

編輯報告

本期共分6個專欄，計刊登12篇論文。¹

「特稿」欄位刊登兩篇專文：一為政治大學宗教研究所李豐楙講座教授〈巡守南邦：東南亞地區代巡信仰的傳播及演變——以馬六甲勇全殿2012送王舡為例〉一文，作者以紮實的田野調查，翔實論析近代甲州代巡信仰的演變過程，並對王爺神格及職司經過在地演變後，形成禮生退位及三壇複合現象的原因提出論證與闡釋，最後以道教代巡信仰的送王舡儀式之傳播與衍變，說明東亞宗教發展至今，仍展現適應當代的活力與創造性，而不斷產生新的意義與價值。本文揭示了在觀念史研究中較少措意的東亞宗教問題，開啓東亞觀念史新的研究視野與可能性。二為美國加州大學柏克萊分校安德魯·瓊斯（Andrew F. Jones）講座教授〈兒童如何變成了歷史的主題：論民國時期發展話語的建構〉（The Child as History in Republican China: A Discourse on Development），作者從黃翼《兒童繪畫之心理》中兩幅兒童畫的分析出發，省視1917年新文化運動到1937年之間有關兒童、童年和兒童發展的話語爆發，如何體現在知識論、意識形態、教育制度、文學作品乃至於商業生產中，並點出西方知識話語在中國的

¹ 本期共收稿件17篇（國內稿件8篇，海外含大陸來稿9篇）。除特稿1篇由兩位以上編審委員推薦；書評2篇為短文，會議報導1篇及舊文新譯3篇譯稿不需送審外，餘10篇分送至兩至三位外審委員審查。外審10篇計通過5篇，通過率為50%。本期共刊登12篇（含壓稿4篇）；內稿1篇，內稿率8.3%。內稿認定原則：(1) 當期所刊載之論文為任職於本刊編輯部同仁或主編與常務編審委員所撰寫之論文；(2) 期刊刊載論文若為多人合著時，其中一位作者為任職於本刊之同仁或主編與常務編審委員之文章。

本土化過程中，因發展主義思維貫串所造成的悖論與張力。本文以新穎的視角與方法提揭出中國近現代思想中重要的觀念問題，作者的方法論及所帶出「兒童」發展話語的建構，置於觀念史研究中，甚具啟發性。

「專題論文」欄位，由華東師範大學中國語言文學系暨中國現代思想文化研究所楊揚教授策劃主持，專題名稱為「城市・記憶・想像」，共刊載論文2篇，旨在以城市作為觀察焦點，剖析城市中的過去記憶、現在事實與未來想像，並勾勒時局推移如何對「城市」的空間概念及文學交通產生深刻的影響。華東師範大學中文系博士生朱軍先生〈都市空間與現代激進人文地理的演進——以亭子間文人為中心〉一文，以「亭子間」作為觀察對象，勾勒出上海此一特殊空間中所激盪出的種種文化內蘊。此文從時代語境的改變與革命觀念內涵的嬗變中，指出「亭子間」此一空間背後文化象徵與意涵的變化，「亭子間」空間型態雖未變化，卻隨時空語境與觀念語境變遷，而改變人們對「亭子間」的印象與價值判斷，從這可見觀念主軸與內涵的轉移，影響了對各種人、事、時、地、物的判斷，本文展示了「觀念」與「空間內涵」之間的交互影響關係。香港教育學院人文學院院長兼中國文學講座教授陳國球教授〈臺灣視野下的香港文學〉一文，以臺灣與香港之間的文學交通為主軸，論析從1950年代到1997年香港政權轉移之間，「香港文學」進入臺灣視野的不同表現。文中從五十年代港臺文學之間「現代主義」詩學的流播與文學群體交流；七〇年代香港的「本土」意識成型及香港在地的文學活動與成品、臺灣出現標明「香港」的詩文選本；八〇年代到九七在臺灣刊物出現的「香港文學」特輯等，梳理出「香港文學」的「集體」形相。由於「流動」與「越界」是香港城市與香港文學的重要特色，因而從「香港文學史」的角度而言，除關注於香港地理「空間」如何以一種「地方感」的情感歸屬意義蘊藏於作品之中，而生產了「香港文學」外，參酌歷史、政治和文化，了解臺灣「境外」的觀點有其重要意義，也有助於香港

城市的自我認知。本期專題論文，為讀者勾勒出城市記憶與想像的延異與擴大，及城市文化空間的改變與區域性文學交通與文化流動如何對文學史產製產生影響，乃至於形塑中國現代文學的發展趨勢。本專題提供了東亞文學交通及空間型態與觀念變遷交互影響的研究示範。

