中華文化傳播研究院通訊

Institute for Communication Studies of Chinese Culture Newsletter

Issue 6 第六期 | Spring 春 2025



寻找秦汉帝国：
传世文献与出土文献的碰撞
Teaching Chinese Classics:
Literary Classics and Aesthetic Life

海内外学者齐聚北师港浸大, 共探AI传播与未来媒体协同效应
Embracing Digital Futures: Exploring the Synergy of AI, Communication, and Future Media

BNBU第十一届大学敬师礼活动:尊师重道, 学礼永续
The 11th BNBU Teachers' Day Ceremony:
Honoring Teachers and Upholding Traditions, the Pursuit of Etiquette Continues

北师香港浸会大学
BEIJING NORMAL-HONG KONG BAPTIST UNIVERSITY

廿年砥砺 博雅笃行
Two Decades We Grow, in Liberal Arts We Glow

中華文化傳播研究院
Institute for Communication Studies of Chinese Culture

“中华文化传播研究院”由北师香港浸会大学创始人之一、第一任校董会主席许嘉璐先生亲笔题写。

LOGO以书法和篆刻手法将八卦图形进行艺术变形，巧妙地将“文”与“化”两字融入其中，形成一阴一阳的对应关系，体现了中华文化中阴阳平衡的哲学思想。八卦象征着宇宙万物的变化与和谐，而“文”与“化”的结合则寓意文化的传承与创新，LOGO整体设计既展现了传统文化的深邃智慧，又传递了研究院在全球化背景下推动文化传播与交流的使命，彰显了中华文化的包容性与生命力。

《中华文化传播研究院通讯》
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竹园西径寻旧迹，诗心一片照古今。

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院长的话



北师香港浸会大学（英文简称“BNBU”）中华文化传播研究院创立于二零一六年，由前全国人大常委会副委员长、著名语言学家许嘉璐先生与前北师港浸大校长吴清辉先生协力创办。成立以来，研究院以北师港浸大为基地，在深入研究珠海与粤港澳大湾区历史、激活文化资源的同时，更发挥了毗邻港澳台的优势，已经成为传播中华优秀传统文化的重要机构。

中华文化，博大精深。作为国际化的文化传播平台，在社会日新月异、国家不断发展的今天，我们深知，要实现中华文化的有效传播，需要社会各界携起手来，共同构筑符合当下社会现实与现代社会发展规律的传播体系。北师港浸大近二十载的办学实践，不仅仅让中华文化走向世界，更让传统文化的丰富内涵，得到了更精准的表达。在这当中，研究院的同仁们竭诚奉献、积极进取，无疑做出了卓越的贡献。

在同仁的努力下，研究院已经汇集了“中华文化国际研讨会”、“岭南雅乐”、“中华射道研修”、“会同雅集”等知名传播品牌，拥有了一批家国情怀与国际视野兼具的顶尖学者。我们还成功开设了“中华文化与国际传播”这一本科专业，培养适应国际舞台的栋梁之才。可以说，研究院已经为传播中华文化、增进中华文化影响力等方面做出了卓著贡献。能够参与这样的事业，作为研究院的院长，我与有荣焉。

展望未来，我们将坚持国际交流、探索创新传播、挖掘文化底蕴、培育国学英才。我们将结合现代科技成果与传统文化精粹，探求历史之幽微、发覆思想之精髓。我们更将在广阔的国际舞台中，与心系中华文化的仁人志士一道，持续传播中华文化，不断拓展中华文化的影响力。

《论语》有云：“士不可以不弘毅，任重而道远”。又云：“兴于诗，立于礼，成于乐”。我相信，汇集“礼”、“乐”、“射”、“御”、“书”、“数”的中华文化传播研究院，在同仁的不懈努力下，一定能书写出中华文化传播的新篇。

Director's Foreword

The Institute for Communication Studies of Chinese Culture (ICSCC) at Beijing Normal-Hong Kong Baptist University (BNBU) was established in 2016 through the joint efforts of Prof. Xu Jialu, former Vice Chairman of the Standing Committee of the National People's Congress and a renowned linguist, and Prof. Ng Ching-Fai, former president of BNBU. Since its establishment, ICSCC has conducted in-depth research into the historical and cultural resources of Zhuhai and the Greater Bay Area, leveraging its strategic proximity to Hong Kong, Macao, and Taiwan to become an essential institution for promoting traditional Chinese culture.

Chinese culture is extensive and profound. Effective cultural dissemination in today's dynamic world requires collective contributions from diverse sectors to establish a communication framework aligned with contemporary social realities. Over the past two decades, BNBU has played a pivotal role in globalizing Chinese culture and refining its expression to accurately convey its profound depth. The ICSCC team has actively contributed to and led this important cultural mission.

Through collaborative efforts, ICSCC has successfully initiated various prominent cultural programs, including the "International Symposium on Chinese Culture and Society," "Lingnan Chinese traditional Court Music," "Chinese Archery Training," and "Huitong Literati Gathering." These initiatives have attracted distinguished scholars who possess both national pride and global perspectives. Additionally, ICSCC has introduced the undergraduate major "Chinese Culture and Global Communication," dedicated to nurturing talented individuals capable of excelling internationally. ICSCC has significantly contributed to promoting Chinese culture and enhancing its global influence. As the Director, I am honored to participate in this meaningful endeavor.

Looking ahead, ICSCC remains committed to fostering international exchanges, developing innovative communication strategies, deepening our understanding of cultural heritage, and cultivating expertise in Chinese studies. By integrating modern technological advancements with the essence of traditional culture, we aim to explore historical subtleties and philosophical depths. Together with global advocates and scholars passionate about Chinese culture, ICSCC will continue expanding its global presence and influence.

As quoted in *The Analects*, Master Zeng, a disciple of Confucius, stated, "An intellectual should be strong and steady, for his duty is heavy and his journey will be long." "A man," the Master remarked, "may be inspired by poetry, established in performing the rites, and perfected by music." I firmly believe ICSCC, embodying the ancient Chinese Six Arts - rites, music, archery, equestrianism, calligraphy, and mathematics - will undoubtedly usher in a new chapter in the global narrative of Chinese culture, guided by the unwavering dedication of our team.



我校正式更名为北师香港浸会大学

We are now Beijing Normal-Hong Kong Baptist University (BNBU)

二十冠时，与之作字。

自北京师范大学与香港浸会大学携手合作、于广东珠海创办中国第一所内地与香港合办大学以来，滔滔二十载，“北京师范大学-香港浸会大学联合国际学院”这十八字校名，已深深镌刻在中国高等教育的里程碑之上——筚路蓝缕创吾校，华夏教育谱新章。

从金凤路28号的“袖珍校园”到金同路2000号的“大学小镇”，从首届新生不足300人到约2万名校友遍布全球各地，从专注本科教育到建成本硕博贯通的专业人才培养体系，学校以清晰坚定的步伐奋进高等教育多元化之路，以蒸蒸日上的成长回应日新月异的时代呼唤。

浪潮翻涌，唯变不变。

二十年前，紧紧把握时代机遇，一群教育先行者怀着由衷的期望与祝福为这所前所未有的新型大学命名；二十年后，同样承载着无数人的关切与厚望，这所行至冠礼之年的年轻大学将以崭新的名字继续奔赴灿烂前程——

学校新标识保留原标识的外形结构，体现历史传承，并以字母组合“BNBU”传达焕新后的校名英文简称。

“B、N、B、U”同时分别代表：

Beacon（中国式博雅教育的引领者）；

Nexus（连结教学、研究、创新的核心枢纽）；

Bridge（融汇中西，搭建跨学科、跨文化的桥梁）；

Universality（培育具备专业素养和探索精神的国际化人才）。

“遗憾”摘下“最长校名高校”的桂冠，这所大学还有许多荣光值得珍藏，未来更加值得期待。



In March 2025, Beijing Normal University-Hong Kong Baptist University United International College (UIC), a joint venture between Beijing Normal University and Hong Kong Baptist University, officially renamed itself Beijing Normal-Hong Kong Baptist University (BNBU).

The new logo for the university retains the structural form of the original one, representing historical continuity. Meanwhile, the combination of letters "BNBU" conveys the new English abbreviation of its name after its renaming.

The four letters also respectively signify that the university is a **B**eacon, guiding and inspiring the development of liberal arts education in China; and a central **N**exus in research, teaching, learning, and innovation. Meanwhile, BNBU functions as a **B**ridge for interdisciplinary and intercultural exchange, merging the essence of Chinese and Western cultures; and is dedicated to promoting the **U**niversality of knowledge and curiosity, with a focus on nurturing future leaders with a global perspective.

As the first full-scale cooperation in higher education between the Chinese Mainland and Hong Kong, a pioneering cohort embarked on a mission to diversify Chinese higher education by establishing the first modern college dedicated to liberal arts education in China.

因为有些东西，始终不变。

建设一流博雅大学的追求，始终不变。怀揣着建设中国第一所创新的博雅大学的梦想，学校始终关注学生心智的开启与拓展、见识的广博与洞明、人格的养成与健全，致力帮助学生实现自我价值、担当起融通世界与贡献社会的重任。

扎根中国大地办国际化教育的信念，始终不变。立足粤港澳大湾区，学校将充分利用粤港两地教育资源与地理优势，不断深化与两所母体学校的实质性合作，并积极开展全球合作交流，进一步提升学校国际化水平。

让教育回归其本质的初心，始终不变。好的教育不只传授外在的知识，更会深入挖掘学生内在的潜力；不会追求标准化的培养，而更重视学生个体的成长与进步。学校坚持以学生为中心，始终如一助力他们拥有精彩的人生。

令月吉日，昭告尔字。在中华传统文化中，二十岁是一个极为重要的年龄：加冠、取字，稚气少年成长为志在四方的有为青年。步入二十岁，朝气蓬勃的北师香港浸会大学将携手每一位正青春、永青春的你，一同迈步更光明、更美好的未来。

Through relentless efforts, BNBU has evolved from its original campus at 28 Jinfeng Road to a university town at 2000 Jintong Road. From initially admitting fewer than 300 new students, it now boasts a global alumni network of approximately 20,000 individuals.

Looking ahead, BNBU will persist in building a premier liberal arts university in the Chinese mainland, cultivating well-rounded talents with national sentiments and global perspectives. The university will keep on utilising resources in the Greater Bay Area, promoting communication and collaboration between the two parent institutions, while advancing its international development. Upholding its student-centred philosophy, BNBU will continue to prioritise the principle of education and unlock the potential of every individual.

Now, please welcome BNBU, Beijing Normal-Hong Kong Baptist University. Together, we will shape the future, redefine education, and create a world of endless possibilities. The story of BNBU is just beginning, and we are excited to write the next chapter with you.



Curtain up for BNBU's 20th-anniversary celebration series

Twenty years ago, a group of pioneers took the lead and introduced liberal arts education to China and established BNBU. Today, as BNBU is firmly rooted in the country and has well-developed, nurturing batches of comprehensive talents with national sentiments and global perspectives, it starts the celebration of its 20th anniversary.

More events to come after the launching ceremony

As the prelude to BNBU' s 20th birthday, a ceremony was held, gathering its Founding President Prof Ng Ching-fai, second President and Member of the Chinese Academy of Sciences Prof Tang Tao, President Prof Chen Zhi and distinguished guests to witness and turn on a new chapter of BNBU' s development.

During the ceremony, Prof Chen affirmed BNBU' s 20 years of commitment to liberal arts education. He pointed out that when facing challenges brought by the new era, BNBU will focus on three directions at its 20-year milestone: crafting a Chinese solution for future interdisciplinary and international education, building a global academic network through its new Boston Center and cultivating more intercultural talents to promote Chinese culture.

Prof Ng expressed his gratitude towards the collective efforts of BNBU' s faculty and staff and the support BNBU has received over the twenty years that has propelled it to strive forward. He expected more students to grow with BNBU' s educational philosophy in this beautiful and well-facilitated environment in Zhuhai.

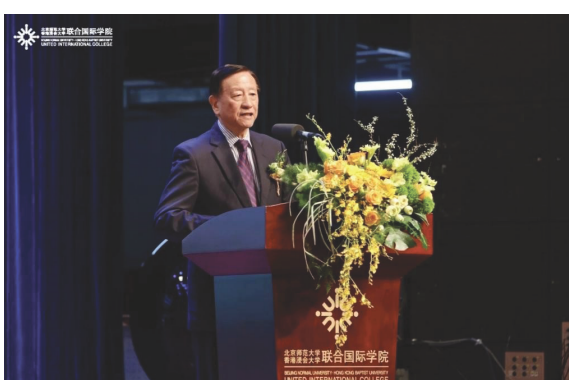
Prof Tang cherished BNBU for its courage to lead in liberal arts education, its commitment to fostering well-rounded students, and its persistence in the core of education. He looked forward to the university continuing its legacy, amplifying the voice of Chinese liberal education globally from its 20th-anniversary milestone.

At the ceremony, the plaque for the Mr & Mrs Ching-Fai Ng Performance Theatre was officially unveiled. This momentous occasion serves as a testament to Prof Ng' s patriotism and spirit









of innovation, inspiring future generations to strive forward.

BNBU' s history exhibition, A Trailblazing Journey of BNBU, co-hosted by the School of General Education and the Learning Resource Centre, was opened to the public on the same day. The exhibition highlights the important figures, events, and educational concepts during the early stages of BNBU' s establishment.

Teaching blocks in Phase II campus topped out

Earlier in the day, BNBU also topped out the first phase of its Phase II campus teaching blocks, witnessed by its students, faculty, staff and guests.

This phase, with a floor area of approximately 93,000 square meters, consists of five teaching and laboratory buildings, an office building, and associated facilities, resembling an open eye of wisdom, and is expected to be completed by the end of this year.

The Phase II campus, with an area of around 400,000 square meters, will feature three clusters of scientific research buildings, teaching blocks, and residence halls. BNBU will continue to build a university town with the historical Huitong Village in the future.

Logo and theme for 20th-anniversary

The anniversary logo, along with the theme, was unveiled on the same day.

The number "20" as the core element depicts the important milestone of the establishment of BNBU, and the "wave" element reflects its geographical location in the Greater Bay Area and also the courage to ride waves in the development of China' s higher education. The logo is embedded with the bilingual theme of the anniversary, "Two Decades We Grow, in Liberal Arts We Glow".

An invitation to the globe

Consistently, BNBU has made efforts in innovative discipline construction, global talent recruitment, and internationalised education. This has been witnessed from the graduation of the first 244 undergraduates in 2009 to over 20,000 undergraduate, master' s, and doctoral graduates spread across the globe today.

To celebrate its 20th birthday, BNBU has prepared various activities, including a global tour by the Yayue Orchestra, musicals, an alumni homecoming day, academic forums, and more, all aimed at creating more memorable moments.













中华文化传播研究院 定位未来发展

2024 年 10 月 29 日中华文化传播研究院 （以下简称研究院）召开未来工作开展会议，陈致教授、黄煜教授、韩子奇教授、郭海鹏教授、伍鸿宇教授、陈家宁博士、黄蕉风博士出席会议。

作为珠三角地区第一所以“中华文化传播”命名的研究机构，研究院过去8年探索与努力为未来发展打下了基础。未来研究院将专注于高端学术、中华文化中外合作交流，设立中华文化发展基金，全院齐心戮力将研究院建设成为大湾区较有影响力的中华文化合作交流平台。

会议对研究院管理架构作了调整，决定许嘉璐教授、吴清辉教授担任荣誉院长，陈致教授任院长，黄煜教授任常务副院长，韩子奇教授、郭海鹏教授任副院长，伍鸿宇教授任秘书长。

On October 29, 2024, the Institute for Communication Studies of Chinese Culture (ICSCC) convened a meeting to discuss its future development. Professor Chen Zhi, Professor Huang Yu, Professor Tze-ki Hon, Professor Guo Haipeng, Professor Wu Hongyu, Dr. Chen Jianing, and Dr. Huang Jiaofeng attended the meeting.

As the first research institution in the Pearl River Delta region explicitly dedicated to “Communication Studies of Chinese Culture”, ICSCC has established a solid foundation for continued growth through eight years of dedicated exploration and research. Moving forward, ICSCC will prioritize advanced academic research, enhance both domestic and international cultural collaboration and exchange, establish a dedicated Chinese Culture Development Fund, and strive to position itself as a prominent platform for cultural cooperation and exchange in the Greater Bay Area.

During the meeting, revisions to the leadership structure of ICSCC were formally confirmed. Prof. Xu Jialu and Prof. Ng Ching-Fai were appointed as honorary directors. Prof. Chen Zhi was appointed as Director, Prof. Huang Yu was appointed as executive director, Prof. Tze-ki Hon and Prof. Guo Haipeng were appointed as vice directors, and Professor Wu Hongyu assumed the role of Secretary-General.



译者难寻与史料发掘：评王宏志《龙与狮的对话》

徐曦
北师香港浸会大学 人文社科学院

《龙与狮的对话：翻译与马戛尔尼访华使团》，王宏志，东方出版中心2023年6月第1版，619页。

1792年9月，英国政府派遣马戛尔尼勋爵率领的使团，携带大批礼物出访中国。使团于1793年8月抵达北京，9月在承德避暑山庄得到乾隆的接见，此后返回北京，沿陆路南下，途经杭州和广州，1794年1月从澳门起锚返英。马戛尔尼使团访华以为乾隆祝寿为名，实则意在与清政府建立外交关系，并借此保障和扩大英国在华的商业利益。使团不仅购置了价值昂贵的大批礼物，还携带了英王乔治三世给乾隆的国书。然而，英国人精心准备的礼物并未博得乾隆的欢心，他们提出的诸多请求也被一一拒绝，未能取得实质效果，马戛尔尼等人只得悻悻而归。一场兴师动众、耗资不菲的外交活动最后以失败而告终，而中国也失去了一次深入了解快速发展的现代西方世界的机会。

马戛尔尼访华是中英外交史上首次政府高层的正式接触，其结果对此后近代史的发展影响甚巨，自然吸引了众多中外研究者的关注。集中研究马戛尔尼访华知名的专著即有佩雷菲特的《停滞的帝国》、何伟亚的《怀柔远人：马嘎尔尼使华的中英礼仪冲突》、秦国经和高换婷的《乾隆皇帝与马戛尔尼》等，相关的史料汇编和研究论文则不胜枚举。面对众多的先行研究，如何能做出新意？作为知名的翻译史研究者，王宏志敏锐地觉察到了既往研究的一大问题，即忽略了中英交往中双方所面临的巨大语言障碍，更忽视了翻译在其中所发挥的关键性作用。的确，在沟通中，无论清朝君臣还是英国使臣，都不能直接阅读对方的语言和文字，他们读到的都是翻译之后的文本，而有问题的翻译则导致了信息的遗漏和扭曲，随之而来的必然是误解。王宏志的新著《龙与狮的对话：翻译与



马戛尔尼访华使团》以厚达619页的篇幅，援引大量一手档案材料，详细考察了中英双方聘请的译员，数份关键文档的翻译情况，以及翻译对双方沟通所造成的影响。这不但有助于我们全面和深入地认识这段历史的复杂性，更揭示了翻译在中国近代史研究中的重要性，为后学指示了新的研究门径。

《龙与狮的对话》正文分为7章，目录中每一章下面均列出了数个研究问题，这在学术著作中并不常见。盖因全书涉及众多人物、地点和史料，还有多种文字的细读比对，预先列出每章处理的问题，可方便读者跟随作者的论证思路，避免迷失在纷繁的史料之中，只见树木不见森林。限于篇幅，本文不拟对全书内容逐章展开详论，而是综合性地评述这本沉甸甸的大作最有特色、最触动我的两个方面。

·译者难寻

在各种AI翻译软件唾手可得的今日，我们很难想象18世纪末要找到一位兼通中英文的合格翻译是多么艰难。其实马戛尔尼使团非常重视翻译问题，但当时他们在

英国国内找不到懂中文的人，只得派遣副使斯当东前往欧洲大陆寻找。斯当东先到了法国巴黎，寻获未果；又前往罗马，仍未找到，最后在那不勒斯的中华书院才找到四位在此学习的中国传教士。中文文献对这四位中国传教士的记载甚少，过去学者主要依靠马戛尔尼和斯当东的回忆录了解他们的事迹，甚至连准确的中文名都不知道，只好根据英文读音猜测为“周保罗”、“李雅各”、“王神父”和“安神父”。王宏志经过考察，确定他们的名字是：柯孝宗（Paolo Cho）、李自标（Jacobus Li）、王英（Padre Vang）和严宽仁（Padre Nyan）。此四人随马戛尔尼的船队返回中国，但是抵达澳门后，柯孝宗等三人先后离开，最后只有李自标跟随使团前往北京和承德，承担了使团主要的翻译任务。一直以来，人们依照斯当东的回忆，认为柯孝宗的离开是因为害怕清廷惩处而临阵退缩。然而王宏志依据在意大利发现的新史料指出，马戛尔尼最初只是要求让这些中国传教士陪同前往澳门，并在途中向他们学习中国语言和文化。因此柯孝宗并非背叛允诺，而是遵照罗马教廷的安排离开。李自标跟随使团北上担任翻译是出于宗教上的原因，并得到了澳门传信部教务总长的批准。他的目的是借机向乾隆进言，请求皇帝保障在华天主教徒的利益（112）。然而，生于甘肃的李自标并非一位理想的翻译人选。从语言能力上来说，1773年他离开中国时才13岁半，在意大利生活了近20年才回国，其间虽然仍有学习中文，但书面写作能力有限，且对清廷的官方礼仪了解甚少，正如斯当东所言：“我们的译员虽然是中国人，但对于自己朝廷的状况及语言是不熟悉的。”（82）更为尴尬的是，李自标不谙英文，只能通过拉丁文与马戛尔尼等人进行交流。他翻译英文文件时，也需要经由拉丁文的转译，再译成中文。

再看中国这边的译员情况。当时在澳门和广州都有能够说英语的行商和通事，然而这些人所说的是一种混合了广州话、葡语、甚至印地语和马来语的洋泾浜英语，一般的英国人很难听懂。更糟糕的是，这些人虽然能进行与商贸相关的日常沟通，但绝大多数都“但知夷语，并不认识夷字”，不能胜任文书翻译工作（19）。在北京，清廷长期以来有着任用欧洲传教士担任译员的传统。实际上，清廷在此次沟通中任用的主要翻译是葡萄牙传教士索德超，其余参与者还有法国传教士贺清泰和罗广祥等人。然而，这些人中间也没有一位懂英文，他们只能通过拉丁文的中介与英国人交流（161）。这些传教士虽然为清廷服务，甚至担任官员职务，但不免有维护自己国家和宗派利益的私心。而且，法国和葡萄牙信奉天主教，与英国国教有教派冲突；在对华贸易上，欧洲诸国之间也存在利益冲突，因此这些国家的传教士在政治、宗教和商业方面与英国人的利益并不一致，这更增加了翻译时信息遗漏和扭曲的风险。

王宏志的考证，帮助我们首次弄清了马戛尔尼使团访华时参与翻译活动的十余位译员的情况。可叹的是，在这次历史上中英高层的首次外交互动中，双方聘请的译员都不能直接用中英文进行沟通，尤其不能胜任正式文书的翻译，而不得不借助拉丁文作为中介；而且双方聘请的译员都不是本国人，均不能保证对于聘用者利益的绝对忠诚。层层转译之下，再夹杂译员的私心，信息难免失真。彼时中英两国之间在政治制度、文化传统方面存在着巨大的差异，而未能找到合适的译员，更是极大增加了双方沟通的难度。就翻译的角度看，这场龙与狮的对话从一开始就注定了失败的结局。

·史料发掘

历史研究当以史料为基础，这是学界的共识。围绕马戛尔尼访华事件，中英双方都留下了大量的史料。中文方面，故宫博物院在1929年出版的《掌故丛编》最早披露了马戛尔尼访华的原始资料，中国第一历史档案馆在1996年整理出版的《英使马戛尔尼访华档案史料汇编》（以下简称《汇编》）收录七百多份档案文件，堪称研究马戛尔尼访华最重要、最齐备的原始资料集。英文方面，多位使团成员都留下了旅行日志和回忆录，其中一些（例如大使马戛尔尼的日志和副使斯当东的回忆录）流传甚广，被广泛征引。重要的一手资料还包括大英图书馆收藏的东印度公司原始档案和康奈尔大学收藏的“查尔斯·沃森典藏”。王宏志不但对以上史料的来源和收藏情况进行了详细的介绍，可供研究者按图索骥，更为重要的是，他指出上述史料存在着诸多问题，从而限制了既往研究的广度和深度。例如《掌故丛编》收录的文件经过筛选，不够齐备，且重排后不能反映文件原貌；《英使马戛尔尼访华档案史料汇编》虽然是原件影印，且收录文献众多，但也漏收了一些重

要文档(39-40, 46),而英国使团成员的日记和回忆录,则受限于个人观察视角和记述者的主观意见,难称全面准确(30)。近年来得益于信息技术的发展,大英图书馆和康奈尔大学收藏的马戛尔尼资料许多都已经被数字化,如盖尔公司(Gale)所制作的"十八世纪作品在线"(Eighteenth Century Collection Online)和《盖尔珍稀原始典藏档案:马戛尔尼中国使团档案》("The Earl George Macartney Collection — Archive Unbound Gale"),全球的研究者皆可足不出户,在电脑上便捷地检索读取。但是,还有许多重要的文件并未电子化,而藏于世界各地的档案馆和图书馆,等待着研究者的发掘和利用。令人可叹的是,过去不少研究者过于依赖电子资源的方便,遗漏了还未收录于数据库的重要文献;抑或在使用这些文献时缺乏批判的意识,未能充分意识到史料在编撰和整理过程中产生的问题和局限,因此得出经不起推敲的结论。

王著最令人印象深刻之处,正是其对相关研究资料的全面搜集和辨析:书后长达41页的引用书目囊括原始档案、西文、中文和日本资料数百种,可谓将与马戛尔尼访华相关的史料"一网打尽";尤为重要的是,王宏志通过实地查访,发掘出数份过去罕有学者利用过的重要档案:包括马戛尔尼使团自己准备的乔治三世致乾隆国书的中译本,以及一批收藏于罗马梵蒂冈传信部档案馆和那不勒斯东方大学的意大利档案。正是通过对新史料的发掘,王著才能驳斥诸多旧说,对一些关键问题提出新的解释。例如,乔治三世给乾隆国书的是马戛尔尼使团所携带的最重要的官方文件,过去学者对此的讨论多是基于《汇编》中收录的中译本《译出英吉利国表文》。该文出自清宫军机处上谕档,学者们普遍认为乾隆当时看到的就是这个由中方翻译所提供译本。然而,王宏志指出,事实上英国使团早在抵达之前,就准备了一份英方自己翻译的国书,此份文件现有三个藏本,分别藏于英国国家档案馆外交部档案,皇家亚洲学会和梵蒂冈宗座图书馆。经过仔细研究,他推断此份国书中译本应是英方从那不勒斯聘请的两位中国传教士柯宗孝和李自标在伦敦时翻译(353)。他又通过分析乾隆颁给英国使团的第一道敕谕的时间和内容,证明乾隆最早见到的国书中文版本,应是这份英方准备的中译本(391)。王宏志比较了两个文本,指出两者语气措辞大相径庭。英文国书为了突出特使马戛尔尼的尊贵地位,用了接近170字的长句和许多最高级形容词来介绍他,而在《译出英吉利国表文》中,则变成了:"本国王的亲戚,忠信良善,议国事的大臣,身上带的两个恩典的凭据,从许多博学人里挑出来一个大博学的人。他从前办过多少大事,又到俄罗斯国出过差,又管过多少地方办事,有到过小西洋本噶拉等处属国地方料理过事情。"(363-4)如此描述令人感觉马戛尔尼只不过是个来"出差"、"办事"的普通人物,并不值得乾隆十分的重视和尊重。《译出英吉利国表文》不单"文笔拙劣,半文不白",对原文信息多有删减,而且将马戛尔尼和斯当东称为"贡使","副贡使",指称中国和乾隆时则称"天朝"和"大皇帝",显然自视为强大的天朝上国,而将英国看作来朝贡的撮尔小邦。反观英国使团自己准备的中译本,马戛尔尼和斯当东被称为"一等钦差"和"二等钦差",而且多次出现"两国"二字,乔治三世的落款则译为"眷弟",体现出两国地位平等的意思(378-84)。马戛尔尼在献给乾隆的礼物清单中,也自称"钦差大臣",这样的措辞显然触怒了乾隆,他当天即向负责接待的大臣征瑞发出上谕,严词要求更正:"又阅单内有遣钦差来朝等语。该国遣使入贡,安得谓之钦差……着征瑞预为饬知,无论该国正副使臣总称为贡使,以符体制。"(272)简言之,王宏志的研究表明,虽然马戛尔尼自己预先准备的这份国书译文并未在清宫档案中留存下来,但通过推断可知乾隆阅读过这份国书,而其中"钦差"、"礼物"(而非贡使、贡臣)等措辞让乾隆嗅到了英国人希冀"与天朝均敌"的意图(273)。如此,他最初欢迎英国使团的来访,而到后期则转为采取防范怀疑的态度,就不难理解了。乾隆对英国使团诸多请求的拒绝,不只是像以前学者所解释的那样傲慢自大、目光短浅,也体现了他极为敏锐的政治触角,具有重大的政治意义(273)。

无论我们如何评价乾隆对待使团的态度,王宏志的研究都充分说明了翻译对乾隆的决策有着至关重要的影响。而他能在许多问题上推翻陈说,发前人所未见,很大程度上正是得益于持续十多年的不懈努力,从世界各地的档案馆、图书馆中发掘出其他学者所忽略的关键史料。傅斯年曾有言:做好历史研究,需要"上穷碧落下黄泉,动手动脚找东西"。诚哉斯言!

