

**The International Symposium
on the History and Present Condition
of Cultural Exchange
between China and Central & Eastern Europe**

中国与中东欧文化交流的历史与现状国际学术研讨会

*Sponsored by the Confucius Institute at Eötvös Loránd University and
the National Research Center of Overseas Sinology at Beijing Foreign
Studies University*

主办单位：罗兰大学、北京外国语大学
承办单位：罗兰大学孔子学院、北京外国语大学中国海外汉学研究中心

May 28 – 29, 2009

5月28日至29日，布达佩斯



Budapest 2009

DR. GYÖRGYI FAJCSÁK (Hopp Ferenc Museum of East Asian Art)
'In the Footsteps of the Buddha' Collecting Buddhist Sculpture in Europe in the Late 19th and Early 20th Centuries as Reflected in the Hungarian Collections

It is widely known that collecting Chinese Buddhist sculptures in Europe has more than a one hundred year long history. First collections were formed in the second half of the 19th century which were bought by traders, diplomats, artists, etc. Drawing on contemporary sources and collected materials the paper outlines the main periods and features of collecting Chinese Buddhist material from the beginning to the 1930s. This presentation assesses the role of the spiritual, religious and philosophical trends (SCHOPENHAUER, NIETZSCHE, spiritism, theosophy, anthroposophy, etc.) which forced the growing interest to the Buddhism and analyzes the role of the translations of Buddhist texts (Southern and Northern Canon) in this process as well as the significance of literature on the Chinese Buddhism written in western languages. The author also considers the contemporary Asian approach to the Buddhist art as a source of their culture and the role of the world exhibitions and the practice of purchasing and collecting Buddhist sculptures (models for collecting, places and significant persons of the trade, art dealers, main collections, type of materials). The aim in particular is to point out how these various influences have basically affected Chinese Buddhist collections and created a new field of collecting Oriental arts.

PROF. REN DAYUAN (Chinese Academy of Arts)
明清天主教文献在文化史研究中的义——以严嘉乐《中国来信》为例

[The Significance of Catholic Literature of Ming and Qing Dynasties for the Research of Cultural History – Taking Letters of Fr.KAREL SLAVÍČEK from China as an Example]

明清时代来到中国的东欧汉学家中，严嘉乐（Karel Slavíček 1678 ~ 1735）是很值得关注的一位。本文以严嘉乐为例，回顾他的汉学成就和对中西文化交流（科学史、思想史、文化史）的贡献，着重介绍与评价了《中国来信》中所反映的关于礼仪之争的资料、康熙雍正朝与西方传教士相关资料、关于中国古代自然科学方面的资料对中国明清文化史研究的意义。

严氏的思想及在汉学领域的贡献，通过《中国来信》反映出来，而这只是他汉学成就的一部分。由此引发出我们对明清天主教相关文献——从信札到著述的再关注。这部分文献的意义，不仅仅在于汉学史、传

教史领域，而对整个明清文化史、学术史、思想史的研究，都具有相当重要的参考价值。

DR. ÁGOTA RÉVÉSZ (ELTE)

Those Beautiful Misperceptions: Reflections on Beijing Opera by Central European Theatremakers

Encounters with traditional Chinese theatre (more specifically Beijing opera) helped shape the rapidly changing landscape of European theatre in the second half of the 20th century. BRECHT turned to Chinese theatre to find support for his alienation-effect theory and practice, while GODOWSKY drew theoretical comparisons between the work of Chinese and European actors. After a brief research into their lines of reasoning it becomes quite obvious, though, that these theories contain several misperceptions – ideas that reveal more of the speaker than of the thing being said.

DR. YE JUN (Chinese Academy of Social Sciences)

东欧文化的融入意识及其现代性格——以卡夫卡等现代奥国精英的思想形成及其中国接受为中心

[The Assimilating Consciousness of the East-European Culture and its Character of the Modernity with Focus on the Formation of the Thinking of FRANZ KAFKA and other Austrian Elites and its Reception of Chinese Culture]

本文以东欧文化的代表人物卡夫卡（或有争议，但取其生地为布拉格）为重点研究个案，强调其在历史文化场域中奥国文化所具有的东欧特点。一方面强调在现代性整体形成过程中，以西欧国家为主体的强势地位，使得其他弱势国家不得不进入此场域以求得发展和发言的可能，而这一点尤其以处于西欧文化与俄国（斯拉夫）文化之间的东欧国家为凸显。所以，东欧国家的知识精英往往选择一种进入的方式，以进入日耳曼文化场域，表现在选择德语作为自己的“拟母语”；在另一方面，则以俄语为强势语言的斯拉夫文化场域（这在 1950 年代以后更明显）。即便是在这样一种本身即以文化错综复杂、多元交织的过程中，卡夫卡在自觉进入日耳曼文化场域（以德语为选择）的前提下，仍在犹太、捷克、斯拉夫等多重文化背景中关注到了中国及其文化资源。这个与他并无直接关联的异国的凸显，意味着对于现代西方的知识精英来说，作为一种强大而有效的思想资源（于连所谓“迂回与进入”），已经构成了一种不可缺席的文化在场；而东欧文化在面对作为西方现代性主流的西欧场域选择融入策略的同时，其精英人物竞相关注到中国文化本身，既充分说明了他们本身的敏锐意识与开阔胸怀，也在一定程度上说明其与