「一般論文」欄目，共刊載3篇論文：政治大學劉蕭翔兼任助理教授〈俄羅斯的黃禍觀念〉一文，主要梳理自古至今「黃禍」觀念如何在俄羅斯歷史上形塑與衍生。俄國自十九世紀經略遠東之後，俄國與中日兩國在東亞衝突不斷升高，歷史上所謂的黃禍觀念亦不斷再現於論述中，伴隨著世局變遷與政權遞嬗有不同的形構與詮釋，並形成歷史的集體記憶。清華大學中國文學系博士生劉柏正〈「歷史的小說」：《故事新編》的歷史意識與敘事策略〉一文，以魯迅《中國小說史略》所揭橥之小說觀點，探究被魯迅視為「演義」作品的《故事新編》，文中從體例、篇目分析開展，以「時間」與「人物」為論述之兩大核心，對《故事新編》各篇有細緻獨到的分析，並試圖從文本中挖掘在小說觀與歷史意識之間，魯迅如何改變中國傳統歷史觀念，融鑄個體意識及記憶於其內，而在「寫史」與「反史」之中，如何將歷史意識展現於小說文本創作。芬蘭韋斯屈萊大學（University of Jyväskylä）社會科學博士後研究員 Jarkko Haapanen “The Concepts of Bolshevism and Radicalism in the May Fourth Movement Radicalization”（〈布爾什維克主義和激進主義的觀念在五四運動時期的激進化〉）一文，分析五四時期的兩個重要概念：「過激主義」（Radicalism）與「布爾什維克主義」（Bolshevism）。本文以語言翻譯概念作為探討的核心，文中除整理五四以來的知識分子對此二主義的看法，也細緻地爬梳與這兩個主義密切相關的諸概念，如「過激」、「極端」與「過多」等等。透過檢視五四運動刊物對於新觀念的流佈與轉譯，重新探討五四運動時期布爾什維克這一觀念與其激進主義的關係。

「關鍵詞報告」欄位，刊載1篇論文：臺灣大學哲學系佐藤將之教授〈綜合中的統合：《呂氏春秋》的「理」與「理義」概念探析〉

一文，試圖論證《呂氏春秋》的「論述組織」（思想體系）中，以「理」和「理義」為概念核心。作者主要透過下列四個層次闡述：第一，《呂氏春秋》所觸及的概念如「忠孝」、「學」、「教」等等，都是實現「理」的手段；第二，「理」和「理義」是《呂氏春秋》各文本構造的主題；第三，《呂氏春秋》要求國君及士人皆須實踐「理」和「理義」；第四，《呂氏春秋》依照「理」和「理義」被實現的程度來評估各王朝、時代，及社會之優劣。從中也徵現出《呂氏春秋》藉由「黃學」和「理義」概念之雙層結構的建立，提供一種可資帝王謀畫的統治藍圖——在地上建立「天—地—人」一貫的秩序準則。其中可見中國古代便已出現一個「反虐政」意涵的「義理」概念，而《呂氏春秋》以「理義」為普遍原理，也不應只被歸屬於「雜家」。

「舊文新譯」欄位，刊載日本漢學家與歷史學者——「京都支那學」的開創者——狩野直喜先生兩篇文章：〈關於支那學研究之目的〉一文，為狩野先生於1924年在第三高等學校支那學會的演講草稿。文中首先指出「漢學」與「支那學」之差異，在於「漢學」局限於經、史、文的範疇，內容較狹，而「支那學」則廣涉人文學科到自然學科等種種層面，因此支那學的定義更接近現代意義下的學科分類；其次，狩野先生提出支那學源起於古典，古代中國未有學術分科之概念，因此支那學的研究，須融攝各種學門，並以科學方法進行研究。狩野先生所推動的中國學研究之觀念與方法，揭示出近代日本的中國研究，已脫離傳統漢學觀念，使日本的中國學真正成為一門獨立之學問。〈支那近世國粹主義〉一文，探討清末中國國粹主義如何產生，並以當時學制內容及新刑法之編纂為切入面，考察中國國粹主義的內涵與影響，以及與西學之間的拉扯張力。此外，狩野先生認為清末中國每欲對舊事物進行變革時，輒引起反動而有主張國粹之傾向，對觀日本明治時期的國粹論，反興於朝野共同醉心於歐美文明，而對舊事物進行大規模破壞之後，藉此揭示中國與日本近代化歷程的根本性差異。然而作者對於中國國粹主義的發展不無期待，中國數千年以來的

