



中文學院

INTERNATIONAL SYMPOSIUM

Chinese Translations and Publications of
Western Books in Hong Kong and Shanghai
in the Early Modern Period

“洋字與華文：
近代香港與上海的西書中譯和出版”

國際學術研討會

27-28 May 2023

Organized by

School of Chinese, The University of Hong Kong

香港大學中文學院主辦



Symposium Programme 會議日程

Venues 地點

CRT-7.30, Run Run Shaw Tower, Centennial Campus
百週年校園逸夫教學樓 730 室

DAY 1: May 27 (Sat)	
9:45-10:00	<u>Registration of general audience of AM session 公眾參與者登記入場</u>
10:00-11:15	<p><u>Session 1: Translator, Press, and Circulation</u> <u>第一節：譯者、出版社及流通</u></p> <p>Chair 主持人: TANG Siu Fu 鄧小虎 (HKU)</p> <ul style="list-style-type: none">✧ ZOU Zhenhuan 鄒振環 (復旦大學) 伍光建著譯新論✧ ZHANG Zhongmin 張仲民 (復旦大學) 胡適與商務印書館的“世界叢書”✧ CUI Wendong 崔文東 (香港城市大學) 啟蒙少年的生意：商務印書館「少年叢書」的製作、流通及影響
11:15-11:30	<u>Refreshments 茶點</u>
11:30-12:45	<p><u>Session 2: Translations and Publication of the Bible in Chinese</u> <u>第二節：基督教經典漢譯與出版</u></p> <p>Chair 主持人: TANG Siu Fu 鄧小虎 (HKU)</p> <ul style="list-style-type: none">✧ Keiichi UCHIDA 內田慶市 (關西大學) 嚴復的漢譯聖經✧ LI Yiqing 李以清 (北京大學) 晚清「漢會」聖經及釋經書在香港的出版與流通✧ SONG Gang 宋剛 (香港大學) 清末民初巴黎外方傳教會在香港的聖經翻譯與出版

14:15-14:30	<u>Registration of general audience of PM session 公眾參與者登記入場</u>
14:30-15:45	<p><u>Session 3: Strategies in Translating Theology and Linguistics</u> <u>第三節：神學與語言的翻譯策略</u></p> <p>Chair 主持人: WU Cuncun 吳存存 (HKU)</p> <ul style="list-style-type: none"> ✧ Joachim KURTZ 顧有信 (Universität Heidelberg) Opening Up the Well of Reason: Li Wenyu's (1840–1911) Religious and Academic Writings for the Jesuit <i>Imprimerie de T'ou-sè-wè</i> ✧ YAO Dadui 姚達兌 (海南大學) 李提摩太等漢譯蒲柏《天倫詩》中的自然神學和理學話語 ✧ MO Wei 莫為 (上海海事大學) 近代上海的耶穌會修辭與語言研究活動
15:45-16:00	<u>Refreshments 茶點</u>
16:00-17:15	<p><u>Session 4: Cross-cultural Translation and Translation Literature</u> <u>第四節：跨文化傳譯與翻譯文學</u></p> <p>Chair 主持人: WU Cuncun 吳存存 (HKU)</p> <ul style="list-style-type: none"> ✧ GAO Xi 高晞 (復旦大學) 《英吉利國新出種痘奇》的版本、譯者與文本再考 ✧ YANG Huabo 楊華波 (復旦大學) “林君之口，蔡君之手”：清末譯史上的華人筆述者蔡爾康 ✧ WEI Yan 魏艷 (香港大學) 《中外小說林》中翻譯小說的來源及譯文特色

DAY 2: May 28 (Sun)	
8:45-9:00	<u>Registration of general audience 公眾參與者登記入場</u>
9:00-10:15	<p><u>Session 5: Translations and Publications of Western Sciences</u> <u>第五節：西方科技的翻譯及出版</u></p> <p>Chair 主持人: SONG Gang 宋剛 (HKU)</p> <ul style="list-style-type: none"> ✧ WANG Qianjin 汪前進 (中國科學院大學) 從滬版《新譯江海險要圖志》看晚清時期中英海洋軍事地理學的重大差異 ✧ FUNG Kam Wing 馮錦榮 (香港理工大學)

	<p>十九世紀晚期西洋氣象儀器書籍在東亞的譯研——以傅蘭雅 (John Fryer)、江衡合譯《測候器》（或作《測候諸器說》）及保田久成譯《氣象觀測法》為例</p> <p>✧ Iwo AMELUNG 阿梅龍 (Goethe-Universität Frankfurt) Zhu Kezhen and Paratextual Translations in Meteorological Texts in the Early 20th Century</p>
10:15-10:30	<u>Refreshments 茶點</u>
10:30-11:45	<p><u>Session 6: Translations and Publications Networks in Asia</u> <u>第六節：亞洲的翻譯與出版網絡</u></p> <p>Chair 主持人: SONG Gang 宋剛 (HKU)</p> <p>✧ SHEN Guowei 沈國威 (關西大学) 西學的架構與漢譯術語的體系性</p> <p>✧ CHEN Liwei 陳力衛 (成城大學) 西學東漸的另一條渠道：近代日本的對華翻譯與出版</p> <p>✧ Robert CULP 高哲一 (Bard College) Circulating Translated Knowledge Transnationally: The Shanghai-Hong Kong-Singapore Network</p>
11:45-12:30	<p><u>Roundtable Discussion & Concluding Ceremony</u> <u>圓桌會議討論及閉幕式</u></p>

Format of Presentation 會議報告形式

Presentation Time: 20 min. for each presentation (ring at 18 min.)
報告時間：每份報告以 20 分鐘為限（18 分鐘時響鈴提醒）

Q & A Time: 15 min. after all presentations in each session
問答時間：在每節所有報告完成後的 15 分鐘

