

SINOLOGY NEWS 稷風

**INTERVIEW WITH
PROFESSOR RUDOLF WAGNER**
專訪魯道夫·瓦格納教授

**LIBRARY OF SINOLOGY:
SPEARHEADING A NEW TREND
IN CLASSICAL CHINESE STUDIES**
「饒宗頤國學院漢學叢書」
——引領當今漢學新潮流

**THE PASSION OF A SCRIBE:
JAO TSUNG-I AND HIS LIFELONG
FASCINATION OF DUNHUANG**
寫經生的永慕——
饒宗頤畢生的敦煌追求





饒宗頤
松篁行書(2004年)
香港大學饒宗頤學術館提供

封面 饒宗頤 遠眺黑湖 (2006年) 香港大學饒宗頤學術館提供

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Publication of this Newsletter was generously supported by the HKBU Jao
Tsung-I Academy of Sinology – Amway Development Fund.

本通訊出版承蒙「香港浸會大學饒宗頤國學院 – Amway發展基金」慷慨贊助，
謹此致謝。

A Note from the Director 院長的話

Four years have passed since the Jao Tsung-I Academy of Sinology was founded. We are extremely pleased at how the Academy has become a major intellectual center for research, international cooperation, and postgraduate training in Hong Kong. The current issue of *Sinology News* is a showcase of the Academy's events, progress, and achievements in the past year.

Our partnership with the esteemed German publisher De Gruyter to publish our *Library of Sinology* book series is currently in production. We expect the first three volumes of this series, which focus on ancient history and chronology, manuscript studies, and oracle bone inscriptions, to be published during the academic term 2017-2018 and look forward to offering readers a variety of high-quality and innovative works in the field of Sinology for some time to come.

The Academy was happy to welcome Professor Rudolph Wagner for a month-long academic visit from May-June. Professor Wagner is widely recognized as one of the most prolific European Sinologists and everyone in the Sinological community here at HKBU greatly benefitted from his lectures, workshops, and his daily presence at the Academy.

The Academy's faculty and postgraduate students have been very active with research and publications, international lecturing, mentoring, and university and community service. With Professor Jao Tsung-i as our worthy model, we continue to strive along the road of virtue and righteousness in a dignified manner.

In addition to the unfailing support of Professor Jao and his family, the Academy continues to receive positive support from our fellow colleagues at HKBU, gracious donors, academia at large, and our friends from different sectors of the community. I would like to personally express my gratitude to every one of them, and sincerely hope to continue to receive their prolonged beneficence as the Academy develops its strengths as a top-level research and postgraduate training center for traditional Chinese culture and studies of the ancient world in this electrifying city of Hong Kong and abroad.

Adam Craig Schwartz
Acting Director

四年前，香港浸會大學饒宗頤國學院於香江成立，轉眼之間已成為學術研究、國際交流和研究生培養的重鎮，成長之速令人欣慰。今期《稷風》將對我們國學院一年以來的眾多活動和成果作簡要的回顧和巡禮。

國學院已與德國重要學術出版社De Gruyter建立長期夥伴關係，正密鑼緊鼓地準備推出「饒宗頤國學院漢學叢書」，其中三種已提出出版議程，分別探討古代史與斷代問題、簡帛文獻和甲骨卜辭，預期於2017至2018學年面世。我們期待「漢學叢書」能為讀者帶來一系列多元化、高質量、富創見的漢學著作，以饗學界。

本院亦很榮幸邀得海德堡大學瓦格納教授來訪，在五、六月份進行長達一個月的學術訪問和交流。瓦格納教授是當今公認的歐洲漢學泰斗，著作等身。他在訪問期間作了多場演講和座談會，並堅持每天來本院辦公，為登門求教者析疑解惑，浸大師生均深受教益。

此外，國學院師生積極從事研究和發表著作，成績斐然，教研人員亦經常進行國際訪學、論文指導，並參與校內外專業服務。本院同仁均以饒公為楷模，在艱辛的治學之路上昂揚奮發、德藝雙修。

過去一年，國學院不僅荷蒙饒公及家人的眷顧和厚愛，更得到本校同仁、熱心捐款者、海內外學術界以及社會各界人士的無私幫助和大力支持，本人在此謹向諸位致以由衷謝忱。希望大家繼續關注和襄助國學院的發展，我們也必將再接再厲，力爭將國學院建設成為研究中國傳統文化和古代文明的頂尖教研中心，將影響力由香港推及國際。

史亞當
署理院長



TACKLE THE CENTRAL QUESTIONS FROM THE MARGIN: INTERVIEW WITH PROFESSOR RUDOLF G. WAGNER

從邊緣解決中心問題 —— 專訪魯道夫·瓦格納教授

Earlier this year, Professor Rudolf G. Wagner, Institute of Chinese Studies, Heidelberg University, came to Hong Kong for a one-month visit at the invitation of the Academy. We took this opportunity to interview the giant of German Sinology, who answered our questions with great knowledge and insights, and generously shared his extensive research and pedagogical experience. His approach of tackling the central questions of a certain text without being bogged down by traditional views or received wisdoms is particularly intriguing and inspiring.

今年年中，海德堡大學漢學所魯道夫·瓦格納教授應邀來我院進行為期一個月的訪問交流，本刊把握機會專訪這位德國漢學泰斗。瓦格納教授小扣大鳴，漫談多年來的治學經驗和教學心得，主張從邊緣切入中心問題，不為傳統觀點或歷來說法所困，頗足發人深省。

JAS: Professor Wagner, thank you so much for agreeing to take part in this interview. We are honored to have you here in JAS as our distinguished visiting scholar.

Wagner: I am happy to be here. I have learnt a great deal throughout this visit. It is a very pleasant experience I must say.

JAS: In the past month, you gave several lectures and seminars on a spectrum of academic topics on Chinese Studies in the broadest sense of the term. How would you like to summarize your incredibly prodigious and wide-ranging scholarship?

Wagner: If you live a long life, summarizing all that in one sentence would be difficult. But the connection between intellectual production and politics has been a common focus. I dealt with Wang Bi's political philosophy in the last chapter of my book *Language, Ontology, and Political Philosophy in China* (2003), and it is kind of a summary to that.

Another focus of mine is transcultural connection. I have never thought of it as my approach. But it turned out to be a key aspect in my Ph.D. dissertation on

the *Dasheng dayi zhang* (Compendium of the great purport of the Mahāyāna), the correspondence between two Buddhist monks originally from Central Asia and Southern China. If you look into my previous studies on the Taiping Rebellion, late Qing newspapers, contemporary Chinese historical dramas¹ and my current project on conceptual history, these are all transcultural studies that I consciously undertook, and I'm educating people in doing that.



JAS: Textual scholarship is an aspect that stands out in your works. What do you think of it?

Wagner: There has been a strong element in my works on detailed analysis of a text. Whether you then go for the politics of it or raise religious or conceptual questions, it really depends on the nature of text you are dealing with. Since the linkage between intellectual production and politics is so tight in both traditional and modern China, I think my approach has at least the charm of being more closely related to the way of intellectual production in China.

JAS: Could you elaborate more on the research approach you adopt?

Wagner: I'm taking a hermeneutic approach, which is basically trying to see from the perspectives of the historical actors. For example, there is a long tradition in China that people articulate their political criticism through indirect forms such as poetry, prose, and drama. There is also a corresponding tradition of reading this kind of works in such manner. So you will find no explicit discussions of the problems of the Great Leap Forward



(from left) Prof. Leo Ou-fan Lee, Prof. Rudolf G. Wagner and his spouse Prof. Catherine Vance Yeh

(左起) 李歐梵教授與瓦格納教授、葉凱蒂教授伉儷

on paper. But if you read the historical dramas of the time, such as Zhou Xinfang's *Hai Rui Submits His Memorial* or its Beijing counterpart *Hai Rui Dismissed from Office*, and read them carefully, you will notice there was actually an intensive and in-depth discussion on the famine, the dysfunctional legal system, and the controversy at the political center. So you have all these big topics being discussed in an indirect but extremely aggressive and concrete manner on stage. This might all be my interpretation. But if you look at the criticisms of these historical plays during the Cultural Revolution, you will see the deciphering of political messages in them is pretty much exactly what I have just said. The political leadership knew clearly what the plays were talking about.

JAS: In the first public lecture you gave during the visit, you presented a powerful case of the circulation of the concept of "just governance" in medieval Europe through various means of nonverbal communication, especially paintings. What role do you think visual evidence plays in transcultural studies?

Wagner: Visual evidence is perhaps one aspect of it. But in the "Great Preface" of the *Shijing*, there is a discussion on how feelings are welling up and have to come

out in words. If they are not enough, then you sing. If it's still not enough, then you dance. You see there are layers of articulation as words are very clumsy instruments. Rhetoric, metaphors, images, dances, music ... they are all legitimate forms to express complicated concepts, but have been left largely unobserved and understudied. I think such blindness is part of the western assumption that in Classical Studies, concepts are essentially formulated in words. I don't believe in that. If you look at how actual social discussion works, it works on all platforms.

Let's refer to the public installations I was dealing with in the lecture. You tell people here is the palace and outside in the public domain is a drum. If anyone doesn't find justice elsewhere, he or she can go hammer it. This structure is instantly understandable. But if you want to explain the entire philosophy behind it, you get into very specific Chinese concepts. So I think integrating different forms of conceptual articulation is very important, but methodically speaking not so many people know how to do that.

JAS: I heard you used the figurative expression "smoking gun" quite a few times in your talks. Could you illustrate what a smoking gun is?

Wagner: I used the term to talk about the burden of proof. Scholarship presupposes that if you have a point or an argument, you have to show proof. Without an argument scholarship is no more than piling up grains of knowledge. The bottom line is that you have to have something that is crucial and provable, and there comes the question of the smoking gun.

Let's use my Ph.D. paper *Die Fragen Hui-Yuans an Kumārajīva* (1969) as an example since you are not familiar with it. Kumārajīva from Central Asia and Huiyuan from China wrote to each other, discussing about the *Mahāprajñāpāramitāsāstra* (Great treatise on the perfection of wisdom), a text possibly compiled by Kumārajīva himself. Their letters, allegedly eighteen pairs of them, were edited into the *Dasheng dayi zhang*, but the transmitted form gives the impression of the blind talking to the deaf. Huiyuan asked a question in one section and asked another one in the next as if he hadn't read Kumārajīva's answers, and vice versa. Somehow they didn't seem to communicate. In the two-volume *Studies on Hui-yüan (Eon kenkyū, 1960-62)* edited by Kimura Eiichi, a group of scholars of the Kyoto School came to the conclusion that the two cultures from which they came simply could not understand each other, but it didn't strike this little PhD student in Munich as convincing.

So I began to question whether there were really eighteen pair of letters. I looked into contextual materials and found that a monk, who was a former military man in his seventies, carried these letters from Lushan to Chang'an with 1,200 kilometers in between. Then I studied the history of Later Qin where Kumārajīva lived and Eastern Jin, where Huiyuan lived, and learnt that in the period the two monks could have written these letters, the borders between these two states were only open for six months. If somebody would tell me that a septuagenarian traveled over twelve hundred kilometers in eighteen trips back and forth within the timespan of six months, this would not strike me as very

plausible. Here you have the developing of a smoking gun. Obviously the number of the letters is wrong. So I started to reconstruct the letters by looking for internal references. Once that question was asked, I had a smoking, stinking gun in my hand: There were just three letters and they were later cut up to form a series of questions and answers for teaching purposes. So the book was transmitted as a catechism instead of a sequence of letters.²

I did something that nobody had done, namely I looked into totally marginal questions like the postal system between Jin and Qin or the age of the letter carrier in a study of Buddhist dogmatics, and found something that is seriously new and provocative. The lesson from this case is that you have to get all the facts and the opinions by major scholars on a given topic, and look for the spot where something is evidently not well understood and therefore explained with unprovable assumptions, and then focus on this spot with an approach that brings in evidence from seemingly totally unrelated areas. That is what I meant by the smoking gun. The same goes with the *Laozi* study, where I cracked the problem of understanding the structure of the chapters by focusing on style instead of content. So don't get bogged down by what people consider relevant or not relevant.

But there is also a problem with the burden of proof. In transcultural studies, we have to do with two processes that go into the opposite direction. On the one hand, transcultural interaction is the lifeline of culture, without it, culture dries up. At the same time, culture is the most important anchor of people's identity, which normally comes with a claim to authenticity. This leads to a dynamics where cultures absorb from others whatever suits their preferences, then spend much effort and creativity to domesticate what they took, and finally claim that it had been theirs from time immemorial and neglect, forget, or even destroy the evidence of

transcultural interaction. So you get an asymmetry in cultural preservation and historical knowledge that often lands a scholar following such an approach in the awkward situation of being able to show what looks like transcultural interaction, but not having an historical actor saying in so many words where the inspiration came from.

JAS: What you have said is very inspiring and reminds me of Prof. Catherine Yeh's succinct comment on your research approach: "Ignore the center and go for the margin."

Wagner: But then there is a second part of the sentence: "Once you go for the margin, follow every lead." It does no good if you go for the margin and get stuck there. The reason to go for the margin rather than the center is that the margin is not as homogenized in its fortification.



Nobody has worked on that and you are all alone, like the interlocking parallel style of the *Laozi* that I just mentioned. But that also means there's no master narrative, and you're confronting the material all by yourself, which is very useful. Students tend to go straight for the central question asked by a given text. I try to convince mine that if they really want to understand the central question of the text, they may well focus on something totally marginal, and then follow every lead and go for every detail.

JAS: I heard that in your home institution, the Institute of Chinese Studies at Heidelberg University, there is an established culture of reading groups.

Could you give us more details about it?

Wagner: The reading groups came about accidentally. I was teaching the *Shen bao* and the *Dianshizhai Pictorial* at one moment, and there were seven to nine students going to write a Ph.D. or MA thesis in that area. I met them every two weeks individually, which was very time-inefficient. So I decided to arrange an open-ended session every two weeks for all of us to sit together. We met from four o'clock afternoon to sometimes midnight, sitting in a circle. One student would prepare a text from the newspapers and guide the others, who had not prepared it as much in detail, through the reading and analysis of that text. The student, who had done the selection of a text from his M.A or PhD work and had carefully prepared it, was facing the collective intelligence and criticism of the others, and none of them walked out with the same translation with which he or she had come in. The same happened to me. I came in with my prepared translation, and the students had a great time pointing out where I had failed to understand a point the text was making. It turned out to be a hugely beneficial process for all of us. There was cooperation on one hand, because they all worked on related materials and had a substantial base of shared knowledge, and on the other hand there was a healthy competition, as everybody pitched in to make better arguments and more accurate translations.

The other course I taught was Text and Commentary, basically teaching students to do extrapolative reading of a text through the commentary, in other words, to learn to read a text how a given commentator had understood it. There were some fifteen students who were dealing with the same methodological problems. So I organized another open-ended, biweekly session, with the same structure as the *Shen bao* group, so that I ended up with one such meeting every week. Every one of the participants in these two study groups, including myself, remembers

the work in these groups as some of the happiest and most fruitful experiences of his or her scholarly life, because it was intense, critical and challenging, but at the same time very cooperative and helpful. Everybody sensed and how their skills in handling texts grew, and how they really got better and more accurate, as they received input and joined in the discussion of texts prepared by others. As a matter of fact, some of my students have continued that tradition. Professor Barbara Mittler, who was in the *Shen bao* group and now has one of the chairs of Chinese Studies in Heidelberg, established a similar group to deal with the entertainment press in the Republican Era.

I remember in my younger years, as a student of Prof. Wolfgang Bauer, I learnt a large part from other students. And in this kind of study groups, you have a lot of cooperation going on. People stay close friends afterwards, and some even got married. In terms of overcoming the total isolation of scholarly work, and creating a common ground of knowledge in a friendly yet competitive environment, that's just fantastic and I am very happy about that.

JAS: I think Hong Kong students can learn a lot from your experience. My final question is: What is your overall impression of the academic community of Hong Kong, its relative strengths and weaknesses?

Wagner: I can't really give an assessment because I have only been here for four weeks. What is obvious to me is that you have very strong individual scholars in different local universities. You have relatively good resources, unevenly distributed but easily accessible through the interlibrary system. So this is a relatively good academic environment.

What I consider a downside is the lack of scholarly communication. Very rarely you have a serious scholarly discussion over dinner, and people here are not very used to verbal engagements. For example,

during these four weeks, academic exchanges with the students were all initiated by me. In terms of institutional arrangements, I got the impression that some university libraries have a lot of money and strong holdings but are not "hunting libraries," meaning they don't hunt for books that are most interesting, most controversial, and most discussed. They acquire books just by going through catalogues without drawing on the expertise of the professors and academics of their institution. So the academics ended up building their own private libraries instead.

But these problems are not unique to Hong Kong, and they are actually worse in PRC even in the best universities there. They are also very common in other universities. I can see a problem of communication among China scholars who specialize in water management, health, politics or culture in Harvard. The Fairbank Center for Chinese Studies where I work part of the year is trying to bring people together, but it's a hugely difficult task to establish an intense communication among scholars, both established scholars and postgraduate students. So I would have liked to see students here taking initiatives and starting some exchanges, interactions and discussions with me for a change.

JAS: Thank you so much for sharing your thoughtful insights and personal perspectives. You gave us a lot of food for thought.

Wagner: You're quite welcome.

Interviewed and written by Travis Chan
Research Assistant, JAS

1 See Rudolf G. Wagner's *Reenacting the Heavenly Vision: the Role of Religion in the Taiping Rebellion* (1982), *The Contemporary Chinese Historical Drama: Four Studies* (1990) and his edited volume, *Joining the Global Public: Word, Image, and City in Early Chinese Newspapers, 1870-1910* (2007).
2 For a detailed analysis, see Rudolf G. Wagner, "The Original Structure of The Correspondence Between Shih Hui-Yüan and Kumārajīva," *Harvard Journal of Asiatic Studies* 31(1971), 28-48.