时俱进的现代性品格，即作为东方文化（或作为西方参照的重要他者）的中国，是现代性演进过程中不可或缺的文化在场者。

DR. BOGDAN ZEMANEK (University of Krakow)

The Image of China in Polish Weekly Magazines

The paper analyses over 160 articles of various length about China in major Polish weekly magazines: *Wprost*, *Polityka* and *Newsweek* between 2004 and 2007. The main topic of the texts is economy, with politics and society as the next major subjects. The tone of the articles varies very much, from enthusiastic to very critical; it has to be noted that some of the more positive descriptions of China's booming economy also note that it can endanger European economy, and Polish one in particular. The main theme of descriptions is change – which is understandable taking into account the scope of DENG XIAOPING's reform. Among the stereotypical notions of the Chinese people, poor, hardworking, and disciplined occur most often; negative traits are represented by superstitious and narrow-minded; positive – by patient, persistent, willing to learn and creative.

PROF. ZHANG XIPING (Beijing Foreign Studies University)

波兰汉学家卜弥格研究

[The Research of the Polish Sinologist MICHAEL BOYM]

卜弥格 (Michel Boym, 1612–1659) 波兰首位来华的耶稣会传教士，他出身望族，父亲是波兰国王的御医。他在中国和西方的文化交流史上有着重要的地位。本文根据最新的材料对卜弥格和南明王朝的关系、卜弥格在中国文化西传上所做的历史性的奠基工作，做一初步的研究，以揭示出这位杰出的波兰汉学家在中西文化交流史上，在欧洲早期汉学上的重要的贡献。

As the first Finnish Jesuit coming to China, MICHEL BOYM (1612–1659) occupies an important place in the history of cultural communication between China and the West. He was born in a prominent family, and his father was the royal doctor of the Finnish King. Based on the latest materials, this article will do a research on the relation between BOYM and the royal family of South Ming Dynasty, and his historical work for the spreading of Chinese culture in the West, to reveal his contribution to the early European Sinology.

PROF. LI XUETAO (Beijing Foreign Studies University)

作为德国汉学家的白乐日

[STEFAN (Etienne) BALÁZS (1905–1963) als German Sinologist]

匈牙利籍汉学家白乐日自 1923 年开始在柏林大学求学，至 1935 年被迫离开德国在法国定居，他先后在德国生活了 10 年的时间（其间 1925/26 年在巴黎），受到了系统的德国学术训练。正是在德国学术思想的影响下，他的博士论文《论唐代经济史》（1931 年），以及后来的《哲学家范缜及其神灭论》（1932 年，西方最早系统论述和全文翻译《神灭论》的论著）都是在柏林时代用德文完成的。白乐日所展现了一条新的研究路径以及后来在欧洲汉学研究方面的贡献，在他的柏林时代已经初露端倪。

Hungarian sinologist Balazs studied at the university of Berlin since 1923. He lived in Germany for more than 10 years (during the year 1925/26 he was in Paris) and was forced to leave Germany in 1935. During his time in Berlin he got the academic German training. At this time he wrote his doctoral thesis *Contributions to the Economic History of the Tang Dynasty* (1931), as well as the subsequent *The philosopher FAN ZHEN and his Essay on the Extinction of the Soul* (1932). BALAZS showed a new path of the study of China and the root of his method comes from his time in Berlin.

PROF. CHEN PINGYUAN

在“学问”与“友情”之间——普实克的意义

[Between “knowledge” and “friendship” – The Meaning of PRUSEK]

今天中国人所谈论的“海外汉学”，很大程度就是“美国汉学”。因为，懂英文的人多，译得也快，因此，大家比较熟悉。当然，不否认美国学界力量强大。真希望有一天，我们不只跟美国的中国学对话，也跟西欧的、东欧的、日本的、印度的、俄国的中国学对话。那样的话，效果会好得多。

海外中国学家，有“洞见”，也有“不见”；有优势，也有劣势。正因为这样，才有必要展开深入的对话。在我看来，不同学科，国际化的程度不一样。相对来说，自然科学很早就国际化了，社会科学次一等，但学术趣味、理论模型以及研究方法等，也都比较容易“接轨”。最麻烦的是人文学，各有自己的一套；所有的论述，都跟自家的历史文化传统，甚至“一方水土”，有密切的联系，很难截然割舍。因此，在我看来，人文学研究，完全“与国际接轨”，既不可能，也没必要。人

