『台大哈佛燕京學術叢書』(NTU & HYI Academic Book Series)由台大出版中心與美國哈佛燕京學社（The Harvard-Yenching Institute）合作出版。本叢書為優質的中文學術出版平台，園地開放，出版具有學術原創性與獨特貢獻的入文學科、社會科學專書，跨領域研究著作尤所歡迎。

A collaboration between the National Taiwan University Press and the Harvard-Yenching Institute, the Series issues scholarly monographs that make original and unique contributions to the humanities and social sciences. Providing an objective and meticulous review mechanism together with professional editing services, it offers scholars an accessible, high-quality Chinese-language publishing platform. The Series is open to all, and interdisciplinary studies are especially welcome.
本書以「中國西南」這個人類學與歷史學的經典題目，作為文學研究的新課題。在明清文學中，「西南」正是文化、政治、戰爭、美學、地理、民族、性別等諸多問題的交集點。從外地到此的文人，以不同方式處理自然與人文景觀所帶來的陌生感，他們的作品深切結合文化的衝擊與交流，表現出複雜的美學、情感與思想特色，亦闡明近代中國的地理學熱度、思想的發展與新世界觀的形成。因此，在文學審美、情感深度、歷史意識、文化體認乃至對世界的認知等等方面，明清文人的西南敘事提供了一個因其邊緣性而益顯精妙的切入點。

This book is the first literary study of writings about the Chinese southwest. During the Ming-Qing period, the southwest, was not only a nexus of political, military and ethnic conflicts, but also a hub of cultural encounters and a symbol of literary imagination. The literati who sojourned in the southwest had to deal with natural and cultural unfamiliarity, and they produced works that reflect their experience of confrontations and exchanges, and reveal aesthetic, emotional and ideological characteristics that are intricate and profound. In addition, their works also correspond to contemporary growing interests in geographical learning, and therefore are integral to how people perceived the world in early modern China. Under literary scrutiny, writings about the peripheral southwest provide an acute insight into the topics such as cultural identity, historical consciousness, emotional depth and aesthetic appreciation.
福音演義——
晚清漢語基督教小說的書寫

Attuning the Gospel:
Chinese Christian Novels of the Late Qing Period

黎子鵬（John T. P. Lai）著

本書分兩編研究晚清時期具代表性的漢語基督教小說。「翻譯編」分析首部漢譯德文基督教小說《金屋型儀》，以儒家經典評點基督教寓言的《勝旅景程》、想像天國樂園的兒童小說《安樂家》；「創作編」考察把英國建構成「無上之國」的《是非絮論》，演義聖經的史傳體小說《約瑟紀載》，與兩部藉基督教思想為中國社會革故鼎新的時新小說《無名小說》及《駭魔傳》。從作品的敘事結構及特徵出發，於宗教思想及文學形式之間穿梭往來，多角度探析西方傳教士與華人基督徒小說家的書寫策略，如何在中國的文化語境中進行「福音演義」。

Attuning the Gospel makes a critical and holistic analysis of a representative corpus of Chinese Christian novels of the late Qing period. Part I “On Translated Works” examines Jinwu xingyi, Shengli jingcheng, Ante jia. Part II “On Original Works” investigates Shifei lielun, Yuese jilue and two “New Age Novels”: Wuming xiaoshuo and Qumo zhu. Through the multiple lens of religious themes and narrative characteristics, this study displays a kaleidoscope of writing strategies of the Protestant missionaries and Chinese Christian authors in attuning the Gospel against the socio-cultural contexts of late imperial China.
合法性政治——
當代中國的國家與社會關係

Politics of Legitimacy:
The State-Society Relations in Contemporary China
趙鼎新（Dingxin Zhao）著

本書彙集作者二十多年來針對政權合法性基礎與國家社會關係形態的研究成果，界定並論證了建立統治合法性基礎的三維「理想類型集」：意識形態合法性、績效合法性，以及程序合法性。不同的合法性基礎將會激發不同的社會理性，從而塑造不同的大眾政治認知模式和行為特徵。從政權合法性出發，對當代中國政治、經濟和輿論形態所做的全面論述，盼能充分展示政權合法性理論與相關的社會學原理在經驗研究上的廣泛適用性，從而使讀者在了解當代中國國家性質與國家社會關係現狀的同時，也能具體掌握當前的世界局勢。

