

SINOLOGY News

稷風

ISSUE 7 第七期 ≡ AUTUMN 秋 2021



“SHI AS THE EMBODIMENT OF INTELLECTUAL TOLERANCE AND VIGOROUS ENDURANCE”: IN MEMORY OF PROFESSOR Yü YING-SHIH

「士不可以不弘毅」——
懷念余英時先生

FIVE-YEAR RESEARCH COLLABORATION AGREEMENT WITH THE INSTITUTE OF ORIENTAL STUDIES, RUSSIAN ACADEMY OF SCIENCES

與俄羅斯科學院東方研究所簽訂
五年科研協議

WINNER ANNOUNCEMENT OF THE STORY OF JAO TSUNG-I FIELD PROJECT COMPETITION

「饒宗頤的故事」展覽專題報告比賽
賽果公佈



香港浸會大學
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饒宗頤國學院



Good news!

IN 2020, THE ACADEMY OFFICIALLY LAUNCHED A WECHAT OFFICIAL ACCOUNT, "BUJAS EDUCATION PLATFORM"!

好消息！國學院 2020 年正式開通微信公眾號「饒宗頤國學院教育平台」！

#微信 #jashkbu

Same as our Facebook page, the WeChat Official Account is for publishing important information, such as our latest events and publications, in order to help the Sinophone communities around the world know us better. As content will be published in the form of images and texts, followers will be able to get latest updates on our highly anticipated Online Sinology Fortnightly webinars and other star-studded lectures as well as fresh-from-the-printer publications. We will also post contemplative essays by our Xuantang PhD students from time to time.

In addition to the WeChat Official Account and Facebook page, the Academy regularly publishes articles and shares research papers or videos on our official website (jas.hkbu.edu.hk), Academia.edu and our Youtube Channel (HKBU Jao Tsung-I Academy of Sinology 香港浸會大學饒宗頤國學院). The Academy will continue to enrich the content of our social media feeds, adopt innovative ways to reach out and interact with our followers, and, most importantly, extend the influence of classical Chinese studies, Sinology and Jao Studies as much as we can.



微信公眾號 - jashkbu

+ 訂閱

+ 關注

微信公眾號跟國學院 FACEBOOK 一樣，用以發佈本院之活動快訊、新書出版等重要資訊，以擴大內地等華文地區對饒宗頤國學院之瞭解。公眾號內容主要以圖文形式，預告國學院學術活動如「網上半月譚」或系列講座，展示選堂博士之隨筆等等。不一而足，內容豐富。

除了微信公眾號及 FACEBOOK 外，國學院定期在官方網站 (jas.hkbu.edu.hk)、Academia.edu 學術研究成果檢索網站、及 Youtube 影片分享網站 (HKBU Jao Tsung-I Academy of Sinology 香港浸會大學饒宗頤國學院) 發文及上載論文或影片。未來國學院會繼續豐富推文內容，採用更多新穎的宣傳形式，增加與關注者的互動，持續擴大國學、漢學及饒學的影響力。



Cover Jao Tsung-i Lotus Album (2013)

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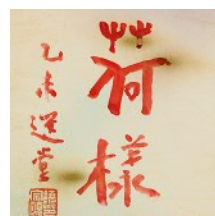
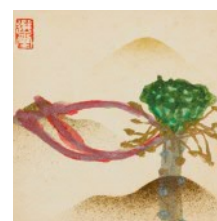
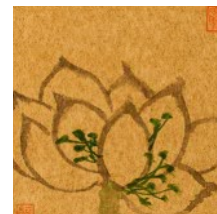
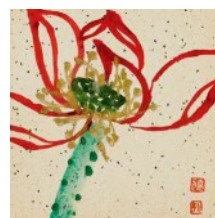
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A Note FROM THE DIRECTOR

院長的話

樓風 # 院長的話

On the 1st of August, Sinological communities around the world were shocked and saddened by the decease of the well loved and respected Professor Yü Ying-shih (1930–2021), historian and Sinologist extraordinaire. Because of our decade-long friendship, I was grief-stricken for days. Professor Yü was a true scholar and gentleman, treating life and scholarship with utmost sincerity and respect. Informed by a grand historical vision and enriched by a humanitarian compassion, his scholarly research earned the admiration of his colleagues and the younger generations, nationally and globally. As a man of erudition, eloquence, and esteemed character, much like the ideal *shi* depicted in many of his studies, Professor Yü will continue to be an inspiration for young scholars who set out to pursue both academic excellence and personal betterment.

Since the pandemic has introduced a new level of uncertainty in the past year, our usual on-site lectures and seminars could not be carried out in the orderly manner we envisioned. Visiting scholars at home and abroad could not be present on the spot. Having said that, the Academy has not been confined to physical space but strived to carry out various exchange activities online, while constantly seeking the best possible way to promote classical Chinese studies on the Internet. This issue of Sinology News showcases our humble attempts to adapt to the online world, fulfilling our mission to facilitate cultural transmission and academic research in these dire times.

Regular events including Sinology Fortnightly and Oxford Scholar Lecture Series have become extremely popular, attracting hundreds of audiences to every lecture. Together with the Department of History, University of Notre Dame, the Academy also curates an online lecture initiative called "Great Divergence: Law, Justice, and Empire in Comparative Perspective Series," successfully bridging historical research with the fields of legal studies, political science, sociology, and philosophy to name a few and coalescing the expertise of the invited scholars.

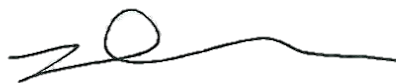
The publication projects of the Academy are also in full swing with some new titles of the JAS Library of Sinology series and the *Interviews of Prominent Sinologists and Chinese Classical Scholars* either in print or pending publication. In the meantime, the Academy received an additional donation pledge of HK\$1 million from The Jao Studies

Foundation in support of the translation project *Collected Works of Jao Tsung-i: XuanTang Anthology*. The English translation of the paleographic handbook *Gu wenzi gouxingxue* by Prof. Liu Zhao has also been generously supported by the Translation Project of the Chinese Humanities and Social Sciences, National Social Science Fund of China. With various projects seeing the light of day, this year is again proving to be a bountiful year for the Academy.

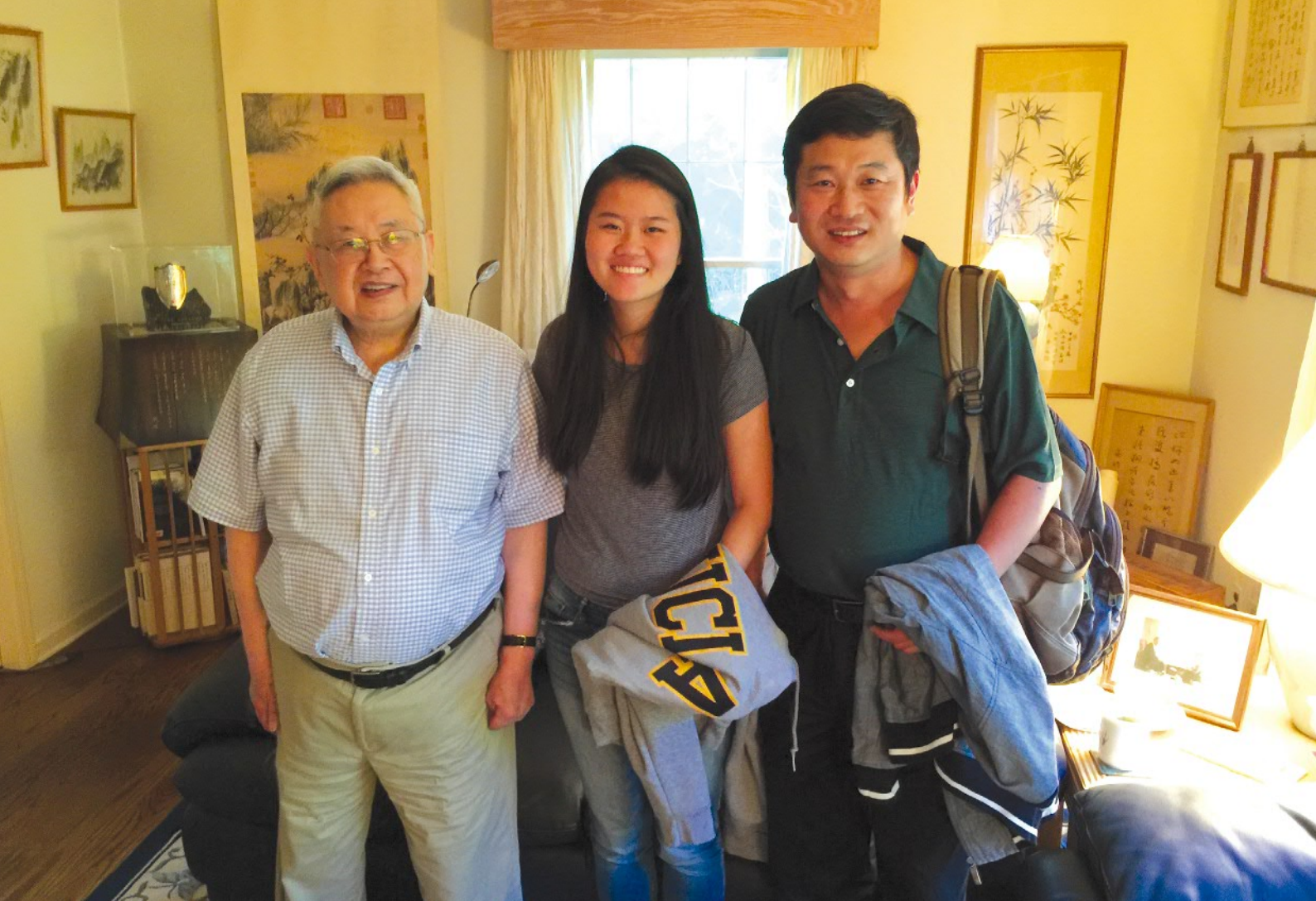
Even with international travel coming to a halt, the Academy has been eagerly networking with different academic circles around the globe. Most recently BUJAS has entered into a five-year collaboration agreement with the renowned Institute of Oriental Studies, Russian Academy of Sciences, and the two institutions are currently preparing a series of online lectures. During the long period of local school suspension, we organized an interactive activity called "Online Oracle Bone Script with a Twist" for primary and secondary school students to enjoy with their family. We sent hundreds of "Oracle Bone Inscriptions + Bamboo Slips" packages to their home so that they can engage in playful learning of something distinctly Chinese.

As life is returning to normal in the post-COVID world, the Academy is ready to embark on a new journey and at the same time actively responds to the status quo, laying the groundwork for the new environment that lies ahead.

We would like to extend our deepest gratitude to the Jao family for their endless support for the Academy. Under these special circumstances, our comrades in the academic community never cease to share and learn from each other's coping strategies so that academic events and research activities online turned out to be more vibrant than ever. The Academy will keep on exploring new content and innovative ways to deliver it, which are after all the best way to repay the tremendous recognition bestowed on us by fellow scholars and dear friends of the Academy.



Chen Zhi
Director



On September 4, 2016, Professor Chen Zhi (right), Director of the Academy, paid a visit together with his daughter Justine Chen to Professor Yü Ying-shih (left). (Photo taken at Yü's mansion in Princeton, New Jersey and provided by Chen Zhi)

二〇一六年九月四日，本院院長陳致教授（右一）偕同其大女兒陳此君（右二）到美國普林斯頓拜訪余英時先生，並合照留念。（攝於余府，由作者提供）

今年將迎立秋之際，學界驚聞余英時先生在美國新澤西州普林斯頓寓所仙逝的噩耗。痛失鴻儒，海內外無不為之扼腕，余先生與我折輩論交，三十年來，我則一直以師事之，心中更是悲慟莫名，久久難平。余先生為學為人皆熱誠而純粹，治史氣象宏大，由博返約，厚積薄發，以過人之史才、史識蜚聲中外，又能賦予精深學問一份人文關懷，此其不可及處。其治學之精審，論證之謹嚴，人格之崇高，都給予後輩無窮啟迪。見賢思齊，我輩後學宜躬自砥礪，仿效先賢的道德文章，用以自勉。

過去的2020年，疫情反覆，往年頻繁舉辦的現場講座與研討會無法有序開展，海內外的訪問學者不能親臨指教；但國學院沒有局限於斗室，在雲上空間策劃種種學術交流活動，希望在網絡中覓得弘揚國學的靜謐之地。這期《稷風》，正好讓大家瞭解我們如何轉移到網絡陣地，繼續為文化傳承、學術研究鼓而呼。

首先是大家熟悉的半月譚和牛津學人講座，充分利用網絡優勢，成為國學院非常受歡迎的網上講座項目，每次都吸引幾百位觀眾積極參與。另外，首次與美國印地安納州聖母大學歷史系聯合策劃的網上講座「大分流——法律、正義和帝國的比較研究」，更成功地以跨學科形式打破史學研究的界限，讓史學家與法律學、政治科學、社會學、哲學等方面專家聚首一堂，非常難得。

國學院的出版計劃也有條不紊地推進，《漢學叢書》系列與《容兼閣問學集》業已付梓，另外，《饒宗頤學術論著英譯集》項目更再獲饒學研究基金港幣100萬的資助；劉釗教授的《古文字構形學》英譯版也獲得「中國國家社科基金中華學術外譯項目」的資助，可謂碩果頗豐。

即使國際往來受阻，國學院依舊積極搭建與國際學界的學術交流平臺，與著名的俄羅斯科學院東方研究所簽訂了五年合作協議，並籌備網上系列講座。即使香港學校停課，我們也為中小學生準備了網上玩轉甲骨文活動，把「甲骨書寫+竹簡編聯」材料包逐一寄至學生家中，可以邊玩邊學。

世界及香港正逐步恢復常態，國學院在積極應對現狀的同時也蓄勢待發，為日後的新環境作好準備。

感謝饒公家人對國學院一如既往的支持，學界同仁積極分享與借鑑彼此在特殊時期的應對策略，使得學術研究於網絡平臺頗為頻繁與活躍。國學院將繼續開拓新活動內容及新方式，不負師友與朋友的熱切關注。

陳致

院長
陳致

「士不可以不弘毅」

——懷念余英時先生

“*Shi* as the Embodiment of Intellectual Tolerance
and Vigorous Endurance”:

In Memory of Professor Yü Ying-shih

- 陳致 Chen Zhi



Professor Yü passed away on the 1st of August but I only got the news on the 5th. It took me by surprise and left me trembling with grief. The last time I returned to Hong Kong, I called Professor Yü on the phone. There was nothing in the sound of his voice that made me think something was amiss. And yet all of a sudden he rode a crane to the next world, leaving me in morose frustration for days. Needless to say, Professor Yü was exceptionally broad-minded as he seemed to have already looked beyond life and death. Being a young friend of his, however, I cannot help but miss him dearly. It has been more than three decades since we first met, and the bits and pieces of our friendship are still so vivid in my mind.

My first acquaintance with Professor Yü and the “Immanent transcendence”

I first read the works of Yü Ying-shih in the late 1980s. Back then I took part in a reading group organized by the Institute of Modern History, Chinese Academy of Social Sciences, and the assigned reading was *Cong jiazhi xitong kan Zhongguo wenhua de xiandai yiyi* (The contemporary significance of Chinese culture from the perspective of its value system). At that time, Prof. Yü's works were hardly circulated in Mainland China, and even my copy of this book was a mimeograph printed by the Institute instead of an official publication. Now there was a cultural boom in Mainland China during the 80s, and while the intention behind it was to re-evaluate Chinese culture through the lens of democracy, as well as science and law representing Western culture at large, people at that time did not have an in-depth understanding of a lot of matters concerning Western culture. The slim volume touches upon a wide range of topics, from the difference between the “real world” and the “phenomenal world,” the philosophical ideals of “Transcendent world” and “Immanent transcendence” to the relationship between religion and science. It reaches the conclusion that the Western value system of outward transcendence did not fall apart because of modernity; on the contrary, rise and development provided an intellectual, or even spiritual, source for the value system. These sort of intellectual probes were especially refreshing and inspirational to us students even though we had not fully grasped their meaning.

In 1992, I went to study at the Elliott School of International Affairs at George Washington University with a full scholarship. By the end of the year, I had met Professor Yü Ying-shih for the first time. My brother-in-law drove me and my wife along the verdant country roads in the east coast in search of the Yü residence at Princeton. We finally found it and were warmly greeted by our hosts Mr. and Mrs. Yü. All of us ended up chatting for more than two hours. I remember during that conversation, Professor Yü expressed his disagreement that some people in Mainland China categorized him as part of the contemporary intellectual movement of

New Confucianism. The differences between his view and the views of New Confucian adherents – from the successions of Confucian orthodoxy, lineage masters and legitimate sovereigns, the Learning of Mind-and-Heart and the closely related notion of “Self-negation and/or outward manifestation of good conscience” to the heated debate of whether the time-honored “Inner sageliness” can bring forth the “Outer kingliness” that fits our time – are so obvious that they cannot be mistaken. In particular, he categorically disagreed on the sole emphasis of spiritual transcendence by the New Confucians and the fact that they glossed over the materiality of the rites and customs, which had played prominent parts in the Confucian tradition.

It is well known that the young Yü Ying-shih studied at the New Asia College, a stronghold of New Confucianism. So, if there is anything in common between Professor Yü and the New Confucians, I would say it is their critical stance on the philosophical notions of “Immanent transcendence” and “Inward transcendence.” A few years later, this topic came up again in some of our conversations. Professor Yü said he revised his views and put forth the idea of “Inward transcendence,” which he found more pertinent than “Outward transcendence” when interpreting the characteristics of Confucianism. Here, it might be useful to provide some background to the issue at stake. “Immanent transcendence” derives from the pair of notions of “immanence” and “transcendence” in Kantian philosophy. Immanuel Kant (1724–1804) originally postulated the opposing key concepts of “Immanent metaphysics” and “Transcendent metaphysics,” which reached a unity of opposites in the philosophy of Mou Tsung-san (1909–1995) as he brought together the two by proposing what he called “Immanent transcendence.” As a result, Professor Mou provided a theoretical ground for understanding the Way of Heaven in the Confucian tradition as a perfect union of both transcendence and immanence. Unsurprisingly, this interpretation was as creative as it was controversial. Professor Yü made repeated emphases that by changing “Immanent transcendence” to “Inward transcendence” one can avoid the pitfalls of making an “ontological commitment.”

Ch'ien Chung-shu and Yü Ying-shih

By the end of 1992, I transferred to the University of Wisconsin–Madison to pursue my postgraduate studies. Although we were both in the States, we kept in touch mainly by phone. A few years later, I taught at the National University of Singapore while finishing my doctoral dissertation “From Ritualization to Secularization: The Shaping of the *Book of Songs*.” In the summer of 1999, I was at Princeton University and paid a visit to Professor Yü's office, partly to seek his comments on my freshly completed dissertation. That day we talked at his office for a long time. Since Professor Ch'ien



Chung-shu (also Qian Zhongshu, 1910–1998) had just passed away several months prior, Professor Yü shared a lot of anecdotes about their interactions. He told me Ch'ien was gifted with so much talent that there was no way he could hold back. Their first encounter took place at Yu Pingbo's (1900–1990) residence in Sanlihe, Beijing. It was in the aftermath of the Cultural Revolution, in 1978, that Professor Yü led a US delegation of the Han Dynasty Studies scholars to visit the People's Republic of China. It was the first time since 1949 that a non-official, academic exchange of this nature took place. Among the Han-history specialists was Hans Frankel (1916–2003), Professor in Chinese at Yale University and perhaps better known among Chinese readers as the husband of the famed lady of letters Chang Ch'ung-ho (1914–2015). There were other guests at the Yu's residence that day, including Yu Guanying (1906–1995) of the Institute of Literature, Chinese Academy of Social Sciences, and they were inhibited from speaking freely. Ch'ien was the only exception as he said whatever he wanted, holding back nothing.

In the following year, several key Chinese scholars in the humanities were selected to visit the United States to return the favor. Major scholars like Hu Sheng (1918–2000), Fei Xiaotong (1910–2005), Feng Youlan (1895–1990) and Ch'ien Chung-shu were members of the delegation. Professor Yü vividly recalled the meeting they had even after twenty years. "Ch'ien simply could not hold back his talents, which spilled out at any given moment. His words were also candid and straightforward without any embellishment or concealment." Their casual talk moved onto the tragic case of the "Three-person Village" clique and everyone was saddened by the untimely death of the wronged Wu Han (1909–1969). Out of the blue, Professor Ch'ien disgruntledly commented, "Wu Han also had his fair share of accusing and framing!" Everyone present was startled. During a seminar organized for the American academics to meet the Chinese delegates, whenever someone raised a question, Ch'ien almost

always responded instantaneously with witty quips. When a question was posed to Professor Fei Xiaotong, he just said, "Please ask Professor Ch'ien. He knows more." On a personal level, Professor Yü greatly admired Ch'ien in many ways. Having said that, their research approaches and methodologies cannot be more different.

As for my doctoral dissertation, it seemed to earn Professor Yü's approval. Later when I submitted it to the Institut Monumenta Serica in Sankt Augustin, Germany, he even wrote a recommendation letter for me, saying my work is "a fresh and deep study of the oldest classic in Chinese literature and full of important insights and ingenious in conceptualization." I was so grateful for Professor Yü and motivated by his encouraging words.

Legacy of the Last *Shi*

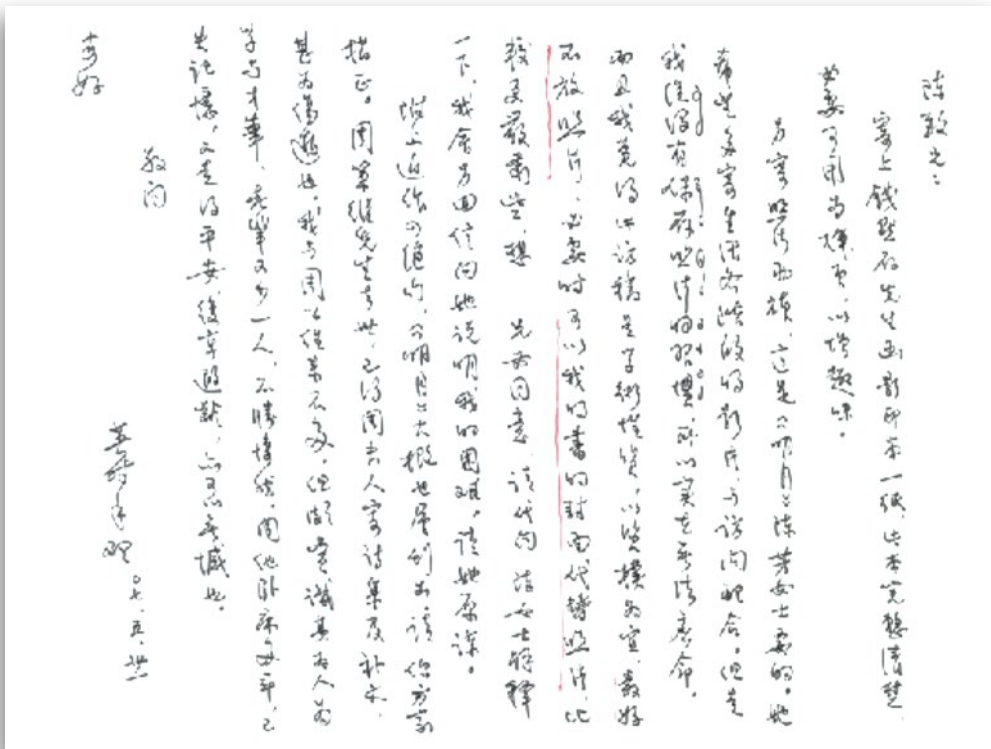
In August 2000, I came to Hong Kong to teach at the Department of Chinese, Hong Kong Baptist University. In that semester, I designed a course called "Traditional Chinese Thought and Modern Society." My intention was to introduce a selection of core values and ideals in traditional Chinese thought to my graduate students and discuss with them how these core concepts could be examined and reinterpreted in today's world. The first half of the course was basically a survey of the development and clash of various intellectual movements in post-Opium War China as well as how scholars and cultural elites reacted to them. The second half focused on the writings of key intellectual historians in modern times, such as Yü Ying-shih, Lin Yü-sheng (b. 1934), Lao Sze-kwang (1927–2012), Fu Wei-hsun (1933–1996), Liu Shu-hsien (1934–2016) and Cheng Chung-ying (b. 1935).

