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# The Jao Tsung-I Academy of Sinology Instagram is now officially here!

## 夏日多清和，斯文自有期——饒宗頤國學院 IG 正式啟用

# 饒宗頤國學院 # 文化傳承 # 斯文在茲

盛夏的光影裡，傳統與現代相遇，學術與生活對話。

從經典文獻的千年韻律，到當代思潮的文化新聲——

我們以文字納涼，以影像述懷，用新的媒介探索傳統文化之美。

誠邀您追蹤我們，讓國學成為您生活中的一抹清風，讓這個夏天多一分文思流淌。

Following the establishment of the Facebook page, WeChat official account, Bilibili video channel, and the upgrade and redesign of our official website, we officially joined the Instagram platform under the account name HKBUJAS Hong Kong Baptist University Jao Tsung-I Academy of Sinology (@hkbu\_jas) in July 2025! We will share the latest updates from the Academy through photos on this platform! Be sure to follow us for announcements on lectures, book launch, and the latest news on visiting scholars and student exchanges.

繼創立 Facebook 專頁、微信公眾號、Bilibili 視頻賬號，以及官網升級改版後，國學院再拓新城，於 2025 年 7 月正式進駐 Instagram 平臺，賬號名為【HKBUJAS 香港浸會大學饒宗頤國學院】 (@hkbu\_jas)。我們將在此以相片分享國學院最新動態！快透過追蹤來獲取專家講座預告、新書出版，並掌握學者來訪、師生交流的最新消息。



@HKBU\_JAS



Cover Jao Tsung-i. Lotus Pond (2013)  
封面 饒宗頤 金農筆意墨荷 (2013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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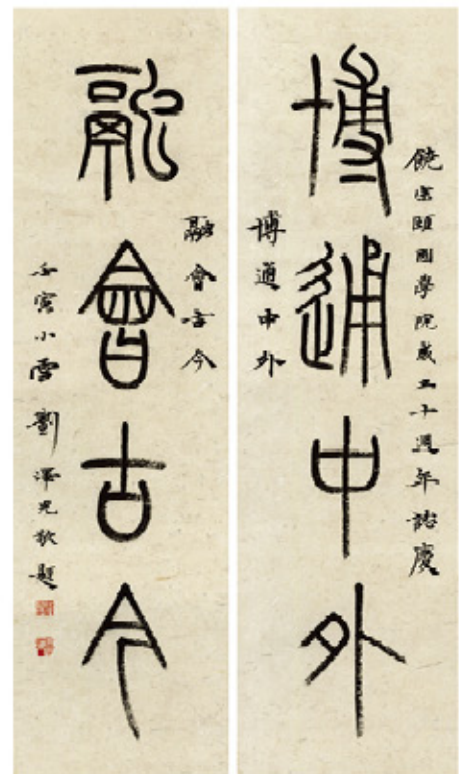
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**Professor Lau Chak-Kwong Daniel,**  
Associate Professor, Academy of Visual Arts,  
Hong Kong Baptist University

香港浸會大學視覺藝術學院副教授  
劉澤光教授

# A Note FROM THE DIRECTOR

## 院長的話

# 樓楓 # 院長的話 # 裘錫圭先生



Photographs taken during Lecture Series by Distinguished Scholars of Sinology in 2011  
(Photo Courtesy: HKBU The Mr. Simon Suen and Mrs. Mary Suen Sino-Humanitas Institute)  
拍攝於 2011 年當代學術名家講壇 (鳴謝: 香港浸會大學孫少文伉儷人文中國研究所)

**Beyond the shock and grief**, I was left with a profound sense of loss to learn of the passing of the great paleographer Professor Qiu Xigui this May. Having had the privilege of meeting and conversing with him on several occasions, I was consistently struck by his humility, sincerity, and scholarly rigour. Professor Qiu dedicated his life to academia, meticulously comparing excavated materials with transmitted texts, unraveling complexities with precision, and illuminating subtle truths with unmatched insight. His scholarly excellence lay in his patience and depth of reflection—never swayed by novel ideas or eager for quick success, he pursued truth through steadfast accumulation.

This approach echoes the scholarly ethos of the late Professor Jao Tsung-i, who likewise rejected academic barriers, emphasized gradual accumulation, and never sought haste. Every character and every sentence was repeatedly verified for accuracy. When studying Dunhuang sheet music, Professor Jao learned the guqin (古琴) to understand musical principles; when delving into the *Rigveda*, he taught himself Sanskrit and Pali to grasp the original meaning; he spent a decade translating the *Enûma Eliš* from cuneiform into Chinese; in examining oracle bones and bronze inscriptions, he drew upon bamboo slips, silk texts, and transmitted texts; in collating ancient texts, he personally proofread a vast range of materials. Such achievements are the fruit of lifelong accumulation—unattainable through shortcuts. The longer the accumulation, the deeper the insight, ultimately leading to a unique and integrative scholarly vision. As Professor Jao himself noted, his learning “benefited from a lifelong immersion in cultural nourishment”—a process of gradual steeping that yields rich and profound understanding.

In recent years, the Jao Tsung-i Academy of Sinology has embraced this spirit in its publications, activities, and talent development, striving to achieve excellence through sustained accumulation.

In 2019, with support from the Jao Studies Foundation, the Academy launched the project *Collected Works of Jao Tsung-i: XuanTang Anthology*, selecting representative pieces from his 14-volume collected works for translation and introduction to English-language readers. This series covers oracle bone studies, excavated texts, cosmology, literature and art, Dunhuang studies, musicology, and religious philosophy. With the final three volumes published last year, the six-volume collection is now complete, opening new horizons for overseas Sinology and making Professor Jao's scholarship accessible beyond language barriers. The *Bulletin of the Jao Tsung-i Academy of Sinology*, established in 2014, has long been acclaimed in academic circles. This year, the Academy decided to increase its publication frequency from annual to biannual, aiming to include more outstanding work and better serve the academic community.

This March, the Academy partnered with the Fudan University's Institute for Preservation and Conservation of Chinese Ancient Books to launch the “Purple Phoenix and Yellow Dragon: Ancient Book Restoration and Cultural Heritage” project. This initiative brought renowned restoration experts to Hong Kong, attracting specialists from university libraries, archives, and museums. Restoration work demands not only technical skill but also profound patience and dedication. It is not merely about repairing physical texts but also about preserving historical and cultural value.

As the saying goes, "It takes ten years to grow a tree, but a hundred to nurture a person." Talent cultivation requires time and nurturing. The Academy is committed to providing a platform for students and young scholars to accumulate knowledge and refine their skills. Since its inception in 2015, the "Sinology Fortnightly" series has held 89 sessions, becoming a vital forum for young scholars to share new ideas and exchange insights. Su Dongpo's adage—"Read widely and apply with restraint; accumulate deeply and emit sparingly"—captures our hope for young scholars to build a broad foundation and contribute meaningfully to academia. The newly launched "JAS Literature Circle" further fosters a culture

of reflective learning, encouraging students to cultivate depth and resilience for future achievements.

In an age of information overload and rapid change, the Academy remains committed to depth, sincerity, openness, and cultural stewardship. Through long-term educational and scholarly endeavors, we aim to nurture learning that accumulates and matures over time, enriching humanistic spirit and contemporary thought.



**今年五月**，驚聞古文字學大師裘錫圭先生與世長辭，我在震驚哀悼之餘，更感惘然若失。往昔與先生數次會面交談，深切體會到他為人謙遜平和、篤實敦厚，做學問則嚴謹精密。裘先生一生為學術事業鞠躬盡瘁，以出土材料與傳世文獻相互參照，如同抽絲剝繭般梳理考證，洞察幽微之處，切中問題要害。他的學問之所以卓絕，尤其在於那份耐心與深思，多年治學從不被新奇見解所迷惑，不以速成自誇，而是在深厚積累的基礎上，追求真理與實在。

饒宗頤教授的治學之道亦是如此，不設學術壁壘，注重積累，從不急於求成。每一個字、每一句話，都反復考證核實，以求準確恰當。饒公研究敦煌樂譜，必先學習古琴以通曉音律；鑽研《梨俱吠陀》，便自學梵文、巴利文以直探原意；耗費十年功夫，將楔形文字的《近東開闢史詩》譯為中文；考證甲骨文時，必定旁徵簡帛與傳世典籍，進行縱橫勾連考證；整理古籍時，更是親手校勘，幾乎遍及各類文獻，編纂的著作宏富深厚。凡此種種，都是長年累月積累的功夫，絕非一時速成所能企及。積累得越久，闡發就越深刻，最終使學問融通百家，形成獨特的學術見解。饒公自己也說，他的學問「得益於從小文化空氣的熏蒸」，「熏蒸」二字道出了學養需要長期涵泳積累，才能達到醇厚的境界。

國學院近年來的各項出版、活動及人才培養工作，也正是繼承這種精神，期望通過深厚積累而後有所成就。

2019年國學院獲得饒學研究基金資助，啟動《饒宗頤學術論著英譯集》出版計劃，從饒公原著十四卷二十冊中精選代表性著作翻譯成英文，並詳細介紹給英文讀者。這套《英譯集》內容涵蓋甲骨文、出土文獻、宇宙論、文學與藝術、敦煌學、音樂學、宗教哲

學等領域。去年，《英譯集》後三卷問世，至此六卷全集完成，為海外漢學界開拓了新視野，也讓饒公的學問跨越語言障礙，惠及更廣泛的人群。2014年創辦的《饒宗頤國學院院刊》，多年來屢獲學界讚譽。今年，國學院決定將原本「一年一刊」調整為「一年兩刊」，希望能廣泛吸納佳作，惠及學界。

今年三月，國學院又與復旦大學圖書館中華古籍保護研究院（復旦古保院）聯合推出「紫鳳黃龍：古籍修復與文化傳承」項目，非常難得地邀請到多位古籍修復專家來港主講，吸引了眾多高校特藏館、檔案館、博物館等機構的專家參與。修復工作，既需要精深技術的積累，更要具備深厚耐心的蘊蓄。修復與保育，不僅是對典籍外形的細緻修補，更是對厚重歷史價值與文化記憶的延續和保存。

「十年樹木，百年樹人」，人才培養也需要時間來涵養。本院致力於為學生及年輕學者搭建積累實力與學養的平臺，自2015年開辦的網上「半月譚」系列講座，至今已舉辦八十九場，成為青年學者發表新見解、交流心得的重要園地。蘇東坡所說的「博觀而約取，厚積而薄發」，正是我院寄望青年學人廣泛積累學養，以「厚積薄發」之道立足學界的願景。新近開展的「青年讀書會」活動，也是為了營造文化涵泳的氛圍，讓學子們在積累中涵養沉潛的品格，將來自然能有所建樹。

當今信息紛繁、世情浮躁，國學院繼續秉持以厚積為根本，以篤實為基礎，以開放為胸懷，以斯文為信念；通過長年累月的文教事業，讓學問在長久積累中沉澱滋潤，滋養人文精神，涵養時代思維。



## PURPLE PHOENIX, YELLOW DRAGON: CONTINUING CULTURAL HERITAGE

# 紫鳳黃龍，文脈相承 2025/3-4



(From left to right) Speakers Chung Tat Chi Andrew, Li Yan, Qiu Xiaogang, Paul Hsieh, Lesley Liu  
(左起) 講者鍾達志、李燕、邱曉剛、謝守斌、劉雨華

From March 12 to 14, 2025, the Hong Kong Baptist University Jao Tsung-I Academy of Sinology, in partnership with Fudan University's Institute for Preservation and Conservation of Chinese Ancient Books, hosted five specialized lectures under the theme "Purple Phoenix, Yellow Dragon: Ancient Book Restoration and Cultural Heritage." The event has attracted over 450 online attendees and 270 on-site participants, including experts working on various special collections in Hong Kong and Macau university libraries, directors of historical archives and cataloging centers, as well as museum technicians and volunteers. The lectures focused on the restoration and preservation of ancient texts, incorporating interdisciplinary expertise from literary studies, historical analysis, artisan skills, and cultural conservation. This initiative has significantly increased public interest in the preservation of ancient books and the transmission of associated skills. It highlights the importance and sustainability of protecting cultural heritage. Moreover, it fosters dialogue and collaboration between academia, professional restorers, and the public, supporting the exchange and innovation of techniques in ancient book restoration.

香港浸會大學饒宗頤國學院攜手復旦大學圖書館中華古籍保護研究院，於2025年3月12日至14日舉辦5場「紫鳳黃龍：古籍修復與文化傳承」專題講座，共吸引到線上超過四百五十位觀眾及兩百七十位現場觀眾參加。其中包括來自香港及澳門各高等院校圖書館特藏館的專家館員、歷史檔案館及目錄館的主任，以及博物館工作的技術及義工人員。講座聚焦於古籍文獻的修復與保護，結合文學、史學、工藝及文化保育等跨領域專業知識，成功提高公眾對古籍保護和技藝傳承的興趣，有效展現出文化遺產保護的可持續性及重要性，更搭建起學界、專業修復人員及公眾之間的交流橋樑，進一步深化古籍修復技術的交流合作與創新發展。

## DAY-TO-DAY PRESERVATION OF PAPER DOCUMENTS

### 紙質文獻日常保管養護

2025/3/12

Speaker

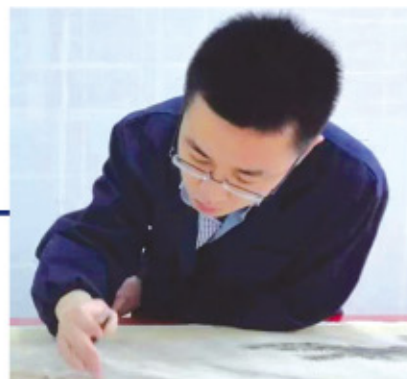
講者

Chen Long

Deputy Director of the Jiangyin Municipal Museum in Jiangsu Province

陳龍

江蘇省江陰市博物館副館長



Chen Long delivered an online presentation on the composition of paper documents, their storage and display methods, and the potential damages they may encounter. He emphasized that maintaining constant temperature and humidity is not a foolproof solution; protection measures should be adapted flexibly according to the environment. Moreover, the preservation of documents must incorporate technological restoration alongside routine inspections, adopting a proactive strategy to preemptively

address issues before they occur. The lecture was well-received by the online participants; audience feedback highlighted that Chen's talk balanced both theory and practice, deepening the understanding of preventive protection strategies and providing practical recommendations for the everyday maintenance of paper documents.

陳龍副館長於線上介紹了紙質文獻的構成材料、存放與展示方法，以及可能遭受的損害。他強調恆溫恆濕並非萬全之策，應根據環境靈活調整保護措施。此外，文獻保護應結合科技修復與日常檢查，以「治未病」的理念防患於未然。講座反應熱烈，深受線上參與者歡迎；聽眾反饋，陳館長的講座內容兼備理論與實務，進一步深化了他對於預防性保護策略的反思，亦為他日常紙質文獻的養護提供了可行性建議。

## THE RELATIONSHIP BETWEEN TRADITIONAL RESTORATION AND PAPER PULP RESTORATION

### 傳統修復與紙漿修復之間的關係

2025/3/12

Speaker

講者

Qiu Xiaogang

Instructor at the Jiangsu Section of the National Center for National Ancient Book Restoration Techniques and a representative for the Jiangsu Intangible Cultural Heritage Project in ancient book restoration

邱曉剛

國家級古籍修復技藝傳習中心江蘇傳習所修復導師、江蘇省級非物質文化遺產項目古籍修復技藝省級代表性傳人



Master Qiu brings over four decades of experience to this field. In his lecture, he examined the limitations of traditional restoration methods and highlighted the benefits of paper pulp restoration concerning preservation, safeguarding, and preventative maintenance. Mr. Qiu asserted that restoring paper with pulp could better match the characteristics of the paper in ancient manuscripts, thus decreasing interference with the original material and minimizing additional damage, which subsequently improved restoration effectiveness. He emphasized the importance of

integrating traditional restoration approaches with paper pulp techniques, utilizing the advantages of each to effectively meet modern restoration and preservation needs. Restoration experts attending the lecture noted that Mr. Qiu emphasized the seamless blend of traditional craftsmanship with contemporary technology. His presentation gave professionals a better understanding of how different restoration technologies can be applied and offered valuable insights for addressing a variety of restoration challenges in their future projects.

邱曉剛老師結合四十餘年的古籍修復經驗，從搶救性、保護性和預防性修復角度，探討了傳統修復的局限及紙漿修復的優勢。他指出紙漿修復可更精確匹配古籍紙張的特性，減少對原書的干預和二次損害，並提升修復效率。同時他也強調，傳統修復與紙漿修復應靈活結合、兼採其長，以適應現代修復和保護的需求。參與講座的修復師表示，邱老師的講座強調了傳統工藝與現代技術互補共存的現狀，幫助他從專業的角度更好地理解了不同修復技術的適用範疇，也為他在今後工作中應對多樣化的修復需求提供了思路。

## INTERNATIONALIZATION OF ANCIENT BOOK PROTECTION: UBC LIBRARY EXPERIENCE AND INSIGHTS

### 紙質文獻日常保管養護

2025/3/13

Speaker

講者

Li Yan

Librarian and specialist in ancient book restoration, Fudan University

李燕

復旦大學圖書館館員、古籍修復師



will provide theoretical guidance for the future management and maintenance of special collections.

Li Yan used her hands-on restoration experience gained at the University of British Columbia to investigate the challenges and possibilities of globalizing ancient book preservation. During her lecture, she highlighted that experiences from abroad in safeguarding ancient books can aid in globalizing Chinese restoration standards and promote technical exchanges. Moreover, she elaborated

on the scientific methodologies for the restoration of folded ancient manuscripts, highlighting the importance of data analysis and meticulous documentation of the restoration process. A special collections librarian observed that Li Yan's presentation offered a clearer understanding of global standards for the preservation of ancient texts and shared advanced knowledge, which

李燕老師結合她在 UBC (University of British Columbia 英屬哥倫比亞大學) 圖書館的修復實踐，探討古籍保護國際化的挑戰與機遇，她強調海外的古籍保護經驗可促進中國修復標準國際化，並推動技術交流。同時，她分享了經折裝古籍修復的科學方法，強調數據檢測與系統化修復記錄的重要性。特藏館館員表示，通過李老師的講座，他對國際古籍保護的標準有了更為直觀的認識，並且從中汲取到了許多先進經驗，為他未來在特藏館內藏書的管理與日常維護方面提供了理論指導。

## THE SCIENTIFIC RESTORATION AND CONSERVATION OF ANCIENT BOOKS AND PAINTINGS AFFECTED BY MILDEW

### 霉損古籍與書畫的科學修復與保存

2025/3/13



Speaker

講者

Paul Hsieh

Associate researcher and specialist in book restoration, Fudan University

謝守斌

復旦大學中華古籍保護研究院副研究員、圖書修復師

Paul Hsieh utilized the Republican-era work *Kaiming Loose-leaf Anthology* as a case study to illustrate scientific techniques for restoring ancient books affected by mildew. He identified the shortcomings of conventional mildew remediation methods and illustrated the application of calcium hydroxide, sodium borohydride, and hydrogen peroxide for the purposes of deacidification, stain elimination, and bleaching. Hsieh stressed the importance of testing the longevity of paper and ensuring the safe use of chemical agents. He also underscored the significance of environmental

regulation, promoting a balanced interaction with microbes to prolong the lifespan of ancient texts through appropriate control of temperature and humidity, alongside frequent reading. Librarians commended Hsieh's presentation for effectively connecting tradition with science and technology with the humanities, offering them a wider view on the prospects of ancient book restoration. They also showed enthusiasm for additional interdisciplinary collaboration and hands-on exchanges with Hsieh and the Institute.

謝守斌老師以民國本《開明活頁本文選》為例，現場示範了對霉損古籍的科學修復方法，指出傳統去霉技術的局限，並演示如何運用氫氧化鈣、硼氫化鈉及雙氧水進行脫酸、去漬與漂白。他強調修復需測試紙張耐受性，並注意化學試劑的安全使用。同時，他強調環境控制的重要性，古籍保護需要與微生物「和平共處」，透過適當的溫濕度管理與定期翻閱來延長古籍壽命。在場的圖書館從業人員盛讚，謝老師的講座打破了傳統與科學、技術與人文之間的界限，使他們對古籍修復的未來發展有了更開闊的視野，同時也讓他們期待未來能與謝老師、國學院有更多跨學科合作與實驗交流的機會。

## CONSERVATION WORK OF RARE BOOKS – THE CHEMICAL PRINCIPLE

### 修復歷史文獻的化學原理

2025/3/14



Speaker

講者

**Chung Tat Chi, Andrew**

Assistant Curator I in Conservation for Historical Documents and Manuscripts at the Leisure and Cultural Services Department

鍾達志

香港康樂及文化事務署文物修復辦事處、  
一級助理館長（文物修復）歷史檔案與手稿

Andrew Chung undertook a detailed chemical examination of the impact of acidic substances on paper fibers. He explained how deacidification methods can decelerate the aging of rare books. Furthermore, he introduced scientific approaches for stain removal and evaluated how custom adhesives affect documents, offering a chemical insight into the scientific foundation of restoration activities.

鍾達志館長從古籍材質的特性出發，以微觀化學的形式探討了酸性物質對紙張纖維的影響，以及如何通過去酸技術減緩古籍老化。他還介紹了污漬去除的科學方法，並分析特配修復黏貼劑對文獻的影響，從化學角度解析修復工作的科學依據。

## FREQUENT DETERIORATION ISSUES IN HONG KONG'S HISTORICAL ARCHIVES AND A CASE STUDY ON THE PRESERVATION OF THE HONG KONG CHINESE MERCHANTS COLLECTION AT THE UNIVERSITY OF HONG KONG LIBRARIES

### 本港古籍檔案常見的受損情況及港大圖書館華商檔案特藏修復案例分享

2025/3/14

Speaker

講者

**Lesley Liu**

Director at the Preservation and Conservation Center of the University of Hong Kong Libraries

劉兩陽

香港大學圖書館保存與修復中心主任



Lesley Liu conducted an analysis of various restoration instances to elucidate common damage scenarios impacting the historical archives of Hong Kong. Her examination centered on the restoration of the Hong Kong Chinese Merchants Collection, presented as a case study that elaborated on the restoration methodology. This included a thorough condition assessment, an analysis of the challenges encountered, the formulation of solutions, and the application of both

Eastern and Western techniques in paper restoration. The purpose of her lecture was to augment public understanding and appreciation of ancient book heritage and to promote the preservation of traditional cultural practices

劉兩陽主任結合了多個修復案例，解析本港古籍常見的受損情況。她以華商檔案特藏的修復為例，詳細講解修復流程，包括狀況評估、難點分析、方案制訂，以及中西結合的紙張修復技術。透過此次講座，她希望加深公眾對古籍傳承和傳統文化保護的理解與關注。

The archivist colleagues observed that both presenters effectively articulated the varied dimensions of ancient book restoration, addressing both scientific theories and practical applications. They offered attendees an opportunity to engage with the latest restoration concepts and technologies and simultaneously created an environment for thorough discussion on harmonizing technical advancements with the conservation of cultural heritage.

檔案館的同事表示，兩位講者從科學理論到實踐經驗，系統性地呈現了古籍修復的多重面向。不僅讓在座的同好有機會接觸到最新的修復理念和技術，更是為技術與文化傳承之間的平衡提供了深入討論的空間。

This initiative has garnered significant support from the Institute for Preservation and Conservation of Chinese Ancient Books at Fudan University, the Conservation Office of the Hong Kong Leisure and Cultural Services Department, as well as the Research Development Office and the Department of Chemistry at Hong Kong Baptist University. The Jao Tsung-I Academy is particularly grateful to the invited consultant, Mr. Lam Cheung-chung, for his strategic planning and guidance, as well as to Professor Yang Guanghui, the Executive Deputy Director of the Institute, for leading the lecture series. Their dedication to the preservation of ancient texts and their support for the lectures have provided immense inspiration and benefits to the participants.

