasising on self-improvement, GTOFA was an active part in international activities for Teochew associations (1988–2008).


With the continuous development of society, Teochew associations at both home and abroad are now showing new features and changes. Based in Guangzhou and facing the world, GTOFA has adapted itself to the new development and features of the international society and placed emphasis on innovation.

1. As a council member, GTOFA has actively involved itself in the annual meetings of the International Teochew Federation.
2. Taking advantage of Teochew People of the Times, GTOFA has, together with talented people with the “four qualifications” from domestic and foreign Teochew associations, promoted the dissemination of Chaozhou and Shantou culture in and outside China.
3. GTOFA has made joint efforts with new media to set up platforms for global connections.

3. Reflection

First, GTOFA should pay attention to self-development, top-down design, system planning, and modern management. Despite fierce competition, it should keep moving forward and advancing with the times by innovating the management patterns, fostering awareness of transforming traditional management to modern one and taking relative actions.

Second, GTOFA should attach importance to the training and team-building of full-time employees, so as to extend influence and to meet international standards. A leader with international perspective is the soul of GTOFA and excellent staffs are guarantee for the association’s internationalization.

Third, “foreign friendship” should be added as a new part to the mission. GTOFA should progress with the times through innovation and reformation, establish contacts with new associations and promote scientific and cultural communications, etc. so as to bring new vitality to its foreign friendship.

Keywords: Teochew association, establishment, development, innovation, reflection

The City Tour on Tuesday afternoon will feature a guided visit to Victoria's Chinatown.
CAMPUS MAP

IMPORTANT LOCATIONS
- **FRASER BUILDING**: Location for conference sessions
- **UVIC CLUSTER HOUSING**: Accommodation for conference participants

**VILLAGE GREENS**: Lunch on Wednesday
KABA TOYOHIKO

KABA Toyohiko, a professor at Kyoto Tachibana University, Japan. Major fields: History of the Chaoshan area in the late 19th and early 20th centuries; the second Sino-Japanese war in Guangdong.

STEPHEN M. LEAHY

Stephen M. Leahy received his PhD from Marquette University (Milwaukee, USA) in 1994. He currently is an Associate Professor of History at Shantou University, Guangdong Province, China. He has published an award-winning biography of Clement J. Zablocki, the legislative architect of America foreign policy in Asia.

JINGLING WU

Wu Jingling, a graduate student (MA) from National University of Singapore, has strong interests in the commercial network between Southeastern Asian and China during 19th and 20th centuries.

PEINA YANG

Born in 1980, Raoping, Guangdong. PhD in History. Lecturer at the Centre for Historical Anthropology, Sun Yat-sen University. Research mainly focused on history of Southeast China, Ming-Qing Social and Economic History and Chinese maritime history.

A1 ECONOMIC HISTORY

FEN DU

The Institute of Chaoshou Culture, Hanshan Normal University, GD, China, Master, studying dialect and culture of China.

FANG WU

Jiejing native, Associate Professor, Chinese Linguistics and Philosophy PhD, Graduate in Jinan University, Post Doctorate from Hong Kong University of Science and Technology, a teacher from College of Arts in Shenzhen University.

B1 CHARACTERS

SHAOCHUAN ZHOU

Mr. Zhou Shaochuan, who was born in 1954 in Shantou, Guangdong province, works for the Institute of Chinese Classic Books and Traditional Culture in Beijing Normal University as a professor, a PhD supervisor, and the director of the research section of Mr. Chenyuan. He is also an executive director and honorary president of China Historical Literature Association.

XIMING YANG

Mr. Yang Ximing, Chairman of the Returned Overseas Chinese Federation of Chaoshan City, GD, PR. China visiting Professor of Hanshan Normal University, Vice Secretary-General of the International Society of Teochew Studies.

MING-FEN LU

Research Assistant, Department of Chinese Literature, NSYSU, Taiwan. Subject: Chinese Dialects, Fieldwork, Sociolinguistics.

PENG-SHENG CHANG

Professor, Department of Chinese Literature, NSYSU, Taiwan. Subject: Phonology, Chinese Dialects, Fieldwork, Research of Taiwanese, Hakka, Mindong Dialects.

C1 RELIGION

CHI-CHEUNG CHOI

Professor in the History Department of the Chinese University of Hong Kong. Academic Panel Member for the International Chaoshou Studies Society.

JOSEPH TSE-HEI LEE

Joseph Tse-Hei Lee is professor of history, director of the Confucius Institute, and co-director of the BA program in Global Asia at Pace University in New York, US. He is the author of The Bible and the Gun: Christianity in South China, 1860-1950 (New York: Routledge, 2003, 2014).

A2 DIALECT #1

XIAOJIN CHEN

Xiaojin Chen, professor, PhD China, Jinan University, college of liberal arts, Chinese language and literature department, institute of Chinese dialects. Main research in the Chinese Yue dialect, Min dialect, Hakka dialect, and overseas Chinese dialects.

WONG KUAN IO

Senior College Tutor of United College, the Chinese University of Hong Kong, and visiting Professor in the Department of Chinese at the Hong Kong Nian Yen College of Higher Education.