简评：湛如《西明东夏：唐代长安西明寺与丝绸之路》

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在佛教研究的学术语境中，寺院研究虽属边缘范畴，却始终保持着一定的研究热度，可以借鉴“修道院/修道研究”（monastic studies）的范式加以探讨。实际上，学术界所使用的“修道主义”（monasticism）概念不仅涵盖基督教的修道院与隐修传统，亦囊括佛教的修道主义和寺院生活，其中寺院研究亦为题中之义。[1] 湛如教授所著的《西明东夏：唐代长安西明寺与丝绸之路》正是契合这一研究方向的开创性著作。该书共计1200余页，约86万字，是近年来佛教史研究领域的重量级成果。[2]《西明东夏》通过详尽的史料整理与多维度的研究视角，揭示了西明寺在唐代政治、宗教、社会及文明交往中的多重功用。具体而言，该书的上册“研究编”通过七章专题探讨西明寺的寺史沿革、学风传承及其与长安佛教、敦煌佛教、东亚佛教乃至海上丝绸之路的交往脉络。下册“资料编”则全面收录并校勘了与西明寺相关的原始资料，包括图版编、史料编、佛顶尊胜陀罗尼（*Uṣṇīṣavijayā*）经幢资料等，并附有《小野胜年录文》《西明寺编年简目》等，为后继研究提供了坚实的文献基础。

鉴于笔者曾发表过多篇关于西明寺的中英文论述，以下的书评将聚焦于西明寺一书容易被人所忽略的精彩细节，以及可资打磨的细微之处。首先，全书在体例编排、史料整理及学术贡献等方面均有显著建树。以体例的创



新性而言，《西明东夏》沿用了日本文史学界，尤其是佛教研究领域常见的编纂体例，将“研究编”与“资料编”合璧，分为上下两册刊行。此举不仅为西明寺研究提供了海量的原始资料，更为后继寺院研究树立了典范。长安其他重要寺院的研究亦可效仿此模式。[3]

其次，湛如教授在前行研究的基础上进一步补充大量史料，并施以精细分析与严谨考证，其间诸多亮点，皆足资留意。比如，作者通过详实的史料分析，有力地论证并推崇西明寺作为高宗朝长安首寺的地位。西明寺非但为显赫的皇家寺院，更深度介入唐王朝政教互动之历史进程。高宗（649—683在位）末年，随着武后（690—705在位）政治权力之上升，武周帝国政治中心东移，大福先寺与荐福寺逐渐取代了西明寺皇家首寺之地位。然而

[1] Reidhead, Van A. “Monastic Studies in Present and Future Tense as Seen Through Johnston’s *Encyclopedia of Monasticism* and Beyond.” *Utopian Studies*, vol. 13, no. 1, Society for Utopian Studies, 2002, pp. 153–69. 佛教相关的修道主义，参看Deegalle, Mahinda. “Monasticism, Definitions of: Buddhist Perspective.” In Willliam M. Johnston, ed. *Encyclopedia of Monasticism*. Vol. 1. Chicago, IL: Fitzroy Dearborn Publishers, 2001, pp. 868–71; Kieschnick, John. “Buddhist Monasticism.” In John Largewey, ed. *Early Medieval Chinese Religions*. Part 2, vol. 1. Leiden: Brill, 2010, pp. 545–74.

[2] 湛如《西明东夏：唐代长安西明寺与丝绸之路》，北京：中华书局，2022年。

[3] 除了经典的小野胜年 (Ono Katsutoshi，1905—1988)编著的《中国隋唐长安寺院史料集成》以及大东出版社于1994至2000年间出版的《中国撰述経典》系列，日本出版的部分佛教研究著作也包含了资料编、图像编、解说编、以及写真图版编等多个部分，现略举一二以供参考：吉冈义豊《道教と仏教》，东京：国书刊行会，1980年；前田泰次《東大寺大仏の研究：歴史と鋳造技術》，东京：岩波书店，1997年；大竹晋《大乗起信論成立問題の研究：『大乗起信論』は漢文仏教文献からのパッチワーク》，东京：国书刊行会，2017年。

西明寺之余威犹存，其影响力仍持续辐射于唐代佛教界。作者此开创性观点，为今后讨论西明寺史奠定了基础。作者还通过对对柳公权（778—865）书丹的《金刚经》（*Vajracchedikā-prajñāpāramitā sūtra*）及其功德主灵准（活跃于9世纪初）、刻工强演与邵建和等人的身份进行了细致考证，首次准确地还原了西明寺《金刚经》刻经的历史背景。

再者，湛如教授初步介绍了日本四座西明寺与唐代长安西明寺的关系，包括京都府京都市右京区的西明寺（平等心王院 Byōdōshinōin），真言宗丰山派在山形县米泽市与栃木县芳贺郡益子町的两座西明寺，以及滋贺县犬上郡甲良町的天台宗西明寺（湖东三山西明寺 Kotō Sanzan Saimyōji）。作者推断西明寺在日本的影响主要集中于真言宗，其命名与建制可能体现了对唐代长安西明寺的追慕与承袭。这一论断不仅揭示了日本西明寺与唐代长安西明寺之间的历史渊源，更为进一步发掘日文文献中相关史料奠定了基础。

而且，《西明东夏》一书的贡献更在于作者对旧材料的重新审视与新材料的敏锐发掘。第一，作者在研究中融合了印藏佛教领域的前沿成果，以西明寺所译密教经典《大乘理趣六波罗蜜多经》（*Adhyardhaśatikā Prajñāpāramitā*）为例，此经长期缺乏完整的梵语本。作者留意到近年来在西藏发现的波罗王朝（Pala Dynasty, 750—1174）时期的写本，并参考了日本学者苫米地等流（Tomabechi Tōru）对多种般若文献复合本的现代整理成果。[4] 这一研究不仅为探讨中印佛教交流史提供了新的文献支撑，亦彰显了作者跨学科研究的开阔视野。第二，作者通过对《释氏要览》（T. 2127）中《增辉记》录文的精微考辨，昭示了唐末五代时期西明寺系律师（如慧则—希觉一系）在佛教丧礼上的重要贡献。作者阐明，《增辉记》作为对道宣（596—667）《四分律删繁补阙行事钞》（T. 1804）的注解，标志着中国僧人对印度佛教的吸收与融合的完成。尽管《增辉记》原书已佚，作者仍凭借现存资料，精准勾勒出西明寺律学自道宣至慧则—希觉一系的传承轨迹，并剖析了其在整合印度律宗与中国传统丧仪方面的创新之举。此番论证的严谨性，为寺学网络研究树立了新标杆。

尽管本书为西明寺研究作出了重要贡献，但仍存在一些局限。首先，作为国家社科基金重点项目“唐代长安佛教与丝绸之路研究”的部分成果，本书因阶段性发表要求，导致章节连贯性稍显不足。许多章节曾以单篇论文形式发表，文风未尽统一，例如第六章第五节以诗意开篇描述盛唐气象，与其他部分风格略显突兀。其次，尽管作者的研究重心聚焦于西明寺，但其国家项目的标题并未将西明寺作为唯一核心，因此为了保持项目的完整性，作者不得不纳入一些与西明寺关联不甚紧密的章节。这种安排在一定程度上削弱了对长安其他寺院及丝绸之路的深入探讨。再次，尽管作者在西明寺研究的探索中取得了显著进展，但其在书中亦坦承，目前所呈现的研究成果尚未穷尽所有可能性，仍有诸多议题有待下一阶段的深入发掘。纵观全书，西明寺的许多细节考证确实给人以意犹未尽之感。例如，西明寺额、不空（Amoghavajra, 705—774）一系僧人与五台山密教之间的互动、后梁（907—923）时期西明寺戏楼碑及其铭文的考证、西明寺茶文化的日本进路等议题，仍有拓展的空间。此外，一些与寺院相关的志怪传说，如杜光庭（850—933）《道教灵验记》（CT. 590）中所载之“木文天尊”及西国所献的“青泥珠”等，仅在年表、史料编或脚注中略加提及，也未能系统地整合进论述。另一方面，西明寺考证中引用材料还略有欠缺。通过初步检索即可发现，可能还需要参考2007年至2022年间出版的一些与西明寺有所关联的研究成果，其主题涵盖西明寺前史、寺院的初创、佛寺与唐代政治、道宣律师、《大唐内典录》、唐代的印度天文学、僧一行（683—727）、僧圆照（?—799后）、慧警禅师以及五台山与西明寺等多项《西明东夏》中涉及的课题。[5] 最后，本书在行文细节上

[4] Tomabechi, Tōru. *Adhyardhaśatikā Prajñāpāramitā: Sanskrit and Tibetan Texts*. Vienna: Austrian Academy of Sciences Press; Beijing: China Tibetology Publishing House, 2009.

[5] 钮卫星《西望梵天：汉译佛经中的天文学源流》，上海：上海交通大学出版社，2004年; Drège, Jean-Pierre. "Des ouvrages classés par catégories: les encyclopédies chinoises." *Extrême-Orient, Extrême-Occident* 34 (2007): 34-56; Wang Xiang 王翔. "Buddhist Manuscript Culture in Medieval China: *Neidian Catalogue* and Monastic Bibliotheca in Early Tang",《2010年佛学研究论文集——第一届国际佛教大藏经学术研讨会》，高雄：财团法人佛光山文教基金会，2011年，第229-254页; Wang Xiang 王翔. “The Prehistory of Ximing Monastery: Anecdotes and Imagining of Chang'an Buddhism in China and

尚存几处笔误，本书第333页关于西明寺活动的律师记载中，“智远景云”之间漏一顿号，应为“智远、景云”；415页谈及慧范结交了太平公主（665—613），此处卒年应为713年。尽管如此，瑕不掩瑜，本书在寺院研究及唐代佛教史领域贡献卓著，堪称该领域的重要里程碑，其未尽之处也为未来研究指明了完善的方向。

近十年来，中英文领域关于西明寺的研究均取得了令人瞩目的突破，这为一些以往未能深入探讨的课题提供了新的研究契机。笔者认为，深化西明寺与日本文化的考察无疑是未来研究的重要方向。日本对及其祖师大德曾驻锡的长安寺院怀有深厚的文化记忆，因此西明寺的事迹，无论是传说还是史料记载，在日本文献中均有迹可循。除了《西明东夏》日本文献部分罗列的作品，学者还可检索民间故事集成《今昔物语集》（*Konjaku monogatarishū*）、平安时期（795—1185）的史籍《扶桑略记》（*Fusōryakki*）、历史物语《大镜》（*Ōkagami*）、诸国的神社缘起《神道集》（*Shintōshū*）、天台宗安居院流（Aguiryū）的唱导文献《言泉集》（*Gonsenshū*）、明治时代（1868—1912）卷帙浩繁的类书《古事类苑》（*Kojiruien*）及说话文学《古事谈》（*Kojidan*）等典籍。这些文献将为探讨西明寺与日本文化的联系提供初步的线索。就西明寺与日本文化的具体关联而言，尽管学界已经取得了一定的成果，但仍有许多悬而未决的问题亟待深入。例如，《西明寺钟铭》与奈良药师寺（Yakushiji）东塔檫铭之间的联系，虽经日本学者藤善真澄（Fujiyoshi Masumi, 1934—2012）的初步探析，仍有进一步研究的空间，并值得向中国学界引介。此外，日本法隆寺（Hōryūji）藏的西明寺图（Saimyōjizu）、西明寺与梵释寺的关联等议题，均可单独成文，展开细致研究。其次，增补西明寺的图版并进行深入分析，亦是未来研究的关键路径之一。在《西明东夏·图版编》及考古报告《青龙寺与西明寺》的基础上，学者应进一步搜寻散落于中日各地的西明寺图像数据。例如，安家瑶在其英文论文中提供的玻璃鱼饰黑白照片，便为其中一例。[6] 此外，西明寺考古报告中揭示的出土文物，如瓦当、鸱尾、鎏金铜佛像、陶佛像、残石碑刻、彩陶砚等器物，以及圆形窖藏、排水道、窖井、水井、渗井等附属设施，均值得进一步探讨。

从学术层面而言，西明寺已渐成国际化课题，连英文佛教辞典亦开始收录相关词条。例如，2002年面世的《创价学会佛教词典》（*Soka Gakkai Dictionary of Buddhism*）与2013年出版的《普林斯顿佛教词典》（*Princeton Dictionary of Buddhism*）均将西明寺英文词条纳入其中，前者内容非常简略，后者则相对详实。随着湛如教授《西明东夏》的出版，为多语种的百科全书撰写西明寺词条的时机已然成熟。尽管《西明东夏》一书尚存些许阙失，然其无疑仍是当今西明寺研究的巅峰之作。期盼此书之出版，能激发更多学者投身寺院研究领域，续写中国佛教研究之华章。

Japan”, *Journal for the Study of Chan Buddhism and Human Civilization*, Issue 1 (2016):114-44; 池丽梅《西明寺時代の道宣伝：顕慶・麟徳年間を中心として》,《日本仏教綜合研究》no. 15 (2016): 113-43; Ōhashi, Yukio, and Helaine Selin. "Astronomy: Indian Astronomy in China." *In The History of Astronomy: An Encyclopedia of Science, Technology, and Culture*. Dordrecht: Springer Netherlands, 2016, pp. 791–94；Guerra-Glarner, Monika. "Le commentaire de tankuang sur l' eveil à la foi dans le grand véhicule: la probable influence de Wonhyo." *Asiatische Studien* 71, no. 1 (2017): 187-210; 岩崎日出男《長安西明寺円照の生没年について》,《密教文化》no. 240 (2018): 31-43；王翔《国家大寺的创立：以658年西明寺的诞生为例》,《淑世超迈出世、纽带多过界分：佛教与东亚宗教寺院的多重社会作用与功能》, 台湾：新文丰出版公司, 2019年, 第175-195页；仓本尚徳《弘福寺霊潤と西明寺道宣》,《日本印度学仏教学会誌》68, no. 2 (2020): 815-821; Keyworth, George A. "Following Medieval Chinese Buddhist Precedents with Ritual Practices Using Exoteric Buddhist Scriptures (Kengyō 顯経) from Amanosan Kongōji 天野山金剛寺 and Shinpukuji 真福寺in Medieval Japan." *Studies in Chinese Religions* 7, no. 2-3 (2021): 173-202; Chen, Jinhua. "Monastic Learning and Private Education: The Knowledge Fostering and Transmission Network Centered around Buddhist Temples in Medieval China." *Studies in Chinese Religions* 7, no. 1 (2021): 138-57.

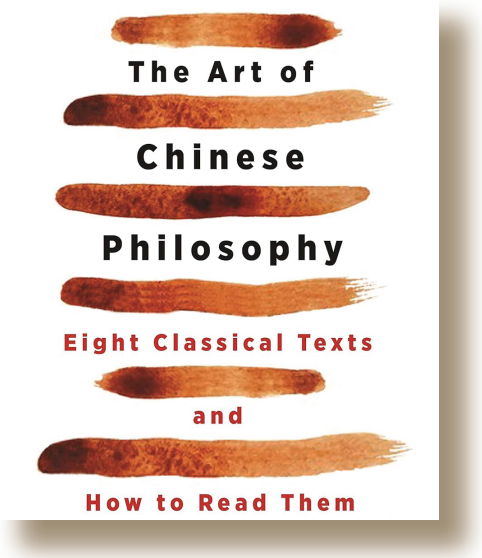
[6] An Jiayao. "When Glass Was Treasured in China." In *Nomads, Traders, and Holy Men Along China's Silk Road*, edited by Annette L. Juliano and Judith A. Lerner. Turnhout: Brepols, 2002, p.92. 遗憾的是，西明寺考古发掘报告只提供了玻璃鱼饰（85CTC③:40）的线描图，参看中国社会科学院考古研究所《青龙寺与西明寺》, 北京：文物出版社, 2015年, 第212页。

Soka Gakkai. “Hsi-ming-ssu.” In *The Soka Gakkai Dictionary of Buddhism*. Tokyo: Soka Gakkai, 2002, p.289; Buswell, Robert E., and Donald S. Lopez. "Ximingsi." In *The Princeton Dictionary of Buddhism*, Princeton: Princeton University Press, 2013, p.1010.

The Art of Chinese Philosophy: Eight Classical Texts and How to Read Them. Paul R. Goldin

Princeton: Princeton University Press, 2020. Pp. xi+341

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There has been a long tradition in the West of considering Chinese philosophy "as peculiar as the Chinese language and Chinese customs, and it is difficult for Western people to understand its nature or to appreciate its paramount influence upon the national character" of China[1]. Even the question "is there indeed such a thing as Chinese philosophy?" appeared as an implicit debate[2] since the Japanese scholar, Nishi Amane 西周 (1829-1887) invented a Japanese term based on two Chinese characters: the "study" of "wisdom" 哲学 - *tetsugaku* in Japanese, *zhéxué* in Chinese, to translate the Western term "philosophy"[3]. Since Hegel despised Oriental philosophy and claimed that "real philosophy appeared in the West primarily,"[4] although he never stated that "China has no philosophy," the Hegelian criterion has long been used to support such a claim[5]. The dissenters, however, can similarly appeal to Matteo Ricci' s translation of the spirit of the *Book of Changes* into "philosophy"[6]. Besides the above debated opinions, a third position admits that the adjective "Chinese" has a beneficial influence on the term "philosophy" because it breaks through the unarticulated modern limitations of the term "philosophy" and its dominant categories[7]. Obviously, "combining accessibility with the latest scholarship, Paul Goldin, one of the world' s leading authorities on the history of Chinese philosophy,"[8] gives a detailed footnote to the third view in his writings.

The book serves as a comprehensive and thought-provoking guide, establishing an in-depth examination of eight seminal works: *the Analects*, *Mozi*, *Mencius*, *Laozi*, *Zhuangzi*, *Sunzi*, *Xunzi*, and *Han Feizi*. Goldin' s approach is both scholarly and accessible, with the objective of challenging conventional assumptions while inviting readers to engage with these texts in a fresh and nuanced manner. A significant strength of this book, especially in the introduction, is its critical examination of long-held assumptions about the authorship and nature of classical Chinese philosophical texts. Goldin argues that these texts should not be regarded as the solitary works of eminent masters but rather as composite creations,

[1] Carus, "Chinese Philology," 188.
[2] Defoort, "Is There Such a Thing as Chinese Philosophy," 393.
[3] Zhong, "Qingmo Zhongguoren duiyu 'zhexue' de zhuiqiu," 163.
[4] Hegel, Lectures on the History of Philosophy, VI, 121.
[5] Zhang, "Zhexue de kunjing he Heigeer de youling," 21.
[6] Ricci, Matteo, "China in the Sixteenth Century: The Journals of Mathew Ricci 1583-1610)," 31.
[7] Defoort, "Is There Such a Thing as Chinese Philosophy," 403.
[8] Introduction on the back cover of Goldin, The Art of Chinese Philosophy.

frequently compiled and edited by subsequent generations. This viewpoint liberates the texts from the constraints of mythologized authorship and enables a more precise understanding of their historical and philosophical contexts. The discourse concerning the functions of compilers, such as Liu Xiang (p. 5-10), Goldin elucidates the manner in which classical texts were shaped by multiple contributors and agendas. This perspective is indispensable for readers unacquainted with the intricacies of ancient Chinese textual transmission.

Goldin's argument challenges the conventional categorization of Warring States philosophy into distinct "schools" by contending that this approach oversimplifies the rich intertextuality and diversity of thought present in these texts (p. 1-2). He proposes that readers should look beyond such labels and appreciate the unique contributions of each text. He emphasizes the complexities of textual transmission and the composite nature of many classical texts. This is pivotal in comprehending the interpretive challenges posed by the absence of a singular, authoritative version of numerous texts. Goldin also addresses the role of commentaries in shaping the understanding of these texts, cautioning against an over-reliance on any single interpretation, which is particularly relevant for modern readers, who may be tempted to seek definitive answers in a text that was never intended to be read in isolation.

This book divides eight philosophical works into three groups according to their conceptual themes in the history of the development of early Chinese thought.

1. Philosophy of Heaven

This group conceives the innate "nature of human beings as a source of the responsibilities that build relationships and societies"[9] in three chapters. "The *Analects* of Confucius" offers a comprehensive and insightful exploration of the philosophical foundations of Confucianism in which Goldin provides a detailed analysis of Confucius's teachings, contextualizing them within both ancient Chinese society and broader philosophical traditions. The chapter situates Confucius within the broader context of ancient Chinese ritual culture, highlighting the evolution from ritual masters to moral philosophers. This historical grounding is crucial for understanding the development of Confucius's ideas and their significance in his time. Goldin explains how Confucius transformed the role of ritual masters by emphasizing moral principles over mere ceremonial practices.

Goldin's analysis of central Confucian concepts, such as *zhong* and *shu* (p. 37–40), is both meticulous and substantiated by textual evidence from the text itself. He underscores Confucius's deliberate circumvention of codified, written doctrines, highlighting the significance of interpretive engagement in comprehending his teachings. This approach resonates with Confucius's belief of moral reasoning, emphasizing its fluidity and the necessity for individuals to engage in critical thinking when assessing their actions. Goldin's examination of Confucius's perspectives on governance and social ethics underscores the moral obligations of rulers and the impact of their actions on society. Additionally, he acknowledges the intricacies inherent in interpreting the *Analects*, recognizing the challenges posed by its composite nature and the absence of a singular, authoritative text. This honest engagement with textual issues contributes to the credibility of the analysis and reflects a sophisticated understanding of the historical transmission of classical Chinese texts.

Goldin contests the prevailing notion that Confucianism is merely a system of rigid social roles. By underscoring the dynamic and context-dependent character of Confucian ethics, he redefines Confucianism as a sophisticated moral philosophy that fosters critical thinking and self-reflection. The detailed analysis of *li*礼 as embodied virtue, rather than a static code of conduct, offers novel insights into the role of ritual in Confucian thought (p. 42-45). This reinterpretation underscores the pivotal role of moral reasoning in ritual practice, thereby challenging conventional perceptions of rituals as perfunctory formalities. Goldin's emphasis on the interpretive function of the reader is congruent with

[9] Chen Yi, "Book Review: The Art of Chinese Philosophy," 127–135.

contemporary philosophical hermeneutics. By accentuating the malleability of Confucian teachings, he encourages readers to engage actively with the text, thereby fostering a more profound appreciation for the intricacies and richness of Confucian philosophy.

The chapter on *Mozi* presents a detailed examination of the life and teachings of Mo Di, the origins of Mohism, its relationship with Confucianism, and its eventual decline. This analysis provides a comprehensive overview of Mohism within its historical and philosophical contexts. Goldin explores various theories about Mozi' s background and notes the potential influence of his practical, utilitarian approach on Mohist thought. He meticulously examines key Mohist doctrines, such as "Impartial Love" and "The Will of Heaven," (p. 59-66) providing exhaustive analyses of each, with detailed references to specific chapters in the *Mozi* text. A particularly compelling section of the chapter is the comparison between Mohist thought and Western utilitarianism (p. 59). Goldin highlights the parallels in their reasoning, noting the commonality in advocating actions that maximize overall benefit. The chapter further explores the religious dimensions of Mohism, particularly its theodicy and belief in the will of Heaven (p. 75-77). Goldin examines how Mohists believed that Heaven rewards righteousness and punishes unrighteousness, arguing that this belief underpins their ethical system, and unveiling the intricate interplay between religious conviction and moral reasoning in the context of Mohist thought.

The chapter on the *Mencius* provides a detailed analysis of its thought, situating it within its historical context and highlighting its enduring relevance. It also explores the life, teachings, and philosophical contributions of Mencius, the philosopher. Goldin notes that, like Confucius, Mencius is known primarily through his teachings rather than through texts. The *Mencius* was compiled posthumously and edited by Zhao Qi, who removed sections he deemed inferior (p. 79). Goldin' s analysis delves into pivotal Mencian concepts, including the "Four Beginnings" of virtue (pp. 85–89), the essence of human goodness (pp. 89–95), and the imperative of moral self-cultivation. The discourse on Mencius' s concept of innate goodness illuminates his assertion that humans are inherently endowed with the capacity for virtue, necessitating its active cultivation through moral discipline.

