

SINOLOGY NEWS 稷風

INTERVIEW WITH
PROFESSOR LIN CHING-CHANG
林慶彰教授訪談錄

ON THE BOOK COLLECTION OF
JAO TSUNG-I ACADEMY OF SINOLOGY
饒宗頤國學院藏書記

BOOK LAUNCH ON JAO STUDIES
饒學新書發佈會

日夕
 雲來美人自去
 練苔
 汪岸人白
 壬申
 道生
 鐵生

江實
 愁哀
 峽雲
 鏡過
 楚

廟詩
 地江
 蘭掃





饒宗頤
松篁行書(2004年)

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支持國學院

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A Note from the Director 院長的話

Three years have passed since the Jao Tsung-I Academy of Sinology was founded. We are very pleased at how the Academy has become a major intellectual hub for research, scholarship, and postgraduate training in Hong Kong. The current issue of *Sinology News* is indeed a showcase of the Academy's multifarious events and achievements in the past year.

During this time, the Academy not only organized several high-level symposiums and seminars as it did in the past, but also scaled up its book collection significantly to cater our users' ever-expanding research needs. Recent publications in Sinology were added on top of our already rich collection of books, which comprises the indispensable *Siku quanshu*, annotated editions and translations of the Confucian Classics by modern and contemporary Sinologists as well as their other secondary scholarship, and last but not least, the rare books bequeathed by Professor David S. Nivison and donated by Professor Ku Cheng-mei and her spouse, Professor Chong Kim-chong. For anyone who immerses themselves in this ocean of literature, the following lines by Tao Yuanming easily come into mind: "I skim through the *Story of King Mu* / And view the pictures in the *Seas and Mountains Classic*. / A glance encompasses the ends of the universe — / Where is there any joy, if not in these?" (trans. James Robert Hightower) The JAS book collection, of course, is not the only strong suit of the Academy. Publications by members of the Academy and students also came out in the past twelve months, ranging from collected essays to translations. Moreover, the Academy has also established a long-term partnership with the esteemed German publisher De Gruyter. We look forward to offering readers a variety of high-quality publications in the field of Sinology in the near future.

In addition to the unfailing support of Professor Jao and his family, the Academy continues to receive tremendous support from our fellow colleagues at HKBU and academia at large, which can only be matched by the heartfelt assistance offered by our friends from different sectors of the community. I would like to express my gratitude to every one of them, and hope they will keep track of the latest developments of the Academy. Taking advantage of Hong Kong's strengths as a 21st-century world-class city, together we can do our part in inheriting and carrying forward Chinese culture.

Chen Zhi



轉眼三年多了，國學院雖稚輪初制，但儼然已是弦誦不絕於耳，冠蓋不絕於道，成為香江讀書人麇集之地。本期《稷風》就反映了我們國學院近一年的諸多活動和成績。

這一年我們除了繼續舉辦高水平的學術會議和學術講座外，最重要的工作就是完善國學院的院藏圖書計劃。在《四庫全書》、近現代漢學家之經書評譯及其中文著作、倪德衛教授贈書和古正美莊錦章伉儷贈書的基礎上，又補充豐富了不少當下學術界的新成果。徜徉之中，頗有陶淵明所言「泛覽周王傳，流觀山海圖。俯仰終宇宙，不樂復何如」之感。國學院不僅藏書，國學院及國學院的老師、同學們在過去一年中也出版了不少著作，既有個人論著，也有翻譯成果。此外，國學院還與德國著名出版社De Gruyter建立了長期合作關係，期待國學院在未來能為全世界讀者奉獻更多、更好的國學、漢學圖書。

在過去的一年中，國學院不僅有饒公及其家人的關愛，也得到本校和國際學界諸多同仁的大力支持以及社會有心人士的鼎力幫助，在次我表示由衷的感激。希望大家繼續關心國學院的發展，在香江這一現代化國際化的都市，為紹繼並且發揚我們的文化傳統盡一分力。



INTERVIEW WITH PROFESSOR LIN CHING-CHANG

林慶彰教授訪談錄

Born in 1948, Professor Lin Ching-chang received his Ph.D. degree from the Department of Chinese Literature at Soochow University. After more than two decades of service, he retired from the Institute of Chinese Literature and Philosophy, Academia Sinica as Research Fellow last year, and now serves as Adjunct Researcher Fellow at the institute. Professor Lin's research expertise lies in the study of the Confucian classics, Sinology in Japan, and classical Chinese Philology, but he is best known in the academic world for his significant contribution to Chinese classical Philology. Over the years, Professor Lin has taught at local universities, including National Central University, National Taiwan Normal University, Tamkang University and National Taipei University. Besides, he was invited by many renowned international institutions such as the Harvard-Yenching Institute and Stanford University in the US, Japan's Toyo Bunko and Kyushu University, the Korean Society of Confucian Classics Studies, PRC's International Academy for Chinese Studies of Peking University, Capital Normal University, Tsinghua University, the Institute of History of the Chinese Academy of Social Sciences, Nanjing University, Nanjing Normal University, Hong Kong Baptist University, The Chinese University of Hong Kong, City University of Hong Kong, and Lingnan University, to be a visiting scholar or to conduct field research.



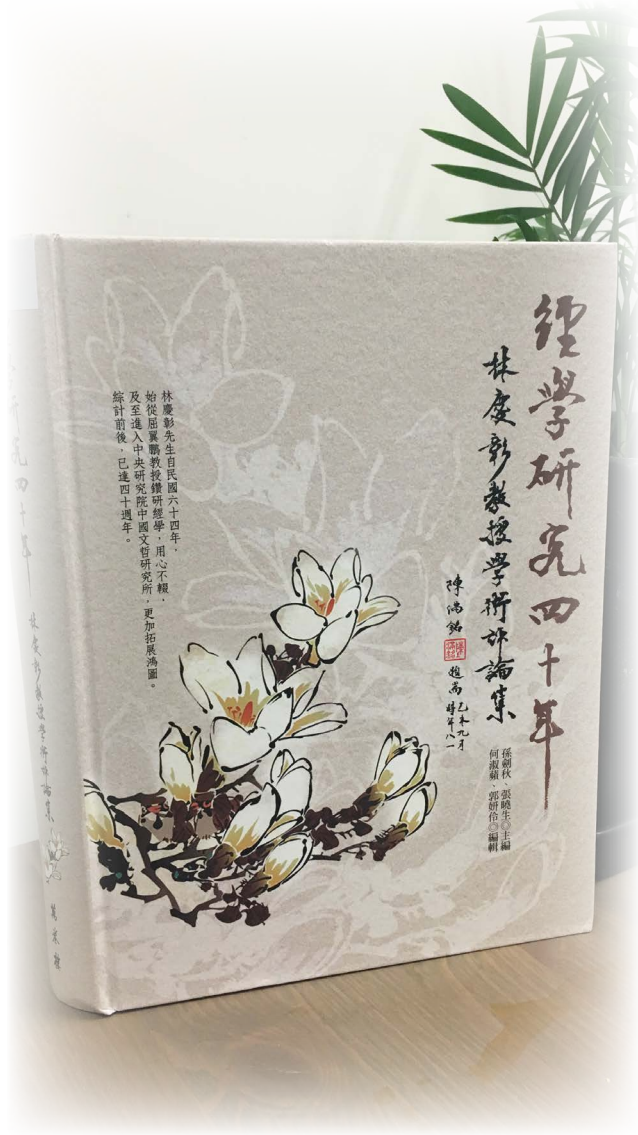
The young Lin Ching-chang had the privilege to study under Professor Chū Wan-li, whose strict academic practices, which placed paramount importance on both Authentication Studies and Textual Criticism, were the model for his bright pupil. Under

the direction of Professor Chū, Lin wrote his master's thesis on "Feng Fang and Yao Shilin" on the basis of vast reading and scrupulous textual criticism on primary sources, and overturned the traditional view that it is Feng Fang who forged *Shen Pei Shishuo* (The Explanation of *Shijing* according to Shen Pei). This experience laid the foundation for his illustrious four-decade career. Professor Lin is convinced that any textual study would have been a waste of

effort had it not been based on a thorough study of editions and bibliography, and supported by assiduous textual criticism. Therefore, he has devoted his life to gathering bibliographic material and kept breaking new ground because of his focused attention to textual detail. For instance, Professor Lin dated the origin of Chinese Textual Criticism that blossomed in the Qing Dynasty to one century earlier in his seminal *Mingdai kaojuxue yanjiu* (Studies on the History and Practice of Textual Criticism in the Ming Dynasty), and proposed the idea of "Return to the Classics" in explaining the multiple shifts in Confucian Classics Studies throughout history, as a result of his erudition and assiduity.

Professor Lin also compiled a number of important bibliographies throughout the years, including *Bibliography of Research on the Classics* (in four sets, namely 1912-1987, 1988-1992, 1993-1997 and 1998-2002), *Bibliography of Zhuzi Studies*, *Bibliography of Research in the Scholarship of the Qian-Jia Period*, *Bibliography of Research on the Classics in the Late Qing Dynasty* and *Bibliography of Japanese Research on the Classics*. Before these works were published, scholars would often find themselves lost in the sea of literature on the classics, but now they can easily find their bearings and get the right resources for making in-depth studies.

Other than the impressive scholarly achievements mentioned above, Professor Lin is also widely known in academic circles for his unrelenting passion for academics and research. Back in the 1980's, when there were scarcely any contact between the two sides of the strait, Professor Lin pioneered in introducing outstanding academic works from Mainland China to Taiwan while liaising with the Mainland academia and publishers, serving as intermediary between the two sides. He has also traveled frequently within the Greater China region to organize symposiums and promote the study of the Confucian classics, which have remained a significant field of study in modern time thanks to the promotion and liaison work done by the likes of Professor Lin. Moreover, Professor Lin drew the attention of his fellow scholars to the entire Confucian cultural sphere and immersed himself in the collection, collation, promotion and even the compilation of bibliographies on Sinological research and important texts on the Classics in Japan, Korea, Vietnam and Singapore. The fact that the study of the Confucian classics in East Asia and Southeast Asia now has a traceable history certainly owes some intellectual debt to Professor Lin. His numerous contributions to the academia are the fruits of his undying pas-



sion for the academics, and his dedication to research never waned even when he fell ill some ten years ago.

Professor Lin Ching-chang was invited by Professor Chen Zhi, the Director of the HKBU Jao Tsung-I Academy of Sinology (JAS) to speak at the Forum of Distinguished Sinologists. At the forum, Professor Lin shared his insights on his latest research interest - the study of *Shijing* during the Republican period, and the historical divisions of scholarship on the Confucian classics.

During his visit to Hong Kong, Professor Lin expressed high hopes for Hong Kong and for JAS. He believes Hong Kong scholars, especially those specialized in classical studies, are of great academic prowess. Situated at the confluence of Chinese and Western cultures, where the traditional meets the modern and East meets West, Hong Kong is in close interaction with the academic circles of China, Taiwan and Macau, as well as East Asia and Southeast Asia, and thus creates an extremely stimulating academic environment that benefits from diverse perspectives. Having strong ties with the academic communities both East and West, the current director



of JAS, Professor Chen Zhi, beside being a major scholar on the *Shijing*, is a man of broad vision, who combines the qualities of the Chinese scholarly tradition with the acumen of Western academic research. Under his leadership, JAS has taken on the task of fostering dialogue among Sinologists around the world, and exchanging the latest discoveries and ideas in the field. Since Confucian classical studies have always been the core of Sinology, which itself is emerging as a major field of research in Hong Kong, the Jao Tsung-I Academy of Sinology will strive to fulfill its role as the city's leading centre of classical studies. Feeling optimistic as always, Professor Lin has great expectations for JAS and Hong Kong's academia at large.

Dr Chen Hao-che
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林慶彰教授，出生於1948年，臺灣東吳大學中國文學系博士，甫自中央研究院中國文哲所研究院退休，現任兼任研究員。林教授之研究專長在於經學、日本漢學以及文獻學等領域，尤以經學文獻方面的貢獻最為人所共知。教授除曾執教於國立中央大學、國立師範大學、淡江大學、臺北大學之外；亦曾受邀至哈佛燕京學社、美國史丹佛大學、日本東洋文庫、九州大學、韓國經學學會、中國大陸北京大學國際漢學家研修基地、首都師範大學、清華大學、中國社會科學院歷史研究所、南京大學、南京師範大學、香港浸會大學、香港中文大學、香港城市大學、嶺南大學等機構擔任客座教授或移地研究。

林教授早年師事屈萬里先生，而屈先生之治學首重辨偽與考據，教授既親炙於屈先生，為學亦以此為依歸。在屈先生之指導下，林教授以《豐坊與姚士粦》作為碩士論文。於撰寫過程中，教授廣閱資料、篤實考辨，一舉推翻先儒以為豐坊偽作《申培詩說》之陳說，是次經驗，奠定了教授四十年學術門徑。林教授據此認為，為學若無紮實之版本、目錄為底，無徵實考據之功為輔，則易徒耗心力而所得甚少。是以林教授畢生致意於博採文獻，由於奠基篤實，教授立論多能發前人所未見；綜觀教授著作，如《明代考據學研究》，將有清一代考據學大盛之源頭向前推進百餘年，又如提出「回歸原典」論點以解釋歷史上多次經學思潮的轉型，此皆是林教授基於詳實博覽的態度上才得到的成果。

此外，教授編纂許多目錄，如《經學研究論著目錄》（共四編，分別為1912-1987、1988-1992、1993-1997及1998-2002）、《朱子學研究書目》、《乾嘉學術研究論著目錄》、《晚清經學研究文獻目錄》、《日本研究經學論著目錄》。於林教授之前，學人每苦嘆經籍浩瀚而無從入門，而諸目錄面世之後，學人皆可依此索驥而登堂奧。

除卻上述諸作品外，最為學人所樂道的，便是教授對學術不悔的熱情。早在八零年代、海峽兩岸接觸仍少的氛圍下，教授便敢犯當局之大不諱，多方引進中國大陸之學術著作，亦與大陸學術圈、出版機構聯繫洽談，為兩岸學術圈搭起橋樑；另一方面，教授亦多次往還兩岸三地，舉行學術會議、提倡經學研究。經學研究能於今日仍屹立不搖，教授的奔走號召實是重要關鍵。再者，林教授也將學人目光拓展到整個儒家文化圈，日、韓、越南、新加坡之漢學研究、

經學文獻，也都經由教授之整理、提倡甚至為其編纂研究論著目錄，才有今日燦然可考的東亞、東南亞經學研究領域。教授對學術界的諸多貢獻，皆源自他這四十年來對學術無怨無悔的熱情，即便是自十多年前罹病，他仍是不改其志，矢志為學術貢獻一己之力。

此次香港浸會大學饒宗頤國學院舉辦「國學與漢學名家學術論壇」，院長陳致教授邀請了林教授作為主講，林教授分享了近年來所關注的民國時期《詩經》的研究回顧以及關於中國經學史的分期問題。

此回訪港，教授也對香港以至於國學院有著高度期許。林教授認為，香港尤其是在傳統國學這部份，蓄積了非常充沛的學術能量。由於香港位列中西文化要衝之處，與中、臺、澳門以至於東亞、東南亞的學術圈多有所往還，新舊並陳、中西並列，多方刺激下，香港的學術環境有著最為多元的視角和刺激。而時任院長的陳致教授與東西方學術界皆有密切聯繫，眼界宏大而無成見，且身兼傳統學人之篤實與西方學思之機敏，饒宗頤國學院在陳致教授的帶領下，正可肩負起交流中西方在不同學術、文化視野下所產生的漢學研究。且國學院既以「國學」為名，國學又當以經學為主體，陳致院長亦精研《詩經》而成一家言，當此香港經學研究方興未艾之際，饒宗頤國學院亦當承擔香港經學重鎮之責，持續推動香港經學研究的風氣。一如林教授對學術的熱情、對未來的信心，教授對國學院以至於整個香港學術界，寄下了深厚的期望。

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SOME REMINISCENCES OF PROFESSOR LIN CHING-CHANG

瑣憶林師

To students of Confucian classics studies, Lin Ching-chang is hardly an unfamiliar name. I was introduced to the scholarship of Professor Lin in an undergraduate course on research methodology, where a teacher of mine spoke very highly of the series of bibliographies of research on the classics he edited and the multifaceted contributions he has made to academia. I have continued to be nourished by the intellectual fruits of Professor Lin, though it was during my pursuit of a master's degree that I had the chance to know him personally.

Back then, Professor Lin taught an evening course on the history of Chinese classical studies at Taipei Municipal University of Education, but he was already suffering from Parkinson's disease at the time, which made it difficult for him to walk. As requested by Mrs. Lin, I took on the task of escorting the professor back and forth to class. I had to commute between my rented place and his home and very often returned around midnight, but to think of it, these moments of walking together gave me a glimpse of his personality that he hardly showed in class.

I remember one time when I held his arm to help him climb the stairs of a metro station, Professor Lin had to drag his feet up every step. After making it to the ground, he was so exhausted that he leaned against a wall to catch his breath. Seeing him in such a state, I could not help but ask him to put his health first and relieve himself from teaching. Slowly regaining his breath, he looked at me and said, "Now that I am still able to teach and supervise students, I will do the best I can. I hope there are more young people to steep themselves in classical studies and pass on the knowledge. The more students I reach, the higher the chance of attracting young scholars to the field. So this kind of trouble is not worth mentioning."

On another occasion, when we were on the way to class, our casual conversation led to the topic of the future of classical studies. Professor Lin expressed his view, saying, "There aren't too many things that my generation can do, but we strive to do more and leave more for future generations. In the spirit of the great Qin and Han

scholars Fu Sheng and Du Lin, who survived tumultuous times with the sole purpose of transmitting the classics and cultural heritage, my generation, however insignificant our contribution may seem, is doing our best to pass on the legacy that our ancestors held dear. The classics have been passed down in this way from generation to generation, so I hope your generation can do your part in passing the torch." I was silenced by his words and immersed in deep thoughts while standing quietly at his side, gazing at the golden sunset across the sky.



While Professor Lin is best known for his academic feats, which I am certainly in no position to make comments on, his passion for academics and great expectations for the younger generation are probably less well recognized. However, I am sure that anyone who interacts with him will likely be touched by such high hopes and enthusiasm that he has for young scholars.

I lost count of how many times that I unabashedly asked for help whenever I faced difficulties in reading ancient texts. Professor Lin would answer all my queries in detail, and never dismiss them as elementary or shallow. Sometimes the questions I asked just exposed my ignorance, but my dear

professor never felt annoyed. Cheerful as always, he would retort with a rhetorical question to let me realize my own shallowness. As the Chinese proverb goes, I truly was "bathing in the spring breeze" under his tutelage. Besides, Professor Lin is a man of such immense erudition that a few wise words from him, even in chit-chat, can be more inspirational than spending days in solitary reading and contemplation. He also likes to recommend books for students to read. Just when I had finished reading some difficult texts, he would add a few titles to my reading list. As the cycle repeated over and over again, my scope of vision and knowledge has been broadened without my knowing it.

Aside from academic concerns, Professor Lin and his spouse really treat students like family. Every time I escorted him back home, Mrs. Lin would always serve me snacks and fruit, insisting that students like us need to have some nourishing food so that we will have

the strength to study; if I declined, Professor Lin would cheekily say I am not excused to leave until I finished my plate. Even nowadays when I pay an occasional visit to the couple, they always show me how much they care by saying, "Oh dear, how come you are getting even thinner?" "You have to take good care of yourself in order to have the stamina to do research!" Then, food started to appear before my eyes like magic until there was no space left on the table. We would talk about academic matters only after I started digging in. Because of that, my fellow students have to starve themselves before visiting the Lins so as not to disappoint them!

