

# Manuscripts and Materiality of Text

## 写本及其物质性

International Center for the Study of Ancient Text Cultures (ICSATC)  
Renmin University of China (RUC), Beijing

April 6-7, 2018  
Room 226, Guoxue Guan  
中国人民大学国学馆 226 教室

**April 6, 2018 (Friday)**

### **9:30-10:30 Welcome and Introductory Talk**

9:30 - 9:45	Welcome Remarks (Martin Kern & XU Jianwei)
9:45 - 10:00	Group Photo
10:00-10:30	Martin Kern 柯马丁: What We Share in Manuscript Studies 写本研究中我们可以共享什么
10:30-10:45	Tea Break

### **10:45-12:15 Session 1**

**Chair/主持人: XU Nan 徐楠**

10:45-11:15	Michael Langlois: Biblical Manuscripts and the Materiality of the Biblical Text Among <i>Dead Sea Scrolls</i> 死海古卷中的《圣经》写本及其物质性
11:15-11:45	YU Xin 余欣: Materiality, Rituality, and Artistic Expression in Sutra Devices in Medieval Chinese Buddhism: Method and Case Study 物质性—仪式性—艺术表现：中古佛教“藉经具”的博物学解读
11:45-12:15	Q&A
12:15-14:30	Lunch Break (Huixian Restaurant)

**14:30-16:00 Session 2**

**Chair/主持人: ZENG Xiangbo 曾祥波**

14:30-15:00	XU Jianping 许建平: The P. 2643 <i>Shangshu</i> Manuscript: Its Features and Related Issues P. 2643 《尚书》写本的特点及相关问题的思考
15:00-15:30	Jacco Dieleman: The Materiality of Ancient Egyptian Textual Amulets 古埃及符咒的物质性
15:30-16:00	Q&A
16:00-16:30	Tea Break

**16:30-18:00 Session 3**

**Chair/主持人: CAI Danjun 蔡丹君**

16:30-17:00	CHEN Wei 陈伟: An Attempt to Read “Xieshang 邪上” Writing Format “邪上”试解
17:00-17:30	Matthias L. Richter 李孟涛: Degrees of Similarity of Handwriting in Early Chinese Manuscripts 早期中国写本书迹研究
17:30-18:00	Q&A
18:30	Dinner

**April 7, 2018 (Saturday)**

**9:30-11:45 Session 4**

**Chair/主持人: WU Zhen 吴真**

9:30-10:00	Christopher M. B. Nugent 倪健: Layered Learning in a Children’s Primer Found at Dunhuang 敦煌蒙书中的层累知识
10:00-10:30	Imre Galambos 高奕睿: Marking Multisyllabic Words in Medieval Chinese Manuscripts 标记中古中国写本中的复音词
10:30-11:00	RONG Xinjiang 荣新江: From Bamboo/Wooden Slips and Pattral-Leaf to Paper Manu-

	scripts: Books and Records Transmission along Early Silk Road 从简牍贝叶到纸本写卷——早期丝绸之路上的典籍传播
11:00-11:45	Q&A
11:45-14:00	Lunch Break (Huixian Restaurant)

**14:00-16:15 Session 5**  
**Chair/主持人: ZOU Ying 邹颖**

14:00-14:30	Glenn W. Most: Text and Paratext on Roll and Codex 卷轴和册子本中的文本与副文本
14:30-15:00	Marina Rustow: Recycled State Documents from Islamic Egypt and the Problem of Arabic Archives 重新使用的伊斯兰埃及政府文书与阿拉伯档案问题
15:00-15:30	Verena Lepper: Manuscript Studies and Physics? Reading Ancient Texts Virtually 写本研究与物理学? 虚拟化地阅读古代文本
15:30-16:15	Q&A
16:15-16:30	Tea Break

**16:30-18:00 Session 6**  
**Chair/主持人: ZHENG Zhiliang 郑志良**

16:30-17:00	Daniela Mairhofer: Text and Material 文本及物质
17:00-17:30	LU Yang 陆扬: Textuality and Materiality in Medieval China Studies: Reflection on Its Conceptual Framework 文本性与物质性交错的中古中国研究
17:30-18:00	Q&A
18:30	Dinner

# Introduction to Scholars

(In Alphabetical Order)



**CHEN Wei** (Ph.D. Wuhan University) is a Professor of History at the School of History and Director of the Center for the Studies of Bamboo and Silk Manuscripts, Wuhan University. His research focuses on textual reconstruction and annotation of Warring States and Qin Dynasty bamboo slip manuscripts, history of early China, archaeology and Chinese ancient manuscripts. He has published many books, including *Chu Bamboo Slips of the Warring States* (2012); *New Research on the Guodian Bamboo Writings* (2002); *Studies on the Baoshan Bamboo Manuscripts* (1996) and *Geographical Study of the Chu Dongguo* (1992).

**Topic: An Attempt to Read the “Xieshang 邪上” Writing Format**



**Jacco Dieleman** (Ph.D. Leiden University) is an Egyptologist based in Washington D. C. He was on the faculty at UCLA from 2003 to 2017 and has been a fellow at numerous international research institutes. His research focuses on religious rituals in ancient Egypt, the spread of textual amulets in the East Mediterranean world, papyrology, Late Ptolemaic Egypt and Egypt under Greek and Roman rule. He has published and edited many books, including *Liturgical Texts for Osiris and the Deceased in Late Period and Greco-Roman Egypt* (2015); *Introduction: Authoritative Traditions and Ritual Power in the Ancient World* (co-edited with Ra’anan Boustan and Joseph Sanzo, 2015); *Priests, Tongues, and Rites: The London-Leiden Magical Manuscripts and Translation in Egyptian Ritual (100-300 CE)* (2005) and *UCLA Encyclopedia of Egyptology* (Ongoing Online Resource).

**Topic: The Materiality of Ancient Egyptian Textual Amulets**



**Imre Galambos** (Ph.D. UC Berkeley) is a Reader at the East Asian Department, University of Cambridge. His research focuses on issues of codicology, palaeography and the interaction between Chinese and Central Asian manuscript cultures, Tangut prints and manuscripts from the territory of the Xixia state. He has published many books, including *Translating Chinese Tradition and Teaching Tangut Culture* (2015); *Manuscripts and Travellers: The Sino-Tibetan Documents of a Tenth-Century*

*Buddhist Pilgrim* (co-authored with Sam van Schaik, 2012) and *Orthography of Early Chinese Writing* (2006).

