

Translation and Research on Confucianism of Sinologists in *T'oung Pao* since the 20th Century

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ABSTRACT

The paper studies the articles on Confucianism which have been published in the column of "Articles de Fond" in T'oung Pao, a famous international Sinology journal, since the 20th century. The paper aims to sort out and comment on the translation and introduction of Confucian works and ideas in T'oung Pao, especially various versions of Confucian classics. And by summarizing the different characteristics of Confucianism-related research in the perspectives and contents in different historical periods, it discusses the intercultural communication media of Confucianism, aiming to further explore how to continue to promote the international communication of Chinese culture under the background of the "going out" strategy of Chinese culture. The findings are as follows: one is that the high-quality Sinology journals represented by T'oung Pao are an important form of media for overseas Confucianism communication. At the same time, it is an important topic for researchers engaged in cross-cultural work in the new era to seek the organic combination of traditional and contemporary media; the other is that we can make full use of the online network platform to promote some Sinology journals and articles on Confucianism published in them, and actively seek a new path and carrier of intercultural communication.

Keywords: international Sinology; *T'oung Pao*; Confucianism; intercultural communication

1. Introduction

From Sinology in travel notes to missionary Sinology, and then to professional Sinology, it is a long-term process for Europeans to walk out of the long "imaginary China" and search for the Far East (Long2007:7). Western specialized research on Sinology originated in France and its establishment was marked by the lecture on Sinology (Chaire de Sinologie) hosted by French Sinologist Jean Pierre Abel Rémusat (1788~1832) in 1814 at the Institut de France. Later, Leiden University in the Netherlands also holds a seminar on Sinology in 1855. Since then, researches on Sinology have developed rapidly in the West. Although the Internet media in the 21st century has become an indispensable form of cultural communication due to its extensiveness and convenience, traditional media represented by journals or magazines are still an important channel for people to understand the historical changes and new developments of cultural exchange. Nowadays, the Sinology journal is still an important platform to promote the international communication of Sinology. The late 19th century was an important period for the prosperity of French Sinology. In addition to the establishment of some teaching and research institutions, related publications have sprung up. Famous academic journals in the same period include *T'oung Pao*, *Journal Asiatique*, and *Bulletin de l'Ecole Française d'Extrême-Orient*. Although these three publications have different research focuses and directions, they all provide possibilities for the further development of Sinology in France. The birthplace and long-term development center of specialized Sinology in the Netherlands are Leiden University. The Sinological Institute of Leiden University was once one of the largest Sinological institutes in Europe, and the Chinese library in it was the largest one in Europe (Qiu2016: 8). The academic research method has made Sinology research in France and the Netherlands less affected by political and economic factors and has retained its own style and cultural characteristics in different eras. This is one of the reasons for Sinology studies' lasting rejuvenation in France and the Netherlands. In general, the spread of Confucianism in

France and the Netherlands is not limited to the research path based on the original classics and literature with commentaries. From this point of view, the process of spreading Confucianism to the West is not just a process of translation and introduction of Confucian classics, but a process of multi-dimensional communication between Chinese and Western civilizations.

Confucianism retains the essence of its own traditional thinking while simultaneously drawing on other schools of thought. And it is constantly innovating under the new historical conditions. As an important symbol embodying the demeanor and spirit of the nation, Confucianism has powerful enlightenment in various fields such as culture, politics, and economy in China. As the co-founders of *T'oung Pao*, France, and the Netherlands are also important academic positions for early sinological studies. Specifically, the spread and development of Confucianism in France and the Netherlands provide an opportunity for *T'oung Pao* to pay attention to this field, and studies on Confucianism in *T'oung Pao* as well as other Sinology journals are also an important link in the process of Confucianism spreading.

The 21st century is an era symbolizing the great renaissance of Chinese culture. Confucianism, as an important branch of international sinological studies, has achieved some gratifying results. The paper intends to comprehensively employ the methods of classification, literature research, and interdisciplinary analysis to discuss the articles on Confucianism published in *T'oung Pao* since the 20th century. Taking *T'oung Pao's* attention to Confucianism as an example, we aim to investigate the cross-cultural dissemination path of Confucianism and its international influence, so as to provide a reference for promoting the international spread of Chinese traditional culture.

