

FOREWORD TO THE FIRST ISSUE

Ideology Self-conscious Scholarship and Knowledge without Borders? We Try

Writing a preface for the first issue has become a norm for scholarly journals. We do understand that if you are interested in the content and title of the journal, you can dig right into the articles without wasting time reading this preface. But you are welcome to come back and read this preface when you feel like.

However, we think it is appropriate to record the first baby step here of the greater good to Sino-western communications that we are trying to accomplish. The inauguration of the journal was motivated by the fact that several academic friends realized simultaneously that there is a scholarly vacuum for the topics covered by this journal. To be fair, there are several that cover subsets of the topics included in this journal, nevertheless, almost none of them were founded by institutions without ideological bias. This journal is to fill this gap, and strive to be as secular and academic as possible. By doing this, the founders hope it can provide a space for scholarly exchange without paying special, and according to our opinion, unnecessary attention to religious and ideological taboos while composing their thesis.

The journal itself strives to be as objective as possible, but this does not guarantee the objectivity of the articles published therein. Nevertheless, due diligence is paid to make sure a peer-review process is properly managed.

The journal's first issue is collective work of many scholars around the world. The editors are grateful to the help and advice of the Advisory Board members: Professors George van Driem (Leiden University, Holland), Irene Eber (Hebrew University in Jerusalem, Israel), Jean-Jacques Glassner (CNRS, France), Christopher Harbsmeier (Oslo University, Norway), Juha Janhunen (University of Helsinki, Finland), Daniel Kane (Macquarie University, Australia), Archie Lee (The Chinese University of Hong Kong, China), Won Lee (Calvin College, USA), Kang Liu (Duke University, USA), Victor H. Mair (University of Pennsylvania, USA), David Mungello (Baylor University, USA), Alexander Vovin (University of Hawaii, USA), Bangwei Wang (Peking University, China), Nan Wang (People's Daily, China), Wenkan Xu (Shanghai Chinese Dictionary Publishing House, China), Xiaoping Yao (Beijing University of Foreign Studies, China), Xiping Zhang (Beijing University of Foreign Studies, China).

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In this volume, most articles and book reviews focus on individual themes of Sino-Western communications in Eurasia. "Sino-" refers to all the ethnic groups previously and presently living in the domain of China and "Western" refers to all that is not covered by the first term. A

few articles provide first hand material discovered in China that has never been published before. These should be of particular interests to both the Chinese and the western readers. We hope in this sense, it contributes to the effort of renewed Sino-Western communications.

December, 31st, 2009

The Editors in Chief, Yiyi Chen and John Tang

发 刊 词

知识的无疆界和意识形态的自我澄清与努力中立

陈贻绎、唐 均

对于这个期刊，出于名称和目录的内容，有了阅读兴趣的读者，其实是没有时间和兴趣去读这个可有可无的发刊词的。但是作为期刊的创办人之一，我们觉得自己有义务在这里做一个交代。期刊创办起来了，如果没有特殊原因，就会继续下去；在这份期刊将来必定形成的成长历程的跑道上，留下个起跑的历史手印和脚印，应该也是有意义的。这些印迹反映的，是创刊时自己的所思所想，多少年后回头看，一定是不成熟的，但是如果确实是真诚的，就应该是有价值的。

任何由人创造出来的文字，都有其产生的动因。这个期刊的创办，最初的动因是笔者和几个学界的朋友，感到现存的期刊中，能够覆盖目前本刊所想覆盖的讨论话题，并且可以展开中西交流这样一个目前广义的视角，仍然是付之阙如的。对于期刊中所涉及的若干个研究方向，有一些现存的刊物，也多有涉及，但是这些刊物的创办初衷，和所实行的对稿件的录用原则，在意识形态方面，颇有些并非十分学术的东西在里面。而这些刊物，由于各种原因，又在所涉及的学界有一定的话语权和影响力。这种影响力加上一些意识形态上的倾向，最终导致的是对一个学科潜移默化的导向。而当这个导向不是以纯学术为目的的时候，学术作为一个客观的存在，就会有一些损失；而出发点是做客观学术的学者，就不得不将精力放到了学术外的事情上。这对于学者而言，显然是个时间和精力上的浪费。

