

科技部補助專題研究計畫報告

早期現代歐洲中文研究—以三位鮮為人知的學者為例(第3年)

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本研究具有政策應用參考價值：否 是，建議提供機關
(勾選「是」者，請列舉建議可提供施政參考之業務主管機關)
本研究具影響公共利益之重大發現：否 是

中華民國 110 年 11 月 03 日

中文摘要：筆者在2017年至2021年間所進行的研究題目為「早期現代歐洲中文研究——以三位鮮為人知的學者為例」。此研究建立於筆者長期的興趣，關於：歐洲人在歷史上想像中國文字和語言的方法，以及這種充滿幻想的中文何以同時影響（和受影響）當時代主要的知識發展。

此研究延續筆者針對早期現代觀點的興趣，旨在闡明三位研究中文「奧秘」的人物，即自稱為發明家的法國人讓·杜埃（Jean Douet, 1587-1665）、英國博物學家羅伯特·虎克（Robert Hooke, 1635-1703）和威廉·斯圖凱利（William Stukeley, 1687-1765）。

透過仔細閱讀這三位學者的著作與手稿，其中與漢語有關的內容，按筆者前一計畫中所用的方法及已出版的文章（一本專著和幾篇文章），此一研究試圖充分探索這些作家們針對所處時代知識背景及「歐洲漢語」的貢獻。

基於計畫期間所展現的研究成果：一篇已發表的文章、一篇已提交出版的文章、一篇正著手進行的文章、六篇會議論文（為預計數量的兩倍）以及參與其他重要的學術活動，筆者相信自己已達成此一計畫所設定的具體目標。

中文關鍵詞：Jean Douet; Robert Hooke; William Stukeley; 早期現代歐洲; 早期漢學; 早期現代思想史

英文摘要：My project entitled “Early Modern Europeans on the Chinese Language: Three Lesser-Known Cases” went on between 2017 and 2021. The project built on my long-term interest in the ways Europeans historically imagined Chinese writing and language and in the manners in which this fanciful Chinese language and script influenced (and were influenced by) the major intellectual developments they were contemporary with. Stemming specifically from my on-going focus on early modern visions on these topics, the project aimed to throw light on three investigators of the “mysteries” of Chinese, namely the French would-be inventor Jean Douet (1587-1665?) and the English polymaths Robert Hooke (1635-1703) and William Stukeley (1687-1765). By closely reading the significantly under-studied printed and manuscript works penned by these three writers in relation to aspects connected to the Chinese language, and in keeping with the goals and methods used in my previous MOST research projects and in my published contributions (a monograph and several articles), my project attempted to fully explore the contribution of the selected authors against the intellectual background of their times and the larger problematics of the “European Chinese language.” As demonstrated by one published, one submitted for publication and one work-in-progress article, six conference papers (twice the number originally planned), and several other significant academic activities, I believe that both the research aims and the concrete

objectives I set myself for this project have been largely met.

英文關鍵詞：Jean Douet; Robert Hooke; William Stukeley; early modern Europe; early sinology; early modern intellectual history

Introduction

My project entitled “Early Modern Europeans on the Chinese Language: Three Lesser-Known Cases” went on between 2017 and 2021. The project built on my long-term interest in the ways Europeans historically imagined Chinese writing and language and in the manners in which this fanciful Chinese language and script influenced (and were influenced by) the major intellectual developments they were contemporary with. Stemming specifically from my on-going focus on early modern visions on these topics, the project aimed to throw light on three investigators of the “mysteries” of Chinese, namely the French would-be inventor Jean Douet (1587-1665?) and the English polymaths Robert Hooke (1635-1703) and William Stukeley (1687-1765). By closely reading the significantly under-studied printed and manuscript works penned by these three writers in relation to aspects connected to the Chinese language, and in keeping with the goals and methods used in my previous MOST research projects and in my published contributions (a monograph and several articles), my project attempted to fully explore the contribution of the selected authors against the intellectual background of their times and the larger problematics of the “European Chinese language.” While the ongoing pandemic had some impact on this project, I believe that both the research aims and the concrete objectives I set myself for it have been met. This is demonstrated by one published article, one under review and one to be shortly submitted for volume publication, six conference papers (twice the number originally planned), and several other significant academic activities, as detailed below.

Research aims

More than a decade of work I conducted on the European perceptions of the Chinese language (with a focus on the period before the 18th century) has thrown abundant light on the significance of so-called “minor” or “derivative” works. Major perspectives articulated by celebrated master texts get distorted, sometimes beyond recognition, as they are incorporated, often uncritically, in such second-tier texts. Translation, as well as the lingering power of older tropes, are also significant factors in this sense. On the other hand, the role of such minor scholarship is fundamental, because it is such texts that ultimately secure the perpetuation of certain visions well beyond the period a master-text exerts its direct impact. This kind of materials kept for instance Juan González de Mendoza’s 1585 *Historia* as the most influential China-related text in the 17th century, many years after famous works like the Matteo Ricci-penned, Nicolas Trigault-edited 1615 *De Christiana expeditione* or later pieces by Álvaro Semedo, Athanasius Kircher or Gabriel de Magalhães updated much of what Europeans knew of China.

