Editorial Board （编委会）

ADVISORY BOARD （顾问委员会，以姓氏拼音为序）:
George van Driem (无我), Bern University, Switzerland
Irene Eber (爱碑儿), Hebrew University in Jerusalem, Israel
Jean-Jacques Glassner, Centre national de la recherche scientifique, France
Christopher Harbsmeier (何莫邪), Oslo University, Norway
Baosheng Huang (黄宝生), Institute of Foreign Literature, China Academy of Social Science
Juha Janhunen (杨虎嫩), University of Helsinki, Finland
Daniel Kane (康丹), Macquarie University, Australia
Archie Lee (李炽昌), The Chinese University of Hong Kong, China
Won Lee, Calvin College, USA
Kang Liu (刘康), Duke University, USA
Victor H. Mair (梅维恒), University of Pennsylvania, USA
David Mungello, Baylor University, USA
Takamitsu Muraoka (村冈崇光), Leiden University, Holland
Guanglu Peng (彭广陆), Peking University, China
Alexander Vovin, University of Hawaii, USA
Bangwei Wang (王邦维), Peking University, China
Xiangyuan Wang (王向远), Beijing Normal University, China
Wenkan Xu (徐文堪), Shanghai Chinese Dictionary Publishing House, China
Xiaoping Yao (姚小平), Beijing University of Foreign Studies, China
Xiping Zhang (张西平), Beijing University of Foreign Studies, China
Zhenjiang Zhao (赵振江), Peking University, China
Weilie Zhu (朱威烈), Shanghai University of Foreign Studies, China

EDITORS-IN-CHIEF (主编):
Yiyi Chen (陈贻绎), Institute of Sino-Western Communications, USA
John Tang (唐均), Southwest Jiaotong University, China
BOOK REVIEW EDITOR（书评编辑）：
Lihong Song (宋立宏), Nanjing University, China

EDITORS（编辑委员会，以姓氏拼音为序）：
Heng Chen (陈恒), Shanghai Normal University, China
Kairui Fang (方开瑞), Guangdong University of Foreign Studies, China
Zongqiang Jiang (姜宗强), Northwest Normal University, China
Changran Li (李畅然), Peking University, China
Mingyang Liu (刘名扬), Southwest Jiaotong University, China
Zhenhua Meng (孟振华), Nanjing University, China
Xiankai Ren (任显楷), Southwest Jiaotong University, China
Haihua Tian (田海华), Sichuan University, China
Xiang Wan (万翔), Ph. D. Candidate at University of Pennsylvania, USA
Chao-hsian Wang (王超贤), Peking University, China
Liwei Wu (吴莉苇), Renmin University, China
Yongli Wu (吴勇立), Fudan University, China
Luofu Ye (叶洛夫), Shanghai Jiaotong University, China
Xushan Zhang (张绪山), Tsinghua University, China
Ying Zhang (张缨), East China Normal University, China
Zhan Zhang (张湛), Ph. D. Candidate at Harvard University, USA
Qiong Zeng (曾琼), Beijing Normal University, China

EDITING ASSISTANTS FOR VOLUME III（第三卷编务）：
Yuxia Lu (鲁玉霞), Southwest Jiaotong University, China
Jing Luo (罗晶), Southwest Jiaotong University, China
CONTENTS
(ALPHABETIC ORDER)

Tang, John: *Hongloumeng* Medio-Translatology and Oriental Studies........1
Chen, Yongsheng: A comparative study of the differences between the methods of recording the sound of words of Ancient Chinese writing and of Egyptian hieroglyphic.................................................................170
Čarnogurská, Marina: The metaphysical visions in *Dao De Jing* and *Wenzi*, and the modern knowledge about the fundamental being......................96
Deng, Zhangying: A study of the Malimasha script.................................125
Fang, Kairui: Modes of rewriting in early fiction translation in China: A study centered on *Yishuiqishinian* and *Tanyingxiaolu*..........................137
Gray, Ronald: The Stone’s curious voyage to the West: A brisk overview of *Hongloumeng*’s English translation history and English *Hongxue*...........23
Katz-Goehr, Amira: A dream of translating the *Dream* into Hebrew.........3
Li, Lin: How Christianity and Islam adapt to Chinese culture? Comparison, problem and prospect.................................................................149
Tan, Beizhan: On the characteristics of *Hongloumeng*’s overseas propagation.........................................................................................88
Wang, Junqi: Zhu Suli (ed.), *Local Resources of the Rule of Law*........181
Wang, Weimin & Zeng, Xingfang: A comparative analysis of the two English versions of the dialogue between Jia Mu and Liu Laolao from transitivity perspective: When Liu Laolao made her second visit to Rongguofu............74
Woesler, Martin: Being explicit about the implicit: John Minford and his translation of the last forty chapters of *Hongloumeng* with a focus on the sexually arousing scenes.................................................................41
Xu, Wenkan: Beyond deciphering: An overview of Tocharian studies over the past thirty years...............................................................111
Yuan, Xiangqin: Katsumi Masaru (ed.), *The History of ABC*.............181
Zhao, Dong Mei & Woo, Choonhee: On the idiom translation of the Korean version of *Hongloumeng*.....................................................66
## 作者姓名音序目录