Presentation languages: Chinese (Mandarin) or English
報告語言：中文（普通話）或英文



Abstracts of the Papers 會議論文摘要

Session 1: Translator, Press, and Circulation

第一節：譯者、出版社及流通

伍光建著譯新論

A New Discussion on Wu Guangjian's Works and Translation

Prof. ZOU Zhenhuan 鄒振環教授

Department of History, Fudan University 復旦大學歷史系

伍光建是清末民國與嚴複、林紓齊名的著名翻譯家，至今尚無系統的研究。本文在最新調研伍光建著譯文獻的基礎上，重新討論伍光建著和譯的比例，提出儘管清末民初伍光建的為政活動主要在北京，但其譯著出版的地點和主要出版社是在上海；伍光建生前的著譯有幾個出版的高峰時期，首次出現在 1907 年，大約在 1929 年再次進入出版高峰，並在 1934 至 1936 年處於譯刊的峰值，大部分有影響的譯作都面世在這幾個高峰時段。作者在分析伍光建著譯出版特點的基礎上，指出伍光建的譯作似乎是嚴、林兩家翻譯的綜合，以文學譯著為主，兼及歷史傳記、哲學政治，且還有科學和英語讀本、英漢詞典，具有百科全書式的特色。

Wu Guangjian is a famous translator in the late Qing Dynasty and the Republic of China, as well as Yan Fu and Lin Shu. Based on the latest research on Wu Guangjian's translated literature, this paper rediscusses the proportion of Wu Guangjian's written and translated literature. It points out that although Wu Guangjian's political activities were mainly in Beijing in the late Qing Dynasty and the early Republic of China, the place and main publishing house of his translated works were in Shanghai. Wu Guangjian's works had several peak periods of publication. The first appeared in 1907, entered the peak of publication again in 1929, and reached the peak of translation from 1934 to 1936. Most of the influential translations were published in these peak periods. Based on the analysis of the characteristics of Wu Guangjian's translation and publication, the author points out that Wu Guangjian's translation seems to be a synthesis of Yan and Lin's translation, mainly literary translation, historical biography, philosophy and politics, but also science and English reading, English-Chinese dictionary, with encyclopedic characteristics.

胡適與商務印書館的“世界叢書”

Hu Shih and the “World Series” published by the Commercial Press

Prof. ZHANG Zhongmin 張仲民教授

Department of History, Fudan University 復旦大學歷史系

胡適在新文化運動中暴得大名，為非常重視人才的商務印書館經理張元濟和編譯所所長高夢旦看重，於是兩人開始邀請胡適為商務編輯“世界叢書”。胡適答應了編書請求，希望藉此機會與商務建立合作關係。最後“世界叢書”編輯出版若干種後雖然並未產生預期的反響，但胡適與商務印書館的密切合作關係卻由此奠定。這一合作及其後續影響對雙方都意義重大，其過程值得鉤沉。

After gaining a reputation in the “New Culture Movement”, Hu Shih was highly valued by Chang Yanchi (張元濟), the manager of the Commercial Press who attached importance to talents, and Kao Mengtan (高夢旦), the director of the compilation institute. Chang and Kao thus invited Hu as the editor of the “World Series”. Hu Shih accepted the invitation and hoped to establish a cooperative connection with the Commercial Press. Although the “World Series” did not respond expectably after several series had been published, the close cooperation between Hu and the Commercial Press was thus firmly established. This cooperative relationship and its aftermath were of great significance to both sides, and therefore it is worthy to retrospect this event.

啟蒙少年的生意：商務印書館「少年叢書」的製作、流通及影響 **The Business of Youth Education: The Production, Distribution, and** **Effects of the “Books for the Youth” by the Commercial Press**

Dr. CUI Wendong 崔文東博士

Department of Chinese and History, The City University of Hong Kong
香港城市大學中文及歷史學系

本文討論上海商務印書館如何製作、推銷「少年叢書」——清末民初最為暢銷的傳記系列，在啟蒙少年的同時獲得巨大利潤。新學制的建立，催生出潛力巨大的少年讀者群體。商務印書館因而借鑑明治日本少年讀物的模式，結合本土資源出版「少年叢書」，含二十九種中外英雄傳記。編者配合商務修身教科書的內容，在傳記中將英雄塑造為少年的道德模範；編者同時參照並改造梁啟超創立的評傳模式，將「公德」論述通俗化，與儒家倫理相調和。大量回憶錄證明瞭「少年叢書」在清末民初暢銷全國，持續受到少年讀者歡迎，依靠新教育體系成功發揮了推廣新道德典範的功能。

My article examines how the Shanghai-based Commercial Press produced and promoted its "Books for the Youth," the most popular biography series in the late Qing and early Republican periods, in order to achieve its aims of profiting and nurturing a new generation of young people. The introduction of a new educational system led to a surge in children's and young adult literature, with the Commercial Press playing a significant role. One of its best-sellers, "Books for the Young," consisted of 29 biographies of Chinese and Western heroes modeled after the Meiji Japanese equivalent. Moreover, the book series adopted components from ethics textbooks to present these characters as role models for young guys. Meanwhile, the editors incorporated Liang Qichao's new frameworks for biographies in order to use the writings as a vehicle for propagating new ethics. There are numerous memoirs that touch on the book series, illustrating its market success and impact on the new educational system.

Session 2: Translations and Publication of the Bible in Chinese

第二節：基督教經典漢譯與出版

嚴復的漢譯聖經

Chinese translation of the Bible by Yan Fu

Prof. Keiichi UCHIDA 內田慶市教授

Institute of Oriental and Occidental Studies, Kansai University

関西大学東西学術研究所

嚴復的著作裡也有漢譯聖經。到現在關於這個問題好像很少人討論過。這次我要講他的漢譯聖經的具體的內容，特別是它的語言特點、語體的問題。

Yan Fu also translated the Bible to Chinese. This issue seems to have been little discussed so far. This time I would like to discuss the specific contents of his Chinese translation of the Bible, especially its linguistic features, and the style of text.

晚清「漢會」聖經及釋經書在香港的出版與流通

The Late-Qing Bible and Exegesis Published and Disseminated by the Chinese Union in Hong Kong

Dr. LI Yiqing, Crystal 李以清博士

Department of Philosophy and Religious Studies, Peking University

北京大學哲學系宗教學系

晚清「漢會」（又名「福漢會」），由普魯士來華傳教士郭實獵（1803-1851）創立於十九世紀四十年代的香港。該會為首個基督新教訓練華人自主傳教的組織。其主要職能，即出版聖經與釋經書，並訓練、派遣華人信徒分發書籍的同時宣道。香港作為漢會發源地，亦是其經、書出版與流通及思想傳播的主要場域。本文基於稀見的漢會信徒手稿（印刷賬冊、宣道日誌）及相關出版物，探查其聖經與釋經書印刷出版情況，揭示其書籍流通與宣道過程。

The Chinese Union was founded by the Prussian missionary Karl F. A. Gützlaff in 1840s in Hong Kong. It was the first Chinese Protestant missionary society to train Chinese converts on self-propagation. Its main function was to publish and distribute the Chinese Bible and Exegesis while preaching. As the birthplace of the Chinese Union, Hong Kong was also the main field for the publication and circulation of its scriptures and books, as well as the dissemination of ideas. Based on the rare and almost neglected manuscripts (printed account books and preaching journals) and related publications of the Chinese Union members, this article examines the details of the printing and publishing of their Chinese Bible and Exegesis and uncovers the process of their books' circulation and preaching.

