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當西方遇見東方

— 國際漢學與漢學家(一)

When West Meets East
— International Sinology and Sinologists

王家鳳·李光真著

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序〈一〉

Preface (1)

中西關係開展的一個主要里程碑，可以溯自十三世紀馬可波羅東來，他的中國遊記對歐洲造成很大的震撼。十六至十八世紀，天主教耶穌會士到達中國以後，對於中國這麼龐大的帝國能維持政治的大一統，對於儒家、儒學所代表的價值理念能被普遍接受，以及中國極少宗教戰爭，印象深刻又敬佩。像法國的伏爾泰（Voltaire）、德國的萊不尼茲Leibnitz等人翻譯了許多中國古書，對當時的歐洲影響很大，形成所謂中國風（Chinoiserie）。因此在十七、十八世紀，歐洲上流社會或知識分子，對於漢學已有景慕風從之勢。至於十八世紀中國物質文明的發展，也不次於歐美國家。

歐洲開研究漢學風氣之先，早期的漢學研

An important milestone in the development of Sino-Western contacts can be traced back to the thirteenth century and Marco Polo, whose description of his journey to China took Europe by storm. The Jesuit missionaries who arrived in China between the sixteenth and eighteenth centuries were profoundly struck by China's ability to maintain a unified administration over such a vast empire, by its universal acceptance of Confucian values and concepts, and by the fact that China had so few religious conflicts. All of this inspired them with respect, and their translations of many ancient Chinese texts had considerable influence upon contemporary Europe. Writers such as Voltaire in France and Leibnitz in Germany contributed to the passion for Chinoiserie. In the seventeenth and eighteenth centuries, Europe's social and intellectual elite were in fact well disposed towards the serious study of China. Indeed, China in the eighteenth century enjoyed a level of material civilization by no means inferior to Europe or America.

究也以歐洲為主。到了廿世紀，美國在華傳教士比例居各國之冠，傳教士回國，帶動研究漢學或中國問題的風氣，成爲後起之秀。一九五七年蘇聯發射衛星升空，震驚了整個美國，冷戰加劇，中共又支持北越，使美國陷入越戰泥淖，於是美國開始加強研究中國問題。從一九六〇年代開始，美國從原來的漢學進入到中國研究或中共研究，越戰晚期更達到最高峯。

「光華」所以要介紹海外研究漢學的成就及各國漢學家，進而集結出書，用意無非是想借由別人對中國的研究，使我們更清楚地認識自己，也就是「他山之石，可以攻錯」的意思。

其次，今天我們想重新活躍於國際社會，

我認爲漢學與漢學家是我們回到國際社會很好的媒介或橋樑。今天的中華民國，談經濟發展，雖然說是「經濟奇蹟」，但是與其他先進國家比較，我們只是發展中國家，談政治民主化，我們還是後進，但在文化層面上，我們則是文化古國，我們希望能進而成爲十足的文化大國！

這本書的推出，代表「光華」雜誌對重建中華文化大國的承諾與務期實現的決心。S

發行人

邵玉銘

Europe took the lead in the study of China, and European scholarship dominated early sinological research. By the twentieth century, however, a majority of the missionaries in China were American. Returning to America, they encouraged sinological studies and stimulated interest in Chinese issues, giving a welcome boost to American sinology. In 1957 America was shaken by the launch of the first Soviet satellite, and with Communist China lending its support to North Vietnam Cold War attitudes dictated that America should intensify its research into mainland China-related issues. In the 1960s American sinology began to concern itself with research on mainland China or research on the Chinese Communists, reaching its peak during the Vietnam War. *Sinorama*'s interest in introducing sinological achievements and sinologists of various countries, and in collecting these articles into a book, stems from the fact that research into China carried out by others can help us better appreciate ourselves. In other words, people often see

themselves more clearly through the eyes of others.

Today Taiwan wishes to regain an active place in international society, and sinology and sinologists provide an excellent medium, or bridge, whereby to achieve this. While the ROC today can be considered an "economic miracle," we are still merely a developing nation compared with other advanced countries; as far as political democratization is concerned we still lag behind; but on the cultural level our nation represents an ancient culture. We hope to draw closer to becoming a truly great cultural nation.

