



世界汉学大会 2021
World Conference on Sinology

理解中國

汉学之新义

Understanding China
The New Relevance of Sinologies

5-7 Nov. 2021

中国·苏州 Suzhou, China

论文摘要
Abstracts



CENTER FOR LANGUAGE
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中外语言交流合作中心



中國人民大學
RENMIN UNIVERSITY OF CHINA



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【原文 Original】

《周易》的当代启示

- 1、略说《周易》的内容、性质、价值与影响。
- 2、略说治《易》的不同路径。《周易》有四种读法：经学读法，考古读法，思想史读法，江湖读法。
- 3、略说《周易》的核心理念。对人生最有益的启示就是平衡，阴阳平衡。当然有复杂的变化、多样的情境。
- 4、举例阐发《周易》在社会治理方面的启示：以泰、否、咸、益为例。
- 5、举例阐发《周易》在人格修养方面的启示：以乾、坤为例。

【译文 Translation】

The Contemporary Inspirations of *The Book of Changes*

1. Introduction to The Book of Changes: content, nature, value and influence.
2. Introduction to four major approaches of reading The Book of Changes: as a Confucian classic, as an archaeological discovery, as an important work in the intellectual history, or as an ordinary secular work.
3. Introduction to the core idea of The Book of Changes: Balance, namely the balance of “yin” and “yang”, is the most beneficial inspiration for our life. Balance has complex changes and diverse situations.
4. Inspiration in The Book of Changes for social governance: Tai泰, Pi否, Xian咸 and Yi益.
5. Inspiration in The Book of Changes for the cultivation of personality or character: Qian乾 and Kun坤.



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【原文 Original】

Metaphysical Grammar between/of Chinese and Western Thinking

The classical Greeks give us a substance ontology grounded in “being qua being” or “being per se” (to on he on) that guarantees a permanent and unchanging subject as the substratum for the human experience. With the combination of eidos and telos as the formal and final cause of independent things such as persons, this “sub-stance” necessarily persists through change. This substratum or essence includes its purpose for being, and is defining of the “what-it-means-to-be-a-thing-of-this-kind” of any particular thing in setting a closed, exclusive boundary and the strict identity necessary for it to be this, and not that.

In the Yijing 易经 or Book of Changes we find a vocabulary that makes explicit cosmological assumptions that are a stark alternative to this substance ontology, and provides the interpretive context for the Confucian canons by locating them within a holistic, organic, and ecological worldview. To provide a meaningful contrast with this fundamental assumption of on or “being” we might borrow the Greek notion of zoe or “life” and create the neologism “zoe-tology” as “the art of living.” This cosmology begins from “living” (sheng 生) itself as the motive force behind change, and gives us a world of boundless “becomings:” not “things” that are, but “events” that are happening, a contrast between an ontological conception of human “beings” and a process conception of what I will call human “becomings.”

As Zhao Tingyang suggests, ontology as necessity gives us a “dictionary” explanation of the world by telling us “what is what,” while zoetology as possibilities gives us a “grammatical” explanation of the world that requires correlation among things to produce additional meaning. Zhang Xianglong is making a similar claim with his distinction between “conceptual thinking” 概念思维 and “imagistic thinking” 象思维 where the first does not produce additional meaning while the latter has this function. In this same vein, Sun Xiangchen in his reflection on procreativity 生生 contrasts the Confucian notion of “being-between-generations” captured in its prime moral imperative, 孝, with Heidegger’s ontology of “being-in-the-world.”

【译文 Translation】

中西思维方式之间的形而上学语法

古希腊人给了我们一种基于“作为存在的存在”或“存在本身”的实体存在论，它确保了一个永久不变的主体充当人类经验的基础。“理念”（eidos）和“目的”（telos）是独立事物（如人）的形

式因和终极因，随着二者相互结合，这个“实体”必然在变化中持存。这一基础或本质包含着其存在的目的，并且通过设定封闭排他的界线和其必然如此存在的严格同一性，阐明了任何特定事物“作为这种事物而存在的意义”

我们在《易经》中发现了一个词汇，它明确地提出了显然有别于上述实体存在论的宇宙论假设，并通过将儒家经典置于一个整体的、有机的和生态的世界观中，为儒家经典提供了阐释的语境。为了与“存在”的基本假设进行有意义的对比，我们可以借用古希腊的“生命”（zoe）概念，创造一个新词：作为“生的艺术”的“生命论”（zoetology）。这种宇宙论起始于“生”本身，“生”是变化背后的动力。这种宇宙论给了我们一个无限“生成”的世界：不是存在的“事物”，而是发生的“事件”，这是人类“存在”的存在论观念和人类“生成”的过程观念之间的对比。

正如赵汀阳所言，作为必然性的存在论借由告诉我们“什么是什么”，为我们提供了一种对世界的“词典”解释，而作为可能性的生命论则为我们提供了一种对世界的“语法”解释，要求事物之间的关系去产生额外的意义。张祥龙表达了相似的看法，区分了“概念思维”和“象思维”，唯有“象思维”才会产生额外的意义。同样，孙向晨在反思生生时，对比了儒家的“在世之中存在”观念（体现在其首要道德律令“孝”中）与海德格尔的“在世界之中存在”生存论。



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【原文 Original】

西域学与中国研究：以多语种文献为视角

西域是印度文明、波斯-阿拉伯文明和欧洲文明同中国文明交流交汇的前沿，也是重要的舞台，西域各族及其语言文化是中国文明的直接参与者。丝绸之路连接东西方，佛教、伊斯兰教和基督教文明与文化传入西域和中原，中国四大发明输出西方，中国文化走向世界。在此过程中，西域、西域民族及其文化扮演过重要的角色。

历史上西域诸族留下了丰富的多语言多文种的珍贵遗产，域外文明也在这里留下了历史活动的各种文字痕迹。因此，西域多语种文献是研究西域历史文化和了解古典中国的绝佳的资料。西域多元多语种文献和汉语文献的相结合，成为了解历史中国的全容和真相的必然手段。在这个方面，西方汉学经验值得参考。他们中的大多数人凭借其出色的语文能力，借助汉语以外的东西方各种不同语种的文献资料，彻底理解和读懂古代汉文文献，并由此而把汉学研究放在整个亚洲文明，甚至整个世界文明的语境中进行考察和研究。西方汉学的这一传统一直在延续着。

民国时期，有一批有欧洲留学背景的中国优秀学者开始改变中国学术现状，其代表人物有陈寅恪、傅斯年诸位。他们把西域语言和西方语文学方法用于汉学（中国研究），拓展传统汉学的学术空间，引导汉学走向现代学科，使之成为可以和国际学术对话的学术体系。傅斯年呼吁把传统汉学和西域学相结合，打开中国研究的新局面。中国人民大学国学院的“大国学”的两大研究领域可以说是傅斯年学术理念在新时代的深化和发展。

西域研究对中国研究之重要，可以举很多实例。这里我仅举三个例子：第一个例子试举古突厥文碑铭与唐代中国研究，第二个例子讲蒙古文文献和清代中国研究，第三个例子举波斯文献与中国国际交流史研究。

中国文明以华夏文明为内核，但她从不自我封闭，具有高度的包容性。因此，中国文明呈现出其内部的多样性和对外的开放性，而这两点恰恰与西域文明和文化有密不可分的关系。正因为这样，通过西域多语种文献更清楚地揭示中国文明的形成和发展的脉络，和汉文文献相结合，不仅很好地研究西域历史文化，而且也可以比较全面地了解中原内地的历史、语言和文化的发展轨迹。如此，可以拓展和深化中国研究，最后达到全面了解历史中国，为建设今天中国贡献一臂之力之目的。

【译文 Translation】

Eurasian Philology and China Studies: A Perspective Based on Multilingual Literatures

China's Western regions are a crossroad between Indian, Arabic, Persian and Chinese civilizations. That is, the peoples of the Western regions made direct contributions into formation of the Chinese civilization. After the Silk Road connected East and West, Buddhist, Islamic and Christian civilizations found their way into the Central Plains through the Western Regions. At the same time the four great inventions of China travelled West along the same route, and Chinese civilization marched towards the world. In this process, the Western Regions, its various peoples and cultures, played an important role.

Various peoples, who inhabited China's Western regions throughout its history, left a trove of literary and cultural treasures in a variety of languages and scripts. Various foreign cultures and civilizations also left their traces in the Western regions. Therefore, written texts from the Western regions are a valuable source for both the research of the Western Regions themselves and for a better understanding of the formation of the civilization of classical China. Comparison between and combination of the records available in a variety of multilingual texts from the Western Regions and the Chinese historical sources is indispensable for the reconstruction of the actual outlook of the historical China. From this perspective, the experience of the Western Sinology is worth consideration. Many of the Western scholars combined their outstanding language skills with the meticulous study of the historical documents in various languages, and thus arrived to a fuller understanding of the classical Chinese historical records. Thus they were able to place Sinology within a broader framework of the Asian civilization, and carry out their research within the context of the history of world civilization. This tradition of the western Sinology continues until this day.

During the Republican time, Chinese scholars with the European education started to reform the Chinese scholarship. Chen Yingque and Fu Sinian were among these. They applied their knowledge of the languages of the Western regions and their familiarity with the methods of western philology to the Chinese studies, and thus enhanced the framework of the Sinological research, and ushered Sinology into the realm of the modern sciences. Thus, Sinology was able to converse with other departments of modern humanities. Fu Sinian called for a cohesion between the traditional Sinological studies and the research of the Western Regions, and thus opened new perspectives for the scholarship. The "Greater Sinology" promoted by the Institute of Chinese Classics of the Renmin University of China is a continuation and further development of Fu Sinian ideals in the new historical period.

There are many examples of the importance of the studies of Western Regions for the Sinological research. Here I limit myself to three examples: the importance of the Turkic epigraphic sources for the study of the Tang China, the other one is the relevance of the documents in Mongolian to the study of the Qing China. The third one is the value of the documents in Persian for the reconstruction of the history of the foreign relations of China.

The core of the Chinese civilization is the civilization of the Huaxia. But this civilization has never been



closed or isolated, but was open and cohesive. Thus, the Chinese civilization displays both inner diversity and openness to the outside. These two aspects determined its close connection with the civilizations of the Western Regions. This is the reason why the study of the historical sources from the Western Regions in a variety of languages allows a better understanding of the formation and evolution of the Chinese civilization. Combination of the sources in various languages with the Chinese records promotes not only a better understanding of the history and culture of the Western Regions, but provides valuable addition for more comprehensive research of the history, language, and culture of the Central Planes. Thus, the accommodation of the materials from the Western regions into the field of Sinology will enhance and deepen the traditional Chinese studies, and will eventually promote a more complete understanding of China, and make substantial contribution into building new modern China.

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【原文 Original】

中国人口老龄化与老龄社会治理

人口老龄化是中国面临的最突出的发展现实之一。中国60周岁及以上老年人口数量2020年末达到2.64亿，占比为18.7%，预计到2050年将达到4.8亿人，占比38%。伴随着老年人口规模快速增长与老年人口比例急剧扩大，经济社会体制转型和深化改革，人口老龄化在各种制度、体制与机制的不断适应下呈现出新的影响态势，中国也开始进入老龄社会新形态，并在经济、社会、文化等多方面产生着重大而深刻的影响。老龄化进程的加快不仅是人口年龄结构的问题，更对现行的社会制度与政策安排带来了持续挑战，同时也从一个侧面反映着国家治理能力与治理现代化水平。老龄社会治理体系是实施积极应对人口老龄化国家战略的重要组成部分。本文将重点聚焦于中国人口老龄化加速发展的形势、积极应对人口老龄化战略的内容，对老龄社会治理体系的现状及其面临的挑战进行归纳，提出下一步老龄社会治理的重点。

【译文 Translation】

Population Ageing and Governance of the Ageing Society in China

Population ageing has been the one of the key challenges in the development. By the end of 2020, the aged population of 60 and over was 264 million and account for 18.7% in the total population. It is projected to further increase to 480 million and 38% by 2050. Therefore the economic, social and cultural impacts of population ageing have been paid increasing attention in the national development strategy. The governance of aging society based on the characteristics of aging society and guided by the modernization of national governance has become a new proposition. From the perspective of modern national governance and considering China's efforts in addressing population aging, this presentation focuses on the trend of population ageing in China, key efforts of the national strategy of actively coping with the aging population, challenges of the current governance system on ageing and the suggestions to improve it.



BARROSO DÍAZ, Wilson

王少聪

Renmin University of China

中国人民大学

【原文 Original】

古巴汉语教学成就及其对中古关系的影响

古巴和中国虽然相距遥远，文化和语言不同，但从18世纪开始两国就有着共同的交往历史。古巴与中华人民共和国的外交关系始于1960年。从那时起，两国之间开展了许多合作项目。起初，对中国文化和语言的学习是在哈瓦那唐人街进行的，并且通常由中国人后裔的古巴人组成。位于哈瓦那这一地区的中国传统艺术馆也发挥了重要作用。2009年，作为中古两国合作的成果，哈瓦那大学孔子学院成立。驻古巴已经有12年，发挥中华语言文化的推动者作用，成绩有目共睹。每年从孔子学院报名和毕业的学生人数都在增加。孔子学院扩大了其活动范围，现在不仅仅局限于在哈瓦那大学或唐人街，而且还扩展到古巴其他大学和其他教育机构。与其刚开始的时候相比，活动越来越多样化。教授的课程包括语言、中国传统艺术、中国传统医学、历史和美食等其他与中国有关系的题目。现在不仅是有中国裔的古巴人感兴趣，还有更多的当地古巴人也感兴趣，这使它具有文化使馆的功能。孔子学院还充当商业交流的渠道。12年以来，很多学生因为他们的工作内容和项目的原因，与中国有直接接触，这就是他们选择在孔子学院学习的原因。这也对两国关系的改善产生了直接影响。目前，由于汉语学习的重要性和古巴民众的接受度和兴趣，正在实施一项计划，将汉语知识带入基础教育体系。这篇学术文章的目的是阐述古巴汉语研究领域取得的成就，及其对中古关系的影响。

【译文 Translation】

Cuban Chinese Teaching Achievement and Its Influence on Sino-Cuba Relations

Although Cuba and China are far apart and have different cultures and languages, they have a common history of communication since the 18th century. The diplomatic relations between Cuba and the People's Republic of China began in 1960. Since then, many cooperation projects have been carried out between the two countries. At first, the study of Chinese culture and language was carried out within the Chinatown of Havana, and it was usually composed of Cubans of Chinese descent. The Chinese Traditional Art Museum in this area of Havana played an important role. In 2009, as a result of the cooperation between China and Cuba, the Confucius Institute at the University of Havana was established. Having been stationed in Cuba for 12 years, Confucius Institute has played the role of promoter of Chinese language and culture, and his achievements are obvious to all. The number of students enrolling and graduating from the Confucius Institute increases every

year. The Confucius Institute has expanded its scope of activities and is now not only located in the University of Havana or Chinatown, but also expanded to other universities and other educational institutions in Cuba. Compared with the beginning, the activities have become more and more diversified. Courses taught include language, traditional Chinese art, traditional Chinese medicine, history and cuisine and other topics related to China. Now it is not only of interest to Cubans of Chinese descent, but also to more local Cubans, which gives it the function of a cultural embassy. The Confucius Institute also serves as a channel for business exchanges. In the past 12 years, many students have had direct contact with China because of the content of their job content and work projects. This is why they choose to study in the Confucius Institute. This has also had a direct impact on the improvement of relations between the two countries. Currently, due to the importance of Chinese learning and the acceptance and interest of the Cuban people, a plan is being implemented to bring Chinese knowledge into the basic education system. The purpose of this academic article is to illustrate the achievements made in the field of Chinese studies in Cuba and its impact on Sino-Cuban relations.



BOLD, Mungungerel
孟根格尔乐

The National University of Mongolia
蒙古国立大学

【原文 Original】

蒙语时间范畴认知研究

本文从蒙古语小说中抽取了3000个单元，对蒙语时间词语进行了研究，以了解蒙古人如何使用时间来命名时间，蒙古人如何看待时间，以及如何在日常生活中使用时间。为此，我们进行了基于时间的词语研究，将它们分为7类，并得出结论。

【译文 Translation】

A Cognitive Study on the Categories of the Temporal in Mongolian

This study, based on 3000 units from the Mongolian novel, analyses the time words of Mongolian in order to identify how Mongolians use time to name time, how Mongolians value time and use it in their daily lives. In doing so, we did a time-based word research and divided them into 7 categories to get the appropriate conclusion.

