

SINOLOGY News 稷風

GLIMPSES OF CURRENT SINOLOGICAL TEACHING, RESEARCH, AND PUBLISHING PRACTICES IN JAPAN:

AN INTERVIEW WITH PROFESSOR YUKI YOSHINOBU AND DR NAKAMURA MIKU, JAPANESE TRANSLATORS OF *FROM RITUALIZATION TO SECULARIZATION: THE SHAPING OF THE BOOK OF SONGS*

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CONNECTING EUROPE AND ASIA, RECASTING THE GLORY:
LECTURE SERIES OF EARLY ENCOUNTERS BETWEEN
EUROPE AND ASIA

匯通歐亞，再鑄輝煌 ——
「早期歐亞文明交集研究」講座系列

A LEGACY ACROSS LINGNAN:
JAO TSUNG-I IN THE GREATER BAY AREA

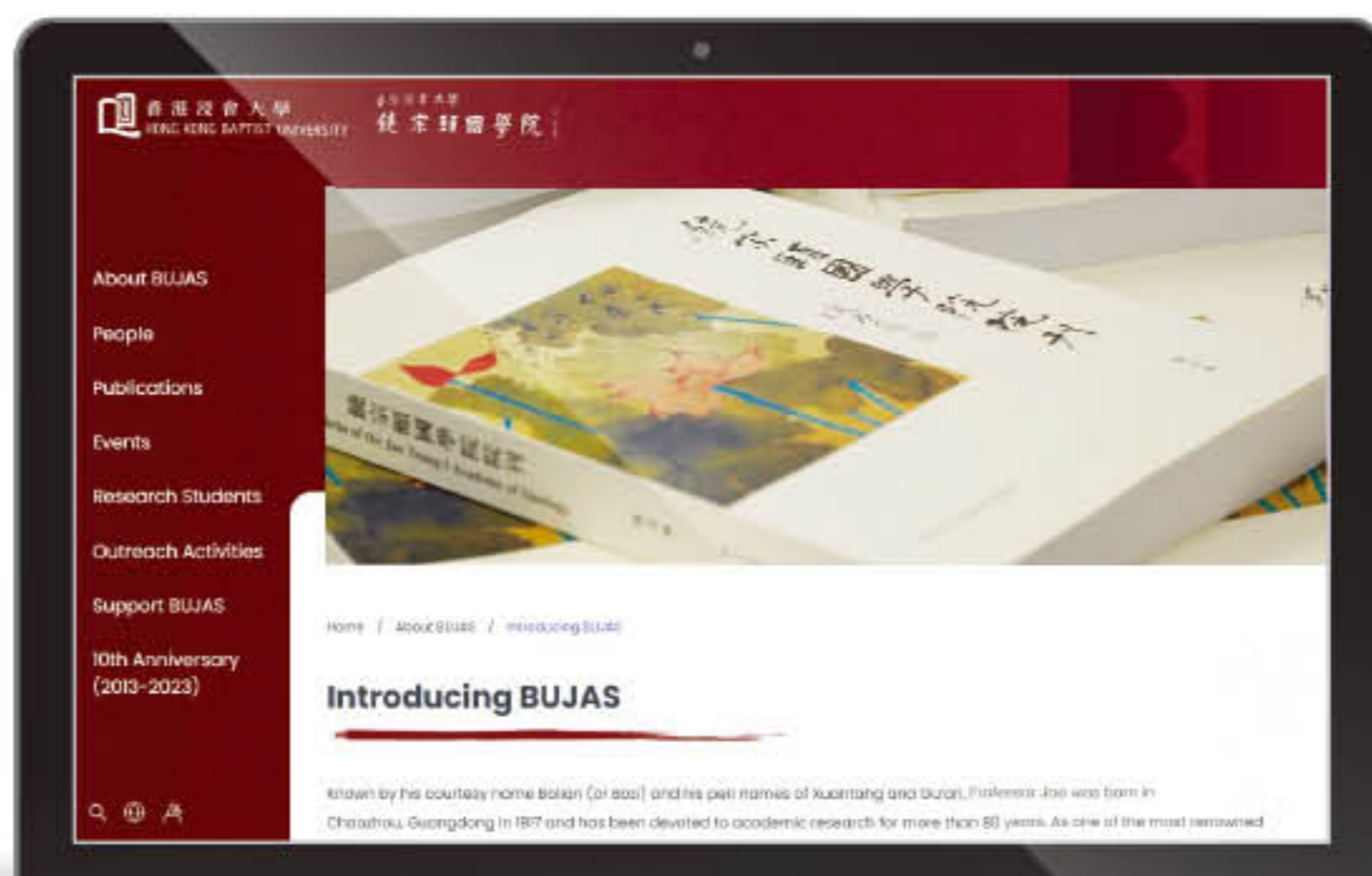
桑梓嶺南，百年風華 ——
饒宗頤教授在大灣區的文化行旅與學術傳承

New Webpages for the Jao Tsung-I Academy of Sinology will be launched soon!

饒宗頤國學院即將推出全新網頁！

#全新網頁

<http://jas.hkbu.edu.hk>



The Jao Tsung-I Academy of Sinology will soon inaugurate new bilingual webpages in English and Chinese. These pages will automatically adjust the graphical and linguistic content of their overall layout for a more convenient experience for laptop or mobile phone users.

In the past few years to match electronic reading habits, the Academy has set up Facebook, WeChat, and Bilibili accounts. This has been widely welcomed by students and proved effective in the transmission of knowledge and the sharing of research results. Even so, the official webpages of the Academy remain the most comprehensive and detailed channel for understanding activities related to Classical Chinese studies and sinology. In these pages, not only is information on staff and students conveyed, but scholarly resources can also be explored, as well as past lectures and events. We warmly welcome all who may be interested to investigate these webpages, so that together we can promote the further development of sinology, Jao Studies, and related scholarly fields.

國學院即將推出全新面貌的中英文雙語網頁。新網頁將自動調整版面的圖文內容，以兼顧電腦端和手機端的用戶體驗！

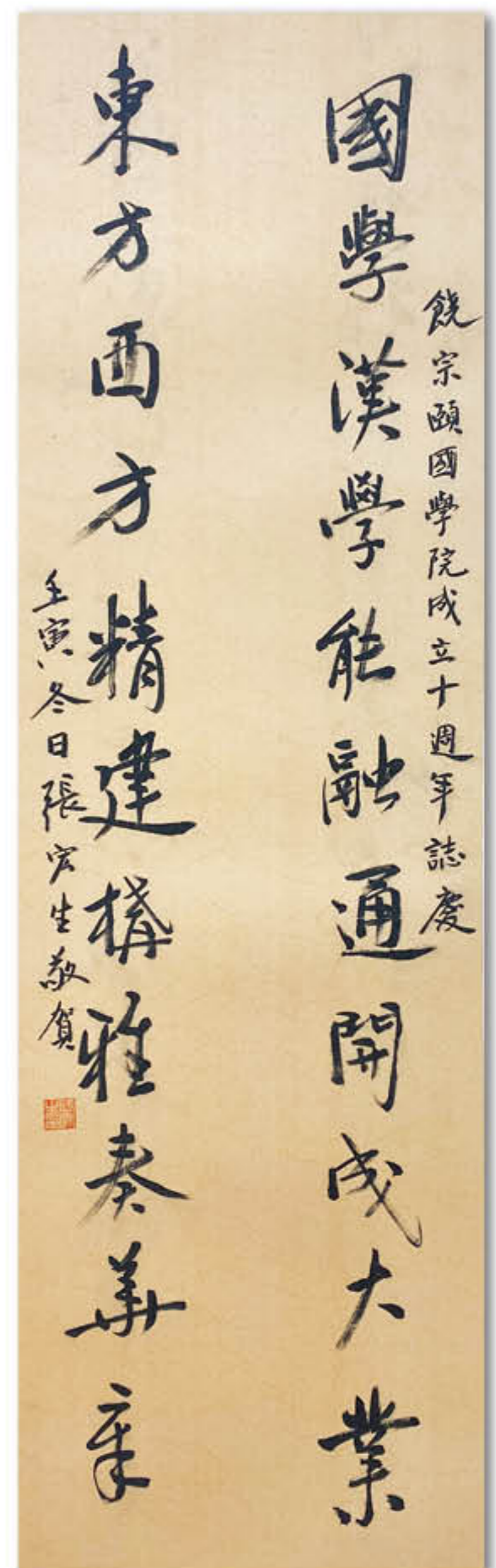
過去幾年，國學院為配合電子閱覽的習慣，相繼開設了 Facebook、微信公眾號、及 Bilibili 視頻賬號，深受同學們的歡迎，並有效傳播知識，分享研究成果。然而，國學院官方網頁依然是最全面及詳盡瞭解國學、漢學活動的渠道。這裡你不單可以深入認識到國學院人員、學生、更可查詢學術資源，重溫講座及活動內容。誠摯邀請各界人士蒞臨全新網頁，讓我們攜手並肩，共同推動國學、饒學及相關學術領域的進一步發展！

Cover Jao Tsung-i Lotus Pond (2009)
封面 饒宗頤 水殿暗香 (2009年)



Courtesy of Jao Tsung-i Petite Ecole, The University of Hong Kong
香港大學饒宗頤學術館提供

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Professor Zhang Hongsheng,
Director of Mr. Simon Suen and Mrs. Mary Suen Sino-Humanitas Institute, HKBU

香港浸會大學孫少文伉儷人文中國研究所所長
張宏生教授

A Note FROM THE DIRECTOR

院長的話

稷風 # 院長的話 # AI

"With glad song I'll send off the North Wind; And bowing low await those to come." In the post-pandemic era when unforeseen challenges bring along with unexpected opportunities, the Academy is proudly entering its second decade. At this unique historical juncture when inheriting the past is no less important than inspiring the future, the Academy remains adamant in its mission to facilitate academic and cultural exchange, promote traditional Chinese culture, and spearhead initiatives that lead to intercultural synergy and emulation. Sharing the same elation as Master Jao once expressed in the just-quoted lines, we are quite ready for the new journey ahead, with our heads held high and a song in our hearts.

This year, the Academy is proud to have invited many prominent scholars from around the world to the city to give talks and join our various academic events. We organized an astonishing number of fifteen lectures in the series of Early Encounters between Europe and Asia, seven in the Distinguished Sinologist Lecture Series, and thirteen online ones in the perennial Sinology Fortnightly. Crossing the boundaries between languages and cultures, the speakers delved into matters that were once buried in the past but may well bear significance in the present day. By orchestrating highly stimulating dialogues, they showed the audience new, if not also better, ways to map and flesh out the great civilizations in the ancient world. Meanwhile, we fully embrace the hybrid delivery mode of online and in-person so that the lectures could be broadcast to a wider audience and foster further dialogue. A special mention should go to my dear friend and former supervisor at the University of Wisconsin-Madison, William H. Nienhauser, Jr., for visiting the Academy. During the two-week visit, Professor Nienhauser delivered lectures, hosted translation workshops, and participated in the book launch of the festschrift in honor of him.

In the midst of a global return to normalcy, artificial intelligence (AI) has taken the world by storm and effectively thrown down the gauntlet to the humanities by challenging the established ways of textual translation and the mindset underpinning it. In the face of questions like "Will AI eventually replace human intelligence?" and "Will translation jobs be outsourced to AI," we choose to respond through actions – after all translated scholarly works form a significant part in the recent publications of the Academy. Admittedly, AI can

handle an ocean of words in an instantaneous and fairly objective fashion. Nevertheless, translation is far more significant than the mere task of finding equivalents in another language. In essence, translation is all about the transmission of history and culture as well as the human condition and collective memory from one people to another so as to establish new connections. Even a short line of verse can be anything from the embodiment of a particular emotion once felt by an ancient poet to a reflection of some less known historical events or even a commentary on a social plight or political crisis in the disguise of allusions. Relying on nothing but their own ingenuity, sensibility, and cultural knowledge, translators have to grasp both the meanings on and underneath the surface of the text and convey them to the reader as faithfully as possible.

Under the aegis of the Jao Studies Foundation and the Simon Suen Foundation, the Academy is going to publish later this year Volumes IV–VI of the *Collected Works of Jao Tsung-i: Xuantang Anthology*. Professor Nienhauser, who has spent decades in the grand project of translating the entire *Grand Scribe's Records (Shiji)* into English, and Professor Edward L. Shaughnessy, who is finalizing a new English translation of the *Classic of Poetry (Shijing)*, hosted translation workshops on the two seminal works respectively at the Academy. Sinologists Yuki Yoshinobu and Nakamura Miku came all the way from Japan to share their thoughts and experience on rendering my humble work *From Ritualization to Secularization: The Shaping of the Book of Songs* into Japanese. These examples all prove the point that human intelligence is indispensable when it comes to cultural understanding and emotional resonance, something that AI still has a long way to catch up, if it is ever achievable. This is not to dismiss the practicality and infinite potentials of AI. For one, it does help increase efficiency considerably. But it is paramount to value human intelligence over AI, seeing the former as the "brain" that controls the latter, undeniably and ultimately the "tool." To take the best of both worlds and strike the perfect balance between inheritance and innovation has always been the mission and goal of the Academy since its inauguration.

Looking forward into the future, Master Jao's conviction and practice of "lifelong learning" can only become more important as time goes on. With an untiring thirst for knowledge ever since childhood, he remained inquisitive about the world and its multifarious cultures and never

ceased to explore the edge of human knowledge during his over eight-decade-long career, forever serving as a high tower of wisdom and inspiration to us all. Since lifelong learning is the very foundation of Master Jao's erudition and scholarship, the Academy uses it as a guiding principle in nurturing future generations of scholars. Blessed with the generous support of the Jao family, the Academy strives to carry out the Master's educational ideals by equipping young talents with proper training and guidance so that they may thrive in the ever-changing academic landscape and become

leaders in the coming decades. To conclude with the words of wisdom by Liang Shuming (1893-1988), one of the greatest intellectual historians of the 21st century, "The key to companionship is long-lasting respect, and the quest of the Way embarks from a place close to the heart." We hope you will accompany us and bear witness to the continuous growth of the Academy in its continuing quest!



「浩歌送北風，俛焉俟來者」，在國學院邁入第二個十年的嶄新階段，恰逢後疫情時代的序幕拉開，新的挑戰和機遇交織並行。站在承前啟後的特殊歷史節點上，國學院步履彌堅，致力於推動學術交流和文化傳播，承繼並弘揚傳統文化，推動多元文化的交流與互鑑。正如饒公詩中所述，襟懷舒暢，以昂揚之姿迎接新的征程。

今年，我院榮幸邀請到世界各地的碩學賢達蒞臨香江，共襄盛會。我們精心籌辦了十五場「早期歐亞文明交集研究」系列講座、七場「國學與漢學名家論壇」，以及十三場網上半月譚講座等專業性極強的學術活動。講者們跨越語言與文化的藩籬，鑑查古今，深度對話，共同繪製了古代世界文明史的輝煌畫卷。同時，藉助線上和線下同步進行的模式，惠及更多學者和師生，促進思想交流與智慧交鋒。值得一提的是，我在威斯康辛大學的老師倪豪士教授應邀來港訪問兩周，倪教授為在港學子們帶來了多場難得的講座、工作坊及出席新書發布會，為傳統學術研究注入新的活力。

在全球逐漸恢復常態之際，人工智能的浪潮如春潮般湧來，對人文學科的文本翻譯領域提出了新的挑戰與思考。我院近年來的出版成果與翻譯工作密不可分，面對「AI會取代人類嗎」、「翻譯工作會被AI碾壓嗎」等諸多問題，我院以實際行動給出了自己的答案。儘管AI能夠迅速客觀地處理大量文字，但翻譯並非僅僅是詞語間的對應，更是歷史文化、情感精神和共同記憶的傳遞與連接。一句簡短的詩句或暗含著古人的情

感波瀾，或隱喻著特定的歷史事件、深藏的古典今典，這些都需要譯者憑藉自身的文化積澱與情感共鳴，以心相印，以意會文，才能將文本忠實地傳達給讀者。在饒學研究基金、孫少文基金會慷慨支持下，國學院將於今年出版《饒宗頤學術論著英譯集》第四至六卷；倪豪士教授多年來潛心《史記》翻譯，夏含夷教授主持的《詩經》翻譯工作，也在國學院舉辦了工作坊；日本學者湯城吉信和中村未來也在國學院分享了他們翻譯拙著《從禮儀化到世俗化——〈詩經〉的形成》日譯本的心得。大家都認為人工智能雖有助於效率的提高，但在文化理解和情感共鳴方面，始終離不開人類智慧的深度參與。人類智慧為「道」、人工智能為「器」，兩者有效結合，並在傳承和創新之間追求平衡之道，是國學院一直以來所秉承的理念和目標。

展望未來，饒公「終身學習」的理念愈加凸顯其重要性。他篤學不倦的精神追求，貫徹其生命歷程始終。無論年歲幾增，他對人類知識邊界的探索從未退減，給予後學無限啟迪。這種精神不僅是饒公作為文化高峰成就的基石，也是我院育人方針的重要指引。在饒公家人的鼎力支持下，國學院將繼續秉承饒公的理念，重視後輩人才的培養，讓他們能夠與時俱進，成為下一個時代的引領者。借用梁漱溟先生的話來說：「相交期久敬，志道毋遠求」，我們期待在未來的日子裡，與各位同行者共同見證國學院的長足發展。



Glimpses of Current Sinological Teaching, Research, and
Publishing Practices in Japan:
**AN INTERVIEW WITH PROFESSOR YUKI YOSHINOBU
AND DR NAKAMURA MIKU, JAPANESE TRANSLATORS OF
FROM RITUALIZATION TO SECULARIZATION: THE
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**日本漢學教研與出版現狀管窺 ——
專訪《〈詩經〉的形成》日譯者湯城吉信教授及
中村未來博士**

Interview conducted and translated into English by Chan Chok Meng
訪問及撰文：陳竹茗



Teaching and research of Chinese classics and excavated texts in Japan

JAS: Jao Tsung-I Academy of Sinology (JAS): We want to thank both of you for coming all the way from Japan to join the book launch of the Japanese version of Professor Chen Zhi's celebrated monograph, *From Ritualization to Secularization: The Shaping of the Book of Songs* (published on June 30, 2023). Professor Yuki, you gave a talk this morning (September 22) on "Eastern and Western Scholarship on *the Book of Songs*" and shared your thoughts on the translation process and the rewards you gained from the experience, which I am sure had benefited the audience tremendously. Could you give us an introduction to how the Chinese classics and excavated texts are currently taught and studied in Japan?

YUKI Yoshinobu: The Four Books and Five Classics are among the first works to be taught in an undergraduate programme in Chinese and discussed in general courses like "Introduction to China Studies" and "Introduction to Confucianism." As for academic societies, the "Japan Society for the Teaching of Confucius' Analects (Nihon Rongo kyōiku Gakkai 日本論語教育学会) is quite famous and its founder is none other than my former supervisor, Professor Kaji Nobuyuki 加地伸行.

NAKAMURA Miku: There are also organizations like the Confucianism Society of Japan.

JAS: If one wants to join an academic society, does it require referral by an existing member?

YUKI Yoshinobu: While membership is usually obtained through referral, there are also successful cases based solely on self-recommendation. On a related note, an academic society in Japan often has affiliations with a university.

JAS: As for excavated texts, do students get to know them only after they have become postgraduates?

YUKI Yoshinobu: Generally speaking, Japanese students are aware of the existence of excavated materials only after they start to study classical Chinese scholarship seriously, at least that was the case for my generation. Ms. Nakamura, how do undergraduates these days come to know about excavated texts?

NAKAMURA Miku: Take me as an example: back then when I took courses in oriental history, there was no way for us students to circumvent excavated manuscripts since our professors in ethnics and Chinese philosophy worked with both transmitted and excavated literature. Whenever excavated literature was discussed, the professor always took care to give us a guided reading and detailed explanation. Unfortunately, those discussions only played a small part in the very long oriental history, so the lecture moved on to the next topic in no time.

YUKI Yoshinobu: Probably the so-called "General History" courses would include some excavated literature. Nevertheless transmitted literature is still the center of gravity.

日本的經學與出土文獻教學與研究

國學院: 感謝兩位專程從日本前來，慶祝陳致教授《從禮儀化到世俗化——〈詩經〉的形成》一書日譯本的出版（2023年6月30日發行），今早（9月22日）湯城教授以「東西方學術中的《詩經》」為題演講，談及翻譯過程的感受和啟發，與會者無不獲益良多。能否簡單介紹一下日本國內經學與出土文獻的教學與研究？

湯城: 四書五經是本科最初要教的內容，像「中國學概論」、「儒家思想概論」等通識課程都會涉及相關內容。研究學會方面較著名的有日本論語教育學會，創辦人是我以前的導師加地伸行教授。

中村: 現時還有日本儒教學會之類的民間組織。

國學院: 想參加研究學會是否需要得到內部成員的引薦？

湯城: 主要是通過成員的介紹，但也有自薦的例子。另外，學會大多與某所大學有關聯。

國學院: 出土文獻的話，學生是否上了研究院才開始接觸？

湯城: 一般來說，是開始研究中國傳統學問後才會接觸到，至少我們那一代是這樣。中村女士，現在的大學生是怎樣知道出土文獻的存在？

中村: 以我自己為例，當年修讀東洋史課程時，由於倫理學、中國哲學的教授都是傳世與出土文獻兼治，學生們不得不接觸出土文獻。教授在講解出土文獻時總是給予詳細的指導和說明，可惜這一部分在漫長的東洋史裡比重不大，很快就跳到下一個題目。

湯城: 大概在通史課程會涉及到出土文獻，但仍然以傳世文獻為中心。

中村: 目前在日本，出土文獻研究有兩大學會，關東地區是「中國出土資料學會」，關西則為「中國出土文獻研究會」。¹ 此外立命館大學設有「白川靜記念東洋文字文化研究所」，因已故白川教授的關係專門研究金文，並辦有《漢字學研究》年刊。²

國學院: 剛提到的兩個學會是否設有機關刊物？



NAKAMURA Miku: Currently in Japan, there are two major societies for excavated studies, the Japanese Society for Studies on Chinese Excavated Materials (Chūgoku shutsudo shiryō Gakkai 中國出土資料學會) in the Kantō region and the "Japan Society for Studies on Chinese Excavated Literature" (Chūgoku shutsudo bunken kenkyūkai 中国出土文献研究会) in the Kansai region.¹ Besides, Ritsumeikan University has a research institute specialized in the study of bronze inscriptions called the Shirakawa Shizuka Institute of East Asian Characters and Culture, named after Professor Emeritus Shirakawa Shizuka 白川靜 (1910–2006), the country's foremost expert in the field. The institute also has its own bulletin called *Kanjigaku kenkyū* 漢字研究 (Chinese character studies), which is published annually.²

JAS: Do the two societies you just mentioned also have their own serial publications?

YUKI Yoshinobu: Yes. There is the annual publication *Chūgoku shutsudo shiryō kenkyū* 中國出土資料研究 (Studies on Chinese excavated materials) in Kantō.³ In Kansai there used to be an irregular periodical called *Chūgoku kenkyū shūkan* 中国研究集刊 (Bulletin of Chinese studies). Since its editor-in-chief Professor Yuasa retired earlier this year and no suitable replacement was found, the bulletin ceased to be published after the release of issue no. 69 in March.⁴

Teaching and research of Chinese classics and excavated texts in Japan

JAS: As we know, there has been a time-honored tradition of reading groups among scholars in Japan, which can at least be traced back to the *kaidoku* 会讀 reading sessions popular in the Edo period (1603–1868). Many of the famous volumes published by the Institute for Research in Humanities, Kyoto University (*Kyōto Daigaku Jinbunkagaku Kenkyūsho kenkyū hōkoku* 京都大學人文科學研究所研究報告) were direct results of reading groups.⁵ Has this fine tradition continued today?

YUKI Yoshinobu: The practice of reading groups is still in vogue these days. They can be observed mainly in The University of Tokyo (UTokyo) in Kantō and Kyoto University (KyotoU) and Osaka University (OU or Handai) in Kansai.

JAS: In other words, reading groups are mostly found in the renowned institutions in metropolises like Tokyo, Kyoto, and Osaka. Are there similar practices observed in other parts of Japan?

YUKI Yoshinobu: Since the size of teaching and research staff (in the general field of China Studies) is much smaller in other areas by comparison, it is harder for them to form reading groups. Having said that, the Departments of Chinese in Kyushu University, Hokkaido University, and Hiroshima University, to name but a few, are outstanding. Apart from the last one, they constitute what we like to call the Seven Imperial Universities, namely the ones of Tokyo, Kyoto, Osaka, Nagoya, Kyushu (based in Fukuoka), Tohoku (in Sendai), and Hokkaido (in Sapporo), all found prior to the Second

湯城：是的，關東辦有《中國出土資料研究》年刊，³ 關西則為《中國研究集刊》，但因著今年湯淺教授榮休，未能找到接任的主編，《集刊》在三月份出版第 69 號後休刊。⁴



讀書會與關西、東學風

國學院：在日本，讀書會的傳統歷史悠久，至少可以上溯到江戶時期的「会讀」(kaidoku)，著名的《京都大學人文科學研究所研究報告》系列叢書不少即為讀書會的產物。⁵ 這個優良學術傳統是否維持到今天？

湯城：讀書會的風氣至今仍然盛行，關東主要是東京大學（東大），關西則以京都大學（京大）、大阪大學（阪大）為主。

國學院：換言之，讀書會主要集中在東京和京、阪的著名學府，那麼其他地區也有類似的傳統嗎？

湯城：其他地區的教研人員數目較少，很難組成讀書會。不過好像九州大學、北海道大學、廣島大學的中文系都很優秀。除了最後一所大學，它們都屬於我們平常說的「七帝大」，即前身為七所戰前開設的帝國大學，計有東京、京都、大阪、名古屋、九州、東北和北海道，都是傳統的名校，基本上都設有中國語言文學課程。

國學院：剛剛提到關東和關西，兩地的學風是否大不一樣？

World War. In general, these prestigious institutions have their own Chinese language and literature programme.

JAS: I notice the placenames Kantō and Kansai were mentioned a few times in our discussion so far. Are their scholarly traditions quite different from one another?

YUKI Yoshinobu: You recalled the two major establishments I mentioned, UTokyo and KyotoU, right? As the capital city, Tokyo has a relatively conservative academic atmosphere and its scholars tend to carry an awe-inspiring air. By contrast, since KyotoU has striven to be on a par with its counterpart in the political center, its atmosphere seems more liberal and vibrant and its scholars more approachable. From the way I see it, the academic societies of these two regions also display similar traits.

NAKAMURA Miku: An example would be the different attitudes toward the so-called "non-excavated bamboo-slips," referring to those acquired from the antique market with scarce information, if any, on the excavation. A handful of scholars in KyotoU are skeptical about the authenticity of the "non-excavated slips" and have doubts about their reliability. For that reason, those academics do not see eye to eye with some of their colleagues, such as a major scholar in excavated literature like Professor Onishi Katsuya of UTokyo.

JAS: Would that kind of attitude be considered conservative then?

YUKI Yoshinobu: It is not that the Kansai scholars see things in a conservative perspective. Rather they demonstrate a healthy skepticism toward academic issues that may be otherwise unchallenged. In fact, the academic atmosphere in Kansai is relatively liberal and thus conducive to the formation of new ideas.

DIAO Xiaolong: It reminds me of Professor Asano Yūichi 浅野裕一, teacher of Dr Nakamura's supervisor. In many papers Professor Asano criticizes his compatriots for not trusting the "non-excavated slips" enough.

YUKI Yoshinobu: Recently he published a paper that critiques Professor Hirase Takao 平勢隆郎 of UTokyo as a result of their incompatible views. However, this example has little to do with the different academic atmospheres and conventions of Japan's east and west..

Study of the *Shijing* and publication of scholarly works in Japan

JAS: Shall we move on and talk about Japanese scholarship on the *Shijing* 詩經 (Book of songs)? There has been a long tradition of studying the anthology by Japanese sinologists. Scholars of earlier generations such as Morohashi Tetsuji 諸橋轍次 (1883-1982), Mekada Makoto 目加田誠 (1904-1994), the aforementioned Shirakawa Shizuka, and Akatsuka Kiyoshi 赤塚忠 (1913-1983) all authored a *Shikyō kenkyū* 詩經研究 (Study of the *Shijing*). My impression is that

湯城: 剛才跟你說的主要還是東大和京大兩大派吧？東京因為是首都的關係，學風相對保守，學者本身亦較威嚴，予人肅然起敬之感，反觀京都大學則因為要與中央分庭抗禮，學風較為自由活潑，學者也比較隨和。所以我看研究學會也有這樣的傾向。

中村: 京都大學的一些學者對於「非發掘簡」，即流通於文物市場、出土信息不明的竹簡文獻抱持審慎態度，懷疑其可信程度，因而常常與立場不同的學者意見不合，如東大的大西克也教授那樣的出土文獻研究大家。

國學院: 這種態度能否說是保守？

湯城: 這不是立場保守，而是出於學術上的懷疑精神。其實關西學風相對自由，更容易產生新的觀點。

刁小龍: 這讓我想到中村博士的太老師淺野裕一教授，他的很多論文都在批評不信任「非發掘簡」的日本學者。

湯城: 他最近撰文尖銳地批評東大的平勢隆郎教授，即出於雙方的觀點不合，但這個例子與兩地學風的關係不大。



Morohashi Tetsuji 諸橋轍次 (1883-1982)

日本《詩經》研究與學術出版環境

國學院: 我想談一談《詩經》的研究概況。日本漢學界有著源遠流長的《詩經》學傳統，上一代的學者如諸橋轍次、目加田誠、白川靜、赤塚忠等，各自都有《詩經研究》行世。印象中，當今學者已經很少撰寫這類通論式著作，不單止《詩經》如此，背後有甚麼原因？

contemporary Japanese scholars seldom published this type of all-encompassing research on a work, not just the *Shijing* but any subject in general. Any thoughts on the reasons behind such a change?

YUKI Yoshinobu: The first reason that came to mind is that scholars of previous generations were usually brought up in a family of intellectuals, probably with a father that worked as a Classical Chinese instructor by profession. Thus, they received orthodox training in Sinology around the age of seven and built a strong foundation in scholarship early on.⁶ By comparison, scholars of my generation only got to learn traditional Chinese scholarship when attending university, and so our familiarity with the classics could hardly compare with our predecessors.

JAS: In the past there used to be many family-owned private schools (*shijuku* 私塾) specialized in the reading of Chinese works. Did that also contribute to the classical training that early modern-day Sinologists received?

YUKI Yoshinobu: I would think so. Private schools were prevalent in the Edo period and still existed in the Meiji period (1868–1912) before they went out of fashion in the Taishō period (1912–1926). You have to understand that Sinologists in Edo times took an orthodox approach when it came to teaching their sons and nephews the Chinese written language by using textbooks like the elementary *Trimetric Classic* (*Sanzijing* 三字經) and *Thousand Character Classic* (*Qianziwen* 千字文), the intermediate Four Books, and the fairly advanced Five Classics. The effect of such literary and scholarly upbringing can still be observed in scholars in Meiji and slightly later times, like the master scholar Morohashi Tetsuji I just mentioned. Their knowledge in traditional Chinese scholarship is almost unsurpassable. To sum up, the first reason would be classical Chinese training. The second one might be that earlier scholars enjoyed more free time (laughing) given that they had fewer duties, professional commitments, and courses to teach when comparing to academics nowadays, and thus were afforded the luxury to concentrate on one single study for many years. And the third reason would be that in the face of these weighty tomes left behind by the greats, my contemporaries and I have to avoid following the same path and find other ways to compete with them.

JAS: In recent decades, Japanese monographs on the *Shijing* tend to be structured in the form of collected papers, with each chapter focusing on a topic and tackling it by carrying in-depth textual research. A typical example is a recent work mentioned in Professor Yuasa's postface (to the Japanese version of *The Shaping of the Book of Songs*), namely the *Mōshi no bunkengakuteki kenkyū: Shutsudo bunken to no hikaku o chūshin ni* 「毛詩」の文献学的研究——出土文献との比較を中心に (A textual study of the Mao recension of the *Shijing*, mainly through its comparison with excavated literature) by Yabu Toshihiro 藪 敏 裕. Simply put, his methodology is to study the transmitted *Shijing* against its excavated counterparts or related texts. I wonder if you are familiar with his work or methodology?

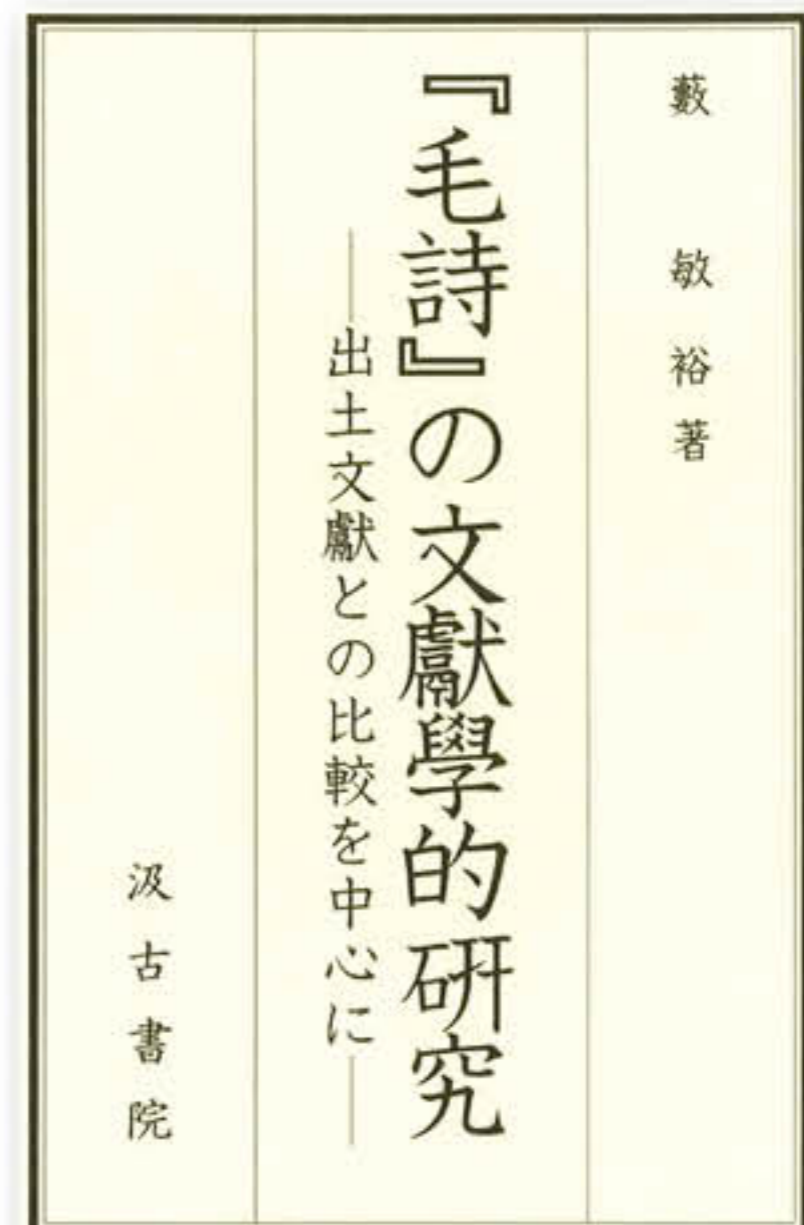
NAKAMURA Miku: Professor Yabu's expertise lies in using newly discovered texts to reexamine the *Shijing*. By securing research matching grants, he was able to pursue frontier research and

湯 城: 我想第一個原因是老一輩學者都是家學淵源，學養有素。他們不少出生於知識分子家庭，父親也許就是漢文教授，因此打從七歲起便接受傳統的漢學訓練，有深厚的學問基礎。⁶ 相較而言，我們這一代都是上大學後才開始接觸中國傳統學問，對於典籍的熟悉程度很難企及。

國學院: 以往日本有私塾的傳統，是否也有關係？

湯 城: 是的，私塾在江戶時代（1603—1868）流行，進入明治時代（1868—1912）仍然存在，直至大正時代（1912—1926）才式微。要知道，江戶時期漢學家給子弟的授課是很傳統的，會從《三字經》、《千字文》等蒙書和四書五經開始。這種遺風在明治時代和稍後的學者身上仍然可以看出，如剛才提到的諸橋轍次等大家，他們對中國傳統學問的根柢絕非今人所能企及。因此，漢文素養是第一個原因。第二個是以前的學者比較有空（笑），較少雜務，擔任的課也比現在的教授少，可以長年專注於一項研究。第三個是前輩大學者珠玉在前，我們後輩不敢爭鋒。

國學院: 近年日本出版的《詩經》研究論著更多是論文合集，針對一個題目進行梳理和深入考證，像湯淺教授在書後特別提到藪敏裕的新書《「毛詩」の文献学的研究——出土文献との比較を中心に》（中譯：「《毛詩》之文献學研究——以與出土文献比較為主」），即以地下與傳世文献互證的方法治《詩》，不知兩位對其研究方法熟悉嗎？



eventually publish the outcome in the monograph form. Alongside the ongoing discovery and release of never-before-seen excavated manuscripts of the *Shijing*, he is currently using the bamboo-slip edition in the Anhui University Collection to conduct new research into the anthology.

JAS: So I gather from our conversation that there are two prevailing trends in Japanese Sinology. First, comprehensive studies have been replaced by more in-depth topical studies, and second, scholars make good use of research grants to conduct research and publish the result. Please enlighten me on this: is it necessary to get research funding first in order to publish scholarly works in Japan?

YUKI Yoshinobu: Nowadays securing a research grant is practically a prerequisite for publishing a book. For example in my case, Daito Bunka University has a financial subsidy scheme for research publications. If I apply for it now, say October, I will be informed of the result next March. A grant like that in place would give publishers the fiscal incentive to publish the proposed manuscript.

JAS: Would you say the Japanese academic publishing market is facing a downturn?

YUKI Yoshinobu: I have a forthcoming book manuscript with Kyūko shosha (note: a prestigious academic press in Japan). After negotiation, the publisher said they can only get as many as 358 copies to print, with over 170 copies reserved for local university libraries to purchase, meaning the number of copies that individual readers can get their hands on is limited.

JAS: How much would it take to publish a scholarly work in Japan?

NAKAMURA Miku: It requires around one million Japanese yen (note: over HKD \$50,000) if not more.

JAS: Besides physical copies, are e-books also available?

YUKI Yoshinobu: While e-books are available in the market, the total number is relatively small when comparing to physical copies. For scholarly works, e-books are practically non-existent since the copyright system in Japan is very strict.

NAKAMURA Miku: It is way more common to convert dictionaries and reference books digitally. For instance, online platforms like JapanKnowledge Lib offer instant access to a wealth of dictionaries and encyclopedias.⁷ The only catch is that these platforms adopt the subscription model, and so the reader does not own the digital copies. Academic e-books are scarcely available in Japan, to be sure, but a new publishing model emerged in recent years. After the first printing was sold out, some publishers offer the author the option of not going for a second printing, and instead turning the publication into an e-book.

中 村: 藪敏裕教授是專門利用出土文獻研治《詩經》的學者，透過申請科研費補助金開拓相關研究的前沿發展，並利用補助將成果結集出書。隨著《詩經》的出土文本陸續發現和公布，他最近便利用安大簡推動《詩經》學的研究。

國學院: 這應該反映目前日本漢學研究的大勢，一是由通論式鉅著轉為深入細化的專論，二是借助科研資助去進行相關研究及出版。我想請教一下現時在日本出版學術書是否都需要先拿到研究經費？

湯 城: 科研經費幾乎是出書的前提。比如說我們大東有出版補助，我現在就提出申請，明年三月公布結果。如果拿到這樣的經費的話，出版商都願意出版。

國學院: 當下日本的學術書市場是否處於不景氣？

湯 城: 我手頭有一部著作，跟汲古書社商量後最多只能出版 358 本，其中 170 本以上會由日本國內的大學圖書館購入，預留給個人購買的數量有限。

國學院: 在日本出版一本學術書需要多少費用？

中 村: 大概要一百多萬日圓（按：折合港幣五萬多圓）。

國學院: 除了紙本，是否同時有電子本出售？

湯 城: 有是有，但整體數量很少。學術著作更可謂絕無僅有，因為日本的版權制度十分嚴格。

中 村: 辭典類較多製作成電子版，如網上平臺 JapanKnowledge Lib 提供大量辭書和百科全書，⁷ 但因為採用訂閱收費模式，讀者並不擁有電子版。學術書的電子本固然少，但最近有一種做法，即第一版售罄後，再版時如果不再印刷成書，有些出版社可以提供製成電子本的選項。

The Shaping of the Book of Songs: Translating into Japanese and foreseeable impact

JAS: Both of you took part in the Japanese translation of *The Shaping of the Book of Songs*, with Professor Yuki being responsible for Chapter II and Dr Nakamura Chapter V. What adjustments were made to cater the needs of the Japanese readership?

YUKI Yoshinobu: As translators, we imagined ourselves in the reader's position and tried to read the book from a non-professional perspective. That's why we abandoned the elegant but abstruse style and aimed for plain and clear language. Since full comprehension cannot guarantee full conveyance of the message, we did our best to translate the book in the most appropriate Japanese so that the educated would have no problem understanding it in their mother tongue. A case in point is the Chinese characters or *kanji* in Japanese. While the same characters are used in Chinese and Japanese within more or less the same semantic range, these are two different languages after all. As a result, even the same written form can carry very different meanings in the two languages. Take the Chinese word *lǐyí* 禮儀 (ritual) in the title as an example, it is spelt *reigi* 礼儀 in Japanese with a simplified form and a more specific usage as "social etiquette." Therefore, we had to switch to a word with a broader meaning like *girei* 儀礼. Another example can be found in the subtitle of Chapter V "Shāngdài yǎyuè de fùxìng" 商代雅樂的復興 (Revival of Shang musical elegance). While the word 復興 is also part of the Japanese vocabulary, pronounced as *fukkō*, it is used in modern Japanese in the sense of reconstruction, especially a major engineering or construction project related to infrastructure, as in the phrase *shinsai fukkō* 震災復興 frequently used by the media after the 2011 Tōhoku earthquake and tsunami. Obviously *fukkō* is not the Japanese equivalent to *fùxìng*. After considering the near-synonymous *saigen* 再現 (reappearance), *saikō* 再興 (restoration), *saisei* 再生 (regeneration) and *sairyūkō* 再流行 (repopularization), we settled on *fukkatsu* 復活 (revival).

Taking into consideration that the Japanese readership needs additional help in reading the classical texts with all the archaisms and special knowledge involved, we strove to render them as faithfully as possible in modern Japanese after referencing the author's own explanations and the corresponding English translation in the 2007 monograph. However, in some cases of oracle bone and bronze inscriptions, since no explanation or translation was provided in the English original, it was decided best to keep the Chinese text only without offering a Japanese parallel. It seems better to err on the side of discretion. In addition, an index was compiled for the Japanese version to follow the standard practice of academic publication in Japan.

JAS: For a project that involves multiple translators, the hardest part might be to ensure to a certain degree of consistency in format and style. What are the guiding principles in this translation project?

