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拉丁语言文化中心



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1. 拉丁语言文化教学；
2. 拉丁语言文化研究；
3. 拉丁语汉学文献整理与研究（对藏在欧洲的拉丁语汉学文献的翻译与研究）；
4. 拉丁语言文化在中国研究（对明清以来从拉丁语译成中文的历史文化著作的研究）；
5. 社会服务，推进拉丁文化在中国的认知；
6. 编辑发表“拉丁语言文化研究”辑刊。

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Supporting the learning and teaching of Latin Language in China;

Promoting research in China in the field of Latin Language and Culture;

Researching the area of Latin Sinology;

Researching the area of Early Latin to Chinese Translations;

Offering to Chinese society various services related to Latin Language and Culture,
being a reference for institutions around the world interested in Latin Language in
China;

Publishing a “Journal of Latin Language and Culture”.

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前言

北京外国语大学，欧洲语言文化学院，设立拉丁语专业

拉丁语属于印欧语系意大利语族，是古代罗马人使用的语言，是现代罗曼语言的原始母语。

最初，拉丁语是意大利中部拉提姆地区（Latium）的方言。公元前 8 世纪，罗马成为拉提姆的中心，于是周围各部落的居民也自称罗马人，拉丁语成为罗马的官方语言。罗马经历了王政时期（公元前 753-510）、共和时期（公元前 509-27）和帝国时期（公元前 27-公元 467）。随着国家版图的扩大，拉丁语不仅在亚平宁半岛取得统治地位，且作为官方语言在欧洲、西亚、北非等地被广泛传播和使用。

公元前 80 年至公元 1 世纪是拉丁语的鼎盛时期，在此期间拉丁语形成了统一规范的标准语，词汇丰富，句法完善，表现力强，是谓“古典拉丁语”；公元 14 年-200 年被称为“后古典拉丁语”，后古典拉丁语基本遵循黄金时代规范，而且修辞手法更丰富。古典时期的作家如西塞罗、恺撒、维吉尔、贺拉斯、李维、塞涅卡、塔西佗等人的著作，成为西方文明的经典，对西方文化的发展产生了巨大的影响。拉丁语一直是罗马天主教会通用语，直到今天仍是梵蒂冈城的官方语言。晚期的基督教拉丁语作家，如奥古斯丁、波爱修斯等人的著作对西方中世纪和近代思想产生了重大影响。

公元五世纪，罗马帝国衰落，拉丁语失去官方语地位，口语已脱离书面语。到公元 8 世纪时，古典拉丁语仅停留于书面，不再是任何人的母语。而另一方面，俗语逐渐演变成法语、意大利语、西班牙语、葡萄牙语、罗马尼亚语等罗曼语族语言。虽然作为口语已消亡，但它作为欧洲社会的书面共同语及教育、科技、文化、法律、外交通用语一直持续到十八、十九世纪，在医学、生物学等领域中，至今仍在被广泛使用。简言之，拉丁语的地位和作用如同今天的英语。拉丁语承载了很多奠定了西方文明基础的古代经典，而且许多影响深远的现代人文、科学名著，如彼得拉克、笛卡尔、培根、牛顿、斯宾诺莎等人的著作，皆以拉丁文

著成。此外，拉丁语一直是基督教的经典和礼仪语言。用拉丁语阅读和写作自古以来是西方文人必备的素养，因此今人欲深入研究西方语言、文学、哲学、历史等人文学科，必须具备研读拉丁语著作的能力。此外，拉丁语言文化知识也是研究西方法律、医学、生物学、科学史、东西文化交流史等必要的工具。

成立时间

2008年秋季，我校开始开设研究生拉丁语选修课程。

2011年，拉丁语专业获教育部批准成立，是目前全国唯一的拉丁语专业。

2015年，北外拉丁语教研室成立，配备了全国首个拉丁语教学科研专职师资。

2016年，拉丁语教研室制定了本科培养方案。

2018年将招收全国首届拉丁语专业本科生。

发展历程

从2008年起，我校开始开设研究生拉丁语选修课程，首位任课教师为匈牙利籍专家。

2009年，我校海外汉学研究中心（今国际中国文化研究院）意大利籍汉学家麦克雷开始承担研究生拉丁语选修课教学工作。每年参加课程的人数达到一百多人，另有外校旁听生不计其数。

2011年，拉丁语专业获教育部批准成立，目前是全国唯一的拉丁语专业。

2012年，拉丁语言文化中心成立，五年来成功举办各类拉丁语言文化推广活动。

2015年，北外拉丁语教学管理从国际中国文化研究院转至欧洲语言文化学院，拉丁语教研室成立，配备了全国首个拉丁语教学科研专职师资。

2016年，拉丁语教研室制定了本科培养方案。

2017年，拉丁语教研室招生方案通过教务处审核，教研室主任李慧老师赴欧洲访学，为专业建设搭建国际交流合作平台。

2018年9月，本专业将迎来全国首届本科生。

培养目标及要求

1

培养目标

本专业希望通过四年丰富的课程，培养出具有扎实的拉丁语语言基础、一定的古希腊语语言基础和西方古典历史、文学、文化知识储备，具有良好的综合素质、人文素养、跨学科视野和思辨能力，具有较强的运用拉丁语进行阅读、翻译、学术研究和文化交流的能力，能在教育、科研、文化等机构从事教学研究工作的复合型、复语型人才，填补我国在西方古典语言文学专业教学和研究方面的空白。

2

培养要求

毕业生应具有良好的古典语言和现代语言功底、学术研究能力、思辨能力、国际视野、人文情怀和社会责任感。具体要求如下

1

语言

通过拉丁语语法、写作、翻译、文学经典赏析课程的学习，学生应获得系统全面的古典拉丁语语言知识和熟练的语言运用能力，熟悉古代拉丁语文学经典。学生毕业时，拉丁语水平应与欧美本科古典学专业大学生水平相当或接近。由于拉丁语文化和思想大量借鉴古希腊经典，学生还须掌握古希腊语语法，达到能够借助词典阅读文献的水平。此外，本专业还要求学生上大学四年间以第二外语的学习强度来学习以下至少一门现代外语：法语、德语、意大利语、西班牙语，毕业时至少达到欧标 B2 水平。

2

文化

通过西方古代历史、文化和文学史课程的学习，学生应对西方古典文化有较为全面的认识，须了解与古典语言相关的学科，如文献学、历史学、哲学、语言学、艺术与考古、宗教与人类学等，初步掌握一、两门学科研究方法。学生还应通过院系平台课、公共选修课、校外精品课程、国内外专家讲座等形式开拓视野，培养专业方向，学习科研方法。

3

交流

本专业要求所有学生在第五和第六学期出国学习。在国外除了强化古代和现代语言能力，加深对西方文化理解以外，还要学习国外高校在该领域的研究理论和方法，培养学术研究能力。

课程设置

拉丁语专业课内总学时为 2880 学时，计 154 学分；课外实践环节为 12 学分，总学分为 166 学分。

大一

基础拉丁语 1，基础拉丁语 2，基础古希腊语 1，古罗马史，拉丁文明基础，古希腊史

大二

中级拉丁语，高级拉丁语，基础古希腊语 2，中级古希腊语，拉丁语翻译与写作 1，古代基督教会史，古典拉丁文学史

大三

拉丁语翻译与写作 2，西方古代艺术与考古，西方古代哲学史，古希腊文学史，古典拉丁文学研读 1

大四

古典拉丁文学研读 2，古希腊文学研读（前古典时期），中世纪与文艺复兴拉丁语文学，研究方法论

选修课

历史比较语言学，古代语言与文化，汉学拉丁语文献研读，古代基督教文学，古希腊文学研读（古典时期），其他学校通选语言学、历史学、文学学科方向课程。

师资队伍

李慧，北京外国语大学法语语言与文学学士，北京外国语大学比较文学与世界文学海外汉学研究方向硕士，意大利罗马大学亚非文明、文化与社会博士，罗马慈幼宗座大学基督教与古典文学学士、硕士。曾在意大利佩鲁贾外国人大学进修高级意大利语课程，意大利维真古典学院（2013，2014，2017）进修拉丁语、古希腊语语言文学和教学法课程。自2015年9月起在北京外国语大学欧洲语言文化学院任拉丁语言与文学讲师，拉丁语教研室主任。2017年9月至2018年6月于罗马大学文哲学院访学。主要研究方向为明清传教士汉学，法国汉学，拉丁语、古希腊语言文学，拉丁语教育史、教学法。

长期外国专家：现任专家：[意]麦克雷（Michele Ferrero），意大利都灵大学硕士，台湾辅仁大学神学博士，汉学家；拟聘专家：[意]卢奇亚诺·罗马诺（Luciano Romano），慈幼宗座大学古典文学硕士，维真古典学院讲师。

短期中外专家：本专业每年将邀请若干国内知名专家学者和两名外籍专家开设讲座和课程。

对外交流

本专业自创办以来一直与国外保持密切交流，多次邀请外国专家在暑期班任教、举办讲座，教师出国参加学术研讨会10余次，派出留学生达20人次。本专业与多所国外大学和学者保持合作关系，主要合作单位有意大利罗马大学，慈幼宗座大学宗座高级拉丁语研究院，维真古典学院，贝加莫大学，那不勒斯东方大学，德国耶拿大学，巴黎第十大学等。

本专业目前拥有两个国外留学奖学金项目：一、“慈幼宗座大学基督教与古典文学系奖学金项目”，每年选派一名学生到意大利罗马慈幼宗座大学（Università Pontificia Salesiana）学习基督教文化和古典语言一年，要求掌握意大利语。二、“意大利维真古典奖学金项目”每年选派 2-3 名学生到全世界唯一的以拉丁语、古希腊语为日常交流、教学、研究用语的维真古典学院（Accademia Vivarium Novum）学习古典语言、文学、哲学一年。除了以上奖学金以外，学生亦可在第四学期申请国家留学基金委奖学金，通过遴选的同学可公费赴其他本专业合作院校留学。未获得以上奖学金的同学须自费留学。更多的项目正在筹备当中。

教学成就

拉丁语选修课已持续 9 年，古希腊语课程 2 年，拉丁语言文化中心举办了 7 届暑期班，各类活动和系列讲座 40 余场，为拉丁语在全国的推广做出贡献。中外教师拥有丰富的教学经验和教学资料，课程和教学活动参与度高，广受好评。

2016 年，李慧老师获得校级教改立项“《自明拉丁语教程——罗马家庭，我学拉丁语》”，引进和改编国外经典自然法教材 *Lingua Latina per se illustrata*，该教材将为本科基础拉丁语课程所用。2017 年春季学期北京外国语大学青年教师基本功大赛中，李慧老师以自然法拉丁语教学示范课获得外语组三等奖。

毕业生去向

1

国内保研、考研

古典语言能力是我国西学研究的瓶颈，近年来，西方古典学在中国发展迅速，北京、上海、广州、吉林、天津、重庆的知名院校陆续开设古典学研究中心、古典学专业、古典学特色项目，倾向于招收有古典语言基础的研究生。除了古典学以外，西方古代、中世纪、文艺复兴时期历史、哲学、文学、艺术、宗教、法学、科学史，中西交流史等多个领域的研究，皆需要古典语言能力突出，能熟练阅读

原典，了解西方古典文化的人才。本专业本科毕业生可在本校或其他高校的上述相关专业攻读硕士、博士学位。硕士、博士毕业后可在高等教育机构任教或从事科研工作，或在教育和文化领域工作。

2

出国深造

诸多欧美名校的古典学是其最早、最具传统、精英荟萃的优势专业。缺乏古典语言基础的中国学生历来极少能进入古典学专业和其他对拉丁语、古希腊语能力有要求的专业深造，而经过四年专业学习的中国学生将具备与外国学生相当的进入该领域接受教育和从事研究的机会。硕士、博士毕业后可在高等教育机构任教或从事科研工作，或在教育和文化领域工作。

3

就业工作

无意继续学业或从事学术研究的学生可以现代外语特长，依托北外的就业平台，在教育、文化、外交、法律、管理等领域找工作就业。

拉丁文苑（拉中对刊）

耶稣关于权威和祈祷

Sentences of Jesus on power and prayer（希腊，拉丁，中文）

耶稣关于权威和祈祷，从原始的希腊语，拉丁翻译和今天的英语和汉语

Michele Ferrero 麦克雷（编）

The Four Gospels were written in Greek.

For two thousand years they were mostly read in Greek and Latin.

They are often quoted in Latin.

English is today the most widespread language for world communication.

Chinese is the language of more than one billion people.

四福音书是用希腊文写的。

但是两千年来他们也主要是通过拉丁文来转播。亦常以拉丁文被引用。

英语是今日世界通信最广泛使用的语言。

汉语则是超过十亿人的语言。

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Greek text

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English text

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Power 权威

耶稣的权威由天主来的。跟世界的权力不一样。基督徒的权威是谦虚和互惠服务

权力应该变成服务

Jesus' power comes from God. It is different from the world's powers. It is based on reciprocal service and humility. Authority should be a real service to others

Jn 5,27

καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

Et potestatem dedit ei et iudicium facere quia Filius hominis est.

and, because he is the Son of man, has granted him power to give judgement.

并且赐给他行审判的权柄，因为他是人子。

Jn 5,41

Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω.

Claritatem ab hominibus non accipio.

Human glory means nothing to me.

我不求人的光荣。

Mk 10,42

οἶδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.

Scitis quia hii qui videntur principari gentibus dominantur eis et principes eorum potestatem habent ipsorum.

You know that among the gentiles those they call their rulers lord it over them, and their great men make their authority felt.

你们知道：在外邦人中，有尊为首领的，主宰他们，有大臣管辖他们

Mt 18,4

ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Quicumque ergo humiliaverit se sicut parvulus iste hic est maior in regno caelorum.

And so, the one who makes himself as little as this little child is the greatest in the kingdom of Heaven.

所以，谁若自谦自卑如同这一个小孩，这人就是天国中最大的。

Lk 8,46

ἤψατό μού τις, ἐγὼ γὰρ ἔγνωνα δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ.

Tetigit me aliquis nam ego novi virtutem de me exisse.

Somebody touched me. I felt that power had gone out from me.

有人摸了我，因为我觉得有能力从我身上出去了。

Mt 19,30

πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

Multi autem erunt primi novissimi et novissimi primi.

Many who are first will be last, and the last, first.

有许多在先的要成为在后的，在后的要成为在先的

Mk 11,14

μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι.

Iam non amplius in aeternum quisquam fructum ex te manducet.

May no one ever eat fruit from you again.

永远再没有人吃你的果子了！

Mk 11,33

οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

Neque ego dico vobis in qua potestate haec faciam.

Nor will I tell you my authority for acting like this.

我也不告诉你们：我凭什么权柄作这些事。

Mk 12,16

τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

Cuius est imago haec et inscriptio.

Whose portrait is this? Whose title?

这肖像和字号是谁的？

Mk 12,38-39

βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς ³⁹ καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,

Cavete a scribis qui volunt in stolis ambulare et salutari in foro et in primis cathedris sedere in synagogis et primos discubitus in cenis.

Beware of the scribes who like to walk about in long robes, to be greeted respectfully in the market squares, to take the front seats in the synagogues and the places of honour at banquets.

你们要谨防经师：他们喜欢穿上长袍游行，在街市上受人请安，在会堂里坐上座，在筵席上坐首席。

Jn 10,18

οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου.

Nemo tollit eam a me, sed ego pono eam a me ipso potestatem habeo ponendi eam et potestatem habeo iterum sumendi eam hoc mandatum accepi a Patre meo.

No one takes it from me; I lay it down of my own free will, and as I have power to lay it down, so I have power to take it up again; and this is the command I have received from my Father.

谁也不能夺去我的性命，而是我甘心情愿舍掉它；我有权舍掉它，我也有权再取回它来：这是我由我父所接受的命令。

Jn 14,30

οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν,

Iam non multa loquar vobiscum venit enim princeps mundi huius et in me non habet quicquam.

I shall not talk to you much longer, because the prince of this world is on his way. He has no power over me.

我不再同你们多谈了，因为世界的首领就要来到；他在我身上一无所能。

Mt 20,16

οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

Sic erunt novissimi primi et primi novissimi multi sunt enim vocati pauci autem electi.

Thus the last will be first, and the first, last.

这样，最后的，将成为最先的，最先的将会成为最后的。

Mt 20,23

τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν [τοῦτο] δοῦναι, ἀλλ' οἷς ἠτοιμάσται ὑπὸ τοῦ πατρὸς μου.

Calicem quidem meum bibetis sedere autem ad dexteram meam et sinistram non est meum dare vobis sed quibus paratum est a Patre meo.

Very well; you shall drink my cup, but as for seats at my right hand and my left, these are not mine to grant; they belong to those to whom they have been allotted by my Father.

我的爵你们固然要饮，但坐在右边或左边，不是我可以给的，而是我父给谁预备了，就给谁。

Mt 20,25

οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

Scitis quia principes gentium dominantur eorum et qui maiores sunt potestatem exercent in eos.

You know that among the gentiles the rulers lord it over them, and great men make their authority felt.

你们知道：外邦人有首长主宰他们，有大臣管辖他们。

Mt 20,26

οὐχ οὕτως ἔσται ἐν ὑμῖν, ἀλλ' ὅς ἐάν θέλη ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,

Non ita erit inter vos sed quicumque voluerit inter vos maior fieri sit vester minister.

Among you this is not to happen. No; anyone who wants to become great among you must be your servant.

在你们中却不可这样，谁若愿意在你们中成为大的，就当作你们的仆役。

Mt 21,19

μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα.

Numquam ex te fructus nascatur in sempiternum.

May you never bear fruit again,

你永远不再结果子了！

Lk 10,19

ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ.

Ecce dedi vobis potestatem calcandi supra serpentes et scorpiones et supra omnem virtutem inimici et nihil vobis nocebit.

Look, I have given you power to tread down serpents and scorpions and the whole strength of the enemy; nothing shall ever hurt you.

看我已经授予你们权柄，使你们践踏在蛇蝎上，并能制伏仇敌的一切势力，没有什么能伤害你们。

Lk 11,21-22

ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ· ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθῶν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ' ἧ ἔπεποίθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

Cum fortis armatus custodit atrium suum in pace sunt ea quae possidet si autem fortior illo superveniens vicerit eum universa arma eius aufert in quibus confidebat et spolia eius distribuit.

So long as a strong man fully armed guards his own home, his goods are undisturbed; but when someone stronger than himself attacks and defeats him, the stronger man takes away all the weapons he relied on and shares out his spoil.

几时壮士佩带武器，看守自己的宅舍，他的财产，必能安全。但是，如果有个比他强壮的来战胜他，必会把他所依仗的一切器械都夺去，而瓜分他的赃物。

Lk 18,17

ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

Amen dico vobis quicumque non acceperit regnum Dei sicut puer non intrabit in illud.

In truth I tell you, anyone who does not welcome the kingdom of God like a little child will never enter it.

我实在告诉你们：谁若不像小孩子一样接受天主的国，决不能进去。

Lk 20,8

οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

Neque ego dico vobis in qua potestate haec facio.

Nor will I tell you my authority for acting like this.

我也不告诉你们：我凭什么权柄作这些事。

Jn 18,34

ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;

A temet ipso hoc dicis an alii tibi dixerunt de me?

Do you ask this of your own accord, or have others said it to you about me?

这话是你由自己说的，或是别人论我而对你说的？

Jn 18,36

ἡ βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἣ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο [ἂν] ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

Regnum meum non est de mundo hoc; si ex hoc mundo esset regnum meum ministri mei decertarent ut non traderer Iudaeis; nunc autem meum regnum non est hinc.

Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. As it is, my kingdom does not belong here.

我的国不属于这世界；假使我的国属于这世界，我的臣民早已反抗了，使我不至于被交给犹太人；但是我的国不是这世界的。

Jn 19,11

οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

Non haberes potestatem adversum me ullam, nisi tibi esset datum desuper; propterea qui tradidit me tibi maius peccatum habet.

You would have no power over me at all if it had not been given you from above; that is why the man who handed me over to you has the greater guilt.

若不是由上赐给你，你对我什么权柄也没有；为此，把我交付给你的人，负罪更大。

Lk 22,25

οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.

Reges gentium dominantur eorum et qui potestatem habent super eos benefici vocantur.

Among the gentiles it is the kings who lord it over them, and those who have authority over them are given the title Benefactor.

外邦人有君王宰制他们，那有权管治他们的，称为恩主；

Lk 22,26

ὁμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.

Vos autem non sic sed qui maior est in vobis fiat sicut iunior et qui praecessor est sicut ministrator.

With you this must not happen. No; the greatest among you must behave as if he were the youngest, the leader as if he were the one who serves.

但你们却不要这样：你们中最大的，要成为最小的；为首领的，要成为服事人的。

Prayer 祈祷

祈祷是与天主沟通。祈祷的人必须做好行为要不然他的祈祷没有意义
没有信德，祈祷没效果。耶稣教导他的门徒们如何祈祷

Prayer is communication with God. Prayer without good actions is empty

Prayer without faith is useless. Jesus teach his disciples how to pray

Mt 5,23-24

ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον καὶ ἐκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν σου ἕμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπάγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.

Si ergo offeres munus tuum ad altare et ibi recordatus fueris quia frater tuus habet aliquid adversum te, relinque ibi munus tuum ante altare et vade prius reconciliare fratri tuo et tunc veniens offers munus tuum.

So then, if you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering.

所以，你若在祭坛前，要献你的礼物时，在那里想起你的弟兄有什么怨你的事，就把你的礼物留在那里，留在祭坛前，先去与你的弟兄和好，然后再来献你的礼物。

Mt 6,5

Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

Et cum oratis non eritis sicut hypocritae qui amant in synagogis et in angulis platearum stantes orare ut videantur ab hominibus amen dico vobis receperunt mercedem suam.

'And when you pray, do not imitate the hypocrites: they love to say their prayers standing up in the synagogues and at the street corners for people to see them. In truth I tell you, they have had their reward.

当你祈祷时，不要如同假善人一样，爱在会堂及十字街头立着祈祷，为显示给人；我实在告诉你们，他们已获得了他们的赏报。

Mt 6,6

σὺ δὲ ὅταν προσεύχη, εἴσελθε εἰς τὸ ταμείον σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

Tu autem cum orabis intra in cubiculum tuum et cluso ostio tuo ora Patrem tuum in abscondito et Pater tuus qui videt in abscondito reddet tibi.

But when you pray, go to your private room, shut yourself in, and so pray to your Father who is in that secret place, and your Father who sees all that is done in secret will reward you.

至于你，当你祈祷时，要进入你的内室，关上门，向你在暗中之父祈祷；你的父在暗中看见，必要报答你。

Mt 6,7

Προσευχόμενοι δὲ μὴ βατταλογήσητε ὡσπερ οἱ ἔθνικοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.

Orantes autem nolite multum loqui sicut ethnici putant enim quia in multiloquio suo exaudiantur.

In your prayers do not babble as the gentiles do, for they think that by using many words they will make themselves heard.

你们祈祷时，不要唠唠叨叨，如同外邦人一样，因为他们以为只要多言，便可获得垂允。

Mt 6,8

Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδεν γὰρ ὁ πατήρ ὑμῶν ὧν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς

αἰτῆσαι αὐτόν.

Nolite ergo adsimilari eis scit enim Pater vester quibus opus sit vobis antequam petatis eum

Do not be like them; your Father knows what you need before you ask him.

你们不要跟他们一样，因为你们的父，在你们求他以前，已知道你们需要什么。

Mt 6,9-10

οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·

Sic ergo vos orabitur: Pater noster qui in caelis es, sanctificetur nomen tuum, veniat regnum tuum, fiat voluntas tua sicut in caelo et in terra.

So you should pray like this: Our Father in heaven, may your name be held holy, your kingdom come, your will be done, on earth as in heaven.

所以，你们应当这样祈祷：我们在天的父！愿你的名被尊为圣，愿你的国来临，愿你的旨意承行于地，如在天上一样！

Mt 6,11-13

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Panem nostrum supersubstantialem da nobis hodie et dimitte nobis debita nostra sicut et nos dimisimus debitoribus nostris et ne inducas nos in temptationem sed libera nos a malo.

Give us today our daily bread. And forgive us our debts, as we have forgiven those who are in debt to us. And do not put us to the test, but save us from the Evil One.

我们的日用粮，求你今天赐给我们；宽免我们的罪债，犹如我们也宽免得罪我们的人；不要让我们陷入诱惑，但救我们免于凶恶。

Mt 7,7

Αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὕρησεται, κρούετε καὶ ἀνοιγήσεται ὑμῖν·

Petite et dabitur vobis quaerite et invenietis pulsate et aperietur vobis.

Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you.

你们求，必要给你们；你们找，必要找着；你们敲，必要给你们开。

Mt 7,8

πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται.

Omnis enim qui petit accipit et qui quaerit invenit et pulsanti aperietur.

Everyone who asks receives; everyone who searches finds; everyone who knocks will have the door opened.

因为凡是求的，就必得到；找的，就必找到；敲的，就必给他开。

Jn 2,16

ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου

Auferte ista hinc nolite facere domum Patris mei domum negotiationis.

Take all this out of here and stop using my Father's house as a market.

把这些东西从这里拿出去，不要使我父的殿宇成为商场。

Mk 7,6

καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται [ὅτι] οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·

Bene prophetavit Esaias de vobis hypocritis sicut scriptum est populus hic labiis me honorat cor autem eorum longe est a me.

How rightly Isaiah prophesied about you hypocrites in the passage of scripture: This people honours me only with lip-service, while their hearts are far from me.

依撒意亚论你们这些假善人预言的真好，正如所记载的：『这民族用嘴唇尊敬我，他们的心却远离我。』

Jn 4,21

πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

Crede mihi quia veniet hora quando neque in monte hoc neque in Hierosolymis adorabitis Patrem.

Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.

女人，你相信我罢！到了时候，你们将不在这座山，也不在耶路撒冷朝拜父。

Jn 4,23

ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν.

Sed venit hora et nunc est quando veri adoratores adorabunt Patrem in spiritu et veritate nam et Pater tales quaerit qui adorent eum.

But the hour is coming -- indeed is already here -- when true worshippers will worship the Father in spirit and truth: that is the kind of worshipper the Father seeks.

然而时候要到，且现在就是，那些真正朝拜的人，将以心神以真理朝拜父，因为父就是寻找这样朝拜他的人。

Jn 4,24

πνεῦμα ὁ θεός, καὶ τοὺς προσκυνούντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

Spiritus est Deus et eos qui adorant eum in spiritu et veritate oportet adorare.

God is spirit, and those who worship must worship in spirit and truth.

天主是神，朝拜他的人，应当以心神以真理去朝拜他。

Mk 9,29

τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ.

Hoc genus in nullo potest exire nisi in oratione et ieiunio.

This is the kind that can be driven out only by prayer.

这一类，非用祈祷【和禁食】，是不能赶出去的。

Lk 6,46

Τί δέ με καλεῖτε· κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;

Quid autem vocatis me Domine Domine et non facitis quae dico.

Why do you call me, "Lord, Lord" and not do what I say?

你们为什么称呼我：主啊！主啊！而不行我所吩咐的呢？

Mt 18,19

Πάλιν [ἀμήν] λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

Iterum dico vobis quia si duo ex vobis consenserint super terram de omni re quacumque petierint fiet illis a Patre meo qui in caelis est; ubi enim sunt duo vel tres congregati in nomine meo ibi sum in medio eorum.

In truth I tell you once again, if two of you on earth agree to ask anything at all, it will be granted to you by my Father in heaven. For where two or three meet in my name, I am there among them.

我实在告诉你们：若你们中二人，在地上同心合意，无论为什么事祈祷，我在天之父，必要给他们成就。

Jn 6,57

ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ ἐγὼ ἐν αὐτῷ.

Qui manducat meam carnem et bibit meum sanguinem in me manet et ego in illo.

Whoever eats my flesh and drinks my blood lives in me and I live in that person.

谁吃我的肉，并喝我的血，便住在我内，我也住在他内。

Mk 11,17

οὐ γέγραπται ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιθήκατε αὐτὸν σπήλαιον ληστῶν.

Non scriptum est quia domus mea domus orationis vocabitur omnibus gentibus vos autem fecistis eam speluncam latronum.

Does not scripture say: My house will be called a house of prayer for all peoples? But you have turned it into a bandits' den.

经上不是记载：『我的殿宇将称为万民的祈祷之所』么？你们竟把它作成了贼窝！

Mk 11,24

διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν.

Propterea dico vobis omnia quaecumque orantes petitis credite quia accipietis et veniet vobis.

I tell you, therefore, everything you ask and pray for, believe that you have it already, and it will be yours.

因此，我告诉你们：你们祈祷，不论求什么，只要你们相信必得，必给你们成就。

Jn 11,41

πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

Pater gratias ago tibi quoniam audisti me.

Father, I thank you for hearing my prayer.

父啊！我感谢你，因为你俯听了我的。

Jn 14,13

καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ.

Et quodcumque petieritis in nomine meo hoc faciam ut glorificetur Pater in Filio.

Whatever you ask in my name I will do, so that the Father may be glorified in the Son.

你们因我的名无论求父什么，我必要践行，为叫父在子身上获得光荣。

Jn 14,14

ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.

Si quid petieritis me in nomine meo hoc faciam

If you ask me anything in my name, I will do it.

你们若因我的名向我求什么，我必要践行。

Mt 21,13

γέγραπται· ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν.

Scriptum est domus mea domus orationis vocabitur vos autem fecistis eam speluncam latronum.

According to scripture, my house will be called a house of prayer; but you are turning it into a bandits' den.

经上记载：『我的殿宇，应称为祈祷之所。』你们竟把它做成了贼窝。

Mt 21,16

οὐδέποτε ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

Utique numquam legistis quia ex ore infantium et lactantium perfecisti laudem.

Have you never read this: By the mouths of children, babes in arms, you have made sure of praise?

你们从未读过：『你由婴儿和吃奶者的口中，备受赞美』这句话吗？

Mt 21,22

καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

Et omnia quaecumque petieritis in oratione credentes accipietis.

And if you have faith, everything you ask for in prayer, you will receive.

不论你们在祈祷时恳求什么，只要信，就必获得。

Lk 11,2

ὅταν προσεύχησθε λέγετε· Πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου·

Cum oratis dicite Pater sanctificetur nomen tuum adveniat regnum tuum.

When you pray, this is what to say: Father, may your name be held holy, your kingdom come.

你们祈祷时要说：父啊！愿你的名被尊为圣，愿你的国来临！

Lk 11,3

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·

Panem nostrum cotidianum da nobis cotidie.

Give us each day our daily bread, and forgive us our sins.

我们的日用粮，求你天天赐给我们！

Lk 11,4

καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν.

Et dimitte nobis peccata nostra siquidem et ipsi dimittimus omni debenti nobis et ne nos inducas in temptationem.

For we ourselves forgive each one who is in debt to us. And do not put us to the test.

宽免我们的罪过，因为我们自己也宽免所有亏负我们的人；不要让我们陷入诱惑。」

Lk 11,5

τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπη αὐτῷ· φίλε, χρῆσόν μοι τρεῖς ἄρτους,

Quis vestrum habebit amicum et ibit ad illum media nocte et dicit illi amice commoda mihi tres panes.

Suppose one of you has a friend and goes to him in the middle of the night to say, "My friend, lend me three loaves.

你们中间谁有一个朋友，半夜去他那里，给他说：朋友，借给我三个饼罢！

Lk 11,6-8

ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· κάκεινος ἔσωθεν ἀποκριθεὶς εἶπη, μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει.

Quoniam amicus meus venit de via ad me et non habeo quod ponam ante illum, et ille de intus respondens dicat noli mihi molestus esse iam ostium clausum est et pueri mei mecum sunt in cubili non possum surgere et dare tibi; dico vobis et si non dabit illi surgens eo quod amicus eius sit propter improbitatem tamen eius surget et dabit illi quotquot habet necessaries.

Because a friend of mine on his travels has just arrived at my house and I have nothing to offer him;" and the man answers from inside the house, "Do not bother me. The door is bolted now, and my children are with me in bed; I cannot get up to give it to you." I tell you, if the man does not get up and give it to him for friendship's sake, persistence will make him get up and give his friend all he wants.

因为我的朋友行路到了我这里，我没有什么可以款待他。那人从里面回答说：不要烦扰我了！门已经关上，我的孩子们同我一起在床上，我不能起来给你。我告诉你们：他纵然不为了他是朋友的原故，而起来给他，也要因他恬不知耻地切求而起来，给他所需要的一切。

Lk 11,9

Κἀγὼ ὑμῖν λέγω, αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὕρησете, κρούετε καὶ ἀνοιγήσεται ὑμῖν·

Et ego vobis dico petite et dabitur vobis quaerite et invenietis pulsate et aperietur vobis.

So I say to you: Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you.

所以，我告诉你们：你们求，必要给你们；你们找，必要找着；你们敲，必要给你们开。

Lk 11,10

πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγ[ήσ]εται.

Omnis enim qui petit accipit et qui quaerit invenit et pulsanti aperietur.

For everyone who asks receives; everyone who searches finds; everyone who knocks will have the door opened.

因为凡求的，就必得到；找的，就必找到；敲的，就必给他开。

Lk 11,11

τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσῃ;

Quis autem ex vobis patrem petet panem numquid lapidem dabit illi aut piscem numquid pro pisce serpentem dabit illi.

What father among you, if his son asked for a fish, would hand him a snake?

你们中间那有为父亲的，儿子向他求饼，反而给他石头呢？或是求鱼，反将蛇当鱼给他呢？

Lk 11,12

ἢ καὶ αἰτήσῃ ᾠόν, ἐπιδώσῃ αὐτῷ σκορπίον;

Aut si petierit ovum numquid porriget illi scorpionem?

Or if he asked for an egg, hand him a scorpion?

或者求鸡蛋，反将蝎子给他呢？

Lk 11,13

εἰ οὖν ὑμεῖς ποιηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ [ὁ] ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτουσιν αὐτόν.

Si ergo vos cum sitis mali nostis bona data dare filiis vestris quanto magis Pater vester de caelo dabit spiritum bonum petentibus se.

If you then, evil as you are, know how to give your children what is good, how much more will the heavenly Father give the Holy Spirit to those who ask him!

你们纵然不善，尚且知道把好东西给你们的儿女，何况在天之父，有不更将圣神赐与求他的人吗？

Lk 18,2-5

κριτής τις ἦν ἐν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος. χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. καὶ οὐκ ἤθελεν ἐπὶ χρόνον. μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.

Iudex quidam erat in quadam civitate qui Deum non timebat et hominem non verebatur; vidua autem quaedam erat in civitate illa et veniebat ad eum dicens vindica me de adversario meo et nolebat per multum tempus; post haec autem dixit intra se et si Deum non timeo nec hominem revereor; tamen quia molesta est mihi haec vidua vindicabo illam ne in novissimo veniens suggillet me.

There was a judge in a certain town, who had neither fear of God nor respect for anyone. In the same town there was also a widow who kept on coming to him and saying, "I want justice from you against my enemy!" For a long time he refused, but at last he said to himself, "Even though I have neither fear of God nor respect for any human person, I must give this widow her just rights since she keeps pestering me, or she will come and slap me in the face."

某城中曾有一个判官不敬畏天主，也不敬重人。在那城中另有一个寡妇，常去见他说：请你制裁我的对头，给我伸冤罢！他多时不肯；以后想到：我虽不敬畏天主，也不敬重人，只因为这个寡妇常来烦扰我，我要给她伸冤，免得她不断地来纠缠我。

Lk 18,7

ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας

καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς;

Deus autem non faciet vindictam electorum suorum clamantium ad se die ac nocte et patientiam habebit in illis.

Now, will not God see justice done to his elect if they keep calling to him day and night even though he still delays to help them?

天主所召选的人，日夜呼吁他，他岂能不给他们伸冤，而迁延俯听他们吗？

Lk 18,10

Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης.

Duo homines ascenderunt in templum ut orarent unus Pharisaeus et alter publicanus.

Two men went up to the Temple to pray, one a Pharisee, the other a tax collector.

有两个人上圣殿去祈祷：一个是法利塞人，另一个是税吏。

Lk 18,11-12

ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.

Pharisaeus stans haec apud se orabat Deus gratias ago tibi quia non sum sicut ceteri hominum raptores iniusti adulteri vel ut etiam hic publicanus; ieiuno bis in sabbato decimas do omnium quae possideo.

The Pharisee stood there and said this prayer to himself, "I thank you, God, that I am not grasping, unjust, adulterous like everyone else, and particularly that I am not like this tax collector here. I fast twice a week; I pay tithes on all I get."

那个法利塞人立着，心里这样祈祷：天主，我感谢你，因为我不像其他的人，勒索、不义、奸淫，也不像这个税吏。我每周两次禁食，凡我所得的，都捐献十分之一。

Lk 18,13

ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στήθος αὐτοῦ λέγων· ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

Et publicanus a longe stans nolebat nec oculos ad caelum levare sed percutiebat pectus suum dicens Deus propitius esto mihi peccatori.

The tax collector stood some distance away, not daring even to raise his eyes to heaven; but he beat his breast and said, "God, be merciful to me, a sinner."

那个税吏却远远地站着，连举目望天都不敢，祇是捶着自己的胸膛说：天主，可怜我这个罪人罢！

Lk 18,14

λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκείνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

Dico vobis descendit hic iustificatus in domum suam ab illo quia omnis qui se exaltat humiliabitur et qui se humiliat exaltabitur.

This man, I tell you, went home again justified; the other did not. For everyone who raises himself up will be humbled, but anyone who humbles himself will be raised up.

我告诉你们：这人下去，到他家里，成了正义的，而那个人却不然。因为凡高举自己的，必被贬抑；凡贬抑自己的，必被高举。

Lk 19,46

γέγραπται· καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

Scriptum est quia domus mea domus orationis est vos autem fecistis illam speluncam latronum.

