



THE HONG KONG
POLYTECHNIC UNIVERSITY
香港理工大學



香港孔子學院

Confucius Institute of Hong Kong

2016 簡介 Introduction

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立足香港 面向國際 推廣漢語應用 弘揚中國文化

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



香港孔子學院 Confucius Institute of Hong Kong



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

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領導簡介

CIHK Leaders





領導簡介 CIHK Leaders

香港理工大學校長

President of The Hong Kong Polytechnic University



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

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

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

此外，唐教授亦為香港工程科學院高級副院長、同濟大學機械工程榮譽教授、美國塔爾禮網絡督導委員會委員、土耳其薩班哲大學國際諮詢委員會委員、沙地亞拉伯老王科技城國際創新及企業諮詢委員會委員和廣東大亞灣核電站-嶺澳核電站第九屆核安全諮詢委員會委員。

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

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

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

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

Professor Tong is currently Senior Vice President of HKAES, an Honorary Professor (Mechanical Engineering) of Tongji University; a member of Talloires Network Steering Committee of the United States, a member of the International Board of Overseers of Sabanci University of Turkey, a member of the International Innovation and Entrepreneurship Board of Advisors of King Abdulaziz City for Science and Technology in Saudi Arabia, and a member of The 9th Nuclear Safety Consultative Committee of the Guangdong Nuclear Power Station and the Lingao Nuclear Power Station.

<http://www.polyu.edu.hk/ppoffice/president/president.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。陳教授在美國加州大學戴維斯分校取得電機工程理學士學位（最高榮譽），並在美國伊利諾大學阿巴那香檳分校取得電機工程理學碩士及哲學博士學位。陳教授曾任教伊利諾大學，其後加入美國英特爾公司。

陳教授1991年加入香港科技大學，為大學的創校成員，及後升任電子及計算器工程學系主任、微電子學製造實驗室主任、工學院院長。陳教授是香港工程師學會院士、電機及電子學工程師聯合會院士和香港工程科學院院士。他曾建議政府成立香港應用科技研究院有限公司，現為該公司的董事局成員及科技委員會主席。此外，陳教授曾任研究資助局及大學教育資助委員會研究評審小組的成員。2010年，他獲母校美國伊利諾大學阿巴那香檳分校頒發傑出校友獎，並於2013年獲香港特別行政區政府頒發銅紫荊星章。

Professor Philip C.H. Chan is the Deputy President and Provost of The Hong Kong Polytechnic University. He received his BSEE (Highest Honor) from UC Davis, and MS and PhD in EE from University of Illinois at Urbana-Champaign (UIUC). He taught at UIUC and then joined Intel Corporation, Santa Clara, California.

Professor Chan joined HKUST in 1991 as a founding member of the University, where he served as the Head of the Department of Electronic and Computer Engineering,

Director of Nanoelectronics Fabrication Facility, and Dean of Engineering. Professor Chan is a Fellow of HKIE, IEEE and HKAES. He advised the Government on the setting up of the ASTRI and currently serves on its Board of Directors and is the Chairman of the Technology Committee. He has served as panel members on the Research Grant Council and University Grants Committee's Research Assessment Panels. He received the ECE Distinguished Alumni Award from UIUC in 2010, and the Bronze Bauhinia Star from the HKSAR Government in 2013.

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



紹興古代跨錢橋 An ancient bridge for the boat pullers in Shaoxing, Zhejiang Province



領導簡介 CIHK Leaders

香港孔子學院理事長

Chairman of the Council of the Confucius Institute of Hong Kong



阮曾媛琪教授 現任香港理工大學副校長（學生及環球事務）。阮教授1975年獲香港大學社會科學（社會工作）榮譽學士學位，1978年獲加拿大多倫多大學社會工作榮譽碩士學位，1983年獲英國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應用社會科學系，2004至2010年任職該系系主任，並於2007年至2010年間兼任香港理工大學協理副校長，2010年晉任副校長（學院發展及合作），專責學院發展及全球合作事宜，2016年1月履任今職。自1980年代開始，阮教授已積極參與中國內地社會工作專業化的工作，並成功促成香港理工大學與北京大學合辦內地首項社會工作碩士課程。她現任內地多個政府機構、基金會及學術機構的理事或顧問，包括中華全國婦女聯合會、中國宋慶齡基金會、民政部中國社會工作研究中心等，同時也擔任北京大學-香港理工大學中國社會工作研究中心港方主任及四川大學-香港理工大學災後重建與管理學院港方院長。阮教授熱心服務社會，曾任或現任多個政府諮詢委員會、社會服務機構及基金會理事成員，並於2002年獲得香港特區政府委任為太平紳士，及於2008年獲頒銅紫荊星章。阮教授於2012年11月出任香港孔子學院理事長。

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

Professor Yuen joined PolyU in 1986 and was Head of the Department of Applied Social Sciences from 2004 to 2010 and concurrently Associate Vice President from 2007 to 2010. She was then appointed Vice President (Institutional Advancement and Partnership) to oversee institutional advancement and global partnerships of the University. Her current appointment began in January 2016. Professor Yuen has been actively involved in the development of the social work profession in the Chinese mainland since late 1980s and played a key role in developing the first Master in Social

Work programme in the Chinese mainland, in collaboration with Peking University. She is Executive Committee member of the All-China Federation of Women, Council member of the China Soong Ching Ling Foundation, Advisor of the China Social Work Research Centre of the Ministry of Civil Affairs, Co-Chair of the Peking University-Hong Kong Polytechnic University China Social Work Research Centre, Co-Director of the Sichuan University-Hong Kong Polytechnic University Institute for Disaster Management and Reconstruction.

Professor Yuen is also devoted to serving the local community and has been a board member for numerous commissions of the Hong Kong Government, non-government organisations and charitable foundations. In recognition of her contribution, Professor Yuen was appointed as a Justice of the Peace in 2002 and awarded the Bronze Bauhinia Star in 2008. Professor Yuen became the Chair of CIHK Council in November 2012.

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



鍾宗頤：維摩詰像卷 Calligraphy and painting of Jao Tsung-i: portrait of Vimalakirti 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 現任香港理工大學鄭美雲文化及藝術勳學教授、中國文化講座教授、人文學院院長、中國教育部長江學者講座教授（中國古代史），2012年5月就任香港孔子學院院長。

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

與香港特區大學資助委員會「人文學及社會科學傑出學者獎」（2012-13年度）。

朱教授接受漢學訓練，而專攻中國近世歷史與文化，研究範圍包括中國近世尤其明代的思想、社會及政治歷史、宋明理學經典、明人文集等。朱教授研究積極，也以多份學術刊物的編委及文稿審查人等職務為所在的專業服務。朱教授的著作包括《朱鴻林明史研究系列》（五種）、《明儒學案點校釋誤》等專著十種及學術論文逾八十篇。

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

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

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

Professor Chu is by training a sinologist with specialisation in the history and culture of late imperial China. His areas of research include the intellectual, social and political history of that period, particularly of the Ming dynasty, Neo-Confucian classics, and literary collections by Ming authors. He is an active researcher and serves the profession as editorial board member of a number of scholarly journals, reviewer of manuscripts and tenure cases, and assessor of academic units. His publications include *Calligraphy and the East Asian Book* and 9 other books as well as over 80 refereed articles in English and in Chinese.



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

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

2014年1月，香港孔子學院正式成為理大人文學院之下的學術單位，意味著我們可以為理大學生開授學分制課程。事實上，從2014/15學年下學期起，我們已經參與由人文學院管轄的學分制「國際生中國語言文化副修課程」。從2015年暑期開始，我們亦獲理大批準開設若干以中國文化為主題的「大學通識教育課程」科目，當中一些科目帶領學生到中國內地包括西安及珠三角地區等處考察。

2015年，我們繼續舉辦了不同主題的項目，以滿足不同興趣的觀眾的需求，活動包括由國內外傑出學者主講的中國歷史文化及宗教講座、「中國歷史文化專家學者講座」、「港澳珠三角地區研究生中國歷史文化研修班」、特別為理大師生而設的文化遺產考察、以公眾為目標人群的中國文化欣賞節目等等。此外，我們舉辦了中國歷史文化研究中心同仁的「明清歷史文化研討會」、

「香港溫州傳統中國文化交流研討會」、首屆「研究型孔子學院發展會議」，以及合辦了「中國近世經世思想構思國際學術研討會」。我們相信，透過這些特色顯著且可持續性高的項目，參與者可以深入認識中國優良的傳統文化、精深的思想和學術、優雅的語言和文字，從而更易於了解當代中國社會與國情。我們很高興看到各項活動都獲得相當正面的反應，備受鼓舞的同時，也讓我們更加鞭策自己，務求不斷提升我們的活動素質。

如同以往，2016年我們將會延續以上各個系列的活動，包括舉行學術會議在內。2016年的會議將會包括一個「中國近世宗族祠堂與祖先祭祀會議」以及第七屆「中國古籍與傳統文化國際會議」。我們有信心，這些項目將進一步增強香港孔子學院的學術研究力量和素質，奠定我們將來重點發展國際漢學的基礎。

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



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



院長的話 Message from the Director

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

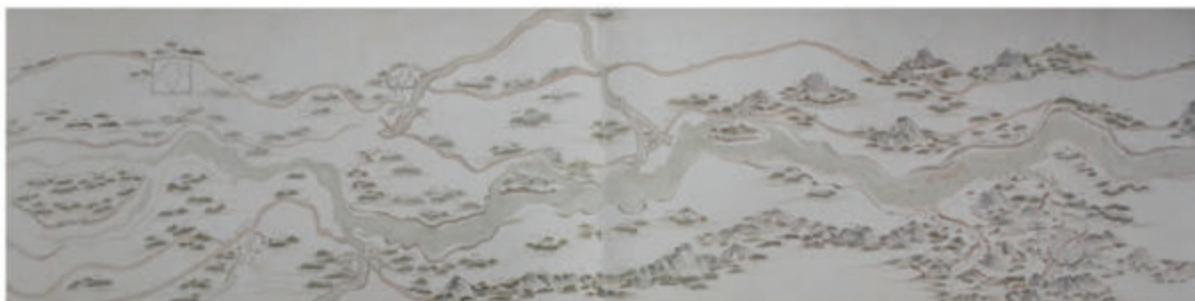
The year of 2014 saw exciting developments at CIHK. At the beginning of the year it formally became a unit under PolyU's Faculty of Humanities, an arrangement which enabled the Institute to offer credit-bearing courses to PolyU students. Since the second semester of 2014/15, we have collaborated with other units under the Faculty on a custom-designed programme, Minor in Chinese Language and Culture for International Students. We are also given approval to offer a number of subjects in the General University Requirements Programme of the University. Our Chinese culture related subjects have proved to be popular. We also offered summer classes which included fieldtrips to Xi'an and the Pearl River Delta area in the mainland.

On the general front of cultural education and dissemination, we have organised activities of different themes to address the interests of different audience groups, including lectures on Chinese history, culture and religion by distinguished scholars, specialist lectures on Chinese history and culture, study tours to historical sites for PolyU staff and students, and Chinese culture appreciation sessions for the general public. We also presented a series of postgraduate seminars on Chinese history and culture for students from universities in Hong Kong, Macau and the Pearl River Delta area. In 2015,

four conferences and workshop, including an international conference on articulations of statecraft thought in late imperial China, a conference on Ming-Qing history and culture by researchers of the CIHK's Research Centre for Chinese History and Culture, a Hong Kong-Wenzhou symposium on traditional Chinese culture to foster academic and cultural exchange between the two cities, and a research Confucius Institutes workshop to discuss the way forward for our work were held at the Institute. We believe that these programmes and activities have helped to enhance the participants' understanding of Chinese traditions and of the profundity of Chinese thought and literature, and consequently their better understanding of contemporary China. We are very pleased that the activities have been well received, and are looking forward to another year of active participation by students, colleagues and the public.

This year, in addition to continuing the teaching programmes and lecture series above mentioned, a conference on the ancestor halls and sacrificial rites to ancestors in historical and contemporary China is planned. We will also co-organize the 7th International Conference on Chinese Ancient Books and Traditional Culture with the Institute of History of the Chinese Academy of Social Sciences and the School of Chinese Ancient Books and Traditional Culture of Beijing Normal University. We are confident that these conferences will further enhance our research capacity and contribute to the foundation for international sinology at CIHK.

More information on our programmes and activities for 2016 can be found in this booklet. Taking this opportunity, we wish to express our gratitude to all those who have given us support in our work as well as to welcome the first time reader of this *Introduction*. We are glad to invite you to participate in our upcoming events.



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

學院簡介

About CIHK





香港
Hong Kong





背景 Background

隨著中國的綜合國力不斷增強，中國在國際事務上的影響力日漸提高，漢語的重要性亦逐步提升，學習漢語在不少國家已形成一股熱潮，有些人是因為對中國語言和文化感興趣，有些則視漢語為一項謀生的技能。為了創造比較優良的學習條件，為各國漢語學習者提供方便，中國政府通過國家漢語國際推廣領導小組辦公室（漢辦）與各國的著名學府及專業機構合作，在有需求的地區，合作建設以開展漢語教學、推廣中國文化為主要活動內容的「孔子學院」，並在北京設立「孔子學院總部」，集中管理世界的孔子學院，提供與日俱增的支援和服務。2005年，首間孔子學院成立，到了2015年年底，全球已建立超過500所孔子學院，分佈於134個國家。

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

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

As its national power continuously strengthens, China's influence in international affairs and the importance of the Chinese language become increasingly notable. Learning Chinese has become increasingly popular. While some are interested in the Chinese language and culture, some see learning Chinese as a business tool. In order to create conditions conducive to learning and facilitate the learning of Chinese overseas, the Chinese government started to collaborate with renowned institutions and professional organisations worldwide through the Office of Chinese Learning Council International (Hanban) and establish Confucius Institutes to offer Chinese classes and to promote Chinese culture. Since the establishment of the first Confucius Institute in 2005, the number of Institutes around the world has grown to 500 in 2015 spreading over 134 countries.

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

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



宗旨與願景 Mission and Vision

宗旨 Mission

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

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



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

目的與願景 Aims and Vision

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

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

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

Supporting China's endeavour to "build friendly relationship with foreign countries and promote multi-cultural development in the world", 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, and aspects of Chinese fine culture, and be informed of modern Chinese thinking, custom and social trends.

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

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



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



學院架構 Structure of CIHK

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

香港孔子學院現任理事長為理大（學院發展及合作）副校長阮曾媛琪教授，2012年11月履任該職。院長為理大鄭美雲文化及藝術勳學教授暨中國文化講座教授及人文學院院長、長江學者講座教授朱鴻林教授，2012年5月履任該職。

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

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

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

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

理事會 Council 理事長 Chairman 理事 Members

阮曾媛琪教授 Professor Angelina YUEN
朱鴻林教授 Professor CHU Hung-lam
陳振沖教授 Professor Keith C.C. CHAN
陳萬雄博士 Dr. CHAN Man-hung
謝智剛教授 Professor C.K. Michael TSE
陳煒文博士 Dr. Raymond Chan

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

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



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

宗旨及願景 Mission and Vision

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

中心的願景是成為世界青年漢學家及中國歷史文化的研習基地。

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

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

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

Currently the Centre is headed by its founding Director, Professor Chu Hung-lam, with Professor Chen Lai of Tsinghua University and Professor Michael Nylan of the University of California at Berkeley being its Advisors. A full list of members of the Centre can be found on the CIHK webpage.

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



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



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

研究計劃 Research Projects

計劃名稱 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 Diaries for personal cultivation by Ming-Qing neo-Confucians	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 Human geography and administration of coastal islands in Ming-Qing Zhejiang and Fujian provinces	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 Lü Kun's <i>Shizheng lu</i> and statecraft thought in Ming-Qing times	中國社會科學院歷史研究所副研究員解揚 Xie Yang Associate 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</i> and cultural creation by late imperial scholar-officials	廣東省社會科學院歷史所副研究員周鑫 Zhou Xin Associate 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 Ideas and works by Ming Confucians for the edification of palace eunuchs	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</i> and the transmission of Confucian learning in Yuan and Ming times	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 Intellectual landscape and climate for the rise of Wang Yangming's Confucianism	台灣元智大學中國語文學系助理教授何威萱 Ho Wei-hsuan Assistant Professor, Department of Chinese Language and Literature, Yuan Ze University, Taiwan
清代湘西苗疆的社會教化 Social education and indoctrination in the Miao people territories in Qing-period western Hunan province	湖南師範大學社會學系講師譚衛華 Tan Weihua Lecturer, Department of Sociology, Hunan Normal University
明代北方儒學的發展 Development of Confucian learning in Ming-period northern China	香港理工大學中國文化學系博士陳冠華 Chen Guanhua PhD in Chinese Culture, PolyU



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計劃名稱：《明儒學案》與明代儒學研究之文本重建

執行人：香港孔子學院 朱鴻林

內容摘要：黃宗羲的《明儒學案》是研究明代儒學思想及其歷史的必備之書，自從康熙中期的刻本之後，歷來刊刻系統有三個，不同形式的傳本迄今超過十個，實際影響至今尚存。但此書卻沒有一種學者可以安心據以從事研究的文本，讀者也往往因為文本的內容和文字差異之故，不能正確認識本來的文意或黃宗羲所想表達的意思。本研究將以文獻學研究為基礎，追溯本書的傳記和文選兩部分的資料來源，以適當的例子反映此書種種的文本問題，提出校正的方法，改正現代版本常見的句讀錯誤，並且總結利用此書作學術研究時應該注意之處和掌握的對應之道。

Project Title : *Cases of Learning of Ming Confucians* and the Rebuilding of Textual Basis for the Research of Ming Period Confucianism

Principal Investigator : CHU Hung-lam (Confucius Institute of Hong Kong)

This project investigates the source of the biographies and writings in Huang Zongxi's *Cases of Learning of Ming Confucians*, the indispensable source book of Ming period Confucianism and its history. It will rectify the common errors and mistakes in earlier and modern editions of the book. It aims to provide scholars of Ming period Confucianism with the original meanings of the Ming writings included in the book.

計劃名稱：明清理學修身日記研究

執行人：廣州中山大學歷史學系 劉勇

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

Project Title : *Diaries for the Personal Cultivation of Ming-Qing Neo-Confucians*

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

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



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研究計劃 Research Projects

計劃名稱：明清閩浙沿海島嶼管理和海島人文地理

執行人：廣州中山大學歷史學系 謝湜

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

Project Title：Human Geography and Administration of Coastal Islands in Zhejiang and Fujian Provinces during Ming-Qing Dynasties

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

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

計劃名稱：呂坤《實政錄》與明清經世思想

執行人：中國社會科學院歷史所 解揚

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

Project Title：Lü Kun's *Shizheng Lu* and Statecraft Thought in Ming-Qing Times

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

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



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計劃名稱：《朱子家禮》與近世士大夫文化創造

執行人：廣東省社會科學院歷史所 周鑫

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

Project Title : *Family Rites by Zhu Xi and Cultural Creation by Late Imperial Scholar-Officials*

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

Abstract : This project will study the legitimization and secularization of the *Family Rites by Zhu Xi* and its cultural creation by scholar-officials during mid Southern Song and early Ming dynasty. It seeks to present a historical account of the spread and practice of the *Family Rites by Zhu Xi*.

計劃名稱：明代儒者教化宦官的理念與著作

執行人：武漢大學歷史學院 吳兆豐

內容摘要：本計劃探討明代儒者教化宦官的理念、行動與著作。面對內外懸隔以及宦官權力高度發展的特殊政治生態，明代儒者開始調整思維，強調宦官也可以得到教化，希望藉此間接影響君主，改善政治。這一新認識與理念在明代尤其中晚明擴延瀰漫，乃至形成教化宦官之具體行動。撰寫以古今賢惡宦官傳記為內容的宦官教化書，是明代儒臣落實宦官教化的重要方式之一。對這些書籍與同時代的言論加以綜合研究可見，明代政治空間嚴重擠壓並未讓儒者喪失得君行道的興趣，經世之學實不因君權之高漲與心學之流行而無所表現。這既是政治與文化、制度與思想交互影響的實態，又構成明代尤其中晚明儒家思想變化和政治文化異動的重要內容。

Project Title : *Ideas and Works by Ming Confucians for the Edification of Palace Eunuchs*

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

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



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研究計劃 Research Projects

計劃名稱：《四書五經大全》與元明儒學傳承

執行人：武漢華中科技大學歷史研究所 朱冶

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

Project Title : *The Compendia of the Four Books and Five Classics and the Transmission of Confucian Learning in Yuan and Ming Times*

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

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

計劃名稱：王陽明儒學興起前夕的明代學術風氣

執行人：台灣元智大學中國語文學系 何威萱

內容摘要：明代學術最重要的轉折在於陽明學的興起。關於其興起的原因，學者大多認為與明初偏向內在修養的學術風氣有關。但事實上，在此學風之外，成化、弘治年間另有一股以博學考據、經世致用為主的修正朱學的思潮，也在學術主流之中，然目前學界對此的研究仍不夠充份，如此不但未能完整體現明代前期思想史全貌，對陽明學興起的解釋亦顯得單向而平面。因此成化、弘治年間的學術思想仍有很大的探究空間。本計劃擬以此時期重要人物如楊守陳、周洪謨、王恕、程敏政等人為中心，梳理並釐清其與陽明之間的學術淵源，以期填補十五世紀後思想史研究的空白，更能為陽明學的興起提供更豐富多元的解釋。

Project Title : *Intellectual Landscape and Climate for the Rise of Wang Yangming's Confucianism*

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

Abstract : This project will study the intellectual landscape during the reigns of the Ming Emperors Chenghua (1405-1487) and Hongzhi (1488 – 1505) by analysing the influence of several important scholars of the time. It aims to provide a better understanding of the rise of Wang Yangming's Confucianism since the 16th century.