Against this background, my aims when choosing three little-known second-hand disseminators of knowledge on China were clear: I did not expect novelty, but rather interesting distortion. More importantly, I expected to find deeper, less visible connections with the larger context of knowledge in early modernity. Specifically, my project aimed to contribute to existing scholarship (primarily in the fields of Sinology and intellectual history) by:

- recovering the largely forgotten contributions made by Jean Douet, Robert Hooke and William Stukeley;
- placing the relevant works of these three writers against the larger concerns of early modernity, and fully exploring echoes and mutual influences; and
- producing pioneering scholarship dedicated to these scholars and their

contributions to proto-Sinology and intellectual history.

In the case of each of these writers I aimed to:

- fully explore relevant work, both published and manuscript, by tracking and inventorying all pertinent primary sources in archives in France and several locations in the UK;
- closely read the selected pieces in relation to the biography of their authors, their other works, a number of dominant strands making up Europe's intellectual fabric from the early 17th century to mid-18th century, and the history of Sinology; and from here
- circumscribe, in innovative, dedicated research, the visions on Chinese language and its script the works under consideration articulated in the multiple contexts with which they relate and to which they contribute.

As demonstrated by my published or under review work, the conference presentations and my other results, these aims have been largely reached.

Apart from this, as I do in the case of all my research projects, I aimed to successfully wrap up on-going work at the moment when the present project began, develop long-term comparative interests with new case-studies, and explore new avenues. As will be detailed, during this project I revised, put the final touches on, and saw in print, an article that was under review at the end of my last project (on Herrera Maldonado), did comparative work on two Chinese texts (and produced two conference papers) and initiated my exploration of the beginnings of modern sinology (work in progress on Abel-Rémusat).

Literature review

Accessing, collecting, and organizing relevant primary materials were intended to be cornerstone activities for this project. This is the reason I planned repeated research stays in both Paris and London—with preliminary investigations, followed by in-depth explorations, and finally exhaustive inquiries intended to follow in sequence from one year to another. I was well aware, for instance, that work in one single archive or one single library would not be enough (as my stay in London in 2018 abundantly showed); I also knew that trips to other locations in or around London/Paris would be necessary, so as to confirm information, discover the realities behind the insufficient data provided by catalogs, or hunt for an elusive document. My stay in Europe in the summer of 2018 clearly demonstrated the basic accuracy of this approach, permitting me to acquire a large number of useful materials, make a breakthrough discovery in the case of Douet, and access important manuscript work by Stukeley, while also emphasizing the necessity of engaging in new forays in coming years, as described above.

This manner of working became impossible once the pandemic hit. Planned research stays had to be definitively cancelled. Compensating by using digital materials worked only in a limited fashion. Libraries were closed. Librarians worked remotely. When working on location, they had huge backlogs to deal with. Digitalization of longer texts was denied because of that. More importantly, hands-on work, as delineated above, could not be replaced by remote access. Only a lucky accident, for instance, made me find out about the existence of one of Douet's letters in the Archives Nationales—existing catalogs were of no use in this sense. Potentially relevant primary resources became thus impossible to explore.

This led to three different situations for the three writers. With Douet, I am confident that library work at the BNF and further digitization requests provided me

with everything I needed to work on. With Stukeley, I was able to access all his published pieces and, through archival work in London, all manuscript sources mentioned in existing bibliographies, except (a very important) one; others may be still there to discover. With Hooke, after profitably consulting some of his existing manuscript materials at the Royal Society and the British Library, I was forced to concentrate only on his published works, potentially relevant manuscripts near London and in Oxford remaining outside my reach.

Luckily, even during this period I was able to gain profit from secondary literature. While benefitting from my planned short-term research stay in an American university would have sped up the process, I was still able to track down most of the secondary materials needed for working on the three authors. Listing here all the relevant titles would not be practical—only the bibliography of my Douet-related article submitted for publication includes around 270 works. Of more significance is perhaps to mention here how much these works connect to earlier and contemporary intellectual history, thereby giving substance to my claims about reaching my intended aims in this regard. To take only Douet's example, secondary (and, when appropriate, primary) sources I have put to use cover matters related to: the Renaissance emblematic and hieroglyphic traditions; the famous allegorical work entitled *Hypnerotomachia Poliphili*; Renaissance and French prophesy and divination literature; 16th c. Gallic mythology; power, society and politics under Louis XIII; the classic and the Baroque mind; medieval abbreviation systems (Tironian notes) and English shorthand; universal language quests; the Babel myth; the history of cryptography; money and coinage in the 17th c.; the early press and the print and book industry in the same period; early Sinology; contemporary Chinese art. As concrete work demonstrated, without covering relevant materials in these and other fields, the specificity of Douet's efforts on the Chinese language and writing (the purpose of my work in this project) would not have come out clearly enough. Work on Stukeley (archeology; antiquarianism; Roman and Celtic mythology) and Hooke (early science; networks in the Republic of Letters; Restoration cultural specificity) involved similar forays. Without them, my research would have resulted in some finds of ultimately little use for the larger picture I intended to produce.

