

## **From the Editors**

When we started the initiative, we understood that the subject of "Sino-Western" communications is a wide and encompassing subject. We hesitated whether our team can handle such diversified fields. This is the fourth volume (if we include the special issue published on Israel Studies in China) of the journal already. During the last two years, there is one trend that we observed, which brought us two different but interconnected types of feelings. Allow me to elaborate.

The first feeling is overwhelming. After four issues, and receiving dozens of articles, first recommended by our team of Advisor Board members and editors, then from authors directly, we just started to grasp the realm of "Sino-Western" communications is much wider and vaster than we originally comprehended – even though we thought we were brave in our undertaking, we never imagined that we could be this bravery in tackling such a range of issues. But thanks to our diversified and marvelous group of advisors and editors, we think that we managed so far, with a fair and high quality peer-review process for each single article, and a relatively efficient and glitch free draft to publishable manuscript process.

The second feeling is happiness. This is due to the fact that although with limited budget and human resources, the distribution of the journal is still limited, we are already getting an unexpected number of submissions and book review requests, and the number is still growing steadily. We believe this is at least partially due to the new media — our parallel online version. But the most important reason is due to the importance of the subject area: "Sino-Western communications". By reading many of the articles myself, I realized that the communications started earlier, have been much more complicated than I originally thought, and moreover, it never ceased even during period of mutual seclusions. In today's age, it is getting more and more intensified and interconnected.

From an academic point of view, this is not only reflected by Chinese scholars going abroad giving talks on their crucial subjects of studies (for example, see Tang Yijie's article, a recent English translation, published first time in this journal, of a key Chinese article he published almost twenty years ago), but also by western scholars being able to compose research papers in highly elegant Chinese language (see, for example, Martin Woesler's 28-page-long Chinese article in this issue, composed by the author directly in Chinese).

Subjects wise, the articles are weaving a clearer and clearer picture to me — all the Sino-Western communications are all actually interconnected ever since human beings from the two realms of the world started to travel to each others' dwelling places. Missionaries not only brought Christianity to China, but also brought back all the Chinese classics as well as

*Hongloumeng* and *Jinpingmei*. Translators are transforming their own thoughts while trying to render something "sophisticated" they discovered in the "other" culture for their kins. Chinese grammarians trying to interpret their native language using theories invented by a westerner discover limitations of the theory the original inventor never thought about; while a Jewish/Israeli professor giving a lecture in China first time put to test his/her Chinese philosophy knowledge to be applied to weighing the Middle Eastern peace process.

As you can see, this list can go on forever. The fact that I used three paragraphs to explain why we are happy and only one why we are overwhelmed, already tells the direction of the journal in the future. We welcome all of your support, as always, by submitting high quality research papers and articles on the subject of Sino-Western communications, by submitting books for review, by recommending this journal to your colleagues, friends and libraries. We are confident that we will work through the backlog of articles and we appreciate your patience. Most of our advisors and editors reported that there is no such academic journal in existence anywhere in the world yet covers what we cover and also maintaining a high scholarly standard as we do. Thank you, and please do not hesitate to let us know if you find something that we can learn from.

Yes, we are overwhelmed, but let us be more overwhelmed, our dear readers and authors!

Yiyi Chen & John Tang  
Editors-in-Chief

## 编者的话

在开始编辑这份刊物时，我们就意识到所谓“中西文化交流”这一主题博大精深，唯恐我们的编委会难以驾驭这样一个内容纷繁的领域。现在已经是第四期了（含“中国以色列研究”那一期特刊）。在已经过去两年时间内，我们注意到了一种带来截然不同而又相互联系的感受之倾向，下面详细道来。

第一种感受势不可挡。在出版了四期，刊发几十篇先是顾问和编委推荐、然后是作者直接投稿的论文之后，我们开始明白“中西文化交流”这一学科领域之深广远远超出我们原来之所认识——即便是敢于开拓，我们也从未想象过能够应付下来这么一些卷期。多亏阵容强大的顾问和编辑班子，得以保质保量审阅每篇待刊之作，从而有效修订稿件及时付梓。