BORJA, María José

卜梦竹

Universidad San Francisco de Quito

基多圣弗朗西斯科大学

【原文 Original】

Development of China Studies in Ecuador

The Ecuadorian higher education sector consists of different academic institutions with all kinds of missions, orientations, resources and capabilities. Whilst Ecuador-China relations have deepened in all possible aspects, public and private Ecuadorian universities seem to take notice of the topic “China” since 2010-2011. This research aims to describe and present the most accurate figures and trends on Ecuadorian academic production relevant to China in its temporal, thematic and sectoral facets. The various aspects of inter-institutional relations between Ecuadorian and Chinese universities and study centers are also analyzed, in addition to the approaches given by the universities in the forging of relations with the Asian country.

【译文 Translation】

厄瓜多尔汉学研究的发展

厄瓜多尔高等教育部门由不同学术机构组成，它们各具使命、方向、资源和能力。2010–2011年起，随着厄瓜多尔与中国的关系在各个层面的深化，厄瓜多尔的公立、私立大学似乎开始关注“中国”这一话题。本研究旨在描述和呈现与中国有关的厄瓜多尔学术成果在时间、主题和部门方面最准确的数据和趋势。此外，本文还分析了厄瓜多尔和中国的大学、研究中心机构间的关系，以及各大学与亚洲国家加强交流时所采取的方法。



CAMPOS-RICO, Ivonne

江依凡

El Colegio de Tlaxcala

特拉斯卡拉学院

【原文 Original】

Sinological Studies in Mexico: Present and Perspectives

Studies on China in Mexico have had a slow but steady development. Since the opening of the Oriental Studies Section at the Center for International Studies of El Colegio de Mexico in 1964, until the present year 2021, a continuous interest can be observed in the studies focused on Chinese history, economy, politics, language, and culture, and in the study of Chinese presence in Mexico and Latin America. Today, there are important schools and institutions dedicated to the study of China and Asia distributed in some of the most important cities in the country. Added to this are six campuses of the Confucius Institute in public universities at the center, north, and southeast of Mexico, which together already constitute a network of important spaces for Chinese studies. However, despite this consistent interest in China, the number of specialized spaces for studying China in Mexico is still limited, and it is even observed that most of the approaches from the academy are focused on politics and economy. This is due to the growing interest generated by the unparalleled development of the People's Republic of China. The present research aims to explore the current scenario of sinological studies in Mexico, its links with non-academic actors –government, society, and private initiative–, and its present effect, to direct some perspectives on its possibilities and development in the near future.

【译文 Translation】

墨西哥汉学研究的现状与展望

墨西哥对中国的研究经历了一个缓慢但稳定的发展过程。自1964年墨西哥学院国际研究中心东方研究部成立以来，直到现在（2021年），人们对于研究中国的历史、经济、政治、语言和文化以及研究中文在墨西哥和拉丁美洲的使用一直兴趣浓厚。如今，墨西哥一些重要城市都设有致力于研究中国和亚洲的重要学校和学术机构。此外，在墨西哥的中部、北部和东南部，有六所属于公立大学孔子学院的校区，这些校区已经构成了中国研究的重要区域。然而，尽管对中国有着始终如一的兴趣，墨西哥国内对中国的专门研究空间有限。且观察发现，大部分学术研究方式都集中在政治和经济上，这是由于中华人民共和国的空前发展引起了人们越来越多的兴趣。本研究旨在探讨墨西哥汉学研究的现状、它与非学术行为者——政府、社会 and 私人——的联系及其目前的影响，以期对其未来的可能性和发展提出一些看法。

CANARIS, Daniel
柯修文

Nanjing University
南京大学

【原文 Original】

Sarpetri and the Terms Controversy

Sometime between late August and early October 1661, the Franciscan China missionary Antonio de Santa Maria Caballero received an explosive report penned by the late Niccolò Longobardo, Matteo Ricci's successor as superior of the Jesuit China mission. This report contained detailed textual analysis of Chinese and Western sources as well as interviews with Chinese literati which ostensibly proved the incommensurability of Christian core Christian theological concepts, such as God, angels and the soul, with China's autochthonous philosophical traditions. Longobardo's arguments were seized by the Jesuits' mendicant rivals as proof that the Jesuits' missionary strategy in China was based on a faulty intellectual foundation and imperiled Catholic orthodoxy. While the role of friars such as Caballero and Navarrette in disseminating Longobardo's views has received significant attention, there has been little work on those few mendicants who sought to step above the partisan fray. One such individual was Domenico Maria Sarpetri, a Sicilian Dominican who in the late 1660s wrote a series of treatises and letters in defense of Ricci's missionary strategy. After a brief survey of Sarpetri's career in China, this paper will analyse Sarpetri's views on cultural translation as articulated in his treatise written while in exile at Guangzhou and dated 20 July 1668.

【译文 Translation】

传教士巴道明与译名之争

1661年8月末至10月初期间，方济会中国传教士利安当收到了一份由已故的利玛窦继任者、耶稣会中国传教会负责人龙华民撰写的爆炸性报告。这份报告分析了中西方资料的详细文本并采访了一些中国文人，从表面上证明了上帝、天使和灵魂等基督教核心神学概念与中国本土哲学传统的不可比性。耶稣会对手们认为，龙华民的观点证明耶稣会在中国的传教策略是建立在错误的知识基础上，危及了天主教正统。学者们大多关注了利安当和闵明我传教士在传播龙华民观点方面的作用，但很少研究那些寻求超越党派纷争的少数传教士。来自西西里的多明我会士巴道明就是这样一个人，他在17世纪60年代末写了一系列的论文和书信为利玛窦的传教策略辩护。本文首先简要回顾萨尔佩特里在中国的职业生涯，然后将分析其在1668年7月20日流亡广州期间撰写的论文中所阐述的文化翻译观点。



COSTANTINI, Filippo
菲利普

Universidad de Costa Rica
哥斯达黎加大学

【原文 Original】

The Latin (and Hispanic) Americanist Academic Network on Sinological Studies of the University of Costa Rica

While in Asia, Europe and North America there are several groups dedicated to the development and the promotion of Chinese studies, in the Spanish-speaking world there is a pressing need to promote the same academic dialogues and exchanges in a common language that facilitates the development of their own mental and linguistic structures, as well as close cooperation in research initiatives, quality publications and the efficient and sustainable use of institutional resources. It is in this spirit that the Latin (and Hispanic) Americanist Academic Network on Sinological Studies of the University of Costa Rica was founded in 2017. The idea brought together a group of scholars from disciplines related to Chinese studies, not only through academic activities, but also through inter-institutional networks at a global level, institutions of higher education in three continents, academic groups, and independent researchers.

During its first four years, the Network achieved to organize several activities (inside and outside the academia) on national and international levels which contributed to the promotion of intercultural dialogue and cultural exchange. Thanks to intra- and inter-institutional support and technology, the impact of the Network has a great reach inside and outside the university, as well as throughout the Spanish-speaking world.

【译文 Translation】

哥斯达黎加大学拉美裔（及西语区）研究者的汉学研究学术网络

在亚洲、欧洲和北美洲，有一些团体致力于发展和促进中国研究，而在西班牙语世界，也迫切需要以一种共同语言促进同样的学术对话和交流，以促进其自身心理和语言结构的发展，以及在研究积极性、高质量出版物和有效及可持续地利用学术机构资源的方面达成密切合作。正是本着这种精神，在2017年，哥斯达黎加大学成立了拉美裔（及西语区）在汉学研究上的学术网络。这一想法不仅通过学术活动，而且通过全球层面的机构间网络交流、三大洲的高等教育机构、学术团体和独立研究人员，汇集了一批来自中国研究相关学科的学者。在其头四年中，该网络成功地在国家和国际两个维度组织了若干活动（包括学术界内和学术界外），有助于促进文化间对话和文化交流。得益于机构内和机构间的支持和技术，该网络的影响已经扩展到了大学内外和整个西班牙语世界。

FAMULARO, Dario Fudan University
范狄 复旦大学

【原文 Original】

“Difficult Subjects Which Have Recently Entered the Domain of Science”: The Birth of the Italian Academic Tradition of Chinese Studies at the Royal Institute of Higher Studies in Florence

The year 1864 marks the beginning of the academic tradition of Italian Sinology: the first Far Eastern Language and Culture Chair in Italy was established at the Royal College of Higher Education in Florence (Regio Istituto di Studi Superiori di Firenze). Antelmo Severini, Carlo Puini, Alfonso Andreozzi, Ludovico Nocentini, Giuseppe Ferrari, and Giovanni Vacca held there courses on all aspects of Chinese civilization (language, religion, history, law, folklore etc.). These sinologists shared a common goal: inspired by positivism, they wanted to transform Sinology into a new positive science. They rejected the European tradition of China Studies. Grounded on the reports of missionaries, it was marred – in their view – by metaphysical prejudices. They regarded the Chinese literary tradition as the only authoritative source of knowledge about China. Although these authors openly declared their scientific rigour, they were not without prejudice. On the contrary, they often sought in Chinese literary tradition answers to the political issues of Italy of their time, in support of their liberal and anticlerical ideas.

【译文 Translation】

难度高、刚跨入科学领域的科目 ——佛罗伦萨皇家高等学院的汉学家和意大利汉学学术传统诞生

1864 年，意大利大学的第一个远东语言和文化教席在佛罗伦萨皇家高等学院（Regio Istituto di Studi Superiori di Firenze）成立。这一日期标志着意大利汉学研究学术传统的开始。在该机构安特尔莫·塞韦里尼（Antelmo Severini）、卡洛·普伊尼（Carlo Puini）、阿方索·安德烈齐（Alfonso Andreozzi）、洛多维科·诺琴蒂尼（Ludovico Nocentini）、朱塞佩·法拉利（Giuseppe Ferrari）、乔瓦尼·瓦卡（Giovanni Vacca）开设了中国文明各个方面的课程（包括语言学、宗教、历史、法律、民俗学、等）。这些汉学家都遵循实证主义的思想，想把汉学变成一门新的科学。他们拒绝了于传教士的报告为基础欧洲汉学研究的传统，因为在他们看来有严重的形而上学的偏见。佛罗伦萨皇家高等学院的汉学家认为中国文学传统是了解中国知识的唯一权威来源。尽管这些作者公开宣称他们的科学严谨性，但并非没有偏见。相反，经常在中国文学传统中寻找当时意大利政治问题的答案，以支持自己的自由主义和反教权思想。



GUALTEROS, John

关沧海

East China Normal University

华东师范大学

【原文 Original】

魔幻现实主义溯源 ——对中国“新时期文学”的“影响研究”与“知识谱系学”考察

在曾经影响中国现当代文学的外国文学思潮中，拉美“魔幻现实主义”不同凡响。尤其是在1980—1990年代的中国“新时期文学”阶段，“魔幻现实主义”的影响并非仅仅局限于勃兴于1980年代中期的“寻根文学”，事实上，1980—1990年代几乎所有重要的中国作家都曾感受到“魔幻现实主义”的冲击，中国的翻译家、理论家和批评家也曾对这一概念进行过广泛和深入的探讨。本人在学习和研究相关问题的过程中，一方面为众多中国作家和学者在相关研究领域所进行的具有开创意义的“跨语际实践”所感动，另一方面，也感到中国作家与批评家对“魔幻现实主义”的认知与拉美文学的本土认知之间的距离。

与中国作家多从艺术风格乃至文学技巧角度探讨“魔幻现实主义”的意义不同，本文集中讨论拉美“魔幻现实主义”这一“文学思潮”背后的文化政治意义，即通过探讨特定时期拉美的“政治无意识”，讨论拉美社会反抗和超越“西方”的努力是如何影响了“魔幻现实主义”的发生。进一步而言，则是这种共同的“政治无意识”如何在拉美当代文学与中国“新时期文学”中建立了一种独特的联系。

拉美“魔幻现实主义”在西方文坛的巨大影响以及1980—1990年代的中国文化政治的特点，催生了拉美“魔幻现实主义”的中国之旅。而中国文学的“魔幻现实主义”实践进一步丰富和拓展了“魔幻现实主义”这一概念的内涵，标志着“魔幻现实主义”的最新发展。

【译文 Translation】

Tracing the Source of Magical Realism: An Inquiry into China's "New Era Literature" through the Lens of the "Influence Studies" and "Archaeology of Knowledge"

Many foreign trends have influenced the modern and contemporary Chinese literature, but Latin America's magical realism has played an extraordinary role. The scale of influence of magical realism for China's "New Era Literature" in the 1980s and 1990s is not limited to the "Root-seeking literature" that flourished in the mid-1980s. In fact, during 1980s and 1990s almost all great Chinese writers have been influenced by magical realism; this subject has been discussed extensively by Chinese translators, theorists, and critics. This thesis acknowledges the pioneering "inter-linguistic practice" carried out by a great number of Chinese writers

and scholars in the research of magical realism. Moreover, this thesis also recognizes that three different perceptions of magical realism exist between the Chinese writers, the Chinese critics, and the Latin American scholars, shaped by the social experiences in respective countries.

Unlike some Chinese writers who discuss the meaning of magical realism from the perspective of the artistic style and literary skills, this thesis focuses on the cultural and political significance behind Latin America's magical realism. That is to say, by discussing the "political unconscious" of this specific period in Latin America, this thesis addresses the Latin American society's efforts to resist and transcend the "western" world, that effort itself was one of the main determinants in the emergence of magical realism in Latin America. The commonality of having "political unconscious" has established a unique connection between Latin American contemporary literature and Chinese "New Era Literature".

The tremendous influence of Latin American magical realism in Western literary circles and the characteristics of Chinese culture and politics in the 1980s-1990s were the reasons for Latin American magical realism to flourish in China. The application of magical realism in Chinese literature has further enriched and expanded the meaning of the magical realism, marking the latest development of magical realism.



HOMPOT, Sebestyén

洪思明

University of Vienna, Austria

奥地利维也纳大学

【原文 Original】

The Significance of the Early Ming Chinese Tribute-Trade System and the Zheng He Maritime Missions for the Construction of Theoretical Frameworks in Histories of “Empire” and Global History

The present article traces some of the main tendencies in recent scholarship on the Ming-Qing tribute-trade system and the Zheng He maritime missions (1405-1433 CE) of the Early Ming period. The author argues that the main deficiency of recent scholarship is its reliance on the Eurocentric framework of colonial history as the main reference point to which the Early Ming foreign policy and the Zheng He missions are compared. While there have been a lot of academic works published on the geographical extent and impact of the missions, there has been much less discussion of how research on the Zheng He missions might contribute to the construction of new theoretical frameworks of histories of ‘Empire’ and global history. The author argues that the tribute-trade system of the Early Ming period altogether constitutes a point to set out for an alternative theoretical framework of histories of ‘Empire’. This proposed framework is based on the particularities of a primarily land-based empire expanding its trade networks and political supervision into the maritime world. It also relies on the specificities of the ideological environment of Ming China being characterized by millennia-old sense of civilization superiority, belief in the universal authority of the emperor, pre-modern Confucian-based notions of global order, as well as the specific political culture governing the partly ceremonial, partly pragmatic tribute-trade relations with foreign states.

【译文 Translation】

明初中国朝贡贸易制度和郑和下西洋对于构建“帝国”史和全球史理论框架的重要性

本文追溯了近年来关于明清朝贡贸易制度和明初郑和下西洋（公元1405–1433年）的学术研究中的主要倾向。作者认为，近年来学术研究的主要欠缺是依赖欧洲中心主义的殖民史框架，殖民制度与明初朝贡贸易制度之间的比较分析作为大多数著作的主要内容。虽然已经有很多关于郑和下西洋的地理范围和影响的学术著作发表，但关于对郑和下西洋的研究如何有助于构建所谓“帝国史”（histories of ‘Empire’）和全球史的新理论框架的讨论却比较少。作者认为，明初时期的朝贡贸易制度构成了“帝国史”的另一个种理论框架。这个拟议的框架是基于一个主要基于陆地的帝国将其贸易网络和政治监督扩展到海洋世界的特殊性。它还依赖于明代中国意识形态环境的特殊性，其特点是所谓“华夷之辩”的文明优越感、对皇帝普遍权威的信仰、古代儒家思想的全球秩序观念，部分礼仪性、部分实用性的朝贡贸易外交的特定政治文化。

ISTVANOVÁ, Maria
玛利亚

Comenius University
考门斯基大学

【原文 Original】

Annotation of the Chinese Learner Corpus of Slovak Students

The aim of the paper is to describe the procedure of the learner corpora annotation. The annotation not only represents an important step in building the Chinese learner corpus, but also plays a crucial role for the application of the corpora in the future. The existing large-scale Chinese learner corpora contribute to the creation of the annotation taxonomy in terms of the types of errors in the texts written by Slovak learners.