写到这里，我需要赶紧附和场外的声音——“哪里有什么纯粹客观的学术啊？”这个质问或许是对的。但是如果“故作客观”这个态度是有的，哪怕是多么的假惺惺或者是虚伪的，但是只要是努力地去“故作客观”了，我想也许是有它（这个态度）存在的意义。另外一个可能的态度，就是在有些讨论的话题或者研究的领域，意识形态无法避免的情况下，作者得以自我澄清自己在意识形态方面的立足点。

上面这三段，其实谈的即是题目中的一个部分：意识形态的自我澄清与努力中立。当然，一个期刊是否符合“客观中立的学术”这个标准，或者是否在“故作客观”这一点上付出了足够的努力，需要历史的检验和读者的评说。我们只有被评说的资格。

期刊能够今天如期付梓，经历了将近一年的筹备。我们要衷心感谢慨然应允出任顾问、并在刊物各方面给予大力支持的海内外资深学者：荷兰的 George van Driem 教授，以色列的爱碑儿教授，法国的 Jean-Jacques Glassner 教授，挪威的何莫邪教授，芬兰的杨虎嫩教授，澳大利亚的康丹教授，美国的 Won Lee 教授、刘康教授、梅维恒教授、David Mungello 教授、Alexander Vovin 教授，中国香港的李焯昌教授，中国的王邦维教授、王

南教授、徐文堪教授、姚小平教授和张西平教授。同时我们也要对书评编辑宋立宏教授和刊物编委会成员陈恒、方开瑞、姜宗强、林英、孟振华、田海华、万翔、吴莉苇、吴勇立、张绪山、张纓、张湛诸同仁在刊物组稿、编辑和出版这一系列过程中付出的辛劳致以诚挚的谢意！

在刊物第一期里面，文章的主题围绕着欧亚大陆之上的一些中西文化交流个案来展开。其间，需要说明的是：“中”不但是指汉人，而且包括中国版图内曾经生活过、以及还在生活着的各民族；“西”除了指欧美列强以及近代以降的日本，还可能涉及了与世居欧洲的印欧语民族关系密切的南亚次大陆居民和中东地区各族群——故而，除了通常意义上的“中西文化交流”——中国和欧美、日本的交流以外，还囊括进来中国和印度、伊朗、内陆欧亚民族种种关系的相关考察。而且，考虑到本刊在西方世界落脚、扎根，我们也选择了一些近乎纯粹探讨中国版图内问题的新鲜成果或是深入创见，希望能够尽量覆盖中西文化交流的各个方面，真正承载起中西文化交流的历史任务。

最后讲一句的是，本刊估计是在使用汉语稿件的学术期刊中首创一个模式，就是每期都以纸张刊印和网络版本两种媒介出版发行（各自有彼此独立的国际期刊号码，ISSN），而后者是彻底地、完完全全地免费的，没有任何限定条件。作为刊物的创办人，我们认为，知识是应该无疆界的。在此，我们再次感谢我们的撰稿人们在这一点上对编者的认同和无私的奉献。

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中国和俄国西夏研究的互动

Interactions of Tangut studies Between China and Russia

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摘要：西夏学是一门国际学科，中国和俄国的西夏研究占有重要地位。100年前俄国的科兹洛夫探险队，在中国黑水城遗址获得大批西夏文物、文献，催生了西夏学的形成。后俄国学者借助掌握资料的优势，首先介绍和研究资料，解读西夏文文献，取得很大成绩。中国学者熟悉本国历史，利用俄国刊布的资料跟进研究，也作出重要贡献。二次大战前双方以初步解读文字、介绍文献为主；二次大战后则是系统整理、刊布资料，并利用这些资料全面研究西夏文字、语言、历史、文化、宗教、艺术等。20世纪80年代两国西夏学者学术往来频繁；90年代进行实质性合作，共同出版《俄藏黑水城文献》。21世纪两国西夏学交流又有新的互动和发展。

