


# SINOLOGICALS 稷風

多樂長年  
甲午 送生補荷




**THE PASSING OF A GIANT:  
IN MEMORY OF PROFESSOR LI XUEQIN**  
泰山崩頽，北斗殞墜——  
永遠懷念李學勤教授

**JAS ENTERS INTO A RESEARCH PART-  
NERSHIP WITH CENTER FOR RESEARCH  
ON CHINESE EXCAVATED CLASSICS AND  
PALEOGRAPHY, FUDAN UNIVERSITY**  
國學院與復旦出土文獻與古文字  
研究中心簽署合作協議  
將共同弘揚國學

**THE TRANSLATION OF JAO TSUNG-I'S  
SCHOLARLY WORKS PROJECT  
SET INTO MOTION**  
《饒宗頤學術論著英譯集》  
編譯工程正式啟動



Cover Jao Tsung-i

Duo Le Chang Nian (2014)

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封面 饒宗頤

多樂長年 (2014年)

甲午選堂補荷

香港大學饒宗頤學術館提供

- 03 **A NOTE FROM THE DIRECTOR**  
院長的話
- 04 **FEATURES**  
專題
- 09 **IN AND AROUND THE ACADEMY**  
學院內外
- 10 **EVENT HIGHLIGHTS**  
國學活動
- 18 **REGULAR EVENTS**  
定期活動
- 30 **MASTER JAO TSUNG-I**  
走近饒公
- 33 **MUSINGS**  
我思我讀
- 36 **INSPIRING PASSAGES OF  
XUANTANG PHD STUDENTS**  
選堂博士啟迪之旅
- 40 **MEET OUR PEOPLE**  
學院人員
- 44 **PUBLICATIONS**  
編輯出版

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## A Note from the Director 院長的話

Time surly passes by silently. It has been five years since the establishment of the HKBU Jao Tsung-I Academy of Sinology. Thanks to the endless support and efforts from our friends and colleagues, the scale and the variety of our events have grown over the years.

Professor Li Xueqin, one of the most accomplished and celebrated Chinese historians and paleolinguists of our time, passed away on 24 February this year, leaving the academic community in grief. Professor Li, HKBU Doctor of Letters, *honoris causa*, had long been giving staunch support to both the Department of Chinese and the Academy. While he was known for academic initiatives like "Moving beyond the age of 'Doubting Antiquity'" and "Revaluation of ancient Chinese civilization," he also actively advocated new research approaches such as Comparative Archaeology and Comparative Study of Civilization. Professor Li and Professor Jao Tsung-i passed away only one year apart. Their remarkable scholarship, incredible erudition, and lifelong pursuit of knowledge will serve as a beacon of light for many generations to come.

It brings me a mixture of sadness and pride to say the last conference that the late Professor Zhengzhang Shangfang, Chinese Academy of Social Science, participated was none other than the International Conference on the Integration of Old Chinese Phonology and Paleography, jointly organised by the Academy and the University of Macau in summer 2017. The paper that he presented in the conference with the title "On the Significance of Zhuanzhu" literally marked the swansong of the long and illustrious academic career of the linguist and phonetist *par excellence*. His paper, along with other conference proceedings, is going to be published in the latest issue of *the Bulletin of the Jao Tsung-I Academy of Sinology* as a tribute to the legacy of this remarkable scholar and his industrious spirit of research.

Since day one, the Academy has been dedicated to establishing itself as a regional hub for academics in our fields and nurturing the next generation of scholars. We are pleased to see the "Archaeology Seminar Series" launched last year was well-received by the HKBU community. We have also invited Professor Edward L. Shaughnessy, Department of East Asian Languages and Civilizations, University of Chicago, to be a recurrent visiting scholar at the Academy for three consecutive years, so that he can keep bringing new insights to our faculty and students that focus on Early Chinese Studies. Besides, the Academy has entered into a five-year research partnership with the Center for Research on Chinese Excavated Classics and Paleography, Fudan University.

The Academy is also pressing ahead with several publication projects, such as Volumes 3 and 4 of the *Library of Sinology* series, co-published with De Gruyter, and the latest *Translation of Jao Tsung-i's Scholarly Works* to promulgate Professor Jao's academic achievements. As always, the Academy endeavours to publish the fruits of overseas research on Sinology and facilitate the communication between the East and the West.

Chen Zhi  
Director



Photo taken during HKBU Council Dinner in honour of Honorary Doctorate Recipients 2012 (Photo Courtesy: HKBU Communication and Public Relations Office)

拍攝於2012年香港浸會大學校董會之榮譽博士晚宴（鳴謝：香港浸會大學傳訊公關處）

轉眼間，國學院已進入第五個春秋，各項活動亦漸成規模，這些都仰賴學界同仁的大力支持與學院同事的辛勤付出。

中國著名歷史學家、古文字學家李學勤教授於今年2月24日溘然長逝，令我們悲痛不已。李教授是香港浸會大學的榮譽文學博士，一直支持香港浸會大學中文系及國學院的工作。他不僅提出「走出疑古時代」、「重估古代文明」的學術主張，亦提倡開展比較考古學、比較文明史的研究方法，對學界之影響尤為深遠。李教授與饒宗頤教授相隔一年離世，兩人廣博深厚之學養，嚴謹治學之精神，必澤被後人，流芳千古。

此前，語言學家中國社會科學院鄭康尚教授參加的最後一個學術會議，就是國學院與澳門大學共同舉辦的「上古音與古文字研究的整合」國際研討會。我院為緬懷先輩，特意把其遺文〈重視轉注〉及其他會議論文輯錄成為最新一期《饒宗頤國學院院刊》專輯，以整理鄭教授學術著作與思想的方式，傳承其治學精神。

國學院一直致力於提供轉益多師的學術環境和培養扶持年輕一代學人。去年舉辦的「考古學堂」系列講座反響熱烈。我們也特意邀請芝加哥大學東亞語言與文化系的夏含夷教授在今後三年定期來國學院訪學，相信此舉對於關注早期中國研究的師生來說，會大有裨益。此外，復旦大學出土文獻與古文字研究中心與我院建立長期的友好合作關係，並簽署了為期五年的科研合作備忘錄。

今年國學院的多項出版計劃也在緊鑼密鼓地進行中，如與德國學術出版社De Gruyter合作推出的《漢學叢書》第三、四兩種；積極籌備為紀念饒公卓越的學術成就而出版的《饒宗頤學術論著英譯集》。我們希望不遺餘力擷取海外漢學的優秀研究，以香港學術溝通之優勢，為中西漢學交流架起對話的橋梁。

院長

陳致

# THE PASSING OF A GIANT: IN MEMORY OF PROFESSOR LI XUEQIN

## 泰山崩頹，北斗殞墜——永遠懷念李學勤教授

**R**enowned and revered Chinese historian and paleographer Li Xueqin passed away peacefully at the age of 86 on 24 February.

Over his long and illustrious career, Professor Li Xueqin served as Senior Professor of Liberal Arts at Tsinghua University, Beijing, Director of Tsinghua University's Unearthed Research and Protection Center, Director of the National Museum of Chinese Writing, Anyang, Academic Advisor of the *Bulletin of the Jao Tsung-I Academy of Sinology*, and many other professional positions. Among his diverse research interests, he focused on Chinese history, archaeology, paleography, and philology with foundational contributions to the studies of oracle bone inscriptions, ancient bronze vessels, excavated bamboo manuscripts, and Early Chinese Civilization, just to name a few, through his prolific publications. His active promulgation of "Moving beyond the age of 'Doubting Antiquity'" (a reference to the eponymous critical-philological movement led by Gu Jiegang [1893–1980] in the Republican Period) and "Revaluation of ancient Chinese civilization" and insightful promotion of Comparative Archaeology and Comparative Study of Civilizations have left a profound mark in Chinese academia and beyond.

In addition, Professor Li Xueqin presided over major research projects like the state-funded "Xia-Shang-Zhou Chronology Project" and the modern editing and preliminary study of the Tsinghua University collection of excavated bamboo slip manuscripts of the Warring States Period (475–221 BCE), commonly referred to as the "Tsinghua Bamboo Strips." Amid all these projects, he spared no effort in promoting research and development of



Sinology as an academic field that knows no boundaries. Under his support and guidance, Hong Kong Baptist University Jao Tsung-I Academy of Sinology and Tsinghua University's Unearthed Research and Protection Center joined force to organize two major conferences on the Tsinghua corpus, namely the International Conference on Tsinghua Bamboo Strips and the *Book of Odes*, held between 1-3 November 2013 at HKBU and the International Conference on the Tsinghua Bamboo Manuscripts between 26-28 October 2017, jointly organized with Department of Chinese Language and Literature, University of Macau and held at Hong Kong and Macau. The two high-impact conferences are instrumental in deepening interest in and understanding of the Tsinghua Bamboo Strips.

The passing away of such an accomplished scholar and academic leader has left a vacuum that cannot be filled. All members of JAS have shared this grief with the academic community and the society at large. Perhaps we may find some consolation in the thought that the immense scholarship that Professor Li left behind, together with his lifelong pursuit of knowledge, will be a source of inspiration for generations to come.

中國著名歷史學家、古文字學家李學勤教授於2月24日溘然長逝，享年86歲。

李學勤先生曾擔任清華大學文科資深教授、出土文獻研究與保護中心主任、中國文字博物館館長、香港浸會大學《饒宗頤國學院院刊》學術顧問委員會委員等職務。其學術視野十分開闊，研究涵蓋歷史學、考古學、古文字學、古文獻學，尤其在甲骨學、青銅器研究、簡帛學及中國古代文明研究方面著作等身，具開創性貢獻。他不僅提出「走出疑古時代」、「重估古代文明」的學術主張，亦提倡開展比較考古學、比較文明史的研究方法，對學界之影響尤為深遠。

此外，李學勤教授主持過國家項目「夏商周斷代工程」及清華大學藏戰國竹簡的整理研究工作，亦不斷倡導國際漢學的研究與發展。在其積極推動和指導下，香港浸會大學饒宗頤國學院曾先後與清華大學出土文獻研究與保護中心合作，舉辦兩場《清華簡》主題會議，分別為2013年11月1至3日於本校聯合主辦之「清華簡與《詩經》研究」國際會議，以及2017年10月26至28日與澳門大學中國語言文學系合辦，於港、澳兩地聯合召開《清華簡》國際會議。這兩場學界盛事為推動「清華簡」前沿研究起了重大的發展作用。

一代大師的仙逝為學術界之巨大損失，各界為之震悼，國學院全體同仁亦悲慟不已。然哲人長往，斯文永存，李學勤教授之研究成就及學術精神，成為學術史永遠的豐碑，光耀後世學者。

# LOST POETRY AND HISTORY UNEARTHED: AN INTERVIEW WITH PROFESSOR LI XUEQIN

## 詩史重光：李學勤先生訪談錄—— 關於清華大學所藏戰國竹簡



**T**he Tsinghua University Collection of Bamboo Slips of the Warring States period (475–221 BCE) is arguably the most important corpus of excavated manuscripts published in the past decade. A significant number of chapters from *the Book of Documents* and related texts has attracted scholarly attention in particular. These bamboo slips are believed to be excavated from tombs within the former State of Chu and appeared on the antique market of Hong Kong soon after their discovery. The excavated manuscripts were acquired as a relatively complete entity by an alumnus of Tsinghua University who later donated them to his alma mater. As soon as they were accessioned into the

university collection in 2008, the daunting task of deciphering, editing and publishing the Tsinghua Bamboo Slips began. Since there was hardly anyone more qualified than major paleographer Professor Li Xueqin, his appointment as the Editor-in-chief was considered ideal by many. However, due to the magnitude and difficulty of the project, only eight volumes have been published so far and it will be some time before it comes to fruition. It is most regrettable that Professor Li passed away before that day arrives.

Early in 2010, on the eve of the publication of *Tsinghua Bamboo Slips* Vol. I, Professor Chen Zhi, Director of the

Academy, conducted a special interview with Professor Li Xueqin, who, from the perspective of a modern editor of excavated manuscripts, highlighted the academic value of the corpus. His insightful comments are still useful to this day. The written interview was originally published in the Taiwanese magazine *Guowen tiandi* (*The World of Chinese Language and Literature*), issue number 304 in September 2010 and *Ming Pao Monthly*, volume 5 in 2010. Reproduction courtesy of *Guowen tiandi* and *Ming Pao Monthly*, we have reprinted the article below with some abridgement to pay tribute to the immensely learned and prolific scholar. We shall hardly see his like again.

清華大學藏戰國竹簡堪稱近十年最重要的出土文獻，大宗的《尚書》類文獻尤其矚目。推測簡牘原在楚國故地出土，不久即流散在香港文物市場，後經校友買下並捐贈母校，2008年正式入藏，艱鉅的整理工作亦馬上展開。主編之職委以文字學巨擘李學勤教授，可謂實至名歸。然而工程過於浩大，迄今出至第捌輯，距離竣工之日有時，李先生已駕鶴西去，令人扼腕嘆息。早於2010年第壹冊出版前夕，本院院長陳致教授曾作了相關專訪，訪談中李先生從整理者的角度概述了清華簡的學術價值，灼見迭出，至今仍具參考價值。原文載於《國文天地》雜誌304期（2010年9月號）及《明報月刊》（2010年5月號），現向該刊物取得轉載權，特此鳴謝。溫故知新，讓讀者一睹李先生的學識和風采。

### 清華簡的發現

陳：李先生，您好！非常感謝您抽出寶貴的時間接受我的訪談。我們都知道您特別的忙。

李：哪裡哪裡，這是我的榮幸。

陳：《明報月刊》的潘耀明先生委託我跟您主要想針對清華簡作一個訪談。因為這是學術界中令人矚目的大事，我記得有人說這是本世紀最重要的發現。

李：哪裡，目前還不好這麼說。

陳：這一批竹簡是怎麼到清華的？

李：這一批竹簡是由清華大學的校友捐贈的。其實有關這批簡的消息不是沒有一些傳聞。我想陳先生你也聽說過一些。我想你也瞭解，前一階段發現的假簡特別多，特別是港澳地區，以至國外如日本等地都曾經出現過假簡。而內地的假簡也出現不少。所以大家對清華簡的真假都還心裡有些戒心。但是這批簡在校友捐贈之後，經過我們反覆鑒定，現在確認無疑是真簡。這也是我們得到的一次很好的機緣。

陳：這批簡最初也是在香港市場上出現的，像上博簡那樣，是不是？

李：對，是由我們清華的校友出資，從香港的文物市場上搶救回來的。

陳：我看有關的報導說是有2300多支。

李：現在我們是在拍照整理，拍一支，點數點一支，這樣包括殘斷的簡，凡是有字的，得出的數字是2388支。這不排除有些簡將來可能發現過於模糊，字跡看不清了。但這只是極個別的情況。總的來說，



將來復原起來，我看不會少於1700支。

陳：總體數量上說是否超過了上博簡和郭店簡？

李：超過郭店簡是沒有問題的。我們知道郭店簡是800多支。但是否超過上博簡還不得而知，因為上博簡還沒有整理出版完，而確切的數字也沒有公布，這就不好說了。

### 清華簡中與《詩經》、《尚書》等相關的文獻

陳：從清華簡的內容來看，是很令人震撼的。我看您寫的在《光明日報》上的報導，您的文章中提到《保訓》、古佚詩、西伯戡黎發生在武王八年的問題，這些實際讓我們對古史和古代典籍都產生了一些新的理解，也為我們帶來一些新的知識。

李：是的。這個問題我們也覺得很奇怪，有些是想像不到的。比如說《西伯戡黎》一篇，我們以前的理解是西伯一般是指周文王，而西伯戡黎是說文王討伐黎國。但是宋代已經有些學者懷疑，因為黎國離商的都城太近，文王到那裡用兵不太合理。所以有的宋代學者認為是西伯在這裡指武王，但苦於沒有證據。而清華簡《(耆)夜》明明白白地說：「武王八年，征伐(耆)，大戡之，還，乃飲至於文大室。」耆就是黎。當然，這段簡文是我們拼起來的，拼得非常準確，沒有任何問題。所以，戡黎的西伯當然就是武王。

陳：這裡面還提到了飲至禮。飲至禮在《左傳》裡曾經多次提到。周初的飲至禮是否很重要，像您提到的「畢公高為客，召公保為夾(即介)，周公叔旦為命，辛公為位，作策逸為東堂之客，郟上甫命為司政，監飲酒。」這件事在文獻上有沒有記載呢？

李：關於飲至的詳細的儀節，我想你很熟悉了，文獻上沒有詳細的記載。這裡面提到的幾個人物的身份呢，和禮書上所記的還是比較接近的。有關這個問題我們還需要以後深入地詳細的研究，特別是其中提到的師尚父司酒令的記述，這個事情我們都覺得應該很晚，但是現在看起來很早。

陳：您的引文上是說：「監飲酒。」《詩經》裡面也有監酒令的記載。比如《小雅·賓之初筵》裡面說：「凡此飲酒，或醉或否。既立之監，或佐之史。彼醉不臧，不醉反恥。」這也是說設立監酒令的事吧。

李：正是。這裡說的監酒令跟後來的不太一樣，主要是要求酒不及亂吧。說到這我有個想法。飲至跟過去賈雞出土的周公東征鼎裡面的「畚秦」（讀若飲臻）是一個意思，它雖然寫個秦字，但我們猜想飲臻就是飲至。

陳：可是從文獻上看周人在滅商以後相率戒酒，考古上也看到很多商代的酒器到周代都不見了。為什麼飲至禮一直保留著？

李：我們都讀過《酒誥》，也看到西周早期大孟鼎中關於禁酒的資料，但是禁酒恐怕只是針對一般場合下的，禮儀中的飲酒恐怕還是不可缺少的。

陳：這些文獻真是非常有意思。但是像《保訓》這種文獻都是寫在竹簡上，但這一批竹簡的年代，按照報告中的說法是在公元前305年左右，那麼《保訓》本身到底是什麼時候的呢？是周初或者周建國前的，還是後來的呢？它有沒有可能是戰國時期人們模倣《尚書》中訓誥的文體撰寫的文字呢？我看到李零先生的文章裡就有這樣的懷疑。

李：這個問題我想恐怕要長期的研究和



爭論了。我們現在看到的《尚書》和《詩經》中有些內容同樣有類似的看法，不是嗎？其中有些很重要的內容，比如說講牧野之戰的《牧誓》究竟是不是周武王時作的？這都一直是懸而未決的問題。但就《保訓》這篇文章來說，我們拿它與《逸周書》中很多篇章作了很詳細的對比，發現它從體例和用詞等來看比其中很多內容相類似的講文王、武王及既生魄的篇章都還要古老，當然不是說它比《逸周書》中最早的像《世俘》篇還要早，但是它的確是相當古老的文獻。因為《逸周書》中那些篇章，春秋時期文獻像《左傳》和《國語》等也曾引到，所以也不會太晚。所以我個人認為《保訓》應該是比較早的。至於早到什麼程度，恐怕是見仁見智，不會有個定論了。特別是裡面講到的上甲微的提法，後來的人恐怕都不是很熟悉。

### 清華簡的整理與公布

陳：李先生您看這些材料整個公布出來要到什麼時候呢？

李：要說整個公布出來我們有個比對。你看上博簡是1994年收藏的，但上海博物館做了很多的工作了，從2001年開始發表，到現在才出了七冊，後面恐怕還有好幾冊了。我們也想儘量整理得快一些，我想全部要公布出來可能需要十年左右。

陳：李先生，因為我個人做《詩經》研究，我特別感興趣的是您文章裡提到的那些古佚詩。那些古佚詩會不會在第一批公布呢？

李：我希望能這麼做。但是你知道那些古佚詩還是挺多的，而且還是成篇的。現在問題是編連和釋讀都有困難。我們不

希望這些簡出來之後再折騰。不要公布之後，又找到碎片，又要補入。當然，這不能完全避免，我們只想儘可能地避免。所以我們希望發表的時候給大家提供的資料儘可能地完整一點兒，使大家更好地來研究，不要造成誤導。所以我們的原則是那部分先整理好了，就先公布哪部分。其實說起《保訓》簡，到現在還有半支找不到。我們花了很大力氣來找，但就是找不到。也許是出土的時候有什麼問題，或者是流散過程中有損失，這就很難說了。

### 清華簡中的古佚詩與《唐風·蟋蟀》

陳：李先生，那麼古佚詩就您看到的大概有多少首呢？

李：這個現在還不知道。因為很多都是片段。看起來不會太少，有些是連貫起來的，就像雅、頌一樣。

陳：我看您提到的幾首，很像《小雅》裡面的飲酒一類的詩。

李：是的，那些是很像《小雅》的。不過其他更多的我們初步看，類似《頌》的更多。我想跟其他部分合起來看，可以看出墓主人比較喜歡歷史。頌這種文體你知道跟古史關係更密切一些。至於像《風》一類的文字呢就很少見了。不過我們介紹過的《蟋蟀》那是一個特殊的例子。

陳：從您公布出來的幾首詩來看，李先生，我有個想法，不知道對不對。我自己覺得像是西周以後的作品。今年四月我召集了一個《詩經》的研討會，我提交了一篇論文，主要從金文來看詩的用韻和句式的問題。從西周金文來看，應該是共王時期以後，也就是西周中期以後，金文才普遍出現了四言韻語，而其中很多韻語與雅頌部分的詩句都是重合的。清華簡裡的幾首詩用韻比較成熟，詩句也比較規則，我看像是西周晚期或者以後的作品。這個想法不知對不對？

