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BACK MATTER

LETTER FROM THE EDITORS

Dear Friends,

Welcome to another issue of the newsletter! My fingers freeze as I type, and frost accumulates on the tips of my moustache... Winter is here! Amongst this doom and gloom I am happy to promise a future spring: a new editor has agreed to take the reins! Shannon Gilbert and I will write up the next edition together, and for the following edition she will be at the helm; I will only remain as a shadowy influence, and as a tabletop-full of handover notes. The faculty are familiar with Shannon from her former studies in this faculty, and as it happens, I also knew Shannon, having been students together at Peking University and successful teammates at the local pub quiz. It promises to be a peaceful transfer of power. We will hear more about Shannon in an interview towards the end of this edition, and we will also hear about how her classmates are getting on in the big wide world!

I am very grateful to those who have contributed to this edition, particularly to Professor Tim Barrett and classmates, who have written a very moving tribute to Dr Lynn Pan, and to Dr Zhang Ling, who provided a wide ranging and highly interesting interview in the Gonville and Caius college SCR.

I hope that you enjoy reading as much as I have organising.

John Donegan-Cross



Grantchester, late 1970s.

Lynn Pan, Tim Barrett, Nick Menzies.

LYNN PAN 潘翎 1945-2024

In the mid-1970s the Chinese Studies course at Cambridge still attracted very low numbers, but the quality of the students was unusually high. Several of them have had extremely responsible positions related to China in government, journalism, museums and universities.

But few have had a career as varied and internationally impactful as Lynn Pan, who had already distinguished herself in more than one profession before she even arrived in Cambridge. Born in Shanghai, she had survived an escape in the bottom of a boat in 1949 to a new life in Kota Kinabalu, in what was then the British colony of North Borneo, that in turn brought her to a boarding school on the Isle of Wight. It had been selected by her family as the most southerly point in Britain and probably therefore less chilly than most of the country. This proved to be not quite the case, and worse, only the head girl's accommodation was given adequate heating; Lynn duly ensured that she became head girl.

A degree at Bedford College, University of London, led to a first career in narcotics research, covering cannabis and eventually alcohol consumption in Africa, though this was carried out in records in Switzerland and Finland rather than Africa itself. At some point she also worked for an airline in Malaysia. But memories of Shanghai never left her, and in 1975 she enrolled in Lucy Cavendish College to take a second degree, joining Part II of the Tripos for Chinese Studies. Her undergraduate dissertation examined the language of early baihua narrative fiction, and

fortunately she completed this work before the final examinations, on the eve of which she had to cope with the final illness of her mother. Despite the profound emotional upheaval that this entailed, she managed to achieve a brilliant first-class degree. She suspected that she had been given charitable treatment by the examiners, but the external examiner, David Pollard of SOAS, told me that he had not known her circumstances and would never have guessed them.

At that time Cambridge ran a one-year intensive Chinese course for the training of future diplomats, and my then colleagues were very pleased to take her on as a language teacher, a task that later she also undertook for David Pollard at SOAS. But while perfectly content with solidly useful but unspectacular work, her horizons remained far broader. It was in Cambridge that she started work on her first book, *In Search of Old Shanghai*; the photograph in it of the wife of Silas Hardoon is taken from the copy of the Buddhist Canon that Mrs. Hardoon sponsored which is still housed in the University Library. Another book in the library furnished the illustration of the Beijing lantern market that adorns the jackets of some volumes of the *Cambridge History of China*, thanks to her collaboration with her twin sister May, who was then working for the University Press. Establishing herself as a writer, she moved to Hong Kong to work for the then important new journal *Asiaweek* and was soon embarked on the production of her further books. Though she had already shown her ability in her earlier career not simply in research but also in running large scale conferences, the Professor of Chinese at the time, Denis Twitchett, did wonder if she was trapped in a 'handmaiden of the Lord' role, best suited for all her talents to working for others. He need not have worried: Cambridge showed her how China can be described in English, and how beginners struggle in

understanding China's language and culture, after which once she had moved back to Hong Kong and Shanghai and was again in touch with her roots, she never looked back. Her time at Cambridge, however, won her many friends who stayed in touch, and who miss her. Among all the distinguished graduates of the Cambridge Chinese course, she was not only outstanding, but also completely unique.

- Tim Barrett, Nick Menzies, Frances Wood, and all her colleagues and classmates in Chinese Studies, Cambridge in the 1970s.

A favourite joke of Dr Pan's from the Qing Dynasty:

眾怕婆者相聚，欲議一不怕之法，以正夫綱。或恐之曰：「列位尊嫂聞知，已相約即刻一齊打至矣！」眾駭然奔散，惟一人坐定，疑此人獨不怕者也。察之則已驚死矣！

c.f. Hsu Pi-ching, *Feng Menglong's Treasury of Laughs* (Brill, 2015), p. 228.



INTERVIEW WITH DR LING ZHANG

Dr Ling Zhang, thank you very much for joining us for an interview! How have you found settling back into Cambridge?

My new life has been busy, but rewarding! I feel both satisfied and energised. I always had certain memories of Cambridge, but now coming back I discover all new phenomena, new trends. It's very curious! More has changed than remains! Cambridge feels vibrant. It feels young.

I remember my supervisor saying that Cambridge changed a lot when it became a centre for technology. On each street corner there used to be a corner shop to buy white bread and baked beans, then overnight they turned into champagne bars!

Does that resonate?

Certainly this is one part of the change! But also the population has become much more diverse. People here are of all sorts of backgrounds, languages, traditions, and abilities. It's very exciting, actually!

Where were your old haunts when you were here last time? Where, where are the nostalgic places for you?

Jesus Green for one! When I was at St. John's my postgraduate accommodation was at the side of Jesus Green, on Park Parade, and then on St John's Road. Number 20 Park Parade.

Ah! I lived there too, I wonder if they have changed the furnishings?

That kind of things certainly make me very nostalgic. I have these strong memories of smells, for instance. I have this deep memory about the smell on Trinity Lane, it's such a specific smell. I know it's bizarre. But when I was a student I would pass through there every day, from Park Parade to the University Library, through Trinity Lane, that narrow, medieval street, then over Trinity Bridge. It was the back of student dormitories in Trinity College, and the laundry rooms were there.

For a moment, as a St John's alumna, I thought you were going to comment on the smell of Trinity College students!

The smell is not bad at all, just, very distinctive! The dining room of Gonville and Caius is opposite that laundry rooms, and so it's the mixture of smells, a kind of mustiness and of food, not totally unpleasant! And it brings me right back to my time as a student, to my first time away from China, trying to live by myself, biking down that lane, smelling that fragrance. Sometimes it even reminded me of youtiao, and of wonton soup. It reminded me of just how homesick I felt all that time ago! In those gloomy dark afternoons in the library, looking out from windows and realising it's all dark. It felt like the middle of the night at just after 4PM. I remember those thoughts, 'Why am I here sitting in the library alone? Why do I have to work so hard?' They're precious, these memories. About my youthful years.

It is very curious leaving Cambridge a student and returning an academic, looking at what it is to be a student in hindsight.

It's true! As you get a bit older, you have a better sense of what it is to be an academic. But back then, I remember I was right in the depths of my study, completely immersed and caught up in my own small world, in my dissertation. I remember how much I struggled to understand books, to understand their arguments. It was tricky when those memories come back to the surface. Now I can take a broad view of my past experience. I realise that I was homesick at the time! But it's curious. Looking back now I also see how privileged I was. I am very grateful for that time as a student.

Very relatable and hopeful for us at the late stages of our theses! Let's try a counterfactual: imagine if you'd stayed on at Cambridge for your whole career. What might you have missed from the other academic systems you ended up becoming part of? From this international experience?

It was a big decision to leave, just as it was before when I left Peking University for Cambridge. But I had a clear sense that I wanted to try different things in life.

I wanted to try different places and to open myself up to new challenges and environments. These places have different systems. They have different conventions, different values. I had the opportunity to be a part of quite different academic departments. I am grateful for those experiences. This all sounds very abstract, let me give you some concrete examples. I was trained, as you know, as a sinologist. I left here, I went to America, and for a very specific reason: I was invited to do a postdoctoral fellowship at Harvard, in the Centre for the Environment. That Institute was established by paleogeologists. My colleagues there were marine biologists, atmospheric scientists, people doing all sorts of things with whom I shared nothing. We had no vocabulary in common, hardly even a language in common. They didn't understand me either, but they were willing to work with a scholar from the humanities. At the beginning it was very intimidating, as if I crashed a wrong party. But eventually, through many conversations, I learned how to speak to them, and we started to notice what we had in common. They made me curious. I started to learn about their disciplines, their methodologies. I spent two years with them and then I moved to Yale, to the Program in Agrarian Studies. It is a social scientific programme full of anthropologists and political scientists. It is full of scholars who care a lot about the Global South, who care about agrarian societies, and about socioeconomic and environmental injustice and inequality. It is a place of intense social critique, very different to what I had experienced before. All these experiences have produced the current me, a sinologist deeply immersed in the inquiries, theories, and methods of interdisciplinary environmental science and social sciences. I would not have had these experiences, had I stayed on and not left and not gotten out of my comfort zone.

I had a sense that you were concerned about how your concept of 'geotrauma' could be applied in the real world in your talk in our department this term. It felt like a call to arms as well as a sociological and historical study. What do you think about the relationship between academic studies and the real world, so to speak?

There are different types of scholars out there. Some take a 'purist' stance, as in thinking that scholarship is purely an intellectual exercise, just to satisfy the intellect, that loving wisdom for its own end is the most important thing. I do agree with this to some extent. Any of us who have aspired to become a scholar and has taken the academic path more or less share this view. Our scholarly pursuit is, after all, an intellectual vocation. But I think there's no contradiction between this vocation –loving knowledge and wisdom to satisfy one's curiosity – and engagement with the world out there. There are issues, concerns, problems, and crises in the world. They are going on around us. It's hard to ignore them, pretending they are not happening nor shaping my life or my scholarship.