唐均：《红楼梦》译介学与东方学………………………………………………1

※ ※ ※ ※ ※ ※

陈永生：谈古汉字与古埃及文字表音方式的差异…………………………170

邓章应：玛利亚莎文研究……………………………………………………125

方开瑞：早期的小说汉译中的重写模式——以《一睡七十年》和《谈瀛小录》为中心………………………………………………137

[美]葛锐：“石头”好奇下西洋——《红楼梦》英文翻译概述历史和英文红学……………………………………………………………………23

[斯洛伐克]黑山：形而上学观点在《道德经》和《文子》以及关于基本存在的现代知识理论……………………………………………………96

[以色列]柯阿米拉：希伯来文版《红楼梦》译之梦……………………3

李林：基督教与伊斯兰教如何适应中国文化？——比较、问题与前景……………………………………………………………………149

谭备战：试论《红楼梦》海外传播的特点……………………………………88

王鸿飞：王海利《法老与学者》书评…………………………………………189

王俊岐：朱苏力[编著]《法治的本土资源》书评…………………………182

王维民、曾祥芳：从及物性角度分析贾母与刘姥姥对话及其两个英译本——以刘姥姥二进荣国府与贾母对话为例……………………74

[德]吴漠汀：闵福德和他对《红楼梦》后四十回的翻译——集中讨论刺激性联想的场景…………………………………………………41

徐文堪：深层解读——过去三十年吐火罗语研究概述………………………41

袁香琴：[日]胜见胜《ABC的历史》书评……………………………………183

[韩]赵冬梅、禹春姬：谈韩文版《红楼梦》译文的熟语翻译………………66
FROM THE EDITORS

Hongloumeng Medio-Translatology and Oriental Studies

As for ‘Sino-Western communication’, the everlasting theme of our Journal, all the studies of the translations and communications of Hongloumeng, the so-called ‘Classical Chinese encyclopedia’, should become one of the interesting focuses in this Journal. In this issue, therefore, there are 6 articles involved, mostly from the first International Symposium of Hongloumeng Medio-translatology, holden in Southwest Jiaotong University, Chengdu, China, in October, 2011.

In her article, the Israelite Amira Katz-Goehr offers us the translating progress of Hongloumeng’s Hebrew version in her cooperation with Andrew H. Plaks, where there are some probable problems to be shown for further solutions. And another 2 women scholars – Zhao Dong Mei and Woo Choonhee, both from Korea, introduce to us some preliminary approach to the idiom translation in the latest Korean version of Hongloumeng. On the other hand, there come into being a special article, by Tan Beizhan, on the communication characteristics of Hongloumeng’s diverse translations, although the multilingual data concerned is yet to seek.

As a significant branch of overseas Hongloumeng studies, the English translation of Hongloumeng is often investigated independently. In this Symposium, the American Ronald Gray displayed a detailed list of the English translation of Hongloumeng as well as the related ‘English Hongxue’ (the studies of Hongloumeng in English world) in his research paper. Simultaneously, Martin Woesler, either of the translators of Hongloumeng’s complete German version, gave a comprehensive investigation of his English counterpart, John Minford’s last 40-chapter translation of The Story of the Stone, whence some focus on the sexually arousing scenes will be highlighted for readers and researchers. Besides, there is also published a comparative analysis of the long dialogue between 2 well-known grannies in Hongloumeng based on different English translations, completed by Wang Weimin and Zeng Xiangfang in China.

