复旦大学中华文明国际研究中心访问学者工作坊

后蒙古时期欧亚地区多语翻译活动

Multilingualism and Translation in Mongol and Post-Mongol Eurasia

2026/10.31 Sat. 09:30

复旦大学智库楼209室

Room 209, Think Tank Building,
Handan Campus, Fudan University

召集人

菲利普·博克霍尔特 *Philip Bockholt*

德国明斯特大学青年教授、复旦大学中华文明国际研究中心访问学者

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主办单位

复旦大学中华文明国际研究中心
International Center for Studies of Chinese Civilization,Fudan University

复旦大学历史学系

中心简介 INTRODUCTION

复旦大学中华文明国际研究中心于2012年3月9日正式成立。中心是以复旦大学人文学科为基础搭建的学术平台，旨在依托复旦的人文学术资源，积极推进国际学术界对中华文明的研究，传播中华文明，促进文明间的交流与对话。

中心面向世界的中国研究学者，每年为海外优秀中青年学者提供访问研究机会，并通过学术报告、小型学术工作坊、学术出版等形式，构建访问学者与复旦以及国内学者的全方位、多层次交流体系。一方面为海外中国学学者提供“在地的”研究环境，推动世界中国学研究的整体发展；另一方面立足复旦与国内，通过交流与合作研究，提升中华文明研究的学术辐射力和国际影响力，为中华文明研究的进一步国际化筑造平台。

会议议程

09:30　欢迎致辞

10:00–11:30　舌难传语笔能通

主持人：**刘海威**

菲利普·博克霍尔特：从北京到伊斯坦布尔：追溯一部明代中国游记在帖木儿与奥斯曼帝国间的传播

范茸：阿里·阿克巴尔·哈塔伊的《中国志》：作为奥斯曼帝国政治改革范式的中国Qanun

张晓慧：蒙元多语公文阅读札记：以《书记规范》为中心

11:30-13:00　午餐

复旦大学智库楼 203 室

13:00–14:30　籍通事以柔远人

主持人：**陈春晓**

张凯悦：唐代北族的翻译问题及其他

舒健：谁来传话?女真／东真中介与蒙丽早期往来的沟通失灵研究

陈新元：回回阴阳与蒙元政治：由蔑儿乞伯颜与师婆畀畀谈起

14:30–15:00　茶歇

复旦大学智库楼 203 室



15:00—16:00 译事犹有未尽意

主持人：**张晓慧**

陈春晓：拉施都丁的汉籍翻译与合赞汗的改革

邱轶皓：以《卡里来和笛木乃》为题谈元明时期的翻译

16:00—17:00 总结和讨论

17：30 晚餐

旦苑餐厅淞庄

Agenda

09:30 Introduction

10:00—11:30 Archives Alongside the Silk Road

Chair: **Haiwei LIU**

Philip BOCKHOLT, From Beijing to Istanbul: Tracing the Timurid-Ottoman Transmission of a Ming China Travelogue

Carol FAN,'Ali Akbar Khata'i's Book of China: Chinese Qanun as a Model of Political Reform in the Ottoman Empire

Xiaohui ZHANG, Reading Notes on Multilingual Official Documents of the Mongol Yuan Period: Centered on Dastūr al-Kātib

11:30—13:00 Lunch

Room 203

Think Tank Building

13:00—14:30 Translation for Non-Chinese Peoples

Chair: **Chunxiao Chen**

Kaiyue ZHANG,Translation Issues of Northern Peoples in the Tang Dynasty and Beyond

Jian SHU, Who Passed the Message? Jurchen and Dongzhen Intermediaries and the Breakdown of Communication in Early Mongol–Goryeo Relations

Xinyuan CHEN, Islamicate Occult Sciences and Mongol-Yuan Politics: Beginning with Merkit Bayan and the Female Diviner Bibi

14:30—15:00 Coffee Break

Room 203, Think Tank Building

15:00—16:00 Beyond the Translation

Chair: **Xiaohui ZHANG**

Chunxiao CHEN, Rashid al-Din's Translations of Chinese Texts and the Reforms of Ghazan Khan

Yihao QIU, Beyond the Mongolian Translation of Kalīla wa-Dimna: When Translation Mattered, What We Know and What We May Not

