



## Peti redni simpozij Oddelka za azijske študije



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Filozofska fakulteta

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한국학중앙연구원  
THE ACADEMY OF KOREAN STUDIES

# PROGRAM

**9.00–14.00 MODRA SOBA (FF)**

**9:00–9:05 Uvodni pozdrav:** predstojnik doc. dr. Luka CULIBERG

**9:05–10:10 PANEL 1: THEORY AND METHODOLOGY**

**Moderatorka: Tea SERNELJ**

Tamara DITRICH: Some Methodological Challenges in Translating and Interpreting Buddhist Philosophical Traditions of Ancient India

Jana S. ROŠKER: Post-Comparative Philosophy and the Method of Sublation

Jan VRHOVSKI: The World Currents of Thought: The Brothers Zhang Shenfu and Zhang Dainian as Promoters of Analytic Philosophy in the 1930s China

**10:10–10:15 PREMOR ob sladkih in slanih prigrizkih**

**10:15–11:20 PANEL 2: CONCEPTUAL AND INTELLECTUAL HISTORY**

**Moderatorka: Jana S. ROŠKER**

Téa SERNELJ: From Shensi to Jingjie: the Method of Artistic Imagination and the highest aesthetic realm

Maja Maria KOSEC: King Wen through the prism of Xu Fuguan and Li Zehou

YANG Xiaobo: Engels, Li Zehou and Trần Duc Thao on the Origin of Humankind and Human Language

**11:20–11:30 PREMOR ob čaju in kavi**

**11:30–13:10 PANEL 3: METODOLOŠKI IN TEORETIČNI PRISTOPI PRI RAZISKOVANJU VZHODNOAZIJSKIH ZBIRK V SLOVENIJI**

**Moderatorka: Klara HRVATIN**

Nataša VAMPELJ SUHADOLNIK: Kako raziskovati vzhodnoazijske predmete in zbirke v Sloveniji?

Maja VESELIČ in Dunja ZORMAN: Kako misliti (vzhodnoazijsko) kulturno dediščino?

Helena MOTOH: Kako živeti v muzeju? – razmislek o praksah razstavljanja v zasebnem kontekstu

Tina BERDAJS: Kako razumeti motiviko na vzhodnoazijskem porcelanu v Sloveniji?

Nataša VIŠOČNIK GERŽELJ: Kako klasificirati vzhodnoazijske pahljače pri nas?

**13:10–14:00 KOSILO (topli samopostrežni bife)**

## **14.00–18.10 PREDAVALNICA 232**

### **14:00–15:25 PANEL 4: NOVI DIDAKTIČNI PRISTOPI K POUČEVANJU VZHODNOAZIJSKIH JEZIKOV IN KULTUR**

#### **Moderatorka: Chikako SHIGEMORI BUČAR**

Samuel CHUNG: A new orientation to teaching Chinese as a foreign language through Integrating ICC cultivation

Kristina HMELJAK SANGAWA: Obrnjeno učenje pri pouku japonščine za začetnike

Nagisa MORITOKI ŠKOF: Analiza rabe besedišča L2 učencev japonščine pri akademskem pisanju

Klara HRVATIN: Projekt Mask – primer aktivnega učenja pri predmetu Klasične japonske odrske umetnosti

### **15:25–15:30 PREMOR ob čaju in kavi**

### **15:30–16:55 PANEL 5: LINGVISTIKA**

#### **Moderatorka: Kristina HMELJAK SANGAWA**

Mateja PETROVČIČ: Prenovljene jezikovne smernice za poučevanje kitajščine (Standard 3.0)

Nina GOLOB: Pedagoška vrednost različnih raziskovalnih pristopov k stavčni intonaciji

LI Xiao: A Syntactic analysis of structure “没有（A）比X更Y的了”

Chikako SHIGEMORI BUČAR: Korean-Austrian-Japanese-Finnish Collaboration and Contribution to Ethnology and Linguistics in 1930s