Our publication of this volume represents *Sinorama* magazine's commitment to rebuilding the ROC as a great cultural nation and our determination to see this become a reality. S

Publisher

Shaw Yu-ming

序〈二〉

Preface (2)

歐洲漢學實況：

舊與新的共生

The European Sinological Scene: A Symbiosis of Old and New

我首先要祝賀光華雜誌出版了這一系列的歐洲漢學報導。這是個新的創意，以前沒有人下過如此功夫，它同時使兩方受益：光華雜誌的中國讀者藉此認識我們的活動和心願；我們則以此自鑑，檢視過去所作的努力。此書的出版，無疑是增進雙方了解與合作的好兆頭。

當然，這只是一個初步的探究，我們不知道在西歐許許多多大學和研究中心裡，究竟有多少人從事中國研究，但數字當在五百以上，因此，恐怕只有某些研究所的極少數學者能夠受訪。真要結集一個囊括歐洲漢學諸多樣貌的通盤報導，只怕帙卷繁浩，殊難實現。無論如何，探究終是爲了有所發現，由此來看，王家鳳小姐和她的合作者所取的樣本，已然在中國讀者多不熟知的領域裡，提供了興味十足的知識。

爲什麼歐洲的中國研究在臺灣鮮有所聞，——即在學術圈亦然？原因很多，其中最明顯的因素是語言隔閡。歐洲是個多語系大

陸，不似美國，唯英語獨尊至上，儘管英語在歐洲學術出版物上漸有凌駕之勢，但法文、德文與之同在伯仲之間，也仍是事實。而西歐許多書刊文章，尤其是較概觀、通俗的作品，少說也由八種不同的語言寫成。

尤有甚者，中國讀者普遍傾向於定義「西方」爲西半球，並且是他們所熟悉的——美利堅合衆國。有此特殊興趣的緣由上溯不遠，卻根深柢固。它早於一九四九年後中美之間的特殊關係，事實上，直可回溯到民國初年大批中國學生越洋留學美國大學。許多青年才俊就此留下，結果在美國的學院生涯——特別是中國研究的領域裡，扮演重要角色。衆多傑出華人專家的存在，已成美國漢學的特色，同時也大大便利了美國（漢學）學術中心和中國同性質機構的直接聯繫。

在歐洲，中國高度專業知識的流入，從未達到過如是比重，相對的，中國研究乃在隔離中成長：每個國家的漢學逕自發展，也各有起因——端看他們與中國歷史關係的性質

I would like to congratulate Sinorama for having published this series of reportages on European sinology. The initiative was new, for nothing of the kind has ever been done before, and it benefits both sides: Sinorama's Chinese readership by making them acquainted with some of our activities and aspirations; and ourselves by presenting us with a mirror of our own efforts. Its appearance is a happy augury for increasing cooperation and mutual understanding.

Of course this could be no more than a first exploration. We do not know how many persons are professionally engaged in Chinese studies in the many dozens of universities and research institutes in western Europe, but their number certainly exceeds five hundred. Of these, only a handful of scholars working at a few centres could be interviewed. A real survey showing European sinology in all its variety would fill a fair-sized volume, and that obviously was impossible. However, explorations are undertaken in order to make discoveries, and in this case the samples taken by Ms. Wang Jiafong and her collaborators have yielded interesting information about a territory that is largely unknown to the Chinese public.

There are various reasons why Chinese studies in Europe are so little known in Taiwan, even in academic circles. One obvious factor is the linguistic barrier. Europe is a polyglot continent, unlike the United States where English reigns supreme. Even though in European scholarly publications English has become fairly dominant, it remains true that French and German are a close second and third, and that in western Europe alone many books and articles — especially the more generalizing and popularizing ones — are written in at least eight different languages. But far more important is the fact that Chinese readers generally tend to identify 'the West' with that part of the western hemisphere which is most familiar to them — the United States of

America. The reasons for that particular interest are not far to seek, and they are deeply rooted. They are much older than the post-1949 special relationship between the ROC and the US — in fact, they reach back to the early years of the Republic when large numbers of Chinese crossed the Pacific to study at American universities. Quite a number of brilliant young Chinese have stayed there, and eventually have come to play an important role in American academic life. Particularly in the field of China studies, the presence of many outstanding experts of Chinese origin has become a distinctive feature of American sinology and this has also much facilitated the direct contacts between American centres of learning and their Chinese counterparts.