关键词：西夏学、中国、俄国、互动

ABSTRACT: The Tangut studies become an international field of study, in which Chinese and Russian scholars play important roles. The massive discovery of the Tangut relics and documents made by the Russian P. K. Kozlov expedition team in Khara-Khoto 100 years ago incubated Tangutology. Russian scholars, benefited by their control of the source materials, were the first to study the Tangut documents and have made great achievements. Chinese scholars, with their intimate knowledge of the Chinese history, also contributed in terms of follow-up studies by utilizing the source materials published by the Russian scholars. Before World War II, scholars from both countries mainly focused on the decipherment of the characters and the introduction of the documents. After World War II, the focus shifted to cataloguing and publication of the materials. During the latter stage, systematic knowledge has been gained on the characters, language, history, culture, religion, and art of the Tangut. In the 1980s, Chinese and Russian Tangut scholars frequently exchange ideas. The 1990s saw substantial cooperation between the two groups, who jointly published *Khara-Khoto Manuscripts Preserved in Russia*. In the 21st century, interaction between Chinese and Russian Tangut study scholars is ever more intensified.

KEYWORDS: Tangut studies; China; Russia; interactions

民族文学的现代化即为“国民文学”——“国民文学”的形成与提倡

The modernization of ethnic literature is national literature: On the formation and promotion of national literature

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摘要：“国民文学”是在各个“民族文学”发展、融合、凝聚的基础上，在“国家”这一现代性民族共同体中所形成的新的文学形态。“国民文学”只能包括、凝聚，但不能替代和覆盖“民族文学”，但“民族文学”的发展必然指向“国民文学”。当今世界各国，民族身份的现代化就是“国民化”，传统“民族文学”的现代化就是“国民文学”。“民族文学”已经或正在被“国民文学”所吸收、所融汇，文学的“民族”分野日益模糊化，而文学的“国民”分野则日益明朗化。从“民族文学”发展到“国民文学”，再发展到“区域文学”，最后发展到“世界文学”，是人类文学史横向发展的基本规律。因此，应顺应世界文化与世界文学的发展大势，强化“国民”及“国民文学”的观念与意识，促使“民族文学”向“国民文学”的进一步转化与凝聚。

关键词：民族、国家、国民、民族文学、国民文学

ABSTRACT: The “national literature” is a new literary form which is formed in the “nation”, the modernized ethnic community, on the basis of the development and integration of different “ethnic literature”. Rather than replacing and overshadowing ethnic literature, national literature can only include and integrate it. However, the development of “ethnic literature” finally leads to “national literature”. The modernization of the countries and ethnic identities in the world at the present day is “nationalization”, and the modernization of traditional “ethnic literature” is “national literature”. “Ethnic literature” has been, or is being absorbed and integrated by “national literature”. While the “ethnic” boundaries of literature are becoming vaguer, the “nationality” of it is becoming clearer. The development of “ethnic literature” to “national literature”, then to “regional literature” and finally to “world literature” is the basic rule for the horizontal development of human literary history. So it is a must to follow the general development trends of world culture and world literature, to strengthen the awareness of “nationality” and “national literature”, and to encourage further transformation and integration of “ethnic literature” to “national literature”.

KEYWORDS: ethnic groups; nation; national; ethnic literature; national literature

形声发展与认知机制

The development of Chinese picto-phonetic characters and cognitive mechanisms

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摘要：汉字发展到楷书，形声结构成为选择使用的基本类型。据现行字书加以统计，形声结构所占比重超过 90% 以上。根据中国现存第一部楷书字典——南朝原本《玉篇》残卷的统计，该本所著录不见于《说文》的“新增”部分为 714 个，其中形声结构的字共有 676 个，占新增字总数的 94.7%。楷书选择倾向于形声结构，与其说是顽强保留标音示意功能，毋宁说主要是维护楷书结构区别性原则，以及由此带来认知机制上归类识别的方便。

关键词：形声结构、文字区别、字形归类

ABSTRACT: When Chinese characters developed to “regular script” (kaishu), the picto-phonetic structure became the leading type in practice. Based on the statistics from the current dictionaries, among all Chinese characters, picto-phonetic characters account for more than 90%. Jade Articles (玉篇) was the eldest “regular script” dictionary that has some preserved remnants. It was originally composed in the Southern Dynasty (420—589 C.E.). Jade Articles supplemented 714 characters that are not found in Explanation of Articles and Words (说文解字), of them, 676 are picto-phonetic. This equals to 94.7 % of all supplemented characters. The main reason for the choice of picto-phonetic structure is not to preserve the picto-phonetic functions of the “regular script”, but to maintain their distinctive structure, so that it is more convenient for it to be cognitively classified and identified.