B2 DIALECT #2

DR. HOMMY YU-HANG XU

PhD from Department of Chinese Language and Literature, the Chinese University of Hong Kong. Research Interests: Phonology, Historical Linguistics, Dialectology, Sociolinguistics, Etymology.

C2 SOCIAL ORGANIZATIONS

CHEN YING HSUN

Associate Professor, Applied Chinese Department, Overseas Chinese University, PhD in Tourism Development, Maejo University, Thailand; PhD in History, Xiamen University; Master of Design in Cultural Industries, Dayeh University, MA in History & Philology, National Cheng Kung University.

HSIEN-CHUN WU (JOHN)

Associate Professor, Applied Chinese Department, Overseas Chinese University, PhD in Chinese, National Changhua University of Education, Master of Design in Cultural Industries, Dayeh University; MA in Chinese, National Taiwan Normal University.

SHUNLONG XIE

Associate Professor, Business School, Shantou University; Vice Director, MBA Education Centre, Shantou University; Research Interests: Decision Making of Management, Business Culture.

CHANGMIN XU

Member of the Research Institute of Culture and History, Guangdong Provincial Government, Editor-in-chief of Teochew People of the Times, Vice Secretary of International Institute of Chaoshou Studies.
ABOUT THE CENTRE FOR ASIA-PACIFIC INITIATIVES

The Centre for Asia-Pacific Initiatives (CAPI) is based at the University of Victoria (UVic). Established in 1988, CAPI is a research centre that recognizes the importance of the Asia-Pacific region to Canada and works to deepen the connection between UVic and the region.

Since its inception, CAPI has acted as a vital link between the University of Victoria and the Asia-Pacific region, providing programming and research initiatives that have brought together scholars from the Asia-Pacific region with those from UVic. Over two decades later, the Asia-Pacific region not only continues to be of importance to Canada, but has grown in its significance. We engage with institutions, civil society and leading scholars at UVic and across the world to deliver research and programming that connects academics, students and members of civil society with opportunities throughout Asia and across Canada.

RESEARCH AT THE CENTRE

RESEARCH CHAIRS
CAPI is home to three research chairs, each with their own projects and areas of focus:

- Dr. Mary Yoko Brannen
  Jarslowsky East Asia (Japan) Chair
- Dr. Victor V. Ramraj
  Asia-Pacific Legal Relations Chair
- Dr. Guoguang Wu
  China and Asia-Pacific Relations Chair

RESEARCH PROGRAMS
CAPI houses two long-term interdisciplinary research programs. The Migration & Mobility Program (MMP) explores the processes and impacts of the Asia-Pacific’s place in global migration. The program houses two SSHRC funded research projects and is publishing an online, peer-reviewed, open-access journal: Migration, Mobility & Displacement (www.mmpdevic.ca). The MMP hosted a very successful international cross-disciplinary conference in June 2015 — Migration & Late Capitalism: Critical Intersections with the Asia-Pacific and Beyond.

The Landscapes of Injustice is a seven-year, multi-partner research project exploring the forced dispossession of Japanese Canadians during the Second World War.

CAPI EVENTS, PROGRAMS & INITIATIVES

PUBLIC EVENTS
CAPI holds regular events about topics and issues related to the Asia-Pacific. From major international conferences, to workshops, arts events, and lecture and seminar series — including the new Japan and the Other series led by Dr. Mary Yoko Brannen — our events aim to inform and promote discussion. The Albert Hong and Neil Burton lecture series provide an opportunity for distinguished visitors to address a community audience on a topic of current public interest.

INTERNSHIP & SCHOLARSHIP PROGRAMS
Every year since 2003, CAPI has offered a variety of opportunities to current UVic students and young Canadian graduates from across the country. So far over 100 students have taken part in our internship program working with civil society organizations across Asia. Recently, our interns have worked with organizations in Bangladesh, India, Japan, Malaysia, Nepal and the Philippines — many students return and say their experience has been life-changing. We also provide research scholarships for UVic students doing fieldwork in the Asia-Pacific region and for students from Commonwealth countries studying at UVic.

Our internship programs continue to expand — this year we will be sending a total of 30 interns to support the work of 12 migration-focused civil society organizations in seven countries.

LEADERSHIP PROGRAMS
CAPI currently runs two leadership programs — the China Youth Leadership Program provides an international experience to undergraduate students from China. The program provides students with an experiential learning opportunity through a balance of on-campus academic lectures and off-campus field trips.

The Early Career Leaders in China Program, offered in partnership with the School of Public Administration, offers an intensive development program for professionals working in the private and public sectors in China and Hong Kong. This year the program has a special focus on environmental sustainability.

