



香港孔子學院

Confucius Institute of Hong Kong

2017 簡介

Introduction

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立足香港 面向國際 推廣漢語應用 弘揚中國文化

Based in Hong Kong Look to the World Promote Chinese Language and Culture



香港孔子學院 Confucius Institute of Hong Kong



香港理工大學南向維多利亞港一景 PolyU facing Victoria Harbour to the south

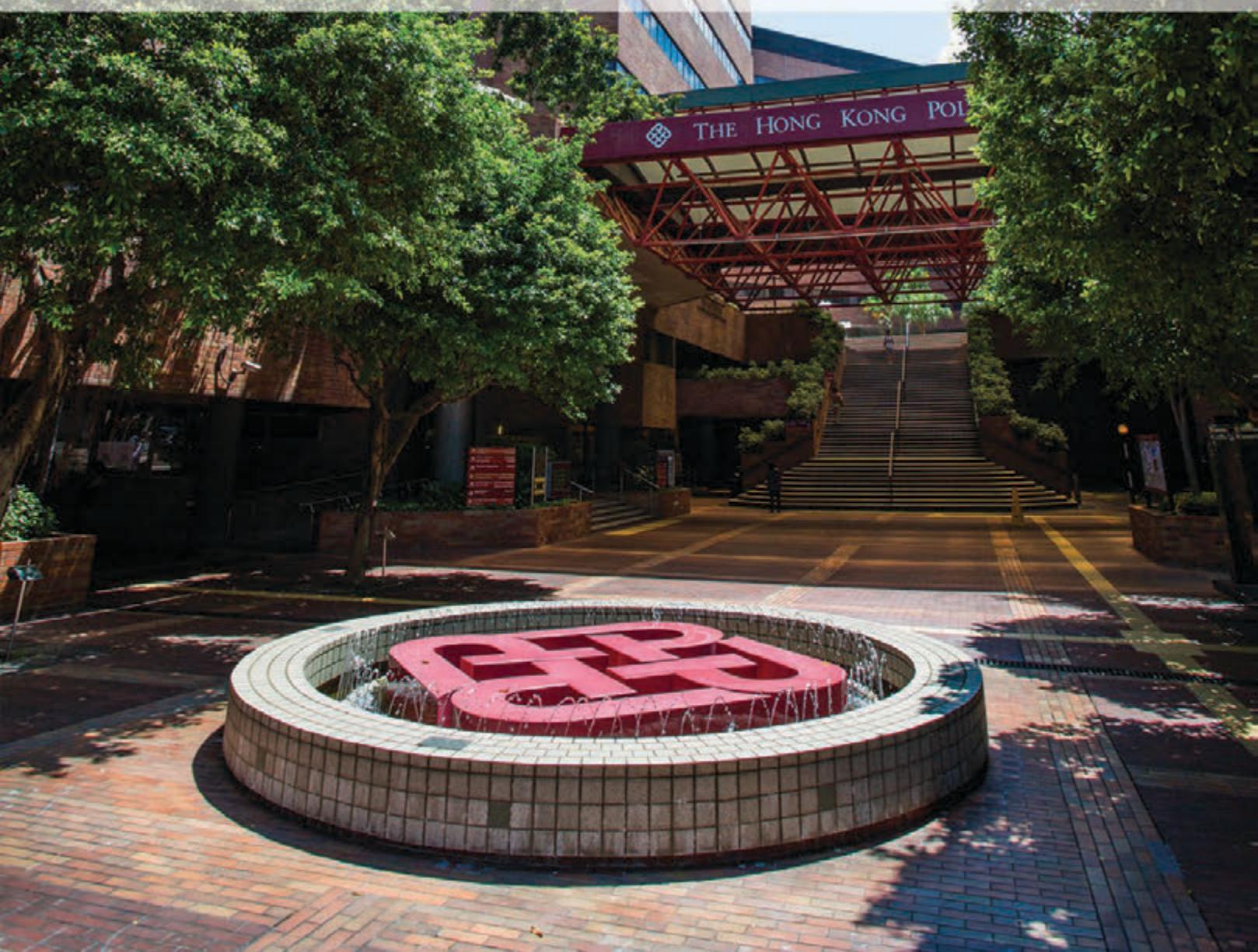
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領導簡介

CIHK Leaders





領導簡介 CIHK Leaders

香港理工大學校長

President of The Hong Kong Polytechnic University



唐偉章教授 在香港出生及接受教育；中學畢業後負笈美國，攻讀機械工程，於1976年在俄勒岡州立大學取得理學學位，並於1978年在加州大學柏克萊分校取得理學碩士，1980年獲得哲學學位。唐教授自2009年1月1日起任香港理工大學校長，執掌理大前，唐教授為美國喬治華盛頓大學工程及應用科學院院長。

唐教授為熱傳導學專家，積極參與解決能源使用和可持續發展問題。於國際學術期刊發表超過八十篇科技論文，又編撰國際學術會議論文集共七本。唐教授是美國機械工程師學會院士、香港工程科學院院士及國際熱傳導會議院士。此外，唐教授於2001及2010年分別入選俄勒岡州立大學工程學院卓越工程師榮譽榜及工程學名人榜。

唐教授熱心參與公共事務，現任廉政公署社區關係市民諮詢委員會主席(2016-17)、環境保護署綠色運輸試驗基金督導委員會主席(2013-17)、推動使用電動車輛督導委員會委員(2013-17)、創新及科技諮詢委員會委員(2015-17)、香港特別行政區政府公務員敘用委員會委員(2013-17)和廉政公署貪污問題諮詢委員會委員(2012-17)。2010年及2013年分別獲委任為香港特別行政區非官守太平紳士及第十二屆中國人民政治協商會議全國委員會委員。

此外，唐教授亦為香港工程科學院高級副院長，同濟大學機械工程榮譽教授、美國塔樂禮網絡督導委員會委員、土耳其薩班哲大學國際諮詢委員會委員、沙地亞拉伯老王科技城國際創新及企業諮詢委員會委員和廣東大亞灣核電站-嶺澳核電站第十屆核安全諮詢委員會委員。

Professor Timothy W. Tong was born and raised in Hong Kong. After completing his secondary education, he pursued further studies in the United States, where he received his B.S. degree in Mechanical Engineering from Oregon State University (OSU) in 1976, and his M.S. and Ph.D. degrees in the same discipline from the University of California at Berkeley in 1978 and 1980 respectively.

Professor Tong takes office as President of The Hong Kong Polytechnic University with effect from 1 January 2009. Prior to his current appointment, Professor Tong was Dean of the School of Engineering and Applied Science at The George Washington University in the United States.

Being an expert in the field of heat transfer, Professor Tong has been actively involved in addressing issues connected to energy use and sustainable development. He has published over eighty technical articles and edited seven conference proceedings. He is a Fellow of the American Society of Mechanical Engineers, the Hong Kong Academy of Engineering Sciences (HKAES) and the International Thermal Conductivity Conference. Professor Tong was inducted into the Academy of Distinguished Engineers and the Engineering Hall of Fame by the College of Engineering of OSU in 2001 and 2010 respectively.

Professor Tong is also engaged in public service in Hong Kong. He is Chairman of the Citizens Advisory Committee on Community Relations of the Independent Commission Against Corruption (ICAC) (2016-17), Chairman of the Steering Committee of the Pilot Green Transport Fund (2013-17) and a member of the Steering Committee on the Promotion of Electric Vehicles (2013-17) of the Environmental Protection Department, a member of the Advisory Committee on Innovation and Technology (2015-17), a member of the Public Service Commission of the Hong Kong Special Administrative Region Government (2013-17) and a member of the Advisory Committee on Corruption of the ICAC (2012-17). He was appointed a Non-official Justice of the Peace in 2010 and a member of the 12th Chinese People's Political Consultative Conference in 2013.

Professor Tong is currently Senior Vice President of HKAES, an Honorary Professor (Mechanical Engineering) of Tongji University; a member of Talloires Network Steering Committee of the United States, a member of the International Board of Overseers of Sabanci University of Turkey, a member of the International Innovation and Entrepreneurship Board of Advisors of King Abdulaziz City for Science and Technology in Saudi Arabia, and a member of the 10th Nuclear Safety Consultative Committee of the Guangdong Nuclear Power Station and the Lingao Nuclear Power Station.



領導簡介 CIHK Leaders

香港理工大學常務及學務副校長

Deputy President and Provost of The Hong Kong Polytechnic University

陳正豪教授

現任香港理工大學常務及學務副校長。陳教授1973年在美國加州大學戴維斯分校取得電機工程

理學士學位，並於1975年及1978年在美國伊利諾大學阿巴那香檳分校分別取得電機工程理學碩士及哲學博士學位。

陳教授的職業生涯從伊利諾大學阿巴那香檳分校開始，先後擔任博士後研究員及助理教授，其後加入美國英特爾公司，並晉升為高級項目經理。陳教授1991年加入香港科技大學擔任教授，為大學的創校成員，及後升任電子及計算機工程學系講師教授。歷任科大本科課程主任、計算機工程課程副學科主任、工學院副院長及電子及計算機工程學系系主任；2003年9月，出任工學院院長。陳教授在科大曾任多個行政職位，並籌辦多項課程和計劃，包括電機及電子工程學士課程、計算機工程學學士課程、研究生實習計劃、研究生跨學科研究計劃及自負盈虧授課式理學碩士課程。

陳教授的研究範圍廣泛，涵蓋超大型集成電路器件、線路及系統、微電子學、電子封裝、集成傳感器、半導體器件及材料研究等。陳教授是電機及電子工程師聯合會院士(IEEE Fellow)，曾擔任科大微電子學製造實驗室主任。他加入科大後，所獲得的研究經費高達七千一百七十萬港元。他同時積極推動大學把知識和技術商業化。

陳教授現時是香港工程師學會院士。他曾擔任創新科技署及香港工程師學會轄下多個委員會的委員，亦是香港特區政府工業貿易署電子委員會的成員。陳教授曾建議政府成立香港應用科技研究院有限公司，現為該公司的董事局成員及科技委員會主席。此外，陳教授曾任研究資助局及大學教育資助委員會研究評審小組的成員。

陳教授與美國關係密切，有著龐大的網絡，曾促成了科大與美國多間頂尖工程學院的合作，包括賓夕凡尼亞大學、康奈爾大學及南加州大學。此外，陳教授出任多間著名內地大學的名譽顧問和教授。2010年，陳教授獲母校美國伊利諾大學阿巴那香檳分校頒發傑出校友獎。



Professor Philip C.H. Chan is Deputy President and Provost of The Hong Kong Polytechnic University. He received his BSc in Electrical Engineering from the University of California at Davis in 1973, and obtained a MSc and a PhD in Electrical Engineering in 1975 and 1978 respectively in the University of Illinois at Urbana-Champaign (UIUC).

Professor Chan started his career as a Postdoctoral Fellow and Assistant Professor at UIUC. He later joined Intel Corporation in the US and was promoted to Senior Project Manager. He was Chair Professor of the Department of Electronic and Computer Engineering of The Hong Kong University of Science and Technology (HKUST), where he joined in 1991 as a Reader and a founding member. He had served there as the Director of Undergraduate Studies, the founding Director of Computer Engineering Programme, Associate Dean of Engineering and Head of the Department of Electronic and Computer Engineering. He became the Dean of Engineering in September 2003.

Undertaken numerous administrative roles at HKUST, Professor Chan also developed a number of academic programmes including undergraduate programmes in Electrical and Electronic Engineering and Computer Engineering, Postgraduate Internship with industry, Inter-disciplinary Research Postgraduate Programmes and Self-financing Taught Master of Science Programme.

Professor Chan's research interests embrace VLSI devices, circuits and systems, microelectronics, electronic packaging, integrated sensors, semiconductor device and material research. He is a Fellow of the Institute of Electrical and Electronic Engineers (IEEE). He also served as Director of HKUST's Microelectronics Fabrication Facility and has received a total research funding of HK\$71.7 million since joining HKUST. He has also been a key player in the commercialisation of university knowledge and technology.

Professor Chan is a Fellow of Hong Kong Institution of Engineering (HKIE). In Hong Kong, he has served on various Innovation and Technology Commission and HKIE committees, the Electronics Committee of the Industry and Trade Department Council. He has advised the Government on the set up of the Hong Kong Applied Science and Technology Research Institute Company Ltd and currently serves in its board and Chair of the Technology Committee. He has also served as panel members on the Research Grant Council and University Grants Committee's Research Assessment Panel.

Professor Chan has extensive network in the US and has facilitated the collaboration between HKUST and many top-notch Engineering schools in the US, including University of Pennsylvania, Cornell University and University of Southern California. He also holds honorary positions in various universities in Chinese mainland. He is the recipient of the ECE Distinguished Alumni Award from the University of Illinois, Urbana-Champaign in 2010.

<http://www.polyu.edu.hk/ppo/ce/president/dpp.html>



領導簡介 CIHK Leaders

香港孔子學院理事長

Chairman of the Council of the Confucius Institute of Hong Kong



阮曾媛琪教授 現任香港理工大學副校長（學生及環球事務）。阮教授1975年獲香港大學社會科學（社會工作）榮譽學士學位，1978年獲加拿大多倫多大學社會工作榮譽學士學位，1983年獲英國曼徹斯特大學教育學碩士學位，1995年香港大學社會工作及行政學哲學博士學位。

阮教授1986年加入香港理工大學應用社會科學系，2004至2010年任職該系系主任，並於2007年至2010年間兼任香港理工大學協理副校長，2010年晉任副校長，專責學院發展及全球合作事宜；2016年起，專責學生及環球事務。阮教授積極參與香港社會服務，現為大學教育資助委員會委員。此外，阮教授曾擔任香港社會工作人員協會主席，現為該會榮譽會長，並曾任或現任多個政府諮詢委員會、社會服務機構及基金會理事成員，包括社會工作者註冊局、香港社會服務聯會、香港基督教女青年會、香港聖公會福利協會、社會工作訓練及人力策劃諮詢委員會、香港報業評議會、凱瑟克基金會、社區投資共享基金、平和基金及香港公共行政學院等。阮教授於2002年獲香港特別行政區政府委任為太平紳士，並於2008年獲頒發銅紫荊星章。

Professor Angelina Yuen is Vice President (Student and Global Affairs) of The Hong Kong Polytechnic University (PolyU). She graduated from the University of Hong Kong with a Bachelor of Social Sciences in Social Work and Sociology in 1975, obtained a Master in Social Work from University of Toronto, Canada in 1978, a Master in Education from University of Manchester, UK in 1983, and a Doctor of Philosophy in Social Work and Social Administration from the University of Hong Kong in 1995.

Professor Yuen joined PolyU in 1986 and was Head of the Department of Applied Social Sciences from 2004 to 2010 and concurrently Associate Vice President from 2007 to 2010. She was then appointed Vice President to oversee institutional advancement and global partnerships of the University. She began to oversee the student and global affairs of the University in 2016. Professor Yuen has been actively involved in the development of the social work profession in the Chinese mainland since late 1980s and played a key role in developing the first Master in Social Work programme in the Chinese mainland, in collaboration with Peking University. She is Executive Committee member of the All-China Federation of Women, Council member of the China Soong Ching Ling Foundation, Advisor of the China Social Work Research Centre of

the Ministry of Civil Affairs, Co-Chair of the Peking University-Hong Kong Polytechnic University China Social Work Research Centre, Co-Director of the Sichuan University-Hong Kong Polytechnic University Institute for Disaster Management and Reconstruction.

Professor Yuen is also devoted to serving the local community. Currently, she is a member of University Grants Committee. She was President of the Hong Kong Social Workers Association from 2000 to 2004 and is now the Honorary President of the Association. She has served as a board member of numerous Government commissions, NGOs and charitable foundations which include the Social Workers Registration Board, Hong Kong Council of Social Service, Hong Kong Young Women's Christian Association, the Sheng Kung Hui Welfare Council, Advisory Committee on Social Work Training and Manpower Planning, Hong Kong Press Council, Keswick Foundation, Community Investment and Inclusion Fund, the Ping Wo Fund and the Hong Kong Institute for Public Administration. In recognition of her contribution, she was appointed a Justice of the Peace in 2002 and received the Bronze Bauhinia Star in 2008.

Professor Yuen became the Chair of CIHK Council in November 2012.

<http://www.polyu.edu.hk/ppoffice/president/iap.html>



紹興古代商績橋 An ancient bridge for the boat pullers in Shaoxing, Zhejiang Province



領導簡介 CIHK Leaders

香港孔子學院院長 Director of the Confucius Institute of Hong Kong



朱鴻林教授 現任香港理工大學鄭美雲文化及藝術勵學教授、中國文化講座教授、人文學院院長，中國教育部長江學者講座教授（中國古代史），2012年5月就任香港孔子學院院長。

朱教授1984年取得美國普林斯頓大學東亞學博士學位，曾任美國威爾遜國際學者中心研究員、台灣中央研究院歷史語言研究所研究員、香港中文大學歷史系教授及副主任、香港理工大學中國文化學系創系主任。朱教授是香港人文學院創院院士，曾獲香港中文大學「校長模範教學獎」（2002年度）與首次香港特區大學資助委員會「人文學及社會科學傑出學者獎」（2012-13年度）。

朱教授接受漢學訓練，而專攻中國近代歷史與文化，研究範圍包括中國近代尤其明代的思想及政治、社會歷史、宋明理學經典、明人文集等。朱教授研究積極，也以多份學術刊物的編委及文稿審查人等職務為所屬的專業服務。朱教授的著作包括《書法與古籍》（中譯本）、《明儒學案點校釋誤》等專著十種，學術論文逾八十篇由北京三聯書店出版為《朱鴻林明史研究系列》五種。

Professor Chu Hung-lam is Cally Kwong Mei Wan Professor in Culture and Art, Chair Professor of Chinese Culture, and Dean of the Faculty of Humanities at The Hong Kong Polytechnic University. He is also a Chang Jiang Scholars Chair Professor of Pre-modern Chinese History appointed by the Chinese Ministry of Education. He was appointed Director of the Confucius Institute of Hong Kong in May 2012.

Professor Chu earned his PhD in East Asian Studies from Princeton University, USA. Prior to joining PolyU to found and head the Department of Chinese Culture in 2009, Professor Chu was a Fellow of the Woodrow Wilson International Center for Scholars in Washington, D.C., Research Fellow of the Institute of History and Philology at the Academia Sinica in Taipei, and Professor and Deputy Chairman of the Department of History at The Chinese University of Hong Kong. He is a Founding Fellow of the Hong Kong Academy of the Humanities and recipient of The Chinese

University of Hong Kong Vice-Chancellor's Exemplary Teaching Award (2002) and the first Humanities and Social Sciences Prestigious Fellowship awarded by the University Grants Committee of Hong Kong (2012).

Professor Chu is by training a sinologist with specialization in the history and culture of late imperial China. His areas of research include the intellectual, social and political history of that period, particularly of the Ming dynasty, Neo-Confucian classics, and literary collections by Ming authors. He is an active researcher and serves the profession as editorial board member of a number of scholarly journals, reviewer of manuscripts and tenure cases, and assessor of academic units. His publications include *Calligraphy and the East Asian Book* and 9 other books as well as some 80 journal articles and book chapters on Ming history studies in Chinese and in English now included in the 5-volume collection published by Beijing's Joint Publishers under the collective title of *Zhu Honglin mingshi yanjiu xilie*.



朱熹 (1130-1200) 書法：飛魚躍
Calligraphy of Zhu Xi (1130-1200) : "Hawks fly and Fish jump"
symbolizing activism and love of natural conditions



院長的話 Message from the Director

香港孔子學院作為中國境內唯一一所與外國孔子學院同類的孔子學院，背靠祖國，面向世界，在香港獨特的歷史背景和社會狀況下興教辦學，具有無比特色，也面對不少挑戰。在孔子學院總部/漢辦和香港理工大學（理大）的合力支持下，我們在推廣漢語教學和弘揚中國文化這兩項基本任務上，已經獲得可觀的成績。

2014年1月，香港孔子學院正式成為理大人文學院之下的學術單位，意味著我們可以為理大學生開授學分制課程。事實上，從2014/15學年下學期起，我們已經參與由人文學院管轄的學分制「國際生中國語言文化副修課程」，並且開設科目參與本校在香港及西安兩地上課的「絲綢之路暑期課程」。從2015年暑期開始，我們亦獲理大批準開設若干以中國文化為主題的「大學通識教育課程」科目，這些科目效果良好，很受歡迎。

如同往年，2016年我們繼續舉辦了不同主題的項目，以滿足不同興趣人士的需求。活動包括由國內外傑出學者主講的「中國歷史文化及宗教講座」，「中國歷史文化專家學者講座」，「港澳珠三角地區研究生中國歷史文化研修班」，「對外漢語教學論壇」，特別為理大師生而設的文化遺產考察，以公眾為目標參與者的中國文化欣賞節目等等。此外，我們舉辦了一個名家個人書法展覽，一個中國近世「宗族祠堂與祖先祭祀學術研討會會議」，並合辦了第七屆「中國古籍與

傳統文化國際會議」。我們相信，透過這些特色顯著且可持續性高的項目，參與者可以深入認識中國優良的傳統文化、精深的思想和學術、優雅的語言和文字，從而更易於了解當代中國社會與國情。我們很高興看到各項活動都獲得相當正面的反應，備受鼓舞的同時，也讓我們更加鞭策自己，務求不斷提升我們的活動素質。

2017年內，我們除了繼續上述各個教學和講座系列的活動之外，還會舉辦另一次「宗族祠堂與祖先祭祀學術研討會議」，將田野調查與不同宗族提供的資訊結合起來，進行更有特色和深度的研究。隨著中國歷史文化研究中心的研究同仁及研究課題有所增加，我們還會舉辦第二次與同仁研討計劃有關的研討會。此外，我們會舉辦一個香港潮州藝術家與溫州藝術家的文藝交流研討會。我們還計劃成立一個書法研習中心來推廣中國書法。我們有信心，這些項目將進一步增強香港孔子學院的學術研究力量和素質，奠定我們將來重點發展國際漢學和普及中國文化知識的基礎。

2017年度各項活動的內容，請參閱這本《簡介》此後部份。我們在自我介紹之餘，也誠摯地感謝參與過我們活動的各方人士，希望在未來的日子能夠繼續得到大家的支持。同時，我們也期望您對我們的工作提出批評和建議、鼓勵和幫助，使我們更有效地為孔子學院的共同理想作出貢獻。



王陽明 (1472-1529) 講學之中天閣 Zhongtian ge, the hall where the Ming Confucian master Wang Yangming (1472-1529) lectured



院長的話 Message from the Director

As the only Confucius Institute of its kind within Chinese territory, the Confucius Institute of Hong Kong (CIHK) is unique in its mission to promote Chinese language and culture. Facing the world at the southern gate of the motherland on the one hand, while operating against the unique historical background and social condition of Hong Kong on the other, the Institute has unique characteristics but also ample challenges. With the support from the Confucius Institute Headquarters/Hanban and the Hong Kong Polytechnic University (PolyU), the Institute has made commendable achievements in carrying out its mission.

The year of 2014 saw exciting developments at CIHK when at the beginning of the year it formally became a unit under PolyU's Faculty of Humanities, thus effectively enabled the Institute to offer credit-bearing courses to PolyU students. Since the summer of 2014, CIHK has offered courses to PolyU's "Silk Road Summer Programme" taught in Hong Kong and Xi'an. Beginning the second semester of 2014/15, we have collaborated with other units in the Faculty to teach subjects in a custom-designed Minor programme in Chinese Language and Culture for International Students. Since 2015/16, we also regularly offer Chinese culture subjects in the General University Requirements Programme of the University. The subjects we taught have proved to be popular.

As in previous years, 2016 was a year of strong performance in our cultural education and dissemination endeavors. We organized activities of different formats and themes to meet the interests of different participants. They include lectures on Chinese culture and religion by distinguished scholars, specialist lectures on Chinese history and culture, forums for teaching Chinese as a foreign language, study tours to historical sites for PolyU staff and students, and Chinese culture appreciation sessions for the general public. We also presented a series of postgraduate seminars on Chinese history and culture for students from universities in Hong Kong, Macau and the Pearl River Delta area. We held a research conference on Chinese ancestor halls and veneration rites and co-hosted the 7th International Conference on Chinese Ancient Books and Traditional Culture with PolyU's

Department of Chinese Culture, the Institute of History of the Chinese Academy of Social Sciences and the School of Chinese Ancient Books and Traditional Culture of Beijing Normal University. We also mounted a solo calligraphy exhibition by an eminent calligrapher in Hong Kong. We believe that these programmes and activities have helped to enhance the participants' understanding of Chinese traditions and of the profundity of Chinese thought and literature, and consequently their better understanding of contemporary China. We are very pleased that the activities have been well received so we can look forward to another year of active participation by students, colleagues and the public.

In 2017, apart from continuing the teaching programmes, the lecture and seminar series, and the cultural tours above mentioned, a conference on the ancestor halls and veneration rites based on the results of field work and input from lineage leaders in Hong Kong will be held to deepen our understanding of Chinese traditions in local societies. With the increase of researchers attached to the Centre for Chinese History and Culture who will contribute to the production of a book series on new researches into aspects of Chinese culture, another conference for these researchers will be held to discuss and improve their research and writing projects. In addition, we will also organize a symposium of various forms of Chinese art practiced by Hong Kong artists whose hometown is Chaozhou and artists from Wenzhou for sharing and exchange. Last but not least, we will work to set up a Centre for Calligraphy Research and Practice to promote the appreciation and practice of Chinese calligraphy. We are confident that our scholarly activities will further enhance our research capacity and contribute to the foundation for international sinology at CIHK.

More information on our programmes and activities for 2017 can be found in this booklet. Taking this opportunity, we wish to express our gratitude to all those who have given us support in our work as well as to welcome the first time reader of this Introduction. We are glad to invite you to participate in our upcoming events.

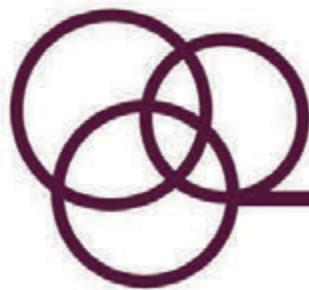


<<黃河圖>> 出海段 Map of the Yellow River, part of lower stream near the estuaries

學院簡介

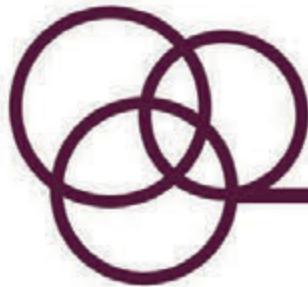
About CIHK





牌匾 Plaque





背景 Background

隨著中國的綜合國力不斷增強，中國在國際事務上的影響力日漸提高，漢語的重要性亦逐步提升，學習漢語在不少國家已形成一股熱潮。有些人因為對中國語言和文化感興趣而學習，有些則因視漢語為一項謀生技能而學習。為了創造比較優良的學習條件，為各國漢語學習者提供方便，中國政府通過國家漢語國際推廣領導小組辦公室（漢辦）與各國的著名學府及專業機構合作，在有需求的地區，合作建設以開展漢語教學、推廣中國文化為活動內容的「孔子學院」，並在北京設立「孔子學院總部」，集中管理世界各地的孔子學院，提供與日俱增的支援和服務。2005年，首間孔子學院成立，到了2016年年底，全球已建立超過511所孔子學院，分佈於140個國家。

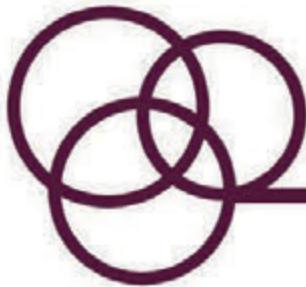
香港孔子學院由漢辦授權予香港理工大學（理大）承辦，於2006年正式開幕，成為中國境內唯一一所與外國孔子學院同類的孔子學院，也是香港唯一的一所孔子學院。在香港獨特的歷史背景和社會狀況下，香港孔子學院致力為本地居民提供學習漢語和中國歷史及傳統文化的機會。

2013年，漢辦與理大達成新的協議，把香港孔子學院納入為理大單位，並從2014年開始置於理大人文學院之下。

As its comprehensive national strength continuously increases, China's influence in international affairs and the importance of the Chinese language become increasingly notable. Learning Chinese has become increasingly popular. While some learn it for their interest in the Chinese language and culture, some see learning Chinese as a tool for business. In order to create conditions conducive to learning and facilitate the learning of Chinese overseas, the Chinese government started collaboration with renowned institutions and professional organisations worldwide through the Office of Chinese Learning Council International (Hanban) and established Confucius Institutes to offer Chinese classes and to promote Chinese culture. Since the establishment of the first Confucius Institute in 2005, the number of Institutes around the world has grown to 511 in 2016 spreading over 140 countries.