16:00—17:00 Concluding Remarks and Discussion

17:30 Dinner

Room Songzhuang,

Danyuan Restaurant



会议报告人、题目和摘要

Philip BOCKHOLT

(*Institute of Arabic and Islamic Studies, University of Münster*)

From Beijing to Istanbul: Tracing the Timurid-Ottoman Transmission of a Ming China Travelogue

Abstract:

This paper traces the transmission of Khvāja Ghiyās al-Dīn Naqqāsh's account of the Timurid embassy to Ming China from Persianate Herat to Ottoman Istanbul, examining how its knowledge was preserved, mediated, and reframed across languages and dynastic contexts. Composed after the embassy of 822–25/1419–22, the account survives not as an independent work but embedded in Persian chronicles, including those of Ḥāfiẓ-i Abrū, ʿAbdarrazzāq Samarqandī, Mīrkhvānd, and Khvāndamīr. Its later Ottoman reception culminated in the Turkish *ʿAcā'ibü'l-leṭā'if*, translated by Çelebizāde İsmiāʿīl ʿĀṣım Efendi for Grand Vizier Dāmād İbrāhīm Pasha in 1140/1727–28. The study investigates the Persian textual channels available to the translator, the relationship between his version and its sources, and how translation reshaped the travelogue for an Ottoman readership. Through comparison of Persian and Turkish witnesses, alongside analysis of prefaces and paratexts, it examines processes of manuscript transmission, selection and adaptation. The Turkish translation's sparse survival—known from only a few late manuscripts, including copies later used by ʿAlī Emīrī Efendi in the early twentieth century—underscores the contingent nature of this transmission. Following the account from Timurid Persianate historiography into Ottoman Turkish scholarship, the paper illuminates how geographical knowledge about China crossed Eurasian linguistic boundaries and acquired meanings within Istanbul's intellectual world and scholarly practices.

Philip BOCKHOLT

从北京到伊斯坦布尔：追溯一部明代中国游记在帖木儿与奥斯曼帝国间的传播

本文追溯了火者·吉亚斯·丁·纳喀什（Khvāja Ghiyās al-Dīn Naqqāsh）关于帖木儿帝国出使中国明朝的记录从波斯化的赫拉特传播至奥斯曼帝国的伊斯坦堡的过程，探讨了相关知识如何在不同语言与王朝背景下被保存、中介与重新建构。该记录撰写于伊斯兰历 822–825 年 / 公元 1419–1422 年的使团出访之后，并未作为独立著作幸存，而是嵌于波斯史籍之中，包括哈菲兹·伊·阿布鲁（Ḥāfiẓ-i Abrū）、阿卜杜勒·拉扎克·撒马尔罕地（ʿAbdarrazzāq Samarqandī）、米尔霍德（Mīrkhvānd）以及霍德米尔（Khvāndamīr）等人的作品。其后在奥斯曼帝国的接收于伊斯兰历 1140 年 / 公元 1727–1728 年达到顶峰，由切列比扎德·伊斯梅尔·阿西姆·埃芬迪（Çelebizāde İsmiāʿīl ʿĀṣım Efendi）为大维齐尔达马德·易卜拉欣帕夏（Dāmād İbrāhīm Pasha）翻译为奥斯曼土耳其语著作《奇闻轶事录》（ʿAcā'ibü'l-leṭā'if）。本研究探讨了译者所能获得的波斯语文本渠道、其译本与源文本之间的关系，以及翻译如何为奥斯曼读者重新塑造了这部游记。通过比较波斯语和土耳其语的版本文本，并结合对前言和副文本（paratexts）的分析，探讨了手稿传播、筛选与改编的过程。土耳其语译本存世稀少——仅已知少数晚期手稿，包括 20 世纪初阿里·埃米里·埃芬迪（ʿAlī Emīrī Efendi）曾使用过的副本——这凸显了此传播过程的偶然性。本文通过追踪该记录从帖木儿帝国的波斯语史学走向奥斯曼土耳其学术界的过程，阐明了关于中国的地理知识如何跨越欧亚语言界限，并在伊斯坦堡的知识界与学术实践中获得新的意义。



Carol FAN 范茸

(*Department of History, Nanjing University*)

'Ali Akbar Khata'i's Book of China: Chinese *Qanun* as a Model of Political Reform in the Ottoman Empire

Abstract:

This talk takes as its point of departure a new English translation of Khata'i's Account of China, a text that has long attracted scholarly attention but remains insufficiently understood in terms of its textual history and intellectual context. After briefly introducing the work, its author, and the trajectory of previous scholarship, I offer a new interpretation informed by the translation project, which allows for a more nuanced reading of the text's content and structure.