PROFESSIONAL DEVELOPMENT INITIATIVES
Led by our Asia-Pacific Legal Relations Chair, Victor V. Ramraj, our Legal Professional Development Programs include two international conferences this year:

- Asia Desk Forum & Asian Law Academy
- Trans-Pacific Aviation Law & Policy Conference

Dr. Mary Yoko Brannen, Jarslowsky East Asia (Japan) Chair, has developed a day-long professional development workshop, “Management and the New Demographic” that is being presented alongside the 2015 Academy of Management Conference.
亚太发展促进中心

位于风景如画的维多利亚大学校园内的亚太发展促进中心成立于1988年。本中心着重研究亚洲太平洋地区对加拿大社会经济发展的影响，同时致力于加强维多利亚大学和该地区的联系。自创建以来，亚太发展促进中心一直是联系维多利亚大学和亚太区的重要纽带。本中心通过提供首创性的研究项目，促进来自亚太区的学者与来自维多利亚大学的学者紧密合作。二十年来，亚太地区不仅对加拿大起着至关重要的作用，并且其影响力仍在日益增长。我们通过与维多利亚大学，世界各地相关研究机构，民间团体，以及各领域的学术带头人紧密合作，为了共同的研究方向，把来自全世界的学者，学生及民间团体成员联系在了一起。

中心的研究方向

学术带头人

亚太发展促进中心目前有三位学术带头人，分别关注不同的领域及项目：

- Jarislowsky东亚 (日本) 主席: Dr. Mary Yoko Brannen
- 亚太区法律关系主席: Dr. Victor V. Ramraj
- 中国及亚太区关系主席: Dr. Guoguang Wu

研究项目

中心的两项长期的跨学科研究项目分别为：

1. 移民及人口流动项目：探索亚太地区对全球移民的影响及过程。该项目包含两个由 SSHRC (Social Science & Humanity Research Council) 加拿大社科及人文研究委员会提供资金支持的研究课题，并创办了由同行盲审的在线期刊（www.mmduvic.ca）：《移民，流动与迁徙》。该期刊于2015年6月成功举办了国际跨学科会议——移民与晚期资本主义：十字路口上的亚太。

2. “不公义的情景”是一个持续七年之久的，由多方承办的研究项目。该项项目旨在探讨中日两战期间日本裔加拿大公民权利被剥夺的情况。

亚太发展促进中心的活动, 项目及首创性活动

公开活动

亚太发展促进中心定期举办与亚太地区相关的活动，其中包括大型的国际会议，研讨会，艺术展，以及一系列的演讲及讨论会，比如由Dr. Mary Yoko Brannen 主办的“新时代的日本及其他”系列讲座。我们的活动旨在提供多方面信息并促进学术讨论。The Albert Hung 和 Neil Burton 系列讲座提供可贵的机会，让来访的杰出学者向本地社区听众就当前共同关心的议题做演讲。

实习及奖学金项目

自2003年以来，中心每年向维多利亚大学的在校生及来自全国范围内的加拿大毕业生提供一系列的实习机会。至今已有超过一百名学生参加了我们的实习项目，并有机会与分布在孟加拉国、印度，日本，马来西亚，尼泊尔和菲律宾等国的民间社会组织一起工作。很多学生表示该经历对他们的人生有着很大的影响。同时，我们也为在亚太地区进行实地考察研究的维多利亚大学的学生及来自其他英联邦国家的维多利亚在校生提供一系列的研究奖学金。本中心的实习项目仍在持续扩展中。今年我们有三十名实习生分别前往分布在七个国家的十二间致力于移民研究的民间社会团体，并支持他们的工作。

领导力项目

亚太发展促进中心目前拥有两个领导力项目。

- 中国青少年项目为中国大学在校生提供国际化的学习和实习机会。该项目通过将课堂学习与实地考察全面地结合起来，为学生们提供了体验式学习机会。
- 中国新晋领导者培训课程：通过与维多利亚大学公共管理学院的紧密合作，中心为活跃于中国大陆及香港的政府各级部门与私企领域的专业人士提供职业发展机会。今年该课程将着重研究环境的可持续发展。

职业发展的首创性活动

- 由亚太区法律关系中心主席 Victor V. Ramraj 带领的法律职业发展项目今年将举办两个国际性会议：
- 亚洲论坛及亚洲法律研讨会
- 跨太平洋航空法律及政策研讨会

Jarislowsky 东亚 (日本) 主席 Dr. Mary Yoko Brannen 在 2015 年管理学术会议过程中举办了为期一周的职业发展讲座 “管理与新时代”。

Students from the Yanching Institute of Technology in Beijing visit the Tsartlip Nation at Tod Inlet to take part in an environmental education and restoration project. 来自北京燕京职业学院的学生们参观了Tod Inlet 的原住民地区，参与到环境教育及恢复的项目中。 

Photo by UVic Photo Services

Dr. Mary Yoko Brannen

Dr. Victor V. Ramraj

SSHRC (Social Science & Humanity Research Council)

Council)
C2 社会组织

陈瑛珣

	

吕茗芬

	

蔡志祥

	

谢舜龙

	

许昌敏

	

吴贤俊

	

张静芬

	

李榭熙

	

周少川

	

黄坤堦

	

周翠珊

	

徐宇航

	

黄挺

	

张屏生

	

A1 经济史

蒲丰彦

	

史棣

	

吴静玲

	

杨培娜

	

A2 方言#1

陈晓锦

	

杜奇

	