KEYWORDS: picto-phonetic structure; graphic distinction; character classification

略论古代突厥人与伊朗世界的文化联系
On cultural relationships between Old Turks and Iran

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摘要：古代突厥人很早就受到伊朗文化的影响。根据丹尼斯 塞诺（Denis Sinor）等学者的研究，兴起于蒙古高原的突厥帝国的人民是不同族群的大聚合，其中包括说伊朗语的各族和说乌戈尔语、萨莫耶德语的各族。出现在古突厥文中的人名、部族名和权贵的称号，有些既不是突厥语，也不是蒙古语，而可能源于东伊朗语或吐火罗语。突厥统治氏族的姓氏“阿史那”，其粟特语的对应形式当为*Ashina，近年的研究者如 Christopher Beckwith, I. N. Shervashidze, Sergei G. Kliashtorny, Peter B. Golden 都认为与伊朗语或吐火罗语有关。居住在吐鲁番、塔里木盆地绿洲等地的说印欧语的各族，如吐火罗人、于阗人、粟特人在文化上对古突厥人和后来的回鹘国有重大影响。1956年在蒙古国发现的布古特（Bugut）碑，约建于公元 580 年左右，碑的三面刻写的是粟特文。《北齐书》载公元 6 世纪末刘世清曾受突厥可汗佉钵之命为其翻译佛经（《涅槃经》），据葛玛丽（A. von Gabain）和巴赞（Louis Bazin）的研究，这部译著应该是用粟特文写成的。约公元 8 世纪后期摩尼教输入回鹘并被定为国教后，回鹘受粟特文化影响更深，并依草体粟特文创制了回鹘文。本文依据语言学研究的成果、汉文史籍和出土文献的记载，对古代突厥人与说伊朗语和吐火罗语的各族，特别是与伊朗世界的文化联系，作了综合性的考述。

关键词：古突厥人、回鹘人、伊朗、粟特、文化联系

ABSTRACT: The Old Turks were influenced by the Iranian culture. According to Denis Sinor and other scholars, people of the Turkic empire in the Mongolian Plateau are a large aggregation of different ethnics, including the races speaking Iranian, Ugric and Samoyedic languages. Some of personal names, tribal names and dignitary titles in Old Turkic are neither Turkic nor Mongolian, rather derived from the East Iranian or Tocharian. The surname of Turkic royal clan “阿史那” corresponds to *Ashina in Sogdian, which is considered to be related to Iranian and Tocharian by the researchers such as Christopher Beckwith, I. N. Shervashidze, Sergei G. Kliashtorny, Peter B. Golden in recent years. And the Indo-European-speaking races in Turpan, oasis of Tarim Basin and other places, such as Tocharians, Khotanese, Sogdians exerted a significant influence on the Old Turkic and the subsequent Uighur peoples in the aspect of culture. The Bugut Monument found in Mongolia in 1956 was built around AD 580 years or so, inscribed in Sogdian script on three sides. Liu Shiqing had been appointed to translate Buddhist scriptures Nirvana Sutra by Taspar, Turkic khan, at the end of the 6th century, which was recorded in History of Northern Qi. And the research of A. von Gabain and Louis Bazin indicates that the translation should be written in Sogdian. Furthermore, Manicheism was preached into Uighur and was established as state religion. The Uighur was further influenced by Sogdian culture and then created Uighur script based upon the cursive Sogdian alphabet. The paper is a comprehensive description of cultural relationships between the Old Turks and the races speaking Iranian and Tocharian, especially the cultural connections with Iran, on the basis of the latest achievements of linguistic

researches, Chinese historical records and excavated documents.