In Europe, this influx of Chinese high-level expertise has never reached such proportions; Chinese studies have grown up in relative isolation. In each country sinology was developed in its own way, and for reasons of its own — reasons that were closely connected with the nature of each country's historical relations with China and its particular interests. In France — the cradle of European sinology — the first generation of scholars inherited the great tradition of French missionaries who had made known China to Europe in the 18th century; shortly afterwards, the French presence in Indo-China became an additional stimulus. In Germany, sinology developed within a strong philological and historical tradition; from the outset it was a branch of academic learning. In England, by contrast, Chinese studies largely grew up in a more practical sphere: the first China experts were consular officers and protestant missionaries. In Holland, sinology was born from the practical necessity to get first hand information about the millions of Chinese living in the Netherlands East Indies (present day Indonesia).

Many different roots, backgrounds and motivations: they now all belong to the past, but they have left their imprint on

和特殊興趣而定。

在歐洲漢學的搖籃——法國，第一代學者繼承了十八世紀把中國介紹給歐洲的法國傳教士的知名傳統，未幾，法國在中南半島的活動又成爲另一個刺激。漢學在德國的發展則與深厚的語言學和歷史傳統有關，始終屬於學院知識的一支。相反地，英國漢學傳統多在實務範疇發展，中國通的先驅是殖民官和傳教士。至於荷蘭漢學的誕生，純係現實需要，賴以取得荷屬東印度（今印尼）數百萬中國人的一手資料也。

這許多不同的根源、背景、動機，如今俱成往事。但在今天的歐洲漢學藍圖上，他們留下了足跡，也形成樣貌繁多的地方性、區域性專門研究，其中有些是在經費微薄、圖書有限的小規模研究中心進行的，晚近已有向較大單位歸併集中之勢，但在其它的地方當然也時有教席的增設以維持平衡。

比起一九六〇年以後的美國，一般說來，

the picture of Chinese studies in Europe, even today. The result is a bewildering variety of local and regional specializations, some of which are practised in small centres with modest libraries and little financial resources. In recent times there has been a tendency towards concentration into larger units, but this is counterbalanced by the creation of new chairs elsewhere.

In general we may say that Europe has somewhat lagged behind in developing modern and contemporary China studies, compared with what happened in the USA shortly after 1960. It was only in the late 'sixties and early 'seventies that European traditional sinology was confronted with this fast growing twin-brother. In many European university departments and research institutes this proliferation of contemporary China studies has led to tensions and mutual misunderstanding, the "new emerging forces" (often trained in political science and economics rather than brought up with the Four Books) accusing traditional sinologists of being petrified and

我們可以講歐洲的現代及當代中國研究發展略顯遲緩。歐洲傳統漢學直到六〇年代底、七〇年代初，才領教了這個急速成長的雙胞小兄弟。在許多歐洲大學和研究機構裡，當代中國研究的欣欣向榮曾經導致雙方的緊張和誤解。這股“新興勢力”（通常非由四書陶養成器，而受的是政治學或經濟訓練）指控傳統漢學家是已然僵滯的老古董；漢學家則爲當代中國專家打上膚淺和政治化的標記。

如今這些風暴已過，一個更爲平衡的綜合概念——「中國研究」，已廣爲學界接納。沒有一個漢學家會否定從各方面研究今日中國的用處及必要性——即使他（她）專精的是古代歷史或古典文學。而較爲敏銳的當代中國專家也已理解到，唯有在健全的傳統中國文化知識的基礎下，才能好好從事他們的研究範圍。

就此而言，過去廿年來研究範圍的拓寬一直積極地發展，但同時也產生了新的問題。

antiquarian, and sinologists branding the contemporary China experts as superficial and politicized. Nowadays those storms have passed, and a more balanced and comprehensive concept of "Chinese studies" has become generally accepted. No sinologist, even if he or she is specialized in ancient history or early literature, will deny the usefulness — and, indeed, the necessity of studying present-day China in all its aspects. And at least the more perspicacious contemporary Chinese experts have reached the conclusion that their field of study can only be approached on the basis of a sound knowledge of traditional Chinese culture.