2. Introduction to *T'oung Pao*

France and the Netherlands began to pay attention to Sinology very early. As early as the 17th century, Louis XIV(1638~1715) sent six "royal mathematicians" to China (He&Xu 2000: 67). At almost the same time, the Netherlands also began to show interest in Sinology. Since then, the first group of professional Sinologists in the West originated in France, opening a modern model of sinological research (ibid.: 166). In addition, the most representative contribution of France and the Netherlands to Sinology is the creation of the Sinology journal *T'oung Pao*. In 1889, French Sinologist Henri Cordier (1849~1925) and Dutch Sinologist Gustave Schlegel (1840~1903) met at an international conference and decided to jointly create an academic journal dedicated to the study of East Asia (Yang 2008: 11). As we all know, the journal is *T'oung Pao*, and the decision undoubtedly opened up a more specialized cultural bridge to the East for the West at the end of the 19th century. Apart from the two founding scholars, the successive editors of *T'oung Pao* are also Sinologists renowned overseas, such as Professor Chavannes (Emmanuel-èdouard Chavannes, 1865~1918), the pioneer of Tunhuangology; Professor Gernet (Jacques Gernet, 1921~2018), the author of *Le Monde Chinois*; and Professor Duyvendak (J. J. L. Duyvendak, 1889~1954) who established the Sinological Institute of Leiden University and its library, etc. The current editors are Professor Goossaert (Vincent Goossaert) from France, Professor Kern (Martin Kern) and Professor Robson (James Robson) from the United States. And They have all made great contributions to the development of *T'oung Pao*.

At the beginning of the publication, *T'oung Pao* did not fully focus on "China Studies", but was

derived from a belief—"filling the gaps in the study on humans in the Far East"¹. During more than one hundred years since its creation, the full title of *T'oung Pao* has changed several times, from the original *T'oung Pao ou Archives pour servir à l'étude de l'histoire, des langues, la géographie et l'ethnographie de l'Asie Orientale [Chine, Japon, Corée, Indo-Chine, Asie Centrale et Malaisie]* to the still used *T'oung Pao, Revue Internationale de Sinologie, International Journal of Chinese Studies* (ibid.: 13). From "Oriental Studies" to "Sinology" then to "China Studies", *T'oung Pao* has witnessed the continuous improvement of the international influence of Chinese culture. As far as the development of *T'oung Pao* is concerned, although it faces the powerful challenge of the current new media, it still has an irreplaceable position in the sinological field with an innovative consciousness of seeking newness and changes. It can be said that the simultaneous development of traditional and modern media can better promote the international dissemination of Chinese traditional culture. Professor Kern (2014: 6-7) believes that, if traditional Chinese culture wants to have a sustained influence today, it is no longer possible to avoid the intervention of new media forms. At the same time, he is also committed to popularizing the relevant knowledge about *T'oung Pao*. For example, he gave an academic lecture at Beijing Foreign Studies University in 2015, introduced the history of *T'oung Pao* as well as its transformation and development in the field of Sinology, and finally expressed his intention to convert the bilingual abstracts in English and French into trilingual abstracts in English, French, and Chinese². Judging from the academic articles included in *T'oung Pao* over the years, the frequency of appearance of Chinese authors has shown a continuous increase. In short, the goals of Chinese scholars studying native culture and overseas scholars studying Chinese culture are the same, that is, to promote mutual learning between Chinese and Western cultures.

3. A Review of Articles on Confucianism in *T'oung Pao*

At the end of the 19th century and the beginning of the 20th century, Confucianism was relatively rare and even ignored in the Western Sinology field. During this period, factors such as the turbulence of the international political situation and changes in the social environment have more or less affected the development of Confucianism both locally and overseas. The phenomenon is reflected in *T'oung Pao*. The main manifestation is that there are far more articles on Taoism, Buddhism, and ancient Chinese poetry than Confucian research articles. However, the condition does not prevent some Sinologists from paying attention to Confucianism. We have collected 37 articles on Confucianism in the column of "Articles de Fond" in *T'oung Pao* since the 20th century on the website of Brill Publishing House³. The articles cover a wide range of perspectives, including introductions and annotations on the texts and translations of Confucian classics, as well as interdisciplinary research (such as astronomy, exegetics, and textual research, etc.), introductions to Confucius and other Confucian masters together with evaluations of their ideas. Besides, there is a combination of Confucian elements and folk culture, as well as some studies on the media for spreading Confucianism. In addition to French and Dutch Sinologists, the authors of these articles also include scholars from the United States, Germany, Italy, and other countries as well as native Chinese scholars. The following contents will be divided into two parts for discussion.