B1 人物

周少川，男，广东省汕头市人，1954年出生。现任中国北京师范大学古籍与传统文化研究院教授、博士生导师，陈垣研究室主任。中国历史文献研究会常务理事、荣誉会长。

蔡志祥，香港中文大学历史系教授，国际潮学研究会学术委员。

杨锡铭，潮州市侨联主席，韩山师范学院客座教授，国际潮学研究会副秘书长。

黄坤堦，香港中文大学联合书院资深书院导师、香港中文大学文学院客座教授。

周翠珊为美国普林斯顿大学神学院博士，研究兴趣包括宗教社会学、宗教伦理、及中国近代基督教运动。

徐宇航，博士，毕业于香港中文大学，从事语言学研究，现任职于香港中文大学文学院语言学研究所。

张屏生，现任台湾中山大学中国文学系教授，专长：训诂学、汉语方言学、田野调查、闽语、客家语、闽客话研究。

C1 宗教

吕茗芬

	

吴芳

	

蔡志祥

	

杨锡铭

	

黄坤堦

	

周翠珊

	

徐宇航

	

张屏生

	

A1 经济史

蒲丰彦

	

史棣

	

吴静玲

	

杨培娜

	

B1 人物

周少川，男，广东省汕头市人，1954年出生。现任中国北京师范大学古籍与传统文化研究院教授、博士生导师，陈垣研究室主任。中国历史文献研究会常务理事、荣誉会长。

蔡志祥，香港中文大学历史系教授，国际潮学研究会学术委员。

杨锡铭，潮州市侨联主席，韩山师范学院客座教授，国际潮学研究会副秘书长。

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张屏生，现任台湾中山大学中国文学系教授，专长：训诂学、汉语方言学、田野调查、闽语、客家语、闽客话研究。

演讲者履历

第十一届潮学国际研讨会
广东省潮人海外联谊会的创立、发展及相应的思考
许昌敏，广东省政府文史研究馆馆员，《时代潮人》杂志总编辑

一、广东省潮联会的创立、发展与影响
广东省潮联会从1988年成立至2015年共27年，其宗旨始终不变——立足广州，面向世界，为海内外潮人、华人和潮籍社团搭建联谊合作平台。推动潮汕文化、中华文化的海外传播，推动家乡经济社会发展。


二、广东省潮联会在国际社会发展新形势下的创新 (2013年—2015年)

当前，随着社会的不断发展，海内外潮团也体现了新特点，新变化。广东省潮联会在适应国际社会发展新形势新特点下立足广州面向世界，注重社团创新。

(1) 以国际潮团总会理事单位身份积极融入国际潮团联谊年会活动；(2) 借助《时代潮人》这个平台联合海内外潮团“四有”精英，推动潮汕文化在海内外传播；(3) 与新媒体携手，搭建与世界相连接平台。

三、思考

思考一：要重视社团发展，进行顶层设计、系统规划和现代化管理。当前，社团要在大浪淘沙中不断前进，必须与时俱进，创新管理模式，树立社团管理由传统向现代化转型的意识和行动。

思考二：要重视社团专职工作人员队伍的培养和建设，才能提高社团影响力，与国际接轨。具有国际视野的首脑是社团的灵魂，优秀专职社工是社团国际化的保障。

思考三：要赋予社团“海外联谊”新内容，与时俱进，创新与革新，要积极与新生代社团建立联络，开展科技文化等交流活动，为社团海外联谊注入新鲜活力。

关键词：潮团、创立、发展、创新、思考

C2 社会组织
地点：FRASER 158
座谈会组长：陈忠平

揭阳同乡建立社会资本的社群文化——以1945至1949年

重组揭阳旅汕同乡会为例
陈瑞炯，台湾侨光科技大学应用华语文系副教授

揭阳同乡会于1929年成立。1939年6月起日本占领汕头市6年，迫使会长运作停顿。1945年9月抗战胜利后，汕头复员，该同乡会旋即筹备改选。短短的三个月时间，完成重组工作。本文依据该同乡会复原后第一、二届会员资料，运用林南的社会资本理论，考察1945-1949年揭阳社群在复员时期的汕头市如何重新建立社会资本，首先分析第一、二届理监事人员的背景，继而依据会员姓名册分析会员的职业和年龄。再从会员职业类别分析该同乡会的社会网络型态。最后考察该同乡会使用社会资本的方向。本文发现该同乡会集结社会资本资源，显露社群特性，且其工作内容亦有其社群文化特色。

关键词：社会资本、社群文化、战后复员时期、揭阳同乡、揭阳旅汕同乡会

潮人发自同乡爱的惊人实践力——以台湾新竹市潮州同乡会为例
吴荣俊，台湾侨光科技大学应用华语文系副教授

新竹市潮州同乡会于1983年在台湾创立，20位发起人中11位为军警公教人员，其中4人已退休。其余9人学历偏低。他们并非有钱有势，但出钱出力，热情地把该会办得有声有色。尤其是一位不识字之发起人，并不担任理事，却将其整栋三层的楼房以原价让给该会之外，加上之第四层，免费奉送。另外又认捐10万，作为该会购物品之需。促使该会正式成立才三年，即拥有一栋四层楼房之永久会所。新竹市潮州同乡会诸理事以干练之手段，在极短的时间内，募得会馆四层楼一栋。还筹划慈善基金，成立慈善小组委员会，协助单身无依逝世同乡处理丧葬。又于会馆四楼创设公祠，祭祀适情于无眷同乡会员。令住意动的是，对非会员之身故无眷同乡，亦一视同仁。理事长更私下送红包慰问退伍军人同乡。该会更设置奖学金，申请补助经费举办旅游，竭尽所能为同乡会员谋福利。在在显示潮人发自同乡爱之惊人实践力。