Who am I after all? I'm a historian. And historians' key technique is to contextualise things. As scholars, as thinkers, and as writers we are always already contextualised in a time period, in its unique social, cultural, and environmental conditions. We can't extricate ourselves. I try in my work to accept the fact that we are deeply in this soup, that we cannot pretend that we are not affected or affecting others. So, to challenge your question a little, I think instead of dichotomising academic studies and the real world engagement, these two sides of our life are part of the soup! The ideas that we work on can shape people's behaviours. They may enter societies, industries or politics. There are no boundaries, really!

That makes perfect sense! Could you tell us about your project, 'ecology and religion in Multispecies healing' with Dr Mozina?

We have been in a long-term collaboration, Dr Mozina and me. It is an interdisciplinary collaboration based on an informal mutual-learning process. I read his materials; he reads my materials. We exchange our reading and our thoughts. We debate and argue. While we defend our difference, and we support and help each other's individual projects. We have realised over this process that we have plenty in common among differences. More important, our methods are complementary. The process is not necessarily always easy. Sometimes we disagree and argue strongly. But this is the nature of mutual learning. Argument is a part of the process. With this particular project, 'ecology and religion', Dr Mozina commands a large quantity of sources that are little known to historians. I am highly interested in learning about those materials and exploring their potential for generating environmental and ecological inquiries. They are religious and quasi-religious documents.

These kinds of materials often intimidate historians like me. Perhaps we historians hold a certain prejudice against them so we tend to avoid them. Thanks to his expertise, Dr Mozina leads me into a treasure house of new materials. To him – perhaps I am putting words into his mouth – I might offer him some different angle or perspective, which might inspire new lines of thinking. For instance, I explore different meanings of the term 'healing', whereas healing in his context generally has to do with medicine or with religious practice. I might probe non-human and more-thanhuman aspects. A lot of time, scholars working on religious studies tend to focus solely on human affairs. An environmental historian like me thinks first of fauna, flora, viruses, bacteria, multispecies relations, geology, minerals, etc. These sorts of things are what humancentric scholarship deems either irrelevant or at best background information. A collaboration between Dr Mozina and I, hence, does not stop at exchanging materials, but seeks to explore opportunities for new conceptual thinking and methodological intervention.

We also have the ambition to turn our collaboration into a comparative project.

We first study the Chinese experience in terms of the intersectionality between ecology and religious practice. At the project's second phrase, we hope to form a comparison between Chinese and nonChinese experiences. We hope to compare with experiences in different parts of Asia or in other parts of the world, such as in Europe and in the Islamic world. Hopefully one day we can setup a comparative framework, and then we can invite scholars of different traditions to join our project to build a larger programme.

It sounds like it will fit in very well in our faculty! What have we to look forward to of your work over the next few years?

Right now I'm in the middle of writing two books. One is a small theoretical and methodological treatise, for the sake of developing the concepts of 'geotrauma', 'geostory' and 'earthly healing'. I'm also writing a larger monograph, which I call a GeoEcoHistory of east China. This is both a story of China and a conceptual book that uses the history of east China as a case study to demonstrate certain conceptual interventions. I look at geological and ecological transformations of this part of China in order to showcase three-dimensional world making. Alongside these projects, I am interested in grass, in the most down-to-earth, unglamorous quarter of the kingdom of plants. I am interested in dirt, rocks, all sorts of minerals to which our scholarship gives little attention. Those things rarely find themselves at the centre stage of our historical narratives. You might say that this's my mission. I want to bring those invisible, less visible, voiceless, seemingly insignificant, seemingly passive and obscure things into our historical discourse. I want to treat them as historical actors in order to diversify our historical writing. This may sound obscure, but actually it makes perfect sense intellectually.

Our scholarship has changed dramatically since the midtwentieth century. Back then historical narratives were solely about social elites: kings, queens, knights, great wars, great empires. But then in the 20th century, social history came along and told us that we need to study working classes and look at the bottom of the society. And then there came along gender studies and the study of woman history. Gradually onto the central stage of our historical narratives emerged women and other individuals and social groups from the margins of the society. Along this trend, the domain of historical studies has been pushed further from the traditional 'centre' to its traditional 'peripheries'. It has increasingly incorporated diverse beings in our world and considered them as active historical actors. Now, we bring the same intellectual impulse to environmental and ecological history. Following the same logic, we continue to branch out in order to invite more and more different beings into our historical discourse. We explore how they can enrich our discipline and transform our understanding of our world and our history. This is my mission!

Thank you very much!

Interviewed by John Donegan-Cross



Dr David Mozina on Daoism and rage

CHINA RESEARCH SEMINAR UPDATES

The China Research Seminar Series, held from October 10 to November 28, 2024, at the University of Cambridge, showcased a range of insightful talks by scholars specializing in Chinese history, culture, and religion. Spanning topics from divine sociability to environmental transformation and political networks, these sessions illuminated the intricate interplay between China's historical traditions and contemporary realities.

The series offered both fresh academic perspectives and a deeper understanding of the social and cultural complexities of Chinese civilization.

On October 17, **Dr David Mozina** from the University of Cambridge delved into the paradoxical role of rage in Daoist liturgical practices. While rage is often viewed as destabilizing and destructive, Mozina argued that it holds transformative power within the spiritual realm. Through historical and contemporary examples, he demonstrated how rage serves as a catalyst for connecting humans and the divine, energizing rituals designed to heal and protect. His talk underscored the dual nature of rage—volatile yet constructive—highlighting its potential to foster profound spiritual efficacy while remaining inherently dangerous. Mozina's insights broadened the understanding of emotional dynamics in Daoist religious practices.

On October 24, **Professor Han Zhaoqing** from Fudan University explored the Kangxi Huangyu quan lan tu, the first Chinese map to incorporate latitude, longitude, and contemporary cartographic projections. Known as the Kangxi Atlas, this map represented a groundbreaking collaboration between Qing officials and Jesuit missionaries, symbolizing a



The poster from Dr Shi's talk

significant moment in Sino-European scientific exchange. Han reviewed the map's historical significance, production process, and ongoing digitization efforts, which aim to preserve this artifact for academic research. Her presentation emphasized how historical cartography not only reflected territorial claims but also facilitated cross-cultural dialogue. This session underscored the enduring value of digitization in bringing historical resources to a global audience. On October 31, **Dr Bingbing Shi** from the University of St Andrews examined the adaptation of literature about the Second Sino-Japanese War into various media forms, including films, television, and video games. Shi highlighted recurring tropes, such as female spies and train narratives, as critical elements in shaping cultural memory and national identity. By coining the term 'branding history', she analyzed how these media representations simultaneously commercialize and politicize historical trauma.

Her talk revealed the intricate processes through which media adaptations negotiate political, economic, and cultural imperatives, offering a

nuanced understanding of how historical narratives are reframed for contemporary audiences.

On November 14, **Dr Ling Zhang** from the University of Cambridge presented a poignant exploration of environmental and socioemotional transformations in East China's Xin'an River Valley. The valley, once thriving, underwent profound change following the construction of a major dam in the mid-20th century. Zhang introduced the concept of "geotrauma" to describe the collective emotional and cultural scars left by this environmental disruption.

Drawing from oral histories and ethnographic research, she traced three generations' mourning for the submerged land and their

evolving relationship with the watery landscape. Her analysis illuminated how community memory interacts with ecological challenges, offering valuable insights into the intersections of environmental history and cultural identity.

On November 21, **Huanyu Yue** from Washington University discussed Chen Yinke's poetic elegies for Wang Guowei, written in the aftermath of Wang's suicide in 1927. Yue argued that these works exemplified Chen's historiographical philosophy, blending personal grief with intellectual reflection. Chen's writings not only mourned Wang as a cultural martyr but also positioned Chen himself as a guardian of Chinese tradition. Yue highlighted how Chen's elegies functioned as both memorials and self-hagiographies, intertwining emotional depth with theoretical rigor. This talk shed light on the complex ways mourning literature can serve intellectual and cultural purposes.

The final talk of the series, delivered by **Professor Ying Zhang** from Leiden University on November 28, focused on social mobilization surrounding jailed officials in Ming China. Zhang examined how individuals and communities rallied around imprisoned figures, transforming these cases into collective movements. Her analysis revealed a diverse range of actors, from petitioners to grassroots organizers, who navigated the tension between ethical ideals and political pragmatism. Zhang's study highlighted the intricate social networks and cultural ideals that underpinned these acts of solidarity, offering a compelling view of Ming-era activism as both a moral endeavor and a strategic enterprise.

Together, these talks painted a rich and multifaceted picture of Chinese history and culture, illustrating how past traditions resonate in modern scholarship. By addressing topics as diverse as

divine agency, emotional dynamics, historical cartography, and political idealism, the seminar series demonstrated the vitality of Chinese studies as an academic field. The discussions fostered interdisciplinary dialogue and underscored the importance of historical context in understanding contemporary cultural and social phenomena.

By Mengyuan Tian & Ilay Golan



BOOK CULTURE IN BUDDHISM AND BEYOND UPDATES

We were very grateful to the Glorisun Global Network for sponsoring two excellent talks for us this term as part of the 'Book Culture in Buddhism and Beyond' Lecture Series.

The first took place on September the 10th, when **Professor Meir Shahar** of Tel Aviv University visited us to tell us about the library of a single priest in Guizhou. Though this priest is married and not tonsured, he is still responsible for the rites of salvation for the living and the dead. Professor Shahar showed us in great detail the elaborate and complex nature of these rituals, sometimes transmitted over centuries. It was a fascinating portrait of lived religion, and the connection between religious past and religious present.

A month later to the day, in that surprisingly balmy

October, we enjoyed a talk by **Professor Vincent Goossaert** of the École Pratique des Hautes Études on the 'society' of Chinese Gods. Professor Goossaert explored the various ways that human and god could interact, he spoke against the prevailing notion in scholarship that treats gods solely as a projection of human collective values and needs. Professor Goossaert prefers to attribute a bit more agency to these gods, arguing that over the *longue durée* in ritual, that take on a life of their own and can 'talk back' to humans, affirming themselves as people and as subjects. As with many of Professor Goossaert's talks, there was much joy in anecdote and detail, and it was a curiously lifeaffirming experience to hear about the lives of these gods.



