

HISTORY OF SCIENCE

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French sinology development (13–21 centuries): historical aspect

***Abstract.** French sinology takes a special place in the history of the sinological studies development. It was France that became the first country where the transformation of missionary sinology, which was common among a limited circle of researchers (mainly in a religious sphere), into the academic scientific discipline, which had already been taught and studied at a professional level in academic institutions, occurred. The Parisian type of sinology used to dominate the entire world for a long time, including such powerful centers of Chinese studies as Germany, Great Britain, the USA, and China itself. The conducted historiographical analysis of the topic allows pointing out the insufficient coverage by the local researchers of the*



evolution of French sinology historical development as a whole process that had lasted for almost 800 years. This fact prompted the authors to reveal the mentioned topic. The purpose of the article is to investigate the historical development of French sinology during the 13th–21st centuries. In the course of the work, both general scientific methods and special ones were used, among which the priority was given to historical, chronological and problem-thematic methods. The analytical method and methods of grouping and typology were also applied, that made it possible to present the material in a logically complete manner. In order to form a complete picture of sinology development in France, the authors singled out and analyzed three historical periods covering the entire history of Chinese studies development, starting from its birth and flourishing to the process of stagnation. Thus, within the time limits of the first period, the process a peculiar scientific base of knowledge about China accumulating, as well as the development of missionary sinology, was investigated, and it was proved that it became a kind of bridge between the protosinological stage and academic sinology, which secularized the achievements of its predecessors in the 19th century and turned into a scientific academic discipline. Within the time limits of the second period, the scientific achievements of a whole galaxy of French scholars were analyzed, namely, Edouard Chavannes, Marcel Granet, Henri Paul Gaston Maspero, and others, and it was concluded that the Sinological school in France was at the peak of its development, and the views of its representatives gained priority among sinologists all over the world. Regarding the third period, the authors express the opinion that modern French sinology has lost its leading position in the scientific world, and the search for the latest methodological approaches and methods (primarily multidisciplinary with the use of digital technologies) is primarily an attempt to achieve parity with the leading centers of Chinese studies. Factual research material can be used for further study of the history of sinology development, as well as for writing generalising papers on Chinese studies, reading lecture courses, special courses and special seminars.

Keywords: *China; history of science; protosinology; missionary sinology; academic sinology; multidisciplinary approach*

Introduction.

Chinese civilization is one of the oldest civilizations in the world, which continuous historical tradition constantly attracts the attention of politicians, historians, and cultural experts. In addition, the country's distinctive policy of isolation, which has prevailed for centuries, increases the scientific community's interest in the historical and cultural development, as well as the peculiarities of the unique self-identity and outlook of the Chinese people formation. That is why sinology or Chinese studies, which includes a complex of separate scientific fields that study the history, politics, philosophy, and culture of China, is very popular among researchers.

In view of this fact, the study of the sinology development in France is of a great interest, whereas it is one of the first countries in which Chinese studies were born. This is the country in which sinology grew from missionary sinology to exclusively academic, the country that gave the world outstanding sinologists who enriched world Chinese studies with their fundamental research. Scientific understanding of the history

of French sinology development will allow supplementing the knowledge about the evolution of Chinese studies in the 13th–21st centuries as a component of the scientific picture of the worldformation. That is why the chosen topic has scientific and general humanitarian significance, which determines its relevance.

Analyzing historiographical research aimed at revealing this topic, its complete originality in the field of historical science can be noted. In general, the historical development of French sinology was researched by scholars in a somewhat fragmentary way, mostly in the context of global Chinese studies development. In particular, the methodological basis of the sinology study is highlighted in the article “Disciplinary and methodological features of the science about China” (Kiktenko, 2017). Among the scientists who researched particular periods of French sinology historical development, the works of Chinese scholars Pan Feng-Chuan (Feng-Chuan, 2020) and Sangkeun Kim (Kim, 2004) are worth pointing out. They mainly focused on the study of the so-called “missionary sinology”. This topic is also revealed in the work “Jesuits” (Lakutiur, 2011), in which the history of the Jesuit order is analyzed and the activities of its French representatives at the Chinese Emperors’ court are described in detail.

The first two hundred years of French sinology formation were analyzed in the work “Jean-Pierre Abel-Remusat Et Ses Successeurs. Deux Cents Ans De Sinologie Francaise En France Et En Chine” (Will & Zink, 2020). The main trajectories of the research conducted by a founder of the French Sinological School, Jean-Pierre Abel-Remusat, are described in the article “Research on the Tao te Ching in Europe in the first half of the 19th century” (Kapranov, 2021).

