

《晚清士人的西學閱讀史》

图书基本信息

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內容概要

《晚清士人的西學閱讀史（1833～1898）》本書是漢語世界的第一部閱讀史專著。作者以具體的個案，「濃描細寫」晚清士人尋覓接受「西學」的讀書歷程。在西力東漸的大背景下，有心知悉世事時局的晚清士人，開展追求「世界知識」的事業，追索與「西學」相關的書報，猶如進入一方積蘊豐富的「知識倉庫」。士人的閱讀實踐，從此大有改變。然而，士人讀書世界的變化擴展，往往遭遇「書本地理學」的障礙；意欲建立「讀書秩序」的努力，又承受既存價值系統的挑戰反擊。閱讀致知的理由，更與士人的功名之路息息相關，自然和「文化市場」的運作邏輯脫離不了關係。本書以閱讀史取向而描摹展示的圖像，不僅扭轉了既存的歷史成見，更為如何認識理解晚清中國的歷史世界，提供了另一個思考方向。

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人名 / 書名索引

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精彩短评

- 1、實用。
- 2、如果不是该专业，我认为没有任何看得必要，对该专业外所有人都没什么用的著作，当然，潘先生的功力是没有问题的，只是对非专业人士毫无助益罢了。。。
- 3、无聊的要死
- 4、視角不錯,但是有些新文化史的概念未搞清就直接貫穿整篇來用,看著就蛋疼....
- 5、6.7分也低了点吧
- 6、标题帽子扣得太大，内容粗浅和阅读史关系并不紧密
- 7、书其实很不错，可以看出作者下了很大的功夫。导论部分写的很不错，对文献的回顾非常到位。但是问题在于，没有对所有需要解释的概念进行理清。到了正文部分稍微有一些失望，失望的原因在于，如果剔除了作者所使用的“知识仓库”“地理想象”之类的概念后，其本质还是非常传统的内容和写法，没有揭示出太多新颖的东西。比如第六章，读书秩序和知识仓库的转易，用通俗的话来说就是大家读了（或者需要读）跟之前不同的书了——仅此而已。可是其中的内在逻辑并没有揭示出来：比如说中西之辨的本质和转变，对传统的态度和解释，对西方的理解和感知，这些如何通过阅读表现出来。可是这些本质上是思想史的东西。这样看来，阅读史本身就是一个伪概念，它唯一的作用就是将阅读限定在阅读这一行为上，但凡涉及到文本意义，就变成了思想史了。
- 8、文风莫名粘滞，文献不厌其烦，概念似不言自明，论题大有拓展空间.....
- 9、如果是在上学时看到该多好
- 10、认真拜读一过，又检索了一遍书后的中文参考文献。是书重点并不在于梳理阅读史，也不在意个体阅读历程对思想或思潮的影响，只是借用“知识仓库”、“读书秩序”等概念，介绍具体书籍和书籍译作者的志向、行动。作者无意区分“读书秩序”与“目录学”在概念和方法上的异同，这种无意，为是书留下空白，可见作者没有重视旧学与新学、“中学”与“西学”之间的关联。这样看来，书中论述就有一点执着，或也可以说是偏执。书后附考证中，“愚初”为谁，未指明，或当为黄庆澄，书中已经提到此人，当稍作考索。
- 11、我觉得此书是“文胜质”的典型，许多文段都是作者过分泛滥的抒情，可以直接删去。而真正核心的晚清思想变迁，其实一直没讲透，还是在人和事上打转。极好的几个题目，完成度却很低。也算三星的书，但我个人太失望了，只给两星好了。
- 12、和导说起这个，原来，评价一致
- 13、潘光启先生略过偏执。
- 14、知识仓库这个概念太含糊了
- 15、参阅《晚清中國「政黨」的知識系譜：思想脈絡的考察（1856-1895）》
<http://www.cuhk.edu.hk/ics/journal/articles/v48p241.pdf> PS：从已经发表的部分相关篇章看，文献综述做得不错
- 16、此书很好，豆瓣的分明显低了。大量爬梳资料，颇具眼光和学识。尽管仍限于个案研究，但现在做学问的主流就是个案探讨，王汎森亦然。
- 17、史料上下了很大功夫，但是不知道使用知识仓库之类的概念的必要性何在，其实并没有揭示出什么新的含义。
- 18、這個話題裡面，需要的就是這樣蒐羅廣泛和細緻的研究，而不是重述一遍現有的閱讀史理論。潘先生史學功夫強，勾連文獻歷史脈絡，又不失士人思想政治取向的現場感，是徵實的好作品。給進一步的思想史研究提供了非常有用的語境。