I remember one Ms. Chen Fang, Editor of the *Ming Pao Monthly*, took that course and seemed to be particularly interested in its content. In December 2006, the U.S. Library of Congress awarded Professor Yü the John W. Kluge Prize for Achievement in the Study of Humanity

of that year. Mr. Anthony Pun Yiu-ming, Editor-in-Chief of the *Ming Pao Monthly*, assigned Ms. Chen the task of liaising between me and the awardee to conduct an interview. One interview soon became a series of long-distance phone conversations that took place between February 2007 and 2010. The interviews were first printed in the *Ming Pao Monthly*, *New Perspectives on Chinese Culture* and *The Journal of Chinese Philosophy and Culture* among others before being collected into a book and published by the Zhonghua shuju in Beijing and its counterpart in Hong Kong, Chung Hwa Book Co. (H.K.). The interviews covered a lot of ground and touched upon a range of topics, offering me a unique opportunity to understand my interviewee's scholarly ambition and philosophy. During the process, we had a lot of mail and facsimile communications back and forth. Although Professor Yü was more than three decades senior to me, he strictly abided by the epistolary custom of addressing the recipient as his equal and using courteous expressions. I was deeply moved.

To borrow the words of Professor Wang Fan-sen, the whole spectrum of Yü Ying-shih's scholarship can be summarized in one phrase: "From Yao to Mao." Despite the diversity of his research subjects and the extensiveness of his scope, there seems to be a central idea that runs through his entire scholarship. To capture it in one single word, I would suggest *shi* (gentleman; man of learning); that is to say "intellectual" in the modern sense of the word.

The rise of the *shi* class in the history of Early China to the intellectual turmoil and changing of social status faced by Chinese intellectuals after the abolition of the imperial civil examination at the turn of the 20th Century were all within Professor Yü's research scope. For instance, when discussing the honorable Confucian tradition of voicing political criticism, he said it had never ceased since Mencius first set the example. In the early Western Han (206 BCE–9 CE), master teachers of the Qi school of Confucianism like Yuan Gu, Sui Meng (d. 78 BCE) and Gai Kuanrao (d. 60 BCE) examined the possibility of sovereign abdication. The "pure criticism" levelled by literati against the authority reached its peak in the late Eastern Han (25–220 CE) and eventually led to the awakening of individualism in Medieval China. As for the "Confucian orthodoxy," "Learning of the Way" and the "Body of the Way" in Neo-Confucian parlance, they all harkened back to the "idealistic rule" of the first three dynasties in high antiquity. In fact, the rise of Neo-Confucianism in the Song dynasty (960–1276) was a direct result of the tension between the intellectual community and the sovereignty. In his writings, Professor Yü also elaborated on a few milestone events concerning the intellectual tradition in late imperial China. These include the shifting of focus from "finding the right ruler to enact the Way" to "enlightening the people to practice the Way" as proposed by the Yangming School of Neo-Confucianism in the Ming dynasty (1368–1644); the change of scholarly concerns during the Ming-Qing transition; and the rise of Textualism in the Qing period (1644–1912). His discussion even extends to the substitution of the intellectual for the *shi* early last century as well as the role of the intellectual played in social movements and the consequences they faced.

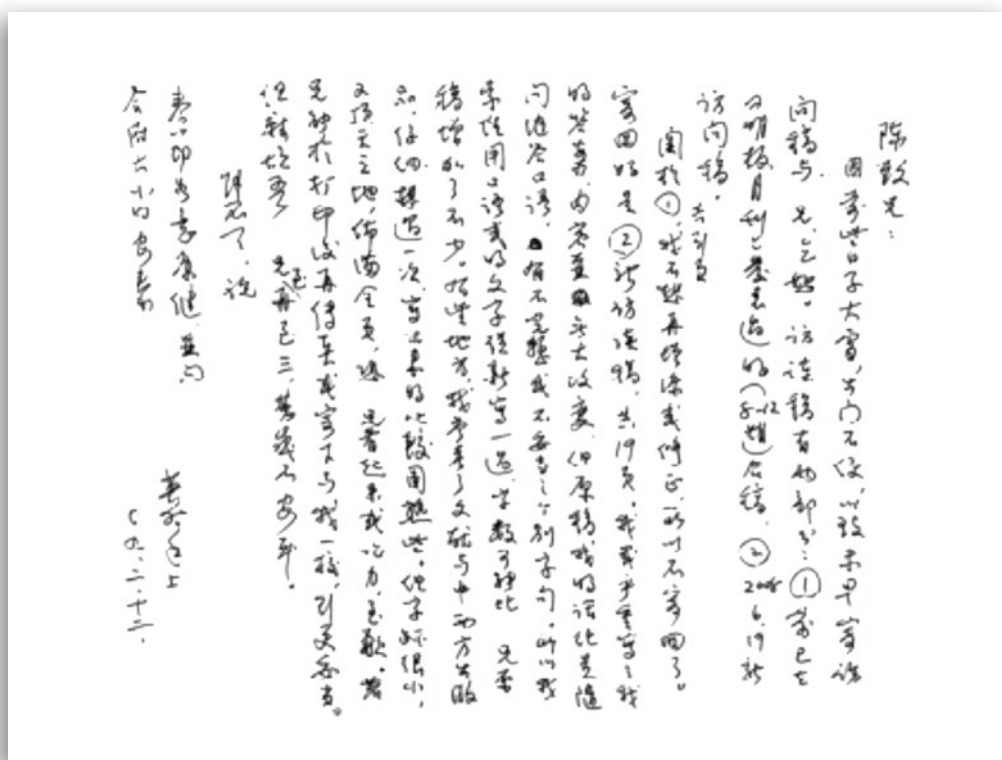


In his letter to Chen Zhi dated May 31, 2007, Yü Ying-shih remarks on the illustrations of their forthcoming printed interviews and the recent death of Professor Chow Tse-tung earlier that month (May 7).

余英時致陳致信 (2007年5月31日) · 回應二人訪談稿的插圖問題及追念剛於月初故世的周策縱教授。

From the perspective of Professor Yü, the *shi*, or the intellectual, represents the soul of Chinese civilization and culture. After the passing of thousands of years, however, this class had fallen from the grace of society – from donning the finest garments and embroidered robes to being covered with shabby coats and worn shirts. The contrast of circumstances is enough to make anyone sigh with sorrow. Professor Yü once said the intellectual was deprived of a direct means to take part in the administration and climb the political ladder ever since the abolishment of the civil examination, and so, in this sense, they have been marginalized. Despite that, contemporary Chinese intellectuals almost always got to the front line in every political or social movement

over the years. In this regard, we can see that the way a traditional *shi* carries the world on his shoulder and takes responsibility for social injustice still lives on today. Professor Yü was of course a great admirer of the moral integrity of a true *shi*, believing that "a man should never cringe before others or flinch in the face of danger; if his actions are base, he should not refuse to be treated as a slave, but if his actions are upright, he should not hesitate to defy the feudal lords." (quoted from the *Han feizi* "Eminence in Learning," trans. Burton Watson.) But at the same time, he sympathized tremendously with the intellectuals that got caught up in various political intrigues, often sparing them from harsh critiques.



In his letter to Chen of February 12, 2009, Yü once again notes on the revision and publication of their transcribed interviews.

余英時致陳致信（2009年2月12日）· 再次論及訪談稿的修改和出版事宜。

Based on my phone conversations and face-to-face dialogues with Professor Yü, I got the lasting impression that he always evaluated things from an outsider's perspective, yet at the same time, he had the genuine insight that only an insider could have, which enabled him to give a deeply informed and profound analysis of the thought and temperament of the traditional scholar-official, synonymous with *shi*, and the modern-day intellectual. It was simply because he got the best of both worlds: he upheld personal honor, respected the right to criticize freely and tried to be as inclusive as possible, much like an exemplary *shi*; meanwhile, he has all the qualities of the best intellectual, namely erudition, perspicuity and acute judgment.

In 1999, right after Ch'ien Chung-shu passed away, Professor Yü said to the press that Ch'ien was the last landscape in Chinese literati culture. If Professor Ch'ien was considered an icon of Chinese literati, considering thought and sentiments, actions and ideals, I would say that Yü was undoubtedly a *shi* extraordinaire.

In 2001, Professor Yü stepped down from teaching duties and became Emeritus Professor of East Asian Studies and History at Princeton University. It was shortly after I started to work at Hong Kong Baptist University. I composed the following classical poem and presented it to him:



Between 2007–2010, the author interviewed Professor Yü through a series of long-distance calls. The transcriptions were edited into *Interviews with Yü Ying-shih*, published by Zhonghua shuju in Mainland China and Chung Hwa Book Co. (H.K.) in Hong Kong in March and May 2012 respectively. In June of the same year, a parallel version was published in Taiwan by Linking Publishing with the added subtitle "The path I took in life."

2007 至 2010 年間，本文作者多次與余先生長途電話訪問，其後整理成《余英時訪談錄》，2012 年 3 月及 5 月先後由中華書局於大陸及香港出版，同年 6 月經由聯經出版於臺灣同步發行，並加副題「我走過的路」。

Dedicated to Professor Yü Ying-shih on his Emeritus Professorship with my innermost thoughts

*The art of writing was lost for so long, who can revive and breath it a new life?
Scholarship overflows like grains in a granary; following established paths is the cause to its obsoletion.
I first read your works in my teens, as if climbing heights to catch sight of the clouded canyon.
Rooted in the classics and transposed to history, you argued in an oratorical eloquence,
 Bothering not to restrain your writings according to the norm.
Ten years passed in a finger-snap before our first acquaintance took place
 In your abode in the woods, far away from the city.
I had so many words in my mind and wished to consult you on the Way,
 But in your presence, my verbose speech never found the way.
Having been studious in the art of letters, I carried stationery in my sleeve, ready to make a name.
Undeservedly called "Having found your bearings in scholarship,"
 With such love and such toil, I was utterly humbled by your words.
Several years in the fleeting world in pursuit of a transient career,
 I travelled back and forth in futility, just skin and bones remained.
The Chu rapids and the Yue riffles were aroused by my strings;
 Mount Wangwu and Mount Taihang weighed down on my handscroll.
My journeys to the Far West and the southernmost tip of the continent were met with impasse.
 The thought of reining my mount back arose but my heart desired no turning back.
Hesitant to move forward, I consulted you for direction.
 Kindly you pointed me to the south of Canton where hilly isles and swirly currents gather.
Two years have passed since my departure from the Garden State,
 My burning gaze parted the layered clouds separating oceans and rivers.
If you ever feel inclined to return to your home country and visit the Southeast,
 It will grant my sincere wish to sit in front of your podium.*

This poem serves as a record of my true feelings of the time.

—The Chinese version was originally published in the *Ming Pao Monthly* 56, no. 9 (Sept 2021),
Special issue on Yü Ying-shih to memorialize his decease, pp. 45–48.
Text reproduced courtesy of the *Ming Pao Monthly*.
(Translated into English by Chan Chok Meng)

八月一日余先生仙逝，八月五日才得到消息時頗感意外，十分震慟。我上次回港時曾與余先生通過電話，電話中感覺先生聲音健朗，並無異樣。不意遽而鶴馭，嗒然悵惘，久久不能平復。先生為人曠達，於生死並無掛礙，但我作為學生輩，仍覺萬般不捨。想起之前與先生相識，相交的種種，三十餘年宛如目前。

初識余先生與「內向超越」

我從八十年代後期開始接觸到余英時先生的著作。最初是參加中國社會科學院近代史研究所組織的一個讀書會，主要討論《從價值系統看中國文化的現代意義》一書。當時國內出版余英時的著作還很少，這本書是近代史所油印的。我們知道八十年代正值大陸興起文化熱，文化熱的背後暗含著以西方文化所代表的民主科學和法制來重新評估中國文化的思想，但對於西方文化的理解很多問題不夠深入。而這本小冊子中所談到的「真實世界」與「現象世界」；「超越世界」與「內在超越」；宗教與科學的關係，所談到的西方外在超越的價值系統不但沒有因為現代化而崩潰，恰恰為現代化的發生和發展提供了精神泉源。這些問題對於我們青年學子來說，倍感新鮮。雖然並不能完全消化，但是我們都覺得很受啟發。

1992年，我因獲得喬治華盛頓大學（George Washington University）艾略特國際事務學院（Elliott School of International Affairs）的獎學金，去美國留學。年底第一次去普林斯頓拜晤余先生，驅車穿過林木鬱鬱的美國東部鄉間小路，找到余先生的府邸。先生與師母熱情地接待了我們，聊了近兩個小時。我記得，余先生對於中國大陸有人將他歸入新儒家很不以為然。對於新儒家關於道統、學統、政統的論述；心性之學與良知坎陷；老內聖與新外王問題，其分歧是顯而易見的，他根本不同意新儒家只強調心性的超絕性，對於儒家傳統的制度與習俗等物質性的存在都略而不論。

先生在求學過程中，曾就讀新亞，如果說余先生與新儒家的思想有相通的地方的話，我以為就是在「內在超越」（Immanent transcendence）和「內向超越」（Inward transcendence）這一問題上。若干年後，與余先生又聊起這個話題，余先生說他已修訂了他的觀點，提出「內向超越」的概念，相對於「外向超越」（Outward transcendence）這一概念，更適合用來解釋儒學的特質。我們知道，「內在超越」本源於康德哲學中外在與內在這一對概念，康德講內在的形上學（Immanent metaphysics）和超絕的形上學（Transcendent metaphysics），而牟宗三先生用「內在超越」將這兩個對立的概念，實現了對立的統一，從而解釋儒家傳統中天道的兼具超越性和內在性。這種解釋雖然極有創意，也自然帶來了不少爭議。余先生後來一再提到他改用了「內向超越」的說法，指出這樣可以避免「存有論的承諾」（Ontological commitment）。

錢鍾書與余英時

1992年底我轉學到威斯康辛大學讀書，與先生時有電話聯繫。幾年後，我到新加坡國立大學工作，在那裡完成了博士論文〈從禮儀化到世俗化——《詩經》的形成〉。1999年夏天，我去普林斯頓大學時又謁見了先生，並且將我剛

完成的博士論文帶去請先生指正。那天在他的辦公室裡聊了很久。當時，正值錢鍾書先生過世，余先生講了不少與錢先生交往的舊事。他認為錢先生天分與才情太高，根本藏掖不住。余先生說他第一次見錢先生是在三里河俞平伯先生的家。那是文化大革命之後，余先生率美國漢代研究代表團第一次訪問中國，同行還有張充和的先生傅漢思（Hans Frankel）等研究漢代的歷史學家。在俞家見面的還有文學所的余冠英等先生，其他幾位都說話很小心，但錢先生則是百無禁忌，甚麼都敢說。第二年胡繩、費孝通、馮友蘭、錢鍾書等大陸學者回訪美國，余先生提到當時的情景，仍覺歷歷在目。「他的才情是壓不住的，隨時隨地會溢出來，而且出言真率，不加掩飾。」閒聊中說到吳晗等三家村的冤案時，大家都為吳惋惜不已。錢鍾書先生忽然說：「吳晗也沒少整過人啊！」語驚四座。在這次訪美的見面座談會上，有學者提問時，錢先生總是回答得快且風趣。當有人問費孝通先生問題時，費就直接說：「請錢先生回答吧，他懂得多。」說起錢鍾書先生，余先生還是由衷地讚歎。當然，余先生對錢先生欣賞之餘，在學術方法上，余先生又坦言自己與錢的路數可以說完全不同。

對於我的博士論文，余先生頗為讚許。後來我投寄到德國的華裔學志出版社，余先生還為我寫了推薦信，其中提到論文所關注的課題及所用的方法是新穎及深入的，並在概念化的過程上充滿着重要的洞見及創造力（a fresh and deep study of the oldest classic in Chinese literature and full of important insights and ingenious in conceptualization）。余先生的獎掖對於我來說，不啻於莫大的鼓勵。

「仁以為己任」

2000年8月，我來到香港浸會大學中文系教書，設計了一門課程：「中國古代思想與今日社會」，我當時的想法是給碩士班的學生介紹中國古代思想中的一些核心價值和理念，以及這些核心概念如何在今日社會中被檢驗，如何被重新詮釋。課程的前半段主要是介紹鴉片戰爭以來，學術界和文化界的各種思潮的產生發展和碰撞，後半段簡要地介紹一些當代的思想史學者，如余英時、林毓生、勞思光、傅偉勳、劉述先、成中英等學者的論著。當時，《明報月刊》的編輯記者陳芳女士也在課堂上，她對課程的內容極有興趣。2006年12月，美國國會圖書館頒發「克魯奇」獎（John W. Kluge Prize in 2006）給余英時先生。《明報月刊》總編潘耀明先生委託陳芳女士邀請我和余英時作一訪談。此後，從2007年2月至2010年，我通過越洋電話與余先生先後作了多次訪談，整理後分別在《明報月刊》、《國學新視野》、《中國哲學與文化》等處刊出。後由中華書局結集出版。訪談的內容豐富，涉及面很廣，也給了我難得的機會瞭解余先生的學術志業和思想。訪談過程中，余先生與我多有郵件及傳真往來。先生長我三紀有餘，而折輩論交，都按照傳統的習俗稱謂，非常客氣，禮數周至，這也讓我感觸良深。

按照王汎森先生的話說，余先生的研究可以用四個字來概括：「從堯到毛」。在從堯到毛的廣闊視域中，似乎始終貫穿着一個核心，用一個字來說的話，應該是「士」，就是現代意義上的知識分子。



在余先生看來，從古代先秦巫史傳統中士的興起到上世紀科舉制度廢除後知識分子的思維遭際和社會地位的浮沉變化，都是他深切關注的。比如談到儒家傳統中的議政精神，說到孟子以後到齊學中的轅固生、眭孟、蓋寬饒等言禪讓的知識分子，一直到東漢清議，個體主義的覺醒；至宋儒所說的「道統」、「道學」、「道體」皆指向三代之治的「社會理想」，宋代理學的興起，知識群體與君權的張力；講明代陽明學由「得君行道」轉而向「覺民行道」，明末黨社對政治的積極參與，後來又討論明清之際的學術的變遷，考據學的興起。直至近代傳統的士為現代知識人所取代，知識分子在社會運動中所扮演的角色和遭際等等。在余先生看來，士或知識人代表中華民族與文化之魂，數千年的淘洗下來，由袞服華采而衣衫凋敝，真是令人不勝唏噓。余先生曾經說，知識分子雖然在科舉制廢除後，已經失去直接上升仕途、參與政治的階梯，可以說被邊緣化了。然而，在歷次政治和社會運動中，知識份子又往往是衝在前面，傳統士人那種以天下為己任，擔當社會道義的責任心，始終未減。先生雖然非常推重士大夫那種「不色撓，不目

逃，行曲則違於臧獲，行直則怒於諸侯」的志節，但對於被政治風潮席卷中的知識人又不只是訾評，同時也抱有深切的同情。

在與余先生電話訪談與當面請益過程中，我始終覺得先生既是站在「超乎其外」的角度來審視，同時又是真正地「入乎其內」，最能深切地理解、透徹地擘析其傳統士大夫與現代知識分子的思想性格。其所以如此，乃是因為先生本人也是既兼具傳統士大夫尚名節、重風議、民胞物與的胸次，又有現代知識分子的淹博、精審及敏銳的識斷。

1999年錢鍾書先生去世時，余先生說過錢先生是中國文人文化的最後一道風景。如果說錢先生宛如一位典型的傳統文人，我則覺得余英時先生無論是思想感情、行為模式與人生理念上，都儼然是傳統的中國士大夫的典型。

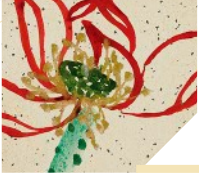
2001年，余先生從普林斯頓大學東亞系榮休，我時方至香港浸會大學工作不久，作了一首小詩寄余先生：

英時先生榮修有懷寄呈

文章久零落，振起復何人？學如太倉粟，相因亦已陳。束髮初讀先生作，如歷高岑覘雲壑。出經入史劇縱橫，詎勞郢斧煩繩墨。彈指十年見面初，辟廬叢窈離城居。我有繁言期間道，遽薄講帖語縈紆。爾來矻矻耽文字，亦懷鉛槧思一試。繆許學苑得窺籬，恩斯勤斯愧何地。幾年塵瑣嗽浮名，皮骨空餘去來今。楚灘越瀨弦中泝，王屋太行楮端橫。泰西天南屢歧誤，欲策歸鞍忍回顧。越趨時復叩前塗，為余遙指粵嶠嶼瀛形勝處。一別新州今兩年，望斷重雲隔海川。返國東南如有意，償余胸悻侍經筵。

詩中所言，都是實錄和內心的真實感受。

——本文原載《明報月刊》56卷9期（2021年9月），
「一代文化巨星的殞落——敬悼余英時先生」特輯，頁45-48，
現獲授權轉載，特此致謝。



A Two-fold Integration: JAS GLOBAL SINOLOGY IN TRANSLATION

海納中西 匯通古今 —— 饒宗頤國學院「漢學譯叢」

匯通古今 # 漢學譯叢 # 海納中西

To encourage international academic exchange and promote communication between Chinese scholars and sinologists around the world, the Jao Tsung-I Academy of Sinology continues to publish the book series JAS Global Sinology in Translation, presenting the Chinese translation of articles and books from eminent western sinologists and promising young talents. We hope that the collection will serve as a bridge for the Sinology community across the East and the West.

The research disciplines of various volumes cover early Chinese history, philosophy, classical philology, historical linguistics, etc. It is worth noting that the many viewpoints in the series do not follow the conventional theories. For example, Professor Michael Loewe believed that the influence of Dong Zhongshu in the Han Dynasty might be overrated by historians; Professor David Shepherd Nivison reconstructed the history of the entire Western Zhou Dynasty by borrowing methodology from the field of archaeological astronomy; Professor William H. Baxter and Dr. Laurent Sagart associated historical linguistic morphology with ancient phonology, thus discovered and proposed the grammatical functions of the prefix and suffix consonants in Old Chinese. These theories present refreshing perspectives and unique propositions across different disciplines.

The Chinese translations of the series, which have been proofread by outside experts meticulously, strive for a precise representation of the ground-breaking theories by using appropriate diction and terminology, so that the insights and knowledge in these profound works could be delivered to Chinese readers effectively.

Translation of Sinological research into Chinese not only promotes the understanding of excellent scholarship abroad among local scholars, but also makes deep communication and serious exchanges between Chinese and foreign scholars possible. Following Professor Jao Tsung-i's boundaryless approach to research, the

Academy has adopted as its mission the integration of classical and modern studies and the confluence of Chinese and Western scholarship. Seen in this light, the JAS Global Sinology in Translation embodies our attempt to carry on Master Jao's unwavering spirit of understanding the East and the West from a macro perspective. It also opens up a discursive space for Chinese and Western scholars to exchange state-of-the-art ideas.

近年來，海外漢學研究成果日趨豐富，中外學者間迫切需要更多的交流，為此，饒宗頤國學院一直不遺餘力擷取海外漢學的優秀研究，並策劃出版「漢學譯叢」系列，收錄並翻譯海外著名漢學家或學術新銳的著述，希望打造出一套精品學術叢書，為中西漢學交流架起對話的橋梁。

各種叢書的研究領域涵蓋中國早期歷史學、哲學、古典文獻學、歷史語言學等等。尤為注意地，叢書中許多觀點不循舊說、獨標新義，比如魯惟一教授認為漢代董仲舒的影響或為後世史家過譽；倪德衛教授用考古天文學的方法重新建構了整個西周的紀年；白一平、沙加爾兩位學者將歷史語言形態學與上古音研究聯繫起來，發現並提出前、後綴輔音的語法功能等等，這些論斷大多新人耳目，在不同領域形成一家之言。

本系列漢譯本經各位老師們校對統稿，一絲不苟，力求在學術前沿理論與專業詞彙上精準練達，最終將這些精深鉅著裡作者的沉思與博學傳遞給中文讀者。

將海外漢學著述譯成中文，不僅能促進國內學者對於海外漢學成果的了解與認識，也為中外學者之間的溝通與交流提供了極大的便利與契機。國學院秉承饒宗頤教授治學之脈，素以匯通古今文史、勾連中西研究為典範開啟學院中人治學之路徑。「漢學譯叢」的嘗試，正是饒公海納中西、不設邊界的學術精神的切實實踐與傳承，同樣也為中西學者開拓無阻的切磋空間。

DONG ZHONGSHU, A 'CONFUCIAN' HERITAGE AND THE CHUNQIU FANLU

《董仲舒：「儒家」遺產與〈春秋繁露〉》

Professor Michael Loewe, a well-known British sinologist and Professor Emeritus at the University of Cambridge, is a pivotal representative of Western Sinology historians. He has made remarkable contributions to the study of pre-Qin history and Qin and Han history in academia. He is also a rare presence at Cambridge with his expertise in the study of bamboo and wooden slips. With his unique academic charisma, he sparked the interest in Sinology among young Western scholars. While Professor Loewe has published more than fifty papers and numerous tour de force as Editor-in-chief, his works are also enshrined with considerable academic significance and reference value for the study of Western Han history abroad.