文明有其深厚根柢，故能在西方文明進入後復標舉國粹主義，以此為起點，或能召喚中國人的民族自覺，走向民族主義之路。狩野先生對支那學與中國國粹主義的考察，之於近世日本中國學的發展具有指標性意義，在東亞觀念史研究亦有重要性。

「研究通訊」欄位，共刊載 2 篇文章：祝均宙研究員〈清末廣東《時事畫報》研究綜述〉一文，綜理分析了目前學界對於《時事畫報》的研究概況，著重於四篇具有學術性與可讀性論文的引介，並歸納出目前相關研究成果之不足，僅止於重複簡單的介紹報導，且多是分散與附帶的研究，並未形成主題。本文為《時事畫報》相關研究進行文獻探討，有益於讀者掌握該報研究概況。臺北藝術大學美術學院博士生徐明瀚先生〈「華語語系文學與影像」中的眾聲與複調：第十二屆國際青年學者漢學會議報導〉一文，透過 2013 年 7 月 30-31 日於中興大學所召開之「第十二屆的國際青年學者漢學會議」，評介當前在「文學」與「影像」場域中，「華語語系」如何由文學「表述」轉進視覺「呈現」的過程，以及「華語語系」如何成為一種研究方法、戰略意義、文學觀念的多元圖像，當可使讀者快速掌握「華語語系」相關討論的核心要義與論述前沿。

本期榮獲蔣經國國際學術交流基金會「國際合作出版補助類」獎助，是對《東亞觀念史集刊》的最大肯定。本刊將持續秉持著對東亞觀念史研究一貫的學術關懷與熱忱，希望透過精進而永續的出刊，開啟多元交流與對話的契機，使東亞觀念史研究更為拓展、更形深入，以推動東亞觀念史研究有更新的進展與突破。本期能順利出刊，要感謝所有投稿學人的支持，審查委員的撥冗審稿，以及編審委員會暨常務編審委員會全體委員、編輯部同仁的鼎力協助。本期專題由華東師範大學中國語言文學系楊揚教授策劃主持，在此一併致上衷心的謝忱。

《東亞觀念史集刊》編輯部 2013 年 12 月

Editorial Report

This issue is divided into six sections that contain a total of twelve articles.¹

Here are two papers in “Special Article.” One is written by professor Lee Fong-mao, visiting professor of Graduate Institute of Religious Studies, National Cheng-chi University. In “Patrolling the Southern Lands: The Dissemination and Evolution of the Patrolling Rites of Southeast Asia (A Case Study of a 2012 Sending the Royal Vessel Rites),” professor Lee analyses the development and changes of the Patrol of the Imperial Aide and explains the reason of the abdication of the li-sheng (禮生) and the “compound” rituals composed by Daoist priests and masters after the evolution of the Godhead and God’s duty. Last, by explaining the communication and changes of Sending the Royal Vessel, professor Lee indicates that the East Asia religions has developed for a long time but still keeps the energy and creativity to fit in the temporary world and kept making new meanings and value. This paper mentions a less-concerned East Asia religion issue, exploring new scope and possibilities of history of ideas of East Asia. The second paper is “The Child as History in Republican

¹ In this issue, we received 17 papers (eight from Taiwan, nine from abroad, including China). Except for 1 “Special Article” recommended by more than two editorial committee members, 2 short book reviews, one short article about the summary of conferences and 3 new translations of old article do not need to go through the reviewing process, the remaining 10 submissions were sent to two to three external reviewers respectively. 5 papers were accepted with a 50% passing rate. We published 12 papers (2 accepted but reserved papers included); 1 from internal submission; the rate for internal release is 8.3%. A submission is considered internal if (1) its author is an editor or regular reviewer at the Journal, or (2) in the case of multiple authors, at least one of them is an editor or regular reviewer at the Journal.

China: A Discourse on Development” by Andrew F. Jones, visiting professor in National Cheng-chi University from University of California, Berkeley. Jones checks on the explosion of discourse for and about children, childhood, and child between the advent of the New Culture Movement in 1917 and 1937 and how the explosion embodies in epistemology, ideology, educational system, literary works and commercial production. Professor also points out that while experiencing the localization of Western intellectual discourse, the paradox and tension appear due to the consistency of Developmentalism. The research methodology notes the construction of developing “children’s” discourse, which is really enlightening in the studies of history of ideas.