The several years that I studied under Professor Lin are the most cherished time in my life as a student. It is truly a blessing from heaven that an ungifted student like me came across a dedicated teacher that never gives up on his students like Professor Lin. It was only by tremendous luck that my path crossed his. Now that I am still curious about knowledge and able to converse on academic issues are all due to the motivation and guidance that I received from my teacher. Of course I am not likening myself to Professor Lin in terms of making ever-lasting academic contributions to Sinology, but the expectation he expressed at that memorable sunset is something I strive to live up to, in order to make my teacher proud and my years of study not in vain.

Dr Chen Hao-che
PhD in Chinese Language and Literature,
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對於一個從事中國經學研究的學生來說，「林慶彰」老師三字可謂再熟悉不過。在本科生時，老師曾在讀書指導的課程上大力推薦林老師所編輯的經學研究論著目錄，也介紹了林老師在學界的諸多貢獻；這是我第一次認識林老師。爾後在求學的歷程中，也不斷地享受到老師學術成果的潤澤，一直要到攻讀碩士時，我才真正認識了老師。

那時老師在臺北市立教育大學教授中國經學史，授課的時間是在晚上；不過老師已飽受帕金森氏症所苦，行動極不方便，我也因師母請託，特別在上下課時接送老師。仔細想想，那段時間雖然得在租賃處與老師家往來，返家時往往已是深夜，但卻也因這段因緣，我得以見到老師在課堂上少有表露的真性情。

曾有這麼一次，我攜著老師走上捷運的樓梯，老師一拐拐的走上去後，疲憊的靠在牆邊喘氣。看著他如此辛勞，不免多說了要老師多保重身體，別再這樣奔波授課之類的话；但老師緩了緩氣，看著我：「現在還能多教點書、帶點學生，就要盡量做，我希望能有更多的年輕人投入經學研究，把知識傳承下去。能多教、就能多有機會吸引年輕人來研究。這樣的辛苦算不得什麼。」



還有這麼一次，前去課堂的路上，老師信口與我談及了經學研究的未來，說道：「其實我們這一代能做的事情已經不多了，但也總是想著要多做一些、多留下些東西。以前像伏生、像杜林，他們撐過混亂的時代，只為了把經典、把文化流傳下來；我們這一代，也不敢說能有什麼貢獻，我們也只能努力的傳承，把先人所努力保存的東西接過手來，轉身交給你們下一代。經典就是這麼一代代傳承下去，希望你們新一輩的也要把這火炬好好的傳承下去。」那時，我沒敢答腔，只能默默的站在老師身旁，看著夕陽西下、漫天晚霞。

老師在學術上的成就是眾所周知，無我置一詞之餘地。但老師對學術的熱誠、對年輕一代的期許，卻是很多人不曉得的。但只要一與老師接觸，必會深刻感受到他對晚輩的殷殷期盼。

許多次，我在閱讀上碰上了困難，也就毫不羞赧的找老師求救，老師並不以為我所提問的問題太過基礎或淺白，總是不厭其煩的解釋；有時候，我的提問則是屬於無知者的空想，老師也不以為忤，總是和顏悅色的用反問的方式，讓我自己醒悟到自身的淺薄。在老師門下學習，用「如沐春風」四個字來形容是毫不誇張的。況且老師學養深厚，每每與老師一席話，得一兩句點撥，就勝過苦讀苦思數日；老師又喜推薦書給學生，常常是好不容易讀完幾本書，一找老師討教後，書單上又多幾本書要學習。如此往復再三，在不知不覺中，就由老師的引導而開闊了學生的視野和深度。

除了學術之外，老師及師母也都視學生如己出。每當我送老師返家後，師母必定會備好點心水果，總是強調說要替我們這些學生補充營養，才有力氣讀書；若是不吃，老師可是會開玩笑的說沒吃完不許離開。即便是現在，偶爾才能去拜訪老師及師母，甫一見面，也都還是會被關懷：「唉呀！怎麼又瘦了？」「身體要照顧好，才有力氣做學問！」然後變戲法似的拿出許多食物，拼命的往我眼前擺，直到我開始吃了才願意跟我談學問。也因為這樣，同學們去老師家時也都還得挑個空肚子時候去，以免辜負了老師及師母的好意呢！

在跟著老師學習的那幾個年頭，是我求學生涯中最美好的一段回憶。叨天之幸，以我如此驚鈍之資材，還能碰上林老師這樣誨人不倦、有教無類的老師，實在不能不說是極大的運氣。今天我依然能對學問保持著好奇、能稍稍談一點學問，這一切都是由於老師的激勵和引領。不敢說自己能像老師那般的在學術上留下不朽的貢獻，但老師在那傍晚所殷切期許的願望，雖力有未逮，仍將勉力而為，才不致辜負了師門，也不負所學。

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香港浸會大學中文系博士



ON THE BOOK COLLECTION OF JAO TSUNG-I ACADEMY OF SINOLOGY

饒宗頤國學院藏書記

As a vehicle of the Way and indispensable resource for research, books are of such importance that building a fine collection should be a top priority for any tertiary institution. However, the value of a book collection is not measured by its quantity but quality. If everything is to be included and nothing rejected, what purpose does it serve except for hoarding? At its founding, JAS acquired a set of the *Yingyin Wenyuange Siku quanshu* in 1,500 volumes from the university library to form the basis of its collection, filling shelf after shelf with essential works in the traditional Four Categories of Confucian classics, history, philosophy and literature. Since then, scholars like David Nivison, Yiu To Sang, Nancy Tong Liu Yuk-ling, Chong Kim-chong and his spouse Ku Chengmei generously donated a total of ten thousand copies of refined books that they handpicked and collected over the years. Voluminous tomes like *Taishō shinshū daizōkyō* or the reproduction of the original Wuyingdian edition of *Peiwen yunfu* are truly a sight to behold, while other rare items are also hard to come by and definitely *crème de la crème* to any scholarly collection. Furthermore, JAS has actively expanded its collection by acquiring over a thousand volumes of important sinological works and more than fifty historically significant and obscure translations of Chinese writings. After being organized and classified according to themes, the collection is assembled in proper order in the Xiangxu Studio, the Rongjian Chamber and the Gu'an Study, making quite an impression for everyone that comes and visits. When Jao O, father of Professor Jao, built the Tianxiaolou to house thousands of volumes of thread-

bound books, he not only owned a private library that was unrivalled in southeast China but also provided a perfect environment for his son, an erudite scholar in the making, to read voraciously and extensively. The book collection of JAS is, of course, no comparison to Tianxiaolou in terms of numbers; nevertheless, it should suffice for conducting in-depth study and research. After all, what more does a scholar need to travel far in his academic journey?

Dr Meng Fei
Research Associate, BUJAS

書者，道之所存，學之所資，建校設院之先務也。藏書貴精，若不加甄擇，一切收錄，如此雖多亦奚以為？饒宗頤國學院之始創也，以圖書館所藏之《景印文淵閣四庫全書》千五百冊作鎮，經史子集，秩然畧備，皮架駢列，環堵生輝。嗣蒙學者倪德衛、姚道生、湯劉毓苓及莊錦章、古正美伉儷諸家厚賜，贈以圖書善本近萬冊，皆極慧眼之精鑒，盡畢生之珍藏，若《大正新修大藏經》、覆刻武英殿本《佩文韻府》之屬，觸目琳琅，其他擷英摘藻，搜奇括秘，皆精華之選也。國學院亦廣事蒐羅，覓購海外漢學經典千餘冊，夷語象譯者五十餘種。於是分別部居，納之象胥軒、容兼閣、固庵丈室，魯壁煥采，鄴架充盈，造觀者莫不歎美。惟昔饒公之先人築天囑樓，藏書萬卷，雄甲一方，饒公因飽讀博覽，以成淵涵。今國學院之藏書雖遠所不逮，然傳道進學亦云足矣，學者欲梯山航海，盍莫由夫是？

孟飛 博士
饒宗頤國學院副研究員

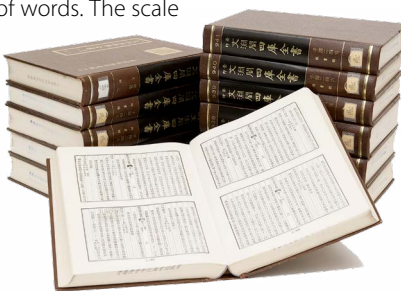


YINGYIN WENYUANGE SIKU QUANSHU

《景印文淵閣四庫全書》

Siku quanshu is the largest collectanea ever compiled in China. Emperor Qianlong ordered the compilation of the project, which took nine years and involved over 3,600 scholars and 3,800 copyists. The so-called 'Complete Library in Four Sections' comprises all sorts of books from the pre-Qin period to the early years of Qianlong era, covering almost every branch of traditional academic areas with the staggering numbers of 3,503 individual titles, around 80,000 volumes and 800 millions of words. The scale of the project far exceeded its precursor *Yongle Dadian*, which was compiled in the previous dynasty, making it one of the momentous events in Chinese intellectual history.

When the *Siku quanshu* project reached completion, Qianlong commissioned seven copies to be housed in seven imperial libraries: Wenyuange (文淵閣) in the Forbidden City, Wensuge in the Mukden Palace in Shenyang, Wenyuange (文源閣) in the Old Summer Palace, Wenjingge in the Summer Palace in Rehe (present-day Chengde), Wenzongge in Jinshan Monastery in Zhenjiang, Wenhuige in the Great Observation Hall in Yangzhou, and Wenlunge in the Shengyin Monastery travel palace in Hangzhou. Unfortunately, the copies being kept in the Old Summer Palace, Jinshan Monastery and the Great Observation Hall were destroyed during the war-torn years of the late nineteenth century, while the Wenlunge edition survives only in part. The copies that the Forbidden City, Mukden Palace and Rehe Summer Palace once housed are in relatively complete condition, of which the extant Wenyuange edition, which is also the first copy of *Siku quanshu*, is now preserved in the National Palace Museum, Taipei. Besides being kept in sound condition, the edition happened to be the first one that was reproduced in full and published, making it more accessible and influential than its counterparts.



The *Siku Quanshu* that can be found on the shelves of JAS is unsurprisingly the Wenyuange edition, published by The Commercial Press (Taiwan) Ltd. Needless to say the collectanea is the crown jewel of traditional Chinese culture that no students of Sinology can afford to overlook. By placing this eye-catching 1,500-volumed collection at the lobby of JAS, it not only showcases the grandeur of Chinese civilization, but hopefully also shows an illuminated path to Chinese scholarship.

《四庫全書》是中國歷史上規模最大的叢書。由乾隆皇帝下令編纂，歷時九年，列名參與編纂的學者即有三千六百多人，抄寫人員亦有三千八百人。《全書》囊括了中國先秦至乾隆朝前期的各式書籍，幾乎涵蓋了所有傳統學術領域，單就收錄的書目便高達三千五百零三種，共計約八萬卷，字數更高達八億字。蒐羅範圍遠邁前代所修的《永樂大典》，誠為中國學術史上的空前盛事。

《四庫全書》成書後，乾隆皇帝命人抄錄七部，分別藏於紫禁城文淵閣、瀋陽文溯閣、圓明園文源閣、承德文津閣、鎮江文宗閣、揚州文匯閣以及杭州文瀾閣。然而《四庫全書》卻飽經戰火摧殘，文源、文宗、文匯本化為灰燼，文瀾本殘缺。今日保存較為完整的僅有文淵、文溯以及文津閣本，其中文淵閣本保存於臺北故宮博物院，狀況較為良好，並最早出版面世，因此亦最為常見，影響力也最大。

國學院所典藏《四庫全書》即是文淵閣本（亦是最先謄錄的正本），由臺灣商務印書館影印出版。此叢書是為中國傳統文化的最高結晶，今日有志於國學者皆不能繞此而過，亦因此叢書總數高達一千五百冊，故置於國學院入門之處，以示傳統學術之宏富偉麗，亦寓有入門津筏之義。

THE GU'AN STUDY

固庵丈室

This study is named after a penname (literally means 'Steadfast Hut') of Professor Jao Tsung-i, Honorary Permanent Director of JAS, who is also known by the penname of Xuantang. Given that Professor Jao is revered as an erudite scholar with manifold expertise in the studies of oracle bone inscriptions, Dunhuang and ancient Chinese script as well as ancient history and art history, the books assembled in the study not only include his own works, but also cover a broad spectrum of scholarship from different disciplines, making a subtle reference to the encyclopedic knowledge of the study's namesake. In addition, the book collection of Professor David Nivison can also be found here.

國學院永遠榮譽院長——饒宗頤教授，號選堂、固庵，本書室即以饒公之號命名。饒公學綜文史，甲骨學、敦煌學、古文字學以及上古史、藝術史皆為所長，是以書室中除藏有饒公之著作，亦博納各領域之研究成果，適足以與饒公之學術相互輝映。此外，倪德衛教授所捐贈之圖書亦藏於此。



JAO TSUNG-I AND TIAN-XIAO LOU

饒宗頤與天嘯樓



Coming from a prominent and affluent family in Chaozhou, Professor Jao is the son of poet-cum-scholar Jao O. As an avid bibliophile, Jao O collected over a hundred thousand volumes over his lifetime, and housed his collection in Tian-xiao lou ("Sky Roaring Tower"), making it one of the most prestigious private libraries in the Guangdong region. Raised in a family of letters, the young Jao Tsung-i spent his early years in Tian-xiao lou and helped himself to all kinds of books. Great scholar of the Late Ming, Gu Yanwu (aka Gu Tinglin, 1613-82) once said, when a gentleman looks for a bosom friend, he may not be able to find it in his own region, so he has to look beyond a thousand *li*; if a worthy one cannot be found among his contemporaries, he would regrettably seek companionship from men who lived a thousand years before. For Professor Jao who found companionship in the thousands of volumes of stitch-binding books, the writers of the past were truly his kindred spirits.

Grown up among these tomes in Tian-xiao lou, Professor Jao has developed a unique character and personality, "without burdening my mind with worldly matters or other people's business, I only focus on my work and give it my undivided attention." Unaffected by worldly concerns or personal interest, Professor Jao can thus be his own liberated self and concentrate all his energy on academic and research endeavors, making ever more in-depth studies on ancient texts and classics. His independent mindset, all-round talents and awe-inspiring erudition can all trace their origins to the tender years of his adolescence spent in Tian-xiao lou, as Professor Jao affectionately recalled in a ci-poem:

The myriad peaks seem to sleep: looking upon the pollution of the human world, what has it all become? Fortunately illuminated by numinous rhinoceros horn, in silence I face a shelf full of books. Stones cannot speak, nor flowers parse our speech, grieving in the snow on the East Veranda. While rivers and mountains show off their blooms, let's chat instead about masters from the ocean of texts.

Closely reading the *Spring and Autumn Annals* in the painting, an insight into the sources of the heart rises out of this clear autumn. Imagine that wild place of mists within the underbrush, where the soaring goose of a subtle brush appears and then vanishes. That Departmental Cavalier [Xu Xuan] wrote unrestrainedly; the Master of Writing [Zhang Zao] painted in diluted ink. Through this secret concord of minds we can reach far as the Hairless Pole. Fine mountains, fine rivers: I find in my own breast detachment like the winter moon! (translated by Nicholas M. Williams [2016:140-41])

饒宗頤教授出身潮州首富之家，他的父親饒鏞也是一位詩人、學問家。饒鏞老先生嗜書，藏書之樓名為「天嘯樓」，日就月將，兼收並蓄，所得圖書近十萬冊，成為粵東最富盛名的藏書樓。少年饒宗頤就是生活在這樣書香瀰漫的家庭中，終日埋頭天嘯樓，飽覽群書。顧亭林有言，「士之求友也，或一方不可得，則求之數千里之外；今人不可得，慨想於千載以上之人。」對於以書為友的饒宗頤而言，天嘯樓中數以萬計的書籍，便是他千載以上的知己良伴。



終日遨遊於天嘯樓中，饒公培養出獨特的精神氣質，他「不管外面的世界、人家的事情，只做自己的事，而且全神貫注地做好。」惟其如此，饒公不以物喜不以己悲，全神貫注於學問之事，心外無物，皓首窮經。他的這份心境與才學便是源自於年少時天嘯樓中的日月，正如他在詞中寫到：

萬峰如睡，看人世污染，竟成何物？幸有靈犀相照徹。靜對圖書滿壁，石不能言，花非解語，惆悵東欄雪。江山呈秀，待論書海英傑。

細說畫裏陽秋，心源了悟，興自清秋發。想象荒煙榛莽處，妙筆飛鴻明滅，騎省縱橫，文通破墨，冥契通窮髮。好山好水，胸中解脫寒月。

IN REMEMBRANCE OF PROFESSOR DAVID NIVISON

紀念倪德衛教授

It is by a twist of fate that I encountered Professor Nivison. During a visit to my cousin living in Stanford back in 2012, in the middle of our conversation I noticed a senior gentleman, probably an octogenarian, slowly passed by the windows while holding a wheelchair. My cousin told me that he was a retired professor from Stanford University, whose area of expertise is in Chinese history. For a retired Stanford professor of this age, my best guess would be Professor Nivison. I asked my cousin but she had no idea, so I ran out and asked him straightforwardly, "Are you Professor Nivison?" "Yes, I'm David Nivison," he replied. We started to chat, and then he invited me to his home to continue our delightful conversation. The old professor was reaching his nineties and his health was not too sound, especially following a recent surgery, nevertheless, his health did not prevent him from penning new articles.

Knowing that the old professor still had some unpublished papers, I suggested that JAS could publish them if he wished to. He was pleased and willingly accepted the offer. Since then he started to edit and polish his works and sent them to me from time to time. When I paid him another visit in the next summer, he told me his book had yet to be finished. I ask him to take his time, "Once it is complete, let me know." He said with a dry humor, "In a sense, it'll never be complete. But of course, if I die, it's complete."

In September that year, the professor still sent me emails along with some articles. He told me that his cancer cells kept spreading and his days were numbered, so he truly fought against time to write a preface for his book. However, I never received the preface from him but, instead, an email from Jim Nivison in October, telling me that his father had been passed away. In honor of the agreement his father made with me, Jim donated the books that Professor Nivison often used to JAS, making it an indispensable part of our collection.

It has been more than one year since Professor Nivison was gone, and during this time we worked on the manuscript and categorized the bequeathed books. Part of his collection can be found in the Gu'an Study while the rare books are kept elsewhere. Looking at these books, I cannot help but recall the kind face and wise words of the beloved professor. I hope whoever read these books would remember they once belonged to a scholar that never ceased to work until the last moment of his life.

Prof. Chen Zhi

Director of the Jao Tsung-I Academy of Sinology

認識倪德衛教授，說來也是機緣巧合。2012年時我到史丹佛的表妹家作客，聊天時看見窗外有位老先生推著輪椅慢走，大約得有八九十歲。堂妹跟我說，這位是史丹佛大學退休的教授，研究中國歷史的，我心想這麼大年紀的斯坦福退休教授，我所知道的就是倪德衛教授了。我問堂妹是不是他，她說不知道，我就跑出去問他，"Are you Professor Nivison?" "Yes, I'm David Nivison." 我們倆就這麼聊了起來，聊得很高興，後來又到他家裡去聊。老先生那時候快九十歲了，身體狀況並不好，剛動過手術，但他還在筆耕不輟地寫文章。

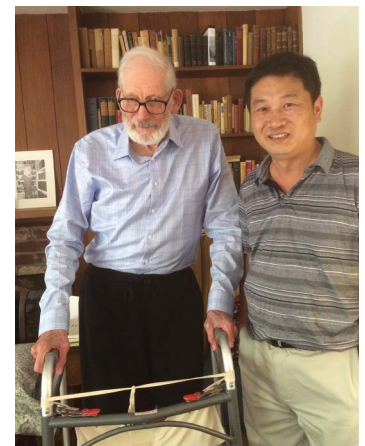
老先生說他還有一些文章沒有出版，我說如果您要是放心，我們就幫您出版，在國學院出版。他很高興，說好。之後他就一直在整理他的文章，陸續寄給我。第二年夏天我又去他家，他說文章還沒寫完，我说不著急，"Once it is complete, let me know"，他開玩笑說："In a sense, it'll never be complete. But of course, if I die, it's complete."