KEYWORDS: Old Turks; Uighur; Iran; Sogdian; cultural relationships

同源词研究在汉语史研究中的重要作用

The significances of the study of Chinese cognates in the research of Chinese language history

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摘要：汉语同源词研究在我国有悠久的历史。以王力先生为代表的中国学者经过对汉语同源词所作的艰苦卓绝的研究，取得如下的共识：在汉语单音节占优势的时期，词义构词和音变构词是构造新词的最重要的途径。瑞士语言学家索绪尔在他的名著《普通语言学教程》中把语言符号区分为具有绝对任意性和相对任意性的两类。并且认为汉语的词以单音节为主，是超等词汇的典型；印欧语和梵语以多语素词为主，是超等语法的标本。汉语的同源词研究成果可以证明：索绪尔“超等词汇的典型是汉语”的论断——也就是汉语是绝对任意性占优势的语言的论断不能成立。各种语言，都是绝对任意性和相对任意性的对立统一，这应该是人类语言的普遍规律。只是有的语言绝对任意性的成员要略多一点，有的语言相对任意性的成员要略多一点而已。音义结合关系是语言符号的本质特点，这种结合关系会随着时代的不同而发生变化，因此汉语同源词研究对汉语语音、词汇、语法的历史研究，都有着重要的作用。

关键词：同源词、绝对任意性、相对任意性、汉语史

ABSTRACT: The study of Chinese cognates has a long history in China. Chinese scholars, represented by Wang Li obtained the following consensus through arduous work: In monosyllabic language-dominated period, the semantic and mutation word-buildings are the most important ways to construct new words in Chinese. The Swiss linguist Ferdinand de Saussure divided linguistic signs into absolute arbitrariness and relative arbitrariness in his famous book *Course in General Linguistics*, and affirmed that Chinese, in which words are mainly monosyllabic, is the ultra-lexicological extreme whereas Proto-Indo-European and Sanskrit, which words are mainly multi-morpheme, are the examples of the ultra-grammatical. The study of Chinese cognate can prove that Fernande de Saussures' affirmation, the Chinese language is the ultra-lexicological extreme, or Chinese is mostly absolute arbitrary is invalid. Every language is a unity between absolute arbitrariness and relative arbitrariness. This is a universal law of all human languages. In some languages there are a little more absolute arbitrary signs while in other languages there are a little more relative arbitrary signs. The correspondence between sound and meaning, which is the essential characteristics of language symbols, will change with time. The study of Chinese cognate plays an important role in researching the history of Chinese phoneme, lexeme, and grammar.

KEYWORDS: Chinese cognates; absolute arbitrariness; relative arbitrariness; Chinese History

近几十年黄河流域远古符号的发现

Discovery of ancient graphic symbols along the Yellow River Basin in recent decades

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摘要：本文将近几十年黄河流域考古发掘所见远古符号归纳为八种类型，它们主要是指原始社会晚期至商代以前先民们刻画或彩绘在陶器上面的符号，另外还包括少量契刻在甲骨、玉石器等上面的符号。为了便于大家系统利用这些原始资料，藉以蠡测文字发明的轨迹，笔者除去重复和残缺不完整者，分别加以整理摹写，并略述拙见。

关键词：陶器刻画符号、契刻符号、黄河流域考古、文字起源

ABSTRACT: The paper divides the ancient graphic symbols excavated by archaeologists along the Yellow River Basin in recent decades into eight categories. These symbols, mainly referring to those painted on pottery, few carved on bones, jade and stones between late primitive society and Shang Dynasty are used systematically to track the inventions of Chinese characters. In order to facilitate these utilization, the author systemizes and facsimiles as well as annotates them after removing duplications and fragments.

KEYWORDS: ceramic graphic symbols; sculptured symbols; archaeology in Yellow River Basin; writing genesis

中国文学的西方影响述略

A brief review of the influence of Chinese literature on the West

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摘要：中国和西方很早就有交往，古希腊、罗马的典籍和文学作品中有对中国的记述。蒙元帝国的西进，加强了中西的联系，13世纪的《马可·波罗游记》描绘了一个富庶昌明的东方大国形象。随后一些西方教会修士来到中国，写下一批基于见闻感受的纪行作品，影响了文艺复兴时期文学的中国描写。明清西来的传教士，将中国儒学经典和文学作品译介到西方，为欧洲文学中的中国主题提供了崭新素材，推动了18世纪欧洲的“中国热”。其中影响最大的是元杂剧《赵氏孤儿》。19世纪以来，西方汉学家从审美和艺术的层面把握、译介中国文学。以他们为中介，大量的欧美作家创作中出现中国文学因素，20世纪产生了深受中国文学影响的文学流派“意象派”。