【译文 Translation】

斯洛伐克学生汉语学习者语料库的标注

本文描述了学习者语料库标注的过程。学习者语料库的标注不仅是建设汉语学习者语料库的一个重要步骤，也对将来语料库的研究应用意义重大。现有的大规模汉语学习者语料库有助于设计斯洛伐克学习者所写文本中的错误类型标注集。



KHO, Tung-Yi

许统一

Southwest University

西南大学

【原文 Original】

Sinology and China Studies: Who's Studying Whom, and What's the Problem with That?

This presentation deals with the issue of “understanding China”, a knowledge enterprise that began in the West in the 16th-century with Jesuit missionaries that spawned the field of “Sinology”. Yet the enterprise of “knowing China” has become “problematic” in the current period, especially in the politicized milieu of rising Sino-Western tensions in the world-system.

My paper deploys a decolonial perspective to note that attempts to “understand” China have seldom been without political motivations. Such has been the case especially in the modern era, in which “Sinology” was quickly succeeded by “China Studies”. Although dedicated ostensibly to the scholarly aim of “studying” China to ‘better understand’ it, the following questions immediately arise: Who’s studying whom, and from what perspective? Knowledge, for what purpose? Who has the right to produce knowledge about China? What counts as legitimate knowledge of China?

Highlighted by these questions are the asymmetries of power that plague the production of knowledge about China. As it turns out, owing to the historic role of the West in ushering in the modern age, it has historically been the West, through the efforts of Western scholars and knowledge institutions, and invariably based upon a Western point-of-view, that “authoritative” knowledge about China has been produced. In other words, the institutionalized study of China has historically been Eurocentric.

This presentation addresses some of the problems that have resulted from such skewed and partial scholarship, not least, the reliance on the West as the only civilizational source of social scientific and anthropological knowledge about China and other non-Western societies. It addresses the problem of Eurocentrism inherent in Sinology and China Studies as a historical legacy of Western colonialism. The paper proceeds in its conclusion to discuss what a “new” Sinology can do to overcome Western epistemic dominance in social scientific scholarship on China without succumbing to an equal but opposite “Sinocentrism.”

The paper’s methodology is historical and autoethnographic. Its insights derive from a survey of the social sciences as historical academic disciplines while its autoethnographic component draws from the author’s multidisciplinary training and scholarly experiences across the social sciences and humanities; namely, in Economics, Political Economy, Sociology, Cultural Studies and Anthropology in Australia, the U.S., the U.K. and Asia.

【译文 Translation】

汉学与中国研究：谁在研究谁，存在什么问题？

本次演讲探索关于“了解中国”的问题。这是一项始于16世纪西方的知识企业，由耶稣会传教士发起，产生了“汉学”领域。然而，“了解中国”的事业在当前时期出了问题，尤其是在世界体系中中西紧张局势加剧的政治化环境中。

本文采用了非殖民主义的观点，指出：“理解”中国的尝试很少没有政治动机。尽管表面上致力于“研究”，但仍然存在以下问题：谁在研究谁，从什么角度研究？产生了哪些知识，目的何在？谁有话语权，什么才是中国的客观，科学的知识？

这些问题凸显了中国知识生产的权力不对称。事实证明，由于西方在引领现代时代的历史作用，它在历史上一直是透过西方视角，通过西方学者和知识机构的努力，并且始终以西方的观点为基础，产生了关于中国的“权威”知识。换言之，对中国的制度化研究历来都是以欧洲为中心的。

本演讲强调了由于这种片面的学术研究而导致的一些问题，特别是依赖西方作为有关中国社会和人类学知识的唯一文明来源。它讨论了作为西方殖民主义历史遗产的汉学和中国研究中固有的欧洲中心主义问题。本文在结论部分讨论“新”汉学可以做些什么来克服在中国社会科学学术中的西方中心主义的问题，同时又不屈服于平等但相反的“中国中心主义”。

这篇论文是靠历史和自我民族志的方法论。它的见解来自对作为历史学科的社会科学的调查，而其自民族志成分则来自作者跨社会科学和人文学科的多学科培训和学术经验；即澳大利亚、美国、英国和亚洲的经济学、政治经济学、社会学、文化研究和人类学。



KOH, Chong Wah
郭宗华

Xiamen University
厦门大学

【原文 Original】

汉语、汉字与汉学

本文从“汉语与汉学何者为重”的假设性问题作为出发点，带出中国近代以来的“废除汉字”与“文字改革”运动的始末，以及五四运动后中国一些文人与思想家将汉语与汉字视为阻碍中国教育普及、科技发展的说法。接着，通过列举一些实例，说明汉字对于汉语及中国文化的不可替代性，以及其与中国教育的普及程度、科技落后并无多大关系。最后，得出了汉语与汉学（中华文化）无法谈论“孰轻孰重”，汉语汉字就是中华文化的基础与载体，与中华文化是密不可分的结论。

【译文 Translation】

Chinese Language, Chinese Character and Chinese Cultures

This article takes the hypothetical question of “the importance between Chinese Language and Chinese characters” as a starting point, and brings out the history of abolishment and reformation of Chinese Language from the since the end of 19th century. as well as the claim that some Chinese literati and thinkers after the May Fourth Movement regarded Chinese language and Chinese characters as obstacles to the popularization of education and the development of science and technology in China. Then, by listing some practical examples, to prove that the Chinese characters are irreplaceable by other alphabets for the Chinese language and Chinese cultures. Furthermore, to explain that Chinese characters wasn’t the main reason of the backwardness of China’s education and technology. Lastly, it is concluded that “we can’t compare the importance between the Chinese Language and the Chinese cultures”. The Chinese Language and characters are the best basis and carrier of the Chinese cultures and are inseparable from it.

KRYVETS, Volha

奥丽

Fudan University

复旦大学

【原文 Original】

Status-quo in the Regional Cooperation in Asia and China's Contribution to It

The article investigates the regional architecture between 1995 and 2020, China's position and develops the "status-quo in regional cooperation in Asia" concept. While the global dynamics might be different, on the regional level the actors have become more connected than ever, and China has reached a position that is favourable enough to be preserved. Theoretical novelty is achieved by defining and measuring a region based on relational data acquired from a network analysis of regional institutions: a region is conceptualized as a bipartite network, a network that includes two theoretically distinct groups of nodes (states and regional international organizations) and links are co-members or/and comembership. Based on both network analysis measures and qualitative analysis it is suggested that lately a certain status quo has already been achieved in the regional cooperation, further it is explored how China's position in the region became most advantageous. The results of the analysis describe what have become the major features and driving forces of cooperation in Asia. The second contribution is a discussion of China's changing position within the network of regional organizations. Certain actors are more beneficial to the region (in terms of regional cooperation) and play a more active and significant role – a driving force behind the regionalization in Asia, particularly in recent years, was China.

【译文 Translation】

亚洲区域合作的现状及中国对其的贡献

本文章对亚洲区域合作现状(status-quo in regional cooperation in Asia) 进行了深入分析, 创新性地使用了网络分析法, 以 1995 年至 2020 年间亚洲各种类型的区域多边合作组织和论坛为分析对象, 对亚洲区域合作的历史进程和成就以及中国在该地区的地位开展了研究。尽管全球动态可能有所不同, 但在区域层面, 中国就在最近才达到了足以维持的有利位置。本文将区域结构概念化为由国家与国际组织两方组成的网络(bipartite network)。区域结构是一个多层的网络, 其中的节点(nodes, actors) 是国家或/和国际组织, 关系纽带(links)是共同成员或/和会员资格。本文研究的核心问题是: 亚洲区域一体化是如何演变发展的, 中国在亚洲的地位是如何变化的? 本文章将中国与该区域其他主要国家节点进行了对比分析, 得出了两个结论: 中国所处的节点位置是战略性位置。某些行为体在推动区域合作方面发挥着更加积极和重要的作用, 中国就是最典型的例子, 且在加强联系方面, 中国已经远远领先于其他主要行为体。



LEE, Jeongha
李定河

Peking University
北京大学

【原文 Original】

探寻朝鲜士大夫上梁文中的中国神话意象内涵

古代房屋房梁的稳定性决定整个建筑坚固，为此古人尤为重视“上梁”，举行上梁仪式。上梁文与之相配，是用以表示颂祝的实用文体。在朝鲜上梁文化与民间成造信仰相结合，对坚信朱子学为唯一治国方法的士大夫来讲这是淫祀，但又不能全盘否定人们自古以来对民间信仰的根深蒂固的需求，于是采取了举行仪式却不记的策略。但在上梁文中又大量使用了貌似违背他们思想理念的中国神话意象，可分为神话人物和神话空间：人物有西王母、尧舜以及洪崖与浮邱等神仙。神话空间有西王母居住空间、月宫以及蓬莱和方丈等神山。其外部原因来自上梁文本本身的文体特征。它最根本目的是使空间神圣化，得到神圣力量的保护。因此需要比现实更吉祥的空间来把现实建筑提升到神圣世界。而与儒教思想相比，中国神话的理想空间更丰富、更具有具象性，更适合上梁文；内部原因在于朝鲜士大夫所属的文化生态。朝鲜士大夫本身对道教化的中国神话与唐风文学非常熟悉。他们不是以宗教来信仰道教，而是借用神话意象来表现渴望长生不老、生活幸福圆满的人类普遍心态。从此可知儒教思想为人类提供祈福除灾的功能较弱，是中国神话以及把它吸收到体系内的道教弥补了这不足。而且朝鲜并不是思想均质化的国家，其内部有多种不同思想共存和竞争。

【译文 Translation】

Exploring the Connotation of Chinese Mythological Images in Shangliangwen of Scholar-officials in Joseon Dynasty

The stability of the beams in ancient houses determines the firmness of the entire house. For this reason, the ancients paid special attention to install the ridge beam and held a special ceremony, named Shangliang ceremony(上梁仪式). Shangliangwen(上梁文) is an practical article used to express blessings when installing the ridge beam. In Joseon Dynasty, Shangliang ceremony and Shangliangwen are combined with the folk god Chengzao(成造)belief. For the scholar-officials who firmly believed that Neo Confucianism was the only way to govern the country, Chengzao sacrifices are stipulated as fornication, however people have deep-rooted needs for folk beliefs since ancient times, which can not be completely denied. Therefore the royal court of the Joseon Dynasty chose the strategy of holding the Shangliang ceremony without recording them. Contrarily, rich Chinese mythological images are used in the creation of Shangliangwen. Specifically, it can be divided into two parts: mythological characters and mythological spaces: mythological characters and mythological space: the characters mainly include West Queen Mother(西王母), Emperor Yao(尧) and Shun(舜), Immortals as Hong Ya(洪崖) and Fu Qiu(浮邱). The mythical space mainly includes the living space of the West Queen

Mother, the Moon Palace, holy mountain as Penglai(蓬莱) and Fangzhang(方丈). The external reason for this phenomenon is the stylistic characteristics of the Shangliangwen. The most fundamental purpose of it is to sanctify their own space and be protected by divine power. Therefore, in order to praise the newly built buildings as sacred, a more beautiful and auspicious space than reality is needed to elevate the real architecture to the sacred world. In contrast, the ideal space of Chinese mythology is richer and more embodied than Confucianism, and is more suitable for Shangliang. The internal reason lies in the cultural ecology to which the Korean scholar-officials belonged. The Korean scholar-officials themselves were very familiar with the Daoistized Chinese mythology and Tang style literature. They did not believe in Taoism by religion, but borrowed mythological imagery to express the common human mentality of longing for longevity and happiness in life. This shows that Confucian thought was weak in providing human beings with the function of seeking blessings and removing disasters, and it was Chinese mythology and Taoism, which absorbed it into the system, that made up for this deficiency. Moreover, the Joseon is not a homogeneous country in terms of ideology, and there are many different ideas coexisting and competing within it.



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雷立柏 中国人民大学

【原文 Original】

A Comparative Study of Early Encyclopedists in China and Vietnam

The nineteenth century was a period of profound changes both for China and for Vietnam. One of the cultural changes was the influx of new knowledge in many areas of science, and this called for translations and the creation of new terms for the new sciences. Whereas Japanese scholars of the Meiji Period (after 1868) proved to be most successful and systematic in their efforts to introduce new sciences, also in China and in Vietnam appeared polyglot scholars who devoted their lives to the spread of new knowledge. The present study tries to describe and compare three scholars, two from Shanghai (Huang Bolu 1830-1909 and Li Wenyu 1840-1911), and two from Saigon (Petrus Trương Vĩnh Ký, 1837-1898, and Paulus Huỳnh Tịnh Của, 1834-1907) in their specific contexts and with their respective contributions.

【译文 Translation】

中越早期百科全书家对比研究

第19世纪给中国和越南带来深层的变化，而其中一个新的因素是新知识的大规模流入。这就需要新的翻译工作以及新知识的新语言和术语。一方面，明治维新时期（1868年后）的日本学者在翻译和创造新术语方面进行的工作比较系统和成功，但在中国和越南也出现一些掌握多语言的学者，他们主动传播了新的知识。本文章试图对比三个学人，两个来自上海的文人（黄伯禄，1830-1909年和李问渔，1840-1911年）和两个来自何志明市（张永记，1837-1898年，黄静财，1834-1907年）。作者尝试描述这些学人的背景，进而对比他们在传播知识方面的成就。

LENA, Ludovica
陆朵

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东方语言文化学院

【原文 Original】

Translation as a Window on Conceptual Transfers Between Languages: The Case of Chinese Existential Sentences

Since Jespersen (1924: 155) the “existential construction” has attracted linguists of different theoretical backgrounds. In Chinese linguistics, the syntax, semantics, and information structure of existential sentences (cún zài jù 存在句) along with second language acquisition become highly investigated topics. This wide interest is motivated by the fact that existential constructions offer “a fertile territory where the theories of syntax, semantics and pragmatics can be tested” (Cruschina 2015). It is worth noting that a great number of languages do not have specialized existential constructions (Creissels 2019), while speakers of these languages have the same expression needs. In addition, even in languages that do have specialized existential constructions, other linguistic forms can be used in the same contexts (e.g. perception, posture and possessive verbs). Based on a parallel corpus, this study investigates existential sentences in English, Chinese, French and Italian. Existential sentences involved are collected from different translation versions of the Russian novel *The Master and Margarita*. The methodology of the parallel corpus reveals non-specialized existential structures corresponding to typical existential structures in the same contexts. At the same time, with the help of multilingual parallel corpus and translation method, the polysemy of typical existential verbs can be proved. The innovative aspect of this research lies in considering not a form-to-form alignment but a form-to-functions alignment.

【译文 Translation】

翻译作为语言间概念转换的窗口——以中文存现句为例

自Jespersen (1924: 155) 以来, “存在结构” [1]引起了不同学派语言学家的关注。在中国语言学中, 存在句的句法、语义及其信息结构和第二语言习得也是备受关注的课题。之所以广泛研究存在结构, 是因为其提供了“检验句法、语义和语用学理论的沃土” (Cruschina 2015)。需要注意的是, 并非世界上所有语言都有其专属的存在结构形式 (Creissels 2019), 而这些语言使用者又有相同的表达需求。另外, 即使在具有专门存在结构的语言中, 我们也可以在相同语境下使用其他语言形式对其进行替换 (例如表达位置、感知和拥有的动词)。本研究采用平行语料库的方法探究英、汉、法、意语中的存在句, 所涉及存在句均摘自俄罗斯小说《大师与玛格丽特》的各语种翻译版本。平行语料库可以揭示在相同语境中典型存现结构所对应的非典型存现结构。同时, 借助多语平行语料库和翻译的方法, 可以发现典型存在动词具有多义性。本研究的创新之处在于着重形式到功能的对齐, 而非形式到形式的对等。



LEUTNER, Mechthild
罗梅君

Free University Berlin
柏林自由大学

【原文 Original】

German Sinologist Walter Liebenthal's Studies on Chinese Buddhism : 1933-1952

Liebenthal had to leave Nazi Germany in 1933 and continued his research on Buddhism in Peking, later Kunming and again Peking. In close cooperation with leading Chinese scholars he developed his thesis on the Sinicization of Buddhism and the special combination of Daoism and Buddhism which formed a specific Chinese Buddhism. He continued his research in India and Germany and made his thesis known in the West. The paper elaborates on the role of exile, academic networking and the necessity for collaboration in the field of Chinese Studies.