Goldin delves into the notion that the fundamental purpose of government is not merely the pursuit of profit, but rather the cultivation of moral principles. He explores Mencius' s critique of a profit-driven form of governance and his advocacy for a ruler who embodies humanity and righteousness. Additionally, he analyzes Mencius' s relationship with Confucianism, highlighting both the continuities and divergences. Goldin underscores how Mencius built upon Confucian tenets, accentuating the significance of moral governance and the cultivation of virtue, while concurrently introducing novel concepts such as the "flood-like *qi*" (p. 80). Indeed, Goldin' s profound interest in the role of *qi* 气 in the historical development of Chinese philosophy is evident in his dedicating an appended paper in this book to this subject.

2. Philosophy of the Way

Goldin summarized the common theme of *Laozi*, *Zhuangzi* and *Sunzi* as "the Way," although the word has different meanings in these classics. The chapter on *Laozi* offers a comprehensive exploration of the historical milieu and its profound and enduring influence on Chinese intellectual thought. It begins by noting the challenges in attributing authorship and the complexities surrounding the transmission of the text. Goldin then proceeds to a thorough discussion of the Guodian manuscripts and their significance in understanding the evolution of *Laozi*. The chapter culminates in a comprehensive analysis of key concepts in *Laozi*' s philosophy, such as the Dao and non-action (p. 117-125). Goldin' s analysis demonstrates how *Laozi* critiques established values and promotes a more fluid and adaptable approach to ethics.

The chapter contrasts *Laozi*'s thought with Confucian ideals, with a particular emphasis on the role of ritual (p. 111). Goldin' s analysis unveils how *Laozi*' s philosophy challenges the rigid structures of Confucian ethics, advocating for a more spontaneous and natural way of living. The chapter is replete with textual examples from the *Laozi*, which are employed to elucidate key points and arguments. Goldin' s meticulous examination of passages concerning the nature of water (pp. 115–117) offers perspicuity and profundity

to the analysis. Moreover, he delves into intricate themes, including the relationship between the individual and the cosmos, the essence of governance, and the ramifications of "non-action." The discussion of how *Laozi*' s teachings can be interpreted in various ways, depending on the reader' s perspective, aligns well with the Daoist philosophy of embracing ambiguity and complexity.

The chapter challenges traditional interpretations of Laozi as merely a political philosopher, instead presenting him as a complex thinker whose ideas transcend simple categorization. By underscoring the philosophical profundity of the *Laozi*, Goldin motivates readers to engage with the text in a more meaningful manner. The chapter' s emphasis on the interpretive nature of *Laozi*' s teachings encourages readers to approach the text with an open mind and a willingness to engage with its complexities.

The chapter on *Zhuangzi* provides an engaging exploration of the philosophical contributions of Zhuang Zhou, a pivotal figure in Daoism. Goldin navigates the intricacies of the *Zhuangzi* text, offering a comprehensive discussion of its historical context, salient themes, and the philosophical ramifications of *Zhuangzi*' s thought. He commences his analysis by addressing the historical ambiguity surrounding *Zhuangzi*, acknowledging the challenges in attributing authorship and the text' s layered origins. The various strata of the *Zhuangzi* are then discussed, with Goldin distinguishing between the "inner," "outer" and "mixed chapters," which is essential for understanding the evolution of *Zhuangzi*' s ideas and their reception over time.

Goldin provides a detailed analysis of key themes in *Zhuangzi*' s philosophy, such as the relativity of perspectives (pp. 130–134). The chapter is rich with textual examples from the *Zhuangzi*, which are used to illustrate key points and arguments. Goldin' s close reading of specific passages, including the story of Cook Ding (pp. 135–136) and the parable of the Ultimate Person (pp. 140–141), provides clarity and depth to the analysis, enabling readers to engage directly with the text and appreciate its philosophical richness. Furthermore, Goldin delves into intricate themes such as the essence of knowledge, the function of language, and the different implication of non-action (p. 151).

The chapter on Sunzi provides an exhaustive examination of the *Sunzi Bingfa* (*Master Sun' s Methods of War*), a seminal text in military strategy and philosophy attributed to the renowned general Sun Wu. Goldin' s discussion is notable for its comprehensive examination of the historical ambiguity surrounding Sunzi and the challenges in attributing authorship to the *Sunzi Bingfa*. He then goes on to discuss the romanticized stories surrounding Sun Wu and his lineage, providing a nuanced understanding of the text' s origins. This historical grounding is essential for appreciating the evolution of military thought in ancient China. Subsequently, Goldin undertakes a thorough analysis of key concepts in Sunzi' s philosophy, including the importance of understanding the costs of war, the significance of strategy over brute force, and the role of situational advantage (pp. 156-161). The exploration of Sunzi' s viewpoint that "warfare is a matter of rational self-interest rather than valor or bloodlust" (p. 155) is particularly compelling, as it invites readers to reconsider traditional notions of military success.

The chapter delves into the intricacies of Sunzi' s military strategy, underscoring the significance of adaptability and the avoidance of direct confrontation. The discussion of the applicability of Sunzi' s principles to various contexts, including politics and personal relationships, demonstrates the broader relevance of his thought beyond the battlefield. The exploration of warfare as a rational and strategic endeavour offers novel insights into the text' s significance. This perspective invites readers to reconsider the implications of military strategy for understanding power dynamics and human behavior.

3. Two Titans at the End of an Age

Distinct from the preceding sections, this segment delves into the analysis of two seminal works with well-established authorship. Chapter eight provides an exploration of Xunzi' s philosophy, situating his ideas within both the historical context of classical Chinese thought and the broader intellectual landscape of Confucianism. Goldin conducts a thorough investigation into the fundamental concepts of Xunzi, encompassing his theories of human nature, the function of rituals and music, the bond between Heaven

and humanity, and the import of language and the mind. The chapter commences with a historical reception of Xunzi, noting the fluctuations in his reputation over the centuries - from revered master to vilified outlier, and back to a respected philosopher in contemporary times. This contextualization assists readers in comprehending the significance of Xunzi' s ideas within the broader trajectory of Chinese intellectual history. Goldin further underscores the duality in the reception of Xunzi' s legacy, highlighting both the accolades and the critiques bestowed upon his work, thereby offering a balanced appraisal of his intellectual contributions.

Goldin provides a comprehensive examination of Xunzi' s assertion that human nature (*xing* 性) is inherently "evil" (pp. 170-174), juxtaposing it with Mencius' s perspective that human nature is good. He elucidates that Xunzi' s employment of the term "evil" does not signify a moral failing, but rather an unregulated state of human desires and impulses. This nuanced interpretation is crucial for understanding Xunzi' s emphasis on the trans-formative power of education, ritual, and conscious effort. Goldin elucidates Xunzi' s perspective on the significance of rituals (*li*) in regulating human desires and fostering social harmony (pp. 171-176). By underscoring the fact that rituals are not arbitrary but are grounded in the natural order (pp. 172, 177), Xunzi is shown to have integrated the ethical and the cosmological dimensions of his philosophy. The detailed examples of rituals, such as mourning practices and the village wine-drinking ceremony (p. 179), illustrate how these practices shape moral character and social cohesion.

The discourse on Xunzi' s conception of cosmology is particularly perspicacious. Goldin elucidates how Xunzi perceives the constancy of Heavenly processes and the necessity for human beings to align their actions with these patterns. His analysis of Xunzi' s essay on "Rectifying Names" (pp. 193-194) demonstrates Xunzi' s perspective on language as a medium for moral governance, highlighting the pivotal role of the mind, with its capacities for unity and tranquility, in perceiving and implementing the Way. This analysis synthesizes Xunzi' s epistemology, ethics, and social philosophy into a cohesive framework.

The chapter on *Han Feizi* explores its philosophical and political ideas presented in this foundational text of *fa jia* 法家[10] attributed to Han Fei. Goldin delves into the complexities of Han Fei' s thought, highlighting his views on governance, human nature, and the role of *fa* ("methods" or "standards") in statecraft. He also examines the contradictions and potential inconsistencies within the text, providing a balanced and critical analysis of Han Fei' s contributions to political philosophy.

The chapter situates Han Fei' s position within his historical context, utilizing Sima Qian' s biography as a foundation for comprehending the philosopher' s life and the circumstances surrounding his execution. The subsequent analysis provides a comprehensive examination of Han Fei' s fundamental concepts, with particular emphasis on his advocacy for rulers to maintain authority through the utilization of impersonal administrative techniques (p. 218) and the significance of discerning the distinction between public (*gong* 公) and private (*si* 私) interests (pp. 204-209). The discussion of the "two handles" (rewards and punishments, p. 207) and the concept of "performance and title" (pp. 213-218) is particularly insightful, highlighting how Han Fei sought to harness human self-interest for the benefit of the state.

Goldin contrasts Han Fei' s philosophy with Confucianism (p. 216), arguing that Han Fei's approach is more pragmatic and realistic (for the ruler). He shows how Han Fei critiques the reliance on virtue and moral principles, instead advocating for a system based on clear *fa* and measurable outcomes. He also examines the inconsistencies in Han Fei' s views on the role of the Former Kings and the Way (pp. 222-223), suggesting several plausible explanations for these discrepancies. His discussion highlights how Han Fei' s positions vary depending on his intended audience, suggesting that his writings reflect a strategic approach to persuasion rather than a rigid adherence to a single set of principles.

The appended paper provides a comprehensive exploration of the concept of *qi* (气) in early Chinese thought, tracing

[10] Goldin himself defined "fa" as "an impersonal administrative technique of determining rewards and punishments in accordance with a subject' s true merit." See his "Persistent Misconceptions about Chinese 'Legalism,' " 92.

its historical development and multifaceted applications across various domains, including medicine, politics, and philosophy. Goldin's study explores the multifaceted nature of *qi*, delving into its etymological origins, its role in comprehending the human body and the cosmos, and its impact on both individual and collective existence. The paper presents a comprehensive etymological analysis of the term *qi*, utilizing phonological works to contend that the term's original meaning was "breath," (p. 229) from which other senses such as "vapor," "air," and "energy" were derived. Goldin employs an interdisciplinary approach, examining *qi* across various texts and contexts, including the Confucian *Analects*, *Mozi*, *Zhuangzi*, *Guanzi*, and medical manuscripts from Mawangdui. He emphasizes the pivotal role of *qi* in early Chinese medical theory, particularly in its understanding of disease as a result of imbalances or depletion of *qi*. Furthermore, Goldin explores the utilization of *qi* to elucidate broader cosmological and political phenomena, including dynastic cycles and the succession of empires (pp. 239-241).

* * *

In summary, this book is a valuable and thought-provoking read for anyone interested in classical Chinese philosophy. It interrogates long-standing assumptions, proffers a nuanced understanding of textual transmission, and encourages readers to engage with the texts themselves. Goldin's profound reflections and discerning perspectives, honed through years of study, position this volume as a significant work in its field. The book's critical stance makes it a crucial read for scholars and general readers alike, offering insights into the intricacies and richness of classical Chinese philosophical thought.

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Chinese Narratives to the World: An Exploration on Incorporating 'Storytelling about China' in English-Medium Instruction in the Greater Bay Area Collaborative Institutions

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Abstract

This paper investigates the integration of 'Storytelling about China' into English-medium instruction (EMI) within collaborative higher education institutions in the Greater Bay Area, using Beijing Normal-Hong Kong Baptist University (BNBU) as a case study. The study examines how BNBU's unique approach to English teaching and holistic education, combined with the incorporation of Chinese cultural elements, effectively prepares students with intercultural competence and global competitiveness. Through curriculum design, innovative teaching methods, and extracurricular activities, BNBU has successfully enhanced students' language proficiency and their ability to convey Chinese narratives to a global audience. The research underscores the significance of value education and cross-cultural competence in international education, providing valuable insights for other institutions aiming to develop similar programs.

Key Words: Storytelling about China, English-Medium Instruction (EMI), Intercultural Competence, Holistic Education, Value Education

Introduction

The concept of 'Storytelling about China' encompasses narratives about China's history, culture, development, and people, aligning with the country's ideology of promoting global understanding. The importance of narrating Chinese stories, disseminating the Chinese voice, and presenting an authentic, multi-faceted, and comprehensive image of China has been underscored as a crucial part of enhancing China's international communication capability. Higher education institutions play a vital role in nurturing foreign language talents who can effectively narrate these stories.

The Beijing Normal-Hong Kong Baptist University (BNBU) serves as a model of cooperative education in the Guangdong-Hong Kong-Macao Greater Bay Area. Its unique approach to English teaching and commitment to cultivating students with an international vision and global competitiveness provide a valuable case study. The college's dedication to holistic education and the integration of Chinese and foreign cultural elements into its curriculum has enabled it to produce graduates who are proficient in English and deeply knowledgeable about Chinese culture and society. This combination of language proficiency and cultural understanding is essential for effectively communicating Chinese stories to global audience. This paper explores BNBU as a case study, delving into the theoretical and practical aspects of foreign language talent training in higher education institutions, aiming to equip these talents with intercultural competence, social identity, and global perspectives.

Literature Review

Storytelling has long been recognized as a potent tool for education and cultural transmission. In the context of international education, storytelling can be used to convey complex cultural concepts and values in an engaging and accessible manner. Claudio Rezende Lucarevschi (2016) underscores the effectiveness of storytelling in language learning, emphasizing its role in enhancing language skills, cultural understanding, and learner engagement. Meanwhile, the research identifies gaps in current research, such as the lack of specific measures for the effects of storytelling and the need for more studies on potential negative impacts. Additionally, Rasby Marlene Powell and Ottis Murray (2012) explore the use of storytelling strategies to improve student comprehension in online classes. They suggest that presenting material in a story format enhances understanding and retention of complex concepts. Specific strategies include using engaging openings, analogies, and metaphors, as well as encouraging students to become storytellers themselves.

The process of narrating Chinese stories necessitates a comprehensive understanding of national conditions. Integrating these conditions and cultural aspects into university foreign language teaching constitutes a form of value education. Value education is a critical component in the development of well-rounded individuals, particularly in the context of international education. The Value Clarification Theory, proposed by Louis E. Raths, Merrill Harmin, and Sidney B. Simon, emphasizes the importance of helping individuals clarify their personal values through a series of reflective steps, namely negotiation , awareness, assessment, and behavior. It is particularly relevant in the context of international education, where students are exposed to diverse cultural values and need to develop a coherent personal value system (Raths, Harmin, & Simon, 1978). Some scholars have explored specific teaching modes for value education. Ludes R. Quisum Bing and Zhuo Yi De Leo (2005, 2006) proposed methods for implementing value education in the field of vocational and technical education. They advocated for the internalization and externalization of target values through the four steps of knowing, understanding, evaluating, and acting, aligning closely with basic pedagogical principles.

Cross-cultural competence is essential for effective communication in a globalized world. Michael Byram' s (1997) model of intercultural communicative competence (ICC) provides a comprehensive framework for understanding the skills required for effective communication across cultural boundaries. Byram' s model includes four key components: Skills of Interpretation and Relating (the ability to interpret documents or events from another culture and relate them to one' s own cultural experiences), Skills of Discovery and Interaction (the ability to acquire new knowledge about a culture and apply it in real-time communication), Critical Cultural Awareness (the ability to evaluate perspectives, practices, and products in one' s own and other cultures based on explicit criteria), and Ethical Engagement (the ability to critically evaluate cultural practices and engage ethically in intercultural interactions). Byram' s model emphasizes the importance of developing intercultural attitudes, such as curiosity, openness, and respect for otherness. It also highlights the need for practical skills, such as the ability to adapt one' s behavior to different cultural contexts. This framework is particularly relevant in the context of international education, where students need to navigate diverse cultural environments and communicate effectively across cultural boundaries (Byram, 1997). Learner' s cultural identity can also significantly influence their engagement and success in language acquisition (Norton, 1997); Kramsch (2009) also proposes that multilingual individuals harbor intricate and multifaceted identities that are perpetually negotiated and redefined through language use; the "China Story" also engages with discourse analysis. As Schiffrin and Bamberg (2007) argue, identities are constructed, negotiated, and contested within discourse.

In the domestic foreign language teaching community, some scholars have discussed the principles, connotations,

frameworks, and paths of integrating ideological, cultural, and contemporary Chinese elements into foreign language professional courses (Huang, Xiao, 2021; Wen, 2017), and some scholars have explored how to integrate China's narrative and more cultural elements into textbook compilation or teaching practice (Sun, 2020; Yang, 2021).

Pedagogy Implementation

In the field of foreign language teaching in higher education, the focus of 'Storytelling about China' is on how to integrate cultural and modern China's elements into existing courses. Firstly, modules on Chinese cultural values are incorporated into the foreign language curriculum. For example, courses can include units on traditional Chinese festivals, historical figures, and modern achievements to convey cultural values such as harmony, perseverance, and innovation. Based on the theory of English for Specific Purpose (ESP), offering English elective courses on national conditions and culture, exploring the development of interdisciplinary integrated courses and the construction of a complete system of related courses is also effective in curriculum design.

Teaching methods and approaches for integrating Chinese culture into the course include comparative analysis, selected reading of classic literary works, bilingual audio-visual courses, speech classes, and role-playing etc. At the same time, it is crucial to enhance the teaching awareness of integration and encourage front-line teachers to explore personalized teaching content, flexibly and diversely combine with reality, innovate modes, and improve students' expression ability and cultural confidence.

Speech training is a distinct ability training in English learning, which can enhance students' English language level, cultural cultivation, psychological quality, critical thinking ability, and aesthetic ability. English speech classes provide students with the opportunity to speak freely and express fully, which can help students think about social problems, enhance their sense of responsibility and sense of justice in the activities of choosing topics, analyzing problems, collecting evidence, preparing speeches, answering questions, etc. Therefore, English speech classes are a window for teachers to understand students' thoughts and emotional appeals, and have a natural advantage in integrating cultural elements and value education. At the same time, it is important to give full play to the advantages of disciplines and carry out interdisciplinary cooperative research.

As a well-known EMI college, the cooperative education mode between mainland China and Hong Kong University has the advantage of 'letting in': Full-English teaching, original English textbooks, advanced teaching concepts, a significant number of foreign teachers, are all measures to improve education quality and build a world-class international level. Meanwhile, the college also balances 'going out', allowing students to fully experience and understand the specific value concepts contained in specific teaching links, such as civic responsibility, humanitarian spirit, activating students' cognition and emotions, letting students internalize the value concepts by a large mount of extra-curriculum events, as cultural festivals, community service and volunteering, study trips and exchanges. 'Telling Chinese stories' in English, spreading a real story happening in China, people to people, showing the spirit and value orientation of the Chinese people, and letting the world better understand the real China. The college cultivates students to fully realize that they not only need to have a 'Chinese heart' but also need to have 'global eyes', enhancing students' national consciousness and the consciousness of the community of human destiny. The characteristic of liberal education in the United International College, in the curriculum setting, always combines full English education with Chinese traditional culture, telling Chinese stories well, is deeply rooted among students.

In 2022, the Center for the Inheritance and Dissemination of Chinese Culture in Hong Kong, Macao, and Taiwan, in collaboration with the Guangdong Higher Education Association, held the 'Higher Education Press Cup' Excellent Short Video Competition on 'Telling the Culture of the

Greater Bay Area in English.' The competition This initiative aimed to enhance the world' s understanding of the region' s culture and promote the inheritance and dissemination of excellent Chinese traditional culture, and encourage students to showcase independent observation and thinking, leveraging their language and visual literacy to tell cultural stories from the Greater Bay Area in English. BNBU teams achieved remarkable results, winning one grand prize, three first prizes. The winning entries, such as 'Chaozhou Tea Ceremony' , 'Cantonese Drinks,' and 'Oyster Delights,' demonstrated unique perspectives, distinct Chinese and local characteristics, fluent English expression, and innovative interpretations using new media. These works set excellent examples for 'telling China' s stories' and had a wide impact. This success was entirely due to BNBU' s long-standing commitment to liberal education and holistic education.

In 2023 and 2024, the Guangdong Provincial English Speech Contest and National College Students' Foreign Language Skills Competition were held at BNBU. Over 20 students from the college participated and won 5 gold medals, 8 silver medals. The participants demonstrated strong foreign language skills, thinking abilities, and cross-cultural communication skills, showcasing the spirit of modern college students with both international vision and national sentiment. In December 2023 and 2024, 3 gold medal winners from BNBU represented Guangdong Province respectively in the 'FLTRP- National Talent Cup' , 'Understanding Contemporary China' in Beijing. They stood on a broader stage to 'tell China' s stories' and won a gold medal and 2 silver medals. The theoretical exploration and practical teaching of 'telling China' s stories' have yielded fruitful results in the collaborative institutions of the Greater Bay Area.

Conclusion

This study has demonstrated the effectiveness of integrating 'Telling China' s Story' into English-medium instruction within collaborative higher education institutions in the Greater Bay Area, exemplified by the Beijing Normal-Hong Kong Baptist University (BNBU). BNBU' s unique educational model, which combines full English teaching with holistic education and a strong emphasis on Chinese cultural values, has proven to be a successful framework for cultivating foreign language talents equipped with intercultural competence, social identity, and global perspectives. Through the incorporation of cultural modules into the curriculum, innovative teaching methods such as comparative analysis and role-playing, and the promotion of student participation in extracurricular activities and international competitions, BNBU has significantly enhanced students' language proficiency and cultural understanding. The remarkable achievements of BNBU students in various national and international contests further validate the efficacy of this educational approach, provide valuable insights for other higher education institutions aiming to develop similar programs. Future research should focus on empirical assessments to quantify the impact of these practices and explore their broader applicability in diverse educational contexts. Ultimately, the successful integration of 'Telling China' s Story' into EMI at BNBU underscores the potential for higher education to play a pivotal role in enhancing China' s international communication capabilities by fostering a new generation of global citizens who can effectively convey China' s narratives to the world.

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“侠儒”新论

The Re-discussion of Xiaru

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摘　要：先秦两汉文献中不同的“侠”在性质上存在着区别。战国诸子文献中的“侠”有“作为行为的侠”和“作为群体的侠”的区别；至汉代出现“游侠”、“任侠”等用法，一方面一部分“侠”在文献的实际运用中，逐渐从“作为行为的侠”转向“作为群体的侠”，并导致“游侠”、“任侠”等用法也出现这样的趋势。而另一方面，东汉时期又出现了“侠”作为行为的回流。上述“侠”在文献中的变化体现的不仅仅是不同“侠”义间的张力，更说明由“侠”至“儒”的运动更像是后人的建构，“党锢名士”与“侠”之间没有任何直接的联系。

关键词：侠；侠儒；变节；游侠；党锢名士

在“汉魏革命”说框架的影响之下，[1]“侠儒”成为了社会风尚变革的一种新视角，颇为学界所重视。[2]在这种视角下，滥觞于春秋战国时期的游侠文化，在汉武帝之后，侠文化与儒文化逐渐合流，并在东汉时期形成了以党锢名士为代表的“侠儒”文化，[3]从而论述了一种由侠而儒的“变节”的过程，[4]这种过程甚至影响到了魏晋名士群体的形成。事实上这是一种基于《后汉书 · 党锢列传》的论述框架，在历代学者的解读下，党锢名士“婞直”之风，[5]一方面源于汉末局势的现实要求，而在另一方面，则源于自春秋战国时期发端的“任侠”之风。[6]不过，从两汉文献来看，“侠”与“儒”之间的关系可能并没有历代学者解读的一般密切。并且，学界对范晔以上论述的误解，也导致当前学界对“侠儒”的理解失之偏颇，因此，有必要对两汉的“侠儒”重新考察，不足之处，祈请方家批评。

* 在本文的写作中，香港浸会大学文学院黄梓勇博士给予了不少帮助，谨致谢意。

[1] “汉魏封建说”或“汉魏革命说”最早由日本学者提出，迄今已经成为具有广泛影响的历史分期观点。相关研究与讨论可参见〔日〕内藤湖南：《中国史学史》（上海：上海古籍出版社，2008年）；何兹全：《中国古代社会及其向中世社会的过渡》（北京：商务印书馆，2013年）；何兹全：《汉魏之际封建说》，《历史研究》，1979年第1期，页87-96；徐义华：《中国古史分期问题析论》，《中国史研究》，2020年第3期，页40-54，等。

[2] 可参见章培恒：《从游侠到武侠——中国侠文化的历史考察》，《复旦学报（社会科学版）》，1994年第3期，页75-82；吉书时：《试论西汉的侠官》，《北京师范大学学报（社会科学版）》，1995年第5期，页92-98；牟发松：《侠儒论：党锢名士的渊源与流变》，《文史哲》，2011年第4期，页64-85；李金鲜、崔向东：《再识游侠——兼与诸先生商榷》，《大连大学学报》，2013年第5期，页12-16，等。

[3] 可参见牟发松：《侠儒论：党锢名士的渊源与流变》，《文史哲》，2011年第4期，页64-85；牟发松：《范晔〈后汉书〉对党锢成因的认识与书写——党锢事件成因新探》，《华东师范大学学报（哲学社会科学版）》，2012年第6期，页1-16；朱子彦：《论东汉党锢的缘起与党人失败原因》，《史学集刊》，2012年第2期，页50-59；冯渝杰：《游侠、党人与妖贼、隐逸——汉末数类人群的相通性与汉魏禅代的知识背景》，《四川大学学报（哲学社会科学版）》，2020年第2期，页71-84，等。

[4] 可参见牟发松：《侠儒论：党锢名士的渊源与流变》，《文史哲》，2011年第4期，页64-85。

[5] 可参见牟发松、李磊：《东汉后期士风之转变及其原因探析》，《武汉大学学报（人文科学版）》，2003年第3期，页267-273；鲁红平：《论汉末士风的嬗变——从“婞直”到新人格的追求》，《中南大学学报（社会科学版）》，2010年第6期，页97-102；周尔祥：《儒学与东汉中后期的婞直之风》，《阴山学刊》，2020年第4期，页13-18，等。

[6] 王大建：《魏晋南北朝时期的任侠之风》，《社会科学辑刊》，2013年第3期，页121-126；牟发松：《侠儒论：党锢名士的渊源与流变》，《文史哲》，2011年第4期，页64-85；冯媛媛：《从历史之侠到文学之侠——侠的文化面相》，《青海社会科学》，2012年第2期，页172-176，等。

一、“侠”

由于《游侠列传》等史书的影响，学界对两汉时期“侠”的研究颇多，如章太炎、黄侃即撰有《訄书 · 儒侠》、《检论 · 儒侠》、《释侠》等著作，[1]钱穆、劳榦、瞿同祖、宫崎市定等学者在这之后，亦专有撰文，讨论“侠”之问题。[2]总的来说，学界基本承认两汉时代存在着继承自战国时期的浓厚的“侠”文化，但对“侠”之起源则莫衷一是。[3]目前学界对汉以前“侠”的讨论，主要引用《韩非子 · 五蠹》：