Professor Yang Yang, Department of Chinese Language and Literature and Institute of Modern Chinese Thought and Culture, East China Normal University, coordinates the Featured Articles of this issue. The column “Urban, memory and imagination” compiles two papers, aiming to take urban as the focus of observation, analyzing the memory of the past, fact of the present and imagination of the future of urban spaces and to shape how the pass of the time deeply influences the spatial concept and literary interactions. Zhu Jun Ph.D student of Department of Chinese Language and Literature, East China Normal University, takes “TingZiJian” as his object of observation in his paper “Human Geography in Modern China: in case with TingZiJian Writers.” He draws an outline on the special cultural content stimulated by this special space. This paper indicates the change of the cultural symbol and the meaning of the space of “TingZiJian” from the change of the temporary context and the concept of revolution. This paper presents the interaction between “concept” and “the meaning of the space.” In the paper “Hong Kong Literature: From the Perspective of Taiwan” professor Chan Kwok-kou, Leonard, Dean of Faculty of

Humanities and Chair Professor of Chinese Literature in Hong Kong Institute of Education, mainly discusses the literary interactions between Hong Kong and Taiwan, through an analysis of the presence and reception of Hong Kong literature in Taiwan from 1950 to the power transfer in 1997. This paper outlines a collective configuration of “Hong Kong literature” by noting the following process. In the 1950s, there were interactions and communication between Hong Kong literature and Taiwan literature with the poetics on “Modernism.” In the 1970s, the sense of “locality” in Hong Kong appeared and there were literary works marked “Hong Kong.” From the 1980s to 1997, there were special editions on “Hong Kong literature.” Because “fluidity” and “boundary-crossing” are some of the most important characteristics of Hong Kong literature, thus, from the standpoint of “Hong Kong literary history,” it is essential to investigate how people from the “outside” conceive “Hong Kong literature.” Not only focusing on how the geographic spaces of Hong Kong hide between lines with an affective feeling on sense of place, and breeds “Hong Kong literature,” but to refer to history, politics and culture and the “outside” viewpoint of Taiwan is vital and contributes to the self-recognition of Hong Kong. Featured articles in this issue shapes the difference and expansion of the memories and imagination of city, and points out how the change of urban cultural spaces ,the interaction of regional literature, and cultural flows influence the making of literary history and even shaping the trend of contemporary literature of China. These featured articles provide readers the research model on literary interactions in East Asia and interactions between the vicissitudes of spatial form and concept.

There are three papers in “Research Articles.” “Russia’s Yellow Peril” by Liou Shiau-shyang, National Cheng-chi University, cites related literature elaborates the concept of Yellow Peril, sorting out how the concept of “Yellow

Peril” forms and derivatives in Russian history. After Russia’s rapid territorial expansion in the Far East since the mid-1800s, the tension among Russia, China and Japan in East Asia spiraled out of control, thus the concept of Yellow Peril was reemerged in Russia, and was reinterpreted with the change of external world situation and its internal regime, eventually forming the collective historical memory. In “A Novel of History: The Historical Consciousness and Narrating Strategy of *Old Tales Retold*,” Liu Bo-Zheng, Ph.D student of Department of Chinese Literature, National Tsing Hua University, views the conception of novelette illuminated in *A Brief History of Chinese Fiction* (《中國小說史略》) as the origin and development of Lu Xun’s novel writing. The analysis starts from the compiling style and titles, “time” and “people” as the two pivots. The analysis on respective stories in *Old Tales Retold* is detailed and unique also tries to locate how Lu Xun deformed and molded Chinese traditional conception of history and then infused it with his own individual consciousness and memories and how he presented historical consciousness in creative writing of novel for and against history. “The Concepts of Bolshevism and Radicalism in the May Fourth Movement Radicalization” by Jarkko Haapanen, post-doc researcher of social science in University of Jyväskylä, Finland, analyses two important concept during May Fourth Movement period: Radicalism and Bolshevism. Jarkko Haapanen carefully clarifies related concepts like Radicalism, Extremism, and Excessivism. By examining the spread and translation of new concepts in the publications during May Fourth Movement period, Jarkko Haapanen reconsider the concept Bolshevism and its relation with Radicalism.