文学里面的文学专业，因对各自所使用的“语言”有很深的依赖性，大概是最难“接轨”的了。

所谓的学术交流，应尽量从资料、技术层面，逐渐扩大到理论、精神层面。在我看来，优秀的汉学家并非都是“外部观察”，他们也有自己的“内在体验”与“生命情怀”。这些，我们同样应该关注与体贴。这里有文学趣味的差异，也有意识形态的隔阂，但讲究“和而不同”的学术交流，必须上升到如此层面，才有可能洞幽烛微。这一对话，有时甚至与具体的专业论述关系不大；但有没有这种精神层面的对话，决定了学术交流的质量（自然科学家另当别论）。

总的看来，1940年代到1960年代，研究中国的外国学者，大都很看重和中国人民的友谊；即，“学问”和“友情”，二者密切相连。而现在研究中国的欧美学者，大都把“中国”当成一个客观的研究对象，像从事考古学、历史学一样，冷静地解剖。从这个意义上说，年轻一辈不满普实克对于“中国”的过分投入，不是毫无道理。但背后还有一个因素，东欧年轻一辈学者，其主流意见是，努力重返欧洲。即便谈论中国，他们也更愿意跟欧美学界接触，更多地接受欧美学界的思路，而跟普实克那一代人，缺少学术上的传承。

这里有意识形态方面的考量，也涉及现代学术体制的缺失。如果我没说错的话，1990年代以后，东欧和俄国的年轻一辈学者，没有很好地直面其曾经有过的“社会主义遗产”。如何看待上一辈人在学术上的功过得失，这是一个很严峻的课题。目前，他们似乎急于甩掉这个“湿包袱”，很少认真反省二者之间是否真的“剪不断理还乱”。至于说到“学术体制”，那是全世界大学教授都必须面对的共同话题——日渐专精的人文学者，是否还有“余裕”直面自家的“喜怒哀乐”。假如将学问做成了熟练的“技术活儿”，没有个人情怀在里面，对于人文学者来说，是一个很大的悲哀。所以，我首先想说的是，学问中有人，有喜怒哀乐，有情怀，有心境。在这个意义上，靠切割“友情”来保证学问的纯粹，我很怀疑是否有效。

The Overseas Sinology discussing contemporary China always means the American Sinology. It is because that the popular of English has promoted the vast translation of American Sinologists' works. I do not intend to deny the powerful academic strength in America; however, I hope that Chinese scholars could make dialogue not only with American Sinology, but also with Sinology of the Western Europe, the Eastern Europe, Japan, India, and Russia one day.

The Overseas Sinologists could make great views on China, but they might also have “blind pots”. That is exactly why we need to make thorough dialogue between each other. In my opinion, however, different disciplines have different means and requirements for the international communication. It is not difficult for natural sciences or social sciences to follow international conventions on their study interests, models of theory and academic methods; but the situations of the humanities are very complicated. The study of humanities is constrained greatly with the historical and cultural tradition, thus it is not possible and also not necessary to follow an international standard for the humanities. The literary study is probably the most difficult discipline among the humanities to be internationalized because of its deep dependence on language.

The academic communication should be enlarged from the level of materials and techniques to the level of theories and spirits. The most excellent sinologist did not only explore China from an outside view, but also understand it with inner experiences and life feelings. It is true that there are different tastes on literature and some barriers between different ideologies; however, the academic communication which appeals for the so called “accommodating divergent views” could realize its true purpose only if it enlarged itself to the level of spirits. The effect of the academic communication is really decided by the dialogue on the level of spirits which might have little connection with the professional area. (The situations of the natural scientists are different.)

In general, the Overseas Sinologists between the 1940s and 1960s always paid attention to friendship with Chinese people. The “Scholarship” and the “Friendship” act in close connection. Nowadays, most of the scholars on the field of Chinese studies in Europe and America just consider “China” as an object for study. From this perspective, it is not difficult to understand that why the young generation of Sinologists are discontent with PROF. PRUSEK. In addition, most of the young East European scholars are trying to go back to Europe. They prefer to contact with the European and American academic arena but not with Chinese people even when they are studying China. The young generation of the East European sinologists inherits little academic tradition of PROF. PRUSEK.

How to consider the meaning and the limits of their predecessors is a tough problem for the young generation in East Europe and Russia. It is not only problems of ideology, but also the weakness of the modern academic institution. It is a great pity if most of the scholars even in humanities treat their studies as technique jobs. Here I greatly query the validity of the efforts to keep pure “Scholarship” by cutting off the “Friendship”.

DR. GERGELY SALÁT (ELTE)

Chinese Literature is Hungary – An Historical Overview of Translations

Hungarians have always felt a special interest in the East, as Asia is considered to be the homeland of ancient Hungarians. China, as the greatest civilization of East Asia has been in the focus of attention for a long time. From the 18th century on, a significant number of books have been published on China. However, translations of Chinese literary works have not appeared until the 20th century, except for some poems translated from English, German or French. In the first half of the 20th century translations from the Chinese original have still not been made, but a few works, such as an abridged version of *Shuihuzhuan*, translated from Western languages, have been published. In the 1930s and 1940s LIN YUTANG was especially popular among Hungarian readers.