Particular attention is given to the text's highly idealized portrayal of China and its striking emphasis on law, order, and governance, raising the question of what purposes such a representation may have served. I then examine evidence for understanding this idealization as deliberate. By establishing that an Ottoman Turkish version of the work was produced by Khata'i himself and analyzing material unique to this version, I argue that Khata'i's representation of the Chinese qanun can be read in relation to contemporary concerns with political order and reform in the Ottoman Empire. Bringing together textual analysis, translation studies, and institutional and intellectual history, the talk ultimately advocates a more integrated approach to the study of Sino-Islamic connections.

范茸

阿里·阿克巴尔·哈塔伊的《中国志》：作为奥斯曼帝国政治改革范式的中国 *Qanun*

本次报告以《哈塔伊中国志》(Khata'i's Account of China)的一部全新英译本为出发点。这部著作长期以来受到学界关注，但其文本流传史与思想语境仍有诸多问题尚未得到充分认识。在简要介绍该书、作者及既有研究脉络之后，本报告将结合此次翻译项目所带来的新认识，对文本的内容与结构提出更为细致的解读。

本报告尤其关注该书对中国高度理想化的描绘，以及其中对法律、秩序与治理的突出强调，并由此探讨这种中国形象可能服务于何种目的。进而，通过论证该书的一个奥斯曼土耳其语版本出自哈塔伊本人之手，并分析这一版本所独有的内容，本报告将进一步考察这种理想化书写的有意性，并提出：哈塔伊对于中国 qanun（法制 / 典章制度）的描绘，可以置于当时奥斯曼帝国有关政治秩序与改革的思想背景下加以理解。通过结合文本分析、翻译研究以及制度史与思想史的方法，本报告最终主张以一种更加综合的视角来研究中国与伊斯兰世界之间的历史联系。



Xiaohui ZHANG 张晓慧

(*Department of History, Nanjing University*)

Reading Notes on Multilingual Official Documents of the Mongol Yuan Period: Centered on Dastūr al-Kātib

Abstract:

Research on multilingual official documents of the Mongol Yuan period has yielded abundant results in the fields of Yuan dynasty, Ilkhanate, and Golden Horde history. Building upon case studies, Sugiyama Masaaki and Miya Noriko have reviewed and reflected upon the historiography, calling for the breaking down of boundaries between historical sources from different regions and languages, and for an integrated study of the official documents of the various regimes of the Mongol Yuan period. In terms of expression and linguistic style, the multilingual official documents of this period were influenced to varying degrees by the linguistic logic of the Mongol rulers as well as by Mongolian vocabulary and grammar. Yilinzhen (Irinchin) summarized those official documents that 'disregarded the inherent grammatical rules and idiomatic habits of Chinese, mechanically translated directly from the Mongolian original' as the 'hard-translated official document style' (硬译公牍文体 yingyi gongdu wenti). Sugiyama Masaaki termed this the "literal translation style" (直译体 *zhiyi ti*) and argued that it was not limited to the Chinese cultural sphere but was widely prevalent in official documents written in Persian, Arabic, and other languages during the Mongol Yuan period. If we regard the Yuan dynasty and the Ilkhanate as the eastern and western ends of the Mongol world, does a "Western mirror image" of the Yuan hard-translated official document style exist? An integrated study of multilingual official documents of the Mongol Yuan period from the perspective of modes of expression is needed to answer this question.

张晓慧

蒙元多语公文阅读札记以《书记规范》为中心

关于蒙元时期的多语公文，元朝、伊利汗国、金帐汗国史诸领域已积累了丰富的成果。在个案研究的基础上，杉山正明、宫纪子在学术史层面进行了回顾与反思，呼吁打破不同地域、语言之史料界限，对蒙元时期诸政权的公文进行整体研究。就表达方式和语言风格而言，蒙元时期的多语公文不同程度地受到蒙古统治者的语言逻辑和蒙古语词汇、语法的影响。亦邻真将这一时期出现的"不顾汉语固有的语法规律和用语习惯，径从蒙古语原文机械地翻译过来的公文"概括为"硬译公牍文体"。杉山正明称之为"直译体"，并认为"直译体"不限于中国文化圈，而是广泛地流行于蒙元时期的波斯、阿拉伯等语言文字的公文中。如果将元朝与伊利汗国视为蒙古世界的东西两端，究竟是否存在元代硬译公牍文体的"西方镜像"?需要从表达方式的角度对蒙元时期多语公文进行整体研究。