Ilay Golan on maritime religion

NEEDHAM INSTITUTE ACTIVITIES REPORT

The Michaelmas Term seminar programme at the Needham Research Institute (NRI) showcased a wide range of research on the history of science in East Asia. The series began on 11th October with Ilay Golan's presentation on Religious Practices and Seafaring Knowledge of Sailors in Late Imperial China, exploring the relationship between maritime practices and spiritual beliefs. On 14th October, Feng Zhao examined The Origin and Globalization of the Linked Treadle Loom, tracing its development and global diffusion.

On 25th October, Zhaoqing Han discussed The Relationship between the Book of Outline of Waterway and the Kangxi-era Overview Maps of Imperial Territories, highlighting developments in Qing-era cartography. This was followed by Min Lin's presentation on 1st November, Constructing the Gendered Body: A Comparative Study of Corporeality in the Early Iron Age and Eastern Zhou Burials, which examined the construction and transformation of gendered identities through the materiality

and assemblage of funerary adornments. On 15th November, **Niall Chithelen** gave a presentation entitled Using and Saving Concrete at the Sanmenxia Dam, shedding light on the production and construction of the Sanmenxia Dam in 1950s China, focusing on the materials, technology, and organizational feats involved in building this structure. On 22nd November, **Xinyue Li** presented The Introduction of Western Meteorological Knowledge to China in the 19th Century, which explored how translations of Western meteorological texts introduced new scientific concepts to China, reshaping traditional understandings of weather and challenging Confucian cosmology. The series concluded on 29th November with **Chaekun Oh**'s talk on The Acceptance of Yuan China Medicine and Emergence of Local Herbs in the Late Koryŏ Dynasty, which explored adaptations of Song and Yuan Chinese medicine through integration of locally available herbs.

On 8th November 2024, **Professor Paul U. Unschuld**, director of the Institute for Chinese Life Sciences at Charité-Universitätsmedizin Berlin, delivered the 7th Joseph Needham Memorial Lecture at Clare College, Cambridge. His talk, WindFire-Eye or Acute Conjunctivitis: Some Personal Recollections of Accessing the History of Chinese Medicine Through Translations of Ancient Texts, reflected on his approach to translating ancient Chinese medical texts. Emphasizing philological accuracy, Professor Unschuld highlighted how preserving original metaphors reveals the rich diversity of Chinese medical thought, beyond the standardized 'Traditional Chinese Medicine' defined in modern China. A recording of the talk has been uploaded onto the NRI's Youtube channel, alongside previous Needham Memorial Lectures.

On Thursday 9th January 2025, a one-day workshop 'New Directions in the History of East Asian Science', funded by the D. Kim Foundation, will take place in the KP Tin Hall. The event is by invitation only – those interested in participating should contact NRI Soon-Young Kim Fellow Lewis Bremner (lb988@cam.ac.uk).

By Dr Jingyi Jenny Zhao (jz292)
ISF Senior Research Fellow,
Needham Research Institute



7TH JOSEPH NEEDHAM MEMORIAL LECTURE

On 9 November 2024, the Needham Research Institute hosted its 7th Joseph Needham Memorial Lecture at Clare College, Cambridge. Continuing its tradition of inviting distinguished scholars to deliver this annual address, the Institute was honoured to welcome Professor Paul U. Unschuld, Director of the Horst-Goertz Endowment Institute for the Theory, History, and Ethics of Chinese Life Sciences at Charité Medical University, Berlin. Among Professor Unschuld's many contributions to the field, his recently-completed annotated translation of the *Bencao Gangmu* 本草綱目 by Li Shizhen (1518- 1593) — *Ben Cao Gang Mu: 16th Century Chinese*

Encyclopedia of Materia Medica and Natural History (in nine large volumes) — stands out as a monumental achievement in the study of Chinese medical history.

In his lecture, Professor Unschuld captivated the audience with the remarkable journey he embarked on in pursuing Chinese medical studies, a path he set upon after completing his degrees in pharmaceutical sciences (in the

completing his degrees in pharmaceutical sciences (in the then West Germany). With humour and warmth, he recounted memorable anecdotes, including his Russian language lessons with a former German prisoner of war, who shared insights into Soviet perspectives. Although initially grounded in pharmaceuticals and pharmacology, Professor Unschuld was increasingly drawn to the complexities of Cold War dynamics, sparking a desire to understand China's perspective alongside that of the Soviet Union. This curiosity ultimately led him to study in both Taiwan and mainland China, where he immersed himself in learning Chinese and began delving into classical Chinese medical texts.

As his interests deepened, Professor Unschuld became fascinated by early Chinese medical writings and their philological interpretations, particularly in foundational texts such as the *Huangdi Neijing* 黃帝內經素問 (*The Inner Canon of the Yellow Emperor*) and the *Nanjing* 難經 (*The Classic of Difficult Issues*). Through these translations, he came to understand that medical knowledge and worldviews are intricately bound to the cultural and historical contexts in which they arise. Early modern Chinese sources, he explained, often described medical systems as reflections or 'projections of the observer's life world'.

Professor Unschuld discussed how these ancient texts approach bodily functions, drawing fascinating connections between etymology and physiological understanding. In early Chinese thought, illnesses were often understood metaphorically, with bodily pathologies reflecting broader patterns of imbalance. The body's functions were organised according to the principles of yin and yang: the kidneys, for instance, embody yin qualities, as they store substances over time, while the digestive organs, such as the stomach and intestines, align with yang, as they rapidly absorb and expel

substances. Through these insights, Professor Unschuld illuminated the profound ways in which ancient Chinese medicine linked health to the fundamental dynamics of the cosmos. He also highlighted the historiographical resurgence of interest in Chinese medicine during the 1970s, influenced partly by the Club of Rome's economic models predicting limits to growth amid events like the Oil Crises. Chinese medicine — with its perceived emphasis on cycles and couched in mysterious concepts such as qi (whose translation as 'energy' seemed to resonate with the times) — was seen as a potential antidote to these challenges, spurring increased Western interest in practices like acupuncture, initially explored as alternative therapies.

The lecture attracted engaged students and academics from diverse fields, who posed thoughtprovoking questions that Professor Unschuld addressed with aplomb and humour. A drinks reception at Clare College followed, allowing further discussion and intellectual exchange.

By Lynn Zhang & Esmond Chuah Meng Soh

ZHONGGUO FOJIAO BANHUA QUANJI 中國佛 教版畫全集

We are very excited to announce the acquisition of a large series of facsimiled Buddhist texts titled *Zhongguo fojiao banhua quanji* 中國佛教版畫全集. Spanning eighty-two volumes, this series beautifully reproduces a wide range of illustrated Buddhist texts from the last two millennia. With this significant acquisition, Cambridge joins an exclusive club of (only!) fourteen institutions currently in possession of this series around the world, and becomes the only university on this side of the globe to have it (the other fourteen institutions include thirteen American universities and the Chinese University of Hong Kong, according to WorldCat). This series opens countless new avenues of research in Buddhist Studies and Chinese Studies for our academic community and marks a great step forward in the expansion of our collections. This important acquisition was made possible thanks to a generous donation from the Glorisun Charitable Foundation through its ongoing support of Buddhist Studies at the Faculty of Asian and Middle Eastern Studies, for which we are very grateful.

We would also like to thank the head of the Chinese collection at the University Library, Dr Yan He, and her team, whose hard work on this acquisition is highly appreciated.

The new series is stored in West Four at the University Library under classmark FM 915.83 (1-82) *Zhongguo fojiao banhua quanji* 中國 佛教版畫全集, Weng Lianxi 翁連溪 and Li Hongbo 李洪波 eds. Beijing: Zhongguo shudian, 2014. 82 volumes.

By Dr Noga Ganany.

WHO'S NEW AT THE NEEDHAM INSTITUTE?



Xu Bin is a professor at the Palace Museum, Beijing. She completed her BA and PhD degrees in Architecture and City Planning at Tsinghua University, and then a postdoctoral fellow in History at the Museum. Her main interests lie in the history and theory of ancient capital city planning, the inner decoration and display of the Qing palaces, and the cultural exchange between Europe and the Qing court. During her visit, she will be working on the presents given and received by the Macartney Embassy in 1793.



Pei Jiang is just completing her PhD in the Department of Geography at the University of Cambridge. Her research focuses on the biopolitics of seed commodification and germplasm conservation, using foxtail millet as an example. She examines how power dynamics between humans and non-humans transform life into vehicles for capital accumulation, and attempts to bridge the gap between the political strategies of regulating biological life and the political economy of analysing agrifood systems. While at the NRI, she will conduct research on the history of foxtail millet breeding technologies in China, aiming to understand how advances in breeding technology enable human governance of plant life, thereby becoming a significant driver of socioeconomic transformation and agrarian change.

WHO'S NEW AT THE NEEDHAM INSTITUTE?



Yuqi Li is an associate professor in archaeology at the Faculty of History, Nankai University, Tianjin, China. He earned his PhD in 2018 from the Department of Anthropology at Washington University in St. Louis, USA. His research focuses on the herding and farming strategies of ancient residents of Xinjiang, with particular emphasis on their water management techniques from the Bronze Age to the early historical era. Currently, he is working on a project investigating stone-built floodwater irrigation systems in the southern Tianshan foothills.



Niall Chithelen is a PhD candidate in History at the University of California, San Diego. His dissertation project focuses on the history of concrete in Mao-era China through its use in buildings, infrastructure, and experimental construction methods. This project ties together Niall's research interests in environmental history, the history of technology, Mao-era economic planning, Cold War architectural and technological exchanges, and critical and economic geography. Prior to his PhD, Niall received a BA from Cornell University and taught at China Foreign Affairs University as a Princeton in Asia Fellow. He is also an editor and occasional writer for Taxis magazine.

WHO'S NEW AT THE NEEDHAM INSTITUTE?