Especially, the multilingual translations and the related communications of the Chinese fiction Hongloumeng begin to become an interesting focus of the contemporary Chinese studies. The novish term ‘Hongloumeng medio-translatology’, first used by this Chengdu Symposium, seems a conclusive criterion for the further researches. In fact, anything cultural or literal
included in the original *Hongloumeng*, indicative of each factor concerning the Classic China, would be first translated by a few Westerners, then transmitted to some Westerners, and ultimately accepted by most Westerners. Accordingly, the alleged ‘*Hongloumeng* medio-translatology’ could conform to the traditional Oriental studies – i.e., Orientalism.

And in this issue, there are some another papers concerning the traditional Orientalism. As a case study, the Slovak Marina Čarnogurská, the translator of *Hongloumeng*’s Slovak version, concentrates on some single category in 2 Chinese classics based on the modern speculation. Different from it, the Chinese Xu Wenkan, in his article, summarizes a detailed overview of the past 30-year progress of Tocharian studies or ‘Tocharology’, disciplinarily founded and developd mostly by the German scholars. The same case also apperars in Egyptology. Hereupon, there are one article and one book review about this discipline: Chen Yongsheng's article focuses on the methods of recording the sound of words between Ancient Chinese writing and of Egyptian hieroglyphic; and Wang Hongfei's review gives us an introduction to Wang Haili's survey of Egyptological history. And Li Lin's research of Christianity and Islam adaptation to Chinese culture has touched the core of Sino-Western communication from the compoarative perspective.

From the traditional Orientalism, we can learn a lot of detailed decipherment and complicated metaphor. And the deeper progress needs our further pursuits of multilingual data and of reasonable speculation, just like the making of *Hongloumeng* medio-translatology.

Editor-in-chief

John Tang
希伯来文版《红楼梦》遂译之梦
A Dream of Translating the Dream into Hebrew

柯阿米拉
Amira Katz-Goehr

以色列耶路撒冷希伯来大学
The Hebrew University of Jerusalem, Israel
摘要：《红楼梦》翻译成希伯来文的伟大规划，是浦安迪教授和我之间的合作。遗憾的是，他今天不能出席，所以我将会尽量告诉大家有关我们的翻译工作。就翻译方面，我们持有不同的观点，但并非不可调和。今天，我的演讲基于我们这本书前三章的初步进展。我会提出一些具体的问题，旨在呈现更多翻译方法的问题，特别是那些与希伯来文有关的翻译技巧疑问。

关键词：《红楼梦》、浦安迪、希伯来语翻译

ABSTRACT: The ambitious project of translating a selection of Hongloumeng into Hebrew is my collaboration with Professor Andrew H. Plaks. Regrettably he cannot be here today, so I will try to tell you something of our work together, our differing but not irreconcilable attitudes to translation. My talk today is based on our first steps of working on the first three chapters of the book. I will point to some concrete problems in order to present more general questions of approaches to translation, particularly those related to the Hebrew.

KEYWORDS: Hongloumeng, Andrew H. Plaks, Hebrew translation
“石头”好奇下西洋
——《红楼梦》英文翻译概述历史和英文红学
The Stone’s curious voyage to the West:
A brisk overview of Hongloumeng’s English translation history
and English Hongxue

葛锐
Ronald Gray

美国俄亥俄大学
Ohio University, USA
ABSTRACT: The purpose of this paper is to provide a brisk, clear, and broad overview of the English translation history of the famous eighteenth century Chinese novel, *Hongloumeng* (*Dream of the Red Chamber*). It attempts to show that Western interest in this novel was much earlier, and more extensive, than has been commonly assumed by Chinese scholars. This will be done by first quickly describing the various stages the novel’s English translation history as well as English *Hongxue* has gone through. Two recent discoveries that have been made about the earliest translations of *Dream of the Red Chamber* will then be briefly discussed. Next, I will offer a general defense of the novel’s nineteenth century British translators and commentators. Then recommendations concerning areas where further translation history research needs to be done will be offered. Finally, the remainder and bulk of the paper will consist of two extensive timetables listing important dates in the English translation history of *Hongloumeng* as well as English *Hongxue*. These timetables give capsule summaries of key developments, and also frequently provide quotes from books or articles (primarily from nineteenth and early twentieth century critics) so that the reader is exposed to a variety of voices on the novel. The timelines are also intended to give the reader a concrete, chronological feel for how the Western conversation about *Hongloumeng* unfolded.