國學院: 瓦格納教授，謝謝接受是次訪問，能夠邀請到您擔任本院傑出訪問學人是我們的榮幸。

瓦格納: 我很高興來到這裡訪問交流，過程中獲益良多，實在是一次非常愉快的經驗。

國學院: 在過去一個月，您就漢學的多個方面作開講和座談，研究領域跨度之大令人讚歎。您會怎樣總結自己異常博大的學問和宏富的著述？

瓦格納: 假如一個人活得長久，用三言兩語總結一切誠非易事。不過在我的研究著作裡，「知識生產」(Intellectual production) 和政治之間的聯繫是其中一個共通點。我在研究王弼玄學的專著 (*Language, Ontology, and Political Philosophy in China, 2003*) 的最後一章探討了王弼的政治哲學，可以代表這一方面多年來的思考。

另一個關注點是跨文化聯繫，我最初沒想過用來作研究進路，但後來卻成了博士論文的一個關鍵面向。我的博士論文主力研究一部西域僧人和南中國和尚之間的通信集《大乘大義章》。另外，只要了解一下我以前有關太平天國之亂、晚清報紙、新中國歷史劇等方面的論著，以至目前展開的概念史研究項目，不難發現跨文化研究是我念茲在茲的對象，我也指導別人進行相關研究。

國學院: 在您的大作裡考據部分尤其精采，我想知道您怎樣看考據。

瓦格納: 我的論著往往帶有詳盡的文本考證分析，至於接著是探討箇中的政治見解，或是提出宗教、概念方面的問題，則視乎所處理文獻的本質。在中國，知識生產和政治的關係從古到今都密不可分，有鑑於此我採取的研究進路至少比較貼近中國的知識生產模式，不無可取之處。

...if they really want to understand the central question of the text, they may well focus on something totally marginal, and then follow every lead and go for every detail.

若要真正理解文本的核心問題，不妨從完全邊緣的地方入手，然後追查每一條線索，不放過任何一個細節。

國學院：能否闡釋一下您採用的研究進路？

瓦格納：我是採用詮釋學的進路，簡單說就是從歷史行動者（historical actor）的角度看待事情。舉例說，中國人自古以來通過詩歌、文章和戲劇等間接形式表達其政治批評，與此同時有相應的閱讀傳統去解讀這類作品。

因此，你在官方文件裡找不到直接針對大躍進所引起問題的討論。然而只要找一找當時的歷史劇本來讀，像周信芳編演的《海瑞上疏》或在北京上演的同類新京劇《海瑞罷官》，並且讀得仔細，你會發現劇中對大饑荒、法律體系崩解及權力核心的鬭爭有著深刻且深入的討論。這些國政大事都採用間接、卻極度尖銳而實在的形式在舞台上討論。當然，這可能只是我個人的詮釋。不過只要翻查文革期間對這些劇目的批評和抨擊，便可知道當時輿論對箇中政治涵義的解讀正正是我所說的那樣。國家領導人很清楚這些歷史劇的諷喻之旨、言外之音。

國學院：您在訪問期間的第一場講座裡，強而有力地證明「公正統治」這個概念通過各種非語言交流方式，尤其是繪畫而傳遍中世紀歐洲。您認為圖像證據在跨文化研究中扮演甚麼角色？

瓦格納：圖像證據也許只是其中一面。〈詩大序〉不是說「情動於中而形於言」，言之不足，故詠歌之，詠歌之不足，則手舞足蹈嗎？可見言語是非常笨拙的工具，因此才需要多層次的表達。修辭、隱喻、圖像、舞蹈、音樂等等都是表達複雜概念的合理形式，卻未能得到足夠的正視和研究。我認為



什的回答，鳩摩羅什亦一樣，總之他們不太能溝通似的。在木村英一編的兩大冊《慧遠研究》（1960-62）裡，一群京都學派學者得出的結論是兩人各自代表的文化太懸殊，所以無法互相明白對方。此一說法儘管出自日本知名學者之口，實在沒法說動當年這個身在慕尼黑、名不經傳的博士生。

因此我開始質疑究竟是否真的有十八封來信和回信。我查閱相關文獻，發現給二人送信的僧侶是一個年過七十的退役軍人，而他們身處的廬山和長安之間相隔一千二百公里。我接著研究鳩摩羅什所在的後秦和慧遠所在的東晉的歷史，得知二人能夠互相通信的時期，兩國邊境每年只開放六個月。假如有人跟我說，一個七旬老人在六個月內往返兩地十八次，每次要走一千二百哩路，我會感到是天方夜譚。至此一枝冒煙的槍已然成形：很明顯這批書信的數目不對。於是我轉而尋找箇中的內部指涉，著手重構書信的原貌。一旦提出這樣的疑問，一切便迎刃而解，手裡出現了一枝冒著硝煙、甚至濃煙的槍：原信其實只有三封，後來為了教學需要而剪裁成一連串的問題與答。因此《大乘大義章》並未有順序收錄一封封原信，而是以教義問答的形式將信札內容流傳下來。

我做了一些無人做過的事，也就是在研究佛教教義的論文裡探討了秦、晉之間的郵傳制度，或是信差的年齡等非常邊緣的問題，並得出一些極其新穎和發人深省的見解。從本個案得出的經驗是，你需要收集所有史料和主要學者的意見，找出那些理解上不明不白的地方，接著用未經證實的假設去嘗試解釋，最後從表面上毫不相關的領域尋找證據、解決難點，這就是所謂「冒煙的槍」。我的《老子》研究也一樣，將焦點放在文體風格而不是內容，成功解決了該書在章節結構理解上的難點。所以不用在意別人認為哪些東西相關、不相關，把自己的手腳給束縛住。

不過舉證責任存在另一個問題。在跨文化研

究裡，我們需要面對兩個互相抵觸的過程。一方面，文化的命脈在於跨文化互動，一旦失去了互動，文化只會陷於乾枯。與此同時，文化是人類自我認同最重要的支柱，所以一般都會宣稱其所屬文化真實不二。這就形成一個循環：人們從其他文化裡各取所需，然後花很大力氣和創意去歸化「他山之石」，最終宣稱這些東西古而有之，並忽視、遺忘或毀滅箇中跨文化互動的痕跡。文化保護和歷史知識之間呈現不對稱，往往令從事相關研究的學者左右為難：他們雖然能夠展示跨文化互動的面貌，卻苦於找不到歷史行動者現身說法，解釋這種靈光一閃有何根據。

國學院：您剛才一番話非常發人深省，令我想起葉凱蒂教授對您的研究方法精闢的概括：「無視中心，直攻邊緣。」

瓦格納：不過這句話只說了一半，另一半是：「身處邊緣，沿波討源。」假如身處邊緣卻沒能追查所有線索，那只是困在邊緣，一點好處也沒有。之所以要直攻邊緣而不是中心，是因為邊緣在立論之際尚未齊一（homogenized）。這一方面既然沒有人研究過，你只能夠孤軍作戰，情形就像我剛才提及的《老子》鏈體風格。但這亦意味著沒有主導敘述，只能靠自己的本事跟材料正面交鋒，而這種鍛鍊非常有用。學生一般傾向直奔文本所提出的中心問題，我嘗試說服自己的學生若要真正理解文本的核心問題，不妨從完全邊緣的地方入手，然後追查每一條線索，不放過任何一個細節。

國學院：我聽聞在您所屬的海德堡大學漢學所，讀書會的風氣十分盛行，可以為我們介紹一下嗎？

瓦格納：讀書會的出現頗為偶然。我當時在教《申報》和《點石齋畫報》，有七到九位學生跟我寫那方面的博碩論文。我們每隔兩星期單獨見面，非常費時失事，因此我決定安排大家每兩周聚首一堂，不設散會時間。我們通常由下午四時開始圍坐漫談，有時到深夜才結束。每次由一名同學選定一篇報章文章，通過閱讀和分析文本，引導其他參加者精讀該文；大家都要預先做準備，但所下的工夫不及負責同學多。負責同學雖從其碩士或博士論文範圍內選取文本並經過悉心準備，但面對集體智慧和他人的批評，每人帶來的譯稿到離開時都無法原封不動。即使做老師的也不例外，我把準備好的譯文帶進

課室，學生樂此不疲地指出我偏離原文意思的地方。事後證明，這個訓練令大家受益匪淺：一方面存在通力合作，因為學生們都在鑽研相關的材料，建立起非常廣闊的共同知識基礎；另一方面形成良性競爭，人人都參與辯論，務求提出更具說服力的論點、拿出更準確的翻譯。

我教的另一門課是原文與注釋，主要指導學生通過注釋以「外推」（extrapolative）方式閱讀原文，換言之學習從某一注家的角度，設身處地閱讀某一文本。我手頭上有十五位學生面對相同的方法論問題，所以另外給他們組織一個研讀小組，同樣隔周舉行、不設時限，結構與《申報》小組無異，但我因此每星期都參與同類的聚會。這兩個研讀小組的每一位參加者，包括我在內都異口同聲認為在小組期間所做的一切，成了學術生涯裡一部分最愉快的回憶和最有得著的經驗，原因無他：讀書會的工作非常緊湊、極具批判性和挑戰性，但同時充滿合作精神和裨益。大家不斷從同儕身上得到反饋，並積極參與別人負責導讀的討論，都自覺處理文獻的技巧日益成熟，拿捏得更精準和到位。事實上，我有的舊學生還在延續這個傳統。譬如梅嘉樂（Barbara Mittler）教授曾經是《申報》小組的一員，現為海德堡大學漢學所講座教授之一，便召開過讀書會專門研讀民國時期的娛樂小報。

回想早年跟從包吾剛（Wolfgang Bauer）教授讀書的歲月，我從其他研究生身上學會的



東西多不勝數。正是這一類研讀小組給予同學大量合作的機會，有的人自此成為摯友，有些甚至共諧連理。在耐過十年寒窗的寂寞之餘，成功營造一個友好而充滿競爭的環境，讓大家建立共同的知識基礎，讀書小組功莫大焉，我為此感到非常愜意。

國學院：我想香港的學生可以好好汲取您的經驗。最後一條問題是，您對香港學術界的整體印象如何？相對的優勢和弱點是甚麼？

瓦格納：我僅僅來了四星期，沒資格作評估。於我來看顯而易見的是，在本地不同院校可以找到實力很強的學者。圖書館資源相對豐富，儘管分佈不平均，但通過圖書館聯網可輕易調閱所需資料，因此可以說這裡的學術環境頗佳。

我認為不利條件是學術溝通不足。在晚飯上很少出現深入的學術討論，這兒的人也不太熱衷言談交流，譬如說在這四星期裡，跟學生的學術交談全都是由我主動開始的。至於體制安排方面，我的印象是一些大學圖書館擁有大量資金和優秀館藏，但它們不是「獵書型圖書館」，不會著意訪求獲取最有趣、最具爭議、最多人談論的書籍。館員購書時只是看著出版書目按圖索驥，卻不去徵求本校教授和教研人員的專業意見，使得教研人員不得不購建個人研究藏書。

不過這些問題並非香港獨有，事實上在中國大陸更嚴重，即使最好的學府也難免。其他地方的大學也面對同樣的問題，像我在哈佛便看到同樣是中國研究專家，專研水利、衛生、政治和文化的學者彼此存在溝通問題。我每年有部分時間效力的費正清中國研究中心便積極做團結工作，不過要讓學者們建立緊密交流，包括知名學者和研究生之間的聯繫，實在是非常艱鉅的工作。所以我希望看到本地學生能主動打開話匣子，跟我展開各種學術交流、互動和討論。

國學院：十分感謝您分享多方面的哲思睿見，給我們帶來很多思考的空間。

瓦格納：不用客氣。

訪問及撰文
陳竹茗
饒宗頤國學院研究助理

MICHAEL LACKNER: FROM “REJECTED KNOWLEDGE” TO CULTURAL IDENTITY FORMATION

郎宓榭：從小道觀民族性形成

It was a great honour to have world-renowned German Sinologist — Professor Michael Lackner — visited the academy twice in the past academic year, and gave two fascinating presentations. Prof. Lackner is Full Professor and Chair of Chinese Studies, Department of Middle Eastern and Far Eastern Languages and Cultures, Friedrich-Alexander-Universität Erlangen-Nürnberg (FAU), and the incumbent Director of FAU's Internationales Kolleg für Geisteswissenschaftliche Forschung (International Consortium for Research in the Humanities; IKGF). Like many of his predecessors in the rich European tradition of Sinology, Prof. Lackner is a prolific scholar with incredibly wide-ranging academic interests, which include the studies of Song and Ming Neo-Confucianism, the history of Sino-western cultural exchange, the history of Chinese political thought and Chinese divination.

When recalling his early years as a young researcher, Prof. Lackner said he used to study folkloristics and hoped to find a culture that can match the ones of the West in terms of political institution, bureaucracy, history, aesthetics, and graphic arts (including calligraphy) as his lifelong research subject. In the end, he settled on Chinese culture, using divination as an entry point and conducting a comparative study of beliefs and practices of divination in ancient worlds. Prof. Lackner believes divination, TCM, martial arts and feng shui all fall under the umbrella of “folk culture,” which has undoubtedly become an indispensable part in the formation of Chinese cultural identity.

Later this year and early next year, the HKBU Jao Tsung-I Academy of Sinology will co-organize a two-part international seminar with the IKGF on the so-called “rejected knowledge” like numerology, physiognomy and palmistry, to name a few. As said in the *Analects*, “Even in inferior studies and employments there is something worth being looked at.” The scholarship of Prof. Lackner is a living example to this statement.

Zhou Kangqiao
Research Assistant, JAS

上一學年，國學院有幸邀請到德國著名漢學家郎宓榭教授兩度造訪，為我們帶來精彩演講。郎宓榭教授是德國愛爾朗根—紐倫堡大學中東遠東語言文化學院漢學系講座教授暨系主任，多年來擔任該校國際人文研究中心主任。郎教授承緒歐洲漢學的正脈，一如前輩學人般博學洽聞、廣識多通，兼且著述宏富，其研究領域包括宋明理學、中西文化交流史、中國政治思想史和命理學等。

回顧自己的治學歷程，郎教授告訴我們，他年輕時曾研修民俗學，頗想找到一個真正能與西方文化在同一層次，有制度、有職官、有歷史、有美學、有美術（包括書法）的文化作為自己主要的研究對象，由此選擇了中國。郎教授以中國的占卜作為切入點，不僅對此有深入研究，還著眼於中西方預測文化的比較研究。他指出，占卜與中醫、武術、風水等同屬「民間文化」，但無疑早已成為民族性的重要組成部分。

今年稍後及明年年初，浸會大學饒宗頤國學院將與郎教授主持的愛爾朗根—紐倫堡大學國際人文研究中心合辦研討會，討論占卜、相術等傳統學術視野之外的非主流文化。《論語》有云：「雖小道，必有可觀者焉」，此亦是郎教授的學術研究對我們的啟迪。

周康橋
饒宗頤國學院研究助理



HALL OF FAME OF EARLY GERMAN SINOLOGY

早期德國漢學名家點將錄

On March 20, 2017, Prof. Lackner gave a very informative presentation on the topic “German Sinology: The Past and Present,” outlining the development of German Sinology from “Missionary Sinology,” “Amateur Sinology” to “Academic Sinology.” A hundred years ago, the trailblazers paved the way for what we now know as German Sinology, which has since then become a major and indispensable force in the world of Sinology. In the following section, which is based on the aforementioned presentation, we will introduce some of the most important early German Sinologists.



2017年3月20日，郎宓榭教授以「德國漢學的歷史和現狀」為題在國學院作了一場內容豐富的演講，為在場師生勾勒了德國漢學由「傳教士漢學」、「業餘漢學」到「學術漢學」的發展歷程。從百年前的筭路藍縷，到今日的蔚為大觀，德國漢學早已成為海外中國研究不可忽視的重要組成部分。以下將節錄簡報內容，簡介幾位早期德國漢學名家的生平與學術。



Johann Adam Schall von Bell 湯若望

Johann Adam Schall von Bell (1592–1666) was a German Jesuit who spent most of his life in China in the Late Ming and Early Qing periods. He is hailed as a hugely influential Chinese missionary, perhaps second only to his predecessor Matteo Ricci (1552–1610). With his all-encompassing knowledge in scientific subjects such as mathematics and astronomy, Schall left an indelible mark in the transmission of Western learning to China.

湯若望（1592-1666），明末清初來華耶穌會士，是利瑪竇之後最具影響力的傳教者，以其豐富的西方數理天文知識，在西學東漸的歷程中留下了不可磨滅的一筆。



Karl Friedrich Neumann 諾伊曼



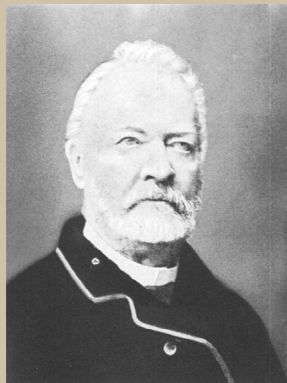
Jean-Pierre Abel-Rémusat 雷慕沙

Karl Friedrich Neumann (1793–1870) was one of the first professors of Chinese in Europe. Studying under French Sinologue Jean-Pierre Abel-Rémusat (1788–1832), he travelled to Canton to master the Chinese language, and amassed a total of some 6,500 titles of books and manuscripts during his stay. Upon his return to Bavaria at 1833, Neumann presented his Oriental collection to the royal library at Munich, and as a result was made Professor of Chinese and Armenian in the University of Munich.