清末民初巴黎外方傳教會在香港的聖經翻譯與出版

Biblical Translations and Publications by the Missions Etrangères de Paris in Hong Kong in the Late Qing and Early Republican Periods

Dr. SONG Gang 宋剛博士

School of Chinese, The University of Hong Kong 香港大學中文學院

晚清時期，由於法國的保教權等原因，巴黎外方傳教會在華傳教事業得到前所未有的發展。在宣教過程中，聖經翻譯和出版也成為重要的一環。而巴黎外方傳教會設立的香港納匝肋靜院在這方面成就亮眼，是當時最活躍的教會出版機構之一。本文探討清末民初由巴黎外方傳教會士翻譯並在納匝肋靜院出版的三部新約節譯本，包括《四史聖經譯註》（1892年）、《聖保祿書翰》（1913年）、《新經公函與默示錄》（1923年）。一方面分析譯者的動機、翻譯原則及方法，尤其是譯、註結合的模式，並追溯譯本的再版及傳播。另一方面考察這些譯本與前代天主教及新教主要譯本的關聯，進而更清楚地認識和評價巴黎外方傳教會在近代聖經漢譯方面做出的努力。

Under the French Protectorate, the Missions Etrangères de Paris achieved rapid growth in late Qing China, while biblical translations and publications constituted a key part of its missionary work. The MEP's Nazareth Press in Hong Kong, one of the most productive Catholic printing institutes of the time, made remarkable contributions in this respect. This paper investigates three partial translations of the New Testament by MEP missionaries in the late Qing and early Republican periods, including *Sishi shengjing yizhu* 四史聖經譯註 (Annotated Translations of the Four Gospels, 1892), *Sheng Baolu shuhan* 聖保祿書翰 (Epistles of St. Paul, 1913), and *Xinjing gonghan yu moshi lu* 新經公函與默示錄 (Epistles and Revelation of the New Testament, 1923). The texts will be examined in light of the translators' motives, the principle and methods of translation, and the "annotated translation" pattern, together with an inquiry of the later editions and circulation networks. I will further explore the hidden links between these texts and earlier Catholic and Protestant translations, which can facilitate a better understanding and evaluation of the MEP endeavors in modern Chinese Bible translations.

Session 3: Strategies in Translating Theology and Linguistics

第三節：神學與語言的翻譯策略

Opening Up the Well of Reason: Li Wenyu's (1840–1911) Religious and Academic Writings for the Jesuit *Imprimerie de T'ou-sè-wè* 開啟理窟——李問漁（1840 – 1911）的宗教和學術著作

Prof. Joachim KURTZ 顧有信教授

**Heidelberg Centre for Transcultural Studies, Universität Heidelberg
海德堡大學跨文化研究中心**

The role of Catholic missionaries in late Qing print and publishing culture remains a sorely understudied topic. Although their activities cannot match the sum of Protestant ventures, Catholic individuals and institutions made significant contributions to the translation and publication of Western books and knowledge in early modern China. Their most successful undertaking was the Jesuit Imprimerie de T'ou-sè-wè, run with French backing in Xujiahui near Shanghai. This paper focusses on the Imprimerie's most prolific author Li Wenyu (1840–1911), who translated or authored more than 70 monographs for the press. Building on earlier work scrutinizing Li's work as a journalist, my paper will analyze Li's religious and academic writings. My aim is not only to recall Li's unparalleled productivity but also to highlight his dexterity and ingenuity as a translator and propagator of Christian doctrines.

天主教傳教士在晚清印刷出版文化中的角色仍是一個非常有待研究的論題。雖然他們的活動遠不及新教的各種經營，但在現代中國初期，天主教個人和機構在翻譯和出版西方書籍和學問方面做出了很重要的貢獻。他們最有影響的事業是在當時上海附近的徐家匯法國天主教支持的土山灣印書館。這篇論文側重於在此印書館翻譯及撰寫了 70 多部專著的最多產的作者李問漁（1840–1911）。基於我先前對李作為記者所寫作品的研究，這篇論文分析李的宗教和學術著作。其意在追溯李無以倫比的創作力，並且強調他翻譯和傳播基督教義的嫺熟技巧和獨樹一格。

李提摩太等漢譯蒲柏《天倫詩》中的自然神學和理學話語 The Natural Theology and Neo-Confucianism in Timothy Richard and Ren Tingxu's translation of Alexander Pope's *An Essay on Man*

Prof. YAO Dadui 姚達兌教授

College of Humanities, Hainan University 海南大學人文學院

英國詩人蒲柏（Alexander Pope）長詩《人論》（*An Essay on Man*）傳播極廣，影響深遠，被伏爾泰贊為最優美、最崇高之哲理詩。此詩的哲理可能來自萊布尼茨（Gottfried Wilhelm Leibniz），而萊氏受啟於耶穌會士著作，將理學稱為“中國人的

自然神學”。1897年12月嚴復在其譯《天演論》中，用五言詩譯出《人論》中的六行詩句。隨後李提摩太和任廷旭合作，將《人論》譯為《天倫詩》，兩人歷時五月，於1898年仲夏，在新政推行之際，由上海廣學會出版。《天倫詩》是最早譯成漢語的西方長詩，分四部，原詩一千三百餘行，漢譯一萬七千餘字。任廷旭用四言詩體對譯蒲柏的英雄雙韻體（Heroic Couplet）。“天倫”一詞，來自林樂知（Young John Allen）的理論，用以解釋“人與天”或“人與上帝”的關係，以此來補充儒家倫理之不足。此詩中基督教神學與儒家思想合融共鑄，實現了自然神學與程朱理學兩種話語的和諧共處。這種現象，任廷旭的文學潤色功不可沒。《天倫詩》的翻譯，除“補儒”之外，還兼有介紹西學、宣揚基督教、助推維新運動等多重目的。

