



THE HONG KONG  
POLYTECHNIC UNIVERSITY  
香港理工大學



香港孔子學院 2014 簡介

# 香港孔子學院

Confucius Institute of Hong Kong

## 2014 Introduction 簡介

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Introduction of Confucius Institute of Hong Kong 2014



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

香港理工大學校長 President of The Hong Kong Polytechnic University



唐偉章教授 2009年1月就任香港理工大學校長。唐教授學識淵博，持有美國俄勒岡州州立大學理學士學位(1976)、加州大學柏克萊分校理學碩士學位(1978)及哲學博士學位(1980)。

唐教授對教育充滿熱誠，曾擔任美國科羅拉多州州立大學機械工程學系教授及系主任(1996)和喬治華盛頓大學工程及應用科學院院長(2000)，曾連續三年獲 Pi Tau Sigma 學會亞利桑那州州立大學分部選為最佳教師，又曾獲美國汽車工程師學會頒授教育獎，以表揚其創新的教學方法。

唐教授為熱傳學專家，發表於國際學術期刊的科技論文超過八十篇，編撰國際學術會議論文集共七本，更於2012年獲國家科學技術部批核，名列《國家科技計劃專家庫》。

唐教授熱心參與公共事務，現任香港廉政公署貪污問題諮詢委員會委員(2012-13)和創新及科技督導委員會委員(2010-14)，並於2010年及2013年分別獲委任為非官守太平紳士(JP)及第十二屆中國人民政治協商會議全國委員會委員。

Professor Timothy W. Tong is President of The Hong Kong Polytechnic University (PolyU) since January 2009. He received his B.S. in Mechanical Engineering from Oregon State University in 1976, and his M.S. and Ph.D. in the same discipline from the University of California at Berkeley in 1978 and 1980 respectively.

Professor Tong is a passionate educator. His previous research and teaching positions include: Professor and Head of the Department of Mechanical Engineering at Colorado State University (1996), and Dean of the School of Engineering and Applied Science at The George Washington University (2000). He was voted Teacher of the Year by the ASU Chapter of Pi Tau Sigma for three consecutive years, and received the Ralph R. Teetor Educational Award from the Society of Automotive Engineers in recognition of his innovative approaches to teaching.

An accomplished academic in the field of heat transfer, Professor Tong has published over eighty technical articles and edited seven conference proceedings. He is included in the National Science and Technology Program Expert Database since 2012 by the State Ministry of Science and Technology.

Professor Tong is also engaged in various public services in Hong Kong. He is a member of the Advisory Committee on Corruption of the Independent Commission Against Corruption (ICAC) (2012-13) and a member of the Steering Committee on Innovation and Technology (2010-14). 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.

[http://www.polyu.edu.hk/ppoffice/president/president\\_chi.html](http://www.polyu.edu.hk/ppoffice/president/president_chi.html)





## 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。之後任職同校博士後研究員及助理教授，又加入美國英特爾公司，晉升至高級項目經理。

陳教授 1991年加入香港科技大學擔任教授，並為創校成員，歷任電子及計算機工程學系講座教授、本科課程主任、計算機工程課程創學科主任、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。2009年出任香港理工大學現職。

陳教授是電機及電子學工程師聯合會院士及香港工程師學會院士，曾擔任科大微電子學製造實驗室主任、香港研究資助局及大學教育資助委員會研究評審小組成員、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成員及香港應用科技研究院有限公司董事局成員及科技委員會主席。陳教授又是多間著名內地大學的名譽顧問和教授。2010年獲其母校美國伊利諾大學阿巴那香檳分校頒發傑出校友獎，2013年獲香港特別行政區頒發銀紫荊星章。

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 his MSc and PhD in Electrical Engineering from the University of Illinois at Urbana-Champaign (UIUC) in 1975 and 1978 respectively. He 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.

Professor Chan 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 served there in various positions, including Head of the Department of Electronic and Computer Engineering, and became Dean of Engineering in 2003.

Professor Chan is a Fellow of the Institute of Electrical and Electronic Engineers (IEEE) and a Fellow of Hong Kong Institution of Engineering (HKIE). He has served on various Innovation and Technology Commission and HKIE committees, and the Electronics Committee of the Industry and Trade Department Council. He is a board member of the Hong Kong Applied Science and Technology Research Institute Company Ltd and Chair of its Technology Committee. He also served as panel member of the Research Grants Council and the University Grants Committee's Research Assessment Panel. Professor Chan holds honorary positions in various universities in the Chinese mainland. He is the recipient of the ECE Distinguished Alumni Award from the University of Illinois, Urbana-Champaign in 2010, and the Silver Bauhinia Star from the Hong Kong Special Administrative Region Government in 2013.

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## 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(學院發展及合作)，2012年11月就任香港孔子學院理事長。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年獲多倫多大學社會工作榮譽碩士學位，1983年獲曼徹斯特大學教育碩士學位，1995年獲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，任教於應用社會科學系，2004年出任該系系主任，2007年出任香港理工大學協理副校長，2010年晉任副校長，專責學院發展及中國內地合作事宜。阮教授現為本校境外課程中心管理委員會主席、四川災後重建及研究中心主席及理大東莞計劃指導委員會聯席主席。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 (Institutional Advancement and Partnership) of The Hong Kong Polytechnic University and appointed Council Chairman of the Confucius Institute of Hong Kong in November 2012. Professor Yuen graduated from the University of Hong Kong (HKU) with a Bachelor of Social Sciences in Social Work and Sociology in 1975, obtained a Master in Social Work in Community Development and Planning from University of Toronto, Canada in 1978, a Master in Education in Adult and Higher Education from University of Manchester, England in 1983, and a Doctor of Philosophy in Social Work and Social Administration from HKU in 1995.

Professor Yuen joined PolyU in 1986 teaching at the Department of Applied Social Sciences. She was Head of the same Department in 2004 and Associate Vice President in 2007, overseeing institutional advancement and partnerships with the Chinese mainland. She became Vice President in 2010 and is currently Chair of all of the university outpost management committees, Chair of the Sichuan Post-disaster Reconstruction Support and Research Centre, and is co-Chair of PolyU Dongguan Project Steering Committee. Professor Yuen was appointed a Justice of the Peace in 2002 and received the Bronze Bauhinia Star in 2008.

[http://www.polyu.edu.hk/ppoffice/president/iap\\_chi.html](http://www.polyu.edu.hk/ppoffice/president/iap_chi.html)



饒宗頤：維摩詰像卷 Calligraphy and painting of Jao Tsung-i: portrait of Vimalakīrtinirdeśa in a scroll





## 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** 美國普林斯頓大學東亞學博士，香港人文學院創院院士，中國近世思想文化史、明史、宋明理學學者。現任香港理工大學鄭美雲文化及藝術教授、中國文化講座教授、中國文化學系系主任，中國教育部長江學者講座教授，2012年5月就任香港孔子學院院長。朱教授曾任美國威爾遜國際學者中心研究員，臺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；曾獲香港中文大學「校長模範教學獎」（2002年度），香港特區大學教育資助委員會「人文學及社會科學傑出學者獎」（2012-13年度）。著作包括《書法與古籍》（中譯本）、《明儒學案點校釋誤》等專著八種及學術論文七十多篇。

**Professor Chu Hung-lam**, Cally Kwong Mei Wan Professor in Culture and Art, Chair Professor of Chinese Culture, Chang Jiang Scholars Chair Professor of Ancient Chinese History, and Head of Department of Chinese Culture at The Hong Kong Polytechnic University, was appointed Director of Confucius Institute of Hong Kong in May 2012. Professor Chu earned his Ph.D. in East Asian Studies from Princeton University and specializes in the intellectual history of late imperial China, Ming dynasty history, and Neo-Confucianism. He was 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 in the Department of History at The Chinese University of Hong Kong, before he joined PolyU to found and head its Department of Chinese Culture. 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 Humanities and Social Sciences Prestigious Fellowship awarded by the University Grants Committee of Hong Kong (2012). His publications include *Calligraphy and the East Asian Book* and 7 other books as well as more than 70 refereed articles in English and in Chinese in the areas he specializes.



朱熹 (1130-1200) 書法：鸞飛魚躍  
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

香港孔子學院成立至今已逾八年，作為中國境內唯一的一所「孔子學院」，本院背靠祖國，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。在國家漢辦和香港理工大學（理大）的合力支持之下，本院在推廣漢語教學和弘揚中國文化這兩個基本任務上，已經獲得可被肯定的成績，過中的表現，可以從這本《簡介》略見一斑。

2013年是本院重要的創新年份。我們的服務對象擴大了，遍及香港理工大學的師生員工、香港各界人士以及居港的國際人士。我們成立了「中國歷史文化研究中心」和「漢語教學研究中心」，來保證本院長期發展的學術質量，增強本院推動活動的能力，奠定本院將來重點發展國際漢學的基礎，使新一階段的孔子學院具備推廣深入認識中國文化的功能，發揮溝通中外的積極影響。我們推出的項目特色顯著而持續性強，尤其是超過二十次為不同聽眾而舉辦的學術和文化講座、歷史遺跡和文化遺產考察、高端學術會議等。我們相信這些吸引超

過1000人次的活動有助於參與者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，從而更能認識當代中國在人類歷史上的獨特成就。我們為此感到高興，備受鼓舞，確信工作富有意義。

同樣可喜的是，本院根據2013年7月孔子學院總部/國家漢辦和香港理工大學的新協議，成為了理大的下屬單位，並在2014年1月正式置於理大人文學院之下。在這個新架構之下，本院可以為理工大學學生開授學分制的課程，如為本校國際生開設以英語授課的中國語言文化科目以及為本校所有學生開設通識課程中的中國文化科目，藉此增加服務，加強貢獻。

今年度各項活動的內容，見於這本《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，感謝他們給予我們的支持與信心。我們同樣誠摯地希望獲得您的批評和建議，鼓勵和幫助，使我們更能盡力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 territories, CIHK is truly 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, it has unparalleled characteristics but also ample challenges. This has been the situation since its founding eight years ago. With support from the Confucius Institute Headquarters/Hanban and PolyU, the Institute has commendable achievements in carrying out its duties. A glimpse into them can be found in the rest of this Introduction.

The year 2013 turned an important new chapter for the CIHK. We have expanded our target of service to include all members of the PolyU community, citizens and international residents of Hong Kong. We set up the Research Centre for Chinese History and Culture and the Research Centre for Chinese Language Teaching to ensure the scholarly quality of the Institute's long-term development and to strengthen its ability in launching activities. Together they are to provide the foundation for the promotion of international sinology which we hope will be a focus in the Institute's development. This in turn will enable the Confucius Institute to promote deeper understanding of Chinese culture in a new phase of its development, a function that will assure better communication of China and the rest of the world.

The activities we launched are rich in characteristics and are intended to be sustainable. More than a score of lectures and seminars on Chinese learning and culture as well as cultural tours and an academic conference held in 2013 attracted more than a thousand in the audience. We believe that

this variety of events for people of shared interest but particular focuses have helped them increase their understanding of Chinese traditions, the profundity of Chinese thought and scholarship, the elegance of Chinese language and literature, and thus also helped them better understand present-day China's phenomenal achievements which are unique in the history of mankind. We are pleased of the results of these activities; they encourage us to believe that our work is worthy.

Equally delightful is CIHK's becoming a unit of PolyU with an academic purpose in accordance with an agreement reached by Confucius Institute Headquarters/Hanban and PolyU in July 2013. Placed under PolyU's Faculty of Humanities at the very beginning of 2014, the new framework enables our Institute to offer credit-bearing courses to the university's undergraduate students. We have planned to offer an English minor programme in Chinese Language and Culture for International Students and a number of General Education subjects on Chinese culture topics taught in Chinese to all students. We are truly happy to extend the range of our contributions by this enlargement of the scope of service.

Contents of the programmes and activities for 2014 are to be found in the following pages. As we introduce ourselves, we wish to sincerely thank those participants of our past events for their support and confidence in us. We also sincerely look forward to your comments and suggestions, your encouragement and help, to enable us to do our best to contribute to the common cause of all Confucius Institutes.



<<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







# 學院簡介 About CIHK

## 背景 Background

孔子學院設立於世界各地，是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建立的公益機構，為各國有需求地區的漢語學習者，提供漢語教學和認識中國的文化活動，由設於北京的孔子學院總部集中管理以及提供必要的支援和服務。到2013年底為止，全球已有孔子學院440所和孔子課堂586所，分佈於五大洲一百一十個國家和地區。

香港孔子學院是香港特區唯一的孔子學院，也是中國境內僅有的一所外方孔子學院，由漢辦與香港理工大學合作興建，成立於2005年10月27日，正式開幕於2006年5月12日；2013年7月達成新的協議，學院作為理大下設機構，2014年1月開始置於本校人文學院之下。

With the objective of teaching Chinese and enhancing understanding of Chinese culture to students and interested persons around the world, Confucius Institutes are established jointly by the Chinese Government commissioned Office of Chinese Language Council International (Hanban) and renowned universities and professional organizations in countries and areas where learning about China are needed. The Confucius Institute Headquarters located in Beijing is responsible for supervising the Confucius Institutes in different places and providing them with necessary support and service.

At the end of 2013, there are 440 Confucius Institutes and 586 Confucius Classrooms in 110 countries all over the world. They are recognized places for people to learn Chinese language, understand Chinese culture and know about China.

The Confucius Institute of Hong Kong (CIHK) was founded on 27 October 2005 and officially inaugurated on 12 May 2006. An agreement between Hanban and PolyU in July 2013 makes it a PolyU unit thereafter. Located in PolyU and now placed under the university's Faculty of Humanities, it is the only Confucius Institute in Hong Kong and the only one of its kind in Chinese territories.

## 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。

CIHK's mission is to support China's cultural construction, enhance local education of Chinese language and culture, and promote international understanding of Chinese language and culture as well as interest in Chinese scholarship.



紹興古代青鋒橋 An ancient bridge for the boat pullers in Shaoxing, Zhejiang Province



## 學院簡介 About CIHK

### 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狀況，為本地學生及社會人士增加其對中國歷史與傳統文化以及當代發展之認識及理解。

利用香港華洋薈萃的人才優勢，在中國研究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。



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



王學釗贈朱鴻林 <<尋源更入最深灣>> 畫  
Printing for Zhu Honglin by Wang Xuezhao  
symbolizing the quest for profound learning

**Supporting China's endeavor to "develop friendly relationship with foreign countries and promoting multi-cultural development in the world,"** CIHK aims to help the world better know Chinese culture and understand present-day China by offering people of all nationalities, ethnicities, sexes, ages, and professions opportunities to learn Chinese language, Chinese history, aspects of Chinese fine culture, and be informed of modern Chinese thinking, customs and social trends.

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

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





# 學院簡介 About CIHK

## 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的章程辦學，實行理事會領導下的院長負責制。理事會由國家漢辦及香港理工大學提名的理大成員以及中港知名人士共同組成，因地制宜，共同管理。理大還邀請了社會上對文化推廣和語言研究有傑出成就的知名人士，擔任顧問。

CIHK operates under regulations prescribed by the Confucius Institute Headquarters. The Director of CIHK works under the leadership of the Council and is responsible for the Institute's affairs and administration. The Council comprises members from Hanban, PolyU, and social celebrities nominated by PolyU. Social celebrities with achievements in promoting culture and language learning are also invited by PolyU to act as Advisors.

學院現任理事長為2012年11月履任的香港理工大學副校長（學院發展及合作）阮曾媛琪教授，院長為2012年5月24日任命的香港理工大學鄭美雲文化及藝術教授暨中國文化學系講座教授及系主任、長江學者講座教授朱鴻林教授。

The incumbent Chairman of the Council, appointed in November 2012, is Professor Angelina Yuen, Vice President (Institutional Advancement and Partnership) of PolyU. The incumbent Director is Professor Chu Hung-lam (Zhu Honglin in PTH pronunciation), Cally Kwong Mei Wan Professor in Culture and Art, Chair Professor of Chinese Culture and Head of the Department of Chinese Culture of PolyU, and a Chinese Ministry of Education named Chang Jiang Scholars Chair Professor. He assumed duty in the last week of May 2012.

### 理事會 Council 理事長 Chairman 理事 Members

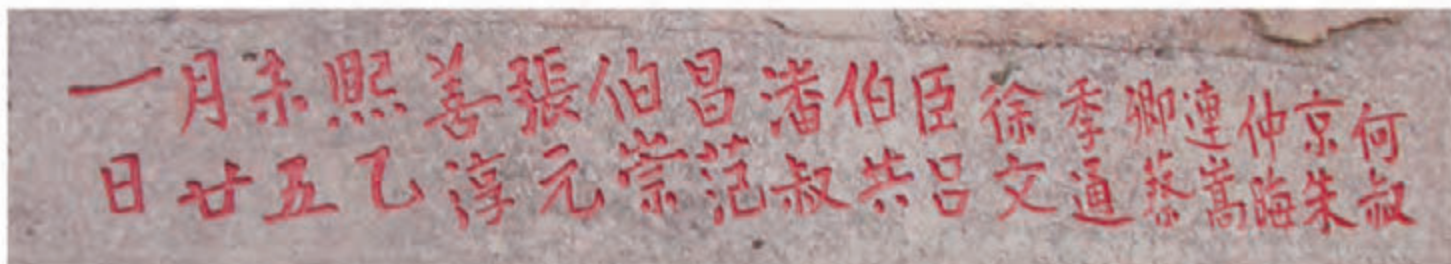
阮曾媛琪教授 Professor Angelina YUEN  
朱鴻林教授 Professor CHU Hung-lam  
李焯芬教授 Professor LEE Chack-fan  
陳萬雄博士 Dr. CHAN Man-hung  
陳瑞端教授 Professor CHAN Shui-duen  
(按中文姓氏筆劃序)

### 院長 Director

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-yiu  
湯恩佳博士 Dr. TONG Yun-kai  
張信剛教授 Professor CHANG Hsin-kang  
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



武夷山朱熹題名刻石 Stone engraving of names of a party visiting the Wuyishan mountain, autographed by Zhu Xi



## 學院簡介 About CIHK

### 研究中心 Research Centres of CIHK

### 香港孔子學院中國歷史文化研究中心 CIHK Research Centre for Chinese History and Culture

### 宗旨 Mission

香港孔子學院為積極推動其高素質文化活動項目，成立香港孔子學院中國歷史文化研究中心。中心會聚專家對中國歷史及文化作縱深的研究，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；舉辦講座及會議，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及要旨，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。

The CIHK Research Centre for Chinese History and Culture is to actively facilitate the high quality cultural activities of CIHK. By gathering expert scholars to pursue the depth and breadth of Chinese history and culture, including the study of texts, history, literature, philosophy, religion, arts, social customs and etiquette, holding lectures and seminars and conferences, writing and publishing books on Chinese history and culture, conducting study tours to cultural sites, the Centre

endeavors to enhance students' and the general public's understanding of the roots and gist of Chinese culture, their ability to appreciate the value of Chinese cultural heritage and see the significance of Chinese culture to personal life, social harmony and world peace.

### 願景 Vision

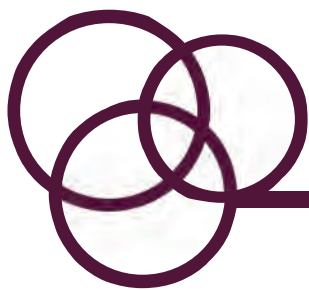
成為香港孔子學院的研究動力，凝聚研究能量，舉辦研究活動，發表研究成果，使香港孔子學院成為國際知名的中國歷史文化學習場所，世界青年漢學家的研修基地。

To become a research arm of CIHK, gather research strengths, conduct research activities, disseminate research results, thereby making CIHK an internationally known place for studying Chinese history and culture and a research base for young scholars of sinology around the world.



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





# 學院簡介 About CIHK

## 組織與人員 Organization and Personnel

中心設主任一人，行政人員二人，顧問、兼任研究員、兼任協理研究員、博士生研究協理若干人。

The Centre is staffed by a Director, two administrative staffs, a number of Advisors, Adjunct Research Fellows, Adjunct Research Associates, and PhD Student Research Associates.

主任	朱鴻林教授 (香港理工大學中國文化學系、香港孔子學院)
行政人員	項目經理林展程先生
顧問	陳來教授 (清華大學國學研究院) 夏伯嘉教授 (美國賓州州立大學歷史系) 戴梅可教授 / Michael Nylan (美國加州大學伯克萊分校歷史系)
兼任研究員	伍安祖教授 (美國賓州州立大學亞洲學系) 至 譚景輝教授 (香港理工大學中國文化學系) 等16人*
兼任協理研究員	朱冶博士 (華中科技大學歷史研究所) 至 譚家齊博士 (香港浸會大學歷史系) 等13人*
博士生研究協理	余勁東 (香港理工大學中國文化學系) 至 譚衛華 (香港理工大學中國文化學系) 等12人* (依筆劃排序)
Founding Director Centre Manager	Professor Chu Hung-lam (CIHK and Department of Chinese Culture, PolyU) Mr. Ivan Lam Chin-ching
Advisors	Professor Chen Lai (Tsinghua University) Professor Ronnie Hsia Po-chia (Penn State University) Professor Michael Nylan (the University of California at Berkeley)
Adjunct Research Fellows	Professor On-cho Ng of Penn State University and 15 colleagues from universities in China, Hong Kong, Singapore, Malaysia, and the United States*
Adjunct Research Associates	Dr. Zhu Ye of Huazhong University of Science and Technology and 12 colleagues from universities in China, Hong Kong, Macau and the United States*
PhD Student Research Associates	Mr. Chng Xingliang of PolyU and 11 fellow students from universities in Hong Kong, China, Japan and the United States*

\*A full list of the names of Fellows and Associates appears on the CIHK webpage: [www.cihk.org.hk](http://www.cihk.org.hk)



## 學院簡介 About CIHK

### 研究中心 Research Centres of CIHK

### 香港孔子學院漢語教學研究中心 CIHK Research Centre for Chinese Language Teaching

#### 宗旨 Mission

香港孔子學院為積極推動漢語教學及相關研究項目，成立香港孔子學院漢語教學研究中心，開展支援漢語教學的各種研究活動（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），除邀請專家學者參與研究項目外，更會定期邀請專家進行訪問交流、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。

The CIHK Research Centre for Chinese Language Teaching is to facilitate research activities that support the teaching of Chinese language, including exploration of pedagogical theories for Chinese language teaching, nourishment and enhancement of language ability, research on the ability of cross-cultural communication, and assessment of language ability. It endeavors to enhance the quality of Chinese language teaching and learning by inviting experts to participate in research

projects and for exchange visits, holding lectures and conferences, writing and publishing Chinese language teaching materials and reference books, organizing language study activities and training courses.