【译文 Translation】

德国汉学家李华德的中国佛教研究：1933—1952

1933年，李华德不得不离开纳粹德国，在北京继续研究佛教，后来去了昆明，最后又回到北京。他与中国当时的优秀学者密切合作，论述了佛教中国化问题，认为道教与佛教的特别结合形成了一种有特色的中国佛教。李华德后来在印度和德国继续研究，其观点在西方广为人知。本文将阐述中国研究领域逃亡的作用以及学术网络与合作的必要性。

LIM, Hwei Shian
林惠湘

Peking University
北京大学

【原文 Original】

秦汉时期的“连坐”与“收孥”新论——以性别为视角

秦汉时期的连坐与收孥制度一直是学界关注的问题，大抵有两种意见：收孥是连坐的结果或是相关联但彼此独立的制度。学者主要从地缘关系、血缘关系及官僚组织等之间的连带责任开展研究。本文欲以性别为视角，尝试在前人的研究基础上进一步探究连坐和收孥之间，犯罪人的性别起到什么样的影响，以及涉及连坐及被收对象的性别，说明连坐和收孥的不同。秦汉导致连坐的犯罪轻重皆有，对象主要以人为主，涉及的人员包括邻伍、官僚上下级、亲属等；收孥则是适用于处以鬼薪白粲、城旦舂以上劳役刑的犯罪人，牵涉人及财产。秦汉法律默认了犯罪人的性别，但实际上犯罪的实施并不受控于性别。在特定罪名之下，女性犯罪人的男性亲属及孩子只连坐而不被收；男性犯罪人的连坐及被收对象皆包括妻儿。籍此，可说连坐和收孥并不是相同的制度，但应是在西汉后期开始，二者之间的区别逐渐模糊，处置趋于一致。

【译文 Translation】

A New Study of “Liable” and “Impoundment” in the Qin and Han Dynasties from Gender Perspective

In the Qin and Han dynasties, the system of liable and impoundment always a concern of the academic, there are two opinions which the system impoundment is the result of liable or related but independent. Scholars mainly carry out research from the joint responsibility between geographical relations, blood relations and bureaucratic organizations. This article attempts to further explore these two systems from the perspective of gender, define the offender as well as the subject's gender involved in liable and impoundment system to explain the difference based on previous studies. In Qin and Han dynasties, the offense touches off liable are various, misdemeanor or felony. Subject involved are only person, included neighbors, subordinates of bureaucrats, and relatives. The impoundment was applicable to the offender punishment above hard labor punishment for men and women which gatherer of fuel for the spirits or white-rice sorter and wall-builder or grain-pounder, it involves person and property. Qin and Han laws acquiesced gender of the offender, but in fact criminal is not depends on gender. In certain crimes, husband and children include family members of female offenders are the subject only involved in liable but not impoundment; between wives and children of male offenders are involved in both liable and impoundment. Based on above, it can be said that liable and impoundment are different system, but the difference between the two gradually blurred and the treatment tended to be the same maybe started in the late Western Han Dynasty.



LOKHANDE, Sumedh
聪利

Auro University
奥罗大学

【原文 Original】

India-China Cooperation in Climate Change and Renewable Energy

China and India are primarily viewed as triumphing economies of the 21st-century globalised world. China has drastically transformed itself in the last 40 years and is referred to as the world factory and investing heavily in innovations. It became the largest trading nation in the world in 2017 it exported nearly US\$ 2.3 trillion worth of goods to the world. Even India, after its economic reforms of the early 1990s, has become the world office in particular, because of its competence to take advantage of information technology (IT)-enabled services. India is also investing hugely in its infrastructure as it wishes to build up its manufacturing Industry.

However, all this development is hurting this planet which is finite in nature and has witnessed a lot of abuse and degradation. The economic progress of today's developed western world can be attributed to the Industrial Revolution, and energy became the core for the development. Further, human hunger for development made him search for a new resource, and a number of different fossil fuels were discovered. The overuse of these fossil fuels in the last 300 years is triggering adverse effect on the global environment. The need for these resources for sustainable and affordable development has made the world interdependent among the regions who have the energy resources and the regions who are in need of energy resources.

In the race of modern industrialised nation, India and China are relatively newer compared to the western developed countries. However, while they are marching ahead in their respective developmental paths, the effects of the carbon emission have become more and more visible on the global environment. Today the developed world after emitting its share of carbon emission by using fossil fuels are now requesting the developing world to reduce their carbon emissions. This has created a dilemma in front of them as they have to reduce their carbon emissions while maintaining their pace of developments as these measures are essential for the ecological sustainability of this planet. This dilemma has given rise to a number of extreme debate about the appropriate energy guidelines to be adopted, programmes to be followed, and the mechanism to be implemented.

India and China have emerged as defenders of the global South in the international climate change arena, which has been polarised into a North versus South negotiation. The climate change debate today is centred on whose responsibility it is to clean up and protect the environment. For years, India and China have presented a united front in various international negotiations and agreements. Both nations have asked developed nations to slash their carbon output and at the same time have refused to accept the cap on their carbon emission as it will hurt their growth.

In 2009 they made it official and signed a Memorandum of Understanding (MoU) for the exchange of views on energy conservation and efficiency, to increase cooperation in renewable energy and forest management, to deepen mutual understanding, and strengthen coordination by enhancing cooperation. Since then they have been regularly cooperating on climate change with each other through various international

forums like BRICS, SCO, BASIC, LMDC etc. In 2015 they came up with joint statement on Climate Change.

Though, India and China disagree on a number of issues however last week they both agreed that India and China have their own 'intrinsic logic' and should not look at each other through the lenses of third country. Today both India and China are investing heavily in renewable energy it only makes sense in cooperating with each other for the sake 2.8 billion people who live in both the countries. The economic and social benefits of cooperation in Climate change could be huge for both countries as they both are in search of the renewable source of energy as it will reduce their burden of importing substantial resources of oil, natural gas and coal and will also reduce their carbon emission without hurting their growth. This Paper makes a detailed analysis of how India China are working on Climate Change, it also showcase the instance and forums where India and China have cooperated on climate issue, and discusses the future potentials of their cooperation.

【译文 Translation】

印中在气候变化和可再生能源领域的合作

中国和印度主要被视为21世纪全球化世界中胜利的经济体。在过去的40年里，中国发生了巨大的变化，被称为世界工厂，在创新方面投入了大量资金。2017年，中国成为世界上最大的贸易国，向世界出口了近2.3万亿美元的商品。甚至印度在1990年代初的经济改革之后，也特别成为世界办事处，因为它有能力利用信息技术（IT）服务。印度也正在对其基础设施进行大量投资，以建立其制造业。然而，所有这些发展正在伤害这个性质有限的星球，并目睹了许多虐待和退化。当今西方发达国家的经济发展可以归功于工业革命，能源成为发展的核心。此外，人类对发展的渴望使他寻找新的资源，并发现了许多不同的化石燃料。

然而，所有这些发展正在伤害这个性质有限的星球，目睹了许多滥用和退化。当今西方发达国家的经济发展可以归功于工业革命，能源成为发展的核心。此外，人类对发展的渴望使他寻找新的资源，并发现了许多不同的化石燃料。过去300年过度使用这些化石燃料正在对全球环境造成不利影响。对这些资源的可持续和可负担的发展的需求使世界在拥有能源的区域和需要能源的区域之间相互依存。

在现代工业化国家的竞赛中，印度和中国比西方发达国家要新。然而，虽然它们正在各自的发展道路上向前迈进，但碳排放对全球环境的影响已越来越明显。今天，发达国家在利用化石燃料排放碳排放份额后，现在要求发展中国家减少碳排放。这给他们造成了两难境地，因为他们必须减少碳排放，同时保持发展速度，因为这些措施对于地球的生态可持续性至关重要。这种两难处境引起了关于应采取的适当能源准则、应遵循的方案以及应执行的机制的一些极端争论。

印度和中国已成为国际气候变化舞台上全球南方的捍卫者。今天的气候变化辩论集中在谁有责任清理和保护环境。多年来，印度和中国在各种国际谈判和协定中形成了统一战线。两国都要求发达国家削减碳排放量，同时拒绝接受碳排放上限，因为这将损害它们的增长。2009年，双方正式签署谅解备忘录，就节能增效交换意见，加强可再生能源和森林管理合作，深化相互了解，加强合作，加强协调。此后，他们通过各种国际论坛定期就气候变化问题相互合作，如金砖国家、上海合作组织、BASIC、LMDC等。2015年，他们提出了关于气候变化的联合声明。2015年，他们提出了关于气候变化的联合声明。

虽然印度和中国在一些问题上存在分歧，但最近双方都认为，印度和中国有自己的“内在逻辑”，不应该从第三国的视角来看待对方。今天，印度和中国都在可再生能源方面进行大量投资，为了生活在这两个国家的28亿人口，互相合作才有意义。两国在气候变化方面的合作对经济和社会的益处可能很大，因为两国都在寻找可再生能源，这将减轻它们进口大量石油、天然气和煤炭资源的负担，还将在不损害两国增长的情况下减少碳排放。本文详细分析了印度和中国在气候变化问题上的合作情况，介绍了印中两国在气候问题上合作的例子和论坛，并探讨了两国未来的合作潜力。

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【原文 Original】

认知隐喻视角下《折断的翅膀》译者风格研究 ——以李唯中译本和薛庆国译本为例

纪伯伦（1883-1931），是20世纪杰出的文学家，阿拉伯新文学道路的开拓者之一，也是当时世界上最优秀的英语作家之一。他在《折断的翅膀》中篇小说中运用了大量蕴含了阿拉伯语言、文化色彩，并具有创造性的隐喻辞格。在跨语言翻译时容易产生误译或漏译，造成一定程度的文学性损失。据笔者人工检索和统计，纪伯伦的《折断的翅膀》共出现了20多处的隐喻辞格。李唯中和薛庆国各自译本里对这些辞格的处理方式不相同。本文主要创建了《折断的翅膀》的可比语料库，并选取了《折断的翅膀》的隐喻辞格及其汉译为研究对象，由于篇幅所限，本文精选其中9处的显著隐喻辞格及其汉译进行认知探讨，通过李唯中和薛庆国译本的对比分析，解构其中的认知特性，结合实例，揭示两个译本在翻译修辞过程中使用的翻译策略和翻译方法。

【译文 Translation】

A Study of the Translator's Style of Broken Wings from the Perspective of Cognitive Metaphor Taking Li Wei's and Xue Qingguo's Versions as Examples

Ji Bollen (1883-1931) is one of the top pioneers of the 20th century, the Pioneer of the Arab New Literature, is also one of the best English writers in the world. He used a large number of Arabic language, cultural colors, and creative metaphors in the novels in the "broken wings". It is easy to cause miscibility or leakage in translational translation, resulting in a certain degree of literary loss. According to the artificial retrieval and statistics, Ji Bolun's "broken wings" has a total of more than 20 metaphorical quotes. Li Wei is in different ways of translation in the respective translations of Xue Qingguo. This paper mainly created the comparable language library of "broken wings", and selected the metaphor of "broken wings" and its Chinese translation as a research object. Due to the space limit, this paper selects the significant metaphorical quote from 9 of them. Its Chinese translational discussion, through the comparative analysis of Li Weizhong and Xue Qing Guo, deconstruct the cognitive characteristics, combined with example, revealing the translation strategies and translation methods used in the translation rhetoric process.



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【原文 Original】

Understanding China through Video Games: Reconceptualizing the Figure of the Localizer from the Viewpoint of New Sinology

With Matteo Ricci, James Legge or David Hawkes as archetypal examples, the figure of the sinologist is, to a great extent, deeply intertwined with that of the translator. The lives, works and translations of these key figures have nowadays become a fundamental part of sinological scholarship. However, the academic study of “new” sinologists is still in its incipient stages. At present, China is one of the top-earning countries in terms of video games exports, thanks to the power of localization. Chinese video game localizers are striving to transfer Chinese digital works, along with its embedded culture, around the world. However, these actors at the core of such a key process remain greatly underresearched.

This paper’s main standpoint is the consideration of foreign localizers as a new potential addition to the field of sinology. Following the viewpoints of New Sinology, combined with Translation Studies, this paper explores a reconceptualization of video game localizers as a pool of potential sinologist-translators and their possible relevant role in China’s Going Out Policy. Through netnographical methods, the present piece of research attempts to provide a tentative delineation of several aspects related to foreign localization specialists, including their roles, training, translation processes, points of view, motivations, etc., in order to offer a much needed description of the professionals behind this novel and booming field. At the same time, it serves as a call for further scholarship, hoping to bring localizers’ globalization efforts, contributions and needs out of the shadows.

An analysis of Chinese to foreign language video game localization from such a perspective highlights several shortcomings, such as a dearth of training and professional expertise development, as well as a lack of research and theoretical undertakings. Further training and research in this area could also derive in a streamlined localization process, improved translation quality, and a stronger brand identity for Chinese video games around the world, especially among younger generations. Finally, this study tries to offer several possible solutions and methods to integrate foreign localizers into New Sinology.

【译文 Translation】

通过游戏了解中国：从新汉学的角度重新构想外国本地化译者

以马泰奥·里奇、詹姆斯·莱格或大卫·霍克斯为例，汉学家的形象在很大程度上与译者的形象密不可分。对这些人物的生平、作品和翻译的研究，已成为了汉学研究的基本组成部分。然而，对于

“新”汉学家的学术研究还处于起步阶段。目前，中国拥有世界上最大的电子游戏产业，并凭借本地化的力量成为电子游戏出口收入最高的国家之一。但如此关键的本地化过程的核心参与者仍然有待深入研究。

本文的主要观点是将外国本地化译者视为汉学领域的新成员。遵循新汉学的观点并结合翻译研究，本文从新的角度探讨中国电子游戏本地化译者的形象，将之看作汉学家-译者以及中国“走出去”政策的重要参与者对其进行研究。本文试图通过网络志研究方法对多个方面进行初步探讨，包括他们的角色、教育背景、翻译过程、观点、动机等，以便对此经济规模庞大的行业内专业人士提供亟需的学术描述。本文呼吁对该主题的进一步学术研究，希望本地化译者对中国游戏全球化的努力、贡献和需求能得到关注。

从上述角度分析中国游戏的本地化发现一些尚需改进的方面，例如对外国本地化译者专业教育培养和职业培训的匮乏，以及对该领域研究和理论探索的不足等。该领域的进一步培训和研究可以简化本地化流程、提高翻译质量及为中国游戏打造更高的品牌识别度。此外，本研究试图提供多种解决方案以将外国本地化译者融入新汉学领域里。

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【原文 Original】

《红楼梦》汉语主题句主题语的越南语对比研究

主题句是先提出一个话题然后加以评论的名词性句型。“主题语是汉语主题句的句子成分之一。句子中作为要评论的话题位于句首的成分，是全句的结构重心。它可以是一个词或词组，也可以是一个句子形式。作为主题句的基本成分，它不是为了强调而通过词序的变异出现在句首的，因而是一种无标记成分”。

本文以申小龙提出的汉语功能句型理论为切入点，通过主题语越译之后的增补把汉越两种语言进行对照，以《红楼梦》主题句按功能分类主题语越译增补为研究对象，把主题句主题语的越译增补进行分类，主题语越译增补是按照主题语的句型分类。

主题语越译之后常常被增补，即汉语句子中的主题语数量增补，如原本汉语句子没有主题语，译文出现了一个；或者汉语句子存在一个主题语，译文出现了两个以上。越译增补出现在是认主题句、描写主题句、夹叙夹议主题句、能愿主题句、比较主题句、带“得”主题句、致使主题句这七类句型之中。根据汉语主题语的越译增补百分比的高低，可以把主题语越译增补分成三级：一级包括是认、描写主题句两类句型；二级包括夹叙夹议、能愿和比较主题句三类句型；三级包括带“得”、致使主题句两类句型。本文旨在通过汉语主题语的越译增补找出两种语言的异同。

【译文 Translation】

A Contrastive Study of Vietnamese in the Theme Words of Chinese Theme Sentences in *A Dream of Red Mansions*

The topic sentence serves as a nominal sentence pattern that first puts forward a topic and then conducts comments. “Subject words are part of Chinese topic sentences. The element at the beginning of a sentence as the topic to comment on is the structural focus of the whole sentence. It can be a word or phrase, or a sentence form. As the basic component of the topic sentence, it does not appear at the beginning of the sentence through the variation of word order for emphasis, so it is an unmarked component.”