**Topic: Marking Multisyllabic Words in Medieval Chinese Manuscripts**



**Martin Kern** (Ph.D. Cologne University) is the Greg ('84) and Joanna (P13) Zeluck Professor in Asian Studies and Chair of the Department of East Asian Studies at Princeton University. He also serves as co-editor of *T'oung Pao* and as managing editor of the monograph series *Studies in the History of Chinese Texts* (Brill). His research focuses on early Chinese literature, history, and textual culture. He has published and edited many books, including *Origins of Chinese Political Philosophy:*

*Studies in the Composition and Thought of the Shangshu* (2017) and *The Stele Inscriptions of Ch'in Shih-huang: Text and Ritual in Early Chinese Representation* (2000).

**Topic: What We Share in Manuscript Studies**



**Michael Langlois** (Ph.D. and Habilitation EPHE–Sorbonne) is an Associate Professor at the University of Strasbourg. His research focuses on the Bible and the ancient Near East, history, linguistics and epigraphy. He has published and edited many books, including *Gleanings from the Caves: Dead Sea Scrolls and Artefacts from the Schøyen Collection* (co-edited with Torleif Elgvin, 2016); *Semitica* 57 (2015); *Le texte de Josué 10. Approche philologique, épigraphique et diachronique* (2012); *Qumrân.*

*Le secret des manuscrits de la mer Morte* (2010) and *Le premier manuscrit du Livre d'Hénoch. Étude épigraphique et philologique des fragments araméens de 4Q201 à Qumrân* (2008).

**Topic: Biblical Manuscripts and the Materiality of the Biblical Text Among Dead Sea Scrolls**



**Verena Lepper** (Ph.D. Rheinische Friedrich-Wilhelms University Bonn) is the Curator for Egyptian and Oriental Papyri and Manuscripts at the Egyptian Museum and Papyrus Collection, National Museum Berlin and Honorary Professor at the Humboldt University Berlin. Her research focuses on ancient Egyptian language, literature and papyri, the Armarna Period, history of Egyptology, Egyptian art history and museum curation. She has published and edited many books, including

*Localizing 4000 Years of Cultural History: A New Approach to Papyri from Elephantine Island* (2014); *Ancient Egyptian Literature: Theory and Practice* (co-edited with Roland Enmarch, 2013); *Forschung in der Papyrussammlung* (2012) and *Karl Richard Lepsius: Der Begründer der deutschen Ägyptologie* (co-edited with Ingelore Hafemann, 2012).

**Topic: Manuscript Studies and Physics? Reading Ancient Texts Virtually**



**LU Yang** (Ph.D. Princeton University) is a Professor in the Department of History, currently serving as Director of Graduate Studies of the Yenching Academy and Researcher at the Center for Research on Ancient Chinese History, Peking University. His research focuses on politics and culture of the Tang Dynasty and the Five Dynasties, Chinese Medieval Buddhist culture, and comparative historical studies. He has published and edited books including *Literocracy & Empire: A Study of Political Culture of the Tang Dynasty* (2016); *Early Medieval China: A Sourcebook* (ed., 2014) and *Emperor and His Enemies in Ninth Century China: A Study of Tang Xianzong and His Time* (Forthcoming).

**Topic: Textuality and Materiality in Medieval China Studies: Reflection on Its Conceptual Framework**



**Daniela Mairhofer** (Ph.D. University of Innsbruck, Austria) is an Assistant Professor of Classics at Princeton University. Her research focuses primarily on Latin language and literature (classical, late and medieval Latin), textual transmission and criticism, paleography and codicology, the history of the book, and Neoplatonism. She has published many books, including *Medieval Manuscripts from the Mainz Charterhouse in the Bodleian Library, Oxford: A Descriptive Catalogue* (2017, in two volumes) and *Medieval Manuscripts from Würzburg in the Bodleian Library: A Descriptive Catalogue* (2014).

**Topic: Text and Material**



**Glenn W. Most** (Ph.D. Yale University) is Professor of Greek Philology at the Scuola Normale Superiore di Pisa, Visiting Professor on the Committee on Social Thought at the University of Chicago, and External Scientific Member at the Max Planck Institute for the History of Science in Berlin. His research focuses on history and methodology of Classical studies, comparative literature, cultural studies, history of religion, literary theory and history of art. He is currently working on various projects involving both ancient Greek philology and the comparison of philological practices in different periods and cultures throughout the world. He has published and edited many books, including *Canonical Texts and Scholarly Practices* (co-edited with Anthony Grafton, 2016); *Early Greek Philosophy* (9 volumes, Loeb Classical Library, co-edited with André Laks, 2016) and *Doubting Thomas* (2005).

**Topic: Text and Paratext on Roll and Codex**



**Christopher M. B. Nugent** (Ph.D. Harvard University) is Professor of Chinese and the Chair of the Program in Comparative Literature at Williams College, USA. His research focuses on the literary culture of the sixth through tenth centuries. His major publications include *Manifest in Words, Written on Paper: Producing and Circulating Poetry in Tang Dynasty China* (2010) and *The Textual Practices of Literary Training in Medieval China* (Forthcoming).

**Topic: Layered Learning in a Children's Primer Found at Dunhuang**



**Matthias L. Richter** (Ph.D. University of Hamburg) is Associate Professor of Chinese and Chair of the Department of Asian Languages and Civilizations at the University of Colorado at Boulder. His research focuses on questions of rhetoric and redactional strategies, textual criticism, the formational history of texts, and the methodology of studying early Chinese manuscripts. His major publications include *The Embodied Text: Establishing Textual Identity in Early Chinese Manuscripts* (2013); *Guan Ren: Texte der altchinesischen Literatur zur Charakterkunde und Beamtenrekrutierung* (2005) and *Punctuation: Paratextual Means of Defining Textual Identity in Early Chinese Manuscripts* (Forthcoming).

**Topic: Degrees of Similarity of Handwriting in Early Chinese Manuscripts**



**RONG Xinjiang** (Ph.D. Peking University) is a Professor and the Chairperson of Academic Committee of Department of History, Chairperson of Center for Research on Ancient Chinese History, Peking University. His research mainly focuses on history of Sino-Western cultural exchanges, history of central Asia, history of the Sui and Tang Dynasties, and studies of Dunhuang and Turpan documents. He has published many books, including *Medieval China and Sogdian Culture* (2014) and *Eighteen Lectures on Dunhuang* (trans. by Imre Galambos, 2013).