Current trends in the development of Chinese studies in France are reflected in the articles “Modern Chinese History in France” (Henriot, 2020), “Current trends in Chinese studies in France” (Bastid-Bruguière, 2008). New methodological approaches of French sinology are traced in the works of French sinologists Catherine Jami, Karine Chemla, the scientists François Jullien and Gilles Guiheux. It is worth noting that the works of Chinese scholars from the end of the 20th to the first third of the 21st century are related to the study of various aspects of Chinese development from ancient times to the present, namely, the history of mathematics (Jami, 2018), (Chemla, 2012), philosophy (Jullien, 2000), history and sociology (Guiheux, 2002, 2012). At the same time, a lack of complex research devoted to the study of the history of French sinology evolution during the 13th–21st centuries, which prompted the authors to disclose this topic.

The purpose of the article is to analyze the historical development of French sinology during the 13th–21st centuries on the basis of scientific sources and achievements of historiography, using modern methods and principles of scientific and historical knowledge.

Research methodology.

The methodological basis of the work is formed by general scientific methods (methods of empirical cognition), as well as special methods: historical, chronological, and problem-thematic. The usage of both logical and analytical, and methods of

grouping and typology allowed to classify homogeneous events and consistently present the material of the article, giving it logical completeness. Historical and problem-chronological methods were used to reveal the process of French sinology development during the period. In the process of working on the topic, the principles of objectivity and impartiality took an important place, which helped to give a balanced assessment to the scientific works of French sinologists. Thus, the usage of a range of research methods contributed to comprehensive and systematic coverage of the chosen topic.

Results and discussion.

Given the current methodological guidelines and the specifics of the chosen topic, as well as taking into account the entire historiographical spectrum of the formation and development of sinology in France, three historical periods have been identified. In particular, the first period, which lasted from the 13th to the 18th century, includes the stage of the initial knowledge about China accumulation (which we characterized using the term “protosinology”), the first attempts to describe the traditions and customs of its inhabitants, translations of original sources from Chinese into Latin, i.e. the formation of a knowledge base about Chinese civilization and progressive transformation of France into a center of Chinese studies. Historiographical achievements of French sinologists of the 14th– the first half of the 20th century belong to the second period. The third period contains modern historians’ works.

The first period (13th– early 17th century) is associated exclusively with the works of missionary monks who visited China and left their memoirs about it. That is why the first European recalling about China in historiography dates back to the 13th century. It is associated with the name of the Flemish Franciscan monk Guillaume de Rubruck (also known as William Rubruck), one of the first missionaries to visit the Middle East and Central Asia at the French King’s Louis IX request, in particular, the Mongol Empire (including China). After returning to his homeland, Rubruck described his journey to Khan Meng, calling the work “Itinerarium fratris Willielmi de Rubruquis” (Rubruck, 2012). The manuscript contained reflections about the Mongols, their traditions and customs, as well as the information about the actual course of the monk’s journey. In one of 40 chapters, where Rubruck described his theological debates with Buddhists and Muslims at the Mongol khan’s court, the participation of a representative from China is mentioned (Kim, 2004). These infrequent notes, made by monks about China, were the beginning of protoscientific research of the region.

More profound research of Chinese civilization began in the late 16th– early 17th centuries, but they are not associated with the names of the French, but of the Italian Jesuit missionaries: Michele Ruggieri and Matteo Ricci, who described their travels to China in their diaries. Later the expeditions of French missionaries set off to China, in particular, Nicolas Trigault, Joachim Bouvet, Etienne Fourmont, who, in turn, left their works to their descendants. Nicolas Trigault created one of the first systems of so-called Chinese romanization, when the Latin alphabet was used to transliterate Chinese hieroglyphs, and translated into Latin Matteo Ricci’s diary, in which the latter described his journey to China (Trigautio, 1615).

In the middle of the 17th century France, i.e. the capital city of Paris, has become a world center of sinology development. It is explained by the fact that the largest number of French Jesuit monks at that time held official positions at the Chinese imperial court. Among them were the physician and teacher of mathematics and astronomy, as well as the translator at Emperor Kansi's court Jean-Francois Gerbillon, the translator from Manchuria Joseph-Anne-Marie de Moyriacde Mailla, and the head of the French College in Beijing Antoine Gabil (Lakutiur, 2012, pp. 212–213). Thanks to the diligent work of the French, cartographic maps of that time territory of China were created, ancient Chinese historical and literary sources were translated into French, and descriptions of both Chinese emperors and their subjects' everyday life were compiled.