关键词：公祠、永久会所、同乡爱、新竹市潮州同乡会、慈善基金

深圳市潮汕商会运营模式创新研究
谢舜龙，林博，汕头大学商学院

当前，中国异地商会空前活跃，异地商会的传统模式面临新挑战，一些异地商会正在摸索新的运作模式。深圳市潮汕商会继承发扬潮汕文化，突破传统异地商会运作模式，开创了走实体化经济化的路子。
進行細仔入微的考察，尤其是對基督教如何在地方社會紮根，並與當地的宗族文化結合和對民間社會產生現代化的影響，進行了透切的論述。

顯隱之間：潮汕與溫州的基督教運動研究比較
周翠璜，美國普林斯頓神學院博士候選人
中國教會在過去三十年的迅速增長，已經引起學界的廣泛關注。本文結合田野調查與歷史檔案，剖析廣東汕頭與浙江溫州地區的基督教發展，尤其是教會如何克服宗派分歧，彼此協作，從而對抗外來力量的控制。在解放初期，汕頭信徒群體透過傳統的宗族力量與海外華人網絡互相支援；溫州地區的信徒，則組織跨越村落與傳統基督教宗派的家庭聚會。這些民間的隱秘宗教活動網絡，讓地方信徒暫時放下信仰與派系成見，共同度過艱困的歲月。到了改革開放時期，跨宗派合作纔能成為整合和鞏固教會實力的必要元素。本文個案說明，唯有結合田野調查與歷史檔案，方能了解中國民間基督教發展的動力。

孝親與濟鬼背後：潮州中元節的歷史變遷
黃挺，韓山師範學院
本文擬利用潮州古方志的資料和近年的田野調查所得個案，勾畫出18世紀中以來潮汕人的中元節日祭祀活動的變化，並探討引起這種變化的因由，以及變化所折射的社會觀念的轉變。

C1 宗教

舊瓶新酒：新加坡義安公司的清明法會與醉花林的中元普度
蔡志祥，香港中文大學歷史系
醉花林俱樂部（1845）和義安公司（1845）是新加坡潮人最早創立的上層架構的組織。前者是控產機構，後者是潮州頭家的俱樂部。踏入21世紀，這兩個潮州團體，分別在2001及2002年開始以連辦三年、停辦三年的方式，聘請潮州善堂舉辦大型的清明法會和中元普度。本文嘗試從這兩個傳統節日的再啓動，討論21世紀的救魂儀式與海外潮人文化和身份的建設、家鄉文化的在地化的關係；同時考察海外潮人的儀式如何揉入原鄉和在地的元素，在再造的族群“傳統”中，植入跨族群的普世

潮汕基督教的海洋世代
李樹翻，美國紐約州佩斯大學歷史系教授
本文集中探討基督教在潮汕地區傳播歷史，時間跨度為1860年至20世紀末。從鄉村社會視角，對基督教東來與融入潮汕社會的歷史過程

将在城市半日游中带大家参观维多利亚市唐人街
粵東雲澳方言特殊的“乞伊”結構
张靜芬, 香港科技大學人文學部

雲澳方言是粵東汕頭市南澳縣雲澳鎮居民所說的方言，“乞[khoi44]”是雲澳方言的給予動詞、使役標記和被動標記等，特殊的“乞伊”結構不表示使役義和被動義，同時也不是如文獻中所提到的非賓格結構，因為非作格動詞及二元及物動詞也可以進入該結構。“乞伊”結構的兩個語義特徵，即表達狀態的變化與表示不如意的感情色彩，是謂語能夠進去“乞伊”結構的必要條件，其中，由“去”等構成的補語是該結構要求強制出現的成份。本文指出“乞伊”結構與被動結構的對照結構，是以“不如意”的語義作為紐帶，“乞伊”成為固定搭配是“被動標記+伊（事事）”進一步語法化的結果。在語義功能上，“乞伊”由“被動標記+伊”發展為標示不如意色彩的標記；在句法功能上，“乞”不再是引介事務的被動標記，而是起到“減元”的作用，可以容納一元及物動詞。當“乞伊”作為標示不如意色彩標記的功能發展成熟後，也進一步用在被動句（核心動詞為二元及物動詞）中，以突出句中所表達的不如意感情色彩。