In the early 1950s a new generation of sinologist-translators appeared, who knew *wenyan* and *baihua* very well, had a wide knowledge of Chinese culture, and felt it their mission to make the masterpieces of Chinese literature – classical and modern – available for the public. Their concept was to select and translate the representative works of various ages and genres from the Chinese original. Since then, a large number of excellent translations appeared. We have a Hungarian version of *Shuihuzhuan*, *Xiyouji*, *Jin Ping Mei*, *Rulin waishi* and other classical novels; dozens of Ming dynasty *huaben* short stories and Tang dynasty *chuanqi*, a number of Yuan *zaju*, almost all the stories of *Pu Songling* have also been translated, not to mention ancient philosophical texts. Works of such modern writers, such as LU XUN, LAO SHE, MAO DUN, BA JIN and others are also available. A special case was that of Chinese poetry: as the best Hungarian poets could not always publish their own works for political reasons, they had to make a living from translations, and Chinese poetry was one of their favorite choices. They cooperated with the best sinologist who provided them raw translation, so Hungarian versions of Chinese poems are both philologically accurate and of the highest literary standard.

PROF. SONG BINGHUI (Shanghai Foreign Studies University)

中东欧文学在现代中国的译介及其影响

[The Translation and Impact of Central and Eastern European Literature in Modern China]

“东欧”作为一个冷战时期形成的政治地理概念，不仅意味着国际区域的划分，更包含着特定的政治、历史和文化内涵。自上世纪90年代东欧剧变之后，国际政治意义上的“东欧”或许逐渐被“中欧”或“巴尔干欧洲”所取代，但作为历史和文化意义上的“东欧”仍有其特殊的意义。中外文学关系视野中的“东欧”就属后者。东欧地区在近代之后虽然分属不同的民族国家，但从地缘政治、历史遭遇到文化传统，都有着明显的相似和关联性。而这些相似的民族处境、历史体验、文化性格及其在文学中的表现，对于列强压制侵占下获得民族意识的觉醒，并在学习西方和反抗西方的矛盾中艰难走向独立和现代化的中国而言，不仅具有特殊的认同价值，更伴随了整个中国现代文学的进程。在20世纪上半期，东欧文学更多地作为反抗民族压迫、争取民族独立和个人解放的同病相怜者而被译介到中国。20世纪下半期的东欧文学，作为社会主义阵营的同道者，则经历了从政治意识形态操控下的认同，到多元文化格局下理性借鉴的过程。从中国主体立场讨论中国与东欧文学的关系，东欧文学不仅是一种客观对象物，更是一种借助他者的镜像对中国民族意识和民族性格的自我认识，对中国文化的历史境遇和现代进程的反省，进而是对中国文学的现代转型及其内部特质，包括其汲取外来文学资源、传承与再创民族文学传统的内涵与方式的辨正与探索。

East Europe as a political geographical concept formed in Cold War not only refers to region division of the world, but also represents political, historical and cultural significance. Since the Upheaval of Soviets and East Europe, “East Europe” as an international political concept is increasingly replaced by “Central Europe” or “Balkan Europe”, while “East Europe” as a historical and cultural concept is still significant. “East Europe” from the perspective of literary relationship between China and Foreign countries belongs to the latter. Though East Europe in modern era was divided into many countries, it endows the countries with similarities and relevance in terms of local politics, historical experience and cultural tradition. The similar national situation, historical experience and cultural characters represented in East European literature can be easily identified by the China who was fighting for its independence, modernization and national consciousness under the oppression of the western powers by studying from and fighting them.

East European literature actually accompanied the development of modern Chinese literature. In the first half of the 20th century, East European literature

was introduced into China mainly as sympathizer of the fight against national oppression, the struggle for national independence and individual liberation. In the second half of the 20th century, East European literature as socialist literature underwent a change from the identification under political and ideological manipulation to reasonable introduction under the multi-cultural situation. East European literature is more than an object of the study on the literary relationship between China and East Europe from an independent standpoint. It is to help establish a self-identification of Chinese national consciousness and national personality with a mirror image of others, carry out a self-reflection of the historical experience and modernization of Chinese culture, and make a research into the modern transition and particularity of Chinese literature including the contents and means of studying from foreign literature, and carrying on and rejuvenating national literary tradition.

DR. POLINA VENKOVA (University of Veliko Tarnovo “St. Cyril and St. Methodius”)

The Reception of Chinese Literary Works in Bulgaria

The purpose of the present paper is the introduction of a part of the entire elaborated by me theme Chinese fiction literature in Bulgaria. Problems of reception in which my idea is making a thorough research on and generalization of the available translated in Bulgaria materials, mainly concerning the Chinese fiction literature, meaning to reveal the very start, the origin of the interest in Bulgaria towards China (incl. the Chinese literature, culture, history, social life and etc.).