> 儒以文乱法，侠以武犯禁，而人主兼礼之，此所以乱也。夫离法者罪，而诸先生以文学取；犯禁者诛，而群侠以私剑养。（《韩非子 · 五蠹》）

“五蠹”即《韩非子》中所认为的五种害虫，其中“儒”与“侠”并举，且并为“人主”所礼待。顾炎武《日知录》开始，学者多据此，以“儒”为“文”，而以“侠”为“武”，以“儒以文乱法，侠以武犯禁”为战国时期“文”、“武”两集团对立之体现。[4]而事实上，正如牟发松所言，战国时期对“侠”的记载较少，[5]而以“侠”为“武”的解读，在某种程度上有些过度解读了。如《庄子 · 杂篇 · 盗跖》：

> 夫富之于人，无所不利，穷美究欲，至人之所不得逮，贤人之所不能及，侠人之勇力而不为威强，秉人之知谋以为明察，因人之德以为贤良，非享国而严若君父。（《庄子 · 杂篇 · 盗跖》）

在这里“侠人之勇力而不为威强”与“至人之所不得逮”、“贤人之所不能及”、“秉人之知谋以为明察”等并列。即 “侠”在战国时期，不仅如《韩非子》般指代人群，更表明一种实现的状态。事实上《韩非子 · 八说》也有类似的论述：

> 人臣肆意陈欲曰侠，人主肆意陈欲曰乱；人臣轻上曰骄，人主轻下曰暴。（《韩非子 · 八说》）

可见此时的“侠”并不需要像战国时期的“儒”一样，归属于某个具有特定特征与源流的共同体当中，而某个人是否为“侠”，仅凭借其行为便足以判断了。由此，战国时期确实存在着两种“侠”：一种是某种行为的代称，而另一种则是在这种行为的基础上，以行为为判定标准的，派生的“侠”群体。而到了汉武帝时代，司马迁对“侠”的理解也采用了以上的框架：

> 韩子曰：“儒以文乱法，而侠以武犯禁”。二者皆讥，而学士多称于世云……今游侠，其行虽不轨于正义，然其言必信，其行必果，已诺必诚，不爱其躯，赴士之厄困，既已存亡死生矣，而不矜其能，羞伐其德，盖亦有足多者焉。（《史记·游侠列传》）

可见在汉武帝时代，韩非子的“儒以文乱法，而侠以武犯禁”的“儒”、“侠”二元建构已经深入人心，但司马迁在论述这个群体的时候，并非径称以“侠”，而冠之以“游”作“游侠”。“游，旌旗之流也”（《说文》），不少学者据此以为，“游侠”在社会中流动不定，甚至建构起一种“游侠的独立人格”，[6]这是不合适的。案在《游侠列传》中，不论是“乡曲之侠”、“匹夫之侠”、“闾巷之侠”还是“布衣之侠”，其“声施于天下”、“名不虚立”均是司马迁所论述的“游侠”之核心，因此这里的“游”应当是“此真吾所愿从游”（《史记·郦生陆贾列传》）之“交游”。

实际上，“游侠”最早出现于《韩非子 · 五蠹》中，作“游侠私剑之属”。“私剑”仅出现在《韩非子》中，较常见的说法是“私剑”与“游侠”义等同，而钱穆等学者引《六反》等篇，认为“既以养私剑者为侠，浸假而亦遂以见养者称侠；既以藏匿亡命者为侠，浸假而亦遂以见藏匿者称侠”，[7]这种说法是更加符合文献记载的，也值得我们注意，即“私剑之士”不等同于游侠：“游侠”、“私剑”都是《韩

[1] 参见章太炎著，徐复注：《訄书详注》（上海：上海古籍出版社，2000年）；章太炎：《检论》，载《章太炎全集（三）》（上海：上海古籍出版社，1984年），页439；黄侃：《释侠》，载《中国现代学术经典•黄侃卷》（石家庄：河北教育出版社，1996年），页140。

[2] 参见钱穆：《释侠》，载《中国学术思想论丛（二）》（合肥：安徽教育出版社，2004年），页116-120；劳榦：《论汉代的游侠》，载《劳榦学术论文集甲编》（台北：艺文印书馆，1976年），页1021-1025；瞿同祖：《汉代社会结构》（上海：上海人民出版社，2007年），页283-304；〔日〕宫崎市定：《汉末风俗》，载《宫崎市定全集（第7卷）》（东京：岩波书店，1992年），页133-139，等。

[3] 例如“士阶层说”、“墨家说”、“儒家说”等等。参见冯友兰：《中国哲学史补》（北京：中华书局，2014年）；〔日〕增渊龙夫：《中国古代的社会与国家》（上海：上海古籍出版社，2017年）；〔美〕刘若愚：《中国之侠》（上海：上海三联书店，1991年），等等。

[4] “文者为儒，武者为侠”。（《日知录》卷七）

[5] 可参见牟发松：《侠儒论：党锢名士的渊源与流变》，《文史哲》，2011年第4期，页68。

[6] 参见王秀峰：《秦汉游侠研究综述》，《兰台世界》，2016年第18期，页119-121，等。

[7] 参见钱穆：《释侠》，载《中国学术思想论丛（二）》（合肥：安徽教育出版社，2004年），页116-120。相关讨论可参见牟发松：《侠儒论：党锢名士的渊源与流变》，《文史哲》，2011年第4期，页69。

非子》发明的概念，而《五蠹》将二者并举，说明“游侠”在语言结构上与“私剑”相似，而这里的“游侠”，应当指的也是“交游”的“侠”。

到了《史记》这里，司马迁所用的“游侠”概念与《韩非子》有相似之处，但也有所差异。最大的差异即是，在司马迁这里，“侠”可以指某一种群体，但“游侠”并非群体的指代，如下列例子：

> 然好学，游侠，任气节，内行修絜，好直谏，数犯主之颜色，常慕傅柏、袁盎之为人也。善灌夫、郑当时及宗正刘弃。（《史记 · 汲郑列传》）

不过，同时武帝时代文献的《淮南子》中的“游侠”，与《史记》便不尽一致。在《淮南子》中，“游侠”俨然成为了具体群体的指代：

> 游侠相随而行楼下，博上者射朋张，中反两而笑，飞鸢适堕其腐鼠而中游侠。游侠相与言曰：“虞氏富乐之日久矣，而常有轻易人之志。吾不敢侵犯，而乃辱我以腐鼠。如此不报，无以立务于天下。请与公僇力一志，悉率徒属，而必以灭其家。”此所谓类之而非者也。（《淮南子·人闲训》）

又《淮南子 · 说山训》：

> 喜武非侠也，喜文非儒也，好方非医也，好马非驺也，知音非瞽也，知味非庖也。（《淮南子 · 说山训》）

可见在《淮南子》中，不仅“游侠”属于某种群体，就连“侠”也是群体的代指。不过在两汉的文献当中，与“侠”相关的内容，出现频次最高的并不是“游侠”，而是“任侠”。所谓“任侠之方,成其俗矣”（《后汉书·党锢列传》），以增渊龙夫为代表的学者将“任侠”视作汉代的一种风俗，但对“任侠”究竟为何，研究不够深入。[1]实际上从文献来看，“任侠”，应当是“任气游侠”的意思，上文中所引《史记 · 汲郑列传》中的“游侠，任气节”便是一例，可能为战国或西汉初年所作的《六韬》中也有“任气游侠”，与之相似的变体还有“为气任侠”（《史记 · 季布栾布列传》）等，可见“任侠”确实是“任气游侠”的简写。

因此，在春秋战国时期，“侠”便既可以指代“侠义的行为”，也可以指某种人群。这种用法一直持续到西汉时代，《史记》的《游侠列传》中，“侠”指的是群体，但“游侠”并非明确的群体性指代；而《淮南子》中的“游侠”则明确地指代某种群体。因此作为行为描述的“侠”与群体的“侠”从战国时代就开始出现了分离，这种分离进一步影响了汉代的人对于“侠”的理解，一方面，出现了“游侠”、“任侠”等新的用法，以缓解“侠”群体化所带来的“义位”的紧张，而另一方面，“游侠”、“任侠”的出现也使得描述群体的“侠”呈现出扩张性，使得“游侠”、“任侠”也逐渐呈现出指代某种群体的倾向。

而东汉的文献，进一步地体现了以上的趋势：

> 季布，楚人也，为任侠有名。（《汉书 · 季布栾布田叔传》）

> 居下邳，为任侠。（《汉书 · 张陈王周传》）

在以上过程进行的同时，“侠”单独使用时，其源自《韩非子》，代指群体之义反而逐渐消退：

> 鲁人皆以儒教，而朱家用侠闻……楚田仲以侠闻，父事朱家，自以为行弗及也……周人以商贾为资，剧孟以侠显……而符离王孟，亦以侠称江淮之间。（《汉书 · 游侠传》）

上述四例“侠”均出自《汉书 · 游侠传》，但反而不指代某种群体，而仅仅指某种“侠”的行为。此外这时，文献中还出现了“大侠”、“豪侠”等，这些都是“侠”在东汉时期的进一步发展。以上的讨论不但有助于我们更深入地认识两汉文献中的“侠”，以及时人对于“侠”的认知，更能为我们对“侠儒”的讨论提供坚实的基础。

二、“侠儒”

目前学界多认为，西汉中期是由“侠”而“儒”的关键节点，并认为西汉中后期到两汉之交的上述过程是一种“教化”视角上的“变节”。如钱穆曾说，西汉时期《游侠列

[1] 参见〔日〕增渊龙夫：《中国古代的社会与国家》（东京：岩波书店，1996年），页77-118；〔日〕增渊龙夫：《汉代民间秩序的构成与任侠习俗》，载刘俊文主编：《日本学者研究中国史论著选译（第3卷）》（北京：中华书局，1993年），页357-350，等。

传》、《货殖列传》中的人物，到了东汉时期，“多走入”《儒林列传》、《独行列传》，直到近年尚有牟发松等学者撰文论述这一过程。[1]因此，在这些学者的论述中，所谓的“侠儒”，实际上是由“侠”而“儒”，“儒”化的“侠”，而这种变化过程，在这些学者的讨论中，体现最为明显的，便是“变节”，如以下记载：

> 眭弘字孟，鲁国蕃人也。少时好侠，斗鸡走马，长乃变节，从嬴公受春秋。（《汉书 · 眭两夏侯京翼李传》）

> 朱云字游，鲁人也，徙平陵。少时通轻侠，借客报仇。长八尺余，容貌甚壮，以勇力闻。年四十，乃变节从博士白子友受易，又事前将军萧望之受论语，皆能传其业。（《汉书 · 杨胡朱梅云传》）

在这种叙事中，存在着一个明显的“变节”的过程，即儿时行为与年长之后行为之间的断裂性，而多数学者由于这些记叙中的儿时行为存在着“好侠”、“通轻侠”的特点，所以将这个阶段看作其归属于作为群体的“侠”；而“变节”之后，对应地，则看作其归属于作为群体的“儒”。当然不可否认的是，在以上的叙事当中，儿时行为与年长后行为之间的断裂确实存在，但这种存在并不意味着“侠”与 “儒”的断裂与转换。从上述笔者对“侠”的讨论来看，在两汉时期，与“侠”相关的词汇与概念分别有着两种不同的内涵，即作为群体的“侠”，与作为行为代称的“侠”，从这两种角度分别来看，“断裂”是否存在，便是一个值得讨论的问题。

从作为群体的“侠”出发，不论是先秦文献还是两汉文献中，某个人确实不能同时具备“侠”与“儒”两种身份。上文中已经提到，在《韩非子》、《淮南子》、《史记》等多个文献当中，“侠”与“儒”作为表述群体的概念，呈现出对立的情况。这一点比较好理解，当文献中提及作为群体的“侠”之时，通常会提及“好气”、“不好文学”、“借客报仇”、“斗鸡走马”，这为我们描绘出一幅“侠”在那时的人心目中的形象——在两汉人的心目中，“侠”的形象便与“儒”有着根本的对立。

而从作为行为代称的“侠”出发，情况便不同了。在两汉的文献中，作为行为的“侠”也能与读书这些被看作是“儒”者之事并存，如：

> 然好学，游侠，任气节，内行修絜，好直谏，数犯主之颜色，常慕傅柏、袁盎之为人也。（《史记 · 汲郑列传》）

而上面提到的关于“变节”的记载，所用到的与“侠”相关的词汇是“好侠”、“通轻侠”，而不是笔者第一章中所论述的作为群体的“游侠”、“用侠”。因此，上述文献中的“变节”只是一种习性或者说兴趣的转变，并不能算是从“侠”到“儒”的变节。

事实上，尽管两种不同的“侠”在两汉时期确实存在，但并非所有时人在写作时，都能刻意地注意到两种“侠”及其区别。例如在司马迁的《游侠列传》中，开篇即引用韩非子“儒以文乱法，而侠以武犯禁”之言，其后便以“学士”与“游侠”作比，这说明在《游侠列传》的结构安排上，司马迁仅仅注意到的是作为群体的“侠”。尽管《史记》的其它文本中，确实存在著作为行为代称的“侠”，但在《游侠列传》中，司马迁却意外地消解了这重“侠”，尽管这样的做法使得《游侠列传》在结构上颇具完整性，但也造成了《游侠列传》与《史记》其他部分“侠”的分离。

而在班固这里，“侠”的诞生成为在礼乐衰微背景下的产物，因此在这种框架下，两种不同的“侠”便存在着和解的可能：礼崩乐坏导致了“背公死党之议”，进而导致“外戚大臣魏其、武安之属竞逐于京师，布衣游侠剧孟、郭解之徒驰骛于闾阎，权行州域，力折公侯”（《汉书 · 游侠传》）。因此在班固的《游侠传》中，是历史背景赋予了作为行为的“侠”存在的舞台，而行为的集合便构成了作为群体的“侠”。

因此，从班固的视角来看，“侠”作为行为与作为群体的产生与否，都是与历史、社会背景有关的，而与“教化”，或者说某种“侠”与“儒”的二元运动关系无关。西汉中期开始，尽管“天子切齿，卫、霍改节”，然而“郡国豪桀处处各有，京师亲戚冠盖相望”，在班固看来，伴随着国家与社

[1] 可参见钱穆：《释侠》，载《中国学术思想论丛（二）》（合肥：安徽教育出版社，2004年），页116-120；牟发松：《侠儒论：党锢名士的渊源与流变》，《文史哲》，2011年第4期，页64-85。另有“游侠儒教化”的说法，可参见〔日〕宫崎市定：《汉末风俗》，载《宫崎市定全集（第7卷）》，页137-138，等。

会的稳定，作为行为与群体的“侠”只会减少，而并不会消亡，此乃是“古今常道”。

两汉之后，范晔的《后汉书》继承了班固的这种视角，不过，范晔将这种视角加在了“党锢名士”的身上，在《党锢列传》中，范晔祖述春秋，将“党锢名士”的“婞直”风尚，溯源于“任侠”之风尚，而“任侠”之风的来源便是礼乐衰微之背景。而西汉中后期开始，“崇尚儒学，怀经协术”，“任侠”的习俗在以上的社会背景下消亡，取而代之的是“守文之徒，盛于时矣”。此后，袁宏继承了范晔的上述视角，做出了相似的论述。我们可以发现，范晔与袁宏对该问题的论述，同主张“变节说”的学者还是有所不同的，具体差别在于，范晔与袁宏的论述中，“任侠”习俗的消亡与“守文之徒”的繁盛，尽管均源自社会因素，但它们本质上是两个不同的过程，而主张“变节说”的学者则将上述两个过程用“变节”勾连起来，在他们的论述中，“任侠”习俗的消亡与“守文之徒”的繁盛实际上是同一个过程。

实际上，范晔并未用“侠”称呼这些“党锢名士”，乃至于范晔是否希望借这种框架论述“党锢名士”的源流，都是一件值得探讨的事情。综《党锢列传》而言，范晔论述的“党锢名士”确实符合“逮桓灵之闲，主荒政缪，国命委于阉寺，士子羞与为伍，故匹夫抗愤，处士横议，遂乃激扬名声，互相题拂，品核公卿，裁量执政，婞直之风，于斯行矣”（《后汉书·党锢列传》）的社会背景，但与“叔末浇讹，王道陵缺”、“霸德既衰，狙诈萌起”这些并没有什么逻辑上的联系，笔者认为，范晔在《党锢列传》的开头“总叙说两汉风俗之变”，仅仅意在叙述历史背景与“党锢名士”形成的关系，意指在特定的社会背景下，会诞生不同性格的群体，指的并不是“侠”与“党锢名士”的关联性。

江淳等学者认为，战国时期并无“卿相之侠”，而只存在“布衣之侠”。[1]实际上这也正是班固对于“侠”的理解。在班固的论述中，“侠”并不可登大雅之堂，而是一种“末流”：

> 古者天子建国，诸侯立家，自卿大夫以至于庶人各有等差，是以民服事其上，而下无觊觎……周室既微，礼乐征伐自诸侯出。桓文之后，大夫世权，陪臣执命。陵夷至于战国，合从连衡，力政争强。繇是列国公子，魏有信陵，赵有平原，齐有孟尝，楚有春申，皆藉王公之势，竞为游侠……于是背公死党之议成，守职奉上之义废矣……古之正法：五伯，三王之罪人也；而六国，五伯之罪人也。夫四豪者，又六国之罪人也。况于郭解之伦，以匹夫之细，窃杀生之权，其罪已不容于诛矣。（《汉书·游侠传》）

实际上，尽管班固后来话锋一转，认为“观其温良泛爱，振穷周急，谦退不伐，亦皆有绝异之姿”（《汉书·游侠传》），但班固对“侠”的批评可谓严苛。而继承班固视角的范晔，也认为在这种背景的影响下，人的行为并非值得夸赞：

> 霸德既衰，狙诈萌起。强者以决胜为雄，弱者以诈劣受屈。至有画半策而绾万金，开一说而锡琛瑞……士之饰巧驰辩，以要能钓利者，不期而景从矣。自是爱尚相夺，与时回变，其风不可留，其敝不能反。及汉祖杖剑，武夫勃兴，宪令宽赊，文礼简阔，绪余四豪之烈，人怀陵上之心，轻死重气，怨惠必雠，令行私庭，权移匹庶，任侠之方，成其俗矣。（《后汉书·党锢列传》）

这些论述更证明了，在范晔的眼中，战国汉初的“侠”与东汉的“党锢名士”之间并没有直接的联系，也就更谈不上“变节”了，“党锢名士”在身份上便与社会上所理解的“侠”相冲突。自然，正如葛洪所言，“党锢名士”“诚为游侠之徒，未合逸隐之科”（《抱朴子·正郭》），“党锢名士”确实在行为与性格上与“侠”有相近之处，但不论是从两汉的文献，还是范晔等人的追述来看，“党锢名士”与“侠”之间均没有实质性的、因果性的联系，而“侠儒”这个用以指代“党锢名士”的偏正短语，就更没有存在的必要了。[2]

三、小结

在先秦两汉的文献当中，尽管不乏对于“侠”的记载，但是文献中不同的“侠”，性质实际上是有区别的。战国诸

[1] 可参见江纯：《试论战国游侠》，《文史哲》，1989年第4期，页57-61，相关讨论也可参见韩云波：《〈韩非子〉与战国游侠》，《四川大学学报（哲学社会科学版）》，1994年第3期，页81-85；熊宪光：《“纵横”流为侠士说》，《西南师范大学学报（哲学社会科学版）》，1997年第4期，页49-52；陈广宏：《关于中国早期历史上游侠身份的重新检讨》，《复旦学报（社会科学版）》，2001年第6期，页119-126；汪聚应：《中国侠起源问题的再考索》，《兰州大学学报（社会科学版）》，2009年第2期，页42-48，等。

[2] 关于“侠儒”一词的建构，参见牟发松：《侠儒论：党锢名士的渊源与流变》，《文史哲》，2011年第4期，页65-67。

子文献中的“侠”，即有“作为行为的侠”和“作为群体的侠”的区别，到了汉代出现了“游侠”、“任侠”，一方面“侠”在文献的实际运用中，逐渐从“作为行为的侠”转向了“作为群体的侠”，并导致“游侠”、“任侠”在其后也呈现出这样的趋势，另一方面到了东汉，则出现了“侠”作为行为的回流。以上“侠”在文献中的变化，体现的是时人对于“侠”理解的变化：一方面在先秦两汉文献中，两种“侠”的张力始终存在，因此对于两汉时期“侠”的讨论而言，由文献出发而辨析文献，便成为了非常重要的问题；另外“侠”、“游侠”、“任侠”的嬗变，不仅指示了语言维度上的变化过程，更指示了“侠”在两汉时期的发展历程，并不是一种由“侠”而“儒”的运动，而是一种有着自我内在规律的过程。

在上述对“侠”考察结论的基础上，通过辨析文献记载，笔者认为，两汉时期并不存在着一种从“侠”到“儒”的变化过程，学术界对上述过程的建构，是对两汉文献的一种误读与误解。班固对历史背景的论述，仅仅是从历时性的过程出发，以一种极富“历史感”的角度，将“党锢名士”的形成在历史洪流中进行定位；而继承班固论述结构的范晔、袁宏等人，也没有建构由“侠”而“儒”过程的意图。“侠”与“党锢名士”之间的相似性，并没有什么逻辑上的关联。不论是作为行为的“侠”还是作为群体的“侠”，在汉代人的理解中，一直是一种卑微而错误的形象，而非一些学者所言的“卿相之侠”，也就更无所谓“侠儒”了。

与“正义”相比，儒家传统通常更关注于“正名”，[1]这种“正名”观不仅体现在先秦儒家的文献当中，在《史记》中，司马迁也注意到“正名”作为儒家义理观的重要性，不惜篇幅地引用下列言论：

> 是时，卫君辄父不得立，在外，诸侯数以为让。而孔子弟子多仕于卫，卫君欲得孔子为政。子路曰：“卫君待子而为政，子将奚先？”孔子曰：“必也正名乎！”子路曰：“有是哉，子之迂也！何其正也？”孔子曰：“野哉由也！夫名不正则言不顺，言不顺则事不成，事不成则礼乐不兴，礼乐不兴则刑罚不中，刑罚不中则民无所错手足矣。夫君子为之必可名，言之必可行。君子于其言，无所苟而已矣。”（《史记·孔子世家》）

作为“礼崩乐坏”的衍生产物，“侠”不论作为群体还是行为，都不符合儒家“正名”的标准，因此不论在《史记》还是《汉书》，乃知其它两汉文献当中，“侠”都是“行不轨于正义”（《史记 · 游侠列传》）的。近来有学人论及清末 《民报》中“儒侠”的仪式化塑造，认为清末革命派从中国传统中重新挖掘了“儒侠”或“侠儒”的形象。对此已有学人论及，清末革命派诸报中几乎没有这种提法，上述形象更像是今人根据其获得的历史知识对历史情境的“创造”。事实上“侠儒”的制造可能更加晚近。所谓将“侠”赋予“正义”的看法，更像是受到梭伦以来的西方正义观影响的看法。不论是梭伦的“给一个人以其应得”，还是乌尔庇安的“正义是给予每个人他应得的部分的这种坚定而恒久的不变的愿望”，乃至于罗尔斯的“无知之幕”，都比司马迁、班固和范晔对“侠”的论述更接近于“侠儒”的建构。当然，限于篇幅所限，上述问题有待另文讨论。不过，“侠儒”在历史上的“制造”问题，也提醒我们在考察中国传统的近现代转型以外，更应当注意辨析那些基于当下视角对历史的“再制造”。在“侠儒”作为流行文化已经深入当代社会的今天，明确辨析这种“侠儒”究竟有何部分是中国传统的贡献，又有何者是近现代西方思想的贡献，显然对探讨当下传统与现代如何接轨的问题颇具启示性。

[1] 这里提到的“正义”指的并不是对“义”的“正”，而是当代语境下对行为之“实”的道德评价，这里“正义”与“正名”相对，强调的是对“实”与“名”在关注上的区别。相关讨论可参见苟东锋：《孔子正名思想探源》，《湖南大学学报（社会科学版）》，2015年第5期，页45-52；刘梁剑：《天人共同体视域下的正义观——一项哲学语法考察》，《哲学研究》，2015年第5期，页55-62；苟东锋：《正名与正义——兼论儒家权利观念的隐没与浮现》，《安徽大学学报（哲学社会科学版）》，2021年第1期，页33-41。相关的讨论还有“中国正义论”，参见郭齐勇：《再论儒家的政治哲学及其正义论》，《孔子研究》，2010年第6期，页10-24，等。

[2] 参见王发达：《“儒侠”的仪式化塑造：〈民报〉与清末侠风》，《新闻与传播研究》，2002年第3期，页108-125。

[3] 参见张子璇：《归化与身份重叠：略论〈民报〉的崇侠策略及其影响》，发表于2022年香港浸会大学、中山大学联合学术研讨会，2022年5月30日。

[4] 相关讨论可参见廖申白：《西方正义概念：嬗变中的综合》，《哲学研究》，2002年第11期，页60-67；毛勒堂：《什么是正义？——多维度的综合考察》，《云南师范大学学报（哲学社会科学版）》，2006年第3期，页112-118；王晓兴、易志刚：《人类的普遍正义及其历史渊源》，《兰州大学学报（社会科学版）》，2007年第6期，页63-77；孙文恺：《亚里士多德正义分类的理论与现实基础》，《河南师范大学学报（哲学社会科学版）》，2009年第4期，页95-99；刘素民：《阿奎那如何循着自然法的道路探求正义和自然权利？》，《福建论坛（人文社会科学版）》，2020年第11期，页146-159，等。

后现代语境下网络亚文化的符号解构与中华文化传播——以“牢梗”现象的文化语义流变为考察中心

The Symbolic Deconstruction of Internet Subcultures and the Dissemination of Chinese Culture in the Postmodern Context: A Study Centered on the Cultural Semantic Evolution of the "Lao Geng" Phenomenon

李璐玚[1] 王淦[2]

摘要

本文以2020年后中文互联网兴起的“牢梗”亚文化为研究对象，结合皮尔斯动态符号学与德里达解构主义理论，剖析其从体育偶像解构到泛社会化符号裂变的演进机制。研究发现，“牢梗”通过谐音置换、图像拼贴与迷因复制，形成对权威叙事的多维消解，映射出后疫情时代青年群体对精英主义与普世价值的批判性反思。研究进一步揭示，亚文化符号在全球化传播中面临传统汉字语义消融与文化认同重构的双重张力，这种亚文化现象在一定程度上也削弱了中华文化的严肃性和权威性，对文化传承与传播带来挑战。本文为多元文化语境下对网络亚文化的引导与规范，促进中华文化在网络时代的健康发展提供理论镜鉴。