本次活動得到了復旦大學圖書館中華古籍保護研究院、香港康樂及文化事務署文物修復辦事處、香港浸會大學研發辦公室、香港浸會大學化學系等機構的大力協助。在此，國學院特別感謝給予策劃指導的特邀顧問林章松老師、及擔任講座主持的中華古籍保護研究院常務副院長楊光輝教授，他們對古籍保護的熱愛及講座活動的支持，讓參與者深受啟發、獲益良多。



(From left) Master Qiu Xiaogang, Mr. Lam Cheung-chung, Professor Yang Guanghui  
(左起) 邱曉剛老師、林章松老師、楊光輝教授



Chemicals supplied by the Department of Chemistry, HKBU  
香港浸會大學化學系提供試劑



To offer participants a deeper and more comprehensive cultural experience, the Academy also presents the exhibition "The Art and Science of Conservation: Unlocking the Secrets of Conservation in 10 minutes," curated by the Conservation Office of the Hong Kong Leisure and Cultural Services Department.

為讓參與者有更豐富及立體的文化體驗，饒宗頤國學院同時引入由香港康樂及文化事務署文物修復辦事處策劃的「文物修護的藝術與科學：十分鐘解鎖文物修護」展覽。



## Celebrating our legacy of excellence: HKBU FOUNDERS' DAY AND BOOK LAUNCH BY ACADEMY OF CHINESE, HISTORY, RELIGION, AND PHILOSOPHY

### 卓越·傳承：香港浸會大學校慶暨中文、歷史、宗教及哲學學部新書發布會

2025/3/6

#卓越·傳承 #新書發布會

On March 6, 2025, the Academy of Chinese, History, Religion, and Philosophy (CHRP) of Faculty of Arts and Social Sciences organized a book launch to commemorate the 69th anniversary of Hong Kong Baptist University. This event featured 26 scholarly monographs published since the faculty's inception in July 2024, encompassing all areas represented by the Academy. The gathering included authors, editors, translators of these works, as well as faculty members and students, fostering a lively and engaging atmosphere.

The event commenced with an introductory address by Professor Daniel Lai, the Dean of the Faculty of Arts and Social Sciences. Hosting the occasion was Professor Timothy Wong Man Kong, the Director of the Academy of Chinese, History, Religion, and Philosophy. Professor Lai commended the academy's staff for their exemplary endeavors in broadening students' academic perspectives and establishing a benchmark for excellence. He urged scholars to persist in their research endeavors, foreseeing future academic contributions that would significantly advance interdisciplinary studies in the humanities and cultural disciplines.

Dr. Albert Chau, Vice President (Teaching and Learning) at Hong Kong Baptist University, applauded the scholars for their remarkable achievements, acknowledging their recent works as substantial contributions to academia. He remarked that the event exemplifies the university's interdisciplinary research capacity, vitality, and academic influence, expressing his pleasure in participating.

為慶祝香港浸會大學六十九周年校慶，文學及社會科學院中文、歷史、宗教及哲學學部於3月6日舉辦新書發布會，展示了學部自2024年7月文學及社會科學院成立以來所出版的二十六本學術專著，內容分別涵蓋中文、歷史、宗教、哲學等多個領域。發布會上作者、編者、譯者，以及各院系老師及學生聚首一堂，場面非常熱鬧。

發布會由文學及社會科學院院長黎永亮教授開幕致辭，並由中文、歷史、宗教及哲學學部總監黃文江教授主持。黎教授高度肯定學部同仁的努力，不僅拓寬了學生的學術視野，更樹立積極卓越的榜樣。他鼓勵學者們繼續深耕各自研究領域，期待未來有更多學術成果問世，持續推動人文及文化跨研究的長足發展。

浸會大學副校長（教與學）周偉立博士在會後讚揚學者們的傑出成就，認為他們的最新力作是扎實的學術表現。他表示發布會彰顯了浸大跨學科的研究活力和學術影響力，非常高興自己能參與其中。

## REPRESENTATIVES OF THE UNIVERSITY OF NOTRE DAME VISIT HKBU

### 聖母大學代表團訪問饒宗頤國學院，推動國際國學交流與學術合作

2024/12/20

# 聖母大學代表團



**Dr. Liang Cai**, Associate Professor, University of Notre Dame, Ms. Christine Cox, Associate Director, Liu Institute for Asia and Asian Studies, Keough School of Global Affairs, University of Notre Dame, Ms. Catherine Leung, Director, Notre Dame Hong Kong, University of Notre Dame, Ms. Margaret Fosmoe, Associate Director, Notre Dame Magazine, Dr. Laetitia Chhiv, Postdoctoral, Independent, Center Recherche Sur Les Civilisations De L'Asie Orientale, Dr. Guo Weitao, Associate Professor, Tsinghua University, Professor Hou Xudong, Professor, Tsinghua University and Dr. Li Jingrong, Associate Professor, Hunan University visited HKBU on the morning of 20 December 2024.

Accompanied by Professor Wong Man Kong, Director, Academy of Chinese, History, Religion and Philosophy of HKBU and the research colleagues and students of JAS, the delegation visited the Jao Tsung-I Academy of Sinology and expressed unreserved approval of its conservation, transmission, research, and promotion of Chinese classical texts.

The strong bond between the University of Notre Dame and the JAS has to be traced back since 2021, when they co-organized a new online lecture series called "Great Divergence: Law, Justice, and Empire in Comparative Perspective Series", which aims to bridge historical research with the fields of legal studies, political sciences, sociology, and philosophy. The first topic "Rule of Law for What?: Crime and Punishment in Classical China and Rome" organized in May 2021 and the second roundtable titled "Legal Philosophy and Legal Practice in Early China and the Roman Empire" in March 2022 and the third roundtable conducted in September 2022, with the topic "Law and Morality in Early China and the Roman Empire" have attracted more than a hundred students and faculty members, as well as scholars from local and international institutions. The Academy looks forward to deepening exchanges with the University of Notre Dame and the Liu Institute for Asia and Asian Studies, expanding areas of collaboration, and working together to promote academic dialogue between the East and the West.

聖母大學蔡亮博士、聖母大學劉氏亞洲研究學院及國際合作部 Christine Cox 副院長、聖母大學駐港辦公室負責人 Catherine Leung、聖母雜誌副社長 Margaret Fosmoe、法國東亞文明研究中心周麗慧博士、清華大學侯旭東教授、郭偉濤博士、湖南大學李婧嶸博士等於12月20日蒞臨訪問香港浸會大學饒宗頤國學院。眾人在香港浸會大學中文、歷史、宗教及哲學學部總監黃文江教授，及國學院研究人員與同學的陪同講解下考察了饒宗頤國學院的活動、出版物、研究項目及藏書，並對其保育、傳承、研究、弘揚傳統國學經典給予了高度評價和肯定。

聖母大學、劉氏亞洲研究學院及國際合作部與國學院學術淵源頗深。自2021年起，三方即聯合策劃「大分流：法律、正義和帝國的比較研究」網上講座系列，旨在推動史學、法律學、政治科學、社會學、哲學的跨領域研究。2021年5月舉辦的第一場講座以「古典時期中國與羅馬的罪與罰」為主題，連同2022年3月第二場的「早期中國與羅馬帝國的法律哲學及法律實踐」講座，2022年9月第三場的「早期中國及羅馬帝國的法律與道德」共吸引過百位師生、海外和本地的學者參與。國學院期待未來有更多機會深化與聖母大學、劉氏亞洲研究學院及國際合作部的交流，拓展合作領域，攜手推動東西方學術的對話。



## “ARCHAEOLOGY, ARTIFACTS AND ART” LECTURE SERIES 2024-25

### 「考古、文物與藝術」2024-25 系列講座

2024/12 - 2025/4

#考古文物與藝術

#孫少文基金會



With the generous support of the **Simon Suen Foundation**, the Academy hosted another five sessions of “Archaeology, Artifacts, and Art” lectures from November 2024 to April 2025. These sessions offered students, faculty, and the public a unique opportunity to explore meaning through objects and trace wisdom within artifacts—embarking on an inspiring journey of learning that crosses borders and blends scholarly and cultural insights.

承蒙孫少文基金會慷慨贊助，國學院今年再接再厲，於2024年11月至2025年4月間舉辦新一輪「考古、文物與藝術」系列講座，引導師生大眾由物觀理，循器問道，展開一場超越地域、兼具學術深度與文化感通的學習之旅。以下為講座的精彩內容：

## EPHEMERAL ARTS: BELL CHIMES, ZITHER TONES, AND TEA WHISKING

### 轉瞬即逝的藝術：鐘聲、琴音、點茶

2024/11/22

Speaker

講者

**Professor Li Kin-sum Sammy**

Associate Professor of Department of History, Academy of Chinese, History, Religion and Philosophy, Hong Kong Baptist University

李建深教授

香港浸會大學中文、歷史、宗教及哲學學部歷史系副教授



Professor Li employed the *Literary Gathering* (文會圖) from the National Palace Museum in Taipei and the *Listening to the Qin* (聽琴圖) from the Palace Museum in Beijing as his key examples. Through the five senses—sight, taste, smell, touch, and hearing—he recreated the subtle sensory experiences evoked by scenes of tuning the qin, burning incense, preparing tea, and composing poetry. In doing so, he illuminated the fleeting gestures of historical figures beneath the timeless surface of these scrolls. This exploration of the “ephemeral” served as an example of contemporary scholarly efforts to trace and interpret subtle sensory awareness embedded in both objects and texts, offering a distinctive and valuable perspective on the study of art history.

李建深教授以臺北故宮《文會圖》和北京故宮《聽琴圖》為例，從人的視覺、味覺、嗅覺、觸覺、聽覺五感出發，由調琴、焚香、點茶、題詩等場景構築起微妙感官經驗，揭示對永恆畫卷背後所隱含的當時人轉瞬即逝的動作的思考。這種對於「即逝性」的探討，體現了當代學者對時人於器物與文本細微感知的追索與闡釋，為藝術史的研究提供了一個獨特且頗具價值的研究視角。



## MING AND QING NARRATIVE PAINTING AND THE ARCHITECTURAL SPACE OF JIANGNAN GARDENS

### 明清敘事性繪畫與江南園林建築空間

2024/12/3

Professor Lai adopted an architectural historical approach to the subject, focusing on the visual culture of the late Ming to mid-Qing periods. Using two illustrated editions of the *Romance of the Western Chamber—Xinke Xiuxiang Piping Jinpingmei* (新刻繡像批評金瓶梅) and *Qinggong Zhenbao Baimeitu* (清宮珍寶詠美圖) – as case studies, he examined the influence of narrative painting on the spatial layout and aesthetic sensibilities of garden architecture during the Ming and Qing dynasties. He argued that these paintings provided new conceptual templates for garden design and guided aesthetic

Speaker

講者

Professor Lai Delin

Professor and Head of Art History Program  
Morgan Endowed Chair in Art and Architectural History  
University of Louisville

賴德霖教授

路易斯維爾大學藝術史與建築史摩根講座教授藝術史項目主任、教授



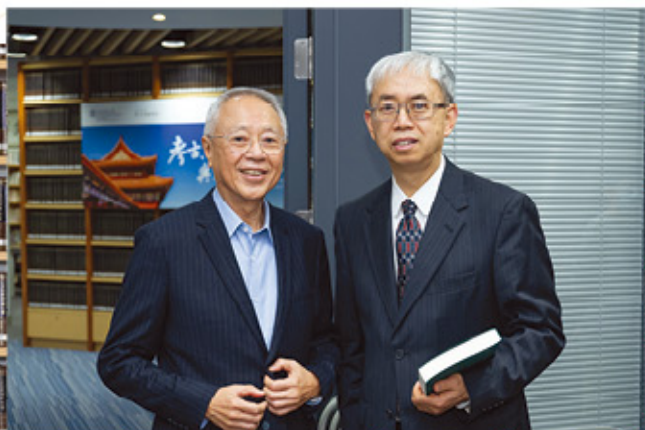
preferences associated with architectural space, thereby shaping novel paradigms of spatial composition. This visual and spatial interplay facilitated the transformation of Jiangnan gardens from landscape-oriented designs to courtyard-centered models, ultimately enriching the "picturesque" tradition of Chinese garden design.

賴德霖教授從建築史角度出發，聚焦於晚明至清中期視覺文化背景，以《西廂記》兩版插畫（《新刻繡像批評金瓶梅》和《清宮珍寶詠美圖》）為例，探討了明清敘事性繪畫如何影響當時的園林建築空間的布局形成與審美趣味。他指出，敘事性繪畫不僅為明清園林的設計提供了新的構想圖式，亦引導了建築空間趣味，塑造出空間布局的新定式。由此推動了江南園林從山水園向庭園模式的轉變，進而豐富了中國園林的「如畫」傳統。



(From left) Professor Josh Yiu Chun Chong (Director of the Art Museum of the Chinese University of Hong Kong), Professor Lai Delin, Professor Yang Xu (Associate Professor, Faculty of Arts and Humanities, University of Macau)

(左起) 姚維莊教授 (香港中文大學文物館館長)、賴德霖教授、楊煦教授 (澳門大學人文學院副教授)



(From left) Professor Lung, David P.Y. SBS, MBE, JP (Chair Professor, Department of Architecture, Hong Kong Chu Hai College), Professor Lai Delin

(左起) 龍炳顯教授 (香港珠海學院建築學系講座教授)、賴德霖教授

# THE MONUMENTALIZATION OF CHINESE WRITING AND THE RISE OF THE ART OF CALLIGRAPHY

## 漢字書寫尺寸範圍的演變與書法藝術的興起

2025/1/16

Professor Lothar von Falkenhausen used the latest archaeological discoveries to examine the significant changes to Chinese writing styles during the pre-Qin era. Starting with the enlargement of characters from small, utilitarian scripts to more expansive forms, he revealed how this shift mirrored significant changes in social order, ritual practices and cultural aesthetics. He emphasized that this development was closely tied to transformations in the socio-economic structure of the time. Furthermore, he emphasized the pivotal role played by the introduction of new writing tools and technological innovations

### Speaker 講者

#### Professor Lothar von Falkenhausen

Distinguished Professor of Chinese Archaeology and Art History  
University of California, Los Angeles

#### 羅泰教授

加利福尼亞大學洛杉磯分校中國考古學和藝術史終身講座教授

in advancing the evolution of calligraphy from a purely functional medium to a refined artistic form of expression. Ultimately, this ultimately paved the way for calligraphy to emerge as an independent art form during the period from the late Han through to the Six Dynasties.



羅泰教授結合最新的考古發現，深入探討了先秦時期漢字書寫形式的重大轉型。他以漢字書寫尺寸從實用性小字的擴大為切入點，揭示了當時社會秩序、儀式需求與文化審美的深刻變化。他指出，這一現象與當時社會經濟結構的轉型密切相關，並強調新型書寫工具的引入與技術革新在推動書法從實用工具向藝術形式發展中的關鍵作用，同時促進了漢末至六朝時期書法作為一門獨立藝術的興起。



(From left) Professor Liu Jiming (Associate Vice-President (Research Development), HKBU), Professor Lothar von Falkenhausen, Professor Chen Zhi (Director, Jao Tsung-i Academy of Sinology, HKBU)

(左起) 劉際明教授 (香港浸會大學協理副校長 (研究發展))、羅泰教授、陳致教授 (香港浸會大學饒宗頤國學院院長)

(From left) Dr. Louis Ng (Director, Hong Kong Palace Museum), Professor Lothar von Falkenhausen, Professor Man Kit Wah Eva (Chair Professor of Humanities, HKMU)

(左起) 吳志華博士 (香港故宮文化博物館館長)、羅泰教授、文潔華教授 (香港都會大學人文講座教授)



## STEPPE STYLE IN EARLY IMPERIAL CHINA: CARPETS, VEHICLES, AND REGALIA 早期中國帝國的草原風尚：地毯、馬車與服飾

2025/2/25

Dr. Wong examined a wide range of newly discovered and previously known archaeological materials from China, Inner Asia, and West Asia dating from the Qin and Han periods. By integrating these findings with the cultural geography and lifestyles of northern populations, he demonstrated how steppe communities expressed their distinct identity through materialization processes, as seen in elements such as tattoos, clothing, weapons, and chariot decorations. Dr. Wong further illustrated how steppe traditions permeated the early Chinese empire by examining chariot components

Speaker  
講者

Dr. Raphael Wong  
Associate Curator, Hong Kong Palace Museum  
黃煒均博士  
香港故宮文化博物館副研究員

and ornamental patterns excavated at Majiayuan in Gansu, alongside the attire and weaponry of Western Han feudal princes. These findings reveal the intricate cultural exchanges and interactions between the Western Han dynasty and the Xiongnu peoples at the material level.



黃煒均博士考察了大量秦漢時期中國、內亞和西亞的新舊考古材料，結合北方文化地理與居民生活方式的實際情況，指出草原群體通過物質化 (materialization) 過程，以紋身、服飾、武器、馬車裝飾等元素表達其獨特的身份認同。黃博士進一步以甘肅馬家塬出土的馬車構件與飾紋、西漢諸侯王服飾、武器形製為例，揭示草原風尚如何滲入早期中國帝國，呈現出西漢與匈奴在物質文化層面錯綜複雜的交流與互動。

## MOUNTAIN AND RIVER SACRIFICES, DAOIST "DRAGON-CASTING" RITUALS, AND THE CONCEPTS OF "SIN" AND "DISEASE" IN EARLY CHINESE RELIGION 山川祭祀、道教投龍與早期中國宗教中「罪」與「病」

2025/4/3

Professor Lai Guolong employed the ritual of "tou long" (投龍, dragon-offering) as a lens through which to examine the concepts of "sin" (罪) and "illness" (病) in ancient Chinese religion and their historical evolution. Dating back to the Shang and Zhou periods, the practice originated in mountain and river sacrifices, involving the casting of votive objects—such as golden dragons, inscribed plaques, or jade discs bearing prayers or confessions—into sacred sites to seek blessings or avert calamities.

Drawing on sources such as the Qin Yin (秦駟) prayer tablets for healing, Chu divination and supplication slips, as well as transmitted texts

Speaker  
講者

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from the Tang and Song dynasties, Professor Lai demonstrated that these "dragon-offering slips" were rooted in the disease divination tradition documented in oracle bone inscriptions. Following the Qin and Han dynasties, as imperial authority strengthened and medical concepts advanced, the perceived connection between "sin" and "illness" gradually weakened, leading to a corresponding transformation in the ritual's meaning and function.



來國龍教授以「投龍」儀式為線索，探討中國古代宗教中「罪」與「病」的觀念及其演變。「投龍」源自商周以來的山川祭祀，藉由將刻有祈願或謝罪文辭的金龍、金鈕、玉璧等信物投於名山大川，以達祈福禳災之效。來教授結合秦駟禱病玉版、楚地卜筮祭禱簡，以及唐宋傳世文獻，指出「投龍簡」可上溯至甲骨文中的病卜傳統。至秦漢後，隨著王權強化與醫理觀念變化，「罪」與「病」的連結逐漸式微，儀式意涵亦隨之轉變。

# International Conference on Chinese Bamboo and Silk Manuscripts 2024: BAMBOO SLIPS, WRITINGS ON SILK, CLASSICAL TEXTS, AND EARLY CHINESE HISTORY

簡帛·經典·古史：2024 中國簡帛學國際論壇

2024/10/26-27

#簡帛學 #簡帛經典古史

The "International Conference on Chinese Bamboo and Silk Manuscripts 2024: Bamboo Slips, Writings on Silk, Classical Texts, and Early Chinese History" was held at Hong Kong Baptist University from October 26 to 27, 2024. The event was jointly organized by the Jao Tsung-I Academy of Sinology at Hong Kong Baptist University, the Center of Bamboo and Silk Manuscripts of Wuhan University, and the Creel Center for Chinese Paleography at the University of Chicago. The conference aimed to explore the significance of bamboo and silk manuscript studies for interpreting classical texts and reconstructing ancient history. Scholars specializing in bamboo and silk manuscripts and ancient Chinese characters from mainland China, Hong Kong, Taiwan, the United States, Italy, Japan, South Korea, and other regions came together to facilitate meaningful academic exchanges and collaborative research. (For the list of scholars, see the end of the article.)

「中國簡帛學國際論壇 2024：簡帛·經典·古史」於 2024 年 10 月 26 日至 27 日在香港浸會大學舉行。此次論壇由香港浸會大學饒宗頤國學院、武漢大學簡帛研究中心及芝加哥大學顧立雅中國古文字學中心聯合主辦，旨在探索簡帛研究於經典詮釋與古史重建中的作用與價值。論壇匯聚了來自中國內地、港臺地區、美國、義大利、日本、韓國等多地的簡帛學與古文字學學者，多方開展深入的學術交流與研究分享。



In his opening address, Professor Chen Zhi, President of BNBU, Director of the Jao Tsung-I Academy of Sinology, highlighted the crucial role of excavated documents. He emphasized that discoveries of bamboo and silk manuscripts have significantly advanced research on classical texts and civilizations from the Pre-Qin and Qin-Han periods. These findings have uncovered many details about ancient thought and social practices, thus offering a more comprehensive understanding of ancient Chinese history.

Professor Chen Wei, Director of the Center of Bamboo and Silk Manuscripts of Wuhan University, expressed deep appreciation for the efforts and contributions of the participating scholars in bamboo and silk manuscript studies. He especially thanked scholars such as Cheung Kwong Yue, Kiyoshi Miyake, and Yang Zhenhong for their long-term support. He noted that research methods and perspectives in this field are continually evolving, and he hoped that this forum would inspire new research directions, foster innovative academic achievements, and enhance opportunities for global scholarly exchange.

北師港浸大校長、香港浸會大學饒宗頤國學院院長陳致教授在開幕典禮致辭中，特別強調了出土文獻於古代經典研究中的重要地位。他指出簡帛等新出土材料的發現極大地推動了先秦、秦漢時期經典和文明的研究進程，揭示了大量古代思想與社會運作的細節，使我們對中國古代歷史的理解更加立體。

武漢大學簡帛研究中心主任陳偉教授對與會學者為簡帛學研究做出的努力與探索表示由衷敬意，更特別感謝了張光裕、宮宅潔、楊振紅等學者長期的鼎力支持。當前簡帛學的研究方法和研究視角不斷更新，希望此次論壇能引領出新的研究風向，進一步創新學術成果，為全球簡帛學者提供更多思想碰撞的機會。



## EVENT HIGHLIGHTS 國學活動

Professor Edward L. Shaughnessy, the Lorraine J. and Herrlee G. Creel Distinguished Service Professor in Early Chinese Studies at the University of Chicago, reflected on the origins of the bamboo and silk manuscripts forum twenty years ago, sharing many cherished old photographs. He noted that the International Conference on Bamboo and Silk Manuscripts has not only facilitated deep exchanges across regions and disciplines but also driven significant progress in the field. With the involvement of Professor Chen Zhi and the Jao Tsung-I Academy of Sinology, the forum's scale and influence have grown annually, becoming an essential platform for international exchange in bamboo and silk manuscript studies.

Over the two-day forum, 44 scholars from around the world engaged in lively exchanges and in-depth discussions. The forum was divided into eight groups, covering a wide range of topics. Scholars discussed issues such as the Warring States bamboo manuscripts represented by the Tsinghua bamboo slips, official and burial documents from the Chu region, legal documents unearthed from the Qin, Han, and Jin periods, specific issues in Qin and Han daybooks and the Northwest Han bamboo manuscripts, textual interpretation and collation of classical and excavated documents, and historical investigations in ancient documents. These discussions not only involved the reading and collation of texts but also explored the social and cultural implications and institutional changes behind the documents, presenting the interdisciplinary research potential and future development trends of bamboo and silk manuscript studies from multiple perspectives. Notably, Mr. Zhao Xiaobin from Jingzhou Museum showcased bamboo slips related to "The Words of the Book of Songs and the Book of Documents" unearthed from Tomb 46 of the Zaolinpu (棗林鋪) paper mill in Jingzhou, some of which also appear in transmitted literature, sparking lively on-site discussions.

