

首届世界古典学大会

WORLD CONFERENCE OF CLASSICS

分论坛一 古典文明的义理与精神

Parallel Forum I: The Logos and Spirit of Classical Civilizations

议 程

Agenda

Institute of Foreign Literature & Institute of World History, Chinese Academy of Social Sciences
Meeting Room No. 106 & 107, Beijing Yanqi Lake International Convention & Exhibition Center

目 录

Contents

Addresses at the Opening & Keynote Speeches	1
Academic Salon 1: Logos and Spirit in the Epic Tradition (Panel 1)	1
Academic Salon 1: Logos and Spirit in the Epic Tradition (Panel 2)	2
Academic Salon 2: History and Classical Spirit (Panel 1)	3
Academic Salon 2: History and Classical Spirit (Panel 2)	3
Academic Salon 3: Virtue and Regime in the Tension between the Ancient and the Modern	4
Academic Salon 4: Classical Philology and Traditions of Civilizations	4
Round Table of Young Scholars: Youth and Future	5
Academic Salon 5: Classical Wisdom Reinterpreted	6
Academic Salon 6: Order and History in the Classical Tradition	7
Academic Salon 7: Inheritance and Development of Classical Civilizations	8
Academic Salon 8: Exchanges and Dialogues among Civilizations	8
开幕致辞与主旨演讲	10
学术沙龙之一：史诗传统中的义理与精神（第一场）	10
学术沙龙之一：史诗传统中的义理与精神（第二场）	11
学术沙龙之二：历史纪事与古典精神（第一场）	12
学术沙龙之二：历史纪事与古典精神（第二场）	12
学术沙龙之三：古今张力中的德性与政制	13
学术沙龙之四：古典语文学与文明传统	13
青年学者圆桌论坛之古典学：青年与未来	14
学术沙龙之五：古典智慧再诠释	15
学术沙龙之六：古典传统中的秩序与历史	16
学术沙龙之七：古典文明的传承与发展	17
学术沙龙之八：文明的交流与对话	17
摘 要 Abstracts	19
外宾名单 Foreign Guests	57
中宾名单 Domestic Guests	60

Addresses at the Opening & Keynote Speeches

Time: 2:20pm–3:30pm, November 7, 2024

Location: Meeting Room No. 106

Moderator: **LIU Zuokui** (Director and Research Fellow, Institute of World History, Chinese Academy of Social Sciences)

2:20pm–2:50pm Addresses at the Opening (10 min per person)

Panos Laskaridis (Chairman of the Aikaterini Laskaridis Foundation, Greece)

Title: Greece and China – Parallel Civilizations and Today’s Relations

Gregory Nagy (Senior Fellow of the American Academy of Arts and Sciences; Francis Jones Professor of Classical Greek Literature and Professor of Comparative Literature, Department of the Classics, Harvard University, US)

Title: The Classical Spirit in the Epic Tradition Translation

LIU Xiaofeng (President of The Classical Studies Association of the CASFL, Professor of School of Liberal Arts, Renmin University of China)

Title: Rethinking Poiētikē and Shijiao

2:50pm–3:30pm Keynote Speeches (20 min per person)

Patrick Finglass (Henry Overton Wills Professor of Greek, Department of Classics and Ancient History, School of Humanities, University of Bristol, UK; President of the Bristol Branch of the Classical Association)

Title: Sappho of Lesbos and the Future of Classics

WU Fei (Professor of Department of Philosophy, Peking University; Vice President, Chinese Comparative Classical Studies Association)

Title: From Hylomorphism to Physiomorphism

3:30pm–3:40pm Tea Break

Academic Salon 1: Logos and Spirit in the Epic Tradition (Panel 1)

Time: 3:40pm–5:10pm

Location: Meeting Room No. 106

Moderator: GAN Yang (Chair Professor of Xinya College, Tsinghua University; Chairman of Committee on General Education)

Speakers (15 min per person):

Athanasios Stefanis (Research Director, Research Center for the Greek and Latin Literature, Academy of Athens, Greece)

Title: Epic Myths and Tragic Inventions

ZHANG Qiang (Director and Professor, Institute for the History of Ancient Civilizations, Northeast Normal University)

Title: Scholar Ri Zhi and Ri Zhi Classics

Olympia Vikatou (Director General for Antiquities and Cultural Heritage, Ministry of Culture, Hellenic Republic)

Title: Findings of the Foreign Archaeological Schools in Greece

HUANG Ruicheng (Chairman, Center for Classical Lexicography; Professor, Institute for Advanced Studies in Humanities and Social Science, Chongqing University)

Title: Thomas Aquinas and Aristotle: A Paradigm for the History of Civilization Reception

Reviewers (10 min per person)

Patrick Finglass (Henry Overton Wills Professor of Greek, Department of Classics and Ancient History, School of Humanities, University of Bristol, UK; President of the Bristol Branch of the Classical Association)

QIN Lu (Vice Chairman and Professor, Faculty of Humanities, National Academy of Governance)

Discussion (10 min)

5:10pm–5:20pm Tea Break

Academic Salon 1: Logos and Spirit in the Epic Tradition (Panel 2)

Time: 5:20pm–6:50pm

Location: Meeting Room No. 106

Moderator: Tim Whitmarsh (Regius Professor of Greek, Department of Classics, University of Cambridge; Fellow of the British Academy, UK)

Speakers (15 min per person)

François Queyrel (Directeur d'études, Section des Sciences historiques et philologiques, École Pratique des Hautes Études - Paris Sciences et Lettres, France)

Title: Greek Sculpture between Globalisation and Glocalisation in the Hellenistic Period

HE Fangying (Secretary General, Centre for Classical Civilization, Chinese Academy of Social Sciences; Head and Research Fellow, The Research Group of Classics, Institute of Foreign Literature, Chinese Academy of Social Sciences)

Title: The Natural Origin of City-state from the Myth of the Round Eye Giant

Giorgio Inglese (Professor of Italian Literature, Department of Modern Letters and Cultures, Faculty of Arts and Humanities, Sapienza University of Rome, Italy)

Title: Dante's Poetry for a New "Canon" of World Literature

Shrinivasa Varakhedi (Vice-Chancellor, Central Sanskrit University, India)

Title: The *Mahabharata* Studies in Digital Humanities' Age

Reviewers (10 min per person):

Timothy Burns (Professor, Department of Political Science, Baylor University, US)

CHENG Zhimin (Professor, Center for Social Sciences, School of Humanities, Hainan University)

Discussion (10 min)

Academic Salon 2: History and Classical Spirit (Panel 1)

Time: 3:40pm–5:10pm

Location: Meeting Room No. 107

Moderator: François Queyrel (Directeur d'études, Section des Sciences historiques et philologiques, École Pratique des Hautes Études - Paris Sciences et Lettres, France)

Speakers (15 min per person) :

Costas Synolakis (Member of the Academy of Athens (Chair of Earth Sciences, Section of Sciences), Greece)

Title: How Extreme Events Shaped Ancient Greek History

HE Yuanguo (Professor, School of History, Wuhan University)

Title: Irony in Thucydides' War Narrative

Mireille Corbier (Emeritus Director of Research, Centre National de la Recherche Scientifique, France)

Title: The Roman Empire and the Circulation of Cultural Goods

YANG Nianqun (Chairman and Professor, Institute of Qing History, Renmin University of China)

Title: What is the Key Theme in History of Chinese Thoughts: A Case of Several Chinese and Western Concepts in China

Reviewers (10 min per person):

Michael Trapp (Emeritus Professor of Greek Literature and Thought, Department of Classics, Faculty of Arts and Humanities, King's College London, UK)

LIU Jian (Deputy-Director and Research Fellow, Institute of Foreign Literature, Chinese Academy of Social Sciences)

Discussion (10 min)

5:10pm–5:20pm Tea Break

Academic Salon 2: History and Classical Spirit (Panel 2)

Time: 5:20pm–6:50pm

Location: Meeting Room No. 107

Moderator: ZHANG Qiang (Director and Professor, Institute for the History of Ancient Civilizations, Northeast Normal University)

Speakers: (15 min per person) :

Yuzuru Hashiba (Professor, Graduate School of Humanities and Sociology, The University of Tokyo, Japan)

Title: The Aristotelian *Athenaion Politeia* and Greek Historiography

HU Yujuan (Research Fellow, Institute of World History, Chinese Academy of Social Sciences)

Title: *Historia et Monumentum*: On the Monumentality of Ancient Roman Historiography

JIANG Mei (Professor, School of History, Capital Normal University)

Title: The Principle of Reconstructing “China”: The Rise, Controversy, and Evolution of Orthodoxy of the Song Dynasty

MENG Zhuo (Professor, School of Chinese Language and Literature of Beijing Normal University)

Title: Establishing Orthodoxy through the Way: Confucius and the Foundation of Unity in Chinese Classical Studies

Reviewers (10 min per person):

Costas Synolakis (Member of the Academy of Athens (Chair of Earth Sciences, Section of Sciences), Greece)

CHEN Zhiqiang (Professor, Faculty of History, Nankai University)

Discussion (10 min)

Academic Salon 3: Virtue and Regime in the Tension between the Ancient and the Modern

Time: 9:30am–11:00am, November 8, 2024

Location: Meeting Room No. 106

Moderator: **LIU Xiaofeng** (President of The Classical Studies Association of the CASFL, Professor of School of Liberal Arts, Renmin University of China)

Speakers (15 min per person):

David Elmer (Eliot Professor of Greek Literature, Department of the Classics, Harvard University, US)

Title: The Counter-Classical Within the Classical: The *Odyssey* and Homeric Tradition

Maria Liatsi (Professor of Ancient Greek Philology, Aristotle University of Thessaloniki, Greece)

Title: Heroic Virtue and Perfect Happiness in Aristotle

Andrea Balbo (Professor of Latin Language and Literature, Department of Humanities, University of Turin, Italy)

Title: Cicero as a Medium for a Global Humanism

Timothy Burns (Professor, Department of Political Science, Baylor University, US)

Title: Leo Strauss on the Significance of the Mutability of Classic “Natural Right”

Reviewers (10 min per person):

Dmitry Bugai (Professor, Faculty of Philosophy, Moscow State University, Russia)

WANG Yufeng (Deputy-Director and Research Fellow, Institute of Philosophy, Beijing Academy of Social Sciences)

Discussion (10 min)

Academic Salon 4: Classical Philology and Traditions of Civilizations

Time: 9:30am–11:00am, November 8, 2024

Location: Meeting Room No. 107

Moderator: **LIANG Zhan** (Deputy-Director and Research Fellow, Institute of World History,

Chinese Academy of Social Sciences)

Speakers (15 min per person):

Marco Mancini (Deputy Rector, Professor of “General and Historical Linguistics”, Department of Modern Letters and Cultures, Faculty of Arts and Humanities, Sapienza University of Rome, Italy)

Title: The Role of Philology in the Foundation of Socio-Historical Linguistics

ZHANG Wenjiang (Professor, School of Humanities, Tongji University)

Title: *Bagua*, Knotted Cords, and Script: The Origins of Civilization and the Creation of Symbols

Kashinath Nyaupane (Chair Professor, Director of Publication, School of Indian Knowledge Systems, Central Sanskrit University, India)

Title: The Prominence of *subhāṣita* (epigrammatic aphorisms) in Classical Sanskrit Literature

Leonard Mueller (Professor Emeritus of Classical Studies, Department of Classical and Early Mediterranean Studies, Brandeis University, US)

Title: Reflections of an Octogenarian on the Holistic Study of Classical Civilizations

Reviewers (10 min per person):

Athanasios Stefanis (Research Director, Research Center for the Greek and Latin Literature, Academy of Athens, Greece)

BAI Gang (Secretary General of Center for the Study of Intellectual History, Professor of Department of Chinese Language and Literature, Fudan University)

Discussion (10 min)

11:00pm–11:10pm Tea Break

Round Table of Young Scholars: Youth and Future

Panel 1: Physis and Nomos in the Classical World

Time: 11:10am–12:10pm

Location: Meeting Room No. 106

Moderator: **YAN Di** (Assistant Professor, Xinya College, Tsinghua University)

Speakers (10 min per person):

Chiara De Gregorio (Postdoctoral Researcher (Lecturer), Department of History, Fudan University, China)

Title: Unearthing Minoan Society: Pottery, Burial Practices, and Social Dynamics in Bronze Age Crete

ZHANG Peijun (Assistant Research Fellow, Institute of Foreign Literature, Chinese Academy of Social Sciences)

Title: Herodotus on the *Physis* and *Nomoi* of Egypt

XIE Qinglu (Assistant Research Fellow, Institute of Foreign Literature, Chinese Academy of Social Sciences)

Title: Rousseau’s Investigation into the Politics of Antiquity

PAN Yiting (Doctor of Philosophy in History of Religions and Religious Anthropology, École

Pratique des Hautes Études - PSL)

Title: The Necessary Immortality of the Gods and the Ascent of Man in the *Iliad*

LI He (Postdoctoral Researcher, Institute of Foreign Literature, Chinese Academy of Social Sciences)

Title: Plato on the Nature of Eros and Paideia

XING Beichen (Ph.D Student in Classics, Renmin University of China)

Title: Euripides' Fragmentary Tragedy *Hypsipyle*

Panel 2: Honor and Regime in the Classical World

Time: 11:10am–12:10am

Location: Meeting Room No. 107

Moderator: **DAI Xiaoguang** (Lecturer of School of Liberal Arts, Renmin University of China)

Speakers (10 min per person):

GU Zhiying (Assistant Research Fellow, Institute of Foreign Literature, Chinese Academy of Social Sciences)

Title: Is Cicero a “copist”? *Ad Atticum* 12.52.3 and the Quellenforschung

Tobias Hirsch (Postdoctoral Researcher (Lecturer), Department of History, Fudan University, China; Postdoctoral Researcher, University of Technology Nuremberg, Germany)

Title: *Memorabilia*: Moral *Exempla* and Episodic Narration in Roman Imperial Literature

XIONG Chen (Lecturer, School of History, Capital Normal University)

Title: The Idea of Order and Power in the Ancient Greek Conception of *Oikoumene*

FENG Lida (Assistant Research Fellow, Institute of World History, Chinese Academy of Social Sciences)

Title: The Classical Studies in Sub-Saharan Africa

ZHANG Tianyi (Assistant Research Fellow, Institute of Philosophy, Chinese Academy of Social Sciences)

Title: The Classical Spirit in Medieval Arabic Illuminationism

YOU Yuze (Postdoctoral Researcher, Faculty of Law, Sapienza University of Rome, Italy)

Title: The Inventio of Ovid and Dante and Their Challenge to the Literary Traditions

12:30pm–1:30pm Lunch

Academic Salon 5: Classical Wisdom Reinterpreted

Time: 1:30pm–3:15pm

Location: Meeting Room No. 106

Moderator: WAN Junren (Professor, Department of Philosophy, Tsinghua University)

Speakers (15 min per person):

Nadezhda Volkova (Senior Research Fellow, Institute of Philosophy, Russian Academy of Social Sciences)

Title: From Chaos to Cosmos: Plato on Primary Bodies

WANG Yufeng (Deputy-Director and Research Fellow, Institute of Philosophy, Beijing Academy of Social Sciences)

Title: Plato on the Leap from Sensory Knowledge to Rational Knowledge

CHENG Zhimin (Professor, Center for Social Sciences, School of Humanities, Hainan University)

Title: On *Pax Romana*

LI Changchun (Associate Professor, Department of Philosophy, Sun Yat-Sen University; Vice President, Chinese Comparative Classical Studies Association)

Title: Politics of Virtue: An Investigation Based on the Classical and Historical Tradition

GU Jiming (Deputy Dean and Professor, School of Humanities, Tongji University)

Title: On the *Seven Categories* and the Aspirations of the Classical Script Scholars

Reviewers (10 min per person)

Valery Petroff (Chief Research Fellow, Director of the Centre for Ancient and Mediaeval Philosophy and Science (CAMPaS), Institute of Philosophy, Russian Academy of Sciences)

ZHANG Wenjiang (Professor, School of Humanities, Tongji University)

Discussion (10 min)

Academic Salon 6: Order and History in the Classical Tradition

Time: 1:30pm–3:15pm

Location: Meeting Room No. 107

Moderator: LIU Jian (Deputy-Director and Research Fellow, Institute of Foreign Literature, Chinese Academy of Social Sciences)

Speakers (15 min per person):

LIN Hu (Research Fellow, Institute of Ancient History, Chinese Academy of Social Sciences)

Title: A Moderate Discussion of the Meanings of Specific Words in the *Spring and Autumn Annals*

Georgia Xanthaki-Karamanou (Professor, University of the Peloponnese, Greece)

Title: Moral, Social, and Political Values from Greek Tragedy

LÜ Houliang (Research Fellow, Institute of World History, Chinese Academy of Social Sciences)

Title: Pausanias' Cultural Memory and the Roman Empire in his *Description of Greece*

Kostas Buraselis (Member of the Academy of Athens (Section of Letters and Fine Arts); Professor Emeritus of Ancient History, National and Kapodistrian University of Athens, Greece)

Title: Remarks on the Synthesis of Myth and History as an Element of Ancient Greek Culture and Classical Tradition

DONG Bo (Associate Professor, Boya (Liberal Arts) College, Sun Yat-Sen University; Secretary General, Chinese Comparative Classical Studies Association)

Title: Hippodamus: City-Planning in Ancient Greece and Political Philosophy

Reviewers (10 min per person):

YANG Nianqun (Chairman and Professor, Institute of Qing History, Renmin University of

China)

GUO Zilin (Research Fellow, Chinese Academy of History)

Discussion (10 min)

3:15pm–3:25pm Tea Break

Academic Salon 7: Inheritance and Development of Classical Civilizations

Time: 3:25pm–5:00pm

Location: Meeting Room No. 106

Moderator: Marco Mancini (Deputy Rector, Professor of “General and Historical Linguistics”, Department of Modern Letters and Cultures, Faculty of Arts and Humanities, Sapienza University of Rome, Italy)

Speakers (15 min per person):

Michael Trapp (Emeritus Professor of Greek Literature and Thought, Department of Classics, Faculty of Arts and Humanities, King’s College London, UK)

Title: Arguing about Communication – A Classical Legacy?

Dmitry Bugai (Professor, Faculty of Philosophy, Moscow State University, Russia)

Title: Plato in Russian Philosophy of the 20th Century

Tokuya Miyagi (Professor, Faculty of Letters, Arts and Sciences, School of Culture, Media and Society, Waseda University, Japan)

Title: The Acceptance of Classical Greek and Roman Literature in Japan from 16th Century to the Present Day

TANG Hui (Research Fellow, Institute of Foreign Literature, Chinese Academy of Social Sciences; Deputy Secretary General, The Japanese Literary Studies Association of the CASFL)

Title: Who Produced the “Tragedy”? Analysis of the Chinese Translation and Japanese Translation about the Greek Tragic Effect of “Katharsis”

Reviewers (10 min per person):

Andrea Balbo (Professor of Latin Language and Literature, Department of Humanities, University of Turin, Italy)

GUO Honggeng (Research Fellow, Institute of World History, Chinese Academy of Social Sciences)

Discussion (10 min)

Academic Salon 8: Exchanges and Dialogues among Civilizations

Time: 3:25pm–5:00pm

Location: Meeting Room No. 107

Moderator: QIN Lu (Vice Chairman and Professor, Faculty of Humanities, National Academy of Governance)

Speakers (15 min per person):

Pantelis Golitsis (Associate Professor of Ancient and Medieval Philosophy, School of Philosophy and Education, Aristotle University of Thessaloniki, Greece)

Title: Can and Should One Compare Classical Civilizations?