Research methods and steps

In this project I applied several methods, as necessitated by the objectives pursued and the concrete context. In the case of the literature survey, close reading and—for primary sources—cataloguing and organizing relevant materials in order to seek correspondences and echoes were the main strategies. In the actual process of writing, these were supplemented by textual analysis, comparative work, as well as investigations of the larger cultural background. Below, I list the research results and state the specific strategies employed:

- 3 articles (one published, one under review, one work in progress; details provided below).

The published piece, a massive, 15,000-word article, deals with the little-known Spanish priest Francisco de Herrera Maldonado and his even more obscure translator Jean-Jacques de Bellefleur, and uses close reading, textual analysis, and comparative approaches as its main strategies. The paper involved sustained investigation of the early modern contexts that permitted both the articulation of the original 1620 Spanish-

language text and its French version (1622), and as such contributed much to the re-adjustment of the lenses I used for discussing Douet's work. Such readjustment ultimately resulted in an 18,000-word article, which uses similar strategies with the previous piece; insight gained from intellectual history angles (as explained above) is also of essence. Visual culture approaches (the Renaissance emblematic and hieroglyphic traditions) also informed my take on this minor, yet fascinating player in numerous cultural fields at the dawn of the modern age. My work-in-progress article on Abel-Rémusat and my draft work on Stukeley benefitted from the same methodology (except visual culture).

- 6 conference presentations (details provided below)

For the conference papers I presented, I also used approaches related to intellectual history and comparative studies at large. Comparative methods and a general perspective underscoring the importance of multiple positioning informed this work as well, in each case, as will be shown below, influencing significantly my finds.

Results

My finds related to Jean Douet are of particular significance. As I showed in both my Douet conference paper and the article I dedicated to him, in-depth investigation of his texts demonstrates: 1) that this early searcher of the universal language truly created (unlike what all previous scholarship has stated) a universal script; 2) that he also occupies a maiden position in the history of shorthand, producing the first French notation relevant in this sense (something scholars have not noticed before); 3) that he is of relevance in the story of the European perspectives on the Chinese language (something also completely ignored by scholarship). This last point places Douet, from the perspective adopted within the present project, in a very important position, because one of his booklets contains, as I show, the first extended sample of Chinese writing reproduced in a European printed work (outside the Jesuit network) in the 17th century.

My finds with regard to Stukeley, while in need of extra confirmation by the major manuscript source now inaccessible to me, are also important. As I showed in my conference paper and in on-going work (an article still being drafted), Stukeley was preoccupied with Chinese in a way that was meant to serve his unique perspectives. He did so by distorting genuine existing scholarship, in a manner typical for many later lovers of Chinese characters. Once systematically organized in stronger dialogue with the man and his intellectual environment (like in my Douet article), my research on Stukeley will complete the picture of this unknown amateur sinologist.

Given my inability to access essential manuscript sources, my finds with regard to Hooke are necessarily more modest. Work on materials I could access, as well as on his published ones, suggests the direction of future research I aim to undertake when archival investigation is possible again. Two short manuscripts I accessed in the British Library may be of much help in this sense, but since I could not pursue this avenue, I could not advance further speculations. Even if the Hooke connection proves too weak, I still intend to work, when feasible, on these pieces for their own sake, as they are certainly within the span of this project and my interests at large.

The concrete results of this project are:

- “China Baroqueries, ca. 1620: Francisco de Herrera Maldonado on the Chinese Language.” 15, 000-word **article published** in the A&HCI journal *The Seventeenth Century*, Volume 35, Number 5 (2020): 579-609.

This article focuses on the reflections on Chinese language and script included by Francisco de Herrera Maldonado (a minor figure in the Spanish Golden Age) in his little-known 1620 *Historical Epitome of the Kingdom of China* ... By translating and commenting on the relevant contexts from both the Spanish original and its 1622 French rendition, I challenge the critical consensus that sees most of the *Historical Epitome* as a highly derivative text. I discuss this work’s many novel linguistic perspectives (on character composition, calligraphy, and Chinese grammar) against those in earlier European accounts on China, and emphasize the pioneering position Herrera Maldonado’s work should occupy in a history of European reflections on the Chinese language and linguistic otherness at large. I also argue that Herrera’s language chapter represents a partially failed attempt at building a Baroque spectacle of erudition and Chinese-character-based visual splendor, which anticipates Athanasius Kircher’s better-known efforts.

As stated above, this piece had only been accepted for review at the end of my previous research period. All revision work was undertaken as part of this project.

- “An Unwitting Pioneer: Jean Douet and His World of Signs.” 18,000-word **article submitted** for international publication to an A&HCI journal, under review.