In traditional Chinese Confucian studies, scholars have been researching Dong Zhongshu ceaselessly and it occupies an important position in academia. Professor Michael Loewe's publication in 2011 *A "Confucian" Heritage and the Chunqiu Fanlu* extended the relevant discussions and put forward many subversive and original ideas.

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

This is the first volume in the series JAS Global Sinology in Translation, and it was translated into Chinese by three young scholars, namely Chik Hin Ming, Wang Jue and Chen Hao-che, who have since then engaged in the studies of Sinology, Chinese academic history, and classics.



Professor Michael Loewe
魯惟一教授

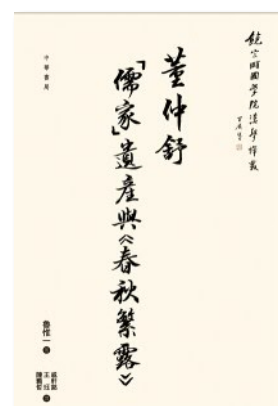
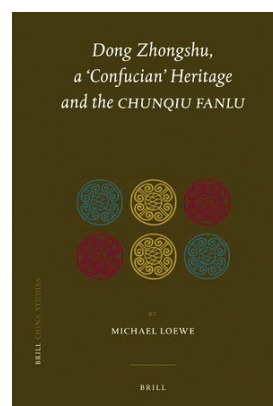
Source: HKBU Mr. Simon Suen and Mrs. Mary Suen Sino-Humanitas Institute
來源：浸大孫少文伉儷人文中國研究所

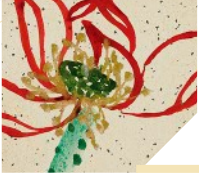
英國著名漢學家、劍橋大學榮休教授魯惟一教授（Michael Loewe）是西方漢學史舉足輕重的代表人物，於學界就先秦史及秦漢史之研究貢獻卓絕，他亦是劍橋諸多學者中鮮有的研究簡牘的專家。他以其獨特的治學魅力激發了西方年輕學人於漢學一門之興趣所在，而其撰寫的五十餘篇論文及其主編的皇皇巨著亦對海外西漢史的研究有著重要的學術意義和參考價值。

中國傳統儒學研究中，討論董仲舒的研究一直經久不息，佔據重要地位。魯惟一教授 2011 年之力著 *A 'Confucian' Heritage and the Chunqiu Fanlu*（中譯——《董仲舒：「儒家」遺產與〈春秋繁露〉》）便廣續了對此議題的重新探討，提出了諸多具有顛覆性和創見性的論斷。

在《董仲舒：「儒家」遺產與〈春秋繁露〉》一書中，魯惟一教授開篇將董仲舒及其所處時代背景、思想文化等內容一一鋪陳。他鉤稽西漢史上董仲舒之人物形象及其在西漢政治思想史上所扮演的歷史角色，以此為出發點，他對董仲舒及歷來被視為其政治理想代表之作的《春秋繁露》提出了諸多大膽論斷，如系統爬梳董仲舒生平及其歷年，將其生卒年確定為約公元前 198 年至約前 107 年；再如結合原始資料和後世文獻的雙重對照，認為董仲舒並非整部今本《春秋繁露》之作者等。

本書是「饒宗頤國學院漢學譯叢」系列之首部作品，是戚軒銘、王珏、陳顯哲三位青年學者翻譯而成。三人主要從事漢學、中國學術史、經學的研究。



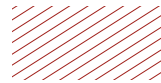
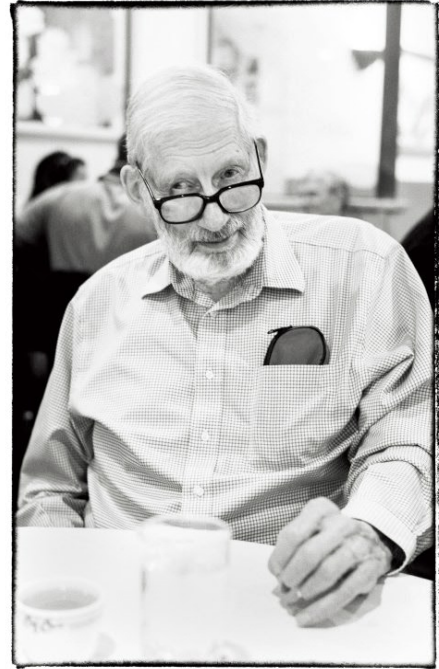


SELECTED WORKS OF DAVID NIVISON ON EARLY CHINESE CHRONOLOGY, ASTRONOMY, AND HISTORIOGRAPHY

《天文、斷代與歷史：倪德衛早期中國自選集》

The late Sinologist Professor David S. Nivison (1923–2014), obtained a bachelor's degree in Chinese from Harvard University (Summa Cum Laude) in 1946, and a doctorate degree from Harvard University in 1953. During this period, he was under the tutelage of the renowned sinologist Yang Lien-sheng and esteemed historian William Hung, exploring the history of Chinese philosophy and Chinese history under their tutelage. He then started teaching at Stanford University until his retirement, and was designated Professor Emeritus. Professor Nivison had served as the Chairman of the Western Branch of the American Oriental Society and the Chairman of the Pacific Branch of the American Philosophical Association. His masterpiece *The Life and Thought of Chang Hsueh-ch'eng* was revised from his doctoral dissertation, and was later awarded the prestigious Prix Stanislas Julien by the Ecole de Paris in 1967 (Professor Jao Tsung-i also received the same honor in 1962). Professor Nivison's later research focused on astronomy, hemerology, and chronology of early China with a particular focus on the dating issues related to the Xia, Shang and Zhou dynasties. His influence on these academic fields can still be felt today.

The anthology *Selected Works of David Nivison on Early Chinese Chronology, Astronomy, and Historiography* is the Chinese translation of *The Nivison Annals: Selected Works of David S. Nivison on Early Chinese Chronology, Astronomy, and Historiography*, under the Library of Sinology series. Arranged according to the year of publication in ascending order, this volume contains 24 articles by Professor Nivison since 1983, covering diverse topics from astronomy, calendars to oracle bone inscriptions and early historical literature. But all of his research on astronomy, oracle bone inscriptions, and historical manuscripts can be connected by the single thread of chronology. One of Professor Nivison's most prominent achievements in chronology is employ archaeo-astronomical methodology in dating the founding year of the Zhou dynasty, and by the extension, reconstructing the chronology of the entire Western Zhou, while the former is possible only after his work on the latter was completed. Professor Nivison attached great importance to ancient historical materials and put them under the same scale for measurement. This is in line with his research philosophy, which is to start with the method of philosophical analysis and put forward the best



Professor David S. Nivison
倪德衛教授

Source: Internet
來源：互聯網

reasoning for all the arguments as a whole. Through this self-anthology, readers can see how Professor Nivison combed through every single detail when analyzing raw materials and eventually proposed ground-breaking theories to the so-called "resolved cases."

The last article in the anthology "Important Discoveries and Bad Mistakes" was written on September 5, 2014, just a few weeks before the passing of the great Sinologist. Professor Nivison dedicated his whole life to research and rest only when his body gave out. As he wrote at the end of the said article, "Every error you make, when you correct it leads you to a new discovery."

The translator of this book, Dr. Cheng Yuhei, received a bachelor's degree in Chinese from East China Normal University and a doctoral degree in Chinese from Fudan University. Dr. Cheng Yuhei is interested in intellectual history of pre-modern China and is the author of an annotated work *Shijiazhai yangxinlu jianzhu (jingshi zhi bu)* and a collection of classical poetry called *Guiwei shici cunghao jianzhi*.

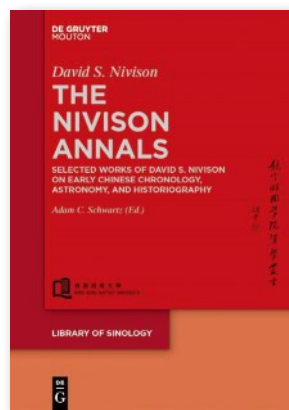
著名已故漢學家倪德衛教授 (David S. Nivison, 1923—2014) 以最優等榮譽取得哈佛大學中文文學士學位，復於 1953 年獲得哈佛大學博士學位。讀研期間，他曾受業於兩大海外華裔學者、漢學者宿楊聯陞和史學名家洪業，跟隨他們學習中國哲學史和中國史學。畢業後執教於斯坦福大學，直至退休，並獲「榮休教授」稱號。倪德衛教授曾擔任美國東方學會西部分會主席、美國哲學學會太平洋分會主席。他的代表作《章學誠的生平與思想》(*The Life and Thought of Chang Hsueh-ch'eng*) 是根據其博士論文修訂而成，後於 1967 年憑此專著獲授巴黎高等學院儒蓮獎 (饒宗頤教授亦早於 1962 年獲此殊榮)。倪德衛教授研究後期集中在中國古代的天文曆法與年代學。他對夏商周三代的編年問題用力尤深，在海內外學界都有十分重要的影響。

這部選集《天文、斷代與歷史：倪德衛早期中國自選集》為國學院《漢學叢書》*The Nivison Annals: Selected Works of David S. Nivison on Early Chinese Chronology, Astronomy, and Historiography* 之中譯本。此書以時間為順序，收錄了倪德衛教授自 1983 年以來的 24 篇文章，內容涵蓋了天文、曆法、甲骨卜辭、古代歷史文獻等方面；而所有天文的、甲骨的、歷史文獻的研究，都是為年代學服務的。倪德衛在年代學上最引人注目的成就之一，就是用考古天文學的方法重構了周朝建立的時間——同時也就意味著他重構了整個西周的紀年，而前者其實是後者的結果。倪德衛教授十分重視古代史料，並將這些史料放在同一標尺之下進行衡量，這正符合他的研究理念，即從分析哲學的方法入手，對所有論據從整體上做出最佳的解釋和推理。透過這部自

選集，讀者可以看到倪德衛教授是如何從細節出發，對史料抽絲剝繭，並最終撬動歷史的「定論」。

該選集的最後一篇〈我的發現和錯誤〉，原文寫定於 2014 年 9 月 5 日，距倪德衛教授離世不過數周。倪德衛教授終其一生都孜孜不倦地致力於學術研究，正如他這篇文章的結尾處說：「你犯下的每一個錯誤，在修正它們後，都會引領你走向新的發現。」

本書譯者程羽黑博士，是華東師範大學中文系學士，復旦大學中文系博士。程羽黑博士勉力於中國學術史，著有《十駕齋養新錄箋注 (經史之部)》、《癸未詩詞存稿箋釋：外三種》等。



OLD CHINESE: A NEW RECONSTRUCTION

《上古漢語新構擬》

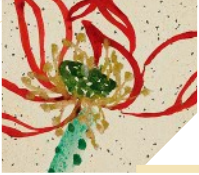
Professor William H. Baxter of the University of Michigan focuses his research mainly on historical linguistics, especially the application of mathematical methods in linguistics. Dr. Laurent Sagart, a senior researcher at the Centre de recherches linguistiques sur l'Asie orientale unit of the Centre National de la Recherche Scientifique, is an expert in Old Chinese, Chinese dialects and the Austronesian language family. He was the first to propose the hypothesis that the Sino-Tibetan and Austronesian language families are homologous. Prior to their productive, result-yielding collaboration, they each had remarkable achievements in the phonetic construction of Old Chinese. Professor Baxter is very adept at reconstructing rhyme groups and succeeded in dividing several traditional rhyme groups into further sub-groups on the basis of a number of phonetic variation hypotheses. He also famously proposed that Old Chinese had a system of six vowels. Dr. Sagart's meaningful studies of affixes and the system of initial



Professor William H. Baxter
白一平教授



Dr. Laurent Sagart
沙加爾博士



consonants of Old Chinese based on homophonophoric series, word families and early loan words in ethnic languages had earned him considerable reputation. In 2014, the two scholars published their collaborative research *Old Chinese: A New Reconstruction* and attracted great attention from academics around the world. It garnered Leonard Bloomfield Book Award, the highest award in the field of linguistics in North America.

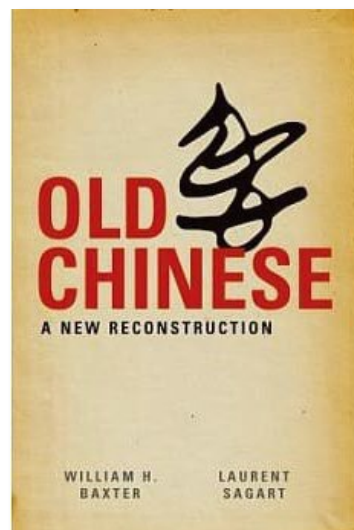
Drawing from recent scholarship in the discipline of Chinese dialects, ethnic language loan words and paleography, *Old Chinese* applies the methodology of historical-comparative linguistics systematically in its reconstruction of Old Chinese phonology. The authors contend that any reconstruction of ancient languages should follow the "hypothetico-deductive method," that is, to deduce the hypothesis of phonological variation from existing materials that are by nature limited, so that the reconstructed system is predictive to a certain extent. Such a reconstruction can be corroborated or adjusted with the help of new materials, such as recently discovered bamboo and silk manuscripts, parallels in ancient dialects, and loan words in Old Chinese that were borrowed from ethnic languages in and around China. This work also employs methods of historical-comparative linguistics to the reconstruction of initials and affixation. It gives an in-depth discussion on the initials, finals, and tones from the perspective of syllabic structure, and elaborates the authors' views on some of the most problematic issues in the study of Old Chinese. In terms of resources, the authors skillfully combine intralingual materials of Chinese (such as homophonophoric words, interchangeable characters, excavated literature, early forms of characters, etc.) with interlingual materials (from Miao-Yao, Dong-Tai, Tibetan-Burmese and other ethnic languages), while making use of modern Chinese dialects as corroborating evidence and modelling on Jerry Lee Norman's reconstruction of the "Proto-Min" language system. This trailblazing study on Old Chinese not only focuses on phonetic issues per se, but also brings historical morphological analysis to the study of Old Chinese, leading to the discovery and proposal of the grammatical functions of various pre-initial consonants.

The Chinese version of *Old Chinese* was jointly translated by a team of Old Chinese experts headed by Dr. Lai Guolong. He received his doctoral degree from the University of California, Los Angeles and currently teaches at the Department of Art History of the University of Florida. Other team members include Zheng Wei, who is currently a doctoral supervisor and professor at the Department of Chinese of East China Normal University after obtaining his Ph.D. degree from Fudan University, and Wang Hongzhi, who completed his doctoral study at the University of Washington and is now Associate Professor at Shanghai Normal University.

美國密歇根大學教授白一平 (William H. Baxter)，研究領域主要為歷史語言學，尤其是語言學中數學方法的應用。法國東亞語言研究所高級研究員沙加爾 (Laurent Sagart) 是上古漢語、漢語方言和南島語系的專家，他第一個提出了漢藏語系和南島語系同源的假設。合作之前，在研究上古音構擬方面：白一平教授長於韻部構擬，在數項音變假說的基礎上對傳統韻部再分類，並提出了「六母音」方案；沙加爾則利用諧聲、詞族以及民族語中的早期借詞以探究上古漢語的詞綴和聲母系統。2014年，二位學者合著的新書 *Old Chinese: A New Reconstruction* 《上古漢語新構擬》甫一問世，便引起了國際學界的高度關注，榮獲了美國語言學界的最高獎項——美國語言學會布龍菲爾德圖書獎 (Leonard Bloomfield Book Award)。

《上古漢語新構擬》利用了近年來漢語方言、民族語借詞和古文字領域的新成果，較為系統地將歷史比較法引入上古漢語構擬當中。該書主張古音構擬應當遵循「假說—演繹」法 (hypothetico-deductive method)，即從有限的材料中推演出音變假說，使擬音系統具備一定預測能力，並根據新材料，如出土簡帛文獻、古方言以及民族語中的早期漢語借詞等進行檢驗或調整，系統地將歷史比較法運用到聲母和前置結構的構擬中。它從音節結構的角度入手，分聲母、韻母、聲調等幾個方面，詳細闡述了作者對上古音各類問題的見解。材料運用方面，將漢語內部材料（如諧聲字、通假字、出土文獻、古文字等）和外部材料（苗瑤、侗台、藏緬等民族語）相結合，重視以現代漢語方言作為佐證，特別吸收了羅傑瑞 (Jerry Lee Norman) 對於「原始閩語」的構擬。該書探討上古音，不僅關注音韻問題本身，還將歷史語言形態學的分析與上古音研究聯繫起來，發現和提出各種前置輔音的語法功能。

《上古漢語新構擬》由古漢語專家來國龍、鄭偉、王弘治共同翻譯。來國龍博士畢業於加州大學洛杉磯分校，現任教於佛羅里達大學藝術史系。鄭偉在取得復旦大學博士學位後，現為華東師範大學中文系博士生導師、教授。王弘治完成了華盛頓大學的博士學業後，於上海師範大學任副教授。



PHILOSOPHY ON BAMBOO: TEXT AND THE PRODUCTION OF MEANING IN EARLY CHINA

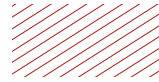
《竹上之思——早期中國的文本及其意義生成》

Having received his Ph.D. from Leiden University in the Netherlands, Dr. Dirk Meyer is Fellow in Chinese and Associate Professor of Chinese Philosophy, The Queen's College, University of Oxford and the Founding Director of the Centre for Manuscript and Text Cultures at Oxford. His research interests include early Chinese philosophical thoughts, the Confucian classic *Shang Shu*, bamboo and silk manuscripts and phonetic analysis.

The author's monograph *Philosophy on Bamboo* was published by Brill in 2011 and the Chinese version is now available for a different readership. Scholarship on early Chinese thought has long treated texts as mere repositories of ideas rather than as meaningful objects in their own right. As a new attempt to treat text as a cultural phenomenon, this study demonstrates the interplay between the material conditions of text and the manuscript culture, writing, and intellectual thought during the Warring States period.

Through close readings of the philosophical texts in the Guodian corpus, Dr. Meyer analyses the crucial strategies of meaning production and casts light on the way in which different communities used texts for philosophical ends. The author argues that previous studies of early Chinese philosophy tend to treat texts simply as the carrier of ideas and opinions and seldom see them as a meaningful research object in its own right. Not only does this approach present an overly idealized account of China's intellectual past, it also imposes artificial boundaries between textual and philosophical traditions. The publication of the translation thus allows local readers to establish new understandings of the correlation between ideas, their material carrier, and the production of meaning in early China.

This book was translated by Liu Qian, a Ph.D. holder in Chinese classical literature. She already published several academic translations, including the Chinese version of *Works of Andrew Plaks: A Self-Antology* (co-translation; Beijing: Joint Publishing, 2011), *The Cambridge History of Chinese Literature* (co-translation; Beijing: Joint Publishing, 2013), *The Stele Inscriptions of Ch'in Shih-huang: Text and Ritual in Early Chinese Imperial Representation* (Shanghai: Shanghai Classics Publishing House, 2015), *Napoleon the Novelist* (Beijing: Joint Publishing, 2015), *A Jane Austen Education: How Six Novels Taught Me about Love, Friendship, and the Things that Really Matter* (Beijing: Joint Publishing, 2017).



Dr. Dirk Meyer
麥笛教授

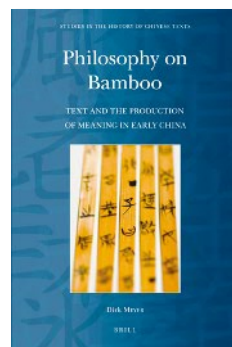
Source: Beijing Normal University-Hong Kong Baptist University United International College
來源：北京師範大學-香港浸會大學聯合國際學院

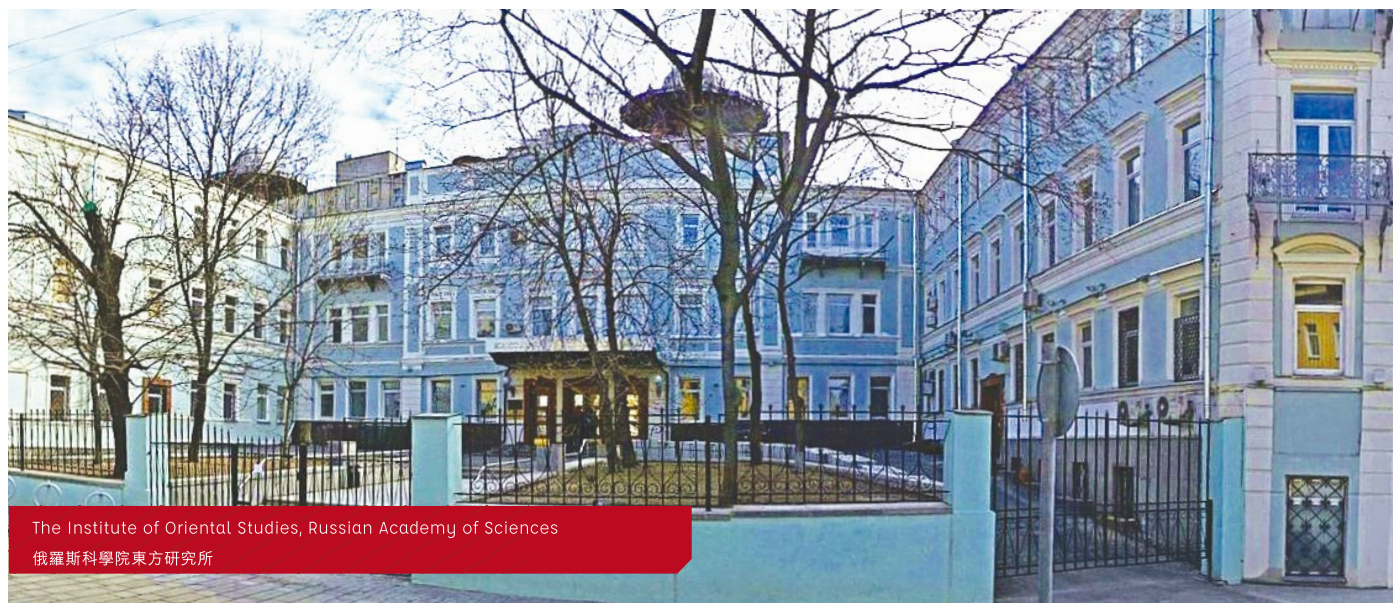
麥笛教授 (Dirk Meyer) 是荷蘭萊頓大學哲學博士，牛津大學皇后學院中國哲學中文院士及中國哲學副教授，牛津大學手稿及文本文化中心的創始主任。麥笛教授主要研究範圍為中國早期哲學思想、《尚書》研究、簡帛文獻及語音分析。

《竹上之思》是麥笛教授 2011 年出版的專著 *Philosophy on Bamboo* 之中譯本，以戰國時期郭店楚簡及西漢馬王堆簡帛為研究對象，挑選其中的《忠信之道》、《窮達以時》、《五行》、《性自命出》、《太一生水》及《老子》六種寫本為例，探討東周後期的寫本文化、書寫與意義的建構技巧、文本群體與哲學思想的互動關係，並作語義比較研究，揭示了文本對整個戰國時期思想的重要意義。

中譯本將便利華語讀者瞭解海外學者如何通過細讀郭店楚簡中的哲學文獻，分析其意義生成的文本關鍵策略，認識不同群體如何利用文本達成其目的。本書作者認為中國早期思想研究大都僅視文本為思想的載體，鮮有把文本本身視為深具意義的研究物件，因而往往將古代中國思想世界描繪得過於理想化，並在文本傳統和哲學傳統之間強加了人為界限。本書將有助讀者重新思考及探討哲學思想、其文本載體及意義生成三者之間千絲萬縷的關聯。

本書由中國古典文學博士劉倩翻譯，劉博士此前已出版數種學術譯著，計有《浦安迪自選集》（合譯；北京：三聯書店，2011 年）、《劍橋中國文學史》（合譯；北京：三聯書店，2013 年）、《秦始皇石刻——早期中國的文本與儀式》（上海：上海古籍出版社，2015 年）、《小說家拿破崙》（北京：三聯書店，2015 年）及《簡·奧斯丁的教導——細讀六部小說，獲得自我成長》（北京：三聯書店，2017 年）等。





The Institute of Oriental Studies, Russian Academy of Sciences
俄羅斯科學院東方研究所

Five-year Research Collaboration Agreement with THE INSTITUTE OF ORIENTAL STUDIES, RUSSIAN ACADEMY OF SCIENCES 與俄羅斯科學院東方研究所簽訂五年科研協議

東方研究所 # 俄羅斯

The Jao Tsung-I Academy of Sinology is dedicated to the communication between the academic communities between the East and the West and facilitation of innovative development of Sinology. The Academy is pleased to form a partnership with the Institute of Oriental Studies (IOS), Russian Academy of Sciences and devise a five-year plan together. This collaboration aims to forge a stronger bond between the two institutions, and by extension the two sinological communities, in terms of teaching and research while developing exchange and cooperation opportunities in these areas.