### **16:55–17:05 PREMOR ob sladkih in slanih prigrizkih**

### **17:05–18:30 PANEL 6: OD AZIJSKIH ŠTUDIJ DO KITAJSKEGA VPLIVA**

#### **Moderatorka: Maja VESELIČ**

Luka CULIBERG: Modernost, dekolonizacija, azijske študije: metadiskurzivni razmislek

Byoung Yoong KANG: A “Lesser” Stranger in Chang-rae Lee’s Novel “Native Speaker”

Mitja SAJE: Qigong in bioenergija

Saša ISTENIČ KOTAR: Ko Tajvan postane Tajpej: kitajski vpliv v Sloveniji

# IZVLEČKI (po abecednem redu)

**Tina BERDAJS**

## **Kako razumeti motiviko na vzhodnoazijskem porcelanu v Sloveniji?**

Prispevek predstavlja preliminarno analizo motivike na različnih vrstah poslikanega vzhodnoazijskega porcelana hranjenega v zbirkah slovenskih muzejev in drugih javnih ustanov. Zaobjema prvi pregled, aktualne rezultate in tekoče raziskovanje, predvsem različne rastlinske, cvetlične in živalske motivike ter upodobitev krajine v različnih tehnikah skozi perspektivo različnih vrst vzhodnoazijske keramike in porcelana datiranega v obdobje med sredino 17. in koncem 19. stoletja. V prispevku izpostavljene kategorije keramike so izvozna kitajska in japonska keramika in porcelan masovne proizvodnje dekoriran z vzhodnoazijsko motiviko, izvozni porcelan po naročilu tujih kupcev (t.i. *Chine de Commande*) in porcelan za domači (kitajski ali japonski) trg.

**Samuel CHUNG**

## **A new orientation to teaching Chinese as a foreign language through Integrating ICC cultivation**

ICC (Intercultural communicative competence) has been proposed as a valuable perception, playing a crucial role in moderating between speaker's culture and target culture while speaking a foreign language. This presentation discusses a new teaching orientation for teaching Chinese as a foreign language regarding theoretical support and how it ideally runs. This teaching approach to cultivating ICC has been applied in one course (2 ECTs ; the practice of speaking and listening for B.A year 3 students, equivoque to CEFR B1 level) as a pilot case-study, implemented in the 2021 summer semester in Vienna. The examination of this teaching orientation shows the positive impact of ICC development, but there are still a few subtle details awaiting improvement.

**Luka CULIBERG**

## **Modernost, dekolonizacija, azijske študije: metadiskurzivni razmislek**

Če diskurze skupaj z družbenimi praksami po Foucaultu razumemo kot načine vzpostavljanja vednosti, vpete v odnose moči, potem moramo biti pri vzpostavljanju akademskih diskurzov pozorni najprej na metadiskurzivne postopke vzpostavljanja konceptualnih shem. Drugače rečeno, evropocentrizem, orientalizem, zgodovinske periodizacije, geografske percepcije, osnovni koncepti, kot so kultura, napredek, civilizacija, tradicija, modernost so vse elementi diskurzov, ki jih moramo poskusiti razumeti v luči dejanske zgodovinske kolonialne in neokolonialne realnosti in jih "dekolonizirati", torej pogledati nanje z drugačne perspektive. Razmislek gre v smer, ali so t.i. azijske študije uspele obrniti to perspektivo in na kakšne načine lahko k temu pripomorejo.

**Tamara DITRICH**

### **Some Methodological Challenges in Translating and Interpreting Buddhist Philosophical Traditions of Ancient India**

Disparate cultures have developed considerably diverse frames of reference, differing not only in fundamental concepts, categories, and constructs, but also in the very questions taken up and, just as importantly, sets of implicit assumptions not taken up. This paper reflects upon some of the issues faced when attempting to translate and interpret early Indian Buddhist texts, with a focus on the Theravāda Buddhist Canon in Pāli.