This book argues that state power can only be legitimized in three ideal-typical ways: ideological legitimacy, procedural legitimacy, performance legitimacy. Different foundations of state legitimacy structure people’s expectations of the state differently. Based on this theory, the author has analyzed different aspects of Chinese politics, from the rising importance of performance legitimacy in Chinese history, to the sources of political tension in China despite of a superb economy. The wide applicability of the theory shows a great potential of the state legitimacy perspective, especially in comparison with the value-laden democracy/authoritarian analysis currently popular in sociology and political science.
This book discusses the religious phenomena among the Chinese population of Malaysia. It has four main purposes. First, the research compares the Chinese people in Malaysia with those in Taiwan, Hong Kong and Macau and shows how a “religion-festival integration” (jiao jie yiti) developed in the multi-ethnic religious and cultural environment in Malaysia. Second, it enables us to understand the relocation incident in Malacca and Yishan in Kuala Lumpur and the ancestral worship in Pulau Pinang, came to be defined by the local people as a “sacred religion”, and the “sacredness” of these practices. Third, the author aims to develop the concept of “idea transplanting”, such as the inspection of the gods on earth (dai xun), the Nine Emperors (Jiu huang), the Immortal Masters (Xian shi ye) and the “tang fan” land are transplanted to Malaysia.

The book finally argues that Malaysian Chinese are good at applying “the art of unification” to organize religious associations and add the new religious category of Daoism in their citizenship registration. “Sacred Religion” has thus been transformed into “Daosim,” uniting the Chinese into a distinct ethnic category in Malaysia. This argument is a novel and major contribution to Southeast-Asian studies.
從「尊明」到「奉清」——
朝鮮王朝對清意識之嬗變，1627-1910

From “Honoring the Ming” to “Submitting to the Qing”: The Transformation of Chosŏn Korea’s Attitude towards Qing China, 1627-1910

孫衛國（Weiguo Sun）著

The book, which embodies a deeply-researched discourse on the history of Sino-Korean relations in the Qing Dynasty, consists of two parts. Part I, which combines political history, intellectual history, diplomatic history, and some other key topics such as the concept of "Little China", Kijia worship, Guanwang Temple, the ideology of "taking revenge for the insult", discusses the evolution of Chosŏn Korean’s attitudes towards Qing dynasty from "honoring the Ming" to "submitting to the Qing." Part II of the book, focuses on Korea’s gradually changing attitudes towards Qing China through examining the contacts of Korean envoys to Beijing (Hong Dae-yong, the members of Pukhakka) with the Qing people.

In terms of ideology, although Chosŏn Korea had long since adhered to the concept of “Honoring the Ming”, in reality it gradually turned the idea of "despising the Qing" into one of "submitting to the Qing" since it had to rely on Qing China to resist the intrusion of the West and Japan. This change in ideology was a reflection of the changed reality.
山川為證——
東亞古典文學現地研究舉隅

What the Landscape Tells Us: On-Site Studies of Classical East Asian Literature

簡錫松（Chinsung Chien） 著

「現地研究」是最新開發的古典文學研究方法，本書從大東亞古典文學視野，提出現地研究五步驟，為有意於現地研究者提供方便途徑。書中先以古人作詩的寫實內在需求，解釋古典文學為什麼必須現地研究，然後說明研究古典文學為何需要GPS，再以八個成功的研究實例：孫樵與襄斜道、白居易與藍田路、王維與辋川莊、辋川詩、網川圖、阮秉謙與中津白雲庵、李齊賢與成都峨眉、柳成龍與朝鮮忠州等，實際演示五步驟的執行過程與研究效果。