In itself, this broadening of the field over the last twenty years has been a very positive development. But at the same time it has created new problems. In the USA, where in the early 'sixties huge human and material resources were made available to boost a nation-wide contemporary China studies programme, the explosive development took place on top of, and not at the expense of traditional sinology. In our part of the

在美國，六〇年代早期龐大人力物力資源足以支持一個全國性的現代中國研究計畫，而這個爆炸性的發展是在傳統漢學之外，並未犧牲傳統漢學以為代價。在我們這裡，卻從來沒有過如此大手筆的作法。歐洲大小國家各自為政的體制，使得可能性微乎其微。

如此一來，許多研究中心在當代中國研究擴展的同時，傳統漢學——研究世界上最偉大的文明之一的文化遺產——最好也不過是保住原狀，有些甚至還被裁減規模。如果這種趨勢繼續發展下去，就會冒再分你我的風險。

這種情況當然不容發生，中國研究乃視中國為時空連續擴展的文化個體；事實上，延續性正是中國最重要的特色。如果一個中國研究中心僅只著力於一九四九年或一九一一以來（如果非常慷慨的話，鴉片戰爭以來）的中國，顯然扭曲並簡化了她的面貌。

爲了公正對待中國文明的博大精深，我們

亟需深度的歷史眼光，另一方面來說，如果傳統漢學不與現（當）代中國研究相生共榮，也將了無生氣。然而，共生的定義是在生態平衡的狀況下相互賴以維生，如果一方的擴展要由另一半付代價，結果會是兩敗俱傷。

由是之故，我很高興看到這一系列裡有關中國文明和現代以前中國史的諸多報導佔了顯要部份，但這絕不該是漢學全貌。如今幾乎所有的漢學中心都設立了現、當代中國研究——但願在旗鼓相當的狀態；如若某些機構失去了應有的平衡，這正是著手重建的時候了。

歐洲漢學學會會長

許理和

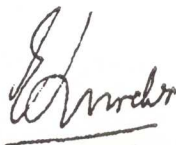
world, nothing of the kind happened on a continental scale, and the political situation of Europe with its many larger and smaller states obviously made it impossible to do so. As a result, at many centres contemporary China studies expanded, whereas traditional sinology — the study of the cultural heritage of one of the world's greatest civilizations — was at best maintained at a static level; in many cases it even has been reduced in scope, and if the trend continues it runs the risk of becoming marginalized.

This of course should not be allowed to happen. Chinese studies are concerned with China as a cultural continuum extending in space and time — in fact, that continuity is one of China's most essential features. Any centre of Chinese studies that exclusively concentrates on post-1949 or post-1911 (or, if they are very generous, post-Opium War) China grossly distorts and simplifies the picture; in order to do justice to the richness and immense complexity of Chinese civilization we need the depth of historical

perspective. On the other hand, traditional sinology becomes sterile if it is not living in a fruitful symbiosis with modern and contemporary China studies. But a symbiosis is, by definition, a state of biological balance in which both partners need each other to stay alive. If one expands at the expense of the other one, both will be harmed.

I am therefore very happy to note that in this series of articles various aspects of the study of traditional Chinese civilization and pre-modern Chinese history are highlighted. It definitely is not the whole picture, for in nearly all centres they are combined with the study of modern and contemporary China — hopefully in a balanced way. If in some cases the balance is lost, the time has come to restore it.

President-European
Sinological Association



序〈三〉

Preface (3)

本年度八月底，我去荷蘭的萊登市參加兩年一度的歐洲漢學家會議，碰到多時未見面的光華雜誌資深編輯王家鳳小姐，承她告訴我，她與李光真小姐合力報導的有關漢學研究與漢學家的文章即將彙集成書，希望我能為她們寫一篇序文，我當時一口氣就答應了。

漢學會議結束之後，我由瑞典漢學名家馬悅然教授夫婦（Prof. Göran Malmqvist）陪同去斯德哥爾摩訪問，探望了瑞京的幾處與漢學研究有關的機構，包括瑞典遠東考古博物院（Museum of Far Eastern Antiquities）及其附屬的遠東圖書館、斯德哥爾摩大學中文系，以及民族學博物館等。五天的訪問與參觀，對歐洲漢學家的治學與為人，有更深一層的體會與感慨。