KEYWORDS: *Hongloumeng*, English translation history, English *Hongxue*, Sino-English translators, sinology
闵福德和他对《红楼梦》后四十回的翻译
——集中讨论刺激性联想的场景

Being explicit about the implicit:
John Minford and his translation of the last forty chapters of *Hongloumeng* with a focus on the sexually arousing scenes

吴漠汀

Martin Woesler

美国犹他谷大学语言文化系

Utah Valley University, Orem, USA
摘要：闵福德的《红楼梦》翻译通常是非常准确的，他对英语的掌握和应用，在红楼梦这部世界文学中表现的恰如其分。然而，闵福德改变了部分章节内容。值得关注的是，这些章节均与情色有关。闵福德原本想通过刺激读者的性幻想，使得这些场景描写更加绘声绘色，更加明朗清晰，更能激发性欲。本文仔细研究了闵福德的后40回红楼梦翻译，并将它与不同手稿版本和其它翻译做了比较。闵福德的这种改变是对原著，翻译家大卫·霍克思及现有翻译的挑战。情色场景幻想描写被视为是对原文的不忠实。本文分析了它对读者的影响，以及讨论了故事背后闵福德的潜在意图。

关键词：《红楼梦》、闵福德英译、情色场景、背离、忠实性

ABSTRACT: John Minford’s translation is extremely accurate in general, his mastering of English is appropriate to this Chinese piece of world literature. However Minford has changed the contents at a few episodes. Strikingly, these episodes are all of sexual contents. Originally stimulating the sexual fantasies of the reader using associations, Minford makes these scenes more descriptive, explicit and sexually arousing. This paper is applying a close reading to the whole 40 chapters of his translation, comparing it with different manuscript versions and other translations. Minford’s deviations are categorized by problems of the original, oversights, loyalty to his foregoing translator David Hawkes and to existing translations. The deviations in the sexually arousing scenes are classified as disloyal to the original. The effect on the reader is analyzed. Minford’s possible intentions behind the deviations are discussed.

KEYWORDS: Hongloumeng, John Minford’s English translation, sexually explicit scenes, deviation, loyalty
谈韩文版《红楼梦》译文的熟语翻译
On the idiom translation of the Korean version of Hongloumeng

赵冬梅，禹春姬

Zhao, Dong Mei & Woo, Choonhee

高丽大学中文系，延世大学中文系

Department of Chinese, Korea University;
Department of Chinese, Yonsei University,
Seoul, Korea
摘要：语言是文化的载体，而熟语这种精练的语言单位是一个民族智慧的结晶，蕴涵着深刻的文化内涵。《红楼梦》使用了大量的谚语、惯用语及歇后语，这些熟语在塑造人物形象等方面起到了极大的作用。然而，由于其丰富的文化内涵及生动的表现力，熟语成了《红楼梦》翻译中甚有难度的一个部分，也因此成为一个备受关心的话题。本文将对崔溶澈和高旻喜翻译的韩文版《红楼梦》的熟语翻译情况作探讨。

关键词：熟语翻译、韩文版《红楼梦》

ABSTRACT: As we all know, language is the carrier of culture. Idiom, the refined language unit, is the wisdom of a nation which contains profound culture connotations. There are a large number of proverbs, idioms and twisters in Dream of Red Mansions. Those idioms has played a significant role in shaping the characters’ image. However, because of its rich culture connotations and vivid expression, idiom translation turns into a considerably difficult part in translation of Dream of Red Mansions, thus becomes a topic of much concern. This article will discuss the idiom translation in the Korean version of Dream of Red Mansions translated by Cui Rongche and Gao Minxi.

KEYWORDS: idiom translation, Korean version of Hongloumeng

* ① 2009年韩国나남出版社出版。
A comparative analysis of the two English versions of the dialogue between Jia Mu and Liu Laolao from transitivity perspective: When Liu Laolao made her second visit to Rongguofu

Wang, Weimin & Zeng, Xiangfang

School of Foreign Languages,
Southwest Jiaotong University,
Chengdu, China
摘要：本文以韩礼德的系统功能语言学为理论依据，从及物性角度对比分析《红楼梦》第三十九回中贾母与刘姥姥对话及其两个英译本。本文主要从译文是否正确理解并再现原文及物性系统，是否准确传达原文意境等方面对两个英译文作了试探性分析。

关键词：及物性分析、贾母与刘姥姥对话、《红楼梦》霍克思—闵福德英译文、《红楼梦》邦索尔神父英译文

ABSTRACT: this paper, based on Functional Grammar, comparatively analyzes the dialogue between Jia Mu and Liu Laolao in the 39th Chapter of The Dream of the Red Chamber and its two English versions from transitivity perspective. The purpose is to find out whether the translators correctly understand and recreate the transitivity system of the dialogue in their English versions and whether the artistic conception of the dialogue is captured by them.

