

An Inquiry into Guo Moruo's Contribution to the Debate on Mohism and Ghosts in Twentieth Century China

Annick Gijssbers

Abstract:

This paper is a part of a critical survey of the various ways in which the twentieth century authors Liang Qichao (1873-1922), Guo Moruo (1892-1978) and Ren Jiyu (1916-2009) dealt with the topic of *ming gui* (percipient ghosts) in their scholarly discussions of the *Mozi*. While the 20th century revival of Mohism was mostly inspired by the perceived scientific elements in the *Mozi*, the interpretation of the *ming gui* chapter about ghosts obviously presented a challenge. This particular paper reports on the representation of the *Mozi ming gui* chapter by Guo Moruo, an influential Marxist scholar, and identifies the network in which his reaction is situated. This paper advances the hypothesis that the political and societal climate in which a work came into being might also have had its bearing upon its authors' opinion. Other possible influences that may have to be taken into consideration include works of important contemporaneous scholars, as well as environmental or personal factors. Future research is suggested to improve the understanding of 20th century Mohist research in general and, more specifically, the way *ming gui* was perceived at the time.

THE FRENCH JESUITS GEOGRAPHICAL SURVEYS (1708-1718) AS SEEN THROUGH THE 'FOLDED MEMORIALS WITH VERMILLION ENDORSEMENT'

Mario Cams

Abstract:

Unlike earlier missionaries, the French Jesuits who reached China in 1687 were sent by Louis XIV and his Académie Royale des Sciences in order to study a wide range of aspects of Chinese society, culture, sciences, etc. By doing so, they promoted the early modern European sciences in the Qing empire, while contributing to their development at home by reporting back on their findings. One of the fields most heavily influenced by this emerging scientific network was cartography. During the first years of the 18th century, French Jesuits were able to impress the Kangxi emperor with their (European) cartographic skills and were given the assignment to supervise the mapping of the entire empire.

This Sino-European cartographic project has been studied to a significant degree, but a number of questions remain unanswered: To what extent was the Kangxi emperor personally engaged and what were his concerns as a patron of this endeavor? How did the Qing government and administration handle the practical organization of the project? Can we find more information as to which officials and sources were consulted in the process? For the purpose of answering these questions, I have studied in detail all memorials directly related to the Sino-European mapping project of the early 18th century, as well as a related document that was found in the 'Historical Materials of the Ming and Qing Dynasties'.

**A Cultural Encounter of Chinese Philosophy with Western Science and
Philosophy: an Interdisciplinary Study on Yan Fu's Transformation of
Spencer's Synthetic Philosophy**

Kuan-yen Liu

Abstract:

Yan Fu constructs an eclectic philosophical system by synthesizing and coordinating Chinese philosophical concepts and Western scientific and philosophical concepts in his translations of Darwinian works: *Qunxue Yiyen* 群學肄言 (an interpretative translation of Spencer's *Study of Sociology*) and *Tiyanan lun* 天演論 (an interpretative translation of Thomas Huxley's *Evolution and Ethics*). This conference paper will deal with how Yan Fu transforms the epistemological system of Spencer's synthetic philosophy through the lens of Daoism and the eight-step process of *Daxue* 大學, a Confucian classic which was elevated and reinterpreted by the Song Confucian philosopher Zhuxi 朱熹 (A.D. 1130-1200). The history scholar Wu Chan-Liang 吳展良 has elaborated on the sources of Daoism, Song philosophy and *Daxue* which Yan Fu draws on to create his philosophical system. While Wu Chan-Liang focuses on Yan Fu's own works and on traditional Chinese philosophical sources, I will make a comparative analysis on Spencer's original text and Yan Fu's translation. I stress that the "discursive formation" (to borrow Michel Foucault's term) of Yan Fu's philosophical system is a cultural translation/appropriation of Darwinism, or of Western philosophy and science in a broad sense. I will expand on how Western and Chinese concepts in Yan Fu's translation are coordinated through the "discursive practice" derived from traditional Chinese philosophical modes of thought. On one hand, I will demonstrate how Yan Fu appropriates the concept of evolution to redefine the concept of Dao and to reorganize the philosophical system of Daoism and Song philosophy. On the other hand, I will explore how the concepts of evolution,

natural causation and the first cause in Spencer's synthetic philosophy are reconstituted through the filter of the concept of Dao or the eight-step process of *Daxue*, and how Spencer's idea of the epistemological analogy between nature and society is transformed by Chinese philosophical discursive practice of "the congruity between Way of Heave and statecraft" 天道與治道. My comparative philosophical analysis through the approach of cultural translation/appropriation will highlight the discursive formation of a philosophical system in a work of "translation."

Key Words: Yan Fu, Daoism, *Daxue*, Song Confucianism, Spencer, Synthetic Philosophy, cultural translation/appropriation, discursive formation

Power, Virtue or Force: a Preliminary Semantic Analysis of *De* 德

Rens Krijgsman

Abstract:

This paper deals with the issue of conceptualizing *de* 德. I argue that in order to interpret any instance of *de* we have to take into account its semantic field as shown for instance in the directional verbs in its context. Basing myself on the idea that a concept has a broad semantic spectrum and includes many different meanings, I argue that *de* can indeed be translated as a 'moral force' or 'Charismatic power' and that such an interpretation is valid both for Confucian as well as Daoist texts. In addition, by comparing Daoist and Confucian characterizations of *de* I argue that both traditions possibly share a similar outlook on the world. On the basis of the idea that a worldview can be reconstructed through language, a typology of concepts should enable us to gain a clear and methodologically sound understanding of issues such as self-cultivation, cosmology and rulership in Early China. Lastly, I argue that we should be careful when trying to communicate across local boundaries in philosophical discussions dealing with the universality of concepts such as virtue.