Kaiyue ZHANG 张凯悦

(*Department of History, East China Normal University*)

Translation Issues of Northern Peoples in the Tang Dynasty and Beyond

Abstract:

The contents of collective biographies (*liezhuan*) on northern peoples in the Tang Dynasty—such as the 'Biographies of the *Tujue*' (Turks), 'Biographies of the *Huihu*' (Uyghurs), and 'Biographies of the *Tiele*'—can be broadly divided into two categories: 'ethnographic accounts' that record information such as origins and geography, and 'chronological accounts' that narrate events in temporal sequence. The former originated from reports submitted by Central Plains en-voys or foreign emissaries sent on missions, whereas the latter derived from records of diplomatic exchanges or military operations between the northern peoples and the Tang court. Because 'ethnographic accounts' lack temporal information, their utility for researchers has been limited. However, the translation of tribal and ethnonymic names of northern peoples provides a tool for dating these customary materials, and the distinct historical sources of these two types of content enable them to corroborate each other.

The Tang official translations for northern peoples' names were not uniform; rather, several variants were in use over time, and the transition between different translations for the same northern group exhibits a relatively clear chronological pattern. By sifting through records of interactions between northern peoples and the Tang dynasty, one can deduce the approximate timeframe in which different translations of the same northern group were in usage. By comparing these with the translations found in the 'ethnographic/customary materials' in historical texts such as the *Tang Huiyao* (Institutional History of Tang) and *Tongdian* (Comprehensive Statutes), we can determine and textualize the historical sources and period of compilation of the "ethnographic/customary materials" regarding various northern peoples during the Tang Dynasty.

张凯悦

唐代北族的翻译问题及其他

有唐一代的《突厥传》《回鹘传》《铁勒传》等北族类传的内容可分为记述起源、地理等信息的“风俗资料”和按年代顺序叙述的“编年史”。前者来自奉使的中原或外来使者的报道，后者源自北族与中原外交往来或战事记录。“风俗资料”因缺乏时间信息，限制了研究者对它的使用。不过，对北族人群名号的翻译为风俗资料的断代提供了工具，两类内容的两种史源则使两者的互证成为可能。唐朝官方对北族人群的译名并非一以贯之，而是有若干种行用，而同一北族人群不同译名的更迭具有较为明确的时间性。通过梳理北族与唐朝往来的记录，便可以归纳出同一北族的不同译名行用的大致时间范围，进而对比《唐会要》《通典》等史书所载“风俗资料”中的译名，由此我们得以考订唐代诸北族人群“风俗资料”的史源与形成时间。



Jian SHU 舒健

(*Department of History, Shanghai University*)

Who Passed the Message? Jurchen and Dongzhen Intermediaries and the Breakdown of Communication in Early Mongol–Goryeo Relations

Abstract:

Between the first Mongol contact with Goryeo in 1218 and Goryeo's dispatch of its crown prince to the Mongol court in 1259, the transmission of information between the two polities consistently relied on a relay channel composed chiefly of Jurchen—specifically Dongzhen (Eastern Xia)—intermediaries, supplemented by Khitan and Han Chinese. Drawing primarily on the hereditary-house annals (sega) and biographies (yeoljeon) of the Goryeosa (History of Goryeo) and on the collected works of contemporary Goryeo literati, with corroborating evidence from Song envoys' accounts of the Mongols (the Mengda beilu and the Heida shilüe) and Yuan documentary remains (the Yuan Gaoli jishi), this paper reconstructs the translation chain of "Mongolian → Jurchen intermediaries → Goryeo speech / Chinese-language documents." It argues that the deterioration of Mongol–Goryeo relations from the "brotherhood pact" into three decades of warfare was not simply the result of "not sharing a language." Rather, it stemmed from the compounding of three mechanisms: distortion in linguistic relay, the mismatch of political concepts, and the manipulability of the intermediary channel itself. These mechanisms are illustrated respectively by three episodes: Hačan's leaving forty-one Dongzhen at Ŭiju in 1219 to learn the Goryeo language; the four mutually contradictory narratives surrounding the murder of the Mongol envoy Čoquyu in 1225; and the exchange in 1231–1232 between word-for-word translated dispatches in the "direct-translation"style (zhiyi ti) and the body of documents composed by Yi Gyubo. After the fall of Dongxia in 1233 eliminated the Jurchen relay channel, the Mongol side turned to Goryeo defectors such as Hong Bogwon, while on the Goryeo side interpreters bearing the titled offices of tongsa and yegeo appear by name—an early portent of the institutionalization of interpretation that would accompany the establishment of the Yuan–Goryeo suzerain–vassal order. By taking the message-passing mechanism itself as an object of analysis, this paper contends that the structure and agency of intermediary groups constitute a key to understanding frontier diplomacy in the age of the Great Mongol State (*Yeke Mongγol Ulus*).