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

研究計劃 Research Projects

計劃名稱：明代北方儒學的發展

執行人：香港理工大學中國文化學系 陳冠華

內容摘要：明代中期理學發展中，南方陽明學、甘泉學勃興，挑戰傳統程朱理學，一批立場別異的陝西、河南儒者南下論辯，南北學術互動極其活躍。陽明學結果逆勢北傳，並於明末扎根河南、陝西，深刻改變當地學術圖景。本課題梳理南北學者論學傳學之歷史，探究學術思想地域發展及傳播的機制，以及明末清初河南、陝西學者敘述本地理學歷史，理學譜系式的著作，深入此一發展情況。

Project Title：Development of Ming-Period Confucian Learning in Northern China

Principal Investigator：CHEN Guanhua (Department of Chinese Culture, The Hong Kong Polytechnic University, Hong Kong)

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

計劃名稱：清代湘西苗疆的社會教化

執行人：香港理工大學中國文化學系 譚衛華

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

Project Title：Social Education and Indoctrination in the Miao Ethnic Group in Western Hunan Province in the Qing Dynasty

Principal Investigator：TAN Weihua (Department of Chinese Culture, The Hong Kong Polytechnic University, Hong Kong)

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



漢語教學研究中心

Research Centre for Chinese Language Teaching

宗旨及願景 Mission and Vision

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

中心的願景是使香港孔子學院成為對外漢語教學的一個重點研究基地。

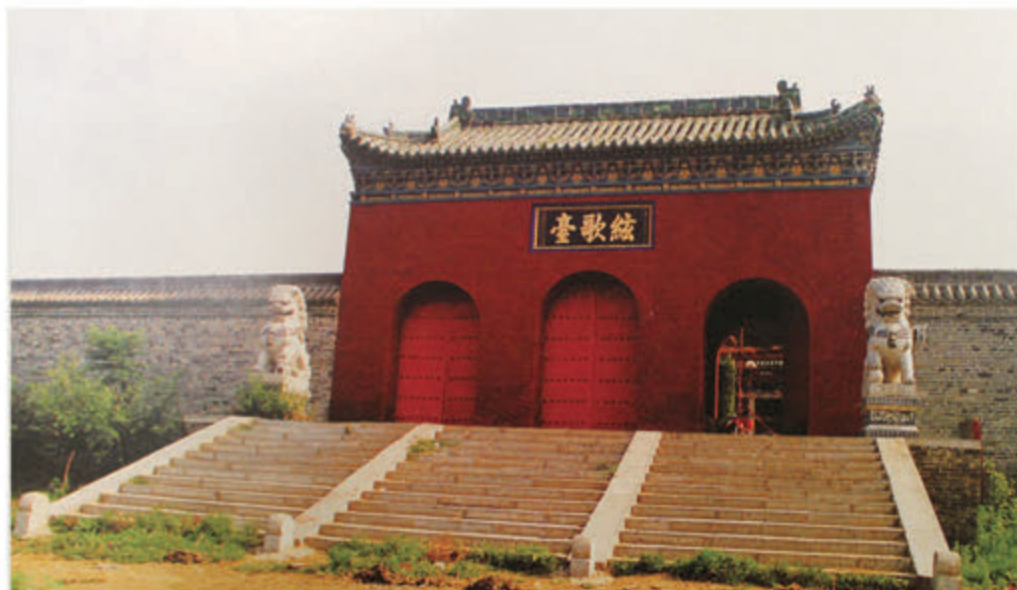
中心現任主任為陳瑞端教授,並邀得美國威廉斯學院亞洲學系顧百里教授出任顧問,其他成員見於本院網頁相關部分。

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


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

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

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



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

The background of the cover features a textured, light beige surface. On the left side, there is a vertical arrangement of green bamboo stalks with leaves, some of which have water droplets. Below the bamboo are grey, jagged rocks with patches of green moss. At the bottom right, a section of the Great Wall of China is visible, winding through a misty, mountainous landscape.

2016年 活動項目一覽

Overview of Programmes
and Activities 2016



2016年活動項目 Programmes and Activities 2016

活動列表 List of Programmes and Activities

教學項目 Teaching Programmes	1	國際生中國語言及文化副修課程 [#] Minor in Chinese Language and Culture for International Students [#]
	2	大學通識教育課程 General University Requirements (GUR) / Cluster Area Requirement Subjects
	3	輔學發展課程 Complimentary Development Programme
	4	認識中國文化證書課程 ⁺ Understanding China and Chinese Culture Certificate Programme ⁺
	5	駐港總領事漢語課程 Chinese Language Programme for Consuls-General in Hong Kong
	6	暑期國際生中國文化課程 [#] Summer Programme in Chinese Culture for International Students [#]
	7	港澳珠三角地區研究生中國歷史文化研修班 [#] Seminars on Chinese History and Culture for Postgraduate Students in Hong Kong, Macau and the Pearl River Delta [#]
文化講座及考察 Cultural Lectures and Tours	8	中國文化與宗教傑出學者講論系列 [*] Distinguished Lectures on Chinese Culture and Religion [*]
	9	中國歷史文化研究中心專家學者講論系列 [*] Specialist Lectures on Chinese History and Culture [*]
	10	香港中國文化遺產考察 [*] Study Tours on Chinese Cultural Heritage in Hong Kong [*]
會議、研討會及論壇 Conferences, Seminars and Forums	11	第七屆中國古文獻及傳統文化國際學術研討會 [^] The 7th International Conference on Chinese Ancient Books and Traditional Culture [^]
	12	中國宗族祠堂與祖先祭祀學術研討會 Conference on Chinese Ancestral Halls and Sacrificial Rites
	13	漢語教學研究中心對外漢語教學專家論壇 [@] Specialist Seminar on Teaching Chinese as a Foreign Language [@]
	14	漢語教學研究中心對外漢語教學教師論壇 [@] Teachers' Forum on Teaching Chinese as a Foreign Language [@]
	15	漢語教學研究中心對外漢語教學研究生論壇 [@] Postgraduate Students' Forum on Teaching Chinese as a Foreign Language [@]
	16	第二屆研究型孔子學院發展會議 Second Research Confucius Institutes Workshop
文化表演及活動 Cultural Performances and Activities	17	香港理工大學教職員樂團中西樂匯演 Performance by the Orchestra of the PolyU Staff Association
	18	香港書法名家書法展覽 Exhibition of Calligraphy by Renowned Calligraphers in Hong Kong
	19	孔子學院日 Confucius Institute Day

[#] 課程由香港理工大學人文學院統籌；其他教學單位包括理大中文及雙語學系、中國文化學系、通識教育中心。Jointly organised with PolyU's Department of Chinese and Bilingual Studies, Department of Chinese Culture, and General Education Centre; programme hosted by PolyU Faculty of Humanities.

⁺ 香港理工大學內地及國際學生服務處合辦。Jointly organised with PolyU's Mainland and International Student Services Office.

^{*} 香港理工大學中國文化學系合辦。Jointly organised with PolyU's Department of Chinese Culture.

[^] 中國社會科學院歷史研究所、北京師範大學中國古文獻及中國傳統文化學院、香港理工大學中國文化學系合辦。Jointly organised with Research Institute of History, Chinese Academy of Social Science; School of Ancient Chinese Books and Traditional Culture, Beijing Normal University; and PolyU's Department of Chinese Culture.

[@] 香港理工大學中文及雙語學系合辦。Jointly organised with PolyU's Department of Chinese and Bilingual Studies.



教學課程 Teaching Programmes

1. 國際生中國語言及文化副修課程

Minor Programme in Chinese Language and Culture for International Students

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

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

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

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



長江三峽 - The Yangtze in the Three Gorges region



教學課程 Teaching Programmes

2. 通識教育課程

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

香港理工大學要求所有四年制本科生必須修讀「大學通識教育課程」，旨在培養學生的全人發展。香港孔子學院將承辦其中「歷史、文化及世界觀」範疇內以中國文化為主題的若干科目，教授形式包括課堂講授與在中國內地進行的考察。2016年，本院將開設下列六個科目：

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

All undergraduate students at PolyU are required to take a number of General University Requirements (GUR) courses, which consists of six components including the Cluster Area Requirements (CAR) subjects. CIHK will offer a number of Chinese culture related subjects in the Cluster Area of History, Culture and World Views. The six subjects listed below will be offered in 2016:

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



中國長城 - The Great Wall of China



教學課程 Teaching Programmes

3. 輔學發展課程

Complementary Development Programme

「輔學發展課程」是香港理工大學為本科生設立的多元化短期課程，不計學分，意在鼓勵學生探索專科及學術以外的世界，擴闊視野，達到平衡的全人發展，同時激發學生追求終身學習。自2013/14學年起，香港孔子學院承辦部份以中國文化及本地文化為主題的課，2016年將會繼續開設。

The PolyU Complementary Development Programme is designed to help students achieve the goal of all-round development by providing them with non-credit-bearing courses to broaden their horizon and sharpen their ability in critical thinking, interpersonal skills, leadership, aesthetic appreciation and international engagement. For the academic year 2015/16, CIHK will continue to offer Chinese culture related subjects for the Programme.



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



教學課程 Teaching Programmes

4. 認識中國文化證書課程

Understanding China and Chinese Culture Certificate Programme

本課程自2014年度下學期起，與香港孔子學院與香港理工大學內地及國際學生服務處合辦，為理大的國際生提供機會，接觸中國語言與文化。課程內容包括普通話與廣東話工作坊、中國茶藝班、中國文化與社會講座系列、本地文化遺產考察及中國內地學習團等。學生修讀三十小時或以上的課程活動，可獲頒發證書。

Launched in 2014, this Certificate Programme is jointly organised by CIHK and PolyU's Mainland and International Student Services Office. It aims to provide opportunities for PolyU international students to gain basic understanding of China. The programme offers a series of activities and events with Chinese cultural elements, including Putonghua and Cantonese workshop, Chinese tea brewing workshop, lectures on Chinese culture and society, local heritage tours and study tours to China. Students successfully completed up to 30 hours of cluster activities during the academic year will be awarded the certificate. The programme will be continued in 2016.





教學課程 Teaching Programmes

5. 駐港總領事漢語課程

Chinese Language Programme for Consuls-General in Hong Kong

在中國外交部駐香港特區特派員公署鼎力支持下，香港孔子學院於2011年建立「駐港總領事漢語課程」，教學內容與形式特別為領事館職員及家屬設計，使其能有效地掌握漢語及認識中國文化，更快地適應在香港乃至中國內地的工作與生活。每年開辦授課，曾參與的學員來自包括哥倫比亞、埃及、法國、希臘、印度、墨西哥、秘魯、菲律賓、津巴布韋等國家的駐港總領事館，獲得很高的評價。本課程的2016年將繼續開辦。

This programme was initiated under the auspices of the Office of the PRC Ministry of Foreign Affairs in Hong Kong in 2011. It is designed to help diplomatic officials and their families to learn Chinese language and get in touch with Chinese culture so as to facilitate their adaptation to the work and living environment in Hong Kong and elsewhere in China. Putonghua courses at elementary and intermediate levels have been given to consuls-general and staff from the Consulates-General of Colombia, Egypt, France, Greece, India, Mexico, Peru, the Philippines, and Zimbabwe. The courses will continue to be offered in 2016.





教學課程 Teaching Programmes

6. 暑期國際生中國文化課程

Summer Programme in Chinese Culture for International Students

今年，香港孔子學院將繼續參與由香港理工大學統籌的學分制「絲路」中國文化暑期班，七月開課，為期三週，首週在香港上課，其在西安上課。課程除了課堂教授，還有每週二次出外考察。目標參加者為對中國文化有興趣的國際生、理大海外姊妹學校學生、本校學生及西安交通大學學生。本院今年提供的科目為「中國早期帝國的地下世界」。

This 3-week "Silk Road" summer programme in July organised by the Hong Kong Polytechnic University will admit international students interested in Chinese culture, exchange students from PolyU's overseas partner institutions, students of Xi'an Jiaotong University and PolyU. Classes for the first week are held in Hong Kong, and for the remaining in Xi'an, China where field trips will be conducted. For 2016, CIHK will offer a credit-bearing subject titled "The Underground World of Early Imperial China".



中國西安 Xian, China



教學課程 Teaching Programmes

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

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

This programme is co-organised by CIHK and PolyU's Department of Chinese Culture. Targeted at young scholars from universities in Hong Kong and the region, and led by renowned researchers, the seminars in the programme endeavour to enhance the postgraduate students' interest and research ability in Chinese history and culture as well as to create a network for their academic exchanges. Since its inception in 2013, the seminars have attracted more than two hundred students from universities in Hong Kong, Guangzhou, Shenzhen and Macau. As usual, eight seminars will be held in 2016, four each in the spring and fall semesters. The focus will be on research issues and methodology.

香港孔子學院
Confucius Institute of Hong Kong

THE HONG KONG
POLYTECHNIC UNIVERSITY
香港理工大學

**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

中國文化學系
Department of Chinese Culture



文化講座及考察 Cultural Lectures and Tours

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



董其昌書 <<金剛經>> Text of Diamond Sutra copied by Dong Qichang

本講座系列由香港著名慈善團體耑色園贊助，以推廣公眾對中國文化與宗教的深入認識為目標，邀請海內外傑出學者主講，講題涵蓋歷史、文學、藝術、宗教、文化等領域，期使聽眾領會中國文化之精博、中國宗教之涵容，以及二者對於幫助個人修養、淨化個人心靈、促進社會和諧在理論上與實踐上的貢獻，有更深的體會。今年，香港孔子學院將繼續與香港理工大學中國文化學系合作，舉辦六場講座。

Sponsored by the renowned charity organisation in Hong Kong, Sik Sik Yuen, this lecture series is open to the public and is aimed at deepening their understanding of Chinese culture, philosophy, values and religion as well as the relevance and the benefits of Chinese culture to personal development and social harmony. Eminent scholars from mainland China, Taiwan, Hong Kong and other parts of the world are invited to give talks on topics of interest. CIHK, in collaboration with PolyU's Department of Chinese Culture, will organise six lectures under this series in 2016.



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

*本項目獲香港耑色園鼎力贊助 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



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

本系列由香港孔子學院中國歷史文化研究中心主辦，香港理工大學中國文化學系協辦，旨在讓公眾進一步瞭解中國文化的根源和要義，從而更珍惜中國文化遺產，以及認識中國文化對於個人生活、社會和諧、世界和平的價值。講論系列自2013年推出以來，廣受校內外研究生及社會人士歡迎。本系列今年將舉辦八次以上講座。

This lecture series is hosted by CIHK Research Centre for Chinese History and Culture, in collaboration with PolyU's Department of Chinese Culture, and is open to public. Delivered by experts of Chinese history and culture, the lectures seek to enrich the audience's knowledge and understanding of aspects of Chinese civilization. 8 lectures or more will be presented in 2016.



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



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

香港孔子學院自成為香港理工大學一員後，以融入及服務大學為宗旨，積極舉辦以理大師生為目標人群的活動，本項目即以其中之一。今年我院將再度與理大中國文化學系合作，籌辦四次考察，邀請專家學者帶隊，為團員講解所到歷史遺跡的歷史演變，讓他們深入認識香港歷史和香港的中國文化遺跡。



This programme is designed to provide an opportunity for members of the PolyU community to get to know more about the history and cultural heritage of Hong Kong. The study tours are guided expert scholars. CIHK will organise four tours in 2016 in collaboration with PolyU's Department of Chinese Culture.





11. 第七屆中國古文獻及傳統文化國際學術研討會 The 7th International Conference on Ancient Chinese Books and Traditional Culture

本國際學術研討會為香港孔子學院與中國社會科學院歷史研究所、北京師範大學中國古文獻及中國傳統文化學院、香港理工大學中國文化學系合辦，旨在深入探討中國古文獻及傳統文化的研究新發現和新理解，內容包括以文本研究為主的歷史、文學、哲學、宗教、藝術新研究。參加學者預計35人，來自中國大陸、台灣、香港、澳門、日本、韓國、馬來西亞、新加坡、歐洲以及美國、加拿大等國家與地區。

The Conference will be jointly organised by CIHK with the Institute of History, Chinese Academy of Social Science; School of Chinese Ancient Books and Traditional Culture, Beijing Normal University; and Department of Chinese Culture, PolyU. It aims to present new findings and interpretations in researches on pre-modern Chinese history, literature, philosophy, art, and religion. The event will include some 35 participants from mainland China, Taiwan, Hong Kong, Macau, Japan, Korea, Malaysia, Singapore, US, Canada, and some European countries.



黃帝內經 Huangdi Neijing



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



12. 中國宗族祠堂與祖先祭祀學術研討會 Conference on Chinese Ancestral Halls and Sacrificial Rites

本研討會為香港孔子學院中國歷史文化研究中心的學術項目，旨在探討以目前香港及中國華南地方所見的宗祠、家廟的建築、用途以及祖先崇拜活動的情況，以見中國傳統文化的延續及其調整情形。

This conference aims to investigate the continuity and manifestations of traditional culture in the building, use, and sacrificial rites to ancestors of the ancestral halls in historical and present-day Hong Kong and selected locations in the Pearl River Delta area.



屏山鄧氏宗祠 The Tang Ancestral Hall in Ping Shan



13. 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

香港孔子學院於2013年成立漢語教學研究中心，以開展相關研究工作，提升漢語教學質素為目標。今年，中心與香港理工大學雙語學系將繼續共同舉辦一次「對外漢語教學專家論壇」，邀請中外專家學者主講，分享研究心得和教學經驗。

To enhance the quality of Teaching Chinese as a Foreign Language (TCFL), CIHK Research Centre for Chinese Language Teaching will continue to organise a specialist seminars in 2016, in collaboration with PolyU's Department of Chinese and Bilingual Studies. TCFL experts will be invited to present their insights and experience in teaching Chinese as a foreign language.





14. 漢語教學研究中心對外漢語教學教師論壇 Teachers' Forum on Teaching Chinese as a Foreign Language

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

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



漢語大詞典
Hanyu Da Cidian



《漢語新起點》Chinese New Beginning



《漢語易讀》Chinese Easy Reading Text



15. 漢語教學研究中心對外漢語教學研究生論壇 Teachers' Forum on Teaching Chinese as a Foreign Language

香港孔子學院漢語教學研究中心與香港理工大學中文及雙語學系今年將繼續合辦一次「對外漢語教學研究生論壇」，面向香港本地各個高校對外漢語教學專業的研究生，活動將以小型研討會的方式進行，通過討論及分享提升學生的研究和教學能力。

This forum is another initiative of CIHK Research Centre for Chinese Language Teaching, targeted at postgraduate students of Teaching Chinese as a Foreign Language (TCFL) in Hong Kong. Jointly organised by the Research Centre and the Department of Chinese and Bilingual Studies of the Hong Kong Polytechnic University, the meeting will allow young scholars and future practitioners of TCFL to report on their research and learning experience. A forum will be held in 2016.





16. 第二屆研究型孔子學院發展會議 Second Research Confucius Institutes Workshop

自第一所孔子學院十年前成立以來，中國已在134個國家和地區建立500孔子學院。每所學院根據其所在地區的需求與資源，發揮自己的優勢，逐步發展成不同類型與特色的孔院，例如商務孔院或中醫藥孔院等。香港孔子學院則已成為一所研究中國傳統學術為主的孔子學院。去年，我院獲得總部支持，邀請七所同類孔院代表來港討論研究型孔子學院的發展挑戰與機遇，並開拓合作空間。今年將會繼續舉行會議，深入研究落實合作之道。

Since the establishment of the first Confucius Institute (CI) a decade ago, the number of CIs around the world has grown to 500 in 134 countries to date. Individual CIs have also evolved into different types of institutes with distinctive focuses and areas of expertise. CIHK has distinguished itself as a CI for researching Chinese history and traditional culture. In 2015, with the support of CI Headquarters, we held a workshop attended by directors of seven research CIs around the world. A second workshop will be held this year and we plan to invite some more colleagues to come for discussions on implementable research collaborations.



山東省曲阜孔廟 Confucius Temple at Qufu, Shandong



17. 香港理工大學教職員樂團中西樂匯演 Performance by the PolyU Staff Orchestra

香港孔子學院以弘揚中國文化為宗旨，每年均會舉辦不同活動，讓所在的香港理工大學的師生職員有更多機會接觸中國藝術與文化。今年，我院將邀請本校教職員樂團合作舉辦音樂匯演，以享同仁。

CIHK organises annual cultural activities for members of the PolyU community to appreciate Chinese arts and culture. We have collaborated with local arts groups and presented events for Chinese calligraphy, painting, tradition music and martial arts in the past. For 2016, we will collaborate with the PolyU Orchestra Staff to present a night of music appreciation on campus.





18. 香港書法名家書法展覽

Exhibition of Calligraphy by Renowned Calligraphers in Hong Kong

香港孔子學院以弘揚中國文化為宗旨，每年均會舉辦不同活動，讓社會公眾以及香港理工大學的師生職員有更多機會接觸中國藝術與文化。繼去年書法展覽反應理想，今年我院將續與中國書協香港分會合作，邀請香港書法名家舉辦展覽，推廣書法藝術欣賞。

CIHK organized an exhibition of calligraphy in collaboration with the Hong Kong Branch of the Chinese Calligraphers Association in 2015. It was opened to public acclaim. We will mount another exhibition for renowned calligraphers in Hong Kong in collaboration with the same organization in 2016 to promote this distinctive Chinese art form.





19. 孔子學院日 Confucius Institute Day

本院配合孔子學院總部制定的全球活動，將於2016年9月24日在香港理工大學校園舉行第三次週年「孔子學院日」，我院將與多個本地文藝團體合作，舉辦以中國書畫、音樂、戲劇、武術等文化藝術活動，以示慶祝。

In tune with the call of the Confucius Institute Headquarters for the annual global celebration of the Confucius Institutes, CIHK will organise the third Confucius Institute Day on 24 September 2016 at PolyU. Cultural performances and activities to showcase Chinese arts and culture, including Chinese calligraphies and paintings, Chinese music, Chinese operas, Chinese martial arts demonstration will be mounted for the PolyU community and the public.