我在瑞京首要想看的，當然是遠東考古博物院，因為幾十年前我就常聽到先師李濟教授談起，說此一博物院收集中國古物如何豐富，高本漢教授（Prof. Bernhard Karlgren）如何熱心招待他，所以我一直念念不忘要去一睹其精采搜藏。我在瑞京的五日中，有二天都是由馬教授與博物院院長韋俊（Dr. Wirgin）博士陪同在博物院及其圖書館中度過。博物院有關中國的收藏品確是精采無比，單就著名的考古家，中國新石器時代彩陶的發現人安特生（J. G. Anderson）的仰韶藏品，就可以使你留連忘返。我既然由博物院院長親自招待，當然比一般參觀者享有優待。實際上我們不僅是看盡庫房裡所有的藏品，而且翻閱很多寶貴的檔案。在翻閱檔案之中，最使我印象深刻的是J. G. 安特生先生的田野筆記。原來安特生的仰韶收藏品並非全部發掘自地下，其中有許多是買自私人搜集及村民藏品，但是安特生絕未把二者混而為一，而是嚴格分別記錄。在安氏遺留下來的田野筆記中，我們可以看到他對每一器物不但詳細記錄，而且附有照片或精細的繪圖，這對嚴格訓練的考古家來說，也許是理所當然的事；但是他所收買來的彩陶器物，也都一一記錄，採購地點，物主姓

In late August this year I travelled to Holland to attend the biennial Congress of European Sinologists at Leiden. There I renewed my acquaintance with Miss Wang Jia-fong, a senior editor with *Sinorama* magazine, who told me that the series of articles on sinological studies and sinologists she had written in collaboration with Miss Laura Li was about to be published in book form. She hoped I might be able to write a preface for the book, and of course I agreed to do so without hesitation.

At the conclusion of the conference I travelled to Stockholm with the distinguished Swedish sinologist Professor Göran Malmqvist and his wife to visit institutions connected with sinological research, including the Museum of Far Eastern Antiquities and its Far Eastern Library, the Department of Chinese at Stockholm University, and the Stockholm Ethnological Institute. My five-day visit was to give me a deeper appreciation and admiration for the scholarship and personal qualities of European sinologists.

Naturally the first thing I wanted to see in Stockholm was the Museum of Far Eastern Antiquities. Decades ago I often heard my teacher, the late Professor Li Chi, speak of its rich collection of Chinese antiquities and recount the enthusiastic reception he had been given by Professor Bernhard Karlgren, so I had long wished to view its superb collection for myself. Two out of the five days I had in Stockholm were spent in the museum and its library in the company of Professor Malmqvist and the museum's director Dr. Jan Wirgin. The museum's Chinese collection is truly superb, not least on account of the fascinating Yangshao pottery collected by the celebrated archaeologist J. G. Anderson, the discoverer of Chinese neolithic painted pottery. As I enjoyed the privilege of being personally escorted by the museum's director it was possible for me not only to see antiquities kept in storage but also

to look through many treasured archives. What made the deepest impression upon me among the archives were J. G. Anderson's field notes. Anderson's collection of Yangshao pottery was by no means entirely dug up from below ground, for it includes many items that were purchased from collectors and villagers. Anderson never mixed the two categories, however, recording them strictly separately. His field notes show how each artifact was recorded in exact detail, together with photographs or fine drawings. Perhaps this is only to be expected of a rigorously trained archaeologist, but Anderson also recorded every detail of the painted pottery he acquired by purchase, including the place of purchase, the owner's name and every last scrap of verbal account and legend attached to the piece, together with photographs and coloured sketches. Each entry in his handbooks is made with meticulous neatness and compelling clarity. Looking upon such work one is filled with admiration for the dedication shown by scholars of an earlier generation.