关键词： 牢梗文化；后现代主义；符号学；文化挪用；中华文化

一、引言

科比是NBA史上最为璀璨的明星球员之一，“曼巴精神”等球场符号享誉世界。不幸的是，在2020年初，因为一场直升机意外，他的生命永远定格在41岁。伴随着科比的离去，“牢梗文化”开始在中文互联网诞生。起初，“牢梗”诞生于球迷之间的“骂战”，“牢大”谐音“老大”，以此质疑其球场形象，调侃、解构其死亡。后来，这种文化逐渐发展为万物皆可“牢”的亚文化现象，即“科比的头像 + 被解构事物 + 冰红茶 + see you again背景音乐”组成“牢梗”文化主体。例如，一家“牢”小的地狱笑话，MOBA游戏领域的“牢大牢二”等。2024年，“牢梗文化”在互联网上迅速火热。为了探究“牢梗文化”的特点与传播，本文尝试从文化挪用、符号学、后现代主义等视角，从微观到宏观剖析这一现象，发掘这一亚文化中的特点。

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二、撕裂—符号变迁与文化挪用

(一)“牢梗”的产生—神像的崩塌与符号重构

格尔茨在《文化的解释》中提到，文化就是意义象征的体系，由特定符号及规则构成，人们日常行动的意义来源便是文化符号体系(克利福德·格尔茨，2008)，在“牢梗”文化中，这种符号变迁与重构表现得淋漓尽致。

1. 科比原符号分析

“牢梗”符号，起源于对科比原有符号的解构，想要了解“牢梗”的符号学意义，首先依据罗兰巴特的理论对原始符号进行解读，如图所示：

科比原符号分析

科比原有符号	举例		能指(自然意义)	所指(神话)
标志性动作	后仰跳投		大角度后仰投篮	刻苦训练，持之以恒，日复一日。
视觉形象	总冠军、胜利		“冠军”的词汇、金色奖杯	坚忍不拔的精神、对胜利的渴望以及对完美的追求。
名字与称号	黑曼巴标志		黑曼巴蛇的形象	美国文化与普世价值即竞争精神、奋斗属性、赢家心态。

表1 科比原有符号

科比去世后，既有符号体系开始崩坏，率先发难的是“梗小鬼”与极端球迷，他们发现冰红茶品牌官方曾致敬科比，而湖人队球衣和冰红茶配色十分契合，组合起来形成一种恶趣味，让“地狱梗”与科比形成了直接联系。他们同时剪辑大量科比的“肘击”脏动作来质疑其球场形象，除此之外，借助科比“鹰郡事件”将科比“老大”的昵称改为“牢大”，质疑他的正面形像，从而控诉他的虚伪，“牢大+冰红茶”的地狱梗就此出现。

2. “牢大”符号学分析

由于梗小鬼和极端球迷的助推，“牢大”的传播呈现多米诺骨牌效应，变为地狱梗亚文化圈的热点。地狱笑话(hellish gags)，是网络社区常见的黑色幽默，它通常将生老病死或者政治属性极强的话题同嘻哈玩笑式的话语组合在一起，激发人类的扭曲的心态，从而解构死亡与权力。“是一种病态的幽默。”(Oring，1987)。

“牢大”符号学分析

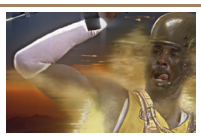
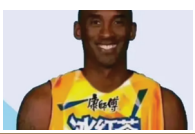
科比现今符号	举例	能指(自然意义)	所指(神话)
标志性动作		挥动的肘击动作、飞机背景	攻击性、冒犯、形容人“不干净”，代指“空难”
视觉形象		科比+冰红茶造型	调侃死亡、嘲弄权威形象、虚伪

表2 科比现有符号

当地狱笑话覆盖科比时，“曼巴精神”的符号开始崩塌，取而代之的是完全相反的含义。从符号学的视角来看，语言层面的能指是一个死去的篮球明星加上一件冰红茶外衣，而其“神话”层面的所指意在两大方面：一是对“有污点的、死去的、敌对体育明星”进行嘲弄，并对“肘击”这种伤人动作进行戏谑；二是调侃“死亡”—“什么样的人都得死，死了就成了笑话”，并将科比的形象和“坠机”联系在一起，将“空难”赋予到所指之中。科比的符号就像是一枚硬币的两面，随着“牢大”的出现，符号被“地狱梗”包围，阴面开始占领全部。

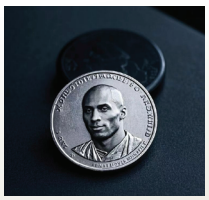


图1 反面与正面

（二）流动—“牢”字符号的快速演进

“牢梗”最早由极端球迷发起，在球迷间进行网络攻击，随后被亚文化群体利用，符号所指为调侃一个“有污点的”明星的 “死亡”。然而随着时间流动，“牢梗”的符号学意义不断变化，呈现出渐进式发展的态势，即从“牢大”专指科比，到以“牢”这个词为核心辐射到其他领域。

例如，王者荣耀游戏中某些英雄强度过低，只能防守如同坐牢，“牢”字就变成了英雄的新代号，如“吕布”变“牢布”，“杨戬”变成“牢戬”，来形容自己的“窘境”，恶趣味十足。与此同时，由于手游玩家基数大，传播力强，使“牢”进一步出圈，形成流量高峰。

在足球领域，梅西由于中国行事件，无视中国球迷以及不与特首握手等问题，短时间激起大量粉丝不满，极端粉丝也效仿 “牢+冰红茶”的模式，被冠以“牢西”称号，来表达对虚伪的控诉。

在政治领域，适逢美国2024年大选，特朗普因“白宫事件”、“国会山事件”身陷囹圄，多项罪名被法院提起诉讼，网络建政圈便以“牢普”来调侃这位“离经叛道”却有一定“喜剧效果”的总统候选人，而现任总统拜登，由于牵扯到“萝莉岛事件”及其儿子的贪污案件，同样背负着极大法律风险，也被简中网友称为“牢登”，来调侃其道貌岸然的形象。

综上，如果继续静止的使用罗兰巴特、索绪尔的符号学来解释，会忽略符号活动持续且动态的过程，不可避免的陷入结构主义封闭的系统观。因此，为了避免封闭视角的问题，本文从皮尔斯的逻辑修辞符号学理论来对这种“流动性”进行分析。皮尔斯的理论是一种实用主义哲学，以认识论和科学方法论为框架，他系统性地提出了普适范畴理论与符号学思想，认为符号与对象或客体之间首先存在着基本的表现或反映关系（卢德平，2016）。皮尔斯特别强调符号活动是一种持续且动态的过程，而非孤立静止的状态。符号并非一成不变地映射其对象，而是在不同解释过程中衍生出新的意义，这充分展现了其符号学理论的动态性和开放性特点（完权，2020）。

从皮尔斯符号学的符号表征、对象、解释项视角解析，如图所示，可以发现在这种演进过程中，符号的意义是由代表物、对象和解释项三者之间的动态互动形成的，“牢”字被赋予的意义已经呈现出“流动性”、“变化性”和“多元性”的特点。

“牢梗”符号学分析

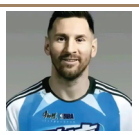
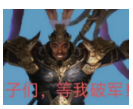
举例		符号表征	对象	解释项
梅西事件—牢西		梅西的形象+冰红茶（蓝色版）	传达“毁约”、“背刺”的概念	受众的“民族情绪”，调动“背后捅刀”的伤痛感
王者荣耀—牢布		科比头像+王者荣耀英雄+话语	传达“无能为力”	受众对于 “不公平”的情绪联想
拜登事件—牢登		科比形象+拜登头像+话语	传达“道貌岸然”、“虚伪”	受众激起“恶心”、“反感”与“正义心”

表3 牢梗的演进

综上所述，“牢梗”从最初从专指科比的意外事故与其个人形象的解构，发展到万物皆可“牢”的更为广泛的社会符号，“牢梗”符号不断地被赋予到新事物中，同时“牢梗”本身也在表征、对象、解释项的互动中完成演进、更新与升级，这种动态发展的过程赋予了符号持续演进的生命力，在变化的过程中，“牢梗”成为了社会符号，其背后的意识形态呈现出一种共性，那就是对“神像/权威”的消解。

三、社会思潮与文化表征—“牢梗”暗藏的后现代主义

（一）“解构”—“宏大叙事的颠覆”

后现代主义起源于 20 世纪 60 年代，其显著特点是“解构”，法国哲学家雅克·德里达就对“结构主义”进行批判提出“解构主义”。另一大特征是反对宏大叙事，法国哲学家利奥塔在《后现代状况：关于知识的报告》一书中，提出了著名的观点，“后现代是元叙事/宏大叙事的消逝”。即在后现代语境中，“宏大叙事”将不再存在，取而代之的是“细小叙事”。

“解构主义”作为后现代思潮的鲜明特征，同样也是“牢梗文化”背后值得发掘的一大要素，是其社会心态的折射。后现代主义思潮使人们鄙夷并反对权威，从而怀疑意义、怀疑中心、怀疑一切（刘国强，粟晖钦，2020），他们对那些基于元叙事或宏大叙事的观念以戏谑、嘲讽的姿态进行解构，挑战并消解传统的富有深度价值观念。

在“牢梗”事件中，反对“宏大叙事”体现在若干方面，首先是对传统体育精神的解构。由于疫情影响，世界经济状况下滑，“反内卷”之风席卷社会，而“曼巴精神”天然带有“竞争、超越”的宏大叙事，与奥林匹亚的传统权威十分相似，“凌晨四点半”的内卷模式以及这种竞争性所带来的“精英主义”、和“弱肉强食的价值观”正是“后疫情时期下”社会所不喜欢的权威观念，后现代思潮很好的顺应了大环境，解构“Mamba mentality”的精神价值正是“牢梗”文化的意义所在，也是后现代性思潮的外在呈现。

另一方面则是对普世价值的解构，尤其是对美国普世价值的批判，美国是现当代世界秩序的权威，输出自由民主的普世价值，而号称自由民主的“美利坚合众国”候选人，却陷入了丑闻、犯罪嫌疑与诉讼之中，普世价值的光环褪色，精英们脱去了伟光正的面具。这些负面新闻，某种意义上也代表着“工具理性下科学的社会制度”已经“死去”，从而催生出了后现代思潮，“牢”字言简意赅的将这种对普世价值与宏大叙事的解构呈现的淋淋尽致，所以“牢登、牢普”也是后现代思潮的外在呈现。

（二）“延异”—“牢梗”的语言含义

德里达在语言学领域提出差异性原理的一种哲学解释，也就是“延异”的概念，有两重含义，一方面是时间上的延迟，指“意义不是立即呈现，而是被推迟到一个无限期的时间”，另一方面是空间上的差异，指“任何词语或符号的意义都是通过与其他词语或符号的差异关系而形成的，而不是基于任何内在的本质或直接指涉的对象”。

“牢梗”作为文化符号，可以理解为一种“延异”，“牢字”的意义并不是既定的“某人被上诉/进局子”，前文“符号的变迁”已经提到，“牢”的含义从“球员坐牢”到“陷入困境”再到“解构现实”，可谓是时间上的延迟，同时“牢”字的含义已经很难用 “形容词”、“动词”、“名词”进行细致的划分，它的含义更多取决于“后字”的搭配以及“牢梗”整体同其他词语符号的差异关系，比如近期“尹锡悦政变下台”事件，简中评论区以“牢尹”形容此事，主流媒体以“遭受弹劾+政治海啸”来形容，“牢”字的概括差异于媒体，或者说理性世界中的观念，解构尹锡悦的同时，也以“荒诞性”解构了这个理性世界，形成了“牢”字的独有意义。

所以“牢梗”的延异体现在“差异”与“延迟”结合的过程中，而不存在终极的确定性，因为结合各事件套用“牢梗”后，“牢+X”会在既有时空语境中长出新的意义，而不同于其初始的样子。

（三）迷因—戏仿拼贴下的“牢梗”狂欢

道格拉斯·凯尔纳将后现代文化理解为“一种占位符号，点明有新的现象需要勾勒和阐述。”（道格拉斯·凯尔纳，2004）。詹明信认为后现代语言是“精神分裂式文化语言的诞生，以及欣狂喜悦的情感状态的出现，其主要创作方法为戏仿和拼贴”。（詹明信，1997），戏仿是以嘲弄的口吻借鉴、仿造原作品，拼贴是截取若干作品的某部分拼凑成新的作品（吴佳璇，2023）。

“牢梗”文化类似于后现代语言中的戏仿和拼贴，将“科比的头像＋被解构事物的整体形象＋冰红茶＋see you again背景音乐”组成“牢梗”地狱笑话，这种戏仿和拼贴构成了互联网病毒蔓延的“迷因”，道金斯在《自私的基因》中发明了“迷因”的概念，“迷因是指人脑中存在的类似基因的文化因子，是文化发展过程中具有复制能力的复制子。”（道金斯，1998），“牢梗”作为迷因，“牢＋X”就像是数学公式，任意复制并繁衍传播，不断形成无法预知的文化变异，最终“出现不断自我复制的传播现象”（常江，田浩，2018），人们通过“牢梗迷因”复制出“牢铁”、“牢A”、“牢登”这类文化符号，基于群体身份认同进行“玩梗、造梗”，同时“牢梗”也在模仿过程中不断变异。

“牢梗”文化以拼贴戏仿而成的“迷因”进行传播，构成当今网络狂欢的“盛况”。巴赫金认为，“狂欢是对既有秩序和权威的颠覆，在其中人们通过戏谑、讽刺、滑稽的手法对权威、精英及社会规范进行批判与重构。”（巴赫金，1998），“牢梗”文化就是在迷因传播的过程中实现了群体狂欢，在群体狂欢的过程中，完成了对“体育精神”、“权威形象”、“理性思考”、“普世价值”的解构。

但还有一种存在值得注意，那就是“禁忌”，“死亡”是人类社会的最高禁忌，而后现代下的狂欢就是为了摆脱这种禁忌，巴赫金曾提出“摆脱现实诸多不意与世俗禁忌”（巴赫金，1998），“牢梗”最初起源于科比的意外死亡，“牢”本身就有死亡的符号属性，在这种后现代形式下的狂欢中，“百无禁忌”、“解构禁忌”也成为了其目的，从而将死亡作为解构的对象，完成这场狂欢仪式。

（四）总结—后现代思潮下的“牢梗”成因

综上所述，牢梗文化背后的社会心态与深层原因是“解构权威”、“反对宏大叙事、普世价值”的后现代思潮，后现代主义极力反对现代主义的元叙事与理性，不再追求终极价值，不再赋世界以意义，倡导一种表面化的、世俗化的方式。这种思潮在“牢梗”文化中体现得淋漓尽致。“牢梗”文化的色彩、音像、语言使人沉溺于“音像狂欢”、“抽象享乐”而无法自拔，惰性的条件反射取代了理性思考。如同《娱乐至死》说的那样（波兹曼，2009）“人们感到痛苦的不是他们用笑声取代了思考，而是他们不知道自己为什么笑以及为什么不再思考。”这种拼贴戏仿制成的“迷因”符号，带给人的潜在影响恐怕难以估量。

四、含义挪移—文字拼贴与文化挪用

“牢梗”文化来自于“牢与老”的谐音梗，谐音梗作为一种语言幽默，通过利用词语或发音的相似来创造双关并赋予词汇新的意义从而制造幽默感。在中国传统文化中，“牢”字大致有养牲畜的圈、作祭品的牲畜太牢、监禁犯人的监牢、结实牢固等含义，《战国策·楚策》中有“亡羊而补牢，未为迟也”的名句。

在“牢梗”文化中，通过“牢”谐音“老”，完成了符号与含义的替换，不仅仅是语言上戏仿和拼贴构筑的后现代解构文化，更是文化层面上，必不可免的出现了挪用的现象，文化挪用（Cultural appropriation）指一些文化群体将本不属于自己群体的文化符号强行进行挪用的行为（傅才武，刘洋，2023）。

在亚文化群体内部的交流中，“牢梗”可以成为一种促进理解和沟通的方式。但是在社会层面的交往和主流文化与亚文化的碰撞中，却极有可能造成误解。在后现代的视角中，这种解构本身不仅是对上文“宏大叙事”的解构，当更为简单粗暴的符号概念覆盖时，这种挪用也一定程度上实现了对“牢”本身含义的解构，传统文化中严肃的汉字形象充当了网络梗

文化的“武器”，王肖风认为“谐音梗没有规律体系，是文字和时代碰撞的偶发性产物，看似脱离了语义的正解，实则是当前社会现状在心理上的呈现”（王肖风，2024），这种简单的挪用造成了低质量的重复，互联网的快速传播特性使得“牢梗”被大量模仿和复制，导致低质量和缺乏严肃性的内容泛滥。

这种情况不仅削弱了汉字的权威形象与表意的基准，还可能导致受众对其产生信息倦怠，造成对传统汉字形象的疏离，尤其是在青少年群体的语言学习过程中，标准的汉字含义与解读是传承文化的重要条件。“牢梗”通过“玩弄”语言的声音和意义，会逐步丧失汉字教育的基准，从而破坏文化的固有属性，对青少年群体的词汇量和语言表达能力造成极大的冲击。

综上所述，“牢梗”文化作为一种网络亚文化现象，其传播机制和影响具有复杂性。它既反映了网络文化对传统符号的创新性挪用，也揭示了这种挪用可能带来的文化风险。因此，如何在尊重网络文化多样性的同时，引导其健康发展，避免对文化传承造成负面影响，是值得进一步探讨的问题。

五、跨文化比较：从“牢梗”到全球网络亚文化现象

“牢梗”文化并非孤立现象，其背后反映的网络亚文化特征在全球范围内也有所体现。例如，在西方文化中，“meme”（迷因）文化同样通过戏仿、拼贴和解构权威的方式在网络上广泛传播。以“Doge”和“Pepe the Frog”为例，这些迷因通过简单的图像和文字组合，迅速在全球范围内引发关注，并在不同文化背景下被赋予新的意义。

（一）“Doge”迷因与“牢梗”的相似性

“Doge”迷因是一张柴犬的图片，因其独特的表情和姿势被赋予了各种搞笑和讽刺的文本，成为全球知名的网络迷因。与“牢梗”类似，“Doge”迷因通过简单的符号组合和戏仿，解构了传统意义上的严肃话题，如政治、社会事件等。这种解构性特征使得“Doge”迷因在全球范围内迅速传播，成为一种跨文化的网络表达方式。

“Doge”迷因的传播路径和“牢梗”文化有诸多相似之处。首先，两者都借助了互联网的快速传播特性，通过社交媒体平台迅速扩散。例如，“Doge”迷因最初在西方社交媒体如Reddit和4chan上流行，随后迅速扩展到全球范围内的其他平台。同样，“牢梗”文化在中国的社交媒体平台上迅速传播，成为一种具有广泛影响力的网络亚文化现象。

其次，“Doge”迷因和“牢梗”文化都通过戏仿和拼贴的方式，对权威和传统价值观进行解构。这种解构不仅体现在对严肃话题的调侃上，还体现在对社会现象的讽刺上。例如，“Doge”迷因常被用于表达对政治人物或社会事件的幽默性批评，而“牢梗”文化则通过解构权威人物（如科比）的形象，对传统体育精神和社会价值观进行重新解读。

此外，两者在传播过程中都经历了符号的再创造和意义的重构。在“Doge”迷因中，柴犬的形象被赋予了各种不同的文本，从搞笑的日常对话到深刻的哲学思考，其意义随着传播而不断变化。类似地，“牢梗”文化中的“牢”字也从最初的调侃科比，逐渐扩展到其他领域，如王者荣耀中的“牢布”、政治领域的“牢登”等，其符号意义在传播过程中不断被赋予新的内涵。

这种跨文化的相似性表明，网络亚文化在全球范围内的传播具有一定的共性。它们通过解构和戏仿的方式，满足了网络用户对个性化表达和娱乐的需求，同时也反映了现代社会对权威和传统的反思与挑战。

（二）“Pepe the Frog”与“牢梗”的对比

“Pepe the Frog”是一只绿色青蛙的形象，最初作为网络表情包使用，但后来被赋予了更多的政治和社会讽刺意义。与“牢梗”文化类似，“Pepe the Frog”在传播过程中不断被挪用和解构，成为一种具有争议性的文化符号。然而，与“牢

梗”不同的是，“Pepe the Frog”在传播过程中引发了更多的负面争议，甚至被一些极端组织利用，传播仇恨和暴力思想。

“Pepe the Frog”与“牢梗”文化在传播机制上存在显著差异。一方面，“Pepe the Frog”最初是一种无害的网络表情包，但随着时间的推移，其符号意义逐渐被极端化和政治化。例如，在2016年美国大选期间，“Pepe the Frog”被一些极端组织利用，成为传播仇恨和暴力的工具。这种极端化的传播路径使得“Pepe the Frog”在全球范围内引发了广泛的争议和批评。

相比之下，“牢梗”文化虽然也具有解构性和戏仿性，但其传播路径相对较为温和。它主要通过社交媒体平台的娱乐性传播，对权威和传统价值观进行调侃和解构，但尚未出现类似“Pepe the Frog”那样的极端化现象。这种差异可能与两者所处的文化背景和社会环境有关。“Pepe the Frog”在西方社会的传播过程中，受到了政治极化和社会分裂的影响，而“牢梗”文化则更多地停留在娱乐和社交层面。

此外，“Pepe the Frog”和“牢梗”文化在受众群体上也存在差异。尽管两者都以青少年和网络用户为主，但“Pepe the Frog”的受众更倾向于西方社会的年轻群体，而“牢梗”文化的受众则主要集中在中文互联网用户中。这种受众差异也影响了两者在传播过程中符号意义的重构和再创造。例如，“Pepe the Frog”在西方社会的传播过程中，其符号意义逐渐被赋予了更多的政治色彩，而“牢梗”文化则更多地停留在对社会现象的调侃和娱乐性表达上。

通过对比“Pepe the Frog”和“牢梗”文化，我们可以看到，网络亚文化在传播过程中虽然具有一定的共性，但其符号意义的重构和传播路径受到文化背景和社会环境的显著影响。因此，在研究网络亚文化时，需要充分考虑其传播机制、受众群体以及社会背景的多样性。

（三）跨文化比较的启示

通过与“Doge”和“Pepe the Frog”等西方迷因的比较，我们可以发现，“牢梗”文化在全球网络亚文化中具有一定的共性。这些文化现象都通过解构、戏仿和拼贴的方式，挑战传统权威和社会规范，满足了网络用户对个性化表达和娱乐的需求。然而，这种解构性特征也可能带来负面影响，如传播低俗内容、引发社会争议等。

首先，网络亚文化的解构性特征反映了现代社会对权威和传统的反思。无论是“Doge”迷因、“Pepe the Frog”还是“牢梗”文化，它们都通过戏仿和拼贴的方式，对传统权威和社会规范进行重新解读。这种解构性特征不仅满足了网络用户对个性化表达的需求，也反映了现代社会对传统价值观的重新审视。例如，“牢梗”文化通过解构科比的“曼巴精神”，对传统体育精神进行了重新解读，这种解构性表达反映了网络用户对传统权威的质疑和反思。

其次，网络亚文化的传播机制具有显著的圈层化特征。无论是西方的“Doge”迷因还是中国的“牢梗”文化，它们都通过社交媒体平台的传播，形成了特定的圈层文化。这些圈层文化不仅促进了文化的快速传播，也导致了符号意义的多样化和再创造。例如，“Doge”迷因在西方社会的传播过程中，形成了以年轻人为主的圈层文化，而“牢梗”文化则在中国的社交媒体平台上形成了以青少年和游戏玩家为主的圈层文化。这种圈层化特征使得网络亚文化的传播具有一定的封闭性，但也为文化的创新和多样化提供了空间。

然而，网络亚文化的解构性特征也可能带来负面影响。例如，“Pepe the Frog”在传播过程中被极端组织利用，传播仇恨和暴力思想，引发了广泛的社会争议。类似地，“牢梗”文化中的一些低俗内容和解构性表达也可能对社会价值观和文化传承造成冲击。因此，在全球化背景下，如何引导网络亚文化健康发展，避免其对社会价值观和文化传承造成破坏，是各国文化管理者和研究者需要共同面对的问题。

此外，跨文化比较还揭示了网络亚文化的传播路径和符号意义的重构受到文化背景和社会环境的显著影响。例如，“Pepe the Frog”在西方社会的传播过程中，受到了政治极化和社会分裂的影响，其符号意义逐渐被极端化和政治化。

相比之下，“牢梗”文化在中国的传播过程中，更多地停留在娱乐和社交层面，尚未出现类似的极端化现象。这种差异表明，网络亚文化的传播机制和符号意义的重构不仅受到文化背景的影响，也受到社会环境和受众群体的制约。

六、社会影响：从解构到重构的思考

“牢梗”文化的出现和发展，不仅是一种网络亚文化现象，更是后现代思潮在网络时代的具体体现。其对社会价值观、文化传播和青少年成长等方面的影响值得深入探讨。

（一）对社会价值观的影响

“牢梗”文化通过对权威和传统价值观的解构，挑战了社会既有的价值体系。这种解构性特征在一定程度上反映了社会对权威和传统的反思，但也可能导致社会价值观的碎片化和相对化。例如，“牢梗”文化中对“死亡”这一禁忌话题的解构，虽然在一定程度上打破了传统禁忌，但也可能引发对生命尊严的忽视。这种现象类似于网络亚文化中的“狂欢化”特征，它通过解构严肃话题，削弱了社会对生命和死亡的敬畏感。此外，“牢梗”文化中对权威的调侃和解构，也可能导致社会对传统价值的认同感降低，进而影响社会的凝聚力和价值共识。

（二）对文化传播的影响

“牢梗”文化作为一种网络亚文化现象，通过解构传统文化符号，削弱了传统文化的严肃性和权威性。这种现象在文化传播过程中可能导致传统文化的稀释和误解。例如，“牢梗”文化中对汉字的挪用和解构，可能使青少年对汉字的正确含义产生误解，进而影响中华文化的传承和发展。这种现象不仅体现在语言文字上，还可能扩展到对历史典故、传统文化习俗的误解和误读。例如，一些“牢梗”通过戏谑的方式重新解读历史事件或人物，可能导致公众对历史的误读。这种文化现象的传播，如果不加以引导，可能会对中华文化的传承和弘扬带来负面影响。

（三）对青少年成长的影响

青少年是“牢梗”文化的主要受众之一，他们正处于价值观形成的关键时期，对“牢梗”文化的接受和模仿可能对其成长产生深远影响。一方面，“牢梗”文化中的娱乐性和个性化表达可能满足青少年的社交需求，提供一种表达自我和融入群体的方式。然而，另一方面，其低俗内容和解构性特征可能对青少年的价值观和语言表达能力产生负面影响。例如，长期接触“牢梗”文化可能导致青少年对低俗内容的接受度提高，甚至将其视为一种正常的表达方式。此外，这种文化现象可能削弱青少年对传统文化的认同感，影响其对中华文化的传承意识。因此，引导青少年正确理解和使用网络文化，避免其受到不良亚文化的影响，是当前文化教育的重要任务。