Under the auspices of The Hong Kong Polytechnic University (PolyU) and Hanban, the Confucius Institute of Hong Kong (CIHK) was inaugurated in 2006, dedicated to the promotion of Chinese language and culture as well as the facilitation of cultural exchanges between China and the world. As the only Confucius Institute in the territory and the only one of its kind in China, CIHK addresses Hong Kong's unique historical background and socio-economic conditions and provides various types of activities and programmes for local residents to broaden and deepen their understanding of Chinese history and traditional culture as well as that of contemporary China.

In 2013 Hanban and PolyU reached an agreement to restructure CIHK as a unit of the University so that the PolyU community could directly benefit from the Institute's programmes and activities. Beginning 2014 the Institute is further placed under PolyU's Faculty of Humanities.



宗旨與願景 Mission and Vision

宗旨 Mission

立足香港，面向國際，推廣漢語應用，弘揚中國文化，支持國家文化建設，促進國際漢學研究。

To support China's cultural construction, enhance local education of Chinese language and culture, promote international understanding of Chinese language and culture, and cultivate interest in Chinese scholarship.



王學釗贈朱浦林 <<尋源更入最深處>> 畫
Painting for Zhu Honglin by Wang Xuezhao
symbolizing the quest for profound learning



朱熹書法：誠信 Calligraphy of Zhu Xi: "Sincerity and Integrity"

目的與願景 Aims and Vision

支持國家「發展中國與外國的友好關係，促進世界多元文化發展」的文化建設努力，為不同國籍、種族、性別、年齡、行業人士提供學習漢語，認識中國國情及歷史文化、風俗、社會潮流的機會，讓中國文化更為世界所認識，當代中國情況更為世界所瞭解。

結合香港的獨特歷史背景和社會情況，增加本地學生及社會人士對中國歷史與傳統文化以及當代發展之認識與理解。

利用香港華洋薈萃的人才優勢，在中國研究範疇內的學術及教學上溝通中外，拓展國際漢學研究，作為世界青年漢學家的研修基地。

Supporting China's endeavour to "build friendly relationship with foreign countries and promote multi-cultural development in the world", the Confucius Institute of Hong Kong aims to help the world better know Chinese culture and understand present-day China by offering people of all nationalities, ethnicities, genders, ages, and professions opportunities to learn Chinese language, Chinese history, and aspects of Chinese fine culture, and be informed of modern Chinese thinking, custom and social trends.

Addressing Hong Kong's unique historical background and social conditions, CIHK aims to act as a source of help to local students and citizens for their better understanding of Chinese history and traditional culture as well as development in contemporary China.

Leveraging Hong Kong's being a hub of international talents, CIHK aims to link Chinese and foreign academia in the advancement of scholarship and pedagogy in the field of China study and aspires to become an international centre for young scholars of sinology.



學院架構 Structure of CIHK

香港孔子學院按照孔子學院總部和香港理工大學（理大）的章程辦學，實行理事會領導下的院長負責制。理事會成員來自國家漢辦、理大及香港文化界，因地制宜，共同管理學院。同時，理大亦邀請社會上在文化推廣和語言研究方面有傑出成就的知名人士，擔任香港孔子學院顧問。由理事會任命的院長則全力負責學院的整體運作。

香港孔子學院現任理事長為理大副校長（學生及環球事務）阮曾媛琪教授，2012年11月履任該職。院長為理大人文學院院長、鄭美雲文化及藝術勵學教授、中國文化講座教授以及中國教育部長江學者講座教授朱鴻林教授，2012年5月履任該職。

Established under the Constitution and By-laws of the Confucius Institutes, the Confucius Institute of Hong Kong (CIHK) is governed by the Council, which comprises members from the Confucius Institute Headquarters (Hanban), the Hong Kong Polytechnic University (PolyU) and the professional and cultural sectors in Hong Kong. PolyU has also invited eminent figures with outstanding achievements in the promotion of culture and language learning to act as Advisors to CIHK. Appointed by the Council, the Director of CIHK is responsible for the Institute's overall operation and administration.

Currently the Chair of the Council of CIHK is Professor Angelina Yuen, Vice President (Student and Global Affairs) of PolyU. Professor Yuen was appointed in November 2012. The incumbent Director of CIHK is Professor Chu Hung-lam (Zhu Honglin in Putonghua pronunciation), Dean of Faculty of Humanities, Cally Kwong Mei Wan Professor in Culture and Arts, and Chair Professor of Chinese Culture at PolyU, as well as a Chinese Ministry of Education named Chang Jiang Scholars Chair Professor of pre-modern Chinese history. Professor Chu took up the Directorship in May 2012.

香港孔子學院於2013年3月成立了「中國歷史文化研究中心」和「漢語教學研究中心」，增強其學術研究的實力。兩個中心的院長分別為朱鴻林教授與陳瑞端教授。

CIHK established two research centres, namely the Research Centre for Chinese History and Culture and the Research Centre for Chinese Language Teaching, in March 2013 to enhance its research capability. The Director of the Research Centre for Chinese History and Culture is Professor Chu Hung-lam, and the Director of the Research Centre for Chinese Language Teaching is Professor Chan Shui-duen.

理事會 Council

理事長 Chairman

理事 Members

院長 Director

阮曾媛琪教授 Professor Angelina YUEN

朱鴻林教授 Professor CHU Hung-lam

施子清博士 Dr Sze Tze Ching

莫志明教授 Professor Esmond Mok

陳煒文博士 Dr. Raymond Chan

謝智剛教授 Professor C.K. Michael TSE

朱鴻林教授 Professor CHU Hung-lam

顧問 Advisors

朱經武教授 Professor CHU Ching-wu

吳清輝教授 Professor NG Ching-fai

林李翹如博士 Dr. Alice LAM

查良鏞博士 Dr. Louis CHA

徐立之教授 Professor TSUI Lap-chee

袁行霈教授 Professor YUAN Xingpei

陳坤耀教授 Professor CHEN Kwan-jiu

張信剛教授 Professor CHANG Hsin-kang

湯恩佳博士 Dr. TONG Yun-kai

劉遵義教授 Professor Lawrence J. LAU

羅仲榮先生 Mr. Victor LO Chung-wing

饒宗頤教授 Professor JAO Tsung-i

(按中文姓氏筆劃序 Names are listed by the number of strokes of Chinese surnames)



中國歷史文化研究中心 Research Centre for Chinese History and Culture 宗旨及願景 Mission and Vision

中國歷史文化研究中心會聚專家學者，對中國歷史與文化作縱深的研究，對象包括古今文獻、歷史、文學、哲學、宗教、藝術、風俗、禮儀等；舉辦講座與學術會議，編撰出版歷史文化通識讀物，指引文化遺跡考察，藉以促進學員及公眾進一步瞭解中國文化的根源與要旨，珍惜中國文化遺產及其價值，認識中國文化對於個人生活以及社會和諧、世界和平的重要性。

中心的願景是成為世界青年漢學家及中國歷史文化的研修基地。

中心現任主任為朱鴻林教授，並邀得北京清華大學陳來教授、美國加州大學柏克萊分校戴梅可教授出任顧問，其他成員見於本院網頁相關部分。

The Research Centre for Chinese History and Culture brings together expert scholars to study the depth and breadth of Chinese history and culture, covering a wide range of topics from the study of ancient texts, history, literature and philosophy, to arts, religion and social custom. The Centre also aims to deepen the students' and the general public's understanding of Chinese culture and to enhance their ability to appreciate the significance of Chinese cultural heritage and the value of Chinese culture to personal life, social harmony and world peace. Activities of the Centre include lecture series and seminars, study tours to cultural sites, and writing for publication on Chinese history and culture.

The Centre aspires to be an international hub for young scholars of sinology and the study of Chinese history and culture.

Currently the Centre is headed by its founding Director, Professor Chu Hung-lam, with Professor Chen Lai of Tsinghua University and Professor Michael Nylan of the University of California at Berkeley being its Advisors. A full list of members of the Centre can be found on the CIHK webpage (http://www.cihk.org.hk/tc/rc_1.php).

網頁 Website : http://www.cihk.org.hk/tc/rc_1.php

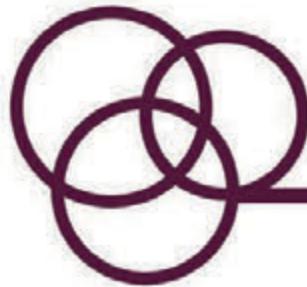


山東曲阜周公廟制禮作樂坊 Gate to the Square of Rites and Music in the Temple of the Duke of Zhou in Qufu, Shandong Province

中國歷史文化研究中心 Research Centre for Chinese History and Culture

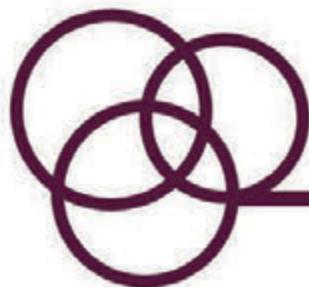
研究計劃 Research Projects

姓名 Investigation	現在服務機構及職稱 Title and Affiliation	研究課題名稱 Project Title
朱鴻林 CHU Hung-lam	香港理工大學人文學院院長、香港孔子學院院長 Dean, Faculty of Humanities; Director, CIHK, The Hong Kong Polytechnic University	祖先祭祀的理論與實踐 Theory and practice of ancestor veneration rites
謝湜 XIE Shi	廣州中山大學歷史學系教授 Professor, Department of History, Sun Yat-sen University, Guangzhou	明清閩浙沿海島嶼管理和海島人文地理 Human geography and administration of coastal islands in Zhejiang and Fujian provinces during Ming-Qing dynasties
楊海英 YANG Haiying	中國社會科學院歷史研究所研究員 Professor, Institute of History, Chinese Academy of Social Sciences, Beijing	朝鮮壬辰戰事中國將領吳宗道的故事 The story of Wu Zongdao: A Ming general in the Korean War of 1592-1598
劉勇 LIU Yong	廣州中山大學歷史學系副教授 Associate Professor, Department of History, Sun Yat-sen University, Guangzhou	明清理學修身日記研究 Diaries for personal cultivation of Ming-Qing Neo-Confucians
張瑞龍 ZHANG Rui long	中國人民大學歷史學院副教授 Associate Professor, School of History, Renmin University of China, Beijing	明清科舉中的“恩詔廣額” Imperial favor for expansion of civil examination quota in Ming and Qing dynasties
張峰 ZHANG Feng	西北大學歷史學院副教授 Associate Professor, School of History, Northwest University, Xi'an	歷史語言研究所與現代中國史學 (1928-1949) Early history of the Institute of History and Philology and modern Chinese historiography (1928-1949)
郭嘉輝 KWOK Ka Fai	香港理工大學人文學院副項目研究員 Project Associate, Faculty of Humanities, The Hong Kong Polytechnic University	清代的海難救助 Shipwreck rescue in Qing dynasty
解揚 XIE Yang	中國社會科學院歷史研究所副研究員 Associate Research Fellow, Institute of History, Chinese Academy of Social Sciences, Beijing	呂坤《實政錄》與明清經世思想 Lü Kun's <i>Shizheng Lu</i> and statecraft thought in Ming-Qing times
周鑫 ZHOU Xin	廣東省社會科學院歷史研究所副研究員 Associate Research Fellow, Institute of History, Guangdong Province Academy of Social Sciences, Guangzhou	《朱子家禮》與近世士大夫文化創造 Family Rites by Zhu Xi and cultural creation by late imperial scholar-officials
何威萱 HO Wei-hsuan	台灣元智大學中國語文學系助理教授 Assistant Professor, Department of Chinese Linguistics and Literature, Yuan Ze University, Taiwan	王陽明儒學興起前夕的明代學術風氣 Intellectual landscape and climate for the rise of Wang Yangming's Confucianism
皮國立 PI Kuo-li	臺灣中原大學通識教育中心助理教授 Assistant Professor, Center for General Education, Chung Yuan Christian University, Taiwan	近代中國醫學的挑戰與回應 The challenge and response of modern Chinese medicine, 1830-1960
譚家齊 TAM Ka-chai	香港浸會大學歷史系助理教授 Assistant Professor, Department of History, Hong Kong Baptist University	明清中國的社會邊緣社群 Marginal social groups in Ming and Qing China



中國歷史文化研究中心
Research Centre for Chinese History and Culture
研究計劃 Research Projects

古麗巍 Gu Liwei	中國人民大學唐宋史研究中心研究員 Research Fellow, Institute of Tang and Song Studies, School of History, Renmin University, Beijing	「大有為」之政：北宋神宗朝政治革新研究 Government of "Great Promise": Political Reforms in the Reign of Song Emperor Shenzong (1067-1085)
戰蓓蓓 ZHAN Beibei	嶽麓書院（湖南大學）助理研究員 Assistant Researcher, Yuelu Academy, Hunan University, Changsha	明清皇室婚禮比較 A comparison of marriage rituals of Ming and Qing imperial families
譚衛華 TAN Weihua	湖南師範大學公共管理學院講師 Lecturer, School of Public Administration, Hunan Normal University, Changsha	清代湘西苗疆的社會教化 Social education and indoctrination in the Miao ethnic territories in western Hunan province in the Qing dynasty
吳兆豐 WU Zhaofeng	武漢大學歷史學院講師 Lecturer, College of History, Wuhan University, Wuhan	明代儒者教化宦官的理念與著作 Ideas and works by Ming Confucians for the edification of palace eunuchs
余勁東 YU Jindong	長江大學歷史系講師 Lecturer, Department of History, Yangtze University, Jinzhou	明代的文官考察制度 The civil official evaluation system in Ming dynasty
朱冶 ZHU Ye	華中科技大學歷史研究所講師 Lecturer, Institute of History, Huazhong University of Science and Technology, Wuhan	《四書五經大全》與元明儒學傳承 The Compendia of the Four Books and Five Classics and the transmission of Confucian learning in Yuan and Ming times
陳冠華 CHEN Guanhua	中國社會科學院歷史研究所博士後研究人員 Postdoctoral Fellow, Institute of History, Chinese Academy of Social Sciences, Beijing	明代北方儒學的發展 Development of Confucian learning in Ming northern China
莊興亮 CHNG Xing Liang	香港理工大學中國文化學系博士候選人 Doctoral Candidate, Department of Chinese Culture, Faculty of Humanities, The Hong Kong Polytechnic University	陳建（1497-1567）與《治安要議》所見的十六世紀中國經世思想 Statecraft thought in 16th-century China as seen in Chen Jian (1497-1567) and his <i>Zhi'an Yaoyi</i>
洪國強 HONG Guoqiang	中山大學歷史系博士候選人 Doctoral candidate, Department of History, Sun Yat-sen University, Guangzhou	明清的學校與考試 School education and civil service examinations in Ming and Qing China
黃濤 HUANG Tao	香港理工大學中國文化學系博士候選人 Doctoral candidate, Department of Chinese Culture, The Hong Kong Polytechnic University	世變中的清代陽明學（1840-1911） The Philosophy of Wang Yangming in the transformative last century of imperial China (1840-1911)
周中梁 ZHOU Zhongliang	香港理工大學中國文化學系博士候選人 Doctoral candidate, Department of Chinese Culture, The Hong Kong Polytechnic University	明初敕撰教化書籍研究 Books for moral indoctrination ordered writing by early Ming emperors
林展 LIN Zhan	香港理工大學中國文化學系博士研究生 Ph.D student, Department of Chinese Culture, The Hong Kong Polytechnic University	十六世紀陽明學反對者群體的形成與努力 Formation and endeavors of the groups of critics of Wang Yangming's teachings in 16th-century China
孫天覺 SUN Tianjue	中山大學歷史系博士研究生 Ph.D student, Department of History, Sun Yat-sen University, Guangzhou	陳仁錫與明末經世學者的出版事業與政治實踐 Publishing and political activities of a late Ming statecraft scholar, Chen Renxi
王安琪 Wang Anqi	香港理工大學中國文化學系博士研究生 Ph.D student, Department of Chinese Culture, The Hong Kong Polytechnic University	樸學與清代社會之互動：以戴震為中心 Interaction between evidential study and Qing society in Dai Zhen (1724-1777)



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計劃名稱：祖先祭祀的理論與實踐

執行人：香港理工大學人文學院院長、香港孔子學院院長 朱鴻林

內容摘要：本課題研究經典及早期史書所載祖先崇拜的理論與原則，歷代對正確祭祀祖先之禮的主要論辯，宋朝以後的祭祖禮儀以及由祭祖活動而產生的社會制度，並從當今社會所見的祭祖情況，探討祖先崇拜面對的問題以及人們的變通之道。

Project Title : Theory and practice of ancestor veneration rites

Principal Investigator : CHU Hung-lam (Dean, Faculty of Humanities; Director, CIHK, The Hong Kong Polytechnic University)

Abstract : This project studies the theories of ancestral veneration and principles of veneration rites found in the Confucian classics and early historical writings, major debates over correct sacrificial rites for the ancestors in history, sacrificial rituals and their observance as well as the social institutions derived from them since the Song dynasty, and contemporary practice of ancestral veneration rites to see what problems have been and still are facing the tradition of ancestor worship and people's adjustments to it.

計劃名稱：明清閩浙沿海島嶼管理和海島人文地理

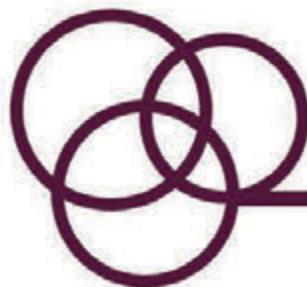
執行人：廣州中山大學歷史學系教授 謝湜

內容摘要：本計劃圍繞明清閩浙海島治理政策的轉變，從海疆防禦形勢、海上經濟活動、沿海移民、海島社區發展的歷時性考察出發，分析相關海島政策設計的地域語境，以及制度實施的空間差異。重點考察海島環境變遷、經濟活動、移民與戶籍身份，明清之交戰事與邊界政策對海島的具體影響，以及復界的曲折過程與海島行政隸屬關係的調整等問題，從海島治理過程透視海島社會結構和明清國家海疆制度的轉型，探尋東南海疆社會歷史的內在脈絡。

Project Title : Human geography and administration of coastal islands in Zhejiang and Fujian provinces during Ming-Qing dynasties

Principal Investigator : XIE Shi (Professor, Department of History, Sun Yat-sen University, Guangzhou)

Abstract : Through the study of government policies on the administration of coastal islands in Zhejiang and Fujian provinces, this project aims to understand the social structure of coastal islands and the changes of maritime boundary system in Ming and Qing dynasties.



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計劃名稱：朝鮮壬辰戰事中國將領吳宗道的故事

執行人：中國社會科學院歷史研究所研究員 楊海英

內容摘要：在韓國江華島上有塊碑，紀念一個明朝中國將軍：他叫吳宗道，來自浙江省紹興府的山陰縣，是十六世紀末（1592-1598）壬辰戰爭時期的「欽差都司」。他綏境安民，與朝鮮君臣擁有良好關係，以皇帝駙馬「切親」聞名當世，實際背景卻遠不止此。

Project Title : The story of Wu Zongdao: A Ming general in the Korean War of 1592-1598

Principal Investigator : Yang Haiying (Professor, Institute of History, Chinese Academy of Social Sciences, Beijing)

Abstract : Wu Zongdao was a Ming general in the Korean War of 1592-1598. He had a close relationship with the Chosun Dynasty. This project will examine General Wu's story to provide a better understanding of Sino-Korean interactions in late 16th century

計劃名稱：明清理學修身日記研究

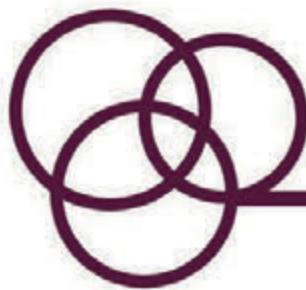
執行人：廣州中山大學歷史學系副教授 劉勇

內容摘要：本課題探討明清儒家如何建構道德修養方式，觀察儒學理念如何透過有形的、可操作的具體行為方式，對讀書人日常生活中的道德修養施加實際影響。具體內容包括：（1）從文獻學的角度探討中國近世理學日記的興起和演變；（2）理學日記寫作的理論基礎；（3）理學日記寫作的制度保障；（4）宗教因素對理學道德修養方式的影響；（5）日記寫作中的個人自修與團體交修，觀察個人與群體在道德修養方式上的互動。（6）「修身」日記與「修學」日記的比較研究，透過日記觀察讀書人如何處理個人道德修養與學術修養的關係。

Project Title : Diaries for personal cultivation of Ming-Qing neo-Confucians

Principal Investigator : LIU Yong (Associate Professor, Department of History, Sun Yat-sen University, Guangzhou)

Abstract : This project studies how Confucianism influenced the idea and practice of self-cultivation of scholars in Ming and Qing times, specifically through the keeping of personal diaries.



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計劃名稱：明清科舉中的“恩詔廣額”

執行人：中國人民大學歷史學院副教授 張瑞龍

內容摘要：「恩詔廣額」是明清科舉考試中因皇帝特恩增加錄取的一次性擴招名額，顯示了君主制與科舉制的互動。本研究旨在考察明清科舉中「恩詔廣額」制度的原委及其具體實施和調整狀況，以及背後因應的重大歷史事件，以進一步探討明清科舉制度的源流遞嬗和明清政治異同。

Project Title : *Imperial favor for expansion of civil examination quota in Ming and Qing dynasties*

Principal Investigator : ZHANG Ruilong (Associate Professor, School of History, Renmin University of China, Beijing)

Abstract : "En zhao guang e" or quota expansion by imperial favor was an important practice in Ming-Qing's civil examinations which shows the interaction of the monarch and the examination system itself. This project investigates the background, practice and adjustment of this practice in Ming and Qing times, and compares the regulations, quota amounts and modules issued by these dynasties to see the evolution and differences in their civil examination systems.

計劃名稱：歷史語言研究所與現代中國史學 (1928-1949)

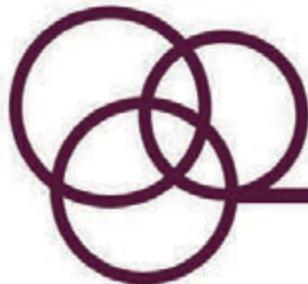
執行人：西北大學歷史學院副教授 張峰

內容摘要：歷史語言研究所對20世紀中國史學的發展產生了極為深遠的影響。本計劃根據台灣傅斯年圖書館所藏《史語所檔案》和《傅斯年檔案》及近人日記、信札等史料，對史語所的演進路徑、學術理念、運作機制、學術範式與學術遺產等方面相作出探討，進而從「本土」與「域外」的雙重視角，觀照史語所對現代中國史學的影響和在國際漢學界的學術話語權建構。

Project Title : *Early history of the Institute of History and Philology and modern Chinese historiography (1928-1949)*

Principal Investigator : Zhang Feng (Associate Professor, School of History, Northwest University, Xi'an)

Abstract : The Institute of History and Philology has exerted a profound influence on the development of Chinese historiography in the 20th century. Based on IHP's Archives and Fu Files in Taiwan Fu Si-nian Library as well as personal diaries, letters and other materials, this project investigates IHP's evolution, operation system, academic concepts, paradigm and heritage to consider its significance on modern Chinese historiography and the shaping of academic discourse in international sinology from both native and foreign perspectives.



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計劃名稱：清代的海難救助

執行人：香港理工大學人文學院副項目研究員 郭嘉輝

內容摘要：清代的對外體系經常被批評「落後」，本計劃圍繞清朝對外國使節、商民的海難救助體系，從制度建立、規章制定、實際運作、文化交流，以至對於相關地方的社會、經濟的影響等層面，展現清代對外關係之完備制度及東亞文化交流的豐富面貌。

Project Title : Shipwreck rescue in Qing dynasty

Principal Investigator : Kwok Ka Fai (Research Associate, Faculty of Humanities, The Hong Kong Polytechnic University)

Abstract : This project will investigate the system of shipwreck rescue in Qing dynasty through the establishment of system, making of regulations, obstacles in operation, interactions of cultures, impact on economic, social and culture of the local society concerned to reveal the multi dimensions of Qing dynasty foreign relations and interactions in East Asia.

計劃名稱：呂坤《實政錄》與明清經世思想

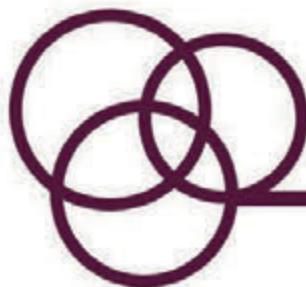
執行人：中國社會科學院歷史研究所副研究員 解揚

內容摘要：作為一部在中國傳統社會產生過四百餘年影響的官箴書，呂坤（1536-1618）的《實政錄》不僅在文獻學上有其編纂和成書的研究價值，在書籍史領域也有從閱讀和傳刻角度探討的意義。本課題除了深入有關這兩點的研究外，還將以收入該書的「提刑事宜」五十三款為個案，分析這篇包含問刑、驗傷及審案知識的為官指南，是如何從其雛形《晉憲時約》發展而來，並與「刑戒」一道被納入明、清縣官斷案所據的知識系譜。此外，「刑戒」還與另一部流行晚明官場的小冊子《當官功過格》同被朝鮮國南秉哲重刊，這賦予了呂坤的實政思想以研究十九世紀東亞文化交流的學術價值。

Project Title : Lü Kun's *Shizheng Lu* and statecraft thought in Ming-Qing times

Principal Investigator : XIE Yang (Associate Research Fellow, Institute of History, Chinese Academy of Social Sciences, Beijing)

Abstract : This project examines the historical and intellectual value of the administrative handbook *Shizheng Lu* by Lü Kun (1536-1618), beginning from its origin to its impact on the cultural exchanges in east Asia in the 19th century.



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計劃名稱：《朱子家禮》與近世士大夫文化創造

執行人：香港理工大學中國文化學系 周鑫

內容摘要：《朱子家禮》是中國近世一部重要的儒家禮書，探究其流傳踐行亦成為中國近世思想史與社會史研究競相關注的議題。本課題在南宋中期至明前期國家變動、社會變遷與儒學流變的背景下，以《朱子家禮》的正統化、世俗化與士大夫文化創造為主線，再探其成書真偽、其與司馬光《書儀》之比較、祠堂制度推行等經典問題，開拓字說、深衣等新問題，呈現此書流傳踐行的複雜歷史，進而回應唐宋變革、元及明前期過渡的宏大歷史命題。

Project Title : *Family Rites by Zhu Xi and cultural creation by late imperial scholar-officials*

Principal Investigator : ZHOU Xin (Associate Research Fellow, Institute of History, Guangdong Province Academy of Social Sciences, Guangzhou)

Abstract : This project studies the recognition and spread of the *Family Rites by Zhu Xi* and the cultural creation derived from it by scholar-officials from mid Southern Song to early Ming times. It seeks to present a historical account of the practice and influence of this book that was attributed to the great neo-Confucian master Zhu Xi.

計劃名稱：王陽明儒學興起前夕的明代學術風氣

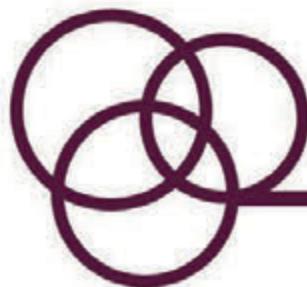
執行人：台灣元智大學中國語文學系助理教授 何威萱

內容摘要：明代學術最重要的轉折在於陽明學的興起，學者大多認為這與明初偏向內在修養的學術風氣有關。其實，成化、弘治年間另有一股以博學考據、經世致用為主的修正朱子學的思潮，也在學術主流之中，只是相關研究不夠充份，故而對陽明學興起也尚待充分解釋。本課題以成化、弘治年間楊守陳、周洪謨、王恕、程敏政等重要人物為中心，梳理並釐清其與陽明之間的學術淵源，為陽明學的興起提供更豐富多元的解釋。

Project Title : *Intellectual landscape and climate for the rise of Wang Yangming's Confucianism*

Principal Investigator : HO Wei-hsuan (Assistant Professor, Department of Chinese Linguistics and Literature, Yuan Ze University, Taiwan)

Abstract : This project studies the intellectual landscape and climate during the Ming reigns of Chenghua (1405-1487) and Hongzhi (1488-1505) for the rise of Wang Yangming's Confucianism in the early 16th century. Important scholars of these reigns, including Yang Shouchen, Zhou Hongmo, Wang Shu and Cheng Minzheng will be the centre of this study.