KEYWORDS: transitivity analysis, the dialogue between Jia Mu and Liu Laolao, B. S. Bonsall’s translation of Hongloumeng, D. Hawkes & J. Minford’s translation of Hongloumeng
试论《红楼梦》海外传播的特点

On the characteristics of *Hongloumeng*’s overseas propagation

谭备战

Tan, Beizhan

河南中医学院思想政治理论教研部

Department of Ideological and Political Theory Teaching and Research, Henan University of the TCM, Zhengzhou, China
摘要：《红楼梦》是中国古典小说中最优秀的作品。自其产生以后便逐渐向海外进行传播，从近邻的日本、朝鲜至世界各地，从开始时的摘译、节译直至全译，说明了《红楼梦》的传播日益广泛。从传播的社会功能上而言，从初期翻译《红楼梦》仅仅为语言学习者提供一种语言材料发展至文化艺术欣赏的高度，从开始时的启蒙读物发展至文学研究对象恰恰说明了《红楼梦》这部文学经典正日益散发着永久的文化艺术魅力。

关键词：《红楼梦》、海外传播、翻译、文化交流

ABSTRACT: Hongloumeng is the Chinese best classical novels. Since its formation, then gradually spread to abroad, from neighbor Japan and Korea to the rest of the world, from the beginning of the period, like to complete translation, that Hongloumeng spread widely. From the dissemination of the social function, also from the early translation of Hongloumeng only for language learners to provide a language material to the development of culture and art appreciation of the height, from the primer to the development of the research object precisely describes Hongloumeng this literary classic are circulated a permanent artistic charm.

KEYWORDS: Hongloumeng, overseas communication, translation, cultural exchange
形而上学观点在《道德经》和《文子》以及关于基本存在的现代知识理论

The metaphysical visions in *Dao De Jing* and *Wenzi*, and the modern knowledge about the fundamental being

黑山

Marina Čarnogurská, Ph.D.

斯洛伐克科学院东方研究所

Institute of Oriental Studies,
Slovak Academy of Sciences
Bratislava, Slovakia

---

© The paper was presented in an International Symposium, Daoism and Contemporary Philosophy of the Center for Comparative Philosophy of the San Jose State University, on April, 18th, 2011 in San Jose, CA.
ABSTRACT: There are some parallels between modern scientific discoveries and the philosophical intuitions of Laozi, expressed in two ancient Chinese Taoist texts, known as *Dao De jing* and *Wenzi*. The unconnected Western and Far Eastern worldview platforms present by it a similar explanation of the Universe, even though Laozi explained it in quite different terms than Western scientists who, when limited by their strictly positivist’s point of view, prefer to explain these findings within the framework of physics (thus absolutely not metaphysically). In China, already 2,500 years ago their author defined the dialectic substratum of the whole One (the everlasting Universe) as an Energy, thanks to which all forms and structures of the world are mutually born and extinct thanks to Its dialectic movement among the bipolar antithetical

---

\(^9\) The capitalization of the terms One and the Universe, etc., here as well as in this whole paper is to emphasize their terminological importance in the sense of One or Universe as an absolute sum of an infinite being, (not only of our Cosmos).

\(^9\) The capitalization because of the similar importance of a special metaphysical kind of substantial energy of being.

97
charges 复 相 辅 (fu xiang fu). It is the similar energy of Nothingness as is currently being recognized by modern physics as Vacuum energy. Laozi (as well as the shamans of his days) named this Energy of magic Force with the term 德 (De) and thanks to the dialectic Way (Dao) of this Energy it resolves in his time in China the problem of the “initial movement” which our Western philosophical traditions by any Western philosopher have being unable to resolve truthfully even to this day. In my opinion, it is very important to examine comparatively these ancient Chinese Taoist texts with modern Natural scientific discoveries to arrive at a new metaphysical definition of the real Truth about the being of the Universe and about the true laws of those -in everything present cycles of changes, which are present in everything.

