

胡適與閔泳珪的浪漫交遊及若干論點——以哈佛燕京學術網絡與東亞知識循環為中心

Hu Shih and Min Young-gyu's Romantic Fellowship and Several Points of Discussion
— Centered on the Harvard-Yenching Academic Network and East Asian Knowledge Circulation

朴永煥 (PARK YOUNG HWAN)

韓國東國大學 (Dongguk University) 名譽教授

漢學研究中心 2025 年度漢學獎助學人

沒有人特別注意過，如今在首爾仍留有與胡適 (1891-1962) 相關的一座庭園遺跡。本文以此為線索，探討二十世紀中葉冷戰格局下，胡適與韓國學者閔泳珪 (1915-2005) 之學術交流如何透過哈佛燕京 (Harvard-Yenching) 學術網絡持續展開，並對東亞學界產生具體影響。

兩人的相遇並非單純的個人因緣，而是建立在人文共感與學術連帶之上的跨國知識互動。藉由哈佛燕京體系的支撐，他們超越書信往來，形成了學術結構中的思想共鳴。

以禪宗與《祖堂集》為媒介的通信與贈書，揭示文本的離散 (diaspora) 與再歸 (return)，展現東亞佛教知識跨越時空的流動與轉化。同時，胡適於 1930 年代提出的南宗正統解構意識，經閔泳珪之手轉化為韓國禪佛教史的主體性重構，顯示韓中文化交流並非單向傳遞 (transfer)，而是一種思想再脈絡化 (recontextualization) 的過程。

「(胡適)庭園」作為這段知識連帶的象徵，不僅體現兩位學者的深厚情誼，更成為東亞學術文化交流的歷史見證與跨越冷戰邊界之智識遺產。

Few have noticed that traces of a garden once associated with Hu Shih (1891-1962) still remain in Seoul today. Taking this as a point of departure, this study explores how, amid the political tensions of mid-twentieth-century Cold War East Asia, the academic exchange between Hu Shih and the Korean historian Min Young-gyu (1915-2005) was sustained through institutional networks and how it shaped the East Asian scholarly landscape.

Their encounter was not a mere personal connection but a tangible example of transnational intellectual circulation built upon humanistic empathy and academic

solidarity. Through the Harvard-Yenching framework, their relationship went beyond correspondence to embody an intellectual resonance within a shared scholarly structure.

Their exchange of letters and rare texts concerning Chan Buddhism and the Zutang ji (祖堂集) reveals a textual diaspora and return, illustrating the dynamic circulation and transformation of Buddhist knowledge across time and space. Furthermore, Hu Shih's 1930s critique of Southern Chan orthodoxy was extended through Min Young-gyu's reinterpretation into a reconstruction of subjectivity in Korean Zen historiography, showing that Sino-Korean scholarly exchange was not a one-way transfer but a process of recontextualization of thought.

Finally, this study reinterprets the cultural significance of the so-called “(Hu Shih) Garden,” a symbolic remnant of their intellectual bond. It not only represents the deep friendship between two scholars but also stands as a historical testimony to East Asian academic and cultural exchange that transcended Cold War boundaries.

主講人簡介：

朴永煥 (PARK YOUNG HWAN) 現任韓國東國大學名譽教授，並兼任北京語言大學客座教授。主要研究領域為近現代東亞佛教交流與韓中關係。多年來，持續研究宋代文學與禪宗的關係、東亞佛教文化交流與人間佛教，以及韓流文化與東亞的相互認識等課題。於國立成功大學取得碩士學位，並在北京大學獲得博士學位。之後曾在國立臺灣大學、北京大學及哈佛燕京學社擔任訪問學者，從事相關研究。主要著作與論文如下：《蘇軾禪詩研究》（1995）、《文化韓流與中國與日本》（2008）、《宋詩的禪學理解》（2018）、〈十六世紀末朝鮮士大夫在異國的佛教經驗——以魯認與姜沆為中心〉（2017）、〈玉觀彬與太虛大師及民國時期韓中佛教交流〉（2019）等。

Professor Younghwan Park is currently an Emeritus Professor at Dongguk University, Korea, and an Adjunct Professor at Beijing Language and Culture University. His main research interests include modern and contemporary East Asian Buddhist exchanges and Korea-China relations. Over the years, he has conducted extensive studies on the relationship between Song-dynasty literature and Chan Buddhism, Buddhist cultural exchange and Humanistic Buddhism in East Asia, and the mutual perceptions between Korean Wave (Hallyu) culture and East Asia. Professor Park earned his M.A. from National Cheng Kung University and Ph.D. from Peking University. He has also conducted research as a visiting scholar at National Taiwan University, Peking University, and the Harvard-Yenching Institute. His major publications and papers include:

A Study of Su Shi's Chan Poetry (1995)

Cultural Korean Wave and China–Japan Relations (2008)

A Chan-Oriented Understanding of Song Poetry (2018)

“Buddhist Experiences of Joseon Literati Abroad in the Late Sixteenth Century: Focus on No In and Kang Hang” (2017),

“Yu Guanbin, Master Taixu, and Sino–Korean Buddhist Exchanges in the Republican Period” (2019) among others.