（四）从解构到重构的思考

面对“牢梗”文化带来的挑战，我们不应仅仅停留在对其解构性的批判上，而应思考如何通过文化重构，引导网络亚文化健康发展。这需要从以下几个方面入手：

1. 加强文化教育

通过学校和家庭的教育，引导青少年正确理解和使用传统文化符号，增强其文化认同感和责任感。学校可以开设专门的文化课程，讲解汉字的起源、发展及其背后的文化内涵，帮助青少年树立正确的文化观念。家庭则应发挥基础教育的作用，家长应以身作则，引导孩子正确使用语言文字，避免盲目跟风和滥用网络梗。

2. 规范网络传播

加强对网络内容的监管，防止低俗和有害内容的传播，营造健康的网络文化环境。网络平台应承担起社会责任，建立

严格的审核机制，对含有低俗、暴力或误导性内容的“牢梗”进行筛选和过滤。同时，政府相关部门应加强对网络平台的监管，制定明确的法律法规，对违规行为进行处罚，确保网络空间的清朗。

3. 推动文化创新

鼓励网络文化创作者在尊重传统文化的基础上进行创新，开发更多具有积极意义的文化产品。文化创新不应仅仅停留在形式上，更应注重内容的深度和内涵。例如，可以将传统文化元素与现代科技相结合，开发具有教育意义的短视频、动画或游戏，以吸引青少年的注意力，同时传递正确的文化价值观。

4. 增强文化自信

在全球化背景下，增强文化自信是抵御外来不良文化冲击的重要手段。通过宣传和弘扬中华优秀传统文化，如汉字文化、传统节日、历史典故等，增强民众对本土文化的自豪感和认同感。文化自信不仅体现在对传统文化的保护上，更体现在对现代文化创新的支持上，鼓励创作者在保持文化特色的同时，融入现代元素，使传统文化焕发出新的活力。

5. 促进跨文化交流

在全球化时代，文化交流日益频繁。通过跨文化交流，可以向世界展示中华文化的魅力，同时吸收其他文化的优秀成果。对于“牢梗”文化等网络亚文化现象，可以通过国际研讨会、文化交流活动等形式，与其他国家的类似文化现象进行比较和分析，探讨其背后的社会思潮和文化根源。通过跨文化交流，不仅可以拓宽视野，还能为解决本土文化问题提供新的思路和方法。

七、结论与讨论

本文通过对“牢梗”文化的深入分析，揭示了其背后所反映的后现代思潮、符号学特征和文化挪用现象。在解释“牢梗”文化的诞生与特点时，符号学理论有效地帮助我们理解其含义和内容特征，揭示了亚文化群体对“牢梗”符号的强烈反应。后现代视角则使我们发现了其背后解构权威、颠覆宏大叙事、挑战普世价值与死亡禁忌的网络思潮，并在网络迷因的传播下形成了后现代的狂欢。同时，这种文化挪用在一定程度上也削弱了传统汉字文化的权威性。三个理论的结合在不同文化层面上深入探讨了亚文化的传播及其社会影响。

研究发现，“牢梗”文化作为一种网络亚文化现象，通过解构权威、颠覆宏大叙事和挪用传统文化符号，展现了后现代语境下网络亚文化对主流文化的冲击与解构。然而，这种亚文化现象在一定程度上也削弱了中华文化的严肃性和权威性，对文化传承与传播带来了挑战。本文呼吁在多元文化语境下，应重视对网络亚文化的引导与规范，促进中华文化在网络时代的健康发展。

尽管本文使用了部分亚文化的理论，但要系统理解大众文化和青年亚文化的生产、传播与内容，以及亚文化群体之间的情感认同，则还需要更进一步的深入探讨。未来的研究可以进一步关注网络亚文化的动态演变、受众的心理特征以及文化管理的有效策略，为网络文化的健康发展提供理论支持和实践指导。

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寻找秦汉帝国：传世文献与出土文献的碰撞

INTERNATIONAL SYMPOSIUM “IN SEARCH OF THE EARLY CHINESE EMPIRES: THE DYNAMICS BETWEEN EXCAVATED MANUSCRIPTS AND TRANSMITTED TEXTS”

摄影：吉子轩、耿梓娴、陈懿宁 | Photos provided by MPRO
撰稿、编辑：陈家宁 | Reported and edited by Jianing Chen
翻译：Yegor Grebnev | Translated by Yegor Grebnev



研讨会现场 Conference Scene

2024年12月21-22日，“寻找秦汉帝国：传世文献与出土文献的碰撞”国际学术研讨会在我校召开，来自十余所国内外顶尖高校、科研机构的近20位学者汇聚北师港浸大，就中国秦汉时代法律、军事、地理、经济、制度、艺术、思想史等领域的问题展开热烈讨论，取得圆满成功。

研讨会由陈致校长召集，北师港浸大与美国圣母大学、香港浸会大学合办，我校人文社科学院承办，中华文化与国际传播专业陈家宁博士和圣母大学蔡亮博士负责协调。

On December 21-22 2024, BNBU organized an international symposium “In Search of the Early Chinese Empires: the Dynamics between Excavated Manuscripts and Transmitted Texts” jointly with the University of Notre Dame. The event featured contributions by scholars from top domestic and international universities and institutions. The symposium, co-organized by BNBU, the University of Notre Dame, and Hong Kong Baptist University and hosted by the Faculty of Humanities and Social Sciences of BNBU, was convened by President Chen Zhi of BNBU and coordinated by Dr. Chen Jianing of the CCGC Programme and Dr. Cai Liang of the Notre Dame.



会场合影 Group Photo

作为研讨会的序幕，来自国内外的学者首先齐聚香港，于19日晚参加圣母大学主办的欢迎晚宴，并于次日参观香港浸会大学饶宗颐国学院。20日下午，与会学者抵达珠海唐家湾香山邑酒店，参加了由人文社科学院韩子奇院长主持的欢迎晚宴，韩教授向莅会专家学者致谢，并介绍了我校及人文社科学院的情况。陈致校长在宴会上致辞，向远道而来的与会学者表示热烈的欢迎，希望通过本次会议，增强各校之间的学术联系，促进合作，推动学术发展。

As a prelude to the symposium, the scholars first gathered in Hong Kong for a dinner reception hosted by the University of Notre Dame on the evening of the 19th, and visited the Jao Tsung-I Academy of Sinology at Hong Kong Baptist University the next morning. The scholars then arrived in Zhuhai and attended a dinner reception hosted by Professor Tze-ki Hon, Dean of FHSS, who thanked the scholars for coming. President Chen Zhi delivered a speech at the banquet, expressing his warm welcome to the scholars, and hoping that through this conference, academic ties among universities could be strengthened and cooperation and academic development promoted.

随后，宾夕法尼亚大学的汉学家金鹏程（Paul R. Goldin）教授做了大会主题演讲，题目为“秦国崛起的地理因素”。演讲谈到，战国时秦国的行政并非独一无二，魏、楚等国也有类似的变法措施，因此秦国的成功需要考虑其他独特原因，包括地理。秦国的地理优势之一是地处关外，可以避免本土作战，金教授用标记战国时战役发生地点的地图对此予以说明。另一项优势是对易守难攻的四川之征服，金教授通过与后世王朝战争的对比，说明四川的军事地理优势。



金鹏程教授 Professor Paul R. Goldin

21日，会议在许嘉璐会议室举行，与会学者就12个重要问题展开研讨。清华大学的侯旭东教授首先发表宣讲，题目为“《汉旧仪》所见西汉相府中丞相-属吏的往来方式：兼论‘治出于二’与官僚政治”。研究首先梳理《汉旧仪》的文本史，谈及丞相府的布局、人员活动、丞相与署吏关系及礼仪体现等的记载，解释“录”与“白录”——口头表达书面化，及“谒”与上下级关系的确立与维护，并分析出土简牍中君侯与属吏之间称君称臣的例子，探讨丞相与属吏之间所谓“二重君臣关系”，引发对西汉相府中丞相与属吏关系背后更深层次政治文化现象的思考，反省20世纪所接受的去魅且强调理性化的官僚政治概念的局限性。

湖南大学的李婧嵘博士发言宣讲，题目为“秦汉官吏的行政与刑事法律责任”。研究总述秦汉时期的行政管理与吏治，分析秦汉官吏的犯罪类型与特点。以简牍文献为依据，分述秦汉官吏的行政责任与特点，包括责任主体与分配，及处罚方式与比例；关于刑事责任，讨论犯罪行为种类与处罚；并谈及秦汉官吏职务犯罪的约束与控制。

香港大学的唐俊峰博士发言宣讲，题目为“秦灭六国战争与爵位‘代币化’”。研究首先介绍秦代二十等爵制，



侯旭东教授 Professor Hou Xudong

Professor Paul R. Goldin from the University of Pennsylvania then delivered the keynote speech entitled “The Geography of the Rise of Qin.” Professor Goldin argued that Qin’s administration during the Warring States period was not unique in terms of its administrative structure, as other states had also implemented similar reforms. Therefore, Qin’s success required considering other unique factors, including geography. One of Qin’s geographical advantages was its separation from the states of the Central Plain, which allowed it to avoid fighting on its own territory. Professor Goldin illustrated this with maps marking the locations of battles during the Warring States period. Another advantage was the conquest of Sichuan, a strategically important and easily defensible region.

Professor Hou Xudong from Tsinghua University gave the first talk on the morning of December 21, entitled “The Way of Communication between Prime Minister and Subordinate Officials in the Prime Minister’s Office of the Western Han Dynasty as seen in *Han jiu yi* 汉旧仪”. The presentation covered the textual history of *Han jiu yi*, the records related to the organization of the Chancellor’s Office, personnel activities, the relationship between the Prime Minister and subordinate officials, and the etiquette norms. Through examples of rulers and subordinate officials addressing each other as *jun* 君 and *chen* 臣 in unearthed bamboo slips, the talk explored the so-called “dual ruler-minister relationship” between the Prime Minister and subordinate officials. The presentation prompted reflection on the limitations of the disenchanted and rationalized views on bureaucratic systems accepted in the 20th century.

以及战国时秦的领域扩张与入粟免罚、拜爵等相关政策，强调长期战争使得拜爵机会增加，政府不得不采取措施控制高爵者的数量，从而导致爵位“代币化”，其表现为爵位可以量化交易。以秦简资料为依据，具体讨论交易的规定与变化，并分析该政策的弊端。

圣母大学的蔡亮博士发言宣讲，题目为“报复法与民事赔偿在刑事案件中的缺失：早期中国的身体政治对修复式正义的取消”。论文指出“以牙还牙”的报复法在巴比伦法、圣经法及早期罗马法中皆占重要地位，但秦汉法律体系在刑事法规和案例中基本不存在。与前者不同，秦汉法律中的受害者不能得到金钱赔偿，施害者缴纳罚金给政府，或被惩罚为政府服苦役。这可以从古语“盖君者心也，民犹支体”的身体政治所规定的个人与国家关系的角度来解释。


李婧嵘博士 Dr. Li Jingrong


唐俊峰博士 Dr. Chun Fung Tong


蔡亮博士 Dr. Cai Liang

Dr. Li Jingrong of Hunan University gave a presentation entitled “Administrative and Criminal Legal Responsibility of Officials in Qin and Han Dynasties”. It analyzed the types and characteristics of crimes by Qin and Han officials. It described the administrative responsibilities and characteristics of Qin and Han officials based on excavated manuscripts, including the allocation of responsibilities and the methods and distribution of punishment.

Dr. Chun Fung Tong of the University of Hong Kong gave a presentation entitled “The Qin’s War against the Six States and the Tokenization of its Knighthood”. The study introduced the twenty-rank system of nobility in the Qin Dynasty, as well as Qin’s territorial expansion during the Warring States period and related policies such as obtaining nobility through grain contribution and exemption from punishment. It emphasized that long-term warfare increased opportunities for the acquisition of ranks of nobility, forcing the government to control the number of high-ranking nobles, which led to the “tokenization” of nobility, which expressed itself in the commensurate trading of noble ranks. Dr. Tong discussed the regulations and changes in trading and analyzed the drawbacks of this policy based on excavated manuscript evidence.

Dr. Cai Liang of the University of Notre Dame gave a presentation entitled “Absence of Talion and Tort Law in Early Imperial China (221 BCE-9 CE): How Body Politic Canceled Corrective Justice”. The paper pointed out that the law of retaliation (“eye for an eye”) occupied an important position in Babylonian law, biblical law, and early Roman law, while the Qin-Han legal system basically did not have it in its criminal regulations and practice. Victims in Qin-Han law could not receive monetary compensation; perpetrators paid fines to the government or were punished with hard labor service for the government. This can be explained from the perspective of the relationship between individuals and the state stipulated by the body politic in the ancient saying “The ruler is the heart, and the people are like the limbs”.

香港中文大学的谢伟杰博士发表宣讲，题目为“中华早期帝国军事奖励制度中的赏金”。研究从西周梳理到秦汉，探讨早期中国身份导向奖励制度的转变，以张家山汉简等材料为依据，论及军功爵制从秦国到汉朝的变化。随着秦灭六国、七国之乱、对匈奴、羌人战争等的发展，秦汉时期的军事赏金量化军事功绩，广泛激励、形成“军事劳动”市场，成为边疆安全措施的重要部分。



谢伟杰博士 Dr. Wicky Wai Kit Tze



刘亮博士 Dr. Liu Liang

北京师范大学刘亮博士发表宣讲，题目为“《吕氏春秋》治身学说中的生命与愉悦”。研究认为《吕氏春秋》治身学说有“贵生”与“迫生不若死”两种不同倾向。前者宣称生命最值得珍视，提倡为保持生命的健康应不惜放弃愉悦、承受痛苦；后者则主张失去愉悦的生活相当于死亡，只能忍受痛苦的生活甚至还不如死亡。这两种治身观点又分别为其书中相互冲突的统治建议提供着思想支持。

香港大学的米欧敏（Olivia Milburn）教授发表宣讲，题目为“大丈夫与好妇：汉代儒学中的性别思想”。研究梳理《东观汉记》《后汉书》等文献中的汉代“大丈夫”形象与理念，强调其雄心壮志的高远追求，讨论《春秋繁露》等文献种体现出的性别观念阳刚定位。通过分析汉简《妄稽赋》中对婆媳关系的描述，以及《玉台新咏·陇西行》中的好妇形象等，研究秦至汉代的好妇形象与要求。

Dr. Wicky Wai Kit Tze of the Chinese University of Hong Kong gave a presentation entitled “Quantifying Accomplishments, Rewarding Performance—Military Bounties in Early Imperial China”. The talk traced the developments from the Western Zhou Dynasty to the Qin and Han Dynasties, exploring the transformation of the reward system oriented towards status in early China. Based on materials such as the Zhangjiashan Han bamboo slips, it discussed the changes in the military meritocracy system from the Qin state to the Han Dynasty. Following the Qin unification, the Rebellion of the Seven States, and wars against the Xiongnu and Qiang people, the system of military bounties in the Qin and Han periods quantified military achievements, and a “military labor” market was formed, which became an important part of border security measures.

Dr. Liu Liang of Beijing Normal University gave a presentation entitled “Life and Pleasure in *Lüshi chunqiu*’s Doctrine of Self-cultivation”. The study argued that the doctrine of self-cultivation in *LSCQ* has two different tendencies: “life is the most precious” and “a tortured life is worse than death”. These two views provide ideological support for the conflicting governing suggestions in *LSCQ*. In the framework that contains two conflicting scenarios, *LSCQ* does not clearly tell readers under what conditions the former or the latter should prevail, which allows policymakers to decide based on their personal preferences. This explains why it has not become an applicable and systematic doctrine to restrain rulers but rather a reference book for people with different ideological preferences, especially rulers, to prove the correctness of their actions and justify decisions with sensible reasons.



米欧敏教授 Professor Olivia Milburn

北师港浸大的葛觉智（Yegor Grebnev）博士发表宣讲，题目为“禁书还是禁言?再谈秦始皇的焚书”。研究用“二分法”看待中国文化记忆中的权威，将秦始皇“焚书”事件视为一种范式性叙事。分析事件起因、表面冲突、针对对象等，认为虽然细节可能不准确，但凸显了新兴中央集权与早期权威文本话语之间的冲突，认为该事件是一个历时数百年的过程，对中国权威结构产生了深远影响。

法国巴黎东亚文明研究中心（CRCAO）的周丽慧（Laetitia Chhiv）博士发表宣讲，题目为“一种先秦文体：出土文献与传世文献中孔子话语的比较”。研究通过梳理孔子言论在古代文献中的呈现，认为它是一种文学体裁。通过对其定义、形式特征、风格特征（如排比、对偶、回文、顶真、递进、重复等修辞手法）、主题特征等的分析，认为孔子言论在战国时期已形成具有独特形式、风格和主题的体裁，且在后世基本保持稳定。

中国人民大学的孙闻博教授发表宣讲，题目为“周秦变革与秦汉模式”。研究首先讨论“周秦变革”的内涵，并与“唐宋变革”对比；进而界定“秦汉模式”的概念，并从县制与乡制、功劳制与察举制、法律体系、文武并重与普



葛觉智博士 Dr. Yegor Grebnev



周丽慧博士 Dr. Laetitia Chhiv

Professor Olivia Milburn of the University of Hong Kong gave a presentation entitled “Real Men and Good Women: Gender Ideology in Han Dynasty Confucian Thought”. The presentation reviewed the image and concept of the “great man” 大丈夫 in Han Dynasty literature such as *Dongguan Hanji* and *Hou Hanshu*, emphasizing their lofty pursuit of ambition and discussing the masculine positioning of gender concepts reflected in texts such as *Chunqiu fanlu*. By analyzing the description of the mother-in-law and daughter-in-law relationship in the Han bamboo slip *Wangji fu* 妄稽赋 and the image of the good woman in “Longxi Xing” 陇西行 from *Yutai xinyong* 玉台新咏, Professor Milburn examined the image and requirements of good women from the Qin to the Han Dynasties.

Dr. Yegor Grebnev of BNBU gave a presentation entitled “Banning of Books or Banning of Discourses? Revisiting the First Emperor’s Bibliocaust”. The presentation revisited the story about the First Emperor’s “burning of books” as a paradigmatic narrative. By analyzing the cause of the event, the apparent conflicts, and the targets, it argued that the narrative, despite probably containing fictional elements, highlighted the conflict between the emerging centralized power and the communities perpetuating earlier authoritative discourses. Dr. Grebnev invited to reconsider the “banning of books” as a historical process spanning hundreds of years, which had a profound impact on the structure of Chinese authority.

Dr. Laetitia Chhiv of the East Asian Civilizations Research Centre (CRCAO) in Paris, France, gave a presentation entitled “A Pre-Qin Literary Genre: A Comparison of Confucius’s Words in Excavated and Transmitted Texts”. By examining the presentation of Confucius’s sayings in ancient texts, the presentation argued that it constitutes a literary genre. Through the analysis of its definition, formal characteristics, stylistic features (such as parallelism, antithesis, anadiplosis, sorites, and other rhetorical devices), and thematic features, Dr. Chhiv suggests that Confucius’s sayings had already formed a genre with unique form, style, and themes during the Warring States period, and remained basically stable in later generations.

遍征兵制、行政技术与知识体系等角度探讨其表现形式。“秦汉模式”部分内容后世有恢复和发展，部分则逐渐消失、被遗忘。

香港理工大学的马增荣博士发表宣讲，题目为“汉初中尉考——以张家山 336 号墓《功令》为中心”。研究以张家山汉简《功令》、岳麓秦简《置吏律》等为依据，对《汉书》等文献中记载的“中尉”进行深入考察，探讨其职责权限，及与汉初政治军事局势的关系。认为汉初中尉领有军队，掌握对军吏、属官、属县及地方都官的人事权。需结合汉初面临的军事威胁来理解这些权力设置。



孙闻博教授 Professor Sun Wenbo



马增荣博士 Dr. Ben Tsang Wing Ma

武汉大学的鲁家亮博士发表宣讲，题目为“江汉地区战国秦汉遣策书写格式的变化及其原因新探”。研究首先介绍战国秦汉简牍所见遣册的范围和发表情况，然后从书写载体的简牍并用；抄写方式由通简连书到一物一牒的演变；以及西汉初年遣策的附件化、及与告地书的关系等方面展开分析，认为秦在遣策演变中作用显著，其影响主要通过法令制度和文书行政实践得以实现。

22日，另有5位学者发表宣讲。包括：西湖大学的来国龙教授，研究题目为“儒教与汉代艺术”。研究梳理汉代艺

Professor Sun Wenbo of Renmin University of China gave a presentation entitled “Zhou-Qin Revolution vs. Qin and Han Model”. The presentation discussed the connotations of the “Zhou-Qin Revolution” and compares it with the “Tang-Song Transformation”; it then defined the concept of the “Qin and Han Model” and explored its manifestations from aspects such as the county and canton systems, the merit and recommendation systems, the legal system, the equal emphasis on civil and military affairs and universal conscription, and administrative techniques and knowledge systems. Some contents of the “Qin and Han Model” were continued by later regimes, while others gradually disappeared and were forgotten.

Dr. Ben Tsang Wing Ma of Hong Kong Polytechnic University gave a presentation entitled “On ZHONG WEI of Early Han”. Based on materials such as the Han bamboo slips of the GONGLING 功令 from Zhangjiashan and the Qin bamboo slips of the ZHILI LÜ 置吏律 from Yueyang, the presentation provided an in-depth investigation of the official post ZHONGWEI 中尉 recorded in texts such as the HANSHU, exploring its duties, powers, and its connections with the political and military circumstances of the early Han Dynasty. Dr. Ma argued that the ZHONGWEI of the early Han Dynasty commanded troops and held power over military officers, subordinate officials, subordinate counties, and local metropolitan officials, which needs to be understood in the context of the military threats faced by the early Han Dynasty.

Dr. Lu Jialiang of Wuhan University gave a presentation entitled “Revisit the Writing Form Changes of *Qian Ce* Manuscripts from Jiang and Han Basin during the Warring States, Qin and Han Dynasties and their Causes”. The presentation introduced the scope and publication status of *qiance* 遣策 (inventories or registers) seen in bamboo and wooden slips of the Warring States, Qin, and Han periods. It analyzed the developments that accompanied the use of bamboo and wooden slips for the writing of *qiance*; the evolution of copying methods from continuous writing on multiple slips to one item per slip; the attachment of appendices to *qiance* in the early Western Han Dynasty and their relationship with *gaodishu* 告地书 (reports to the earth). The presentation argued that the Qin Dynasty



鲁家亮博士 Dr. Lu Jialiang



来国龙教授 Professor Lai Guolong



陈侃理教授 Professor Chen Kanli

术研究的历史与现状，指出其在研究方法、对考古资料性质的认识、材料局限等方面存在的问题。探讨儒教在汉代绘画艺术（尤其是经义画）发展中所起的作用，分析儒教所倡导的秦汉统一帝国的礼制建筑，认为儒教对汉代艺术发展起了决定性重要作用。

北京大学的陈侃理教授发表宣讲，题目为“乡的政区化及其影响”。研究从“乡部”的出现，探讨其所反映“乡”的定位变化，即：从聚落到政区的转变。睡虎地、里耶、张家山等秦汉简牍中均有证据显示乡啬夫从“官啬夫”分化出来，演变为具有属地管辖权的“乡部啬夫”。研究探讨了划分乡级政区的目的，并认为其产生了与目的相悖的影响：形成跨聚落社区——乡里社会，并促使乡级统治形态发生变化。

played a significant role in the evolution of *qiance*.

On December 22, Professor Lai Guolong of Westlake University presented a paper “Confucianism and Han Dynasty Art”. The talk reviewed the history and the current state of research in Han Dynasty art, pointing out problems in research methods, understanding of the nature of archaeological materials, and material limitations. It explored the role of Confucianism in the development of Han Dynasty painting, analyzed the ritual layout of the unified Qin and Han empires promoted by Confucianism, and argued that Confucianism played a decisive and important role in the development of Han Dynasty art.

Professor Chen Kanli of Peking University gave a presentation entitled “The Regionalization of *Xiang* and its Influence”. The presentation traced the emergence of *xiang bu* 乡部 (township divisions), further exploring the change in the positioning of *xiang* 乡 (township) from settlements to administrative regions. Evidence from Qin and Han bamboo slips from Shuihudi, Liye and Zhangjiashan shows that *xiang sefu* 乡啬夫 (township heads) emerged from within *guan sefu* 官啬夫 (official heads) and evolved into *xiang bu sefu* 乡部啬夫with territorial jurisdiction. The presentation explored the purpose of dividing township-level administrative regions and argued that it produced an effect contrary to its purpose, triggering the emergence of trans-settlement communities *xiangli* societies 乡里社会 and prompting changes in the form of township rule.

Dr. Chen Jianing of BNBU gave a presentation entitled “From Yao and Shun to Wang Mang: The Thought and Practice of Crown Abdication in Warring States, Qin and Han Dynasties”. The presentation discussed the prevalence of abdication thought during the Warring States period, with the appearance of abdication practices such as King Kuai of Yan 燕王哙 abdicating the throne to Zizhi 子之, all of which ended in failure. The social conditions of the late Warring States period led to a temporary shattering of the abdication myth. Abdication thought almost disappeared in the Qin Dynasty, but revived in the Western Han with the rise of Confucianism. Due to intensifying social contradictions, Wang Mang's usurpation and the establishment of the Xin Dynasty symbolized the peak of abdication practice for the entire period from the Warring States to the Western Han.



陈家宁博士 Dr. Chen Jianing



张朝阳教授 Professor Zhang Zhaoyang

北师港浸大的陈家宁博士发表宣讲，题目为“从唐虞到新莽——战国秦汉时代的禅让思想与实践”。研究讨论战国时期禅让思想盛行，出现了燕王哙让国子之等禅让实践，但均以失败告终，战国后期的社会状况使禅让神话一度被打破。禅让思想在秦代几近消灭，在西汉时随着儒学而复兴，因社会矛盾加剧，最终王莽受禅，建立新朝，达到战国到西汉禅让实践的顶峰。

上海交通大学的张朝阳教授发表宣讲，题目为“东汉临湘‘九市’考：基于新出土文献的研究”。研究以长沙走马楼西汉简牍为依据，描述西汉临湘市场的情况，以五一广场东汉简牍为依据，探讨东汉临湘市场的情况。认为“市”指向明确的交易场所，并对西市、东门市、小市、亭市及水上市场等做了考证，并对市场分布规律做分析，认为其方位均衡，并依托交通要道，具备时代、地利、人口三重优势。

清华大学的郭伟涛博士发表宣讲，题目为“史源与史实——辑本《东观汉记》蔡伦发明造纸佚文辨析”。研究对比《后汉书·蔡伦传》中记载蔡伦发明“蔡侯纸”的传统说法，与西北地区出土的古纸实物，系统追溯辑本《东观汉记·蔡伦传》的史源，认为蔡伦发明造纸的基础文献存在问题，其兴起与“帋”字的出现及人们对其误解有关。

最后，蔡亮博士代表大会做总结，并向与会专家学者、及主办各方和承办方北师港浸大致谢。22日下午，会议协调人陈家宁博士陪同与会代表赴中山詹园参观考察，研讨会圆满落幕。



郭伟涛博士 Dr. Guo Weitao

Professor Zhang Zhaoyang of Shanghai Jiao Tong University gave a presentation entitled “On ‘Nine Markets’ in Linxiang of Eastern Han Dynasty: Based on Recent Excavated Manuscripts”. Based on Western Han bamboo slips from Zoumalou, Changsha, the presentation described the situation of the Linxiang 临湘 market in the Western Han Dynasty, and based on Eastern Han bamboo slips from Wuyi Square, it explored the situation of the Linxiang market in the Eastern Han Dynasty. The presentation argued that *shi* 市 refers to a specific trading place, exploring textual examples for the West Market 西式, East Gate Market 东门市, Small Market 小市, Pavilion Market 亭市, and Water Market 水上市. It also analyzed the market distribution patterns, arguing that their locations relied on transportation hubs.