芝加哥大學顧立雅伉儷早期中國研究傑出貢獻教授夏舍夷教授在開幕致辭中帶領大家回顧了二十年前簡帛學論壇誕生的起點，並展示多張珍貴的老照片。他提到，簡帛學國際論壇不僅促成了跨地域、跨學科的深度交流，更推動了學科的長足進步。隨著陳致教授和饒宗頤國學院的加入，論壇規模和影響力也逐年擴大，成為國際簡帛學界不可或缺的交流平臺。



(From left) Professor Edward L. Shaughnessy, Professor Chen Zhi, Professor Chen Wei

(左起) 夏舍夷教授、陳致教授、陳偉教授

為期兩天的論壇，來自世界各地的四十四位學者進行了多場熱烈交流與深度討論。此次論壇共設八個小組，涵蓋廣泛議題，與會學者們圍繞以清華簡為代表的戰國竹簡、楚簡官文書和墓葬文書、秦漢晉出土的法律文書、秦漢日書與西北漢簡中的特殊問題、經典文獻與出土文獻中的字詞考釋，以及古史文獻中的歷史考察等主題展開了熱烈討論。討論內容不僅涉及文本的釋讀與校勘，更延伸至文獻背後的社會文化意涵和制度變遷，從多角度呈現出簡帛學的跨學科研究潛力與未來發展趨勢。值得一提的是，來自荊州博物館的趙曉斌先生展示了荊州棗林鋪造紙廠46號楚墓出土的《詩書之言》相關竹簡及其釋文，其中部分內容亦見於傳世文獻，在現場引起了熱烈的討論。





The interdisciplinary research studies presented by scholars allowed attendees to further explore the breadth and depth of bamboo and silk manuscript studies. This conference also strengthened the cross-regional and cross-generational academic network in the field, highlighting the close ties and collaborative potential of bamboo and silk manuscript research on a global scale.

In his closing remarks, Professor Shaughnessy praised the conference's vibrant academic atmosphere and invited several young scholars from different regions, including Liu Hsin-ning, Maddalena Poli, Kazunari Miyajima, Tian Tian, and Tang Pui Ling, to share their conference insights. This forum brought together the latest research achievements of leading figures in the global bamboo and silk manuscript field, providing young scholars with an excellent opportunity for in-depth learning and new thinking. The next International Forum on Bamboo and Silk Manuscripts will be hosted by the University of Chicago and is expected to be held at the University of Chicago Hong Kong Campus. We look forward to more young scholars participating, injecting new vitality and innovative perspectives into the development of bamboo and silk manuscript studies, and presenting a beautiful picture of generational academic inheritance.

與會學者由表及裡、跨越學科的研究案例，讓在場學者和學生們藉此契機，進一步探索簡帛學的研究廣度與深度；而此次會議更是連結了簡帛學界的跨地域、跨年代學術網絡，展現了簡帛研究在全球範疇內的緊密聯繫與合作潛力。

閉幕式由夏含夷教授發表感言，他對論壇熱烈的學術氛圍表示高度肯定，同時他也邀請了各地區多位青年學者分享參會心得，包括劉欣寧、梅林、宮島和也、田天、鄧佩玲教授們。此次論壇匯聚了全球簡帛學界領軍人物的最新研究成果，對青年學者而言，是一次深入學習與激發新思的良機。2025 屆簡帛學國際論壇將由芝加哥大學承辦，於芝加哥大學香港校園舉行，我們期待有更多青年學者參與，為簡帛學學科的發展注入研究活力與創新視角，呈現出學界代際傳承的美好圖景。



## Ancient Bamboo Slips Reinterpreted, Elegance and Tradition Carried Forward. A SUMMARY OF PROFESSOR EDWARD L. SHAUGHNESSY'S LECTURES AND WORKSHOPS IN HONG KONG

### 古簡再詮，風雅薪傳——夏含夷教授訪港講學及工作坊紀要

2024/10-11

#夏含夷教授 #古簡再詮 #風雅薪傳

The Jao Tsung-I Academy of Sinology recently hosted Professor Edward L. Shaughnessy, Director of the Creel Center for Chinese Paleography and Lorraine J. and Herrlee G. Creel Distinguished Service Professor of Early China at the University of Chicago, as a Visiting Fellow of the Institute of Creativity, in October 2024. The two-week visit was made possible through the generous sponsorship of the Dr. Hung Hin Shiu Charitable Foundation.

During his stay, Professor Shaughnessy actively engaged in a series of academic activities. He delivered two public lectures, led a translation workshop primarily for postgraduate students, and participated in scholarly exchanges with students and faculty. He also held discussions with various departments at HKBU to explore opportunities for deeper collaboration.



香港浸會大學 HONG KONG BAPTIST UNIVERSITY  
浸大創意研究院  
Jao Tsung-I Academy of Sinology

2024  
浸大創意研究院傑出訪問學人  
ICBU Distinguished of Creativity Visiting Fellow

夏含夷  
教授 Professor  
Edward L. Shaughnessy

芝加哥大學東亞語言與文學系  
喬治雅克賓早期中國研究傑出貢獻教授  
Lorraine J. and Herrlee G. Creel Distinguished  
Service Professor in Early Chinese Studies, ECLS,  
The University of Chicago

《竹書紀年》的所謂「今本」和「古本」  
The so-called 'current' and 'ancient'  
redactions of *The Bamboo Annals*

2024/10/31  
16:00 - 17:30

由《竹書紀年》的「怪異」內容談它的  
整理過程  
Taking the 'weird' in *The Bamboo  
Annals* to discuss its editorial process

2024/11/8  
16:00 - 17:30

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香港浸會大學饒宗頤國學院獲孔憲紹慈善基金會贊助，透過創意研究院傑出訪問學人計劃，邀請到美國芝加哥大學顧立雅中國古文字學中心主任、顧立雅伉儷早期中國研究傑出貢獻教授夏含夷教授擔任創意研究院傑出訪問學人，在 2024 年十月訪問香港浸會大學兩週。

夏教授訪問期間積極開展了多項學術活動，包括主講兩場講座，主持以研究生為主的翻譯工作坊，並與學生進行學術交流，同時就深化交流合作的相關事宜與香港浸會大學各院系進行磋商。

## THE SO-CALLED “CURRENT” AND “ANCIENT” REDACTIONS OF THE BAMBOO ANNALS 《竹書紀年》的所謂「今本」和「古本」

2024/10/31



(From left) Professor Tang Pui Ling, Professor Zhou Boqun, Dr. Lin Hsueh Yi, Professor Mark Meulenbeld, Professor Edward Shaughnessy, Professor Ho Wing-chung Clara, Professor Adam Craig Schwartz, Professor Zhang Meilan, Professor Lebovitz David J., Professor Zhang Wanmin, Professor Li, Kin Sum (Sammy)

(左起) 鄧佩玲教授、周博群教授、林學儀博士、梅林寶教授、夏含夷教授、劉詠聰教授、史亞當教授、張美蘭教授、李博威教授、張萬民教授、李建深教授

Professor Shaughnessy began his lecture by referencing Hans van Ess's recent work on the authenticity of Tsinghua Bamboo Strips' *Xinian*, using it to elaborate on Wang Guowei's "Dual Evidence Method" (二重證據法). He emphasized that this methodology applies not only to historical verification but also effectively to textual authentication. Specifically, if a document contains unique details that align with newly discovered evidence—especially excavated materials—it likely possesses authenticity and is not a forgery.

Applying this principle, Professor Shaughnessy revisited the long-debated authenticity of the "current" redaction of *The Bamboo*

*Annals*. He critically examined the fifteen arguments raised in the *Siku Quanshu Zongmu Tiyao* through comparative analysis with a range of transmitted and excavated texts, and demonstrated that the current edition shows substantial consistency with early sources.

Professor Shaughnessy argued that the *Tiyao* editors' assumption—that divergence between the "current" and "ancient" versions must indicate forgery—is flawed. He advocated for a more scientifically grounded approach to textual criticism in Chinese philology. While the current edition may not derive directly from the Ji Tomb original, there is no conclusive evidence that it was forged by Fan Qin (范欽).

夏含夷教授從葉翰教授新出〈以文本方法論清華簡《繫年》的真偽問題〉一文引入，指出王國維「二重證據法」不僅適用於考證歷史事件，也能有效應用到文獻辨偽學。具體而言，當一篇文獻問世以後，若其所含的獨特內容與後續新出證據（特別是出土文獻）相符合，那在某種程度就說明該文獻應當可靠，不太可能是偽造的。

基於這一原則，夏教授對今本《竹書紀年》的真偽進行了討論。他從《四庫全書總目提要》判斷今本《竹書紀年》為偽書的十五條證據入手，將今本《竹書紀年》的內容與多種史料文獻進行對比研究。他指出，《提要》認為兩個版本的《竹書紀年》若不完全一致即有一偽的觀點並不正確。夏教授強調，中國文獻辨偽學應該利用科學方法，儘管今本《竹書紀年》未必直接源自汲冢基本，但也無法證明它是范欽偽造的。



## TAKING THE “WEIRD” IN *THE BAMBOO ANNALS* TO DISCUSS ITS EDITORIAL PROCESS

由《竹書紀年》的「怪異」內容談它的整理過程

2024/11/8

Professor Shaughnessy used certain “anomalous” passages in the received text (*jinben*) of the *Bamboo Annals* as his starting point. He argued that these records, which later scholars often saw as evidence of the text's unreliability, provide crucial clues for tracing its textual evolution. He listed six instances in the *Bamboo Annals* that constitute “perverse satire” and “profoundly contradict the accounts found in the classics.” He focused particularly on a deep analysis of the discrepancy concerning the death of Jili: texts like the *Biography of Shu Xi* from the *Book of Jin* and the *Shitong* quote the original *Bamboo Annals* as stating “King Wen killed Jili,” while the received text records that “Wending killed Jili.”

Professor Shaughnessy presented arguments for why Wending (an

Shang king) could not have killed Jili: 1) Jili was appointed as the Earl of the West by Di Yi, making it illogical for Di Yi's father, Wending, to have killed him; and 2) Zhouyuan oracle bones show the Zhou making sacrifices to Wending, which they would unlikely do if he had murdered Jili. He concluded that who actually killed Jili is difficult to determine. However, the record “King Wen killed Jili” from the original tomb text likely does not reflect historical fact but was probably a Warring States-period fabrication by historians of Wei, intended to counter the prevailing concept of abdication. Professor Shaughnessy pointed out that the alteration of “King Wen killed Jili” to “Wending killed Jili” in the *Bamboo Annals* was likely made by Xun Xu and his subordinates when they revised the tomb copy of the text.

夏含夷教授以今本《竹書紀年》部分「怪異」之處為切入點，指出這些記載在後世常被視為今本失實之據，卻也成為進一步梳理其文本流變過程的重要線索。夏教授列舉《竹書紀年》中六處「與經典所載，乖刺甚多」的內容，並特別針對《晉書·束皙傳》與《史通》引《竹書》「文王殺季歷」，而今本《竹書紀年》卻載為商王「文丁殺季歷」一說進行了深入辨析。夏教授認為，文丁不可能殺了季歷，一則季歷受帝乙之命為西伯，因此帝乙的父親文丁不可能去殺害季歷；二則周原甲骨記載了周人對文丁有祭祀行為，如文丁殺了季歷，周人理應不會去祭祀季歷。夏教授認為，季歷到底為誰所殺很難得知，但《竹書紀年》基本所載「文王殺季歷」不一定是史事，可能是戰國時期魏國史家偽造的說法，目的是反對當時流行的禪讓觀念。而《竹書紀年》謂「文王殺季歷」最初是被誰改為「文丁殺季歷」的，夏教授指出，可能是荀勗及其屬下的編輯者對《竹書紀年》基本進行過改寫。



## WORKSHOP ON “TRANSLATING THE SHIJING”

夏含夷教授《詩經》翻譯工作坊

2024/11/7



Professor Shaughnessy introduced the *Classic of Poetry (Shijing 詩經)* into *Airs (feng 風)*, *Odes (ya 雅)*, and *Hymns (song 頌)*, and explained his reasons for adopting these English renderings. He illustrated the development of poetic form through examples. For instance, the piece *Wei Tian Zhi Ming (It is the Command of Heaven 維天之命)* from the *Hymns of Zhou (Zhou song 周頌)* exhibits the prototype of the later dominant four-character line, though it shows almost no use of rhyme. In contrast, the *Wen Wang (文王)* from the *Major Odes (Da ya 大雅)* systematically employs the four-character line with end-rhyme, representing a fixed and mature poetic structure.

Professor Shaughnessy also noted that while the *Major Odes* largely consist of pieces praising the Zhou royal house, there are also poems like *Min Lao (the People are Worn Out 民勞)* that lament contemporary natural disasters and a corrupt dynasty. He pointed out that *Min Lao* marks the beginning of the tradition of political lament in the history of Chinese poetry, and due to its significance, he has included it in his own forthcoming translation, soon to be published.

Furthermore, Professor Shaughnessy discussed the vast array of imagery within the *Classic of Poetry* and its depiction of the natural world, alongside the challenges of achieving accurate expression in translation. He consciously employs rhyme while cautiously using nouns or pronouns that specify gender. Additionally, he replicates the characteristic reduplication (*diewen 疊文*) found in the original text through the deliberate repetition of certain words.

夏教授介紹了《詩經》風、雅、頌的體裁分類，並解釋了以 *airs*、*odes*、*hymns* 英譯的原因。他舉例分析詩體發展，如〈周頌·維天之命〉表現出後期四字詩歌的雛形，但幾乎沒有押韻；而〈大雅·文王〉系統使用四字和尾韻，具備固定體式。同時夏教授注意到，儘管〈大雅〉中多為讚頌周王室之作，但也有以〈民勞〉為代表、以哀歎當時自然災害和腐敗王朝的詩歌。夏教授指出，〈民勞〉是中國詩歌史中政治哀歌傳統的開端，因其重要性而將它納入自己即將付梓的譯本中。此外，夏教授討論了《詩經》中龐大意象群體所描繪出的自然世界，以及翻譯時的準確表達。他有意識使用押韻，同時謹慎使用明確性別的名詞或代詞，並以反覆某些詞來反映《詩經》中疊文的特徵。



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

"This workshop brilliantly explored the challenges and dynamics of translating the *Classic of Poetry*—weighing diverse perspectives from past and present, East and West, skillfully balancing transmitted and excavated texts, and harmonizing both languages. It was a true showcase of Professor Shaughnessy's exceptional mastery of the text!"

「這次工作坊深入淺出地討論了《詩經》英譯過程中，平議古今中外觀點、結合傳世與出土材料、兼顧雅俗、調和雙語等所面對的矛盾與張力，呈現出的夏先生的文本功力！」



"Teachers often say to consult English translations when a word has multiple meanings—since translators must choose one. But I never knew how that choice was made until Professor Shaughnessy's workshop! He revealed the translator's thought process firsthand, which totally answered my long-standing question!"

「上課時，老師常教導某些字詞若有異義，可以參考英譯，因為英譯必須要從不同解釋當中選取一個，但我閱讀時卻往往不知道譯者選擇的過程。夏教授是次的工作坊，即從譯者的第一身角度出發，細心解釋譯者翻譯時的思路，大大解答了我以往求學的這項疑問。」

"Professor Shaughnessy has immersed himself in the study of the *Classic of Poetry* for decades, offering unique and insightful interpretations of its lines and phrases—making him the ideal scholar to undertake a full translation of this classic. It was also a delight to discover in this workshop his original and creative approaches to translation, especially his refreshing treatment of techniques like repetitive stanzas, chain structures, and reduplication, which truly stood out."

「夏教授在《詩經》學領域浸淫多年，對很多詞句的理解都有獨到見解，由他來翻譯全本《詩經》，實在是再合適不過。這次工作坊中還欣喜地看到，夏教授對翻譯也有獨到見解，一些重章複沓、頂真、重言的處理令人眼前一亮。」

## PROFESSOR EDWARD SHAUGHNESSY ENGAGES IN SCHOLARLY EXCHANGE WITH STUDENTS

### 夏含夷教授與學生進行學術交流

During his visit, Professor Shaughnessy generously dedicated time to meet face-to-face with PhD and master's students. Among them, Ms. Victoria Glazunova, a PhD candidate in the Department of Chinese Language and Literature who was admitted through the Hong Kong PhD Fellowship Scheme, seized this valuable opportunity to consult Professor Shaughnessy on her research regarding the form and related issues of Warring States bamboo manuscripts.

Professor Shaughnessy not only shared his insights and recommended relevant publications but also warmly reflected on his own academic journey, inspiring students with his personal intellectual experiences.



夏教授來訪期間，開放時段給香港浸會大學博士及碩士生進行面對面的學術交流。透過香港博士研究生獎學金計劃，入讀香港浸會大學中國語言文學系的博士生 Ms. Victoria Glazunova 趁此機會向夏教授請教關於戰國竹書形制及相關問題的研究。夏教授不僅分享了他的想法及介紹相關書籍，更藉此談了他的學思歷程。

### *The Classic of Poetry Ancient China's Songbook*

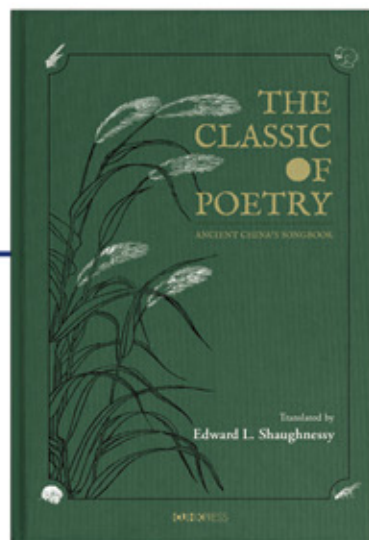
Translator: Edward L. Shaughnessy  
Publisher: The Chinese University of Hong Kong Press  
Publication date: 2025/03  
ISBN : 978-988-237-352-5

Professor Edward Shaughnessy's latest translation, *The Classic of Poetry: Ancient China's Songbook*, was published in March 2025 by The Chinese University of Hong Kong Press. This work presents a complete English translation of all 305 poems from the *Classic of Poetry* (the Mao Commentary Version), offering a comprehensive portrayal of the daily life, emotions, philosophical reflections, natural landscapes, and ritual-musical institutions of ancient China. It stands as one of the most authoritative and highly readable English versions of the *Classic of Poetry* to date.

As the earliest anthology of Chinese poetry, the *Classic of Poetry* has been recited and studied for millennia, forming the foundation of classical Chinese literature and traditional thought. Professor Shaughnessy interpreted the ancient meanings and refined the poetic structures through the three major categories—*Airs (Feng)*, *Odes (Ya)*, and *Hymns (Song)*. While faithfully rendering the original content, he also incorporated both received texts and the latest archaeological discoveries, addressing ambiguities and textual evolution in the ancient tradition. With decades of dedication to the study of early Chinese classics, Professor Shaughnessy's translation is set to enhance the global reach and scholarly reengagement with the *Classic of Poetry* in the humanities.

夏含夷教授全新譯作 *The Classic of Poetry: Ancient China's Songbook* 於 2025 年 3 月隆重問世，由香港中文大學出版社出版。本書完整英譯了《詩經》（《毛詩》）中的 305 首詩歌，全面呈現古代中國先民的日常生活、情感哲思、自然風物、禮樂典制等各方面風貌，是目前最具權威且可讀性極強的《詩經》英文譯本之一。

作為中國最早的詩歌總集，《詩經》歷千年而傳誦不輟，是中國古典文學與傳統思想之濫觴。夏教授以「風」、「雅」、「頌」三大類別詮釋古義、推敲句式，在忠實再現古詩內容的同時結合傳世文獻與最新出土材料，補足了古代文本演化過程中之流變與歧義。夏教授長年致力於中國早期經典的文獻與思想研究，其英譯將有助於推動《詩經》在全球人文學界的輻射度與再思考。





## From Rational Will to “The Lovable Is Not Trustworthy”: AN ACADEMIC WORKSHOP ON “WANG GUOWEI AND HIS ERA”

從理性意志到可愛者不可信：「王國維和他的時代」學術工作坊

2024/12/16

#王國維和他的時代 #龔鵬程教授 #陳建華教授



Co-hosted by the Academy and the Research Center in Taiwan of the Oriental Institute, Czech Academy of Sciences, the workshop “Wang Guowei and His Times,” brought together eleven renowned scholars from mainland China, Hong Kong, Taiwan, the United States, and Japan. The opening ceremony was presided over by Professor Zhang Hongsheng, Director of Hong Kong Baptist University Mr. Simon Suen and Mrs. Mary Suen Sino-Humanitas Institute. Discussions centered on Wang’s engagement with Western philosophy, particularly Kant and Schopenhauer, and his significant contribution to the evolution of Chinese thought.

The workshop’s diverse presentations fostered rich intellectual exchange. Professor Viren Murthy of the University of Wisconsin-Madison offered a compelling argument that while Wang rarely mentioned Hegel, his philosophical trajectory shares a structural similarity with Hegel’s *Phenomenology of Spirit*, both emerging in the post-Kantian intellectual landscape. Professor Peng Chunling of Renmin University of China explored how Herbert Spencer’s *The Philosophy of Style*, through its synthesis of evolutionary theory and associationist psychology, shaped evolving concepts of individual and collective identity during China’s transition from the late Qing to the New Culture Movement. Professor Chen Huaiyu of Arizona State University examined the intellectual exchanges at the Tsinghua Academy of Chinese Learning, emphasizing the importance of this collaborative environment for his scholarly contributions. Professor Zhang Zhongmin of Fudan University analyzed Yao Mingda’s early work at Tsinghua, revealing his ambition for recognition in Zhang Xuecheng studies and his inclination towards established interpretations.

### 「王國維和他的時代」學術工作坊

由國學院和捷克科學院亞非研究所臺灣中心聯合主辦，匯聚了十一位來自大陸、香港、臺灣、美國、日本等海內外各地的知名學者。開幕式由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主持。工作坊重點圍繞王國維與西方哲學，特別是康德、叔本華的學術關聯展開，以及王氏在中國現代學術史中的重要地位。

工作坊報告環節精彩紛呈。威斯康辛大學麥迪遜分校歷史系慕唯仁教授認為王氏鮮有提及黑格爾，但其哲學轉變與黑格爾「精神現象學」邏輯結構相似，是後康德時代的產物。中國人民大學清史所彭春凌教授指出斯賓塞《文體論》將進化論與聯想心理學結合，對清末至新文化運動期間中國的群己觀念和社會變革起到了重要引領作用。亞利桑那州立大學歷史哲學宗教學院陳懷宇教授聚焦於清華國學院師生之間的學術交流與互動，強調王氏的學術貢獻植根於當時的學術環境與同仁的合作。復旦大學歷史學系張仲民教授論析了學者姚名達初入清華時，為在章學誠研究上取得成果而急於求成、舍己從人的學術路徑。



Professor Kung Peng-cheng, School of Literature, Shandong University:  
"Wang Guowei and the History of Chinese Literature in the Context of  
Global Trends in Sinology"  
山東大學文學院龔鵬程教授主題演講：「世界漢學潮流中的王國維與中國文學史」



Professor Chen Jianhua, Chinese Classics Research Institute,  
Fudan University: "An Exploration of the Philosophical Relationship  
between Wang Guowei, Kant, and Schopenhauer"  
復旦大學古籍所陳建華教授主題演講：「試論王國維與康德、叔本華的哲學  
上的關係」

Professor Yiqun Zhou of Stanford University explored the intellectual bond between Wang and Wu Mi, particularly their shared understanding of "martyrdom" through the lens of Socrates. Professor Li Jianmin of Academia Sinica connected Wang's intellectual shifts to the socio-political context, arguing that his inability to find solace in philosophy and realize his ideals led to his tragic suicide amidst the turmoil of Republican China. Professor Qiao Zhihang of Waseda University examined Wang's view of philosophy as a bridge between Chinese and Western cultures, offering a fresh perspective on his intellectual endeavors. Professor Cheng Kat Hung of the Education University of Hong Kong analyzed Wang's unique interpretations of "nature" (xing 性) and "desire" (yu 欲) in *Jing'an Wenji* (靜庵文集). Professor Huang Kuan-yun of the Czech Academy of Sciences discussed Wang's distinctive concept of mingli (名理), contrasting it with contemporary terms like "logic" and "philosophy" to reveal the depth of his engagement with Chinese ethical thought.