諾伊曼（1793-1870）是歐洲最早的漢語教授之一。他師從法國漢學家雷慕沙（1788-1832），1830年遊學至廣州學習漢語，並蒐集約6,500種東方學書籍及手稿。1833年返回巴伐尼亞後將藏書獻給位於慕尼黑的皇家圖書館，因而獲聘為慕尼黑大學漢語及亞美尼亞語教授。

During the transition from "Amateur Sinology" to "Academic Sinology," the scholarship of the following two Sinologists is particularly worthy of mention:

在「業餘漢學」到「學術漢學」的轉變過程中，出現了兩位重要的漢學家：



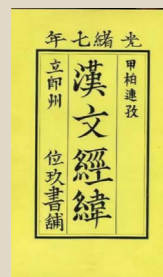
Wilhelm Schott 碩特

Wilhelm Schott (1802–1889) studied East Asian languages at the University of Berlin, where he later taught Chinese language and philosophy as a Professor of Chinese and Tartar languages. In 1826, Schott published *Werke des tschinesischen Weisen Kung-fu-dsü und seiner Schüler*, translating the *Analects (Lunyu)* for the first time directly from Chinese. He was also the compiler of *Chinesische Sprachlehre: zum Gebrauche bei Vorlesungen und zur Selbstunterweisung* (1857), which is widely regarded as the first study on Chinese grammar in the German language. He also translated parts of the historical novel *Water Margin (Shui hu zhuan)* into German.

碩特（1802-1889）曾在柏林大學學習東亞語言，後留校擔任漢語及韃靼語教授，講授中國語言與哲學。1826年出版了《中國哲人孔夫子及孔門弟子言論集》，首次將《論語》由漢語直接譯成德文。1857年他編成《漢語教程：講授及自學用教材》，是德語史上第一部研究漢語語法的著作。此外他還德譯了一部分《水滸傳》故事。



Hans Georg Conon von der Gabelentz
賈柏蓮孜



Chinesische Grammatik
《漢文經緯》

In 1878, a Professorship of Far Eastern Languages, the first of its kind in the German-speaking world, was created at the University of Leipzig, and **Hans Georg Conon von der Gabelentz** (1840–1893) was appointed to fill the chair. Under the flag of Oriental languages, Gabelentz's works clearly departed from the previous non-professional researches and marked the beginning of a new era in German Sinology when it became more and more academicized. His most famous work was *Chinesische Grammatik* (1881), being considered as the first grammatical survey of the Classical Chinese language to be independent of the tradition of Latin-based grammar.

1878年，賈柏蓮孜（1840-1893）獲禮聘為萊比錫大學遠東語言學教授，這是德語學界首次設立相關教席。在東方語言的旗幟下，他揭開了德國專業漢學的序幕。1881年，賈柏蓮孜出版了名著《漢文經緯》，成為第一部擺脫拉丁文語法模板的漢語語法著作。

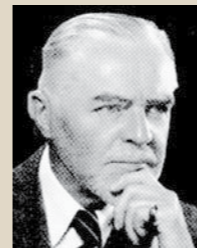


Mitteilungen des Seminars für Orientalische Sprachen
《東方語言研究院通訊》

Founded in 1887 at the University of Berlin, the **Seminar für Orientalische Sprachen (SOS)** was established to prepare German youths for future expatriate assignments in the Far East, through, among other things, the teaching of "exotic languages." In hindsight, however, SOS had played an important part in the academicization of German Sinology. For instance, the inaugural issue (1898) of the *Mitteilungen des Seminars für Orientalische Sprachen* was devoted to East Asian (Chinese) Studies.

1887年，柏林大學成立東方語言研究院，本為德國赴東亞工作人員提供語言培訓而設，但客觀上推動了德國學術漢學的誕生。譬如該院的院刊《東方語言研究院通訊》，創刊號（1898年）即為東亞（中國）研究專刊。

A number of early Western Sinologists were from diplomatic or missionary backgrounds. After years of staying in China and studying traditional Chinese culture, they gradually became experts in the field.
很多西方早期漢學家原為外交人員或傳教士，到達中國後轉而研究中國傳統文化，遂成這一領域的專家。



Otto Franke 傅蘭閣



Geschichte des Chinesischen Reiches
《中華帝國史》

Originally served as a translator for the German consular service in China, **Otto Franke** (1863–1946) is deemed by many as a major figure in German Sinology in early 20th Century. He was appointed as a Professor of Chinese Studies at the Colonial Institute in Hamburg, the forerunner of the University of Hamburg, and in 1923 filled the chair of Sinology at the University of Berlin, in place of the late **J.J.M. de Groot** (1854–1921), whose monumental work *The Religious System of China* (1897–1910; 6 vols.) had a considerable influence on Max Weber. Among the many publications by Franke, the five-volume *Geschichte des Chinesischen Reiches* (1930–52), a widely-read history of Imperial China at the time, had perhaps earned him the most fame. His son **Wolfgang Franke** (1912–2007) took up his baton at the University of Hamburg and became a giant in European Sinology during the post-war period.

傅蘭閣（一譯福蘭閣，1863-1946）本為德國駐中國翻譯官，有德國漢學界元老之譽。他曾執教漢堡殖民研究所（漢堡大學前身）中國研究系，1923年轉赴柏林大學，接替故去的漢學家高延（1854-1921）出任漢學講座教授；作為題外話，高延以六卷本煌煌鉅著《中國宗教體系》（1897-1910）享譽學林，該書亦對德國社會學泰斗韋伯有相當大的影響。傅蘭閣一生著述甚豐，其中最負盛名的著作當屬五卷本《中華帝國史》（1930-52），為當時西方最為流行的中國通史著作。其子傅吾康（1912-2007）青出於藍，二戰後繼承了父親在漢堡大學的位置，成為一代歐洲漢學大家。



Alfred Forke 佛爾克

Alfred Forke (1867–1944) worked as an interpreter at the German Legation in Beijing from 1890 to 1903, and experienced the Boxer Rebellion firsthand. He translated the *Lunheng* into English (*Lun-Hêng: Selected Essays of the Philosopher Wang Ch'ung*, 1906), and the *Mozi (Mê Ti, des Sociaethikers und Seiner Schüler Philosophische Werke*, 1922) as well as ten Yuan *zaju* plays into German (*Chinesische Dramen der Yüan-Dynastie*, 1978). He is also the author of the first comprehensive history of Chinese philosophy written in the German language – *Geschichte der chinesischen Philosophie* (1927/34/38), which covers major philosophical developments in ancient, medieval, and late imperial China in three separate volume.

佛爾克（1867-1944）於1890至1903年在北京德國公使館任翻譯員，親歷義和團之亂。曾將《論衡》全文英譯，並把《墨子》大多數篇章及十部元雜劇譯成德文。他亦是首部德文《中國哲學史》（1927/34/38）的作者，用三本書的篇幅梳理了上古、中古和近古中國哲學思想發展史。



Richard Wilhelm 衛禮賢

Richard Wilhelm (1873–1930) was a former missionary resided in Qingdao and lived in China for 25 years. He is best remembered for his translations of Chinese philosophical texts, such as the *Lunyu*, *Mengzi*, *Laozi*, *Zhuangzi* and *Liezi*, from Chinese into German that in turn have been translated into English and became widely influential. Cary F. Baynes' English rendition of Wilhelm's German translation of the *I ching* is to this day the most wide-spread, and arguably, the standard version of the text. His son **Hellmut Wilhelm** (1905–1990) was also an eminent sinologist, and Professor of Chinese at the University of Washington.

衛禮賢（1873-1930）早年被派來青島傳教，在中國居住了25年之久。他用德文譯出《論語》、《孟子》、《老子》、《莊子》和《列子》等諸子著作，最為學界稱善，其後被學者轉譯成英文，影響力更大。其中貝恩斯據衛禮賢德譯本為底本的《易經》英語重譯本，至今仍是最廣為流通的標準譯本。其子衛德明（Hellmut Wilhelm, 1905-1990）亦是著名漢學家，曾任華盛頓大學漢語教授。

A STUDY TRIP TO MAJOR SINOLOGICAL LIBRARIES IN GERMANY

德國漢學圖書館參訪記聞



Ludwig-Maximilian University of Munich
慕尼黑大學

I arrived in Germany amid a flurry of snow. On a freezing day in February at three degrees Celsius, I, a stranger who has grown accustomed to the subtropical climate of Southern China, travelled alone in this strange territory. A mixed feeling had filled my heart, which was layered with nervousness and excitement, very much like the clothes I put on.

I owe Prof. Hans van Ess of Ludwig-Maximilians-Universität München (Ludwig Maximilian University of Munich; LMU München for short) a deep debt of gratitude for making the exchange visit to *Deutschland* possible. During my three-month-long stay in Munich, I visited the departments of Sinology/East Asian Studies and various libraries of LMU München, Ruprecht-Karls-Universität Heidelberg, Universität Hamburg, and Goethe-Universität Frankfurt am Main. The special library collections and the research fields of the academic staff of these well-established institutions offered me a glimpse of the current state of German Sinology.

LMU München has a large and decentralized Downtown Campus, where different academic buildings are dispersedly located. For

that matter, the entrance of the Institut für Sinologie is hidden in an inconspicuous alley. Inside the building, you will find a decent-sized Sinology library located on the right-hand side upstairs, and on the ground floor a special room for housing a reproduced copy of the *Siku quanshu*, accessed through a small circular staircase in the library. According to the Institute website, the library has a collection of approximately 110,000 volumes of books, including a large number of collectanea, collected poems and essays of important ancient writers, and various kinds of *œuvres*. These figures may seem insignificant when compared to any of the major university libraries in the Greater China region, however, the Library of the Institute of Sinology covers all the basics, and by a stroke of luck, you may come across with some famous person's presentation copy, which bears an inscription, to another famous person. Whenever I discovered these little gems, I couldn't help but let my imagination run wild, picturing all these hypothetical interactions, and suddenly a surge of warmth filled my chest.

The other characteristic of a departmental library in Germany is that its Sinological collection tends to be non-specialized. Not

only books that fall under the traditional classifications of literature, history and philosophy can be found there, publications in any discipline that is related to China Studies, such as ethnology, religious studies, linguistics, and even natural science and legal studies, have also been amassed by such establishment. And there's nothing strange about it, given that in Germany, a Department of Sinology is very often affiliated to the university's Institute of East Asian Studies, which sees China and Japan as its main research focus. Thus, China Studies inadvertently cover everything remotely related to China, not just classical studies and traditional culture. Indeed, as it is the prevailing trend worldwide, China Studies mainly focus on modern and contemporary China or certain macro-level cultural phenomena. In some cases, the research aim is to purposefully reinterpret and adapt traditional ideas to contemporary circumstances. As a result, books about ancient China and classical learnings are rivalled, if not overtaken, by the ones on modern and contemporary China. This tendency is much more obvious than that observed in university libraries in Greater China.

There is another library in Munich worth mentioning: the magnificent Neo-Romanesque style Bayerische Staatsbibliothek, which is itself a tourist destination. Adjacent to the Downtown Campus of LMU München, the spacious Bavarian State Library hosts one of the finest, and probably the largest, Sinological collections in the republic. The strengths of the collection lie in the subject fields of Chinese classical literature, history, archaeology and religion as well as its extensive holdings of local gazetteers (*difangzhi*). The library also possesses a considerable amount of rare manuscripts, which can be accessed upon request and read in the library premises.

The next Sinological library to which I paid a visit was the Library of the Institute for Asian and African Studies (Asien-Afrika-Institut; AAI for short), University of Hamburg. Unlike the independent departmental library of LMU München or Heidelberg University, the AAI Library is shared by the entire institute and therefore offers a much larger space in addition to a very comfortable and well-lit environment. Even though Sinology only occupies a section in the library, it surely is awe-inspiring. In case you didn't realize, libraries in Germany are usually open to the public. You can enter the library after leaving your personal belongings at the front desk, making it all accessible and convenient. Being unfamiliar with this kind of arrangement, I was a bit nervous when passing through the entrance. So I asked the front desk person, "May I take a visit?" He was at first puzzled by my question, but then immediately responded "Welcome" in an assertive voice.

German universities that have a Department of Sinology are evenly distributed geographically over the territory, in sharp contrast with their French counterparts, which are mostly concentrated in Paris. In terms of the number of published academic works,

Germany comes second only to the United States in Western countries. This is no small feat for Germany, judging from its size of territory and population, and can be seen as a proof of the thriving development of Sinology in this central European country.¹ It is said that the University of Hamburg was the first German university to establish its own Sinology Department, which was over a century ago in 1909. Its fame is matched by the Institute of Sinology in LMU München, founded by Prof. Erich Haenisch (1880–1966) after World War II. The Institute of Sinology at Heidelberg University is yet another world-renowned research institution, which I had the pleasure to visit as well.

The Institute of Sinology at Heidelberg University has its own library, which is intriguingly comprised of a series of study rooms, where books are sorted by theme. The rooms are relatively small but cozy. After learning that I wanted to visit the library, the student helper at the desk enthusiastically showed me around and gave a brief introduction of the various collections available and what areas to pay attention to, speaking Mandarin most of the time. I was very impressed by how well-trained the staff is. All the announcements here are bilingual, written in both Chinese and German, which is quite convenient to us Chinese people.

Heidelberg is also known to be an 800-year-old university town. Strolling around the town, I found that tourism blends well with the local academic community. Much to my surprise and delight, I spotted a skincare brand that is based on Daoist philosophy, and got exposed to a rather interesting aspect of *Chinoiserie*. Daoism, both as a school of philosophy and a belief system, has long been a focal point of research interest in German Sinology. Daoist thought also happens to be an intellectual resource for the modern-day environmentalist movement, attracting considerable interest from the public. No wonder the *Laozi*, or the *Daodejing*, alone has more than fifty German translations before the turn of the millennium.²

Last, and least in this case, is the Goethe-Universität Frankfurt am Main. The Sinology Department here doesn't seem to have its own library. I followed the floor plan of the university library and ended up in front of a few shelves of books on Sinology. Compared with those mentioned above, the Sinological section of the university library operated on a much smaller scale. Through this, we can observe the rise and fall of Sinology among different institutions.

Dr. Lin I-shao
Research Associate, JAS

¹ Zhang Xiaoyun 張篠雲, "Sinology in Germany," *Sinorama* 23.11 (1996), 110–20.9

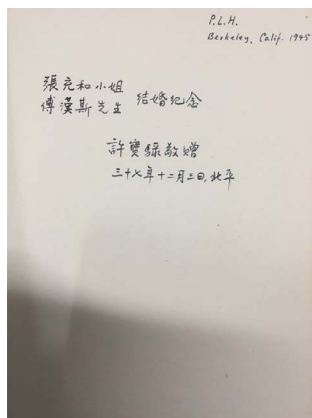
² Ibid.

初到德國還是飄雪的天氣，二月，三度，一個太習慣南方氣候的人踏上這片未知的大陸，心裡的緊張與興奮，就像身上穿的衣服般一層又一層。

很感謝慕尼黑大學的葉翰教授慷慨應允我交流的請求。在慕尼黑的三個月我走訪了慕尼黑大學、海德堡大學、漢堡大學、法蘭克福大學的漢學（東亞）所及圖書館，從這些圖書館的藏書以及各校學者的



Entrance of the Institut für Sinologie, LMU München
慕尼黑大學漢學所入口



的研究領域，約略可以看出德國漢學研究的現況。

慕尼黑大學是個開放式的校園，各校舍較為分散，漢學所入口就藏在一個小巷子中。進入後上樓，右邊即是圖書館，空間不大，有一條小小的迴旋樓梯可以通至地下，為四庫全書館藏室。據漢學所網頁介紹，共有110,000本藏書，其中不乏大套叢書、諸名家詩文集、全集等。

與中、港、臺著名大學的圖書館比起來，這樣的數量當然不算多，不過基本的圖書亦大致齊全，有時還能有一些意想不到的小發現，例如某位名人贈送另一位名人的題贈本，上面還有題字。發現這些小驚喜的時候有一種親切的感覺，不禁浮現想像畫面。

德國漢學系的圖書館還有另一個特色，就是所收的書比較雜，不只文、史、哲領域，舉凡與中國有關的書幾乎都有，例如民族、宗教、語言甚至科學、法律等等。不過這也當然，這裡的漢學系其

實大多隸屬於東亞研究院之下，中國與日本是其主要研究對象，而所謂「中國」，當然也是研究整個國家而不會限定在文史哲。相反的，由於世界趨勢，研究中國也大多集中在現當代或者一種大範圍的文化現象，要不便是將中國傳統思想與現實相結合等等，是故在圖書館中，現當代的書籍幾有與古代分庭抗禮之勢，較中、港、臺之圖書館比例高得多。

事實上，慕尼黑還有一間巴伐利亞州立圖書館，本身便是一個熱門的觀光景點，內裡相當古雅壯闊。這裡也是德國地區最大的傳統漢學藏書中心，類別主要是中國古代文學、歷史、考古、宗教、地方誌，就在慕尼黑大學隔壁，裡面並有一些珍貴的寫本需要另外調閱，在館內觀看。

我第二個去的是漢堡大學的亞非學院圖書館。由於是整個學院共用，不像慕尼黑大學或海德堡大學那樣是獨立的研究所圖書館，故整間圖書館寬敞許多，相當舒適、明亮，儘管漢學研究僅是其中一區，也煞有氣勢。而德國的圖書館常常不設門禁，只要將東西寄放之後便可隨意進出，非常自由、開放。由於不習慣，我進去之前還惴惴不安，向櫃檯小哥詢問一句：“May I take a visit?” 對方愣了一下，當即以一種理所當然的語氣回我：“Welcome.”