This paper takes the Chinese functional sentence pattern theory proposed by Shen Xiaolong as the starting point, takes the topic sentences of *The Dream of Red Mansion* as the research object, and classifies the supplement of topic sentences and subject words in the Vietnamese version according to the topic sentence patterns.

After being translated into Vietnamese, subject words are often supplemented, that is, the number of subject words in original Chinese sentences are supplemented. If no subject word appears in original Chinese sentences, there becomes one in the translation; Or there is one subject word in Chinese sentences but more than two in the translation. Vietnamese translation supplements appear in seven types of sentence patterns: recognition topic sentence, description topic sentence, narration and discussion topic sentence, topic sentence with auxiliary verb, comparison topic sentence, topic sentence with 得(de) and cause topic sentence. According to the percentage of the supplement of Chinese subject words in translation, there are three levels. The first level includes two sentence patterns, namely, recognition and description topic sentence; Level 2 includes three patterns: narration and discussion topic sentence, topic sentence with auxiliary verb, comparison topic sentence; Level 3 includes two types: topic sentence with 得 and cause topic sentence. This paper aims to find out similarities and differences between Chinese and Vietnamese through the supplement of subject words when the former is translated into the latter.



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【原文 Original】

Daoistic “Harmony”: The Internalization of Order

Freedom and order are correlated. Society consists of relationships, where conflict, division, and collision occur. To solve this problem, there must be a “standard” recognized by all members of a society with different standards. In addition, members should be educated to voluntarily defend principles and order set based on standards. In addition to external stability (political, economic, general life as a whole), all members of society consider a Daoistic ethics system that finds natural reasonable methods both internally and externally as a way to enjoy true happiness recognized by individuals. It attempted to argue that “order,” or “agreed justice,” would be inherent in humans in the moral sense, and that individuals and society would be in harmony if they could voluntarily defend it.

【译文 Translation】

道家的“和”——秩序的内在化

自由和秩序是相关的。社会由关系构成，关系中发生矛盾（纠葛）、分裂、冲突。为了解决这个问题，必须存在一个社会各成员都认可的“标准”。另外，还要接受以标准为依据制定的原则和秩序，让成员自发维护的教育。社会所有成员（政治上、经济上、一般生活上）外在稳定的同时，认为道义伦理体系能够从内部和外部找到自然合理的方法，作为一种享受个人内心认可的真正幸福的方法。它试图论证“秩序”或“合议的道德律”在道德意义上是人类所固有的，如果个人和社会能够自愿捍卫秩序，他们就会和谐相处。

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【原文 Original】

Balancing the Online and the Offline: A Laozian Approach to Avoiding Extremes in a Virtualised World

This paper presents a Daoist philosophical approach, primarily informed by the *Daodejing*, towards finding an appropriate degree of internet usage. This approach is based on a Daoist conception of nature, informed by the *Daodejing*. This paper outlines the Daoist attitude of aligning oneself as fully as possible with the whole of nature, and not just a particular part. One fundamental pattern in nature observed in the philosophy of the *Daodejing*, as well as other Pre-Qin texts, can be described using a phrase from the *Lüshi Chunqiu*, “anything taken to its extreme leads to its opposite” (*wuji bifan* 物極必反). The observation of this pattern gives rise to an existential and pragmatic attitude of “being cognizant of danger while residing in safety” (*ju'an siwei* 居安思危). This approach is in contention with some other practical uses of Daoist philosophy that propagate alignment with an essentialist conception of “nature.” While this alignment may serve to alleviate a fixation on the virtual world, it constitutes another form of extreme. A movement towards safety can be found through “a recognition of what is enough” (*zhizu* 知足) both in terms of not attaching oneself too fixatedly on the virtual world, nor opposing too doggedly the increasingly virtualization of our world.

【译文 Translation】

互联网和现实的平衡 ——《道德经》思想在虚拟世界中对追求极端的警戒

本文介绍了一种主要由《道德经》提供的道家哲学方法，以寻找互联网使用的适当程度。这种方法是基于道家的自然概念，由《道德经》提供信息。本文概述了道家的态度，即尽可能地使自己与整个自然界保持一致，而不仅仅是某一部分。在《道德经》以及其他先秦典籍的哲学中观察自然界的一个基本模式，可以用《吕氏春秋》中的一句话来描述：“物极必反”。对这种模式的观察产生了一种“居安思危”的存在主义和实用主义态度。这种方法与道家哲学的其他一些实际用途有争议，后者宣扬与“自然”的本质主义概念相一致。虽然这种调整可能有助于缓解对虚拟世界的固着，但它构成了另一种形式的极端。通过“知足”，我们可以找到一种安全的活动，既不要过于固执地依附于虚拟世界，也不要过于顽固地反对我们的世界的日益虚拟化。



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【原文 Original】

Richard Wilhelm and “Dao”: Five Translations of “Dao” in *Introduction to Chinese Philosophy*

Through the study of the last philosophical work *Introduction to Chinese Philosophy* (1929) by Richard Wilhelm (1873-1930), a famous German sinologist and translation master, this paper summarizes Richard Wilhelm's five translations of the core word “Dao” in Chinese philosophy, and deeply analyzes how he uses “multi translations of one word” to interpret “Dao” in various ideological dimensions of different texts, philosophers and times in the history of Chinese philosophy. At the same time, the paper also notices several German philosophical words used by Richard Wilhelm to translate “Dao”, and traces the origin of these words with the research method of German terminology. From this, we can observe how Richard Wilhelm, a Sinologist who has a deep understanding of both Chinese and German philosophy, consciously transforms the Chinese “Dao” into the concept matched with German philosophy from the perspective of cross-cultural comparative philosophy. Re-examining Richard Wilhelm's multi translations of “Dao” plays a positive and important role in strengthening the mutual understanding between Chinese and foreign cultures and the translation of Chinese works.

【译文 Translation】

卫礼贤与“道” ——《中国哲学导论》中“道”的五种译法之探究

本文通过对德国著名汉学家与翻译大师卫礼贤（Richard Wilhelm，1873年-1930年）的最后一部哲学论著《中国哲学导论》（1929年）的翻译和研究，整理归纳了卫礼贤对中国哲学的核心词“道”的五种不同译法，深入剖析了他如何用“一词多译”的方法，对中国哲学史上不同文本、不同哲学家、不同时代的不同思想维度中的“道”进行诠释。同时，还关注了卫礼贤用来翻译“道”的几个德语哲学词汇，以德语文术语学（Terminologie）为研究方法，对这些词汇进行溯源。由此观察卫礼贤，这位对中国哲学与德国哲学均有深刻理解的汉学家，是如何有意识地从跨文化比较哲学的角度出发，将中文“道”转换为德国哲学与之相匹配的哲学概念的。重新审视卫礼贤对“道”的“一词多译”的方法，在加强当今中外文化相互理解和中文著作外译方面具有积极重要的作用。

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【原文 Original】

The Multilayered Journey of a Precious Color on the Ancient Silk Roads: 琉璃

A Chinese-style painting in an album kept in Topkapi Palace Museum Library in Istanbul reveals the intricate artistic interconnections on the ancient Silk Roads during the Middle Ages. The large size ink drawing on the cloth depicts three seated ladies in Chinese Taoist costumes. The album Hazine 2153 was brought from Tabriz at the beginning of the sixteenth century to the Ottoman court after the latter's conquest in 1514. Notes on the drawing mark various color names in Persian to color different parts of the painting.

One of these colors deserves special attention: shamat. This term, not in use in Persian anymore, refers to the light blue color obtained from the transparent layer at the top of the water solution of the gem lapis lazuli. According to Persian sources, the gem was extracted from Badakhshan Mountain in Iran and exported to China along the ancient Silk Roads.

This blue pigment had been known with different names in different periods in China; some of which are “璆琳”, “琉璃”, “金碧”, “金精”, “兰赤”, “金星石”, “青金石”, etc. Among these names, some are transliteration, some others were given according to the perception of lapis lazuli by Chinese people.

In Dunhuang grottoes, researchers found some of the earliest and most abundant use of lapis lazuli pigment both coloring the mural paintings as well as statues from Northern Wei to Yuan dynasties. Besides Dunhuang, this mineral was used in other grottoes on the Hexi Corridor, Gansu and Xinjiang regions, such as Maijishan, Binglingsi, or Kumutula.

A member of the Song imperial family, Zhao Rugua 赵汝适 (1170-1231), refers to this substance in his work The Description of Foreign Peoples (诸蕃志) published in 1225. Zhao Rugua, the director of the Department of Overseas Trade in Quanzhou, combined information from encyclopedias with what he learned from foreign and Chinese traders. His work became an essential source of information about the trade between China and the Middle East during the twelfth and thirteenth centuries. In his report 琉璃 appears as one of the precious materials exported especially from Arab countries, 大秦国, and 大食国.

Marco Polo as well mentions “açur” (azure) as a mineral three times, in the chapters on Badascian 巴达哈商, Tenduc 天德 and in the description of the palace of Qubilai 忽必烈宫殿. According to Paul Pelliot, Marco Polo certainly takes “açur” in its original meaning of lapis lazuli.

This painting, kept in an Ottoman courtly album in Istanbul since the beginning of the sixteenth century, was most probably executed in Tabriz during the late fifteenth century, imitating Chinese style and theme. This fact constitutes the first level of interaction among China, ancient Iran, and Turkey. Since the painting was not colored, it could be a sketch for a finished composition. Although not colored, the artist intends to do so, as there are color names marked on various parts of the unfinished drawing. This fact reveals another level of cultural and artistic exchanges among these three centers of the Silk Roads. Because the material to obtain this special blue color shamat in Persian, 琉璃 in Chinese had been extracted from Iran and was a trade commodity imported by China for many centuries. In the conference, I will expose and discuss the implications of this multilayered journey of this precious color on the ancient Silk Roads.

古丝绸之路上珍贵的颜色:琉璃

保存在伊斯坦布尔托普卡比宫博物馆图书馆中的一幅中国风格画作，揭示了中世纪古丝绸之路上错综复杂的艺术联系。这幅大尺寸水墨画描绘了三位身着中国道教服饰的坐着的女士。Hazine 2153号画册是在16世纪初从大不里士带到奥斯曼帝国宫廷的，在其1514年被征服后。画上的注释用波斯语标注了各种颜色的名称，为不同部分上色。

其中一种颜色值得特别注意：沙马特。这个术语在波斯语中已不再使用，指从宝石青金石的水溶液顶部的透明层中获得的浅蓝色。根据资料，这种宝石是从伊朗的巴达赫尚山开采出来的，沿着古代丝绸之路出口到中国。

这种蓝色颜料在中国不同时期有不同的名称，有“璆琳”、“琉璃”、“金碧”、“金精”、“兰赤”、“金星石”、“青金石”等，有些是音译，有些则是根据中国人对青金石的认识而命名的。

在敦煌石窟中，研究人员发现了一些最早和最大量使用青金石颜料的壁画和北魏至元朝的雕像。除了敦煌，这种矿物还被用于河西走廊、甘肃和新疆地区的其他石窟，如麦积山、炳灵寺或库木吐拉。

宋朝皇室成员赵汝适（1170–1231）在其1225年出版的《诸蕃志》中提到了这种物质。赵汝适是泉州海外贸易部的主任，他将百科全书中的信息与他从外国和中国商人那里学到的东西结合起来。他的作品成为十二和十三世纪中国和中东之间贸易的重要信息来源。在他的报告中，琉璃被列为特别是从阿拉伯国家、大秦国和大食国出口的珍贵材料之一。

马可-波罗也曾三次提到“azure”（天蓝色）这种矿物，在关于Badascian巴达哈商、Tenduc天德的章节以及对Qubilai 忽必烈宫殿的描述中。根据保罗-佩利奥（Paul Pelliot）的说法，马可-波罗肯定是按照青金石的原始含义来理解“阿库尔”的。

这幅画自十六世纪初保存在伊斯坦布尔的奥斯曼帝国宫廷画册中，很可能是十五世纪末在大不里士完成的，模仿了中国的风格和主题。这一事实构成了中国、古代伊朗和土耳其之间互动的第一个层次。由于这幅画没有上色，它可能是一幅成品构图的草图。虽然没有上色，但他在未完成的画作的各个部分都标有颜色名称。这揭示了丝绸之路上这三个中心的文化和艺术交流的另一个层面。因为这种特殊的蓝材料（波斯语为shamat，汉语为琉璃）是从伊朗提取的，是中国进口了许多世纪的贸易商品。此次会议上，我将揭示并讨论这种颜色在古代丝绸之路上的多层次旅程的意义。

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【原文 Original】

汉越对应叙事功能四字格对比研究

四字格的叙事在汉语中具有丰富的表现形式，越南语句子中的动作也多采用四字格形式。但较多情况下，就汉语的叙事功能四字格而言，越南语中缺乏相似的语言表达形式，这涉及到更为复杂的语言背后的思维模式以及明显的跨语言差异。本研究通过自建封闭资料库的实证法，对严歌苓的《金陵十三钗》和莫言的《檀香刑》两部小说进行叙事功能四字格定量统计。从文化语言学视角下，本文对汉语叙事功能四字格和越南语相对应的叙事功能四字格进行对比，分析两者在构式和功能上的区别，探讨越南语叙事功能四字格对应汉语叙事功能四字格过程中的结构功能特点及其文化与思维动因，从而更加深入地了解汉语四字格的特征。

【译文 Translation】

Chinese-Vietnamese Corresponding Narrative Function Four-character Structure Contrast Research

The narrative of four-character structure has abundant expressions in Chinese, and many action expressions in Vietnamese sentences also take the four-character pattern form. However, in most cases, Vietnamese lacks the expression form corresponding to the four-character structure of Chinese. This involves the more complex thinking models behind languages and obvious differences among languages. This research uses the empirical method of self-built closed database to get quantitative statistics on the narrative of the four-character structure in two novels, namely, Yan Ge Ling's *The 13 Women of Nanjing* and Mo Yan's *Sandalwood Death*. From the perspective of cultural linguistics, this paper compares the Chinese narrative function four-character structure with the Vietnamese corresponding one, analyzes their differences in construction and function, and then explores the structural and functional characteristics as well as cultural and thinking motivations in the corresponding process, so as to have a deeper understanding of the characteristics of Chinese four-character structure.