KEYWORDS: fundamental being, vacuum energy, dialectics of yin-yang, Dao, De, Nothingness, comparison of Western scientific and Chinese Taoist concepts.
深层解读
——过去三十年吐火罗语研究概述

Beyond deciphering:
An overview of Tocharian studies over the past thirty years

徐文堪
Xu Wenkan

中国上海汉语大词典出版社
The Publishing House of The Unabridged Chinese Dictionary,
Shanghai, China

© I wish to express my gratitude to Mr. Ablikim Abdurashid for great assistance in the preparation of this article for publication. On the Chinese scholar’s works on Tocharian studies, see his article “Das Tocharer-Problem in der chinesischen Forschung”, Ural-Altaiische Jahrbücher, Neue Folge, Band 21, 2006, 125-145. Tocharian studies must include research both on the documents and on cave art related to the Tocharians, but because of the limitations of my knowledge, I have been unable to connect them.
摘要：19世纪末至20世纪初，各国考古队在我国新疆发现了一批用北印度婆罗谜字母书写的、前所未知的语言的写本，俄国学者奥登堡（S. F. Oldenburg）于1892年首次发表该语言写本的残页。怎样称呼和解读这种语言，成为学者们关注的焦点。对这种语言的定名和释读，开始时是与回鹘语《弥勒会见记》（Maitrisimit nom bitig）的研究联系在一起的。根据回鹘文本《弥勒会见记》的题记，这种语言在1907年被定名为“吐火罗语”（Tocharisch）。1908年Emil Sieg和Wilhelm Siegling发表论文，确定了该语言属印欧语系西支，分为两种，并刊布了吐火罗语A种方言的《弥勒会见记剧本》的几个片断。这标志着“吐火罗学”（Tocharology）的诞生。本文对近三十年来吐火罗语和吐火罗学的研究作了回顾，也涉及与此相关的历史学、考古学、人类学、语言学问题，并对未来的探索和研究略作展望。

关键词：吐火罗语、吐火罗学、印欧语、印欧人、史前东西方交流

ABSTRACT: The Tocharian languages were unearthed during the end of 19th, and early years of the 20th century in the Tarim Basin in today’s Xinjiang, China. The history of Tocharology is intertwined since its first step with the research on the Old Turkic (Uighur) text Maitrisimit nom bitig. The decipherment of the manuscripts in Brahmi script and the unknown languages found in the northern Buddhist sites of the Tarim basin and gathered after the Turfan expeditions has been supported by the identification of a number of leaves and fragments as belonging to a Buddhist dramatized text about Maitreyasamiti. Some of these manuscripts had striking parallels in the Old Turkic manuscripts found in the Turfan area. The comparison of the colophons of both texts was decisive for the naming (1907) of the unknown languages, identified as a new branch of the Indo-European language family, as Tocharisch. The famous report published by Emil Sieg and Wilhelm Siegling in 1908, that is the birth act of Tocharian studies. Tocharian studies have made very substantial advances in the last thirty years. Some important new finds show clear evidence for prehistoric East-West contacts. We believe that the puzzle of Tocharian will be solved through unremitting efforts of several generations, the continuing development of philology and linguistics, archaeology, anthropology, and genetics, and the constant emergence of new materials.

KEYWORDS: Tocharian, Tocharology, Indo-European language family, Indo-Euro prehistoric East-West contacts
玛丽玛莎文研究
A study of the Malimasha script

邓章应
Deng, Zhangying

西南大学汉语言文献研究所
Institute of Chinese Language & Literature,
Southwest University,
Chongqing, China
摘要：玛丽玛莎文是一种使用人数极少，使用面狭窄，存在时间短的一种特殊文字。玛丽玛莎文使用主体既没有学过汉字，但又与纳西东巴文有或明或暗的学习关系。玛丽玛莎文字符主要来源于东巴文，是在有迫切的记录需求时所采用，但在使用中形成与东巴文性质截然不同的一种新文字。

关键词：玛丽玛莎文、音节文字、濒危文字、纳西东巴文

ABSTRACT: The Malimasha script is a special kind of writing, which very few people use now, and is used in a limited area with a short time of existence. The people who use it have never learned Chinese characters, but have a certain learning relationship with Nakhi Tomba hieroglyphic. The Malimasha characters are mainly from Tomba hieroglyphic, which is greatly needed in recording. However, during the practice, it is formed into a new kind of script, completely different from the nature of Tomba hieroglyphic.