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計劃名稱：近代中國醫學的挑戰與回應

執行人：臺灣中原大學通識教育中心助理教授 皮國立

內容摘要：在傳統中國科技史中，只有中醫仍稱得上「活著的傳統」，是唯一理論、技術和文化都存在的一門傳統科學。本計畫主要透過梳理近代中國醫學的歷史，鑑往知來，找出這一百多年來中醫曾經面臨的挑戰，以及醫界、文化界提出之回應與改革訴求，希望透過歷史研究，提出一些對中醫藥未來發展的看法。

Project Title : The challenge and response of modern Chinese medicine, 1830-1960

Principal Investigator : Pi Kuo-li (Assistant Professor, Center for General Education, Chung Yuan Christian University, Taiwan)

Abstract : Traditional Chinese medicine (TCM) is the only Chinese traditional science that still lives in a "living tradition" with its own theory, technology and culture preserved intact. This project aims to find out the challenges TCM has faced in the last hundred years as well as the responses and appeals of its practitioners and supporters. As a historical inquiry, it hopes to address the question of TCM's future development.

計劃名稱：明清中國的社會邊緣社群

執行人：香港浸會大學歷史系助理教授 譚家齊

內容摘要：本書以前線司法官員的判牘為主要資料，探討晚明政府如何維持東南沿海的社會秩序，集中注意有關海員、番夷、奴婢、娼妓、同性戀者及流丐等社會邊緣人士的管治。同時亦會分析臨民官員對這個世變中的晚明社會有何管治理念、他們如何了解此等邊緣社群形成的原因，以及他們對這批人物的處置態度。

Project Title : Marginal social groups in Ming and Qing China

Principal Investigator : Tam Ka-chai (Assistant Professor, Department of History, Hong Kong Baptist University)

Abstract : This project explores how social order was maintained by Ming government in southeast China during the late 16th and early 17th centuries in the light of judicial cases tried by frontline judges. The study focuses on the management of discriminated social groups such as mariners, foreigners, bondservants, prostitutes, homosexuals and wandering beggars in the south-eastern provinces where international and domestic trade flourished. It will examine frontline officials' understanding of the formation of such marginal people and their attitude in bringing them under control.



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計劃名稱：「大有為」之政：北宋神宗朝政治革新研究

執行人：中國人民大學唐宋史研究中心研究員 古麗巍

內容摘要：北宋中期的王安石變法是北宋歷史上的突出事件，但並非神宗朝唯一的變革舉措。宋神宗在其「大有為」的抱負下，對內外的政治、經濟、軍事進行了多方面的整頓，企圖從而實現其收復幽燕故地之理想。這一對後世影響至深的系列改革，是本研究計劃的核心所在。

Project Title : Government of "Great Promise" : Political reforms in the reigns of Song Emperor Shenzong (1067-1085)

Principal Investigator : Gu Liwei (Research Fellow, Institute of Tang and Song Studies, School of History, Renmin University, Beijing)

Abstract : The famous political reforms credited to Wang Anshi were not the only political reforms in Northern Song Dynasty. They were but some in a series of political reforms in the reigns of the Emperor Shenzong. Those initiated by the same emperor also involved a wide range of political, economic, and military significance aimed to regain control of the Yan-Yun region lost to the Khitan Liao. This project studies these impactful reforms.

計劃名稱：明清皇室婚禮比較

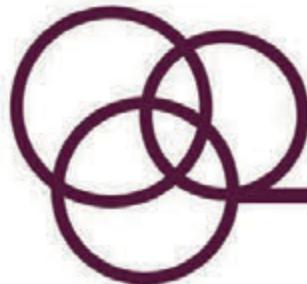
執行人：湖南大學嶽麓書院助理研究員 戰蓓蓓

內容摘要：清代皇室婚禮在文化定位上具有雙重性：一則婚禮乃「漢制」之禮制的一部分，二則成婚聯姻的雙方往往為滿人或蒙古人。本計劃分析比較明清皇室婚禮，可為明清禮制之沿革，尤其是在禮儀如何融合、影響甚至是調整民族文化及家庭姻親觀念等方面提供新的視野。

Project Title : A comparison of Marriage rituals of Ming and Qing imperial families

Principal Investigator : Zhan Beibei (Assistant Research Fellow, Yuelu Academy, Hunan University, Changsha)

Abstract : This research compares the marriage rituals of the imperial families of Ming (1368-1644) and Qing (1644-1911). It will provide a new perspective to the development of ritual institutions in the Ming and Qing dynasties, particularly to how the rituals were designed to deal with identities, family values and ideas about marital relationships from different ethnic groups.



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計劃名稱：清代湘西苗疆的社會教化

執行人：湖南師範大學公共管理學院講師 譚衛華

內容摘要：教化是歷代君主鞏固統治，維護社會秩序，實現「一道同風」和國家統一的重要手段。清代乾嘉苗民起事後，清政府尤其加強湘西苗疆地區的社會教化，以期鞏固苗疆社會秩序。本課題旨在研究清政府在湘西苗疆採取了哪些教化手段，如何推行到深遠苗寨，這些教化手段對苗疆的社會秩序的穩定與鞏固產生了什麼影響。

Project Title : Social education and indoctrination in the Miao ethnic territories in western Hunan province in the Qing dynasty

Principal Investigator : TAN Weihua (Lecturer, School of Public Administration, Hunan Normal University, Changsha)

Abstract : This project investigates the policies on education and indoctrination that the Qing government had for the Miao ethnic group in western Hunan province and the outcome and impact on the policies to the social order of the region.

計劃名稱：明代儒者教化宦官的理念與著作

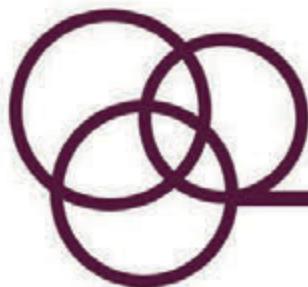
執行人：武漢大學歷史學院講師 吳兆豐

內容摘要：面對內外懸隔以及宦官權力高度發展的特殊政治生態，明代儒者開始調整思維，強調宦官也可以得到教化，希望藉此間接影響君主，改善政治。本課題探討這些明代儒者教化宦官的理念、行動與著作，從而觀察當時的政治與文化、制度與思想交互影響的實態，以及中晚明儒家思想變化和政治文化異動的內容。

Project Title : Ideas and works by Ming Confucians for the edification of palace eunuchs

Principal Investigator : WU Zhaofeng (Lecturer, College of History, Wuhan University, Wuhan)

Abstract : This project examines the Ming Confucians' ideas, actions and works on the edification of palace eunuchs, and compares such works against the thoughts of the time to show Ming Confucians' interest in high-level statecraft.



中國歷史文化研究中心
Research Centre for Chinese History and Culture
研究計劃 Research Projects

計劃名稱：明代的文官考察制度

執行人：長江大學歷史系講師 余勁東

內容摘要：明代的文官考察制度由針對南、北兩京中央文官的京察和針對兩直隸十三省地方文官的大計組成，是明代官員管理的重要舉措。本計劃將厘清這一制度的詳細運作機制、呈現制度運行過程中的機構互動與官員博弈情況、揭示文官考察制度的運行對明代國家和社會的深遠影響。

Project Title : The civil officials evaluation system in Ming Dynasty

Principal Investigator : Yu Jindong (Lecturer, Department of History, Yangtze University, Jinzhou)

Abstract : The civil official evaluation system of Ming dynasty consisted of two main parts: a "capital official assessment" for officials serving in the central governments in Nanjing and Beijing, and a "pilgrimage investigation" for local government officials in the Northern Metropolitan Area, the Southern Metropolitan Area and the 13 provinces. The system served as a critical measurement of government performance. This project will discuss the mechanisms of this system in terms of bureaucratic interaction and balance of power to show how it affected Ming government and officialdom.

計劃名稱：《四書五經大全》與元明儒學傳承

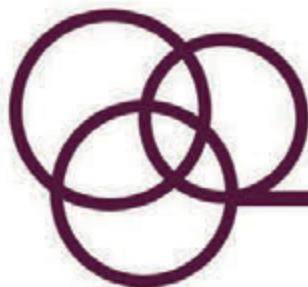
執行人：華中科技大學歷史研究所講師 朱冶

內容摘要：《四書五經大全》的編纂和頒佈，是明初政治史的重要事件。作為科舉考試的必讀參考，此書對十五世紀士大夫的思想與行動有直接影響。本計劃以《四書五經大全》的思想與政治背景、編纂情形、後世影響為研究對象，考察該書對於宋元儒學的總結價值，揭示其與明初政治文化的互動關係，並展現其對十五世紀思想史乃至東亞儒學史的多元功用。

Project Title : *The Compendia of the Four Books and Five Classics and the transmission of Confucian learning in Yuan and Ming times*

Principal Investigator : ZHU Ye (Lecturer, Institute of History, Huazhong University of Science and Technology, Wuhan)

Abstract : This project investigates the impact of *The Compendia of the Four Books and Five Classics* on the Confucian learning in Yuan and Ming times, by studying the ideas it put forward, its compilation, its influence on the next generations, etc.



中國歷史文化研究中心
Research Centre for Chinese History and Culture
研究計劃 Research Projects

計劃名稱：明代北方儒學的發展

執行人：中國社會科學院歷史研究所博士後研究人員 陳冠華

內容摘要：明代中期理學發展中，南方陽明學、甘泉學勃興，挑戰傳統程朱理學，一批立場別異的陝西、河南儒者南下論辯，南北學術互動極其活躍。陽明學結果逆勢北傳，並於明末扎根河南、陝西，深刻改變當地學術圖景。本課題梳理南北學者論學傳學之歷史，探究學術思想的地域發展及傳播的機制，以及明末清初河南、陝西學者敘述本地理學歷史，編撰理學譜系式著作的情況。

Project Title : Development of Confucian learning in Ming northern China

Principal Investigator : CHEN Guanhua (Postdoctoral Fellow, Institute of History, Chinese Academy of Social Sciences, Beijing)

Abstract : This project studies the development and impact of Confucianism in Shaanxi and Hunan provinces during the Ming dynasty. It aims to understand the mechanism of the development and spread of scholarly thoughts in relation to geographical locations in the 16th and 17th centuries.

計劃名稱：陳建（1497-1567）與《治安要議》所見的十六世紀中國經世思想

執行人：香港理工大學中國文化學系博士候選人 莊興亮

內容摘要：本計劃以明代東莞學者陳建（1497-1567）的經世著作《治安要議》為主要研究對象，探討16世紀前期明代國家在政治上、財政上、吏治上、軍事上的各項問題的同時，嘗試將陳氏的經世見解置於明代歷史環境以及經世發展脈絡中來考察。

Project Title : Statecraft thought of 16th-century China as seen in Chen Jian (1497-1567) and his *Zhi'an Yaoyi*

Principal Investigator : CHNG Xing Liang (Doctoral Candidate, Department of Chinese Culture, The Hong Kong Polytechnic University)

Abstract : This project will examine the problems stated and the opinions raised in Chen Jian's (1497-1567) *Zhi'an Yaoyi* by placing them in the specific historical context of 16th-century China. In doing so, it will evaluate Chen Jian's proposals and provide a more comprehensive understanding of Lingnan intellectual trend and its impact during the time.



中國歷史文化研究中心
Research Centre for Chinese History and Culture
研究計劃 Research Projects

計劃名稱：明清的學校與考試

執行人：中山大學歷史學系博士候選人 洪國強

內容摘要：本計劃以明清時期的官學教育與科舉考試制度為中心，將從廟學制、學官、生員、學校規章、教學生活等方面分析明清時期的學校制度，又將通過探研究生員所面對的如科試、鄉試、會試等各級考試，研究明清的科舉制度。

Project Title : School education and civil-service examinations in Ming and Qing China

Principal Investigator : Hong Guoqiang (Doctoral Candidate, Department of History, Sun Yat-sun University, Guangzhou)

Abstract : This project investigates Ming-Qing government schools' rules and regulations, life of teachers and students, examinations students had to take for an analytical study of the government school system as well as educational idea in traditional China.

計劃名稱：世變中的清代陽明學 (1840-1911)

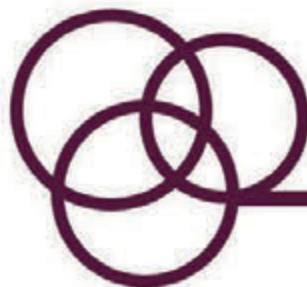
執行人：香港理工大學中國文化學系博士候選人 黃濤

內容摘要：本課題以江西、浙江兩省為中心，探討明代極為興盛的陽明學在清代的發展狀況，以及晚清的革命派和改良派如何應用陽明學作為他們改革中國社會的思想資源。通過展現陽明學在中國內部的發展狀況，試圖更好地解釋其在晚清復興的原因。

Project Title : The Philosophy of Wang Yangming in the transformative last century of imperial China (1840-1911)

Principal Investigator : Huang Tao (Doctoral Candidate, Department of Chinese Culture, The Hong Kong Polytechnic University)

Abstract : This project will study the development and impact of the philosophy of Wang Yangming in Jiangxi and Zhejiang provinces during the Qing dynasty. It aims to provide a better understanding of the revival of Yangming's Confucianism in late 19th and early 20th centuries.



中國歷史文化研究中心
Research Centre for Chinese History and Culture
研究計劃 Research Projects

計劃名稱：明初敕撰教化書籍研究

執行人：中香港理工大學中國文化學系博士候選人 周中梁

內容摘要：本計劃以明初諸帝敕撰的多種道德勸誡書籍為研究對象，從書籍的思想來源、編撰過程、流通與改編的情況等方面入手，分析其政治意涵，觀察與對明代社會文化的影響，並揭示敕撰書籍在上下層文化整合過程的中介作用。

Project Title : Books for moral indoctrination ordered writing by early Ming emperors

Principal Investigator : ZHOU Zhongliang (Doctoral Candidate, Department of Chinese Culture, The Hong Kong Polytechnic University)

Abstract : Through the study of the intellectual origin, compilation, circulation and editing of books for moral indoctrination ordered writing by the early Ming emperors, this investigation will analyze the political implication of these works and the influence they had exerted on social culture of Ming times. The study will also reveal the intermediary role these books played in the cultural integration of social classes.

計劃名稱：十六世紀陽明學反對者群體的形成與努力

執行人：香港理工大學中國文化學系博士候選人 林展

內容摘要：本研究嘗試介紹未受近代學術足夠注意的十六世紀陽明學批評者群體的學說與活動。研究將包括朱陸異同學術史的梳理、陽明批評者及其學說的介紹、重要學術著作以及某些個案的研究，希望藉此對中晚明思想史研究有所補充，同時也從另一個角度對陽明學的發展歷程貢獻新知。

Project Title : Formation and endeavors of the groups of critics of Wang Yangming's teachings in 16th-century China

Principal Investigator : Lin Zhan (Doctoral Candidate, Department of Chinese Culture, The Hong Kong Polytechnic University)

Abstract : This project seeks to introduce the arguments and activities of groups of critics of Wang Yangming's learning in 16th-century China. The research will include the historical debates of Zhu Xi and Lu Jiuyuan over the way of learning, the theories of Wang Yangming's critics, the interpretations of important works, etc. to enrich the study of middle and late Ming intellectual history and the development of Yangming learning in the same period.



中國歷史文化研究中心
Research Centre for Chinese History and Culture
研究計劃 Research Projects

計劃名稱：陳仁錫與明末經世學者的出版事業與政治實踐

執行人：中山大學歷史學系博士生 孫天覺

內容摘要：明末儒者陳仁錫以經世之學著稱於世。本計劃將研究陳仁錫的經世實踐與其出版活動及政治實踐的密切相關，藉以顯示在明末商業出版空前繁榮、黨爭激烈的形勢下，儒者的經世實踐實無法與商業、政治分離。

Project Title : Publishing and political activities of a late Ming statecraft scholar, Chen Renxi

Principal Investigator : Sun Tianjue (PhD Student, Department of History, Sun Yat-sun University, Guangzhou)

Abstract : Chen Renxi was a noted Confucian scholar-official versed in statecraft learning in late Ming times. This project studies the close relationships of his statecraft endeavours and publication and political activities to show that in the flourishing publication industry and serious political struggles of late Ming times, the Confucian scholar-official's practice of his statecraft ideals could not be untied with commerce and politics of the time.

計劃名稱：樸學與清代社會之互動：以戴震為中心

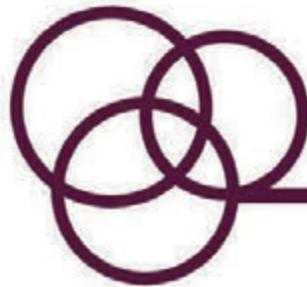
執行人：香港理工大學中國文化學系研究生 王安琪

內容摘要：戴震是清代乾嘉樸學的最重要代表，近百年來，學者特別討論和推崇的卻是他的義理思想。本研究將戴震置於其生活時代的歷史背景中，探討其考據學之成學與成果在乾嘉社會的意義。

Project Title : Interaction between evidential study and Qing society in Dai Zhen (1724-1777)

Principal Investigator : Wang Anqi (PhD student, Department of Chinese Culture, The Hong Kong Polytechnic University)

Abstract : Dai Zhen's is arguably the greatest master of Qing-dynasty evidential study. In the last hundred years, however, it is his critical Confucian thought that earned notice and praises from scholars and intellectual historians. This study seeks to re-examine how his mastery of evidential learning and his scholarly impacts were related to the society of his life time and the remaining of the heyday of evidential scholarship that ended a generation afterward.



漢語教學研究中心

Research Centre for Chinese Language Teaching

宗旨及願景 Mission and Vision

漢語教學研究中心開展支援漢語教學的各種活動，包括漢語本體教學理論探討、語言能力培養與提升、跨文化交際能力研究、語文能力評估等課題的研究。除了邀請專家學者參與研究項目外，更會定期邀請專家訪問交流、舉行講座及會議，編撰出版漢語教材及參考書籍，組織語言學習活動及師資培訓課程，以提升漢語教學的素質為最終目標。

中心的願景是使香港孔子學院成為對外漢語教學的一個重點研究基地。

中心現任主任為陳瑞端教授，並邀得美國威廉斯學院亞洲學系顧百里教授出任顧問，其他成員見於本院網頁相關部分。

網頁 Website : http://www.cihk.org.hk/tc/rc_2.php

The Centre facilitates research activities that support the teaching of Chinese language, including exploration of pedagogical theories for Chinese language teaching, nourishment and enhancement of language ability, cross-cultural communication, and assessment of language ability. Its programmes include research projects, lectures and conferences, language study and training courses, and production of Chinese language teaching materials and reference books.

The Research Centre for Chinese Language Teaching aspires to be an international base for research on teaching Chinese as a foreign language.

Currently the Centre is headed by its founding Director, Professor Chan Shui-duen, with Professor Cornelius C. Kubler of Williams College, USA, being its Advisor. A full list of members of the Centre can be found on CIHK webpage



河南淮陽弦歌臺 Xiangge tai, or Singing with Music Platform, in Huaiyang, Henan Province

2017年 活動項目一覽

Overview of Programmes
and Activities 2017

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2017年活動項目 Programmes and Activities 2017

活動列表 List of Programmes and Activities

活動項目類型	活動項目名稱	Type of Programme/ Activity	Title of Programme/Activity
教學項目 Teaching Programmes	1 國際生中國語言文化副修課程 [#]	Teaching Programmes	Minor in Chinese Language and Culture for International Students [#]
	2 大學通識教育課程		General University Requirements (GUR) / Cluster Area Requirement (CAR) Subjects
	3 暑期國際生中國文化課程		Summer Programme of Chinese Culture for International Students
	4 駐港總領事漢語課程		Chinese Language Programme for Consuls-General in Hong Kong
講座系列 Lecture and Seminars	5 中國文化與宗教傑出學者講座系列*	Lectures Series	Distinguished Lectures on Chinese Culture and Religion *
	6 中國歷史文化研究中心專家學者講論系列*		Specialist Lectures on Chinese History and Culture *
	7 港澳珠三角地區研究生中國歷史文化研修班*		Seminars on Chinese History and Culture for Postgraduate Students in Hong Kong, Macau and the Pearl River Delta *
會議、研討會 及論壇 Conference, Workshop, Symposia and Forums	8 香港及珠三角地區宗族祠堂與祖先祭祀學術研討會	Conferences, Seminars and Forums	Conference on Ancestor Halls and Sacrificial Rites in Hong Kong and PRD Area
	9 中國歷史文化研究中心「中國歷史文化新研與普及叢書」研撰計劃研討會		Workshop of the Book Project "Series of New and Popular Studies of Chinese History and Culture"
Workshop, Symposia and Forums	10 香港潮州藝術家及溫州藝術家文藝交流研討會	Conferences, Seminars and Forums	Symposium of traditional Chinese arts of Chiu-chow artists in Hong Kong and Wenzhou artists
	11 漢語教學研究中心對外漢語教學專家論壇 [®]		Specialist Forum for Teaching Chinese as a Foreign Language@
	12 漢語教學研究中心對外漢語教學教師論壇 [®]		Teachers' Forum for Teaching Chinese as a Foreign Language@
	13 漢語教學研究中心對外漢語教學研究生論壇 [®]		Postgraduate Students' Forum for Teaching Chinese as a Foreign Language @
特殊項目 Special Items	14 書法研習中心	Special Projects	Centre for Calligraphy Research and Practice
	15 文化遺產考察研究項目：祖先祭祀		Field study-based project on Cultural Heritage: Sacrificial Rites for Ancestors
文化活動 Cultural Activities	16 香港中國文化遺產考察*	Cultural Activities	Study Tours of Chinese Cultural Heritage in Hong Kong *
	17 「理大校友鄰居話當年」文化營*		Culture Camp: From Government Trade School to Polytechnic University*
	18 孔子學院日		Confucius Institute Day

課程由香港理工大學人文學院統籌；其他教學單位包括理大中文及雙語學系、中國文化學系、通識教育中心

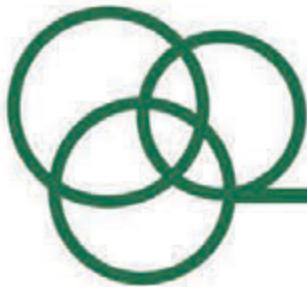
* 香港理工大學中國文化學系合辦

@ 香港理工大學中文及雙語學系合辦

Jointly organised with PolyU's Department of Chinese and Bilingual Studies, Department of Chinese Culture, and General Education Centre; programme hosted by PolyU Faculty of Humanities

* Jointly organised with PolyU's Department of Chinese Culture

@ Jointly organised with PolyU's Department of Chinese and Bilingual Studies



1. 國際生中國語言及文化副修課程

Minor Programme in Chinese Language and Culture for International Students

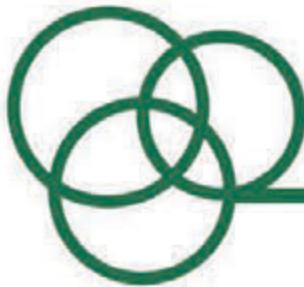
本副修課程由香港理工大學人文學院統籌，並由香港孔子學院、中文及雙語學系、中國文化學系及通識教育中心聯合開辦，特別為正在理大修讀本科課程而立志學習中國語言及文化的國際學生及非華語本地生而設。本院將開設以下三科：

- (1) 中國歷史與文化概況
- (2) 中國歷史上的實際夢想家
- (3) 香港的中國文化

CIHK collaborates with PolyU's Department of Chinese Culture, Department of Chinese and Bilingual Studies, and General Education Centre to launch this custom-designed minor programme that aims to meet the needs of international and/or non-Chinese speaking students who aspire to learn about Chinese language and culture while pursuing a degree in PolyU. CIHK will offer the following three subjects for the programme:

- (a) A Panorama of Chinese History and Culture
- (b) Practical Dreamers in Chinese History
- (c) Chinese Culture in Hong Kong





2. 通識教育課程

General University Requirements (GUR)/Cluster Area Requirements (CAR) Subjects

香港理工大學要求所有四年制本科生必須修讀「大學通識教育課程」，旨在培養學生的全人發展。香港孔子學院承辦其中「歷史、文化及世界觀」範疇內以中國文化為主題的若干科目，教授形式包括課堂講授與在中國內地進行的考察。2017年，本院將開設下列六個科目：

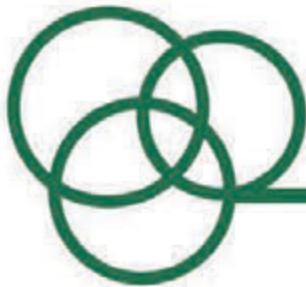
- (1) 絲綢之路東段文化簡史
- (2) 中國古代女性的日常生活
- (3) 中國早期帝國的地下世界
- (4) 中國歷史上的實際夢想家（該科同時為副修課程之一）
- (5) 當代中國民生掠影
- (6) 亞洲流行文化導論

All undergraduate students at PolyU are required to take a number of General University Requirements (GUR) courses, which consists of six components including the Cluster Area Requirements (CAR) subjects. CIHK will offer a number of Chinese culture related subjects in the Cluster Area of History, Culture and World Views. The six subjects listed below will be offered in 2017:

- (a) Cultural History of the Eastern Silk Road
- (b) Women and Their Everyday Life in Imperial China
- (c) The Underground World of Early Imperial China
- (d) Practical Dreamers in Chinese History (also a subject under the Minor in Chinese Language and Culture programme)
- (e) A Glimpse of Contemporary Livelihood Issues in China
- (f) Introduction on Asian Popular Cultures.



中國長城 - The Great Wall of China



3. 暑期國際生中國文化課程

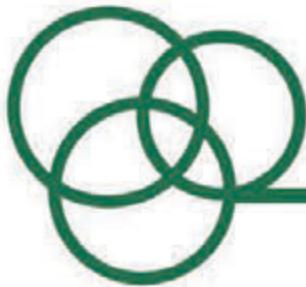
Summer Programme in Chinese Culture for International Students

今年，香港孔子學院將繼續參與由香港理工大學統籌的學分制「絲路」中國文化暑期班，七月開課，為期三週。目標參加者為對中國文化有興趣的國際生、理大海外姊妹學校學生、本校學生以及西安交通大學學生。本院2017年提供的科目為「亞洲流行文化導論」。

This 3-week "Silk Road" summer programme in July organised by the Hong Kong Polytechnic University will admit international students interested in Chinese culture, exchange students from PolyU's overseas partner institutions, students of Xi'an Jiaotong University and PolyU. For 2017, CIHK will offer a credit-bearing subject titled "Introduction on Asian Popular Cultures".



中國西安 Xian, China



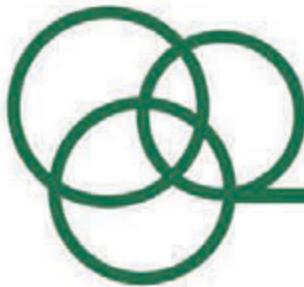
4. 駐港總領事漢語課程

Chinese Language Programme for Consuls-General in Hong Kong

在中國外交部駐香港特區特派員公署鼎力支持下，香港孔子學院於2011年建立「駐港總領事漢語課程」，教學內容與形式特別為領事館職員及家屬設計，使其能有效地掌握漢語及認識中國文化，更快地適應在香港乃至中國內地的工作與生活。每年開班授課，曾參與的學員來自包括哥倫比亞、埃及、法國、希臘、印度、墨西哥、秘魯、菲律賓、津巴布韋等國家的駐港總領事館，獲得很高的評價。本課程的2017年將繼續開辦。

This programme was initiated under the auspices of the Office of the PRC Ministry of Foreign Affairs in Hong Kong in 2011. It is designed to help diplomatic officials and their families to learn Chinese language and get in touch with Chinese culture so as to facilitate their adaptation to the work and living environment in Hong Kong and elsewhere in China. Putonghua courses at elementary and intermediate levels have been given to consuls-general and staff from the Consulates-General of Colombia, Egypt, France, Greece, India, Mexico, Peru, the Philippines, and Zimbabwe. The courses will continue to be offered in 2017.