#### 願景 Vision

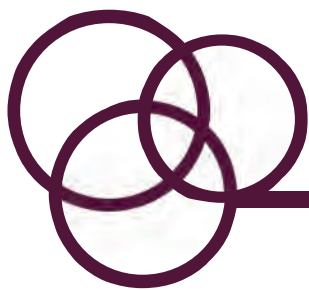
成為香港孔子學院的研究動力，凝聚研究能量，舉辦研究活動，發表研究成果，使香港孔子學院成為對外漢語教學的一個重點研究基地。

To become a research arm of CIHK, gather research strengths, conduct research activities, disseminate research results, thereby making CIHK an internationally known base for research on teaching Chinese as a foreign language.



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





## 學院簡介 About CIHK

### 組織與人員 Organization and Personnel

中心設主任一人，行政人員二人，顧問、兼任研究員、兼任協理研究員、博士生研究協理各若干人。

The Centre is staffed by a Director, two administrative staffs, a number of Advisors, Adjunct Research Fellows, Adjunct Research Associates, and PhD Student Research Associates.

主任	陳瑞端教授（香港理工大學中文及雙語學系、香港孔子學院）
行政人員	項目經理林展程先生
顧問	顧百里/ Cornelius C. Kubler 教授（美國威廉斯學院亞洲學系）
兼任研究員	祝新華博士（香港理工大學中文及雙語學系） 劉藝博士（香港理工大學中文及雙語學系） 袁振華博士（香港理工大學中文及雙語學系） 范玲女士（香港理工大學中文及雙語學系）
博士生研究協理	丁虹女士（香港理工大學中文及雙語學系） 杜慧珊女士（香港理工大學中文及雙語學系） 葉惠興女士（香港理工大學中文及雙語學系） 廖先先生（香港理工大學中文及雙語學系）
Founding Director	Professor Chan Shui-duen (Department of Chinese and Bilingual Studies and Council of CIHK)
Centre Manager	Mr. Ivan Lam Chin-ching
Advisors	Professor Cornelius C. Kubler (Department of Asian Studies, Williams College, U.S.A.)
Adjunct Research Fellows	Dr. Zhu Xinghua (Department of Chinese and Bilingual Studies, PolyU) Dr. Liu Yi (Department of Chinese and Bilingual Studies, PolyU) Dr. Yuan Chun-wah (Department of Chinese and Bilingual Studies, PolyU) Ms. Fan Ling (Department of Chinese and Bilingual Studies, PolyU)
PhD Student Research Associates	Miss Ding Hong (Department of Chinese and Bilingual Studies, PolyU) Miss Do Hue-shan (Department of Chinese and Bilingual Studies, PolyU) Miss Ip Wei-hing (Department of Chinese and Bilingual Studies, PolyU) Mr. Liao Xian (Department of Chinese and Bilingual Studies, PolyU)



# 2014年項目 Events in 2014

## 2014年活動與課程項目 Activities and Programs in 2014

學術課程 Academic Programmes	1	國際生中國語言文化副修課程 Minor Programme in Chinese Language and Culture for International Students
	2	通識教育課程 General University Requirements (GUR) / Cluster Area Requirements (CAR) Subjects
	3	輔學發展課程 Complementary Development Programme
	4	暑期國際生中國文化及漢語課程 Summer Programme of Chinese Culture and Language for International Students
	5	駐港總領事漢語課程 Chinese Language Programme for Consuls-General in Hong Kong
	6	香港少數族裔學生中文增潤課程 Chinese Language Enhancement Programme for Ethnic-Minority Students in Hong Kong
	7	特約課程: 中華武學概論[1] Special Course: Introduction to Chinese Martial Studies [1]
講座及研究 Lectures and Research	8	中國文化與宗教傑出學者講座系列 [2] Distinguished Lectures on Chinese Culture and Religion [2]
	9	香港理工大學群體中國語文及歷史知識演講系列 [2] Lectures on Chinese Language, Culture and History for the PolyU Community [2]
	10	香港中國文化遺產考察 [2] Study Tours on Chinese Cultural Heritage in Hong Kong [2]
	11	中華文化系列講座 [3] Lecture on Chinese Culture [3]
	12	中國歷史文化研究中心專家學者講論系列 [2] Specialist Lectures on Chinese History and Culture [2]
	13	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 [2] Seminars on Chinese History and Culture for Postgraduate Students in Hong Kong, Macau and the Pearl River Delta [2]
	14	中國歷史文化研究中心研究人員研究計劃 Projects by Researchers of the CIHK Research Centre for Chinese History and Culture
演出及會議/論壇 Performances and Conferences/Forums	15	京崑劇場：《京崑知多少》導賞及《烏龍院》演出 Peking Opera and Kunju Theatre: Guided Presentation of "Know Your Jingju and Kunqu" and Performance of "The House Wulong"
	16	「帝制中國後期的經世之學」國際學術研討會 [4] International Conference on Statecraft Learning in Late Imperial China [4]
	17	漢語教學研究中心對外漢語教學專家論壇 Specialist Seminars on Teaching Chinese as a Foreign Language
	18	漢語教學研究中心對外漢語教學研究生論壇 Postgraduate Seminars on Teaching Chinese as a Foreign Language
	19	教育工作者訪華團 Summer Visit to China for Local School Principals

[1] 中華國術總會合辦 Joint project with International Guoshu Association, Hong Kong

[2] 香港理工大學中國文化學系合辦 Joint project with Department of Chinese Culture, PolyU

[3] 中華文化學院合辦 Joint project with the Academy of Chinese Culture, Beijing

[4] 香港理工大學中國文化學系、加拿大英屬哥倫比亞大學歷史系、法國法蘭西學院合辦  
Joint project with Department of Chinese Culture, PolyU; Department of History, University of British Columbia, Canada; College de France, France





# 2014年項目 Events in 2014

## 學術課程 Academic Programmes

### 1. 國際生中國語言文化副修課程 Minor Programme in Chinese Language and Culture

隨著香港孔子學院在2014年1月成為香港理工大學(理大)人文學院之下的學術單位，本院於今年起參與三類理大的學分與非學分課程。其一即為由人文學院管轄的學分制「國際生中國語言文化副修課程」。本院將承辦這個課程中的「中國文化」科目，以英語講授中國歷史和文化知識，並且開放予所有理大本科生作為選修科目修讀。將會先開設如下三科：中國歷史與文化概況、香港的中國文化、中國歷史上的夢想家，給予學生更多連貫書本及實地考察的中國文化知識。

Following its becoming a PolyU unit under the Faculty of Humanities in 2014, CIHK is able to teach credit-bearing subjects to PolyU students. The first programme CIHK will join to offer is a faculty-based Minor in Chinese Language and Culture for International Students. The following 3 subjects taught in English will be offered: A Panorama of Chinese History and Culture, Chinese Culture in Hong Kong, and Practical Dreamers in Chinese History. These subjects comprise both classroom lectures and study tours to historical and cultural sites in Hong Kong.



漢辦主辦的中國語言文化體驗 Experiencing Chinese language and culture



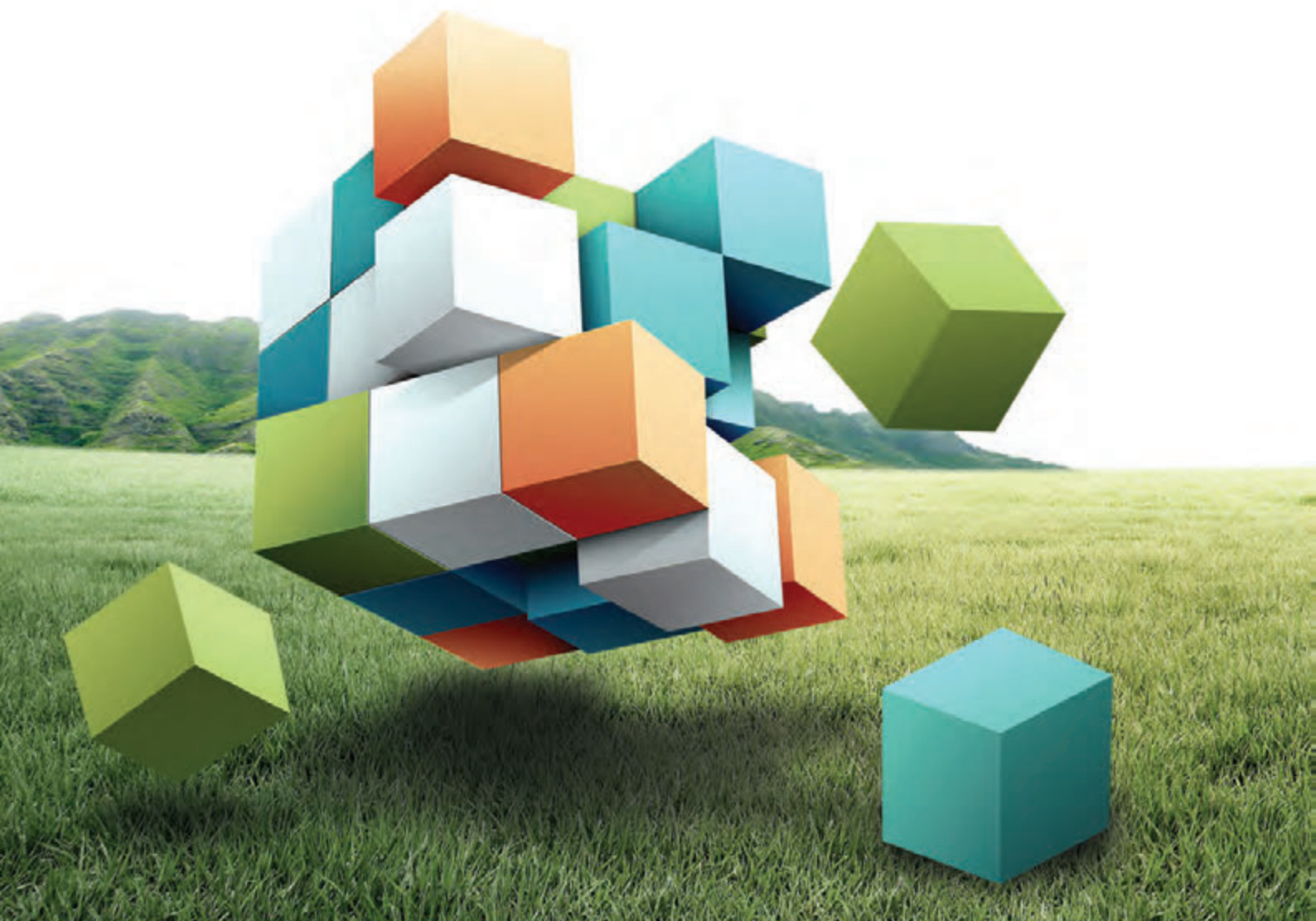
## 學術課程 Academic Programmes

### 2. 通識教育課程

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

通識教育課程乃理大給四年制本科生開設的必修課程，本院將於2014年承辦其中「歷史文化及世界觀」範疇內以中國文化為主題的若干科目。這些科目將包括在校內的課堂講授以及在中國內地進行的田野考察，計劃進行文化考察的地方包括西安、杭州、廈門、珠三角等地區。

The General University Requirements (GUR) programme, which includes Cluster Area Requirements (CAR) subjects, is mandatory to all PolyU students under the new, 4-year curriculum. In 2014, CIHK will offer a number of subjects in the cluster area of History, Culture and Worldview. These subjects comprise classes on campus and field study in designated places in China, including Xian, Hangzhou, Xiamen, and the Pearl River Delta.







## 學術課程 Academic Programmes

### 3. 輔學發展課程 Complementary Development Programme

「輔學發展課程」是理大為本科生設立的多元化輔助課程，用以擴闊學生視野，提升其對主修科目以外的學習興趣，培養其批判性思維、人際技巧、領導才能、文化欣賞等個人素質，以達到全人發展的目標。本院將於2014年承辦這個非學分課程中的部份科目，以中國文化及本地文化為主題，以普通話及粵語授課。預定全年開設6科。

PolyU's Complementary Development Programme (CDP) is designed to help students achieve the goal of all-round development by providing them with non-credit bearing courses to broaden their horizons and enhance their ability in critical thinking, interpersonal skills, leadership, aesthetic appreciation, and international engagement. In 2014, CIHK will offer 6 Chinese culture related subjects taught in Putonghua and Cantonese for the programme.



明代皇子的詩歌教科書 A poetry textbook for the Ming imperial princes



## 2014年項目 Events in 2014

### 學術課程 Academic Programmes

#### 4. 暑期國際生中國文化及漢語課程 Summer Programme of Chinese Culture and Language for International Students

本課程為學分制暑期密集課程，為期四週，分為「中國文化教學」及「漢語教學」兩部份。除課堂授課外，漢語教學部份配合語言實踐活動，中國文化部份配合田野考察，使學生透過親身參與及應用，加強其漢語表達能力及對中國文化的認識與體會。課程還會安排學生參觀中國內地如珠三角地區的歷史名勝及文化建築，以加深其對傳統及當代中國的認識。



<<跟我學漢語>> Learning Chinese With Me

This summer programme is a month long intensive credit-bearing course for international students to learn Chinese language and culture. In addition to classroom teaching, study trips to local cultural sites and an over-night visit to

cultural sites in the Pearl River Delta area will be conducted to let students gain firsthand experience in seeing China and interacting with Chinese people of different walks of life.







## 2014年項目 Events in 2014

### 學術課程 Academic Programmes

#### 5. 駐港總領事漢語課程

#### Chinese Language Programme for Consuls-General in Hong Kong

「駐港總領事漢語課程」在我國外交部駐香港特別行政區特派員公署鼎力支持之下建立，自2011年起至今，已開辦了七屆，學員分別來自哥倫比亞、菲律賓、埃及、墨西哥、印度、法國、希臘、津巴布韋等國家的駐港總領事館，獲得很高的評價。今年預計開辦三屆，以方便各國駐港總領事、各領事館雇員及其親屬修讀，使其能有效地掌握中國語言，接觸中國傳統文化，更快地適應在香港乃至中國內地的生活及工作。

This programme was initiated under the auspices of the Office of the PRC Ministry of Foreign Affairs in Hong Kong in the spring of 2011. It is designed to help diplomatic officials and their family members and staffs to learn Chinese and get in touch with Chinese culture so that their adaptation to work and living in Hong Kong and elsewhere in China can be achieved easier and quicker. Courses of elementary and intermediate levels have conducted seven times since the launching of the programme. Students included consuls-general and staff from the Consulates-General of Colombia, Egypt, France, Greece, India, Mexico, the Philippines, and Zimbabwe. Similar courses will be continued in 2014.





## 學術課程 Academic Programmes

### 6. 香港少數族裔學生中文增潤課程

#### Chinese Language Enhancement Programme for Ethnic-Minority Students in Hong Kong

本課程去年成立，旨在幫助就讀於本港主流中學的少數族裔學生，加強其升學與就業競爭力。今年將開設「中文閱讀及寫作課程」，以期提升學員的中文寫作能力和普通話表達能力。課程屬長期性質，除暑期之外，每週上課，並且根據學員的程度安排升級。



香港的少數族裔學生 Ethnic-minority students learning in Hong Kong



外國人學習中文的情況 Foreign students learning Chinese

This extracurricular course is specifically designed to help ethnic-minority students in mainstream schools in Hong Kong to enrich their Chinese knowledge as well as enhance their Chinese reading and writing skills, so that they will be better equipped in going to college or getting jobs. This long-term course gives weekly classroom teaching at the students' schools during regular school terms. Students will be upgraded through examinations.





## 2014年項目 Events in 2014

### 學術課程 Academic Programmes

#### 7. 特約課程: 中華武學概論

#### Special Course : Introduction to Chinese Martial Studies

本課程為與香港中華國術總會合作開辦的特約課程，通過課堂講授與練習，讓學員認識和瞭解中國民族體育體系與中華武學體系的構成和發展。課程為期12週，由專家負責授課，學員亦能親身演練武術套路，體驗散手、短兵等武術對抗性項目，從身心兩方面直接地體悟中國傳統身體文化。

This is a special, 12-week course offered in collaboration with the International Guoshu Association in Hong Kong. The course aims at deepening students' understanding of the formation and development of China's traditional sports system and Chinese martial arts through classroom teaching and practicing. In addition to expert lectures, students can experience the traditional martial arts routines, free sparring, and manipulation of short weapons, to gain hands-on experience and personal understanding of Chinese traditional physical.



中國洪拳 Chinese Hong Quan



中國太極劍 Taijijian



# 2014年項目 Events in 2014

## 講座及研究 Lectures and Research

### 8. 中國文化與宗教傑出學者講座系列 (6講)\* Distinguished Lectures on Chinese Culture and Religion\*



中央圖書館 <<金剛經>> Text of *Diamond Sutra* copied by Dong Qichang

This lecture series is sponsored by Sik Sik Yuen, a renowned charity organization in Hong Kong. The lectures are meant to help the audience broaden their knowledge of Chinese culture and religion. In response to the enthusiasm to the five lectures in 2013, this year's series will be jointly organized by PolyU's Department of Chinese Culture, and the number of lectures will be increased. Eminent local and overseas scholars to deliver them include Prof. Zhou Zhenhe of the Research Institute for Chinese Historical Geography at Fudan University, Prof. Li Tiangang of Fudan's School of Philosophy, Academician Huang Yi-long of the Research Institute of Tsinghua University in Hsin-chu, Taiwan, Academician Shih Shou-chien of the Institute of History and Philology at the Academia Sinica in Taipei, Professor Li Feng-mao of the same Academic Sinica's Institute of Chinese Literature and Philosophy, Master Yong Fu of the Fo Guang (Buddha Light) Association of Hong Kong.

本講座系列去年 (2013) 開始舉辦，獲香港著名慈善團體耆色園贊助，以推廣公眾對中國文化與宗教的深入認識為目標，期使聽眾更能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及實踐上的貢獻。講座去年舉行5次，備受歡迎，今年將增加次數，並與香港理工大學中國文化學系合作，邀請海內外著名專家學者主講，包括復旦大學中國歷史地理研究所周振鶴教授，復旦大學哲學院李天綱教授，台灣清華大學歷史研究所黃一農院士，台灣中央研究院歷史語言研究所石守謙院士，台灣中央研究院中國文哲研究所李豐楙教授及香港佛光協會永富法師等主講。



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

\*本項目獲香港耆色園鼎力贊助 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





## 2014年項目 Events in 2014

### 講座及研究 Lectures and Research

#### 9. 香港理工大學群體中國語文及歷史知識演講系列 (8講) Lectures on Chinese Language, Culture and History for the PolyU Community



廣東省新會市崖門古海戰場  
The Yamen sea battlefield in  
Xinhui County, Guangdong Province



新會梁啟超故居梁啟超像  
Liang Qichao's statue in Xinhui



江門陳白沙祠「貞節」牌坊  
The arch honoring Chen Baisha's mother in the  
shrine honoring Chen, Jiangmen City, Guangdong Province

本演講系列去年 (2013) 首次舉辦，以融入及服務所在大學為宗旨，向理大學生及教職員介紹中國語文及歷史文化知識，透過專家學者有研究基礎的淺白講解，讓聽眾對歷史與當代社會現象及社會組織有所聯繫，從而認識中國歷史演變的思想與制度因素。去年舉行四講，反應熱烈，

今年將與香港理工大學中國文化學系合作，倍增次數，內容包括古典詩詞、園林文化、佛教藝術、古樂樂理、中國武術等，主講者包括香港珠海學院中文系莫雲漢教授、香港理工大學中國文化學系李蘊詩博士、簡鸞嬌博士、謝偉傑博士、古箏名家鄒倫倫老師、武術學者趙式慶先生等。



香港新界屏山聚星樓  
Juixing lou (Tsui Sing Lau) Pagoda  
in Pinshan, the New Territories, Hong Kong

These lectures links China's past and present to show the continuity and change in Chinese language, thought and institutions. Presented in accessible language by scholars drawing on their own research, the 2013 inaugural lectures were all warmly received by the audience. CIHK has planned to double the number of presentation this year and organize them with PolyU's Department of Chinese Culture. Topics to be covered include those from Chinese poetry, garden culture, Buddhist art, ancient music and martial arts. Lecturers include Prof. Mo Yunhan of the Department of Chinese Literature at Chu Hai College of High Education; Dr. Chien Li-kuei, Dr. Sylvia Lee Wun-sze, Dr. Wicky Tse Wai-kit of the Department of Chinese Culture, PolyU; Ms Zou Lunlun, the Chinese guzheng master, and Mr. Hing Chao, the Chinese martial arts expert.