YUKI Yoshinobu: At the end, we adopted the so-called "acting on their own accord" approach by striving for consistency locally within a chapter. By the end of this project, the only regret we might have is not being able to attain stylistic consistency throughout

《〈詩經〉的形成》的日譯與影響

國學院：兩位參與了《〈詩經〉的形成》一書的日譯，湯城教授負責第二章，中村博士負責第五章。針對日本讀者的需要，本書在翻譯時作了甚麼調整？

湯城：我們從讀者的立場出發，以「外行人」的角度閱讀此書，摒棄艱澀古雅的文風，改為採用簡潔易懂的文體。要知道百分百的理解也不能保證百分百的傳達，所以我們在行文上務求使用貼切適當的日文，讓讀者便於理解。中、日文同樣使用漢字，有不少共通點，但畢竟是兩種語言，單是詞義方面便有相當差異。以書名中的「禮儀」為例，在日文寫作「礼儀」(reigi)，通常指待人接物的禮節，我們翻譯時換作詞義較廣的「儀礼」(girei)。又如第五章副題為「商代雅樂的復興」，其中「復興」一詞在日文裡也有，讀作 *fukkō*，但現時通常指重建 (reconstruction)，尤其是基建相關的大型土木工程，如 311 大地震後媒體經常使用的「震災復興」一語，與中文裡的用法不同。我們考慮過「再現」、「再興」、「再生」、「再流行」等譯法，最終敲定為「復活」(*fukkatsu*，相當於英語的 *revival*)。

鑑於日本讀者對中文原典尤其需要譯文輔助，我們盡可能參考作者的解釋和英文原著的相關英譯，提供忠於作者原意的現代日文翻譯。不過，個別引用的甲骨文、金文在原著未有加以英譯或解釋，出於審慎，我們只保留中文原文，不再日譯。另外，出版前編製了索引，以符合日本學術書的出版慣例。

國學院：合作翻譯往往存在統一體例、文風的問題，是次翻譯項目有甚麼方針？

湯城：我們最終採取「各自為政」的做法，一章之內達至統一，但無法達成整體的統一，可以說是唯一美中不足之處。不過，合譯者都是阪大文學部出身，受過古文訓讀、訓詁學等正統訓練，翻譯原典時例必查核原文和相關注釋，確保質量過關。

國學院：湯淺教授在「譯者解說」提到譯本提供了譯者注釋、補足、用語解說等，具體的補充包括哪些內容？

湯城：例如中國朝代、遺址地點、上古中國的地圖、古文字解說、青銅器和古樂器名稱等，另外一些英語學術用語亦稍加說明，以便日文讀者理解。

the volume. Having said that, all the co-translators received classical trainings in Handai's School of Letters, in terms of gloss reading (*Kanbun kundoku* 漢文訓讀) and semasiology. So when translating primary sources, we made it a rule to check the original text and annotations to ensure the quality of the translation.

JAS: Professor Yuasa said in the "Translators' Explanations" that the Japanese version offers translators' notes, supplements and glossary among others. Could you be more specific about the newly added contents?

YUKI Yoshinobu: They include a chronology of Chinese dynasties, a list of excavation sites, maps of early China, paleographical glosses, and notes on bronze vessels and musical instruments. In addition, we offer explanations on some English academic terms which may be otherwise difficult for Japanese readers to understand.

JAS: The Japanese version was released more than two months by now. Have you received any feedback about it so far?

NAKAMURA Miku: Over the recent months, I have sent the book to scholars of various fields and gradually received feedback, which is overwhelmingly positive. Some said this study is a breakthrough in the study of *Shijing* by departing from the kind of framework prevalent in the studies of Chinese classics or Zhu Xi's scholarship. Instead it takes a more holistic approach by incorporating archaeological, paleographical, and anthropological research. That is a pretty high praise.

YUKI Yoshinobu: I also got a lot of favorable feedback. To be honest, it seems quite impossible for Japanese scholars to carry out this kind of interdisciplinary research since we all tend to do highly specialized and specific research. So it is hard to imagine a Japanese Sinologist would venture into the field of musical archaeology. Besides, it is quite impressive that Professor Chen is so well-versed in research methodologies in the west.

DIAO Xiaolong: Indeed the methodology adopted in this monograph is a far cry from the traditional approach and rarely observed in either Chinese or Japanese scholarly publications in our field.

JAS: For those who already read this book they are all researchers, I presume?

NAKAMURA Miku: Most of them are researchers, but I believe there must be some general readers. After all the *Shijing* is such a well-known classic.

JAS: Through which channels does the reader know about the Japanese version?

YUKI Yoshinobu: The publisher Tōhō shoten has promoted this book through various channels.

國學院: 日譯本面世至今已有多個月，是否開始獲得一些意見？

中村: 近月以來，我給許多不同領域的老師看過這本書，陸續得到反饋，說是打破一直以來的經學、朱子學等一向研究《詩經》的框架，綜合考古學、古文字學、人類學等不同學科的研究，評價相當高。

湯城: 我也收到一些反饋，基本都是好評。老實說，日本學者應該做不出這樣的跨學科研究，因為大家做的學問都很專門，研究傾向細化，搞漢學的不會特意去研究音樂考古學。此外，陳致教授瞭解西方學術的方法，是很難得的。

刁小龍: 這本書的研究方法在中文和日文著作裡都比較少見，跟傳統的治學進路相比確實很不一樣。

國學院: 已經讀過這本書的都是研究者吧？

中村: 主要是研究者，但相信會有一般讀者，畢竟《詩經》是有名的典籍。

國學院: 讀者通常是從甚麼渠道得知本書？

湯城: 東方書店有廣告宣傳。

刁小龍: 書店會向學者寄出宣傳品。

國學院: 確實我也看過出版社在 Twitter 發布消息。最後能否請兩位老師總結一下對這本書的看法？



(From left) Dr Diao Xiaolong, Dr Nakamura Miku, Professor Yuki Yoshinobu
(左起) 刁小龍博士、中村未來博士、湯城吉信教授

DIAO Xiaolong: It also sent out leaflets to scholars.

JAS: That's true. I remember seeing tweets by the publisher on social media. Finally, may I ask both of you to summarize this work in a few words?

YUKI Yoshinobu: An interdisciplinary study of this magnitude finds no counterpart in Japanese Sinology as everyone is focusing on their special field of scholarly interest and examining questions that niche-specific, quite the opposite to the all-inclusive approach manifested in Professor Chen's work. In this comprehensive study, he is able to make use of latest research in archaeology, music archaeology, paleography (and by extension studies of oracle bone and bronze inscriptions), Western theories, and so on, breaking away from the traditional way of conducting classical studies as Professor Yuasa acutely pointed out in the postscript. This work is such a creative endeavor that I am sure the release of its Japanese version would at first send a wave of shock, followed by a stimulus to researchers working in Sinology. I am confident that many will be inspired by it, though how many of them will be able to internalize the methodology and apply it to their own study is entirely another matter and remains to be seen.

NAKAMURA Miku: As Sinologists, we come across new textual materials almost on a daily basis. For those who are uninitiated about bronze inscriptions, it is quite impossible for them to conduct serious research on the Chinese Classics and produce something that matters. So from this perspective, the comprehensive research methodology shown in Professor Chen's study would surely give Japanese scholars considerable stimulation and inspiration.



湯 城: 日本漢學界基本上看不到這種規模的跨學科研究，大家都埋首於專門的領域，討論的問題往往窄而深，絕對沒有陳致老師本書的治學氣象。利用考古學、音學考古學、古文字學（兼及甲骨金文研究）、西方理論等作出綜合研究，正如湯淺教授在書後所言，完全跳出經學的樊籬治《詩》，是非常創新的嘗試。我相信日譯本出版後會對日本漢學家帶來不少衝擊、刺激，受到啟發的人會不少，但能否做到是另一回事，姑且拭目以待。

中 村: 目前不斷出現各式各樣的新材料，即使研治儒家經典，如果不諳金文的話亦談不到深入的經學研究。因此這本書所體現的綜合性研究，確實會給予日本學者很大的刺激和啟發。

1. Translator's note: The "Kan" in Kantō and Kansai is a shorthand for *sekisho* 關所 (for the same Chinese character 關 or its Japanized form 関, it reads *kan* according to its Chinese-derived pronunciation and *seki* its native equivalent). The *sekisho* or checking station that sets the perimeter and delimits the geographical range of the two regions is not fixed, meaning it varied in different historical periods and changes according to the region under discussion. Nowadays it is common to use Tokyo to represent the entire Kantō region and see Kyoto, Osaka, and Kobe as the representative cities of Kansai. Within academic communities, The University of Tokyo is synonymous to Kantō while Kyoto University is the leading university in Kansai.
整理者按：關東、關西之「關」為「關所」（*sekisho*，檢查通行往來者的關卡）的省略，但具體以哪一處關所為分界、兩地所覆蓋的範圍皆沒有絕對的說法，而是隨著不同時代、地域而異。現時一般以東京為關東的代表，京都、大阪和神戶代表關西；學術界方面，傳統以東京大學為關東的代名詞，京都大學則為關西之首。
2. <https://www.ritsumei.ac.jp/research/shirakawa/publication/kanji-research/>
3. <http://www.shutsudo.jp/04Kikanshi.htm>
4. <https://www.chugoku-kenkyu-shukan.org/>
Note: The last issue is also a special issue dedicated to Professor Yuasa in honor of his retirement.
按，休刊號亦為湯淺邦弘教授退休紀念號。
5. http://hub.zinbun.kyoto-u.ac.jp/zinbun/publications/reports_1.htm
6. Note: In Edo-period Japan, the first stage of early childhood education was called *sodoku* 素讀, meaning pupils starting from six or seven years old were taught to memorize the original plain text (*bakubun* 白文) of a classical text (e.g., Confucius' Analects) using the native pronunciation (*kundoku* 訓讀) without understanding the meanings behind the text. For more, see Maeda Tsutomu 前田勉, *Edo no dokusobokai: Kaidoku no shisōshi* 江戸の読書会——会読の思想史 (Tokyo: Heibonsha, 2012).
按：日本以漢文蒙童的第一階段為「素讀」（*sodoku*），即讓六、七歲以上的童子以「訓讀」（*kundoku*）式的日語讀音背誦白文（如《論語》），但不講求文義的理解。詳參前田勉：《江戸の読書会——会読の思想史》（東京：平凡社，2012年）。
7. <https://japanknowledge.com/>



About the interviewees

Yuki Yoshinobu is Professor in the Department of History and Culture, Faculty of Literature at Daito Bunka University, which was established as a direct result of the Sinological revival movement under official auspices and celebrated its centennial anniversary last year. Professor Yuki has wide academic interests. In his early career, he mainly focused on early Chinese philosophy and wrote many papers on pre-Qin masters-texts like the *Zhuangzi* and the *Yin Wenzi* as well as philosophers like Confucius and Wang Bi 王弼 (226–249). In recent years, his scholarship has encompassed the history of Qing dynasty (1644–1911) and pre-modern Japanese Sinology, with a series of studies on Nakai Riken 中井履軒 (1732–1817), a mid-late Edo period philosopher, and the merchant academy Kaitokudō (one of the predecessors of the School of Letters, Osaka University) founded by him and his father. Professor Yuki is a key member of the Society for Kaitokudo Studies (with Professor Yuasa serving as the Chairman and fellows like Dr Kusano and Dr Nakamura).

Nakamura Miku is Associate Professor in the Department of Culture, Faculty of Humanities at Fukuoka University. During her pursuit of doctorate in Osaka University, she studied under Professor Yuasa Kunihiro, Professor Emeritus of Osaka University, together with Dr Kusano Tomoko, another co-translator in this project. The 2015 monograph *Sengoku Shin-Kan kandoku no shisōshiteki kenkyū* (A conceptual-historical study of bamboo manuscripts of the Warring States period and the Qin and Han dynasties) was based on her doctoral dissertation with heavy revision. Building a reputation for herself as a promising young scholar, she has published a number of papers on newly discovered texts, such as those in the collections of Tsinghua University and Shanghai Museum, three of which appear in *Seika kan kenkyū*, edited by Yuasa Kunihiro (Tokyo: Kyūko shoin, 2017).

受訪者簡介

湯城吉信教授現為大東文化大學文學部歷史文化學科教授，該校的創辦源於官方的「漢學振興運動」，去年適逢創校百週年紀念。湯城教授的治學範圍廣博，早年研治中國古代哲學，以《莊子》、《尹文子》等子書與孔子、王弼等思想家為題撰寫多篇論文，近年關注清朝史及日本漢學史，對江戶中後期哲學家 中井履軒（1732—1817）及其父開設的「懷德堂」學問所（大阪大學文學部前身）用力尤深，為懷德堂研究會骨幹成員（會長為湯淺教授，成員包括草野、中村兩位博士等）。

中村未來博士為福岡大學人文學部文化學科副教授，與合譯者草野友子博士共同受業於大阪大學名譽教授湯淺邦弘，專研出土文獻和戰國思想史，其專著《戦国秦漢簡牘の思想史的研究》（中譯：「戰國、秦、漢簡牘的思想史研究」）於2015年出版，是在博士論文的基礎上大幅修改。至今已就清華簡、上博簡等新發現文獻發表多篇論文，其中三篇見於湯淺邦弘編：《清華簡研究》（東京：汲古書院，2017年），誠為當今漢學界的後起之秀。

Postscript

Conducted in the afternoon of the same day as the book launch, the interview lasted for about two hours. It was a lively conversation since Professor Yuki is such a knowledgeable conversationalist and fluent Putonghua speaker and Dr Nakamura so well-versed in Japanese Sinology. Besides the above contents, our discussion touched upon issues like Sinosphere and the cultural phenomenon of Sinitic brush-talk between different language users in pre-modern Asia, a special way of reciting a classical Chinese poem using Japanese pronunciation called *shigin* 詩吟, and how cross-national conferences are organized and get sponsored in Japan. Unfortunately due to page limitation, these fascinating topics could not be covered here. Special thanks go to Dr Diao Xiaolong (Assistant Professor at Beijing Normal University-Hong Kong Baptist University United International College). Proficient in both the Japanese language and its Sinological tradition, Dr Diao offered interpretation assistance and additional explanations in the most timely manner, without which the interview would not have gone as smooth as it did. A noteworthy mention goes to Dr Leung Yuet Ngo, who took part in the thought-provoking conversation and offered excellent feedback.

後記

是次訪談於發布會當日下午進行，為時近兩小時。由於湯城教授腹笥淵博，普通話流利而健談，中村博士學問根柢紮實，熟悉日本漢學現狀，大家幾乎無所不談。除了上文，談話內容還觸及漢字文化圈與古人筆談的現象、日本朗誦漢詩的獨特方法「詩吟」（shigin），以至舉辦跨國研討會的情形和補助等，可惜篇幅有限只能割愛。此次得到精通日語、對日本漢學瞭如指掌的刁小龍博士（北京師範大學—香港浸會大學聯合國際學院助理教授）仗義幫忙，適時傳譯及補充說明，令訪問得以順利進行。除了刁博士外，本院梁月娥博士亦加入討論，令談話內容生色不少，謹此一併致謝。

Signing an Agreement of Cooperation with Fudan University HIGHLIGHTING THE CULTURAL HERITAGE OF CHINA 與復旦簽署合作協議 彰顯中國文化傳承

復旦簽署合作協議

In August 2023, the Jao Tsung-I Academy of Sinology and the Institute for the Preservation and Conservation of Ancient Chinese Books at Fudan University Library formally signed an Agreement of Cooperation. This has initiated comprehensive cooperation between the two seats of learning in fields including the conservation of ancient books, scholarly exchange, mutual visits by teaching staff, and research cooperation. The aim is to highlight the high level of importance placed by both parties on scholarly exchange and the cultural heritage of China.

2023年8月，饒宗頤國學院與復旦大學圖書館中華古籍保護研究院（復旦古保院）正式簽署了合作協議，開啟了兩校在古籍保護、學術交流、師資互訪、科研合作等多領域的全面合作，彰顯了雙方對文化傳承與學術交流的高度重視。



(From left) Dr. Chen Zhimin, Vice President, Fudan University, Dr. Albert Chau, Vice-President (Teaching and Learning), HKBU

(左起) 復旦大學副校長陳志敏博士、香港浸會大學副校長(教與學)周偉立博士



In January 2024, taking advantage of the establishment of the Agreement of Cooperation, a party of eleven research students of the Institute led by the Deputy Librarian of Fudan University, Yang Guanghui, came to visit the Academy. This served to consolidate the flow of scholarly exchange and cooperation between the two institutions. Substantive interaction took place pertaining to research into excavated documents, international sinological translation, and the publication of institutional journals. The visiting delegation from Fudan University explored the research results of the Academy relevant to excavated documents and international sinology, while the Academy in turn achieved an understanding of the specific content and organization of courses in the restoration of ancient books offered by Fudan University as well as their educational model.

2024年1月，藉著合作協議的成立，復旦古保院研究生一行十一人在復旦圖書館副館長楊光輝教授的帶領下訪問國學院，進一步鞏固了兩校之間的交流與合作。雙方就出土文獻研究、國際漢學翻譯及學院刊物出版等方面進行了深入交流。復旦大學訪問團探討了國學院在出土文獻和國際漢學的研究成果，國學院也瞭解到復旦古籍修復課程的具體內容設置及培養模式。

THE FIRST DOCTORAL STUDENT VISITS HONG KONG

首名復旦古保院博士生來港訪問

As the first doctoral exchange student from the Institute to visit and study at the Jao Tsung-I Academy of Sinology, Duan Chenggui, in the short space of one semester, has taken part in many important activities where scholarship has been put into practice. He has paid respectful visits to the Songyinxuan Studio of the celebrated Hong Kong book collector Mr Lam Cheung Chung and completed the task of compiling an inventory of more than three thousand tabulations of seal imprints. This effort has assembled valuable material to contribute to the establishment at Fudan University of a Virtual library of documentary tabulations of seal imprints.

He has also assisted in authoring important works on tabulations of seal imprints, including *Zhenqin zhai guyin cun* (Ancient Seal Imprints Collected by Zhenqin Studio), *Guxi jingyan lu* (Records of Ancient Imperial Seals), *Sijia jita cang bashu mingren chuanzhen* (Rubblings of Celebrities in Bashu Region Collected by Four Schools). In addition, he has taken part in making book coverings for tabulations of seal imprints and restoration and preservation work on these tabulations, which has deepened his understanding of the preservation of ancient books and editorial work on documentary sources. He has also enthusiastically attended many lectures, discussion forums, and workshops put on by the Jao Tsung-I Academy of Sinology. These gatherings of experts from China and overseas have greatly enhanced the breadth and depth of his experience of Classical Chinese Studies. The followings are the record of his scholarly visit to the Academy:

作為復旦古保院第一位來國學院學習訪問的博士交流生，段成貴同學在短短的一個學期裡，參與了多項重要的學術實踐活動。他多次拜訪香港著名藏書家林章松先生的松蔭軒，完成了三千多種印譜的目錄清點工作，為復旦大學「印譜文獻虛擬圖書館」的建設收集了寶貴資料。

他還協助編撰了《珍秦齋古印存》、《古璽經眼錄》、《四家集拓藏巴蜀名人傳真》等重要印譜作品，並參與了印譜函套的製作及印譜的修復保護工作，加深了對古籍保護及文獻整理的理解。此外，成貴積極參加多場由饒宗頤國學院主辦的講座、論壇及工作坊。其間海內外專家雲集，大大提高了成貴在國學領域上的廣度及深度。以下是他撰寫的訪學記：



Duan Chenggui (centre) and research students of the Academy
段成貴(中)與國學院研究生交流

In the summer of 2023, the Institute for the Preservation and Conservation of Ancient Chinese Books at Fudan University and the Jao Tsung-I Academy of Sinology of Hong Kong Baptist University signed an Agreement of Cooperation and Exchange. I was fortunate to be the first to reap the benefit of this initiative and was given a precious opportunity to come to Hong Kong and take part in scholarly interaction. In September, I arrived with excitement to start a sojourn of one semester scholarly exchange and study.

2023年夏，復旦大學中華古籍保護研究院與香港浸會大學饒宗頤國學院簽署了兩院合作交流協議，我有幸成為此項目的首位受惠者，獲得來港交流的寶貴機會。金秋九月，我懷著無比興奮的心情來到國學院，開啟了為期半年的交流學習生活。

IN AND AROUND THE ACADEMY 學院內外

The Academy is situated in the Shaw Campus of the Hong Kong Baptist University in Kowloon Tong. It is bright and spacious, and tastefully and elegantly decorated. Row after row of bookcases are packed with books of many kinds, and the walls adorned with the calligraphy of celebrated masters, creating an atmosphere that is dignified yet comfortable. The events presented by the Academy are sharply honed and exciting. I have met different renowned international speakers included Professors Edward Shaughnessy of the University of Chicago, Mei Jianjun of the University of Cambridge, and William Nienhauser at University of Wisconsin-Madison. At each lecture, their sharing of startling research results and individual scholarly viewpoints were incomparably beneficial to me, and I found their rigorous scholarly approaches extremely persuasive.

To enhance the academic standards of the students and staff of the Academy still further, it also organizes an array of workshops, seminars, and scholarly visits. I also took advantage of an opportunity to visit the special exhibition 'Gazing at Sanxingdui: New Archaeological Discoveries in Sichuan' at the Hong Kong Palace Museum and thereby attained a deeper understanding of the brilliant achievements of China's ancient culture. The deepest impression left on me was when, during the period of my visit to Hong Kong, Yang Guanghui, Deputy Librarian of the Fudan University Library and Executive Deputy Director of the Institute for the Preservation and Conservation of Ancient Chinese Books, led the 2022 intake of Masters research students to the Academy on a study visit. Staff and students of both institutions initiated convivial exchanges pertaining to their research fields and specialisms, and firm friendships were formed between those involved. In addition, I would like to take advantage of this opportunity to express a deep appreciation of Dr Albert Chau, the Vice-President (Teaching and Learning) of Hong Kong Baptist University. Dr. Chau was generously kind and approachable, and not only showed solicitude for my living circumstances in Hong Kong, but also made many valuable suggestions regarding my studies from which I have benefitted greatly.



My much honour to meet with Professor William Nienhauser
很榮幸能跟倪豪士教授見面

國學院位於九龍塘香港浸會大學的逸夫校園，地方寬敞明亮、佈置精緻高雅，一排排書櫃盈帙滿笥，滿牆的名家翰墨，既莊嚴又舒適。國學院的活動精彩而緊湊，本學期有世界各國多位知名學者前來講學，包括芝加哥大學夏含夷教授、英國劍橋大學梅建軍教授、美國威斯康辛大學倪豪士教授等。每場講座，學者們精彩的成果分享和獨到學術觀點都使我獲益匪淺，也被他們嚴謹的治學態度所折服。

為提高國學院同學及研究人員的治學水平，國學院還組織了不同的工作坊、分享會及訪問活動。我也趁此機會，參觀了香港故宮文化博物館「凝視三星堆——四川考古新發現」的特展，得以深入了解中國古代文明的輝煌成就。印象最深刻的，還是復旦大學圖書館副館長、古保院常務副院長楊光輝老師於我訪港之際，帶領復旦 2022 屆碩士研究生來國學院訪學交流。兩院師生在各自研究領域和專業方向上開展了友好交流，彼此建立了深厚友誼。另外，我也藉此機會跟香港浸會大學副校長（教與學）周偉立博士請益交流，周校長和藹可親、平易近人，不僅關心我在港的生活情況，且在學習上給予了寶貴建議，獲益良多。



Visit of Hong Kong Palace Museum and meet with Dr Raphael Wong (Left 4), Associate Curator at the Hong Kong Palace Museum

參觀香港故宮文化博物館並跟副研究員黃煒均博士（左 4）見面

Finally, I would like to express my gratitude to my dear teachers and friends at the Academy: Director Professor Chen Zhi, whose breadth of knowledge and scholarly refinement combines with a persona that loses nothing in grace and wit; Ms May Lai, for whom no issue was too large or small to deserve her attention and who was both enthusiastic and caring; also Ms Shen Yanfei and her attentive consideration; and Dr Shen Sicong, Dr Dong Xianliang, and others; and the entire cohort of fellow students. It has been their comprehensive and caring manner in looking after me that allowed me to have such a fruitful time in these last few months. My earnest hope is that in the future the cooperation between the two institutions will become deeper in scope, and that it will allow even more fellow students to join in the exchange, thus increasing the specialist knowledge of the Institute for the Preservation and Conservation of Ancient Chinese Books and opening horizons yet further.

28 January 2024, written in my flat in Tsuen Wan



Visit Local Collector Mr Lam Cheung-chung and make case wraps
拜訪香港著名藏書家林章松先生並製作函套

最後，我要非常感謝國學院親愛的師友們：博學儒雅又不失風趣的陳致院長，事無巨細又熱情體貼的黎詠美女士，還有細心周到的沈燕飛小姐、沈思聰博士、董顯亮博士等一眾師友。正是他們對我無微不至的照顧，讓我這半年的學習生活充實而愉快。期待未來兩院合作更加緊密，讓更多同學能透過交流，提高修復保護的專業知識，開拓眼界。

2024年1月28日於荃灣寓中



Deputy Librarian Professor Yang Guanghui (left 1) and my fellow Masters research students took a visit to HKBU campus
副館長楊光輝教授(左1)及復旦碩士研究生來校交流

A VISIT BY DR SHI JICHENG OF FUDAN UNIVERSITY 復旦石繼承博士來訪

#石繼承博士 #復旦大學出土文獻與古文字研究中心

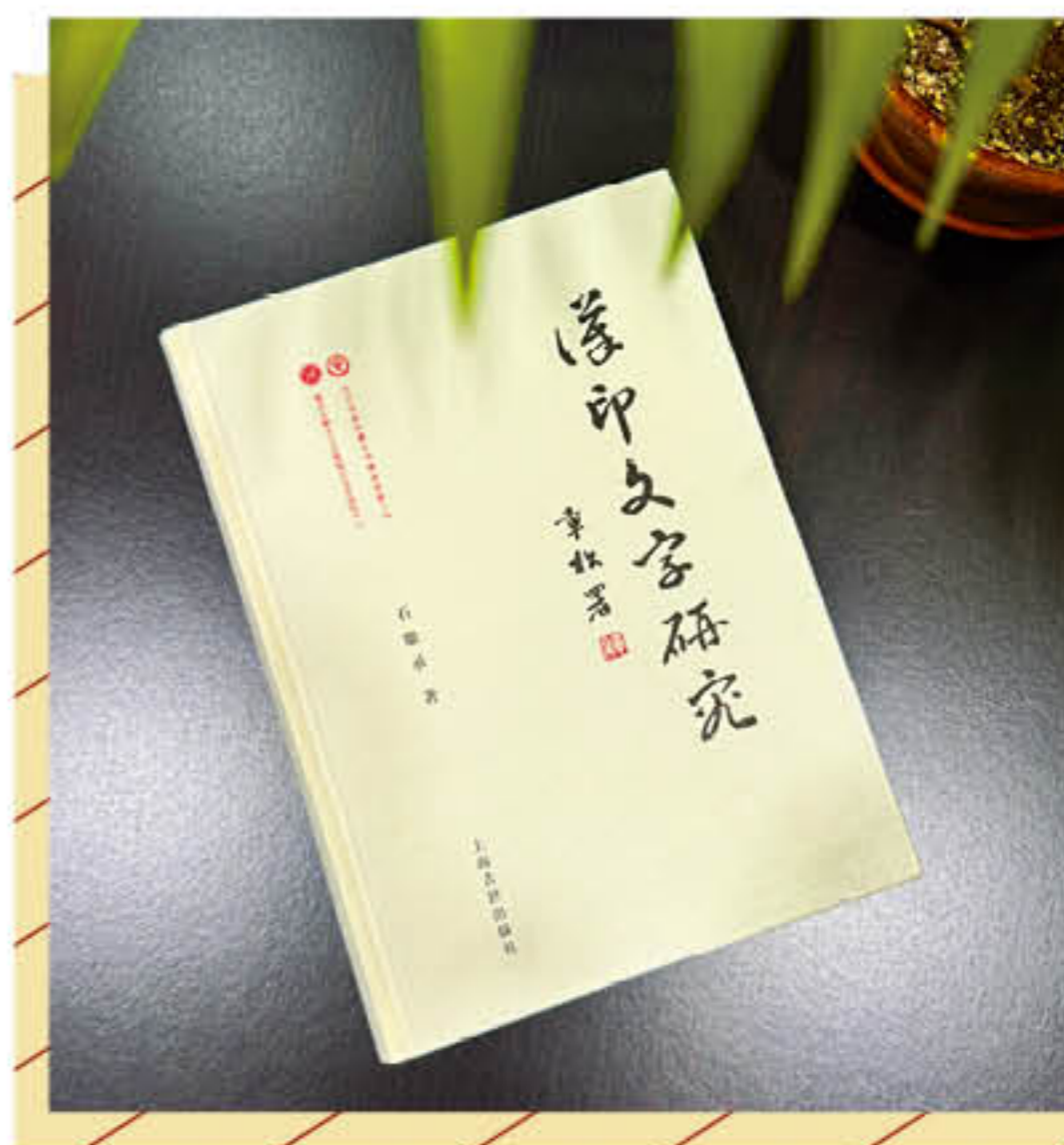


Dr Shi Jicheng shares the fruits of his research.
石繼承博士分享研究心得

Dr Shi Jicheng, Deputy Research Fellow of the Research Centre for Excavated Documents and Palaeography at Fudan University, visited the Academy on 22 January 2024. Both institutions have engaged in steadfast research collaboration, and Dr Shi's visit served to add lustre to scholarly interaction between the two and was thus of great significance.

Dr Shi currently works as a Deputy Research Fellow of the Research Centre, and his interests focus on editorial work and research on excavated documents, especially the palaeography of unearthed literary material of the Warring States period and the Qin and Han dynasties. On this visit, he shared the fruits of his research into seals of this epoch with staff and students of the Academy, paying particular attention to introducing and explaining the situation pertaining to the editorial compilation and inclusion criteria of seals in the *Shizhong shanfang yinju* (Complete seal imprints of the Mountain Retreat of Ten Bells). To those present, he was able to transmit a deeper understanding of issues such as the manufacture, cataloguing, and circulation of seals of different types, their physical forms, and collations of their imprints. Dr Shi's personable manner and rigorous scholarship make him truly a model young scholar worthy of emulation. We earnestly hope that in the future the Academy and the Research Centre will have more opportunities for scholarly exchange and to learn from one another.

復旦大學出土文獻與古文字研究中心石繼承博士於2024年1月22日來訪國學院。國學院與復旦大學出土文獻與古文字研究中心為堅實的科研合作夥伴，石博士的到訪為敝院和中心的學術交流增光添彩，具有重大意義。石博士現任中心副研究員，研究領域為出土文獻的整理與研究，重點關注出土戰國秦漢文字資料。此次來訪，石博士與國學院師生分享了他在印章方面的研究心得，專門介紹、講解了《十鐘山房印舉》的輯成與收印情況，令大家對印章的分類、形製，印譜的製作、編目、流傳等有了更加深刻的認識。石博士為人風趣、治學嚴謹，實是年輕學人的楷模。期待國學院與中心未來有更多交流、合作的機會。



Research on Seal Characters of Han Dynasty by Dr Shi Jicheng (Shanghai Chinese Classics Publishing House, 2021)
石繼承博士著作《漢印文字研究》(上海古籍出版社, 2021年)



Connecting Europe and Asia, Recasting the Glory: LECTURE SERIES OF EARLY ENCOUNTERS BETWEEN EUROPE AND ASIA

匯通歐亞，再鑄輝煌——「早期歐亞文明交集研究」講座系列
9.2023-1.2024

#匯通歐亞再鑄輝煌 #文明交融 #聯動與跨越



'Connecting Europe and Asia, Recasting the Glory' was a lecture series that introduced research into early encounters between European and Asian civilizations. It received generous support from the Eurasia Foundation and was held at the Jao Tsung-I Academy of Sinology of Hong Kong Baptist University. Formally initiated on 15 September 2023, the entire series featured fifteen lectures. A sumptuous cultural banquet that was multilingual, multidisciplinary, and multinational, it focused on early interaction, connectivity, and relationships across time and space between European and Asian civilizations.

The lecture series gathered experts together—a shining array of intellectual brilliance—and its contents spanned fields that included archaeology, history (political, seafaring, and scientific and technological), linguistics, translation, Chinese classical literature, and Chinese and Western comparative philology. It carried out a richly abundant exposition of three-dimensional diversity into the theme of the intersection between the civilizations of Europe and Asia. The series adopted a combination of both face-to-face and online methods of delivery, attracting an audience of expert scholars and aficionados from Hong Kong as well as the Chinese mainland, Macau, Taiwan, Singapore, Europe, America, and Australia.

「匯通歐亞，再鑄輝煌」早期歐亞文明交集研究講座系列，由歐亞基金會慷慨贊助，香港浸會大學饒宗頤國學院承辦，2023年9月15日正式啓動，全程總計15場精彩紛呈的講座，是一場聚焦於早期歐亞文明交融、聯動與跨越的跨語言、跨專業、跨國別的文化盛宴。

講座系列大師雲集、衆星璀璨，內容涵蓋了考古學、歷史學（政治史、海洋史、科技史）、語言學、翻譯學、中國古典文獻學、中西比較文獻學等多個領域，對早期歐亞文明交集這一主題進行了豐富多彩的立體多元闡釋。系列採取綫下與綫上相結合的方式，吸引到了本港及大陸、澳門、台灣、新加坡、歐美、澳洲等多個地區的专业人士及愛好者參與。

BEFORE THE SILK ROADS 絲綢之路之前 2023/9/15

With the assistance of archaeological material, Professor Edward Shaughnessy introduced the situation pertaining to cultural exchange between the civilizations of Europe and Asia prior to the Qin dynasty.

In his paper 'Three Studies of East-West Cultural Exchange c.1000 BCE', Professor Shaughnessy drew attention to three types of artifact: Chinese silk found on the body of a female Egyptian mummy; ancient Egyptian papyrus excavated in an early Western Zhou dynasty tomb at Gaojiapu; and statuary of heads of people of Caucasian race carved in the early Western Zhou dynasty. The first two of these indicate that as early as c.1000 BCE, there was already contact at some level between China and ancient Egypt, while the third testifies that the Zhou people already had a deep recognition of people of Caucasian race. Professor Shaughnessy has also published a research paper 'The Origins and Historical Significance of the Chinese Chariot' that proves that chariots first entered China from north-west Asia in c.1200 BCE.

Following on from this, Professor Shaughnessy introduced the research of other distinguished scholars into early cultural exchange between Europe and China, for example, Victor H. Mair and J. P. Mallory's investigation of a mummy from the Tarim basin in Xinjiang, and

their exploration of the true state of prehistoric peoples of the region. Richard Barnhart has compared the royal tomb in Zhongshan with the ancient Greek tomb of King Mausolus and considers that they were similar in structure, and that the architectural style of the latter was perhaps transmitted into China via a Central Asian route and influenced the building of the former. Luka Nickel has compared the terracotta figures of Qin Shihuang's tomb with ancient Greek sculptures and found that they share many similarities, and that from this, the influence of Western sculpture on China can be observed.

From the material supplied by these East-West artifacts, dated c.1000 BCE, it can be proven that before the establishment of the Han dynasty Silk Road, shuttling back and forth across the entire Eurasian landmass was already extremely frequent and purposeful, and thus cultural exchange and linkage between Chinese and Western civilizations should be regarded as possessing a distant wellspring and a lengthy flow downstream.



Speaker 講者

Professor Edward Shaughnessy

Lorraine J. and Herrlee G. Creel Distinguished Service Professor in Early Chinese Studies, Department of East Asian Languages and Civilizations, University of Chicago

夏含夷教授

芝加哥大學東亞語言與文明系顧立雅伉儷早期中國研究傑出貢獻教授

夏含夷教授藉助考古資料，為我們介紹了秦代及以前歐亞文明交流的情況。

他在〈公元前 1000 年前後東西文明交流三則〉一文中提到了三種文物，古埃及一具女性木乃伊身上的中國絲綢，中國高家堡西周早期墓葬出土的古埃及紙草紙，還有中國西周早期雕刻的白種人頭像。前二者說明早在公元前 1000 年前後中國和古埃及就已經存在一定程度上的來往，最後者證明周人對白種人的認識已相當深刻。夏教授還做過題為〈中國馬車的起源及其歷史意義〉的研究，可證明馬車是在公元前 1200 年前後從亞洲西北傳入中國的。

隨後，夏教授還介紹了其他優秀學者對歐亞早期文明交流的研究。例如，梅維恆 (Victor H. Mair) 和 J.P. Mallory 對新疆塔里木木乃伊的考察，探究了當地史前民族的真實面貌。Richard Barnhart 對比戰國中山王墓與古希臘摩索拉斯王陵墓，認為二者結構相似，後者的建築風格可能經由中亞的通道傳入中國，並影響前者的建成。倪克魯 (Luka Nickel) 比較了秦始皇陵的兵馬俑和古希臘的雕像，發現了不少相似之處，可見西方雕塑對中國的影響。

從這些公元前 1000 年前後的東西方文物資料中，可以證明早在漢代絲綢之路形成之前，整個歐亞大陸之間的穿梭往來就已經十分頻繁密切了，中國與西方文明之間的交流和聯結可謂源遠流長。



(From left) Professor Edward Shaughnessy, Professor Elena Valussi, Dr Elizabeth Woo Li, Mr Aubrey Li Kwok-sing, Professor Chen Zhi

(左起) 夏含夷教授、阿琳娜教授、李吳伊莉博士、李國星先生、陳致教授

EASTERN AND WESTERN SCHOLARSHIP ON *THE BOOK OF SONGS*: REFLECTIONS ON TRANSLATING CHEN ZHI'S *FROM RITUALIZATION TO SECULARIZATION: THE SHAPING OF THE BOOK OF SONGS INTO JAPANESE*

東西方學術中的詩經——日譯陳致
《從禮儀化到世俗化：詩經的形成》的感受

2023/9/22

Speaker
講者

Professor Yoshinobu Yuki
Department of History and Culture, Faculty of
Literature, Daito Bunka University

湯城吉信教授
大東文化大學文學部歷史文化學科教授



Professor Yoshinobu Yuki shared with the audience his reflections on translating the Japanese edition of Professor Chen Zhi's *The Shaping of the Book of Songs: From Ritualization to Secularization*, in more than two years' time.

The team made comparisons between the English edition and those in full-form and simplified characters and, taking comprehensive consideration of the linguistic characteristics of Chinese and Japanese, succeeded in solving many difficulties pertaining to translation and finally accomplished the translation of the Japanese edition.

Professor Yoshinobu discussed issues relating to this translation by concentrating mainly on two aspects, namely, features other than written characters and matters pertaining to the characters themselves. Features other than written characters converged on two principal areas. The first of these was variation between the punctuation employed; and adjustment of these is a matter to which great attention should be paid. The second was Chinese, English, and Japanese are all extremely different in this respect, and a Japanese edition should furnish the reader with, in succession, the original Chinese, an explanatory reading of the original text (i.e. *kunyomi* of the Chinese text), an explanation of the text in Japanese (i.e. *kunyomi* in Japanese), and a translation into modern Japanese, and only in this way will a Japanese reader be able to understand clearly how to read an ancient text and comprehend its significance. Regarding issues related to Chinese

characters, the most important aspect in this context is to pay attention to subtle differences between simplified and full-form characters, Chinese and Japanese lexical items that carry different meanings, and technical terminology, all within a framework of aiming to produce an accurate translation.

In the last part of the lecture, Professor Yoshinobu surveyed his translation from a historical perspective and discussed matters of interaction and evolution in respect of Chinese characters in both Chinese and Japanese culture. Professor Yoshinobu considers that although China and Japan had formerly employed a common character set, both countries are currently proceeding along their own pathway. He reminded us to take stock and reflect on whether the two nations might not resume their cultural interaction of earlier times.

湯城吉信教授分享了他歷時兩年餘，將陳致教授《從禮儀化到世俗化：詩經的形成》一書翻譯成日文版的諸多感想。

團隊對照陳致教授所著的本書英文版、繁體中文版和簡體中文版，綜合考慮中文與日文的語言特點，解決了諸多翻譯上的困難，最終完成日文版的翻譯。

湯城教授主要從漢字以外和有關漢字的兩個方面討論此次翻譯中的問題。漢字以外的問題有兩點。第一是標點符號的不一致，在翻譯時要特別注意調整。第二是中、英、日三種語言在引用中國古籍時有很大的不同，日文版依次提供古籍的中文原文、原文訓讀、日文訓讀文、現代日文翻譯，這樣才能令日本讀者清晰地瞭解古籍原文的讀法和意義。有關漢字的問題，主要是要特別注意簡繁體字、中日異義詞、特定術語的微妙差別，力求翻譯的準確性。

講座的最後，湯城教授從歷史角度，討論了中日漢字文化的交流和變遷。湯城教授認為，以前中日兩國共有漢字，現在卻各走各路，他提醒我們反思兩國是否可以再次恢復從前那樣的文化交流呢？

THE EARLY DEVELOPMENT OF METALLURGY IN CHINA AND ITS CONNECTIONS WITH THE EURASIAN STEPPE

冶金術在中國的早期發展及其與歐亞草原的聯繫

2023/9/29

Professor Mei Jianjun's lecture employed 'metallurgy' to link the respective allure of both European and Asian civilizations. Broadly speaking, it could be divided into three parts:

Firstly, he introduced and investigated the discovery of the technology of smelting metal in the 'Old World' and its transmission across the Eurasian steppe. As a starting point, he outlined the classical scholarly conundrum of whether 'the technology for smelting metal had its origin in a single location or in multiple centres'. Immediately following this, he discussed the issue of whether the discovery of the technology of smelting metal was driven by technological aspirations or aesthetic requirements. Finally, he introduced synthesized theories on the origins of smelting and refutation of them.

Secondly, Professor Mei investigated excavated specimens of early bronze artifacts and remnant traces of smelting and casting technology in north-west China. He considers that the fact that the region of the Hexi Corridor became an early metallurgical centre indicates that a process of local assimilation of these technologies was already complete. At the same time, this localization

Speaker 講者

Professor Mei Jianjun

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梅建軍教授

英國劍橋李約瑟研究所所長，
劍橋大學麥克唐納考古研究所研究員

established a foundation for the further consolidation of metallurgy in the region and its continued development and dissemination eastwards.

Thirdly, he outlined research into the development of early Chinese metallurgy and its connection to the cultures of the Eurasian steppe. Theories current in scholarly circles include both western penetration of bronze artifacts into China and a local origin to metallurgical technology. Professor Mei indicated further that the weight of archaeological evidence currently supports the hypothesis of transmission from the Eurasian steppe (the north-west) into China. North-west China could be regarded as functioning as a pipeline for this dissemination.



梅建軍教授的講座用「冶金術」串聯起了歐亞文明各自的魅力，該講座主要分為三個部分。

第一，介紹與探討冶金術在舊大陸的發生及其在歐亞草原地帶的傳播。首先，梅教授向我們介紹了「冶金術起源是單一中心還是多個中心的」這一經典學術問題，緊接著梅教授又談到冶金術的發生究竟是技術追求還是審美需求這一問題。隨後，梅教授介紹了冶煉起源的綜合理論及其反駁。

第二，探討中國西北地方出土的早期銅器及冶鑄遺存。梅教授認為：河西走廊地區形成了早期冶金中心這一事實表明了冶金術的本土化進程已經完成，同時，本土化也為冶金術得以落地生根並繼續發展、向東傳播奠定了基礎。

第三，研究中國早期冶金術的發展及其與歐亞草原文化的聯繫。目前學界有中國青銅器西來說、冶金術本土起源論等學說，梅教授進一步指出，現有的考古證據更多支持冶金術自歐亞草原（西北方）傳入中國的學術假說，中國西北地方可以說是在這一傳播過程中起到了管道式的作用。



(From left) Dr Sammy Li, Dr Yiu Shek-on John, Professor Chen Zhi, Professor Mei Jianjun, Ms Angeline Yiu Ching Fun, Dr Irene Lok, Professor Edward Shaughnessy, Professor Fung Kam Wing

(左起) 李建深博士、姚錫安博士、陳致教授、梅建軍教授、饒清芬女士、駱慧瑛博士、夏含夷教授、馮錦榮教授

THE GRAND CANAL AND CHINESE CULTURE

大運河與中國文化

2023/10/13

Professor Xu Xingwu's lecture focused on the Grand Canal. Taking three perspectives as points of entry, he unfolded the previous history and modern manifestation of this celebrated item of world heritage.

Firstly, Professor Xu introduced to us the Cultural Belt of the Grand Canal and its National Cultural Park. Because the Grand Canal has had continued roles for more than 2500 years that have included facilitating the passage of ships and promoting the beneficial usage of water, and it has borne historical and cultural interaction between the civilizations of China and the world, it could thus be regarded as one of the most important symbols of Chinese civilization. The 'Cultural Belt of the Grand Canal' comprises a principal axis, five large geographical areas, and six large cultural areas (Jinjian, Yanzhao, Qilu, Zhongyuan, Huaiyang, and Wuyue).