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【原文 Original】

马达加斯加塔那那利佛大学孔子学院汉语初级口语教学研究

塔那那利佛大学孔子学院是马达加斯加第一所孔子学院，由中国江西师范大学与马达加斯加塔那那利佛大学共同建立，成立至今已有13年之久。塔那那利佛大学孔子学院教学点逐届增多，教学成就瞩目，是当今世界最优秀的15所孔子学院之一。随着一带一路的发展，越来越多中国商人进入马达加斯加，但他们基本不会使用马达加斯加语和法语。语言不通极大限制了商业贸易的自由性，因此各企业都迫切需要汉语口语人才。本文以马达加斯加塔那那利佛大学孔子学院汉语初级口语教学为研究对象，总结初级汉语口语学习中的难点，调查分析初级汉语口语教学的优点与不足。优点包括使用母语帮助学生理解汉语，不断激励学生说汉语，遵循实用交际性原则，打造生动有趣的汉语课堂。不足则表现在教学质量有待提高，学生课堂说汉语的机会很少，练习编排简单，教学方法有待改进。最后，本文对马达加斯加初级汉语口语课堂教学提供了几点建议以提高学生汉语水平，包括马达加斯加塔那那利佛大学孔子学院学生进行汉语初级口语教学评价，注重汉语学习方法和口语提升，提高教学质量，加强学生综合素质。

【译文 Translation】

Study on Primary Spoken Chinese Teaching in Confucius Institute of Antananarivo University, Madagascar

The Confucius Institute of Antananarivo University is the first Confucius Institute in Madagascar. It has been established for 13 years by Jiangxi Normal University in China and Antananarivo University in Madagascar. Thanks to the increasing teaching sites and remarkable achievements, the Confucius Institute of Antananarivo University becomes one of the 15 best Confucius Institutes in the world. With the development of Belt and Road Initiative, more and more Chinese businessmen come to Madagascar, but almost none of them can speak Malagasy or French. Due to the limitation of language, the freedom of commercial trade is greatly restricted, so the enterprises are in urgent need of talents of spoken Chinese. This paper takes primary spoken Chinese teaching in Confucius Institute of Antananarivo University in Madagascar as the research object, summaries the difficulties in learning primary spoken Chinese, investigates and analyzes advantages and disadvantages of primary spoken Chinese teaching. Advantages include using mother tongue to help students

understand Chinese, constantly encouraging students to speak Chinese, following the principle of practical communication, and creating lively and interesting Chinese classes. As for disadvantages, the teaching quality needs to be improved, and students have few opportunities to speak Chinese in class. In addition, exercises are simply arranged and teaching methods have room for improvement. Finally, some suggestions are provided for the classroom teaching of primary Chinese spoken language in Madagascar to raise students' Chinese level, including evaluating the teaching of primary Chinese spoken language in Confucius Institute of Antananarivo University of Madagascar, stressing Chinese learning methods and oral language, improving the quality of teaching, and enhancing students' comprehensive quality.



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【原文 Original】

Sign, Word and Silence in Daoism

The goal of this exploration is to give an overview from a comparative perspective of the valuation of the two main modes of cultural communication – spoken words and written signs in Chinese Daoism. It shall be argued that the magisterial line of Daoist thought disparages both spoken words and written signs, favoring “silence” as a mode of communication. This is due to the basic attitude of giving prominence to “what is not” (無: wú) and the “unnamed” (無名: wúmíng) *vis-à-vis* “what is” (有: yǒu) and the “named” (有名: yǒumíng). Thus, Daoist negative valuation of the spoken and written word is a logical consequence of its metaphysics. This contrasts with the classical Confucian tradition that cherished both the spoken word and the written sign as modes of cultural communication. Unlike Daoist thought represented by the *Lǎozǐ* and the *Zhuāngzǐ* that seems to subvert language and writing, Confucian tradition puts trust in both of them, testified by the attention given to the concept of “rectifying the names” (正名: zhèng míng) and the general adulation of the very notion of *wén* (文). In its distrust towards written signs Daoism has some common ground with the classical Indic tradition, however in the latter case this is done out of preference for the spoken word as a privileged mode of cultural transmission, that reminds us more of the Platonic attitude, which is absent in the Daoist instance. From this perspective, the latter Chán Buddhist self-identifying attitude of “not relying on words and writings” (不立文字: bùlì wénzì) and silent transmission of the Dharma perhaps owes more to Daoist precedence than to Indian inheritance.

【译文 Translation】

道家中的文字、言语和沉默

本论文从比较角度出发，概述中国道家中两种主要的文化传播模式的价值，即口头语言和书面文字。文中会提到，道家思想的权威做法是既贬低了口头语言，又贬低了书面文字，赞成将“沉默”作为一种交流方式。因为相对于“有”和“有名”，他们更倾向于“无”和“无名”。于是，道家对口头语言和书面文字的价值否定是其形而上学的逻辑结果。这与儒家珍视口头话语和书面文字，并将其作为文化传播主要途径的做法截然相反。以《老子》和《庄子》为代表的道家思想似乎颠覆了语言和文字，而儒家却对语言和文字给予了充分肯定，体现在对“正名”和崇“文”概念的重视。道家对书面文字的不信任和古典印度传统有一些共同点，但后者却是因为出于偏好，将口语作为文化传播的特权模式，更类似于柏拉图式态度，这一点在道家中是不存在的。这样看来，后来的佛教禅宗“不立文字”的态度和无声法的作为，与其说是印度人的传承，不如说是源于道家先例。

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【原文 Original】

An Iron Vase: Contemporary Chinese Working Women's Image

The story of Chinese women's emancipation and integration into the modern workforce could be likened to an ocean wave rolling in and retreating. Going from being perceived as parasites during the late Qing and Republican eras to holding up half the sky under Mao's communist China, and again, made to retreat to the home by Deng's market liberation policies and resurrection of Confucianism. This research analyses professional women's image in Chinese social media over 5 years between 2015 and 2020. The analysis is both discursive and visual with emphasis on sartorial representation. Clothes are potent impression management mediators for individuals in the workplace; thus, tracing sartorial changes over time allows for tracing individuals' self-perceptions and attitudes towards and in the workplace. The discursive element of the research focuses on establishing the normative discourse so as to identify the general beliefs and attitudes existing that might affect the lived experience and self-presentation strategies of Chinese professional women. The research is still ongoing; however, early analysis suggests that Chinese professional women have developed sartorial strategies to help them appear non-threatening while capable in the workplace. These aesthetic cues align with findings from the discursive analysis of women-specific career advice. As a result, strategies for balancing looking professional but not masculine, feminine but not sexy, take on a special meaning and deserve academic attention.

【译文 Translation】

铁花瓶：当代中国职业女性的形象

中国妇女解放和融入现代劳动力的故事，就像滚滚而来却又黯然退去的海浪一样。女性的地位在过去一个多世纪，经历了从家庭到社会、再回归家庭的变化：从晚清和民国时期被视为寄生虫，到毛时代能撑起半边天的女强人，再到后毛时代，在邓小平的改革开放政策和儒家思想的复活的背景下，女性重新回归家庭，并在职场和家庭中再次寻找自我定位。这项研究分析了2015年至2020年5年间中国社交媒体中所展示的职业女性形象。分析从话语和视觉两方面进行，重点是服装的表现。衣服是个人在工作场所的一个重要的印象管理工具，因此，追踪服装随时间的变化可以追踪个人对工作场所的自我认知和态度。研究的话语元素侧重于建立规范性话语，以确定现有的可能影响中国职业女性生活经验和自我呈现策略的一般信念和态度。研究仍在进行中，因此研究结果尚未最终确定。然而，早期的分析表明，中国职业女性已经制定了服装策略，主要是帮助她们在工作场所中显得不具威胁性。这与话语分析的结果一致，即女性为了在工作场所赢得他人的合作，呈现出一种民主平和的管理风格。因此，寻求平衡——看上去专业但不男性化，女性化但不性感——的策略具有特殊的意义，值得学术界关注。



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【原文 Original】

基于学习者认知的汉语三语习得研究

第三语言习得已成为语言学研究的一个新领域。三语习得领域的研究重点是已知语言对三语的影响、跨语言迁移以及影响迁移来源的变量。越来越多的证据表明，第二语言习得与第三语言习得在这些方面有所不同，这种不同不仅是定量的，更是定性的。目前针对三语习得中的迁移现象存在两个学派（整体迁移和混合迁移），各学派之下也出现了不同的理论假说和模型。本文基于上述两派理论，以学习者认知的大数据分析为研究方法，试图回答三个研究问题：（1）汉语三语习得中的迁移来自于哪种语言？（2）迁移是以什么形式进行的，整体迁移还是混合迁移？（3）哪些变量因素决定迁移的来源？本文考察的影响因素包括语言水平、习得年龄、语言类型、元语言意识以及语言激活度。大多数汉语作为三语的学习者来自不同国家，有着复杂多样的语言习得背景，寻找同质性高的被试难度较大。如以个体或小群体为研究对象，研究结果不具有普遍性。本文使用大数据研究方法，旨在减少个体差异的影响，避免无控制性变量的干扰，在显著差异中找出共性，发现三语习得中迁移的规律。本文目前已收集了100份调查数据。就研究问题（1）而言，跨语言影响不仅仅如传统二语习得所认为的那样只来自于一语，所有已知语言都对学习新语言产生影响。对于研究问题（2），目前的数据偏向支持混合迁移。关于研究问题（3），由于样本量的限制，本文还无法考虑学习者的已知语言类型、已知语言水平、汉语水平等变量的影响，但是目前的结果已经能够说明跨语言影响的复杂性。本文收集数据的工作正在进行中，预期收集完数据后将全面展开对影响变量的研究。

【译文 Translation】

Research of L3 Chinese Acquisition Based on Learners' Cognition

Third language (L3) acquisition has become a new field of linguistic research. The research in the field of third language acquisition focuses on the influence of known language on third language, cross language transfer and variables affecting the source of transfer. More and more evidence show that L3 acquisition is different from L2 acquisition in these aspects. These differences are not only quantitative, but more importantly, qualitative. At present, there are two views on the phenomenon of transfer in L3 acquisition, namely, overall transfer and hybrid transfer. Different theoretical hypotheses and models have emerged respectively according to these two views. Backed by hypothesis of overall and hybrid transfer, this paper uses big data analysis of learners' cognition as the research method to deal with three questions: (1) Which previously learned language becomes the source of transfer in L3 Chinese? (2) How does transfer carry out? Does it process through overall

transfer or hybrid transfer? (3) Which variables determine the source of transfer? Factors influencing the selection of transfer source involved in this paper are language proficiency, age of acquisition, language type, meta-language awareness and language activation. Most L3 Chinese learners come from different countries with complex and diverse language acquisition backgrounds, and thus it is difficult to find subjects with high homogeneity. If individuals or small groups are viewed as research participants, the research results will not be universal. Thus, this paper uses big data as research method, which can relieve the effects of individual differences, avoid the interference of uncontrolled variables, find commonalities in obvious differences, and reveal transfer patterns in L3 acquisition. This paper has collected 100 survey data so far. As for question (1), it is found that linguistic transfer does not only come from one language as traditional second language acquisition researchers state. All known languages have an impact on the acquisition of new languages. For research question (2), the current data tend to support hybrid transfer. As for research question (3), due to the limitation of sample size, this paper cannot consider the influence of learners' known language type, known language level, Chinese level and other variables, but the current results can explain the complexity of cross language influence. The data collection work of this paper is in progress. It is expected that the research on impact variables will be carried out in an all-round way after the data collection.



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【原文 Original】

异国情调与南洋乡土 ——黑婴《帝国的女儿》《异乡与故国》集的“虚构”和“写实”

在三十年代上海文坛中，黑婴这位出生于荷属东印度棉兰的南洋侨生，初出茅庐就被视为“1933年的文坛新人”。作为新感觉派的继承人，他的短篇小说集《帝国的女儿》将上海十里洋场与南洋的异国情调相融合，构成风格较浓郁的都市文本。除了异国情欲与热带背景，黑婴的小说也经常流落出“异乡人”在上海的漂泊感与孤独情绪，使其小说带有浪漫基调。然而，这种虚构出来的南洋风情，仅仅迎合了读者的南洋想象，因此遭受批评。较少人关注的是，黑婴侨寓上海期间，也写过不少以南洋及侨乡为背景的散文与小说，部分作品收录在散文集《异乡与故国》里，可谓另一种“乡土”书写。除了乡土散文，黑婴也曾创作带有左翼倾向的南洋小说，以写实的笔法呈现南洋华人在殖民地生活的实际遭遇，与虚构性较强的都市小说迥然不同，二者构成有趣的文本张力。

【译文 Translation】

The Exotic v/s Nanyang Local Writing: the Imaginary and Realistic in Hei Ying's *Imperial's Daughter and Foreign Land and Home Country*

In 1930's Shanghai literary world, the Overseas Chinese Hei Ying was regarded as the representative of Shanghai "New Sensation Writer". As a newcomer, his collection of short stories *Imperial's Daughter* showed refreshing styles through the fusion of Shanghai and Nanyang's exotic. Besides that, his novels revealed the loneliness of strangers who wandering in Shanghai, added some romantic tones in his writings. The imaginary of exotic Nanyang had received some criticizes, for only catering the readers' taste. Apart from this, the collection of prose in *Foreign Land and Home Country* involved Nanyang and "Qiao Xiang" (China Southern coastal area) can be categorized as other types of local writing. In addition, he had produced some Left-wing Nanyang novels, revealed the real realm of Nanyang communities under the colonial life. The contrast between both formed an interesting paradox within the texts.

SILVA, Lúcia
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【原文 Original】

Brazilian Executives in China: Adaptation and Difficulties in Brazilian Companies

In 1974, China and Brazil reestablished diplomatic relations. In 1993, the two countries became strategic partners and, in 2009, China became Brazil's largest trading partner. Despite advances in relations with the Asian giant, we still know little about the country. Brazilians go to work in China, most of the time, without having any linguistic and cultural knowledge about the place they choose to live. The difficulties are innumerable and affect not only work, but the personal life of those who are willing to live in that country. The isolation that the lack of understanding of the language causes and the feeling of helplessness for not knowing how things work are some of the feelings of those who are going to live in another place and cannot understand what is happening around them.

This research gathers interviews with 28 Brazilians working in China, observations and experiences of almost a decade in the country to identify the greatest difficulties that executives face when working in Brazilian companies in China. From the material collected in the field and dialogue with bibliography in the areas of sociology, administration, anthropology, history and languages, I seek to recognize some important concepts of Chinese culture to understand the difficulties experienced and, in this way, propose solutions that allow a better adaptation of those who will come.

I conclude that the previous understanding about basic points of Chinese culture, cultural training or language study would have brought benefits to alleviate the difficulties and facilitate the adaptation of the interviewed Brazilians. The understanding of behaviors characteristic of the Chinese, such as expressing themselves indirectly, giving great importance to the bonds of trust and respecting the hierarchy, would have helped the executives of this research to develop their work less painfully and more efficiently. The losses imposed on most companies and individuals on whom the interviews were conducted, due to a lack of preparation and support, could have been avoided if they had gone through a learning process in the other's culture or received adequate support from translators and cultural intermediaries.

【译文 Translation】

在中国的巴西白领：工作环境适应研究

1974年巴西与中华人民共和国恢复外交关系，1993年两国建立战略伙伴关系，2009年中国成为巴西最大的贸易伙伴。尽管巴西与“亚洲巨龙”的关系不断进步，但我们对该国仍知之甚少。大多数情

况下，到中国工作的巴西人对该国语言文化基本不了解，因此造成很多困难。这不仅影响其工作，而且还会对那些有意定居该国的人的个人生活造成困扰——语言不通，感觉被孤立；不知事情在当地如何运转，感到无助。对那些赴国外居住但不理解周遭事物的人而言，这两点已经成为他们的一些感受。

本研究对28位在中国工作的巴西人进行访谈，通过笔者在该国近十年的切身观察和经验，探究在华巴西公司高管工作中面临的最大困难。基于田野调查和对话中收集的材料，以及社会学、管理学、人类学、历史学和语言等领域的文献，本文试图认识一些中国文化的重要概念，理解受访谈者所经历的困难，并为未来到华工作生活的巴西人提出更好的适应措施。

研究结论显示，预先了解基本的中国文化、接受语言培训、学习中文等会让受访谈的巴西人减少困难、更好地适应；理解中国人的行事特征，例如含蓄间接地表达、给予高度信任、尊重等级制度，会帮助该研究的巴西高管轻松高效地开展工作；由于缺乏准备和相关支持，大多数受访谈者个人或其公司在中国都造成了损失，但假如他们学习过中国文化或取得翻译员和文化中介者的适当支持，就会避免损失。

SOVI-GUIDI, Wachinou

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Lionnel Pyrrhus

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莱昂

【原文 Original】

龚语的声调及其抑调辅音实验研究

龚语是非洲贝宁共和国使用的一种声调语言，属于科瓦语支中的Gbe语。龚语主要有两个声调：高调和低调，本研究考察的是龚语中辅音对声调的影响。实验结果表明，辅音对龚语低调无明显影响，但对高调有影响——音节首音为清音时，高调的调形趋势为高平；音节首音为浊辅音时，高调的调形趋势为上升。此外，双辅音对声调也有影响，且影响与单辅音一致。双辅音的第二个辅音（龚语延续音：l、w、y）对声调的影响不明显。

【译文 Translation】

Depressor Consonants and Gungbe Tones

Gungbe, a tonal language in Benin (West Africa), belongs to Gbe languages in the Kwa branch. There are two main tones in Gungbe: high tone and low tone. This study focuses on the influence of depressor consonants on tones in Gungbe. The experimental results show that consonants have no obvious effect on the low tone of Gungbe, but exert an effect on the high tone. When the onset of a syllable is a voiced consonant, the high tone is shown as a rising tone; but when the onset of the syllable is a voiceless consonant, the high tone is shown as a high-level tone. In addition, double consonants have the same effect on tone as single consonants do. The second consonant of double consonants (in Gungbe are continuants: l, w, y) has no obvious effect on tone.