The workshop's multidisciplinary approach fostered a richer appreciation of Wang's pivotal role in the transformation of modern Chinese thought.

斯坦福大學東亞語言與文化系周軼群教授探討了王氏與吳宓對「殉道」的共同理解，並通過蘇格拉底的死揭示了王、吳二人學術獨立和自由的思想基礎。中央研究院歷史語言研究所李建民教授提出王氏的學術轉向與當時的社會政治背景密切相關，並指出王氏自殺是在民國社會的結構性壓抑下未能找到解答與解脫的必然結果。早稻田大學法學部喬志航教授闡述了王氏如何將「哲學」視為中西文化的融合點，對其學術思想進行重新定位。香港教育大學文學及文化學系鄭吉雄教授指出王氏《靜安文集》中的「性」與「欲」之論深受歐洲哲學影響，值得當代學者更多關注與研究。捷克科學院亞非研究所台灣中心黃冠雲教授指出，王氏所提出的「名理」與當時流行的「邏輯」和「名學」有所區別，反映了其對中國義理探索的哲學深度。

學者們對王國維學術的多維度研究，為我們提供了更加豐富且立體的學術視野，也為後續王氏學術遺產的發掘與再評價提供了豐富的思路和方法。

Workshop on  
**王國維 Wang Guowei and His Times**  
和他的時代  
學術工作坊  
16-17/12/2024  
香港浸會大學饒宗頤國學院  
Hong Kong Baptist University Jao Tsung-I Academy of Sinology



## From Tradition to Innovation— THE FOURTH HONG KONG YOUNG SCHOLARS FORUM ON HISTORY AND LITERATURE

### 從傳統到創新——第四屆文史研究香港青年學者論壇

2025/2/22

# 第四屆 # 從傳統到創新 # 香港珠海學院



Hosted by Hong Kong Chu Hai College and co-organized by the School of Arts and Social Sciences of Hong Kong Metropolitan University, the Department of Chinese Language and Literature of Hong Kong Shue Yan University, and the Jao Tsung-I Academy of Sinology of Hong Kong Baptist University, the "Fourth Hong Kong Young Scholars Forum on History and Literature," with the theme "From Tradition to Innovation," were divided into nine sessions where the 60 invited scholars showcased research results on subjects like medieval literature, literature from the Song and Yuan dynasties, and literature from the Ming and Qing dynasties, pre-Qin texts, classical philosophical and historical insights, politics and culture, modern and contemporary literature, modern creation and interpretation, as well as extensive knowledge and miscellaneous insights. They engaged in discussions on each thematic topic, fostering mutual exchange and refinement of ideas.

Professors Wang Chunhong from the Chinese Department at Lingnan University and Fung Kam-Wing, Dean of the Faculty of Arts and Social Sciences and Head of the Chinese Literature Department at Hong Kong Chu Hai College, delivered the keynote addresses. The forum showcased the dedication and vitality of young Hong Kong scholars in the fields of literature and history, and it is hoped that they will continue to pioneer and innovate in these areas with an interdisciplinary perspective.

「第四屆文史研究香港青年學者論壇」，由香港珠海學院主辦，香港浸會大學饒宗頤國學院、香港都會大學人文社會科學院及香港樹仁大學中國語言文學系共同協辦。本次論壇以「從傳統到創新」為題，分以九個場次，共 60 位與會學者圍繞中古文學、宋元文學、明清文學、先秦文獻、經史義理、政治與文化、現當代文學、現代創造與解讀，以及博學與雜識等主題範疇發表研究成果，並就各專題展開評議、討論，共相切磋。

主題演講嘉賓為嶺南大學中文系汪春泓教授、香港珠海學院文學與社會科學院院長兼中文系主任馮錦榮教授。論壇見證了本港青年學者在文史領域的深耕與活力，期望能繼續以跨學科視野在相關領域的開拓和創新。

# 2025 Distinguished Sinologist Lecture Series

## 「國學與漢學名家論壇」系列

2025/4/8

#國學與漢學名家論壇 #耶魯大學 #天人合一知行合一



(From left) Ms. Johanna Chan (Head of Development, Kadoorie Farm and Botanic Garden), Professor Guo Halpeng (Acting Dean of the School of General Education, BNU), Ms. Josephine Woo (Head of Holistic Education, Kadoorie Farm and Botanic Garden), Professor Mary Tucker, Professor John Grim, Dr. Albert Chau (Vice-President [Teaching and Learning], HKBU), Ms. May Lai

(左起) 嘉道理拓展部主管陳凱欣女士、北師香港浸會大學通識教育學院管理院長郭海鵬教授、嘉道理多元整體教育部主管胡琍然女士、Mary Tucker 教授、John Grim 教授、香港浸會大學副校長(教與學)周傑立博士、黎詠英女士

The pursuit of learning has always thrived on inquiry – doubt sparks questions, questions fuel debate, and debate leads to clarity. Chinese thought, evolved over millennia, and Sinology, bridging past and present, require both reinterpretation of traditional wisdom and verification of new knowledge. The Distinguished Sinologist Lecture Series seek to invite renowned scholars across disciplines each year to trace origins, illuminate subtleties, inspire new insights, and discourse on classics and history.

The Academy was much honoured to have Professors Mary Evelyn Tucker and John Grim to deliver the first lecture in April 2025. As the co-founders and co-directors of the Yale Forum on Religion and Ecology and senior lecturers affiliated with the Yale Center for Environmental Justice at the Yale School of the Environment, they are the pioneer in the field of religion and ecology.

自古為學之道，貴乎有疑，疑則問，問則辨，辨則明。國學迭連千載，漢學縱橫古今，舊義宜闡，新知當證，相與為用，蔚為大成。是以饒宗頤國學院特設「國學與漢學名家論壇」，每年延請不同領域內名家巨擘，考鏡源流，闡發幽微，啟發新知，共論經史。斯會也，立足國學之深厚根基，融匯漢學之國際視野，以明經史之旨通古今之變，繼傳統之學，使斯文不墜，薪火永傳。

2025年4月饒宗頤國學院很榮幸邀請到 Mary Evelyn Tucker 和 John Grim 伉儷，為「2025 國學與漢學名家論壇」主講首場講座。Mary Evelyn Tucker 和 John Grim 伉儷是耶魯大學宗教與生態論壇的共同創辦人和聯合主任，環境學院環境正義中心的高級講師，同時也是宗教與生態研究領域的先驅。





## ECOLOGICAL CIVILIZATION AND TRADITIONAL CHINESE THOUGHT

### 生態文明與中國傳統思想

Professor Tucker observed that after 75 years of modernization, China has reached a conscious turning point—transitioning from an industrial society marked by unregulated economic development to an ecological civilization centered on human well-being. The revival of Confucian values within environmental ethics, particularly the idea of “the unity of Heaven and humanity” (天人合一), had accordingly received increasing attention, helping to promote organic harmony between humans and nature. Professor Tucker introduced several leading Chinese and Western thinkers in the Confucian revival, noting that Confucianism advocated social flourishing through personal self-cultivation and collective effort, thereby embodying a modern significance of the unity of knowledge and action (知行合一).

#### Speaker 講者

Professor Mary Evelyn Tucker  
Yale University  
Mary Evelyn Tucker 教授  
耶魯大學

Tucker 教授指出，中國經過 75 年的現代化進程，正處於從一個無節制經濟發展的工業化社會到關注人類福祉的生態文明社會的轉折點。儒家價值觀在環境倫理中的復興，使得其「天人合一」應運受到越來越多的重視，有助於促進人與自然的有機和諧。Tucker 教授介紹了多位主導儒家思想復興的中西方領軍人物，指出儒家思想主張通過個人的自我修養與集體努力促進社會的繁榮，體現了知行合一的現代意涵。



## ETHNIC LIFEWAYS AND COSMIC VISION

### 民族生活方式與宇宙觀

Professor Grim, taking the Anishinaabe people of northern North America as an example, pointed out that “ethnic groups” expressed their lived experiences through language, rituals, and other forms, integrating economy, medicine, religion, and law into a distinctive “lifeway.” This lifeway reflected an egalitarian relationship between Indigenous peoples and nature, embodying the connections between humans, nature, and the cosmos. It conveyed their perceptions and emotions toward animals and the world, as well as their respect for Mother Earth. They emphasized an animistic worldview, which facilitated the integration of Indigenous spirituality and ecological education.

#### Speaker 講者

Professor John Grim  
Yale University  
John Grim 教授  
耶魯大學

Grim 教授以他研究的北美北部土著民族阿尼希納貝人為例，指出「民族群體」通過語言、儀式等形式表達生活經驗，整合經濟、醫學、宗教、法律等領域，形成獨特的「生活方式」。這種生活方式在建立土著人與自然的平等關係上，反映了人與自然、宇宙之間的聯結，呈現出他們對動物、對世界的感知和情感，以及對大地母親的尊重。他們強調萬物有靈的宇宙觀，促成了土著精神和生態教育的結合。



## Online Sinology Fortnightly 網上半月譚

#網上講座 #半月譚 #分享治學心得

To celebrate the essence of traditional culture and deepen academic dialogue on campus, the Jao Tsung-I Academy of Sinology has introduced the "Sinology Fortnightly" series. This academic event invites emerging scholars of Chinese and Sinological studies worldwide to collaboratively explore classic texts and share scholarly insights, thereby igniting intellectual creativity and expanding perspectives. At present, the "Sinology Fortnightly" series is primarily conducted online and warmly welcomes enthusiastic participation from peers eager to explore these profound topics. A total of 8 seminars, organized in 2025 Spring, have each attracted over 100 audience to attend and participate.

為弘揚傳統文化精粹、深化校園學術對話，饒宗頤國學院特創設「國學半月譚」系列雅集。此學術雅事，廣邀海內外國學與漢學新銳學人共研經史子集，分享治學心得，以啟發思考、拓展視野。目前，「半月譚」系列主要透過線上形式進行，歡迎廣大同道踴躍參與，一窺堂奧。

「半月譚」在 2025 年共開展 8 場網上講座，每場都吸引近百位觀眾積極參與。

# 網上半月譚 3-6月

## Online Sinology Fortnightly 2025 Mar-Jun



饒宗頤《荷樣譜》(2018年)，  
圖片由香港大學饒宗頤學術館提供  
Jao Tsung-i, Lotus Album (2018),  
Courtesy of Jao Tsung-i Petite Ecole,  
The University of Hong Kong

## NEW AND OLD FASHIONS: WU YOURU'S PAINTINGS OF WOMEN

### 新妝半舊——吳友如的仕女畫

2025/3/24

Wu Youru (1840–1893) was an important painter of the late Qing dynasty, renowned for his news illustrations in the *Dianshizhai Huabao* (點石齋畫報), yet his paintings of women were equally innovative. Professor Chen Fong Fong focused on Wu's portrayals of "fashionable ladies," tracing their circulation in the Republican period to reassess his position in art history and to examine the transformation of female imagery from the late Qing to the Republican era. Traditional figure paintings of women largely depicted women of antiquity, emphasizing virtues such as chastity and modesty. Wu pioneered a distinction between "contemporary attire" and "antique attire": the former featured modern Shanghai women dressed in fashionable local styles and placed within Westernized urban settings, revealing his keen observations of the age and his creative engagement with modernity.

Through lithographic printing, Wu published the *Feiyingge Huabao* (飛影閣畫報) and *Wu Youru Huabao* (吳友如畫寶), which circulated widely and became popular not only among literati but also among the general public. However, in an era when courtesan culture was prevalent, his works were often copied or adapted and misinterpreted as portraits of

Speaker  
講者

**Chen Fong Fong**

Assistant Professor,  
Department of History,  
Academy of Chinese, History, Religion, and  
Philosophy,  
Faculty of Arts and Social Sciences,  
Hong Kong Baptist University

陳芳芳

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courtesans, leading figures such as Lu Xun to criticize them as vulgar "prostitute-like" images. In fact, Wu's paintings portrayed women from across the social spectrum, with deliberately ambiguous identities that could appear both as courtesans and as accomplished ladies. Perhaps in response to such criticism, Wu later abandoned depictions of Shanghai fashionable ladies and news illustrations, turning instead to women in antique attire and more traditional themes.

Overall, Wu Youru broke through the conventions of traditional female figure painting, capturing the urban life of late Qing Shanghai women. His works not only inspired the visual styles of Republican calendar posters and advertisements but also provided a valuable visual record of social transformation, making him a significant witness to the modernization of Chinese painting.



吳友如 (1840—1893) 是晚清重要畫家，以《點石齋畫報》的新聞畫聞名，但其仕女畫同樣具有開創性。陳芳芳教授聚焦於吳友如筆下的「時裝仕女」，透過其在民國的傳播，重新梳理畫史中對吳友如的評價，進而探究晚清民國的女性圖像文化變遷。傳統仕女畫歷來以描繪古代女性為主，強調女性的貞潔、賢淑等傳統美德。吳友如首創「時妝」與「古妝」的區分：前者以當代上海女性為題材，身穿流行滬服，置身西化都市場景，展現吳氏對時代的敏銳觀察與創新姿態。

吳友如通過石印技術出版《飛影閣畫報》和《吳友如畫寶》，其作品得以迅速流通，不僅受到文人雅士的喜愛，還成為普通大眾的消費品。然在名妓文化盛行的風氣下，吳友如的作品常被複製或改編，並被誤解為名妓肖像，魯迅等人便曾批評其「妓女樣」媚俗。然而，吳友如的作品實則廣泛描繪了各階層的女性，呈現出模糊的身分特徵，既似名妓，又似閨閣才女。或因時人抨擊，吳氏後期放棄了滬妝仕女和新聞時事畫的創作，轉而專注於古妝仕女和傳統題材。

總的來說，吳友如打破了傳統仕女畫的固有框架，展現了晚清上海都市女性的生活面貌，不僅啟發民國月份牌、廣告畫的女性視覺樣式，也為晚清社會轉型留下珍貴的視覺記錄，成為中國繪畫現代化的重要見證。

## WESTERN PARADISE REMADE: FRAMING PEACOCKS AND TERRITORIAL AESTHETICS IN QING IMPERIAL GARDENS

### 哈密孔雀、西方勝境與清代圓明園的擴建

2025/4/10

Professor Wang Lianming began by examining the construction process and spatial layout of the Old Summer Palace, then focused on the European Palaces at the northern end of the Changchun Garden. He particularly highlighted the "peacock's cage," built in 1756 to serve as the gateway separating the first and second phases of the Western-style architecture. Using historical imagery and 3D printing technology, Professor Wang reconstructed the structure and appearance of the peacock cage. He noted that its architectural form combined elements of birdcage structures found in European gardens with the designer's misinterpretation of Chinese paifang (memorial archway gate 牌坊). Furthermore, based on two fountains depicted before the Bird Cage in 18th-century copperplate engravings, and linking this with materials such as the lotus carvings on the stone columns returned from Norway and decorations of vases holding lotus flowers on the iron gates, Professor Wang argued that this simulated the Sukhavati described in the *Avatamsaka Sūtra*. Behind the peacock cage stood the *Haiyantang* (海晏堂), famous for its water-clock fountain, and the spatial system of the entire second-phase European complex was organized around the Buddhist concept of *yibao* (依報) from the "Sixteen Contemplations," reflecting the Qianlong Emperor's intent to shape a vision of the Western Pure Land.

Speaker

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Professor Wang further elucidated the proper viewing approach for this architectural area: the whole should be viewed from west to east, while specific sections like the water-clock area should be observed from north to south. He also elaborated on the symbolic meaning of peacocks in Buddhism. From the blue peacock imagery in the Old Summer Palace to contemporary depictions in the *Shuanghezai* (雙鶴齋), the peacock functioned both as a marker of the entrance to the Western Paradise and as a secularized expression of Confucian aesthetics. Moreover, the blue peacock alluded to Xinjiang, a territory newly incorporated into the Qing Empire following the conquest of the Dzungars in 1755. Ultimately, through his meticulous analysis of the Western-style buildings complex, Professor Wang revealed their underlying cultural significance. Concepts such as European architecture, the Buddhist Western Paradise, and China's historical "Western Regions" were intertwined, conveying Emperor Qianlong's aesthetic sensibilities, religious beliefs, and political display.



王廉明教授從圓明園的建造歷程和空間布局入手，進而聚焦於長春園北端的西洋樓景區，特別是 1756 年建造、作為分隔西洋樓一、二期建築群門戶的「養雀籠」。王教授運用歷史圖像資料和 3D 打印技術復原了養雀籠的結構和外觀，指出其建築形態結合了歐洲花園中的鳥籠結構，以及設計者對中國牌坊的誤讀。另外，根據 18 世紀銅版畫所見養雀籠前的兩座噴泉，聯繫挪威回流的石柱蓮花雕刻和鐵門瓶插蓮花紋飾等材料，王教授認為，這模擬的是《華嚴經》中的極樂世界。養雀籠後的海晏堂是知名的水法鐘，與整個西洋樓二期工程採用「十六觀」中「依報」概念來構成空間體系，體現了乾隆塑造西方極樂世界的意圖。

王教授進一步闡明了這一建築區域的正確觀看方式：即整體由西向東看，局部如觀水法區域則是從北向南觀看。王教授還專門解釋了孔雀在佛教象徵中的意義。從圓明園的藍孔雀圖像到同期營建的雙鶴齋的孔雀圖景，顯示出其既是作為西方極樂世界入口的標誌，也是儒家世俗化的審美表現。更進一步，藍孔雀指向 1755 年清廷徹底攻下准噶爾後新加入領土的新疆地區。終上，王教授通過對西洋樓建築群的細緻解讀，揭示了其背後的文化意義，歐洲西洋建築、佛教的西方極樂世界和中國歷史上的「西域」等概念互相融合，傳達了乾隆皇帝的審美、信仰和政治展示。

## OBLATION OR DIVINE SEAT: EMPEROR QIANLONG'S REMODELING OF THE JEWELED GOLD MANDALA TRIBUTED BY THE SIXTH PANCHEN

祭品與神座：乾隆對六世班禪所進金鑲松石壇城的改造

2025/4/14

Professor Zhao Yi focused on the Jeweled Gold Mandala in the Palace Museum in Beijing, to explore the chronology of the silver statue of Green Tara, the emergence of the mandala's distinctive blue-green style, and the functional transformations of such ritual objects. Professor Zhao notes that this Green Tara statue was originally presented to Emperor Qianlong by the Sixth Panchen Lama at the Rehe Palace on the emperor's seventieth birthday. In Tibetan Buddhism, Green Tara was considered one of the manifestations of Avalokiteśvara, embodying compassion and accessibility. Through detailed examination of the statue's pedestal, crown, earrings, headband, and posture, Professor Zhao identified this Green Tara as a 15th-century antique from the Panchen Lama's collection.

By comparing textual sources and material evidence, he further showed that the Mandala casing and the Green Tara statue were offered separately, only later remodeled by Emperor Qianlong into the composite ensemble we see today. The mandala, originally a symbolic altar for Buddhist ritual offerings, underwent significant alterations under Qianlong. Key additions included the wooden gable roof within the mandala and the incorporation of the Han Chinese-

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style blue-green landscape painting. The *xuanshan* (gable roof 懸山) echoed architectural elements common in Qing court buildings, while the blue-green idiom, rooted in traditional Chinese painting and shared Sino-Tibetan aesthetics, created the vision of a "Paradise Arrayed in Turquoise Petals, Tara's Buddhafield." This transformation signified both transcendence and divinity, while also reflecting processes of religious localization.

Finally, drawing on historical photographs, Professor Zhao demonstrated that such mandalas later came to function as *gawu* (portable shrines 嘎烏), worn around the neck as protective reliquaries rather than as ritual altars. Each act of opening and closing the casing was thus understood as a ceremonial re-enactment of the Four Mandala Offerings to Green Tara, ritually presided over by the Panchen Lama. Through this case, Professor Zhao revealed how Tibetan Buddhist images were adapted within Qing court rituals, embodying the visual expression of Tibetan Buddhism within Qing court ceremonial rites.



趙詣教授以北京故宮博物院藏金嵌松石佛窩為核心，探討佛窩內銀綠度母像的年代、佛窩底青綠風格的形成，以及佛窩功能系統的轉變。趙教授指出，這尊銀綠救度佛母像是六世班禪喇嘛於乾隆七十大壽當天親至熱河行宮呈進的。救度佛母是藏傳佛教中觀世音菩薩的化身之一，是最慈悲、最平易近人的神。趙教授通過度母像的基座、佛冠、耳飾、頭帶、體態等細節，指出這尊綠度母像是班禪收藏之十五世紀古佛。

經過文獻與實物分析比對，趙教授進一步考證，裝載佛像的佛窩與綠度母像是分別呈進的，由乾隆改造後形成如今所見套裝。佛窩本為壇城，是佛教修行儀式曼達供所需祭壇的象徵，乾隆對其改造的重點在於壇城內部木雕懸山和漢地青綠風格的加入。懸山是清代宮廷常見建築風格，青綠山水則承襲中國傳統繪畫與漢藏共同審美旨趣，共同繪成瓊葉莊嚴刺土，體現了不朽與神性，也反映了宗教的本土化。

最後，趙教授根據歷史照片指出，這種佛窩作為傳統服飾的一部分，在功能上從壇城供養變成了佩戴於脖子上的護身佛龕（嘎烏）。每次開合佛窩的過程，被視作一次由班禪大師親自主持的綠度母四曼達供儀，體現了藏傳佛教在清宮典儀儀式中視覺化表達。

# THE ORIGINS OF METALLURGY AND METALWORKING IN EARLY CHINA: REGIONAL INNOVATION, CULTURAL INTERACTIONS, AND TECHNOLOGICAL DIFFUSION IN A MULTIDIMENSIONAL PERSPECTIVE

多維視域下的早期中國冶金與金工起源：  
區域創新、文化交融與技術傳播造

2025/4/25

Drawing on his forthcoming book, Professor Peng Peng introduced the origins of metallurgy and metalworking in early China from a multidimensional perspective. He noted that Chinese artisans primarily produced bronze vessels through casting techniques, such as piece-mold casting or the lost-wax casting, whereas Western craftsmen tended to favor forging methods like hammering. Through examining metallurgical sites surrounding *Zhongyuan* (中原), Professor Peng identified several groups contemporary with or even predating the Erlitou culture (二里頭文化), each possessing a complete metallurgical operation chain.

Geographically, this demonstrates that early China and the Eurasian steppes likely engaged in technological and cultural exchange via a "Crescent-shaped Cultural Transmission Belt." Professor Peng further argued that these metallurgical activities persisted without interruption from the Copper-Stone Age through the Bronze Age, suggesting that the

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Mongolian Plateau likely played a pivotal role in disseminating early metallurgical practices across eastern Eurasia, and thus, opened new avenues for exploring the origins of ancient Chinese metallurgy.

Finally, Professor Peng noted that brass (zinc bronze), an exceptionally ancient alloy found both in China and abroad, appeared in large quantities around 5000 BCE and often contains a high proportion of zinc. Its notably high zinc content likely reflected an aesthetic pursuit of metallic luster. Before the Erlitou culture, jade was widely employed as ritual vessels; the introduction of gleaming, golden-like objects similar to zinc bronze could have exerted a greater visual and symbolic impact, making them more likely to attract the attention and use of early rulers.