CHEN Lei (Research Fellow, Institute of Foreign Literature, Chinese Academy of Social Sciences)

Title: Shakespeare Study in the Perspective of Classical Study: A Case Study of *The Tempest*

Anil Kumar Singh (Assistant Professor at the Greek Chair, School of Language, Literature and Culture Studies, Jawaharlal Nehru University, India)

Title: Representation of the Image of India in the Western World through Classical Greek Texts

CHEN Mingzhu (Research Fellow, Institute of Culture, Zhejiang Academy of Social Sciences)

Title: An Overview of Studies on Aristotle's *Poetics* in China

Reviewers (10 min per person):

Tim Whitmarsh (Regius Professor of Greek, Department of Classics, University of Cambridge; Fellow of the British Academy, UK)

ZHANG Xiang (Dean and Professor, School of Liberal Arts, Minzu University of China)

Discussion (10 min)

5:30pm Closing Ceremony

分论坛一 古典文明的义理与精神

主办：中国社会科学院外国文学研究所、中国社会科学院世界历史研究所

地点：106 会议室、107 会议室

开幕致辞与主旨演讲

时间：7 日 14:20–15:30

地点：106 会议室

主持人：

刘作奎 中国社会科学院世界历史研究所所长、研究员

14:20–14:50 论坛一开幕式致辞（每人 10 分钟）

帕诺斯·拉斯卡瑞迪斯 希腊拉斯卡瑞迪斯基基金会主席

发言题目：希腊与中国——平行的文明与今日的关系

Title: Greece and China – Parallel Civilizations and Today's Relations

格雷戈里·纳吉 美国艺术与科学院院士、哈佛大学古典学系古典希腊文学、比较文学教授

发言题目：史诗翻译传统中的古典精神

Title: The Classical Spirit in the Epic Tradition Translation

刘小枫 中国外国文学学会古典学研究分会会长、中国人民大学文学院教授

发言题目：再论诗术与诗教

Title: Rethinking Poiētikē and Shijiao

14:50–15:30 主旨演讲（每人 20 分钟）

帕特里克·芬格拉斯 英国布里斯托大学人文学院古典学与古代史系希腊语教授、英国古典学会布里斯托分会主席

发言题目：莱斯沃斯岛的萨福和古典学的未来

Title: Sappho of Lesbos and the Future of Classics

吴飞 北京大学哲学系教授、中国比较文学学会古典学专业委员会副理事长

发言题目：从形质论到文质论

Title: From Hylomorphism to Physiomorphism

茶歇：15:30–15:40

学术沙龙之一：史诗传统中的义理与精神（第一场）

时间：15:40–17:10

地点：106 会议室

主持人：

甘阳 清华大学新雅书院讲席教授、通识教育委员会主任

发言人（每人 15 分钟）：

阿萨纳西奥斯·斯特凡尼斯 希腊雅典科学院希腊和拉丁文学研究中心研究主任

发言题目：史诗的神话与悲剧的发明

Title: Epic Myths and Tragic Inventions

张强 东北师范大学世界古典文明史研究所所长、教授

发言题目：日知与《日知古典丛书》

Title: Scholar Ri Zhi and Ri Zhi Classics

奥林匹亚·维卡图 希腊文化部考古和文化遗产总司长

发言题目：外国考古研究院在希腊的发现

Title: Findings of the Foreign Archaeological Schools in Greece

黄瑞成 重庆大学古典辞书编纂研究中心主任、人文社会科学高等研究院教授

发言题目：托马斯·阿奎那与亚里士多德：文明接受史的典范

Title: Thomas Aquinas and Aristotle: A Paradigm for the History of Civilization Reception

评议人（每人 10 分钟）：

帕特里克·芬格拉斯 英国布里斯托大学人文学院古典学与古代史系希腊语教授、英国古典学会布里斯托分会主席

秦露 中共中央党校（国家行政学院）文史教研部副主任、教授

自由讨论（10 分钟）

茶歇:17:10-17:20

学术沙龙之一：史诗传统中的义理与精神（第二场）

时间：7 日 17:20-18:50

地点：106 会议室

主持人：

蒂姆·惠特马什 英国剑桥大学古典学系希腊语教授、英国国家学术院院士

发言人（每人 15 分钟）：

弗朗索瓦·奎雷尔 法国巴黎高等研究实践学院历史与语文学系督学（教授）

发言题目：在全球化与本土化之间的希腊化时期的希腊雕像

Title: Greek Sculpture between Globalisation and Glocalisation in the Hellenistic Period

贺方婴 中国社会科学院古典文明研究中心秘书长，外国文学研究所古典学研究室负责人、研究员

发言题目：从圆目巨人神话看城邦的自然起源

Title: The Natural Origin of City-state from the Myth of the Round Eye Giant

乔治·因格莱塞 意大利罗马第一大学文哲学院现代文学与文化系意大利文学教授

发言题目：作为世界文学新“正典”的但丁诗歌

Title: Dante's Poetry for a New "Canon" of World Literature

师利尼瓦萨·瓦拉凯迪 印度中央梵语大学副校长

发言题目：数字人文时代的《摩诃婆罗多》研究

Title: The Mahabharata Studies in Digital Humanities' Age

评议人（每人 10 分钟）：

蒂莫西·伯恩斯 美国贝勒大学政治学系教授

程志敏 海南大学人文学院社科中心教授

自由讨论（10 分钟）

学术沙龙之二：历史纪事与古典精神（第一场）

时间：7日 15:40–17:10

地点：107 会议室

主持人：

弗朗索瓦·奎雷尔 法国巴黎高等研究实践学院历史与语文学系督学（教授）

发言人（每人 15 分钟）：

科斯塔斯·西诺拉基斯 希腊雅典科学院自然科学部院士、地球科学主任

发言题目：极端事件如何塑造古希腊历史

Title: How Extreme Events Shaped Ancient Greek History

何元国 武汉大学历史学院教授

发言题目：论修昔底德战争叙事中的反讽

Title: Irony in Thucydides' War Narrative

米海伊·科尔比埃 法国国家科学研究中心荣休研究主任

发言题目：罗马帝国与文化商品的流通

Title: The Roman Empire and the Circulation of Cultural Goods

杨念群 中国人民大学清史研究中心主任、教授

发言题目：什么是中国思想史的关键性议题：以中西若干概念为例

Title: What is the Key Theme in History of Chinese Thoughts: A Case of Several Chinese and Western Concepts in China

评议人（每人 10 分钟）：

迈克尔·特拉普 英国伦敦国王学院艺术与人文学院古典学系希腊文学与思想荣休教授

刘健 中国社会科学院外国文学研究所副所长、研究员

自由讨论（10 分钟）

茶歇：17:10–17:20

学术沙龙之二：历史纪事与古典精神（第二场）

时间：7日 17:20–18:50

地点：107 会议室

主持人：

张强 东北师范大学世界古典文明史研究所所长、教授

发言人：

桥场弦 日本东京大学大学院人文社会系研究科教授

发言题目：亚里士多德《雅典政制》和希腊历史编纂学

Title: The Aristotelian *Athenaion Politeia* and Greek Historiography

胡玉娟 中国社会科学院世界历史研究所研究员

发言题目：史与碑：论古罗马史学的纪念性

Title: *Historia et Monumentum*: On the Monumentality of Ancient Roman Historiography

江湄 首都师范大学历史学院教授

发言题目：重建“中国”的原理——宋代正统论的兴起、论争和流变

Title: The Principle of Reconstructing “China”: The Rise, Controversy, and Evolution of Orthodoxy of the Song Dynasty

孟琢 北京师范大学文学院教授

发言题目: 以道统经: 孔子与中国经学统一性的奠基

Title: Establishing Orthodoxy through the Way: Confucius and the Foundation of Unity in Chinese Classical Studies

评议人 (每人 10 分钟):

科斯塔斯·西诺拉基斯 希腊雅典科学院自然科学部院士、地球科学主任

陈志强 南开大学历史学院教授

自由讨论 (10 分钟)

学术沙龙之三: 古今张力中的德性与政制

时间: 8 日 09:30–11:00

地点: 106 会议室

主持人:

刘小枫 中国外国文学学会古典学研究分会会长、中国人民大学文学院教授

发言人 (每人 15 分钟):

戴维·埃尔默 美国哈佛大学古典学系希腊文学教授

发言题目: 古典中的反古典:《奥德赛》与荷马传统

Title: The Counter-Classical Within the Classical: The *Odyssey* and Homeric Tradition

玛丽亚·利阿特西 希腊塞萨洛尼基亚里士多德大学古希腊语文学教授

发言题目: 亚里士多德的英雄德性与完满幸福

Title: Heroic Virtue and Perfect Happiness in Aristotle

安德烈亚·巴尔博 意大利都灵大学人文学系拉丁语言与文学教授

发言题目: 作为全球人文主义之中介的西塞罗

Title: Cicero as a Medium for a Global Humanism

蒂莫西·伯恩斯 美国贝勒大学政治学系教授

发言题目: 列奥·施特劳斯论古典“自然正当”可变性的意义

Title: Leo Strauss on the Significance of the Mutability of Classic “Natural Right”

评议人 (10 分钟):

德米特里·布盖 俄罗斯莫斯科国立大学哲学系教授

王玉峰 北京市社会科学院哲学研究所副所长、研究员

自由讨论 (10 分钟)

学术沙龙之四: 古典语文学与文明传统

时间: 8 日 09:30–11:00

地点: 107 会议室

主持人:

梁展 中国社会科学院世界历史研究所副所长、研究员

发言人 (每人 15 分钟):

马尔科·曼奇尼 意大利罗马第一大学副校长、文哲学院现代文学与文化系历史语言学教授

发言题目：语文学在建立社会-历史语言学中的角色

Title: The Role of Philology in the Foundation of Socio-Historical Linguistics

张文江 同济大学人文学院教授

发言题目：八卦、结绳和书契——文明起源与符号创设

Title: *Bagua*, Knotted Cords, and Script: The Origins of Civilization and the Creation of Symbols

喀什纳塔·纽奥巴内 印度中央梵语大学印度知识体系学院讲席教授、出版总监

发言题目：“妙语”在古典梵文文学中的重要性

Title: The Prominence of *subhāṣita* (epigrammatic aphorisms) in Classical Sanskrit literature

莱昂纳德·米尔纳 美国布兰戴斯大学古典和早期地中海研究系古典学荣休教授

发言题目：对古典文明整体研究的反思

Title: Reflections of an Octogenarian on the Holistic Study of Classical Civilizations

评议人（每人 10 分钟）：

阿萨纳西奥斯·斯特凡尼斯 希腊雅典科学院希腊和拉丁文学研究中心研究主任

白钢 复旦大学思想史研究中心秘书长、中文系教授

自由讨论（10 分钟）

茶歇：11:00–11:10

青年学者圆桌论坛之古典学：青年与未来

专题一：古典世界的自然与习俗

时间：8 日 11:10–12:10

地点：106 会议室

主持人：

颜荻 清华大学新雅书院助理教授

发言人（每人发言 10 分钟）：

基娅拉·德格雷戈里奥 复旦大学历史系师资博士后（讲师）

发言题目：发掘米诺斯社会：青铜时代克里特的陶器、丧葬习俗和社会动力

Title: Unearthing Minoan Society: Pottery, Burial Practices, and Social Dynamics in Bronze Age Crete

张培均 中国社会科学院外国文学研究所助理研究员

发言题目：希罗多德论埃及的自然与礼法

Title: Herodotus on the *Physis* and *Nomoi* of Egypt

谢清露 中国社会科学院外国文学研究所助理研究员

发言题目：卢梭的古典政治考察：斯巴达与古罗马共和的政制对勘

Title: Rousseau's Investigation into the Politics of Antiquity

潘亦婷 法国巴黎高等研究实践学院宗教史与宗教人类学博士

发言题目：《伊利亚特》中神明不死的重要性的和人的上升

Title: The Necessary Immortality of the Gods and the Ascent of Man in the *Iliad*

李贺 中国社会科学院外国文学研究所博士后

发言题目：柏拉图论爱欲的自然及教化

Title: Plato on the Nature of Eros and Paideia

邢北辰 中国人民大学古典学专业在读博士生

发言题目：欧里庇得斯悲剧残篇《许普西琵勒》

Title: Euripides' Fragmentary Tragedy *Hypsipyle*

专题二：古典世界的荣誉与政制

时间：8日 11:10–12:10

地点：107 会议室

主持人：

戴晓光 中国人民大学文学院 讲师

发言人（每人发言 10 分钟）：

顾枝鹰 中国社会科学院外国文学研究所 助理研究员

发言题目：西塞罗是“抄书匠”吗？——《致阿特提库斯书》12.52.3 与来源研究

Title: Is Cicero a “copist”? : *Ad Atticum* 12.52.3 and the Quellenforschung

托比亚斯·希尔施 复旦大学历史系师资博士后（讲师），德国纽伦堡工业大学博士后研究员

发言题目：回忆录：罗马帝国时期文学中的道德典范与情节叙事

Title: *Memorabilia: Moral Exempla and Episodic Narration in Roman Imperial Literature*

熊宸 首都师范大学历史学院讲师

发言题目：古代希腊“人居世界”空间图式中的秩序与权力

Title: The Idea of Order and Power in the Ancient Greek Conception of *Oikoumene*

冯理达 中国社会科学院世界历史研究所助理研究员

发言题目：撒哈拉以南非洲的古典学研究

Title: The Classical Studies in Sub-Saharan Africa

张天一 中国社会科学院哲学研究所助理研究员

发言题目：中世纪阿拉伯照明哲学中的古典精神

Title: The Classical Spirit in Medieval Arabic Illuminism

游雨泽 意大利罗马第一大学法学院博士后

发言题目：奥维德与但丁的“取材”及对文学传统的挑战

Title: The Inventio of Ovid and Dante and Their Challenge to the Literary traditions

12:30–13:30 午宴

学术沙龙之五：古典智慧再诠释

时间：8日 13:30–15:15

地点：106 会议室

主持人：

万俊人 清华大学首批文科资深教授、哲学系教授

发言人（每人 15 分钟）：

娜杰日达·沃尔科娃 俄罗斯科学院哲学研究所高级研究员

发言题目：从混沌到宇宙：柏拉图论原初实体

Title: From Chaos to Cosmos: Plato on Primary Bodies

王玉峰 北京市社会科学院哲学研究所副所长、研究员

发言题目：柏拉图论从感性到理性认识的一种飞跃

Title: Plato on the Leap from Sensory Knowledge to Rational Knowledge

程志敏 海南大学人文学院社科中心教授

发言题目：论罗马和平

Title: On *Pax Romana*

李长春 中山大学哲学系副教授、中国比较文学学会古典专业委员会副理事长

发言题目：德性政治——基于经史传统的考察

Title: Politics of Virtue: An Investigation Based on the Classical and Historical Tradition

谷继明 同济大学人文学院副院长、教授

发言题目：论《七略》与古文经学家之志

Title: On the *Seven Categories* and the Aspirations of the Classical Script Scholars

评议人（每人 10 分钟）：

瓦列里·彼得罗夫 俄罗斯科学院哲学研究所首席研究员、古代和中世纪哲学与科学中心主任

张文江 同济大学人文学院教授

自由讨论（10 分钟）

学术沙龙之六：古典传统中的秩序与历史

时间：8 日 13:30–15:15

地点：107 会议室

主持人：

刘健 中国社会科学院外国文学研究所副所长、研究员

发言人（每人 15 分钟）：

林鹄 中国社会科学院古代史研究所研究员

发言题目：《春秋》义例平议

Title: A Moderate Discussion of the Meanings of Specific Words in the *Spring and Autumn Annals*

乔治娅·克桑塔基-卡拉马努 希腊伯罗奔尼撒大学教授

发言题目：希腊悲剧中的道德、社会和政治价值

Title: Moral, Social, and Political Values from Greek Tragedy

吕厚量 中国社会科学院世界历史研究所研究员

发言题目：波桑尼阿斯与《希腊纪行》中的罗马帝国

Title: Pausanias' Cultural Memory and the Roman Empire in his *Description of Greece*

科斯塔斯·布拉塞利斯 希腊雅典科学院文学与艺术部院士、雅典大学古代史荣休教授

发言题目：论古希腊文化和古典传统中神话—历史元素之综合

Title: Remarks on the Synthesis of Myth and History as an Element of Ancient Greek Culture and Classical Tradition

董波 中山大学博雅学院副教授、中国比较文学学会古典专业委员会秘书长

发言题目：古希腊的城市规划与政治哲学：以希波达摩斯为例

Title: Hippodamus: City-Planning in Ancient Greece and Political Philosophy

评议人（每人 10 分钟）：

杨念群 中国人民大学清史研究中心主任、教授

郭子林 中国历史研究院科研管理处处长、研究员

自由讨论（10 分钟）

茶歇：15:15–15:25

学术沙龙之七：古典文明的传承与发展

时间：8 日 15:25–17:00

地点：106 会议室

主持人：

马尔科·曼奇尼 意大利罗马第一大学副校长、文哲学院现代文学与文化系历史语言学教授

发言人（每人 15 分钟）：

迈克尔·特拉普 英国伦敦国王学院艺术与人文学院古典学系希腊文学与思想荣休教授

发言题目：交流之争——古典的遗产？

Title: Arguing about Communication – A Classical Legacy?

德米特里·布盖 俄罗斯莫斯科国立大学哲学系教授

发言题目：20 世纪俄国哲学中的柏拉图

Title: Plato in Russian Philosophy of the 20th Century

宫城德也 日本早稻田大学文学学术院文化构想学部教授

发言题目：日本 16 世纪至今对古希腊罗马文学的接受

Title: The Acceptance of Classical Greek and Roman Literature in Japan from 16th Century to the Present Day

唐卉 中国社会科学院外国文学研究所研究员、中国外国文学学会日本文学研究分会副秘书长

发言题目：谁制造了“悲剧”？——古希腊悲剧效果“卡塔西斯”的中译和日译情况辨析

Title: Who Produced the "Tragedy"?—Analysis of the Chinese Translation and Japanese Translation about the Greek Tragic Effect of "katharsis"

评议人（每人 10 分钟）：

安德烈亚·巴尔博 意大利都灵大学人文学系拉丁语言与文学教授

国洪更 中国社会科学院世界历史研究所研究员

自由讨论（10 分钟）

学术沙龙之八：文明的交流与对话

时间：8 日 15:25–17:00

地点：107 会议室

主持人：

秦露 中共中央党校（国家行政学院）文史教研部副主任、教授

发言人（每人 15 分钟）：

潘泰利斯·戈利奇斯 希腊塞萨洛尼基亚里士多德大学哲学与教育学院古代和中世纪哲学副教授

发言题目：我们是否能够且应该比较古典文明？

Title: Can and Should One Compare Classical Civilizations?