李：您的想法可能很有道理。希望您以後就清華簡寫出專門論文研究。

### 清華簡《繫年》

陳：那這批簡，它是出自同一墓，還是不同的墓呢？

李：這點，我們也很難確定，我們知道，因為這樣流散出來的東西，莫可究詰了。不過，從上面簡的情況來看，從現有的來看，至少我們整理者是傾向於認為是同一

個墓中出土的東西。對於這點的話，沒有辦法作最後的判斷。

陳：李先生，那還有沒有其他情況，會讓你覺得特別震驚的，特別興奮的？

李：我想，這些方面，確實非常多，不是很少。因為這批簡，說實在的，裡面有些內容，我們還沒有發掘出來，因為看見簡了，但是還不知道它的具體內容。前段時間，我用了一個學期的時間，整整四個月的時間，把簡讀反覆看了幾遍。可是有些字根本就不認識，而且一下子也不能得出麼結論。這都要進一步深入去做工作，因為簡很多完全散亂了。不能給我們一個全景的印象，這一點是很清楚的。

不過，從現有的內容來看，其最主要的內容還是經史方面的。比如簡文有《尚書》的內容，或者類似《尚書》、《逸周書》這一類的古書，也有類似《國語》一樣的文獻。在我們的介紹中，我想陳先生你也注意到了，這裡面有相當完整的類似於《竹書紀年》這樣的史書。我們初步給它定名為《繫年》，它從周初講起，當然西周部分講得較少了，但是涉及一些很重要的問題。然後從春秋以後，一直到戰國，對於很多重要的史事寫得都很詳細了。

陳：這批簡的數量大約有多少呢？

李：簡的數量目前還不能做最後的判斷，不過很多，肯定在一百支以上。

陳：這是成系統的嗎？

李：是成系統的，是一部專門的史書。很像《竹書紀年》，不過沒有夏商的部分，是從周初開始。

陳：是從武王時期開始嗎？

李：是談到了周初的一些事情，目前我們還不能讀通它，但是對於東周的歷史又有很多可以談論的了。特別是對戰國前期《左傳》紀述的與《戰國策》紀述的之間的那部分歷史，會有很大的補充，這是沒有問題的。

### 清華簡的研究團隊

陳：這太讓人期待了。李先生，您現在是領導著一個梯隊在做整理工作吧？像沈建華老師也在中心做著整理工作。在這個團隊中一共是幾位學者在從事這一項工作？

李：由於這批竹簡，清華大學成立了一個校級的研究中心，叫「出土文獻研究與保護中心」，那麼這個中心我們吸收了很

多學者來跟我們聯絡，並且參與實際的工作。基本上中心的成員有七八個人，比如剛才你談到的沈建華先生，還有簡帛方面比較熟悉的李均明先生，做簡帛保護的趙桂芳先生等幾位。還有過去對簡帛文字做過很多研究的幾位教授，如廖名春先生、彭林先生，以及剛從北師大轉過來的趙平安先生，最近還有從吉林大學來的訪問學者、專門做古文字的李守奎教授，我們這些人經常參加這方面的工作。此外，我們還有幾位研究生和博士後。整個梯隊來說，雖然不大，但是五臟俱全吧。

### 清華簡的重大意義

陳：李先生，您覺得像這批簡整理完的話，對我們的古史研究，以及古代的詩和音樂的研究會有什麼樣的影響？

李：我想我們可以推測幾種可能：首先，其中有些本身就是經典，比如說《尚書》，我們發現其中就有《尚書》的原典，而不同於偽古文尚書。可見要為偽古文尚書翻案是翻不過來的。比如《尚書》有《說命》一篇，東晉以後所傳的古文尚書有三篇，其內容也包括了先秦古書所引的《說命》，所以很多人以為《說命》三篇是真的。而這次清華簡中有《說命》的文本，其內容與先秦古書所引是一致的，與東晉以後所見的內容並不一致。這說明後者的確是後人纂寫的。

陳：這就是說東晉梅賾所獻的的確是偽古文，閻若璩他們所懷疑的沒錯。

李：當然閻若璩的論斷的，我們不能說每個具體的意見都對，但是大體上方向是沒錯的。像這種例子還有很多。我們還看到一些句子，比如說古書中引了，比

如說《禮記》和《孟子》裡引了，但是清華簡裡也有，可是不在被徵引的那個地方，位置不對。其實從個人感情上說，我不願意說這是前人造偽。它其實就是前人的一種做作和記錄的文本。但它一定不是原來的古文了。

陳：那麼據您推測，偽造的時代大約也是在東晉的時候吧？

李：肯定是在東漢以後了。這需要我們將來有機會更深入的研討了。不管怎麼說，我們這回真的發現了一大批真的古文尚書。這個古文尚書我們說是在楚地流傳的，也許與齊魯等地流傳的並不完全一樣，但是一定是戰國時代的文本，這是沒有任何問題的。這些《尚書》或者《逸周書》這一類的古書，它本身就是戰國時代的經典。就詩的問題也是這樣，有的在三百篇裡面有，有的沒有。三百篇裡沒有的，也是當時的佚詩。價值還是一樣的。

陳：清華簡裡佚詩的數量有多少呢？

李：現在有的拼不起來，具體的數目不敢說，但是總有若干篇。

陳：類似《說命》這樣的《尚書》的文獻，在清華簡中是否還有其他的呢？

李：我們正在找。可以看到的是還有一些不屬於《周書》的，像《夏書》《商書》有關的內容都有。以後我們編連起來，有什麼消息我們會儘早的公布出來，供大家研究和批評。

陳：這當然對學術史的研究也會影響很大，因為關乎到尚書今古文之爭的問題。

李：我們還要注意到一個現象，就是雖然不能斷定這批竹簡全部都是楚地的，但是絕大部分是楚簡是可以肯定的。這

就連帶著引領出一個問題：楚地當時並不是文化的中心，可是有這麼多的詩書禮樂方面的文獻，這是值得思考和研究的。

### 古墓與楚簡

陳：我還有一個問題就是，竹簡古書佚書為什麼大量的都是在楚國故地出土，像清華簡、上博簡、郭店簡等，那麼中原的簡帛文字在哪裡？按說應該有更大量的出土才是呀！

李：應該說中原也已經發現過了，像汲冢竹書就是呀。當然這是極特殊的情況。最主要的原因，我想是氣候和水土的問題。就墓葬的物質條件而言，只有楚國所在地區地下特別濕，墓葬的地下室內是浸水的，這樣才能把墓葬內的竹簡保存下來。同時，在楚地有很好的埋葬制度，用膏泥把墓室封閉起來，這樣墓室就像一個封閉的大罐頭。古墓中像竹簡、木簡、絲織品和其他竹木器，如果是在完全乾燥的條件下，像新疆古墓那樣，那是完全可以保存下來。在完全濕的條件下也是可以保存的。最怕的就是像中原那樣半濕半乾的氣候和水土，那就一點兒也保存不下來。

陳：我們以前的理解是有水浸泡的話對竹簡保存不利啊！

李：不是這樣的。你想像如果是棺槨裡面充滿了水，而且與外界又基本隔絕，在這種情況下，墓葬中的屍體、竹木絲織品很快會腐爛，腐爛過程中會吸收大量氧氣，這樣反而造成了棺槨像一種密閉的罐頭一樣。像竹簡這樣特別嬌的脆弱的東西只有在這種墓葬條件下，才能保存下來。

陳：李先生，非常感謝您！讓我學到了很多東西。我本人和所有其他人一樣，非常期待看到更多的材料公布出來。我想這次清華竹簡，通過您和您團隊的努力，一定能展現出關於古史、經典、詩樂方面更多輝煌面，也能讓我們對我們自己的祖先和歷史有進一步更深入的瞭解。

李：這應該是沒有問題的。我想我們非常感謝陳先生的這次訪問，借您這次機會我們向廣大的社會公眾和廣大讀者表示我們的感謝和敬意。各方面對我們都非常關注，也非常支持，我們都非常感謝。我們想儘力把自己的工作做得更好一些，更快一些，供大家研究批評。

陳：謝謝您，李先生。

### 附：陳致教授所撰輓聯及祭文

學術究三古，信古疑古終釋古。  
思維理舊文，遺文逸文共修文。

祭李學勤先生文

先生與僕，齒逾數紀。申江一晤，竟如交素。  
先生之學，終深且絕。數人累世，力不能竭。  
先生為人，寬仁厚德。曠掖後進，不遺餘力。  
嗚呼！世事無恒，生死有數。嶺外訃聞，  
旁流泗涕。  
絮酒生芻，瞻望遙祭。先生之風，貞珉永志。

後學陳致敬挽





# JAS ENTERS INTO A FIVE-YEAR RESEARCH PARTNERSHIP WITH CENTER FOR RESEARCH ON CHINESE EXCAVATED CLASSICS AND PALEOGRAPHY, FUDAN UNIVERSITY

## 與復旦出土文獻中心簽定五年科研協議



Guanghai Tower (Photo Courtesy: Wang Yijiang)  
光華樓 (鳴謝：照片由王一江提供)

**H**KBU Jao Tsung-I Academy of Sinology has recently entered into a research partnership with the Center for Research on Chinese Excavated Classics and Paleography, Fudan University. The collaboration aims to mutually enhance the level of academic and scientific research of the faculty and increase international exposure. It also places special emphasis on nurturing researchers and PhD students equipped with interdisciplinary thinking and knowledge.

The Center for Research on Chinese Excavated Classics and Paleography, Fudan University is a world-class nexus of Chinese Paleography. Under the leadership of Professor Qiu Xigui and Professor Liu Zhao, research fellows of the Center have earned a reputation for their rigorous research and produced remarkable outcome in the many fields, ranging from the study of excavated manuscripts, semasiology, paleography to Dunhuang Studies. Under the said partnership agreement, the two institutions are poised to offer a cutting-edge platform for frequent academic exchanges and pave a new way for training future academics.

Xuantang PhD student Duan Tao will be the first one to benefit from the partnership and visit the Center for academic exchange in the second half of 2019. In November, both institutions will jointly organize the "International Symposium in Commemoration of the 120th Anniversary of the Discovery of Oracle Bone Inscriptions-

cum-60th Anniversary of the Publication of *Oracle Bone Diviners of the Yin Dynasty* by Professor Jao Tsung-i." In February 2020, Professor Chen Jian will return to JAS as for a semester-long visit. Last but not least, several collaborative projects are already in the pipeline. Through this fruitful partnership, the Academy will engage in academic exchange and teaching collaboration with its counterpart in mainland China on a whole new level.

為提升學術及科研的國際化水平，共同培養具有跨學科研究能力的科研人員及博士研究生，復旦大學出土文獻與古文字研究中心與香港浸會大學饒宗頤國學院近日簽署五年的科研合作夥伴協議。

復旦大學出土文獻與古文字研究中心是享譽學界的古文字研究重鎮，在裘錫圭教授與劉釗教授的帶領下，中心研究員治學紮實嚴謹，屢發灼見，在出土文獻與古文字及訓詁學和敦煌學研究領域成果豐碩。此番合作，為兩校師生搭建了一個極具前沿性及啟發性的學術交流平台；而對於培養扶植年輕一代的學人，也具有重大意義。

國學院博士研究生段陶將率先於下半年赴古文字研究中心進行學習交流；11月雙方將合作舉辦紀念甲骨文發現120周年暨饒宗頤教授《殷代貞卜人物通考》出版60周年國際會議；明年2月，陳劍教授將再次蒞臨國學院，進行為期一學期的訪問交流。隨後數個項目亦在積極規劃中，相信能進一步加強內地與香港在教育、科研方面的交流與合作，為國學研究開創更廣闊的視野。



# EVENT HIGHLIGHTS

## 國學活動



In the previous academic year, the Academy is honoured to have Professor Edward L. Shaughnessy and Professor Zhang Shujian, as visiting scholars, giving lectures and postgraduate seminars during their stay at HKBU. The wide range of activities and projects by the Academy has expanded the platform for academic exchanges within the campus, facilitating the research and development of Sinology at HKBU.

饒宗頤國學院在過去一個學年中，學術會議、講座、工作坊及研討會的工作在往年的基礎上不僅有繼承亦有創新。本年度更有幸邀請到夏含夷教授，以及山東中醫藥大學張樹劍教授擔任訪問學人，在訪港期間舉辦講座及研究生座談會，惠澤師生。各項活動與工作的開展，為浸會師生的學術及交流提供更廣闊的平臺，進行研究的擴展與知識整合。

### HKBU INSTITUTE OF CREATIVITY VISITING FELLOW- CUM-XUANTANG DISTINGUISHED SCHOLAR IN RESIDENCE: **PROFESSOR EDWARD L. SHAUGHNESSY** (2018/10/3-10)

### 浸大創意研究院傑出訪問學人暨選堂訪問學人——夏含夷教授系列講座與座談會

Activities  
in 2018  
二零一八年舉辦  
之活動



(From Left) Prof. Edward Shaughnessy, Dr. Elizabeth Woo Li (Chairperson and Founder, Sinological Development Charitable Foundation Limited), Dr. Adam Schwartz

(左起) 夏含夷教授、李吳伊莉博士(漢學發展基金主席及創辦人)、史亞當博士

**T**he Academy has invited renowned sinologist Professor Edward L. Shaughnessy to be the HKBU Institute of Creativity's Visiting Fellow-cum-Xuan Tang Distinguished Scholar in Residence from 2018 to 2020. As the Director of the Creel Center for Chinese Paleography and Lorraine J. & Herrlee G. Creel Distinguished Service Professor in Early Chinese Studies at The University of Chicago, Professor Shaughnessy will stay on campus for two weeks annually for three years in a roll to give lectures and postgraduate seminars.

In October 2018, Professor Shaughnessy gave two public lectures at the University, entitled: "A Brief Discussion of the Casting of the Shi Wang ding in the Art Institute of Chicago: With Comments on the Importance of Writing in the Consciousness of Ancient China" and "On the Tsinghua Manuscript 'Zheng Wen gong wen Tai bo' and Transcription of Ancient Chinese Literature" respectively (co-organized with Department of History, HKBU), both met with overwhelming responses from a full house audience.

Hailed as a world leading philologist, paleographer, and historian, Professor Shaughnessy has been a key figure in American Sinology since the 1980's and has made a major contribution to the cultural and literary history of the Zhou period. We are looking forward to the new insights and discoveries that he will share with the HKBU community and local academic circle in the near future. The HKBU Institute of Creativity Visiting Fellowship Scheme is sponsored by Hung Hin Shiu Charitable Foundation.



饒宗頤國學院邀得美國芝加哥大學顧立雅中國古文字學中心主任、顧立雅伉儷早期中國研究傑出貢獻教授夏含夷教授擔任浸大創意研究院傑出訪問學人暨選堂訪問學人，於2018年至2020年間每年駐校訪問兩周，主講講座及研究生座談會。

夏含夷教授於2018年10月訪問浸大期間，主講的兩場公開講座，均座無虛席：

(一) 簡論芝加哥藝術博物館藏《師望鼎》的鑄造：試說文字在中國古代意識中的重要地位

(二) 《鄭文公問太伯》與中國古代文獻抄寫的問題（與浸大歷史系合辦）

夏含夷教授是世界頂尖語文學家、古文字學家及歷史學者，自1980年代起即為美國漢學界領軍人物，多年來深入鑽研出土及傳世的周朝文獻，為周代文化及文學史的研究帶來重大貢獻。期望夏教授未來兩年的訪問為浸大和本地學界帶來更多學術新發現。

浸大創意研究院傑出訪問學人計劃由孔憲紹慈善基金贊助。



(From Left) Dr. Sammy Li, Prof. Vincent Leung, Prof. Liu Zhao, Prof. Edward Shaughnessy, Dr. Rebecca Robinson, Prof. Clara Ho, Mr. Zhou Ya, Prof. Bernhard Fuehrer, Dr. Adam Schwartz, Dr. Chan Ka-lai, Dr. Celine Lai

(左起) 李建深博士、梁萃行教授、劉釗教授、夏含夷教授、羅碧琳博士、劉詠聰教授、周亞先生、傅熊教授、史亞當博士、陳嘉禮博士、黎婉欣博士



## YIJING WORKSHOP (2018/10/8)

### 《易經》工作坊

The *Yijing*, or the *Book of Changes*, was originally a divination manual but later canonized as the first and foremost Confucian Classic, extending its application to spheres as varied as philosophy, religion, and military affairs. To promote academic exchange on *Yijing* studies, the Academy organized the first session of the “*Yijing* Workshop,” a brand new on-going series, on 8 October. Hosted by our faculty member Dr. Adam Schwartz, the workshop was participated by Professor Edward L. Shaughnessy from The University of Chicago, Professor Hon Tze-ki from City University of Hong Kong, and Professor Dennis Cheng from the Education University of Hong Kong. Each of the participants made presentations on their research on the *Changes* and related texts.

古書《易經》最初用於占卜人事，後來影響遍及中國的哲學、宗教、軍事等方面，是一部無所不包之巨著。為促進「易學」交流，國學院於10月8日舉行全新的定期活動——「《易經》工作坊」。第一場活動，由史亞當博士及特邀學者芝加哥大學夏含夷教授、香港城市大學韓子奇教授和香港教育大學鄭吉雄教授分別發表有關《易經》和相關文本的專題報告。

## INTERNATIONAL FORUM ON SINOLOGY (2018/10/11–16)

### 世界漢學論壇

The Academy held the third International Forum on Sinology with three exemplary scholars of Sinology delivering lectures on their cutting-edge research.

國學院於第三屆「世界漢學論壇」邀得三位當代世界一流的國學及漢學專家學者，分享最新學術成果。



Professor Bernhard Fuehrer, Professor of Sinology at the School of Oriental and African Studies, University of London, made “Preliminary Remarks on the Textual History of the *Tuibeitu*,” which aims to work towards a transmission history of the ancient book of prophecy based on a wealth of references, quotes and textual parallels transmitted since the Song period.

倫敦大學亞非學院漢學教授傅熊教授講解了「《推背圖》版本學簡論」，透過大量參考文獻、古籍引文及宋代以來流傳的同類文本，初論了中國古代著名預言書《推背圖》的版本流傳史。



Mr. Zhou Ya, Research Fellow of the Department of Ancient Chinese Bronze, Shanghai Museum, illustrated how pertinent archaeological materials are to the study of ancient Chinese bronzes in determining their date, naming, authenticity, and even cultural attributes and original functions.

上海博物館青銅研究部研究員周亞先生則從青銅器的斷代、定名、辨偽，以及文化屬性和對性質的認識等方面介紹考古材料在館藏青銅器研究中的作用。



Professor Liu Zhao, Director of the Center for the Study of Excavated Documents and Ancient Philology at Fudan University, gave a talk on the singularly curious work *Guideways Through Mountains and Seas* (*Shan hai jing*) and expounded on the rich historical and linguistic values of the book.

復旦大學出土文獻與古文字研究中心主任劉釗教授對古代奇書《山海經》蘊含的史料價值和語料價值進行了發掘，並對《山海經》的創作時地進行了合理推測。

## K. C. WONG EDUCATION FOUNDATION (KCWEF) - HONG KONG BAPTIST UNIVERSITY (HKBU) MAINLAND CHINA VISITING SCHOLAR: PROFESSOR ZHANG SHUJIAN (2019/3/3-9)

### 王寬誠教育基金會—香港浸會大學中國內地訪問學人 張樹劍教授



(From left) Dr. Zhang Shiping, Associate Professor (HKBU School of Chinese Medicine), Prof. Chen Zhi, Prof. Zhang Shujian, Mr. David Ying and Ms. Rachel Li (K. C. Wong Education Foundation)

(左起)張世平博士(香港浸會大學中醫藥學院副教授)、陳致教授、張樹劍教授、邢福忠主任及李樂施小姐(王寬誠教育基金會)

The Academy is honored to have hosted Professor Zhang Shujian, Professor and doctoral advisor at Chinese Medicine Literature and Culture Research Institute, Shandong University of Traditional Chinese Medicine, as this year's recipient of "K. C. Wong Education Foundation—HKBU Fellowship Programme for Mainland China Visiting Scholars." During his one-week stay from 3-9 March, 2019.

Professor Zhang gave a lecture on "From Disciplinary to Interdisciplinary: Research Aspects of TCM Technological History within the Scope of Intellectual History" with a focused discussion on the formation of the intellectual history of Traditional Chinese medicine (TCM). He also led a postgraduate seminar titled "Between

Envisioned Knowledge and Utilitarian Skills: Scattered Thoughts on the Assimilation and Dissemination of TCM Theories and Clinical Practices" and shared his insights with the faculty members and students of the Academy and HKBU School of Chinese Medicine.

TCM theoretical systems, such as the Twelve Regular Meridians in acupuncture or the correlation between the Five Viscera and Six Bowels and the Five Phases in diagnosis, are considered the guiding principles for TCM practitioners. Nevertheless, not all theories can be put into practice perfectly and discrepancies do exist between some theories and their actual practices. The message that Professor Zhang tried to convey is that

TCM researchers need to constantly think about questions like what is the most effective combination of TCM, clinical practice and Western medicine and how to further the theoretical constructions of TCM as a discipline while facing the rapid development of Western medicine.