Table 1 Articles on Confucianism in the Column of “Articles de Fond” in *T’oung Pao* (1924~1999)

Title	Author(s)	Publication Date
Hsün-Tzū on the Rectification of Names (《荀子·正名》)	J. J. L. Duyvendak	1924, 23(01)
Did Confucius Study the “Book of Changes”? (孔子研究过《易经》吗?)	Homer H. Dubs	1927, 25(01)
The Chronology of <i>Hsün-Tzū</i> (《荀子》年表)	J. J. L. Duyvendak	1929, 26(01)
Notes on Dubs’ Translation of <i>Hsün-Tzū</i> (评德效蹇《荀子》译本)	J. J. L. Duyvendak	1932, 29(01)
Was Confucius Agnostic? (孔子是不可知论者吗?)	Herrlee Glessner Creel	1932, 29(01)
Das Datum Der Shih-Ching-Finsternis (《诗经》中的日食日期)	Willy Hartner	1934, 31(01)
Les Formules Du Serment Dans Le <i>Tso-Tchouan</i> (《左传》中誓言的形式)	Jos. Mullie	1947, 38(01)
Contribution to a New Translation of the <i>Lun Heng</i> (《论衡》新译研究)	Donald Leslie	1956, 44(01)
Notes on the <i>Analects</i> (《论语》心得)	D. Leslie	1962, 49(01)
Studies in Middle Archaic Chinese: the <i>Spring and Autumn Annals</i> (中上古汉语研究之《春秋》)	W.A.C.H. Dobson	1963, 50(01)
Fusion Equations for 諸 in the <i>Analects</i> and <i>Mencius</i> (《论语》与《孟子》中“诸”的合音等值)	D. Leslie	1964, 51(02)
Linguistic Evidence and the Dating of the <i>Book of Songs</i> (语言学考证与《诗经》年鉴)	W.A.C.H. Dobson	1964, 51(04)
Le Véritable Éditeur Du <i>Kieou-King San-Tchouan</i> (《九经三传》的真实作者)	T'ong-Wen Wong	1964, 51(04)
A Confucian Magnate's Idea of Political Violence: Hsün Shuang's (128-190 A.D.) Interpretation of the <i>Book of Changes</i> (一位硕儒对政治暴力的看法: 荀爽对《易经》的解读)	Ch'i-Yün Ch'en	1968, 54(01)
The Penetration of Taoism into the Ming Neo-Confucianist Elite (道教对明代新儒家精英思想的渗透与影响)	Ts'un-Yan Liu	1971, 57(01)
The Sources of Four Tun-Huang Mss of the <i>Tso-Chuan</i> (《左传》四个敦煌手稿的来源)	Tieh-Fan Chen	1971, 57(05)
The Confucian Teacher Wang T'ung (584 ? -617), One Thousand Years of Controversy (儒学大师王通: 千年之争)	Howard J. Wechsler	1977, 63(04)
The Confucian Impact on Early T'ang Decision-Making (儒家思想对唐代早期决策的影响)	Howard J. Wechsler	1980, 66(01)

Word and Word History in the <i>Analects</i> : the Exegesis of <i>LunYü</i> IX.1 (《论语》中的词及其历史: 对《论语》第九篇第一段的诠释)	William G. Boltz	1983, 69(04)
Chu Hsi and the Revival of the White Deer Grotto Academy, 1179-1181 A.D. (朱熹与白鹿洞书院的复兴)	John W. Chaffee	1985, 71(01)
The Two Early Han “i ching” Specialists Called Ching Fang (汉初两位叫京房的《易经》专家)	A.F.P. Hulsewé	1986, 72(01)
Poems of Depravity : A Twelfth-Century Dispute on the Moral Character of the <i>Book of Songs</i> (堕落的诗: 十二世纪《诗经》道德品格之争)	Siu-Kit Wong & Kar-ShuiLee	1989, 75(04)
A Note on the Authenticity of the <i>ChunqiuFanlu</i> (论《春秋繁露》的真实性)	G. Arbuckle	1989, 75(04)
A Neo-Confucian Debate in 16th Century Korea. Its Ethical and Social Implications (十六世纪朝鲜新儒学大辩论及其对伦理与社会的影响)	Paolo Santangelo	1990, 76(04)
Change in <i>Shijing</i> Exegesis: Some Notes on the Rediscovery of the Musical Aspect of the “Odes” in the Song Period(《诗经》诠释的变迁: 笔记宋代《诗经》中音乐方面的新发现)	Achim Mittag	1993, 79(04)
“Confucian” Elements in the Great Temple Festivals of Southeastern Shansi in Late Imperial Times (帝国晚期山西东南部庙会中的“儒”元素)	David Johnson	1997, 83(01)