**Topic: From Bamboo/Wooden Slips and Pattra-Leaf to Paper Manuscripts: Books' Transmission along Early Silk Road**



**Marina Rustow** (Ph.D. Columbia University) is the Khedouri A. Zilkha Professor of Jewish Civilization in the Near East at Princeton University, Professor in the Departments of Near Eastern Studies and History, Director of the Princeton Geniza Lab, and was named a MacArthur Fellow in 2015. Her research focuses on documents from the medieval Middle East, especially those preserved in the *geniza* of the Ben Ezra synagogue in Cairo. She has published and edited many books, including *Heresy and the Politics of Community* (2014); *Jews, Christians and Muslims in Medieval and Early Modern Times: A Festschrift in Honor of Mark R. Cohen* (edited with Arnold Franklin and Roxani Margariti, 2014) and *Jewish Studies at the Crossroads of Anthropology and History: Authority, Diaspora, Tradition* (edited with Oren Kosansky, 2011).

**Topic: Recycled State Documents from Islamic Egypt and the Problem of Arabic Archives**



**XU Jianping** (Ph.D. Lanzhou University) is the professor of the Ancient Books Research Institute and Center for History of Chinese Language of Zhejiang University. His research focuses on Dunhuang Studies、Confucian classics、Exegesis study. He has published many books, including: *Compilation of Confucian Classics from Dunhuang* (2008) ; *Bibliography of Confucian Classics from Dunhuang* (2006) , *Text Research on Dunhuang Manuscripts* (2005) and *Collation and Study on Sound and Meaning of Dunhuang Documents* (co-author, 1996).

**Topic: The P. 2643 Shangshu Manuscript: Its Features and Related Issues**



**YU Xin** (Ph.D. Peking University) is a Professor of History of Medieval China at Fudan University. His research focuses on natural history, manuscript culture, social history of religion, role of different source materials (historical records, archaeological evidence, bamboo slips and silk texts, Dunhuang and Turfan manuscripts, lost Chinese books in Japan, and literature on Sino-foreign relations) in the production of knowledge and religious practice, and role of manuscripts and images in intellectual

history, belief, and daily life. He has published and edited books, including *Studies of Knowledge, Faith, and Institutions in Medieval China* (12 volumes, 2012-2014); *Signs of the Extraordinary in Medieval China: Erudition, Belief, and Society in the Age of Manuscripts* (2011) and *Way of Gods, Life of Humans: Social History of Livelihood Religions in Dunhuang during the Tang and Song Dynasties* (2006).

**Topic: Materiality, Rituality, and Artistic Expression in Sutra Devices in Medieval Chinese Buddhism: Method and Case Study**

# 学者简介

(按姓氏音序排列)



**CHEN Wei 陈伟** 武汉大学博士，武汉大学历史学院教授、武汉大学简帛研究中心主任。主要研究领域：战国和秦代简牍的文本复原与注释、早期中国历史、考古学和古代写本。代表作品：《楚地出土战国简册[十四种]》（2012）；《郭店竹书别释》（2002）；《包山楚简初探》（1996）和《楚东国地理研究》（1992）。

题目：“邪上”试解



**Jacco Dieleman** 荷兰莱顿大学埃及学博士，2017年前为加州大学洛杉矶分校近东语言文化研究所埃及学系副教授并在世界各地诸多埃及学研究机构访问；现为自由学者，埃及学家，旅居美国华盛顿。主要研究领域：古埃及宗教仪式、地中海东部世界的符咒传播、纸莎草学、托勒密晚期和希腊罗马时期的埃及研究。代表作品：*Liturgical Texts for Osiris and the Deceased in Late Period and Greco-Roman Egypt* (2015); *Introduction: Authoritative Traditions and Ritual Power in the Ancient World* (2015, 合编); *Priests, Tongues, and Rites: The London-Leiden Magical Manuscripts and Translation in Egyptian Ritual (100-300 CE)* (2005) 和 *UCLA Encyclopedia of Egyptology* (正在建设中的网络数据库)。

题目：古埃及符咒的物质性



**Imre Galambos 高奕睿** 加州大学伯克利分校汉学博士，现为英国剑桥大学东亚系教授。主要研究领域：手稿学、古文书学、中国和中亚写本文化互动、西夏国党项书籍印刷与写本研究。代表作品：*Translating Chinese Tradition and Teaching Tanggut Culture: Manuscripts and Printed Works from Khara-Khoto* (2015); *Manuscripts and Travellers: The Sino-Tibetan Documents of a Tenth-Century Buddhist Pilgrim* (2012, 合著) 和 *Orthography of Early Chinese Writing* (2006)。

题目：标记中古中国写本中的复音词



**Martin Kern 柯马丁** 德国科隆大学博士，现为美国普林斯顿大学东亚系 The Greg ('84) and Joanna (P13) Zeluck 教授、系主任；国际汉学杂志《通报》主编之一，系列丛刊 *Studies in the History of Chinese Texts* 执行主编。主要研究领域：早期中国文学、历史和文本文化。代表作品：*Origins of Chinese Political Philosophy: Studies in the Composition and Thought of the Shangshu* (2017) 和 *The Stele Inscriptions of Ch'in Shih-huang: Text and Ritual in Early Chinese Representation* (2000)。

题目：写本研究中我们可以共享什么



**Michael Langlois** 法国索邦大学博士、博士后，现为法国斯特拉斯堡大学副教授。主要研究领域：圣经与古代近东的历史学、语言学和铭文学。代表作品：*Gleanings from the Caves: Dead Sea Scrolls and Artefacts from the Schøyen Collection* (2016, 合编); *Semitica* 57 (2015); *Le texte de Josué 10. Approche philologique, épigraphique et diachronique* (2012); *Qumrân. Le secret des manuscrits de la mer Morte* (2010) 和 *Le premier manuscrit du Livre d'Hénoch : Étude épigraphique et philologique des fragments araméens de 4Q201 à Qumrân* (2008)。

题目：死海古卷中的《圣经》写本及其物质性



**Verena Lepper** 德国波恩大学埃及学博士,哈佛大学博士后,现为德国柏林国家博物馆古埃及和东方纸莎草纸收藏部研究员,德国洪堡大学荣誉教授。主要研究领域:古埃及语言、文学、纸莎草纸学、阿玛尔纳时期的埃及学史、古埃及艺术史和博物馆学。代表作品: *Localizing 4000 Years of Cultural History: A New Approach to Papyri from Elephantine Island* (2014); *Ancient Egyptian Literature: Theory and Practice* (2013,合编); *Forschung in der Papyrussammlung* (2012) 和 *Karl Richard Lepsius: Der Begründer der deutschen Ägyptologie* (co-editor with Ingelore Hafemann, 2012)。

题目: 写本研究与物理学? 虚拟化地阅读古代文本



**LU Yang 陆扬** 美国普林斯顿大学东亚系博士,现为北京大学燕京学堂学业主任及课程领导小组执行主任、北京大学历史系教授、北京大学中国古代史研究中心研究员。主要研究领域:隋唐五代政治文化史、中国中古佛教文化和比较史学研究。代表作品:《清流文化与唐帝国》(2016); *Early Medieval China: A Sourcebook* (2014) 和《九世纪中国的皇帝及其敌人:唐宪宗及其时代研究》(即将出版)。