關鍵詞：“乞伊”結構, 狀態變化, 不如意, 被動結構, 補語

言語情況，並從比較的角度出發，觀察在以粵語為主的社會成長下的第二代潮籍人士，其潮州話與本土潮州話的異同，以及潮州話與粵

語的關係。由港籍第二代方言的特點，探求語言接觸的規則與趨勢，預
測其發展與創新，為香港潮州話的生態研究提供觀點與例證。

關鍵詞：香港, 潮汕方言, 比較研究, 差異

潮汕話文獻所反映的歷時音變現象解析
張犀生, 呂茗芬

潮汕話(或稱潮州話、粵東閩語)是流行於廣東省東部的一種閩南話次方言。由於潮汕話在形成上有比較複雜的時代和語言背景，所以現代潮汕話在語音、詞彙和語法上都表現了迥異於福建和台灣閩南話不同的成份，使我們在進行閩南話語音層次比較的時候，常會因為潮汕話所提供獨特的語音內容，而突破研究思考的盲點。例如潮汕話有18個聲母，沒有 n 、 t 單尾……本文將針對潮汕話不同時期的潮汕話文獻(主要是有可靠標音的羅馬字書和其他相關語料)相關例字的音讀整理，並進行歷史動態的全面探討，通過這個工序來闡述兩個問題：

一、潮汕話聲母從十五音變成十八音的的歷時音變變化。
二、潮汕話 -n>N-t>שק的歷時音變變化。
三、潮汕話的代表方言從潮州府城話移轉到汕頭話的原因

關鍵詞：潮汕話, 閩南話, 歷書研究
摘 要

研讨會第二部分
星期二，上午11:30 至下午1:30

B1 人物

地点：FRASER 157
座谈会组长 施蕙

饶宗颐先生在海外传播中华文化的贡献
周少川

饶宗颐先生是华人与华人的学术泰斗，他在海外传播中华文化中做出杰出成就，当代学者无人可比肩。他在海外传播中华文化的成就可以概括以下几方面来认识。一是饶先生首先在国际学术界中特别重视中外历史文化研究的相互关联和相互影响，他从世界范围的广阔视野，全方位地阐述了国际文化交流中的中华文明的当代地位和辉煌成就。二是饶先生在欧美、亚几大洲开展广泛的国际学术交流活动。在国际学术前沿及世界各地的学者交流，传播中华学术和中华文化，赢得国际学术界的尊重。三是他对海外传播中华文化进行的巨大力量，产生了深远的影响。四是饶先生先生在国际范围内的历史研究，他不仅自己身先力行，对潮汕文化在中外学术史上历史地位和作用作出贡献，而且倡导成立“中华潮州文化研究基金会”，建立“潮州学”，号召培植海外传播潮人传统文化的人才，研究海外在华的开拓者和创业史，从而推进了乡邦文化在海外的传播和弘扬，造就了当今国际潮学的繁荣和发展。

关键词：饶宗颐，海外传播，中华文化

B2 方言 

地点：FRASER 158
座谈会组长 林华

香港「潮州話」與本土「潮州話」之差異研究——港籍第二代司馬浦大布方言音系分析
徐宇航，香港中文大学

香港有為數不少的潮籍人士及其後裔。早期移民的潮籍人士多能講潮州話，他們的第二代、第三代、潮籍講潮州話者甚少。根據語言演變的規則，齊集本地的語言學術未及本地本地語言接觸，則可能不參與本地語音後期的演變。基於此，香港潮州話與本土潮州話在語音、詞彙、語法等方面會存在差異。然而，完全不接觸的語言並不存在。香港潮籍人士與本土潮籍人士的交流，潮州話與粵語的溝通，會給香港潮州話帶來新的發展，讓這種獨特與傳統、現代與接觸變得錯綜複雜。本文以字音為研究對象，考察香港第二代潮籍人士的方言音系。
A2 方言 #1

东南亚潮州话词语的借出与借入
陈晓锦, 中国广州暨南大学文学院中文系, 汉语方言研究中心

东南亚是华人海外移民最多的地方之一，潮州籍华人于东南亚各国的华人社区都有，尽管各国潮州籍华人的人数不一，潮州话在东南亚各国华人社区流行的情况不一，但是无论人数多寡，东南亚各国的潮籍华人都很好地融入了居住国。

生存在东南亚不同国家华人社区的潮州话在与居住国主流语言和居住国华人社区内其他兄弟汉语方言的频繁接触中，很自然地产生了互动，很自然地互相借鉴，互相学习，互为所用，华人社区内接触频繁的兄弟汉语方言之间更是如此。

本文以实地调查掌握的翔实例子，从学习和借用最容易突破的词语互借入手，探讨东南亚华人社区潮州方言与社区内兄弟汉语方言的这种互动。文章从“华人社区其他汉语方言对潮州话词语的借用，以及潮州话对华人社区其他汉语方言词语的学习借用”两方面展开论述。希冀能够从这些互动里，看到海外潮州话，看到海外汉语方言的一些变化，了解变化的一些方式方法。

关键词：东南亚，潮州话，词语互借

翁著《潮汕方言》词语的文化内涵
杜奋

本文以翁辉东先生著《潮汕方言》的词语为研究对象，在词语变化发展过程中观察其文化内涵，发现随着社会经济文化各方面的发展，词语的变化速度更是日新月异。本文简要例举和分析了较有特色的类型变化。

关键词：《潮汕方言》，词语变化，文化

方言地理与潮汕方言调查
吴芳 彭志峰

在前人研究的基础上，我们将借助方言地理信息系统建立一个较详细的潮汕方言数据库，数据库将开发潮汕方言地理分布信息系统，实现方言立体化的分布与呈现，以更好地为潮汕方言的比较研究提供基础平台。