Zhang Lu is a lecturer at the College of Foreign Languages and Cultures, Sichuan University. Her research expertise lies in the fields of Inner Alchemy, particularly the Eastern and Western Lineage of Taoist Inner Alchemy, and the translation of Taoist ancient books. Her translation *The Relevance of Faith-based Value in Modern Chinese Social Life* (from Chinese to English), in collaboration with the Academy of Finland and University of Helsinki, will be published in Finland by the end of 2024. Her main plan as CSC scholar during this visit is to research the rare books on inner alchemy held at the NRI, and to work on the collection of Taoist water conservancy documents of past dynasties.

FIRST YEAR UPDATES

The first phrase my first friend at Cambridge taught me in Chinese, I'm afraid to say, was a swear-word. As goes the adopted social etiquette of 'What are you studying' second to 'What is your name,' I had told him I was studying Chinese, and with the resonance of comedic timing he told me he was Chinese and that seemed enough to make a first new buddy in the first term of university.

But ever since that vulgarity I've learnt a lot more Chinese. For example, I can now say '你好', and '我要半斤香蕉'. Every encounter with a new character is what Wu Laoshi charismatically refers to as 'meeting a new buddy.' The daunting hanzi now has 'character', a personality, and is now a friend. By familiarising ourselves with the characters as though we would a buddy or a friend was one of the core experiences that allowed me to settle into ab initio Chinese studies far quicker than I or anyone could've conceived of.

Having zero Chinese and throwing yourself into a Chinese degree can be pretty daunting. I expected it to be intense and difficult – and intense and difficult it has been. However, the fast-paceness of the course didn't come with all the stresses and anxieties I thought it would. The teachers are encouraging and open-minded which have made it easier to accept the hard-ship of language learning and keep at it. Whilst the stamina of the first few weeks was lost around week 6, the reminder that the course is supposed to be difficult, and that I was ab initio kept up my morale. I've also embarrassed myself far too many times to worry the next time I'd forget the pronunciation of a word I had just been reminded of before reading it.

Despite how fried my brain was from the Cambridge lifestyle, the brain-fry had made tasks such as comprehension reading with my other ab initio comrade a far more relatable (and hysterical) experience. We've laughed at how little we know, rejoiced in our ability to relate to each other, and cried simultaneously because of the very same reason that we knew so little. Joint suffering, therefore, has made making a new 'buddy' a lot easier.

On top of dreading *tingxies*, I think everyone in First Year Chinese at this point has something we can relate to with each other. '对不起我的中文不好' was the tactfully disguised hazing process into the course. It is a phrase I will probably be using for some time, as well as stay in my head for the rest of my life; the melody obsessively plays on loop at random points of the day. It comes sporadically, in cold flashes and eggs me on as I write once again the incorrect word order in my Supervision translation exercises.

Other than a few (all) shabby *tingxie* scores, Chinese AMES has been a stimulating and thrilling journey so far. My Chinese may still be ‘不好’ but it has definitely, (and as my teachers have reminded me again and again) ‘进步很大’, and that is, by far, more than enough for me to go into the holidays with pride (and a slightly boosted ego).

By Yolanda Trujillo Rodriguez de Ledesma





SECOND YEAR UPDATES

Following our first year, some of our cohort were lucky enough to receive a scholarship to study in Taiwan over the summer. Straight off the back of the highs of Homerton May Ball, I rushed off at 5 a.m. to catch the first train to Gatwick for a flight headed to the island of Taiwan. Having not slept for over 48 hours, I was greeted by the sticky heat of

the Taiwanese summer — and flying cockroaches. We quickly got used to it (a quick Google search tells us it only takes two weeks to fully acclimatise to a new place), and before we knew it, we had *Entered the Village and were Following the Customs*.

Traveling down to Tainan via highspeed rail was nothing short of breathtaking. The scenery outside the window was like a painting; I was finally experiencing Taiwan's famed *Great, Big Rivers and Mountains*.

Once we began studying at the language center of the university there, we quickly realised the intensity of the programme—contrary to our naive beliefs that we would spend most of our time traveling! Fortunately, we made good use of our weekends and seized every opportunity to interact with locals, finally being able to put into practice everything we had slaved away over among the bookshelves of Cambridge libraries. We also experienced firsthand the richness of Taiwanese culture: bustling night markets, flamboyant religious processions, and sipping tea at sunrise on the peaks of 阿里山 (*Alishan*).

Inevitably, while in Taiwan, we had many humorous moments of



Chicken and Duck Talk — whether it was a classmate accidentally asking for a kiss instead of a question or enthusiastically encouraging a chef, only to end up with an excessively oily meal! Through all of this, we learned so much and (hopefully!) improved by leaps and bounds. By the end of this unforgettable and perspective-changing experience, we felt ready to tackle the new challenges of the language as we entered our second year at Cambridge.

Right amidst the notorious Week 2, 3, 4, 5, 6 and 7 blues, we pressed on with Chinese in myriad shapes and forms. With Dr Inwood, Qiu Shanshan's short story continued to introduce the protagonist's many 'shifts and shurns' in more and more interesting

ways from which we picked up useful, authentic and colloquial language to build our oral confidence ahead of the year abroad. However, should we really be learning how to speak? After all, Kongzi says well: 'Those who know do not speak, and those who speak do not know'.

With our three language teachers, Wang, Wu and Zhao, we explored more complex texts, learning that Taiwanese night markets are packed to the extent of People Mountain People Sea and that the Taiwanese older generation are pulling out all the stops to not become the Towed Oil Bottle that is drowned in modern young people's ever-advancing way of life. Specifically on Fridays, we had the opportunity to activate our creative side and compose and perform a three to five minute presentation on a topic more or less of our choice. 苏至和 presentations in particular made us laugh, when he explained very nonchalantly that he'd been attacked by bears deep in Bulgarian forest. Unfazed head to toe. Inevitably in these classes there were some 不懂的地方, as we all used niche language to work our respective topics; this was hard at first but overall beneficial to improving our Mandarin.

As the Social Secretary for the second year Chinese cohort, it only seemed right to wrap up the term

with a big Chinese feast to check in on everyone's mental and share Christmas plans. We had 扬州 fried rice, Sichuanese 沸腾鱼 as well as 红油抄手 and 馄饨汤面. After devouring said platters, we took an enthusiastic trip to Wetherspoons in order to pay homage to our now two years vagabonding roots...

Special Guest 成語 used in this article:

- 1.入鄉隨俗
- 2.風景如畫
- 3.大好河山
- 4.雞同鴨講
- 5.人山人海
- 6.拖油瓶

By Rocky Terruli & Hugo Deval



UPDATES FROM BEIJING



Fresh off the plane and yet not feeling quite so fresh, in September the third-year students arrived at Beijing Airport. They were bundled into a bus and taken to 中关村 (Beijing University's international student dorms). This would be their new home for the next ten months. The first few weeks went by in a whirlwind, a lot of fun, a lot of admin and before they knew it term was upon them!

Starting class in early September felt like a harsh reality particularly when the rest of Cambridge was still enjoying the end of summer. But with a range of classes (and no 9ams) the students soon got into the swing of things. Their new classes involved modern literature, classical Chinese as well as text analysis and plenty of practice of spoken Chinese. However, the real lesson started after class ended. From speaking Chinese on the streets to deciphering Chinese apps, even practicing Chinese

on the phone when the delivery driver has put your Meituan delivery (takeaway) outside block 3 rather than block 4. It is difficult to measure but their Chinese must have improved massively in these short weeks.

Luckily for the third years, the start to term didn't feel too bad since the Chinese have several festivals in the first month. The Mid-Autumn festival and National Holiday served as the first opportunities to travel around China. 安东 (Millie), 修露 (Sarah) and 安菊 (Ines) took the opportunity to go down south to Fujian province staying in the traditional Hakka round houses



while others took the opportunity to explore Beijing to greater depth and surrounding cities. 茉莉(茶 Molly) went East out to Qingdao and 如曦 (Lucy) down to Shanghai.

The students were also fortunate to be taken to Hangzhou a city four to five hours by bullet train. This was a lot of fun. Not only was it the first time for some seeing the Chinese countryside, but equally as exciting was the onboard delivery food service. You can order food to be delivered to the train. When the train stops at a station, the meal is handed over to the cabin crew. Another benefit when trains arrive on time!

Hangzhou was an interesting comparison to Beijing. Not only does it have its own history and architecture, it also rains! Beijing is comparatively dry and windy. In Hangzhou the students visited theme parks, picked tea leaves as well as visited multiple museums (one being an umbrella museum!). The trip was an overall success, and it gave even more incentive to travel around China. Two months in and the students were becoming more familiar with life at PKU. Joining various clubs from basketball to choir, calligraphy to poledancing, every time has been a new opportunity to learn extra vocabulary and practice their Chinese. Particularly impressive have been the students taking the opportunity to immerse themselves in

Chinese traditional arts. 茉莉 (Molly) has been practising Taichi and Wushi (a sword art), 宝惠 (Lidiana) has been learning calligraphy and 修露 (Sarah) has been singing in Chinese! 柳文 (Elodie) has also joined multiple clubs, made plenty of new friends and added plenty of people on Wechat.

Three months in and mid-terms were upon the students. Surviving the week of exams, the students took yet another opportunity to travel the weekend after. While some went to Shanghai, others went to Xian. It has been such a meaningful experience visiting the places closely studied back in Cambridge. The Terracotta army was incredible, a life-size army built to protect the First Emperor in 200 BC. Xian's Biangbiang Mian (noodle dish) and Roujiamo also



went down well. The students managed not to miss Beijing University's fourfloored canteens too much during their time away. Another highlight would be 宝惠 (Lidiana) participating and placing in the Beida speech competition. Not only did she get a huge applaud after her speech 'Digital Technology and Eco-friendly Innovation', but she also really impressed our student coordinator. Our student coordinator really believes that our Chinese has become a lot better! Michaelmas has come to an end back in the UK and the third-year students are just beginning their fourth month. Looking forward to the winter holiday (January-February) and not so much to classes on Christmas day, the students are making New Year plans. 安菊 (Ines) ticking yet another Chinese city off her list is leading some of the students to Harbin for the ice festival while others are planning trips to Chengdu, Jiangxi and outside China. It's getting colder in Beijing but fortunately the students have invested in (matching) down-jackets. 山惠 (Sam) is also keeping the class fashionable with her winter hat (see photo below) The students are of course missing Cambridge and the rest of the cohort, but fortunately Luckin/3W Coffees on campus are serving as a great comfort.