The paper firstly presents some of the fundamental challenges arising when approaching ancient Indian philosophical discourse, since the prevalent starting point currently appears to be (almost) exclusively a Western one. Core Buddhist premises and presuppositions, however, significantly differ from Western ones. The key example considered here is the notion of ‘non-self,’ which is inextricably linked to the Buddhist concept of ‘wisdom,’ and the (often implicit) ethical foundation of the entire Buddhist discourse, including its unique structural cognitive models. By way of example, a Theravāda Buddhist perspective on the notions of object, subject, agency, the role of absence (i.e., the concept of zero), and conditionality will be then presented. The paper will conclude with an invitation to explore the possibility of engagement with multiple frames of reference, and thus a transcultural polylogue, which could allow for a broader, more pluralistic approach, and perhaps the way for new, more nuanced frames of reference. The discussion will also touch upon the issues of the language of such an exploration, in the light of current transcultural exchanges that have been prevalently taking place in the current academic *lingua franca*, i.e., in English.

**Nina GOLOB**

### **Pedagoška vrednost različnih raziskovalnih pristopov k stavčni intonaciji**

V prispevku bom najprej na kratko predstavila zgodovino pristopov k stavčni intonaciji. Zatem bom obravnavala dva trenutno aktualna pristopa: 1. fonetični pristop, ki temelji na korpusnih raziskavah, in 2. fonološki pristop, katerega osnova so odnosi prozodičnih značilnosti (t.i. features), ter ju poskusila ovrednotiti in s primeri prikazati njuno pedagoško uporabnost.

**Kristina HMELJAK SANGAWA**

### **Obrnjeno učenje pri pouku japonščine za začetnike**

Da bi čim bolj racionalno izkoristili čas pri pouku japonščine na začetni stopnji, kjer si morajo študenti v razmeroma kratkem času enega leta zapomniti veliko količino novih informacij, smo tisti del učnih dejavnosti, pri katerih potekajo nižji kognitivni procesi (spoznavanje in pomnjenje pismenk, besedišča), postavili v čas samostojnih predpriprav, ki jih študenti opravijo doma, pri kontaktnih urah pa namenili več časa bolj aktivnim vajam in dajanju povratnih informacij. Tudi preverjanje znanja smo delno prenesli v spletno okolje moodle, kjer si lahko študenti sami določijo čas in hitrost vaj, v sistem vnesli elemente igrifikacije in vključili študente v ustvarjanje vaj. V prispevku predstavimo uporabljena orodja in sistem učenja, pozitivne in negativne izkušnje učiteljev, odzive študentov in načrte za prihodnjo nadgradnjo.

## **Klara HRVATIN**

### **Projekt Mask – primer aktivnega učenja pri predmetu Klasične japonske odrske umetnosti**

Predstavila vam bom projekt Mask, ki ga izvajamo s študenti na 2. stopnji japonologije pri predmetu Klasične japonske odrske umetnosti. Usmerjen je k poizkusu uspešnega pridobivanja teoretičnega znanja, globljega razumevanja snovi in spodbujanja raziskovanja na osnovi na študenta osredinjenih pristopov učenja in poučevanja. Študentje sami odkrivajo in gradijo znanje in so usmerjeni k doseganju točno določenih ciljev. Pri projektu sodelujejo Hideta Kitazawa, oblikovalec tako klasičnih kot sodobnih mask gledališča nō, in profesor Richard Emmert (Univerza Musashino v Tokiu), ustanovitelj in umetniški vodja gledališke družbe *Theatre Nohgaku*.

## **Saša ISTENIČ KOTAR**

### **Ko Tajvan postane Tajpej: kitajski vpliv v Sloveniji**

Z močnejšo gospodarsko prisotnostjo in večjo diplomatsko aktivnostjo v Evropi je Kitajska postala vidno bolj samozavestna pri uveljavljanju svojega vpliva v odnosih s posameznimi evropskimi državami. V zadnjih nekaj letih so zato številne države postale bolj pozorne na načine in metode poskusov vpliva kitajskih oblasti na javno mnenje ter na gospodarsko in politično odločanje v tujih državah. Lani prenovljena strategija slovenske zunanje politike je Kitajsko že označila za »vse večjo sistemsko in strateško tekmico«. O kitajskem vplivu v Sloveniji pa do sedaj še ni bilo podrobnejših raziskav. Bi nas moralo skrbeti...?