Secondly, Professor Xu considered that the Grand Canal was a historical waterway that links both the ancient and modern and that flows into the future. From 486 BC, when Fuchai, ruler of the state of Wu, first dug the Hangou canal trench, to the Ling, Cao, Bian, Pogang, and Dantu waterways of the Qin, Han, Wei, Jin, and Southern and Northern dynasties, to the Canal of the Sui and Tang dynasties, and the Grand Canal linking Beijing and Hangzhou of the Yuan, Ming, and Qing dynasties, the Grand Canal has well-nigh accompanied the historical written record of the Chinese people for more than 2500 years.

Speaker 講者

Professor Xu Xingwu
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Director, Institute for Advanced Studies in
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徐興無教授
南京大學文學院教授，人文社會科學高級研究院院長

Thirdly, Professor Xu regarded the Grand Canal as not only a navigable waterway that promoted beneficial water use, but also a river of cultural transmission that had a profound influence on the craftsmanship and technologies, societal daily life and governance, thought and scholarship, and literature and arts of ancient China. From the perspectives of techniques of canal construction, the daily life of society and its governance, and literature and art, the Grand Canal made an essential contribution; moreover, from the perspective of art and literature, the Grand Canal functioned as a creative waterway for the transmission of the poetic genres Tang shi and Song ci, and was the watery cradle of opera and novels, as well as an inspirational origin behind landscape gardening.



徐興無教授的講座圍繞大運河，從三個角度切入，向我們展現了這一著名世界遺產的前世今生。

首先，徐教授向我們介紹了大運河文化帶和國家文化公園。因為大運河2500多年來持續發揮著航運、水利等作用，承載中國及世界文明交流的歷史與文化，可謂是中華文明的重要標志之一。而「大運河文化帶」便是由一條主軸、五大片區和六大文化區域（京津、燕趙、齊魯、中原、淮揚、吳越）組成。

第二，徐教授認為大運河是一條橫穿古今、流向未來的歷史長河。從公元前486年吳王夫差開鑿邗溝算起，到秦漢魏晉南北朝時期的靈渠、漕渠、汴渠、破岡瀆、丹徒水道等，再到隋唐運河、元明清時期的京杭大運河，2500多年來，它幾乎伴隨了中華民族傳世文獻記載以來的歷史。

第三，徐教授認為大運河是航運之河、水利之河，更是文化之河，對古代中國的工藝技術、社會生活、社會治理、思想學術、文學藝術等方面產生了深遠的影響。從河工技術、社會生活、社會治理思想學術等層面來講，均有可圈可點之處。特別值得一提的是，從文學藝術的角度講，大運河是唐詩宋詞的創作航綫，是戲曲小說的水上搖籃，也是園林藝術的靈感之源。

THE IMPACT OF CHINESE CHARACTERS ON THE CONFUCIAN WAY OF RECORDING CULTURE DURING THE JOSEON DYNASTY

漢字對朝鮮時期儒家思想記錄文化的影響

2023/10/25

Speaker
講者

Professor Kang Younok

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姜允玉教授

明知大學中文系教授，東亞細亞研究所所長



Professor Kang first introduced the process by which Chinese characters were transmitted into the Korean peninsula. According to her research into excavated documents, as early as approximately the Western Han emperor Wudi of the first century BCE, Confucian classics written in Chinese characters on wooden and bamboo slips as their medium of transmission had penetrated the Korean peninsula. Subsequently in the unification of the Silla era and the Goryeo era, Chinese characters gradually disseminated and were widely used in the higher echelons of society, and in the Joseon era (thirteenth–eighteenth centuries), they were absorbed into the daily life of the common people.

Following on from this, Professor Kang focused her discussion on the impact of Chinese characters on the Confucian way of recording culture during the Joseon era. Confucian thought was the state religion of Korea. During the Joseon era, Chinese characters were used to record from several angles the historical heritage of the Confucian societal system. This process included printing texts embodying Confucian thought as 'Confucian editions', issuing official national documents such as Joseon Wangjo sillok (Veritable records of the Joseon dynasty) and Gugjo o lyeui (The Five Rites and Ceremonies of the royal court), as well as the vernacular documentary record of that which Chinese Confucian students saw and heard that is called Piaohai lu (Pyohaelog, Records of floating on the sea).

'Confucian editions' have been listed as items of cultural heritage of worldwide importance, and their principal theme is implementing the universality of human ethics as advocated by Confucianism. They are a fledgling text communication that, through books, opened channels between Confucian students and Confucian thought. As official national documents recording the implementation of the cultural system of Confucian thought, they are of great importance to research into the royal house, the rites and ceremonies, and the study of music. Piaohai lu has great scholarly value in respect of research into Chinese history of the Ming dynasty and the dialects of North and South China. Through comparison of six different editions of Piaohai lu and vernacular Chinese characters of Chinese localities, Professor Kang has explored the usage of Chinese characters and the situation pertaining to the ebb and flow of textual variation.

Finally, Professor Kang talked about issues related to education in Chinese characters in South Korea. She advocates the parallel usage of the Korean alphabet and Chinese characters, the better, in this way, to imbibe Confucian thought. This itself is also an embodiment of maintaining peace and stability between those regions that retain the principles of Confucian culture.

姜教授首先介紹了漢字傳入韓半島的過程。根據她對出土文獻的研究，早在西漢武帝時期，就已經有漢字書寫的儒學典籍以木簡為載體進入韓半島。隨後，漢字在統一新羅時期、高麗時代逐漸普及並在高級階層中廣泛使用，直到在朝鮮時代（13-18世紀）走進人民的日常生活。

其次，姜教授重點討論了漢字對朝鮮時代儒家思想記錄文化的影響。儒家思想為韓國國教，朝鮮時代使用漢字從不同角度記錄了儒家制度社會的歷史遺產，包括印刷儒家學說著作的《儒教冊版》，官方的國家文獻《朝鮮王朝儀軌》、《國朝五禮儀》等，以及民間的儒生中國見聞記錄文獻《漂海錄》。

《儒教冊版》被列入世界文化遺產，內容以實現儒教倡導的人倫共同體為主題，是儒生通過書籍實現儒家思想的文字溝通之雛形。官方的國家文獻記錄了儒家思想制度文化的實踐活動，對王室、禮儀、樂學等研究都有重要的研究價值。《漂海錄》對中國明代歷史、南北方語言的研究都具有很高的學術價值；姜教授通過對比《漂海錄》6種版本和中國當地的漢字俗字，探究了漢字的使用和文獻的流變情況。

最後，姜教授談到了韓國的漢字教育問題。她主張韓文漢字並用，從而更好地繼承儒家思想。這也是儒家文化維護地區間和平穩定的體現之一。



(From left) Professors Lo Ming Tung, Kang Younok
(左起) 盧鳴東教授、姜允玉教授

EXPLORATION OF ETERNAL ABSOLUTE TRUTH

探究真理

2023/11/2

Chairman of the Eurasia Foundation Mr Yoji Sato's lecture took as its starting point the three eternal questions: 'What is mankind? Where has mankind come from? Where is mankind going?' It combined the three principles of the Eurasia Group's activities: 'unrestricted in ethnicity or nationality; unrestricted in thought or religion; unconnected to politics.' From these, he delivered a step-by-step exposition of his pursuit of 'eternal absolute truth' and reflections thereon.

In this lecture, Mr Sato first proposed four principal areas for discussion, namely: 'What is the self (the ego)?' 'What is a human (mankind)?' 'What is life?' 'What is corporeal reality?' Circling around these concepts he explained the importance of 'the formation of the self' and how this must absorb knowledge of all kinds from the named aspects of the real world, for example, language, text, numbers, and names. Mr Sato then spoke further on how he had once enquired of many individuals in the scholarly world 'what is a human?' but had not received a precise definition or reply. He considers that 'a corporeal person' is not equivalent to 'the self' and is also not equivalent to 'a human (mankind)'; the self, a human, life, and 'fundamental matter' are in

Speaker 講者

Mr Yoji Sato
Chairman, Eurasia Foundation (from Asia)
佐藤洋治先生
歐亞基金會理事長

fact four types of concepts. In the Chinese word for life *shengming* 生命, the first syllable *sheng* 生 and the second syllable *ming* 命 carry different connotations.

Mr Sato considers that, the fundamental nature of the world is 'the mutual interaction of energy'. As a matter of course, new technology can assist in realizing the pursuit of eternal absolute truth. With the assistance of science and technology, Mr Sato believes that the world mankind lives in will make the leap from three-dimensionality to five-dimensionality, and that this will be an ascent in morality and ethics for the common consciousness of humankind. Mr Sato firmly maintains an optimistic attitude towards a future comprising 'eternal absolute truth', science and technology, and five-dimensionality.



佐藤洋治先生的講座，由「人類是誰，從何而來，將去何處」這三個終極問題引入，結合歐亞財團「不拘民族、國籍，不限思想、宗教，無關政治」的三項活動原則，向我們逐步展示了佐藤先生對「真理」的探尋和思考。

本次講座佐藤先生先提出了四種命題，即「何謂自己（自我）」、「何謂人（人類）」、「何謂生命」、「何謂實體」，並圍繞這些概念說明「形成自我」的重要性，以及自我的形成需要吸收種種來自名稱化現實世界的知識，如語言、文字、數、名等。佐藤先生接著談到，他曾向許多學界人士詢問「何謂人」，但都沒有確切定義和答案，他認為人體不等於自我，也不等於人（人類），自我、人、生命、本質實際上是四種概念，「生命」一詞中「生」與「命」的涵義也各不相同。

佐藤先生認為這個世界的本相就是「能量與能量之間的相互作用」，新技術也有助於實現對真理的探尋。在科技的幫助下，佐藤教授相信人類世界會完成從三次元到五次元的跨越，這將是在道德倫理層面人類集體意識的上升，並對「真理」、科技和五次元的未來持樂觀態度。



Ms. Pau Chun Ping (right 5) and students posed for a group photo with Mr Sato
鮑俊萍女士（右 5）與學生們跟佐藤洋治先生合照

A NEW COMMUNITY BEYOND THE NATION STATE

超越國界的新社群

2023/11/16

This lecture given by Professor Chung Joon-kun fused together Professor Chung's profound concern and unique thinking regarding global issues facing our contemporary world in respect of realms that include social equality, poverty, the environment, energy, food resources, human rights, and security. His core viewpoints were: humanity has always sought to create a free, equal, safe, and happy environment in which it can live comfortably, but the modern system of sovereign nations is however unable to avoid multiple conflicts and crises; therefore, new multinational and multi-ethnic social entities can perhaps solve difficult problems of many sorts that are faced by society and thereby satisfy mankind's aspiration to travel along a broad thoroughfare and reach a more idealized state of affairs.

Professor Chung first shared the aim of the Eurasia Foundation to 'eliminate conflict' and the three principles of its activities, namely, no restrictions placed on ethnicity or nationality, no limits to thought or religion, and no relationship to politics. Closely following this, he also analysed the two types of requirements most faced by human activities, that is, 'possession'

Speaker

講者

Professor Joonkon Chung

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Visiting Professor, Meiji University

鄭俊坤教授

歐亞基金會首席研究員，明治大學客座教授

and 'relationship'. Then, from the perspectives of time, space, and the human being, he deconstructed the gap between internal components and the whole system, or the individual and the social entity, and concluded that only in this way can the most fruitful potential for human development be fully realized. As Alexis de Tocqueville has articulated: 'Those who only understand a particular country are equivalent to those who do not understand even one particular country.' These new social units who, from the perspective of the whole world, transcend national boundaries are not bound by the restrictions of their own special location and possess characteristics of diversity and tolerance. In this way, mankind can overcome the obstacles of 'old walls' and graduate from the limits imposed by 'internal walls' into the formulation of new 'systemic walls'. Greater protection is thus afforded to human life and resources, allowing mankind to live more freely, comfortably, peacefully, and happily.



鄭俊坤教授的講座融匯了對當今世界諸如不平等、貧窮、環境、能源、食品、人權、安全等全球問題的深切關懷與獨特思考，鄭教授的核心觀點是：人類一直在試圖創造一個自由、平等、安全和幸福的舒適生活環境，但如今主權國家這種體制卻無法避免很多衝突與危機，因此，未來跨國、跨民族的新社群，或許才是解決各類社會難題、追求人類理想化生活狀態的大道通衢。

鄭教授首先分享了歐亞金基會「消除衝突」的目標，以及不拘民族、國籍，不限思想、宗教和無關政治的三項活動準則。緊接著鄭教授又向我們分析了人類最常見的兩種活動需求，即佔有（Possession）與關係（Relationship），而在 Time（時間）、Space（空間）、Human Being（人間）的視野之下，打破內部與系統、個體與社群的間隙，才是最大程度拓展人類發展的可能性。正如 Alexis de Tocqueville 所說：「那些只瞭解一個國家的人，等於一個國家也不瞭解。」全球視野下超越國界的新社區，不受本土觀念的限制，具有多元性與包容性的特點，這樣一來人類便會脫離“old walls”的阻礙，從“internal walls”畢業而形成新的“systemic walls”，以更好地保護人類的生命與資源，讓人類生活得更自由、舒適、安寧和幸福。



(From left) Professor Clara Ho, Dr Albert Chau, Professor Yoo Il-ho, Professor Alexander Ping-kong Wai, Professor Chen Zhi, Professor Johnny Poon
(左起) 劉詠聰教授、周偉立博士、柳一鎬教授、衛炳江教授、陳致教授、潘明倫教授

EAST AND WEST; AFTER THE THIRD CENTURY BCE

東方和西方：公元前三世紀之後

2023/11/17

Professor Yoo Il-ho showed that in both East and West, two seismic historic events happened in the third century BCE: in 202 BCE, the Western Han dynasty was founded, while in 201 BCE, the Second Punic War was brought to its conclusion. For these reasons, the political systems of both East and West were greatly able to consolidate their stability during this era.

In 81 BCE, the Han dynasty convened a celebrated conference on the monopolies of salt and iron. At this event, officials debated whether to abolish the governmental institutions that were solely responsible for managing the selling of salt, iron, and wine. Professor Yoo introduced relevant issues by articulating that the officials, led by Sang Hongyang, opposed the abolition of selling salt and iron in this way, regarding the salt and iron monopolies instead as an important foundation of imperial prosperity; however, in the final analysis, the Han dynasty government still abolished the sole responsibility for selling wine, and in some districts, enacted similar provisions pertaining to iron. This meant that, to some extent at least, ideal policies were implemented by officials who were 'virtuous and cognizant of the Confucian classics'. Against a background of fluctuations of government policy and within debates between the two parties, the advocacy or otherwise of various aspects of economic thinking of the three schools—Confucian, legalist, or Daoist—can be truly appreciated. Subsequently, Confucian perspectives on economics became the dominant force in East Asia and remained so until the nineteenth century, though this viewpoint was itself challenged from time to time.

Speaker 講者

Professor Yoo Il-ho

Former Deputy Prime Minister and Minister of Strategy and Finance, Government of South Korea
Distinguished Professor of Seoul National University

柳一鎬教授

韓國前副總理，前財政部長，延世大學特聘教授

To alleviate conflict between different social classes, in the Roman world, the Gracchi brothers attempted to implement economic policies that included reforms to laws pertaining to agriculture and land ownership as well as matters of taxation. Their hope was to solve practical problems caused by a situation by which Rome, having become the dominant power in the Mediterranean through military expansion, experienced a swift growth in wealth coupled with peasant bankruptcy owing to the concentration of land ownership under a swiftly growing system of slave ownership, to say nothing of issues related to how to maintain the size of the military. Their reforms, however, also came into conflict with vested interests who lived off the fat of the land, and having received thorough cross-examination, censure, and then obstruction, these policies, as promulgated by the Gracchi brothers, proved unsuccessful and had finally to be abandoned.

Having introduced these two economic debates of the Han dynasty and Roman empires, Professor Yoo concluded by saying that although the economic policies of Sang Hongyang and the Gracchi brothers had met with obstacles, their fundamental ideas and policies had however a profound impact on subsequent generations.



柳一鎬教授指出公元前三世紀東西方發生了兩件重大歷史事件：即公元前202年西漢建國和公元前201年布匿戰爭結束，東西方兩大政治實體日益穩固。

公元前81年漢朝召開了著名的鹽鐵會議，官員們討論了是否要廢除負責管理鹽鐵酒專賣的政府機構。柳教授介紹道，以桑弘羊為首的官僚們反對廢除鹽鐵專賣，認為鹽鐵壟斷是國家繁榮的重要基礎；然而最終漢朝政府還是取消了酒類專賣和部分地區的鐵器專賣，一定程度上推行了「賢良文學」的理想政策。在政府決策的變動及兩派官員的辯論之中，實則可以看到儒、法、道三家經濟思想的此消彼長。自此之後，儒家經濟觀一直盛行於東亞地區直至19世紀，但這一經濟觀也會時不時受到挑戰。

在羅馬，格拉古兄弟試圖改革農業土地法和稅收等經濟政策來緩和羅馬各階層的矛盾，以期妥善解決羅馬透過軍事擴張成為地中海霸主後，財富增長迅速，以及奴隸佔有制迅速發展所造成的土地集中、大量農民破產，以及軍隊規模如何維持等現實問題。但改革同時也觸碰到了既得利益者的蛋糕，受到詰難與阻遏後以失敗告終。

在介紹了漢帝國與羅馬的這兩場經濟政策辯論後，柳教授總結道，桑弘羊和格拉古兄弟的經濟政策雖然受到了阻礙，但他們的思想與政策卻對後世產生了深遠影響。



(From left) Professor Chen Zhi, Consul General of the Republic of Korea in Hong Kong Mr Yoo Hyungcheol, Professor Yoo Il-ho

(左起) 陳致教授、韓國駐香港總領事柳洞詰先生、柳一鎬教授



MOTHERS OF MARINERS: MAZU AND MARY AS PATRONESSES OF SINO-EUROPEAN SEAFARING IN THE EARLY MODERN WORLD

航海員之母：現代早期中歐的海上保護神媽祖和瑪利亞

2023/12/1

Professor Hsia's lecture took the A-Ma Temple situated opposite the Maritime Museum in Macao as a point of entry. First, he introduced Mazu, who was born in Song dynasty Meizhou in Putian County in Fujian, and the story of her original manifestation as Lady Lin Mo. Although belief in her originated in Fujian, it was also widespread in Guangdong, Hong Kong, and Macao, and in these places, many temples dedicated to her can be found.

The Mazu of folk legends has the capacity to assist in childbirth, rescue individuals in distress, succour ships transporting grain, subdue demons, and calm the seas' waves. In the early Ming dynasty, faith in Mazu developed greatly, for example, the Yongle emperor had a Heavenly Princess Palace (Temple) built and consecrated at Shizi Shanlu (The foot of Lion Mountain) on the banks of the Yangtze River in Nanjing to commemorate Mazu's achievement of protecting Zheng He's fleet. Later, in the mid- and later Ming dynasty, when Japanese wokou corsairs and other pirates were harassing coastal areas, a contemporary legend evolved that told how Mazu expelled these pirates. At the start of the Qing dynasty, Zheng Chenggong occupied Taiwan and founded the Dongning regime. In 1683, after Shi Lang had seized Taiwan for the Qing court and established political control, an extremely respectful attitude was adopted towards faith in Mazu in the

Speaker 講者

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region. Emperor Kangxi subsequently also approved a proposal in a formal policy document passed upward to him by the Board of Rites to confer on Mazu the title of 'National Protector, Populace Shielder, Excellent Spirit, Bright Responder, Magnificently Benevolent, Universal Benefiter, Heavenly Princess.'

Closely following this, Professor Hsia also introduced the Spanish Augustinian monk Martin da Rada, the Portuguese Jesuit André Palmeiro, the French Jesuit Louis Lecomte, and others, and their miraculous experiences when crossing the seas around South-east Asia and China. He also discussed their observations and notes regarding the faith that Chinese people had in Mazu and their views and reactions, as Catholic believers, to this faith.

In the final part of the lecture, Professor Hsia talked of many common resonances shared by faith in Mazu and the Holy Mother Mary, for example, the Holy Mother Mary also had the 'spiritual power' to protect the peaceful passage of naval fleets and even to inspire victory in battle, and this is extremely interesting.



夏伯嘉教授的講座，由澳門海事博物館對面的媽閣廟引入，先介紹了出生於宋代福建莆田縣湄洲的媽祖原型林默娘的故事。雖然媽祖信仰起源於福建，但在粵港澳地區也十分風靡，我們可以在粵港澳地區看到許多媽祖信仰的寺廟。

民間傳說中媽祖有助產、救人、救助運糧船、降妖、平定海波等能力和事跡。到了明朝初年，媽祖信仰得到了極大的發展，比如永樂皇帝曾在南京獅子山麓、長江之濱落成一座「天妃宮」，便是為了紀念媽祖護佑鄭和船隊的功績。後來明朝中後期倭寇和海盜侵擾沿海，彼時還有媽祖驅逐海盜的傳說。到了清朝初期，鄭成功盤踞台灣建立東寧政權，1683年施琅為清廷奪取到台灣的控制權後，對台灣一帶的媽祖信仰也是尊敬有加，康熙後來也批准了禮部上奏的封媽祖為「護國庇民妙靈昭應弘仁普濟天妃」的提議。

緊接著夏教授又介紹了西班牙奧古斯丁派教徒 Martin da Rada、葡萄牙耶穌會士 André Palmeiro 及法國耶穌會士 Louis Lecomte 等人遊經東南亞及中國海域時遇到的神奇經歷，以及他們觀察並記錄到的中國人媽祖信仰和他們身為天主教徒對中國人這種信仰的看法與反應。

在講座的最後夏教授談到，媽祖與聖母瑪利亞這兩種信仰之間也存在許多共性，比如聖母瑪利亞也有保佑艦隊平安乃至戰鬥勝利的「神力」，可謂十分有趣。



(From left) Professor Clara Ho, Professor Ronnie Hsia, Dr Nicholas Williams, Professor Edward Shaughnessy

(左起) 劉詠聰教授、夏伯嘉教授、魏寧博士、夏含夷教授

HAN HERMENEUTICS, VICTORIAN TRANSLATION, AND TRANSHISTORICAL MEANING: READING THE BOOK OF ODES THROUGH JAMES LEGGE

漢朝的詮釋學、維多利亞時代的翻譯學、與超歷史意義：通過理雅各的譯本閱讀《詩經》 2023/12/1

In this lecture, from perspectives that included Han dynasty hermeneutics and Victorian translation, Dr Nicholas Williams made a fresh appraisal of Legge's translation of *The Book of Odes*, revealing its transhistorical meaning

First, Dr Williams cast a retrospective glance at viewpoints expressed in the Western scholarly world to *The Book of Odes* since the twentieth century, including important translations by Waley and Legge. Then, taking 'Ye you man cao' ('On the moor is the creeping grass' [Legge's translation of the title]) from the 'Zhengfeng' (Odes of Zheng) section of *The Book of Odes*, and from the dual perspectives of line-by-line translation and explanatory material, he analysed Waley and Legge's different methods of translation into English. Waley considered that this poem was an innocent poem of courtship redolent of bucolic shepherd's songs and rejected the notion that another interpretation was permissible. Legge, on the other hand, records different hermeneutics pertaining to traditional exegesis of this poem as preserved in, for example, the 'Shi xiaoxu' (Lesser prefaces to *The Book of Odes*) and Hanshi *waizhuan* (The alternative exegesis of the Han redaction of *The Book of Odes*) and does not come to a single reading of the text. Compared with more recent sinologists and their emphasis on the primitive folk character of *The Book of Odes*, Legge's practice of quoting traditional commentaries and sub-commentaries has taken *The Book of*

Speaker 講者

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Odes and given it a reading that situates it within the field of vision of a wider literary tradition.

Following this, Dr William analysed the origins and principles of Legge's methods of translation via the background of the times he lived in. The emphasis placed on moral conduct and personal cultivation in the Victorian age has a strong parallel with the Confucian orientation towards moral practice, and therefore, the 'Shi xiaoxu' was regarded as important. Even so, taking a wider perspective, the most important four hermeneutical principles adopted by Legge in his English translation are as follows: 1. Individual poems should not be read with their stanzas broken and the meaning extracted out of context. When the context is unclear, subjective assumptions should not be employed to eliminate multiple and varied divergent views. 2. Specific editions should be read in tandem with correlative editions and a broader literary tradition. 3. The creative hermeneutics of early exegesis of the original text should be treated conscientiously. 4. Under ordinary circumstances, early evidence, including excavated documents, is superior to more recent evidence.



在本次講座中，魏寧博士從漢朝的詮釋學、維多利亞時代的翻譯學等角度重新評估理雅各的《詩經》譯本，揭示其超歷史意義。

首先，魏寧博士回顧了二十世紀以來西方學界對《詩經》的看法，以及包括韋利、理雅各幾種重要譯本。隨後，魏寧博士以《詩經·鄭風·野有蔓草》為例，從詩句譯文和解釋材料兩方面，分析了韋利和理雅各的兩種英譯方法。韋利認為此詩是田園牧歌式純真的求愛詩，排除了其他理解的可能性。理雅各則收錄了〈詩小序〉、《韓詩外傳》等傳統訓詁對此詩的不同詮釋，未作出唯一解讀。比起現當代漢學家強調《詩經》的原始民歌性質，理雅各援引傳統注疏的做法是將《詩經》置於更廣闊的文學傳統視域下閱讀。

接下來，魏寧博士從理雅各所處的時代背景分析了其翻譯方法的來源和原則，維多利亞時代對美德和自我修養的強調和儒家的道德取向有很強的聯繫，因此〈詩小序〉受到重視。但總結而言，理雅各的英譯詮釋原則主要有以下四點：一，不應斷章取義地閱讀單首詩歌；當上下文不明確時，不應以主觀臆斷消除多種歧見。二，應將單一文本與互見文本及更廣泛的文學傳統聯繫起來閱讀。三，認真對待早期訓詁對文本的創造性詮釋。四，通常情況下早期證據（包括出土文獻）優於晚期證據。



(From left) Dr Cheung Hiu Yu Jack, Dr Li Ji, Professor Robert Neather, Professor Fung Kam Wing, Professor Cheng Kat Hung Dennis, Professor Chen Zhi, Dr Nicholas Williams, Professor Ng Nga Shan Eva, Dr David Lebovitz, Professor Edward Shaughnessy, Dr Travis Chan, Dr Chu Ming Kin

(左起) 張曉宇博士、李紀博士、倪若誠教授、馮錦榮教授、鄭吉雄教授、陳致教授、魏寧博士、吳雅珊教授、李博威博士、夏含夷教授、陳竹茗博士、朱銘堅博士



HEROES AND HEROISM IN ANCIENT CHINA, GREECE, AND ROME

古代中國、希臘、羅馬的英雄與英雄主義

2023/12/8

The subject of this lecture, given by Dr Zhou Yiqun, originated in Stanford University's course 'Freedom in Education', whose hope is that, through exploration of comparison of heroes and heroism across different cultures, students can be helped to formulate modes of thought and an awareness of self that could even be lifelong.

In this lecture, Dr Zhou first reiterated the importance of emulation to education. She then gave a detailed introduction of 'family trees' of Chinese and Western heroes and heroism. Ancient Greek heroes of Western civilization were celebrated for their bravery and battlefield honours. From Achilles to Alexander the Great and onwards to Julius Caesar, the 'genealogical' relationship between them is crystal clear, and subsequent generations took their forebears as examples worthy of emulation, modelling themselves on those who had come before to achieve their own success. Chinese heroes, on the other hand, tend to be cultural heroes, for example, King Wen of Zhou, King Wu of Zhou, Duke Zhou, Confucius, Sima Qian, and so on, all are sagely and virtuous. In parallel to the Western world, Chinese heroism also discusses the relationship between humiliation and bravery. Dr Zhou considers that Sima Qian took humiliation and transformed it into a creative cultural force, moulding it into a form of bravery and writing

Speaker 講者

Dr Zhou Yiqun

Associate Professor of East Asian Languages and Cultures, Stanford University

周軼群博士

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a 'family tree' of Chinese cultural heroes in the process, thus taking Chinese-style cultural heroes and explaining them as 'individuals possessed of extreme noble generosity'.

In addition, stories of Chinese and Western heroes and their methods for dealing with conflicting familial or national loyalties give us food for thought. Dr Zhou introduced the Chinese male hero Shun and the ancient Greek female heroine Antigone. In both instances, when faced with conflict between loyalty to family or country, the two heroes chose family members in preference, but the Western version of how a heroine deals with problems between family and country would appear to reflect partisanship in respect of heroism and issues of gender.

Finally, from a cross-cultural perspective, Dr Zhou shared the modern echoes she has perceived of the ancient world in both East and West, for example, Ji Junxiang's *The Orphan of Zhao* and Voltaire's *L'Orpelin de la Chine*. Dr Zhou considers that East and West can mutually foster understanding of the differences between them and promote beneficial interaction, and greater potential can here be explored.



周軼群博士本次講座的主題緣起於斯坦福大學的「自由教育」課程，希望通過對不同文化中英雄和英雄主義的探索，使學生建構思想、自我，甚至是整個人生。

本次講座中，周博士首先重申了教育與模仿的重要性，隨後詳細介紹了中西方的英雄譜系與英雄主義。西方古希臘的英雄以勇氣和戰功著稱，從阿喀琉斯到亞力山大大帝再到凱撒，譜系脈絡清晰，後來者都以前輩為楷模，效仿前人以達成就。中國英雄則主要是文化英雄，如周文王、周武王、周公、孔子、司馬遷等聖賢。與西方比較，中國英雄主義也談到恥辱和勇氣的關係。周博士認為司馬遷將恥辱轉化成文化上的創造力，塑造為一種勇，書寫了中國文化英雄譜系，將中國式文化英雄解釋為「倜儻非常之人」。

此外，中西方英雄故事面對家國衝突的處理方式也引人思考。周博士介紹了中國男性英雄舜、古希臘女性英雄安提戈涅。兩位英雄在家國衝突中都選擇了家人，但西方安排女性英雄處理家國問題，似乎反映了人們在英雄主義與性別議題上的偏好。

最後，周博士在跨文化視野下分享了古典世界在東西方的現代迴響，例如紀君祥的《趙氏孤兒》與伏爾泰的《中國孤兒》。周博士認為東西方交互能夠瞭解雙方的不同，促進有效交流以探索更多可能性。

THE GUANHUA KOINE OF THE MING AS LEARNED BY MISSIONARIES AND WHAT IT REVEALS ABOUT THE CHINESE LINGUA FRANCA IN EARLIER TIMES

中國歷代通語的性質——由傳教士記錄的明代官話說起

2023/12/15

Professor Richard Van Ness Simmons took explanation given in classical texts such as *Lunyu (The Analects)* and *Fangyan* (Regional speech) as his point of entry. Closely following this, using concepts such as 'local talk', 'guanhua koine' ('official language'), and 'lingua franca' from the Ming dynasty onwards as the heart of the matter, he referenced a sequence of vivid case studies that included missionaries such as Michele Ruggieri, Matteo Ricci, Lazzaro Cattaneo, Nicolas Trigault, Francisco Varo, and Robert Morrison, and unfolded an intoxicating linguistic landscape in front of our eyes.

The lecture dwelt most on the *guanhua* koine and lingua franca since the Ming dynasty as well as studies and descriptions of this language by Christian missionaries. *Guanhua* koine was a high-status language employed by the Chinese elite and ruling classes, while the lingua franca was a language type that straddled variations in dialect and was used in spoken interaction of a much wider context. The lecture raised issues related to the evolution of the *guanhua* koine and lingua franca as well as the linguistic environments of different epochs. In addition, it introduced the studies and usage of the Chinese language by the missionaries.

The lecture explored deeply the characteristics of *guanhua* koine and lingua franca since the Ming dynasty and the contribution

Speaker 講者

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made by missionaries and their research results in the field of the language of China. At the same time, it focused on exploring discrepancies between *guanhua* koine dialect and *guanhua* koine lingua franca, specifically, a realization that *guanhua* koine in dialect was divided into southern and northern types, as represented by Nanjing and Beijing patois respectively. The *guanhua* koine of the south was current in the Jiangnan and Henan regions, whereas that of the north was generally universal in the Beijing and Tianjin regions. Even so, as time passed, the *guanhua* koine of the south gradually lost its status. The lecturer also pointed out that the *guanhua* koine lingua franca was very important in mercantile settings and equivalent ordinary interaction, but in their daily lives, most people tended more towards employing local linguistic norms.

In addition, the speaker introduced differences in pronunciation between Nanjing and Beijing patois and drew attention to corresponding romanization systems.

史皓元教授由《論語》、《方言》等經典文獻的經典表述引入，緊接著以明代以來「鄉談」、「官話」、「通語」等概念為中心，並圍繞著羅明堅、利瑪竇、郭居靜、金尼閣、萬濟國、馬禮遜等傳教士的生動實例，向我們展示了引人入勝的語言學圖景。

講座主要討論了明代以來的官話和通語，以及基督教傳教士對這些語言的學習和描述。官話是華人精英和統治階級使用的高級語言，而通語則是一種跨方言和語言的通用語言，用於更廣泛的口語交流。講座提到了官話和通語的演變，以及不同時期的語言環境，還介紹了傳教士對中國語言的學習和使用。

講座緊接著深入探討了明代以來官話和通語的特點，以及傳教士在中國語言領域的貢獻和研究成果。講者同時也重點探討了官話方言和官話通語之間的差異：具體而言，官話方言分為南方和北方兩種，分別以南京話和北京話為代表。南方官話在江南和河南地區流行，而北方官話則在京津地區較為普遍。然而，隨著時間的推移，南方官話逐漸失去了地位。講者還提到，官話通語在商業和交流中很重要，但在日常生活中，人們更傾向於使用當地的土話。

此外，講者還介紹了南京話和北京話之間的發音差異，並提到了一些相應的拼音系統。



SOCIETAL (PRE-)CONDITIONS AND CONDITIONING ASSOCIATED WITH NATIONAL BUILDING PROJECTS IN ANCIENT MESOPOTAMIA

古代美索不達米亞國家建設項目所涉及的社會條件及調理

2024/1/5

Speaker
講者

Dr Yi Samuel Chen

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As is widely known, the Mesopotamian civilization was, as far as current knowledge extends, one of the earliest in the world. The people of the region created the earliest and most long-lasting and influential urban society. The issue under discussion then is how did Mesopotamia evolve construction and administration of advanced societal space and thereby fashion this resplendent culture so early?

The speaker, Dr Chen Yi, has used contemporary excavated documents, for example, inscriptions or archives of the royal house as well as other transmitted historical records, as the foundation of his research. His frames of reference are the numerous norms of modern urban life and economic activity. Using the city states or royal dynasties of Babylon, Assyria, and Sumer as case studies, he outlined and expounded the extraordinary experience of urban administration and wisdom of economic practice of our ancestors in these early civilizations of mankind.

As a matter of course, building projects of a national character not only require the physical form of the urban landscape, but they must also be assisted by deities, divination, and ceremonial of religious significance. Similarly, the military security of city states and obtaining sufficient manpower and sources of material were also extremely important. In conclusion, the national construction projects of Mesopotamia embodied clearly defined ideological targets and realized inspirational urban construction and administrative models, and they succeeded in leaving behind a precious physical and spiritual legacy for subsequent generations.

Particularly deserving of mention, Dr Chen Yi referenced the idealized city and society outlined in Plato's Republic, the humanistic city plans of the European Renaissance, and the post-industrialized conception in continental Europe and Britain of the ideal city of the industrial age. He drew attention to similarities and differences between the special nature of Mesopotamian civilization and notions of idealized cities of various epochs, and this was especially valuable.

美索不達米亞文明是迄今為止所知的世界最早文明之一，當地人創造了世界上最早同時也極為長久、極具影響力的城市文明。這時問題便出現了：古代美索不達米亞是如何開展先進的社會空間建設與治理，方能造就這一璀璨文明的？

陳益博士從彼時的王室銘文、檔案等出土文獻，以及其他傳世的歷史記錄作為研究的基點，並以現代城市生活與經濟生活中的諸多指標作為參照系，以巴比倫、亞述、蘇美爾等城邦/王朝為例，勾勒並呈現了人類早期文明中先民們卓越的城市治理經驗與經濟學智慧。

當然，國家性質的建築工程不僅需要物理形式的城市景觀，還需要宗教意義的神、占卜與儀式的協助。同時，城邦的軍事防衛，以及獲取足夠的人力與物質資源也是十分重要的。總之，美索不達米亞的國家建設項目體現了特定的意識形態目標，也實現了具有啟發性的城市建設與治理模式，並為後世留下寶貴的物質與精神遺產。

尤其值得一提是，陳益博士還以希臘柏拉圖《理想國》中的理想城市與社會、歐洲文藝復興時期的人文主義城市規劃方案，以及後工業時代的歐洲與英國對於理想城市的設想為參照，呈現出美索不達米亞文明的獨特屬性及其與各時代理想城市之觀念間的異同，可謂是十分有價值的。

THE SCHOOL OF SHI'S CLASSICS OF STARS IN HAN CHINA AND PTOLEMY IN THE GRAECO-ROMAN WORLD: WITH SPECIAL REFERENCE TO CELESTIAL OBSERVATION AND INSTRUMENT MAKING

漢代《石氏星經》學派與希臘羅馬世界的托勒密： 以天象觀測與儀器製作為中心

2024/1/12

Through comparison of Zhang Heng of the Chinese Han dynasty and Ptolemy of the Graeco-Roman world in respect of astronomy, geography, and instrument making, Professor Fung Kam Wing's lecture expounded traditions of astronomy in China and the West, and the history of the first millennium of cultural exchange between them.

First, Professor Fung introduced several concepts of the Chinese Qin and Han dynasties related to the system of thought embodied in the Heaven-mankind duality. Then, grounded in the system of concepts expounded by Yang Xiong, he explained how Ming dynasty individuals, for example, Matteo Ricci, Li Zhizao, and Bi Maokeng, were the earliest to compare Zhang Heng and Ptolemy in respect of the three principles of Heaven, earth, and mankind.

Following this, Professor Fung explained three types of pre-Qin scholarly theories in relation to the Universe: those of 'Heaven as an encompassing lid', 'Heaven as an encompassing sphere', and 'the infinite Universe'. These theories shared a close relationship with pre-Qin, Qin, and Han notions of 'the Rites of sacrificing to Heaven', 'the craft of rulership', and 'governance by astronomy'. Based on this foundation, Professor Fung furnished a detailed exposition of Zhang Heng's scientific achievements as outlined in his *Taixue lun* (Commentaries on *Supreme Mystery*), *Xuantu* (Diagrams

Speaker
講者

Professor Fung Kam Wing

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of mystery), *Dixing tu* (Diagrams of geographical features), and *Huntian yituzhu* (Commentaries on diagrams of instruments for demonstrating Heaven as an encompassing sphere). In addition, Professor Fung also drew comparisons between elements in the Dunhuang manuscripts related to astronomy, the Japanese Heian era text *Shishi xing guan bu zan* (Master Shi's star catalogue), and a book on silk excavated in Mawangdui *Tianwen qixiang zazhan* (Miscellany of divination by astronomical and meteorological phenomena), and these display achievements of the Chinese Han dynasty in the field of astronomy.

Ptolemy composed works discussing astronomy, mathematics, and divination that included *Planisphaerium*, *Almagest*, and *Tetrabiblos*, and these were important guides to ancient Arabic and European astronomers. His propositions and assemblage of Graeco-Roman astronomical instruments, for instance, the notion of the earth as the centre of the Universe, and map projections, for example, conic projection, and spherical projection, were widely accepted and used by subsequent generations. They were possibly even transmitted into China.



馮錦榮教授的講座通過中國漢代張衡與希臘羅馬托勒密在天文學、地理學和儀器製造方面的比較，展示了中西方的天文傳統，以及雙方在歷史上首個千年的文化交流。

首先，馮教授介紹了中國秦漢時期天人思想的概念。基於揚雄的體系，明代利瑪竇、李之藻、畢懋康等人最早在天、地、人三方面比較張衡與托勒密。

隨後，馮教授講解了先秦時期的蓋天說、渾天說和宣夜說，它們與此時的祭天之禮、帝王之學、天文之政密切相關。在此基礎上，馮教授詳細論述了張衡《太玄註》、《玄圖》、《地形圖》、《渾天儀圖註》等科學成果。此外，馮教授還將敦煌手稿中同天文相關的內容與日本平安時期的《石氏星官簿讚》及馬王堆帛書中的《天文氣象雜占》互相比較，彰顯漢代中國的天文成就。

隨後，馮教授介紹托勒密創作的《平球論》(*Planisphaerium*)、《天文學大成》(*Almagest*)、《占星四書》(*Tetrabiblos*)等天文學、數學、占卜學作品，是古代阿拉伯和歐洲天文學家的重要指南。他的主張和一些希臘羅馬式的天文儀器，包括地心說、圓錐投影和球面投影等地圖投影，都被後世廣泛接受和應用，甚至可能由此傳入中國。



(From left) Dr Loke, Ter Ern Andrew, Professor Fung Kam Wing, Professor Shun Chi-Ming, Professor Wong Man Kong

(左起) 駱德恩博士、馮錦榮教授、岑智明教授、黃文江教授

SOCIAL AND SCRIBAL ATTITUDES TOWARDS GOSSIP IN EARLY CHINESE AND MIDDLE KINGDOM EGYPTIAN LITERATURE

早期中國和埃及中古時期對流言蜚語的態度

2024/1/19

In his lecture, Dr Adam Schwartz unfolded for us attitudes to rumour and gossip in early Chinese and Middle Egyptian texts. He outlined comparative research into 'Qiang you ci' (The walls have caltrops) of the *Shijing* (Book of songs) and *The Maxims of Ptahhotep*, focusing on wordplay and scribal influence.

Dr Schwartz took the perspectives of exegesis and scribal forms as his points of entry. He considers that regardless of whether early Chinese or ancient Egyptian, both texts were used to express religious tenets and enlighten through education. When *The Maxims of Ptahhotep* are compared with 'Qiang you ci' of the *Shijing*, the difference between them resides in the respective levels at which they were received. The former was the educative material of a father acting as a role model for his son who was about to become an official, and the recipient would have deeply imbibed its tenets. The latter is barbed criticism of the aristocratic class emanating from an anonymous individual of the ordinary population, and the 'caltrop' is a hidden metaphor that hints that this criticism would cause the aristocracy to feel pain, leading to abhorrence, and so it will not be accepted.

Interestingly, Dr Schwartz considers that both *The Maxims of Ptahhotep* and 'Qiang you ci' of the *Shijing* can be read using traditional Han dynasty

Speaker 講者

Dr Adam Schwartz

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史亞當博士

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exegetical techniques. In terms of lexical usage and their attitude to dealing with rumour, they share common features: firstly, the scribes of both texts use many elements of meaning that pertain to the 'mouth'; secondly, both manuscripts regard rumour as causing pain or distress, as a humiliation and an abhorrence, and even as an expression of hatred, and both employ the image of an arrowhead as a metaphor for pain or distress; and thirdly, linguistic wellspring and categorization in both texts appear to be susceptible to realization through phonetic exegesis.

In conclusion, the scribal record and wordplay of early China and Middle Egyptian offer manifold fascination, and if methods such as Chinese palaeography and philological exegesis are employed to interpret the literary works of both countries, then many new viewpoints will be stimulated to emerge.