On-site research is a newly-developed methodology for the study of classical Chinese literature. This book introduces the method and presents scholars working on classical Chinese poetry in ancient East Asia with five standardized steps for performing on-site research. It begins by explaining how poets desired to picture things as they were, making on-site research, and the use of GPS, a necessary approach to the study of poetry. Eight case studies follow, of (1) Sun Qiao and Baoxie Road, (2) Bai Juyi and Lantian Road, (3) Wang Wei and Wangchuan, (4) Collected Poems in Wangchuan, (5) Landscape at Wangchuan, (6) Nguyên Binh Khiêm, a Vietnamese poet of the Mạc Dynasty, and the Bạch Văn Am, (7) the Koryo poet Li Qixian and E’mei, Chengdu, and (8) the Koryo poet Liu Chenglung and Chong chou. These practical examples serve as a handbook for the scholar who wishes to learn this method of research.
本書對中國與全球資本主義連結的模式，提出完整的解釋，台商作為「中間人」，促成中國從廣東賺取第一桶金，迂迴促成「中國崛起」。作者從全球價值鍊切入，指出「尋租發展型國家」，在經濟發展與財政攬取的過程中扮演關鍵角色。此解釋架構連結了全球層次與在地層次，從宏觀到微觀，剖析政商關係運作的眉角，也同時提出「機構化尋租」、「在地嵌入治理」、「公民身分差序」等概念，突破既有文獻對中國發展邏輯的理解。中國崛起的訣竅是「順著全球價值鍊打造世界工廠」，但目前遭遇轉型困境，中國經濟何去何從？本書提供一把入門鑰匙。

This book proposes a comprehensive explanation of the connections between China and global capitalism. It was Taiwanese businessmen who, as intermediaries, made it possible for the Chinese to earn their first pot of gold in Guangdong province, indirectly bringing about the Chinese boom. The author uses global value chains as a springboard to explain how the “rent-seeking developmental state” has played a crucial role in the processes of economic development and value capture. This explanation links the global level to the local, the macro perspective to the micro, and dissects the intricate relationship between government and business in China. Concepts such as “institutional rent-seeking”, “locally embedded governance”, and “differential citizenship” are proposed as ways to shed new light on the developmental logic of China’s economy. The secret to China’s economic success has been “following global value chains to become the workshop of the world”, but in trying to upgrade itself the world’s workshop is facing serious difficulties. Where has China’s economy come from, and where is it headed? This book offers us a key.
STS的緣起與多重建構——
横看近代科学的一种编织与打造

A Genealogical History of STS and its Multiple Constructions: to weave an extensive network for gazing upon the modern sciences

傅大為（Daiwie Fu）著

作者主要關注英、美70年代以來第一、二代的SSK/STS學者、人物、與論文，如何辛勤编织了重重的論述：他們與英國哲學家如維根斯坦，與社會人類學家如Mary Douglas，還有與科學史家如Paul Forman等進行共同建構的歷史過程。這整個過程形塑了我們今天在STS視野下的科技認識、科技與社會的反思、還有科技的政治。本書以東亞與臺灣的觀點，去思考STS如何打造一個「橫看」近代科學的新視野，並指出過去歐美STS人在回顧自己歷史中的許多問題，為STS研究領域做出了重要的貢獻。

This book traces a genealogical history for the first two decades of STS, about its emergence, and especially about its multiple historical/social constructions in three orientations: philosophy (eg., of Wittgenstein), social anthropology (eg., of Mary Douglas), and history of science (eg., of Paul Forman). Although this book was about the first two or three generations of STS, about their strategies and debates primarily in UK and US, it was written from a contemporary East Asian STS perspective, and also a reflexive, genealogical viewpoint by someone who is also a STS practitioner in Taiwan. Its aim is to weave and also to recast a new horizon to gaze upon the modern sciences.
編輯委員會
陳弱水（召集人）
丁荷生（Kenneth Dean）
林瑋嫻
梁元生
陳志柔
葛兆光
劉苑如
鄭敏瑜
鍾彩鈞
（以上依姓氏筆畫排列）

徵求・專書著作

https://rcurl.cc/no6rl
+886-2-3366-9983
lisachi@ntu.edu.tw
紀小姐