Established in 1818, the Institute of Oriental Studies of the Russian Academy of Sciences is the largest research institution of its kind in Russia, enjoying two centuries of success and grow as a state-funded institution. In 2007, the Saint Petersburg Branch was reorganized into a separate Institute of Oriental Manuscripts, while the Institute of Oriental Studies remains in the original location in Moscow. The Institute has so far completed and published a Russian translation of the *Classic of Poetry*, the *Classic of Changes*, the *Tao te ching*, and the *Great Ming Legal Code*. Our partnership with IOS is going to grow from strength to strength and set a new milestone for the research portfolio and international network of the Academy.

Beginning in October this year, JAS and IOS, together with BNU-HKBU United International College (UIC), will co-organize an online seminar series titled "New

Perspectives on the Old World." Speakers from the three institutes will take turn as keynote speakers and give online lectures. Through this initiative, we will leverage the competitive advantages of the three distinct sinological communities and engage in a series of high-end, cutting-edge discussions in key academic issues in Sinology.

饒宗頤國學院一直致力於溝通東西方學術界，促進國學創新發展。本院很榮幸與俄羅斯科學院東方研究所（The Institute of Oriental Studies, Russian Academy of Sciences）展開合作，近日簽署五年科研合作協議，以加強雙方在教育、科研方面的交流與合作。

俄羅斯科學院東方研究所是俄羅斯最大的東方學研究機構，成立於 1818 年，作為國立科研機構至今已逾 200 年歷史。2007 年，其聖彼得堡分所重新整合俄羅斯科學院東方文獻研究所 (Institute of Oriental Manuscripts) 獨立營運，而位於莫斯科的東方研究所本部則維持不變。《詩經》、《周易》、《道德經》和《大明律》的俄文版也都曾由東方研究所翻譯出版，相信此番合作定能為國學院的漢學研究與國際合作帶來新氣象。

今年 10 月開始，雙方連同北京師範大學——香港浸會大學聯合國際學院將共同主辦一個主題為「古代新研」的網上講座系列。主講者分別來自三所頂尖科研機構，以融合東西方研究優勢，展開高端、前沿的深度學術討論。

OXFORD VIRTUAL MASTER CLASS READING THE ANHUI UNIVERSITY BAMBOO-SLIP “SONGS OF THE STATES”: LECTURE 1, “GUAN JU”

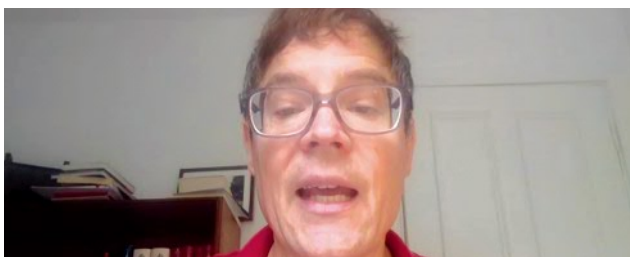
網上牛津學人講座——

讀安徽大學藏戰國竹書《國風》：第一講，〈關雎〉篇

2020/9/11

In order to promote academic exchange and to introduce pioneering research findings in Sinology to faculty, students and the general public, HKBU Jao Tsung-I Academy of Sinology launched the on-going “Oxford Scholar Lecture Series” last year, to invite prominent scholars from the University of Oxford annually to share their latest research findings and insights during their visits.

In September 2020, the Academy was honoured to have Dr. Dirk Meyer, Fellow in Chinese and Associate Professor of Chinese Philosophy, The Queen’s College, University of Oxford, together with Dr. Adam Schwartz, Associate Director of the Academy, to give a public lecture. In view of the pandemic, the event was renamed as “Oxford Virtual Master Class,” and conducted online, so as to facilitate easy access from the experts and scholars at home.



Among the Chu Bamboo Slips of the Warring States Period collected by Anhui University, or “An Da jian” (Anhui University slips) in short, is an earliest extant copy of the *Shijing* (Classic of poetry) which collects more poems than any other manuscript of the same Confucian canon. Scholars generally agree that the “Anhui University Slips” corpus is a major discovery of the rare pre-Qin manuscripts discovered in recent decades after the discovery of the corpora of Guodian, Shanghai Museum, Tsinghua University bamboo slip manuscripts. The chosen text of the first lecture of the Reading the Anhui University Bamboo-Slip “Songs of the States” is “Guan ju,” which is the first poem in the anthology. In this lecture, the two speakers accentuated on how to read and understand the poetry of the pre-Qin period in general. They proposed the use of “assimilation and dissimulation” as the guiding reading principle in reading this text. By giving detailed analysis of individual cases, the speakers drew the conclusion that the Anhui University Slips version we are facing is neither in line with the Mao recension nor is it the standardized version

of the *Classic of Poetry* in the Warring States Period, but a transmitted version of the canon in that period.

With the consent of the two speakers, the Academy has uploaded the video of the lecture to the Hong Kong Baptist University Library website so that more scholars, students and the general public can review the fascinating talk any time, learning more about the latest research on the Anhui University Slips and an alternative way to interpret the *Classic of Poetry*.



為促進學術交流，並將世界前沿的漢學研究成果帶給大學師生和市民大眾，香港浸會大學饒宗頤國學院早於 2019 年已正式開展「牛津學人講座」系列活動，每年邀請牛津大學的重要學者，駐院分享其最新研究發現和心得。

2020 年 9 月國學院很榮幸邀請到牛津大學皇后學院中國哲學中文院士及中國哲學副教授麥笛教授（Dirk Meyer），聯同本院史亞當副院長（Adam Schwartz）一起演講。鑒於疫情關係，該活動已更名為「網上牛津學人講座」，並於網上進行，讓更多觀眾能安坐家中，親炙專家學者。

由安徽大學所藏之戰國楚簡簡稱「安大簡」，其中的《詩經》是目前發現的抄寫時代最早、存詩數量最多的古本。學界一致認為「安大簡」是繼「郭店簡」、「上博簡」和「清華簡」之後，出土先秦珍稀文獻的又一次重大發現。本次講座以「讀安徽大學藏戰國竹書《國風》：第一講，〈關雎〉篇」為題，圍繞如何閱讀以及如何理解先秦時期的詩。兩位教授提出他們以「趨同和立異」為閱讀原則。講者通過具體分析，最後得出共同結論：我們所讀的不是毛詩，也不是戰國時代的詩經定本，而是戰國時代的某一種詩的傳本。

承蒙兩位講者授權，國學院十分高興已將講座錄影上載至香港浸會大學圖書館網站，讓更多學者、學生及普羅大眾能隨時重溫當日的精彩內容，學習有關「安大簡」之研究成果及解讀詩經的又一方法。



“GREAT DIVERGENCE” LECTURE SERIES BRIDGES HISTORICAL RESEARCH IN EARLY EMPIRES WITH LEGAL STUDIES

「大分流」網上講座系列從歷史與法制雙線研究早期帝國 2021/5/6

The HKBU Jao Tsung-I Academy of Sinology, together with the Department of History, University of Notre Dame, proudly curates a new online lecture series called “Great Divergence: Law, Justice, and Empire in Comparative Perspective Series” with the generous support of the Liu Institute for Asia and Asian Studies and Notre Dame International at the University of Notre Dame.

The lecture series in comparative history aims to bridge historical research with the fields of legal studies, political science, sociology, and philosophy to name a few and coalesce the expertise of the invited scholars to reach a broader understanding of early imperial China and its contemporaneous civilizations while reflecting on the theoretical frameworks deployed in comparative studies.

The first roundtable was conducted online on May 6, 2021, with the topic “Rule of Law for What?: Crime and Punishment in Classical China and Rome.” Hosted by Dr. Liang Cai, Associate Professor at the University of Notre Dame, it attracted more than a hundred HKBU students and faculty members, as well as scholars from local and international institutions.

Professor Karen L. Turner, Distinguished Professor of Humanities and History at the College of the Holy Cross, Massachusetts, kickstarted the series with a talk on “Law and Love in Han China: The Emperor’s Two Faces.” Contrary to the prevailing prejudice that the rule of law was not revered in imperial China for the sovereign was practically above the law, the speaker cited examples in newly discovered excavated texts and transmitted literature to show that by attributing the source of *fa* (law; method) to the ultimate Way, early philosophers lent ontological weight and authority to the very concept of law.

Dr. Peter F. Bang from University of Copenhagen, in the second lecture of the day titled “Empire and Law: Tributary Empires, Universal Rule and the Practice of Government without Bureaucracy,” gave due recognition to the notion of a universal empire as a form dominated in Eurasia around the 1st–2nd Centuries CE, such as the vast territory of the Roman Empire. This type of administrative relinquishment and “government without bureaucracy” eventually led to provincial revolts and the crumbling of the empire.





University of Notre Dame
聖母大學

Photo Credit: Matt Cashore, University of Notre Dame

As the assigned discussant, Professor Taisu Zhang, Professor of Law, Yale Law School, reflected on the normative definition of the rule of law and the potential (dis)merits of a comparative study of empires.

Details of the upcoming sessions of the series will be announced later.

饒宗頤 國學院很榮幸與美國印地安納州聖母大學歷史系聯合策劃「大分流：法律、正義和帝國的比較研究」（Law, Justice, and Empire in Comparative Perspective Series）網上講座系列，並獲得聖母大學劉氏亞洲研究學院及國際合作部大力支持。

本講座系列以比較史為重心，旨在打破孤立的史學研究，讓史學家與法律學、政治科學、社會學、哲學等方面專家聚首一堂，加深大家對帝制時期的中國與各地文明的比較認識，反思比較研究的理論框架有否調整的空間。

首場圓桌講座於5月6日網上舉行，以「古典時期中國與羅馬的罪與罰」為主題，並由聖母大學副教授蔡亮博士主

持，吸引過百位師生、海外和本地的學者參與。

美國聖十字學院漢學家高道蘊教授就「漢代的法與情——皇帝的兩副面目」展開演講。對於主流印象認為古代君主凌駕於法律之上，因此法治在帝制中國從未受到尊重這一點，講者引據出土文獻和傳世古籍，指出早期思想家有「道生法」之說，透過溯源至終極的「道」，賦予法律其本體論的分量和無上的權威。

丹麥哥本哈根大學 Peter F. Bang 博士主講了題為「帝國與法律——朝貢制帝國、跨地域管治與無官僚政府的操作」的演講，提出公元一至二世紀歐亞大陸基本上由一眾「寰宇帝國」主宰，像羅馬帝國這樣的歐亞帝國幅員極為遼闊，這種下放管治權的「無官僚政府」最終導致地方的叛亂和帝國的瓦解。

耶魯大學法學院法學講席教授張泰蘇應邀參與討論。他反思了「法治」一詞的規範性定義，並思考了以東西方帝國為對象的比較研究有何優缺點。

本系列餘下講座之安排，將稍後公佈。敬請期待！



Online SINOLOGY FORTNIGHTLY

網上半月譚 2020/9 — 2021/5

#半月譚 #網上半月譚

The Sinology Fortnightly series is developed to promote academic exchanges of Classical Learning and Sinology among academics and students within the intimate setting of HKBU.

Unaffected by the epidemic, the Sinology Fortnightly series went online in the academic year 2020–21 with a new designation known as

Online Sinology Fortnightly. The 9 lectures in the series attracted nearly 500 participants, leveraging the advantages of the Internet for the promotion of classical Chinese studies and Sinology. People from all walks of life can now revisit the wonderful talks and Q&A sessions of the Online Sinology Fortnightly on the Academy's website.

為促進校內國學與漢學交流，饒宗頤國學院專門開展「半月譚」活動，不定期邀請一位國學與漢學相關領域專家分享其獨特見解。

「半月譚」講座系列並未受到疫情影響，在 2020—21 學年移至網上舉行，並更名為「網上半月譚」。九場「網上半月譚」，共吸引了近五百位觀眾積極參與，充分利用網上活動之優勢，促進國學與漢學交流。各界人士可到國學院網站重溫「網上半月譚」的精彩見解及提問。

INTELLIGENCE ALONE DOES NOT DEFINE HUMANITY: HUMANS VS AI

徒量智不足以為人——
從人禽之辨到人機之辨
2020/9/25

In this lecture, Professor Guo raised the crucial question of whether machines are capable of thinking. He traced back early pioneers' numerous explorations of artificial intelligence as well its history of development and capability, proposing that its essence is "an abstract mathematical subject that is real but unsubstantial." In comparison, human beings are a unique experience of "concrete and substantial life process" that cannot be reproduced.

From the perspective of the Confucian belief of "benevolence as the essence of humanity," Professor Guo reflected on five aspects of what made human beings "human." He put forward the core idea that "intelligence alone does not define humanity." By drawing comparison between "benevolence" and "wisdom," "essence" and "function," "qualitative intelligence" and "quantitative intelligence," he further drew out the fundamental

differences between "man and beast" and "man and machine." Based on these arguments and the reality brought about by artificial intelligence, the speaker was convinced that the Confucian doctrine of rectifying the people's virtue, supplying the conveniences of life, securing means of sustenance, and achieving all these harmoniously" could be a possible solution. By following these steps, we might once again return to the "axial age" coined by Karl Jaspers metaphysically, and finally reach the mental state of "Perfect Harmony" proposed by philosopher Xiong Shili, an equilibrium that artificial intelligence and human beings can all reach their full potential.

Speaker
講者



Prof. Guo Haipeng (Director of the Whole Person Education Office at Beijing Normal University-Hong Kong Baptist University United International College)

郭海鵬教授（北師港漫大成人教育辦公室主任）

此次講座，郭教授提出了機器是否會思考的疑問，他反溯了先驅者們對人工智能的無限探索、人工智能的發展歷史和所能做的事，提出了其本質是「真而不實的抽象的數學對象」的概念，對比得出人是一種不可複製的「具體而真實的生命過程」的獨特體驗。

郭教授又自中國傳統儒家「仁者人也」的角度從五個方面反思人何以為人的觀點，由此郭教授提出了「徒量智不足以為人」的核心論點，他以「仁」與「智」、「體」與「用」、「性智」與「量智」等兩相對比，進一步引申出「人禽之辨」與「人機之辨」的根本區別。郭教授基於上述論據以及人工智能所帶來的現實問題，提出了儒家「正德、利用、厚生、惟和」的解決途徑，返回雅斯貝爾斯所提出的「軸心時代」，進而達到熊十力先生所提出的「圓融無礙」的思想境界，方能使人工智能與人類之間達到各盡其性的平衡。

DISCUSSING THE USE OF SPRINGS AND AUTUMNS COVENANT FORMULAE IN THE "PAN GENG" CHAPTER FROM THE *BOOK OF DOCUMENTS*

論《尚書·盤庚》中所見春秋時代盟書的術語

2020/10/16

Dr. Grundmann's lecture focused on the "Pan Geng" chapter of the *Shang shu* (Book of documents) and discussed the use of covenant formulae in the Springs and Autumns period (771-476 BCE). Firstly, the speaker emphasized the importance of reading the "Pan Geng" chapter through its contemporaneous covenant formulae and how it should be done. He then gave an overview of the various interpretations of the *Shang shu* chapter by Chinese and overseas scholars like Chen Mengjia, Jiang Shanguo, Martin Kern, and Jessica Rawson. He argued that the "Pan Geng" offers a key to, and perhaps even serves as an example of, the covenant and related texts that were prevalent

during the Spring and Autumn period. A close reading of the corresponding paragraph of "Pan Geng" in the *Shiji* by Sima Qian (145-86 BCE) shows that notion of solidarity was foregrounded in the later text. In this respect, we should pay special attention to the two keywords *xin* 心 (heart) and *de* 德 (virtue) that are given repeated emphasis in the said chapter. Dr. Grundmann ended the lecture on a positive note, discussing the possibility of reconstructing the institution that gave rise to the composition of the "Pan Geng" as well as the idiomatic expressions and system of ideas in the past beyond the confines of text.

Speaker
講者



Dr. Joern Peter Grundmann (Postdoctoral Research Fellow of HKBU Jao Tsung-I Academy of Sinology)

顧永光博士 (浸大饒宗頤國學院博士後研究學人)

顧永光博士此次講座以《尚書·盤庚》為中心，考察了春秋時期盟書中術語的運用。首先，講者強調了利用同一時期盟書術語來研讀〈盤庚〉篇的重要性和具體的方法。他繼而考察了國內外學者，諸如陳夢家、蔣善國、柯馬丁、羅森等學者對〈盤庚〉的闡釋。他認為〈盤庚〉為春秋時期盛行的盟誓制度相關文本提供了線索與例證。司馬遷曾大量稱引〈盤庚〉，講者指出通過細讀《史記》的對應段落，可以發現團結的概念被漢代史家加以強調。再進一步，我們可以關注〈盤庚〉所特別強調的「心」與「德」。顧博士最後探討了重建〈盤庚〉篇形成背後的制度語境，以及超越文本的局限來考察俗語與概念系統等的可能性。

ON THE "RUI LIANGFU" AND "ZHAI GONG" CHAPTERS OF THE *YI ZHOU SHU*: LOST, LEFTOVER, OR REMADE?

《逸周書》的〈芮良夫〉和〈祭公〉兩篇是孔子刪書之餘嗎？

2020/10/30

Dr. David Lebovitz's lecture centered on two chapters "Ji Gong" and "Rui Liangfu" of the *Yi Zhou shu* (Remnants of Zhou documents) and discussed their authenticity and positions in history from a philological perspective. After a brief introduction to the so called "shu" document, its composition, compilation and classification, the speaker gave an overview of the research history of this type of literature, which naturally led to the heated scholarly debate on the authenticity and nature of the *shu*-document as a whole, which includes the authenticity of the text itself and its author(s), its accountability as a historical record as well as its status as an authentic ancient text being proven or disproven by the newly discovered Tsinghua University collection of *shu*-related bamboo slip manuscripts. The speaker chose the "Ji Gong" and "Rui Liangfu" chapters in the *Yi Zhou shu* and their

parallels in Tsinghua Bamboo Strips as a case study. The speaker raised some critical questions about the way we reconstructed early Chinese intellectual history: When discussing the relationship between the *Shang shu* and *Yi Zhou shu*, shall we value intertextuality above all else, rely on the Tsinghua University corpus (that is theoretically impossible to determine its authenticity due to its unknown excavation circumstances) or explore a third way out? One possibility that he proposed is that the two chapters were "remnants" or "leftovers" instead of being collected into the *Shang Shu* may be due to their admonitive nature and direct address to the Zhou king as the target audience. Dr. Lebovitz pointed out that the relationship between the "Rui Liangfu" of *Yi Zhou shu* and the "Rui Liangfu" in the Tsinghua University Bamboo Slips may represent a new way of reconstruction of previously lost texts.

Speaker
講者



Dr. David Lebovitz (Postdoctoral Research Fellow of HKBU Jao Tsung-I Academy of Sinology)

李博威博士 (浸大饒宗頤國學院博士後研究學人)

李博威博士的演講圍繞著《逸周書》中的兩篇〈祭公〉和〈芮良夫〉展開，從文獻史的角度切入，對這兩篇文章的真實性和歷史定位進行了探討。在對「書」類文獻及其編纂、分類的簡介之後，進行了學術史上有關真偽的討論，包括文本本身的真偽、作者的真實性、文本內容是否合乎史實等等，以及在清華簡「書」類文獻的視野下是否被證實或證偽。講者重點對比分析了〈祭公〉和〈芮良夫〉這兩篇「書」類文獻。由此對知識史的建構提出了疑問：在探討《尚書》和《逸周書》的關係時，是要遵循語言學的互文性，還是要依靠（理論上無法確定其真實性的）清華簡文獻，抑或另尋其他出路。〈祭公〉和〈芮良夫〉之所以是逸書而非《尚書》的正式文本，其一種可能正是因為它們本身含有諫言的性質，且直接向周王發言，故而被排除在《尚書》合集之外。李博士指出，《逸周書》的〈芮良夫〉篇與清華簡的〈芮良夫〉篇之間的關係可能代表了文獻重構的一種模式。



THE DOCUMENT ON RAIN: PREDICTING WITH WEATHER IN EARLY HAN CHINA

「雨書」與漢代的天氣占卜 2020/11/5

Taking "the Document on Rain" in the Peking University collection of Western Han (202 BCE–9 CE) bamboo slip manuscripts as the core of the discussion, Dr. Rebecca Robinson discussed the astronomical phenomena recorded in the text and how people in the Han dynasty perceived the world. The lecture was divided into four parts: introduction, content and structure of the text in question, the Sexagesimal Calendar (also known as the Planetary Calendar) it adopted, and its actual application.

The speaker introduced the background of the recently discovered Peking University Bamboo Slips, which were commonly dated to the later reign of Emperor Wu of Han (r. 141–87 BCE). The calendrical system that the "Document on Rain" uses and the miscellany that it records constitute the main content of the text. The miscellaneous records documented in a highly systematic fashion the various methods of rainfall prediction, as well as the rain-invoking rituals practiced by people in the Han. She contended that these records reflect a moralistic turn in meteorology, that

is, abnormal weather was a result of improper behaviors of the sovereign or his acting against the will of Heaven. The speaker then highlighted the most important contribution of "the Document on Rain" to intellectual history is the astronomical literacy and the cosmology of the common folks in the Han Dynasty that it reflects. It is believed that people in that time found a correlation between rainfall and the Twenty-eight Lunar Lodgings, among which the four constellations "Horn" (comprised of α and ξ Virginis), "Strider" (comprised of 9 stars in Andromeda and 7 in Pisces), "Southern Dipper" (comprised of 6 stars in Sagittarius), and "Eastern Well" (comprised of 8 stars of Gemini) appear the most frequent. The speaker paid special attention to the fact that "the Document on Rain" takes a transcendent view, meaning it believes neither in human manipulation of weather nor human beings can change their fate their own fate, a unusual view of life in early medieval China that was shared by few in the Western Han. This sets the text apart from almost all divination texts before it.

Speaker
講者



Dr. Rebecca Robinson (Research Assistant Professor, Department of History, HKBU)
羅碧琳博士 (浸大歷史系研究助理教授)

羅碧琳博士以北大漢簡中〈雨書〉一篇為核心，探討其背後反映的天文現象及古人對世界的理解。該講座主要分為四個部分：背景簡介、〈雨書〉的內容、〈雨書〉中的干支曆（或稱星辰曆）及實際運用。講者先簡述北京大學藏西漢竹簡的概況，學界認為該批竹簡的成書年代大約在漢武帝後期。曆法和雜錄構成了〈雨書〉的主要內容。雜錄當中有規律地記錄了眾多預測降雨的方法，漢人降雨的固定儀式等。她認為這些文本背後反映出氣象學的道德化傾向，即如果統治者行為不當或未按照上天的旨意，則會出現反常天氣。〈雨書〉最重要的特點在於反映了漢代的天文知識和宇宙觀念。漢人認為降雨與二十八星宿有緊密聯繫，其中「角」、「奎」、「斗」、「東井」這四個星宿出現的次數尤為頻繁。講者特別提出〈雨書〉與漢以前占卜一大不同之處，即更多採取了一種超然的態度，認為人不能改變天氣，也不能改變命運，這種現象即使在西漢亦不常見。

THE THREE LAYERS OF WELTANSCHAUUNG: THE DAO IN THE LAOZI

三種層面的世界觀：《老子》書中「道」的釋義 2020/12/4

In this lecture, Dr. Guan Yinlin began with a sharing of his doctoral research on the *Laozi* and elaborated on what he called the three layers of Weltanschauung of the central idea of *dao* in the said philosophical work. His discussion was divided into three parts: a preliminary introduction to the content of the text, an exposition of the *dao* in the *Laozi* from historical and contemporary perspectives, and a detailed discussion of the *dao* complemented with specific textual analyses.

First of all, Dr. Guan briefly introduced

several representative versions of the *Laozi* and the reason why they are used as research subjects. He also shed light on the significance of the notion of *dao* in his research design and process. In the next section, he brought a variety of issues and perspectives to the discussion, ranging from the argumentation of the Chongxuan (lit. "Double Mystery") sub-school of Daoist thought in Early Medieval China to the contemporary discourse of the *dao* as a metaphysical reality by Benjamin I. Schwartz to and Chad Hansen's proposition that the *dao* is a monistic metaphysical absolute,

an idea that shares considerable similarities with Parmenidean ontology. The speaker argued that the *dao* can only be understood from the three dimensions of metaphysics, phenomenon, and usage in reality. The third part of the talk was based on a close reading and analysis of the original text. Here the speaker proposed that in order to reach a higher sense of moral consciousness and self-realization of personal worth, a moral subject had to actualize the *dao* on all three levels, namely the metaphysical, the quasi-metaphysical, and the material.