史亞當博士的講座展現了早期中國和埃及中古時期的寫本中對流言蜚語的態度。在本次講座中，他對早期中國《詩經·牆有茨》和中古埃及《普塔霍特普教諭》做了比較研究，重點關注文字遊戲和書手的影響。

史亞當博士從訓詁與文字字形的角度切入，認為無論是早期中國還是中古埃及，兩個文本都是用於說教、教化的作品。《普塔霍特普教諭》與《詩經·牆有茨》對比而言，差異在於二者的接受度。前者是作為楷模的父親對即將成為官員的兒子的教育，受教育方將深深接受這樣的教誨。後者則是默默無名的平民階層對貴族階層的尖銳批評，以「蒺藜」為隱喻，暗示這種批評是令貴族感到刺痛、厭惡且不被接受的。

有趣的是，史亞當博士認為這兩個文本都可運用漢代傳統的訓詁方法閱讀，二者在文字使用和對待流言的態度上存在共性。第一，兩個文本的書手在文字中都使用了很多與「口」有關的意符；第二，兩個文本都認為流言導致痛苦，是一種羞辱、厭惡，甚至是仇恨；二者都用箭矢的意象隱喻痛苦。第三，兩個文本的文字溯源和繫聯似乎都可以通過聲訓實現。

總結而言，早期中國與中古埃及的書寫記錄與文字遊戲意趣橫生，若運用中國古文字學、訓詁學等方法閱讀兩個國家的作品能激發出不少新見。

Eightieth Birthday Celebrations, Unbroken Sinological Lineages: PROFESSOR NIENHAUSER MAKES A LECTURING VISIT TO HONG KONG, A SUMMARY OF AN ELEGANT GATHERING

八秩華誕，漢學薪傳——倪豪士教授訪港講學雅集紀要

2023/10

#漢學大師倪豪士教授 #史記

Sponsored by the Hung Hin Shiu Charitable Foundation,

the Academy issued a special invitation to the celebrated master sinologist Professor William Nienhauser to take on the role of a Distinguished Visiting Scholar at the Institute of Creativity. In October 2023, he visited Hong Kong Baptist University for two weeks. Professor Nienhauser is Halls-Bascom Professor of Classical Chinese literature of the University of Wisconsin-Madison, who is highly regarded for his translation and research work that spans many fields including the *Shiji* ('Records of the Grand Historian'), poetical songs and *chuanqi* tales of the Tang dynasty, and ancient novels. He is a recipient of a Humboldt lifetime achievement award.

During his visit at the University, Professor Nienhauser delivered two public lectures and two translation workshops. The Academy took this opportunity to organise a book launch for *Festschrift for the Eightieth Birthday of Professor Nienhauser*. The event also celebrated Professor Nienhauser's 80th birthday.

Festschrift for the Eightieth Birthday of Professor Nienhauser comprises twenty-one essays written hitherto by former students of Professor Nienhauser, and their contents span research into and translation of The Records of the Grand Historian, Tang dynasty poetry and legendary romances, ancient novels, early documents, and Ming and Qing dynasty study of canonic classics. The contributors to this book include Master's and Doctoral candidates supervised by Professor Nienhauser who have been appointed to academic positions in recent years in both China and overseas as distinguished scholars where they can enlighten the uninitiated and continue his legacy of exegetical excellence, for example, Professors Lü Zongli, Chen Zhi, and Zhang Zhenjun. In addition are found Professor Nienhauser's fellow researchers and friends, for example, Professor Zhang Bawei of Nanjing University and Professors Cheng Zhangcan and Xu Xingwu; and also visiting scholars to the Madison campus of the University of Wisconsin from universities worldwide, such as Professors Sun Bao, Lu Xiaojun, and Luo Ning.

國學院獲孔憲紹慈善基金贊助，特邀著名漢學大師倪豪士教授擔任創意研究院傑出訪問學人，在2023年10月蒞臨訪問浸大兩周。倪教授是美國威斯康辛大學麥迪遜分校中國古典文學教授，他擅於《史記》翻譯與研究、唐代詩歌及唐傳奇研究、古代小說研究等多個領域，曾獲Humboldt Foundation頒發的終身成就獎。

倪教授訪問浸大期間主講兩個講座及主持兩場翻譯工作坊。國學院同時舉行《倪豪士教授八十華誕賀壽論文集》新書發布會，並慶祝他80歲壽辰。



Chen Zhi, Xu Xingwu. Editors *Festschrift for the Eightieth Birthday of Professor Nienhauser*. Nanjing, Nanjing University Publishing House, 2023.

陳致、徐興無主編：《倪豪士教授八十華誕賀壽論文集》。南京：南京大學出版社，2023年。

《倪豪士教授八十華誕賀壽論文集》共收有倪豪士教授門生故舊所撰的二十一篇文章，內容上包括了《史記》研究及翻譯、唐代詩文與傳奇、古代小說、早期文獻、明清經學等方面的研究。本書作者有倪豪士教授指導的碩博士生，如今已在海內外高校授業解惑、傳道窮經，如呂宗力教授、陳致教授、張振鈞教授等；又有倪豪士教授的交遊同好，如南京大學的張伯偉教授、程章燦教授、徐興無教授；也有各大高校前往威斯康辛大學麥迪遜分校的訪問學人，如孫寶教授、魯小俊教授、羅寧教授等等。



Notes on having taught the *LUNYU*

《論語》教學心得

2023/10/5

This lecture by Professor Nienhauser titled 'Notes on having taught the *Lunyu*' took as its documentary sources the German translation of the *Lunyu* by Han van Ess and the English translation by James Legge. It also gave wide-ranging consideration to the numerous commentaries on the work by scholars ancient and modern as well as relevant research monographs. He shared with us his precious experience of teaching and researching the *Lunyu*.



The lecture itself was principally divided into two sections. Professor Nienhauser starting by probing into the meanings of the two characters 論 'lun' and 語 'yu' that make up the title '*Lunyu*' 《論語》 and examining canonic issues pertaining to the writing of the text. The most common explanation is that in the context of '*Lunyu*', '*Lun*' means 'debate', while '*yu*' carries the meanings 'recorded utterance', 'dialogue', or 'discussion', or perhaps encompasses all three at once. Professor Nienhauser listed various translations for '*Lunyu*' adopted by an array of scholars, of which, notably, van Ess regards the character 論 as equivalent to the character 綸 (both '*Lun*') that has itself the connotation 'assembled discourse' (Gesammelte Sprüche). Edward Slingerland has suggested that '*Lunyu*' 論語 is 'an orderly

sequence of recorded utterances'. Professor Nienhauser also discussed the complexity of canonic issues related to the writing of the *Lunyu* and the phenomenon of the same phrases appearing in different chapters. Liu Guinan attributed the reason for these concordances to the characteristic of the *Lunyu* that 'each chapter came into being independently and was not the product of a single pair of hands'.

In the second section of his lecture, Professor Nienhauser carried out an analysis of selected passages in specific chapters. He individually extracted well-known passages from well-known chapters and subjected them to a close reading grounded in a questioning state of mind. This included discussion of the relationship between the *Lunyu* and 'Kongzi *shijia*' (The hereditary house of Confucius) of the *Shiji*.

倪豪士教授題為「《論語》教學心得」的講座，以德國學者葉翰 (Hans van Ess) 的德譯本及理雅各 (James Legge) 的英譯本《論語》作為文獻來源，並廣泛參考古今學者諸多《論語》注本及研究著作，向我們分享了他在教學與研讀《論語》中的寶貴心得。

本講座主要分為兩個部分。倪教授首先探討了「論語」二字意義及其編纂問題：一般來說，「論」有辯論的意思，「語」則有語錄、對話、討論的意思，或兼有三者之義。倪教授列舉了眾多學者對「論語」二字的翻譯，其中比較有趣的觀點是：葉翰認為論即是「綸」，本身即有組裝話語 (Gesammelte Sprüche) 的涵義在，森舸瀾 (Edward Slingerland) 則指出「論語」是「有序的語錄」。倪教授還討論了《論語》的編纂複雜性，以及語句在不同篇目重出的現象，這些現象被劉寶楠歸因於《論語》「各自成篇，不出於一人之手」的特性。

第二部分倪教授對《論語》中具體篇目選段進行了分析，他分別選取了名篇名段進行了頗具問題意識的研讀。其中也包括關於《論語》與《史記·孔子世家》關係的討論。

Confucius, the perceptive, Fan Chi, the xiaoren

感性的孔子和小人樊遲

2023/10/23



In 13.4 of *Lunyu*, Fan Chi asks Confucius if he could study the growing of crops with him and as a result is appraised by Confucius as a 'xiaoren', for which, Slingerland's English translation employs the relatively neutral term 'a common fellow'. In 7.37 of the *Lunyu*, however, for the phrase 'the xiaoren is always anxious', 'xiaoren' is translated by Legge as 'the mean man'. Here, Slingerland translates the term as 'a petty man', which clearly carries with it pejorative overtones. Liu Guinan regards 'xiaoren' as indicating 'a farmer', which chimes in precisely with Confucius' appraisal of Fan Chi in *Lunyu* 13.4. It can clearly be seen from this that in Confucius' mind, agricultural labour was inferior to 'the rites', 'righteousness', and 'trustworthiness', and consequently unworthy of study, and by studying it, a student becomes a 'xiaoren'.

Even so, Confucius' attitude to 'growing crops' tends to fluctuate. In *Lunyu* 14.5, Confucius' appraisal of 'Yu and Ji planted crops with their own hands' is 'what Gentlemen they are'. In *Kongzi jiayu* (Family sayings of Confucius), Confucius considers that 'ploughing is difficult, and yet how can rest be taken from ploughing', so here, to 'growing crops' ('jia'), he maintains a relatively

positive attitude. Even so, inside his mode of thought governed by the rites, Confucius emphasizes: 'The Gentleman seeks morality ("dao" or "the Way") and does not seek food,' which indicates that by comparison with pursuing 'growing crops' ('jia'), pursuing morality ('dao') was, for the Gentleman, much more important (*Lunyu* 15.32). Professor Nienhauser considers that this is probably the most persuasive proof that in *Lunyu* 13.4, Confucius' appraisal of Fan Chi as a 'xiaoren' is a severe criticism and expresses dissatisfaction with the direction of his scholarly aspirations and their abandonment of the fundamental and pursuit of the superficial.

Confucius' attitude to Fan Chi also tends to fluctuate. In *Lunyu* 2.5 and 12.22, Confucius patiently guides Fan Chi. In 6.22, Fan Chi asks about benevolence, and Confucius answers him: 'The benevolent person is first to take on a difficult task and last to seek recompense.' This serves as a warning that Fan Chi should not pay too much attention to seeking reward. In 13.19, Confucius borrows Yi Di's 'respect', 'conscientiousness', and 'loyalty' to rebut mockingly Fan Chi's worldly agricultural ambitions. The severest criticism is in 13.4, as here, after Fan Chi has left, Confucius directly calls him a 'xiaoren'. Professor Nienhauser has deduced that Confucius is perhaps fully aware that Fan Chi has no mind to further his studies, and that he is only studying to learn a skill to earn a living, which is why he had lost faith in him, and this emotional sea-change has taken place. Finally, Professor Nienhauser pointed out in his conclusion that the fluctuations in Confucius' attitude to Fan Chi make it impossible for a united image of Confucius to emerge, which in turn reflects scars of the stitching together of *Lunyu* during the process of its composition.



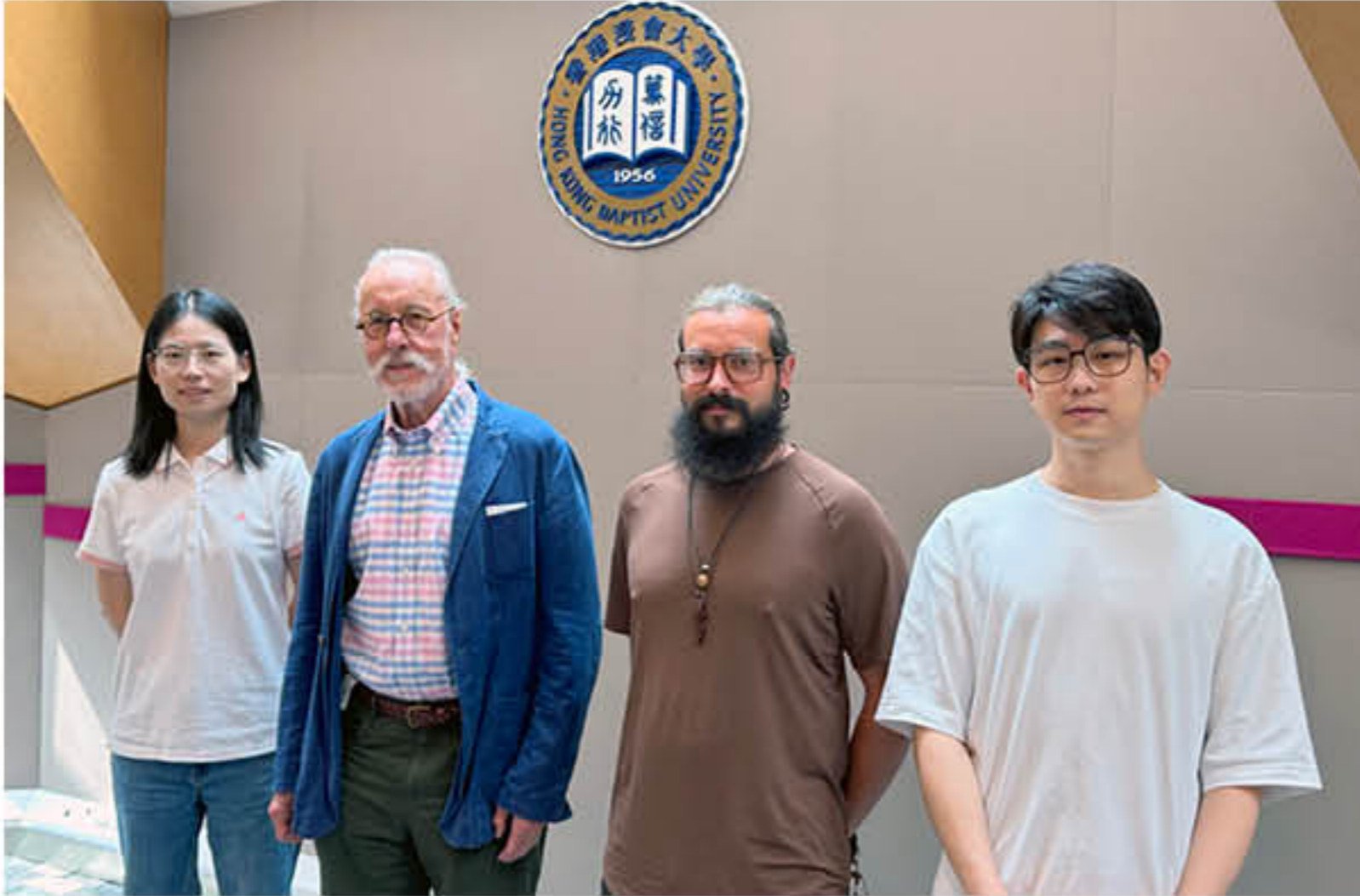
(From left)
Professors Chen Zhi, Lü Zongli, Li Donghui
(左起)
陳致教授、呂宗力教授、李東輝教授

《論語》13.4 樊遲請學稼，被孔子評價為「小人」，森舸瀾英譯為 "a common fellow"，似乎是中性的。但在《論語》7.37 中「小人長戚戚」的「小人」，被理雅各譯為 "the mean man"，森舸瀾則譯為 "a petty man"，明顯帶有貶義意味。劉寶楠認為「小人」指的是「農民」(farmer)，正與《論語》13.4 孔子對樊遲的評價相互呼應。可見在孔子心中，耕作之事不如「禮」、「義」、「信」，不足為學，學之而為「小人」。

然而，孔子對「稼」的態度是反覆不定的。《論語》14.5 條中孔子對「禹稷躬稼」的評價是「君子哉若人」，《孔子家語》中孔子認為「耕難，耕焉可息哉」，對「稼」都持較正面的態度。不過，在禮治思想下，孔子強調「君子謀道不謀食」，指出君子應該追求的是比「稼」更重要的「道」(《論語》15.32)。倪教授認為，這大概最能證明《論語》13.4 條中，孔子評價樊遲為「小人」是一種強烈的批評，是不滿他捨本逐末的求學方向。

再看孔子對樊遲的態度也是反覆變化的。《論語》2.5、12.22 等條目中，孔子對樊遲都耐心教導。而在 6.22 條樊遲問仁，孔子答「仁者先難而後獲」，提醒他不應過多關注回報；13.19 條，孔子借夷狄之「恭」、「敬」、「忠」反諷樊遲形而下的農耕追求。最嚴厲的批評是 13.4 條，孔子在樊遲離開後直呼其為「小人」。倪教授推測，或許孔子是看穿了樊遲無心向學，只為學習謀生技能，而對他感到失望，才有了這樣的情感變化。最後，倪教授總結道：孔子對樊遲態度的變化無常，出現了無法統一的孔子形象，反映了《論語》在編纂過程中的拼合痕跡。

Translation Workshop on the *LUNYU*: TRANSLATING CHEN SHE AS PENNED BY SIMA QIAN 《史記》翻譯工作坊：翻譯司馬遷筆下的陳涉 2023/10/6 & 12



For the two workshops, participants studied how to combine use of modern and traditional commentaries and translations of the *Shiji* and related material to translate and annotate Sima Qian's 'Chen She shijia' (The hereditary house of Chen She). The first workshop was exploratory, and Professor Nienhauser introduced relevant material and methodology. The second workshop veered much more towards practical tasks, and participants were required to extract original text of 'Chen She shijia' and produce their own translations.

Professor Nienhauser's translation workshop closely resembled a masterclass that had been especially designed for research students. His research on the *Shiji* not only allowed students to make a fresh examination of the text—the earliest historical chronicles organized according to annals and biographies—but his forty or more years of translation experience served to change many preconceptions regarding translation. This was a precious opportunity for studying and interaction for research students in literature and history faculties, hard to obtain yet treasured when it arrives. At the same time, it also brought rich scholarly resources to Hong Kong Baptist University.

在兩次工作坊中，參加者一起學習了如何綜合利用現代和傳統的《史記》注釋和翻譯及相關資料來翻譯和注釋司馬遷的〈陳涉世家〉。第一次工作坊是探索性的，倪教授向參與者介紹了涉及的材料和方法。第二次工作坊則更偏向實操，參加者需摘錄〈陳涉世家〉原文並自行翻譯。

倪教授的翻譯工作坊仿如專門為研究生而設的大師班。他對《史記》的研究除了令學生們重新審視這第一部紀傳體通史，他四十餘年的翻譯經驗也改變了很多固有的翻譯概念。這是文史學系研究生難能可貴的學習及交流機會，同時也為香港浸會大學帶來了豐富的學術資源。

'A full head of white hair, glowing with health and radiating vigour, and witty and stylish. When attending the workshop, he revealed himself as serious and diligent, meticulous in all respects, and nimble of mind.'

「滿頭白髮，神采奕奕，幽默風趣。在參加工作坊時，他又展現了嚴肅認真、細緻周全、思維敏捷的一面。」

'Although I only attended two workshops over which Professor Nienhauser presided, in this short space of time, I was able to reap a rich harvest. Translation is a finely crafted discipline. To produce translation that is genuinely "faithful, expressive, and elegant", it is essential to possess Professor Nienhauser's attitude that is not fearful of taking trouble, researches the finest detail of every character and sentence, and continually weighs these matters in the mind, and scholarship should be approached in this assiduous and steadfast manner.'

「雖然只參加了倪教授主持的兩場工作坊，但短短的時間裡已有了滿滿的收穫。翻譯是一門精細的功課，想要做出真正『信、達、雅』的譯本，必須有倪教授那樣不懼麻煩、精研字句、反復琢磨的態度和對學術認真、執著的精神。」

A selection of feedback from participants 參與者反饋精選

'I was deeply fortunate to be able to attend Professor Nienhauser's workshops on translating "Chen She shijia" of the *Shiji* into English. I reaped rich benefits from these two events. On the one hand, Professor Nienhauser introduced several editions of the *Shiji* and the research into commentary and editing of its text carried out by scholars both in China and overseas. He also showed his own translations, which allowed us to understand that translating ancient Chinese books into English requires reflection from many different angles and a firm foundation. On the other hand, we also tried our hand at attempting to translate "Chen She shijia" of the *Shiji*.'

「十分有幸能夠參與倪豪士教授的《史記·陳涉世家》英譯工作坊，這兩次活動令我獲益良多。一方面，倪教授介紹了幾個版本的《史記》和國內外學者對《史記》的疏證研究，並展示了他自己的翻譯，讓我們瞭解了做古書英譯要多方參考，有所依據。另一方面，我們也動手嘗試翻譯《史記·陳涉世家》。」



'Professor Nienhauser's guidance was so careful that it did not miss the slightest detail. Even in the translation of a linguistic particle or the application of punctuation, a deep maturity of thought is required, which allowed me to experience his rigorous academic approach.'

「倪老師的指導細心入微，即使是一個虛詞的翻譯，一個標點的運用，也必深思熟慮，讓我體會到他嚴謹的治學態度。」

'Through Professor Nienhauser's assessment of our English translations, I recognized the three most important principles of translation: 1. English translation should remain as close as possible to the original text, and the aim is to allow English readers to experience the flavour of the classical original; 2. where there are issues open to debate, explanatory notes should be employed that avoid ambiguous explanation and are of a high scholarly standard; 3. consistency of English should be maintained, and when the word order of the original is identical, the English should adopt equivalent usage. In this way, the Chinese and English will match one another, and the English will reflect the linguistic arrangement of the ancient book. Not only should these principles be used when translating, but they are also greatly beneficial to our day-to-day experience of studying and research. This work of carrying out close reading and translating ancient books into English has allowed me to appreciate profoundly Professor Nienhauser's rigorous and detailed academic approach.'

「通過倪教授對我們的英譯的點評，我認識到三個最重要的翻譯原則。一是英譯要盡量貼近原文，目標是讓英文讀者體會原典的韻味；二是要為爭議之處下注，避免模稜兩可的解釋，達到高質量的學術水平；三是保持字詞英譯的一致性，原文前後用詞相同的地方也應使用相同的英譯，中英文對應，更好地反映古書原貌。這些原則既用於翻譯，也對我們平時的學習和研究大有裨益。這樣精讀和英譯古書的工作，令人深刻感受到倪教授嚴謹細緻的治學精神。」

Book launch for the *Festschrift for the Eightieth Birthday of Professor Nienhauser*

《倪豪士教授八十華誕賀壽論文集》新書發布會
2023/10/13

Festschrift for the Eightieth Birthday of Professor Nienhauser has as its editors-in-chief Professor Chen Zhi, Director of the Jao Tsung-I Academy of Sinology, and Professor Xu Xingwu, Principal of the Institute for Advanced Studies in the Humanities and Social Sciences of Nanjing University. It was produced jointly by the Jao Tsung-I Academy of Sinology and the School of the Liberal Arts of Nanjing University. It is a compilation of twenty-one essays written under Professor Nienhauser's wide-ranging scholarly influence by his students, colleagues, and friends. Reminiscing on his scholarly career and success, it highlights his important position in the field of classical literature and his remarkable influence.

The book launch was supported by many scholars and distinguished guests who attended in person to offer their congratulations. The Director, Professor Chen Zhi, expressed his gratitude to the distinguished guests present and thanked them for their participation. He recalled thirty years earlier when he had visited America in pursuit of learning and the first time he met Professor Nienhauser. On his arrival at the airport, he saw Professor Nienhauser, who, clad in a heavy winter overcoat and braving the snow, rushed towards him, took his luggage, and carried it on his shoulders. The days and months have passed, and time has slipped by, but in recent years in scholarly circles, Professor Nienhauser remains as energetic and tireless as ever. At the book launch, he was still

倪豪士教授
八十華誕慶賀論文集



新書發布會

brimming with vigour, just as he has always been, leaving Professor Chen Zhi sighing in admiration.

Following on from this, Professor Xu Xingwu mounted the rostrum and made a speech. He recalled the lengthy and fortuitous scholarly relationship that Professor Nienhauser had had with Nanjing University. As early as the 1980s, when Professor Nienhauser had visited the Chinese Department, he had established close friendships with many of the older generation of scholars at the time, for example, Cheng Qianfan, Zhou Xunchu, Bian Xiaoxuan, and Wu Xinlei. Later, from 2016 to 2019, Professor Nienhauser presided over the studio working on English translation of the *Shiji* and attracted scholars from all over the world to take part. Professor Xu also drew special attention to the important contribution that Professor Nienhauser had made to promoting

《倪豪士教授八十華誕慶賀論文集》由饒宗頤國學院院長陳致教授、南京大學人文社會科學高級研究院院長徐興無教授主編，饒宗頤國學院與南京大學文學院合作編纂，收錄了倪豪士教授的學生、同事和朋友受其廣泛的學術影響下而撰寫的21篇文章，回顧他的學術生涯和成就，並彰顯他在古典文學領域的重要地位和卓越影響。

新書發布會獲眾多學者嘉賓支持出席並親臨致賀。院長陳致教授對諸位與會嘉賓的到場與參與表示了感謝。他追憶了其三十年前在美負笈時初見倪教授的場景，初至機場，身著厚重冬衣的倪教授冒雪匆匆而至，將他的行李一肩扛起。日月逾邁，時光歷歷，近年來倪教授在學術領域依然孜孜不倦，發布會上同樣精力充沛，一如往昔，令陳教授不禁欽歎。

接著徐興無教授上臺致辭，他回顧了倪教授與南京大學之間源遠流長的學緣。早在八十年代，倪教授到訪南京大學中文系時，便與當時眾多的前輩學者，如程千帆、周勛初、卞孝萱、吳新雷等建立了深厚友誼。此後在2016年至2019年期間，倪教授在南京大學文學院主持的《史記》英譯工作坊吸引了來自世界



exchange and cooperation between the Center for East Asian Studies of Wisconsin University and the Chinese Department of Nanjing University.

After this, Mr Wang Wenjun, Director of the Nanjing University Press, representing the entire body of colleagues at the Press, gave a speech warmly wishing Professor Nienhauser a happy eightieth birthday. He indicated that Professor Nienhauser was an important collaborating author for the Press. As one of the first American sinologists to visit China, he had made an immense and lasting contribution to the field of English translation of the *Shiji*. Even though delayed by the pandemic for three years, Mr Wang would like to take advantage of this opportunity to present Professor Nienhauser with the special honour of the prestigious Fourteenth Special Book Award of China.

Lastly at the celebrations, Professor Nienhauser expressed his heartfelt thanks to the distinguished guests present for their staunch support and the sincerity of their good wishes. He also shared with them some experiences of his scholarly journey of several decades as well as his profound attachment to Chinese classical culture. Professor Nienhauser drew especial attention to the fact that Chinese classical culture has always been the wellspring for the enthusiastic core of his scholarly research, and that it had stimulated him to unstinting exploration and the pursuit of excellence. He earnestly hoped that in the future, with the help of everyone, he would continue to promote the development of this cultural field.

各地的學者參與其中。他還特別提到，倪教授在促進威斯康辛大學東亞系與南京大學中文系之間的交流合作方面做出的重要貢獻。

隨後，南京大學出版社社長王文軍先生代表出版社全體同仁向倪教授獻上八秩華誕賀辭，他指出，倪教授是出版社的重要合作作者之一，也是最早一批赴華訪問的美國漢學家，在《史記》英譯研究領域卓有建樹。因疫情之由，王社長在三年之後，藉此機將第十四屆中華圖書特殊貢獻獎這一圖書出版領域的至高殊榮轉交給倪教授。

慶典最後，倪豪士教授對嘉賓們的鼎力支持和深切祝福表示由衷感謝，並分享自己數十年來的學術歷程，以及與中國古典文化之間的深厚情感。倪教授還特別提到，中國古典文化一直是他學術研究的核心與熱愛的源泉，激勵他不斷探索和追求卓越，他期待著未來能繼續與大家共同推動這一文化領域的發展。



(From left) Dr Qi Lin (Deputy Editor-in-Chief of the Nanjing University Press), Wang Wenjun (Director of the Nanjing University Press and the Nanjing University Chinese Social Sciences Citation Index), Professor Xu Xingwu (the Institute for Advanced Studies in the Humanities and Social Sciences of Nanjing University), Professor Nienhauser, Professor Chen Zhi (Director of the Jao Tsung-I Academy of Sinology of Hong Kong Baptist University), Professor Chen Donghua (Director of the Office of Humanities and Social Sciences of Nanjing University).

(左起) 祁林博士 (南京大學出版社副總編)、王文軍主任 (南京大學出版社社長、南京大學中國社會科學研究評價中心主任)、徐興無教授 (南京大學人文社會科學高級研究院院長)、倪豪士教授、陳致教授 (香港浸會大學饒宗頤國學院院長)、陳冬華教授 (南京大學社會科學處處長)

Traditional Structure and Exegesis: THE THIRD HONG KONG YOUNG SCHOLARS RESEARCH FORUM ON HISTORY AND LITERATURE

傳統的建構與詮釋——第三屆文史研究香港青年學者論壇

2024/3/2



As a continuation of 'New Material and New Methods: The Second Hong Kong Young Scholars Research Forum on History and Literature' (2023) and 'The First Hong Kong Young Scholars Research Forum on History and Literature' (2021), this was another major event in Hong Kong for scholars working in the fields of literature and history. It was jointly promoted by specialisms in these areas in four institutions: the Jao Tsung-I Academy of Sinology of Hong Kong Baptist University, the Department of Chinese Literature of Hong Kong Chu Hai College, the School of Arts and Social Sciences of Hong Kong Metropolitan University, and the Department of Chinese Language and Literature of Hong Kong Shue Yan University.

The issues addressed by the young scholars were covered practically the entire gamut of research into Chinese literature and history. From the perspective of epoch, they spanned all eras from the pre-Qin and two Han dynasties to the

modern and contemporary; from the perspective of scholarly disciplines, they exhibited their special strengths in fields that included philology, studies of documents and canonic texts, literature, and the history of scholarship, politics, and culture. Participants in the Forum were moreover drawn from institutions of Higher Education across Hong Kong and outside, comprising a total of 45 speakers and 18 others taking part in the discussions. Scholars who had previously studied in Hong Kong came from outside institutions such as the National Sun Yat-sen University and Jiangsu University had also taken this opportunity to join the Forum.

Trough this Forum, participating scholars strengthened mutual understanding of their related fields, and as well as establishing and consolidating avenues of communication and exchange, achieved communal encouragement and overall enhancement.

本次論壇是接續「新材料與新方法：第二屆文史研究香港青年學者論壇」（2023）、「第一屆文史研究青年學者論壇」（2021）後的又一香港文史學界之盛事，由香港浸會大學饒宗頤國學院、香港珠海學院中國文學系，以及香港都會大學人文社會科學院、香港樹仁大學中國語言文學系四所院校的文史相關專業共同主辦。

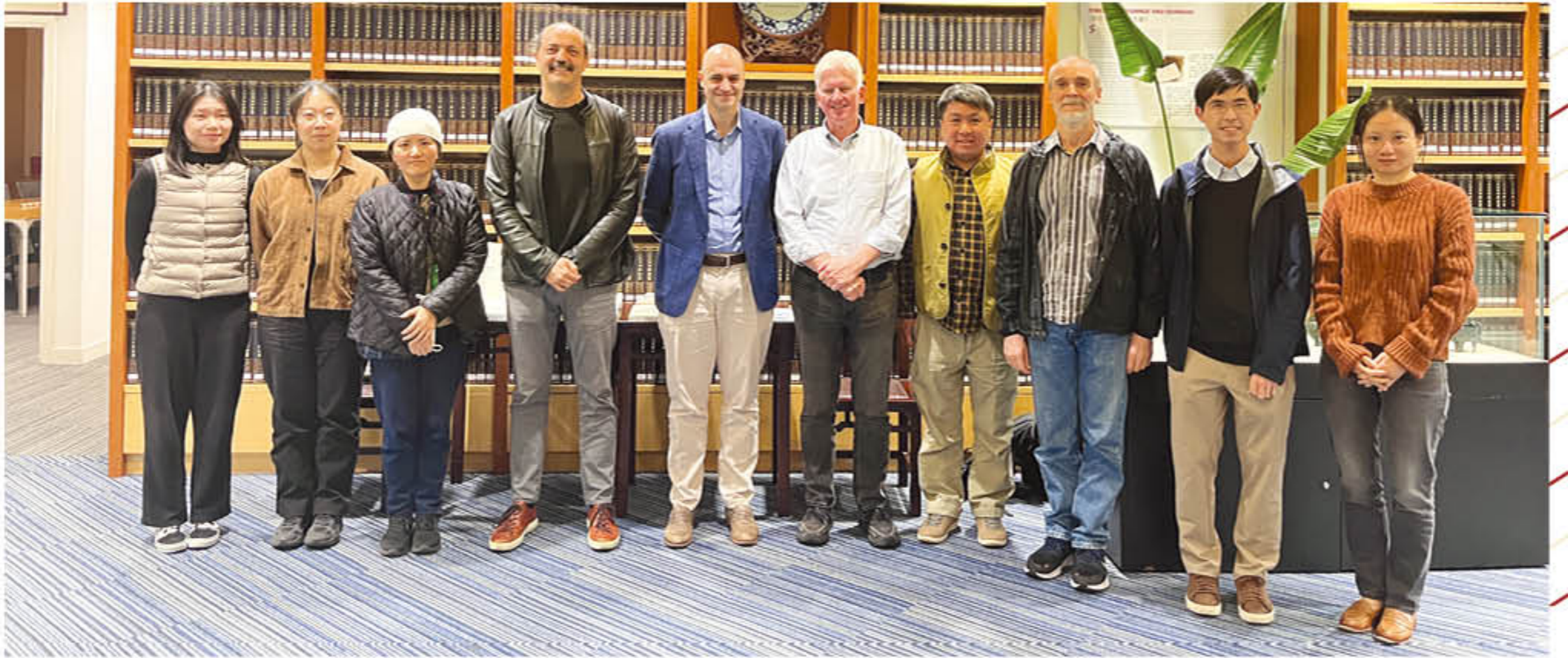
本次論壇中，青年學者們的議題豐富多元，幾乎涵蓋了中國文史研究的各個面向。從時代上講，上起先秦兩漢、下至現當代均有所涉及；而從學科上來講，文字學、文獻學、經學、文學、學術史、政治史、文化史等領域也各有所長。論壇參與者更是遍及全港及港外各大高校，共有 45 位發表人及 18 位討論人參與；中山大學、江蘇大學等港外高校但具有本港學習經歷的學者也有參與其中，可謂是「群賢畢至」。

本屆論壇不單展現了文史學界青年學者們的開闊視角、人文關懷與昂揚生氣，青年學者們也建立、鞏固了彼此之間的聯絡與交流，達到了互相砥礪的效果。

Workshop on 'Translating THE SHIJING'

「怎樣翻譯《詩經》」工作坊

2024/3/7



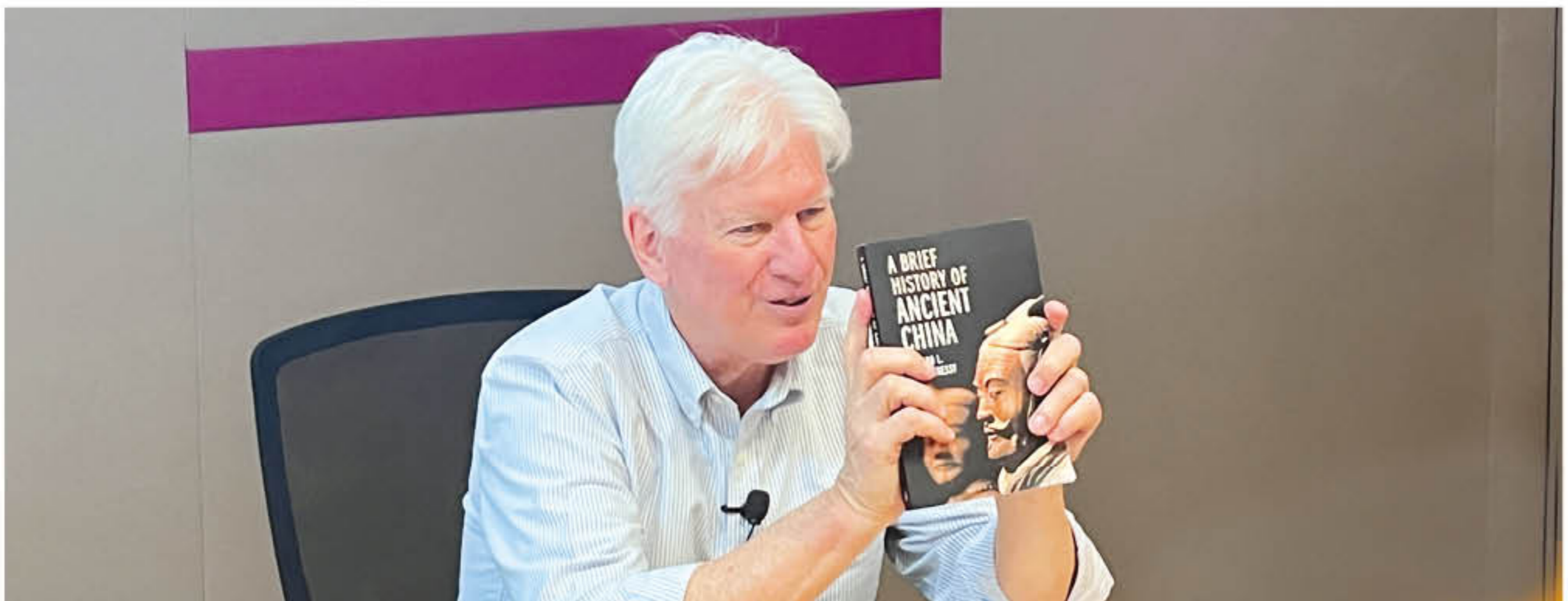
Professor Edward Shaughnessy from University of Chicago gave a workshop on 'Translating the *Shijing*' at the Academy and gave a general outline of the history of English translation of the *Shijing* as rendered in Western sinological circles, including the nineteenth century version by James Legge and that of Arthur Waley in the twentieth, works that have been particularly influential to research in this area. Grounded in long years of accumulated study of early Chinese texts and recently excavated pre-Qin texts of the *Shijing* genre, Professor Shaughnessy has put copious

effort into completing an English translation of the *Shijing* that is both refined in wording and objectively impartial. Its purpose, no less, is to expand the radiating impact of the *Shijing* and Chinese culture in the Western world.

One of the aims of this workshop was to supplement Professor Shaughnessy's forthcoming English translation of the *Shijing*. In summary, this workshop succeeded in furnishing participants with a platform for intellectual exchange as well as stimulating the continued steady progress of the scheme to translate the *Shijing* into English.

芝加哥大學夏含夷教授於國學院開展「怎樣翻譯《詩經》」工作坊，為大家梳理了西方漢學界對《詩經》英譯的歷史，包括十九世紀的 James Legge 譯本、二十世紀的 Arthur Waley 譯本等在現今西方《詩經》研究中仍具有十足影響力的英譯版本。夏教授基於對早期中國經典經年累月的研究與學識，以及最新出土的先秦《詩》類文本，致力於完成一部遣詞精確、客觀公正的《詩經》英譯本，擴大《詩經》及中國文化在西方世界的輻射度。

本次工作坊的目的之一，正是為夏教授即將付梓的《詩經》英譯一書添磚加瓦。此次工作坊為各校師生提供了思想交流的平臺，也促進了《詩經》英譯計劃的穩步推進。



THE ANALECTS FOR US ALL: Prize-Giving Ceremony of the Hong Kong Essay Competition

「世說論語」全港學界徵文比賽舉行頒獎禮

2024/8/31

#世說論語 #中國友好和平發展基金會 #《論語》是國寶



The prize-giving ceremony of *The Analects for Us All*, a Hong Kong essay competition jointly promoted by the China Friendship Foundation for Peace and Development and the Art Concept Culture Institute, assisted by the Jao Tsung-I Academy of Sinology of Hong Kong Baptist University, the HKBU Century Club, and the China Friendship Foundation for Peace and Development with Foreign Countries, took place on 31 August at the Jao Tsung-I Academy of Sinology.

Jeff Sze: expressed hopes that students will take stock of themselves three times each day

施俊輝：冀同學三省吾身

Distinguished guest the Under-Secretary for Education Jeff Sze opined that the competition with *The Analects* as its theme employed language to expound the thought embodied in the text and to explore the internal fabric of Chinese culture. He took the opportunity to reveal the benefit that he had derived from his own reading, which was entirely congruent in concept with the system of values promoted by the Education Bureau and inherent in Chinese education, and thus of tremendous significance. He was particularly keen that students should implement the notion of 'taking stock of themselves three times a day', and moreover that they would thereby learn and understand how to care for society and treasure the myriad objects, putting the rationale that they had studied in canonic texts into practice. In this way, they would become 'widely read, yet constrained by the rites', possessing both morality and talent, a new generation ready to shoulder bravely the burdens of the future.

由中國友好和平發展基金會聯同超藝理想文化學會主辦，香港浸會大學饒宗頤國學院、尚志會及中外友協和平發展基金會合辦的「世說論語」全港學界徵文比賽，8月31日在浸大饒宗頤國學院舉行頒獎禮。



嘉賓教育局副局長施俊輝表示，比賽以《論語》為主題，以文字去闡述當中的思想，探討中華文化內涵，表達個人從閱讀當中所得到的啟發，跟教育局一直推廣的價值觀和中華文化教育，理念相同，非常有意義。他期望同學們能做到「吾日三省吾身」，學懂關心社會、關愛萬物，將經典中學習的道理付諸實踐，成為「博學於文，約之以禮」，德才兼備，勇於承擔的新一代。

Richard Ho: *The Analects* is a national treasure

何文匯：《論語》是國寶

Chairman of the Jury, Professor Richard Ho, regards *The Analects* as a treasury of Confucian scholarship, a jewelled mirror that reflects personal cultivation and assembles the views of ancient authorities on statecraft, and as such, it is no less than a national treasure. The competition had stimulated students to undertake careful reading of *The Analects* and to ponder the principles expounded therein. Whether they were awarded prizes, they had in fact already awarded themselves a far more valuable prize. The reason is that in the treasury that is *The Analects*, many precious 'jewels' can be obtained by all. If a person can implement the silvered sentences of *The Analects* in their daily lives, for example 'that which you do not like, do not foist on others' (or 'do as you would be done by'), these can then become one's own mottos.



首席評審何文匯教授認為《論語》是孔子學說的寶庫，是修身齊家治國的寶鑑，也是我們的國寶。通過比賽鼓勵學生們真正地讀《論語》，思考個中道理，無論得獎與否，其實人人已獲獎。因為在《論語》這寶庫裡，大家可獲得很多「寶」。大家日常生活裡常用到《論語》金句，例如「己所不欲，勿施於人」便是他的座右銘。

Katie Chan: a person of virtuous morality will have with them those who think the same

陳復生：德不孤，必有鄰

In expressing a vote of thanks, President of the Art Concept Culture Institute Katie Chan outlined the ten years from 2015 when broadcast of *The Analects for Us All* began to 2024 and the prize-giving ceremony of the essay competition. During this time, she had experienced on a personal level the silver sentence from *The Analects*: 'a person of virtuous morality will have with them those who think the same'. If a person carries out forthright and meaningful actions, they can then coalesce strengths from all quarters in support, which can together give full play to their positive energies.



超藝理想文化學會會長陳復生致謝時表示，由2015年開始攝製電視特輯《世說論語》，至今2024年舉行徵文比賽頒獎禮，剛好10年，真正體驗《論語》金句「德不孤，必有鄰」。只要做正面、有意義的事情，就能凝聚各方力量支持，一起發揮正能量。



Professor Ng Ching-fai, President Emeritus of Hong Kong Baptist University (right), and Dr Marianna Tsang, President of the HKBU Century Club (left), present a commemorative item to Dr Daniel Tse of the Vita Green Charitable Foundation (centre).

香港浸會大學榮休校長吳清輝教授（右）與浸大尚志會會長曾惠珍博士（左），贈送紀念品予健靈慈善基金謝德富醫生（中）。

Professor Martin Wong, Provost of Hong Kong Baptist University (left), representing the University, presents a Duanzhou inkstone set to Professor Richard Ho, Chairman of the Jury.