Voltaire lauded the British poet Alexander Pope's long poem *An Essay on Man* as the most beautiful and sublime philosophical poem, which spread widely and had a profound influence. The philosophy of this poem may have come from Gottfried Wilhelm Leibniz, who was inspired by Jesuits' writings and regarded Neo-Confucianism as "the natural theology of the Chinese." In December 1897, Yan Fu translated the six lines from this poem in his Chinese translation of *Tianyan Lun* 天演論. It was followed by Timothy Richard and Ren Tingxu's five months collaboration of translating *An Essay on Man* into Chinese Poems *Tianlun Shi* 天倫詩. The book was published by the Christian Literature Society in Shanghai in mid-summer 1898, at the time of the political reforms. It was the first long Western poem translated into Chinese, which contained four parts, with more than 1,300 lines in the original and 17,000 words in Chinese translation. Ren Tingxu translated Pope's Heroic Couplet in quatrain-style.

近代上海的耶穌會修辭與語言研究活動 Jesuit Rhetoric and Language Studies in Modern Shanghai

Dr. MO Wei 莫為博士
College of Foreign Languages, Shanghai Maritime University
上海海事大學外國語學院

本文擬以稀見史料 1923 年《上海徐家匯土山灣印書館書目表》為線索，通過對「Études」欄目涉及多語種、多用途的語言類出版物進行整體考量與分目探討，勾連近代徐家匯文化教育事業，力圖還原經由語言類圖書載體帶動而成學術交往制度，釐清掩於其後的耶穌會漢學研究策略、法國語言教育政策、上海方言的價值重估，環顧共時情境下近代徐家匯文教事業所遭遇的政教張力，形塑徐家匯獨特的語言類圖書出版策略與文化政治。本文嘗試將之引為近代中西語言接觸與文化交涉的一則個案，以期從徐家匯圖書文化的研究面向來審視耶穌會「適應政策」在華的歷史接續與使命革新，及其為謀求主動參與中國近代化進程的實踐活動客觀上促成的知識流轉與文化認同。

From the sixteenth century onwards, the Jesuit educational model, as well as the method of evangelization propounded by the same religious Order, have been relying on the mastery of certain rhetorical techniques and, notably, in strong linguistic competency. This contribution examines how the Jesuits in modern Shanghai understood and put into application their traditional focus on rhetoric in the semi-colonial context of the time.

After having recalled how Jesuits engaged with Chinese language and discourse in the Ming and early Qing dynasties, we take the 1923 Catalogue of the Jesuit publications in the missionary enclave of Zi-ka-wei as a reference point so as to describe and assess a number of trends that we summarize as follows. A privileged relationship was maintained between Latin and ancient Chinese and a growing interest in the “margins” and the way to address them efficiently triggered a renewal of ethnographic and linguistic studies; specifically, the expertise developed in dialectology testifies to the change that was occurring in the way to rhetorically address hearts and minds.

Session 4: Cross-cultural Translation and Translation Literature

第四節：跨文化翻譯與翻譯文學

《英吉利國新出種痘奇書》的版本、譯者與文本再考 Re-examination of the editions translators and the text of Chinese treatise on the vaccine (*Yingüili-Guo xinchu Zhong dou qi shu*)

Prof. GAO Xi 高晞教授

Department of History, Fudan University 復旦大學歷史系

嘉慶十年印刷出版的《英吉利國新出種痘奇書》是一部在近代翻譯史和中國醫學知識傳播領域都有著開創意義的作品，其研究成果相當豐碩，近年來蘇精和沈艾娣兩位學者對此都有極為出色的研究。本文希望能從醫學知識的翻譯史角度作些突破性研究，比如斯當東的譯文與皮爾遜的原文間存在的差異，1840年代倫敦會傳教士雒頤在上海重新刊刻此書，1855年香港的《遐爾貫珍》亦刊載此書，但此三個版本內容均已有所不同，揭示了在不同時代和不同區域，翻譯的內容受知識傳播需求的影響。本文作者在全世界圖書館和民間已收集了各種版本，以及英文原版，本文試圖通過版本的比較研究，對《英吉利國新出種痘奇書》的版本、譯者和文本作進一步的考察。文章分為三部內容：一、譯者文本與原作者文本對比研究；華人譯者；二、不同版本的修訂比較研究；三、考察醫學新知識在不同空間區域傳播方式。

Printed and published in 1805, *Yingüili-Guo xinchu Zhong dou qi shu* is a seminal work in the history of modern translation and the dissemination of Chinese medical knowledge, and its findings are quite fruitful. Both prof. Su Jing and Henrietta Harrison have done extraordinary research on this subject in recent years. This paper tries to re-examine this work from a different perspective, exploring some issues of translation of medical knowledge by comparing the content of the text and the different editions, which are collected in libraries around the world, circulating in the old bookseller market as well as the original English version. The differences between Stanton's translation and Pearson's original, for example, and the reprinting of the book in Shanghai in the 1840s by the London Society missionary Lockhart, and in Hong Kong in 1855 in the *Chinese Serial*, all three editions differ in content, revealing that the content of translations was influenced by

the need to disseminate knowledge at different times and in different regions. The article is divided into three parts: I. A comparative study of the translation and the original, Chinese translators; II. A comparative study of the revisions of the different editions; III. Examining the ways in which new medical knowledge is disseminated in different spatial regions.