陈雷 中国社会科学院外国文学研究所研究员

发言题目：古典学视野中的莎士比亚研究——以《暴风雨》为例

Title: Shakespeare Study in the Perspective of Classical Study: A Case Study of *The Tempest*

阿尼尔·库马尔·辛格 印度尼赫鲁大学语言、文学与文化研究学院希腊语教席助理教授

发言题目：从古典希腊文本看印度在西方世界的形象表述

Title: Representation of the Image of India in the Western World through Classical Greek Texts

陈明珠 浙江省社会科学院文化研究所研究员

发言题目：亚里士多德《诗学》的中国研究

Title: An Overview of Studies on Aristotle's *Poetics* in China

评议人（每人 10 分钟）：

蒂姆·惠特马什 英国剑桥大学古典学系希腊语教授、英国国家学术院院士

张翔 中央民族大学文学院院长、教授

自由讨论（10 分钟）

17:00 全体嘉宾参加大会闭幕式

摘 要 Abstracts

Panos Laskaridis, Greece and China - Parallel Civilizations and Today's Relations

China and Greece, being two of the world's oldest and most important civilisations, have lived their lives in a parallel and intangible way for thousands of years. There are however striking similarities between both ancient cultures which are referred to and explained in contemporaneous scripts and myths dating even to prehistoric times. Whilst there are historical references to Greeks, descendants of Alexander the Great, who inhabited Baktiria (Today's Afghanistan) having ventured out to China centuries before today, the economic and cultural relations between Greece and China have only started in earnest only some decades ago. Clearly, State to State agreements have been the underlying ground of these relations but ultimately the close relations have prospered mainly due to initiatives of private enterprises especially from the side of Greece. China being a State controlled society has taken decades after the declaration of the P.R.C. to develop its presence in both economic but also diplomatic and cultural relations in the rest of the world. With China's gigantic development and economic resurgence, these relations were at the beginning only possible with State Owned Enterprises (SOE's) until China developed a comprehensive State-Private web of successful and growing enterprises. On the cultural side, it is fairly recently that these relations have started to grow and yield successful examples of cooperation in the cultural and educational field. Various Universities and other learned Institutions from both sides have been material in developing these relations. The Aikaterini Laskaridis Foundation (IAL) in Greece has been particularly instrumental in the development of these relations having established mature cooperation schemes with CASS (The Chinese Academy of Social Sciences), and other universities.

Gregory Nagy, The Classical Spirit in the Epic Tradition Translation

My dear friends, I am so happy to be attending, even from a distance, the opening of first World Conference of Classics, sponsored by the Chinese Academy of Social Sciences and by the Greek Colleagues. My name is Gregory Nagy, and I am professor of Classical Greek Literature and Comparative Literature at Harvard University, and that double title helps me with a problem in the English language. All the way I apologize that I am speaking in English. At least, I'm avoiding any massacring of the beautiful Chinese language.

And one of the reasons that it's almost advantageous for me to speak in English is that the English language has lots of merits, but it also has some demerits. And one demerit, especially in academic English, is that when people speak of Classics, Classical Tradition, they think almost exclusively about Greek Literature and Latin Literature. There are many, many other classical languages. In my case classical Sanskrit was a very important part of my education. There's Classical Chinese or for that matter there's Classical Arabic, Classical Persian, and the list goes on. So, in my remarks, I want to compliment the organizers for using the word Classic and Classics and Classical in a way that transcends any particular specialized classical language, like Classical Greek, which

happens to be my specialty.

Another interesting word in English and even in the way the English language is used by my Chinese academic colleagues is the word “epic”. And that’s certainly something that I have been studying for the longest time for most of my adult life. The way epic is used by many academics is almost too restricted. I like the way my Chinese colleagues use “epic” in referring, for example, to oral traditions, and certainly the CASS, the Chinese academy of Social Sciences has been a pioneer in forging that kind of study.

I like the word “forge” because it’s the activity of the blacksmith. It’s an art. Just as verbal art is what we are now talking about. I prefer to say verbal art, not simply literature, because it’s a fact of life. If you think of a verbal art anthropologically, that verbal art goes so far back in time in the history of civilizations and cultures in general, and in many situations precedes the invention of the technology of writing. And so, in a sense, verbal art, poetry, epic poetry, or if you like, epic, can be purely oral in the sense that it doesn’t have to depend on the technology of writing. And that’s certainly where my studies entered the picture, and I hope are relevant to my remarks that I share with you here.

I say that because in the case of Homeric poetry, which is my specialty, it gives me a sense of wonder when I think of the fact that maybe the greatest hero of Greek epic, of ancient Greek epic, who was Achilles, that he says about himself, and it’s quoted by the master narrator, “I have a choice. Either might live a long life or I live a very short life because I fight at Troy. I fight and die a heroic death. That’s my choice. But if I fight and die at Troy, I will get as a compensation” and here’s the word that he uses “κλέος” (glory), and I use the word that Achilles uses after it, “ἀφθίτον” (unwithering), unwithering like a beautiful flower, which maintains its aroma, its color. “That’s what I get, I stay and fight and die in the Trojan War instead of leaving the Trojan War behind, going back home, living to a ripe old age. Because if I do that then I don’t have κλέος.”

Well, it’s a wonder to me that even though the oral tradition of Homeric poetry is extinct, at least we have a record by way of a written tradition of this beautiful tradition. It crystallizes to a text which we moderns or post moderns have to read from the page. But the beauty is that if you go far back enough, this is the spirit of an oral tradition and it, in a sense of the word spirit, if I can use that word, is found in the oral tradition. And that I find is such a wonder because here we are in the early twenty-first century and we’re reading the greatest hero of ancient Greek epic saying about himself that “even though I die, the verbal part that gives me glory will never die.” And, so far so good, we still have the deathless words of a hero, speaking from epic.

And to close, I want to pay homage to my mentor at Harvard, Albert Lord, and in a sense I also pay homage to his mentor Milman Parry. These two researchers, Lord and Parry, pioneered the study of oral tradition at Harvard University, the same kind of study that is continued beautifully at the Chinese Academy of Social Sciences. And so maybe the best way for me to end is not with what the ancient Greeks said about their own medium, but what Greeks today, because the language is still alive and well, say about the civilization that they have inherited, which is a classical civilization.

And I’m going to end this presentation by quoting from a piece of folklore that has been collected by folklorists. This has to do with a sea storm, and there’s a captain on a ship. And suddenly

a mermaid, or let's call them “νεράιδες” – I guess that's the word in modern Greek for mermaids – surfaces from the depths of the sea. And the thing that you have to do if the ship survives, or may I put it another way, if the ship of state survives, is for the captain of the ship, in other words, shall we say, the captain of society – we get our English word “government” found this word – it's the steersman, the steersman has to say to the mermaid: “Ζεῖ καὶ βασιλεύει καὶ τὸν κόσμον κυριεύει.” which means “he lives and reigns, rules the cosmos, the universe”.

Who is he? Well, it's Alexander, who is venerated in Greek civilization as the founder of Alexandria, which is, of course, the hub that makes it possible for the classics to survive from the ancient world into our own world. So I find this in particular a saving grace, so to speak, of what the mermaid says to the sea captain. So that, shall we say, the ship of state survives, or may I put it another way, so that civilization survives, is the perfect way for me to say it, and I repeat my translation, “he lives and reigns and rules the cosmos”. And who is he? Well, it's not so much Alexander, it's the spirit of classicism. Thank you so much for your attention.

LIU Xiaofeng, Rethinking Poiētikē and Shijiao

Dear friends and fellows, ladies and gentlemen:

It is just a hundred years ago when Chinese education was still mainly based on domestic schools, and the big names of scholars also came from the group of local gentlemen. My ancestral origin is in Jingyan County of Leshan in western Sichuan Province, where is also the hometown of a great local gentleman named Liao Ping (1852—1932). The academic reputation of Liao Ping was equal to that of another prominent contemporary philosopher, Kang Youwei, although his political popularity was not at Kang's level. Liao Ping achieved remarkable accomplishments in the study of traditional classical texts. After his passing, the town of Yanjingwan (bay of salty well) where he lived was renamed Yanjing Town (into classics) in his honor.

According to Liao Ping, *The Book of Songs* (Shi Jing) is the foundation of Chinese political and educational classics, and, should I say, the basis of Chinese classical political philosophy, “The study of Confucian classics is based on the Four Teachings, with *The Book of Songs* as the foundation”. [“经学四教，以《诗》为宗”（《知圣篇》页 15）] This reminds me of Aristotle's *Peri Poiētikē* which focuses on Homer and tragic poets, while Homeric epics and tragedies represent two significant and impressive forms of politeia as ancient Athens was. However, could we say that poiētikē serves as the foundation of Greek classical political philosophy?

In ancient China, the term “poet” originally referred not only to the authors of *The Book of Songs* but also to the symbolized qualities of virtuous politeia, as shown in the famous passage of Song Yu (298–222 BC), an outstanding rhetorician from the late Warring States period as “I love the spirit of that old poet: I should like to take as my motto what he said of the bread of idleness”. [“窃慕诗人之遗风兮，愿托志乎素餐”（《楚辞·九辩》）] In archaic Greece, Hesiod was regarded as “the teacher of the most” (διδάσκαλος δὲ πλείστων). In contrast, the earlier figures of Homer, as well as the legendary Orpheus and Musaeus, were called “bards” (αἰδοίος) instead of “poets”. The terms of poiēsis (poetry) and poiētēs (poets) firstly appeared in the context of History in Athenian democratic age. According to Herodotus, it was Hesiod and Homer who “made the genealogies of

the gods (θεογονίην) for the Greeks” (2.53). The verb “make” in the original text is ποιήσαντες, and both poiēsis and poiētēs derive from the verb ποιεῖν (to make, to do). Therefore the term of ποιητική refers to the art of ποιεῖν. The fact that poiētikē arises from everyday making prompted Plato to consider the following question — the natural difference between the craft of poetry and other crafts of making.

In the experience of ancient China, poetry referred not only to the composed verses of *The Book of Songs* but also to the spiritual action: “Shi Expresses aspirations (Zhi).”, “Zhi means ‘to lead,’ guiding one to the place where aspirations reside”, [“诗，志也”，“之也，志之所之也” (《说文》《释名》)] which aligned with the concept of “intentio animi” in ancient Western thoughts. The Confucian text named *Shi Wei* in Han Dynasty provides the clearest interpretation of “Zhi” [志之所之] among the classical texts available today, in which poetry resembles the action of holding in daily life, that is to grasp something tightly, to hold firmly, and thus to carry or bear:

Shi means “to uphold,” like upholding something with one’s hands, suggesting the idea of bearing or carrying. It implies the action of supporting from below with the hands and embracing with the arms. [诗者，持也，以手维持，则承负之义，谓以手承下而抱负之。(《诗纬·含神雾》)]

In other words, poetry as the spiritual action refers to the human soul’s desire for lofty visions or noble ways of life, which is described as a kind of erotic madness of Muse by Plato’s Socrates. “Supporting” [承] refers to embracing the aspiration of Zhi [志之所之], generally understood as ambitions. When we say someone is poetic by nature, it means that he has great ambitions in the first place, instead of the talent for writing in the modern sense. According to Liao Ping’s understanding, this is the ambition of a lawgiver. Furthermore, Homer’s identity as a bard was turned into a lawgiver by Herodotus claiming that Hesiod and Homer “made the genealogies of the gods (θεογονίην) for the Greeks”. Similarly, Aristotle’s *Peri Poiētikē* is the foundation of the knowledge of legislation rather than the liberal arts nowadays.

Editing the fragments of *Shi Wei*, Liao Ping learned that barbarians to the west of China differed from Chinese regarding not only to the “production of objects” but also to the lifestyles. For example, the barbarians wrote horizontally unlike the vertical writing style used by Chinese. This is caused by the understanding of Han Dynasty that the politeia of Chinese civilization had the tradition of continuity and “harmonious unity under the Heaven” [天下合同] after the interaction with the Hellenistic nations of Central Asia in the late second century BC when Chinese army opened the Hexi Corridor and even reached the Dawan (modern eastern Uzbekistan) in the Fergana Basin. Reflecting on three thousand years of human history, Liao Ping believed that regardless of the size of a state, the temperament of its people is shaped by the form of politeia. Consequently, just as there is stability or chaos within the government, so too is there order and disorder within the temperament of the people, and these are merely phenomena of the “secular vicissitudes” [世之进退] of society. For the civilized China against the challenges of modernization, holding the poetic tradition centered on *The Book of Songs* [以《诗》为宗] is of significant importance.

It is no coincidence that Plato discusses poetry most in *Republic* and then in *Laws*. Liao Ping never read Plato, while he emphatically pointed out the deeply related connection between the studies of *Gongyang Zhuan Commentary of Spring and Autumn Annals* [春秋公羊] and of *The Book of*

Songs. Sometimes I was wondering how inspiring it would be for Liao Ping to read Homer's *Odyssey* or Plato's *Republic*. This question is both interesting and demanding for contemporary Chinese classics. The theme of this meeting is "The Logos and Spirit of Classical Civilizations" [古典文明的义理与精神] and I am looking forward to the insights and discussions about it from everyone here. Thank you!

刘小枫 再论诗术与诗教

尊敬的各位朋友、各位同仁，女士们、先生们：

仅仅一百年前，中国的教育仍然主要以乡学为基础，学问大家也是乡贤。我的祖籍在四川西部乐山井研县，那里出过一位伟大的乡贤——廖平（1852—1932），他的学术声望与其时声名正隆的另一位哲人康有为相当，尽管政治声望不可相比。廖平研究传统经学成就斐然，去世后他所在的盐井湾镇改名为“研经镇”。

按照廖平的看法，《诗经》是中国政教经典的基础，或者说中国古典政治哲学的基础——“经学四教，以《诗》为宗”（《知圣篇》页15）。这让我想到亚里士多德的《论诗术》，这部讲稿以荷马和肃剧诗人为主，而荷马叙事诗和肃剧诗恰好是雅典曾经有过的最值得重视的两种政制形式的表征。但是，我们能说“诗术”是古希腊政治哲学的基础吗？

在中国古代，“诗人”一词不仅最早指《诗经》作者，而且是贤良政治风范的表征——战国末期著名辞赋大家宋玉（前298年—前222年）留下了“窃慕诗人之遗风兮，愿托志乎素餐”（《楚辞·九辩》）的名句。在古希腊的古风时期，赫西俄德被称为“众人的教师”（*διδάσκαλος δὲ πλείστων*），比他更早的荷马以及传说中的俄耳甫斯（Orpheus）和缪塞俄斯（Musaeus）则被称为“游吟歌手”（*ᾠοδός*），都不称“诗人”。*poiēsis* [诗] 以及 *poiētēs* [诗人] 用法最早见于雅典民主政治时期的《原史》，据希罗多德说，正是赫西俄德和荷马“把诸神谱系（*θεογονίην*）教给希腊人”（2.53）。这里的动词“教给”原文是“制作”（*ποιήσαντες*），*poiēsis* [诗] 以及 *poiētēs* [诗人] 也都派生自动词 *ποιεῖν* [做、作]，*ποιητική* 即 *ποιεῖν* 的技艺。*poiētikē* [诗术] 衍生自日常的制作行为，已经引发柏拉图思考如下问题：“作诗”技艺与其他制作技艺在性质上有何差异。

在中国古代经验中，“诗”既指成言的《诗》篇，也指一种灵魂行为：“诗，志也”，“之也，志之所之也”（《说文》《释名》），相当于古代西方人所谓 *intentio animi*。从今天能够看到的古典古籍中，汉代儒生的《诗纬》对“志之所之”的解释最为明晰：“诗”有如日常行为中的“持”，即紧紧握住、执而不释，进而有所“承负”——

诗者，持也，以手维持，则承负之义，谓以手承下而抱负之。（《诗纬·含神雾》）

换言之，“诗”作为一种灵魂行为，指灵魂对某种高远景象或高贵生活方式的向往，柏拉图笔下的苏格拉底称为“缪斯式的”爱欲疯癫。“承”指将这种志之所之的心意追求奉纳怀中，也就是通常所说的有抱负。如果说某人天生有诗性，那么，意思首先并非指他有如今所谓的写诗之才，而是指有高远的抱负。这是关于什么的抱负呢？按廖平的解释，这是立法者式的抱负。希罗多德说，正是赫西俄德和荷马“把诸神谱系（*θεογονίην*）教给希腊人”，无异于把荷马的“游吟歌手”身份改成了立法者。亚里士多德的《论诗术》不是如今所谓的文艺创作学，而是立法学的基础。

廖平从他所辑佚的《诗纬》残篇中得知，华夏西域的异族不仅“制作器物”多与中国不

同，生活方式也与中国相异，比如横着书写，而非像中国之书那样竖着书写。原来，中国汉朝军队在公元前二世纪末开辟河西走廊，甚至远抵费尔干纳（Farghana）盆地的大宛（今乌兹别克斯坦东部），与当时经历过希腊化的中亚民族有所接触，进而认识到华夏文明政制在人世沧桑中前后相依乃以及“天下和同”的传统。回望三千年来的历史，廖平相信，国体无论大小，民性依政体而生，或治或乱，时纪时变[fán, 纷乱]，不过是“世之进退”现象罢了。对面临现代化挑战的文明中国来说，坚守“以《诗》为宗”的诗教传统具有重要意义。

柏拉图在《理想国》中论“作诗”最多，其次是《法义》，这绝非偶然。廖平没有读过柏拉图，但他高调指出《春秋公羊》学与《诗》学的血脉关联。我时时在想，若是廖平能读到荷马的《奥德赛》或柏拉图的《理想国》，他会激发出怎样的思考。对今天中国的古典学来说，这个问题既有趣又具有挑战性。本论坛的主题是“古典文明的义理与精神”，期待诸位的高见和探讨。

Patrick Finglass, Sappho of Lesbos and the Future of Classics

Across the world today, Sappho of Lesbos is perhaps the most famous author from ancient Greece and Rome. After briefly setting out the international nature of her modern fame, this lecture examines how research on her poetry, involving close analysis both of the surviving manuscript sources and of references to Sappho in other ancient authors, can open up new avenues for research on the transmission and transformation of archaic poetry, especially on ancient poetic editions and their impact on ancient readers.

WU Fei, From Hylomorphism to Physiomorphism

There have been quite intensive debates among Aristotelian scholars about his hylomorphism in recent decades. Underlying this debate is a modern concern: is it possible to establish a hylomorphic cosmology between the Cartesian dualism and mechanistic materialism. Aristotle raises hylomorphism to balance Plato's dualism, but because of the priority of form over matter, it is often understood as another kind of dualism. Physiomorphism (文质论) in Chinese tradition shares a lot with hylomorphism, but it insists on the priority of nature, and any form, shape or pattern (文, morphé) is internal to nature. This paper discusses how hylomorphism or physiomorphism deals with 1, the cognition of nature, 2, the making of tools, and 3, the establishing of civilization. There are significant differences in 1 and 3, but in 2 the two approaches are quite similar. Even some statements in Chinese classical texts about the making of tools display hylomorphic features. Hence we do not distinguish hylomorphism and physiomorphism as Western and Chinese, but use both to study human beings' condition in the interaction of nature and civilization. Although we unavoidably modify nature in the making and using of artificial tools, physiomorphism offers a holistic view on civilization, which is not an artificial tool out of natural matter, but human beings' realization and completion of nature, which is expressed in Confucian classics as “to join in the nature for the natural living [参赞化育].”

吴飞 从形质论到文质论

晚近围绕亚里士多德形质论的许多哲学争论,是为了在笛卡尔式二元论与机械物质主义之间寻求一个更好的现代宇宙观。亚里士多德形质论本是为了克服柏拉图二元论,但因为其固有的形式优先的特点,而常常陷入新的二元论模式。中国古典哲学中的文质论传统,与形质论有非常类似的理论特点,但因为对自然优先的坚持,而可以避免形质论的这种诠释倾向。文中详细比较了认知自然、工具制造、文明制作三个语境中的形质、文质论模式,指出形质论与文质论并非仅是中西哲学的各自特点,而本就是互相渗透、互为表里的。通过形质论思考激发文质论传统的哲学力量,并以文质论模式纠正形质论的可能倾向,是利用中西古典哲学,思考现代问题的一种可能性。

Athanasios Stefanis, Epic Myths and Tragic Inventions

The literary study of ancient myths has often been merely limited to how large mythical cycles were created without consideration of how each poet favored a particular version of a myth. In this paper, I will examine the myths found in Homer in comparison to later poets of the Greek Epic Cycle, especially the *Cypria*, and the tragedians. I will mainly focus on Euripides' tragedy *Iphigeneia at Aulis*. It is notable that the Oath of Helen's Suitors and the Sacrifice of Iphigeneia are not mentioned in Homer. As ancient commentators have pointed out about Homer's portrayal of myths, he often ignores the different versions known from later poets, especially the tragic poets.