第二种感受则是喜悦。虽然我们人力财力有限，刊物的受众也不广泛，我们还是意想不到会得到数量不菲的论文投稿和书评支持，并且这方面的数量还在稳定增长。我们觉得这在很大程度上得益于新的媒介——我们同时推出的刊物网络版。而最为关键的原因，则应当归于“中西文化交流”这一学科领域的重要性。在审阅论文时，我们自己就意识到文化交流肇始既久，其复杂程度也出乎意料，而且，即使在相互隔离的时期这种交流也不会终止；而今天，这种交流变得愈发广泛而深入。

从学术视角审视，这种交流不仅反映在很多出国讲学的中国学者身上（譬如，本期首发的汤一介教授二十年前一篇重要中文论文的英译文），而且也体现在西方学者能够运用优雅的中文撰写研究论著方面（譬如，本期所发吴漠汀教授直接使用中文撰写的长达28页的论文）。

主题既然明晰，我们也就愈来愈清楚地看到了相关论文所绘制的美景——中西文化交流的方方面面自从以下两个学科领域的人们开始触及对方的研究范围以来就已相互联系起来。传教使团不仅把基督教传入中国，而且也携回像《红楼梦》《金瓶梅》这样的中国经典文献。译者在“他者”文化中发现了某些“思辨性”成果并尝试为同胞译录时也在转换自己的思想。中国语法学家在运用西方人杜撰的理论解释母语时发觉这些理论的原创者尚未虑及的局限多多；而首次在中国讲演的一位以色列犹太学者则试图检验自己是否能够利用中国哲学知识来权衡中东和平进程。

显而易见，这个介绍还可以持续下去。我们利用了三段文字来解释我们喜悦的原因，而只用了一段来说明我们可能对此力所不逮，这其实已经表明了敝刊将来的发展方向。我们欢迎大家一如既往的全方位支持，或者是投递各自论及中西文化交流的相关研究论著，或者是寄送有待评论的书籍，或者是将敝刊推荐给诸位的同侪、友人和图书馆。我

们承诺会认真处理各篇论著并感谢作者们的耐心。很多顾问和编委都告诉我们，迄今尚无类似的学术期刊涵盖敝刊所涉及的各个方面，亦未企及如此高的学术水平。感谢大家，并请不吝赐告敝刊更多指教。

我们力所不逮，但在亲爱的读者和作者的大力支持下，我们仍然一往无前！

主编：陈贻绎、唐均谨识

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敦煌写本 P.4058v 《大方等大集经宝幢分/廿八宿星相法》研究  
A Study on the Manuscript of Fortunebook about Twenty-Eight Stars in Dunhuang

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**摘要：**抄写于南北朝时期的法藏敦煌文献 P.4058 背《廿八宿星相法》，是在佛教文献《大方等大集经宝幢分》基础上，通过提取与佛经本义相悖的星命之说编纂而成。此种并非孤立的历史动作，具体地诠释了古代中国在接受印度佛教的过程里，是如何经过了本土化的理解与改造的。作为目前所知中国现存最早的禄命书，P.4058 背《廿八宿星相法》在中古时期亦有被运用于医疗实践的可能，因为古代术数文化往往具有相当的医史背景，而各宗教学科也并不像我们今天想象的如此画地为牢，彼此实则有着普遍的资源共享性，此种共享性正是古代中国社会“信巫不信医”或“医巫不分”现象长期存在的主要历史动因。敦煌写本禄命书 P.4058 背《廿八宿星相法》研究，实是一次通过敦煌术数文献的历史学研究考量中古社会历史面相的学术尝试，以响应敦煌学界提出的“从文献学向历史学转变”之时代要求。

**关键词：**敦煌写本、《廿八宿星相法》、佛教、医疗

**ABSTRACT:** The Manuscript numbered P.4058v of fortune book about Twenty-eight stars in Dunhuang is reorganized from the Buddhist literature Mahāvaiṣṭya mahāsamghāta sūtra in the Southern and Northern Dynasties time ,but the primary intention of P.4058 about divination contradicts with the original meaning of Buddhist literature. These universal historical movement, annotated specifically Buddhism in China's dissemination, has experienced the local understanding and transformation. As the most early fortune book in present China, P.4058v was utilized possibly in the medical practice in Middle Age. In ancient times, the culture of divination is frequently filled with medicine characteristic and the resource of various religious subjects shares each other. This share brings about the appearance of medicine and divination intertwined in ancient society. This paper is a scholarly attempt to consider medieval social history by means of study on the divination literature in Dunhuang in order to response to academic requirements of the new era.