Chinese section, Library of the Institute for Asian and African Studies, University of Hamburg
漢堡大學亞非學院圖書館，漢籍藏書

德國設有漢學系的大學，平均分散在全德各地，與法國的集中於巴黎大異其趣。就其發表的論文總數而言，在西方國家中僅次美國，列居第二，以德國土地面積與人口來說，成績算是相當可觀，足見漢學在德國發展之蓬勃。¹ 據說漢堡大學是德國第一間成立漢學系的學校，創於1909年；慕尼黑大學漢學系則是戰後由漢尼士（1880-1966）教授首先開創；除此之外，海德堡大學的漢學所也享譽國際，在本次交流中，我亦有幸造訪。



Study carrel of the Institute of Sinology at Heidelberg University
海德堡大學漢學所圖書館閱覽座

海德堡大學漢學所自己的圖書館，有意思的是，研究所圖書館原來是由一系列房間組成，分別收藏不同種類的書。房間雖小，卻頗溫馨。櫃檯的值班學生得知我要參觀後，很熱情地用中文向我介紹圖書館各間的收藏大要，以及應注意的事項等等，訓練有素，令人驚豔。這裡的公告都有中、德雙語，對我們這些華人來說相當方便。



Skincare brand based on Daoist philosophy
道家理念的保養品

海德堡同時也是一個有八百年歷史的大學城，走在這美麗的小鎮上，觀光與讀書的氣息交融，在這邊的小店裡，我還看到了保養品採用道家的理念販售，頗為有趣，讓我們看到不一樣的中國風潮。道家和道教一直是德國漢學熱衷研究的主题之一，也因道家的思想剛好與近代「回歸自然」的呼聲不謀而合，故能引起一般民眾的廣泛興趣，僅《老子》的德文譯本就有五十多種。²



Library of Goethe-Universität Frankfurt am Main
法蘭克福大學圖書館

最後是法蘭克福大學，這裏的漢學系似乎沒有自己的圖書館。依照大學圖書館的標識，我僅找到幾個架子的書，與前面幾間學校的圖書館相比，格局明顯小了很多，從中也能看出各校漢學風氣的興衰。

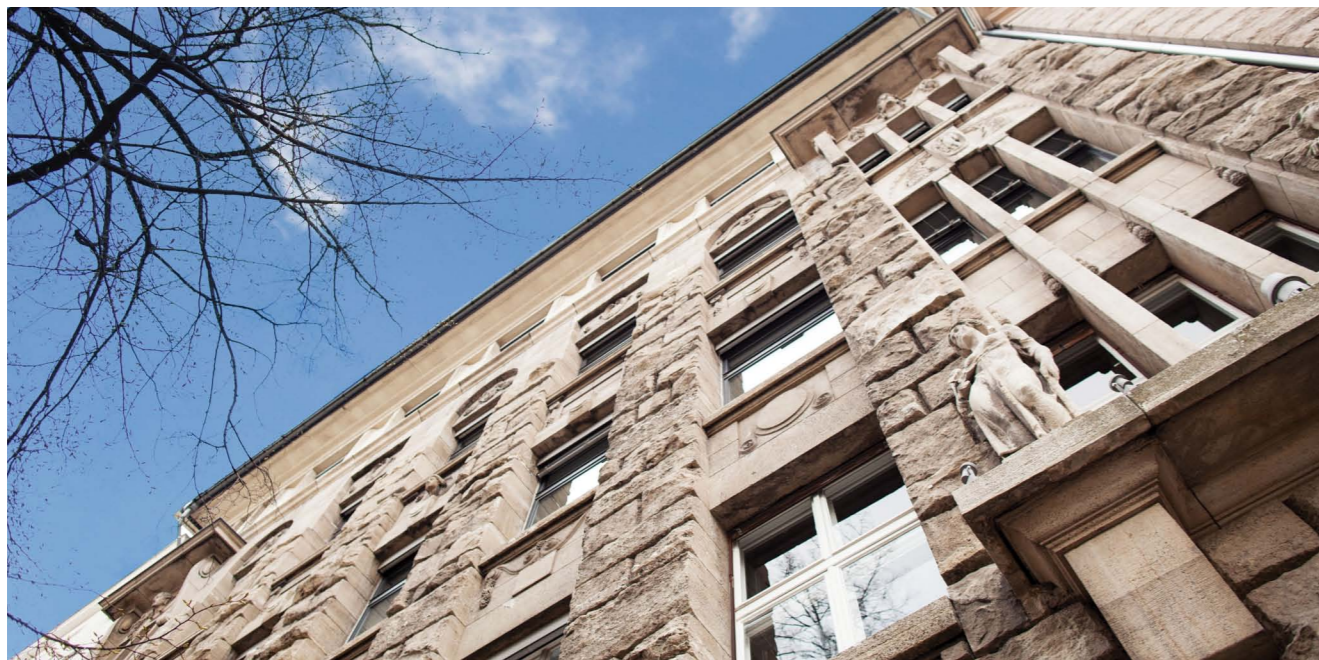
林怡劭 博士
饒宗頤國學院副研究員



A few shelves of books on Sinology
幾個架子的漢學圖書

¹ 張篠雲：〈湯若望的家鄉——漢學在德國〉，《光華》23卷11期（1996年），頁110-120。

² 同上注。



De Gruyter, Berlin

LIBRARY OF SINOLOGY: SPEARHEADING A NEW TREND IN CLASSICAL CHINESE STUDIES

「饒宗頤國學院漢學叢書」——引領當今漢學新潮流

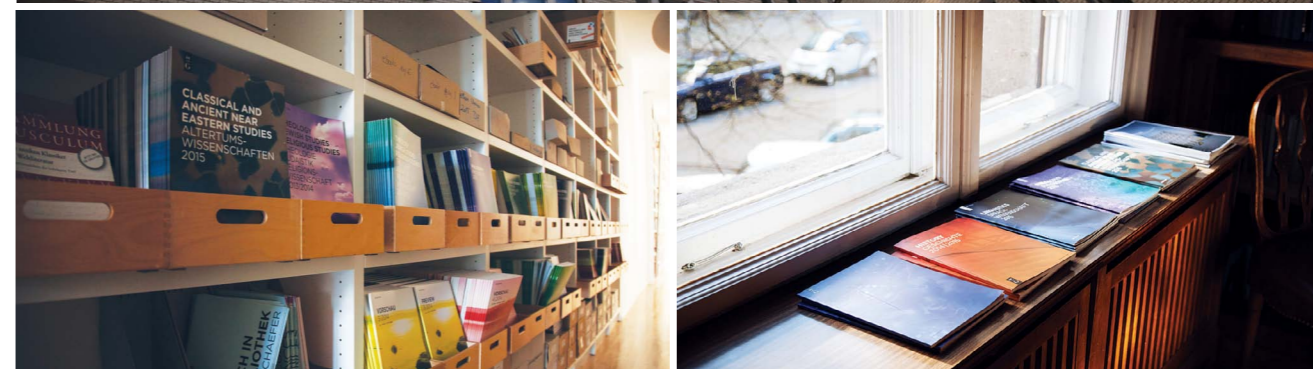
The *Library of Sinology*, a new book series initiated by the Jao Tsung-I Academy, HKBU, responds to a revival of interest in the study of Chinese cultures during the twenty-first-century as a wealth of manuscript texts on bamboo and silk are being discovered like never before. New materials are emerging which promise to transform fields as diverse as classical philology and anthropology, philosophy and art history, linguistics and religious studies, literature and archaeology. By promoting interdisciplinary research in classical Chinese Studies and international academic exchange, the book series sets out to spearhead a transnational reconceptualization of traditional Chinese ideas and their relevance for modern times.

The Library of Sinology features both original studies from eminent Western Sinologists and promising young scholars, as well as edited volumes emerging from high-quality symposia. The scope of the series includes language, literature, and history, ranging from philological research to cultural history. While exclusively focused on Classical Chinese Studies, the series covers a broad and

innovative methodological spectrum across all periods, regions, and cultures.

This series is unique because of its diversity and interdisciplinary perspectives. Sinology is itself not an independent discipline, and it is now widely acknowledged that the study of Chinese requires expertise across a number of disciplines and methodologies. Interdisciplinary is therefore critical when re-evaluating Chinese culture and its place in global society of the 21st century.

The editorial board of *The Library of Sinology* seeks rigorous, first-class scholarship that examines newly available sources and integrates interdisciplinary perspectives. The series therefore will not only be of interest to the scholars and researchers in the relevant disciplines and areas of focus; it will also attract the well-informed general reader, as well as university students, who wish to attain broader perspectives on the study of Chinese cultures.



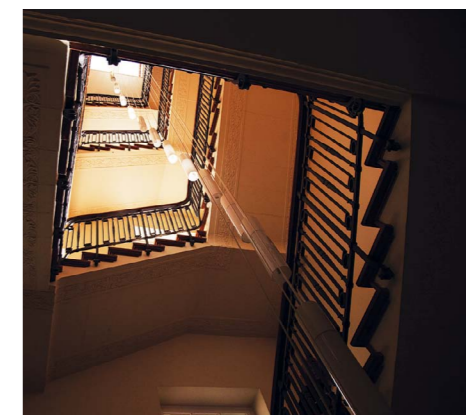
The Academy will collaborate with one of the world's most influential academic publishers, De Gruyter, on this publishing project. 國學院將與著名德國學術出版社德古意特合作，共同推出此系列叢書。

隨著近年大批出土文獻公諸於世，中國文化研究再次成為二十一世紀學界矚目的焦點，香港浸會大學饒宗頤國學院推出全新「漢學叢書」系列，適時發表最前沿的學術成果，以饗同道。「一時代之學術，必有其新材料與新問題」，新材料的大量湧現勢必改變傳統學科的格局，由文獻學、文字學、語言學到人類學、藝術史、宗教學、哲學以至考古學，許多問題都需要重新進行探討。本叢書透過推動漢學的跨學科研究和國際學術交流，帶頭對傳統中國思想及其在當代的適切性作跨國再概念化。

「饒宗頤國學院漢學叢書」匯集西方漢學名家及學界新銳的原創研究，同時收入高端學術會議的論文集，範圍橫跨語言、文學和歷史，上至古文字考釋，下到文化史研究，視野非常廣闊。本叢書雖以中國古典研究為中心，但倡導引入全新的研究方法，對象更不限時地，務求對各個文化體系兼收並包。

本叢書以多元化選題和跨學科視野而獨樹一幟。由於漢學本身並非一門獨立學科，研治中國學問務須借鑒、運用其他學科的專門知識和研究方法已經成為當今學者的共識，因此在重新評估中國文化及其在本世紀全球社會的地位時，跨學科研究的意義尤其重大。

「饒宗頤國學院漢學叢書」編委會注意甄選治學謹嚴的第一流論著，希望能夠在探討新材料的同時，提出綜合跨學科觀點。故本叢書不單與相關學科和研究領域的學者息息相關，亦能吸引具深度的普羅讀者，以及有意深入認識中國文化的莘莘學子。



饒宗頤國學院漢學叢書

EVENTS HIGHLIGHTS

國學活動

In the past academic year, the Jao Tsung-I Academy of Sinology organized an array of high-level symposia and lectures with keynote speakers like eminent Sinologists Stephen Owen and Rudolf G. Wagner while providing a platform for up-and-coming young scholars to share their research efforts and develop rapport with each other. The Academy pays special emphasis on cutting-edge issues in Sinology and strives to cover a diverse range of subjects of interest. As our events become ever-more diversified and dynamic, the Academy has attracted a growing audience of Chinese culture enthusiasts from all backgrounds, and continued to serve as a perfect setting for carrying out in-depth academic discussions.

饒宗頤國學院在過去一年舉辦了多場學術會議和講座，不僅邀請到宇文所安、魯道夫·瓦格納這樣的漢學泰斗，也積極為年輕學者打造交流學習的平臺。國學院尤其注重研究主題的前沿性，涉及領域也力求多元化。豐富多彩的國學活動吸引到越來越多的觀眾，舊友新朋會聚，碰撞思想火花，成為校園文化的一道亮麗風景。

EXCAVATED MANUSCRIPTS AND MATERIAL CULTURE: THE FIFTH YOUNG SCHOLARS FORUM ON EXCAVATED MANUSCRIPTS

(2016/7/28-29)

出土文獻與物質文化：第五屆出土文獻青年學者論壇



With a focus on "Excavated Manuscripts and Material Culture," the forum provided an opportunity for over 30 young scholars to discuss new archaeological discoveries, especially the recently published excavated manuscripts, especially volume 5 of the *Tsinghua Bamboo Slips* and volume 4 of the *Peking University Bamboo Slips*. The forum was attended by a number of students, faculty members and members of the public. The papers presented at the forum are being collected, edited, and set to be published as part of the Academy's book series *Library of Classical Learning* later this year.

是次論壇以「出土文獻與物質文化」為主題，三十多位與會的年輕學者圍繞近年考古新發現，特別是最新公布的出土文獻如「清華簡」第五冊和「北大簡」第四冊，就有關篇目展開熱烈討論。是次會議吸引了不少校內外同學及公眾人士參加。會議論文現已結集整理，將列入「饒宗頤國學院國學叢書」於下半年出版。

VISIT BY DR. SIMON SUEN AND HIS SPOUSE MRS. MARY SUEN, TAOIST MASTER CHU HOK TING AND MS. CHLOE SUEN (2016/8/16)

孫少文博士伉儷、朱鶴亭道長及孫燕華小姐訪問國學院



From left: Ms. Chloe Suen (Chairperson of the Simon Suen Foundation), Mrs. Mary Suen, Prof. Chen Zhi, Taoist Master Chu Hok Ting, Prof. Roland Chin (President and Vice-Chancellor), Dr. Simon Suen (Founding Director of Jao Tsung-I Academy of Sinology), Mrs. Lily Chan (Director of University Advancement)



左圖：孫少文基金會主席孫燕華小姐、孫蔡吐媚女士、饒宗頤國學院院長陳致教授、國際著名養生學家朱鶴亭道長、校長錢大康教授、饒宗頤國學院發展委員會創會會長孫少文博士、發展事務處處總監鄭惠蘭女士

Activities
in 2016
二零一六年舉辦
之活動



SYMPOSIUM ON CLASSICAL CHINESE SCHOLARSHIP, CULTURE, AND CIVILIZATION

(2016/11/4-5)

「國學·國故·國粹」學術研討會

The studies of Classical Chinese Scholarship, Culture, and Civilization have been a well-established and active field of research that keeps attracting bright scholars around the world to bring unique perspectives and novel approaches in tackling long-disputed issues as well as newly emerged ones. To foster communication between sinologists and Chinese classical scholars from different parts of the world, the Academy hosted the Symposium on Classical Chinese Scholarship, Culture, and Civilization in November. Keynote speakers such as Prof. Kung Peng-cheng (Department of Chinese Language and Literature, Peking University), Prof. Asano Yuichi (Tohoku University, Japan), and Prof. Michael Lackner (Friedrich-Alexander-Universität Erlangen-Nürnberg) were invited to share their insights on the future development of Classical Chinese Studies.

關於國學、國故及國粹的討論由來已久，且持續活躍，海內外學者分別以獨特觀點和嶄新研究進路，試圖解決眾說紛紜的舊公案和新問題。為增進世界各地國學和漢學研究者的交流，饒宗頤國學院特此舉辦「國學·國故·國粹」研討會，邀請到北京大學中文系龔鵬程教授、日本東北大學淺野裕一教授、德國愛爾朗根—紐倫堡大學朗宓樹教授等重量級講者，分享他們對國學未來發展的高見。

THE THIRD INTERNATIONAL SINOLOGY FORUM (HONG KONG 2016)

第三屆中華國學論壇（2016·香港）(2016/11/7)



HKU co-organized the Third International Sinology Forum with China Institute of Culture Limited for three consecutive years since 2014. The topic of last year's Forum is "Chinese Culture: Inheritance and Reflection," and a line-up of twenty star-studded scholars and experts in the fields of Classical Learning and Sinology were invited to give keynote presentations. The speakers came from all around the world — from the Greater China to Singapore, Japan, Australia, Germany and the United States, including Prof. Stephen Owen (Department of East Asian Languages and Civilizations, Harvard University), Prof. Michael Lackner (Full Professor and Chair of Chinese Studies, Friedrich-Alexander-Universität Erlangen-Nürnberg), Prof. Asano Yūichi (Graduate School of International Cultural Studies, Tohoku University, Japan), and Prof. Jeffrey Riegel (Emeritus Professor, China Studies Centre, University of Sydney). Over 600 audiences have participated the forum.

香港浸會大學與中國文化院主辦「第三屆中華國學論壇（2016·香港）」，自2014年起計已是連續第三年共同策劃是項盛事。本屆論壇以「中華文化：傳承與反思」為主題，邀請了美國、德國、澳大利亞、日本、新加坡，以及中國內地和香港共20位世界知名漢學與國學專家出席演講，其中包括美國哈佛大學東亞語言與文明系教授宇文所安、德國埃爾朗根—紐倫堡大學漢學系講座教授朗宓樹、日本東北大學大學院國際文化研究科名譽教授淺野裕一、悉尼大學榮休教授王安國等。是次論壇有逾六百名文化界人士出席，群賢畢至，盛況空前。

JAO LINK

(2016/12/3)

饒學聯匯



The Jao Link was found to facilitate communication and cooperation among research institutions that are under the umbrella of the Jao Studies. It also carries out the mission of introducing the Jao Studies and promoting it to the public through disseminating latest news and information, with the ultimate goal of giving more people a greater exposure and deeper understanding of traditional Chinese culture. At the inauguration ceremony of the Jao Link, 22 institutional members were presented a certificate of recognition by the then Chief Secretary for Administration, Carrie Lam Cheng Yuet-ngor, under the witness of Prof. Jao Tsung-i. In the afternoon of the same day, more than 50 representatives from fellow member institutions around the world paid a visit to the Academy, and were given an introduction to our research staff, post-graduate students, book collection, and academic activities by the Director, Prof. Chen Zhi, as a way to enhance mutual understanding and communication between members of the Link.

饒學聯匯的成立是為了促進饒學研究單位的溝通與合作，透過聯匯發放最新消息和資訊，向普羅大眾介紹和推廣饒學，讓大家有更多機會接觸和認識中華傳統文化。在饒學聯匯成立典禮上，饒宗頤教授躬臨見證，時任政務司司長林鄭月娥女士頒贈感謝狀予22位饒學聯匯成員。當日下午，饒學聯匯的海內外相關機構逾五十位代表到訪饒宗頤國學院，國學院院長陳致教授為嘉賓介紹國學院的研究人員、學生、藏書及學術活動等概況，以期促進饒學機構之間的瞭解和交流。

INTUITION, EAST & WEST:

THE SECOND KANT IN ASIA INTERNATIONAL CONFERENCE

(2016/12/20)

第二屆康德在亞洲國際學術會議：直觀，東與西

This conference is a sequel to the first "Kant in Asia" (KiA) international conference, at which 97 scholars from approximately 30 different countries presented papers around the theme of "Unity of Human Personhood". The general theme of the KiA2 conference shifts to "Intuition, East and West," considering that Kantian philosophy, especially his ethics, has been widely discussed by Chinese scholars in the past century and exerts strong influence to modern Chinese philosophical developments. The Academy was delighted to be one of the sponsors of this event.