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活動總表 Complete List of Programmes and Activities 2015

香港理工大學輔學發展課程			
PolyU Complementary Development Programme (CDP)			
1.	中文大檢閱：中國文字之古典賞析與現代應用 Appreciation and Application of Classical Chinese Script	莫雲漢教授 Professor MOK Wan-hon	06.12.2014
2.	清音獨遠：古詩十九首賞讀 Reading of the Nineteen Classical Poems	王若梅博士 Dr. WONG Yeuk-mui	06.12.2014
3.	此情可待成追憶：現代作家作品選讀（林海音、鍾阿城、白先勇） Selected Readings of Contemporary Writers (Lin Haiyin, Zhong Acheng, Bai Xianyong)	王若梅博士 Dr. WONG Yeuk-mui	06.12.2014
4.	聖經文學研讀 Readings in Biblical Literature	王若梅博士 Dr. WONG Yeuk-mui	06.12.2014
5.	香港歷史建築與傳統文化 Historical Buildings and Traditional Culture in Hong Kong	阮志偉博士 Dr. YUEN Chi-wai	06.12.2014
香港理工大學通識教育課程			
PolyU Cluster Area Requirement (CAR) Subjects			
1.	亞洲流行文化導論 An Introduction to Asian Popular Culture	李萌博士 Dr. LI Meng	
2.	當代中國民生掠影 A Glimpse of Contemporary Livelihood Issues in China	李萌博士 Dr. LI Meng	
3.	絲綢之路東段文化簡史 Cultural History of the Eastern Silk Road	李萌博士等 Dr. LI Meng and staff	
4.	中國歷史上的實際夢想家 Practical Dreamers in Chinese History	李萌博士等 Dr. LI Meng and staff	
5.	中國早期帝國的地下世界 The Underground World of Early Imperial China	李萌博士 Dr. LI Meng	
6.	中國古代女性的日常生活 Women and Their Daily Life in Ancient China	李萌博士 Dr. LI Meng	
香港理工大學暑期國際生中國文化課程			
Summer Programme in Chinese Culture for International Students			
1.	中國早期帝國的地下世界 The Underground World of Early Imperial China	李萌博士 Dr. LI Meng	
認識中國與中國文化證書課程 Understanding China and Chinese Culture Certificate Programme		In Collaboration with PolyU Mainland and International Students Service Office	
駐港總領事漢語課程 Chinese Language Programme for Consuls-General in Hong Kong		李萌博士 Dr. LI Meng	
文化活動 Cultural Performances and Activities			
1.	導賞：「京崑知多少」 Guided Appreciation: "Know Your Jingju and Kunqu"	京崑劇場 Jingkun Theatre 鄧宛霞女士及耿天元先生 Ms TANG Yuen-ha and Mr GENG Tian-yuan	14.11.2014
2.	孔子學院日 Confucius Institute Day	Performances of Chinese guzhen music, martial arts (Yongchun style), calligraphy by 30 calligraphers	15.11.2014



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活動總表 Complete List of Programmes and Activities 2015

學術演講及研修班 Lectures and Seminars			
中國文化與宗教傑出學者演講系列 Distinguished Lectures on Chinese Culture and Religion		導師 / 講者 / 嘉賓 Instructor/ Speaker/ Guest	日期 Date
1.	喪葬儀式中的民間文學 Popular Literature Preserved in Death Rituals	王秋桂教授 Professor WANG Chiu-Kui	24.04.15
2.	萬里尋親的孝行 Filial Practice of "Wandering in Search of Lost Parents"	呂妙芬教授 Professor LU Miaw-fen	18.09.15
3.	漢代之信仰、想像、與幸福之追求 The Faith, Ideals and Pursuit of Happiness in Han Dynasty	蒲慕州教授 Professor POO Mu-chou	22.09.15
4.	中國文化視野中的眼睛 "Eyes" from the Vision of Chinese Culture	吳承學教授 Professor WU Cheng-Xue	23.09.15
5.	中國的「五大革命聖地」：紅色旅遊、愛國教育與中共黨史 China's "Five Sacred Revolutionary Sites": Red Tourism, Patriotic Education and the History of the Chinese Communist Party	洪長泰教授 Professor HUNG Chang-tai	30.10.15
6.	融合與轉換：中國帝制晚期聖母瑪利亞與媽祖作為航海守護者 Convergence and Conversion: The Virgin Mary and Mazu as Maritime Patroness in Late Imperial China	夏伯嘉教授 Professor Ronnie Hsia	14.12.15
中國歷史文化研究中心專家學者講論系列 Specialist Lectures on Chinese History and Culture			
1.	後唐明宗的生活及其時代 The Life and Times of Mingzong of Later Tang (r. 926-33)	戴仁柱教授 Professor Richard DAVIS	30.01.15
2.	改革開放后流行文本中的知識女性形象 Representations of Intellectual Women in Post-Reform Popular Contexts	李萌博士 Dr. LI Meng	12.02.15
3.	冷戰氛圍下的中國知識分子與自由思想傳統 Modern Chinese Intellectuals under the Influence of the Cold War	容啟聰博士 Dr. YUNG Kai-chung	05.03.15
4.	雞足山在帝制晚期的崛起 The Rise of Buddhist Sacred Place in Mount Jizu since Later Monarchy of China	張德偉博士 Dr. CHEUNG Tak-wai	24.03.15
5.	刑求不滿：晚明判牘與小說資料所示的刑訊原則與效用爭議 Controversies to the Morality and the Effectiveness of Judicial Torture in Novels and Casebooks from late Ming China	譚家齊博士 Dr. TAM Ka-Chai	27.03.15
6.	孫中山思想對中、港、台三地之啟示與實踐 The Practice and Inspiration of Sun Yat-sen Thoughts in China, Hong Kong and Taiwan	李金強教授 Professor LEE Kam-keung	10.04.15
7.	粵普語音對比講座摘要 Comparative Study on the Phonetics between Cantonese and Putonghua	施仲謀教授 Professor SI Chung-mou	05.05.15
8.	推動學習語言的文化元素 (分享設計廣東話課程的經驗) Cultural Factors in Promoting Language Learning: Experience Sharing in Teaching Cantonese Course	孔碧儀女士 Miss Betty HUNG Pik-yi	03.11.15



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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		導師 / 講者 / 嘉賓 Instructor/ Speaker/ Guest	日期 Date
1.	中國儀式劇 Popular Literature Preserved in Death Rituals	王秋桂教授 Professor WANG Chiu-Kui	25.04.15
2.	中國近世的鄉規民約(一) - 兩宋所見 The Community Compact in Late Imperial China (1): Song Times	朱鴻林教授 Professor CHU Hung-lam	25.04.15
3.	中國近世的鄉規民約(二) - 元代及明初 The Community Compact in Late Imperial China (2): Yuan and Early Ming Times	朱鴻林教授 Professor CHU Hung-lam	06.06.15
4.	中國近世的鄉規民約(三) - 明代中期 The Community Compact in Late Imperial China (3): Mind-Ming Times	朱鴻林教授 Professor CHU Hung-lam	06.06.15
5.	《孝經》的閱讀史與文化實踐——從中古到近代的變化 Reading and Implementing the Teachings of the Classic of Filial Piety: A Historical Survey	呂妙芬教授 Professor LU Miaw-fen	19.09.15
6.	鬼的跨文化比較研究 A Cross-Cultural Study of Ghost	蒲慕州教授 Professor POO Mu-chou	19.09.15
7.	中國文體學研究漫談 On the Research of Chinese "Stylistics"	吳承學教授 Professor WU Cheng-Xue	30.10.15
8.	在檔案中尋找一位蘇聯專家：探討 20 世紀 50 年代的中蘇關係 Looking for a Soviet Expert: A Study of Sino-Soviet Relations in the 1950s	洪長泰教授 Professor HUNG Chang-tai	30.10.15
學術研討會/論壇 Conferences, Seminars and Forums			
1.	中國近世經史思想及議論：《大學衍義部》國際研討會 International Conference on Statecraft Articulations in Late Imperial China: Qiu Jun's Daxue yanyi bu	Jointly organized with Departments of History of University of British Columbia, University of Washington, College de France, and Department of Chinese Culture of PolyU	16-18.06.15
2.	香港溫州（龍灣）傳統中國文化交流會 Hong Kong-Wenzhou Symposium on Traditional Chinese Culture	李萌博士 Dr. Li Meng	08.10.15
3.	歷史文化研究中心研討會第一屆明清歷史文化研討會 First Symposium on Ming-Qing History and Culture of CIHK Centre for Chinese History and Culture	容啟聰博士 Dr. YUNG Kai-chung	25-26.11.15
4.	對外漢語教學專家論壇 Specialist Forum on Teaching Chinese as a Foreign Language		05.12.15
	奧地利漢語教學的今昔對比 Chinese Language Teaching in Austria: Past and Present	李夏德教授 Professor Richard Trappl	
	教師提問的雙重功能與二語課堂互動 Duel Functions of Teacher's Questions (TQs) & Classroom Interaction	靳洪剛教授 Professor JIN Honggang	
5.	對外漢語教學研究生論壇 Postgraduate Students Forum on Teaching Chinese as a Foreign Language	陳瑞端教授 Professor CHAN Shui-duen	21.11.15
6.	研究孔子學院工作坊 Research Confucius Institutes Workshop	Attended by 8 Directors of CIs from Universities of Vienna, Graz, London, Hebrew, Kyung Hee, Texas at Dallas, Purdue, PolyU	09.12.15
文化講座與考察 Cultural Lectures and Tours			
1.	特別講座 Special Lecture	朱鴻林教授 Professor CHU Hung-lam	20.03.15
2.	香港中國文化遺產考察 Study Tours on Chinese Cultural Heritage in Hong Kong	朱鴻林教授 Professor CHU Hung-lam	12.04.15



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教學項目 Teaching Programmes

1. 香港理工大學輔學發展課程

Complementary Development Programme

「輔學發展課程」是香港理工大學專為本科生設立的非學分課程，提供多元化的科目，鼓勵學生擴闊視野。香港孔子學院於2013年下半年起，承辦該課程中以中國文化與本地文化為主題的部份科目。今年，本院成功開設了五科，共收生87人。

The Complementary Development Programme of the Hong Kong Polytechnic University aims to help the students broaden their horizon through a wide range of non-credit-bearing courses. CIHK began to join the Programme in the second half 2013. For the year 2015, five classes were opened and 87 students were enrolled.

2. 通識教育課程

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

自2015年九月起，本院為香港理工大學本科生培養全人發展而開設的通識教育課程包括：《古代婦女日常生活》、《當代中國民生問題》以及《亞洲流行文化導論》。截至2015年底，共有395名香港理工大學在讀本科學生修讀了這三門課程。

For the all-round development of PolyU undergraduate students, CIHK has offered 3 CAR subjects in the fall semester of 2015. The subjects include: Women and Everyday Life in Imperial China, A Glimpse into Livelihood Issues in Contemporary China and An Introduction to Asian Popular Culture. 395 students had enrolled in the 3 courses.

絲綢之路 The Silk Road





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教學項目 Teaching Programmes

3. 國際暑期班課程：《早期帝國的地下世界》

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

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

This course introduces key features of the underground world of early imperial China based on underground architecture in Shaanxi Province, including religious sites, tombs and mausoleums. Students were led to understand how archaeological excavations demonstrate the transformation of burial rites, religious beliefs in the afterlife, geomancy and everyday life, as well as cosmopolitanism and the cultural interaction between China and Eurasia countries throughout early and medieval China. The course also explores the reasons for differences in customs and rites across space and time and relates them to the characteristics and essence of Chinese culture.



4. 認識中國文化證書課程

Understanding China and Chinese Culture Certificate Programme

本課程由本院與香港理工大學內地及國際學生服務處合辦，旨在為理大學國際生提供機會，瞭解中國語言及文化。第一期課程於2014年9月推出，內容包括普通話及廣東話班、中國茶藝班、專家講座、本地文化考察團、鄰近城市文化之旅（澳門、廣州、台北）等，2015年共收生80人，其中49人成功修讀三十小時或以上的指定活動，獲頒證書。

Jointly organised by CIHK and PolyU's Mainland and International Student Services Office, this programme provides international students at PolyU opportunities to learn about China and Chinese culture. Launched in September 2014, the programme has offered workshops on Putonghua and Cantonese, Chinese tea, expert lectures, local heritage tours and study tours to neighbouring cities including Macau, Guangzhou and Taipei. In 2015, a total of 80 students were enrolled in the Programme, 49 of them successfully completed no less than 30 hours of cluster activities to earn their certificates.





2015 年活動回顧 A Review of 2015

教學項目 Teaching Programmes

5. 駐港總領事漢語課程

Chinese Language Programme for Consuls-General in Hong Kong

2015年香港孔子學院舉辦了第九屆駐港總領事基礎普通話課程，幫助學員有效地掌握中國語言，也增加他們對中國傳統文化的認識。學員包括墨西哥和秘魯兩個駐港總領事。

The 9th class of Chinese Language Programme for Consuls-General in Hong Kong was held from September to December 2015. Putonghua language and traditional Chinese culture were taught to students including the Consuls-General of Mexico and Peru.



6. 港澳珠三角地區研究生中國歷史文化研修系列

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

本院中國歷史文化研究中心與香港理工大學中國文化學系2015年繼續合作，共同舉辦了兩季共八次研修班，參加的研究生分別來自香港、廣州、澳門九間大學，共計超過二百人次。研修班的講題、講者與內容摘要，可參閱本冊第78-85頁。

CIHK and PolyU's Department of Chinese Culture co-organised eight seminars in 2015, four each in the spring and fall semesters. Participants include some 200 enthusiastic postgraduate students from nine universities in Hong Kong, Guangzhou and Macau. Please refer to pages 78-85 for summaries of the seminars.





2015 年活動回顧 A Review of 2015

文化活動 Cultural Performances and Activities

1. 京崑劇場：「京崑知多少」

Jingkun Theatre: "Know Your Jingju and Kunqu"

今年香港孔子學院再度與京崑劇場合作，3月17日在香港理工大學蔣震劇院舉辦題為「菊蘭飄香—京崑知多少」的藝術導賞。本次活動獲香港等區政府「藝能發展資助計劃」支持，演出集合國內一流演員、樂師，並由香港著名京崑藝術家親自編排與講解，趣味性的介紹配合高水準的表演，引導約二百名觀眾欣賞京劇與崑曲之美。

CIHK collaborated with the Jingkun Theatre again on 17 March 2015 to jointly present a performance on "Know Your Jingju and Kunqu", which was also sponsored by the Arts Capacity Development Funding Scheme of the HKSAR Government. Award-winning actors and actresses guided an audience of around 200 through an appreciation of the artistic beauty of Peking opera and Kun opera. The event was held at the Chiang Chen Studio Theatre on PolyU campus.





2015 年活動回顧 A Review of 2015

文化活動 Cultural Performances and Activities

2. 孔子學院日

Confucius Institute Day

本院響應總部制定的計劃，於2015年9月26日在香港理工大學校園舉行了第二屆「孔子學院日」。當天活動包括中國武術表演與試練、古箏演奏、書法體驗及語言沙龍等，吸引了約三百名觀眾熱烈參與。

CIHK organised second annual Confucius Institute Day on 26 September 2015 at PolyU. Various cultural performances and activities were held to showcase Chinese culture, including Chinese martial arts demonstration, a mini Guzheng concert and Chinese calligraphy workshop. Some three hundreds audiences were attracted to the Institute that day.





2015 年活動回顧 A Review of 2015

文化講座及考察 Cultural Lectures and Tours

1. 中國文化與宗教傑出學者演講系列

Distinguished Lectures on Chinese Culture and Religion

本演講系列獲香港著名慈善團體耑色園贊助，以推廣公眾對中國文化與宗教的深入認識為目標，期使聽眾體會中國文化之精博、中國宗教之涵容。2015年，香港孔子學院與香港理工大學中國文化學系合作，全年舉辦了六場講座，均由海內外知名學者主講，吸引了逾三百位聽眾入場。講座的內容摘要載於本冊第 64-68 頁。

Supported by Hong Kong's renowned charity organisation Sik Sik Yuen, this lecture series aims to help the general public broaden their knowledge of Chinese culture and religion. Eminent local and overseas scholars are invited to deliver lectures on topics of interest and interact with the participants. Six lectures were held under the series in 2015 and attracted over 300 participants. Please refer to pages 64-68 for summaries on each of the lectures.



2 中國歷史文化研究中心專家學者講論系列

Specialist Lectures on Chinese History and Culture

本講論系列由本院中國歷史文化研究中心與香港理工大學中國文化學系合辦，去年共舉行七次講座，吸引二百多人入場聽講。講座內容可參閱本冊第 70-77 頁。

Jointly organised by CIHK Research Centre for Chinese History and Culture and PolyU's Department of Chinese Culture, seven lectures were held under this series in 2015 with more than 200 audiences. Summaries of the lectures can be found on pages 70-77 of this Introduction.





2015 年活動回顧 A Review of 2015

文化講座及考察 Cultural Lectures and Tours

3. 特別講座：《四書》與近世中國文化簡介

Special Lecture: *The Four Books* and Chinese Culture in Late Imperial Times

朱鴻林教授此講由香港寶善光明教育基金會贊助，主要內容包括《四書》的形成過程、思想內容及其對中國政治思想、文化理想的影響和對我們現代生活之意義。講演深入淺出，吸引了百多名在場聽眾的注意聆聽。演講錄音其後在香港電台的《大學堂》節目中分三次播出，摘要在《明報·世紀版》刊登。講座內容摘要亦可參閱本冊第 88 頁。

Professor Chu Hung-lam's special lecture presented the formation and contents of the Confucian Four Books, and how they influenced Chinese political ideologies, cultural ideals and even contemporary daily life. The lecture attracted more than 100 audiences. Recording of the lecture was later broadcasted in three episodes via the Radio and Television of Hong Kong (RTHK). A reporter's summary of the lecture was published in Ming Pao Daily. The lecture summary can also be found on page 88 of this Introduction.

4. 香港中國文化遺產考察

Study Tours on Chinese Cultural Heritage in Hong Kong

2015年本院與香港理工大學中國文化學系合作，於2015年4月12日、6月4日及10月9日舉行三次考察，主題為「屏山文物徑與鄧族文物館考察」。參加者主要為理大教職員和學生，合共約五十人。考察團均由本院院長朱鴻林教授領導和擔任講解，參觀香港新界元朗的屏山文物徑、廈村的鄧氏宗祠等，認識宗族社會在人倫、教育、價值觀等各方面的特色。

Co-organised by CIHK and PolyU's Department of Chinese Culture, three tours were held under the programme respectively on 12 April, 4 June and 9 October to visit the Ping Shan Heritage Trail and ancestral halls of the Tang lineage in the New Territories of Hong Kong. Led and guided by Professor Chu Hung-lam, Director of CIHK, around 50 participants explored the space and decorative features of major communal buildings in the localities and learned about the relationship of ancestral halls and lineage society in the traditional village.





2015 年活動回顧 A Review of 2015

學術研討會/論壇 Conferences, Seminars and Forums

1. 「帝制中國後期的經世之學」：丘濬《大學衍義補》國際學術研討會

Statecraft Articulations in Late Imperial China: An International Conference on Qiu Jun's *Daxue yanyi bu*

會議於6月16日至18日由香港理工大學中國文化學系、美國華盛頓大學、加拿大英屬哥倫比亞大學歷史系、法國法蘭西學院合辦，香港孔子學院協辦，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，提高其理論層次與研究深度。是次會議共16名學者參加並作報告，主要審視了丘濬的經世名著《大學衍義補》的重要理念及其篇章的英文翻譯。

This international conference was a scholarly collaboration between CIHK, PolyU's Department of Chinese Culture, University of Washington's and University of British Columbia's Department of History, and College de France. It aimed to raise the theoretical level of the research on statecraft learning in late imperial China. Sixteen scholars from around the world presented papers at the conference at PolyU and discussed related conceptual issues in researching the topic, Qiu Jun's statecraft ideas and propositions as well as translation of chapters or passages of his classic work on statecraft knowledge, the *Daxue yanyi bu*.





2015 年活動回顧 A Review of 2015

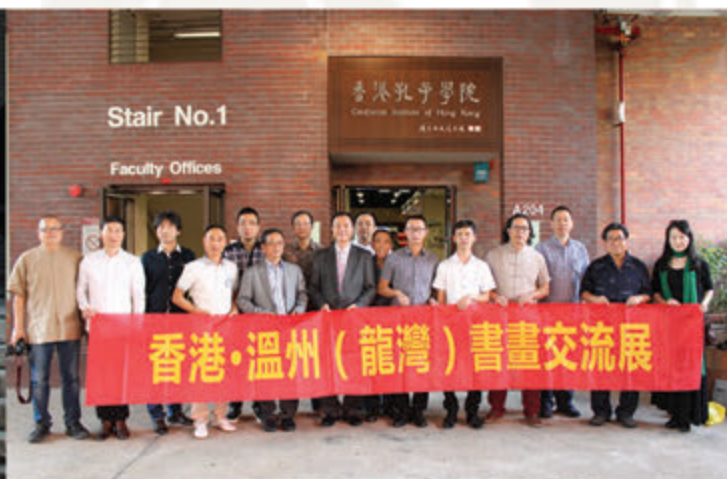
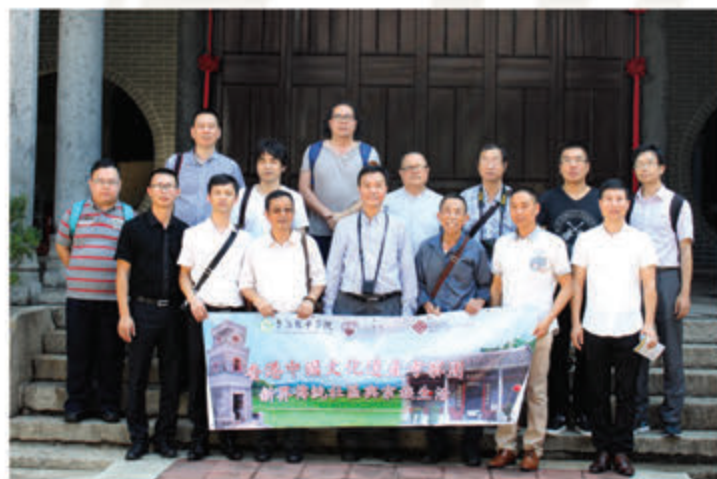
學術研討會/論壇 Conferences, Seminars and Forums

2. 香港溫州（龍灣）傳統中國文化交流會議

Hong Kong-Wenzhou Seminar on Traditional Chinese Culture

本會議旨在促進香港與溫州的文化交流，2015年10月8日在香港孔子學院舉行。溫州龍灣一行13人到本院與院長朱鴻林教授及本港學者舉行座談，分別就中國書法、歷史、攝影、雕塑、武術等多方面作深入探討，並作即席創作或示範表演。次日朱鴻林教授率領與會者前往新界元朗屏山文物徑參觀及作實地考察。

This seminar aimed to foster in-depth cultural exchanges between Hong Kong and Wenzhou. 13 specialists from Wenzhou's Longwan District and 6 Hong Kong scholars and artists did presentations on Chinese history, calligraphy, photography, martial arts, paintings and sculpturing on 8 October 2015 at CIHK. The next day they were guided by Professor Chu for a field study tour to the Ping-shan Cultural Heritage Trail in the New Territories where they saw and studied the architecture and decorations of the ancestral halls of the Tang lineage there.