饒宗頤國學院有幸邀得山東中醫藥大學中醫文獻與文化研究院張樹劍教授，擔任王寬誠教育基金會慷慨資助的「王寬誠教育基金會—香港浸會大學中國內地訪問學人」，於3月駐校訪問一星期，並舉辦兩場學術活動以拓展浸大師生的研究視野，以及為國學院開拓中醫研究和教育的新方向。

張教授以「內外交織，有無相生：知識史視域下的中醫技術史研究向度」為題的講座主要就中醫知識史的形成展開討論。此外，張教授亦以「想像中的知識與求實效的技能：中醫理論與臨床離合關係散論」為題，與國學院、中醫藥學院的師生深入交流。

中醫的傳統理論，如針灸中的十二經絡、診斷時五臟六腑與五行的對應，都是醫師作具體治療時的指導方略，但並非所有的理論都能夠與臨床完美切合，部分理論與臨床之間有些若即若離。張教授帶出的信息是，中醫、臨床、西醫之間的關係如何進行有效結合，中西醫如何通過對方反觀自身，在西醫迅速發展的背景下中醫該如何進一步進行理論建設，這些都是在中醫研究中需要時常反思的問題。



## DISTINGUISHED SINOLOGIST LECTURE SERIES

### 國學與漢學名家論壇

#### Professor Hsing I-tien

邢義田教授

Academician of Academia Sinica, Correspondence Research Fellow of Institute of History and Philology, Academia Sinica, Adjunct Professor at the Department of History, National Taiwan University and Visiting Professor of Chinese Civilisation Centre, City University of Hong Kong

台灣中央研究院院士、歷史語言研究所通信研究員、台灣大學歷史系兼任教授、香港城市大學中國文化中心客座教授

#### Professor Chen Weiwu

陳偉武教授

Professor of Department of Chinese, Director of the Research Institute of Chinese Paleography of Sun Yat-sen University (SYSU), Acting Director of the Jao Tsung-I Research Institute of SYSU

中山大學中文系教授兼古文字研究所所長、中山大學饒宗頤研究院執行院長

#### Professor Chen Fong Ching

陳方正教授

Honorary Senior Research Fellow, Institute of Chinese Studies, The Chinese University of Hong Kong

香港中文大學中國文化研究所名譽高級研究員

#### Professor Zhan Bohui

詹伯慧教授

Professor of the Department of Chinese, Jinan University, Honorary Director of the Chinese Dialects Research Centre, and Honorary Professor of the School of Chinese, University of Hong Kong

暨南大學中國語言文學系教授、漢語方言研究中心名譽主任、香港大學中文學院名譽教授

#### Professor Lisa Raphals

瑞麗教授

Professor of Chinese, Classics and Comparative Literature at the University of California Riverside, and Chair, Program in Classical Studies and Program in Comparative Ancient Civilizations

美國加州大學河濱分校中文、古典及比較文學講席教授、古典研究課程和比較古代文明課程主任



#### Professor Hsing I-tien: “Words and Images: Early Representations of the First Emperor of the Qin (259–210 BCE) in Excavated Manuscripts and Han Pictorial Art” (2019/3/22)

邢義田教授：「文字與圖像——從出土文獻和漢代畫像談秦始皇」

The talk referred to the “Zhao Zheng shu” (Book on Zhao Zheng, i.e. the First Emperor of Qin) in the Peking University collection of Han bamboo manuscripts, the decree of the Second Emperor of Qin (229–207 BCE) excavated at Tuzishan, Yiyang City, Hunan Province, and the pictorial stones of the Han Dynasty (206 BCE–220 CE) in its discussion of the Second Emperor’s succession of the throne as recorded in the “Basic Annals of the First Emperor of Qin” of Sima Qian’s (145–ca. 86 BCE) *Shiji* (Records of the historian). Professor Hsing also revisited the story of the First Emperor searching for the fabled Nine Tripod Cauldrons and how it was transformed and reworked during the Han period.

講座主要利用北大藏簡《趙正書》、湖南益陽兔子山出土秦二世詔書和漢代畫像石，討論《史記·秦始皇本紀》對秦二世繼位的記載，以及始皇擄鼎故事在漢世的轉換與再創造。





### Professor Chen Weiwu's first Seminar: "A Hundred Years of Chinese Paleography in the Guangdong Region: Using Professors Rong Geng, Shang Ch'eng-tso, Jao Tsung-i, and Zeng Xiantong as Examples" (2019/5/3)

陳偉武教授第一場：「嶺南古文字研究的百年脈動——以容庚商承祚饒宗頤曾憲通四位先生為證」

Looking back at the last hundred years of Chinese Paleography, the Guangdong Region (with Hong Kong included) has produced some of the best paleographers in the country and their influence is still felt today. It is imperative for contemporary researchers to review their scholarship from the perspective of disciplinary history in order to learn from their methodology and experience and, at the same time, to trace the traditions and changes in this field of expertise. This talk offered a critical retrospective on the development of Chinese Paleography in the Guangdong Region in the last century by focusing on four exemplary figures, namely Profs. Rong Geng (1894–1983), Shang Chengzuo (1902–1991), Jao Tsung-i (1917–2018), and Zeng Xiantong (b. 1935).

陳偉武教授以容庚、商承祚、饒宗頤和曾憲通四位古文字學家為代表，介紹了二十世紀二十年迄今近百年來嶺南地區在古文字研究方面的成果，從學術史的角度，對前輩學人的重要研究進行了梳理，總結了前人的成就和治學經驗，闡發了其學術思想，力圖把握古文字學研究發展的歷史脈絡，對今日的研究者如何繼承優良的學術傳統，弘揚優秀的傳統文化，有著重要的啟示作用。

### Professor Chen Weiwu's second Seminar: "The Curious Case of 'Mongolian Doctor': On the Historical Misinterpretation of Chinese Phrases and Idioms"

(2019/5/3)

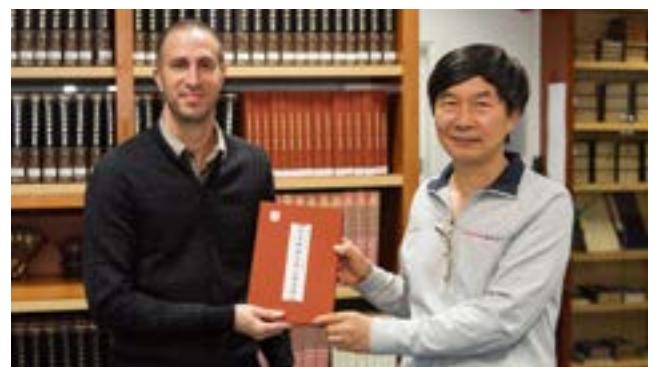
陳偉武教授第二場：「『蒙古大夫』辨正——兼論漢語言文字的『習非成是』」

The Chinese phrase "Měnggǔ dàifu" (lit. "Mongolian doctor") was traditionally synonymous with "charlatan," or as some scholars explain, "doctor with poor medical skills." However, Professor Chen believes the phrase has nothing to do with Mongol or Mongolian: "Měnggǔ" is probably a misreading of the close homophone "měnggǔ" (lit. "blind" or "dim-sighted") which describes someone ignorant and illiterate. As a whole, "měnggǔ dàifu" refers to a quack or a doctor that is too poorly skilled and ignorant to be qualified as one. Considering that Professor Jao Tsung-i already pointed out the personal name "Mào Gǔ" in the Warring States period (453–221 BCE) is cognate with the adjective "móhu" (blurry), Professor Chen further purposed that "měnggǔ" and "móhu" are cognates.

In fact, there are many incidents of historical misinterpretation of phrases and idioms like the "Měnggǔ dàifu" given that the Chinese writing system is logographic instead of syllabic. The talk accounted for the various reasons behind such phenomenon and analyzes individual cases according to groups, the largest of which is of course (close) homophones. It offered a preliminary discussion of the nature of the phenomenon and touch on the standardization of the Chinese language.

漢語悠久的歷史中有許多成語、習語，而不同時期的語音變遷使得當時的同音字混用而形成了一些與原意有關但卻含義有所遷延的變化。

以「蒙古大夫」為例，蒙古大夫在習語中意指清朝沿用蒙古隨軍獸醫的技術，為戰馬降低損耗，而後以獸醫技法醫人，常出醫療事故的技術低劣醫生。然而陳教授認為「蒙古醫生」一詞當指「矇瞽醫生」，意指庸醫猶如盲人。陳教授列舉諸多詞例，在漢語的使用中，於音近而訛用，進而習非成是的詞例不勝枚舉；用字變化也使得詞義有了更豐富的發展。





**Professor Chen Fong Ching:  
“A Contemplation of Human Values  
and the Future” (2019/5/24)**

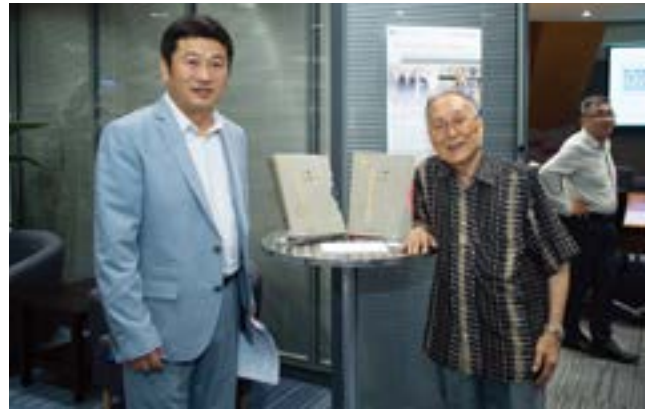
陳方正教授：「思考人文精神的內涵與未來世界」

Using intellectual history timeline as a frame of reference, Professor Chen Fong Ching revisited major figures and intellectual achievements associated with the Song dynasty Neo-Confucian movement in the 11th–12th Centuries, the Renaissance in the 14th–16th Centuries, the Existentialism in the 19th–20th Centuries, the American Social Criticism in the 20th Century, and down to the second Neo-Confucian movement in the post-WW II era. Professor Chen tried to account for the historical contexts, causes and consequences of the major intellectual movements. While all these movements in China and the West influenced the course of humanism in varying degrees, one thing in common between them is that they were the result of critically learning from the past and foreign ideas. It is unfortunate that sciences and humanities are going separate ways in recent centuries, but if there is no boundary between them except man made ones. On the one hand, modern technology is posited to bring fundamental changes to humanity; and on the other, humanism seems to be leaning towards conservatism more than ever. But Professor Chen assures us that humanism is actually undergoing a process of deconstruction, reconstruction, and evolution. The ultimate question that we should all ponder on is simply this: What is the meaning behind human survival and progress?

陳方正教授以思想史時序為參照系，娓娓道來11至12世紀的宋代新儒學、14至16世紀的文藝復興、19至20世紀的存在主義、20世紀社會批判思潮、20世紀當代新儒家各自的代表人物及思想成就，並梳理了它們所形成的歷史脈絡及其前因後果。中國與西方世界每一次的人文變革都存在對前人思想的繼承、批判和對外來思想文化的吸收、借鑒。科技與人文領域在歷史中被逐漸分開，但不存在絕對的分野。現代科技可能為人類未來帶來根本性變革，而人文精神雖呈現保守主義傾向，實質上卻正經歷著解體、重組與演變。思考人類生存和進步的意義才是需要關注的終極問題。

**Professor Zhan Bohui : “My Memories  
of Professor Jao Tsung-i: A Bi-  
generational Friendship” (2019/6/6)**

詹伯慧教授：「我所認識的饒宗頤教授——談談我和父親與饒教授的兩代情誼」



Professor Zhan Bohui recounted the bi-generational friendship between Professor Jao Tsung-i and the Zhans in the most personal fashion. He recalled the stories he learnt from his father and the fond memories he had of the master. The talk ended with a few reflections on the international influence of Master Jao’s body of scholarship.

Before reaching his twenties, the young Jao Tsung-i was already acquainted with Professor Zhan’s father, Professor Zhan Antai (1902–1967). Their common interest in poetry and research led to a lifelong friendship. It so happened that the first time Professor Jao taught a class and came to Hong Kong was related to Zhan the elder, whom appreciatively offered his young friend teaching opportunities on several occasions. At one time, Professor Jao seriously considered the offer of teaching in Yunan, which was only turned down due to health issues. Since then, Professor Jao settled in Hong Kong and called this place home.



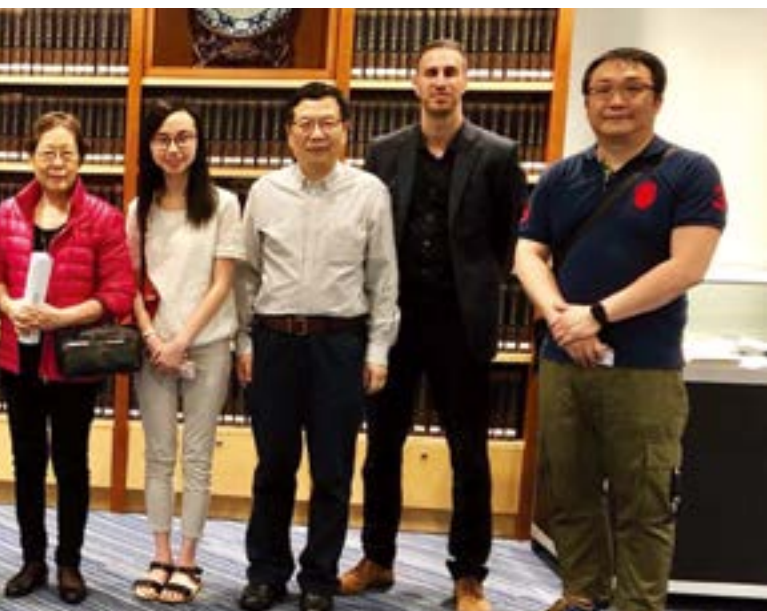


Due to the political turmoil in post-1949 China, the two families were unable to communicate for decades. Professor Zhan Bohui finally met the master by the end of 1970s. When realized the remaining works of the late Professor Zhan Antai had no outlet to publish, Professor Jao spared no effort in helping Zhan the younger fulfill his wish and publish the scholarly writings in Hong Kong. It was now Professor Jao's turn to help his young friend by arranging him to teach at the Department of Chinese, The University of Hong Kong.

Towards the end of the talk, Professor Zhan touched on Master Jao's foundational scholarship on Dunhuang Studies that he carried out in Japan and France, which ultimately sealed his status as a great sinologist. Just like the Jao Tsung-i Star keeps on shining above the vault of heaven, the scholarship and teachings of Master will remain a source of inspiration and encouragement for generations to come.

詹伯慧教授追述饒宗頤教授與詹家兩代人交往的一些珍貴回憶，並輔以個人經歷，及饒公的影響如何遍及海外。詹家兩代與饒公皆有深厚交誼。饒公未及弱冠即與詹伯慧教授父親詹安泰教授相識，詩文學術皆多有往來，就連第一次踏入講堂和第一次前來香港都與其有關。1949年前，詹父屢次舉薦教職，饒公也有意應邀入滇執教，但因身體不適，最終以香港為安身立命之地。因1949年後的時局動盪，兩家通信被迫中斷；及至七十年代末改革開放，詹伯慧教授始有緣親炙饒公。饒公不僅為在香港出版詹安泰教授遺作而籌劃奔波，還始終對詹伯慧教授獎掖有加，安排他到香港大學中文系作學術講演，從而與港大結下不解之緣。

此外，詹教授還談到饒公在海外致力弘揚大中華文化藝術，其於日、法等國精研敦煌學而作出的貢獻，也使他飲譽國際漢學殿堂。正如「饒宗頤星」不斷在太空綻放光芒，詹教授感歎饒公不愧為啟迪後學、感動世界的漢學大師。



## Professor Lisa Raphals: “Body, Mind and Spirit in Early China: Perspectives from Medicine and Excavated Texts” (2019/6/17)

瑞麗教授：「從醫學及出土文獻看上古中國的身、心、神」



**P**rofessor Lisa Raphals gave a lecture on the topic “Body, Mind and Spirit in Early China: Perspectives from Medicine and Excavated Texts” and shared her thoughts on the tangled notions of body, (heart)mind, and spirit as seen in early Chinese medicine literature and excavated manuscripts. The lecture first retold the Greek mythology of Odysseus and the Sirens, which highlights the conflict between body and soul, a concept perhaps unproblematic or even embraced in the Western intellectual traditions but utterly unthinkable in its Chinese counterpart. Professor Raphals then enumerated how pre-imperial Chinese thinkers placed values on body, mind, and spirit and developed a set of ideas around them, such as their relations with sentiments and recognition, the concepts of the self and subjectivity, self-cultivation, ethnics, analogy between the body-and-mind and governance, and the mind-body dualism in early Chinese thought.

瑞麗教授以「從醫學及出土文獻看上古中國的身、心、神」為講題，分享了她對於中國早期醫學及出土文獻中身、心、神的思考。講座以奧德修斯與海妖的希臘神話為開場白，凸顯出「身心分離」在古代西方思想中或許不成其為問題，但在中國古代卻難以想像。繼而列舉了中國早期思想中截然相反的種種思考，如身體觀、對感情與認知的研究、自我與自主的概念、自我教化、道德觀、君臣與身心的類比，以及身心二元論等問題。

# FOURTH EXHIBITION IN THE “SCHOLARSHIP AND CULTURE” SERIES — UNFETTERED SPIRIT, UTTER LIBERATION: SELECTED ARTWORKS BY PROFESSOR JAO TSUNG-I (2018/9/7–10/29)

## 第四屆志道游藝：無礙自在——饒宗頤教授書畫展



**O**n 6<sup>th</sup> February 2018, Master Jao Tsung-i passed away peacefully in his sleep. Local scholars and sinologists around the world were deeply saddened by his death. Even though the Master is no longer with us, his spirit will live on and be a beacon of light for all of us. Professor Jao Tsung-i is one of the most renowned scholars and men of letters of our time. While his scholarship extended to nearly every field of traditional Chinese culture, he was also highly regarded for his original creation in poetry, calligraphy, painting and musical performance. Throughout his life, Professor Jao devoted himself to promoting Chinese culture and, with profound knowledge and bright virtue, cultivated and enlightened many others. As seen from one of his calligraphy works titled “Great Wisdom of Perfect Enlightenment” created in his later life, the Master clearly reached such a state of mind.

2018年2月6日，饒公仙逝，各界為之震悼。然哲人雖往，典範長存，饒公之學宏博精深，若大海之無涯際，垂芳百代，澤被後人。治學之餘亦不廢丹青，力追前賢而自成一家，故能詩、書、畫、琴四絕，無愧「業精六藝、才備九能」之譽。為展示饒公宏富的藝術遺產和晚年的精神面貌，本院特設「無礙自在」書畫展，俾同道履跡求索，並聊表一瓣心香。饒公最後集中念力書寫的一幅作品為「大圓覺智」，亦曾手書「無礙自在」四字，可見一心修持，終能修成正果。無礙自在亦是國學院全體同仁對饒公的祝福。饒公生前心無罣礙，得大自在，而今更超脫凡俗，往登極樂，必臻大圓覺智，無量清淨。



The exhibition showcased an array of important artworks by Professor Jao, with the scenery in Hong Kong or his own artistic revelations as the subject matter. Highlights include the *Preaching Bodhidharma*, one of Professor Jao's earlier works which made its first-ever public debut in this exhibition, *Mountain is Mountain, Water is Water*, a masterpiece that was featured in a thematic exhibition held at the National Museum of China, and the calligraphy of his favourite quote, "Wangu bumo yi, zhongliu zizai xin" (My will won't be shattered even for thousands of ages; my mind will roam free like floating amidst the current), depicting his scholarly persistence and tranquility in mind. Visitors could also appreciate Professor Jao's later works created with both traditional and acrylic paints, as well as the local and global maps of "Master Jao Tsung-i's Artistic Journey," designed especially for the occasion.





Officiating guests at the opening ceremony included Honorary Patrons of the Development Committee of JAS Ms Angeline Yiu Ching Fun and Ms Veronica Yiu Ching Yee, Deputy Director (Art) of Jao Tsung-i Petite Ecole of the University of Hong Kong Dr. Thomas Tang Wai Hung, Retired Professor of National University of Singapore Professor Ku Cheng-mei, Dean of Arts of HKBU Professor Mette Hjort, and Director of JAS Professor Chen Zhi.

展覽開幕由饒宗頤學院發展委員會兩位榮譽會長饒清芬女士及饒清綺女士、香港大學饒宗頤學術館副館長（藝術）鄧偉雄博士、新加坡國立大學退休教授古正美教授、浸會大學文學院院長樂美德教授及國學院院長陳致教授聯合主禮。



Dr. Thomas Tang Wai Hung, Professor Jao's son-in-law, conducted the guided tour and opening lecture, unveiling the stories behind the exhibits and the artistic journey of Professor Jao.