ZHANG Qiang, Scholar Ri Zhi and Ri Zhi Classics

Lin Zhichun, known as Ri Zhi, has long been engaged in classical studies, and under this pseudonym, he initiated the establishment of "Chinese and Western Classics", which combines Chinese classics and Western classical civilization into a single pot, in order to understand the ancient world from a holistic point of view. Lin not only practiced this goal in his own research, but also called on Chinese paleography researchers, such as Zhang Zhenglong and Chen Lianqing, to publish the results of Classical Chinese research in Chinese and English. Entering the new century, the Ri Zhi Classics, which has now published more than ten volumes of Western classical works, came to birth. This series also adopts the mode of bilingual control book, i.e. Greek-Chinese and Latin-Chinese. The academic aim of the series is consistent, that is, Chinese classical civilization should be treated as a whole with Western classical civilization, and both of them seem to be like a cart with two shafts.

张强 日知与“日知古典丛书”

林志纯号日知,长期从事古典学研究,并以此为笔名倡议建立“中西古典学”,将中国古典与西方古典文明熔于一炉,从整体上认识古代世界。先生不仅在自己的研究中践行这一目标,还曾号召中国古文字学研究者如张政烺、陈连庆等将中国古典研究成果以汉英对照的形式出版。进入新世纪,“日知古典丛书”开始出版面世,现已出版西方古典著作十余卷。该套丛书采用的也是双语对照本模式,即希腊/汉语、拉丁语/汉语。该丛书所沿袭的学术宗旨是一以贯之的,中国古典文明应与西方古典文明作一整体对待,两者似一车两辕。

Olympia Vikatou, Findings of the Foreign Archaeological Schools in Greece

The Foreign Schools of Archaeology in Greece have their origins in the period when the modern Greek state was established and the foundations of the archaeological science were laid. The ground was prepared in the centuries following the Renaissance, during which Europeans traveled to Greece in the context of the Grand Tour, seeking inspiration and ideas among the ancient relics and in ancient Greek art. In the light of the values advocated by the Enlightenment and its offshoots, notably Romanticism and Neoclassicism, Europeans viewed Greece as the most emblematic heir to the ancient legacy. This revival of admiration and interest in classical antiquity and its idealized achievements fostered the belief that it was the moral duty of the Western world to contribute to the awakening of the national consciousness of the Greeks, ultimately leading to the establishment of an independent Greek state. With the founding of the modern Greek state, the great powers of the time sought to consolidate and expand the activity of their academic institutions and foundations through the establishment of foreign schools in Greece, starting with excavations at emblematic sites, and gradually expanding to a wider array of activities in science, art and culture. The rich and multi-dimensional work of the hitherto nineteen Foreign Schools of Archaeology is the result of more than 170 years of challenges and achievements. The establishment of the Chinese School of Classical Studies in Athens shall further strengthen and enrich the Greek archaeological research landscape with the expertise and experience of the Chinese colleagues.

HUANG Ruichen, Thomas Aquinas and Aristotle: A Paradigm for the History of Civilization Reception

Thomas Aquinas (1225—1274 / 75) is often considered the epitome of the medieval scholasticism, through his synthesis ‘spiritually laid the foundation for Europe’ (Josef Pieper). All the works of Thomas Aquinas can be divided into ‘the philosophical’ and ‘the theological’, the greatest parts of the former are his 12 Commentaries on Aristotle, on which he concentrated in his last years (1266—1273). Since the Middle Ages, as a model of the understanding history of philosophy and a paradigm of the history of civilization acceptance, these Commentaries have been essential resources for philosophies of Aristotle and Thomas Aquinas and highly praised by scholars such as M. Heidegger, P. Shorey, H. v. Jaffa etc.

黄瑞成 托马斯·阿奎那与亚里士多德：文明接受史的典范

托马斯·阿奎那（Sanctus Thomas Aquinas, 1225—1274 / 75）是中古经院哲学集大成者，他融亚里士多德（Aristoteles）哲学与基督教神学于一炉，成为中古神哲学之最高峰，“从精神上为欧洲奠定了基础”（Josef Pieper 语）。托马斯·阿奎那全部著述，可分为“哲学”与“神学”两端，其“哲学”著述主要内容就是“亚里士多德注疏”。在其生命最后数年间（1266—1273），托马斯·阿奎那集中注疏亚里士多德 12 种，成为欧洲拉丁语传统接纳亚里士多德哲学的理解史典范。

François Queyrel, Greek Sculpture between Globalisation and Glocalisation in the Hellenistic Period

The concept of glocalisation, borrowed from sociology, gives a precise account of the tensions and exchanges that characterise the art of the Hellenistic period. The expansion of the Greek world into Asia and Africa after Alexander the Great's conquest led to new or renewed contacts with cultures that had become close. The Alexandria and other Greek settlements that were founded at this time were equipped with a Greek living environment, including gymnasiums and sculptures in the Hellenic style, as illustrated by the discoveries made at Aï Khanoum. However, these settlements were also characterised by their integration into the local context and by their original synthesis. This phenomenon of glocalisation can be analysed in particular in Ptolemaic Egypt, where the kings had their capital in Alexandria but also bore the title of pharaoh; royal portraits therefore played on two registers, Greek-style iconography and pharaonic iconography. Alexandrian art also cultivated a taste for the exotic, with picturesque scenes and the creation of genre subjects such as grotesque statuettes. Contrary to what has long been claimed, we can now see that Alexandrian glocalisation was in the making from the very beginnings of the Ptolemaic capital, as shown by the recent discovery of the sanctuary of Boubastis. This study puts into perspective the formalist development schemes of Hellenistic art, which fail to take account of specific developments in a vast world.

HE Fangying, The Natural Origin of City-state from the Myth of the Round Eye Giant

The existence of the family in the state of nature is the starting point of the modern natural law school's examination of the origins of political society and its nature, and is central to understanding the qualities of the modern political community. In the context of the ancient Greek philosopher Plato's *Phaedrus* (680b1–2), which refers to the round-eyed giants, not only does the word 'regime' (πολιτεία) appear, but also the word 'legislator' (θέμιστες, from *themis*) appears. It seems that the round-eyed giant Polyphemus was considered by the Athenian guests to be a type of 'legislator'. The fact that Aristotle, when arguing for the naturalness of the city-state in Book I of the *Politics*, first quotes the verse from Homer's *Odyssey* describing the life of the round-eyed giants: 'Every man legislates for his wife and children' (1252b24), seems to make it possible to regard the myth of the round-eyed giants as the starting point for the investigation of the natural origin of the city-state in the history of Western political thought. The myth of the round-eyed giant may also be seen as the starting point for an examination of the natural origin of the city-state in the history of Western political thought. However, if we return to the context of Homer's original poem, Aristotle's argument faces a difficult problem: how to prove that the natural legislation of the round-eyed giants coexisted with the man-made legislation of the Phaeacians at the beginning of the myth of the origins of the Western city-state. Therefore, the report attempts to examine the question of the origin of the city-state in the classical political philosophers by starting from the myth of the round-eyed giants in the Homeric poems.

贺方婴 古希腊史诗传统中的圆目巨人研究

自然状态中是否存在家庭，是现代自然法学派考察政治社会起源及其性质的起点，更是理解现代政治共同体品质的核心问题。而在古希腊哲人柏拉图的《法义》(680b1-2)提到圆目巨人的语境中，不仅出现了“政制”(πολιτείαν)这个语词，还出现了“立法者”(θέμιστες, 源自 *themis*)这个语词。似乎在雅典客人看来，圆目巨人波吕斐摩斯也算得上一种“立法者”的类型。继而亚里士多德在《政治学》卷一论证城邦自然性时，首先援引的便是荷马《奥德赛》描述圆目巨人生活的诗句“每个人都给自己的妻儿立法”(1252b24)，这似乎也可以将圆目巨人的神话视为西方政治思想史上考察城邦自然起源的起点。然而，倘若还原至荷马原诗的语境，则亚里士多德的论证面临一个难题：如何证明圆目巨人的自然立法与费埃克斯人的人为立法并存于西方城邦起源神话的开端处。故而，报告试图从荷马史诗中的圆目巨人神话切入，由此考察古典政治哲人笔下的城邦起源问题。

Giorgio Inglese, Dante's Poetry for a New "Canon" of World Literature

The organizers of this important conference have astutely grasped the significance of the encounter between different cultures at this critical historical moment. There is an urgent need for diverse literary traditions to evolve towards a much broader "canon," beginning precisely with the interaction between European culture and the vast and profound reality of Chinese culture. Italy can contribute to this renewed and expanded canon through the strength of its great classics, among which is Dante, the author of *The Divine Comedy*. Like any great poem, the Comedy captures and universalizes a particular emotional condition while preserving its historicity—or rather, revealing how that historicity remains alive within us. As with any "classic," Dante's work reflects the contradictions of his time, the so-called "twilight of the Middle Ages." The acute perception of "the end of a world," experienced as "the end of the world," led Dante to conceive of reality in the form of a universal judgment, to which humanity is summoned with all its passions, its history, and the cosmos in which it dwells. From a materialist perspective, there is no universality outside of history, and nothing in human history that is not "universal"—that is, available to the interest and participation of every human intellect, in any time and place. If "man is above all a historical creation" (A. Gramsci), then the knowledge of history is nothing more than a journey into our deepest memory, discovering "how we became what we are."

Shrinivasa Varakhedi, The Mahabharata Studies in Digital Humanities Age

The Mahabharata, the ancient legendary epic, in the digital age, particularly in the context of digital humanities, has seen a significant transformation in how the text is studied, preserved, interpreted, and shared. The intersection of ancient epics and modern technology has brought forward various new methodologies and projects. Here are some of the key developments and impacts of the Mahabharata in the digital humanities era:

Digitisation and Accessibility with Manuscript Preservation: Ancient manuscripts of the Mahabharata, originally written on palm leaves or other fragile materials, have been digitized. Organi-

zations like the Bhandarkar Oriental Research Institute, Pune have worked on creating digital archives of these texts, ensuring they are preserved for future generations.

Digital text encoding initiatives: Multiple versions of the Mahabharata, including translations, are available online for free or through academic platforms like Digital South Asia Library and Project Gutenberg. These digital versions allow wider access to scholars and readers across the globe. But, the e-text was originally created and published by Kyoto University Japan and then the same version was made publicly available by John Smith with several key modifications. Later, in 2007, an e-text encoding initiative is taken up by Rashtriya Sanskrit Vidyapeeth, Tirupati based on South Indian Readings and publications like Vavilla Ramaswami and T R Krishnachar. These texts along with Bhandarkar text were made available to public through various platforms. These are the basic texts that are used by many text encoding and tagging projects across the globe.

Data-driven Analysis - Text Mining and Computational Analysis: Digital humanities tools like text mining, sentiment analysis, and network analysis allow researchers to explore the Mahabharata in new ways. For example, scholars can now analyze patterns of character interactions, themes, and linguistic structures using computational methods.

Mapping Mythological Spaces: Tools like Geographic Information Systems (GIS) are being used to map the mythological geography of the Mahabharata. This allows scholars to visualize and analyze the locations of key events, pilgrimages, and battles described in the epic. **Digital Scholarly Editions - Critical Editions:** Digital humanities projects have enabled the creation of digital critical editions of the Mahabharata, where different manuscript traditions can be compared side by side. This allows scholars to track textual variations and editorial decisions across centuries.

Collaborative Annotation: Online platforms allow scholars from different parts of the world to collaborate in annotating and interpreting the text, bringing together diverse perspectives and interpretations in real time. Many researchers and institutions have undertaken the grammatical & subject annotation in the Mahabharata Text, which will lead to further investigation in deeper level of understanding and the impact of the text on other literature in the later ages.

Cross-cultural and Comparative Studies Cross-disciplinary Research: Digital humanities facilitate interdisciplinary studies that connect the Mahabharata with other global epics, religious texts, and historical narratives. By comparing themes, values, and narrative structures, scholars can explore the Mahabharata's universal themes using tools like comparative literature databases.

Conclusion: In the age of digital humanities, the Mahabharata is no longer confined to printed texts and traditional manuscript study. It has become a living document, constantly reinterpreted, analyzed, and shared across digital platforms. The use of technology in studying this ancient epic not only makes it more accessible but also allows for innovative research methods that reveal new insights into its cultural, philosophical, and literary dimensions.

Costas E. Synolakis, How Extreme Events Shaped Ancient Greek History

In this talk, I will describe what we know about how the Ancient Greeks viewed extreme events. The Bronze Age in Greece was shaped by the volcanic destruction of Thera. The volcano-induced climate change eventually led to the demise of the Minoans and other eastern Mediterranean

people. The Ancient Greeks were the first in Europe to document extreme disasters such as earthquakes, floods and tsunamis. While Plato attributes the destruction of Atlantis to the Gods, his almost contemporary Thucydides clearly attributes the 426BC tsunami to the earthquake and natural causes. While there have been numerous earthquakes, the most well documented remains the 365AD earthquake and tsunami. This event caused extensive destruction in Crete and destroyed Alexandria, which at the time was the center of Ancient Greek thought and civilization. It appears than nobody then attributed this event to the Gods. In this regard, it is surprising how 14 centuries later, Europeans at first attributed the destruction of Lisbon to punishment from God. The correspondence of Voltaire with Rousseau settled once again the issue, God is not responsible for people not building resilient structures, and that God created man but does not interfere with his day-to-day affairs.

HE Yuanguo, Irony in Thucydides' War Narrative

In 1984, American scholar W. R. Connor published a monograph titled "Thucydides". He proposed that the entire work of Thucydides can be seen as ironic. But the irony he said is only a literary technique, and he seems to only know the result but not the reason. We can borrow the theory of Hayden White's "Metahistory" to make up for its theoretical deficiencies. That is, irony is one of the four deep structures (metaphor, synecdoche, metonymy, irony) in Thucydides' historical consciousness. In other words, when Thucydides conceived his history of war, he subconsciously used irony to prefigure it. This shows that Thucydides' thinking has entered the level of reflection. This interpretation helps us understand Thucydides' intention of not making a conclusion and stimulating readers to think.

何元国 论修昔底德战争叙事中的反讽

1984年，美国学者W. R. 康纳借鉴伊泽尔的“读者反应理论”的主要思想，但舍弃其概念，用以研究修昔底德艺术的一面。他指出，修昔底德的整部著作都可以看作是反讽的（他提及的35处），但他所说的反讽还只是一种文学手法，而且他似乎只知其然不知其所以然。我们借用海登·怀特《元史学》中的学说，可以弥补其理论借鉴的不足，即反讽是修昔底德历史意识中的深层结构中的四种（隐喻、提喻、转喻、反讽）之一。也就是说，修昔底德在构思其战争史之时，就下意识地用反讽去预构它。这说明修昔底德的思维已经进入反思的层次。这种解读有利于我们认识到其不做定论、邀请读者做出反应的创作意图。

Mireille Corbier, The Roman Empire and the Circulation of Cultural Goods

Two thousand years ago, the two empires of Han China and Rome coexisted in time, constituting at the time the two largest political entities in Eurasia. But they did not establish any direct commercial, political or cultural links with each other. The Roman Empire was essentially self-sufficient, requiring only a limited number of "prestige goods" (including silk) from the outside world. It can therefore be analyzed as a "world Empire", whose two main challenges remained, on the one hand, the defense of its borders, and, on the other, the construction and reinforcement of its

own internal unity, around a civilization that imposed itself as a system of reference values on the various components and social strata of its population. It is this civilization, and the circulation of goods and cultural models that it animates on an empire-wide scale, that will form the core of my talk. I shall limit myself here to enumerating its main features: 1. A Mediterranean world; 2. A world of travelers; 3. A bilingual Latin-Greek world, hence a Greco-Roman empire; 4. A world of shared culture; 5. A municipal civilization; 6. A civilization of shows; 7. A highly religious world; 8. The world of the affirmation and expansion of Christianity. Roman unity functioned as a great enterprise of acculturation and cultural unification. A partial unity, but strong enough to stand the test of time.

YANG Nianqun, What is the Key Theme in History of Chinese Thoughts: A Case of Several Chinese and Western Concepts in China

In order to overcome the over-reliance on the “modern” as a yardstick for writing the history of ideas, I would like to cite four fundamental issues in the history of ideas as a basic framework for discussing the comparison between the East and the West. The first is the comparison between the Chinese concept of “heavenly destiny” and the Western concept of religion; the second is the difference between the Western metaphor of “patricide” and the Chinese concept of “respect for the father”; and the third is the difference between the “literary and artistic concepts” and the Chinese concept of “respect for the father”. The third issue is whether the “Renaissance” was a revival of the ancient Greek tradition or a continuation of the medieval religious spirit. The fourth issue is whether our research on the history of ideas should establish a minimum sense of “boundaries” in terms of public-private relations, rather than deliberately emphasising the rationality of the logic of collective action.

杨念群 什么是中国思想史的关键性议题：以中西若干概念为例。

近代以来中国思想史的所有议题基本上都笼罩在西方社会科学的支配之下，要克服这种过度依赖以“近代”为旨趣和尺度的思想史写作，我拟类举出四个带有根本性的思想史问题，作为讨论中西比较的基本框架。第一个问题是，中国的“天命观”与西方宗教观之比较；第二个议题是，西方的“弑父”隐喻与中国“尊父”观念的差异；第三个议题是，“文艺复兴”是古希腊传统的复兴还是中世纪宗教精神的延续；第四个议题是，我们的思想史研究是否应该在公私关系等议题方面建立起一些起码的“边界感”，而不是刻意强调集体行动逻辑的合理性。

LIU Jian, The Qualities of Classical Civilization in the Eastern Mediterranean Region

From the Late Paleolithic to the Late Neolithic, the evolutionary process of civilization in the Eastern Mediterranean showed homogeneous characteristics. From the Early and Middle Bronze Age, the civilization development process in the Eastern Mediterranean began to show different characteristics, forming different civilizations; however, there is a very close exchange relationship

between different civilizations, making each civilization show the same characteristics at many levels. The expansion and conquest of the empire, on the one hand, made the Eastern Mediterranean a whole again, but, on the other hand, it led to the increasingly obvious differences between different civilizations, which eventually led to the confrontation between Eastern and Western civilizations.

刘健 东地中海地区古典文明的特质

从旧石器时代晚期至新石器时代晚期,东地中海文明演进进程表现出同质化特点。从青铜时代早期和中期开始,东地中海地区的文明发展进程开始表现出不同特征,形成不同文明;但不同文明之间存在十分密切的交流关系,使得各个文明在多个层面表现出相同特性。帝国的扩张和征服一方面使得东地中海再次成为一个整体,另一方面却导致不同文明之间的差异日益明显,最终导致东西方文明的对立。

Yuzuru Hashiba, *The Aristotelian Athenian Politeia* and Greek Historiography

The *Athenian Politeia* (hereafter *AP*), traditionally attributed to Aristotle, has been well-known for its most detailed accounts of the Athenian democracy. Although its authorship has been much disputed, there still seems to be little agreement as to whether it was written by Aristotle himself or by one of his pupils. I attempt to approach this problem by comparing the historiographical methods of *AP* and the 158 *Politeiai* attributed to Aristotle and his school. One of *AP*'s favourite methods is "inference from the present to the past". This method is typical with antiquarian research, i.e. the Greek historiographical tradition of describing a series of facts in the past that belong to a well-defined category such as foundations of cities, genealogies etc. To that extent *AP*'s author seems to follow the editorial principle of *Politeiai*, possibly formulated by Aristotle himself. It is most curious, on the other hand, that in *AP* 9.2 the author firmly denies the validity of the inference from the present to the past. He instead tries to apply a different method on his own, which may be called a version of historical criticism but is obviously inconsistent with, and contradictory to, the editorial principle of *Politeiai*. Aristotle is most unlikely to have done that, given he was the person who formulated it. These observations lead to the conclusion that the author of *AP* was more probably one of Aristotle's pupils, rather than Aristotle himself.