关键词：地理信息，潮汕方言，Arcmap，有声数据库

从陈元利行看新加坡潮州人大米和土产业的商业网络(1900-1960)
吴静玲

近代以来潮商为基础发展起来的“汕·香·暹·叻”贸易网络与大米和土产业有着密切的联系。本文认为，新加坡作为以暹罗为中心的“汕·香·暹·叻”贸易网络中的一环，不仅促进大米及土产等货物在“实叻”的销售，并且以自由贸易港的身份优势，拓展出从大陆东南亚国家到海岛东南亚国家的贸易网络，形成一个次于“汕·香·暹·叻”贸易网络，以新加坡为中心的次级贸易圈。本文主要有两个部分构成：第一部分是通过以经营大米和土产业为主要业务的陈元利为例例分析，分析为曼谷泰国在新加坡的分行，陈元利在陈氏家族的“汕·香·暹·叻”贸易圈中的地位和作用，以及其在新加坡所形成的次级贸易圈。第二部分则通过新加坡潮州人的大米和土产商号为例，结合陈元利的商业网络来分析新加坡潮州人所经营的大米业和土产业的商业网络的特点；总的来说，新加坡潮州人大米业和土产业总体是属于“汕·香·暹·叻”贸易圈中的“叻”这一环节的一部分，同时在实际贸易活动中又建构出以新加坡为中心的东南亚各国之间的次级贸易圈。可以说，陈元利的商业网络是潮州人大米和土产业商业网络的集中体现，也是一个典型案例。

关键词：陈元利行，商业网络，大米业，土产业，新加坡潮州人

从一则碑刻看康熙年间南澳岛的渔课摊派与海界清理
杨培娜

本文以地跨闽粤的南澳岛为例，讨论清代前期广东沿海渔课税的征收制度及其在地方上的运作形态。文章主要利用南澳岛内现存碑刻资料进行分析，认为广东的渔课税征收以“渔课”为名，有相对定额的渔课数；渔课以港作为单位，按照作业方式对渔民进行分类，将相对固定的税课额摊派下去。而康熙年间广东地方官员尝试在沿海地区对渔民进行登记，重新征收渔课税，背后与清王朝意图解除以郑成功家族后裔为代表的“海主”势力对濒海资源的控制、确立濒海新秩序直接相关。

关键词：广东沿海，海澳，渔课税，海界
A1 经济史

地点：FRASER 157
座谈会组长：施薰

从日本档案看晚清民初潮汕社会——以供水问题为主

蒲豊彦，日本京都福祉大学教授

目前，在日本國內保存着不少關于潮汕的歷史檔案。這些檔案包括的内容比較廣泛。比如，丁未黃岡之役、潮汕鐵路、電燈公司以及教育、宗教、衛生、瘟疫、颱風、貿易、海外移民、錢莊與貨幣流通、內外航輪船等方面。通過這些材料，一方面我們能夠了解日本人和歐洲人在潮汕的活動狀況，另一方面又能了解當時潮汕的社會情況。因為至今很少有學者注意這些日本檔案，本研究以清朝末年至民國初年為對象，首先整理檔案的種類與內容，將其編成檔案分類目錄。在該檔案中，有不少案卷涉及到潮汕社會的現代化過程，比如此對潮汕鐵路與內航輪船的具體運行狀況記述得比較詳細。本研究主要探討這些現代化過程，從而還原在潮汕清朝末年至民國初年的社會面貌。

從美國外交部檔案探索抗日戰爭時期的潮汕麻布工業

史棣，汕頭大學全球研究中心副教授

本文借助近年公開的美國外交部文件，探討在抗日戰爭期間，北美與潮汕的麻布商人在美日兩國軍事角力之間，如何尋求生存空間，在戰亂中保持貿易往來。本個案提供了一個地方視野，分析中美日三國外交關係的新思路。
## 研讨会时间安排 – REVISED

### 8月17日，星期一

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<table>
<thead>
<tr>
<th>时间</th>
<th>活动</th>
<th>地点</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:30 am</td>
<td>早餐</td>
<td>FRASER 142</td>
</tr>
<tr>
<td>8 am</td>
<td>开幕演讲</td>
<td>FRASER 159</td>
</tr>
<tr>
<td>由维多利亚大学商学院院长邱科澜发言并介绍主讲专家</td>
<td></td>
<td></td>
</tr>
<tr>
<td>主讲专家：周少川教授，历史学博士</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9 am</td>
<td>A 研讨会第一部分</td>
<td></td>
</tr>
<tr>
<td>11 am</td>
<td>中场休息（提供饮料及点心）</td>
<td>FRASER 142</td>
</tr>
<tr>
<td>11:30 am</td>
<td>B 研讨会第二部分</td>
<td></td>
</tr>
<tr>
<td>B1 人物 / 宗教</td>
<td>FRASER 157</td>
<td></td>
</tr>
<tr>
<td>B2 方言</td>
<td>FRASER 158</td>
<td></td>
</tr>
<tr>
<td>1:30 pm</td>
<td>午餐</td>
<td>FRASER 142</td>
</tr>
<tr>
<td>2:30 pm</td>
<td>返回公寓换装（休闲正装）, 准备参加下午及晚上的活动</td>
<td>着装要求：休闲正装</td>
</tr>
<tr>
<td>4 pm</td>
<td>维多利亚城市半日游（大巴前往公寓接送）</td>
<td></td>
</tr>
<tr>
<td>7 pm</td>
<td>晚餐</td>
<td>OAK BAY MARINA 餐厅</td>
</tr>
</tbody>
</table>