2015 年活動回顧 A Review of 2015

學術研討會/論壇 Conferences, Seminars and Forums

3. 香港孔子學院歷史文化研究中心第一屆明清歷史文化研討會

First Symposium on the History and Culture of Ming-Qing China of the CIHK Centre for Chinese History and Culture

本研討會為香港孔子學院歷史文化研究中心同仁的專題研究報告會，2015年11月25日到26日在本院舉行，由本院院長暨研究中心主任朱鴻林教授主持。與會同仁共十七位，包括博士班研究生在內，來自香港、中國大陸、臺灣以及馬來西亞各地。同仁各自提出自己負擔的專題研究的階段性報告，議題主要圍繞明清思想史及儒家經典研究，討論還推廣至未來的延伸研究。

This First Symposium on the History and Culture of Ming-Qing by research fellows of the CIHK Centre for Chinese History and Culture was held during 25-26 November 2015 at the Institute. The Centre Director, also CIHK Director, Professor Chu Hung-lam, chaired the symposium and led the discussions. 17 scholars from mainland China, Hong Kong, Taiwan and Malaysia attended the gathering and presented progress reports and findings of their own research projects for the Centre. The major theme is Ming-Qing intellectual history and Confucian classics. Extended researches to be developed from their present researches were also explored.





2015 年活動回顧 A Review of 2015

學術研討會/論壇 Conferences, Seminars and Forums

4. 對外漢語教學專家論壇

Specialist Forum on Teaching Chinese as a Foreign Language

香港孔子學院漢語教學研究中心與香港理工大學中文及雙語學系於2015年12月5日共同舉辦了「2015年對外漢語教學專家論壇」，主講專家為奧地利維也納大學李夏德教授與澳門大學人文學院靳洪剛教授，他們分別以「教外籍人士中國話應注意的問題」與「漢語教學語法的一些基本概念」為題，與約一百名參與論壇的學者、師生分享他們的研究與教學心得。

Jointly organised by CIHK Research Centre for Chinese Language Teaching and PolyU's Department of Chinese and Bilingual Studies, the Specialist Forum was held on 5 December 2015 and was attended by some 100 participants. Invited speakers of the Forum were Professor Richard Trappl of University of Wien, Austria and Professor Hong-Gang Jin of University of Macau's Department of Humanities, who spoke on "Chinese Language Teaching in Austria: Past and Present" and "Duel Functions of Teacher's Questions (TQs) & Classroom Interaction" respectively. The Forum saw lively discussions between the speakers and the audience.





2015 年活動回顧 A Review of 2015

學術研討會/論壇 Conferences, Seminars and Forums

5. 對外漢語教學研究生論壇

Postgraduate Students' Forum on Teaching Chinese as a Foreign Language

本論壇由本院漢語教學研究中心及香港理工大學中文及雙語學系合辦，於2015年11月21日舉行，由研究中心主任陳瑞端教授以及中文及雙語學系劉藝教授主持，25位對外漢語教學專業的碩士及博士生分三組作簡報，交流研究成果與學習心得。

The Forum was jointly organised by CIHK's Research Centre for Chinese Language Teaching and PolyU's Department of Chinese and Bilingual Studies (CBS) on 21 November 2015, with Professor Chan Shui-duen, Director of the Research Centre and Dr Liu Yi, Assistant Professor of CBS being the hosts. Twenty-five young scholars and future practitioners of Teaching Chinese as a Foreign Language (TCFL) participated in the Forum. They were divided into three groups to report on their research results and learning experience.





2015 年活動回顧 A Review of 2015

學術研討會/論壇 Conferences, Seminars and Forums

6. 研究型孔子學院工作坊

Postgraduate Students' Forum on Teaching Chinese as a Foreign Language

會議由香港孔子學院牽頭，於2015年12月9日在本院舉行，香港孔院理事長阮曾媛琪教授致辭歡迎，與會者包括來自香港、奧地利、英國、美國、韓國、以色列的八所孔子學院的院長。會後各代表決議成立一個與會學院之間的跨地域網絡，各院方在計畫未來發展時可以考慮多方合作，並共享資源、互相借鑑經驗。各代表亦會繼續溝通提出未來合作的可行議題，以期進一步合作，建立長期關係。

The Workshop was organised by CIHK on 9 December 2015 and opened with an address by Professor Angelina Yuen, Vice President of PolyU and Council Chairman of CIHK. Participants included CI Directors of CIs from universities in Hong Kong (PolyU), Austria (Wien and Graz), the UK (SOAS at London), the USA (Texas at Dallas and Purdue), Korea (Kyung Hee) and Israel (Hebrew). An international network among the participating Institutes was decided to be established at the conclusion of the workshop. Members of the network agree to engage in cross-institute collaboration in their future planning of activities, in information sharing, and in organizing joint events including research projects.





2015 年活動回顧 A Review of 2015

學術業務交流 Visits and Exchanges

14.01.2015

齋色園黃大仙祠監院李耀輝（義覺）道長到訪本院，並由本院院長朱鴻林教授接待並介紹本院辦學及舉辦講座情況。

Mr. Lee Yiu Fai (Yee Kok), Abbot of Wong Tai-sin Temple of Sik Sik Yuen visited CIHK and met with Director Professor Chu Hung-lam. Professor Chu briefed Mr. Lee about the various activities of CIHK.



26.03.2015

華南師範大學吳堅副校長、港澳台事務辦公室主任戴黍教授、王偉民副主任、張國鵬副主任、顏靜科長到訪本院，參觀本院設施。

Professor Wu Jian and Professor Dai Shu, respectively Vice-President and Director of the Office of International Exchange and Cooperation of South China Normal University, and their colleagues visited CIHK and were briefed on the Institute's work in general.

27.05.2015

明報首席總編輯鍾天祥先生及澳門旅遊從業員協會榮譽會長黃福慶先生到訪本院，並由本院院長朱鴻林教授接待，參觀本院設施及舉行座談。

Mr. Chong Tien Siong, Editor-in-Chief of Ming Pao Daily News and Mr. Willy Ooi (Wong Fuk-hing), Honorable President of Associação dos Profissionais da Indústria de Viagens e Turismo de Macau visited CIHK and met with Director Professor Chu Hung-lam to learn about the work of CIHK.





2015 年活動回顧 A Review of 2015

學術業務交流 Visits and Exchanges

03-04.06.2015

馬來西亞巴生興華中學副校長莫壯燕老師、輔導處主任覃秀嫻老師、課外活動處副主任劉久進老師，及26名高中生一行到訪本院，由本院院長朱鴻林教授接待，給訪問學生演講香港的中華文化學習，並交流語言教學心得。完成第一天的訪問後，朱教授帶領各人前往元朗屏山文物徑作考察和參觀。

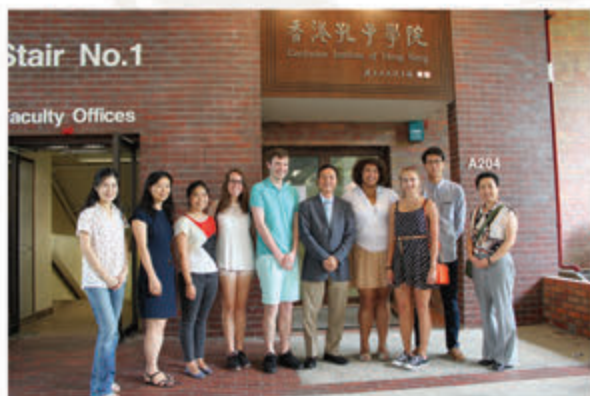
Led by their Vice Principal Ms Boo Chuan Yen and two teachers, 26 high school students from Hin Hua High School, Klang, Malaysia visited CIHK. Professor Chu Hung-lam showed them our CI and gave them a talk on how Chinese culture was taught and learnt in Hong Kong, in addition to sharing with them experience and insights on teaching languages. Professor Chu also took them for a study tour to the Ping-shan Cultural Heritage Trail the next day.



24.08.2015

2015-16年度美國「傅爾布萊特計劃英語協同教學教師計劃」獎學金的得獎學生到訪本院，參觀本院設施並交流語言教學心得，本院導師並應訪方要求教授一節廣東話入門課程。

A group of Fulbright Scholars to teach English in Macau visited CIHK with introduction from the Hong Kong America Center. Introduction was given them to CIHK's work on Chinese language teaching. A class for survival Cantonese was given by a CIHK instructor at the visitors' request.





2015 年活動回顧 A Review of 2015

學術業務交流 Visits and Exchanges

10.08.2015

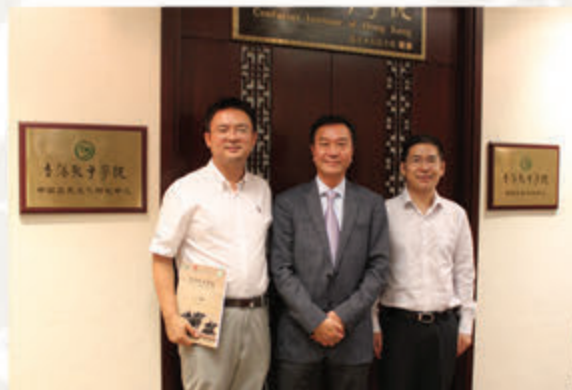
奧地利歐亞-太平洋學術網絡項目經理Padraig Lysaght先生與奧地利維也納大學李夏德教授到訪本院，並由本院院長朱鴻林教授接待，參觀本院設施。

Professor Richard Trappl of Department of Chinese Studies and Director of the Confucius Institute of the University of Vienna, a member of the Eurasia-Pacific Uninet (EPU), and Mr. Padraig Lysaght, Project Manager of EPU Workshop, Vienna, visited and were received by Professor Chu Hung-lam.

20.09.2015

孔子學院總部美洲大洋洲孔子學院處副處長段奕先生及項目官員盛維國先生到訪本院，了解本院辦學及舉辦講座情況。

CIHK received visiting officials from CI Headquarters – Mr. Duan Yi, Deputy Bureau Head of Bureau of Americas and Oceania, and Mr. Sheng Weiguo, Project Officer of the Bureau. Visitors were given introduction to CIHK's activities and events, especially the teaching programmes and lecture series.



22.10.2015

以色列耶路撒冷希伯來大學副校長奧龍·沙格利爾教授與校長特使拉菲·艾維霖到訪本院，由本院院長朱鴻林教授接待，介紹本院辦學及舉辦講座情況，並探討未來合作的可能性。

Professor Oron Shagrir, Vice Rector and Dr. Rafi Aviram, Special Envoy to the President, of the Hebrew University at Jerusalem visited CIHK through introduction from the Consulate-General of Israel in Hong Kong. Professor Chu Hung-lam met with them and discussed about prospect of cultural collaboration between CIHK and Hebrew University.





2015 年活動回顧 A Review of 2015

學術業務交流 Visits and Exchanges

25.11.2015

美國聖奧拉夫學院一行22人到訪本院，參觀本院設施，由介紹本院辦學情況。

A group of 22 students from St Olaf College, the USA, visited CIHK through introduction by the Hong Kong America Center. An introduction of CIHK was given to the visitors.



16.12.2015

貴陽孔學堂文化傳播中心書記徐圻教授、中心研修部副部長肖立斌教授、中心學術委員會魏明偉副秘書長以及貴州大學張明副教授一行四人蒞臨我院參訪交流。

Representatives of Guiyang Kongxue Tang, a NGO of Confucian learning visited CIHK for knowledge of how CIHK is operated. Visitors include Professor Xu Qi, Secretary of the tang, and his colleagues, Professor Xiao Libin, Mr. Wei Mingwei and Prof. Zhang Ming.



2015年講座內容摘要總彙

Summaries of Lectures in 2015





中國文化與宗教傑出學者講座系列

Distinguished Lectures on Chinese Culture and Religion

《喪葬儀式中的民間文學》 Folk Literature in Funeral Rites

王秋桂教授 (台灣國立清華大學人類學研究所榮譽教授)

Professor Wang Chiu-kuei (Chair Professor Emeritus, Institute of Anthropology, National Tsing Hua University, Taiwan)

王秋桂教授以喪葬儀式為題的講演首先指出中國民間信仰認為，人死後為鬼，而鬼會降崇於人，喪葬儀式最重要的功能正是超渡亡魂，將鬼轉換為能長佑子孫的祖先。中國民間信仰和儀式有儒、釋、道、巫四教合一的趨向，不同派別的儀式專家各有不同程度的側重。隨著喪葬的情緒或是哀傷或是恐懼或二者兼具，產生了諸多禁忌，使得外人難以從事記錄和調查研究。

中國的三大類文體，即散文、韻文和散韻交雜的說唱體，在喪葬儀式所用的科儀本中都可見到，其內容豐富，有帶有色情意味的笑話或謎語，有勸善的願文，也有戲曲。這些作品一方面安撫逝者，一方面慰藉生者，另一方面又傳達寓生於死的宇宙觀。

王教授通過文本和錄像，介紹了喪葬禮儀的科儀本，白話科儀的緣起，儀式佈局以及表演順序。其中主要案例包括廣西省柳州師公儺的文武壇法事，梅州地區的香花佛事，苗族地區的道場，以及江西省高安縣淨明道的儀式等等。王教授特別提到了散花文在佛教和道教儀式中的運用，「花文」活潑生動，幽默詼諧，頗具喜樂情趣，多乃即興口頭創作。王教授表示，從研究喪葬儀式中的民間文學，亦可得知俚俗語言的發展歷程。最後，王教授對中國喪葬禮儀研究的海內外重要學術著作進行了綜述。

這場演講引起了聽眾對民間喪葬儀式中不合乎常規禮節的行為表演，以及不同宗教對於中國民間喪葬禮儀的影響等問題很大興趣。

Professor Wang Chiu-kuei's lecture first noted that funeral rite is considered one of the most important ceremonies in one's life. According to Chinese folk belief, when one dies, s/he becomes ghost, which will have negative impact on the living. The prime significance of funeral rite is to transform the ghosts into the deceased ancestors who are able to bless their descendants forever. Professor Wang pointed out that Chinese folk funeral rite combines practices of Confucianism, Taoism, Buddhism and sorcery. Grievance or panic, or both, as well as taboos always come along with funeral customs. That makes recording and research on funeral customs difficult.

The lecture then focused on folk literature in relation to funeral rites. Three major genres could be found in the ritual texts in Chinese folk funeral ceremonies. They are prose, rhyme, as well as a combination of both. The contents of these texts vary from pornographic jokes, puzzles, moral persuasion and drama. Their purposes include pacifying the deceased, consoling the living, while conveying the world view of life cycle. By presenting texts and video recordings, Professor Wang illustrated funeral ritual texts, the origin of vernacular funeral rites, the layout of the rite as well as the order of performance. Major case studies include the Shigong Noh rites in the city of Liuzhou, Guangxi Province, the Fragrant Flower Buddhist Ceremony in Guangdong's Meizhou region, Taoist rites in the Miao/Hmong community, and the Jingmingdao rites of Gao'an County in Jiangxi Province. Special mention was given to the use of Sanhua Text in both Buddhist and Taoist rites. The Sanhua ritual texts, most of which improvised orally, are full of vivid, humorous and comic details. Professor Wang pointed out that by studying folk literature in funeral rites, one could map out the development of vernacular language. Finally, an up-to-date review of important scholarship in Chinese funeral ritual studies was presented.

The lecture aroused much enthusiasm in the audience over the unconventional performance in local funeral rites as well as the ways different religions influenced Chinese folk funeral rites.





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《萬里尋親的孝行》

Filial Practice of "Wandering in Search of Lost Parents"

呂妙芬教授 (中央研究院近代史研究所研究員兼所長)

Professor Lu Miaw-fen (Director and Research Fellow, Institute of Modern History, Academia Sinica, Taipei)

呂妙芬教授本講以豐富的史料，說明了明清時期「萬里尋親」這種孝行實踐的特點、地域分佈情形、逐漸普遍的因素以及萬里尋親孝子傳敘述的特定模式與結構等方面的內容。呂教授首先闡述了孝在傳統中國的重要意義，即儒家提倡有差等的愛，孝是家庭人倫中最核心的價值。同時，它也起到了調和國家與社會衝突的作用。

從方志中尋找尋親型個案，我們可以發現明清時期的佔88.3%，可見在中古時期，它尚未被認為是一種孝行的典範。尋親行為在安徽、江西、江蘇、浙江等宗族組織最為興盛的區域最多。宋元時期多為士人尋母，明清時期多為士商尋父。萬里尋親之所以在明清時期盛行，應當與明中葉以降商業活動（遠程貿易）造成的社會流動有關。相比割股療親的孝行，它能夠獲得士人更多的認同和贊許，是因為傷害身體在傳統中國被視為一種不孝的行為，而萬里尋親則沒有自殘行為。

萬里尋親故事有其固定的敘述模式：包括：作為故事觸發點的子孫不容已的孝思，所謂「人而無父，曷以為人」；危厄困苦的旅途；旅途中天人交助的網絡，即孝子的孝思感動天人；最後的救贖主題，也就是故事的完滿結局。孝子在歷經種種困苦之後，終於將流離失所的父老帶回到儒家所重視的家族系統與親情倫常之內。

我們從若干文本的裂縫，也可以看到尋親故事的另一面，包括：孝子為了尋親棄母拋妻，許多時候與他相依為命的其他親人要被迫一起犧牲；親子重逢之後父子意志的衝突；一些尋親的人長期過著不農不工、不事生產的流浪生活，其中一些甚至落入行乞的行列。

呂教授又指出，不同於割股、復仇等傳統中國孝行典範已經在二十世紀的中國走入歷史、銷聲匿跡，萬里尋親的故事在今天仍然大量上演，而且顯然是跨文化、跨地域的普遍現象。無論古今，尋親的願望都很容易引發人們的共鳴、同情與幫助。不過，在現代的尋親故事中，孝已經不再是重要的主軸，極少尋親的動機是以子女不能盡孝從而失去生命意義為出發點。透過這樣的異同我們可以認識到，萬里尋親的文化實踐在明清中國作為一種被普遍認可的孝行典範，既有著相當普遍的心理基礎，同時也是特定文化型塑下的產物。

Professor Lu Miaw-Fen explained the filial practice of "wandering in search of lost parents" in Ming-Qing times through rich historical sources. Features of this practice as well as its geographical distribution, reasons of its popularity, and the model narrative structure are discussed.

A search of local gazetteers finds that 88.3% of cases of this practice appear in Ming-Qing times, especially in places in Anhui, Jiangxi, Jiangsu and Zhejiang where lineage organizations were popular. In Song and Yuan times, most cases are literati's searching for lost mothers; in Ming and Qing times, most cases are literati's and merchants' searching for lost fathers. This suggests the flourish of commercial and trade activities in the latter period. These findings suggest first that this practice was not recognized as a paradigm in medieval China where culturally advanced places were in the north; second, it superseded the earlier demonstration of filial piety by sacrificing one's body for the sake of the needs of parents. Furthermore, a model narrative of stories of this form of showing filial piety will include the rise of a thought of filial piety, a journey of suffering for the searching son, aids coming from heaven and the human realm, bringing the lost parent home and back to the Confucian family and lineage life.

The other sides of this practice are also noted. The so-called filial sons evaded their family responsibilities, leaving their mothers and/or wives to live by themselves, in the name of filial piety. In some cases, tensions and conflicts between the filial sons and their found fathers also resulted.

Professor Lu highlighted the difference between the practices of "wandering in search of lost parents" and "cutting flesh to heal parents" as a major change of social custom and thought of fulfilling obligations. Meanwhile, similar stories of searching for lost parents are found nowadays revealing some cross-cultural and cross-regional phenomena in social culture. But such acts were rarely motivated by filial thought. This reveals a difference between the psychological foundation of Ming-Qing and our times.