彭鵬教授以即將出版的新書為引，介紹了多維視域下早期中國的冶金與金工起源。他指出中國工匠主要通過澆鑄來製作青銅器，如塊範法或失蠟法；而西方工匠則傾向於用鍛造的方法，如錘揲法。通過對中原周邊冶金遺址的考察，彭教授篩選出若干個與二里頭文化同時期、甚至更早的群體，他們都有著完整的冶金操作鏈。

從地理上可證明，早期中國和歐亞草原之間很可能通過「半月弧文化傳播帶」來進行技術及文化上的交流。彭教授指出，這些冶金活動從銅石並用時期到青銅時期基本沒有斷聯，說明蒙古高原在早期歐亞大陸東部冶金活動的傳播中很可能扮演著非常重要的角色，為古代中國冶金起源提供了更多探討的方向與可能。

最後，彭教授指出，黃銅（鋅青銅）這種異常古老的金屬在中外均有大量發現，並集中出現於公元前5000年，其中的含鋅量相當之高，背後很可能有著對金屬色澤的美學追求。在中國二里頭文化之前，玉大量被作為禮器而使用。如果此時出現一種類似於鋅青銅般金光閃閃的器物，也許更具有影響力與感召力，也更可能被統治者發現並加以利用。

## VISUAL REPRESENTATION AND HISTORICAL PROGRESSION OF TRANSPLANTED PLANTS IN CHINA BEFORE GREENHOUSE FARMING IN EARLY MODERN EUROPE 近代歐洲溫室農業傳入前，中國移植植物的視覺再現與歷史進程

2025/5/8

Dr. Eszter focused on *Flora Sinensis* (1656), a seminal work by the Polish Jesuit missionary Michael Boym (1612–1659). She explored the history of greenhouse agriculture in early modern Europe and examined how China's tropical climatic zones provided natural "greenhouse-like" conditions that enabled the cultivation and visual representation of transplanted plants.

*Flora Sinensis* was one of the earliest systematic studies of the natural history of China and its neighboring regions in Europe. Through richly illustrated text and images, this work showcases the abundant flora and spices of China's southern tropical climate zones. In the preface, Boym depicted China as a fertile land teeming with lush vegetation and blooming throughout the seasons, reflecting his in-depth research into Chinese soil characteristics and cultivation techniques, as well as his keen interest in Eastern produce and spices. During the Ming and Qing periods, over thirty American crops were introduced to southern China, including pineapple, papaya, guava, and wax apple. These plants adapted rapidly and became widely cultivated, demonstrating that China's tropical climate offered

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ideal conditions for the growth of transplanted species.

Dr. Eszter used pineapples as an example, detailing their initial introduction to Macau by Portuguese missionaries in 1605, followed by rapid dissemination to Hainan Island, Fujian, and Taiwan, ultimately becoming a significant symbol of East-West cultural exchange. She presented paintings such as *A Market Stall in Batavia and Charles II Presented with a Pineapple*, which illustrated the fruit's popularity among European elites and reflected contemporary European interest in Eastern markets. Dr. Eszter emphasized that evaluating early modern botanical works required delving into each text's unique narrative perspective. In Boym's case, scientific description and practical needs were intertwined, showing that science was closely connected to lived experience and global exchange rather than being isolated.



Eszter 博士以波蘭籍耶穌會傳教士米哈伊·博伊姆 (Michael Boym, 1612-1659) 的代表作《中國植物志》 (*Flora Sinensis*, 1656) 為主題，深入探討了近代歐洲溫室農業傳入前，中國熱帶氣候區如何以類溫室環境的自然條件孕育並視覺再現了多種移植植物的歷史進程。

《中國植物志》是歐洲最早系統研究中國及周邊地區自然史的著作之一，通過圖文並茂的方式展現了中國南方熱帶氣候區豐富的植物與香料。書中序言將中國描繪成一片草木繁茂、四時花開的沃土，反映了博伊姆對中國土壤特性和耕作技術的深入研究，以及他對東方物產及香料的濃厚興趣。明清之際，中國南方引入了超過三十種美洲作物，包括菠蘿、木瓜、番石榴和蓮霧等。這些作物在中國迅速適應並廣泛種植，充分展示了中國類似於溫室環境的熱帶氣候條件為外來作物生長提供的得天獨厚的支持。

Eszter 博士以菠蘿為例，詳述其最初由葡萄牙傳教士引入澳門 (1605)，隨後迅速傳播至海南島、福建和臺灣，最終成為東西方文化交流的重要象徵。Eszter 博士展示了畫作《巴達維亞的市集》和《查理二世被贈予菠蘿》，菠蘿成為歐洲貴族追捧的「異域奇珍」，反映了當時歐洲對東方市場的興趣。Eszter 博士強調，在評價早期現代植物學著作時，應深入挖掘每部作品獨特的敘事視角。博伊姆便是通過科學描述與實用需求的交融，揭示了科學並非孤立存在，而是與現實生活緊密相連。

# RESHAPING A CAPITAL CITY: MAPPING AND DISPLACING PLEASURE QUARTERS IN MING AND EARLY QING GAZETTEERS OF NANJING

## 重塑都城與記憶：明清方志中的南京青樓圖像

2025/5/21

Professor Wang Yizhou examined the culture of Nanjing's brothels from the 14th to 17th centuries. She explored how these establishments were reshaped and memorialized through maps and scenic illustrations in local gazetteers during the transition between the Ming and Qing dynasties. As the southern capital of the Ming dynasty, Nanjing's pleasure quarters and renowned courtesans were frequently depicted by literati as symbolic subjects representing patriotism and nostalgia.

The *Hongwu Jingcheng Tuzhi* (洪武京城圖志), an authoritative empire-level gazetteer compiled by order of the founding emperor Zhu Yuanzhang in the early Ming, contained a section, *Louguan Tu* (樓館圖), which depicted Nanjing's brothels, taverns, and entertainment buildings. These illustrations showcase not only the flourishing entertainment industry of the Ming era, but also reflected the emerging dynasty's economic and diplomatic vitality. Professor Wang noted that these images and records embodied not only Nanjing's splendor as the capital but also carried the Ming dynasty's ambitious vision for national development.

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However, the early Qing revision of the *Jiangning fuzhi* (江寧府志) deliberately displaced or omitted images of Nanjing's brothels. This change reflected the Qing government's deliberate avoidance of the Qinhuai brothels. The government aimed to diminish the brothels' visual and mnemonic link with the Ming capital. By comparing images from local gazetteers of the early Ming and early Qing periods, Professor Wang demonstrates how Nanjing's pleasure quarters were either highlighted or erased depending on the historical and political context. Through the reproduction and selective presentation of these maps and images, the urban cultural memory of Nanjing was redefined, providing a unique perspective for studying the relationship between political power and historical memory.



汪一舟教授聚焦於十四至十七世紀南京青樓文化，探討其在明清易代之際如何透過地方志書的地圖和勝景圖被重塑和記憶。作為明代南都的金陵南京，青樓與名妓常在文人筆下被視為表達家國情懷的重要題材和符號。

明初由明太祖朱元璋下令編纂的帝國級方志《洪武京城圖志》具有極高的權威性，其中《樓館圖》中的南京青樓酒館，不僅展示了明代娛樂業的繁榮，還反映了新興王朝在經濟和外交方面的氣象。汪教授指出，《樓館圖》中的青樓並非單純的妓院，而是包含了酒樓、戲台等娛樂建築，是當時社交和商業活動的重要場所。這些圖像和記錄，不僅體現了南京作為都城的繁華，也承載了明王朝對於國家建設的雄心壯志。

然而，在清初修訂的《江寧府志》中，南京的青樓圖像被刻意移置，導致缺失。這一變化反映了清初官方對於秦淮青樓的刻意回避，以此消滅與明王朝記憶的關聯。汪教授通過對比明初和清初的方志圖像，揭示了南京青樓在不同歷史時期中被有意呈現或抹去，反映出歷史記憶與政治文化之間的緊密關聯。藉由方志與圖像的再製，南京的城市文化記憶被重新定義，也為其歷史時期的政治文化考察提供了獨特研究視角。

## BUILT SPACES MADE AMBIGUOUS: CRAFTING A NEW URBAN NARRATIVE IN EARLY CHINA

「曖昧」之城：中國早期都市書寫的另一維空間

2025/6/6

Professor Shen Dewei pointed out that the three approaches to writing about early Chinese cities—historical, ritual, and archaeological—each had its value but also distinct limitations. Historical texts lacked detailed descriptions of the interiors of early cities. For example, the *Chu Ju* (楚居) manuscript from the Tsinghua Bamboo Slips only recorded the locations of cities. More elaborate depictions of urban interiors did not appear until Ban Gu's *Liangdu Fu* (兩都賦) during the Eastern Han era. Ritual texts emphasized idealized urban layouts while overlooking practical variations and marginalized groups. Archaeological findings could restore processes of urban formation and use that traditional narratives neglected, yet they still required integration with textual sources to reconstruct the patterns of everyday life within early cities.

Taking *Jinancheng* (紀南城), the capital of the Chu state during the Warring States period, as a case study, Professor Shen highlighted its significance as the largest pre-Qin urban site excavated in southern China. Archaeological discoveries revealed the "ambiguities" of its construction: the palace city's expansion deviated from its initial planning, while the southern gate of the eastern wall showed clear evidence of interrupted engineering. Although the precise causes remain

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to be verified, these findings suggested that urban development was not a straightforward process of linear progress, but rather one full of variables and twists. Professor Shen noted that clusters of wells excavated inside and outside of *Jinancheng* reflected contemporary social stratification. Earthen wells, which were inexpensive, were common in suburban areas; Bamboo-ring and pottery-ring wells were concentrated in pottery-making zones; High-cost wooden-ring wells suggested that hierarchical distinctions existed among ordinary citizens. These details filled gaps in historical records, proving cities were not merely idealized spaces defined by ritual systems but complex social networks shaped by diverse groups.

Professor Shen emphasized that early Chinese cities were not static or idealized constructs, but dynamic, contradictory, and organic entities imprinted with the traces of human presence. Only by integrating multiple perspectives could scholars penetrate the layers of historical narrative and recover the forgotten voices of the common folk.



沈德璋教授指出中國早期城市研究中的歷史、禮制、及考古模式三種書寫方式各具價值，但均存在不同局限。歷史文獻缺乏對早期城市內部的描寫，如《清華簡·楚居》僅簡單記錄城市位置，直到東漢班固《兩都賦》才對城市內部進行較詳細描述；禮制文獻則強調理想化的城市佈局，忽略了實際差異和邊緣群體；而考古發現雖能還原被傳統敘事所忽略的城市的形成和使用過程，但仍需結合文獻重構中國早期城市內部生活的樣式。

沈教授以戰國時期紀南城為例，這座位於江漢平原的楚都，是南方已發掘的最大先秦城址。考古發現揭示了其建設過程中的「曖昧性」——宮城區的擴建偏離了最初規劃；東垣南門的城牆出現了明顯的工程中斷現象。儘管其確切成因尚待考證，但顯示出城市發展背後的邏輯並非線性進步的道路，而是充滿變數與曲折的過程。沈教授指出紀南城內外發掘的水井群反映了當時的社會分層：土井成本低，多見於城郊；竹圈井、陶圈井集中在制陶區；而高成本的木圈井則暗示了在普通人中存在著的階層差異。這些細節填補了文獻空白，證明城市不僅是禮制規定的理想空間，更是由不同群體共同塑造的複雜社會網路。

沈教授強調，早期中國城市的真實面貌是一個動態、矛盾且充滿「人」的痕跡的有機體。唯有結合多元視角，才能穿透層層歷史的迷霧，還原那些被遺忘的市井之聲。

# IMPERIAL AUTHORITY AND ZEN PRACTICE: THE DUAL ONTOLOGICAL INTEGRATION IN EMPEROR SHIZONG'S SUNYATA PRACTICE

## 皇權統御與禪宗心法：清世宗性空實踐的雙重本體性會通

2025/6/16

By introducing Western philosophical ontology and the Buddhist concept of śūnyatā, Dr. Guo Qianmeng centered her analysis on Emperor Shizong's *Yuanming Jusbi Yulu* (圓明居士語錄), and thus, analyzed how the emperor constructed a unique ontological framework through political adaptation and meditative practice. Building on trajectories of Western ontology, Dr. Guo demonstrated that Shizong's imperial being was a mode of Dasein-in-the-world, passively constituted by the historical and cultural context of political practice, ideological declaration, and ethnic identity. She further showed how Shizong's thought followed a progressive path: from the negation of "existence," to the establishment of "nominal existence" as a gateway toward emptiness, and finally to the double negation of both "existence" and "nominal existence," culminating in the realization of a non-abiding śūnyatā. This philosophical framework provided the ground for understanding Shizong's Zen practice.

In the *Yuanming Jusbi Yulu*, Shizong himself recounted his successive breakthroughs of the fundamental barrier, the heavy barrier, and the

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firm barrier, ultimately attaining non-discriminative wisdom and the consummate experience of nirvāna. Through this realization, Shizong dissolved the subject-object dichotomy, detaching himself from the conditioned aggregation of causes and conditions, such that the designation "emperor" lost any inherent self-nature. Progressing from emptiness to existence, he constructed a subject where essence and function are mutually inclusive, ultimately achieving the convergence of the dual ontological paradigms of "imperial-Zen unity." Dr. Guo concluded that Shizong's imperial being should be understood as a responsive function (*yong* 用), while his śūnyatā practice embodied the selfless essence (*ti* 體). When essence and function were no longer two, the seemingly opposing identities of emperor and Zen practitioner converged in the ultimate freedom of "cultivate your mind to be free of attachments."



郭倩夢博士以清世宗《圓明居士語錄》核心，引入西方哲學本體論與佛教「性空」觀念，剖析世宗如何通過透過政治調適和佛教實修建構其獨特的本體理路。郭博士以西方本體論發展脈絡為基礎，指出世宗皇權本體是在特定歷史文化語境下，通過政治實踐、意識形態宣示、民族身分歸類等多重路徑被動構築的「此在在世」的存在狀態。郭博士進一步論證了從否定「有」，到建立「假有」以導向「空」，再到對「有」與「假有」的雙重否定，最終達至無所住的空性構建路徑，為世宗的禪修實證提供了理論框架。

在《圓明居士語錄》中，世宗自述其破本參、破重關、破牢關的破參歷程，並最終達至無分別智與究竟涅槃的圓滿空性體驗。世宗於此解構了其主體與客體的對立，抽離因緣聚合的條件，「皇帝」這一名言不再具有自性。進而由空而有，構建出體用相即的主體，最終達成「帝禪合一」雙重本體論範式的會通。郭博士指出，皇權本體是世宗應緣之「用」，而性空實踐為其無我之「體」。當體用不二之際，世宗看似對立的帝王與禪者身分，得以同歸於「應無所住而生其心」的大自在。

## JAS Literature Circle 青年讀書會

The wisdom of ancient thinkers is both profound and complex. A true understanding of its principles requires a return to the original classical texts. This involves tracing the origins of ideas and judging their authenticity to grasp their core logic. To strengthen students' grounding in traditional thought, the Academy has organized the "JAS Literature Circle," running from September 2024 to April 2025. Experts will guide students in a close reading of these texts. Together, they will analyze scholarly ideas, using textual details to understand historical context and discover philosophical meaning within the writing's structure.

古人之學，博奧精深，欲窺義理，須循舊典。考鏡源流，辨析真偽，方可通其理脈，得其精微。為培養在讀學生治學根基，饒宗頤國學院於2024年9月至2025年4月期間特別舉辦「青年讀書會」系列。延請多位教授與青年學者主講，引導學生共讀經典文獻，論析學術義理，期以自字詞句讀中溯其源流，於章節義例中探其理致。

## SYSTEM OF PRE-QIN GIVEN NAMES AND SURNAMES

### 先秦人名姓氏制度

2024/9/23



Moderator

主持

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沈思聰博士

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(left 2) Moderator Dr. Shen Sicong

(左2) 主持沈思聰博士

The first literature circle centred on Li Xueqin's seminal essays, "Archaeological Discoveries and the Ancient Surname System" and "Several Issues Concerning Pre-Qin Personal Names," engaging in in-depth discussion alongside interpretations by scholars such as Gong Changwei and Cheng Hao.

MPhil candidate Guan Jinglin's presentation examined the structural and identity-related issues surrounding names such as "Fan Ji" (凡姬) and "Fan Yiji" (凡益姬), and further extended to the study of titles like "Zi Mou" (子某) and "Ya Mou" (亞某). Beyond offering a deeper, more nuanced understanding

of the Pre-Qin surname system at the micro level, the presentation fully incorporated latest academic findings since 2017 concerning personal names and surnames in Eastern Zhou excavated texts. It also introduced viewpoints from overseas scholars, emphasizing philological analysis, structural characteristics, and regional variations of personal names.

During the discussion session, Dr. Shen Sicong enriched the discussion by highlighting current academic trends in the study of surnames and personal names within extant classical texts. Using Chen Jie's monograph, "Research on the

第一場讀書會以李學勤〈考古發現與古代姓氏制度〉、〈先秦人名的幾個問題〉兩篇經典論文為核心文本，結合宮長為、程浩等學者的相關解讀展開深入討論。

關靖琳同學分享的報告重點分析了「凡姬」、「凡益姬」等人名結構和身分問題，並延伸至「子某」、「亞某」等稱謂研究，深化了對先秦姓氏制度的認識。報告充分吸收了2017年以來有關出土文獻中東周時期人名、姓氏研究的新成果，並引入域外學者視角，重點關注人名考釋、結構及分域特徵。在指導環節中，沈思聰博士補充介紹了當前學界關於傳世典籍所載姓氏、人名的研究動態，並以陳潔《商周姓氏制度研究》等專著為切入點，聚焦於商代婦名、「多生」、「子某」等多個議題。

Surname System of the Shang and Zhou Dynasties." as a starting point, Dr. Shen facilitated in-depth discussions on various topics, including the names of women in the Shang dynasty, "Duo Sheng" (多生), and "Zi Mou" (子某).

This literature circle underscored the importance of the surname system in

decoding early Chinese civilization. Names serve not only as personal identifiers but also as composite markers of clan affiliation, political identity, and collective recognition. These findings further provide new perspectives on the organizational structures and power dynamics that shaped pre-Qin society.

本次讀書會突顯了姓氏制度對解碼早期中國文明的意義——姓名不僅是個人符號，更是宗族、政治與認同的複合載體，推動先秦社會研究向縱深發展。這一研究也為理解先秦社會的組織結構與權力運作提供了新的觀察維度。

## CHINESE ANCIENT GEOMETRY

### 中國古代幾何

2024/12/5



Moderator

主持

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周博群教授

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(left 4) Moderator  
Professor Zhou Boqun  
(左 4) 主持周博群教授

The second literature circle centred on discussions of Wu Wenjun's "Out-in Complementary Principle" and Liu Yanqi's "Geometric Construction Methods in Early Chinese Bronze Technology."

Drawing on the Whig interpretation of history, Professor Zhou Boqun systematically elucidated methodological issues in the study of the history of mathematics. He emphasized that research on ancient Chinese mathematics should avoid simplistic analogies with modern scientific paradigms, and instead be grounded in the cognitive frameworks, technical conditions, and modes of reasoning prevalent at the time. In two selected essays, the authors deliberately eschewed modern Western mathematical tools such as algebraic notation and parallel lines, striving to reconstruct the thought patterns of ancient Chinese mathematicians and craftsmen. This discourse

thus centred on ancient Chinese geometric thought, whose core characteristic lies in transforming unknown problems into known ones—a principle that essentially embodies the concept of "out-in complementary principle". It is also noteworthy that this methodological approach is not limited to mathematics; it also offers valuable insights for the study of the history of science and technology in fields such as medicine.

The following discussion then highlighted the distinctly practical orientation of ancient Chinese mathematics. By referencing excavated texts, participants explored how knowledge in fields such as mathematics and medicine emerged through the mechanisms of "technique" (*shu* 術), noting that foundational theorems often originated from practical, grassroots experiences and concrete case studies.

第二場讀書會圍繞吳文俊〈出入相補原理〉和劉彥琪〈中國早期青銅技術中的幾何作圖法〉兩篇文章進行討論。

周博群教授以輝格史觀為引，系統闡釋了數學史研究的方法論問題。他強調研究中國古代數學應當避免以現代科學範式進行簡單比附，而應立足於當時的認知體系、技術條件與推理方式展開分析。所選兩篇文獻的作者均有意規避代數符號、平行線等西方現代數學工具，致力於還原中國古代數學家與工匠的思維模式。本次討論聚焦於中國古代幾何思想，其核心特徵是將未知問題轉化為已知問題，此即出入相補原理的本質。值得注意的是，這一方法論不僅適用於數學領域，對醫學等科技史研究同樣具有啟發意義。

討論特別關注到中國古代數學具有鮮明的實用性特徵。結合出土文獻，與會者探討了數學、醫學等領域中「術」的知識生成機制，指出其定理往往以具體案例的形式植根於基層實踐。

## QIN-HAN LEGAL SYSTEM 秦漢法律制度

2025/2/5

The third literature circle centred on four significant essays: Thies Staack's "From Copies of Individual Decrees to Compilations of Written Law: On Paratextual Framing in Early Chinese Legal Manuscripts," translated by Li Jinrong; Zhang Zhongwei's "The Legal System of traditional Chinese law"; Chen Wei's "The Legal Canon System as Evidenced by Qin-Han Bamboo Slips"; and Itaru Tomiya's *Studies in Legal History of the Han and Tang Dynasties*, translated by Zhou Dongping and Xue Yifeng.

Professor Tong Chun Fung pointed out that excavated Qin-Han legal materials fall into two main categories: inscribed bamboo slips in the tombs and those unearthed from archaeological sites such as wells or cellars, which differ significantly in character. Institutionally, the core legal forms were laws (*lü* 律), and decrees (*ling* 令). Dr. Tong noted that extant records classify laws into "principal laws" (*zhenglü* 正律) and "supplementary laws" (*panglü* 旁律). However, excavated texts reveals a much more intricate reality: the number of law chapters is vastly greater than the Nine Chapter Law codified by Xiao He. Given the ambiguous boundaries



(left 3) Moderator Professor Tong Chun Fung  
(左 3) 主持唐俊峰教授

of Qin-Han legislation, law in practice comprised a collection of legal chapters and provisions, reflecting an evolutionary process from edicts to decrees and finally to laws.

Professor Tong argues that the Qin-Han legal codes should be understood as open-ended texts, shaped by continual additions and revisions that resulted in inconsistent classifications and arbitrary chapter arrangements. In his view, a "code" in the strict jurisprudential sense must be rigorously organised and have a fixed structure. However, the Qin-Han laws and decrees clearly did not meet this standard.

Moderator  
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第三場讀書會圍繞史達著、李靖嶸譯〈從單條詔至法律集：秦漢法律抄本中的附文框架〉、張忠偉〈律令法系〉、陳偉〈秦漢簡牘所見的律典體系〉，以及富谷至著、周東平、薛夷風譯《漢唐法制史研究》展開。

唐俊峰教授指出目前出土的秦漢法律史料主要分為隨葬法律簡與遺址（或井窖）出土法律簡，二者性質迥異。在制度層面，當時法律形式的核心內容是律與令，其中傳世文獻將律分為「正律」與「旁律」。但出土文獻的實際情況是律篇數量遠超蕭何「九章律」的記載，實為律章與條文的集合，且律、令界限模糊，經歷了從詔書一令一律的演變。此外，律文增訂頻繁，篇次與條目的編排缺乏系統，篇名常名實不符。令同樣表現出文本不穩定的特徵：因其源於君主詔書，形式多樣，修訂時證明性附文常被組織性附文取代。

唐教授指出：秦漢律令應被視為開放性文本，編纂者的持續增補修訂，導致分類混亂、篇次隨意。現代嚴格法學意義上的「法典」需具備體例嚴密、結構固定等特徵，而秦漢律令顯然不符合這一標準。

## A COMPARATIVE STUDY OF THE TRANSMITTED AND BAMBOO-SLIP VERSIONS OF THE “JINTENG”: UNCOVERING THE THEORY OF THE DUKE OF ZHOU’S “WITHDRAWAL TO AVOID SUSPICION,” THE EASTERN CAMPAIGN, AND THE SUBTLETIES OF HIS DEATH YEAR

傳本與簡本〈金滕〉對讀——  
周公「避嫌出居說」發覆、東征史事及卒年發微  
2025/4/11

Moderator  
主持

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陳竹茗博士  
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The fourth literature circle guided participants in a comparative reading of the *Shang Shu: Zhou Shu: Metal-bound Coffers* (transmitted version) and the “Metal-bound Coffers” of *The Warring States Bamboo Manuscripts collected by Tsinghua University (Vol. 1)* (bamboo-slips version), complemented by discussion of Edward L. Shaughnessy’s essay “The Duke Of Zhou’s Retirement In The East And The Beginnings Of The Ministerial-Monarch Debate In Chinese Political Philosophy.”