饒教授賢婿鄧偉雄博士並主持專場導賞及開幕講座，講解展品背後的故事及饒教授的藝術歷程。



## Lecture Series in Jao Studies (2018/9/8–22)

### 「饒學」專題講座

In addition to exhibiting the calligraphies and paintings by Master Jao, the Academy invited four scholars to host a series of lectures on Chinese classical art, classical literature and the artistry of Master Jao. The diversified topics that the speakers explored can be neatly tied in under the umbrella of Jao Studies, and thus the series engaged the audience in one multi-layered but coherent discussion.

結合饒公的書畫作品，國學院相繼邀請四位學者就中國古典藝術、古典文學作品與饒公書畫中的古典氣韻的不同面向與國學院師生展開交流，四場講座各有側重，使人更加領略古典文學與藝術不同層次的魅力與其背後的豐富內涵。



*First Lecture: "The Impressive Buddhist Statue Making of the Kizil Caves in Xinjiang"*  
Professor Ku Cheng-mei, Retired Professor, National University of Singapore

第一場：「印象深刻的新疆克孜爾石窟的造像法」  
古正美教授（新加坡國立大學退休教授）



*Second Lecture: " Matching Heaven with Heaven: Zi Qing in the Zhuangzi"*  
Professor Kim-chong Chong, Professor Emeritus, The Hong Kong University of Science and Technology

第二場：「以天合天——《莊子》中的梓慶」  
莊錦章教授（香港科技大學榮休教授）



*Third Lecture: "The Rustic Antiquity and Ingenious Novelty of Master Jao's Calligraphy"*

Professor Sin Chow Yiu, Vice President (Academic), Dean of School of Arts, and Head of Department of Chinese, Hong Kong Nang Yan College of Higher Education; Honorary Professor, The School of Chinese, The University of Hong Kong

第三場：「饒公書藝之古拙與新巧」

單周堯教授（香港能仁專上學院副校長〔學術〕、文學院院長及中文系主任、香港大學中文學院榮譽教授）



*Fourth Lecture: "Four Aspects of the Transcendental Pursuits of Chinese Artists, with a Side Discussion on Professor Jao Tsung-i's Attitude Towards Art"*

Dr. Cheng Wai Ming, Deputy Director (Research) and Senior Research Fellow of Jao Tsung-I Petite Ecole, The University of Hong Kong

第四場：「中國藝術家超越世俗的四個層面——兼論饒宗頤先生的藝術態度」  
鄭煒明博士（香港大學饒宗頤學術館副館長〔學術〕、高級研究員）

## Master Class of Paper Fan Art (2018/9/29)

無上清涼——文人扇創作大師班



**T**he art of literati-style fan is a combination of Chinese painting and calligraphy. To create a painted fan in the traditional style, one needs to consider the composition carefully while making timely adjustments according to the shape, the material, and even one's mood.

In the Master Class of Paper Fan Art, Dr. Chan Yung, Part-time Lecturer of the Department of Fine Arts of CUHK and Member of Chinese Calligraphers' Association Hong Kong Branch, introduced the skills of paper fan art with impromptu demonstrations and guided the participants through the steps. The demonstrator also took the opportunity to share his insight on the characteristics of Master Jao's paper fan art and calligraphy, including his special compositions, brushstrokes, and coloring techniques. The unique calligraphic style that Master Jao is renowned for clearly benefited from his immense knowledge in Chinese epigraphy. Dr. Chan then



gave an in-depth analysis on the various creative expressions of the art form and the techniques involved. Through this activity, participants had a hands-on experience on the specific skills needed to design a handmade painted fan, namely painting, handwriting, stamping, and inserting the ribs, and learnt the basics to create a literati-style fan.

文人扇藝術集國畫和書法於一身。創作書畫扇須精思巧構，隨形布勢，因紙施技，由心造境。「無上清涼——文人扇創作大師班」由香港中文大學藝術系兼任講師、中國書法家協會香港分會理事陳用博士主講，與參加者分享文人扇的創作技巧，並親身示範和指導學員。

當日陳博士從饒公扇面畫及書法的特點、布局、用筆、設色出發，並以其對古代金石學的學養化用至自己的創作中，介紹饒公書法風格。其後結合自己的創作經驗，對扇面書畫的多種表現形式與技巧進行解讀。參加的學員從實際的書畫創作中各自豐富了以往從文本上得來的藝術體悟。



## Taster Day of Paper Fan Art (2018/10/13)

### 無上清涼——文人扇創作體驗日



*Practice calligraphy*  
須彌朗月題無礙



*Paint on your fan*  
閨苑清風畫九霄



*Stamp with a seal*  
禪偈妙言皆入印



*DIY folding paper fan*  
等閒扇子手中搖

**T**he Taster Day attracted over a hundred members of the public. They were given the opportunity to practice calligraphy, design on the flat surface of the fan, stamp with a seal and eventually create their own paper fan after inserting the wooden sticks. Within a short period of time, the participants were able to take part in the entire creation process and learn the unique skills of literati-style fan art.

文人扇創作體驗日吸引了過百位師生及市民踴躍參加，通過現場練習書法、創作扇面，選擇印章落款並穿扇骨，創作出屬於自己的紙扇，完整體驗文人扇藝術特有的技巧和技藝。



# JAS ARCHAEOLOGY TALKS

## 考古學堂



(From left) Dr. Sammy Li, Dr. Zhang Hui, Prof. Xu Xiaodong, Mr. Zhang Chunlong, Prof. Chen Zhi, Prof. Zhang Changping, Prof. Vincent Leung, Dr. Lei Chin-hau, Dr. Adam Schwartz

(左起) 李建深博士、張慧博士、許曉東教授、張春龍先生、陳致教授、張昌平教授、梁萃行教授、雷晉豪博士、史亞當博士

**T**he essence of archaeology is to reconstruct the ancient ways of life from the perspective of material culture. As we know, Sinology is a far broader discipline than textual studies, but beneath it all lies a curiosity and imagination to human conditions in the past. The Academy therefore launched the new series “JAS Archaeology Talks” in 2018 to expand its research profile in the direction of Chinese Archaeology. We are currently curating a series of talks on major archaeological discoveries in recent decades, such as the archaeology of Early China, the splendid Bronze Age culture of Sanxingdui, excavated manuscripts of the Qin and Han periods, the Zoumalou official documents and records of the Three Kingdoms period, and gold and silver wares of the Tang dynasty, making this expert knowledge accessible to the public.

考古是從最基本的物質層面重構古人生活的方式，國學不僅是經籍之學，更重要的是保有對古人生活的好奇心與想象力。因此，國學院自2018年起推出「考古學堂」講座系列，計劃在此方面拓展學術興趣，從不同角度帶領大家接近三代考古、三星堆、秦漢簡、走馬樓吳簡、唐代金銀器等出土發現，讓普羅大眾加深對中國考古的認識。

**B**uilding on the well-received JAS Archaeology Talks launched in the previous academic year, the Academy held the next two round of talks and research fora in November 2018 and May 2019 respectively. Professor Fang Hui (Dean of the School of History and Culture, Director of the Institute of Cultural Heritage, Shandong University and Directory of the Shandong University Museum) and Professor Gao Dalun (Professor of Southern University of Science and Technology) shared with the enthused audience latest developments in Shang and Zhou archaeology, excavation and preservation of archaeological finds in Sichuan Province. The other two fascinating talks on ancient bronzes and Liye Qin Slips were hosted by seasoned archaeologists Professor Zhang Changping (Professor, School of History, Wuhan University) and Mr. Zhang Chunlong (Research Curator, Hunan Provincial Institute of Cultural Relics and Archaeology).

繼上一學年首度舉辦「考古學堂」系列講座，饒宗頤國學院分別於2018年11月及2019年5月展開第二及第三輪講座，先後邀請到山東大學歷史文化學院院長、文化遺產研究院院長兼山東大學博物館館長方輝教授，以及南方科技大學教授高大倫教授兩位講者，與大家分享有關商周考古、四川地區考古及遺產保護相關的新進展；以及武漢大學歷史學院教授張昌平教授，及湖南省文物考古研究所研究員張春龍先生，介紹有關青銅器和里耶秦簡的專業知識。



**Professor Gao Dalun: “In Search of Sunken Treasures — Major Maritime Archaeological Finds from the Jiangkou Battlefield Site at Pengshan, Sichuan” (Research forum: “Restoration and Preservation of Ancient Stone Carvings with Inscriptions in Sichuan Province”)(2018/11/09)**

高大倫教授：「追蹤江口沉寶——四川彭山江口戰場遺址水下考古主要收穫」  
(座談會：「四川古代石刻文字搶救保護工程漫談」)



**T**he discovery of the Jiangkou battlefield site dated Late Ming dynasty made the headlines and became one of the top ten archaeological discoveries made in China of 2017. The folklore legend of rebel leader Zhang Xianzhong (1606–1647) casting crateload of silver ingots into the river was finally substantiated with tangible evidence. The rich archaeological finds such as antique ingots, boat spikes, and the remains of piers are all very fascinating and informative. But what made this discovery special is that the entire site and the whole excavation process were digitally documented and turned into 3D graphical models with the help

of various cutting-edge multimedia technologies, making it a textbook example of Maritime Archaeology and the standard against which future fieldwork measure themselves. The other major project that the Sichuan Provincial Cultural Relics and Archaeology Research Institute recently launched is the long due restoration and preservation of ancient stone carvings with inscriptions in Sichuan areas. The Institute took the initiative to preserve the relics and build a digital database to record on-site archaeological data and inscriptions. Special attention has been given to stelae inscriptions that document regional history in pre-modern Sichuan and complement records in the local gazettes. This large-scale project is now considered a pioneer in its field.

四川彭山江口古戰場遺址是2017年度全國十大考古新發現之一，張獻忠江口沉銀從四百餘年的江湖傳說自此成為有實物證據，甚至有現場復原的確鑿歷史事件。此次發現不僅出土了豐富的沉銀、船釘、碼頭遺跡，整個發掘過程也由多種媒體及科技手段建模，完整呈現出遺址及發掘過程，並作為水下考古的成功案例而在考古界推廣，成為今後的業界標準。另一項四川省文物考古研究院開展的重大項目為四川古代石刻文字搶救保護工程，由單位主動保護古蹟並建立電子數據庫，實地勘察並記錄省內石碑石刻，尤其重視具方志性質、蘊含地方史實的刻石文字，是在國內考古研究進程中的先鋒。

**Professor Fang Hui: “Bronze Cosmetic Utensils in Zhou Dynasty” (Research forum: “Animal Sacrifice and Ethnic Identity —Preface with a Particular Oracle-Bone Inscription”)(2018/11/10)**

方輝教授：「周代的青銅化妝器具」  
(座談會：「動物犧牲與族屬同——從一則甲骨刻辭談起」)



**B**y referencing newly discovered Chinese bronzes and traces of ancient iron-casting technology, Professor Fang Hui shed critical light on a group of vessels previously unknown functions and identified them as cosmetic utensils. These objects include the “jewelry stands” and “cosmetic boxes” often found in tombs whose owners were noblewomen, as well bronze utensils that were used to make rouge. This remarkable discovery is particularly meaningful for studying hot topics like gender archaeology, burial assemblage, and the identity of the tomb owner.

The research forum began with a discussion on a couple of oracle bone inscriptions, which document the sacrificial practices of the ethnic minorities in the East and the Chinese of the Shang. The speaker highlighted the fact that different peoples had different

preference in practicing animal sacrifices, for example, the Shang people preferred oxen sacrifices whereas the “Eastern barbarians” opted for canine ones. This variation may sound trivial but carry significant implications as it affects how scholars should approach the big topic of tracing the cultural origin of the peoples of the Central Plains: Should they use daily utensils, especially the pottery, as key evidence and search for the cultural origin in the North? Or, instead, should they base their arguments on the ritual institutions and look for the answer in the East?

方輝教授結合中國青銅器的新發現和冶煉線索，對其中一類用途不明的墓葬青銅器作了梳理，認為應是化妝器具，包括往往見於墓主人為女性之陪葬「首飾架」、「妝奩盒」，以及調製胭脂等化妝品的銅容器。是次發現對性別考古、陪葬組合、墓主身分等議題別具意義。

座談會則以「動物犧牲與族屬認同：從一則甲骨刻辭談起」為題，從兩片同為記錄東夷與商人祭祀而有所差異的卜辭談起，探討不同族群對不同動物祭祀的偏好，例如商人重牛牲，東夷則重犬牲。看似微不足道，實則意義重大；日後學者在追溯中原族群的文化來源時，首先應思考的是：究竟是以陶器為代表的日用器作立論依據，向北方文化因素探尋；抑或從禮制本身出發，將目光移向東方作上下求索？

## Professor Zhang Changping: “Ancient Chinese Bronzes in the Bronze Age of China: Techniques, Artistry, and Concepts” (2019/05/27)

張昌平教授：「中國青銅時代青銅器——技術、藝術與觀念」



**P**rofessor Zhang Changping expounded on the development of the Bronze Age of China from the perspectives of casting techniques and motifs and discussed the subtle change in bronze-making in terms of techniques, artistry, and concepts. The Chinese Bronze Age can be traced back to the Erligang culture (approximately 19th to 16th Centuries BCE) and continued through early to mid-Warring States period (circa 475–276 BCE). The speaker proposed to use mid-Western Zhou period as a useful line of demarcation between the early and later Bronze Age. As for meas-

uring the advancement of bronze-making techniques, he then suggested a few points of reference such as the casting of the tripod legs, the change in how the tripod legs and the body were conjoined, the different ways clay molds were used in making similar bronze vessels, and the subsequent replacement of “mixed casting” by “separate casting” (i.e. combining parts that were cast separately) and eventually by “welding.”

In addition, by studying the development of motifs in late-Western Zhou, scholars can observe subtle changes in aesthetics in the Shang and Zhou periods. Professor Zhang also pointed out that as the Bronze Age of China entered its second phase, bronzes were used more often as a set instead of individually in reality and this also effected the change in popular motifs.

張昌平教授從青銅器的鑄造技術、紋飾等角度深入闡述中國青銅時代的發展變化，就技術、藝術與觀念三個層面展開討論。中國青銅時代從二里崗一直發展至戰國早中期，講者主張可用西周中期為界，分為早、晚兩期。若要透視青銅技術的演進過程，不妨從鼎足的鑄造、鼎足與器腹的連接方式的轉變、銅器的分範方式，以至「混鑄法—分鑄法—焊接法」的變化發展來觀察。

另外，通過對照西周晚期的紋飾發展，也可以察看出商周時人藝術觀念的微妙變化。值得指出的是，從早期步入晚期的發展過程中，銅器的實際使用往往從單件銅器變為成套銅器，這也影響了當時紋飾的變化。

## Mr. Zhang Chunlong: “The Excavation of Well No. 1, Liye and the Preservation and Editing of the Excavated Bamboo Slips” (2019/05/27)

張春龍先生：「里耶一號井的發掘和出土簡牘的保護整理」



In this talk, Mr. Zhang Chunlong shared his first-hand experience in excavating and researching on the Liye Qin Slips plus some personal reflections. Ever since a huge hoard of bamboo slips of the Qin dynasty (221–206 BCE) was found in Well No. 1, the excavation and preservation of the entire Liye site were handled with utmost circumspection.

With reference to the onsite situation of the time, the speaker recounted how the well was excavated in the wet season and the lesson learned. The speaker pointed out that the Liye Qin Slips reveal the social organization and ethnic composition of the population around Dongting Commandery. They also form an invaluable corpus of primary source material for the historical geographic study of the Qin empire, including its administrative divisions, road networks, infrastructures, institutions, and the pertinent changes in later dynasties.

張春龍先生以過來人的身份，分享對里耶秦簡的發掘與研究的獨到見解。自從在里耶一號井發現大量秦簡，整個里耶古城的發掘及保護工作都變得極為慎重。講者根據當時實地狀況，描述雨季時的古井發掘與經驗總結。講者指出，里耶秦簡對當時洞庭郡一帶的基層社會組織與民族構成提供了豐富細緻的資料，也對研究秦代地理、政區、道路、基建、制度與歷史沿革提供了珍貴的原始文獻。

## Archaeology Talks —— Art Information Modelling (2019/02/18)

考古學堂 —— 場景模型建構篇



Dr. Li Kin Sum Sammy, Assistant Professor of the Department of History, HKBU, gave a presentation on “Art Information Modelling” (AIM), together with his research assistant Miss Cheung Ho Yee Jody, and expounded on the application of the latest AIM apparatus in archaeology.

The talk began with a discussion of a certain Chunqiu Period (722–453 BCE) bronze quadruped that can be found in at least three overseas museums. By scanning these bronze objects with a handheld 3D scanner and turning them into 3D models, however, the researcher can study them side by side, compare their shapes, patterns and patina, check their underside which is normally not

shown in photos, zoom in and out from different angles, and even conflate the models into one single entity to observe the similarities and differences. AIM technology does not limit its use on objects only. Dr. Li led his team to Jingshan County, Hubei Province, and mapped out part of the Sujialong site from the Zhou Dynasty using a professional laser scanner. For researchers and students, this technology would be most handy if they can make a field trip long enough to scan the locale of research and study its model from home afterwards.

歷史系助理教授李建深博士偕同其研究助理張顯頤小姐，以「場景模型建構篇」為題，深入講解最新的場景模型建構儀器如何運用在考古研究方面。

以一件春秋時代青銅四足獸為例，至少三家海外博物館藏有同樣造形的青銅器，研究者利用手持式三維掃描器，將器物掃描後轉化成三維模型，便大可作互相比對，比較各器的造形、紋飾和銅鏽，及少有展示的器物底部。模型建構技術的應用在器物層面之外可以用於考古現場建模，李博士率領團員前往湖北省京山縣對當地的蘇家壩周代遺址作局部測繪。日後到外地作實地察時，只需有充份時間掃描研究場地，回來後將可用模型作深入研究。

## 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 of programmes from time to time and brings experts from different fields of Sinology to host an interactive session with the audience, and share his/her research insights and findings in an informal setting.

為促進校內國學與漢學交流，饒宗頤國學院不定期開展「半月譚」活動，邀請一位本校或校外國學與漢學專家分享其獨特見解。

### Computer-Aided Research on *Yijing* in Classical Chinese Poetry: Conception and Implementation (2018/9/21)

電腦輔助之中國古典詩詞「意境」研究：設想與實施



Speaker 講者

Professor Zhu Chunshen (Professor, School of Humanities and Social Science, The Chinese University of Hong Kong, Shenzhen) and Ms. Shiyun Li (Postgraduate, MA in Applied Linguistics, The Chinese University of Hong Kong; Former *Yijing* Project Manager, City University of Hong Kong)

朱純深教授[香港中文大學(深圳)人文社科學院教授]及李詩芸小姐(香港中文大學應用語言學碩士生、原香港城市大學「意境」研究項目主管)

**A**s a classic concept in Chinese poetics, *yijing* 意境 ("poetic vision") has been extensively applied in the study of Chinese poetry. The seminar illustrated how research on *yijing* can benefit from the methodological breakthroughs in digital humanities and cognitive studies. Based on relevant literature review, the project started by establishing a conceptual framework, a hierarchical tree-structure of ontology for categorizing world knowledge into: (1) Entities, (2) Events, (3) Attributes, and (4) (Subjective/judgmental) Values. This categorization is the backbone of the design of a multi-terminal, long-distance operable, multifunctional online platform for semantic annotation and data-mining, which can help investigate, via imagery configuration and co-presence, into the textual presentation of material world and human emotion, time and space, substance and void, and the static and the dynamic, as well as their co-reference and interaction in *yijing* terms.

「意境」作中國詩學的一個經典概念，歷來為詩評家所推崇。本次報告探討如何讓「意境」研究能藉助數碼人文及認知研究的方法論突破。在現有文獻的基礎上，確立語料標注的分類框架，即建立一個世界本體知識的樹狀分級結構，將詞語所代表的意象或意思分類為「物」、「事」、「(物)的」「質」、(主觀情感心理判斷的)「值」等四類。再以此本體樹為框架，構建出多功能語義標注檢索平臺。通過「意象串聯與共呈」來探討物景與人情、時間與空間、實與虛、靜與動的文本體現及其詩意互涉與互動。

### The New Journey to the Western Regions and Ōtani Kōzui's Expedition to the "Silk Road" (2018/12/7)

《新西域記》與大谷光瑞的「絲路探險」



Speaker 講者

Professor Chen Jidong (Professor, Department of International Communication, School of International Politics, Economics and Communication, Aoyama Gakuin University)  
陳繼東教授(日本青山學院大學國際政治經濟學部國際傳播系教授)

**A**t the beginning of the twentieth century, Japanese scholars started to learn Sanskrit from the West and study the original Buddhist canon through manuscripts written in the dead language instead of Chinese translations, shedding light on the significance of Japanese scholarship on Buddhism at that time. From 1902–1915, Abbot Ōtani Kōzui (1876–1948) led three large expeditions to Inner Asia. Moreover, he visited China and India in person for further investigations, and the findings of his research was included in the *New Journey to the Western Regions* (*Shin Saiiki ki*, 1937), compiled by Uehara Yoshitarō (1870–1945). As the book title alludes to the famous *Journey to the Western Regions* by Xuanzang (602–664), Ōtani and his fellow expeditioners relived part of the fabled journey by the Tang scholar-monk in pursuit of Buddhist sutras and enlightenment. In the seminar, Professor Chen Jidong provided a macro analysis on the *New Journey to the Western Regions*, especially on Ōtani's motivations and intentions behind his expeditions, by reviewing his thoughts and reflections recorded in the compilation. In addition to an introduction to the Buddhist historical sites that Ōtani and his teammates visited, Professor Chen also answered various questions regarding the history of Buddhism and the Jōdo Shinshū sect as well as the race between Japanese and Western expeditioners in fighting for international fame and status in this area.