1、 Since reading became the concern of historical research, such a book on the reading history in modern China has been one of my expectations. In general, this is a great book, fairly fulfilled my expectation by carefully researching finely writing. As a book exploring the changing meaning of texts in changing audiences, it explores the way in which Western learning in the nineteenth century were read by Chinese literati, as it gradually entered the stock of knowledge, and contributed to building a new order of reading against the tradition in China. On the other hand, the literati themselves in reading the Western leaning books were also influenced by them, yet at the same time exerting influence in incorporating them into the stock of knowledge in China and accommodating Western learning with Chinese learning. The second chapter explores the changing world of reading in the nineteenth century China as the new stock of knowledge was built up. On the one hand, due to the import of western knowledge through missionaries and other Westerners, the stock of knowledge in late Qing China was expanding. The changing attitude toward Western learning around the Opium way also led to a change in reading among the literati: they tended to read more from the enw stock of knowledge and got to know more about western learning. But at the same time, the reading was also restricted by the accessibility and the quality of the books. The next chapter is a case study of Zhu Yixin ' s reading to explore the base on which his geographical imagination was constructed. By focusing on geographical knowledge, the author highlights the understanding of knowledge as an epistemic issue, in that the geography was a way of organizing space and a way of organizing the territoriality of a country. The new knowledge learned from the West contributed to a new geographical sense of China which raised the frontier urgency, but at the same time, in the case of Zhu Yixin, his new understanding was still framed in the Chinese tradition, affirming the knowledge from Chinese learning. Turning from the writer as reader, the next chapter deals with the relationship between readers and writers by focusing on newspaper publication. Newspaper publication was a way of exchanging knowledge and forging intellectual community among readers and writers. But there was a variety in both readers and writers and the boundaries between the groups were blurred some time. Newspapers provided new understanding as news and the news became part of the stock of knowledge. Following the discussion of newspapers, the next chapter considers the examination and reading of learning: how the new learning became integrated into the imperial examination system as the literati had a new stock of knowledge and they were consciously marketing the knowledge. This created a new reading order and new stock of knowledge, which was reflected in the new reading guides. Towards the twentieth century, a new system was created as old knowledge was discarded. Criticism: 1. essentialism in Western learning and Chinese learning. What they are have not been really clarified in the book and the author presumes that everyone knows them. But as other people have argued, the boundaries and definitions of them were in constantly changes through the nineteenth century, changes that render the dichotomy between them questionable. Particularly important is even the Western learning was in formation in Europe, so any assumption about the authenticity or purity of Western leaning would make mistakes. 2. No defined concepts. It is always important to define the terms used in the book, and this book has failed to do so. Stock of knowledge, intellectual community, intellectual resources, geographical imagination, reading order, etc. all these terms are not defined well as the book is going: we have to imagine what they mean as readers. It also makes me think the book as an old book decorated with fancy terms. 3. Questions to answer The author raised several questions regarding reading: who read, what was read, where to read, how to read, when to read. Etc. these questions are fairly answered by the book. It would be much convincing if there was any statistical study. Otherwise, bibliographical studies of cases would also help give vivid pictures of reading as an action. 4. Reading and thinking If reading is not a skill only, but also a way of approaching significance, I would doubt the significance of the history of reading itself. It seems to me this book considers too much the meaning of what the read, which makes it a more an intellectual history than a reading history. Although the boundaries between them are not clear, I would like to confine the history by only looking at the action and the meaning the action created, but not the meaning of what they read. The author has not distinguished thinking and reading clearly. In m view, reading as a way of living, a cultural construction, and a social mediator, should be able to stand alone by itself and create meanings regardless of what they read. Only in this sense could we introduce intellectual history to synthesize them into a broader picture.

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