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《漢代之信仰、想像與幸福之追求》

The Faith, Ideals and Pursuit of Happiness in Han Dynasty

蒲慕州教授 (香港中文大學歷史系學部主任、歷史學講座教授)

Professor Poo Mu-chou (Head of Graduate Division, Professor of History, The Chinese University of Hong Kong)

作為本次演講的知識鋪墊，蒲慕州教授首先介紹了「信仰」、「宗教」與「幸福」這三者之間的區別與聯繫，進而以人們對死後世界的想像以及這種想像所體現出的時人生活經驗為切入點，探討了在漢人生活中的「幸福」究竟以何種方式呈現這一宏大命題。

在演講的主體部分，蒲教授以漢代墓葬資料作為主要資料來源，並廣泛參考了考古、哲學等多方面的研究成果，主要講述了以下三方面的內容：一是死後世界圖像之演變，二是死後世界與價值觀，三是死後世界之想像與社會背景。

通過對已有資料的分析，蒲教授認為：死後世界並非憑空而來，而是真實世界在精神上的「延續」。以演講主題所限定的漢代為例，通過對當時墓葬材料的釋讀，可以知曉這些文獻與考古材料所呈現出的普遍概念在於死後世界主要是一種官僚世界；而這種概念也反映出人們所感覺最迫切的關懷點，實際反映出國家機器在人們生活中所造成的深刻烙印。

Professor Poo Mu-chou first gave an introduction to the differences and connections between “faith”, “religion” and “happiness”. He then discussed how people of the Han Dynasty approached the concept of “happiness” in their daily life by studying what they imagined of the realm after death and what that reflected on their life experiences. The lecture further elaborated on three main aspects: the changes in the images of the after-death realm over time, the relationship of the after-death realm and value system, and the relationship between the imagined after-death realm and the social background.

Professor Poo’s research based primarily on data collected from tombs from Han Dynasty, with reference to research outputs from various fields such as archaeology and philosophy. Through extensive analysis, the data conveyed a general belief that the after-death realm was a world of bureaucracy, which in turn showed that people of the time were deeply concerned about their government’s impact on their daily life. Professor Poo therefore believed that the after-death realm was a spiritual extension of the reality.





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《眼睛：對一個器官的文化史考察》

Eyes: A Study of Human Body in Cultural History

吳承學教授（教育部長江學者特聘教授，中山大學中國語言文學系逸仙學者教授）

Professor Wu Chengxue (Chang Jiang Scholars Distinguished Professor, Sun Yat-sen Distinguished Professor of Chinese Literature, Sun Yat-sen University)

吳承學教授首先指出，人體器官不僅具有生理意義，也積澱著人文意義；不但有科學史的意義，也有人文學的意義。此次演講，便是以「眼睛」為例，探討其在傳統中國文學、哲學、神化、醫療等諸多方面的含義。

在傳統中國文學中，眼睛被認為與性格和命運相關，也被認為是最重要的審美器官，同時更能遠距離地表達私密感情——「眼神」便是一種最微妙最複雜最豐富的表達。在哲學中，眼睛則被認為是能力與智慧的象征，使得生理現象與哲學道理緊密地結合在一起。在神話甚至歷史中，則頻繁出現一目、重瞳、三目等關於眼睛的意象，其中重瞳甚至被認為是聖人的象征，例如倉頡、舜、晉文公、項羽等形象。在醫療方面，吳教授指出最早的義眼可能出現在唐代，有木眼、珠眼、磁睛等材料之分；有關「眼科手術」的記載也頻繁見於史料之中。

吳教授以白樂天詩與近代眼鏡傳入為例，指出在器官文化史研究方面可能存在的新進路。白居易中年以後飽受眼疾困擾，相關的詩作卻成為觀察古人眼疾的重要材料，吳教授則提示我們思考，白樂天詩究竟是真實的觀察還是一種藝術想像？另一方面，眼睛自15世紀傳入中國，對近視者產生重大的影響，乾隆年間甚至成為翰林試之試題；而民間對於近視者始終存在一種歧視，吳教授指出其間可能有勞力者對讀書人的心理優勢與心理補償。

吳教授總結本講時指出，在中國文化視野中，眼睛不但是器官，而且是非常重要的文化現象。它是心靈之窗，也是智慧的象徵。人體的器官，經過長期的進化，不但具有生理意義，也積澱著文學、哲學以及其社會與文化史的意義。人體與器官、疾病與治療，都是一部人文的歷史。

Professor Wu Chengxue first noted that as human body possesses both physiological and cultural meanings, it has significance in the history of both science and humanities. As important components of the body, the eyes have implications in traditional Chinese literature, philosophy, mythology and medicine to be worthy of a cultural investigation.

In traditional Chinese literature, “eyes” are considered to be related to personal character and fate. As the most important organs for aesthetics, they convey personal emotions remotely. “Eyesight” is a most subtle, complicated and rich expression. Taken as a symbol of power and wisdom, eyes link biological appearances and philosophical meanings. Various images of the eyes – the single eye, the double pupils and three eyes – all found appearance in history and myth. Double pupil historical figures like Cang Jie and Shun were regarded sages. Others like Duke Wen of Jin and Xiang Yu of Chu were great political or military leaders. These descriptions aside, Professor Wu noted that the earliest artificial eyeball, made of wood, pearl or porcelain, was probably invented in the Tang dynasty. Cases of eye surgery are found in historical sources, too.

Professor Wu discussed the Tang poet Bai Juyi's poems and the introduction of the eyeglasses into China as an example to show a new approach to studying the human body in cultural history. Bai Juyi suffered from eye disease since his middle years. His poems about this problem are important sources to observe eye disease in his times. The question nonetheless is whether his poems on the topic are based on observation or on imagination. Ever since eye glasses came to China in the fifteen century, great impact on people suffering from myopia became a popular topic in literature. They even became an examination question in one major test in the Hanlin Academy that produced the best of dynastic scholar-officials. Ridicules on nearsighted people wearing glasses were common. Professor Wu opined that this may be the psychological compensation of the labor class who were socially inferior to the scholars.





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《中國的「五大革命聖地」：紅色旅遊、愛國教育與中共黨史》

China's "Five Sacred Revolutionary Sites": Red Tourism, Patriotic Education and the History of the Chinese Communist Party

洪長泰教授 (香港理工大學人文學院客座講座教授)

Professor Hung Chang-tai (Visiting Chair Professor, Faculty of Humanity, The Hong Kong Polytechnic University)

中國的「五大革命聖地」(上海、井岡山、遵義、延安、西柏坡)是中國共產黨黨史中最重要的地方。近年來，中共在這些地方透過歷史紀念館、紅色旅遊和愛國教育去宣傳黨的政策。洪長泰教授認為這些老革命聖地是一個「極為複雜的政治文本」，不容易解讀。

演講中，洪教授認為「五大革命聖地」具有最少六項特色：(1)革命博物館；(2)重要戰場與歷史遺址；(3)中央領導人故居(尤其是毛澤東故居)；(4)烈士陵園；(5)紅色旅遊；(6)愛國教育。雖然各地都有本身不同的特點，例如井岡山被稱為是中共的「第一個農村根據地」，而延安則是公認的「毛澤東思想指導地位確立」的地方，但把這些革命聖地連在一起的是一條共同的主線，即中共的一套正統史觀：共產革命的勝利是必然的，最終在1949年奪取政權。中國政府最近加入了紅色旅遊和愛國教育這些現代的元素，鼓勵國人前往參觀，把遊覽地方與學習黨史結合起來。

洪教授認為這些革命聖地不僅是反映黨史，另一主要任務是黨用來推行當前的政策，尤其是習近平力倡的「反腐倡廉」政策和追求「中國夢」來復興國家的理想。

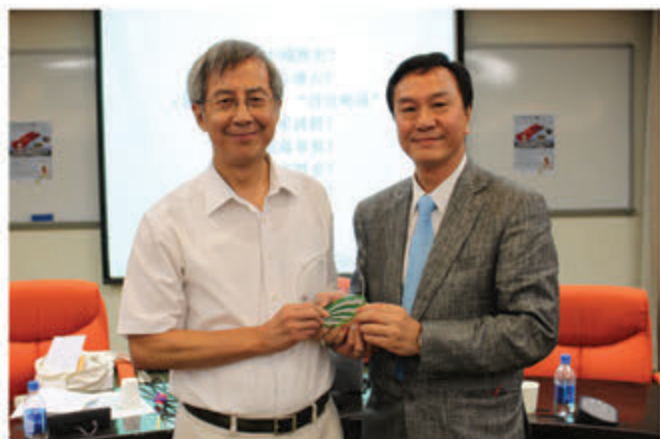
最後，洪教授比較了中共的一元論史觀與美國的較多元的史觀。他強調研究中國現代史，要透過不同角度和利用多種史料來達致較客觀的結論。

China's "Five Sacred Revolutionary Sites" – Shanghai, Jinggangshan, Zunyi, Yan'an, and Xibaipo – are pivotal bases in the history of the Chinese Communist Party (CCP). Recently at these sites, the Party promoted its political agenda through a combination of historical museums, red tourism, and patriotic education. Professor Hung Chang-tai argues that all of these old revolutionary sites constitute "a complex political text" that defies easy interpretation.

In his talk, Professor Hung pointed out that these old revolutionary sites exhibit at least six features: (1) revolutionary museums; (2) important battlefields and historical sites; (3) former leaders' residences (especially those of Mao's); (4) martyr parks; (5) red tourism; and (6) patriotic education. Although each site has its own distinct characteristics, for example, Jinggangshan is hailed as the CCP's "first rural base", and Yan'an is celebrated as the place where "the thought of Mao Zedong" was firmly established as the Party's guiding light, a common thread runs through them is the CCP's orthodox view that the victory of the Chinese Communist revolution was inevitable, culminating in their seizure of power in 1949. Recently, the Chinese government added red tourism and patriotic education to the sites to give them a more contemporary ring, encouraging visitors to blend tourism with the study of the CCP history.

Professor Hung opined that these revolutionary sites do not merely reflect Party history but that they are also designed by the Party to promulgate its current policies, especially Xi Jinping's anti-corruption campaign and his "China Dream" to rejuvenate the nation.

As a conclusion, Professor Hung contrasted the CCP's monolithic view of history with that of a more pluralistic approach adopted in the United States. In studying modern Chinese history, he underscored the importance of arriving at a more objective conclusion through multiple perspectives and different sources.





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《融合與轉換：中國帝制晚期聖母瑪利亞與媽祖作為航海守護者》

Convergence and Conversion: The Virgin Mary and Mazu as Maritime Patroness in Late Imperial China

夏伯嘉教授 (美國賓夕法尼亞州立大學Edwin Earle Sparks歷史學講座教授)

Professor Ronnie Po-Chia Hsia (Edwin Earle Sparks Professor of History, Pennsylvania State University)

夏伯嘉教授提出中西方航海史上航海守護者的並列比對。他首先勾畫出在中國東南沿海地區的地方性媽祖崇拜與元、明、清的中國晚期帝制相融合的軌跡，認為媽祖地位的提升主要因為閩南航海貿易與帝國海上力量的發展，這在鄭和遠征、征服台灣以及抑制海盜的事情中得到展現。夏教授接著介紹由天主教傳教士所翻譯的媽祖崇拜的材料，這些傳教士包括聖方濟沙勿略、馬丁·德·拉達、李明、羅明堅等，夏教授通過這些例子闡釋中西方在柔化海上力量的方式。最後，夏教授比較媽祖與聖母瑪利亞作為航海守護者的宗教習俗，提出一套理解轉向基督教的文化融合理論。夏教授通過比較人類經驗，特別指出不同宗教的互換性。演講引起聽眾很大興趣，有聽眾表示在各宗教與文明中都可以看到相類同的母親象徵的神祇，例如佛教的送子觀音、道教的碧霞元君等，所以夏教授本講很有參考價值。

Professor Ronnie Hsia presents the juxtaposition of maritime patronesses in Chinese and Western maritime history. He first maps out the trajectory of how the local cult of Mazu in Southeast coastal areas was integrated into the cults approved by the Late Imperial State in Yuan, Ming, and Qing China. According to Professor Hsia, the elevation of Mazu was mainly due to the rise of Minnan maritime trade and imperial sea power, which was manifested in Zheng He's expeditions, the conquest of Taiwan and suppression of piracy. Professor Hsia then introduces translations of documents on the cults of Mazu by Catholic missionaries including Francis Xavier, Martin da Rada, Louis le Comte, and Michele Ruggieri. These cases are used to illustrate the Chinese and Western ways of placating the sea. Lastly, Professor Hsia compares devotional practices of Mazu with those of the Virgin Mary as maritime patroness and suggests a theory of cultural convergence in understanding conversions to Christianity. Professor Hsia highlights the interchangeability in different religions by presenting the comparable human experience.

Professor Hsia's talk was enthusiastically received by the audience. Some pointed to the comparability of Mazu and the Holy Mother to other motherly figures such as the child-giving Guanyin Bodhisattva and the child and women protector Bixia yuanjun (碧霞元君) respectively in Chinese Buddhist and Daoist beliefs.





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

《後唐明宗的生活及其時代》

The Life and Times of Mingzong of Later Tang (r. 926-33)

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戴仁柱教授在本講中，據其新著 *From Warhorses to Ploughshares: The Later Tang Reign of Emperor Mingzong* (《從戰士到牧者：後唐明宗李嗣源傳》；香港：香港大學出版社，2014) 暢論了後唐明宗李嗣源 (867-933，在位926-933) 的生平，從多方面揭示了其種種改革對於宋代的深遠影響。

戴教授指出，公元926年為後唐沙陀皇朝的權力頂峰，但自歐陽修 (1007-1072) 撰《新五代史》以來，學人對後唐明宗關注不足，忽略了他的重要性。明宗實為李克用 (856-908) 養子，在一系列政治鬥爭中，打擊對手，取得皇位，建立起空前強勢的政治秩序，於後唐及其後的政治發展有重要意義。明宗對內重用安重誨 (?-931)、石敬瑭 (892-942)、任圜 (?-927) 等作權力核心。對外則如唐太宗 (李世民，598-649，在位626-649)、明成祖 (朱棣，1360-1424，在位1402-1424) 一樣的征討邊鄰，出兵大敗契丹，又藉朝貢、貿易籠絡鄰邦，建立空前的外交盛況。更重要的是，明宗在位期間推行了不少政治變革，如將「蔭補」的特權擴展至大臣的子裔，翰林院考試可用「番書」，改革「三司」、科舉等等。當中不少措施影響深遠，如宋代的「鐵券」、科舉中的明法科便於此時奠定。

戴教授又引《新五代史》對明宗的評價：「明宗雖出夷狄，而為人純質，寬仁愛人」，點出他在文教上的貢獻。他指出，明宗在位期間整理晚唐近五十餘年的實錄，同時又以「統華夷」的態度管治，泯滅民族之間的隔閡，且任人唯材而不按族類，故傳樂成稱其政治為「沙陀之漢化」。這一模式為日後契丹所繼承，影響深遠。

Professor Richard Davis based his lecture on his latest book, *From Warhorses to Ploughshares: The Later Tang Reign of Emperor Mingzong* (Hong Kong: The University of Hong Kong Press, 2014). He pointed out that the power of the Later Tang dynasty reached its peak in 926 when Mingzong (Li Siyuan, 867-933, reigned 926-933) ruled. But since the publication of Ouyang Xiu's (1007-1072) *New Historical Records of the Five Dynasties*, scholar-officials had not paid much attention to him, and his historical significance was neglected. An adopted son of Li Keyong (856-908), founder of the Later Tang, Mingzong came to the throne after defeating numerous rivals in a series of political struggles, and went on to create a strong political order. He formed an impressive inner circle which included high officials and military leaders like An Chonghui (?-931), Shi Jingtang (892-942) and Ren Huan (?-927). Externally, he successfully kept the Khitans off the boarder and fostered positive relations with neighbouring states through the tribute system and trades. Mingzong also launched a series of political reforms, including extension of "yinbu" privileges to sons of officials' concubines, permission to use foreign language in examinations for officials in the Hanlin Academy, shift from writing poetry to testing classical knowledge in the civil service examinations, reform of the fiscal commission (sanshi). Many of his measures had profound influence even to later dynasties. Examples are the institution of issuing writs of immunity (tiequan) to military leaders, and the introduction of examination on laws in the civil service examinations.

Ouyang Xiu appraised Mingzong in these words: "Despite his barbarian stock, Mingzong could be genuinely honourable in character and magnanimous in benevolent love for the people". Professor Davis concurred and added as supporting evidence that Mingzong compiled the chronicles of Later Tang during his reign, brought together races by lifting inhabitation and marriage regulations, and appointed officials for their talents and abilities rather than races. Such practices were later on adopted by the Khitan Liao dynasty and exerted a long and deep impact in history. The life of Mingzong, in fact, deserved to be studied further.





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

改革開放后流行文本中的知識女性形象 Representations of Intellectual Women in Post-Reform Popular Contexts

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本講首先概括了知識分子、女知識分子的定義與二者之共性，並從社會歷史文本中分析中國女知識分子研究的意義。其次，探討了中國知識女性氣質以及知識女性主體性與西方女性主義理論之間的關聯。由此，李博士提出兩種解讀中國知識女性身份認同困境以及知識女性氣質獨特性的理論框架：「疏離」(estrangement)與「逃遁」(escape)。「疏離」意在表現女知識分子的自我定位(self-orientation)，突出其因擁有特定的文化資本、品味、生活方式而異於其他女性群體之處，以及顛覆不同時期的主流話語對於女性氣質的定義的種種表象。「逃遁」這一框架則突出了女知識分子尋求自我解放的動態的過程，這一過程在李博士的研究中集中體現在改革開放後中國知識女性的性解放、西化的生活方式以及「小資」(petit-bourgeois)文化帶來的消費觀念。

隨後，講座通過文本分析展示如何運用「疏離」和「逃遁」兩種框架以及角度解讀改革開放後流行文本中知識女性形象以及這些形象所反映的社會問題。講座涉及的主要案例包括黃蓓佳上個世紀八十年代發表的文學作品中的知識女性形象、顧長衛電影《立春》(2008)中的知識女性形象、邵夷貝的民謠《大齡文藝女青年之歌》以及2000年以來網絡流行文化對於女性知識分子的污名化比如「剩女」、「滅絕師太」現象。

聽眾就當前中國女知識分子的婚戀問題、女知識分子的身份認同、文藝女青年的定義以及文藝女青年的幸福指數等問題表示了很大興趣。

Dr Li Meng first introduced the concepts and developments of the ideas of “intellectual” and “intellectual women”, and mapped out their similarities. She then discussed relevant cultural studies theories in understanding intellectual women as well as their predicaments. Two dimensions were proposed in understanding the Chinese intellectual women – “estrangement” and “escape”. “Estrangement” highlights how intellectual women distinguish themselves from other women, especially in what can be called the femininity of intellectual women which illustrates the pride of being intellectual women and the motifs of subverting the stereotypical images of women as advocated by mainstream discourse. “Escape” maps out the trajectory of self-emancipation. This distinction is drawn from Dr Li’s research on Post-Reform Chinese popular context focuses mainly on intellectual women’s sexual transgression, westernized lifestyle and consumption habits that could be coined with petit-bourgeois taste.

Several case studies were adopted to demonstrate the use of the two dimensions/perspectives. Major ones covered in the talk included Huang Beijia’s works on intellectual women published during the 1980s, Gu Changwei’s film *And the Spring Comes* (2008), singer Shao Yibei’s *Song of An Older Single Woman Artist* as well as vilifications of intellectual women in cyber context since the 2000, such as the phenomena of “leftover women” and “destructive nun”. The audience were much interested by issues touched upon in the talk, such as Chinese intellectual women’s marriage issue, romantic relations, and the definition of young literary woman (wenyi nüqingnian).





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《冷戰氛圍下的中國知識分子與自由思想傳統》

Modern Chinese Intellectuals under the Influence of the Cold War

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十九世紀末以來，中國知識分子肩負着解決內憂外患的「救亡」與建立民主自由中國的「啟蒙」兩大目標。容啟聰博士容博士從「救亡」與「啟蒙」的關係、民國時期的「三合一」自由思想傳統、「冷戰自由主義」思潮的影響等三個角度入手，考察了1950-60年代流亡港、台、美國等地的中國知識分子群體的政治傾向與思想，如何受中國政局發展與國際冷戰氛圍影響。他指出，自由主義者殷海光（1919-1969）赴台後，主張以啟蒙的手段反對共產主義，以圖救國；同時批評國民黨，要求其提供寬容氛圍，以在台灣發展自由民主。也遷居台灣的新儒家徐復觀（1904-1982），則提出以文化救國，也主張先啟蒙再救國。民主社會主義者張君勱（1887-1969）流亡香港，則和張發奎（1896-1980）等人組織半軍事性組織中國自由民主戰鬥同盟，在美國援助下試圖反攻大陸，已將救亡放在了啟蒙之上。

在民國知識分子的思想世界中，由自由主義、溫和社會主義和文化保守主義三種思想重疊結合而成的「三合一」的自由思想傳統始終發生着影響。流亡知識分子在這三種思想之間也產生了新的衝突與融合。殷海光表現出反傳統的傾向，主張以民主與科學建立中國的新傳統。徐復觀則將儒家與自由主義相結合，提出在德治的基礎上建設民主自由。張君勱仍然堅持其民主社會主義思想，經濟上主張合作經營。

冷戰開始後，一些西方自由主義者認為共產主義是極權主義與烏托邦思想的結合，要求揭露左翼思潮的真面目，這種發展被稱為「冷戰自由主義」。殷海光本來有社會主義傾向，認為實行國家資本主義、削減私人資本，是符合孫中山（1866-1925）的民生主義的。到台以後，他轉而認為政治民主、經濟自由要重於經濟平等。同時的其它自由主義者胡適（1891-1962）、戴杜衡（1906-1964）等也反對計劃經濟。新儒家則在冷戰局勢影響下，發表《為中國文化敬告世界人士宣言》，探討如何從中國文化中開出科學與民主。而「戰鬥同盟」則堅持合作經營、分散經濟權力的理念，認為以此建立經濟堡壘，可使人民捍衛政治獨立與自由等基本人權。他們曾於1950年代初期在《自由中國》上發聲，但很快被邊緣化。此後，自由主義啟發來台灣的黨外運動，最終推動台灣政治民主化；新儒家至今仍是中國學術界中的重要一派；而民主社會主義者的聲音卻在香港逐漸消失了。

Dr Yung Kai-chung discussed changes of political thought of Chinese intellectuals who left China to Hong Kong, Taiwan and America in the 1950-60s in the context of China's political development and the Cold War. Liberalist Yin Haiguang (1919-1969), New Confucianist Xu Fuguan (1904-1982), and democratic socialist Zhang Junmai (1887-1969) were used as cases of demonstration.