“林君之口，蔡君之手”：清末譯史上的華人筆述者蔡爾康
The Study of Cai Erkang as a Chinese Recorder
in Translation History in Late Qing China

Dr. YANG Huabo 楊華波博士
Department of History, Fudan University 復旦大學歷史系

作為來華傳教士設立的規模最大的出版機構，廣學會在近代中國具有相當大的影響力，其出版物不僅傳播了新思想，還極大推動了中國社會的變革，其中尤以蔡爾康翻譯的《泰西新史攬要》、《中東戰紀本末》和《百年一覺》等譯著最具代表性。當前對蔡爾康的研究主要從新聞史和報刊史的視角出發，從翻譯史維度全面論述其譯者身份和成就的研究較少，有待補充。事實上，作為“西譯中述”這一翻譯模式下的筆述者，儘管蔡爾康西學知識有限，卻因緣際會地深度參與了舊知識的更新換代和中國社會的現代轉型，在西學東漸熱潮中做出了不少貢獻，對其翻譯活動和譯著生產流播的考察有利於揭示中國近代翻譯史的獨特面向。

As the largest publishing institution established by missionaries in China, the Christian Literature Society for China (C.L.S.) exerted considerable influence in modern China. Its publications not only spread new ideas, but also greatly contributed to the transformation of Chinese society. Among them, the most representative translations were Cai Erkang's *Mackenzie's History of Christian Civilization in the 19th Century*, *History of the War between China and Japan* and *Looking Backward*. Current research on Cai Erkang is mainly from the perspective of journalism and newspaper history, and there are few studies discussing his identity and achievements as a translator. In fact, as a translator under the mode of “foreigner as interpreter and Chinese as recorder”, despite his limited knowledge of Western concepts, Cai Erkang was deeply involved in the renewal of traditional knowledge and the modern transformation of Chinese society. The study of Cai's translation activities as well as the production and dissemination of his translations is conducive to revealing the unique dimension of modern Chinese translation history.

《中外小說林》中翻譯小說的來源及譯文特色
The Sources and Translations of English Stories in the Magazine
Chinese and Foreign Stories

Dr. WEI Yan, Vivien 魏艷博士
School of Chinese, The University of Hong Kong 香港大學中文學院

本文分析 1906-1908 年在廣州及香港地區出版的小說期刊《中外小說林》中的翻譯小說。《中外小說林》共有三次易名，發表了十一篇翻譯小說。以往的研究鮮少提及原文，而是次本文確認了其中七篇作品的英文來源。通過比對，可以更好地了解這些中譯特色，並分析《中外小說林》選擇小說翻譯的標準。這些小說雖然標記為不同類別，但內容上其實都是偵探小說。因此，本文的分析讓我們了解嶺南地區對西方偵探小說的接受及趣味，也可以進一步豐富我們對維多利亞文學通過翻譯進入晚清文人視野規模的認知。

This paper delves into the literary translations featured in the late Qing magazine, *Chinese and Foreign Stories*, in Guangzhou and Hong Kong from 1906 to 1908. The magazine was a significant publication in both Lingnan popular literature and Hong Kong literature studies. During the aforementioned period, the magazine underwent three name changes and published a total of 11 English stories. Prior studies have primarily focused on the Chinese translations. This paper, on the other hand, identifies the English sources of seven stories, providing a more precise comparison and understanding of the Chinese translations in the magazine. Most of these stories are detective fiction. Therefore, the paper also explores the reception and appreciation of Western detective fiction in the Lingnan area, thus broadening our comprehension of the extent of the reception of Victorian literature by the late Qing literati.

Session 5: Translations and Publications of Western Sciences

第五節：西方科技的翻譯及出版

從滬版《新譯江海險要圖志》

看晚清時期中英海洋軍事地理學的重大差異

Chinese and British Naval Geographies as Seen in the Translated Work

Xinyi jianghai xianyao tuzhi in Late Qing China

Prof. WANG Qianjin 汪前進教授

College of Humanities, University of Chinese Academy of Science

中國科學院大學人文學院

《新譯中國江海險要圖志》為清末海軍部官員、翻譯家陳壽彭最為重要的譯著之一，乃是選自英國海軍海圖官局 1894 年增訂第三版《China Sea Directory》（中國譯名作《海道圖說》）中第三卷有關中國部分翻譯而成，共分二十二卷，卷首一卷，補編五卷。1901 年上海經世文社石印出版，分裝十五冊，含地圖五冊。《新譯中國江海險要圖志》正文二十二卷，含卷首一卷。卷首有楊敏曾、黃裳治、陳季同序三篇，譯者自敘一篇，其妻薛紹徽後序一篇及譯例、總目等。卷一為原敘、原目、原例及航海要略。卷二至卷三包括中國概況、江海沿岸總體情況及航路概述等。卷四以後所述自香港開始，遍及今海南、兩廣、福建、臺灣、浙江、江蘇、上海、山東、河北、天津、遼寧諸地詳情。《新譯中國江海險要圖志》含地圖五冊，卷一列有 1—41 圖，除第一圖羅經和第二圖中國海濱及長江一帶下至中國海南洋諸島（即總圖）外，其餘各圖為廣東部分：有沿海十幅，珠江七幅，西江五幅，香港四幅，廣東雜澳十三幅；卷二列有 42—89 圖，為福建、臺灣部分，有閩江、三沙灣、海壇群島、臺灣海峽、澎湖群島等圖幅；卷三列有 90—124 圖，為浙江、江蘇部分，有舟山群島、甬江、三門灣、吳淞口、黃埔江、上海等圖幅；卷四列有 125—165 圖，為長江部分，有長江總圖四幅，長江沿線三十四幅，鄱陽湖、贛江、焦山各一幅；卷五列有 166—208 圖，為山東、直隸、盛京部分，有芝罘、威海、膠州灣、遼河口、旅順口、北河等圖幅。《新譯中國江海險要圖志》內容涉及中國沿海由南至北各重要港口的地理位置及其周邊海域的自然特徵和海路狀況，兼考沿江沿海通商口岸的政治、經濟、氣候、交通、人口等情勢。地圖中標出了每個險灘、島嶼、暗礁和標誌性地點，對重要航道採用大比例尺的海圖表示。對各省主要港口和通商口岸各類資料搜集、考察與分析尤為廣深。本文將《新譯江海險要圖志》與中國晚清時期撰寫的海防圖志進行具體比較，發現雖然之間有一些近似的地方，但更多的是重大差異，反映出同一時期中英兩國之間對海洋軍事地理學的認知與理論研究存在巨大差距。

This paper explores a late Qing atlas titled *Xinyi Zhongguo jianghai xianyao tuzhi* 新譯中國江海險要圖志, translated by Chen Shoupeng 陳壽彭, an officer and translator in the Qing navy, from a volume in the British Navy publication *China Sea Directory* (1894). The Chinese translation was published in Shanghai in lithographic print. Aside from a detailed analysis of the maps on the coast regions in China, I will further compare this work with the major late Qing coastal defense atlases. There are more differences than similarities among them, which suggests a great disparity of knowledge and theories between Chinese and British naval geographies in the same time period.