SUN, He
孙赫

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【原文 Original】

利类思对《神学大全》的翻译及探源 ——以《超性学要》论天主卷之一天学论为例

《超性学要》是耶稣会传教士利类思首次系统地将西方神学作品《神学大全》（*Summa Theologiae*）翻译成中文，是研究明清中西思想交流的重要文本。本文以《超性学要》第一大支第一段论天主卷之一天学论为例，从译者在体例，内容以及翻译上这三个方面的改变为视角，探讨利类思不同于以往耶稣会士连儒、合儒的策略方针，以儒家传统为基础对基督教思想进行阐释。

利类思从一开始，就特别突出了耶儒思想之间的差异，例如他将神学（*Theologiae*）译之为“超性之学”，就是在与传统儒家的“性理之学”刻意作出区分。尽管说利类思的尝试在某种程度上向士大夫学者表明了基督教思想与儒家传统是两种完全不同的思想路径。然而，译者却又在编排顺序，以及一些关键词语的创造上，仍然避免不了与中国文化，尤其是与儒家思想产生联系。通过《超性学要》可以看到，明清中西思想之间的交流并不是一种简单的冲击与反应的被动关系，而是一种相互交织，互相影响与作用的主动关系。

【译文 Translation】

A Study on Ludovic Buglio's Translation of *Summa Theologica*

Chaoxing Xueyao is the first systematic translation of the Western theological work *Summa Theologiae* into Chinese by the Jesuit missionary Lodovico Buglio, and is an important text for the study of the exchange between Chinese and Western thought in the Ming and Qing dynasties. This paper takes the first paragraph of the first major branch of *Chaoxing Xueyao*, “Lun Tian Zhu, Volume 1: Tian Xue Lun” as an example. From the perspective of the translator's changes in style, content and translation, this paper will discuss the strategic of Lodovico Buglio, which is different from the policy of the Jesuits in the past that focuses on combining and mixing Confucianism, and then interprets the Christian thought on the basis of the Confucian tradition.

From the very beginning, Lodovico Buglio highlighted the differences in ideas between Jesus Christianity and Confucianism. For example, he translated “*Theologiae*” as “the study beyond Xing”, which is deliberately distinguished from the traditional Confucian study of “Xing and Li”. Although to some extent Lodovico Buglio's attempt to somehow demonstrated to scholar-officials that the ideological pathes of Christian thought and Confucian tradition are completely different. However, the translator still cannot avoid the connection with Chinese culture, especially Confucianism, in the order of arrangement and in the creation of some key words. It can be seen through the book *Chaoxing Xueyao* that the exchange between Chinese and western thoughts in Ming and Qing Dynasties is not a simple passive relationship of impact and reaction, but an active relationship of intertwining and interacting.

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【原文 Original】

汉印尼语数词模糊义及语用功能

众所周知，语言是人类表达思想和交际的重要工具之一，语言表达一般要兼顾精确性和具体性。但随着社会的发展，准确的数词也可转换为数词模糊义来表达观点。本文从语义以及语用功能角度考察汉语与印尼语的数词模糊现象。对比发现，两者具有共性和个性，但个性大于共性。共性在于汉语与印尼语的数词模糊义均可表示量少、时间极短之意（程度低）和量多之意（程度高）。其一，用一至九相邻两个数构成的数词来表示程度极低；其二，汉语的“十、百、千、万”与印尼语的“puluh（十）、ratus（百）、ribu（千）、juta（百万）”均用来表示量多之意；其三，汉语的“几”与印尼语的“beberapa”表示数量多少，表多时结构为“几/beberapa+数词”，表少时中文一般把“才/没/只有”放在“几”之前，而在印尼语中同样把“hanya”（只）放在“beberapa”之前。个性则表现在以下四个方面：其一，表示量多时，汉语还可用“亿”，而印尼语则用“九”；其二，印尼语中一般须在两个数词之间加“-”，而汉语无需添加；其三，汉语“几”除了用“几+数词”表量多之外，还可用“数词+几”、“好+几”和“几+数词+几+数词”，而印尼语的“beberapa”只有一个结构来表达“量多”之意，即“几+数词”，因此汉语“几”表量多的结构多于印尼语；其四，印尼语表示无限多或程度高时还可使用“前缀ber-+数词-数词”结构，而汉语无此用法。从语用功能来看，汉语和印尼语的数词模糊义的语用功能都可以用在夸张法、比喻法、隐喻法和対偶法，不同的是，汉语还可以用在层递法，印尼语数词模糊义中不具备该功能。

【译文 Translation】

The Fuzzy Meanings and Pragmatic Functions of Numerals in Chinese and Indonesian

As we all know, language is one of the important tools for humans to express thoughts and communicate. In language expression, accuracy and specificity are generally required. However, with the development of society, accurate numerals can also be converted into their fuzzy meanings to express ideas. This article investigates the ambiguity of Chinese and Indonesian numerals from the perspective of semantic and pragmatic functions. Through comparison, it is found that these two have both commonalities and individualities, but the latter is greater than the former. As for the commonality, the fuzzy meanings of both Chinese and Indonesian numerals can mean small quantity, extremely short time (low degree) and large quantity (high degree). First, numerals composed by adjacent numbers from one to nine are used to indicate a very low degree; Second, the Chinese “十、百、千、万” and Indonesian “puluh (ten), ratus (hundred), ribu (thousand), juta (million)” are used to mean the large quantity; Third, the Chinese “几” and the Indonesian “beberapa” indicate the quantity. The structure “几/beberapa+numeral” is used to infer great quantity. When we imply small quantity, “才/没/只有” are generally placed before “几” in Chinese, and similarly, “hanya” (only) is also placed before “beberapa” in Indonesian. Individualities are embodied in the

following four aspects. First, when it comes to the large quantity, there is also “亿” in Chinese, while the Indonesian use “九”; Second, when two numerals are connected and combined in Indonesian to express the vague meaning of numerals, it is generally necessary to add “-” between the two numerals, but in Chinese there is no need; Third, in terms of Chinese “几”, besides “几+numerals” to indicate large number, there are also “numerals+几”, “好+几” and “几+numerals+几+numerals”, while in Indonesian “Beberapa” has only one structure to express the meaning of quantity, that is, “几+numerals”. Therefore, Chinese “几” has more structures than Indonesian; Four, Indonesian uses “prefix ber-+number-number” to mean infinitely number or high degree, which does not exist in Chinese. From the perspective of pragmatic function, the pragmatic functions of the fuzzy meaning of Chinese and Indonesian numerals can be used in exaggeration, metaphor, simile and duality. However, that in Chinese can also be used in stratification, which is not the same in Indonesian numerals.

TAN, Li Yu

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【原文 Original】

Confucianism in Pan Guangdan's Family Research: Focus on "Eclectic Family System"

Family Issues in China published in 1928 is Mr. Pan Guangdan's response to the family issues controversy in the early 20th century. In order to explore a path for individuals and groups to “中和位育”, that is, the progress of humanities, he proposed the ideal family model of “eclectic family system”. Mr. Pan Guangdan believes that the advancement of humanities lies in talents—people who are physically and mentally healthy and can always rely on the welfare of the crowd to correct the gains and losses of their legacy. Therefore, how to cultivate talents is the key. However, the formation of talents is extremely complicated and can be summarized into three categories: biological genetics, cultural background, and life experience. As a result, Mr. Pan's research is directed towards exploring ways to regulate these factors where manpower can. Based on the viewpoint of eugenics and the tradition of Chinese society, he conducted in-depth discussions on this issue. Through the combing of this article, the understanding of human nature in Confucianism and the thinking and arrangement of the family system on this basis actually coincide with the viewpoint of eugenics. These efforts made by Mr. Pan can actually be regarded as the adaptation of Confucianism to the times. In this sense, Mr. Pan's research can be regarded as a solid and profound foundation in Confucianism, and at the same time, a scholar who has mastered Western studies' understanding and digestion of his own culture and social system.

【译文 Translation】

论潘光旦家庭研究的儒学基础——以“折中家庭制”为中心

1928年出版的《中国之家庭问题》是潘光旦先生对民国时期家庭问题争议的一个回应。其提出“折中家庭制”这一理想的家庭模式，探索一条个体与群体通向“中和位育”，即人文的进步的路径。潘光旦先生认为，人文的进步在于人才——身心比较健全且能始终以人群福利为依归的人，对已成的遗业加以损益纠正的工夫，因此如何培养人才是其中的关键。然而，形成人才的因缘极复杂，可以概括为生物遗传、文化背景及平生遭际三类。由此，潘先生的研究指向探讨在人力所能及之处对这些因素加以调控的方法。其立足于优生学的观点以及中国社会的传统，对此问题进行深入的讨论。通过本文的梳理，儒学思想中对人性的理解以及在此基础上对家庭制度的思考与安排，实际上与优生学的观点不谋而合。潘先生所作的这些努力，其实也可以被看作儒家思想的时代适应。从这个意义上来说，潘先生的研究可以被视为是一位儒学基础扎实深厚，同时又掌握西学的学者对自身文化和制度的理解与消化。



VERMANDER, Benoît

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【原文 Original】

Structural Rhetoric of Chinese Classics in Comparative Perspectives

The progressive dominance of historical-critical methods in the reading of ancient Chinese classics has led to privilege micro-levels of textual analysis. Consequently, the question as to whether laws of composition could be identified in this corpus has often been ignored, or considered as irrelevant. Working on Chinese number symbolism, previous attempts in the field, and rules governing “ring composition” in other cultural contexts, this contribution aims at fashioning anew the question of the possibility of an ancient Chinese “structural rhetoric” and at envisioning the rules that would have governed it. It specifically applies the approach it propounds to Huainanzi 淮南子, showing how numerology frames its structure and argument, the text being built at the image of the “roundness” of the Way and of the Ruler.

【译文 Translation】

从比较视野看中国古代典籍的结构修辞学

历史批判的方法在中国古典文献研读中逐步占据主导地位，使得微观层面的文本分析成为主流。因此，在古典文献研究中，能否识别文本构成形式规律的问题常常被忽视，或被认为是无关紧要的。本文通过研究中国数字象征主义和“环状文本结构”的主导规则，试图揭示《淮南子》如何反映“道”与“王”的“圆形构成”。

VILLAGRAN, Ignacio

毕嘉宏

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【原文 Original】

Chinese Investments and Local Development in Argentina: An Overview of Three Major Infrastructure Projects

There are several infrastructure projects funded by Chinese banks and with participation of Chinese firms in execution in Argentina. We can list the power dams in Santa Cruz province, the Belgrano Cargas and San Martin railroad lines, the solar energy plants in Jujuy, Salta and La Rioja, or the wind-power plants in Chubut and Buenos Aires province as some of the most relevant. Maintaining these infrastructure projects is an economic and political priority for the Argentine government, as they are part of the national development agenda, as well as for the provinces.

In this presentation, we will focus on three cases for the study, the hydroelectric power plants over the Santa Cruz River, the rehabilitation of the Belgrano Cargas line and the solar energy plants in Jujuy to discuss the potential of Chinese finance and investment to generate a new dynamic of local development in the provinces beyond the core agricultural area. We argue that investments from Chinese public as well as private firms, financing through State banks and cooperation with local governments and universities and other educational institutions are starting to open new possibilities for local development in Argentina.

【译文 Translation】

中国投资与阿根廷地方发展：三个主要基础设施项目概览

在阿根廷，有几个基础设施建设项目是由中国的银行提供资金，并有中国企业参与的，比如圣克鲁斯省的电力大坝、Belgrano Cargas和圣马丁铁路、Jujuy、Salta和La Rioja地区的太阳能发电厂，以及丘布特和布宜诺斯艾利斯省的风力发电厂。维护这些基础设施项目是阿根廷政府的经济和政治优先事项，因为它们是国家 and 各地区发展议程的一部分。

在演讲中，我们将重点关注三个研究案例：圣克鲁斯河上的水力发电厂，Belgrano Cargas铁路线路修复，以及Jujuy地区的太阳能发电厂，来讨论中国金融和投资在阿根廷核心农业区以外的省份激发新的地方发展动力的潜力。我们认为，来自中国公共和私营企业的投资，通过国家银行融资，以及与地方政府、大学和其他教育机构的合作，正开始为阿根廷的地方发展开辟新的可能性。



WACHIRA, Susan

苏珊

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【原文 Original】

Vocabulary Learning Strategies Employed by Kenyan Learners of Chinese as a Foreign Language

At present there are few studies that delve on the vocabulary learning strategies employed by learners of Chinese as a foreign language (CFL) and even fewer that focus specifically on the Kenyan context. This study is a description and analysis of vocabulary learning strategies employed by Kenyan learners of Chinese as a foreign language. Vocabulary learning strategies are contextualized within the larger area of language learning strategies which are accounted for within the cognitive theory of learning that the study was based on. The study aimed to describe the type of vocabulary learning strategies employed by Kenyan CFL learners and to describe the frequency of VLS used by them. Purposive sampling was used to select two Confucius institutes from Kenyatta and Egerton universities while stratified sampling was applied in selecting respondents at different levels of learning, namely beginner and intermediate levels. Data were collected through the vocabulary learning strategies questionnaire by Schmitt (1997) and HSKK oral tests was coded and entered into SPSS templates for analysis and presented in tables and figures. Descriptive statistics (means and standard deviations), test of independence (Chi-square) and analysis of variance (ANOVA) were used for data analysis. The study mainly found out that Kenyan CFL learners were medium strategy users. It also revealed that cognitive strategies were the most commonly used followed by memory and metacognitive strategies. Learners also used other strategies that mainly involved the use of technology which were not in the questionnaire. The study recommends that learners should be aware of strategies during Chinese language lessons so that they can fully utilize them. Furthermore, there should be more emphasis on strategies that involve the use of technology due to the nature of the language. The research findings provide useful insight for the development of curriculum for teaching Chinese in Kenya.