Within the chronological framework of the first period of French sinology development, the contribution of French historian Jean-Baptiste DuHalde, one of the first sinologists who approached the study of China exclusively from the scientific point of view, can be also noted. At the beginning of the 17th century, this Jesuit monk, who had never been to China and did not know Chinese, was able to summarize all the information that came to France from monks who carried out missionary work in the Chinese Empire. Thanks to his painstaking work aimed to systemize the collected facts, DuHalde managed to organize one of the most fundamental publications of the time – “Descriptions of the Chinese Empire”.

The information contained in the “Descriptions...” provided an opportunity to learn about the state system of China, the biographies of Chinese emperors, as well as the occupations, traditions and customs of the Chinese population. The publication was popular among researchers of the history of China in the 13th–17th centuries, as evidenced by its publications in different languages: Latin, English, and German.

Another encyclopedic issue edited by Jean-Baptiste DuHalde was also a four-volume “Geographical, historical, chronological and physical description of the Chinese Empire and Chinese-Tartary” (DuHalde, 1735), which was based on 27 tractates containing recollections of missionary monks who visited China.

The conclusion made by Pan Feng-Chuan, a professor of Department of East Asian Studies at the National Taiwan Normal University, is quite logical, that the scientific works of the Jesuits played a decisive role in laying the foundation for the further development of French academic Chinese studies (Feng-Chuan, 2020). The scientific world has even begun to discuss the possibility of bringing missionary sinology into a separate plane of science, turning it into an independent discipline, however, in our opinion, missionary sinology remains an integral component of sinological science, a kind of a scientific bridge between protosinology and scientific (academic) Chinese studies.

The second period of French sinology development, which began in the 19th century, is associated with flourishing of this scientific field. At first, Chinese studies were divided into two parts, religious (missionary) and secular, which developed in parallel, and then the priority shifted exclusively to academic sinology. This process is associated with the names of many talented scientists, among whom the figure of Jean-Pierre Abel-Remusat, the founder of the French Sinology School, stands out

undeniably (Will & Zink, 2020). The scientist, rejecting religious paradigms of the Jesuits, was one of the first in Western Europe who laid the cornerstone of scientific understanding of Chinese philosophy and wrote a scientific work devoted to the study and interpretation of the philosophical concept “Tao te Ching” (Kapranov, 2021, p. 6). Thanks to his scientific achievements, Jean-Pierre Abel-Remusat became widely known among sinologists, and when in 1814 the department of sinology was founded in one of the most prestigious and oldest Parisian academic institutions, the Collège de France, he was offered to head it. Since then, the study of Chinese history, culture, language and literature was added to the curricula of the country’s universities.

Famous French sinologists worked in the department in different periods of time, including Emmanuel-Edouard Chavannes, who chaired the department at the age of 28 and became its fourth head.

The scientist regarded the history of ancient China in the context of world history, without distinguishing it separately. Unlike his predecessors, the researcher adhered to the opinion that the history of China in the 19th century still remained unexplored, because until then the original historical chronicles, which, according to Édouard Chavannes, would be valuable sources for a comprehensive study of Chinese civilization, were not taken into account and therefore not translated into European languages (French or English). That is why Chavannes turned his attention to one of the most famous Chinese works “Historical Records”, written by ancient Chinese historian Sima Qian, a creator of his own cyclical approach of philosophy of history, who using the method of personification and emphasizing the exceptional role of personality in history, described two thousand and a half years of ancient China history during the reigns of the Xia, Shang Yin, Zhou, Qin, Han dynasties. The translation of 47 (out of 130) chapters of this fundamental ancient work into French belongs to Chavannes.

In addition to Chinese originals translation, the historian was also the first to conduct archaeological research in China, aiming to create a holistic scientific history of China.

During his lifetime, Édouard Chavannes wrote several thorough works, including “Voyage des Pèlerins bouddhistes. L’Itinéraire d’Ou-K’ong (751–790)” (Chavannes, 2018), “Le t’Ai Chan: Essai de Monographie d’un Culte Chinois; Appendice, le Dieu du Sol dans la Chine Antique” (Chavannes, 2018), etc., in which he focused on the issues related to chronology of ancient China history, the peculiarities of religious cult, ideology and culture of its inhabitants.