By Elodie Sparrow





FOURTH YEAR UPDATES

好久不见！In a whirlwind six months since the last newsletter, we have returned from our incredible year abroad in Taiwan. After enjoying the warm weather, tourism opportunities, and the much appreciated absence of exams for a whole year, the prospect of returning to Cambridge this October felt rather daunting. However, with the support of classmates and our teachers, it wasn't long before we adjusted to the pace of our fourth and final year of study.

Fourth year has proven challenging, but also hugely fulfilling. It has been satisfying to see the progress we made on our year abroad be displayed in the classroom setting, as our speaking skills and feel for the language have been put to use in lessons. We were, however, soon challenged with demanding new lesson formats such as interpreting class, which consists of orally translating English texts into Chinese with minimal preparation. Nevertheless, with the support of our amazing language teachers, we have risen to the challenge over the course of the term.

Weekly translation and writing tasks have been useful opportunities to practice different writing styles in Chinese, from creative writing to argumentative essays. Biweekly speeches and debates have taught us to discuss a range of topics, such as environmental protection and cross-strait relations. In our reading classes, we have covered news articles and literature; it has been especially enjoyable to read fiction, as we can learn new vocab while appreciating what the contemporary Chinese-language fiction scene has to offer.

Our content papers have been equally fruitful.

We have been able to choose from a wide range of courses on offer, such as Chinese politics, art and visual culture, as well as a range of historical and literature-focused papers. I have felt so grateful for the experience of being taught by leaders in their respective academic fields in such a small cohort – this is one of the unique opportunities studying in the AMES faculty affords. Similarly, while we are working away at the seemingly insurmountable task that is the dissertation, we have had the opportunity to discuss our ideas in one-to-one meetings with supervisors, a great chance to learn from such knowledgeable academics.

In true Cambridge fashion, while we work hard, we ‘play hard,’ too. The annual Chinese Studies bar crawl, dubbed ‘The Long March,’ saw a healthy turn out, as did the annual faculty party. At the party, students and teachers had the privilege of witnessing us fourth years butcher a rendition of the song ‘Yi Jian Mei’ by Fei Yu-Ching, although we were all upstaged by Wu Laoshi’s wonderful performance! Classmates involved in the Cambridge University China Forum have also been busy this term organising events, such as hosting speakers from global conglomerate John Swire & Sons, which proved to be a great success.

On a more personal note, it has been lovely to reunite with students and teachers alike after a year away. I have really felt as though we have grown into a family, perhaps as events like the faculty party reflect. Having such a small class has allowed us to bond, and as our teachers have got to know us personally, they have been a source of continued support throughout the term.

The Christmas holidays will be a welcome respite before we return for another busy term in the new year. 圣诞节快乐!

By Lara Shakhshir



POETRY RECITAL

As Michaelmas draws to a close, Bridgemas once again takes hold of Cambridge. The halls are decked as students flood into formals for turkey, carols are sung, and fireworks light up November skies. But for Chinese Studies, we celebrate the end of a packed term a little bit differently. Every year, the faculty holds its now-traditional poetry recital, where students from all present year groups come forward and have their moment in the limelight. This year was no different. Tang Dynasty poetry is a regular and notable feature of the first years' lineup, filling the room with prose reminiscent of the ancient past. A classic belter then follows - '对不起，我的中文不好'. Continuing the momentum, the second years brought us back to the present day with a more modern

poetry anthology, finishing off their segment with a song from Taiwanese pop icon Teresa Teng. The fourth years, having just come back from their year abroad, polished off the first half of the event with their rendition of '一剪梅'.

Having been through my first recital last year, I was left believing that all would end there. Much to my surprise and delight, however, our very own 吴老师 took to the stage to recall a story, taking us

through some additional Chinese history. After about an hour of reciting and singing, 汪老师 began drawing prizes for every student. Drum rolls sounded as students walked up to the front of the room, drawing a lucky dip to see what they had won in this lottery of sorts. Hairpins, posters, chopsticks... you name it, it was there! But the cherry on top of the cake is always the faculty photo, taken to commemorate another year together.

Whilst it may raise a few eyebrows from friends when I tell them about having to memorise a song for my degree, the poetry recital is a truly lovely event that marks the end of the hustle and bustle for the year. In such a busy eight weeks, rarely does the opportunity arise to have all students and staff convene for a moment of celebration; yet when it does, it is not without its fair share of laughter. On another note, the event provides a chance for everyone to finally put a name to the faces of those whom they may not run into very often. The poetry recital is a rite of passage for those studying Chinese at Cambridge. As daunting as it may seem, however, it is also a wonderful reminder of how tightly-knit our community is – and that is something to be truly grateful for. Whilst my fellow second years and I take a pause for the year abroad, I know that it is something we will smile about next November. Until next time!

By Lauren Dawson

STAFF UPDATES

After publishing a new book on global history in China this past July, **Dr Xin Fan** has been exploring ideas for future research projects. During the term, he published an article on the conceptual history of politics in twentieth-century China with a group of international scholars, featured in a special issue of *Contributions to the History of Concepts*. He also wrote a Chinese-language article examining intellectual autonomy in modern higher education from a comparative perspective. Currently, Xin is focused on completing *The SAGE Handbook of Interpreting Chinese History*, an edited volume he has been working on with Kristin Stapleton and Els van Dongen. This ambitious project involves contributions from over thirty scholars across the world. Xin's New Year's wish is to finish the editing work by the start of the Lent term.

Alongside working on her current book project, this Michaelmas **Dr Noga Ganany** completed an article (currently under review) situating a fifteenth-century illustrated hagiography of the Buddha in the broader landscape of Chinese book culture during the Ming. She is currently preparing three lectures she will deliver this spring at the University of Manchester, University of Edinburgh, and Princeton University in the US. This academic year, Noga is organising the China Research Seminar, the "Book Culture in Buddhism and Beyond" lecture series, sponsored by the Glorisun Charitable Foundation, and the "Yincheng Distinguished Lecture Series on Buddhism," sponsored by Tzu Chi Charitable Foundation. This autumn, Noga was extremely proud to see her first PhD student, Dr Yizhuo LI, graduating from our program and taking up the position of an Assistant Professor at the City University of Hong Kong.

Professor Roel Sterckx organized a double panel entitled , "Figurative language in early and medieval China" at the biennial conference of the European Association for Chinese Studies in Tallinn, Estonia (27-30 August 2024). The all-Cambridge panel included presentations by Avital Rom, Flavia Fang, John DoneganCross, Hajni Elias, Arthur Harris and Lea Cantor. He gave a key-note lecture at the University of Rome "La Sapienza" entitled "From Poultry to Phoenix: Birds and the Avian Imagination in Early China." In November he was Directeur d'Études Invité at the École Pratique des Hautes Études (Section Sciences Historiques et philologiques) in Paris and delivered a lecture series entitled "Penser l'agriculture dans la Chine ancienne »

Professor Adam Chau presented a paper entitled 'Regimes of Tree-Mindedness in China and Beyond' (億樹千結) at an interdisciplinary conference on plants, the environment and society 「(植物、環境與社 會」跨領域論壇) on 26 Oct, 2024. The conference was organised by Professors LIN Wei-Ping (林瑋嬪) and Hung Kuang-Chi (洪廣冀) and supported by the 國科會人社中心 and the National Taiwan

University. A detailed report on the conference can be found here: (把植物重新帶回世界的中心，推進人與萬物的共生之路！). It just happened that the annual conference of the Taiwan Religious Studies Association was taking place over two days at the Institute of Ethnology, Academia Sinica, so Professor Chau was able to attend the first day of the proceedings. It was Professor Chau's first trip to Taiwan after his last visit quite a number of years ago and it was wonderful to reconnect with many Taiwanese colleagues and friends. The super-typhoon Kong-rey (康芮) – wind speed well over 100 mph – revved up the excitement.

Meanwhile, Professor Chau submitted the completed book manuscript of Chinese Religious Culture in 100 Objects (with over 100 contributors) to the Oxford University Press. Hopefully the book will come out sometime in 2025. Professor Chau wishes to congratulate his PhD supervisee CHEN Zi (陳紫) on receiving her doctorate with a thesis entitled 'Agency, Households, and the Practice of Li (Social and Ritual Protocols): Paper Offerings in Rural Shandong, North China'. We wish her continuing successes in the future!

Over the summer, **Dr Heather Inwood** published her open-access article, 'Space Games: Ecologies of Scale and Technologies of Hope in Taiwan's OPUS Game Trilogy' in the journal Games and Culture, her first article in the field of Sinophone game studies. She spent part of August conducting fieldwork in Hong Kong and Beijing, catching up with writers literary developments in both cities and expanding her collection of both avant-garde poetry and Hong Kong genre fiction, especially Cantonese horror and apocalyptic novels. In July, her PhD student, Bingbing Shi, successfully defended her dissertation on literature-to-screen adaptations and China's

cultural memory of the second world war and is now busy teaching and helping run the Chinese Studies programme at the University of St Andrews. Heather also welcomed three new MPhil students in Michaelmas 2024, as well as a new PhD student, Shannon Gilbert, who should be a familiar face to many having previously done her BA and MPhil in the Faculty. Congratulations again, Bingbing, and welcome, Shannon!

Dr Hajni Elias spent her summer writing up and preparing her presentation at the conference titled 'Laments for the Young in Eastern Han Memorial and Material Culture'. In her talk, she explored depictions of children found on early material culture and on commemorative stelae erected for those who died at a young age.