关键词：中国文学、影响、赛里斯、“中国热”、意象派

ABSTRACT: The contacts between China and the West dated from as early as ancient Greece and Rome, when documents with descriptions of China were found. The westward movement of Mongol-Yuan Empire strengthened the ties between China and the West. The Travels of Marco Polo written in 13th century portrays a wealthy and prosperous Oriental country. Thereafter, Western missionaries visiting China produced works based on what they observed, these influenced description of China in Renaissance literature. The missionaries who came during Ming and Qing Dynasties translated and introduced Chinese Confucian classics and literary works to the West. These translations provided European literature on China with new materials, subsequently promoted a passion for China in 18th-century Europe. Among these works, Orphan of Chao, the play of Yuan Dynasty, is of dominant significance. Since the 19th century, Sinologists' translation of Chinese literature focuses more on the aesthetic and artistic aspects of the originals. Based on these translations, a large number of European and American Writers created works mixed with Chinese literary elements. Consequently, 20th century has witnessed the advent of imagism, a literary genre profoundly affected by Chinese literature.

KEYWORDS: Chinese Literature; literary influence; Seres; fashion for China; Imagism

《谈瀛小录》中的改写和晚清文人的民族情感
Rewriting in Tanyingxiaolu and Late Qing intellectuals' national sentiments

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摘要：对于《谈瀛小录》这一经过高度改写的《小人国游记》汉语文本，学术界以往的研究一般集中于删减、人物形象等问题上面。本文从该文本的改写与民族传统、民族态度两个方面，探讨文本所表现的晚清文人的民族情感问题。

关键词：《谈瀛小录》、改写、民族传统、民族态度、民族情感

ABSTRACT: On Tanyingxiaolu, an extensively rewritten Chinese version of *A Voyage to Lilliput*, research has been concentrated on such issues as abridgement and characterization etc. This paper is an attempt to probe into the national sentiments revealed in the aforesaid version from the aspects of the connection between the rewriting and national tradition and of the connection between the rewriting and national stance.

KEYWORDS: Tanyingxiaolu; rewriting; national tradition; national stance; national sentiment

佛典“药烟”考

On “y ào-yān” in Chinese Buddhist scriptures

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摘要：文章结合有关材料论证了汉译佛典“药烟”一词的意义，认为指的是“药物经燃烧之后产生的气状物”，《汉语大词典》解释为“鸦片”是不对的。

关键词：药烟、佛典、《汉语大词典》

ABSTRACT: Based on analysis of original source texts, the actual meaning of “y ào-yān” in the Chinese Buddhist scriptures refers to “a kind of gaseous substance evaporated by the combustion of medicines”. The Chinese Dictionary mistakenly interprets it as "opium".

KEYWORDS: y ào-yān; Buddhist Scriptures; Chinese Dictionary

国际文学传播与影响的变异

On the variation in dissemination and influence of international literature

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摘要：研究各国文学之间流传与影响的关系一直是比较文学关注的重点。此前比较文学关于各国文学间传播与影响的研究，注重的是流传与影响中有事实性根据的“实证性”联系，而忽略了其“变异性”的存在。实际上，不同国家、不同民族异质文明中的文学在交流、传播过程中因文化传统、意识形态、读者/译者个人因素等种种原因而产生变异十分普遍，也不可避免。因此，比较文学变异学理论为在异质文明语境下的国际文学传播与影响的研究开辟了一条新的研究思路，它丰富了国际文学关系研究的方法，弥补了以前比较文学法、美学派关于国际文学关系研究方法的不足。可以说，变异学理论的提出是比较文学学科理论发展的一次创新，是对比较文学学科理论的一次重大突破。

关键词：国际文学、流传与影响、变异、比较文学

ABSTRACT: The study of the relations in spreading and influence among different countries' literature has always been the focus in the field of comparative literature. In the development of comparative literature studies, French school and American school attached great importance to "positivism", the fact-based relations and paid little attention to the area of "variation". In fact, variation due to the differences of culture, ideology, reader/translators' personal interpretation is quite common and inevitable in the process of communication and dissemination of the literature among different civilizations. Therefore, the variation study of comparative literature undoubtedly pioneers a new study thought for the comparative literature study and at the same time, enriches and develops the comparative literature theories and research methodologies. From this point of view, variation study is a new theoretical breakthrough for cross-civilization study as well as a major theoretical innovation for the development of comparative literature theories.