## 2014年項目 Events in 2014

### 講座及研究 Lectures and Research

#### 10. 香港中國文化遺產考察 (3次) Study Tours on Chinese Cultural Heritage in Hong Kong

去年(2013年)·本院以融入及服務所在大學為宗旨·首次為香港理工大學師生員工舉辦這項活動·透過考察歷史遺跡以理解歷史演變的因素及後果·讓參與者深入認識香港歷史及香港的中國文化遺產。今年的活動將與香港理工大學中國文化學系合作·並且適度開放給校外人士參加。領隊及講解的專家學者·除中國文化學系教師之外·有澳門大學歷史系何偉傑教授、香港中文大學歷史系阮志偉博士等。



香港屏山鄧氏宗祠 The Ancestral hall of the Deng (Tang) lineage in the New Territories, Hong Kong



長洲太平清醮 Cheung Chau Dajiao Festival

This programme was inaugurated in 2013 mainly for the PolyU community. Designed to increase the knowledge of the university's students and staffs of the history and cultural heritage of Hong Kong and China, and deepen their understanding of the human factor in history making as well as the results of social transformation, guided study tours to local historical and cultural sites are led by the department's specialists in Chinese history and geography and by external scholars, including Prof. Vincent Ho Wai-kit of the Department of History of the University of Macau and Dr. Yuen Chi-wai of the Department of History of the Chinese University of Hong Kong.





## 2014年項目 Events in 2014

### 講座及研究 Lectures and Research

#### 11. 中華文化系列講座 (3講) Lectures on Chinese Culture

本系列乃與北京中華文化學院合辦項目。中華文化學院以面向港澳台同胞和海外華人開展中華文化和國情研修為主要辦學內容，其「中華文化系列講座」邀請知名學者及文化名人主講，由2004年起已在海內外舉辦超過50場。本院今年與之合作，在香港舉辦數場內容涵蓋文化遺產保育與養生學知識的講座。



中國河南省龍門石窟  
The Longmen Grottoes in Henan province, China



黃帝內經 Huangdi Neijing

These lectures are organized in collaboration with the Academy of Chinese Culture in Beijing, which researches Chinese culture and national conditions for Chinese people in Hong Kong, Macau, Taiwan and overseas communities. The Academy's lectures began in 2004, and more than 50 lectures have been delivered at home and abroad. CIHK will host two to three lectures in Hong Kong in 2014. Topics to be covered include cultural heritage conservation and health knowledge.



### 講座及研究 Lectures and Research

#### 12. 中國歷史文化研究中心專家學者講論系列 (8講) Specialist Lectures on Chinese History and Culture

本院於去年(2003年)3月成立中國歷史文化研究中心，推動高素質文化活動，舉辦了8次「專家學者特約講座」，促進聽眾進一步瞭解中國文化的根源及要旨，珍惜中國文化遺產及其價值，認識中國文化對於個人生活及社會和諧、世界和平的重要性，受到校內外研究生及社會人士歡迎。今年本院將與香港理工大學中國文化學系合作，並且增加舉行次數，主講者包括中山大學中國古文獻研究所所長黃仕忠教授、浙江大學古籍研究所宋學研究中心束景南教授、中國科學院自然科學史研究所研究員韓琦教授等。

These specialist lectures offered by CIHK Research Centre for Chinese History and Culture aim to actively facilitate the high quality cultural activities of CIHK, which intend to enable the audience to have further understanding of the roots and gist of Chinese cultural heritage and the relevance of Chinese culture to personal life, social harmony and world peace. Since the establishment of the Centre in March 2013, 10 lectures have been delivered to the acclaim and enthusiastic participation of postgraduate students and interested public audience. In response, CIHK will increase the number of lectures in 2014, and with the collaboration of the Department of Chinese Culture, bring in eminent scholars to deliver a variety of topics. Scheduled speakers include Prof. Huang Shizhong of the Department of Chinese at Sun Yat-sen University, Prof. Shu Jingnan of the Research Institute for Ancient Books in Zhejiang University, Prof. Han Qi of the Institute for the History of Natural Sciences, Chinese Academy of Science.



鵝門書院牌坊 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





## 2014年項目 Events in 2014

### 講座及研究 Lectures and Research

#### 13. 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

為提升本地區青年學者對中國歷史及傳統文化的理解與研究興趣及能力，並使其因學術交流而獲益進步，本院去年(2013年)3月成立的中國歷史文化研究中心，舉辦了由資深學者主持的研究議題及研究方法、資料運用等方面研討會6次，今年將繼續舉辦，並與香港理工大學中國文化學系合作，增加次數，邀請香港嶺南大學歷史系韓孝榮教授及前列束景南教授、黃仕忠教授、李天綱教授、周振鶴教授、李豐楙教授、韓琦教授等名學者到院講授。

These seminars, organized by CIHK Research Centre for Chinese History and Culture and launched in 2013, endeavor to enhance the interest and research ability in Chinese history and culture of young scholars from universities in Hong Kong and its nearby areas – Macau and the Pearl River Delta – as well as to create a network for their academic exchanges. Last year, 6 seminars were conducted. This year, 8 are planned. Scholars to conduct them include the aforementioned Professors Huang Shizhong, Shu Jingnan, Zhou Zhenhe, Li Tiangang, Li Feng-mao, Han Qi and Prof. Han Xiaorong from the Department of History in Lingnan University of Hong Kong. Prof. Chu Hung-lam, CIHK Director, will host the seminars and deliver one.





## 2014年項目 Events in 2014

### 講座及研究 Lectures and Research

#### 14. 中國歷史文化研究中心研究人員研究計劃 Projects by Researchers of the CIHK Research Centre for Chinese History and Culture

下列研究計劃為2013年本中心同仁啟動之研究計劃，尚在進行之中。

The following are on-going projects of the Centre started in 2013:

計劃名稱 Project Title	執行人 Principal Investigator
《明儒學案》與明代儒學研究之文本重建 <i>Cases of Learning of Ming Confucians and the rebuilding of textual basis for research of Ming period Confucianism</i>	香港孔子學院院長朱鴻林 Chu Hung-lam Director of CIHK
明清理學修身日記研究 <i>Diaries for personal cultivation by Ming-Qing neo-Confucians</i>	中山大學歷史系副教授劉勇 Liu Yong Associate Professor, Department of History, Sun Yat-sen University
明清閩浙沿海島嶼管理和海島人文地理 <i>Human geography and administration of coastal islands in Ming-Qing Zhejiang and Fujian provinces</i>	中山大學歷史系副教授謝澍 Xie Shi Associate Professor, Department of History, Sun Yat-sen University
呂坤《實政錄》與明清經世思想 <i>Lü Kun's Shizheng lu and statecraft thought in Ming-Qing times</i>	中國社會科學院歷史研究所助理研究員解揚 Xie Yang Assistant Research Fellow, Institute of History, CASS
《朱子家禮》與近世士大夫文化創造 <i>Family Rites by Zhu Xi and cultural creation by late imperial scholar-officials</i>	廣東省社會科學院歷史所助理研究員周鑫 Zhou Xin Assistant Research Fellow, Institute of History, Guangdong Province Academy of Social Sciences
明代儒者教化宦官的理念與著作 <i>Ideas and works by Ming Confucians for the edification of palace eunuchs</i>	武漢大學歷史學院講師吳兆豐 Wu Zhaofeng Lecturer, College of History, Wuhan University
《四書五經大全》與元明儒學傳承 <i>The Compendia of the Four Books and Five Classics and the transmission of Confucian learning in Yuan and Ming times</i>	華中科技大學歷史研究所講師朱冶 Zhu Ye Lecturer, Institute of History, Huazhong University of Science and Technology
王陽明儒學興起前夕的明代學術風氣 <i>Intellectual landscape and climate for the rise of Wang Yangming's Confucianism</i>	香港理工大學中國文化學系教師何威萱 Ho Wei-hsuan Teaching Fellow, Department of Chinese Culture, PolyU
明代北方儒學的發展 <i>Development of Confucian learning in Ming-period northern China</i>	香港理工大學中國文化學系博士候選人陳冠華 Chen Guanhua PhD candidate, PolyU
清代湘西苗疆的社會教化 <i>Social education and indoctrination in the Miao people territories in Qing-period western Hunan province</i>	香港理工大學中國文化學系博士候選人譚衛華 Tan Weihua PhD candidate, PolyU





## 2014年項目 Events in 2014

### 表演及會議/論壇等 Performances and Conferences/Forums

#### 15. 京崑劇場：《京崑知多少》導賞及《烏龍院》演出 Peking Opera and Kunju Theatre: Guided Presentation of "Know Your Jingju and Kunqu" and Performance of "The Wulong House"

京崑劇場成立於1986年，自1997年起創辦《京崑知多少》示範及導賞活動，引導觀眾欣賞京劇與崑曲。此項導賞巡演活動獲香港民政局「藝能發展資助計劃」資助，到訪香港各大中小學作導賞演出。2014年本院與京崑劇場合作，將於3月份內的2天在理大校園內舉辦《京崑知多少》導賞及《烏龍院》演出活動，協助觀眾了解京崑之美。

The Jingkun (Peking Opera and Kunju) Theatre in Hong Kong was established in 1986 with a mission to guide audiences to an appreciation of the artistic beauty of Peking opera and Kunju opera through demonstrative performances. These guided performances of free admission are sponsored by the Arts Capacity Development Funding Scheme (ACDFS) of the Home Affairs Bureau of the HKSAR Government. They are offered on visits to local primary and secondary schools as well as to universities since 1997. CIHK will collaborate with the Theatre to mount a guided appreciation session and a performance of the Peking opera titled "The Wulong House" in March of 2014. The chief actors and actress are national prize winning performers.



京崑劇場：烏龍院之海報場刊 Poster and brochure of Peking opera "The Wulong House"



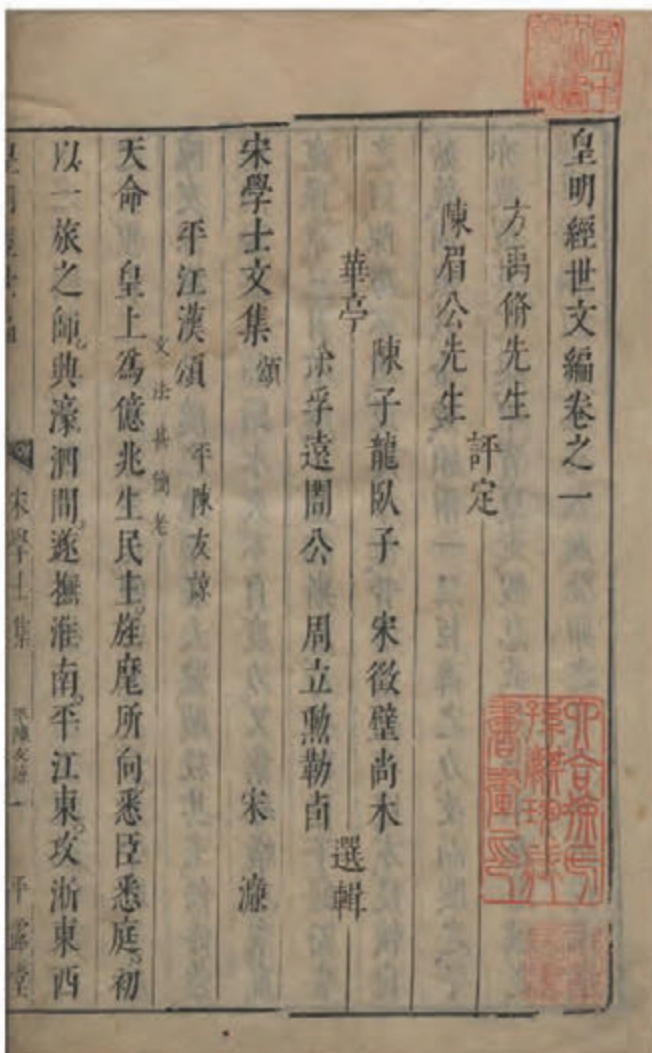
## 2014年項目 Events in 2014

### 表演及會議/論壇等 Performances and Conferences/Forums

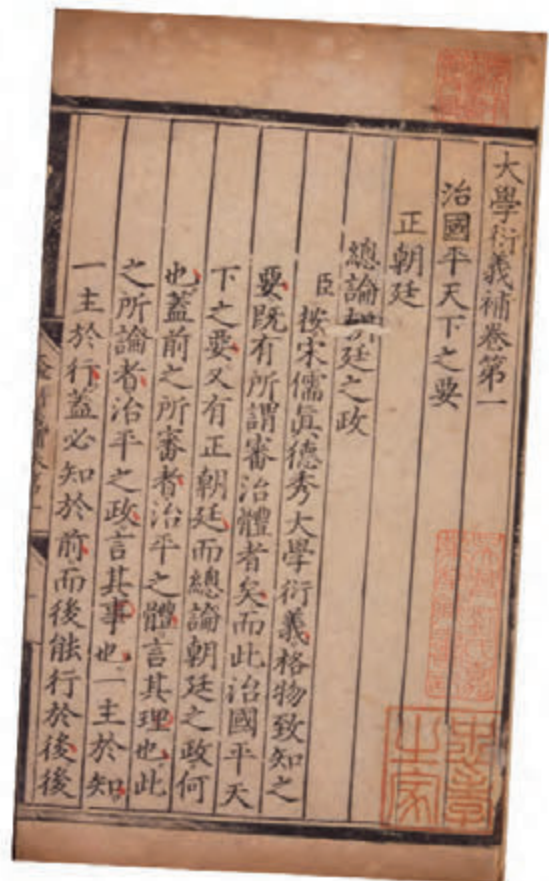
#### 16. 「帝制中國後期的經世之學」國際學術研討會 International Conference on Statecraft Learning in Late Imperial China

本會議由本院與香港理工大學中國文化學系、加拿大英屬哥倫比亞大學歷史系、法國法蘭西學院合辦，旨在促進國內外學者對中國宋元明清時期經世之學的研究，提高其理論層次及研究深度。會議規模約20人，參與學者來自中國大陸、台灣、香港、美國、英國及法國。會議論文以英文為主，包括審視經世名著的英文翻譯在內。

This international conference is a scholarly collaboration of CIHK, the Department of Chinese Culture of PolyU, Department of History of the University of British Columbia in Canada and College de France in Paris. It aims to raise the theoretical level and increase the depth of research on statecraft learning in late imperial China. The conference will be attended by some 20 scholars from mainland China, Taiwan, Hong Kong, the United States, Britain and France. Conceptual issues related to the topic and translation of major texts that inform will be discussed. The conference papers are in English and will be edited for publication.



皇明經世文編  
Huang Ming jingshi wenbian



大學衍義補  
Supplement to the Extended Meaning of the Great Learning





## 2014年項目 Events in 2014

### 表演及會議/論壇等 Performances and Conferences/Forums

#### 17. 漢語教學研究中心對外漢語教學專家論壇 (3次) Specialist Seminars on Teaching Chinese as a Foreign Language

本院於2013年3月成立漢語教學研究中心，以開展相關研究工作，提升漢語教學素質為目標。今年將舉辦3次「對外漢語教學專家論壇」，邀請中外專家學者主持，分享其研究心得和教學經驗，並與修讀對外漢語教學的學生及研究生交流，提升其學習及研究素質。

The CIHK Research Centre for Chinese Language Teaching was established in March 2013 to enhance the quality of teaching and learning Chinese as a foreign language by inviting experts to participate in research projects and to share their insights and experience through exchange visits, lectures and conferences. Three seminars on Teaching Chinese as a Foreign Language are planned for 2014. Chinese and foreign experts will be invited to present their research and share their teaching experience with postgraduate students in TCFL.



Time Magazine in 2006  
2006 年美國時代雜誌報道漢語的興起



## 2014年項目 Events in 2014

### 表演及會議/論壇等 Performances and Conferences/Forums

#### 18. 漢語教學研究中心對外漢語教學研究生論壇 (4次) Postgraduate Seminars on Teaching Chinese as a Foreign Language

本院於2013年3月成立漢語教學研究中心，以開展相關研究工作，提升漢語教學素質為目標。今年計劃舉辦4次「對外漢語教學研究生論壇」，邀請正在修讀對外漢語教學的研究生出席，分享研究心得、教學經驗，加強互動，以提升其教學研究素質。

The CIHK Research Centre for Chinese Language Teaching was established in March 2013 to enhance the quality of teaching and learning Chinese as a foreign language. For that purpose experts are invited to participate in research projects, exchange visits, and a variety of other scholarly activities. In 2014, four seminars on Teaching Chinese as a Foreign Language will be conducted by postgraduate students in TCFL to share their research and learning experience that may enhance the application of their training and scholarship.



漢語大詞典  
Hanyu Da Cidian



《汉语新起点》Chinese New Beginning



《汉语易读》Chinese Easy Reading Text





## 2014年項目 Events in 2014

### 表演及會議/論壇等 Performances and Conferences/Forums

#### 19. 香港教育工作者訪華團

#### Summer Visit to China for Local School Principals

本院計劃於2014年首次組織孔子學院總部建議舉辦及資助的「教育工作者訪華團」，邀請香港中小學校長前往國內高校及中小學作約兩週的考察交流，加深他們對中國語言和文化、教育、社會情況的了解。

This visit aims to foster deeper understanding of China and Chinese culture among educators in Hong Kong. The endeavor is proposed and sponsored by the Confucius Institute Headquarter and to be conducted in 2014. A number of principals from local primary and secondary schools will visit universities, primary and secondary schools in mainland China for a couple of weeks to gain updated information and insights into the use of Chinese language and China's cultural, educational and social conditions at large.



北京大學燕園 Yen Yuan in Peking University



中山大學康樂園 Kangle Yuan in Sun Yat-sen University







# 活動回顧 Overview of Past Events

## 2013年活動回顧 Overview of Events in 2013

教學課程 Courses	1	駐港總領事漢語課程 Chinese Language Programme for Consuls-General in Hong Kong
	2	香港少數族裔學生中文增潤課程 Chinese Language Enhancement Programme for Ethnic-Minority Students in Hong Kong
	3	香港理工大學輔學發展課程 Complementary Development Programme of the Hong Kong Polytechnic University
講座系列 Lecture Series	4	中國文化與宗教傑出學者講座 (5 講) Distinguished Lectures on Chinese Culture and Religion (5 lectures)
	5	香港理工大學群體中國語文及歷史知識演講系列 (4 講) Lectures on Chinese Language, Culture and History for the PolyU Community (4 lectures)
研究中心活動 Events of Research Centres	6	「中國歷史文化研究中心」及「漢語教學研究中心」成立典禮 Ceremony for the Opening of CIHK Research Centre for Chinese History and Culture and CIHK Research Centre for Chinese Language Teaching
	7	研究中心專家學者特約講座 (11 講) Specialist Lectures by Visiting Scholars of the Research Centres (11 lectures)
	8	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
文化體驗 Cultural Events	9	漢辦/孔子學院總部研製「中國文化體驗角」展示及講解 Guided Presentations of the <i>China Exploratorium</i> Material Produced by Hanban/CI Headquarters
	10	香港理工大學群體中國文化考察活動 Study Tours on Chinese Cultural Heritage for the PolyU Community
會議 Conference	11	第四屆中國古文獻與傳統文化國際學術研討會 The 4th International Conference on Chinese Ancient Texts and Traditional Culture
學術/業務交流 Visits and Exchanges	12	<ul style="list-style-type: none"> <li>● 美國明尼蘇達州聖本尼迪學院/聖約翰大學學者，美國傅爾布萊特交換計劃之英語協同教師，奧地利格拉茨卡爾大學及哥斯達黎加大學孔子學院院長到訪本院</li> <li>● 《大公報》訪問本院院長</li> <li>● 本院院長應邀訪問馬來西亞大學中文系及該校孔子學院</li> <li>● 本院院長應邀訪問馬來亞巴生興華中學及出席論壇</li> <li>● 本院院長在上海復旦大學出席「2013 年孔子學院外方院長研修班」</li> <li>● Visits from scholars of the College of St. Benedict and St. John's University, Minnesota, U.S.A.; Fulbright English Teaching Assistants serving schools in Macau; Director and Associate Director of the Confucius Institute at University of Graz, Austria; Director of Confucius Institute at University of Costa Rica</li> <li>● CIHK Director interview with <i>Ta Kung Pao</i></li> <li>● CIHK Director visit to Malaya University's Department of Chinese Studies and Confucius Institute</li> <li>● CIHK Director visit to Hin Hua High School in Klang, Malaysia and presentation at an international forum on relationship of humanities and science and technology in secondary education</li> <li>● CIHK Director attending of 2013 Executive Workshop for Confucius Institutes Directors at Fudan University, Shanghai</li> </ul>





## 活動回顧 Overview of Past Events

### 教學課程 Courses

#### 1. 駐港總領事漢語課程

#### Chinese Language Programme for Consuls-General in Hong Kong

這個特別為各國駐港總領事、各領事館雇員及其親屬開辦的初/中級漢語課程，始於2011年春季，今年舉辦了3屆。課程不但幫助學員們有效地掌握了中國語言，也使他們對中國傳統文化有所認識和增加了興趣。

Initiated under the auspices of the Office of the PRC Ministry of Foreign Affairs in Hong Kong in the spring of 2011, this programme is designed to help diplomatic officials and their family members and staff to learn Chinese and get in touch with Chinese culture so that adaptation to their working and living environments can be achieved easier and quicker. It also facilitates cross-cultural communication among the students. Graduates include consuls-general and consuls from consulates-general of Colombia, Egypt, France, Greece, India, Mexico, the Philippines, Zimbabwe. These courses were run in 2013 at the elementary and intermediate levels. Students have found an increase of interest in Chinese traditional culture in their learning.