首屆「康德在亞洲」國際學術會議於2009年在香港浸會大學成功召開，邀請到來自約30個國家的97位學者參會，分別圍繞「人性的融合」這一主題發表論文。承接上屆會議，本次會議以「直觀，東與西」為主題。康德之哲學，特別是其倫理觀，上世紀已經受到廣泛討論，對中國哲學發展也影響深遠，故本次會議即以此為主題。國學院欣然贊助是次會議。



Activities
in 2017
二零一七年舉辦
之活動

FINE AND RARE BOOKS FROM THE WENTIANJU COLLECTION

(2017/2/6-3/2)

問田居藏古籍善本展

An exhibition of the fine and rare books from the Wentianju collection was held from February 2017 to early March, offering a glimpse into the private collection of a scholar of Chinese Studies. The exhibition showcased a choice of thread-binding books and limited editions, ranging from works in the traditional Four Categories (Confucian classics, history, philosophy and literature) to the Imperial Edition of the *Works of Shakespeare*, among which banned books of the Qing dynasty are worth a special mention for their historical significance and documentary value.

國學院於2017年2月至3月初展出問田居士珍藏古籍，使公眾有機會窺見國學家的私人藏書之一隅。此次展出的中西古籍品種繁多，涵括經史子集各部文獻以及皇家版《莎士比亞全集》等，其中被清廷懸為禁書的明清詩文集實屬罕觀之本，兼具文物和版本價值。

OPEN SEMINAR OF PROF. XU JINGSHENG:

“TRADITIONAL CHINESE MEDICINE AND ITS CULTURAL ROOTS IN THE CENTRAL PLAIN”

(2017/3/6)

許敬生教授公開講座：中醫藥文化之根在中原

Seeing the promotion of cross-cultural and interdisciplinary studies as part of its mission, the Academy has invited Prof. Xu Jingsheng, an expert of ancient Chinese medical texts, to give an open seminar. Through this seminar, we aimed to highlight the characteristics and edges of the interdisciplinary study of Classical Chinese Studies and Traditional Chinese Medicine.



饒宗頤國學院一向重視跨文化、跨學科的交叉研究，為此曾特別邀請醫古文大家許敬生教授舉辦公開講座，以凸顯國學與中醫學跨學科的特性及專長。

PUBLIC SEMINAR BY PROF. LU MIAW-FEN:

“FAMILY ETHICS AND THE WAY TO SAINTHOOD: CONFUCIANISM OF THE LATE IMPERIAL PERIOD IN THE CONTEXT OF RELIGIOUS DIALOGUES”

(2017/3/10)

呂妙芬教授公開講座：成聖與家庭人倫：宗教對話脈絡下的明清之際儒學



The topic of this lecture is eponymous to the title of the speaker's recently published book in which the issues of the development of Confucianism and its implication to the intellectual history of late imperial China are reexamined.

呂妙芬教授是次演講與其剛將出版的新書（臺北：聯經出版公司，2017年9月）同題，藉此機會她向與會者分享自己的最新研究成果。該書主要研究明清之際儒學的發展，及其在明清學術思想史上的意義。

THE SECOND INTERNATIONAL FORUM ON SINOLOGY

(2017/3/14-17)

第二屆世界漢學論壇

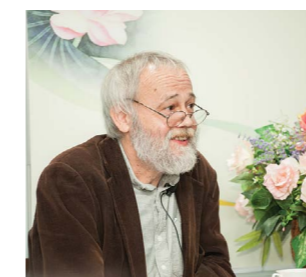
To further academic exchange between local academic circle and overseas Sinological community, the Academy once again held the well-received International Forum on Sinology after a two-year interval. Five world-renowned sinologists gave keynote addresses on a variety of topics, sharing their latest research findings with local students and scholars of Classical Chinese Studies.

國學院為推動本港與海內外國學與漢學界的交流，兩年前舉辦了首屆世界漢學論壇，取得熱烈反響。今年初續辦第二屆論壇，邀請到五位世界知名國學及漢學專家作公開演講，為本地師生介紹最前沿的研究動態及最新的學術成果。



Prof. Yeh Kuo-liang, Department of Chinese Literature, National Taiwan University (Title: *Zhu Xi's Pursuit of Confucian Ritualism and His Critical Reception of the Ancient Books of Rites*)

國立臺灣大學中國文學系葉國良教授（題目：朱子研究禮學的歷程及其對古禮書的取捨）



Prof. Bernhard Fuehrer, SOAS, University of London (Title: *Sima Qian as a Reader of Master Kong's Utterances*)

倫敦大學亞非學院傅熊教授（題目：司馬遷作為一位孔夫子話語的讀者）



Prof. Edward Shaughnessy, The University of Chicago (Title: *"Preface" to Ancient Text Mu Tianzi Zhuan Collected and Collated*)

芝加哥大學夏含夷教授（題目：《古本穆天子傳輯校》序）



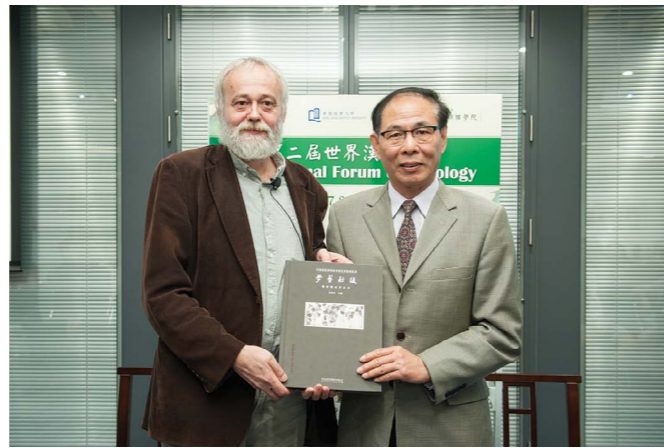
Prof. Oki Yasushi, Institute for Advanced Studies on Asia, The University of Tokyo (Title: *The Space of "Almost a Fairyland"*)

東京大學東洋文化研究所大木康教授（題目：「疑非人境」的風雅空間）



Prof. Liu Xiaogan, CUHK Research Centre for Chinese Philosophy and Culture (Title: *The Goodness in Human Nature: Debates and New Perspectives on Mencian Theory*)

香港中文大學中國哲學與文化研究中心劉笑敢教授（題目：爭論與辨析——新視角看孟子人性論）



**PUBLIC LECTURE BY PROF. MICHAEL LACKNER:
"GERMAN SINOLOGY: THE PAST AND PRESENT"** (2017/3/20)

朗宓榭教授公開講座：德國漢學的歷史和現狀



**PUBLIC LECTURE BY PROF. LIN AN-WU:
"THE POTENTIAL CONTRIBUTIONS
OF CHINESE CLASSICS TO
HUMAN CIVILIZATIONS IN
THE 21ST CENTURY: BASED
ON AN UNDERSTANDING
AND INTERPRETATION OF
CONFUCIANISM, TAOISM
AND BUDDHISM"** (2017/4/6)

林安梧教授公開講座：國學經典對廿一世紀人類文明的可能貢獻——以「儒道佛三教」為核心的理解與詮釋



**LECTURES AND SEMINARS BY
DISTINGUISHED SCHOLAR-
IN-RESIDENCE PROF. RUDOLF
G. WAGNER**(2017/5/19-6/9)

傑出訪問學人魯道夫·瓦格納教授系列講座及座談會



The Academy is honored to have world-renowned Sinologue Rudolf G. Wagner joined us as 2017 HKBU Institute of Creativity Distinguished Visitor-cum-Jao Tsung-I Academy of Sinology Distinguished Scholar in Residence. During his one-month stay, the erudite Prof. Wagner delivered a series of public talks and postgraduate seminars.

Public Lectures

- China in the Development of the Concept of Just Governance in Eurasia, 600-1800
- The *Shenbao* Newspaper as the Platform for Early Yangwu Discussions of the Crisis of the Qing State, 1872-1897

Postgraduate Seminars

- The Logic of Fixing Conceptual Meanings in Interlocking Parallel Style
- Establishing the Logical Links in Arguments: the Rhetorical Functions of Initials *fu*夫, *gu*故, and *jin*今

傑出訪問學人計劃邀請到當今漢學泰斗，德國海德堡大學魯道夫·瓦格納教授駐院訪問一個月，主講兩場公開講座及兩場座談會，講題分別為：

公開講座

- 七至十八世紀歐亞大陸「公正統治」概念發展過程內中國的角色
- 上下不通：洋務派議論清廷危機的早期平台——《申報》（1872-1897年）

座談會

- 以連環句式界說概念涵義的內在邏輯
- 立論的邏輯關聯：「夫」、「故」、「今」等發語詞的修辭作用

INTERNATIONAL CONFERENCE ON THE INTEGRATION OF OLD CHINESE PHONOLOGY AND PALEOGRAPHY

(2017/7/15)

「上古音與古文字研究的整合」國際研討會



International experts of Old Chinese phonology and paleography gathered at HKBU.
中外上古音與古文字專家雲集浸大

Prof. Zhengzhang Shangfang, aged 84, elaborates in a keynote speech on the significance of "derivative cognates" in studying Old Chinese phonology.

八十四歲高齡的鄭張尚芳教授主講「重視轉注——同根分化字對古音研究的重要作用」

With the aim of deepening and promoting the integrated study of Old Chinese (OC) phonology and paleography, the Academy and the Department of Chinese Language and Literature, University of Macau co-organized the first-ever International Conference on the Integration of Old Chinese Phonology and Paleography. Twenty-five experts from around the globe presented their latest findings and share their fascinating insights on this topic at this two-part conference.

The highlight of the conference was the seven thought-provoking keynote speeches given by some of the most revered scholars in the field of OC phonology, namely Professor Zhengzhang Shangfang of the Chinese Academy of Social Sciences, Professor Pan Wuyun of the Shanghai Normal University, Professor Chi Hsiu-sheng of the Chinese Culture University, Taiwan, Professor Axel Schuessler of Wartburg College, Iowa, Professor William H. Baxter of the University of Michigan, Professor Laurent Sagart of the Centre national de la recherche scientifique (CNRS), Paris and

Professor Christoph Harbsmeier of the University of Oslo, Norway. A post-conference proceedings will be compiled and published afterwards.

為進一步深化及推動上古音與古文字之研究，香港浸會大學饒宗頤國學院與澳門大學中國語言文學系共同舉辦了「上古音與古文字研究的整合」國際研討會。會議邀請到來自歐美及兩岸三地共25位專家學者參加，並由七位上古音領域傑出學者作專題報告，分別是中國社會科學院鄭張尚芳教授、上海師範大學潘悟雲教授、台灣中國文化大學季旭昇教授、美國沃特堡學院許思萊教授、密歇根大學白一平教授、法國科研中心沙加爾教授與挪威奧斯陸大學何莫邪教授。此次會議發表的精彩論文，之後將結集成冊，正式出版。

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。

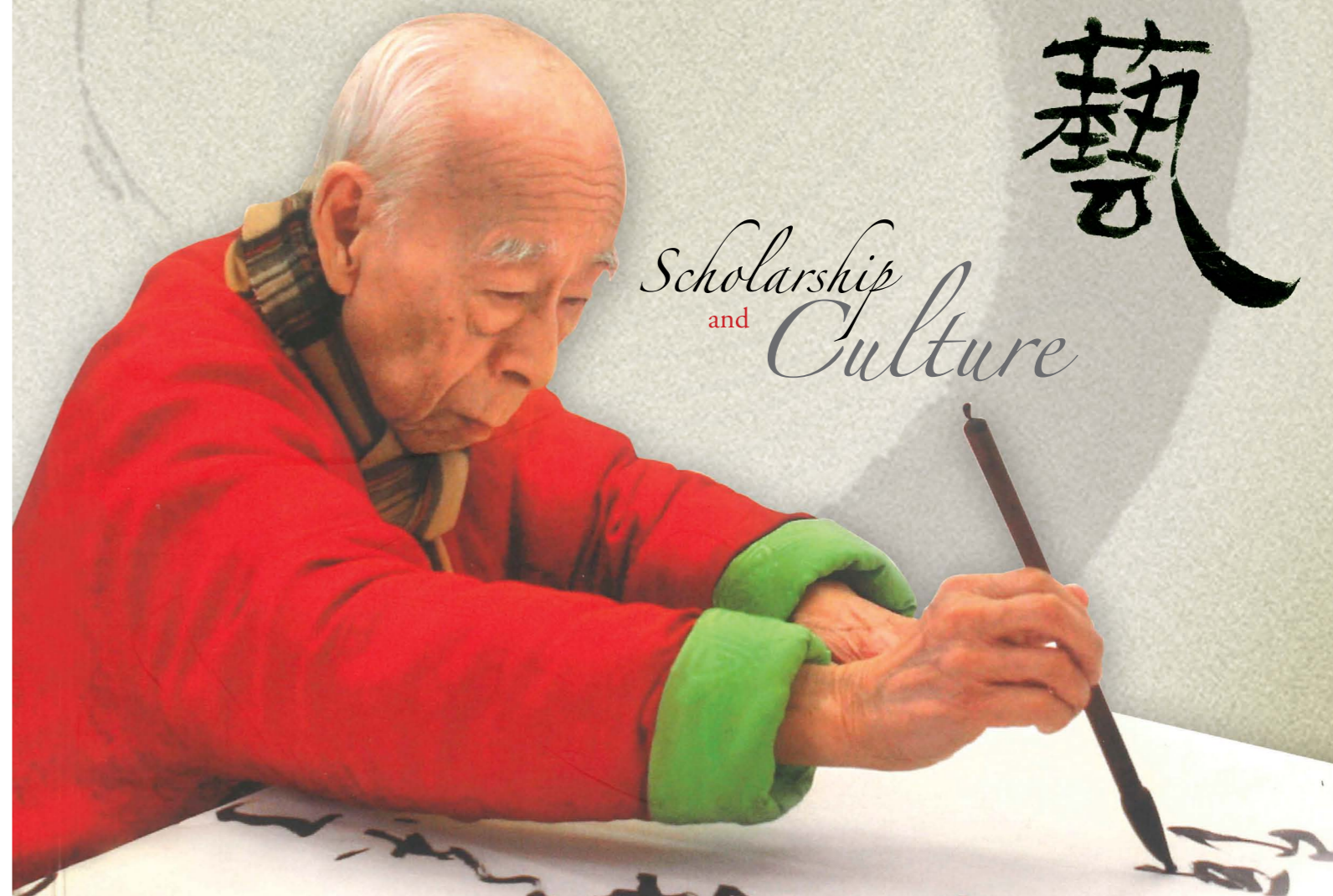
饒公宗頤，無論於甲骨鐘鼎文字之訓正、經史釋道典籍之詮解，皆有功於學林；亦善為詩、詞、駢、文，其書有風雲之勢，其畫則奪胎乾坤，皆冠絕當世，為一時之選。饒公之道，誠遠追夫子遺教；是以香港浸會大學饒宗頤國學院秉先生「學藝雙攜」之精神，據夫子「志道游藝」之教，特舉辦志道游藝系列展覽、講座及工作坊，以示國學之宏富萬有，再現洙泗之遺風。

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



SECOND EVENT OF THE SERIES "SCHOLARSHIP AND CULTURE": EXHIBITION OF MANUSCRIPTS, CALLIGRAPHY AND PAINTINGS BY MODERN AND CONTEMPORARY CHINESE WRITERS (2016/10/7-11/8)

第二屆「志道游藝」活動：現當代名作家手稿書畫展



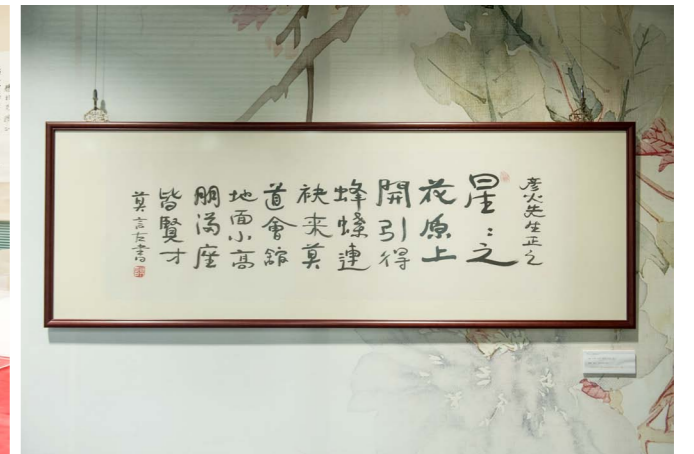
As a tribute to Prof. Jao's lifelong artistic pursuit, the HKBU Jao Tsung-I Academy of Sinology organizes, from time to time, thematic exhibitions, seminars and workshops related to traditional Chinese art in the series "Scholarship and Culture." Last year, from October 7 to November 8, the Academy held an "Exhibition of Manuscripts, Calligraphy and Paintings by Modern and Contemporary Chinese Writers" co-organised by *Ming Pao Monthly*, with a host of calligraphic and graphic works by well-known literati on display.

The exhibition showcased more than 100 works of manuscripts, calligraphy and paintings from the collection of Mr. Poon Yiu-ming, Chief Editor and General Manager of *Ming Pao Monthly*. They include works by 38 leading intellectual figures and writers of modern time, such as eminent Sinologist Prof. Jao Tsung-i, and literary giants like Ba Jin, Qian Zhongshu, Shen Congwen, Jin Yong, Mo Yan, Jia Pingwa and Gao Xingjian, to name a few. Among the exhibits there were 70+ personal letters, most of which are related to publication, and some of which are not included even in the writers' *œuvres*, making them objects of tremendous historical value. There were also 54 calligraphy works and paintings in the

form of hanging scrolls and framed artwork. During the one-month exhibition, over 10 guided tours were arranged for teachers and students from local secondary schools, offering a brief introduction to Chinese painting and calligraphy in terms of mounting and aesthetics, seasoned with literary anecdotes of the past century.