香港浸會大學常務副校長黃定發教授（左）代表大會向首席評審何文匯教授贈予中國端硯。

Meetings of Surpassing Excellence, a Forum for the Ancient and Modern:
the Distinguished Sinology Lecture Series

亨嘉之會，論道古今——國學與漢學名家論壇

亨嘉之會論道古今

國學與漢學名家論壇

EXPLORING THE YIJING THROUGH MIND-HEART LEARNING

心學《易》鉤沉

2024/3/4

Professor Ho Goang-ru combed out the tangles of a special pathway pertaining to the history of scholarly thought of the Song and Ming dynasties, namely, exegesis of *The Book of Changes* by 'Mind-Heart Learning' (*xinxue*). An important characteristic of this exegesis is skill of foresight based on observation of changes in the myriad things of Heaven and earth, which was transformed entirely into an awareness of internal thoughts, amidst which the neo-Confucianism of Zhu Xi also gave full play to the duality of both intermediary and antagonistic roles. From three perspectives, Professor Ho furnished detailed explanation on the train of thought from the Song to Ming dynasties of *The Book of Changes* in its Mind-Heart Learning interpretation:

First, focusing on *Tongxi Yizhuan* (The Tongxi lineage of *The Book of Changes*), Professor Ho reassessed the origin of Mind-Heart Learning as a divergent school, overturning the assertion in the *Siku quanshu zongmu* (Annotated bibliography of the complete book repositories of the Four Treasuries) that the *Tongxi Yizhuan* was the ancestor of Mind-Heart Learning exegesis of *The Book of Changes*. She also indicated that from the Southern Song dynasty onwards, no sources view the *Tongxi* as an intellectual tradition within this exegesis.

Second, Professor Ho centred on the celebrated philosophical notion *tiangen yueku* (Heaven-root-moon-cave). Using Shao Kangjie and Wang Longxi as case studies, she traced a thread of intellectual development pertaining to *The Book of Changes* of Mind-Heart Learning. Wang Longxi was profoundly influenced by Shao Yong (Shao Kangjie) of the Northern Song dynasty and developed a succession of concepts such as *xiantian houtian* (firstly Heaven, lastly Heaven) and *tiangen yueku* on this foundation. The difference from Shao Yong lies however in Longxi's views on 'essential

Speaker
講者

Professor HO Goang-Ru

Professor, Department of Chinese Literature, National Central University of Taiwan

賀廣如教授

臺灣中央大學中國文學系教授

characteristics', 'reason', 'heart', and 'meaning', which are evidently coloured by the Mind-Heart Learning of Lu [Jiuyuan] and Wang [Yangming].

Thirdly, Professor Ho took Ji Pingshan's *longti* notion in respect of *The Book of Changes* as a case study and thereby explained the divinatory theory of *The Book of Changes* of Mind-Heart Learning. Professor Ho indicated that Pingshan internalized divinatory practice into a form of awareness and emphasized the human mind as the genuine arbiter. At the same time, she also caused divination to possess the function of serving as a manifestation of warning. The philosophical notions of Ji Pingshan in the later Ming dynasty, together with the puzzlement and entanglement of the Cihu School and Zhu Xi's neo-Confucianism, as well as debates with fellow members of the same schools of thought, all reflected the multi-faceted nature of the Mind-Heart Learning interpretation of *The Book of Changes*. Finally, Professor Ho drew attention to research into *The Book of Changes* of Mind-Heart Learning and that it should ultimately take the philosophical thought of Mind-Heart Learning as its starting point. Its home territory should, in the last analysis, remain the fertile soil of research into the history of ideas, and this is an extremely inspirational proposition.



賀廣如教授耙梳了宋明學術思想史中一個特殊的途徑——以心學詮釋《易經》。心學《易》的一大特色，是從觀察天地萬物變化的知幾工夫轉向對內在意念的覺察，其中朱子之學發揮了中介與對立的雙重角色。賀教授從三個議題詳闡了自宋到明以心學說《易》的脈絡：

第一，圍繞《童溪易傳》，賀教授重估了心學《易》的流別之始，推翻了《四庫全書總目》以《童溪易傳》作為心學《易》始祖的認定，並指出南宋以來未見有將童溪視為心學流派者。

第二，賀教授圍繞著名的「天根月窟」說，以邵康節與王龍溪為個案，勾連起了自宋至明的心學《易》發展理路。王龍溪受北宋邵雍影響極大，在其基礎上先後發展出「先天後天」、「天根月窟」等概念。但與邵雍不同的是，龍溪對性、理、心、意的看法明顯帶有陸王心學的色彩。

第三，賀教授以季彭山的龍惕《易》為例，講解了心學《易》的卜筮論。賀教授指出，彭山內化占筮為覺知，強調人心才是真正的主宰，同時亦使卜筮具惕然的作用。明後期的季彭山學說，與慈湖、朱子之學的糾結纏繞，以及與同門的論辯，也反映了以心學說《易》的多元面貌。最後，賀教授指出心學《易》的研究要由心學思想出發，最終仍應當落在思想史研究之中，這是十分具有啟發性的。

BUDDHIST KINGSHIP AND BUDDHIST ART IN THE KUSHAN EMPIRE

貴霜佛教建國信仰與佛教造像

2024/3/21

Speaker
講者

Professor KU Cheng Mei
Emeritus Professor, National University of Singapore
古正美教授
新加坡國立大學榮休教授



Professor Ku Cheng Mei indicated that when Kujula Kadphises, the founder of the Kushan dynasty, established his capital at Gandhara in the seventh decade of the first century CE, he took Mahayana Buddhism as the vehicle for ruling the dynasty. King Huvishka developed these methods further, which had a profound effect on subsequent institutionalization of Buddhist belief as underpinning Asian nation states and on the culture of Buddhist art.

Professor Ku regards Mahayana Buddhist texts such as *Daoxing bore jing* (The canonic text of perfection in practice of fundamental principles) and *Chunzhen Tuoluo jing* (The canonic text of Chunzhen Tuoluo, King of the Kinnaras) as revealing the practical implementation of the institutionalization of Buddhist belief in the Kushan dynasty as an instrument of control. These texts also outline the important role Buddhism and its monks played in ruling the empire and how, through 'implementation of the Law' (the instruction of Buddhist Law) and 'implementation of wealth' (the offering of material items), the stability of society and the state were safeguarded. Through Buddhist belief, Kujula Kadphises was able to establish his empire, which is a clear indication that he had been influenced by the Indo-Greek king Menander.

Kujula Kadphises also emphasized 'the implementation of almsgiving' ('*dāna*') and promoted the 'Ten Good Paths of Action' and 'Ten Precepts' as guides to encourage conformity of behaviour amongst the ordinary people in the hope that this would engender social stability and harmony. By showing a plethora of exquisite photographs of Buddhist art, Professor Ku explained how King Huvishka was, through canonic writings and art, able to express the notion of Buddhist belief underpinning the empire. This unprecedented formulation that combined religious tenets as expressed in canonic text and art subsequently became a model for other Asian emperors in their development of Buddhist belief to underpin their empires.

Finally, the speaker proposed that the growth of Mahayana Buddhism had a close relationship to the political culture of the Kushan dynasty. She suggested that this form of Buddhism was a newly flourishing school that embodied influence from the political culture of Central Asia.

古正美教授指出，貴霜王朝的建立者丘就卻在一世紀六十年代定都健陀羅時，將大乘佛教信仰作為統治王朝的方法。胡為色迦王對此策略的進一步發展，對亞洲地區佛教建國信仰及佛教造像文化產生了深遠的影響。

古教授認為《道行般若經》和《侘真陀羅經》等大乘佛教經典文獻揭示了「佛教建國信仰」在貴霜王朝政統中的具體實施，描述了佛教及僧團在國家中的重要地位，以及通過「法施」（教導佛法）和「財施」（物質供養）來維護社會和國家的穩定。丘就卻通過佛教信仰立國，是受到印度—希臘王彌蘭王影響的明顯標誌。

同時，丘就卻強調「布施」，推行「十善法」、「十戒」來規範人民的行為以期達到社會的穩定與和諧。古教授通過展示大量精美的佛教造像照片，來闡明胡為色迦王透過經文和造像表達佛教建國信仰。這種首創結合經文教義與造像的方式，後來成為亞洲其他帝王在發展佛教建國信仰時的典範。

最後，古教授指出，大乘佛教的興起與貴霜王朝的政治文化緊密聯繫，而大乘佛教是深受中亞政治文化影響的新興佛教派別。



(From left)
Professors Chong Kimchong, Ku Chengmei, Chen Zhi, Tik-sang Liu

(左起)
莊錦章教授、古正美教授、陳致教授、廖迪生教授

DID ZHUANGZI CRITICIZE MENGZI?

莊子批判過孟子嗎？

2024/3/22

In this lecture, Professor Chong Kim Chong proposed three points of discussion regarding the relationship between Zhuangzi and Mengzi: 1. Were Zhuangzi and Mengzi aware of each other? 2. How can it be demonstrated that one philosopher received anonymous criticism? 3. Is there sufficient evidence to prove that Zhuangzi criticized Mengzi?

The first question arises from the fact that Zhuangzi (365–290 BCE/375–300 BCE) and Mengzi (390–305 BCE) lived virtually contemporary lives, but neither of their works specifically mentions the other. Grounded in Mengzi's criticism of Yang Zhu's *weiwo* ("each for oneself") philosophy, some scholars believe that Mengzi had read Yang Zhu and Zhuangzi's works, while others have suggest that Yang Zhu was in fact Zhuangzi himself. However, Mengzi was older than Zhuangzi, and Yang Zhu was older than Mengzi, introducing discrepancies regarding their ages, which challenges these propositions.

Regarding the second question, Professor Chong used Xunzi's criticism of Zhuangzi as a case study to explain how to determine anonymous criticism. When *Xunzi* employs the concept of *hua* ("transformation") to discuss the notion of *yin* ("causation"), he clearly considers the *wuhua* ("material transformation") philosophy of Zhuangzi. In other words, the target of criticism can be identified through its philosophical core concepts.

In respect of the third question, Professor Chong primarily employed the three philosophical notions of *jiren* ("the eccentric"), *xin* ("heart"), and *Qi* to discuss whether Zhuangzi

Speaker
講者

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莊錦章教授

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criticized Mengzi. Philip J. Ivanhoe believes that Mengzi pursues *chong*, the "fulness" of moral and physical perfection, whereas Zhuangzi is entirely opposed to this. However, Professor Chong pointed out that *chong* was certainly not a philosophical concept exclusive to Mengzi's ideology. Similarly, both *Guanzi* and *Xunzi* discuss the importance of *xin*, which is also intimately related to the Confucian concept of *zhi* ("aspiration"). Zhuangzi's criticism is more broadly directed at philosophers who discuss *xin* in general and not at any specific individual. Mengzi's "magnificently omnipresent *Qi*" and his notion of nurturing *zhi* with *Qi*, as well as Zhuangzi's notion of *xinzhai* ("fasting of the heart"), all inherit and develop teachings from Confucius. But this is insufficient to prove that Mengzi was the target of Zhuangzi's criticism.

To sum up, there is no conclusive evidence to prove that Zhuangzi criticized Mengzi. Rather, Zhuangzi is more engaged in comprehensive mockery of Confucian ethics and aesthetics. He questions the Confucian position that regards *xin* as the supreme organ determining the entire thought process and instead developed Confucius's teaching of "listening to *Qi*" and into the yearning for a state of "empty quietude."



本次講座，莊錦章教授針對莊子和孟子的關係提出三個討論問題：（1）莊子和孟子是否知道對方？（2）如何證明某位哲學家受到未指名的批判？（3）是否有理由證明莊子批判過孟子？

第一個問題來源於莊（前 365-290 / 前 375-300）、孟（前 390-305）幾乎生活於同一時期，但著作中都沒有提及對方。孟子曾批評過楊朱的「為我」學說，有學者認為孟子看過楊朱與莊子的著作，也有學者認為楊朱就是莊子。然而，孟子年長於莊子，而楊朱年長於孟子，年齡上存在誤差，該推論存在問題。

第二個問題，莊教授以荀子對莊子的批判為例說明如何判定不指名的批評。《荀子》在使用「化」的概念和探討「因」的理念時，顯然考慮過《莊子》的「物化」哲學。也就是說，批評對象的判定可通過其核心哲學概念來識別。

第三個問題，莊教授從畸人、心、氣三個哲學概念討論莊子是否批判過孟子。Ivanhoe 認為孟子追求道德和身體完美的「充」，莊子則反之，但莊教授指出「充」並不是孟子學說獨有的哲學概念。同樣，《管子》、《荀子》皆論「心」，「心」也是儒家言「志」的根基，莊子的批判是廣泛面向言「心」的哲學家，而非具體個人。至於「氣」，孟子的「浩然之氣」、以氣養志和莊子的「心齋」都繼承並發展自孔子的教導，但這不能證明孟子是莊子的批評對象。

總結而言，沒有充分證據證明莊子批判過孟子。莊子更多的是對儒家道德和審美體系的整體嘲弄，質疑將心視為最高的、自主的思想器官的假設，並將孔子「聽之以氣」的教導發展為「虛靜」狀態。



(From left)

Dr Andrej Feč, Professor Simon Man-ho Wong, Professor Ku Chengmei, Professor Chong Kimchong, Professor Siufu Tang

(左起)

費安德博士、黃敏浩教授、古正美教授、莊錦章教授、鄧小虎教授

A RECAPITULATION OF THE THEORETICAL SYSTEM OF SEMASIOLOGY: A DISCUSSION OF 76 THEORIES OF SEMASIOLOGY WITHIN A NEW FOUR-PART FRAMEWORK

訓詁學理論體系述要——論新四分框架體系下的七十六個訓詁學理論

2024/4/15

At the start, Professor Feng Zheng proposed that the methodology of abiding entirely by foreign theoretical linguistic theories to analyse ancient Chinese materials does not conform to traditional Chinese semasiological theory. Current semasiological works lack an erected theoretical superstructure, which is a cause for deep reflection on whether semasiology has any theory at all. In fact, Professor Feng considers that traditional semasiology has an extremely rich foundation.

The 76 traditional semasiological theories extracted from the works of ancient writers that Professor Feng has refined and proposed have four principal origins: 1. the twelve items on 'tongshuo' (common speech) in Wang Yinzhi's *Jingyi shuwen* (Meaning in canonic text: narrating received knowledge); 2. the case study of the character 凡 ('fan') in Duan Yucai's *Shuowen jiezi zhu* (Commentary on *Discussing Text and Explaining Characters*); 3. the section on 'tonglun' (common discourse) in Wang Li's *Gudai Hanyu* (Ancient Chinese); and 4. Professor Feng's own research experience. The form in which these discourses appear is '(viewpoint) + (technical vocabulary) + semasiological realization or specific examples', and they require modern linguists and semasiologists

Speaker
講者

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to organize and expound them so they can become genuine theories.

Professor Feng analysed the characteristics and divergences between the 76 theoretical semasiological systems. Traditionally, semasiology was regarded as formed of two parts: 'exegetical study of ancient text + ancient semantics'. Professor Feng has inserted phonetics into this framework and thus generated a tripartite explanation, but his most recent viewpoint supports a four-part system, that is, to allow the more general component to achieve independence, and this paradigm exhibits more powerfully the basic characteristics of semasiology. The four-part explanation comprises: 1. general semasiological theory (2 theories); 2. exegetical studies of ancient text (25 theories); 3. ancient Chinese semantics and lexicology (26 theories); 4. ancient Chinese phonetics (23 theories). In the lecture, Professor Feng gave a detailed exposition of the content of his multipart theory, and readers can ponder his essays.



馮教授首先指出，完全根據外國語言學理論分析古漢語材料的做法不屬於中國傳統訓詁學理論。當前訓詁學著作缺乏理論建設，令人反思訓詁學是否有理論？馮教授指出，傳統訓詁學有著豐富的理論基礎。

馮教授從古代學者的論著中歸納和提出了76個傳統訓詁學理論，主要有四個來源：(1) 王引之《經義述聞》的「通說」十二則；(2) 段玉裁《說文解字注》的「凡」例；(3) 王力《古代漢語》的「通論」部分；(4) 馮教授個人的研究體會。這些理論以「(觀點) + (術語) + 訓詁實踐或實例」的形式呈現，需要現代語言學家和訓詁學家加以整理論述，使之成為真正的理論。

馮教授分析了76個訓詁學理論體系的性質和分支。傳統認為訓詁學由「古籍訓解 + 古語字義」兩部分組成；馮教授加入音義學，形成三分說。目前，馮教授最新的理論是四分說，即把總論部分獨立出來，當更能體現訓詁學的本質特徵。四分說包括：(1) 訓詁學理論總論(2個)；(2) 古籍訓解學(25個)；(3) 古漢語語義學與詞彙學(26個)；(4) 古漢語音義學(23個)。講座中，馮教授詳細講解了部分理論的內涵，讀者可參看馮教授的文章。



(From left)
Professor Zhu Qingzhi, Professor Sin Chow Yiu,
Professor Feng Zheng, Dr Kam Siu Cheung

(左起)
朱慶之教授、單周堯教授、馮蒸教授、張錦少博士

WHAT IS “NATIONAL SICKNESS”? BERIBERI IN MEIJI JAPAN AND TUBERCULOSIS IN REPUBLICAN CHINA

何為「國病」？明治日本的腳氣與中華民國的肺癆

2024/5/9

Professor Liu indicated that in the context of recent developments in modern East Asian languages, the lexical unit 'national sickness' possesses a comparatively high level of political and cultural connotation. By comparison with the term '*jibing*' (disease), '*bing*' (sickness) is much more wide-ranging and subjective.

The name '*jiaopi*' ('foot-miasma') for beriberi can be traced back to ancient Japan. By the Meiji era, even the emperor himself and civilian officials and officers in the military suffered the travails of the disease. In 1882, a beriberi hospital was established in Tokyo, and physicians of both Chinese and Western medicine carried out clinical investigations there. A fierce debate ensued between Ogai Mori's 'theory of a fungal origin for beriberi' and Takaki Kanehiro's 'theory of poor nutrition causing poisoning'.

The term 'tuberculosis' was coined in the nineteenth century by John Lukas Schönlein, and he linked the disease to factors such as poor nutrition and excessive exhaustion of the workforce brought about by the industrial revolution. Chinese translation used '*laobing*' (consumptive-illness) or '*laozheng*' (consumptive-symptoms) as equivalent terms. In more recent

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China and the era after the advent of bacterial medicine, the term '*jiehebing*' (disease of the tubercles, or 'tuberculosis') represented an infectious disease that embodied the poor hygienic customs of the Chinese people and had a close connection to the political metaphor 'the sick man of East Asia'. Later, in the official jargon of the Republican period, the disease experienced a shift in recognized scientific nomenclature from '*laobing*' to '*jiehebing*'.

Following successive stages in the development of medicine and changes in the societal and political environment of different countries (for example, the geopolitical evolution of East Asia), the commonly accepted discoveries of modern pathology or evidence-based medicine have all been elaborated and implemented in different forms. In this way, the tangled web of demonstrative proof of the internal and external history of medicine has come into being.



劉教授指出，在近現代東亞語境下的「國病」一詞有著較多政治文化意涵。相對於「疾病」(disease)一詞，「病」(sickness)的含義更加廣泛與主觀。

「腳氣」病之名可追溯到古代日本，到明治時期天皇本人和文官軍士深受其苦。1882年，東京府設腳氣病院，漢醫與洋醫共同進行臨床論證，森鷗外的「腳氣菌病原說」與高木兼寬的「營養不良致毒說」形成爭論。

關於「肺癆」，19世紀約翰·盧卡斯·舍恩萊因創造「結核病」(tuberculosis)一詞，將它與工業革命以來工作者過度勞累、營養不良等因素相掛鉤。中譯使用「癆病」或「癆症」對譯。後細菌時代的近代中國，「肺結核」成為了一種體現中國人衛生習慣不佳的傳染病，與東亞病夫的政治隱喻密切相關。在民國時期的官方話語中，該病經歷了從「肺癆」到「結核病」的科學正名。

劉教授指出，隨著醫學發展的階段性變化，以及不同國家的社會及政治環境變化（如東亞地緣政治演變），現代病理和實證病原學說都曾以不同方式被詮釋和運用，造成醫學內外史論證上的糾纏。



(From left)
Dr Lam Chun Pong, Dr Tsui Lik Hang,
Professor Yang Bin, Dr Law Yuen Han,
Dr Pi Kuo-Li, Professor Liu Shiyong,
Dr Li Kin-sum Sammy, Professor Patrick Chiu,
Dr Dong Xianliang, Professor Wong Man Kong

(左起)
林振邦博士、徐力恆教授、楊斌教授、羅婉嫻博士、
皮國立博士、劉士永教授、李建深博士、趙粵教授、
董顯亮博士、黃文江教授

JIANKANG OF THE SIX DYNASTIES AND THE WESTERN REGIONS CIVILIZATION

六朝建康與西域文明

2024/5/18

Professor Cheng Zhanqan took as his inspiration Xiang Da's Tangdai Chang'an yu xiyu wenming (Tang dynasty Chang'an and the civilization of the Western Regions), he investigated the presence and influence of the civilization of the Western Regions in Jiankang in different perspectives.

From the perspective of material civilization, through the corroborative proof of documents and history, Professor Cheng emphasized documents and artifacts discovered through archaeology as well as the significance of the repository of transmitted texts, for example, official histories and specimens of the ci (lyric song) and fu (rhapsody) poetic forms. Taking horses as a case study, from Gaochang presenting fine horses as recorded in the Liangshu as a starting point, he traced back to the Hanshu (Book of the Han dynasty) the importance of dancing horses in punitive military expeditions and the rites and music, and investigated fu poems about horses and song eulogies in praise of them in literature of the Six Dynasties, as well as the incident in the Songshu (Book of the Song dynasty) of Henan presenting dancing horses.

From the perspective of spiritual civilization, Professor Cheng emphasized discussion of senior Buddhist monks and Sogdians of the Western Regions present in Jiankang and the importance their radiating cultural function had on aspects of spiritual civilization, for example, religion and phonology. Through all examples mentioned in the Gaoseng zhuan (Biographies of senior Buddhist monks), Professor Cheng outlined the impetus their influence gave to the cultural flourishing of Jiankang, for example, its temples, Buddhism, and the performance of Sanskrit incantation according to melodic and modal practice. In respect of Sogdians, Professor Cheng took the monks as case studies. Their cultural strongholds were the temples, and they translated and made exegesis of Buddhist scriptures, transmitted books and manuscripts, and had frequent interaction with the native inhabitants of Jiankang, including the emperor, aristocracy, and scholar-officials. Sogdian merchants, using Xiangyang as the central nodal point of exchange

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between China and the Western Regions, facilitated the flow of monks and books back and forth.

From the perspective of institutional civilization, Professor Cheng paid particular attention to the protocol system of the periodic wuzhe ('no impediment') greater meetings for both Buddhist monks and the laity held by the Liang emperor Wu and how they reflected political intentions. In addition, the Liang emperor Yuan's Zhigong tu (Pictures of periodic tribute) describes categorization of the states of the Western Regions and the tributary system. It is a means for plugging gaps in the historical account of the fragmentary control China exerted over her northern territories at the time. All this explains that not only was Jiankang the political centre of contemporary East Asia but also an international metropolis.

Finally, Professor Cheng summarized his presentation: 'The global context of the Six Dynasties finds its most concentrated embodiment in the Liang dynasty. The global context of the Liang dynasty finds its most concentrated embodiment in Jiankang. The global context of Jiankang finds its most concentrated embodiment in the relationship it had with the Western Regions.'

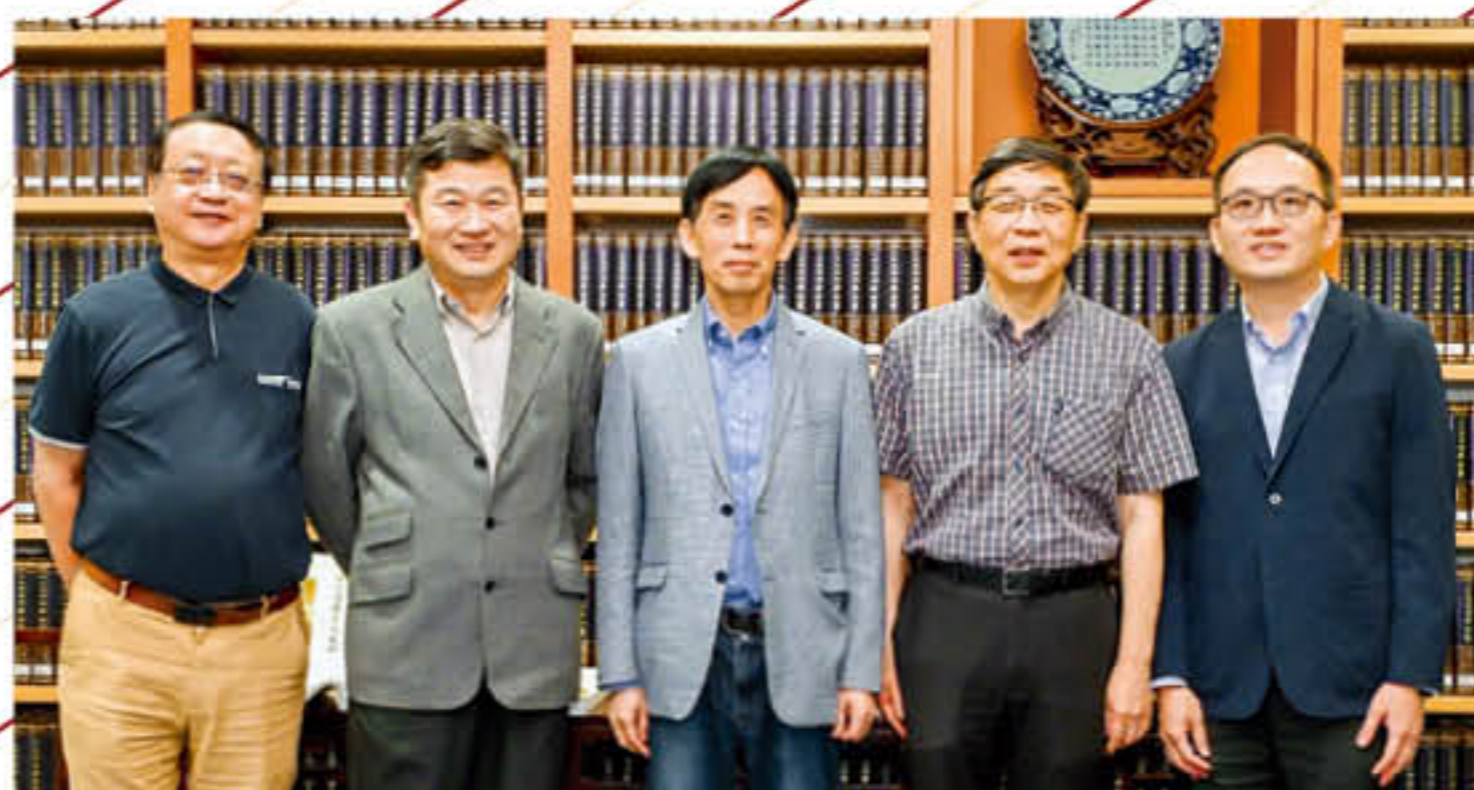
程章燦教授以向達先生《唐代長安與西域文明》為靈感，從多個角度考察西域文明在建康的存在及影響。

在物質文明角度，程教授通過文學和歷史的互證，強調考古發現的文獻和文物，以及史書、辭賦等傳世文獻的重要性。他以馬為例，從《梁書》高昌獻良馬出發，上溯《漢書》舞馬在征伐和禮樂上的重要性，考察六朝文學中的馬賦、馬頌，以及《宋書》河南獻舞馬事件。

在精神文明角度，程教授側重討論了西域高僧與粟特人在建康的文化輻射作用所帶來的宗教、聲韻等精神文明。程教授以《高僧傳》僧人為例，展示了他們推動建康寺廟、佛教、梵唄轉讀等文化興盛的重要影響。粟特人方面，程教授展示了《高僧傳》中的粟特僧人以寺廟為文化據點，譯介佛經，傳播書籍，並與建康皇帝、貴族、士人等交往頻繁的景象。粟特商人則以襄陽為交流中樞，協助僧人和書籍的流動。

在制度文明角度，程教授關注梁武帝道俗無遮大會所反映的禮賓制度和政治意圖，以及梁元帝《職貢圖》所記載的西域諸國歸類及朝貢制度，這是對當時北方半壁江山歷史記載的查漏補缺。這些內容，都說明建康在當時不僅是東亞的政治中心，也是國際大都會。

最後，程教授總結道：「六朝的世界性，最集中體現在梁代；梁代的世界性，最集中體現在建康；建康的世界性，最集中體現在其與西域文明的關係上。」



(From left) Professors LU Zongli, Chen Zhi, Cheng Zhanqan, Cai Zong-qi, Ming Kay Poon

(左起)

呂宗力教授、陳致教授、程章燦教授、蔡宗齊教授、潘銘基教授

THE IMPORTANCE OF READING ORIGINAL EDITIONS: CRITICAL DISCOVERIES REGARDING THE GERMAN CORPUS OF RICHARD WILHELM'S (1873-1930) RUIST AND DAOIST CLASSICS

閱讀原版的重要性：
論衛禮賢 (1873-1930) 儒家與道家經典不同翻譯版本的關鍵發現

2024/10/4

In sinology, just as in modern academia, digital and digitized sources have become increasingly important, with many scholars basing their research almost entirely on electronic editions. Being wary of this development, Professor Lauren F. Pfister emphasized the significance of original texts in their physical editions for our understanding of their contents and purposes. Information often lost during their republication or digitalization includes hard-to-scan material, changes in chapter and book titles, and the omission of entire corpora of annotations—or, if we are dealing with secondary translations, unexplained re-interpretations of critical or uncomfortable terminology. Using Richard Wilhelm's original translations of the Chinese classics as an example, Professor Pfister highlighted how these alterations can obscure original meanings and cultural contexts. Why, for instance, do most modern publications only provide Wilhelm's "literal translation" of the *Analects* and omit the "modern version" that he produced? What prompted him to translate *sheng* 聖 variously as "sacred," "saintly," or "godly," and why did modern secondary translations render this critical term as "sage?" Considering that Wilhelm's rendering of the *Yijing* 易經 massively influenced most subsequent Western interpretations of the text and thus became somewhat of a classic in its own right, such unexplained and unexplored alterations can be, and in some cases have been, highly problematic.

Professor Pfister pointed out that limiting research to the newest editions can misguide our understanding of both the Chinese classics and the intentions of their early translators. Citing their obvious Christianized reading of

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Confucian and Daoist texts, modern scholars often dismiss the work of missionaries such as Wilhelm, James Legge, or Séraphin Couvreur as non-sinological and non-academical. But as Lauren Pfister reminds us, every scholar carries a natural bias. The undeniable eruditeness of missionaries, regardless of their belief system, should thus not be dismissed, especially when it is obvious that they have contributed significant knowledge to the field of sinology.

Wilhelm's evolution from a missionary to a post-Christian, pro-Daoist scholar exemplifies the transformative potential of scholarly inquiry, reminding us that the essence of these texts can evolve alongside cultural shifts and linguistic changes. His translations, while sometimes contentious, offer a rich tapestry of meaning that invites ongoing dialogue and reassessment. As we navigate the complexities of interpreting these classics in a modern context, we must remain aware of how our own interests and cultural lenses influence our understanding. The dynamic nature of language and culture necessitates that translations be re-evaluated and reinterpreted over time, ensuring that the wisdom encapsulated in these ancient texts continues to resonate with contemporary audiences.



在漢學領域，如同在整個現代學術屆，數字和數字化資源的應用已變得日益重要，以至於很多學者的研究幾乎完全基於其所研究文本的電子版。對這一態勢學者應持謹慎態度，費樂仁提請注意的一個關鍵問題便是原始文本的實體版本對於我們理解其內容和目的依然具有重要意義。再版或數字化過程中，文本經常丟失的信息包括：不納入難以掃描的內容，更改章節標題甚至書名，刪除整個注釋部分——或者，如果我們面臨的是二次轉譯，則會涉及未經說明地重譯一些關鍵或棘手的術語。以衛禮賢 (Richard Wilhelm) 的中國經典原譯本為例，費教授強調這些改動如何遮蔽了原義和文化語境。例如，為何大多數現代出版社只提供衛禮賢的《論語》「直譯」，而忽視他的「今譯」？是甚麼促使他以不同的詞如 "sacred"、"saintly" 或 "godly" 來翻譯「聖」？現代轉譯本為何又將這一關鍵術語譯為 "sage"？鑑於衛禮賢所譯《易經》極大影響了後續大多數西方讀者對該文本的讀法，衛譯本本身也因此在某種程度上成為了經典，因此這些未經說明或不加探究的改動在某些情況下確實帶來了問題。

如費樂仁教授所言，如果我們將研究局限於最新版本，會誤導我們理解中國古典及早期翻譯員的意圖。現代學者援引這些譯者對儒道兩家文本明顯基督教化的讀法時，往往將衛禮賢、理雅各 (James Legge)、顧賽芬 (Séraphin Couvreur) 等傳教士的著述視為非漢學和非學術的。但正如費樂仁教授提醒我們的那樣，任何學者都帶有其自然的偏見。因此耶穌會傳教士的深厚學識毋庸置疑，沒有任何理由加以輕忽，尤其是考慮到他們在漢學領域的巨大貢獻。

衛禮賢從傳教士到後基督教、親道教學者的身分轉變，例證了學術研究的改造潛力，提醒我們這些文本的解讀可隨文化變遷和語言變化而演變。他的翻譯，雖然有時存在爭議，卻提供了豐富的詮釋空間，引發了持續不斷的對話和重估。在現代語境下解讀這些經典的複雜性時，我們必須意識到自身的研究興趣和文化稜鏡對解讀的影響。語言和文化的動態特性要求我們持續不斷地重估和重釋這些譯本，以確保這些古老經典中所蘊含的智慧能繼續與當代受眾生發共鳴。

Symposium by Distinguished Scholars in Literature, History and Philosophy: HISTORY OF DISEASE AND RELATED TEACHING AND PUBLIC HISTORY IN THE POST-PANDEMIC PERIOD

文史哲名家座談會——疾病史研究與後疫情時代相關之教學與公眾史學

2024/5/9

Keynote:
主講人

Dr PI Kuo-Li

Graduate Institute of History, National Central University

皮國立博士

臺灣中央大學歷史研究所

Discussants:
與談人

Professor WONG Man Kong

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黃文江教授

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Dr LAW Yuen Han

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Moderator:
主持人

Dr DONG Xianliang

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Dr Pi Kuo-li guided us into the topic via covid-19, with which we are all familiar. He presented a detailed introduction to the energetic development of monographs on the history of disease published in Taiwan since the pandemic. He indicated that, in recent years, Western medicine has, step-by-step, established a dominant position regarding historical research and the public domain, while Chinese medicine has consistently found itself relegated to a comparative role and at times is even lost for words.

Following this, the speaker turned his eyes to more contemporary times and outlined instances when Taiwanese practitioners of Chinese medicine had successfully treated cases of SARS as well as research and usage pertaining to the medication NMICM101. He emphasized the swift and flexible action taken by Chinese medicine to prevent the spread of epidemic and that this should not be neglected. Even so, from beginning to end, Chinese medicine has been unable to attract attention and gain widespread recognition amongst the common population. This situation arose not only because of the system of Western medicine, the standpoint of the authorities, and restrictions thereby enacted, but also because Chinese medicine universally lacked the right to speak. If, in the future, attention is paid to

Chinese medicine in this respect, it can perhaps help mankind to resist pandemics that may break out.

After the lecture, delegates at the symposium, Professor Wong Man Kong and Dr Law Yuen Han, together with the audience present and the speaker, initiated a wide-ranging discussion. They explored trends in medical research in post-pandemic Hong Kong and indicated that modern medical research often paid more attention to the treatment and prevention of disease, and thus overlooked the importance of research into the history of disease. Such research not only assists in reflection and retrospection on former pandemics but can also furnish current and future pandemic prevention measures with a precious background of historical experience of lessons that could be learnt. The delegates at the symposium stressed that, in the post-pandemic period, the importance of public health education was paramount, and that education and dissemination of knowledge related to the pandemic among the wider public should be strengthened, which would increase awareness of disease prevention and treatment. This discussion furnished new trains of thought and a fresh direction for those engaged in medical research or the formulation of public policy.



皮國立博士從 COVID-19 導入，詳細介紹了疫情以來臺灣蓬勃發展的疫病史專題著作。他指出近代以來，西醫在史學研究和公共認知領域逐步確立了主導地位，而中醫則被邊緣化。

隨後，講者介紹了臺灣中醫治療 SARS 案例和「新冠一號」的研發和使用。他強調，中醫在抗疫中快速、彈性的特點，但是未能得到廣泛認可的原因在於，西醫系統和官方立場的制約，還因為中醫普遍缺乏話語權。如果未來加以重視，中醫或可幫助人類抵抗可能爆發的疫情。

講座後，與談人黃文江教授、羅婉嫻博士和在場聽眾與講者展開多方面討論。他們指出現代醫學研究更關注疾病的治療和預防，忽視了疾病史研究的重要性。疾病史研究不僅能夠提供對過去疫情的反思和回溯，還能夠為當前和未來的防疫措施提供寶貴的歷史經驗和教訓。與談人強調加強公共衛生教育的重要性，以提高公眾對疾病預防和治療的認識。這些討論為未來醫學研究和政策制定提供了新思路。

Online Sinology Fortnightly

網上半月譚

網上講座 # 半月譚 # 漢學交流

MARITAL AFFECTION AND GENDER RELATIONSHIP IN WORKS OF TALENT COUPLES IN QING DYNASTY

清代才學夫妻的著作所呈現之夫妻情誼及兩性關係

2023/10/18

Speaker
講者

Dr HO Kelvin Yu Hin

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何宇軒博士

香港珠海學院中國文學系專任助理教授



In this lecture, by sifting through records preserved in Hu Wenkai's *Lidai funü zhuzuo kao* (Investigation into the literary works of women writers of successive dynasties) of Qing dynasty husbands and wives—their poetical songs and answers and their collaborative literary drafts—Dr Kelvin Yu-hin Ho portrayed for us the creative face of Qing dynasty women as well as the mutual creative momentum and division of workload of both sexes in their 'companionate marriages'.

Dr Ho first presented a retrospective of research results hitherto that included the history of gender and literary works by ancient women writers. In terms of male social relationships, scholars have proposed the notion of 'partnership marriages' to describe the relationship between husbands and wives. Material from the Qing dynasty that might help fill this research lacuna undoubtedly includes records of the literature of poetical songs and answers and the collaborative literary drafts of husbands and wives.

Following on from this, Dr Ho turned his focus onto analysing specific case studies in *Lidai funü zhuzuo kao* and found three types of situations arose in respect of gifted scholarly married couples of the Qing dynasty. The first of these is when both the husband and wife contribute to a 'composition comprising poetical songs and answers'; the second is when a husband and wife

publish a literary work together in collaboration, which could be called 'joint printing', or 'joint type-facing', 'joint woodcutting'; and the third is when the works of the husband or wife are presented as an appendix to the literary anthology of the other. These records reflect the mutual cathartic release of heartfelt voices and the mutual encouragement and support through literary expression of the 'companionate marriages' of gifted scholarly married couples of the Qing dynasty. Dr Ho paid special attention to introducing the poetry anthologies and literary works of three such couples: Chen Peizhi and Wang Duan, Sun Yuanxiang and Xi Peilan, and Li Changxiang and Yao Shu. In addition, drawn from the literary creations of gifted wives, the expectations and admonitions of Qing dynasty women towards the male role can be clearly observed: firstly, they stress the establishment of an equivalent title and moral code—'husband-of-honour'—that represents exemplary conduct; secondly, they criticize inadequacies in their husbands' characters; and thirdly, they alert their husbands not to sink into being intoxicated by female eroticism. All these embody the important status of the role wives had in maintaining the family.

何宇軒博士是次講座通過梳理胡文楷《歷代婦女著作考》中清代夫妻唱和及合稿的著錄，為我們展現了清代女性的創作面貌及兩性在「友愛婚姻」(companionate marriages) 中的互動與分工。

何博士首先回顧了過去在性別史、古代女性文本等方面的研究成果。之前有學者就夫妻關係提出過「伙伴式婚姻」的概念，清代材料中有助於填補以上研究缺口的無疑是唱和文學及夫妻合稿之著錄。

隨後，何博士重點分析了《歷代婦女著作考》中的具體案例，可見清代才學夫妻著作的三種情況。一是夫妻二人的「唱和之作」；二是夫妻二人共同出版著作，稱之為「合印」，或「合刻」、「合梓」；三是丈夫或妻子的作品附於對方文集之後。這些著錄反映了清代才學夫妻以文字互訴心聲、相互鼓勵扶持的「友愛婚姻」。何博士特別介紹了陳裴之與汪端、孫原湘與席佩蘭、李長祥與姚淑三對才學夫妻的詩集和著作。另外，從才女妻子的創作中能看出清代女性對男性角色的期許和勸誡，其一強調樹立功名為「夫道」，其二規勸丈夫性情不足之處，其三警醒丈夫切莫沉迷女色，這些都體現了妻子角色對於家庭維繫的重要地位。

COMPARING CHINESE AND EUROPEAN EPISTOLARY CULTURES OF THE 12TH CENTURY

東西魚雁：十二世紀中國與歐洲書信文化的比較

2023/10/30

Dr Tsui Lik Hang's lecture took as its foundation his collaborative article written with Oxford University scholar Bernard Gowers 'The Epistolary Cultures of Twelfth Century China and Western Europe: A Comparison'. It expounded to us the separate but contemporary (twelfth century) epistolary traditions of the literate classes in the different geographical regions of East and West.

The literary culture of Europe stemmed principally from Christian traditions of the classical era and cultural traditions of other religions. In the twelfth century, in the wake of the writing and dissemination of a series of compilation texts that pertained to important scholarly issues, the homogeneity of the culture of the literate class in fact increased. At the same time, members of this class formed contacts with educational institutions that were enrolling teachers and students, which meant that epistolary culture had an important function in maintaining and knitting together the coherence of the literate community. In Europe, the art of letter writing (*Ars dictaminis*) followed established formulas, and epistolary practice could be regarded as an important literary format with which the literate class in the twelfth century was fully familiar. Understanding how to write a letter had become an essential prerequisite for a member of the twelfth century European cultural elite.

Speaker
講者

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Latin-speaking European society and Song dynasty epistolary culture both manifested letters written by knowledgeable and administrative elites, which not only served the purpose of promoting interaction, but also functioned in emphasizing cultural viewpoints. What needs to be recognized is that the Song dynasty—as an administrative bureaucracy—had an immense influence on epistolary culture, to the extent that even the private correspondence of *shi dafu* scholar-officials was likely to receive subtle, unconscious, but profound influence as exerted by the letter-writing conventions of officialdom. The epistolary practice of the literate classes of neighbouring states, for example under the Jin dynasty regime, also imbibed influence from the Song dynasty cultural elite.

In the last section of his lecture, Dr Tsui suggested areas where further cross-national, cross-regional, and cross-sectoral research into epistolary culture could take place, and whether that of the Song dynasty could be fruitfully compared with that of early modern Europe.



徐力恆博士是次講座以他與牛津大學學者熊雍 (Bernard Gowers) 合作撰寫的〈12世紀中國和西歐的書信文化——一個比較〉一文為報告基礎，向我們展示了處於不同空間的東西方在同一歷史時期 (12世紀) 各自的文人書信傳統。

歐洲的文人文化主要來自於古典時期的基督教傳統和異教文化傳統，隨著十二世紀一系列與重大學術議題有關的匯編著作出版，實則對文人文化內容的同質性也有所提升。同時，歐洲文人和西歐各所招募教師和學生的學校也發生了聯繫，因此，書信文化在維繫文人群體凝聚力這一層面發揮了重要作用。而歐洲的寫信術 (*Ars dictaminis*) 也有著規範的程序，書信可謂是十二世紀文人所熟知的文獻中重要的一部分，懂得如何寫信是成為十二世紀歐洲文化精英中的一員的必備條件。

拉丁歐洲和宋代的書信文化二者，都有由知識、官僚精英書寫的書信，既有務實交流的作用，也有強化文化觀念的作用。我們需要認識到的是，宋代作為一個官僚體制社會對書信文化產生的影響是非常巨大的，甚至宋代士大夫私下交流的信札都會受到官方文書寫法潛移默化的深刻影響，周邊政權比如金政權下的文人書信，也會受到宋朝精英文化的影響。

在講座的最後，徐博士提出未來還可以進行其他跨國、跨區域、跨界別的書信文化研究，以及宋代的書信文化是否可以與近代早期 (early modern) 歐洲相比的可能性。

CASE STUDIES OF INCOMPLETE GRAPHS ON WOODEN SLIPS OF THE HAN DYNASTY UNEARTHED IN NORTHWESTERN CHINA AND READING OF THE RELEVANT TEXTS

西北漢簡文字釋讀舉例與相關問題考察 2023/11/7

This lecture by Dr Shen Sicong was divided principally into three parts: a preamble, an introduction, and a research report.