## 活動回顧 Overview of Past Events

### 教學科程 Courses

#### 2. 香港少數族裔學生中文增潤課程 Chinese Language Enhancement Programme for Ethnic-Minority Students in Hong Kong

本院為幫助本港中學的少數族裔學生更有效地融入主流社會，開設這個延展課程。2013年11月首次開班，在學生就讀的學校為其作課業後的增潤訓練，以提升其中文閱讀和寫作能力及普通話表達能力，幫助他們提升在香港升學就業的必要技能。

This extracurricular course is specifically designed to help ethnic-minority students of in mainstream local schools to enrich their Chinese knowledge and enhance their Chinese reading and writing skills, so that they will be better equipped in going to college or getting jobs. The first classes were held in November 2013, in the schools of the students.







### 教學課程 Courses

#### 3. 香港理工大學輔學發展課程

#### Complementary Development Programme of the Hong Kong Polytechnic University

「輔學發展課程」是香港理工大學為在學的本科生設立的非學分課程，旨在以多元化的科目，令學生更能達到全人發展的教育目標。本院於2013年承辦這個課程中以中國文化與本地文化為主題的部份科目，開設了3科。各科目及教師名稱如下：

講師	科目
王若梅博士	近當代作家選讀 (阿城、汪曾祺、張愛玲、鍾曉陽)
馬楚堅博士	明代宮廷疑案與正史
阮志偉博士	香港歷史建築與傳統文化

This programme is offered PolyU to provide its undergraduate students with diversified courses to broaden their intellectual horizons and facilitate their whole-person education. A number of non-credit bearing courses are offered for the cause. CIHK began participation in the programme in 2013 and offered 3 Chinese culture courses. Names of the courses and their instructors are as follows:

Instructor	Subject Title
Dr. Wong Yuek Mui	Selected Readings of Modern Writers (Ah Cheng, Wang Zengqi, Zhang Ailing, Zhong Xiaoyang)
Dr. Ma Chor Kin	Palace Intrigues and History of the Ming Dynasty
Dr. Yuen Chi Wai	Historical Buildings and Traditional Culture in Hong Kong



## 講座系列 Lecture Series

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

本講座系列以推廣公眾對中國文化與宗教的深入認識為目標，以所講有助於個人修養和促進社會和諧為期望。2013年開始舉辦，獲得香港慈善團體舊色園贊助，全年舉辦了5次，吸引逾300位聽眾出席，另從網頁、電郵及海報等渠道獲知講座消息者逾3,000人次。

日期	講者	講題
3月1日	陳來教授 (清華大學)	儒學與當代中國
4月12日	彭林教授 (清華大學)	儒家樂教淺談
5月10日	黃樸民教授 (中國人民大學)	克敵制勝真寶典·成功人生大智慧： 《孫子兵法》的思想風采與文化啟迪
9月26日	陳耀庭教授 (上海社科院)	道家文化和華人的精神生活
10月25日	龔雋教授 (中山大學)	中國禪學思想與智慧生命

This series of lectures aims at deepening the audience's knowledge of Chinese culture and religion as well as offering insights into ways of personal cultivation and social harmony. Five lectures were delivered in the inaugural year of 2013 by eminent scholars, attracting more than 300 audiences and informed more than 3,000 people via our web-page, emails and posters. The names of the speakers and the titles of their presentations are as follows.

Date	Speaker	Lecture Title
1 March	Prof. Chen Lai, Tsinghua University	Confucianism and Contemporary China
12 April	Prof. Peng Lin, Tsinghua University	Confucian Musical Education
10 May	Prof. Huang Pumin, Remin University of China	Essentials of Sunzi's <i>The Art of War</i> and Wisdom for a Successful Life
26 September	Prof. Chen Yaoting, Shanghai Academy of Social Sciences	Daoist Culture and Spiritual Life of Chinese People
25 October	Prof. Gong Jun, Sun Yat-sen University	Chinese Chan and Life of Wisdom





### 講座系列 Lecture Series

#### 5. 香港理工大學群體中國語文及歷史知識演講系列 Lectures on Chinese Language, Culture and History for the PolyU Community

這個主要為香港理工大學學生及教職員介紹中國語文及歷史文化知識的演講系列2013年開始舉辦，由有研究的學者以淺白語言講解，讓聽眾認識中國歷史上的社會組織與當代社會現象的關聯、歷史演變的思想與制度因素等。全年共舉行了講座4次，均由本院院長朱鴻林教授主講，吸引超過200人聽講，超過3,000人次從不同宣傳渠道獲知本講座系列的資訊。各講題及日期如下：

日期	講者	講題
1月18日	朱鴻林教授	宗族、家庭、家教與傳統鄉村社區
5月20日		公共建築與價值觀念
10月11日		帝制中國的社區管理
11月8日		帝制中國的終極名人堂：孔廟祭祀的文化意義

These lectures offer students and staff of PolyU insights into the subtlety of Chinese language, culture and historical issues. Presented in accessible language by scholars drawing on their own research, these lectures link the past with the present to show the continuity and change of thought and institutions. Four lectures were presented in 2013, all by Professor Chu Hung-lam, Director of CIHK. Over 200 people attended the lectures and more than 3,000 people were informed by various promotional channels. Details are as follows:

Date	Speaker	Lecture Title
18 January	Prof. Chu Hung-lam	Clans, Families, Familial Disciplines and the Traditional Village Community
20 May		Public Architecture and Value
11 October		Community Management in Imperial China
8 November		The Ultimate Hall of Fame in Imperial China: Cultural Significance of the Confucian Temple



## 活動回顧 Overview of Past Events

### 研究中心活動 Events of the Research Centres

#### 6. 「中國歷史文化研究中心」及「漢語教學研究中心」成立典禮 Ceremony for the Opening of CIHK Research Centre for Chinese History and Culture and CIHK Research Centre for Chinese Language Teaching

本院於2013年3月1日在香港理工大學（理大）校園舉行中國歷史文化研究中心及漢語教學研究中心成立及揭牌典禮，由孔子學院總部副總幹事、國家漢辦副主任馬箭飛教授，孔子學院總部/國家漢辦孔子學院一處處長姜言東先生，清華大學國學研究院院長、中央文史研究館館員陳來教授，理大常務及學務副校長陳正豪教授，理大副校長（學院發展及合作）、香港孔子學院理事長阮曾媛琪教授，及理大中國文化講座教授、香港孔子學院院長朱鴻林教授主持。出席嘉賓超過120位來自教育、文化、學術界及傳媒人士，見證著香港孔子學院進一步推廣漢語教學與中國文化的歷史時刻。

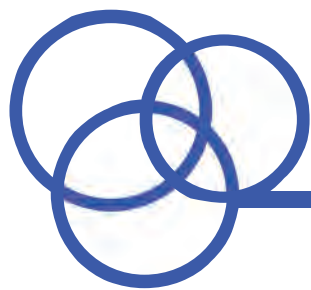
成立典禮由學院理事長阮曾媛琪教授致歡迎辭開始。阮教授強調了學院成立兩個研究中心，是重視漢語和中國歷史文化的具體表現，也是體現和弘揚孔子學院創辦初衷的重要一步。馬箭飛教授代表孔子學院總部總幹事、國家漢辦許琳主任表示祝賀，充分肯定學院創辦至今的工作成果，著重地提到總部對外發佈了《孔子學院發展規劃（2012-2020）》，鼓勵有條件的孔子學院積極開展高級漢語教學和當代中國研究，而本院成立兩所研究中心，正「是率先踐行這一使命的重要舉措」。馬教授希望在兩所研究中心的基礎上，本院能發展為「國際著名的中國歷史文化學習場所和世界青年漢學家研修基地」

與「國際漢語教學研究的重要基地之一」。理大陳正豪副校長代表唐偉章校長致勉辭，鼓勵學院在研究中心的推動下，提升學術水平，加強教學質量，為總部落實「孔子學院融入大學和社區」的主題規劃以及「孔子新漢學計劃」作出實際貢獻。

朱鴻林院長接著為來賓介紹了學院2013年的活動以及兩所研究中心的架構、現況及預期進展：中國歷史文化研究中心旨在會聚專家對中國歷史及文化作縱深的研究，藉著舉辦學術講座、文化考察、會議、研究班等活動，促進公眾進一步瞭解中國文化的根源及要旨，珍惜中國文化遺產及其價值，認識中國文化對於個人生活及社會和諧、世界和平的重要性。漢語教學研究中心則旨在開展支援漢語教學的各種研究活動，邀請專家學者參與研究項目及舉行講座、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。朱教授表示，兩所中心成立後，即會展開活動，首場傑出學者講座即由主禮嘉賓之一的陳來教授主講。此後繼續有一系列的專家學者特約講座，以及「港澳珠三角地區研究生中國歷史文化研修班」活動。九十分鐘的隆重典禮，在前來報導的新華社、大公報、文匯報、中國新聞社、京港學術交流中心等媒體及機構代表的記錄中圓滿完成。







## 活動回顧 Overview of Past Events

To enhance the quality of CIHK as an institution of education and cultural promotion and to strengthen the intellectual foundation of its activities in disseminating knowledge of Chinese history and culture and in teaching and learning of Chinese language, CIHK has established the Research Centre for Chinese History and Culture and the Research Centre for Chinese Language Teaching in 2013. The opening ceremony for the Centres was held on March 1.

Officiating the ceremony were PolyU Deputy President and Provost, Professor Philip C.H. Chan, representing President Professor Timothy Tong who was on duty outside Hong Kong; Professor Ma Jianfei, Deputy Chief Executive of Confucius Institute Headquarters and Deputy Director-General of Hanban; Mr Jiang Yandong, Director of Confucius Institute Affairs Division 1, Confucius Institute Headquarters/Hanban; Professor Chen Lai, Director of Tsinghua Academy of Chinese Learning, Tsinghua University, Research Fellow of Central Research Institute of Chinese Culture and History and Advisor to CIHK Research Centre for Chinese History and Culture; Professor Angelina Yuen, PolyU Vice President (Institutional Advancement and Partnership) and Chairman of the Council of CIHK; and Professor Chu Hung-lam, PolyU Chair Professor of Chinese Culture and Director of CIHK.

Professor Angelina Yuen opened the ceremony with a welcome speech which also noted the founding of the Centres as a concrete expression of CIHK's dedication to the promotion of Chinese language and culture, an important step to help realize the goal of the global Confucius Institute. Other dignitaries followed with their congratulatory speeches and best wishes for the success of the Centres. Professor Ma Jianfei especially noted the founding of these centres as an important initiative in the effort of the Confucius Institute Headquarters/Hanban to elevate the standard of international Chinese language learning and understanding of Chinese culture. Professor Philip Chan encouraged the Centres to work effectively to realize Headquarters' policy of integrating Confucius Institutes with the universities and communities where they are, and to contribute to the implementation of the "Confucius China Studies Programme." Professor Chu Hung-lam briefed the guests of the mission and vision of the Centres and the events planned for them in the years to come.

More than a hundred guests attended the ceremony to witness the historic moment. News agencies and newspapers, including Xinhua News Agency, China News Service, *Ta Kung Pao* and *Wen Wei Po*, as well as the Beijing-Hong Kong Academic Exchange Centre, sent correspondents to report the event.





### 7. 中國歷史文化研究中心及漢語教學研究中心專家學者特約講座系列 Specialist Lectures on Chinese History and Culture of the Research Centre for Chinese History and Culture

本院的中國歷史文化研究中心及漢語教學研究中心2013年3月成立後，立即開展高層次中國文化研究及推廣工作，其中重要的一項是到訪的專家學者講座。2013年共舉行11次，吸引超過350人聽講，超過5,000人次透過電郵、網頁資訊及海報等渠道得悉本講座系列的消息。各講座詳情如下：

日期	講者	講題
3月20日	李裕民教授 (陝西師範大學)	考據是治學的基本功
4月22日	趙華老師 (新加坡南洋理工大學)	走進「諧音字畫」
6月14日	勞悅強教授 (新加坡國立大學)	中國思想究竟是什麼東西？
8月5日	陸旭博士 (美國田納西州大學)	日本殖民主義與女性問題——以中國東北為例
	鄭潔西博士 (浙江工商大學)	豐臣秀吉侵略朝鮮戰爭期間明朝對日戰略研究
10月4日	何威萱博士 (香港理工大學)	程敏政（1445-1499）與明代陽明學興起前夕的學術風氣
10月16日	Martin Heijdra 博士 (美國普林斯頓大學)	War Hero, Electrical Engineer and Feminist: the Making of the Gest Oriental Library
10月18日	解揚博士 (中國社會科學院)	黑胛・西廠・通惠河——明代成化年間的一次妖怪傳言
11月6日	韓子奇教授 (美國紐約州州立大學)	《易經》的哲學
11月15日	劉勇教授 (中山大學)	明代《大學》改本與理學學說建構
12月9日	杜建錄教授 (寧夏大學)	西夏的儒學、佛教與巫術





### 7. 中國歷史文化研究中心及漢語教學研究中心專家學者特約講座系列 Specialist Lectures on Chinese History and Culture of the Research Centre for Chinese History and Culture

These lectures are part of the high-level research and promotional activities carried out by the CIHK Research Centre for Chinese History and Culture soon after its establishment in March 2013. 10 experts have presented their specialist lectures in 2013. Another presented a lecture for the CIHK Research Centre for Chinese Language Teaching. Over 350 people have attended these lectures and more than 5,000 were informed by different promotional channels of this series. The names of the speakers and the titles of their lectures are as follows:

Date	Speaker	Lecture Title
20 March	Prof. Li Yumin, Shaanxi Normal University	Textual Criticism is Basic to Research Scholarship
22 April	Ms. Zhao Hua, Nanyang Technological University of Singapore	Understanding Chinese Culture through "Pun Rebuses and Visual Arts"
14 June	Prof. Lo Yuet Keung, National University of Singapore	What is Chinese Thought?
05 August	Dr. Lu Xu, University of Tennessee, U.S.A.	Japanese Colonialism and Anti-prostitution Movement — the Case in Northeast China
	Dr. Zheng Jiexi, Zhejiang University of Commerce and Industry	Strategic Countermeasures of the Ming Dynasty towards Toyotomi Hideyoshi's Invasion of Korea
04 October	Dr. Ho Wei Hsuan, The Hong Kong Polytechnic University	Cheng Minzheng (1445-1499) and the Intellectual Atmosphere before the Rise of Wang Yangming's Teachings
16 October	Dr. Martin Heijdra, Princeton University, U.S.A.	War Heroes, Electrical Engineers and Feminists: the Making of the Gest Oriental Library
18 October	Dr. Xie Yang, Chinese Academy of Social Sciences	<i>Heisheng</i> (Black blur in the eye), Secret Services, and the Tonghui River: A Monstrous Hearsay Rumored during the Chenghua Period of the Ming Dynasty
06 November	Prof. Hon Tze-ki, State University of New York	The Philosophy of the <i>Classic of Changes</i>
15 November	Prof. Liu Yong, Sun Yat-sen University	Revised Versions of the <i>Great Learning</i> and Construction of Neo-Confucianism in Ming China
09 December	Prof. Du Jianlu, Ningxia University	Confucianism, Buddhism and Witchcraft of the Tangut Empire



## 活動回顧 Overview of Past Events

### 研究中心活動 Events of the Research Centres

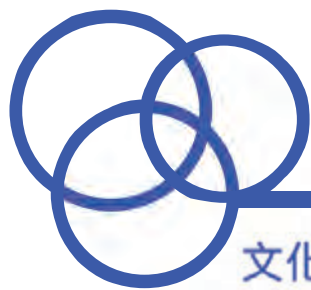
#### 8. 中國歷史文化研究中心港澳珠三角地區研究生中國歷史文化研修班 Seminars on Chinese History and Culture for Postgraduate Students in Hong Kong, Macau and the Pearl River Delta

本研修班於2013年首次舉辦，邀請資深專家學者為就讀於香港、澳門及珠三角地區高校的碩博士研究生講論研究議題和研究方法、資料運用等方面的知識，使其能更有心和更有效地研究中國歷史文化，同時促進各院校間的交流。本研修班由本院院長朱鴻林教授主持。講師包括香港中文大學歷史系黎明釗教授，香港理工大學中國文化學系翟志成教授、何冠環教授及中山大學歷史系劉勇教授。參加學員達150人次，來自中山大學、深圳大學、澳門大學、香港中文大學及香港理工大學。

These seminars opened for the first time in the latter half of 2013. Expert scholars in Chinese history and culture were invited to talk about research issues, methods, and use of data for postgraduate students in Hong Kong and nearby areas aspiring for advanced scholarship and career in the academia. In addition to informing students from different institutions of the ways research could be effectively done, the meetings also provided occasions for them to interact and network with one another. The programme in 2013 was hosted by Professor Chu Hung-lam, Director of CIHK. The speakers include Professor Lai Ming-chiu of the Chinese University of Hong Kong, Professor Chak Chi-shing and Dr. Ho Koon-wan of the Hong Kong Polytechnic University, and Professor Liu Yong of Sun Yat-sen University. 150 postgraduate students from the three universities mentioned and from Shenzhen University and University of Macau attended the meetings.







## 活動回顧 Overview of Past Events

### 文化體驗 Cultural Events

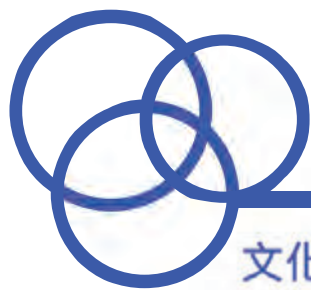
#### 9. 漢辦孔子學院總部研製「中國文化體驗角」展示及講解 Guided Presentations of the China Exploratorium Material Produced by Hanban/Confucius Institute Headquarters

為幫助各界人士、尤其外國人士認識及體驗傳統與當代中國文化的博大精深之處，孔子學院總部研製了「中國文化體驗角」影音視像教材，資料涵蓋語言到思想、飲食到旅遊、衣著到居住、文字到繪畫、音樂到體育等。本院於2013年設立「中國文化體驗角」展示區，每週開放一次，展示上述影音教材，並安排義務導賞員現場講解，吸引了眾多公眾人士到院體驗交流。

China Exploratorium, produced by Hanban/Confucius Institute Headquarters, consists of video-audio learning materials on various aspects of Chinese culture ranging from language to thought, cuisine to tourism, clothing to dwelling, script to painting, music to physical exercise, etc. CIHK's guided presentations launched in 2013 were open to the public. The touch-screen presentations proved to be interesting to the visitors of little background in Chinese culture and language and geography.







## 活動回顧 Overview of Past Events

### 文化體驗 Cultural Events

#### 10. 香港理工大學群體中國文化考察活動

#### Study Tour on Chinese Cultural Heritage for the PolyU Community

本院於2013年首次舉辦是項活動，考察主題是「香港宗祠與宗族社會」，參與人士主要為香港理工大學教職員及學生。考察團由本院院長朱鴻林教授領導和擔任講解，2013年1月26日一行20人前往考察位於香港新界元朗的屏山文物徑、廈村的鄧氏宗祠（友恭堂）、粉嶺的龍躍頭文物徑。考察內容主要是新界五大宗族之一的鄧氏家族的宗祠、家祠及書塾，研討的問題是宗族社會在人倫、教育、價值觀等各方面的特色。本次考察邀請了新華社兩位正在屏山文物徑進行專題採訪的編採人員參與活動和交流心得。考察活動隨後蒙新華社安排，在「中央政府新聞網站」、「新華網」等媒體上作出報導。

The programme was launched in January 2013 with a theme-based tour to the ancestral halls of the Deng (Tang) lineage in three localities in the New Territories of Hong Kong. Guided by Professor Chu Hung-lam, Director of CIHK, 20 staffs and students from PolyU explored the space and decorative features of major communal buildings in the localities. The focus of investigation was the relationship of ancestral halls and lineage society in the traditional village. The aim was to gain deeper understanding of the emphasis placed on education and government service in lineage society as well as on the manifestation of human relationships and social values in the family and the clan. The tour was joined by two correspondents from the New China News Agency who were doing visit and shooting in the area. Fruitful sharing of views and insights into the tour resulted in a special report posted on the Chinese Government News Network and Xinhua Online News, with beautiful pictures taken by professionals.