According to scripture, my house shall be a house of prayer but you have turned it into a bandits' den.

经上记载：我的殿宇应是祈祷之所，而你们竟把它做了贼窝。

Jn 16,23

Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ὑμῖν.

Et in illo die me non rogabitis quicquam amen amen dico vobis si quid petieritis Patrem in nomine meo dabit vobis.

When that day comes, you will not ask me any questions. In all truth I tell you, anything you ask from the Father he will grant in my name.

那一天，你们什么也不必问我了。我实实在在告诉你们：你们因我的名无论向父求什么，他必赐给你们。

Jn 16,24

Ἔως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.

Usque modo non petistis quicquam in nomine meo petite et accipietis ut gaudium vestrum sit plenum.

Until now you have not asked anything in my name. Ask and you will receive, and so your joy will be complete.

直到现在，你们没有因我的名求什么；求罢！必会得到，好使你们的喜乐得以圆满。

Jn 16,26

ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν.

Illo die in nomine meo petetis et non dico vobis quia ego rogabo Patrem de vobis.

When that day comes you will ask in my name; and I do not say that I shall pray to the Father for you.

在那一天，你们要因我的名祈求，我不向你们说：我要为你们求父。

Lk 22,40

προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

Orate ne intretis in temptationem.

Pray not to be put to the test.

你们应该祈祷，免得陷于诱惑。

Lk 22,46

τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν

Quid dormitis? surgite orate ne intretis in temptationem.

Why are you asleep? Get up and pray not to be put to the test.

你们怎么睡觉呢？起来祈祷吧！免得陷于诱惑。

Mk 14,32

καθίσατε ὧδε ἕως προσεύξωμαι.

Sedete hic donec orem.

Stay here while I pray.

你们坐在这里，等我去祈祷。

Mk 14,36

αββα ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ.

Abba Pater omnia possibilia tibi sunt transfer calicem hunc a me sed non quod ego volo sed quod tu.

Abba, Father! For you everything is possible. Take this cup away from me. But let it be as you, not I, would have it.

阿爸！父啊！一切为你都可能：请给我免去这杯罢！但是，不要照我所愿意的，而要照你所愿意的。

Mk 14,38

γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής.

Vigilate et orate ut non intretis in temptationem; spiritus quidem promptus caro vero infirma.

Stay awake and pray not to be put to the test. The spirit is willing enough, but human nature is weak.

你们醒寤祈祷罢！免陷于诱惑。心神固然切愿，但肉体却软弱

Mt 26,36

καθίσατε αὐτοῦ ἕως [οὔ] ἀπελθῶν ἐκεῖ προσεύξωμαι.

Sedete hic donec vadam illuc et orem.

Stay here while I go over there to pray.

你们坐在这里，等我到那边去祈祷。

Mt 26,39

πάτερ μου, εἰ δυνατόν ἐστίν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.

Mi Pater si possibile est transeat a me calix iste, verumtamen non sicut ego volo sed sicut tu.

My Father, if it is possible, let this cup pass me by. Nevertheless, let it be as you, not I, would have it.

我父，若是可能，就让这杯离开我吧！但不要照我，而要照你所愿意的。

Mt 26,41

γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής.

Vigilate et orate ut non intretis in temptationem, spiritus quidem promptus est caro autem infirma.

Stay awake, and pray not to be put to the test. The spirit is willing enough, but human nature is weak.

醒寤祈祷吧！免陷于诱惑；心神固然切愿，但肉体却软弱。

Mt 26,42

πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πῖω, γενηθήτω τὸ θέλημά σου.

Pater mi, si non potest hic calix transire nisi bibam illum fiat voluntas tua.

My Father, if this cup cannot pass by, but I must drink it, your will be done!

我父！如果这杯不能离去，非要我喝不可，就成全你的意愿吧！

拉丁汉学

中国的拉丁语墓碑和中西文化交流史

(Latin Tombstones in China and the History of Cultural Exchange)

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编者 2017 年 10 月于北京中国人民大学

导论

本文章介绍十多尊在中国保存的拉丁语墓碑以及墓碑后的人物和文化背景。其中最著名的墓碑是利玛窦的墓碑，而他是欧洲和中国文化交流历史上的一个重要的里程碑。通过研究和分析这些碑文，我们可以了解元、明、清代来华西方人在中国的生活，他们在中国的工作和贡献，比如利玛窦在中国出版一些重要的著作，汤若望在天文学研究有贡献，又记载了中国历史，利类思在翻译史上有重要的位置，德理格向中国介绍西方的音乐，而郎世宁曾经为乾隆皇帝设计圆明园中的一些楼房等等。

部分的拉丁语碑文是中国人写的，比如罗文藻为利安当立了一个碑（1690 年），而田耕莘为维昌禄建立了一个墓碑（1944 年）。这些例子说明，拉丁语早已经成为一种跨越东、西方的桥梁，而研究元、明、清和 20 世纪保存下来的带有拉丁语铭文的文物是中国历史研究上的一个新的、具有多方面启发的领域。为了提供方便，我已经把一切拉丁语碑文译成英语，有时候还加上了汉语的碑文。我也加上人物资料和相关历史背景的资料。

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中国哪里有拉丁语的墓园？

The tombstones of Catholic missionaries were usually written in Latin. They are precious historical documents. Famous cemeteries are the ones in Beijing. In 1610, after the death of Ricci, a piece of ground was given to the Church, located outside the Fuchengmen, the so-called „Tenggong Zhalan“滕公栅栏 (or “Chala“), where Ricci, Schall, Verbiest and many others are buried. The cemetery was enlarged in 1654, but the French Jesuits (Bouvet, Regis and others) were buried at a new site after 1732, namely at the Zhengfusi 正福寺, a few miles to the west. These cemeteries were destroyed in 1900, but restored thereafter. More than 800 missionaries had tombs and steles at Zhalan, before the Zhalan area was confiscated and the tombs were ordered to be moved to Xibeiwang 西北汪, Beijing. However, many steles are lost, and only 63 have been preserved. These 63, among them the tomb-stones of Ricci, Schall, Verbiest, and Buglio, are still at Zhalan. The stones from Zhengfusi have been moved to the Stone Museum at Wutasi 五塔寺. Other Catholic cemeteries are the Dafangjing 大方井 cemetery at Hangzhou 杭州, where Yang Tingyun’s 杨廷筠 son erected a cemetery for the foreigners. In 1676, Fr. Intorcetta 殷 enlarged that cemetery. Aleni’s tomb is at the “Cross Mountain” “十字山” near Fuzhou. Jesuits from Shandong are buried at Chenjialou 陈家楼, west of Ji’nan. Some Franciscans are buried at a cemetery near Linqing 临清 (here also della Chiesa’s tomb was found). At Huangshakeng 黄沙坑, west of Canton, some Franciscan missionaries are buried. Bishop Luo Wenzao and some foreign missionaries were buried at Yuhuata 雨花台 outside the Jubao Gate 聚宝门 of Nanjing, but this cemetery was destroyed by the Taipings. Xu Guangqi 徐光启 has his tomb in a park at Xujiahui 徐家汇, Shanghai. The different mission societies had cemeteries in their respective areas of work.

元代的拉丁语墓碑

北京人从什么时候开始学习外语？要解答这个问题，北京最伟大的文物之一，元代留下来的“居庸关”（在八达岭以南）或许大有帮助。这个关口里保存了以梵、藏、八思巴、畏兀儿、西夏、汉文刻就的石板。六种语言，六种不同的文字竟然共存于同一个关口中！在北京回民区，即牛街的清真寺里有两件顶级的文物，就是波斯人穆罕默德·本·艾哈迈德和布哈拉（Bukhara）人阿里的墓碑。（布哈拉位于今天的乌兹别克斯坦，即中亚。）这两块墓碑都刻于1280年，而且使用了阿拉伯文！

1951年，江苏扬州市进行了一些扩宽道路的工程，从古老的城墙取了石料去铺路。当时人们在南门附近发现两尊墓碑，它们原来被嵌入老城墙中。这些石碑很可能是在1357年建立城墙时被利用为了石料。一个墓碑的上端和下端已经遭受了很大的损失。这尊墓碑在西方学术界中早已经被注意到，并得到仔细研究。夏鼐于1979年出版了更完整的研究成果，其中介绍了着两个墓碑。

第二个碑文（见第1图）出土时并非直立，而处于横躺的姿势。这个墓碑基本上保存完整。石碑高59.7厘米，宽37.5厘米。上端的龙骨拱置于一肩拱之上。墓碑上有铭文、上面有基督信仰风格的图画，还有植物图案的花边。铭文的风格是哥特式的大字体（gothic majuscula）

碑文共有6行：

+ IN · NOMINE · DNI · AMEN	以主之名。阿们。
HIC · IACET · ANTONIUS · FILI'	在此安眠安托尼乌斯，
Q ^o NDAMDNI · DOMINICI · DE	已故多米尼库斯伊利欧尼斯先生的
儿子，	
YILIONIS · QUI · MIGRAVIT	他去世于
ANNO · DNI · MCCC · XXXX · IIII	主年1344年
DE · MENSE · NOVEMBRIS +	11月。

几乎每一个词之后都有一个点，只有在 qondam（第3行）和 M（第5行）

后没有点。铭文的开头和终点都有一个小十字。参见：

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Peintinger, Franz Xaver, “Fund eines christlichen Grabsteins in Yangzhou (1344)”, in: *Chinablätter* 1991年，18期，65-72页。

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文化背景：早期的派中国使者：

Plano Carpini, Joannes de (Giovanni dal Piano del Carpini), OFM 柏郎嘉宾, 1182-1252, Italian Franciscan traveller. He had an eminent position in the Franciscan Order and was provincial of Germany. In 1245, four years after the devastating battle of Legnica, Joannes was ordered by Pope Innocent VI to lead a small delegation to the Mongol Khan and addressed the Great Khan in a formal letter. In April 1245 Joannes started from Lyon (residence of the Pope at that time), accompanied by another friar, Stephen of Bohemia, who collapsed near Kiev and was left behind. Another Franciscan, Benedykt Polak, joined as interpreter. They entered the Tatar posts at Kaniv, (near Kiev) and then crossed the Nepere River, then the Don and Volga. On the Volga was Batu's camp. Batu was the conqueror of eastern Europe and supreme Mongol commander on the western frontiers. The envoys were presented to Batu in April 1246. Batu let them proceed to the court of the supreme Khan in Mongolia. They started on the second and most formidable part of their journey, finally reaching the imperial camp called, near Karakorum, in July. Joannes rode 4500 km in 106 days. The Khan, Güyük, received them. When he dismissed them in November he gave them a letter to the Pope. In June 1247 they were back in Kiev, and soon they delivered their report to the Pope at Lyon. Joannes was given the title Archbishop and Primate of Serbia. He died on 1 August 1252. His itinerary *Ystoria Mongalorum quos nos Tartaros appellamus* (in Latin) is the earliest account of the Mongols and the vast regions of northern and central Asia. See: Rubruck.

北京第一位拉丁语老师：孟高维诺：John of **Montecorvino**, OFM 若望·孟高维诺, 1247-1330, Italian Franciscan Bishop from Salerno. He had learned medicine and law, later entered the Franciscan order and was a missionary in Persia. Pope Nicolaus IV sent him to the east in the hope of contacting Khublai Khan 忽必烈汗. Montecorvino reached Cambaluc 汗八里 (Beijing 北京) in 1294 and was received by the Khan 成宗(Temur, reigned 1294-1307). He handed over the papal letters and invited the Khan to embrace Christianity. Montecorvino received permission to do missions in Beijing, and thus he could erect three churches in the city. In 1294 he came to know the Nestorian Prince George of the Öngüt, whom he converted to the Roman Catholic Faith, and until 1298 he lived among the Öngüt, learning Turkish language and script. After the death of George the Nestorians who opposed Montecorvino, reconverted the Öngüt tribe. Since 1298 he continued in the capital. For 34 years he served in Beijing (1298-1328), where he built a church with three bells and a second one near the emperor's residence with a red cross on top of it. Soon he taught some 40 catechumens Latin, wrote hymnodies, psalters and breviaries for them. Perhaps he wanted to train these boys as native clergy. In a letter from 1305 he said he taught 40 boys Latin and he had baptized some 6000 Mongols. He also translated the Psalter and the New Testament into Mongolian (not extant). In 1308 he was appointed Bishop of Khanbaliq, and in 1313 he was consecrated archbishop of Khanbaliq (Beijing) by Andreas Perusinus (see there). One suffragan see was created in Zaiton (Quanzhou 泉州), Fujian, with Gerardo de Albuini (see: Gerardo) as its first bishop. Several Franciscans arrived in 1307, and Montecorvino sent some to the south (Quanzhou, Hangzhou 杭州, Yangzhou 扬州). In 1328 Montecorvino asked his confreres (see: Peregrine da Castello and Andrea da Perugia) to care for the Roman Catholics in Beijing and lived with the Armenian and Alan communities until his death in 1330. It has been suggested (by Wyngaert) that he then held Mass according to the Armenian rite in the church that the Armenians had built for him. In China

nothing has been preserved that could document the presence of Montecorvino there (a similar case is Marco Polo). Lit.: Wyngaert, *Sinia Franciscana*, vol. I: *Itinera et Relationes Fratrum Minorum Saeculi XIII et XIV*, (1929).

利玛窦的碑和他的贡献

利玛窦墓碑（保存在车公庄外，党校内）：碑文：拉丁语

D.O.M.

P. MATTHAEUS RICCI, ITALUS MACERATENSIS, SOC. IESU PROFESS, IN
QUA VIXIT ANNOS XLII, EXPENSIS XXVIII IN SACRA APUD SINAS
EXPEDITIONE; UBI PRIM., CUM CHRI. FIDES TERTIO IAM INVEHERETUR,
SOCIORUM DOMICILIA EREXIT. TANDEM DOCTRINAE ET VIRTUTIS FAMA
CELEBER OBIIT PEKINI A.C. MDCX. DIE XI. MAII, AET.SUAE LIX.

解读拉丁语

D(eo) O(ptimo) M(aximo)

P(ater) MATTHAEUS RICCI(us), ITALUS MACERATENSIS, SOC(ietate) IESU
PROFESS(us), IN QUA VIXIT ANNOS XLII, EXPENSIS XXVIII IN SACRA
APUD SINAS EXPEDITIONE; UBI PRIM(us), CUM CHRI(stiana) FIDES TERTIO
IAM INVEHERETUR, SOCIORUM DOMICILIA EREXIT. TANDEM
DOCTRINAE ET VIRTUTIS FAMA CELEBER OBIIT PEKINI A(nno) C(hristi)
MDCX. DIE XI. MAII, AET(at)is) SUAE LIX.

（注：在 RICCI 后的符号像一个没有点的问号“？”，这个符号表示省略一个 US，所以 RICCI 应该写成 RICCIUS。在 PRIM 后，这个符号又出现，所以应该是 PRIMUS。）

Father Matthew Ricci, Italian from Macerata, professed in the Society of Jesus, in which he lived for 42 years, of which he spent 28 in the sacred campaign in China; there he was the first to build houses for the confreres, as the Christian faith was introduced for the third time. Having achieved fame through his teaching and his virtue he died in Beijing, in the year of Christ 1610, on May 11th, 59 years of age.

历史资料：**Ricci**, Matteo, SJ [Matthaeus Riccius, Matthew Ricci] 利玛窦, 1552-1610, Italian Jesuit scholar from Macerata. He received classical education at the Jesuit college in his home town, then went to the Sapienza University in Rome, entered the novitiate at St. Andrea, Rome, and from 1573-1575 studied at the Collegio Romano. Among his teachers was the German Jesuit Clavius (1527-1812), a friend of

Kepler and Galileo. Ricci spent the year 1577 at the University of Coimbra, Portugal. Then he sailed to India, where he taught Greek and Latin at the College of St. Paul at Goa. In 1580 he was ordained priest. Having been in India for 4 years, Ricci was called to Macau by Fr. Valignano. On 7 August 1582 Ricci arrived in Macau. In September 1583 he accompanied Fr. Ruggieri 罗 to Zhaoqing 肇庆, where they set up a small chapel and residences near the Tianning Pagoda 天宁寺. In 1584 Ricci printed his first world map, the *Shanghai yudi quantu*《山海輿地全图》, which for the first time gave the mandarins a glimpse of the five continents. In 1589 Ricci obtained permission to settle at Shaoguan 韶关(Shaozhou, some 150 km to the north), where he arrived August 1589 together with Fr. Almeida. They were given a piece of land to build a residence, but conflicts with local Buddhist monks were inevitable. In 1592 Ricci introduced Qu Rukui 瞿 to western sciences, and this young scholar taught Ricci more about Confucianism. In 1595 Ricci let his beard grow and wore high headdress, thus looking more like a Confucian scholar. In 1595 he travelled to Nanjing 南京, and from 1596-1598 he was at Nanchang 南昌, where he met mandarins and scholars. By 1596 he had completed the first draft of *Tianzhu shiyi*《天主实义》, an introduction to topics like creation, reincarnation, and the goodness of human nature. Ricci also published a book on friendship, the *Jiaoyou lun*《交友论》 and on memorization, the *Xiguo jifa*《西国记法》. In 1600 he attempted to enter Beijing but was held up by the eunuch Matang 马堂, who disliked the crucifix he found in Ricci's luggage. In January 1601 Ricci and his companions (You Wenhui 游, Zhong Mingren 钟 and Fr. Pantoja) finally entered the capital, and the eunuchs agreed to present the clock, which Ricci had brought, to the emperor. The emperor (whom Ricci never saw) allowed the Italian scholar to stay in Beijing, and for the maintenance of the clock Ricci's presence was perpetuated. At the residence near the Xuanwu Gate 宣武门 Ricci received scholars and started to build a Christian community in Beijing. With the help of supportive officials, especially Xu Guangqi 徐光启 and Li Zhizao 李之藻, Ricci could translate and publish scientific works, such as the *Celiang fayi*《测量法义》 (on measuring) and the *Jihe yuanben*《几何原本》 (Euclid's book on geometry,

published by Xu in 1612). His *Tianzhu Shiyi*《天主实义》was printed in 1607. Another work was *Jiren shigui*《畸人十规》. Ricci's world map was reprinted as *Wanguo kuntu*《万国輿图》, *Kunyu wanguo quantu*《坤輿万国全图》etc. Ricci also brought a harpsichord (a kind of piano) to Beijing (see: Music and Mission). Possibly Ricci also compiled (together with Ruggieri?) the *Portuguese- Chinese dictionary*《葡汉字典》, one of the earliest bilingual glossaries of China. His diary was translated and published as《利玛竇中国札记》. Ricci also produced some other Italian, Portuguese and Chinese works and counts as the first European sinologist who had an indepth understanding of Chinese geography, language, history, philosophy, and religion. Fr. Ricci died on 11 May 1610, and Li Zhizao organized a solemn funeral for him, which resulted in the imperial grant of a piece of land, the basis for the Zhalan 栅栏 cemetery in Beijing. Ricci appointed Fr. Longobardo to succeed him as superior of the Jesuits in China. By some scholars Ricci is considered the greatest foreign missionary who ever came to China, and with Ruggieri he was the first western sinologist who started to translate the Confucian Classics into Latin. Others see in his tolerance the origins of the Rites Controversy. See: Accommodation, Rites Controversy. Lit.: d'Elia, ed., *Fonti Ricciane*, (3 vols. 1942-1949), Tacchi Venturi, *Opere Storiche del P. Matteo Ricci*, (2 vols.: *Commentari, Lettere*, 1911, 1913).

As Fr. Ricci died in Beijing in May 1610, Fr. Pantoja 庞 wrote a petition to the emperor to grant a piece of land for his tomb. The Wanli 万历 Emperor gave him an estate outside the western city walls at Erligou 二里沟 Tengong 滕公 Zhalan 栅栏. As the funeral was held the next year, the Ming Court sent high officials to take part in the ceremony. The inscription on the tombstone reads: “Yesuhui shi Li gong zhi mu” 耶稣会士利公之墓. The location is now called Chegongzhuang 车公庄 wai 外. After 1900 more than 5000 martyrs of the Boxer year were buried here and some 800 tombstones of missionaries and Chinese priests were at Zhalan. After the Cultural Revolution only 63 of these tombstones could be preserved, among them those of Ricci, Schall, Verbiest. According to Mr. Yu Sanle 余三乐 Red Guards wanted to smash Ricci's tombstone, but he suggested rather to bury the tombstone in the ground.

In this way the tombstone was saved and could be erected again as a unique cultural relic after the turbulent years.

Clocks were introduced to Asia by Portuguese traders around 1550. Fr. Ruggieri and Ricci often used clocks as presents to officials. Ricci wrote that clocks and pictures of Jesus and Mary were the most impressive gifts that could be sent to officials. Larger clocks were sometimes displayed in front of Jesuit residences or in churches, smaller ones were for the private use of high officials. The self-sounding clocks, which Ricci had offered to the Emperor upon his arrival in Beijing in 1601, effected his access to the court, since the clocks needed maintenance. The earliest Chinese texts on clocks are found in *Zhuqi tushuo* 《诸器图说》, written by Wang Zheng 王徵 together with J. Schreck. The steadily growing imperial clock collection of the Qing Palace was managed by a special office, the *Zimingzhong chu* 自鸣钟处.

汤若望和明清之际的科学交流

汤若望墓在车公庄外。碑文：

拉丁语：

P. IOANNES ADAMVS SCHAL COLONIENSIS SOC. IESV PROFESSVS VIXIT
IN SOCIETATE ANIS LVIII EX QVIBVS XLVII INSVMPST IN OPVS
EVANGELII IN REGNO SINESI EVOCATVS A REGE IN CVRIA COLLATIS
STVDIIS CUM IACOBO RHO EDITIS MVLTIS LIBRIS CORREXIT KALDARIV
SINENSE QVOD CV TOTIVS REGNI PLAVSV VT EXCIPERETVR EFFECIT.
OBIIT PEKINI AN SAL MDCLXVI DII XV AVG AET VERO LXXV

解读拉丁语

P(ater) IOANNES ADAMUS SCHAL (=Schall), COLONIENSIS, SOCietate IESU
PROFESSUS, VIXIT IN SOCIETATE AN(n)IS LVIII, EX QUIBUS XLVII (annos)
INSUMPSIT IN OPUS EVANGELII IN REGNO SINE(n)SI. EVOCATUS (est) A
REGE IN CURIA(n), COLLATIS STUDIIS CUM IACOBO RHO, EDITIS MULTIS
LIBRIS, CORREXIT KAL(en)DARIU(m) SINENSE, QUOD CU(m) TOTIUS
REGNI PLAUSU, UT EXCIPERETUR, EFFECIT. OBIIT PEKINI AN(no) SAL(utis)
MDCLXVI DII XV AUG(usti) AET(at)is VERO LXXV.

英语：

Father Johannes Adam Schall, from Cologne, professed in the Society of Jesus, in which he lived for 58 years, he spent 47 of these years in the work of the evangelization in the kingdom of China. Having been called to court by the Emperor, he did scientific research together with Jacobus Rho, and after publishing many books he corrected the Chinese calendar, which earned him the praise of the whole kingdom, so that the new calendar was accepted. He died in Beijing in the year of salvation 1666, on August 15th, aged 75.

历史背景:

Schall, Johann Adam von Bell, SJ 汤若望, 1592-1666, German Jesuit scholar priest from Cologne. In 1611 he entered the Jesuits in Rome, in 1618 he was ordained priest, and in 1619 he reached Macau 澳门. In 1622 he came to Beijing, and from 1627-1630 he evangelized in the region of Xi'an 西安, Shaanxi. In 1630, after the death of Fr. Schreck 邓 he was called to Beijing to help with the reform of the calendar. For his astronomical calculations he enjoyed the assistance of Fr. Rho 罗. Fr. Schall produced cannons for the Ming Emperor (see: cannons). He stayed in Beijing during the takeover of the new regime and was trusted by the leaders of the new dynasty. At the end of 1644 he was appointed head of the Astronomical Bureau 钦天监监正 by Dorgon 多尔衮. In 1645 Emperor Shunzhi 顺治 made him a mandarin of the fifth grade (wu pin). He promoted the western system of astronomical calculation (according to the Tychonian system), since they were more exact than the calculations of the Muslim scholars and the Chinese scholars at court. From 1650-1652, Fr. Schall enlarged the South Church 南堂. In 1658 he served as mandarin of the first class (yi pin), but in 1664 the Muslim scholar Yang Guangxian 杨光先 and others attacked the „Western science“ 西学 and the foreign religion. Fr. Schall was imprisoned for 5 months and was sentenced to death, but an earthquake changed the situation, and he was released again. Emperor Kangxi restored his reputation. Schall died on 15 August 1666 in Beijing. His trilingual tombstone (Latin, Manchu, Chinese) has been preserved at Zhalan 栅栏, Beijing. Schall contributed greatly to the *Chongzhen lishu* 《崇禎历书》, he wrote the *Zhuzhi qunzheng* 《主制群征》, *Zhujiao yuanqi* 《主教缘起》, *Zhenfu xunquan* 《真福训詮》, *Lishu xuyao* 《历书叙要》 etc. His Latin *Historica narratio ex litteris Joannis Adami Schall* (1661) is a detailed report on the last years of the Ming Dynasty, the suicide of the last Ming emperor, the palace life at the time of Shunzhi, the enthronisation of Emperor Kangxi, etc. This book was taken to Europe by Br. Grueber 白, who carried it through Tibet and Persia. In 1664 it reached Rome, and 1665 it was published in Vienna. See: Kangxi 康熙, Shunzhi 顺治, Yang Guangxian 杨光先. Lit.: V äh, *Johann Adam Schall von Bell SJ*, (1933); Malek

ed., *Western Learning and Christianity in China. The Contribution and Impact of Johann Adam Schall von Bell, SJ.*, (1998).

Bureau of **Astronomy** 钦天监, (Beijing): some Chinese Catholics (like Xu Guangqi) and foreign missionaries (like Schall) served at the Astronomical Bureau of Beijing, improving the Chinese calendar. They were generally respected and remunerated by the court for their contributions. Their offices were called “Zhili lifa” 治理历法 and “Jianzheng” 监正, see: Schall (1645-1664), Verbiest (1669-1688), T. Pereira (1688-1694), Grimaldi (1694-1711), Stumpf (1711-1720), Kögler (1720-1746), A. Pereira (1729-1743, he was “Jianfu” 监副), Hallerstein (1744-1746, Jianfu), Gogeisl (1746-1771, Jianfu or Zuojianfu 左监副), da Rocha (1774-1781), d'Espinha (1781-1787), Rodriguez (1787-1795), de Almeida (1795-1805), de Gouvea (1806-1808), Raux (1795-1801, Youjianfu 右监副), Ferreira (1808-1823), Ribeiro (1823-1826), Monteiro (1808-1826, Zuojian, Youjian), Pires (1823-1826, Youjianfu). See: Calendar.

Shunzhi 顺治, title of the reign of the Manchu Shizu 清世祖 Emperor, who was in power from 1643-1661. He was the third Manchu Emperor and a grandson of Nurhachi 努尔哈赤. Since 1644 his uncle Dorgon 多尔衮 acted as regent. He continued to unify China and consolidate Manchu rule. He respected Fr. Adam Schall 汤 very much, whom he called „Mafa“ 玛法, an honorary term used for elderly people. He also granted Schall 汤 the title Tongxuan jiaoshi 通玄教师 (mystery-penetrating teacher). Shunzhi Emperor showed some interest in Christianity, so that Schall cherished the illusory hope that the Emperor would convert to Christianity. The Chinese and Manchu sources about Shunzhi are often contradictory and do not give a clear picture. The young emperor died of smallpox at the age of 23. Three days before his death he dictated a kind of testament to Wang Xi 王熙, which consists of 14 self-accusations, which he calls “zui” (sins). Among these he counts his tolerance of corruption and deceit by eunuchs, his rebellion against his mother, a too luxurious

funeral for his concubine etc. Each point ends with the formula “shi zhen zhi zui yi ye” 是朕之罪一也, (see *Shizu Shunzhi shilu* 《世祖顺治实录》, juan 144). This is very different from Kangxi’s testament and unique in Chinese imperial history. Shunzhi’s testament was probably inspired by Fr. Schall, who had visited the sick emperor a few days earlier, see his *Historica narratio de initio et progressu missionis* (1665). See: Kangxi 康熙, Schall 汤, sin.

利类思的墓碑和早期的翻译

利类思的墓碑保存在车公庄外。

拉丁语碑文：

P. LVD. BUCLIVS NATIONE SICUL.PATRIA.PANORM.F. SOC.I.VOT.PROFESS.
SINICA MISSIONE EXORATA. ANOS VI ET XL EIDE IPEDIT, CO(..) TI
VBIQVE LABORV TURBINVVE FORTVNAE (...) ANIS NAQVE PROCELLA IN
SVCHVEN SIMVL (..) C XPI NOME EO PRIM (..) VEXIT EIVS IGRESSV (...)
XCEPIT. CAPTIV SVBIDE FAME, NVD. CARCERIB, VICVLIS, VVLN, VITAE
DISCRIMINE EIDE VSQVEQVAQVE OBLVCTATIBUS IN DIFFICILI STADIO
SIBI NVSPIA DISSIMILIS ET CVRSV IPIGRE TENVIT. ET QVA INIERAT
ALACRITATE EADE ET COSVMAVIT PEKINI. DIE VII MESIS OCT. ANI SAL
1682 AET. 76, SOC 60. DE RE CHRISTIANA ET LIGVA ET CALAMO
EDITISQVE IN LUCE LIBRS OPTIME MERITVS. IPSIVS FVNVS E REGIO
AERARIO CVRARI JVSSM IPERATOR KAMHI EPITAPHIO REGIA MANV
ADORNATO. VIVETEM SILICET QVATI FACERE IN EIVS MORTE NO
OBSCVRE RESTATVBVS.

（注：碑文部分文字受损，需要猜测其意思。碑文用 v 代替 u，多用缩写形式，内容部分上接近安文思的碑文。）

解读拉丁语

P(ater) LUD(ovicus) BUGLIUS, NATIONE SICUL(us), PATRIA PANORM(us),
F(rater) SOC(ietatis) I(esu) VOT(a) PROFESS(us). SINICA MISSIONE EXORATA,
AN(n)OS VI ET XL EIDE(m) I(m)PE(n)DIT, CO(nstan?) TI UBIQUE LABORU(m)
TURBINU(m)VE FORTUNA (...) AN(n)IS NA(m)QUE PROCELLA IN
SUCHUEN(=Sichuan) SIMUL (a)C XP(ist)I NOME(n) EO PRIM(um) (in)VEXIT
EIUS I(n)GRESSU(m) (E)XCEPIT. CAPTIV(us), SUBI(n)DE FAME, NUD(us)
CARCERIB(us), VI(n)CULIS, VULN(eribus), VITAE DISCRIMINE EIDE(m)
USQUEQVAQVE OBLUCTA(n)TIBUS IN DIFFICILI STADIO, SIBI NUSPIA(m)
DISSIMILIS ET CURSU(m) I(m)PIGRE TENUIT. ET QUA INIERAT

ALACRITATE EADE(m) ET CO(n)SUM(m)AVIT PEKINI. DIE VII ME(n)SIS
OCT(bris) AN(n)I SAL(utis) 1682, AET(ate) 76, SOC(ietate) 60. DE RE
CHRISTIANA ET LI(n)GUA ET CALAMO EDITISQUE IN LUCE LIBR(i)S
OPTIME MERITUS. IPSIUS FUNUS E REGIO AERARIO CURARI JVSS(u)M
(est), I(m)PERATOR KAMHI (=Kangxi), EPITAPHIO REGIA MANU ADORNATO,
VIVE(n)TEM SILICET QUA(n)TI FACERE IN EIUS MORTE NO(n)
OBSCUR(ar)E RESTA(n)TUBUS.

英语

Father Lodovico Buglio, from Sicily, Palermo being his home, a confrere of the Society of Jesus, professed in the vows. Having asked to be sent to the China Mission, he spent there 46 years, sharing a fate of constant work in a turbulent era, for the upheavals in Sichuan made their inception just as the Name of Christ was brought there for the first time. He was captured and suffered successively hunger, cold, imprisonment, chains, wounds, danger of life, but could survive the adversities attacking him from all sides in this difficult fight, he always kept his identity and arduously held on to his course. He died in Beijing, with the same alacrity, with which he had begun his race, on October 7th, in the year of salvation 1682, aged 76, having lived in the Society for 60 years. He made great contributions to the cause of Christianity by his preaching and by the writings which he published. It was decreed that his funeral should be financed by the royal treasury, and Emperor Kangxi adorned the epitaph with his own hand, so as to revive him and to prevent this man from being forgotten by posterity.

人物资料: **Buglio**, Luigi (Lodovico, Louis), SJ 利类思, 1606-1682, Italian Jesuit translator from Sicilia; he entered the society in 1622 and studied at Rome. In 1637 he came to China, serving at Jiangnan 江南 and Fujian. In 1644 rebel leader 张献忠 forced him and Magalhaes 安文思 to work for him in Sichuan. After the Qing armies had conquered Sichuan, he was escorted to Beijing in 1648, where he was set free after a certain time of imprisonment. He worked as translator and translated many

theological and liturgical texts into Chinese (together with Magalhaes and others), such as the *Missale Romanum* 《弥撒经典》, *Breviarium Romanum* 《司铎课典》, *Manuale Rituum* 《圣事礼典》, Thomas Aquinas' *Summa Theologica* (Chinese as *Chao Xingxue yao* 《超性学要》, 1654ff., about 20 percent of the huge compilation were translated into Chinese.) He also penned *Budeyi bian* 《不得已辩》. In 1655 he obtained from the government a place at the Wangfujing in Beijing and established the East Church 东堂 there. He died 12 October 1682 in Beijing. His tombstone at Zhalan 栅栏 has been preserved. Lit.: Hu Wenting 胡文婷, *A Study on the Life and Writings of Ludovico Buglio* (PhD thesis, 2017). See: Magalhaes, Prayer books, translated. 亦见雷立柏 (Leopold Leeb) 《汉语神学术语辞典》, 北京 2007 年。

文化背景：文献翻译：

Translation of liturgical literature 礼仪书籍. For early liturgical text produced by missionaries, see Aleni's *Dizui zhenggui* 《涤罪正规》(1627), *Misa jiyi* 《弥撒祭义》(1629), *Huizui yaozhi* 《悔罪要指》(1629, by Fr. Cattaneo, edited by Fr. Aleni), *Shengti yaoli* 《圣体要理》(1644, by Aleni), *Gaojie yaoyi* 《告解原义》(1677, by Fr. Verbiest), *Ting Misa fanli* 《听弥撒凡例》(c. 1698, by Pedro de la Pinuela OFM), *Dashe jielue* 《大赦解略》(1689, by Pinuela), *Jianzhen shengshi guiyi* 《坚振圣事规仪》(1689, by Brollo OFM), *Tianzhu shengjiao yaoli* 《天主圣教要理》(c. 1690, by Bp. Maigrot 颜当). Books translated by Fr. Buglio 利类思 include the following: *Misa jingdian* 《弥撒经典》, *Siduo kedian* 《司铎课典》, *Shengshi lidian* 《圣事礼典》, *Shengmu xiao rike* 《圣母小日课》, *Siduo dianyao* 《司铎典要》 etc. The first Chinese liturgical author was probably the Jesuit Brother Lu Xiyan 陆希言, who published a liturgical calendar in 1701. See also: *Book of Common Prayer* 《公祷书》.

Early translations of the Holy Scripture were (most probably) made by the Syrian (Nestorian) Church in the Tang Dynasty, as the Xi'an Stele mentions the "Old Law" (Jiufa) 旧法, "27 parts of the Book" (Jing ershiqi bu) 经二十七部 and the "True Book" (Zhenjing) 真经. The Italian Franciscan Montecorvino translated the New Testament and the Psalms into Mongolian (not extant). Fr. Matteo Ricci introduced the Ten

Commandments in his *Jiren shigui* 《畸人十规》. In 1636 Fr. Manoel Diaz 阳玛诺 published *Shengjing zhijie* 《圣经直解》, a translation of about 25% of the gospels into classical Chinese 文言文, adding explanations. In 1642 Fr. Aleni produced *Tianzhu jiangsheng yanxing jilue* 《天主降生言行纪略》, a life of Jesus, but not a translation of the gospels. In 1730 Fr. Dentrecolles 殷弘绪 translated the book of *Tobit* under the title *Xun wei shen bian* 《训慰神编》. More systematic translations were undertaken by Basset, Grelon, Poirot (all were missionaries from France). Robert Morrison used Fr. Basset's translation of the New Testament and based his own work on it. In 1807 Morrison started to translate the New Testament in Macau, 1813 it was completed, the next year published in Canton. Then he continued to translate the OT with Milne, which was completed in 1819 and given the title *Shentian Shengshu* 《神天圣书》, published in Malacca in 1823 as *Shentian xin jiu yizhao quanshu* 《神天新旧遗诏全书》.

南怀仁的墓碑与中国的大炮

比利时人南怀仁的墓碑保存在车公庄外。他的碑文是汉、满和拉丁语写的。

拉丁语碑文：

DOM

P FERDINANDUS VERBIEST BELGA IV VOTA PROFESSUS VIXIT IN SOC
JESU ANN XLVII IN SINENSI MISSIONE XXIX NAT ANN LXVI (OBIIT?)
PEKINI (XXVIII?) NUAR NI MDCLXXXVIII

解读拉丁语：

P(ater) FERDINANDUS VERBIEST, BELGA, IV VOTA PROFESSUS, VIXIT IN
SOC(ietate) JESU ANN(os) XLVII, IN SINENSI MISSIONE XXIX, NAT(us)
ANN(is) LXVI (obiit?) PEKINI (XXVIII?) (Ja)NUAR(ii) (an)NI MDCLXXXVIII.

英语：

Father Ferdinand Verbiest, a Belgian, professed in the four vows, he lived in the Society of Jesus for 47 years, in the Chinese mission for 29 years. He died in Beijing at the age of 66, on January 28th (?) 1688.