5. 中國文化與宗教傑出學者講座系列*

Distinguished Lectures on Chinese Culture and Religion*



董其昌書《金剛經》Text of Diamond Sutra copied by Dong Qichang

本講座系列由香港著名慈善團體嗇色園贊助，以推廣公眾對中國文化與宗教的深入認識為目標，邀請海內外傑出學者主講，講題涵蓋史地、文學、藝術、宗教、文化等領域，期使聽眾領會中國文化之精博、中國宗教之涵容，以及二者對於幫助個人修養、淨化個人心靈、促進社會和諧在理論上與實踐上的貢獻，有更深的體會。本系列深受學術及宗教愛好者所重視，2017年，香港孔子學院將繼續與香港理工大學中國文化學系合作，舉辦七場講座。

Sponsored by the renowned charity organisation Sik Sik Yuen, this lecture series is open to the public and is aimed at deepening their understanding of Chinese culture, philosophy, values and religion as well as the relevance and the benefits of Chinese culture to personal development and social harmony. Eminent scholars from mainland China, Taiwan, Hong Kong and other parts of the world are invited to give talks on topics of interest. The lectures delivered were highly regarded by the audiences. CIHK, in collaboration with PolyU's Department of Chinese Culture, will present seven lectures under this series in 2017.

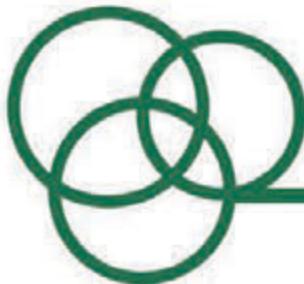


香港黃大仙祠 Wong Tai Sin Temple in Kowloon, Hong Kong

*本項目獲香港嗇色園鼎力贊助 These lectures are generously sponsored by Sik Sik Yuen, Hong Kong



中國古代思想家：孔子、孟子、老子、莊子、墨子、荀子 Great ancient Chinese philosophers: Confucius, Mencius, Laozi, Zhuangzi, Mozi, Xunzi



6. 中國歷史文化研究中心專家學者講論系列 Specialist Lectures on Chinese History and Culture

本系列由香港孔子學院中國歷史文化研究中心主辦，香港理工大學中國文化學系協辦，旨在讓公眾進一步瞭解中國文化的根源和要義，從而更珍惜中國文化遺產，以及認識中國文化對於個人生活、社會和諧、世界和平的價值。講論系列自2013年推出以來，廣受校內外研究生及社會人士歡迎。本系列2017年將舉辦約十次講座。

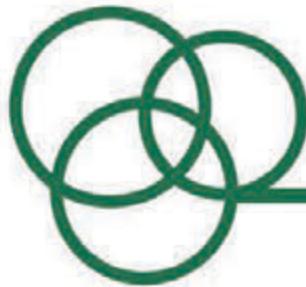
This lecture series is hosted by CIHK Research Centre for Chinese History and Culture, in collaboration with PolyU's Department of Chinese Culture, and is open to the public. Delivered by experts of Chinese history and culture, the lectures seek to enrich the audience's knowledge and understanding of aspects of Chinese civilization. Ten lectures or more will be presented in 2017.



鶴門書院牌坊 Back side of the main gate of Ehu Academy in Jiangxi Province, with the inscription "Continuity and Innovation"



宋明拓本及書籍 Song and Ming rubbings and books

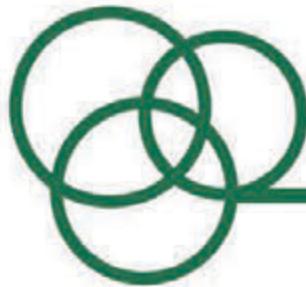


7. 中國歷史文化研究中心港澳珠三角地區研究生中國歷史文化研修班 Seminars on Chinese History and Culture for Postgraduate Students in Hong Kong, Macau and the Pearl River Delta

本項目由香港孔子學院中國歷史文化研究中心與香港理工大學中國文化學系合辦，目的為提升港澳珠三角地區青年學者對中國歷史與傳統文化的理解和研究興趣及能力，並為他們提供一個互相認識與交流學術的場所。中心邀請資深學者，為研究生講授研究議題以及搜證、資料運用等方法問題。研修班自2013年推出以來，已經吸引超過二百名來自香港、廣州、深圳及澳門的研究生參加。2017年，中心仍將於春秋二季舉辦共八次研修課，每季四次。

This programme is co-organised by CIHK and PolyU's Department of Chinese Culture. Targeted at young scholars from universities in Hong Kong and the region, and led by renowned scholars, the seminars in the programme endeavour to enhance the postgraduate students' interest and research ability in Chinese history and culture as well as to create a network for their academic exchanges. Since its inception in 2013, the seminars have attracted more than two hundred students from universities in Hong Kong, Guangzhou, Shenzhen and Macau. As usual, eight seminars will be held in 2017, four each in the spring and fall semesters. The focus will be on research issues and methodology.





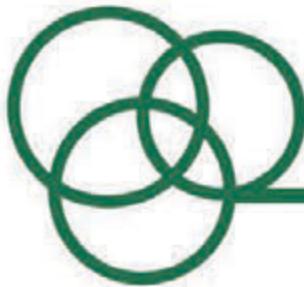
8. 香港及珠三角地區宗族祠堂與祖先祭祀學術研討會

Conference on Ancestor Halls and Sacrificial Rites in Hong Kong and PRD Area

本研討會旨在研探明清迄今香港及珠三角地區宗族組織，祖先崇拜、祭祀禮儀和社區活動的社會關係的演變情況，以及祠堂在當代中國社會的功用。會議為期3天，將邀香港、珠三角地區學者及研究生、宗族長者約20人參與。

This 3-day conference aims to investigate the changes in social relationship involving lineage organisations, ancestral worship, sacrificial rites and community activities from Ming to Qing times in Hong Kong and the Pearl River Delta area. Some 20 researchers, local scholars and lineage leaders from Hong Kong and selected localities in the Pearl River Delta area will be invited.



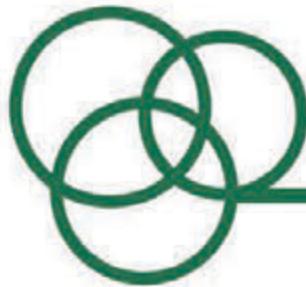


9. 香港孔子學院中國歷史文化研究中心「中國歷史文化新研與普及叢書」研撰計劃研討會 Symposium of the Book Project "Series of New and Popular Studies of Chinese History and Culture"

本研討會為香港孔子學院中國歷史文化研究中心的學術研撰項目而召開，是前年同項目「明清歷史文化研討會」的延續。來自兩岸三地的研究人員約25人將會匯聚於中心，報告各自的研究進路、研撰進度，交流討論和聽取改善之道，並為中心策劃的「中國歷史文化新研與普及叢書」計劃作階段性評估。

CIHK Research Centre for Chinese History and Culture held a symposium in 2015 for its researchers who have book-writing projects to gather at the Centre and presented their initial results. This one in 2017 is of the same nature but will also discuss the approaches to be adopted for new projects, while on-going projects will be examined. Some 25 associates of the Centre committed to contribution to a series of research-based book-length monographs for the general readers will gather and spend three days for brainstorming and mutual criticism.





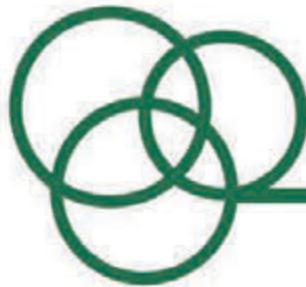
10. 香港潮州藝術家及溫州藝術家文藝交流研討會

Symposium of traditional Chinese arts of Chiu-chow artists in Hong Kong and Wenzhou artists

潮州和溫州都是東南沿海文化深邃而自具特色之地，旅外僑民眾多而成就斐然。潮屬人士佔香港人口約兩成，潮州文化是香港多元文化的重要成分。「香港潮州藝術家及溫州藝術家文藝交流研討會」，將邀請來自兩地的學者、藝術家與文化團體代表齊集於香港孔子學院，進行學術討論，同時展覽其所創作的藝術品及作文藝表演示範，彼此觀摩，以促進香港與溫州的文化交流。

This symposium aims to facilitate exchanges and communication of artists of Chiu-Chow (Chaozhou) origin in Hong Kong and artists from Wenzhou. Both Chaozhou and Wenzhou are culturally unique regions along China's southeast coast. Both produced huge number of emigrants to all parts of the world and both produced historically famous artists in many fields. Chiu-chow art is a unique component of arts in Hong Kong as some 20 per cent of Hong Kong citizens are of Chiu-chow descent. The symposium will invite artists and scholars and representative of art groups from both sides to show their works and share their insights to artistic creation and interpretation.



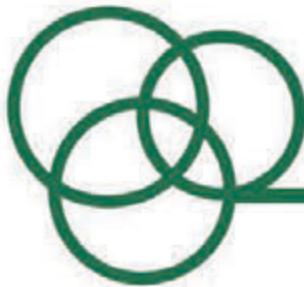


11. 漢語教學研究中心對外漢語教學專家論壇 Specialists' Forum for Teaching Chinese as a Foreign Language

香港孔子學院於2013年成立漢語教學研究中心，以開展相關研究工作，提升漢語教學質素為目標。今年，中心將與香港理工大學雙語學系將繼續共同舉辦「對外漢語教學專家論壇」，邀請中外專家學者主講，分享研究心得和教學經驗。

To enhance the quality of Teaching Chinese as a Foreign Language (TCFL), CIHK Research Centre for Chinese Language Teaching will continue to organise a specialist seminars in 2017, in collaboration with PolyU's Department of Chinese and Bilingual Studies. TCFL experts will be invited to present their insights and experience in teaching Chinese as a foreign language.





12. 漢語教學研究中心對外漢語教學教師論壇

Teachers' Forum for Teaching Chinese as a Foreign Language

「對外漢語教學教師論壇」由香港孔子學院漢語教學研究中心與香港理工大學雙語學系將聯合舉辦，為香港各高校與中小學的漢語教師，提供一個平台，互相交流教學經驗。論壇亦會邀請對外漢語教學的專家，即場和與會教師互動。

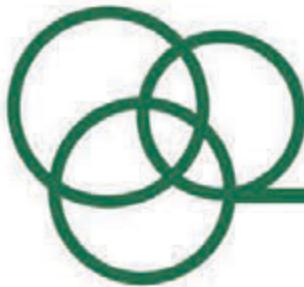
As part of its efforts to enhance the quality of Teaching Chinese as a Foreign Language (TCFL), CIHK Research Centre for Chinese Language Teaching and PolyU's Department of Chinese and Bilingual Studies will co-host a teachers' forum where TCFL teachers at local secondary schools will gather to share their firsthand teaching experience.



《汉语新起点》 Chinese New Beginning



《汉语易读》 Chinese Easy Reading Text

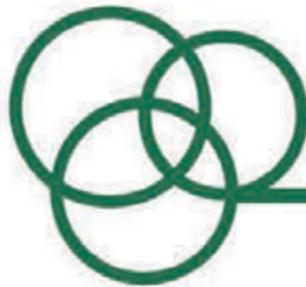


13. 漢語教學研究中心對外漢語教學研究生論壇 Postgraduate Students' Forum for Teaching Chinese as a Foreign Language

香港孔子學院漢語教學研究中心與香港理工大學中文及雙語學系今年將繼續合辦「對外漢語教學研究生論壇」，面向香港本地各個高校對外漢語教學專業的研究生，活動將通過討論及分享提升學生的研究和教學能力。

This forum is another initiative of CIHK Research Centre for Chinese Language Teaching, targeted at postgraduate students of Teaching Chinese as a Foreign Language (TCFL) in Hong Kong. Jointly organised by the Research Centre and the Department of Chinese and Bilingual Studies of the Hong Kong Polytechnic University, the symposium will allow young scholars and future practitioners of TCFL to report on their research and learning experience.





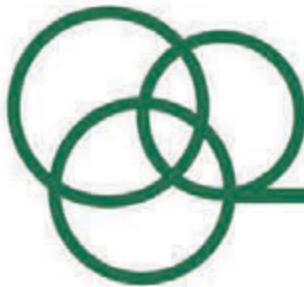
14. 書法研習中心

Centre for Calligraphy Research and Practice

本院將成立書法研習中心，提升公眾對中國書法藝術的認識和研習興趣。中心將會舉辦不定期講座、工作坊、書法課程等。

CIHK will set up a Centre for Calligraphy Research and Practice aiming to enhance public interest in the art and learning of Chinese calligraphy. The Centre will hold seminars, workshops and classes from time to time, which will be open to PolyU students and the public.





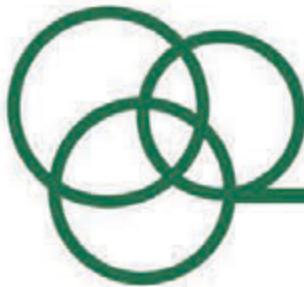
15. 文化遺產考察研究：祖先祭祀

Field study-based project on Cultural Heritage: Sacrificial Rites for Ancestors

本項目為中國歷史研究中心首個實地考察研究項目，並與同年召開的「香港及珠三角地區宗族祠堂與祖先祭祀學術研討會」配合，但著重以田野考察和記錄方式，拍攝香港及珠三角地區若干宗祠所舉行的拜祭祖先禮儀情況，尤其是春秋二祭的情況，訪問相關宗族的執事人員和參與祭祀者，藉此與文獻所載比較其同異之處，用以探討祖先祭禮的社會及教育、經濟、政治功能。

This is the first field study-based project of CIHK's Research Centre for Chinese History and Culture. It is a parallel project of the Conference on Ancestor Halls and Sacrificial Rites in Hong Kong and Pearl River Delta Area. It will video and audio record the spring and autumn sacrificial rites and rituals in selected ancestors hall in Hong Kong and Pearl River Delta localities and interview organizers and participants of such veneration activities. The aim is to compare the discrepancies of such activities as found in past writings and records to show the changing social, educational, economic and political functions of ancestor worship rites over time.





16. 香港中國文化遺產考察

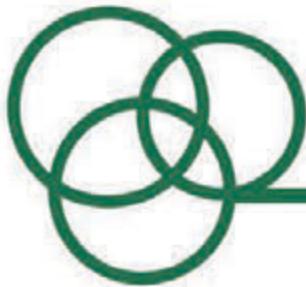
Study Tours of Chinese Cultural Heritage in Hong Kong

一如往年，本院將與香港理工大學中國文化學系合作，籌辦旨在讓公眾認識和理解中國文化在香港的遺跡及其歷史演變的考察活動。活動將由專家學者帶隊和講解，參加者以理大師生為主，也歡迎社會人士參與。



These tours are co-organised by CIHK and PolyU's Department of Chinese Culture. The aim is to show participants characteristics of selected aspects of Chinese cultural heritage in Hong Kong and their history. The tours will be guided by specialists of Chinese culture and the history of Hong Kong. The participants will be PolyU students and staff, but outside participants are also welcome.





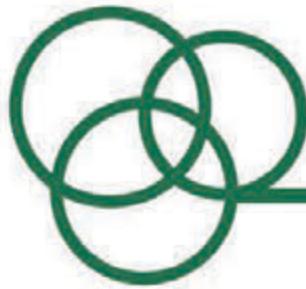
17. 「理大校友鄰居話當年」文化營

Culture Camp: From Government Trade School to Polytechnic University

是次活動為紀念香港理工大學創校八十週年項目之一，由香港孔子學院與理大中國文化學系合辦，內容包括講座、分享座談、圖片展覽、導賞等，目的是緬懷香港理工大學的成長過程及其與社區的互動足跡，顯示大學在發展技術教學和科研活動中的人文氣質。活動將邀歷屆畢業校友及社區人士參加，預計參與者超過500人次。

This culture camp is co-organised by PolyU's Faculty of Humanities and Department of Chinese Culture as an event to celebrate the 80th anniversary of the Hong Kong Polytechnic University. Activity items including lectures, sharing talks, photo exhibition and guided tours are meant to reminisce about the University's developments and its interactions with the nearby neighborhoods. Humanity touches in the course of its technological strides will be highlighted. More than 500 alumni and locals of all ages are expected to join the camp.





18. 孔子學院日 Confucius Institute Day

本院配合孔子學院總部制定的全球活動，將於2017年9月30日在香港理工大學校園舉行第四屆「孔子學院日」。我院將與本地文藝團體合作，舉辦以中國書畫、音樂、戲劇、武術、電影等文化藝術活動，與眾同樂。

In tune with the call of the Confucius Institute Headquarters for the annual global celebration of the Confucius Institutes, CIHK will organise the fourth Confucius Institute Day on 30 September 2017 on the PolyU campus. Cultural performances and activities to showcase Chinese arts and culture, such as Chinese calligraphy and painting, Chinese music and opera, Chinese movie, and Chinese martial arts will be featured to the PolyU community and the public.





2016年活動回顧

A Review of 2016





2016 年活動回顧 A Review of 2016

活動總表 Complete List of Programmes and Activities 2016

活動 Activity	導師 / 講者 / 嘉賓 Instructor / Speaker / Guest	日期 Date
教學項目 Teaching Programmes		
香港理工大學國際生中國語言及文化副修課程 PolyU Minor in Chinese Language and Culture for International Students		
1 中國歷史與文化概況 A Panorama of Chinese History and Culture	李萌博士 Dr. Meng Li	上學期 Semester 1
2 中國歷史上的實際夢想家 (同屬通識課程) Practical Dreamers in Chinese History (also as CAR subject)	李萌博士 Dr. Meng Li	下學期 Semester 2
3 香港的中國文化 Chinese Culture in Hong Kong	袁志偉博士 Dr. Yuen Chi Wai	下學期 Semester 2
香港理工大學通識教育課程 PolyU Cluster Area Requirement (CAR) Subjects		
1 亞洲流行文化導論 An Introduction to Asian Popular Culture	李萌博士 Dr. Meng Li	上、下學期 Semesters 1 & 2
2 當代中國民生掠影 A Glimpse of Contemporary Livelihood Issues in China	李萌博士 Dr. Meng Li	上學期 Semester 1
3 中國古代女性的日常生活 Women and Their Everyday Life in Imperial China	林敏奮小姐 Miss Lin Minfen	上學期 Semester 1
國際暑期班課程 International Summer School Course		
1 早期帝國的地下世界 (同屬通識課程) The Underground World of Early Imperial China (also as CAR subject)	李萌博士 Dr. Meng Li	七月 July
駐港總領事漢語課程 Chinese Language Programme for Consuls-General in Hong Kong		
1 第十屆基礎普通話課程 10th Elementary Putonghua Course	李萌博士 Dr. Meng Li	秋季 Fall
2 第十一屆基礎普通話課程 11th Elementary Putonghua Course	李萌博士 Dr. Meng Li	冬季 Winter



2016 年活動回顧 A Review of 2016

活動總表 Complete List of Programmes and Activities 2016

活動 Activity	導師 / 講者 / 嘉賓 Instructor / Speaker / Guest	日期 Date
文化講座及考察 Cultural Lectures and Tours		
中國文化與宗教傑出學者演講系列 Distinguished Lectures on Chinese Culture and Religion		
1 明代雙重正統: 道學與道教 The Ming double orthodoxy: Daoxue and Daojiao	勞格文教授 Professor John LAGERWEY	18.03.16
2 越界與體現——「弓箭連類」的討論 Boundary crossing and its embodiment—A discussion on "categorical association"	鄭鎮瑜教授 Prof. CHENG Yu-yu	22.04.16
3 背海立國、人文化成: 南宋政權特質與士人文化 Features of Southern Song Regime and shi-literati Culture	黃重寬教授 Prof. HUANG Kuan-chung	25.04.16
4 商業、科學、宗教與施濟: 走向近代的廣州善堂 (1870-1937) Commerce, science, religion and charitable giving: the Modernisation of charitable organisations in Guangzhou (1870-1937)	梁其姿教授 Prof. Angela LEUNG Ki-che	2.11.16
5 來自古代中國的量影 Vignettes from ancient China	黃士元教授 Prof. William WANG Shiyuan	24.11.16
中國歷史文化研究中心專家學者講論系列 Specialist Lectures on Chinese History and Culture		
1 雙福: 幻想、圖像與當代中國的都市化 Double Happiness: On fantasy, image and urbanization in contemporary China	Dr. Pan Lu & Ms Ella Raidel 潘律博士及 Ella Raidel 女士	19.01.15
2 鄭和下西洋的停止及其原因 The stop of Zhenghe's Voyage and its reasons	趙中男博士 Dr. ZHAO Zhongnan	28.01.15
3 後文革小說中的瘋癲書寫 Madness writing in post-Cultural Revolution novels	梁淑宜博士 Dr. Shuk-man LEUNG	17.02.15
4 晚明的地方官生祠與地方社會 Life-time shrines for departed officials and the local society in late Ming Dynasty	何淑宜博士 Dr. HO Shu-yi	29.04.15
5 多元民族文化社會裡的大馬華文教育 Chinese education in the Malaysian society of multi ethnic cultures	拿督吳恒耀先生 Dato Goh Hin San	16.05.15
6 從明代密疏到清代密折 Confidential memorials to the throne in Ming and Qing dynasties	王劍教授 Professor Wang Jian	29.06.15
7 探秘藍色文明: 中國水下考古之路 Exploring the blue civilization: road of Chinese underwater archaeology	魏峻博士 Dr. Wei Jun	07.10.16
8 明末遺民、移民的流浪歲月與寺廟 Ming loyalists, late Ming migrants and temples	陳玉女教授 Prof. Chen Yuh-Neu	28.10.16
9 E考據與明清尺牘研究 E-textual studies in correspondences of Ming and Qing China	薛麗春教授 Prof. Xue Longchun	14.12.16
中國歷史文化研究中心港珠澳三角地區研究生中國歷史文化研修系列 Seminars on Chinese History and Culture for Postgraduate Students in Hong Kong, Macau and the Pearl River Delta		
1 嗜欲體驗與帝國想像—以司馬相如天子遊獵賦為例 Han Fu: Experience of Desire Addiction and Empire Imagery	鄭鎮瑜教授 Prof. CHENG Yu-yu	23.04.16
2 以藝會友: 南宋中期士人以〈蘭亭序〉為中心的品題與人際關係 Friendship in arts: the relationships of middle Southern Song literati and Lantingxu	黃寬重教授 Prof. HUANG Kuan-chung	23.04.16
3 儒家禮儀與明清社會: 以「祭祖禮」為例 Confucian family rituals and Ming-Qing society: ancestor veneration rituals as an example	何淑宜博士 Dr. HO Shu-yi	30.04.16
4 誰之《家禮》: 《朱子家禮》真偽問題旁證 Whose Family Rituals: New discussions of the authenticity of Zhu Xi's Family Rituals	周鑫博士 Dr. ZHOU Xin	30.04.16
5 觀音·媽祖與海洋 Guanyin, Mazu and the sea	陳玉女教授 Prof. Chen Yuh-Neu	29.10.16
6 朱鴻林: 《明儒學案》之闡讀 Problems in reading the Mingru xuean	朱鴻林教授 Prof. Chu Hung-lam	29.10.16
7 E-考據對文史領域的衝擊: 以《紅樓夢》研究為例 E-textual studies and its impact on scholarship of Chinese literature and history: Dream of the Red Chamber as an example	黃一農教授 Prof. Huang Yi-long	05.11.16
8 女人如何扮演女人—1900-1920 年間北京劇場上呈現的性別與表演 How women act women: performance and opera within the Beijing theater community during 1900-1920	吳宛怡博士 Dr Wu Wan-yi	05.11.16



2016 年活動回顧 A Review of 2016

活動總表 Complete List of Programmes and Activities 2016

活動 Activity	導師 / 講者 / 嘉賓 Instructor / Speaker / Guest	日期 Date
文化活動 Cultural Performances and Activities		
1 善心妙筆：施子清個人書法展 Brush Wonders from a Kind Heart: Sze Chi Ching's Solo Calligraphy Exhibition		
2 2016 年孔子學院日 Confucius Institute Day 2016		24.09.16
3 2016 年港深友樂共聚 Music Exchange between Shenzhen University and PolyU		17.12.16
中國文化與宗教特約講座 Special Lecture on Chinese Culture and Religion		
《華嚴經》的生活應用 Daily life applications of the Avatamsaka Sutra	釋永富法師 Venerable Shih Yung-fu	23.09.16
香港中國文化遺產考察 Study Tours of Chinese Cultural Heritage in Hong Kong		
元朗文化及生態一日遊 Field Trips to Yuen Long	袁志偉博士 Dr. Yuen Chi Wai	07.05.16
學術研討會/論壇 Conferences, Seminars and Forums		
1 第七屆中國古文獻及傳統文化國際學術研討會 The 7th International Conference on Ancient Chinese Books and Traditional Culture		14 - 15.10.16
2 中國宗族祠堂與祖先祭祀學術研討會 Conference on Chinese Ancestral Halls and Sacrificial Rites		17 - 19.12.16
對外漢語教學專家論壇 Specialist Forum on Teaching Chinese as a Foreign Language		
3 明德中文學校的理念和實踐 The principles and practice of Chinese teaching at Middlebury College	石峰教授 Prof. Shi Feng	12.11.16
有效輸出在漢語習得過程中的作用 The role of pushed output in CFL development	靳洪剛教授 Prof. Jin Honggang	



2016 年活動簡報 Highlights of 2016

教學項目 Teaching Programmes

1. 國際生中國語言文化副修課程

Minor in Chinese Language and Culture for International Students

本副修課程由香港理工大學人文學院統籌，並由香港孔子學院、理大中文及雙語學系、中國文化學系及通識教育中心聯合開辦，特別為正在理大修讀本科課程且立志學習中國語言及文化的國際學生及非華語本地生而設，2016年本院成功開設三科，包括：《中國歷史與文化概況》及《中國歷史上的實際夢想家》、《香港的中國文化》，修課學生共24名。

CIHK has collaborated with PolyU's Department of Chinese Culture, Department of Chinese and Bilingual Studies, and General Education Centre to launch a custom-designed minor programme that aims to meet the needs of non-Chinese speaking students who aspire to learn about Chinese language and culture while pursuing a degree in PolyU. In 2016, CIHK offered three subjects under the programme. They included: (1) A Panorama of Chinese History and Culture; (2) Practical Dreamers in Chinese History; and (3) Chinese Culture in Hong Kong. 24 students took these subjects.



中國桂林 Guilin, China



2016 年活動簡報 Highlights of 2016

教學項目 Teaching Programmes

2. 大學通識教育課程

General University Requirements (GUR) / Cluster Area Requirements (CAR) Subjects

自2015年9月起，本院為香港理工大學本科生培養全人發展而設的通識教育課程提供學分科目

- 2016年成功開設科目包括：《亞洲流行文化導論》、《中國歷史上的實際夢想家》、《當代中國民生問題》及《早期帝國的地下世界》。修課學生共約400名。

Undergraduate students at PolyU are required to take a number of General University Requirements (GUR) courses, which consists of six components including the Cluster Area Requirements (CAR) subjects. CAR subjects offered by CIHK in 2016 are (1) An Introduction to Asian Popular Culture; (2) Practical Dreamers in Chinese History; (3) A Glimpse of Contemporary Livelihood Issues in China; and (4) The Underground World of Early Imperial China. Some 400 students took these subjects.



From the left: Professor Timothy Tong, PolyU President, Dr. Stephen Chan, Dr. Grace Ngai, Dr. Shirley Ngai, Mr. T. C. Chan, PolyU Council Chairman.

The three in the middle are recipients of 2016 Hong Kong University Grants Committee Teaching Award, all exemplary teachers of GUR subjects, including Service Learning subjects.