**KEYWORDS:** the manuscript in Dunhuang; the fortune book about twenty-eight stars; Buddhism; medical service

宋儒二程论“德”：有美德的人是否以自我为中心？

The Cheng Brothers on Virtue (de 德): Is a Virtuous Person Self-Centered?

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摘要：美德伦理学最近几十年在西方哲学界获得了令人瞩目的复兴。在一开始，它主要作为在近现代西方哲学中占统治地位的道义论和功用主义的批判者出现，但随着美德伦理学的日益成熟，它也开始受到道义论和功用主义伦理学的批评。对其中的有些批评，美德伦理作出了比较恰当的回应，而对另外一些批评，它还没有、而且如果限于西方哲学传统不可能作出恰当的回应。在本文中，我要讨论的关于美德伦理具有自我中心倾向的批评就属于后一种类型。这个批评说的是，由于具有美德的人所关心的首先是自己要成为一个具有美德的人，这样的人就是自我中心的。亚里士多德主义的美德伦理学对此可以回应说，由于美德的一个重要特征就是要关心他人，具有美德的人就不是自我中心的，但它却不能回应由此引出的这个批评的两个更深的层面：（1）具有美德的人在关心他人时所关心的是他人的外在幸福，而在关心其自己时则关心其内在的品德。由于美德伦理学认为内在的品德比外在的幸福更重要，具有美德的人还是自我中心的；（2）具有美德的人对他人的关心是因为这是他关心自己的美德的要求，因此从根本上来说还是自我中心的。在本文中，我认为宋儒二程的儒家伦理学能够对在这两个深层的意义上回应关于美德伦理具有自我中心倾向的批评。

关键词：美德伦理，自我中心，二程，儒家

**ABSTRACT:** There has been an impressive revival of virtue ethics in the last a few decades. While it appeared mainly as a criticism of the dominant moral theories, consequentialism and deontology, as it is now fully developed, it has also faced a series of criticisms or objections from its rivals. While it has successfully addressed a number of such criticisms and objections, it has not addressed and, if limited to the resources in the Western philosophical traditions, cannot address, with equal success, other criticisms and objections. In this paper, I discuss the self-centeredness objection to virtue ethics: since a virtuous person is primarily concerned with his or her own virtues, a virtuous person is self-centered. While the Aristotelian virtue ethics can respond that a virtuous person's concern with his or her own virtue, due to the nature of the virtue itself, requires him or her to be concerned with others, it fails to respond to the objection on two deeper levels: (1) When a virtuous person is concerned with others, he or she is concerned with their external well-being, while when he or she is concerned with himself or herself, he is concerned with his or her virtue; since a virtuous person considers the internal virtue to be more important than the external well-being, a virtuous person is still self-centered. (2) It seems a virtuous person is concerned with other people's well-being mainly because he or she can therefore become a virtuous person. In this sense, a virtuous person is foundationally self-centered. In this paper, I shall argue that the Cheng Brothers' neo-Confucian virtue ethics can provide an adequate response to the self-centeredness objection on these two deeper levels.

**KEYWORDS:** virtue ethics; the self-centeredness objection, the Cheng Brothers, Confucianism

禅宗的内在性与超越性

Immanence and Transcendence In Chinese Chan Buddhism

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摘要：禅宗在唐代超越了其他佛教宗派，部分是由于更能体现中国哲学“内在超越”的特征。禅宗中不需要念经持戒，没有什么仪式需要遵守，更不要去礼拜什么偶像。禅宗的世俗化使之成为一种非宗教的宗教在中国发生影响，它否定了在现实世界之外与之对立的天堂与地狱，把人们引向在现实生活中实现超越现实的目的。由此，禅宗把以“外在超越”为特征的宗教变成以“内在超越”为特征的非宗教的宗教。文章最后讨论了以中国传统哲学为内在资源建立一包容“内在超越”和“外在超越”的哲学体系之可能性。

关键词：禅宗、内在超越、非宗教的宗教

ABSTRACT: Chan Buddhism thrived to surpass all the other Buddhism schools in the Tang Dynasty partly because of its reflection of the characteristic of Chinese philosophy-"immanent transcendence". In Chan Buddhism there is no need to chant scriptures, observe precepts, or to follow any rituals or worship any images. Secularization of Chan Buddhism makes itself an unreligious religion influential in China, and leads people to realize the purpose of transcending the reality in the real life by denying the heaven and hell as the opposite of real life. Therefore, Chan Buddhism transforms a religion characteristic of "extrinsic transcendence" into an unreligious one characteristic of "immanent transcendence". Finally, this essay discusses the possibility of a philosophical system characteristic of both extrinsic and immanent transcendence from the resources of Chinese traditional philosophy.