香港浸會大學饒宗頤國學院秉承饒宗頤先生「學藝雙攜」之精神，發揚夫子「志道游藝」之垂教，不定期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，再現洙泗舞雩之遺風。2016年10月7日至11月8日，饒宗頤國學院與《明報月刊》聯合舉辦了第二屆「志道游藝」系列活動，本次主題為「現當代名作家手稿書畫展」，展示了大批中國現當代著名文人的書法和繪畫作品。

是次展覽共展出《明報月刊》總編輯兼總經理潘耀明先生所藏的百餘件精品，包括當代國學大師饒宗頤教授、現代著名作家巴金、錢鍾書、沈從文、金庸、莫言、賈平凹、高行健等38位文化名人的珍貴手稿、書法及畫作。其中70多通書札的內容多與投稿、出版相關，亦觸及生活細節，這批信札大多為作家全集所失收，頗具史料價值，而54幅書畫作品包括捲軸、匾額、潑墨、水墨等。此外，國學院還為此組織了十多個導賞團，為中學生介紹書畫和裝裱的基本知識以及欣賞書畫作品的方法，並雜以上世紀的文壇掌故。



(upper left photo) Officiating Guests of the opening ceremony: (from left) Prof. Chen Zhi, Acting Dean of Arts and Director of the Jao Tsung-I Academy of Sinology; Mr. Zhu Ting, Deputy Director-General of the Publicity, Culture and Sports Department of the Liaison Office of the Central People's Government in the HKSAR; Ms. Florence Hui, Undersecretary for Home Affairs of the HKSAR Government; Prof. Roland Chin, President and Vice-Chancellor; Mr. Poon Yiu-ming.

(左上图) 揭幕禮主禮嘉賓：(左起) 署理文學院院長兼饒宗頤國學院院長陳致教授、中聯辦宣傳文體部副部長朱挺先生、民政事務局副局長許曉暉女士、校長錢大康教授、潘耀明先生。

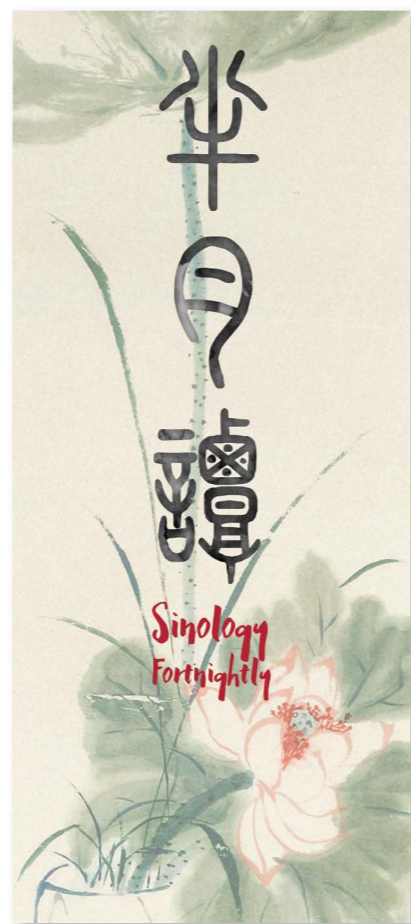


SINOLOGY FORTNIGHTLY

半月譚

To promote academic exchanges of Classical Chinese Studies and Sinology within the university community, the Academy organizes the Sinology Fortnightly series on a regular basis and brings experts from different fields of Sinology to the campus. A scholar of HKBU or from other institutions will be invited to host an interactive session with the audience, and share his/her research insights and findings in an informal setting. Please refer to our website for enquiries and registration for the upcoming Sinology Fortnightly sessions.

為促進校內國學與漢學交流，饒宗頤國學院將繼續開展「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。如欲查詢及報名2017/18年度「半月譚」，請瀏覽本院網站。



New *Yijing* Discoveries
新《易經》之發現
2016/9/9

Dr. Adam Schwartz
Research Assistant Professor, Jao Tsung-I Academy of Sinology, HKBU
史亞當博士
香港浸會大學饒宗頤國學院研究助理教授



Inter-relation between Poetry and Poetics: Bai Juyi and His Creation of the "New Yuefu"
詩與政通——白居易及其《新樂府》創作
2016/9/30

Dr. Meng Fei
Post-doctoral Research Fellow, Jao Tsung-I Academy of Sinology, HKBU
孟飛博士
香港浸會大學饒宗頤國學院博士後研究員
The Idea of "Living Thing" in Ito Jinsai's Thought



關於伊藤仁齋「活物」思想的考察
2016/10/28

Dr. Tan Ren
Research Assistant, Jao Tsung-I Academy of Sinology, HKBU
談仁博士
香港浸會大學饒宗頤國學院研究助理



Further Comments on the Comparison between Two Theories of "Aqua-cosmogony" as Seen in the "Shuidi" (Water and earth) Chapter of the *Guanzi* and the Guodian Manuscript *Taiyi shengshui* (Taiyi begets water)
關於《管子·水地》篇與郭店簡《太一生水》「水生說」比較的一些補充意見
2016/11/10

Dr. Wu Kejing
Research Associate, Centre for the Study of Excavated Texts and Paleography, Fudan University
鄔可晶博士
復旦大學出土文獻與古文字研究中心副研究員
The Philosophical Insight of Tao Yuanming's



Poems "Substance, Shadow, and Spirit" and Their Place in Chinese Intellectual History
陶淵明《形影神》的哲學內蘊與思想史位置
2016/11/25

Prof. Qian Zhixi
Professor of Department of Chinese Language and Literature at Peking University, Chang Jiang Scholars, Visiting Professor of the School of Chinese at the University of Hong Kong
錢志熙教授
北京大學中文系教授、長江學者、香港大學中文學院訪問教授



Detachment from the *Wenyan* (Classical Chinese) Tradition and Beyond: a Study on the Language of the New Literature
走出文言傳統以後——關於新文學語言的考察
2016/12/9

Prof. Zhu Shoutong
Head of Department of Chinese Language and Literature, University of Macau
朱壽桐教授
澳門大學中文系主任



Some Thoughts on the Matrimonial Parance in Pre-Qin China
有關先秦婚禮儀辭令的一些思考
2017/1/13

Dr. Jin Fangting
Assistant Lecturer, School of Humanities and Social Science, CUHK (SZ)
金方廷博士
香港中文大學(深圳)人文社科學院助理講師
Literati Networks and Communication during the Jin-Yuan Transition: A Study of the



Letters to Lü Xun in the *Epistolary Writings of the Central Plain*

金元之際的士人網絡與訊息溝通——以《中州啟筭》內與呂遜的書信為中心
2017/2/14

Dr. Chu Ming Kin
Research Assistant Professor, Jao Tsung-I Academy of Sinology, HKBU
朱銘堅博士
香港浸會大學饒宗頤國學院研究助理教授



The Real Generals of the Yang Clan
歷史上的北宋楊家將
2017/3/9

Dr. Ho Koon-wan
Visiting Associate Professor, Department of History, Hong Kong Shue Yan University
何冠環博士
香港樹仁大學歷史學系客座副教授



The Romance and the Reality: the History of the Three Kingdoms Revisited
小說與史實之異——三國史探
2017/4/21

Prof. Cheung Wai Kwok
Professor, Department of History, Hong Kong Shue Yan University
張偉國教授
香港樹仁大學歷史學系教授

THE PASSION OF A SCRIBE: JAO TSUNG-I AND HIS LIFELONG FASCINATION OF DUNHUANG

寫經生的永慕——饒宗頤畢生的敦煌追求



Triratna Buddha (the original)
〈諸天菩薩〉敦煌白畫原件

Prof. Jao Tsung-i is known for his dual pursuit and “amalgamation of scholarship and art,” and Dunhuang has proven to be the confluence point of his academic research and artistic creation. Prof. Jao expressed his longing for Dunhuang in multiple occasions. For example, he wrote in a quatrain entitled “Inscribed on the Wall at Mogao Grotto” (collected in the *Baojun ji*): “Stone grottoes in the spring breeze, green of the wild olive: / In my next life I would rather be a scribe and copy sutras.” (translated by Nicholas M. Williams, *The Residues of Dreams*, 2016:73)

In a recollective essay called “Dunhuang Studies and I,” Prof. Jao gives a precise definition of Dunhuang Studies, which “in the narrow sense refers strictly to the studies of sculptures, murals and manuscripts found in the Mogao Grottoes. But in a broader sense, it should cover all sorts of research on the history of and the artefacts found in the Dunhuang area.”

However, due to its inevitable association with national humiliation, the subject has long been politically charged to the point that Chen Yinke, a revered historian and intellectual figure, lamented “Dunhuang is a heartbreaking chapter in our country’s intellectual history.” (Foreword to *Dunhuang jiejy lu* [1931] by Chen Yuan)

Fortunately, much has changed in recent decades due to the revival of Dunhuang Studies in mainland China. Prof. Jao made the following remarks in the same essay:

From 1980s onwards to the present day, the Dunhuang Studies has developed into a thriving field of study in mainland China. As our legions of experts are catching up and facsimile reproductions of the Dunhuang manuscripts that ended up in different parts of the world — including those collected in London, Russia and France as well as the Tangut-era texts discovered in the ruins of Khara-khoto — have now been gathered and published in one fascinating series after another, we can safely say a vigorous academic force has been formed in China. Dunhuang Studies, once called “the heart-breaking chapter in intellectual history” by Prof. Chen Yinke, is now helmed by Chinese scholars, who helped regain lost face for our people.

A Study on Chang Tao-ling’s Hsiang-er Commentary of Tao Te Ching, notably the first publication on Dunhuang Studies by Prof. Jao, was published in 1956, and eventually led to the blossoming of Taoist

Studies in Europe from late 1950s to 1960s. It is still regarded as the authoritative edition and the most-consulted monograph of the Xiang’er Commentary.

The *Airs de Touen-Houang* by Prof. Jao and Prof. Paul Demiéville (1894–1979) of the Collège de France was published in 1971, earning both authors considerable fame for its rich content and original insights. During his stay in Paris as a visiting scholar, Prof. Jao discovered on the reverse of a scroll of the ancient-text *Book of Document* an unknown *ci*-poem to the tune of “Spring Resentment in the Boudoir.” “It reads like spring wind on a fragrant path or like a beautiful woman from Yue; the extract is beautiful as fine brocade, an equal to the pieces in *Among the Flowers*.” Prof. Jao gave it high praise in the preface of the matching *ci*-poem he composed (collected in the *Gu’an ci*), which reads:

The rivers and mountains are swept by rain, / the toad-moon suspended in sparse paulownia. / Who can share the orchid fragrance, / borrow a handkerchief of autumn cloud? / Silver lamps dangling wax blossoms / don’t be startled the dream is short / and the fragrant hairpin falls askew; / brush your tears from the love note you received in the empty pavilion.

Silently he returns, / slowly trailing tassels scented with musk. / The moment is worth one thousand pieces of gold, / as much as a five-hued horse. / Smirking and pointing, / spring birds mock, / A fine breeze lightly tugging his sleeve: / Cherish that crimson heart, / step in under the flowering peach blossoms. (trans. Williams, 2016:188–89)

Master Jao created a number of paintings in the Dunhuang style. But instead of tracing the masterpieces, he honed his skills by studying the ink line drawings found in the illustrated manuscripts of Buddhist sutras. In 1978, he published *Peintures Monochromes de Dunhuang*, a collection of line drawings he had gathered from the manuscripts in the Pelliot Collection, single-handedly opening up a new area in the study of Dunhuang Art.

It is worth mentioning that an exhibition named “Splendours of Dunhuang — Jao Tsung-i’s Selected Academic and Art Works Inspired by Dunhuang Culture” just took place at the Hong Kong Heritage Museum from May to September, featuring Professor Jao’s academic publications, correspondence, manuscripts and artworks related to Dunhuang Studies. As one of the supporting organizations of the event, the HKBU Jao Tsung-i Academy of Sinology is excited to see the flourishing of both the Jao Studies and Dunhuang Studies, which are set to reach greater heights.

Wang Jue
Research Assistant, JAS

饒公素來主張「學藝雙攜」，敦煌正是他學藝兼修的交匯點。他曾多次在詩文裡表達對敦煌的嚮往，如在七絕〈莫高窟題壁〉（收入《苞俊集》）中自言：「石窟春風香柳綠，他生願作寫經生。」

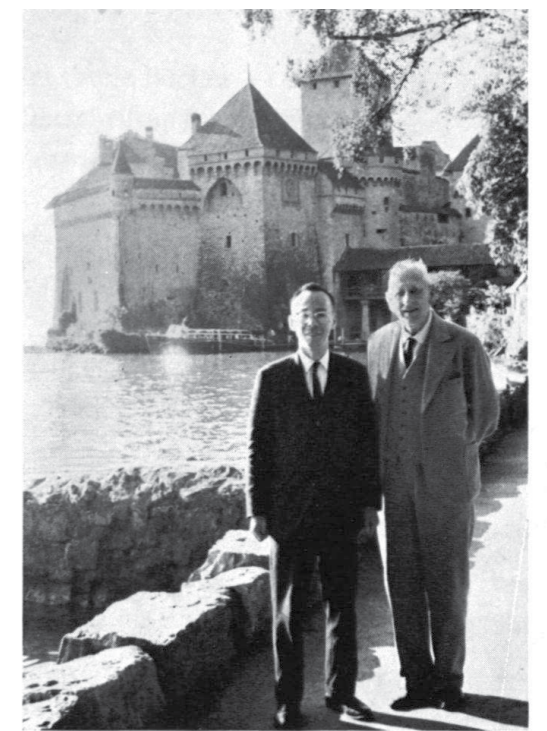
在回憶文章〈我和敦煌學〉裡，饒公曾對敦煌學作了一個簡明的定義：「從狹義來說，本來是專指莫高窟的塑像、壁畫與文書的研究，如果從廣義來說，應該指敦煌地區的歷史與文物的探究。」

不過由於與國恥密切相關，敦煌學也難免沾染上政治色彩，以至當年陳寅恪先生在〈陳垣《敦煌劫餘錄》序〉中痛心疾首地稱「敦煌者，吾國學術之傷心史也」。幸而，隨著近年敦煌學在國內蓬勃發展，情況已大為改觀。饒公在同一篇文章談到：

20世紀80年代至今，國內敦煌研究，寢成顯學，專家們迎頭趕上，雲蒸霞蔚，出版物包括流落海內外各地收藏品的影刊——英京、俄、法以至黑水等處經卷的整理集錄，令人應接不暇，形成一股充滿朝氣的學術生力軍。以往陳寅老慨嘆敦煌研究為學術傷心史，現在確已取得主動地位，爭回許多面子。

饒公第一部敦煌學研究著作當推《老子想爾注校箋》（1956），在五、六十年代引發了歐洲的道教研究熱潮，至今仍是《老子想爾注》最權威的版本和論著。

1971年，饒公與饒公與法蘭西公學院戴密微教授（Paul Demiéville, 1894-1979）合著的《敦煌曲》在法國出版，資料翔實，多有創見。



Jao Tsung-i and Paul Demiéville
饒宗頤與戴密微合影



饒公曾在巴黎藏敦煌卷子《古文尚書》背面發現一首〈怨春閨〉詞，以為「香徑春風，真同越豔，抽文麗錦，媲美《花間》」，和詞一闕（收入《固庵詞》）云：

江山經雨洗，疏桐蟾挂。誰與蘭香，惜取秋雲吧。
垂蕊銀燈，休驚夢短，斜墜芳鈿，彈淚彩箋虛樹。

悄悄人歸，冉冉流蘇沈麝。千金片刻，換足五花馬。
含笑指，春禽罵。好風輕擗。珍護紅心，步入 碧桃花下。

饒公的敦煌畫並不是從臨摹筆畫開始的，而是從研究敦煌經卷後的白描畫稿入手。1978年饒公將巴黎藏卷中的各種繪畫資料彙編成《敦煌白畫》一書出版，為敦煌畫研究開闢了一片新天地。

香港文化博物館從五月開始，連續四個月舉辦「敦煌韻致——饒宗頤教授之敦煌學術藝術展」，展出饒公的敦煌學研究成果、書信、手稿及相關書畫作品。饒宗頤國學院身為支持機構之一，樂見饒學和敦煌學齊頭並進，相得益彰。

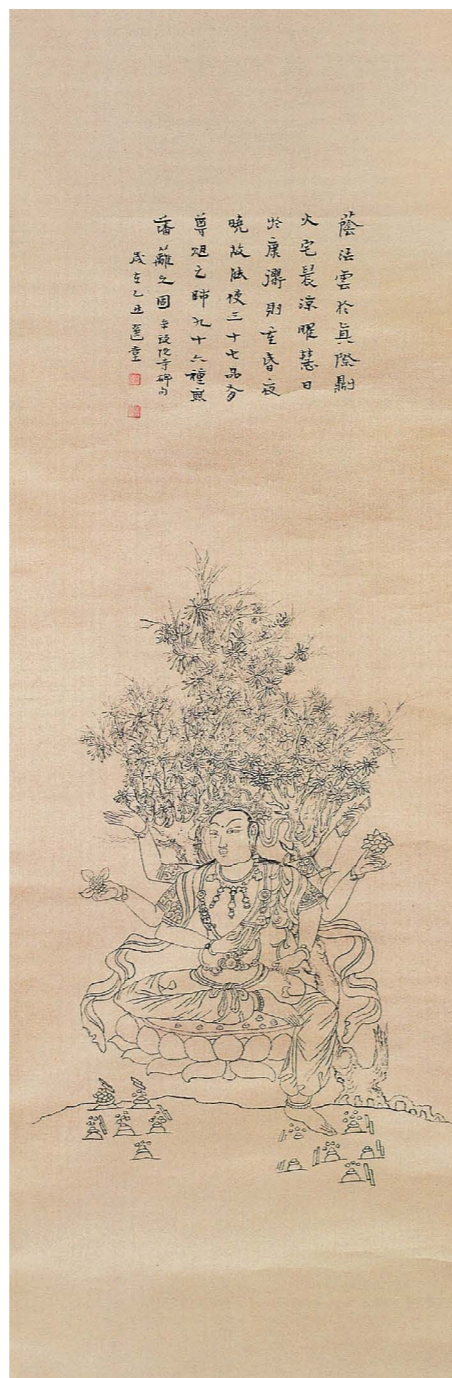
王珏
饒宗頤國學院研究助理



Replica by Jao Tsung-i (1979)