2016 年活動簡報 Highlights of 2016

教學項目 Teaching Programmes

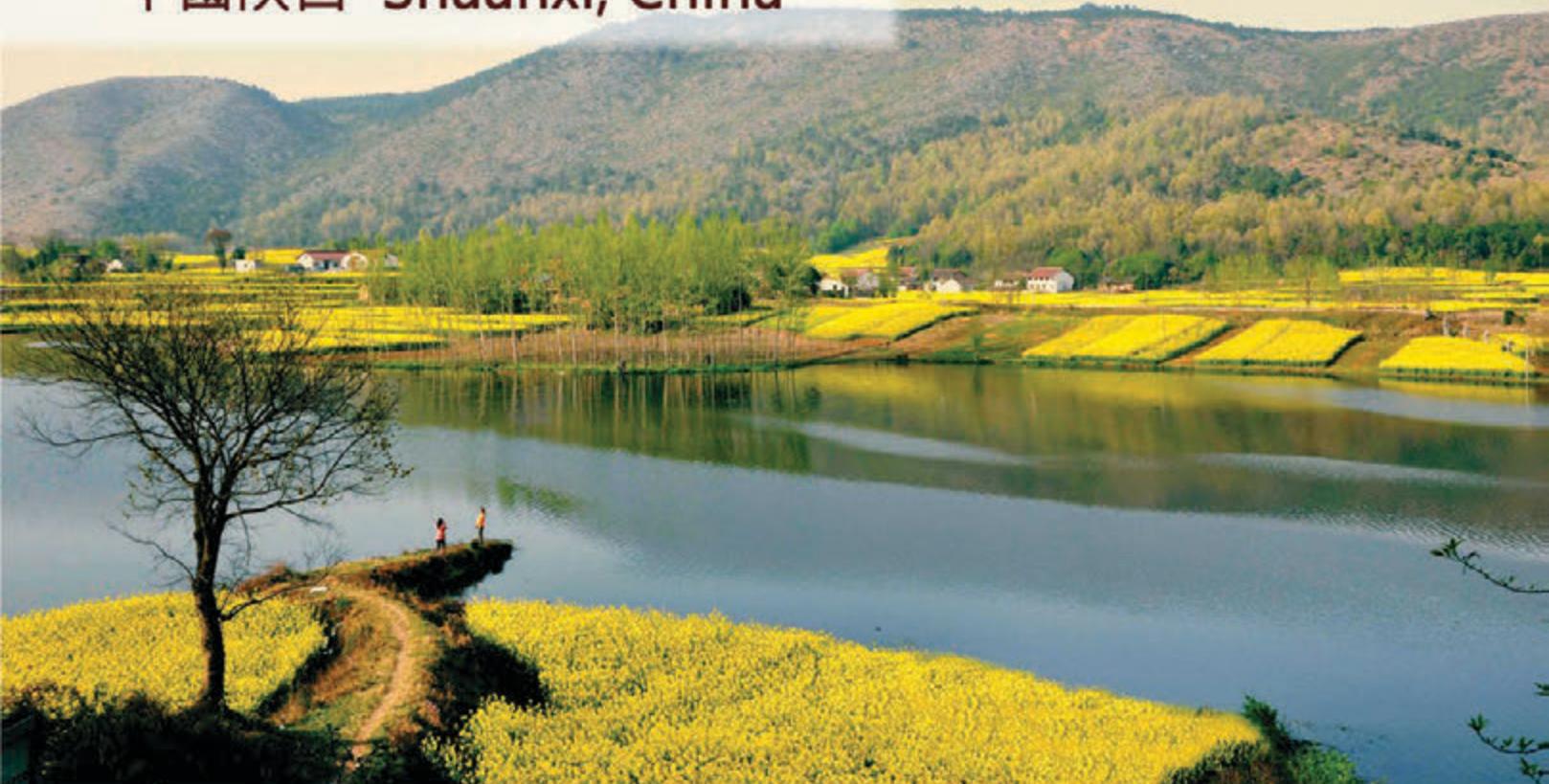
3. 國際暑期班課程：《早期帝國的地下世界》

International Summer School Course: The Underground World of Early Imperial China

本課程重點介紹了陝西省的早期地下建築，主要包括宗教建築以及墓葬。通過在陝西境內的實地考察以及課堂學習，學生了解到關於葬俗的轉變、對於死後世界的信仰、堪輿學、日常生活以及中國和歐亞各國在早期帝國時代的文化交流等方面的知識。參加課程學生共75名。

This course introduces key features of the underground world of early imperial China based on underground architectures in Shaanxi Province, including religious sites, tombs and mausoleums. By classroom teaching and site visits, students were led to see how archaeological excavations reveal the transformation of burial rites, religious beliefs in the afterlife, geomancy and everyday life, as well as the cosmopolitanism and cultural interaction between China and Eurasian countries throughout early and medieval China. The course also explores the reasons for differences in customs and rites across space and time and relates them to the characteristics and essence of Chinese culture. 75 students were enrolled in the course.

中國陝西 Shaanxi, China





2016 年活動簡報 Highlights of 2016

教學項目 Teaching Programmes

4. 駐港總領事漢語課程

Chinese Language Programme for Consuls-General in Hong Kong

2016年香港孔子學院舉辦了第十屆及第十一屆駐港總領事基礎中級普通話課程，幫助學員有效地掌握中國語言。課程加入實地考察元素，學員到九龍廟街親身體驗本地文化，從而增加他們對中國傳統文化的認識。學員包括墨西哥和秘魯兩位駐港總領事。

The 10th and 11th classes of Chinese Language Programme for Consuls-General in Hong Kong were held in 2016. Putonghua language and traditional Chinese culture were taught to students including the Consuls-General of Mexico and Peru. Students were led to explore local culture via a guided tour in the Temple Street in Kowloon, Hong Kong.



教師李萌博士 Dr. Li Meng, the teacher



2016 年活動簡報 Highlights of 2016

文化講座及考察 Cultural Lectures and Tours

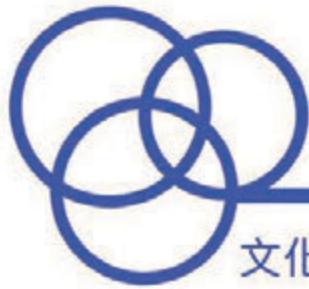
5. 中國文化與宗教傑出學者演講系列

Distinguished Lectures on Chinese Culture and Religion

本演講系列獲香港著名慈善團體嗇色園贊助，以推廣公眾對中國文化與宗教的深入認識為目標，期使聽眾體會中國文化之精博、中國宗教之涵容。2016年，香港孔子學院與香港理工大學中國文化學系合作，全年舉辦了五場講座，均由海內外知名學者主講，吸引了約二百五十位聽眾入場。講座的內容摘要載於本冊第 73-77 頁。

Supported by Hong Kong's renowned charity organisation Sik Sik Yuen, this lecture series aims to help the general public broaden their knowledge of Chinese culture and religion. Eminent local and overseas scholars are invited to deliver lectures on topics of interest and interact with the participants. Five lectures were held in 2016 and attracted over 250 participants. Please refer to pages 73-77 for summaries on each of the lectures.





2016 年活動簡報 Highlights of 2016

文化講座及考察 Cultural Lectures and Tours

6. 中國歷史文化研究中心專家學者講論系列

Specialist Lectures on Chinese History and Culture

本講論系列由本院中國歷史文化研究中心與香港理工大學中國文化學系合辦，內容遍及中國傳統文學、歷史、思想、宗教、禮儀各方面。2016年共舉行講座九次，由來自中國大陸、台灣和香港以及馬來西亞學者主講，吸引四百多人入場聽講，講座內容載於本冊第 78-86 頁。

This lecture series was jointly organised by CIHK Research Centre for Chinese History and Culture and PolyU's Department of Chinese Culture. Nine lectures on aspects of Chinese traditional rituals, thought, literature and history were given by specialists from China, Taiwan, Hong Kong, and Malaysia in 2016. More than 400 audiences were registered in total. Summaries of the lectures can be found on pages 78-86 of this *Introduction*.





2016 年活動簡報 Highlights of 2016

教學項目 Teaching Programmes

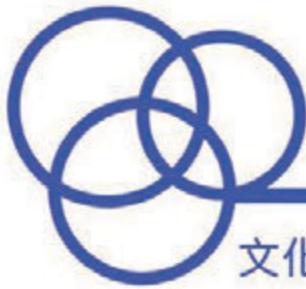
7. 港澳珠三角地區研究生中國歷史文化研修系列

Seminars on Chinese History and Culture for Postgraduate Students in Hong Kong, Macau and the Pearl River Delta

本研修系列由本院中國歷史文化研究中心與香港理工大學中國文化學系合辦，用以提升港澳珠三角地區大學研究生對中國歷史及傳統文化的知識和研究能力。2016年度舉辦了8次，參與研修學生超過200人次，來自香港、澳門、深圳及廣州四地十二所高校，講座內容擇要載於本冊第 87-94 頁。

This seminar series was organized by CIHK Research Centre for Chinese History and Culture and PolyU's Department of Chinese Culture. Eight seminars aiming to enhance postgraduate students' knowledge of Chinese history and traditional culture as well as their ability in doing research into them were conducted in 2016 for more than 200 MA and PhD students from 12 universities in Hong Kong, Macau, Shenzhen and Guangzhou. Please refer to pages 87-94 for summaries of the seminars.





2016 年活動簡報 Highlights of 2016

文化活動 Cultural Performances and Activities

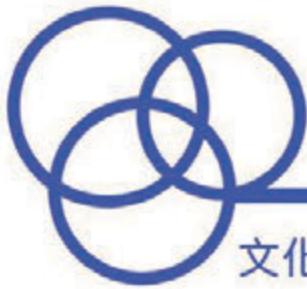
8. 善心妙筆：施子清個人書法展

Brush Wonders from a Kind Heart: Sze Chi Ching's Solo Calligraphy Exhibition

今年香港孔子學院邀得知名書法家施子清博士在本院作其個人作品展出。開幕禮於2016年9月13日在理大舉行，施子清博士伉儷、理大校長唐偉章教授、中央駐港聯絡辦公室副主任楊健先生、香港孔子學院理事長阮曾媛琪教授、香港理工大學人文學院院長暨孔子學院院長朱鴻林教授、香港特別行政區康樂及文化事務署吳志華先生、香港孔子學院理事謝智剛教授及莫志明教授等主持開幕儀式，參與盛會的嘉賓超過百人。展覽同時在本院及大學包玉剛圖書館展出，施子清博士並在院內當眾示範，其書家勝友亦揮毫助興，同賞墨妙。

The *Brush Wonders from a Kind Heart: Sze Chi Ching's Solo Calligraphy Exhibition*, which features a wide range of works from Dr. Sze's collection, including pieces in running scripts in long scrolls, was presented by Confucius Institute of Hong Kong and opened to the public with an opening ceremony on 13 September 2016 attended by Dr. and Mrs. Sze and their family members. The ceremony was officiated by Prof. Timothy W. Tong, President of the Hong Kong Polytechnic University; Mr. Yang Jian, Deputy Director of Liaison Office of the Central People's Government in the Hong Kong S.A.R.; Prof. Angelina Yuen, PolyU Vice President and Council Chairman of CIHK; Prof. Chu Hung-lam, Dean of PolyU's Faculty of Humanities and Director of CIHK; Dr Louis Ng Chi-wa, Deputy Director of Leisure and Cultural Services Department, The Government of the Hong Kong SAR; and Prof. Esmond Mok and Prof. Michael Tse, CIHK council members. The works were displayed in the CIHK and the University's Pao Yue-kong Library. More than 100 VIPs and guests attended the ceremony and follow-up calligraphy demonstration by Dr. Sze.





2016 年活動簡報 Highlights of 2016

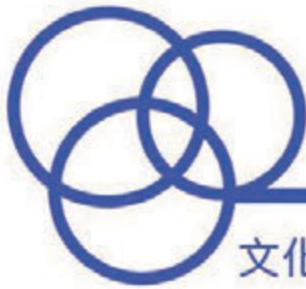
文化活動 Cultural Performances and Activities

9. 孔子學院日 Confucius Institute Day

本院響應孔子學院總部制定的計劃，於2016年9月24日在香港理工大學校園舉行了第三屆「孔子學院日」。當天活動多元，包括中國武術表演與試練、書畫即席揮毫、中國茶藝及崑劇等表演。九所本地文化團體應邀參與攤位展出，吸引約四百名公眾熱烈參與。

CIHK organized the third Confucius Institute Day on 24 September 2016 with a variety of activities in the Institute and other spaces on the PolyU campus. Chinese art and culture performances presented include Chinese martial arts, Chinese calligraphy and painting, Chinese tea ceremony and Kun opera. Nine external organisations were involved in the event. Some 400 guests from the PolyU community and the public joined the activities for cultural appreciation and exploration.





2016 年活動簡報 Highlights of 2016

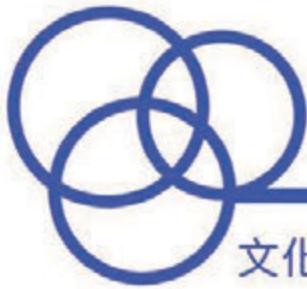
文化活動 Cultural Performances and Activities

10. 2016年港深友樂共聚 Music Exchange with Shenzhen University

香港孔子學院與理大傳訊及公共事務處合辦音樂會慶祝理大80週年，於2016年12月17日假理大蔣震劇院舉行音樂交流會，邀得深圳大學、愛樂101、理大教職員會所合唱團演出，並邀社區長者共賞。活動吸引近三百位觀眾參與。

CIHK co-organised the musical event with Communications and Public Affairs Office of PolyU to celebrate the University's 80th Anniversary. It was held on 17 December 2016 in Chiang Chen Studio Theatre at PolyU. Shenzhen University Staff Choir, 101 Saxophone Team and PolyU Staff Club Choir were invited to perform. Several groups of senior citizens from local communities were invited to enjoy the concert and share the joy and the warmth we conveyed. Some 300 people formed the audience.





2016 年活動簡報 Highlights of 2016

文化講座及考察 Cultural Lectures and Tours

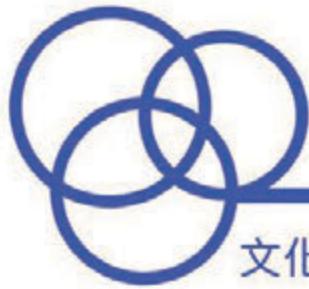
11. 特別講座：《華嚴經》的生活應用

Special Lecture: Daily Life Applications of the Avatamsaka Sutra

佛光山港澳地區總住持釋永富法師應邀舉行講座，講解大乘佛教最重要經典之一《華嚴經》當中的《淨行品》，結合人間佛教的理念與大乘菩薩道的行門，闡釋菩薩的超凡境界對現代人的啟發，在生活中包括學習、工作、待人處事、乃至面對生命等各方面都能有所裨益。講座內容請參閱本冊第97頁。

Venerable Shih Yung-fu, Head Abbess of Fo Guang Shan Hong Kong and Macau, was invited to give the special lecture. *Avatamsaka Sutra* is one of the most essential classics of Mahayana Buddhism. Expounding the chapter of "Pure Conduct" in the *Sutra*, Venerable Yung-fu explained how the transcendental state of bodhisattva could inspire people in the modern society in conjunction with the perspective of Humanistic Buddhism. Summaries of the lecture can be found on page 97 of this *Introduction*.





2016 年活動簡報 Highlights of 2016

文化講座及考察 Cultural Lectures and Tours

12. 香港中國文化遺產考察

Study Tours of Chinese Cultural Heritage in Hong Kong

2016年本院與香港理工大學中國文化學系合作，舉行了題為「元朗文化及生態一日遊」活動，參加者約五十人，主要為理大教職員和學生。考察團由袁志偉博士領導和擔任講解，參觀香港新界元朗，認識宗族社會在人倫、教育、價值觀等各方面的特色。

Co-organised by CIHK and PolyU's Department of Chinese Culture, a study tour to Yuen Long district in the New Territories of Hong Kong was held in May 2016. Led and guided by Dr. Yuen Chi Wai, some 50 participants explored the space and decorative features of major communal buildings in the localities and learned about the relationship of ancestor halls and lineage society in the traditional village.





2016 年活動簡報 Highlights of 2016

學術研討會/論壇 Conferences, Seminars and Forums

1. 第七屆中國古文獻及傳統文化國際學術研討會

The 7th International Conference on Ancient Chinese Books and Traditional Culture

本國際研討會為香港孔子學院與中國社會科學院歷史研究所、北京師範大學中國古文獻及中國傳統文化學院、香港理工大學中國文化學系合辦項目。2016年10月14-15日在理大舉行。本院院長朱鴻林教授致開幕詞，40名來自中國大陸、台灣、香港、澳門、日本、南國、馬來西亞、新加坡、美國及加拿大的與會專家學者，探討了中國古文獻研究的新發現和新理解。

The two-day conference held at PolyU on 14-15 October 2016 was jointly organized by CIHK; Research Institute of History, Chinese Academy of Social Science; School of Ancient Chinese Books and Traditional Culture, Beijing Normal University; and PolyU's Department of Chinese Culture. After the opening speech by CIHK Director, Professor Chu Hung-lam, 40 participants from mainland China, Taiwan, Hong Kong, Macau, Japan, Korea, Malaysia, Singapore, USA and Canada presented and discussed their findings in the study of Chinese ancient texts, traditional literature and historical events.





2016 年活動簡報 Highlights of 2016

學術研討會/論壇 Conferences, Seminars and Forums

2. 中國宗族祠堂與祖先祭祀學術研討會

Conference on Chinese Ancestral Halls and Sacrificial Rites

本研討會為香港孔子學院中國歷史文化研究中心的學術項目，2016年12月17日至12月19日假香港孔子學院舉行。與會者包括來自台灣、香港、中國內地吉林、廣州、東莞等市十五位專家學者以及10名本地主要宗族的代表。活動包括19日院長朱鴻林教授率領與會者前往新界各大宗族祠堂參觀及考察。通過研究報告、座談會及實地考察，與會者獲得深入認識祠堂與宗族社會發展的效果，也體會了中國傳統文化在香港新界地方的傳承情況。

An academic project of the Research Centre for Chinese History and Culture of CIHK, the conference was held on 17-19 December 2016 in CIHK. Participants included some 15 scholars from Taiwan, Hong Kong and mainland China as well as 10 representatives of eminent local lineages. The activity included a guided tour to three lineage communities in the New Territories led by CIHK Director, Professor Chu Hung-lam. Ancestor halls and other communal buildings in these communities were studied of their architectural styles and formats of veneration rites to lineage ancestors. The discussions also compared findings from several localities in mainland China.





2016 年活動簡報 Highlights of 2016

學術研討會/論壇 Conferences, Seminars and Forums

3. 對外漢語教學專家論壇

Specialist Forum for Teaching Chinese as a Foreign Language



香港孔子學院漢語教學研究中心與香港理工大學中文及雙語學系於2016年11月12日共同舉辦了「2016年對外漢語教學專家論壇」。主講專家為澳門大學人文學院靳洪剛教授與南開大學文學院石鋒教授，他們分別以「有效輸出在漢語習得過程中的作用」與「明德中文學校的理念和實踐」為題，與約七十名參與論壇的學者、師生分享他們的研究與教學心得。

Jointly organised by CIHK Research Centre for Chinese Language Teaching and PolyU's Department of Chinese and Bilingual Studies, the Specialist Forum was held on 12 November 2016 and attended by some 70 participants. The invited speakers were Prof. Jin Hong-Gang from University of Macau and Prof. Shi Feng from Nankai University. They respectively spoke on "The Role of Pushed Output in CFL Development" and "The Principles and Practice of Chinese Teaching at Middlebury College." The Forum saw lively discussions between the speakers and the audience.





2016 年活動簡報 Highlights of 2016

學術研討會/論壇 Conferences, Seminars and Forums

4. 對外漢語教學教師論壇

Teacher's Forum for Teaching Chinese as a Foreign Language

本論壇由本院漢語教學研究中心及香港理工大學中文及雙語學系合辦，於2016年11月12日舉行，由中文及雙語學系劉藝教授主持，4位對外漢語教學專業的一線中文老師作了分享，交流教學經驗與心得。

The Forum was jointly organised by CIHK's Research Centre for Chinese Language Teaching and PolyU's Department of Chinese and Bilingual Studies (CBS) on 12 November 2016, with Dr. Liu Yi, Assistant Professor of CBS being the host. Four young teachers of Teaching Chinese as a Foreign Language (TCFL) shared their teaching experience to the audience.





2016 年活動簡報 Highlights of 2016

學術業務交流 Visits and Exchanges

1. 美國聖荷西州立大學到訪

Visit by San Jose State University

Date: 14 June 2016

美國聖荷西州立大學一行二十人到訪本院，由本院導師帶領參觀本院設施，及介紹本院辦學情況。

A group of 20 students from San Jose State University, the USA, visited CIHK and were given an introduction by CIHK Teaching Fellow, Dr. Li Meng, who also gave them a class for survival Cantonese.



2. 香港警察書畫學會到訪

Visit by Hong Kong Police Painting and Calligraphy Club

Date: 21 June 2016

香港警察書畫學會代表蒞臨我院參訪，由本院院長朱鴻林教授接待，並交流書法心得。

Four Representatives of the Hong Kong Police Painting and Calligraphy Club visited CIHK. Professor Chu Hung-lam, Director of CIHK, met with them and introduced the CIHK. They also shared their experience in Chinese calligraphy.





2016 年活動簡報 Highlights of 2016

學術業務交流 Visits and Exchanges

3. 國際潮汕書畫總會到訪

Visit by the International Chaoshan Chinese Painting & Calligraphy Association

Date: 27 June 2016

香港國際潮汕書畫總會會長及會員到訪本院，並由本院職員接待及介紹本院辦學及舉辦講座情況。

Eight members of the International Chaoshan Chinese Painting & Calligraphy Association visited CIHK and were briefed on the Institute's work by CIHK staff.



4. 美國聖奧拉夫學院到訪

Visit by St. Olaf College

Date: 25 November 2016

美國聖奧拉夫學院一行十五人到訪本院，由本院導師及職員帶領參觀本院設施，並介紹學院辦學情況。

A group of 15 students from St. Olaf College, the USA, visited CIHK and were given an introduction of the Institute and a class for survival Cantonese.



2016年講座內容摘要總彙

Summaries of Lectures in 2016





中國文化與宗教傑出學者講座系列
Distinguished Lectures on Chinese Culture and Religion

《明代雙重正統: 道學與道教》
The Ming double orthodoxy: Daoxue and Daojiao

勞格文教授 (香港中文大學中國研究中心教授)

Professor John LAGERWEY (Research Professor of Chinese Studies in the Centre for Chinese Studies,
Chinese University of Hong Kong)

勞格文教授提出「道教」與儒家的「道學」在明朝享有同樣「合法性」，其作用因而不能忽略。「道教」與「天命」的關係，在唐、宋、明等漢人王朝均受特別重視。唐朝皇帝更以「老子」為祖先，唯這種「祖宗」與道教神祇結合的關係，在宋代開始出現變化，朝多方面發展；道教的範式由「茅山」轉向平民化的「龍虎山」，元帥與將軍等神明逐漸融入道教的系統。發展到了明代，遂奠基成為「國教」。

勞教授又以武當山為例，以該處所藏的六塊刻有明朝皇帝祝文的石碑為據，闡釋了道教於明朝皇帝的正統性所發揮的影響。同時，「玉虛宮」、「太子坡」、「紫霄宮」等建築都是與「真武大帝」有密切關係，這也反映了明代皇帝對「真武」的偏好。此外，勞教授更以武當山的「紫金城」為與北京的「紫禁城」互相映照，突顯道教於明朝皇帝的重要意義。特別是紫禁城內設有「欽安殿」供奉「真武大帝」以庇佑宮城、皇室。而明太祖在社區廣設厲壇，又命神樂觀道士主持祭天之禮樂，均見「道教」在明初已深植影響。

最後，勞教授說明明代皇帝重視「真武大帝」之緣由，則在於宋代以來皇帝與道教關係的轉變。宋徽宗堪稱當中的極致，他對山川神祇授予封號、且拆毀淫祠，同時又註解《道德經》，建立一副凜然道教教主的形像。明太祖則是仿倣這兩種路徑，從而使「道教」成為了與「道學」鼎足而立的「雙重正統」。

Professor Lagerwey's seminar noted that "Daojiao" was as important as the Confucian philosophy - "Daoxue", the orthodoxy of the Ming dynasty (1368-1644) since the Hongwu Emperor (1328-1398, reign 1368-1398). Daoism became de facto state religion from the third century on, which meant that the "Son of Heaven" (the emperor) owned his legitimacy (the Heavenly Mandate) to his link to a Daoist god and worshiped Laozi as his ancestor. However, this relationship between the "ancestor" and Daoism had changed since the Song dynasty (960-1279) such that the paradigm of Daoism shifted from the noble "Mao Shan" (Mao Mountain) to the popular "Mount Longhu Shan" (Longhu Mountain). And some military gods were absorbed as part of the Daoist system gradually. The shift of paradigm dated from the Song, burgeoned in the Yuan, and finally became the Ming's "state religion".

Professor Lagerwey took Mount Wudang as an example to demonstrate the influences of Daoism on the Ming emperors' legitimism, which was furthered by six steles with the inscriptions by the Ming emperors. Tight relationship between the worship of "Zhenwu" (真武, also known as Pak Tai) and the construction of "Yu Xugong" (玉虛宮), "Taizipo" (太子坡), "Purple Heaven Palace" (紫霄宮) and six inscriptions which engraved funeral oration from Ming emperors reveal the Ming emperors' appetite for "Zhenwu". The parallel between the palace (also called "Zijincheng" 紫金城, but the words are different from the "Zijincheng" in Beijing) in Mount Wudang and the Forbidden city ("Zijincheng" 紫禁城) in Beijing also stressed the importance of Daoism to the Ming emperors. In the Forbidden City, the Hall of Imperial Palace (Qin'an Hall) was built to worship "Zhenwu" in return of his protection of the palace and royal activities.

Finally, Professor Lagerwey illustrated why "Zhenwu" was important in the Ming dynasty. It was related to the shift of the relationship between Daoism and the Song emperors. The Song Emperor Huizong canonized mountains, rivers, and put local deities under official control while shutting down "yinci" (excessive cults). He also annotated the Daoism classic *Daodejing* to act as the leader of Daoism. The Ming founder Zhu Yuanzhang shared the same path, thus gaining spiritual authority for himself. Taizu adopted Daoism ritual and music in the sacrifice to heaven, and built "litan" (altar for abandoned ghosts) in each local "lishe" communities. It made Daoism thus became another orthodox in Ming dynasty, paralleling "Daoxue" in Confucianism.