KEYWORDS: Chan Buddhism, immanent transcendence, unreligious religion

汉译印度古蛇怪“那伽”(Nāga) 臆考

A research on the Chinese translation of ancient Indian Serpent demons Nāga

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**摘要:** 古印度传说中的“那伽”(Nāga), 其最初形象为半女人半蛇怪 (Serpent-demons)。至今仍然在南亚的神殿上有此浮雕, 然而“她”通过婆罗门教进入了印度原始佛教, 并且经由西藏、中央亚细亚等地逐渐传入中土, 经过汉译“格义”佛典与中土固有的“龙”之语义混合, 完成了一次漫长的“跨国旅行”。“那伽”(Nāga) 语义的融入, 使得六朝隋唐之后的“龙”, 不再单纯是先秦两汉时代的涵义, 而产生了若干变化。同时伴随着蛇怪“那伽”(Nāga) 进入汉译语汇的, 还有她的天敌“迦楼罗”(Garuda)。这一跨复数文明圈的翻译史和文化史重迭现象是本文考察的重点。

**关键词:** 那伽、蛇怪、龙、迦楼罗、汉译佛教、格义

**ABSTRACT:** The first image of "Nāga" in ancient Indian legend is half women half serpent demon which still exists in the relief on the temple of south Asia. Through Brahmanism, "Nāga" got into the early Indian Buddhism. Then, by way of Tibet, Centre Asia and other places, "Nāga" spread into China where it was mixed with the Chinese concept of "Dragon" via Geyi concept in Chinese translated Buddhist sutras. The integration of "Nāga" expands the Chinese concept of "Dragon" which took some changes after the Six-Dynasties. At the same time when "Nāga" got into the Chinese words, her nature enemy "Garuda" entered too. This article focuses on the overlap between the translation history and culture history in this cross-civilization circle.

**Keywords:** Nāga, serpent demon, Dragon, Garuda, Chinese translated Buddhist sutras, Geyi

“俊男美女的调笑”——西方早期《红楼梦》接受研究  
“To amuse the beaux and belles”: The early Western reception of the Honglouloumeng

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摘要: 18 世纪末到 20 世纪初, 世界见证了两大高度发展文明的碰撞——中华文明和西方文明。那个时期不计其数的文献透露出这样一种信息: 两大文明间的好奇是巨大而可比的。而中西文献的译介比较则表明: 欧洲文学对中国的影响大于中国文学对欧洲之影响。《红楼梦》几乎是第一部进入西方读者眼帘的具有代表性的文学作品。本文探讨的是早期西方对《红楼梦》的接受和在尚不存在完整译本时对《红楼梦》的批评。对于《红楼梦》, 支持和反对似乎存各执一端。而对于《红楼梦》的讨论常常被认为是对中国文学, 甚至是整个中国文化的解释。讨论之初, 双方论争的领袖都形成了这样一种核心判断: 其他的文学文化都比自己的文学文化低等。尽管文化存在差异, 但中国社会内在改革的需要和西方文化的“现代性”促进了中国社会现代改革的进程。经过一个世纪, 双方增进了解, 并从“民族中心主义”的优越感向辩证思想转变, 停止利用小说互相攻击, 开始深入了解中国文学, 不仅将《红楼梦》这类杰作与其他世界文学相比较, 而且, 更重要的是将价值观带给西方读者。本文关注于自 1815 年《红楼梦》在西方的早期认同到 1929 年第一版完整译本的出现。

关键词: 《红楼梦》、西方早期《红楼梦》接受与翻译、中西文化交流、民族中心主义、辩证思想

ABSTRACT: The end of the 18th to the beginning of the 20th century saw an encounter between two high civilizations, the Chinese and the Western. The innumerable discourses of the time reveal that the mutual curiosity of both sides was immense and comparable. The larger impact of European literature is documented by the larger number of translations into Chinese compared to translations from Chinese into Western languages.