20世紀日本學者逐漸藉由西方學術學習梵語，繞過漢譯佛經，直接研習梵語佛經原文，懷著對日本佛教在當時時期所承擔意義的思考，從1902年至1915年，大谷光瑞籌劃和實施了三次大規模的西域、中亞探險活動。上原芳太郎編撰的《新西域記》，某程度上是對玄奘《西域記》的致敬甚至超越。陳繼東教授概觀《新西域記》一書的內容，尤其是通過大谷光瑞自身的思考，探究其探險目的：踏訪佛教歷史遺跡；解決佛教史上的種種疑問；探究本宗淨土真宗的歷史淵源；在學術上與西方各國的探險隊進行競爭，獲取和提高日本在這一領域的國際聲譽和地位。

## Poems Articulate *Poiesis*: Auto-Commentary, Historicity, and Authorial Attribution in the *Shijing*; the Case of “Sang rou” and Autographic *Ya* Poems

(2019/1/18)

「詩言詩」初探：《詩經》中的自注、史觀與作者——以芮良夫作〈桑柔〉為例，兼論《雅》中的作者題名詩



Speaker 講者  
Mr. David J. Lebovitz (Ph.D. Candidate,  
The University of Chicago)  
李博威先生 (芝加哥大學博士候選人)

**R**ecent studies of historicizing authorial attributions in the *Shijing* (Canon of Odes) describe a body of malleable, underdetermined texts around which Han commentaries scaffolded their authorial claims. Expanding from a detailed discussion of “Sang rou” (Mao no. 257; “Soft Mulberry Trees”), this paper reads the *Shijing* from the back forwards and shows how poems of the early *Song* (Liturgies) and *Ya* (Elegantiae) sections present authoritative people, historical events, and auto-commentary on the poetic act that together form a template for later historicizing commentaries. Moreover, the paper uses recently unearthed manuscripts to reveal a body of historically contextualizing proto-commentarial material that comes appended to verse texts and short anthologies. Rather than regarding poems with historical or authorial consciousness as anomalies, this paper considers the *Shijing*'s heterogenous contents, the processes of text formation by which these contents came into contact, and the hermeneutic obstacles that heterogeneity presented for a unified canon and theory of poetics. The result is a more thorough understanding of how Han interpretive traditions took root.

西洋漢學界近百年來對《詩經》的歷史意識、作者歸屬等詮釋問題的認識，似乎還以為《詩經》是一部撲朔迷離、詩義未明的書。李博威先生反其道而行，由尾到頭重讀《詩經》，從〈大雅·桑柔〉的文本細讀出發，在《頌》、《雅》詩歌的歷史意識、傳記範式及詩人的自註線索中，追溯漢儒詮釋原則的前身。講者以出土文獻中帶自註序文的小文集為例，探討《詩經》雜糅混雜的成書過程，並論及其多樣性如何妨礙學者歸納於自圓其說的詮釋義例。他特別談到漢代闡釋學的歷史意識，嘗試說明其起源和發展的來龍去脈。

## Re-Interpreting Poems on History in Early Medieval China (220–589)

(2019/6/10)

重讀六朝詠史詩



Speaker 講者  
Dr. Yue Zhang (Assistant Professor,  
Valparaiso University, United States)  
張月博士 (美國瓦爾帕萊索大學助理教授)

**T**he talk focused on Xie Zhan's 謝瞻 (385–421) long pentasyllabic verse “Poem on Zhang Zifang [courtesy name of Zhang Liang (251–186 BCE)]” 張子房詩. Although it was well received by his contemporaries, this poem was largely dismissed by critics of later centuries, who found its obsequiousness toward Liu Yu 劉裕 (363–422), the warlord under whom the poet served and the commissioner of the poem, distasteful at best. The talk provided a close reading of the poem with a full translation, analyzing the significance of this work from a new perspective by discussing how Xie Zhan and Liu Yu shaped the cultural memory surrounding Zhang Liang, and harnessed that cultural resource to achieve their not perfectly aligned ends. Through the perspective of cultural memory, the reader could understand better Liu Yu's political ambitions, Xie Zhan's complex psychological state, and the symbolic power that Zhang Liang as a legend commanded at a time of dynastic transition.

本次講座圍繞謝瞻的名作〈張子房詩〉，詮釋重新解讀詠史詩的方法與手段。雖然此詩在當時「冠絕一時」，但後世評論家對其明顯的阿諛奉承的態度表示反感，批評謝瞻為了討好「篡權者」劉裕寫作此詩。張月博士將文本細讀、文化記憶理論與中國文學的實際結合起來，重新探討這首詩的意義與價值，主要論述謝瞻和劉裕如何通過對張良的文化記憶來達到他們各自的目的，從而更加清晰地瞭解和體會易代之際劉裕的政治企圖、謝瞻的複雜心態以及張良形象的文化內涵與意蘊。



## THE TRANSLATION OF JAO TSUNG-I'S SCHOLARLY WORKS PROJECT SET INTO MOTION

《饒宗頤學術論著英譯集》編譯工程正式啟動



**H**ailed as one of the most influential Sinologists in contemporary times, Professor Jao Tsung-i had a broad range of academic interests, which were by no means limited to classical Chinese studies, and made remarkable, if not decisive, achievements in almost every field he touched, including Chinese philosophy, literary studies, historical studies, palaeography, epigraphy, archaeology, religious studies, the study of ancient Sino-foreign relations and cultural exchanges, Dunhuang studies, bibliography, chorography, and fine art studies. With his encyclopaedic erudition of and enormous scholarly contributions to traditional Chinese scholarship and culture, Professor Jao was a true master of our times. Since its inauguration, Hong Kong Baptist University Jao Tsung-I Academy of Sinology takes as its mission to promulgate traditional Chinese culture and to carry on the spirit of Professor Jao, Permanent Honorary Director of the Academy, by actively pursuing pioneering research in both classical Chinese studies and Sinology. Through this endeavor, we hope to keep his memory and legacy alive.

To promote a wider circulation and extend the influence of his scholarship, important scholarly works of Professor Jao will be selectively translated into English by our team and published in several volumes to further consolidate the status of "Jao Studies" as

a thriving and vibrant field of research.

The project will last for five years from 2019 to 2023. A choice of Professor Jao's scholarly works will be translated from Chinese into English and published in five volumes by an internationally renowned academic publishing house. The Academy will establish an advisory board and an editorial board, both coordinated by Professor Chen Zhi, Director of Jao Tsung-I Academy of Sinology. Board members will include prominent scholars from Harvard University, Columbia University, Oxford University, the University of Chicago, the University of Tokyo, Fudan University, the University of Hong Kong, the Chinese University of Hong Kong, and Hong Kong Baptist University.

Hong Kong Baptist University (HKBU) recently received a generous donation pledge of HK\$2.5 million from The Jao Studies Foundation in support of this new project which will translate Professor Jao Tsung-i's important scholarly works into English. An agreement signing ceremony was held on 5 March 2019. It was officiated by Professor Lee Cheuk-fan, Chairman of the Management Board of The Jao Studies Foundation; Professor Roland Chin, President and Vice-Chancellor of HKBU; and Professor Chen Zhi, Director of the Jao Tsung-I Academy of Sinology at HKBU.

饒宗頤教授為當世淹通文史、學貫中西的學界泰斗，他在哲學、文學、史學、古文字學、金石學、考古學、宗教學、中外文化關係、敦煌學、目錄學、方志學、藝術等諸多人文學科領域皆有卓越成就。饒教授治學範圍之廣博，舉世無出其右，被譽為百科全書式的學者，堪稱一代宗師。

香港浸會大學饒宗頤國學院以弘揚中華文化為己任，一直秉承學院永遠榮譽院長已故饒宗頤教授的精神，致力於國學與漢學的研究，以傳承饒教授的治學精神及寶貴的學術遺產。

為增加饒教授論著的發行量及影響力，進一步鞏固「饒學」於國際學術界之地位，本校將精選饒教授的重要著作，譯成五部英文書稿，交

由國際知名學術出版社出版。是項計劃由二零一九年起，至二零二三年止，為期五年。本校將成立學術顧問委員會及編輯委員會，由饒宗頤國學院院長陳致教授統籌，成員來自哈佛大學、哥倫比亞大學、牛津大學、芝加哥大學、東京大學、復旦大學、香港大學、香港中文大學及香港浸會大學等學府。

香港浸會大學最近獲饒學研究基金捐資港幣250萬元，支持浸大饒宗頤國學院翻譯饒教授的重要著作為英文，以增加饒教授論著的發行量及影響力。大學於2019年3月5日舉行協議簽訂儀式，由饒學研究基金董事會主席李焯芬教授、校長錢大康教授及浸大饒宗頤國學院院長陳致教授主禮。



## PAYING HOMAGE TO MASTER JAO AT HIS FORMER RESIDENCE

拜訪饒宗頤館 憑弔大師足印



Ever since its establishment, HKBU Jao Tsung-I Academy of Sinology has been received continuous support from the Jao Studies Foundation. It generously lent artwork, publications and other exhibits to the Academy on several occasions for commemorative activities. On November 27, 2018, the Academy's faculty, staff and students paid a visit to the former residence of Professor Jao Tsung-i in Happy Valley (currently not open to the public). The venue was decorated with a bust of the Master and a number of his paintings and calligraphies, among which the lotus paintings in signature Jao-style take the spotlight. Ms. Angeline Yiu Ching Fun, Permanent President of the Jao Studies Foundation, recalled the fond memories of her father travelling abroad as a visiting scholar and his artistic creation. The visitors all felt that the scholarly and artistic spirit of the Master is very much alive and continues to inspire everyone through his body of work.

饒學基金多年來對饒宗頤國學院有多方支持，饒公仙去後，饒學基金對國學院舉辦的諸多學術紀念活動提供了饒公相關的藝術作品及學術著作等展品。這天國學院師生參觀了饒小姐在饒教授舊居的籌建的「饒宗頤館」，本館目前尚未對公眾開放，佈置有饒公雕像和不少饒公畫作，以「饒荷」為主。國學院師生聽聞饒小姐講述當年饒公的遊學經歷及藝術創作，感到大師的氣韻學養依然凝聚在學與藝中化育後輩。





## 重遊「桂海碑林」

沈燕飛（饒宗頤國學院研究助理）

### 四

月，走在春末的季裡。訾洲島上花兒吐艷，小東江邊柳枝婀娜，七星園內山巒疊翠，龍隱岩前碧水傳情，組成了一幅絢麗的畫面。在這幅畫中還藏著一個寶洞，那就是摩崖石刻遍布石壁的龍隱洞。此處「壁無完石」，碑刻如林，故有「桂海碑林」之稱。以山水之勝招徠古人題刻，以題刻之多更增山水之美，真是相得益彰。

龍隱洞隱藏在七星園內的月牙山底，洞內西南通透，高明爽朗，清風徐徐，洞的一壁插入小東江中。洞頂有一條巨大蜿蜒的石槽，像極天驕之龍騰飛留下的痕跡。洞壁被水剝蝕出均勻的斑痕，猶如龍鱗。相傳是神龍隱居的地方，後來一飛衝天，至今還留有古人「破壁而飛」的題刻，所以此處被稱為龍隱洞。更奇特的是，龍隱洞兩側石刻縱橫，悠悠碧水倒映著洞裡的石刻，讓人眼花繚亂。

洞中摩崖石刻甚多，有方有圓，篆隸行草，彙集一堂，米芾、黃庭堅、康有為等等名家名品歷歷在目。最早的是唐乾寧元年（西元894年）張浚、劉崇龜的〈杜鵑花唱和詩〉。而最多的石刻則為宋刻，洞內大大小小石刻兩百多件，宋刻就多達111件，其中包括現今所見石曼卿唯一書跡的《石曼卿餞葉道卿題名》。

在這些石刻中，除了少部分是描繪桂林山水的詩文遊記，更多的是記錄歷史，或針砭時弊的文章。這也為桂林山水增添了一份歷史的厚重。

其中以宋《元祐黨籍碑》碑最為著名，是目前國內唯一保存完整，反映宋代「元祐黨爭」的實物資料。

北宋哲宗歿後，宋徽宗於崇寧元年（1102）繼位，重用權相蔡京，出於政治上的需要，蔡京將司馬光、文彥博、蘇軾、黃庭堅等三百零九人，列為元祐奸黨。崇寧四年宋徽宗下令全國郡縣刻石立碑，次年又忽然下令全國毀碑，因而《元祐黨籍》碑不久全國無存。多年之後，元祐黨人沉冤得雪。岩中這塊是時隔九十三年以後，於慶元四年（1198）由被列為元祐黨人之梁燾的曾孫梁律重刻的，其目的是讓後人明辨是非，其中似乎也有為他曾祖父鳴不平之意，記錄了中國歷史上一段重要的黨派之爭。

在《元祐黨籍》石刻的下方，是明代羅作的〈龍隱岩讀黨人籍感賦一律〉，尾聯是：「賢良自是流芳遠，追貶徒勞奸佞謀。」我想，在古往今來的政治鬥爭中，奸佞者欲加罪於人，手段盡出，其中也包括刻石立碑。但歷史的真面目是無法改變的，賢良者自然流芳千古，奸臣逆賊的詆毀終將徒勞無益。

兒時春遊七星公園龍隱岩龍隱洞，只會走馬觀花說一句：「好多石碑。」如今重遊方知「遊山如讀史」。

## 兼容並蓄，別具一格

——觀「吳趙風流」吳讓之·趙之謙書畫印特展  
蘭倩（饒宗頤國學院研究助理）

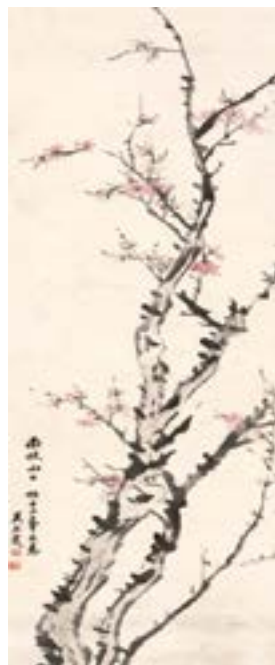
# 清

代的藝術流派名家輩出，蔚為大觀。而晚清出現的吳讓之與趙之謙兩人不僅繼承了「浙派」風流，還將書畫之法與金石篆刻有機結合，開一代之風氣，影響後世深遠。余有幸曾於澳門藝術博物館參觀「吳趙風流」吳讓之·趙之謙書畫印特展，一次親睹兩位大家之稀世作品，受益匪淺，亦感受良多。

吳讓之（1799–1870），江蘇南京人，原名廷颺，字熙載，後改字讓之，亦作攘之，號讓翁、晚學居士、方竹丈人等。其篆書和隸書效仿鄧石如，而行書和楷書則取法包世臣。讓翁之書法挺立俊秀，字體修長而不纖弱，《演連珠》（圖一）雖為篆書，卻融入隸書的沉穩之氣，給人以古樸且靈巧之感。四條屏一氣呵成，韻味醇厚。



圖一 吳讓之篆書《陸機演連珠四條屏》



圖二 吳讓之繪《紅梅圖》



圖三 吳讓之為包誠刻「包氏伯子」朱文印



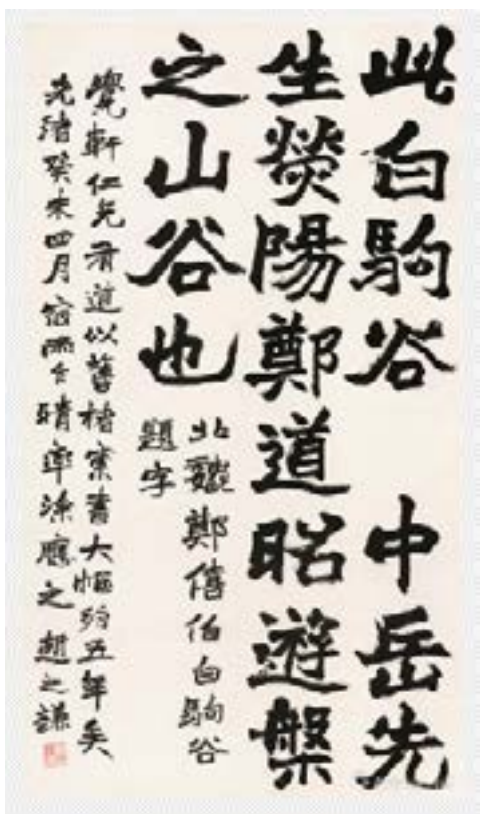
圖四 吳讓之刻「古香居士」朱文印

吳讓之的畫往往較少恣意狂亂，近乎寫實。譬如《紅梅圖》（圖二）中梅枝的用筆粗細相間、頓挫交替，線條流暢蒼勁而又神形兼備。學界一般認為，讓之成就之最高峰還屬篆刻，他一生刻印數以萬計。一枚「包氏伯子」（圖三）方中暗含四圓，看似緊密卻在恰當處留白，更顯疏密有致，流美生動。「古香居士」（圖四）中的「古」與「士」筆劃較少，吳氏刻意將它們壓扁；「香」字篆體寫法較繁，故「居」字特意選筆畫少的寫法而拉長，使整個印面在對角上遙相呼應，顧盼有致，足見其嚴謹細緻，獨具匠心。有人談吳氏刀法講究一筆到位，要一正一反兩刀解決，不許反覆修改，這些都需具備紮實的功底和長期刻苦的訓練。

趙之謙(1829-1884)，紹興會稽人，初字益甫，號冷君，後字搗叔，號悲庵、愍齋、無悶等。幼喜作字，讀書過目成誦，曾總纂《江西通志》。搗叔的書法早期師顏真卿，後取法六朝碑刻，書寫往往筆酣墨飽、棱角分明，其魏體行書尤為恣意灑脫，風靡一代。一幅《白駒谷題名》(圖五)，用筆以側鋒為主，線條剛勁蒼健，顯得收放自如而又渾然天成，極得原碑蒼渾之神韻。

悲庵之畫從勾線到設色，從寫生到造型，無一不精巧細緻，卻又「精於形，意在神」。無論是畫花卉(圖六)，或是繪人物、山水，大膽運用紅、綠、黑三種重色，以書、印入畫開「金石畫風」，對後來的任伯年、吳昌碩有極大影響，被認為是舉足親重的海派先驅。其篆刻初摹浙派，後追皖派，最終「印外求印」，範圍擴大至秦、漢、魏、晉、南北朝，推陳出新而自成一格，開金石流派之先。「季歡」(圖七)朱文正方印尚是鄧石如篆書之法，追求圓轉遒勁，字與字之間緊密聯繫；而「滄經養年」(圖八)白文正方印卻仿漢朝印式，其中「年」字採用上下結構，使印面左右兩邊結構均等，整體佈局協調而又渾厚大氣，筆法古樸剛勁。邊款刻以一面佛像，加三面魏碑款文，極具創意性。當中文字表達著對亡妻亡女的深沉悼念，真摯感人。

吳讓之與趙之謙這兩位大家，雖在藝術追求上一圓一方，一巧一拙，呈現出截然不同的審美觀，但是他們亦有許多共同之處。其一，兩人詩、書、畫、印樣樣精通，並將各中筆法意境交融貫通而形成個人獨特風格；其二，他們均廣泛吸收前人經驗，博採眾長，且又在原基礎上大膽拓新，不斷實驗。三是此二人皆以金石篆刻起家，歷經坎坷，步入中年才大器晚成。由此觀之，鼓勵吾輩後人需刻苦學習，在厚積薄發中不忘兼容並蓄，方能獨具一格，自成一派。



圖五 趙之謙楷書《臨鄭僖伯白駒谷題名》



圖六 趙之謙仿錢載花卉團扇面 (同治元年三月作)



圖七 趙之謙為王履元刻「季歡」朱文印 (咸豐七年十月作)



圖八 趙之謙自刻「滄經養年」白文印

## INSPIRING PASSAGES OF XUANTANG PHD STUDENTS

### 選堂博士啟迪之旅

Every summer, HKBU Department of Chinese Language and Literature collaborates with a renowned Sinology institution and organises academic conferences for postgraduate students from both universities. The conferences are essential to PhD students. In addition to strengthening the connections between Sinology scholars at home and abroad, they can also nurture the students as scholars. All partnering institutions in the past specialise in various fields of research, such as the Institute of Chinese Studies at Heidelberg University, the Department of Chinese Language and Literature at Yonsei University, the Institute of Literature at Chinese Academy of Social Sciences, the Department of Chinese at Tokyo University and the Department of Chinese Literature at National Zhengzhi University. This year, XuanTang PhD student Pang Kun visited National Sun Yat-sen University and National Kaohsiung Normal University to exchange with the Taiwanese student

每年夏季，浸會大學中文系都會選擇一漢學學術重鎮組織兩校研究生開展交流研討會。交流會議對博士生來說非常重要，除了能加強與海內外漢學界的聯繫外，也能延展研究生們的學術素養。曾經聯合主辦會議的都是在各個專長領域饒有建樹的院校，分別有德國海德堡大學漢學系、韓國延世大學中文系、北京中國社會科學院文學研究所、日本東京大學中文系、臺灣政治大學中國文學系等等。這次選堂博士龐琨來到國立中山大學、高雄師範大學，與臺灣同學分享研究心得和成果，獲益良多。



*NSYSU by the mountains and the sea. (online image source)*

依山傍海的中山大學（網絡圖片）

#### **A journey to Kaohsiung for the Academic Exchange Forum for Scholars in Hong Kong and Taiwan**

Every year, postgraduate students at the Department of Chinese Language and Literature are offered an opportunity to exchange at an overseas tertiary institute or research centre. This year, the HKBU team of research postgraduates, led by Professor Lo Ming Tung,

visited the National Sun Yat-sen University (NSYSU) and the National Kaohsiung Normal University (NKNU). Situated in Hsi-tzu-wan and nestled between mountains and sea, NSYSU is one of the top universities in Taiwan, while NSNU is an emerging institute located at the city centre. In comparison to Hong Kong, Classical Chinese Studies in Taiwan adhere closely to their own academic tradition and are more outstanding in the gathering and organisation

of primary sources. In terms of research scope, Taiwanese-trained classical scholars focus more on interpreting traditional literature. The text-centric research approach in Taiwan juxtaposes with the problem-oriented approach in Hong Kong. The 29 academic papers presented at the academic conference touched upon classical literature, the Confucian classics, philosophy and excavated texts, covering a large time span from the Zhou Dynasty to the Ming Dynasty. I had truly witnessed the sparkles and differences between the ways scholars from different backgrounds in conducting academic research.