## 活動回顧 Overview of Past Events

### 學術會議 Conference

#### 11. 第四屆中國古文獻與傳統文化國際學術研討會 The 4th International Conference on Chinese Ancient Texts and Traditional Culture

本研討會原由香港理工大學中國文化學系、中國社會科學院歷史研究所、北京師範大學古籍與傳統文化研究院合辦，旨在促進我國古文獻及傳統文化研究，使其體系更趨完整，發展更為長遠。本院參與本屆會議，並與香港理工大學中國文化學系共同承辦。會議在2013年12月14、15日舉行，與會學者共33位，來自中國大陸、臺灣、香港、澳門、馬來西亞、新加坡、韓國、日本、美國、俄羅斯等地。研討範圍涉及中國古文獻與傳統文化研究的方法及理論、古文獻的目錄版本校勘辨偽、出土文獻的釋讀及考辨、碑傳資料與歷史人物、域外漢籍及漢籍域外記載、古文獻與制度史、古文獻與思想文化史、古文獻與學術史、傳統文學與民俗等多個方面，集中展現了古文獻與傳統文化研究中的重要問題和內容，呈現了海內外學者在這些領域上的新思考及新研究成果。

The two-day conference, held on PolyU campus on December 14-15, 2013, is a collaborative event partnered with the Institute of History of the Chinese Academy of Social Sciences, the School of Ancient Texts and Traditional Culture of Beijing Normal University, and the Department of Chinese Culture of PolyU, with an aim to promote and better the study of Chinese ancient texts and traditional culture. 33 scholars from China, Taiwan, Hong Kong, Macau, Malaysia, Singapore, Korea, Japan, the United States, and Russia addressed issues including the theory and methodology of textual study and research on traditional culture, bibliographic studies, elucidation of newly unearthed texts, epigraphic material and biographic studies, Chinese texts found outside China or recorded in non-Chinese source, ancient texts and the study of institutional and intellectual history, traditional literature and folklore study. New findings in textual study and new approaches to research were presented in the sessions. Agreement was reached that some of them will be further discussed in the 5th conference to be in Beijing in 2014.





## 活動回顧 Overview of Past Events

### 學術/業務交流 Visits and Exchanges

1. 2013年1月10日上午，本院接待美國明尼蘇達州聖本尼迪克學院/聖約翰大學「企業家學者項目」主任保羅·馬斯尼克教授及其6名學生，介紹了本院辦學情況，瞭解對方與中國學校合作情況及其在華短期學程的辦學特點。

10 January 2013. Professor Paul Marsnik and 6 students of the Entrepreneurship Scholar Program of the College of St. Benedict and St. John's University (CSB/SJU) in Minnesota, U.S.A., visited CIHK with their devoted alumnus Mr. Adrian Fung from Hong Kong. CIHK's unique progress and the visitors' short-term study programme in China were introduced in the meeting.
2. 2013年8月1日上午，奧地利格拉茨卡爾·法蘭茨大學孔子學院院長丹妮艾拉·恩格—歐爾曼博士、副院長陳萬傑博士，以及哥斯達黎加大學孔子學院院長陳麗茵教授聯袂到訪本院，參觀本院設施，並作交流座談，探討將來合作的可能性。

1 August 2013. Dr. Daniela Unger-Ullmann and Dr. Wan Jie Chen, respectively Director and Vice Director of the Confucius Institute at the University of Graz, Austria, and Professor Lai Sai Acón Chan, Director of the Confucius Institute at the University of Costa Rica, jointly visited CIHK. Information of our Institutes was exchanged and possibility of future collaboration discussed.
3. 2013年8月30日上午，獲得美國「傅爾布萊特交換計劃」下「英語協同教學教師計劃」獎學金的得獎人士到訪本院，參觀本院設施以及交流語言教學心得。各得獎人均為青年學者，今年特別擔任澳門中小學校英語協同教學的外籍教師工作。

30 August 2013. 8 Fulbright English Teaching Assistants, who won the Fulbright programme fellowship and participated in the Fulbright English Teaching Assistantship Programme, visited CIHK for an understanding of its mission and programmes. The young scholars were to volunteer their teaching tasks in schools in Macau.
4. 2013年1月14日，香港《大公報》刊登題為《孔院院長朱鴻林埋首研〈明儒學案〉》的專訪報導，與朱教授暢談榮獲香港大學教育資助委員會轄下香港研究資助局頒授「二零一二至二零一三年度人文學及社會科學傑出學者獎」的得獎感受，並就其校訂整理《明儒學案》的研究計劃、香港的人文學科發展軌跡、現今香港學生的人文素養及中文水平等事作深入探討。

14 January 2013. The Hong Kong newspaper *Ta Kung Pao* featured an interview titled "Professor Chu Hung-lam, Director of CIHK, engrossed in studying the *Mingru xuean*." The interview carries dialogues with Prof. Chu on his recent award of the "2012-2013 Humanities and Social Sciences Prestigious Fellowship" given by the Hong Kong Research Grants Council under the University Grants Committee, for his research on the *Mingru xuean* (Cases of Learning of Ming Confucians), the indispensable sourcebook for the study of Ming-dynasty Confucianism. Also featured are Prof. Chu's plans to produce a critical edition of this sourcebook, his articulation on the textual basis for research of Ming period Confucianism, his views on the development of humanities scholarship in Hong Kong, the humanistic cultivation of Hong Kong students and the level of their mastery of Chinese language.





## 活動回顧 Overview of Past Events

### 學術/業務交流 Visits and Exchanges

5. 2013年3月8-9日，本院院長朱鴻林教授應馬來亞大學之邀，出席馬來亞大學中文系創系五十周年紀念活動，主講該系主辦的「亞洲傑出人文學者學術公開講座」，講題為《孔廟從祀禮制的文化意義》，以及該系與馬來西亞創價學會的合邀講座，講題為《中國近世的儒學實質觀》。在訪期間，朱教授也訪問了該校的孔子學院，瞭解其辦學情況及特色。

8-9 March 2013. Professor Chu Hung-lam, Director of CIHK, visited the Department of Chinese Studies of the University of Malaya on invitation and presented a lecture for the department's Public Academic Lecture Series 2012/2013 by Distinguished Asian Scholars. He delivered another lecture co-hosted by the department and the Sōka Gakkai of Malaysia. The lectures are respectively titled "Confucian Canonization and Its Cultural Relevance" and "Views on the Substance of Confucian Learning in Late Imperial China." During his brief stay in Kuala Lumpur, Prof. Chu also visited the Confucius Institute at the University of Malaya.

6. 2013年11月16日，本院院長朱鴻林教授應邀訪問馬來西亞巴生興華中學，出席為慶祝該校新落成的科技大樓而舉行的「人文與科技的對話——21世紀的中等教育」論壇，與臺灣臺中科技大學館長暨臺灣大學天文物理系教授孫維新教授、臺灣清華大學生命科學研究所所長李家維教授以及牛津大學電腦與心理學雙博士鄭偉勳博士進行對談，探討當今人文與科技教育的關係。朱教授強調人文教育中的師資元素，認為教師應身教和言教並重，才能將學生「教育」成才。

16 November 2013. Professor Chu Hung-lam, Director of CIHK, attended the international forum "Dialogue between Humanities and Science and Technology – Secondary Education in the 21st Century" at Hin Hua High School in Klang, Malaysia, in celebration of the opening of its newly built Science and Technology Building. The forum, comprising Prof. Chu and two distinguished scientists from Taiwan and an Oxford trained Malayan scholar in computer science and psychology, discussed the relationship between humanities and technology in contemporary secondary education. Prof. Chu emphasized the role model factor in the education of teenager students.

7. 2013年7月21至28日，本院院長朱鴻林教授在上海復旦大學出席為期八天由孔子學院總部/國家漢辦安排的「2013年孔子學院外方院長研修班」，與來自世界各地超過60位孔子學院院長就促進不同國家與不同文化間的對話、交流和合作，共同更有效地辦好各自的孔子學院等議題進行討論，交換意見。

21-28 August 2013. Professor Chu Hung-lam, Director of CIHK, attended the 2013 Executive Workshop for Confucius Institutes Directors held at Fudan University, Shanghai. Together with some 60 CI directors from around the world, a variety of presentations, sharing sessions and visits engaged him in dialogues and exchanges of views and sharing of experience with international colleagues for the promotion of the CI endeavor in different nations and cultures.



中國文化與宗教傑出學者講座系列

Distinguished Lectures on Chinese Culture and Religion

陳來：《儒學與當代中國》

Confucianism and Contemporary China

Chen Lai (Tsinghua University)

2013年3月1日下午，本院中國歷史文化研究中心及漢語教學研究中心成立典禮舉行後，清華大學國學研究院院長、中央文史研究館館員、本院中國歷史文化研究中心顧問陳來教授為本系列作首講，題目為《儒學與當代中國》，座無虛席，吸引了百多人聽講。

陳教授重點回顧了儒學在當代中國歷史過程中面對的衝擊與挑戰及其回應與建構等多個課題，說明當代中國迎來了儒學復興的第二次機遇，開始了學術儒學、文化儒學與民間儒學共同發展的新方向，並分享了近十幾年當代儒學復興的幾個標誌性事件，包括孔子學院的成立與發展，而作為最早建立的孔子學院之一的香港孔子學院，也成為了儒學復興的標誌之一。

陳教授指出，儒學復興的機遇裡既包括「理」，也包括「勢」。「理」是對儒學的義理和價值之闡發，目前已在學術儒學、文化儒學範疇內做了很多工作。「理」的闡發，加上運「勢」的累積，儒學才能真正復興，而「勢」的累積必需包括政府的理性推動才能生效。1978年中國社會科學院研究員龐樸先生為政府歡迎外國人參觀三孔——孔府、孔廟和孔林，寫了《孔子思想的再評價》一文，獲得發表，反映了政府對平反孔子形象的支持，對於締造儒學復興的歷史條件而言，其意義相當深遠。陳教授又認為面對儒學與跨文化研究的衝擊時，應當堅持傳統的思想特色與文化，採取開放的態度與其他思想、哲學、宗教作友好交流，取長補短，才能真正為儒學復興作出貢獻。

Professor Chen first reviewed the development of Confucianism in contemporary China. He then explained why China is now greeting a second revival of Confucianism. Some landmark events, including the Chinese government's endorsement of the

1978 article by Professor Pan Pu of the Chinese Academy of Social Sciences, titled "A Re-appraisal of the Thought of Confucius," which resurrects Confucius' positive image and historical contributions, and the launching of the Confucius Institutes, were highlighted as indicators of the revival movement. Professor Chen remarked that CIHK as one of the oldest Confucius Institutes has itself become a landmark in the revival as well.

Professor Chen noted that new directions for the development of contemporary Confucianism are found in what he termed academic Confucian learning, cultural Confucian learning and social Confucian learning, all of which are active in one way or another. But conscious government efforts to promote them are indispensable for them to be effective. He also noted that an open attitude and a readiness to friendly exchanges with other systems of thought, in addition to an insistence on the uniqueness of Chinese thought and culture, is all important to the genuine achievement of the Confucian renaissance.







### 中國文化與宗教傑出學者講座系列

### Distinguished Lectures on Chinese Culture and Religion

#### 彭林：《儒家樂教淺談》

#### Confucian Musical Education

#### Peng Lin (Tsinghua University)

2013年4月12日，清華大學歷史系教授暨國際儒聯理事彭林教授主講《儒家樂教淺談》，介紹了中國傳統儒家禮教中「樂教」所佔的重要角色，指出「禮」、「樂」兩者密不可分；透過展示出土樂器圖片，包括連相距千年後的西樂都可演奏無誤的「曾侯乙編鐘」圖片，說明中國古樂器及樂理的發展實處於世界前列，反映出古人對音樂的重視。

彭教授指出，周公「制禮作樂」屬劃時代貢獻，標誌著「禮修身、樂修心」的傳統由此確立，學習「正樂」成為提升個人修養的重要途徑。從儒家經典可見，聲、音、樂屬不同層次，「知聲而不知音者，禽獸是也；知音而不知樂者，眾庶是也；唯君子為能知樂。」樂教是君子內外兼修的必要功夫。儒家對民間歌謠也極為看重，認為可透過當地人民所演奏的樂曲歌謠，辨別出該地是否禮義之邦、該國君主能否團結民心、人民的生活是否豐足等。但興於春秋晚期，以追求感官刺激為主的「新樂」，卻對傳統樂教甚有不良影響。

演講中彭教授也經常哼出各種歌調，加深聽眾對中國古樂的認識。在回應聽眾有關古樂失傳的問題時，彭教授憶述了兒時在無錫獲得的音樂教化經歷，同時勉勵聽眾必須認識文化傳承的重要性，致力保存尚未失傳的文化瑰寶；傳統文化的存亡繼絕之事，人人有責，並須從今做起。

The lecture began with an explanation on the important role "musical education" played in traditional Confucian ethical education. "Ritual music," developed by the Duke of Zhou, as Professor Peng stated, was an epoch-making contribution that ushered in the tradition that regarded observance of etiquette as proof of a person's external accomplishment and learning and practice of music as proof of a person's inner cultivation. A gentleman could not be so called if he mastered no music. Confucius also highly valued folk songs, which was taken as a reflection of a country's social conditions and levels of cultural achievement, the ability of its monarch to unite the people, and the general livelihood of people.

The lecture was enriched by presentation of many pictures of ancient musical instruments and by Professor Peng's emulation of tunes and lines of long-sung lyrics.





中國文化與宗教傑出學者講座系列

Distinguished Lectures on Chinese Culture and Religion

黃樸民：《克敵制勝真寶典 成功人生大智慧——〈孫子兵法〉的思想風采與文化啟迪》

Essentials of Sunzi's *The Art of War* and Wisdom for a Successful Life  
Huang Pumin (Remin University)

2013年5月10日，中國人民大學國學院執行院長黃樸民教授主講《克敵制勝真寶典 成功人生大智慧——〈孫子兵法〉的思想風采與文化啟迪》。黃教授指出，作為一部影響全球的奇書，《孫子兵法》位列《武經七書》之首，對於戰前的戰略運籌、資源準備、組合優化、人才選任等問題，俱有獨到而不受時空限制的見解。對於是否發動戰爭，何時、何地、何人與如何發動戰爭等論述，尤其為古今軍事家所重，達到「前孫子者，孫子不遺。後孫子者，不能遺孫子」的高度。

黃教授以「算」、「騙」二字重點地闡述《孫子兵法》的核心內涵及哲學啟示。開戰前的「算」，包括書中開篇論述的「道、天、地、將、法」五事，重視戰略上「上兵伐謀，其次伐交，其次伐兵，其下攻城」的多元性原則，強調成本效益與戰略的可操作性。至於開戰後的「騙」，則孫子開宗明義地已說「兵者，詭道也」，戰爭就是騙術高低的較量。但「兵法」之法既由人定，亦由人行，故有法皆可破。因此，善用戰略時機，因時因事因地而制宜，如「兵無常勢，水無常形」般的「無法」，才是最佳「兵法」。

黃教授從「力與謀的關係」和「利與害的關係」、「全與偏的關係」、「勢與節的關係」四個方面來論述《孫子兵法》的哲學啟示。世上沒有純利與純害，因此求本或逐末，爭取長遠或眼前利益，成為了兵家必須處理的兩難，故駕馭利害的智慧極為重要。《孫子兵法》強調「求全」之價值取向，但不會迷失於「全勝」的追求，要認識到有捨才有得，而一心追求「全勝」，反會令訂定戰略時猶豫不決，以至延誤戰機，得不償失。黃教授最後指出，《孫子兵法》包含的「中庸精神」實與儒家相通，但孫子眼中的優秀將領，卻與儒家的理想人格截然不同。因為孫子強調的是戰略的可操作性，但愛民如子、身先士卒的君子風度卻無法在戰爭中贏得戰略優勢，因此，兵、儒二家在將帥形象方面的取向大相逕庭。

Professor Huang first illustrated the value of *The Art of War* as a classic of military thought and strategy as well as a source of inspiration for a successful life. He then expounded the cardinal principles of the book: the principle of "calculation," to be applied when a war is being conceived, and the principle of "deception," when the war is being waged. Many factors are included in the formulation of the strategy and the tactics. But the best strategy is the "absence of a strategy" or a fixed set of arrangements, but the ready application of flexible and responsive ways, as war is dealing with a changing combination of time, space and events. Another important insight of the book is that, while one should value thorough consideration and preparation for the war, one should not lose himself in the pursuit of a complete victory. The wisdom of give and take must be heeded for victories in war as for successes in life.







### 中國文化與宗教傑出學者講座系列

### Distinguished Lectures on Chinese Culture and Religion

陳耀庭：《道家文化和華人的精神生活》

Daoist Culture and Chinese Spiritual Life

Chen Yaoting (Shanghai Academy of Social Sciences)

2013年9月26日，上海道教學院、香港道教學院、新加坡道教學院顧問陳耀庭教授主講《道家文化和華人的精神生活》。陳教授首先指出，早期西方學者傾向把「儒釋道」中的「道」分為「道家」與「道教」，前者是哲學，後者為宗教，而今則學術界已普遍承認道教是道家文化的延續。作為哲學流派的道家發展至魏晉玄學便已中止，幸而有道教這個載體，才不至如戰國諸子百家一般湮沒。道家思想是人類精神上的超越，而道教則是有神論的思想體系。道家思想載於經典，但一般老百姓既看不著，亦看不明，有了道教神明的幫忙，才能在老百姓中傳揚，表現方法有別，但功效大抵相同。

陳教授再就「物質文化」與「非物質文化」兩方面說明道家文化在中國文化中的重要地位。物質文化的代表包括名山宮觀以及其所出產的茶酒香等物品。非物質文化的貢獻尤大，比如精神文化經典之作《道德經》，即《老子》，其版本與譯本多達354種，是除了基督宗教的《聖經》以外，世界上版本和譯本最多的書籍。其他如十四項列入國家非物質文化遺產的道教音樂及醫學古籍如《千金要方》、《肘後備急方》等，也有重要貢獻。在經歷上世紀六七十年代的文化大革命的打擊之後，停滯多年的中國道教研究近二十年已發展為顯學，現在國內有專門學者超過200名，對於這些文化的研究與發揚可謂方興未艾。

道家文化對於當代華人精神生活的影響也甚大。古代文人通常都經歷年輕得意時是建功立業的儒家，被貶失意時是清靜淡泊的道家，晚年臨終時又變為四大皆空的佛家的不同階段。這種精神境界至今仍然影響著華人的思想，道家與儒佛二家思想互補，令華人得以適應社會的急速變遷，中國文化得以在時代洪流中保持強勁的生命力。陳教授最後談到「中國夢」與道家文化的關係說：「中國夢」可總結為「國家富強，民族復興，人民幸福，社會和諧」十六字，這正與道教所祈求的「國泰民安，風調雨順」一致，只要如道教經典《陰符經》開篇十字所說，做到「觀天知道，執天之行，盡矣」，定能完成偉大的「中國夢」。

Professor Chen first explained the relationship between Daoism as a philosophy and Daoism as a religion noting that philosophical Daoism survived and persisted only in religious Daoism, which embodies institutions and rules of practice. He then recalled the development of researches on Daoism for the past thirty years in which he is an active participant. He discussed the role of Daoism in Chinese culture noting its contributions to the realm of material culture – the architectural beauty and sophistication of Daoist temples in Daoist sacred mountains – and to the realm of spiritual culture, in Daoist classics like the Laozi/Daodejing and numerous medical books still consulted by present-time traditional Chinese medicine. The Daoist doctrine of quietness and absence of material and sensual desires still influence the mentality of the Chinese people, especially those of old age. Daoist conformity to nature, according the Professor Chen, may contribute to human welfare and social harmony, which is core to the “Chinese Dream.”







中國文化與宗教傑出學者講座系列

Distinguished Lectures on Chinese Culture and Religion

龔雋：《中國禪學思想與智慧生命》

Chinese Chan and Life of Wisdom

Gong Jun (Sun Yat-sen University)

2013年10月25日，中山大學哲學系教授龔雋教授主講《中國禪學思想與智慧生命》，講解禪的宗旨、傳承、主要旨趣各方面的基本問題。龔教授指出，禪宗的宗旨主要包括：不立文字、教外別傳、以心傳心、直指心性、見性成佛。其中的「教」有人說是佛教的經典，也有人說是佛教的儀式。在中國，禪不一定要讀教理、教義，因為真正的經教不是在書本上而是在人心裡。禪宗認為人要真正瞭解禪，必須靜下來傾聽內在心靈的聲音。當你看見自己的本心時，你就是佛了。禪法是師徒之間的心法傳承，即所謂的「傳心印」，近乎神秘主義。禪宗解釋任何經典，也是從心法上理解的，不一定只從文字的角度來理解。

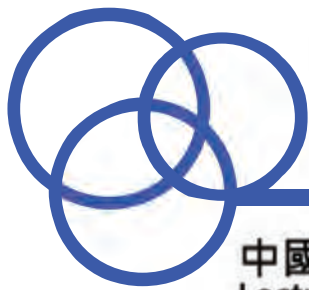
禪宗的歷史學術界有不同的說法。禪宗自己說，從初祖釋迦牟尼佛到東渡中國成為東土初祖的菩提達摩，禪宗在西天一共有二十八祖，代代以心相傳。達摩在中國傳二祖慧可，再傳三祖僧璨，四祖道信，五祖弘忍，六祖慧能。後來的禪宗各家各派基本上都是由慧能的弟子傳承出來的，所謂「天下凡言禪，皆本曹溪」。六祖慧能之後，中國禪又發展出淩仰宗、臨濟宗、雲門宗、曹洞宗、法眼宗五個重要的禪宗流派，一直流傳後代，但是最重要發展時期是在唐朝。

中國禪門有這樣幾個主要旨趣。一是「禪即心」。這點非常具有革命性，因為經典並不重要，重要的是人能明心見性，見到你自己的本心亦即本來面目，自己的真正主人。因此禪宗的基本精神便是先要找到自己的本心。另一是「觀心」，這是明心見性的方法，是把自己的信念、意志「守一不移」，而「一」即是「道」，即是人的本心。這樣便能使「萬法歸一」。在習禪與讀經事上，禪宗認為人要瞭解本心，就要把原有的知識放下，讀經才能讀得懂，才能得「活句」，否則讀的都是「死句」，懂的只是概念，根本不理解其中意義。禪師主張對於經典要做到活學活用，先要有經驗，然後去讀經，這樣才能讀活句，不會死在句下。禪到後面的境界是平常心，「平常心是道」。一個習禪的人到最後就像大慧禪師說的「不行棒，也不下喝，也不談玄，也不說妙，也不牽經，也不引論」，平平常常地見山還是山，見水還是水。一個真正開悟的人，他是把功夫融入到日常生活當中，了然沒有禪味。真正的習禪，就是要把禪融入生活，讓智慧貫穿於每一個生活細節裡，在動中去完成。真正高等的宴定不只是打坐，最高的智慧體現在「遊戲三昧」，就是在動中求靜，入於動靜不二的境界。

The lecture explained from several points of view the substance of the Chinese Chan (zen in Japanese) as a school of Buddhist thought and practice. According to Professor Gong, the core doctrine of Chan is the personal grasp of one's mind, one's knowledge of his own self and the realization of the very meaning of selfness. This knowledge of the self and self realization does not rely on book knowledge. Hence the sutra is not important as a vehicle of self knowledge, much less as a vehicle for the acquisition of wisdom. The crucial pursuit of the Chan practitioner is the seeking of his own mind. As book learning is not conclusive in the way of seeking wisdom, meditation and dramatic ways like hitting one's head with a rod or sudden shouting at a confused mind are to be sought to achieve enlightenment. In fact, only when one renounces his received knowledge can he be enlightened from what he reads. But, the best "way" is to walk on it by living an ordinary life, because life is but an ordinary passage of time.