Considering the development of scientific French sinology in the second half of the 19th– early 20th century, a famous scientist Marcel Granet is worth mentioning. Being a student of both Édouard Chavannes and sociologist Émile Durkheim, in his scientific research Marcel Granet was the first to use sociological methods in the study of the history, philosophy and culture of ancient China. Initially, Granet’s interests were limited to Japan, but later, after learning about the history of China the scientist became interested in this country. In 1911–1913, the scientist was on a business trip to Beijing, where he witnessed the revolutionary events during which the Qin imperial family abdicated (Granet, 2013).

After returning to Paris in 1919, Marcel Granet defended his thesis and received a doctorate. The thesis on “Ancient Chinese Holidays and Songs” was the first thorough study on China by a scientist (Granet, 1982).

During 1929–1943, two more Granet’s works were published, which became classics of French sinology – “Chinese Civilization” and “Chinese Thought”. They demonstrated the effect of a unique research method of the scientist, the essence of which was to combine sinology with sociology. Thus, the first author’s work organically combined the history of China with the life of ancient Chinese society. Particular attention was paid to the study of life, mentality, marital relations, social stratification, etc. The second monograph is basically a thorough study of ancient China religious peculiarities, the study of the role of rites and rituals in the life of ancient society. It also describes classical schools of Chinese philosophy. In particular, the scientist analyzed philosophical views of two most prominent representatives – Confucius and Lao-Tzu (Granet, 1999).

Among other outstanding sinologists of the early 20th century are Paul Pelliot and Henri Paul Gaston Maspero. Thus, Paul Pelliot, a professor of the College de France, was engaged in researching the history of ancient China, the history of Taoism and Buddhism, and also studied the role of other religions in Chinese society (Kiktenko, 2017, p. 48).

Henri Paul Gaston Maspero became a famous sinologist of the first half of the 20th century. As well as Paul Pelliot, Maspero’s field of interest concerned the research of traditional Chinese studies. In the scientific world, Maspero is considered to be the first researcher of Taoism. His scientific achievements helped to expand the field of sinological science, including such components as the study of Buddhism, Taoism, art, mythology, and the history of science (Maspero, 1950).

It is worth noting, that so-called Paris type of sinology prevailed in the powerful French Sinology School until the middle of the 20th century, which later went beyond the country and spread to the national scientific schools of England, Germany, and Great Britain, significantly strengthening the country’s position as a center for the development of Chinese studies. French sinologists concentrated their efforts on the study of history, culture, philosophy, language and literature, gradually secularizing the scientific achievements of their predecessors, finally turning Chinese studies into a secular science.

The next period in the development of Chinese studies in France began in the 1950s–1960s. At that time sinology departments appeared in leading French universities in such cities as Paris, Nice, Lyon and Bordeaux. The largest centers for the study of China were the National Institute of Oriental Languages and Civilizations, the Chinese section of the Institute of East Asia at the University of Paris, as well as the Center for Far Eastern Studies and more. In addition, Chinese has been implemented for study in more than 20 lyceums and colleges across the country.

At the same time, French academic circles began to think about a crisis in the study of sinology, especially history, and a low level of future sinologists training in French academic institutions. For example, the Aix-Marseille University professor Christian Henriot, after analyzing the curricula of academic institutions, concluded that

despite certain positive steps, in particular, the involvement of a wide range of foreign students (Chinese, Taiwanese, Italian and Canadian) and the use of original approaches to teaching, the study of certain subjects related to Chinese studies, especially history, in the first third of the 21st century suffered a complete failure, as this field remains too institutionalized (almost all centers of Chinese studies are located in Paris) and marginal (Henriot, 2020). That is why the leadership in the study of sinology went over to the United States of America, Great Britain and China itself.

Despite this fact, the historical evolution of French sinology continues. The modern period of French Chinese studies development is characterized by the creation of new methodological technologies for conducting research, which undoubtedly became the driving force for the formation of various scientific approaches and directions of modern sinology study. The interdisciplinary approach plays a leading role in scientific research. Thus, the majority of researchers turn their attention to the analysis of modern China development through the prism of humanities and exact sciences.