十九世紀晚期西洋氣象儀器書籍在東亞的譯研——
以傅蘭雅（John Fryer）、江衡合譯《測候器》（或作《測候
諸器說》）及保田久成譯《氣象觀測法》為例
Translating Western Works on Meteorological Instruments
in Late-Nineteenth-Century East Asia:
With Reference to *Cehou qi* (*Cehou zhu qi shuo*) by John Fryer and Jiang
Heng and *Kisho kansokuho* by Yasuda Hisanari

Prof. FUNG Kam Wing 馮錦榮教授
The Hong Kong Polytechnic University 香港理工大學

英人傅蘭雅（John Fryer，1839-1928）與江衡（江標[1860-1899]之兄，1852-1926?）於 1876-1880 年間合譯完成的《測候諸器說》未刊稿，先後於傅蘭雅主編的《格致彙編》第三卷（1880）以《測候器》為書題分四期刊載，前後譯介了 74 種當時西方主要觀象台較多採用的氣象觀測儀器。與此同時，日本明治政府內務省地理局測量課的保田久成（1836-1904）亦於明治十三年（1880）譯刊《氣象觀測法》，譯介了十多種西方氣象儀器及其使用方法。本文除探討二書所據以翻譯的西洋氣象儀器書籍的底本外，並蠡探中日兩國氣象機構引進西方氣象儀器的歷史經緯。

Between 1876 and 1880, British missionary John Fryer (1839-1928) and Jiang Heng 江衡 (1852-1926?, elder brother of Jiang Biao 江標 [1860-1899]) collaboratively translated the *Cehou zhu qi shuo* 測候諸器說 to introduce seventy-four meteorological instruments relatively popular at major meteorological stations in the west. The manuscript was published in four parts in volume three (1880) of the *Gezhi huibian* 格致彙編 (The Chinese Scientific Magazine) as *Cehou qi* 測候器. At the same time, Yasuda Hisanari 保田久成 (1836-1904) of Surveying Section, Bureau of Geography, Ministry of Home of the Meiji government of Japan translated and published the *Kisho kansokuho* 氣象觀測法 in 1880 to introduce more than ten western meteorological instruments and their instructions. This paper will examine the sources of the two translations on western meteorological instruments and reveal the history of importing western instruments by the meteorological institutions in China and Japan.

Zhu Kezhen and Paratextual Translations in
Meteorological Texts in the Early 20th Century
二十世紀初的竺可楨與氣象學文本裡的副文翻譯

Prof. Iwo AMELUNG 阿梅龍教授
Interdisciplinary Center for East Asian Studies, Goethe-Universität Frankfurt am Main
法蘭克福大學東亞研究跨學科中心

Western meteorological knowledge was translated into Chinese since the 1850s. This resulted in a large number of new Chinese meteorological terms. Many of these terms became standardized in dictionaries, many printed in Shanghai. Of similar importance, however, were terms, which in a paratextual way (either in brackets or in footnotes) show up in texts, written by prominent meteorologists since the beginning of the 20th century. These texts are no direct translations, but in many cases paraphrase a large number of Western texts – from different languages (including German, which was an important language of meteorological sciences). My paper analyses these texts and attempts to relate them to the standardization of meteorological terminology during the first half of the 20th century. I thus would like to propose that Genette's ideas on paratexts are useful for analyzing Chinese technical terminologies in early 20th century China.

自 19 世紀 50 年代起，西方的氣象學知識開始被翻譯成中文，從而出現了大量新的中國氣象學術語。這其中許多術語在字典中被標準化，並於上海印刷。然而，同樣重要的是，這些術語以副文本的方式（在括弧中或在註腳中）出現在 20 世紀初以來著名氣象學家撰寫的文章中。這些文本並不是直接的翻譯，而是轉述了大量來自不同的語言（包括德語，這是氣象科學的一個重要語言）的西方文本。本論文分析了這些文本，並試圖將它們與 20 世紀上半葉的氣象學術語標準化聯繫起來，論證 Genette 關於副文本的觀點對分析 20 世紀初中國的技術術語的作用。

Session 6: Translation and Publication Networks in Asia

第六節：亞洲的翻譯與出版網絡

西學的架構與漢譯術語的體系性

The Architecture of Western Learning and the Systematic Nature of Terminology

Prof. SHEN Guowei 沈國威教授

Faculty of Foreign Language Studies, Kansai University 關西大学外国語学部

西學東漸，就其實質而言，是東方用漢字接受西方知識體系的歷史進程。歷史上，漢字一直以獨特的孳乳生成方式應對概念的新增。單義性和體系性是近代科技術語最重要的性質。嚴格的定義是保證單義性，將一般詞語與術語區別開來的重要手段。但如嚴復所言，漢語只有互訓，沒有界定（定義）事物的傳統。而體系性則是對日益膨脹的知識積累加以分類整理的需要，18 世紀，林奈發明的生物分類法是最科學的偉大嘗試。在東方，漢字的部首是將外部世界的類別反映到語言上的範例。但是部首只是視覺符號，需要使之有聲化。面對西方的概念體系，章太炎等主張按照傳統的造新字的方法加以應對，而日本採用了複音節化和詞綴的方法。最終的事實證明，日本的術語創造法是唯一可行的方法。本文將從以言文一致為主要特徵的科學敘事的視角，對近代漢譯西書的術語譯製史加以闡述。

The spreading of Western learning to the East is in its essence a historical process of the acceptance of Western knowledge systems in Chinese characters. Historically Chinese script systems always have been responding to the addition of concepts in a unique way through the generation of more characters. Facing Western conceptual systems, Zhang Taiyan and other actors advocated responding by following the traditional method of creating new characters. In Japan, however, the method of compound syllabification and affixation was employed. Ultimately, the Japanese method of term creation proved to be the only viable method. This paper will elaborate on the emergence of translated terminology within the framework of “spaces of circulation” from the perspective of a scientific narrative focusing on the aspect of consistency in speech and language.