In her preamble, Dr Shen first delivered a concise summary of excavated written material of many kinds. She then focused on introducing the narrative of the discovery of Han dynasty texts on bamboo slips in northwest China and their principal characteristics.

In her introduction, Dr Shen outlined two examples of how earlier distinguished scholars have used exegetical reading of writings on Han dynasty bamboo slips to investigate conclusively problematic aspects of Han dynasty history and geography. The first example she cited was Qiu Xigui's "checking the personal name 'Beiyuanzhi' found in Dunhuang Han dynasty bamboo slips and researching related authoritative historical material recounted in the *Hanshu* (Book of the Han dynasty)". The second example was Nagata Hidemasa's "checking the name of the 'Buqin sui' found in Han dynasty bamboo slips of Juyan and the revision of the post road of Jiaqu houguan under the administration of the Juyan duwei".

In her research report, Dr Shen shared three case studies of exegetical reading of Han dynasty texts on bamboo slips of the northwest that she had explored during her work. The first was authoritative checking of the personal name Xiao'er 小兒. She considers that the name Huang Xiao 黃小 in bamboo slip 73EJT21:385 could be better understood if changed to Wu Xiao'er 武小兒 and that the original explanation for the first character as Huang 黃 should be revised, as it is much closer in form to Wu 武; and besides, in bamboo slips of the Han dynasty, the character Wu 武 can be a surname. The character 小 survives only in a fragmentary form but can be recognized by comparison with the character er 兒 in cursive form elsewhere (erroneously written as 兒). Evidential exemplars of the name Xiao'er 小兒 are found in Han dynasty bamboo slips and seals, as well as in transmitted texts.

The second case study pertains to the characters *hou* 候 and *hou* 侯, which are

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extremely similar in appearance but whose usages in the Han dynasty bamboo slips of the northwest are sharply differentiated. *Hou* 候 usually denotes the name of an official, whereas *hou* 侯 is customarily used as a title of high-ranking feudal nobility, as a surname, or in an adulatory function in names that beautify the individual concerned. Usages of this type can be found in seals of the Han dynasty. Taking this as a yardstick, the original exegesis of the two-character collocation Zihou 子候 can now be corrected to Zihou 子侯. The third case study concerns editorial confirmation of characters that have survived in a fragmentary and damaged state in a short book written on bamboo slips of the Han dynasty according to the fundamental nature of compilation of these texts. The first slip summarizes the names of officials mentioned in the entire book, for example, that it contains "someone, someone, and so on", and a list of officials is thereby given in the order in which the names appear. Dr Shen has discovered that in the new Juyan bamboo manuscript *Jiaqu houguan suizhang pinhan baxiu huanshi* (The official of the *sui* of Jiaqu houguan, because of poverty and cold, has been relieved of his duties and his food returned), fragmentary characters in the first and last slips of the set both indicate the same personal name of the "official of the *sui*", and by comparing their graphic forms, the fragmentary characters on the two slips can be finally confirmed as Yu Gong 虞恭.

Finally, Dr Shen believes that when researching into excavated text, the starting point should be exegesis of written characters, and only when combined with the timeframe of their writing and their principal characteristics and grounded in smooth explanation of textual meaning can systematic research take place.



沈思聰博士是次講座分為引入篇、介紹篇和研究篇三部分。

在引入篇中，沈博士首先簡要介紹了各種出土文字資料。隨後，她集中介紹了西北漢簡的發現過程及其性質。在介紹篇中，沈博士介紹了兩例前賢學者以漢簡文字釋讀出發考訂漢代歷史、地理問題的研究。第一例是裘錫圭先生的「敦煌漢簡『卑爰憲』人名校訂及《漢書》相關史實」。第二例是永田英正先生的「居延漢簡『不侵隧』隧名校訂及居延都尉甲渠候官郵路修正」。

在研究篇中，沈博士分享了她在西北漢簡研究中的三個文字釋讀案例。第一是對人名「小兒」的校訂。沈博士認為簡 73EJT21:385 的「黃小口」應改釋為「武小兒」，原釋為「黃」字的字形更接近「武」字，且漢簡中「武」可作姓氏。「口」原簡為殘字，可根據漢簡中連筆寫「兒」字（訛寫為「兒」）的寫法對比確認。人名「小兒」在漢簡、漢印和傳世文獻中皆有例證。第二是西北漢簡中「候」、「侯」二字的用法有明確區分，「候」一般用作職官名，「侯」一般用在爵名、姓氏或表美稱的人名中，這樣的用法也可以在漢印中找到。據此可將原釋文「子候」改釋為「子侯」。第三是根據漢簡冊書的性質校訂殘字，冊書通常在首簡總括說明本冊收錄「某某等」，再依次列出具體名單。沈博士發現居延新簡《甲渠候官隧長貧寒罷休還食》冊中首簡和末簡的殘字正好屬於同一位隧長的名字，通過對比兩簡的字形，最終確定兩處殘字為「虞恭」。

最後，沈博士認為對出土文獻的研究，應該以釋字為出發點，結合出土材料的時代、性質，在解通文意的基礎上，做系統性研究。

A SAGE OR A VENGEFUL GHOST: THE SACRIFICES AND BELIEF OF DENG AI (197? -264) IN EARLY MEDIEVAL CHINA

先賢與厲鬼——漢唐間鄧艾祭祀的嬗變 2023/11/15

During the epoch of the Three Kingdoms, Deng Ai was a celebrated general of Cao Wei. In the year 264, he aroused the suspicions of Sima Zhao and was murdered.

Dr Chang Huilin first reviewed ten historical sources from the Western Jin to the Northern Wei dynasty related to sacrificial ceremonies in favour of Deng Ai and indicated that scholarly opinion considers that official rituals had as their aim recounting the injustice suffered by Deng Ai and redressing it. The emergence of folk ceremonies, on the other hand, was connected to the political achievements of local officialdom and control over and governance of individual districts.

Following this, Dr Chang outlined the evolutionary trajectory of rituals commemorating Deng Ai. From the perspective of the nation state, the significance of Deng Ai's death lay in consolidating imperial power, and subsequent sacrificial ceremonies stemmed from a perceived need to placate his evil spirit and earn the trust of the general populace, and they were not aimed at righting a wrong. From the perspective of ordinary people, sacrificial ceremonies commemorating Deng Ai derived themselves first from the officiators themselves taking advantage of unconnected matters to extrapolate unrelated conclusions and thereby seize hold of his achievements to raise their own reputations. Later, the scope of sacrificial ceremonies expanded, and the identification of Deng Ai's image as that of an evil spirit became set in stone. In addition, from the standpoint of official ceremonies commemorating Deng Ai in the Yan and Yong districts, local administrative officials sought to personify Deng Ai and to transform him into a godlike figure that interconnected with localities as an expression of a culture of tribal political power. By the Northern Wei, Deng Ai had become, in official circles, the paragon of a loyal

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minister who had been wronged, while amongst the common throng, he had evolved into a 'conventionalized' evil spirit and was accorded sacrificial ceremonies as such.

Finally, Dr Chang indicated that by the Tang dynasty and subsequently, Deng Ai's image had assumed a fixed formulation of 'with slander victorious and the Way eliminated, his dedicated loyalty caused him to suffer misfortune', and he was received into the ranks of individuals honoured with imperial sacrificial ceremonies. As 'Deng Ai, the *taiwei* commander of Wei', he became one of the sixty-four celebrated generals, both ancient and modern, that the Historical Bureau deemed worthy of receiving sacrificial ceremonies.

In conclusion, when officialdom enacted sacrificial ceremonies in favour of Deng Ai, it was as a deceased virtuous individual and as a cultural marker for sustaining the power and prestige of the political regime. By contrast, amongst the common people, the Deng Ai who received sacrificial ceremonies resembled the images of evil spirits represented by the multiplicity of ghosts and spirits of the Zhiguai ('Demonic fiction') genre of tales of the Six Dynasties. These different images were determined by the narratives of the elite and fashioned through the writing of historical books and documents, and they have survived down the long ages.



鄧艾是三國時期曹魏的名將，264年遭司馬昭猜忌而被殺害。常慧琳博士首先梳理了自西晉至北魏時期與鄧艾祭祀相關的十則史料，指出官方祭祀旨在為鄧艾申冤平反，民間祭祀則與地方官吏的政績和對地方的控制管理有關。

常博士的研究勾勒出了鄧艾祭祀的演變軌跡。從國家視角來看，鄧艾之死在於鞏固皇帝權威，後來的祭祀也是出於安撫厲鬼、取信民眾的需要，而非為鄧艾平反。從民間視角來看，鄧艾祭祀最初是巫者因事附會，攫取鄧艾的功績提高自身聲譽，後來祭祀擴張，鄧艾的厲鬼形象固定下來。在亮、雍之地的官方鄧艾祭祀來看，地方行政長官將鄧艾去人格化，將其作為一個與地方連接的人神。到北魏時代，鄧艾在官方成為蒙冤而死的忠臣形象，在民間成為了一般化的厲神受到祭祀。唐代後鄧艾「讒勝道消，專忠受害」形象定型，進入國家祭祀，以「魏太尉鄧艾」列入古今六十四可配祀名將之一。

總結而言，官方祭祀的鄧艾是維護政權權威的文化符號；民間祭祀的鄧艾是類似志怪的厲神形象。這樣不同的形象由精英敘述決定，通過史書編纂和文本製造長久保留。

URBAN LANDSCAPE, SITE OF MEMORY, LYRICISM OF CI POETRY: CULTURAL SIGNIFICANCE OF THE RED BRIDGE OF YANGZHOU IN QING DYNASTY

城市景觀、記憶之場與詞的多重抒情：論清代揚州紅橋的文化意涵 2024/11/23

This lecture by Dr Yu Yuming took as its theoretical basis three important characteristics elucidated in the French historian Pierre Nora's *Les Lieux de Mémoire* to determine that the Red Bridge of Yangzhou in the Qing dynasty was a 'site of memory' imbued with special characteristics. In addition, from the three perspectives, and matched to exquisite material drawn from scroll paintings, album pictures, and district histories as well as facsimiles, she revealed the rich and detailed implicit meanings of the Red Bridge in Qing dynasty Yangzhou.

First, Dr Yu indicated that in the late Ming dynasty, the Red Bridge had not yet been mentioned in district histories. Compared with the celebrated site the Pingshan (Peaceful Mountain) Hall of the Song dynasty and its 'illustrious fame', the Red Bridge was a scenic location that embodied the characteristics of the Qing dynasty, was rich in change, and possessed greater potential for literary expression. In the first part of her lecture, 'the modelling of memory and the formation of landscape', Dr Yu considered the entire sequence of events of the 'Red Bridge ritual ablutions and poetry party' and analysed in detail the recollections that Wang Yuyang and Yuan Yuling held of this incident and their recasting of it, in addition to the intentional memory as recorded in *Yisheng chuji* (Relying on the voice: first compilation): 'The Red Bridge and Orchid Pavilion should be mentioned in the same breath.'

In the second part of the lecture, 'alterations in the scenic vista and their characterization of the rise and fall of dynastic fortune', Dr Yu investigated the relationship of the Red Bridge and Yangzhou's parks and gardens to the rise and fall of the fortunes of the Qing empire. She paid special attention to citing the definition of 'scenic creation' in John Wylie's *Landscape* and from this perspective analysed structural alterations to the Red Bridge and the

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name change it underwent, as well as the expansion of the landscape associated with the Red Bridge that resulted from the Emperor Qianlong's state visit to South China and the Emperor's efforts at recreating the Red Bridge.

After the second part of her lecture had concluded, Dr Yu made special mention of the narrative of calling Yangzhou 'Wucheng' and that this had already appeared prior to the war in which the Taiping Heavenly Kingdom was suppressed, which manifested itself in the decline and degeneration of Yangzhou's parks and gardens under the gradual deterioration in trade of salt due to diminishing regulatory measures in salt commerce. In the third part of her lecture, Dr Yu centred on the landscape of the Red Bridge as described in lyric songs (*ci* poetry) both before and after the Taiping Heavenly Kingdom and continued her exploration in this direction. Using three notions as her points of entry, 'the emotional anxiety and resentment of a prosperous world in the imagination', 'sorrowful feelings in imagery of a war-torn land', and 'journeys of yesteryear and doleful anxiety through the prism of the vicissitudes of fortune', she focused on the compositions of Jiang Chunlin, Du Wenlan, and other lyric song poets of the Huaihai region to explain that the formulation of the 'site of memory' was a gradual process.



喻宇明博士是次講座以法國歷史學家皮埃爾·諾拉《記憶之場》(Les Lieux de Mémoire)為理論基礎，判定「紅橋」是清代揚州極具特殊性的「記憶之場」。并從三重視角搭配以精美的圖卷、畫冊、方志資料及書影等，揭開清代揚州紅橋豐富、細膩的文化意涵。

首先宇明博士指出紅橋在晚明并未被收入方志，與平山堂這一在宋代便「聲名顯赫」的名勝相比，紅橋則是有清一代獨特的、富於變化的、且更具文本潛能的名勝。在第一部分「記憶塑造與景觀形成」中，宇明博士考論了「紅橋脩禊」的始末，分析了王漁洋及袁於令對「紅橋脩禊」事件的追憶和形塑，以及《倚聲初集》所載「當使紅橋與蘭亭竝傳耳」的記憶意圖。

在第二部分「景觀變遷與盛衰表徵」中，宇明博士考察了紅橋、揚州園林與清帝國興衰之間的關係，她特別引到約翰·威利在《地景》中對「造景」的定義，分析紅橋的形製變化、改名，以及乾隆南巡所帶來的虹橋景觀群的擴大與帝王對紅橋的塑造。宇明博士特別提到揚州「蕪城」敘事在太平天國戰爭之前便已經出現，顯示出鹽綱漸壞下揚州園林的衰頹。

在第三部分中，宇明博士圍繞太平天國前後詞作中的虹橋景觀加以探討，從「盛世想象中的愁怨之情」、「戰地意象中的愴然之感」，以及「時變棱鏡中的舊遊與哀愁」這三個切入點，圍繞蔣春霖、杜文瀾等淮海詞人群的作品，說明了「記憶之場」的形成是一個漸進的過程。

NORTHERN SONG READINGS OF THE DAOIST CLASSICS: BETWEEN SYNCRETISM AND POLITICAL INSTRUMENTALIZATION

北宋道經注疏——論「三教合一」以及注疏之政治工具化 2023/12/12

Dr Richard J. Sage's lecture delved into the interpretive strategies that court-related exegetes employed in their commentaries on the Daoist classics during the reign of the Northern Song dynasty emperor Huizong, examining how these strategies were utilized to integrate new ideologies and facilitate political manipulation.

Dr Sage first elucidated the traditional viewpoint of Huizong as a hedonistic ruler more interested in arts and religious fads than in governance. However, through analysis of Huizong's own writings on Daoist matters, Dr Sage presented an alternative perspective. Through close readings of the emperor's commentaries, he demonstrated that Huizong deliberately altered his literary image and tone for different target audiences: in his religious writings and imperial edicts, he depicted himself as a messianic Daoist deity, while in his philosophical writings, he described himself as an enlightened and sagely ruler. This nuanced self-presentation certainly contradicts the portrayal by traditional historians of Huizong as a religious fanatic.

Dr Sage also provided the historical and political context in which the court-sponsored re-interpretation of Daoist works took place. In 1075, in the course of the so-called "New Policies" reforms, Wang Anshi and his associates presented the *Sanjing xinyi*, a new interpretation of Confucian classics to emperor Shenzong. These new interpretations of Confucian classics became part of the official curriculum for imperial examinations, which meant that candidates had to align with the reformist ideologies if they did not want to risk their future careers. Huizong's approach to the Daoist

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texts mirrored Wang Anshi's political manipulation of the Confucian classics. In addition, Dr Sage discussed Huizong's involvement with the *Shenxiao* ("Divine Empyrean") movement. Lin Lingsu, the leading figure of this Daoist tradition, recognized Huizong as incarnation of a high deity, the Great Emperor of Long Life, and the emperor thereupon established a nationwide network of *Shenxiao* temples. Huizong further leveraged his divine image in both his edicts and religious writings. Dr Sage then raised the issue of Huizong's early interest in Daoism, his court invitations to various Daoist masters, and his directive to collect all available Daoist scriptures to suppress heretical writings, which ultimately lead to the creation of his version of a Daoist canon.

In conclusion, by re-interpretating Daoist classics and scriptures, Huizong crafted distinct personas of himself to appeal to different audiences. To Daoist believers, he presented himself as messianic deity, while to scholar-officials, he portrayed himself as enlightened sagely ruler. This strategic self-representation for different audiences indicates Huizong's ambition to assert authority over the entire religious and philosophical discourse.

杰螞博士是次講座主要探討了北宋徽宗時期對道教經典的闡釋策略，並分析了這些闡釋策略在融合不同信仰和政治操控方面的作用。

杰螞博士首先提到了傳統觀點，即徽宗對藝術、宗教比對政務更感興趣。然而，杰螞博士通過對徽宗在道家問題上的著作進行分析，提出了不同的觀點。根據徽宗的著作，他在不同的目標受眾面前改變了自己的形象與語氣，他在宗教文書和詔令中將自己描繪成了救世的道家神靈，而在哲學文書中則將自己描繪成了聖明的統治者。這與傳統史家將他描繪為一個宗教狂熱者的形象相矛盾。

杰螞博士還介紹了北宋「新法」改革的歷史背景。王安石等人的《三經新義》在 1075 年呈給神宗皇帝，並很快成為官方的科舉考試課程。這意味著考生必須與改革派保持一致，否則將影響他們未來的政治生涯；而徽宗對道經的注釋和解釋與王安石對儒家經典的政治操控相似。同時，杰螞博士還提到了徽宗與神霄運動的關係。林靈素將徽宗視為長生大帝的化身，建立了一個遍布全國的神霄寺廟網絡，並改造了現有的道教寺廟。徽宗將自己的神聖形象應用於他的詔令和宗教文書中。同時，杰螞博士還提到了徽宗早期對道教的興趣和他邀請各種道教大師到宮廷的情況，他還下令收集所有可獲得的道教經典，以遏制異端之說。

總的來說，徽宗通過重新闡釋道家經典，在不同的文本中，建構出自己不同的形象。他既是道教信徒眼中的救世神靈，又是官僚眼中的聖明統治者。這種針對不同目標受眾的閱讀表明，徽宗試圖獲得對整個宗教哲學話語的權威。

A NEW INTERPRETATION OF THE EULOGIUM "STOUT" (MAO #297 "JING" 駟), WITH THE EQUINE KNOWLEDGE REGARDING COLOR BREEDS AND SELECTION CRITERIA FOR QUADRIGA-DRIVING HORSES IN THE ZHOU DYNASTY, AND THE COMMONALITIES AMONG THE EULOGIA IN THE CLASSIC OF ODES EXPLICATED

〈駟〉頌新詮——兩周馬學知識、「四牡一乘」的選馬原則及《詩經》頌體共性發微

2024/3/19

Speaker
講者

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Dr Travis Chan presented fresh explanation of the poem 'Jiong' (Stout) in the 'Lusong' (Eulogia of Lu) section of the *Shijing* (Classic of odes). Amongst philological questions raised by it, he discussed issues related to equine knowledge, explored reasons why 'Jiong' belongs to the 'Eulogia' ('Song'), and presented new viewpoints on commonalities in eulogia of the *Shijing*.

Dr Chan first discussed the textual variants of *jiong* 駟 and *muma* 牡馬, pointing out that in the dictionary *Shuowen* 說文 the character 駟 is also written 驍 and 駟. He contended that the explanation in the *Maozhuan* (Mao's exegesis of *The Classic of Songs*) of 駟 as 'describing a fine horse with a rotund barrel' to be entirely correct. Xu Shen's *Shuowen* has altered the definition to 牧馬苑 'a place for herding horses', which is inconsistent with the ancient text. The lexical item 牡馬 (*muma*) exists in transmitted versions and citations of the *Shijing* as 牧馬 (also 'muma'), which has taken influence from the phrase 牧于坰野 'herded in the distant pasturage of the wilderness' found in the prefaces of the *Maozhuan* and has been altered accordingly. In fact, the phrase 四牡 'four stallions' is commonly found in the *Shijing* and is a euphemism for a four-horse chariot team, which is sufficient to indicate that the Zhou people were accustomed to

employing stallions in this role. The implied meaning of 駟 is an arrangement of four stallions in a team, and thus the original text must be 牡馬 and not 牡馬.

He then suggested a new reading of the word *ye* 野 as an abbreviation of *Daye* 大野, a huge marsh where beasts roamed located west of the Lu city Qufu. This concurs with records of the Zhou people herding their horses in marshes and lowlands. Dr Chan also investigated the sixteen types of horse in the poem and their English translations. These horse types all reflect principles of selection that were to employ only horses of sufficient quality.

Finally, Dr Chan told of how the practice of eulogia was one of the special rites that the Zhou king had bestowed on the rulers of Lu. The 'Lusong', which appeared late in the *Shijing*, took inspiration from the newly flourishing genres 'Feng' (airs) and 'Ya' (canons) and injected vivacity into the 'Song' (eulogia) that had gradually become archaic, and they reflect conscious efforts on the part of those delivering eulogia to improve the condition of poetry. They could be called the 'transformed eulogia'. 'Jiong' is representative of this new type of eulogium and a significant development of the simpler form of the 'Zhou song' (Eulogia of the Zhou).

陳竹茗博士是次講座重新詮釋了《詩·魯頌·駟》，由其中的文獻學問題，談到相關的馬學知識，並探討了〈駟〉為頌的原因，對《詩經》頌體的共性提供新說。

陳博士首先探討了「駟」和「牡馬」兩處異文。「駟」在《說文》中又作「驍」、「駟」。陳博士認為《毛傳》釋「駟」為「良馬腹幹肥張」十分正確，許慎《說文》改釋為「牧馬苑」反而於古書無徵。「牡馬」一詞有傳本和引詩作「牧馬」，這是受序、傳「牧于坰野」的影響而改。實際上，《詩經》中「四牡」常見，是馬車的代名詞，足見周人用牡馬驅車的常態。〈駟〉也蘊含四牡結構，故原文必然為「牡馬」而非「牧馬」。

他繼而提出改讀「在坰之野」的野為「大野」的簡稱，指位於魯城曲阜以西的大片藪澤，這與周人牧馬於濕地的記載也相符。陳博士還詳細考證了詩中十六種馬的種類及其英譯，這都反映了唯才是用的選馬原則。

最後，陳博士談到作頌是周天子賜予魯侯的殊禮之一，而晚出的《魯頌》借鑑新興的風雅體為逐漸僵化的頌體注入生命力，反映頌人改良詩歌的意識，可稱為「變頌」。〈駟〉就是新式頌詩的代表作，對質樸的《周頌》有相當程度的繼承和發展。

RESHAPING CHOSN: THE WRITING OF MINGSHI - CHOSN BIOGRAPHY AND THE NEGOTIATION WITH CHOSN INTERPRETERS

重塑朝鮮——《明史·朝鮮傳》的書寫與朝鮮譯官的交涉 2024/3/26

This lecture by Dr Law Lok Yin principally explored matters related to Joseon dynasty officials responsible for translation and the course of events of their role in diplomatic negotiations with the Qing dynasty in the eighteenth century, with special reference to the period when the 'Chaoxian zhuan' (Biography of Korea) of the *Mingshi* (History of the Ming dynasty) was written and how they influenced the formulation of the image of the Joseon dynasty.

Dr Law indicated that in respect of specific historical events, for example writings pertaining to the Injo Restoration, the Joseon dynasty made representations to the Qing dynasty via translation officials to revise description in official histories that was unfavourable to their dynasty. Research has indicated that using official and unofficial channels, the Joseon dynasty, for example through bribery and secret consultation, sought to safeguard the extent that they could accord approval to the historical account in the 'Chaoxian zhuan'. Especially worthy of note, Jin Shiyu's negotiating skill and network of personal relationships brought to the fore his importance to the process. He was adept at Chinese and had visited China several times as an emissary, and his outstanding ability in communicating and abundant experience participating in complex diplomatic situations allowed him to take on an irreplaceable role in the negotiating processes of

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Joseon dynasty officialdom. Dr Law then proposed that not only were Joseon translation officials the linguistic conveyors of translations, but they also enthusiastically took part in writing official histories and had a crucial function in cultural interaction between Joseon Korea and China.

The assiduousness of Jin Shiyu and his fellow officials eventually influenced the account in the 'Chaoxian zhuan'. Not only was this an embodiment of his personal abilities, but it also reflected the tactics of the Joseon dynasty through its diplomats and translating officials of manipulating or seizing the right to construct the narrative of official histories. In conclusion, through individual historical case studies, the lecture illustrated how in East Asian historical discourse, Joseon Korea established its image and status, as well as the extremely important role that translation officials played in the process.



羅樂然博士是次講座重點探討了朝鮮王朝譯官在 18 世紀與清朝進行外交談判過程中的角色，特別是在撰寫《明史·朝鮮傳》期間，他們如何影響朝鮮王朝形象的建構。

羅樂然博士指出，在特定歷史事件如「仁祖反正」(Injo Restoration) 的書寫中，朝鮮通過譯官與清朝官員交涉，以修正史書記載中對朝鮮不利的描述。研究顯示，朝鮮通過各種官方及非正式渠道，如賄賂和秘密磋商，來維護其對《明史·朝鮮傳》中歷史敘述的合意度。尤其值得一提的是，金是瑜的談判技巧和人際關係網絡突顯出了他在此過程中的重要性。金是瑜擅長漢語，多次作為使臣出訪中國，其卓越的溝通能力和參與複雜外交場合的豐富經驗使他成為朝鮮王朝官方談判過程中不可或缺的角色。羅博士繼而提出，朝鮮的譯官不僅是語言的傳譯者，他們還積極參與了歷史的書寫，對朝鮮與中國間的文化互動起到了關鍵的作用。

金是瑜及其他同僚的努力最終影響了《明史·朝鮮傳》的記載，這既是他們個人能力的體現，也反映了朝鮮王朝如何通過外交官及譯官操縱 / 奪取史書敘述權的策略。總而言之，講座透過具體的歷史實例，展示了朝鮮如何在東亞歷史話語中建立自己的形象和地位，以及譯官在這一過程中扮演了如何重要的角色。

SORTING AND VISUALIZING ON TANG POETRY IN THE EDO PERIOD

江戶時代唐詩的知識整理與圖像轉譯 2024/5/7

Having first availed itself of the assistance of the innovative notion 'the East Asian study of Tang poetry' of scholars such as Yang Xun and Cha Qinghua, Dr Hui Kin Yip's lecture continued by employing it in the arena of the study of Tang poetry of the Edo period and the corresponding intellectual sorting that this work entailed. Dr Hui's work is grounded in textual sociology and pays especial attention to the published historical materials of the Edo period. Closely following this, Dr Hui outlined an image of the flourishing diversity of Tang poetry studies of the Edo period.

First, regarding books employed for their materials relevant to poetic language, Dr Hui paid particular attention to introducing Daiten Shaku's *Shiyu jie* (Explanation of poetic language) (*Shijia tuiqiao* [The poet's painstaking art]). This text embodied the demand of the Japanese of the Edo period for emulation of Chinese, consideration of reading Chinese translated into Japanese, and the journey eastwards and reprinting of books that contained linguistic items.

Second, regarding poetic criticism, form, and method, the principal works of the Edo period reflect the pathways of study and theorizing on poetry of Japanese of the Yedo period as well as issues in poetic study including differentiation between the Tang and Ming dynasties, and conflict between the Tang and the Song.

Third, in respect of exegetical commentaries on Tang poetry of the Edo period, not only do they contain simple notes and explanation of citational facts pertaining to each written character and sentence,

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but also wide quotation and detailed differentiation of scholarly knowledge. All embody the multiplicity of style and features of exegetical commentaries on Tang dynasty poetry of this period.

Fourth, printed items comprising illustrations inserted into printed books on poetry of the Edo period not only include some that originate from elegant traditions of paintings of the literati, but also others that are vernacular readers provided for children to use to practise recitation, as well as some furnished for the playful exercise of competitive skills. Their multiple functions also embody the abundant prosperity of the study of Tang poetry during the Edo dynasty.

At the end of the lecture, Dr Hui posed two questions that engendered deep thought: in the history of literature, how should the value of intellectual sorting be appraised; and is there scope for further perfecting and constructing the written framework of the history of Chinese poetry and the study of Tang poetry in East Asia.



許建業博士是次講座藉助楊焄、查清華等學者提出的「東亞唐詩學」概念，將其應用到日本江戶時期的唐詩學及唐詩知識整理。許博士立足文本社會學，展現了江戶時代日本唐詩學的繁盛多元。

第一，關於詩語語料用書，許博士著重介紹了大典顯常的《詩語解》（《詩家推敲》），它體現了江戶時期日本人對於漢語的摹習需求和漢譯讀的考慮，以及語辭書籍的東傳與翻刻。

第二，關於詩話及詩格、詩法，江戶時代的著作反映了當時日本人學詩論詩的門徑，以及唐明之辨、唐宋之爭等詩學命題。

第三，關於江戶時代的唐詩注解，既有字句典實的簡注淺解，又有學問知識的博引詳辨，體現出這一時代唐詩注解的多元風貌。

第四，江戶時代的唐詩插畫印刷物既有來自文人畫典雅傳統的、又有供童蒙誦習的普及讀物，也有供玩樂競技之用的，種類功用之多體現了江戶時代唐詩學的繁盛。

講座最後，許博士提出引人深思的兩點問題：一是知識整理在文學史中的價值地位該如何評估，二是東亞漢詩史、東亞唐詩學史的書寫框架有無進一步完善、構建的可能。

EARLIEST ANGLO-CHINESE ENCOUNTERS AND THEIR CONTRIBUTIONS TO BRITISH PROTO-SINOLOGY

早期的中英交流及英國漢學研究的始祖 2024/5/16

This lecture by Dr Liu Xin probed deeply into the earliest Anglo-Chinese encounters and their contribution to the development of early British sinological research. She began her discussion with Michael Alphonsus Shen Fuzong (1657-1692), the first Chinese scholar to take knowledge of Chinese to Britain. Shen collaborated with Thomas Hyde of the Bodleian Library, and in Oxford in the summer of 1687, compiled the first catalogue of Chinese materials in the Library. Their work together encompassed many aspects of Chinese culture and was a cross-cultural interaction that established a foundation for the discipline of sinology as it subsequently evolved.

Following on from this, the lecture drew attention to Tan-Che-Qua (c.1728-1796) and William Chambers (1723-1796). Tan-Che-Qua was the first Chinese artist to exhibit his work in a European public exhibition. At that time, it was fashionable in British society to collect artistic items from China, and because of this, his works received a warm welcome. Chambers relied on his personal experiences in China, and in 1761 in the Royal Botanic Gardens at Kew, he erected 'the most scholarly pagoda in Europe'. This pagoda could be regarded as representing the epitome of Chinese architecture and the culture of courtyards and forests. Both Chambers and Tan-Che-Qua mentioned each other in their respective books, praising and appreciating each other's contribution. Their interaction could be regarded as a fine example of an early Anglo-Chinese encounter.

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In addition, Dr Liu also explained the influence that Wang-y-tong and William Jones had on one another during their forays into scholarly collaboration. As the first Chinese student that had studied in Britain, Wang-y-tong helped the library of St John's College, Oxford, in their cataloguing of Chinese books. Jones was especially interested in the *Shijing* (Book of songs) and requested the assistance of Wang-y-tong. His hope was that, with Wang's help, he would be able to translate the complete *Shijing*. Unfortunately, by this time, Wang had already returned to Guangzhou, and he politely turned down Jones' request. Even so, the letter that he wrote to Jones in reply remains the earliest surviving letter that a Chinese person has written in English.

In conclusion, the lecture indicated that Chinese people who were among the earliest to come to Britain had a crucial role in Anglo-Chinese cultural exchange and the generation and dissemination of knowledge. At the same time, they were a contributory force in the early formulation of British sinology.

劉昕博士是次講座深入探討了早期中英文化交流，以及其對英國早期漢學研究發展的貢獻。沈福宗（1657-1692）是最早把中文知識帶入英國的中國學者，與 Bodleian 圖書館員托馬斯·海德（Thomas Hyde）合作，在 1687 年夏天的牛津，創建了圖書館首份中文資料目錄。沈福宗與海德的的合作囊括了中國文化的多個面向，這場跨文化的交流對後來的漢學學科奠定了基礎。

接著，講座提到譚其奎（約 1728-1796）是首位在歐洲公開展覽中展示作品的中國藝術家。當時英國社會有收藏來自中國之藝術品的風尚，因此他的作品非常受歡迎。其好友錢伯斯（William Chambers, 1723-1796）憑藉在中國的親身經驗，於 1761 年在英國皇家植物園邱園中建造了「歐洲最具學術性的寶塔」，兩人彼此欣賞，是早期中英文化交流的一段佳話。

此外，劉昕博士還說明了黃亞東和威廉·瓊斯兩人在學術合作嘗試中的互動影響。黃亞東作為首位在英國學習的中國學生，他曾幫助牛津大學聖約翰學院圖書館編目中文書籍。瓊斯曾向黃亞東求助，希望在黃的幫助下翻譯整本《詩經》，不幸的是此時黃已返回廣州，禮貌地拒絕了瓊斯的請求。黃給瓊斯的回信，是現存第一封中國人寫的英文信件。

講座最後總結道：早期到訪英國的中國人，在中英文化交流、知識生產和傳播中扮演關鍵角色，同時也為英國漢學的初步形成貢獻力量。

LIUSU, HAOJIE, AND XING: WANG FUZHI'S PERSPECTIVES ON POETIC AESTHETIC IDEALS AND HEROIC PERSONALITY

「流俗」、「豪傑」與「興」：王夫之論詩的審美境界及人格境界 2024/5/23

From the tripartite perspectives of *liusu* (prevalent custom), *haojie* (the hero), and *xing* (arouse), this lecture by Dr Zhang Huanhuan explored Wang Fuzhi's perspectives on poetic aesthetic ideals and heroic personality.

The notion of *haojie* as outlined by Wang Fuzhi is to be discovered by comparison with *liusu*. Dr Zhang summarized four categories of specific characteristics pertinent to *liusu*: sinking to the survival instincts of animals and assiduously seeking personal profit and satisfaction of one's desires; readily verging towards becoming stubbornly biased and being bewitched to the extent of forgetting to return to one's core values; a predilection for prevailing custom that facilitates influencing and altering others; and because of the ease of influencing and altering others, the greater good is therefore harmed. Wang Fuzhi's most acerbic criticism of *liusu* takes three representative cohorts—the common people, *liusu*, and birds and beasts—and views them as equivalent to one another. He also expresses profound anxiety regarding the extent to which the Gentleman and the scholar-official have been warped by *liusu*. For these reasons, *haojie* (the hero) should first be an individual who possesses an independent consciousness and does not resemble a *liusu* person who has been tainted by practising prevailing custom. The *haojie* must store up benevolence and the rites and be fearful, assiduous, wary, and stern, a cliff ten thousand ren fathoms tall impervious to the waves pounding it. He must also retain a persona that steadfastly and independently conducts self-management of his affairs and that remains strong and tenacious.

Wang Fuzhi nonetheless regards *haojie* and *xing* as interrelated. *Xing* itself indicates the notion

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that through reading the *Shijing*, 'the (excellent heart) is aroused'. Dr Zhang considers that this explanation takes *xing* and understands it as arousing excellent morality (the Way) and fine knowledge. This, in turn, causes *xing* to enter the framework of ethics. Wang Fuzhi is firmly rooted in his methods of thought 'let the utensil articulate morality (the Way)' and 'from use prove corporeality'. These explain that *xing* is an essential characteristic that is entirely fundamental. They also encourage *xing* to exert its energizing properties, emphasizing paying attention to the 'process' of the 'emission of *xing*'. At the same time, although *xing* is concealed and insignificant, it reveals and releases immense strength that possesses the capacity to liberate the spirit and transcend itself. Wang Fuzhi's emphasis on the *xing* of poetry is precisely where the immense potential energy for arousing determination is found, and he advocates that in the creation of poetical songs and their reception, the *haojie* spirit should be elevated and accentuated.

Finally, Dr Zhang summarized the principal points of the lecture: the inadmissibility of practising *liusu* and the high-spirited and energetic personality of the *haojie* scholar-official. The pathway towards elevating and accentuating *haojie* is *xing*, and through the creation of poetical songs and appreciation of their aesthetic, the power of *xing* can thereby be obtained.



張歡歡博士是次講座，從「流俗」、「豪傑」與「興」三個角度探討了王夫之論詩的審美境界及人格境界。

王夫之所言之「豪傑」是在與「流俗」的對比中發現的。張博士總結了「流俗」的四種特質：包括陷於動物生存本能，孳孳於求利慾；容易偏執、迷而忘返；其好尚易以移人；因容易移人，故為害大。王夫之對「流俗」最嚴厲的批評是將庶民、流俗、禽獸三者等同，並表達了對君子、士人「流俗化」的深切憂懼。因此，豪傑首先是具有獨立意識之人士，不像流俗之人為習尚所染。豪傑之人須存仁存禮且憂勤惕厲，壁立萬仞；也需要堅持獨立自主、剛強堅韌的人格。

王夫之還認為「豪傑」與「興」相關，「興」是指從《詩》的閱讀中「感發（善心）」。張博士認為此解釋將「興」理解為興起善道良知，使「興」進入倫理學的範圍。王夫之植根於自己「即器言道」、「由用證體」的思想方法，說明「興」既是本然之性，也是鼓動興發其氣性的方式，強調關注「興發」的「過程」。同時，「興」雖隱微，但其揭示與釋放具有精神解放與超越的巨大力量。王夫之重詩之興，正在於其中感發意志的巨大潛力，主張在詩歌的創作與接受中，提升豪傑精神。

最後，張博士總結本次講座的重點：毋為流俗，豪傑之士昂揚奮發的人格精神，提升豪傑的途徑「興」，以及通過詩歌的創作和審美得到「興」的力量。

PLAYFULNESS AND POETICS OF BAIZHAN: EXPLORING THE TYPICALITY OF JINTIWUYU POETRY FROM THE PERSPECTIVE OF EAST ASIA

「白戰」的遊戲與詩學：在東亞視野下觀察禁體物語詩的典範性 2024/6/12

This lecture by Dr Zhang Zhijie took as its starting point the poetic rules of Ouyang Xiu's 'Juxing tang' (Hall of Assembled Stars) poem 'Xue' (Snow) that Su Shi outlined in his clean and crisp development of them, namely, 'the tale of the Hall of the Assembled Stars'. From the perspective of the East Asian literature of the Han Chinese, he investigated the process of canonization that this game or genre of poetics underwent.

Dr Zhang first explained what is meant by 'baizhan ti' (bare-handed combat style). Su Shi's poem contains the line: 'The bare-handed style does not permit holding even the smallest iron weapon.' At a literary incident that was an elegant gathering at the Hall of Assembled Stars, when Ouyang Xiu composed the poem that extolled snow, he emphasized the rules for composing poems of 'the genre prohibiting formulaic language'. These stipulated that the frequently encountered metaphorical vocabulary of classical poetics for extolling snow, including 'jade, moon, pear, plum, silk, floss, white, and dance', was not permitted to appear. On the *renri* (seventh) day of the first month of the second year of the Huangyou era (1050), at the literary incident extolling snow at the elegant gathering that Ouyang Xiu held at the Hall of Assembled Stars, Liu Chang, Liu Ban, and others all participated. Su Shi, on the eleventh month of the sixth year of the Yuanyou era, also organized an elegant gathering at the Hall of Assembled Stars, and Zhao Lingchou, Chen Shidao, Liu Jisun, and others participated. In the Song, Yuan, Ming, and Qing dynasties and into the Republican period and recent times, the poems of 'the tale of the Hall of Assembled Stars' of Ouyang and Su and 'the genre prohibiting formulaic language' that evolved from it have also become a canonic genre in the history of Chinese poetics.

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Especially worthy of note, the influence of 'the sequel to [Ouyang] Xiu's tale of the Hall of Assembled Stars' rippled into other countries of the East Asian cultural sphere: Japan, Korea, and Vietnam; for example, in Japan, Naba Douen and Chinzai Onuma of the Edo period, and Taichi Tanabe of the Meiji era all record reminiscences and discussion of this typical incident in the history of Chinese classical poetics. In addition, many poets outside the direct milieu of involvement have also contributed 'baizhan ti' compositions extolling snow that still survive, for example, Seo Geo-jeong of the Korean Joseon dynasty, Chu Egi of the Japanese Meiji era, and Lê Hiên Tông of the Vietnamese Later Le dynasty all have poems of this type in their oeuvres.

Dr Zhang also introduced the expansion in East Asia of the law and custom of the 'poetic method of the genre prohibiting formulaic language', as well as expansion to the scope of the objects the poet extolled and creative changes to the generic forms of poetic songs. Finally, Dr Zhang emphasized that investigating poems of the 'genre prohibiting formulaic language' from an East Asian perspective is helpful to recognizing the archetypal tradition of the prohibiting genres of Ouyang and Su, and that it also possesses an inspirational function at a creative level.

張志傑博士是次講座由蘇軾凝練發揚歐陽修聚星堂《雪》詩規則的「聚星堂故事」出發，在東亞漢文學的視野下考察這一詩學遊戲/詩學體式的典範化過程。

張志傑博士解釋了何謂「白戰體」，蘇軾詩有云「白戰不許持寸鐵」，歐陽修在聚星堂雅集詠雪這一文學事件中強調作「禁體物語」詩的規則，即「玉、月、梨、梅、練、絮、白、舞」等古典詩學中常見的詠雪比擬類詞匯都不允許出現。皇祐二年（1050）人日歐陽修主持的聚星堂雅集詠雪中，劉敞、劉攽等人均有參與；而蘇軾在元祐六年十一月組織的聚星堂雅集中，有趙令疇、陳師道、劉季孫等人參與。在宋、元、明、清直到民國、當代，歐、蘇的「聚星堂故事」及其衍生出的「禁體物語」詩也成為了一種中國詩學史上的典範體式。

特別值得一提的是，「續修聚星堂故事」的影響波及了日、韓、越這些東亞文化圈的國家，例如日本江戶時代的那波道圓、大沼枕山、明治時期的田邊蓮舟等人都有對中國古典詩學史上這一典範事件的追憶與書寫；更有不少域外詩人以「白戰體」詠雪的作品存世，如朝鮮李朝的徐居正、日本明治時期的江木衷、越南後黎朝的黎憲宗均有此類作品。

張博士還介紹了東亞範圍內「禁體物語詩法」律令的擴大，所詠對象的擴大，以及詩歌體式的創變等。最後，張博士強調在東亞視野下考察禁體物語詩，有助於認識歐、蘇禁體的典範傳統，而且還兼具創作層面的啓示作用。

ON THE INFLUENCE OF SU ZHIPO'S PIPA TUNE ON KOREAN COURT MUSIC

論蘇祇婆琵琶調對朝鮮雅樂的影響 2024/6/20

Dr Shin Dong-sun's lecture principally discussed the following issues:

Firstly, when did the melodic and modal system of 'banqueting music' (*yanyue*) as represented by Su Zhipo's *pipa* tune transmit into the Korean peninsula? Dr Shin outlined that Su Zhipo was a master musician in the retinue of the Turkic princess Ashina when she was married into the Northern Zhou dynasty. He took the performance practice that he had inherited and passed in on to Zheng Yi, who was later a favoured minister of the Sui dynasty emperor Wen. In the Sui dynasty and the beginning of the Tang dynasty, the melodic and modal system of 'elegant' court music (*yayue*) of which Su Zhipo's *pipa* tune was a principal component was established. Following on closely from this, according to issues of musical modes pertaining to Su Zhipo's *pipa* tune, Dr Shen linked this to the mathematical calculation of the musical pitch of pitchpipes tuned to *lü* melodic modes and the written record in texts such as 'Yue kao' (Investigation of music) of *Wenxian tongkao* (Comprehensive examination of literature). It is conjectured that in the final phase of the Korean Baekje kingdom, Su Zhipo's *pipa* tune travelled via the sea route to Hwanghae province and entered Goguryeo and Baekje.