中國文化與宗教傑出學者講座系列 Distinguished Lectures on Chinese Culture and Religion

《越界與體現——「引譬連類」的討論》

Boundary crossing and its embodiment—A discussion on “categorical association”

鄭毓瑜教授 (國立台灣大學中文系特聘教授)

Prof. CHENG Yu-yu (Distinguished Professor, Department of Chinese Literature, National Taiwan University)

鄭毓瑜教授在演講中首先著眼於自然與身體的相互關係，指出在「空間」論述中，對於主、客觀以及精神與物質性的區分，應當跳脫那種「孤立主體所感受之空間」與「客觀的物質空間」兩極端的答案。歷來「抒情傳統」的論述，著力於「抒情自我」的發現，強調內在、主觀的優位性。往往將景物視為外在於人，是詩人情感的寄託。人與自然的二分與主從之別，很容易讓抒情文學的關鍵：「情 - 景」關係，淪為修辭技巧的講求或人事的比附，而無法深入追索「物/我」或「身/心」的相互作用與相互定義。

接著鄭教授以《淮南子》（本經訓）、《春秋繁露》、《文心雕龍》（物色）篇、《詩經》孔穎達疏等傳統典籍為例，強調中國古人有一種「關聯式的思考」。在關聯式思考中，事物是藉應感而相互影響，而透過類應所形成的系統，萬物密切結合在一起而構成自然有機的和諧世界。「氣」做為破除界線的傳導，使得外在於我的宇宙成為內在於我的一部分。

鄭教授由此引入了西漢時期即已出現的「引譬連類」這一概念，指出孔安國用它來解釋《詩經》中的「興」。鄭教授認為，所謂「引譬連類」也許就是總說自先秦逐步發展而來的這些跨越個別物類、由內質到外形可以拓展無數連類可能性的說解宇宙、建構世界的方式。「引譬連類」迅速地串連起透過經驗、文獻所累積的各種時物事件。

反覆出現的所謂「連類」、「引類」，說明了比喻或譬喻其實是兩種「類」別之間的連繫，並非兩個孤立事物的比擬。換言之，「比興」或者稱為「譬類」，其實是關於「成套的」譬喻。任何「比興」的說解其實是由整個系統去決定它的含意。既然由「譬類」——也就是「成套的」譬喻出發，這顯然就不是個別「物與我」或「情（事）與景（象）」的對應問題，而是在一個「概念系統」之中如何被認定，或是兩個「概念系統」之間，如何相互理解的問題。

講座的最後，鄭毓瑜教授指出，「引譬連類」是生活經驗、思想概念、語言創造共同體現的世界觀。這樣一種以「類應」為最終目的的「類物」模式，它的作用明顯在於會聚而不是排除，在於連繫而不是分立。因此對於任何一「物」的認知，都不可能是單獨抽離出來，反而必須是在一個門類或體系的作用中才能清楚「看見」這個「物」的存在。隨著晚清西方天文學的傳入，這套「類物（或類應）」的關係模式以及「人「文」」傳統被根本捨棄。天文學不論是在認知或描述世界的方式上，都挑戰了這個根深蒂固的世界圖式，故而引起對中國士人隨後彷彿「天崩地裂」的巨大衝擊。

Prof. Cheng began by focusing on the inter-relationship between nature and body. She highlighted that in discussion about "space", the differentiation between subjective and objective as well as spiritual and material should be unbound from the two extremes of space felt by an isolated subject and objective physical space. The discourse of lyrical tradition used to emphasize the founding of the "lyrical self". The dichotomy between human beings and nature easily reduces the relations between emotion and scene – the essence of lyrical literature – to rhetoric skills or analogies of human affairs, thus limiting further exploration of the interaction and mutual defining of "object / self" or "body / mind".

Prof. Cheng then drew on passages from traditional classics including *Huainanzi*, *Chunqiu fanlu*, *Wenxin diaolong*, and Kong Yingda's commentaries of the *Shijing* to emphasize that Chinese ancients tended to adopt an associative thinking approach in literature, which sees things as mutually responsive and inter-related, thus integrating all things to constitute a natural, organic, harmonious world. "Qi" as a medium to breakdown the boundary internalizes the external cosmos as part of the self.

The concept of "analogy and correlative thinking" existed since the Western Han dynasty is evident in Kong Anguo's using it to explain the *xing* (evocation, stirring) concept in the *Shijing*. Prof. Cheng considered this concept as a summation of the methodology that explains the cosmos and constructs our world since pre-Qin times. It rapidly connected everything informed by experience and literature.

The repeated use of "lianlei" (correlative thinking), "yinlei" (analogy) illustrates that a metaphor is linked up by two types of "lei" (category), rather than a trope formed by two isolated things. In other words, *bi* (metaphor) and *xing* are a set of analogies defined by some conceptual system(s) rather than by a mere correlation between an individual object and the self or between an emotion/event and a scene/configuration.

In conclusion, Prof. Cheng pointed out that "analogy and correlative thinking" is a world view configured by living experience, ideological concepts and creation of languages. Such an approach renders the purpose of using analogies as achieving integration and linkage rather than exclusion and decomposition. Hence, in order to sense the existence of an object, one must not understand it as a singly detached item, but should understand it from a conceptual category or system instead. This traditional approach was profoundly challenged by and virtually brought to end after the introduction of astronomy from the West in the late Qing dynasty, which generated shattering impacts upon Chinese literati.





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《背海立國、人文化成：南宋政權特質與士人文化》
Features of Southern Song regime and shi-literati culture

黃重寬教授 (台灣長庚大學講座教授、中央研究院歷史語言研究所兼任研究員)

Prof. HUANG Kuan-chung (Chair Professor, Chang Gung University, Taiwan
Adjunct Researcher, Institute of History and Philology, Academia Sinica)

黃教授介紹了他對南宋政權特質，尤其是南宋士人文化研究方面的成果與心得。

黃教授指出：南宋是中國史上立足江南的政權，基於背海立國的地理特點，南宋政權運用面向海洋、強化國防的戰略，力抗金、蒙強敵。在這樣的立國背景下，南宋士人一直面臨著戰與和、生存與發展、理想與現實的矛盾；宋廷變通祖訓，以包容妥協的政策面對外來挑戰，構成其政權特質。由於錄取進士多而官位少，造成士人在考取功名之後，多鄉居待闋；加以南宋的政治變動激烈，任官士人罷職鄉居是很常見的現象。這些因素，都增強南宋士人和地方的聯繫。他們不僅透過詩文唱和、怡情聯誼的社群或雅集，強化凝聚力；更關心地方事務，推動鄉里建設及強化士人意識的活動，以共同經營基層社會、創造地方社會文化特色。

由於士人群體擴大、文化藝術多元，使得地方社會形成了雅俗並陳、兼容多姿的文化光影，可以說南宋時代，開啟了以江南引領中國近八百年社會文化發展的基礎；是中國政治文化史上極具特色的朝代。



Prof. Huang introduced the characteristics of the Southern Song regime and discussed Southern Song literati culture, both based on his long-time research on the history of that dynasty. He pointed out that because of the regime's geographical setting – based mainly on the ocean-facing provinces south of the Yangtze River – Southern Song adopted a grand strategy of leveraging maritime advantages to strengthen its national defense against the Jurchens first and then the Mongols. Such a temporal and spatial background drove the literati to contradictory views and positions for war or peace, mere survival or further development, seeking the edial or satisfying with the status quo. In time the Song court modified the Song founding emperors' approach to governing adopting an inclusive and compromising policy dealing with its own civil officials in the face of external challenges. The bureaucracy was much expanded as a result. But increased quotas for the Jinshi degree holders from the imperial examinations also created a large number of to-be-appointed officials who could only stay at home waiting for an office. Meanwhile, frequent struggles of political factions in the court also rendered many dismissed officials to go back to their home towns. These results, however, enhanced the bonding of literati and local communities. The literati strengthened community cohesion via their networking in cultural activities. They also participated in the creation of cultural uniqueness for the localities and in the management of local affairs.

The expansion of the literati community and the diversification of formats in arts and culture contributed to the formation of inclusive and eclectic local societies. In this way, the Southern Song Dynasty laid the foundation for the Jiangnan region to lead the social and cultural development of China in the following eight centuries.



中國文化與宗教傑出學者講座系列 Distinguished Lectures on Chinese Culture and Religion

《商業、科學、宗教與施濟: 走向近代的廣州善堂 (1870-1937)》

Commerce, science, religion and charitable giving:
the Modernisation of charitable organisations in Guangzhou (1870-1937)

梁其姿教授 (香港大學香港人文社會研究所所長)

Prof. Angela LEUNG Ki-che (Director, Hong Kong Institute for the Humanities and Social Sciences, The University of Hong Kong)

梁教授是次講座嘗試將其以往關於明清時期施善與教化的研究與如今對嶺南醫療文化的討論聯繫起來。具體以廣州愛育善堂、廣仁善堂等為例，指出清代同治以來廣州善堂表現出三種新特色：新的管理模式與行善內容、新的「科學語言」和宗教與迷信的界定。

首先，在管理模式上，商人的重要性日益顯著；行善內容也擴展到贈醫施藥、創辦義學乃至參與城市公共事務以協助社會秩序重整。其次，新的「科學」語言被運用到善堂事業中，人們嘗試將慈善事業的經營科學化，如1899年方便醫院創辦，便是以中國科學方法治病，納入西醫的經營方式，成為「科學的醫學」的代表。再者，在界定「迷信」上，明清善堂原先並未標榜自身的宗教內涵，同治以後則通過強化國家儀式例如宣講聖諭、推廣道教儀式等強調自身的宗教背景，以抗衡彼時基督教的宗教慈善活動。但卻也為自身帶來「迷信」的指責。

善堂不但反映近代中國社會的激烈變化，慈善組織也呈現了傳統宗教在這個急劇變化的歷史過程裡根深蒂固的影響，慈善組織往往是傳統宗教與現代社會價值之間不斷對話與妥協的有效平台，同時也揭示了當時政治、經濟、宗教多方角力的複雜社會圖景。

In this lecture, Professor Leung linked up her researches on charity and moral indoctrination in Ming-Qing China with discussions of current medical culture in Lingnan areas. Prof. Leung pointed out three new features of the charity organizations in Guangzhou since the Tongzhi reign in late Qing: new management model and actions, new "scientific language," and new definitions of religion and superstition, taking two famous charity organizations in Canton – Guangzhou Aiyu Shantang and Guangren Shantang – as examples.

The first feature is the increasingly prominent roles businessmen played in the new management model. Charity actions were extended to medical services, education and public affairs in order to facilitate restructuring of social order. Second is the new "scientific" language applied in the charity field with an aim to advance its management level. For instance, the founding of the Convenient (Fangbian) Hospital in 1899 was a prototype of "scientific medicine" which was labelled as Chinese scientific medical treatment with western medical operating mode. The third feature is related to the definition of "superstition." Charities in Ming and Qing did not emphasize their religious background. Since the Tongzhi period of the Qing, however, they made an effort to strengthen national rituals like preaching the imperial injunctions for moral edification and promoting Daoist rituals to contend Christian charity activities. Ironically, however, these actions were criticized as "blind faith."

Charity organizations not only reflected the vigorous changes in modern Chinese society. They also revealed the ingrained historical impacts of traditional religions during the time. Charities were often an effective platform for the continuous communication and compromise between traditional religions and modern social values. They also betrayed the complexity of contests between social, political, economic and religious attempts during the period.





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《來自古代中國的暈影》 Vignettes from ancient China

黃士元教授 (香港理工大學中文及雙語學系講座教授)

Prof. William WANG Shi-yuan (Chair Professor of Language and Cognitive Sciences, Department of Chinese and Bilingual Studies, The Hong Kong Polytechnic University)

王教授的講座涵蓋了考古學、基因學、語言學以及中國歷史等學科。王教授首先介紹了人類的進化史以及早期人類歷史中的遷徙。通過展示不同層面的科學研究發現，王教授指出，在人類進化過程中，直立行走的姿勢大大的促進了人類語言的形成。

隨後，王教授介紹了中國文字的發展。同時，通過引用神話、考古發現、藝術表現、少數民族語言及中國各地方言的語言學研究、中國古代文學典籍等方面的例子，他向聽眾展示了不同文化之間的驚人巧合之處。例如：存在于許多早期文明中的關於大洪水的人類集體記憶，數字「七」在人類起源神話中的意義，神話人物或者歷史上各朝代創建者異于常人的誕生過程，神話中美麗而危險的女性形象等等。

是次講座中，王教授呼籲學界關注中國文化與世界文化之間的聯繫。同時，他寄語學界能深入研究書面語言對於人類歷史和文化發展的影響。

The lecture contained rich details across the diverse disciplines of archaeology, genetics, linguistics, mythology, history and literature. Professor Wang firstly mapped out the history of human evolution and major migrations of human beings in early history. Drawn upon latest scientific scholarships and findings, he highlighted how standing posture facilitated the development of language for the homo erectus.

Professor Wang then presented an overview of the history of Sinogram, followed by cases cited from mythology, archaeological findings, artistic representations, linguistic records of dialects and ethnicities as well as classical Chinese literature. These cases were used to illustrate coincidence among various civilizations, for instance, the collective early memory of the disastrous floods in human history, the number "seven" in myth concerning the origin of human beings, the miraculous births of legendary figures or dynastic progenitors, and femme fatales in mythologies.

In the lecture, Professor Wang called for academic attention on how Chinese history of the distant past integrates into world civilization as well as at what extent does written language changed human history and cultural evolution.





中國歷史文化研究中心專家學者講論系列 Specialist Lectures on Chinese History and Culture

《雙囍：幻想、圖像與當代中國的都市化》

Double Happiness: On fantasy, image and urbanization in contemporary China

潘律博士 (香港理工大學助理教授) 及 Ella Raidel 女士 (《雙囍》導演)

Dr. Pan Lu (Assistant Professor, Department of Chinese Culture, The Hong Kong Polytechnic University)
and Ms Ella Raidel (Director of Double Happiness)

奧地利導演Ella Raidel女士在講座中放映了名為《雙囍》的電影。影片由一個被中國克隆的奧地利田園小鎮赫爾斯塔特作為起點，展開對於中國當下的激素城鎮化的觀察。在建造中國現代城市的過程中，許多歷史與記憶被輕易忘記並且重新改寫。影片通過視覺影響、訪談以及歌曲之間的奏明，讓真實與虛幻交叉著敘述這個克隆小鎮的故事。

影片長達七十五分鐘，之後，導演Raidel女士和香港理工大學中國文化系助理教授潘律博士進行對談，探討了當代中國快速的城市化進程中的景觀、想象、表現方式以及文化身份等問題。由於這部歌舞紀錄片呼應了1965年的荷里活電影《仙樂飄飄處處聞》中所構建起來的對奧地利的文化想象，在其取得成功以後，其取景地薩爾茲堡也成為了全球旅游熱點。二位學者指出：原初的東西如今已不由傳統或文化決定，而是來自於由大眾媒介提供的視覺素材所形成的集體幻想之中。真實或虛構已經不重要，人們如何認識圖像生產、圖像解讀以及全球資本的影響，並在次基礎上理解「虛構性」，才是重要的。

Ms. Ella Raidel, Austrian Director of Double Happiness, screened her latest film titled "Double Happiness". The film takes the Chinese copy of Hallstatt, a small idyllic town in Austria, as the starting point to explore China's fast urbanization. Chinese cities are built where histories and memories can be easily forgotten and thus rewritten. The film intersects the real and the fake through visual imagery, interview and songs and tells the story of the copy planned in secret and of its discovery, of the motivation and the background for the construction of the fairy-tale-like replica in a region with a population of millions.

The screening, which lasted for 75 minutes, was followed by a conversation between the director and Dr Pan Lu, Assistant Professor of PolyU. Ms. Raidel and Dr. Pan held a conversation on the issues of spectacle, fantasy, representation and cultural identity in the rapid urbanization in contemporary China. According to the discussion, the film is shot in the fashion of a do-musical to refer to Sound of Music (1965), the Hollywood production of an imagined Austrian culture, which became a touristic hype in Salzburg. The origin is no longer determined by tradition or culture, but rather by playing a role or even playing with images deriving from the archives collected from mass-media visual footages as the collective fantasy.

The audience had involved enthusiastically in discussions over rapid urbanization of China, the identities of the marginalized social groups, as well as the self-orientalized imagination of China and the West.





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《鄭和下西洋的停止及其原因》

The stop of Zhenghe's Voyage and its reasons

趙中男博士 (故宮博物院《故宮學刊》執行主編、北京大學明清研究中心研究員)

Dr. ZHAO Zhongnan (Chief Executive Editor, *Gu'gong'xue'kan* of The Palace Museum
Researcher, Center for Ming and Qing Dynasty Studies, Peking University)

趙中男教授指出，鄭和下西洋的研究成果已非常豐富，但關於停止下西洋的情況及其原因，還需探討。明初數十年中，遠航之舉經過了恢復和停止的多次反復，每次的具體情況都不同。永樂末年首次暫停是發生於明成祖朱棣遷都北京後的幾個月，原因之一是南征北討、遷都建陵等多項工程並舉使綜合國力消耗太大，建造和維修遠航船隊以及大規模的遠航準備產生壓力。同時，下西洋所換取的珠寶、藥材等海外物產，以及明政府強行作為貨幣的香料和有限的白銀投入，無法彌補國家的巨大消耗。

成祖死後，國家的政策從開創、折騰轉變為務實、穩定，恢復了從洪武後期已經開始的轉折。仁宗為太子時已經與父皇(朱棣)產生了積怨與矛盾，加上二人經歷與心態不同，導致政策取向的差異。在具有儒家關注國計民生理念的主政官僚集團的支持下，仁宗即位後改變並且否定了父皇的許多政策，包括停止下西洋在內。

仁宗之子宣宗在位前期，由於國家尚需恢復元氣以及休養生息，仁宗停止遠航詔書的影響，以及反對下西洋且與宣宗關係極好的老臣夏原吉尚在世，宣宗沒有恢復遠航。宣德五年之後，下西洋的三個阻力大為減少甚至消失了，宣宗才敢於明確恢復下西洋之舉。第七次下西洋之後，宣宗雖然還準備繼續遠航，但在他病重及死後，輔政大臣在老太后的支持下又發佈了停止下西洋的詔令。

英宗年幼即位，反對下西洋的老臣繼續輔政，因此也不可能恢復遠航。「奪門之變」後再次上臺的英宗實際上延續了正統時期的政策，因此同樣停止了遠航。憲皇帝年間，下西洋徹底停止。此時明朝對遠航的動力與決心早已減弱，財政格局與稅收方式的變化導致無法籌集充足的遠航物資以及組建遠航艦隊，這些困難是遠航停止的重要原因。

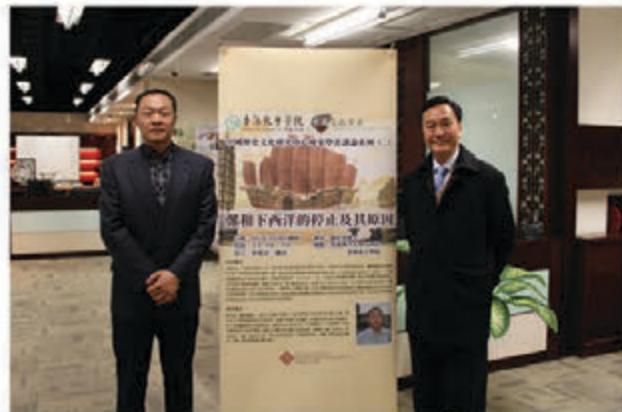
整體而言，明初政府控制的下西洋之舉不同於私人海外貿易，而中國內部社會經濟對此並無相應的需求，是遠航徹底停止的主要原因。香料俸祿的發放導致官員的反對，則是徹底停止的另一重要原因。

Dr. Zhao Zhongnan pointed out that despite the rich studies on Zhenghe's voyages, the circumstances and reasons for its ending require further examination. As a matter of fact, the Voyage was interrupted several times in the first decades of the Ming dynasty, and for a number of reasons.

The first stop took place at the end of the Yongle's reign (1403-1424) after Emperor Chengzu moved the capital city to Beijing. National over-spending due to numerous wars, moving the capital city, building of mausoleums, construction and maintenance of the voyage fleet, and preparations of the massive voyages made financial benefits derived from the voyages themselves irrelevant. Monetary conversion from such materials as jewelleries, medicinal goods obtained from the voyages contributed little to the national revenue.

The voyage was stopped by the succeeding Emperor Renzong (r. 1424-25) and the last one took place in the succeeding Emperor Xuanzong's Xuande reign (1426-1435). Renzong was in deep-rooted conflict with his father's policy perspectives because of bad personal relations and the influence of the Confucian bureaucracy who showed more concern for people's livelihood. Xuanzong was unable to dispatch the Treasure Fleet, after the final seventh voyage taken, toward the end of his life. The voyage was officially stopped during the Chenghua period (1465-1487) for a variety of social-economic reasons.

To sum up, the voyage was brought to an eventual end because of two reasons. First, there was no practical need for society and the economy to promote the advantages brought by the voyages; second, the conversion of spices into cash as salary payment to the civil officials and military officers met with opposition in the course of implementation.





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《後文革小說中的瘋癲書寫》

Madness writing in post-Cultural Revolution novels

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Dr. Leung Shuk Man (Research Assistant Professor, Department of Chinese Culture, The Hong Kong Polytechnic University)

瘋癲是後文革小說中的常見主題，它是對當代中國瘋狂的政治運動和荒謬的社會現象的文學再現。本演講首先以林斤瀾《十年十章·五分》及余華《一九八六年》為例，探討八十年代中期大陸當代小說是如何以「瘋癲」敘述文革的問題。這兩篇作品不約而同地以「症狀」作為文革創傷記憶的修辭方法，當中不同症狀各有自身的修辭特色。林斤瀾以「五」符號象徵文革創傷記憶，而余華則以幻覺將文革時空示現在讀者眼前，接著從「症狀」來探問「病因」，兩篇小說的主人公發病源自文革創傷經歷，作家在此通過個人身體的症狀，來控訴時代的失常。

瘋癲書寫從八十年代進入九十年代，所關心的問題是當代中國社會制度的可信性。余華《河邊的錯誤》批評瘋子殺人而無罪，這個既合理又荒謬的標準。合理的是，這是現代制度的司法標準。荒謬的是，這是撇下了殺人的責任而不顧。遲子建《瘋人院的小磨盤》以瘋癲隱喻，來批判社會認知論的「不正常」。誠然，學校是社會大眾獲取知識的「正常」途徑，為社會確立事物的基本認知層面。然而，學校對社會來說，是一種教育或是一種規範，小說將「學校」與「醫院」並置閱讀，從而揭示所謂「正常」與「不正常」的觀念，其實都是一種規範化的生產過程。徐小斌《對一個精神病患者的調查》正是關心「不正常」的觀念是如何被生產。小說主人公是心理學系畢業生。她將天才女生視為瘋子。這正是醫學制度將主體客體化的「病態」過程，目的並不是對瘋子作出真正的治療，而是對瘋子作出一系列的醫學分析，令瘋子成為醫學疾病分類的一個醫學名詞。

最後，本演講以蘇童新作《黃雀記》作總結。蘇童在2013年新作《黃雀記》繼續其「香椿樹街」的造街運動，故事時間跨度較長，由八十年代到千禧年代，隨著時間的推移，故事地點也增加了一個現代社會的地標——精神病院。蘇童在2005年的一篇寫香椿樹街的短篇小說《橋上的瘋媽媽》，已經寫過精神病院。莫論是《黃雀記》的井亭醫院或是《橋上的瘋媽媽》的三里橋精神病院，都同樣具備現代化醫療機構的特點。蘇童在此以「精神病院」為隱喻，巧妙地置換「正常」與「不正常」這兩個符號的位置，引領我們反思在當代社會中種種所謂合理和合法的現象。

Madness is a popular motif in post-Cultural Revolution novels, representing the disorder and absurdity of contemporary Chinese political movements and social systems.

This lecture selects two novels from the mid-1980s, Lin Jinlan's "Five Dollar Coin" in *Ten Cases of Hysteria in Ten Years*, and Yu Hua's "The Year 1986." Madness is used as a literary device to interpret the traumatic memories of the Cultural Revolution, and this lecture examines how these traumatic memories are disguised as symptoms of madness. The lecture also shows how symptoms are linked to the historical and ideological setting of the Cultural Revolution, revealing the disorder and absurdity in that period of time.

From the 1980s to the 1990s, madness writing in contemporary Chinese novels is concerned with the reasonableness of the social system. Yu Hua's "The Riverside Error" accuses a madman of murder, but the madman was acquitted. This is clearly absurd, yet ironically legitimate in today's judicial system. Chi Zijian's "Little Milestone in a Mental Hospital" also re-assesses the public understanding of "abnormal". Little Milestone was brought up in a mental hospital but was brought to attend school. Schooling is a place to train a person to be "normal." Interestingly, the story juxtaposes two social institutions – school and hospital – to reveal that so-called "normal" and "abnormal" actually share the common way of training people through discipline. Xu Xiaobin's "A Survey on a Psychiatric Patient" further explores the way in which the medical system defines madness. The persona graduated from a department of psychology and defines a gifted girl as mad. This is the way how objectification operates in the medical system. The medical system in the story, however, does not provide treatment to the psychiatric patient. It only observes this gifted girl as a case study of madness, madness in this sense of becoming an object of knowledge.

Su Tong's 2013 *The Tale of the Siskins* was also discussed. Spanning the 1980s to the 2000s, it expands his fictional Mahogany Street. A mental hospital is eventually built and *The Tale of Siskins* revolves around the Jing Ting Hospital. An earlier short story written by Su Tong in 2005 also sets one of its scenes in a mental hospital. Both stories use a mental hospital as a key scene; it dismantles the distinction between normality and abnormality. By reversing the two signifying concepts of normality and abnormality, Su Tong asks us to re-examine the conventions, customs and acts we deem reasonable.





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《晚明的地方官生祠與地方社會》

Life-time shrines for departed officials and local society in late Ming Dynasty

何淑宜博士 (台北大學歷史系助理教授)

Dr. HO Shu-yi (Assistant Professor, Department of History, National Taipei University)

何博士就生祠與官方祀典的關係、地方士民通過生祠表達政治訴求和作為官評制度外的官員評價等三個主題進行討論，探求晚明地方士民對社會、政治、制度變革的反應，與表達共同意見的形式。崇祀地方官的生祠在漢代就已出現，唐宋時期更是生祠叢出。明代後期，地方上大量出現地方官生祠、生祠碑、去思碑等。這些生祠在表達對地方官的頌揚、奉承的同時，也蘊含着獨特的政治、社會文化意義。

嘉興位於江南運河通往杭州的交通要道上，也是防侵的重點地區。《崇禎嘉興縣誌》中記載了大量的生祠，多依託於佛道寺觀。生祠屬於民間私立的祠祀，而其崇祀形式近似官方的名宦祠與民間的壽祠。15世紀後，官方祀典中的名宦、鄉賢祠祭系統日益制度化並建置於廟學中。按照《禮記·祭法》所載禮制，只有已死之人才能接受祭祀，士人因此必須面對生祠是否「合禮」的問題。時人提出，生祠也是一種崇德報功的方式，其內涵符合《祭法》的精神。但為地方官塑像、祈求長壽、福祿等行為並不符合儒家禮制，故時人心中將生祠與學宮之祠區別開，立生祠於廟學的現象逐漸減少。此外，生祠往往集中於運河岸邊與縣衙附近等處，其意義是向過往行旅特別是來往於驛站或巡行地方的各級官員表達地方人士對模範官員的推崇，進而表達他們對公共事務的意見。

為了傳述官員的事蹟令後人仿效，時人將記載官員事蹟的文字刻在生祠碑、去思碑、德政碑上。這些碑石是宣示地方公議主張的重要媒介。在明中後期賦役制度改革過程中，一些州縣官積極維護地方利益，地方士民則藉由建生祠、立碑、編德政錄等方式表達對官員這種行為的認同，立祠者將其稱為「公論」。

晚明官方考課制度加入了對風聞的參考，故地方編撰材料送給負責考察的上級官員供其採擇，以圖影響主持考察者。新官評制度的半開放性與彈性，容易受到派閥、私怨、地方利益等各種因素的干擾。有時官員會因此遭遇冤案。地方士民則建立去思碑來頌揚他，展現鄉評，並對官方考課制度提出質疑和挑戰。總的來看，生祠是地方士民模仿、利用官方制度來表達意見的方式，這種現象是16、17世紀地方社會好議政的政治文化和江南地區浮動的社會氛圍的具體體現。



Dr Ho discussed three topics in this lecture: the relations between "life-time shrine" and official worship ceremonies, political appeals from local literati and common people via building such shrines, and life-time shrine as a means to recognize local officials beyond the official appraisal system. The discussion informed us of local responses to social, political and institutional changes in late Ming Jiangnan area as well as the formats of expressing concerns and consensus.

Veneration of local officials via building them life-time shrines existed as early as the Han dynasty and bloomed in the Tang and Song dynasties. In late Ming times, numerous such shrines appeared along with commemorative steles for them, steles of appreciation for departed officials. Dr. Ho noted that apart from complimenting or flattering local officials, such monuments had timely political, social and cultural implications.

Located on the Grand Canal route from Jiangnan to Hangzhou, Jiaxing occupied a strategic position in water transportation and national defense. Local histories record many life-time shrines built in Buddhist and Daoist temples. Private in nature, these shrines resembled official shrines of distinguished officials or longevity-and-rich shrines for living respected local scholars were gradually integrated into the official worship systems in the school temples after the 15th century. The *Book of Rites* (*Liji*) has it that only the deceased could be enshrined. But life-time shrines espousers argued that since such shrines was to honor persons of virtue and achievement, they were in harmony with the spirit of *Liji*. The argument prevailed and in time the phenomenon of linking life-time shrines to temple schooling declined. Dr. Ho added that the strategic location of Jiaxing was used by local scholars to air their opinion on public affairs.