西學東漸的另一條渠道：近代日本的對華翻譯與出版

Japan's Translation Projects and Publications for China

Prof. CHEN Liwei 陳力衛教授

Faculty of Economics, Seijo University 成城大学経済学部

甲午戰爭之後，日本打著“亞洲主義”的旗幟，專門針對中國展開翻譯活動，出版了眾多的中文書刊。比如由岡本監輔執筆的《善隣協會主旨》稱：“欲提供日本經驗支援隣國”，“支那之維新業已萌芽……首先要普及我新書以啓彼知見……”，即日本維新後，靠外國書而左右了“國民的腦力”，而這一方法也準備向清國普及。

由善隣譯書館翻譯出版的《大日本維新史》《國家學》等開始在中國發行，極為暢銷。在這一翻譯出版的大潮下，由伊澤修二主持的泰東同文局也應運而生，出版有《日本學制大綱》《萬國地理課本》《五大洲志》《教育學》等。緊接著由井上哲次郎任會長的「普通學講習會」（以富山房、東亞公司等出版社為後盾）相繼跟進，翻譯出版有《最新生理學及衛生學》《物理學課本》和《（清國家庭及學堂用）家政學》《最新電氣學》《家畜飼養各論》《養蠶論》等“實學”中文書。上海則成為其印刷銷售的主要基地。這批新學書雖不到百種，對廢除科舉後的中國來說，卻成為最為亟需的新學知識，由這批書衍生出來各式各樣的中文教材，成為啟動新學教育的基礎課本。

After the Sino-Japanese War, Japan, under the banner of "Asianism", started translation activities specifically for China and published many Chinese books. In this wave of translations and publications, Shanghai became the main base for its printing and sales. Although there were less than a hundred of these books, they became the most necessary new knowledge for China after the abolition of the imperial examinations, and the various Chinese textbooks derived from these books became the basic textbooks for western-style education.

Circulating Translated Knowledge Transnationally: The Shanghai-Hong Kong-Singapore Network 譯書的跨國流傳：上海-香港-星洲的網路

Prof. Robert CULP 高哲一教授
Bard College 巴德學院

Shanghai's two largest publishing companies, Commercial Press and Zhonghua Book Company, were major sources of translated knowledge for Sinophone readers throughout the first half of the twentieth century. Monographs, series publications, textbooks, and periodicals provided both direct translations of seminal Western and Japanese works and synthetic formulations of particular academic fields and subjects. This paper explains how those works circulated not just to the domestic reading public in China but to the growing community of overseas Chinese readers in Southeast Asia, and it explores the implications of that circulation. Shanghai publishers were able to reach huaqiao readers in Southeast Asia with translated modern knowledge by constructing a transnational distribution system through a tiered network that connected Shanghai, Hong Kong, Singapore, and smaller cities and towns throughout Southeast Asia. Starting in the 1910s, books compiled and printed in Shanghai were transshipped through Hong Kong to publishers' branch offices and affiliated retailers in Singapore. Singapore branch offices and affiliated retailers in turn distributed books and periodicals to local bookstores and schools throughout the region. Starting in the late 1920s, however, many publications destined for the Southeast Asia market were printed in the companies' Hong Kong-based printing factories and then directly distributed to Singapore. During the war and extending into the post-war period, Hong Kong further became a site for compilation and publication of books by the major Chinese publishers. Reconstructing these networks of production and distribution reveals the extent to which Chinese publishers were transnational ventures that constructed flexible networks between semi-colonial Shanghai and the colonial

commercial cities of Hong Kong and Singapore to access new markets. Extension of Chinese publishers' products to overseas Chinese communities in Southeast Asia had profound implications for the production and dissemination of knowledge. For one, it meant that overseas Chinese communities in British, Dutch, and French colonies learned about the modern world, at least in part, through texts produced by Chinese intellectuals, who translated knowledge about the West and Japan for Chinese-language readers, thereby dampening the power of European cultural hegemony. Further, robust circulation of Chinese publications allowed overseas Chinese intellectuals in Southeast Asia to participate actively in Chinese intellectual life. For instance, the South Seas Study Society's (Nanyang xuehui) signature monograph series was published by Commercial Press in Chongqing during the war, effectively "translating" knowledge about Southeast Asia for Chinese readers. In sum, the major publishers' transnational publication and distribution networks facilitated the dissemination of modern Western and Japanese knowledge to overseas Chinese communities while also enabling the "translation" of knowledge about Southeast Asia back into the Chinese context. In both processes, Chinese intellectuals played a vital mediating role.

二十世紀前半葉，華文讀者群體所接觸的被翻成中文的現代知識的主要來源是上海的最大出版商，商務印書館與中華書局。專著，叢書，教科書，與期刊直接翻譯了很多西方跟日本的名著或綜合性地介紹了新的學科與題目。這篇論文分析那些出版物的流傳怎麼從中國內地伸展到南洋的華僑讀者共同體。論文也進一步考慮譯書跨國流傳的文化上的意義與影響。上海的大出版商創建了多層網路聯繫上海，香港，新加坡，與南洋各地的中小市鎮以透入南洋華僑讀者市場而供應被翻成中文的現代知識。從 1910 年代開始，在上海編輯出版的書刊經過香港而被運輸到新加坡的分館與代售處。新加坡的分館與代售處就把書刊發行到南洋各地的書店，學校，跟圖書館。不過從二十年代開始，大部分針對南洋華僑讀者市場的出版物是在大出版商的香港印刷廠生產的而直接發行到南洋。再說，在抗戰與內戰期間，香港也轉變成出版商的重要編輯出版書刊的地點之一。分析這些出版與發行系統會展現出中國的出版商是跨國性的企業。它們建立的靈活網路從半殖民地的上海通過殖民地商業城市，香港與新加坡。中國出版商的發行網伸展到南洋的華僑社區對知識的生產與流通有很深刻的影響。首先，住在英國，荷蘭，與法國殖民地的華僑依賴中國知識份子編寫的書刊以瞭解現代世界。因此，中國的知識份子翻譯西方與日本的知識給南洋華僑的學術界與教育界就稍微淡化了歐美與日本的文化權威。再說，華文出版物大型流傳到南洋華僑社區讓當地的華僑知識份子能夠積極參與中國學術界的活動。例如，抗戰期間，南洋學會的專著叢書是商務印書館的重慶館出版的。因此，大出版商的跨國出版與發行網路促進了將有關南洋的知識傳佈到中國的學術語境。在兩個過程中，中國知識份子扮演中間人的角色。