Secondly, regarding the issue of the eastward transmission of 'banqueting music'. Dr Shin outlined a situation by which, in the epoch of the Three Kingdoms of the Korean peninsula, Baekje made an important contribution to the transmission of *qingshang* (pure *shang* mode) music and banqueting music; for example, the Baekje music master Wei Mozhi's composition *Waiji yuepu* (Music score of the outsider courtesan) belongs to a category written down by his students according to the scribal practices of Tang dynasty *pipa* players, notated precisely as Wei Mozhi had transmitted it to them as a musical composition from the Jiangnan region of south China. In the unified Silla epoch, Tang dynasty banqueting music was able to percolate down to ordinary people and merge with existing Silla song and dance repertoires, thereby generating new performance genres.

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Thirdly, when did the Korean Goryeo state start to receive an influx of Song dynasty music? After Goryeo had succeeded in its greater mission 'to unite the three Koreas', the culture of rites and music formulated by the Silla aristocracy was fundamentally destroyed. Because of this, they remained fond of the 'indigenous music' of their own ethnicity. Furthermore, the Qidan invasion also delayed the timetable for Goryeo regeneration of the rites and music. After the end of the war with the Qidan, Goryeo resumed a tributary relationship with the Chinese Song dynasty and directed its efforts to establishing cultural formulations, for example, reviving the 'Baguan hui' (Festival of the Eight Precepts). It was precisely against this cultural background that the 'Dasheng yue' (Dasheng music) of the Song dynasty transmitted east into Goryeo. Owing to this, Goryeo music gradually evolved into a situation by which 'new', 'formal', and 'vernacular' music existed side-by-side.

Fourthly, the advent and flourishing of Goryeo forms of lyric song (*citi*). After Song dynasty banqueting music had transmitted into Goryeo, not only did its melody and mode change, but new literary forms were also created, for example, Yi Kyu-bo's composition of *citi* forms of lyric song. The majority of these are works for banqueting gatherings or lyric songs for wandering amid the mountains and waters. This also embodied the function of the contemporary *citi* literary genre and the style of the epoch.



申東城博士是次講座主要探討了如下幾個問題：

第一，蘇祇婆琵琶調為代表的燕樂音調系統何時傳到朝鮮半島？申博士介紹到蘇祇婆是跟隨突厥阿史那公主嫁到北周的隨從樂師，將自家的琵琶演奏法傳授給了後來隋文帝的寵臣鄭譯。隋代與唐初，以蘇祇婆琵琶調為主的雅樂音調系統得以確立。緊接著申博士根據蘇祇婆琵琶調的調式問題，並聯繫到律管音高的數學計算，以及《文獻通考·樂考》等文獻的記載，推測在百濟末期，蘇祇婆琵琶調經黃海海道，傳入高句麗、百濟等國。

第二，關於燕樂東傳的問題。申博士介紹到在朝鮮半島三國中，百濟在清商樂、燕樂的傳播中做出了重要的貢獻。例如百濟樂師味摩之的《外妓樂譜》屬於他的學徒按照唐人琵琶譜的寫法，如實寫下味摩之傳授給他們的江南地區樂曲。而在統一新羅時期，唐代燕樂方能傳到民間，并與新羅固有的歌舞相結合，產生了新的歌舞表演。

第三，高麗何時開始接受宋樂？高麗完成「一統三韓」的大業後，新羅貴族營造的禮樂文化基本遭到破壞，因此他們依舊喜歡本民族的「鄉樂」。加之契丹的入侵，也推遲了高麗禮樂重建的日程。結束與契丹的戰爭後，高麗與北宋恢復朝貢關係，並致力於文化建設，例如重開「八關會」。正是在這樣的文化背景下，北宋的「大晟樂」東傳高麗。由是，高麗音樂逐漸形成了新樂、正樂與俗樂並峙共存的局面。

第四，高麗詞體創作的興起。宋代燕樂傳入高麗之後，不但改變了樂律，還開創了新的文體創作。如李奎報的詞體創作，大多是宴集之作或遊覽山水之詞，這也體現了彼時的詞體功能與時代風貌。



A Legacy across Lingnan: Jao Tsung-I in the Greater Bay Area 桑梓嶺南，百年風華——饒宗頤教授在大灣區的文化行旅與學術傳承

2024/5/10

#桑梓嶺南百年風華 #大灣區



To encourage and inspire students from Macau and Hong Kong to recognize 'the pioneer of Greater Bay Area culture' Professor Jao Tsung-I's journey and contribution to scholarship, the arts, and education, 'A Legacy across Lingnan: Jao Tsung-I in the Greater Bay Area, Student Competition' is divided into dissertation and artistic categories, thus allowing students from both territories to give full rein to their creativity and imagination, so that by exploring Professor Jao's footfall and story as he passed across the Greater Bay Area they can come to a richer recognition of traditional Chinese culture and art.

To promote the competition, the University of Macau, Jao Tsung-I Petite Ecole of the University of Hong Kong and Jao Tsung-I Academy of Sinology jointly held a 'Conference Sharing the Tale of Jao Tsung-I in Macau' in the University of Macau in May 2024.

Professor Jao Tsung-i has close ties with Macao. The University Gallery displayed the 'Inscription of establishment of University of East Asia', written by Professor Lo Hong Lit and rendered into calligraphic form by Professor Jao Tsung-i, which introduced this forerunner of the University of Macau and its origins. Professor Jao was invited as Chair Professor at the School of Arts of the University of East Asia and in 1984, he established the Department of Chinese Literature and History for the Graduate School. He took personal charge of supervising the first cohort of Master's students, nurturing and educating a generation of talent for the services of Macau. In 2004, Professor Jao was conferred a Degree of Doctor of Humanities, honoris causa, and the title of Honorary Professor by the University of Macau. In 2015, the Jao Tsung-I Academy in Macau was founded, which took on the promotion of Jao Studies as its vocation and is itself sufficient proof of the profound friendship between Macau and Professor Jao.

「桑梓嶺南：饒宗頤在大灣區學生比賽」旨在鼓勵和啟發澳門和香港學生認識「大灣區文化開路人」饒宗頤教授的學術、藝術和教育足跡與貢獻，分為論文類和創意藝術類，鼓勵兩地學生發揮創造力與想像力，從探索饒教授在灣區的足跡和故事，認識中國傳統文化藝術。

為推廣比賽，澳門大學、香港大學饒宗頤學術館和饒宗頤國學院於2024年5月在澳門大學合辦「香港浸會大學饒宗頤在澳門故事分享會」。饒教授與澳門大學淵源深厚，澳大校史館內陳列著由羅慷烈教授撰、饒宗頤教授手書的〈東亞大學創建記〉，其中詳細記載了東亞大學的起源，也就是澳大的前身。饒教授曾在東亞大學擔任講座教授，主講中國古典文學和傳統文化。1984年，他更是主持創辦了中國文史學部研究院，親自指導第一批碩士研究生，為澳門培育人才。2004年，澳門大學頒授饒教授榮譽人文科學博士學位；2015年，澳門饒宗頤學藝館成立，以推廣饒學為己任，足證澳門與饒教授的深厚情誼。



MASTER JAO TSUNG-I 走近饒公



(From left)
Prof Hsueh Shou Sheng, Dr Wong King Keung, Dr Peter Eng Yuk Lun, Prof Jao Tsung I, Prof Lo Hong Lit, and Dr Edward Woo Pak Hay at a ceremony to unveil the tablet with the memorial in commemoration of the founding of the university. (Photo credit: University of Macau)

(左起)
薛壽生教授、黃景強博士、吳毓璜博士、饒宗頤教授、羅偉烈教授、胡百熙博士於《東亞大學創建記》立碑典禮合影 (相片來源：澳門大學)



The tablet with the inscription of a summary of the founding of the university, written by Professor Jao. (Photo credit: University of Macau)

由饒宗頤教授所書的《東亞大學創建記》碑於澳門大學舊址。(圖片來源：澳門大學)

At the conference, the officiating guests recounted little-known stories connecting Professor Jao to Macau, taking those present back in time to explore more deeply their close relationship.

分享會當天，一眾嘉賓分享了饒教授與澳門鮮為人知的故事，帶領與會者穿越時光，深入探索饒教授與澳門的緊密聯繫。



Professor Lee Chack Fan, Director the Jao Tsung-I Petite Ecole of the University of Hong Kong, introduced the moment when, in 2006, Professor Jao made a personal visit to the Hac Sa archaeological site. At 89 years of age, he still paid enthusiastic attention, guided the archaeological work, and was thoroughly delighted by the contribution this discovery made to the historical tale of Macau.

香港大學饒宗頤學術館館長李焯芬教授，介紹饒教授2006年親身到黑沙考古現場，以89歲的高齡依然很熱心地關注和指導考古工作，對澳門的故事有一新發現非常雀躍。

Dr Wong King Keung, Vice-Chairman of Management Board of Jao Tsung-I Academy, was one of the founders of the University of East Asia: through the liveliness of former happenings and in scintillating detail, he outlined many interesting anecdotes of how, in the early 1980s, Professor Jao moved swiftly back and forth across the two territories, concentrating on teaching and research.

饒宗頤文化館管理委員會副主席黃景強博士，是東亞大學的創辦人之一，他以生動的舊事和精彩的細節勾勒出饒教授在上世紀八十年代初奔走兩地、專注教研的諸多趣事。





Ms Angeline Yiu Ching Fun recalled how she had assisted Professor Jao in his visits to many locations and the experience of putting on exhibitions: from 1999 and the convivial scene when Professor Jao presented a twelve-foot tall painting of lotuses in celebration of the return of Macau to Chinese rule to a succession of exhibitions of different kinds, for example, in 1999 'Terra Pura', in 2001 'Calligraphy and Paintings by Rao Zongyi', in 2006 'Immortal Lotus', in 2011 'Convergence of Aspirations', and in 2016 'Glamour of the Jao's Lotus'. Professor Jao paid meticulous attention to the preparation of his works for exhibition, which in turn illustrated his lofty artistic ideals and earnest perseverance, steadfastly abiding by the spirit of the maxim 'seek the truth, seek the standard and seek the justness.'

饒清芬女士回憶自己協助饒教授各地參訪，並舉辦展覽的經歷，從1999年為慶祝澳門回歸祖國，饒教授捐贈12呎巨幅荷花的溫暖場景，一直到各類展會的籌辦，如1999年「清涼世界」、2001年「選堂雅聚」、2006年「普荷天地」、2011年「意會中西」、2016年「蓮蓮吉慶」。她表示，饒教授精心準備展覽作品，彰顯了他對於藝術的至高追求和對「求是、求真、求正」精神的篤行堅守。

Mr. Alberto Lei, President of the Jao Tsung-I Petite Ecole Fan Club, shared his experience of Professor Jao's contribution to the cultural journey of Macau as well as Professor Jao's deep affection for his fellow countrymen from Chaozhou, and he recounted to the audience the abundant fruits of Professor Jao's efforts in Macau.

饒宗頤學術館之友李俊鳴會長分享饒教授對澳門文化事業的貢獻，以及與潮屬同鄉的深厚情誼，並為觀眾呈現了饒教授在澳門地區的豐碩成果。



Professor Chen Zhi took the multitude of distinguished guests present and students alike on a communal journey shuttling back and forth along the avenues of history, as if the glorious era replete with striving enthusiasm of Professor Jao in Macau had been brought back in front of our very eyes.

饒宗頤國學院院長陳致教授表示與眾多的與會嘉賓和同學們一同穿梭了歷史隧道，仿佛目睹了饒教授在澳門那段充滿奮鬥和熱情的光輝歲月。





MASTER JAO TSUNG-I 走近饒公

Research students of the Jao Tsung-I Academy of Sinology and Mr. Simon Suen and Mrs. Mary Suen Sino-Humanitas Institute of Hong Kong Baptist University sharing their research on topics 'Lingnan', 'Macau', and 'Cheung Chau in Hong Kong' to explore Professor Jao's footfall, including scholarly publications and artistic creations.

來自香港浸會大學饒宗頤國學院及孫少文伉儷人文中國研究所的研究生，分別以「嶺南」、「澳門」、香港「長洲」等為主題，從多方面、多角度追尋並探討了饒教授的足跡，包括學術出版與藝術創作。



Fung Pui Yi and Chen Keyu, combined to give an account of his discovery of a legacy across Lingnan and his enthusiasm for culture as found throughout the Greater Bay Area. He truly made an outstanding contribution to the development of the culture of the Greater Bay Area. In places such as Macau, Dongguan, and Zengcheng, a succession of cultural organizations and museums were established one after the other and are used to preserve and unfold Professor Jao's lifetime of scholarly and artistic achievements.

馮佩兒和陳科宇兩位同學聯合匯報了饒教授對大灣區所展現出來的桑梓情懷和對文化的熱愛。饒教授為大灣區文化的發展做出了卓越的貢獻，澳門、東莞、增城等地紛紛建立了文化機構和博物院，用於保存和展示饒教授一生的學術與藝術成就。

Lan Qian and Guan Jinglin, took Professor Jao's profoundly predestined relationship with Macau and its culture and art as their point of entry. They indicated that his contribution and influence in Macau principally manifested themselves in areas that included Higher Education, culture and art, and the conservation of artifacts.

蘭倩和關靖琳同學則分別以饒教授與澳門的深厚因緣及其文化藝術為切入點，指出饒教授在澳門地區的貢獻和影響主要體現在高等教育、文化藝術和文物保育等方面。



Zhang Zixuan, shared his experience of the poetry anthology created by Professor Jao in Cheung Chau titled Poems of Cheung Chau Island. This work was written in 1961 by Professor Jao on New Year's Eve (of the Western calendar) while pausing his travels in Cheung Chau. The crashing sound of waves outside his room ringing in his ears engendered anxious thoughts, and so abiding by the rhyme schemes of the 82 poems that comprise Ruan Ji's Yonghuai shi (Poems that express innermost thoughts), he composed poetic answers to them all, and in five days, his work was complete, which calculates as approximately sixteen poems a day.

張子璇同學分享了饒教授在長洲創作的詩集《長洲集》。這是饒教授1961年新曆除夕旅居長洲時，耳聞屋外波濤鴻號，因動憂思，乃依韻遍和阮籍八十二首《詠懷詩》，五日而成，計每日約和詩十六首。



Professor Jao's centenarian life had been a rich and varied one. It had ranged from ancient oracle bones to research into overseas Chinese, and he had delved deeply in each area. Students could choose from these according to their own particular interests. This Sharing Conference not only allowed those present to attain a deeper understanding of Professor Jao's magnificent achievements, but it also prompted reflection by subsequent generations of students on their cultural inheritance and how the torch is passed on.

饒教授的百歲人生，豐富多彩，從上古甲骨文到海外華人研究均有深入研究。這場分享會不僅讓與會者更加深入地瞭解了饒教授的偉大成就，也啟迪了後學們對於文化傳承與薪火相傳的深思。



University of Macau
澳門大學



Macau Secondary School students at the Sharing session
參與分享會的澳門中學生



Professor Song Yonghua, Rector of the University of Macau was offered *Bulletin* and *Xuantang Anthology* by Professor Chen Zhi.
澳門大學校長宋永華教授獲陳致教授送贈《院刊》及《英譯集》。



Ms Angeline Yiu and Mr Pang Chap Chong, Dean of Students of the Student Affairs Office of the University of Macau exchanged dialogues with students.
饒清芬女士與澳門大學學生事務長彭執中先生跟同學們分享交流。



Dr Law Lok Yin, Assistant Professor at the School of Arts and Social Sciences of Hong Kong Metropolitan University, introduced the development history of Jao Tsung-I Academy.
香港都會大學人文社會科學院羅樂然助理教授向來賓介紹饒宗頤學藝館。



Jao Tsung-I Academy
饒宗頤學藝館



A Brief Account of the Friendship between Paul Demiéville and Jao Tsung-i

江湖勝會，山水知音——戴饒友誼往來小叙¹

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徐鳳儀 濟南社會科學院歷史文化研究所

During his life, Professor Jao Tsung-i experienced a rich scholarly journey in the company of sinologists from many countries. Amongst these, his friendship with the French master sinologist Paul Demiéville stands out as a relationship whose fraternal warmth was particularly strong and could even be regarded as the most profound. They first became acquainted when Professor Jao came to Cambridge in 1954 to attend the 23rd International Congress of Orientalists, an event convened by the Royal Asiatic Society. At the meeting, Professor Jao published a thesis on the Dunhuang edition of *Xiang'er Commentary to the Laozi* that attracted the attention of Professor Demiéville.

After the conference, Professor Demiéville issued an invitation to Professor Jao to visit Paris to take part in research that he was supervising into Dunhuang manuscripts held in the Bibliothèque Nationale. After their encounter, Jao's fortuitous relationship with French sinological circles never faltered and remained unbroken. In addition, it was precisely owing to the recommendation of Demiéville that Jao was awarded the Prix Stanislas Julien in 1962 for his *Oracle Bone Diviners of the Yin Dynasty*.

In 2012, the Jao Tsung-i Petite École of Hong Kong University published *The Correspondence between Prof. Paul Demiéville and Prof. Jao Tsung-i*² (called below *The Correspondence*) that assembled facsimile reproductions of some eighty letters and postcards that had been exchanged between the two men, mostly between 1975 and 1977. Several dozen of these record their scholarly interaction, for example, discussing Jao's books such as *Airs de Touen-Houang (Tunes of Dunhuang)* or *The Line Drawing of Dunhuang* and the detailed progress of their writing. In addition to discussing professional matters, the deep and sincere friendship between Demiéville and Jao also manifests itself within their written exchanges.

On 17 August 1966, Jao reminisced on the end of a journey in Switzerland and his parting with Demiéville thus: "As the road forks and parting is upon us, let earnest sincerity prevail; clasping each other's hands, we gaze at one another; does not the lyric song (ci poem) by Liu Yong say: 'There are no words to utter, they simply stick in the throat.' Those more mature in years feel emotion all the more keenly; given the depth of that which affects us, I truly know not how report of it can be made." Moving on to 2 August 1977, by then, Demiéville already gives the impression of being advanced in years and frail, and Jao writes: "(in Chinese) The letter I received from you says: '(in English) May I cherish the hope of meeting you again in a near future?' (in Chinese) [Jao Tsung-i] also hopes that this will happen, and that in the near future, we can seek once more the fine sight of one another! In (in English) Val d'Anniviers,³



Paul Demiéville and Professor Jao Tsung-i
(Photo courtesy of Jao Tsung-i Petite Ecole, The University of Hong Kong)

戴密微教授與饒宗頤教授
(圖片由香港大學饒宗頤學術館提供)

(in Chinese) you, good sir, could still '(in English) walk a little more than one hour,' (in Chinese) which is sufficient to indicate that your footsteps are still as light and healthy as they ever were; let us be immeasurably contented and reassured." Here, although no surprising or unusual language is employed, on reading the text, every word, every line, is deep in emotion and keen in meaning. In fact, through close reading of each letter, the respectful trust with which Jao regarded Demiéville and the care and appreciation Demiéville had for Jao can both be experienced firsthand.

Amongst this correspondence, matters that occurred in the year of Demiéville's eightieth birthday are particularly moving. Jao had sent a gift from afar to express his congratulations as well as a literary creation in celebration of Demiéville's longevity,

1. The source material employed here comes from books in the collection of the Guangzhou Jao Tsung-i Academic and Art Academy. 資料來源於廣州市饒宗頤學術藝術館館藏圖書。
2. Edited by Cheng Wai Ming, Tang Wai Hung, Yiu Ching Fun, and Luo Hui: *The Correspondence between Prof. Paul Demiéville and Prof. Jao Tsung-i* (Hong Kong: Hong Kong University, Jao Tsung-i Petite École, 2012).
3. In the Swiss canton of Valais.

which set off an unusual and convoluted train of events. At that time, Jao was living in Hong Kong, many thousands of miles from Europe, and letters often did not arrive correctly at their destinations. In a letter dated 28 October 1974, Jao wrote: "Regarding the literary creation congratulating you on your birthday that I sent by airmail in August together with two boxes containing scrolls of shanshui landscapes of mountains and waters, at lunchtime today, I unexpectedly received a communication from the postal authorities that returned them to me. I was completely dumbfounded! Perhaps it was because in August, you, good sir, were in Switzerland. What seems to have happened is that when the parcel was forwarded from Paris to your address in Switzerland, the address was wrongly written as '349 mont la ville,' which meant that it was passed back and forth and delivered incorrectly. It was then sent by surface mail back to Hong Kong, which is why it has been delayed all this time. What a confounded nuisance!"

After the gifts in congratulation of Demiéville's longevity had been returned to Hong Kong, Jao sent them to him once more. Later, on 10 January 1975, a letter raises the matter again: "Regarding my literary creation congratulating you on your longevity and my own clumsy paintings, they were sent at the end of last year directly to your residence in Switzerland at '1349 Mont-la-ville,' and I think that by now you will have already received them." At that time, however, Demiéville had in fact still not been able to see the gifts and the literary creation. On 18 March of the same year, a letter from Jao gives: "On receiving your letter with hands especially washed in its honor, I attained the knowledge that in March you were still in Paris, and that only in April will you return to Switzerland. Regarding the literary creation congratulating you on your longevity and the other items, at my request, the postal authorities have agreed to receive them temporarily on your behalf, and I am heartily relieved!" Only by this action was the dangerous and risky journey of the precious congratulatory gifts finally brought to a satisfactory conclusion.

In a letter dated 2 April 1975, Demiéville wrote: "(in English) We are all desirous to benefit in our respective fields of work from your encyclopedia knowledge and to ask you all sorts of questions which never remain unanswered." The friendship and scholarly interaction that Demiéville and Jao shared are intimately intertwined with one another. Moreover, the sincere and tolerant exchanges between the two distinguished gentlemen enjoyed stimulated a mutual generation of scholarly interaction between the discipline of sinology to which Jao adhered and the flourishing French sinology. This profound and equitable interaction has gradually helped to clarify definitions and boundaries of notions such as "Chinese civilization," "Chinese culture," "national Chinese studies," and "sinology" within the broader scope of global scholarship, fostering dialogue with the methodological systems of Western sinology.

饒宗頤教授與海外各國漢學家多有學術交遊，其中情誼格外、甚至堪稱最為深厚的，當屬與法國漢學大家戴密微（Paul Demiéville）教授的友誼。二人相識緣起於1954年饒宗頤教授赴英國劍橋參加英國皇家亞洲學會舉辦的第23屆國際東方學家會議（the 23rd International Congress of Orientalists），會上饒教授發表關於敦煌本《老子想爾注》的論文，引起了戴密微教授的關注。

戴密微教授會後即表示邀請饒教授前往巴黎，參與他主持的法國圖書館藏敦煌文獻研究項目。此次相識後，饒宗頤

教授與法國漢學界的緣分便未斷絕，而且，正是經由戴密微教授推薦，1962年時饒宗頤教授以《殷代貞卜人物通考》獲得了儒蓮獎（Prix Stanislas Julien，或譯儒林特賞）。

2012年香港大學饒宗頤學術館出版的《戴密微教授與饒宗頤教授往來書信集》⁴（以下簡稱《書信集》）收集影印了二人往來書信及明信片近八十通，主要集中在1975年至1977年。數十通書信所記多為學術交流，如討論《敦煌曲》、《敦煌白畫》等著作的撰寫推進細節，而在商議正事之餘，戴密微教授與饒宗頤教授的深摯友誼也得以體現。

1966年8月17日信中，饒宗頤教授回憶在瑞士的旅途結束、與戴密微教授分別時，「臨歧懇切，執手相看，柳永詞所謂『無語凝咽』，長者多情，感人之深，真不知何以為報也。」到1977年8月2日，其時戴密微教授似已年邁體弱，饒宗頤教授在信中寫道：「來書云：May I cherish the hope of meeting you again in a near future? 頤亦希望如此：在不久之將來再圖良覿！在Val d'Anniviers⁵先生尚可walk a little more than one hour，足見步履輕健如常，忭慰無量。」其間雖無驚人之語，但讀來只覺字裡行間情深意切；其實細讀每封信件，都可體會到饒教授對戴密微教授的敬重信賴和戴密微教授對饒教授的關愛欣賞。

其中，格外令人動容的是在戴密微教授八十壽誕這年，饒教授遙贈賀禮與壽序所經歷的幾番波折。當時饒教授居於香港，與歐洲相距迢迢萬里，有時也會出現信件不能投妥的情況，1974年10月28日，饒教授於信中道：「八月航郵寄上祝壽之序，及山水卷二盒，今午忽得郵局通知，退回原物，十分驚異！可能因八月間先生在瑞士，原物經法京轉往瑞士地址，誤作349 mont la ville，致被輾轉誤遞，被以平郵寄返香港，耽擱如許時日，懊惱之至！」

祝壽物品被退回香港後，饒教授再次寄出，後來在1975年1月10日信中又提及此事：「壽序及拙畫經於去年底航郵逕寄瑞士1349 Mont-la-ville府上，此刻想已收到。」但是此時，戴密微教授其實仍未能見到賀禮及序文，同年3月18日饒教授信中有「盥奉來示，知三月仍留巴黎，四月始還瑞士，壽序各件，經請郵局暫為代收，至慰。」這一珍貴賀禮的驚險旅途方告一段落。

在1975年4月2日信中，戴密微教授寫道 "we are all desirous to benefit in our respective fields of work from your encyclopedia knowledge and to ask you all sorts of questions which never remain unanswered." 戴密微教授與饒宗頤教授的友誼往來和學術交流，緊密交織在一起，二老之間真誠包容的交流態度，促成了饒老所秉持的華學與法國學界興盛的漢學之間的學科互動。這種深入平等的互動，使得中國文化、中華文化、國學、漢學等概念的定義與邊界，在世界學術的廣闊範疇內逐漸明確，與西方漢學的方法體系形成了交流。

4. 鄭煒明、鄧偉雄、饒清芬、羅慧編：《戴密微教授與饒宗頤教授往來書信集》（香港：香港大學饒宗頤學術館，2012年）。
5. 即瓦萊州。



The value of not being an expert: Some reflections on my experience with editing Prof. Jao Tsung-i's work

不成為專家的價值：編輯饒宗頤教授作品經驗的一些反思

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杰螞 饒宗頤國學院高級研究助理

In the best tradition of Jao Tsung-i's own writings, I use the opportunity to write this brief newsletter article not only to share a few fleeting impressions gained from my encounters with the work of one of the greats of sinology but also to reflect on some of my own academic prejudices.

As a former student of sinology and Chinese archaeology, I had, of course, come across Prof. Jao's work numerous times prior to my arrival in Hong Kong in 2016 and knew of his important contributions to this academic field. But only through my frequent visits to the Jao Tsung-I Academy of Sinology and attendance at various events held in his honor did I come to realize the profound admiration and respect that not only the scholarly community, but the Chinese-speaking society at large have for Prof. Jao. Eventually, over the last year and a half, I had the honor to be part of the editorial team responsible for the translation of a selection of his works into English, the *Xuantang Anthology* series. Customs would dictate calling this task a pleasure, but admittedly, it not always was. The reason for this lies partly within Jao Tsung-i's writing style which, simply put, is extremely difficult to emulate into English. Another issue was that I, being familiar with his pioneering work on oracle bone inscriptions and his reputation as one of the most versatile scholars ever to grace Chinese academia, was guided by the naïve assumption that each and every one of Prof. Jao's more than a thousand (!) publications must provide groundbreaking new insights into every aspect of the humanities. More preposterous, however, was my projection that all his articles should uphold the academic standards that I was imbued with—the standards of a scholar educated in the 21st century, in the West!

Let me elaborate a bit further on that: In the academic landscape I have navigated, departments are pitted against each other in a relentless pursuit of funding, leading to a divisive environment where disciplines more often compete rather than collaborate. Despite the inherent interconnectedness of History, Archaeology, Literature, Philosophy, Religious Studies, in fact, of all the Humanities, the prevailing ethos prioritizes individual validation over collective growth. This market-driven paradigm fosters a culture of self-promotion, where scholars feel compelled to assert their unique brand identity over fostering interdisciplinary dialogue and synergy. As these silos grew more entrenched, the spirit of academic exploration and collaboration became overshadowed by the pressures of survival within a system that valued specialization over holistic learning. Now, with some time to contemplate, the power of hindsight has granted me the realization that my less enjoyable experiences with translating and editing Jao Tsung-i's work reflect more upon my own prejudices and misconceptions that were forged within this environment than upon the actual value of his publications.

Jao Tsung-i grew up and operated within entirely different academic and cultural environments. He mastered and eventually

personified a type of scholarship that, in my eyes, has become regrettably rare both in the East and the West. To borrow from Frank P. Saunders Jr.'s introduction to the volume we worked on together: "Throughout the course of his life, Jao Tsung-i had probably forgotten more than most of us could ever hope to know. His curiosity, erudition, rigor, tenacity, passion, and wit are just a few of the qualities the reader can expect to engage in this volume. I say 'engage' because reading Jao's scholarly works is not a passive activity on the part of the reader, but rather constitutes an active learning experience that demands familiarity with both the history of China as well as the rigorous sinological tradition upon which he is commenting. As my colleague and fellow translator, Colin Huehns, has remarked in Volume 1 of this series, 'Jao Tsung-i takes no prisoners,' (xiii). Jao's work demands detailed background knowledge of and textual familiarity with (at least) the Chinese corpus, including both canonical texts and recently excavated materials."

Apart from highlighting both Prof. Jao's admirable erudition but also the challenges every reader, and even more so every translator, faces in "engaging" with the complex, oftentimes arcane, writings of Prof. Jao, Frank, almost in passing, identifies what they represent. Jao Tsung-i's articles, for the most part, are *commentaries* on the sinological tradition, composed almost in the style of this very tradition. Rather than entailing precise, meticulously drawn pencil strokes designed to assert definitive conclusions, they are painted with a wide brush to illuminate the wider web of historical and cultural context that underpins Chinese scholarship. Prof. Jao's writings evoke a sense of exploration and discovery, encouraging readers to engage with the complexities of Chinese intellectual heritage on a deeper level, beyond the constraints of rigid academic frameworks. By embracing the fluidity and depth of his commentary, readers are afforded the freedom to interpret his works in a way that resonates with their own intellectual journey, fostering a more personal and profound connection to the vast tapestry of Chinese scholarship.

Jao Tsung-i was not an expert in every field that he commented on, and for experts in these respective fields not every article of his contains new information. But Prof. Jao himself never made these claims in the first place. Instead, he frequently presented his articles and lectures as queries, sometimes directly asking other scholars for their opinions on his ideas, or simply sharing stray thoughts gathered during his travels. They often are musings rather than resolutions. But this is wherein the value of his contributions lies. In an academic world where it becomes increasingly difficult to reach an audience, not even to mention gaining any recognition beyond one's field of specialization, Jao Tsung-i's approach stands as a testament to the power of intellectual curiosity and the transformative potential of embracing the unknown. By engaging with a wide array of subjects and presenting his ideas as inquiries rather than

definitive conclusions, Prof. Jao invites readers to participate in a dialogue that transcends the confines of individual expertise and disciplinary boundaries, fostering synergy and mutual enrichment across diverse disciplines.

Encountering Jao Tsung-i's body of work underscores the importance of intellectual humility and the merits of engaging in cross-disciplinary discourse. By venturing into uncharted intellectual territories and breaking free from the constraints of narrow specialization, we can deepen our appreciation for the interconnectedness of knowledge and expand our comprehension of the world. Prof. Jao's writings prompt us to embark on an expedition of intellectual discovery, transcending disciplinary confines to cultivate a more vibrant and inclusive academic arena. Reflecting on his contributions, let us draw motivation from his example and strive towards a collaborative and comprehensive approach to scholarship that embraces a diversity of ideas and perspectives. Instead of barricading the rabbit holes many of us are trapped in, let us foster curiosity and dialogue, encouraging scholars to venture beyond their academic compartments and create influential figures like Jao Tsung-i who impact society beyond their scholarly confines.

本篇通訊小文師法饒宗頤先生大作的筆意，筆者希望藉分享與國學大師字裡相逢的浮泛印象之餘，亦趁機反思一下自身的學術成見。

筆者 2016 年來港負笈，因早年修讀漢學與中國考古學的關係，早已多番接觸饒公的論著，深知他在學術界的地位舉足輕重。然而，通過頻繁造訪饒宗頤國學院，參與大小向饒公致敬的活動和講座，我才體會到對其人格肅然起敬、對其學問仰慕不已的絕不限於學術界，基本上整個華語社會都如此。在過去的一年半裡，筆者有幸忝列我院編輯部的一員，參與《饒宗頤學術論著英譯集》的編譯工作。雖然習慣上往往會將這項任務視為一種樂趣，但事實並非如此。就《英譯集》而言，饒公的行文風格令翻譯工作倍添困難，說白了就是很難用英文傳神表達。另一個問題是，筆者被甲骨學先驅、當代最多才多藝的國學宗師等大名所引導，想當然地以為饒公數以千計的論文定必篇篇發聾振聵，為人文科學帶來新見解。筆者先入為主地以為饒文一律奉行當今的學術規範，亦即我輩二十一世紀學者被反覆灌輸、奉為圭臬的西方學術規範。

這裡讓我稍加申說：在我所處的學術圈子裡，為了爭取更多的科研經費，學系之間陷入不斷競爭的怪圈，導致學科之間不是通力合作而是相互較勁，形成充滿分化分歧的氛圍。儘管史學、考古學、文學、哲學、宗教研究之間本應有其內在的聯繫（事實上一切人文學科都是相互關聯），但如今盛行的學術風氣以為比起相關學科的集體並行發展，對個別學科自身價值的肯定更為重要。這種市場主導的範式衍生出自我宣傳的風尚，令學者不得不到處張揚自家學問的獨一無二，至於營造跨學科的對話和協同效應反而退居次要。隨著學科壁壘日益森然，孤立心態愈加積重，學界體制把專門化置於全人教育之上，在建制中掙扎求存的壓力也無形中扼殺了學術上探新和合作精神。幸而時間的距離給人反思的空間，事後之明讓我認清自己之所以對編譯工作感到苦樂參半，實際上與著作本身的價值無關，更大程度上是上述學術環境造成的偏見與誤解。

跟當前的學術環境與文化氣候相比，饒宗頤先生所成長和獨擅勝場的環境可謂完全不同。他學究天人而成一家之學，個人認為這種充滿個人風格的學問在當前漢學界，不論東、西方都可謂少之又少，令人惋惜。Frank P. Saunders Jr. 與筆者共同負責《英譯集》的其中一卷，他在卷首引言說得好：「學者饒宗頤終其一生忘記的東西，或許比我們大多數人奢望擁有的知識還要多。諸如好奇心、博學、嚴謹、堅持、感性、睿哲，無一不是作者澎湃才情的某種面相，有待讀者投入本書時逐一發現。我之所以說『投入』，是因為閱讀饒公的學術論著對讀者來說絕非被動受教的行為，而是一次積極學習的經歷，既要求我們熟悉中國歷史，又要對其評價的國學傳統有相當深刻的瞭解。正如我的同行及《英譯集》編譯者之一 Colin Huehns 在卷一前言中留下的雋語：『饒宗頤不會（為讀者）降低身段』（“Jao Tsung-i takes no prisoners”，頁 xiii），饒公著作要求我們（至低限度）對中國文獻（包括傳世經典及新近發現的出土材料）的背景有透徹理解並對文本倒背如流。」

除了表彰饒公的學識淵博，以及每位讀者——譯者尤其如此——「投入」饒公複雜、甚至艱深的文章時將遇到的重重挑戰，Frank 輕描淡寫地道出了饒文的真諦，亦即它們很大程度上是對國學傳統的評議，就連行文風格都與傳統注疏幾無二致。假如說一般論文採用工筆細描法，刻畫出確鑿不移的結論，那麼饒文便是大寫意，以如椽巨筆潑寫出國學背後深廣的歷史文化脈絡。饒文之妙在於引人尋幽探勝，帶領讀者去發掘和發現，鼓勵他們超越僵化的學術框架的束縛，從更深層次上投入到錯綜複雜的中國思想遺產。讀者若能體會饒氏注疏體文風的行雲流水與深厚蘊藉，將可以根據自身的學思歷程，按照己意詮釋饒文，從而與花園錦簇的中國傳統學問建立起更為個人、更趨深邃的精神聯繫。

饒公從來沒有以專家自居，以新發現為招徠，相反，他的文章和演講更多時候是獻疑，有時甚至是直接拿出個人意見向其他學者討教，或者把旅途上的隨感匯總起來。與其說是不刊之論，饒公的論著更多屬於深湛之思，而其貢獻的真正價值正在於此。反觀學術界愈來愈難吸引到受眾，遑論在自己的專業領域以外獲得認可，而饒宗頤教授的做法不無借鑑之處，足證求知的力量與擁抱未知所帶來的變革潛能。通過鑽研廣泛的主題，將個人見解用探討的口吻而非定論的方式呈現出來，饒公邀請讀者一同參與對話，打破專業之間的畛域與學科之間的界限，營造出跨越多元學科的協同效應與優勢互補。

與饒公學術的邂逅，揭示了知性上虛己受人的重要與參與跨學科話語的可貴。邁進前所未至的知識領域，打破狹隘專業化的枷鎖，可以深化我們對知識互通的認識，開拓我們理解萬事萬物的視野。饒公的論著驅使我們踏上探索新知的征途，將學科疆界轉化成更為活潑開放、海納百川的學術場域。在反思饒公成就的同時，我們不妨借鑑他的榜樣，治學方面致力做到「三通」：通力合作、通盤全面，以及通融多元的觀點與角度。與其以深閉固距的態度堅守大家早已泥足深陷的學術小圈子，倒不如好好培育好奇心和促成對話，鼓勵學者們跳出自己的專業樊籠，最終成就像饒公那樣在學術範圍以外廣泛影響社會、舉足輕重的人物。

中國文學的魅力： 一位漢學家眼中的古典文學

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我是在美國華盛頓市長大的。我父母家在一個相當富裕的中產居住區。每幢房子都有前庭也有後庭，大部分的家都養狗，每條路旁邊種了高大的榆樹、檉樹、無花果樹；在這附近有不少商店、飯館、教堂、電影院等等。現在想起來，常常覺得我很幸運能生長在這樣美好的地方。

雖然今天這樣說，當時的我一點都不這樣認為。我青少年的時候覺得美國文化很俗；美術、建築、尤其是文學，都不夠美麗。我心裡有一個美學的理想，與當時的美國文化截然不同。我那種理想產生於對一些外國藝術的感性認識，例如古希臘的花瓶畫、普羅科菲耶夫的歌劇、英格瑪·伯格曼的電影、波德萊爾的詩歌。這些都是嚴肅甚至悲劇性的、擁有形式美的作品。離我更近一點也有美籍詩人艾略特的詩歌。艾略特雖然在美國出生，但在二十六歲的時候移民到英國，而且他離開美國的動機，跟追求歐洲古典文化有關係。所以我在艾略特詩中能感受到的不僅有他與古典美的共鳴，還有他對商業化美國社會的反叛。

我在高中的時候不太適應周遭的環境，想追求一種在美國也許不存在的美。但是我還沒有找到合適的途徑。如果我有藝術或音樂天賦，可能會選擇那些領域作為職業。但是我很早就發現我的才能在於語言和數學兩方面。對當時的我來說，數學和語言很相似。我在高中唸拉丁文，然後自學法文、德文、古希臘文，將這些語言都看成不同的符號系統來學。我當時的目的是用原文來閱讀這些語言的文學傑作，但是我對翻譯文學根本沒有興趣，覺得只有原汁原味的作品才有魅力。

1998年去哈佛大學唸書的時候，我還沒有選好專業，剛到的時候一直在語言和數學之間猶豫。在大學二年級我開始學所謂「抽象代數」。抽象代數可以說是大家熟悉的算數的一個延伸。常見的數學概念都利用數字表示，但是抽象數學已經很少涉及到具體數字。它的研究對象更普遍化，是所有的與數字類似結構的符號系統。這種抽象的思維方式使我很受啟發。原來我們平生遇到的數字、詞語、樂音、花紋都能歸納成一般化的道理。我以為我進入到人生和知識的更深一層了。

同時，我沒有放棄語言學習。我剛上大學的時候就開始學中文了。這是我以前學習的一個很自然的延續。如果我一直對古典文學感興趣，有甚麼比中國的詩詞更古典的呢？一開始練漢字的時候，我將圖書館的古代漢語課本借來慢慢自學。中文對我來說非常難學。我沒有音樂天賦，覺得聲調不好分，漢字也不好記。有時候我沒時間吃午飯，整個下午都在圖書館裏拼命地練字，或者到語言練習室拼命地聽中文錄音帶。這樣努力下來，有不少進步。大三的時候，我也獲得去復旦大學留學一學期的機會。

我那一個學期的活動非常密集。時間雖然很短，心卻永遠留下。復旦大學當時有一個很特殊的留學生班，學生可以選擇文學或者歷史專業，如果選文學班，課程基本上都是文學課，而不是一般給留學生教語言的。所以整個學期下



中國文學的魅力：一位漢學家眼中的古典文學

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來，我一直跟十幾個外國人一起學中國文學。在那個學期，我第一次讀魯迅、張愛玲、《莊子》、《楚辭》等等。與此同時，我學中國文學的歷程很特殊。我當時仍是數學專業，並不是東亞系的學生。所以我第一次遇到魯迅的〈傷逝〉這篇小說，還沒聽說過魯迅；第一次看到「楚辭」兩個字，從來沒聽過 *Songs of the South* (有名的英譯本)。當時我更看重這些作品的形式和結構，而對內容不那麼在意。回到哈佛以後我還沒有一個很清楚的方向。我開始對數學不滿意，因為它離我的其他興趣太遠。我無法將數學和外國文學結合起來。但是我開始發覺，中國文學的研究是廣闊無邊的領域，會涉及到不同朝代的各種文學體裁和漢字本身的豐富變化。但是我還沒有確定我未來的路徑。2002年快要畢業的時候，我也考慮過學法律，終於在大學最後一個學期才遇到康達維教授，然後跟着到西雅圖華盛頓大學去讀中國文學的博士。

我在西雅圖研究中國文學時，興趣和方向也逐漸發生了變化。因為在讀博士過程中，學到了中國歷史和文化的各種新的方面，所以我不希望僅僅作一名文學愛好者，而逐漸以成為漢學家為我的志趣。

歐亞匯通中的身體紐帶

董顯亮 饒宗頤國學院

2023年9月至2024年1月，饒宗頤國學院收到歐亞基金會（Eurasia Foundation）資助，以「匯通歐亞，再鑄輝煌——『早期歐亞文明交集研究』」為題，舉行一連十五場學術演講，嘉賓跨越洲際，主題橫貫古今。活動旨在超越語言，探索文明，匯通歐亞，著眼世界，藉瞭解時空交錯的古代文明，期以鞏固人類命運共同體。

世界早已在歷史長河中緊密相連——以此種角度看待文明發展，於近二十年廣泛被世人接受。學界動態也反映出對文明交流之重視，例如，2023年第五屆唐獎漢學獎的獲得者為羅森（Jessica Rawson），即前大英博物館東方部主任、牛津大學莫頓學院首位女院長及該校副校長。她的研究專注於青銅器、玉器，著重中國與中亞鄰國互動，該獎項希望表彰她在促進東西方學術文化交流方面的貢獻。

然而就過去百年的學術發展來看，從瞰覽世界的角度來解釋歷史進程，並非理所當然。湯恩比（Arnold Toynbee）劃定的文明區域，沃勒斯坦（Immanuel Wallerstein）的「世界體系理論」（World System Theory），這些供我們參考的重要論說，當初都需要以絕對的勇氣去挑戰主流的帝國史觀、殖民史觀、國別史觀，爾後還要寬容以對尖銳的批評。

此處，我想提及的是另一位世界史觀的奠基者——威廉·麥克尼爾（William McNeil）。他於1963年寫出《西方的興起》（*The Rise of the West*），認為人類歷史上不同文明之間的碰撞和交流，是世界歷史發展的主要動力；2003年，與其子約翰·麥克尼爾（John McNeil）合作的《人類之網》（*The Human Web: A Bird's-Eye View of World History*）更加強調了文明相互連結的網絡結構，網絡的發展則構成了人類歷史的總體框架。麥克尼爾曾在芝加哥大學任教逾四十年，1984年更是當選美國歷史協會（American Historical Association）主席，儘管如此功成身就，但他倡導的世界史仍在美國史學界處於邊緣位置，直至20世紀90年代，世界史在美國高校中還不構成歷史學的獨立分支。甚至在另一位歷史學者漢娜·格雷（Hanna Gray）擔任芝加哥大學校長時，世界史教學隨即被停止，其緣由是她認為根本不存在所謂的世界史。¹

《西方的興起》確立了麥克尼爾浩繁的學術框架，往後，他出版的著作都可列於此延長線上。其中一本是在新冠疫情期間為人所熟知的《瘟疫與人》（*Plagues and Peoples*, 1976）。雖說麥克尼爾將其視作前著之「注腳」，此書卻展現出極富創意的理論構想，作者藉用生物學概念來解釋人類歷史的發展。「微寄生」指的是微生物寄生在侵入、感染人類宿主後，兩者達至微妙平衡的狀態；將此概念比附於人類社會，那麼統治者與被統治者的關係則被稱為「巨寄生」。麥克尼爾論述兩種寄生模式的絕佳案例，當屬阿茲特克帝國的崩潰，當西班牙人發現美洲，一併將天花帶進新大陸，當地文明並非全然敗於船堅炮利，而是大批死於無法治癒的「新興」傳染病。

於另一部學生之書《競逐富強：公元1000年以來的技術、軍事與社會》（*The Pursuit of Power: Technology, Armed Force and Society since A.D. 1000*, 1982），麥克尼爾集中討論了巨寄生的另一種暴力形式——軍事力量。武器裝備的發展猶如微生物遺傳變異一般，顯著影響著人類社會的變遷。此書之誕生，原因可能有二：一是作者想填補《西方的興起》中只提及早期文明軍事力量，而簡略其後的遺憾；二是出於他被捲入第二次世界大戰的親身經歷。

麥克尼爾於1939年前往康乃爾大學攻讀博士學位，卻適逢太平洋戰爭爆發，1941年他被徵召入伍，1944年赴美國駐希臘大使館任職，又親歷希臘內戰，直至1946年退伍，終於回歸校園。



威廉·麥克尼爾教授
（相片來源：uchicago.edu）

這段軍旅生活對麥克尼爾的歷史視點影響彌深，而在他腦中揮之不去的，是同儕在封閉訓練中的心靈歷程，一種把貧窮農民和城市徵兵入伍者培養成服從的士兵的力量。麥克尼爾在晚年回憶道：

操練時，漫長的團體行動所喚起的情感，用文字難以描述。回想起來，那是一種良好的感覺，充滿全身；更確切地說，那是一種奇怪的感覺，個人被放大了；情感盈溢，變得非比尋常。這一切都依賴於參與集體的儀式。²

於是他提筆記錄此種感受，經歷一波三折的出版過程後，《應節同心：人類歷史上的舞蹈與操練》（*Keeping Together in Time: Dance and Drill in History*）於1995年由哈佛大學出版社發行。

該著延續了《競逐富強》中「肌體紐帶」（muscular bonding）的核心概念，討論人類如何經過反復訓練身體而形成新的集體認同。作者在寫作過程中，本來偏重軍事，而輕於舞蹈和宗教。但歷經荷蘭、英國宣講，與科學家、藝術家討論後，麥克尼爾逐步豐富架構，最終涵蓋了五個主要話題：

1. 肌體紐帶 Muscular Bonding
2. 人類進化 Human Evolution
3. 小型聚落 Small Communities
4. 宗教慶典 Religious Ceremonies
5. 政治與戰爭 Politics and War

一方面，麥克尼爾從生物演化、人類社群發展的角度，論證長時段歷史中，肌體紐帶必定是一種普遍的人類經驗。即使身為現代人，我們都或許無意中仿效著舊石器時代先祖們的做法。他們在狩獵前後都會手舞足蹈，而我們通過儀式、具有節奏的活動來模仿他們的行為，加強彼此合作，又激勵自身。

另一方面，他將肌體紐帶放入文明交流中思考。比如橫跨歐亞大陸的帝國文明為了擴展疆域而發展出的兵備力量、排列組合，對秦漢、巴比倫等文明來說都至關重要。其中，人類還持續創造更為先進的操練手段來提升戰力，其遺產在瑞典、日本等地的團體操訓練中仍然可見。

可惜的是，此書目前並無中譯，且較少受到關注。然而，我不覺得這是此書值得翻譯的唯一原因。麥克尼爾的超前理念，熟稔文明特徵之細節，以及溫情看待人類未來的態度，都值得被世人知曉。我在未來的願望也許就是能將此傳遞給更多人，正如我在《應節同心》結尾處收穫的感動：

既然在過去，舞蹈與歌曲中的肌體紐帶黏合了人類社群，當代人要忽略這種社交方式，似乎有悖人類常態。也許，忽視的狀況實際不會長久。人類亟需歸屬於群體，為他們的生活提供指引和意義；一齊發聲，同時應節所動，人類這個物種偶然間發現，這是創建和維繫社群最可靠、最迅捷且有效的方式。言語和理想固然重要，也常獲援引，但是應節同心卻能喚醒集體的熾烈情感，抹消個人的挫敗，這是僅僅靠言語而無法達成的。龐大且複雜的人類社會要是缺失了動覺基礎（kinesthetic undergirding），想必是無法長久維持的。光有理念與理想還不足夠。感知同樣重要，而感知就在舉手頓足之中。³

1. William H. McNeil, *The Pursuit of Truth: A Historian's Memoir*. Lexington: University of Kentucky, 2005. 中譯本見（美）威廉·麥克尼爾著，高照晶譯，《追求真理：威廉·麥克尼爾回憶錄》（杭州：浙江大學出版社，2015）。

2. William H. McNeil, *Keeping Together in Time: Dance and Drill in History*. (Cambridge: Harvard University Press, 1995), p. 2.