## **Byoung Yoong KANG**

### **A “Lesser” Stranger in Chang-rae Lee’s Novel “Native Speaker”**

Chang-rae Lee is one of the representative novelists of contemporary American literature. His novel, “Native Speaker” is his debut and most well-known work. This presentation continues the studies on Chang-rae Lee’s novel “Native Speaker” through Henry’s character, focusing on the notion of identity. Neither the distinction between the group over here and there, nor the term hybrid or third identity cannot offer a clear idea to understand the novel. Given the recently revised idea about borders and nationality in scholarship, it is significant to reconsider the representative possibility of a character such as Henry. To understand him through careful positioning in society at a more subtle level, one could suggest the phrase ‘a lesser stranger’ as an alternative method.

## **Maja Maria KOSEC**

### **King Wen through the prism of Xu Fuguan and Li Zehou**

My paper will focus on the views of Xu Fuguan and Li Zehou on the role and position of King Wen (文王 1112-1056 BC), who embodied the role of a religious and political ruler at the turn between the Shang and Zhou dynasties. Based on textual criticism, both authors develop their own views on the origins of the roles of religious and political rulers, the reasons for the merging of these two roles, and the consequences this had on the further development of Chinese culture. The many similarities in their understanding of this merged role are paralleled by their differing views on whether or not King Wen was a shaman (巫 wu). This presentation will focus on the

key elements of their theories that explain the similarities and differences between their interpretations of the role of King Wen, the founder of the Zhou dynasty.

## **LI Xiao**

### **A Syntactic analysis of structure “没有 (A) 比 X 更 Y 的了”**

Comparisons are often used in all languages. When one thing is in the state of extreme aspects of the nature in comparison, that is an superlative form of comparison.

The sentence “没有 (A) 比 X 更 Y 的了” is one of the superlative form of comparison. This structure can be regarded as a patterns with several structures embedded together which conveying both superlative comparison and negative existing. The relatively fixed composition in this sentence “没有、比、更、的、了” are modulus labels, and the variable composition “A,X,Y” are “modulus rabbit”. We can figure out that could help us get a lot of sentence forms of the same pattern to express the subjective superlative meaning. For the pragmatics, this structure has a strong exaggerated meaning and very strong subjectivity. We can discuss this structure in perspective of syntax, semantic syntax and pragmatics also try to find the reasonable interpretations to the structure.

## **Nagisa MORITOKI ŠKOF**

### **Analiza rabe besedišča L2 učencev japonščine pri akademskem pisanju**

Predstavitev obravnava značilnosti besedišča, ki ga učenci japonščine uporabljajo pri pisanju znanstvenih člankov, in ga primerja z besediščem, ki ga v znanstvenih člankih uporabljajo japonski govorniki kot materni jezik. Predmet analize so povzetki diplomske naloge v japonščini, objavljeni v repozitoriju Univerze v Ljubljani. Na podlagi teh povzetkov je bilo primerjanih približno 15 000 črk, ki so jih napisali L2 učenci japonščine (študenti japonskih študij), in približno 15 000 črk iz povzetkov s področja humanistike na J-stageu (<https://www.jstage.jst.go.jp>). Pričujoča predstavitev se bo osredotočila predvsem na trende v rabi glagolov in specifično v rabi kango-suru glagolov (npr. 勉強する benkyo-suru). Analiza je pokazala, da se raba besed, kot so na primer 「終わる owaru [končati] / 使う tsukau [uporabljati] / 当てる ateru [zadeti]」 in 「説明する setsumei-suru [razložiti] / 分析する bunseki-suru [analizirati]」 pri L2 učencih razlikuje od rabe maternih govorcev japonščine. Na podlagi tega predlagam spremembe v poučevanju besedišča pri akademskem pisanju v programu japonologije.