Verbiest, Ferdinand, SJ 南怀仁, 1623-1688, Belgian Jesuit, who entered the Order of the Jesuits in 1641. In 1658 he and Couplet 柏 came to China, first to Macau. Later he served as missionary in Xi'an 西安, and in 1660 he was called to the court in Beijing, where he worked at the calendar reform with Fr. Schall 汤. He also helped to produce cannons and served as translator. From 1664-1665 he suffered from the attacks of Yang Guangxian 杨光先 against Schall and was imprisoned, but was released later. As the young Kangxi Emperor came to power in 1668, Verbiest was offered a high post as vice president of the Astronomical Bureau 钦天监副, where he casted astronomical instruments and continued the calendar reforms. He also produced maps (world maps) and served as translator in dealings with the Russians and Portuguese. He died in Beijing on 29 January 1688, and his tombstone has been preserved at Zhalan 栅栏. His Chinese works number up to 39, among them the

Jiaoyao Xulun 《教要序论》, *Shan'e baolue* 《善恶报略》, *Kunyu Tushuo* (*World Map*) 《坤輿图说》, *Yixiangzhi* 《仪象志》 etc. His *Qiqi tushuo* 《七奇图说》 for the first time described the pyramids in Egypt and the statue of Zeus (木星人形之像). He translated several Chinese works into Manchu and produced a Manchu-Chinese Dictionary 《满文字典》. His translation of Aristotle's works *Qiongli xue* 《穷理学》 (60 juan), did not find the approval of Kangxi and was not published. Verbiest had the illusory hope that Kangxi would convert to Catholicism. In 1682 he accompanied Kangxi to Manchuria, and from his account of the journey one gets the impression that he was the principal figure of the Imperial retinue, but Chinese sources are silent about Verbiest, who was only one of many officials at court. Being a gifted engineer, Verbiest also created some technical improvements and inventions, among them a steam-powered automobile. See: Aristotelian philosophy, Science, translation and introduction. Lit.: Witek, ed., *Ferdinand Verbiest (1623-1688): Jesuit Missionary, Scientist, Engineer and Diplomat*, Monumenta Serica 1994.

文化背景: **Calendar case** 历狱; a persecution of Christianity triggered by the criticism of the Muslim official Yang Guangxian 杨光先. In April of 1665 all missionaries were summoned to Beijing and were punished by the Ministry of Rites (li bu). Schall was condemned to death, all the other missionaries (except Verbiest, Magalhaes, and Buglio) were expelled to Canton, where they were kept under house arrest for 5 years. Before departure the missionaries were dealt „40 blows“. The Ministry of Rites ordered to close the churches in Beijing, Church property was confiscated, and Christian books and images were burnt. Yang Guangxian thought western influence in astronomy to be dangerous. He also opposed the foreign thinking in Li Zubai's 李祖白 *Tianxue chuangai* 《天学传概》 and was offended by the depiction of a suffering Jesus on the cross, which he saw at Aleni's illustrated edition of Christ's life. Li Zubai and four other Chinese assistants of Schall were beheaded in May 1665. However, soon after the sentence, an earthquake shook Beijing, and the punishments were partly revoked. Schall died soon after his release, and Verbiest later

took up office at the Astronomical Bureau. In summer 1665 some 21 Jesuits (including Intorcetta, Grelon, Canevari, Costa, Rougemont, Couplet, Brancati), 4 Dominicans and one Franciscan from the provinces arrived in Beijing. They had been summoned to receive punishment and were exiled to Canton, too. See: Canton exile; Persecution, Li Zubai, Yang Guangxian.

Cannon 大炮, a military device developed in Europe in the Middle Ages. It required precision and some geometrical knowledge in order to launch exact shots. Li Zhizao 李之藻 and Xu Guangqi 徐光启 wanted to improve military defenses and thus arranged the introduction of cannons from Macau in the 1620s. Together with the cannons, some Portuguese gunners came to Beijing in order to instruct the Chinese how to use the cannons. At the 1626 siege of Ningyuan 宁远 (today Xingcheng 兴城, Liaoning) the cannons were successfully used against the Manchus. Fr. Rodrigues brought some cannons and gunners from Macau to Beijing in 1630. After 1636 Schall 汤若望 was ordered to cast 20 cannons. In 1674 Kangxi 康熙 Emperor ordered Verbiest 南怀仁 to produce cannons, and over a period of 15 years the Belgian Jesuit produced around 500 cannon, made of cast iron and bronze. Verbiest and Smogulecki 穆 wrote books like *Shenwei tushuo* 《神威图说》 and *Xiyang huoque fa* 《西洋火器法》 about the use of cannons and gunpowder. The Chinese Christian military official Sun Yuanhua 孙元化 wrote *Xifa shenji* 《西法神机》 (1623)., but only in 1643 did the first book with acknowledged contribution by a Western missionary appear. but from 1700-1840 China did not see any significant development in military equipment. They were unable to transform mathematics and ballistics into mechanical devices by which cunners could estimate the appropriate amount of gunpowder and angle of elevation. Understandably, Jesuits (for example Schall) were also reluctant to produce weapons for the emperor. See: Schall, Rodriguez 陆若汉.

Beijing Nantang, Southern Cathedral 北京南堂, dedicated to the Immaculate Virgin 圣母无玷原罪堂, the oldest (extant) Christian church in Beijing. In 1605 the Wanli Emperor granted Ricci a piece of land inside the Xuanwu Gate 宣武门, where a small chapel was erected. In 1650 A. Schall built a bigger church, which was

confiscated during the „Calendar Case“ of 1666, but restituted due to the diplomatic skills of Verbiest and became the bishop’s residence in 1690. The church was damaged by the earthquake of 1720, but restored quickly. After a fire in 1775 it had to be rebuilt. In 1838 it was closed, but after 1860 the Qing government handed it back to the Catholic Church, so that it could be repaired and reopened. However, the bishop’s residence had been relocated to Beitang. In 1900 the church was burned, and the French priests there were martyred. In 1902 the church was rebuilt. Among older relics are an old tomb stone and an iron cross from the Ming Dynasty, which is about 4 m high.

第一尊由中国人（罗文藻）写的拉丁碑文

福建人罗文藻可能是第一个为一名外国朋友立拉丁语墓碑的中国人。连外国学者称赞这个“精美的碑文”：“On February 17, 1691, Bishop Luo died. Toward the end of his life, he had had a stele inscribed to the memory of his Franciscan spiritual father, Antonio de Caballero, who had given him the grace of new life through baptism. Fr. Caballero had died over twenty years previously, and his tomb had been sadly neglected. Bishop Luo saw to its repair, and perhaps the fine epitaph, which he placed upon it, was by way of reparation for the way Fr. Caballero had been treated at times during his twenty-six years spent as a missionary in China.” (J.-P. Charbonnier, *Christians in China, 600-2000*, San Francisco 2007, p. 244).

下面是罗文藻写的碑文：

A.R. P. F. ANTONIO A S. MARIA
ORDINIS MINORUM, MINISTRO ET PRAEFECTO VERE APOSTOLICO
AB EXILIO CANTONENSI AD COELESTEM PATRIAM EVOCATO
ANNO M.D.C.LXIX
DECIMO TERTIO KALENDAS IUNII
FR. GREGORIUS LOPES, EPISCOPUS BASILITANUS
ET VICARIUS APOSTOLICUS NANKIM,
PATRI SUO SPIRITUALI, RESTAURATO SEPULCRO,

LAPIDEM HUNC

GRATITUDINIS MONUMENTUM EREXIT

英语:

To the memory of the Reverend Father Antonio a Santa Maria of the Order of the Minorites, who was a truly apostolic servant and superior, who was called to the heavenly fatherland from the exile in Canton in the year 1669, on 13 June.

Father Gregory Lopes, the Bishop of Basilia and Apostolic Vicar of Nanjing has restored the tomb for his spiritual father and has erected this stele as a monument of gratitude.

人物资料:

Caballero, Antonio de Santa Maria, OFM 利安当, 1602-1669, Spanish Franciscan, who joined the Friars in 1618 and served in the Philippines as teacher of theology for some time. In 1633 he and Fr. Morales 黎 arrived in Fujian. Fr. Caballero baptized Luo Wenzao 罗文藻 and became the restorer and organizer of the Franciscan missions in China. Caballero and Morales opposed ancestor worship practices of Catholics and held a meeting in Fu'an 福安 in December 1635. The two men brought the reports to Manila, and from there the documents reached Rome, thus influencing the Rites Controversy. Caballero stayed at Macau from 1640-1644 and went to Shandong in 1649. He was the first OFM priest after the Mongol Dynasty who could reside and work in China for a longer time. In October 1650 he established himself in Ji'nan 济南, Shandong, with the help of a recommendation letter and presents from Adam Schall sent to a Ji'nan official. Caballero worked together with another Spanish discalced Franciscan, Fr. Ibanez 文都辣, in Ji'nan 济南 and Tai'an 泰安 area. He built a church in Ji'nan, and they allegedly baptized 5000 locals from the poorer classes. Together with Shang Huqing 尚祐卿 he published the *Tianru yin* 《天儒印》 (see: Shang). Caballero was expelled to Canton in 1665 due to the Calendar Case. He died 1669 in Canton, and Bp. Luo Wenzao 罗 restored the stele of his tomb in 1690. Caballero was critical of the Jesuit method of accomodation. His own views are

considered moderate and balanced. His *Traite sur quelques points* influenced the Rites Controversy. He also wrote a Chinese work, the *Wanwu benmo yueyan* 《万物本末约言》 (c. 1655), which explains the divinity of Christ.

Luo Wenzao, [Gregorio Lopez], OP 罗文藻, 1615-1691, first Chinese bishop, born in Fu'an 福安, Fujian. In 1633 he was baptized by the Franciscan missionary Caballero 利安当. He went on journeys to Nanjing and Beijing with Caballero and other missionaries. In 1638 he was sent to Macau, then to Manila in order to report about the Chinese rites. After returning to China he left again for the Philippines, entered the Dominican St. Thomas University in Manila and studied philosophy and theology. In 1650 he entered the Dominican order, and was ordained priest in 1654. Soon he returned to China to do mission work there, first serving in Fujian. During the persecution of 1666 (see Calendar case), he was asked to be visitor for many regions. In 1674 he was nominated bishop, but the approval was delayed. From 1674-1691 he was vicar of Nanjing 南京 and at the same time was administrator of regions in North China, visiting areas in Fujian, Zhejiang, Jiangxi, Guangdong, Shanxi, Shandong, Hunan, Sichuan, Jiangnan (Jiangsu) and Zhili (Hebei). In 1685 he was ordained bishop of Nanjing by della Chiesa (see Chiesa) in Canton. He had his residence in Nanjing and visited many regions. In 1688 he ordained the Chinese priests Wu Yushan 吴渔山 (Wu Li 吴历), Liu Yunde 刘蕴德, and Wan Qiyuan 万其渊. In 1691 he died in Nanjing. Lit.: Biermann, *Die Anfänge der neueren Dominikanermission in China* (1927).

Rites controversy 礼仪之争 better “Chinese Rites Controversy” in order to differentiate from the “Indian Rites Controversy”, a vague concept usually meaning the term question (see: Term Controversy) concerning the translation of “Deus“ into Chinese (天主, 上帝, 天, 神) and the problem of whether Chinese Christians should be allowed to keep ancestral tablets, venerate Confucius and perform certain funeral rites like kowtowing before coffins or tablets of the deceased. The approach to these questions was connected with the education of the missionaries and with theological debates esp. in France, where Jansenism (rigorism) and rationalism (laxism, often

associated with Jesuits) fought each other. It was also connected with the Portuguese padroado and with anti-Jesuit tendencies in Europe. Within the different orders (Franciscans, Dominicans, Jesuits, MEP) there were also different opinions on the questions. Jesuit „accommodation“ and Dominican „rigorism“ are often mentioned in a simplistic way. Some missionaries emphasized the social consequences of the faith, others wanted to spread the faith in a pure form. When Rome made a decision (around 1700) Emperor Kangxi 康熙 could not tolerate an authority outside China (the Pope) to decide on questions concerning religion in China. In his eyes he was the highest authority on religion in China. Several centuries later, when Confucianism and veneration for the ancestors had lost their religious meaning, Rome decided that it was allowed for Chinese Catholics to participate in public acts of veneration for Confucius (1935, see: Confucius). Some historians have blamed the rigid attitude of Rome in the Rites Controversy for the limited success of Catholicism in China. Other historians (Latourette, Standaert) thought the Rites Controversy had almost no influence on the development of the Church in China, since the general atmosphere was one of xenophobia and increasing anxiety of Manchu emperors to control anything new. See: Caballero 利, Kangxi 康熙, Longobardo 龙, Maigrot 颜, Mezzabarba 嘉, Ricci 利, Tournon 铎, Yongzheng 雍正, Malabar Rites. See also Ancestor worship, *Ex illa die, Ex quo singulari*, Figurism, Persecution, Piao, Term controversy. Lit.: Mungello ed., *The Chinese Rites Controversy: Its History and Meaning*, (1994).

郑玛诺、樊守义的墓碑和早期留学生的故事

郑玛诺

拉丁语

P. MANVEL SEQVEIRA NATIONE SINA PATRIA MACAENSIS, ADOLESCENS
ROMA PROFECTVS IBIQVE INGRESS SOC IESV PRIMVS SINARV EX
EADEM SOC. SACERDOTIO DECORAT EST. PHILOSOPHIAE AC
THEOLOGIAE STVDIIS CV LAVDE ABSOLVTIS PRAEDICANDI EVAGELII
CAVSA REDIIIT AD SVOS OBIIT PEKINI AN SAL MDCLXXIII DIE XXVI MAIL.
AET VERO XXXVIII.

解读拉丁语

P(ater) MANVEL SEQVEIRA, NATIONE SINA, PATRIA MACAENSIS,
ADOLESCENS ROMA PROFECTVS (est), IBIQVE INGRESS(us) SOC(ietatem)
IESV, PRIMVS SINARV(m) EX EADEM SOC(ietate) SACERDOTIO
DECORAT(us) EST. PHILOSOPHIAE AC THEOLOGIAE STVDIIS CV(m)
LAVDE ABSOLVTIS, PRAEDICANDI EVA(n)GELII CAVSA REDIIIT AD SVOS.
OBIIT PEKINI AN(no) SAL(utis) MDCLXXIII DIE XXVI MAIL. AET(atis) VERO
XXXVIII.

（注：更多资料见《16-20 世纪入华天主教传教士列传》，330 页。）

英语

Father Manuel Sequeira, Chinese from Macao, who went to Rome in his youth and entered the Society of Jesus there. He was the first Chinese from the Society (of Jesus), who was honored with the priesthood. Having completed his studies of philosophy and theology with distinction, he returned to his homeland in order to preach the gospel. He died in Beijing in the year of salvation 1673, on 26th of May, aged 38.

Zheng Manuo, Zheng Weixin, Manuel de Siqueira (Sequeira), SJ 郑玛诺 or 郑维信, 1633-1673, Chinese Jesuit priest from Xiangshan 香山(now „Zhongshan“),

Guangdong. He was one of the first Chinese to study in Europe. In 1645 he and Fr. Rhodes travelled to Europe together. Their long and dangerous journey (4 years) took them to India, Persia, Armenia, and Turkey. On the way Zheng learned some of the languages (Armenian) and saved them in some dangers. In 1649 they reached Rome, and Zheng entered the Jesuit novitiate. In 1653 he studied at the Collegium Romanum and even taught there for some time. In 1657 he was ordained priest, thus becoming the first Chinese Jesuit priest in history. In 1666 he returned to the East, but was held back in India for some time. In 1668 he finally reached Macau. At that time all foreign missionaries were detained in Canton 广州 (see: Calendar Case). Since he was Chinese, Fr. Zheng could visit the Catholics in the area around Canton. In 1671 he was allowed to follow Fr. Herdtricht 恩 and Fr. Grimaldi 闵 to Beijing, but he caught a severe cold on the way, as the Grand Canal was frozen and his bark moved slowly. He died after his arrival in Beijing, on 26 May 1673 aged 36. His tombstone was in Beijing Zhalan.

樊守义

拉丁语

P LUDOVIC FAN S.I. COAD. FORM. SINA PROV. XANSI INGR. SOC ROMAE
MDCCIX AD SINAS REVERS. EXACTIS XXXIII ANNIS IN MISSIONE ET XLIV
IN SOCIET. OPERARIUS INDEFESSUS AC RELIGIOSUS VIGILANS. OBIIT
PEKINI DIE XXVIII FEBR AETATIS SUAE LXXI.

解读拉丁语

P(ater) LUDOVIC(us) FAN, S(ocietatis) I(esu), COAD(iutor) FORM(atus), SINA,
PROV(inciae) XANSI. INGR(essus) SOC(ietatem) ROMAE, MDCCIX, AD SINAS
REVERS(us), EXACTIS XXXIII ANNIS IN MISSIONE ET XLIV IN SOCIET(ate),
OPERARIUS INDEFESSUS AC RELIGIOSUS VIGILANS, OBIIT (=obiit) PEKINI
DIE XXVIII FEBR(uarii), AETATIS SUAE LXXI.

英语

Father Louis Fan, of the Society of Jesus, trained as a religious priest, Chinese from

Shanxi Province. He entered the Society in Rome, in the year 1709, and he returned to China. After having served 33 years in the mission and 44 years in the Society, this indefatigable worker and vigilant priest died in Beijing on the 28th of February, aged 71.

Fan Shouyi, SJ 樊守义, 1682-1753, Jesuit priest from Pingyang 平阳, Shanxi. In 1707 he accompanied Fr. Provana 艾 on his journey to Europe (Provana was ambassador of the Kangxi emperor to the Pope). They arrived at Lisbon in 1708. Fan studied theology in Italy, entered the SJ in Rome and was ordained priest in 1717. In 1719 he and Fr. Provana returned to China, and in 1720 he had at least one audience with Emperor Kangxi, who asked him to write down what he had seen in Europe. Thus he penned the earliest detailed account of a Chinese about Europe, the *Shenjian lu* 《身见录》. Later he did mission work in China and visited Sunu 苏努 at Xining 西宁, since the latter had been exiled there in 1724.

《身见录》是一部很了不起的著作，虽然只是一份不会超过 4000 字的 14 页手稿。耐人寻味的是，这部那么重要的小册子在中国并没有发表，直至 20 世纪，历史学家阎宗临（1904-1978 年）1937 年在梵蒂冈图书馆发现它，并于 1941 年在国内将它发表在桂林《扫荡报》的《文史地副刊》上。然而，直到今天，仍然很少有人知道樊守义和他的《身见录》。樊守义这样描述他去往的葡萄牙首都里斯本：“是年八月初，始抵大西洋波尔多喇尔国，进海口，多有筑防守炮台，凡洋物至此，则发号炮查明报知有司，方许入。行五里，即见京城，城有大河一道，从内地出流于海，停泊洋船三四百。是日也，余登岸，居耶稣会院，修士乍见，殷勤如故，即送安顿，银器俱全。视风景，壮丽可观，允称富国，无物不备。”当康熙在热河看这段文字时，他会有什么感受呢？这里有一名中国人，他说到葡萄牙后见那些外国人而能“乍见，殷勤如故”，这怎么可能？当然是因为樊守义有沟通的能力，他的拉丁语肯定很好，而在漫长的航海旅途中，他又有很多机会和他的意大利伙伴说拉丁语。康熙帝如果读到“洋船三四百”的文字，就应该意识到海上贸易在当时已经有多么重要，而中国在这方面也应该做一些探索，放弃闭关锁国的政策……也许樊守义在这方面向皇帝提出过自己的一些看法吧。樊守

义的《身见录》还介绍了罗马的喷泉和意大利的水力机械，比如水力锯：“不用人力，其轮自转，作就缘线，旁着二人，可抵五六百人之工；其一有巨木，欲为板者，不用人力，乃制之水中，其锯自能推收其木，又用一绳，自能伸缩相凑，便成为板矣。”遗憾的是，关于“机械化”的信息无法在中国传播开来，无论是早期的发明家邓玉涵（Schreck）和王徵（1571-1644年）的《远西奇器图说》或樊守义的描述，都没能推动中国人发明和使用类似的机械和工具。

樊守义的记忆力非常好，他不仅能记住那么多欧洲地名，而且为很多城市发明了自己的汉译名！他从葡萄牙“起程东行，过意大利亚国（Italia）、地中海、南望亚非利加（Africa），北眺大西洋，程途一月，风阻马斯尼亚国（Bosnia），有城如波尔多喇尔亚国者（Portugalia），忘其名矣。又一地，人皆安分不炫富贵，爱清雅，惟喜亭囿，大率如是。两朋后乃至意大利亚国界，曾入一国，宫城宫室，悉以石造，多天主堂，产阿里伐果（Oliva）、榛子树，风土温和，最为丰厚。（参见雷立柏《我的灵都》。）

白晋的墓碑和雷孝思的墓碑

在北京五塔寺的“石刻艺术博物馆”中有 34 尊外国传教士和中国教士的拉丁语墓碑。这些碑原来都在北京正福寺的墓园。该墓园 1900 年被毁，而很多墓碑已经不存在。但在保留的墓碑中有法国学者白晋和雷孝思的碑（见明晓艳，魏扬波编《历史遗踪·正福寺天主教墓地》，2007 年，第 100-103 页）：

白晋拉丁语碑文：

D.O.M.

P. JOACHIMUS BOUVET GALLUS SOCIE. JESU PROFESSUS

VIXIT. IN .SOC. ANNIS. LII. IN. MISS. .IN. ANNIS. XLIII. OBIIT. PEKIN. ANNO.

DOM. MDCCCXXX. DIE XXIX JUN. AETATIS ANN. LXXIV.

中题：“耶稣会士白公之墓”

汉语碑文：“耶稣会士 白先生讳晋，号明远。泰西拂郎济亚人。缘慕精修，弃家遗世，在会五十二年。于康熙二十六年丁卯东来中化传天主圣教，至雍正八年庚戌五月十五日卒于都城。年七十四岁。”

Bouvet, Joachim, SJ 白晋, 1656-1730, French Jesuit, most prominent exponent of “Figurism”. He left Europe within a group of six Jesuits (the first French missionaries sent to China) in 1685 and arrived via Siam in Beijing (1688). Bouvet and Fr. Gerbillon 张 taught Kangxi 康熙 Emperor mathematics and astronomy. Kangxi had their mathematical essays written in Manchu translated into Chinese. In 1697 Kangxi sent Bouvet to France with a present to the French King. In 1699 Bouvet arrived a second time in Beijing, and brought with him a group of 10 missionaries, among them Premare, Regis, and Parrenin. From 1703-1715 Bouvet (and Regis) conducted surveys for the mapping of China. Bouvet was interested in the Chinese classics, especially in the *Yijing* and tried to find there “figures” (“prefigurations”) of the Christian faith. For example, he would regard Fuxi 伏羲 as a saintly king comparable to some personages of the Old Testament. Some of his tenets were criticized even by his fellow Jesuits. He died 28 June 1730, after more than 40 years of service in China. His tomb stone has been preserved and is now at the Five Pagoda Temple, together with the steles of Regis and Gerbillon. Among his works are:

Portrait historique de l'Empereur de la Chine (1697), *Present etat de la Chine* (1697).

See: Figurism.

雷孝思拉丁语碑文：

D.O.M.. P. JOAN. BAPT. REGIS GALLUS SOCIE. JESU PROFESSUS VIXIT IN SOCIETATE ANN. LX IN MIS. SIN. ANN. LX. OBIIT PEKI. DIE XXV NOV. ANN. DOM. MDCCXXXVIII AETATIS LXXV.

中题：“耶稣会士雷公之墓”

汉语碑文：“耶稣会士雷先生讳孝思，号永维。泰西拂郎济亚国人。缘慕精修，弃家遗世，在会五十一年，于康熙三十七年戊寅东来中华传天主圣教，至乾隆三年戊午十月十四日卒于都城。年七十五岁。”

Regis, Jean Baptiste, SJ 雷孝思, 1663-1738, French Jesuit scholar. He entered the novitiate in 1697 and came to China in 1698. He studied Manchu and Chinese in Beijing and served at the imperial court. Since 1708 he (together with Bouvet 白, Jartoux 杜, Mailla 冯, Hinderer 德) helped to complete a map of China as Kangxi 康熙 Emperor had ordered. Thus he travelled widely through Zhili 直隶, North-Eastern China 东北, Shandong 山东, Henan 河南, Jiangnan 江南, Fujian 福建, Yunnan 云南, Hunan 湖南, Taiwan 台湾 etc. In 1717 he returned to Beijing. Together with Jartoux 杜 and Fridelli 费 he collected exact data on the border areas in Qinghai, Tibet and Korea. Finally they drew a map of all China (*Huangyu quanlantu* 《皇舆全览图》), which was consulted or copied by most later maps of China. In 1725 he and Fr. Fridelli 费 produced marine maps. Regis translated the *Yijing* 《易经》 into Latin. He died in Beijing, and his tombstone (originally at Zhengfusi) has been preserved. See: Maps, Figurism, Latin.

Figurism (象数派, 形象派, 象征派, 寓言派, 索隐论). In order to make conversion to Christianity easier for Chinese scholars, Jesuit missionaries, such as Fr. Bouvet 白晋, Fr. Fouquet 傅圣泽, Fr. Premare 马若瑟 and others strove to find elements or prefigurations (“*figurae*”) of the Gospel in classical Chinese literature

(Confucian and Daoist classics). They hoped to build the explanations of the faith on these “examples”, “symbols” or “metaphors”. For example, G. Aleni 艾儒略 wanted to explain the meaning of Jesus’ Cross and thus used the figure of the ancient king Tang 汤 who had offered himself as sacrifice in order to end a drought. Also Chinese Christians used the “Figurism” method: Liu Ning 刘凝(c. 1635-1715) used the method of the Chinese dictionary *Shuowen jiezi* 《说文解字》 to explain the deeper Christian meaning of Chinese characters. Figurists talked about „dao“道, „the way of heaven“天道, „the way of the earth“地道, „the way of man“人道, „yin“阴, „yang“阳, „taiji“太极, they called „wisdom“智慧 the „mother of all things“万物之母 and often used „da fumu“大父母 to describe God. The main Figurists beside Bouvet were Premare 马 (1666-1736) and Foucquet 傅 (1665-1741). They believed that 1) the oldest Chinese books contain the doctrine and tradition of the oldest Patriarchs of the world; 2) the real topic of the Chinese canonical books is the expectation of the Saint (shengren) to redeem mankind; 3) the old Chinese books allude to the Trinity and other Christian mysteries; 4) the „shengren“ is the „Saint“ of the Bible; 5) the old doctrine is hidden, and only the „Christian key“ can reveal the true meaning of the old books. The simplifications of the Figurists may have attracted some Chinese to the faith, but the inherent dangers and misinterpretations are also obvious. Before 1715 Fr. Stumpf 纪, Fr. Mailla 冯, and Fr. Regis 雷 criticized Fr. Bouvet 白 and his approach, they felt he over- emphasized the *Yijing* and had lost direction. Opponents of the Figurists also feared that their claim that the early Chinese dynasties (Xia, Shang, Zhou) were legendary and not historical would cause troubles. Figurism came in conflict with the „Mandatum“ of Bp. Maigrot of 1693, which had forbidden the lecture of the „superstitious“ *Yijing*, and to settle the Rites Controversy, the Holy See forbade the theological use of Chinese elements. Figurism was influenced by Renaissance thought, which was intensely interested in non-Biblical traditions such as hermetic literature, Cabbala, and other sources of hidden wisdom. The Figurist approach, like the Rites Controversy, stimulated further sinological studies. See: Bouvet, Cheng Tang 成汤, Foucquet, Hou Ji 后稷, Kircher, Leibnitz, Liu Ning 刘凝,

Premare, Rites controversy, Stumpf, Wen Wang 文王, etc. Lit.: von Collani, P. *Joachim Bouvet SJ*, (Sankt Augustin 1985).

Maps, Mapping the Empire, entrusted to the missionaries 传教士被委托制作中华帝国的地图. Around 1708-1718 Emperor Kangxi asked some Jesuits to measure China and to produce exact maps for the court. The result was the *Huangyu quanlan tu* 《皇輿全览图》, which was very precise. Again in 1726 some missionaries took part in the engraving of the *Yong Zheng shipai huangyutu* 《雍正十排皇輿图》. In 1761 Fr. Benoist 蒋 produced the *Huangyu quantu* 《皇輿全图》. See: Benoist 蒋, Bouvet 白, Jartoux 杜, Martini 卫, Regis 雷.

德理格的墓碑和西方音乐在中国

意大利音乐家德理格的墓碑没有保存，但原碑文的拓片保存：

德理格拉丁语碑文：

DOM

D. TEODORICVS PEDRINI CONGREGATIONIS MISSIONIS SACERDOS
ITALVS VENIT AD SINAS ANN MDCCVIVBI MVLTI PRO DEI GLORIA
LABORIBV PERFVNCTVS OBIIT PEKINI DIE XII DECEMBRIS ANNO
MDCCXLVI AETATIS SVAE LXXVII.

解读拉丁语

D(ominus) TEODORICVS PEDRINI, CONGREGATIONIS MISSIONIS
SACERDOS, ITALVS, VENIT AD SINAS ANN(o) MDCCVI, VBI MVLTI PRO
DEI GLORIA LABORIBV(s) PERFVNCTVS, OBIIT PEKINI DIE XII
DECEMBRIS, ANNO MDCCXLVI, AETATIS SVAE LXXVII.

英语

Reverend Teodorico Pedrini, of the Congregation of the Mission, a priest from Italy, who came to China in the year 1706, where he performed many works for the glory of God. He died in Beijing, on December 12th, in the year 1746, aged 77.

汉语的碑文如下：“圣未瞻爵会士德公之墓”。“德先生讳理格，号性涵，泰西依大里亚国人。自幼入会真修。于康熙四十九年庚寅入中国传教，于康熙五十年辛卯钦召进京，内廷供奉。卒于乾隆十一年丙寅十一月十四日。蒙恩赐帑银贰百两。在会五十八年。享寿七十七岁。”这个例子表明，看碑文也需要小心！比如汉语的碑文说，他“自幼入会真修”，但德理格在入会时（1698年）就已经28岁了！另外，来华的年代也有出入（拉丁语碑文：1706年；汉语碑文：1710年）。而且，碑文都没有提到今人所认为的德理格最了不起的贡献：他是音乐大师！他被康熙皇帝重用，成为宫廷乐师，曾为清廷修订《律吕正义续篇》，后收入四库全书，这是第一部在中国出版的介绍五线谱的书籍！

Pedrini, Teodorico, CM 德理格, 1670-1746, Italian Vincentian musician from Ancona, Italy. He joined the Vincentians in Rome in 1698 and was ordained priest the same year. He professed vows in 1700. Although he was selected a member of the papal delegation headed by Tournon, Pedrini never caught up with the delegation. His long journey (six years!) to China led him to Peru, Mexico, the Philippines (where he stayed for two years) and finally to Macau (1703-1710). In Macau he and Fr. Ripa met Cardinal Tournon, who recommended Pedrini as a musician at court, as Kangxi had requested. After Tournon's death (8 June 1710), they left Macau and arrived in Beijing February 1711. Ripa and Pedrini were the first non-Jesuit missionaries to settle at the Chinese court. In 1714 Pedrini spoke with the Kangxi Emperor about the Pope's decisions over the Chinese Rites and sent back to Rome the emperor's peaceful reactions on the matter. His reports to Rome caused negative reactions of the Jesuits. This conflict came to a climax in 1721 when, at the end of the second Legation of the Patriarch Mezzabarba, Pedrini refused to sign the final document called „Mandarin's Diary“, and was imprisoned in the residence of the French Jesuits in Beijing until 1723. Emperor Yongzheng freed him in February 1723 but bitter polemics in Rome were unavoidable in the following years until 1730, which anticipated the final condemnation of the Chinese Rites in 1742 (Ex Quo Singulari). In 1723 Pedrini bought the residence at the Church of Our Lady of Mount Carmel (Western Church, Xitang 西堂), where he built the first non-Jesuit Church in Beijing. Fr. Pedrini was also a musician, which helped him to be admitted to the court and to gain the favour of three successive emperors: Kangxi Emperor, Yongzheng Emperor, and Qianlong Emperor. Pedrini was the music teacher of three sons of the Kangxi Emperor, and he constructed musical instruments and mended those present at court. In a letter of 1727 Pedrini writes: „He [the Kangxi Emperor] also used to write music notes, and let me review, giving me his own pen, he made me write on his desk, and we often played together the same harpsichord, each with one hand.“ Continuing the work of his predecessor, Fr. T. Pereira SJ, Pedrini completed the text of the first treatise on Western music theory ever published in China, the *Lǐlǜ Zhèngyì Xùbiān*, 《吕律正义

续编》 which was later included in the *Siku Quanshu* (1781). With this work Pedrini asserted himself as one of the main figures in the introduction of western music in China. Pedrini also composed the only Western Baroque music known in China in the 18th century: the „Dodici Sonate a Violino Solo col Basso del Nepridi – Opera Terza“ whose original manuscript is still preserved in the National Library of Beijing. Towards the end of his life Pedrini reconciled himself with the Jesuit missionaries, without denying his faithfulness to the Holy See. Pedrini died 10 December 1746, in his house at the Church of Our Lady of Mount Carmel. He was buried in the cemetery of the Propaganda Fide, at the expenses of the Qianlong Emperor, but his tombstone has not been preserved. See: Beijing Xitang 北京西堂, Music.

Western Music in China. Missionaries used music to either attract attention (as in the case of Ricci who brought a clavichord to Beijing) or to make their liturgies and prayers more lively. Fr. Pereira 徐 taught Emperor Kangxi 康熙 music and wrote the *Lilü zhengyi* 《律吕正义》 (completed by Fr. Pedrini), which introduced the tonal system, rhythmic and staff notation etc. Pereira also built an organ for the Nantang in Beijing and a set of bells which chimed automatically. In a letter Pedrini mentions how he often played harpsichord with Emperor Kangxi. Fr. Bahr 魏 organized an orchestra of courtiers to play European music for Emperor Qianlong. The Chinese Jesuit priest Wu Li 吴历 wrote a *Tianyue zhengyin pu* 《天乐正音谱》 (1710), and Fr. Amiot 钱 wrote a *Shengyu jingpu* 《圣乐经谱》. Amiot was also the first to write to his European readers about Chinese music. See also: Bahr 魏, Kornfeld 葛, Pedrini 德, Pruggmayer 那. See also: Arts and Mission. Lit.: “Music”, in: Standaert, ed., *Handbook of Christianity in China* (vol. 1, 2001, pp. 851-860).

郎世宁的墓碑和艺术思想交流

清代来华最有名的西方艺术家无疑是郎世宁。他的墓碑也保存在车公庄外。

拉丁语

DOM

F IOSEPHUS CASTIGLIONE ITALUS MEDIOLAN COAD FORMAT. SOC. JESU
DE MANDATO IMPERATORIS PEKINI VENIT AN. DOMINI MDCCXV UBI
PICTORIA SUA ARTE QUAM MAGNO EUROP AEI NOM. HONORE PER AN.
XV IN AULA EXERCU PRAECLARAM MISSIONI DEDIT OPERAM
RELIGIOSAAE SIMUL PERFECTIONIS PRAECLARUS ET IPSE CULTOR PIE
OBIJT DIE XVI JULIJ ANNI DOMINI MDCCLXVI, AET LXXVIII SOC. LIX
CUM DIMIDIO.

解读拉丁语

F(rater) IOSEPHUS CASTIGLIONE, ITALUS, MEDIOLAN(ensis), COAD(iutor)
FORMAT(us) SOC(ietatis) JESU, DE MANDATO IMPERATORIS PEKINI VENIT
AN(no) DOMINI MDCCXV, UBI PICTORIA SUA ARTE, QUAM MAGNO
EUROP AEI NOM(inis) HONORE PER AN(nos) XV IN AULA EXERCU(it),
PRAECLARAM MISSIONI DEDIT OPERAM, RELIGIOSAE SIMUL
PERFECTIONIS PRAECLARUS, ET IPSE CULTOR, PIE OBIJT DIE XVI JULIJ,
ANNI DOMINI MDCCLXVI, AET(ate) LXXVIII, SOC(ietate) LIX CUM DIMIDIO.

英语

Brother Giuseppe Castiglione, from Italy, Milano, trained as a lay brother of the Society of Jesus. He came to Beijing by order of the Emperor, in the year 1715, where he, by virtue of his painting skills, which he practiced in the imperial court for 15 years, thereby greatly advancing the reputation of the name “Europe”, made an outstanding achievement for the mission. He was also famous for being accomplished as a religious brother, and a teacher himself. He died faithfully on July 16th, in the year of the Lord 1766, aged 78, having lived in the Society for 59 and a half years.

人物资料:

Castiglione, Joseph (Guiseppe), SJ 郎世宁, 1688-1766, Italian Jesuit brother, painter at the imperial court. He studied arts in Italy and came to China in 1715, serving as painter and designer at the imperial palace under three emperors (Kangxi, Yongzheng, Qianlong). Qianlong Emperor was fond of his paintings, which included depictions of horses and portraits of the Emperor himself. Together with Attiret 王/巴 and Benoist 蒋 Castiglione designed some gardens of the Yuanming yuan 圆明园 (Summer palace) for Qianlong. Among his paintings is a representation of a battle: *Le combat de Tonguzluq* 《通古思鲁克战图》 (1765). Castiglione died in Beijing and was buried at Zhalan 栅栏. None of his innovations (perspective, natural portrayal of horses, use of colours, shading) took root in China. See: Art and mission, Beijing Summer palace.