### 中國語文及歷史知識講座系列

Lectures on Chinese Language, Culture and History for the PolyU Community

#### 朱鴻林教授：《宗族、家庭、家教與傳統鄉村社區》

#### Clans, Families, Familial Disciplines and the Traditional Village Community Chu Hung-lam (CIHK)

2013年1月18日，本院院長、香港理工大學鄭美雲文化及藝術教授暨中國文化講座教授朱鴻林教授主持「中國語文及歷史知識講座系列」第一講，講題為《宗族、家庭、家教與傳統鄉村社區》。

朱教授首先介紹了中國傳統宗族社會結構和生活組織及其運行情況，透過經籍文獻的內容與實物的對比，以香港的屏山鄧氏宗祠為例，通過照片展示鄉村社區的整體佈局、宗祠內外的建築特色、神主牌位的排列方式，說明傳統社區各建築物的功能與宗族家庭所關注的倫理、聲譽問題及承擔的任務。

朱教授重點分析了宗族社會的特色，指出傳統社區管理實際上是一種「半自治」的模式。在傳統的宗族社會中，所有人都是親人的關係，而在鄉村內的鄉里人家，則保持着鄰人的關係。管理宗族社會的主要方式是禮法，雖然必要時也會動用法律。管理鄉里關係主要是依據法律，但亦講求一定的禮法。禮與法交叉維持的方式構成了宗族社會的傳統管理文化，而鄉里關係發展為現代社會的人倫文化。兩者的最大區別在於，在傳統社會裡，很多東西都是「公」的，都是公開、公眾、透明的。反過來，現代社會則大部份是「私」的，今天經常強調的隱私，在傳統社會中不受重視。

Professor Chu first introduced the social structure and organization and operation of daily life in traditional Chinese lineage society, using the Deng (Tang) lineage in the New Territories of Hong Kong as local example. The buildings of the lineage village and the displays in them were employed to explain the relationship of space and spatial symbols and lineage and familial ethics, reputation and obligations. The analysis noted that traditional rural communities were managed in a style of semi self- government. Corresponding to the fact that everyone in a lineage community was a relative to almost all others, and that in a non-lineage community people were neighbors in the main, were two sets of regulatory norms of human relationship. Each of these norms entailed a multitude of rules and regulations that community members must observe or risk punishment when not. In brief, lineage community ruled more by means of rites and non-lineage communities more by means of law or government regulations. The great difference of traditional rural society and modern urban society is that privacy assumes importance only in the latter.





### 中國語文及歷史知識講座系列

Lectures on Chinese Language, Culture and History for the PolyU Community

#### 朱鴻林：《公共建築與價值觀念》

Public Architecture and Value

Chu Hung-lam (CIHK)

2013年5月20日，本院院長朱鴻林教授主講《公共建築與價值觀念》，主要講論學宮、祠堂、牌坊、戰場與民族精神、社會價值、地方民性的關係。

演講首先為公共建築定義，確立公共建築的種類和界定標準，並介紹了公共建築的用途、作用、意義以及其所產生的價值觀念。朱教授藉比較美國國家廣場與北京天安門廣場的整體佈局及建築設計特點等處，讓聽眾瞭解兩者在設計上的異同及其所傳承之價值觀念的差異。中國天安門公共建築的佈置反映設計者更注重歷史性和統一性，而美國國家廣場公共建築則偏重理想性和開放性。

朱教授又以美國蓋茨堡國家公墓（紀念美國南北戰爭而興建的公墓）與中國宋元崖門海戰遺址進行對比，進一步突出中西公共建築所傳達的價值觀念的主要不同之處。蓋茨堡國家公墓不僅紀念戰勝方的將士，同時亦紀念戰敗方的將士，可謂「成敗皆是英雄」。而崖門古戰場遺址中的慈元廟、義士祠、寢宮則分別傳遞了「雖敗猶榮」、「忠義長存」、「危難之中不忘教育」等思想和民族精神。

朱教授又從「閱讀」的角度詮釋了公共建築所希望傳達的價值觀念並不一定能夠完全切合本意地傳達給「閱讀者」。每個參觀者或使用身處之社會環境不同，背景各異，故「閱讀」出來的個人價值觀念也會存在差異，原始設計者的期望未必能夠如願以償。最後，朱教授提及公共建築對民俗民風的影響，並回答了在座聽眾的提問。不少聽眾均表示日後「閱讀」公共建築時，會從更多的角度出發，體會其所傳達的價值觀念。

The lecture began with the definition and purposes of public architecture and its value. This was followed by a comparison of the greatest public buildings in China and the United States. The idea is to show differences one can conceive in the values that these buildings can convey. Thus the layout and the buildings of the Tiananmen Square in Beijing convey a sense of the integrity of history and the value of unity or unification. The layout and the buildings in the National Mall in Washington, D.C.

convey a sense of idealism and openness. Also compared are the Gettysburg Monumental Park in Pennsylvania in the U.S.A. and the Yamen Sea Battle Memorial Park in Guangdong Province in China. These two memorial parks, while commemorating perished souls in historic battles, reveal different senses of value of the people who built them. Gettysburg commemorates not only the victors but also the defeated, both of which fell for a cause noble to themselves. Yamen commemorates only the defeated, whose dynasty perished with them and their sunken ships. The memorial buildings there – palace, shrines and temples – extol the virtues of uncompromising death for loyalty and personal integrity, intrinsic value of a Confucian education, etc., virtues eventually came to be branded as “national spirit.” Professor Chu ended by noting the difference between the “reading” of a public building by a visitor or a student and the sense of value the architect of the building wished to convey. The difference may be huge depending on the social environment and emotional factors that govern the “reader’s” perception and reasoning. The great architects of public buildings are those whose values are sensed and shared by the visitors.







### 中國語文及歷史知識講座系列

Lectures on Chinese Language, Culture and History for the PolyU Community

#### 朱鴻林：《帝制中國的鄉村社區管理》 Community Management in Imperial China Chu Hung-lam (CIHK)

2013年10月11日，本院院長朱鴻林教授主講《帝制中國的鄉村社區管理》，詳細地介紹了傳統中國鄉村社區的管理制度及精神。講座涵蓋了三個方面：一是讓大家瞭解社區是怎麼一回事，二是探究社區裡面包含了哪些東西，三是以具體事例來深入瞭解鄉村社區如何管理。朱教授先釐清自然村落和行政鄉村的區別，在於行政村是以一定的戶口數目劃分；通常的情形是幾個自然村組成一個行政村，但也有大的自然村分屬一個以上行政村的。「社」原來跟祭祀有關，所以社區就是以神聚人之地，而在那裡發生的事情理論上是屬於公領域的。在傳統社區裡，人是要和外界發生關係的，而主要體現在跟鬼神的關係上。

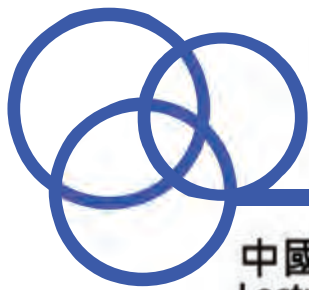
朱教授接著介紹了近世不同朝代的鄉村社區管理制度。宋代以保甲制度為主，但也出現了自願性的呂氏鄉約。南宋時朱熹將它加以增損，提出了一個新的呂氏鄉約，影響及於明清時代。元代最重要的是農社，明朝把它發揚光大。而明代實行的里甲制度，原來除了負責社區的賦稅及公共事情，還有用「老人」來處理社區審判及表彰好人好事；他們在「申明亭」和「旌善亭」分別處理這類事情。明朝晚期以後直到清代，鄉村的管理機制還有鄉約。鄉約取代了里甲制度的一些社區控制和教化功能。比較流行的模式是《南贛鄉約》。此外還有普遍施行的保甲法，如王陽明的《十家牌法》，主要發揮社區警察作用。

明朝社區管理的一個基本概念是勞役均衡。所以負責領導服役的人（如里長）都是輪當的。里長因為有收不足賦役需要補足的風險，所以要身家豐厚的人家來充當。負責民事法庭和調解工作、社區治安及表彰善行的「老人」由社區選出，政府委任；社區的民眾要參加在社區中心的里社舉行的「社祭」活動，以及在社區學校舉行尊老敬賢的鄉飲酒活動。朱教授又舉了幾個具體的鄉約來說明其目的和管理之道。例如，明代正德朝王陽明的《南贛鄉約》，嘉靖朝廣東增城的《沙堤鄉約》以及見於黃佐《泰泉鄉禮》一書的綜合性鄉約。從一切事情在里社舉行，而社區有自己的保甲、社倉、學校建置，有鄉射和鄉飲酒等禮儀處來看，社區的自治性是很高的。朱教授再介紹了萬曆山西巡撫呂坤的《鄉甲約》，來顯示鄉約被政府作為控制民眾之用；但像當代的案例，如貴州布依族的鄉規民約，則和傳統的理念相同，主要在於幫助政府管理好一個地方，形成一種風俗。

Professor Chu first introduced the differentiation of neighborhoods in rural China of imperial times. A village formed in an evolutionary way, without regard to the size of population, is what we now call a “natural village.” A village formed according to a schematic number of households registered in government books is what we now call an “administrative village.” The traditional Chinese community referred to in the lecture existed in the administrative village. In Ming and Qing times (1368-1911), such a village had a registered household of 110. There was a “community,” called she, for each village and township neighborhood of the same number of registered households. The community was directly related to the gods of earth and grains, among others, of the locality.

Community management started from organization of praying and sacrificial offerings to these local spirits in an open altar in the village where inhabitants would gather or be asked to be present for spiritual communication concerning communal welfare. Things took place there eventually evolved to cover affairs of public concern, including local education, police, grain storage and the communal court. Communal leaders, called “elders,” were nominated by the local people and appointed by the county government. In short, a kind of local self-government, to different degrees of control and effectiveness, existed to manage local public life. Several modes of “community compacts” and local police system implemented in the 16th and 17th centuries continued to function into early 20th century. Although these apparatuses were mostly controlled by the local gentry, the ideal of community management was the fostering of good social customs as an aid to good government.





中國語文及歷史知識講座系列

Lectures on Chinese Language, Culture and History for the PolyU Community

朱鴻林：《帝制中國的終極名人堂：孔廟祭祀的文化意義》

The Ultimate Hall of Fame in Imperial China: Cultural Significance of the Confucian Temple  
Chu Hung-lam (CIHK)

2013年11月8日，本院院長朱鴻林教授主講以《帝制中國的終極名人堂：孔廟祭祀的文化意義》為題的講座。朱教授先概括出本講座要旨：探討民國以前朝廷如何認定某些人為應予表彰崇祀的名人、依據什麼條件和標準去認定、獲認定後能夠獲得什麼待遇等問題，以及這些問題所能反映出的意義。朱教授說的終極名人堂就是存在於曲阜、北京國子監，以及全國府州縣學校的孔廟或文廟，皇帝也要去拜祭的廟宇。探討的主要對象是孔廟內陪同孔子接受官員和學生祭祀的「先賢」和「先儒」；探討的目的在於揭示這一文化現象所蘊含的意義，疏通其歷史脈絡，幫助認識中國儒學的核心價值。

朱教授指出，認定名人是對人的成就之一種認可，是對成就本身的推崇和表彰。它的目的在於樹立典範，保存歷史，鼓勵仿效。評定依據是從評定人所處時代的價值觀及判斷標準、解釋角度出發；成就包括當時或一時成就和及身或終身成就，認定一時成就的名人時，多採用頒發獎項或封功授爵的方式。

在介紹孔廟從祀的機制時，朱教授先以美國棒球名人堂為切入點，指出棒球名人堂裏，紀念的不僅僅是優秀的棒球隊員，也同時會紀念傑出的管理人員、教練、替補隊員、服務人員等一些對這個行業有絕對貢獻的人。它的宗旨是“Preserving history, honoring excellence, connecting generations”。能否進Hall of Fame有一套嚴整的程序，評定人員的資格也有嚴格要求。認定會同時考慮認定對象的業績和人品，二者缺一不可。傳統中國有多種方式對人的成就進行認可，包括名人宴會、樹碑立傳、建祠掛牌等。同樣也有一套嚴密完整的認可程序：有官方直接授予的，也有經親屬、鄉人、士紳推薦，後經各級官員層層審核選拔的。認定從祀孔廟的「先儒」的程序更加嚴謹，公開表示意見之外，有時甚至會採取記名投票方式來決定推薦與否，最終交由禮部評定、皇帝裁決然後准予的。有些道德上被認為有問題的先儒，被要求停止祭祀和將其神主牌位搬出孔廟時，其決定程序也一樣。

朱教授在簡介歷代儒者從祭祀孔廟的簡史和一些個案之後，指出孔廟從祀反映了如下的一些文化現象和文化意義：政治跟學術文教是緊密聯系的，互相作用與反作用；從祀是朝廷認定真儒的制度，是尊崇儒學、崇德報功的制度性表現；從祀有嚴格的等級劃分；從祀議案的提出與辯論，使儒學能夠適時認定自己的體質，促進一個良性的文化傳承。從孔廟從祀這段歷史看，中國文化在明代已經非常成熟，歷史上出現的重要價值問題，很多都能獲得合乎情理的解決。

In this lecture, Professor Chu considered the Confucian Temple as the ultimate hall of fame in imperial China as the figures enshrined there were confirmed paragons of Confucian virtues, learning and career achievements. Confucian temples in imperial China were twined with Confucian schools in every prefecture and county seat throughout the empire. The temple in Qufu of Shandong province is the oldest and greatest. That in the National Academy in Beijing is equally majestic. The canonized Confucians all had their spiritual tablets placed in the hall and corridors of the temple complex to receive homage and annual and seasonal sacrificial offerings and prayers and thanksgiving musical dancing performances from the imperial central and local governments and students in the Academy and the schools.

Professor Chu offered a brief historical account of the Confucian Temple and talked about some of the salient features in the evolution of the rites and rituals designed for the worshippers. Most important is the way in which canonization was discussed, debated, deliberated and decided. Professor Chu noted the cultural significance of the institution of Confucian canonization thus: when it was practiced, learning and education and government service were ever intertwined, exaltation of virtue and recognition of service merits were institutionalized, good cultural transmission and value enhancement were ensured through the debates over who should or should not be canonized as a “genuine Confucian.” He concluded that, to judge from the issues brought out and debated and settled, Chinese culture has reached maturity and sophistication in the Ming dynasty, 1368-1644.







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李裕民：《考據是治學的基本功》  
Textual Criticism is Basic to Research Scholarship  
Li Yumin (Shaanxi Normal University)

2013年3月20日，由著名宋史學者、歷史文獻學者及地方史誌學者、道教史及佛教史研究者、陝西師範大學歷史系李裕民教授主講《考據是治學的基本功》。李教授期望透過是次講座向研究生說明，研究任何人文社會學科都離不開考據這門基本工夫。考據的主要任務是糾正歷史文獻中不真實的部份，進而恢復歷史事實的真相。李教授指出，從歷史淵源上看，考據之學可以追溯至宋朝，由司馬光編纂《資治通鑑》開始，已系統地引入考據工作。李教授再以唐史研究舉例表示：歷史上很多文獻記載因與執政者利益相關而存在美化或扭曲現象，部份文獻則因作者觀察面有限，容易出現無意中扭曲事實的現象；如唐太宗執政後，便修改歷史，美化自身起兵奪位之實，以示登基繼位之正統。因此，若要客觀地瞭解這段唐史，必須參照唐高宗時期編纂的《大唐創業起居注》。我們作為現代研究者，實應盡力還原歷史真相，令研究成果更加可靠。

李教授也舉了多個例子，指出一些知名學者往往因考據方面的疏忽而犯錯。如余秋雨著有《東坡突圍》一文，詳述蘇東坡在宋神宗時期被捕、下獄及審判的經過，但書中對主要注解的詮釋都缺乏考據，把蘇東坡被陷入獄的原因解讀為才高受嫉。但細察史實，東坡實因反對王安石變法而被捕入獄。年輕一輩的研究者，應該重視考據，嚴謹治學，尊重事實，不可盡信名人權威，才能避免錯誤。

In this lecture, Professor Li pointed out that the main purpose of textual criticism is to correct the untrue parts of historical literature and uncover the truth of historical events. Many historical records were distorted intentionally because imperial governments whitewashed wrongs or falsified facts to serve their own interests. Examples like the favorable portrayal of the great Tang Taizong emperor in the official *Tang Dynasty History* to justify his killing of his brothers for the throne abound in history. Thus, as contemporary researchers, we should endeavor to ascertain the historical facts and ensure the reliability of research results. Professor Li also cited examples to show that even famous scholars may err in their research when they neglected the importance of evidential study. He exhorted young researchers not to believe in the assertions of authority but should pay attention to textual study seriously.





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勞悅強：《中國思想究竟是什麼東西？》  
What is Chinese Thought?

Lo Yuet Keung (National University of Singapore)

2013年6月14日，新加坡國立大學中文系勞悅強教授主講《中國思想究竟是什麼東西？》，析述題中主要字詞的含義以及相關的西思想差異。勞教授先闡述「哲學」與「思想」之分別，指出「哲學」不等於智慧，「哲學」具有嚴密的體系，並非人人可得，屬於紙面上的學問；「思想」則正如朱熹所說，是從具體事物與行為上體現出的道理與是非，因此人人可有可得。古人尤其重「學」，「學」字由「手、爻、几、子」構成，即學子於几前觀察專家的卜卦算籌，所以「學」這行為本身包含模仿之意。古人強調通過問與查來理解萬事萬物中緊扣人心人事的道理與是非。「仁」字則是的二人之心相通才能構成，而「仁」之古文實由千在上、心在下構字，作「忖」，更能說明中國思想中強調體現事物道理，通於天道人心，推己及人的特色。

勞教授指，西方哲學務求獨創，幾乎不破則無以立，每每別出心裁，成一家之言。由於中國思想重視人心，故《莊子·天下篇》對名家便有「能勝人之口，不能服人之心」的批評，「中庸」才是中國思想中通乎天道人心的「高明」境界。勞教授據此引申，指出自漢起，古人便把先秦諸子合為各「家」，強調諸子的共通性，但可相通，不盡相同，已可合為一家，此亦中西思想之大不同處。

接着，勞教授援引《說文解字》指出「思」解作「容」，強調心門開放，達到能包能容的境界。而且，「思」從「囟聲」，囟為「首腦上之上縫」，故「思」實為心與腦合作的綜合活動，是心、身、物合一的精神活動。至於「思」與「想」之別，則在於後者必須針對具體對象，所以是「我想你」，不會寫作「我思你」，而笛卡兒的「我思故我在」亦不應譯作「我想故我在」。「思想」二字曹魏時已出現連用，但卻是作動詞用，解作想念之意。作名詞用的「思想」，最早見於漢末漢譯佛經，實為佛教文化東傳後的產物，其情況與「究竟」一詞相若，均為漢譯佛經之用語。勞教授指出，現在「究竟」多作副詞用，與「到底」同義，但最早見於《三國志》及《後漢書》的「究竟」，並不作「到底」用，而是作「窮盡」、「結束」之義。據考證，「究竟」一詞作名詞用，與「涅槃」同義，兩詞可合為「究竟涅槃」，而佛法也叫「究竟法」。「涅槃」為佛教徒修行的理想境界，象徵輪迴的終結，引申為「窮盡」、「結束」及「到底」之義。在佛教思想融入中國思想的過程中，這類佛教詞彙不僅東傳中土，更引申出不同詞性及意義。

至於「東西」，勞教授指出此詞語實由兩個方位組成，今日多作「物件」用，其實包含了中國思想中陰陽五行的概念。東西為日出日落之方向，「日出是陽，日入是陰，日復一日，循環無盡」，因此東西隱含着萬物生化的過程，體現了古人認為陰陽二氣化生萬物，而人物天地本質一體的「天人合一」觀念，此亦中西思想及價值觀之重大差異處。

This lecture is in effect an explanation of the four Chinese terms that make up the title of the lecture. Through textual analysis of these four terms – “China/Chinese (中國)”, “thought (思想)”, “actually (究竟)”, “thing (東西)” Professor Lo offered his insights and scholarly interpretations. He made a distinction of philosophy and thinking/thought, pointing out that the former term refers to the learning of a sophisticated system that renders not necessarily wisdom, and cannot be mastered by anybody. Thought, however, is derived from the way and truth of concrete events and actions from any individual person. The Chinese term *jiujing*, now often rendered as actually/actuality, comes from early translation of Buddhist scriptures, where the meaning is “ultimate/end.” Thing, for the term *dongxi*, which translates the characters for “east” and “west,” actually signifies the cosmological alternation of sunrise (in the east) and sunset (in the west), which represents the interplay of the *yang* force (of sunrise) and the *yin* force (of sunset). The term *dongxi* conveys the concept of unceasing process of the transformation of the myriad of things in the universe. It embodies the notion of cosmological unity of heaven and man. The lecture ended by contrasting these Chinese concepts with comparable aspects of Western thought.