HU Yujuan, *Historia et Monumentum: On the Monumentality of Ancient Roman Historiography*

The words "monument" and "history" are synonymous in Latin. Native historiography of ancient Rome was "monumental", which was different from the "truth-seeking" of Greek historiography, and "monumental" historiography was oriented to lessons learned, honor and prestige, reflecting the different understanding of the nature and function of history and the different ways of utilizing history by the Romans. The "monumentality" of Roman historiography comes from the Roman chronicle tradition and is closely related to the competition for honor in Roman political life.

胡玉娟 史与碑：论古罗马史学的纪念碑性

“碑”与“史”在拉丁语中是同义词。古罗马本土史学具有“纪念碑性”，与希腊史学的“求真性”有所不同，“纪念碑性”史学偏向经验教训、荣誉与威望，体现了罗马人对历史的本质和功能有着不同的理解，对历史的利用方式也不同。罗马史学的“纪念碑性”特质来自罗马编年史传统，与罗马政治生活中的荣誉竞争密切相关。

JIANG Mei, The Reconstruction of Principles of the “Central Kingdom”: The Rise, Controversy, and Change of Orthodoxy in the Song Dynasty

In the Northern Song Dynasty, in response to the social changes and ideological shifts that occurred during the Tang and Song dynasties, the theory of orthodoxy and the theory of Taoism emerged at the same time, and a new ideological reconstruction of the concept of “Grand Unification” and “Orthodoxy” was carried out. This marks another reconstruction of the historical view and the principle of cultural values. In the face of severe ethnic and cultural crises, the Song people, through the theory of orthodoxy and Daoism, established their own cultural and moral superiority, formed a new “Central Kingdom” identity, and claimed to be the only “Central Kingdom” in the historical situation of prolonged confrontation between the North and the South, which succeeded in uniting and strengthening the cultural-political identity of the Han ethnic group to the Song dynasty. The Song thinkers constructed a set of thought systems that integrated Chinese civilization on the dual lines of Taoism and Orthodoxy, and gave a set of principles of “the Central Kingdom” that inherited the “Grand Unification” of the Han dynasty with some changes, and prepared the ideological conditions for the new unification. The establishment of the Yuan dynasty and the realization of the “Great Reunification” were closely related to the Song dynasty’s theory of orthodoxy and Taoism.

江湄 重建“中国”的原理——宋代正统论的兴起、论争和流变

至北宋，因应唐宋之际的社会变革和思潮转移，正统论和道统论同时兴起，对“大一统”以及“正闰”说进行了一次推陈出新的思想重构，这标志着又一次历史观同时也是文化价值原理的重建。面对严峻的民族危机和文化危机，宋人以正统论和道统论建立自身的文化、道德优势，形成新的“中国”认同，在长期南北对峙的历史形势下自居唯一的中国，成功凝聚和强化了汉族士民对宋朝的文化政治认同。宋代思想家构建出一套以道统、正统双线整合中国文明的思想体系，给出一套继承汉朝“大一统”而有所变化的“中国”原理，为新的“大一统”准备了思想条件。元朝的建立和“大一统”的再次实现，与宋朝的正统论和道统论皆有密切的关系。

MENG Zhuo, Unifying the Classics with the Tao: Confucius and the Foundation of Unity in Chinese Classical Studies

Confucius was both a successor of the scholarly traditions and founder of Confucian classical studies, which were intertwined with his lifelong pursuit of knowledge and education. Proficient in the Six Classics, Confucius not only edited and compiled texts of classics but also demonstrated the

overarching framework known as “unifying the classics with the Tao”. This philosophical framework was rooted in the principles of “human nature and the Tao of nature” and established universal political and ideological norms through the “gains and losses of the Three Dynasties”, providing classical studies with universal significance. Under the governance of “the Tao”, Confucius sequentially presented the early form of a unified system through the teachings of the Six Classics. With proficiency in the Six Classics as the academic foundation, the pursuit of the Tao in classical studies as the central hub of philosophical doctrines, and the collective system in classics as its historical form, Confucius laid the spiritual height and comprehensive framework of Chinese classical studies, presenting a complete classical studies world and initiating the direction of unity in Chinese classical studies.

孟琢 以道统经：孔子与中国经学统一性的奠基

孔子是王官之学的传承者与儒家经学的开创者，他一生的求学、教育与传道皆与经学密不可分。孔子兼通六经，这不仅是对文献的整理删定，更展现出“以道统经”的整体格局，自“性与天道”为经学赋予根基性的哲学义理，自“三代损益”为经学建立普遍性的政教法，为经学赋予了普遍性的义理内涵。在“道”的统摄下，孔子通过六经之教的先后次第展现出经学统系的早期形态。以兼通六经为学术基础，以经学之道为义理枢纽，以群经统系为历史形态，孔子奠定了中国经学的精神高度与整体格局，展现出完整的经学世界，开启了中国经学的统一性方向。

David Elmer, *The Counter-Classical within the Classical: The Odyssey and Homeric Tradition*

This paper will explore the dyadic relationship between the *Iliad* and the *Odyssey*, which establishes a “counter-classical” impulse at the very foundation of the classical Greek tradition. Following W. R. Johnson, the “counter-classical sensibility” is defined as a sensibility that challenges dominant ethical paradigms and highlights disharmony over harmony. The Homeric tradition was understood in antiquity as the source or wellspring of virtually every later development in literature. The embedding of a counter-classical sensibility within the Homeric tradition played a vital role in the subsequent development of Greek literature by licensing a critical, questioning, sometimes subversive mode that contributed substantially to the intellectual dynamism of the Greek literary tradition.

Maria Liatsi, *Heroic Virtue and Perfect Happiness in Aristotle*

In his ethical writings Aristotle only refers once *expressis verbis* to the “heroic virtue”. By this, he means a very rare kind of virtue which goes beyond the human measure. The man who possesses heroic virtue is called a “divine man” exactly because this characterization presupposes the existence of virtue (*arete*) to an extremely high degree, exceptional for the common human beings. Aristotle does not analyse with further detail this sort of heroic virtue. Nevertheless, there are several

passages of central importance for his ethical and political thought, where he is treating in fact “heroic” types of persons and “heroic” life-conditions, which are taken as perfect, leading exemplars of human life, even though he does not explicitly mention them as heroic. In this paper we want to present them in their interconnection and to show that the traditional, almost mythical concept of the epic hero, of the admirable, immortalized human being, has been transformed into an ethical ideal towards which the human efforts have to be directed in life in order to approach happiness.

Andrea Balbo, Cicero as a Medium for a Global Humanism

My paper aims to emphasise the importance of Cicero and his principles of humanitas not only within Western thought, but also and especially as a conceptual bridge between West and East.

Timothy Burns, Leo Strauss on the Significance of the Mutability of Classic “Natural Right”

This talk examines the section of Strauss’ *Natural Right and History* where Strauss addresses, as my title indicates, “Classic Natural Right,” and in particular the changeability or mutability of natural right. That changeability is sometimes thought by students of Strauss to make a case for the greater flexibility or statesmanlike latitude of classic natural right over Ciceronian and Christian natural law, a latitude that is allegedly obtained without taking one’s bearings, as did Machiavelli and his modern successors, by “the extreme case.” While there is some justification for so taking it, I argue that this reading misses what is most important in Strauss’ discussion of this subject, namely, the role of the changeability of justice in dialectics, that is, in the “dialectical whirlpool” that leads to the philosophic life.

LIANG Zhan, Thinking between China and the West

Starting from the relationship between the German poet Hölderlin and the thinker Heidegger and East / Greece, this speech analyzes the basic situation in which European intellectual elites have tried to draw spiritual nourishment from the East and overcome the Western cultural crisis since the 18th century, as the power structure between the East and the West changed.

梁展 在中西之间思考

本文从德国诗人荷尔德林和思想家海德格尔与东方希腊的关系入手,分析自十八世纪以来,伴随东西方力量格局变化,欧洲知识精英试图向东方汲取精神营养,克服西方文化危机的基本状况。

Marco Mancini, The Role of Philology in the Foundation of Socio-Historical Linguistics

Historical linguistics deals with the analysis of ancient texts, their interpretation and the soci-olinguistic dynamics of a language variety’s change. After about a century and a half of strong distancing between linguistics and philology, particularly in the area of classical languages such as

Greek and Latin, today there is a growing awareness of the epistemic specificity of historical linguistics (HS) in its grapple with the documents of the past. As a famous passage by Antoine Meillet goes, perfectly valid even today, “It goes without saying that, for all ancient languages, facts can be observed exclusively through recourse to texts. [...] Interpreted critically, these documents give much, and one can often get an exact idea of certain ancient linguistic stages. [...] In order to determine the linguistic stages of the past, the linguist must use the most exact, most precise philology, and each advance in philological precision enables an advance for the linguist.” As such, HS is nothing but a historiography of languages – a historiography *tout court* – which necessarily implies attention to the data of historical singularities. Not the general, not the abstractness of formal structures and their mere sequence, prevail, but rather the traces, the details represented by texts and their richness of signification. A particular socio-historical scenario is reconstructed on the ground of the documentary details. Consequently, historically oriented linguistics cannot disregard the philological datum. The paper will provide a couple of examples to support this thesis.

ZHANG Wenjiang, Bagua, Knotted Cords, and Script: The Origins of Civilization and the Creation of Symbols

In the second chapter of *Hsi Tz'u Chuan* Part II in the *I Ching* or *Book of Changes*, there are two mentions of “knotting cords”, which are respectively related to the Eight Trigrams and writing. This article refers to the documents of the pre-Qin and Han Dynasties, organizing its lines of thought, tracing the web of its concepts, thereby clarifying significant keys to prehistoric China, and understanding the origins and evolution of Chinese civilization.

张文江 八卦、结绳和书契——文明起源与符号创设

《周易·系辞下》第二章，有二处言及“结绳”，分别关联八卦和书契。本文参稽先秦两汉文献，梳理其思维线索，追溯其观念之网，从而阐明上古史的重大关键，理解华夏文明的缘起和演化。

Kashi Nath Nyaupane, The Prominence of subhāṣita (epigrammatic aphorisms) in Classical Sanskrit Literature

In the Sanskrit Classics, subhāṣitas—brief, impactful aphorisms—hold an important position, serving as concise expressions of moral, philosophical, and aesthetic thought. This presentation examines the diverse roles these aphorisms play within Sanskrit texts, emphasizing their influence on the development of Indian intellectual and cultural traditions. Drawn from sources such as the *Pañcatantra*, *Hitopadeśa*, *Mahābhārata*, and *Rāmāyaṇa*, subhāṣitas offer timeless reflections on ethical behavior, interpersonal relations, and leadership. Their clarity and elegance make them invaluable teaching tools, fostering both ethical reflection and linguistic refinement in traditional education. Alongside their ethical insights, subhāṣitas provide deep philosophical reflections on themes like life’s transience and the pursuit of knowledge. This presentation, through recitations in traditional Sanskrit prosody (*chanda*), will demonstrate how these verses combine rhythmic beauty with

profound meaning. The talk will explore how subhāṣitas continue to offer unique perspectives on ancient Indian civilization and remain relevant today, contributing to the preservation of both moral and literary discourse.

Leonard Muellner, Reflections of an Octogenarian on the Holistic Study of Classical Civilizations

After 63 years of studying classical civilizations, beginning as an undergraduate aged 17 in 1961, and now being invited to participate in this amazing world-wide event on the study of such civilizations, I feel very grateful for the honor of being invited to speak. I also feel an old man's need to transmit something generalizable and useful about what I have learned to the next generation of researchers and learners. I wish that I could do so in the language of the host country, where I have encountered students and professors with a knowledge of both my native language, their native language, and classical languages that puts my abilities to shame. So I feel appropriately modest about both the form and the content of my remarks.

My intention, then, is to share what I have learned about research and teaching a classical civilization that has the potential to engage others across generations and cultures. Above all such study works best when it is rigorously “comparative” in its approach, rigorously and also “profoundly” comparative. The study of the oral traditions of Ancient Greece, for example, which has been my special interest, would be mired in the debates and uncertainties that bedeviled it for centuries were it not for a comparative approach, one akin to the way an anthropologist studies another culture. I am referring to the fieldwork in the 1930's of two young researchers, Milman Parry and Albert Lord, that revolutionized the study of oral traditional poetry. These two students of the culture of Ancient Greece undertook cross-cultural fieldwork in what was then called Yugoslavia and in Albania, interviewing singers of tales who could neither read nor write but who could perform songs about the heroes and heroines of their past. These were songs that they had not memorized but that they had learned since childhood to compose “in performance”. The work of Parry and Lord in making not just real but also comprehensible the verbal, artistic, and social process of such composition in performance placed the study of the Ancient Greek examples, the Homeric *Iliad* and *Odyssey*, on a completely new basis, a basis that was founded on actual evidence from an existing example, not on wild speculation or unresolvable debate. Their comparative approach made it possible to interpret oral traditions in a way that is appropriate to their performance and its reception in cultures around the world, including in modern China, in Mongolia, among the Yi, in Xizang, and elsewhere. These traditions have been the purview in China of the IEL, a part of CASS, which has in the past decade invited my colleagues and me to Beijing; plus, several IEL researchers have also visited us in the US and continue to exchange understanding and learning with us. So, my message about comparative study of classical cultures is one that has already been heard and acted upon in China, and I emphasize here both its importance and their success.

Implicit in the comparison of classical cultures, whether classical Chinese, Arabic, K'iche, or Hebrew, with parallel models in other cultures, modern or ancient, related or unrelated, is another comparison that the researcher must fight to observe: I mean the semi-conscious comparison of the

world being studied with the researcher's own world, a comparative viewpoint that cannot be prevented from coloring our way of understanding and representing a world different from our own. Having another external, comparable culture to point at and study and compare to the classical civilization is an antidote to the privilege or bias that we consciously or unconsciously provide to our own internal comparisons. But fighting to be aware of that inner bias or privilege is crucial to the value of such research. A funny story told by the Canadian media critic of the 1960's, Marshall McLuhan, makes the point clear. In the 1950's or 1960's, a group of American doctors and nurses got funding to travel in teams to small villages in central Africa. Their benign purpose was to educate the local population in personal hygiene, such as handwashing, and cleanliness in the preparation of food, in order to improve public health. Their plan was to arrive in each village and set up a movie screen in the central space, and as soon as it was dark enough, they would show a movie of an American housewife preparing food, washing her hands, bathing her children, cooking and cleaning, and so forth, on a farm in the central United States, in Kansas. After viewing the film, the plan was to assemble the community and work with interpreters to discuss the practices displayed in the movie. The first time they did this, after the movie was over, they assembled the community and asked what the villagers had learned from the film. A prolonged silence was the response, until one person volunteered that she had seen a chicken run across a yard. The Americans were dumbfounded by this response and also completely unaware that there even had been a chicken running across a yard in the film, but when they reviewed the film later on, they did notice at one point, in the background of an image of the farmer and his wife, there was in fact a chicken running across their yard. The chicken was in fact the only thing that the villagers recognized in the film; everything else in it was completely alien to their life experiences.

The point of this extreme case is beguilingly simple: human beings are good at recognizing what is familiar to them. Trying to get past the familiar and even defamiliarizing the classical civilizations that we seek to understand is therefore an obligatory effort if we are to use their study to transcend our own world and learn about other ways of understanding and appreciating the world around us.

There is also another way that we can avoid the trap of the familiar and its seductive but often deceptive appearances in other cultures and other contexts: the systematic study of language and linguistic phenomena called philology. Paradoxically, dictionaries and translations provided by expert philologists can create the illusion that the words of a classical language are simply different ways of saying the same things that we do nowadays, that they have precise equivalents in our language that transcend contextual variables of all kinds, historical, social, political, psychological, etc. In fact, the goal of philology is precisely the opposite, to enable the reader to perceive language and thought accurately, to "rebuild" holistically the context lost by the passage of time and the change of place.

The purview of the philologist is generally synchronic, to use a term invented by Ferdinand de Saussure to describe the way that a language functions at a given moment in time. He compared language to the stem of a growing flower that can be cut horizontally and observed at one point in its growth, or, on the other hand, cut vertically to observe its development over time, which is the opposite of the synchronic view. He called the latter, the diachronic view. Sometimes these terms

are used as synonyms for historical as against ahistorical views of cultural phenomena, but they are different in one important way: for Saussure, languages are self-contained _systems_ that change as such, whereas the real world is subject to chance and chaotic change that is not constrained by the rules of a system. A synchronic view of language is one that views systematic phenomena like the rules of phonology or the structure of sentences at a single point in time, where every item relates to and is distinct from another.

On the other hand, a historical view of language phenomena is both synchronic and diachronic, in that a linguist can account for the way language works at a point in time as the product of a system that evolves over time. The systematic nature of sign-systems like language and the viewing of them in historical perspective complement the synchronic and cross-cultural comparative perspectives I have already spoken of. Being able to train one's eye on the previous state of a narrative or a word or a myth allows one to understand what is distinctive and significant in its present state.

In sum, what we need to understand and appreciate the achievements of classical civilizations to their fullest extent is a comparison-based appreciation of their difference from our own in several dimensions, both anthropological, philological, and historical. Only then can we see how our world both overlaps with and is distinct from theirs; only then will our horizons be expanded by their truths and the wisdom that other worlds can impart.

Chiara De Gregorio, Unearthing Minoan Society: Pottery, Burial Practices, and Social Dynamics in Bronze Age Crete

The Bronze Age marks a period of profound transformation across many cultures, characterized by the development of complex socio-organizational systems. Necropolises offer a wealth of archaeological evidence for understanding these changes. Building on my previous PhD research, I focusing on the Early and Middle Bronze Age Minoan necropolises of southern Crete, with a special emphasis on the unpublished pottery from the Koumasa necropolis. By examining the tholos tombs as central features in the emergence of distinctive ceramic traditions, burial customs, and evolving social structures during the Prepalatial and Protopalatial periods, my study aims to reconstruct the role of these necropolises in Minoan society. Through a comprehensive analysis of the pottery, I will establish a refined chronological sequence, investigate the functional and spatial contexts of the artifacts, and explore the interregional connections between Koumasa and contemporary Cretan sites. This comparative approach sheds light not only on funerary practices but also on the social distinctions that may have shaped later Minoan palatial culture. Utilizing advanced digital tools alongside traditional archaeological methods, this research will contribute to ongoing debates surrounding Bronze Age ceremonial and ritual activities. Ultimately, the project will provide crucial insights into the social and cultural transformations that defined early Cretan society.

ZHANG Peijun, Herodotus on the Physis and Nomoi of Egypt

The Egyptians were proud of their antiquity, but the experiment of Psammetichos showed that the Egyptians cared about antiquity rather than origin, and that they failed to distinguish between the original and the derivative, thus confusing physis with nomos. In terms of Egyptian nature, the

Egyptians were familiar with the static land, but did not know or explore the dynamic river. Since the whole of Egypt was the product of the Nile, behind Egyptians' knowledge of their own land was ignorance of the source. The Egyptians, because of their lack of interest in the source, completely separated physis from nomos and their nomoi showed this radical duality: the sacred things were clean and hidden and shameful, and the secular things were unclean and open and unashamed. At the end of the Egyptian logoi, Amasis used a statue made of a golden foot basin to tell the Egyptians that the way things are now is inseparable from the source of things. Herodotus tells the Egyptian logoi to show that Egypt's antiquity makes Egypt blind to the source, after all, antiquity is not the same as nature, nor is it the same as truth.