Chinese intellectuals since the late 19th century had imposed on themselves the responsibilities of national salvation (jiuwang) and enlightenment (qimeng) via building a democratic and free nation. In Taiwan, Yin Haiguang began to advocate enlightenment as a means to

counter communism and save the nation. He asked that Kuomintang exert less control and create a tolerant society so democracy could be established in Taiwan. Xu Fuguan, now also in Taiwan, also believed that enlightenment should come before national salvation and practice of Chinese culture was the solution. However, Zhang Junmai, who stayed in Hong Kong, opted to form a semi-military alliance with the erstwhile military leader Zhang Fakui (1896-1980) to fight for a free and democratic China, and with American assistance to recapture the mainland. He obviously put national salvation before enlightenment.

Since the beginning of Republican China, Chinese intellectuals were also heavily influenced by the thought of "Intellectual Triad", which was a combination of liberalism, moderate socialism, and cultural conservatism. But their stands differed. Yin Haiguang believed that "old" traditions should be abandoned and "new" traditions be built on the ground of democracy and science. Xu Fuguan combined Confucianism and Liberalism and proposed virtuous ruling be the base for democracy. Zhang Junmai held strong on his belief of democratic socialism.

A strand of thought called "Cold War liberalism" was developed after the Cold War by some liberalists in the West who thought communism was a product of totalitarianism and utopianism and decided to work for its demise. Yin Haiguang had been inclined to socialism before the Community Party took power. However, since moving to Taiwan, he became convinced that democracy and freedom had higher priority than economic equality. Xu Fuguan and his fellow New Confucianists published their *A Declaration of Chinese Culture to the Scholars of the World* in 1958, laying out the value and the importance of a proper understanding of Chinese culture that was necessary for the country to move towards democracy. Zhang Junmai's alliance continued to advocate consumer co-operatives and decentralised economic power for the development of a strong economy, which would enable the people to fight for their basic human rights. Since then, liberalism has inspired the opposition movement in Taiwan and eventually brought Taiwan political democracy. New Confucianism has remained an important school of thought in the academia in China, while democratic socialism has gradually diminished in Hong Kong.





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《雞足山在帝制中國晚期的崛起》

The Rise of Mount Jizu as a Sacred Buddhist Mountain in Late Imperial China

張德偉博士 (澳門大學人文學院訪問講師)

Dr. ZHANG Dewei (Visiting Lecturer, Faculty of Arts and Humanities, University of Macau)

張德偉博士首先說明雞足山值得關注之故：它在各種相互角逐的勢力影響之下，歷經多個世紀的文化交流與碰撞，最終在統一帝國國家建設加速發展的背景下，崛起成為以禪宗為特色的中國第五大佛教名山。此後，張博士分四個發展階段探討了雞足山佛教發展的興衰起伏、原因及影響，時間自唐代中期橫跨至民國，而重點則是從元代至清初。

首先，八至十五世紀的準備期。此時雞足山周邊地區經過大理、南詔等國建設，佛教以阿吒力教形式與當地社會、政治、文化生活緊密結合，取得巨大發展。

其次，明代嘉靖時的建設期。雞足山遠離前朝政治又同時得益於周邊地區長期的佛教積澱，發展禪宗成了地方利益和國家利益的最佳結合點。因此，雖然嘉靖皇帝弘道抑佛，雞足山佛教仍獲得長足進展。

復次，萬曆至明、清易代之際。此時雞足山崛起至獲得全國性影響。原因包括內地尤其江南士大夫人的大力推介、內宮以萬曆母親慈聖太后為代表的皇室支持、以及當地木氏土司在政治、經濟、文化上的全力襄助。

最後，清初以後時期。此時禪宗衰落而藏傳佛教影響日漸濃厚。這種變化是「晚明佛教復興」整體退潮的一部分，也與易代之際寺院經濟被嚴重破壞、「改土歸流」而使地方社會對佛教最大的支持力量不復存在等因素有關。

通過雞足山這個案例，張博士在上千年的長時段中，展示了帝制時期中國複雜而微妙的政教關係。雞足山作為佛教聖地的最終崛起，表明在雲南這個邊緣地區中國主流文化最終在與印度文化多個世紀的競爭中取勝，提供了與現行中國佛教聖地研究不同的模式。此外，雞足山在18世紀以後向另一方向的演進，又表明歷史從未終結，隨時可能增加新的意義。

Dr. Zhang Dewei first explained why Mount Jizu in Yunnan is worth studying. It is that after centuries of multi-ethnic influences and interactions it finally became the fifth Sacred Mountain of Chan Buddhism under the rapid state making process in late imperial China. He discussed the development of Mount Jizu in four periods and noted their respective characteristics as follows.

First, from the 8th to 15th centuries, Acarya Buddhism developed rapidly in the Dali and Nanzhao kingdoms casting influences on local social, political and cultural life. Second, during the Jiajing period of the Ming, Chan Buddhism developed in the advantages of distance from high politics but century-long cultural richness given by the spread of Buddhism. Chan Buddhism there aptly unified the state and local interests. Third, during the late Ming early Qing period, its influence became nation-wide from recommendations of Jingnan literati and supports from the Empress Dowager Ciseng, mother of the Wanli emperor, and the Mu local chieftains in political, economic and cultural realms. Last, after the early Qing, it began to lose its status and appeal for these reasons: decline of the general appeal of Chan Buddhism against rising impact of Tibetan Buddhism, physical damages done during the dynastic changeover, the reform that changed local government by chieftains into that by regular officials appointed from the court.

Dr. Zhang's case study of Mount Jizu demonstrates the nuances of the relationship of government and religion in late imperial China. The rise of Mount Jizu shows that main stream Chinese culture won out in centuries-long competition with Indian culture in the border province of Yunnan. It also presents a new way to study sacred sites of Chinese Buddhism.





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《刑求不滿：晚明判牘與小說資料所示的刑訊原則與效用爭議》

Controversies to the Morality and Effectiveness of Judicial Torture in Novels and Casebooks from late Ming China

譚家齊博士 (香港浸會大學歷史系助理教授)

Dr. TAM Ka-chai (Assistant Professor, Department of History, Hong Kong Baptist University)

譚家齊博士利用明人留下的判牘與小說這兩種可以代表不同階層口味和意見的材料，比較其中對刑訊的支持或批判的意見，歸納出晚明社會對管理嚴刑逼供這種「必然之惡」的原則所在。因為中國傳統的法官相信有犯人口供支持的判決纔是無可置疑，故此一定要犯人說出口供並畫押簽字，肯定了案情「真相」後才得出判決。無辜者為求免於皮肉之苦，往往會承認子虛烏有的罪名，而執法者也面臨著如何將刑訊公平公正地實行的問題。

晚明曾在廣東擔任司法官員的顏俊彥 (1580--166) 編錄的個人判牘集《盟水齋存牘》，其中可見很多濫用刑訊的現象，尤其顏氏所反對的那些臨時署任知縣等職的府縣佐貳官，沒獲授權而擅用刑訊的手段。譚博士舉了一名署任知縣將九名人犯刑訊，至其半死後再用枷鎖弄死，最終被免職為民的案例，以見濫用刑罰傷害無辜、僭越權柄的惡習。

相對地，明代通俗小說中卻未見對刑訊手段的譴責。故事中的賢明法官無節制地應用刑求以探知隱藏的罪衍，並將案件偵破，獲得稱頌。由於小說的作者往往屬於下層知識分子，可見判牘與小說代表了不同社會階層的意見。

另一個因使用刑求而多受譴責的羣體，是負責為官方緝拿嫌犯、捕房。他們有官府施加限期捕盜的壓力，為了要保證抓來的人犯肯認罪，所以濫用刑求。晚明話本小說《金令史美婢酬秀童》就記載了這樣的一個故事，其中本性不壞的捕盜者也被迫用刑。各地封疆大吏們深明其中弊端，大力禁止，但官員有時為了避免麻煩，也會將棘手的人犯杖死了事。

顏俊彥認為不可輕信屈打成招的口供，因為這對偵破案件會造成誤導。在《包公案》故事中，就常見到犯人到上司衙門進行覆審時翻供的情節。

針對濫用刑求的現狀，顏俊彥在《盟水齋存牘》中提出了一些正確使用刑訊的原則：依照明代律法，只有在涉及死罪及寇盜搶劫時才允許使用；如果犯人有保人，就不要動用刑訊；每名人犯在「三拷」之後，不可以再動以刑訊；同時還要有時限和刑法種類的限制，以減少其殘酷的程度。此外，禁止下級官員濫用刑求，誤殺犯人，也可避免僭越皇權的嫌疑。

綜上所述，晚明社會的不同階層，都認同刑訊是法制中不可或缺部分，問題乃在於如何正確地使用這種手段。司法官員一般認為，應該儘可能地慎用刑求，只有在確認了證物和有關證人的口供均證明犯人有罪，而犯人又抵賴不招時，纔不得已地出手。

Dr Tam Ka-chai's lecture discussed the principles of regulating judicial torture in late Ming society by comparing related materials from judicial casebooks and popular novels which represented various opinions from different social classes. Because of the tradition that criminals' oral confession with their signatures in the written form was essential to verdict giving, when facing threats and tortures, suspects often would admit non-existent accusations. How to enforce fair and justice inquisitions remained a serious problem for the law enforcer.

Yan Junyan (ca. 1580-1660) was a frontline prefectural judge in late Ming Canton. In his fact-based judicial casebook, *Mengshui zhai cundu*, many cases can be found for application of judicial tortures by minor officials such as deputy district magistrates. Yan was against such practices which may result in torture to death before facts of the crimes could be verified.

Late Ming novels, however, never attacked similarly mannered judicial tortures. Enlightened judges in the stories investigated cases by unrestricted extortion means. As novels were written by low level intellectuals and aimed at the popular market, we can see a difference existing among authors of different social classes.

Yan also complained that the investigating yamen runners conducted private arrests and tortures without the consent of the judge. Such illegal tortures eroded the judicial system and were sources of injustice.

Yan considered confessions extorted from torture unreliable. The result might be misleading; there are cases when the suspect denied their torture-made confessions when appealing to a higher courts. Yan proposed to impose some basic principles and guidelines to regulating this necessary evil. First, torture should only be administered by the principal official of a court. Second, it should not be applied to the vulnerable people, as stated in the code. Third, the judges could not take the testimonies produced by judicial torture as reliable evidences. Last, torture must not be applied to the same suspect more than three times in the same court; judges had to observe the time limit for each session. The case was dubious if the suspect refused to confess after the processes of all rightful tortures.

Dr Tam concluded that society in late Ming generally agreed that judicial torture was an essential part of the judicial system. The problem was how to enforce it correctly.





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

孫中山思想對中、港、台三地之啟示與實踐

The practice and inspiration of Sun Yat-sen thoughts in China, Hong Kong and Taiwan

李金強教授 (香港浸會大學歷史系兼任教授)

Professor Lee Kam Keung (Adjunct Professor, Department of History, Hong Kong Baptist University)

李金強教授在本講對中山思想的淵源、內容乃至於兩岸三地的實踐皆有詳細的分析，為中山思想的現實意義提供了綜貫的認識。李教授首先回顧鄭竹園、顏清湟、Marie-Claire Bergère、Ramon H. Myers 等學者對孫中山於當代中國及兩岸影響的研究成果，並指出孫中山作為政治符號，有重要的現實意義。李教授指出，孫中山的革命與建國思想源自省港澳地域與文化自覺。孫中山早年在香港就讀中央書院和西醫書院，已關注中國近代化（農業改良思想）等問題，且於1884年於公理會受洗成為基督徒，可見傳教士帶來基督教與西方文化，促成其對西方新文化有所理解。

李教授認為，認識中山建國思想，可從《建國方略》、《國家建設》著眼。前者由〈孫文學說〉、International Development of China、〈民權初步〉合成，著重心理、物質、社會建設。後者之撰寫材料，因陳炯明叛變時被毀，日後只編成〈三民主義〉、〈五權憲法〉兩種。兩書皆為孫氏之建國方案與藍圖之所本。其內容即透過推行武力革命，統一建國；繼而還政於民，建立人民有權、政府有能的民權政治；而最終關注民生，主張平均地權，節制資本，利用外資，發展實業。

就中山思想於兩岸三地的影響而言，李教授說，毛澤東肯定孫中山為「中國民主革命的偉大先行者」。建國後的抗美援朝、中印邊境戰爭、越戰戰爭，合乎孫中山先生民族主義中內求統一，外求主權獨立之義。政治上實行村民自治，經濟上實業計劃如利用外資、區域平衡發展、交通運輸、工礦等皆源於中山的經濟建設思想。國民政府自1928年成立，即以孫中山先生三民主義、五權憲法為建國藍圖而實現之。播遷台灣之後，實行的「三七五減租」、「十大經濟建設」乃至黨外運動、政黨輪替都見到中山民生、民權思想的影響。香港為孫中山革命及建國思想的孕育地，至今雖然沒有直接受到三民主義的影響，但由於中國大陸同意香港推行普選行政長官，故香港的民主發展，乃中山先生遺教「全民政治」之所旨。

Professor Lee Kam Keung began his lecture by reviewing studies on Sun Yat-sen by Cheng Chu-yuan, Yan Qinghuang, Marie-Claire Bergère and Ramon H. Myers. Noting Sun Yat-sen's significance as a political symbol, Professor Lee attributed the source of Sun's ideas about revolution and nation building to a Canton-Hong Kong-Macau based geographical and cultural awareness since his early years. When Sun was studying at the Central School in Hong Kong and at the Hong Kong College of Medicine, he began to pay attention to problems of China's modernization, especially that which aimed at agricultural improvement. Sun was baptized as a Christian in 1884. His better understanding of western culture was informed by the missionaries.

Professor Lee examined Sun's ideas of national building through Sun's *Fundamentals of National Reconstruction and National Foundation*. The former work, comprising *Dr. Sun Yat-sen's Doctrine, International Development of China and Introduction to Civil Rights*, focuses on spiritual/mental, material and social reconstruction. The later one includes the *Three Principles of the People* and *Five Power Constitution*, which are remaining parts of a larger work the draft of which was destroyed during Chen Jiongming's revolt. Both works are Sun's plans and blueprints for China's national building. The essential propositions of them are unification of China by a military revolution, to be followed by a democratic government to restore political power to the people, and equalizing land rights, restricting private capital, using foreign investment and developing industry in the economic realm.

Professor Lee also discussed the influence of Sun's thoughts. In mainland China, Mao Zedong had recognized Sun as "pioneer of the revolution". China's engagement in the Korean War, the Sino-Indian War and the Sino-Vietnamese War are in tune with Sun's principle of nationalism. Village self-government and the economic reform, balance of regional differences, and development of public transport system and industry were derived from Sun's economic building plans. The Nationalist government established in 1928 was built on the *Three Principles of the People* and the *Five Power Constitution*. When moved to Taiwan, it implemented the rent reduction of farmlands and launched the Ten Major Construction Project, all saw the influence of Sun's ideas and advocacies. Universal suffrage for the Chief Executive in Hong Kong now proposed can also be considered as legacy of Sun's political doctrine. As a whole, the lecture provided a comprehensive analysis on the origin, content and impact of Sun Yat-sen's thoughts and their contemporary relevance.





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

《粵普語音對比》

Comparative Study on the Phonetics between Cantonese and Putonghua

施仲謀教授 (香港教育學院中國語言學系教授)

Professor Si Chung Mou (Professor, Department of Chinese Language Studies, The Hong Kong Institute of Education)

施仲謀教授長期從事語音研究，在本講中，他主要從音韻學的角度和語音對比分析方法入手，探究廣州話與普通話兩個音系的對應規律。

施教授指出，香港提倡兩文三語（中文、英文和普通話、廣州話、英語），專設普通話科目，而廣州話與普通話同屬現代漢語的兄弟語言，儘管語言習慣因歷史發展和地理環境等因素而產生變異，通過粵、普語音的對比分析，有助提升粵語地區人士學習普通話。

施教授指出，語音對比包括粵、普聲母對應關係、韻母對應關係、聲調對應關係的分析，通過比較、對應可揭示兩種語音的特性和規律。講座上，施教授展示了他所歸納的廣州話與普通話的聲母對應表、韻母對應表及聲調對應表，並輔以生動豐富的例證，統計兩種語音對應關係和漢字字數百分比，藉統計數據呈現粵、普語音對應情形及變異情況，以資語言學習時類推參考。施教授亦注意到，語音對應關係之外有一些特殊的例子。他認為影響語音變化的因素不一而足，如諧聲聲符類化、語流音變、舌前化作用、語音本身獨特發展等，皆是導致語音變異的因子。

施教授認為，運用粵、普語音的對應規律有助促進本地教師的普通話教學，提高香港的普通話教育水平。講演後，施教授與來自各院校的八十多位師生和聽眾展開了深入的問答互動，詳盡解答聽者在語音學和普通話教學中遇到的種種問題。

Professor Si Chung Mou's lecture investigated the correspondence rules between the Cantonese (Yue) dialect and modern standard Chinese through comparative analysis in phonology and phonetics.

As Hong Kong practices "biliteracy and trilingualism," meaning writing in Chinese and in English and speaking in Putonghua Chinese, Cantonese and English, but the local dialect is Cantonese, it helps the Cantonese-speaking population in learning to speak Putonghua through a linguistic comparison of these two languages, despite the fact that both are members of the larger Chinese language family. According to Professor Si, phonetic comparison includes analysis of correspondent elements in vowels, initial consonants and tones. It is possible to reveal the characteristics and rules of two different languages by means of phonetic comparisons. He demonstrated the differences of Cantonese and Putonghua by means of a number of table3s that show he different use of words and expressions that bear essentially similar meanings, as well as exceptional cases that defy the rules. He concluded that the elements of variations in pronunciation are many, among which unique evolution in the movement of the tongue, lips and palate are not to be missed. Commanding the rules of comparison helps Chinese language teachers to enhance the language standard of local students. The point is well taken by the many questions raised by an audience of 80 odd local language teachers and graduate students.





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

《推動學習語言的文化元素：分享涉及廣東話課程的經驗》

Cultural Factors in Promoting Language Learning: Experience Sharing in Teaching Cantonese Course

孔碧儀 女士 (香港大學中文學院中文增補課程助理講師)

Miss HUNG Pik Yi Betty (Assistant Lecturer, Chinese Language Enhancement Programme of the School of Chinese, The University of Hong Kong)

孔碧儀女士是次演講分享了香港大學中文學院為本科生設的廣東話課程內容。孔女士用生動的語言展示了如何將香港文化元素滲入各種語言教學情景，以增加學習趣味。她從香港的衣食住行四個方面入手，向聽眾們介紹香港本地的日常文化，香港的歷史以及與之相關的日常廣東用語。孔女士認為：教授語言，必須注重趣味，寓教於樂，才容易推動學生更深入了解一種語言。故此香港文化是吸引廣東話學習者的重要元素。例如，學習數字，可以了解忌諱和廣東俗語；通過一杯港式奶茶和茶餐廳的食物，看到中西文化融合；看香港地名和鈔票的設計，有助明白香港景點特色和城市發展史。能見於和用於生活上的語言，都是教與學的上好內容。

In this lively lecture, Miss Betty Hung Pik Yee shared her experience in teaching Cantonese for undergraduate students in the School of Chinese, The University of Hong Kong. Her talk was full of interesting details. She introduced the history and local custom of Hong Kong in clothing, food, accommodation and transportation. She considered immersions in cultural elements of the target languages instrumental for the acquisition of the most native and colloquial expressions. She accentuated that Hong Kong culture is the key attraction for Cantonese language learners. For example, one could know the taboos and slangs from the way people tell numbers in Hong Kong; one could also see the interaction between Chinese and western culture when consuming Hong Kong-styled milk tea. Likewise, Miss Hung argues that, by observing the naming of streets and districts, as well as the design of currency, one could also grasp the historical development of the city of Hong Kong. Participants from PolyU and other institutes have joined in active discussions over Cantonese language teaching in the Q&A session.





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《中國儀式劇》

Popular Literature Preserved in Death Rituals

王秋桂教授 (台灣國立清華大學人類學研究所榮譽教授)

Professor Wang Chiu-kuei (Chair Professor Emeritus, Institute of Anthropology, National Tsing Hua University, Taiwan)

王教授此次演講主要圍繞他本人多年來對於民間信仰、儀式的研究以及由此累積的田野調查經驗展開。講座開始，王教授先對戲曲提出了一個有趣的分類，即“戲園內的戲曲”與“戲園外的戲曲”。前者指由專業演員演出的戲劇，後者則是由一些業餘的演員演出，多集中於廟會或其他民間儀式的場合。王教授本人的研究同樣經歷了從“戲園內”到“戲園外”的轉變。

為了讓聽眾更好地理解這個主題，王教授首先介紹了自己求學與研究的經歷。王教授早年接受的是英國文學的訓練，求學劍橋、哈佛期間，在龍彼得、韓南、杜德橋等學者的影響下，研究的重點逐漸轉向民俗學，以孟姜女傳說作為博士論文研究對象。這一時期，王教授的研究以文獻考據為主，關注的自然是“戲園內”的學問。一九九一年起王教授在蔣經國國際學術交流基金會的資助下，在中國大陸開展“中國地方戲曲與儀式之研究”計劃，真正將研究視角轉向“戲園外”，即民間信仰與儀式所衍生的儀式劇。這項計劃最初始於廣西、貴州、雲南等少數民族地區，日後向北延伸至遼寧，成為覆蓋十三個省份的龐大、深入的田野調查研究。當然，在這項研究之外，王教授同樣兼顧文獻資料的整理，其中的一部分成果彙編成為「民俗曲藝叢書」計八十六種。

接下來，王教授著重介紹了儀式行為產生的原因，指出儀式在多數時候是信仰在行動上的表現，而背後則是出於一種避禍趨福的心理，人們希望通過諸儀式來解除憂慮。而儀式在一定程度上也會給予人們希望、增強信心，促進群體團結。這種現象是不同地域的人們所共有的，因此東西方學者都給予相當的關注。

演講最後，王教授也提到了近年來中國大陸民間信仰“解禁”、相關研究有所推進的問題，並指出其與基督教、天主教盛行的關聯。

演講過後，香港各大學以及珠三角多所高校的研究生紛紛發言提問，提問內容主要圍繞儀式的意涵、戲曲與儀式的聯繫、儀式研究如何具體展開、戲曲研究領域如何與田野調查相結合等等。

In this lecture Professor Wang Chiu-Kuei shared his findings in studying popular religion, rituals, and his experiences of fieldwork. Professor Wang first made an interesting categorization of Chinese opera, dividing them into “opera inside the theatre” and “opera outside the theatre” which are performed by professional and amateur actors respectively. The latter category is mainly performed at temple fairs or popular festivals.