舒健

谁来传话?女真／东真中介与蒙丽早期往来的沟通失灵研究

1218 年蒙古与高丽初次接触至 1259 年高丽遣太子入朝的四十年间，双方往来的信息传递始终依赖一条以女真（东真／东夏）人为主体、辅以契丹人与汉人的中介传话通道。本文以《高丽史》世家、列传及高丽同时代文人文集为基本史料，以宋人使蒙记录（《蒙鞑备录》《黑鞑事略》）与元方文书遗存（《元高丽纪事》）为旁证，复原"蒙古语—女真中介—高丽语／汉文文书"的转译链，进而指出：蒙丽关系由"兄弟之盟"滑向三十年战争，并非单纯缘于"语言不通"，而是语言转译失真、政治概念错位与中介通道可被操纵三重机制叠加的结果。1219 年哈真留四十一名东真人于义州学习高丽语、1225 年著古与遇害案中四方叙事彼此矛盾、1231—1232 年直译体牒文与李奎报所撰文书群的往还，分别为这三重机制提供了典型例证。1233 年东夏灭亡后女真中介通道消失，蒙古一侧转而使用高丽降人（洪福源等），高丽一侧则出现具名的"通事""译语"，为日后元朝—高丽宗藩体制确立时期译学的制度化埋下先声。本文尝试将"传话机制"本身作为分析对象，说明中介群体的结构与能动性是理解大蒙古国时期边疆交涉的一个关键环节。



Xinyuan CHEN 陈新元

(*Institute of Ancient Books, Jinan University*)

Islamicate Occult Sciences and Mongol-Yuan Politics: Beginning with Merkit Bayan and the Female Diviner Bibi

Abstract:

The account of the Merkid Bayan and the female diviner Bibi in the Waishi of Gengshen (庚申外史) was previously regarded as unreliable. However, when compared with contemporaneous Muslim sources, it becomes evident that the female diviner did indeed exist—a woman of Hui heritage with a Persian-Turkic cultural background. The existence of indigenous Muslim occultists like Bibi during the Yuan dynasty can be attributed to two main factors: first, the systematic introduction of mystical theories, divination, prognostication, prayer, and curse practices popular in the Islamic world prior to the fragmentation of the Mongol Empire; and second, the establishment of the Muslim occult schools (回回阴阳学), which institutionalized the transmission of such knowledge. Muslim occultists during the Mongol Yuan period were highly active politically, often involving themselves in top-level decision-making. Simultaneously, Muslim occult practices gained significant popularity among the elite, becoming closely intertwined with central political operations. As a foreign knowledge system, the considerable political influence of Muslim occultism was primarily due to the Mongol tradition of revering divine mandate and divine judgment, which provided a fertile political-cultural ground. The widespread reverence for Muslim occult practices fully illustrates the diversity of mainstream political culture during the Mongol Yuan era.