The present paper draws the attention to the period of the middle 19th until the beginning of the 20th century. Generally speaking, the interest towards China and general to the East in Bulgaria during the period of Bulgarian Renaissance finds expression mainly in the form of external contacts – announcements, notes, references, translations published in periodical press which function is to introduce the Bulgarian readers’ audience to the social life, political organization in China. Such contacts are ones of popular character and create the necessary informational background for the following perception of Chinese civilization on the territory of Bulgaria.

Tendencies of the process continue during the period after the Liberation of Bulgaria (1878). The stable trends, succeeded from the period of Renaissance continue their development, but apart from them new dynamic processes are observed in which not only national, but considerable characteristic features of the European culture are outlined as well.

The present paper do not claim to reveal the thorough examination of all the available translated Chinese fiction literature into Bulgarian language, nor all of the Bulgarian translators but to share few of the them and to show some trends of the growing interest of Bulgarian reader towards China.

DR. GU JUN (Beijing Foreign Studies University)

捷克学者的鲁迅研究

[Czech Scholarship on Lu Xun]

捷克学者对中国现代文学素有研究，著名学者普实克（Jaroslav Prusek, 1906–1980）是捷克中国现代文学研究的创始人，也是 1980 年代前欧美中国现代文学研究的带头人。他和鲁迅之间有私人交往，曾得到鲁迅的授权将《呐喊》译成捷克文，鲁迅去世前曾抱病写下《〈呐喊〉捷克译本序言》。普实克从 1930 年代开始就研究鲁迅，他的很多学生也在老师的指导下对鲁迅做过深入的研究。其中高利克（Marian Galik）、米列娜（Milena Dolezelova-Velingerova）成绩最为突出，现在他们都是国际公认的中国现代文学和鲁迅研究权威。本文将探讨普实克和他的学生关于鲁迅的研究及其价值和影响。

DR. DAVID UHER (Palacky University)

Trends in Chinese Language Teaching – Czechoslovakia / Czech Republic 1938–2007

Although the first contacts of the Czech and Chinese worlds are early, founded by JAROSLAV PRUSEK (1906–1980) in 1946 the Czech Sinology herself is a very young discipline indeed. The first Czech textbook of Chinese – *The Textbook of Colloquial Chinese* was published in the late 30s. It is remarkable that in spite of that J. PRUSEK was not a linguist by his specialisation, he still realised a necessity of a deep language knowledge as the most important condition for true understanding of China and Chinese culture. In the 50s and 60s, the Oriental Institute of Czechoslovak Academy of Sciences became the most influential centre of Czech Sinology. J. PRUSEK as a head of the institute entrusted the compilation of a new textbook of Chinese language to phonetist and grammarian OLDŘICH SVARNÝ. More than a thousand pages *The Introduction to Colloquial Chinese* represented itself a compedium of phonological, grammatical and lexicological knowledge for beginners and middle advanced students of modern Chinese. The textbook itself was attached by a disc then, but the records started to be an inseparable part of the Chinese textbooks only twenty years later.

In the 70s and 80s, the centre of the Czech Chinese Studies moved to the Department of Asian and African Studies at Charles University where a grammarian JAROMIR VOCHALA started to create textbooks focused on written language mainly. In the late 90s, Svarny started to compile a new generation of colloquial language textbooks and also the Learning Dictionary of Colloquial Chinese was published. Although the importance of Chinese language in our world grows, the Chinese textbooks publication in Czech Republic is insignificant in present and trying to connect SVARNY's interest in spoken and VOCHALA's to written languages organically is represented by the production of the Department of Asian Studies at Palacky University only. This cannot satisfy the knowledge hunger especially when not only new departments of Chinese language are created at Czech universities, but also more and more language schools open courses of Chinese and Chinese is started to be taught at secondary schools.

PROF. IRINA POPOVA (Institute of Oriental Studies, St. Petersburg)

Teaching of the Chinese Language in St. Petersburg

The teaching and academic study of the Chinese language in Russia was started by ILLARION ROSSOKHIN (1717–1751), who spent 12 years (1729–1741) in China as a member of the Russian Orthodox Mission. ROSSOKHIN was the author of the first manuals for study of Chinese, and with the Chinese ZHOU GE became the first teachers in the School of Chinese and Manchurian languages, organized by the Ministry (Board) of Foreign Affairs of Russia. Later on, A.L. LEONTYEV and A.G. VLADYKIN, who compiled a number of textbooks and practical dictionaries for the students, became the teachers of the school. In the early 19th century the center of teaching the Chinese language moved to Irkutsk and Kaykha, the cities on the Russian–Chinese border, and then to Kazan University. In 1855 the Faculty of Oriental languages was organized in St. Petersburg University, and the first Head of the Department of Chinese and Manchurian languages, V.V. VASILYEV (1818–1900) contributed a lot for developing of the standards for the university teaching of the Chinese language in Russia. The new period of the teaching Chinese and on Chinese in St. Petersburg (Leningrad) State University was connected with the school of V.M.ALEKSEEV (1881–1951). The way of teaching Chinese in St. Petersburg University nowadays is based on his principles and standards.

DR. JANA BENICKA (Comenius University)

Classical Chinese – Why Should It Be Part of Curricula?

