

The exhibition offered the public a rare glimpse at literary treasures normally tucked away in climate and temperature controlled rooms at the NCL. Among the volumes was a Ming period five-color chromatograph edition of Liang dynasty author Liu Hsieh's *Wen-xin diao-long*. Printed in red, black, purple, blue and green, it is the only five-color volume in the NCL rare books collection. The main text was printed in block-type script and the critique section was printed with a more freehand style script, adding further to the beauty of the work.

Exhibits were arranged according to book type, material, printing, binding and layout, format, and future developments. Printing media in the first category included stone, pottery shards, animal bones, tortoise shells, bronze vessels, bamboo and wood, silk fabric, and paper. Printing methods represented ranged from hand inscriptions, manuscripts and wood block prints to movable type, chromatograph, lithographic and photoengraving printing. Among the binding and layout methods represented were historical bamboo slips strung together, scrolls, leaves, "Sutra fold" (accordion) binding, butterfly fold binding, double-leaved binding, and thread binding, as well as more modern paperback and hardback binding techniques.

The exhibition also featured materials chronicling major book developments, printing techniques and paper-making techniques, and book formats across the centuries, opening a window to the beauty and culture of books.

## CCS News and Activities

### ■ *CCS Seminars*

The Center for Chinese Studies (CCS) held two seminars this summer, one on July 26 and the other on August 29, 2006. At the first seminar, CCS visiting scholar Uffe Bergeton presented a paper on "The Concepts of 'Pure' and 'Impure' in Confucianist Reclusive Thought." The seminar was hosted by Assistant Professor Wim de Reu of the Department of Philosophy, National Taiwan University. Mr. Bergeton, a doctoral candidate at the Department of East Asian Languages and Culture, University of Southern California, believes that while Daoist reclusives have a prominent place in Chinese history, reclusive thought among Confucianists also played an important role. Confucianists and Daoists both used the word "recluse," but its meaning varied widely between the two schools. To Daoists, seclusion was considered the preferred path in life, whereas Confucianists viewed it as a necessary though imperfect solution for maintaining one's virtue. The paper noted that in many languages around the world the words "pure" or "clean" and "impure" or "fouled" are metaphors for "good" and "bad," respectively. In pre-Chin times, Confucianists generally sought official positions to promote the so-called "grand way." Yet when the government was too corrupt, one was expected to resign from official duties and live as a recluse to prevent soiling their purity. Ideas of "purity" also varied among Confucianists. For Confucius and Mengzi, the concept and act of purity involved a degree of religious significance, whereas Xunzi emphasized the practical considerations of society in his interpretation of "purity."

The second seminar featured two keynote speakers: Professor Lai Chi-Kong of the School of History, Philosophy, Religion and Classics at the University of Queensland in Australia; and Professor Peter J. Carroll of the Department of History at

Northwestern University in the U.S. Their presentations were presided by Associate Research Fellow Wu Jen-shu of the Institute of Modern History at Academia Sinica.



*Mr. Uffe Bergeton (front center), Professor Wim de Reu (front, second from right), and seminar participants (Photo by Caesar Tsai)*

Dr. Lai's paper, entitled "A History of Hairstyles and Modern Chinese Life," analyzed hairstyles in China from the late Ming to modern period from the perspective of power. Illustrated with photographs showing various hairstyles from different periods and ethnic groups, his study showed how hairstyles reflected the evolution of consumer culture, fashion, politics, image, and the pursuit of modernity and personal identity as China urbanized.

Dr. Carroll's paper on "The Controversy of Suicide and Modern Chinese Society" looked at the causes of three suicide cases in Suzhou in 1931 and the social impact of these cases as reported by the media. From the late Qing period to the end of the Chinese civil war, intellectuals, politicians and news commentators in China tended to view suicide as an epidemic of modern Chinese society. Throughout the ages, the causes of suicide have been quite similar, but the means of suicide have changed with the times.

Dr. Carroll also concludes that in both early Republican and present times, media reporting of suicides has only exacerbated the problem. (Chinese text by Kao Te-er)



*Professor Lai Chi-Kong (left), Professor Peter J. Carroll (right), and Associate Research Fellow Wu Jen-shu (center) (Photo by Caesar Tsai)*

#### ■ *CCS Visiting Scholars in 2007*

The Center for Chinese Studies finalized its list of visiting scholar research grant recipients for 2007. A total of 68 grant applications was assessed by selection committee that convened on July 28, chaired by NCL Director Juang Fang-rang and joined by six experts. After enthusiastic debate and careful selection, 15 grant recipients and 5 alternates were selected as follows (arranged alphabetically by country name):

1. Wu, Cuncun: Female; Australia; Assistant Professor, School of Languages, Cultures and Linguistics, University of New England, Australia; Research topic: Flower Guides, Beijing Opera, and Male Homoeroticism in Mid to Late Qing Dynasty Beijing; Research period: Three months.