Stories of officials carved on steles for life-time shrines and on other monuments to appreciate the departed officials or to celebrate their good administration were meant to remain as evidence of the officials' achievements and local people's public approval of them. Officials who protected local interests in the late Ming were duly enshrined for these reasons. As a whole, the flourishing life-time shrines in Jiaxing reflects the political culture of local societies and the fluid social atmosphere of the Jiangnan region in the 16th and 17th centuries.



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《多元民族文化社會裡的大馬華文教育》

Chinese education in the Malaysian society of multi ethnic cultures

拿督吳恒熾 (馬來西亞翻譯與創作協會會長、馬來西亞漢文化中心主任)

Dato Goh Hin San (Chairman, The Association of Translation and Creative Writings, Malaysia.
President, Persatuan Penterjemah dan Penulisan Kreatif (PERSPEKTIF))

拿督吳恒熾在講座中首先介紹了馬來西亞的國情、社會文化情況以及該國獨特的教育制度，指出大馬華人社會多達百分之八十五的子弟，是進入遍布全國1300多間華文小學中求學；當中百分之十的華小畢業生，會選擇進入以華文為主要教學語言的61所全國華文獨立中學就讀。此外，大馬還有將華文列為必修課或選修課的國民型華文中學、提供華文選修課及中文系本科專業的各所大專院校。從小學到大專的一系列完整教育階梯，是大馬華文教育的重要基石。

馬來西亞被視為海峽兩岸以外，華文教育發展最完整的地區，為世界海外華文教育的奇葩。然事實上，在多元民族文化的大馬社會裡，華文教育並不屬於國家主流教育體系之內。自1957年國家獨立後，以人口占大多數的馬來民族及其執政黨，將馬來語列為唯一官方語文。政府推出被視為邊緣化華教的新教育政策後，華文教育長期面對發展空間受限制的諸多挑戰。拿督吳認為，21世紀中國崛起的今天，大馬華人社會應該明確本身的定位並且以和合之精神來推動華教的持續發展。在定位上必須釐清馬來語為國語、華語為母語、英語是國際語文的不同角色；提倡和合之精神則是希望以一種和諧、合作的方式將華文教育融入大馬多元民族社會裡，使其得以更好地兼容並包，最終更為壯大。

隨著這些年來非華裔族群子弟前往華文小學就讀的人數有明顯的增加，我們有理由相信由於中文國際地位的提升，不久的將來漢語也將會像英語一樣成為有價值的文化產業，受到大馬各族人民的重視。拿督吳最後期盼大馬華文教育工作者在強調華語作為母語傳承文化的必要性的同時，更應該注意與世界接軌，使大馬獨特的華文教育成為在中國—東盟未來交流中的重要力量。



Dato Goh Hin San provided some general information of the social-cultural background of Malaysia before highlighting its unique education system. According to Dato Goh, recent statistics show that up to 85% of Chinese children study in the 1,300 plus Chinese primary schools throughout the country. Around 10% of them would then receive education in the 61 Chinese private secondary schools in the country where Chinese is set as the medium of instruction. There are also other channels of Chinese education, such as Chinese-conforming (national type) secondary schools which set Chinese as a compulsory or an elective subject, and tertiary institutes which provide Chinese as an elective subject and Chinese undergraduate programmes at the universities. This integrated education ladder thus forms the essential basis of Chinese education in Malaysia.

Malaysia has been regarded as a legend of overseas Chinese education outside China and Taiwan. But in fact, Chinese education is not included in the national mainstream education system in the context of a multi-ethnic society. Since Malaysia's independence in 1957, Dato Goh recounted, the majority Malays and their ruling party decided Malay to be the official language and released a new education policy which was read as aiming to marginalize Chinese education. Dato Goh believed that in the context of China's rise in the 21st century, Chinese community in Malaysia should be clear about their position and adopt an inclusive approach in the promotion of Chinese education and its sustainability. "Position" here means understanding of the roles of the languages in the country, that is, Malay to exist as the official language, Chinese as the mother tongue and English as an international language. "Inclusive approach" means taking the multicultural background of Malaysia into consideration and integrating Chinese education into the society in a harmonious and cooperative manner.

Given that there is a significant increase in non-Chinese students studying in Chinese primary schools in recent years, it is foreseeable that learning Chinese will become a cultural industry as valuable as learning English, because of China's rising international status. Dato Goh noted that Malaysian educators should pay closer attention to get connected with the world while emphasizing Chinese as the Chinese native language and its importance in cultural inheritance. Doing so, the distinctive Chinese education of Malaysia would be an influential force in future exchanges between China and the ASEAN.



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《從明代密疏到清代密折》

Confidential memorials to the throne in Ming and Qing dynasties

王劍教授 (吉林大學圖書館館長、吉林大學文學院中國史系教授)

Professor Wang Jian (Librarian of Jilin University; Professor, Department of Chinese History, Jilin University)

王劍教授系統地介紹了他近年來對明代密疏、清代密折以及二者的差異和聯繫等方面的研究心得。首先介紹了明代密疏的基本特點，指出密疏在文體、上呈渠道和處理方式上都與一般奏疏有諸多差異；明廷對密疏言事者的資格和密疏的保密也都有著嚴格的規定。因為以上原因，密疏成為一種極具研究價值的奏議文本。而清代密折雖然有「密奏」、「奏折」等多個不同的名稱，但其在處理方式、保密措施等諸多關鍵細節上都與明代密疏有相同之處。通過對明代密疏與清代密折若干關鍵要素的比較，王教授最終指出：密折並非像傳統史學觀點所認為的那樣源自清代，而是在明代密疏基礎上的繼承和發展。正是基於此認知，王教授還詳細考證了清代在入關前後密折是如何從明代的降臣馮銓、洪承疇等人的廣泛使用中形成的。

Prof. Wang Jian systematically introduced his recent study of the characteristics of the confidential memorial (mishu) system in Ming and Qing dynasties. He first showed the obvious differences between confidential memorials submitted in Ming and other dynasties from the style of writing, channels of submission and ways of processing. He talked about the rigid rules set by the Ming court which restricted the qualifications of officials in the submission of confidential memorials and about the maintenance of secrecy of such memorials. For these characteristics, confidential memorials are texts worth studying for historical research. Confidential memorials in the Qing, often differently referred to as *mizhe* or *zouzhe*, were similar to those in the Ming in their submission and handling. By comparison of key elements of sample memorials of Ming and Qing times, Prof. Wang concluded that submission of confidential memorials did not originate from the Qing, as held by historians in the past. It was rather a continuation of the Ming practice. Prof. Wang also found that establishment of the confidential memorial system in the early Qing court was a result of many confidential memorials submitted by turn-coat Ming officials including high officials like Feng Quan and Hong Chengchou.





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《探秘藍色文明：中國水下考古之路》 Exploring the blue civilization: Road of Chinese underwater archaeology 魏峻博士 (廣東省博物館館長) Dr. Wei Jun (Curator, Guangdong Province Museum)

魏峻博士此講分三部分，分別介紹水下考古的技術知識，分析世界水下考古發展現狀，剖析中國水下考古的發展歷程及介紹中國代表性的水下考古項目。

水下考古學是通過考古學方法切入水土以下進行研究，研究對象大多與海洋和水上用具有關，例如碼頭、港口、船舶。與陸上考古的工作環境不同，水下考古需要在缺乏氧氣的水中進行，只有在潛水技術和探測設備得以發展後才能逐漸發展起來，而船舶尤其沉船考古是整個水下考古的核心。

魏峻博士從國際化、區域化以及模式多樣化三方面來講述世界水下考古的發展現狀。國際化是國家之間進行水下考古合作，例如訂立水下保護公約；區域化是水下考古通過不同的區域進行；模式多樣化是指水下考古內容和方式日趨多元化。每個國家會根據個別狀況，而產生各自的考古模式。歐美發達國家以原址保護為主，發展中國家由於盜取情況嚴重，傾向於一旦發現遺跡就馬上挖掘出來。一些考古能力和經濟能力更為不足的國家則以商業化打撈，如印尼、泰國、菲律賓，但這種方式會對沉船考古造成很大的負面影響。

中國水下考古在1980年代才開始發展。由於當時中國文物在南海被任意打撈，同時國內缺乏水下考古人員，對於沉船打撈束手無策，所以中國政府決定大力發展水下考古。三十年來，北自遼寧，南至海南，發現和發掘了不少沉船。魏博士在這次講座中重點介紹了五個考古項目，其中最具代表性的就是「南海一號」打撈工程。「南海一號」是在1987年被發現的宋代沉船，其航線為「海上絲綢之路」提供了重要的物質證據。其次是以「整體打撈」水下考古方法，有別於國際傳統的「逐件打撈」水下考古方法。由於海水能見度低和船體非常脆弱，用傳統水下考古方法會對沉船和船載文物造成嚴重破壞，所以中國政府提出並實施整體打撈方案。沉船整體打撈是中國首創的水下考古新方法，可見中國水下考古的進步。

Dr. Wei's lecture covered an introduction to the technical knowledge of underwater archaeology, the current status of underwater archaeology worldwide, and the course of Chinese underwater archaeology and its representative archaeological projects.

Underwater archaeology is self-explanatory. Its subjects of study are related to the ocean – maritime facilities like ports, harbors and shipwrecks. Underwater archaeology differs from land archaeology only in their working environment. Underwater archaeology started only after diving technology and detection devices were developed.

The current status of underwater archaeology, Dr. Wei noted, could be described in terms of an international, regional and diversified modes of development. Each country develops its own preferred mode in accordance with its own situations. In general, developed countries tended to adopt the in situ preservation mode while developing countries prefer immediate excavation to forestall plundering and stealing. Countries with inadequate archaeological technology and economic ability, such as Indonesia, Thailand and the Philippines, are inclined to commercial salvage, which may cause disastrously affect the archaeology sites.

Dr. Wei pointed out that China's underwater archaeology was developed since the 1980s. Chinese government paid significant effort to develop marine archaeology amid arbitrary salvages of cultural relics in the South China Sea and a nation-wide insufficiency of professional archaeologists. Thirty years since then, numerous shipwrecks were found and excavated from regions as north as Liaoning and as south as southern Hainan.

Five archaeological projects were then highlighted, among which the project to excavate the "Nanhai No. 1" found in 1987 is exemplary. Nanhai No. 1 is believed to be a Song dynasty ocean-going ship. Its finding is important because it provides strong evidence for the existence of a shipping line that makes the "Maritime Silk Road." The archaeological project is also important for the new technology of "whole body" salvage it employed, which differs from the traditional way of partial excavation. This new method of excavation also evidences China's progress in underwater archaeology.





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《觀音·媽祖與海洋》

Guanyin, Mazu and the sea

陳玉女教授 (台灣國立成功大學文學院院長暨歷史系教授)

Professor Chen Yuh-neu (Dean of Faculty of Arts and Professor of History,
National Cheng Kung University, Taiwan)

陳玉女教授的講座以明代中國東南沿海地區為例，闡釋觀音與海洋、媽祖與海洋，以及觀音與媽祖之間的關係。陳教授指出，宗教信仰實際上與生活息息相關，生活創造了信仰，而信仰則刺激了神明的生成。她以「家家有觀音」為例，反映觀音信仰影響之大，而且與民間信仰逐漸融合而變得「庶民化」、「大眾化」。

中國觀音信仰演化出具海洋神格的普陀觀音信仰的情況，應起始於唐末。隨著東亞海上交通貿易日盛，航行安全需求日增，《華嚴經》所稱的南印度普陀落伽觀音道場，逐漸被比附在浙江普陀山，蔚為中國的觀音道場。元明清時期中國觀音信仰漸趨成熟，並傳遞到其他海域地區，像日本、韓國等也有普陀落伽的觀音道場建構。觀音民間信仰的深化，由觀音與媽祖呈現信仰上一體兩面的演化特質可見。同是位在東南沿海的福建湄洲的媽祖，被視為觀音的化身，同屬女性海神。據文獻紀載，媽祖原是地方上的女巫，累經歷朝賜封，最終獲至「天后」尊榮，其神格逐漸脫離地方神信仰，至北宋末發展成全國性的海神。在此過程中，媽祖的觀音化成為提升神格的重要加工手法。陳教授通過對照《觀世音菩薩普門品》與《天妃經》內文，指出後者吸納諸多前者的思維元素，兩者並祀的崇奉格局亦不罕見，可見雙方信仰的互動與互相影響。

Prof. Chen focused on examining the relationships between Guanyin, the sea and Mazu as they all appeared in the coastal regions of southeastern China during the Ming Dynasty. The point was made that religious belief and human living are closely related. Religions were created in the path of living, and they stimulated the formation of gods. A good case is found in the religious faith in a Buddhist bodhisattva named Guanyin (Sanskrit: Avalokitasvara), which gradually integrated with folk beliefs to make itself a popular belief.

According to Prof. Chen, the deification of Guanyin as a maritime goddess in China began in the late Tang dynasty. As a result of flourishing maritime trade in East Asia and increasing demands for navigational safety, Mount Potalaka in south India, where Guanyin dwells according to the *Avatamsaka Sutra*, gradually migrated to Mount Putuoshan in China's coastal province of Zhejiang. The faith in Guanyin matured during the Yuan, Ming and Qing dynasties and spread to coastal areas in Japan and Korea. The faith later merged with folk beliefs to result in the integration of Guanyin and Mazu. Mazu, based in Meizhou, Fujian, lived in the same coastal region as Guanyin did. The former came to be regarded an incarnation of the later. Both were similarly worshipped as maritime deities.

Legends have it that Mazu was originally a local sorceress. She was finally bestowed the title of Tianhou (Heavenly Consort) after a series of conferment in late imperial times, and became a national goddess of the sea. Prof. Chen explained that the cult of Mazu exploited the belief in Guanyin for its exaltation. This can be seen from a comparison of the texts of the Buddhist "Universal Gate Sutra" and the Daoist *Tianfei Jing* (Sutra of Heavenly Consort). The latter text absorbs many ideas of the former. The interaction and mutual influence of the cults of Guanyin and Mazu is evident in the co-existence of Guanyin and Mazu in sacrificial rituals.





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《E考據與明清尺牘研究》 E-textual studies in correspondences of Ming and Qing China

薛龍春教授 (浙江大學)

Professor Xue Longchun (Professor, Research Institute of Cultural Heritage, Zhejiang University)

薛龍春教授於本次講座透過晚明清初期間的名人尺牘研究成果，說明尺牘因涉及具體事件，又具私密性，往往能夠提供鮮活而難得的材料，在明清史研究中具有重要作用。薛教授首先指出尺牘文獻的價值，除了文學及藝術意義外，由於在印刷採編過程中的刪減而出現與原作初稿有所出入，因此研究尺牘墨跡更具有還原個別事件本貌的歷史意義。

薛教授研究明清藝術史多年，深感尺牘史料亟待開發與利用。然尺牘多為寫本，釋讀不易，人物、時間、事件之考證更有多重困難。E考據的環境正好提供了海量資訊與便利的檢索管道，使得考證這類史料趨於便捷。薛教授接著通過眾多例子展示尺牘研究與E考據結合的實際考證過程。例如，在考據一篇尺牘時，往往因為各種原因而不能完整理解，但通過其他各種文獻資料的相互參照，便可梳理出更全面的歷史脈絡。其中訣竅在於掌握穩固專業知識，結合圖書電子化，這樣便可以更快速全面地進行考證，大大縮短花在傳統文獻搜索上的時間。通過信息的貫串、勾連，對於書札書寫的時間及對象、書寫者在史料以外鮮為人知的接人待物及生活層次的面向等的更全面理解，亦有助於勾勒出文人之間的相互關係以及人際網絡。

最後，薛教授以他對明代王寵、王鐸的尺牘研究，解釋E考據的掌握需要透過層層資料加上邏輯思考，在配對史料過程中進行推想與辨識，才可以發揮大數據時代E考據的最大效益。

Prof. Xue Longchun shared his research results on the correspondences of celebrities during late Ming and early Qing China. Because personal correspondences convey intimate and particular information about the correspondents, they are primary materials for historical research as well as for study of literature and arts.

Prof. Xue has studied the history of Chinese arts for years to find that historical information from personal correspondences has not been adequately utilised. Reading correspondences may not be easy because they are mostly hand-written in different styles. Identifying the exact writers and times and events at issue are challenging. E-textual studies helps to provide massive information and handy search channels in the investigation of such sources. Prof. Xue demonstrated the combination of e-textual studies and correspondence studies from a variety of examples. He showed that more comprehensive historical contexts for an understanding could be found out by cross-referencing materials from many literatures of other formats and genres. The right way to do it is consolidate one's knowledge of a special field and use e-textual studies facilities to relate and associate the data and the information therein. Little-known facets of the writers as well as their interpersonal relations thus could be discovered.

Prof. Xue summed up his lecture by using the studies of correspondences of Wang Chong and Wang Duo, both famous calligraphers in the Ming, to reveal that logical thinking would be the key of success in applying e-textual studies to historical studies.





港澳珠三角地區研究生中國歷史文化研修班

Seminars on Chinese History and Culture for Postgraduate Students in Hong Kong, Macau and the Pearl River Delta

《漢賦：嗜欲體驗與帝國想像》

Han Fu: Experience of desire addiction and empire imagery

鄭毓瑜教授 (國立台灣大學中文系特聘教授)

Professor CHENG Yu-yu (Distinguished Professor, Chinese Department, National Taiwan University)

鄭毓瑜教授在講座中首先強調漢朝與漢大賦的關聯，指出嗜欲體驗為漢賦的特色，而帝國想像則是指，在漢代鼎盛時期，漢武帝終生最重要的議題，是如何維持一統「天下」。本場演講試圖解決的問題是：賦這種文體究竟與當時的「天下」觀會有甚麼樣的關聯。

《子虛 / 上林賦》其實不是以我們現在認定的「賦」體來寫作，而是優遊在還沒有嚴格限制的書寫型態中，司馬相如的書寫其實是承接了先秦各種各樣的口說或書寫型態與題材。漢大賦的源頭，可能是屈原、宋玉的楚辭類作品，也可能是源自於戰國時代遊說之士的修辭技術。

大賦是迂迴的說話方式，臣子不是直接講道理、提原則，作為閱讀者的君王對狀態或情感的領會可能比對單獨的字義或詞意的理解來得重要。

秦漢時期，封建制轉變為郡縣制，其最重大的意義是使戰國時代的「國家」進入了「天下」態勢。與之相應的則是需要建立一種統一帝國的正規思想。當時朝臣「以經術潤飾吏事」，為大一統的正當性所提出的論述，可以說是各出奇招。而司馬相如在《子虛 / 上林賦》中，就採用人物對答的方式，透過分別代表諸侯國與中央政權者之間的較量，來顯示君主不容挑戰的權位。

鄭教授認為，司馬相如在《上林賦》這類大賦作品中，是為了唯一的觀看者——漢武帝來服務，他讓天子像是檢視所有權一般的逐一為萬物「命名」，或至少是「稱名」。正是在給予名稱的那一刻，這些「物」才進入天子眼光所及的廣闊幅員，在「名物」的同時，才正式宣告一個前所未有的「巨麗」世界的成形。

司馬相如不但揣摩或反映了漢武帝的慾望，《上林賦》也可以說是以文本空間，反過來塑造或建構了永恆的漢帝國。更重要的是它在建構帝國的同時，也建構了一個在歷代傳誦不息的知識體系，從而成為類書的雛形。

Prof. Cheng Yu-yu began with an emphatic note on the relations between Han Dynasty and Han dynasty rhapsody (Han dafu) and pointed out that experience of being addicted to desire is a characteristic of Han rhapsody. "Empire imagery" in the lecture's title refers to the most important life agenda of Emperor Wudi of the Han, which was how to maintain a united empire or "tianxia" (All-under-Heaven).

Representative works like Sima Xiangru's "Zixu Fu" and "Shanglin Fu" were not written in the format historically identified as Han Fu (Han dynasty rhapsody), which followed strictly formalized composition patterns. They were rather created inspired by various forms and contents of pre-Qin verbal or written literature. Han rhapsody probably originated from the works of Qu Yuan and Song Yu, or from the rhetorical skills of lobbyists in the Warring States period.

Dafu (long Fu) was an indirect way of speaking, as Prof. Cheng explained. The statesman-author did not directly argue for a point or drive for a principle in his work. For him, the monarch's grasp of the condition of the work or the mood the work conveyed was more important than his understanding of the meanings of individual words.

During the Qin-Han period, when the feudal system was giving way to the prefecture-county system, one significant change of concept was that "state" as existed in the Warring States period entered the purview of *tianxia*, a unified empire that reigned All-under-Heaven. A parallel commanding ideology for such an empire was needed. Courtiers used various strategies in their discourses to legitimize the unification of the empire. Sima Xiangru proved successful in adopting the mode of dialogues between persons representing the imperial court and those representing the feudal states to demonstrate the absolute authority of the monarchs.

Prof. Cheng suggested that long rhapsody or dafu works like "Shanglin Fu" were aimed to serve their only reader, Emperor Wudi of Han, in the ways that allowed him to name any thing he liked as if it were his own possession. It was at the moment of naming that something entered the emperor's purview of his vast empire, which simultaneously manifested the existence of an unprecedentedly magnificent world.

Sima Xiangru did not only speculate about and reflect Emperor Wudi's desire. "Shanglin Fu" is a piece that used textual spaces to shape or construct an eternal Han Empire. More important, the work also established a knowledge system that would last to become the prototype of encyclopedias /reference books.





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《以藝會友：南宋中期士人以〈蘭亭序〉為中心的品題與人際關係》
Friendship in arts: the relationships of middle Southern Song literati and *Lantingxu*
黃寬重教授（台灣長庚大學講座教授、中央研究院歷史語言研究所兼任研究員）

Professor Huang Kuan-chung (Chair Professor, Chang Gung University, Taiwan
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黃寬重教授本講以南宋中期〈蘭亭序〉的四位收藏和研究大家尤袤、沈揆、王厚之、汪達的活動為線索，以南宋士人觀賞〈蘭亭序〉為中心的雅集為主題，討論藝術品在士人羣體中的意義。

〈蘭亭序〉出現於東晉時期，是當時文人雅集的產物，帶有詩歌、書法、飲酒、聚會等多種士人活動因素。宋朝南渡後，因戰亂造成文物散失，傳世珍貴文物的價值更加凸顯。且高宗、孝宗兩代帝王均欣賞王羲之的書法作品，鑑賞〈蘭亭序〉遂成為風潮。其中以尤袤、沈揆、王厚之、汪達「四大家」最為用力，但他們的生平資料非常零碎，因此黃教授花了很多功夫進行稽考。發現他們不但收藏〈蘭亭序〉法帖，還邀集士人舉行雅集共賞，與會士人則以題跋留念。

黃教授指出，這「四大家」不但各具收藏豐富、博學多識、家學淵源、交遊廣泛等優勢，並都曾在秘書省任職。南宋的秘書省由北宋三館轉型而來，是儲備培養高級文官的場所。北宋後期秘書省開始負責研究文化典藏，並每年舉行一次「選書會」，向朝廷官員展示收藏的珍品。這樣的典藏環境，培養了秘書省官員的鑑賞能力。這些經「館閣試」選拔的優秀官員沒有其它行政職責，有充足時間交遊，從這現象可以看出秘書省對士人文化發展的推動作用。

聚會鑑賞〈蘭亭序〉的雅集，是唐以後科舉士人形塑的新社會文化。部份士大夫憑藉珍貴書畫文物的豐富收藏和鑒賞能力受到時人推崇，成為其建立人際關係的重要資源。在寫詩、作文之外開拓了新的交往方式。參與這種交往不但可以交流彼此間情誼，還有利於獲得宋代官員晉升之路中所必須的薦舉機會，因此為大批士人所熱衷。



Prof. Huang Kuan-chung's seminar draws on the cultural activities of four influential scholars and collectors of the *Lantingxu* in mid-Southern Song times – You Mao, Shen Kui, Wang Houzhi and Wang Kui – to discuss the meanings of artworks to the scholar community.

Lantingxu by Wang Xizhi was written in the Eastern Jin dynasty as a product of a spring-time gathering of literati for writing and appreciation of poetry, calligraphy and drinking in Kuaiji in modern Zhejiang province. As many precious cultural relics were lost or destroyed when the Northern Song dynasty was ended by the Jurchen conquerors, existing ones were even more valuable in Southern Song times. Because the early emperors of the new dynasty were great admirers of Wang Xizhi's calligraphy, appreciation of *Lantingxu* eventually became fashionable. You Mao and the others mentioned were the most important collectors of different versions of the original work. Prof. Huang painstakingly dug out their biographical information to find that they not only collected *fajie* (model-letters compendia) of *Lantingxu*, but also invited scholars to hold seminars on them. Some of these scholars also wrote postscripts for the occasions.

Prof. Huang highlighted that, in addition to their rich collections, broad knowledge and extensive networks, these four major collectors all spent some time of their career in the *Mishu Sheng*, which since Northern Song times was a place to train and reserve senior civil servants. One of the institution's functions was study of cultural collections. There was an annual event called *pushu hui* (book exhibition) to display collected items. Officials of *Mishu Sheng*, well-trained in identification and connoisseurship of relics but free of administrative duties, had much time to promote cultural development among scholar communities.

Gathering to appreciate *Lantingxu* was a literary fashion promoted by imperial scholars since the Tang Dynasty. Some bureaucrats were noted for their possession of rich collections and accomplishment in connoisseurship, which were important resources for networking as well. Such gatherings not only enhanced friendship but also generated opportunities for solicitation of recommendation for career promotion, hence their popularity in the scholar community.



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儒家禮儀與明清社會：以「祭祖禮」為例

Confucian family rituals and Ming-Qing society: ancestor veneration rituals as an example

何淑宜博士 (國立台北大學助理教授)

Dr. HO Shu-yi (Assistant Professor, Department of History, National Taipei University)

是次講座從何博士個人關於明清時期祖先祭祀禮儀的研究切入，討論近世中國儒家禮儀與社會的相關問題。祖先祭祀由於是現代大部份華人日常行事的重要部份，以及被視為中國傳統文化的象徵，具有混合過去與現代的特質，也因此影響人們對祖先祭祀禮儀的理解與研究。

何博士首先介紹與祖先祭祀禮儀相關的各種史料，包括地方志、文集、族譜、家禮、家禮註釋書籍、通俗版家禮、通書、日用類書、國家典律的節錄本、圖像等，透過諸多類型的史料，與同學共同討論，家禮類書籍大量且集中出現的社會脈絡與意義。她指出這類史料值得注意的兩個面向：一是史料中反應的日常生活習慣，以及這些習慣背後的觀念與知識；二是這一套日用知識與理學的關係。

演講接著從近世社會結構的變化入手，討論宋代士人階層的擴大、明代中後期商人力量的崛起，對宗族組織的影響，以及儒家祭祖禮儀，特別是《朱子家禮》，做為聯宗合族理論基礎，與祭祀禮儀藍本的討論、實踐概況。這個討論牽涉的問題是：（一）先秦時代屬於貴族社會的禮，如何在近世以後也可以行於一般士庶？（二）此一時期祖先祭禮的知識透過誰來傳導？又如何傳導？演講中指出儒者在鄉里社會中承擔起禮儀專家的角色，透過解釋禮、編寫禮儀手冊、教習禮儀、撰寫祠堂碑記等方式，傳播儒家禮儀。而欲瞭解儒家思想或程朱理學對此後八百年中國社會的影響，祖先祭祀禮儀的討論與實踐是不能忽視的面向之一，而禮儀的討論也因與宗族活動結合，傳衍成習俗、傳統的一部分。

演講最後提到，近世社會儒家祖先祭祀禮儀的討論，牽涉到近世社會「禮」（規範）與「俗」（習慣）的大問題，由於其實踐的面向，因此不單純只是思想或概念的研討，更與社會結構的變化、時代局勢、民間習俗密切相關，因此必須結合相關的制度史、社會史的研究，發掘原本習焉不察的習慣與時代、政治、社會、思想之間錯綜複雜的關係。

The seminar began with Dr. Ho's account of her research on ancestor veneration rites in Ming-Qing times. Ancestor worship is worth studying because it has long been regarded a symbol of Chinese culture and it is still an essential part of modern Chinese daily life. This characteristic of fusing the past and the present influences people's understanding of veneration rites and scholarly inquiries of them.