## **Helena MOTOH**

### **Kako živeti v muzeju? – razmislek o praksah razstavljanja v zasebnem kontekstu**

Prispevek bo posvečen razmisleku o specifični situaciji, v kateri se lahko znajdejo zbirke (v tem primeru vzhodnoazijskih) predmetov, kadar so razstavljene v neformalnem in neinstitucionalnem okolju bivalnega prostora. Kot primer tovrstne prakse bo prispevek analiziral obdobje, v katerem je bila zbirka Ivana Skuška ml. (danes hrani Slovenski etnografski muzej) razstavljena v zaporednih stanovanjih, v katerih sta živela zakonca Skušek. S pomočjo slikovnega materiala, ki prikazuje izseke iz kar 43 let dolgega obdobja, ko je bila zbirka hkrati razstavljena in »naseljena«, se bo analiza dotaknila tega, kako sta lastnika živela v zbirki, z zbirko in skoznjo, ter kako je tako reprezentirana zbirka vzhodnoazijskih predmetov na

specifičen način predstavljala kraj srečevanja širšega kroga obiskovalcev s kulturami in umetnostjo Vzhodne Azije.

### **Mateja PETROVČIČ**

#### **Prenovljene jezikovne smernice za poučevanje kitajščine (Standard 3.0)**

Julija 2021 je bil objavljen Standard 3.0, ki na novo definira znanje kitajščine, razmejuje jezikovne ravni in postavlja nove smernice poučevanja kitajščine. Podobno kot sta bila Standard 1 osnova za HSK izpite v 90-ih letih in Standard 2 osnova za trenutno razširjeni 6-stopenjski HSK, bo Standard 3.0 verjetno korenito pretresel bodoče izpite HSK. Prispevek predstavi ključne razlike med verzijami, osvetli nov pogled na kitajščino kot svetovni jezik in predstavi idejne zasnove, kako učečim se približati novo »neprehodno« razdaljo od začetnih korakov do ravni A1. Po novem je namreč meja za raven HSK1 postavljena višje od trenutnega HSK3.

### **Jana S. ROŠKER:**

#### **Post-comparative Philosophy and the Method of Sublation**

The paper deals with problems encountered by Western researchers working in the field of Chinese philosophy. It begins with a discussion of intercultural and transcultural methodologies and illuminates some of the most common issues inherent in traditional intercultural comparisons in the field of philosophy. Taking into account the current state of the so-called post-comparative discourses in the field of transcultural philosophy and starting from the notion of culturally divergent frames of reference, it focuses upon semantic aspects of the Chinese philosophical tradition and exposes the need for discursive translations. On this basis, a new post-comparative approach in transcultural philosophical studies of Chinese philosophy is suggested. In this context, the author proposes the application of an innovative principle, based upon what can preliminarily be denoted as the method of sublation.

### **Mitja SAJE**

#### **Qigong in bioenergija**

V prispevku bom najprej prikazal izvor teorije *qija* in politične izrabe *qigonga* v Ljudski Republiki Kitajski. V nadaljevanju bom te prakse primerjal z bioenergetskimi tehnikami, v zadnjem delu pa se bom dotaknil obeh teorij v širšem kontekstu parapsiholoških pojavov.