饒宗頤摹本(1979)
Colour on Silk 設色絹本
78.5 x 54 cm
Collection of Jao Tsung I Foundation 饒宗頤基金藏
Courtesy of Hong Kong Heritage Museum

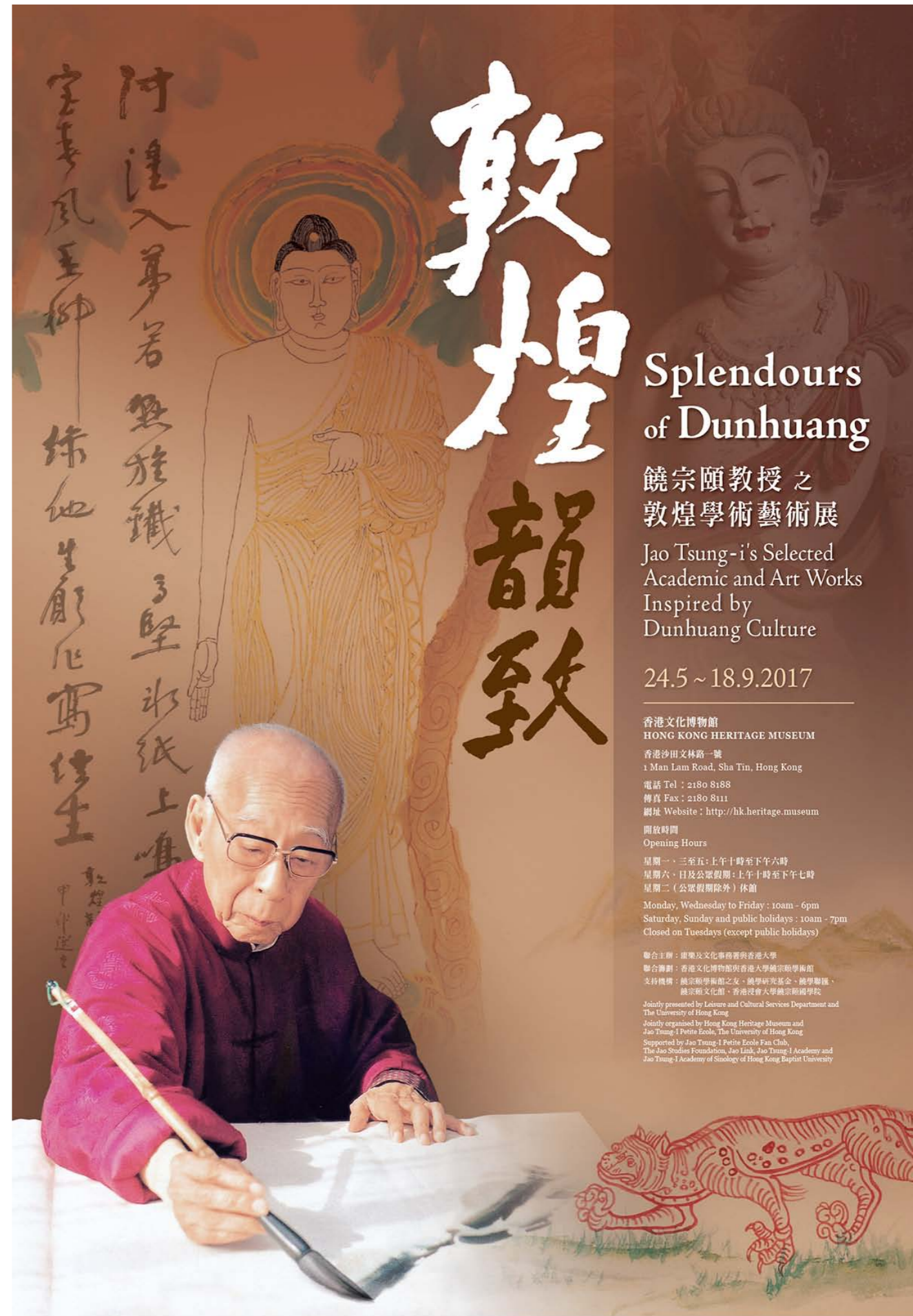
The Dunhuang line drawings show the particular ways Tang painters drew the contours of a figure. Master Jao adapts the techniques to his own style, and imbues the traditional form with a modern spirit, creating a transcendent beauty that vibes in one's soul. 敦煌白畫是唐人描法，饒公化用古法，別開新面，將其形貌筆法融入自己的筆墨，自具一種升華超越之美，能夠觸動觀者心靈。



Avalokitesvara under the Tree (1985)

〈樹下觀音〉(1985)
Water and Ink on Silk 水墨絹本
118 x 40 cm
Collection of Jao Tsung I Foundation 饒宗頤基金藏
Courtesy of Hong Kong Heritage Museum

Traces of the Tang zeitgeist can be observed from this replica painted by Master Jao when he arrived at his mature style. 此畫為饒公畫風成熟時的臨摹之作，唐人風範可見一斑。



敦煌韻致

Splendours of Dunhuang

饒宗頤教授之敦煌學術藝術展

Jao Tsung-i's Selected Academic and Art Works Inspired by Dunhuang Culture

24.5 ~ 18.9.2017

香港文化博物館
HONG KONG HERITAGE MUSEUM
1 Man Lam Road, Sha Tin, Hong Kong
電話 Tel : 2180 8188
傳真 Fax : 2180 8111
網址 Website : <http://hk.heritage.museum>

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Jointly presented by Leisure and Cultural Services Department and The University of Hong Kong
Jointly organised by Hong Kong Heritage Museum and Jao Tsung-I Petite Ecole, The University of Hong Kong
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古籍善本及其典藏

孟飛（饒宗頤國學院博士後研究員）

古籍是我國古代知識、文化保存和傳播的主要載體，豐富多彩的古代典籍，承載著光輝燦爛的中華文化。自文字創製以來，古籍文獻經歷了多種形態：其材質從甲骨、金石、簡牘、縑帛，發展而為後世流行的紙本；紙本又有卷軸、梵夾、經折、蝴蝶、包背、綫裝等各式裝幀，其文本又分寫本、鈔本、刻本、印本等多種類型。

文獻生成既久，書籍流傳漸廣，其間輾轉鈔刻，魯魚亥豕，難免訛謬滋生，貽誤後學，故古人讀書格外重視「善本」。何謂「善本」？清人張之洞《輶軒語·語學篇》謂有三義：曰足本（無闕卷、未刪削），曰精本（精校、精注），曰舊本（舊刻、舊鈔）。總之希望儘量還原作者著述的本來面目，避免或減少讀者因文本訛誤引發的曲解和誤讀。披沙簡金，去偽存真，我們閱讀古籍不可不精擇慎取。

古籍典藏至為不易，兵燹、水火、鼠嚙、蟲蝕，以及朝廷禁燬、子孫變賣等，皆為書之「劫厄」。王朝更迭，興衰陵替，古籍歷千百年滄桑巨變而流存至今者，端賴前代藏書家之珍護。昔人有言：「藏書者，誦讀之資，而學問之本也。」故藏書之家每多飽學之士，如饒宗頤先生世傳家學，其先人天嘯樓藏書之富，甲於一方，而饒公之學問枝葉峻茂，氣象蔚蒼，其根柢深蓋植壤於此。

「惟殷先人，有冊有典」，古籍是祖先留給我們的寶貴歷史文化遺產，值得我們珍視。保護、整理並善加利用古籍，才能更好地傳承和弘揚中華傳統文化。



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1. 杜德橋教授在會議中發言（攝於2013年「比較中古史的新視野」國際學術工作坊）

2. 筆者與杜德橋教授（攝於2014年「十至十三世紀中國精英的交流」國際學術工作坊）

3. 杜德橋教授與參加2016年「《貞觀政要》翻譯」工作坊之學者在晚宴中合照留影

杜德橋教授瑣憶

朱銘堅（饒宗頤國學院助理研究教授）

今

年二月初，我從互聯網上得知英國漢學家杜德橋教授（Glen Dudbridge, 1938-2017）離世的消息。杜教授於1967年取得博士學位，其後在英國的劍橋和牛津大學任教，2005年退休前為牛津大學邵逸夫漢學講座教授和中國研究中心主任。我雖然不是杜教授的學生，但有幸在過去數年多次聆聽其警啟教誨，點滴記憶還時常浮現在腦海之中。

我第一次與杜教授見面是在2013年9月。當時比利時漢學家魏希德教授（Hilde De Weerdt）的研究團隊在牛津大學彭布羅克學院（Pembroke College）舉辦了一個名為「比較中古史的新視野」（New Perspectives on Comparative Medieval History）國際學術工作坊。我作為魏教授研究團隊中的一員，參加了是次工作坊。在討論比較史研究項目應如何合作時，杜教授指出一些大型的比較研究計劃一般會把關注點放在制度、政府的形式、風俗或敘事等「鬆脆的」（crunchy）主題，而口頭語言、人口動態、宗教運動或社交網絡等「流動的」（fluid）主題則往往被忽略，然而只有透過全球化視域下的比較研究才能更清楚地闡明這些「流動的」主題。杜教授通過生動的比喻，為學者開拓了比較史研究的新視野。

2014年1月，另一場主題為「十至十三世紀中國精英的交流：以書信與筆記作為研究材料」（Letters and Notebooks as Sources for Literati Communication in China, 900-1300）的國際學術工作坊在彭布羅克學院舉行，目的是為了探討怎樣利用書信和筆記研究精英之間的交流，以及如何善加利用數位工具對這些材料作嶄新和系統性的分析。作為工作坊的統籌者之一，我有幸邀請到杜教授出席會議並發表論

文。杜教授在論文中指出，唐宋文人在旅行途中常會在旅館或寺觀的牆壁上題字，而這些題壁詩詞往往因年深日久風雨剝蝕而不復存世，但其中一部份卻被路過的士人抄寫入其筆記，因此題壁詩詞作者的情緒和旅遊記憶得以在筆記中保存。杜教授進而指出當筆記中的詩詞被轉載入不同選集、文集和類書時，那些情緒和記憶得以廣泛傳播，使更多的士人以至今天的讀者也能分享和回味。除了發表與筆記主題相關的論文外，杜教授在討論數位工具的環節中也分享了他對《四庫全書》電子全文數據庫的一些經驗和看法，引發了與會學者對數位人文的未來發展方向的激烈討論。

我最後一次跟杜教授會面是在2016年6月底，當時杜教授和我皆在荷蘭萊頓大學參加魏教授主持的一個工作坊，討論如何把《貞觀政要》翻譯成英文。會後杜教授需先行返回英國，故此我陪伴他從餐館返回他下榻的酒店，而這十多分鐘的路程是我首次也是最後一次單獨向杜教授請益，聆聽杜教授細說1963年在香港新亞研究所學習和生活的點滴，他更憶述在研究班中曾以《西遊記》祖本為題作報告，獲得時任所長錢穆先生（1895-1990）的賞識。在錢先生的鼓勵下，杜教授把課堂上的報告細加修改，其後以《西遊記祖本考》為題發表於《新亞學報》第六卷第二期（1964年）。杜教授還說此文的發表對他日後在牛津大學取得教席不無幫助，因而對錢先生提拔後進之心感激不已。

轉眼間我們已回到酒店，話別時我跟杜教授說：「希望在不久的將來能再次向您學習。」言猶在耳，沒料到在目送杜教授離開大半年後便驚聞他仙遊的噩耗，一時間令我感觸萬千，遂草成此短文追憶我所仰瞻的杜德橋教授。



INSPIRING PASSAGES OF XUANTANG PHD STUDENTS (2017/01-2017/06)

選堂博士啟迪之旅

Chinese Studies is far from being a field of study exclusive to Chinese scholars. As the old say goings, "The grind-stones from other hills can be used to polish local jades." Academic works by Sinologists around the world can indeed provide us with unexpected inspiration and help to our own research, and in this sense academic exchange and mutual learning become all the more important. Earlier this year, our Ph.D. student Duan Tao had a chance to visit the University of California, Los Angeles (UCLA) as an exchange student, and this study trip has left her with some wonderful memories and overriding impressions.

研究中國的學問早已不再是中國學者的專利，「他山之石，可以攻玉」，海外漢學家的研究成果往往能給我們帶來意想不到的啟發和幫助，交流和互相學習因而變得格外重要。今年博士學生段陶選擇加州大學洛杉磯分校（UCLA）作為訪學目的地，半年的交流學習令她頗有感觸。

Studying in the Golden State

加州學記

It has been four months since I arrived in California. I am grateful every day to have the opportunity to study under one of the world's leading scholars in Chinese Archaeology, Prof. Lothar von Falkenhausen. I can still remember vividly my first encounter with Prof. von Falkenhausen during one of his presentations on ancient bronzes, and soon after that I was assigned to interview him. I owe a debt of gratitude to my supervisor, Prof. Chen Zhi, who liaised with UCLA over the details of my exchange when he visited the United States, making all these possible. With the efforts made by my teachers coupled with the perfect timing, I was able to go on this exchange, from which I benefited tremendously.

Inevitably, I met with some difficulties when I first came to America, but I soon managed to adapt to the life here after doing a ton of reading. Even though the academic exchange is not long, I was deeply impressed by the fundamentally different ways of thinking shaped by the dynamic academic environment in this country. The study of early Chinese civilization is far from being a "seclusive" study that any scholar can pursue without paying attention to the latest research. To me, the usability, if not universality, of the research outcome is particularly important when constructing one's own thesis. This is also the part I found most rewarding. I have been in L.A. for almost two semesters. Not only did I enroll in the classes



Courtesy of UCLA website

taught by Prof. von Falkenhausen, I also audited core theoretical courses offered by the Archaeology Program to compensate for my lack of training in methodology and theoretical framework in this field.

In general, Chinese scholars adopt an inductive approach to research by generating a general principle through observation of existing phenomena. By contrast, western scholars usually begin by framing a research question in terms of a theory before they build up a theoretical framework through deduction and fill it with a ton of overlooked details and revealing information about the nature of the issue. These are two categorically different modes of thinking. When dealing with a mixed set of basic sources, in addition to paying attention to their tempo-spatial variations, which I realized early on, western scholars tend to question their nature and the extent of their representativeness. Western scholarship is also more accommodating to differences, and thus avoids the overlooking of sources that cannot fit into a certain theoretical framework.

I also met a lot of outstanding students in UCLA. Despite our widely varied research focuses, the ways they approached a problem and raised a question are simply inspiring. The half year that I stayed in the States means more than an exchange visit, but a truly mind-opening journey. "The kinds of questions you raise determine which mode of thinking you adopt in tracking such questions, and thus the kinds of answers you will get." This was perhaps the most solid and profound experience I derived from the study trip to America.

來到加州已四月有餘，非常榮幸能有機會跟隨中國考古學方面的著名學者羅泰教授學習。早在本科階段我就曾有幸聽過羅泰老師關於青銅範鑄的講座，來到國學院後因緣際會又為他作過訪談，陳致老師去美國時還特地溝通關於我到UCLA交流的事由，凡此種種，師長提攜，時機成全，令我這次美國交流實在獲益匪淺。

初到美國時不免在語言溝通上遇到一些小困難，好在經過大量閱讀後迅速適應下來。訪學時間雖然短暫，但不同學術氛圍下思考方式的差異深深震撼了我。對中國早期文明的研究，早就不是「一門閉門造車的學問」，出門合轍在構建自己論文體系的當口顯得更為重要，這也是我收穫最多的部分。在洛杉磯的兩個學期，除羅泰老師開設的課程外，我還旁聽了考古專業的心理理論課程，以彌補自己在考古方法論及理論結構上的不足。

中國人做學問，絕大部分是歸納法，試圖從現象總結規律，而西人治學，往往由理論入手，根據不被注意到的細節與性質，以演繹法構建學術框架——這是兩種截然不同的思維。面對混雜的基本材料時，除去自己本已注意到的時空差異，西方學術更傾向於追問材料的性質、所能代表的範圍，而且對差異的處理更加靈活，從而避免了不少學者因為體系架構底下無法容納的材料而削足適履的做法。

我在這裡也遇到很多優秀的同學，雖然大家研究方向不同，但討論問題的出發點與提問方式總能給人以啟發。在美國的半年，既是交流求學，更是一種思維的拓展，「提出什麼樣的問題，人往往也會順著問題的模式進行思考，就會得出相應的答案」，這大概是我在美國學習最凝練也最深刻的體悟。

List of XuanTang PhD/MPhil students

選堂博士生 / 哲學碩士生簡介



Martin Ng (Hong Kong)
PhD Candidate

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

伍煥堅 (香港)
博士候選人

研究題目：商周「裸」、「鬯」二禮研究

伍煥堅：〈「鬯」詞義補說〉，《書目季刊》51卷1期（2017年6月），頁23-32。



Huang Jiaofeng (China)
3rd year PhD student

Research topic: Mohism as a Religion

黃蕉風 (中國)
博士三年級學生

研究題目：墨家之謂教——論墨學的宗教向度

黃蕉風：〈耶墨對話——民國墨學被遮蔽的面向〉，「文學藝術與社會」研究生學術研討會（北京：中國社會科學院文學研究所、香港浸會大學，2017年6月28日）。

黃蕉風：〈墨雖舊學，其命維新——序顧如《立墨——墨子精義釋詁》〉，《語言與文化研究》第八輯（北京：光明日報出版社，2017年），頁255-259。

黃蕉風主編：《歸正墨學》（「墨教文叢」第三輯）。香港：四季出版社，2017年。

黃蕉風主編：《立墨——墨子精義釋詁》（「墨教文叢」第二輯）。悉尼：國際華文出版社，2017年。



Zhang Yujun (China)
3rd year PhD student

Research topic: A Study on the Issue of Sagehood in the *Huainanzi*

張羽軍 (中國)
博士三年級學生

研究題目：《淮南子》的聖人問題



Cai Jiayin (China)
2nd year PhD student

Research area: The Ancient Style Prose (*guwen*) of the Tongcheng School and the Transformation of Culture and Education in the Late Qing Period