题目: 文本性与物质性交错的中古中国研究



**Daniela Mairhofer** 奥地利因斯布鲁克大学博士,现为美国普林斯顿大学助理教授。主要研究领域:拉丁语言与文学(古典期、晚期和中世纪拉丁)、文本传播与批评、古文书学、手稿学、书籍史和新柏拉图主义。代表作品: *Medieval Manuscripts from the Mainz Charterhouse in the Bodleian Library: A Descriptive Catalogue* (2 volumes, 2017) 和 *Medieval Manuscripts from Würzburg in the Bodleian Library: A Descriptive Catalogue* (2014)。

题目: 文本与物质



**Glenn W. Most** 耶鲁大学博士，现为比萨高等师范学院古典学希腊哲学教授、芝加哥大学人文学部社会思想与古典学特聘教授、德国马普研究所科学史外聘专家。主要研究领域：古典学的历史与方法、比较文学、文化研究、宗教史、文学理论和艺术史。目前正在进行古希腊文献学与世界不同时期和不同地区文献学的对比研究。代表作品：*Canonical Texts and Scholarly Practices* (2016, 合编); *Early Greek Philosophy* (9 volumes, 2016, 合编)和 *Doubting Thomas* (2005)。

题目：卷轴和册子本中的文本与副文本



**Christopher M. B. Nugent 倪健** 哈佛大学东亚语言文学博士，现为美国威廉姆斯学院汉学教授、比较文学项目负责人。主要研究领域：中古中国文学及文化。代表作品：*Manifest in Words, Written on Paper: Producing and Circulating Poetry in Tang Dynasty China* (2010)和 *The Textual Practices of Literary Training in Medieval China* （即将出版）。

题目：敦煌蒙书中的层累知识



**Matthias L. Richter 李孟涛** 德国汉堡大学博士，现为美国科罗拉多大学波尔得分校亚洲语言与文明系主任、汉学系副教授。主要研究领域：早期中国文学的修辞和编纂策略、文本批评、文本形成史和早期中国写本的研究方法。代表作品：*The Embodied Text: Establishing Textual Identity in Early Chinese Manuscripts* (2013); *Guan Ren: Texte der altchinesischen Literatur zur Charakterkunde und Beamtenrekrutierung* (2005) 和 *Punctuation: Paratextual Means of Defining Textual Identity in Early Chinese Manuscripts* (即将出版)。

题目：早期中国写本书迹研究



**RONG Xinjiang 荣新江** 北京大学历史学系教授、北京大学中国古代史研究中心主任, 教育部“长江学者特聘教授”。主要研究领域: 中西文化交流史、隋唐史、中亚史和敦煌学与吐鲁番文献学。代表作品: 《中古中国与粟特文明》(2014) 和《敦煌学十八讲》(2002)。

题目: 从简牍贝叶到纸本写卷——早期丝绸之路上的典籍传播



**Marina Rustow** 美国普林斯顿大学近东系和历史学系犹太文明方向 Khedouri A. Zilkha 教授, 哥伦比亚大学历史学博士, 普林斯顿大学 Geniza 实验室主任, 2015 年麦克阿瑟奖获得者。主要研究领域: 中古中东文献, 尤其是发现于埃及开罗 Ben Ezra 犹太教堂储藏室的手卷研究。代表作品: *Heresy and the Politics of Community: The Jews of the Fatimid Caliphate* (2014); *Jews, Christians and Muslims in Medieval and Early Modern Times: A Festschrift in Honor of Mark R. Cohen* (2014, 合编) 和 *Jewish Studies at the Crossroads of Anthropology and History: Authority, Diaspora, Tradition* (2011, 合编)。

题目: 重新使用的伊斯兰埃及政府文书与阿拉伯档案问题



**XU Jianping 许建平** 兰州大学博士，现为浙江大学人文学院古籍研究所、教育部人文社会科学重点研究基地汉语史研究中心教授。研究方向为敦煌学、经学文献、训诂学。已经出版的学术论文与专著有：《敦煌经部文献合集》（2008）；《敦煌经籍叙录》（2006）；《敦煌文献丛考》（2005）和《敦煌音义汇考》（合著，1996）等。

题目：P.2643《尚书》写本的特点及相关问题的思考



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题目：物质性—仪式性—艺术表现：中古佛教“藉经具”的博物学解读

# 论文摘要

## Abstracts

（按照演讲顺序编排）

[In the order of presentations]

**Martin Kern**

柯马丁

**Princeton University**

普林斯顿大学

【原文 Original】

## **What We Share in Manuscript Studies**

In recent years, the study of manuscripts and materiality of text has taken an increasingly visible place across the humanities. In some fields, new manuscripts have become available; in others, fascinating new methods—including working in collaboration with scientists—have emerged. Working from ancient Chinese manuscripts, this paper tries to address a few basic questions of shared interests: how do we think about genres among manuscripts—not just in terms of their texts but also in terms of their carriers? How are different genres being read and received differently, by different audiences, and are hence also produced toward different sets of expectations? Who are the communities to whom these manuscripts matter? Who and what are “scribes”—a word and cultural function for which we do not seem to have a single good equivalent in Chinese antiquity? How do we address the tension between textuality and codicology? And how certain are we of our “texts” when seeing them in individual manuscripts? What, in fact, is the thing we are seeing there?

【译文 Translation】

### 写本研究中我们可以共享什么

近年来，写本及其物质性的研究在人文科学中占据了愈发重要的地位。有一些领域发现了新的写本；而另外一些则涌现了有趣的新研究方法（包括与科学家合作）。本文将以古代中国写本研究为中心，提出一些共同关注的基础性问题：我们是如何思考写本类型的（不只是文本本身，还有文本的载体）？不同类型的写本是如何被不同的读者所阅读和接受的？它们又是如何为了回应不同的期待而被生产出来的？这些写本对什么群体很重要？“**Scribes**”是谁？他们的职能又是什么？（我们似乎无法在古代中国找到一个名词来对应这个单词及其文化功能）。我们要如何处理文本性和抄本学之间的张力？当看到独立写本上的文本时，我们能在多大程度上确定它们就是传世文献？我们看到的究竟是什么？

**Michael Langlois**  
米歇尔·朗格勒瓦

**Université de Strasbourg**  
斯特拉斯堡大学

**【原文 Original】**

Biblical Manuscripts and the Materiality of the Biblical Text  
Among *Dead Sea Scrolls*