Honglouloumeng was among the first representative literary works to be introduced to Western readers. This paper examines early Western reception and critique at a time when there was no full translation available. It sees a polarization between supporters and opponents of Honglouloumeng. The discourse on Honglouloumeng was used as a means to interpret Chinese literature or even Chinese culture as a whole. At the beginning of the discourse, a few opinion leaders in both civilizations shaped the key judgment that the other literary culture was inferior to their own. Despite cultural differences, the need for change in Chinese society and the attractiveness of the “modernity” of Western culture lead to a modernization of Chinese society. It took a century to get to know each other better, to change attitudes from ethnocentric to dialectical, to stop exploiting the novel and to come to the insight that Chinese literature with *Dream* as one of its masterpieces was not only comparable to other world literatures but also could bring value to Western readers.

This paper concentrates on the phase between the early reception of *Dream* in the West since

1815 and the first full translation, which appeared in 1929.

**KEYWORDS:** Honglougong, early western reception & translation of the Honglougong, Sino-Western cultural exchange, ethnocentric viewpoint, dialectical viewpoint

基督宗教与儒家权威观的比较——从“畏”的观念看

A Comparison of the Ideas of Authority between Christianity and Confucianism—From the Perspective of the Idea of “Fear”

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摘要：基督宗教和儒家思想中都强调“畏”的观念。本文旨在通过对《圣经》和《论语》的文本分析，在比较性研究中指出：基督宗教强调的“畏”在根本上是“受造之畏”；它意味着宣认神的权威的绝对至上，因此体现的是神本主义的权威观。而儒家强调的“畏”本质上是对“天人合一”的权威的敬畏；它虽然也包含超越性的维度，但更多体现了探寻、追求超越的道德进路，由此体现的权威观以人本主义为本质特征。

关键词：基督宗教 儒家 畏 权威 神本主义 人本主义

ABSTRACT: The idea of “fear” is emphasized both in Christianity and Confucianism. For Christianity, “fear” is essentially the fear of the Creator God, who is the ultimate authority for humans. Thus this “fear” embodies a theistic view of authority. While for Confucianism, “fear” is the fear of the authority of “the unity of tian and humans”, which in nature reflects a humanist view of authority.

KEYWORDS: Christianity Confucianism fear authority theism humanism

批判与改造：明末清初天主教与道教文化的相遇

Critique and Reform: the Encounter of Catholicism with Taoist Culture during late Ming and early Qing

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摘要：明末清初天主教入华后，传教士对中国本土的儒释道以及民间信仰采取了不同的态度与策略。其中，传教士在护教著作中，对佛道以及由佛道所衍生出来的民间信仰采取了严厉抨击与批判。但是实际的交往中，传教士对待道教文化的态度有所不同，甚至有将道教文化或民间信仰、风俗习惯进行改造后，填入天主教的内容以更好的传播天主教的做法。在乡村地区，天主教信仰也不可避免的受到道教文化的影响。天主教对道教文化的批判与改造，都是为了传教需要；但在二者相遇的过程中，则实现了东西方文化的交流与会通。

关键词：明清天主教 道教文化 民间信仰 批判与改造

**ABSTRACT:** After the Catholic missionaries entered China, they took different attitudes and strategies to the Chinese local religions such as Confucianism, Buddhism, and Taoism and popular religions. In missionaries' apologetic writings, the authors strictly declaimed against the Buddhism, Taoism and the popular believes which are derived from the two formal religions. However, in the social communication, the attitude of Missionaries to the Taoist Culture differs from their points in the writings. They even reformed the content and polytheism of the Taoism culture to fill in the Catholic faith. In the countryside, Catholicism was unavoidable to be affected by kinds of local customs and popular religions. Critique and reform of the Taoist culture and local customs aims to spread Catholicism broadly and quickly; but in the process of encounter between the Catholicism and Taoist culture, the exchange and communication of Sino and Western culture has been realized.