那年九月份他還在給我發電郵，陸續寄來一些文章，並告訴我他的癌細胞已經擴散了，所剩時間不多，正在抓緊時間寫前言。我沒有收到他的前言，十月時他的兒子Jim Nivison發電郵告訴我老先生去世了。按照老先生之前和我的約定，他將他父親生前常用的一批書捐給了我們，這批書就成了國學院藏書的一部份。

倪德衛教授離開我們有一年多了，我們在這段時間中整理了他的書稿和捐獻給我們的藏書。他的一部份藏書現藏於固庵丈室，另外還有一些珍貴的古籍我們別處保存。看到這些書，我不由得想起老先生的音容笑貌。我也希望今後讀到這些書的人能記住這樣一位直到生命最後一刻都不願停住腳步的學者。

陳致教授

饒宗頤國學院院長



PEIWEN YUNFU

《佩文韻府》

Compiled by a number of officials during the late Kangxi era of the Qing dynasty, *Peiwen Yunfu* is a voluminous Chinese rhyme dictionary of literary allusions and poetic dictions that serves as a reference tool for the composition of poetry. The title is named after an imperial study of Emperor Kangxi called *Peiwen zhai* ('The Literature Adorning Studio'). Taking eight years to complete, the dictionary "encompasses the past and the present and comprises all matters, no matter important or trivial. No works on phonology can surpass this." As the lexicon was drawn from works from the pre-Qin period to the more recent Ming dynasty, the dictionary contains a total of 10,252 single-character entries, classified into 106 rhymes according to the Pingshui rhyme system once popular in the Ming Dynasty. It is still an important reference for looking up classical allusions and phrases.

The Haishan Xianguan edition of *Peiwen Yunfu* bequeathed by Professor David Nivison is a reprint of the original publication by the Imperial Printing House of Wuyingdian, under the patronage of Late Qing merchant Pan Shicheng. Bound into 164 volumes and stored in 24 cases, this set of thread-binding books is in pristine condition even after over one hundred and fifty years of circulation. On top of that, the volumes are in original binding and casing, making it a worthy addition to any collection.

《佩文韻府》乃清代康熙年間官修大型辭典，供人作詩時選取詞藻和典故之用，書名中「佩文」二字取自康熙書齋名。《佩文韻府》歷經八年始成，「囊括古今，網羅巨細。韻學之盛，未有過於此書者也」。所收之詞上自先秦典籍，下至明代著作，共收單字一萬二千五百五十二字，按其讀音分別歸入明清通行之平水韻一百零六韻中，至今仍是人們查閱古代典故出處的重要工具書。

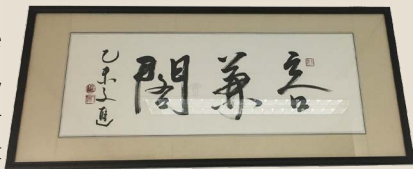
倪德衛教授所捐贈之《佩文韻府》為晚清鉅賈潘仕成海山仙館覆刻武英殿本，線裝一百六十四冊二十四函。皇皇巨著，韻學淵藪，雖歷經一百五十餘年仍保存完好如新，原裝原函，實為難得。



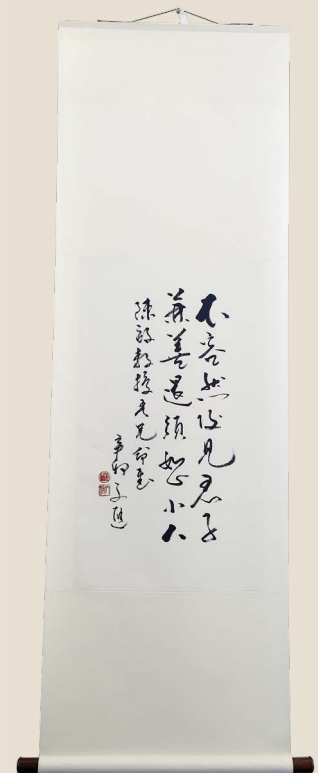
The *Rongjian* Chamber 容兼閣

Mountain Tai does not give away a grain of soil, and therefore it can become large. The rivers and oceans do not refuse the tiniest trickle, and therefore they can become deep. By encompassing everything from high literature to the popular one, a man can examine into all that concerns heaven and humankind, while being inclusive and embracing the diversity of different schools of thought, he is not far from putting forth his views as a school of interpretation. In this spirit, the Chamber of *Rongjian* ('Inclusion and Embrace') houses all sorts of collectanea (*congshu*), where first

rate scholarship in the studies of Chinese classics, history, Buddhism and philosophy can also be found here. By engaging with these important works constantly, the learner is expected to advance in the studies of Sinology and enjoy the splendour of the pantheon of academia.



泰山不讓土壤，故能成其大；河海不擇細流，故能就其深。雅俗博采，以究天人之際；同異容兼，期成一家之言。容兼閣因此廣納各類叢書，舉凡經學、史學、佛學、哲學，古今學者治學之精義皆薈萃於此。於此徜徉，必能拾級入於國學殿堂，見宗廟之富、百官之美。



TAISHŌ SHINSHŪ DAIZŌKYŌ

《大正新修大藏經》

After the spread of Buddhism to the East, Buddhist canonical scriptures had been translated (from Sanskrit and other Indic and Central Asian languages), written (in Classical Chinese), collected and collated by generations of believers, leading to a substantial increase in the number of scriptures. In order to put the increasingly disorganized canon in order, they were collected, compiled and collated into Tripiṭaka, or the Buddhist Canon. Rather than a one-time project, it is through the efforts of generations of scholar monks and converted intellectuals that the process of canonization was gradually completed. According to historical records, the compilation of Tripiṭaka occurred more than a dozen times in China, eight times in Japan and three times in Korea during the Koryō period. Since the texts collected in these Tripiṭaka were all written in Chinese script, they are also under the subcategory of Chinese Tripiṭaka, so as to differentiate from other canons such as the Tangut Tripiṭaka or Japanese Tripiṭaka.

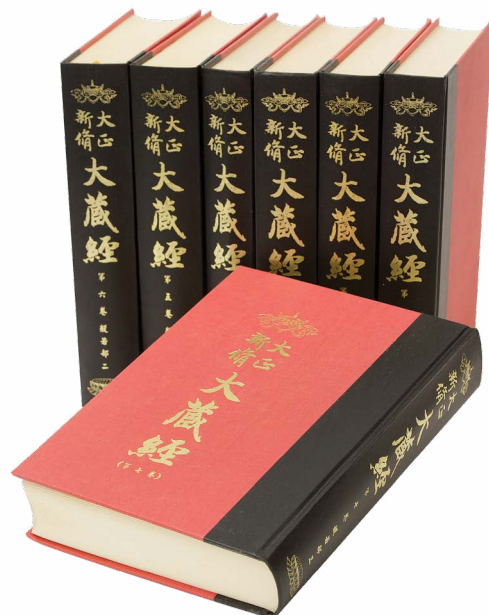
The earliest attempt of systematically compiling a Chinese Tripiṭaka can be traced back to the Kaibao period (968-75) under the reign of Emperor Taizu of the Song Dynasty, and the resulted *Kaibao Tripiṭaka* has served as the basis for later compilers. The most famous Chinese Tripiṭaka among all is probably the *Qianlong Tripiṭaka* or popularly known as *Longzang* ('Dragon Tripiṭaka') commissioned by Emperor Qianlong of the Qing Dynasty; however, the more accessible edition is the one edited by Japanese scholars (chief editors Takakusu Junjirō and Watanabe Kaigyoku) and first published in the thirteenth year of Taishō (1924), under the title of *Taishō Shinshū Daizōkyō*. Owing to the discovery of Dunhuang manuscripts, the *Tripiṭaka Sinica* (aka *Zhonghua dazangjing*) published in Mainland China since 1984 added a considerable amount of content from the manuscripts.

The copies of *Taishō Shinshū Daizōkyō* (1924-34) in the JAS collection were donated by Professor Ku Cheng-mei and her spouse, Professor Chong Kim-chong, and is kept in the Rongjian Chamber. Besides being a wealth of Buddhist canon translated into Chinese, this version also preserved some original sacred texts of Brahmanism and a large quantity of early Buddhist woodblock prints. Therefore, the Tripiṭaka is not only indispensable to the studies of Buddhism, philology and history, but also has tremendous value in art history.

佛教傳入東土後，佛教經典經過歷代的翻譯、撰寫以及整理，數量逐漸增加。由於佛經日益龐雜，是以將其匯編為「藏」。「大藏經」的匯整編修，不是一次性的工作，而是歷來的學問僧或習佛的知識份子漸次整編而成的。就可見紀錄來說，「藏經」的匯整，中國有十餘次、日本有八次、高麗有三次。由於「大藏經」中所收錄經典為漢字所撰寫，是以又分類為「漢文大藏經」，以別於「西夏文大藏經」以及「日文大藏經」。

在中國，最早系統編整「大藏經」者，可追溯到宋太祖開寶年間所編修的《開寶藏》，後來歷代編修者，皆以《開寶藏》為基礎而增添。最著名的中國大藏經，即是清乾隆所敕令纂修的《乾隆大藏經》，亦稱為《龍藏》。而近代最為常見的大藏經，則是由高楠順次郎、渡邊海旭監修的《大正新修大藏經》。後又因敦煌文獻的出土，是以於1984年又有中國方面所出版的《中華大藏經》，增添了許多敦煌所出土的手抄經卷內容。

饒宗頤國學院所收藏者，為古正美教授、莊錦章教授伉儷所捐贈的《大正新修大藏經》（1924-34；高楠順次郎、渡邊海旭監修），現時藏於容兼閣。這部大藏經主要保存了漢譯的佛教典籍，但亦有婆羅門教的原始文獻，更存有許多早期的佛教版畫，是以此叢書之貢獻，不只於佛學、文獻學、史學上有重要地位，亦有藝術史的重要價值。



The Xiangxu Studio 象胥軒

The “Xiangxu” entry under the section of “Qiuguan sikou” (Ministry of Justice) collected in *Zhouli* (The Rites of Zhou) noted that, “The xiàngxū [interpreting-functionaries] are responsible for receiving the envoys of the tribes of Man, Yi, Min, He, Rong and Di. They are charged with conveying the words of the King and explaining his meanings to the envoys so that harmonious relations with these tribes may be maintained.” (translated by Martha P. Y. Cheung [2006:43]) In other words, *Xiangxu* are interpreting officials whose functions are to receive, look after and communicate with emissaries from all sides. Accordingly, the Xiangxu Studio houses mainly translations of Chinese classics with a variety of more than fifty languages being used in the Continent, the Americas and Asia, including some of the rarest early translations. As the old saying goes, “The grind-stones from other hills can be used to polish jades.” Through the perspective of the other, one can gain a more objective understanding of the self. Some concepts or ideas in our culture are underappreciated simply because they are too familiar to us; however, seeing through the fresh eyes



of oversea sinologists, we can be more reflective about the meanings of those concepts. The works that can be found in the studio are in general the cultural products resulted from the exchanges between Chinese and foreign civilizations, giving us a tangible feeling of the cultural exchange between ancient China and countries around the world.

《周禮·秋官·司寇》有謂：「掌蠻夷閩貉戎狄之國，使掌傳王之言，而論說焉，以和親之。」象胥，即是接引四方的翻譯之官。因此，象胥軒所典藏的書籍，即是以世界各

國語言所翻譯的中國典籍為主，其中囊括了歐陸、美洲以及亞洲等五十數種語言，更收藏了許多海內外罕見的早期譯本。他山之石，可以攻錯；藉由他者的眼光，可以更為客觀地理解自身。許多我們所習見的精神文化之思想內涵，由於太過熟悉，反而不見得能理解其中價值，但藉由海外漢學家的眼光，可以讓我們以全新的角度審視自身的意義。軒中藏書以中外文化交流的作品為主，將可具體而微地感受到古老中國與世界各國的文化交流。

ENCYCLOPEDIA OF SPIRITUAL CULTURE OF CHINA 《中國精神文化大典》

Encyclopedia of Spiritual Culture of China (Энциклопедия Духовная культура Китая, 2006-2010; edited by Mikhail Leontievich Titarenko) is an encyclopedia on China compiled by sinologists in Russia. The two countries vary considerably in culture, ethnicity and religion, nevertheless, as a neighbouring country, Russia has a long and rich tradition in Sinology. The ground-breaking *Encyclopedia of New China* (Энциклопедия нового Китая) was published in Russia as early as 1989, and the release of *Encyclopedia of Spiritual Culture of China* marks a major milestone in Russian Sinology.

Divided into six volumes, the encyclopedia encompasses almost every aspect of Chinese spiritual culture, ranging from philosophy, religion, mythology, literature, linguistic to ideology, politics and law. The content for each area was selectively chosen, covering the most representative names, works, jargons and schools of thoughts alongside with traditional values.

《中國精神文化大典》(Энциклопедия Духовная культура Китая, 2006-2010; М.Л. 季塔連科主編)是由俄國漢學家所編纂的一套中國詞條百科全書。俄國一直與中國毗鄰而居，雖為鄰國，但文化、人種以及宗教信仰皆與中國有很大不同；但俄國一直存在著淵遠而流長的漢學研究傳統。早在1989年，俄羅斯便有《新中國百科全書》(Энциклопедия нового Китая)，但《中國精神文化大典》問世後，本叢書便成為俄羅斯漢學研究的精華成果代表。

本叢書分為六冊，內容涵蓋中國文化的各個層面，囊括了哲學、宗教、神話、文學、語言、歷史、思想、政治法律等領域，每個領域則選擇了具有代表性及傳統價值的人名、書名、術語以至於學術思想流派。





Imperial Library of Qing Dynasty: Wen Yuan Chamber in Beijing
清代官府藏書處：北京文淵閣

A BRIEF HISTORY OF BOOK-COLLECTING IN ANCIENT CHINA

藏書史話

The fact that a large number of ancient Chinese works are able to survive today is largely due to the systematic book collecting practice of our forefathers. There are four main types of book collections in ancient China: imperial, private, monastic and academic. The history of imperial collections can be traced back to as early as the Shang and Zhou dynasties. In the Zhou dynasty, a court historian also functioned as an archivist of the imperial collection, for instance, Laozi was reputed to be the keeper of the Imperial Archives (*Shoucangshi zhi shi*), the chief librarian of the national library of his time. The court library acquired different names during the subsequent Qin and Han dynasties, when it was known as the Stone Chamber (*Shi shi*) and later the Stone Channel Pavilion (*Shiquge*). Throughout its rule, the Han court ordered several searches for books lacking in the imperial collections. Since then, almost every dynasty had special institutions to manage its considerable book collection. However, the imperial collections were kept in the royal court library and restricted from public access. Besides, the imperial collections in ancient China were particularly prone to destruction caused by fire and warfare, so many bibliographical calamities have occurred throughout Chinese history.

Private collections came into being slightly later than imperial collections, i.e. in the Eastern Zhou (770–221 BCE), a time characterized by a vibrant academic atmosphere particularly favorable to philosophical inquiry and discussions, which fostered

a culture of book-collecting by individuals. According to historical records, the famous sophist “Hui Shi was a man of many skills, who always traveled with five carts of books,” while Su Qin the eloquent strategist had “dozens of timeworn cases (full of scrolls).” Both of them are considered as early representatives of Chinese book collectors. The scale of private collections became quite substantial in the Han period. Royal family members like Liu De, King of Hejian (fl. 155–130 BCE), Liu An (179–122 BCE), King of Huainan, Liu Xiang (79–8 BCE) and his son Liu Xin (d. 23) were renowned for their rich collections of books. As an avid book hunter in the Eastern Han, Cai Yong (133–192) generously gave his lifetime collection to his young friend Wang Can (177–217), and the story became an oft-repeated anecdote of friendship between literati. Private book collections reached their height in the Ming and Qing dynasties, among which the most prestigious ones in the Ming dynasty were the Mao clan’s Jigu Pavilion in Changshu, the Fan clan’s Tianyi Pavilion in Ningbo, the Qi clan’s Dansheng Hall in Shanyin (today’s Shaoxing), and the Li clan’s Deyue Tower in Jiangyin. In the Qing dynasty, the Haiyuan Pavilion in Shandong, the Iron Zither and Bronze Sword Tower in Changshu, the Eight Thousand Scroll Tower in Hangzhou, and the Bisong Tower in Guian (modern Huzhou), established respectively by the Yang, Ju, Ding and Lu families, were known as the Four Private Libraries of the Late Qing. Throughout Chinese history, famous book collectors were often erudite scholars in their own right — “with an eye for discerning authenticity and a mind to evaluate



The oldest extant private library in China: Tianyi Pavilion
中國現存最早的私家藏書樓：天一閣

antiquity” — and acquired the expertise of a philologist, collator, collector and connoisseur. Their lifelong devotion to collecting rare books and preserving them during wartime was truly admirable.

Academic collections came along with the development of private academies. These academies served a number of functions including teaching and learning, and collecting books is only one of them. Located in present-day Jiangxi, Dongjia Academy of the Tang dynasty is believed to house the earliest academic collection in China. Each of the Four Great Academies of the Song dynasty, namely the White Deer Grotto Academy in Mount Lu, the Yuelu Academy in Changsha, the Yingtianfu Academy in Suiyang, and the Shigu Academy in Hengyang, is also known to own a sizable collection of books.

Finally, monastic collections resulted from the transmission of Buddhism from India to China. They came into being in the Han dynasty and became quite ubiquitous in the Tang. The monastic collections not only included Buddhist sutras, but also a small amount of secular books in the traditional Four Categories, as well as a varying number of works in Sanskrit. To eager learners that came from poor families in the past, Buddhist monasteries often provided them a place for studying. Liu Xie (ca. 465–ca. 521), the great literary critic in the Qi-Liang period, resided in the Dinglin Monastery and studied with its abbot Sengyou (445–518) for more than a decade, acquiring a thorough knowledge of the sutras and abhidharmas. Fan Zhongyan (989–1052) also studied diligently at the Liqian Monastery in Mount Changbai and lived off of frozen congee and shreds of pickles, but eventually became a prominent chancellor in the Song dynasty.

Zhou Mi (1232-1298) in the Southern Song once said, “Nothing in the world can be accumulated without one day being dispersed, and this is true of books above all.” Therefore, a wise collector will make his collection public instead of keeping it private. Nowadays, more and more scholars decide to donate their personal collections to university libraries in order to benefit students, achieving a win-win solution for all.