**This paper focuses on the oldest manuscripts of the Hebrew Bible, which were found at Qumran and on other archaeological sites near the Dead Sea. While some of them preserve a text quite close to that of the biblical *textus receptus*, others exhibit differences that shed light on the redaction of the Bible. This raises epistemological and methodological issues: how can these scrolls be dated? How representative are they of the communities that produced the Bible? What do they tell us about the materiality of the biblical text? What is the philological approach underlying modern editions of these scrolls and the Hebrew Bible?**

**【译文 Translation】**

死海古卷中的《圣经》写本及其物质性

本文将重点讨论现存最古老的、在库姆兰和死海附近考古遗址中发现的《希伯来圣经》写本。这些写本中有一些文本与伊拉斯谟公认本希腊文《新约圣经》(*textus receptus*) 十分接近，另一些则非常不同，更为清晰地显明了《圣经》的编修。这也向我们提出了认识论和方法论上的问题：要如何确定这些写本的年代？它们能在多大程度上代表制作《圣经》的群体？它们能提供哪些关于《圣经》文本物质性的信息？这些古卷的现代版本和《希伯来圣经》背后的文献学方法又是什么？

**YU Xin**

余欣

**Fudan University**

复旦大学

**【原文 Original】**

物质性—仪式性—艺术表现：中古佛教“藉经具”的博物学解读

本文将经帙、经巾、经案、经函等具有收装和藉承佛经功能的器物统称为“藉经具”，从博物学径路出发，运用敦煌文献、出土实物与图像资料进行综合考察，进而超越物质性与文本性分析，着重从仪式实践和艺术表现的角度进行细致的解读，试图揭示佛教藏经的构成及其知识体系与书写、收藏、使用、供养实践的关系，以此为理解中古中国知识-信仰-社会构造和世界图像的一个新的进路。

**【译文 Translation】**

**Materiality, Rituality and Artistic Expression of Sutra Devices in Medieval Chinese Buddhism: Method and A Case Study**

The author defines sutra wrappers, sutra kerchiefs, sutra cases, and sutra desks as “sutra devices” and investigates various primary sources: the archaeological remains discovered in the Library Cave at the Mogao Grottoes in Dunhuang, the Ruiguang Pagoda and Huqiu Pagoda in Suzhou, as well as in the National Museum in Nara; the historical records and Buddhist prayers in Dunhuang manuscripts and traditional texts; murals from the tombs of Liao dynasty and the Buddhist temple of Yuan dynasty, paintings on silk from Tang to Ming dynasty. The author will analyze their shapes, material structures, practical functions and religious meanings in reading performances, dignifying rituals, and making offerings, discussing the ideas behind their production and artistic representation in Buddhist paintings and literati paintings. This study is intended to develop a comprehensive understanding of the role of “sutra devices” in the representations of textual and visual knowledge, religious rituals, and the formation of the Chinese Buddhist Canon tradition.

【原文 Original】

P.2643 《尚书》写本的特点及相关问题的思考

法国国家图书馆所藏 P.2643 号《尚书》写本，存《盘庚上》、《盘庚中》、《盘庚下》、《说命上》、《说命中》、《说命下》、《高宗彤日》、《西伯勘黎》、《微子》9 篇内容，共 273 行，这是敦煌《尚书》写卷中的第一长卷。

通过仔细阅读、对比并分析 P.2643 写本的抄写特点，本文有如下思考：

1. 写本并非硬笔所书，而是毛笔所书；其朱笔与墨笔题记非抄写者所为，是后来阅读者所添；文中朱笔加字（即朱笔题记）是读者根据其他流传文本校改了这件写本。
2. 写本也有在隶古字上添加构件之举，如第 210 行《高宗彤日》“惟天监下”和第 246 行《微子》“用乱败厥德于下”两句中的“下”字原皆写作“𠂔”，后用红笔加一点成“下”；第 234 行《西伯勘黎》“乃臯多垒在上”和第 244 行《微子》“我祖底遂陈于上”中的“上”字乃是在“𠂔”字上又用红笔加一横而成。此为校阅者随手改动的例子。这种情况也见于 P.2980 号《尚书》写卷。
3. 陆德明《经典释文·序录》认为梅颐原本并非全为隶古字，全为隶古字的本子乃是后人伪造。但从 P.2643 以及 P.2980 的情况看，陆德明之说值得商榷，极有可能梅颐献上的隶古定《尚书》全为古字本，其今字乃传抄者的改动，所以从现存的敦煌吐鲁番写本以及日本古写本来看，越是抄写时间晚的写卷，隶古字越少，这是在传抄过程中写本被逐步改动所致。

【译文 Translation】

The P.2643 *Shangshu* Manuscript:  
Its Features and Related Issues

The P.2643 *Shangshu* manuscript housed at the National Library of France includes nine chapters: “Pan geng 盘庚” (I, II, III), “Shuo ming 说命” (I, II, III), “Gaozong rong ri 高宗彤日,” “Xibo kan li 西伯勘黎” and “Weizi 微子,” 273 lines in total, making it the longest of all *Shangshu* manuscripts excavated at Dunhuang.

By closely studying the scribal features of the manuscript and comparing it with other texts, the author has made the following observations and reflections:

1. The manuscript was not written with a hard-tipped pen, but with an ink-brush. Moreover, it is not the scribe who made the red and black notes on it, but later readers comparing the manuscript with other transmitted texts.

2. Evidence can be found to prove that some strokes were added to the original ancient Li script characters 隶古字 by the reader. For instance, characters such as “下” in line 210 of Chapter “Gaozong rong ri” (惟天监下) and line 246 of Chapter “Weizi” (用乱败厥德于下), were originally written as “丅,” and a red stroke was added later to make it the more familiar “下.” In a similar manner, the character “上” in line 234 of Chapter “Xibo Kan Li” (乃皐多垒在上) and line 244 of Chapter “Weizi” (我祖底遂陈于上) is formed by adding a red stroke onto the original graph “丩.” These are instances rectified conveniently by later collators. Similar cases can also be found in the P. 2980 *Shangshu* manuscript.

3. In the prologue of *Jingdian shiwen* 经典释文, LU Deming 陆德明 considered that the *Shangshu* manuscripts offered by MEI Ze 梅赜 were not entirely written in ancient Li script, and that some ancient Li script was forged by later scholars. Given what we have found in P.2643 and P.2980 manuscripts, it might be worthwhile to rethink LU’s comments. It might be that MEI Ze 梅赜 submitted a version in complete ancient Li script, while later copyists rectified some of the ancient script into a more modern one. This also can be proven by Dunhuang/Turfan manuscripts and ancient manuscripts preserved in Japan: the fewer ancient Li characters in a manuscript, the more recent it is, as the result of gradual rectification in the process of circulation.