As background, Professor Wang shared his study and research experiences. He studied English literature in his early years. Influenced by Pier van der Loon, Patrick Hanan and Glen Dudbridge during the days in Cambridge and Harvard, he gradually shifted his research focus to folklore, and took the

myth of Lady Meng Jiang as his doctoral dissertation topic. During this period, he considered his study as the one ‘inside the theatre’, since his research was mainly based on textual analysis. Since 1991, with the financial aid of the Chiang Ching-kuo Foundation for International Scholarly Exchange, he launched the research project “Chinese Regional Theatre in its Social and Ritual Context” in mainland China and redirected his research focus to “opera outside the theatre”, which is the liturgical drama derived from popular religion and rituals. This project was conducted with deep investigation based on fieldworks in parts of thirteen provinces, from Guangxi, Guizhou and Yunnan in the southwest to Liaoning in the northeast. Professor Wang’s work also includes sorting out related sources and compilation of 86 kinds of folk opera collections.

Professor Wang went on to explain why rites were formed. He pointed out that performance of rites represents a belief in action, the motivation of which is to pursue good fortune and avoid disasters. People release themselves from anxiety through performing rites. Rites give people hopes, confidence and even united the community. Such beliefs are shared by people inhabited in different regions; rites thus attract attention of both Eastern and Western scholars.

Professor Wang concluded the lecture by addressing questions related to mainland China’s lifting the ban on popular religion, and the progress in other related research topics. He also explained the relationship between popular religion and the prevailing of Protestantism and Catholicism at present.

The lecture drew enthusiastic questions from the postgraduate students from different universities in Hong Kong, Macau and China. The meanings of the rituals, the relationship between opera and rituals, the process of carrying out researches on rituals, the combination of opera research and fieldworks, etc. were asked and duly responded.





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《中國近世的鄉規民約：（一）兩宋所見》

Community Compact in Late Imperial China (1): Song Times

朱鴻林教授（香港理工大學人文學院院長、香港孔子學院院長）

Professor CHU Hung-lam (Dean of Faculty of Humanities, Director of Confucius Institute of Hong Kong, Hong Kong Polytechnic University)

朱鴻林教授此講主要是從兩份重要的原典的深入解讀，討論近世鄉約研究的研究議題和研究方法的問題。本講的時段是鄉約制度開始時期的宋代。

朱教授指出：以往學者研究鄉約主要有兩種取徑：一是思想史的進路，即鄉約反映了哪些人怎樣的思維；二是從政治史或社會史的角度，關注思想與制度的互動，包括鄉約的現實目的、鄉約有沒有落實、落實的過程中有無政府力量及政府以外力量介入等問題。研究議題則關乎中國古代地方秩序的管控、地方自治、各級政府權力的展現等。

朱教授通過細讀解讀北宋呂大鈞《呂氏鄉約》、南宋朱熹《增損呂氏鄉約》以及和《呂氏鄉約》有關的呂大鈞與其兄長及朋友的通信等文本，分析了《呂氏鄉約》在實行過程中所遇到的困難以及所進行的調整。呂大鈞之兄呂大忠、呂大防等人對《呂氏鄉約》的不同意見的含義，朱熹對《呂氏鄉約》所做的增損改動的內容及其意義等。朱教授藉此對聽講者作出研究方法上的提示：研究歷史應當從歷史文獻文本本身的精確閱讀入手，耐心地掌握每個字的正確解釋，從而了解全篇的正確內容，再充分利用序跋等與主文本源流正變有關的資訊，考察文本的語境、指向（針對哪些具體的人和事）、透露的信息，認識作者原來的旨意以及最終文本所以決定之故等事。

講座的最後，朱鴻林教授指出，中國古代鄉約觸及的是與人群有關的社會治理、管理、控制問題。這些問題也是當今的問題，古人的方案有其值得今人借鑒參考之處，這是我們研究古代鄉約的重要意義之一。

Professor Chu Hung-lam's seminar discussed the issues and methodologies of studying the community compact by interpreting two important primary sources.

Professor Chu pointed out that there used to have two ways of studying the community compact. One was using the approach of intellectual history, which reflected the thought of the Confucian scholar-officials. Another was using the approach of political and social history, which viewed the institution from the interaction of thought and institution and their manifestations in local government. Issues that were probed included whether government and non-government forces had intervened implementation of the community compact as a local

control apparatus. As a whole, what concerns the researcher are issues like local self-government, government authority at various level of the ruling hierarchy.

Professor Chu offered a deep reading of two documents: the Northern Song scholar Lü Dajun's *Lü Family Community Compact* and his letters to his brothers discussing about concerns of the compact that he drew up and put into practice, the Southern Song Confucian master Zhu Xi's *Emendations of the Lü Family Community Compact*. He analyzed the difficulties faced by Lü Dajun and explained the rationale of Zhu Xi's emendations and the reasons of its remaining only a proposal in his times. Professor Chu reminded the audience of the need to read historical documents with precision and to understand each word or utterance correctly to secure a sound grasp of the points the authors intended to convey. In addition to the text, the researcher should also investigate the para-textual information a book or a document can render, including information from the prefaces and postscripts as well as comments from contemporary and later readers. This kind of reading is important for a better understanding of the community compact writings.

Professor Chu concluded by noting that historical community compacts concerned themselves with social management in the context of state and local government as well as local conditions of sundry sorts. As such, they can provide us with reference points when we view our society and think of bettering our community life.





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《中國近世的鄉規民約：（二）元代及明初》

Community Compact in Late Imperial China (2): Yuan and early Ming

朱鴻林教授（香港理工大學人文學院院長、香港孔子學院院長）

Professor CHU Hung-lam (Dean of Faculty of Humanities, Director of Confucius Institute of Hong Kong, Hong Kong Polytechnic University)

朱鴻林教授本講繼續上講，時段是元代及明初。朱教授繼續帶領與會研究生對另外兩份重要原始典籍進行深入解讀，通過討論近世鄉約研究的研究議題和研究方法的問題，向研究生們介紹如何使用原始材料更好地進行歷史研究。

朱教授指出，研究歷代鄉約應在尋找出在其共相的基礎下，發掘各個鄉約在時、地、人、情等方面的特色。他從鄉約的基本組織、原則性內容、性質與目的、吸引力所在等方面講述了其共同特色，指出鄉約的初衷在於通過鄉里互助、道德提升等手段來達到「一道德、同風俗」和「佐治」的目的，鄉約本身最大的吸引力在於實現高度「自治」。然而，在具體的鄉約實踐中，卻因對具體事務的干涉過細尤其是懲罰過多，使得民眾從最初的自願參與轉變為帶有強迫性的加入。政府的干預太過嚴密，反而使得鄉約的行使難以達到預期目的。

朱教授通過帶領研究生研讀《元典章》以及《皇明制書》中的相關部分，解析元代的農社制度以及明代的里社制度，指出這兩種制度在性質上與鄉約有相近之處，即元代農社的社長除卻發展經濟、提高農業生產的職責外，還有提升社區居民道德的任務，而明代的里社在此傳統上，又透過里社之祭和厲祭等方式將鄉約的道德要求呈現出來。

朱教授指出，研究鄉約仍然需要更多的個案積累，因而目前進行中國鄉約史等宏觀課題的研究，條件尚不成熟。

In this second seminar, Professor Chu Hung-lam continued to discuss issues of using primary sources and methodologies in researching the community compact. He pointed out that as community compacts of different times share some common features, it is especially necessary to explore their uniqueness in context. The time, the place, the people involved, and the conditions of a place all were factors that accounted for the formulation and implementation of a community compact. Studying the institution historically, concrete data of these factors must be located and analyzed rigorously. Otherwise, a prescriptive document may be wrongly used as a descriptive one. The basic structure, the principles of organization, the overall nature and the attractiveness of the community compact can be framed in terms largely common to all such compacts. The largest

intention of the community compact was to achieve the goal of "unifying moralities and social customs" as an aid to good government. Social morality was uplifted through mutual assistance of community members in various aspects of life. Nonetheless, to ensure the validity of the common good, encroachment of compact regulations could be met by harsh punishments. Forced conformity resulted from government intervention thus made the compact lose its appeal in the long run. This point should not be missed when evaluating the merit of the community compact.

Professor Chu also guided the graduate students to read related parts of the *Statutes of the Yuan Dynasty* (Yuan dianzhang) and the *Books on Statutes of the Ming* (Huang ming zhishu) that throw lights on the institutional basis and precedents of the later compacts. For instance, similarities can be found from the Yuan dynasty farm community (nongshe) and the Ming local administrative community (lijia). The leaders of the Yuan community were required to promote its residents' morality, in addition to improving agricultural production and developing the local economy. The Ming community leaders were required to do the same things, but also to achieve communal solidarity in conducting periodic rituals of offering to the local earth and grain gods and local homeless spirits. Professor Chu added that the study of community compact still needs accumulation of case studies. It is premature to adopt a macro approach or to offer a grand generalization.





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《中國近世的鄉規民約：（三）明代中期》

Community Compact in Late Imperial China (3): mid-Ming

朱鴻林教授（香港理工大學人文學院院長、香港孔子學院院長）

Professor CHU Hung-lam (Dean of Faculty of Humanities, Director of Confucius Institute of Hong Kong, Hong Kong Polytechnic University)

朱鴻林教授本講延續了對上關於宋至明初鄉約的兩講，集中討論明代中期的情況。本講以朱教授所著《明代中期地方社區治安重建理想之展現——山西河南地區所行鄉約之例》與《明代嘉靖年間的增城沙堤鄉約》兩篇論文為主幹，講解明代中期鄉約的特點，以及思想史研究的方法問題。

從上一講「元代及明初鄉約」延續下來，朱教授指出，明太祖所頒布的《洪武禮制》在明代中後期只推廣到了縣這一層次，其社區教化的職能則被鄉約所取代。明代中後期鄉約之所以興盛，是因為政府無法維持地方社區之治安，只能由鄉約來負擔這種作用。這一時期出現的呂柟《解州鄉約》、王陽明《南贛鄉約》、黃佐《泰泉鄉禮》等鄉約，所要處理的主要均是與地方治安相關的事務。

明中葉的鄉約，往往與政府的保甲制度相結合，並輔以書院、約所等組織，以行賞罰，因而「法」的意味漸漸加重，而「約」本來所具有的道德教化意味則逐漸減輕。這些鄉約對於政府來說，具有減輕統治成本、加強統治效果的意義；它們還發揮了折衷里甲和保甲之間的矛盾以及減輕社會緊張的功能，同時也反映了受統一意識形態影響的士大夫在具有地方特色的社會推行文化一體化的努力。

此外，從正德、嘉靖年間施行於潞州的仇氏《雄山鄉約》來看，在地方推行鄉約，民辦的成功率要比官辦的高，因為官辦往往存在著「人存政舉、人亡政息」的情況。民辦鄉約之所以較為成功，是因為其約束條件比較合理且配套設施較為完善。

在總結時，朱教授指出，研究思想史不必單純從哲學角度來進行分析，與制度史相結合亦十分重要，因為我們可以通過制度的運作了解思想在實際生活中貫徹、實施的情況，而鄉約連同經筵、孔廟從祀，是我們可以用來了解、研究中國近世思想文化史的三個制度。

Professor Chu Hung-lam's third seminar on the community compact dealt with the features of the institution as it functioned in mid-Ming times. He also discussed the study of it in relation to the study of intellectual history.

Professor Chu pointed out that stipulations for community activities stated in the *Ritual Institutions of the Hongwu Reign* (Hongwu lizhi) promulgated by Ming Taizu, the dynastic founder, were effective only to the county level in mid-Ming times. Communal functions demanded in early Ming were now replaced by the community compact. The flourish of the compact was largely due to an inefficiency of local administration and deterioration of local security. In fact, the community compacts devised and launched by Lü Nan in Xiezhou of southern Shanxi and by Wang Yangming in Nangan of southern Jiangxi, as well as the compact proposed by Huang Zuo, the Taiquan Xiangli, for the Pearl River Delta area were all principally aimed at restoring local social order and community security.

In mid-Ming, the community compact was usually tied to the local police *baojia* system and headquartered in local academies or compact offices. Rewards to exemplary community inhabitants and punishments to deviants of local customs were meted out in public during compact meetings. The trend was an increase in the emphasis on the legal results of community life and a weakened appeal to the spirit of the compact. Local government could see the compact as a means of reducing administrative cost and consolidating authority. Viewed as a whole, the compact was a midway apparatus binding the *lijia* and *baoji* institutions to relieve social tension. But it also embodied the ideals of the literati who would see it as a means to forge cultural integration in local societies.

Judging from the Xiongshan community compact set up and led by the Chou family in central Shanxi, community compacts initiated and administered by local elite families succeeded better than those ordered to be set up and implemented by the local officials. One major reason for this is that once the official finished his term and moved away, the compact would be subject to no accountability. Often the end result was an existence in name only. Professor Chu concluded the seminar by relating the study of intellectual history to the study of institutional history using the study of the community compact as a case in point. He said study of intellectual history need not depend solely on a philosophical approach. As institutional demands and restraints would affect the way people thought and reacted, often leading to the manipulation of existing institutions and creation of new ones, the interplay of both thought and institutions are important for a sound understanding of history. The community compact, Confucian canonization, and classical lectures in court are three late imperial Chinese institutions the study of which would enable us to better see and understand the intellectual, political and cultural history of that period.





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《鬼的跨文化比較研究》 A Cross-cultural Study of Ghost

蒲慕州教授 (香港中文大學歷史系學部主任、歷史學講座教授)

Professor Poo Mu-chou (Head of Graduate Division, Professor of History, Department of History, The Chinese University of Hong Kong)

蒲慕州教授向同學們介紹了進行鬼觀念的跨文化比較研究的意義，並分享了他近年來從事中國與埃及、近東地區古代鬼觀念比較研究的成果。

世界各族羣的文化中都有鬼的存在。鬼的概念既是人們既有信仰的表現，又反過來形塑了人們的信仰態度和世界觀。作為研究議題的鬼，可以涉及到人們對於死亡、喪葬禮儀及死後世界等方面的認識。進行比較研究之故，是為了解除研究者對所處文化的熟悉感，以便看到新鮮的東西。

蒲教授就鬼是什麼樣的存在、鬼出現的原因、鬼的形象、性別、鬼與文學藝術的關係、掌握鬼的概念與宗教及知識權威的關係、鬼的概念的傳佈與影響等角度介紹了其比較研究的成果。他指出，在兩河文化中，鬼在人間出現的原因包括求食、沒有正確地埋葬或凶死、死亡不得其時、無人祭祀等等，這與中國古代的鬼魂出現的原因相近。從社會結構上講，這是凶死造成的人際關係的斷裂的反映。如果能通過正常程序，用社會共同承認的葬儀將其死者埋葬，就可修補斷裂的人際關係，防止鬼魂「為厲」。

人們對鬼的形象的認識，和他們對鬼能起的作用、鬼本身的性質以及鬼和人的關係等問題的認識有關係。鬼的形象可以說明當時人們對生命的瞭解。研究所據材料中鬼的性別分佈和兩性間的關係，反映了當時的社會的性別意識。

在鬼故事中，鬼可以溝通人間與死後世界，在讀者心中製造出一種想像空間，並以此來批判真實的世界。在宗教藝術中，鬼的形象是為整體的宣教目標服務的組成部分。世俗藝術中的鬼則起警世和諷刺的作用。許多宗教文化中，宗教專業人士也要掌握如何說明與解釋鬼的存在、如何應付鬼的侵襲、如何與鬼神來往等知識。這些有關鬼的論述也替他們創造了某種權威和地位。而普通民衆對鬼的觀念的發展，又會傳播到知識階層，形成一個循環傳播的模型。蒲教授指出，現代科學雖然否定鬼的存在，但人們對死者的感情是始終存在的。因此，研究鬼的問題，有助於幫助現代人處理感情問題。

Professor Poo Mu-chou first discussed the significance of conducting cross-cultural studies on the concept of ghost with the students and shared the results of his research on the theme in the past few years.

The concept of ghosts exists in all different cultures around the world. It reflects people's beliefs and at the same time shapes

their approach towards belief and worldview. Although it is not possible to prove the existence of ghosts through experiments, the concept of ghost has brought about actual impacts. Through studying the context where people discuss the existence of ghosts, researchers are able to learn a society's understanding of the human body and the general values it holds. Cross-cultural studies allow researchers to look at their own culture from a new perspective.

Professor Poo gave a brief introduction on his researches on ghost, from its form of existence, the reason of its occurrence, its gender, to the relationship between ghost and literature, the spread of the concept of ghost and its influence. For example, in literature about ghosts, the writers would use the concept and characteristics of ghosts to promote certain ideas or to achieve the creating of surprise, suspense, or fear. Researchers must understand clearly the nature of the materials they study.

Today the concept of ghost is still prevalent in popular culture. Professor Poo pointed out that, even though modern science denied the existence of ghosts, people would always be connected to the deceased emotionally and therefore the study of ghosts would still be meaningful in dealing with emotional issues.





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《孝經》的閱讀史與文化實踐——從中古到近代的變化 Reading and Implementing the teaching of the *Classic of Filial Piety*

呂妙芬教授 (台灣中央研究院近代史研究所研究員兼所長)

Professor Lu Miaw-fen (Research Fellow and Director, Institute of Modern History, Academia Sinica, Taipei)

在這研習班上，呂妙芬教授通過分享自己研究《孝經》的歷程以及介紹《孝治天下：〈孝經〉與近世中國的政治與文化》一書的結構、主要內容，給予在場研究生以研究方法的啟示。

呂妙芬教授緣起於發現晚明《孝經》學的復興，特別是陽明學者對於《孝經》的提倡與推崇。她試圖從兩個方面來研究中國近世的《孝經》學，一是利用現存不同時代出版的《孝經》，研究歷朝儒者對於《孝經》的詮釋，包括人們認為它是一部怎樣書，怎樣論述其意義；二是《孝經》的應用，例如人們是把它當作一部儒家經典還是蒙學或婦女教育的讀物以及呂維祺、楊起元等晚明士人對於《孝經》的儀式性實踐。

呂妙芬教授指出，晚明《孝經》學的興起，一方面與近世宗族制度與宗族文化的普及導致孝的教化以多種形式在各種制度與媒介中被傳播宣傳等社會背景有關；另一方面，從學術史的角度看，也與宋代以後孝經文本性質的變化有關。即宋代以前，《孝經》在政治與士人文化中佔據重要地位，頻繁出現在政治禮儀、教化、朝議辯論等場合；元明以降，《孝經》逐漸淡出朝廷政治核心舞台，轉向地方庶民教化，主要以蒙書的姿態出現，且在男性傳記中明顯隱微化，反而大量出現在婦女傳記中。

晚明的一些士人不滿於《孝經》只淪為蒙書的事實，希望恢復《孝經》在中古以前的重要政治地位，這種訴求在清初被魏裔介等學者延續，並最終得以實現。清代帝王強調孝治天下，頒布《孝經》以及將《孝經》納入考試等舉措，都可以回溯到晚明的歷史。同時，這一時期的陽明學明顯呈現出去陽明化的傾向。

呂妙芬教授在講座中還論述了清代中葉以及清末民初《孝經》學的發展。她指出，在清中葉考據學興盛的背景下，《古文孝經孔氏傳》以及《孝經鄭注》成為當時最受關注的議題。而針對新文化運動時期對於孝道的批判，捍衛孝道者採用了以下兩種回應方式：一種是將孝定義為家庭內之倫理，消解傳統孝治的意涵。不過，這類學者對於《孝經》卻出現了忽視、揚棄、試圖重新詮釋以維護之的不同立場；另一種回應是，一些尊孔組織則受到孔教大同世界觀的影響，將《孝經》視為孔教聖經以及世界和平的福音書。

Professor Lu Miaw-fen's seminar is about the changes in the reading of the *Classic of Filial Piety* and in the implementation of its teachings from medieval times to modern days. She began by sharing her experience in researching the book and her reflection on the structure and main points of her new book, *Governing the World with Filial Piety: The Classic of Filial Piety, Politics and Culture in Early Modern China*. Her understanding of the study of the *Classic of Filial Piety* begins with a review of scholarly interpretations of the book over the centuries, one of which is whether the book was regarded as a Confucian classic or used as a textbook in women education.

Professor Lu sees the little classic regaining its popularity in the late Ming when filial obligations were much promoted amid the rise of a society dominated by clans and lineages which emphasized the education of filial piety. Different from pre-Song times when the classic had bearings on politics and political rituals in court debates, in Yuan and Ming times that use gradually gave way to general education of the common and ordinary, which can be found in biographies of women. By the late Ming, some scholars began to use it for political purposes again. The quest for a new status continued into the early Qing Dynasty and saw great success. The Manchu emperors put strong emphasis on it by adopting it for the imperial examinations. Professor Lu also discussed the development of scholarly study of the *Classic of Filial Piety* to early Republican times when some scholars derived from the book a new definition of filial piety while others saw it as a bible of cosmopolitan Confucianism.