管銀霖博士此次講座以其博士論文中對《老子》的研究內容為切入點，展開對《老子》書中「道」的三種層面的世界觀的闡釋。他主要從三個方面展開論述：文本內容的初步介紹、從歷史和當代的視角闡釋《老子》書中之「道」以及對「道」之詳細論述和具體文本分析。

首先，講者簡介了幾種具有代表性的《老子》版本及選取其作為研究對象的緣由，並簡單論述了「道」之概念在其整個研究過程中的重要意義。當介紹中國古代重玄派的哲學思辨思想時，述

及史華茲（Benjamin Schwartz）關於「道」是形而上的現實的論述，並簡論陳漢生（Chad Hansen）認為「道」是一元論的、形而上的絕對存在，與巴門尼德（Parmenidean）式之存有概念相類近。講者認為對「道」的理解必須通過形而上、現象、實際運用三個維度展開。基於對《老子》原始文本的細讀和分析，他提出道德主體要達到更高層次的自我價值需求的道德自覺，必須建基於理想層面、類理想層面和人類現實等三合一層面的理想境界來踐行「道」的內涵。



Speaker
講者

Dr. Guan Yinlin (Postdoctoral Fellow, Tsinghua University - University of Amsterdam Joint Research Centre for Logic)

管銀霖博士（清華大學 - 阿姆斯特丹大學邏輯學聯合研究中心博士後）

A PRELIMINARY DISCUSSION OF THE IMPLICATIONS OF TERRITORIAL GRAVES ON THE DISSEMINATION OF ZHOU CULTURE: A CASE STUDY OF THE JING CLAN'S TOMBS IN ZHANGJIAPU

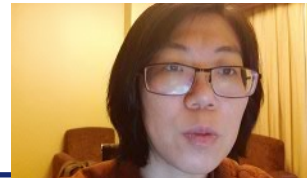
從張家坡井氏墓地談畿內采邑對推行周文化的意義

2021/1/22

In this lecture, Dr. Duan Tao gave an archaeological analysis of a group of Western Zhou (1045-771 BCE) tombs that belong to a certain Jing clan of noble descent. The tombs were founded in Zhangjiapo, a village south of present-day Xi'an City under the administration of Lixi Town of Chang'an County. The Zhangjiapo area is widely considered a major city within the environs of the capital Feng during the Western Zhou. Given that the Jing tombs as a group were by far the most intact burial site that belonged to a noble family with blood ties to the royal Ji family, they serve as a particularly important example in the study of the noble families that lived in the environs of the capital. To be specific, these tombs provided a wealth of minute material evidence for studying the shapes and formation of Zhou burial grounds, social stratification, and ethnic changes. Since the tombs belonged to a sub-lineage of the powerful Jing clan of the Western Zhou, many findings can be corroborated by bronze inscriptions of the same period.

The speaker moved on to discuss three aspects of the tombs, namely the shape of the burial pits, the burial orientation (especially the direction that the head was placed), and the number of inner and outer

coffins being used. She first gave an analysis of the burial customs around present-day Zhangjiapo throughout different periods of the Western Zhou and a statistical summary of the key preferences of the clans buried there. She then compared the varied burial customs among the tombs of the Jings and highlighted the changes over time, showing that certain changes in local burial customs occurred after the Jing family moved into the area. These variations lead to two conclusions: first, the "unorthodox" (note that the Shang-style was deemed as orthodox for a very long time), Zhou-style burial custom around Zhangjiapo never lost its popularity among the lower class even in late Western Zhou; and second, after the migration of the Jing clan into Zhangjiapo, the ethnic composition and, by extension, pertinent funerary traditions there underwent a drastic change with the Zhou-style burial custom quickly became the dominant trend. All these show that the geographical expansion of the Zhou noblemen and the system of enfeoffment were constructive to the establishment of the Zhou dynasty and the promotion of its cultural paradigm.



Speaker
講者

Dr. Duan Tao (XuanTang PhD Graduate of HKBU Jao Tsung-I Academy of Sinology)

段陶博士（浸大饒宗頤國學院選堂博士畢業生）

段陶博士此次報告以張家坡西周井氏墓地的考古分析為主題。張家坡村位於今陝西省西安市以南，隸屬長安縣灃西鄉，是西周時期周畿內區域內的重要居邑，而位於的張家坡的井氏族群墓葬是迄今為止發現的最為完整的西周時期畿內姬姓貴族墓地，為畿內貴族家族研究提供了重要的實例，從墓地形態、社會分層、族群變化提供了非常豐富的細節證據；同時由於此墓地是西周井氏大宗的一塊小宗家族墓地，又可以與其他青銅銘文相聯繫。講者從窆坑、頭向、棺槨等級三個維度進行討論，首先分析了灃西張家坡地區週邊墓地在西周不同時期的葬俗，以及統計其族群主體的偏好，進而對比張家坡井氏墓地內部的葬俗變化，從而看出當地族群因著井氏貴族的遷入而前後出現的變化。箇中差異引出兩點結論：一、張家坡週邊區域內的非傳統認定的周式葬俗，在西周晚期的下層人民中依然歷久不衰；二、隨著井氏小宗進入張家坡，使得當地的族群構成與依據的葬俗傳統出現劇變，周式葬俗迅速佔據優勢，足以體現貴族擴張與分封對周王朝建立與推廣文化範式的影響。



SICKNESS AS STRATEGIES: “FEIGNED ILLNESS” AND “FALSE REPORT OF DEATH BY ILLNESS” IN LATE IMPERIAL CHINESE FICTION

作為策略的疾病：明清白話小說中的詐病和誤傳病亡現象采邑對推行周文化的意義

2021/3/19

Dr. Wang Ying kicked start the lecture with the core question in her research: What is a sickness, and how should we define “sickness”? The speaker pointed out that the definition of sickness has been changing in different socio-cultural backgrounds and in different periods. The judgment of “sickness” depends on the patient’s perceptions and feelings. In the process of studying vernacular novels in the Ming and Qing dynasties, she found that some characters asked for and relied on being ill as a way to escape a certain plight or unwanted responsibilities. Some protagonists were even willing to banish themselves to the fringe of society. This is the reason why they choose to “create” or feign illness.

In pre-modern vernacular novels, many characters took sickness as a strategy. For instance, in the *Ming novel Feeling from Mountain and Water (Shanshui qing)*, the heroine “developed” muteness by

will power so that she could escape from unwanted matchmaking. But when her lover returned with the “elixir,” the problem was solved and the two got married. Besides, feigned illness had also become a means for men to test the fidelity of their wives. The well-known story of Zhuang Zhou drumming and singing after his wife’s death as an expression of life philosophy was rewritten by Feng Menglong (1574–1646) as a peculiar way to test his wife: Zhuang Zhou faked his death and dressed up as a scion of the Chu ruling house to test his wife née Tian. All in all, the various examples of feigned illness in late imperial Chinese fiction are full of tension between ethnics, moral standards and desires.

Speaker
講者



Dr. Wang Ying (Research Assistant Professor, HKBU Jao Tsung-I Academy of Sinology)
王穎博士 (浸大饒宗頤國學院研究助理教授)

王穎博士的報告一開始就提出了核心問題：甚麼是疾病？我們應該如何定義疾病？她指出，對於疾病的認定在不同社會文化及不同時期都在變化。她提出「患病」的判定取決於病人的看法和感受。在研究明清白話小說的過程中，她發現有些人會對患病的生活或狀態有需求和依賴，因為這樣可助其擺脫某種現實困境或不想承擔的責任，甚或自願被放逐到社會的邊緣。為此，他們可能會選擇詐病。

在明清白話小說中，不少角色把疾病當成一種策略。例如明代小說《山水情》中女主人公自身「發展」出的啞疾使她藉以推脫媒妁之言，等到男主人公攜靈丹歸來，二人終成眷屬。此外，詐病也成為了男性測試妻子是否忠貞的手段。莊周在妻亡後鼓盆而歌的故事，在馮夢龍筆下轉化成莊子試妻，假死後化身成楚王孫測試其妻田氏是否專一，重新塑造了這個故事。總之，明清小說中的種種詐病充滿了道德觀念、道德標準和慾望之間的張力。

MUSICAL INSTRUMENTS OF EARLY CHINA: A PALEOGRAPHIC ANALYSIS OF FENG AND YONG

談上古的樂器：「豐」、「庸」的古文字考察

2021/4/9

From the integrated approaches of paleography, archaeology, and anthropology, Dr. Tang Pui Ling recounted the historical development of the musical instruments feng (large drum) and yong (pole drum) and the characters that represented them. The lecture began with an introduction of the shapes of major Chinese musical instruments and the materials being used to create them throughout various periods in early China. She then touched on the heated debate of the similarities and differences of the almost identical graphs *feng* 豐 and *li* 豐 among paleographers. She suggested a revised reading of one glyph that was formerly interpreted as

li should now be read as *feng*. Based on this new reading, she demonstrated the relationship between the word *feng* and the kind of drum it represents by enumerating a number examples in both excavated and transmitted literature. The two characters *feng* and *li* had different etymological origins but their graphical forms were mixed up during the Qin and Han dynasties.

Dr. Tang also shared her view on *feng* being used in transmitted literature in the sense of a kind of utensil that holds wine vessels. In reference to the shape of some Warring States-period bronze drums unearthed in Yunnan Province and the fact that some *feng*

drums were used as shell containers, she suggested that theoretically speaking, it was possible for the *feng* to be used as a holder of wine vessel. Towards the end of the lecture, Dr. Tang discussed the homologous relationship among *yong*, *zhong* (bell) and *chunyu* (bronze drum). She proposed a new reading of the lower half of the ancient graph *yong* 庸 as *tong* 同 instead of *fan* 凡, as previously interpreted. Given that its ancient graphical form resembles a hollow vessel, the graph *tong* was probably created to denote a tube, barrel or cask-like utensil. To take the discussion one step further, Dr. Tang deduced that the cavity resonator of *zhong* and *chunyu* might have been inspired by bamboo tubes, gradually leading to the evolution from primitive bamboo-made musical instruments to the ones made of bronze.

鄧佩玲博士從古文字學、考古學和人類學等方面切入，探討了「豐」與「庸」兩種樂器在歷史中名實關係演變的過程。報告首先介紹了上古中國各個時期樂器的形態與材質。隨後對古文字學中著名的「豐」、「豐」之同異問題進行了新的討論，並將一個舊釋為「豐」的字形認定為「豐」。由此字形出發，結合出土與傳世文獻中的相關語例，論證了「豐」與「鼓」之間的關係。「豐」、「豐」二字來源不同，但字形在秦漢之際混訛。

鄧博士對傳世文獻中「豐」作為一種承載酒具的器物也提出了看法。根據雲南出土的戰國銅鼓的形製，以及其可用作貯貝器的情況，她認為理論上這類形制的器物用作承酒器是可能的。最後探討了庸、鐘、鐃于三者的同源關係，並提出古文字「庸」下半部的偏旁不應如舊釋作「凡」，應改釋為「同」，用來表示筒、桶或桶形器的初文，象一種中空的器具。反過來說，鐘、鐃于這類樂器發聲所使用的共鳴腔原理可能就是受竹筒的啟發，並一步步從原始的竹製樂器演變為青銅樂器。

Speaker
講者



Dr. Tang Pui Ling (Associate Professor of School of Chinese, The University of Hong Kong)
鄧佩玲博士（香港大學中文學院副教授）

ZHU XI'S THEORY OF "LICENTIOUS POETRY": FROM CANON INTERPRETATION TO READING PRACTICE

從經典詮釋到閱讀實踐——朱熹的「淫詩」說

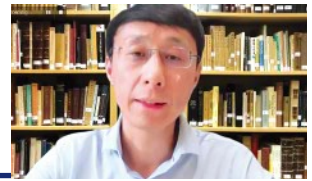
2021/5/28

Dr. Zhang Wanmin set the scene by introducing the *Classic of Poetry (Shijing)* and Zhu Xi's (1130–1200) theory of "Licentious Poetry." The Song-dynasty philosopher Zhu Xi found that there are over twenty "licentious poems" in the "Airs of the States" (*Guofeng*) section of the *Classic of Poetry*. This view was of course nothing new since Confucius already said the "tunes of the state of Zheng were licentious." What sets his theory apart from previous interpretations on the classic, most famously the hermeneutic principle of "praise or satirical criticism" established by Han scholars, is that Zhu identified the authors of the "licentious poems" as "the licentious ones," suggesting that many of the poets of the "Airs" were no more than common folks of low social status and morality.

Pre-modern research on the subject tends to be confined to the level of hermeneutics and rarely covers the actual reading experience of the so-called "licentious poetry." The speaker considers this a major research gap in the scholarship on Zhu Xi's theory. Thus, the speaker drew our attention to how the notion of "licentious poetry" influenced later readers in their reading of these songs, and more broadly speaking how ordinary readers should handle the supposedly depraved works. As we know, Zhu Xi and fellow Neo-Confucians believe that all human beings have desires but they should strive to subdue their earthly desires in order to preserve

the "heavenly principles" imbued in them. Thus, Zhu Xi probably held the view that not all *Shijing* poets had pure thoughts since they were only human, but what matters is that the reader should constantly keep pure thoughts, especially when they are reading "licentious poems." In modern phraseology, Zhu Xi perhaps advocates what we call "experiential reading." Since the philosopher boldly recommends the reading of "licentious poetry" as a counter method to achieve self-advancement, it makes perfect sense if he also thinks those poems were composed by the licentious ones. Since Zhu Xi's annotation of the *Classic of Poetry*, the *Shi jizhuan*, earned official recognition in the Yuan, Ming and Qing dynasties, it became the standard reader of the classic for centuries, leading to his view on the "licentious poetry" an unavoidable subject for every potential candidate of the civil services examination. Later readers were forced to reflect on the issue and develop their own take on the subject. Towards the end of the lecture, Dr. Zhang noted that it is extremely challenging to collect materials on the reading practice of ordinary readers in pre-modern China, but he still encouraged researchers and students to approach Chinese Classical Studies from the interesting perspectives of reception aesthetics, theories of reading and the history of reading.

Speaker
講者



Dr. Zhang Wanmin (Associate Professor of Department of Chinese and History, City University of Hong Kong)
張萬民博士（香港城市大學中文及歷史學系副教授）

張萬民博士首先交待了《詩經》與朱熹的「淫詩」說的研究背景。朱熹指出《詩經·國風》有二十多首「淫詩」，此說雖由孔子「思無邪」、「鄭聲淫」等觀點衍生而出，但朱子作了重新闡釋。不同於漢儒確立的「美刺」詮釋原則，朱子「淫詩」說的特點在於認為《詩經》中的「淫詩」是「淫者自作」，即認為〈國風〉的作者身分更偏向於民間里巷的男女。

古代學者的相關研究往往局限在經典詮釋的層面，很少觸及「淫詩」在閱讀實踐中的實際情形，講者認為是對朱熹「淫詩」說研究史的一大缺憾。他繼而提出「淫詩」在閱讀實踐中發生的影響，以及普通讀者應該如何閱讀等問題。在理學天理人欲之辨等背景下，朱熹實際上否定了《詩經》作者必皆「思無邪」，反而強調讀者必須做到「思無邪」。換成現今的用語，他提倡的是體驗式讀書法。由於朱熹大膽地認為「淫詩」有助於「養心」，當此觀點與「淫者自作」說結合便構成了其理想的閱讀情境。自元代科考詔令《詩經》採用朱註，朱熹的《詩集傳》成為元、明、清三朝的標準讀本，讀者不得對其「淫詩」說有所反思。最後，張博士雖然認為蒐集古代普通讀者閱讀實踐的材料極具挑戰，但鼓勵研究者和年輕學子從接受美學、閱讀理論或閱讀史的研究路徑進一步梳理古典經學。



Online Oracle Bone Script with a Twist: “ORACLE BONE WRITING + BAMBOO SLIP THREAD-BINDING” HANDS-ON ACTIVITIES

網上玩轉甲骨文——甲骨文字書寫與竹簡編聯體驗活動

2021/3-5

#甲骨文 #竹簡 #占卜 #三千年

香港浸會大學
HONG KONG BAPTIST UNIVERSITY

香港浸會大學
饒宗頤國學院

志道游藝
Scholarship
Culture

書於竹簡

Write on Bamboo Strips

追慕上古，書於竹簡，編聯成冊，書寫題姿，創造屬於你的簡牘。
Write on bamboo strips like ancient people did! Tie them together and form a bundle before titling your own creation.

歡迎所有人士參加
All are welcome

請於2021年4月19日前
網上報名，免費索取
材料包。先到先得！
Please register online
before 2021/4/19 to get
a material pack for free.
First come, first served!

Online Oracle Bone Script with a Twist

網上玩轉

88

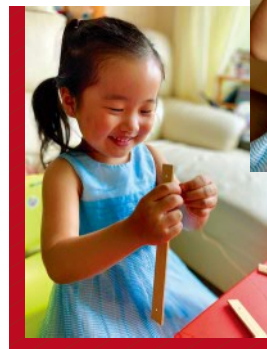
喜愛甲骨文及竹簡的大小朋友！只要讀好饒宗頤國學院Facebook專頁及在網上登記，我們即把「甲骨書寫+竹簡編聯」材料包以平郵寄至您家中。您與家人收到材料包後，根據說明掃描二維碼觀看教學短片，在家輕鬆學會書寫甲骨言語，親自編製竹簡！

For all of you Chinese culture enthusiasts, just "Like" our official Facebook page and complete a simple registration form and we will send an "Oracle Bone Writing + Bamboo Slip Thread-binding" DIY kit via surface mail directly to your home. After receiving the package, you can scan the QR code and watch a video clip that guides you through the process — your whole family can then work together to write auspicious proverbs in Oracle Bone Script and bind bamboo slips using the provided threads in the comfort of your home!

圖片為中央研究院歷史語言研究所提供

甲骨文字書寫與竹簡編聯體驗
Experience Oracle Bone Calligraphy and try your hands on bamboo strips

文字的發明在不同大陸的不同時期發生，被當作文明高度的象徵之一。在中國所能最早追溯到的文字便是甲骨文，在龜甲與牛骨這種載體之上，商代人將文字的權力緊緊把持在商王與高級貴族手中，巫史以龜骨上的禱文與神靈溝通。2021年3月至5月，國學院特別策劃本次活動，以甲骨文為專題，希望跨越時空，將三千年前的占卜儀式拉入現代人的視界中，令參與的廣大香港市民體會到文字初創時的魅力與文明伊始的思想與生活。



The invention of writing systems, which occurred in different continents in various times of history, is commonly considered a marker of advanced civilizations. In China, the earliest confirmed form of writings is Oracle Bone Script (OBS) which can be found on the inscriptions on ox scapulae or turtle plastrons. During the Shang dynasty (ca. 1600–ca. 1046 BCE), writing itself was considered the prerogative of the kings and royalty and a tool for the oracles to communicate with higher beings through prayers that were later recorded on bones and shells. Between March to May 2021, we organized this event to draw attention to the three-millennia-old writing system and bring it a step closer to our world by playfully reenacting the ritual of writing OBI. Hopefully the participants were enchanted by the unique charm of Chinese characters more than ever!

To enhance the experience of this interactive and meaningful event, the "Oracle Bone Inscriptions + Bamboo Slips" packages prepared by the Academy were delivered directly to the participants' home. The students could easily learn how to write blessings in oracle bone script and make bamboo slips by watching the instruction videos via the QR code provided. With the overwhelming response, the event was fully booked every single time shortly after additional quotas were open for registration, and

eventually over 400 packages were given out. Participants of different ages and cultural backgrounds actively shared their pieces on Facebook. After a professional and anonymous review by the Academy, the following five works were selected. The adjudicators agreed that the selections were all neatly written, with an accurate grasp of the shape and style of Oracle Bone Inscriptions.

為此充滿趣味和意義的免費活動，國學院準備了「甲骨書寫 + 竹簡編聯」材料包，並逐一寄至參與者家中。收到材料包後，根據說明掃描二維碼觀看教學短片，在家便能輕鬆學會書寫甲骨吉語，親自編製竹簡。這次活動反應非常熱烈，兩度加開名額後又很快滿額，共送出超過 400 份材料包。參與者更在 Facebook 平台踴躍分享作品，不同年紀，不同母語的參與者興致盎然，收穫頗豐！國學院進行了專業嚴謹的匿名評審，從眾多佳作中挑選出了以下五份佳作。評判認為這五份甲骨文作品書寫工整，對甲骨文字形的把握很準確，以及有古人書寫甲骨文的味道，值得嘉許。

Can you decipher what they wrote?

您看得出他們寫的是甚麼嗎？



Byambasuren Battumur



Tinnie Bithiah So 蘇天兒



Phyllis Tung



TN Yuen



Ada Chan



Not only did the event draw an excellent public response, it also offered an incredible experience to all the participants. We hereby publish two letters, one of which from a member of our staff and the other from a participant, to shed light on the response of participating in this event from different perspectives.

本次活動反響熱烈，在活動結束後仍舊意猶未盡。我們特此刊出兩封分別來自主辦方及參加者的來信，從不同角度分享他們參與這次活動的體驗與心得。

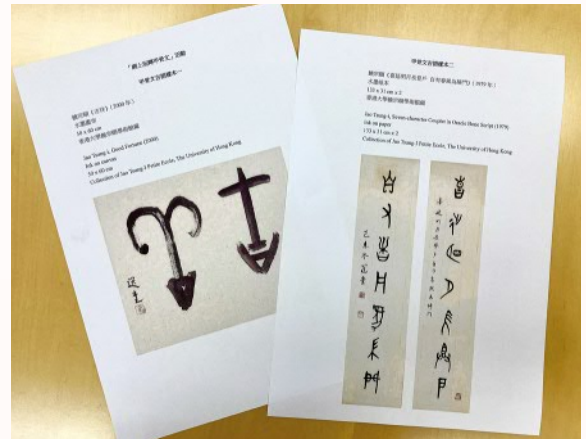
Personal Thoughts on the “ONLINE ORACLE BONE SCRIPT WITH A TWIST”

「網上玩轉甲骨文」活動小記

Chang Huilin 常慧琳

According to our original plan, this event would have been held in 2019, on the 120th anniversary of the discovery of Oracle Bone Inscriptions (OBI). We already invited the National Museum of Chinese Writing at Anyang, the very same place where inscribed oracle bones were first discovered, to organize a joint exhibition and a series of interactive activities on OBI, including workshops on writing Oracle Bone scripts, folding origami turtles (whose shell or plastron was often used by oracles in divination), writing on and assembling bamboo slips, as well as designing OBI rubber stamps so that they could be used to make seal impressions on mini orihon folding-albums. Much to our dismay, these activities were eventually cancelled due to the COVID-19 pandemic.

In 2021, while social distancing is still the norm, nothing could set us back any more and what a comeback we made! We rearranged this fun and fulfilling activity by incorporating online elements, and worked hard to prepare the materials we needed like bamboo slips, calligraphy pens, and strings for binding alongside with informative booklets and instruction videos. Two areas were given particular consideration. First, we wanted to make sure all participants, young and old, need no prior knowledge when learning OBI. Therefore, in the introductory booklet, we answered some of the most puzzling questions people may have: What are Oracle Bone Inscriptions? What is the difference between Oracle Bone Inscriptions and Bronze Inscriptions? What is the reason to study characters that were used by people three thousand years ago? What does a divination account in OBI look like, pictographically and content wise? Among the examples provided in the booklet, there is one especially meaningful and timely as it expresses the hope to end the pandemic and prays for the wellbeing of Hong Kong people and the rest of the world. The second consideration is that, despite only being able to provide online instructions, we



would still like to help the participant experience the writing culture of a very ancient time. In one video, I imitated the ancient writing posture for demonstration. Although there should be at least two major writing postures in early China, the demonstration only shows the writer holds the scroll up and writes at the same time (vis-à-vis laying the scroll flat on a table when writing), as proven by some excavated artefacts of the Wei and Jin dynasties (220–266 and 266–420). In terms of clothing, in order to match the Wei and Jin cultural relics, we specifically chose the Jin-style hanfu. While my hair was made into a snake bun, I wore a short top with overlapping lapels, a round-neck mid-layer, and an open-slit skirt that is historically correct to the Jin period, showcasing the characteristics of the Wei and Jin period clothing. From rom writing posture to costume, from calligraphy, slip-binding to writing the title on a bundle of slips, we did our best to give the participant a wholesome, almost ritual-like writing experience as authentic as possible.



I was thrilled to receive numerous positive responses from the participants, praising the activity as a serious production, saying it was easy to learn and get their hands on while having a lot of fun! On top of that, the kids really got to learn OBI in a playful way and gained a lot. In Hong Kong, it is a rare sight to see people wearing hanfu, and it may be rarer still to see people immerse themselves in learning ancient cultures. So I was really moved knowing that the event was so popular and received so many applications. To think of it, when we use Cantonese, we are actually conversing in a topolect that can trace its origin to Middle Chinese; when we look at each other's faces, what we see is the result of a long process of migration and cultural transmission starting from the 4th Century; when we ask for

blessings from the local deities, they are likely to be cultural heroes that were deified to keep on protecting our land. So when we use Chinese writing, no matter how far away we are from their original users, how much time has passed, and how many things have changed, we still share with those who once used the same writing system a deep connection and a sense of affection.

