

邊緣的他者： 晚清巴色會傳教士黎力基的客家書寫

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摘要 近代來華傳教士對客家文化做出了重要研究，其影響不可忽視。在眾多的研究中，巴色會傳教士黎力基的客家書寫具有其獨特性。一方面，他和晚清來華傳教士一起參與相關討論，繼承了明清時期傳教士對中國社會的關注，從他者視角記錄和評價客家人及客家文化；另一方面，與多數同時代傳教士“美化”客家人的傾向不同，黎力基採取了“批判現實主義”的獨特視角。雖然他認同“客家為中原正統”的通常理解，但更多是從經濟現實和整個社會層面理解客家文化特質和歷史處境。這也在一定程度上使其論述在二十世紀初客家精英的身份建構運動中缺乏足夠的話語效用，而處於邊緣的地位。對黎力基的再發現，能夠揭示出西方傳教士客家書寫的內部多樣性，並為我們理解晚清族群關係提供了超越簡單二元對立的歷史本文。

關鍵詞 黎力基 巴色會 客家文化 地方社會 族群身份建構



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THE MARGINALIZED OTHER: RUDOLPH LECHLER AND HIS NARRATIVES ON THE HAKKA PEOPLE

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ABSTRACT Western missionaries have made significant contributions to the study of Hakka culture since the late Qing period, and their influence cannot be overlooked. Among the vast body of research, the writings on Hakka by Rudolf Lechler, a missionary of the Basel Mission, stand out for their distinctive features. On the one hand, Lechler participated in contemporary discussions alongside other late Qing missionaries to China, inheriting missionary concerns about Chinese society through the Ming and the Qing periods. From perspective of the “other”, he documented and evaluated the Hakka people and their culture. On the other hand, unlike most of his contemporaries who tended to “idealize” the Hakkas, Lechler adopted a particular “critical realist” stance. Although he acknowledged the common view that the Hakkas were Han descendants coming from the Central Plains, he would understand Hakka cultural characteristics and historical circumstances through the lens of economic realities and social condition. Unfortunately, this approach means his writings were often not included in the wider discussions on the ethnic identity construction of Hakka elites in the early twentieth century. The rediscovery of Lechler’s narratives reveals diverse missionary writings on the Hakka people and offers a key historical source that enables us to grasp the complex ethnic relations in late Qing China beyond any simplified binary oppositions.

KEYWORDS Rudolf Lechler, Basel Mission, Hakka, Local Society, Ethnic Identity Construction

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