Dr. Guo Weitao of Tsinghua University gave a presentation entitled “Historical Sources and Historical Facts: Analysis of Lost Records on Cai Lun’s Invention of Papermaking in *Dongguan Han Ji*”. The presentation juxtaposed the traditional view expressed in the *Hou Hanshu* that Cai Lun 蔡伦 invented “Marquis Cai paper” 蔡侯纸 with ancient paper artifacts unearthed in Northwest China. It systematically traced the sources of citations from the *Dongguan Han Ji* concerning Cai Lun preserved in different texts. It argued that there are problems with the records regarding Cai Lun’s invention of papermaking, which is related to the emergence of the character *zhi* 帋 and its misinterpretation.

Finally, Dr. Cai Liang gave a concluding speech and expressed gratitude to the participating experts and scholars, as well as the organizers and the host. On the afternoon of the 22nd, Dr. Chen Jianing accompanied the participants on a visit to Zhan Garden 詹园 in Zhongshan to celebrate the successful conclusion of the symposium.

第二十九届国情国学教学研讨会：文学经典与审美人生

THE 29TH NATIONAL SYMPOSIUM ON TEACHING CHINESE CLASSICS: LITERARY CLASSICS AND AESTHETIC LIFE

2024年11月30日，由通识教育学院中国语言文化中心主办的第二十九届国情国学教学研讨会在演艺厅拉开帷幕，大学会堂进行实时转播。本届研讨会邀请到五位知名学者，围绕“文学经典与审美人生”这一主题，展开了精彩的演讲和讨论。他们以开阔的视野、多元的视角分析和探讨了中国古代文化经典的艺术特色和审美价值，吸引了逾千名师生参与。

北师港浸大通识教育学院署理院长郭海鹏教授出席开幕式，并致开幕辞。郭教授首先向远道而来的学者们表达了热烈欢迎。他表示，作为中国内地第一所致力于发展博雅教育的大学，BNBU秉持扎根传统，面向国际的教育理念，自创校以来一直非常重视对学生进行国情国学教育，并着力于教育方式和途径上的创新。国情国学教学研讨会就是其中的一个重要探索。历经多年，国情国学教学研讨会不但成为课堂教学的重要延伸和补充，而且促进了学术思想的交流和发展，丰富了BNBU的学术文化生活，提升了青年学生的国情国学素养。郭教授衷心感谢并希望国情国学教育今后能够继续得到各位嘉宾的大力支持，并预祝本届国情国学教学研讨会圆满成功。

随后，为了感谢各位学者和嘉宾对我校国情国学教育的大力支持，北师港浸大通识教育学院署理院长郭海鹏教授代表学校向与会学者和冯燊均国学基金会顾问谢向荣教授致送纪念品并合影留念。

首场讲座由四川大学文学与新闻学院教授、博士生导师谢谦教授主讲，题目为《晚明小品：有趣味vs有意义》。谢教授首先与同学们探讨了学习古典文学的用处。谢教授表示，古典文学或者说人文学科必须存在。原因很简单，人不是机器。而古典文学存在的意义就是要教人获得智慧，活得通透，活得快乐。接下来，谢教授通过自身的生活点滴和亲身经历向大家介绍为何会选择“有趣味vs有意义”这样一个主题。谢教授指出，中国古典文学的主流传统是“诗言志，文载道”，也就是说必须要表达有意义和思想内容。这没错，可是如果所有的作品都只追求有意义这个方向，那么，文学的多样性又该何去何从？在这样的背景下，晚明小品，与言志载道的主流不同，它解构传统，张扬个性、表现自我、表现自己的生活。谢教授表示，“小品”原为佛家用语，相对“大品”而言，指大部佛经的缩写本。而文学上的小品：非文体名，文类名。其特点是篇幅短小，文辞简约，文笔轻灵，且内容无关宏旨。类似的文章在



会场合影



郭海鹏教授致开幕辞



谢谦教授发表演讲

晚明和清初都非常多，形成了文学上的一种奇观。同时，这些晚明小品的风格也是多种多样。谢教授进一步指出，对他自身影响最大的是以袁宏道为代表的公安派和以钟惺为代表的竟陵派，并分别介绍了两人的人生态度和创作风格。具体来讲，袁弘道反对虚伪的文学表达，他尤其强调文学与人生中间的趣味。袁弘道认为人生就是最大限度享受生活乐趣，尽可能满足心理与感官的所有欲望。当然，谢教授也强调，对待袁弘道所提出的人生真正的快乐，我们应该批判性地看待。接下来，谢教授继续指出，与袁弘道的比较浪漫潇洒甚至放肆不同，钟惺性格则是内向而沉静，为人高洁，不喜与世俗人交接。他主张在文章中间要表达孤情单绪，孤怀孤诣。简单的说，就是表达个人才有的所思所感所悟。总之，通过作品，谢教授和同学们分享了许多充满趣味的故事，并认为晚明小品到今天依然很有魅力。

第二场讲座由华南师范大学文学院教授、副院长马茂军教授主讲，题目为《一代文豪苏东坡》。马教授首先提出了几个问题与同学们讨论。比如：苏东坡的排名？苏东坡究竟是个怎样的人？以及东坡为何会成为东坡等。关于问题一，马教授认为，我们在研究和探讨一位作家时，应当把他放在一定的坐标当中。比如，在不同的领域、不同的文体等，我们往往会得出不同的结论。就苏东坡而言，他代表了宋代文学的最高成就，宋文、宋诗、宋词都在他的手中达到了高峰。关于问题二，马教授分别以苏轼的生



马茂军教授发表演讲

平经历和政治生涯为线索，向同学们介绍了一个立体的苏东坡。马教授指出苏东坡青年时期就已显露出相当成熟的学识修养，其后经历了早年的辉煌时刻，再到后来政治生涯的起起伏伏。不同于文学史上的“苦”，历史上的苏东坡其实是一个充满生活趣味的人，他是画家、设计师、文学青年、爱美食，是生活型的人。那么，到底是谁创造了苏东坡？为何宋代会产生苏东坡这样的人物？对此，马教授继续通过苏东坡的的家庭背景，成长地区、受教育经历和婚姻生活等，多角度地阐述东坡是如何成为东坡的。通过本场讲座，马教授不仅从历史的角度给同学们补充了许多有关苏东坡的信息，他还结合苏轼作品和经历与现场师生分享了一些充满知识性和趣味性的个人见解。

第三场讲座由中山大学中文系（珠海）许云和教授主讲，题目为《古典诗歌的警句与对仗之美》。许教授为在场师生深入剖析了唐代诗歌的独特艺术魅力，特别是警句



许云和教授发表演讲



曹胜高教授发表演讲



陶然教授发表演讲

与对仗的表现手法与意义。他从唐代诗歌的流传广泛性引入，以“唐代诗歌为何成为中国诗歌史的顶峰”为核心问题展开分析。他指出，唐诗之所以能在各个朝代的诗歌中脱颖而出，与其广泛流传的名句、对仗结构密不可分。在讲解警句之美时，许教授结合崔郊《赠婢诗》中的“侯门一入深似海，从此萧郎是路人”等例句，探讨警句背后深刻的文化内涵和情感力量。他解释道，警句不仅以凝练的语言表达复杂情感，还以其格言化特性超越原诗背景，直击读者心灵，成为易于记诵的经典。随后，许教授谈到了唐诗的对仗艺术，并区分了“工对”“意对”等不同形式。他以李商隐《锦瑟》的“庄生晓梦迷蝴蝶，望帝春心托杜鹃”为例，展示对仗在技术上的精巧以及其在诗意传达中的重要作用。通过对政治寓意与个人情感双重解读的分析，许教授强调，唐代诗人善于运用对仗手法以丰富诗意和拓展想象空间，为诗歌注入无尽的艺术生命力。本场讲座从技术层面与文化内涵两个方向剖析唐诗的警句与对仗，展示了中国古典诗歌的语言艺术魅力与文化深度，引发了师生们对经典诗词的再思考。

浙江大学文学院教授、宋学研究中心主任陶然教授主讲了主题为《宋词的韵味》的第四场讲座，深刻探讨了宋词在音韵、结构与情感表达上的独特魅力。陶教授指出，宋词不仅是诗歌的延续，更深深植根于音乐与文化的土壤，具有无法言喻的感悟力和感染力。陶教授开篇提到，宋词与诗歌的最大不同在于其音乐属性，宋词本身与音乐节奏和旋律紧密相连。在讲解词体音韵与文本的关系时，他提到，宋代的词与燕乐这一音乐形式的息息相关，词的结构和节奏都受到其深刻影响。他以《声声慢》为例，分析了如何通过词调的音律美来增强诗歌的情感表达，强调音韵与文字的结合，如何在音乐的烘托下，让每个字句都散发出独特的韵味。在谈及宋代词人的风格时，陶教授指出，宋词的韵味不仅来源于其音乐性，还深刻体现了宋代士大夫阶层丰富而复杂的精神世界。从司马光的政治精英情感到李清照的闺阁豪韵，从柳永的市井情怀到辛弃疾的英雄悲情，宋词的韵味反映了不同社会群体的生活与情感。陶教授通过分析各位词人的多篇经典作品，揭示了词人在不同历史背景下如何通过词作表达个性与情感，创造出具有时代感的艺术作品。陶教授强调，宋词的魅力不仅在于其简练的语言和音乐美感，更在于其能在短短的字句中传递出深刻的思想和情感层次。讲座不仅为在场师生提供了新的视角来欣赏宋词，更深


伍鸿宇教授总结研讨会内容


师生晚宴现场

入挖掘了宋代士人精神和文化的内涵，令大家对宋词的独特韵味有了更加深刻的理解。

第五场讲座由广东外语外贸大学中文学院教授、中华文化国际传播研究院执行院长曹胜高教授主讲，题目为《〈诗经〉的礼义、乐义、诗义和经义》。曹教授深入探讨了《诗经》作为古代经典文本的多重解读层面。通过对《诗经》四大义理的剖析，揭示了其在历史、文化和社会中的深远影响。讲座从《诗经》中的“礼义”开始，曹教授指出，《诗经》不仅是周乐的歌辞，更在周代礼仪制度中占据重要位置。通过分析其中的礼乐应用，曹教授阐述了《诗经》如何在祭祀等仪式中的起到作用，体现了其制度化的音乐价值。在谈到“乐义”时，曹教授介绍了《诗经》中所涉及的乐德概念，指出音乐不仅是表达情感的手段，也是连接天地和谐的桥梁。音乐的节奏与音调在《诗经》中蕴含着道德义理，展现天地人和的理想状态。在“诗义”的讨论中，曹教授解释了《诗经》如何随着历史变迁，从礼乐的附庸逐渐转化为具有独立诗义的文本，成为社会生活中的重要表达工具。他提到，赋诗的出现标志着《诗经》从礼仪用途向文学创作的转变，诗作不再仅仅是礼乐的附属，而是成为了思想和情感的自由阐释载体。最后，曹教授讲解了“经义”的形成过程，指出《诗经》在汉代被阐释为儒家经典，逐渐固化为五经之一，成为后世学者和政治家理解社会秩序和道德规范的基础。他强调，《诗经》不仅仅是历史文献，它还是儒家思想与文化传承的载体，至今仍发挥着深远的影响。

每场演讲结束后的提问环节，同学们就讲座内容、学习生活等方面与各位学者展开积极的交流。五场全部结束后，通识教育学院副院长伍鸿宇教授为本届国情国学教学研讨会做了总结，并感谢各位学者来到BNBU传道解惑，也感谢同学们的热情参与。至此，第二十九届国情国学教学研讨会圆满结束。

11月30日当晚，通识教育学院中国语言文化中心特举办第二十九届国情国学教学研讨会师生晚宴。在场师生共聚一堂，享用佳肴，互相沟通。通识教育学院副院长伍鸿宇教授致欢迎词。他表示，举办这场晚宴的目的就是希望可以通过这样的方式，为同学们提供更多样的途径与学者们、老师们友好交流。在互动环节，现场师生们其乐融融，气氛热烈。最后师生晚宴在欢声笑语中落下帷幕。

来源：通识教育学院中国语言文化中心
Source: Chinese Language and Culture Center, School of General Education
文：陈采薇 邓雯馨 | Text by: Chen Caiwei, Deng Wenxin
图：刘勇 | Photography by: Liu Yong

劳悦強教授:《易经》智慧与当代生活

NUS PROFESSOR DELIVERS AN INSIGHTFUL LECTURE ON THE BOOK OF CHANGES

2024年11月13日下午,人文社科学院荣幸地邀请到新加坡国立大学的劳悦強教授,为BNBU师生带来一场关于《易经》的专题讲座,题为“《易经》:你想改变你的生活吗?”。本次讲座由人文社科学院的陈家宁博士主持。

在讲座正式开始之前,劳悦強教授首先为同学们提供了新加坡国立大学中文系硕士项目的简要介绍,并给出了申请建议。

劳悦強教授以轻松的方式开启了他的演讲,向大家介绍了在当今时代如何理解和应用《易经》。劳教授列举了丰富的例证,从中国的《孙子兵法》到西方的《圣经》,从历史典故到日常生活中的实例,他以深入浅出的方式进行讲解。在解读《易经》时,他特别强调了“知己知彼”的重要性,以及将读书所得付诸实践的必要性。

问答环节,现场师生积极提问,与劳教授进行了深入的互动。他们探讨了“内”与“外”、“internal”与“external”、“自我”与“self”、“个人”与“环境”、“有为”与“无为”、 “乐”与“happiness”、以及“神”与“god”之间的关系等话题。劳教授指出语言在理解文化概念中的重要性,并提醒同学们在写作表达过程中,要注意避免受限于所使用的语言。

讲座结束后,人文社科学院院长韩子奇教授向劳悦強教授赠送BNBU纪念品。

劳悦強教授的讲座不仅为BNBU师生提供了一个深入了解《易经》智慧的平台,也为中华文化的当代理解与跨文化传播提供了宝贵见解。



On the afternoon of November 13, 2024, the Faculty of Humanities and Social Sciences (FHSS) was honored to invite Professor Lo Yuet Keung from the National University of Singapore (NUS), to give a lecture titled “*The Classic of Change*: Do You Want to Change Your Life?” Dr. Jianing CHEN from the CCGC program moderated the event.

Taking advantage of the opportunity, Professor Lo opened the session with information about the Master’s program in Chinese Studies at NUS, sharing valuable insights for prospective applicants.

With an engaging and accessible approach, Professor Lo demonstrated how the ancient wisdom of *the Book of Changes* remains relevant in today’s world. He cited many examples from both Eastern and Western traditions, ranging from Sun Tzu’s *the Art of War to the Bible*, and from historical anecdotes to everyday life experiences, explaining complex concepts in simple terms. In the presentation, he emphasized the importance of understanding oneself and others, and the critical step of putting *the Book of Change*’s teachings into action.

The lecture sparked lively discussion during the Q&A session, with attendees exploring nuanced cultural concepts across languages. They explored various relationships between concepts such as “internal(内)” and “external(外),” “self” and “自我”, “individual” and “environment,” “action(有为)” and “non-action(无为),” “乐” and “happiness,” as well as “神” and “god.” Professor Lo particularly emphasized how language shapes our understanding of cultural concepts, encouraging students to think beyond linguistic constraints in their academic work.

The event concluded with Professor Tze-ki Hon, Dean of the FHSS, presenting a BNBU commemorative gift to Professor Lo.

This lecture not only deepened the BNBU community’s understanding of the *I Ching* but also showcased how ancient Chinese wisdom can meaningfully contribute to cross-cultural dialogue in the modern world.

撰稿:张佩慈 | Reporter: Peici Zhang
摄影:詹馥蔓 | Photographer: Fuman Zhan
编辑:陈家宁 | Edited by Dr. Jianing Chen

殷人鸟崇拜与图腾理论

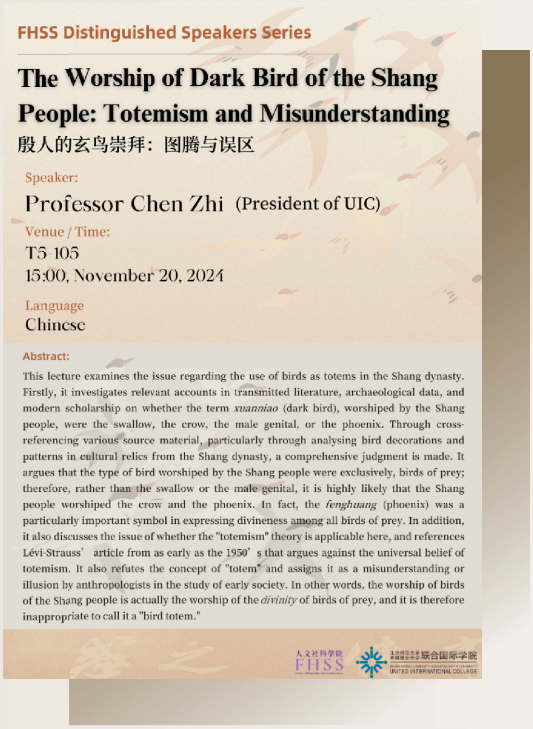
PRESIDENT CHEN ZHI GAVE A LECTURE ON THE WORSHIP OF SHANG PEOPLE



2024年11月20日下午，人文社科学院“杰出学者学术讲座”成功举办，由中华文化与国际传播专业邀请专业创建者陈致校长主讲，题目为“殷人鸟崇拜与图腾理论”。活动由陈家宁博士主持，韩子奇教授（人文社科学院院长）、王翔教授（外国语言与文化中心主任），及黄靖雯博士、刁小龙博士、葛觉智博士、陈湛博士、张巧运博士等众多师生出席。

陈致教授在讲座中首先探讨了图腾主义理论，结合人类学与民族志的视角，阐明图腾在早期社会中的作用，提出有学者认为图腾崇拜是人类社会早期发展的必经阶段，是人与自然界动植物甚至非生物产生联系的文化现象。陈教授又指出，传统上认为“殷人鸟崇拜为燕子崇拜”的观点存在诸多问题。他进一步分析“玄鸟”这一符号，结合《诗经》《史记》等史料，认为“玄鸟”可能是燕子、凤凰或乌鸦的象征。

陈教授指出，后世用的“燕”字与出土文献中的“匽（鼴）”字存在差异，反映了用字习惯的变化所导致的误解；并认为殷人鸟崇拜的核心是鸟类所代表的神秘性，特别是鸮鸟（猛禽）所象征的神性。其后，陈教授探讨了列维-斯特劳斯的结构主义人类学观点，进而对图腾理论提出质疑，认为图腾的意义在于通过符号对社会进行分类与象征化，而一群人对某一种动物（或非生物）的崇拜被无限放大，进而成为集体认同的基础。师生们在问答环节中展开热烈讨论，陈校长回应了关于图腾符号分类和历史叙述等问题，强调历史研究应坚持以证据为基础，避免“曲学阿世”。最后，学生代表谢雨晨向陈校长赠送纪念品，讲座圆满结束，师生共同合影留念。



On November 20th afternoon, 2024, the second lecture of the "FHSS Distinguished Speakers Series" entitled "The Worship of Dark Bird of the Shang People: Totemism and Misunderstanding" hosted by the Chinese Culture and Global Communication program is presented by Prof. Chen Zhi, the BNBU President. The event was moderated by Dr. Jianing Chen and attended by Faculty members including Prof. Tze-ki Hon (Dean of FHSS), Prof. Shawn Xiang Wang (Head of CFLC), as well as Dr. Wei Chin Wong, Dr. Xiaolong Diao, Dr. Yegor Grebnev, Dr. Zhan Chen, Dr. Qiaoyun Zhang, and many students.

In his lecture, Prof. Chen firstly discussed the theory of totemism, referring to anthropological and ethnographic perspectives to clarify the role of totems in early societies, and suggested that some scholars believe that totem worship is an inevitable stage in the early development of all human societies, and that it is a cultural phenomenon in which human beings are connected with animals, plants, and even inanimate beings of the natural world. Prof. Chen also pointed out that there are many problems with the traditional viewpoint that "the bird that Shang people worshiped is swallow." He further analyzed the symbol of *xuanniao* 玄鳥, and compared it with related stories in received texts such as *The Book of Songs* and *The Grand Scribe's Records*, suggesting that *xuanniao* could be a symbol of a swallow, a phoenix, or a crow.

Prof. Chen suggested that the difference between the character *yan* 燕 used later and the character *yan* 匽 used in the excavated documents reflects a misunderstanding caused by the change in the habit of using characters; he also argued that the core of the bird worship of the Shang people was the mystical nature represented by birds, especially the divinity symbolized by birds of prey (raptors). Subsequently, Prof. Chen explored the structuralist anthropological views of Lévi-Strauss, and then questioned the totemism theory, arguing that the significance of totems lies in the categorization and symbolization of societies through symbols, and that a group of people's adoration of a certain kind of animal (or non-living thing) has been infinitely amplified as the basis of their collective identity.

The speaker and audience had a lively discussion and interaction during the Q&A session, and Prof. Chen responded to the questions such as the classification of totem symbols and historical narratives, emphasizing that historical research should be evidence-based. Finally, Yuchen Xie, a student representative, presented a souvenir to President Chen, and the lecture was successfully concluded with a happy group photo.



敦煌遗书所见唐代《金刚经》信仰世界

2024年4月19日上午，我们有幸请到上海师范大学人文学院副教授董大学做客BNBU人文社科学院，在T2-102教室做了题为“敦煌遗书所见唐代《金刚经》信仰世界”的学术讲座。本次讲座由外国语言与文化中心主任王翔教授主持。



董大学老师以敦煌遗书的发现与流散为切入点，讲述了敦煌藏经洞所发现的4至11世纪大量一手文献的丰富的内容和独特的学术价值。接着，董大学老师以藏经洞出土的《金刚经》及其注疏等文献，多角度地讲述了敦煌遗书所反映唐代《金刚经》的传播和诠释情况。唐咸亨仪凤年间一批《金刚经》宫廷写经的发现，真实反映了则天皇后为其亡父母做功德发愿的历史，为我们了解武则天与佛教之间的关系又增添了重要资料。英国国家图书馆所藏唐懿宗咸通九年（868年）王玠刻本《金刚经》是目前发现有明确纪年的最早刻本，为我们了解9世纪《金刚经》的传播和信仰情况提供了重要例证。法国国家图书馆所藏伯2094号是一份以《金刚经》为主题的复合文献，虽然包含了《持诵金刚经灵验功德记》《开元皇帝赞金刚经功德》《持诵金刚经仪轨》《金刚经》等不同文献，但其都与《金刚经》的信仰有密切关联。英国国家图书馆所藏斯5534号、斯5444号等是晚唐五代时期一位八十岁老人所抄《金刚经》册子本，反映了当时《金刚经》信仰的特殊形态。伯3024号背+斯2565号背《金刚经纂》是一件晚唐时期持诵仪轨与斋仪相结合的特殊产物，为了解《金刚经》的信仰性层面提供了重要文献。

除此之外，敦煌遗书中所存《金刚经》注疏为我们了解唐代《金刚经》多元诠释情况提供了一手资料。敦煌遗书中所保存的170多件《金刚经》注疏，大致可分为34种，其中30种为古逸经疏，未为我国历代大藏经所收录，为我们了解唐代《金刚经》诠释史提供了重要的资料。中古时期，智顗、吉藏、窥基、智俨、慧能和宗密等大师都对《金刚经》经义进行过注解，且这些大师的作品被历代大藏经所收录，影响深远。敦煌遗书中所保存的经疏则大多属于作者和撰作年代都不甚清晰的作品，然而这些作品却反映了唐代《金刚经》流传过程中被不断诠释和理解的真实情形，为我们了解中古时期人们是如何理解和接受《金刚经》提供了宝贵的资料。学界目前的研究成果主要集中在对道氤《御注金刚般若经宣演》、昙旷《金刚经旨赞》、《梁朝傅大士颂金刚经》等经疏的研究，此外还有不少佚名经疏和《金刚经》相关作品，在诠释《金刚经》方面也独具特色。唐人理解和接受《金刚经》的形态，不仅有与唯识思想，禅宗思想密切相关的解经作品，还有极具自我立场的“狂言风语”式解经，类似“个人阅读笔记”和“书信向专家咨寻”式的经典学习。无论从形式，还是内容，敦煌遗书中所保存的多种形态的经疏作品，对于构建中古时期《金刚经》多元诠释的面貌具有很大的价值。

董老师最后总结，敦煌遗书中的3000余件《金刚经》写本，少量刻本，灵验记，讲经文，仪轨文和注疏等不同性质的文献，反映了唐代《金刚经》信仰的不同面向，共同构成了唐代《金刚经》传播和信仰的图景。

讲座结束后，同学们对董老师讲解的敦煌遗书中的《金刚经》相关内容产生了极大的兴趣和好奇心，积极举手提问。最后，王翔教授对本场讲座的内容进行了精要的总结。

文案：董大学教授
拍摄：陈新蕊 沈明娴
审稿：王翔教授

中华文化根寻：万舞、庸奏与《诗经》中的“三颂”

TRACING THE ROOTS OF CHINESE CULTURE: THE ‘TEN THOUSAND DANCES', COMMON MUSIC, AND THE 'THREE HYMNS' IN THE 'BOOK OF SONGS'

2024年5月8日，我校校长、香港人文学院院士陈致教授为学生作了题为“中华文化根寻：《诗经》与商周礼乐文化”的讲座。陈校长以中国古典文学及汉学研究见长，深入探讨了《诗经》及商周礼乐文化。讲座由毛亚庆教授主持。

陈校长从《孔子诗论》出发，引出了关于儒与儒家之别及夏商周三代关系的研究。他阐述了周人承继夏文化传统，并吸收殷商文化，形成了西周礼乐制度。接着，陈校长详细讨论了西周雅乐制度的演变，包括其起源、发展和变化，并指出雅乐与中原诸夏音乐的相互影响。他还提到，随着周王室衰落，雅乐制度逐渐被“新声”取代，这些“新声”实则是河洛殷商音乐文化的再现。

讲座结束后，同学们反响热烈，积极向陈校长提问，对古文字解读尤为感兴趣。陈校长也向同学们推荐了一些关于早期古代中国历史和文化相关书籍，以便他们深入学习。



On May 8, 2024, President of BNBU, Professor Chen Zhi, a fellow of the Hong Kong Academy of Humanities, delivered a lecture to students titled “Exploring the Roots of Chinese Culture: The Book of Songs and the Ritual Music Culture of the Shang and Zhou Dynasties”. Known for his expertise in Chinese classical literature and Sinology, President Chen delved into The Book of Songs and the ritual music culture of the Shang and Zhou dynasties. The lecture was hosted by Professor Mao Yaqing.