This paper examines the contributions made by Jean Douet de Romproissant (1587–1665?) to the history of shorthand, the early modern search for a universal language, and Sinology. It does so on the basis of three long-forgotten script samples I discovered. After I introduce Douet and his work, I discuss Romproissant’s first two scripts, a shorthand notation and a would-be universal *écriture* of his own invention. I put them in relation with Douet’s other graphic concoctions, highlight their relevance, and speculate on their sources and articulation principles. Next, I attempt to decipher Douet’s third sample, made up of Chinese characters. I set these awkward signs against other early European visualizations of the Chinese writing, tentatively identify the characters, and indicate the type of text from which Romproissant lifted them. In the Conclusion, I focus on the ripples created by the efforts of this minor cultural player to idiosyncratically address the pervading crisis of language and representation of his time, thereby stressing the present-day significance of this unwitting, yet genuine, pioneer.

- “The ‘Doubly Insufficient’ Translation: Reading the *Laozi* with Abel-Rémusat.” 10,000-word (expected) **article (work in progress)**. The piece is being prepared for an upcoming edited volume (Brill, 2022).

This paper follows my general interest in East-West contacts and European perceptions of China along a new line. More specifically, I became interested in the position of early scholars as “inventors” of a certain vision of their domain, often with long-term consequences. Just like 16th and 17th c. China master-texts created visions that would be perpetuated until much later, works by influential modern scholars would be prone to produce the same ripple effects. I thus became specifically interested in the Sinologue Abel-Rémusat and in one of his particular “inventions,” i.e., that of a very unique type of what might be called “Western Daoism” (and specifically a “Western

Laozi”). Exploring the exact ways in which such a cultural production came into being and survived, in various ways, is the task of this article.

- “Fantasy and Script in the Work of a 17th C. “Man of Many Projects”: Jean Douet and His 1627 *Proposition... d’une écriture universelle....*” **Conference paper** delivered at the 23-24 November 2018 international conference “Literary Fantasies and Its Discontents,” organized by the National Taipei University of Technology.

This paper was developed into the article on Douet submitted for publication.

- “From a distance: Chinese characters in 17th century Spanish texts.” **Conference paper** presented at the American Comparative Literature Association conference in Washington DC on March 9, 2019.

The assumption I began with in this paper was that we would be hard-pressed to include either of the only two Spanish-authored 17th c. texts exclusively dedicated to China—the *Epitome historial...* published in 1620 by the armchair traveler Francisco de Herrera Maldonado and the 1676 *Tratados históricos...* penned by the Dominican friar Domingo Fernández Navarrete—on a list of early China master-texts. Indeed, neither can withstand comparison with the influential efforts of Mendoza, Ricci-Trigault, Semedo, or Kircher: Herrera’s *Epitome...* seems to have had only a minimal impact on its contemporaries, while the better-known *Tratados...* appears to owe its notoriety primarily to its role in the Chinese Rites controversy. Both texts, however, contain a series of novel considerations on the Chinese language and script that make them unique in the history of the early European visions on the Chinese linguistic situation. It is this uniqueness that I explored in my paper at some length. More specifically, I discussed the otherness-inducing strategies employed in the relevant sections of the two texts. I also teased out the ways in which the two works assert specificity and claim apartness for Chinese characters.

This presentation continued my previous work on Maldonado and also connected to my long-term interest in European visions on the Chinese language. I plan to include it in a future project concentrating on the dynamics between master texts and derived works in the shaping of China’s image in 17th c. Europe.

- “On (perhaps) syllepsis in the *Wenxin diaolong*: In three tableaux and a coda.” **Conference presentation** delivered at the “Western Critical Theory and Chinese Literary Scholarship” conference organized by the Centre for Humanities Research and the Department of Chinese at Lingnan University in Hong Kong on May 24-25, 2019.

My presentation involved three different “scenes” and a short supplement. The first scene centered a word—“syllepsis”—and, partially, some of the many (often unclear, often contradictory) ways in which the term is understood in both classic and contemporary studies. This quick survey of the sprawling and rather hazy theoretical realms coalescing around the figure was followed, in the next part, by a move to similarly misty origins associated, quite aptly in the context, with the Greek pre-Socratic philosopher Heraclitus (aka The Obscure). In the third tableau, I crossed over to China to one particular context in Liu Xie’s *Wenxin diaolong*. This was followed by a brief coda, in which I inquired about some of the paths that may further open up.

While the paper does not connect directly with the themes of the present project, it testifies to the significance of a way of approaching texts that I have been implementing for many years in my work and which is perfectly encapsulated in the very title of the conference, which pairs China and the West and theory and primary text. Moreover, in its attention to details, its interest in cultural dialogue and its close reading strategies, this presentation is perfectly in step with the investigations I conducted as part of the present project.

- “Words Expressed in Ideal Forms’: William Stukeley (1687-1765) on the Chinese Language.” **Conference presentation** delivered at the 11th International Convention of Asian Scholars meeting held in Leiden, 16-19 July 2019.