According to Table 1, the first article on Confucianism in *T'oung Pao* in the 20th century entitled “Hsün-Tzū On the Rectification of Names” (Duyvendak 1924: 221-253) came from Professor Duyvendak. In the article, he introduced and interpreted *Xunzi • Zhengming*. Since then, different from the ignorance of Xunzi's thought by the sinological field in the same period, he published two related articles in *T'oung Pao*, commenting on Xunzi and the translation of *Xunzi* from the perspective of chronology. In addition, not limited to the study on Pre-Qin Confucianism, he paid attention to Lu and Wang's Xin-Xue, and explored why Xin-Xue was regained in the 20th century, providing new ideas for researches on Confucianism in the West. Besides, the other authors of the six Confucian-related research articles before the end of World War II are American Sinologist Homer H. Dubs (1892~1969), Herrlee Glessner Creel (1905~1994), and Willy Hartner (1905~1981), the German expert on the history of astronomy.

Professor Dubs made textual research on whether Confucius had studied *The Book of Changes* (Dubs 1927: 82-90), embodying the-comparative thinking mode of sinological studies and the rigorous attitude of scholars at that time, and setting an example for the standardization of studies in later generations. As we all know, *The Book of Changes* is a relatively special existence in the *Thirteen Confucian Classics (Shisan Jing)*⁴. *The Book of Changes* is the common classic shared by Confucianism and Taoism, and also the most difficult to understand. This is why it has been attracting sinologists to study for many years. It is widely believed that the genuine saying “If some years were

added to my life, I would give fifty to the study of the *Book of Change*, and then I might come to be free from great faults” (“假我数年，五十以学易，可以无大过矣”) is from Confucius. Nevertheless, some scholars consider that the *Book of Changes*, as a book of divination, should not be promoted by Confucius, which may be a misunderstanding of this book. The essence of the *Book of Changes* is "seeking Tao" instead of "seeking Shu". The Destiny Concept in it advocates "The motion of the heaven is strong and vigorous, so gentlemen should strive for self-improvement" (“天行健，君子以自强不息”), which is not inconsistent with Confucius' thinking. And the saying just emphasizes the importance of the subjective initiative. Confucius does not deny the existence of ghosts and gods. Historically, Confucian ritual activities also included sacrifices. In other words, what he believed is that maintaining rationality and improving moral cultivation is the right way to solve problems. A typical example is “Confucius never talk about weirdness, brute force, rebellion and ghosts” (“子不语怪力乱神”). That is to say, Confucianism accepts the existence of ghosts and gods, but it still holds the view that gentlemen should stay away from ghosts and gods instead of blindly pursue and worship them. To sum up, the compatibility of Confucianism and the relevance in conforming to the laws of nature of Confucianism and Taoism are important parts that cannot be ignored in Confucian studies. Professor Greel, as an authority on the study of Confucius in the Western Sinology field, has a great influence on the establishment of contemporary views on Confucianism in Europe. His article explored whether Confucius is an agnostic (Creel 1932: 55-99) and supported a comprehensive and objective understanding of the saint Confucius. Agnosticism is a Western philosophical thought stemming from the 18th century. This idea was the product of European opposing the high pressure in irrational dogmatism, more precisely, it was skeptical of religious theology while denying atheism. Two centuries later, the comparative study of Eastern and Western philosophy is still one of the most hot topics in Western Sinology, showing the influence of Confucianism. Professor Hartner, mainly engaged in the study of the history of Arab astronomy, explored the astronomical elements in *The Book of Songs* from an interdisciplinary perspective (Hartner 1934: 188-235). Since then, the research horizon of Western Confucianism has broadened. In the later period, there were plenty of interdisciplinary research articles on *The Book of Songs* and other classics, such as "Change in *Shijing* Exegesis: Some Notes on the Rediscovery of the Musical Aspect of the ‘Odes’ in the Song Period" (1993: 197-224) by German Sinologist Achim Mittag.