Attiret, Jean Denis, SJ, 王致诚 or 巴德尼, 1702-1768, French Jesuit, the son of the famous sculptor and painter Jean-Claude Attiret. He entered the Jesuit novitiate in 1735, came to China in 1738, was accepted in the court at Beijing as painter in 1739, was offered the „Mandarin of the Third Grade“ 三品官 in 1754, but he rejected a career as official and asked the emperor to protect the Church instead. He painted for Emperor Qianlong for many years and used his artistic talent to support the Church. He died 8 December 1768 in Beijing. See: Arts and Mission.

Benoist, Michel, SJ 蒋友仁, 1715-1774, French Jesuit artist, who arrived at Macau in 1744 and was ordered to help with calendar reform work at Beijing. He became an engineer in the imperial palace, designed water fountains and other structures for the Summer Palace (Yuanming yuan 圆明园) in Beijing. Emperor Qianlong appreciated his work. Benoist died at Beijing. He produced maps, such as the *Kunyu Quantu* 《坤輿全图》 (1767) and a world map (*Shijie Quantu* 《世界全图》) and wrote *Xinzhi huntianyi* 《新制浑天仪》 (on astronomical instruments). He was

buried at the French cemetery in Zhengfusi 正福寺, Beijing, and his tombstone has been preserved. See: Art and Mission.

Ferrer, Juan (Joannes), SJ 范廷佐, 1817-1856, Spanish Jesuit brother, artist. He came to Shanghai in 1847 and designed the famous Dongjiadu church 董家渡教堂, as well as the Jesuit residence at Xujiahui 徐家汇 and the church there. He created workshops at Tushanwan orphanage and educated young Chinese in painting and sculpture, thus producing pieces of religious art. (There was a great need for religious art in China at that time.) Some of his students came from the orphanage of Xujiahui, and one of the orphans later became his successor, see Lu Bodu 陆伯都. See also Liu Bizhen 刘必振. See: Shanghai Tushanwan Orphanage.

Brückner, Berchmans Franz, SVD 白立鼐, 1891-1985, Austrian brother, painter and educator. Having been trained as teacher at Vienna, he came to China in 1923 and served as teacher of German and fine arts at the SVD schools in Ji'ning 济宁, Shandong. From 1933-1948 he was teacher of western art at the Catholic University (Furen 辅仁大学) in Beijing. He encouraged Chinese artists to paint Biblical themes in Chinese style. In 1949 he left via Shanghai and Hong Kong to Rome, serving at the archives of the SVD, and retired in 1977. See: *Ars Sacra Pekinensis* 北京圣画, Chen Yuandu 陈缘督, Lu Hongnian 陆鸿年, Wang Suda 王肃达. Lit.: Leeb, *Auf Wiedersehn, Peking! Der österreichische Ordensbruder und Maler Berchmans Brückner im Jahr 1949* 《别了，北平》(2017).

You Wenhui, (Manoel Pereira, Emanuel Pereirus) 游文辉, 1575-1633, Chinese Jesuit brother, painter. He was born 1575 in Macau and studied Latin at the Jesuit College “Madre de Deus”. In 1593 he was sent to Japan to learn western painting from the Italian Jesuit Giovanni Cola (1560-1626) who ran an academy for religious art in Japan. On 25 June 1598 You and Zhong Mingren 钟鸣仁 accompanied Ricci and Cattaneo 郭居静 on a small boat on the way from Nanchang

南昌 to Nanjing. November 1598 You Wenhui accompanied Ricci to Beijing, and June 1600 You, Zhong, Pantoja 庞迪我 and Ricci entered Beijing together. In 1603 You served as catechist in Nanjing and learned Latin as preparation for his entry into the Society of Jesus. He formally entered the Jesuits 15 August 1605 as a lay brother. When Ricci died in 1610 You was at his side and painted the only extant picture of Ricci. You was at the Jesuit convent in Guangdong in 1613, and he died 1633 in Hangzhou. Emanuel Diaz wrote about You in November 1633: “He was e very useful man in the mission, although his talent as painter was not outstanding.” See: Zhong Mingren, Huang Mingsha.

毕学源的墓碑和北京的天主教

到了 1820 年代，住在北京的外国人越来越少。最后在北京去世的是毕学源。他墓碑的拓片被保存了。拉丁语碑文：

DOM

CAJETANUS PIRES PEREIRA LUSITANUS CONGREGATIONIS MISSIONIS
EPISCOPUS NANKINENSIS, PEKINUM VENIT ANNO MILLESIMO
OCTINGENTESSIMO QUARTO FUIT IN TRIBUNALI MATHESI PER
QUENQUE ANNOS. PIE OBIIT ANNO MDCCCXXXVIII MENSE NOV. DIE III,
LXXV AETATE ANNORUM.

A Russis sepultus.

（注：A Russis sepultus “由俄罗斯人埋葬”指驻北京东正教司铎埋葬他。“临终时他将南堂院落的地契交给俄罗斯教士魏氏收存，托他照顾南堂、南堂的西洋书库、栅栏和正福寺的墓园”，见雷立柏编《中国基督宗教史辞典》，284 页。亦见《16-20 世纪入华天主教传教士列传》，558 页。）

英语

Cajetan Pires Pereira, a Portuguese, from the Congregation of the Mission, the Bishop of Nanking, he came to Beijing in the year 1804, was in the Bureau of Astronomy for several years, died faithfully in the year 1838, in the month of November, on the 3rd, aged 75.

(He was) Buried by the Russians.

人物资料：

Pires-Pereira, Cajetan (Gaetano), CM 毕学源, 1763-1838, Portuguese Lazarist Bishop. He entered the Lazarist community in Lisbon, came to Macau in 1800 and was appointed Bishop of Nanjing in 1804. In October 1804 he travelled to Beijing, and in 1806 he was consecrated Bishop by Bp. Gouvea 汤. Bp. Pires-Pereira served at the Astronomical Bureau 钦天监, but due to the restrictions placed on foreigners he was not allowed to go to Nanjing and had to remain in Beijing. From 1823-1826 he

held the office of you jianfu 右监副 at the Astronomical Bureau. He was the last foreigner to hold office at this Bureau. He also served as Apostolic Administrator of Beijing Diocese from 1827-1838. On 2 November 1838 he died in Beijing and was buried by members of the Russian Orthodox Church in Beijing. His tombstone at Zhalan 栅栏 has been preserved. Before his death he entrusted the deeds of the ecclesiastical property in Beijing to Benjamin Morachevich 魏, asking him to take care of the books and buildings of Nantang 南堂, Zhalan 栅栏 and Zhengfusi 正福寺. In 1860 the Russian Orthodox Church returned the documents and books to the French representative of the Catholic Church in Beijing (see: Mouly). See: Benjamin.

Benjamin [Veniamin] Morachevich, 维尼阿明, 魏若明 c. 1790-1840, Russian Archimandrite, head of the 11th Mission to Beijing. He had been a member of the 10th Mission. In 1835 he had to hand over his duties to hieromonk Avvakum (Chestnoi). Benjamin was put in charge of the funeral of the Portuguese Lazarist Bishop Pereira 毕 in 1838. Pereira was the last Catholic missionary left in the capital. Pereira entrusted the Catholic property and the books of the library to Benjamin, who incorporated the books into the library of the Russian church. (In 1860 the books and the Church property were returned to Bp. Mouly, see there.)

Xue, Matthias [Mathieu Sue], CM 薛玛竇, 1780-1860, Chinese priest from a poor Catholic family in Shanxi. He worked first as a tailor, but then came to Beijing, where he was accepted in the seminary in 1805. He took vows as a Lazarist in 1807 and was ordained priest in 1809. He served the Catholics in Zhili (Hebei) and in Beijing. After the expulsion of Fr. Lamiot 南 from Beijing, Xue was appointed head of the Lazarist mission, which included the vast regions of Zhili, Mongolia, Henan, Hubei, Jiangxi, Zhejiang, and Jiangsu. The Chinese government threatened to take from Xue the privileges that had been granted to the French Mission, but Bishop Pereira 毕 (1769-1838), who was also Vice Director of the Astronomical Bureau, assisted Xue. The Qing government ordered the North Church to be closed in 1827,

and Xue moved to the South Church, together with the other clergy. But in 1829 the capital was already very unsafe, and so he decided to leave with the priests and seminarians, first to Xuanhua 宣化府, and afterwards he moved the Lazarist establishment in North China to the old Christian village of Xiwanzi 西湾子 (near Chongli 崇礼, Hebei). He also moved the books from the library of Beijing to Xiwanzi. In 1835 a young French confrere, Fr. Mouly 孟 arrived and relieved him as superior of the French mission. In 1848 Xue was sent to evangelize the Xuanhua area, and he died in 1860 in the village of Mengjiafen 孟家坟. His tomb is at the cemetery of Xiwanzi, at Shengdiliang 圣地梁. Because of his missionary fervor all 150 families in Xiwanzi accepted the faith, and they built a big church. They also organized winter schools, lasting for three months, where locals and catechists were educated.

Mouly, Joseph-Martial, CM 孟振生, 1807-1868, French Lazarist bishop, who entered the CM at Paris in 1825. 1831 he was ordained priest at Amiens, and in 1834 he reached Macau 澳门. He secretly travelled to Beijing to establish contacts to the church there that had been isolated by long-term persecutions. On the way he used tea water to darken his face and pretended to be ill, thus avoiding being discovered as foreigner. July 1835 he arrived at Beijing and after three days continued the journey, finally reaching Xiwanzi 西湾子, where he supported the local clergy and faithful (see Xue Madou). He organized the church, schools, reintroduced music into the liturgy (the Christians had been afraid to sing during the time of suppression). In 1840 he was nominated vicar of Mongolia (residing at Xiwanzi), and 25 July 1842 he was ordained at Honggou 红沟子, Shanxi, by Bishop Salvetti 金. He began to restore the church at Beijing, and in 1846 he was nominated vicar general of Beijing Diocese. In June 1847 he met Fr. Moura at Hulindian 胡林店(Daxing 大兴, near Beijing) to receive administrative powers over Beijing, as Rome had demanded. From that time on French priests were put in charge of the Church of Beijing. After 1847 Mouly resided at Anjiazhuang 安家庄, a village in Ansu xian 安肃县 near Baoding 保定. From 1856-1868 he served as vicar of Zhili North 直隶北 (Beijing). In 1854 he handed

himself over to the officials in order to protect the Catholics, and he was expelled to Shanghai in January 1855, but returned to Zhili secretly in May 1855. He relied on the French protectorate over the Catholic missions, but it seems only in this way he could expand and organize the Catholic Church in China. In the years after 1860 he managed to recover the properties in Beijing that had in the meantime been entrusted to the Russian Orthodox Church in Beijing. Mouly died 4 December 1868 in Beijing, was buried at Zhengfusi 正福寺, but he also has a tombstone in Xiwanzi, at Shengdiliang 圣地梁. He compiled the following Chinese works and had them printed at the Lazarist press in Beijing: *Shengjiao rike* 《圣教日课》 (1856), *Yaoli wenda* 《要理问答》 (1856), *Suyan jingjiao* 《俗言警教》 (1857), *Guxin shengjing wenda* 《古新圣经问答》 (1862).

澳门翻译家江沙维的墓碑

对近代中国文化来说，很多新因素来自南方，即来自港澳地区。自从 1550 年代，澳门成为西方文化在中国的“基地”，而 19 世纪最伟大的翻译家和编写双语词典的人物都在南方活动。最有影响的人物是马礼逊（Robert Morrison，1807 年来华），他编写一部英华英词典，但同时有一位葡萄牙学者在澳门生活，而他不仅编写拉汉词典，还编写葡汉汉葡词典和汉语教材和。少有人知道他的名字：Joachim Goncalves（亦写 Joaquim Affonso Consalves, Gonsalvez 等）。

他的墓碑在澳门圣若瑟修院教堂内，原文如下：

D.O.M

HIC JACET REVER. D. JOAQUIMUS ALFONSUS GONSALVES LUSITANUS
PRESBYTER CONGREGATIONIS MISSIONIS ET IN REGALI SANCTI JOSEPHI
MACAONENSI
COLLEGIO PROFESSOR EXIMIUS REGALIS SOCIETATIS ASIATICAE
SOCIUS EXTER
PRO SINENSIBUS MISSIONIBUS SOLICITUS PERUTILIA OPERA SINICO
LUSITANO
LATINOQUE SERMONE COMPOSUIT ET IN LUCEM EDIDIT MORIBUS
SUAVISSIMIS DOCTRINA PRAESTANTI INTEGRATA VITA QUI PLENUS
DIEBUS IN DOMINO QUIEVIT SEXAGENARIO
MAIOR QUINTO NONAS OCTOBRIS ANNO MDCCCXXI.
IN MEMORIAM TANTI VIRI EJUS AMICI LITTERATURAEQUE CULTORES
HUNC LAPIDEM CONSECRARE

英译：

Here lies the Reverend Father Joachim Alphonsus Gonsalves, from Portugal, a priest of the Congregation of the Missions professor in the royal College of St. Joseph in Macao, also a member of the Royal Asiatic Society, who composed and published many very useful works for the missions, works in the Chinese, Portuguese, and Latin language. He was a very gentle teacher and a man of integrity, who died in the age of

65 and rests now in the Lord. He died on 9 October 1841. In the memory of such a great man his friends and students have consecrated this stele.

人物资料:

Gonsalves, Joachim Alphonse, CM 江沙维, 1781-1841, Portuguese Lazarist, who joined the Lazarist seminary in Rihafoles, Portugal, in 1799. In 1801 he professed vows, came to Macau in 1813. He was appointed to go to Beijing, but did not get permission, due to the strict policies of Jiaqing Emperor. He taught for many years at the Sao Jos é (St. Joseph) Seminary in Macau, where he trained young priests. He became a linguist and encyclopedist and compiled at least six bilingual dictionaries, a *Chinese-Portuguese Dictionary* 《汉葡字典》, a *Vocabularium Latino-Sinicum* 《拉汉辞汇》 (1836), a *Lexicon magnum Latino-Sinicum* 《《拉丁-汉语大词典》》 (1841) etc. He died 3 October 1841 in Macau. Since 1872 his tomb is in the church of the San Jose Seminary, where the tombstone inscription has been preserved. See: Callery, Dictionaries.

Dictionaries 辞典, 字典. In order to learn the local language and to do translation work, Catholic, Protestant and Orthodox missionaries in China produced innumerable bilingual glossaries and dictionaries. The first dictionary of the Chinese language was compiled by Cobo 高母羨. M. Ricci's *Xizi qiji* 《西字奇迹》 (1605) for the first time used Romanization of Chinese characters systematically. Probably Ricci also wrote a *Portuguese-Chinese dictionary* 《葡-汉字典》, but it is hard to prove the author of this work. Trigault 金 published, with the assistance of Wang Zheng 王徵 and Zhang Wenda 张问达, the *Xiru ermuzi* 《西儒耳目资》 (1626). The Dominican F. Varo 万 wrote one of the first Chinese grammar books *Arte de la lengua mandarina*, (1682; printed 1703 in Canton). The Italian Franciscan Brollo 叶 wrote an extensive Chinese-Latin dictionary (c. 1703), which was printed in France as Chinese-French dictionary around 100 years later. Fr. Premare 马, a Jesuit wrote another grammar of Chinese, the *Notitia Linguae Sinicae*, (1728, printed by Protestant missionaries at

Malacca in 1831). Important compilers of Chinese-Western dictionaries in the early 19th century were Goncalves, Morrison, Lobscheid (Lobscheid's huge work was reprinted in Japan and influenced the Japanese translators). The bilingual dictionaries slowly unified and westernized the meanings of the Chinese characters and new terminological creations. See: Amiot 钱, Brollo 叶, Callery 加, Chalmers 淇, Cobo 高, Couvreur 古, Desgodins 德, Douglas 杜, Goncalvez 公, Goodrich 富, Herdtrich 恩, Lobscheid 罗, MacGillivray 季, MacGowan 麦, Mackay 马, Mathews 马, Medhurst 麦, Morrison 马, Perny 童, Premare 马, H. and P. Serruys 司, Varo 万. See also: Latin, Mongol Studies, Tibetology.

Varo, Francisco, OP 万济国, 1627-1687, Spanish Dominican scholar missionary from Seville. He was ordained priest in Mexico between 1646 and 1648 and arrived in China via the Philippines in 1649. He remained in China until his death in 1687, mainly living at Funing 福宁, Fujian. He wrote many Chinese and bilingual works, dictionaries and textbooks for Chinese, see his *Arte de lengua mandarina* (published 1703 in Canton). His *Vocabulario de la Lengua Mandarina* („Glossary of the Mandarin Language“) is one of the most important bilingual dictionaries before 1820. Varo also was appointed Vicar Apostolic of Fujian (1687, not possessed) and Vicar Apostolic of Guangdong-Guangxi-Yunnan (1687). He died in 1687. His Chinese works are: *Shengjiao mingzheng* 《圣教明徵》 (1656) and *Shangzhu shengjiao yueyan* 《上主圣教约言》 (n.d.). See: Dictionaries. Lit.: Coblin, *Francisco Varo's Glossary of the Mandarin Language* (2 vols., Monumenta Serica, 2006).

Lobscheid, Wilhelm 罗存德, 1822-1893, German pastor, linguist. He worked with the Rhenish Mission (RM) and came to China in 1848 (see also Genahr 叶). He tried to establish a residence at Bao'an 宝安, Guangdong, was expelled first, but then rented a house for medical services, working as physician during daytime and as evangelist at night. The local evangelist Wang Yuanshen 王元深 (converted 1847 by Gutzlaff) helped him to establish a church in Fuyong 福永. In 1850 Rev. Lobscheid's

health deteriorated and he lived in Germany 1851-1852. He returned to Hong Kong in 1853 and served at Heyou 荷坳, Tangtousha 塘头厦 from 1855-1859. After that he moved to Hong Kong, where he compiled several books, such as *Yinghua wenfa xiaoyin* 《英话文法小引》. His huge English-Chinese dictionary *Yinghua zidian* 《英华字典》 was published in several volumes in Hong Kong 1866-1869. Many of the copies of this dictionary were bought by Japanese who reprinted it. It directly influenced the creation of new Japanese terms in the Meiji period (1868), since many Japanese scholars used this dictionary to learn English. In China itself the dictionary had not much direct influence, although it was probably China's most elaborate and detailed bilingual dictionary of the 19th century.

毕礼的墓碑和中国南方的中西文化交流

很多外国传教士在 19、20 世纪来华，并且在中国各省建立一些教会团体。他们想通过传播基督信仰给中国人带来精神性的生命。这些传教士也都愿意在中国去世，在中国埋藏。他们的墓碑大多已经消失，但在一些地方还保存个别墓碑，比如中国历史学家康志杰发现了意大利人毕礼的墓碑（见康志杰《鄂西北磨盘山天主教社区研究》，香港原道交流学会，2013 年，500-501 页）。

拉丁语碑文：

A O

HIC IACENT OSSA RMI D.D.

PASCHALIS BILLI ITALI EPI. GRAT-RONI 1S. VIC. AP.

HUPE NO.

OBIIT 12 MAII 1873 AETATE 43 AN

O.PX.E.

英语翻译：Alpha and Omega Here rest the bones of the most Reverend Dom Pascalis Billi, the Bishop of Grat-Roni and the first Vicar Apostolic of Hubei North. He died on 12 May 1873 at the age of 43.

Billi, Pascal [Pasquale], OFM 毕理, 毕礼, 1835-1878, an Italian Franciscan who entered the congregation in 1853 and came to China in 1861. March 1862 he arrived at Hubei. The Church was suppressed at that time. Billi was active in Zaoyang 枣阳, where he was once captured by Taiping 太平 soldiers. Later he returned to the seminary of Wuchang 武昌修院. In 1870 he became coadjutor of Bp. Zanolli, and from 1876-1878 he was Vicar of the Vicariate Northwest Hubei 鄂西北 (also known as Laohekou 老河口). His residence was at Chayuangou 茶园沟. He developed pilgrim destinations and was ordained bishop in Chayuangou by Volonteri on 22 June 1877. He died 12 May 1878. His tomb is at the Catholic cemetery of Mopanshan 磨盘山教会公墓.

历史背景:

Chayuangou 茶园沟, also known as Mopanshan 磨盘山, in northern Hubei. (see Laohekou 老河口 diocese). In 1724, when Yongzheng Emperor persecuted Christians, some Catholics from Xianyang 襄阳 (modern Xiangfan City) purchased a valley in the hills west of Gucheng 谷城, near Zijinzhen 紫金镇 and distributed the land. The Jesuits in Beijing (Parrenin 巴) hoped to develop and organize this community, somewhat similar to the reductions in Paraguay. Thus Parrenin sent a scholar there to purchase another large piece of land adjacent to Chayuangou. From 1731-1732 the French Jesuit Labbe 胥 was the first to enter the hills of Chayuangou, and he organized the Catholics in 8 villages (later developing into 14 communities). The number of Catholics grew from 600 to 6000. They were dispersed in 1779, but regrouped between 1793 and 1819. After the dissolution of the Jesuits in 1773, a Chinese Jesuit father, Gao Leisi 高类思 (or Guo Leisi 郭类思), 1732-1795, led the development of the community for some time. The Lazarists Aubin 陈 (1759-1795)、Clet 刘 (1748-1820) and Perboyre 董 (1802-1840) had been to Chayuangou, and Clet established his residence here before he was detained and martyred in Wuchang. In 1870, the area was administered by Italian Franciscans, and there were around 2000 to 3000 Catholics living in the area. Lit.: Kang 康志杰, *Shangzhu de putaoyuan: E Xibei Mopanshan Tianzhujiao shequi yanjiu, 1634-2005*, (2006).

Zanoli, Eustache-Modeste, OFM 明希圣 or 明希贤 or 明位笃, 1831-1883, Italian Franciscan Bishop, who came to China in 1856. From 1857-1862 he served as Coadjutor Bishop of Hubei, assisting Bp. Spelta 徐. In 1861 he was consecrated Bishop. From 1862-1870 he served as Vicar Apostolic of Hubei. From 1870-1883 he served as Vicar Apostolic of Eastern Hubei 湖北东部. After the death of Bp. Calceggio 杨 (1871) he also served as administrator of North-Western Hubei 鄂西北 (1871-1876).

Banci, Ezechia, OFM 南熙, 1833-1903, Italian Franciscan, who arrived in China

in 1861, served in Hubei in 1866. He was rector of the seminary in Wuchang 武昌, then went to northwest Hubei Shangjin Heitangou 上津黑炭沟 to preach there, from 1879-1903 he was Vicar of the Vicariate Laohekou 老河口, establishing the local Church. He faced several waves of anti-Christian movements and died September 22, 1903 in Xiangfan 襄樊. His tomb is in Chayuangou 茶园沟.

Laohekou [Laohokow] Diocese 老河口教区,Hubei. The older name of the Diocese was Northwestern Hubei 鄂西北(1870-1924). In 1924 the Apostolic Vicariate of Laohekou was established, and in 1946 it became a Diocese. It was administered by Franciscan missionaries. In 1940 there were parishes in Laohekou 老河口 (Bishop's residence, sisters' convent, hospital, etc.), North church 北堂, Taipingdian 太平店, Shihua jie 石花街, Gucheng 谷城, Huangshanya 黄山垭, Junxian 均县. Chayuangou 茶园沟(a group of villages first founded in 1724 by Catholics from Xiangyang 襄阳, later a center of Jesuits, Lazarists, and Franciscans), Fangxian 房县, Xunyang 郟阳, Xunxi 郟西, Shangjin 上津, Huanglongtan 黄龙滩. In 1940 there were 18450 Catholics, 28 large churches, 40 chapels and oratories, 17 foreign Franciscan priests, 10 native priests (among them 5 Franciscans), 3 foreign Franciscan brothers, 14 foreign sisters (Franciscan Missionary Sisters of Egypt), 26 native sisters (Franciscan Missionary Sisters of Egypt and Franciscan Sisters of Jesus the Infant 耶稣圣婴方济各修女会), 5 theologians (studying in Hankou 汉口 and Rome), 1 minor seminary (37 students), 1 catechist school (7 students), 15 elementary schools (c. 450 pupils), 1 orphanate for boys (155 orphans), 2 orphanages for girls (315 girls), 1 hospital, 2 old people's homes, 7 clinics. Bishops: see Billi 毕(1876-1878), Banci 南(1879-1903), Landi 毕(1904-1920), Ricci 恩(1922-1930), Ferrani 费(1932-1966).

田嘉璧的墓碑和 19 世纪末的北京

一些法国传教士埋藏在北京正福寺，其中包括田嘉璧。他的墓碑保存在五塔寺的“石刻艺术博物馆”。碑文如下（根据明晓艳，魏扬波编《历史遗踪·正福寺天主教墓地》，2007年，189页）：

HIC IACET LUDOVICUS GABRIEL DELAPLACE, GALLUS NATUS IN CIVITATE ANTISIODORAN. MDCCCXX IN CONG. STI VINCENTII INGRESSUS EST AN. MDCCCXLII. DIRECTUS AD SINAS AN. MDCCCXLV, CREATUS EPISCOPUS COADJUTOR AN. MDCCCLII IN PROVINCIA HONAN, INDE TRANSIIT VIC. AP. IN KIANGSY ET PAULO POST IN TCEKIANG, UNDE AN. MDCCCLXX PEKINUM VENIT IBIQUE POST MULTOS LABORES PIE DECESSIT DIE XXIV MAII AN. MDCCCLXXIV R.I.P.

汉语：中题：“圣味增爵会主教田公之墓”

“公讳嘉璧，字类斯。泰西拂朗济亚国人。生于嘉庆二十四年。道光十八年入圣味增爵会。二十六年东来宣道，先传教河南。咸丰二年陞主教尊位，管理江西教务。越二载，移任浙江。同治九年调陞北京主教。光绪十年四月晦日，安逝北京本署救世堂。[北堂]五月初二日葬于京西正福寺。在会四十八年。居主教位三十二载。享寿六十有六。”

历史资料：

Delaplace [De la Place], Louis-Gabriel, CM 田类思，田嘉璧，1820-1884, French Lazarist Bishop. In 1842 he entered the CM seminary at Paris, and in 1843 he was ordained priest. In 1846 he came to Macau 澳门, later he went to Henan to do mission work. In 1852 he became Vicar Apostolic of Jiangxi 江西, and in that year he was consecrated Bishop at Luyi district 鹿邑县 Fengqiao 冯桥 by Bp. Baldus 安. 1852-1854 he was Vicar of Jiangxi, 1854-1870 he was Vicar of Zhejiang 浙江, and 1870-1884 he was Vicar of North Zhili 直隶北境, residing at Beijing. In 1872 he organized the congregation of the Josephine Sisters 圣若瑟会(see: Sisters). In 1883 he arranged the foundation of the Cistercian monastery at Yangjiaping 杨家坪, Hebei. On 24 May 1884 Bp. Delaplace died in Beijing. He was buried at Zhengfusi 正福寺, and

his tomb stone has been preserved (at the Wutasi Stone Museum, Beijing). Bp. Delaplace supported the Qing government in the fight against the Taipings (in 1863) and wrote several books, such as *Xinyue jianlue* 《新约鉴略》 (1873) and *Shengjiao qianshuo* 《圣教浅说》 (1873), *Jinjiao yaoli* 《进教要理》 (1879). He also supported orphanages and charity work of the Church.

Favier, Pierre-Marie-Alphonse, CM 樊国梁, 1837-1905, French Lazarist bishop, born at Marsannay, Dijon. He joined the CM in 1858 and professed vows in 1860. After his ordination in 1861 he came to Beijing (1862) and served here. He had an important role in the negotiations with the government concerning the relocation of the North Church (from Zhongnanhai to Xishiku). Favier directed the construction of the new church. In 1887 he became vicar general of Zhili North 直隶北区, and in 1898 he was ordained by Bp. Bruguere 包. In 1899 he was vicar of Zhili North. In those years Favier had good contacts to the Qing government, and the authorities even suggested that he should establish a university in Beijing. On 15 March 1899 he obtained an imperial decree which placed Catholic bishops on a par with Chinese governors (see: Treaty). In spring of 1900 he noticed the anti-foreign movements and informed the French ambassador. In summer of 1900 he cared for 3400 Catholics who sought shelter at the North Church. The Boxers besieged the church for 60, and 500 of the Catholics died (some of starvation). 1901 he traveled to Europe and gave talks in many places, motivating Lebbe 雷鸣远 and others to come to China. He condemned the relief expedition's excessive use of force against Chinese rebels. 4 April 1905 he died in Beijing, his tomb is at the North Church, and his Latin tombstone has been preserved. He wrote *Pekin: histoire et description* (a history of Beijing, 1897) and *The Heart of Peking: Bishop A. Favier's Diary of the Siege* (1901).

Lazarists, Congregation of the Missions, Vincentians, CM 遣使会, 拉匝禄会, 味增爵会. This congregation was founded by St. Vincent de Paul (1580-1660) in 1625, thus their members are called „Vincentians“. As their mother house was the seminary St. Lazare in Paris, they are also named „Lazarists“. Their official Latin

name is „Congregation missionis“ (CM). The aim of the founder was to train priests and to care for the poor. This congregation arrived in China in 1699 (see: Appiani 毕, Mullener 穆). In 1702 they started to work in Sichuan, but in 1706 they were expelled. After 50 years they came to China a second time. In 1785 they took over the administration of Beijing Diocese from the Jesuits. They paid special attention to the education of native clergy, thus as the foreigners could no longer stay in Beijing after 1827, a few Chinese CM priests carried on the ecclesiastical services. One of them, Fr. Xue Madou 薛玛窦 decided to move to Xiwanzi 西湾子 in 1829. In 1835 Fr. Mouly 孟 came to Xiwanzi and became the founder of the Church of Inner Mongolia. Fr. Gabin and Fr. Huc came to Xiwanzi in 1840. They learned Mongol language and conducted their investigations on the situation of China. After 1840 Vincentians served at Beijing 北京, Tianjin 天津, Anguo 安国, Zhengding 正定, Shunde 顺德, Yongping 永平, Ganzhou 赣州, Ji'an 吉安, Nanchang 南昌, Yujiang 余江, Hangzhou 杭州, Ningbo 宁波, Taizhou 台州 etc. From 1699-1935 some 964 Vincentian priests served in China (including a good number of native priests). In 1917 there were 189 foreign Vincentians in China, and in 1948 there were 8 foreign Bishops, 186 foreign priests, 1 foreign brother, 5 Chinese Bishops, 180 Chinese priests and 20 Chinese brothers serving in China. For early Lazarists, see: Appiani 毕, Müllener 穆, Pedrini 德, Aubin 奥, Hanna 韩, Raux 罗, Ch. Paris 巴, Ghislain 吉, Lamiot 南, St. Clet 刘, Ferreira 费, Ribeiro-Nunez 李, Monteiro da Serra 高, Pires-Pereira 毕, St. Perboyre 董, Mouly 孟, Goncalves 公. See also: Wang Zengyi 王增义, Chen Qiming 陈启明, Hu Ruoshan 胡若山, Defebvre 戴, Deymier 梅, Dumond 杜, Geurts 武, Krause 葛, Lebouille 刘, Mignani 梅, Montaigne 满, O'Shea 和, Vienne 文; Anguo Diocese 安国教区, Zhengding Diocese 正定教区, Beijing Diocese 北京教区, Shunde Diocese 顺德教区, Tianjin Diocese 天津教区, Yongping Diocese 永平教区, Ganzhou Diocese 赣州教区, Ji'an Diocese 吉安教区, Nanchang Diocese 南昌教区, Hangzhou Diocese 杭州教区, Ningbo Diocese 宁波教区, Taizhou Diocese 台州教区.

Sisters, Josephines, Daughters of St. Joseph, (Beijing) 圣若瑟修女会, a

congregation founded by Bp. Delaplace 田 in 1872. Their central house was at Xishiku 西什库, Beijing (near the North Church). They ran the Guanghai Middle School 光华中学, and they had a kindergarden. They developed branches in other vicariates in Hebei area. In 1948 they had 266 Chinese sisters serving in Beijing.

Sisters, Josephines, Daughters of St. Joseph, (Zhengding, Hebei) 正定若瑟会修女. In 1880 this congregation was founded in Zhengding 正定, and in 1910 their convent in Baoding 保定 was inaugurated. They educated the native sisters and served in charity institutions. They also ran elementary schools. In 1939 they had 112 sisters in vows serving in Zhengding 正定, 65 sisters in Baoding 保定, 5 sisters in Xingtai 邢台, 33 sisters in Xuanhua 宣化 (at the Caishen miao Street 财神庙街).

福若瑟的纪念碑和乡间的文化交流

一名来自意大利（当时属奥地利）的传教士在山东南部去世。他的墓被毁（后来恢复），但他去世的房子墙上有这样的纪念碑（参见雷立柏《简明拉丁语教程》，商务 2010 年，143 页）：

拉丁语：Hoc in cubiculo Servus Dei P. Josephus infatigabilis Evangelii praeco verbo et opere clarus divinis mysteriis reffectus animam Deo sancte reddidit, die 28 mensis Januarii anni salutis 08.

英译：

In this room the Servant of the Lord, Fr. Joseph, the indefatigable preacher of the Gospel died, famous in word and deed, he saintly gave back his life to God, on 28 January of 1908.

历史背景：

Freinademetz [Freynademetz], Joseph, SVD, St. 福若瑟, 1852-1908, Austro-Italian priest, who was born in a Ladin-speaking area in Southern Tyrol (after 1918 belonging to Italy). He was ordained priest in 1875, joined the Steyl mission house in 1878 and was sent to Hong Kong in 1879, together with Fr. Anzer 安. He

served at the Island of Saigon 西贡. In 1882 he arrived in Poli 坡里, Shandong, and began to itinerate through the regions of southern Shandong. He educated local catechists (1893-1894), and native seminarians (1895-1896) and after 1897 was superior of the SVD community in Shandong. His indefatigable preaching and his amiable approach won many converts, thus he earned the honorary title of „Father of the South Shandong Mission“. After having served in China for 27 he died of typhus in Daijiazhuang 戴家庄, Jining 济宁, on 28 January 1908. He was beatified in 1975 and canonized in 2003. Lit.: Bornemann, *Der selige P. J. Freinademetz, 1852-1908*, (1977, Engl. trsl. *As Wine Poured Out*, 1984).

Henninghaus, Augustin, SVD 韩宁镐, 1862-1936, German Bishop, member of the Divine Word Missionaries. In 1879 he entered the seminary in Steyl, in 1885 he was ordained priest. In 1886 he sailed to Shandong. From 1886-1890 he served as teacher at Poli 坡里, Yanggu 阳谷. Later he evangelized at Jiexiang 嘉乡, Juye 巨野, Juncheng 郟城 etc. In October 1891 he accompanied Bp. Anzer 安 at the Synod at Tongyuanfang 通远坊, Shaanxi. Later he served at Chengwu 成武, Dingtao 定陶, Shanxian 单县. From 1899-1902 he was in Qingdao 青岛. From 1904-1925 he was Vicar Apostolic of Southern Shandong 山东南界, from 1925-1936 he was Vicar Apostolic of Yanzhou 兖州. In May 1924 he was at the National Synod at Shanghai and was put in charge of editing a unified Chinese catechism. Bp. Henninghaus served in China 52 years, and he built many churches, schools and medical institutions. In 1905 he invited the Holy Spirit Sisters (Servants of the Holy Spirit), in 1910 he founded the Holy Family Sisters 圣家会. He ordained many local priests, and in 1934 he appointed Bp. Hoowarts 何 as Vicar of Heze 菏泽. In 1937 he consecrated Fr. Schu 舒 Bishop of Yanzhou. In the 1920s and 1930s he repeatedly asked German benefactors to help victims of flood disasters. In 1929 he built a leprosary near Guanzhuangpu 冠庄堡, Yanzhou. He died 20 July 1939 in Yanzhou. He wrote a German-Chinese dictionary, a biography of Fr. Freindemetz and some Chinese works. His tomb is at the cemetery of Daijia 戴家, Ji'ning 济宁, Shandong. Lit.: H. Fischer,

Augustin Henninghaus, 53 Jahre Missionar und Missionsbischof, (Steyl 1940, the Chinese translation of this book was published in Beijing in 2015).

Society of the Divine Word, SVD 圣言会, a Catholic mission society founded in 1875 by the German priest Arnold Janssen (canonized in 2003). The motherhouse is in Steyl (Netherlands). In 1879 the first two missionaries (Anzer and Freinademetz) came to China, and in 1882 they started to work in Southern Shandong. In 1922 the regions of Xinyang 信阳, Henan, Gansu North 甘肃北, Qinghai 青海 and Xinjiang 新疆 were entrusted to them. In 1933 they were put in charge of the Catholic University (Fujen University) 辅仁大学 in Beijing. From 1879-1950 they sent more than 500 priests and brothers to China, most of them Germans or German-speakers. They opened many schools, minor and major seminaries (Yanzhou Seminary, Lanzhou Seminary, Gaomi Seminary) and from 1938-1948 were in charge of the Collegium Sinicum for priests in Beijing (see there). After 1900 they opened German-Chinese schools at Jining 济宁, Yanzhou 兖州, Qingdao 青岛. They had printing presses in Yanzhou and Qingdao. They cooperated in many places with the German sisters from Steyl (see: Sisters, Servants of the Holy Spirit). In 1948 they had 341 missionaries serving in China, among them 28 Chinese. They administered the following dioceses: Yanzhou 兖州, Heze 菏泽, Linyi 临沂, Qingdao 青岛, Lanzhou 兰州, Xining 西宁 (Qinghai), Xinyang 信阳(Henan), Xinxiang 新乡(Henan). After 1949 all foreign priests and brothers had to leave China. See also: Tian Gengxin 田耕莘, Zhang Weidu 张维笃, Anzer 安, Biallas 鲍, Brückner 白, Buddenbrock 濮, Freinademetz 福, Haberstroh 夏, Henninghaus 韩, Hoowarts 何, Loy 卢, Megan 米, Murphy 穆, Overloeper 岳, Rahmanns 雷, Rigney 芮, Schoppelrey 史, Schu 舒, Weber 万, Weig 维, etc. Lit.: Hartwich, *Steyler Missionare in China* (1983ff.; 5 vols., covering the years 1879-1929).