The Stockholm Ethnological Institute was exhibiting the collection of another well-known Far Eastern archaeologist, Sven A. Hedin, which Professor Malmqvist especially took me to see. As an archaeologist Dr. Hedin was active in Central Asia and Northwestern China during the early part of this century. In China he carried out digs in Kansu, Sinkiang, Ninghsia, Mongolia and Manchuria, his greatest triumph being the discovery of Han bamboo strips at Chuyen. At one time the Chinese attitude towards Hedin was ambivalent, with some people viewing him as having robbed China of its national treasures. With hindsight, however, we can see that many of these national treasures might never have survived the perils of war and revolution but for his having safely preserved them. Leaving all such considerations aside meanwhile,

名，物主口述以及有關傳說都絲毫不棄，另外再附貼照片以及彩色繪圖，每一項每一冊都井井有條，清晰生動，使後輩的參觀者對這些前輩學者的治學精神感到無限欽仰之情。

瑞京民族學研究館正在展覽另一位著名遠東考古家斯文哈定（Sven A. Hedin）的收藏，馬悅然教授也特地陪我去參觀。斯文哈定在本世紀初曾在中亞及我國西北進行考古，足跡遍及甘肅、新疆、寧夏、蒙古、東北九省，而以發現居延漢簡最為學術界盛事。前此國人對斯文哈定的看法毀譽參半，有人以為他盜取中國國寶，而視之為掠奪者。事過境遷之後，平心而論有時也覺得假如不是他的保存，許多國寶在經過戰亂與文革，恐怕反而無法存於世。但是撇開這些恩怨不管，純以一個學者的標準來看他，斯文哈定的風範也確是令人景仰欽佩。瑞京民族學

博物館此次展出的是哈定博士在中亞及中國西北考古的種種手稿，包括他的田野筆記、記錄、素描以及最精采的手繪風土習俗圖。前面說到J. G. 安德生的仰韶記錄中有許多插圖，但多是線條畫，而且大半不是他的手筆。可是斯文哈定的手繪，卻都是水彩圖畫，把中亞及西北各民族的風土人情生動地描畫出來。廿世紀初年照相術尚不發達，所以哈定先生只有靠他自己手繪，而那種手繪已遠遠超過記錄圖繪，而是上乘的美術品了。我站在他幾幅精采的作品前觀賞良久，終於體會到一個大學者不僅用眼睛來觀察事物，用頭腦理解現象，而且是用一種美的心來詮釋他看的一切！

對歐洲前輩的學者，在看到他們種種手跡之後，欽仰之心油然而生。但是對於現代的漢學家，我也親身體會到他們身體力行傳統中國人待人接物的一面。我在斯德哥爾摩的

from a purely academic viewpoint Hedin's work does indeed inspire great respect. Displayed at the exhibition were Dr. Hedin's manuscripts from archaeological digs in Central Asia and North-western China, including his field notes, records, sketches and finely painted scenes of local life and custom. Whereas Anderson's Yangshao notes also included many illustrations, these were mostly line drawings and usually not from his own hand. Hedin's illustrations, by contrast, are water colour paintings in which the customs and manners of the tribespeople of Central Asia and Northwestern China are depicted in a highly lifelike manner. Photography was still a cumbersome business in the early twentieth century, so Hedin had to rely on his own sketches. These sketches are far more than a pictorial record, however, they are superlative works of art. I stood before several of his finest works admiring them for a long time, and finally it dawned on me that a great scholar does not simply use his eyes to observe things and his mind

to explain them, he also uses an aesthetic sense to interpret all he sees!

Having seen their original manuscripts, one is naturally filled with admiration for European scholars of an earlier generation. But I also experienced for myself how contemporary sinologists personally live out the traditional Chinese ethos of social and scholastic virtue. My host in Stockholm, Professor Göran Malmqvist, is one of Scandinavia's most highly esteemed sinologists, having followed his teacher Bernhard Karlgren in gaining a mastery of Chinese linguistics and having pursued profound researches into classical and modern literature. He has translated into Swedish the novels "The Water Margin" and "Journey to the West", and has also translated the collected works of the mainland poet Pei Tao. Not only that, but he wears Chinese dress, eats Chinese food, and even more importantly tries to adopt Chinese manners in his everyday life as a way of appreciating the deeper significance of Chinese culture. During my five-day stay