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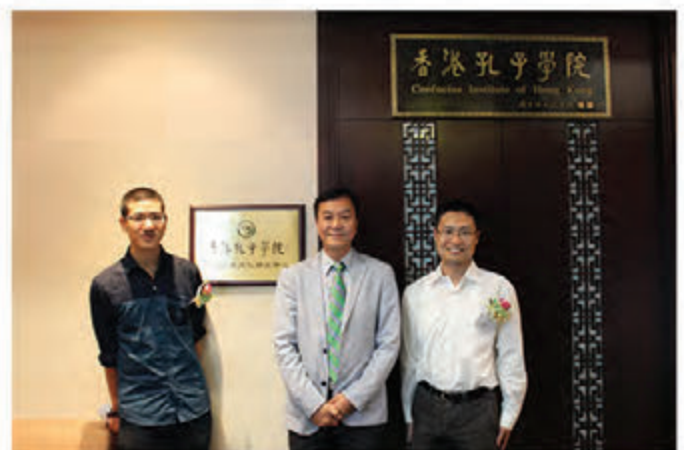
#### 陸旭：《日本殖民主義與女性問題——以中國東北為例》 Japanese Colonialism and Anti-Prostitution Movement: the Case in Northeast China, Lu Xu (University of Tennessee)

2013年8月5日，美國田納西大學歷史系陸旭博士主講《日本殖民主義與女性問題——以中國東北為例》。陸博士指出，從十九世紀中後期開始，日本帝國為了向亞洲擴張而動員了國內大量財力和物力，導致出現許多貧困人口。當中，不少年輕女子因家境所迫移民到外地，並靠賣淫為生，所至遍佈當時被稱為滿洲的中國東北、西伯利亞、東南亞、夏威夷、北美與南美。據日本帝國政府的統計，在1910年，滿洲日本妓女有12,203人，佔當地日本女性人口的36.5%。這是個驚人的數字，無論是對滿洲的日本殖民政府，還是對日本本國的禁娼者都構成很大問題。陸博士著重討論這些在滿洲的日本妓女對日本帝國意味著什麼？日本在滿洲的禁娼者又是如何禁娼？以及日本在滿洲禁娼對日本本國禁娼產生了甚麼影響？

陸博士分析指出，日本歷史上一直存在著存娼和禁娼的爭論，存娼支持者認為娼妓賣淫是為了養家糊口，供養父母，是孝順的表現，應該得到社會的尊重和理解。禁娼者則認為娼妓會導致性病擴散，敗壞社會風氣和社會道德。但史料所見，近代日本禁娼者所持的最大理由，是娼妓的存在有損日本的國家形象和人種形象。作為戰勝國，日本人卻因妓女的存在，在滿洲受到鄙視，這被認為是暴露了日本民族的低劣，散佈了日本帝國不文明的形象，威脅到日本在滿洲的殖民統治基礎，應予禁止。

日本在滿洲的禁娼活動可說是以滿洲的婦人救濟會為中心而展開的。此會是日本基督教青年會在1906年在大連建立，主要工作是收容在滿洲無家可歸的婦女，主要是妓女，並給與他們適當的職業和道德教育。救濟會與殖民政府和日本軍方關係密切。其協助禁娼的手段，除了培訓、安置和收容外，就是充當女傭仲介，把滿洲的女傭介紹給當地的僱主。但這些女傭實際上同樣是滿足日本男性的生理和社會需求的，只是以正當和文明的方式進行而已。因此，禁娼活動最終的目的，其實並不是清除娼妓本身，而是要解決娼妓對日本在滿洲殖民統治所造成的負面影響。陸博士不同意日本的海外禁娼運動是日本本國禁娼運動的擴展之說，通過對史料的重新考察，他發現成立於1886年的日本婦人矯風會每年向日本國會提交禁娼請願書，並要求在全國範圍內廢除娼妓，但請願書的重點就是海外禁娼情況，可見全國範圍的禁娼是從日本海外的妓女問題直接引起的。因此，海外禁娼才是日本本國禁娼的導火線。

This lecture discussed how the Japanese imperial government in early 20th century reacted to the presence of Japanese prostitutes in Northeast China, then called Manchuria. An account was given of the Japanese Empire's actions to prohibit prostitution there. An analysis followed of historical records that speak to the fact that Japanese anti-prostitution movement in Manchuria was not a result of the movement of prohibition of prostitution in Japan, as has been understood and held by most historians. Rather, the reverse is the truth. Presence of Japanese prostitutes in Manchuria and other places in Asia jeopardized Japan's image and claim as a strong and civilized nation, especially after its victories in the wars with China and Russia, and particularly in places it occupied and intended to colonize. Both as a face-saving act and an image-building policy, the prohibition of Japanese prostitution in Manchuria was promoted and implemented by the Japanese colonizers there. The prohibition movement in Japan itself was urged by cries originated from overseas actions. It was the result rather than the cause of the prostitution issue at stake.





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鄭潔西：《豐臣秀吉侵略朝鮮戰爭期間的明朝對日戰略》  
Strategic Countermeasure of the Ming Dynasty towards Toyotomi Hideyoshi's  
Invasion of Korea  
Zheng Jiexi (Zhejiang University of Commerce and Industry)

2013年8月5日，浙江工商大學東亞文化研究院鄭潔西博士主講《豐臣秀吉侵略朝鮮戰爭期間的明朝對日戰略》。鄭博士採用西方用的「日本的侵略朝鮮戰爭」、「秀吉的侵略朝鮮戰爭」這一命名，其實指的是中國稱的「萬曆朝鮮之役」。介紹了戰爭發生的歷史背景及主要過程後，鄭博士指出，豐臣秀吉統一了日本後，目標就是想征服中國，直至征服天竺。1592年壬辰四月十三日，日本登陸朝鮮釜山，迅速向北推進，佔領了很多重要城市和交通要道。後來中國出兵支援朝鮮，日軍退回釜山，戰爭進入僵持及談判階段，差不多三年後才達成協議。協議說冊封豐臣秀吉為日本國王，終止戰爭。但協議最後沒有成立，冊封不成，因此豐臣秀吉又再出兵朝鮮，以佔領朝鮮南部為目標。戰爭最終以豐臣秀吉病死結束，日軍分批撤出回國。鄭博士講解了這場戰爭發生前中國的準備及對日戰略的調整等方面的內容，以及戰爭過程中中日雙方的行動。中國政府依據戰爭之前日本傳來的軍事情報，設計了應付日本將要發動一場大規模的倭寇戰爭以侵略中國東南沿海的戰略，並在東部沿海地區擴充了軍備。

關於戰爭中的談判失敗，鄭博士說真正原因是雙方訴求的不一致，而非「欺瞞外交」等因素所致。豐臣秀吉可能在表面上接受了萬曆皇帝賜給他的「日本國王」稱號，但他不願意撤回他在朝鮮的軍隊，藉口朝鮮王子的問題要繼續侵略朝鮮。在大阪城冊封的外交手段失敗之後，戰爭再次爆發。明朝對日戰略也相應升級，嚴懲了主和派和作戰失利者。隨後展開圍剿戰略，對日軍發動凌厲攻勢，甚至計劃實施征討日本本土的戰略。後來中國軍隊失利，對日戰略又有所調整，但豐臣秀吉的死訊傳來，戰爭隨之結束；是時中國戰略偏於保守，拒絕進擊日本，而是馬上把撤回軍隊。

鄭博士總結指出，推想在冊封前後，中日雙方暫時出現了一個可能成型的體系願景，即日本願意加入以中國為主的體系，但希望在體系內部重新安排秩序。但是談冊封時候矛盾激化，中國不能容忍日本的過分要求，因此這一體系不能成型。戰爭後期明朝失利，豐臣秀吉死了之後，各方面都不願意互相追究，中國甚至默許朝鮮和日本進行交涉，導致以後出現了以日本為次中心，朝鮮和琉球向日本進貢的情況，中國終被拋開。

In this lecture, Dr. Zheng explained the causes and consequences of the war in 1592 Korea between the invading Japanese armies sent by Osaka-based Toyotomi Hideyoshi based in Osaka and the Ming Chinese armies sent to rescue the Korean kingdom, which paid it tributes. A note on the Ming dynasty's strategic preparations before the outbreak of the war was followed by an account of the process of the war itself, and the negotiations between Hideyoshi and the Ming court for a treaty whereby Hideyoshi would be conferred King of Japan by the Ming in exchange for his ending the war and withdrawal of Japanese troops from Korea. When the deal failed eventually, the Ming shifted to an offensive strategy, only to suffer heavy defeats. But, before the Ming adjusted its strategy again, the news of Hideyoshi's death arrived. The Japanese armies withdrew, but the Ming also turned conservative and did not pursue.

In conclusion, Dr. Zheng viewed that around the time of the negotiations, both Japan and the Ming seem to have willed for an international order in which China was the major player and Japan a willing partner. When Japanese demands for advantage increased to the point the Ming could not accept, negotiations broke and war resumed. But the Ming was tired of further military commitments and that eventually led to Japan's becoming a second centre in East Asia which elicited tributes from the Korean and Liuqiu (Ryukyu) kingdoms.







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何威萱：《程敏政（1445-1499）及其學術思想：明代陽明學興起前夕的學術風氣研究》

Cheng Minzheng (1445-1499) and the Intellectual Atmosphere Before the Rise of Wang  
Yangming's Teachings

Ho Wei-hsuan (The Hong Kong Polytechnic University)

2013年10月4日，香港理工大學中國文化學系何威萱博士演講其博士論文《程敏政（1445-1499）及其學術思想：明代陽明學興起前夕的學術風氣研究》的重點。何博士指出，程敏政是當時的博瞻之學的代表，其諸多禮制考證日後皆成為明朝定制，影響深遠；他同時又極為關注理學問題，在朱陸（朱熹，1130-1200；陸九淵，1139-1193）異同問題上提出了創見，對程朱理學心性修養問題也有所鑽研。程氏以博學考據的方法嘗試解決理學問題，可謂是十五世紀後期思想界的一個特色。他又是王陽明（王守仁，1472-1529）會試時的座師，在某些學術觀點上與陽明的主張亦有近似之處。是以深入梳理程敏政的生平與學術，既能補充十五世紀思想史的研究，也能為陽明學的興起提供更多元的解釋。

何博士的研究詳論了程敏政的生平、交遊、學術思想，並針對其孔廟從祀之議，以及《道一編》、《心經附註》二部專著細加考索。指出在孔廟從祀議論中，程敏政將孔廟從祀準則由唐代以來的著重傳經註經之功導向比較德行優劣，持之重新檢討從祀名單，並將「啟聖祠」概念進一步擴大。程氏《道一編》、《心經附註》二書則在和會朱陸的基礎上主張朱陸二人學術思想是早異晚同，強調朱子「尊德性」的一面，並且自程朱學派的文字中彙整出屬於程朱學派的心性修養工夫，期望能夠導正學風。其結論並非透過理學文字的敷衍、思辨，而是依憑博學考據而得，其學術成果可視為朱學在十五世紀後期規模最大的一次自我修正。

在討論程敏政與陽明學之間的關係上，何博士認為程敏政欲透過博學考據找回朱子學「尊德性為本而輔之以道問學」的真精神，以矯朱學官學化之弊，也縮合了當時的兩股主流學風，為學術提供一條新路。然其所使用的「先義意而後訓詁」的考據方式，也使其結論喪失客觀性；所提倡的工夫論亦欠靈活，實際上仍是以「道問學」的方式來從事「尊德性」，並且仍糾纏於宋末以來和會朱陸的種種紛擾，加上個人的道德操守存在缺憾，因此其學未能發揚光大，最終仍得待陽明出現，方能令明代學術走向嶄新之途。

Several issues derived from the scholarship and writings of the 15th-century scholar-official Cheng Minzheng were addressed in this lecture. Most significant is that Cheng based his propositions for reinventing Confucian learning in his times

by resorting to evidential and textual study rather than to doctrinal and abstract reasoning. Cheng's effort to reconcile the philosophical and methodological differences between the Song dynasty Confucian masters, Zhu Xi and Lu Jiuyuan, was in effect an effort to save the school of Zhu Xi from oblivion and deterioration into investigation of trivial things and useless knowledge. In so doing, Cheng inadvertently emphasized the power of mind in the acquisition of knowledge and cultivation of personal virtues. He thus lent conceptual nutrition to, if not closely anticipated, the rise of the thought Wang Yangming, the greatest Ming Confucian philosopher who was a staunch supporter of Lu Jiuyuan's position and whose doctrine of unity of knowledge and action and doctrine of extension of innate good knowledge drew impactful followings in the 16th and 17th centuries. Cheng was in fact the chief examiner in the civil examination that passed Wang and ushered him into officialdom. The essence of Cheng's ideas and proposals for ritualistic reforms of the Confucian temple was also noted to show a gradual change in the intellectual atmosphere in mid-Ming China where moral accomplishment was valued higher than classical knowledge for a practising Confucian.





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#### 馬丁·海德拉教授：《從戰爭英雄、電子工程師與女權主義者談葛思德東方圖書館的成立》 War Hero, Electrical Engineer and Feminist: The Making of The Gest Oriental Library Martin Heijdra (Princeton University)

2013年10月16日，來自美國普林斯頓大學的馬丁·海德拉博士（Dr. Martin Heijdra，漢名何義壯）主講《從戰爭英雄、電子工程師與女權主義者談葛思德東方圖書館的成立》（War Heroes, Electrical Engineers and Feminists: The Making of the Gest Oriental Library）。海德拉博士是漢學家，也是普林斯頓大學東亞圖書館中文部的主要學者館員。

葛思德東方圖書館原本位於加拿大麥吉爾大學（McGill University），現在稱為書庫（Collection），是普林斯頓大學東亞圖書館的一部份。葛館在美國眾多東亞圖書館中，以皮藏中國善本書聞名於世。海德拉博士從介紹三位對葛館貢獻很大的人開始，講述了該館成立之因、名稱的由來、成立過程及帶來的影響等。葛館的獨特貢獻在於，大學能夠因有藏書而建立中文專門研究部門，用中文書本教授中文和中國文化，以及為其研究創造良好條件。使此貢獻出現的三位主要人物，就是標題當中的「戰爭英雄」義理壽（I.V. Gillis）、「電子工程師」葛思德（Guion Moore Gest）和「女權主義者」孫念禮（Nancy Lee Swann）。

海德拉博士用葛館創建人葛思德的一段經歷講述該館創辦的原因。1924年，葛思德常到亞洲、南美洲等地營商，一次在中國的時候因患眼疾，遇見義理壽並在其勸說下試用產自中國河北定州的馬應龍眼藥，大大緩解了他的痛苦，從此他對中國藥品產生了濃厚的興趣，開始收集各種中國醫書。由於他對中國文化的興趣，葛氏以後不僅購置中國傳統醫術的書，還購置來自中國和日本關於藝術、佛教等方面的書。

但葛思德並不熟悉中文，他依靠的是義理壽。義理壽任職美國公使館海軍武官，對中國文化有深厚感情，在戰爭中表現勇敢。後來為了為葛氏專心購買中國圖書，辭去職位並定居中國。他娶了一位滿族公主為妻，從一些有聲望的家族那裡獲得很多寶貴資料。珍珠港事件後，日軍認為他是間諜，懷疑他運送軍火，要將他拘禁到山東去，但最終留在北京，仍被軟禁在大使館，而他所有的東西均被偷掉，私人藏書和資產都流失了，書籍收集工作也只得停止。

孫念禮是第一個獲得中國歷史學博士學位的美國女性，她的著作包括《班昭：中國第一位女性學者》等書，還寫過關於中國女性行為的文章，是個不折不扣的女權主義者。海德拉博士認為她是一位堅強的女性，在經濟蕭條、圖書館面臨關閉的時候，她無薪工作了兩年，盡力支撐著圖書館的運營。

葛思德圖書館成立以及經營的過程中，遇到很多難題。先是當時中國典籍很難運送到國外，為此他們花費大量的時間和金錢，才見成績。1929年美國經濟出現大蕭條後，不僅葛思德個人的財務狀況緊迫，麥吉爾大學也拿不出額外預算供給圖書館，好在因緣巧合之下，葛思德圖書館得到了洛氏基金的資助，最終歸入普林斯頓大學。

在葛思德和義理壽相繼去世、孫念禮退休後的一段時間內，胡適先生接任館長，並舉辦了一些館藏展覽，擴大了葛館在中文研究領域的影響，重建了中國文化研究部門。迄今為止，葛思德東方圖書館（庫）擁有來自中國、日本、韓國等國的各種文字書籍約三十萬卷，其中中文書籍約二十三萬卷，包括世界聞名的十萬兩千卷珍藏線裝中國古籍。

This lecture traced the history of the Gest Oriental Library (now the Gest Collection of the East Asian Library of Princeton University) from its founding in McGill University in Quebec to its move to Princeton. Dr. Heijdra talked about the life and contributions of the three figures most responsible for the birth and early development of the library: Guion Moore Gest, the Canadian electrical engineer and businessman in China who founded the library in his name; I.V. Gillis, the American war hero and expert in reconnaissance of rare Chinese books who helped Gest acquire the valuable Chinese books of the library; and Nancy Lee Swann, the first American female PhD in Chinese history and a staunch feminist who curated the library without pay during the post-depression years. Dr. Heijdra explained the significance of the Gest Oriental Library in its enabling the start of Chinese language teaching and research on Chinese culture in North America because of its valuable and useful holdings. Gest, Gillis and Swann are all heroes in their insistence on a noble ideal and contributions to advancement of scholarship. The Gest Collection, consisting of some 300 thousand *juan* of Chinese, Japanese and Korean books, of which 120 thousand *juan* are Chinese rare books, will remain a great asset to advanced-level Asia and China studies.







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解揚：《黑眚•西廠•通惠河——明代成化年間的一次妖怪傳言》

Heisheng (Black blur in the eye), Secret Services, and the Tonghui River: A Monstrous  
Hearsay Rumored during the Chenghua Period of the Ming Dynasty

Xie Yang (Chinese Academy of Social Sciences)

2013年10月18日，中國社會科學院歷史研究所解揚博士主講《黑眚•西廠•通惠河——明代成化年間的一次妖怪傳言》。黑眚故事發生在成化十二年(1476)七月的一個晚上，當晚京師的西城，有「物負黑氣一片而來，至則令人昏迷」，手足、頭臉、腹胸受傷。據說受傷者多為婦女，能感覺到「該物」是個冰冷的東西，坐在婦女的腹部和胸部上。此「物」被稱為黑眚。當時「巡城御史以聞，命設法補之，仍戒人勿得傳疑」，大概不出一個月，這東西也就自然消失了。

解博士指出，中國歷史上記載這類奇異故事或妖魔鬼怪的書也多，能令聽聞者恐懼的故事也不少，這些妖鬼現像活在古代中國人生活之中。按照《尚書•洪範》中的說法演繹，黑眚和黑祥都是屬水的，如果水失其性，則黑眚等奇怪現象就會出現。《明史》中有「黑眚黑祥」條，做了按年代排列的介紹。明代這次黑眚的特別性在於它衝撞過明憲宗皇帝的聖駕，而皇帝很快就派官員祭祀京師的城隍神。但人們仍認為這種怪物傷人是國勢轉向衰頹，「胡虜兵災之兆」。士大夫更勇於借此難得機會，向朝廷進言改革時政。這次京城黑眚傳聞的次年，由太監汪直提督的西廠成立，大學士商輅即就黑眚之事上疏，請廢除西廠，並進行新政，以革除積弊。西廠結果被罷，雖然不久又再復置。

解博士又舉110年後萬曆朝的大學士申時行的一份奏疏作為這個故事的完整結束。申時行在其「陳安民之要」的奏疏中說，成化年間討論開鑿通惠河，本來進行得還算順利，後來竟因京師的訛傳而終止，認為這是黑眚的應驗。通惠河直到嘉靖年間才被疏浚，申時行沒有指明此時開鑿的緣故。解博士認為黑眚故事的來龍去脈是，成化年間有人對通惠河的開鑿不滿，因而產生了京城的這次黑眚傳言。

This lecture is about the origins and implications of a rumor in 1476 Beijing, the Ming dynasty capital. In that year, an abnormal phenomenon persisted in Beijing for about a month in a mysterious object called *heisheng* (literally, black blur in the eye), which frequented many a house and touched the body of many a woman. When it touched the imperial carriage, the reigning Chenghua emperor sent sacrificial offerings to the City God of the capital for the end of the abnormality. Court officials, meanwhile, petitioned for administrative reforms and better government citing the *heisheng* phenomenon as an omen of the empire's decline and forthcoming invasion from the barbarian Mongols. The menacing secret police, called the Western Depot, under a most notorious eunuch commander, was abolished as a result (although only to be reestablished not too long after). The story of the rumor was brought up again some 110 years later by a chief grand secretary (equivalent to a prime minister) who related it to the opening of the Tonghui River, the canal that ran into the eastern part of Beijing. Dr. Xie surmised that the rumor in the late 15th century had a political aim. It was people who opposed the opening of the canal that exaggerated the abnormality to serve their own interests.