Wang Jue
Research Assistant, BUJAS



Tianyi Pavilion's Book Collection
天一閣藏書

中國古籍宏富，很大程度上得益於古代的藏書系統。中國古代藏書主要有官府藏書、私人藏書、寺院藏書和書院藏書四種。官府藏書最早可追溯到商周時代。周朝史官執藏書之職，老子就曾擔任過國家圖書館的主官——守藏室之史。秦代藏書之處名為石室，漢代建有石渠閣，廣征天下藏書，之後歷朝歷代皆設有官藏機構，藏書數量可觀。但官府藏書一般深藏秘閣，平民百姓無法得見；且官府藏書多遭兵燹之難，歷史上很多著名的「書厄」都發生在官府藏書上。

私人藏書比官府藏書出現略晚，春秋戰國百家爭鳴，為私人藏書創造了良好的學術氛圍。「惠施多方，其書五車」，蘇秦「陳篋數十」，都是早期藏書家的代表。漢代藏書家的藏書已初見規模，河間獻王劉德、淮南王劉安以及劉向父子均藏書頗富。東漢時蔡邕喜藏書，晚年時將所藏之書贈予王粲，傳為美談。私家藏書至明清時臻於鼎盛，明代常熟毛氏汲古閣、寧波范氏天一閣、山陰祁氏澹生堂、江陰李氏得月樓，清代山東楊氏海源閣、常熟瞿氏鐵琴銅劍樓、杭州丁氏八千卷樓、歸安陸氏皕宋樓皆著稱當時。歷史上著名的藏書家大多是學識淵博的學者，他們「眼別真贗，心知古今」，集考訂、校讎、收藏、鑒賞於一身；他們經常為搜集圖書珍本嘔心瀝血，在戰亂兵燹時傾力護書，令人感佩不已。

書院藏書是隨著書院的發展而出現的。書院不僅藏書，還要教書、讀書，最早的書院藏書始於唐代江西東佳書院，宋代四大書院廬山白鹿洞書院、長沙岳麓書院、睢陽應天府書院、衡陽石鼓書院等都有不少藏書。

寺院藏書則是隨著佛教傳入中國漸漸發展起來的，始於漢代，盛於唐代。寺院藏書不僅包括佛教圖書，還有小部分經史子集等，另外還有數量不等的梵文書籍。古代寺院常常是貧寒好學之士的讀書之所，劉勰曾依僧佑居十餘年，遂博通經論；范仲淹也曾勵志苦讀於醴泉寺，斷齋畫粥，終成一代名相。

宋代周密曾言，「世間萬物，未有聚而不散者，而書為甚」。而善藏書者，不藏於私而藏於公。現在越來越多的學者選擇將個人藏書捐贈給大學圖書館，沾溉學子，不失為一種兩全其美的方式。

王珏
饒宗頤國學院研究助理



HIGHLIGHTS OF EVENTS

國學活動



This year, the Jao Tsung-I Academy of Sinology has continued to organize many international conferences and high-level seminars with local or overseas institutes. Many internationally renowned scholars have been invited to visit the University, including Prof. Yuan Xingpei, Prof. Lin Ching-chang, Prof. David Knechtges, Prof. David McMullen and Prof. Lothar von Falkenhausen. Through these events the Academy aims to serve as an important academic platform integrating the sinological traditions of East and West. The Academy also actively promotes education in Sinology. It organizes various public events, such as calligraphy exhibitions, book recycling, writing competitions, and art workshops, that can introduce the riches of traditional Chinese culture to new generations.

在過去一年，饒宗頤國學院舉辦了多次國際論壇及高端學術講座，邀請到多位海內外知名學者到訪，包括袁行霈教授、林慶彰教授、康達維教授、麥大維教授、羅泰教授等，旨在溝通東西學術，交流文化思想。此外，國學院也致力推動國學教育的普及，通過籌劃和舉辦書法展覽、贈書活動、詩文比賽、文化工作坊等公開活動，向社會大眾傳播國學知識。

CULTURAL FORUM “YANJI XIANGJIANG” – CULTURAL CHINA AND “ONE BELT AND ONE ROAD” (2015/05/09)

「燕集香江」文化論壇——文化中國和「一帶一路」



INTERNATIONAL CONFERENCE ON THE INTERPRETATION OF KEY WORDS IN THE PRE-QIN CLASSICS (2015/10/03-04) 「先秦經典字義源流」國際學術研討會



In recent years, research on the interpretations of Chinese classics has attained remarkable achievements. Studies of pre-Qin classics have led to many new discoveries, in terms of both philological and philosophical interpretation. To further strengthen and promote the research on the interpretation of pre-Qin classics, the Hong Kong Institute of Education and the Academy co-organised an international conference. Attending scholars are all eminent experts in paleography, such as Prof. Ji Xusheng, Prof. Meng Pengsheng and Prof. Sato Masayuki. The conference papers will be published after formal review.

近年來海內外學術界對中國經典詮釋的研究已獲得前所未有的豐碩成果，無論從古文字訓釋著手，抑或從哲理分析切入，均與時俱進，發明滋多。為進一步深化及推廣先秦字義源流之研究，饒宗頤國學院與香港教育學院聯合舉辦「先秦經典字義源流」國際學術研討會，邀請到多位知名專家，包括季旭昇教授、孟蓬生教授、佐藤將之教授等與會。會議討論深入、氣氛熱烈。會議論文將在評審後結集出版。



HKBU WRITING COMPETITION FOR SECONDARY SCHOOL STUDENTS (2015/09-2016/03)

香港浸會大學國際學院及饒宗頤國學院「全港中學生詩文創作比賽」



PROFESSOR DAVID MCMULLEN, RENOWNED EXPERT IN THE STUDY OF TANG HISTORY

著名唐史研究專家麥大維教授



Prof. McMullen paid a visit to the Jao Tsung-I Academy with JAS staff and postgraduates

麥教授與國學院師生一同到訪饒宗頤文化館

Professor David McMullen, an internationally renowned Sinologist from the University of Cambridge, was invited by the Jao Tsung-I Academy of Sinology and the Department of Chinese Language and Literature to speak at the Lecture Series by Distinguished Scholars of Sinology. Professor McMullen gave two lectures, "Li Longji and the Grand Narrative" and "Breaching the Walls", explaining his latest research findings on the Tang imperial family. Both lectures attracted an audience from the university community and the general public.

Professor McMullen is a prominent expert in Tang history, who formerly served in the Faculty of Oriental Studies at the University of Cambridge and as President of the British Association for Chinese Studies. He has been considered as one of the most recognised experts in Chinese intellectual history in the West for the past 30 years. He focuses on excavated classics, with special attention to

the value of Tang epigraphs.

饒宗頤國學院與中國語言文學系邀得蜚聲國際的漢學家麥大維教授主持兩場「當代學術名家講壇」，以「盛、中唐皇族的歷史：說辭與現實」為主題，發表「唐玄宗李隆基與開元天寶大敘事」和「突破藩籬：中唐皇子的事業與態度」兩場專題演說，吸引眾多師生和公眾參與。

麥教授是國際著名的唐史研究專家，曾任劍橋大學亞非學院東亞研究所所長、中國研究中心主任，被譽為過去三十年歐美最獲推崇的中國文史研究權威之一。他對出土文獻，尤其是唐代墓誌的史料價值尤為重視。

PROFESSOR LOTHAR VON FALKENHAUSEN, WELL-KNOWN ARCHAEOLOGIST

著名考古學家羅泰教授

Professor Lothar von Falkenhausen was invited to give a lecture titled "Archaeological Perspectives on the Socio-Economic Development of Pre-Imperial China". As a Professor at the Department of Art History, UCLA, Professor von Falkenhausen is a leading scholar in research on Chinese Bronze Age archaeology who focuses on large interdisciplinary and historical issues on which archaeological materials can provide significant new information. He is directing excavations at ancient salt-production sites in the Yangzi River Basin and has made remarkable contributions to Sino-American collaboration in archaeology.

羅泰教授演講題目為「從考古材料看中國先秦時期社會經濟的發展與變化」。羅泰教授是加州大學洛杉磯分校藝術史系教授，多年來致力於中國青銅時代的考古學研究，特別重視利用考古材料中的新資料研究重大的跨學科歷史事件。他指導了長江流域古代製鹽遺址的發掘工作，對中美考古學界的研究與合作有重要貢獻。



THE SECOND FORUM BY DISTINGUISHED SINOLOGISTS THE STUDY OF *SHIJING* DURING THE SECOND WORLD WAR (PROF. LIN CHING-CHANG) (2015/10/31-11/04)

「饒宗頤教授百歲華誕慶祝活動」之第二屆國學與漢學名家學術論壇：抗戰時期的《詩經》研究 (林慶彰教授)





Professor Ou Fan Leo Lee
李歐梵教授



CULTURE SALONS

(2015/11/25, 2015/12/16)

香江雅聚文化沙龍

Culture Salons have included over 20 influential academic scholars who are active participants in the Hong Kong cultural scene. The objective is to explore different cultural issues and conflicts from a cross-disciplinary perspective. The first 2 sessions of which were held at the Academy and the speakers were Professor Zhang Longxi, Chair Professor of Comparative Literature and Translation at City University of Hong Kong, foreign member for literary and theatrical studies by Academia Europaea, and Professor Ou Fan Leo Lee, Sin Wai Kin Professor of Chinese Culture at The Chinese University of Hong Kong.

「香江雅聚文化沙龍」由本港二十多位知名文史學者發起，旨在對不同文化議題和文化衝突展開跨學科討論。文化沙龍首兩場於饒宗頤國學院舉行，首場講者為香港城市大學講座教授、歐洲學院文學及戲劇研究外籍院士張隆溪教授，第二場講者是國際知名文化評論家、香港中文大學洗為堅中國文化講座教授李歐梵教授。



FORUM ON RETHINKING UNIVERSAL VALUES

(2015/11/27-28)

普世價值再思論壇

Aimed at rethinking the universality, feasibility and the practicality of universal values, the Academy of Sinology organised a two-day Forum on Rethinking Universal Values. 14 eminent scholars from the Chinese mainland and Hong Kong contributed to the discussions on various topics, including the renaissance of Chinese culture, views on democracy in modern new Confucianism in Taiwan and Hong Kong, and the democratic theory of classical Chinese learning. Keynote speakers included Professor Chow Kwok-Ching, HKBU Department of Chinese Language and Literature, Professor Cheng Chung-yi, Department of Philosophy of The Chinese University of Hong Kong and Professor Qin Hui, Department of History of Tsinghua University.

饒宗頤國學院舉辦為期兩天的「普世價值再思」論壇，就「普世價值」的「普世性」及對當下中國的「適用性」與「實用性」展開討論。14位中國內地及香港專家學者就中國的文藝復興、港臺新儒家的民主觀、國學中的民主論等多個議題展開討論。主講嘉賓有浸大中國語言文學系周國正教授、香港中文大學哲學系鄭宗義教授及清華大學歷史系秦暉教授等。

VOYAGES, MIGRATION AND THE MARITIME SILK ROAD: AN INTERNATIONAL SYMPOSIUM ON CHINA'S ROLE IN GLOBAL HISTORY (2015/12/07-08)

航行、遷移及海上絲綢之路：中國在全球史上的角色國際研討會

This forum was co-organized by the Academy, the Department of History, Advanced Institute for Contemporary China Studies, the Guangdong University of Foreign Studies and Zheng He Society of New York. Focusing on a variety of issues on China's role in global history, around 70 scholars from well-known academic institutions in North America, Europe and Asia attended the symposium.

饒宗頤國學院與浸大歷史系、當代中國研究所、廣東外語外貿大學及紐約鄭和學會聯合主辦「航行、遷移及海上絲綢之路：中國在全球史上的角色」國際研討會，以探討近年中國在全球史上的角色。會議吸引了約70名來自北美、歐洲和亞洲著名學府的學者參加。



Professor Valerie Hansen of Yale University presents her keynote speech

耶魯大學韓森教授發表主題演講

INTERNATIONAL CONFERENCE IN HONOUR OF PROF. JAO TSUNG-I'S 100TH BIRTHDAY CUM GALA DINNER TO CELEBRATE THE 100TH BIRTHDAY OF PROFESSOR JAO TSUNG-I (2015/12/04-07)

「饒宗頤教授百歲華誕國際學術研討會」暨「饒宗頤教授百歲華誕晚宴」



To celebrate the 100th birthday of Professor Jao Tsung-i, the Academy, the Jao Tsung-I Petite Ecole of the University of Hong Kong and other local institutions co-organized the International Conference on 4–7 December 2015 and the Gala Dinner at the Hong Kong Convention and Exhibition Centre on 6 December 2015. Over a thousand participants attended the dinner and gave their best wishes to Professor Jao.

饒宗頤國學院與香港大學饒宗頤學術館等多間本地院校和機構於2015年12月4日至7日合辦「饒宗頤教授百歲華誕國際學術研討會」，12月6日晚於香港會議展覽中心舉行盛大的「饒宗頤教授百歲華誕晚宴」，慶祝饒公百歲壽誕。香港各界近千人出席，向饒公祝壽。



INTERVIEW SERIES - THE ANALECTS OF CONFUCIUS (2015)

《世說論語》



This interview series was filmed on site at the Jao Tsung-I Academy of Sinology, with Prof. Chen Zhi, Director of the Hong Kong Baptist University Jao Tsung-I Academy of Sinology, acting as consultant. The *Analects* is one of the key classics of Confucianism, and has been a profoundly inspiring and thought-provoking work for millennia. Even today it is consulted frequently for its insights into the art of political action and the wisdom of everyday life.

《世說論語》由香港浸會大學尚志會理事陳復生女士監製及主持，饒宗頤國學院院長陳致教授擔任顧問，並由饒宗頤國學院提供拍攝場地。

《論語》是儒家經典著作之一，是中華文化的瑰寶，仍然是我們當代人為處世的智慧來源。

BOOK RECYCLING EVENT

(2016/01/11)

「書出智慧」贈書活動

Activities
in 2016
二零一六年舉辦
之活動



To inspire the next generation to enjoy reading and foster appreciation of Chinese classics, the Academy launched an environmentally-friendly "Book Recycling" event. Over 200 University staff and students, secondary school students and members of the public who are interested in Chinese literature participated this event to pick the books and share in the inspiration and wisdom from classic works.

為倡導借書愛書風氣，饒宗頤國學院於校內舉辦「書出智慧」贈書活動，活動反應熱烈，吸引了約二百名本校教職員及學生、中學學生等公眾人士到場參與，共同傳承書中的智慧。

CELEBRATORY EVENT OF THE HONG KONG
BAPTIST UNIVERSITY 60TH ANNIVERSARY:
SECOND XUANTANG YOUNG SCHOLARS FORUM
**DR. LAI GUOLONG, "RELIGION AND EMPIRE IN EARLY CHINA
FROM THE PERSPECTIVE OF EXCAVATED MANUSCRIPTS"**

(2016/01/26-27)

「香港浸會大學60周年校慶活動」之第二屆選堂青年學者論壇
來國龍博士：「出土文本與中國早期的帝國與宗教」



**DISTINGUISHED SCHOLAR-
IN-RESIDENCE LECTURES
BY PROF. JIANG YIN**

(2016/02-2016/05)

傑出訪問學人蔣寅教授系列講座

The Distinguished Scholar in Residence Program, offered by Jao Tsung-I Academy of Sinology and Mr. Simon Suen and Mrs. Mary Suen Sino-Humanitas Institute, invites internationally acclaimed scholars to stay on campus to share their insights with students, academic departments and research centers throughout the University in ways that are mutually enlightening.

Prof. Jiang Yin, Senior Research Fellow, Institute of Literature, Chinese Academy of Social Sciences, offered 4 public lectures, including "Lao (Old): A Concept of Literary Aesthetics," "The Aesthetic Meaning of Han Yu's Reform of Tang Poetry," "New Studies on Yuan Mei's Poetics," and "Ji Yun and Qing-Dynasty Poetics".



饒宗頤國學院與孫少文伉儷人文中國研究所合作開展傑出訪問學人計劃，加強學院師生與學術名家的交流，激發年輕學者及學生的研究潛力。首位傑出訪問學人為中國社會科學院文學研究所研究員蔣寅教授。蔣寅教授圍繞「詩學」舉辦了四場公開講座，分別是：「作為詩美概念的『老』」、「韓愈詩風變革的美學意義」、「袁枚詩學新論」、「紀曉嵐與清代詩學」。



PUBLIC LECTURE BY DR. TAIPING CHANG

KNECHTGES (2016/02/25):

張泰平博士公開講座：「求同存異，中西合璧——編纂中、英文叢書系列經驗之我談」



FORUM ON FU POETICS

(2016/02/27-28)

「辭賦詩學」研討會



Professor David Knechtges from the Department of Asian Language & Literature, University of Washington

華盛頓大學亞洲語言與文學系康達維教授



Professor Stéphane Feuillas from the East Asian Civilisations Research Centre

法國東亞文明研究中心費揚教授



Prof. Ronald Egan, Emeritus Professor of Department of East Asian Languages and Cultural Studies, Stanford University

史丹佛大學東亞語言及文化研究系艾朗諾榮譽教授

The Academy held the first international conference devoted to the *fu* genre, entitled "Forum on *Fu* Poetics". A total of 14 eminent scholars from Mainland China, Taiwan, Hong Kong, Singapore, Malaysia and the United States came together to give talks on "the definition of the *fu* genre" and *fu* in different dynasties with a view to establishing the role of the *fu* genre in Chinese literary and cultural history.

饒宗頤國學院舉辦首個以「賦」為主題的國際學術研討會：「辭賦詩學論壇」。來自中國內地、臺灣、香港、新加坡、馬來西亞和美國的14位學者分別就「賦體的定義」及各朝代的賦發表演說，希望確立「賦」在中國文學、文化研究中的地位。

LADY YOUDE'S VISIT TO HKBU JAO TSUNG-I ACADEMY OF SINOLOGY

(2016/03/10)

尤德爵士夫人訪問國學院



PROF. YUAN XINGPEI'S
**VISIT TO HKBU JAO TSUNG-I
 ACADEMY OF SINOLOGY**

(2016/03/29)

袁行霈教授訪問國學院

Prof. Yuan took photo in front of his couplet, which was composed and hand-written by him for congratulating the JAS's establishment
 袁教授與其撰並手書國學院成立賀聯留影



Prof. Yuan generously offered his latest poetry, Yulu shichao, to the Academy.
 袁教授贈贈詩集《愈廬詩鈔》

OPEN LECTURE BY PROF. PAOLO
 SANTANGELO:
**LITERARY MATERIALS AS
 HISTORICAL SOURCES: THE
 CASE OF THE "MOUNTAIN
 SONGS"** (2016/05/09)

史華羅教授公開講座：作為史料的
 文學材料——以山歌為例



SECOND EDITORIAL MEETING OF THE BOOK SERIES
**ON IMPORTANT BRONZE INSCRIPTIONS OF THE WESTERN
 ZHOU DYNASTY** (2016/05/21-22)

「西周金文重器銘文匯釋」第二次編輯會議





PUBLIC LECTURE BY DR. LI ZHAOXING - "TRADITIONAL CHINESE CULTURE AND MY LIFE AS A DIPLOMAT"

(2016/05/20)

李肇星博士公開講座：中國傳統文化與我的外交生涯



The Academy was honoured to have Dr. Li Zhaoxing, Former Foreign Minister of PRC and President of China Public Diplomacy Association to hold a lecture, "Traditional Chinese Culture and My Life as a Diplomat" to students, faculty members and the public. The lecture attracted an audience numbering over 300 people, drawn from academic, cultural organizations, the general public and the media.

Dr Li shared anecdotes about his life as a diplomat and the stories about traditional Chinese culture that had influenced his life. He said diplomatic policy follows the cardinal virtues of benevolence, righteousness, propriety, wisdom, faithfulness and harmony, and added that the younger generation should equip themselves with these values in order to maintain their personal integrity and contribute to society.