List of Participants 與會者名單

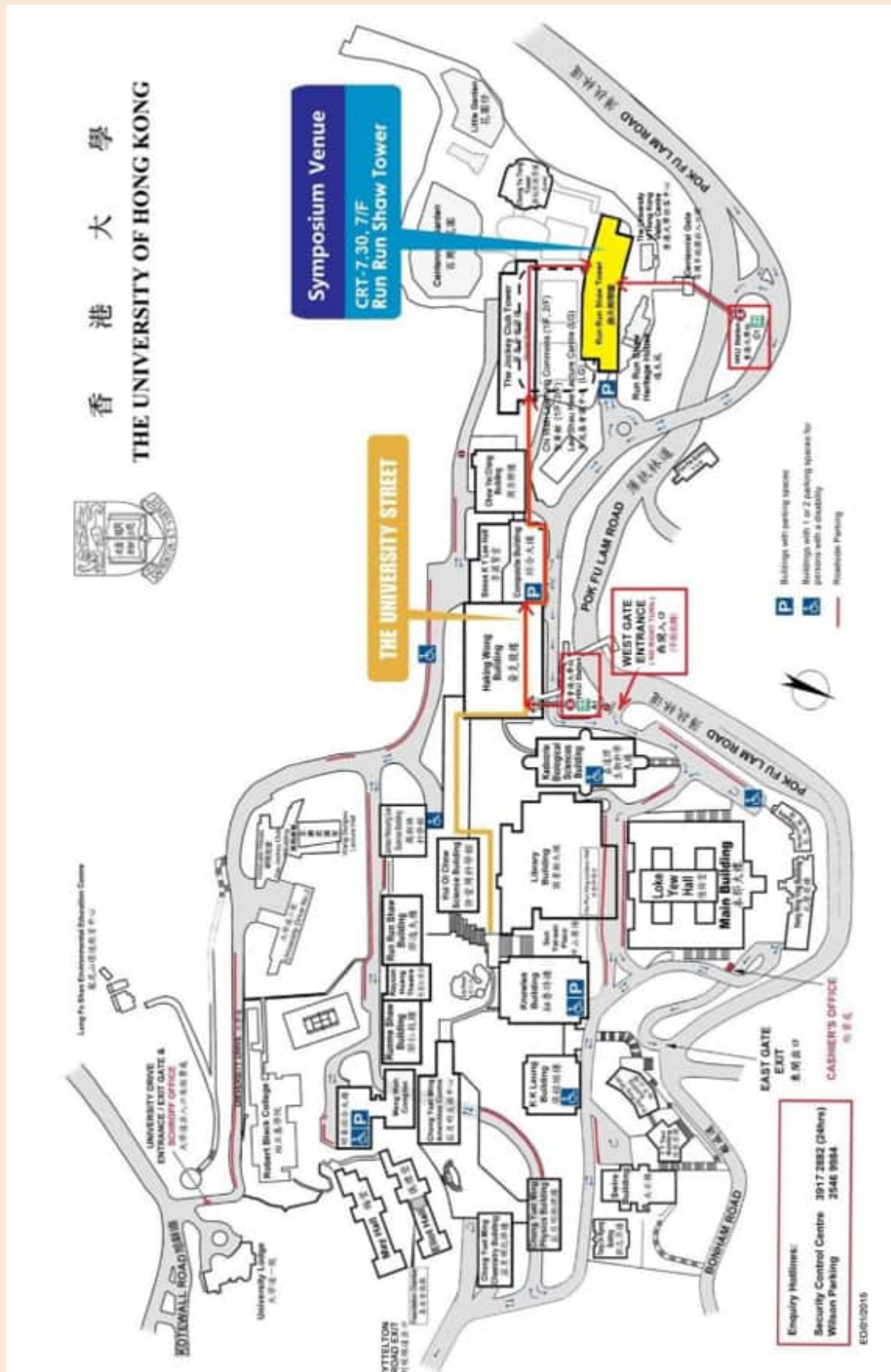
(Listed in alphabetical order 以姓氏首字母排列)

Scholars of Mainland China 中國內地學者		
Full Name 姓名	Institution 機構	Email 電郵
GAO Xi 高晞	Fudan University 復旦大學	gaoxi@fudan.edu.cn
LI Yiqing 李以清	Peking University 北京大學	lcong1225@pku.edu.cn
MO Wei 莫為	Shanghai Maritime University 上海海事大學	mowei@shmtu.edu.cn
WANG Qianjin 汪前進	University of Chinese Academy of Sciences 中國科學院大學	wangqj@ucas.ac.cn
YANG Huabo 楊華波	Fudan University 復旦大學	allenyoung165210@163.com
YAO Dadui 姚達兒	Hainan University 海南大學	yaodadui@foxmail.com
ZHANG Zhongmin 張仲民	Fudan University 復旦大學	Zzm2007@outlook.com
ZOU Zhenhuan 鄒振環	Fudan University 復旦大學	zouzh@fudan.edu.cn
Scholars of Hong Kong (SAR) 中國香港學者		
Full Name 姓名	Institution 機構	Email 電郵
CUI Wendong 崔文東	City University of Hong Kong 香港城市大學	wendocui@cityu.edu.hk
FUNG Kam Wing 馮錦榮	Hong Kong Polytechnic University 香港理工大學	kam-wingkw.fung@polyu.edu.hk
SONG Gang 宋剛	University of Hong Kong 香港大學	songg@hku.hk
TANG Siu Fu 鄧小虎	University of Hong Kong 香港大學	tangsf@hku.hk
WEI Yan 魏艷	University of Hong Kong 香港大學	ywei19@hku.hk
WU Cuncun 吳存存	University of Hong Kong 香港大學	wucuncun@hku.hk
Scholars of Europe & America 歐美學者		
Full Name 姓名	Institution 機構	Email 電郵
Iwo AMELUNG 阿梅龍	Goethe-Universität Frankfurt 法蘭克福大學	amelung@em.uni-frankfurt
Joachim KURTZ 顧有信	Universität Heidelberg 海德堡大學	kurtz@hcts.uni-heidelberg.de
Robert J. CULP 高哲一	Bard College 巴德學院	culp@bard.edu
Scholars of Japan 日本學者		
Full Name 姓名	Institution 機構	Email 電郵
CHEN Liwei 陳力衛	Seijo University 成城大學	Chenliwei@seijo.ac.jp
SHEN Guowei 沈國威	Kansai University 關西大學	shkky@kansai-u.ac.jp
Keiichi UCHIDA 內田慶市	Kansai University 關西大學	u_keiichi@mac.com



The University of Hong Kong Campus Map

香港大學校園地圖





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