A characteristic feature of modern French sinology is a combination of historical research with their philosophical understanding. The fundamental scientific work “History of Chinese Civilization” by Jacques Gernet (1921–2018), one of the famous sinologists of nowadays, is an example of such an approach. The researcher, applying modern methodological traditions, combined thorough factual material with its philosophical interpretation (Gernet, 1995). The work is characterized by a vast amount of revolutionary views on the history and culture of China. In particular, the scientist, contrary to a widespread statement among scientists about the isolation of Chinese civilization from the surrounding world, made a conclusion that the latter did not develop in isolation from other civilizations. On the contrary, for an objective understanding the essence of China, it is necessary to investigate and study it, starting from the ancient period, in relation to other civilizations of Asia, which have undoubtedly been influenced by it for a long period.

French philosopher Francois Jullien (born in 1951) can also be considered one of the most prominent sinologists of our time. His works are full of philosophical reflections on the relationship between Chinese and European cultures. The scientist pays attention to the study of such aspects as ethics, aesthetics, and philosophy of thinking. One of the most famous scientific works of the author is the historical and philosophical study named “Detour and Access: Strategies of Meaning in China and Greece”, in which the author compared philosophical traditions of two civilizations – Greek and Chinese, claiming that the Greeks went a long historical path formation of their political, legal, cultural and philosophical systems, while for the Chinese this path was marked by various allegories, evasions and the ability to read between the lines (Jullien, 2000).

The application of the interdisciplinary approach, namely a combination of humanities and exact sciences, is demonstrated by the scientific research of French sinologists Karine Chemla and Catherine Jami. The first one is a well-known French historian of mathematics and sinologist, the head of research at the National Center for Scientific Research, a general editor of several fundamental collective works on the

history of mathematics. One of them, “The History of Mathematical Proof in Ancient Traditions” (Chemla, 2012), is an excursion into the past of the history of mathematics in Asian countries. One of the sections devoted to the development of mathematical knowledge in China is authored by Chemla. In general, this work was comprehended rather discreetly by the scientific community – some readers called it a new page in depicting the connections between mathematics and various cultures in the context of which it was practiced, while others, on the contrary, assumed the study to be not devoid of sensationalism – which, in our opinion, is the evidence of French sinology loss of leading positions in the world.

Catherine Jami is another French sinologist specializing in the history of Chinese mathematics. Her scientific interests are quite wide, in particular, the history of mathematical knowledge in both medieval China and 20th century China. Jami is the author of scientific publications in which the so-called Western influence (primarily Jesuit) on the formation of Chinese science is analyzed (Jami, 2014, 2019). She is also a co-editor of many edited volumes and a guest editor of special journal issues.

The combination of history and sociology became characteristic of another modern French sinologist’s works, the University of Paris professor Gilles Guiheux. The evolution of the Chinese society social structure during the transitional period through the prism of historical events is the subject of the scientist’s study. Guiheux’s research interests are related to the study of the influence of the private property arising on the emergence of new social strata in China (Guiheux, 2014). The territorial boundaries of the research reach the borders of mainland China, starting from Zhejiang province, on one hand, and Shanghai, on the other. A separate area of Guiheux’s research is considered to be Taiwan, a country with limited international recognition. One of the monographs “Les Grands Entrepreneurs privés à Taiwan” is devoted to the analysis of the successful business conduct by great entrepreneurs of the island state. The researcher uses historical context to analyze the main reasons for the economic success of the Taiwanese in modern globalized world (Guiheux, 2002).

The representatives of the intellectual approach to the study of history are French sinologists Christian Henriot and Marianne Bastid-Bruguière. They work in the field of intellectual history full of existentialism. Christian Henriot’s research interests are focused on the history of modern China and the history of Chinese elites. His most famous works “Prostitution and sexuality in Shanghai” (Henriot, 2001) and “Scythe and the City: A Social History of Death in Shanghai” (Henriot, 2016) analyze such problems in the life of Chinese society as prostitution and high mortality of the population. In order to improve and modernize research methods, the scientist also created a number of digital platforms such as “Virtual Cities”, “Virtual Shanghai”, “Digital South Asian Library”, etc., which, in his opinion, should help return public interest in the study of sinology.

The President of the Academy of Humanities and Political Sciences, Marianne Bastid-Bruguière, is engaged in researching the period before and after the Xinhai Revolution in 1911 (from the end of the 19th century to the beginning of the 20th century) and is the author of a large number of monographs and publications. One of

the professor's latest works is devoted to the study of the cultural dialogue between China and Europe (Bastid-Bruguière, 2022).