Also an honorary doctorate of HKBU, Dr Li Zhaoxing has been praised as a "poet diplomat". He served as Permanent Representative and Ambassador Extraordinary and Plenipotentiary of China to the United Nations, Ambassador Extraordinary and Plenipotentiary of China to the United States, and Minister of Foreign Affairs.

饒宗頤國學院有幸邀請到原中華人民共和國外交部部長、「詩人外交家」李博士先生到訪浸大，發表主題演講「中國傳統文化與我的外交生涯」，吸引近300名觀眾到場，反響熱烈。

李博士分享了他的成長故事和外交生涯的點點滴滴，特別是中國傳統文化對他的幫助和啟發。李先生強調，中國傳統文化的核心是「仁、義、禮、智、信、和」，中國的外交政策要遵循這些價值觀，他希望年輕人為人處世也應該以此為準，堅守善良、正義的原則。

李肇星博士是浸大榮譽博士，先後擔任過中國駐聯合國代表、駐美國大使、外交部長等職務，素有「詩人外交家」之稱。

國學，並不是只有知識的追求，而更包含了藝術的涵泳。千百年前，孔子嘗云：「志於道，據於德，依於仁，游於藝。」孔門弟子，亦不是皓首窮經之學究，如曾皙有志於「風乎舞雩，詠而歸」，夫子深為嘉許。

是以在傳統文化中，除追求真之學問、善之人格外，還須佐以美之境界，鎔真、善、美於一爐，方能陶冶健全之人格。所以味摩詰之詩，可以見澹泊寧靜之美；觀右軍之字，亦可想見人品之高潔。於傳統文化之場域，三者皆不可舍其一。

饒宗頤，無論於甲骨鐘鼎文字之訓正、經史釋道典籍之詮解，皆有功於學林；亦善為詩、詞、駢、文，其書有風雲之勢，其畫則奪胎乾坤，皆冠絕當世，為一時之選。饒公之道，誠遠追夫子遺教；是以香港浸會大學饒宗頤國學院秉先生「學藝雙攜」之精神，據夫子「志道游藝」之教，特舉辦志道游藝系列展覽、講座及工作坊，以示國學之宏富萬有，再現洙泗之遺風。

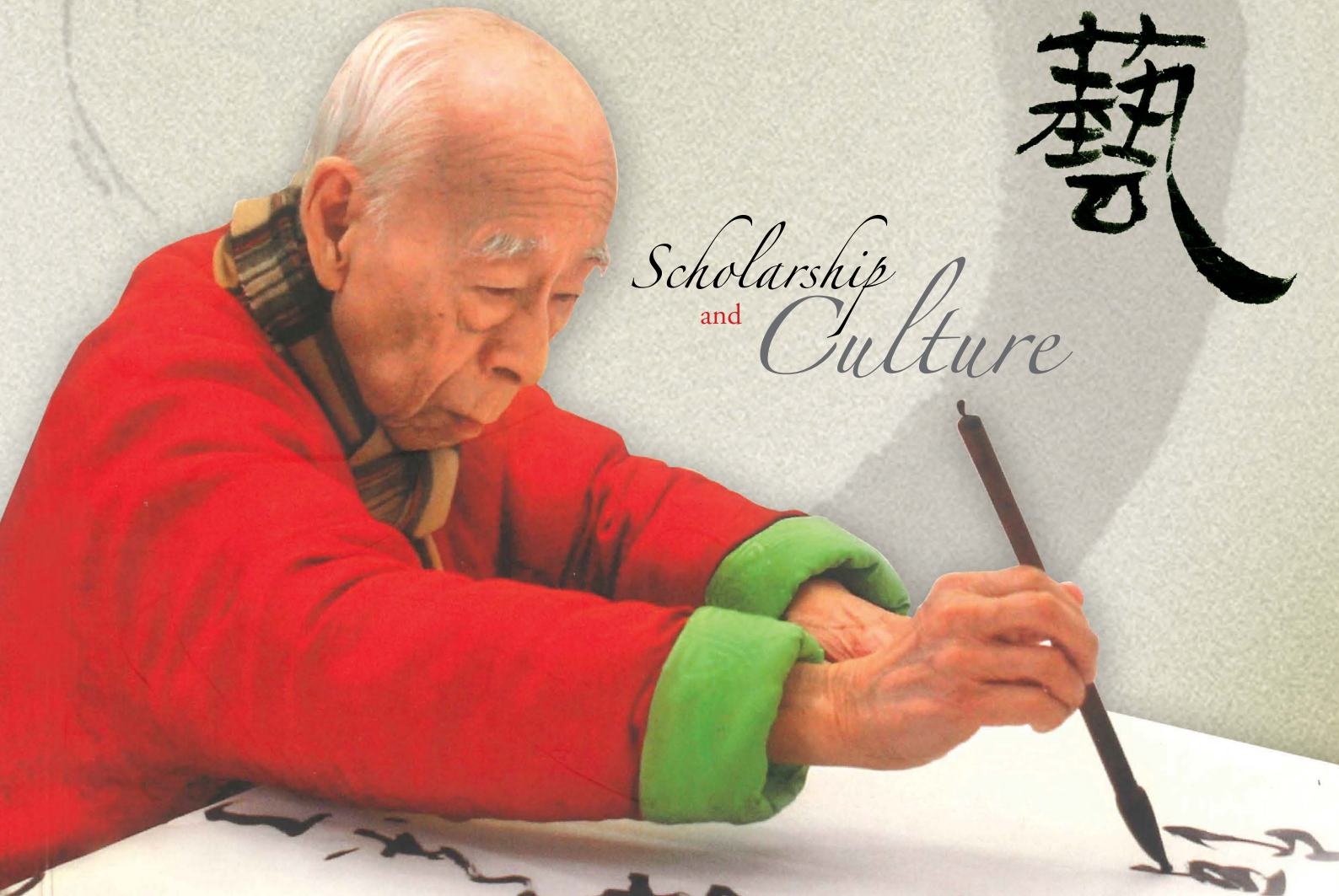
In traditional Chinese culture, scholarship and artistic creation are seen as mutually reinforcing, like two sides of the same coin. As Confucius said, "Set your aspirations on the Way, fortify yourself in virtue, trust in benevolence, and roam freely in the arts". For seventy years Professor Jao Tsung-i has exemplified this principle through his outstanding achievements in both academic research and artistic creation.

Prof. Jao has attained remarkable and inspiring achievements in various fields of academic research, such as the study of inscriptions on oracle bone and ancient bronzes, interpretation of Confucian classics, religious studies, and the history of East-West cultural exchange. He is also a versatile artist who has created his own styles of both painting and calligraphy. To pay tribute to the spirit of Prof. Jao, the Hong Kong Baptist University Jao Tsung-I Academy of Sinology is organizing a series of exhibitions, seminars and workshops on Chinese calligraphy, painting and other activities related to both 'Scholarship and Culture'.

志
道
游
藝



Scholarship
and
Culture



“SCHOLARSHIP AND CULTURE”: GOING RURAL FROM STUDIO: CHINESE CALLIGRAPHY AND SEAL ENGRAVING BY DANIEL C K LAU (2015/08/24-09/30)

志道游藝：從書齋到野外——劉澤光書法篆刻展



The Academy hosted an exhibition entitled “Going Rural From Studio: Chinese Calligraphy and Seal Engraving” by Daniel C K Lau which showcased around 50 calligraphy and seal engraving works produced in studio and outdoors by Dr. Daniel Lau, Associate Professor of the Academy of Visual Arts.

An opening ceremony was held in late August, officiated by Ms. Fione Lo, Museum Director of the Hong Kong Heritage Museum, Ms. Maria Mok, Curator (Modern Art), Hong Kong Museum of Art, Dr. Florian Knothe, Director, University Museum and Art Gallery, The University of Hong Kong and Dr. Nicholas Williams, Associate Director, HKBU Jao Tsung-I Academy of Sinology.

Addressing the audience, Dr. Florian Knothe, Director of the University Museum and Art Gallery of the University of Hong Kong, spoke highly of the persistent efforts of Dr. Lau in producing remarkable calligraphy works while carrying the teaching duties at the same time. Dr. Nicholas Williams, Associate Director of the Hong Kong Baptist University Jao Tsung-I Academy of Sinology,

said the creative works of Dr. Lau have meaningfully combined the traditional Chinese and Western elements. They have also reminded him the spirit of Prof. Jao Tsung-i, who has outstanding achievements in both academic research and artistic creation.

國學院秉承饒宗頤先生「學藝雙攜」之精神，於2015年舉辦第一屆「志道游藝」系列展覽、講座及工作坊，名為「志道游藝：從書齋到野外——劉澤光書法篆刻展」，展出視覺藝術院副教授劉澤光博士在山房內和山坡上創作的約五十件書法及印章作品。展覽於8月底開幕，主禮嘉賓包括香港文化博物館總館長盧秀麗女士、香港藝術館館長（現代藝術）莫家詠女士、香港大學美術博物館總監羅諾德博士和浸大饒宗頤國學院副院長魏寧博士。香港大學美術博物館總監羅諾德博士致辭時表揚劉澤光博士在教學之餘用心創作的堅持和努力，而魏寧博士表示劉澤光博士融匯中西題材的藝術創意，讓人聯想到學藝雙攜的饒宗頤教授。

CALLIGRAPHY MASTER CLASS AND WORKSHOP

書法大師班及工作坊



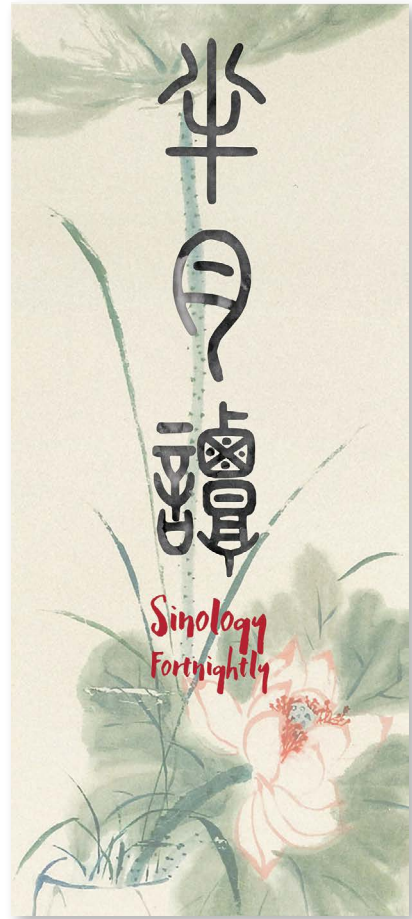


SINOLOGY FORTNIGHTLY

半月譚

To promote exchanges of classical Chinese studies and Sinology, the Academy has been holding the Sinology Fortnightly series, by inviting experts in classical Chinese studies and Sinology to share their insights. Since 2015, more than 15 scholars have been invited to give speeches, attracting faculty and students from various local institutions and making the Academy one of the most active platforms in the local academia on classical learning and Sinology. Please refer to our website for enquiries and registration for the upcoming Sinology Fortnightly.

為促進校內國學與漢學交流，饒宗頤國學院專門開展「半月譚」活動，每半月邀請一位本校或校外國學與漢學專家分享其獨特見解。「半月譚」自2015年開辦以來，邀請到香港合共十多位不同領域的學者親臨國學院演講，吸引了本地不同院校和學系的師生參與，已成為本地國學與漢學界交流最活躍的平台。如欲查詢及報名2016年上學期的「半月譚」，請瀏覽本院網站。



當代隱喻理論下的《老子》

2015.04.24

Dr. Andrej Fech

Doctor in Chinese Studies and Philosophy at the University of Tuebingen, Germany

費安德博士

德國圖賓根大學漢學系博士



漢代今古學消長的內在理路

2015.05.08

Dr. Cheng Yuhei

Research Associate, Jao Tsung-I Academy of Sinology, HKBU

程羽黑博士

香港浸會大學饒宗頤國學院副研究員



突破「中西方」思想範疇石化之教育意義及文化更新的可能：以饒宗頤國學院的漢學圖書館為基礎來分析討論

2015.09.11

Prof. Lauren Pfister

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敦煌曲子詞《怨春閨》研究

2015.09.25

Dr. Cheng Wai-ming,

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Prof. Chow Kwok Ching
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and Literature, HKBU
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Prof. Douglas Robinson
Chair Professor, Faculty of Arts, HKBU
羅德格教授
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Editing and Reading Chu Bamboo
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Dr. Marco Caboara
Digital Scholarship and Archives Manager
The Hong Kong University of Science and
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柏格義博士
香港科技大學圖書館



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2016



《真誥》降真詩對傳統意象的新變及其對謝靈
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Dr. Li Jing
Research Associate, Centre for Studies of
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Dr. Tang Pui Ling
Assistant Professor, School of Chinese, The
University of Hong Kong
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Dr. Maialen Marin-Lacarta
Research Assistant Professor, Translation
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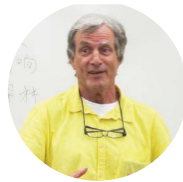
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郭少棠教授
新亞文商書院院長



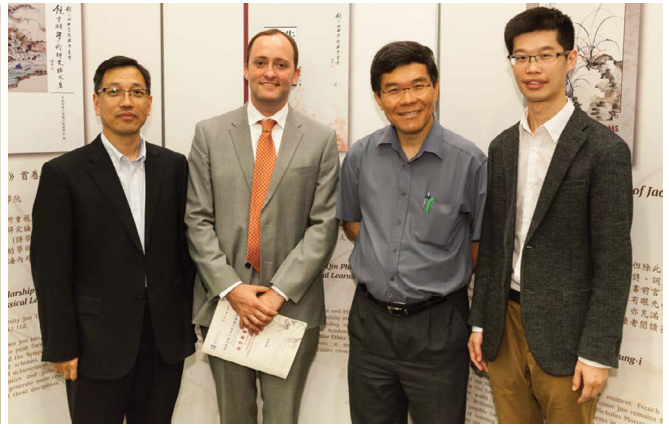
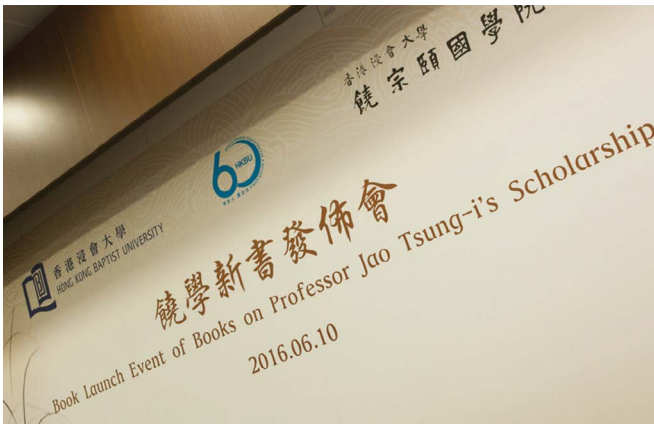
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傳統文化與創意發想
2016.04.22
Prof. Chang Kao Ping
Deputy Head, Department of Chinese Language
and Literature, Hong Kong Shue Yan University
張高評教授
香港樹仁大學中文系系主任



許村：一座徽州村莊的宗教發展
2016.04.29
Prof. John Lagerwey
Professor of Chinese Studies, Centre for China
Studies, The Chinese University of Hong Kong
勞格文教授
香港中文大學中國研究中心中國研究教授



MASTER JAO TSUNG-I 走近饒公

Professor Jao Tsung-i is a man of admirable character, profound knowledge and multifarious talents with a widely influential body of works in a range of disciplines.

As an institution bearing his name, the HKBU Jao Tsung-I Academy of Sinology has been dedicated to the study and promotion of Professor Jao's scholarship ever since its establishment.

饒公著述宏富，學養精深，集道德、學問、才情於一身，研究、弘揚饒公的道業文章是香港浸會大學饒宗頤國學院的首要任務。

BOOK LAUNCH ON JAO STUDIES (2016/06/10)

饒學新書發佈會



This summer has seen some of these efforts reached fruition in the form of publications which are expected to reach a significant global readership. The latest publications by the Academy and its faculty include:

饒宗頤國學院將近期取得的階段性成果先後付梓，以饗海內外廣大讀者，新書包括：

1. *The Residue of Dreams: Selected Poems of Jao Tsung-i*
夢餘：饒宗頤詩詞賦選
2. *Bulletin of the Jao Tsung-I Academy of Sinology (Issue no. 3)*
《饒宗頤國學院院刊》第三期
3. *Collected Essays on the Scholarship of Professor Jao Tsung-i, Volume 1 of Library of Classical Learning*
《饒宗頤國學院國學叢書》首卷《饒宗頤學術研究論文集》
4. *Collected Essays from the Conference on Pre-Qin Philosophers and War Ethics, Volume 2 of Library of Classical Learning*
《饒宗頤國學院國學叢書》第二卷《先秦諸子與戰爭倫理》
5. *Shijing: Xinshiye zhonghua jingdian wenku*
《詩經——新視野中華經典文庫》

The Academy organized a book launch on 10 June. Many prestigious guests, media, faculty members and students were invited to participate the event.

國學院為此舉行饒學新書發佈會，浸大師生、各界友人及媒體代表出席發佈會，氣氛隆重而熱烈。

EXHIBITION OF BOOKS ON JAO STUDIES (2016/06/11–19)

饒學圖書展覽

To inspire the next generation to foster appreciation of Jao Studies and share in the inspiration and wisdom of Professor Jao, the Academy launched an exhibition of books on Jao Studies, with over 200 books in 75 different types, in the following 5 areas: Academic works, Editorial works, Poetry and Poem, Painting and Calligraphy, Study of Jao Studies.

為鼓勵師生認識饒學，並展示饒公各領域的成就，國學院舉辦饒學圖書展覽，共展出七十五種共二百冊圖書，分為學術類、編纂類、詩文類、書畫類、饒學研究類五大類別。



ON TRANSLATING JAO TSUNG-I CLASSICAL VERSE

饒宗頤詩詞英譯緣起



Early in 2013, Prof. Chen Zhi made an intriguing proposal to me: why not translate some of Jao Tsung-i's many poems into English? At that time I had some experience studying and translating poetry from medieval China, but I hadn't spent much time studying modern Chinese literature. Right away, though, I realized this was a special case: since Jao Tsung-i's poems are composed in classical forms (like *shi* 詩, *ci* 詞, and *fu* 賦), they actually have much in common with my own speciality of medieval literature. Moreover, hardly any of them had ever been translated in foreign languages before. Jao's friend Paul Demiéville, the great Swiss Sinologist, had translated some quatrains into French, but otherwise Jao's literary achievement was barely known at all in the West. This was an exciting opportunity to translate some profound and remarkable poems into English for the first time.

I started work on the translation right away, but it took longer than I expected. Though a recent Ph.D. graduate from HKBU, Zhang Yulong 張玉龍, helped me gather the poems and carry out the initial translation, we soon realized the task was not going to be easy. Jao's poems draw on practically every facet of China's cultural history—not just its literary tradition, but also painting, calligraphy, music, history, philosophy, and other fields. Since most of the poems do not have any annotations, we had to look up all the allusions and quotations ourselves. Sometimes translating an apparently simple poem required extensive research into, say, the *History of the Jin Dynasty* (Jin shu 晉書), or the idiosyncratic philosopher

Fang Yizhi 方以智 (1611–1671). Jao's poems often relate to his own experiences, such as his travels around the world or his personal emotions, but they use a vast swathe of cultural references as their poetic idiom. Translating them was not just a matter of converting Chinese words into English ones, but a much more involved process of reconstructing these systems of reference.