**Jacco Dieleman**

雅克·迪勒曼

**Freelancer**

独立学者

**【原文 Original】**

## **The Materiality of Ancient Egyptian Textual Amulets**

This paper investigates the material properties of textual amulets from Ancient Egypt in order to reconstruct the social history of ritual specialists and knowledge transfer. Textual amulets are short apotropaic texts inscribed on linen, papyrus, or metal foil, which when folded or rolled and tied with a piece of string were worn around the neck for protection in life. These artifacts have been found across the ancient Near East and Mediterranean, inscribed in various languages with a variety of apotropaic designs. Differences in design and usage between the various regions and across time suggest that the practice started in Egypt as early as the Bronze Age to find its way into the Levant and across the Mediterranean in the Iron Age. Changes in formatting, folding patterns, and suspension methods will be discussed for what they might have to say about transformations in scribal culture in ancient Egypt.

**【译文 Translation】**

### 古埃及符咒的物质性

本文将探讨古埃及符咒的物质属性，以便重建祭司和知识传播的社会史。符咒是书写在亚麻布、纸莎草纸或刻在金属片上的简短辟邪文字，古埃及人将这些材料折叠或卷起来，用绳子系在脖子上，起到保护生命的作用。从古代的近东到地中海地区都曾发现这些符咒，它们有着多种书写语言和辟邪设计。符咒在不同地区和时期有着不同的设计和用途，这表明，它们早在青铜时期的埃及就已出现，并在铁器时代传播到了黎凡特和地中海地区。本文通过探讨符咒格式、折叠样式和悬挂方法的变化，进一步揭示古埃及书写文化的演变。

【原文 Original】

“邪上”试解

中国秦汉时期的主要书写方式，是《史记·大宛列传》集解引韦昭所说的“直下”，即在简帛等物体的书写面，从右而左通栏书写。作为当时并存的一种特别书写方式，还有东汉桓谭《新论》所说的“旁行邪上”。“旁行”大致是指分栏（在表格中是分格）书写，但“邪上”却迄无达诂。

通过分析《史记》、《汉书》诸表可见：“邪上”很可能是指位于非平行形态时相关内容之间的斜向书写与阅读关系。这在里耶秦简户版和后世家谱中也有线索可寻。“邪上”是在世系一类表谱中表达“枝布叶分”关系的合适形式。

【译文 Translation】

An Attempt to Read “Xieshang 邪上” Writing Format

The prevalent writing format during the Qin and Han dynasties is “straight down” (*zhi xia* 直下), namely writing in columns on the front side of silk and bamboo, from top to bottom and from right to left. This format was mentioned by WEI Zhao 韦昭, in the *Biography of Dawan in the Records of the Grand Historian* (史记·大宛列传). However, during the same period there was another special format mentioned in *Xinlun* 新论 by HUAN Tan 桓谭 of the Eastern Han Dynasty. This is called *pangxing xieshang* 旁行邪上. It is generally accepted that *pangxing* means an alternative form of writing in columns, but so far there is no agreement on the meaning of *xieshang* writing format.

By analyzing various tables in the *Records of the Grand Historian* and the *Book of Han*, we suggest that *xieshang* indicates a relationship between writing and reading when one reads related information across a diagonal rather than vertical plane. The census registrations in the Liye 里耶 Qin bamboo slips as well as some later genealogies, provide similar valuable clues to this theory. *Xieshang* is the appropriate form (i.e., as a tree diagram or table) to illustrate the complex lineage relations of a family, tribe, or ethnic group in the history book.

**Matthias L. Richter**  
李孟涛

**University of Colorado at Boulder**  
科罗拉多大学波尔德分校

**【原文 Original】**

## **Degrees of Similarity of Handwriting in Early Chinese Manuscripts**

The distinction of scribal hands and other judgments concerning degrees of similarity of handwriting often enough play an important role in the interpretation of early Chinese manuscripts. Yet, there is little agreement with regard to the terminology (whether Chinese or English) used to distinguish and describe such degrees of similarity. This talk aims to delineate the categories of ‘scribal hand’, ‘style’, and ‘type’ of script in distinction from one another. I will explore criteria for the identification of scribal hands and styles of script and consider to which extent a collectively shared style of script can yield similarly valuable information for the understanding of a manuscript’s production and its appropriate interpretation as is usually couched in terms of identifying individual scribal hands.

**【译文 Translation】**

### 早期中国写本书迹研究

在解读早期中国写本时，分辨不同的抄手以及分析手迹的相似度具有重要意义。然而，无论是在中文还是英文中，人们对区分和描述这些相似度的术语尚无共识。本文旨在区分不同的“抄手”、“风格”和“类型”范畴。笔者还将探索辨别抄手笔迹及抄写风格的标准并进而思考，集体共享的字体在多大程度上能为我们理解一个抄本的制作过程，以及对其作出恰当的解释（过去常常是从辨别不同抄手的角度来解释的）提供同样有价值的信息。

【原文 Original】

## Layered Learning in a Children's Primer Found at Dunhuang

This paper looks at textual and paratextual elements in a manuscript copy of the children's primer entitled *Kaimeng yaoxun* 开蒙要训 ("Important instructions for beginners") found as fragments or full texts in dozens of Dunhuang manuscripts. Though essentially absent from the bibliographic record outside of Dunhuang, there is evidence that the work was popular in the centuries after its composition: it does appear in a late ninth-century catalogue of Chinese books in Japan—*Nihonkoku genzaisho mokuroku* 日本国见在书目录—and likely circulated widely in China as well, as indicated by its presence in what some scholars have called the "exam curriculum" list of books found in Dunhuang copies of the *leishu*-like work, *Zachao* 杂抄. I will focus on the document labeled P.2578 and held in the Pelliot collection at the Bibliothèque Nationale de France. This document includes, in addition to the full text of *Kaimeng yaoxun*, both punctuation and hundreds of additional paratextual characters inserted in interlineal spaces to indicate the pronunciation of characters in the text proper. I will use these elements to analyze the different stages in creating this document and speculate on what this might tell us about how *Kaimeng yaoxun* and other primers were used in the medieval period as part of a literary education.