這個活動原本是計劃在 2019 年舉行的。正值甲骨文發現一百二十週年，我們邀請了位於甲骨文發現地——安陽的中國文字博物館一起進行展覽，並設計了一系列的玩轉甲骨文互動內容，例如讓大家在國學院學習書寫甲骨卜辭、教大家折出紙質版甲骨小烏龜、完成竹簡書寫與編聯、甚至自行設計甲骨文橡皮章，然後鈐印於迷你版經折裝。可惜，這些活動最終因疫情而取消。

2021 年，人與人之間依舊被隔離，但我們捲土重來！通過網絡，我們把這有趣好玩的活動重新編排，努力準備竹簡、秀麗筆、編聯需要的穿繩等等，還有知識小冊子及教學短片。我們特別考慮兩點。其一，讓任何沒有基礎的大小朋友得以瞭解甲骨文。是以在甲骨文知識小冊子中，我們回答了這些最令大家困惑的問題：「甚麼是甲骨文？甲骨文和金文的區別是甚麼？我們為甚麼要研究三千年的文字？甲骨卜辭是甚麼樣的？」我們在示例中，考慮到當下的疫情肆虐，也特別地書寫了一個關於疫情的卜辭，希望能為香港祈福，期待疫情早日停止，世界恢復正常。其二，儘管隔著網絡，我們希望能夠讓大家穿越回古代，體驗書寫文化。我模仿古代的書寫姿勢進行演示。古代應當至少有兩種書寫姿勢，我們為大家演示的是根據出土文物所示的握卷書寫。服裝上，為了配合出土文物所在的魏晉時期，特意選用了晉制漢服。頭梳靈蛇髻，上身身著交領上襦、圓領中衣，下身身著晉制破裙，均展現了魏晉時期的服飾特色。這樣，從姿勢到服裝，從書寫、編聯到題寫篇名，一套完整而有儀式感的古代書寫體驗就呈現在大家面前了。

我很高興收到很多回應表示這活動製作認真、易學易懂、非常好玩有趣！而且，也令小朋友輕鬆認識到甲骨文，收穫豐富。在香港，很少看到有人身著漢服，很少有人熱衷於咕屈聳牙的上古文化，所以看到大家踴躍報名，著實感動。當我們操著粵語的時候，訴說的是中古以來漸潤的鄉音；當我們望著彼此的面容時，看到的是四世紀以來文明的遷徙；當我們向神靈祈禱的時候，想到的是庇佑一方土地的人傑。當我們使用文字時，無論我們隔了多遠、隔了多久、隔了多少人事，當相逢一笑，傾蓋如故。



Learning TO LEARN, TO LIVE, AND TO CREATE

學會學習 · 學會生活 · 學會創造

Ms. Lau Fung Ting (Teacher at Hong Kong Student Aid Society Primary School)

香港學生輔助會小學 劉鳳婷老師

First of all, we are really thankful to the Academy for giving out more than a dozen copies of the "Online Oracle Bone Script with a Twist" package to our non-Chinese speaking students, so that they had a chance to learn the origin of traditional Chinese characters.

As educators, we believe firmly that students can all "learn to learn, learn to live, and learn to create." Through a hybrid teaching mode of electronics, drama, and creative schemas, students are stimulated to conduct independent thinking and unleash their full potential, achieving a holistic personal development. Our Chinese Language curriculum actively promotes Chinese culture and deepens students' understanding in traditional culture by organizing educational activities at various Chinese festivals year round. Non-Chinese-speaking students and local students can learn different cultures from one another, and together they all engage learning in a friendly studying environment infused in traditional Chinese culture. In addition, in the cultural integration class for non-Chinese-speaking students, they get to learn additional knowledge about Chinese culture, such as the elegant cheongsam, shadow play, papermaking, and traditional Chinese musical instruments.

A total of 14 non-Chinese speaking students of ours benefited from the "Online Oracle Bone Script with a Twist" activity. They come from places of origin as varied as Nepal, Pakistan, Bangladesh, the Philippines and Mongolia. When the students realized they could get their hands on the material packages, they all got very curious and excited. During the activity, students were immersed in writing auspicious set phrases in Oracle Bone Writing. They really had a taste for the Chinese writing system, especially when knowing the interesting stories behind the creation and composition of some early Chinese graphs and the relationship between the ancient material world and writing. They even mimicked the ancients by writing Oracle Bone Inscriptions on



Byambasuren Battumur, a Mongolian student, won the prize.
蒙古裔學生 Byambasuren Battumur 獲獎

bamboo slips. I must say each piece of work has its own characteristics. Every single one of the participating students fully enjoyed the experience!

Thank you for the meticulous preparation by the Academy, providing us with an illustrated, bilingual booklet on the subject. I found the reference part useful as it explains in details the meaning of Oracle Bone Inscriptions and its culture, the composition of an Oracle Bone divination account, ancient Chinese graphical forms and writing postures, etc. The package helps teachers understand more about the history and charm of Oracle Bone Inscriptions, so that they could pass on the interesting knowledge to their students. Since this was an online event, I am aware that many parents actually learned together with their children, meaning cultural transmission has been extended from school education to family education.

Thanks again to BUJAS for organizing the event, and I look forward to join the next one in near future!

首先，十分感謝 貴院校慷慨送出十數份「網上玩轉甲骨文」材料包給本校非華語學生，讓學生體驗傳統中國文字的由來。

我們相信學生可以「學會學習，學會生活，學會創造」。透過電子、戲劇、圖式等的教學技巧，激發學生思考及發揮無限的潛能，促進其人格全面發展。中文科組積極推動中華文化，在不同的中國傳統節日舉辦教育活動，加深學生對傳統文化的認識。非華語學生與本地學生互相交流國家傳統文化，於充滿中國傳統文化的校園內學習。另外，在非華語文化共融課，學生亦有機會認識到更多中國文化，例如：中國旗袍、皮影戲、造紙術和中國傳統樂器等。

是次「網上玩轉甲骨文」活動，全校共有十四位非華語學生受惠。他們來自不同地區，包括：尼泊爾、巴基斯坦、

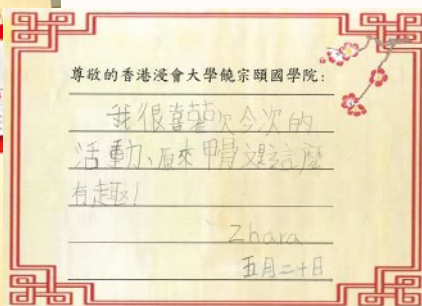
孟加拉、菲律賓和蒙古等。當學生得知可以獲得材料包，已感到十分新奇及興奮。在活動中，學生能透過學習甲骨吉語，體會文字初創有趣的地方，以及古代人的生活與文字的關係。他們更仿照古人書寫甲骨文在竹簡上，每份作品各具特色，同學們都十分享受過程！

多謝貴院校的細心，提供了圖文並茂及中英文版本的資料。資料中很仔細地解釋了甲骨文與文化的意義、甲骨文的構成、中國古代的書寫形式與姿勢等，讓老師可以更深入了解甲骨文的歷史及文字的魅力，再把這些有趣的文化傳承給學生。由於是次活動為網上課堂，家長很積極地與子女一起學習，文化傳承更由學校教育推展至家庭教育。

再一次感謝香港浸會大學饒宗頤國學院舉辦是次活動，期待下一次有幸再度參與！



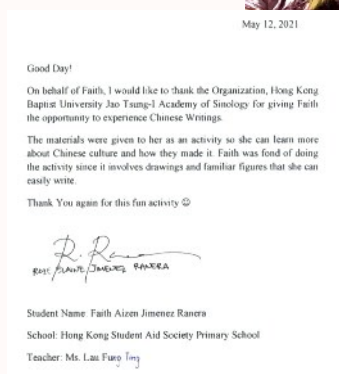
Zhara, a Nepalese student, and her work
尼泊爾裔學生 Zhara 與作品



Reflection by Zhara
Zhara 的感想



Faith Aizen Jimenez Ranera (middle), a Filipino student, and her work
菲律賓裔學生 Faith Aizen Jimenez Ranera (中間) 與作品



Thank you letter from the parent of Faith
Faith 的家長撰寫的感謝信



Reflection by Angel, a Filipino student
菲律賓裔學生施安兒 Angel 感想

Winner Announcement of The Story of JAO TSUNG-I FIELD PROJECT COMPETITION

「饒宗頤的故事」展覽專題報告比賽賽果公布

饒宗頤的故事 # 講座 # 影片 # 音樂 # 繪畫 # 文章



The Story of Jao Tsung-i Field Project Competition for Secondary Schools, jointly organized by Jao Tsung-i Petite Ecole of The University of Hong Kong (HKU), Jao Tsung-i Academy of Sinology of Hong Kong Baptist University (HKBU) and The Jao Link, announced its results with Queen Elizabeth School and Carmel Pak U Secondary School crowned the champion of junior secondary and senior secondary categories respectively.

Participating schools were required to visit the exhibition "The Story of Jao Tsung-i" held at the Hong Kong Heritage Museum from November 2019 to June 2020, or attend related talks and activities to collect information and know more about Professor Jao. The competition received a total of twenty-six submissions from twenty secondary schools, including videos, musical compositions, paintings and writings.

Due to the pandemic, the awards ceremony had to be postponed for a couple times in to adhere to social-distancing measures of the time. The ceremony was at last held on August 6 this year at the Jao Tsung-i Academy in Mei Foo. A total of 28 awards were given

out to students and secondary schools. Prof. Chen Zhi, Director of JAS, remarked in his congratulations speech that he has seen the students' creativity in their submissions, as well as their pursuit of knowledge and motivation for learning despite of the pandemic.

香港大學（港大）饒宗頤學術館、香港浸會大學（浸大）饒宗頤國學院及饒學聯聯合辦的全港中學生「饒宗頤的故事」展覽專題報告比賽公布結果，伊利沙伯中學獲得初中組冠軍，迦密柏雨中學獲得高中組冠軍。

參賽學校須參觀於2019年11月至2020年6月在香港文化博物館舉行的「饒宗頤的故事」展覽，或參與相關的講座和活動等，以蒐集和認識饒教授的故事。大會收到20所中學所提交共26份報告，作品種類包括影片、音樂、繪畫、文章等。

由於疫情關係，為配合防疫政策，頒獎禮一再順延，直至今年8月6日假饒宗頤文化館舉行，共頒發28個獎項。本院院長陳致教授在頒獎禮致辭時表示：「透過這次比賽，我很高興見到同學們不但充分發揮了創意思維，還展現了探求真知的學術精神，完全沒有因為疫情而失去學習的動力及熱情。」

The champion of the junior secondary category goes to Zhang Yeting, Blythe Siu, Wong Suen-yu, Ng Man-ching and Yoyo Wong Wan-yiu from Queen Elizabeth School. Their field project, titled "A Closer Look at the Jao Studies: From the Studies of Dunhuang to Chaozhou," focuses on two academic fields, Dunhuangology and Chaozhou studies, in which Professor Jao researched for decades and achieved groundbreaking results. The panel of judges found that the students ingeniously used the epistolary form in engaging an imaginary dialogue with Professor Jao and expressed their innermost feelings and reflections, which was an eloquent and effusive piece of writing that can serve as a model.

初中組的冠軍由伊利沙伯中學的張燁婷、蕭洛臻、黃瑄愉、吳敏楨和王蘊瑤奪得，作品名為《細看饒學——敦煌與潮學》，以敦煌學和潮學為重心，探索饒教授的研究歷程和成果。評審團認為同學在探尋饒教授的學術故事後，以書信的形式與饒教授對話，抒發所思所感，情理兼備，富有感染力，足為典範。



Good Hope School garners both the first and second runners-up of the junior secondary category. The first runner-up piece, named "On 'XuanTang': The Story of a Grand Master," is a mixed media report. Students visited Professor Jao's hometown, Chaozhou city, and filmed a video about the Jao Tsung-i Petite Ecole Chaozhou. They also depicted the life, scholarship, art, and literature of Professor Jao in simple and effective text. The second runner-up piece, titled "Master Jao, Dunhuang and Literature," which focuses on Professor Jao's lifelong obsession with Dunhuang. The panel was impressed by students' abilities in finding significance in seemingly trivial events. The students even composed and performed an original composition called "Fusheng tu," demonstrating how much they learnt from and inspired by Dunhuang Studies and Professor Jao.



德望學校同時獲得初中組的亞軍和季軍，作品題目為《析選堂——一代「宗」師的故事》、《饒公·敦煌與文學》。前者同學走訪饒教授的故鄉——潮州，製作潮州市饒宗頤學術館的影片，並分述饒教授人生、學術、藝術與文學等不同範疇，行文樸實素雅。後者集中探討饒教授與敦煌，評審團特別嘉獎同學能以小見大，更創作和演奏音樂《浮生屠》，充份展現他們對敦煌學和饒教授的感悟。

The championship of the senior secondary category goes to Lai Yik-kan and Chen Kairong from Carmel Pak U Secondary School. Their work, titled "On Jao Tsung-i's Research Methodology in Dunhuang Studies: From the Perspective of the 'Threefold Corroborating Evidence' Method," is unanimously favored by the panelists. Professor Chen Zhi, Director of Jao Tsung-I Academy of Sinology at HKBU, praised the award-winning work, saying it is "rigorous in logic and well-organized in structure, qualities that are rarely found among teenage students nowadays." The panel also pointed out that the report was an excellent one and a well-deserved winning piece. It frequently cited the original papers of Professor Jao, demonstrating the awardees' effort in reading and understanding Professor Jao's research methodology.



高中組由迦密柏雨中學的賴奕勤和陳凱蓉摘桂，題為《從「三重證據法」淺談饒宗頤敦煌學治學方法》的作品深得評審團喜愛，浸大饒宗頤國學院院長陳致教授讚賞其「邏輯嚴謹，行文規範，年輕學子中實為難得」。評審團指出，文中大量引用饒教授的原著，足證同學認真深入地閱讀和理解饒教授的治學方法，是難得的佳作。



A video submission named "A Small Step by Jao: The Two Worlds Brought Together by Art," one of the panelists' favorites by Sha Tin Methodist College was awarded the first runner-up. Professor Lee Chack-fan, Director of Jao Tsung-I Petite Ecole of HKU, commended the students for their marvelous ingenuity and boundless creativity by enabling a seamless transition from Professor Jao's paintings to the Wisdom Path in Lantau Island. He was also impressed by the interview they conducted with one of Professor Jao's brightest students, Dr. Tong Kam-tang, Adjunct Associate Professor of the Department of Fine Arts at The Chinese University of Hong Kong, who offered his insight into the artistic world of Professor Jao. This interview helps enrich the audience with a deeper understanding of Professor Jao's inheritance from traditional Chinese culture and art as well as his substantial contributions.



亞軍由沙田循道衛理中學獲得，影片作品《一步之饒——藝術拉近的兩個世界》深得評審團的喜愛。港大饒宗頤學術館館長李焯芬教授讚賞學生心思奇巧，創意無限，能從饒教授畫作，走到大嶼山心經簡林；又專訪饒教授高足——香港中文大學藝術系副教授（禮任）唐錦騰博士，向他請教饒教授藝術的菁華，讓觀眾認識饒教授對中國傳統文化藝術的傳承與貢獻。

季軍由庇理羅士女子中學的《饒心獨運》勝出。作品以饒教授的藝術為題，以「師古、師造化、師心」為中心，探討饒教授的藝術創作主張。全文內容充實，行文質樸，感染力強。庇理羅士女子中學有三組同學參與比賽，遞交了一份中文、兩份英文作品，成績卓越，負責的劉美牧老師獲得「最佳指導老師獎」。



The second runner-up goes to the "Unique Artistry of Jao Tsung-I" from Belilios Public School. It studies Professor Jao's artworks and artistic beliefs based on the anchoring idea of "Learning from Antiquity, Learning from Nature, and Learning from Within." The text is rich in content, plain in language yet emotionally touching. It is worth mentioning that three teams of students of Belilios Public School competed in the contest by submitting one report in Chinese and two in English. Given that the students put in such outstanding performances under her guidance, Mr Lau Mei-muk is presented with the Best Supervising Teacher Award.



Several English entries were received with some submitted by local international schools. International Christian School was awarded The Special Award for Foreign Language Submission. One of the panelists, Dr. Adam Craig Schwartz, Associate Director of Jao Tsung-I Academy of Sinology at HKBU, praised the award-winning submission for reaching a delicate balance between content, presentation, and creativity. He said that the report has skillfully tried to embody Professor Jao's method of "Learning from Antiquity, Learning from Nature, and Learning from Within," first through an examination of Professor Jao's work and its cross-cultural associations, and then with their own artistic statement.

The Most Active Participation Award for the school with the highest number of entries goes to Pooi To Middle School, which sent three teams of students led by three respective supervising teachers to compete in both junior and senior secondary categories.



是次比賽收到數篇英文作品，更有國際學校參與。「文化傳播特賞」由基督教國際學校奪得，評審兼浸大饒宗頤國學院副院長史亞當博士讚賞這篇作品能在內容、表達手法和創作意念三者取得平衡；既考察饒教授的藝術作品，亦探索其跨文化的部分，再巧妙地結合饒教授「師古、師造化、師心」的方法，呈現個人的藝術想法。

「最積極參與學校獎」由香港培道中學獲得，該校有三隊學生和三位負責老師參與初中、高中組的比賽。



The competition is sponsored by Jao Tsung-I Petite Ecole Fan Club and The Jao Studies Foundation as well as supported by Leisure and Cultural Services Department, Federation of Hong Kong Chiu Chow Community Organizations, Hong Kong Education City, Hong Kong Heritage Museum and The Hong Kong Buddhist Association.

比賽由饒宗頤學術館之友及饒學研究基金贊助，並由康樂及文化事務署、香港潮屬社團總會、香港教育城、香港文化博物館及香港佛教聯合會支持。

Competition results can be viewed below.

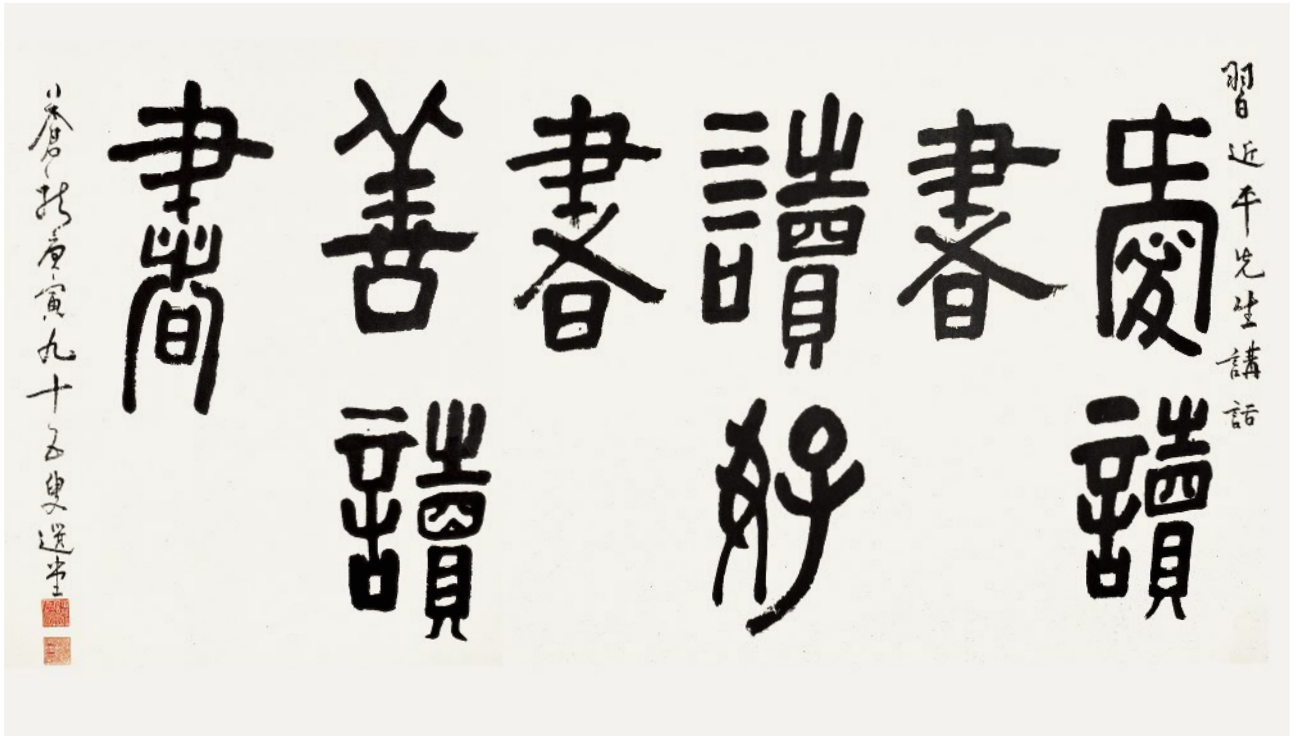
得獎名單詳見下表

初中組

名次	學生	學校	指導老師
冠軍	張燁婷、蕭洛臻、黃瑄愉、吳敏楨、王蘊瑤	伊利沙伯中學	鄒志剛
亞軍	周芷葦、劉韻婕、盧頤寧、黃煥昕	德望學校	姚欽強
季軍	溫珈浚、李凱瑩、林凱晴、高曉欣	德望學校	姚欽強
文化傳播特賞	林曼熙、陳詠琳	基督教國際學校	
優異獎	吳焯婷、鄧凱芸	香港培道中學	許朗慧
優異獎	雷佳妮、藍梓銜	香港培道中學	蕭卓群
優異獎	岑彥摯、勞國培	觀塘功樂官立中學	馬巧兒
優異獎	陳浩銘、歐傑生	英華書院	曾定祥
優異獎	江家樂	中華基督教會馮梁結紀念中學	
優異獎	陳安晴、羅芷晴、張天豫、馬希怡、Johanna Wrobel	Yew Chung International School - Secondary School	Miss Amata Lo

高中組

名次	學生	學校	指導老師
冠軍	賴奕勤、陳凱蓉	迦密柏雨中學	黃文傑
亞軍	曹丹娜、黃楸燁、潘啟迪	沙田循道衛理中學	周紅影
季軍	嚴嘉雯、鄭瞳	庇理羅士女子中學	劉美牧
優異獎	張晉榮	樂善堂余近卿中學	
優異獎	蔡研浩、余俊軒	香海正覺蓮社佛教正覺中學	黃植源
優異獎	劉柏菁	張沛松紀念中學	蘇麗麗
優異獎	鄧淑嫻、孫珮嘉	風采中學	顏妙君
優異獎	毛俊熙	聖公會基孝中學	
優異獎	陳心悅、陳祉陶、羅凱瑤、劉凱婷、袁慧琪	聖士提反女子中學	張璟曦
優異獎	陳孝宜、陳曉璇、羅碧茹、李詩瑤、容小游	聖士提反女子中學	張璟曦
優異獎	謝善行、鄧悅兒、梁卓翎、陳瞳	庇理羅士女子中學	劉美牧
優異獎	劉芊彤、方頌欣、余明恩、鍾汶沙	庇理羅士女子中學	劉美牧
優異獎	林達輝、李彥瑾、余咏詩	聖公會鄧肇堅中學	莊廉明
優異獎	梁惠玲、梁靄珍、李帥兒、李將兒	保祿六世書院	蘇小鳳
優異獎	莫淼芝、黃頌華、譚梓瑤、譚寶怡	香港培道中學	蘇淑心
優異獎	老晉熹、張可忻、簡秀映	順德聯誼總會李兆基中學	蔡君賢



Jao Tsung-i
Nine-character Proverb on Studying (2010)
Collection of National Museum of China
饒宗頤
讀書九字格言 (2010年)
中國國家博物館藏

讀書的藝術 孟飛

饒宗頤先生寫有這樣一幅書法作品：「愛讀書，讀好書，善讀書」。其辭約，其意豐，關涉讀書的樂趣、去取和方法，仔細揣摩足可啟迪後進。不妨摭引古今中外的讀書箴言，為作註腳。