Dr. Chan Chok Meng analyzed the “Metal-bound Coffers” does not conform to the six recognized styles of the *Shang Shu*. He posited that the text was likely composed during the Spring and Autumn or Warring States periods by an individual who was not a court historian, but rather a later figure well-versed in early Zhou history and sympathetic to the Duke of Zhou. Dr. Chan compared the transmitted version with the bamboo-slips version, drawing attention to unusual features in the circulated version. The title “Three Kings” and the references to King Wu of Zhou as “me, the little child” and “me, the one man”—usages that diverge from conventions in other documentary texts. He further questioned the accepted interpretation of certain phrases, such as “If I do not take the law (to these men).”

Dr. Chan examined the discrepancy between the transmitted version’s “He resided in the east for two years” and the bamboo-slip version’s “He



(left 6) Moderator  
Dr. Chan Chok Meng  
(左 6) 主持陳竹茗博士

dwelt in the east for three years.” He suggested “dwelt in the east” might be a euphemism for the Duke of Zhou’s eastern campaign, reflecting the author’s reluctance to directly condemn his fratricidal conflict with the Dukes of Guan and Cai.

Finally, Dr. Chan evaluated Professor Edward L. Shaughnessy’s renowned essay. He argued that the king Cheng had assumed personal rule, no conflict of interest remained between sovereign and minister, and the uncle-nephew relationship was harmonious. Therefore, the claim that the Duke of Zhou withdrawal from court due to rumors thus becomes difficult to sustain.

During the discussion session, participants engaged in in-depth exchanges on topics including divination practices, the exegesis of the character “pi” (辟), and the interpretation of the character “shi” (石), thereby further enriching the depth and breadth of the research.

第四場讀書會對讀《尚書·周書·金滕》（傳本）與《清華大學藏戰國竹簡（壹）·金滕》（簡本），並結合夏含夷〈周公居東與中國政治思想中君臣對立辯論的開端〉一文展開討論。

陳竹茗博士認為〈金滕〉的文體不屬於《尚書》六體，可能是春秋戰國時人所作，作者非史官，而是熟悉周初歷史、同情周公的後人。他對比傳本與簡本，指出傳本中「三王」稱謂不合常例，「予小子」、「予一人」代指武王的用法與書類文獻不符，並對「我之弗辟」等訓讀提出質疑。

隨後，陳博士討論了傳本「居東二年」與簡本「宅東三年」之異同，認為「宅東」或許是周公東征的委婉表達，反映作者不忍直斥其與管叔、蔡叔等同室操戈。最後，陳博士評析了夏含夷教授的名文，認為成王親政以後，其與周公君臣二人已無利害衝突，叔侄關係融洽，因此周公因流言而避居之說難以成立。討論環節中，與會者就占卜問題、「辟」字訓詁、「石」字釋讀等展開深入交流，進一步豐富了研究的深度與廣度。



MASTER JAO TSUNG-I  
走近饒公

## A Legacy Across Lingnan: Jao Tsung-i in the Greater Bay Area Student Competition Award Ceremony

「桑梓嶺南：饒宗頤在大灣區」學生比賽頒獎禮

2024/11/30

#桑梓嶺南 #大灣區



The Award Ceremony of *A Legacy Across Lingnan: Jao Tsung-i in the Greater Bay Area Student Competition* co-organized by the Jao Tsung-i Academy of Sinology, Jao Tsung-i Petite Ecole (HKU), and the University of Macau, took place on 30 November at the Hong Kong Baptist University.

Prof. Jao's academic legacy in the Greater Bay Area not only preserves profound cultural memories but also fosters a vibrant cultural spirit rooted in continuous growth and bold innovation. The competition commenced in March, and to complement the event, the Jao Tsung-i Petite Ecole (HKU) opened its doors to the public for the first time. Visitors had the opportunity to admire Professor Jao Tsung-i's donated paintings, calligraphy, and other artefacts related to him, as well as to view rare treasures from his personal collection that had never been publicly displayed before. Additionally, in May, the competition organized an exchange and field trip for Hong Kong students to the University of Macau and the Academia Jao Tsung-i (Macau), helping them prepare for the Story of Jao Tsung-i Student competition.

由浸大饒宗頤國學院、港大饒宗頤學術館和澳門大學合辦的「桑梓嶺南：饒宗頤在大灣區」學生比賽，2024年11月30日在香港浸會大學舉行頒獎禮。

饒宗頤教授在大灣區的學術遺產不僅承載著厚重的文化記憶，更孕育著一種持續生長、勇於創新的文化基因。是次比賽於三月展開，為配合比賽，香港大學饒宗頤學術館首次開放公眾參觀，參觀者可欣賞饒宗頤教授所捐贈之繪畫、書法，及其他與饒教授相關之文玩，並有機會欣賞從未曝光的饒教授珍藏。此外，比賽曾於五月邀請香港學生前往澳門大學和饒宗頤學藝館（澳門）進行交流和實地考察，為參加「饒宗頤的故事」學生比賽做好準備。



(From left) Dr. Peter Wong, Dr. Albert Chau, Professor Martin Wong  
(左起) 黃景強博士、周偉立博士、黃定發教授



(From left) Mr. Paul Pang, Professor Lee Chack Fan, GBM, JP, Mr. Alberto Lei, Ms. Angeline Yiu  
(左起) 彭執中先生、李焯芬教授、GBM、JP、李俊鳴先生、饒清芬女士



(From left) Mrs. Lily W.L. Chan, Mrs. Mary Suen, MH, Dr. Simon Suen, BBS, JP, Professor Martin Wong, Ms. Angeline Yiu, Professor Chen Zhi, Professor Zhang Hongsheng, Professor Timothy Wong  
 (左起) 陳麗惠蘭女士、孫華吐嫻女士, MH, 孫少文博士, BBS, JP、黃定發教授、鍾清芬女士、陳致教授、張宏生教授、黃文江教授



Professor Chen Zhi highly praised the competition for fully showcasing the younger generation's cultural awareness of traditional Chinese civilization.  
 陳致教授盛讚此次比賽充分展現年輕一代對中華傳統文明的文化自覺。



Professor Lee Chack Fan, GBM, JP extended congratulations to the award-winning students and encouraged them to continue striving for excellence.  
 李焯芬教授, GBM, JP 祝願獲獎學生百尺竿頭、更進一步。

The competition features two categories: Article / Dissertation Submissions and Artistic Works, and attracted around 70 entries, involving a total of 130 teachers and students. The submissions, came from Hong Kong and Macau, showcased a wide range of formats, including essays, music videos, calligraphy, paintings, digital illustrations, historical scripts, novels, and handicrafts, showcasing the boundless creativity and imagination of young students. The winners are listed below. For the full list, please visit the website of Jao Studies Foundation at <http://www.jaostudies.com>. Congratulations again to all the winners!

比賽分為文章組和創意藝術組，收到約 70 組參賽作品，共有 130 位師生參與。參賽學校來自本港及澳門，作品形式多樣，涵蓋文章、影片、音樂錄像、書法、水彩畫、電子繪圖、穿越劇本、小說及手工藝品等，充分彰顯了青年學生的無限創意與想像。以下為冠軍得獎名單，更多獲獎資料名單可參閱競學研究基金網頁 <http://www.jaostudies.com>。再次恭喜各位獲獎者！



**MASTER JAO TSUNG-I**  
走近饒公

**LOWER AGE-GROUP, FIRST PRIZE**

**初級組冠軍**

**ARTICLE / DISSERTATION SUBMISSIONS**

**文章組**



Mr. Jackson Tse Kam Pang (left) and Professor Lee Chack-fan, GBM, JP (right) presented award to Wong Hoi Chak from South Island School.

蕭錦麟先生 (左) 及李焯芬教授, GBM, JP (右) 頒發獎項給冠軍黃凱澤同學 (南島中學)

**CREATIVE ARTISTIC WORKS**

**創意藝術組**



Dr. Cai Jin (left) and Mrs. Ip Yeung See-ming Christine (right) presented award to Fong Yan Lam from St. Paul's Co-Educational College.

蔡晉博士 (左) 及葉靈詩明女士 (右) 頒發獎項給冠軍房恩臨同學 (聖保羅男女中學)



**MIDDLE AGE-GROUP, FIRST PRIZE**

**中級組冠軍**

**ARTICLE / DISSERTATION SUBMISSIONS**

**文章組**



Mr. Alberto Lei (left) and Professor Martin Wong (right) presented award to Ma Hei Man, Ma Kwan Yin from CCC Ming Kei College.

李俊熹先生 (左) 及黃定發教授 (右) 頒發獎項給冠軍馬希敏、馬若妍同學 (中華基督教會銘基書院)

**CREATIVE ARTISTIC WORKS**

**創意藝術組**



Mr Yue Kwok Leung, Tony, BBS, JP (left) and Dr Winnie Ko Pui-shuen, BBS, JP (right) presented award to Deng Chi Kio from Hou Kong Middle School (Macau).

余國樑先生, BBS, JP(左) 及高佩敬博士, BBS, JP(右) 頒發獎項給冠軍鄧芷喬同學 (澳門濠江中學)



**HIGHER AGE-GROUP, FIRST PRIZE**

**高級組冠軍**

**ARTICLE / DISSERTATION SUBMISSIONS**

**文章組**



Dr. Simon Suen, BBS, JP (left) and Mr. Hui Sung Piu (right) presented award to Zhuan Zixuan from Hong Kong Baptist University.

孫少文博士, BBS, JP(左) 及許崇樑先生 (右) 頒發獎項給冠軍甄子璇同學 (香港浸會大學)

**CREATIVE ARTISTIC WORKS**

**創意藝術組**



Dr. Albert Chau (left) and Professor Chen Zhi (right) presented award to Zheng Angqi from Hong Kong Metropolitan University.

周偉立博士 (左) 及陳致教授 (右) 頒發獎項給冠軍鄭昂琪同學 (香港都會大學)



# Inheriting the Legacy of Xuantang: Global Chinese High School Students' Rhythmic Response and Poetry Competition Honoring Jao Tsung-i

## 選堂遺韻：全球華語高中生步韻和饒宗頤詩詞創作大賽

#選堂遺韻 #步韻 #饒宗頤詩詞

"Inheriting the Legacy of Xuantang: Global Chinese High School Students' Rhythmic Response and Poetry Competition Honoring Jao Tsung-i" (hereafter referred to as "the Competition") is jointly organized by Beijing Normal - Hong Kong Baptist University (BNBU), the Jao Tsung-i Foundation of The University of Hong Kong, the Jao Tsung-i Academy of Sinology at Hong Kong Baptist University, and Jao Tsung-i Petite Ecole Fan Club at The University of Hong Kong. Co-organizers include the Simon Suen Foundation, the Chaoshan Chamber of Commerce, the Jao Tsung-i Academic and Art Academy at Sun Yat-sen University, and the Jao



Link. The competition aims to promote Professor Jao's scholarly spirit, preserve traditional culture, foster university-school collaboration in nurturing young talents, innovate methods of disseminating Chinese culture, and facilitate its global reach. The organizers have convened an expert review committee to meticulously select poems by Professor Jao. Contestants may choose one or two of these poems to compose a response verse in the same rhyme pattern. Each participant is limited to submitting two poems. The submitted works must convey positive and uplifting themes, reflecting Professor Jao's academic spirit and literary artistry.



The launching ceremony, held on 21 May 2025 at the Institute for Communication Studies of Chinese Culture of BNBU, was graced by many distinguished guests, including Mr. Xi Enmin, Director of the Zhuhai

Municipal Education Bureau; Mr. Zhong Guohuai, the Party Committee member of the Zhuhai Culture, Radio, Television, Tourism and Sports Bureau and Director of the Zhuhai Tourism Development Centre; Mr. Hui Sung Piu, President of the Jao Tsung-i Petite Ecole Fan Club; Mr. Alberto Lei, Vice President of the Macao Chinese General Chamber of Commerce; Mr. Barry Lam, Vice President and Secretary-General of the Chinese Chamber of Commerce in Hong Kong; Mr. Zhang Xuliang, Deputy Director of the Zhuhai Hi-tech Zone Educational Research Centre; Mr. Zhang Luan, Principal of Zhuhai No.1 High School; and Ms. Zhou Yuhuan, Vice Principal of Sun Yat-sen Memorial Secondary School.

The competition results will be announced in mid-November 2025, followed by an awards ceremony at BNBU.

「選堂遺韻：全球華語高中生步韻和饒宗頤詩詞創作大賽」（以下簡稱大賽），由北師香港浸會大學、香港大學饒宗頤基金會、香港浸會大學饒宗頤國學院、香港大學饒宗頤學術館之友主辦，孫少文基金會、潮商會、中山大學饒宗頤學術藝術館、饒學聯匯協辦。大賽本著「弘揚饒宗頤治學精神，傳承傳統文化；推動大學與中學聯動，共育文化新苗；創新中華文化傳播形式，助力文化出海」為宗旨。大會專家精選饒宗頤教授詩詞，選手可以任選其中一首或兩首，作步韻詩。每位選手限提交詩作兩首。提交內容要求積極向上，體現饒宗頤教授的學術精神和文學藝術風格。

大賽於2025年5月21日在北師香港浸會大學華信書院正式啟動。儀式當日，現場嘉賓雲集。珠海市教育局局長習恩民，珠海市文化廣電旅遊體育局黨組成員、市旅遊發展中心主任鐘國懷，饒宗頤之友會會長許崇標，澳門中華總商會副會長李俊鳴，香港中國商會副會長兼秘書長林楓林，珠海高新區教育研究中心副主任張旭良，珠海一中校長張六安，以及中山紀念中學副校長周雨寰，共同見證大賽啟動的重要時刻。

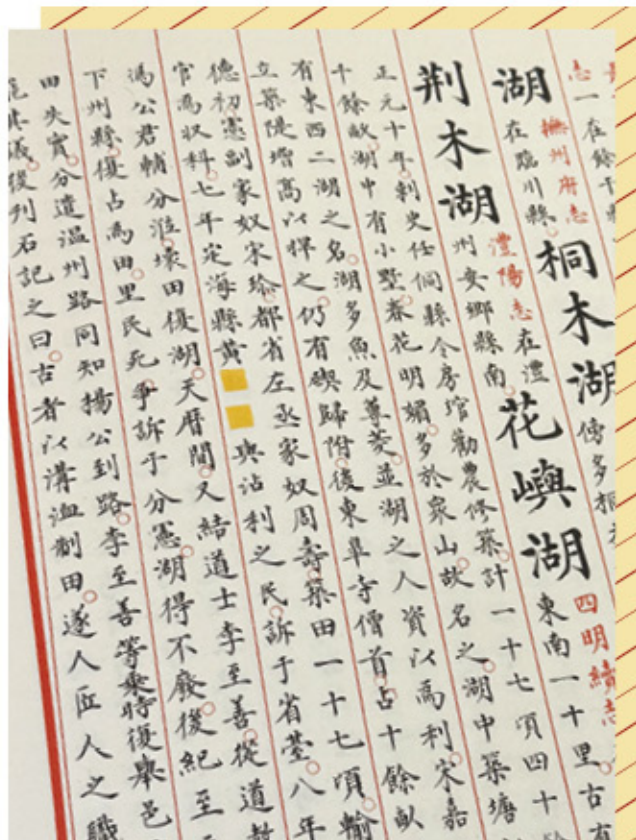
大賽評審結果將於2025年11月中旬揭曉，並於北師香港浸會大學舉行頒獎典禮。

# 《永樂大典》影印本入藏記： 在數位化的時代重溫紙墨之重

梁展諾 鏡宗頤國學院研究助理

近日，國學院承蒙松蔭軒林章松先生厚賜，獲贈《永樂大典》影印本二冊。此珍本之入藏，不僅為本院增添瑰寶，更讓我們得以近距離感受這部曠世巨著的風采。身處資訊時代的我們，受惠於科技的便利，浩如煙海的典籍，只需輕點指尖，便能以電子檔案的形式躍然於螢幕之上。然而，當我們的目光只為螢幕上那一行行永不褪色的字符而停留時，又可曾意識到——書脊的弧度、宣紙的墨香、裝幀的絲線，這些承載著工藝與記憶的實體印記，已隨著數位化的浪潮悄然隱沒？《永樂大典》影印本的到來，恰似一場跨越時空的對話，提醒我們：書籍不僅是知識的載體，更是歷史的見證。在追求效率的同時，或許我們也該偶爾放慢腳步，感受紙頁間的細膩觸感。

《永樂大典》成書於明成祖永樂年間，皇皇二萬二千八百七十七卷，分裝一萬一千零九十五冊，薈萃先秦至明初典籍七八千種。總約三億七千萬言。其單冊形制宏闊，裝幀考究嚴整，四周雙邊，大紅口，紅魚尾，朱絲欄工整如織；正文則以明代臺閣體繕錄，朱墨分書，筆法精謹。通篇一蹴而就，並無一處挖改塗補，唯有在需避諱處才巧用貼黃遮蓋：正如在卷二千二百六十九中的第二十二葉「花嶼湖」事目下，「七年定海縣黃■■與沾利之民訴于省臺」<sup>1</sup>一句，■■處便是為避明太祖朱元璋（字國瑞）之諱而貼黃。這些細節正體現了明代宮廷修書的嚴謹態度，唯在如今的數位化版本中往往湮沒不顯，或被讀者視若尋常，不受重視。實際上，這些細微的文本處理方式，正是研究明代美學和書籍史的重要線索。只有親睹原書，感受那整齊劃一、一絲不苟的墨跡，才能真正體會到編修過程中「如遇差錯，發與重寫，不拘一次二次，只算一頁」<sup>2</sup>的嚴謹標準，以及「為尊者諱」的禮制傳統。數位化雖方便閱讀，但那朱墨燦然、界畫如刃的細節與歷史感，終非電子螢幕所能呈現的。



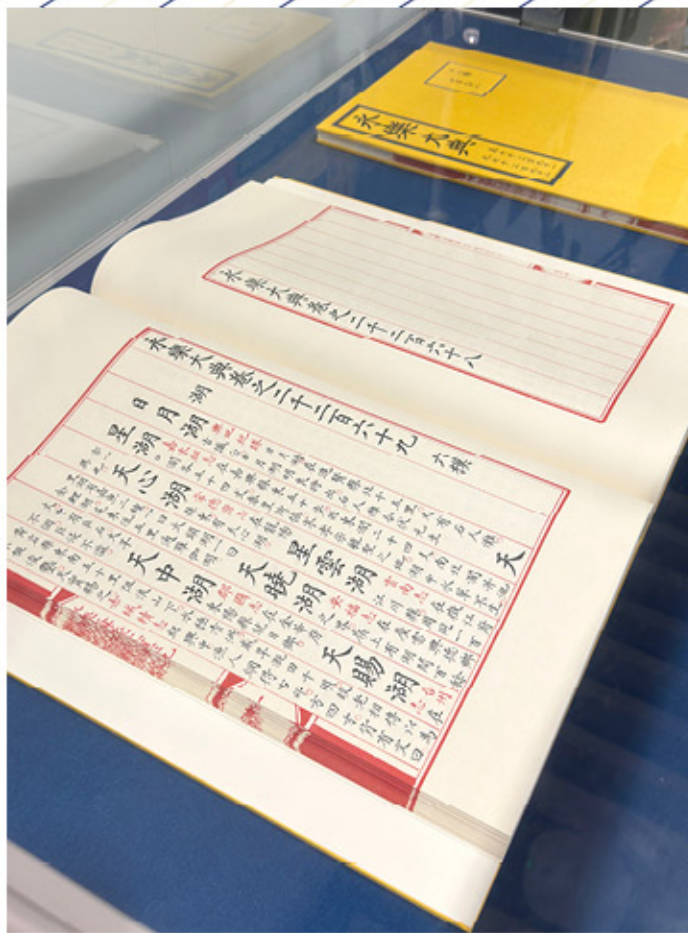
若再細細觀之，可見每卷標題之下，皆標有一個數字與一個單字，而這便是《洪武正韻》的四聲八十韻。<sup>3</sup>當代讀者沉浸於數位化的便利中，早已習慣以關鍵字搜尋、超連結跳轉，彈指間直抵目標內容。然而，我們可曾想過，在僅能翻閱紙本書籍時，面對滿架書卷，人們又是如何精準定位所需的呢？正是懷著這樣的疑問，當我捧起《永樂大典》的紙冊版時，方知前人智慧之精微。有別於傳統類書之按部類編排的慣例，《永樂大典》獨樹一幟，以《洪武正韻》為綱，首創「用韻以統字，用字以繫事」的編纂體例。具體而言，便是先依韻目歸納漢字，然後再將相關文獻一字不改地編入對應的韻字之下。譬如天下湖泊之記載盡歸於「湖」字冊，而「湖」字又隸屬於「六模」韻部之下。因此，如欲查考「西湖」的相關記述，便只需按「模」韻索「湖」字，如探囊取物，頃刻可得。此種將音韻學與文獻檢索巧妙結合的創舉，使「因韻以求字，因字以考事，自源徂流，如射中鵠，開卷而無所隱」（朱棣：〈御製永樂大典序〉）的理想成為現實。在數位化檢索尚未問世的年代，《永樂大典》的編纂者們已然構築出一套精妙絕倫的文獻定位系統，其前瞻思維與實用價值，即便在今日看來，仍令人嘆為觀止。

古籍不僅是知識的載體，更是歷史的見證，它們以實體的形式保存著過往的痕跡。紙張的質感、裝幀的細節、前人的批注，無不訴說著時代的風貌，乃是數位化版本難以完全呈現的細節。科技的進步無疑讓知識獲取更加便捷，但紙本書籍所承載的歷史質感與文化記憶，仍是不可替代的。

然而，古籍的保存與傳承正面臨嚴峻挑戰。以《永樂大典》為例，自編成以來屢遭厄運，現僅存四百餘冊八百餘卷，散藏於世界各地。幸有仁人志士前赴後繼，才讓這部文化瑰寶得以重光：2002年，時任中國國家圖書館館長任繼愈先生奔走呼籲，促成多國藏本影印彙編；2020年，收藏家金亮先生更是於巴黎重金購得兩冊孤本，並慷慨授權仿真影印出版。這些努力雖如點點星火，但仍照亮了古籍保存之路。



明成祖坐像（臺北故宮博物院藏）



可是，文化的傳承不應只是專家學者的責任，而更需要社會大眾的共同參與。為此，國學院亦曾攜手復旦大學圖書館中華古籍保護研究院，於2025年春季推出「紫鳳黃龍：古籍修復與文化傳承」系列講座。該系列活動以深入淺出的方式，向公眾展示古籍修復的精湛技藝，並傳授紙質文獻的日常養護知識。從如何正確翻閱古籍、控制保存環境，到紙張去霉、紙漿修復等專業技藝，讓參與者親身體驗古籍保護的嚴謹與精妙。

古籍保護並非那遙不可及之事，雖非人人皆能踏入那專業的領域，但善待身邊的每一本書籍，參與有關文物保育的義工活動，便已是在為文明傳承貢獻綿薄之力。昔日的他們，傾盡心血，一筆一劃地勾勒出這鴻篇巨帙；今日的我们，也理應以同樣的擔當將這份文明瑰寶傳諸後世。

1. 原文應為「七年定海縣黃國瑞與沾利之民訴于省臺」。見張璜：〈法國回流兩冊《永樂大典》管窺〉，《圖書館雜誌》2023年第8期，頁128。
2. 張忱石：《〈永樂大典〉史話》（北京：中華書局，1986年），頁12。
3. 鄭伯恭撰：《永樂大典考》（長沙：商務印書館，1938年），頁93。



## Inhaling Knowledge, Exhaling Wisdom: AN ENLIGHTENING JOURNEY AT FUDAN

### 一呼一吸，光華致遠

# 復旦大學 # 出土文獻與古文字教程

Guan Jinglin

Year 2 MPhil student

哲學碩士二年級學生 關靖琳

Last fall, I had the privilege of spending a semester as a visiting student at the Center for Research on Chinese Excavated Texts and Paleography at Fudan University. Thanks to the support of Professors Adam Schwartz, Chen Zhi, and Liu Zhao, I was able to immerse myself in the scholarly ethos of a leading hub for paleographic studies at Fudan University—an experience that truly broadened my academic horizons.