### 記高雄台港青年學者學術交流論壇

浸會大學中文系有派遣研究生到海外與當地高校的中文相關專業或研究機構交流的傳統，今年的研究生隊伍由盧鳴東教授帶領，前往高雄拜訪中山大學及高雄師範大學。中山大學是臺灣傳統名校，坐落於西子灣畔，依山傍海；高雄師大則是居於市中心的新晉強校。與香港相比，在中文學科上，臺灣的學術更多地傳承了傳統學術紮實穩健的學風，較為擅長原始文獻的蒐集與整理，在學術方向的選擇上，也更加注重對傳統典籍的訓釋與闡發。這種特別重視材料的研究，與香港中文學界普遍以問題為中心，在材料上則博觀約取的治學之風形成了鮮明的對比。本次學術交流會議參會的29篇文章，內容涉及古典文學、傳統經學、哲學以及出土文獻，時代上起周秦，下迄明清，令人大開眼界，筆者也由衷地感受到不同的治學理路在學術研究上所產生的碰撞與差異。



Kaohsiung is not only a thriving centre of scholarship, but also a city of art and culture. The Pier-2 Art Centre quietly lies in the marina area in western Kaohsiung. Since different parts of the Art Centre were remodelled from former warehouses in the pier, the area is coated with a tint of industrial colour. The student representatives from Kaohsiung introduced the Art Centre to us as one of their top chill-out places. It has also become a landmark in Kaohsiung because of the high-quality and regularly updated art exhibitions that the Centre hosts. I reckon that art is indeed the heart and soul of a city.

除學術重鎮的身分外，高雄還是一座具有藝術氣息的城市。在高雄西部的碼頭區，駁二藝術特區就安安靜靜地等待在那裡。「駁二」是第二號接駁碼頭的意思，藝術特區中的不同區域就從原有的碼頭倉庫改建而來，因此藝術的底色中仍然殘留著些許工業的質感。據負責接待的高雄同學介紹，這裡是他們學習研究之餘常來放鬆的地方，駁二也因為高質量和高流動性的藝術展覽，成為了高雄的名片之一。我想，大概藝術真的是一座城市的靈魂吧。



*The author in the middle of a presentation.*

筆者（右一）宣讀會議論文



*The artistic warehouse clusters are the signature piece of the Pier-2 Art Centre, symbolizing the linkage between the Centre and the former industrial space that it now occupies.*

集裝箱裝置藝術是駁二的標誌性作品，也彰顯著駁二藝術特區與其前身的聯繫

# List of XuanTang PhD students (Year 2019/20)

## 選堂博士生 (2019/20年度) 簡介



**Cai Jiayin** (China)

PhD Candidate

Dissertation topic: Wu Rulun (1840–1903), Wu Kaisheng (1878–1949), and the Transition in Literature and Education in Late Qing China

蔡佳茵 (中國)

博士候選人

博士論文題目：桐城吳汝綸、閻生父子與晚清文教轉型

Presented papers and published articles:

已發表報告及文章：

- 〈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。
- 〈《格致書院課藝》與晚清重商思想〉，第四屆中國研究青年學者研討會，香港浸會大學中國研究課程、當代中國研究所、創意研究院等主辦，香港：香港浸會大學，2016年12月19日。
- 〈吳汝綸與晚清文教轉型〉，「二十一世紀的明清研究：新視角、新發現、新領域」國際學術研討會，香港大學中文學院主辦，香港：香港大學，2017年10月20日。
- 〈近代國家觀念的輸入與養成〉，研究生學術研討會，香港浸會大學中文系、德國海德堡大學漢學系主辦，海德堡：海德堡大學，2018年5月23日。
- 魏寧 (Nicholas M. Williams) 撰，蔡佳茵譯：〈評李惠儀《明清文學中的女性與國族創傷》〉 (*Women and National Trauma in Late Imperial Chinese Literature*. By Li Wai-yee)，《漢學英華》，2018年9月，頁315–323。

Article to be published:

即將發表文章：

- 〈談情說幻、論文衡史——專訪哈佛大學李惠儀教授〉，收入陳致編：《容兼閣問學集——海內外文史暨漢學名家訪談錄》，南京：南京大學出版社，2019年。



**Duan Tao** (China)

PhD Candidate

Dissertation topic: Noble Clan Divisions in Middle and Late Western Zhou China

段陶 (中國)

博士候選人

博士論文題目：西周中晚期貴族的家庭分化

Presented papers and published articles:

已發表報告及文章：

- 〈號季子白盤相關的獬豸與西號貴族問題〉，研究生學術研討會，香港浸會大學中文系、韓國延世大學中文系主辦，首爾：延世大學，2016年6月14日。
- 〈兩周四曾考〉 (與龐琨合撰)，「曾國考古發現與研究暨紀念蘇家壘出土曾國青銅器五十週年」國際學術研討會，中國考古學會兩周考古專業委員會等主辦，湖北京山：湖北省文物考古研究所，2016年12月17日。
- 〈西周中晚期王世及相關四要素器斷代〉，研究生學術研討會，香港浸會大學中文系、德國海德堡大學漢學系主辦，海德堡：海德堡大學，2018年5月23日。

Articles to be published:

即將發表文章：

- 〈畢鶚教授訪談稿〉，收入陳致編：《容兼閣問學集——海內外文史暨漢學名家訪談錄》，南京：南京大學出版社，2019年。
- 〈羅泰教授學術訪談〉，收入陳致編：《容兼閣問學集》，同上。



**Pang Kun** (China)

2<sup>nd</sup> year PhD student

Research area: Pre-Qin Literature

龐琨 (中國)

博士二年級生

研究領域: 先秦文獻

Presented papers and published articles:

已發表報告及文章:

- 〈兩周四曾考〉(與段陶合撰),「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,中國考古學會兩周考古專業委員會等主辦,湖北京山:湖北省文物考古研究所,2016年12月17日。
- 〈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,中國社會科學院文學研究所、香港浸會大學主辦,2017年6月28日。
- 〈《攝命》與《問命》之關係獻疑——兼論篇末冊命文的性質〉。2019「臺港青年學者學術交流論壇」,國立中山大學中國文學系、高雄師範大學國文學系、高雄師範大學經學研究所、香港浸會大學中文系主辦,高雄:國立中山大學、高雄師範大學,2019年6月4日至5日。

Articles to be published:

即將發表文章:

- 〈選擇學術就是選擇一種生活方式——陳劍教授訪談錄〉,收入陳致編:《容兼閣問學集——海內外文史暨漢學名家訪談錄》,南京:南京大學出版社,2019年。
- 〈入乎老莊,出乎百家——專訪劉笑敢教授〉,收入陳致編:《容兼閣問學集》,同上。



**Guo Qianmeng** (China)

1<sup>st</sup> year PhD student

Research area: The Research on *Si Yi Tang Ji* by Emperor Shizong of Qing Empire

郭倩夢 (中國)

博士一年級生

研究領域: 清世宗《四宜堂集》考述

Presented paper 已發表文章:

- 〈從《圓明居士語錄》看清世宗性空思想〉,《饒宗頤國學院院刊》第六期,2019年。



**Wang Xueting** (China)

1<sup>st</sup> year PhD student

Research area: The Relationship between Buddhist Temples and Tang Poetry

王雪婷 (中國)

博士一年級生

研究領域: 寺廟與唐詩的創作關係





## WELCOMING OUR NEWCOMERS AND VISITING SCHOLARS

### 新人及訪問學人介紹



**Dr. Joern Peter Grundmann**  
Postdoctoral Research Fellow

Dr. Grundmann holds a B.A. degree in Asian Studies from the University of Bonn, an M.A. degree from the Department of Chinese Literature at National Taiwan University, and a doctoral from the University of Edinburgh. During the academic year 2015/16 he joined the Fellowships for Doctoral Candidates in the Humanities and Social Sciences offered by the Institute of History and Philology, Academia Sinica. He currently works as a postdoctoral fellow at the Academy, where he is assigned with the duty of overseeing part of the project of translating Professor Jao's scholarly works into English. His fields of research include the studies of Western Zhou bronze inscriptions, the *Book of Odes*, the *Book of Documents*, and the literary tradition in pre-Qin historiography. His recent focus lies on the correlation and linkage between conceptual history

and institutional history in Western Zhou China..

**顧永光 博士**  
博士後研究學人

顧永光博士，波恩大學東亞研究學士，國立臺灣大學文學院中國文學系碩士，愛丁堡大學亞洲學院博士。現為本院博士後研究員，協助籌劃《饒宗頤學術論著英譯集》及編譯部分內容。在2015/16學年曾任中央研究院歷史語言研究所「博士候選人培育計畫」學人。他的研究領域主要包含西周金文、《詩》、《書》及先秦史傳的文學傳統。近年來他著重於探究西周概念史和機構史的相互連接。



**Dr. David Lebovitz**  
Postdoctoral Research Fellow

Dr. Lebovitz holds an M.A. in Chinese Literature from National Taiwan University and a Ph.D. in East Asian Languages and Civilizations from the University of Chicago. Before joining us, he spent the 2018/19 academic year here at JAS and at Wuhan University's Center for Bamboo and Silk Manuscripts as a

visiting Fulbright-Hays Fellow. His primary fields of study are Chinese literature, philology, and intellectual history from the Eastern Zhou through Han periods. Major interests include manuscript culture, excavated manuscripts, text formation, rhetoric, and early poetics. Dr. Lebovitz is currently translating a volume of Jao Tsung-i's writings, concurrent to two projects in the philology of early Daoist texts and religion. His first monograph, tentatively entitled "Author, Authority, and Prophecy in Pre-Imperial Chinese Verse," is currently in preparation.

**李博威 博士**  
博士後研究學人

李博威博士，國立台灣大學中國文學研究所碩士、芝加哥大學東亞語言與文明學系博士。現為本院博士後研究員。在正式加入本院之前，2018/19年已以傅爾布萊特·海斯 (Fulbright-Hays) 訪問學人身分前來饒宗頤學院及武漢大學簡帛中心訪學。研究領域主要為先秦兩漢文學、文獻學和思想學。研究興趣也包括寫本文化、出土文獻學、文本成書過程、修辭學和早期詩學。目前除負責其中一卷《饒宗頤學術論著英譯集》的翻譯外，同時參與兩項早期道家文獻和道教的研究。他的首部專著《先秦韻文中的作者、權威和預言》(暫題)正在撰作中。



**Miss Lan Qian**  
Research Assistant

Miss Lan holds a Bachelor of Arts in Chinese language and literature from Tianjin Normal University, and a Master's degree in Chinese Literature from the University of Macau. Her research interest focuses on the novellas of Tang dynasty. Her Master's thesis, titled "The Formulae and Narrative Structure in the Dreams Depicted in the *Chuanqi* (Tales of Marvel) in the Tang Dynasty" was graded Excellent. She also interests in contemporary poetry and novel, and practices Chinese calligraphy and paintings.

**蘭倩 小姐**  
研究助理

蘭倩，天津師範大學中國語言及文學系文學學士，澳門大學中國文學碩士。治學興趣主要在唐代小說，論文《唐傳奇夢境的程式和敘事結構》以優秀等級畢業。同時亦關注當代小說和詩歌，雅好中國書法和繪畫藝術。



# Distinguished Scholars

## IN RESIDENCE 傑出訪問學人

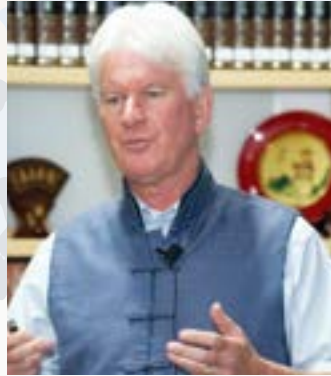


**Miss Shen Yanfei**  
Research Assistant

Miss Shen obtained her Bachelor's degree in Chinese Minority Language and Literatures from the Minzu University of China and Master's degree in International Relations from the University of Bristol, U.K. Her research interest include the history and culture of Qing Dynasty.

沈燕飛 小姐  
研究助理

沈燕飛，中央民族大學中國少數民族語言文學文學學士，英國布里斯托大學國際關係理學碩士。治學興趣主要為清朝歷史文化。



**Professor Edward L. Shaughnessy**  
(2018–2020)

As a world leading philologist, paleographer, and historian, Professor Shaughnessy has been a key figure in American Sinology since the 1980's and has made a major contribution in the cultural and literary history of the Zhou period through the study of its archaeologically recovered and traditionally received textual materials. Currently the Creel Distinguished Service Professor of Early China in the Department of East Asian Languages and Civilizations of the University of Chicago, he is also one of the world's foremost authorities in the study of

three ancient Chinese classics: *Zhou Yi*, *Shang shu* and *Shi jing*, and has considerably advanced the study of bronze inscriptions, manuscript culture, and Early Chinese chronology. His major fields of research are Western Zhou and Warring States cultural history, paleography, and study of the *Classic of Changes*.

夏含夷教授  
(2018至2020年)

夏含夷教授是世界頂尖語文學家、古文字學家及歷史學者，自1980年代起即為美國漢學界領軍人物，多年來深入鑽研出土及傳世的周朝文獻，為周代文化及文學史的研究帶來重大貢獻。夏教授現為芝加哥大學顧立雅中國古文字學中心主任、東亞語言與文明系顧立雅講座教授，亦是「五經」中《周易》、《尚書》及《詩經》的權威學者，並致力推動金文學、寫本文化和上古史年代學等方面的前沿功究，功莫大焉。研究領域主要包括西周及戰國文化史、古文字學與易學。



**Professor Zhang Shujian**  
(3–9 March 2019)

Professor Zhang Shujian is a doctoral advisor and Professor at Chinese Medicine Literature and Culture Research Institute, Shandong University of Traditional Chinese Medicine. His scholarly interest focuses on Traditional Chinese Medicine (TCM) literature, past and present. By grounding his research on primary texts, Professor Zhang analyses the formation and development of TCM theories critically and tries to explain and understand various TCM-related cultural phenomena. His scholarly contribution

mostly lies in the systematization of TCM theories.

張樹劍教授  
(2019年3月3日至9日)

張樹劍教授為山東中醫藥大學中醫文獻與文化研究院教授。學術旨趣集中於古今中醫藥文獻，通過紮實的文獻研究，審視中醫理論的發生發展，解釋和理解中醫文化現象，以期進一步豐富和完善中醫理論體系。



## RESEARCH OUTPUT

## 研究成果

- Chen Zhi and Adam Schwartz. "JAO TSUNG-I (RAO ZONGYI) 饒宗頤 (1917–2018)." *Early China* 41 (September 2018): 1–7.
- 方勇主編，陳致副主編：《諸子學刊》第十七輯，上海：上海古籍出版社，2018年12月。441頁。
- 陳致主編，來國龍、史亞當(Adam Schwartz) 副主編：《饒宗頤國學院院刊》第六期，香港：中華書局，2019年8月。480頁。
- 陳致：〈七十年代的讀書生活〉，《南方周末·文化》，2019年4月17日。
- 陳致：〈詩經與商周禮樂文化〉(學術講座)，上海：上海博物館，2018年10月14日。
- 陳致：〈《詩經》與金文中的成語與韻語〉(學術講座)，上海：上海博物館，2018年10月14日。
- 陳致：〈《詩經》品讀〉(學術講座)，深圳：南方科技大學，2018年11月12日。
- 陳致：〈試律詩與科舉軼聞〉(學術講座)，珠海：北京師範大學——香港浸會大學聯合國際學院華信書院，2018年12月1日。
- Chen Zhi. "Newly Discovered Bronze Inscriptions of the Late Shang and Early Zhou Dynasties and Their Significance for Our Understanding of Early Chinese Culture and Classics." Distinguished Lecture Series. Confucius Institute, University of Edinburgh, Edinburgh, U.K. April 18, 2019.
- Chen Zhi. "Hidden Binomes in Chinese Canonical Texts: Both Transmitted and Excavated." A.C. Graham Memorial Lectures. SOAS, University of London, London, U.K. April 23, 2019.
- Chen Zhi. "Tetrasyllabic Poetry on Bronze Inscriptions and the 'Zhou Hymns.'" A.C. Graham Memorial Lectures. SOAS, University of London, London, U.K. April 25, 2019.
- 史亞當(Adam Schwartz)：〈甲骨文「勘巫九靈」和「勘巫九齡」涵義新考〉，《甲骨文與殷商史(中國社會科學院甲骨學殷商史研究中心集刊)》新八輯〈紀念殷墟甲骨文發現120周年專輯〉，上海：上海古籍出版社，2018年11月，頁429–438。
- Schwartz, Adam. "Between Numbers and Images: The Many Meanings of Trigram *Gen* 艮 in the Early *Yijing*." *Asiatische Studien/Études Asiatiques Swiss Asia Society* 72, no. 4 (November 2018): 1133–93.
- Schwartz, Adam. "Ch 1. Shang Sacrificial Animals: Material Documents and Images." In *Animals through Chinese History: Earliest Times to 1911*. Edited by Roel Sterckx, Martina Siebert, and Dagmar Schäfer. Cambridge: Cambridge University Press, 31 January 2019, 20–45.
- Schwartz, Adam C. (as Associate Editor) et. al, eds. *Bamboo and Silk* (English version). Vols. 2.1 and 2.2 (October 2018 and April 2019). Pp. 365. (Peer-reviewed academic journal sponsored by the Center of Bamboo and Silk Manuscripts, Wuhan University and published by Brill).
- 史亞當(Adam Schwartz)：〈《周易·頤》「舍爾靈龜，觀我朵頤，凶」占辭涵義新證——附《頤》卦爻辭研究雜記〉，第二屆儒家經典的跨域傳釋國際學術研討會——中心與邊緣的文化受容及傳釋，香港浸會大學中國語言文學系、中國傳統文化研究中心主辦，香港：香港浸會大學，2018年10月26–27日。
- 史亞當(Adam Schwartz)：〈《周易·頤》「舍爾靈龜，觀我朵頤，凶」占辭涵義新證——附《頤》卦爻辭研究雜記〉。「中華傳統文化與區域文化高端學術論壇」澳門大學中國歷史文化研究中心主辦，上海華東師範大學、湛江嶺南師範學院協辦，澳門：澳門大學，2018年11月2–4日。
- 朱夢雯：「傷逝」書寫與文學社群——以建安時期(196–220)的數篇《寡婦賦》為核心〉，《薪火學刊》第五卷，上海：復旦大學出版社，2018年12月，頁87–120。
- Zhu Mengwen. "An Intertextual Brocade: Yu Xin's 'Imitations of 'Singing My Feelings.'" Paper presented at International Conference on Western Critical Theory and Chinese Literary Scholarship." Lingnan University, Hong Kong. May 24, 2019.
- 朱夢雯：〈記憶、社群與文化懷舊——從三部新著看北美中國中古文學研究的新視域〉，「無問西東——中國學研究的國際視野與學科互鑑」工作坊，長沙：湖南大學岳麓書院，2019年6月21–23日。
- Zhu Mengwen. "An Intertextual Brocade: Yu Xin's 'Imitations of 'Singing My Feelings.'" Paper presented at the "23rd Asian Studies Conference Japan (ASCJ)." Saitama University, Saitama, Japan. June 30, 2019.
- 孟飛、陳竹茗編：《漢學英華——饒宗頤國學院院刊增刊》，香港：中華書局，2018年9月。
- 魏寧(Nicholas M. Williams)撰，孟飛譯：〈評施吉瑞《詩人鄭珍與中國現代性的崛起》〉(*The Poet Zheng Zhen (1806-1864) and the Rise of Chinese Modernity*. By Schmidt, J.D.)，《漢學英華》，頁293–302。
- 李建深撰，談仁譯：〈評陳力強《早期帝制中國的溝通與協作秦——王朝的宣傳工程》〉(*Communication and Cooperation in Early Imperial China: Publicizing the Qin Dynasty*. By Charles Sanft)，《漢學英華》，頁303–308。
- 魯惟一(Michael Loewe)撰，王珏譯：〈劉歆——開拓者與批評家〉(Liu Xin, Creator and Critic)，《漢學英華》，頁49–76。
- 康達維(David R. Knechtges)撰，陳竹茗譯：〈《文選》在中國與海外的流傳與研究〉(*The Wen xuan Tradition in China and Abroad*)，《漢學英華》，頁109–143。
- 費安德(Andrej Feč)撰，陳竹茗譯：〈「道」與「文」——論《文子》的論證特色〉(*The Pattern of the Way: Reflections on the Argumentation of the Wenzi*)，《漢學英華》，頁215–250。
- 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》〉(*Writing and the Ancient State: Early China in Comparative Perspective*. By Wang Haicheng)，《漢學英華》，頁303–308。
- 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》，頁77–107。

## FORTHCOMING PUBLICATIONS

## 即將出版

- 陳致、孟飛、黎漢傑編：《周策縱論學書信集》，北京：中華書局，2019年。
- 陳致編：《容兼閣問學集——海內外文史暨漢學名家訪談錄》，南京：南京大學出版社，2019年。
- Schwartz, Adam C. *The Huayuanzhuang East Oracle Bone Inscriptions: A Study and Complete Translation* (Library of Sinology, no. 3). Berlin: De Gruyter, 2019.
- 朱夢雯：〈《神州》之馨——埃茲拉·龐德《天津橋畔作詩》芻論〉，《比較文學與跨文化研究叢刊》第五輯，北京：中央編譯出版社，2019年。
- 吳妙慧(Meow Hui Goh)撰，朱夢雯譯：〈知音——永明詩學新探〉，收入卜東波編譯：《中國古典文學與文本的新闡釋——海外漢學論文新集》，合肥：安徽教育出版社，2019年。
- Zhu Mengwen. Review of *Reading Philosophy, Writing Poetry: Intertextual Modes of Making Meaning in Early Medieval China* by Wendy Swartz. *Bulletin of the Jao Tsung-I Academy of Sinology* 6 (2019): 467–76.