### **Téa SERNELJ**

#### **From Shensi to Jingjie: the Method of Artistic Imagination and the highest aesthetic realm**

In May 2022 the Croatian philosophical journal, *Synthesis philosophica* will publish the special issue on Confucian and Daoist aesthetics where I cooperated as a guest editor. In my presentation, I will introduce the general content of this special issue and focus on the content of the article that I contributed to this special issue. In the article, I have examined the content, meaning, and historical development of two fundamental Chinese aesthetic concepts and discussed their mutual connection. *Shensi* is an aesthetic method applied in the process of artistic creation. It is related to imagination, the expression of the artist's mind, and the aesthetic emotions evoked by the elevation of natural emotions and the contemplation of life in response to external objects and situations. It was explored by Liu Xie (465-522) in his theoretical work



on literary writing, *The Literary Mind and Carving of the Dragon*. The aesthetic theory of *jingjie*, on the other hand, was first explored by Wang Changling (698-756) in the Tang Dynasty, but was further developed by Wang Guowei (1877-1927) and refers to the highest aesthetic realm of an artwork. The article argues that *shensi* (the aesthetic method) and *jingjie* (the aesthetic realm) are inseparable in the Chinese *aesthetic* tradition, forming a unique aesthetic theory of artistic production on the one hand, and its transcendent quality on the other.

**Chikako SHIGEMORI BUČAR**

### **Korean-Austrian-Japanese-Finnish Collaboration and Contribution to Ethnology and Linguistics in 1930s**

Research on the history of Japanese-language teaching in European countries during the interwar period reveals some interesting facts as regards exchange of knowledge in multiple directions, involving ethnic Koreans. In this paper, I would like to focus on (1) a collaboration of young scholars of various nationalities in Vienna, and (2) an unsuccessful plan in the field of comparative linguistics in Helsinki. Both were related to one Korean scholar, Do Cyong-Ho (都定浩, 1905-1982?).

The period prior to the outbreak of World War II was not very favourable to academic activities. Young students striving for their doctorate degree had to find their way to survive, particularly the foreign students with their limited means. Scholars of higher ranks also suffered due to the political direction of the nation to which each of them was bound. Based on recent research papers, we can capture the Central European scene in 1930s and 1940s, the position of young scholars at European universities and institutions, their work and activities and later achievements. In case of Vienna, the Korean-Austrian-Japanese collaboration was the starting point for the later Japanese and Korean Studies at the university. The research in the field of Altaic comparative linguistics by the Finnish scholar Gustaf John Ramstedt (1873-1950) laid foundations of typically international and interdisciplinary field of study. Ramstedt himself could never complete his research in the direction he planned: one of the reasons was the fact that his would-be informant Do Cyong-Ho (or To Yu-ho) could never come to Helsinki to collaborate, due to the diplomatic and political situation of the time. Today, thanks to world peace and possibility of knowledge exchange in various media, the research on trans-Eurasian languages is showing some new development: triangulation of genetics, archaeology and linguistics.

**Nataša VAMPELJ SUHADOLNIK**

### **Kako raziskovati vzhodnoazijske predmete in zbirke v Sloveniji?**

Prispevek obravnava proces raziskovanja vzhodnoazijskih predmetov v Sloveniji v okviru projektov VAZ 1 (*Vzhodnoazijske zbirke v Sloveniji: vpetost slovenskega prostora v globalno izmenjavo predmetov in idej z Vzhodno Azijo*) in VAZ 2 (*Osiroteli predmeti: obravnava vzhodnoazijskih predmetov izven organiziranih zbirateljskih praks v slovenskem prostoru*). Še posebej izpostavi izzive in dileme pri vzpostavljanju klasifikacije in kaj lahko pridobimo z vpogledom v tipološke definicije predmetov. V nadaljevanju predstavi skupne cilje in raziskovalna vprašanja, ki nas usmerjajo pri raziskavi, osredotoči pa se tudi na teoretsko ogrodje ter izpostavi dva ključna koncepta, biografijo predmetov in osirotele predmete.