In addition to exploring Confucian classics, Western Sinologists also pay attention to commentaries on Confucian classics. In 1956, the article entitled “Contribution to a New Translation of the *Lun Heng*” (Leslie 1956: 100-149) by Australian Sinologist Donald Leslie was published in *T'oung Pao*. Before this, the German Sinologist Alfred Forke (1867~1944) had a great contribution to the translation of *Lun Heng*. Then the publication of *Collation and Explanation on Lun Heng* (《论衡校释》) in 1938 provided the possibility for the birth of a new translation. It can be seen from the text that some Western scholars consider that *Lun Heng* is an important part of the development of Neo-Confucianism, and the vocabulary, grammar, and logic in it are easier to understand than other books. It should be pointed out that in the Eastern Han Dynasty, *Lun Heng* was once regarded as a "disparate book" because of challenging the authority of Confucianism. In fact, the book does not completely deny Confucianism. What it criticized was only the so-called "Confucianism" mixed with theology and prophecy. In 1964, China and France formally established diplomatic relations at the ambassadorial level, making cultural exchanges more unimpeded. Due to the communication, the number of

Confucian-related articles published in *T'oung Pao* increased significantly. From then on, studies on Confucianism during this period showed three major changes. Firstly, Chinese scholars joined the research group. For example, professor Chen (Chi-Yün Chen) focused on the introduction and commentary on Confucian elites and their thoughts (Chen1968: 73-115). Besides, one of his representative work *Hsun Yueh: The Life and Reflections of An Early Medieval Confucian* (《荀悦与中世儒学》) published in Cambridge University Press had a huge impact on the Western world. Secondly, the research horizon has been further expanded, and researchers have begun to trace the development of Confucianism in other parts of Asia in different historical periods. For instance, in “A Neo-Confucian Debate in 16th Century Korea. Its Ethical and Social Implications” (Santangelo 1990: 234-270), the Italian Sinologist Paolo Santangelo discussed a famous philosophical debate during the Joseon Dynasty—“The Dispute over ‘Four Origins and Seven Emotions’” and its social influence. Thirdly, some researchers began to pay attention to the media for the dissemination of Confucianism. The discussion on the revival of the White Deer Grotto Academy (Chaffee 1985: 40-62) and “Confucian” Elements in the Great Temple Festivals (Johnson 1997: 126-161) both reflect the importance attached to cultural media by the Sinology field.

Table 2 Articles on Confucianism in the Column of “Articles de Fond” in *T'oung Pao*(2000~2020)

Title	Author(s)	Publication Date
“The One That Pervades the All” in Ancient Chinese Political Thought: the Origins of “the Great Unity” Paradigm (中国古代政治思想中的“涵盖所有之一”: “大一统”范式的起源)	Yuri Pines	2000, 86(04)
An Interpretation of “Shi KeyiQun” (对“诗可以群”的解读)	Jinhua Jia	2001, 87(01)
Confucius and the Mediums: Is There a “Popular Confucianism”? (孔子与媒介: 存在“流行儒学”吗?)	Philip Clart	2003, 89(01)
“Confucian” Values and Practices in Han China (中国汉代“儒学”的价值与实践)	Michael Loewe	2012, 98(01)
Did Mencius know the <i>Analects</i> ? (孟子了解《论语》吗?)	Michael Hunter	2014, 100(01)
Intertextual Alliances: Huang Hui’s Synthesis of Confucian and Buddhist Paths to Liberation (互文联盟: 黄辉对儒佛摆脱束缚之路的综合)	Jennifer Eichman	2014, 100(01)
Confucius as Seen through the Lenses of the <i>Zuozhuan</i> and <i>Lunyu</i> (从《左传》和《论语》的视角看孔子)	Scott Cook	2015, 101(04)
Le <i>Lunyu</i> et La Littérature (《论语》与文学)	Jean-Pierre Diény	2016, 102(01)
Questions about the Qi <i>Lunyu</i> (关于齐国版本《论语》的几点问题)	Charles Sanft	2018, 104(01)
<i>The Corrected Interpretations of the Five Classics</i>	Lucas Rambo Bender	2019, 105(01)