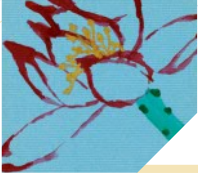
愛讀書，首先要能領略讀書的樂趣。讀書而不得其樂，實在是一件苦差事，如袁枚所言：「讀書不知味，不如束高閣。」在喜愛讀書的人看來，讀書生發出的快樂是無可比擬的。李清照認為讀書之樂，「樂在聲色狗馬之上」，簡直可以降伏人的感官欲望。楊萬里談到讀書更為動情：「飢讀之以當肉，寒讀之以當裘，孤寂而讀之以當友朋，幽憂而讀之以當金石琴瑟也。」讀書不僅可以遣悶銷憂，還能禦寒療飢。當你讀書之際，欣然會意，彷彿穿越遙遠的時空，得與古人相視而笑、莫逆於心，那種樂趣豈可言喻？陶淵明〈讀山海經〉詩云：「泛覽周王傳，流觀山海圖。俯仰終宇宙，不樂復何如？」實在是令人神往的境界。

讀好書，就是要懂得去取。英國諺云：“Books and friends should be few but good.”我們將書比作朋友，朋友有益有損，擇交不可不察。歌德說：「讀一本好書，就是和許多高尚的人談話。」讀到一本壞書，就有可能被邪祟蠱惑。何謂好書呢？閱讀趣味不同，大家心目中的經典也不一樣，對此恐怕很難達成一致的意見。但好書無疑都有「開茅塞、除鄙見、得新知、增學問、廣識見、養性靈」（林語堂語）的特點，總之期在有益人心。不過心中如有明鑒洞察，則不妨像魯迅先生所說的那樣：「隨便翻翻」，讀書亦如膳食營養，精膾之外尚須五穀雜糧。

領略讀書樂趣，知道讀書去取，還要留意讀書方法。讀書得其法，自然可以事半功倍。古往今來指示讀書門徑者夥矣，如諸葛亮「觀其大略」、蘇軾「八面受敵」、朱熹「循序漸進，熟讀精思」、胡適「眼到、口到、心到、手到」等，都是先賢金鍼度人的寶貴經驗。魯迅先生曾言：「讀書無嗜好，就不能盡其多。不先泛覽群書，則會無所適從或失之偏好。廣然後深，博然後專。」由興趣引導閱讀，自然漸廣漸博、漸深漸專。林語堂先生講得更為明白：「讀書必求深入，而欲求深入，非由興趣相近者入手不可。學問是每每互相關聯的。一人找到一種有趣味的書，必定由一問題而引起其他問題，由看一本書而不得不去找關係的十幾種書，如此循序漸進，自然可以升堂入室。」魯迅、林語堂二先生素不相能，關於讀書的見解卻出奇的一致，亦可見此為「善讀書」不二之法門。

好讀書者得其樂趣，讀好書者益其心智，善讀書者倍其收益。陳繼儒《小窗幽記》云：「人生有書可讀，有暇得讀，有資能讀，又涵養之如不識字人，是謂善讀書者。」讀書是一項精神活動，也是一門生活藝術，願諸君能葆有一顆謙虛求知的心，在讀書中發現更大的天地、成就更好的自己。

作者孟飛博士為西北大學文學學院講師



Bao'erhan Stupa
寶爾汗佛塔

My Impressions OF THE BLUE CITY 青城印象

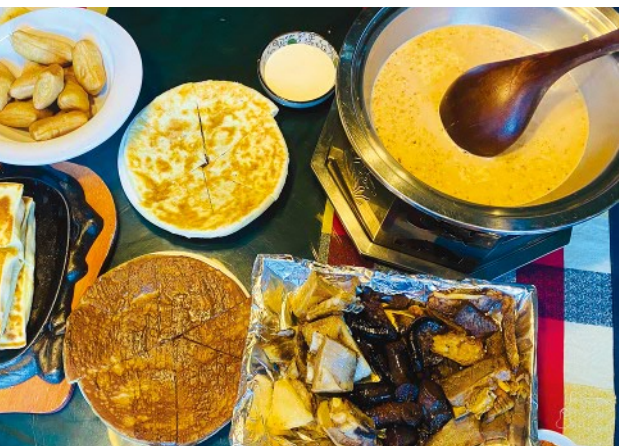
Guo Qianmeng (2nd year Xuantang PhD student)
選堂博士二年級生 郭倩夢

青城 # 清代蒙古史 # 聖祖御製崇福寺碑

After grounding for half a year at home amid the pandemic, I was honored enough to be invited by the Chinese Society of Mongolian History to go to Hohhot, the "Blue City," to present my humble research paper "A study of the history behind the erection of the *Stele of Chongfu Temple* composed by Emperor Shengzu of Qing (r. 1661–1722), with a side discussion on his military expedition to quell Galdan Boshugtu Khan's (1644–1697) revolt." and ask for advice from my fellow panelists and participants. While the trees dropped their leaves and the grasses turned yellow in late October in Hohhot, the Autumn sun was so amiably brilliant and the bright blue sky was so refreshingly clear that they became my first impression of the aptly-named Blue City.

The theme of the conference was "Socio-cultural Changes in Mongolian Society since the Ming (1368–1644)

and Qing (1644–1911) Dynasties." The opening ceremony and the keynote presentations by five scholars of Mongolian history in the morning gave me a clear idea of the development and current trends of Mongolian historical studies in Mainland China. The afternoon session was divided into three panel discussions: "Northern Ethnic Groups and Early Mongolian History," "The Mongolian History during the Qing dynasty," and "Contemporary and Modern Mongolian History." In the second panel, I shared my research on the erection of the *Stele of Chongfu Temple* and the history around it, complemented with a detailed textual analysis of the stele inscription and a side discussion on Emperor Shengzu's (born Aisin-Gioro Xuanye, 1654–1722; reign period Kangxi, r. 1661–1722; posthumous honorific title Ren; temple name Shengzu) temporary stationing of troops at Guihua City (currently the Old Town of Hohhot)



Mongolian cuisine
蒙古族飲食



Author gives a presentation at the conference
會議發言



Kubuqi Desert
庫布齊沙漠



The gate of Shiretu Jiu
席力圖召大門

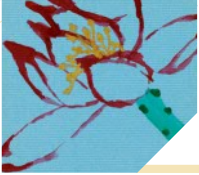
during his northern expedition to defeat the rebellious Galdan Boshugtu Khan. The presentations given by my fellow panelists were all-round discussions supported by meticulous reasoning and rigorous evidence. In my mind's eye, these brilliant individual studies coalesced into a vivid, magnificent brocade tapestry of Mongolian history and culture in the Qing dynasty, gradually unrolling itself before me. Towards the end of the panel discussion, the discussants gave some brief comments on the topics we listened all afternoon. I benefited a lot from their very constructive comments which will be absorbed into the subsequent revision of my article. At dinner, the President of the Society made a toast and sang impromptu for all represent, showing me the Mongolian way of hospitality and the true nomadic flair.

The one-day conference was short but sweet, and it definitely helped my research considerably. To be honest, my interpretation of imperial literary works used to be biased given the unusual identity of their authors. However, this conference gave me a new understanding of the imperial works from the perspective of the development of ethnic minority literature, which is instrumental in broadening my research vision.

疫情居家已半載之久，仰賴中國蒙古史學會徵稿所邀，有幸藉此機會於「青城」向與會學者執文請益，宣講拙作〈《聖祖御製崇福寺碑》立碑始末考——兼論聖祖親征噶爾丹〉一文。十月末的呼和浩特雖已木枯草黃，卻仍是一派秋陽杲杲、碧朗澄明的景致。青城印象由是昭然。

此次會議以「明清以來蒙古社會文化變遷」為主題展開討論，上午的開幕式和五位蒙古史學者的主題報告使我對中國蒙古史研究的發展和趨勢有了一個大致清晰的把握。下午的會議則分北方民族與蒙古古代史、清代蒙古史和近現代蒙古史三組專題各自進行討論。我於「清代蒙古史」組分享了我關於《聖祖御製崇福寺碑》（又名《康熙平定噶爾丹紀功碑》）之立碑始末、碑文詳述等相關內容的考述，以及清聖祖仁皇帝（之俗稱康熙帝）御駕親征於歸化城（呼和浩特市舊城）駐蹕一事。討論組中幾位學者的報告考辨細緻、論述周密，交織著一幅清晰而宏大的清代蒙古歷史文化圖卷，徐徐呈於眾人眼前。報告尾聲，討論組成員們就一下午的內容進行了簡要的討論，我亦於諸學者對拙文的點評中受益良多，也為接下來的修改獲得諸多有用的建議。晚宴中，史學會會長一曲祝酒高歌，更是讓我充分領略了蒙古族的豪氣與善歌。

一日的會議雖然時間不長，於我卻饒多助益。往日囿於創作者身分之特殊性對御製詩文的解讀有失偏頗，此次會議則讓我從少數民族文學發展的角度對御製作品內涵的解讀有了新的認識，也為我接下來的研究工作提供了更大、更廣闊的視闊。



INSPIRING PASSAGES OF XUANTANG PHD STUDENTS 選堂博士啟迪之旅



Pang Kun (China)

PhD candidate

Research area: *Shijing* and Related Literature

龐琨 (中國)

博士候選人

研究領域：《詩》類文獻

Presented papers and published articles:

已發表報告及文章：

- 〈「出入王命」解——兼論《攝命》篇伯攝之身份〉，「中國語言、文學與文化」香港浸會大學中文系與華南師範大學文學院研究生學術研討會。香港浸會大學中文系、華南師範大學主辦。線上，2021年6月19日至20日。
- 〈入乎老莊，出乎百家——專訪劉笑敢教授〉。收入陳致主編，香港浸會大學饒宗頤國學院編：《容兼閣問學集——海內外文史暨漢學名家訪談錄》，頁130—147。南京：南京大學出版社，2020年6月。
- 〈選擇學術就是選擇一種生活方式——專訪陳劍教授〉。收入《容兼閣問學集》，頁194—207。
- 〈《攝命》與《罔命》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。
- 〈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。中國社會科學院文學研究所、香港浸會大學主辦。北京：中國社會科學院文學研究所，2017年6月28日。
- 〈兩周四曾考〉（與段陶合撰）。「曾國考古發現與研究暨紀念蘇家壠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。湖北北京山：湖北省文物考古研究所，2016年12月17日。

Article to be published:

即將發表之文章：

- （譯作）費安德（Andrej Feč）：〈評艾蘭《湮沒的思想——出土竹簡中的禪讓傳說與理想政制〉〉（Review of *Buried Ideas: Legends of Abdication and Ideal Government in Early Chinese Bamboo Slip Manuscripts*. By Sarah Allan）。收入香港浸會大學饒宗頤國學院編：《漢學英華·續編》。香港：中華書局（香港），2022年。



Guo Qianmeng (China)

PhD candidate

Dissertation topic: Inheritance, Change and Counter-measure: A Research on Poetry Creation of Imperial Clan in the Qing Dynasty of Period Shunzhi, Kangxi and Yongzheng

郭倩夢 (中國)

博士候選人

博士論文題目：承接、變遷與反制：清代順康雍三朝宗室詩歌創作研究

Presented papers and published articles:

已發表報告及文章：

- 清世宗《寒夜有懷》《仲秋有懷》創作時間考及情感發微，「中國語言、文學與文化」香港浸會大學中文系與華南師範大學文學院研究生學術研討會。香港浸會大學中文系、華南師範大學主辦。線上，2021年6月19日至20日。
- 〈清世宗《雍邸集》創作情感發微——以康雍父子親情及世宗兄弟關係為例〉。收入南京大學古典文獻研究所主辦：《古典文獻研究》第二十三輯上卷，頁75—87。南京：鳳凰出版社，2020年12月。
- 〈《聖祖御製崇福寺碑》立碑始末概述——兼論聖祖親征噶爾丹〉。中國蒙古史學會2020年會員代表大會。中國蒙古史學會主辦。呼和浩特：內蒙古大學，2020年10月31日。
- 〈從《全唐詩》錄陳元光詩三首看其修齊思想〉。第七屆海峽兩岸（廈門）陳元光文化論壇。廈門市陳元光學術研究會主辦。廈門，2020年9月18—20日。同題文章後收入《第七屆海峽兩岸（廈門）陳元光文化論壇論文集》，頁104—110。廈門：廈門市陳元光學術研究會，2020年12月。
- （譯作）黃冠雲：〈正確的問題詩意的注釋——專訪王安國教授〉。陳致主編，收入香港浸會大學饒宗頤國學院編：《容兼閣問學集——海內外文史暨漢學名家訪談錄》，頁14—49。南京：南京大學出版社，2020年6月。
- 〈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，頁433—453。香港：中華書局（香港），2019年。

Article to be published:

即將發表之文章：

- （譯作）方破（Paul Fischer）：〈評來國龍《幽冥之旅——楚地宗教的考古學研究〉〉（Review of *Excavating the Afterlife: The Archaeology of Early Chinese Religion*. By Guolong Lai）。收入香港浸會大學饒宗頤國學院編：《漢學英華·續編》。香港：中華書局（香港），2022年。

Awards:

獎項：

- Outstanding Achievement, 2020/21 Semester 1, Faculty of Arts, Hong Kong Baptist University
香港浸會大學文學院2020/21年度第一學期傑出表現獎



Wang Xueting (China)

3rd year PhD student

Research area: Relationship between Buddhist Temples and Tang Poetry

王雪婷 (中國)

博士三年級學生

研究領域：寺廟與唐詩的創作關係

Presented papers and published articles:

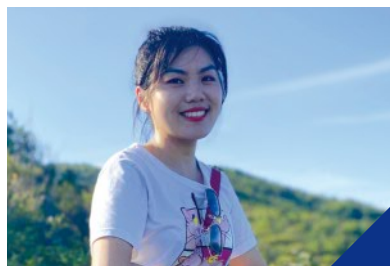
已發表報告及文章：

- 〈唐詩意趣的禪化〉，「中國語言、文學與文化」香港浸會大學中文系與華南師範大學文學院研究生學術研討會。香港浸會大學中文系、華南師範大學主辦。線上，2021年6月19日至20日。
- "The Formation of the Four Sentence Patterns in Wuyan (Pentasyllabic) Poetry with Flat Thymes." Paper presented at the 2021 Annual Meeting of the American Oriental Society (East Asia Section). Organized by the American Oriental Society. Online, March 12–18, 2021.
- "A Comparative Analysis of Metaphors Involving Chrysanthemums." Paper presented at The 2021 8th International Conference on Linguistics, Literature and Arts (ICLLA 2021). Organized by the International Economics Development and Research Center. Online from Nishinippon Institute of Technology, Kitakyushu, Japan, January 29–31, 2021.
- "The Chan Transformation of Images in Tang Poetry, and Beyond." Paper presented at the 2020 Annual Meeting of the Western Branch of the American Oriental Society. Organized by the University of Hong Kong and the University of Colorado Boulder. Online, November 6–8, 2020.
- "Discourse Analysis of Chinese Buddhism: New Dimensions and Directions." Paper presented at the 23rd Biennial Conference of the European Association for Chinese Studies (EACS). Organized by the European Association for Chinese Studies. Online from Leipzig, Germany, August 24–27, 2021.

Articles to be published:

即將發表之文章：

- (譯文) 莊錦章：《分析的中國哲學——概念與論證》。上海：東方出版中心，2021年。
- (譯文) 許思萊 (Axel Schuessler)：〈「白一沙」的上古漢語音構擬若干問題〉 (Questions about Baxter & Sagart's Old Chinese)。收入香港浸會大學饒宗頤國學院編：《漢學英華·續編》。香港：中華書局 (香港)，2022年。
- (譯文) 鄭子寧 (Zheng Zining)：〈評 Nathan W. Hill《藏語、緬甸語和漢語的歷史語音學》〉 (Review of *The Historical Phonology of Tibetan, Burmese and Chinese*. By Nathan W. Hill)。收入香港浸會大學饒宗頤國學院編：《漢學英華·續編》。香港：中華書局 (香港)，2022年。



Lan Qian (China)

2nd year PhD student

Research area: The Transition in educational and intellectual history in the Qing Dynasty

蘭倩 (中國)

博士二年級學生

研究領域：清代教育與思想之變遷

Presented papers:

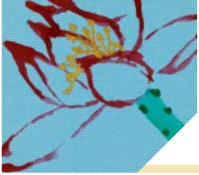
已發表報告：

- 〈從《浙江即岷江非漸江考》看詒經精舍的教育特色〉，「中國語言、文學與文化」香港浸會大學中文系與華南師範大學文學院研究生學術研討會。香港浸會大學中文系、華南師範大學主辦。線上，2021年6月19日至20日。

Article to be published:

即將發表之文章：

- (譯文) 伍伯常：〈文化互動與較量——以宋朝和南唐為例〉 (Cultural Interactions and Competitions: The Case of the Song Dynasty and the Southern Tang)。收入香港浸會大學饒宗頤國學院編：《漢學英華·續編》。香港：中華書局 (香港)，2022年。



Updates from XUANTANG PHD STUDENTS AMID THE PANDEMIC

疫情期間選堂博士動態

#廈門 #詩經直解 #國學院選堂博士生 #一代昭度

The COVID-19 pandemic swept the globe in 2020, leaving havoc in its wake. In compliance with the strict anti-epidemic measures for self-protection and the wellbeing of others, our Xuantang PhD students adapted their studying plans flexibly in light of their local situations. In addition to taking courses online via mixed mode learning, they also carried out research in a diversified way and actively participated in international conferences, honing their skill in giving academic presentations. For instance, Ms Guo Qianmeng recently presented two papers in the 7th Cross-Strait (Xiamen) Chen Yuanguang Cultural Forum and the 2020 Annual Meeting of the Chinese Society of Mongolian History respectively. Ms Wang Xueting was also quite productive as she took part in the 23rd Biennial Conference of the European Association for Chinese Studies (EACS) and the 2020 Annual Meeting of the American Oriental Society Western Branch and delivered two communications on Chinese poetics. The two students also wasted no time and travelled to Beijing Normal University-Hong Kong Baptist University United International College (UIC) to gather materials for their dissertations data while offering help to Sinology-related activities there.

2020年，新冠肺炎席捲全球。國學院選堂博士生亦在保護自己與師友的嚴格防疫措施之下，依時而動，因地制宜，不僅依據各自所處的環境調整學習策略，也在遠程上課的同時積極開展多樣的研究方式，與國內外學術同仁交流學習，鍛煉學術報告能力。例如郭倩夢同學積極參加了第七屆海峽兩岸（廈門）陳元光文化論壇及中國蒙古史學會2020年會員代表大會並發表論文；王雪婷同學參加了網上舉辦的第23屆歐洲漢學學會（EACS）雙年會、2020年美國東方學會西岸分部（WBAOS）年會等會議並發表論文。兩人更到訪香港北京師範大學——香港浸會大學聯合國國際學院搜集論文相關文獻、參與國學與漢學推廣活動。



My corner in the research student office (Guo Qianmeng)
辦公室一隅（郭倩夢）



A shot of myself practising guqin
練習古琴（王雪婷）



Mr Pang Kun, senior Xuantang PhD student, received the endorsement and generous help of Professor Liu Zhao, Director of the Center for the Study of Excavated Documents and Ancient Philology at Fudan University, to visit the Center for academic exchange, which for sure would benefit his research on the *Shijing* unmeasurably. He also took the opportunity to visit the Special Collections Center of Fudan University Library, where a special exhibition of *Shijing* scholar Chen Zizhan (1898–1990) and his manuscript *Literal Explanation of the Book of Songs* was on display, as well as other renowned institutions like the Shanghai Museum.

龐琨同學則有幸得到復旦出土文獻與古文字研究中心主任劉釗教授引薦及大力協助，得以前往中心交流學習，難能可貴，對其《詩經》類文獻研究定必帶來莫大裨益。他也趁機參觀了復旦大學特藏中心及其陳子展先生《詩經直解》手稿展，以至上海博物館等文博單位。



Reading an author's manuscript of the *Literal Explanation of the Book of Songs* by Chen Zizhan (1898–1990)
參觀陳子展先生《詩經直解》手稿（龐琨）



Stately Demeanour: Costumes of Qing Emperors and Empresses from the Collection of the Palace Museum
一代昭度——故宮博物院藏清代帝后服飾



Portrait of Emperor Qianlong Chasing a Deer (Lan Qian)
乾隆皇帝逐鹿圖（蘭倩）

During the school break, Ms Lan Qian went to the Macao Museum of Art to visit the exhibition "Stately Demeanour: Costumes of Qing Emperors and Empresses from the Collection of the Palace Museum." The year 2020 coincided with the 600th anniversary of the completion of the Forbidden City and the 95th anniversary of the founding of the Palace Museum, Beijing. It was a remarkable opportunity to get a closer look at the real artefacts, especially when border crossings with mainland China was restricted. What's a better way to spend a weekend than feasting your eyes in royal garb?

While getting ready for recovering a normal study life in Hong Kong, our students have each in his or her own way adapted to the new reality, expanded their knowledge base, and prepared themselves to reach new heights in their promising academic career ahead.

蘭倩同學在課餘去澳門藝術博物館參觀了故宮博物院藏清代帝后服飾展。適逢 2020 年是紫禁城建成六百年暨故宮博物院成立九十五周年，在交通往來受限之際能近觀真品，瞭解傳統文化，提高審美情操。

同學們積極拓寬求學、訪學路徑，求知若渴，為各自的研究做廣泛積累，為日後回港復課作好準備。



A Monumental Moment: **ADDENDUM SIGNING CEREMONY IN SUPPORT OF THE *COLLECTED WORKS OF JAO TSUNG-I: XUANTANG ANTHOLOGY***

意義非凡：《饒宗頤學術論著英譯集》增補文件簽訂

饒宗頤學術論著英譯集 # 饒學研究基金 # 李焯芬教授 # 上古宇宙論 # 正統論



Professor Lee Chack-fan, Chairman of the Management Board of The Jao Studies Foundation (second left) and Professor Alexander Wai, President and Vice-Chancellor of HKBU (second right) sign the addendum to the *Collected Works of Jao Tsung-i: Xuantang Anthology* project. The signing was witnessed by Ms Angeline Yiu, Permanent President (first left) and Ms Veronica Yiu, Permanent Administrative Director (first right) of the Foundation.

饒學研究基金董事會主席李焯芬教授（左二）及浸大校長衛炳江教授（右二）簽署《饒宗頤學術論著英譯集》增補文件，由饒學研究基金永遠會長饒清芬女士（左一）及永遠行政董事饒清綺女士（右一）見證。

Hong Kong Baptist University (HKBU) has received an additional HK\$1 million donation from The Jao Studies Foundation in support of the operation of the *Collected Works of Jao Tsung-i: Xuantang Anthology*, a project launched by the Jao Tsung-I Academy of Sinology at HKBU that translates Professor Jao's scholarly works into English.

The Academy received a generous donation of HK\$2.5 million from the Jao family and The Jao Studies Foundation in 2019 in support of the project. Together with the additional donation, the Jao family and The Jao Studies Foundation have offered their resounding commitment to the project with a total of HK\$3.5 million in funding.

The Addendum Signing Ceremony was held on 16 April, 2021 at HKBU, with the agreement signed by Professor Lee Chack-fan, Chairman of the Management Board of The Jao Studies Foundation, and Professor Alexander Wai, President and Vice-Chancellor of HKBU. Ms Angeline Yiu and Ms Veronica Yiu, Permanent President and Permanent Administrative Director respectively of The Jao Studies Foundation, witnessed the signing.

In his speech, Professor Lee Chack-fan said that arts and cultural exchange is one of the focuses of the future development of Hong Kong according to the State's 14th Five-Year Plan. The translation project is a meaningful initiative which will greatly enhance academic and research exchange. Professor Lee also expressed his appreciation to the Academy for its great contributions to the project.

In his vote of thanks, Dr Adam Schwartz, Associate Director of the Academy, expressed his gratitude to Professor Jao's family as well as the Chairman and members of the Management Board of the Foundation for their support. He said that the translation project has steadily progressed since its establishment two years ago. "Even though the world has been brought to a halt and people's daily lives have been greatly affected by the pandemic, we are grateful that our translation team has kept up the spirit," he said.

"In the coming years, our team will strive to complete the translation with the goal of achieving readable,

reliable and authoritative translations. In addition, we have decided to expand the project by recruiting more young talent locally and abroad to translate works in other research areas in which Professor Jao wrote extensively and introduced new ideas," he added.

The project selects and translates a wide range of topics from Chinese into English in fields as varied as the study of oracle bone inscriptions and excavated manuscripts, ancient cosmology, classical literature, discourses on dynastic legitimacy and the transformative power of rituals and music, and Dunhuang studies.