【译文 Translation】

肯尼亚对外汉语学习者的词汇学习策略

目前，少有研究者关注把中文作为第二语言学习者的词汇学习策略，至少有研究者关注肯尼亚中文学习者的情况。本文主要描述并分析肯尼亚中文学习者学习中文词汇的策略。词汇学习策略是在语言学习策略的更大范围内进行语境化的，这在本研究所基于的认知学习理论中得到了解释。本文旨在探索肯尼亚中文学习者学习中文词汇的策略并描述其使用的学习策略的频率。本文采用目的抽样法确定肯雅塔与埃格顿两所孔子学院为研究地点，并且采用分层抽样法确定不同汉语水平的受访者，

不同中文水平层次包括初级与中级。本文通过Schmitt（1997）的调查问卷来收集数据，通过SPSS软件进行数据分析，并采用了标准差异（平均与方差），独立性测定（卡方检验/Chi-square）与方差分析（ANOVA）表示调查结果。此研究结果发现，肯尼亚中文学习者大多使用中等学习词汇策略，认知策略是最常用的策略，其次是记忆策略和元认知策略。此外，学习者还使用了问卷未提及的其他技术相关策略。此研究建议学习者在汉语课堂上意识到这些学习策略，以便能够对其进行充分利用。此外，鉴于中文的性质，应该更多强调使用技术相关的词汇学习策略。本研究结果为肯尼亚中文教学提供了借鉴。



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【原文 Original】

自然哲学与自然法：早期来华耶稣会士理解宋明理学的两种视角

早期来华耶稣会士理解宋明理学时先后有两个不同的比视角：自然哲学和自然法。但不论是中文的“自然”还是西文“nature”（古希腊“physis”），都是含义深厚丰富的哲学概念。前者导致耶稣会士们批判宋明理学为物质主义与无神论，而后者则引领他们走向自然神学。这两种视角让早期来华耶稣会士对宋明理学有着完全不同的评价。本文尝试探讨以下议题：今天当如何看待这些耶稣会士的跨文化哲学？回顾中西交流史上这最早的一页是否对我们讨论宋明理学“自然”或“性”等概念有帮助？此外，自然法的观念是否确实在中国法哲学传统中有所体现？

【译文 Translation】

Natural Philosophy and Natural Law: Early Jesuits' Two Ways of Understanding Neo-Confucianism

In China, the early Jesuits had two different comparative perspectives in understanding Song-Ming Neo-Confucianism: natural philosophy and natural law. However, both the Chinese word “Zi Ran 自然” and the Western word “nature” (ancient Greek “physis”) are philosophical concepts with deep and rich meanings. The former led the Jesuits to criticize Song-Ming Neo-Confucianism as materialistic and atheistic, while the latter led them to natural theology. These two perspectives allowed the early Jesuits in China to have a very different assessment of Song-Ming Neo-Confucianism. This paper attempts to explore the following questions: How should the cross-cultural philosophy of these Jesuits be viewed today? Does a review of this earliest page in the history of Sino-Western exchange help us discuss concepts such as “Zi Ran 自然” or “Xing 性” in Song-Ming Neo-Confucianism? Moreover, is the idea of natural law indeed reflected in the Chinese legal-philosophical tradition?

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【原文 Original】

利玛窦与传教士经学的开辟

继罗明坚发现《四书》后，利玛窦发现了《五经》。本文对于利玛窦发现《五经》的过程与成果进行了总体考察，指出利玛窦在肇庆期间便已学习了《五经》，但直到南昌期间第二次学习后才真正发现了《五经》的价值；利玛窦对《四书五经》有较为全面的理解，但利玛窦强调《四书五经》的道德价值，甚至将《易》主要视为道德著作，这很可能是因为利玛窦受到了心学的影响；不过利玛窦在继受中国经学的时候，也有自己的立场，从而为一种中国内部新经学传统的萌发奠定了基础。

【译文 Translation】

Matteo Ricci and the Beginning of Missionaries' Studies on Confucian Classics

Following the discovery of the Four Books by Michele Ruggieri, Matteo Ricci discovered *the Five Classics*. This paper provides a general examination of the process and results of Ricci's discovery of *the Five Classics*, pointing out that Ricci had already studied *the Five Classics* during his time in Zhaoqing, but did not really realize the value of *the Five Classics* until after his second study during Nanchang. Ricci had a more comprehensive understanding of the *Four Books and Five Classics*, but he emphasized the moral value of *the Four Books and Five Classics*, and even regarded the *Yi* as primarily a moral work. This is likely because Ricci was influenced by the School of Xin. However, Ricci also had his own position when he succeeded Chinese scripture, thus laying the foundation for the emergence of a new scripture tradition within China.



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【原文 Original】

“鲸”字探源

古代汉字“鲸”反映了中国和印度尼西亚在航海史上的深厚文化关系。从字的部首“舟”可以推测其与中国“航船”有关。关于“鲸”一词的来源，学者说法不一。有些西方学者着眼于12世纪爪哇文献中的相关记载，认为该词来自马来语或爪哇语的“Jong”；另有学者认为“鲸”的语音与福建闽南语相近，故该词来自汉语。随着时代推移，中国人几乎不再使用“鲸”来形容船只，《现代汉语词典》也已不再收录该词。可见，汉字“鲸”的起源直到现在仍扑朔迷离，值得进一步探讨。本文通过语言学和词源学的视角，借助历史文献来探讨“鲸”的来源，发现该词确来自汉语，而非爪哇语或马来语。“鲸”一词都是是指中国和印尼的宝船，并且都肩负着自己国家向外国彰显国家势力的重担。

【译文 Translation】

The Origin of the Word “鲸”

The archaic Chinese character “鲸” reflects a deep cultural relationship between China and Indonesia in maritime history. It can be inferred from the radical “舟” that this character is related to China’s “sailing ship”. Furthermore, regarding the origin of this character, scholars have different opinions. Some Western scholars believe that “鲸” is derived from Malay or Javanese “Jong” which appeared in Javanese literature in the 12th century. Others consider that the pronunciation of this character is similar to Chinese Hokkien and thus it should come from China. However, as time progresses, “鲸” can no longer be found in modern Chinese or *Modern Chinese Dictionary*. Therefore, the origin of “鲸” remains elusive even now, which calls for further research. From the perspective of linguistics and etymology, with the help of historical documents, this paper discusses the source of “鲸” and finds that it comes from Chinese rather than Javanese or Malay. This study gives insight into the origin of the word “鲸” and its refers to the treasure ships of China and Indonesia and have a responsibility to show the country’s power to foreign countries.

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【原文 Original】

隋唐系列小说在韩国之传播与接受以及文献情况

经过数千年的历史，中国的历代王朝对周边国家产生了巨大的影响力。其中，地理位置较近的朝鲜半岛在历史、思想和文学方面与中国有着非常密切的关系。特别是从历史角度来看，隋朝和唐朝结束了魏晋南北朝时期的长期混乱局面，并向朝鲜半岛派遣大规模远征军，稳定了当时的东北亚局势。当时的人物和事件在文学上也提供了多样的素材，各种类型的文学作品以隋唐时期为背景创作，其中小说类型是最积极反映这个时代的文学类型。另一方面，在唐代以后建立的朝鲜半岛历代王朝中，朝鲜王朝是最积极地接纳中国文化的。以所谓“性理学”为国家统治理念开国的朝鲜王朝直到被日本灭亡为止，将性理学的理念从王室到百姓都坚定地实践。因此，朝鲜人将中华视为世界的中心，在从中国传播来的隋唐系列小说中，以自己的视角重新创作了新的作品。由此，本文对上述事实具有研究的特殊性和目的性。即，探索不同语言和文化的民族在性理学的统一思想下进行怎样的文学、语言和文化交流，从交流和接受的角度根据相关理论进行叙述。

【译文 Translation】

Diffusion and Acceptance of SuiTang Series novel in Korea and Literature Status

After thousands of years of history, China's successive dynasties have exerted great influence on neighboring countries. Among them, the geographically close Korean Peninsula is closely related to China in terms of history, ideology and literature. In particular, historically, the Sui and Tang dynasties ended the long-standing turmoil during the Wei, Jin, and Northern and Southern dynasties and sent large-scale expedition troops to the Korean Peninsula to stabilize the situation in Northeast Asia. The characters and events of the time also provided various materials for literature, and various genres of literature were created against the backdrop of the Sui and Tang dynasties, of which the novel genre was the most active reflection of this period. On the other hand, among the successive dynasties on the Korean Peninsula established after the Tang period, the Joseon Kingdom was the most active in accepting Chinese culture. The Joseon Kingdom, which founded the country with the ideology of national governance, firmly practiced the ideology of gender from the royal family to the people until it was destroyed by Japan. Therefore, the Joseon people regarded China as the center of the world and re-created a new work from their own perspective in the Sui-Tang series of novels from China. Therefore, this paper has the specificity and purpose of research on the above facts. In other words, they will explore what kind of literature, language, and culture communication different languages and cultures have under the unified idea of gender, and describe it in terms of exchange and acceptance according to related theories.



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【原文 Original】

Supernatural Narratives in Dialogue: Christian Miracle Stories in Late Ming China

Cultural contacts between China and Europe in the seventeenth century were characterized by an intercultural communication circuit of books, with books travelling from Europe to China and vice versa. In China, missionaries greatly engaged with local converts in translating and publishing Western texts into Chinese, as well as in producing new intercultural works. The manuscript at the centre of my study, the *Lixiu yijian* 勵修一鑑, belongs to this category of intercultural books. Composed by a local Christian convert from Fujian, this text is one of the few extant sources collecting Christian miracle stories, including both translated tales from the Western traditions and contemporary anecdotes about local converts. It offers therefore precious material for analysing how local converts interpreted the supernatural in Christianity and how Christian stories established locally. By further comparing them with existing local narratives such as Buddhist miracle stories or *zhiguai* 志怪 tales, we can discover that the Christian stories generally operated with the same characteristics and contexts as these existing tales. As a result, Christian stories created out of the local context by assuming the patterns of the existing literature. Finally, this research attempts at showing some characteristics of Chinese religiosity related to supernatural in pre-modern times.

【译文 Translation】

对话中的超自然叙事——晚明中国基督教神迹故事研究

17世纪中欧文化交流的一个重要特点是书籍的跨文化交流：通过传教士，欧洲的书籍被运到中国，同样中国的书籍也被运到了欧洲。在中国，传教士与当地教徒对这些西方书籍进行了大量的翻译和出版，并且也携手创作了许多新的跨文化作品。福建信徒李九功所编纂的《励修一鉴》正属于这类跨文化书籍。该书是现存为数不多的收集基督教“奇迹故事”（miracle stories）的资料来源之一，它既包含了大量从西方书籍中翻译过来的奇迹故事，也有中国信徒撰写的有关当地基督徒的轶事。因此，它可为分析明清时期当地信徒如何解读基督教中的超自然现象提供关键的参考，更是为研究基督教奇迹故事如何在当地神异和宗教叙事之中建立并获得一席之地提供了宝贵的材料。如果将基督教故事与地方志怪故事和佛教奇迹故事进行比较，可以发现基督教的故事与当地的神异故事具有相同的特点和语境。在信徒创作的过程中，这些奇迹故事已脱离了其西方基督教奇迹故事的框架，采用了当地神异故事的运作方式。最后，通过探究《励修一鉴》中的基督教奇迹故事，本文希望为明清民间宗教，尤其是其“超自然”方面的研究提供一个不同的视角。

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【原文 Original】

全球半导体供应链变化与未来中韩合作——变化的根源与未来

近几年来，国际社会中的各个国家都清楚地看到，全球半导体供应链竟然是一种可以容易受国家间竞争、国内政治、自然灾害和疫情等因素影响的非常脆弱的合作机制。因此，很多国家或区域试图把半导体生产设施拉到国内或区域内，以降低全球供应链变化给国家或区域带来的风险。其中，美国对全球半导体供应链的政策更加积极，除了将生产设施内在化，还试图重组半导体供应链，具体重组的方向包括在美国国内形成较完整的供应链以及形成一个以盟友为主要成员的全球供应链。

对此，本文的研究问题是：在同样的国际环境下，为什么只有美国与其他国家不同，积极地试图重组全球半导体供应链？美国作为现有全球半导体供应链的一个受益者，为什么不寻找巩固现有供应链的办法，而是试图改变现有供应链？对此，本文基于沃尔茨的第二印象视角与“国家-市场-社会”的分析框架，尝试从美国本身的特点找出答案。本文认为，美国对半导体供应链的积极政策源于以下两个动力和一个能力：美国的国家安全、国内政治压力和可以重组供应链的实际能力。

另外，为了找出中韩半导体合作的空间，本文尝试把美国推动半导体供应链重组的背景与中韩对半导体供应链的依赖结合在一起，提出了一些今后中韩两国间可能的合作方向。本文认为，在未来，全球半导体供应链中还存在一些潜在的变化因素，未来中韩半导体合作应该要全面考虑这些变化因素，今后中韩两国政府与企业间应该密切关注未来变化，紧密沟通，灵活地抓住各种合作机会

【译文 Translation】

Changes in the Global Semiconductor Supply Chain and Future Sino-Korean Cooperation: The Root of Change and the Future

In recent years, all countries in the international community have clearly seen that the global semiconductor supply chain is a very fragile cooperative mechanism that can easily be affected by factors such as competition between countries, domestic politics, natural disasters, and epidemics. Therefore, many countries or regions are trying to increase the amount of semiconductor production facilities in their country or region to reduce the risks caused by changes in the global supply chain. Among them, the Americans' policy on the global semiconductor supply chain is more aggressive than other countries. In addition to internalizing production facilities, the U.S. is also trying to reorganize the global semiconductor supply chain. The specific reorganization details include the formation of a more complete supply chain in the United States and the development of a global supply chain with allies as the main members, which naturally excludes China.

In this regard, my research questions are: If all countries are subject to the same international conditions, why is it that only the United States is actively trying to redesign the global semiconductor supply chain? As a beneficiary of the existing global semiconductor supply chain, why doesn't the US seek ways to consolidate the existing supply chain, instead of trying to restructure it? Based on Waltz's second image perspective and the framework of "Country-Market-Society", I tried to find the answers within the characteristics of the United States itself. I found that the aggressive policy of the US regarding the semiconductor supply chain stems from the following: The United States' concerns with national security, domestic political pressure to bring manufacturing back to the US and support the American semiconductor industry, and their actual ability to redesign the supply chain.

For me to discern the best methods to reach Sino-Korean semiconductor cooperation, I had to keep in mind the United States' promotion of semiconductor supply chain restructuring, and China and South Korea's dependence on the semiconductor supply chain. After taking that into consideration, I proposed some possible directions for China and South Korea to take in the future. This article believes that there are still some potential changing factors in the global semiconductor supply chain in the future and any Sino-Korean semiconductor cooperation should fully consider their impact on the industry. The Chinese and South Korean governments and companies should pay attention to any changes in the environment, communicate closely with one another, and take advantage of any opportunities for cooperation.

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【原文 Original】

The Qing after the Imperial Turn: Paradigm Shifts and New Frontiers in Global History

My paper aims at situating the Qing Empire in the field of Empire-Studies. I aim to integrate the history of the Qing Dynasty into the framework of Empire research. The repositioning of the Qing Empire in the analytical framework of Empire research provides a valuable supplement for the study of new empire history and global history. The Qing Empire remains on the peripheries of Empire studies. This paper is part of my research concerning an examination of the integration of indigenous self-governance institutions in the Russian and Qing Empire and a comparative analysis of Russian and Qing Empire-Building in Inner Asia, specifically Southern Siberia and Northern Manchuria. By applying both the approaches of “old” imperialism and New Imperial History to the Qing Empire, I am going to evaluate the applicability of both concepts and how well they are suited to achieve the goal of integrating the Qing Empire into the field of Global History. Ultimately, I seek to show the promise of re-defining the process of Empire-Building by considering the Qing Inner Asian frontier from an inward perspective as a middle ground, as well as approaching the Qing Empire from a comparative perspective, placing it amongst other colonial empires, such as the Russian Empire. In order to integrate the Qing Empire into the field of Imperial Studies from the perspective of global history, it is necessary to employ a comparative analysis of governance structures, as well as integrate the findings of traditional Chinese history studies, especially the analysis of historical materials. Therefore, the discussed historical material will include: Heilongjiang waiji, Daur Historical Materials Anthology, Gazeteer of the Eight banners, records of the Butha and records of the Bukui.

【译文 Translation】

帝国转型后的清朝——全球历史的范式转变与新疆域

本论文旨在将清帝国置于帝国研究视野，将清帝国重新定位于帝国研究的分析框架中，为新帝国史研究和全球史研究提供有价值的补充。清帝国仍处在帝国研究的边缘。这篇文章是本人研究的一部分，考察了俄罗斯帝国与清帝国固有的自治体制的整合，比较分析了俄罗斯与清朝在内亚，特别是“南西伯利亚”与“北满洲”的帝国建构。通过将“旧”帝国主义与新帝国史研究方法应用于清帝国，我将重新评价这两个概念的适用性，以及它们如何更好地实现将清帝国与全球史研究整合的目标。最后，我还试图通过从内部视角将清帝国的内亚边疆理解作为一种中间地带，重新定义帝国的建构过程，并且从比较的视角出发，在与诸如俄罗斯帝国等其他殖民帝国的比较中研究清帝国。为了将清帝国纳入全球史视野下的帝国研究中，本文不仅需要比较分析治理结构，还要对传统的中国史研究成果，特别是史料分析进行整合。因此，辨析的历史材料包括：黑龙江外纪、达斡尔资料集、八旗通志、布特哈志略、卜魁纪略和达斡尔资料集。



世界汉学大会
World Conference on Sinology