# PROFESSOR CHEN ZHI GIVES INSIGHTFUL LECTURES ACROSS UK

陳致教授受邀赴英國名校談中國經典與金文研究 (2019/4)



**P**rofessor Chen Zhi, Director of Jao Tsung-I Academy of Sinology and internationally acclaimed scholar in Chinese Studies, was invited to share his insights into Chinese linguistics, culture and classics at four lectures in the UK during April.

## University of Edinburgh

Professor Chen's first port of call was the Confucius Institute for Scotland at the University of Edinburgh, where he spoke of "Newly discovered bronze inscriptions of the late Shang and early Zhou dynasties and their significance for our understanding of early Chinese culture and classics" at the Distinguished Lecture Series.

Professor Chen led the audience in reading the newly discovered bronze inscriptions of the late Shang and early Zhou dynasties and their significance for understanding early Chinese culture and classics. He demonstrated the importance of these excavated texts as sources that require close reading. Focusing on recently discovered 11th century BC bronze vessels, Professor Chen also re-interpreted some of the texts of the transmitted Chinese Confucian classics, including the Book of Odes, the Book of Documents, and the Books of Etiquettes.

## University of London

Professor Chen's next stop was the School of Oriental and African Studies (SOAS) at the University of London. As an invited speaker of the A. C. Graham Memorial Lecture series, he gave three lectures, first of which was on "Hidden Binomes in Chinese Canonical Texts: Both Transmitted and Excavated". Binomes are compounds of two characters that regularly appear together with distinctive meaning. Professor Chen exemplified the initial exploration of how these binomes were hidden behind the extent texts, both transmitted and excavated, and explained how the binomes were used within received classical texts, bronze inscriptions, as well as bamboo and silk manuscripts. He showed how the analysis of these binomes can help people to better understand the inscriptions on recently excavated manuscripts, and provide new ideas to understand the received classics that have been misunderstood or misinterpreted.

Professor Chen then continued his sharing at the SOAS with a talk on "Tetrasyllabic Poetry on Bronze Inscriptions and the Zhou Hymns". In this presentation, Professor Chen demonstrated how the shaping of a specific

poetic form in the bronze inscriptions can be dated to mid-Western Zhou. He explained that this implies that the early rhyme poems in the Shijing's "Ya" and "Song" sections can be dated no earlier than this. He shed new light on the origin of the tetrasyllabic poem and traced its roots back to elite court music related to ritual activities, and disagreed with the commonly held opinion that the tetrasyllabic poems, the earliest poetic genre in Chinese literary history, were improvised folk songs.



饒宗頤國學院院長陳致教授主要從事《詩經》、金文、古史及學術史研究，術業精深。四月陳教授獲邀到英國愛丁堡大學 (University of Edinburgh) 和倫敦大學亞非學院 (School of Oriental and African Studies of the University of London) 舉行四場講座，分享他對中國文化和經典的真知灼見。

## 愛丁堡大學

陳致教授首先到訪愛丁堡大學蘇格蘭孔子學院，為Distinguished Lecture Series系列講座發表題為「中國青銅器銘文和中國早期文化與經典」的演講。他向聽眾展示了新出土的商末周初青銅器銘文，並認為這些文本作為一手來源，對於理解中國早期文化和經典具有重要意義，值得仔細閱讀分析。陳教授還根據最新出土的11世紀青銅器銘文，重新詮釋了儒家經典著作的一些文本，包括《詩經》《尚書》和《禮記》等。

## 倫敦大學

陳致教授接著應邀到訪了倫敦大學亞非學院，以葛瑞漢紀念講座系列 (A. C. Graham Memorial Lecture series) 學者身份發表了三場演講。此系列講座自2010年開辦，迄今已邀請10位世界著名的漢學家演講。

陳教授首先講述了他對「中國傳世經典與出土文獻的隱藏連綿詞」的研究。陳教授舉例說明了連綿詞如何隱藏在傳世經典與出土文獻中，並分析了連綿詞在經典文獻、青銅器銘文以及簡帛文獻中的用法。這些分析有助於更好地理解新出土的文獻，也可以為從前被誤讀的經典文獻提供新的解讀思路。陳致教授還與聽眾分享了對「青銅銘文和《周頌》的四言詩」的研究。他認為《詩經》和西周青銅銘文中四言詩這種詩歌形式的形成最早可以追溯到西周中期，意味著《詩經》中《雅》和《頌》部分的韻詩不會早於這個時期形成。他還提出，四言詩應該起源於與儀式性活動相關的貴族宮廷雅樂，而不是普遍認為的即興創作的民歌。

(Source: Beijing Normal University-Hong Kong Baptist University United International College [UIC] website)

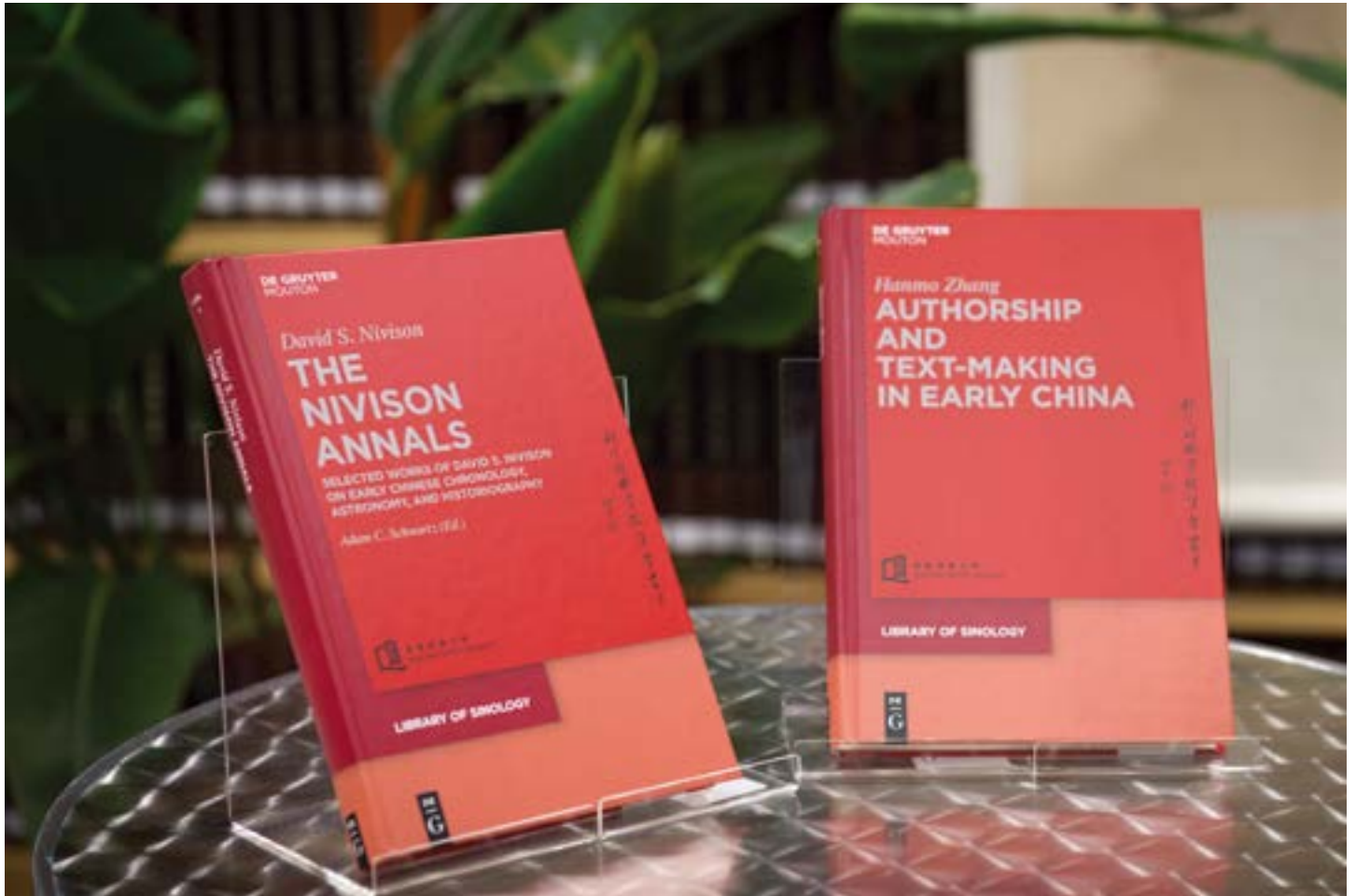
(節錄自北京師範大學-香港浸會大學聯合國際學院網站)



## JAS LAUNCHES "LIBRARY OF SINOLOGY" PUBLICATION SERIES

(2018/10/12)

### 《漢學叢書》新書發佈會



The Academy has launched a book series called The Library of Sinology. Published by the German academic publishing powerhouse De Gruyter, the new series features original monographs and collected works by eminent Western Sinologists and young scholars, focusing exclusively on cutting-edge research on Classical Chinese Studies with a strong interdisciplinary bent. The first volume, *The Nivison Annals*, is a posthumous compilation of Professor David S. Nivison's important works on Early China from 1980 to 2014. The second instalment features the monograph *Authorship and Text-making in Early China* by Dr. Hanmo Zhang from Renmin University of China.

A ceremony was held to celebrate the book and series launch on 12 October 2018. Mr. James Nivison, son of Professor Nivison, and Professor Edward Shaughnessy from The University of Chicago shared their personal thoughts and fond memories of the late sinologist.

Two manuscripts in the pipeline for the near future are expected to make quite an impact to the field of Early Chinese Studies. *The Huayuanzhuang East Oracle Bone Inscriptions: A Study and Complete Translation*, third

volume of the series, is a monograph written by Dr. Adam C. Schwartz on the oracle bone inscriptions found in the site east of Huayuanzhuang in Anyang, Henan. The newly published inscriptions form an unusually homogeneous set of more than two thousand five hundred divination records, produced over a short period of time on behalf of a late Shang prince of the royal family, whose parents almost certainly were the Shang king Wu Ding (r. ca. 1200 BCE) and his consort Lady Hao (fu Hao). These are ideal material for learning to read and interpret early epigraphic texts. This monograph, extensively revised from the author's dissertation (The University of Chicago, 2013), is comprised of a study and the only completely annotated translation of the Huayuanzhuang East corpus.

The fourth volume is the English version of the much acclaimed *Chinese Annals in the Western Observatory: An Outline of Western Studies of Chinese Unearthed Documents* (Shanghai guji chubanshe, 2018) by Professor Edward L. Shaughnessy. The tome summarizes the academic history of Western scholars' research on Chinese unearthed documents, namely oracle-bone inscriptions, bronze and stone inscriptions, and manuscripts written on bamboo and silk, dotted with sublimated



(From left) Dr. Zhang Hanmo, Prof. Chen Zhi, Mr. James Nivison, President and Vice-Chancellor Prof. Roland Chin

(左起) 張瀚墨博士、陳致教授、James Nivison先生、校長錢大康教授



Mr. James Nivison, son of Professor Nivison  
倪德衛教授的兒子James Nivison先生



(From left) Prof. Edward Shaughnessy, Dean of Arts Prof. Mette Hjort, Mr. James Nivison, Head (HIST) Prof. Clara Ho

(左起) 夏含夷教授、文學院院長樂美德教授、James Nivison先生、歷史系系主任劉詠聰教授



(From left) Vice-President (Teaching and Learning) Dr. Albert Chau, Prof. Chen Zhi

(左起) 副校長(教與學)周偉立博士、陳致教授

comments and summaries. It covers almost all the Western scholars who have made outstanding contributions to Chinese paleography, supplied with their biographical sketches and an exhaustive bibliography. It also offers critical insights on the academic interaction between the West and China, from the perspective of one of the most accomplished scholar in both traditions. The result is another proud addition to the series.

饒宗頤國學院最新推出《漢學叢書》，由德國學術出版巨頭德古意特出版。叢書匯集西方漢學名家及學界新銳的原創及前沿研究，以跨學科的方式研究傳統國學。叢書第一種為《倪德衛早期中國自選集》，收集了漢學家倪德衛教授於1980年至2014年期間，研究上古中國的重要文章。叢書第二種為中國人民大學張瀚墨博士的專著《早期中國文獻和作者問題研究》。

為慶祝叢書正式出版，國學院於2018年10月12日舉行了新書發佈儀式，由倪德衛教授的兒子James Nivison先生和芝加哥大學夏含夷教授，分享了他們對這位已故漢學家的回憶和懷念。

另外，兩部快將問世的著作勢必為早期中國研究帶來新衝擊。史亞當博士的

專著《花園莊東地甲骨文》已列為叢書第三種，如書名所示，內容圍繞河南安陽花園莊東地出土的甲骨文。這批新近整理出版的地下材料共有兩千五百多條卜辭，構成迄今為止最完整統一的甲骨文史料。卜辭主人為晚商時期商王之子，其父母幾乎可以考定為中興之主武丁（約公元前1200年在位）及王后婦好。這批材料是在相當短時間內所作，而且內容前後貫連，堪稱研習釋讀早期刻辭的最佳讀本。作者現將其2013年芝大博士論文作大幅修改，分為研究及英譯兩部分，後者為目前為止唯一對花東卜辭的英語詳注詳譯。

至於叢書第四種為夏含夷教授享負盛名的學術史《西觀漢記——西方漢學出土文獻研究概要》（上海古籍出版社，2018年）之英文版。這部煌煌鉅著總結了西方學者對中國出土文獻的研究，包括甲骨、金石、簡帛等出土或傳世文獻的研究，不時加入簡潔的提要 and 精闢的見解。凡是對古文字學作出相當貢獻的西方漢學家幾乎都納入本書討論之列，並輔以其簡傳及詳盡的研究書目。作者亦從一位學貫中西的知名學者角度出發，觀察西方學界與大中華學者的交流互動，慧見迭出。此書的面世將為本叢書增色不少。

## IN MEMORIAM: PROFESSOR DAVID NIVISON

### 緬懷倪德衛教授



I first met David Nivison in the summer of 2012, when I paid a visit to my cousin Cindy Chen whose home was near Stanford University. One day, while we were chatting in the living room after a meal, I noticed an aged gentleman outside of the window walking slowly with his back hunched and his hands holding a wheelchair. One of my family members said he was an emeritus professor from Stanford University who specialized in Chinese History, and I thought to myself that this might very well be David S. Nivison. I went outside and greeted him, and asked whether he was indeed David Nivison. "Yes, I am David Nivison," he said. We started our conversation right away, first at my cousin's house and then at his, which was only some 300 meters away.

In the years that followed we exchanged emails from time to time. Whenever I was in North California I would drop by his home in Stanford, and each time I visited I always saw him working in his study: piles of books were stacked next to a desk full of manuscripts and reference materials. On the very same desk there was a computer with a large screen, which was divided into two smaller screens, one for viewing Chinese text, and the other for typing English. During my visit to him in August 2014, one of his legs was put into cast and wrapped in gauze. The professor told me he just went through an operation but that the cancer had already spread and his days apparently were numbered. He was in a hurry to finish the work that was always on his mind. As mentioned above, he promised to write a preface to his collected works that the Jao Tsung-I Academy of Sinology had agreed to publish. I said to him, "Please let me know once you finish it." "In a sense, it'll never be complete," he replied wryly. After a pause, he added in an amused tone, "But of course, if I die, it's complete." I laughed at his witty reply. There was inevitably a hint of sadness in my laughter but it was evoked from a genuine admiration for this excellent scholar who spent his entire adult life immersed in scholarship. I had no idea at the time that it would be our last meeting together. He passed away two months later.

Professor Chen Zhi  
Director of JAS

2010年夏天，我去住在斯坦福大學附近的堂妹陳星家裡作客，飯後，坐在她家客廳裏閒聊，忽見窗外一位老人，佝僂著身體，扶著輪椅，緩緩走在路上。陳星說：「這位是我們學校一位退休的教授，研究中國歷史的。」我當時想，八十多歲從斯坦福大學退休，說不定就是David Nivison。於是我出門，走到老人面前，問他是不是Nivison。他說：「Yes, I am David Nivison.」隨後，我們就暢聊了起來。先是在陳星家中，還不盡興，就轉到300米之外他的寓所。

此後的幾年，我們時有電郵往來。每一次到北加州，我必去斯坦福他的家中拜訪，而每一次他總是處於工作狀態：在雜亂的書堆旁，有一張堆滿文稿和資料的書桌，上面擺放著一部大屏幕電腦。屏幕分割成兩半，一半是中文文章，一半是英文文字。2014年8月再一次去看望老先生，那時他腳上打著厚厚的石膏，裹著紗布。他說自己剛做完手術，癌細胞已經擴散，時日無多，要趕快把該做的事情完成。正如他的電郵中提到的，他答應我要為國學院為他出版的最後一部書稿寫篇前言。我說：「當你寫完的時候，請告訴我一下。」(Please let me know once you finish it) 他的回答很幽默：「某種意義上說，永遠也寫不完。」(In a way, it'll never be finished) 後來，又笑著加了一句：「當然，要是我死了，也就寫完了。」(Of course, if I die, it is finished) 我聽了也笑了起來。笑聲中當然不免傷感，但更多的是對這位耽於學問、老於學問的學者的一種由衷的敬意。沒有想到的是，這是最後一次見他。兩個月後，他就去世了。

陳致 教授  
饒宗頤國學院院長

## AFTERWORD TO MY PUBLISHED MONOGRAPH

### 寫在書邊上的幾句話



**A**uthorship and Text-making in Early China was published under the JAS Library of Sinology series by the German publisher De Gruyter in October 2018. The book was written on the basis of my doctoral dissertation. It took me seven to eight years from writing to eventually publishing the work, and I must say the whole journey was nothing short of joy and bitterness. It has also witnessed the generous support I have received from my mentors and friends in various phases of the project. I have expressed my thoughts and extended my deepest gratitude for all the support in the Preface and Acknowledgments. I would like to add a few lines here as an afterword to my already published work.

The book was, in fact, initiated by a failed Ph.D. dissertation defence. My preliminary dissertation topic was to examine the role, function and status of aristocratic women in the Eastern Zhou Dynasty in family, court, and inter-state relations. My proposal was rejected at the end of the defence, and I had no choice but to come up with a new topic, fortunately with the kind and substantial assistance of my adviser Professor David C. Schaberg. In spite of the tight schedule, Professor Schaberg suggested me to study the issues that I had long been pondering over, so I decided to work on the creation date and nature of early Chinese texts. I had an impression that many convoluted studies of early Chinese text were originated from various misunderstandings of the notion of authorship in Early China. Yet, I thought the issue was too broad and too difficult to be studied in a limited period of time. Professor Schaberg, on the other hand, encouraged me to list out my thoughts and examined the feasibility of this thesis together. I ended up writing a few points that night, which had eventually become the outline of my new dissertation topic, and enabled me to pass the defence, graduate, and even publish it as a book after peer review. This experience reminds me that the most important thing for researchers is to listen to our inner voice and trust our instincts. Don't be afraid to take on a challenge. We have to believe that everything will turn out fine as long as we devote ourselves to the research we are passionate about.