主人馬悅然教授，他不僅是北歐最受尊重的漢學家，他繼承他的老師高本漢精通漢語語言學，同時對古典文學及現代文學都深有研究，他翻譯水滸傳與西遊記，也翻譯大陸詩人北島的詩集，他穿中國服裝，吃中國菜，同時更重要的是企圖從日常行為上學習中國風，以便體會中國文化的深層意義。我在瑞典的五天中，馬教授及夫人陳寧祖女士每天都陪著我，有時在城內參觀，有時到郊外看遺址，每天都準時在約定時間到旅社接我，安排許多細節，這些也許可以說是許多好主人都會做到的事，但是細心地安排不同口味的飲食，常常帶不同樣幫助消化的水果來，以及請我到他們的二位公子家去與他們一家人見面聊天，講述許多中國的事，那就只有很能體會中國人所說的「賓至如歸」的漢學家才會做到的了。馬悅然教授不只是一個漢學家，他已是一個言行如一的傳統儒者，他

in Stockholm Professor Malmqvist and his Chinese wife Ch'en Ning-tsu accompanied me every day, either to look around inside the city or to visit historic sites in the nearby countryside. Each day they came to my hotel punctually to pick me up at the appointed time and arranged a multitude of details. Perhaps this was no more than any good host would do, but the degree of attentiveness shown in arranging a variety of meals, providing different fruits to aid the digestion, inviting me to their children's homes to meet with their families and talking about many aspects of China, was something that could only be expected from a sinologist who really understands how to make a Chinese visitor feel completely at home. Professor Malmqvist is not simply a sinologist, he has become a fully integrated traditional Confucianist. His speech and conduct made me, as a modern Chinese scholar, sigh with envy.

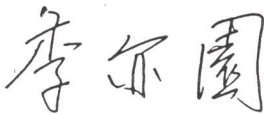
Of the fifteen sinologists interviewed in this book by Wang Jia-fong and Laura Li, fourteen are from Europe. Each

的言行使我這個現代中國的讀書人也自嘆勿如。

王家鳳與李光真兩位所合寫的本書，在十一位漢學家中，有十位是來自歐洲，每一篇都相當深刻地描述這些學者的學術成就與言行風範，使人讀了以後對當代歐洲研究漢學的趨勢有一明確概念，同時更能使讀者感受到學者們治學精神與為人風格。讀者們也許不需要像我一樣親身到歐陸去接觸這些漢學家，就可以從本書精采的描述以及引人入勝的圖片中，與他們作神遊之交了。

七十九年光復節
寫於南港中研院

蔣經國國際學術交流基金會執行長



article describes their academic achievements and personal style in considerable depth, giving the reader a clear and accurate perception of current trends in European sinological studies while at the same time allowing him to appreciate the dedication and individuality of each of these scholars. Without needing to do as I did and personally travel to Europe to meet these sinologists, the reader will be able to gain a vicarious acquaintance with them from the fine descriptions and memorable photographs in this book. S

Executive Director of the Chiang Ching-kuo Foundation for International Scholarly Exchange

Taiwan Retrocession Day 1990
Academia Sinica, Nankang



In Search of Culture's Other Half

追尋文化的另一半

序〈四〉
Preface (4)

在大英圖書館地圖室裡，我們可以看見早期歐洲地圖上，繪圖者把不明究裡的地方，一概畫上妖魔海怪；這與古代中國概稱四鄰為夷狄番邦，頗有異曲同工之妙。

一、

在大英圖書館地圖室裡，我們可以看見早期歐洲地圖上，繪圖者把不明究裡的地方，一概畫上妖魔海怪；這與古代中國概稱四鄰為夷狄番邦，頗有異曲同工之妙。

此後，拜航海術發達之賜，歐洲人開啓了一個探險開拓的世紀。在視野驟然寬廣的同時，也知其有限，於是在當時地圖上所有不知名處，老老實實填上了「未知（unknown）」二字。

時至今日，西方科技早已突破了地球洲際之限，堂堂航向星際，但科學家對未知的謙遜，卻有增無減。

只是，未知帶給人類的疑懼與隔閡，仍像老祖宗地圖上的海怪一般，隱隱然常存心底、時而浮現。

二、

除了西方巨匠先知的手稿著作，大英圖書館也收藏了唐代敦煌寫經數千卷；隔室的大英博物館裡，中國文物更與希臘羅馬、近東、印度等古文明共聚一堂。

當然，對櫥窗外瀏覽的大多數西方人而言，博物館和蘇富比拍賣場裡的中國，未免是一個已然消逝的古代文明；出現在新聞影片上那個肉身抵坦克、血洗天安門的地方，是另一個落後殘暴的中國；而挾四小龍之勢

In the Map Gallery of the British Museum we can see how the early European draughtsmen would sketch in fabulous creatures and sea monsters when drawing areas which had not yet been explored. Looking at this practice alongside ancient China's rough generalization of its neighbors into tribes of northern and eastern barbarians, the similarity in substance is remarkable. In later times, when advances in navigation had led to the European age of exploration, the wilderness revealed by this sudden expansion led men to realize their own limitations and to earnestly label the unexplored areas on the maps of that time with the word "unknown."