My presentation began by noticing that in the European intellectual history, the antiquarian, proto-archaeologist, physician, clergyman, fellow of the Royal Society, biographer of Newton, and “arch-druid” William Stukeley (1687-1765) is a far from obscure character: his published works are readily available electronically or in print, parts of his correspondence and a manuscript have been recently edited, and book-length studies as well as numerous shorter pieces continue to be dedicated to his many contributions. While scholarship has focused on quite a few facets of Stukeley’s work, relatively little attention has been paid to his more arcane linguistic investigations.

In my paper, I aimed to address this neglect by concentrating on Stukeley’s little-known efforts related to the Chinese language. By investigating a large number of relevant contexts, I discussed, first, the process whereby Stukeley became familiar with the Chinese language, and then the ways in which he speculated about the Chinese script in order to further his various projects related, inter alia, to Egyptian hieroglyphs. By recovering the role played by the Chinese language and script in Stukeley’s conjectures, I positioned this eccentric Enlightenment scientist as a minor, but nevertheless quite exciting, player in the field of the China-Europe interactions of the 18th century. It is such lesser actors, I argued, that are ultimately responsible for the perpetuation of long-established Western myths about China (Kircher’s visions, Egyptian connections) over a long period of time.

This paper represents the basis on which the article I am drafting, to be completed once archival access becomes possible once again, will develop.

- “Ghosts of Sinology Past: On Abel-Rémusat’s *Laozi*.” **Conference presentation** delivered at the European Association of Chinese Studies 23rd Biennial Conference, online, August 24-28, 2021. As stated above, **resulting article is being prepared for publication** in edited volume (Brill, 2022).

My paper began by acknowledging that the role played by Jean-Pierre Abel-Rémusat (1788–1832) in shaping the views of his contemporaries on things Chinese is well known. Humboldt, Hegel, Schelling, and Victor Cousin, inter alia, make (extended) reference to his work, with Hegel, for instance, building his famous paragraphs on Chinese philosophy and religion on Abel-Rémusat’s 1823 *Mémoire sur la vie et les opinions de Lao-Tseu*. I noticed however that, while frequently invoked in many recent discussions about sinology, philosophy, and comparative studies, this particular text remains quite understudied. Apart from several articles and dissertations typically focusing on the more extravagant points in the *Mémoire*, scholarship seems to engage in little direct work on a piece that “strangely dreamed into being” (Léon Rosny)

Europe's first "ghostly" Laozi (Cousin).

Against this background, my contribution approached the *Mémoire* from several different perspectives. First, by placing the text against Abel-Rémusat's larger oeuvre and its context, I showed how it shaped early European sinology in dialogue with the major intellectual developments of the time. Next, by concentrating on Rémusat's reading strategies of the *Daodejing* and discussing the ways in which he used both primary and secondary texts, I teased out the specificity of what he himself calls his "doubly insufficient" translation. Lastly, I placed this effort at "historical comparison" against Stanislas Julien's 1842 renowned version of the same *Laozi*, sketching the main features of a philosophical/philological "parricide" that, with different names and under different guises, still informs perhaps much of what remains at stake regarding the role and meaning of translation today.

My contribution reflected my general interest in East-West interactions, with its newly acquired focus on Abel-Rémusat. It also developed comparative methods that I have refined in my work as part of this and previous MOST projects. The paper is being worked into a book-chapter, to appear in an edited volume with Brill in 2022.

- "Reason, Treason, Text, Commentary: On an Episode in the *Zuozhuan*." **Conference presentation** delivered at the European Association of Chinese Studies 23rd Biennial Conference, online, August 24-28, 2021.

My paper dealt with the celebrated Duke Zhuang context not far from the beginning of the *Chunqiu/Zuozhuan* duo. In it, I proposed a manner of approaching this context, as well as a specific focus when doing so. My findings suggested that all commentaries seem prone to be subject to two conflicting agendas—a mission to complement and a drive to supplement. The former, which is an assumed, contractually legitimate, "reasonable" mission, deals with complementarity—(hermeneutically) adding to the text, filling it up, rounding it off, taking it to fulness, typically in disciplined, targeted, methodical fashion. The latter, which appears like a repressed, yet often overwhelming, "treacherous" drive, involves supplementarity—the too-muchness, the unneeded add-on, the excessive appendage, the textual version of webbed-toes and extra fingers of Zhuangzian fame. This dual status might explain, I argued, several aspects of pre-modern commentarial cultures around the world.

This is the second paper I offered at the same conference. It developed my long-time interest in comparative work, and built on speech-act theory (Austin, Petrey, Miller) and more recent work by Jonathan Culler. Like in other cases, it brought together Chinese works and various contemporary theoretical lenses, in a bid to foster dialogue and comparative work at large.