【译文 Translation】

### 敦煌蒙书中的层累知识

敦煌写本中有大量《开蒙要训》的完本与残本，本文将考察这些写本里的文本和副文本要素。尽管敦煌外的书志目录多未载录此书，但有证据证明，该书在其成书后的几个世纪里颇为流行：首先，它见录于九世纪末日本的《日本国见在书目录》；它还出现在敦煌发现的类书《杂抄》所列的书单中，有学者认为这是当时的“考试课程”参考书单，可见它也可能在中国广泛流传。笔者将以藏于法国国家图书馆伯希和特藏的 P. 2578 号文献为主进行分析：除了《开蒙要训》全文，此卷上还有诸多句读，以及书于正文间隙的副文本文字，用以标示正文文字的正确读音。笔者将使用这些元素来分析此写卷形成过程的不同阶段，并考察作为文化教育一部分的《开蒙要训》等蒙书在中古时期是如何被使用的。

【原文 Original】

## Marking Multisyllabic Words in Medieval Chinese Manuscripts

Traditionally Chinese writing does not mark word boundaries but is written continuously without indication where one word ends and another begins. Since individual characters are clearly separated and each of those denotes a separate word, this is less of a problem than in the *scriptura continua* of alphabetic writings. Thus on the most basic level, the logographic nature of the Chinese script is a relatively reliable device for word divisions. Yet even though most characters represent monosyllabic words, the writing itself is not monosyllabic as disyllabic or longer words occur with considerable frequency. In this paper I am interested in how multisyllabic words may be marked in manuscripts, making them stand apart from their immediate environment. This is a feature that is not normally part of the mainstream tradition but it occurs in some less formal manuscripts, revealing an awareness on the part of copyists as to which characters belong together and should be regarded as forming an inseparable unit.

【译文 Translation】

### 标记中古中国写本中的复音词

汉语在书写时不对词作分隔处理，而是连续不断地书写。读者不知道一个词在哪里结束，下一个词从哪里开始。但由于每个汉字都是明显分开的，每个又代表一个单独的词，故而相比于使用字母的连书文本（*scriptura continua*），问题要少的多。因此，从最基本的层面看来，汉字的意符性质（logographic nature）是一种相对可靠的区分词的手段。不过，虽然大部分汉字都属于单音节词，但并不意味着汉字都是单音节的，因为常常会出现双音节词或多音节词。本文将探讨写本中是如何标记复音词，并使其与周围的文本环境区分出来的。这种特征一般不会出现在主流的写本里，而是一些相对非正式的写本中。这表明，抄手已经意识到有些字应该连在一起作为不可分割的单元。

**【原文 Original】**

从简牍贝叶到纸本写卷——早期丝绸之路上的典籍传播

汉武帝时张骞出使西域，正式打通了中国与西方的联系通道，今日我们称之为“丝绸之路”，中外交流从商品贸易，扩大到政治、外交、文化等各个方面。到西汉末、东汉初，佛教思想开始传入中国。

本文从物质载体的角度，来看典籍作为一种文化是如何在早期丝绸之路上传播的。

佛教最初的传播是以传法僧的口头翻译完成的，因此不需要携带笨重的贝叶梵经，就可以达到传播的目的。此后从魏晋到唐初，中国僧人有西行求法运动，去中亚、印度抄写佛典，中国发明的轻便纸张为这项求法抄经运动做出巨大贡献。

汉文典籍的载体最初因为是简牍，因此不利于传播，虽然有绢帛，但因为昂贵而不可能大量运输。纸张的发明，同样促进了魏晋、隋唐时期中国文明的西进，当然也有高级的绢本写经，以及中国传统的拓本、摹本的流传，甚至立碑异域的做法，都是中国文化西进的工具和手段。

本文将根据西北印度、中亚、河西走廊出土的各种典籍实物，来讨论从简牍、贝叶到纸本写卷的转变过程，并进而对不同载体所承载的文本结构、长短、内涵等方面加以讨论，以说明不同文明的知识在丝绸之路上传播的不断进步情况。

**【译文 Translation】**

**From Bamboo/Wooden Slips and Pattra-Leaf to Paper Manuscripts: Books' Transmission along Early Silk Road**

ZHANG Qian was sent to the Western Regions under Emperor Wu's command (Han dynasty), and officially opened the contact channel connecting China and the west, which is now called the Silk Road. The Exchange between China and foreign civilizations was then expanded from commercial trade to politics, diplomacy and culture, etc. In the turn of Western Han and Eastern Han, Buddhism had entered China.

This paper will, from the perspective of their material carriers, explore how books and records, as a culture, were transmitted along the early Silk Road.

Buddhism was primarily transmitted orally by monks to China, thus, they did not have to carry heavy sutras written on pattra-leaf while achieved transmission. Thereafter, from Wei and Jin dynasties to Tang dynasty, some Chinese monks started to go west pursuing Buddhism and made copies of the Buddhist texts in Central Asia and India. The light and portable paper invented by China made great contribution to this movement.

Chinese books and records were initially written on bamboo and wooden slips, which were not convenient to transport. The lighter material, silk, was just too expensive for large scale transmission. The invention of paper, thus greatly promoted the progress of Chinese culture to the west during the Wei, Jin, Sui and Tang dynasties. Undoubtedly, high-grade silk scroll scriptures, along with Chinese traditional stone rubbings, transcriptions and even steles erected in Western Regions were also devices for Chinese culture to travel west.

The author will explore the books and records discovered in the north-west India, Central Asia and Hexi Corridor, and try to demonstrate how bamboo/wooden slips and pattra-leaf scriptures were replaced by paper manuscripts, and discuss the differences of textual structure, length and content between various carriers, so as to explain how knowledge of diverse civilizations were progressively exchanged along the Silk Road.

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**【原文 Original】**

## **Text and Paratext on Roll and Codex**

This lecture begins with an exploration of some of the spatial and temporal complexities that are involved in a traditional form of impagination in the Western tradition in which a centrally situated text is accompanied by surrounding paratextual materials (e.g., commentary, critical apparatus, translation, footnotes, etc.). It then goes on to consider the development in modes of impagination from earlier ancient Greek and Roman layouts, mostly on papyrus and in rolls, to late ancient ones, mostly on parchment and in codices, and asks to what extent the specific nature of the materiality of these bearers of the texts and paratexts might have played a decisive role in this development and to what extent other, social and psychological factors may have been involved.