Through the examination of Eastern Han pictorial brick tiles with scenes of children at play and stelae inscriptions that record deep grief for the premature loss of a child, she highlighted how personal bereavement was given expression and some of the factors that may have contributed to the increased visibility of the family's mourning at the time. For the success of our panel, Dr Elias' thanks goes to Prof. Sterckx for

organising it and to her colleagues, Lea Cantor, Avital Rom, John Donegan-Cross, Arthur Harris, and Flavia Fang for their support and great company in the beautiful historic city of Tallinn.

Fall brought the start of her teaching of C15 'The Chinese Tradition: Chinese Art and Material Culture', which is now an expanded two-term course - taught in Michaelmas and Lent Terms - allowing a more in-depth study of material on the course. Along with teaching for AMES, she also teaches a course titled 'Imperial Art and Patronage in Early Modern China' for the History of Art Department at Cambridge. This course explores the imperial art of 18th century China, a period when court patronage of the arts inspired new heights in refinement, technical prowess and production output.

Regarding publications, her chapter titled 'The Social Life of a Tang Silver Dish' has just been published in Kelsey Granger and Imre Galambos eds., *Saved from Desert Sands. Re-discovering Objects from the Silk Road* (Leiden: Brill, 2025) (found here). In the

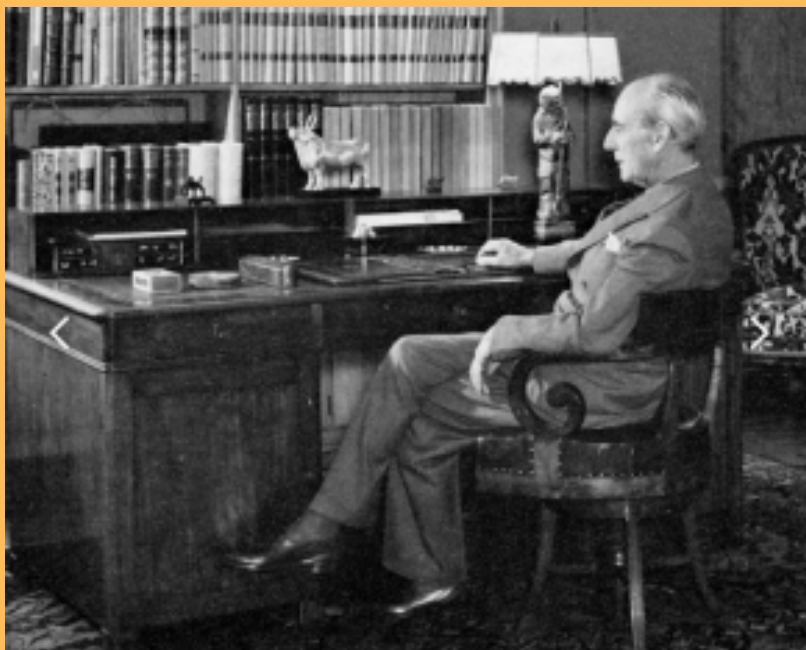
Dr Elias presenting in Tallinn



*Tang parcel-gilt silver dish
from the Kempe Collection*

chapter, she examines a famous Tang parcel-gilt silver dish formerly in the collection of Dr Johan Carl Kempe (1884-1967), sold in 2008 at Sotheby's auction in London. The dish was one amongst the many masterpieces of Chinese precious metalwork from the Kempe collection. With its simple elegant form and unusual decoration of a rhinoceros-like animal figure chased in gilt, the dish evidences the fine craftsmanship of Tang silversmiths and reflects the advanced metalworking techniques available at the time. In her chapter, she unravels the possible life story of the Kempe dish, its shifting association with people and its environment from conception to production, distribution and journey across

production, distribution and journey across continents through time and space. She attempts to understand the period and culture that affected the dish's early life, and in doing so, she explores the contribution made by Arab and Persian merchants and craftsmen living in China at the time to the production and distribution of the dish that represents a hybrid style catering to Eastern and Western preferences, and for the domestic luxury market and export trade at the time. She was delighted to see that the Kempe dish is currently on display in the British Museum's Silk Roads exhibition.



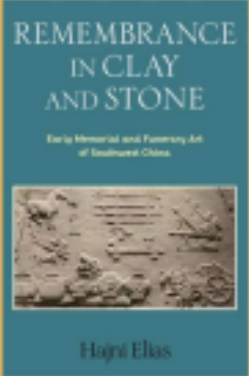
Dr Johan Carle Kempe

Finally, Dr Elias would like to say a few words about her book which is in its final stage of copyedit. It is to be published in March next year by Columbia University Press (Fig. 4). Here is a flyer for the book and some of the reviews published so far:



**COLUMBIA
UNIVERSITY
PRESS**

Remembrance in Clay and Stone
Early Memorial and Funerary Art of Southwest China
Hajni Elias



This book explores the memorial and funerary artistic traditions of Southwest China during the Eastern Han Dynasty (25–220 CE). In early imperial times, the art of this region—present-day Sichuan province—differed in both style and content from tomb and memorial art produced in other parts of the Han empire, especially that of the Central Plains, considered the heartland of Chinese civilisation. Although this region was described in contemporary accounts as an uncultured backwater, it had a vibrant and sophisticated artistic tradition.

Discussing the quality and breadth of the achievements of the Southwest's artisans and craftsmen, *Remembrance in Clay and Stone* reveals the distinctive and sophisticated ways in which people of this era recorded and memorialised their lives.

Hajni Elias is an affiliated lecturer in Chinese art and material culture in the Faculty of Asian and Middle Eastern Studies and the History of Art Department at the University of Cambridge. She was previously senior international researcher in the Chinese Works of Art Department at Sotheby's.

Title: Remembrance in Clay and Stone
Author: Hajni Elias
Publisher: Columbia University Press
ISBN: 9780231257303
Available: March 2025
Price: £55.00 / \$95.00

To order, or for more information on this and other publications from Columbia University Press please scan this QR code:



K. E. Brashier, Thomas Lamb Eliot Professor of Religion and Humanities, Emeritus, Reed College:

‘Southwestern tomb reliefs, clay figurines, and cemetery stelae here become springboards to vignettes about (for example) indigenous salt miners, bare-chested entertainers, and increasingly powerful regional governors, respectively. Yet as Elias adeptly argues, these artifacts aren’t just ideal representations or afterlife fantasies; they’re preserved pictures of daily life and lived ritual’.

Keith N. Knapp, coeditor of *The Cambridge History of China: Volume 2, The Six Dynasties, 220–589*:

‘Through a perceptive analysis of Eastern Han (25–220 CE) Sichuan’s rich material culture, Elias shows us the world of lesser elite families and the area’s unique regional culture. She boldly argues that these artifacts do not merely depict a happy afterlife but also lavish funerary celebrations that underscored the goodness of life in this world’.

Roel Sterckx, Joseph Needham Professor of Chinese History, Science, and Civilization, University of Cambridge:

‘A major contribution to our understanding of Han memorial and funerary culture hitherto predominantly studied through the lens of the Central Plains. Elias approaches the art and material culture of the Southwest with refreshing nuance and visual literacy. This wide-ranging study will substantively enrich our picture of the region’s distinct identity’.

A visit from Peking University





THE BONES: THE AGENT AND THE ORACLE

(Best read with the *Mission Impossible* theme playing)

It was Monday morning, eleven hundred hours. A misty morning, if I remember correctly. Agent P had identified some ancient bones with cryptic writing, housed in a previously unknown collection – a museum of Archaeology and of Anthropology. Our mission was to get those bones, scan their contents, to decipher the message. It was simple, or so it seemed.

Missions are never simple.

We needed the latest technology, the kind that only Agent P can operate and understand. There were no such devices locally, and so the bones needed to move. But weren't these bones priceless? Weren't they fragile? How could we get them across town to the Fitzwilliam and to the proper technology? Thankfully, I had someone on the inside. For the sake of anonymity, I'll just call her Agent A. She pulled some strings, before we knew it, we had the bones making their way across town in an inconspicuous brown box. The sort that passers by would never suspect.

And that brings us to this morning.

There is no way to enter through those grand columns into the museum on a Monday morning. We had to take the back entrance. Agent P had great sangfroid, his mind only focused on his goal. I was jittery as I sipped my third coffee of the morning. Anything to take the edge off the stress.

Through the back door we entered, 'name?' 'Agent J', 'what's your reason of visit', 'let's just say - information', 'age?' 'that's classified'.

Everything was going smoothly. We met our contact and we obtained the bones. We met our people on the inside, and they brought us and the bones up to the machine.

And what a machine, a great globe, fitted with the latest cameras, R2D2's head with ChatGPT's brains. Agent P set to work. Graciously, he had me as part of the team. Perhaps I was part of the team in the sense that a football club's fans are 'part of the team', but make no mistake, I know an expert when I see one. Within moments Agent P was cracking the script, 'The King [does something] we will sacrifice six cows'. Surely it was a cypher? What were 'the cows' who was 'the king'? This was beyond my pay grade.

But we can trust in Agent P, whatever he did with that machine, it worked. It whirred and buzzed and crystal clear scans shot up onto the screen. High definition, even infa-red. If anyone can crack the code, we know it is him. I know he is working on that information now, using websites he coded himself. It's only a matter of time.

[The sequel, *The Bones: Cracked!* is expected in the coming months]





THOMAS WADE SOCIETY UPDATES

This autumn has been particularly busy for the Thomas Wade Society: we've hosted a careers panel at the Bank of China and got together for drinks at the Old China Hand in London, met up for spicy dinner and drinks in Beijing and discussed films and literature with our Book Club online. Next up on our socials calendar will be a meet-up in Shanghai early 2025.

We hope you enjoyed our events as much as we did. If you don't currently get our emails where we announce socials, why not sign up to our mailing list? It's free and you can unsubscribe any time. (You will also be invited to our WhatsApp group.) Sign up at <https://tinyurl.com/n8vj2pr6> or drop us an email at thewadesociety@gmail.com. We would love to hear from you!