Other results

During this research period, I participated in various capacities in other academic events, as follows:

- **Moderator** of presentation given by Zbigniew Wesołowski as part of "The Paradigm Shift of Mohism and Its Encounter with Christianity," conference organized by the Monumenta Serica Sinological Research Center, Fu Jen Catholic University on May 2, 2019.

- “God, the Devil, and the Chinese Language: A Few 16th Century Cases.” **Invited Talk**, Monumenta Serica Sinological Research Center, Fu Jen Catholic University, October 2019.

華裔學子志專題演講
 當謂五常之序仁義最先故君子必先求其仁
 人之身體髮膚受於父母而不可損傷
 用於良知良能下好學而自
 偏亦有反哺遊之恩則伊
 哲也可以不知食而不思
 地際遙是即不食而思將何
 地際始從
 地際始從

God, the Devil, and the Chinese Language: A Few 16th Century Cases
 國立師範大學 歐洲文化與觀光研究所副教授
 路狄諾 Dinu Luca

2019.10.9 WED 13:40-15:10
 輔仁大學 俾章樓四樓 DG420

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- **Discussant** of talk delivered by Haun Saussy at Cheng Chi University, December 17, 2019.

政大華人文化講座 V
殊方九譯之俗：前現代亞洲的文學交流
 The Nine Relays:
 Literary Communication Across Premodern Asia

第三場次 Lecture 3
 12/17 (二) 16:00-18:00

「漢字文化圈」：
 中心、邊陲與野外
 The Hanzhi wenhua quan 漢字文化圈：
 Center, Periphery and the Shaggy Borderlands

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 美國芝加哥大學比較文學系教授，曾發表、主編與翻譯多項以下研究領域的文學與傳學、中國文學、翻譯史與哲學、西方對中國的討論、並多項角論及從家譜到現代主義詩論。
 重要的發表著作為 *The Problem of a Chinese Aesthetic* (1993), *Great Walls of Discourse and Other Adventures in Cultural China* (2013)。近期專書則為 *Translation as Citation: Zhuangzi Inside Out* (2017)、參與編輯的專書 *Chinese Women Poets: An Anthology of Poetry and Criticism from Ancient Times to 1911* (1999), *Sinographies: Writing China* (2005) 與 *A Book to Burn and a Book to Keep (Hidden)* (2016)。此為專頁的簡歷。

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Conferences or talks I attended in this period include:

- “The Otherness and the Missionary Experience in China (17th Century, Late Ming and Early Qing Dynasties).” Talk given by Dr. Iveta Nakládlová at the Monumenta Serica Research Center, Fu Jen Catholic University on December 21, 2018.
- “Selfhood, Otherness, and Cultivation. Phenomenology and Chinese Philosophy.” Conference organized by the Philosophy Department of National Cheng Chi University on March 18-20, 2019.
- “Multiculturality and Materiality in Arts and Aesthetics: Theory and Practice.” 5th Conference of the International Project on Arts and Aesthetics (IPAA), National Taiwan University, December 13-14, 2019.

These academic events were all useful opportunities to check, adapt, and further refine approaches and perspectives I implemented in work related to this project.

Difficulties and shortcomings

As already detailed above, the major difficulty I faced concerned lack of archival access. Even if I anticipated the possibility of drawbacks in this regard, the pandemic made what appeared to be sound contingency plans completely useless: without actual physical presence in libraries and archives, one cannot explore materials, recheck and rectify one’s hypotheses, or be sure to have exhaustively covered existing materials and hence produce truly solid scholarship. This affected my work mostly on Robert Hooke, to a limited degree on William Stukeley, and almost not at all on Jean Douet. This is reflected in the shape my scholarly output took.

I plan to address this situation when the first opportunity arises to work in London. During a future research stay, I should be able to fully cover the existing Stukeley materials and check again those I previously acquired; this should permit me to complete my existing draft. Work on Hooke will likely require more long-term, dedicated efforts, that I also hope to be able to undertake in due time.

Conclusions

Working on this project was challenging, but exciting. The Covid-19 crisis required much readjustment, as I already mentioned. I should add, however that scholars and librarians, whenever the pandemic situation made it possible, showed extraordinary solidarity and support. Whenever feasible, I was granted access to resources; people took pains to identify books and do scans as a courtesy; scholars dug deep in their old notes to check references for me; a lot of expertise in fields I can claim no competence in was graciously offered. This last aspect was of utmost significance, because, as explained, I needed to expand my research into numerous domains so as to fully grasp the significance of the authors I worked on and their contributions to intellectual history. All the help I received facilitated work a great deal.

The first and last years of this project coincided with the final and, respectively, initial year of other projects, leading to my involvement in other academic activities (conferences, articles) not mentioned here. Such stimulation was beneficial and of much use, I feel, for my growth as a scholar. Being able to validate my ideas through conferences and published pieces also encourages me to continue my work in early modern European intellectual history and comparative studies at large.