KEYWORDS: international literature; dissemination and influence; variation; comparative literature

柏格理文字的创制与传播

Pollard script's creation and spread

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摘要：柏格理文字是英国传教士柏格理在贵州石门坎传教时为记录苗语川黔滇方言滇东北次方言而创制的，随着宗教的传播，又扩散到其他苗族地区和彝族、傈僳族地区，形成记写多种语言的柏格理文字。分析其传播关系后我们发现：川黔滇地区民族杂居状态为柏格理文字在多个民族之间传播奠定了基础；柏格理文字的传播是通过基督教的传播进行的；是以石门坎和苗族为中心向周边传播的。

关键词：柏格理文字、石门坎、苗文、文字传播

ABSTRACT: The Pollard script was created by the British missionary Samuel Pollard in Shimenkan, Guizhou Prov., for the northeastern vernacular of the Sichuan-Yunnan-Guizhou Hmong dialect. Later this script not only was used widely among the other Hmong branches in the three provinces, but also was transmitted to the Lolo and the Lisu groups. The mixed living condition of different ethnic groups in these three provinces is the prerequisite of the spreading of the script. The media of the dissemination is Christian missionary activities. Shimenkan Region and the Hmong ethnic dwelling center in Guizhou Province is the center of transmission.

KEYWORDS: Pollard script; Shimenkan Region; Hmong writing system; the spread of writing

伯希和 2855 于阗文咒语版本比较研究

A comparative study of P.2855 Khotanese Dhāraṇī versions

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摘要：于阗文献中的佛教咒语材料具有非常珍贵的语言学价值，值得从对音角度深入挖掘。版本比较是对音研究的重要步骤。通过逐句比较证明“出生无边门陀罗尼”诸汉文本中智严译本和 P.2855 于阗本能够大体对应，这二者或许有一个共同的来源。在现有材料允许的情况下，依照智严本和 P.2855，来探讨对音规律是一种可行的方法。把智严译咒纳入对音研究范围，有利于初唐西北音的研究。

关键词：于阗密咒、版本比较、智严、出生无边门陀罗尼

ABSTRACT: The Dhāraṇī materials in Khotanese documents contains precious linguistics value, it deserves to be studied by means of transliteration. The comparison of different versions is an important step of transliteration research. The comparison proves that the Chinese version of Ananta mūkha nirhāra Dhāraṇī translated by Monk Zhiyan was mostly equivalent to the Khotanese version of P.2855. The two versions probably had the same source. Transliteration comparison research between the Zhiyan translated Chinese version and the Khotanese version of P.2855 is feasible based on the condition of available material. The inclusion of Zhiyan's translation in the project is beneficial to the dialect research of Northwest district in Early Tang Dynasty.

KEYWORDS: Khotanese Dhāraṇī; comparison of versions; transliteration; Monk Zhiyan; Ananta mūkha nirhāra Dhāraṇī

迦梨陀娑《时令之环》汉译
Chinese translation of Kālidāsa's Ṛtusamhāra

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摘要：《时令之环》是印度伟大诗人，戏剧家迦梨陀娑早期创作的一部诗歌集，着意描写夏、雨、秋、霜、寒、春等六个季节的更替和人们的感受。这部作品对于研究迦梨陀娑创作风格的形成有重要的参考价值。把《时令之环》完整地译介到汉语文学中并加上必要的注释可以增进学界对迦梨陀娑和印度诗学的了解，同时也能丰富汉语文学，为广大的文学爱好者提供一份鲜活的，充满异域情味的精神食粮。

关键词：迦梨陀娑、《时令之环》、汉译文

ABSTRACT: The Ṛtusamhāra is an earlier composition of Kālidāsa (5th century ce), the great poet and playwright of India. It is a collection of poems devoted to the description of the six seasons, i.e. summer (grīṣma), monsoon (varṣā), autumn (ṣarad), winter (hemanta), the cold season (śiśira) and spring (vasanta), and the emotions aroused by the shifting of the natural scenes on the part of human being. The Ṛtusamhāra is defined as small poem (kaṇḍakāvya) according to the classical poetics. The literal merits of the Ṛtusamhāra is not considered as very high comparing with the Raghuvamśa, the Kumārasamhava by the same author. However, quiet a few of the poems in this pamphlet are very touching and beautiful. We therefore translate the whole text into Chinese in the hope that this composition can be appreciated by more people.