蔡佳茵 (中國)
博士二年級學生

研究領域：桐城古文與晚清文教轉型

蔡佳茵：〈《格致書院課藝》與晚清重商思想〉，第四屆中國研究青年學者論壇（香港：香港浸會大學中國研究課程，2016年12月19日）。

蔡佳茵：〈追索明清中西文化，如何呈現得立體而鮮活？〉，《文匯報》，2016年9月5日。



Duan Tao (China)
2nd year PhD student

Research area: Excavated Documents in Early China

段陶 (中國)
博士二年級學生

研究領域：先秦出土文獻研究

段陶、龐琨：〈兩周四曾考〉，「曾國考古發現與研究暨紀念蘇家壩出土曾國青銅器五十週年」國際學術研討會（湖北京山：中國考古學會兩周考古專業委員會等，2016年12月17日）。



Pang Kun (China)
2nd year MPhil student

Research topic: A Study of Names in the Form "Shi X" as Seen in Western Zhou Bronze Inscriptions

龐琨 (中國)
碩士二年級學生

研究題目：西周金文所見「師某」名稱研究

龐琨：〈西周金文中的「師」與軍事〉，「文學藝術與社會」研究生學術研討會（北京：中國社會科學院文學研究所、香港浸會大學，2017年6月28日）。

段陶、龐琨：〈兩周四曾考〉，「曾國考古發現與研究暨紀念蘇家壩出土曾國青銅器五十週年」國際學術研討會（湖北京山：中國考古學會兩周考古專業委員會等，2016年12月17日）。



饒宗頤
碧山紅樹 (1987年)

香港大學饒宗頤學術館提供



WELCOMING OUR NEWCOMERS AND VISITING SCHOLARS

新人及訪問學人介紹

This year, the Academy is excited to have promising young scholars Dr. Lin I-shao and Miss Chang Huilin joined the team as Research Associate and Research Assistant, and deeply honoured to have two renowned Sinologists as our Distinguished Scholars in Residence of the year, namely Professor Rudolf G. Wagner of the University of Heidelberg and Professor Wolfgang Behr of the University of Zurich. We believe both of the visiting scholars have enhanced the research prowess of the Academy by offering their refreshingly new perspectives and rich academic experience.

國學院今年迎來青年學者林怡劭博士擔任副研究員及常慧琳小姐擔任研究助理，傑出訪問學人計劃邀請到兩位著名漢學家：德國海德堡大學魯道夫·瓦格納教授及蘇黎世大學畢鶚教授駐院訪問。他們為國學院帶來嶄新的視角和豐富的經驗，進一步提高本院的研究實力。

Dr. Lin I-shao Research Associate



Dr. Lin holds a Bachelor's degree in Journalism and a M.A. degree in Chinese Literature from National Chengchi University, Taipei. She received her Ph.D. degree from Hong Kong Baptist University Jao Tsung-I Academy of Sinology. She was a former Research Assistant at the Institute of Chinese Literature and Philosophy, Academia Sinica, Taiwan, and a Postdoctoral Fellow of the Department of Chinese Language and Literature, HKBU before joining the Academy. Her expertise lies in the study of *ci*-poetry with a keen academic interest in the history and culture of Ming and Qing dynasties as well as literary theories of that time while adopting a cross-disciplinary approach in her research. She is the author of *The Establishment of "Wanyue" (Delicate-restraint) as the Standard Style in Ci-poetry of the Tang and Song Periods (2015)* and a handful of journal papers. She also took part in the annotation and editorial work of *Christian Literature in Chinese Translation, 1595-1647: an Anthology with Commentary and Annotations (2014)*, *The Incomplete Chinese Translation of the Vulgate Bible by Louis de Poiret (2014)*, and *The Complete Ci-poetry of the Qing Dynasty from Jiaqing to Daoguang Periods (forthcoming)*.

林怡劭 博士 副研究員

林怡劭，台灣政治大學新聞系學士、中文系碩士，香港浸會大學饒宗頤國學院博士。在加入本院前曾任臺灣中央研究院中國文哲研究所研究助理，及香港浸會大學中文系博士後研究員。主要從事詞學研究，並對明清歷史文化、文學理論充滿興趣，喜以跨領域之思維思考問題。曾出版《論唐宋時期詞體婉約本色的建構》（2015年）一書和發表論文若干篇，另參與《晚明天主教翻譯文學箋注》（全四卷，2014年）、《古新聖經殘稿》（全九冊，2014年）、《全清詞·嘉道卷》（全十六冊，待出）等叢書的箋注和編輯工作。

Miss Chang Huilin Research Assistant



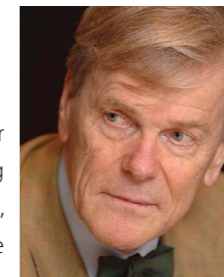
Miss Chang earned her Bachelor's degree in Chinese Language and Literature from Jiangsu University, Zhenjiang and Master's degree in Chinese at City University of Hong Kong. Her research interest focuses on the literature and history of Han dynasty. She has also published a number of journal papers. She is now part of the *B/AS* editorial team.

常慧琳 小姐 研究助理

常慧琳小姐，江蘇大學中文系學士，香港城市大學中文文學碩士。治學興趣主要在兩漢文史研究，並已發表多篇論文。現為國學院院刊編輯部一員。

Distinguished Scholars IN RESIDENCE 傑出訪問學人

Professor Rudolf G. Wagner (May – June 2017)



Rudolf G. Wagner is Senior Professor of Institute of Sinology, Heidelberg University, Germany and Center Associate, John K. Fairbank Center for Chinese Studies, Harvard University. He was one of the founding directors of the Cluster of Excellence "Asia and Europe in a Global Context" at Heidelberg University. As an intellectual historian, Prof. Wagner has a strong interest in the political implications of philosophical and literary works as well as the transcultural interaction between China and the world in areas such as key concepts, political symbols, and institutions.

魯道夫·瓦格納 教授 (2017年5月至6月)

魯道夫·瓦格納教授是德國海德堡大學漢學所資深教授、哈佛大學費正清中國研究中心協同研究員，並為海德堡大學「全球脈絡下的亞洲與歐洲」卓越研究群創始主任之一。瓦格納教授以學術思想家為本位，對哲學與文學文獻背後的政治意涵抱有濃厚興趣，亦致力從重要概念、政治符號和體制等方面探討中外古今的跨文化交流。

Professor Wolfgang Behr (September – October 2017)



Professor Wolfgang Behr, Traditional China Chair, Asia-Orient-Institute, The University of Zurich, has a wide range of research interests, including old Chinese phonology, morphology, etymology and paleography, Sino-Tibetan linguistics, external contacts of Old and Early Middle Chinese, history of Chinese philology, epistemological foundations of historical linguistics, pre-Qin archaeology and early Chinese history, early Chinese historiography, etc. He has also published prolifically in the form of journal publications and monographs.

畢鶚 教授 (2017年9月至10月)

畢鶚教授為蘇黎世大學東方學院傳統中國講席教授，研究領域包括上古漢語的音系學、詞法學、語源學、文字學、漢藏語言學、上中古漢語的外來接觸、漢語言文字學史、歷史語言學的認識論基礎、先秦考古和歷史、早期中國史學史等等。曾發表大量期刊論文和專著，堪稱著作等身。



RESEARCH OUTPUT

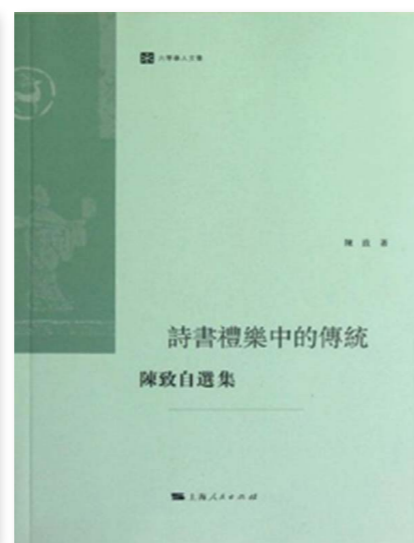
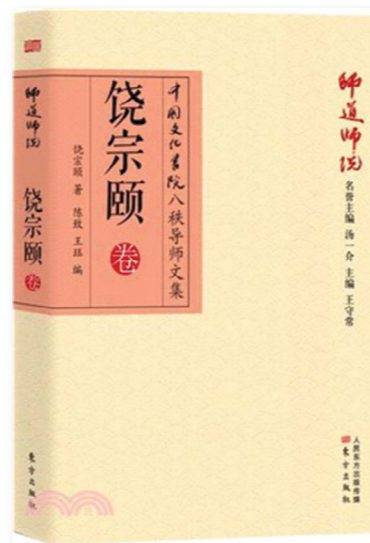
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25. 陳力強 (Charles Sanft) 撰，陳竹茗譯：〈評王海城《書寫與古代國家——比較視野下的早期中國》〉，《漢學英華——饒宗頤國學院院刊增刊》。香港：中華書局 (香港)，2017年 (將出)。
26. 魏寧 (Nicholas M. Williams) 撰，李泊汀、陳竹茗譯：〈劉楨作品中的反諷與死亡〉 (*Irony and Death in the Writings of Liu Zhen*)，*漢學英華——饒宗頤國學院院刊增刊*。香港：中華書局 (香港)，2017年 (將出)。



The Jao Tsung-I Academy of Sinology is devoted to publishing advanced scholarly works, and internationally-renowned scholars have been invited to serve on the editorial boards of our book series. The followings are some of the latest publications of the Academy in the 2016/17 academic year:

饒宗頤國學院出版計劃以學術出版為核心，邀請相關領域的專家學者擔任叢書主編。以下為2016/17年度國學院的最新出版成果：

BULLETIN OF THE JAO TSUNG-I ACADEMY OF SINOLOGY (BJAS)

《饒宗頤國學院院刊》



The fourth issue of the *Bulletin* is comprised of 13 academic papers, five of which were presented at the Symposium on the Interpretation of Key Words in the Pre-Qin Classics, and three book reviews, submitted by scholars from famous universities and research institutions around the world. With a special emphasis on cutting-edge research topics and interdisciplinary studies, the articles cover a spectrum of fields, including excavated texts, paleography, Chinese Classics, poetics, and art history.

第四期院刊刊載中英文論文十三篇及書評三篇，其中包括「先秦經典字義源流」專輯論文五篇。作者來自海內外知名院校及研究機構，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、經學、詩學、藝術史研究等諸多領域。

GEMS OF SINOLOGY: SPECIAL SUPPLEMENT TO THE BULLETIN OF THE JAO TSUNG-I ACADEMY OF SINOLOGY

《漢學英華——饒宗頤國學院院刊增刊》

The Academy has long been positioning itself as a platform for academic exchange between Chinese scholars and their foreign colleagues. As a way to fulfill this role, we decide to publish a special supplement that includes the Chinese translation of the English-written articles and book reviews found in the first three issues of the BJAS. With the supplement set to be launched later this year, the *Bulletin* is bound to exert greater influence among Chinese scholars by introducing the latest Sinological scholarship of acclaimed Sinologists and promising young researchers in a language to which such readership is more accustomed.

國學院矢志成為中外學術交流之平臺，此次特意將《饒宗頤國學院院刊》創刊以來前三期所發表之英文論文及書評譯成中文並結集出版，以饗廣大中文讀者。所錄論文或出自泰斗宿儒，或出自新銳先鋒，相信是中文讀者了解海外漢學的極佳窗口，並勢必有助擴大院刊的影響力。

LIBRARY OF CLASSICAL LEARNING

《饒宗頤國學院國學叢書》

To further promote academic exchange among scholars of Classical Chinese Studies, the JAS Library of Classical Learning brings together outstanding papers or monographs in the field 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 3: Collected Essays on Excavated Manuscripts and Material Culture

第三種《出土文獻與物質文化》論文集

Many issues related to excavated manuscripts are actually concerned with the material conditions of life in ancient times. By utilizing valuable information from excavated texts, scholars can reconstruct the material life of the past and study its cultural phenomena. As a post-conference proceedings of the "Excavated Manuscripts and Material Culture: The Fifth Young Scholars Forum on Excavated Manuscripts," the current volume contains 17 revised papers on oracle bone script, ancient bronzes and bronze script, Warring States scripts, silk and bamboo manuscripts from the Warring States period to the Han dynasty, and stele inscriptions, reflecting some of the latest research and thinking on these topics.

出土文獻的相關問題，很多都與古人物質生活有關，利用出土文獻的各種信息，能夠幫助我們復原古人的物質生活並研究其中的文化現象。本書為「出土文獻與物質文化——第五屆出土文獻青年學者論壇」會議論文集，共收錄十七篇論文，皆為甲骨文、青銅器及金文、戰國文字、戰國秦漢簡帛、石刻等領域取得的最新前沿成果。

GLOBAL SINOLOGY IN TRANSLATION

《饒宗頤國學院漢學譯叢》

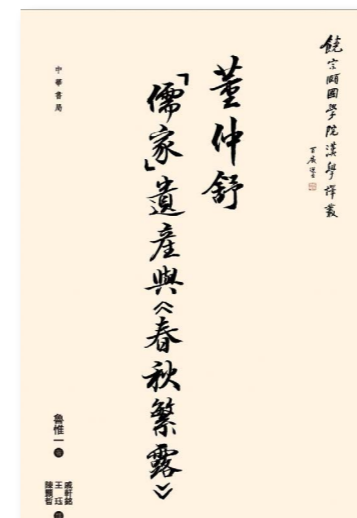
The Academy is set to publish the book series *JAS Global Sinology in Translation*, which includes book-length translations of the works of eminent western Sinologists and up-and-coming researchers into Chinese, with the aim of bringing excellent scholarship to a broader readership.

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，嘉惠中國學者。

Volume 1: Dong Zhongshu, a 'Confucian' Heritage and the Chunqiu Fanlu by Michael Loewe; translated into Chinese by Chik Hin Ming, Wang Jue and Chen Hao-che

第一種〔英〕魯惟一著，戚軒銘、王珏、陳顥哲譯：

《董仲舒：「儒家」遺產與《春秋繁露》》



In this recent tour de force, eminent British Sinologist Michael Loewe studies the life and works of Dong Zhongshu (ca. 198 to ca. 107 BCE), oft-called a "great Confucian" of the Western Han Dynasty, who has been deemed most instrumental in making Confucianism the state orthodoxy for most of the imperial period. Loewe challenges this view by carefully examining Dong's career and reputation, and his supposed authorship of the *Chunqiu fanlu*, suggesting that his influence may have been overrated by historians. This book represents a refreshing attempt to refute a long-held belief in Chinese intellectual history.

該書為英國著名漢學家魯惟一教授近年又一力作。董仲舒歷來被視為漢代大儒，曾提出「罷黜百家，獨尊儒術」之議而為漢武帝採納，令儒學成為中國帝制時期的正統思想。然而，魯惟一教授不循舊說、獨標新義，他通過詳考董仲舒的生平、名聲及相傳為其所著的《春秋繁露》後，指出董仲舒的影響或為後世史家過譽。其說新人耳目，可成一家之言。





LAC NOIR IN DISTANCE, SWITZERLAND (2006)

Ink and color on paper; circular fan

27 x 27 cm

遠眺黑湖 (2006)

設色 紙扇

二七 x 二七 厘米

INSCRIPTIONS

題識

(front) "Les monts chenus lancent leurs feux jusqu'aux Portes du Ciel" (trans. Paul Demiéville, 1968:15). Xuantong

(back) "Des blocs de jade et, dans leurs tas, des montages de glace ... / Ce grand roc qui perce le vide incite au rêve oisif. / Le K'ouen-louen aux gués suspendus n'offre rien de pareil; / Hors des forêts, le vent du lac m'empporte de son souffle. (trans. Demiéville, 1968:19). An old work composed at the Lac Noir, rescribed in the spring of the Bing-Qu year [2006]. Xuantong

(正) 蒼山負雪燭天門 選堂

(背) 玉山堆裏看冰山，磐石當空意自閒。懸渡崑崙難比擬，湖風吹我出林間。 黑湖舊作 丙戌春 選堂

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NOTES

編按

In August 1966, Master Jao travelled to Switzerland at the invitation of Swiss Sinologue Paul Demiéville, who took him on a hiking expedition in the Alps. During the trip, Master Jao composed more than thirty heptasyllabic quatrains, which were later collected into his *Le Recueil du Lac Noir* with French translations by Prof. Demiéville, and published in *Asiatische Studien* 22 (1968), pp. 1–31.

1966年8月，饒公應戴密微教授之邀暢遊其祖國瑞士，二人聯袂登上阿爾卑斯山。饒公於途中作七言絕句卅餘首，後編為《黑湖集》並附以戴氏譯文（刊於1968年《亞洲研究》[*Asiatische Studien*]第22期，頁1-31，漢法對照）。

The Lac Noir refers to the lake of the Schwarzsee (2,552 m), which lies at the foot of the Matterhorn (Mont Cervin in French) in the canton of Valais. The Schwarzsee got this nickname because of its dark surface. The two inscribed poems can be found in the *Le Recueil du Lac Noir*, where the former is a line from a two-stanza poem called "Au Sommet" (2 of 2), and the latter is the first stanza of "Au Lac Noir."

「黑湖」指施瓦爾茨湖，位於瑞士瓦萊州馬特洪峰山麓、海拔2552米處，因湖面黝黑而得名。題詩並見《黑湖集》，前一首摘自〈峰頂〉其二，後一首為〈黑湖〉其一。