London Careers Event & Social

As the advent of a particularly bitter winter threatened to dampen our London membership's spirits, we were delighted to collaborate with the China Chamber of Commerce in the UK (CCCUK) to host our annual Chinese Studies career event at the Bank of China's London offices.

Recent graduates and current undergraduates alike were invited to ask questions to four alumni boasting extensive experience across academia, policy, business, finance and research. Our stellar panel of speakers included Dr Desmond Cheung, Lecturer in Chinese Studies at SOAS and author of upcoming books on pest control in early imperial China and Ming-dynasty Hangzhou; Juliana Bouchaud, research analyst at the Rhodium group and graduate of Oxford's master's programme in Diplomacy and Global Governance; Ed Holroyd-Pearce, co-founder of CRCC Asia and Virtual Internships, two enterprises which source student work experience opportunities in Asia; and Daniel Montesino-Jones, recent AMES graduate and Executive Trainee at Hong Kong-headquartered conglomerate Jardine Matheson. Together, they shared incisive and often candid reflections on the challenges and prospects facing their respective industries. We'd like to extend special thanks the Bank of China, CCCUK and Ed for helping us organise what turned out to be such an enjoyable event!

Immediately after, attendees took the short walk over to the Old China Hand - a charming family-run pub in Clerkenwell that has quickly become a favourite of our London membership - to unwind in a more informal setting. The room was abuzz with spirited chatter, as generations of Chinese grads shared fond memories of their days in Cambridge,

news of their travels to China and Taiwan, and the occasional nugget of AMES Faculty gossip. It was such a pleasure to welcome so many fresh and familiar faces at both events, and we cannot wait for the next one! Stay tuned.

Liam (2019)

Beijing Social

On Saturday November 30th, ten members of TWS currently living in China met at an 宜宾馆 restaurant in the centre of Beijing for a thoroughly enjoyable evening filled with food and fun stories. The evening began with a quick chat over some 红茶 as members from a variety of academic, creative and journalistic backgrounds got to know each other. We then filled the 圆桌 with many a 微微辣 Sichuan dish and made a customary baijiu toast before tucking in.

Stories about travelling over the entirety of China, from Tibet to Fujian and from Mohe to Guangzhou, were exchanged. Updates from some of the current third years currently on their year abroad in Beijing brought the rest of us up to date on life in Cambridge. Experiences of living in Beijing were also shared and compared before retiring for a drink in a hutong now home to two recent AMES graduates.

A huge thank you to everyone who joined. These nights are always special, and it's incredible to hear all the cool endeavours our members in China are undertaking. We hope to see everyone again soon and will be planning another event for China in the new year to be held in Shanghai.

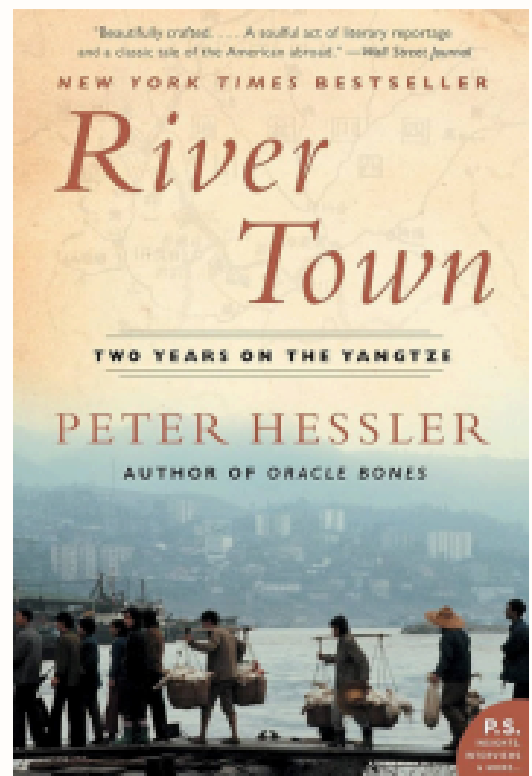
Morrison (2019)

Book Club

Next in the Book Club we'll be discussing *River Town* by Peter Hessler. The book describes Hessler's experience of teaching English in a rural Sichuanese community during the late 90s. It is the first of Hessler's acclaimed China Trilogy, in which he chronicles his keen observations about the lives of ordinary Chinese citizens between 1996 and 2007. If that sounds like something you wouldn't mind reading and discussing, then do come along. We meet on WhatsApp; to be added to our group, message Sarah.

We'll meet on Sunday, 12 Jan 2025, at 12 noon UK/8pm CN time.

Sarah (2015)





INTERVIEW WITH GRADUATE STUDENT SHANNON GILBERT

Hello, Shannon! It's very good to have you with us! Tell us about your PhD, what you're working on, and how it's going.

Well, we'll see if it changes but the topic of the PhD so far is about writing, authority, and the body in modern and contemporary literature.

I'm looking at the idea of textual authority — what kind of authority writing has as writing, separate from or in addition to its actual content, how the written word is brought to bear on the body, and how the body itself can be inscribed or categorised... this sort of area. It's still quite early though, so much depends on what actually happens while I'm researching.

How's it going so far? Are you enjoying your first year?

Very much so! I've mostly been auditing several classes, trying to learn about lots of different things and letting all of that sort of stew away in the cauldron. I've been doing a lot of reading on topics not necessarily directly related to the PhD. For instance, I've attended seminars on contemporary Chinese politics, which have been really interesting and far outside of what I've done before, and I've been going to classes on Ming and Qing cultural history as well. It's a very different era, but you tend to notice patterns or learn things that end up being tangentially relevant or just interesting to know about. So I've been enjoying all that. When I have managed to find time, I've been trying to do some readings of my primary texts.

This all sounds very studious. Is it a very different experience being here as a PhD student compared to your previous studies here?

I think it's quite different from my undergraduate because there's not the same time commitment in terms of learning the language. Most of my memories of undergraduate study were of language classes and vocabulary drills, alongside everything else. Now, it's more analysis-focused and obviously also much more self-directed. In comparison to my master's, I think it would have been quite similar, except for the fact that COVID happened during my master's year. That was quite unusual and a bit disruptive. We were all sent home halfway through. So this is my first experience of really sustained, in-person postgraduate study.

Now I remember when we (Shannon & John Donegan-Cross) studied in Beijing together, it's a good long time ago now, and I think neither of us have been back since. I remember you had a very tight knit and appealing group of classmates, I remember our pub quiz victory, and I remember a beer-cellar of sorts. What are your memories of that time?

I remember the pub quizzes! They were a nice way to meet our counterparts from other universities. I also remember the winter climate especially vividly — so windy, freezing cold and dry.

Did you go ice skating on weiminghu?

No, I never did! I don't know if it froze while we were there. But I do remember walking to class with damp hair from the shower, and it would freeze on the way to class!

I also helped out at a summer school Beida was running that summer, mostly for people ahead of me in their academic development: adults already at university or in employment. Talking to all of them and hearing about their interests was great; they came from all over the world and were interested in quite varied aspects of Chinese studies.

How are they all doing now, your classmates?

Well, most of us are still in close contact. We have three on the China side: Edwin is teaching English at a school in China, Sarah is training as an interpreter her programme sounds amazing, if very intense), Ed is about to move to Nanjing where he'll continue his job at an education company.

The rest of our cohort are in the UK: there's Abi who's in the charity sector, Alexander is working in fund management, and Imogen teaches Mandarin at a secondary school (in her case, the student has become the master!).

So just you who's doing postgraduate study so far?

Just me and Sarah currently, as she's also still in education in a slightly different area. Edwin did a Masters before starting work, too.



What do you do in your spare time?

When I was an undergrad, I fenced for two years and then stopped and forgot how to do all of it. I've recently taken it back up, and I now have a lot of very interesting bruises to show for it. At the college, they're also running training for a University Challenge application, so I've been doing that.

Ah! I'm a double failure. I was on the team for two years, but we didn't get on TV. I hope that you have more success!

Yeah, I think it's quite tricky to get on. My younger brother is actually on the current series for his university, so we'll see if he has defeated me! I have a lot of fun answering the practice questions. I think I'd be a bit perturbed if I had to be on TV, though.



Yes me too! I was terrified, and hugely relieved when we didn't... well either way, we can turn our talent to the local pub quizzes!

That sounds great! Outside of that, I suppose my spare time is mainly spent running, watching films, reading, and probably playing more video games than I strictly should.

You've said too much! Thank you so much for the interview, Shannon, and thank you so much for agreeing to take on the stewardship of the newsletter, we are very excited to see what you'll come up with!

Interviewed by John Donegan-Cross



Admiring the Jiajing 'fish' jars

AN UPDATE FROM ALUMNUS SAM KUNIN

It seems cliché to start my 'update' with how quickly time has flown by but, as I sit down to write, that's frankly all I can think about. It's been well over a year now since our ragtag group of fourteen last sat in overly air-conditioned halls sweating over modern literature translations or stumbled around the sunny streets of Cambridge in post-exam relief but, in many ways, it still feels like yesterday! Though we'd been (quite reasonably) pestered with these questions basically from matriculation onwards and really had had quite a while to think it through, as graduation came and went, each of us was faced with the same daunting question: what next?

After the endless thrill (and stress...) of seminars and supervisions and grammar and vocab and dissertation deep-dives and live interpreting classes and classical philosophy, the sudden arrival of a summer of no responsibilities was... odd. Although a well deserved break (and so much terrible TV-watching) was certainly in order, my classmates and I soon found ourselves ready for our next



*Telephone bidding for London Chinese Art sale,
6th November 2024*

adventures. Call it a passion for learning, call it a love of exploration nourished by exceptional Cambridge tuition, call it Stockholm syndrome; by the end of that long summer of 2023, we were ready to get going. And get going we did! From law school, sustainability consulting and healthcare administration to fellowships in Beijing and teaching in Taipei, our cohort has gone from strength to strength taking the language skills, analytical abilities and 恆心 we learned at Cambridge and applying them in new and exciting ways. Though the post-graduation path has not been simple for any of us, I'm delighted to see just how far we've already come and excited to see where we go next!

