明朝皇室的元朝話語
The Ming Ruling House's Chinggisid Narrative

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蒙古帝國橫跨歐亞兩洲，促進了各地政治、軍事、經濟、文化以及族群的交流與整合。蒙古帝國崩潰後，如何理解並利用它複雜多樣的遺產，包括歷史記憶、人際網絡、君主模式、民族分布、宮廷文化等成為十四世紀中葉歐亞大陸各地新興政權都要面對的共同挑戰。明朝也不例外。明朝皇室編造了對自己有利的蒙古帝國話語，對蒙古興起、盛世、滅亡有所交代。本報告考察明朝皇室元朝話語的主要內容，試探明王朝如何利用其元朝話語以實現其國內外政治目的。

During the thirteenth and fourteenth centuries, the Mongol empire ruled much of Eurasia. This global moment ushered in unprecedented levels of political, cultural, economic, military, and ethnic integration. The Mongol empire's collapse in the mid-fourteenth century posed enormous challenge and opportunity to the cluster of new polities that emerged in its wake. Polities and peoples in much of Eurasia wrestled with how to understand and exploit the legacy of the Mongol empire, which included memories of subjugation and conquest, continent-spanning institutional practices, networks of trade, broad diasporas, and a deeply altered geopolitical landscape. To persuade audiences at home and abroad of its political legitimacy and win their allegiance, Ming court developed its own version of the Mongols' rise, glory, and irreversible fall, that is, a Chinggisid narrative. This talk will explore key facets of the early Ming court's Chinggisid narrative and what they reveal about commensurability among early modern Eurasian courts and the Ming court's strategies for advancing its interests by controlling and propagating its version of the recent past.

魯大維 1995年獲普林斯頓大學博士學位，美國柯蓋德大學何鴻毅家族基金講座亞洲研究暨歷史教授，中國近世歷史與文化專家。研究範圍包括宮廷文化、軍制史、蒙古帝國史，近世東亞的外交實踐等，有《帝國的黃昏：蒙古帝國治下的東北亞》、《明朝宮廷的尚武展示》、《亂中求治：韓國理學家鄭傳道及其時代》等專著及大量論文；目前正撰寫專著《帝國的影子：歐亞視野中的明朝皇室》與《明代中國與朝鮮半島的兩個王朝》。

David M. Robinson teaches East Asian history at Colgate University. His research focuses on early modern Chinese and Korean history, particularly military history, court culture, and foreign relations. His most recent books are Empire's Twilight: Northeast Asia under the Mongols (Harvard, 2009), Martial Spectacles of the Ming Court (Harvard, 2013), and Seeking Order in A Tumultuous Age: The Writings of Chöng Tojôn, A Korean Neo-Confucian (Hawai'i 2016).

ALL ARE WELCOME