Sisters, Servants of the Holy Spirit, SSps (German) 圣神婢女会 or simply 圣神会, also known as „Missionary Sisters Servants of the Holy Spirit“ or „Steyler

Missionsschwester“. This congregation was established in Steyl in 1889, and most of the sisters were from Germany, Austria, or Silesia. In 1905 they were invited to come to Shandong by Bp. Henninghaus SVD. Since then they served in the southern regions of Shandong, first in Poli 坡里 (Yanggu), in Yanzhou 兖州, then in Ji‘ning 济宁, Daijiazhuang 戴家庄, Guanzhuangpu 冠庄堡(leprosarium), Xuecheng 薛城, Gaomi 高密, Heze 菏泽, Shanxian 单县, Juye 巨野, Yuncheng 郟城, Linyi 临沂, Feixian 费县, Mengyin 蒙阴, Wangzhuang 王庄. In 1923 they sent the first group of sisters to Xinyang 信阳, Henan. They had communities in Xinyang 信阳, Zhumadian 驻马店, Huangchuan 潢川, Shangcai 上蔡, later also in Xinxiang 新乡(Qinyang 沁阳). In 1924 they moved into Gansu 甘肃 and served in Tianshui 天水, Chengxian 成县, Xihe 西河, Qin‘an 秦安, Gangu 甘谷, Qingshui 清水, also in Lanzhou 兰州, Wuwei 武威, Xixiang 西乡, Zhangye 张掖, Qinghai 青海 (Xining 西宁, Datong 大通, Ledu 乐都). They ran many schools (at Ji‘ning 济宁, Yanzhou 兖州, Xinyang 信阳, Lanzhou 兰州 etc.) and were in charge (since 1935) of the Furen Girls School 辅仁女中 and the Women’s College of the Catholic University in Beijing (Furen University 和辅仁大学女生部). They opened many clinics and hospitals (for example St. Anthony Hospital in Yanzhou 兖州圣安多尼医院). They ran orphanages in Xuecheng 薛城, Poli 坡里, Wangzhuang 王庄, Songshu 松树(Gansu). They organized a professional school, the St. Joseph’s Embroidery at Yanzhou 兖州绣花厂. The SSpS sisters also trained native sisters and directed the development of native sisters congregations (see: Holy Family Sisters, Helpers of the Propagation of the Faith). More than 250 sisters served in China, and in 1948 they had 203 foreign and 16 native sisters in vows serving in China. See: Yanzhou Diocese 兖州教区, Xinyang Diocese 信阳教区, Lanzhou Diocese 兰州教区, Xining Diocese 西宁教区. See also: Sr. Lutens 卢, Sr. Tschoepe 蔡.

赵怀义的墓碑和其文化意义

一些中国人也有拉丁语的墓碑,比如北京人赵怀义。他也曾在北京当拉丁语老师! 他的碑保存在宣化天主堂内 (我加上汉语译文):

HIC IACET

在此安眠

ILL(ustris) AC RRDD(reverendissimus) PHILIPPUS TCHAO DIE IV OCTOB(ris) 1880
PEKINI NATUS DIE VII NOVEM(bris) 著名且尊敬的菲利普斯·赵，他生于 1880
年 10 月 4 日在北京，1893 年 11 月 1893 SEMINARII ALUMNUS DIE 27 FEBR(uarii)
1904 SACERDOTIO AUCTUS SUBINDE IN SEMINA-

7 日成为修道院的学生，1904 年 2 月 27 日提升为司铎（神父），此后在修道院
RIO PROFESSOR ECCLESIAE SUANHUAFU VICARIUS ECCLESIAE SIO UAN
PAROCHUS COLLEGII

当老师，成为宣化府教会的教务长，西湾子本堂神父，司铎团的

SILAUG DIRECTOR ILL AC RRDD CELSI COSTANTINI DELEGATI
APOSTOLICI SECRETARIUS DIE 10 MAII 总铎，著名且尊敬的宗座代表克尔苏
斯·刚恒毅的秘书，1926 年 5 月 10 日

1926 EPISCOPUS TITULARIS VAGRUSIS NECNON VICARIUS APOSTOLICUS
DE SUANHUAFU RE-

提名为瓦格茹斯名义主教和宣化府的宗座代牧，

NUNTIATUS DIE 28 OCTOB(ris) 1926 ROMAE IN BASILICA S. PETRI A
SUMMO PONTIFICE PIO PP XI

1926 年 10 月 28 日在罗马伯多禄大堂由教宗比约十一世

SIMULAC QUINQUE PRAESULES EPISCOPATUS SINENSIS LAETAE
PRIMITIAE CONSECRATUS DIE 10

与另外五个中国主教，当幸福的初果，被祝圣主教。

AP. 1927 INTRONIZATUS DIE 14 OCTOBRIS 1927 47 SUAE AETATIS ANNO
INSTITUTUM AB

1927 年 4 月 10 日（在宣化）入座。他 1927 年 10 月 14 日，47 岁时，他把所委
托给

APOST(olatu).ADSCITUM IMPENDAM ET SUPERIMPENDAR
EGREGIE

他的任务 “我付出（一切）并被完全耗尽” 他杰出地

CONSUMMANS IN ECCLESIA SUANHUAFU DIE OBIIT CARITATIS VICTIMA

完成，并在宣化府教堂虔诚地去世了，成为他的仁慈的牺牲品。

BONUS PASTOR ANIMAM SUAM DAT PRO OVIBUS SUIS. IOAN 10.11

善牧为自己的羊付出自己的生命。《约翰福音》10章11节。

RIP (=Requiescat In Pace)原他安眠。

注：Celsus Costantini 刚恒毅，宗座在华的代表（1922-1933年）。

Episcopus titularis Vagrusicus 指某外国教区的“名义主教”。因为中国教区1946年才正式成立，所以必须在1946年之前同时在外国“挂名”，才可以成为某中国代牧区的“主教”。

IMPENDAM ET SUPERIMPENDAR 是主教的座右铭，是一句来自《新约》的话。

CARITATIS VICTIMA 指这样的事件：主教在路上遇到一个讨饭的人，看到这个人身上衣服不多，就把自己的外衣给了他，但因为10月已经相当冷，主教自己生病，不久后去世；他成为“自己的爱心的牺牲品”，a victim of charity。

人物资料：**Zhao Huaiyi [Chao], Philip** 赵怀义，1880-1927，北京人，入北京北堂小修院，1904年晋铎，后在北京预备修院任教，又到宣化、新安传教，曾任北京毓英中学校长4年之久，1923年任罗马教廷驻华传使 Costantini(刚恒毅)的秘书，1926-1927年任宣化（张家口）代牧，1926年在罗马由 Pius XI（比约十一世）祝圣为主教，回国后1927年去世。

Costantini, Celso Benigno Luigi 刚恒毅, 1876-1958, Italian Nuncio, Bishop, who entered university in Rome in 1897 and was ordained priest in 1899. He was interested in archeology and arts, and in 1906 edited a book on the history of arts. In 1913 he founded a journal of sacred art and was appointed bishop. From 1922-1933 he was the first official representative of the Holy See in China. He was greatly interested in Chinese culture and in the inculturation of Christianity in China. On 6 May 1924 he opened the National Synod at Shanghai (the first formal national synod

of the Catholic Church in China), and he created prefectures and vicariates in China that would be governed by Chinese Vicars. In 1926 he led 6 Chinese priests to Rome to be consecrated bishops (Oct. 1926). In 1928 he established the CDD 主徒会, a native congregation, and he supported the creation of a national office for the Catholic Action. He supported Christian art in a Chinese style (see: Chen Yuandu) and invited Dom Gresnigt to design churches in Chinese style (see: Gresnigt). In 1932 he returned to Italy for health reasons. In 1952 he was nominated Cardinal. Lit.: Costantini, *Con I missionari in Cina. Memorie di fatti e di idee*, (Roma 1946).

Inculturation 本地化, a missiological term, often used together with “accommodation”, “adaptation”, “indigenisation”, “acculturation”, “contextualization”. In China it is the effort to use Chinese cultural elements to make the Christian Faith more easily acceptable to the Chinese. Inculturation started when the missionaries began to learn the Chinese language and script, in order to translate Christian terms into Chinese. By doing so they were influenced by Jesuits in Japan, who since the 1570s had adapted to the local culture and had tried to develop the Japanese Church. In the history of the Catholic Church in China, the term “inculturation” is connected to the “Rites Controversy”. The decision by Rome not to extensively use Chinese elements for building up a Chinese theology ended the “overly sinicized theology” of the Figurists (Fr. Bouvet). “Inculturation” is also linked to the efforts of Bp. Costantini, who in the 1920s and 1930s supported the use of Chinese architecture, painting, music, etc. in the Catholic Church. The Catholic Church in China used Latin in the liturgy until the 1990s. (In Taiwan the shift to Chinese happened in the 1960s and 1970s). See: Accommodation, Architecture, Art and Mission, Confucian Christians, Costantini, Figurism, Music, Names, Syncretism, Term controversy.

Accommodation 适应政策, similar to the notion of „inculturation“ 本地化. In China, the word accommodation is usually linked to the mission policy of the Jesuits promoted by Alessandro Valignano and realized by Matteo Ricci. It had 4 major elements: 1) Adaptation and accommodation to Chinese life style and culture,

including language, dress, behaviour. (Before 1595 Ricci and Ruggieri had adopted Buddhist life-style, after that they imitated the Confucian elite.) 2) Trying an evangelization „top-down“, the Jesuits spent much energy on contacts to the elite, especially to the Emperor and the nobles at the court. However, these literati were deeply entrenched in the Confucian culture, and conversion was not easy. 3) Jesuits used science and new instruments (clocks) to promote friendship to people from the elite and thus focussed on indirect evangelization. 4) Most Jesuits (following Ricci) considered classical Confucianism to be close to Christianity, but they rejected Daoism, Buddhism and Neoconfucianism. Their relative openness to Chinese Confucian tradition made them tolerant towards certain Confucian rites, which caused misunderstandings. The accommodation policy of the Jesuits was challenged by members of the mendicant orders, but also the successor of Ricci, Niccolo Longobardo, questioned some of Ricci's tenets. See: Rites Controversy. Lit.: Bettray, *Die Akkommodationsmethode des P. Matteo Ricci S.I. in China*, (Rome 1955).

青岛：一名中国人为德国主教立的墓碑

青岛市的一个象征建筑物是青岛天主教教堂。该教堂是一名德国主教建设的：维昌禄。他的墓碑是他原来的学生田耕莘主教建立的。碑文如下：

拉丁语：

HIC DORMIT IN CHRISTO

EXCELLENTIA DOMINUS DR. GEORG WEIG SVD PRIMUS VICARIUS
APOSTOLICUS DE TSINGTAO QUI HANC ECCLESIAM A PRIMIS
EPISCOPATUS SUI ANNIS MIRO ANIMI VIGORE EXSTRUENDAM NAVABAT
EAMQUE S. MICHAELI PRINCIPIS MILITIAE CAELESTIS DEDICANS DIE 28 X
1934 SOLLEMNITER CONSECRAVIT. EXSTITIT VIGILANS FIDELIUM
PASTOR ANIMARUM JUVENTUTIS STUDIOSAE ASSIDUUS FAUTOR
MISSIONARIORUM SUORUM DUX PRUDENS PROVIDUSQUE PATER.

NATUS 14 XII 1883 SACERDOS ORDINATUS 10 II 1907 EPISCOPUS

CONSECRATUS 23 IX 1928 PISSIME OBDORMIVIT IN DOMINO 3 X 1941.

R.I.P.

汉语：

“青岛教区首位宗座代牧维公之墓

公讳昌禄德国籍，一八八三年十二月十四日于一九四一年十月三日平年五十有七公天性心（……）一九零七年领受铎品来华后任兖州大修院院长迪启从道成绩卓著，一九二八年予指青岛教区代牧，一九三四年创建圣弥额尔大堂宏润壮丽乃公一生精力所萃。公抚育教民，仪若善牧，领导属下，不懈明师，宗德传行，教区慈父，爰梁方石，镇兹灵魂。

（田）公立一九四四年十二月十日立石。”

人物资料：**Weig, Georg, SVD** 维昌禄, 1883-1941, German Bishop, member of the Divine Word Missionaries. He entered the seminary in 1895 and was ordained priest in 1907. In 1908 he arrived in Shandong, and from 1910-1925 he taught (Latini) at the Seminary of Yanzhou 兖州. Since 1912 he served as secretary of Bp. Henninghaus 韩. From 1925-1940 he was Vicar Apostolic of Qingdao 青岛. In 1928 he was consecrated Bishop by Bp. Costantini 刚 in Yanzhou. 兖州. In 1931 he began to build the large cathedral of Qingdao, which he could consecrate in 1934. On 3 October 1941 he died in Qingdao. His tombstone is in the cathedral. He produced a number of textbooks for Latin (*Rudimenta linguae Latinae, Grammatica, Phraseologia Latina*) which were used in Catholic seminaries throughout China.

Tian Gengxin, Thomas Cardinal, SVD 田耕莘, 1890-1967, the first Chinese Cardinal. He was born in a village in Yanggu District 阳谷县, Shandong. In his childhood he followed his father to Poli 坡里 who served as teacher there. He learned at Poli and received baptism in 1901. In 1904 he entered the minor seminary, and from 1910-1916 he was in the seminary at Yanzhou 兖州. In 1918 he was ordained priest and served in parishes in the regions of Linyi 临沂, Yanzhou 兖州. In 1929 he entered the SVD novitiate, and from 1933-1943 he served as Prefect Apostolic of

Yangu 阳谷, residing at Poli. In 1939 he was made Vicar Apostolic, and on 29 October he was consecrated Bishop by Pope Pius XII. From 1943-1945 he served as Vicar Apostolic of Qingdao 青島, and in December 1945 he was nominated Cardinal. On 18 February 1946 he was in Rome for the coronation ceremony as Cardinal. At the same time he was appointed Archbishop of Beijing, where he went the same year and was welcomed enthusiastically. He founded the Sapientia Press 上智编译馆 (editor: Fang Hao) and the St. Thomas Seminary near the Furen University to foster vocations. However his eye ailment forced him to travel to Shanghai and then to Hong Kong in 1948. In February 1949 Chiang Kaishek sent a plane to Hong Kong to bring Card. Tian to Taiwan, but the Holy See opposed this, and since Tian was persuaded by his priests not to return to Beijing, he went to the USA in 1949. He participated in the Second Vatican Council. In 1959 he was appointed Archbishop of Taipei, and in 1960 he came to Taiwan. He opened many institutions in Taiwan, among them St. Joseph Seminary 圣若瑟修院, St. Thomas Theologate 多玛斯神哲学院 and Gengxin Hospital 耕莘医院. He supported the revival of Fu Jen University 台湾辅仁大学 and was the chairman of the board of trustees. He died on 24 July 1967 in Taiwan. His tomb is in the Catholic Church, Wufeng Nanlu, Jiayi 嘉义, Taiwan. Lit.: J. Fleckner, *Thomas Kardinal Tien*, (St. Augustin 1975).

Latin in China. Latin, the language and script of ancient Rome, became the universally used script in late antiquity and in the Middle Ages. Many Christian classical books (Fathers of the Church) were written in Latin. Latin was the theological language of Augustine, Thomas, Erasmus, Luther, Melanchthon and Suarez. Latin was the common liturgical language of the Catholic Church until the end of the 20th century. Montecorvino 孟 started to teach Latin in Beijing, and until the 20 century, Catholic missionaries in China used Latin and trained native clergy in this language. After 1590 the first Chinese seminarians started to learn Latin (in Macau and other places), since Chinese theological books were few. In 1591 the first group of Chinese Jesuit candidates started to learn Latin. In 1615 Fr. Trigault 金 obtained

the permission from Rome that Chinese priests could use Chinese to perform Holy Mass and that they could use Chinese language to learn theology, could pray the breviary in Chinese. However, Chinese theological books were very few before Fr. Buglio's translations (after 1650). The translation of the Bible posed great problems, thus the theological education from the 17th to the 20th century was held in Latin. Fr. Parrenin 巴 produced a small Latin dictionary, and Fr. Gaubil 宋 taught some Manchu diplomats Latin. The Treaty of Nerchinsk (1689) was also written in Latin (See Gerbillon 张, Pereyra 徐). The early works of sinologists and their translation of the Chinese classics were in Latin, see the *Confucius, Sinarum Philosophus* (1687). See: Couplet 柏, Couvreur 顾, Gaubil 宋, Gerbillon 张, Noel 卫, Parrenin 巴, Pereyra 徐, Poirot 贺, Premare 马, Regis 雷, Ke Zongxiao 柯宗孝, Li Andreas 李安德, Li Wenyu 李问渔, Li Zibiao 李自标, Ma Xiangbo 马相伯, etc.

利类思《弥撒经典》中的“保罗书信”

胡文婷 电子科技大学外国语学院

利类思 (Lodovico Buglio, 1606-1682), 意大利耶稣会士, “系出阀阅子弟, 自幼不事纷华, 即入修道会。矢志童贞, 绝财绝意, 读书穷理、博学精深。”¹利类思于 1636 年入华, 正值明清鼎革时期, 曾开教四川, 后被清军带回北京, 其足迹由南向北, 在华时间长达半个世纪。利类思“读书穷理、博学精深”, 他的中文水平在彼时耶稣会士中属于佼佼者, 而他也一直致力于西学书籍的创作,²内容主要涉及动物学、地理学、神学等, 为推动西学东传做出了自己的贡献。

在利类思的众多著作中, 有一本译著应引起学者的注意, 即《弥撒经典》。利类思译述该书是他身体力行地推动天主教“本地化”的重要表现。一方面可以服务教徒, 规范中文弥撒礼仪, 另一方面则是为培养中国籍神职人员奠定基础, 推动教务的发展。

梵蒂冈图书馆藏的《弥撒经典》现有两个版本, 一个为 Borg.cin.352, 共计五册, 一个为 Borg.cin.409, 则是将五册编为一卷, 两个版本格式相同, 但前者内页多有字迹不同者, 疑为后补。³Borg.cin.352 中首页为“弥撒经典”四个大字, 反面为“极西耶稣会士利类思译, 同会恩理格 (Christian Wolfgang Herdrich, 1625-1684)、柏应理 (Philippe Couplet, 1623-1693)、安文思 (Gabriel de Magalhães, 1610-1677)、鲁日满 (François de Rougemont, 1624-1676)、聂仲迁 (Adrien Greslon, 1618-1697) 订, 值会南怀仁 (Ferdinand Verbiest, 1623-1688) 准”。可以看出该书的订正人员比一般书籍要多, 一是为了确保该书的宗教性以符合基督神学规范, 二是展现在华传教士对该书的支持态度, 呼吁培养中国本土司铎。第二页则是一副版画, 沿袭圣经传统, 周边绘以四位圣人——圣彼得 (Saint Peter, 1-67)、圣雅格伯 (Saint James the Greater, 5BC-44)、圣马太 (Saint Matthew the Apostle, 生卒年不详)、圣保罗 (Saint Paul, 5-67), 先知均持有纸笔记录福音,

¹ 徐宗泽,《中国天主教传教史概论》,上海:上海书店出版社,1990年。

² 由利类思创作、翻译的著作达 20 余种。主要包括《物元实证》、《弥撒经典》、《司铎典要》、《圣事礼典》、《善终瘞莹礼典》、《已往者日课经》、《天主正教约征》、《圣教简要》、《主教要旨》、《安先生行述》、《狮子说》、《进呈鹰说》、《御览西方要纪》、《不得已辨》、《超性学要》等。

³ 字迹不同者,分布在 Borg.cin.352.vol.f.040,vol.2,f.002,f.005,f.007,f.025,f.058,f.067,f.082;vol.3,f.006;vol.5.f.062。

在圣人身旁还有教会“四活物”：狮子、牛、人、鹰。版画上端为耶稣会标志，中间写有拉丁语“Missale Romanum, auctoritate Pauli V. Pont. M. Sinice redditum a P. Ludovicus Buglio Soc. Iesu, Pekim. In Collegio eiusd. Soc. An. M. DC. LXX”即“罗马弥撒书，⁴经教宗保罗五世恩准，由在华耶稣会士利类思译于北京耶稣会，1670年。”背面还有一个印章，刻有“LUDOVICUS DE DESI EPISCOPUS CANOPIVIC. APOSTOLICUS CHANG-TONG ET ADMINISTRATOR DIAECESIS NAN-KINENSIS”。而在 Borg. cin. 409 中，首页是版画，第二页为“弥撒经典”标题页，其反面才为“订准”页，无印章。《弥撒经典》的内容结构分为：西历年月，弥撒公例，弥撒礼节，做弥撒或缺者，铎德做弥撒预备念，铎德预备弥撒前祝文，弥撒后祝文，弥撒经典，祝圣水规仪。

关于《弥撒经典》，国内外学者研究不多。目前，笔者看到的关于该著作的专门研究为罗国辉（Thomas Law）的《〈弥撒经典〉翻译始末》，⁵该文立于教会史角度，爬梳了《弥撒经典》翻译的背景和其出现的过程，另外，F. Bontinck 在其著作 *La lutte autour de la liturgie Chinoise aux XVIIe et XVIIIe siècles* 也对《弥撒经典》进行了整理研究。⁶其实，该书与《圣经》的东传尤其是《圣经》的中译史有着密切的联系，尤其“保罗书信”的一部分内容，在《弥撒经典》中被利类思从拉丁文译为中文，但这项工作却被许多研究《圣经》的学者忽略了。据笔者统计，《弥撒经典》中共有 27 处的保罗书信，但没有列出书信内容所属的具体章节。笔者将其译成的文言文与武加大圣经本进行对照，从而明确了这 27 处的具体出处，并将利类思翻译的这部分保罗书信的文言文和武加大圣经本的拉丁文以及现在天主教通用的思高本圣经进行了对刊，置于下文。⁷通过三者的对比，可以更明晰保罗书信汉译的历史过程，对其中发生的承袭和变化也更容易把握。

⁴ *Missale Romanum* 是天主教教堂做弥撒时用的礼仪书籍，包括礼仪和经文，该书在特伦托会议之前出现了不同的版本，教宗庇护五世（Pope Pius V）在 1570 年对其版本进行了统一，后来教宗克勉八世（Pope Clement VII, 1536-1605）和乌尔班八世（Pope Urban VIII, 1568-1644）也进行了版本的修订，1884 年教宗利奥十三世（Pope Leo XIII, 1810-1903）在所有修订版本的基础上发布了新版本，随后教宗庇护十世（Pope Pius X, 1835-1914）也提出了修改意见，并由教宗本笃十五世（Pope Benedict XV, 1854-1922）在 1920 年出版新本，1962 年梵二会议后，*Missale Romanum* 的版本也随之变化，其中文名字也逐渐确定下来，即《罗马弥撒经书总论》。

⁵ Thomas Law, *Adaptation of the Roman Canon of 1670 : An Historical Study*, Pontificium Institutum Liturgicum, Rome, 1985, pp.13-73.

⁶ F. Bontinck, *La lutte autour de la liturgie Chinoise aux XVIIe et XVIIIe siècles*, Louvain-Paris, 1962.

⁷ 参见附录四，“《弥撒经典》中的“保罗书信”与 Vulgate《圣经》、思高本《圣经》的对刊整理”。

《弥撒经典》中的“保罗书信”与 Vulgate《圣经》、思高本《圣经》的对刊整理

1. 圣诞前第四主日时念圣保禄宗徒与罗马府教友经书——罗马人书 13 章的 11、12、13、14 节 (Epistola ad Romanos)

《弥撒经典》：仁昆，尔须知，吾侪梦觉，锐然蹶起，在斯时哉，救赎之事，亦既途止。速于望外，殆宵遁而日臻矣，宜释冥业，而著光甲，贞行如对皎日，勿沉湎，勿谋食，勿婪，勿佚，勿竞，勿妬，惟依吾主耶稣契利斯督。

思高本《圣经》：再者，你们该认清这个时期，现在已经是由睡梦中醒来的时辰了，因为我们的救恩，现今比我们当初信的时候更临近了。黑夜深了，白日已近，所以我们该脱去黑暗的行为，佩戴光明的武器；行动要端庄，好象在白天一样，不可狂妄豪饮，不可淫乱放荡，不可争斗嫉妒；但该穿上主耶稣基督；不应只挂念肉性的事，以满足私欲。

Vulgate《圣经》：et hoc scientes tempus quia hora est iam nos de somno surgere nunc enim propior est nostra salus quam cum credimus; nox praecessit dies autem adpropiauit abiciamus ergo opera tenebrarum et induamur arma lucis; sicut in die honeste ambulemus non in comesationibus et ebrietatibus non in cubilibus et inpudicitis non in contentione et aemulatione; sed induite Dominum Iesum Christum et carnis curam ne feceritis in desideris.

2. 圣诞前第三主日念圣保禄宗徒与罗马府教友经书——罗马人书 15 章的 4 至 13 节 (Epistola ad Romanos)

《弥撒经典》：仁昆，凡书皆为我等立训，惟因忍德与经典之慰得望，望忍德与安慰之天主，依耶稣契立斯督，使尔等知此惟一焉，可以一心一口，钦崇天主，及吾等主耶稣契利斯督父，故宜互相缔合，如契利斯督为天主荣，缔合尔等，予云耶稣契利斯督，为证主之真实，以符先祖约，为割损司矣，异教者能钦崇主，

实系主慈，如经曰，异教人中，予将认尔，而赞尔名，又曰异教者宜兴众欣悦，又曰，凡异教者，宜赞美主，众民允宜感颂，义撒义亚又曰，将有叶瑟根治异教者，而异教者望主焉，望德之天主幸以诸乐兴和平？，汝等得信可以富于望及斯彼利多三多德能。

思高本《圣经》：其实，凡经上所写的，都是为教训我们而写的，为叫我们因着经典上所教训的忍耐和安慰，获得希望。愿赐忍耐和安慰的天主，赏赐你们仿效耶稣基督的榜样，彼此同心合意，好一心一口光荣我们的主耶稣基督的天主和父。为此，你们要为光荣天主而彼此接纳，犹如基督也接纳了你们一样。我是要说：基督为了彰显天主的真实，成了[割损]的仆役，为实践向先祖们所赐的恩许，而也使外邦人因天主的怜悯而去光荣天主，正如所记载的：“为此，我要在异民中称赞你，歌颂你的圣名。”又说：“异民！你们要和他的百姓一同欢乐！”又说：

“列国万民，请赞美上主！一切民族，请歌颂他！”依撒意亚又说：“叶瑟的根苗将要出现，要起来统治外邦人；外邦人都要寄望于他。”愿赐望德的天主，因着你们的信心，使你们充满各种喜乐和平安，使你们因着圣神的德能，富于望德。

Vulgate《圣经》： quaecumque enim scripta sunt ad nostram doctrinam scripta sunt ut per patientiam et consolationem scripturarum spem habeamus; Deus autem patientiae et solacii det vobis id ipsum sapere in alterutrum secundum Iesum Christum; ut unanimes uno ore honorificetis Deum et Patrem Domini nostri Iesu Christi; propter quod suscipite invicem sicut et Christus suscepit vos in honorem Dei; dico enim Christum Iesum ministrum fuisse circumcisionis propter veritatem Dei ad confirmandas promissiones patrum; gentes autem super misericordiam honorare Deum sicut scriptum est propter hoc confitebor tibi in gentibus et nomini tuo cantabo; et iterum dicit laetamini gentes cum plebe eius; et iterum laudate omnes gentes Dominum et magnificate eum omnes populi; et rursus Esaias ait erit radix Iesse et qui

exsurget regere gentes in eo gentes sperabunt; Deus autem spei repleat vos omni gaudio et pace in credendo ut abundetis in spe in virtute Spiritus Sancti.

3. 圣诞前第二主日念圣保禄宗徒与斐理伯府教友经书——斐理伯书 4 章 4 至 7 节 (Epistola ad Philippenses)

《弥撒经典》：仁昆，宜常乐于主，再语复乐，汝等端肃见示于众，主即途汝勿急遽，凡于默祷，汝等祈求与感恩，并见知于天主，天主平和，超越诸司，幸持尔心尔明，于耶稣契利斯督我等主。

思高本《圣经》：你们在主内应当常常喜乐，我再说：你们应当喜乐！你们的宽仁应当叫众人知道：主快来了。你们什么也不要挂虑，只在一切事上，以恳求和祈祷，怀着感谢之心，向天主呈上你们的请求；这样，天主那超乎各种意想的平安，必要在基督耶稣内固守你们的心思念虑。

Vulgate《圣经》：gaudete in Domino semper iterum dico gaudete;modestia vestra nota sit omnibus hominibus Dominus prope;nihil solliciti sitis sed in omni oratione et obsecratione cum gratiarum actione petitiones vestrae innotescant apud Deum;et pax Dei quae exsuperat omnem sensum custodiat corda vestra et intellegentias vestras in Christo Iesu.

4. 圣诞前第一主日念圣保禄宗徒与歌林多府教友经书——格林多前书第 4 章 1 至 5 节 (Epistola ad Corinthios II)

《弥撒经典》：仁昆，人宜度，我等为契利斯督司，而天主与奥事分责之司，求尽所司者，即忠也，予或判于尔，或判于世人，与我无，与我亦不自判，内虽无愧，敢云即义耶，判我者，天主也，故勿预判，俟主来，真光烛暗冥，而显吾衷，斯时可蒙奖许焉。

思高本《圣经》：这样说来，人当以为我们为基督的服务员和天主奥秘的管理人。说到管理人，另外要求于祂的，就是要他表现忠信。至于我，或受你们的审断，或受人间法庭的审断，为我都是极小的事，就连我自己也不审断自己，因为我虽

然自觉良心无愧，但我决不因此就自断为义人；那审断我的只是主。所以，时候未到，你们什么也不要判断，只等主来，他要揭发暗中的隐情，且要显露人心的计谋：那时，各人才可由天主那里获得称誉。

Vulgate 《圣经》： sic nos existimet homo ut ministros Christi et dispensatores mysteriorum Dei;hic iam quaeritur inter dispensatores ut fidelis quis inveniatur;mihi autem pro minimo est ut a vobis iudicer aut ab humano die sed neque me ipsum iudico;nihil enim mihi conscius sum sed non in hoc iustificatus sum qui autem iudicat me Dominus est;itaque nolite ante tempus iudicare quoadusque veniat Dominus qui et inluminabit abscondita tenebrarum et manifestabit consilia cordium et tunc laus erit unicuique a Deo.

5. 主圣诞子时第一弥撒念圣保禄宗徒与第多经书——弟铎书第 2 章 11 至 15 节 (Epistola ad Titum)

《弥撒经典》：至爱昆，吾主就救世之宠，已显于众，训吾侪，凶恶与世欲，已绝，俾吾居世，廉且义与仁，俟吾圣望即大主，及吾救世者耶稣契利斯督荣福之降临，自付已与吾侪，为救赎我等于诸恶净中厥意行善之民者，尔宜以是事，以言以劝，于耶稣契利斯督我等主。

思高本《圣经》：的确，天主救众人的恩宠已经出现，教导我们弃绝不虔敬的生活和世俗的贪欲，有节制地、公正地、虔敬地在今世生活，期待所希望的幸福，和我们伟大的天主及救主耶稣基督光荣的显现。他为我们舍弃了自己，是为救赎我们脱离一切罪恶，洗净我们，使我们能成为他的选民，叫我们热心行善。你要宣讲这些事，以全权规劝和指摘，不要让任何人轻视你。

Vulgate 《圣经》： apparuit enim gratia Dei salutaris omnibus hominibus;erudiens nos ut abnegantes impietatem et saecularia desideria sobrie et iuste et pie vivamus in hoc saeculo;expectantes beatam spem et adventum gloriae magni Dei et salvatoris nostri Iesu Christi;qui dedit semet ipsum pro nobis ut nos redimeret ab omni iniquitate et

mundaret sibi populum acceptabilem sectatorem bonorum operum;haec loquere et exhortare et argue cum omni imperio nemo te contemnat.

6. 昧爽第二弥撒念圣保禄宗徒与第多经书——弟铎书第3章4至7节(Epistola ad Titum)

《弥撒经典》：至爱昆，吾救世天主，为人者仁慈尤显矣，非为吾侪立义功而来，乃因厥慈救我等，俾领洗再生因圣神，由救吾之主耶稣契利斯督充盈于我等，得以复新，由圣宠得为义人，因望得嗣常生，于耶稣契利斯督我等主。

思高本《圣经》：但当我们的救主天主的良善，和他对人的慈爱出现时，他救了我们，并不是由于我们本着义德所立的功劳，而是出于他的怜悯，借着圣神所施行的重生和更新的洗礼，救了我们。这圣神是天主借我们的救主耶稣基督，丰富地倾注在我们身上的，好使我们因他的恩宠成义，本着希望成为永生的继承人。

Vulgate《圣经》：cum autem benignitas et humanitas apparuit salvatoris nostri Dei;non ex operibus iustitiae quae fecimus nos sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis et renovationis Spiritus Sancti;quem effudit in nos abunde per Iesum Christum salvatorem nostrum;ut iustificati gratia ipsius heredes simus secundum spem vitae aeternae.

7. 圣诞第三弥撒年圣保禄宗徒与如德亚国教友书——希伯来书第1章1至12节(Epistola ad Hebraeos)

《弥撒经典》：昔天主多方屡启先知者，转语吾祖，末时斯日，由厥子，嗣万有造寰宇者，语我等，厥子既为荣福之光，具厥体之像，又因本体之言负万有，炼除万罪者，巍巍右坐位，迈诸天神，以其嗣名称较尊于彼者远矣，盖天神中，谁蒙语，尔乃予子，予今日，已生尔，又予即其父，而伊即予子，又复引进首子于世者曰，天主诸神钦崇伊，向天神曰，其使厥谕若为神，而厥奉事者为火焰，惟向子曰，天主定尔座于无穷，尔国之权，乃义者之权，尔向爱义而恶恶。故天主尔主，以欣乐之油傅尔，超越尔侣，又曰，主，尔厥始创基大地，诸天神为尔手

之工，彼败坏，尔永存，诸如衣朽，尔将更即更矣，尔乃恒一，尔年永不乏。

思高本《圣经》：天主在古时，曾多次并以多种方式，借着先知对我们的祖先说过话；但在这末期内，他借着自己的儿子对我们说了话。天主立了他为万有的承继者，并借着他造成了宇宙。他是天主光荣的反映，是天主本体的真像，以自己大能的话支撑万有；当他涤除了罪恶之后，便在高天上坐于「尊威」的右边。他所承受的名字既然超越众天使的名字，所以他远超过众天使之上。天主曾向那一位天使说过：“你是我的儿子，我今日生了你？”或说过：“我要作他的父亲，他要作我的儿子？”再者，当天主引领首生子进入世界的时候，又说：“天主的众天使都要崇拜他。”论到天使固然说过：“天主使自己的天使为风，使自己的仆役为火焰。”可是，论到自己的儿子却说：“天主！你的御座，永远常存；你治国的权杖，是公正的权杖。你爱护正义，憎恨不法；为此天主，你的天主，用欢愉的油傅了你，胜过你的伴侣。”又说：“上主、你！在起初奠定了下地，上天是你手的功绩；诸天必要毁灭，而你永远存在；万物必要如同衣裳一样破坏。你将它们卷起好似外套，它们必如衣服，都要变换更新；但是你却永存不变，你的寿命无尽无限。”

Vulgate《圣经》： multifariam et multis modis olim Deus loquens patribus in prophetis; novissime diebus istis locutus est nobis in Filio quem constituit heredem universorum per quem fecit et saecula; qui cum sit splendor gloriae et figura substantiae eius portansque omnia verbo virtutis suae purgationem peccatorum faciens sedit ad dexteram Maiestatis in excelsis; tanto melior angelis effectus quanto differentius prae illis nomen hereditavit; cui enim dixit aliquando angelorum Filius meus es tu ego hodie genui te et rursum ego ero illi in Patrem et ipse erit mihi in Filium; et cum iterum introducit primogenitum in orbem terrae dicit et adorent eum omnes angeli Dei; et ad angelos quidem dicit qui facit angelos suos spiritus et

ministros suos flammam ignis;ad Filium autem thronus tuus Deus in saeculum saeculi et virga aequitatis virga regni tui;dilexisti iustitiam et odisti iniquitatem propterea unxit te Deus Deus tuus oleo exultationis prae participibus tuis;et tu in principio Domine terram fundasti et opera manuum tuarum sunt caeli; ipsi peribunt tu autem permanebis et omnes ut vestimentum veterescent;et velut amictum involves eos et mutabuntur tu autem idem es et anni tui non deficient.

8. 圣诞后主日念圣保禄宗徒与加辣济亚教友经书——迦拉达书第4章1至7节 (Epistola ad Galatas)

《弥撒经典》：仁昆，嗣者幼时，虽为主，无异于仆，其父限期未至，属其付托者下，吾辈亦然，幼时役事此世矣，时已满，天主遣其子，由女而成，为古教属下，以赎古教属下者，俾承义子之位也，汝等既为子，天主遣其子之神于尔等，呼亚巴父，尔非为仆，乃为子，为子者，必因天主为嗣也。

思高本《圣经》：再说：承继人几时还是孩童，虽然他是一切家业的主人，却与奴隶没有分别，仍属于监护人和代理人的权下，直到父亲预定的期限。同样，当我们以前还作孩童的时候，我们是隶属于今世的蒙学权下；但时期一满，天主就派遣了自己的儿子来，生于女人，生于法律之下，为把在法律之下的人赎出来，使我们获得义子的地位。为证实你们确实是天主的子女，天主派遣了自己儿子的圣神，到我们心内喊说：“阿爸，父啊！”所以你已不再是奴隶，而是儿子了；如果是儿子，赖天主的恩宠，也成了承继人。

Vulgate《圣经》: dico autem quanto tempore heres parvulus est nihil differt servo cum sit dominus omnium;sed sub tutoribus est et actoribus usque ad praefinitum tempus a patre;ita et nos cum essemus parvuli sub elementis mundi eramus servientes;at ubi venit plenitudo temporis misit Deus Filium suum factum ex muliere factum sub lege;ut eos qui sub lege erant redimeret ut adoptionem filiorum reciperemus;quoniam

autem estis filii misit Deus Spiritum Filii sui in corda nostra clamantem Abba Pater; itaque iam non es servus sed filius quod si filius et heres per Deum.