科技部補助專題研究計畫出席國際學術會議心得報告

日期：110年10月31日

計畫編號	MOST 106—2410 —H —003 —005 —MY3		
計畫名稱	早期現代歐洲中文研究—以三位鮮為人知的學者為例		
出國人員姓名	路狄諾	服務機構及職稱	國立臺灣師範大學歐洲文化與觀光研究所副教授
會議時間	110 8月24日至110年8月28日	會議地點	線上會議
會議名稱	(中文)歐洲漢學學會第23屆雙年會 (英文) European Association of Chinese Studies 23 rd Biennial Conference		
發表題目	(中文) 漢學往事——論雷暮沙眼中的老子 (英文) “Ghosts of Sinology Past: On Abel-Rémusat’s <i>Laozi</i> ” (中文) 理智、叛國、文本、評論。關於《左傳》中的一個情節 (英文) “Reason, Treason, Text, Commentary: On an Episode in the <i>Zuozhuan</i> ”		

The Covid-19 pandemic forced the regular meeting of the European Association of Chinese Studies, initially scheduled to be held in Leipzig in 2020, to move online. It was organized in August 2021. Like with other conferences I attended online this year, I was wary that the vividness, friendliness, and usefulness typical for EACS meetings would be affected by the absence of face-to-face interactions. Just like in the other cases, I should not have worried—the customary high quality of the EACS events (which I have attended regularly for more than a decade) was very much present this year as well.

My participation this year involved the presentation not of one, but two papers, in two different panels (one of which I also chaired). The explanation for this double presence has to do with an invitation to participate in a long-term, multi-faceted project placing the Chinese commentarial tradition in a larger context; it had been decided that one venue for the participants in this project would be a seminar organized as part of the EACS meeting. I will describe my two papers in the order I held them, focusing on the first.

The first panel in which I participated on August 26 was entitled “Papers on Philosophy III. Daoism.” After my submission was accepted, the organizers also contacted me to serve as chair to this 4-presentation panel, which I accepted. The session brought together papers dealing with both well- and less-known texts, with my own contribution dedicated to the early European reception (distortion, refashioning) of the *Daodejing*. In line with my general interest in East-West interactions, and developing comparative methods that I have refined in my work as part of this and previous MOST projects, my contribution

highlighted the many-faceted changes agents in the early stages of cultural interaction (in this case, philosophical) are responsible for when transitioning visions between cultures. More specifically, I tried to show how the pioneer Sinologue Jean-Pierre Abel Rémusat participated in the “invention” of the *Laozi* for European audiences. This is the abstract of my paper, entitled “Ghosts of Sinology Past: On Abel-Rémusat’s *Laozi*”:

The role played by Jean-Pierre Abel-Rémusat (1788–1832) in shaping the views of his contemporaries on things Chinese is well known. Humboldt, Hegel, Schelling, and Victor Cousin, inter alia, make (extended) reference to his work, with Hegel, for instance, building his famous paragraphs on Chinese philosophy and religion on Abel-Rémusat’s 1823 *Mémoire sur la vie et les opinions de Lao-Tseu*. While frequently invoked in many recent discussions about sinology, philosophy, and comparative studies, this particular text remains quite understudied. Apart from several articles and dissertations typically focusing on the more extravagant points in the *Mémoire*, scholarship seems to engage in little direct work on a piece that “strangely dreamed into being” (Léon Rosny) Europe’s first “ghostly” *Laozi* (Cousin).

My contribution approaches the *Mémoire* from several different perspectives. First, by placing the text against Abel-Rémusat’s larger oeuvre and its context, I show how it shaped early European sinology in dialogue with the major intellectual developments of the time. Next, by concentrating on Rémusat’s reading strategies of the *Daodejing* and discussing the ways in which he used both primary and secondary texts, I tease out the specificity of what he himself calls his “doubly insufficient” translation. Lastly, I place this effort at “historical comparison” against Stanislas Julien’s 1842 renowned version of the same *Laozi*, sketching the main features of a philosophical/philological “parricide” that, with different names and under different guises, still informs perhaps much of what remains at stake regarding the role and meaning of translation today.

My paper was well received and attracted a number of questions from the online audience. The format chosen by the online organizers privileged the written formulation of questions over direct oral interaction, which made exchanges somewhat less dynamic, but perhaps also more thoughtful. On the other hand, the four panelists were able to comment more extensively on each other’s contributions, which was of much help.

After delivering my paper, I received invitations to submit it for publication in two different academic journals. An earlier invitation to contribute to an edited volume on Chinese-Western interactions (to come out in 2022) prevented me from accepting. At the time of this writing, I am developing the paper for volume publication.