张培均 希罗多德论埃及的自然与礼法

埃及人以自己的古老为荣。但璞撒美提科斯的试验表明,埃及人关心古老而不关心起源,他们未能区分原初之物与衍生之物,从而混淆自然与礼法。就埃及的自然而言,埃及人熟悉静态的土地,但不知道也不去探索动态的河流。由于整个埃及都是尼罗河的产物,埃及人对自身土地的认识,背后却是对源头的无知。埃及人由于对源头不感兴趣,把自然与礼法完全割裂开来。他们的礼法也表现出这种截然的双重性:神圣事物是洁净的、藏着的、羞耻的,世俗事物是不洁的、公开的、不羞耻的。在埃及故事的最后,阿玛西斯用一尊由金脚盆制成的神像告诉埃及人,事物当下的样子与事物的源头本不可分。希罗多德通过讲述埃及故事向读者表明,埃及的古老反而让埃及对源头盲目,毕竟古老既不同于自然,也不同于真相。

XIE Qinglu, Rousseau's Investigation into the Politics of Antiquity

Compared with many modern political philosophers, Rousseau is distinguished by the fact that the ancient and political theory play an important role in his thinking. Rousseau not only admires and praises highly the ancient city-state and republic, but also attempts to incorporate some classical questions and conceptions into his own theory. By analyzing the images of Sparta and Rome, this article seeks to present preliminarily his investigation into the politics of antiquity and the significance of this investigation for the construction of his political doctrine. Sparta and Rome are generally interpreted as the perfect example to criticize the modern political problems. This, however, is not the whole content of Rousseau's investigation. On one hand, Sparta and Rome are not the same, because they are realized by different constitutions against different backgrounds. On the other, the attitude of Rousseau towards the politics of antiquity is not a simple acceptance; he learns lessons from the decline of Sparta and Rome, and the selection of ancient political philosophy reflects his thinking about the contemporary political issues.

谢清露 卢梭的古典政治考察:斯巴达与古罗马共和的政制对勘

相较于许多现代政治思想家,卢梭的一个独特之处在于古代历史及政治理论在他的思考中扮演着重要角色。这不但体现在他对古典政治体的推崇和追慕,而且体现在他将某些古典问题及语汇纳入自身理论的尝试。本文将通过梳理卢梭笔下的斯巴达和罗马共和国,尝试初步呈现他对古典政治的考察,以及这些考察对卢梭政治理论建构的作用。对于这两个意象,

以往研究多将它们解释为用以批判现代问题的典范。本文则试图表明这不是卢梭考察的全部内容：一方面，斯巴达与罗马之间存在差异，它们是在不同的历史背景下，通过不同的制度安排得以实现的；另一方面，卢梭对古典政治并不是简单接受，他看到了斯巴达和罗马的衰落，他对古典政治思想资源的择取反映的是对当时政治问题的思考。

Pan Yiting, The Necessary Immortality of the Gods and the Ascent of Man in the *Iliad*

The biggest difference between the concept of gods in ancient Greece and early China is the immortality of the gods in ancient Greece, which has already been clearly stated in the *Iliad*. Compared with later works, the *Iliad* particularly emphasises the differences between gods and men and the essential characteristic of gods that distinguishes them from mortals is immortality. The immortality of the gods is the basis of the two worlds established in the *Iliad*, and has many functions, one of which is that the immortality of the gods contrasts with the mortality of human beings on the one hand, making men face up to their own limitations, and on the other hand, Homer seems to guide men to understand the nature of the immortality of the gods, so as to realise the possibility of human ascension. The *Iliad* illustrates this point not only through the ascent of the main character, Achilles, but also through the evolution of other characters, such as Agamemnon and Paris. Homer comprehends human nature, and the dual world of gods and humans in the *Iliad* shows the essence and potential of humans from the dual perspective of the gods and men, and it is likely that it is precisely because the immortal nature of the gods is so important in the *Iliad* that the *Iliad* thus determines the immortality of the Greek gods.

潘亦婷 《伊利亚特》中神明不死的重要性和人的上升

古希腊与早期中国的神的观念最大的不同在于古希腊诸神不死的特性，这一特性已经见于古希腊最早的文学作品《伊利亚特》，相比于后世作品，《伊利亚特》也最为强调神人之别以及神明区别于凡人的本质特点就是不死。神明不死的特性是《伊利亚特》所建立的两个世界的基础，具有多方面的意义，其中一个重要的意义在于神的不死既反衬人类的有死，让人正视自身的有限性，同时荷马似乎也引导人理解神明不死特性的本质，从而体认人上升的可能性。《伊利亚特》不止通过主要人物阿基琉斯的上升说明这一点，也同时勾勒了其他一些人物如阿伽门农或帕里斯的变化。荷马深谙人性，而《伊利亚特》中神和人的双重世界恰恰从神人的双重视角展现了人的本质和潜能，很可能正是由于神明不死的特性在《伊利亚特》中有如此重要的意义，《伊利亚特》从而确定希腊诸神不死的特性。

LI He, Plato on the Nature of Eros and Paideia

In the *Phaedrus*, The reasons why Phaedrus can begin his transformation from “a lover of logos” to “a lover of wisdom” are in the following: first, Phaedrus has a nature of eros; second, Socrates’s paideia on souls. In the *Symposium*, Plato not only makes a definition of eros is in love with what is beautiful, but also reshapes the origin mythical story of eros as “the band of the whole”,

between human beings and gods, ignorance and wisdom, constructing the foundation of the metaphysical eros. The metaphysical description in the *Symposium* makes it possible for Socrates' eretical paideia of Phaedrus. The Eretical paideia is the philosophical paideia, in which eros is the premise of philosophical paideia and philosophy (love of wisdom) is the final aim of the eretical paideia.

李贺 柏拉图论爱欲的自然及教化

《斐德若》中，斐德若之所以能开启从“爱言辞者”到“爱智慧者”的转换过程，原因在于：第一，斐德若具有爱欲的自然天性；第二，苏格拉底的灵魂引导。柏拉图在《会饮》中不仅把爱欲规定为“涉及美的爱欲”，而且通过重塑爱若斯的神话起源指出爱若斯作为“整全的纽带”介于人神之间、无知与智慧之间，建构了爱欲形而上化的基础和通道，为《斐德若》中苏格拉底对斐德若进行爱欲教化奠定了理论根基，才使得《斐德若》中以灵魂马车的内部冲突和上升来进行爱欲教化成为可能。爱欲教化就是哲学教化，爱欲是哲学教化得以展开的前提，哲学（爱智慧）是爱欲教化的最终指向。

XING Beichen, Euripides' Fragmentary Tragedy *Hypsipyle*

The archaeological work of Oxyrhynchus papyri in the early 20th century brought to light the papyrus fragments of Euripides' late tragedy *Hypsipyle*, which are comparatively well-preserved, evenly distributed, and contain contiguous passages of text. Euripides adeptly reconstructs and adapts elements of two mythological traditions of Lemnos and Nemea and other mythical factors, aligning diverse traditions with Athenian religious and political concerns. Through the portrayal of the creation of the Nemean games and the (anticipated) restoration of Lemnian political order, Euripides explores how character complexities influence decisions and how noble decisions can restore justice and piety within individuals and communities. Overall, the fragments of *Hypsipyle* offer substantial textual material to enhance our understanding of Euripides' tragic thought beyond his extant complete works.

邢北辰 欧里庇得斯悲剧残篇《许普西琵勒》

20 世纪初奥克西林库斯的考古工作让欧里庇得斯晚期悲剧《许普西琵勒》莎草纸残篇重见天日，这一残篇文本保存情况较好，碎片分布位置较均匀，且有可以连续阅读的长篇台词完整留存。欧里庇得斯对勒姆诺斯与涅墨亚两个神话传统及其他传说要素进行了巧妙的重组与改编，从而使不同地方的传统与雅典的宗教、政治诉求相适应；通过展现涅墨亚赛会创制以及勒姆诺斯政治秩序（即将）恢复的过程，欧里庇得斯探究了人物品质如何复杂地影响决断，高贵的决断又如何能在个体与共同体中恢复已遭破坏的正义与虔敬精神。总体而言，在既存完整剧作之外，《许普西琵勒》残篇为增进我们对欧里庇得斯悲剧思想的认识提供了可观的文本材料。

GU Zhiying, Is Cicero a “copist”? : *Ad Atticum* 12.52.3 and the *Quellenforschung*

Ad Atticum 12.52.3, which is regarded as one of the indirect evidences by the single source hypothesis, cannot be used as a truly valid argument because of the lack of context and the problem

of textual criticism. Based on the concrete uses of the word ἀπογράφος by Dionysius of Halicarnassus, Pliny the Elder, and Diogenes Laërtius, it is rather partial for the single source hypothesis to take the ἀπογράφα in this letter straightforward as “copies”: this word does not convey what is commonly understood today as “copies”, but implies a license for using the rhetorical technique and a basic recognition of literary, artistic and historical values. It focuses on the feeling of reading rather than the way of writing. In terms of Cicero’s self-representation of his way of writing, the single source hypothesis’s use of this letter is in itself a reflection of the lack of a genuine textual basis. In his self-statement, Cicero in particular emphasizes his way of writing and his painstaking approach to writing. The study of Cicero made by the single source hypothesis also lacks a holistic view when it comes to the question of the “copies”.

顾枝鹰 西塞罗是“抄书匠”吗？——《致阿特提库斯书》12.52.3 与来源研究

被单一来源假说视作间接证据之一的《致阿特提库斯书》12.52.3 由于语境的缺失和文本传抄问题而无法作为真正有效的论据。根据迪欧倪西欧斯、老普林尼和拉厄尔修对 ἀπογράφος 一词的具体运用，单一来源假说把这封书信中的 ἀπογράφα 径直理解为“复制品”的做法比较片面：这个词并不表达今人通常理解的“复制”，而且暗含了对修辞技艺的许可以及对文学、艺术、史学价值的基本承认，它侧重于表达阅读感受而非写作方式。从西塞罗对其写作方式的自陈这个角度上说，单一来源假说对这封书信的利用实则是其缺乏真正的文本依据的体现。西塞罗在其自述中尤其强调了他的写作方式和悉心竭力的写作态度。在涉及“复制品”的问题时，这种假说对西塞罗的考察也欠缺整全的视野。

Tobias Hirsch, *Memorabilia: Moral Exempla and Episodic Narration in Roman Imperial Literature*

The archaeological work of Oxyrhynchus papyri in the early 20th century brought to light the papyrus fragments of Euripides’ late tragedy *Hypsipyle*, which are comparatively well-preserved, evenly distributed, and contain contiguous passages of text. Euripides adeptly reconstructs and adapts elements of two mythological traditions of Lemnos and Nemea and other mythical factors, aligning diverse traditions with Athenian religious and political concerns. Through the portrayal of the creation of the Nemean games and the (anticipated) restoration of Lemnian political order, Euripides explores how character complexities influence decisions and how noble decisions can restore justice and piety within individuals and communities. Overall, the fragments of *Hypsipyle* offer substantial textual material to enhance our understanding of Euripides’ tragic thought beyond his extant complete works.

XIONG Chen, *The Idea of Order and Power in the Ancient Greek Conception of Oikoumene*

This paper attempts to explore the concept of the “οἰκουμένη” (inhabited world), especially the process by which this geographic concept came to be associated with political reality and was eventually used to characterise the field of political power. It is argued that the original meaning of the

“inhabited world” is derived from the Greek experience of the spatial perception of “dwelling place” and extends to the city-state and the world. In the philosophical description of the world, it seems that the entire “inhabited world” inherits the basic meaning of “dwelling”. It is expressed not only in its need to be known and illuminated by reason, but also in its strong sense of boundaries and order. The entire inhabited world was reduced to geometrical illustrations by philosophers and geographers, presented as an early map of the world and governed by mathematical/geometrical principles. In the fourth century BC, the “inhabited world” as a geographical concept began to be associated with the realities of political power by virtue of Alexander’s conquests. It was eventually used to describe and define the Mediterranean “theatre” of power, becoming an important yardstick for defining the scope of “imperial” domination and replacing the city-state as the new source of order. The understanding of the Greek worldview and geography, centred on the “inhabited world”, provides an important reference for our understanding of the concepts of imperial rule and power in ancient Greece.

熊宸 古代希腊“人居世界”空间图式中的秩序与权力

古希腊的“人居世界”原本是地理学概念，但它逐渐与政治现实发生关联，最终用于表征政治权力场域。要探讨其演变过程，首先需要厘清“人居世界”的原始含义。对于普通人而言，“人居世界”指涉“居所”带来的空间感知经验。作为秩序性空间，城邦是这类居所的典型体现。另一方面，对于哲人而言，“人居世界”也用于指代全部世界，它基本继承了“居所”的基本意涵，表现为它不仅需要被探知，且伴随着强烈的边界和秩序意识。全部人居世界在哲人和地理学家笔下被化约为几何图示，呈现为早期世界地图，受到数理原则的支配。及至前四世纪时，“人居世界”开始凭借亚历山大的东进和征服而与现实政治权力产生关联。它最终用于界定地中海世界的权力场域，作为描述“帝国”统治范围的重要尺度，取代城邦成为新的秩序来源。对以“人居世界”为中心的希腊世界观和地理观的理解，为我们理解古代希腊帝国统治和权力观念提供了重要参考。

FENG Lida, The Classical Studies in Sub-Saharan Africa 冯理达 撒哈拉以南非洲的古典学研究

ZHANG Tianyi, The Classical Spirit in Medieval Arabic Illuminism 张天一 中世纪阿拉伯照明哲学中的古典精神

YOU Yuze, The Inventio of Ovid and Dante and Their Challenge to the Literary Traditions

The connection between the *Metamorphoses* and *The Divine Comedy* is not merely limited to Dante’s citation and adaptation of Ovidian myths as both epics create their own complete universe in content and narrative style. Such a concept of completeness is reflected by the integrity of time

and space in content and by the inclusion of different modes in narrative style: Dante put in practice Ovid's concept of "metamorphosis," that is, the ability to assimilate and transform his literary models and objects of imitation. Both poets attempt to define their poetic identities by contrasting their literary borrowings and imitations in their respective literary writings. Launching his challenge to literary traditions by means of *inventio*, Dante establishes his own literary tradition.

游雨泽 奥维德与但丁的“取材”及对文学传统的挑战

《变形记》与《神曲》之间的联系并不止于但丁对奥维德笔下神话的引用与改写，这两部史诗在内容与叙事风格层面分别创造了整全的宇宙。这种整全性在内容上体现为完整的时间与空间，在叙事风格上体现为对不同流派的兼容并蓄；但丁实践了奥维德的“变形”概念，即吸收、改造其文学范本与模仿对象的能力。两位诗人分别通过与各自在文学创作上的借鉴与模仿对象的对比，尝试定义自身的诗学身份。但丁通过“取材”这一方式实现了对文学传统的挑战，创建了属于自己的文学传统。

Nadezhda Volkova, *From Chaos to Cosmos: Plato on Primary Bodies*

In this paper, I discuss the pre-cosmic state of the elements in the *Timaeus*, when they existed as "vestiges of their own nature" (53b2). In the *Timaeus*, Plato distinguishes between two states of elements: pre-cosmic (47e–53c) and cosmic (53c–57d). The cosmic state of the elements was studied by scholars in great detail. There are almost no white spots in the question. While the pre-cosmic state of the elements will still remain a matter of debate, some scholars share the opinion that in the pre-cosmic state of the world the elements were bodies having certain stereometric forms (e. g. Archer-Hind, Taylor, Mortly, Mohr, Miller etc.), while the others believe that there were no bodies, but rather some forces and qualities placed in the receptacle (e. g. Cornford, Zeyl, Waterfield etc.). I demonstrate that the first interpretation is superior to the second. In order to prove that, I will compare the pre-cosmic and cosmic structures of the elements. In the *Timaeus*, the pre-cosmic state of the world was described at least three times. In the first passage, perhaps the most famous, *Timaeus* says that when God took the visible to put it in order, the visible nature was not at rest but in chaotic and disorderly motion (30a3–5). In the second passage, the description of the pre-cosmic chaos is more detailed but is also more problematic. *Timaeus* first stated that before the birth of heaven, i.e., of all, there were three things: being, space, and becoming. Then he goes on to describe this space as a "field" of heterogeneous, unbalanced forces (52d2–53b5). After that, *Timaeus* briefly turns to the topic for a third time, saying that before the intervention of God, everything was devoid of order (ἀτάκτως ἔχοντα) until God introduced the principles of symmetry, order, and proportion (69b2-c3). The second passage, which deals with disorderly movement, is crucial for this study. The question is: how can qualities move without a body, as Cornford and his followers state? In Plato's cosmology, the bodily substrate is necessary for all physical movements, which are followed by qualitative changes. Following the corpuscular theory of Democritus, Plato describes qualitative changes (of color, temperature, etc.) in terms of 'division' (διάκρισις) and 'compression' (σύγκρισις) and considers them as the result of spatial movements of primary bodies. Thus, all physical movements are reduced to spatial, which means that they need bodies capable of spatial movement.

Therefore, for movement to be possible in the pre-cosmic state, bodies, not qualities, are also present.

WANG Yufeng, Plato on the Leap from Sensory Knowledge to Rational Knowledge

How can one leap from “sensory perception” to “rational knowledge”? This is a fundamental yet challenging question in philosophy. Perhaps there is not only one way to achieve this “leap”. For example, some people emphasize the importance of gradual progress in learning, believing that “today’s learning is about one thing, and tomorrow’s learning is about another thing. After accumulating many habits, there will be a breakthrough point”; Some people also advocate “sudden enlightenment”, such as “when the one is putting down his butcher’s knife, then he becomes a Buddha immediately”. For people with different talents, the ways they leap may vary from person to person. So is there a general and rule-based leap method? In Book VII of *The Republic*, Plato introduces a method for transitioning from “sensory perception” to “rational knowledge”: firstly, the soul becomes “confused” by the “opposing feelings” caused by “the relatives”, and then in order to resolve this confusion, it begins to summon or turn to “reason”; Mathematical research plays a particularly important role in this process, because “numbers themselves” are eternal, they point to “Being”, and can “force” our “soul” to use “reason” to focus on “truth”. The method described by Plato, which rises from “sensory perception” to “rational knowledge”, has strong normative and operability, and has important guiding significance for our philosophical learning.

王玉峰 柏拉图论从感性到理性认识的一种飞跃

从“感性认识”是如何飞跃到“理性认识”的？这是哲学的一个基本的但也是困难的问题。在《理想国》第7卷中，柏拉图为我们介绍了一种从“感性认识”到“理性认识”过渡的方法：灵魂首先对“相对者”所引起的“对立感觉”感到“困惑”，为了解决这种困惑，它就开始召唤或求助于“理智”；而数学研究在这个过程中具有特别重要的作用，因为“数本身”是永恒的，它指向了“存在”，可以“强迫”我们的“灵魂”使用“理智”去关注“真理”。柏拉图描述的这种从“感性认识”上升到“理性认识”的方法具有很强的规范性和可操作性，对于我们的哲学学习具有重要的指导性意义。

CHENG Zhimin, On Pax Romana

Roman Peace (Pax Romana) is substantially Imperial Peace (Pax imperii), aimed at domination or mastery, its intention is not peace, but global conquest, which is not the happiness or blessing of the people, but a justified demand for territorial expansion, which is actually the sacred pretext of the pacification of revolts, the suppression of resistance, the conquest of colonies. The Pax Romana had nothing to do with “civilization”, because it was essentially based on the law of the jungle, and of course not only could not lead to peace, but on the contrary, require constant wars to maintain the rule of the empire, thus achieving unipolar stability in order to safeguard the interests of the rulers. The Roman Empire maintained two or three centuries of peace, ostensibly bringing prosperity, but

famine, plague, rebellion, riot, civil strife and war never ceased. The “Pax Romana” brought domestic conflicts and passed them on to the provinces. The Romans bloodily killed, but did not bring themselves long-term stability, rather exhausted the accumulation of civilization, and eventually led to the collapse of the empire and even the ancient Western civilization: the noble spirit of courage, freedom and independence disappeared, and slavishness rose. “Pax Romana” is both a fact and a rhetoric, and an ideological construction of “power politics”.