In the “Research Notes on Keywords,” there is one paper from professor Sato Masayuki, National Taiwan University. In “The Unification of Thought in the Image of Syncretism: A Study of the Concept of *Li* (理) and *Liyi* (理 義) in the Thought of the *Lüshi chunqiu*,” professor Sato

discusses the core concept from the following four layers: (1) the concept mentioned in *Lüshi chunqiu*, such as filial piety and moral cultivation are all means of realizing li; (2) li and liyi are the central topic from a paragraph, a chapter, to the whole contents; (3) *Lüshi chunqiu* requires requests ruling people to embody this value; and (4) the degree of the embodiment of li is a standard for evaluating whether or not a particular period or state has attained the realm of peace and order. By analyzing literature, professor Sato points out that the whole thought of the *Lüshi chunqiu* contains a double argumentative structure: one is “The Yellow Emperor,” another is the idea of “liyi.” The concept further provides a feasible blueprint of reign for ruling people by building the double argumentative concept of “The Yellow Emperor” and “liyi,” with the consistency and unity of “human and universe.”

In “Old Articles, New Translations,” we have two papers from Kano Naoki, Japanese Sinologist and historian, founder of “Kyoto School of China Studies,” “The purpose of Research on Sinology” (1924) and “Nationalism in Early Modern China” (1911, 1912). Both of these papers are compiled in *Sinagakubunso* (Anthology on China Studies). “The purpose of Research on Sinology” is a speech draft delivered in the society of China Studies of the Third Higher Education Institution (now Kyoto University). This paper first points out the difference between “Sinology” and “China Studies”: Sinology is restricted in the field of classics, history and literature, with a narrower scope; however, China Studies contains a wider scope of research from humanities to social science. Thus, the definition of China Studies is closer to the classification of near modern academic domains. Then, Mr. Kano claims that China Studies is from the ancient times and there was no concept of classification of academic domains. Thus, we have to combine various domains and take scientific methodology. The concept and

methodology of China Studies research proposed by Mr. Kano shows that in early modern Japan, the research of China Studies has already separated from the traditional concept of Sinology and made the Japanese China Studies an independent domain. “Chinese Quintessence of Chinese culture in Early Modern China” discusses how Quintessence of Chinese culture developed in late Qing, taking the new schooling system and new edition of Criminal Law as a cutting point, and examines the content and influence of Quintessence of Chinese culture and the tension between Western learning. Besides, Mr. Kano believes that when there were some reformation in late Qing, some opposition may tend to claim Quintessence of Chinese culture. Compared with Quintessence of Chinese culture in Meiji period in Japan, both people in or out of office were all fascinated with Western learning and destroyed the old things massively. That is the fundamental difference of the modernization process of China and Japan. The examination of China Studies and Quintessence of Chinese culture by Mr. Kano has significance in the early modern China Studies in Japan and history of ideas in East Asia.

There are two articles in “Research Newsletters” column. One is Zhu Junzhou’s “Guang Dong *shi shi hua bao* in Late Qing: A Summary of Studying Articles.” This article makes a comprehensive analysis on the current research situation of *Guang Dong shi shi hua bao*, focusing on four papers with academic value and readability, and indicates the research deficit of current research: repetitive introduction and fragmentary side research, not a main theme of research. This article makes a literature review on *Guang Dong shi shi hua bao*, providing readers with the research information. The second article is by Austin M. H. Hsu, Ph.D student of Taipei National University of the Arts. The article “Heteroglossia and Polyphony in Sinophone Literature and Cinema: Report on the 12th International Junior Scholars Conference on Sinology” reports the 12th

International Junior Scholars Conference on Sinology held in National Chung Hsing University on July 30-31, 2013. Readers can realize that, in the field of “literature” and “cinema,” how can “Sinophone” articulations coincide with the intertextuality of “literature descriptions” and “visual presentations,” how “Sinophone” becomes a multi-image of methodology, strategic importance and literature concept, enabling readers to catch the related discussion core and discourse edge.

The current issue has the honor to win grants from Chiang Ching-kuo Foundation for International Scholarly Exchange “The International Co-publishing Project”, which is the greatest acknowledgement of Journal of the History of Ideas in East Asia. This issue will continue carrying on the persistent academic care and devotion in researches of the history of ideas in East Asia. By exquisite and continuous publication of this journal, we aim to open up chances for diverse exchanges and conversations to further develop and deepen the researches of the history of ideas in East Asia, and to push forward for more development and breakthroughs. The successful publication of this issue is indebted to all the scholars who support this journal by contributing their articles, to external editorial committees for setting aside time from their tight schedules to supervise articles, and to editorial board including all the members in the routine editorial committee and editorial committee for their great support. The Feature Articles of the current issue is edited by Professor Yang Yang from Department of Chinese Language and Literature, East China Normal University, and Center for Humanities Research, National Chengchi University offers part of the funds for the journal, and hereby we also gives our heartfelt gratitude.