**【译文 Translation】**

### 卷轴和册子本中的文本和副文本

西方有一种“标注页码”(impagination)的传统书写形式,处于版面中心的文本周围会环绕一些副文本材料(如评论、批注、译文和脚注等等)。本文将首先探讨这种形式在时间和空间上的复杂性。接着继续考量从古希腊罗马早期(此时期以纸莎草纸和卷轴为主)到后来的古典时期(以羊皮纸和册子本为主),这些“标注页码”的形式是如何发展的。我们将思考如下的问题:在此过程中,文本和副文本载体的特殊物质属性起了多大的决定性作用,又在多大程度上受到了其他社会与心理因素的影响。

**【原文 Original】**

## Recycled State Documents from Islamic Egypt and the Problem of Arabic Archives

**This paper will present a single manuscript, an early eleventh-century paper rotulus that originally formed part of a decree from a Fatimid caliph at Cairo to a local Egyptian official. Within decades, if not a mere matter of years, a Jewish scribe in Fustat, Egypt acquired the decree and used it as a writing support for his own idiosyncratic recension of a seventh-century Jewish legal commentary. The Jewish scribe is well-known to us; the reason the decree was jettisoned in the first place is not.**

**Hundreds of Arabic decree fragments have survived, preserved for posterity only by the scribes who reused them for texts in Arabic, Greek and Hebrew script. Arabic decrees seem to have been vulnerable to reuse because of the profligate line-spacing that was the hallmark of chancery officials; but it was only the secondary texts that ensured the preservation of the primary ones. How did ordinary scribes acquire them? Why did state officials jettison them to begin with? Does the ubiquity of dismembered decrees support the view that medieval Islamic states were not terribly interested in archiving?**

**Quite the contrary, I will argue. Reused state documents offer us a parallax view of documentary ecology and archiving practices that well-organized archives cannot — with implications for the shape, scope and scale of medieval Islamic polities.**

**【译文 Translation】**

### 重新使用的伊斯兰埃及政府文书与阿拉伯档案问题

本文将介绍一份十一世纪的纸卷轴。此卷轴是法蒂玛王朝（909 – 1171）时期的一位哈里发从开罗颁发给一位埃及地方官员的法令的一部分。数年至数十年间，这份法令就传到了埃及福斯塔特的某个犹太书吏手中，他用来书写了自己对某份七世纪犹太法令的独特解读。如今我们非常熟悉这位犹太书吏，但是对这份法令当初被丢弃的原因却一无所知。

因为这些书吏二次利用了这些材料，用之来书写了一些阿拉伯文、希腊文和希伯来文的文本，如今我们才会有数百份的阿拉伯法令残片得以留存下来。而这些法令会被人重复利用，是因为当时档案馆的官员喜欢留下空行；但正因为这些二次文本，原始文本才得以留存。那么，普通的书吏是如何获得这些法令的？为什么政府官员要丢弃它们？法令被割裂的现象如此普遍，是否支持了中世纪伊斯兰国家不重视档案保存的观点？

笔者认为，情况恰恰相反。与管理完善的档案相比，重新使用的政府文书提供了一种独特的有关文书生态和存档实践的视角，从中还可窥视到中世纪伊斯兰政府的形态、范围和规模。

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**【原文 Original】**

## **Manuscript Studies and Physics? Reading Ancient Texts Virtually**

First results of a larger project accessing papyri in a digital manner using virtual unfolding techniques will be presented in this paper. This is a joint venture of experts in manuscript studies, physics, mathematics, computer science and digital humanities. Today, several thousand papyri and other manuscripts from Elephantine Island in Egypt are spread throughout more than 60 institutions and museums in 24 different countries worldwide. Their texts are written in various languages and scripts, including Hieroglyphs, Hieratic, Demotic, Aramaic, Greek, Coptic and Arabic. 80% of these manuscripts are yet to be published. Some of these texts are hidden in rolled, folded or crumpled documents, most of them precious objects, rather delicate and brittle. New ways of accessing them will be discussed. The important island in terms of military strategy and trade, Elephantine is located in the Nile on Egypt's southern border. No other settlement in Egypt has been so well documented over such a long period of time through texts. The texts give insights to the everyday life of a multi-ethnic, multicultural and multi-religious community.

**【译文 Translation】**

### **写本研究与物理学？虚拟化地阅读古代文本**

本文将介绍一些初步的项目研究成果，即如何使用虚拟的方式来展开并研究纸莎草纸。这是一个由写本研究、物理学、数学、计算机科学和数字人文学领域的专家合力参与的项目。如今，发现于埃及象岛的数千份纸莎草纸写本和其他写本分藏于全球 24 个国家的 60 多个机构和博物馆中。这些文本以不同的语言和文字写成，包括象形文字、僧侣体、通俗体、亚兰文、希腊语、科普特语和阿拉伯语。其中 80% 的手稿尚未发表。其中一些文本更是隐藏在卷起来的、折叠的或褶皱的写本中，大多数都相当珍贵、精致而易碎。我们要讨论的是如何用新的方法来展开这些写本。象岛位于埃及南部边境，毗邻尼罗河，是军事、战略和贸易重地。埃及其他地区的文件都没有象岛保存得完善。透过这些文本，我们能了解到一个多族群、多文化和多宗教社会的日常生活。

**【原文 Original】**

## **Text and Material**

This paper discusses the interplay of textuality and materiality. Hereby, two different aspects of materiality are being distinguished: the make-up of a book, the writing material and the page lay-out on the one hand; textual ‘accessory’, that is accompanying textual material characteristic of the religious-scholarly world of the Middle Ages, such as marginalia, interlinear glosses, etc., on the other. Both play an important role in the locating, dating, assessing and understanding of a text transmitted in a medieval manuscript. In some cases, forming a textual entity, base-text and textual material are inextricably linked, and hence cannot exist separately in an edition. In this context, a late medieval composite manuscript shall serve as an example of how entangled material and text may be; of how important it is to pay attention to not only the text of interest, but to basically everything that comes with it; and, furthermore, of how challenging the editing of a Latin text can be if one were to include accompanying textual material in the modern edition, as it might require an adaption in the method of editing.

**【译文 Translation】**

## 文本及物质

本文讨论的是文本性和物质性的交互影响，为此要区分开物质性的两个不同方面：一方面是书的装订制作、书写材料和版面安排；另一方面则是文本的“附件”，即伴随着中世纪宗教学术世界而兴起的文本物质性特征，如旁注、脚注、夹批等。这两方面对中世纪写本上的文本的定位、断代、分析和理解都起着重要作用。在某些情况下，要想构成一个文本实体，基础文本和文本物质材料是不可分割的，所以它们也不可能单独地存在于一个版本中。在这种背景下，中世纪晚期的复合写本就提供了很好的例证来说明材料与文本是如何交织在一起的，并告诉我们不仅要关注文本，还要关注那些伴随文本出现的所有东西；此外，如果我们要将这些伴随的文本物质材料都放到现代版本里，那么拉丁文本的编辑工作将会十分艰巨，因为它可能还需要一些编辑方法上的调整。

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**【原文 Original】**

文本性与物质性交错的中古中国研究

**【译文 Translation】**

**Textuality and Materiality in Medieval China Studies:  
Reflection on Its Conceptual Framework**

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