程志敏 论罗马和平

罗马帝国维系了两三个世纪的和平，表面上带来了繁荣昌盛，但饥荒、瘟疫、暴乱、内讧和战争却从未停息。“罗马和平”没有带来幸福的生活，最多缓和了国内矛盾，转嫁给了行省。罗马人以血腥的杀戮来消磨任何抵抗意志，却没有给自己带来长治久安，反倒耗尽了文明的积累，最终导致帝国乃至西方古代文明的崩溃：勇敢、自由和独立的高贵精神消失，奴性高涨。“罗马和平”既是事实，也是修辞，更是“权力政治”的意识形态建构。

LI Changchun, *Virtue Politics: An Investigation Based on the Tradition of Confucian Classics and History*

If we regard “manifest divinity through virtue” as a fundamental characteristic of Chinese classical civilization, then ancient Chinese politics should also be understood as virtue politics. In this way, the evolution of political forms essentially corresponds to the evolution of the connotation of virtue. The transition from aristocratic virtue politics to plebeian moral politics is the internal clue in the evolution of early Chinese political forms. By employing the perspective of Comparative Classics and exploring this clue amidst the tension between classics and history, it is crucial to clarifying the classical meaning of virtue politics and understanding the conceptual order of early Chinese civilization.

李长春 德性政治——基于经史传统的考察

如果把“德性神显”视为中国文明的特质，则与之相应的政治形态必然会随德性内涵的演变而演变。从贵族性的美德政治向平民性的道德政治的转换，是早期中国政治形态发展的内在线索。借助于比较古典学的视野，在经与史的张力中追寻这一线索，对于澄清德性政治的古典含义和理解早期中国文明的秩序构想至关重要。

GU Jiming, *On the Seven Categories and the Aspirations of the Classical Script Scholars*

Liu Xiang and Liu Xin, father and son, in their collation of books, had long transcended the general tasks of textual emendation or correction, as well as the significance of “distinguishing academic schools and examining the origins and evolution of knowledge”. Particularly, Liu Xin’s “Qi Lue” possesses a character of classical scholarship and a more grand political and philosophical ambition. The Lius’ collation of books was a cultural and classical scholarship act of the Han Dynasty, but they were not merely to display the image of the Han’s veneration of antiquity and culture;

instead, they used this work to express their ideals of classical scholarship. While actively affirming the various schools of thought since Confucius, they recognized their biases and problems, and sought to reorganize and restore the Great Way. Naturally, their ambition was not just for the Han government. They, as cultural figures, aimed to redefine the system of the royal way, which should have been the task of the Son of Heaven. This spirit is consistent with Confucius' compilation of the *Spring and Autumn Annals* and Sima Qian's effort to "harmonize the variant transmissions of the Six Classics and to organize the miscellaneous discourses of the hundred schools".

谷继明，发言题目：论《七略》与古文经学家之志

《七略》以“诸子出于王官”为标志，但他为何要树立此种说法？其整齐前秦百家之说，除了“辨章学术”、整理古典，又有什么政治哲学诉求？文本与口说传统之后有何种差异？

Valery Valentinovich Petroff, Thaddeus Zieliński (1859–1944) and his concept of the third “Slavonic” Renaissance of Antiquity

The eminent Russian classical philologist Thaddeus Zieliński (1859–1944) discussed in his works the essence of ancient humanism and its significance for the modern era. He justified the necessity of preserving classical disciplines in the educational curriculum and even formulated the concept of the so-called third (“Slavic”) Renaissance. By “renaissances” Zieliński meant the periodic appeals of a particular European culture to the ancient legacy and, at the same time, the beneficial cultural consequences of such appeals. According to Zieliński, two renaissances of antiquity have already taken place: the “Italian” and the “Germanic” (in the 18th–19th centuries); the next should be the “Slavonic” Renaissance. I pay attention to the imagery of Zieliński, who compares the influence of antiquity on modern European cultures with the Gulf Stream, an oceanic flow that carries the heat of the south to the cold shores of northern countries. Zieliński's sources, among which are the cultural and philosophical constructs of Hippolytus Taine and Friedrich Paulsen, are also discussed. It is shown that Zieliński transforms the ideas inherent in German classical studies of the 19th century concerning the essence of ancient humanism and its significance for modernity into a cultural and philosophical concept and project. A comparative analysis of the publications of the 1930s by the Hungarian classical philologist Karl Kerényi shows that the conviction that the revival of antiquity was beneficial and necessary for modern national culture was not an exclusively Russian phenomenon, but represented a basic worldview archetype of the international community of European humanists and scholars. However, Zieliński's concept of the “third Renaissance” transcends disciplinary boundaries and addresses a broader public, representing a manifesto that inspired Russian intellectuals and defenders of classical culture in the first half of the 20th century.

LIN Hu, A Moderate Discussion of the Meanings of Specific Words in the *Spring and Autumn Annals*

The *Spring and Autumn Annals* was the textbook that Confucius used to teach his students about history in his later years. Based on the official history of the Lu State, this book recorded

major events during the Springs and Autumns period in very terse language, covering the 242-year history by just over 16,500 characters. There are numerous inexplicable cases of wording in Annals of the Springs and Autumns unless we acknowledge that Confucius made subtle changes to the original documents, transmitting his political and moral teaching through profoundly meaningful wording.

林鹤 《春秋》义例平议

《春秋》是孔子晚年给弟子讲授历史的教材,源自鲁国官方史书,用极简略的文字记录大事。242 年历史,仅用了 16500 多字。如果孔子没有对史书做过微妙的改动,这样一部教材怎么能和孔子试图再造文明的伟大理想联系在一起?《春秋》中存在大量无法解释的奇特现象,除非我们承认孔子的春秋笔法承载了微言大义。以往对《春秋》存在义例的质疑,事实上都可以得到合理的解释。

Georgia Xanthaki-Karamanou, Moral, Social, and Political Values from Greek Tragedy

Tragic texts show that the Athenian democratic constitution developed according to a new morality that contested the aristocratic ideals of the Homeric and the archaic era. The earlier evaluation of human beings in the light of their noble origin, social status, and wealth was replaced by the moral, social, and political values of justice, wisdom, prudence, nobility of character, self-discipline, protection of suppliants, respect for the law and law-court justice, freedom, equality of citizens, human and political rights, and social justice for all. These values emerging from plays discussed in this presentation, such as the *Persae* and *Oresteia* of Aeschylus, Sophocles' *Antigone*, *Philoctetes* and *Oedipus at Colonus*, as well as Euripides' *Electra*, *Orestes*, and *Suppliant Women*, reflected the ideals of Athenian democracy and provided the model for useful citizens, wise governing, and peaceful social life thereafter.

LÜ Houliang, Pausanias' Cultural Memory and the Roman Empire in his *Description of Greece*

As one of the most important extant examples of ancient Greek περιήγησις, the *Description of Greece* by the traveler Pausanias, who lived during the Antonine Dynasty, offers a highly selective narrative to its readers. On the one hand, Pausanias generally ignores or criticizes monuments, institutions, and the history of Greece under Roman imperial rule, and excludes these elements from the cultural memory of "Independent Greece." On the other hand, the author intentionally constructs close correspondences between archaic and classical Greek history and the philhellenic policies of certain Roman emperors, assigning cultural memory an overriding importance in the contemporary political behavior and literary discourse of Pausanias' time in the *Description of Greece*. The unique structure of Pausanias' cultural memory reflects the character of hypolepse in the historical perspective of ancient Greek intellectuals, and to some extent proves the influence of the philhellenic policies of the Roman emperors in the second century AD.

吕厚量 波桑尼阿斯与《希腊纪行》中的罗马帝国

作为现存最重要的古希腊游记作品范例之一，生活在安东尼王朝时期的旅行家波桑尼亚斯的《希腊行纪》为读者提供了一种高度选择性的叙述。一方面，波桑尼亚斯通常忽略或批评罗马帝国统治下的希腊古迹、制度和历史，并将其排除在“独立希腊”的文化记忆之外。另一方面，作者有意在古风时期及古典时期的希腊与一些罗马皇帝的亲希腊政策之间构建紧密的联系，并在《希腊行纪》赋予文化记忆以重要性，使其在作者生活年代的政治行为和文学话语中占据主导地位。波桑尼阿斯文化记忆的独特结构反映了古希腊知识分子预设的一套历史观，并在一定程度上印证了公元二世纪罗马皇帝的亲希腊政策的影响。

Kostas Buraselis, Remarks on the Synthesis of Myth and History as an Element of Ancient Greek Culture and Classical Tradition

This communication will focus on examples of combining myth and history both in the decoration of the classical Akropolis of Athens (Propylaia, Athena Nike Temple and Parthenon) and the pictorial decoration in the neoclassical building of the 19th century AD University of Athens. Especially the element of fire as emblem of the beginnings of civilization (Prometheus' myth in ancient Greek tradition) will be compared with a similar symbolism of fire in modern Chinese art at the entrance of the significant Liangzhu Archaeological Park Monument in modern China.

DONG Bo, Hippodamus: City-Planning in Ancient Greece and Political Philosophy

The Milesian Hippodamus was a renowned city planner, sometimes called the “Father of City-Planning”. In his *Politics*, Aristotle called Hippodamus the first political theorist in history. He proposed a kind of “scientific” model of political thinking: to implant the rules of mathematics, natural sciences, and technology into political life and remodel the legal and political institutions accordingly in Procrustean way. Aristotle launched multifront critiques upon the Hippodamean method in his *Politics*: Hippodamus' obsession with the number 3 will bring to the political life not exactness but confusion, to stimulate political and legal innovations modeling on the technological progress could risk the authority of law and stability of the city, to impose the rational beauty of geometry upon the city space should not ignore the city's fundamental demands of safety. These critiques revealed how the relations between science and politics helped shape the origin of political philosophy. Aristotle demarcated the boundaries between politics and scientific rationality and called up a kind of practical wisdom within the sphere of political life itself.

董波 古希腊的城市规划与政治哲学：以希波达摩斯为例

米利都人希波达摩斯是一位成就卓著的城市规划师，他甚至常常被认定为“城市规划之父”。在《政治学》中，亚里士多德又称他为历史上第一位政治理论家，他提出了一种可称之为“科学主义”式的政治哲学思考模式：将数学、自然科学和技术的原理强行贯彻于政治生活中并对法律和政治制度进行一番削足适履式的改造。亚里士多德在《政治学》中对此展开了多方位的批评：希波达摩斯对数字“三”的迷恋，给政治生活带来的不是精确而是混乱；

效仿技术进步来推动政治和法律革新，可能会造成法律失信和政治动乱；将几何的理性之美强加于政治空间之上，不应罔顾城邦基本的安全需求。这些批评揭示了科学与政治之间的关系如何塑造了政治哲学的起源。亚里士多德划分了政治与科学理性之间的界限，并呼唤一种政治生活自身所需要的实践智慧。

Michael Trapp, Arguing about Communication – A Classical Legacy?

It is easy to dismiss Aelius Aristides' polemical essay *In Defence of Oratory: A reply to Plato* (Or. 2) as a piece of sophistical pedantry, belatedly attempting to revive an issue long since closed and over by the time of its composition in the middle of the second century CE. This paper argues that, on the contrary, it is both a considerable piece of work in its own right – in some respects at least a good answer to Plato's attack on oratory in the *Gorgias* – and a contribution to a highly significant legacy from Greco-Roman antiquity to its successors down the ages. The confrontation between the "philosophical" mode of dialectic (argued, two-way conversation) and the "political" mode of oratory (one-way continuous discourse), initiated by Plato, and revisited by Aristides along with many others, is a lastingly valuable invitation to reflect on alternative modes of communication, and their personal, ethical, intellectual and political stakes. The value lies not in the prospect that one or another classical contributor to this long-running discussion may turn out to be right, but precisely in the stimulus that the discrepancies and disagreements between them can give to our own thought about good and bad forms of communication, and the interpersonal and social structures that go with them, in the modern world.

Dmitry Bugai, Plato in Russian Philosophy of the 20th Century

The name of Plato has been known in Russia since ancient times, since the 11th–12th centuries. Plato was often mentioned in the church and liturgical literature of Byzantium, which since the 11th century was very actively translated by Greek monks and ancient Russian scribes. However, the influence of the specific form of Platonism that permeated Byzantine theology, church poetry and monastic literature is much more significant than the dialogues themselves. The works of the Areopagite corpus enjoyed particular popularity up to and including the 17th century. It is no coincidence that they were actively used by Tsar Ivan the Terrible and Archpriest Avvakum. Beginning with the reforms of Peter the Great, with the adoption of European forms of education by the Russian ruling, noble and official class, acquaintance with Western scientific and philosophical works, which actively took place in the 18th century, the name of Plato, very popular in Europe since the 15th century, stands in the same row with writers and philosophers, acquaintance with whom is considered necessary. In the famous verses of Lomonosov it is said that "the Russian land can give birth to its own Platos and quick-witted Newtons". More significantly, already at the end of the 18th century, under the patronage of Catherine the Great, an attempt was made to translate Plato into Russian, as a result of which about three quarters of his dialogues were translated. It is worth noting that this edition was published about 20 years before the German translation of Schleiermacher and long before the French translation of Victor Cousin. However, it is also worth noting that this translation did not have much significance or influence on Russian intellectual life.

The next milestone in the development of Russian acquaintance with Plato was, in my opinion, the activity in Russia of the famous French reactionary Joseph de Maistre. He was a popular figure in St. Petersburg at the beginning of the 19th century, and his works contained many references to Plato and his intellectual moves, which were actively used by de Maistre in the ideological polemics of his time. Plato's *Laws* played a special role for the Savoy aristocrat, which, largely under his influence, were translated into Russian in the late 1820s. However, due to the specific nature of de Maistre's influence, there was no broad and deep interest in Plato in Russian society at that time. The next milestone was Karpov's translation (1840–60s), dry, pedantic, heavy. Karpov was already guided by the German philological literature of that time: Ast, Stallbaum and others. The first real acquaintance of Russian educated society with Plato took place at the end of the 19th century thanks to the translations and articles of the philosopher, poet and church figure Vladimir Solovyov.

At the end of his life, Solovyov turned to Plato's dialogues, translated most of the Socratic dialogues, formulated the main theme of his studies as "The Life Drama of Plato", where he tried to show, using the material of German and English Plato studies, that the main stages of Plato's work are inextricably linked with the personal fate of the philosopher, and the main theme of Plato's thought is the unity of God and man in love. Plato, being a pre-Christian writer, made the first attempt to understand this relationship, but could not remain at the height of his attempt. Solovyov's Plato played an important role in the development of the philosophy and poetics of Russian symbolism and other literary and philosophical movements that existed before the 1917 revolution. Within the framework of these movements and trends, Plato's name quickly became very popular, and Plato plays an important role in the thought of one of the theorists of symbolism and neo-Slavophilism, Pavel Florensky. Florensky, who was also a professional mathematician, largely eliminated the historical and biographical aspect of understanding Plato. Instead of Plato as a person, Florensky's main interest is directed at Platonism, which is understood as a doctrine of intellectual intuition and the most complete version of realism in philosophy. An important role in Florensky's interpretation is played by the rootedness of Platonism in the folk magical worldview. Thanks to Florensky, Plato is still very often perceived in Russian philosophical circles as a development of Greek mystery practices, as a philosophical expression of the Eleusinian Mysteries.

A huge role in understanding Plato in Russia was played by Alexei Losev, a student of Florensky. Unlike his teacher, Losev actively uses Hegelian philosophy, neo-Kantian interpretations and Spengler's philosophy of life to understand Plato. Before his arrest and exile to Solovki, Losev was a theorist of myth and an absolute idealist. After his imprisonment, having lost his sight, he became a Marxist. Hegelian dialectics helped him accept Marxism, and he always remained a supporter of it. It was Losev's specific Hegelian Marxism that became the basis for understanding Plato's philosophy in the 60–90s of the 20th century. Losev puts Plato's late dialectical dialogues first in their philosophical significance: *Parmenides*, *Sophist*, *Philebus*, which are understood as the highest form of Platonism. In addition, for Losev, Plato's Platonism itself is only an early, undeveloped and immature form of Platonism. The true revelation of Platonism in antiquity is the views of Plotinus and Proclus. Their philosophy is interpreted in the same way in the light of Hegelian categories. It can be said that Losev's position in general terms resembles the position of Werner Beierwaltes. After perestroika in Russia, modern trends in the interpretation of Plato became much better known in the

world. Losev's influence in the academic environment almost disappeared, or rather, was revived in new forms. I mean the great interest among Russian Platonists in the interpretation of the "Tübingen school", in the studies of H. J. Kremer and K. Geiser. However, works written in the mainstream of the tradition of analytical philosophy and classical European Plato studies are also appearing.

Tokuya Miyagi, The Acceptance of Classical Greek and Roman Literature in Japan from 16th Century to the Present Day

Beginning with the Japanese translation of Aesop's *Fables* in the sixteenth century, a lot of works of classical Greek and Roman literature, philosophy and history—for example, the works of Homer, Greek tragedies and comedies, Greek romances, the works of Herodotus, Thucydides, Plato, Aristotle, Cicero, Caesar and Seneca—have been translated and read in Japan. After Meiji Era, the age of modernization under the influence of Europe and the United States to the present-day, the Greek and Latin languages have been taught in Japanese universities. Many scholars and students study Greek and Roman literature, philosophy and history through learning these classical languages. As a result, there are many translations of these Western classic texts into Japanese. Influences of these translations can be further revealed in the literary practice of several writers in the history of modern Japanese literature. For example, Mishima Yukio wrote "Lioness" and "The Sound of Waves", and Murakami Haruki wrote "Norwegian Wood" and "Kafka on the Shore". I will introduce and analyze these translations and works in my presentation as a way to show how language learning and education of Western classics have contributed to the constitution of modern Japanese culture.

TANG Hui, Who Produced the "Tragedy"? —Analysis of the Chinese Translation and Japanese Translation about the Greek Tragic Effect of "katharsis"

Ancient Greek medical term Katharsis through the definition of tragedy in Aristotle's *Poetics* to become a kind of literary effect and creative means. Later scholars try from medicine, religion, ethics, art and other different perspectives to make a explain like "channel", "purification", "vent", "edify", etc. After Meiji Restoration, Japan introduced a large number of western literature for "knowledge reproduction", through the katakana transliteration katharsis, quietly misled the collective psychology "catharsis"; in the early 20th century, some elite individuals who study abroad in Japan introduced the concept of "tragedy" into China, trying to save the nation through the "sad" of katharsis. Lu Xun, however, was keenly aware that katharsis contained the danger of excessive release of negative emotions, and believed that this set of traditional western theory did not apply to the situation of Chinese literature at that time, because China did not have the soil for tragic effect. This paper examines the differences between China and Japan in the last century in accepting western "tragedy" through the Japanese and Chinese translation of the Greek word Katharsis.