My research assistant Zhang Yulong soon had to leave for a new teaching job, but I received much help and guidance from other colleagues at JAS and in the Chinese department of HKBU. Gradually revising and editing the manuscript, I completed it last year and it will be published this June by the Cornell East Asia Series, under the title *The Residue of Dreams: Selected Poems of Jao Tsung-i*. My translations only give a partial impression of the depths of the original poems, but fortunately they will be published in a bilingual edition so that readers can easily compare the original text. I hope that the book will introduce Jao Tsung-i's work, as well as modern Chinese literature in classical forms, to a variety of new readers around the world. As I wrote in my introduction to the volume, "In spite of the limitations of Western scholarship, though, it should be possible for all readers of discernment to appreciate Jao's poems, which are full not only of learning and erudition, but also of sadness, wit, beauty, and dreams."

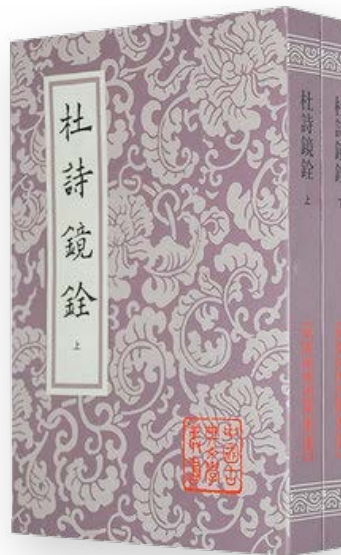
Dr. Nick M. Williams
Associate Director, HKBUJAS

2013年初，陳致教授給了我一個很有意思的提議：何不將饒公眾多的詩詞譯成英文？當時我對研究和翻譯中國中古詩歌略有心得，而未暇鑽研現代中國文學。但我隨即意會到饒公的情況比較特殊：饒公用詩、詞、賦等古典文體創作的作品，跟我從事的中古文學專業多有共通之處，何況大多數作品從未譯成外語。饒公摯友瑞士漢學大家戴密微曾將其部分絕句譯成法文，但除此以外西方學界對饒公的文學成就幾乎一無所知。有機會將這些思想深湛、造詣非凡的詩文首次譯成英語，實在令人躍躍欲試。

我立即開始着手翻譯，但完稿的時間卻較預期長。當時剛畢業的浸大中文系博士生張玉龍協助我搜集饒公的韻文作品，並進行初步翻譯，但我們隨即發現這絕非易事。饒公的詩、詞、賦幾乎觸及中國文化史每一個方面——文學傳統固不待言，同時還涉及繪畫、書法、音樂、歷史和哲學等範疇。由於大部分作品沒有注解，我們二人需逐一查考典故和引文。有時翻譯一首貌似簡單的詩，背後卻需要作大量研究，像這一頭扎進了《晉書》，那一面又對特立獨行的明代哲學家方以智（1611—1671）加以探究。饒公的作品往往從自身的經驗出發，如寰宇遊蹤或個人雜感，但用上範圍極廣的文化參照作為其詩歌慣用語，洋洋灑灑如長江大河。因此翻譯饒公作品時絕非簡單地將中文轉碼成英文，而需要花很大力氣去重構作品中各種參照系。

我的研究助理張玉龍不久離開崗位赴任新教職，但浸大國學院和中文系同仁給予我大量幫助和指引。經過一步步反覆修改和編校，譯稿已於去年完成，並收入「Cornell East Asia Series」叢書，於今年六月出版，書名為《The Residue of Dreams: Selected Poems of Jao Tsung-i》（夢餘：饒宗頤詩詞賦選）。拙譯只能將原詩的深湛精妙存十一於千百，幸而詩選將會是雙語對照版，讓讀者輕易比對原文。衷心希望此書能把饒公的作品，以及用古代文體創作的當代中國文學介紹給世界各地的讀者，讓更多人認識。正如我在此書前言中所說：「儘管西方學術研究在注譯中國古典詩詞時自有其限制，但有眼光的讀者都應當能欣賞饒宗頤的詩文；當中除了體現學識和淵博學問，亦充滿了哀思、睿智、綺麗和夢幻。」

魏寧 博士
饒宗頤國學院副院長



詩與人生

孟飛

我 中學讀書的時候，開始喜歡古典詩歌，偶然得到一本《杜詩鏡銓》，看了愛不釋手。其時有自己的偏好，對杜甫歎老嗟卑的詩沒什麼興趣，只愛摘抄諸如「遲日江山麗，春風花草香」之類的清詞麗句，讀來覺得口齒噙香，滿心歡悅。關於青蔥歲月的記憶，也彷彿因此鍍上了詩意的光彩。

其後遠辭雙親，負笈千里來到黔中，徘徊花溪河畔，備嘗別離苦辛，便格外喜歡杜甫思親懷遠的詩。「露從今夜白，月是故鄉明」，短短十個字，讀之心中總能生出無限的惆悵。及耽思詩藝，講求句法，又開始留意「香稻啄餘鸚鵡粒，碧梧棲老鳳凰枝」之類的詩，讚歎此公才力雄大，登峰造極。

再後來北上求學，寄食京華；南下就職，寓居香江，七八年間更歷世事，感慨遂多，於杜詩沉鬱之況味愈有會心。「非無江海志，瀟

灑送日月」，尋常看似輕脫的詩句，如今「念在嘴裡倒像有幾千斤重的一個橄欖」，想是人生至此，心境悄然起了變化。就如為人父母後，才真切感受到「遙憐小兒女，未解憶長安」的舐犢情深。

「杜詩韓集愁來讀，似倩麻姑搔癢處」，紀錄人生悲歡離合的杜詩，總能在後世讀者心中激起情感的諧振和思想的共鳴，我不過是千千萬萬普通讀者之一。不同的人生階段有著不同的體認，杜甫的詩大約可以成為我一生的讀物。讀杜甫的詩，不能消弭苦難，也無法改變命運，但至少可以為打量世界的目光提供一個濾鏡——來發現人生的美好、增添前行的勇氣，我想這正是杜詩魅力所在罷。

(作者孟飛博士為饒宗頤國學院副研究員)



傳統與羈絆

談仁

日

本思想史學者丸山真男曾用「古層」和「執拗低音」比喻日本傳統思想和信仰的特點。

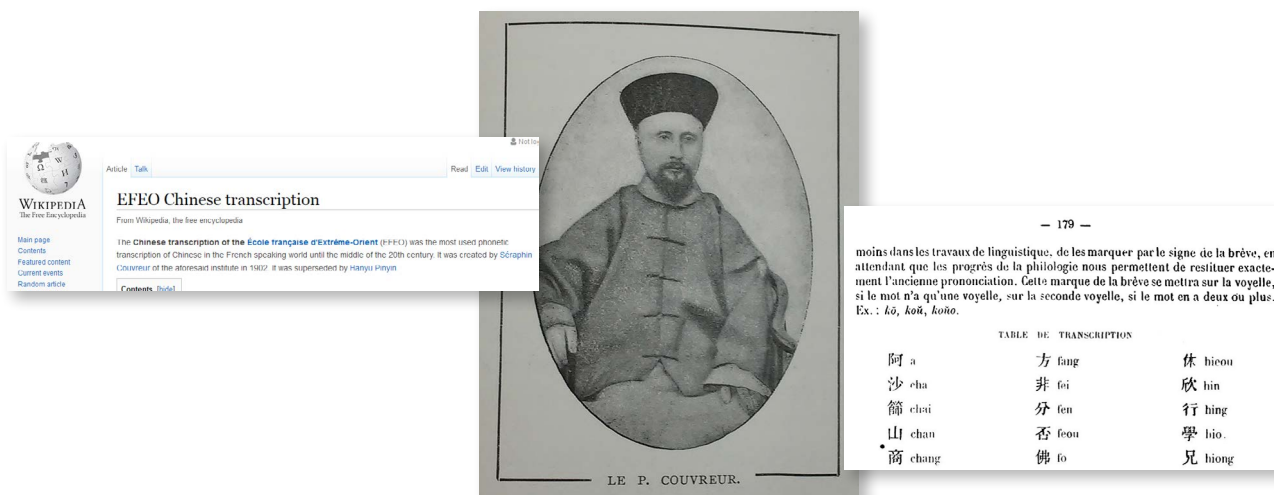
「古層」本是地理學概念，丸山把文化受容的過程比喻為「古層」之上漸漸累積佛教、儒教、基督教、民主自由主義等新層。「執拗低音」則是音樂學用語，指主旋律和樂章雖然不斷變化，但在音樂的底部有一種不斷重複的低音。他把時代主題的變化和深層的傳統因素比喻為主旋律與執拗低音的關係，並指出在日本思想史上，主旋律基本上是中國大陸或歐洲傳來的外來思想，但這些思想不斷地被執拗低音修改，出現了外來思想被日本化的一個模式。

當然，丸山力求日本文化自身的主體性，他的學說在思想史研究上有所爭議。但其對於我們思索於傳統與現代生活的關係時，不能不有所啟發。

我國的傳統學術思想文化即是「國學」，其定義和內涵至今眾說紛紜未有定論，廣義上即是本國特有的歷史文化與風土景物。了解國學，感受國學，可以使我們以史為鏡。不可否認國內有些熱潮，流於表演，過於形式。學問可以互相切磋，教學相長。可以是讀一卷書、寫一幅字，也可以是泡一壺茶，從中感受舊時光的情懷、浪漫、智慧乃至價值追求，每個人可從自己切身經驗中領悟其滋味，進而使這種切身體驗上升為理性的覺解，從而對是非得失作出判斷。這種判斷可以是道德行為的，可以是審美鑒賞的，也可以是理性綜合的，因人、因時、因地而異。

自古流傳下來的傳統文化，雖然因時光的距離有時令人感覺難以接觸，但其實有許多貼近現代生活之處。若了解它們的背景及意義，自能幫助我們在每日的時光有更多的體悟。

(作者談仁博士為饒宗頤國學院研究助理)



Fact-Checking Against Diluted Knowledge Setting the Record Straight on Séraphin Couvreur and the EFEO Romanization System *Dimitri Drettas*

After its inception in the first years of the 20th century, the system of the *École française d'Extrême-Orient* (EFEO) for the transcription of Chinese was quickly adopted by French-speaking scholars and amateurs alike¹. It was unanimously considered a convenient way to romanize the sounds of Northern Mandarin Chinese (官話), so that they could be more easily reproduced by readers accustomed to French orthographic conventions. Having become the equivalent of the Wade-Giles system in francophone areas, since it had the advantage of not requiring any special signs and of unifying previous attempts, it was very gradually superseded by Hanyu Pinyin in the teaching of Chinese, and stopped being officially used around the mid-1980s. Nonetheless, several authors, such as the prominent translators André Lévy (b. 1925) and Jean Levi (b. 1948), were so attached to it that they explicitly resisted the shift to the Pinyin standard even decades after it was implemented in the academic system. They argued either that the traditional system was historically more accurate, or it was aesthetically more pleasant to look at, or, at times, used both arguments.

Unlike the cyrillization system elaborated by the Russian Orthodox missionary, Palladius (*Palladyi*), or the English-based standard that became known as Wade-Giles (after Thomas Wade and Herbert Giles), both of which started being implemented by the late 19th century, the EFEO system is not explicitly attributed to any particular scholar. Nowadays, most people curious to know who devised or inspired that romanization suited to standard French phonetics, are likely to first look it up on the online collaborative encyclopedia, *Wikipedia*, or one of the myriad websites “mirroring” its content, especially if they are based in the so-called “Western world”. As expected, the English-language version of *Wikipedia* (by far the most widely visited, in addition to being the oldest and largest), does include an article entitled “EFEO Chinese

transcription”². According to the header (as of this writing), the system “was created by Séraphin Couvreur of the [EFEO] in 1902”, a statement that is demonstrably false: Séraphin Couvreur 顧賽芬 (1835-1919), a Jesuit priest who spent most of his adult life (49 years) in the mission of Xianxian 獻縣, Hebei, is a very important figure of French sinology in the late 19th and early 20th century, as he translated most of the Confucian Classics (the two exceptions being the *Yijing* and the *Zhouli*) into both French and Latin.

The author of several language manuals, Couvreur composed a dictionary of Classical Chinese that was still a commonly used reference book in the late 1980s, was awarded the prestigious Stanislas Julien Prize three times (in 1886, 1891, and 1895). However, he was never a member of the EFEO. Moreover, while the year given for the official inception of the system, 1902, is correct, it does not have anything to do with Couvreur, but it corresponds to the publication of an unsigned article entitled “Our Transcription of Chinese” in the *Bulletin* of the EFEO, or *BEFEO*, which to this day remains the School’s annual journal.

Except for a short introduction, this article consists mainly in a table illustrating the romanization adopted by the sinologists of the EFEO, with one Chinese character as an example for each syllable. The introductory text states unambiguously that the tables are entirely inspired by the system published in the previous year by Arnold Vissière 微席葉 (1858-1930), a professor at the National School of Oriental Languages. Aside from his impressive pedagogical work, Vissière’s most significant role was as a highly skilled interpreter and translator in the French diplomatic corps in China in both colloquial and official Mandarin. In fact, before obtaining his academic appointment in Paris, Vissière lived 19 years in Beijing as chief interpreter of the French representation³. Only

minimal adjustments, such as differentiating *to* 多 from *tō* 德, were made to his system by the EFEO, to which Vissière, like Couvreur, never belonged⁴.

The author of the *BEFEO* article defining the system the School would follow for most of the 20th century was none other than Paul Pelliot (1878-1945), Dunhuangologist *extraordinaire*. Notably, he was an actual member of the institution, which had just been founded in Hanoi, French Indochina⁵. Pelliot's immediate endorsement of Vissière's system, coupled with that of Édouard Chavannes, another major figure of French sinology, ensured its quick adoption by the francophone sinological community. In one instance, Chavannes' praise for Vissière accompanied explicitly his rejection of Couvreur's romanization. His otherwise mostly positive review of the Xianxian Jesuit's *Dictionnaire classique de la langue chinoise* (2nd ed.) concludes with this rather harsh assessment: "I express the wish (and, in this, I believe I speak for a fair number of sinologists) that [Fr. Couvreur] would renounce his transcription method; the pronunciation he has adopted can in no way be that of a classical dictionary of the Chinese language (...). In reality, a Chinese-French dictionary hardly has any other choice than one of two systems: either Mr. Vissière's, as applied by the [EFEO], or the one followed by the Jesuits of [Shanghai] in *Variétés sinologiques* [the scholarly journal published by the Zikawei missionaries]. The former system, it seems, should prevail (...)." ⁶

Unlike other facets of the history of French sinology, the origin of the EFEO system is far from mysterious. Why, then, does a widely used reference like *Wikipedia* get it so wrong? In fact, the false claim that Couvreur invented the system is sourced to a single reference on the UNESCO website. The online article's editor simply never tried to verify that attribution, hence contributing to the erasure of Vissière's groundbreaking part in advancing the didactics of Chinese, and in facilitating scholarly dialogue by devising a unified system which was easy to learn and use by anyone trained in French. During the last decade of the Qing empire, it approximated fairly accurately the phonological reality of the Northern Capital, for example, the characters 學, 血 and 雪, all rendered as *xue* in Hanyu Pinyin, are respectively transcribed *hio*, *hiue* and *sieue* in the EFEO system. Unsurprisingly, the *Wikipedia* article on Couvreur repeats the misattribution, even though a simple glance at his dictionary of Classical Chinese reveals striking differences between his system and Vissière's: what the latter would write as *Kong-yang tchouan* 公羊傳, Couvreur transcribes as *Kōung iâng tchouén* (the diacritics represent tones), and the aforementioned *to* 多 (EFEO) is written *toūō* in Couvreur's dictionary, while *mong* 夢 becomes *móung*, etc.

Though not literate in Chinese himself, Henri Cordier, who co-founded *T'oung Pao* 通報, the oldest European sinological journal still in circulation, was an acute observer of the evolution of Chinese studies. In the journal's 1903 issue, he summarized the discussions which led European "orientalists" to agree on the principle that there should be a single transcription standard for each of the main official languages of their respective countries⁷. Vissière's system was, therefore, nominated by the French Ministry of Foreign Affairs, serving a political purpose that was not a primary concern

for Couvreur, whose transcription was never meant to become a national standard.

Going back to the puzzling error of the *Wikipedia* article, its "History" tab (a feature which, like the "Discussion" tab, is all too often ignored by users eager to find shortcuts), gives all the genealogical evidence needed to track its origin. The phrase attributing the EFEO system to Couvreur is taken *verbatim* from one single source, the website of the UNESCO's "Representative Works" program, which funded major translation projects such as the French series, "Connaissance de l'Orient" (Knowledge of the East). The website contains a note on the romanization of Chinese that is unfortunately faulty on several accounts. Among other mistakes, it describes the EFEO system as "created by Séraphin Couvreur of École Française d'Extrême-Orient", a double falsehood repeated almost word for word by the mostly anonymous editors of the *Wikipedia* article.

That a document which consistently misspells the name of the very system it aims to explain ("Pin Yin", instead of [Hanyu] Pinyin), was considered trustworthy enough to be taken as a single source for such a specific historical point, is indicative of a deeper methodological problem. Instead of being seen as a useful, sometimes extremely precious, complement to printed sources, digital references are systematically preferred, and the critical distance needed for the handling of any sort of evidence fades behind a new type of argument from authority: a PDF file freely downloadable from the website of a reputable international organization says so, therefore it must be true. The goodwill to improve a *Wikipedia* article can only lead to a vicious circle that frustrated more than one user of the most popular online encyclopedia: there is no hope of any correction, unless one becomes an editor, even temporarily. Since no correction is permanent, this means that only those editors with enough time on their hands to scan regularly the entries they are interested in, eventually have the last word. There are, in fact, many other reasons to be critical of the *Wikipedia* project, some external (the way it was funded and eventually taken over by the co-founder, James "Jimmy" Wales), and others directly connected to the general bias induced within the articles by the main demographics of active editors, who are primarily males belonging to socially and ethnically advantaged categories of the Northern American, and more broadly, "Western", population.

Oddly enough, the main Chinese counterpart of *Wikipedia*, *Baidu Baike* 百度百科, often disregarded as a clumsy knockoff, is fully correct in this case. The article entirely dedicated to Vissière (微席葉), states that "the transcription system of Chinese he devised in 1901 was essentially adopted by [the EFEO], and was accepted, later on, by the French sinological community as a whole." ⁸ The sentence preceding this entirely true factual claim—"Vissière's role in French sinology is equivalent to Giles' part in the English-speaking world"⁹—could be amended to clarify that, while these two figures are of equal significance as to the long-lasting influence of their respective romanization systems, a crucial difference remains that Vissière's name has mostly been forgotten, and replaced by the institution that made the success of his system. However, the reason this particular *Baidu Baike* article "gets it (mostly) right" is simply that

it is faithfully copied from the database of “China Studies Scholars and Sinologists” (中國學漢學家) hosted on the website of the National Library of China, or NLC (國家圖書館)¹⁰. Quite adequately, this is the only reference listed in the Baidu article. As expected, the NLC article takes most of its information from a printed source, also cited as a single reference, the 2005 compendium *歐洲中國學. China Studies in Europe*¹¹. That work surveys the history and then-current situation of China Studies (a category which encompasses sinology) in 17 European states, including a biographical catalog of scholars, from the Renaissance to the contemporary period.