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#### 韓子奇：《易經的哲學》 The Philosophy of the Classic of Changes Hon Tze-ki (State University of New York at Geneseo)

2013年11月6日，美國紐約州立大學Geneseo 分校歷史系韓子奇教授主講《易經的哲學》，重點如下：《易經》是五經之首，從漢代到清代，備受士大夫重視，每段經文的註釋，創造了博大精深的「易學」體系。但在二十世紀「五四」疑古、反傳統的氛圍下，《易經》卻成為「封建迷信」的代表，甚至是「破四舊」的重點對象。近三十年，出土文物大量湧現，牽起了一番「周易熱」；可是，考古研究對《易經》（尤其《周易》）的成書時代雖屢有新見，但對《易經》文本的分析和演繹，卻甚小注意。究竟《易》學是否真的出現了轉機，至今還是難下定論。

韓教授先介紹從《周易》六十四卦發展至今天通行本《易經》的複雜過程，特別說明《周易》六十四卦與《易經》中《十翼》的關係，以證明《易經》不單是一份珍貴的歷史檔案，而且是一套通古今、貫天人的哲學體系。接着比較傳統「易學」的兩大流派：象數派和義理派（又稱「漢易」和「宋易」），說明兩派的分歧點和共同點，特別指出用圖象演繹《易經》和用哲理演繹《易經》，都是發揮《易經》中「窮則變、變則通、通則久」的哲理。

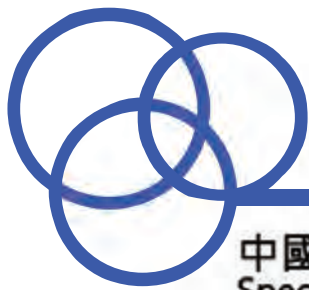
韓教授再分析三國時代王弼的易學。王弼，一般認為是義理派的開山祖，並以「掃象」（掃除用卦象解釋《易經》）聞名後世。但其實他自己也常用卦象解釋《易經》。他反對的，不是我們所說的「象數派」，而是純粹只用卦象胡亂推敲，不理原來經文的做法。韓教授以王弼《周易略例》裏的兩篇文章——〈明爻通變〉和〈明卦適變通爻〉——來證明這一點，並從這兩篇文章介紹了一套研讀《易經》的方法：即先把六十四卦看作六十四種不同的情況（例如求學、成家、經濟建設、政治改革），然後反省自己所處的環境，選取其中比較合適的一卦虛心研讀，從卦中六條爻綫的錯綜複雜的關係裏，找出改善自己生活的辦法。換句話說，王弼是把原來《周易》的占卜功能，轉化為一套貫天人、通古今、成大我的哲學體系。

王弼的「通變」哲學貌似玄妙，但其實很多香港人應能熟知其理，生活在「全球化經濟體系」的人也都能了解它。香港很多人當面對突如其來的變化或者意外的驚訝時，耳邊便會徐然響起作曲家黃霑的曲詞名句：「知否世事常變，變幻原是永恒。」這就是《易經》的哲學，也就是我們生活在二十一世紀的人必須具備的眼光和襟懷。

In this lecture, Professor Hon discussed the meaning of the *Classic of Changes* from three perspectives: philosophy, politics, and morality. After an introduction to the history of the *Changes*' commentary in the past and commenting on the revived enthusiasm in the research of the classic in recent decades in the train of archaeological excavations of early versions of the text written on bamboo strips and silk clothe, Professor Hon focused on the commentary of Wang Bi of the third century, who has long been regarded as founder of the "philosophical interpretation" school of commentarial scholarship of the *Changes*. A couple of Wang's essays were highlighted to show his ways of interpreting the complicated signs and symbols of the hexagrams for advisable handling of human affairs. Wang Bi, in short, turned the *Changes* from a manual of divination into a book of a philosophical system that makes heaven and man, past and present, in one for one to learn about and solve the problems facing human life. 21st-century people living in a globalized economy has much to be benefited from the cardinal teaching of the *Changes*, namely, change is constant, and so one should find it natural to be adaptable.







中國歷史文化研究中心專家學者歷史文化特約講座  
Specialist Lectures on Chinese History and Culture of the  
Research Centre for Chinese History and Culture

劉勇：《明代〈大學〉改本與理學學說建構》  
Revised Versions of the *Great Learning* and Construction of  
Neo-Confucianism in Ming China  
Liu Yong (Sun Yat-sen University)

2013年11月15日，廣州中山大學歷史學系劉勇教授主講《明代〈大學〉改本與理學學說建構》，介紹了他對明代《大學》改本與理學學說建構的研究心得，並以多位參與《大學》改本和理學建構競爭的明代理學家作為實例，展現中晚明理學家積極參與《大學》文本競爭的情形。

劉教授首先介紹了宋儒朱熹通過文本改動和重新詮釋，提出其即物窮理之說的《大學章句》。接著分析了明儒王陽明如何藉助提出《大學古本》作為經典文獻證據，獲得其「致良知」宗旨的經典依據。劉教授據此指出，《大學》是明代理學家建構新學說時最重要的經典依據，朱子和陽明的做法為中晚明理學學者提供了方法論的啟示，由此產生的理學學說建構模式，主要包括改《大學》、新詮釋、拈宗旨三個關鍵步驟，即透過對《大學》進行文本改訂和重新詮釋，然後從「三綱八目」中揭出一個核心概念作為宗旨，據以建立一己之新學說。

講座接著展現從明代正德末年到萬曆年間《大學》文本競爭的眾聲喧嘩情形，展示了三種比較離奇的參與《大學》文本競爭的方式。首先是陝西人胡侍提出仿效漢唐古人求大宛馬於西域、求佛經於西天之例，利用日本與明朝通貢的現實，遣使赴日求取秦始皇「焚書坑儒」以前由徐福傳到日本去的中國古書，「以訂經典脫誤」。其次是博學怪傑浙江人豐坊，將遣使日本求書的想法化作偽造經典的便利條件並付諸行動，偽造出轟動一時的《石經大學》。然後是江西人萬恭宣稱發現了藏於深山中的五代十國時期首次雕版刻印的古老《大學》文本，用以「定今新說者之紛紛」。這些離奇的想法和做法，反映了時人參與《大學》文本競爭的熱情，以及嘗試徹底解決《大學》文本難題的願望。

講座最後介紹由名儒魏校開創的參與《大學》文本競爭的全新思路，即首先需要對《大學》進行文字學的研究，復原能夠體現聖人之道的秦朝以前的古文六書，再根據這套文字系統來復原聖人創作《大學》時的「定本」，然後纔能據此定本掌握聖人的「定解」。劉教授接著以多個實例來討論這種「從古文字到古文本」新思路的晚明追隨者之所為。

劉教授指出，參與《大學》文本和詮釋競爭的理學家，是在察覺原有權威失去籠罩一切的力量之後，積極主動追尋自得之學、追求實現自我的自覺之士。可見中晚明理學家不僅追求實現自我，用溫故知新、推陳出新的方式實現創新，在既有傳統和創新訴求之間尋找新的平衡，還努力追求超越自我、超越他人和前賢，追求在道統系譜上直接孔曾、孔孟之傳，而《大學》正是實現自我和超越訴求的最佳媒介。

In this lecture, Prof. Liu illustrated the significance of the Ming dynasty (1368-1644) practice of producing new versions of the little Confucian classic, the *Great Learning*, in the context of Ming intellectual history. The many revised versions, which generated new interpretations and new implications, appeared as mechanisms to drive for new ideas and persuasions. The greatest achiever in this intellectual trend was Wang Yangming, the greatest Ming philosopher who based on the earliest extant version of the *Great Learning* to reject the revised version by Zhu Xi of the Song dynasty, the great synthesizer of neo-Confucianism in the 12th century. Zhu's version, which includes his commentary, was adopted as the orthodox text by the Ming government, the text that all students and official aspirants must read and cite in the civil service examinations.

Professor Liu identified several authors for unique ways of textual reproduction. The major practice was a resort to earlier texts supposedly to have been read in pre-Qin times. The most well-known text, called the "stone classic text," turned out to be a forgery, but it generated huge impact in late Ming intellectual circles. The re-arranged and added sentences in this version show an unmistakable emphasis on the need of personal cultivation, which captured the admiration of many eminent Confucian scholars who were less convinced of Wang Yangming's doctrines of the philosophy of mind. Professor Liu noted that Ming Confucian thinkers competed for eminence and followings when the state ideology began to lose its authority in the 16th and early 17th centuries. But the belief in getting new ideas from the Confucian classics persisted.





中國歷史文化研究中心專家學者歷史文化特約講座  
Specialist Lectures on Chinese History and Culture of the  
Research Centre for Chinese History and Culture

杜建錄：《西夏的儒學、佛教與巫術》  
Confucianism, Buddhism and Witchcraft of the Tangut Empire  
Du Jianlu (Ningxia University)

2013年12月11日，寧夏大學西夏學研究院院長、長江學者特聘教授杜建錄教授主講《西夏的儒學、佛教與巫術》。杜教授先簡介了西夏的歷史，指出西夏立國190年（1038-1227），如果從其「雖未稱國而王其土」的夏州拓跋政權算起，更歷時347年（881-1227）。前後和遼（916-1125）、北宋（960-1127）、金（1115-1234）、南宋（1127-1279）對峙，形成中國歷史上第二個「三國時期」。其下演講要點如下。

西夏立國前後，長時間面臨著部落民主制和封建君主制的鬥爭，這種鬥爭常常表現為蕃、漢禮之爭，最終漢禮即儒學思想取得勝利。夏仁宗時，儒學得到空前重視，大量儒家經典被譯成西夏文，作為學校為教材；孔子被尊為文宣帝，開中國歷史上尊孔為帝的先河；名儒韓道沖（?-1183）精通《尚書》，將《論語》譯成西夏文，並用西夏文撰寫《論語釋義》等著作，夏仁宗時官至宰相，在西夏受到孔子一樣的尊重。

西夏是一個佛的國度，貴族和平民百姓，無不信佛。在西夏文中，「佛」字的構造是左部為「人」，右部三橫，以一豎貫穿，即所謂「人貫三界」。而「人貫三界」在漢文中指的是「王」字。在西夏人的心目中，王與佛祖、聖賢的品行是一樣的，王在某種意義上就是諸佛在人間的化身或者說是代表。西夏皇帝還被蒙古人直呼為「不兒罕」，意思就是佛王。西夏前期從宋朝取得《大藏經》，聘請精通漢、夏文又有深厚佛學修養的回鶻高僧來主持佛寺，講經說法，翻譯經文。後期藏傳佛教的影響越來越大。夏仁宗封三位吐蕃高僧為帝師，開元代帝師制度之先河。蒙古史籍記載，成吉思汗前三次攻夏時，因帝師熱巴主持「遮止軍隊」儀軌而被打退。

西夏社會廣泛流行巫術，疾病者召請巫師送鬼。平時行事和出兵打仗時，都要占卜吉凶。其占卜方法通常有四種：一是灸勃焦，即用艾草薰燒羊脾骨，看兆紋紋路，以定吉凶；二是擲筮，就是在地上擲竹子，通過數目來定吉凶；三是咒羊，讓羊吃用香火咒過的穀物，然後將羊殺掉，剖其五臟，若腸胃通則吉利，羊心有血則多凶；四是用箭杆敲擊弓弦，根據聲音來判斷勝敗，聲音清脆則勝，反之則敗。

After a brief account of the history of Tangut (Xixia in Chinese) Empire (1038-1227) in modern day Ningxia province and nearby areas, Professor Du focused on the development of Confucianism, Buddhism and witchcraft in Tangut society. Examples were cited to demonstrate their respective importance to education, cultural pursuits, religious practice and social customs. Especially highlighted were translation of the Confucian classics and the Chinese *Tripitaka* of Buddhist canons imported from the Song. Tangut imperial worship of Tibetan Buddhism led to the installation of eminent lamas as "Imperial Masters," which would become an institution in the Mongol Yuan dynasty. The last part of the lecture dealt with several forms of witchcraft which revealed Tangut belief and worship of the supernatural and practice in exorcism. Divination would be made for deciding military campaigns, selection of auspicious dates, and the good and the bad in general terms.







漢語教學研究中心特約講座

Specialist Lecture of the Research Centre for Chinese Language Teaching

趙華：《走進「諧音字畫」》

Understanding Chinese Culture through "Pun Rebuses" and Visual Arts  
Zhao Hua (Nanyang Technological University, Singapore)

2013年4月22日，新加坡南洋理工大學孔子學院及新加坡國立大學語言中心的資深漢語教師趙華女士為漢語研究中心主講《走進「諧音字畫」》，以一個新的視角將中國文化滲透到漢語教學當中。

趙老師在講座中一邊展示圖片，一邊提問。聽眾們一邊思考，一邊猜測。她指出諧音字畫除了藉助漢字與畫像上的相同發音之外，也包涵了中國文化的寓意。例如：「福」字與「蝙蝠」諧音，圖畫上的「蝙蝠」就傳遞了祝福之意。又如：「平」字與「瓶」諧音，則圖畫上的「瓶子」可以代表「平安」或是「清平」的意思。畫家再將兩者結合起來，就可以創作出《清平福來》等畫作。《竹報平安》的畫作就是由「竹子」、「爆竹」、「花瓶」、「鸛鵲」結合起來表現的。隨著講解的深入，趙老師又提及諧音字畫中數字「四」和「五」的應用特別多。原因是中國文化中突出對於這兩個數字的著重。「五方」（東、南、西、北、中），「五色」（青、赤、黃、白、黑），「五味」（酸、甜、苦、辣、鹹），「五德」（文、武、勇、仁、信），「五行」（金、木、水、火、土），「五福」（長壽、富貴、康寧、好德、善終）；又如「人生四喜」（久旱逢甘霖、他鄉遇故知、洞房花燭夜、金榜題名時），「文人四愛」（鵝、菊、梅、蓮）等等，都是顯著的例子。

The subject of the lecture, "pun rebuses" in learning Chinese, is developed by the Chinese language teacher Ms Zhao Hua herself. "Pun rebuses" is a visual art integrating Chinese language and painting with motifs relating to expressions of traditional morality and faith. Through "pun" translation, hidden meanings in the paintings and art objects would emerge vividly. Ms. Zhao used expressions which enlist words for directions, colors, tastes, cosmic elements, blessings that are numbered in five (plus one example in four) to show the harmony reached in pun rebus and the Chinese fondness of the numerals 4 and 5.



齊白石：百世多吉 "Bai Shi Duo Ji" by Qi Baishi

## 2014年活動一覽表 Calendar of Activities in 2014

參考編號 Ref. No.	活動項目 Activities	舉辦日期 (星期) Date (M/D) (Weekday)	場地 Venue
CIHK-2014-PJ 01	國際生中國語言文化副修課程 Minor in Chinese Language and Culture for International Students	2014 年度上學期 2014 Semester 1	理大課室 PolyU Classroom
CIHK-2014-PJ 02	通識教育課程 General University Requirements (GUR) / Cluster Area Requirements (CAR) subjects	2014 年度下學期 2014 Semester 2	理大課室 PolyU Classroom
CIHK-2014-PJ 03	輔學發展課程 Complementary Development Programme	2 月起 Starting February	理大課室 PolyU Classroom
CIHK-2014-PJ 04	暑期國際生中國文化及漢語課程 Summer Programme of Chinese Culture and Language for International Students	7-8 月 July - October	理大課室 PolyU Classroom
CIHK-2014-PJ 05	駐港總領事漢語課程 Chinese Language Programme for Consuls-General in Hong Kong  第八屆 The eighth course  第九屆 The ninth course  第十屆 The tenth course	2014 年度	香港孔子學院 CIHK
CIHK-2014-PJ 06	香港少數族裔學生中文增潤課程 Chinese Language Enhancement Programme for Ethnic-Minority Students in Hong Kong	2014 年度	香港孔子學院 CIHK
CIHK-2014-PJ 07	特約課程: 中華武學概論 Special Course: Introduction to Chinese Martial Studies	9-12 月 September - December	理大課室 PolyU Classroom
CIHK-2014-PJ 08	中國文化與宗教傑出學者演講系列 Distinguished Lectures on Chinese Culture and Religion  李天綱教授 Professor Li Tiangang  黃一農教授 Professoress Huang Yi-long  永富法師 Master Yongfu  石守謙教授 Professor Shih Shou-chien  周振鶴教授 Professor Zhou Zhenhe  李豐楙教授 Professor Li Feng-mao	3 月 14 日 (Fri)  3 月 25 日 (Tue)  9 月 19 日 (Fri)  9 月 26 日 (Fri)  10 月 10 日 (Fri)  10 月 17 日 (Fri)	理大講堂 PolyU Lecture Hall



## 2014年活動一覽表 Calendar of Activities in 2014

參考編號 Ref. No.	活動項目 Activities	舉辦日期 (星期) Date (M/D) (Weekday)	場地 Venue
CIHK-2014-PJ 09	香港理工大學群體中國語文及歷史知識演講系列 Lectures on Chinese Language, Culture and History for the PolyU Community 簡鵬鵠博士 Dr. Chien Li-kuei 李蘊詩博士 Dr. Lee Wan Sze Sylvia 趙式慶先生 Mr. Hing Chao 鄒倫倫女士 Ms Zou Lunlun 徐啟軒博士 Dr. Chui Kai Hin Brian 謝偉傑博士 Dr. Tse Wai Kit Wicky 莫雲漢教授 Professor Mok Wan Hon 朱鴻林教授 Professor Chu Hung-lam	2月21日 (Fri) 2月28日 (Fri) 4月4日 (Fri) 5月2日 (Fri) 10月20日 (Mon) 10月27日 (Mon) 11月7日 (Fri) 11月21日 (Fri)	理大講堂 PolyU Lecture Hall
CIHK-2014-PJ 10	香港中國文化遺產考察 Study Tours on Chinese Cultural Heritage in Hong Kong 阮志偉博士 Dr. Yuen Chi Wai 何偉傑教授 Professor Ho Wai Kit Vincent	4月26日 (Sat) 11月1日 (Sat)	香港歷史文化地點 Historical and Cultural Sites in Hong Kong
CIHK-2014-PJ 11	中華文化講座系列 Lecture Series on Chinese Culture 講座一 Lecture 1 講座二 Lecture 2 講座三 Lecture 3	待定 To be scheduled	理大講堂 PolyU Lecture Hall
CIHK-2014-PJ 12	中國歷史文心研究中心專家學者講論系列 Specialist Lectures on Chinese History and Culture 黃仕忠教授 Professor Huang Shizhong 束景南教授 Professor Shu Jingnan 韓琦教授 Professor Han Qi 訪問學者 Visiting Scholars	3月7日 (Fri) 3月10日 (Mon) 10月13日 (Mon) 待定 To be scheduled	香港孔子學院 CIHK

## 2014年活動一覽表 Calendar of Activities in 2014

參考編號 Ref. No.	活動項目 Activities	舉辦日期 (星期) Date (M/D) (Weekday)	場地 Venue
CIHK-2014-PJ 13	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系列 Seminars on Chinese History and Culture for Postgraduate Students in Hong Kong, Macau and the Pearl River Delta 上學期 - 黃仕忠教授 & 束景南教授 Professors Huang Shizhong and Shu Jingnan 上學期 - 李天綱教授 & 韓孝榮教授 Professors Li Tiangang and Han Xiaorong 下學期 - 周振鶴教授 & 韓琦教授 Professors Zhou Zhenhe and Han Qi 下學期 - 李豐楙教授 & 朱鴻林教授 Professors Li Feng-mao and Chu Hung-lam	3 月 8 日 (Sat) 3 月 15 日 (Sat) 10 月 11 日 (Sat) 10 月 18 日 (Sat)	香港孔子學院 CIHK
CIHK-2014-PJ 14	京崑劇場：《京崑知多少》導賞活動及《烏龍院》演出活動 Performance of "Know your Jingju and Kunqu" and "The Wulong House" by the Jingkun Theatre 導賞 Guided Presentation 演出 Performance	3 月 12 日 (Wed) 3 月 13 日 (Thur)	理大蔣震劇院 Chiang Chen Studio Theatre (CCST)
CIHK-2014-PJ 15	「帝制中國後期的經世之學」國際學術研討會 International Conference on Statecraft Learning in Late Imperial Chin	待定 To be scheduled	理大會議廳 PolyU Conference Room
CIHK-2014-PJ 16	漢語教學研究中心對外漢語教學專家論壇 Specialist Seminars on Teaching Chinese as a Foreign Language	待定 To be scheduled	理大課室-講座 PolyU Classroom for talks
CIHK-2014-PJ 17	漢語教學研究中心對外漢語教學研究生論壇 Postgraduate Seminars on Teaching Chinese as a Foreign Language	待定 To be scheduled	理大課室-講座 PolyU Classroom for talks
CIHK-2014-PJ 18	香港教育工作者訪華團 Summer Study Tour for Local School Principals	待定 To be scheduled	



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