

## 關於傳教士漢學的幾點思考——以卜彌格、比丘林、鮑潤生為例

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基督宗教傳教士在中西文化相遇，以及知識與概念的傳遞中無疑地扮演了重要的角色。在漢學的歷史裡特別標誌出十六至十八世紀耶穌會士的貢獻，並且稱他們為研究中華語言與文化的「初期的漢學家」。這「初期的漢學」時常與後來從十九世紀初在歐洲發展的、更重視知識與學術方法的「專業漢學」相互比較。兩相比較以及認為傳教士們總是以帶有偏見的方式理解中華文化的觀念，導致傳教士漢學往往被視為不成熟以及不客觀的。

事實上，基督宗教傳教士在漢學發展的各個時期與階段，戮力於中華文化研究，這些研究自然應被視為漢學研究的一部分。在最近幾年，傳教士漢學已逐漸發展為一個新興的學科，包括各種相關的主題，並進行中華文化與基督信仰對話。此學科也因此在此漢學研究中展現出特殊的特質。傳教士漢學研究的界限至目前尚未有清晰的定論。因此，許多的學者對其時間斷代，應涉及的主題以及研究方法見解殊異。

我的演講擬以三位不同時期與國別的傳教士為例，探究傳教士漢學一些定義上的問題。這三位傳教士分別為：研究中國植物，並身為中國皇帝官派使節的波蘭籍耶穌會傳教士卜彌格 (Michael Boym, 1612-1659)；俄羅斯漢學之父，東正教傳教士比丘林 (Iakinf Bichurin, 1777-1853)；於北京輔仁大學創辦漢學期刊的德國籍神父鮑潤生 (Franz Biallas, 1878-1936)。藉著介紹他們對於中華文化的視角與研究貢獻，希望能夠對傳教士漢學引發更進一步的瞭解。

◎本場演講與輔仁大學華裔學志漢學研究中心合辦

## Reflections on the Missionary Sinology – Selected Examples (Michael Boym, Hyacinth Bichurin, Franz Biallas)

Christian missionaries undoubtedly played an important role in the meeting between the Chinese and Western culture and in the transfer of knowledge and ideas between China and the West. The history of sinology highlights in particular the merits of the Jesuits in 16-18 c., as “proto-sinologists” in the study of Chinese language and culture. This missionary “proto-sinology,” was often confronted with the later academic sinology, subsequently developed in Europe from the beginning of the 19 c., with a higher level of accumulated knowledge and scholarly methods. This comparison, combined with the criticism of supposed missionary bias in the sinological research, caused sometimes that missionary sinology was considered as immature and subjective.

In fact, the research on Chinese culture was done by Christian missionaries in various periods, at different stages of sinological studies, and should be considered an integral part of the research on the Chinese culture. In the last years, the missionary sinology has developed into a new field of studies including a wide range of relevant topics in the dialogue of Chinese culture and Christianity, and showing the specific characteristics of the sinological research in this regard. The limits of missionary sinology have not yet been clearly defined, and because of that their temporal, personal and thematic frames are defined and understood in a different way by various scholars.

The present contribution reveals some problems of defining of the missionary sinology by the example of three missionaries from different countries and epochs: the Polish Jesuit Michael Boym (1612-1659) – investigator of Chinese flora and the envoy of the Chinese emperor; the Russian Orthodox missionary Iakinf Bichurin (1777-1853) – the father of Russian Sinology; and German priest Franz Biallas (1878-1936) – the founder of the sinological journal at the Fu Jen University in Beijing. Through presenting their approach to the Chinese culture and their contribution to the research on China it is intended to understand better the meaning of the missionary sinology.

### 主講人簡介：

顧孝永 (Piotr Adamek)，波蘭籍，現為德國華裔學志研究所 (Monumenta Serica Institute) 主任。顧教授曾於俄羅斯莫斯科大學攻讀漢學，近年來致力研究基督宗教傳教士在華的活動。在 2014 年 1 月國家圖書館與輔仁大學華裔學志漢學中心合辦的第一屆傳教士漢學會議中，顧教授以「比丘林對中國宗教的理解：以他的《中華帝國統計概要》為例」發表專題演講。顧教授本年獲得漢學研究中心獎助，來臺灣研究主題為「Research on Secondary Literature Regarding to Missionary Sinology」。此外，他也希望藉由此次機會，對臺灣研究傳教士漢學的相關文獻進行整理與分析。