For me personally – after a brief hiatus in New York teaching Jewish studies and doing freelance art research – the next step was Sotheby's! With the invaluable support of Dr Hajni Elias who first instilled in me a love of Chinese art and introduced me to her former place of work (vastly overstating my abilities, I fear!), by February, I found myself in London as the researcher in the Chinese Works of Art department. As a researcher, my role involves researching(!) the historical background, provenance and cultural significance of various works to be offered at auction and writing up my findings in our printed and online catalogues and, with multiple annual Chinese art sales in London, Paris, New York and Hong Kong, things have certainly been busy!

Thanks to Hajni's incredibly detailed and enriching teaching, after just eight weeks of C15, I had already begun to understand the vast chronology and complex visual language of Chinese art. However, with almost five thousand years of material in every medium crossing my desk on a monthly basis, I am constantly amazed by how much more there is still to learn. From chemical glaze analyses to popular narratives, from records of the imperial workshops to the tumultuous histories of revolutions

and invasions, my research has taken me down rabbit holes I'd never expected and raised fascinating questions about the nature of value and the stories we tell about the objects we love.

While officially my research job ends when catalogues go to print, the fast-paced reality of the auction world means there's always something to be getting on with. Prepping our exhibition space, collecting jades from around London, leading university tours and helping prospective clients view pieces, sale season was a whirlwind of activity and, eventually, bidding! Putting my Mandarin skills to the test, I was tasked with translating and bidding for Chinese clients across the phone in real time (I spilt water everywhere just before we started - absolutely terrifying - would not recommend) in what ended up being the biggest Chinese art auction in the history of Sotheby's London. The standout highlights of the sale were, without a doubt, a pair of covered jars from the Jiajing period (1522–1567) decorated with fish and water-weeds in a brilliant palette of wucai enamels. Considered among the rarest and most desirable pieces of porcelain ever produced, this pair was kept together for at least a century in a private German collection and ended up selling for over nine million pounds!

While I still miss the joys of a more abstract 'unadulterated' academic life (I'll never say never to an MPhil or PhD...), my time at Sotheby's has given me a newfound appreciation for the power of applying research in practice, for the art of storytelling, and – as I hope Prof. Chau will appreciate – a new archive to romanticise!

To end on a cliché just as cloying as the start, Cambridge really has set me up for the future. As I now take on a broader 'specialist' role in the department and explore my career prospects

beyond just research, I cannot begin to thank the AMES faculty for all it has done to bring me to this moment. Giving me the confidence to explore a world of history and languages I'd never dreamt of understanding and the perseverance and research skills to tackle any challenge that comes our way, my time at AMES has been pivotal in shaping me into the person I am today and provided me with a network of friends and colleagues to whom I will always be indebted. (If you happen to be interested in collecting for yourself, or just happen to find a Ming vase lying around, do get in touch!)

By Sam Kunin

*Sun's plaque*

A PILGRIMAGE TO SUN YAT-SEN'S COMMEMORATIVE BLUE PLAQUE... JUST SOUTH OF CAMBRIDGE!

Were you aware that Sun Yat-sen passed several years of his life in the UK? Ah yes! Sorry! Of course you were... let me try another question. There are only three blue plaques in the UK that remember historical figures from China, can you name them? The first was Lao She 老舍 (3 February 1899–24 August 1966), the Manchu writer who followed his hero, Dickens, to London, and lectured at SOAS for five years. He lived in Notting Hill, and his blue plaque hangs in a Georgian suburb nearby. The second is a little less famous, but equally exciting,

travel writer Chiang Yee 蔣彝 (19 May 1903–26 October 1977). He wrote a series of whimsical, musing books in the 1930s, under the pen name, 'the silent traveller'. The series of books are called *The Silent Traveller in...*, and he writes about such places as the Lake District, Edinburgh, Oxford, Yorkshire, and London. They are still charming, gentle books to



*Chinese characters on a tomb of James Cantlie, can you read them?
The answer is on the following page.*

read, and he writes quite passable poetry and paints attractive landscapes of these areas in traditional Chinese style... ah yes, and he invented the translation kekou kele 可口可樂, everyone has heard of that I'm sure! He is remembered in Jericho in Oxford, now surrounded by expensive cafes and yoga clubs. The third is Sun Yat-sen, which we will arrive at presently. But why only three? I had a good friend during my time at a university not dissimilar to Cambridge who was desperate to add Qian Zhongshu 錢鍾書 (November 21, 1910–December 19, 1998) to their number, and coincidentally I had another friend who was on the panel that decided on which famous people ought to be commemorated. Good guanxi I thought! But when I mentioned the possibility of Qian Zhongshu's plaque to the latter friend, he said that unfortunately, in that city so many famous people had passed a few years in the centre, and they couldn't just have several plaques outside each house.

Qian actually received an indemnity scholarship which was funded by the remittance from China to the UK after the Boxer rebellion, and he spent two years at Exeter college. Sadly, a few too many famous people shared his alumni status from Exeter (Tolkein, Bennett, Pullman, Amis the younger, for instance), and so no blue plaque would be forthcoming.

So how then, did Sun Yat-sen manage to get his name up on the wall? The answer is simple, he was the most famous person ever to live in Cottered, West Buckinghamshire.



The local church

In fact, besides a Japanese Garden, a manor house from the 1400s, and a grandfather of Anthony Trollope, there is very little that puts sleepy Cottered on the map besides the man who would later become the first president of the Republic of China. Sun had actually been in exile in London in 1896 following the failure of the first Guangzhou uprising, and while in London, he was detained at the Chinese Legation, as the secret service were hoping to smuggle him away back to China for an execution. Needless to say, he escaped with a little help from a friend, and even wrote a book, *Kidnapped in London*, about his experiences.

While in Cottered, he stayed at The Kennels, a rather misleading name of the country home of James Cantlie, the friend who had stayed his execution and secured his release

The forecast promised a fleeting respite from the rain on Saturday, and so a friend and I decided to make the pilgrimage, there is a pub next door, after all!

We decided to take the train to Baldock and then cycle up some bridleways to Cottered. On exiting Baldock we joined the Icknield Way, an ancient path that runs all the way from Norfolk to Wiltshire. It is said to be one of the oldest in Britain, predating even the Romans. Spencer Gore painted a nice landscape of the pathway in 1912. I remembered it from the opening of *The Old Ways* by Robert Macfarlane. If I remember correctly... Macfarlane breaks a rib tumbling from his bike almost as soon as he joins the path... Mine are all still intact (despite my poor record of broken bones since arriving at Cambridge), but there were definitely a good few near misses. It was quite a bumpy path for a city bike, hindsight eh! Along the country roads we passed a house with several home-grown vegetables for sale, and I bought some sizeable radishes! I have pickled them with chillies, hibiscus tea, carraway, and lime.



*Above: excellent music on offer at the local pub
Right: a godly and virtuous icon in the local church*

I am holding them proudly in the photo I took with the plaque. Before one arrives at Cottered from Baldock, there is a lovely 'Cromer Windmill', a few centuries old. Sun probably made the walk up to it! In the churchyard of St John the Baptist, Cottered, lies Cantlie. And on his tomb are several characters. They are worn away by time, but we are pretty sure they read 福矣矜恤者 – which we thought was an attractive translation of 'Blessed are the merciful – Matthew 5: 7'. Perhaps Sun was involved! The church itself houses some curious stained glass, portraits of the King and the late Queen, and another memorial to Cantlie. The local pub will soon hold concerts by Elvis, Neil Diamond, and Freddie Mercury. Or at least, by tribute artists... Ah yes! And the plaque! I'm afraid it's on somebody's house, so one has to take photos a little discreetly... The plaque reads, 'Sun Yat sen, "Father of Modern China", was a frequent visitor to this house while in exile from his home country'. And the characters 孫中山 are in simplified Chinese!

On the way home we decided to cycle to the train

station at Stevenage. We were surprised at the number of hills we had to climb, having forgotten they existed over the last few years in Cambridge. There are another couple of pubs on the way, 'The White Lion' in Walkern... a Greene King pub, 'The Yew Tree', a McMullen pub (that beer brewing McMullen is indeed a relative of our faculty's McMullen!). The roads were quiet, and Stevenage was the United Kingdom's first 'New Town' – or you could say... the oldest 'New Town' – so the cycle lanes are very well organised. It took the most part of the afternoon, but I would call it an essential pilgrimage for Chinese students living in Cambridge.

By John Donegan-Cross,
accompanied by Oliver Hargrave,
who took several of the photos.



Above: my prized radishes; below: a flooded road





UNIVERSITY OF CAMBRIDGE

ALUMNI

THOMAS WADE SOCIETY

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 join the society's social media groups on **Facebook**. 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**



CAMBRIDGE UNIVERSITY

CHINA FORUM

劍橋大學中國論壇



Founded by former second-year students, the Cambridge University China Forum (CUCF) hosts a range of **exciting events** relating to China. **To find out more, please** join their Facebook page **@camchina**, or visit their website **www.camchina.org** to join their mailing list.

Looking to join our seminar series mailing lists? Please email **ng462@cam.ac.uk** (Dr. Noga Ganany) to be added to the China Research Seminar series mailing list.



maa
museum of
and archaeology
digital
laboratory

The Museum of Archaeology and Anthropology have recently launched a new project, the MAA Digital Lab which is now live at <https://maadigitallab.org/>

Over the coming years the Digital Lab platform will be a space that gathers stories, research and reflection from across the Museum and beyond, and produces and commissions new content from diverse voices that take objects in the collections as a starting point for asking new questions and brings new insights.

In our first few posts, we're unravelling stories of the tea trade and tea consumption in [Russia](#) and [China](#), the [archaeology of maize alcohol in South America](#), and [a Chinese deity's 180 year and 9000 kilometre journey](#) through wars, museums, and mistaken identities.

We are looking for people interested in contributing research based on collections of East Asian archaeological and anthropological objects at MAA. If you are interested, or know someone who might be interested, then please contact **Aayushi Gupta** at ag2151@cam.ac.uk to discuss your ideas.



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** at qi@crouchrarebooks.com

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