

以儒禮變回俗：

晚明泉州回族丁氏的身分變通

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福建泉州陳埭丁氏在晚明重修的家譜中重申其穆斯林宗教身分。這一申明揭示了元明之際在華穆斯林通過更名變姓和採用儒家蒙學教育以適應朝代更迭的歷史變化。明清兩代，陳埭丁氏子孫有二十四位為官，其中多位取得進士功名。本文聚焦陳埭丁氏，考察其如何通過接受儒家教育和宗族實踐應對明代的同化政策，與此同時又試圖保護其宗教身分。本文指出，陳埭丁氏變通的宗教身分並非由儒家理念感化，而是其應對國家政策的家庭策略。

關鍵詞：泉州 陳埭丁氏 穆斯林宗教身分 儒家教育 宗族 明代同化政策

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Transforming Islamic Customs with Confucian Rituals:

Flexible Identities of the Muslim Ding Family in Late Ming Quanzhou

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In sixteenth-century Quanzhou, the Ding family of Chendai, Fujian, reclaimed their Islamic religious identity. This claim reveals Chinese Muslims' adaptation to historical changes during the Yuan-Ming dynastic transition through changing their family name and cultivating their children in a Chinese way. Among the Ding family of Chendai twenty-four descendants held government positions and a few of them received the *jinshi* degree in the Ming and Qing. This study focuses on the Dings of Chendai to examine how they adapted to the Ming sinification policies through accepting Neo-Confucian education and lineage practices, while trying to preserve their religious identity. It argues that their flexible religious identity was not driven by Confucian ideals but rather by the strategies that helped the family deal with state policies.

Keywords: Quanzhou, Ding clan of Chendai, Muslim identity, Confucian education, clan, Ming dynasty sinification policies

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