陈新元

回回阴阳与蒙元政治：由蔑儿乞伯颜与师婆畀畀谈起

《庚申外史》所记蔑儿乞伯颜与师婆畀畀之事，过去被视为不经，然结合同时代的穆斯林文献来看，所谓师婆应当确有其人，是一名具有波斯 - 突厥文化圈背景的回回女性。元朝治下之所以有畀畀之类的土生穆斯林术者存在，一方面是因为蒙古帝国分裂之前，伊斯兰世界流行的各种神秘主义理论及推步、占验、祈禳、咒诅之术就已系统传入中国，另一方面则得益于回回阴阳学的建立对知识传承的保障作用。蒙元时期的穆斯林术者在政治上十分活跃，常介入最高决策，与此同时，回回阴阳在权贵阶层当中亦颇为流行，与中枢政治运作有着十分紧密的关联。作为一种外来的知识体系，回回阴阳之所以能够取得不容忽视的政治影响力，主因在于蒙古人崇尚天命、神断的传统提供了政治文化土壤。回回阴阳广受崇奉，充分说明了蒙元时期主流政治文化的多元性。



Chunxiao CHEN 陈春晓

(*Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences*)

Rashid al-Din's Translations of Chinese Texts and the Reforms of Ghazan Khan

Abstract:

Rashid al-Din's writings were closely linked to the reform requirements of Ghazan Khan. His collected works include translations of several Chinese texts: *Ṭibb-i Ahl-i Khitāy* (Chinese Medicine), *Adviya-yi Mufrada-yi Khitāyī* (Chinese Pharmacology), and the *Dar Bāb-i Siyāsat-i Khitāyī va Tadbīr-i Mulk-i Khitāyiyān va Maṣāliḥ-i ān* (Chinese Strategies for Governance), the latter two of which are considered to be either lost or never actually completed. Based on the preface to the *Ṭibb-i Ahl-i Khitāy* (also titled *Tanksūqnama-yi Īlkhān dar Funūn-i 'Ulūm-i Khitāyī*), which describes the content of the text *Dar Bāb-i Siyāsat-i Khitāyī*, and by examining historical accounts of Ghazan's reforms with relevant miniature sources, this article tries to argue that Ghazan Khan incorporated and adapted the court rituals and administrative system of the Yuan dynasty and explores the influence of Chinese political culture on his governance. On this basis, we can arrive at a new understanding of the stages, measures, and essence of Ghazan Khan's reforms.

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拉施都丁的汉籍翻译与合赞汗的改革

拉施都丁的著述与合赞汗的改革需求存在紧密联系。其全集中包含几部汉籍的译著:《乞台医学》《乞台药学》《中国人的治国策略》，后两种被认为已经失传或未曾成书。本文根据《乞台医学》(即《伊利汗中国科技珍宝书》)序言中关于《中国人的治国策略》内容的介绍，结合史料对合赞改革的记载，以及图像资料，尝试论证合赞曾借鉴、引入元朝宫廷礼仪制度以及中国政治文化对合赞执政的影响。在此基础上，重新理解合赞改革的阶段、措施和本质。



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Beyond the Mongolian Translation of Kalīla wa-Dimna: When Translation Mattered, What We Know and What We May Not

Abstract:

The Mongolian translation of Kalila wa-Dimna, dedicated to Tuq Temür (1304–1332; r. 1328–1332), was a product of cross-cultural integration under Mongol rule. Commissioned in response to the distinctive cultural and political needs of the Yuan imperial court, the translation was also shaped by Chinese literary traditions. The resulting work engaged with, yet ultimately diverged from, Arab, Mongolian, and Chinese literary traditions as well. Rather than representing the straightforward transmission and adaptation of knowledge within a single line of descent, it embodied a process of conscious reinterpretation. Taking Kalila wa-Dimna as a point of departure, this paper examines continuities in official translation practices from the Yuan to the Ming dynasties, focusing on the treatment of source texts, lexical choices, and rhetorical and substantive adaptations. It thus explores how translation shaped understandings of the wider world under the Yuan and Ming regimes.

邱轶皓

以《卡里来和笛木乃》为题谈元明时期的翻译

《卡里来和笛木乃》(Kalila wa-Dimna）的蒙古语译本是献给元文宗图帖睦尔的一部作品。它是蒙古统治下跨文化融合的产物。它因为元朝宫廷特殊的文化政策需求而制作，又在翻译过程中受到汉语文学传统的影响，最终形成一部与阿拉伯、蒙古和汉语文学传统均有所碰撞，却不尽然相同的作品。这与其说是在单一传承体系内的知识传播与调适，不如说是一次有意识的重新诠释。本文以《卡里来和笛木乃》为切入点，考察了从元代到明代官方翻译实践的延续性，重点关注宫廷译者对原始文本的处理方式：如词汇的选用；修辞或内容的改编等。从而进一步观察翻译在元–明王朝对外部世界理解中的形塑作用。