9. 圣西尔物斯德教宗瞻礼，念圣保禄宗徒与第莫得阿经书——第茂德后书第 4 章 1 至 8 节（Epistola ad Timotheum）

《弥撒经典》：至爱昆，予呼天主，及呼将审判生死者即耶稣契利斯督，因其降世，并因厥国，谕尔宣传语，时耶非时耶，切切即辩，即求即责，忍耐，训诲，将有时不容正训，任厥意，集多师，谄谀悦耳，背真实而就荒唐，尔宜谨慎兢兢诸事，用圣史供尔职，宜节俭，予将往而谢世即迺予，善战，驰趋，已毕，而守信德矣，余惟存吾义冕，公判我主，将偿予于彼日焉，非独偿予，并将偿于凡爱其降临者也。

思高本《圣经》：我在天主和那要审判生死者的基督耶稣前，指着他的显现和他的国，恳求你：务要宣讲真道，不论顺境逆境，总要坚持不变；以百般的忍耐和各样的教训去反驳，去斥责，去劝勉。因为时候将到，那时人不接受健全的道理，反而耳朵发痒，顺从自己的情欲，为自己聚拢许多师傅；且掩耳不听真理，偏去听那无稽的传说。至于你，在一切事上务要谨慎，忍受艰苦，作传扬福音者的工作，完成你的职务。因为我已被奠祭，我离世的时期已经近了。这场好仗，我已打完；这场赛跑，我已跑到终点，这信仰，我已保持了。从今以后，正义的冠冕已为我预备下了，就是主，正义的审判者，到那一日必要赏给我的；不但赏给我，而且也赏给一切爱慕他显现的人。

Vulgate 《圣经》：testificor coram Deo et Christo Iesu qui iudicaturus est vivos ac mortuos et adventum ipsius et regnum eius; praedica verbum insta oportune inopportune argue obsecra increpa in omni patientia et doctrina; erit enim tempus cum sanam doctrinam non sustinebunt sed ad sua desideria coacervabunt sibi magistros prurientes auribus; et a veritate quidem auditum avertent ad fabulas autem convertentur; tu vero

vigila in omnibus labora opus fac evangelistae ministerium tuum imple; ego enim iam delibor et tempus meae resolutionis instat; bonum certamen certavi cursum consummavi fidem servavi; in reliquo reposita est mihi iustitiae corona quam reddet mihi Dominus in illa die iustus iudex non solum autem mihi sed et his qui diligunt adventum eius.

10. 立耶稣书，念圣保禄宗徒与第多经书——弟铎书第3章4至7节（Epistola ad Titum）

《弥撒经典》：至爱昆，吾主就救世之宠，已显于众，训吾侪，凶恶与世欲，已绝，俾吾居世，廉且义与仁，俟吾圣望即大主，及吾救世者耶稣契利斯督荣福之降临，自付已与吾侪，为救赎我等于诸恶净中厥意行善之民者，尔宜以是事，以言以劝，于耶稣契利斯督我等主。

思高本《圣经》：但当我们的救主天主的良善，和他对人的慈爱出现时，他救了我们，并不是由于我们本着义德所立的功劳，而是出于他的怜悯，借着圣神所施行的重生和更新的洗礼，救了我们。这圣神是天主借我们的救主耶稣基督，丰富地倾注在我们身上的，好使我们因他的恩宠成义，本着希望成为永生的继承人。

Vulgate《圣经》：cum autem benignitas et humanitas apparuit salvatoris nostri Dei; non ex operibus iustitiae quae fecimus nos sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis et renovationis Spiritus Sancti; quem effudit in nos abunde per Iesum Christum salvatorem nostrum; ut iustificati gratia ipsius heredes simus secundum spem vitae aeternae.

11. 三王来朝后第一日，念圣保禄与罗马府教友经书——罗马人书第12章1至5节（Epistola ad Romanos）

《弥撒经典》：仁昆，吾为天主仁慈，恳求尔等，陈尔肉身为活仪，为圣，为希天主旨，为善美，为惬意，为全备，予赖天主与吾圣宠，语尔众，尔知勿越其宜，知有节，各因天主分信德之量焉，如一身具多肢，而各效其用，是吾众于耶稣称

一身，各互相为肢，于我等主耶稣契利斯督。

思高本《圣经》：所以弟兄们!我以天主的仁慈请求你们，献上你们的身体当作生活、圣洁和悦乐天主的祭品：这才是你们合理的敬礼。你们不可与此世同化，反而应以更新的心思变化自己，为使你们能辨别什么是天主的旨意，什么是善事，什么是悦乐天主的事，什么是成全的事。我因所赐给我的圣宠，告诉你们每一位：不可把自己估计得过高，而过了份；但应按照天主所分与各人的信德尺度，估计得适中。就如我们在一个身体上有许多肢体，但每个肢体，都有不同的作用；同样，我们众人在基督内，也都是一个身体，彼此之间，每个都是肢体。

Vulgate《圣经》：obsecro itaque vos fratres per misericordiam Dei ut exhibeatis corpora vestra hostiam viventem sanctam Deo placentem rationabile obsequium vestrum;et nolite conformari huic saeculo sed reformamini in novitate sensus vestri ut probetis quae sit voluntas Dei bona et placens et perfecta;dico enim per gratiam quae data est mihi omnibus qui sunt inter vos non plus sapere quam oportet sapere sed sapere ad sobrietatem unicuique sicut Deus divisit mensuram fidei;sicut enim in uno corpore multa membra habemus omnia autem membra non eundem actum habent;ita multi unum corpus sumus in Christo singuli autem alter alterius membra.

12. 三王来朝后第二主日，念圣保禄宗徒与罗马府教友经书——罗马人书第 12 章 6 至 16 节 (Epistola ad Romanos)

《弥撒经典》：仁昆，吾辈俱因圣宠赋恩赐各异，系信德者，则预知，系奉事者，则职事，系训诲者，则经书，系劝语者，则勉励，系施舍者，则淳朴，系理事者，则殷勤，系哀矜者，则心乐，爱无诈伪，恶恶依善，相爱如昆仲，相敬争先，殷勤勿惰，神事心热，事天主候望欣乐，艰难含忍，祈祷孜孜，公体圣人之穷，好舍旅，如有害尔，尔言其善，宜言其善，勿毁诅，乐者与乐，哭者与哭，勿越知，乃于逊谦者合。

思高本《圣经》：12:6 按我们各人所受的圣宠，各有不同的恩赐：如果是说预言，就应与信德相符合；如果是服务，就应用在服务上；如果是教导，就应用在教导上；如果是劝勉，就应用在劝勉上；施与的，应该大方；监督的，应该殷勤；行慈善的，应该和颜悦色。爱情不可是虚伪的。你们当厌恶恶事，附和善事。论兄弟之爱，要彼此相亲相爱；论尊敬，要彼此争先。论关怀，不可疏忽；论心神，要热切；对于主，要衷心事奉。论望德，要喜乐；在困苦中，要忍耐；在祈祷上，要恒心；对圣者的急需，要分担；对客人，要款待。迫害你们的，要祝福；只可祝福，不可诅咒。应与喜乐的一同喜乐，与哭泣的一同哭泣。彼此要同心合意，不可心高妄想，却要俯就卑微的人。不可自作聪明。

Vulgate 《圣经》：habentes autem donationes secundum gratiam quae data est nobis differentes sive prophetiam secundum rationem fidei;sive ministerium in ministrando sive qui docet in doctrina;qui exhortatur in exhortando qui tribuit in simplicitate qui praeest in sollicitudine qui miseretur in hilaritate;dilectio sine simulatione odientes malum adherentes bono;caritatem fraternitatis invicem diligentes honore invicem praevenientes; sollicitudine non pigri spiritu ferventes Domino servientes;spe gaudentes in tribulatione patientes orationi instantes;necessitatibus sanctorum communicantes hospitalitatem sectantes;benedicite persequentibus benedicite et nolite maledicere;gaudere cum gaudentibus flere cum flentibus;id ipsum invicem sentientes non alta sapientes sed humilibus consentientes nolite esse prudentes apud vosmet ipsos.

13. 三王来朝后第三主日，念圣保禄宗徒与罗马府教友书——罗马人书第 12 章 17 至 21 节
(Epistola ad Romanos)

《弥撒经典》：仁昆，勿恃自智，勿以恶复恶，行善非独主前，且又众人前，如可，在汝等，惟和于众，至善诸友，勿辩，宜让怒，经载复仇在予，主曰，予即

复尔仇，饥食之，渴饮之，尔行此，则红炭将置厥顶，勿致胜于恶，乃以善克恶。

思高本《圣经》：对人不可以恶报恶，对众人要勉励行善；如若可能，应尽力与众人和睦相处。诸位亲爱的，你们不可为自己复仇，但应给天主的忿怒留有余地，因为经上记载：“上主说：复仇是我的事，我必报复。”所以：“如果你的仇人饿了，你要给他饭吃；渴了，应给他水喝，因为你这样做，是将炭火堆在他头上。”你不可为恶所胜，反应以善胜恶。

Vulgate《圣经》： nulli malum pro malo reddentes providentes bona non tantum coram Deo sed etiam coram omnibus hominibus; si fieri potest quod ex vobis est cum omnibus hominibus pacem habentes; non vosmet ipsos defendentes carissimi sed date locum irae scriptum est enim mihi vindictam ego retribuam dicit Dominus; sed si esurierit inimicus tuus ciba illum si sitit potum da illi hoc enim faciens carbones ignis congeres super caput eius; noli vinci a malo sed vince in bono malum.

14. 三王来朝后第四日，念圣保禄宗徒与罗马府教友书——罗马人书第 13 章第 8 至 10 节
(Epistola ad Romanos)

《弥撒经典》：仁昆，除相爱者，余勿尤缺，盖爱人即尽主诫母（笔者注，应为毋字）邪淫，母杀人，母偷盗，母妄证，母贪等，惟在此言，即爱人如己云，爱人不行恶事，守全诫，则在于爱矣。

思高本《圣经》：除了彼此相爱外，你们不可再欠人什么，因为谁爱别人，就成全了法律。其实“不可奸淫，不可杀人，不可偷盗，不可贪恋，”以及其他任何诫命，都包含在这句话里：就是“爱你的近人如你自己。”爱不加害于人，所以爱就是法律的成全。

Vulgate 《圣经》： nemini quicquam debeatis nisi ut invicem diligatis qui enim diligit proximum legem implevit; nam non adulterabis non occides non furaberis non concupisces et si quod est aliud mandatum in hoc verbo instauratur diliges proximum

tuum tamquam te ipsum; dilectio proximo malum non operatur plenitudo ergo legis est dilectio.

15. 三王来朝后第五主日，念圣保禄宗徒与各乐所府教友经书——哥罗森书第3章12至17节（Epistola ad Colossenses）

《弥撒经典》：仁昆，尔等既为天主预录，为圣为见爱者，宜体仁慈之心腑，宽恤，谦庄，忍，互相忍，有怨宜释，如天主赦汝等，首持仁爱，为全德缔合契利斯督和平踊跃于汝心，汝等因彼见召合身焉，是宜感谢矣，契利斯督言，充盈汝等，于诸知者，交相诲劝，诵圣咏神歌与诗，具圣宠，心颂天主，于几尤为，在言，在行，皆因耶稣契利斯督吾主名，谢天主，及罢德肋，为耶稣契利斯督我等主。

思高本《圣经》：为此，你们该如天主所拣选的，所爱的圣者，穿上怜悯的心肠、仁慈、谦卑、良善和含忍；如有人对某人有什么怨恨的事，要彼此担待，互相宽恕；就如主怎样宽恕了你们，你们也要怎样宽恕人。在这一切以上，尤该有爱德，因为爱德是全德的联系。还要叫基督的平安，在你们心中作主；你们所以蒙召存于一个身体内，也是为此，所以你们该有感恩之心。要让基督的话充分地存在你们内，以各种智慧彼此教导规劝，以圣咏、诗词和属神的歌曲在你们心内，怀着感恩之情，歌颂天主。你们无论作什么，在言语上或在行为上，一切都该因主耶稣的名而作，借着 he 感谢天主圣父。

Vulgate 《圣经》： induite vos ergo sicut electi Dei sancti et dilecti viscera misericordiae benignitatem humilitatem modestiam patientiam; subportantes invicem et donantes vobis ipsis si quis adversus aliquem habet querellam sicut et Dominus donavit vobis ita et vos; super omnia autem haec caritatem quod est vinculum perfectionis; et pax Christi exultet in cordibus vestris in qua et vocati estis in uno

corpore et grati estote;verbum Christi habitet in vobis abundanter in omni sapientia docentes et commonentes vosmet ipsos psalmis hymnis canticis spiritalibus in gratia cantantes in cordibus vestris Deo;omne quodcumque facitis in verbo aut in opere omnia in nomine Domini Iesu gratias agentes Deo et Patri per ipsum.

16. 三王来朝后第六主日，念圣保禄宗徒与得撒乐尼加府教友经书——得撒洛尼前书第 1 章 2 至 10 节（Epistola ad Thessalonicenses）

《弥撒经典》：仁昆，吾侪为尔众，时谢天主，祈祷中，不间忆念，念尔信德之行，困厄，仁忍，望耶稣契利斯督我等主，天主我父台前，吾友见爱于天主，知尔为特简，盖予昔传于尔等福音，匪独以语言，且又以德能，及因圣神而充物，汝等知之予，为尔居尔间如何，汝师予与主，纳言受多厄，惟乐于圣神，斯凡在玛则多尼亚，及亚加雅教友，尔等为表则，盖主言自尔，不独传于二所，在在以尔信天主之德，自尔发兴，不须吾言，汝等即言，吾在尔出入如何，尔向事邪像，乃归而事活且真天主，俟自天厥子耶稣，自死者中复活，救我等于将来之怒。

思高本《圣经》：我们常为你们众人感谢天主，在祈祷时常纪念你们；不断地，在天主和我们的父前，纪念你们因信德所作的工作，因爱德所受的劳苦，因盼望我们的主耶稣基督所有的坚忍。天主所爱的弟兄们，我们知道你们是蒙召选的，因为我们把福音传到你们那里，不仅在乎言语，而且也在乎德能和圣神，以及坚固的信心；正如你们也知道，我们为了你们，在你们中是怎样为人。你们虽在许多苦难中，却怀着圣神的喜乐接受了圣道，成了效法我们和效法主的人，甚至成了马其顿和阿哈雅众信者的模范。因为主的圣道由你们那里，不仅声闻于马其顿和阿哈雅，而且你们对天主的信仰也传遍了各地，以致不需要我们再说些什么。因为有他们传述我们的事，说我们怎样来到了你们那里，你们怎样离开偶像归依了

天主，为事奉永生的真天主，并期待祂的圣子自天降下，就是祂使之从死者中复活，为救我们脱免那要来的震怒的耶稣。

Vulgate 《圣经》: gratias agimus Deo semper pro omnibus vobis memoriam facientes in orationibus nostris sine intermissione; memores operis fidei vestrae et laboris et caritatis et sustinentiae spei Domini nostri Iesu Christi ante Deum et Patrem nostrum; scientes fratres dilecti a Deo electionem vestram; quia evangelium nostrum non fuit ad vos in sermone tantum sed et in virtute et in Spiritu Sancto et in plenitudine multa sicut scitis quales fuerimus vobis propter vos; et vos imitatores nostri facti estis et Domini excipientes verbum in tribulatione multa cum gaudio Spiritus Sancti; ita ut facti sitis forma omnibus credentibus in Macedonia et in Achaia; a vobis enim diffamatus est sermo Domini non solum in Macedonia et in Achaia sed in omni loco fides vestra quae est ad Deum profecta est ita ut non sit nobis necesse quicquam loqui; ipsi enim de nobis adnuntiant qualem introitum habuerimus ad vos et quomodo conversi estis ad Deum a simulacris servire Deo vivo et vero; et expectare Filium eius de caelis quem suscitavit ex mortuis Iesum qui eripuit nos ab ira ventura.

17. 封斋前第三主日，念圣保禄宗徒与歌林多府教友经书——格林多前书第 9 章 24 至 27 节，10 章 1 节至 5 节 (Epistola ad Corinthios I)

《弥撒经典》：仁昆，弗知乎，奔竞者众，获赏者独，汝等以是奔，可获矣，凡欲对垒相较，持守无不严，彼也，领朽冕，吾侪为不朽者，故予奔非无定向，交战非可徒手击，乃策鞭吾身而奴之，以善劝人，恐自为不善者耳，吾友须知，先祖金在云下，金过海，金于每瑟领洗在云与海也，且又金食神粮，金饮神，其所饮发于神石，即契利斯督，第其中尚多弗翁主意焉。

思高本《圣经》：你们岂不知道在运动场上赛跑的，固然都跑，但只有一个得奖赏吗？你们也应该这样跑，好能得到奖赏。凡比武竞赛的，在一切事上都有节制；他们只是为得到可朽坏的花冠，而我们却是为得到不朽坏的花冠。所以我总是这

样跑，不是如同无定向的；我这样打拳，不是如同打空气的；我痛击我身，使它为奴，免得我给别人报捷，自己反而落选。

弟兄们，我愿意提醒你们，我们的祖先都曾在云柱下，都从海中走过，都曾在云中和海中受了洗而归于梅瑟，都吃过同样的神粮，都饮过同样的神饮；原来他们所饮的，是来自伴随他们的神盘石：那盘石是基督。可是，他们中多数不是天主所喜悦的，因而倒毙在旷野里了。

Vulgate 《圣经》: nescitis quod hii qui in stadio currunt omnes quidem currunt sed unus accipit bravium sic currite ut comprehendatis; omnis autem qui in agone contendit ab omnibus se abstinet et illi quidem ut corruptibilem coronam accipiant nos autem incorruptam; ego igitur sic curro non quasi in incertum sic pugno non quasi aerem verberans; sed castigo corpus meum et in servitatem redigo ne forte cum aliis praedicaverim ipse reprobus efficiar;

nolo enim vos ignorare fratres quoniam patres nostri omnes sub nube fuerunt et omnes mare transierunt; et omnes in Mose baptizati sunt in nube et in mari; et omnes eandem escam spiritalem manducaverunt; et omnes eundem potum spiritalem biberunt bibebant autem de spiritali consequenti eos petra petra autem erat Christus; sed non in pluribus eorum beneplacitum est Deo nam prostrati sunt in deserto.

18. 封斋前第二主日，念圣保禄宗徒与歌林多府教友经书——格林多后书第 11 章 19 至 33 节，第 12 章 1 至 9 节 (Epistola ad Corinthios II)

《弥撒经典》：仁昆，尔等虽智，宜甘忍不知者，或掬汝等，或吞，或取，或傲，或掌汝面，宜忍也，予言本微，或视予以此为弱，论此谁敢予虽愚则敢，彼为厄白肋义，予亦是，为义撒厄尔子，予亦是，为亚巴郎苗裔，予亦是，为契利斯督奉使者，予虽为更不知者，实较越于彼者，困苦甚多，监禁叠施，杖笞无度，至死地频频，被如德亚人鞭葦，少一不及四十者五，挺责三，石击三，被沉海，历昼夜者三，行次屡险于江河，险于盗贼，险于同宗，险于异教，险于郡邑，险于

旷野，险于海，险于伪友焉，劳苦茆独，多夜不寝，饥渴交并，数齐凄凄露体，不计其外苦矣，为圣教诸会，惟日汲汲，谁痛而予不痛，谁悞疑而予心不如焚，倘须自誉，然自誉本弱，天主及吾主耶稣父，知吾词弗虚，亚肋达王达玛斯郭太守，守其郡，欲捕我，我由牒缁筐出城，乃脱其手，倘自誉亦不可，将言天主默启与示见者，予知有人于契利斯多，十有四载前，拘肉身果否不知，天主知也，被攜第三重天，又知此人拘肉身果否不知，天主知也，被攜天堂，而听人不能言之奥语，论此将自誉，而我惟有所短，予将何事可称誉，若自誉，岂非痴也，真实语尔，不言，恐人度我高所见闻也，收默示之恩丰甚，恐生傲，如刺我身，即邪神掌我也，故再三求主离，我蒙语曰，尔得吾宠即足矣，盖德成于苦，是故得契利斯督居予内，甘心以予短自誉。

思高本《圣经》：因为像你们那样明智的人，竟也甘心容忍了那些狂妄的人！因为，若有人奴役你们，若有人侵吞你们，若有人榨取你们，若有人对你们傲慢，若有人打你们的脸，你们竟然都容忍了！我惭愧的说：在这方面好象我们太软弱了！其实，若有人在什么事上敢夸耀——我狂妄地说：我也敢。他们是希伯来人？我也是。他们是以色列人？我也是。他们是亚巴郎的苗裔？我也是。他们是基督的仆役？我疯狂地说：我更是。论劳碌，我更多；论监禁，更频繁；论拷打，过了量；冒死亡，是常事。被犹太人鞭打了五次，每次四十下少一下；受杖击三次；被石击一次；遭翻船三次；在深海里度过了一日一夜，又多次行路，遭遇江河的危险、盗贼的危险、由同族来的危险、由外邦人来的危险、城中的危险、旷野里的危险、海洋上的危险、假弟兄中的危险；劳碌辛苦，屡不得眠；忍饥受渴，屡不得食；忍受寒冷，赤身裸体；除了其余的事以外，还有我每日的繁务，对众教会的挂虑。谁软弱，我不软弱呢？谁跌倒，我不心焦呢？若必须夸耀，我就要夸耀我软弱的

事。主耶稣的天主和父，那应受颂扬于永远的，知道我不撒谎。我在大马士革时，阿勒达王的总督把守了大马士革人的城，要逮捕我，而我竟被人用篮子从窗口，沿着城墙系下，逃脱了他的手。

若必须夸耀——固然无益——我就来说说主的显现和启示。我知道有一个在基督内的人，十四年前，被提到三层天上去——或在身内，我不知道，或在身外，我也不知道，惟天主知道——我知道这人——或在身内，或在身外，我不知道——天主知道——他被提到乐园里去，听到了不可言传的话，是人不能说出的。对这样的人，我要夸耀；但为我自己，除了我的软弱外，我没有可夸耀的。其实，即使我愿意夸耀，我也不算是狂妄，因为我说的是实话；但是我绝口不谈，免得有人估计我，超过了他在我身上所见到的，或由我所听到的。免得我因那高超的启示而过于高举自己，故此在身体上给了我一根刺，就是撒殢的使者来拳击我，免得我过于高举自己。关于这事，我曾三次求主使它脱离我；但主对我说：“有我的恩宠为你够了，因为我的德能在软弱中才全显出来。”所以我甘心情愿夸耀我的软弱，好叫基督的德能常在我身上。

Vulgate 《圣经》: libenter enim suffertis insipientes cum sitis ipsi sapientes; sustinetis enim si quis vos in servitute redigit si quis devorat si quis accipit si quis extollitur si quis in faciem vos caedit; secundum ignobilitatem dico quasi nos infirmi fuerimus in quo quis audeat in insipientia dico audeo et ego; Hebraei sunt et ego Israhelitae sunt et ego semen Abrahae sunt et ego; ministri Christi sunt minus sapiens dico plus ego in laboribus plurimis in carceribus abundantius in plagis supra modum in mortibus frequenter; a Iudaeis quinquies quadragenas una minus accepi; ter virgis caesus sum semel lapidatus sum ter naufragium feci nocte et die in profundo maris fui; in itineribus saepe periculis fluminum periculis latronum periculis ex genere periculis ex gentibus periculis in civitate periculis in solitudine periculis in mari periculis in falsis

fratribus;in labore et aerumna in vigiliis multis in fame et siti in ieiuniis multis in frigore et nuditate;praeter illa quae extrinsecus sunt instantia mea cotidiana sollicitudo omnium ecclesiarum;quis infirmatur et non infirmor quis scandalizatur et ego non uror;si gloriari oportet quae infirmitatis meae sunt gloriabor;Deus et Pater Domini Iesu scit qui est benedictus in saecula quod non mentior;Damasci praepositus gentis Aetae regis custodiebat civitatem Damascenorum ut me comprehenderet;et per fenestram in sporta dimissus sum per murum et effugi manus eius;si gloriari oportet non expedit quidem veniam autem ad visiones et revelationes Domini;scio hominem in Christo ante annos quattuordecim sive in corpore nescio sive extra corpus nescio Deus scit raptum eiusmodi usque ad tertium caelum;et scio huiusmodi hominem sive in corpore sive extra corpus nescio Deus scit;quoniam raptus est in paradysum et audivit arcana verba quae non licet homini loqui; pro eiusmodi gloriabor pro me autem nihil gloriabor nisi in infirmitatibus meis; nam et si voluero gloriari non ero insipiens veritatem enim dicam parco autem ne quis in me existimet supra id quod videt me aut audit ex me; et ne magnitudo revelationum extollat me datus est mihi stimulus carnis meae angelus Satanae ut me colaphizet; propter quod ter Dominum rogavi ut discederet a me; et dixit mihi sufficit tibi gratia mea nam virtus in infirmitate perficitur libenter igitur gloriabor in infirmitatibus meis ut inhabitet in me virtus Christi.

19. 封斋前第一主日，念圣保禄宗徒与歌林多府教友经书——格林多前书第 13 章 1 至 13 节（Epistola ad Corinthios I）

《弥撒经典》：仁昆，若我语人，及天神之言，而无爱德，犹响铃与琴瑟音，又予为先知者，谳诸奥义与诸学，具有信德，山岳可迁，无爱德，一无实有，又罄资凋济，并烧予身，无爱德，亦无我益，夫爱德，忍也，慈也，爱德无妒，不作逆，不自满，不贪高，不私，不触怒，不思恶事，不乐无理，而乐真实，无所不忍，无所不信，无所不望，无所不容也，预知者，已亡，喻各国之语者，已熄，虽学识消散，而爱德常存，今吾人一分知识，一分推知，及全美。已至，凡系于

分者自空，予往韶龄，言如童矣，识如童矣，思如童矣，迨其壮，凡系童稚事，悉已成虚，今所见于镜与寓言，彼时则面亲，今所知几何，彼时则尽职，如自知识然，今信望爱具存，兹三者，爱德惟大。

思高本《圣经》：我若能说人间的语言，和能说天使的语言；但我若没有爱，我就成了个发声的锣，或发响的钹。我若有先知之恩，又明白一切奥秘和各种知识；我若有全备的信心，甚至能移山，但我若没有爱，我什么也不算。我若把我所有的财产全施舍了，我若舍身投火被焚；但我若没有爱，为我毫无益处。爱是含忍的，爱是慈祥的，爱不嫉妒，不夸张，不自大，不作无礼的事，不求己益，不动怒，不图谋恶事，不以不义为乐，却与真理同乐：凡事包容，凡事相信，凡事盼望，凡事忍耐。爱永存不朽，而先知之恩，终必消失；语言之恩，终必停止；知识之恩，终必消逝。因为我们现在所知道的，只是局部的；我们作先知所讲的，也只是局部的；及至那圆满的一来到，局部的，就必要消逝。当我是孩子的时候，说话像孩子，看事像孩子，思想像孩子；几时我一成了人，就把孩子的事丢弃了。我们现在是借着镜子观看，模糊不清，到那时，就要面对面的观看了。我现在所认识的，只是局部的，那时我就要全认清了，如同我全被认清一样。现今存在的，有信、望、爱这三样，但其中最大的是爱。

Vulgate《圣经》：si linguis hominum loquar et angelorum caritatem autem non habeam factus sum velut aes sonans aut cymbalum tinniens; et si habuero prophetiam et noverim mysteria omnia et omnem scientiam et habuero omnem fidem ita ut montes transferam caritatem autem non habuero nihil sum; et si distribuero in cibos pauperum omnes facultates meas et si tradidero corpus meum ut ardeam caritatem autem non habuero nihil mihi prodest; caritas patiens est benigna est caritas non aemulatur non agit perperam non inflatur; non est ambitiosa non quaerit quae sua sunt non irritatur non cogitat malum; non gaudet super iniquitatem congaudet autem

veritati; omnia suffert omnia credit omnia sperat omnia sustinet; caritas numquam excidit sive prophetiae evacuabuntur sive linguae cessabunt sive scientia destruetur; ex parte enim cognoscimus et ex parte prophetamus; cum autem venerit quod perfectum est evacuabitur quod ex parte est; cum essem parvulus loquebar ut parvulus sapiebam ut parvulus cogitabam ut parvulus quando factus sum vir evacuavi quae erant parvuli; videmus nunc per speculum in enigmate tunc autem facie ad faciem nunc cognosco ex parte tunc autem cognoscam sicut et cognitus sum; nunc autem manet fides spes caritas tria haec maior autem his est caritas.

20. 封斋后第一主日，念圣保禄宗徒与歌林多府教友经书——格林多后书第 6 章 1 至 10 节
(Epistola ad Corinthios II)

《弥撒经典》：仁昆，吾劝汝等，勿空负天主圣宠，主云，至时俯听尔，救赎之日扶佑尔，兹其时也，兹其救赎日也，勿获戾于人，俾訾吾业，凡事显示吾等为天主使者，多忍患难，穷迫，困郁，鞭策，刑狱，拂逆，劳苦，守夜，守斋，守贞，知识含忍，温和于斯彼利多三多，行真爱，发实言，具天主德，左右备义械，或由贵荣，或由卑贱，或由善闻，或由恶名，或度我等为诈，或为真实，为显，为遁，为死，而实生，为受刑，而实不屈，为忧虞，而实常乐，为贫窘，而实丰厚人，无所有，而无所无有。

思高本《圣经》：我们与天主合作的人，也劝你们不要白受天主的恩宠——因为经上说：“在悦纳的时候，我俯允了你；在救恩的时日，我帮助你了。”看！如今正是悦纳的时候；看，如今正是救恩的时日——我们在任何事上，为避免这职务受诋毁，不但没有给任何人跌倒的因由，反而处处表现我们自己，有如天主的仆役，就是以持久的坚忍，在艰难、贫乏、困苦之中，在拷打、监禁、暴乱之中，在劳若、不寝、不食之中，以清廉，以明智，以容忍，以慈惠，以圣神，以无伪的爱情，以真理的言辞，以天主的德能，以左右两手中正义的武器，历经光荣的

凌辱，恶名和美名；像是迷惑人的，却是真诚的；像是人所不知的，却是人所共知的；像是待死的，看！我们却活着；像是受惩罚的，却没有置于死地；像是忧伤的，却常常喜乐；像是贫困的，却使许多人富足；像是一无所有的，却无所不有。

Vulgate《圣经》: adiuuantes autem et exhortamur ne in vacuum gratiam Dei recipiatis; ait enim tempore accepto exaudiui te et in die salutis adiuuavi te ecce nunc tempus acceptabile ecce nunc dies salutis; nemini dantes ullam offensionem ut non vituperetur ministerium; sed in omnibus exhibeamus nosmet ipsos sicut Dei ministros in multa patientia in tribulationibus in necessitatibus in angustiis; in plagis in carceribus in seditionibus in laboribus in vigiliis in ieiuniis; in castitate in scientia in longanimitate in suavitate in Spiritu Sancto in caritate non ficta; in verbo veritatis in virtute Dei per arma iustitiae a dextris et sinistris; per gloriam et ignobilitatem per infamiam et bonam famam ut seductores et veraces sicut qui ignoti et cogniti; quasi morientes et ecce vivimus ut castigati et non mortificati; quasi tristes semper autem gaudentes sicut egentes multos autem locupletantes tamquam nihil habentes et omnia possidentes.

21. 封斋后第二主日，念圣保禄宗徒与德撒落尼加府教友经书——得撒洛尼前书第 4 章 1 至 7 节 (Epistola ad Thessalonicenses I)

《弥撒经典》: 仁昆，吾愿汝等于主耶稣，昔授吾语，尔宜行，以悦天主，望是行，以至充盛，盖予为吾主耶稣与尔箴规，汝等，已知也，天主旨尔务洁贞，戒于邪淫，而操持本器，宜净且尊，毋（疑为“毋”）如异教者恣色欲，勿以诡谋诳汝兄友，天主且惩此，如予预明证尔矣，乃天主召吾辈，非于行污，乃为圣于我等主耶稣契利斯督。

思高本《圣经》: 此外，弟兄们，我们在主耶稣内还请求和劝勉你们：你们既由我们学会了应怎样行事，为中悦天主，你们就该怎样行事，还要更向前迈进。你

们原来知道：我们因主耶稣给了你们什么诫命。天主的旨意就是要你们成圣，要你们戒绝邪淫，要你们每一个人明了，应以圣洁和敬意持守自己的肉体，不要放纵邪淫之情，像那些不认识天主的外邦人一样；在这样的事上，不要侵犯损害自己的弟兄，因为主对这一切是要报复的，就如我们先前已说过，已证明过的，因为天主召叫我们不是为不洁，而是为成圣。

Vulgate《圣经》: de cetero ergo fratres rogamus vos et obsecramus in Domino Iesu ut quemadmodum accepistis a nobis quomodo vos oporteat ambulare et placere Deo sicut et ambulatis ut abundetis magis; scitis enim quae praecepta dederimus vobis per Dominum Iesum; haec est enim voluntas Dei sanctificatio vestra; ut abstineatis vos a fornicatione ut sciat unusquisque vestrum suum vas possidere in sanctificatione et honore; non in passione desiderii sicut et gentes quae ignorant Deum; ut ne quis supergrediatur neque circumveniat in negotio fratrem suum quoniam vindex est Dominus de his omnibus sicut et praediximus vobis et testificati sumus; non enim vocavit nos Deus in inmunditia sed in sanctificatione.

22. 封斋后第三主日，念圣保禄宗徒与厄弗所府教友经书——厄弗所书第 5 章 1 至 9 节
(Epistola ad Ephesios)

《弥撒经典》：仁昆，师天主，如厥至爱者之子，而行爱德，如契利斯督爱吾等，且为吾等自付，为献仪为至饴天主馨牺也若奸淫与污秽，或慳吝，并无其名于尔等，圣人则宜然，如丑恶痴语，暨无用谗浪并绝也，惟宜谢恩，汝等须知且明，凡奸淫与污秽，及邪神之奴即吝者，不得嗣契利斯督与天主国，勿以虚言被诱，盖缘兹天主怒降于无信者之子，勿与之同，汝等昔为暗，今为光于主矣，如光子时行，光实即为善为义为真。

思高本《圣经》：所以你们应该效法天主，如同蒙宠爱的儿女一样；又应该在爱德中生活，就如基督爱了我们，且为我们把自己交出，献於天主作为馨香的供物和祭品。至於邪淫，一切不洁和贪婪之事，在你们中间，连提也不要提：如此才

合乎圣徒的身份。同样，猥亵、放荡和轻薄的戏言都不相宜；反要说感恩的话，因为你们应该清楚知道：不论是犯邪淫的，行不洁的，或是贪婪的——即崇拜偶像的——在基督和天主的国内，都不得承受产业。不要让任何人以浮言欺骗你们，因为就是为了这些事，天主的忿怒才降在这些悖逆之子身上。所以你们不要作这些人的同伴。从前你们原是黑暗，但现在你们在主内却是光明，生活自然要像光明之子一样；光明所结的果实，就是各种良善、正义和诚实。

Vulgate 《圣经》: estote ergo imitatores Dei sicut filii carissimi; et ambulate in dilectione sicut et Christus dilexit nos et tradidit se ipsum pro nobis oblationem et hostiam Deo in odorem suavitatis; fornicatio autem et omnis inmunditia aut avaritia nec nominetur in vobis sicut decet sanctos; aut turpitudine aut stultiloquium aut scurrilitas quae ad rem non pertinent sed magis gratiarum actio; hoc enim scitote intellegentes quod omnis fornicator aut inmundus aut avarus quod est idolorum servitus non habet hereditatem in regno Christi et Dei; nemo vos seducat inanibus verbis propter haec enim venit ira Dei in filios diffidentiae; nolite ergo effici participes eorum; eratis enim aliquando tenebrae nunc autem lux in Domino ut filii lucis ambulate; fructus enim lucis est in omni bonitate et iustitia et veritate.