3. William H. McNeil, *Keeping Together in Time: Dance and Drill in History*. (Cambridge: Harvard University Press, 1995), p. 159.



A Record of a **SCHOLARLY VISIT TO MADISON** 麥迪遜訪學記

#大學城 #美國威斯康辛大學麥迪遜分校

Lan Qian

Xuantang PhD Candidate
選堂博士候選人 蘭倩

In August of 2023, under the kind auspices of an introduction from my mentor, I was fortunate enough to have the opportunity to pay a scholarly visit to the Madison campus of the University of Wisconsin. Madison, a beautiful 'university city', has its own unique allure and added unlimited colour to my scholarly journey.

The natural environs of the University of Wisconsin at Madison make it a very special place, as it spans an area between two glacial lakes, Mendota and Monona. It is said that the name 'Mendota' is derived from the native Americans who originally lived here and means 'sun' in their language, but Chinese students surreptitiously call it 'mengdao ta' ('dream of her'), which adds a new level of mystery and romance to it. Regardless of what time of day or which day of the year, the Mendota lakeside is always the finest scenic vista that can be viewed from the University. After moving into Eagle Heights, I often went to the lakeside early in the morning or in the evening to go jogging or take a stroll. On my route, I often saw people rowing their boats across the azure waters or simply lying on the decks of their craft, lazily sunning themselves. One day at the end of summer, I could no longer suppress my curiosity, and holding the hand of a new Korean friend and copying the practice of the locals, took a long horizontal dive into the lake and started swimming, and then struggled back onto the bank like a penguin. In winter, a thick crust of ice forms on the surface of the lake. Some like to go fishing, but I find it hard to endure the cold, so I copied those who went skating, wantonly and joyfully gambolling on the ice.

During my visit, my principal activity was to sit in on research seminars offered by Professor Rania Huntington on the theme of late Ming dynasty novels. For each class, we would make a close reading of selected passages from books such as Jin ping mei cihua ('The Golden Lotus') and Kuaiyuan (Cunning courtyard). Although I had already read many pertinent texts prior to this, I had never made a thorough exploration of them. Professor Huntington required students to read relevant research before coming to each class and to pose their own questions. In the seminars themselves, methods such as mental maps were employed to guide everyone in the discussion. In this way, through multi-faceted communal



2023年8月，得益於恩師介紹，我十分有幸前往美國威斯康辛大學麥迪遜分校（University of Wisconsin-Madison）訪學。麥迪遜，這座被譽為「大學城」的美麗城市，以其獨特的魅力，為我的訪學之旅增添了無盡色彩。

UWM的校園環境堪稱一絕，大學橫跨在Mendota和Monona兩個冰川湖之間。聽聞，Mendota湖名源於過去生活在這的美洲原住民，意為「太陽」，但留學生私底下稱為「夢到她」，增添了幾分神秘與浪漫。無論何時，Mendota湖畔都是學校的最佳風景線。搬進Eagle Heights後，我早晚常去湖邊慢跑或散步。沿路常看到有人在蔚藍色湖水裡划船，或者乾脆躺在甲板上，慵懶地曬太陽。接近夏末的某天，我實在按耐不住好奇，拉著新認識的韓國友人，學著當地人縱身一躍，跳進湖裡游泳，再似企鵝般艱難上岸。冬天湖面結起厚厚的冰層，有人在冰上釣魚。我不耐凍，只好學著滑冰的人兒，在湖面肆意撒歡。

訪學期間，我主要旁聽了韓瑞亞（Prof. Rania Huntington）教授開設關於晚明小說的研討課。每次我們都會精讀《金瓶梅詞話》、《癡園》等選段。雖然很多文本此前我已讀過，但並未深入探究。韓老師要求課前學生每次都要閱讀相關研究並提出自己的疑問，課堂上會用思維導圖等方法引導大家一起討論，在多方互動中構成多角度解讀，讓我體會到經典作品，仍有諸多可闡釋的空間。此外，我還部分旁聽了東亞系Anatoly Detwyler開設的當代電影，以及歷史系、藝術系與明清史相關的課程，結識到許多讓人敬佩的老師、同學。美國給研究生開設的課程多為小型研討課，更利於每位參與者積極發表個人見解，暢所欲言，讓我深切體驗到思想碰撞的快樂。

thinking, exegesis from many angles was formulated, which has allowed me to appreciate that there remains a great deal of room for further interpretation of classic texts. In addition, I also sat in on part of a course offered by Dr Anatoly Detwyler of the Center for Asian Studies on contemporary film, as well as courses in the Department of History and Art Department relevant to Ming and Qing history, where I met many lecturers and students worthy of admiration. The courses offered by American universities for graduate students tend strongly towards small-scale seminars, which greatly facilitates participants in expressing their own opinions enthusiastically and enjoying speaking their minds freely. It was here that I experienced deeply the thrill of the cut and thrust of debate.

On the back of the opportunity of this lengthy sojourn, I was also able to participate in research seminars that included AAS, WCAAS, and AACS. Not only did I accumulate a rich experience of presenting papers at international conferences, but I also made acquaintance with distinguished older scholars who had taken different scholarly pathways as well as companions in similar disciplines. Still more, I was able to catch a glimpse of issues emphasized in other scholarly fields and thereby increase my awareness of them.



Madison's beguiling natural scenery was always able to touch me unconsciously and let me return to the peace and simplicity of my inner mind. The rich and friendly scholarly environment of Madison not only allowed me to expand my research vision and imbibe many valuable scholarly suggestions, but along the road of furthering my studies, has also provided me with a plentiful harvest of sincere friendships and a forward-moving momentum.

I would like to take the opportunity of this short essay to express my sincere gratitude to my teacher Professor Rania Huntingdon who guided me with such devotion, Professor William Nienhauser of Department of Asian Languages and Cultures, Dr Anatoly Detwyler and all those teachers, distinguished senior scholars, classmates, and friends whom I met at Madison for their unstinting help and encouragement. Madison was not only the destination for my journey and the place of my soul's repose, but every small episode of my experience there has become a beautiful and unforgettable memory of my life's journey.



憑藉這次在美國長期逗留的機會，我還有幸參加了AAS、WCAAS、AACS等學術研討會。不僅積累了在國際學術會議報告的豐富經驗，亦結識了其他學術路上的資深前輩和同路夥伴，並窺見不同學科領域當下關注的議題，增長學識。

麥迪遜迷人的自然風光，總能不經意間觸動我，讓我在回歸內心的寧靜與質樸。麥迪遜濃厚、友好的學術氛圍，不僅拓展了我的研究視野，獲得寶貴的學術建議，更讓我在求學道路上，收穫真摯友誼和前進動力。藉此小文，尤要感謝悉心指導我的韓瑞亞老師，另外還有東亞系的倪豪士教授、Dr. Anatoly Detwyler、以及其他在麥迪遜遇到的每一位幫助、鼓勵過我的老師、前輩、同學和朋友！麥迪遜，不僅成為我此行的目的地和心靈歸宿，當中經歷的點點滴滴，早已成為我人生旅途中難以忘懷的美好記憶。



LIST OF XUANTANG PHD AND MPhil STUDENTS (YEAR 2024/25)

選堂博士及哲學碩士生（2024/25 年度）簡介



Lan Qian

PhD candidate

Research area: Chinese Classical Tales

蘭倩

博士候選人

研究領域：清代文言小說

Presented papers and published articles:

已發表報告及文章：

- 蘭倩、關靖琳：〈饒公與澳門〉，饒宗頤在澳門故事分享會暨桑梓嶺南：饒宗頤在大灣區學生比賽啓動儀式。澳門：澳門大學，2024年5月10日。
- 〈晚清東瀛女性與文化書寫：以王韜為中心〉，香港浸會大學—新加坡國立大學中文系研究生學術研討會。新加坡：新加坡國立大學，2024年4月22—26日。
- "Body and Space: The Liminality and Diversity of Japanese Prostitutes in Late Qing Chinese Classical Tales." Tenth Annual Trans-Asia Graduate Student Conference: Bridging Global Asias. University of Wisconsin-Madison. Madison, Wisconsin, USA, 19–20 April, 2024.
- "Roaming 'Overseas Beauties': Wang Tao's Fiction and Cultural Ideologies in Late Qing China." The Association for Asian Studies (AAS) 2024 Annual Conference, Seattle, Washington, USA, 14–17 March, 2024.
- 〈戊戌女學觀之多元趨向與女性視角：以鄭觀應、梁啟超、康同薇為例〉。《文學論衡》總第42期（2023年12月），頁13—25。
- "An Imaginary Solution to International Relations: The Tale of Overseas Beauties and a Chinese Gentleman in 19th-Century China". Postgraduate Conference on "Negotiating Diversity, Equity, and Inclusivity in Times of Crisis." Creativity, Self, and Society (CSS) faculty of the Faculty of Arts at Hong Kong Baptist University. Online, 2–3 December, 2023. (Best Paper Award)
- "An Imaginary Solution to International Relations: Chinese Classical Tales in 19th-Century China." The 65th Annual Conference of the American Association for Chinese Studies (AACS). University of California, Los Angeles, California, USA, 13–15 October, 2023.
- "The Portrayal of Female and Hong Kong: Reconsidering Wang Tao's Chinese Classical Tales." The 61st Annual Western Conference of The Association for Asian Studies (WCAAS). Brigham Young University-Idaho and The University of Montana, USA, 5–7 October, 2023.
- 〈《話經精舍文集》與話經精舍學風——以五篇浙江考為例〉，臺港三校中文系研究生論壇。臺南：國立成功大學中國文學系、香港中文大學、香港浸會大學，2023年5月27日。
- 〈晚清文言小說之留學閩秀形象：以林紓小說為例〉，新材料與新方法：第二屆文史研究香港青年學者論壇。香港：香港都會大學、香港樹仁大學，2023年3月4日。
- "Overseas Beauties in the Chinese Classical Tales in Nineteen-Century China: A Study of Song Yin Man Lu 淞隱漫錄." The Western Branch Annual Meeting of American Oriental Society. Hosted by the University of Arizona, Tucson, November 3–5, 2022.
- 伍伯常撰、蘭倩譯：〈文化互動與較量——以宋朝（960—1279）和南唐（937—965）為例〉（Cultural Interactions and Competitions: The Case of the Song Dynasty and the Southern Tang）。收入香港浸會大學饒宗頤國學院編：《漢學英華·第二輯》。香港：中華書局（香港），2022。
- 〈維新變法時期多元趨向之女學觀〉，2022年香港浸會大學、中山大學中國語言文學系研究生聯合學術研討會（廣州：中山大學中文系，2022年5月30—31日）
- 〈律賦論體的爭論及反思〉，第五屆海內外中文系博士生學術論壇（珠海：中山大學中文系，2021年12月11日）
- 〈從《浙江即岷江非漸江考》看話經精舍的教育特色〉，「中國語言、文學與文化」香港浸會大學中文系與華南師範大學文學院研究生學術研討會。香港浸會大學中文系、華南師範大學主辦。線上，2021年6月19日至20日。



Guan Jinglin

2nd year MPhil student

Research area: The interpretation of bamboo slips of Warring States and the transmission of early Chinese texts

關靖琳

哲學碩士二年級學生

研究領域：戰國竹書的校釋與古代文本流變研究

Presented papers and published articles:

已發表報告及文章：

- "Interpretations on selected characters in the Tsinghua bamboo-strip San buwei 參不韋 manuscript and preliminary analysis of 'Wuxingze' 五刑則." 25th Biennial Conference of the European Association for Chinese Studies (EACS). Tallinn University, Estonia, 27–30 August, 2024.
- 蘭倩、關靖琳：〈饒公與澳門〉，饒宗頤在澳門故事分享會暨桑梓嶺南：饒宗頤在大灣區學生比賽啓動儀式。澳門：澳門大學，2024年5月10日。
- 〈據安大簡再考《詩》「彼其之子」〉，香港浸會大學—新加坡國立大學中文系研究生學術研討會。新加坡：新加坡國立大學，2024年4月22—26日。
- 〈從語法角度對讀毛詩本與安大簡本的「殷其雷」異文——兼論阜陽漢簡「印其離」〉，第四屆早期中國經典研究國際學術研討會。珠海：北京師範大學中國優秀傳統文化研究與傳播中心，2023年12月16—17日。



Zhang Jingya

1st year MPhil student

Research area: Divination, Sacrificial Prayers, and Institutional Systems on the bamboo slips of Chu in the Warring States period

張婧雅

哲學碩士一年級學生

研究領域：戰國楚地占筮祭禱簡及其制度

WELCOMING OUR NEWCOMER 新人介紹

Mr Leung Chin Nok

Research Assistant

Mr Leung holds a bachelor's degree in history from Hong Kong Baptist University, with a research interest in China's borderland history. He is currently offering assistance to the Academy in editing publications.

梁展諾

研究助理

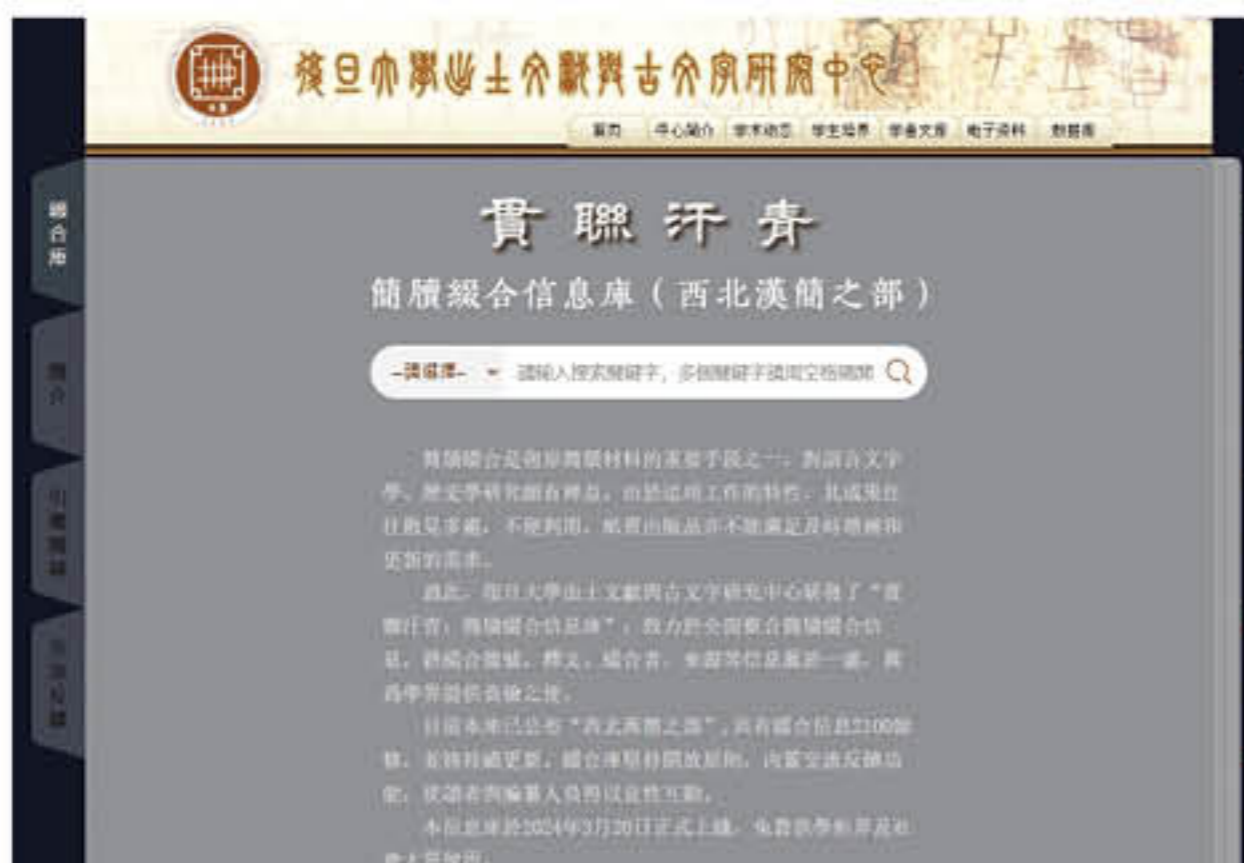
梁展諾，香港浸會大學歷史文學士，治學興趣為中國邊疆史。現正於國學院參與出版刊物之編輯工作。



RESEARCH OUTPUTS

研究成果

1. 陳致主編，來國龍、史亞當（Adam Schwartz）副主編：《饒宗頤國學院院刊》第十一期。香港：中華書局（香港），2024年10月。
2. Jao, Tsung-i. A Collated and Critical Study of the Xiang'er Commentary to the Laozi. Translated by David Chai. Series Editors: Chen Zhi, Nicholas Morrow Williams, Adam C. Schwartz. Collected Works of Jao Tsung-i: Xuantang Anthology, vol. 5. Leiden, The Netherlands: Brill, 30 May 2024. Pp.320.
3. 陳致主編：《西周重器銘文匯釋——乖伯簋、多友鼎、禹鼎》。南京：南京大學出版社，2024年4月，2009頁。
4. 陳致主編，段陶著：《西周宗族階衍與政治結構：以井、虢、晉、曾為例》。上海：中西書局，2023年12月，261頁。
5. 史亞當（Adam Schwartz）：〈試說甲骨文新發現的辭例「田（憂）亡」〉。《出土文獻與古文字研究》第十一輯，頁66—76。上海：上海古籍出版社，2024年5月。
6. 沈思聰（與康博文、林秉銷合作）：貫聯汗青：簡牘綴合信息庫（西北漢簡之部）。上海：復旦大學出土文獻與古文字研究中心，2024年3月20日正式上線。網址 <http://www.fdgwz.org.cn/GuanLianHanQing/Home>
7. 沈思聰：〈對居延漢簡「隧助吏」性質的再探討〉，傳統的建構與詮釋：第三屆文史研究香港青年學者論壇。香港：香港都會大學、香港樹仁大學、香港浸會大學、香港珠海學院，2024年3月2日。
8. 沈思聰：〈西北漢簡文字釋讀舉例與相關問題考察〉，香港浸會大學饒宗頤國學院，2023年11月7日（講座）。
9. 梁月娥：〈霸姬盃、盃「報」字釋義——兼釋「復」字〉。《出土文獻綜合研究集刊》第十八輯，頁11—24。四川：巴蜀書社，2023年11月。
10. Richard J. Sage. "We don't need no (Confucian) Education! A Northern Song Reading of the Liezi," in *T'oung Pao* 109.5-6 (2023): 579-624.
11. Richard J. Sage. "Messianic Deity and Daoist Sage-Ruler: Song Huizong's Commentaries on the Daoist Classics," in *Asia Major*, 3rd series, 36.2 (2023): 115-46.
12. 張子璇：〈中外新舊的交匯點：論近代以來舊體譯詩文獻的多元價值〉，程千帆先生誕辰110週年紀念學術研討會暨道南雅集。佛山：中山大學嶺南文化研究院，2023年12月1—2日。
13. 張子璇：〈論文言譯詩研究的四個「走出」〉，香港浸會大學—新加坡國立大學中文系研究生學術研討會。新加坡：新加坡國立大學，2024年4月22—26日。
14. 張子璇：〈阮韻陶神莊叟骨：饒公與《長洲集》〉，饒宗頤在澳門故事分享會暨桑梓嶺南：饒宗頤在大灣區學生比賽啟動儀式。澳門：澳門大學，2024年5月10日。
15. 張子璇：〈張子璇詩詞選〉，《青年文學》總第619期（2024年6月），頁160。
16. 張子璇：〈書評：《吳宓的精神世界》〉，《人文中國學報》總第38期（2024年6月），頁337—342。



Bulletin of the Jao Tsung-I Academy of Sinology 《饒宗頤國學院院刊》

This is the eleventh issue of *The Bulletin of the Jao Tsung-I Academy of Sinology*, published in autumn 2024. It features a total of thirteen articles and book reviews in both Chinese and English. The contributors include emerging young students as well as scholars affiliated with prestigious universities and research institutions both domestically and internationally. The articles cover a wide range of topics related to both transmitted and excavated documents and artifacts, including oracle bones, bamboo and wooden slips, and tomb inscriptions. The essays of this issue investigate these materials from various research angles, including philosophical, historical, and literary analyses. Focusing on recent trends in academic research, they both reevaluate established theories and paradigms while also proposing new perspectives.

Wang Xueqing, doctoral student at Jilin University, for example, has collected and edited Jao Tsung-i's work on the reassembly of oracle bone inscriptions, detailing Master Jao's achievements in this research area. In another article, Zhou Boqun, Assistant Professor at the University of Hong Kong, examines logical issues in the "Xiao Qu" ("Minor Choice") chapter of the *Mozi*, offering a new approach to the work's "seven dialectical terms." Nicholas Morrow Williams, Associate Professor at Arizona State University, provides an elegantly written and insightful review of the newly published volume *Qu Yuan and the Chuci: New Approaches*, edited by Martin Kern and Stephen Owen, which is expected to inspire further discussions regarding the classic anthology.

This issue of the *Bulletin* adheres to the principles of integrating ancient and modern perspectives while embracing both Chinese and Western scholarship. Through our rich and diverse content, we aim to reward our readers' interest, devoting ourselves to becoming a leading international bilingual journal of Classical Chinese studies and sinology.



Chen Zhi, Editor-in-Chief. Lai Guolong, Adam C. Schwartz, Associate Editors. *Bulletin of the Jao Tsung-I Academy of Sinology*. Hong Kong: Chung Hwa Book Company (H.K.) Limited, October 2024. Vol 11.

陳致主編，來國龍、史亞當副主編：《饒宗頤國學院院刊》第十一期。香港：中華書局（香港），2024年10月。

《饒宗頤國學院院刊》第十一期於2024年秋季出版，刊登中英論文及書評共13篇。本期作者既有任職於海內外知名學府或研究機構的青年學者，亦有嶄露頭角的年輕學子。刊載內容涵蓋出土文獻和傳世文獻，研究材料涉及甲骨、簡牘、石刻墓誌，研究主題涉及哲學、史學、文學、宗教等領域，各篇或考或論，針對近年的研究熱點，重整舊說並提出新見。如吉林大學博士研究生王雪晴收集整理了饒宗頤先生散見於論著中的甲骨綴合成果，細舉饒氏在甲骨綴合上的成就；又如香港大學助理教授周博群關注《墨子·小取》篇中的邏輯學問題，對定義眾說紛紜的「辯學七事」提出了不同於通行觀點的新解釋；再如亞利桑那州立大學副教授魏寧，為新書 *Qu Yuan and the Chuci – New Approaches* 撰寫了見解獨到、文質兼美的精彩書評。本刊秉持古今貫通、中西並蓄的理念，期待以更豐富、廣博的內容回饋讀者，致力於成為國際前沿的雙語國學與漢學學術期刊。

Global Sinology in Translation

《饒宗頤國學院漢學譯叢》

Professor Jeffrey Riegel is a sinologist celebrated for his research into pre-Qin dynasty documents. This volume has assembled a representative selection of his articles from the 1970s to 2010. It is divided into five parts: the first and second parts span research into philosophical thought as furnished by texts such as *Shijing* (Book of songs), *The Mencius*, *Mozi*, *The Analects*, and *Lüshi chungiu* (Master Lü's *Spring and Autumn Annals*); the third part includes investigation into the deities of the Warring States period, Goumang and Rushou, as well as analysis of ancient divinities and target witchcraft; the fourth part compares excavated documents such as the Guodian texts on bamboo slips of the state of Chu with the text of *Liji* (Record of the rites), in addition to employing the *Shiji* (*Records of the Grand Historian*) and *Shiben* (Hereditary origins) to explore 'Ju-tzu Hsi and the Genealogy of the House of Wei', as well as investigating Qing scholarly reconstruction of philosophical works and detailing divinatory 'yao' trigram text in the *Yijing* (Book of changes); the fifth part takes an archaeological perspective to discuss Qin dynasty history and documents, including Qin Shihuang and his tomb as well as the reasons behind the rise of the Qin dynasty. The book concludes with records of interviews with Professor Riegel and a bibliography. It furnishes an important opportunity for a Chinese-speaking readership to become acquainted with the author's thirst for knowledge and scholarly rigour, and is well worth detailed reading.



Jeffrey Riegel. *Collected Papers on Sinology by Jeffrey Riegel*. Translated by Huang Kuan-yun. Hong Kong: Chung Hwa Book Company (H.K.) Limited, 2024.
王安國著，黃冠雲譯：《王安國漢學論文集》，香港：中華書局（香港），2024年。

漢學家王安國教授以研究先秦文獻著稱，本書收錄王教授自上世紀70年代到2010年間最具代表性的論文，全書共五部分，第一、二部分內容涵蓋《詩經》、《孟子》、《墨子》、《論語》、《呂氏春秋》等哲學思想研究。第三部分收錄他對戰國神靈「句芒」、「蓐收」的考察，以及對古代中國鬼神和箭靶巫術的分析。第四部分以出土文獻如郭店楚簡比對《禮記》文本，以《史記》和《世本》探索孺子痕片與魏氏家族世系，並考察清代學者對哲學文獻的重構和《易經》的爻辭。第五部分從考古學角度論述秦代歷史與文獻，包括秦始皇及其陵墓，以及秦國崛起的原因。書末的王安國教授訪談錄及著作目錄，是漢語讀者認識作者求學與治學的重要文獻，值得細讀。

Author 作者

Jeffrey Riegel is a Professor Emeritus at the Department of East Asian Languages and Cultures of the University of California, Berkeley, and at the School of Art and Social Sciences of Sydney University. His principal fields of research are ancient Chinese thought, archaeology, and literature. He has been a recipient of a Guggenheim Fellowship and has held a Senior Fellowship of the Chiang Ching-kuo Foundation for International Scholarly Exchange. His translations into English include *Lüshi chungiu* (Master Lü's *Spring and Autumn Annals*) and *Mozi*, both in collaboration with John Knoblock. Articles by him have been published in *Early China*, *The Harvard Journal of Asiatic Studies*, *The Journal of the American Oriental Society*, and elsewhere.

王安國，美國加州大學伯克利分校東亞語文學系榮休教授，澳洲悉尼大學藝術及社會科學學院榮休教授。主要研究領域為古代中國思想、考古及文學。王教授為古根海姆獎學金、蔣經國基金會高級學者研究基金獲獎學者。英譯有《呂氏春秋》和《墨子》，皆與王志民合作，論文見於《古代中國》、《哈佛東亞學報》及《美國東方學會學報》等。

Translator 譯者

HUANG Kuan-yun holds a doctorate from the Department of East Asian Languages and Civilizations of the University of Chicago and is currently Director/ Research Fellow, Research Center of Taiwan, Oriental Institute, Czech Academy of Sciences. His principal research interests are pre-Qin and Han dynasty excavated documents, canonical texts, and international sinology. Recently, he has published two monographs, one with the Chinese University of Hong Kong Press and the other with the State University of New York Press.

黃冠雲，芝加哥大學東亞語文系博士，現為捷克科學院亞非研究所臺灣中心研究員及主任，研究興趣主要為先秦及秦漢出土文獻、經學及國際漢學，近期有兩本專書分別出版於香港中文大學出版社與紐約州立大學出版社。

XuanTang Library of Doctoral Dissertations

《選堂博士文庫》系列叢書

How did family structure entangle with the turbulence of society? Within historical processes, how did fraternal relationships and patriarchal lineages form and fluctuate? The principles of inheritance of historical ancient China have always been split into inheritance of either status or wealth. This has brought in its wake of new observations of the Western Zhou patriarchal noble families: the practice of primogeniture was not a 'system' that was established and strictly adhered to in the early period after the founding of the Zhou Dynasty, but was instead a tendency that gradually stabilized after a long period of seesawing fortune and balancing of power relationships, and had not yet been fully implemented in all aristocratic families by the end of Eastern Zhou. Political experimentation in respect of the system of inheritance often accompanied political strife, while rules of inheritance beneficial to steady governance by one confederation of aristocrats were often channeled into the political acumen of other contemporary confederations and thus evolved into a common understanding.

In addition to lineage status, regarding the establishment of regal power and contact with the Zhou dynasty royal house and aristocratic families within the royal demesne, these were also political choices that the feudal rulers of the vassal states had to face. During the three hundred years of the Western Zhou dynasty, the pros and cons had to be weighed with full political considerations by every generation of inheritors of every aristocratic family with many sons. This book focuses on material and perspectives furnished by four aristocratic lineages all bearing the surname Ji, namely, Jing, Guo, Jin, and Zeng. Although unable entirely to explain every historical detail and explicit line of enquiry outline above, it goes to the utmost extent to sketch out a historical framework. A fine method of questioning must always be more important than answers.

Author 作者

Duan Tao read for her Bachelor's degree at the Department of Chinese Language and Literature of Nanjing University and was awarded a Doctorate by the Jao Tsung-I Academy of Sinology of Hong Kong Baptist University, where Chen Zhi was her supervisor. Her research interests focus on early China, archeology of the Western Zhou dynasty, ancient bronzes, and pre-Qin dynasty documents.

段陶，本科就讀於南京大學中文系，香港浸會大學饒宗頤國學院博士，導師陳致教授。研究興趣集中在早期中國、西周考古、青銅器與先秦文獻。



Duan Tao. *Aristocratic Lineages and Political Structures in the Western Zhou: A Study based on Jing 井, Guo 虢, Jin 晉, and Zeng 曾* Shanghai: Zhong-xi Publishing House, 2023.

段陶著：《西周宗族庭衍與政治結構——以井、虢、晉、曾為例》。上海：中西書局，2023年。

家庭結構與家庭形態如何影響社會結構，叔伯兄弟同氏宗親如何在歷史進程中形成互動？歷史時期古代中國的繼承制度歷來被分化為身份繼承與財產繼承兩方面，這為觀察西周氏族結構帶來了新的發現：嫡長子繼承制不是從西周立國之初就被確立并嚴格遵循的「制度」，而是在長時間拉鋸與權衡中逐漸穩定的趨勢，直至東周時期都未能在所有貴族家族中貫徹執行。對繼承制度的政治實驗往往伴隨着政治鬥爭，有利于貴族集團穩定統治的繼承規則被同時期的其他貴族集團納入自己的政治智慧中，從而轉變為共識。

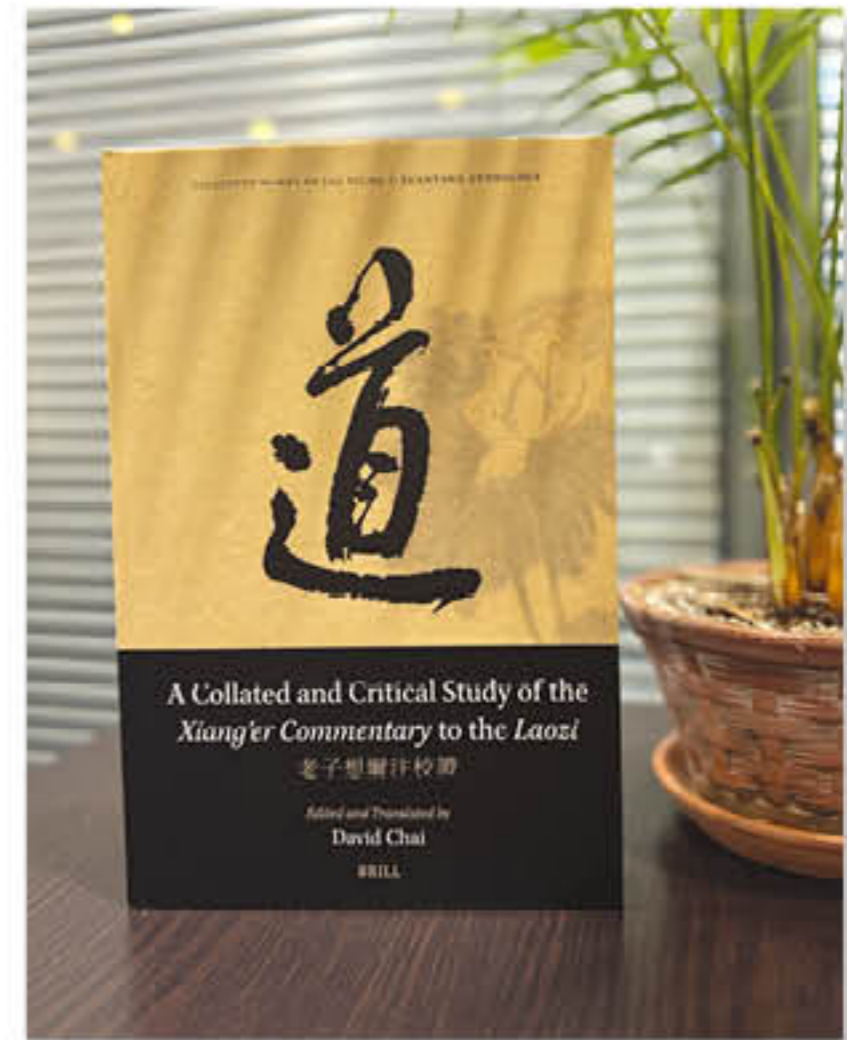
在宗族地位之外，君權的確立、與周王室及王畿內的貴族宗親的聯繫，也是諸侯需要面對的政治考驗。西周三百年，每一個多子貴族宗室的每一代繼承人的選擇充滿了政治考量。本書所關注的井、虢、晉、曾四個姬姓家族所提供的材料與視角，雖然無法完美解答上述每一個歷史細節與追問，却也盡可能地勾勒出歷史框架。好的提問方式總是比答案更重要。

Collected Works of Jao Tsung-i: XuanTang Anthology 《饒宗頤學術論著英譯集》

As the fifth volume of *XuanTang Anthology*, *A Collated and Critical Study of the Xiang'er Commentary to the Laozi*, translated by Professor David Chai, could be considered an entirely new departure. Differently from the earlier four volumes of the series and their emphasis on translating specific essays by Master Jao, this volume translates an entire monograph by him. In this way, it allows readers to understand more systematically and comprehensively the important contribution that he made to the field of Daoist studies. It is thus the first volume of *Xuantang Anthology* that presents Master Jao's scholarly achievements in the form of a complete book by him in translation.

The Xiang'er Commentary on the Laozi is an early exegetical commentary on the *Daode jing* and, as such, important material for researching Daoist thought in its primitive form. It was lost shortly after the epoch of the Five Dynasties and today all that exists is a fragmentary manuscript of the Six Dynasties that was discovered at the end of the Qing dynasty in the Dunhuang caves. The entire text consists of 580 lines, and canonic text and commentary are written in one continuous flow. It is not divided into chapters, and neither is each new chapter marked by a new line of text. For this reason, when Master Jao wrote his *Collated and Critical Study of the Xiang'er Commentary to the Laozi*, he separated canonic text from commentary. He also arranged the text in order according to the *Laozi heshangong zhangju* (Chapter and sentence exegesis of the *Laozi* by 'The Gentleman on the River') and applied his own detailed editorial gloss and interpretation to the manuscript.

In the second part of his book, Master Jao follows a train of research reasoning led by his sharply honed historical and hermeneutical skills. Here, he carries out a thorough and systematic investigation of *The Xiang'er Commentary* and its author, Zhang Daoling, and furnishes entirely new perspectives on the early hermeneutics of the *Daode jing*. At the same time, Master Jao also reveals the important influence that *Taiping jing* and other canonic Daoist texts had on the formulation of the Tianshi Dao (Way of the Celestial Masters) Daoist sect and *The Xiang'er Commentary*. Not only does this enrich scholarly understanding of the developmental context of early Daoist thought, but it also lays out new pathways for research into comprehending relationships between Daoist canonic texts. Professor Chai's book has as its aims to redeem Master Jao's scholarly thought accurately in relation to English translation of *The Xiang'er Commentary* and to lay out the fruits of the Jao's research into Daoism for English-speaking readers.



Jao, Tsung-i. *A Collated and Critical Study of the Xiang'er Commentary to the Laozi* 老子想爾注校證 Translated by David Chai. Series Editors: Chen Zhi, Nicholas Morrow Williams, Adam C. Schwarz *Collected Works of Jao Tsung-i: Xuantang Anthology*, vol 5. Leiden, The Netherlands: Brill, 2024.

作為《饒宗頤學術論著英譯集》系列的第五卷，由 David Chai 教授翻譯的《老子想爾注校證》可謂別樹一幟。與《英譯集》前四卷側重翻譯饒公的專題文章不同，本卷完整地翻譯了饒公所撰的一本專書，使讀者能夠更為系統、全面地瞭解饒公在道教研究領域的重要成果。這也是《英譯集》首部以全書形式呈現的饒公學術成果的譯作。

《老子想爾注》為中國早期一部講習《道德經》的注本，乃研究道教原始思想的重要資料。惟五代以後失傳，今僅存一六朝寫本殘卷於世，清末之際發現於敦煌石窟之中。全本共五百八十行，經文與注釋連寫，不分章次，過章亦不另起一行。饒公因而著《老子想爾注校證》，將經文與注釋分別錄出，並依照《老子河上公章句》的次第，為此殘卷作出詳細的校議和箋證。

此書的後半部分，饒公以其精深的歷史學和詮釋學研究理路，對《想爾注》及其作者張道陵進行了深入而系統的研究，為《道德經》的早期詮釋提供了全新的視角。同時，饒公還揭示了《太平經》等道教典籍對天師道和《想爾注》構建所產生的重要影響，不僅豐富了學界對早期道教思想發展脈絡的理解，更為道教典籍間的關聯性研究開闢了新的路徑。本書為《想爾注》之英譯本，力圖精準還原饒公的學術思想，為英文讀者展現其在道教研究上的成就。

Translator 譯者

David Chai is Associate Professor of Philosophy at the Chinese University of Hong Kong. Professor Chai's research focuses on ancient and medieval Chinese philosophy, aesthetics, and comparative philosophy.

David Chai, 現為香港中文大學哲學系副教授，研究領域集中於古代中國哲學、中世紀中國哲學、美學及比較哲學。



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