The valuable lesson that I learnt is that never succumb to the fear of being challenged. My doctoral committee comprised of five UCLA professors specializing in different fields of research, which guaranteed a mixed response. Some of them spoke highly of the work while some of them directly expressed their discontent towards the complicated solutions offered by the dissertation. The committee, nonetheless, concluded that the work was a significant contribution to UCLA's Early Chinese studies.

With the encouragement from Professor Schaberg and Professor Lothar von Falkenhausen, I submitted one of the chapters about the Early-Han philosophical work *Huainanzi* to several academic journals. Almost without exception, the research paper was greeted by polarised views within the editorial board. I would like to thank the managing editor of the *Monumenta Serica* for his pertinent opinions for revision, which were exceptionally helpful. Out of my expectation, the published paper was well received among the readers.

I chose the chapter on the *Huainanzi* because I thought it was the least controversial chapter in the book. But after the eventful peer review process the paper went through, I simply could not imagine what the reviewer would have reacted had they read the whole book. I wondered whether I should submit the book manuscript to any publisher at all. I was fortunate that Professor von Falkenhausen guided me through the journey of disappointment and distress, and I reassured myself that any research conducted with passion and dedication would eventually see the light of day. It was by pure chance that Professor Chen Zhi, Director of HKBU Jao Tsung-I Academy of Sinology read my manuscript of the *Huainanzi* chapter and asked me if my doctoral dissertation already found a publisher yet. I said no and then sent him the entire manuscript. Among the many brilliant scholars that I have had the pleasure to work with, Professor Chen must be one of the handful whose gift of discernment is only matched by decisiveness. Soon I received his reply letter, which gave recognition to the academic insights as seen in the various chapters and suggested that the manuscript should be further revised before submitting for peer review, to which I happily obliged. The rest is history. Thanks to the support from Hong Kong Baptist University, the BJAS editorial team, the publisher and every soul who cared about the fate of this little book.

After my work was published, some of the readers are curious about the principles that I uphold as a scholar. My answer for that is "academic integrity/sincerity," which in my humble opinion should be the top priority to anyone who wishes to make any academic contribution. There is no shortcut to learning, and you must devote yourself to research before you can come up with anything barely concrete and meaningful to say, let alone something truly substantial and insightful to share. Otherwise, it would be a total waste of resources, manpower or material-wise, to have it published and an equally waste of time for the reader to read it.

At the same time, I believe scholarly works are destined to be surpassed. Since the ultimate goal of research is to solve problems, once scholars published their take on a particular problem, I believe their work is done. The rest is to wait for their colleagues to make criticism, come up with a better solution or even reject the paper outright. The best result that one can hope for is that one's work can be used as a solid stepping stone for future scholarship. Insignificant as it may sound, this small stepping stone is the crystallization of many predecessors' wisdom, the brainchild of the author's intelligence and diligence, and the fruit of sincerity and conscience by everyone who has contributed along the way.

Dr. Hanmo Zhang  
Renmin University of China

作為《饒宗頤國學院漢學叢書》的一種，拙著《早期中國文獻和作者問題研究》於2018年10月由德國德古意特學術出版社順利出版。該書是在我博士論文的基礎上改寫而成。從寫作到出版，這部小書默默地見證了七八個春秋里作者寫作和修改的苦與樂，以及各位師友在其形成的不同階段所給予的關心和幫助。作者的心得和感激之情，大都見於書前各頁，現謹將書中未盡之言，擇要記於書側，以饗讀者。

本書的命運，一開始是跟一次失敗的博士開題答辯聯繫在一起的。我最初的博士論文題目，是考察東周貴族婦女在家庭、宮廷以及國與國關係中的角色、作用和地位。但這個題目最後沒有通過答辯，我只好去史嘉柏 (David Schaberg) 教授的幫助下重新尋找論文題目。雖然時間緊迫，但他仍建議我去研究那些雖經我長期思考卻仍舊不得其解的問題。我於是選擇了自己一直想弄清楚的早期中國文獻的年代和性質問題。當時我已經模模糊糊地感覺到，對於早期中國文本的年代和解釋，很多繁瑣的考證背後其實反映了學界對早期文本作者問題的誤解。不過當時我覺得這個問題太大太難，直言自己在短時間內恐怕難以有所建樹。史嘉柏教授卻鼓勵我把腦子的想法寫出來，然後我們再一起討論這項研究的可行性。結果，我當天晚上寫下來的幾點思路，最終變成了新的論文選題的大綱，順利通過了開題，順利完成畢業，去年又通過評審順利出版成書了。這件事情告訴我，作研究最重要的是聆聽自己的心聲，要相信自己，勇於向最困難的問題發起挑戰，要堅信：只要用心去做，結果不會太差。

還有一點我也想跟大家分享：那就是不要懼怕自己的觀點有爭議。我的博士論文答辯委員會由來自UCLA不同研究領域的五位教授組成。論文甫畢，交與委員會審閱，五位委員讀後的反應迥異：有教授大加讚賞，毫不掩飾自己對該論文的喜愛之情，認為僅憑其中一章就可獲優秀論文稱號，也有教授直言不諱地表達了自己的強烈不滿，認為該論文所採用的解決問題的方案過於錯綜複雜，超過了大部分人的閱讀和理解能力。不過求同存異，委員會成員最終還是對論文的整體水平給出了很高的評價，認為它的完成提高了UCLA早期中國研究領域的總體水平。

論文提交後不久，在史嘉柏和羅泰 (Lothar von Falkenhausen) 教授的鼓勵下，我把其中研究《淮南子》的一章寄給一家知名漢學刊物，但我幾乎立刻就收到了該刊拒絕發表的反饋，理由是我文章的基本論點有悖於學界主流認識。我又將文章寄給了《早期中國》雜誌，收到了兩篇不同的評審意見，一篇認為此文論證完全錯誤，根本不值得發表，另一篇則雖然指出文中的某些內容不容易理解，但堅持認為此文值得發表。因為實在無法按照主編的要求在改寫中調和兩篇評審的不同意見，我就把文章投給了《華裔學志》。哪知這一



次評審意見的差異比過去的還要更有戲劇性：一人高度評價文章的貢獻，認為文章出色地解決了圍繞《淮南子》這一文本所產生的那些困擾了人們兩千多年的難題；另一人則指斥該文近乎胡說八道，論證邏輯混亂，甚至在評審意見的結尾忍不住直接告誡作者：請懸崖勒馬，因為這樣的作品毫無希望，這樣的研究是毫無前途的！當然，我要感謝《華裔學志》的主編，他認真閱讀了文章之後給出了中肯的修改意見，而文章發表後的反響也出乎意外地好。

說實話，我之所以拿出寫《淮南子》的一章試著發表，是因為我覺得它是書中各章中爭議最少的。經歷了《淮南子》一章發表的風波，我不敢想象評審人通讀整書之後會有什麼樣的反應，也因此遲遲不敢把書稿投給任何一家出版社。我曾經很沮喪地把《早期中國》所邀評審人的意見發給羅泰先生過目，他回復說，解決複雜的問題難免要帶來複雜的解釋，得不到很多人的理解是很正常的，這其實也多少反映了匿名評審制度的局限：雖然這一制度很大程度上防止了不合格的學術產品混入學術媒體，但同時或許也扼殺了一些思維超前的優秀作品。當然，我有足夠的自知之明，知道自己的研究不在羅泰先生所說的思維超前的優秀作品之列，但我想指出，只要是用心做出的研究，就一定不會被埋沒。一個偶然的機會，時任浸會大學國學院院長的陳致教授讀到了我論文中《淮南子》一章的手稿，便立刻寫信詢問我的畢業論文是否已經出版。我回答說沒有，並把整篇論文都寄給了他。他是我見過的少有的既具識人慧眼又行事果斷的學者，不久就在回信中充分肯定了所有章節的學術價值，而且提出了先事修改再送外審的建議，於是開始了將論文打磨成書的新的階段。大家面前的這本小書，既見證了一個學者成長過程中的這一關鍵階段，也見證了這個過程中浸會大學、編輯團隊、出版機構以及所有關心這本小書命運的同事、同學、朋友的熱心支持和無私奉獻。

拙著出版之後，有朋友打聽我的治學原則。我覺得做學問首先在一個「誠」字，我將其定義為不浪費紙張、不浪費生命、不浪費才華。也就是說，做學問來不得半點小聰明，而是要傾注才情，寫出來的東西要言之有物，有理，有據，有創見，否則既浪費自己也浪費他人的時間，也就沒有必要耗費人力物力財力將其發表成文、出版成書。但同時，我又認為學問是速朽的。我們作研究是為了解決問題。當我們發現了問題，通過研究解決了問題，將結論寫出來發表，跟同行分享，這個過程就算完成了。接下來的便是被後來者批判、超越、甚至否定。一篇作品最好的結局，不過就是能夠成為後來人前進路上的一塊牢固的鋪路石，這塊石頭凝聚了眾人的智慧，融入了作者的才華和汗水，更是所有參與打造這樣一塊鋪路石的所有人真誠和良心的結晶。

張瀚墨 博士  
中國人民大學



## MANUSCRIPT SUBMISSIONS TO BJAS 【院刊徵稿】

The BJAS accepts manuscript submission all year around and publishes annually around mid-year. Any articles or book reviews that are related to Chinese literature, history and philosophy are welcome. Research articles should be within the range of 10,000 to 20,000 words and 3,000 to 5,000 words for book reviews. We follow standard academic practice in subjecting all manuscripts to anonymous peer review by two or more referees. Referees are matched to the paper according to their expertise, subject to the discretion of the editorial board. A manuscript is accepted for publication once it has passed through the peer-review process. The author will receive a limited publication fee together with one complementary copy of the issue of the publication in which the article appears. We sincerely welcome manuscript submissions from Sinologists and Chinese Classical scholars around the world. For details of the manuscript submission guidelines, style sheet, table of contents of previous issues, and the open access articles and books reviews, please refer to <http://jas.hkbu.edu.hk/>. Please feel free to send your enquiries by email to the Editorial team: [jasbooks@project.hkbu.edu.hk](mailto:jasbooks@project.hkbu.edu.hk).

《饒宗頤國學院院刊》全年徵稿，每年年中出版。只要是有關於中國文、史、哲方面的學術文章或書評，皆屬徵稿對象。論文字數以一萬至兩萬字為宜，書評以三千至五千字為宜。來稿以國際慣例之匿名評審制度進行審閱，由編輯委員會根據論文內容寄送兩位或以上專家，評審通過後刊載。刊出後，本刊敬奉薄酬。作者獲贈當期院刊一本。竭誠歡迎全世界國學、漢學研究者投稿。詳細徵稿訊息、撰稿格式、過刊目錄及電子全文，請參見以下網址：<http://jas.hkbu.edu.hk/>。如有任何問題，歡迎致信編輯部信箱：[jasbooks@project.hkbu.edu.hk](mailto:jasbooks@project.hkbu.edu.hk)。

## BULLETIN OF THE JAO TSUNG-I ACADEMY OF SINOLOGY

《饒宗頤國學院院刊》



The sixth issue of the Bulletin is scheduled for publication in Summer 2019. A total of 19 outstanding scholarly papers and two book reviews, written in Chinese or English, are included in this issue. As usual, our team of authors are often from renowned universities and research institutes around the world and their cutting-edge, interdisciplinary research covers a spectrum of topics, such as pre-Qin history, historiography, and philosophy, as well as religious study in late imperial China. What makes this issue special is that the majority of papers are selected and revised from the proceedings of the International Conference on the Integration of Old Chinese Phonology and Paleography (2017/7/15–17). Thus, the resultant articles are mostly about these expert disciplines. Even in his mid-eighties, the much-revered Old Chinese phonetician Zhengzhang Shangfang (1933–2018) attended the conference from afar and presented the paper of "On the Significance of Zhuanzhu: Stressing the Importance of Differentiated Graphs with the Same Root in the Study of Old Chinese Phonology." This unpublished article by Professor Zhengzhang is now collected in the latest issue of the BJAS, as a tribute to one of the most influential phoneticians of our time.

第六期院刊定於2019年夏出版，刊載19篇中英論文及兩篇書評。一如既往，作者大都來自海內外知名院校及研究機構，所收論文為學術前沿課題及跨學科研究，涵蓋先秦歷史、史學史與哲學，以及晚近宗教研究等。今期的特別之處在於所收論文大都來自「上古音與古文字研究的整合」國際研究討會（2017年7月15至17日舉行），先後經編者挑選及作者修改付梓，故研究成果以這兩門專家之學為大宗。年過八秩的上古音韻學家鄭張尚芳（1933–2018）亦不遠千里親臨會議，發表題為〈重視轉注——同根分化字對古音研究的重要作用〉的論文。本期收入鄭張教授這篇遺作，追懷這位一代音韻學大家。



**THE GREAT WISDOM OF PERFECT ENLIGHTENMENT: A MEMORIAL VOLUME OF PROFESSOR JAO TSUNG-I**

《大圓覺智—饒宗頤教授紀念冊》



Professor the Honourable Jao Tsung-i, GBM, offered his wise counsel and tremendous support to the founding and development of the Academy. In turn, the Academy sees as its mission to inherit and promote Master Jao's industrious spirit of research and as its vision to build upon his profound scholarship. The entire Academy community was shocked and saddened to learn of the passing of Master Jao. He will be dearly missed by the University community and will always be remembered for his invaluable contribution to the University, particularly to the Academy, and to the understanding of Chinese culture around the world.

To show our remembrance of and admiration for Master Jao, the Academy prepared a special memorial booklet, which collects essays on Chinese painting and calligraphy written by the Master alongside elegies by our staff and students. The latter includes a memorial essay by the Director of the Academy Professor Chen Zhi, an obituary co-written by Professor Chen and Dr. Adam Craig Schwartz, Associate Director of the Academy, under the invitation of the key journal *Early China*, and elegiac couplets penned by members of the Academy. The cover is graced with Master Jao's painting "Golden Lotus", with the photo courtesy of Jao Tsung-i Petite Ecole, The University of Hong Kong.

The complementary booklet was distributed from September to October 2018 for visitors of the "Unfettered Spirit, Utter Liberation: Selected Artworks by Professor Jao Tsung-i." The exhibition was the fourth event of the "Scholarship and Culture" series, which was created in honour of Master Jao's lifelong pursuit of scholarship and artistry.

國學院之成立，即以闡揚饒公之治學精神，弘益饒公之學術成就為宗旨；國學院之發展，亦多蒙饒公之關心眷愛與鼎力支持。驚悉饒公遽歸道山，學院上下不勝悲慟，悼哲人之長往，懷斯文之永存！為表達對饒公的懷念和敬仰之情，國學院特別編制一本紀念冊，收錄饒公有關書畫創作之文章，及本院師生所撰紀念饒公之詩文，包括陳致院長發表於《國文天地》的〈菁我毓士度金針——饒公與浸大饒宗頤國學院〉、陳致院長與史亞當副院長在權威漢學雜誌*Early China*上發表的訃文以及本院全寅撰寫之輓聯。紀念冊亦承蒙香港大學饒宗頤學術館授權，以饒公畫作《金蓮花》作為封面。

此紀念冊特別於2018年9月至10月在本院舉行之「第四屆志道游藝：無礙自在——饒宗頤教授書畫展」向前來觀展的公眾派發，以傳揚饒公「學藝雙攜」的精神。

**GARDEN 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》



To keep the Chinese readership informed of the recent scholarship, the Academy arranged the translation of over a dozen of outstanding papers and book reviews, originally published in the first three issues of the *Bulletin*, from English into Chinese. The publication entitled *Garden of Sinology* was released in September 2018.

為使華文圈的學者和學生及時了解西方漢學的最新研究成果，促進東西方漢學界的交流，國學院特別將《院刊》首三期中的十多篇優秀英文論文及書評翻譯為中文，結合成《漢學英華》，於2018年9月正式出版。

## **The followings are the forthcoming publications of the Academy:**

以下為國學院即將出版書籍：

### **GLOBAL SINOLOGY IN TRANSLATION**

《饒宗頤國學院漢學譯叢》

David S. Nivison. *The Nivison Annals: Selected Works of David Nivison on Early Chinese Chronology, Astronomy, and Historiography*. Translated by Cheng Yuhei. Hong Kong: Chung Hwa Book Company (H.K.) Limited, 2019.

〔美〕倪德衛著，程羽黑譯：《天文、斷代與歷史：倪德衛早期中國自選集》，香港：中華書局（香港），2019年。

This is the Chinese translation of *The Nivison Annals*, an auto-anthology by Professor David S. Nivison, emeritus professor at Stanford University, showcasing his academic achievements over the past four decades. Professor Edward L. Shaughnessy (The University of Chicago) wrote a critical preface to summarize the magnificent scholarship of his late supervisor.

本書為斯坦福大學榮休教授倪德衛 (David S. Nivison, 1923–2014) 自選論文集 *The Nivison Annals* 之中譯本，展示這位美國漢學泰斗各個時期的漢學研究成果。芝加哥大學夏含夷教授慨然賜序，對其業師的學術地位作一總結。

William H. Baxter and Laurent Sagart. *Old Chinese: A New Reconstruction*. Translated by Lai Guolong, Zheng Wei, and Wang Hongzhi. Hong Kong: Chung Hwa Book Company (H.K.) Limited, 2019.

〔美〕白一平、〔法〕沙加爾著，來國龍、鄭偉、王弘治譯：《上古漢語新構擬》，香港：中華書局（香港），2019年。

First published in 2014, *Old Chinese: A New Reconstruction*, written by famed linguist and phonologists Profs. William H. Baxter and Laurent Sagart, introduces a new linguistic reconstruction of the phonology, morphology, and lexicon of Old Chinese. After careful translation by a team of scholars, this important work will be made available to a Chinese academic readership in the coming year.

《上古漢語新構擬》為聲韻學家白一平教授及沙加爾教授力著 *Old Chinese: A New Reconstruction* (2014) 的中譯本，研究主要涉及上古漢語在音韻、形態變化和語彙方面的構擬。通過專家學者的悉心翻譯，以中譯本姿態首次呈獻給華語學界。

### **INTERVIEWS OF PROMINENT SINOLOGISTS AND CHINESE CLASSICAL SCHOLARS**

《容兼閣問學集：海內外文史暨漢學名家訪談錄》

In addition to cutting-edge scholarly writings, the Academy also publishes books for a general readership, such as the upcoming collection of interviews with prominent sinologists and Chinese Classical scholars. While some of the interviews were printed in the *New Perspectives on Chinese Culture*, a quarterly supported by the Academy, or our newsletter *Sinology News*, the rest of the articles will be published for the first time. The distinguished interviewees include revered Chinese Classical scholars in the fields of literature, history, and philosophy like Professors Yuan Xingpei, Lin Ching-chang, and Liu Xiaogan and major Sinologists around the world such as Professors Roger T. Ames, Stephen Owen, and Martin J. Powers, to name a few. The interviews cover a wide range of topics, including heat topics in the fields of the interviewee's expertise, personal reflections on undergraduate and postgraduate years, academic research, and teaching. Through amiable and dialogic genre of interview, some of the most important sinologists of our time will share personal experience and insights on the challenges and joys of being a scholar.

國學院除了出版國學與漢學的高端學術研究，亦積極從事普及和推廣國學的出版工作。今年計劃將之前從未出版的知名學者訪談、以及本院協辦之季刊《國學新視野》、國學院通訊《稷風》中與國學及漢學專家訪談的精彩文章，結集成為《容兼閣問學集：海內外文史暨漢學名家訪談錄》，於年內出版。受訪的學者既包含中國傳統文史領域的大家名宿，如袁行霈教授、林慶彰教授、劉笑敢教授等；亦有海外著名漢學研究的專家學者，如安樂哲 (Roger T. Ames) 教授、宇文所安 (Stephen Owen) 教授、包華石 (Martin Powers) 教授等。訪談內容不僅涵蓋了各位受訪者所專精的學術領域，亦包括了學者們豐富的個人求學、治學與教學經歷。希望通過「訪談錄」這樣一種極具親和力的對話文體，讓學林巨擘的現身說法能推而廣之、化身千百。

# 饒宗頤的故事

## 展覽專題報告比賽

欣賞中國傳統文化 發揮創意思維

饒宗頤教授是享譽中外的國學大師，曾任教於香港大學、香港中文大學、美國耶魯大學、新加坡大學、法國高等研究院等，是國際知名學者，亦曾於海內外各地的國家級博物館或藝術館舉行個展。饒教授的學藝成就與香港文化發展與交流息息相關，是次活動希望年青人透過認識饒宗頤教授在學術、藝術、教育和中西文化交流方面的貢獻及人生故事，了解香港如何成就一位國學大師，也鼓勵大家從他的藝術創作中學會欣賞中國傳統文化。



### 參賽資格

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亞軍乙組：「饒學獎學金」港幣四萬五千元正、獎盃乙個及獎狀

季軍乙組：「饒學獎學金」港幣三萬元正、獎盃乙個及獎狀

優異獎二十組：獎學金港幣三千元正、獎座乙個及獎狀

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