23. 封斋后第四主日，念圣保禄宗徒与嘉辣达府教友经书——迦拉达书第4章22至31节和第5章第1节（Epistola ad Galatas）

《弥撒经典》：仁昆，书云，亚巴郎有子二，其一婢出，其一嫡出，婢出者，由肉身生，嫡出者，因上许也，斯寓言耳，盖指有遗书者二，一在西纳山，属役所产生者，即亚加尔，偕其子姓，服役于斯焉，西纳山，在亚辣卑亚，山接壤于现在日路撒冷，在上日路撒冷者，则自如也，即是吾侪母也，经曰，荒胎弗产者宜乐，不产者，应出而呼号，弃遗之子，较多于有男也，若吾侪实因依撒为上许之子，但昔因肉身生者，害其因神生者，今亦然，经云，逐婢乃厥子，盖婢子，弗克偕嫡子承嗣，故语吾友，我等非婢者子，乃自主正妻之子也，契利斯督，即救

我等，而使之自主也。

思高本《圣经》：法律曾记载说：亚巴郎有两个儿子：一个生于婢女，一个生于自由的妇人。那生于婢女的，是按常例而生的；但那生于自由妇人的，却是因恩许而生的。这都含有寓意：那两个妇人是代表两个盟约：一是出于西乃山，生子为奴，那即是哈加尔——西乃山是在阿剌伯——这哈加尔相当于现在的耶路撒冷，因为耶路撒冷与她的子女同为奴隶。然而那属于天上的耶路撒冷却是自由的，她就是我们的母亲：诚如经上记载说：“不生育的石女，喜乐罢！未经产痛的女人，欢呼高唱罢！因为被弃者的子女比有夫者的子女还多。”弟兄们！你们象依撒格一样，是恩许的子女。但是，先前那按常例而生的怎样迫害了那按神恩而生的，如今还是这样。然而经上说了什么？“你将婢女和她的儿子赶走，因为婢女的儿子不能与自由妇人的儿子，一同承受家业。”所以，弟兄们，我们不是婢女的子女，而是自由妇人的子女。基督解救了我们，是为使我们获得自由；所以你们要站稳，不可再让奴隶的轭束缚住你们。

Vulgate《圣经》： scriptum est enim quoniam Abraham duos filios habuit unum de ancilla et unum de libera; sed qui de ancilla secundum carnem natus est qui autem de libera per repromissionem; quae sunt per allegoriam dicta haec enim sunt duo testamenta unum quidem a monte Sina in servitutem generans quae est Agar; Sina enim mons est in Arabia qui coniunctus est ei quae nunc est Hierusalem et servit cum filiis eius; illa autem quae sursum est Hierusalem libera est quae est mater nostra; scriptum est enim laetare sterilis quae non paris erumpe et exclama quae non parturis quia multi filii desertae magis quam eius quae habet virum; nos autem fratres secundum Isaac promissionis filii sumus; sed quomodo tunc qui secundum carnem natus fuerat persequebatur eum qui secundum spiritum ita et nunc; sed quid dicit scriptura eice ancillam et filium eius non enim heres erit filius ancillae cum filio liberae; itaque fratres non sumus ancillae filii sed liberae qua libertate nos Christus

liberavit;state et nolite iterum iugo servitutis contineri.

24. 受难主日,念圣保禄宗徒与厄伯勒义教友经书——希伯来书第9章11至15节(Epistola ad Hebraeos)

《弥撒经典》: 仁昆,契利斯督将来,诸福掌教首,诣至宽且全之宇,非由手制,亦非属此受造,又非由羊与牛血,乃因本血,一次入圣宫,得永赎焉,盖羊牛之血,及洒小牛灰,能净肉身之污,惟契利斯督,因圣神,自献身血于天主,将洁吾心于死行,以奉事活天主也,故其为新遗诏主保,为彼先遗诏者,方命之补赎,几蒙召,即赖其死,而得承受见许之永嗣,于契利斯督耶稣我等主。

思高本《圣经》: 可是基督一到,就作了未来鸿恩的大司祭,他经过了那更大、更齐全的,不是人手所造,不属于受造世界的帐幕,不是带着公山羊和牛犊的血,而是带着自己的血,一次而为永远进入了天上的圣殿,获得了永远的救赎。假如公山羊和牛犊的血,以及母牛的灰烬,洒在那些受玷污的人身上,可净化他们得到肉身的洁净,何况基督的血呢?他借着永生的神,已把自己毫无瑕疵的奉献于天主,他的血岂不更能洁净我们的良心,除去死亡的行为,好去事奉生活的天主?为此,他作了新约的中保以他的死亡补赎了在先前的盟约之下所有的罪过,好叫那些蒙召的人,获得所应许的永远的产业。

Vulgate《圣经》: Christus autem adsistens pontifex futurorum bonorum per amplius et perfectius tabernaculum non manufactum id est non huius creationis;neque per sanguinem hircorum et vitulorum sed per proprium sanguinem introivit semel in sancta aeterna redemptione inventa;si enim sanguis hircorum et taurorum et cinis vitulae aspersus inquinatos sanctificat ad emundationem carnis;quanto magis sanguis Christi qui per Spiritum Sanctum semet ipsum obtulit immaculatum Deo emundabit conscientiam vestram ab operibus mortuis ad serviendum Deo viventi;et ideo novi testamenti mediator est ut morte intercedente in redemptionem earum praevaricationum quae erant sub priore testamento repromissionem accipiant qui

vocati sunt aeternae hereditatis.

25. 弥撒，念圣保禄宗徒与斐理伯府教友经书——斐理伯书第 2 章 6 至 11 节（*Epistola ad Philippenses*）

《弥撒经典》：仁昆，尔济宜知惟一耶稣契利斯督，具天主体模，于天主侔，不以为潜，乃自抑取仆像，依稀为人，而服式则人焉，谦抑自卑，听命至死，钉十字架而死，缘此天主丕显之，而加美号，超越诸名号之上，凡闻耶稣名，居上天神，居中世人，居下邪魔，悉屈膝焉，而众口服认吾主耶稣契利斯督，于天主罢德肋偕荣。

思高本《圣经》：他虽具有天主的形体，并没有以自己与天主同等，为应当把持不舍的，却使自己空虚，取了奴仆的形体，与人相似，形状也一见如人；他贬抑自己，听命至死，且死在十字架上。为此，天主极其举扬他，赐给了他一个名字，超越其它所有的名字，致使上天、地上和地下的一切，一听到耶稣的名字，无不屈膝叩拜；一切唇舌无不明认耶稣基督是主，以光荣天主圣父。

Vulgate《圣经》：qui cum in forma Dei esset non rapinam arbitratus est esse se aequalem Deo;sed semet ipsum exinanivit formam servi accipiens in similitudinem hominum factus et habitu inventus ut homo;humiliavit semet ipsum factus oboediens usque ad mortem mortem autem cruces; propter quod et Deus illum exaltavit et donavit illi nomen super omne nomen;ut in nomine Iesu omne genu flectat caelestium et terrestrium et infernorum; et omnis lingua confiteatur quia Dominus Iesus Christus in gloria est Dei Patris.

26. 建定圣礼，念圣保禄宗徒与歌林多府教友经书——格林多前书第 11 章 20 至 32 节（*Epistola ad Corinthios I*）

《弥撒经典》：仁昆，尔曹毕集，弗见食主晚飧，乃敢食已晚飧，是有饥者，有酣者，噫，岂无饮食所，或忽天主堂，而羞乏者耶，予如何语尔，此事欲美，予

不敢美，盖予受于主，而授于尔辈，乃吾主耶稣，被负之晚，取饼谢，而剖曰，尔领而食，此即吾体也，为尔辈将付，尔等行此，忆我可也，又晚餐毕，取爵曰，此即新遗诏之予血也，凡饮忆我可也，尔等凡食此饼，饮此爵，即示主死，至期伊将来矣，如冒食冒饮，即为主体与血之罪人，凡人欲食此饼，饮此爵，须自究焉，盖冒饮食，不明主体，即饮食其罪案也，故尔中多病，多弱，并多眠，若吾自判，不至被判，被判，则受主责免偕世沉沦。

思高本《圣经》：你们聚集在一处，并不是为吃主的晚餐，因为你们吃的时候，各人先吃自己的晚餐，甚至有的饥饿，有的却醉饱。难道你们没有家可以吃喝吗？或是你们想轻视天主的教会，叫那些没有的人羞惭吗？我可给你们说什么？要我称赞你们吗？在这事上，我决不称赞。这是我从主所领受的，我也传授给你们了：主耶稣在他被交付的那一夜，拿起饼来；祝谢了，擘开说：“这是我的身体，为你们而舍的，你们应这样行，为纪念我。”晚餐后，又同样拿起杯来说：“这杯是用我的血所立的新约，你们每次喝，应这样行，为纪念我。”的确，直到主再来，你们每次吃这饼，喝这杯，你们就是宣告主的死亡。为此，无论谁，若不相称地吃主的饼，或喝主的杯，就是干犯主体和主血的罪人。所以人应省察自己，然后才可以吃这饼，喝这杯。因为那吃喝的人，若不分辨主的身体，就是吃喝自己的罪案。为此，在你们中有许多有病和软弱的人，死的也不少。但是，若我们先省察自己，我们就不至于受罚了。我们即使受罚，只是受主的惩戒，免得我们和这世界一同被定罪。

Vulgate 《圣经》： convenientibus ergo vobis in unum iam non est dominicam cenam manducare; unusquisque enim suam cenam praesumit ad manducandum et alius quidem esurit alius autem ebrius est; numquid domos non habetis ad manducandum et bibendum aut ecclesiam Dei contemnitis et confunditis eos qui non habent quid dicam

vobis laudo vos in hoc non laudo; ego enim accepi a Domino quod et tradidi vobis quoniam Dominus Iesus in qua nocte tradebatur accepit panem; et gratias agens fregit et dixit hoc est corpus meum pro vobis hoc facite in meam commemorationem; similiter et calicem postquam cenavit dicens hic calix novum testamentum est in meo sanguine hoc facite quotienscumque bibetis in meam commemorationem; quotienscumque enim manducabitis panem hunc et calicem bibetis mortem Domini adnuntiatis donec veniat; itaque quicumque manducaverit panem vel biberit calicem Domini indigne reus erit corporis et sanguinis Domini; probet autem se ipsum homo et sic de pane illo edat et de calice bibat; qui enim manducat et bibit indigne iudicium sibi manducat et bibit non diiudicans corpus; ideo inter vos multi infirmes et inbecilles et dormiunt multi; quod si nosmet ipsos diiudicemus non utique iudicemur; dum iudicamur autem a Domino corripimur ut non cum hoc mundo damnemur.

27. 圣瞻礼七，念圣保禄宗徒与各乐斯府经书——哥罗森书第 3 章 1 至 4 节 (Epistola ad Colossenses)

《弥撒经典》：仁昆，欲偕基利斯督复活，宜覓在上者，基利斯督天主右座之所，味在天者，匪在地者，盖汝等，已死，尔生命蕴于天主基利斯督，尔生命基利斯督，已显，汝等即偕伊显于荣福。

思高本《圣经》：你们既然与基督一同复活了，就该追求天上的事，在那里有基督坐在天主的右边。你们该思念天上的事，不该思念地上的事，因为你们已经死了，你们的生命已与基督一同藏在天主内了；当基督，我们的生命显现时，那时，你们也要与祂一同出现在光荣之中。

Vulgate《圣经》：igitur si conresurrexistis Christo quae sursum sunt quaerite ubi Christus est in dextera Dei sedens; quae sursum sunt sapite non quae supra terram; mortui enim estis et vita vestra abscondita est cum Christo in Deo; cum Christus apparuerit vita vestra tunc et vos apparebitis cum ipso in gloria.

历史上的拉丁语：优秀文化影响力生成的个案研究

麦克雷 M.Ferrero (徐爽译)

对于希冀扩大文化影响力的中国来说，一瞥人类历史上优秀文化影响力的个案研究是有借鉴意义的：拉丁语。

自公元前 753 年罗马建立至十七世纪末期，拉丁语一直是常用语言（例如艾萨克·牛顿的《自然哲学的数学原理》就是于 1687 年用拉丁语写就的）。

如今，拉丁语并非某一国的语言，但是很多国家都会用到它。在西方社会懂得拉丁语是受过高等教育的标志。世界上有五种重要语言均由拉丁语演变而来：西班牙语、法语、葡萄牙语、意大利语、罗马尼亚语。根据多方估计，这五种语言一共被 60 多个国家的 9 亿人所使用（西班牙语 4.5 亿，法语 1.8 亿，葡萄牙语 2 亿，意大利语 6100 万，罗马尼亚语 2400 万。数据来源：*Nationalencyklopedin*）。英语单词有 65% 来自拉丁语。虽然日常会话中已经用不到拉丁语了，但是拉丁语仍被频繁使用。在法律、科学、医药、哲学、宗教学、历史、文学领域，处处可见拉丁语。

为什么拉丁语被如此广泛的应用呢？原因有很多。在此我举出七个使拉丁语成为通用语的因素，以期进一步思考拉丁语和汉语的异同。

拉丁语之所以成为西方通用语的因素如下：

它不只被一个强大的帝国使用，而是在不同时期被不同的国家使用；

它被不以拉丁语为母语的人群使用，作为提高社会地位的方式之一；

它被作为交流的工具，被那些母语是其他语言，但是想要互换信息，交流思想的人们所使用，尤其是商人和学者；

它有着丰富的内涵，对全人类的意义重大（宗教，科学，政治，法律）；

它是基督宗教传教用的语言；

它有教学和文法学的传统对它进行传承；

它用罗马字母

让我们来具体看一看拉丁语的这些表现。你可能会注意到其中很多同样适用

于英语。

1. 它不只被一个强大的帝国使用，而是在不同时期被不同的国家使用

公元前 1 世纪到公元 1 世纪，地中海国与国之间使用希腊语进行交流。西塞罗建议他的儿子学希腊语，《新约》是用希腊语写的，所有人都学习希腊语，根据苏埃托尼乌斯（Svetonius）的说法，恺撒（Julius Caesar）遇刺前最后的话就是用希腊语说的。

居住在意大利半岛，拉丁姆地区（Latium）的人们最早使用拉丁语。罗马就在这个区域内。随着罗马共和国的强大，拉丁语首次成为整个意大利占主导地位的语言，继而遍及整个罗马帝国。

罗马帝国崩溃后（公元 476 年）拉丁语仍然被用作国际交流的工具。公元 800 年左右，法兰克国王查理曼大帝用拉丁语统一基督教罗马帝国。

公元 700 年至 1000 年间，欧洲文化的中心，修道院接受了拉丁语并通过拉丁语来传承古代智慧，交流新思想。

公元 1300 年到 1600 年，随着欧洲各诸侯国为了争取更大的自治权而斗争，人们开始使用本土语言，但是学者和科学研究者需要通用性的语言，他们仍然使用拉丁语。

最终一个被强制执行的政治决策为拉丁语画上了休止符。自上而下开始使用其它的语言。让我们来看看这是如何发生的。

法国。16 世纪，为了抵制“拉丁和意大利”法国开始推动法语的使用。1539 年法兰西国王颁布了维尔-科特雷法案（Villers-Cotterêts），以取代拉丁语，使法语成为法国的官方行政语言和法庭用语。这一时期的法语失去了变格系统并作为法庭标准用语被强制推行使用，被称为中古法语。17 世纪到 18 世纪，法语向着标准化、规范化、纯净化或者说拉丁化进一步发展，这一时期的法语被称为经典法语，尽管很多语言学家简单地用现代法语一词来指代 17 世纪至今的法语。

西班牙。罗马帝国衰落后，卡斯蒂利亚语（Castilian）开始兴起，西班牙北部和中部的一些地区在口头上仍然使用拉丁语。最终，13 世纪左右形成了以托莱多市（Toledo）的口语变体为基础的书面语。随着收复失地运动的扩大，这一北方方言蔓延到南方，吸收并取代了当地的罗曼语方言，同时借鉴了很多阿拉伯语（中世纪摩尔人说的阿拉伯语）词汇，并受到莫札拉布语（Mozarabic，罗曼

语的一支，生活在摩尔地区的基督徒使用）和拉迪诺语（Ladino，中世纪西班牙犹太人说的方言）的影响。收复失地运动的英雄们在一定程度上提升了卡斯蒂利亚王国的威望并促进了卡斯蒂利亚语的传播——记述罗德里高·迪亚兹·德·维瓦尔（El Cid，熙德）事迹的游吟诗歌所使用的就是卡斯蒂利亚语，并被卡斯蒂利亚地区以外的人们所传唱。阿方索十世（智者阿方索）在托莱多的宫廷里开启了卡斯蒂利亚语书面语标准化的第一步。大量的历史、天文、法律等领域的手稿被搜集起来，在他的监督之下被翻译成卡斯蒂利亚语。安东尼奥·德·内布里哈（Antonio de Nebrija）撰写了第一部西班牙语语法书，卡斯蒂利亚语语法，于1492年出版。据说伊莎贝拉女王在这之前就认识到语言作为霸权工具的重要性，仿佛预示着一个帝国将伴随哥伦布的航海而崛起。

意大利。意大利语是由拉丁语演变而来的。和大多数罗曼语一样，意大利语的重音明显，不同的是意大利语仍旧保留着拉丁语中长短辅音的对比。在罗曼语系中，意大利语是在词汇上最接近拉丁语的语言。通常认为十四世纪初，托斯卡纳作家但丁·阿利基耶里（Dante Alighieri）用佛罗伦萨方言写就的文学作品孕育了意大利语的诞生。但丁的诗歌，即喜剧（*Commedia*），日后被另一位托斯卡纳诗人乔万尼·薄伽丘（Giovanni Boccaccio）冠以神圣的头衔，通称神曲。随着神曲在整个意大利的传诵，但丁使用的语言也成了“标准语”，为所有受教育的意大利人所知晓。现在人们仍将推动意大利语标准化的功劳归功于但丁，但丁所使用的佛罗伦萨方言也为日后官方意大利语的形成奠定了基础。在意大利实现统一以前，无论是在被外族政权统治的时期（例如西班牙人建立的那不勒斯王国或者奥地利人建立的伦巴第-威尼西亚王国），还是普通民众更倾向于使用土话和方言，意大利语都是境内各个地区的官方语言，并且逐渐取代了拉丁语。此外，意大利语还是众多被奥匈帝国认可的语言之一。

葡萄牙。公元前3世纪，罗马士兵和其它殖民者把拉丁语带到了伊比利亚半岛西部，葡萄牙语就是在此基础上发展而成的。古葡萄牙语，也称为加利西亚-葡萄牙语，在西罗马帝国衰落和公元5世纪蛮族入侵后开始逐渐偏离其它罗曼语，公元9世纪开始现于书面公文中。到了公元13世纪，加利西亚-葡萄牙语臻于成熟，有了自己的文学，开始分裂成两种语言。在所有方面——音韵学，形态学，辞典学，语法学——本质上葡萄牙语是通俗拉丁语在其它语言的影响下不断演变

的结果。也就是说本土的加利西亚口语战胜了罗马帝国的统治。公元 1143 年，莱昂王国首次公开承认葡萄牙的独立地位，第一任国王是阿方索·恩里克斯。当时加利西亚还是葡萄牙王国的一部分。公元 1290 年，迪尼什一世在里斯本设立了葡萄牙历史上的第一所大学（the *Estudo Geral*），命令用通俗语言（即通俗拉丁语）取代官方拉丁语，作为葡萄牙的官方语言，也就是后来的葡萄牙语。

罗马尼亚。1901 年，罗马尼亚语言学家奥维德·登苏沙努创造出“色雷斯-罗曼语”一词，用以描述最古老的罗马尼亚语。公元 4 至 6 世纪，巴尔干地区的通俗拉丁语发展出了自身的特性，成为罗马尼亚语的原型。罗马尼亚语中有 90% 以上的语法词，80% 以上的动词以及 68% 以上的形容词都直接承袭于拉丁语。⁸

这些语言简化了拉丁语。它们没有变格（可能和用纸张书写有关？），没有中性词，介词的用法更为广泛，代词的用法有别于拉丁语，并且使用冠词。

2. 它被不以拉丁语为母语的人群使用，作为提高社会地位的方式之一

罗马帝国征服了很多地区，划分为不同的省。当地的领导者想要和强大的征服者进行对话。但是这些作为征服者的军事长官们以强大的军队为后盾，他们只说母语，如果你听不懂，那么他们就说得更大声。

罗马帝国以及接下来的基督教罗马帝国带来了秩序，发展，和平，进步。各省的领导阶层都想成为这个系统的一部分，因此他们学习并且使用拉丁语。

3. 它被作为交流的工具，被那些母语是其他语言，但是想要互换信息，交流思想的人们所使用，尤其是商人和学者

拉丁语不仅是一个强大帝国的象征，也是行之有效的交流的工具。中世纪时期，所有欧洲大学的科学家和作家都使用拉丁语，甚至连波兰这样从未被划入罗马帝国版图的国家也不例外。

用拉丁语书写的历史资料太重要了，不容忽视，同时也太多了，是翻译上的难题。所以当时拉丁语是高等研究的基本工具：数学、法律、哲学。直到 1700 年为止，人们仍然学习拉丁语并用它来进行交流：例如利玛窦日记是用拉丁语写

⁸ J. N.Adams: 《社会变迁与拉丁语》，剑桥大学出版社，2013 年。

的，第一个有关孔子的西方语言译本所使用的也是拉丁语。

另一方面，拉丁语逐渐成为了统治阶级的语言。1830 年左右，一本最著名的意大利小说描述的就是一位农民抱怨律师用拉丁语愚弄穷人和下层民众。

今天，科学、法律术语中仍然保留着大量的拉丁语，大学的研究中也经常用到拉丁语。很多机构的格言都是用拉丁语书写的。

4.它有着丰富的内涵，对全人类的意义重大（宗教，科学，政治，法律）

“我们学习拉丁语是为了那些用拉丁语书写的历史材料”。（玛丽·比尔德，古典学者）。拉丁语有着丰富的内涵，对全人类的意义重大：宗教，科学，政治，法律，历史。

启蒙运动中，中世纪时期被称为“黑暗的中世纪”，最重要的拉丁语历史材料就是关于所谓的黑暗的。但是由于罗马帝国使用很多种语言，在古罗马最辉煌的时期仅有一小部分的历史材料是用拉丁语书写的。20 世纪以来，拉丁语被称为“死去的语言”，因为人们不再用它进行日常对话了。

但是用拉丁语书写的历史材料对人类是如此重要，尽管翻译是好的也是必须的，我们仍然需要可以解读原始拉丁语文献的人。

5.它是基督宗教传教用的语言

历史上最重要的宗教团体用拉丁语来传教布道：基督宗教。原因很简单：耶稣基督的门徒们建立的团体面向全世界，他们欢迎真正的国际化的语言。

和地中海地区的人们一样，最初基督宗教使用的是希腊语。新约圣经，部分圣经都是用希腊语写的。到了公元 4 世纪，基督宗教开始使用拉丁语，因为拉丁语是国际化的语言，并且通用于社会的各个阶层。

即便不懂拉丁语语法，农民们也用拉丁语唱诵和祷告。拉丁语不是维护强权的语言，而是联结所有基督教徒情谊的语言。正如英国作家 G.K.切斯特顿（G.K.Chesterton）在“罗马的复活”（The resurrection of Rome）中所描述的那样，正是因为基督教的存在，罗马的传统才没有随着罗马帝国的衰落而断裂。

6.它有教学和文法学的传统对它进行传承

自古以来罗马人就专门致力于拉丁语教学。其它民族的人使用他们自己的语言。涉及拉丁语教学的教材有很多：例如昆体良（Quintilianus）就编写了相关教材。

罗马人从希腊人那里吸取经验，发展出了一门新的学科“语法学”。语法学研究的是某种语言中控制组合分句，词组和词汇结构的一系列规则。拉丁语法强调的是精确性和严密的逻辑性。使用者必须表述清晰。

7.它用罗马字母

与其它字母不同的是，罗马字母在表音方面有很高的灵活性。这也是它被应用于汉语拼音的原因之一。这种灵活性同时促进了拉丁语的传播，使拉丁语成为古典语言中的一颗常青树。

结论

纵观拉丁语的历史，我们看到了优秀文化影响力生成的全过程。我们可以从中学到什么呢？与今天的中国相比又如何呢？

今非昔比。最近这 20 年呈现出一个新的现象：低廉便捷的翻译手段（电子词典/谷歌等）比比皆是，你不需要说另一种语言也可以和别人进行交流。交流的方式日新月异。

此外，对于拉丁语的使用者来说，拉丁语不是某一特定地区的语言，而是全人类共同的语言：能说地道的拉丁语的人不仅限于罗马。“罗马式的拉丁语”的确存在，但这不是唯一的拉丁语。正如“英式英语”不是唯一的英语。

如果拉丁语发源地以外的国家的人们，甚至与之敌对的国家的人们也使用拉丁语来表达思想，那么拉丁语就可以像英语一样，成为真正意义上的国际性通用语言。与此同时，它将成为交流的工具，而非征服者的枷锁。

拉丁西学

欧洲中世纪的女作家

雷立柏 Leo Leeb

欧洲中世纪的文化发展，尤其 800 年以后的拉丁语文学发展，产生无数哲学家、历史学家、宗教学家等，其中很突出的是女作家的贡献。在此简单介绍四位来自那个时代的女作家。

- 1) **Hrotswitha (=Rosvita) von Gandersheim** 赫若斯维塔 (935-975 年)。她的话剧一方面利用来自古代作者 **Terentius** (泰伦斯) 的资料，但根据基督宗教的道德观念改写这些滑稽的故事。从一个新的角度继承和解释古典传统，这不是文艺复兴的作法吗？**Roswitha** 另一部作品是 **Theophilus**，即一个与魔鬼签约的人，也是哥德《浮士德》故事的原形。
- 2) **Hildegardis (=Hildegard) von Bingen** 希尔德加德 (1098-1179 年)。这位隐修院长编写医学著作和神学方面的书，在她的世界观中结合不同的学科和知识领域。因为她算是一个很有智慧的“通才”，许多世俗领导和教会显贵与她有信来往。她很强调“生命力”(viriditas) 并且注意到身体的需要，克服狭窄的禁欲主义，她认为骑马、游泳与体育为身体很好。
- 3) **Gertrudis (=Gertrude) Magna** 格尔特儒德 (1256-1302 年)。这位修女曾是隐修院中的“抄书员”，自己也写过灵修方面的著作。“灵修”是信仰和祈祷实践方面的学问，包括宗教知识和心理学方面的智慧。她注意个人的信仰，即人心与耶稣的心的结合、精神性的喜乐与对耶稣爱慕的体验，这是信仰向个体化和内在化的发展，符合后来的宗教改革者的要求，与文艺复兴时期的女神秘家(如 16 世纪的 **Theresa of Avila**) 有很大的相似性。
- 4) **Birgitta (=Brigida)** 布里吉特 (1303-1373 年)。这位瑞典贵族女士生了八个孩子，成寡妇后进入隐修院，1346 年自己创立一个修女团体，1349 年搬迁罗马，在黑死病时期参与教会的改革、隐修院生活的改革、进行慈善工作，她也曾劝教宗回到罗马去。她的“神视”是最早的瑞典语著作之一。

如果比较这四位妇女的生活方式，我们发现她们都是天主教的修女，生活在隐修院里，当隐修院院长或自己创立一个隐修院团体。

四位女作家的教育的共同点是，她们都没有系统学习哲学或神学，因为中世纪的大学对女性不开放，她们无法成为“硕士”或“博士”，但在隐修院的图书馆中可以看一些拉丁语的书。许多中世纪作家是隐修士或修女。西方的隐修院与东方的(拜占廷的)隐修院不同，因为在西方出现了很多新形的隐修院和修会团

体，比如 13 世纪的方济各会和道明会、骑士团、医疗修会以及文艺复兴时期的耶稣会等。虽然男修会有这种发展，但女修会在比较长时期保持古代的“封闭院”特色，无法对外面的社会产生很大的影响。（这些修女团体在文艺复兴时期获得更大的、“向外的”影响力，比如 1535 年在意大利的乌苏拉会 Ursulines 是一个办女校的修会。）中世纪的女修院主要产生一些注重灵修和个人修养的团体，而这些团体等于是中世纪女性的“另一个选择”，因为其中的修女有相对高的文化修养并过很有规律的生活，它们的生活具有很大的吸引力。

从社会背景看，四个修女似乎都来自贵族或王家贵族，只有 Gertrudis 是孤儿，被隐修院收养。当然，她们与她们的贵族亲戚有很多关系，通过写信的方式也能产生一定的影响力。

另一些问题：欧洲中世纪的女作家受什么教育？女隐修院中的学校和男隐修院的学校有什么差异？不同的修会（本笃会、熙笃会、方济各会）的教育观念有什么不同？修女也是抄书员吗？她们如何提高妇女的地位？男人如何评论她们（比如 Bernardus 对 Hildegardis 的赞美）？中世纪的修女和文艺复兴的精神有什么关系？她们和中国宋、明、清女作家有什么差别？

文献：雷立柏著《西方经典英汉提要》（第三卷），世界图书出版公司，北京 2010 年。

毕尔麦尔著，雷立柏译《中世纪教会史》，宗教文化出版社，北京 2010 年。

牛稚雄编译《彼拉多之死。中世纪及都铎时期的戏剧精选》，浙江哲学出版社 2016 年。

Medieval Women as Writers

Perhaps for the Chinese reader, a good approach is the famous elegiac poetess Li Qingzhao (李清照, 1084-1155) from the Song Dynasty, certainly the most famous female author of that period. She is sometimes praised as “The most talented woman throughout the ages” (“千古第一才女”), since she did not only write elegiac poetry (“ci”), but also was interested in classical texts, painting and old inscriptions. She married the scholarly Zhao Mingcheng 赵明诚 at the age of 18, and together they collected ancient pieces of bronze, stones and old scrolls. However, the Jin 金 forces

attacked Shandong in 1127, and so she fled with her husband to the south, undergoing a series of calamities since then. Zhao died in 1129, and their possessions were plundered in 1131 in Shaoxing. She married again in 1132, but left her second husband again. Thus her poetry is known for being very sorrowful: “Shengshengman” (《声声慢》): “Xunxun mimi... 寻寻觅觅...”. Like Lin Daiyu in the *Honglou Meng*, *Zanghuayin* (《葬花吟》), she lets birds and flowers express her sadness, which is ineffable. Tears wipe out any words. “Wu ling chun”(《武陵春》): “物是人非事事休，欲语泪先流。” (“The things are still there, but the person is gone, and all matters come to an end. Before you can say anything, tears flow.”)

Li Qingzhao was a lonely woman, very much dependend on her husband, and she had no stable community, nor a positive spiritual force to help her to face her tragic life. We may compare her to the medieval female writers presented here, who were all quite “strong” women, they lived in stable monastic communities, had a vision for society and through their texts wanted to educate others and influence society. Some of them even founded new monastic, or semi-monastic communities for women.

The expression “The most talented woman throughout the ages” (“qiangu di yi cainü”) may also make us think of the talented women “throughout the ages” in Europe: Sappho, the multilingual Cleopatra, Hypathia. However, it is interesting, that probably the earliest Latin text from a female hand is the “Passion” of Perpetua, a woman who died as a martyr in the year 203 in Carthago (see my Latin textbook 《拉丁语入门教程》二卷, p. 44-47). Very few texts of female authors have been preserved, which makes the Latin texts of the medieval poetesses even more important.

The four persons introduced here are Hrotsvita, Hildegard, Gertrud, and Birgitta.

Hrotsvita (935-1002, also known as Roswitha) lived at the abbey of Gandersheim in Germany. She is famous for her plays, written in Latin, such as *Abraham eremita*, *Dulcitus*, and *Theophilus*. These were the first Latin dramas composed in the medieval period! *Abraham eremita* ist the story of an elderly hermit who successfully

rescues his niece from a brothel. The story is modeled on Terentius' plays, where elderly men are worried about the moral life of their sons. It is amazing that a religious sister should dare to use the slippery and entertaining comedies of Terentius to convey the serious moral teaching of the Christian faith.

Also the play *Dulcitius* is not a comedy, it is about the martyrdom of the "saintly virgins Agape, Chionia, and Hirene". Now the Chinese translation can be read in Niu Zhixiong's book (牛稚雄《彼拉多之死》，见上)。The stories of the martyred women were actually based on historical facts. During the persecution of Diocletian (around 300 AD) many people died for their faith.

The *Theophilus* is about a very serious theme: a successful man who faces some challenge and in this situation signs a contract with the devil, renouncing his faith. The theme of a man "handing one's soul over to the devil" reappears famously in Goethe's *Faust*, and also there the role of women is crucial to save the man. In Hrotsvita's play the man (Theophilus) who repents his apostasy (renouncing of the faith), prays to the Virgin Mary, Mother of God, for 40 days, and so he can be saved. (compare 《西方经典英汉提要》卷三，60-63 页。)

Hildegard of Bingen (1098-1179), the tenth child of an aristocratic family, was sent to the Benedictine monastery at Disibodenberg (Germany) at the age of 8 years. She received a good training in Latin and the sciences. In 1150 she herself founded a monastic community for aristocratic women in Rupertsberg, and in 1165 another community for women at Elbingen.

Of all medieval female writers Hildegard has certainly received the most attention and the most praise, she was even pronounced a "Doctor of the Church" in 2012. ("Doctor of the Church" means that within the Catholic Church her writings are respected as an authority, such as the writings of Thomas Aquinas, for example.) She was interested in many fields of knowledge, in medical science, music, ethics, cosmology and in mystical theology. Her medical work *Causae et curae* was regarded as the first book to combine classical Greek-Roman medical knowledge and popular

medicine based on the use of local herbs.

Already in her lifetime she was very famous, many sought for her advice, and it is said that even Emperor Frederick Barbarossa met her to ask for her advice. She had “visions”, and during the Middle Ages these inspirations coming from above were highly regarded, they were thought to be important revelations to mankind coming from God. However, some of these visions also led to discontent, and so Pope Eugenius III had to confirm the authenticity and value of her visions in 1146.

In order to understand her life better, one should also look at the period in which she lived, which was a period of intensive religious life, when cathedrals were built in western Europe, and when St. Bernhard could found 70 new monastic communities (Cistercians) during his lifetime (1090-1153). It was also the time when Gratianus in Italy developed the new science of “canon law” and Petrus Lombardus the science of scholasticism, the systematic inquiry into the truths of the faith, by his “Sententiarum libri quatuor” (see 《西方经典英汉提要》卷三，107-115 页)。

Gertrud of Helfta (1256-1302, also called “Gertrud the Great”) was given to a Benedictine (or Cistercian) monastery at the age of 4, possibly she was an orphan. Her whole life she spent in the monastery, where she received a good education from Sister Mechtild. She was fluent in Latin and familiar with many books of the Latin tradition, including of course the Bible, the books of St. Augustine, but also the spiritual literature of St. Bernard of Clairvaux.

All of her works are works of “spirituality”. Spirituality is the devotion and sincere adoration of God, of Jesus. Also Gertrud’s works are based on “visions”. These visions are experiences, where someone sees himself before God or Jesus. As it is written in the gospel (and painted in medieval art), women were standing at the cross, when Jesus was crucified. This image inspired many woman to stand before the image of the suffering Jesus and become united with him. For example, once Gertrud saw herself standing close to Jesus, she rested her head on his wounded side and felt his heart beat. Thus she felt very close to the suffering Jesus, and this union she felt as something like the union of bridegroom and bride. This imagination is a “mystical

union”. “Mystical theology” and “mystical spirituality” (“神秘灵修”) are developing these images and experiences of the heart, and Gertrud’s works were very important in this process. Of course, one of the main sources for this development was Bernard’s *De diligendo Deo* (“*On loving God*”) (参见《西方经典英汉提要》卷三) .

Among the four women discussed here, Bridget of Sweden (1303-1373, also known as Birgit, Birgitta, Brigitta etc.) was the only one who was married (like Li Qingzhao). She came from an aristocratic background and was related to the kings of Sweden at that time. She was known for her works of charity and also became educator to the queen of Sweden, Blanche. At the age of 14 she married and had four daughters and four sons, but in 1344 her husband, with whom she had made a pilgrimage to Santiago de Compostela in Spain (1341), died.

After that Bridget became a member of the Third Order of St. Francis, that were people who cared for the poor and the sick and led a life of prayer and sacrifice, but not joining a monastic community. Then she started to set up her own community, the Brigittines, in Vadstena, Sweden. These congregations were supposed to help the poor. Bridget traveled to Rome in 1349/1350 to ask the Pope for the authorization of her new community. However, the papacy was divided between Avignon and Rome. Also, during these years the plague devastated western Europe, many people were afraid of death.

On the one hand, Bridget urged the Pope to return to Rome, on the other hand she waited there, led a spiritual life and made further pilgrimages, including one to Jerusalem. She wrote down her *Revelationes*, visions inspired by the passion of Christ, by his wounds and suffering. This compassion for the suffering not only of Christ, but also of all the poor and sick, is an essential part of the attitude of St. Francis of Assisi, the most famous medieval saint. He also wanted to embrace the poor and join the poverty and suffering of Jesus. And Bridget was profoundly influenced by this “Franciscan spirituality”. She had a compassionate heart for all, including the souls in the purgatory. One may remember, that at the time, when she lived in Rome (after 1350), Boccaccio had his “conversion” and wrote books like *De claris mulieribus* and

De casibus virorum illustrium, in which he presents the tragic fates of many personages throughout history with great compassion. In China this side of Boccaccio remains to be discovered.

As a conclusion we can say: Both Li Qingzhao and the medieval female writers in Europe experienced much suffering. Their works also reflect the sufferings of humankind in some ways. The elegies of Li Qingzhao are deeply felt expressions of the tragedy of life, however, without a comforting voice and energizing element. The medieval spiritual poetesses on the other hand were motivated by their faith and felt that their faith in the suffering Jesus consoles them and urges them on at the same time. Their literary and scientific knowledge found expression in plays and medical works, and their observation of the sufferings of the people in society urged them to be active, to found new communities (sisters congregations) to help the poor.

Perhaps there were also Buddhist and Daoist nuns in China who had visions and many inspirations, and maybe one day the writings of such a Chinese nun will be discovered. That would make the comparison between female writers from East and West even more fruitful. However, it is doubtful whether many texts are extant. One big difference in the medieval monastic life in China and in Europe is, that since the time of Cassiodore and Isidore much emphasis was placed on education and the copying of books, whereas this cultivation of learning in monastic life was not so manifest in medieval China.

Teaching Roman Law: The *TESTAMENTUM PORCELLI* (*Last Will of the Piglet*)

讲授罗马法：《小猪的遗嘱》

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Quid nobis Romani attulerunt? / “What have the Romans ever done to us?” – The famous question in the Monty Python-movie “The Life of Brian” (1979) comes at the end of a long list of improvements for the subdued Judean society through, and by, the Roman rule. Among the many achievements (e.g. water supply, health system, infrastructure), also the public order is listed, i.e. the rule of law. And, indeed, Roman Law has a very successful story from antiquity to modern times. Transmitted through the Justinian compilation, later called the *Corpus Iuris Civilis*, Roman Law influenced not only the East, i.e. Byzantine Empire, and the West, during the Middle Ages, but was widely perceived, updated and used in modernity – even in the Far East (including China and Japan) through the Western influence on building up a modern system of administration and law following the “opening” of many Asian countries in the course of the 19th century.