**Maja VESELIČ in Dunja ZORMAN**

**Kako misliti (vzhodnoazijsko) kulturno dediščino?**

Prispevek obravnava izzive definiranja vzhodnoazijske kulturne dediščine Sloveniji in Evropi skozi delo projektne skupine *Vzhodnoazijske zbirke v Sloveniji* (vazcollections.si). Predstavi opredelitev kulturne dediščine kot prepleta tokov predmetov, ljudi in idej, ki smo jo sodelavke razvijale skozi sodelovanje v projektu PAGODE – Europeana China, in izpostavi, kako na vsebinske premisleke vplivajo praktični vidiki definiranja, kaj je in kaj ni kulturna dediščina, in kakšni so politični in družbeni učinki tega početja. Predstavitev se zaključuje s primerom vizualizacije potovanja japonskega tiskanega albuma *Palače cesarskega Pekinga* iz Skuškovske zbirke ter z njim povezanih ljudi in idej.

**Nataša VISOČNIK GERŽELJ**

**Kako klasificirati vzhodnoazijske pahljače pri nas?**

Pri srečevanju z azijskimi predmeti so se muzeji pogosto srečevali s kategorialnim problemom, kako te predmete klasificirati in tudi razstavljati. Pomemben del delovanja muzeja je namreč kodificiranje znanja, ki organizira materialno kulturo in jo postavlja v taksonomijo. V trenutku, ko predmet pride v muzej, mu muzealci določijo kategorijo. V primeru azijskih predmetov sta to največkrat dve kategoriji etnološki predmet ali umetniški predmet. Na področju kategorizacije pahljač pa poleg teh osnovnih klasifikacij zbiralci, akademiki in zgodovinarji uvrščajo pahljače še v številne druge kategorije, ki jih prispevek tudi predstavi. Hkrati pa skozi analizo vzhodnoazijskih pahljač iz slovenskih zbirk poskuša ugotoviti, kam so zbiralci ali muzejskih kustosi uvrščali pahljače v slovenskem prostoru.

**Jan VRHOVSKI**

**The World Currents of Thought: The Brothers Zhang Shenfu and Zhang Dainian as Promoters of Analytic Philosophy in the 1930s China**

Amongst the most ardent propagators of analytic philosophy and modern logic in China of the 1920s and 1930s were also the brothers Zhang Shenfu and Zhang Dainian. While Shenfu can be credited for his pioneering contributions to both popularization and scholarly engagement with mathematical logic and analytic philosophy as early as in the mid-1920s, in the early 1930s, he was joined in his endeavor by his younger brother Dainian. Together, the brothers Zhang established a relatively strong and unique presence of analytic philosophy in the intellectual discourse of 1930s China. Their joint work, which was regularly showcased in the *World Currents of Thought* supplement of the *Dagongbao* newspaper, attempted to synthesize analytic philosophy and modern logic on the one side, and dialectical materialism and traditional Chinese ethics on the other. In my contribution I will try to present a systematic overview of the Zhang brothers' publications in the *World Currents of Thought* supplement in early 1930s, focusing on the contributions of Zhang Dainian. Apart from shedding some new light on the role of this relatively forgotten supplement, I will also try to present some preliminary insights into the formative period of Dainian's philosophical thought, which was defined heavily by his bent towards a the ideal of creative synthesis between Chinese philosophy on the one side and Western materialist scientism and the philosophy of "logical analysis" on the other.

**YANG Xiaobo**

**Engels, Li Zehou and Trần Dục Thao on the Origin of Humankind and Human Language**

The core concern of Marxism is the problem of human beings. For Marxism, humankind is distinguished from animals by making and using tools, and the birth of tools are closely related to the rise of language and consciousness, therefore the Marxist anthropology traces the origin of humankind by tracing that of tools, language and consciousness, which endows it with the dimension of philosophy of language. Engels in his article “The Part Played by Labour in the Transition from Ape to Man” proposed a hypothesis of the origin of humankind and human language, presenting the framework of Marxist anthropology. And then, contemporary Chinese philosopher Li Zehou and contemporary Vietnamese philosopher Trần Dục Thao developed Engel’s framework. This article, through comparing Engels, Li Zehou and Trần Dục Thao’s views on the origin of humankind and human language, seeks to shed new light on Marxist anthropology from the perspective of philosophy of language.