唐卉 谁制造了“悲剧”？——古希腊悲剧效果“卡塔西斯”的中译和日译情况辨析

古希腊医学术语“卡塔西斯”（Katharsis）经由亚里士多德《诗学》中对“悲剧”（tragedy）的定义成为一种文艺效果和创作手段，后世学者尝试从医学、宗教、伦理、艺术等不同视角对其作出“疏导”、“净化”、“宣泄”、“陶冶”等解释。明治维新后，日本大量地引进西方文献进行“知识再生产”，通过片假名「カタルシス」音译 katharsis 的方式，在语焉不详间悄然误导着集体心理“宣泄”的大众文艺走向；20 世纪初一些留日学人将“悲剧”概念引入中国，试图通过“卡塔西斯”之“悲”救亡图存。鲁迅却敏锐地察觉到“卡塔西斯”蕴含着负面情绪过度释放的危险，认为西方这一套传统理论对于中国当时的文学境况并不适用，因为中国根本不具备滋生悲剧效果的土壤。本文借由“卡塔西斯”这一希腊词汇的日译和汉译情况，考察上世纪中国和日本在接受西方“悲剧”理念和思想方面的差异。

Pantelis Golitsis, Can and Should One Compare Classical Civilizations?

Classical civilisations should be compared precisely because they are “classical”. They have all left a lasting legacy and are foundational and exemplary in shaping later cultural and political traditions. Yet, they are rarely compared. This is likely due to the fact that they have emerged from different historical narratives, each producing its own intellectual canon with no relation to the others. As the “canonical” becomes exclusivist, a significant barrier is raised against comparing civilisations. In my talk, I address some of the challenges involved in thinking about what it means to be “classical” and the related difficulties in the comparison of Greek and Chinese civilisations.

CHEN Lei, Shakespeare Study in the Perspective of Classical Study: A Case Study of *The Tempest*

Classical scholars hold a strong interest in Shakespeare, primarily because certain Shakespearean plays seem particularly well-suited to interpretation within the framework of classical philosophy. A classic example of this is *The Tempest*, where scholars with a background in classical studies argue that the play aptly illustrates Plato’s concept of the “philosopher-king.” However, contemporary literary scholars tend to interpret the play more from a historicist perspective, viewing the relationship between Prospero and Caliban as a reflection of the rise of early modern colonialism. These two interpretations may seem to be at odds, but they are actually connected. This is because the depiction of the master-slave relationship in the play also restores the historical origin of Platonic philosophical concepts. Abstract philosophical ideas are also derived from real-life experiences, and Shakespeare’s plays, through literary imagination, demonstrate this process for us. This can be considered Shakespeare’s unique significance or “use” in relation to classical studies.

陈雷 古典学视野中的莎士比亚研究——以《暴风雨》为例

古典学者对莎士比亚抱有浓厚兴趣，主要原因在于，某些莎剧似乎特别适合于用古典哲学框架来解释。这方面的经典案例是《暴风雨》，有古典学背景的研究者认为该剧贴切地阐

发了柏拉图的“哲人王”概念。但当代文学研究者则更多从历史主义角度阐释该剧，认为剧中普洛斯彼罗与凯列班的关系反映了近代早期殖民主义的兴起。上述两种解释看似各执一词，但两者其实是关联的。这是因为，剧中对主奴关系的描写还原了柏拉图哲学概念的历史起源。抽象的哲学概念也是从活生生的现实中产生的，而莎剧恰好用文学想象为我们演示了这一过程。这可谓莎士比亚对古典学的特殊意义或“用处”。

Anil Kumar Singh, Representation of the Image of India in the Western World through Classical Greek Texts

The interaction between ancient India and Greece was made possible by the trading merchants through seas and the royal roads both. A lot of information about the people and culture of India was reaching to the western world through these ambitious and adventures navigators. This information was being transferred to others, whosoever were keen to know more about the far away Eastern world which was being considered an exotic place, full of riches, wonders and marvels. The Classical knowledge about India may be divided into four main stages. The first stage was the information available through the Royal Persian Court as the Greece and India were both at the peripheries of the Persian Empire and it was a good meeting place for the persons of importance from both these countries. The Alexander's campaign to India brought forth the second phase of knowledge about India to the West. Narrators and Chroniclers accompanying Alexander presented vivid information about the land and people of Indian North-West. Their works are all lost but excerpts from them may be seen in the writings of Strabo, Arrian, Plinius and Plutarch etc. The Period of Hellenistic Monarchies in the North- West of India was the third stage when Ambassadors of these Monarchies were present in the central Indian states and were producing valuable information to their kings and people. Fourth and last phase was the writings of Greco-Roman authors who were compiling the works of their predecessors. This research paper will present a deep analysis of the the above-mentioned texts of these four phases in order to reach on the conclusion about the image of India constructed through these works in the western world.

CHEN Mingzhu, An Overview of Studies on Aristotle's *Poetics* in China

The speech mainly introduces the translation, annotation, research, dissemination and influence of Aristotle's *Poetics* in China. I will discuss the gains and losses of the translation and research of *Poetics* in China; analyze the characteristics of the research and dissemination of *Poetics* in China; and look forward to the further development of the research of *Poetics* in China.

陈明珠 亚里士多德《诗学》的中国研究

发言主要介绍亚里士多德《诗学》在中国的译介、注疏、研究、传播以及影响。讨论《诗学》中译和研究的得失；分析《诗学》中国研究和传播的特点；展望中国《诗学》研究的进一步发展。

ZHANG Xiang, Kang Youwei's Theory of Political Education in Europe

After the failure of the Hundred Days' Reform, Kang Youwei spent nearly 16 years in exile in Asia, Europe and America, and wrote a series of travelogues and a series of political essays based on global political and historical observations, which provided in-depth analyses of the history of politics and religion in Europe as well as the formation of Europe's divisive patterns and their pluralistic influences. According to Kang, compared with the "feudalism", competition and endless wars that created the "New World" in Europe, the unification of China had better governance and brought a better living world. The "feudal" and "tie up" method of the European empires is not conducive to the solidity of the unification and is not as subtle as the county system of China, but if we change the imperial method of "listening to the freedom and roughly collecting the rights" to the imperial method of governance, we can see that the Chinese empire had a better method of governance. However, if the technique of imperial governance of "respecting its freedom and collecting its rights roughly is changed into federalism which emphasizes on centralization and local autonomy at the same time, then this mode of federalism is a wonderful method for the unification of the country from division to unity or the expansion of the empire. Kang analyzed the entanglement between the "split-state feudalism" and religious strife in Europe and its development, and made an important theoretical discussion.

张翔 康有为的欧洲政教论

戊戌变法失败后，康有为在亚洲和欧美流亡近 16 年，写作了系列游记，以及以全球政治历史观察为基础的系列政论，对欧洲政教历史和欧洲分裂格局的形成及其多元影响有深入分析。康有为认为，与造就欧洲“新世”的“封建”、竞争与无穷战乱相比，中国的一统有更好的治法，也带来了一个更好的生活世界。欧洲诸帝国裂国“封建”和“统驭属地仅同羁縻”的治理灭国之法不利于一统的稳固，不如中国的郡县制精妙，但如果把“听其自由，粗收权利”的帝国治理术转变为同时强调中央集权和地方自治的联邦制，则这种模式的联邦制是国家由分而合获得统一或者帝国扩张的妙法。康有为分析了欧洲“裂国封建”与宗教纷争之间的纠缠及其发展，并做了重要的理论讨论。

外宾名单 Foreign Guests

安德烈亚·巴尔博 Andrea Balbo

意大利都灵大学人文学系拉丁语言与文学教授 Professor of Latin Language and Literature, Department of Humanities, University of Turin, Italy

阿尼尔·库马尔·辛格 Anil Kumar Singh

印度尼赫鲁大学语言、文学与文化研究学院希腊语教席助理教授 Assistant Professor at the Greek Chair, School of Language, Literature and Culture Studies, Jawaharlal Nehru University, India

基娅拉·德格雷戈里奥 Chiara De Gregorio

复旦大学历史系师资博士后（讲师） Postdoctoral Researcher (Lecturer), Department of History, Fudan University, China

戴维·埃尔默 David Elmer

美国哈佛大学古典学系希腊文学教授 Eliot Professor of Greek Literature, Department of the Classics, Harvard University, US

德米特里·布盖 Dmitry Bugai

俄罗斯莫斯科国立大学哲学系教授 Professor, Faculty of Philosophy, Moscow State University, Russia

弗朗索瓦·奎雷尔 François Queyrel

法国巴黎高等研究实践学院历史与语文学系督学（教授） Directeur d'études, Section des Sciences historiques et philologiques, École Pratique des Hautes Études-Paris Sciences et Lettres, France

乔治·因格莱塞 Giorgio Inglese

意大利罗马第一大学文哲学院现代文学与文化系意大利文学教授 Professor of Italian Literature, Department of Modern Letters and Cultures, Faculty of Arts and Humanities, Sapienza University of Rome, Italy

格雷戈里·纳吉 Gregory Nagy

美国艺术与科学院院士、哈佛大学古典学系古典希腊文学、比较文学教授 Senior Fellow of the American Academy of Arts and Sciences; Francis Jones Professor of Classical Greek Literature and Professor of Comparative Literature, Department of the Classics, Harvard University, US

喀什纳塔·纽奥巴内 Kashinath Nyaupane

印度中央梵语大学印度知识体系学院讲席教授、出版总监 Chair Professor, Director of Publication, School of Indian Knowledge Systems, Central Sanskrit University, India

莱昂纳德·米尔纳 Leonard Muellner

美国布兰戴斯大学古典和早期地中海研究系古典学荣休教授 Professor Emeritus of

Classical Studies, Department of Classical and Early Mediterranean Studies, Brandeis University, US

马尔科·曼奇尼 Marco Mancini

意大利罗马第一大学副校长、文哲学院现代文学与文化系历史语言学教授 Deputy Rector, Professor of “General and Historical Linguistics”, Department of Modern Letters and Cultures, Faculty of Arts and Humanities, Sapienza University of Rome, Italy

迈克尔·特拉普 Michael Trapp

英国伦敦国王学院艺术与人文学院古典学系希腊文学与思想荣休教授 Emeritus Professor of Greek Literature and Thought, Department of Classics, Faculty of Arts and Humanities, King’s College London, UK

米海伊·科尔比埃 Mireille Corbier

法国国家科学研究中心荣休研究主任 Emeritus Director of Research, Centre National de la Recherche Scientifique, France

娜杰日达·沃尔科娃 Nadezhda Volkova

俄罗斯科学院哲学研究所高级研究员 Senior Research Fellow, Institute of Philosophy, Russian Academy of Sciences

奥林匹亚·维卡图 Olympia Vikatou

希腊文化部考古和文化遗产总司长 Director General for Antiquities and Cultural Heritage, Ministry of Culture, Hellenic Republic

帕诺斯·拉斯卡瑞迪斯 Panos Laskaridis

希腊拉斯卡瑞迪斯基基金会主席 Chairman of the Aikaterini Laskaridis Foundation, Greece

潘泰利斯·戈利奇斯 Pantelis Golitsis

希腊塞萨洛尼基亚里士多德大学哲学与教育学院古代和中世纪哲学副教授 Associate Professor of Ancient and Medieval Philosophy, School of Philosophy and Education, Aristotle University of Thessaloniki, Greece

帕特里克·芬格拉斯 Patrick Finglass

英国布里斯托大学人文学院古典学与古代史系希腊语教授、英国古典学会布里斯托分会主席 Henry Overton Wills Professor of Greek, Department of Classics and Ancient History, School of Humanities, University of Bristol, UK; President of the Bristol Branch of the Classical Association

师利尼瓦萨·瓦拉凯迪 Shrinivasa Varakhedi

印度中央梵语大学副校长 Vice-Chancellor, Central Sanskrit University, India

蒂姆·惠特马什 Tim Whitmarsh

英国剑桥大学古典学系希腊语教授、英国国家学术院院士 Regius Professor of Greek, Department of Classics, University of Cambridge; Fellow of the British Academy, UK

蒂莫西·伯恩斯 Timothy Burns

美国贝勒大学政治学系教授 Professor, Department of Political Science, Baylor University, US

托比亚斯·希尔施 Tobias Hirsch

复旦大学历史系师资博士后（讲师），德国纽伦堡工业大学博士后 Postdoctoral Researcher (Lecturer), Department of History, Fudan University, China; Postdoctoral Researcher, University of Technology Nuremberg, Germany

宫城德也 Tokuya Miyagi

日本早稻田大学文学学术院文化构想学部教授 Professor, Faculty of Letters, Arts and Sciences, School of Culture, Media and Society, Waseda University, Japan

瓦列里·彼得罗夫 Valery Petroff

俄罗斯科学院哲学研究所首席研究员、古代和中世纪哲学与科学中心主任 Chief Research Fellow, Director of the Centre for Ancient and Mediaeval Philosophy and Science (CAM-PaS), Institute of Philosophy, Russian Academy of Sciences

桥场弦 Yuzuru Hashiba

日本东京大学大学院人文社会系研究科教授 Professor, Graduate School of Humanities and Sociology, The University of Tokyo, Japan

中宾名单 Domestic Guests

白钢 BAI Gang

复旦大学思想史研究中心秘书长、中文系教授 Secretary General of Center for the Study of Intellectual History, Professor of Department of Chinese Language and Literature, Fudan University

陈雷 CHEN Lei

中国社会科学院外国文学研究所研究员 Research Fellow, Institute of Foreign Literature, Chinese Academy of Social Sciences

陈明珠 CHEN Mingzhu

浙江省社会科学院文化所研究员 Research Fellow, Institute of Culture, Zhejiang Academy of Social Sciences

陈志强 CHEN Zhiqiang

南开大学历史学院教授 Professor, Faculty of History, Nankai University

程志敏 CHENG Zhimin

海南大学人文学院社科中心教授 Professor, Centre for Social Sciences, School of Humanities, Hainan University

戴晓光 DAI Xiaoguang

中国人民大学文学院讲师 Lecturer of School of Liberal Arts, Renmin University of China

董波 DONG Bo

中山大学博雅学院副教授、中国比较文学学会古典学专业委员会秘书长 Associate Professor, Boya (Liberal Arts) College, Sun Yat-Sen University; Secretary General, Chinese Comparative Classical Studies Association

冯理达 FENG Lida

中国社会科学院世界历史研究所助理研究员 Assistant Research Fellow, Institute of World History, Chinese Academy of Social Sciences

甘阳 GAN Yang

清华大学新雅书院讲席教授、通识教育委员会主任 Chair Professor of Xinya College, Tsinghua University; Chairman of Committee on General Education

谷继明 GU Jiming

同济大学人文学院副院长、教授 Deputy Dean and Professor, School of Humanities, Tongji University

顾枝鹰 GU Zhiying

中国社会科学院外国文学研究所古典学研究室助理研究员 Assistant Research Fellow, Institute of Foreign Literature, Chinese Academy of Social Sciences

国洪更 GUO Honggeng

中国社会科学院世界历史研究所研究员 Research Fellow, Institute of World History, Chinese Academy of Social Sciences

郭子林 GUO Zilin

中国历史研究院处长、研究员 Research Fellow, Chinese Academy of History

何元国 HE Yuanguo

武汉大学历史学院教授 Professor of School of History of Wuhan University

贺方婴 HE Fangying

中国社会科学院古典文明研究中心秘书长, 外国文学研究所古典学研究室负责人、研究员 Secretary General, Centre for Classical Civilization, Chinese Academy of Social Sciences; Head and Research Fellow, The Research Group of Classics, Institute of Foreign Literature, Chinese Academy of Social Sciences

胡玉娟 HU Yujuan

中国社会科学院世界历史研究所研究员 Research Fellow, Institute of World History, Chinese Academy of Social Sciences

黄瑞成 HUANG Ruicheng

重庆大学古典辞书编撰研究中心主任、人文社会科学高等研究院教授 Chairman, Research Center for Classical Lexicology & Lexicography; Professor, Institute for Advanced Studies in Humanities and Social Science, Chongqing University

江湄 JIANG Mei

首都师范大学历史学院教授 Professor, School of History, Capital Normal University

李长春 LI Changchun

中山大学哲学系副教授、中国比较文学学会古典学专业委员会副理事长 Associate Professor, Department of Philosophy, Sun Yat-Sen University; Vice President, Chinese Comparative Classical Studies Association

李贺 LI He

中国社会科学院外国文学研究所博士后 Postdoctoral Researcher, Institute of Foreign Literature, Chinese Academy of Social Sciences

梁展 LIANG Zhan

中国社会科学院世界历史研究所副所长、研究员 Deputy-Director and Research Fellow, Institute of World History, Chinese Academy of Social Sciences

林鹤 LIN Hu

中国社会科学院古代史研究所研究员 Research Fellow, Institute of Ancient History, Chinese Academy of Social Sciences

刘健 LIU Jian

中国社会科学院外国文学研究所副所长、研究员 Deputy-Director and Research Fellow,

Institute of Foreign Literature, Chinese Academy of Social Sciences

刘小枫 LIU Xiaofeng

中国人民大学一级教授、中国外国文学学会古典学研究分会会长 Professor (tier one) of Renmin University of China, President of The Classical Studies Association of the CASFL

刘作奎 LIU Zuokui

中国社会科学院世界历史研究所所长、研究员 Director and Research Fellow, Institute of World History, Chinese Academy of Social Sciences

吕厚量 LÜ Houliang

中国社会科学院世界历史研究所研究员 Research Fellow, Institute of World History, Chinese Academy of Social Sciences

孟琢 MENG Zhuo

北京师范大学文学院教授 Professor, School of Chinese Language and Literature of Beijing Normal University

潘亦婷 PAN Yiting

法国巴黎高等研究实践学院宗教史与宗教人类学博士 Doctor of Philosophy in History of Religions and Religious Anthropology, École Pratique des Hautes Études - PSL

秦露 QIN Lu

中共中央党校（国家行政学院）文史教研部副主任、教授 Vice Chairman and Professor, Faculty of Humanities, National Academy of Governance

唐卉 TANG Hui

中国社会科学院外国文学研究所研究员、中国外国文学学会日本文学研究分会副秘书长 Research Fellow, Institute of Foreign Literature, Chinese Academy of Social Sciences; Deputy Secretary General, The Japanese Literary Studies Association of the CASFL

万俊人 WAN Junren

清华大学首批文科资深教授、哲学系教授 Professor, Department of Philosophy, Tsinghua University

王玉峰 WANG Yufeng

北京市社会科学院哲学研究所副所长、研究员 Deputy-Director and Research Fellow, Institute of Philosophy, Beijing Academy of Social Sciences

谢清露 XIE Qinglu

中国社会科学院外国文学研究所助理研究员 Assistant Research Fellow, Institute of Foreign Literature, Chinese Academy of Social Sciences

邢北辰 XING Beichen

中国人民大学古典学专业在读博士生 Ph.D Student in Classics, Renmin University of China

熊宸 XIONG Chen

首都师范大学历史学院讲师 Lecturer, School of History, Capital Normal University

颜荻 YAN Di

清华大学新雅书院助理教授 Assistant Professor, Xinya College, Tsinghua University

杨念群 YANG Nianqun

中国人民大学清史研究中心主任、教授 Chairman and Professor, Institute of Qing History, Renmin University of China

游雨泽 YOU Yuze

意大利罗马第一大学法学院博士后 Postdoctoral Researcher, Faculty of Law, Sapienza University of Rome, Italy

张培均 ZHANG Peijun

中国社会科学院外国文学研究所助理研究员 Assistant Research Fellow, Institute of Foreign Literature, Chinese Academy of Social Sciences

张强 ZHANG Qiang

东北师范大学世界古典文明史研究所所长、教授 Director and Professor, Institute for the History of Ancient Civilizations, Northeast Normal University

张天一 ZHANG Tianyi

中国社会科学院哲学研究所助理研究员 Assistant Research Fellow, Institute of Philosophy, Chinese Academy of Social Sciences

张文江 ZHANG Wenjiang

同济大学人文学院教授 Professor, School of Humanities, Tongji University

张翔 ZHANG Xiang

中央民族大学文学院院长、教授 Dean and Professor, School of Liberal Arts, Minzu University of China