Western science long ago broke through inter-continental barriers and today proudly sails towards the stars, but the humility of scientists confronted with the unknown is growing rather than decreasing. Yet humanity's suspicion of the unknown and our lack of mutual understanding is still of the same order that created the sea monsters on those western maps, which linger at the bottom of our hearts and occasionally float down to the present.

Along with the works of the great masters and prophets of the West, the British Library has a collection of several thousand manuscripts from Tunhuang; in the adjoining British Museum, relics from China share the same building with those from the civilizations of ancient Greece, Rome, the Middle East and India.

To the Westerners outside the display cases, this China of museums and Sotheby's is a kind of vanished civilization. There is now another China of

正當活躍的中華民國台灣，是亞洲新富；至於中國餐館、唐人街，那又是另一個中國世界了。

從馬可波羅營造的東方樂土，啟蒙時代思想家心中的烏托邦，到帝國主義者眼下的東亞病夫；直到廿世紀史家湯恩比熱衷中國研究，喊出「廿一世紀將是東亞人的世紀」……，西方人對這右隔大洋，左隔高原的東方古國始終似近實遠。

這究竟緣自地理上的阻隔，或是意識型態上的心遠地自偏？

三、

對於在台灣受教育的中國人而言，我們從小習慣了「本國歷史」、「外國歷史」，「本國地理」、「外國地理」，這種二一添作五的課程。除了偶而抱怨外國譯名詘屈聱牙、難以記誦，倒也從來視之當然，沒有特別感謝這份「學貫中西」的教育藍圖。相反的，一世紀以來的中西體用之爭，還時有西風壓倒東風之虞。

帶著這樣的經驗，看到西方人文學科中所謂的「哲學史」、「藝術史」、「文學史」，原來單指西方哲學、藝術、文學，就不禁要懷疑起他們窮究天人之際的誠意了。近年來，隨著世界秩序的解體重組，尤其日本的異軍突起，許多西方國家也意識到調整教育課程之必要。以英國為例，國家歷史課程委員會在初步訂定的新課程標準中，所有十一至十四歲學童必須選讀一門東方歷史。其立意雖美，卻立即面臨了師資、教材的匱乏。

問題是，數百年來漢學在西方從殖民官、傳教士時代，直到總算跨進學院、登上教

席，始終被看作特立獨行者的稀有學問；執意踽踽於途者，無非是極少數對於人文理想有著絕大熱情的異類罷了！

四、

光華雜誌從民國七十八年三月號開始推出「全球漢學與漢學家系列報導」。當時，由中國大陸「門戶開放」、「經濟改革」在西方引起的「華語熱」興致仍高；義大利導演貝特魯奇的「末代皇帝」又挾八項奧斯卡金像獎之威，在全球掀起一陣中國熱。

看到電影中奇魅詭譎的意象，我們忍不住要問：西方人對遙遠的神秘中國，究竟抱持什麼態度？為什麼？十九世紀列強在中國掠奪的文物寶藏，於今何在？而使用、維護這些文物精髓的西方漢學家又怎麼看待中國？

由歐洲啟始的系列報導，引起讀者相當熱烈的反應。有人因此大有「禮失求諸野」之嘆，一位高中學生來信表示「連外國人都這樣用心鑽研中國文化，我實在覺得汗顏……」當然也有更多人懷疑：為什麼要去和外國人談道家、西遊記、漢魏古詩？難不成「反向胡兒學漢語」？

為什麼？我們不妨先問問胡兒因何學漢語？

五、

「因為我們非常需要，」法國漢學家施博爾（Prof. K. M. Schipper）形容世界兩大文明之間文化交流之必要，就像植物基因，必須不斷混種才能有更新更好的下一代，「中國文化的傳承是世界大事，」他說。

荷蘭萊頓大學漢學院院長許理和（Prof. E. Zürcher）多年來致力開發一套「中國文