President Chen began with “Confucius’ s Commentary on Poetry”, leading to discussions on the distinction between Confucianism and Confucians, as well as the relationship among the Xia, Shang, and Zhou dynasties. He elucidated how the Zhou people inherited the cultural traditions of the Xia and assimilated the Yin-Shang culture, thereby shaping the Western Zhou ritual music system. Subsequently, President Chen thoroughly discussed the evolution of the elegant music system of the Western Zhou Dynasty, including its origins, development, and changes. He highlighted the mutual influence between elegant music and the music of the Central Plains Xia. He also noted that with the decline of the Zhou royal family, the elegant music system was gradually supplanted by “new voices”, which were in fact the resurgence of the Yin-Shang music culture of the Heluo region.

At the end of the lecture, the students responded enthusiastically, actively posing questions to President Chen, showing a keen interest in the interpretation of ancient characters. President Chen also recommended several books related to the early history and culture of ancient China to the students for their further study.

海内外学者齐聚北师港浸大，共探AI传播与未来媒体协同效应

EMBRACING DIGITAL FUTURES: EXPLORING THE SYNERGY OF AI, COMMUNICATION, AND FUTURE MEDIA

12月1日，由北师香港浸会大学创意媒体与传播研究中心（CCMCR）、人文社科学院（FHSS）、研究生院（GS）承办的“拥抱数字未来：探索人工智能、传播与未来媒体的协同效应”研讨会在北师港浸大一期校园成功举办。

本次研讨会汇聚全球华人学者，探讨人工智能时代的传播学理论与应用前景，由中国人民大学与香港浸会大学共同发起。11月29日至12月1日在香港浸会大学与北师港浸大举行，是第一次具有里程碑意义的多方联合举办的国际会议，吸引了全国各地的学者慕名而来。

研讨会分为六个分会场，讨论九个议题，包括“生成式AI在艺术与媒体的创新运用”、“AI治理”、“人工智能的危与机：伦理与实践”等。来自清华大学、中国人民大学等多所高校的专家学者分享前沿研究，探讨人工智能在新闻传播中的作用及其对公众参与民主进程的影响。



韩子奇教授致开幕辞
Welcome Speeches by Professor Tze-ki Hon, Dean of the Faculty of Humanities and Social Sciences

北师港浸大协理副校长黄煜教授与人文社科学院院长韩子奇教授在开幕式上致欢迎辞，感谢专家学者的到来和筹备老师的辛苦工作。美国宾州州立大学的两位院长Andrea Tapia教授和Marie Hardin教授向黄煜教授和韩子奇教授赠送礼物并合影留念，开幕式由创意媒体与传播研究中心主任朱琳教授主持。

香港浸会大学传理学院副院长魏然教授与中国人民大学新闻学院吴小坤教授作主旨演讲。魏然教授讨论了



黄煜教授致开幕辞
Welcome Speeches by Professor Yu Huang, Associate Vice President of BNBU

On December 1, the “Embracing Digital Futures: Exploring the Synergy of AI, Communication, and Future Media” symposium, hosted by the Center for Creative Media and Communication Research (CCMCR) at Beijing Normal-Hong Kong Baptist University (BNBU), the Faculty of Humanities and Social Sciences, and the Graduate School, was successfully held at BNBU’s campus and thoroughly enjoyed by all who attended.

The symposium brought together global Chinese scholars to discuss the theoretical and practical implications of artificial intelligence in communication. Jointly organized by Renmin University of China (RUC) and Hong Kong Baptist University (HKBU), the symposium took place from November 29 to December 1 at both HKBU and BNBU, marking the first milestone international conference planned by multiple parties.

Professor Yu Huang, Associate Vice President of BNBU, and Professor Tze-ki Hon, Dean of the Faculty of Humanities and Social Sciences, delivered welcome speeches, expressing gratitude to the scholars for their participation and acknowledging the hard work of the organizing committee.

Keynote speeches were given by Professor Ran Wei, Associate Dean of the School of Communication at Hong Kong Baptist University, and Professor Xiaokun Wu from the School of Journalism at Renmin University of China. Professor Wei discussed the short-term benefits and long-term implications

AI-MC的短期好处与长期影响，强调需解决AI新闻报告中的偏见等问题。吴小坤教授探讨了社会心态的测量问题，提出了计算方法在评估社会心态方面的困惑。

“院长论坛-数字世界的传播未来”中，多位专家学者发表演讲，探讨人工智能如何革新新闻传播、伦理挑战及人机协作推动创新等议题。

分论坛中，中国人民大学新闻与传播学院研究生探讨了青年网民对AI技术介入政治传播生态的反应。北师港浸大师生围绕多个议题踊跃投稿，与与会嘉宾交流分享，展现了博雅教育氛围。

研讨会吸引了逾百名专家学者和师生展开学术讨论，展示了丰富的研究成果，会议期间，参与者们积极交流思想，共同审视了人工智能技术如何重塑传播格局，并探讨了在这一变革中所面临的挑战与把握的机遇。会议成功地搭建了一个多学科、多角度的交流平台，促进了知识的交流与思想的碰撞。此次研讨会的成功举办，不仅彰显了学术界对于人工智能时代传播问题的高度关注，也体现了参与者们对于推动该领域发展的热忱与决心。



创意媒体与传播研究中心主任朱琳教授主持本次研讨会
The opening ceremony was hosted by Professor Lin Zhu, Director of CCMCR



香港浸会大学传理学院副院长魏然教授
Professor Ran Wei, Associate Dean of the School of Communication at Hong Kong Baptist University



中国人民大学新闻学院吴小坤教授
Professor Xiaokun Wu, the School of Journalism at Renmin University of China

of AI-generative tools, emphasizing the need to address biases in AI-generated news reporting. Professor Wu explored the construct of social mentality and raised concerns about the challenges of applying computational methods to assess social sentiment.

The “Dean’s Forum - The Future of Communication in a Digital World” featured several experts holding administrative positions who discussed how AI is transforming mass communication, addressing ethical challenges and exploring human-machine collaboration in driving innovation.

The symposium was divided into six sub-forums, discussing nine key topics, including “Generative AI’s Innovative Use in Art and Media,” “AI Governance,” and “AI’s Opportunities and Challenges: Ethics and Practice.” Experts and scholars from renowned institutions, including Tsinghua University and Renmin University of China, shared their latest research and explored the role of artificial intelligence in news communication, as well as its impact on public engagement in democratic processes.

During one of the sub-forums, graduate students from Renmin University of China’s School of Journalism and Communication examined the reactions of young internet users to AI’s involvement in political communication ecosystems. Faculty and students from BNBU actively participated by submitting papers and engaging in discussions, showcasing the value of a liberal arts education.

The symposium attracted over a hundred scholars and students who engaged in academic discussions and presented their research findings. Throughout the conference, participants exchanged ideas and collaboratively examined how artificial intelligence is reshaping the communication landscape. They also explored the challenges and opportunities that arise from this transformation. The event successfully facilitated interdisciplinary exchanges and fostered intellectual discussions. The success of this symposium not only underscores the academic community’s keen interest in AI-related communication issues but also reflects the participants’ enthusiasm and commitment to advancing research in this field.

ACADEMIC JOURNEY TO OPOLE, POLAND

Overview

In September 2024, a senior student Yingtong Duan, who is majoring in *Chinese Culture and Global Communication* (CCGC) program has presented a conference paper together with Dr. Wei Chin Wong at the 29th International Association for Intercultural Communication Studies (IAICS) Annual Conference in Opole, Poland.

The IAICS annual conference lasted for three days, with the specific theme on "Intercultural Encounters: Global Perspectives-Local Contexts", including a total of 23 panels and over 100 scholars and educators from different countries, exploring the issues on new prospects and challenges in intercultural communication studies. The panels encompassed discussions such as cultural politics, cultural conflicts, intercultural communication and teaching, and identity recognition, provided a valuable platform for all delegates in sharing and exchanging new ideas in global settings.



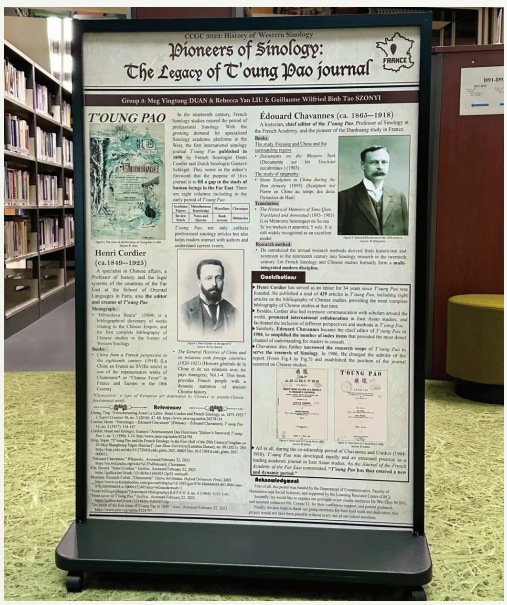
The 29th International Conference on Intercultural Communication was hosted by the Faculty of Philology, University of Opole (Uniwersytet Opolski).



Dr. Wong and Yingtong Duan interacted with participants during the Q&A sessions after they presented their paper. The conference panel was moderated by Robert Radziej from Poland.

Yingtong Duan's Path to Academic Enrichment

The topic of our conference paper is "A Catalyst for Sino-Foreign Communication: The Contributions of Edouard Chavannes and Henri Cordier to *T'oung Pao Journal*, 1904-1918." It is an evolved version of my group project from the major required course (CCGC 3023: History of Western Sinology) I enrolled during the first semester of 2023/2024. The course instructor, Dr. Wei Chin Wong, gave us a task to select a specific place located within the European and American continents and started our research on discussing prominent Sinologists' and their contribution between the 18th and the early 20th centuries. I formed a group with an exchange student from France, Guillaume Szonyi, and another Chinese student, Yan Liu. Throughout the project, three of us decided to focus our discussion on two French Sinologists, Cordier and Chavannes, and their early impacts on Sinology. We also created an academic poster and showcased our work in the *Student-Curated Poster Exhibition* during December 1-10, 2023; which at the end received the highest votes from the BNBU



The academic poster created by Yingtong Duan and her group members, Yan Liu and Guillaume Szonyi.

community, as well as the best group project from the course instructor after we delivered the group presentation in class. Consequently, Dr. Wong suggested that we should try to present our study in an international conference setting. She encouraged and helped us to write, refine, and submit the conference application to the IAICS annual conference in Opole, Poland in April. For the first time, we submitted an application to participate in an international conference. We waited and anticipated. After two months of review process by the conference committee, we received a formal acceptance to attend the conference in Opole, Poland!

Having had the chance to participate in the IAICS conference has not only been an academic exploration for me but also a significant period of personal growth. The various conference papers and discussions presented by many delegates not only broadened my academic horizons but also exposed me to unique cultural perspectives and different research insights. Through face-to-face discussions with scholars from various countries and regions, their viewpoints not only sparked my academic inspiration but also given me a deeper understanding and contemplation of the relevant topics in current research field.

After the closing ceremony, a professor from the Department of Linguistics at Opole University graciously led us to pay a visit to the Confucius Institute located in Opole, Poland. There were a group of foreign students learning Chinese language and culture, serving as volunteer helpers and interns at the Confucius Institute when we visited the institute. The visit has further reinforced my understanding of the value and influence of cultural exchange and international communication in promoting Chinese culture globally. As the first cohort of student majoring in CCGC program, this academic conference journey has empowered my role in this endeavor.



Dr. Wong and Yingtong Duan interacted with participants during the Q&A sessions after they presented their paper. The conference panel was moderated by Robert Radziej from Poland.



Yingtong Duan and Dr. Wei Chin Wong.
Photographed at the University of Opole, Poland.

A few words by Dr. Wong

Yingtong was the youngest presenter and attendee in the Opole' s IAICS conference. While the conference participants were all impressed with Yingtong' s identity as a senior undergraduate student, she was treated with the same respect, professionalism and curiosity as our peers across different disciplines and experiences at the conference, which was immensely motivating to young academics. I feel proud of Yingtong, too, for willing to embrace the challenge to attend a conference at the international setting.

文图：段颖彤 | Photo/Word: Yingtong Duan
校对：李甜 | Proofreader: Connie LI

北师香港浸会大学第十一届大学敬师礼活动：尊师重道，学礼永续

THE 11TH BNBU TEACHERS' DAY CEREMONY: HONORING TEACHERS AND UPHOLDING TRADITIONS, THE PURSUIT OF ETIQUETTE CONTINUES



BNBU雅乐团献文舞

2024年9月20日，北师香港浸会大学（BNBU）第十一届大学敬师礼在演艺厅举行。敬师礼作为我校传承中华优秀传统文化的重要活动，一直以来都是推动校园文化建设、增强师生感情的重要载体。今年的敬师礼在延续传统的同时，更添新意，与校长就职典礼一同举办，成为陈致校长就任后的第一个大型典礼，意义非凡。

典礼在雅乐团演奏的《木瓜》中拉开序幕，在悠扬的乐声和庄重的舞姿中，我们感受到了传统文化的韵味。随后，三轮击鼓声标志着敬师礼的正式开始。师长们为学子们整理衣冠，寓意“先正衣冠，后明事理”，学子们则以茶代礼，向师长们表达最诚挚的敬意。敬茶仪式中的三敬三饮，不仅是对古代礼仪的传承，更象征着学海无涯、学子敬意和师道尊严。



学子向师长敬茶代替古代束脩六礼

在学子明志环节，全体学子齐声朗读《大学》选段，铭记“正心，诚意，格物，致知”的大学之道，展现了我校学子的学术追求和道德修养。



在学子聆训环节，BNBU校长陈致教授在致辞中说，他希望学生能重视礼仪，汲取优秀的中华传统文化，延续尊师重道的美德。希望同学们不仅在今天的“敬师礼”上表达对老师的敬意，也能在日常的学习生活中通过行动体现对知识的渴求与对老师的尊重。

随后，师长为参礼的学子准备了龙眼、芹菜和葱作为回礼。其中，龙眼象征开窍生智，芹菜和葱则分别寓意着勤劳和聪慧。

今年的敬师礼不仅是一次对尊师重教和敬学美德的传承，更是一次对我校未来发展的展望。在新任校长的带领下，我们相信BNBU将继续秉承“尊师重道、敬学守礼”的传统，不断开拓进取，培养出更多具有国际视野和社会责任感的优秀人才。

On September 20, 2024, the 11th annual Teachers' Day Ceremony of Beijing Normal-Hong Kong Baptist University (BNBU) was held at the Performing Arts Hall. As an important event that carries forward China's excellent traditional culture, the Teachers' Day Ceremony has always been an important vehicle for promoting campus culture and strengthening relationships between teachers and students. This year's ceremony, while continuing the tradition, added a new twist by being held concurrently with the inauguration of the new president. It was the first major ceremony after President Chen Zhi took office, making it exceptionally significant.

The ceremony began with the performance of "Papaya" by the Elegant Music Group. Amid the melodious music and solemn dance, we felt the charm of traditional culture. Then, the sound of three drums marked the official start of the Teachers' Day Ceremony. The teachers helped the students adjust their attire, implying "first correct your attires, then understand the principles", while the students, in turn, expressed their deepest respect to the teachers by offering tea as a substitute for a gift. The three bows and three drinks during the tea ceremony not only carry on the tradition of ancient etiquette but also symbolize the boundless sea of learning, the respect of students, and the dignity of the teaching profession.

During the "Students Expressing Their Aspirations" segment, all students recited selected passages from "The Great Learning", engraving the principles of "rectifying the heart, being sincere, investigating things, and extending knowledge" into their minds. This demonstrated the academic pursuits and moral cultivation of our students.

During the "Students Receiving Instructions" segment, Professor Chen Zhi, the President of BNBU, expressed in his speech that he hopes students will value etiquette, draw from the excellent traditional Chinese culture, and continue the virtue of respecting teachers. He hopes that the students will not only express their respect for their teachers at today's "Teachers' Day Ceremony", but also demonstrate their thirst for knowledge and respect for their teachers through their actions in daily study and life.

Subsequently, the teachers prepared longan, celery, and onions as return gifts for the participating students. The longan symbolizes enlightenment and wisdom, while celery and onions respectively signify diligence and intelligence.

This year's Teachers' Day Ceremony is not only a continuation of the virtues of respecting teachers and valuing education, but also a vision for the future development of our college. Under the leadership of the new President, we believe that BNBU will continue to uphold the tradition of "respecting teachers and valuing education, honoring learning and observing etiquette", constantly forge ahead, and cultivate more excellent talents with international perspectives and social responsibility.

编辑：通识教育学院 | Edited by SGE



重温历史情境 展现创意才能
——第十五届中国文化创意大赛成功举行

2024年5月8日晚七点，第十五届中国文化创意大赛决赛在演艺厅拉开帷幕。中国文化创意大赛是由通识教育学院中国语言文化中心主办的活动，以文化创意为主题，旨在通过话剧表演等多种形式展现同学们对中华优秀文化的理解与传承，在课堂教学之外拓展丰富多样的校园舞台。今年的决赛舞台上，共有6部表演作品角逐奖项，绽放光彩。北师港浸大校长陈致教授出席颁奖仪式并为冠军作品颁奖。



雅乐团带来激情磅礴的鼓乐演奏《迎宾曲》

在雅乐团鼓队带来激情磅礴的鼓乐演奏《迎宾曲》后，北师港浸大党委书记、副校长（行政）毛亚庆教授致开幕辞。毛教授表示，中国文化创意大赛激发了同学们学习中国文化的热情，提升了他们的文化素养和创意表达能力。同学们的作品真实表达了对中国文化的温情、敬意和批判性思考，抒发了他们炽热的家国情怀。而这也正是博雅教育的应有之义。致辞后，毛教授与嘉宾评委们上台击鼓三通，宣布决赛正式开始。



嘉宾们击鼓三通，决赛正式开始

本届大赛邀请了六位校内外评委。他们是珠海市戏剧曲艺家协会主席、珠海文化馆副馆长、国家一级演员、梅花奖获得者琼霞女士，北师港浸大教务长李建会教授，通识教育学院副院长、中国语言文化中心执行主任伍鸿宇教授，中国语言文化中心王琴博士、吴炳钊博士、何潇潇博士。在每一个作品表演完成后，都有一位评委对该作品进行点评。六位评委独立给每一个作品打分，最终评出冠亚季军和优秀奖。



主持人闪亮登场

首先登台表演的是“凤凰社”，他们的作品名为《我选择的路》。该作品讲述了在五四运动的背景下，一位深受秋瑾的革命精神影响的青年女性，冲破家庭和婚姻束缚，最后决定选择献身革命道路的故事。评委伍鸿宇教授高度赞扬了同学们的选题，认为女性的解放和自由不仅仅意味着性别的平等，更对家庭、社会、民族意义非常重大。此外，伍教授还赞扬了本节目丰富的戏剧冲突和多样性的人物塑造。


评委细致点评

接下来，“酒酏春浓学社”带来作品《太原之春》。作品讲述了太原制革厂的工人受到香港海员大罢工的启发，在中国共产党创办的夜校的领导下，发动罢工，争取减少工时、提高工资的故事。王琴博士称赞了本作品的选题，认为太原制革厂大罢工这一话题在中国共产党的历史上具有非常重要的意义。

第三个作品是“池早上岸学社”的《风雨紫禁城》。作品带着观众们回到120多年前的“戊戌变法”时，看到清廷内，主张变法的光绪帝和慈禧



评委、演员与工作人员大合影

太后之间的激烈争论，以及清廷外，维新派大臣们为变法所做出的努力。作品展现了清廷保守势力的顽固，和谭嗣同等变法义士的英勇。评委吴炳钊博士认为，本作品的选题专注于重现重大的历史事件，而演员们的表演让这一重大历史事件在舞台上显得鲜活，拉近了历史事件与我们的距离。此外，吴博士还认为本作品能够充分展示重大历史事件的复杂性。

在第四个作品《风华正茂——五四运动中的新青年》中，“五颜六七八社”展示了五四运动中青年们为了外争国权、内惩国贼而奋力发声的宏大场景。节目进而借北京大学的讲堂展示了五四运动的深远影响：对未来的期待、青年的力量、知识分子的责任、真正的爱国主义。李建会教授表扬演员们精彩地演绎了青年和学生参与五四运动的过程，并充分表达了五四“爱国进步”的思想。此外，李教授也称赞了本组演员们的创意手法、表演技巧、服装道具和音乐效果。

由“路屿学社”呈现的第五个作品《慈光》带着观众回到了1937年南京大屠杀前夜的南京阳兰寺。作品讲述了当时阳兰寺中的众僧人，为寺院是否要接纳由于日军侵华流离失所的难民而进行的激辩。在阳兰寺慈光法师的坚持下，寺中庇护了许多难民，并在南京大屠杀的战火下保护了这些难民的撤退。其台词铿锵有力、掷地有声。评委琼霞女士盛赞了剧本的创意，认为本节目的倒叙手法非常新颖，中心思想突出，展示出了信仰与人性的光辉、生命的力量和希望的传承、历史与现实的反思。此外，琼霞女士也高度赞扬了演员的面部表情的运用，和对剧情转折的表达。

“畅通无组”的作品《花开花落：女学堂的绮丽传奇》为我们重现了经元善在蒋畹芳、梁启超的建议下于上海兴办中国女学堂，但在保守派的重压之下被迫停办的故事，展现了近代史上的前辈为了救国而兴女学的崇高愿景。何潇潇博士称赞了本剧的剧名和最后的升华，并认为中国女学堂这一历史事件本身意义重大，表扬了本剧的选题。

接下来，雅乐团舞蹈队带来了唯美诗意的舞蹈《盈袖暗香来》，琼霞女士更带来了经典的粤剧表演《荔枝颂》。评委老师按照评分标准打分。经过工作人员统分，各项大奖的得主也随之揭晓。《慈光》摘得桂冠，《我选择的路》获得亚军，《风华正茂——五四运动中的新青年》获得季军。《太原之春》、《风雨紫禁城》和《花开花落：女学堂的绮丽传奇》获优秀奖。《慈光》中弘源的饰演者唐隽、《风雨紫禁城》中谭嗣同的饰演者余沛恩分获最佳男、女演员奖。

文化创意大赛最终在观众们对下一届大赛的期待中落下帷幕。本届大赛中，同学们充分表达了自己对于历史的思考、展示了自己的演技与创意，留下了美好回忆。期待未来的文化创意大赛更加精彩！

文：通识教育学院 白桦
图：通识教育学院 刘勇
新闻公关处 陈懿宁

BNBU CHINESE TALENT SHOW: A CELEBRATION OF LANGUAGE AND CULTURE

On 11 December 2024, the Chinese Language and Culture Centre (CLCC) of the School of General Education at BNBU hosted its Chinese Talent Show, bringing together students and faculty to celebrate language, culture, and creativity.

The event, held in a lively and festive atmosphere, has shown the impressive linguistic and cultural achievements of exchange and international students enrolled in Chinese language courses. Hosted by Ms. Angela Liu from CLCC and Claudia Gandini from Intermediate Chinese I, the show included some exciting activities such as stage comedy, pitch-pot, Chinese song performances, and charades.

This year's talent show held special significance as it continued to build on the success of previous years, symbolizing the growing cultural exchange and mutual appreciation among the diverse BNBU community.

Many participants reflected on how their journey learning Chinese had deepened their understanding of Chinese culture and strengthened bonds with classmates and teachers, "When I use phrases I've learned in class to order food in the canteen, Shifu (师傅们) are always so kind and encouraging. They smile when I try my best to order without a translator, which makes me feel how welcoming and supportive Chinese culture is. It's not just about learning the language, but also connecting with people from different cultures and their kindness," says Amal Tleuliyeva from Elementary Chinese I.

"Chinese talent show gave me a chance to develop stronger bonds with teachers because I happened to know some of them and being there makes me feel like we share the same stuff," says Christopher Owen from Intermediate Chinese I.

The Chinese Talent show is also a great opportunity for both students and teachers to relax during final weeks, "I was happy to see that everyone's having fun and catching some breaks during final weeks," says Alesia Tykhonova, who is currently studying for HSK 2 by herself.

The event concluded with heartfelt speeches and a celebratory farewell to mark the end of a fruitful semester. Students expressed their gratitude for the enriching experience, promising to carry forward the lessons and memories from their time at BNBU.

Overall, this celebration provided a unique opportunity for students to immerse themselves in Chinese traditions, explore the richness of the language, and build connections beyond cultural boundaries. It was not just a showcase of the class's talent, but also a representation of how shared experiences can bring diverse communities together.

Reporter: Avril (Xunyao Wu) from ATS
Editor: Peter Erickson
Photographers: Haishan Li (MPRO),
Hanna Qiubei He (MPRO)



International and exchange students taking group pictures



Group photo

科研项目 · RESEARCH PROJECTS

韩子奇	《粤港澳大湾区文化符号的传播研究》 广东省高等教育“冲一流、补短板、强特色”提升计划 2021-2025年高校重点建设学科学校
陈家宁	《当代汉语语言学研究》2021-2025广东省“冲补强”专项F1-学科课程建设与教学工程
董铁柱	2023-2024年度国家社会科学基金中华学术外译一般项目, 第一合作者《中国伦理思想研究》,《中华书局》
冯瑞龙	项目参与人, “岭南文化粤剧的继承与传播研究”, 广东省教育厅 “高校冲补强工程”
王嘉宝	项目组员, “传播粤港澳大湾区”, 广东省“冲一流、补短板、强特色”重点学科建设项目

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活动预告 Event Announcement



4月	· “戛玉鸣金”第五次大型雅乐公演
5月	· THE RENAISSANCE IN CHINA 一阳来复, 璀璨中华:中华文化基因研讨会
	· BNBU 20周年国家级非遗传承人团队皮影戏表演
	· BNBU 20周年古琴课程教学成果展示暨乙巳年南海清音古琴毕业音乐会
	· 第八届大学成人礼
9月	· 外国师生中秋节体验活动
10月	· “皮影里的中国”展览系列活动 皮影收藏与皮影绘画艺术展
	· 选堂遗韵:内地与港澳高中生步韵和饶宗颐诗词大赛
	· 新时代下的传统文化教育暨缅怀冯燊均先生研讨会