The history of Chinese teaching on the university level in Slovakia dates back to the late 80s of the 20th century. Before that, Sinology existed as a study program only in one place in former Czecho-Slovakia – in Prague. From the very beginning, Chinese studies established in Bratislava followed the pattern of the traditional Sinological education in the Western countries. The tendency in recent years, in some universities, when programs in humanities are being reduced and therefore Chinese studies being transformed into modern China and modern language curricula, questions the need of teaching of classical Chinese. In my paper I want to show, on the examples of my teaching experience, how challenging and useful the knowledge of the ancient language can be for the students and their future career.

PROF. IMRE HAMAR (ELTE)

The Past and Recent Development of Sinology in Hungary

The academic program of Chinese language and culture was established at Eötvös Loránd University (at that time it was called Pázmány Péter University) in 1924 with the foundation of the Institute of Far East. In 1942, LAJOS LIGETI took over the responsibility over the Institute of Far East, while he was the head of Inner Asian Institute. Lajos Ligeti played a key role in promoting Oriental Studies in Hungary. His first disciples, BARNABÁS CSONGOR made research on Chinese phonology using documents in Chinese and Inner Asian languages, and HILDA ECSEDY studied the history of the relationship between China and the nomads, especially the Xiongnu and the Turks. His other student, FERENC TÓKEI studied the historical sources of Zhou dynasty. Being a Marxist philosopher he put forward his theory of the Asian productive method, which received nationwide and worldwide recognition. If we look at the topics the first generation of sinologists studied, it is very obvious that the research on modern China was not on the agenda. Fortunately the strengthening of political ties between China and Hungary in the 50s promoted the cultural and educational relations between the two countries, and several young scholars were awarded or sometimes chosen to study Chinese language, history, and literature in China for several years. ENDRE GALLA made a research on Modern Chinese literature, he has studied the reception of Hungarian literature in China, SÁNDOR JÓZSA investigated the relationship between Austro-Hungarian Empire and China. PÉTER POLONYI studied modern Chinese history and politics, TÁLAS BARNA studied Chinese economy.

SUN YONGHONG (University of Sofia)

保加利亚汉语教学的历史、现状和未来走向

[The History Present Situation and Future Development of the Sinology in Bulgaria]

一、保加利亚汉语教学历史

1、汉语教学的初创期：主要以高等教育为主，以索非亚大学为代表，中国著名语言学家朱德熙先生和张荪芬女士共同执教；

2、汉语教学的发展期：基础教育和高等教育并行发展，以索非亚第十八中学和索非亚大学、大特尔诺沃大学为代表。中保两国教师和教师志愿者共同执教；

3、汉语教学的飞跃期：

基础教育和高等教育规模扩大，以孔子学院为主的社会教育体制辅助汉语教学。

二、保加利亚汉语教学现状

从授课、教材、师资、教学条件和生源等角度谈：

1、高等教育现状

2、基础教育现状

3、孔子学院现状

三、保加利亚汉语教学发展趋势

1、向社会延伸：孔子学院将发挥主力军作用

2、向中小学延伸：各地中小学汉语教师志愿者将发挥主力军作用

3、向课外延伸：各地中小学、大学和孔子学院都将发挥主力军作用

4、中国文化和汉语教学相互影响，互为支撑

5、利用现代化教学手段，推荐汉语教学

6、编创国别体教材，研发国别体考试内容和体例

PROF. MITJA SAJE (University of Ljubljana)

Early Contacts between Slovenia and China and the Formation of Slovenian Sinology

Early contacts between Slovenia and China start with a remarkable Jesuit missionary AUGUSTIN FERDINAND HALLERSTEIN, He went to China in 1736 and became the head of The Imperial Board of Astronomy in 1746 and kept it until his death in 1774. He was born in Ljubljana on August 27, 1703, studied at the Jesuit College in Ljubljana and then mathematics, astronomy and other sciences in Graz. At the age of 18 he joined the Jesuit Society in Vienna. After the death of Chinese emperor YONGZHENG he was nominated in the mission to China.

At that time the missionary work of the Jesuits in China was in a disadvantage because of the rigid policy of papal Rome so the Jesuits mainly concentrated on scientific work. HALLERSTEIN was top rank scientist of the time and maintained contacts with the Academies in London, Paris and Sankt Petersburg. In 1752 the emperor QIANLONG appointed him to escort the Portuguese King's envoy from Canton to Peking and back. This mission was very successful and the emperor granted him the title of the official of the 3rd rank. He maintained rich correspondence with Jesuits in Europe with interesting comments.

Later in the 19th century there were some adventurers, like a painter IVAN FRANKE and in the early 20th century a woman world traveller ALMA KARLINA, which all brought bits of Chinese culture to Slovenia. Followed some more missionaries, most important were SALESIANS working mainly in Yunnan province. Proper sinology started after first students went to China in the late 70s. A course of Chinese language started at the University in Ljubljana, Faculty of Arts in 1979. Then in 1995 the department of Asian and African Studies was established at the same Faculty where since then there is a full university study of sinology and japanology with about 50 students entering each course every year. In 2006 the University in Ljubljana hosted the 16th EACS conference and so became for a short time the centre of European sinology.