In addition, Marianne Bastid-Bruguière also focused her attention on the analysis of modern trends in France sinology development (Bastid-Bruguière, 2008), researching the level of teaching of Chinese studies disciplines in French academic institutions, the functioning of research centers and the implementation of their programs, etc. This enabled her to respond in a timely manner to all the challenges modern French sinology faces and become one of five most outstanding Chinese historians of France in the 21st century.

Conclusions.

Thus, having studied the historical development of sinology in the 13th–21st centuries, we can conclude that this science has undergone a long evolution with its birth, flourishing and stagnation becoming the main components. The birth or protosinological stage lasted almost five centuries (13th–18th centuries) and was characterized by the work of French Jesuit monks at the Chinese Emperors' court, the first translations of Chinese original sources, cartographic work, etc. The flourishing period (19th – first half of 20th century) marked the transformation of missionary sinology into academic one, the secularization of scientific knowledge, the penetration of Chinese studies into the educational programs of academic institutions in France, the appearance of a galaxy of talented sinological scientists, due to whose research the Parisian type of sinology spread among the national scientific schools in different countries all over the world. The period of stagnation coincides with contemporaneity and denotes the loss of primacy of French sinologists, the appearance of various disparities in the study of particular components of sinology, especially history (noted by French scientists themselves), the relocation of scientific sinological centers to the USA, Great Britain and China itself, as well as further searches of new methodological approaches by modern Chinese scholars and the transformation of sinology into a multidisciplinary science that combines various aspects of the humanities and exact sciences.

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Conflicts of interest.

The authors declare no conflict of interest.

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Розвиток французької синології (13–21 століття): історичний аспект

Анотація. В історії розвитку синологічних вчень окреме місце займає французька синологія. Саме Франція стала найпершою країною, в якій відбулася трансформація місіонерської синології, що була поширена серед обмеженого кола дослідників (в основному у релігійному середовищі) в академічну наукову дисципліну, яку вже на професійному рівні викладали та вивчали у вищих закладах освіти. Саме паризький тип синології тривалий час домінував у всьому світі, включаючи такі потужні центри китаєзнавства як Німеччина, Великобританія, США, й власне сам Китай. Проведений історіографічний аналіз теми дозволяє говорити про недостатнє висвітлення вітчизняними дослідниками еволюції історичного розвитку французької синології як цілісного процесу, котрий тривав майже 800 років. Даний факт спонукав авторів до розкриття зазначеної теми. Мета статті – дослідити історичний розвиток французької синології протягом 13–21 століть. У ході роботи було використано як загальнонаукові методи, так і спеціальні, серед яких пріоритетне місце зайняли історичний, хронологічний та проблемно-тематичний. Також було застосовано аналітичний метод та методи групування і типологізації, що дозволило подати матеріал логічно завершеним. Для формування цілісної картини розвитку синології у Франції авторами було виокремлено та проаналізовано три історичні періоди, що охопили всю історію розвитку китаєзнавства, починаючи від зародження та розквіту до процесу стагнації. Так, у часових межах першого періоду досліджено процес накопичення своєрідної наукової бази знань про Китай, а також розвиток місіонерської синології та доведено, що саме вона стала своєрідним містком між протосинологічним етапом та академічною синологією, яка секуляризувавши здобутки попередників у 19 ст. перетворилася на наукову університетську дисципліну. У часових межах другого періоду проаналізовано наукові здобутки цілої плеяди французьких науковців а саме, Едуарда Шаванна, Марселя Гране, Анрі Поля Гастона Масперо тощо та зроблено висновок, що тогочасна синологічна школа у Франції перебувала на піку свого розвитку, а погляди її представників стали пріоритетними серед синологів світу. Щодо третього періоду, авторами висловлено думку про те, що сучасна французька китаїстика втратила лідируючі позиції в науковому світі, а пошуки новітніх методологічних підходів та методів (насамперед мультидисциплінарних з використанням цифрових технологій) є передусім спробою досягти паритетного становища із провідними центрами синології. Фактологічний матеріал дослідження може бути залучений для подальшого вивчення історії розвитку синології, а також для написання узагальнюючих праць із китаєзнавства, до читання лекційних курсів, спецкурсів та спецсемініарів.

Ключові слова: Китай; історія науки; протосинологія; місіонерська синологія; академічна синологія; мультидисциплінарний підхід

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