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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習系列
2015年秋季研習班

孝經

的閱讀史與文化實踐——
從中古到近代的變化

日期：2015年9月19日(周六) 講者：呂妙芬教授
時間：下午二時三十分至四時正 地點：香港孔子學院 (A座204室)

《孝經》在中國傳統上是一部經典，也是儒家思想的重要組成部分。它不僅是儒家思想的重要組成部分，也是中國傳統文化的重要組成部分。本研習班將從多個角度探討《孝經》的閱讀史與文化實踐，包括其在不同時代的詮釋、應用以及其在現代社會的地位。

研習班將邀請呂妙芬教授主講。呂教授是中央研究院近代史研究所研究員兼所長，對《孝經》的研究有深入的研究。研習班將探討《孝經》在中國傳統上的地位，以及其在不同時代的詮釋、應用以及其在現代社會的地位。

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《在檔案中尋找一位蘇聯專家：探討20世紀50年代的中蘇關係》 Looking for a Soviet Expert: A Study of 50s Sino-Soviet Relations

洪長泰教授 (香港理工大學人文學院客座講座教授)

Professor Hung Chang-tai (Visiting Chair Professor, Faculty of Humanities, the Hong Kong Polytechnic University)

洪長泰教授此講以探討1950年代蘇聯專家在華的事例，說明研究檔案的重要性，特別以不同語言記錄的檔案，難以翻譯，所產生的困境，最後又得藉各種原材料進行對照，而揭示歷史的真相。

演講首先以交代50年代的中蘇爭論作為背景。洪教授提到當時有歷史因素、意識形態、領土爭端、具體問題和戰爭危機等五項因素左右中蘇的關係。毛澤東以農民起家建政，與馬克思主義違背，被蘇聯視為「不正規」。中共建政成功，代表著社會主義陣營在推翻資本主義陣營過程中存在另一路線，即加入本地原素，以農村包圍城市等等，也於意識形態上對蘇聯造成挑戰。此外，中蘇還存在領土爭端，但在當時中共為了穩固政權，不得不一邊倒依靠蘇聯，中蘇關係異常複雜。

而在這背景下，大批蘇聯專家來華，對推動新中國發展十分重要，如戈林娜對幼兒園的改革，影響持續至今。洪教授則以查找對北京城建設有貢獻的三位重要蘇聯專家：阿布拉莫夫 (P.V. Abramov)、巴蘭尼科夫 (M.G. Barannikov) 和穆欣 (A.S. Mukhin) 為例作說明，指出中國檔案對於三位專家的譯名不一，而且亦未標註俄文名字，因而難以考察他們的身份。洪教授透過找當時有接觸過專家的人、查閱見過蘇聯專家的翻譯、請教外國的蘇聯專家和查找外國研究蘇聯的學術網站等方法嘗試找尋，但都無功而還。最後，在中共北京市委員會的一份送禮檔案名單上，找到阿布拉莫夫的署名，足見語文於檔案研究的重要性。

洪教授接著則以新中國成立，北京城建設與天安門廣場的建造為例，分析中蘇專家的分歧與衝突。中方專家梁思成認為北京應作為文化城市，盡量保留古蹟、城牆，故此提出於北京的西邊建立新都。但蘇聯專家反對，認為這將會造成兩個中心，不符合蘇聯的「中心理論」和經驗。最終，毛澤東認為「五四運動」源於天安門，故此新的中心也應回歸天安門，否決了梁思成的建議。中共雖然接納蘇聯專家的方案，但仍有其民族主義的考慮，如內部參考曾提到長安街的擴闊，便不是為了給外國人看等等，正反映中共考慮到民族主義與社會主義之間的平衡。

最後，洪教授總結透過檔案分析中蘇關係，可見社會主義陣營的分裂，如各自國家的利益、民族主義等。同時指出多元檔案與研究工具如外語等對探究歷史真相的重要性。

Professor Hung Chang-tai discussed the importance of studying achieves taking as a case of study the difficulty in investigating Sino-Soviet relationships in the 1950 which is somewhat lost in the ocean of source materials. He investigated the Russian names of three Soviet experts sent to work in China the translation of whose names are not unified. Once their identity is established, the kind of work they were doing for China can also be traced. Historical facts like these help our understanding of Sino-Soviet relations in that period of time.

Professor Hung began with an explanation of Sino-Soviet difficulties in those years. Because of ideological differences, the Soviet regarded the rise of Mao Zedong and the peasants, which was contrary to the argument of Marxism, as heterodoxy. As the success of the Chinese Communist party represented

another choice in the struggle against capitalism, the appeal of Mao's strategy of "encircling the cities from the countryside" posed a powerful challenge to the theories advocated by the Soviet. Thus, Sino-Soviet relations were tense despite the fact that China needed Soviet assistance and the presence of Soviet experts in China. Consequently, identification of Soviet experts' names as well as their works became difficult for the historian. Their works were important to China's development; some of them leaves influence to this date, like Galina's reform of kindergarten education.

The three Soviet experts whose presence in China Professor Hung is investigating are P.V. Abramov, M.G. Barannikov, and A.S. Mukhin. Professor Hung's research began by finding people who had met these Soviet experts in those years, their translators, experts studying Soviet history as well as information from academic websites. Finally, finding of Abramov's signature on a gift list of Beijing Municipal Committee allowed Professor Hung to identified this particular expert, which then led him to further and widen his investigation. It shows the importance of language in study achieves.

Professor Hung also discussed the building of the Tiananmen Square in relation to the recommendations of the Soviet experts. The Square that stands in effect represents a compromise of Soviet ideas and Mao Zedong's special recognition of the May Fourth Movement in the birth of modern China. In conclusion, Professor Hung attributed self-interest and nationalism to the split of the socialist bloc. But analysis of achieves and multi-lingual documents are important to the finding of historical facts and truth.





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

《中國文體學研究漫談》

On the Research of Chinese "Stylistics"

吳承學教授 (教育部長江學者特聘教授、中山大學中國語言文學系逸仙學者講座教授)

Professor Wu Chengxue (Chang Jiang Scholars Distinguished Professor, Sun Yat-sen Distinguished Professor of Chinese Literature, Sun Yat-sen University, China)

文體學是中國古代文學研究中歷史最悠久的學術之一。近代是直到80年代，其研究才成為古代文學研究的新視角，現今已成為古代文學領域中發展最快的學科之一。在本講中，吳承學教授闡述了中國文體學學科的復興歷程和學術意義，結合自己的研究成果介紹了這一學科的研究方法，並展望了這一學科可以發掘與拓展的研究疆域。

「文體」這個詞具有「抗譯性」，難以翻譯為完全對應的英語詞。文體學與西方的「文體學」(stylistics)——運用語言學的理論去闡釋文學的內容與寫作風格的一門學科——區別很大。文體是以人體來作暗喻。「體」在古代文論中有兩種最常見的含義：一為指稱文類的體裁之「體」，以人的身體為喻，劉勰《文心雕龍》中討論了詩、賦、頌、贊、盟、誓等30多種文體，《文選》以文體來分類編次二為形容風格的體貌之「體」，以人的總體風貌為喻，可以指某一類文體的風格、具體作家的風格、某一歷史時期文章的總體風貌特色等。

早期文體與古代禮樂制度的關係相當密切。早期文體多有其特定背景，適其所用。所謂得體，就是在具體而特定的語境中合適的表達與反應，是否得體是文體學的核心問題。又如古代文人的文體品位反映了他們的審美理想，傾向於推崇正宗的、古典的、高雅的、樸素的、自然的藝術形式，而輕視時俗的、流變的、繁複的、華麗的、拘忌過多的藝術形式。創作晚近的、華麗的文體時可以借鑑古遠質樸的文體，反之則不宜。今天的研究者應該儘量去理解而非批判古人。

在方法問題上，吳教授提出在「原始以表末、釋名以章義、選文以定篇、敷理以舉統」的傳統基本方法的基礎上，還要進行創新，可發掘的方向包括借鑒西學，與西方文體學比較，在比較中闡述中國古代文體學的特有邏輯；借助科技，利用電子資料庫檢索、博物館保存的實物與圖像等有利條件進行研究；考察制度，注意文體與禮樂、政治制度的關係，考證、梳理實用文體的具體使用背景，還原其儀式、程式、文本形式等歷史語境。吳教授向同學們展示了他對墓表、漢代的制書、《文章緣起》中提到文體數量的異說、文體史源學等問題利用多種方法進行的研究範例。

Professor Wu Chengxue discussed the characteristics of what may be called "stylistics" in Chinese literature and the methodology for studying it based on his study of the subject. The Chinese term of it is "wentixue," which in effect is larger than stylistics as understood in western literary criticism, as it includes both the forms and genres of literary writing and the styles of the authors. The main principle of this subject as practiced in ancient times is proper correspondence of a piece's content and tone and other literary elements on the one hand and the occasion for which or reason of which it is composed on the other. Thus, literary writing is socially and politically related. A good piece is one that conveys the author's considerations properly befitting the context regardless of its form and style. Professor Wu cited Liu Xie's *the Literary Mind and the Carving of Dragon* to elaborate these points.

For modern study of this subject, Professor Wu proposed that study of western stylistics can be added to the traditional method of Chinese study. Comparison can yield new points of views and departure in research. Moreover, data mining from electronic databases, images and historical relics in museums would also provide better conditions for research. Grasp of ancient institutions of rites, music and government can yield better understanding of the context of literary pieces in terms of their forms and styles.





漢語教學研究中心：對外漢語教學專家論壇

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

《奧地利漢語教學的今昔對比》

Chinese Language Teaching in Austria: Past and Present

李夏德教授 (奧地利維也納大學)

Professor Richard Trappl (University of Vienna, Austria)

李夏德教授以奧地利學習漢語的經驗作為例子來闡釋學習外語的目的，認為語言不但是實用而具體的工具，而且更應該是和平的橋樑。在歐洲學英語是很自然的，因為多語的歐洲需要一種共同語言，以促進各國和平共處。當下歐洲的難民潮，為歐洲帶來新的挑戰。僅經過奧地利進入歐洲的難民就有60萬人，而奧地利總共人口才有八百萬。這些難民既不能工作，也沒有其他活動，生活很無聊。這種情況如果長期維持下去，將帶來難以預計的局面。所以李教授提出，應提供這些難民學習外語的機會，例如透過歐盟與中國合作，使更多外國人學習漢語，既可幫助他們掌握一門外語作為溝通工具，也可以解決他們生活上的空虛。

接著李教授簡介了奧地利維也納大學孔子學院在漢語教學方面的狀況與經驗，分享該處最近兩三年的漢語教學經驗。該孔子學院的語言課程是按照歐盟框架的等級而定的，孔院除了自辦的課程外，也與其他機構合作，例如與維也納大學漢學系合辦漢語課程，與奧地利外交部合辦文化活動。學院也定期舉行學術活動，包括國際討論會、國際知名學者報告會等等，期望通過介紹中國文化，引起當地人學習漢語的興趣。

最後，李教授還介紹了奧地利漢學的發展歷史。他認為學習母語以外的語言文化，不但有助於與別人溝通，也可了解自己。現在世界人與人、國與國之間的關係都朝著兩個方向發展：要麼是互相理解，然後互相喜歡，從而和平、和諧地相處；要麼是互不了解，就會產生誤解、仇恨、甚至引起戰爭。他期望人們通過學習一種外語，可以瞭解一個國家、一種文化、一個民族，多互相交流，以增加人與人之間的了解，從而促進世界和平。

Professor Trappl used Austria's experience in learning Chinese as an example to illustrate the purposes of learning foreign languages. He noted that languages are not only functional tools, but also are bridges of world peace. Thus, it is almost natural to learn English in Europe because multilingual Europe needs a common language to create a peaceful environment among the nations. The current influx of refugees brings new challenges to Europe. The number of refugees entering Europe through Austria alone now reaches 600,000 against Austria's

population of eight millions. Forbidden to work, these people will bring in unexpected problems in the long run. Professor Trappl suggested that Europe and China can collaboratively provide them with an opportunity to learn Chinese. This will help them gain an extra language skill while help spread Chinese as an international language.

Professor Trappl then shared the experience of teaching Chinese in the Confucius Institute of the University of Wien. The Institute's language curriculum is designed in accordance with the European language framework. But it cooperated with the Sinology Department of the University to provide Chinese courses. It also co-organised cultural activities with the Foreign Affairs Ministry of Austria. Regular academic activities such as international conferences, talks by internationally renowned scholars are organized as well to arouse public interest in learning Chinese.

Finally, Professor Trappl introduced the development of sinology in Austria and noted its possible contributions. As harmonious relationships between individuals and nations usually develop along mutual understanding and mutual appreciation, while misunderstanding and hatred leading to wars, the learning of a foreign language helps people to understand a country, a culture, and a nation. More exchanges between people using different languages will enhance mutual understanding and contribute to world peace. Sinology helps in that direction





漢語教學研究中心：對外漢語教學專家論壇

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《教師提問的雙重功能與課堂互動》

The Dual Functions of Teacher Questioning and Classroom Interaction

靳洪剛教授 (澳門大學人文學院)

Professor Jin Honggang (Faculty of Humanities, University of Macao)

靳洪剛教授以語言教學的使命開始，指出語言教學不僅僅是簡單教會學生使用一種工具，更重要的是讓世界上的人們互相理解，以創造和平共處的生活環境，所以語言教學在人類發展過程當中扮演非常重要的角色。

接著靳教授從「教師提問」這個範疇微觀而具體地分享了專業的「教師提問」與語言發展的關係。「教師提問」是近十幾年來非常重要的話題，透過與學生的互動，直接影響並提升課堂效果。靳教授認同教學理論上的「基於使用的語言習得理論」，提出人類本就有基本的學習能力，就是簡單的學習機制。比如學習跳繩，就會自動學習與跳繩相關的事物，進行概率計算。靳教授提出聯繫、概率、規律學習是學習所有技能的策略，在語言學習中也非常重要。基於實用，學生會計算概率並總結規律，看到或聽到新的語言形式，便會下意識地聯繫到意義，所以形式與意義的匹配是教學上的核心，匹配的過程就是學習的過程，但期間需要進行多次聯繫，找出當中的概率與規律。在語言教學上，就需要有使用的場合，例如老師與學生的互動，學生與母語者課堂外的互動等，從而使學生有機會進行合理的認知處理，把已有知識與新知識結合。而課堂上老師與學生互動時借助的最重要的媒介就是老師所問的問題，既有交際也有教學的功能，課堂上的問題需要有目的性，這是課堂策略。靳教授接著總結出教師提問的六個種類，包括記憶、理解、分析、評價等，教師通過提問可以瞭解學生學習的進度與程度。

靳教授最後與聽眾分享了「教師提問」的實踐技巧，提出教師課堂上的每個問題都應該有雙重功能，包括交際與教學功能，讓學生能使用所學的语言談論一個真正的議題；另外在談論的過程中，應該包含教學目的中重要的結構和詞彙。這樣就可以通過教師提問，促進學生的學習，從而有效地提升其語言水平。

Professor Jin Honggang started with the mission of language teaching: it is not simply teaching students to master a tool, but to enable people's mutual understanding for the creation of a peaceful living environment. Language teaching, therefore, plays a significant role in human development.

Professor Jin then talked about the relations between professional Teacher Questioning (TQ) and language development. TQ impacts increase via interaction of teachers and students. The "usage-based theory of language acquisition" is a simple but useful learning mechanism. As people automatically learn things related to rope skipping when they do it, mastery of linkage, probability and regular pattern are strategies for all kinds of skills learning, in particular that of language learning. Practical use leads students to find out regular patterns and subconsciously link their meanings with the new language forms. Mapping of forms and meanings are thus core of teaching and learning. Interaction between teachers and students or interaction between students and native speakers are important. Students trained in this cognitive process will be able to integrate existing and new knowledge. The most important medium of interaction in the classroom is teachers' questions; it has the dual functions of communication and teaching. As a classroom strategy, therefore, TQ should be purposive. Professor Jin then listed six types of TQ including memorizing, understanding, analysis, evaluation through which teachers should be able to gauge students' learning progress and level of attainment.

Professor Jin also shared practical techniques in TQ in conclusion. The teacher's questions posed in the classroom would allow the students to talk on a specific topic as important language structures and vocabularies are covered during the communication process. This then enhances the students' learning effectiveness and advances their language standard.





特別講座：《四書》與近世中國文化簡介

Special Lecture: *The Four Books* and Chinese Culture in Late Imperial Times

朱鴻林教授 (香港理工大學人文學院院長、香港孔子學院院長)

Professor CHU Hung-lam (Dean of Faculty of Humanities, Director of Confucius Institute of Hong Kong, The Hong Kong Polytechnic University)

朱鴻林教授此講由香港寶善光明教育基金會贊助，主要內容包括《四書》的形成過程、思想內容及其對中國政治思想、文化理想的影響和對我們現代生活之意義。朱教授介紹：《四書》即《大學》、《中庸》、《論語》、《孟子》。前三書是由孔子再傳門人編纂以展現孔子的學行與思想，《孟子》則是孟軻的著作。《中庸》、《大學》原是《禮記》的篇章，《論語》和《孟子》在戰國時已經獨立流傳；《禮記》在西漢成書和開始流傳。儒學雖綿延於漢、唐，但至宋代始再復興，研究和稱述「四書」的學者愈來愈多。最後因有南宋朱熹 (1130-1200) 給它們作了精深的註釋，才形成《四書》之稱。《四書》是儒家哲學和人生、政治、社會理想的主要論說所在，文字較《五經》簡約，且獨具人文精神，在南宋以後科舉制度的推動下，成為近世中國乃至東亞知識分子的必讀之書。

朱教授進而闡述《四書》的思想要旨。他指出，《大學》講求儒家政治思想和綱領法則；目的是「明明德、親民、止於至善」，途徑是「格物、致知、誠意、正心、修身、齊家、治國、平天下」。《論語》記錄著孔子及其門人的對話，內容涉及仁、禮、孝、忠恕、君子、為學、為政等價值、行為之論說；《中庸》兼具人生哲學、政治哲學，強調個人修養要慎獨、存誠、擇善固執，政治目標是為化民成俗，以臻「致中和、天地位、萬物育」之境；《孟子》則是孟軻闡發政治思想、治國理念、政治責任，以及與此相關的人性、道德、學術、修養的論說。最後，朱教授介紹了宋儒程頤、程頤、朱熹讀《四書》的方法，又舉朱熹和明代儒者王陽明為例，展示歷史上《四書》的不同讀法與語義詮釋，並開列了一些近代通行的《四書》中譯、英譯書目作為學者閱讀參考。朱教授認為《四書》集中承載著中國文化的理想，如強調倫理、重視教育、堅持善性、實踐修己治人等，對現代生活仍有積極意義。《四書》對個人、社會理想的追求、人格之培養、人己關係的處理，均有精思。朱教授還特別分享了他閱讀《四書》的心得，說明《四書》對個人自修自處、待人處世、提升文化境界等方面的指導價值。

講演深入淺出，吸引了百多名在場聽眾的注意聆聽。演講錄音其後在香港電台的《大學堂》節目中分三次播出，摘要在《明報·世紀版》刊登。

Professor Chu Hung-lam's lecture presented the formation and contents of the *Four Books*, and how they influenced Chinese political ideologies, cultural ideals and even contemporary daily life. The *Four Books* include the *Great Learning*, the *Doctrine of the Mean*, the *Confucian Analects* and the *Mencius*. Except for the *Mencius* which was written by Mencius himself, the other books were written or compiled by Confucius's second and third generation disciples. The *Analects* and the *Mencius* were read as early as the Warring States period (476-221 BCE). The *Great Learning* and the *Doctrine of the Mean* were originally chapters in the *Book of Rites* compiled in Western Han times (202 BCE – 8 AD). They gained prominence in Northern Song times (960-1127) amid the rise of Neo-Confucianism. The name of *Four Books* was coined by Zhu Xi (1130-1200), whose annotations and commentaries on them were eventually state-sanctioned and used in the civil service examinations. Containing the tenets of Confucian philosophy of life, society and government, the humanism conveyed in these books are nonetheless easier to understand and master than the *Confucian Five Classics*. The *Four Books*' influence was widely felt in East Asian countries.

Professor Chu elaborated that the *Great Learning* presents a program for an ideal government whose aim is bringing peace to the world. The goal is to be achieved by having the ruler illustrate his good virtues and love the people and do both to the best possible. The ruler achieves his goal through a process that would have him gain knowledge of concrete things, extend the knowledge he thus gained, apply that knowledge to make his will sincere, which go on to make his mind correct, his person cultivated, his family regulated and his country well governed. In short, the teaching is for a ruler to perfect himself in order to govern properly. The *Doctrine of the Mean* is about the state of humanity in cosmological and social contexts. The main teaching is the application of sincerity which would enable a man to reach equilibrium of his mind and of his relationship with heaven and earth. Sincerity can be maintained only when one is vigilant of himself when left alone. The *Analects* presents Confucius's and some of his disciples' moral teachings, including explanations of such virtues as benevolence, propriety, filial piety and brotherly love, loyalty, forgiveness, sympathy and empathy, love of learning, as well as the ways to become a superior man who would embody these virtues. The *Mencius* illustrated Mencius's philosophy of human nature, which is innately good; his political thoughts of righteous government, which emphasizes the ruler's duties to the welfare of the people; his advices for personal education and moral cultivation.

Professor Chu also introduced what Neo-Confucian masters like Cheng Hao, Cheng Yi and Zhu Xi have proposed as method to read the *Four Books*. Zhu Xi and Wang Yangming (1472-1529) were cited to demonstrate different approaches to understand these books and different interpretations consequently yielded. In conclusion, Professor Chu suggested that the *Four Books* can be fruitfully read for us to think about what we should and could do in our personal cultivation and social engagements. These books throw eternal lights on what human beings can do for good life. The recording of the lecture was later broadcast in three presentations in Radio and Television of Hong Kong and a reporter's summary was published in the newspaper *Ming Pao*.



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西安碑林刻清果親王繪孔子像 Engraving of Confucius at Xi'an Beilin, Picture by Prince Guo of Qing Dynasty

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