KEYWORDS: Malimasha script, syllable writing, endangered script, Nakhi Tomba hieroglyphic
Modes of rewriting in early fiction translation in China: A study centered on Yishuiqishinian and Tanyingxiaolu

Fang, Kairui

Faculty of English Language and Culture, Guangdong University of Foreign Studies, Guangzhou, China

① 本文为广东省教育厅文科重点研究基地创新团队项目《汉译英小说叙述文体研究》（316-GK090028）、广东省211工程三期重点学科建设子项目《小说译本形式的社会属性》（GDUFS211-1-053）的部分研究成果。
摘要：本文从互文性角度，分析了1872年上海《申报》所刊登的《一睡七十年》和《谈瀛小录》的重写模式。这两种精心制作的文本，说明早期的小说翻译在话语和故事层次上的高度模式化重写，受到互文因素和社会历史语境因素的影响而形成，也反映出农耕社会对于外来文化的态度，即虽能以较开放的态度包容外来文化，但必须在改造的基础上加以吸收。

关键词：小说翻译、互文性、重写、《一睡七十年》、《谈瀛小录》

ABSTRACT: From the perspective of intertextuality, this paper analyzes the high-degree rewriting at discourse and story levels in Yishuiqishinin (rewritten on the basis of “Rip van Winkle”) and Tanyingxiaolu (rewritten on the basis of A Voyage to Lilliput) published in the newspaper Shenbao in Shanghai in 1872. As the two carefully wrought texts manifest, highly rewritten versions in early fiction translation in China take shape due to the influences of intertexuality and contemporary socio-historical discourses, and reveal the attitude an agricultural society takes to alien cultures; that is, such a society as a rule absorbs alien cultures on the basis of localized transformation though it takes a comparatively open attitude to them.

KEYWORDS: fiction translation, intertextuality, rewriting, Yishuiqishinin, Tanyingxiaolu
基督教与伊斯兰教如何适应中国文化？
——比较、问题与前景
How Christianity and Islam adapt to Chinese culture?
Comparison, problem and prospect

李 林
Li, Lin

中国社会科学院世界宗教研究所
伊斯兰教研究室
Islamic Research Laboratory,
Institute of World Religions, CASS
Beijing, China
摘要：在中国目前官方承认的五大宗教中，伊斯兰教和基督教是其中两大外来宗教。它们既是一种宗教传统的两大分支，也几乎同时传入中国。伊斯兰教传入时间为唐“永徽二年”（公元651年），基督教的传入时间为唐“贞观九年”（公元635年）。如按照这一说法，基督教传入中国的时间在伊斯兰教之前，但它与中国文化的融合或曰它的本土化程度不及伊斯兰教，其标志是伊斯兰教虽未能像佛教那样成为中国主流文化的实质传统，但却成功地使自己成为主流传统之下的“亚传统”或“亚文化”，从而被主流传统所接纳。相对而言，基督教在中国的本土化历程则曲折坎坷、命运多舛，迄今尚未在中国社会中取得堪与佛教和伊斯兰教比肩的地位。这不能不令人深省。首先，本文提出宗教传播方式之异、教职人员本地化之别、神学本土化之憾等三个方面的差异是造成伊斯兰教与基督教的本土化历程有别的主要原因。其次，本文以“处境之辩”为题，探讨了两个相关问题。其一，“处境”与“本色”的辨难，即对“处境化”与“本色化”两个术语的辨析。指出“本色化”是“处境化”的一个“子概念”，两者不可割裂。以往将“本色化”与“处境化”视为两个对立术语的观点是一种政治化的误读。其二，“入境”与“离境”的辩证揭示了中国基督徒与穆斯林的宗教认同与政治认同之间的张力。再次，本文以“本色之难”为题，指出无论基督教还是伊斯兰教在中国的本土化都必须面对两个难题，即“本色”的两难与“本色”的劫难。“本色”的两难指外来宗教的信仰者在宗教信仰与本土文化之间的徘徊与挣扎，“本色”的劫难指外来宗教即便实现了本土化，但仍有可能遭遇因与中国文化的冲突而导致的劫难。最后，本文提出一个带有悲观色彩的结论，即基督教、伊斯兰教等一神信仰的外来宗教与中国社会之间冲突与矛盾似乎势所难免。本文提出，这种矛盾源于“认同的张力”，此处的“认同”是双向的认同，既指基督徒、穆斯林对社会、中华文化的认同，更指主流社会对这些“异类”的认同。外来宗教融入中国社会应当是一个双向的过程，它既包括外来宗教对中国文化和中国社会的主动适应，也应涵盖中国文化对异质文化的吸纳以及中国社会对少数群体的包容。然而，中国文化那种强烈的“文化自我中心主义”导致国人往往只强调前一方面的认同，却忽视了后一方向。未来如何避免基督教与伊斯兰教等外来宗教与中国文化的冲突？本文认为，这不仅需要外来宗教主动适应中国社会，中国文化也亟需一场创造性的转化。这场转化不仅须对基督教与伊斯兰教的前途与命运，更为重要的是它也关乎中国文化自身的未来，因为只有通过对抗异质文化的创造性整合中国文化才有可能在新的世纪里重新焕发活力。