DR. IRENA KALUZYNSKA (University of Warsaw)

**The Sinology Department of the Faculty of Oriental Studies,
University of Warsaw – Past and Present**

The paper deals with the history and present condition of the Sinology Department of the Institute/Faculty of Oriental Studies, University of Warsaw. The Sinology Department was founded in 1933 and afterwards it has been the main Polish institution performing academic teaching and scientific research in the field of sinology. The Department, during its long and complicated history, has educated many eminent Polish sinologists and developed various studies in Chinese linguistics, literature and history. It has been the source of many important publications on Chinese culture and translations of Chinese works.

PROF. MARIAN GALIK (Comenius University)

Preliminary Remarks on Prague School of Sinology

Prague School of Sinology was often mentioned in the Sinological literature, sometimes highly evaluated, but not enough studied. This essay is the first written by a member of this school during the years of its flourishing (the second half of the 1950s and the whole 1960s), but it also analyzes the works of its members in the difficult years after 1968 and the fall of Communism, up to the beginning of this century.

Prague School of Sinology is connected with the life and work of Professor JAROSLAV PRUSEK (1906–1980) and his Prague and Bratislava collaborators who were also his pupils and born between 1908 and 1936. If previous essays on this subject were usually written by the foreigners and were of “cataloguing” character, devoted to enumerating the works of the members of this school, and short remarks of their contents, my paper due to the more or less close contacts to all of them (altogether 23 scholars except of me) is hopefully presenting their profiles as objective as possible. In any case with the knowledge and perception of the things and situations behind their works usually unknown to at least some of those who already published their opinions on this topic. I do not present here all the names and works of those interested in lexicography, phonetics, ceramics and handicrafts, since I am not qualified to do it properly. Also not of those who had not more close contacts with PRUSEK, as far as I know. Most analyzed are the works concerned with literature, philosophy, history, partly linguistics and art.

At the end of my contribution, I try to characterize very shortly the relation of this school to Russian Formalism, Czech Structuralism, to the political situation, and to the achievements of European Sinology.

PROF. UCHIDA KEIICHI (Kansai University)

新发现的汉译圣经

[The New Chinese Testament that Recently Found]

最近北京外国语大学的张西平教授新发现了一本汉译圣经。这是由白日升 (Jean Basset) 的新约圣经手稿本。关于马礼逊翻译圣经的时候参考的大英图书馆的《四史攸编》，矢泽利彦 1967 主张是由白日升的以后作为一个定说。但是经过这次发现的白日升的手稿本的初步探讨，我对这个定说有一点疑义。另外，张西平教授认为这本手稿本也许是贺清泰的圣经，我对这个看法也有意见。我想谈谈这些问题。

DR. HUBA BARTOS (ELTE)

Modern linguistics and the Chinese language(s): The contributions of Central and Eastern Europe

This talk takes stock of the major figures of modern linguistic research on (various aspects of) the Chinese language in Central and Eastern Europe, pointing out their chief contributions to both the study of Chinese (in particular), and the development of modern linguistic theory and general linguistics (in general). I will pick up the topic beginning with HANS GEORG VON DER GABELLENTZ, the 19th century Leipzig scholar, who was an acknowledged investigator and professor of both Chinese and general linguistics, then move on to the 20th century, with the obvious emphasis on scholars/studies from Germany and Russia, these places being the main centers of sinological linguistics in our region, but also incorporating the achievements of Hungarian linguists, as well as researchers in other countries of this politico-geographic area.

I will point out how these people and their work influenced the wider linguistic public, but also how, in certain respects, they failed to have their expected effects in various respects – I will not try to investigate the reasons, though. The talk will then conclude with describing the present situation: the state of pursuing Chinese linguistics in these countries in these very years.

PROF. SHEN GUOWEI (Kansai University)

汉外辞典之诞生——理念与实践

[The Coming of Sino-Foreign Dictionaries: Its Idea and Practice]

学习外语离不开各种各样的辞典，16 世纪末耶稣会士一踏上中国的土地就开始为汉外辞典的编纂做努力（有关研究参见马西尼《早期の宣教師による言語政策：17 世紀までの外国人の漢語学習における概況——音声、語彙、文法》、姚小平《早期的汉外字典》）。19 世纪新教传教士来华后，汉外辞典的编纂迎来黄金期。较重要的英汉辞典有：马礼逊《字典》，1815~1823；卫三畏《英华韵府历阶》，1844；麦都思 Chinese and English Dictionary, 1842~43；English and Chinese Dictionary, 1847~48；罗存德《英华字典》，1866~1869；卢公明《英华萃林韵府》，1873；邝其照《字典集成》，1875；司登得《汉英合璧相连字典》，1871、《英汉袖珍字典》，1874；翟理斯 A Chinese-English Dictionary, 1892；谢洪赉《华英音韵字典集成》，1902；颜惠庆《英华大辞典》；赫美玲 English-Chinese Dictionary of the Standard Chinese Spoken Language (官话), 1916 等。