The title of the commentary-related panel, which I attended later during the same day, was “A Tentative Poetics of Commentary: A Glance at Early Textual Practices.” It involved three other speakers, and was also well attended. My own paper developed my long-time interest in comparative work, and built on speech-act theory (Austin, Petrey, Miller) and more recent work by Jonathan Culler. It was entitled “Reason, Treason, Text, Commentary: On an Episode in the *Zuozhuan*.” This is its abstract:

Zuozhuan’s first extensive account, narrating the slow-growing conflict involving two brothers, a treacherous mother, and wise officers of the state, is well-known. This is, of course, the episode centered on Duke Zhuang’s victory over the rebellious Gongshu

Duan followed by a celebrated reconciliation around an act of *xiao*. This complex and meandering piece of textuality also includes a famous *fu* exchange at the end, the first set of comments made by *Zuozhuan*'s mysterious "gentleman," the text's first quote from the *Poems*, autonomous, moralizing commentary on the phrasing of the *Chunqiu*, and also significant use of the figure.

And then there is 初. This inconspicuous word begins the account, while also announcing, I claim, the ambiguous, often treacherous relationship between the *Zuozhuan* and the *Chunqiu*. As this episode of consummate exploration of the possibilities of language unfolds, we also witness the story of *Zuozhuan*'s positioning as a parasitical, substituting, supplementing, (in)dependent and insecure/over-secure text in relation to the *Chunqiu*. It is this performative dimension of a text (figuratively) enacting what it purports to describe (Culler) that I explore in my contribution. My claim is that all the issues related to duplicity and make-believe, manipulation, control of (or submission to) one's passions, violence, power, and hermeneutics that the story is about mirror what the *Zuozhuan* itself does in its multi-faceted interactions with the *Chunqiu*. Such transposition of meaning in the very act of its articulation can function as a good figure for the many possible paths that commentary can follow.

With the time difference posing difficulties (and with another presentation I had to deliver for another conference), I have been able to attend fewer panels as a member of the audience than I normally do. However, as usual when having the opportunity to listen to some of the most well-established scholars in the field, one has much to learn—and this was the case this year as well. Moreover, by observation and interaction one can always gauge the directions research is taking in the larger field, which is always useful for appreciating the topicality and relevance of one's work. I believe that both my contributions (the first because of the invitations for publication that followed it, the second because it is part of project gathering together top scholars in the field) did demonstrate well their relevance.

All in all, this EACS event was, like all the previous ones I attended, a useful, fruitful experience, allowing me to discuss and refine my ideas and also grow as a scholar.

106年度專題研究計畫成果彙整表

計畫主持人：路狄諾		計畫編號：106-2410-H-003-005-MY3		
計畫名稱：早期現代歐洲中文研究—以三位鮮為人知的學者為例				
成果項目		量化	單位	質化 (說明：各成果項目請附佐證資料或細項說明，如期刊名稱、年份、卷期、起訖頁數、證號...等)
國內	學術性論文	期刊論文	0	篇
		研討會論文	0	
		專書	0	本
		專書論文	0	章
		技術報告	0	篇
		其他	0	篇
國外	學術性論文	期刊論文	1	"China Baroqueries, ca. 1620: Francisco de Herrera Maldonado on the Chinese Language." The Seventeenth Century, Volume 35, Number 5 (2020): 579-609. A&HCI journal
		研討會論文	6	<p>1. "Fantasy and Script in the Work of a 17th C. "Man of Many Projects": Jean Douet and His 1627 Proposition... d' une écriture universelle..." Conference paper delivered at the 23-24 November 2018 international conference "Literary Fantasies and Its Discontents," organized by the National Taipei University of Technology.</p> <p>2. "From a distance: Chinese characters in 17th century Spanish texts." Conference paper presented at the American Comparative Literature Association conference in Washington DC on March 9, 2019.</p> <p>3. "On (perhaps) syllepsis in the Wenxin diaolong: In three tableaux and a coda." Conference presentation delivered at the "Western Critical Theory and Chinese Literary Scholarship" conference organized by the Centre for Humanities Research and the Department of Chinese at Lingnan University in Hong Kong on May 24-25, 2019.</p> <p>4. " 'Words Expressed in Ideal</p>

				Forms' : William Stukeley (1687-1765) on the Chinese Language." Conference presentation delivered at the 11th International Convention of Asian Scholars meeting held in Leiden, 16-19 July 2019. 5. "Ghosts of Sinology Past: On Abel-Rémusat' s Laozi." Conference presentation delivered at the European Association of Chinese Studies 23rd Biennial Conference, online, August 24-28, 2021. 6. "Reason, Treason, Text, Commentary: On an Episode in the Zuozhuan." Conference presentation delivered at the European Association of Chinese Studies 23rd Biennial Conference, online, August 24-28, 2021.
		專書	0	本
		專書論文	0	章
		技術報告	0	篇
		其他	0	篇
參與計畫人力	本國籍	大專生	0	人次
		碩士生	0	
		博士生	0	
		博士級研究人員	0	
		專任人員	0	
	非本國籍	大專生	0	
		碩士生	0	
		博士生	0	
		博士級研究人員	0	
		專任人員	0	
其他成果 (無法以量化表達之成果如辦理學術活動、獲得獎項、重要國際合作、研究成果國際影響力及其他協助產業技術發展之具體效益事項等，請以文字敘述填列。)				