The increasing reliance of students, but also confirmed scholars of all ages, on online references, can be observed during most classes or lectures, where some will systematically verify the information mentioned by a speaker on their mobile devices. This would be a right step towards the democratization of knowledge if the sane attitude of maintaining a critical distance from the individual expert addressing them live, was also applied to *Wikipedia's* various contributors, for texts are constantly susceptible to change, but most importantly, may be repeated ad infinitum on multiple mirror sites. In the case of the misattribution of the EFEO system to Séraphin Couvreur, this is quickly leading to the dilution of printed facts previously cited herein. It threatens to lead to the erasure of Arnold Vissière, a figure of European sinology, the didactics of spoken and written Chinese, and French-Chinese relations, whose historical role should not be so easily forgotten. In addition, the original contributions to Chinese Studies by Couvreur, whose life remains in large part obscure, is also simultaneously misrepresented. This is not the least consequence of such careless practices¹².

(Dr. Dimitri Drettas 賀旦思 is Research Fellow of BUJAS.)

¹The EFEO's name means literally “French School of the Far East”, but the institution now uses “French School of Asian Studies” as its official English name.

²I will dispense here with the article's “web address”, as the entry can easily be found by using the “search” feature of the main page, at <https://en.wikipedia.org>

³In a 1948 article, Paul Demiéville summarizes Vissière's career with evident admiration. See his *Choix d'études sinologiques (1921-1970)*, Leiden: Brill, 1973, pp. 87-88.

⁴“Notre transcription du chinois”, *Bulletin de l'École française d'Extrême-Orient*, Tome 2, 1902, pp. 178-184.

⁵Pelliot acknowledged his authorship of the unsigned *BEFEO* article in his obituary of Vissière (see “Arnold Vissière”, *Toung Pao*, Second Series, Vol. 27, No. 4/5 (1930), p. 410).

⁶*Toung Pao*, Second Series, Vol. 6, No. 2, 1905, p. 249.

⁷ See CORDIER, Henri, “Les études chinoises (1899-1902)”, *Toung Pao*, Second Series, Vol. 4, No. 1 (1903), pp. 30-48 (section titled “Translittération du chinois”).

⁸ See <http://baike.baidu.com/view/14587269.htm>: “他於1901年創造的漢語標音法，基本上被法國遠東學院（…）採用，之後為整個法國漢學界所接受。”

⁹ “微席葉在法國漢學領域的角色與翟理斯在英語世界中相當。”

¹⁰ See “Arnold Jacques Antoine Vissiere” (*sic*) <http://mylib.nlc.gov.cn/web/guest/search/zhongguoxuehanxuejia/medaDataDisplay?metaData.id=477087&metaData.lid=481576&idLib=40283415347ed8bd0134834e328f000f>

¹¹黃長著，孫越生，王祖望主編，北京：社會科學文獻出版社，2005.

¹²Much is being currently unveiled on the environment and living conditions of Couvreur in China, through a GRF Project (HKBU 12406114) dedicated to him and Léon Wieger (1956-1933), the other major *savant missionnaire* of the Xianxian mission. My own participation in this project is what led me to look into the history of the EFEO system. I would like to thank warmly the project's Principal Investigator, Prof. Lauren F. Pfister, for his patient and careful reading of an earlier version of this article, which benefitted from his many precious suggestions.



INSPIRING PASSAGES OF XUANTANG PHD STUDENTS (2016/01 - 2016/06)

選堂博士啟迪之旅

The reputation of the Academy depends on the cultivation of promising young scholars to be leading researchers of the next generation. In these 3 years, we have recruited 7 PhD/MPhil students from Hong Kong, the mainland China and Taiwan. They engage their research studies by building on the scholarships of Prof. Jao. Recently, Cai Jiayin, Year 1 PhD student, attended exchange programme at Harvard University and shared her thoughts with us.

國學院非常重視扶植年輕一代學人。在這三年間國學院共招收了七位分別來自港、陸、臺的博士/哲學碩士生。他們所從事的研究課題，都是在饒公所精研的領域進一步深入鑽研。博士一年級學生蔡佳茵日前遠赴美國哈佛大學交流學習，分享了自己學習過程中體會和感悟。

A Study Visit to Harvard

On 19th January, 2016, my plane landed at Boston's Logan International Airport. A few stars were twinkling in the dark sky far away while the air had a crisp chill after a recent snow. Hurrying through the cold wind, I began an enlightening five-month journey as part of the Xuantang PhD Programme.

During my visit, I lived in one of the Houses of Harvard University and experienced my fair share of dorm life. The Harvard House system was established in the 1930s. The university dormitories are divided into a number of Houses, each with a Faculty Dean and a team of staff, who are responsible for organizing various activities to enrich the students' extracurricular and communal life. It may seem surprising that co-educational housing became a reality in Harvard only after 1970. The wide range of activities offered by the Houses nowadays facilitates interdisciplinary dialogue between students and, furthermore, exposes them to various aspects of life

and society. For instance, the House that I resided in not only organizes culinary gatherings like "Sushi Night" and "Beer Night", but also holds a series of talks, inviting people from different walks of life to share their insight. Guest speakers included human rights lawyers, established scholars, active duty military officers, and Muslim teachers and students. It is a good opportunity for students to hear from the other side and improve mutual understanding.

In this semester, I sat in on two courses. The special topics course on Six Dynasties Poetry helped me shake off my prejudices towards the Palace Poetry, while studying *The Story of the Stone* in depth made me realize how flimsy and unreliable my impressionistic reading was. I gather that the lecturers paid a lot of attention to how students performed in class and to training their ability to decipher ancient texts. As a result, the students were in general more confident and active in class, and willing to speak their minds. By the same token, more demand has been placed on the lecturer as he has to exert greater control of the lesson and its pace in order

to steer the discussion to the desired direction. Otherwise, letting the discussion go off topic and too far afield can leave everyone in a state of confusion. Being an outsider, I could reflect upon the whole teaching and learning experience and make comparisons with others. Sometimes a teacher tried to set their students free from previous research paradigms by encouraging them to move beyond established ideas, to help students to hone their critical thinking skills and raise their awareness of methodologies. As a matter of fact, innovative ideas are very often triggered by this kind of open discussion. However, the students in turn feel unburdened by historical and contextual studies, and may end up making naive and unfounded assumptions in research. In my view, contextual studies like researching into the biographical and historical contexts of a text do have their merits, and young scholars should not be too obsessed with putting forth brand new ideas just for the sake of distinguishing themselves from their predecessors. It should be acknowledged that every university and every teacher is different in deciding what is best for the students. The question remains how to take advantage of different pedagogical approaches at the same time.

In addition to taking courses, the Harvard Library was also of tremendous help to my research. The materials that are related to my research can be found in the Harvard-Yenching Library, whose enormous book collection can only be described as awe-inspiring. Printed materials and electronic resources in the Chinese, English and Japanese languages are at your fingertips. The interlibrary loan service is exceptionally thoughtful, and any cost involved is covered by the library as well. The librarians do their very best to offer researchers their immediate assistance. The Luncheon and other activities provide researchers the opportunity to engage with the administrative staff of the Library. As the old Chinese saying goes, "Even the most capable housewife cannot cook without rice." As I see it, an excellent library not only devotes its attention to improving the infrastructure and hardware, but also aims at offering researchers the most convenient access to its resources through an effective management, open access and sharing, as well as approachable librarians. My experience at the Harvard-Yenching Library left an indelible impression on me.

哈佛行紀

二零一六年一月十九日，飛機降落在波士頓洛根機場。遙遙幾顆星子點綴著漆黑遼遠的夜空，雪後的空氣冰冷而清冽。寒風中，我疾步走著，就這樣開始了為期五個月的選堂博士啟迪之旅。

訪學期間，我居住在哈佛大學公寓裡，體驗了豐富



的宿舍活動。哈佛的大院住宿制度始於1930年代，學生宿舍被劃分為若干大院，每個大院都有院長及相應配套的工作人員，負責舉辦活動，豐富學子的課餘生活。說來有些令人意外，1970年以後，哈佛才實現了男女生同校同宿舍。從那時起，男生都不願住在沒有女生的宿舍裡，校方只好動用電腦來為各宿舍分配女生。如今，多種多樣的宿舍交流活動，不僅為學子提供了跨學科交流的管道，也讓他們の見聞延伸到了社會的方方面面。我所住的公寓除了聯合相鄰宿舍舉辦「壽司之夜」、「啤酒之夜」等美食聚會，還開展了一系列的對話訪談，邀請的對象包括人權律師、知名學者、現役軍官、穆斯林師生等，旨在彌合偏見，增進理解。

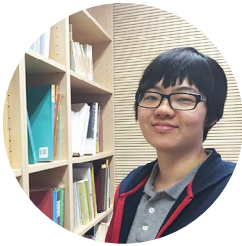
這學期我主要旁聽了兩門課程，六朝詩歌專題使我放下了以往文學史評述中對「宮體詩」的成見；再次研讀《紅樓夢》，我訝異於以往的感性閱讀是多麼單薄，經不起推敲。老師們非常重視學生上課的表現，著力鍛煉他們的文獻解讀能力。學生在課堂上也往往較為自信、活躍，敢於暢所欲言，這也在客觀上要求老師對課堂主題、節奏有更為強勢的引導和把控能力。否則，放任學生如同脫韁野馬一般肆意奔突，一堂課下來往往漫無收束，令人茫然。站在旁觀者的角度，適度的距離感反而讓我有對照與反思的空間。有時，老師為了破除以往研究範式的拘束，便鼓勵學生不必拘泥前人觀點，這固然有利於培育學生的批評眼光和方法論意識，許多新穎的思考便常常在這樣的討論中迸發出火花。然而，老師本人治學並非一空依傍，學生卻樂得拋開歷史研究背景，如果再加上文獻梳理能力的不足，極易流於空疏。在我看來，諸如「知人論世」等傳統的眼光絕非一無是處，後學也不必汲汲於標新立異，樹立區別於前輩的旗幟。但每一所大學、每一位老師培養學生的宗旨都各有側重，如何揚長避短，兼採眾長，實在不是一件簡單的事情。

除此以外，哈佛大學圖書館對我的研究也頗有助益。我的研究相關資料多藏於燕京圖書館，其館藏之豐富，真使人歎為觀止。中、英、日文獻、電子資源，可謂唾手可得。館際互借服務更是非常周到，費用也由圖書館一應承擔。工作人員都竭力為研究者提供最為方便即時的協助。「午餐會」等各種形式的活動為研究者提供了與圖書館管理人員交流的契機。所謂「巧婦難為無米之炊」，哈佛大學在各個研究領域所取得的豐碩成果，背後都有著圖書館資源的有力支持。優秀的圖書館，並不僅僅在硬體設施上精益求精，它還需通過高效的營運，開放的共用精神，友善的服務態度，為研究者帶來最大的便利。這也是此行最使我感慨的思考。



List of XuanTang PhD/MPhil students

選堂博士生 / 哲學碩士生簡介



Lin I-shao (Taiwan)
3rd year PhD student

Research topic: Study of “cishi” in the Period of Ming-Qing Transition and “new cishi” Topics

“Biographical Characters of Ci in the Ming and Qing Dynasties,” paper presented at The National University of Singapore-Hong Kong Baptist University Postgraduate Students Seminar. Singapore: The National University of Singapore, June 4, 2015.

“The Developing Process and Presentation Strategies of the Ci-Poetry theory ‘Praise the Peace’ in the Early-Qing Dynasty,” paper presented at the Youth Scholar Conference on “Transition, Reception and Identity-Cultural Transformation and Scholar Position in the Qing Dynasty.” Hong Kong: Mr. Simon Suen and Mrs. Mary Suen Sino-Humanitas Institute, Hong Kong Baptist University, June 26, 2015.

“A Study of Significant Form of Ci from “Il pleure dans mon coeur” Translated by Dai Wangshu,” paper presented at Yonsei University-Hong Kong Baptist University Postgraduate Students Seminar. Seoul: Yonsei University, June 14, 2016.

Annotate *Chongyitang riji suibi* (Daily Record of Miscellanea Made at the Chongyi Church) and *Tianzhu shengjiao shengren xingshi*. In Li Sher-shiueh and Lin Hsi-chiang eds., *Christian Literature in Chinese Translation, 1595–1647: An Anthology with Commentary and Annotations*. Taipei: Academia Sinica, Taiwan, 2014.

林怡劭 (臺灣)
博士三年級學生
研究題目：明清之際「詞史」研究與「新詞史」專題

2015年6月4日於香港浸會大學中文系、新加坡國立大學中文系研究生研討會發表論文，題為〈明清之際詞的傳記性質〉。

2015年6月26日於香港浸會大學孫少文伉儷人文中國研究所主辦「轉變、接受與認同——清代文化轉型與士人定位」青年學者國際學術研討會發表論文，題為〈清初詞序轉向「言樂」之過程與詮釋策略〉。

2016年6月14日於香港浸會大學中文系、韓國延世大學中文系研究生研討會發表論文，題為〈從戴望舒譯詩《淚珠飄落紫心曲》看詞體之形式意味〉。

合作注釋並出版《崇一堂日記隨筆》、《天主聖教聖人行實》，收入李爽學、林熙強主編：《晚明天主教翻譯文學箋注》第一卷、第二卷，臺北：中央研究院文哲所，2014年



Martin Ng (Hong Kong)
3rd year PhD student

Research topic: A Study of the Rituals of Sprinkling and Swearing during the Shang to Zhou Dynasties

“The Similarities of Dan Zhu School and Neo-Confucian’s Spring and Autumn Annals Towards Hu An-Guo,” *Tamkang Journal of Chinese Literature*, vol.33(2015), 193–226.

“The Reveal of the Difference of the Explanations on ‘Jinhou Summon the Emperor’ Between ‘Gong Yang Zhuan’ and HeXiu’s Note,” *Bibliography Quarterly*, vol.49(2015), 11–19.

伍煥堅 (香港)
博士三年級學生
研究題目：商周禘鬯二禮研究

發表論文〈中唐啖助學派與宋代代理學家在《春秋》學說上的相通點——以胡安國為中心〉，《淡江中文學報》第33期（2015年12月），頁193—226。

發表論文〈「晉侯致天子」《公羊傳》與何休《解詁》異說發微〉，《書目季刊》第49卷第3期（2015年12月），頁11—19。



Huang Jiaofeng
(P.R. China)
2nd year PhD student

Research topic: The Views of Chinese Christian Mohists in the Republican Era (1911–1949)

“Rethink the history of mohism development,” paper presented at the International Forum on Rethinking Universal Values. Hong Kong: Jao Tsung-I Academy of Sinology, Hong Kong Baptist University, Nov.23, 2015.

Fei Ru. Sydney: International Chinese Press, 2016.

黃蕉風 (中國)
博士二年級學生
研究題目：民國時期中國基督徒的墨學觀（1911—1949）

2015年11月23日於香港浸會大學饒宗頤國學院主辦「普世價值再思」學術會議發表論文，題為〈再思中國墨學發展史〉。

出版專著《非儒》，悉尼：國際華文出版社，2016年。



Zhang Yujun (P.R. China)
2nd year PhD student

Research topic: Studies on the Sage in *Huainanzi*

Translated "A Pioneer of Comparative Philosophy and East-West Dialogue: An Interview with Professor Roger T. Ames" by Nicholas M. Williams (English-Chinese). *New Perspectives on Chinese Culture*, vol. 16 (Winter 2015): 10–20.

Translated "Hippias von Elis und der Physis-Nomos-Gedanke" by Horst-Theodor Johann (German-Chinese). In *Socrates and Hippias*. Beijing: Huaxia Publishing House, 2015. 205–215.

"Sage and Knowledge in *Huainanzi*," paper presented at The National University of Singapore-Hong Kong Baptist University Postgraduate Students Seminar. Singapore: The National University of Singapore, June 4, 2015.

"Sage as Rule," *The Chinese Journal of Classical Studies*, no. 23(2015): 88–106.

張羽軍 (中國)
博士二年級學生
研究題目：《淮南子》的聖人問題

翻譯《中西對話的拓荒者：哲學與漢學之間的比較哲學家——專訪安樂哲教授》，魏寧 (Nicholas M. Williams) 訪問，《國學新視野》冬季號 (2014年12月)，頁10—20。

翻譯《希琵阿斯與自然-習俗思想》(Hippias von Elis und der Physis-Nomos-Gedanke)，Horst-Theodor Johann撰，收入《蘇格拉底與希琵阿斯》，北京：華夏出版社，2015年，頁205—215。

2015年6月4日於香港浸會大學中文系、新加坡國立大學中文系研究生研討會發表論文，題為〈《淮南子》中的聖人與學〉。

發表論文〈聖人治天下：《淮南鴻烈·原道》帝王之道疏解〉，《古典研究》秋季卷 (2015年)，頁88—106。



Duan Tao (P.R. China)
1st year PhD student

Research topic: Excavated Documents in Early China

"On Xianyun and Nobility of Xiguo Related Guo jizi bai pan," paper presented at Yonsei University-Hong Kong Baptist University Postgraduate Students Seminar. Seoul: Yonsei University, June 14, 2016.

段陶 (中國)
博士一年級學生
研究範疇：先秦出土文獻研究

2016年6月14日於香港浸會大學中文系、韓國延世大學中文系研究生研討會發表論文，題為〈魏季子白盤相關的獯狁與西虢貴族問題〉。



Cai Jiayin (P.R. China)
1st year PhD student

Research topic: Classical Learning and the Civil Service Examination of Late Imperial and Early Republican China

蔡佳茵 (中國)
博士一年級學生
研究範疇：清代學術及科舉制度



Pang Kun (P.R. China)
1st year MPhil student

Research topic: Excavated Documents in Early China

"Women Being the Source of Trouble and the Fall of Three Dynasties of Xia, Shang and Zhou," paper presented at Yonsei University-Hong Kong Baptist University Postgraduate Students Seminar. Seoul: Yonsei University, June 14, 2016.

龐琨 (中國)
碩士一年級學生
研究範疇：先秦出土文獻研究

2016年6月14日於香港浸會大學中文系、韓國延世大學中文系研究生研討會發表論文，題為〈三代滅亡與女禍傳說的形成〉。



WELCOMING OUR NEWCOMERS AND VISITING SCHOLARS

新人及訪問學人介紹

The Academy puts strong emphasis on recruiting up-and-coming academic talents from around the world. Recently, five high-calibre researchers have joined the Academy. They come from varied academic backgrounds and each of them has undertaken original research in his or her respective area of expertise, bringing new perspectives and fresh energy to the JAS team. At the same time, the Academy has launched the Distinguished Scholar in Residence Program. This Program aims to invite internationally acclaimed scholars to stay in campus to share their insights and latest findings with HKBU staff and students. We were honoured to have Professor Lin Ching-chang and Professor Jiang Yin visiting the Academy. We will strive our best to provide an enlightening environment for both our students and academic fellows.

饒宗頤國學院誠納海內外英才，近期又迎來五位同仁。他們的研究內容各異，學術背景不同，相信這五位優秀的青年學者將為國學院帶來新的活力和氣象。另外，國學院啟動傑出訪問學人計劃，有幸邀請到臺灣經學研究大家林慶彰教授及中國內地詩學研究領軍人物蔣寅教授駐院訪問，他們的到來令學院師生受益匪淺。而國學院也將不斷努力，為學院師生創造最理想的治學環境。



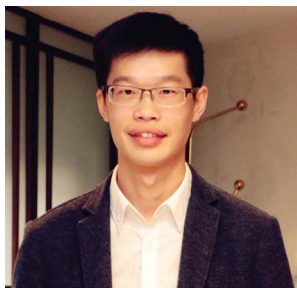
Dr. Adam Craig Schwartz
Research Assistant Professor

Dr. Schwartz holds a PhD degree in East Asian Languages and Civilizations (Chinese) from the University of Chicago. He has a unique ability to make compelling comparisons from across cultures as a result of advanced training at Chicago's Oriental Institute in Ancient Egyptian Language and Civilization. He has been a Visiting Assistant Professor at New York University and Visiting Research Fellow at Yale University. His expertise lies in early Chinese civilization, with an emphasis on oracle bone inscriptions, bronze inscriptions and bamboo manuscripts. His monograph *The Oracle Bone Inscriptions from Huayuanzhuang East—*

—A Study and Complete Translation is forthcoming.