Various sources for the study of ancestor worship were then introduced, which includes local histories, literary anthologies, genealogies, official family ritual manuals and their annotations, popular versions of family rituals, almanacs, daily reference books, excerpts of state law codes, illustrations, images, etc. She featured two worth noting aspects of these sources: the daily habits reflected in them and the values and knowledge embedded in these; the relations between daily knowledge and neo-Confucianism.

Dr. Ho highlighted the impact of changes in social structure on the spread of this Confucian rite in late imperial times. The expansion of the educated class in Song dynasty and the rise of the merchants in late Ming dynasty both influenced lineage organization and traditions of ancestor worship, especially the one based on the *Zhuzi Jiali* (Family Rituals). Discussions of rituals were tied to lineage development and to add ingredients to Chinese customs. Confucian scholars took up the role of ritual experts to edit and write ritual manuals and then to teach and disseminate ritual knowledge in village communities.

Dr. Ho concluded by noting an important issue in late imperial China in the context of Confucian ancestor worship rites – the relationship between “rite” (norm) and “custom” (habit). Because of their practice-oriented nature, discussions of veneration rites were never purely talking about thought or concepts. They were linked to social structures, situations of the time and local traditions. Further study of the topic must combine study of institutional and social history so that the overall relations between customs, times, politics, society and ideology can be better grasped.





2016年講演摘要總彙 Summary of Lectures in 2016

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誰之《家禮》：《朱子家禮》真偽問題旁證

Whose *Family Rituals*: New discussions of the authenticity of *Zhu Xi's Family Rituals*

周鑫博士 (廣東省社會科學院歷史與孫中山研究所副研究員)

Dr. Zhou Xin, Associate Researcher, Institute of History and Sun Yat-sen, Guangdong Province Academy of Social Sciences, Guangdong

周博士指出：《家禮》又稱《文公家禮》、《朱子家禮》，相傳是南宋大儒朱熹草撰的一部主要講述家庭禮儀的儒家禮書。它的流傳踐行不僅在一定程度上型塑了中國近世儒士的行為性格，而且非常明顯地影響了中國甚至東亞近世社會的家庭結構與風俗禮儀。《家禮》底本的原稿據說在朱子草定不久即遭人竊走，腹稿直至其會葬之日方才出現。故自元末武林人應氏揭槧《家禮》非文公所編以來，其真偽問題便成為《家禮》最引人注目的話題之一。清儒王懋竑的《家禮考》是《家禮》“非朱子之書”說的集大成者。近現代學者大都針對王說，從重建《家禮》成書歷史、考辨《家禮序》真偽、追溯《家禮》版本源流等方面論證失而復得的《家禮》稿本確系朱子草撰之作。本報告則通過發掘新史料、重讀舊史料，從《家禮序》的證據效力、《古今家祭禮》還是《古今家祭儀》、度正與《古今家儀》、陽枋與《家禮》等不同角度重新思考朱子編修家禮與《家禮》成書流傳問題。

研究認為，雖然朱子幾十年斷斷續續編修家禮文本，但從未對修訂的文稿以“家禮”名之，而是冠以《祭儀》、《時祭儀》、《祭說》、《古今家祭儀》、《古今家儀》等名。“家禮”之名其實是面對眾多出自朱子之手名稱不一、內容相異的家禮文本的朱子後學們，為《家禮》的標準化和正統化所做的發明。

The book *Family Rituals* (Jiali), also titled *Wengong's Family Rituals* (Wen'gong Jiali), *Zhu Xi's Family Rituals* (Zhu Zi Jiali), was the most important family ritual manual in late imperial China. The circulation of the book and its practice not only shaped Confucian literati's character and action, but affected the family structure, social customs and ritual observances in late early modern China and East Asia. The book was said to be penned by Zhu Xi, but Zhu's manuscript was stolen soon after it was written. The popular versions of the *Family Rituals* were derived from an anonymous copy of the manuscript, which first appeared on the date of Zhu Xi's burial. Since the authenticity of *Zhu Xi's Family Rituals* was doubted by a Mr. Ying, who lived in Wulin (Lin'an, near Hangzhou) in late Yuan dynasty, authenticity of the work has become one of the most contested issues in the discussion of the *Family Rituals*. The Qing Confucian scholar Wang Maohong (王懋竑) was the most famous skeptic. His study, *Notes on Family Rituals* (家禮考), has been the most learned refutation of the book's authenticity. Against Wang's arguments, however, modern scholars largely demonstrated that Zhu Xi might just be the author of the manuscript that was stolen. Their conclusion was arrived from reconstructing the history of the book's composition, studying the authenticity of the book's preface attributed to Zhu Xi, and tracing the versions of the *Family Rituals*. Dr. Zhou reviewed this controversial issue and discussed it based on his reading of some new source materials from a new perspective. Revisiting the authenticity of Zhu Xi's preface to the *Family Rituals*, as well as studying clues from Zhu Xi's *Gujin Jia Jili* (古今家祭禮) or *Gujin Jia Jiyi* (古今家祭儀) and information from two Song scholars, Du Zheng's (度正) about the *Gujin Jiayi* (古今家儀) and Yang Fang's (陽枋) about the *Family Rituals*, he concurred in the mainstream contemporary view.

As for the name “Jiali”, Dr. Zhou viewed that it was the result of Zhu Xi's disciples' “invention” to standardize the many writings under different titles that Zhu Xi had on family rituals over a decade of time – the *Jiayi* (祭儀), *Shi Jiayi* (時祭儀), *Ji Shuo* (祭說), *Gujin Jia Jiyi* (古今家祭儀), *Gujin Jiayi* (古今家儀). It was also their attempt to give a sense of orthodoxy to their master's work with a new, definitive title.





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《明末遺民·移民的流浪歲月與寺廟》 Ming loyalists, late Ming migrants and temples

陳玉女教授 (國立成功大學歷史學系教授兼文學院長)

Professor Chen Yuh-neu (Dean of Faculty of Arts and Professor of History,
National Cheng Kung University, Taiwan)

陳玉女教授首先介紹了學術界對於明代佛教的一般認識，傳統的觀點認為相較於魏晉隋唐，明代呈現出非義理、非知識性、非貴族的特點，因而處於佛教的衰落期。但間野潛龍等日本學者則認為明代佛教扎根於民眾生活，滲透於社會底層，成為明代社會生活的重要基盤，明清佛教甚至成為當代中國佛教的原型。

陳教授指出，寺廟的存在，有其宗教的神聖性及世俗的社會性。陳教授藉助於明遺民詩、傳記、文集、筆記、日記、年譜、家譜等文獻，闡述明清鼎革之際，佛教對徬徨無助之苦難者的生命去處扮演了重要角色，堅信只要生命留存，復明就有一線希望。透過寺廟的信仰空間，明末遺民、移民等流亡者獲得支援救濟，在流浪歲月中，通過詩文抒寫漂泊流離之情，以「古寺」刻畫內心之惆悵，以「荒寺、孤寺、廢寺」襯托亡國之民的孤獨、無奈與淒涼。而遺民之相繼避入寺廟，使寺廟成為相互傳遞消息、互談南明局勢的據點，亦導致某些寺廟廟宇中人陷入險境，受到清政府嚴格的監視與追緝。

據陳教授分析，遺民相繼出家或家族以群體式出家，循此將自家的田產、宅院改為庵院，亦成為維護家族財力、延續家族命脈的方法。由此改建成的庵院，成為自家香火院或家廟，而家祠往往伴隨其間，並且雇請僧人照料，從而出現寺廟祠及其功能漸趨於同格化的傾向。這種混合信仰，隨著遺民東渡日本或南移越南，透過對原鄉寺廟文化的記憶與想像，移植再現於異鄉。

Prof. Chen outlined the general impression of Buddhism in Ming China found in contemporary scholarship. Compared with Buddhism in Wei, Jin and Tang dynasties, Ming Buddhism is held as non-philosophical, anti-intellectual and non-aristocratic, and was thus experiencing a decline in the history of Buddhism in China. But Mano Senryu and other Japanese scholars saw it differently. They noted that Buddhism's penetration into the grassroots actually formed the foundation of social life in the Ming and even to become the prototype of modern Chinese Buddhism.

Temples owed their existence to religion as well as to society. Prof. Chen's study of poems, biographies, articles, notes, diaries, chronicles and genealogies of Ming loyalists shows the important roles of Buddhism in rendering guides and aids and consolation to these despaired and helpless sufferers. They were cheered to the belief that hope of restoring the fallen Ming only rests on their own survival. Buddhist temples were sanctuaries of Ming loyalists during their escape or self-imposed exiles. Loyalists' poems for old temples reflect their depression and loneliness but also sense of consolation. Temples were also used as distributing centers of information about the loyalists and the Southern Ming regimes. This in turn invited Qing government's strict monitoring over them and their inhabitants.

Prof. Chen lastly showed how loyalists used temples to protect their family members and assets. A typical way to do it was a clan-wide conversion into monastery members and donation of clan lands to the monasteries. Such endowed monasteries in turn became family temples with ancestor halls in them for family veneration rites. Temples and family shrines thus integrated to have religious and family ritual functions together. This blended faith was transplanted in Japan and Vietnam by Chinese migrants there with their memories and imagination of their homeland.





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《E-考據對文史領域的衝擊：以《紅樓夢》研究為例》

E-textual studies and its impact on scholarship of Chinese literature and history:
Dream of the Red Chamber as an Example

黃一農教授 (台灣清華大學歷史研究所傑出講座教授，香港理工大學中國文化傑出客座教授)

Professor Huang Yi-long (Distinguished Chair Professor, Graduate Institute of National Tsing-hua University, Taiwan; Distinguished Visiting Chair Professor of Chinese Culture, The Hong Kong Polytechnic University)

黃一農教授在講座中表示，早於十年前研究中國天主教史時已注意到「數位化」對文史研究的衝擊，並開始思考應怎樣應用「大數據」及面對其挑戰。故此於五年前開始以「大數據」進行《紅樓夢》的研究，並思考如何用「大數據」解決「傳統」研究中所遇到的瓶頸問題。黃教授指出目前漢籍電子文獻資料庫、中國基本古籍庫、中國方志庫、中國譜牒庫、文淵閣四庫全書電子版等各種大型電子資料數據庫，提供近100億字的數位材料，而且各種期刊、書籍數據庫提供各種研究成果，為研究提供莫大便利。然而電子資料庫仍有搜羅不全、錯字等問題，故此使用「E-考據」時應該回歸原典進行核對。

接著，黃教授從道光前後「寧」字的「避諱」、「十七間半」中「間」與「半」作為古代房間尺寸大小的考證、詰命的真偽、甲戌本《紅樓夢》的批語中「甲午八日」的確切時間、曹寅稱弟弟為「卯君」的緣由等《紅樓夢》相關的例子，說明「知識地圖」的建構與傳統知識的掌握，如何與「E-考據」結合。

最後，黃教授指出「E-考據」是「大數據時代」下融通數位與傳統的方法。文史研究在「大數據時代」缺乏的不是資料，而是對資料的敏感度、解析力與整合力。因此，「E-考據」最難的是構思可行性較高的解決問題的邏輯辯證，接著才是透過適當的搜尋工具與方法，嘗試從「大數據」中梳理出原本零碎甚至無機的材料，並以先前積累的專業知識來進行類似復原的工作。



Prof. Huang Yi-long said he realized that digitalization had an impact on literature and history studies while he was investigating the history of Chinese Catholicism ten years ago; hence the beginning of his exploring the applicability of "big data" in his studies and possible challenges in using them. Five years ago, he started using "big data" sources to investigate the bottlenecks of "traditional" researches on the *Dream of the Red Chamber*. He noted that great facilities are provided by various kinds of large Chinese e-resource database providing nearly 10 billion characters in digitalized form. Well-known are Databases Scripta Sinica, Basic Chinese Ancient Books (*Guji ku*), Chinese Local Gazetteers (*Fangzhi ku*), Chinese Genealogy (*Pudie ku*) and electronic version of the *Wenyuange Sikuquanshu*. Together with research results informed by journals and books, these easily accessible e-resources rendered invaluable services to the researcher. However, the researcher must cross check his data with the original texts because incomplete data and textual corruptions in the e-data are not uncommon.

Several examples from *Dream of the Red Chamber* were selected to demonstrate how the formation of "knowledge map" and mastering of traditional knowledge could be combined with e-textual studies. Discussed are the taboo of using the word "Ning" before and after the Daoguang years, textual criticism of the characters for "room (jian)," and "half" as measurement of room size in ancient time, authenticity of imperial mandates, exact time of "jiawu ba ri" mentioned in the *Jiashu* version of commentaries on the *Red Chamber*, and the reason that Cao Yin called his brother "Maojun".

The lecture ended with a call to note the importance of e-textual studies as the method to integrate digital and traditional methodologies in the "Era of Big Data." What is needed is the researcher's sensitivity to the sources and his ability to analyze and integrate the data of his research. For this reason, the most challenging part of e-textual studies is the dialectics in problem solutions, to be followed by using the right method to sort out fragmented data or random information and bring them together to reconstruct the original picture or meaning.



港澳珠三角地區研究生中國歷史文化研修班

Seminars on Chinese History and Culture for Postgraduate Students
in Hong Kong, Macau and the Pearl River Delta

朱鴻林:《明儒學案》之閱讀 Problems in Reading the *Mingru xuean*

朱鴻林教授 (香港理工大學人文學院院長、香港孔子學院院長)
Professor Chu Hung-lam (Dean of Faculty of Humanities and Director of CIHK,
The Hong Kong Polytechnic University)

黃宗羲 (1610-1695) 的《明儒學案》是認識和研究明代 (1368-1644) 儒學思想和明代思想文化史的必讀之書；對於讀者的直接用處，是此書的二百多個明儒傳記以及很多明儒言論的選錄。但由於歷來版本存在很多文字上的問題，往往影響了讀者對書中儒者思想的理解。本講介紹了《明儒學案》的性質和用途，此書的版本系統和各個主要版本的問題，然後以書中《郎中王龍溪先生畿學案》為例，選取了其中抄錄的一些王畿(1498-1583)文字與這些抄錄文字的出處、明刊本王畿《王龍溪先生全集》的原文，從文字的選取情況、文字刪除增加與撮合改寫情形，以及文字異同的情形加以比較，指出《明儒學案》改寫原文而導致誤會王畿原意之處，並且解釋致誤之故，從而討論閱讀《明儒學案》時應該注意之處以及如何善用此書的問題。

Huang Zongxi's (1610-1695) *Mingru xuean* – Cases of Learning of Ming Confucians – has long been recognized as the indispensable source book of Ming dynasty (1368-1644) Confucian thought and intellectual history. The immediate use to the reader is the 200-plus biographies of eminent Ming Confucians and excerpts of writings from many of them. But the book's long existing textual problems from its different versions since the late 17th century have rendered differences in understanding the ideas of many of the authors cited and even the school affiliations of some of them. Prof. Chu's seminar first introduced the nature and usage of the book as well as its major versions and editions. It then used the chapter on the eminent disciple of the great Wang Yangming (1472-1529), Wang Ji (1498-1583), as an example to show the editorial results caused by Huang Zongxi, the compiler and editor of the book, and the consequent impacts on the meaning of the original text. Cases are cited to show how textual variations have caused misunderstanding of Wang Ji's meaning and intention of writing. It ends with a discussion of how to be alerted of textual discrepancies in the book.





港澳珠三角地區研究生中國歷史文化研修班

Seminars on Chinese History and Culture for Postgraduate Students in Hong Kong, Macau and the Pearl River Delta

《女人如何扮演女人：1911-1920年間北京劇壇上呈現的表演與戲劇》

How women act women: Performance and opera within the Beijing theater community during 1900-1920

吳宛怡博士 (香港理工大學中國文化學系助理研究教授)

Dr Wu Wan-yi, Research Assistant Professor, Department of Chinese Culture,
The Hong Kong Polytechnic University

吳博士根據報紙劇評資料，觀察民國初期女演員走上京劇舞臺這一新現象，分析當時戲劇表演中的性別、角色觀念及其變化歷程。

清代長期實行對女演員公開演出的禁令。同治年間，上海開始出現女戲班。1907年，北京首次有女演員登臺演出。進入民國時期後，禁令被解除，北京《順天時報》、上海《申報》等報紙上也開始出現有關女演員的評論。

在傳統戲曲中，角色被依照人物性別、年齡、地位等因素劃分為「行當」，以服裝、化妝和表演方式等方面的區別來強調。演員是按照某一行當的規範來扮演角色的，其「角色性別」比個人性別更重要。劇評家以旦行的傳統出發，對女旦進行評論。初期花旦演出偏重於賣弄色相，且演員的基本功不紮實，遭到劇評家的嚴厲批評，認為反不如男演員。但旦行女演員逐漸走出原有表演框架，邁向更高的藝術境界，逐漸建立自己的表演典範。1915年後，劇評家開始認同女演員比男演員更適合旦行。

當時出現了劉喜奎、鮮靈芝等著名女演員。她們的擁躉除愛色者和各界青年外，還有年輕的婦女。為了迎合這些新觀眾的口味，表現家庭矛盾的劇目越來越多。同時，女演員也開始參與賑災義演等慈善活動，提高自身的社會地位。

吳博士指出，北京有許多外省人居住，相應的也有許多發源於外省的劇種在北京的演出舞臺上競爭。京劇中的女性演員最初雖以男性演員為師而無獨立風格，但秦腔（梆子）中有花旦的傳統，對京劇女旦風格的形成很可能有影響。這種劇種間的交流是戲劇史研究中值得注意的。



Drawing upon commentaries on newspapers, Dr Wu explored the phenomenon in early Republican China in which actresses began to make their public appearance in Peking Opera performance. Dr Wu analyzed issues concerning gender, role plays as well as the transformations in theatrical performance of the time.

Public performance for women had long been banned during the Qing Dynasty. It was not rescinded until the Republican era. Commentaries about actresses in local newspapers such as *Shen Pao* and *Shun Tian Times* began to emerge thereafter.

In traditional theatre, the roles are demarcated in accordance with the gender, age and social status of the character. Emphasis was made to the costume, makeup and style of performance that distinguished the characters. The actors played the role according to the assigned rules of certain role. Therefore, the "gender of the role" was more essential than that of one's own. Viewing from the tradition of female roles in Peking Opera performance, theatrical critics commented on the actresses who played female roles. In the early days, the actresses did not receive much solid training, while they attached much importance to seductive skills. Scathing criticisms rather thought highly of the male actors. Only gradually did actresses playing female roles establish their own paradigm in performance. After 1915, critics began to admit that actresses were more suitable for the female roles than their male counterparts.

Famous actresses such as Liu Xikui and Xianlingzhi made their name during this period. Their fans consisted even of young women. More and more plays themed in familial conflicts emerged, catering for the taste of the new audience. To elevate their social status, actresses also began to participate in charity activities with beneficial performances for disaster relief.

Dr Wu pointed out that because Beijing had many residents coming from the provinces, many provincial operas also competed against each other there. Women's participation in Qin Melody singing style of Shaanxi might have exerted influence on the performing style of female roles in Peking Opera. This communication of artistic forms should merit research for the history of the theatre.



漢語教學研究中心：對外漢語教學專家論壇

Research Centre for Chinese Language Teaching: Specialist Seminar on Teaching Chinese as a foreign language

《明德中文學校的理念和實踐》

The principles and practice of Chinese teaching at Middlebury College

石峰教授 (南開大學中國語言文學系教授)

Professor SHI Feng (School of Chinese Literature, Nankai University, Tianjin)

石峰教授透過美國明德大學 (Middlebury College) 中文學校的教學理念與實踐來闡釋包括漢語的語言學習，是要通過實踐，透過人與人之間的互動及溝通才能達有效，同時強調學習語言並不能單單依靠理論。

明德中文學校的教學理念主張以浸沉式的教學方法，以學生為中心，以老師為教練，「以練帶講，伏化輸入」，鼓勵學生除了在課堂中要努力學習理論外，在現實生活中也要多聽、多說，學以致用，從而掌握語言技巧和提高語言深層能力。

在實踐方面，明德中文學校的課堂分為大班課和小班課。大班課以老師為主導，講解理論，小班課則以互動的方式進行，學生可以練習語法，進行情節活動，透過有趣的課堂活動加強學生的語言運用。除了課堂外，老師會與學生進行一對一的個別談話及晚間答疑，從而了解每個學生的學習進度和解決他們對語言的疑問。學校也會定期舉辦專題講座和課外活動，例如中文之夜，給予學生更多練習漢語的機會。

上述之外，石峰教授也強調老師和學生在日常生活中的互動會大大提高學生的語言能力。例如在明德中文學校，學生需要和老師「同行、同住、同學習」，雙方頻密的接觸增加了學生的聽說及練習的機會。

最後，石峰教授總括出學習語言要先定立明確實踐目標及操練程序，然後在日常生活中和與人互動中多聽、多說，才能達到有效的語言學習。



Professor Shi Feng used the principles and practice of Chinese teaching at Middlebury College as an example to explain language, including Chinese, should be learnt by "doing". Interpersonal interaction and communication is the most essential element for effective second-language learning. Theory is only complementary.

Middlebury College advocates "language immersion", which means that students are completely immersed in an all second-language learning environment so that they not only learn the language by theory in the classroom, but also practice it anywhere anytime. This makes them easily apply what they have learnt to real-life situations.

Classroom learning at Middlebury College is divided into large class teaching and small class teaching. Large class teaching, which may include explanation of language theories, is led by the teacher. Small class teaching is interactive; students can practice Chinese through interesting classroom activities. Apart from classroom learning, teachers conduct one-to-one conversations and evening question-and-answer sessions with students to understand their learning progress and solve their difficulties in learning. Middlebury College also regularly organizes special lectures and extra-curricular activities, such as "Chinese Night", to give more opportunities to students for learning and practice.

Professor Shi also emphasized that daily interaction and communication between the teachers and students is essential to enhance students' language ability. In Middlebury College, the teachers and the students are required to "walk together, live together, study together". Frequent contact and interaction like these strengthen students' listening and speaking ability.

Professor Shi Feng concluded that for successful language learning, the learner should first set a clear and definite goal for him/herself, stick to a program of practice, and listen and speak the language in real-life situations.



漢語教學研究中心：對外漢語教學專家論壇

Research Centre for Chinese Language Teaching: Specialist Seminar on Teaching Chinese as a foreign language

《有效輸出在漢語習得過程中的作用》 The role of pushed output in CFL development 靳洪剛教授 (澳門大學人文學院教授)

Professor Jin Honggang (Professor, Faculty of Arts and Humanities, University of Macau)

靳洪剛教授此講分享了她對第二語言習得過程的研究，她認為語言學習的成功不能只依靠輸入(input)和內化(intake)，也要學會表達，即是所謂的輸出(output)。而在輸入和輸出的過程中，要清楚明白詞句的意思，把簡單的輸入輸出轉換成可理解輸入(comprehensive input)和可理解輸出(comprehensive output) / 有效輸出(pushed output)。

對於怎樣才能夠有效輸出(pushed output)，靳教授認為學習者首先要設定假設，透過對話中的差異與漏洞(hole and gap)加以猜測、闡釋、驗證和調整，然後把對答變得程序化，最後自動化表達。而在輸出的時候，不能只是單方面表達，要與對方互相協調(negotiation of meaning and form)，互相分析詞句的意思，才能達到有效輸出。另外，對於提高輸出的流暢度和複雜度(fluency and complexity)，靳教授提出要進行交際任務，在談話前先想好表達的內容，用什麼方式表達。另外，不斷重複(repetition)表達內容也會提高熟悉度，從而提高輸出的流暢度和複雜度。而在重複表達內容的時候，學習者要懂得糾正錯誤(corrective feedback)，重複正確的輸出，從而提升語言表達的準確度(accuracy)，達到有效的語言輸出。

此外，靳教授提出了兩個口語表達的策略，一是預製語塊，二是語法框架。這兩個表達策略都有助加強學習者的語言意識，從而建構表達內容，讓輸出的內容變得有條理和有意義。

最後，靳教授總括出要達至有效的語言輸出，學習者先要有語言意識，意識到對話中的差異與漏洞，從而加以猜測、驗證和調整，最後把控制性的表達轉變成自動化。



Professor Jin Honggang shared her research on the process of second-language acquisition. She proposed that successful language learning could not only be achieved by "input" and "intake", but also by expression, which is the so-called "output". Also, in the process of inputting and outputting, the learner should clearly understand the meaning of each word and phrase. That means the simple "input" and "output" should be converted into "comprehensive input" and "comprehensive output" (or "pushed output").

As to effective expression or outputting ("pushed output"), Professor Jin suggested that during conversation, a learner should firstly set assumption of unknown words and phrases, then through the "hole and gap" of dialogue to guess, explain, verify and adjust the meaning, and then stylize the expression. Finally, automatize it. Besides, in order to achieve effective outputting, the expression could not be unilateral. The learner should negotiate the meaning and forms of words with others. For improving expression's fluency and complexity, Professor Jin recommended that the learner should prepare the content and way of expression before the conversation. Furthermore, the learner should carry out the task of repetition and corrective feedback, which means repeating expression content to increase language familiarity, and correcting a language error and repeating the correct one to improve language accuracy, thereby achieving effective language expression.

Professor Jin proposed two strategies of oral expression: "prefabricated phrases" and "grammatical framework". Both strategies help to strengthen linguistic awareness, which facilitates a sense-making and meaningful expression.

Professor Jin concluded that in order to achieve effective expression, the learner must first have a linguistic awareness to notice the "hole and gap" of dialogue in the conversation, and from there to guess, verify and adjust, and finally convert the expression from stylized to automatic.



中國文化及宗教特別講座

Special Lecture on Chinese Culture and Religion

《華嚴經》的生活應用

Daily life applications of the *Avatamsaka Sutra*

釋永富法師 (台灣佛光山港澳地區總住持)

Venerable Shih Yung-fu (Head Abbess, Fo Guang Shan Hong Kong and Macau)

演講結合人間佛教的理念與大乘菩薩道的行門，闡釋菩薩的超凡境界對現代人的啟發，點出其在學習、工作、待人處世乃至面對生命等生活各方面的益處。

《華嚴經》是大乘佛教最重要的經典之一，被翻譯過三次，並被廣泛地研究。它既包括了哲學的思辨，又有對修行的具體指導。其中《淨行品》是通過日常活動表現菩薩道的精神，提供了一種生活修行的法門，指導人們淨化身、口、意「三業」，提高警覺，動好念頭，善用其心。《淨行品》包含141個偈子，涉及家庭眷屬、社會人際關係、衣、食、住、行、娛樂、休閒和氣候等九個方面。永富法師對各個方面的主要內容加以解釋。佛教教主釋迦牟尼佛對信徒從個人、家庭到社會都有給予修行的指導。永富法師舉例，僧團的生活是和大眾分不開的，能夠善用其心，自能提高自身的素質；善待一切，便能與他人建立和諧的關係。

The lecture explained how the transcendental state of bodhisattva can inspire people in the modern society from the perspective of Humanistic Buddhism.

Avatamsaka Sutra is one of the most essential classics of Mahayana Buddhism. Historically it has been translated three times and widely studied. The Sutra includes not only philosophical speculation, but also guidance on daily practice, in particular, descriptions in the chapter of "Pure Conduct" which teaches practitioners to purify their "Three Vajras," namely body, speech and mind. There are 141 verses in the chapter which include nine aspects of human life including family, social relationship, clothing, food, housing, transportation, entertainment, leisure and weather. Venerable Yung-fu explained the meanings of the verses with lively examples and noted that Shakyamuni Buddha, the founder of Buddhism, gave directions to his followers in all aspects of life from personal to societal. Thus, as being a member of the Sangha one's life cannot be isolated from others, when one can practice pure conduct in everyday life one will be able to advance oneself and to build up harmonic relations with others in tandem.



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1. 《簡介》封面：曲阜市《孔子列國行》雕像圖（部份）。 www.geolocation.ws [Cover page: The sculpture Kongzi lieguo xing (Confucius travelling through the states) in the City of Qufu. www.geolocation.ws]
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A Qing-dynasty tracing of a Song-dynasty carving of Zhu Xi's (1130-1200) portrait said to be done by Zhu himself against the image from the mirror.



西安碑林刻清果毅王塘孔子像
Engraving of Confucius at Xi'an Beilin, Picture by
Prince Guo of Qing Dynasty

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