字典中国古已有之，但“吾国名物习语，又不可以独字之名尽也，则于是有《佩文韵府》以济其穷”（严复语）；19世纪以降西人编纂汉外词典，虽以“字典”“韵府”等中国的传统名称名之，但是却赋予了西方的形式和内容，导入了全新的理念。以传教士为主导的汉外辞典编纂，不仅为中外人士——甚至包括日本人的外语学习（英语和汉语）提供了有效的手段，而且还使中国人认识到中国自古以来只有字典，而无辞典的现实。在辞典编纂的过程中，译词创制等方面的问题自然呈现在有关人员的面前。在西学东渐的近代知识大移动中，汉语是怎样将西方的新概念变成可资利用的语词资源的？本文以马礼遜、麦都思、罗存德的辞典为例，从其辞典编纂的理念、实践、传承、对后世的影响等方面，探讨传教士的贡献。本文还将对19世纪汉外辞典的谱系进行梳理。

DR. LUMINITA BALAN (University of Bucharest)

The Transfer of Concepts in Translating the Chinese Classics

The aim of this paper is to discuss about the process of translating the Chinese classical texts and to reveal the main specific difficulties that are encountered, along with the methods of overcoming them.

The paper will comprise the following problems:

- a short presentation of the project of the Chinese Department, University of Bucharest, referring to the translation of classical texts (daoist and confucianist) – the outcome of our work and future projects.
- the status of concepts in Chinese philosophy is quite special due to their dynamic power – they are image – terms, endowed with the capacity of being flexible and extremely rich in virtue of their polysemy. That makes the work of the translator very difficult and requires for an adequate strategy in translation.
- the method of translating classical texts is discussed under several aspects: its specificity, the common strategy (by categorical comparison and analogy with the existing terms in the target culture), the ideal strategy (by comparing and transferring the concepts from the source culture to the target culture: by making appeal to the Chinese prototypical cultural concepts, by profoundly putting into value the fundamental editions of the texts, with notes, commentaries, etc.)
- the sinologist must elaborate a comprising inventory of concepts oriented towards both cultures; he must identify the common aspects in both cultures, mainly in philosophy, which allow him to make the transfer

- a case study is presented with the difficulties encountered in the translation of several concepts in the confucianist texts.

XU WEIZHU (Palacky University)

中国古代经典在捷克的译介——中国古诗词的间接转译本

[Translation of the Ancient Chinese Classic in the Czech Republic – The Indirect Translation of Ancient Chinese Poetry]

中国古代经典著作在国外的译介最早一般都涉及佛教、道教和儒家哲学著作，对中国古诗词的翻译则构成另一重要部分。最初的捷克语译本大多从德语、法语和英语译本转译，翻译者不是汉学家，仅是东方和中国文化的爱好者。他们以二手的“译本”把东方历史和文化介绍给国人。本论文重点介绍 Fernand Stoces（1929 - ），捷克农业专家，毕生喜爱和研究中国古诗词，在转译、翻译中国古诗词的同时，对别国的译本查证纠错。作为非汉学专业的业余人士，在中国古诗词译介方面独树一帜。

PARTICIPANTS

DR. GYÖRGYI **FAJCSÁK** (Hopp Ferenc Museum of East Asian Art)

PROF. REN **DAYUAN** (Chinese Academy of Arts)

DR. ÁGOTA **RÉVÉSZ** (ELTE)

DR. YE **JUN** (Chinese Academy of Social Sciences)

DR. BOGDAN **ZEMANEK** (University of Krakow)

PROF. ZHANG **XIPING** (Beijing Foreign Studies University)

PROF. LI **XUETAO** (Beijing Foreign Studies University)

PROF. CHEN **PINGYUAN**

DR. GERGELY **SALÁT** (ELTE)

PROF. SONG **BINGHUI** (Shanghai Foreign Studies University)

DR. POLINA **VENKOVA** (University of Veliko Tarnovo “St. Cyril and St. Methodius”)

DR. GU **JUN** (Beijing Foreign Studies University)

DR. DAVID **UHER** (Palacky University)

PROF. IRINA **POPOVA** (Institute of Oriental Studies, St. Petersburg)

DR. JANA **BENICKA** (Comenius University)

PROF. IMRE **HAMAR** (ELTE)

SUN **YONGHONG** (University of Sofia)

PROF. MITJA **SAJE** (University of Ljubljana)

DR. IRENA **KALUZYNKA** (University of Warsaw)

PROF. MARIAN **GALIK** (Comenius University)

PROF. UCHIDA **KEIICHI** (Kansai University)

DR. HUBA **BARTOS** (ELTE) PROF. SHEN GUOWEI (Kansai University)

DR. LUMINITA **BALAN** (University of Bucharest)

XU **WEIZHU** (Palacky University)