Night view of the main gate of Fudan University  
復旦大學校門夜景

Over the semester, the Center offered a rich slate of graduate courses, including "Studies in Seals and Sealing clays," co-taught by Professor Shi Xiejie and Dr. Shi Jicheng, and "Archaeological Materials and the Editing of Pre-Qin, Qin, and Han Texts," taught by Professor Liu Jiao. These classes gave me a vivid sense of the Center faculty's rigor and depth, each with a distinct teaching style. Dr. Shi Jicheng has an encyclopedic command of ancient seals and clay sealings and could expound on their readings and interpretation with effortless clarity; every session was a carefully structured two-hour deep dive from which we invariably came away brimming with new insights. Even more rare and memorable was a special lecture on seal catalogues by the famously elusive Professor Shi Xiejie, which greatly expanded my understanding of the development and study of seals. Professor Liu Jiao's course was built around group presentations and discussion, and it showed me just how solid my classmates' training in classical texts and paleography was, as well as the breadth of their academic vision. I also audited several undergraduate courses: Paleography co-taught by Professor Chen Jian and Dr. Jiang Wen; an Introduction to Oracle Bone Studies with Professor Jiang Yubin; and an Introduction to Shang-Zhou Bronze Inscriptions with Professor Xie Mingwen. I attended these alongside students in the top-tier



Photograph taken at the Center for Research on Chinese Excavated Texts and Paleography  
出土文獻與古文字研究中心留影

去年夏末到滬，直至冬初，我有幸在復旦大學出土文獻與古文字研究中心交流學習一學期。感謝史亞當老師、陳致老師、劉劍老師的幫助和首肯，我得以在復旦光華感受古文字研究重鎮的治學之風，增益己之學養。

中心去年為研究生開設施謝捷老師與石繼承老師合授的「璽印封泥研究」、劉嬌老師的「考古資料與先秦秦漢古籍整理」等課程，讓我體會到中心老師嚴謹深厚的學術作風而又風格各異的教學風範。石繼承老師對古璽、封泥的情況瞭然於胸，對其釋讀講解信手拈來，每堂課都細細講足兩個小時，令學生滿載知識而歸。更難得的是，被戲稱「神龍見首不見尾」的施謝捷老師為大家講授了一堂印譜課，大增我對璽印發展與研究的認識。劉嬌老師的課堂則以小組報告和討論為主，讓我見識到同學們紮實的古文獻、古文字功底和開闊的學術思維。我還旁聽了陳劍老師與蔣文老師合授的古文字學、蔣玉斌老師的甲骨學概論及謝明文老師的商周金文概論等本科生課程。我與強基班的本科生一同上課，這也是我在內地高校學府的課堂初體驗，尤其切身體會到老師們對學生的諄諄教誨與聲聲關愛。中心還不定期舉辦許多講座與研討會，邀請知名學者主講，我也藉此機會瞭解了學界新知。此外，復旦中文系、歷史系的課程同樣豐富，我旁聽了施瑞峰老師的音韻學，彌補了一些在香港很難學習到的上古音的知識漏洞。

Strengthening Foundation Program—my first time in a mainland university classroom—and was especially struck by our teachers' earnest guidance and genuine care for their students. Beyond the courses, the Center regularly hosted lectures and workshops with leading scholars, giving me a window onto the latest developments in the field. The Departments of Chinese Language and Literature at Fudan were equally vibrant. For instance, I audited Dr. Shi Ruifeng's course in Chinese historical phonology, which helped fill gaps in my knowledge of Old Chinese that are difficult to address in Hong Kong.



Photograph with fellow students at the Guanghua Building  
在光華樓與中心同學合影

Outside of coursework, I was deeply touched by the kindness I received from faculty and fellow students. Professor Liu Zhao, the Center's director, made time to meet with me, asked about my life in Shanghai, and encouraged me to engage fully with colleagues at the Center so as to make the most of my stay. Just then, the Center's new textbook, *Tutorial on Excavated Texts and Paleography* (Chutu wenxian yu guwenzi jiaocheng), had just been published. I worked up the courage to ask Professor Liu if I might borrow a copy; to my surprise and gratitude, he generously gifted me the book. Back in Hong Kong, I still keep it close at hand, and it has been of immense benefit to my studies.

在學習之餘，我也受到了中心老師和同學們的諸多照顧。中心主任劉釗老師撥冗與我面談，關心我在上海的生活，教導我多與中心同學老師交流，方不虛此行。正值中心編寫的《出土文獻與古文字教程》出版，我厚著臉皮向劉釗老師借閱教程，不想劉老師欣然贈書，令我感激不已。回到香港，我仍時時捧讀教程，對我的學習大有裨益。

滬城金秋，涼風習習，枝葉簌簌，大家都說這是上海氣候最得宜的季節。在彼時復旦度過了孜孜向學的三月餘，實我之幸。日後求學，也當將這段經歷銘記在心，所學精神融會貫通，發奮前行。

Shanghai's golden autumn, with its crisp breeze and rustling leaves, is often considered the city's most pleasant season. Those three months of diligent study at Fudan were a truly rewarding experience. As I continue my academic journey, I will carry the lessons and spirit of this time with me, striving to embody the same dedication and passion in all my future endeavors.



Professor LI Chuntao to give a lecture at the Center (2 December 2024)  
李春桃教授來中心講座（2024年12月2日）



**LIST OF XUANTANG PHD AND MPhil STUDENTS (YEAR 2025/26)**  
**選堂博士及哲學碩士生 (2025/26年度) 簡介**



**Zhang Jingya**

2nd year MPhil student

Research area: Collected Commentaries on the Tsinghua University Warring States Manuscript *Grandees' Dining Rites* and Related Research Issues

**張婧雅**

哲學碩士二年級學生

研究領域：清華簡《大夫食禮》集釋及相關問題研究

**Presented papers and published articles:**

已發表報告及文章：

- 張婧雅：〈論北大《荊決》之筮數陰陽〉，2025年8月29日。發表於復旦大學出土文獻與古文字研究中心網，網址：<https://www.fdgwz.org.cn/Web/Show/11291>。

**Huge congratulations to Lan Qian and Guan Jinglin for acing their thesis defenses! You did it!**  
**恭喜蘭倩及關靖琳順利完成畢業答辯！**

Lan Qian and Guan Jinglin have successfully defended their PhD and MPhil theses respectively in July, taking a solid step forward on their academic journeys. We extend our warmest congratulations and wish both students continued growth as they advance from near to far, dedicating themselves to the pursuit of knowledge with unwavering passion!

盛夏七月，厚積薄發，碩果初成！饒宗頤國學院兩位研究生蘭倩及關靖琳分別順利完成哲學博士與哲學碩士學位畢業論文答辯，於學術路途邁出堅實一步。謹致祝賀，並願兩位同學行遠自邇，志於斯道，精進不懈。藉此機會感謝指導老師陳致教授、史亞當教授長年扶掖提攜，答辯諸師傾力審閱指教。薪火傳承，再致由衷謝忱！



**Lan Qian: "Female Images beyond the Domain in Wang Tao's Fiction in Late Qing China"**

蘭倩：〈晚清王韜小說中的異域女性形象研究〉

**Guan Jinglin: "Reading the Warring States: The Supplementary Interpretation of the Tsinghua Bamboo-Strip \*San buwei Manuscript and a Preliminary Study of its Composition and Transmission"**

關靖琳：〈可讀的戰國：清華簡《參不韋》補釋及相關成篇與流傳問題初探〉

## WELCOMING OUR NEWCOMERS

### 新人介紹

#### Eszter Csillag

Post-doctoral Research Fellow (Part-time)

Dr. Csillag holds a PhD degree in Art History of the University of Hong Kong. Her interdisciplinary research focuses on seventeenth-century Polish Jesuit Michael Boym's contributions to knowledge transfer from China to Europe, based on his illustrations, which range from botanical to medical, and geographical to zoological.

She studied for her BA at the Sapienza University of Rome and her MA at Roma Tre University, where she specialized in seventeenth-century Italian Baroque art. Her most recent publication in the *Miscellanea Bibliothecae Apostolicae Vaticanae* is a study on the Natural History illustrations in Michael Boym's *Chinese Atlas* (Borg. cin. 531) and *Flora Sinensis*. She is a recipient of the Hong Kong PhD Fellowship and, in 2020, was a Visiting Student at the Department of History and Philosophy of Science at the University of Cambridge.



#### Eszter Csillag

博士後研究學人 (兼職)

Eszter Csillag 博士，畢業於香港大學藝術史系。她的跨學科研究集中於十七世紀波蘭耶穌會士卜彌格 (Michael Boym) 對從中國向歐洲的知識傳播做出了貢獻；研究內容以卜彌格的插畫為主，涵蓋範圍包括植物學到醫學、地理學到動物學等多個領域。

Csillag 博士分別於羅馬大學及羅馬第三大學取得學士及碩士學位，專門研究十七世紀意大利的巴洛克藝術。最近於 *Miscellanea Bibliothecae Apostolicae Vaticanae* 發表了關於卜彌格在《中國地圖冊》(Borg.cin. 531) 和《中國植物志》(Flora Sinensis) 中的自然歷史插圖研究。Csillag 博士是香港博士研究生獎學金計劃的獲獎博士研究生，並於 2020 年成為劍橋大學歷史與科學哲學系的訪問學生。

#### Guo Qianmeng

Research Associate

Dr. Guo holds a Ph.D. degree from Jao Tsung-I Academy of Sinology at Hong Kong Baptist University. Her main research focuses on the literature of the Qing imperial clan members, the Buddhist philosophy of Emperor Shizong, and the identity adjustment and power construction of specific ethnic groups in cultural acculturation. She has published several papers in journals such as *Classical Literature Studies* and *Studies in Mongolian History*.

#### 郭倩夢

副研究員

郭倩夢博士，畢業於香港浸會大學饒宗頤國學院，主要研究方向為清代宗室文學、清世宗佛學思想，以及特定族群在文化涵化中的身份調適與權力建構，於《古典文獻研究》、《蒙古史研究》等刊物發表論文若干篇。



## 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 12 期。香港：中華書局，2025 年。
2. 刁小龍編譯：《現代日本中庸研究論文集》。收入陳致主編：《饒宗頤國學院漢學譯叢》系列著作。香港：中華書局，2025 年。
3. 陳致主編，來國龍、史亞當 (Adam Schwartz) 副主編：《饒宗頤國學院院刊》第 11 期。香港：中華書局，2024 年。
4. 王安國著，黃冠雲編譯：《王安國漢學論文集》。收入陳致主編：《饒宗頤國學院漢學譯叢》系列著作。香港：中華書局，2024 年。
5. 張申平著：《宋代古文文統研究——以文道、文情和文法為中心》。收入陳致主編：《選堂博士文庫》系列叢書。上海：中西書局，2024 年。
6. 黃蕉風著：《墨家之謂教：墨學「宗教性」抉微》。收入陳致主編：《選堂博士文庫》系列叢書。上海：中西書局，2024 年。
7. Ajil, Ephraim S.. *Identifying the Stones of Classical Hebrew: A Modern Philological Approach*. In *Ancient Languages and Civilizations*, vol 7. Edited by Zhi Chen. Leiden: Brill, 2024.
8. Saunders, Frank P. Jr, and Sage, Richard J., eds. *Histories of Spiritual Traditions in China: A Selected of Jao Tsung-i's Essay in Religious Studies*. In *Collected works of Jao Tsung-i: XuanTang Anthology*, vol 6. Edited by Zhi Chen, Nicholas Morrow Williams, and Adam C. Schwartz. Leiden: Brill, 2024.
9. Williams, Nicholas Morrow, ed. and trans. *Jade-Carving Chisel and Luminous Ocean: Selected Essays by Jao Tsung-i on Literature and Related Topics*. In *Collected works of Jao Tsung-i: XuanTang Anthology*, vol 4. Edited by Zhi Chen, Nicholas Morrow Williams, and Adam C. Schwartz. Leiden: Brill, 2024.
10. Li, Kin Sum. *Tea, Fragrance, and Music: Ephemeral Arts and the Formation of Scholar-Artist Communities in Northern Song China*. In *Ancient Languages and Civilizations*, vol 9. Edited by Zhi Chen. Leiden: Brill, 2024.
11. Lopez, Francesco. *The Historical Landscape of Ancient Calabria Balkan and Aegean Linguistic Influences*. In *Ancient Languages and Civilizations*, vol 10. Edited by Zhi Chen. Leiden: Brill, 2024.
12. Chen, Zhi, and Qianmeng Guo. "The Classic of Poetry." In *Routledge Handbook of Traditional Chinese Literature*. Edited by Victor H. Mair and Zhenjun Zhang. New York: Routledge, 2025.
13. 亞當·施沃茲 (Adam Schwartz) 著，蘭倩、關靖琳譯：《花園莊東地甲骨卜辭中的「貞」研究》。《出土文獻與古文字研究》第 12 輯 (2025 年)，頁 97-119。
14. Csillag, Eszter. "Transporting Images, Transplanted Fruits: The Pineapple, the Jesuits, and the Afro-Asia Trade." In *The Pineapple from Domestication to Commodification: Re-presenting a Global Fruit*. Edited by Victoria Avery, and Melissa Calaresu, 109-30. London: The British Academy, 2025.
15. Csillag, Eszter. "Michael Boym's Images of Tropical Fruits and the First Natural Greenhouses: Cultivating in Tropical Climate." In "More than Hot: Perceiving Heat in and across Pre-Modern Worlds," at "27th International Congress of History of Science & Technology (ICHST)." University of Otago, New Zealand. 29 June-5 July, 2025.
16. Csillag, Eszter. "Michael Boym's Hand-Coloured Images in *Flora sinensis* (Vienna, 1656)." In "The Hand-Colouring of Natural History Illustration in Europe, 1600-1850." University of Konstanz, Germany. 26-27 February, 2025.
17. 沈思聰：〈肩水金關漢簡複姓、雙名校札十則〉。收入復旦大學出土文獻與古文字研究中心編：《光華向日新——復旦大學出土文獻與古文字研究中心畢業生論文選》。上海：復旦大學出版社，2025 年，頁 273-279。
18. 沈思聰：〈談居延漢簡「(隧) 助史」性質的一條新證據〉。第三屆古文字與出土文獻青年學者西湖論壇。杭州：中國美術學院，2025 年 5 月 17-18 日。
19. 沈思聰：〈居延新簡釋文校補——兼談三種漢簡的釋文校讀方法〉，《漢語史學報》第 32 輯 (2025 年)，頁 121-129。
20. 沈思聰：〈甲渠候官誠北部、吞遠部輔隨情況新論——兼談甲渠候官河南道上塞各部郵書路線的分布〉。中國簡帛學國際論壇 2024——簡帛·經典·古史。香港：香港浸會大學，2024 年 10 月 26-27 日。
21. 郭倩夢：〈皇權統御與禪宗心法：清世宗性空實踐的雙重本體性會通〉。香港浸會大學饒宗頤國學院。2025 年 6 月 16 日 (講座)。
22. 郭倩夢：〈門裡出身，克紹箕裘——從鈍齋先生《天嘯樓集》看饒公的家學繼承〉。「桑梓嶺南：饒宗頤在大灣區」。澳門：澳門大學，2024 年 11 月 30 日。
23. Sage, Richard J.. "The Wenzhi 文子 in Translation." In *Works of Philosophy and Their Reception*. Edited by Andrej Fečh. Berlin & Boston: De Gruyter, 2025.
24. Sage, Richard J.. "Navigating Fate: The Paradox of Fatalism and Personal Agency in the Liezi's 'Liming' Chapter." Paper presented at the "Ming 命 as Life-conditioning Force and as Malleable Fate: Perspectives from Old(er) Age." Ghent University, Gent, Belgium, December 16-18, 2024.
25. Sun, Shuang, Xianliang Dong, et al. "A 1000-Year Extreme Flooding Record Reveals Contrasting Roles of Climate Aridification and Humanity in Driving Basin Erosion and Sedimentation." In *Global and Planetary Change*. First published online, 2025. <https://doi.org/10.1016/j.gloplacha.2025.104994>
26. 董顯亮：〈福見秀雄：醫學研究與戰爭陰影〉。收入范家偉主編：《鑛燧新傳：香港城市大學中文及歷史學系研究生論文集》第 1 冊，頁 177-214。香港：中華書局，2024 年。
27. 關靖琳：〈清華簡《參不章》「五刑則」的相關文本釋讀與系統重建叢探〉。從傳統到創新——第四屆文史研究香港青年學者論壇。香港：香港珠海學院，2025 年 2 月 22 日。
28. 關靖琳：〈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」〉。收入香港中文大學中國語言及文學系編：《稽古考今：文學碩士課程畢業生學術論文二集》，頁 333-346。香港：香港中文大學，2024 年。
29. 張婧雅：〈論北大《荊決》之筮數陰陽〉。2025 年 8 月 29 日。發表於復旦大學出土文獻與古文字研究中心網，網址：<https://www.fdgwz.org.cn/Web/Show/11291>。

## In memoriam of Professor Michael Loewe, A WORLD-RENOWNED SINOLOGIST

秦史鉤沉，漢風振采，著述千秋垂範  
儒宗啟後，道義宏敷，學林百世流芳

The world-renowned sinologist and historian Professor Michael Loewe passed away on 1 January 2025 at the age of 102. Born in Oxford, UK, into a distinguished academic family, he studied at Magdalen College, Oxford. During his wartime service, he acquired proficiency in both Japanese and Chinese. While residing in Beijing in 1947, he developed a deep interest in classical Chinese and Chinese history. He later earned his doctorate at the School of Oriental and African Studies, University of London. He then taught at both the University of London and the University of Cambridge until his retirement. In 2002, he was elected an Honorary Fellow of the American Academy of Arts and Sciences.

Professor Loewe was a leading figure in advancing Chinese studies overseas. His scholarship primarily focused on early Chinese history, particularly the Qin and Han periods. His major works include *Records of Han Administration* (1967) and *Everyday Life in Early Imperial China: During the Han Period 202 B.C.–A.D. 220* (1968). He also co-edited *The Cambridge History of China: Volume I: The Ch'in and Han Empires, 221 B.C.–A.D. 220* (1986) and *The Cambridge History of Ancient China: From the Origins of Civilization to 221 B.C.* (1999).

In 2012, Professor Loewe was invited by the Mr. Simon Suen and Mrs. Mary Suen Sino-Humanitas Institute at Hong Kong Baptist University to deliver two widely attended lectures. He generously supported the founding and development of the Jao Tsung-I Academy of Sinology, served on the academic advisory board of the *Bulletin of the Jao Tsung-I Academy of Sinology*, and contributed several scholarly articles. He also granted special permission for his monograph *Dong Zhongshu, a 'Confucian' Heritage and the Chunqiu fanlu* (2011) to be translated into Chinese as the inaugural volume of the "JAS Global Sinology in Translation." The Chinese edition, entitled 《董仲舒：「儒家」遺產與〈春秋繁露〉》，was published in 2017.

With heavy hearts, we mourn the profound loss of this giant of Sinology, and shall forever cherish the memory of our esteemed mentor and dear friend of the Academy.



Lecture Series by Distinguished Scholars of Sinology - Professor Michael Loewe "Ban Gu: Copyist and Creator", organized by the HKBU Mr. Simon Suen and Mrs. Mary Suen Sino-Humanitas Institute (SHI), 23 November, 2012 (Photo Courtesy: SHI)

香港浸會大學孫少文伉儷人文中國研究所（人文所）於2012年11月23日舉辦之當代學術名家講座——魯惟一教授「承傳者與開拓者——班固」（講題：人文所）

英國著名漢學及歷史學家魯惟一教授於2025年1月1日辭世，享年102歲。魯教授生於英國牛津，家學深厚，大學就讀於牛津莫德林學院，後在應召入伍期間學習了日文與中文。1947年，暫居北平，對古漢語與中國歷史產生濃厚興趣。他在倫敦大學亞非學院獲得博士學位，先後任教於倫敦大學、劍橋大學直至退休，被授予美國藝術與科學學院榮譽院士。

魯教授是海外中國研究的重要推動者，其學術成果主要集中於中國上古史、秦漢史，包括專著《漢代行政記錄》（1967）、《漢帝國的日常生活》（1968）；參與編著《劍橋中國秦漢史》（1986）、《劍橋中國上古史》（1999）等。

2012年，魯惟一教授應香港浸會大學孫少文伉儷人文中國研究所邀請，蒞臨本校主講兩場講座，廣受矚目。饒宗頤國學院的成立與發展亦得到他的慷慨支持，他擔任本院院刊的學術顧問，並惠賜多篇學術論文。他還特別授權本院翻譯其專著 *Dong Zhongshu, a 'Confucian' Heritage and the Chunqiu fanlu* (2011)，成為「饒宗頤國學院漢學譯叢」的首部作品，中譯本《董仲舒：「儒家」遺產與〈春秋繁露〉》於2017年出版。

我們在此對這位漢學大家的離世表示哀悼，並永遠緬懷這位國學院的導師和朋友！



To align with its continued development, starting from the twelfth issue, the *Bulletin of the Jao Tsung-I Academy of Sinology* shall now be published twice a year, with issues released in June and December. The *Bulletin* will, as always, maintain its rigorous standards, welcoming diverse perspectives and promoting outstanding submissions. Collectively, we strive to honor academic tradition while fostering innovation. We hope you will consider the *Bulletin* for your future submissions.

Editorial department of *Bulletin*

為了順應刊物發展，《饒宗頤國學院院刊》從第十二期開始，將原本「一年一刊」的出版頻率調整為「一年兩刊」，每年六月和十二月各出一期，期數循舊序順續標注。今後，《院刊》將一如既往秉持嚴謹審慎的學風，廣泛吸納各家見解，精心挑選優質稿件，希望通過文章典籍傳承學術薪火，在堅守治學傳統的同時開拓新的學術境界。歡迎各地學界前輩與才俊不吝賜稿，惠贈佳作。

《饒宗頤國學院院刊》編輯部

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

The twelfth issue of the *Bulletin of the Jao Tsung-I Academy of Sinology* features contributions from scholars affiliated with renowned institutions and research organisations worldwide. This issue includes five articles and one book review, upholding the journal's commitment to presenting cutting-edge scholarship and fostering interdisciplinary dialogue. The contributions span a wide range of fields, including philology, literature, history, and archaeology.