(<i>Wujingzhengyi</i>) and the Tang Legacy of Obscure Learning (<i>Xuanxue</i>) (《五经正义》的正确解读与唐代玄学)		
A Possible Lost Classic: The <i>Sheming</i> , or <i>Command to She</i> (《尚书》佚篇溯源:“摄命”篇)	Edward L. Shaughnessy	2020, 106(04)

At the beginning of the 21st century, the Chinese cultural "going out" strategy was put on the agenda. During this period, Sinologists worked to fill the gaps in early research. According to Table 2, there are three characteristics of relevant research articles: one is to rethink the social value of Confucianism; the other is to explore the relationship between Confucianism, poetry, and literature; and the third is to start paying attention to Jing-Xue and Xuan-Xue that have a lot to do with Confucianism. The early French Sinologist Joachim Bouvet (1656~1730) once commented in the book *Histoire de l'Empire chinois* that Confucianism foreshadows the possibility of a global morality⁵. The status of Confucianism in China is self-evident, at the same time, it has also had a huge impact on the Western world. The three concepts of "morality, etiquette, and benevolence" (德、礼、仁) in governing the country, educational thoughts such as "education without distinction" (有教无类) and "individualized quality education" (因材施教), and the eclectic and unbiased "golden mean" (中庸) are all the quintessence of traditional Confucianism, as well as the main research object worthy of consideration and reference for Western Sinologists, no matter what kind of social situation it is. Furthermore, Confucianism has been continuously given new definitions in its development process, which is one of the reasons for its lasting rejuvenation. The process, from Pre-Qin Confucianism to Neo-Confucianism and then to modern Confucianism, is a manifestation of the changes and development of Chinese traditional culture through the ages. The spread of Confucianism to the West is also inseparable from the contributions made by the Sinologists who love Chinese culture and are the messengers of communication between Chinese and Western cultures of the past generations. Even the Chinese names of many famous Sinologists come from Confucian classics. For example, the Chinese name of professor Owen (Stephen Owen) from Harvard University is Yuwen Suo'an (宇文所安), coming from a sentence in *The Analects of Confucius*—"Look closely into his aims, observe the means by which he pursues them, discover what brings him content—and can the man's real worth remain hidden from you"(视其所以, 观其所由, 察其所安, 人焉廋哉?). Another American Sinologist Frederick W. Mote (1922~2005), who is called Mou Fuli (牟复礼) in Chinese, also derived his Chinese name from *The Analects of Confucius*—"To subdue one's self and return to propriety, is perfect virtue" (克己复礼为仁).

More than four hundred years ago, Confucianism spread through France into the Continent of Europe and gradually developed in the West. Up to now, L'Institut de France has always adhered to Confucius' teaching philosophy of "Vocationā tout enseigner" as its mission. In 2019, when Chairman Xi was on a state visit to France, he received an extraordinary national gift from French President Emmanuel Macron—the original work of the first *Les Analectes de Confucius* (《论语导读》, 又名《孔子与王家科学》) published in France in 1688. And it is reported that there are only two versions left. The classic *The Analects of Confucius* witnessed the long history of cultural communication between China and France, confirming that cultural closeness is a unique advantage of the relationship between China and France⁶. Nowadays, not only France, but other Western countries are also paying more and

more attention to traditional Chinese culture represented by Confucianism, showing a bright future for the spread of Chinese culture to the West.

4. Findings and Implications

The harmonious role in political multi-polarization, the restraint and balance role in economic globalization, and the educational role in the multiculturalism of Confucianism are conducive to maintaining world peace and promoting the healthy development of the world economy (Tuo 2011: 134). From the perspective of the way for the dissemination and communication of Confucianism, the traditional media represented by journals (or books) and education still cannot be ignored in the process of global dissemination of Chinese culture. The preliminary research in the paper shows that the important role of Sinology journals and books is self-evident. Furthermore, it is worth noting that most of the famous scholars mentioned in the paper are teacher-student relationships passed down. Except for factors such as early Sinology studies in the West that were not paid attention to by most people and the difficulty in obtaining information and research materials, we can see the importance of education.