KEYWORDS: Kālidāsa; Ṛtusamhāra; Chinese translation

寻找诗人的真实：在事实与真理之间——泰戈尔传记研究

Seeking the inner reality of the poet between facts and truth: A study on biographies on Rabindranath Tagore

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摘要：罗宾德罗纳特·泰戈尔的传记是理解他的一个重要渠道。以泰戈尔为传主的传记文学作品，在中文、英文和孟加拉语中都十分丰富。泰戈尔认为对诗人的传记而言，真实并不等同于生活的历史，这可以作为审视众多泰戈尔传记文学作品的一个视角。泰戈尔的自传作品是泰戈尔的这种传记观的一种体现，在他传方面，一些有代表性的英文和孟加拉语泰戈尔传记文学作品在记录诗人的生活方面做得很出色，但大多数泰戈尔传记文学作品在表现诗人的真实方面并不十分成功。

关键词：泰戈尔、传记研究、真实性

ABSTRACT: Biographies of Rabindranath Tagore is an important way to understanding the poet. Tagore once pointed out that, in the biographies of poet, truth does not mean the record of life. This view can be taken as a viewpoint to survey the biographical works on Rabindranath Tagore. His idea about biography was executed in his autobiographies. As to those biographies written by others, a number of masterworks in English and Bengali succeeded in describing the life of Tagore, but most of the biographies failed to represent the inner reality of the poet.

KEYWORDS: Rabindranath Tagore; Study on biography; reality

遵奉“祖宗之法”主旨下的“国是”之争

A debate of “the Most Important Policy” under the “Imperial Ancestors’ Family Instructions” in Song Dynasty

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摘要：本文从余英时先生《朱熹的历史世界——宋代士大夫政治文化的研究》一书中所提出的贯穿两宋的“国是”出发，通过对两宋三次较为典型的“国是”之争的考察，指出不同派别虽然在确立何种“国是”上各持己见，但他们均是在遵奉“祖宗之法”主旨——“保守祖宗基业”——的前提下提出各自“国是”主张的，其各自的出发点是一致的。同时，各派为使自己提出的“国是”主张得以确立，所据的思想武器也恰是“祖宗之法”。

关键词：国是、祖宗之法、祖宗基业、社稷

ABSTRACT: Starting with “The Most Important National Policy” of Song Dynasty in *The Historical World of Zhu Xi* written by Yu Ying-shih, and by the studies of discussions of “The Most Important National Policy” during Song Dynasty, the article points out that although different political factions had different political views on “The Most Important National Policy”, they were all based on “Imperial Ancestors’ Family Instructions”, whose major idea is “Protecting the Ancestors’ Legacy”. For the sake of realizing their political views of “The Most Important National Policy”, different political factions also used “Imperial Ancestors’ Family Instructions” as their ideological weapon.

KEYWORDS: the Most Important National Policy; Imperial Ancestors’ Family Instructions; Imperial Ancestors’ Legacy; the State of Song Dynasty

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Joseph F. Rock: *A Nakhi-English encyclopedic dictionary: Vol. I* (Wang, Yuanlu)

KEYWORDS: Joseph F. Rock; Nakhi minority in China; Nakhi Tomba hieroglyphic; Nakhi-English encyclopedic dictionary

Zhou Jixu: *Hanyu Yin'ouyu cihui bijiao* (Tang, John; Zhang, Xing [translated into Chinese by])

KEYWORDS: comparative study of vocabulary; Chinese language; Indo-European languages

Liu Pujiang: *Songmo zhijian: Liao Jin Qidan Nüzhen shi yanjiu* (Zhong, Han)

KEYWORDS: Liu Pujiang; history of Liao Dynasty; Khitan history; history of Jin Dynasty; Jurchen history

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KEYWORDS: critical geography; modernization; progress; evolution