**KEYWORDS:** Catholicism during Ming and Qing Taoist Culture, popular religions, critique and reform

论语义焦点对现代汉语“差一点没 VP”句式的制约

The Conditions of Semantic Focus on *Chayidian Mei VP* in Contemporary Chinese

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摘要：一般认为，现代汉语中“差一点没 VP（希望的事情）”表示希望的事情发生了，但是语料显示有例外。引入焦点理论，尤其是运用找出语义焦点的方法，分析“差一点”相关的歧义结构。“差一点没 VP（希望的事情）”表示该事情没有发生时，句法结构为动宾式“差一点”和否定短语的连谓结构，其中“一点”表示“量”，是语义焦点。“差一点没 VP（希望的事情）”表示发生时，句法结构为包括否定副词“差一点”的双重否定句，“一点”不表示“量”，不是语义焦点。

关键词：焦点、语义焦点、差一点、否定、现代汉语

ABSTRACT: It's accepted that *chayidian mei VP* (expected things) in Contemporary Chinese means the expected thing has happened. But some exceptions are found. This article analyzes the ambiguous *chayidian* structure with focus Theory, especially semantics focus theory. If *chayidian mei VP* (expected things) means the expected thing has not happened, that it's a consecutive predicates construction of VO *chayidian* and negative phrase. And *yidian* is a semantic focus expressing measures. While, if *chayidian mei VP* (expected things) means the expected thing has happened, that it's a double negative construction including negative adverb. And *yidian* is not a semantic focus, without expressing measures.

KEYWORDS: focus; semantic focus; *chayidian*; negation; Contemporary Chinese

早期汉外词典对汉语词类的处理——从马礼逊《五车韵府》到卫三畏《汉英韵府》  
Definitions of Parts of Speech in Early Chinese-European Dictionaries: From R. Morrison's A  
Dictionary of the Chinese Language (1819) to S. W. Williams' A Syllabic Dictionary of the  
Chinese Language (1874)

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摘要：在编纂汉外词典时，为给字词条目提供适当的释义和匹配的用例，需要判别其词性，即一个字或词属于哪一词类。早期西士编纂汉外词典，并不专门设立“名、动、形、副”等词类标记，仅在必要时予以说明。实词易解，虚词难释，故对实词的词性一般不刻意解说，而是通过相应的释义和例子来体现条目的词类归属。遇到兼类词，则分别释义。对于虚词，尤其注意明确界定其功能。早期汉外词典的上述处理，大抵体现了同时期西方语言学和汉学界关于汉语词类问题的认识。本文主要以 19 世纪的两部汉英词典——马礼逊《五车韵府》（1819）和卫三畏《汉英韵府》（1874）为例，寻溯早期汉学家针对汉语词类的思考，以及体现在汉外词典中的相应处理方式的沿革。通过与《现代汉语词典》（2005）比较，还可以看出今人对早期西式汉语词类观的继承和扬弃。

关键词：早期汉外词典、汉语词类、汉语词典编纂

ABSTRACT: China has a long tradition of lexicography. While compiling a Chinese dictionary, it was not customary to define the parts of speech, except when empty words were concerned. The early Sinologists who were engaged in compiling Chinese-European dictionaries also saw it unnecessary to clearly mark the full words, i.e. nouns, verbs and adjectives, and tended to illustrate them by example sentences. In case a full word performed various functions, either as a noun or as a verb, or something else, different explanations would be provided. What they laid much store by was empty words, which were dealt with at length and to some extent also properly. R. Morrison and S. W. Williams reflected on the parts of speech of Chinese in their monumental dictionaries, leaving a linguistic legacy which still has an impact upon modern Chinese dictionary making.

KEYWORDS: early Chinese-European dictionary; parts of speech in Chinese; Chinese lexicography

漢末方仙薊子訓的『原型』探析——兼論基督宗教最初入華時間  
The Construction of the Taoist Figure Ji-Zixun: On the First Christian Entry into China

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摘要:歷史上中國人與基督信仰傳說第一次接觸,有可能發生在東漢末年,三國孫吳時期,口傳福音作為神話傳說,在此時通過海上商路,進入我國東南沿海。若中國人與基督徒接觸至遲在漢末三國時期,則口傳福音作為神話傳說,當於魏晉時在中國就已流傳過一段時間,逐漸中國化,最終形成作為神仙方士的薊子訓傳說。