Among the featured articles, Zhou Tianyu from Freie Universität Berlin reexamines the origin of the "(Da) yuan shanma" (Ferghana thoroughbred horses 宛善馬) mentioned in Han dynasty texts by integrating historical records with archaeological evidence, while also verifying phonetic vestiges preserved in Chinese historical sources. Nagata Takuji from Hannan University systematises accounts of yao (謠) narratives in Eastern Han, Three Kingdoms, and Western Jin historical texts, exploring their significance within historiographical tradition. Tse Heung Wing from Hong Kong Nang Yan College of Higher Education compiles specific references to the *Zhouyi* (Book of Changes 周易) in the *Shishuo xinyu* (A New Account of the Tales of the World 世說新語), analyzing the intellectual characteristics of Wei-Jin literati and their influence on the development of Zhouyi philosophy. Chang Huilin from Hong Kong Chu Hai College draws on accounts of Kong Yu (孔愉, 268-342) from the *Shishuo xinyu* and the *Jin shu* (Book of Jin 晉書) to elucidate the religious beliefs of the Kong clan during the Jin and Song periods. Tsai Tsung-hsien from Taiwan Chung Hsing University traces four categories of monastic movements in the Jiangnan area during the Chen-Sui dynasties as recorded in the *Xu gaoseng zhuan* (Continued Biography of Eminent Monks 續高僧傳), further analysing the impact of the Sui conquest of Chen on these patterns. In the book review section, Liu Yunjun from Hebei University introduces Jeffrey Moser's *Nominal Things: Bronzes in the Making of Medieval China*. In addition to outlining the book's structure, he offers suggestions for Chinese readers regarding key considerations when engaging with overseas Sinological works.



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, July 2025. Vol 12.

陳致主編，來國龍、史亞當 (Adam Schwartz) 副主編：  
《饒宗頤國學院院刊》第 12 期，香港：中華書局，2025 年 6 月。

《饒宗頤國學院院刊》第十二期作者來自海內外知名院校及研究機構，將刊載論文及書評共六篇，所收論文仍沿襲前期風格，注重學術前沿課題及跨學科研究，內容涵蓋文獻學、文學、歷史學、考古學等多個領域。其中柏林自由大學周天宇結合史料與考古資料，對漢籍所載大宛「善馬」的原產地進行再闡，同時考證了漢文史料所記錄的對音遺存；阪南大學永田拓治梳理了東漢、三國、西晉史書中關於「謠」的記述，探討了其作為文字記錄在歷史敘事中的重要性；香港能仁專上學院謝向榮整合了《世說新語》所引《易》的具體條目，對其中所見魏晉易學思想進行了考察；香港珠海學院常慧琳以《世說》與《晉書》中對孔愉的記載為文本基礎，推闡了晉宋時期孔氏家族的信仰問題；臺灣中興大學蔡宗憲爬梳了《續高僧傳》中陳隋之際江南僧侶的四類動向，進一步論析了隋滅陳的歷史動因對他們的影響。書評方面，河北大學劉雲軍引介了 Jeffrey Moser 的新書 *Nominal Things: Bronzes in the Making of Medieval China* (《名物：中古中國青銅器的製作》)，系統梳理該書脈絡之餘，對中文讀者閱讀海外漢學著述時所應關注的問題提出建議。

## Global Sinology in Translation

《饒宗頤國學院漢學譯叢》

This translation assembles in total twelve essays by well-known twentieth-century Japanese sinologists dedicated specifically to research into *The Doctrine of the Mean*, and they are characterized by two features: firstly, the original authors are all celebrated modern and contemporary sinologists, for example, Takeuchi Yoshio, Tsuda Sōkichi, Kanaya Osamu, and Asano Yuichi; secondly, these essays are all grounded in close study of the documents themselves, their discussion is erudite and their perspective is profound, comprehensively exhibiting the significance and value of the research of Japanese sinologists; they will be of assistance to the worldwide sinological community as far as future steps in research into issues associated with *The Doctrine of the Mean* are concerned, and are certainly food for thought. In particular, this collection of translations is the first to include the whole of an essay by the celebrated scholar Takeuchi Yoshiro on his research into *The Doctrine of the Mean* that addresses fundamental issues related to the canonicity of textual origins; moreover, there are the magnificent discussions of four essays by Kanaya Osamu, a well-known scholar of the history of Qin and Han dynasty thought; as well as the renewed reflections and exegesis of contemporary experts, such as, Asano Yuichi. The publication of this collection of translations is not only of benefit to understanding the development of Japanese sinology but will also assist in promoting more profound discussion of, and attract attention to, *The Doctrine of the Mean* within the international sinological community.



*Modern Scholarship on Zhongyong in Japan*. Edited and translated by Diao Xiaolong. Hong Kong: Chung Hwa Book Company (H.K.) Limited, 2025.

刁小龍編譯：《現代日本中庸研究論文集》，香港：中華書局（香港），2025年。

本譯文集所收二十世紀日本學者《中庸》研究的相關論文，特點有二：一是本譯文集所收論文，作者都是日本近代、當代著名漢學家，如武內義雄、津田左右吉、金谷治與淺野裕一等；二是相關論文立足文獻學，討論深入，見地深刻，充分展現出日本漢學研究之重大意義與價值，相關問題討論對於世界漢學界也極具參考價值，意義重大。尤其是，譯文集不僅首次收錄了著名學者武內義雄相關《中庸》研究的奠基性文獻學研究全文，更有秦漢思想史著名學者金谷治的宏大深入討論的四篇論文，以及淺野裕一等學者的重新反思與詮釋。本譯文集的出版不僅有助於理解日本漢學發展，也必將推動整個漢學界《中庸》研究的深入討論。

### Editor & Translator 編譯

Diao Xiaolong, Ph.D. in History (Tsinghua University, 2008), is currently Assistant Professor in the Department of Communication, Faculty of Humanities and Social Sciences, Beijing Normal-Hong Kong Baptist University. His research focuses on the history of Chinese thought, philology, Japanese Sinology, and the history of Sino-Japanese exchanges. Previously, he was a visiting scholar at Harvard University in the United States and Waseda University in Japan. He has taught at Bentley University and Renmin University of China. His awards and scholarships include the Second Prize in the 2014 National Outstanding Book Award (*Chunqiu Gongyang Zhushu*, Shanghai Ancient Books Publishing House) and the Japan Foundation Japanese Studies Fellowship (2006–2007).

刁小龍，歷史學博士（清華大學，2008年）。現任北師香港浸會大學人文社科學院傳播系助理教授。研究方向為中國思想史、文獻學、日本漢學、中日交流史等。此前曾訪學美國哈佛大學與日本早稻田大學。曾任教於美國本特利大學、中國人民大學。所獲獎項、獎學金包括2014年全國優秀圖書獎二等獎（《春秋公羊注疏》，上海古籍出版社），2006—2007年日本國際交流基金日本研究獎學金。



### *Xuantang Library of Doctoral Dissertations*

《選堂博士文庫》系列叢書

This book examines the traditional literary orthodoxy of ancient prose during the Song dynasty and its evolving practices. It explores the inner meaning and operational logic from three aspects: the "literary pathway" (wendao 文道), "literary sentiment" (wenqing 文情), and "literary law" (wenfa 文法).

Firstly, it analyzes the origin and evolution of the concept of a traditional literary orthodoxy, distinguishing the different approaches to the notion of an "esteemed tradition" (shang tong 尚統) taken by the so-called rulin ( 儒林), wenyuan ( 文苑), and dao xue ( 道學) scholars. Those who "recite the classics" (tan jing zhe 談經者), "possess literary prowess" (neng wen zhe 能文者), or "know the path" (zhi dao zhe 知道者) based their perspectives on the "Elegantiae and Hymns" of the Book of Songs, the sentiment explored in the *Fengsao* ( 風騷), and the "Human Nature and Principle" (xingli 性理) respectively.

This study explores these perspectives and how their literary pathways formed through conflict and adaptation. It investigates the changing idea of "sentiments being brought about through the path" (you dao ji qing 由道及情), the creation and evolution of the literary tradition founded by Ouyang Xiu and Su Shi, orthodox interpretations of writings during the Song, grammatical forms and conventions, as well as their intended meanings, and the literary lineage of the Eight Great Prose Master of the Tang and Song.



*Zhang Shenping. Research into the Traditional Literary Orthodoxy of Ancient Prose of the Song Dynasty: A Discussion Centred on Literary Pathway, Literary Sentiment, and Literary Law. Shanghai: Zhong-xi Publishing House, 2024.*

張申平著：《宋代古文文統研究——以文道、文情和文法為中心》。上海：中西書局，2024年。

本書以宋代古文文統及其嬗變規律為研究對象，從文道、文情、文法三方面探究其意義世界和運作邏輯。首先分析文統觀念的發生和演變，結合宋人「尚統」觀念辨別儒林、文苑、道學三類文統觀的分野，還原「談經者」、「能文者」和「知道者」分別以雅頌、情致（風騷）、道理（性理）為本的文道觀，力圖呈現文與道由衝突而調適的嬗變規律。在此基礎上，探究宋代古文「由道及情」的內涵變遷、「歐蘇」文統譜系的建構和因革、宋代文章的正宗觀、古文文法程式和慣例的文統意義、「唐宋八大家」文統的形成與發展等等。

#### Author 作者

Zhang Shenping, graduated from the School of Humanities, Tsinghua University with both a master's degree and a doctorate in Ancient Chinese Literature. He is currently a professor at the Chongqing University of Science and Technology, where he also serves as a graduate supervisor. His research focuses on the literature and culture of the Tang and Song dynasties. He has led several research projects funded by the National Social Science Fund of China (NSSF), including studies on the "Relationship Between Scholarly and Literary Tradition in the Song Dynasty" and "Literary Discourses and the Construction of Literary Criticism During the Southern Song."

張申平，清華大學人文學院中國古代文學專業畢業，先後獲得文學碩士和博士學位。現為重慶科技大學教授，擔任碩士研究生導師。研究領域為唐宋文學與文化，曾主持國家哲學社會科學基金項目「宋代學統與文統關係研究」、「南宋文話的話語體系及其批評理論建構研究」等。

This volume focuses on the central theme of "Mohism as Religion," examining the religious aspects of the Mohist School through four dimensions: Mohist religious philosophy, its engagement in ethical discourse, its religious manifestations, and the interaction between Mohism and Christianity. It first analyzes the Mozi's "On Standards and Rules" (Fayi 法儀) chapter, which addresses the Mohist approach to evaluating assertions and occurrences through the so-called "method of the three standards" (san biao fa 三表法) along with the work's treatises on "Heaven's Intent" (Tianzhi 天志), "Understanding Ghosts" (Minggui 明鬼), and "Condemning Fatalism" (Feiming 非命), offering an in-depth exploration of the religious components within Mohist philosophy. Building upon this foundation, the book aims to offer innovative responses, from a religious perspective, to some of the longstanding criticisms of Mohism, such as its alleged neglect of human emotions (including the rejection of ritual and music, frugal burial practices, and utilitarian applications), its seemingly lofty ideals (the perceived impracticality of impartial care), and its logical inconsistencies (venerating Heaven and spirits while dismissing fatalism). The study subsequently employs methodologies from religious studies to theorize about the spiritual essence of Mohism, examining its unique characteristics, fundamental principles, theological constructs, Mozi's influence as a compelling leader, and the structural dynamics within Mohism.



Huang Jiaofeng. *Faith or Not Faith: On the Religiosity of The Mohist School*. Shanghai: Zhong-xi Publishing House, 2024.

黃蕉風著：《墨家之謂教：墨學「宗教性」抉微》。上海：中西書局，2024年。

本書圍繞「墨家之謂教」這一核心問題，從墨家的宗教思想、墨家涉及的宗教倫理辯難、墨家的宗教形態，以及墨家與基督教之間的對話四方面探究墨家的「宗教性」。首先分析《墨子》書中的〈法儀〉篇，作為墨家判斷言論、事理之效能、效用的「三表法」，以及「天志」、「明鬼」、「非命」三論，深入探究墨家思想的宗教維度。在此基礎上，嘗試從宗教的角度對墨家所面臨的一些經典質疑給出新的回應，如反乎人情（非禮非樂、節葬節用）、陳義過高（兼愛不可能）、邏輯不自洽（尊天事鬼卻又非命）等。然後運用宗教學的研究方法推測墨家的宗教形態，就墨家之特性、信仰中心、神諭模式，墨子作為「教主」的人格特徵，以及墨家的建制組織，分別展開研討。

### Author 作者

Huang Jiaofeng holds a Ph.D. degree from the Jao Tsung-I Academy of Sinology of Hong Kong Baptist University. He is currently an Assistant Professor at the Institute for Communication Studies of Chinese Culture of Beijing Normal-Hong Kong Baptist University. Academic research areas include Pre-Qin Masters Studies and cross-cultural dialogue.

黃蕉風，香港浸會大學饒宗頤國學院哲學博士。現為北師香港浸會大學中華文化傳播研究院助理教授。學術研究範圍在先秦諸子學、跨文化對話。



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

**Jade-Carving Chisel and Luminous Ocean:  
Selected Essays by Jao Tsung-i on Literature and Related Topics.**

Jao Tsung-i's scholarship illuminated the development of classical Chinese literature from antiquity through the end of the Qing dynasty. In this volume, eight interviews with and essays by Jao are translated faithfully into English, giving a sampling of his diverse insights into literature and its broader significance. Topics range from the religious beliefs underpinning the earliest Chinese writings, to the influence of Chan Buddhism on Chinese poetics, to Gu Yanwu's (1613–1682) poetic protest against the Manchu conquest. Collectively the essays demonstrate how literary art and spiritual beliefs have been intertwined throughout Chinese history.



段首增設：饒宗頤教授之學，照亮了自上古至清朝中國古典文學之演進歷程。此書收錄並翻譯了饒宗頤教授的八篇訪談和論文，呈現其於文學及深層意涵方面的多元見解。內容涵蓋中國早期文獻中的宗教信仰、禪宗對中國詩學的影響，乃至顧炎武（1613—1682）抗議滿洲征服的詩作，以此展現文學藝術與精神信仰如何在中國歷史長河中交織在一起。

**Editor & Translator 編譯**

Nicholas Morrow Williams is Professor of Chinese Literature, and also Faculty Head of the East & Southeast Asian Section, in the School of International Letters and Cultures at Arizona State University. He studies and translates classical Chinese poetry, and also works in related areas such as medieval Buddhism, Sino-Japanese literature, and translation studies.

魏寧現為亞利桑那州立大學中國文學教授，並擔任國際語言文化學院東亞與東南亞學系主任。魏教授致力於中國古典詩歌的研究與翻譯，亦旁及佛教、中日文學及翻譯研究等相關領域。

**Histories of Spiritual Traditions in China:  
A Selected of Jao Tsung-i's Essay in Religious Studies.**

Discover China's rich spiritual history through the monumental works of polymath Jao Tsung-i, presented in English for the first time. Throughout his far-reaching discussions of Chinese religious history ranging from prehistoric ancestor worship to Daoist immortality cultism and beyond, Jao's studies draw upon an immense range of sources, including stele inscriptions, excavated manuscripts, and prehistoric artifacts. Engage with the very best of 20th-century Chinese-speaking sinology and gain new insights into China's fascinating history of spiritual traditions. This tour de force in Chinese religious history is a must-read for anyone seeking to unravel the complexities of China's intersecting spiritual traditions.



此書首次以英文形式呈現了饒公有關中國宗教思想史的縱論，內容涵蓋從史前祖先崇拜至道教神仙信仰等諸多領域，其研究博採碑銘、出土文簡、史前器物等浩繁史料以作例證。通過這部二十世紀傑出的漢學研究成果代表，讀者得以從全新視角洞見中國精神傳統的歷史演變。這部中國宗教史研究的扛鼎之作，實為理解華夏信仰脈絡的必讀經典。

**Editor & Translator 編譯**

Frank Saunders Jr, is Assistant Professor in the Department of Chinese Literature at Hong Kong Chu Hai College. He regularly publishes on early Chinese philosophy, specifically Confucianism and Daoism, and has translated several Chinese-English academic works.

商柏正博士，現為香港珠海學院中國文學系助理教授。他發表若干關於中國早期哲學的文章，特別是儒家思想和道家思想，並翻譯了多部中英學術著作。

Richard J. Sage holds a Magister Artium (M.A.) in Sinology (major), Chinese Art & Archaeology and Mongolian Studies from the Ludwig-Maximilians University of Munich and a Ph.D. in Chinese Language and Literature from Hong Kong Baptist University. His research interests lie within Chinese intellectual history and the history and philosophy of religion.

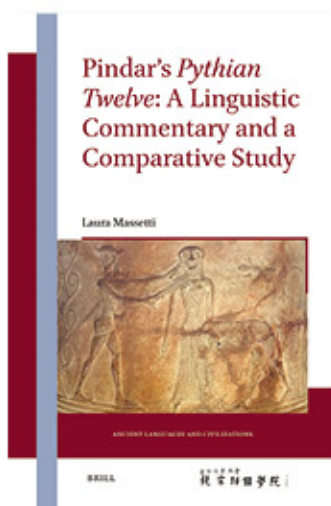
杰瑪博士畢業於香港浸會大學中國語言及文學系，之前在慕尼黑大學讀過漢學、中國藝術及考古學、及蒙古學。他研究興趣在於中國思想史、宗教史與哲學。

## Frontiers in Sinology

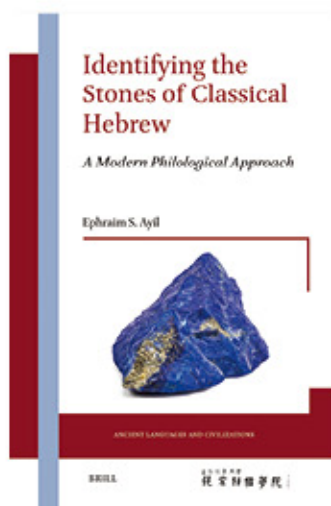
《漢學聚珍》

The newly launched series *Ancient Languages and Civilizations* from Brill is a peer-reviewed, inclusive, non-Eurocentric, multi-disciplinary book series devoted to the study of ancient civilizations from all continents. This book series accepts submissions from any civilizations from any continents, developed between prehistory and the 15th century AD, that is, the fall of the Eastern Roman Empire. The content may regard any aspects of Antiquity: history, archaeology, art and architecture, philology, linguistics, literature, philosophy, religion studies, sociology, anthropology, etc. It also considers studies of oral literature, such as proverbs and folklore, as well as field work on endangered languages, which represent the legacy of ancient traditions verbally transmitted from generation to generation. The recently published volumes are:

《古代語言與文明》系列 *Ancient Languages and Civilizations* 是博睿出版社推出的同行評審、包容性、非歐洲中心論的跨領域叢書，致力於研究全球各大洲的古代文明。本系列來稿指向任何國家的文明，時間範圍涵蓋史前時代至公元 15 世紀（即東羅馬帝國滅亡）；研究面向亦不設限，包括歷史、考古、藝術建築、古文字、語言學、文學、哲學、宗教、社會學、人類學等各類議題。口述歷史也同樣包括在內，包括諺語和民間傳說，以及對瀕危語言的實地考察，它們代表了代代相傳的古代傳統遺產，亦是本系列所關注的重要議題。最新出版分別是：



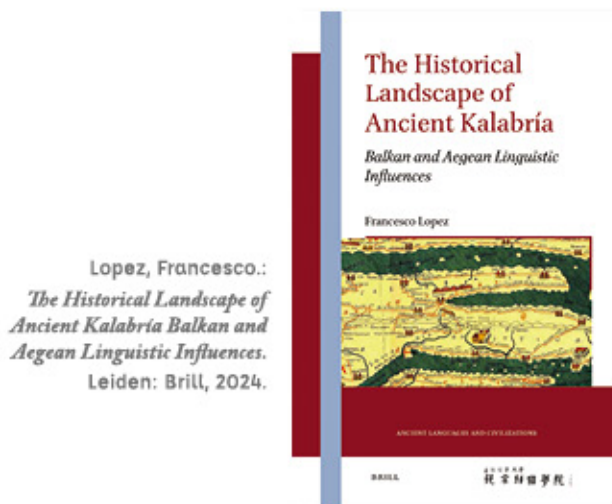
Laura Massetti:  
*Pindar's Pythian Twelve: A Linguistic Commentary and a Comparative Study.*  
Leiden: Brill, 2024.



Ayil, Ephraim S.:  
*Identifying the Stones of Classical Hebrew: A Modern Philological Approach.*  
Leiden: Brill, 2024.



Kin Sum (Sammy) Li:  
*Tea, Fragrance, and Music: Ephemeral Arts and the Formation of Scholar-Artist Communities in Northern Song China.*  
Leiden: Brill, 2024.



Lopez, Francesco.:  
*The Historical Landscape of Ancient Kalabria Balkan and Aegean Linguistic Influences.*  
Leiden: Brill, 2024.



## The Narration of China (Part 1)

*Ancient China between the Lines*

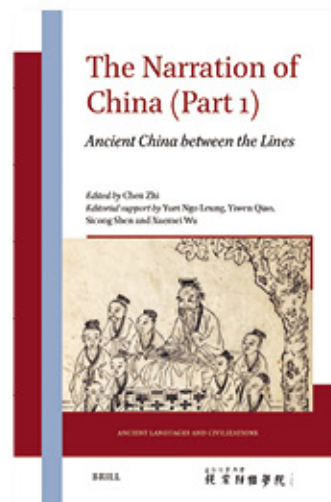
Leiden: Brill, 2025.

Part 1 of the *Festschrift* honoring William H. Nienhauser invites readers to explore the fascinating world of ancient Chinese texts through a scholarly lens. The collected articles investigate how already in early times, formerly lost texts were recovered, studied, and edited in order to produce the literature now accessible to us. They analyze how ancient poems inscribed on newly unearthed bamboo slips can be dated according to their rhyme structure and linguistic nuances. And readers will further delve into the vivid accounts of kings and heroes recorded by Sima Qian in his *Records of the Grand Historian* and gain insights into his personal reflections on figures like Zhang Qian and the developing trade routes between East and West. In sum, this volume provides a comprehensive insight into the rich tapestry of pre-Qin and Han era literature and historiography.



William Nienhauser and his wife Judith Nienhauser  
倪豪士教授及其妻子 Judith Nienhauser

倪豪士教授八十華誕紀念文集的第一部，引領讀者以學術視角探索中國古代文獻的瑰麗世界。本輯所收論文系統探討了早期佚籍如何被重新發掘、研究與校訂，揭示其如何逐步形成今日所見傳世文獻的面貌；通過分析新出土竹簡上古詩的韻律結構與語言特徵，確立了可靠的斷代依據；同時帶領讀者品讀《史記》中帝王將相的生動記述，解讀司馬遷對張騫等歷史人物以及東西方貿易路線發展的深刻洞見。總體而言，本書為讀者理解先秦兩漢時期文學與史學的豐富內涵提供了多維度的學術視野。



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## The Narration of China (Part 2)

Medieval and Early Modern China, Expanding Horizons

Leiden: Brill, 2025.

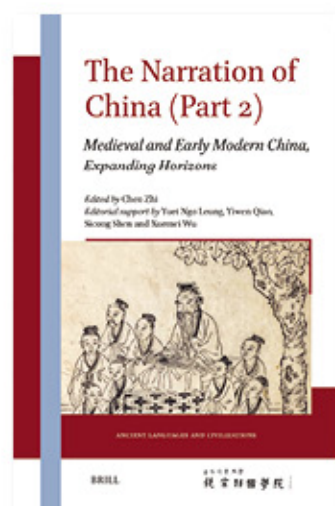
Part 2 of the *Festschrift* dedicated to William H. Nienhauser presents a collection of twelve academic papers that delve into the realms of poetry, fiction, and anecdotal writing from the Tang dynasty onwards. Readers will immerse themselves in the linguistic and literary intricacies of some of the most famous pieces of Tang era poetry, learn to see the city of Beijing through the eyes of a Portuguese explorer of the 16th century, dissect late pictorial depictions of Confucius in classroom settings, and discover how a real event might have inspired four separate Tang narratives to revolve around a female avenger.



Shiji Translation Workshop in Saint-Julien-de-Lampon, France (2013)

《史記》英譯工作坊·2013年法國聖朱利安德朗蓬

倪豪士教授八十華誕紀念文集的第二部，收錄十二篇學術論文，深入探究唐代以降的詩歌、小說與軼事文學。讀者將沉浸於唐代名篇精妙的語言與文學意境，透過十六世紀葡萄牙探險家的視角重觀北京城，剖析課堂情境中孔子形象的晚期圖像表現，並探尋一個真實事件如何催生出四部圍繞女性復仇者展開的唐代敘事作品。



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