It needs to be pointed out that, although the development of overseas Sinology is stable, it is necessary to seek new paths and carriers for Chinese culture to better “go out”. Take the researches on Confucianism in *T'oung Pao* as an example, in recent years, the related articles have become more innovative and diverse in content, but in the form, they still mainly focus on the study of specific Confucianism issues and book reviews, and there are certain limitations in length and depth. Moreover, such research articles with a high academic level have a small group of audience, which would more or less affect the communication effect. As we mentioned above, seeking the organic combination of traditional media and contemporary media is a topic that intercultural researchers in the new era should pay attention to. At present, the numerous Confucius Institutes established abroad by the Chinese government, more diversified and multifunctional than traditional teaching institutions, are an important platform for the international spread of Chinese traditional culture in the new era. At the same time, traditional Sinology research institutions are also seeking innovation, and the main form is to encourage cross-school cooperation and cross-cultural research. While carrying out offline activities, the teaching and research institutions mentioned above have also begun to focus on the development and promotion of online network platforms. In this regard, we believe that these platforms could be fully utilized to promote high-quality Sinology journals represented by *T'oung Pao* and articles published in them. Moreover, feedback channels could be established to narrow the distance between readers and academic articles with high quality, which may have a positive effect on the promotion of traditional academic journals on Sinology as well as the spread of traditional Chinese culture represented by Confucianism.

Regarding the new path of cross-cultural dissemination of Confucianism, new media forms such as animation, film, and television that are well known to the public have achieved remarkable results. The global release of the film *Confucius* in 2010 and the release of *Mulan* in North America in 2020 are very good examples. Moreover, some scholars learn from the past and focus on comprehensively exploring the “going out” path of Chinese culture from multiple angles. For example, Yang Wei and Guan Heng (2015: 141) summarized three ways for Chinese culture to “go out” based on the investigation of the ways of cultural dissemination during the Tang and Song Dynasties: state

promotion, people-to-people contacts, and individual transmission. We agree with this idea. The "going-out" and "bringing-in" of Chinese culture need to overcome many differences in various aspects such as ideology, social customs, and language. In this regard, the three elements are essential. They are—national policy assistance, cultural communication carriers with universities and colleges as well as research institutions as the main body, and individuals with great enthusiasm for cross-cultural research. In addition, in an era with relatively advanced technology, only by making full use of the Internet as a communication medium to create cultural brands with Chinese characteristics can we "tell Chinese stories better". Specifically, creating a cultural brand full of Chinese characteristics includes the production of a network platform for cultural promotion and the establishment of a "cultural think tank" and so on.

5. Conclusion

As a major academic front of overseas Sinology, *T'oung Pao* played an important role in the spread of Confucianism in the Western world. Western Sinologists made new interpretations of Confucianism from the perspective of others, which not only contributed to the localization of Confucianism in the West but also had important enlightening significance for the new development of Confucianism in China. In the new era of the 21st century, in what kind of media form Confucius' thoughts can be better spread in China and the West to make new contributions to the development of human civilization and the construction of a community with a shared future for mankind is a question worthy of in-depth discussion.

Notes

- [1]. See *T'oung Pao*, Vol.1, No. 1 (Apr., 1890),pp. I-IV.
- [2]. See <http://news.bfsu.edu.cn/archives/251133>.
- [3]. See <https://brill.com/>.
- [4]. *Thirteen Confucian Classics* formed in the Southern Song Dynasty refers to the following Confucian works: *The Book of Songs (Shijing)*, *The Book of History (Shangshu)*, *The Book of Changes (Yijing)*, *Ceremonial Etiquette (Yili)*, *Rites of Zhou (Zhouli)*, *The Book of Rites (Liji)*, *Zuo's Commentary (Zuozhuan)*, *Gongyang's Commentary (Gongyang Zhuan)*, *Guliang's Commentary (Guliang Zhuan)*, *The Classic of Filial Piety (Xiaojing)*, *The Analects of Confucius (Lunyu)*, *The Book of Interpretation (Er Ya)*, *The Book of Mencius (Mengzi)*
- [5]. Bouvet, J. 1940. *Histoire de l'Empire chinois*(1699). Tianjin: Tianjin Publishing House.
- [6]. See <http://www.chinanews.com/gn/2019/03-27/8791598.shtml>.

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