另外,本文還對明代發現所謂三國孫吳赤烏年間鐵十字架進行了深入探討。筆者的結論是,明代詩人劉子高《鐵十字歌》與《大明一統志》兩者所描述的鐵十字應為同一事物。在明代廬陵水邊確實有年代久遠的鐵十字,但其具體年代也難考證。清代該鐵十字架被置於中國地方信仰廟宇大王廟中供奉。至於所謂有基督教色彩的對聯,非鐵十字上原物,不可作為基督教早期入華的證據。

關鍵字: 薊子訓、耶穌、口傳福音、鐵十字、大王廟

ABSTRACT: The first contact of the Chinese with the legends of Christian belief may have probably happened during the Three-Kingdom Period when the Oral Gospel, as a kind of legend, transmitted through the sea trade route into the Southeastern Coast of China. If the Chinese met the Christian no later than the Three-Kingdom Period, we can refer that the Gospel had been spread orally and gradually localized in China before the Weijin Period, and then became the legends of Ji-Zixun around 4th century AD.

Besides of the legends, this article discusses about the sacred object--the so-called Iron Crucifix during 238-251AD, which were discovered in the Ming Dynasty. My conclusion is that the Crucifix described by LIU-Zigao in The poem of Iron Crucifix should be the same one as recorded in Da Ming Yi Tong Gazetteer (Comprehensive Geography of the Great Ming Empire). And that old Iron Crucifix did exist in Jiangxi Province, which was placed for worship into a Chinese folk temple called Temple of King of Kings, in the Qing Dynasty. However, it's hard to verify its specific age, and the so-called Christian couplets were not originally on the Crucifix, and it's not a persuasive evidence to prove the Christian entry into China.

KEYWORDS: Ji-Zixun, Jesus, the Oral Gospel, the Iron Crucifix, the Temple of King of Kings

老舍与中西文学交流

A Survey of Lao She's Contributions to Sino-Western Literary Exchanges

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摘要：老舍不仅在文学创作领域取得了巨大成就，还为中西文学交流做出了巨大贡献。在中国文学西传方面，老舍不但协助埃杰顿完成了《金瓶梅》的第一种英文全译本，还协助浦爱德英译《四世同堂》、协助郭镜秋英译《离婚》与《鼓书艺人》，开中国作家组织翻译自己作品的风气之先。在西方文学中传方面，老舍翻译过小说、诗歌、文学评论与戏剧作品等多种体裁的欧美文学作品，为西方文学在现代中国的翻译与传播起到了积极作用。无论是协助他人将中国文学作品译成英文，还是亲自译介西方文学，老舍都自有其独特的原因或目的所在。他协助埃杰顿英译《金瓶梅》，既是因为他身处异乡、孤寂难耐，也是因为他突破了传统偏见，对《金瓶梅》评价甚高，认为翻译该书可以帮助西方读者更好地了解中国文学。他协助浦爱德与郭镜秋英译他自己的三部小说，主要是因为伊凡·金不但未经授权便将《骆驼祥子》译成英文，损害了他的合法权益，还对原著大加删改，歪曲了原著精神。他将多种外国文学作品译成中文，则或是为了配合他在齐鲁大学的教学工作，或是以之作为对日本侵华战争的一种反应，或是为了实践自己的翻译观。

关键词：老舍、翻译、中西文学交流

ABSTRACT: Apart from obtaining great achievements in literary writing, Lao She also made invaluable contributions to Sino-Western literary exchange. He played an important role in Clement Edgerton's translating *Jin Ping Mei* into English, and was the sole cooperater of both Ida Pruitt and Hellen Kuo when translating his own novels *Si Shi Tong Tang*, *Li Hun* and *Gu Shu Yi Ren* into English. Apart from being an assistant in such translatorial activities, Lao She himself translated quite a few Western literary works into Chinese, which are of different genres, including fiction, poetry, drama and so on. Lao She did such translations for different reasons. He helped Edgerton translate *Jin Ping Mei* into English because of his loneliness at then and his high evaluation of this book as well. Only after Evan King damaged his lawful rights, Lao She decided to help Ida Pruitt and Hellen Kuo translate his three novels into English. And his Chinese translations of Western literature became either an aid to his teaching activities, a reaction against Japan's invasion into China, or a practice of his own view of translation.

KEYWORDS: Lao She; translation; Sino-Western literary exchanges

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