史亞當博士
研究助理教授

史亞當博士，芝加哥大學東亞語言及文明系博士。曾受訓於芝大東方學院（古埃及語言與文明），擅長參互比照不同文獻。曾任紐約大學訪問助理教授、耶魯大學訪問研究員，主要從事中國早期文明研究，特別是甲骨文、金文和簡帛文獻的研究。史亞當博士專著《花園莊東地甲骨文研究與英譯》即將出版。



Dr. Meng Fei
Research Associate

Dr. Meng earned his PhD degree in Chinese Classical Literature at the Department of Chinese Language and Literature, Peking University. His research focuses on

medieval Chinese literature, and his Doctoral thesis is titled "Politics and Literature in Mid-Tang China Dynasty: Focusing on the Zhenyuan and Yuanhe Eras". He has also published a number of papers in peer-reviewed journals.

孟飛 博士
副研究員

孟飛博士，北京大學中文系古代文學博士。主要從事中古文學研究，博士論文為《貞元、元和之際——唐代政治與文學》，另有多篇論文發表。



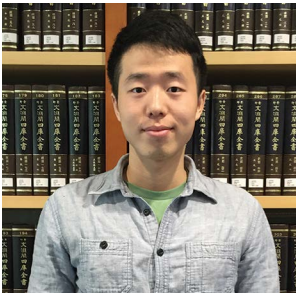
Dr. Tan Ren
Research Assistant

Dr. Tan holds a PhD degree from the Department of Asian and International Studies, City University of Hong Kong. Her research interest is on the intellectual history of 17th

century Shogunate Japan and the cultural and intellectual exchange between ancient China and Japan, with an emphasis on the cross-cultural development of the Zhu Xi School in East Asia. The topic of her Ph.D. dissertation is "A Study of Itō Jinsai: Focusing on the Issues of Heaven and Human Nature."

談仁 博士
研究助理

談仁博士，2016年畢業於香港城市大學，於亞洲及國際學系取得文學博士。研究領域包括日本德川思想史和中日思想文化交流史，尤其關注程朱理學在東亞地區的跨文化發展，其博士論文即以「伊藤仁齋研究——以天人關係為中心」為題。



Mr. Zhou Kangqiao
Research Assistant

Mr. Zhou earned his Bachelor's degree in History from Fudan University and then a Master's degree in Sociology at the Chinese University of Hong Kong. His research interests lie in the social and intellectual history of ancient China. He also enjoys reading works on traditional Chinese medicine and Confucian classical studies in the Qing Dynasty. He has been offering professional assistance to the Academy

in cataloguing the library collection and editing publications.

周康橋先生
研究助理

周康橋先生，復旦大學歷史系學士，香港中文大學社會學碩士。主要從事中國古代社會思想方面的研究，喜歡閱讀中國古代思想史、中國醫學史、清代經學史。現正於國學院參與圖書目錄分類整理，及出版刊物之編輯工作。



Mr. Chan Chok Meng, Travis
Research Assistant

Mr. Chan graduated with First Class Honors in Translation from Hong Kong Baptist University. His research interests include ancient and early medieval Chinese literature, intellectual and translation history in ancient and contemporary China, and the material culture of China and Japan. He is now a part of the editorial team of the JAS Bulletin. He is also the Chinese

translator of *(In)visible Colors: Images of Non-Chinese in Hong Kong Cinema – A Filmography, 1970s – 2010s* (forthcoming), an outcome of a research project headed by Prof. John Nguyet Erni and Dr. Louis Ho of HKBU Department of Humanities & Creative Writing.

陳竹茗先生
研究助理

陳竹茗先生於香港浸會大學翻譯系一級榮譽畢業。研究興趣包括先秦兩漢魏晉南北朝文學、中國古代及近現代學術與翻譯史及中、日物質文化。現為國學院院刊編輯部一員。譯作《看（不）見的顏色：香港電影中的非華人形象——片目，1970年代至2010年代》即將出版，為本校人文及創作系陳錦榮教授及何建宗博士主持的研究項目成果之一。

Distinguished Scholars

IN RESIDENCE 傑出訪問學人

PROFESSOR LIN CHING-CHANG (OCTOBER 2015)

Professor Lin Ching-chang is a leading scholar in the study of Confucian classics. As an Adjunct Research Fellow from the Institute of Chinese Literature and Philosophy, Academia Sinica in Taiwan, he also serves as an Academic Advisor of the Jao Tsung-I Academy of Sinology. He has been extremely prolific over the years and made a remarkable contribution to the development of Confucian Classics Study in the Chinese mainland, Hong Kong and Taiwan. He also has research expertise in Japanese Sinology and classical Chinese philology.



林慶彰教授 (2015年10月)

林慶彰教授是享譽世界的經學研究專家，現為臺灣中央研究院中國文哲研究所兼任研究員、饒宗頤國學院學術顧問。林教授著作等身，對香港、臺灣及中國內地的經學研究發展貢獻卓著。他的研究專長還包括日本漢學及圖書文獻學等。

PROFESSOR JIANG YIN (FEBRUARY – MAY 2016)

Professor Jiang Yin has served as a Research Fellow in the Institute of Literature, Chinese Academy of Social Sciences for decades. He focused his early research on Tang poetry and achieved major breakthroughs in the study of Mid-Tang poetry. More recently, he has devoted his attention to classical Chinese poetics and its history, with an emphasis on the understudied Qing Poetics. As a scholar with broad vision and innovative ideas, Professor Jiang has been a driving force in international studies of classical Chinese literary criticism and poetics.

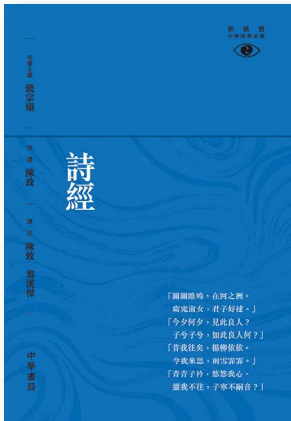


蔣寅教授 (2016年2月至5月)

蔣寅教授為中國社會科學院文學研究所研究員，早期以唐詩研究為中心，在中唐詩歌研究上取得了突出成就。近年來主要研究中國古典詩學、詩學史、清代詩學等。蔣教授學術視野開闊，多有創見，是當下中國古典文論及詩學研究的中堅力量。



Research Achievements 研究成果



陳致導讀，陳致、黎漢傑譯注：《新視野中華經典文庫·詩經》。香港：中華書局，2015年，520頁。

陳致：〈逍遙與舒遲：從連綿詞的幾種特殊用法看傳世與出土文獻的解讀〉，《簡帛研究》2015年春夏季號，頁1—14。

陳致：〈詩經新視野〉，《國學新視野》2015年秋季號，頁27—38。

陳致：〈讀周公之琴舞札記〉，《清華簡研究》第二輯，2015年，頁33—40。

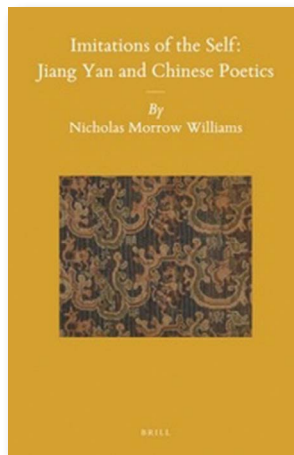


賀旦思：〈「占夢之道，必順四時而豫」——中國古代解夢書的若干內在矛盾〉，饒宗頤教授百歲華誕國際學術研討會，香港：香港大學饒宗頤學書館，2015年12月4日—8日。

程羽黑：《十駕齋養新錄箋注》（經史部分）。上海：上海書店出版社，2015年，430頁。此書榮獲2015年度全國「優秀古籍圖書二等獎」。

孟飛：〈韓愈永貞革新期間所作諷諭詩考論〉，「承繼與創新：中國語言、文學與文化研究的省思」青年學者論壇，香港：香港浸會大學香孫少文伉儷人文中國研究所，2016年5月13日。

談仁：〈伊藤仁齋之實用主義探究〉，香港亞洲研究學會第十一屆研討會，神戶：神戶大學，2016年4月2日—3日。



Nicholas M. Williams. *The Residue of Dreams: Selected Poems of Jao Tsung-i*. New York: Cornell University Press, 2016. Pp. 201.

Nicholas M. Williams. *Imitations of the Self: Jiang Yan and Chinese Poetics*. Leiden: Brill, 2015. Pp. 302.



Nicholas M. Williams. *Southern Identity and Southern Estrangement in Medieval Chinese Poetry*. Co-edited with Wang Ping. Hong Kong: Hong Kong University Press, 2015. Pp. 236.

Nicholas M. Williams. "Li Bai's 'Rhapsody on the Hall of Light': A Singular Vision of Cosmic Order." *T'oung Pao* 101.1-3 (2015): 35-97.

Nicholas M. Williams. "Southland as Symbol." Coauthored with Wang Ping. In *Southern Identity and Southern Estrangement in Medieval Chinese Poetry*, 1-18.

Nicholas M. Williams. "The Pity of Spring: A Southern Topos Reimagined by Wang Bo and Li Bai." In *Southern Identity and Southern Estrangement in Medieval Chinese Poetry*, 137-63.

Nicholas M. Williams. Review of Schmidt, *The Poet Zheng Zhen (1806-1864) and the Rise of Chinese Modernity*. *Bulletin of the Jao Tsung-I Academy of Sinology* 2 (2015): 413-19.

Nicholas M. Williams. Review of Swartz, et al., *Early Medieval China: A Sourcebook*. *T'oung Pao* 101.1-3 (2015): 246-52.

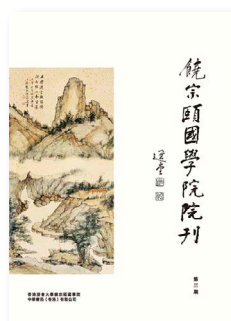
Nicholas M. Williams. "The Universe Is a Single Flower: Wang Wei's Poeticized Buddhism as Key to His Buddhist Poetics." Annual Conference of Western Branch of the American Oriental Society. Boulder: University of Colorado, October 8-10, 2015.

The Jao Tsung-i Academy of Sinology is devoted to publishing advanced scholarly works in the tradition of Jao Tsung-i. Internationally-renowned scholars have been invited to serve on the editorial boards of the annual bilingual academic journal, entitled *Bulletin of the Jao Tsung-i Academy of Sinology*, and the book series *Library of Classical Learning, Library of Sinology and Global Sinology in Translation*.

饒宗頤國學院出版計劃以學術出版為核心，邀請專家學者擔任叢書主編，每年定期出版一期《饒宗頤國學院院刊》，並推出國學與漢學領域的系列叢書：《饒宗頤國學院國學叢書》、《饒宗頤國學院漢學叢書》及《饒宗頤國學院漢學譯叢》。

BULLETIN OF THE JAO TSUNG-I ACADEMY OF SINOLOGY

《饒宗頤國學院院刊》



The third issue of the *Bulletin* collected 15 outstanding articles and 5 book reviews submitted by eminent Sinologists from local and international universities and research centres, covering a wide variety of topics including excavated texts, philology, Chinese classics, literature and philosophy.

第三期《院刊》刊載中英論文十五篇及書評五篇，作者來自海內外知名院校及研究機構，所收論文風格較前期略有改變，注重學術前沿課題及跨學科研究，內容涵蓋出土文獻、文字學、版本學、經學及文史哲等多個領域。

LIBRARY OF CLASSICAL LEARNING

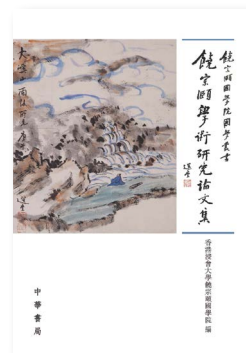
《饒宗頤國學院國學叢書》

To further promote academic exchange from scholars around the world, the *Jao Tsung-i Academy of Sinology Library of Classical Learning* brings together outstanding papers on classical Chinese studies from the Mainland, Taiwan and Hong Kong.

《國學叢書》收錄中港臺國學研究者的著述，希望能打造出一套前沿國學研究叢書，以促進學者交流及推動國學進一步發展。

Volume 1 : Collected Essays on the Scholarship of Professor Jao Tsung-i

第一種：《饒宗頤學術研究論文集》



In recognition of the excellent scholarship of Prof. Jao Tsung-i, the first volume of the *Jao Tsung-i Academy of Sinology Library of Classical Learning*, entitled *Collected Essays on the Scholarship of Prof. Jao Tsung-i*, published in December 2015, has collected outstanding articles from a recent Symposium on the scholarship of Prof. Jao Tsung-i, discussing his academic achievements and their historical significance from interdisciplinary perspectives.

為向饒宗頤教授致敬，本系列叢書的第一種已於二零一五年十二月出版：《饒宗頤教授學術研究論集》。饒宗頤教授的學術博大精深，學界共知，饒宗頤國學院邀集了一批學者全面介紹和研究饒宗頤教授的學術及藝術成就，以充分展示饒教授學術的價值和歷史意義。

Volume 2: Collected Essays on Pre-Qin Philosophers and War Ethics

第二種：《先秦諸子與戰爭倫理》論文集



The Pre-Qin philosophers often addressed the issues of war and ethics in their philosophical works. Their extensive discourse on war ethics is as fascinating and relevant today as ever, demonstrating a remarkable insight and deep understanding of the subject matter. In collaboration with HKBU's Centre for Applied Ethics, the Academy published the *Collected Essays from the Conference on Pre-Qin Philosophers and War Ethics* in an attempt to explore the possibility of moving Sinological research into a more practical spectrum and giving weight to a well-established discourse for future cross-cultural dialogue.

先秦諸子的很多著述都涉及到戰爭問題，他們對戰爭倫理的精彩論



述充分展現了思想的多元和深刻，堪稱思想史的偉大成果。香港浸會大學饒宗頤國學院與應用倫理學研究中心攜手合作，出版《先秦諸子與戰爭倫理》論文集，希望能推動此一研究領域的研究和反思，為文明的交流對話提供寶貴借鑒。

LIBRARY OF SINOLOGY

《饒宗頤國學院漢學叢書》

The *Library of Sinology* features both original studies from eminent Western Sinologists and promising young talents as well as edited volumes collected from high-quality symposiums. To enhance the visibility of our publications on the international stage, the Academy will collaborate with one of the world's most influential academic publishers, De Gruyter, on this publishing project.

饒宗頤國學院漢學叢書將匯集西方漢學名家及學界新銳的研究成果，亦將收錄高端學術會議的論文集。為提升此套叢書在海外學術界的知名度，國學院將與世界著名學術出版社德古意特出版社合作，共同推出此系列。

The following five volumes will be published soon:

以下五種即將出版：

Volume 1: David Shepherd Nivison, *The Nivison Annals: Selected Works of David S. Nivison on Early Chinese Chronology, Astronomy, and Historiography*

第一種：倪德衛著：《天文、斷代與歷史：倪德衛早期中國自選集》

Volume 2: *Collected Essays of Voyages, Migration and the Maritime Silk Road: An International Symposium on China's Role in Global History*

第二種：《航行、遷移及海上絲綢之路：中國在全球史上的角色國際研討會論文集》

Volume 3: Hanmo Zhang, *The Indispensable Name: Models of Authorship and Text-making in Early China*

第三種：張瀚墨著：《不可或缺的名字：早期中國作者模式及文獻形成》

Volume 4: *Collected Essays on "James Legge's Life and Works in Hong Kong: A Celebration of the Bicentennial of his Birth" Conference*

第四種：《「理雅各的香港歲月」 -- 紀念理雅各誕辰200週年國際學術研討會論文集》

Volume 5: Ulrike Middendorf, *Reverence and Awe: The Conceptual Web of Religious Emotions in Early Chinese Texts, Transmitted and Excavated*

第五種：梅道芬著：《畏忌翼翼：出土與傳世文獻中的宗教情緒與觀念》

GLOBAL SINOLOGY IN TRANSLATION

《饒宗頤國學院漢學譯叢》

To encourage international academic exchange and promote communication between Chinese scholars and sinologists around the world, the Jao Tsung-I Academy of Sinology plans to publish the Jao Tsung-I Academy of Sinology Library of Sinology, presenting the Chinese translation of articles and books from eminent western Sinologists and promising young talents. We hope that the collection can reach many readers in greater China.

近年來海外漢學研究成果日趨豐富，中外學者間迫切需要更多的對話和交流。饒宗頤國學院策劃出版漢學譯叢系列，以收錄並翻譯海外著名漢學家或學術新銳的著述，希望能打造出一套精品學術叢書，惠澤中國學者。

The following three volumes will be published soon:

以下三種即將出版：

Volume 1: Michael Loewe, *Dong Zhongshu, a "Confucian" Heritage and the Chunqiu Fanlu*, trans. Chik Hin Ming, Wang Jue and Chen Hao-che

第一種：魯惟一著，戚軒銘、王珏、陳顯哲譯：《董仲舒：儒家遺產及〈春秋繁露〉》

Volume 2: David S. Nivison, *The Nivison Annals: Selected Works of David Nivison on Early Chinese Chronology, Astronomy, and Historiography*, trans. Cheng Yuhei

第二種：倪德衛著，程羽黑譯：《天文、斷代與歷史：倪德衛早期中國自選集》

Volume 3: William H. Baxter, Laurent Sagart, *Old Chinese: A New Reconstruction*, trans. Lai Guolong, Zheng Wei, Wang Hongzhi.

第三種：白一平、沙加爾著，來國龍、鄭偉、王弘治譯：《上古音新構擬》

香港浸會大學饒宗頤國學院現正處於拓展期，有關學術活動及教研工作的開展，實有賴各界的鼎力襄助。

The BUJAS is now at its initial stage of development, a phase that counts on major financial support from the community for its scholarly activities, teaching and research.

香港浸會大學饒宗頤國學院發展委員會

Development Committee of the HKBU Jao Tsung-I Academy of Sinology

我們誠邀個人、公司或機構成為香港浸會大學饒宗頤國學院發展委員會成員，一俟加入即成為永久會員；而會員類別將按照捐款金額而釐定，並以累積方法計算。當會員捐款累積至某特定金額時，其所屬類別亦因應遞升。有關詳情，請參閱下表：

We welcome individuals, corporations and organisations to become members of the Development Committee of the HKBU Jao Tsung-I Academy of Sinology. Membership is for life and donations are cumulative. When a member's aggregate donation reaches a predetermined amount, the membership will be upgraded to a higher level. Details of the categories are listed below:



發展委員會 Development Committee	
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備註：捐款支票抬頭敬請寫上「香港浸會大學基金」。

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歡迎閣下/貴機構捐資支持香港浸會大學發展，並成為會成員，一俟加入即成為永久會員；而會員類別將按照捐款金額而釐定，並以累積方法計算。

如蒙支持，敬請填妥捐款表格連同捐款支票，支票抬頭請寫上「香港浸會大學基金」，並郵寄至香港九龍塘香港浸會大學發展事務處。

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