关键词：处境化、本色化、基督教、伊斯兰教、中国

ABSTRACT: Christianity and Islam both are foreign religion in Chinese context. They were spread into China almost at the same time in the 7th century, but their positions in Chinese
society are quite different. Islam today has already been accepted by the Chinese society as a sub-culture, while Christianity still searches its way of how to be accepted by the Chinese society. Through historical analysis, this article finds that this difference is due to three reasons: the way of mission, the indigenization of clergy and the contextualization of the theology.

The second part of this article focuses on the problem of dialectic of contextualization. The dialectic context is embodied in contemporary Chinese political context. Some Three-Self church leaders insist on replacing the term “Indigenization” by “Contextualization” because they believe the former term was initiated by foreign missionaries who had been the agency of Western imperialism. The dialectic context is also embodied in the contemporary Chinese social context, especially the conflict between the political identity and religious identity of Chinese Christians and Muslims.

The third part of this article tries to reveal the dilemma of indignation which both Christianity and Islam need to face. Firstly, the dilemma of indignation refers to the fact that in the process of indignation, as foreign religions, Christianity and Islam inescapably need to make choice between keeping the true quality of their religious faith and adapting to local Chinese culture. Secondly, the dilemma of indignation also refers to inexorable doom of Christianity and Islam in China. The rebels of Chinese Muslims in the 18th century, the Boxing Movement and the Anti-Christian Movement happened in the early 20th century remind us that there are some negative elements in the deep heart of Chinese culture which were so facilely ignored by most people by the excuse of so called “Tolerance Quality” of Chinese culture. The author believes that unless we face the intolerant elements of Chinese culture, can we solve the dilemma of indigenization and save Christianity and Islam from their doom.

KEYWORDS: Contextualization, Indigenization, Christianity, Islam, China
A comparative study of the differences between the methods of recording the sound of words of Ancient Chinese writing and of Egyptian hieroglyphic

Chen, Yongsheng

College of Liberal Arts, Journalism and Communication
Ocean University of China,
Qingdao, China

© This article is based on the research project "Comparative Study of the Sound Recording Methods of Ancient Chinese and Egyptian Hieroglyphic Writing" funded by the "Central University Basic Research Project" of Ocean University of China.
摘要：古汉字与古埃及圣书字的表音方式都是“音借方式”，但两者的音借方式存在较大差异：一是借音符的数量和构字量存在较大差距；二是汉字的音借方式是整体性的，而圣书字的音借方式则偏向分析。这种差异的主要原因在于两种语言的差异。古汉语词汇一般都是统一的单音节结构，词法变化具有极强的熔合性。古埃及语词根辅音结构长短不一，词根和词缀具有易离析性。

关键词：古汉字、埃及圣书字、音符、差异

ABSTRACT: The phonograms in both ancient Chinese writing and Egyptian hieroglyphic are “loan phonogram”, i.e. borrowing ideograms as “loan phonograms” to express the sound of new words. However, there are also obvious differences between the loan phonograms of the two writing systems. The ancient Chinese writing applies a holistic borrowing pattern, while Egyptian hieroglyphic applies an analytical borrowing pattern. The number of loan phonograms in ancient Chinese writing is much larger than that of the Egyptian hieroglyphic. This mainly has something to do with the difference of the two languages. Ancient Chinese words are mainly monosyllabic and their derivation is such a fusional type that it’s very hard for people to separate the roots and affixes. But the Egyptian words are mainly polysyllabic with clear roots of consonantal structures. The roots and the affixes can be easily separated.

KEYWORDS: Ancient Chinese writing, Egyptian hieroglyphic, phonograms, difference
BOOK REVIEWS


KEYWORDS: juridical transplantation, indigenous resources, cultural factors

Katsumi, Masaru (ed.): *The History of ABC*, Chen, Qingjin (tr.). Beijing: Wenzi gaige chubanshe, 1959. (Yuan, Xiangqin)

KEYWORDS: grammatology, history of Latin alphabet


KEYWORDS: Egyptology, research history