### 8月19日，星期三

<table>
<thead>
<tr>
<th>时间</th>
<th>活动</th>
<th>地点</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:30 am</td>
<td>早餐</td>
<td>FRASER 142</td>
</tr>
<tr>
<td>9 am</td>
<td>C 研讨会第三部分</td>
<td>着装要求：正装</td>
</tr>
<tr>
<td>C 社会组织</td>
<td>FRASER 157</td>
<td></td>
</tr>
<tr>
<td>11 am</td>
<td>闭幕演讲</td>
<td>FRASER 159</td>
</tr>
<tr>
<td>闭幕仪式，并颁发最佳论文奖</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11:30 am</td>
<td>午餐</td>
<td>VILLAGE GREENS 餐厅</td>
</tr>
<tr>
<td>12:30 pm</td>
<td>返回公寓换装并收拾行李，准备返回温哥华</td>
<td>着装要求：休闲正装</td>
</tr>
<tr>
<td>2:30 pm</td>
<td>在学校公寓办理退房手续后前往布查德公园</td>
<td></td>
</tr>
<tr>
<td>3 pm</td>
<td>大巴接送至布查德公园</td>
<td></td>
</tr>
<tr>
<td>6 pm</td>
<td>搭乘轮渡返回温哥华</td>
<td></td>
</tr>
</tbody>
</table>
热烈欢迎各位参加由维多利亚大学亚太发展促进中心举办的第十一届潮学国际研讨会！

我谨代表维多利亚大学及其亚太发展促进中心，欢迎各位来到美丽的维多利亚大学参加第十一届潮学国际研讨会！维多利亚大学亚太发展促进中心（缩写为CAPI）建于1988年，作为加强维多利亚大学与亚太地区联系的重要组成部分，本中心为促进学术精进以及提高国际学生流动和社会参与度提供了良好的环境。亚太发展促进中心在三位研究方向分别为中国，日本，法律及东南亚的学术带头人的带领下，拥有一系列与时俱进并具有高度创新精神的项目。本中心对亚太区相关问题的知识创新与分享起到了催化作用，并为我们了解加拿大与其他地区的联系提供诸多启示。本次潮学研讨会是第十八届国际潮团联谊年会的重要一环。维多利亚大学及亚太发展促进中心非常荣幸有机会举办本次研讨会。我们诚挚的感谢各位的积极参与及大力支持。

我衷心地期待着接下来的几天里与各位进行亲切的交谈，并祝愿研讨会圆满成功。祝各位在维多利亚的行程一切顺利！

马昂主
维多利亚大学，亚太发展促进中心主任

第十一届潮学国际研讨会在美丽的维多利亚大学揭开序幕。在此，欢迎远道而来的潮学专家、学者们，感谢为本次研讨会付出努力的合作单位——维多利亚大学。

在加拿大，生活著20万潮州人。在我們引以为自豪的多元文化社會里，他們努力工作，服务社區，并保持者潮人的文化傳統。本届研讨会的内容之一是聞注潮人文化的傳承及在海外的傳播。這對生活在加國的潮人，特別是年輕一代對潮汕文化的認同及傳承有積極的意義。

祝第十一届潮学国际研讨会圆满成功！

林少毅
林少毅
國際潮團總會第十八屆國際潮團聯誼年會籌委會主席

在這個生機盎然的金秋時節，我們迎來第十一届潮学国际研讨会在加拿大溫哥華隆重召開。我們也很榮幸邀請到來自世界各地的學者和專家參加此一盛會。

國際潮學研究會自1993年12月由漢學大師鍾宗頤教授倡導成立，已經成功舉辦十屆潮學國際研討會，研究會研究成果豐碩，國際學術聲譽良好。潮學研究中國廣東潮州這一地區、潮人以及相關的學問為研究對象，潮州文化作為中華民族文化的重要組成部分，歷經數千年積澱而成，為現代文明發展提供寶貴的研究價值。此次潮學研討會在美麗的維多利亞大學舉行，意義重大，潮州人可以在融入當地社會的同時，積極傳播自己的傳統文化。在加拿大傳承潮州優秀文化傳統，既有利於潮人族群自身的團結和發展，也有利於與當地其他族群人民的和睦相處，有利於中加的友好關係。

在此，本人謹祝第十一屆潮學國際研討會圓滿成功，亦感謝維多利亞大學為此次潮學國際研討會所作出的努力與貢獻。

陳幼南
陳幼南
國際潮籍博士聯合會主席
第十届潮学国际研讨会

时间：2015年8月17-19日

地点：加拿大维多利亚大学
（加拿大英属哥伦比亚省维多利亚市）