(From left) Professor Lee Chack-fan and Professor Alexander Wai
(左起) 李焯芬教授及衛炳江教授



Dr. Adam Schwartz expressed his gratitude to the supporters for their generous contributions
史亞當博士感謝捐款機構的鼎力支持

饒學研究基金增撥港幣 100 萬元捐款予香港浸會大學，支持由浸大饒宗頤國學院的《饒宗頤學術論著英譯集》項目，把饒教授的學術著作翻譯成英文。

2019 年，饒教授家人及基金已捐出港幣 250 萬元支持項目啟動。連同是次增撥的款項，饒教授家人及基金已合共捐款港幣 350 萬元。

增補文件簽署儀式於 2021 年 4 月 16 日在浸大舉行，由饒學研究基金董事會主席李焯芬教授及浸大校長衛炳江教授簽署協議。饒學研究基金永遠會長饒清芬女士及永遠行政董事饒清綺女士一同見證簽署儀式。李焯芬教授致辭時說，國家《十四五規劃綱要》提出，中外文化交流是香港未來發展其中一個重要的方向。而此英譯項目正正有利學術及

研究交流，意義重大。李教授同時感謝饒宗頤國學院團隊於此項目作出巨大的貢獻。

饒宗頤國學院副院長史亞當博士在致謝辭時，對饒教授家人及基金董事會主席及成員的支持表示衷心感謝。他指翻譯項目於兩年前開始以來，進展良好。他說：「疫情令世界陷於停頓，人們日常生活都大受影響，差可告慰的是我們的翻譯團隊依然精神抖擻。」

史博士稱團隊未來將會竭盡全力，翻譯出可讀性高、精準和具權威性的譯本。他又說已決定擴大項目，吸納更多海內外年輕學人參與翻譯。有關翻譯題材包括甲骨簡帛學、上古宇宙論、古典文學、正統論及禮樂思想、敦煌學等。



Mr. John Ng Chor Yuk, General Director of the Soka Gakkai International of Hong Kong (second right) and the representatives
香港國際創價學會理事長吳楚煜先生（右二）及代表



(From left) Ms. Angeline Yiu, Permanent President of The Jao Studies Foundation, Mrs. Susan So, BBS, Honorary Permanent President of the HKBU Foundation, Mrs. Fung Bao Junping, Chairman of the Fung Sun Kwan Chinese Arts Foundation

(左起) 饒學研究基金永遠會長饒清芬女士、香港浸會大學基金永遠榮譽主席蘇陳偉香院士，BBS 及馮樂均國學基金會主席馮鮑俊萍女士



Paragon of Knowledge: BUJAS PROJECT SELECTED AS A NATIONAL KEY PUBLISHING PROJECT

共襄雅集——饒宗頤國學院出版項目入選國家級重點出版項目

The Academy is pleased to report one of its publication initiatives was listed as National Key Publication Fund Project. In collaboration with Dr Deng Xiaoling, Assistant Professor at School of Foreign Languages of Xiamen University, our translation project of *Guwenzi gouxingxue* 古文字構形學 (temporary titled *A Study of the Formation of Ancient Chinese Characters*) recently received a project grant from the National Social Science Foundation of China specially for translating Chinese scholarship to a foreign language.

The author Professor Liu Zhao is an acclaimed scholar and current serves as Distinguished Professor and the Director of the Center for the Study of Excavated Documents and Ancient Philology at Fudan University. He has also been named a Changjiang Scholar, an honor bestowed by the Ministry of Education of P.R.C that comes with a monthly special allowance. The monograph is a systematic and comprehensive study of Chinese paleography, offering clear explanations to the origin of early Chinese characters, their initial forms, and the basic classification of their formation. Based on decades of research and contemplation, the author summarizes a number of key principles of character formation and deduces some its general patterns of development. For example, he put forward the hypothesis that, in some cases, the ideographic element of a character might be transformed to a graphically similar component to better reflect the pronunciation. This book was also probably the first to introduce the "pedigree" in archaeology, proposing that text analysis should be equipped with a "dynamic vision for the development and evolution of ancient characters." This innovative view, among other propositions, has exerted considerable influence in the academic community. Many scholars regard the major contribution of this book for laying a theoretical foundation for studying the "formation of ancient characters" and tackling paleographic issues in a holistic manner which was lacking before.

Originally published in 2006 and revised in 2011 by Fujian People's Publishing House, this critically acclaimed book won several accolades since its publication, such as a first-class award at Xiamen City Outstanding Research Achievement Award (Social Sciences), a second-class award at Fujian Province Research Achievement Award (Social Sciences), and most notably a second-class award at the 5th Higher Education Outstanding Scientific Research Output Awards (Humanities and Social Sciences) by the Ministry of Education. In 2020, this book garnered the top award of Distinguished Award for Sinology in the 4th Sinology Ceremony for Global Chinese.

The Chinese version of *Guwenzi gouxingxue* has already been circulated in overseas Sinological communities for years and is listed as a key reference by many Classical Chinese-related courses. The English version would offer a more approachable way for English-speaking readers to understand the philosophy, mindset and history embedded in the culturally rich Chinese characters. The translation will be carried out by a team of renowned scholars and language experts, namely Prof. Chen Zhi, Director of the Academy, Prof. Ye Yuying (Professor, Department of Chinese, Xiamen University), Dr Deng Xiaoling (Associate Professor, Department of English, Xiamen University), and Dr Chen Jianing (Associate Professor, Department of Chinese, Tianjin University). The English translation will be published in 2024 by our publishing partner De Gruyter as a key publication in BUJAS's growing series of The Library of Sinology.



Professor Liu Zhao, Director of the Center for the Study of Excavated Documents and Ancient Philology at Fudan University, gave a lecture during his visit to the Academy in 2018.

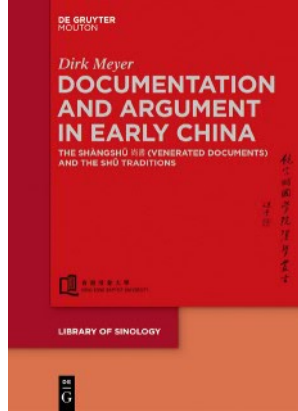
復旦大學出土文獻與古文字研究中心主任劉劉教授 2018 年親臨國學院主持講座。

饒宗頤國學院很榮幸旗下出版項目入選國家級重點出版項目——與廈門大學外文學院鄧小玲副教授聯合申報的《古文字構形學》（英文版），獲得 2020 年度國家社科基金中華學術外譯項目立項資助。

《古文字構形學》的作者劉釗教授為復旦大學出土文獻與古文字研究中心主任、復旦大學特聘教授、教育部「長江學者」特聘教授。該書全面地闡述了古文字的產生、初始狀態以及古文字構形的基本分類，系統地歸納和總結了諸如「變形音化」等古文字構形原則和演變規律；並最先將考古學中「譜系」概念用於古文字構形的分析，提出了考釋分析文字要具備「古文字發展演變的動態眼光」等主張，受到學界廣泛引用；創建了「古文字構形學」的理論體系，使古文字相關的研究理論更加豐富立體，給初學者以門徑，給學界同仁提供更完善的討論平臺。此書 2006 年由福建人民出版社正式出版，2011 年修訂後再版。先後獲得廈門市優秀社科成果評選一等獎、福建省優秀社科成果評選二等獎、福建省優秀出版物獎與中國教育部第五屆高等學校科學研究（人文社會科學）優秀成果二等獎，2020 年更獲第四屆全球華人國學成果獎的殊榮。

該書在國際漢學界早已流傳，被不少漢學課程列為必讀書目。英文版的譯介有助於外國友人更加深入地瞭解漢字構形中的哲理思想、思維模式以及古文字承載的歷史淵源，由此更好地理解 and 認同中國文化。本書將由著名學者及語文專家組成之團隊共同翻譯，成員分別為本院院長陳致教授、葉玉英教授（廈門大學中文系教授）、鄧小玲教授（廈門大學英文系副教授）、陳家寧教授（天津大學中文系副教授）等。英文版暫譯為 *A Study of the Formation of Ancient Chinese Characters*，計畫 2024 年由德國德古意特出版社出版發行，為本院「漢學叢書」系列的重點出版物。

NEW RELEASE 經已出版



LIBRARY OF SINOLOGY

《饒宗頤國學院漢學叢書》

Vol. 5 : Dirk Meyer 麥笛,
Documentation and Argument in Early China: The Shangshu (Venerated Documents) and the "Shū" Traditions.

This study uncovers the traditions behind the formative Classic *Shangshu* (Venerated documents). It is the first to establish these traditions—"Shū" (Documents)—as a historically evolving practice of thought-production. By focusing on the literary form of the argument, it interprets the "Shū" as fluid text material that embodies the ever-changing cultural capital of projected conceptual communities. By showing how these communities actualised the "Shū" according to their changing visions of history and evolving group interests, the study establishes that by the Warring States period (ca. 453–221 BC) the "Shū" had become a literary genre employed by diverse groups to legitimise their own arguments. Through forms of textual performance, the "Shū" gave even peripheral communities the means to participate in political discourse by conferring their ideas with ancient authority.

本書揭示了儒家經典《尚書》在形成時期的各種傳統，首次將這些傳統——姑且統稱為「書」——確立為一個在歷史上不斷演變的思想生成進程。作者關注論證的文學形式，將「書」視作流動的文本材料，能體現出所投射的概念社群不斷變化的文化資本。本論著透過顯示這些社群如何根據自身不斷演變的歷史觀與群體利益而使「書」具體化，揭示出戰國時代時「書」已成為一種文類而為不同群體所利用，藉以合法化自己的論點。通過各種形式的「文本表演」，即使給邊緣化的社群亦能利用「書」來參與政治論述，賦予其觀點「古已有之」的權威。

MANUSCRIPT SUBMISSIONS TO BJAS

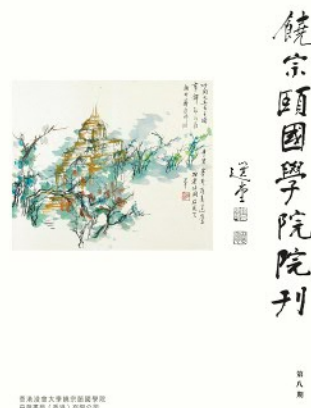
【院刊徵稿】

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 two complementary copies 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 to 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.

《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。

BULLETIN OF THE JAO TSUNG-I ACADEMY OF SINOLOGY

《饒宗頤國學院院刊》



The eighth issue of the *Bulletin* was published in Summer 2021. It includes a total of 15 outstanding scholarly papers and book reviews, written in Chinese or English. 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 study of excavated bronze wares, philology, ritual studies, history, literature and Jao Studies. What remains common among these research papers on vastly diverse fields of Sinology is their scholarly discussion of cutting-edge topics and interdisciplinary approaches. For instance, Professor Wang Zhaopeng and his team at South-Central University for Nationalities conducted a series of field researches on the whereabouts of the Song poet Fan Zhongyan (989-1052) and under what circumstances when he composed the set of *ci* poems titled "Yujia ao" with reference to fieldwork methods used in sociology and archaeological site surveying techniques and with the help of advanced digital technologies. It has been eight years since the publication of the *Bulletin*, and our editorial team have continuously maintained the high standards they set in the early issues, working hard to build the *Bulletin* into a world-leading bilingual journal of Sinology.

《饒宗頤國學院院刊》第八期已於2021年夏天與讀者見面。本期刊登中英論文及書評共十五篇。作者從海內外知名學府或研究機構的前輩學者到剛在學術領域嶄露頭角的青年才俊，刊載內容涵蓋出土青銅器、文字學、禮學、歷史、文學，以及饒學等多個領域，尤為關注當今學術前沿課題和跨學科研究，比如中南民族大學王兆鵬教授團隊借鑒社會學田野調查方法、考古學現場勘查方法，進行詩詞作品現場的實地研究，利用最新的數碼科技，精準推敲出北宋名臣范仲淹〈漁家傲〉組詞的創作場景和背景。自創刊八年以來，編輯部諸位同仁努力不懈，精益求精，致力於辦成國際領先的雙語國學與漢學研究的學術期刊。

THROUGH THE EYES OF THE WISE MEN: INTERVIEWS OF PROMINENT SINOLOGISTS AND CHINESE CLASSICAL SCHOLARS

存異能兼，有容乃大：

《容兼閣問學集——海內外文史暨漢學名家訪談錄》

Interviews of Prominent Sinologists and Chinese Classical Scholars is edited by Hong Kong Baptist University Jao Tsung-I Academy of Sinology, with Professor Chen Zhi as the editor-in-chief. The Chinese title "The Rongjian Chamber" originates from a corner at the Academy, which consists of a library of some of our publications and the offices of Professor Chen and our researcher staff. The book is titled "The Rongjian Chamber" for two reasons. One of them is that the many of the interviews recorded in the book were indeed conducted there. It also alludes to the Chinese idiom: "The vastness of the ocean comes from its accepting of thousands of rivers." In the journey of learning, different paths lead to the same goal. Likewise, interviews with eminent scholars with different expertise and backgrounds also assemble into this anthology, offering us a glimpse into the lively, dynamic Sinological community today.

The interviews of this collection have one thing in common: on top of their expertise, the interviewees share personal experience and insights on the challenges and joys of being a scholar. It presents to readers the scholarly experiences and mental journeys of famous scholars in the form of interviews and an amiable dialogue style, inspiring readers who are interested in traditional Chinese culture and Sinology around the world.

本書題為《容兼閣問學集：海內外文史暨漢學名家訪談錄》，由香港浸會大學饒宗頤國學院編輯，陳致教授擔任主編。關於書名的由來，因我們以「容兼閣」命名國學院一隅，內含部分學院藏書，以及陳致教授和研究人員的研究室。以「容兼閣」命名此訪談錄，一方面考慮到許多訪談確是在此進行，另一方面亦取「存異能兼，有容乃大」之意。表明學問之道，乃「殊途而同歸，一致而百慮」。本文集既有海內文史方面的學者的訪談，也有海外漢學研究名家的訪談，就是體現了這一用心。

本書精選十餘篇訪談稿。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。本書通過「訪談錄」這樣一種極具親和力的對話文體，將名家們的治學經驗與心路歷程呈現在讀者面前，以期為中國傳統文化與世界漢學感興趣的人士帶來啟發和思考。



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GLOBAL SINOLOGY IN TRANSLATION

《饒宗頤國學院漢學譯叢》

Dirk Meyer. *Philosophy on Bamboo: Text and the Production of Meaning in Early China*. Translated by Liu Qian. Hong Kong: Chung Hwa Book Company (H.K.) Limited, 2021.

麥笛著，劉倩譯：《竹上之思——出土文獻與意義生成》，香港：中華書局（香港），2021年。

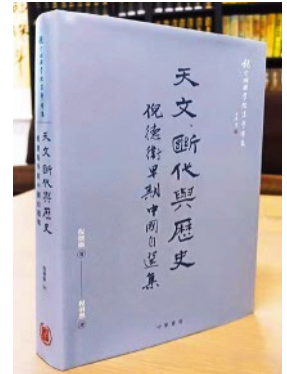


This is the Chinese translation of the 2011 monograph written by Dirk Meyer, The Queen's College, Oxford. Scholarship on early Chinese thought has long treated texts as mere repositories of ideas rather than as meaningful objects in their own right. Not only does this approach present an idealized account of China's intellectual past, it also imposes artificial boundaries between textual and philosophical traditions. As the first to treat text as a cultural phenomenon, this study demonstrates the interplay among the material conditions of text and manuscript cultures, writing, and thought during the Warring States period. Through close reading of the philosophical texts from Guodian Bamboo Strips, it analyses the crucial strategies of meaning production and casts light on the way in which different communities used texts for philosophical ends. Meyer thus establishes new understandings of the correlation between ideas, their material carrier, and the production of meaning in early China.

本書為牛津大學學者麥笛 2011 年出版之專著 *Philosophy on Bamboo: Text and the Production of Meaning in Early China* 之中譯本。中國早期思想研究向來只將文本視為思想觀點的載體，不曾把文本本身視為具有意義的研究對象。這種思路不僅將古代中國思想世界呈現得過於理想化，亦在文本傳統和哲學傳統之間強加了人為的界限。本論著率先將文本視為文化現象，展示了戰國時代文本的物質條件與寫本文化、書寫、思想之間的互動。本書通過細讀郭店楚簡中的哲學文獻，分析其意義生成的關鍵策略，闡明不同群體如何以文本達成哲學目的。作者麥笛對中國早期的哲學思想、其文本載體，以及意義生成三者之間的關聯提出了新見解。

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, 2021.

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），2021年。



The anthology *Selected Works of David Nivison on Early Chinese Chronology, Astronomy, and Historiography* is the Chinese translation of *The Nivison Annals: Selected Works of David S. Nivison on Early Chinese Chronology, Astronomy, and Historiography* under the Library of Sinology series. This is the new collected works of David Shepherd Nivison (1923–2014), emeritus professor of philosophy, religious studies, and Chinese language at Stanford University. The collection includes important works by the revered American Sinologist that were written but never published or published in various journals and edited volumes from 1980 to 2014, showcasing his profound knowledge and research into Early Chinese astronomy, chronology, and historiography.

這部選集《天文、斷代與歷史：倪德衛早期中國自選集》為國學院《漢學叢書》*The Nivison Annals: Selected Works of David S. Nivison on Early Chinese Chronology, Astronomy, and Historiography* 之中譯本。此書為美國著名漢學家、斯坦福大學榮休教授倪德衛（David S Nivison, 1923-2014）的論文集。此集將從未發表及散見於各大期刊和匯編文集的重要成果薈萃於斯，深入展示倪德衛教授於 1980-2014 年間，對上古天文、斷代與史學史等研究課題的淵博學問和湛深之思。



WELCOMING OUR NEWCOMER

新人介紹

Dr Wang Ying

Research Assistant Professor (January - August 2021)

Dr Wang Ying holds a B.A. degree in Sinology from Wuhan University, an M.A. degree from the Department of Chinese Language and Literature at Peking University, and a Ph.D. from the Department of Asian Languages and Cultures at the University of California, Los Angeles. She spent one year as a visiting scholar in the Department of East Asian Languages and Cultures at Columbia University. She specializes in late imperial Chinese literature, medical humanities, and early modern Chinese publication culture.



王穎博士

研究助理教授 (2021 年 1 月至 8 月)

王穎，武漢大學國學試驗班學士，北京大學中文系碩士，美國加州大學洛杉磯分校亞洲語言文化系博士。曾任哥倫比亞大學東亞語言文化系訪問學者。主要研究領域為明清文學、醫學人文和近代出版文化。

RESEARCH OUTPUT

研究成果

- Chen Zhi. "Preface." In *COVID-19 Pandemic, Crises Responses and the Changing World: Perspectives in Humanities and Social Sciences*. Edited by Simon Zhao Xiaobin, Johnston Wong Hong Chong, Charles Lowe, Edoardo Monaco, and John Corbett. 9-13. Singapore: Springer, August 2021.
- 陳致：〈新見父乙尊銘試釋〉。收入清華大學出土文獻研究與保護中心編：《半部學術史，一個李先生——李學勤先生學術成就與學術思想國際研討會論文集》，頁 435-447。北京：清華大學出版社，2021 年 4 月。
- 陳致主編，來國龍、史亞當 (Adam Craig Schwartz) 副主編：《饒宗頤國學院院刊》第八期。香港：中華書局 (香港)，2021 年 9 月。478 頁。
- Chen Zhi (as Main Editor), Adam C. Schwartz (as Executive Editor), et al., eds. Dirk Meyer. *Documentation and Argument in Early China: The Shāngshū 尚書 (Venerated documents) and the Shū Traditions* (Library of Sinology, 5). Berlin: De Gruyter, July 2021. Pp. x+281.
- Chen Zhi (as Founding Editor-in-Chief). *Innovative Teaching and Learning* 2, no. 1. Hong Kong: Global Science Press, December 2020. Pp. 93.
- 陳致主編，香港浸會大學饒宗頤國學院編：《容兼閣問學集——海內外文史暨漢學家訪談錄》。南京：南京大學出版社，2020 年 6 月。320 頁。
- 方勇主編，陳致副主編：《諸子學刊》第二十輯。上海：上海古籍出版社，2020 年 5 月。434 頁。
- 方勇主編，陳致副主編：《諸子學刊》第二十一輯。上海：上海古籍出版社，2020 年 11 月。425 頁。
- 史亞當 (Adam Craig Schwartz)：〈殷墟花園莊東地甲骨卜辭中「侃」的古卜用途及其所表達的主觀感受〉。中國社會科學院甲骨學殷商史研究中心集刊，《甲骨文與殷商史》新十輯，2020 年 11 月，頁 388-402。
- 史亞當 (Adam Craig Schwartz)：〈用數術說閱讀數術書——《周易·頤》「含爾靈龜，觀我朵頤，凶」含義新考 (附——《頤》卦爻辭研究雜記)〉。收入復旦大學出土文獻與古文字研究中心編：《出土文獻與古文字研究》第九輯，頁 397-409。上海：上海古籍出版社，2020 年 11 月。
- Schwartz, Adam Craig. "'Alone,' as a Result of Divination: A Study of the Wangjiatai Gui cang's Pure Yin Hexagram." Paper presented at the 2020 Annual Meeting of the Western Branch of the American Oriental Society. Organized by the University of Hong Kong and the University of Colorado Boulder. Online, November 6-8, 2020.
- Schwartz, Adam Craig (as Associate Editor), et al., eds. *Bamboo and Silk* (English version) 4, no. 1 (January 2021). Pp. 231. (Note: This is a peer-reviewed academic journal sponsored by the Center of Bamboo and Silk Manuscripts, Wuhan University and published by Brill).
- 王穎：〈作為策略的疾病——明清白話小說中的詐病和誤傳病亡現象〉，「網上半月譚」學術講座。香港浸會大學饒宗頤國學院主辦。香港：香港浸會大學，2021 年 3 月 19 日。
- Wang Ying. "Empowering the Powerless: Sickness as Strategies." Paper presented at the 2021 Annual Meeting of the American Oriental Society. Organized by the American Oriental Society. Online, March 12-18, 2021.
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- Grundmann, Joern P. "The Ideology of the Heavenly Mandate as Seen from the Western Zhou Institution of Royal Appointments." Paper presented at the 2020 Annual Meeting of the Western Branch of the American Oriental Society. Organized by the University of Hong Kong and the University of Colorado Boulder. Online, November 6, 2020.
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- Lebovitz, David. "On the 'Rui Liangfu' and 'Zhai Gong' Chapters of the *Yi Zhoushu*: Lost, Leftover, or Remade?" Online Sinology Fortnightly. Organized by the Jao Tsung-I Academy of Sinology of Hong Kong Baptist University. Hong Kong Baptist University, Hong Kong, October 30, 2020.
- 陳竹茗：〈書信集·紅學會·自度曲——雜談周策縱《紅樓夢外一支血淚書》曲箋 (上)〉，《國文天地》第 36 卷第 5 期，頁 105-110。臺北：國文天地雜誌社，2020 年 10 月。
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- 段陶：〈西周金文所體現的宗法關係及貴族家庭分化〉。《饒宗頤國學院院刊》第八期，頁 47-77。香港：中華書局 (香港)，2021 年 8 月。
- 段陶：〈從張家坡井氏墓地談畿內采邑對推行周文化的意義〉。「網上半月譚」學術講座。香港浸會大學饒宗頤國學院主辦。香港：香港浸會大學，2021 年 1 月 22 日。
- 段陶：〈上古漢語的構擬與重建——專訪畢鵬教授〉。收入陳致主編，香港浸會大學饒宗頤國學院編：《容兼閣問學集——海內外文史暨漢學家訪談錄》，頁 118-129。南京：南京大學出版社，2020 年 6 月。
- 段陶：〈早期中國考古學訪談略要——專訪羅泰教授〉。收入《容兼閣問學集》，頁 226-239。

師心自在

饒宗頤語錄



Jao Tsung-i Lotus Album (2013)
饒宗頤 荷樣冊

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

“Perenniality naturally comes with patient endurance. Patience is indeed the plaster of all sores. The patience of Job composes differences, keeps one so cool that he seems calm in a crisis, and reconciles contradictions. On the other hand, eagerness for success is an illness born of impatience. If it takes 10 years to grow a tree, any effort to speed up growth, in a bid to see the tree in two years’ time, would certainly produce the opposite effect. Only when the significance of patience is grasped can we carry on and cope without coming to grief.”

——“Handling Impatience — The Rampant Illness of Modern Life,”
originally published in the South China Morning Post, Sep 10th, 1988, p.34,
as part of the “Stress: Causes and Resolution” series in the “Courses by Newspaper” column.
Translated by C.Y. Leung

「能忍耐自然能夠持久，可以息爭，可以平心靜氣來對付困難，心平下來則氣和，矛盾亦可消除了。許多人每患於『操之過急』，是不能忍耐的毛病，『十年樹木』，要把十年的工作，一二年間把它促成，往往得到『揠苗助長』的反效果。如果懂得忍的道理，忍耐持久，安祥從容地來處理，斷不至於失敗。」

——〈忍與捨〉，原載 1988 年 9 月 2 日香港《大公報》，
中大校外進修部「精神壓力：成因與消除」報紙課程專欄