“罗马人曾对我们做了什么？”这是电影《布莱恩的生活》（1979年由蒙提·派森剧团出品）中提出的著名问题，这部电影在结尾处列举了罗马治下的犹太人社会所取得的一系列成就，例如：供水系统、医疗卫生系统、基础设施以及在公共秩序方面的改善，即法治体系的建立。的确，溯古至今，罗马法书写了不朽的史话。罗马法经由查士丁尼的组织、编纂，形成后世所称的《民法大全》，它不仅对东部，如拜占庭帝国产生了深远影响；更是在中世纪西欧地区法令体系的形成过程中发挥了重要作用，即使现代法律体系中也保留了大量罗马法的内容，有些是对罗马法的更新再创；罗马法甚至藉由西方势力的影响传播至远东（如中国、日本）地区。19世纪，随着许多亚洲国家的改革开放大势，东方各国逐渐建立了

包涵有罗马法理念的现代行政和法律体系。

However, the more is known about the *Corpus Iuris Civilis*, regulations, procedures, forms of actions etc., the merrier is written about how the education in law actually functioned in ancient Rome.¹ This is due to the sparse and fragmentary material we have on that aspect, mainly from the “handbook of Roman legal history” (*enchiridium*) of the 2nd century AD jurist Sextus Pomponius in the version of the *Digests* (Pompon. *Dig.* 1.2.2).² In short, one can observe a development of the legal education, first within the frames, and closure, of the pontiffs;³ then, after the opening and access to the legal administration in the time of Appius Claudius Caecus by his scribe Gnaeus Flavius in c. 300 BC,⁴ by gradually developing teacher-student relationships based on the traditional patron-client-system within the aristocracy, mixed with rhetorical education and, in the Late Roman Republic, a shift to more professionalized jurists;⁵ from early imperial times on, certain schools were established, the main important

¹ On the development with the specific sources, see Chroust, A.-H. 1955. “Legal Education in Ancient Rome.” *Journal of Legal Education* 7/4: 509-529; Harries, J. 2016. “Legal Education and Training of Lawyers.” In: P. J. du Plessis, C. Ando and K. Tuori (eds.), *The Oxford Handbook of Roman Law and Society*. Oxford: Oxford University Press, 151-163 (with further literature). Both articles are the basis of the following short summary.

关于特定原始文献研究的开展，见赫劳斯特 A.-H. 1955 年《古代罗马的法律教育》，法学教育杂志，第 509-529 页；J. 哈里斯 2016 年，《法律教育与律师培训》，选自 P. J. du Plessis, C. Ando 和 K. Tuori 主编《牛津罗马法律与社会手册》，牛津大学出版社，第 151-163 页（内附更多参考书目）。本文总结性的结论基于以上两篇文章。

² On Pomponius and his *enchiridium*, see Nörr, D. 1976. “Pomponius oder ‘Zum Geschichtsverständnis römischer Juristen.’” *Aufstieg und Niedergang der römischen Welt* II/15: 497-604; latest overview and literature in Zhang, H. and Günther, S. 2017. “... *ad pauciores iuris constituendi vias* (Pompon., *Dig.* 1.2.2.11) – Alternative Ways in the Legal Framework of the Late Roman Republic and Early Principate through the Eyes of an Imperial Jurist.” *Latomus* 76/1: 127-139. 关于庞波尼乌斯和他的手册的论述，见 Nörr, D. 1976. “Pomponius oder ‘Zum Geschichtsverständnis römischer Juristen.’” *Aufstieg und Niedergang der römischen Welt* II/15: 497-604; 张红霞和 S. 君特在《……立法途径渐少（庞波尼乌斯，学说汇编，1.2.2.11）帝国时期法学家视角中关于共和晚期和元首制早期法律史的叙述》，*Latomus* 76/1，2017 年，第 127-139 页。

³ Cf. *Dig.* 1.2.2.6. 庞波尼乌斯，学说汇编，1.2.2.6

⁴ Cf. *Dig.* 1.2.2.7. 庞波尼乌斯，学说汇编，1.2.2.7

⁵ Cf. *Dig.* 1.2.2.35-46. On the professionalization, see Frier, B. W. 1985. *The Rise of the Roman Jurists. Studies in Cicero's “Pro Caecina”*. Princeton: Princeton University Press. On the relation of jurists to the society in the Late Roman Republic, see du Plessis, P. J. (ed.). 2016. *Cicero's Law. Rethinking Roman Law of the Late Republic*. Edinburgh: Edinburgh University Press.

庞波尼乌斯，学说汇编，1.2.2.35-46. 关于专业化，见弗莱尔 B. W. 1985 年《罗马法学家的兴起：对西塞罗针对喀提林演说的研究》普林斯顿：普林斯顿大学出版社。关于法学家与罗马共和国晚期社会的论述，见 du Plessis, P. J. 主编 2016 年《西塞罗的法律：对罗马共和国晚期法律的再思考》爱丁堡：爱丁堡大学出版社。

oneas were the *Sabiniani* and the *Proculiani*, allegedly deriving from the two counterparts of the Augustan times, Gaius Ateius Capito and Marcus Antistius Labeo.⁶ The scarce evidence from later times points to local schools, teachers of law, jurists with the right of giving official legal advice (*ius publice respondendi*),⁷ and a particular interest, though not systematically first, of the imperial administration in educating future bureaucrats.⁸ A huge reform was then undertaken with the Justinian codification of law (which we call nowadays *Corpus Iuris Civilis*, consisting of the *Institutions*, *Digests*, *Code of Justinian*, and *Novels*), with a strict planning of the 5-year-education-period (cf. the *Constitutio Omnem* in the *Digests*),⁹ and the grant of special status to law schools, particularly in Constantinople and Berytus.¹⁰

我们对于《民法大全》的了解更多基于其中的规章、程序、诉讼形式等，然而，更值得一提的是其中也提及古罗马法律教育的情况。关于后者的历史材料稀缺而又零散，主要依托《学说汇编》中收录的《罗马法律史手册》章节（由公元 2 世纪法学家塞克图斯·彭波尼乌斯所撰）。这里简要梳理一下罗马法律教育发展史，首先是它的创立和中止——这是大祭司的职责；后于约公元前 300 年，为阿庇乌斯·克劳狄乌斯·卡西乌斯和他的书吏格列乌斯·弗拉维乌斯的时代，法律教育基于上层社会的传统恩主-门客体系，与修辞学教育融合，逐渐发展为一种师徒关系的教育模式，在罗马共和国晚期，这种教育模式更加专业化；从早期帝国时代开始，逐渐形成了一些学派，其中最重要的是普罗库勒学派和萨宾学派。据说上述两支学派起源于奥古斯都时期两名德高望重的法学家——盖尤斯·阿塔乌斯·卡皮托和马库斯·安提斯提乌斯·拉贝奥。后来的一些迹象表明地方法律学校、法律

⁶ Cf. *Dig.* 1.2.2.47-48. 庞波尼乌斯，学说汇编，1.2.2.47-48

⁷ On the *ius publice respondendi*, cf. *Dig.* 1.2.2.48-49. For further literature, see Zhang and Günther (as n. 2), 136-138. 关于官方法律解答，参见庞波尼乌斯，学说汇编，1.2.2.48-49，更多的文字材料见张红霞和 S. 君特（同注释 2），第 136-138 页。

⁸ See Peachin, M. 2016. "Lawyers in Administration." In: P. J. du Plessis, C. Ando and K. Tuori (eds.), *The Oxford Handbook of Roman Law and Society*. Oxford: Oxford University Press, 164-175. 见 Peachin, M. 2016 年《行政机构中的律师》，选自 P. J. du Plessis, C. Ando 与 K. Tuori 主编《牛津罗马法律与社会手册》，牛津大学出版社，第 164-175 页。

⁹ *Const. Omnem* pr-11. On the legal education according to these regulations, cf. besides the literature mentioned in n. 1: Chitwood, Z. 2017. *Byzantine Legal Culture and the Roman Legal Tradition, 867-1056*. Cambridge: Cambridge University Press, 152-162. 君士坦丁谕令第 11 卷。与这些规定相关的法律教育的论述，除了见注释 1 中提到的文献外，另见奇特伍德 Z. 2017 年，《867-1056 年间拜占庭法律文化与罗马法律传统研究》，剑桥：剑桥大学出版社，第 152-162 页。

¹⁰ *Const. Omnem* 7, also 9-10. 君士坦丁谕令第 7 卷，第 9-10 卷。

教师、法学家具有为官方提供法律建议的功能和权利，值得强调的是，这种情形并非一种发展完善的体系，这些机构培养的法学人才主要是为帝国行政机构提供储备官员。但是，在查士丁尼编纂法律（我们现在称其为《民法大全》，包括《法学阶梯》、《学说汇纂》、《优士丁尼法典》和《新律》）的时期，发生了一场巨大的变革，其中严格规定了五年制教学计划（参见《学说汇纂》中的所有谕令），并且明确规定法律学校享有特殊地位，尤其是在君士坦丁堡和贝里图斯两地。

As our evidence of the legal education is limited, particularly for the period before Justinian, the *Testamentum Porcelli*, a short literary text from an unknown date, is a piece of luck.¹¹ Its structure and use of words have already been identified with imitating, or spoofing, the practice of Roman testamentary regulations and practice, and various interpretations about the historical, social, literary, legal and religious contexts and backgrounds have been brought forward, mainly sound and convincing.¹²

正是由于查士丁尼之前的时代，关于法律教育的材料稀缺，因此《小猪的遗嘱》这则年代不明的简短文字资料尤显珍贵。该文本已经被认定为一种对罗马遗嘱的相关规定及实践的模仿或者是一种戏谑口吻的叙述，学界结合历史、社会、文学、法律和宗教文本以及相关背景知识，对其进行探讨，许多解释均合乎情理且具有说服力。

However, if one relies on the exceptional evidence of St. Jerome in two of his works,

¹¹ On the text, its transmission and scholarship, see Schmidt, P. L. 1989. "Testamentum Porcelli." In: R. Herzog (ed.), *Restauration und Erneuerung. Die lateinische Literatur von 284 bis 374 n.Chr.* Handbuch der lateinischen Literatur der Antike 5. Munich: C.H. Beck, 257. While Harries (as n. 1), 154 dates it to the 2nd century AD the *communis opinio* places it into the 3rd to 4th century AD.

关于这一文本的传播和学术研究，见 P. L.施密特 1989 年《小猪的遗嘱》，选自 R. 赫佐格主编，《公元 284 年至 374 年拉丁文献的修复与革新》，拉丁文献手册第五则，慕尼黑：C. H. 贝克，第 257 页。哈里斯认为该文本撰于公元 2 世纪，大多数人认为撰于公元 3-4 世纪。

¹² See instead of all: Daube, D. 1969. *Roman Law. Linguistic, Social and Philosophical Aspects.* Edinburgh: Edinburgh University Press, 77-82; Champlin, E. 1987. "The Testament of the Piglet." *Phoenix* 41/2: 174-183; Aubert, J.-J. 2005. "'Du lard ou du cochon'? The Testamentum Porcelli as a Jewish Anti-Christian Pamphlet." In: J.-J. Aubert (ed.), *A Tall Order. Writing the Social History of the Ancient World. Essays in Honor of W. V. Harris.* Beiträge zur Altertumskunde 216. Berlin: de Gruyter, 107-141 (with further literature).

总体论述见 D.多布 1969 年《罗马法：语言、社会与哲学视野》。爱丁堡：爱丁堡大学出版社，第 77-82 页。E.钱普林 1987 年《小猪的遗嘱》，菲尼克斯 41/2：第 174-183 页；J.-J.奥伯特 2005 年，《猪是肥肉？作为犹太人反基督教宣传手册的小猪的遗嘱》，选自：J.-J.奥伯特主编，《一个棘手的问题，对古代世界社会史的论述（纪念 W. V.哈里斯文集）》，古代文化研究文集 216 期。柏林：de Gruyter 出版社，107-141（内有更多文字资料）。

the primary context of his time might have been, at least from his perception, one in school.¹³ And, indeed, the text fits very well to this alleged framework, especially if one thinks that St. Jerome demanded that Plato should be read instead of Milesian tales and the *Testamentum Porcelli*. If one goes through the text, which is presented here with notes on the legal and social context, one could, from a legal instructor's point of view, always ask: "Is it allowed ...?", whereby students (of law) could respond to the specific question not only with "Yes" or "No" but by giving the legal background, and even if the specific question was denied, could go on to the next legal aspect by alleging that the former question was answered with "Yes".

圣 杰罗姆对其所处时代有所记载，且撰有两册书卷；至少其中一册是对学校生活的记述。事实上，这是对《小猪的遗嘱》作为法律教育文本使用的例证，尤其是有人认为圣 杰罗姆主张阅读柏拉图的作品，而非《米利都故事集》和《小猪的遗嘱》。通读全文，结合关于法律和社会背景的注释内容，我们可以从法律教

¹³ Hieronymus, *contra Rufinum* 1.17 (401/402 AD): *quasi non cirratorum turba Milesiarum in scholis figmenta decantet et testamentum suis Bessorum cachinno membra concutiat atque inter scurrarum epulas nugae istius modi frequententur.* / "As if not an amount of curled (students) recites (Milesian) tales in schools and the testament (of the piglet) shakes the limbs for them by Bessian laughter and jokes of that kind happen frequently at dinners of tomfools." Hieronymus, *libri XII commentariorum in Isaiam* praef. (408-410 AD): *Nullus tam imperitus scriptor est qui lectorem non inveniat similem sui, multoque pars maior est Milesias fabellas revolventium quam Platonis libros. in altero enim ludus et oblectatio est, in altero difficultas et sudor mixtus labori. denique Timaeum de mundi harmonia astrorumque cursu et numeris disputantem ipse qui interpretatus est Tullius se non intellegere confitetur, testamentum autem Grunnii Corocottae porcelli decantant in scholis puerorum agmina cachinnantium.* / "No writer is so unexperienced that he does not find a reader similar to him, and there is a much greater part of persons turning around Milesian tales than the books of Plato. For in the one there is fun and entertainment, in the other difficulty and sweat mixed with work. Finally, the Timaeus discussing about the harmony of the world and the run as well as number of stars, Tullius (Cicero) who interpreted (this dialogue) confesses not to understand, however the testament of Grunnius Corocotta hosts of laughing students in school chant."

谢洛尼莫斯, *contra Rufinum* 1.17 (公元 401/402 年): “似乎并不是一些卷发的(学生)在学校背诵米利都传奇和(小猪的)遗嘱,发出笑声,摇动他们的四肢。这种类型的笑话经常发生在傻瓜们用餐之时。”谢洛尼莫斯, *libri XII commentariorum in Isaiam* praef. (公元 408-410 年): “没有一名蹩脚的创作者会找不到知音读者,许多人热衷于阅读米利都传奇,胜于喜欢柏拉图的著作。因为前者诙谐幽默且极具娱乐性,而后者为呕心沥血之作,读来艰深晦涩。最后,提马亚斯讨论了世界和天体运转的规律,解说者图留斯(西塞罗)承认这些知识晦涩难懂,而《小猪的遗嘱》却令学生在朗读之时哈哈大笑。”

师的角度提出很多问题：“允许……吗？”，老师发起提问之后，学生作答之时不是简单的“可以”或“不行”，而是要结合当时的法律背景知识予以解释。甚至某些问题已被否定，然后假设为肯定情形，从而进入下一轮问题的作答。

Thus, the following notes on the socio-legal background must be read as didactical ones. For instance, while a piglet certainly is not allowed to set up a testament (Question: “Is it allowed that a non-human being sets up a testament?” Answer: “No, only a human being having the right to set up a testament, particularly Roman citizens *sui iuris*, is allowed to do.”), one could allege that it is a human being, and with carrying the *tria nomina* of a Roman citizen, i.e. “Marcus Grunnius Corocotta”, it could potentially make a valid testament (Question: “If one alleges the piglet to be like a human being is it allowed that it makes a testament?” Answer: “As a Roman citizen, indicated by the *tria nomina*, it is potentially allowed to make a will.”). So, the typical question-answer-model that is a basis for legal education with case-studies,¹⁴ can be a leader through the funny as well as instructive text.

因此，那些关于社会法律背景的注释正是课堂所授内容。例如，小猪当然是不可以订立遗嘱的（问：“非人可以立遗嘱吗？”答：“不可以，只有人有权订立遗嘱，且只有作为自权人的罗马市民，才可以订立。”）；有人可以诘问它是人类，它沿用了罗马市民独有的三名制，即马库斯 格罗尼乌斯 库洛考塔，那么它就可以订立有效的遗嘱（问：“如果有人诘问，将小猪人格化，那么它可以订立遗嘱吗？”答：“通过三名制可以看出，它是罗马市民，有权订立遗嘱。”）。这样看来，问答模式作为法律教育中案例研究的基本方法，结合诙谐幽默且富有启发性的文本，在实际教学实践中发挥着重要作用。

Text and Translation¹⁵

1. *Incipit testamentum porcelli: M. Grunnius Corocotta porcellus testamentum fecit.*

¹⁴ Cf. Harries (as n. 1), 156-160; furthermore, Babusiaux, U. 2016. “Legal Writing and Legal Reasoning.” In: P. J. du Plessis, C. Ando and K. Tuori (eds.), *The Oxford Handbook of Roman Law and Society*. Oxford: Oxford University Press, 176-187, on the narratives of the different legal text-genres. 参见哈里斯（同注释 1）第 156-160 页；更多详情参见 U.巴比西奥 2016 年《法律写作与法律论证》，选自 P. J. du 普莱西, C. 安多和 K. 托里主编《牛津罗马法律与社会手册》，牛津大学出版社，2016 年，第 176-187 页。

¹⁵ Further English translations in Daube 1969 (as n. 12), 78-81; Aubert 2005 (as n. 12), 111-112.

Quoniam manu mea scribere non potui, scribendum dictavi.

The last will of the piglet begins: Marcus Grunnius Corocotta, the piglet, has made the last will. Because I could not write with my hand I have dictated what had to be written.

小猪的遗嘱如下：小猪马库斯 格罗尼乌斯 库洛考塔立下遗嘱。因为我的手不能写字，所以（由其他人）根据我的口述代为执笔。

2. *Magirus cocus dixit: "veni huc, eversor domi, solivertiator, fugitive porcelle, et hodie tibi dirimo vitam". Corocotta porcellus dixit: "si qua feci, si qua peccavi, si qua vascella pedibus meis confregi, rogo, domine cocu, vitam peto, concede roganti". Magirus cocus dixit: "transi, puer, affer mihi de cocina cultrum, ut hunc porcellum faciam cruentum". Porcellus comprehenditur a famulis, ductus sub die XVI Kal. Lucerninas, ubi abundant cymae, Clibanato et Piperato consulibus. Et ut vidit se moriturum esse, horae spatium petiit et cocum rogavit, ut testamentum facere posset. Clamavit ad se suos parentes, ut de cibariis suis aliquid dimittere eis. Qui ait:*

Magirus (“Butcher” / “Sacrificer”) the cook said: “Come here, destroyer of the house, ground-burrower, you fugitive piglet, and today I end you the life.” Corocotta the piglet said: “If I have done anything, if I have committed any sin, if I have broken under my feet any small dish, I beg you, master cook, I petition for my life, concede it to the one praying.” Magirus the cook said: “Go, kid, bring for me a knife from the kitchen that I slaughter that piglet.” The piglet is grabbed by the assistants, and brought (to him) during the 16th day before the Lucernian Kalends (= 17th of December), where cabbage is abound, under the consuls Clibanatus („the Pan-fried“) and Piperatus (“the Peppered”). And when it realized that it will die, it has petitioned for one hour and begged the cook that he could do a last will. It called his parents to itself that it leaves them something from its food. It said:

厨子马其鲁斯（“牺牲者”）说：“过来，败家子，拱地的，你这只逃犯猪，今天我要取你性命。”小猪库洛考塔说：“如果我做错了什么事，如果我犯了什么罪，如果我的蹄子打碎了小碟子之类的物件，我乞求你，厨子主人，我恳求你饶了我这乞求者的性命吧。”厨子马其鲁斯说：“去，孩子，到厨房为我拿把刀，我要宰

了那头猪。”小猪被随从抓住，带到厨子面前，此时是一月初一之前的第 16 天（12 月 17 日），当时甘蓝长得正盛，是“煎锅者”（Clibanatus）和“经营香料者”（Piperatus）任期执政官之时。当他意识到自己不久于“人”世时，他乞求厨子为他宽限一个时辰，以便他立下遗嘱。他把父母叫到面前，把自己的一些口粮留给了他们。说道：

3. Patri meo Verrino Lardino do lego dari glandis modios XXX, et matri meae Veturinae Scrofae do lego dari Laconicae siliginis modios XL, et sorori meae Quirinae, in cuius votum interesse non potui, do lego dari hordei modios XXX.

Et de meis visceribus dabo donabo sutoribus saetas, rix[at]oribus capitinas, surdis auriculas, causicis et verbosis linguam, buculariis intestina, esiciariis femora, mulieribus lumbulos, pueris vesicam, puellis caudam, cinaedis musculos, cursoribus et venatoribus talos, latronibus unguas.

Et nec nominando coco legato dimitto popiam et pistillum, quae mecum attuleram; de Theveste usque ad Tergeste liget sibi colum de reste. Et volo mihi fieri monumentum ex litteris aureis scriptum: "M.GRUNNIUS COROCOTTA PORCELLUS VIXIT ANNIS DCCCC.XC.VIII.S(EMIS). QUODSI SEMIS VIXISSET, MILLE ANNOS IMPLESSET". Optimi amatores mei vel consules vitae, rogo vos ut cum corpore meo bene faciatis, bene condiatis de boni condimentis nuclei, piperis et mellis, ut nomen meum in sempiternum nominetur. Mei domini vel consobrini mei, qui testamento meo interfuistis, iubete signari".

“To my father, Verrinus Lardinus (“Fat Bacon”), I give and bequeath 30 bushels of acorn; to my mother Veturina Scrofa (“Old Sow”), I give and bequeath 40 bushels of fine Laconian wheat flour; to my sister Quirina (“Hog”), whose wedding I could not attend, I give and bequeath 30 bushels of barley.

In respect of my body parts, I will give and donate my bristles to the shoemakers, my head/muzzles to the squabblers, my ears to the deaf, my tongue to the advocates and gossipers, my innards to the sausage-makers, my thighs to sellers of cold cuts, my loins to women, my bladder to the boys, my tail/penis to girls, my muscles to the gay, my ankles to the messengers and hunters, my claws to the robbers.

And to the cook whose name is unspeakable, I leave as a legate the ladle and the pestle, which I had brought with me; from Theveste to Tergeste the neck shall be tied for him from the rope.

And I want that an inscription is made for me written out of golden letters:

M(arcus) GRVNNIVS COROCOTTA THE PIGLET LIVED NINE HUNDRED AND NINETY-NINE YEARS AND A HALF. HAD HE LIVED HALF A YEAR LONGER HE WOULD HAVE FULFILLED THE ONE THOUSAND.

You best lovers or advisors in life, I ask you that you make it well with my body, that you add some good spices, almond, pepper, honey, that my name is called forever. My masters and my cousins from mother-side who you witnessed my testament, I order to sign it.”

“对于我的父亲，韦里尼乌斯 拉蒂努斯（“肥腊肉”），我要给付并遗赠 30 蒲式耳的橡果；对于我的母亲韦托丽娜 斯刻弗拉（“老母猪”），我要给付并遗赠 40 蒲式耳的拉哥尼亚小麦粉；对于我的妹妹昆瑞娜（“猪”），因为我不能参加她的婚礼，我给付并遗赠 30 蒲式耳的大麦。

至于我的身体部位，我要将我的鬃毛赠与鞋匠，我的头/鼻口部赠与吵架者，我的耳朵给聋子，我的舌头赠与律师和搬弄是非者，我的内脏赠与制香肠者，我的大腿赠与出售冷盘者，我的腰赠与女人，我的膀胱赠与男子，我的尾巴/阴茎赠与女子，我的肌肉赠与男同性恋者，我的脚踝赠与信使和猎人，我的爪子赠与强盗。

对那只名声坏不堪言的厨子，我给他留了一只长柄勺和一把杵作为遗赠，这些是我随身物品；从特维斯特（Theveste）到特尔格斯特（Tergeste），他的脖子都要被绳子绑着。并且我希望为我用金字写下碑文：

小猪马库斯 格罗尼乌斯 库洛考塔在世 999 载半，如果他再存活半年，就满 1000 岁了。”

生命中的各位爱人们和顾问们，我请求你们好好保存我的身体，加入一些上好的香料、杏仁、胡椒、蜂蜜，以便我的名字永远被铭记。我的主人们，还有我母亲那边的亲戚们，你们作为我遗嘱的见证人，我命令你们在此签名。

4. *Lario signavit. Ofellicus signavit. Cyminatus signavit. Lucanicus signavit. Tergillus signavit. Celsinus signavit. Nuptialicus signavit. Explicit testamentum porcelli sub die XVI Kal. Lucerninas Clibanato et Piperato consulibus feliciter.*

Lario (“Bacon”) signed. Ofellicus (“Meatball”) signed. Cyminatus (“cumin-seasoned”) signed. Lucanicus (“Lucanian Sausage”) signed. Tergillus (“piece of fat from the back”) signed. Celsinus (“special pork-dish”) signed. Nuptialicus (“wedding-made”) signed. The last will of the piglet ends happily during the 16th day before the Lucernian Kalends (= 17th of December) under the consuls Clibanatus („the Pan-fried“) and Piperatus (“the Peppered”).

拉里奥 (“熏猪肉”) 签字。奥菲利库斯 (“肉丸”) 签字。库米那图斯 (“当季小茴香”) 签字。鲁卡尼库斯 (“路加尼亚的腊肠”) 签字。特里吉鲁斯 (“后背的一块肥肉”) 签字。科尔西努斯 (“特色猪肉盘”) 签字。努普提亚里库斯 (“婚礼策划者”) 签字。该遗嘱立于一月初一之前的第 16 天 (12 月 17 日), 在 “煎锅者” (Clibanatus) 和 “经营香料者” (Piperatus) 任期执政官之时。

Legal Notes and Interpretation / 法律知识注解

a) Whether the status of the piglet allows to set up a testament

M. Grunnius Corocotta is obviously a *filius familias*, as both his parents are listed among the legatees. His *tria nomina* are typical for a Roman citizen, however the piglet is just an animal, therefore deprived of legal rights and juristic personality in Roman law. Nevertheless, if treated like a Roman, he normally could set up a testament if he is a *sui iuris* (“on his own right”). However, several other legal problems are then connected with the text, mainly the capacity of setting up a testament while the *pater familias* is still alive, and the question of whether a convicted criminal can set up a testament (see below).¹⁶

a) 小猪的身份是否可以设立遗嘱

马库斯·格罗尼乌斯·库洛考塔显然是一位家子 (*filius familias*), 他的父母都被

¹⁶ On the question who is allowed to set up a testament, see Kaser, M. 1980. *Roman Private Law*. Trans. by R. Dannebring. 3rd ed. Pretoria: University of South Africa, 351-352 (§68 III.2).

关于拥有订立遗嘱者的讨论, 见卡瑟尔, M. 1980 《罗马司法》。

译者 R. 丹尼布里恩. 第三版. 普利托里亚: 南非大学, 351-352 (§ 68III, 2)。

列入受遗赠者名单人之中。他的三名制（*tria nomina*）是罗马市民典型的命名方式。小猪只是动物，因此在罗马法的范畴中无疑是被剥夺了法律权利和法律人格。然而，如果以罗马人的方式对待，如果他是自权人（*sui iuris*），是可以设立遗嘱的。但是，这一文本还涉及了其他法律问题：在家父（*pater familias*）还在世的情况下他是否有权利订立遗嘱，以及被定罪的罪犯是否可以立遗嘱（见下文）。

b) Whether it is possible to let someone else write the testament

It was not necessary that the will had to be written by the testator, another could do it in case the testator could not write.¹⁷ However, one had to observe other formalities when setting up a testament, the most important were the procedure *per aes et libram* and the *nuncupatio*. *Per aes et libram* means that some legal acts of early origin were performed with the use of copper and scales and the pronouncement of prescribed solemn *formulae*.¹⁸ The acts (*gesta, negotia*) thus performed required the presence of five Roman citizens as witnesses, and of a *libripens* (“the man who holds the scaler”).¹⁹ *Nuncupatio* means a solemn oral declaration before witnesses. It was an essential part of ancient acts (*negotia*) *per aes et libram* and had to be expressed in prescribed words. Later, the Praetorian Edict granted *bonorum possessio secundum tabulas* if some of the formalities required by *ius civile* (e.g. *nuncupatio*) had not been

¹⁷ *Cod. Just.* 6.23.21.1: *Quod si litteras testator ignoret vel subscribere nequeat, octavo subscriptore pro eo adhibito eadem servari decernimus.* / “If the testator does not know how to write or cannot subscribe his name, we order that an eighth witness shall be summoned to subscribe the will on behalf of the testator, under observance of the (other) foregoing provisions.”

如果遗嘱人不会写字或者不能签名，在遵守上述规定的情况下，按照程序应该传唤第八个证人代表遗嘱人在遗嘱上签字。For further possibilities, cf. Daube 1969 (as n. 12), 78, n. 5; Du Plessis, P. J. 2015, *Borkowski's Textbook on Roman Law*. London: Oxford University, 224.

¹⁸ On the civil law testament *per aes et libram*, cf. *Gai. inst.* 2.104: *Eaque res ita agitur: qui facit testamentum, adhibitis, sicut in ceteris mancipationibus, V testibus civibus Romanis puberibus et libripende, postquam tabulas testamenti scripserit, mancipat alicui dicis gratia familiam suam.* / “The proceedings are as follows: As in other mancipationes, the testator having summoned five witnesses, they all Roman citizens of the age of puberty, and a holder of the balance. He writes his testament first, then he transfers his assets to someone with the form of mancipation.”

这种立遗嘱的程序如下：同其他要式买卖（*mancipatio*）活动一样，立遗嘱的人传唤五位适婚罗马市民作为证人和一位司秤（*libripens*），他先书写遗嘱，然后以要式买卖的形式将家产交付给其他人。

¹⁹ On the terms *per aes et libram* and *nuncupatio*, cf. Berger, A. 1953. *Encyclopedic Dictionary of Roman Law*. Transactions of the American Philosophical Society N.S. 43/2. Philadelphia: The American Philosophical Society, 625 (s.v. *per aes et libram*), 602 (s.v. *nuncupatio*).

observed, and a written will was made in the presence of seven witnesses and sealed by them. Even then, the required formalities of setting up a testament were quite strict.

b)是否可以让他入代写遗嘱（不同于遗嘱附约（*nuncupatio*），称铜式行为的（*per aes et libram*）市民法遗嘱和裁判官法遗嘱）

遗嘱没有必要一定要由立遗嘱人书写，在遗嘱人不能书写的情况下，其他人可以代笔。然而，在订立遗嘱时，有一些需要遵守的其他形式，最重要的是称铜式程序和遗嘱附约。称铜式行为的含义为，早期很多法律行为都起源于用铜块和秤的演示仪式并宣读特定辞令的庄严程式。这一仪式的行使需要五位罗马市民和一位司秤（*libripens*）作为见证者。遗嘱附约即在证人面前庄严地作出的口头宣告，它是古代称铜式行为的重要组成部分，并且要用特定的词句表达。后来，裁判官告示规定，在某些情况下可以进行违反遗嘱的遗产占有（*bonorum possessio secundum tabulas*），比如遗嘱缺少市民法中（或者遗嘱附约中）所需的一些形式，并且这份书面遗嘱是在七位证人的见证之下设立并密封的。尽管这样，设立遗嘱依然需要履行十分严格的程式。

c) Whether the piglet follows the necessary form of a testament

According to the text, the *Testamentum Porcelli* was sufficient to meet the requirement of seven witnesses, so it was valid according to praetorian law.²⁰

In the praetorian will, the testator should appoint specific heirs (*heredis institutio*) first, then write it on wax tablets, then lay the testament before all of the witnesses at the same time; after this, he had to sign the testament at the end with his own hand in the presence of the witnesses. Finally, the witnesses subscribed the testament, and sealed it at the same day. Such testament was regarded valid.²¹

However, D. Daube has demonstrated in detail that the present text is in fact a parody of the will of a soldier, and soldiers' wills were exempt from almost all legal formalities.²² If Corocotta was a soldier on active duty or a veteran, he could make a

²⁰ Cf. Aubert 2005 (as n. 12), 116; Berger 1953 (as n. 19), 734 (s.v. *testamentum praetorium*).

²¹ Cf. *Cod. Just.* 6.23.21.

²² Daube 1969 (as n. 12), 77-82.

valid will without respecting any of the formal rules imposed by civil or praetorian law.²³ Gaius narrates this rule in details: as soldiers were lacking experience in law, they could make their testament in any way they wished and in any way they could, so neither the legal number of witnesses nor the ceremony of *mancipatio* or of *nuncupatio* was required to set up the testament in a legal way.²⁴

c) 小猪是否遵循了设立遗嘱的必要形式

根据文本,《小猪的遗嘱》满足七位证人在场这一条件,根据裁判官法,它是有效力的。

在裁判官法遗嘱中,遗嘱人首先要设立特定继承人,然后将其姓名写在蜡板上,随后将遗嘱同时展示给所有的证人,在此之后,在证人们的见证下,他亲笔在遗嘱的结尾处签名。随后证人们在遗嘱上签名,并且在同一天将其密封,这一遗嘱就具有了法律效力。

但是 D.多布详细论证了这一文本实际上是以戏谑口吻对士兵遗嘱的一种夸张的演绎,士兵遗嘱当然是可以免除所有法定形式的。如果库洛考塔是一名现役士兵或者退伍军人,他可以不考虑市民法或裁判官法中规定的程式,设立一份有效的遗嘱。盖尤斯详细的介绍了这一规则产生的背景:士兵往往缺乏法律知识,他们可以用他们习惯和可行的任何方式设立遗嘱,因此即使他们没有召集法定数额的证人,没有遵循要式买卖(*mancipatio*)的仪式或者遗嘱附约(*nuncupatio*),他们仍然可以合法地订立遗嘱。

d) Whether a testament without *heredis institutio* is valid

If a testament was without *heredis institutio*, it was invalid, because the main aim of Roman hereditary law was to appoint an heir and successor.²⁵ It is explicitly stated that the heir's name has to appear first in the will. The appointment had to be made in a formal manner, using an imperative form of words.²⁶ In the fourth century AD, even though Roman law of succession became more flexible, the *heredis institutio* as

²³ Cf. Aubert 2005 (as n. 12), 115.

²⁴ On the soldier testament, cf. Gai. *inst.* 2.109, 114.

²⁵ Du Plessis 2015 (as n. 17), 219.

²⁶ For details, cf. Du Plessis 2015 (as n. 17), 226. Cf. *Dig.* 28.5.1; *Cod. Just.* 6.23.15.1.

a specific requirement remained central and unchanged.²⁷

In the *Testamentum Porcelli*, the piglet begins with the distribution of legacies, not with a *heredis institutio*. But if we allege that Corocotta was a Roman soldier, his will was not void due to the lack of an explicit appointment of an heir.²⁸ As Ulpian says, the main intention of a soldier testament was the distribution of their property, so in whatever way they made their wills, their wishes should be confirmed.²⁹

d) 没有设立继承人的遗嘱是否有效

如果遗嘱没有设立继承人（*heredis institutio*），它是无效的，因为罗马人订立遗嘱的主要目的是设立继承人。正如贺拉斯明确强调过的那样，继承人的名字应当出现在遗嘱第一页第二行，盖尤斯也在他的《法学阶梯》中对之做出了充分说明。继承人的任命需要采用正式的形式，并采用命令式语式。尽管在公元4世纪罗马继承法在某些方面变得更加灵活，但是这一具体要求仍然是最核心的，并且始终没有改变。

在《小猪的遗嘱》中，小猪是以遗产的分配而不是以设立继承人开篇的。但是如果库洛考塔是一名罗马士兵，他的遗嘱不会因为缺少对继承人的明确任命而无效。正如乌尔比安所说，士兵在遗嘱中所表达的主要愿望就是分配他们的财产，因此不管他们是以什么形式订立遗嘱，他们的愿望都应该有效。

e) Whether it is possible for an *eversor domi* to set up a testament

Many expressions in the *Testamentum Porcelli* point to a criminal status of the piglet. So, it is himself confessing to be an *eversor domi* etc., and the piglet's *cognomen* Corocotta can be read as a pun to a famous Spanish robber, during the reign of Augustus.³⁰

The figure of Grunnius the piglet can thus be assigned to a world where the distinction between bandit and soldier was not always clear, soldiers acting as bandits

²⁷ Gai. *inst.* 2.117: *Sollemnis autem institutio haec est: TITIVS HERES ESTO; sed et illa iam conprobata videtur: TITIVM HEREDEM ESSE IVBEO; /* “The solemn form of institution is this: ‘Be Titius my heir.’ The following also seems now to be recognized: ‘I order that Titius be my heir.’” For further possibilities, cf. Aubert 2005 (as n. 12), 115; Du Plessis 2015 (as n. 17), 226.

²⁸ Cf. Aubert 2005 (as n. 12), 115.

²⁹ Cf. *Dig.* 29.1.1pr.

³⁰ Cf. Champlin 1987 (as n. 12), 179.

were of course familiar in the second, third, and fourth centuries AD. Precisely in that period, the imperial legislation of the successful emperors in the struggles for the throne repeatedly had to deal with deserters and soldiers who were, from the specific emperor's point of view, fighting on the wrong side.³¹ Nevertheless, even as a condemned person, a soldier had usually the privilege to set up a will, unless he had committed military crimes whence his testamentary provisions were restricted to property acquired during military service.³²

e) 败家子是否可以设立遗嘱

在《小猪的遗嘱》中，很多方面都明确指出了小猪的罪人身份。因此，它自己承认它是一个败家子等等，而且小猪的名字“库洛考塔”也可以理解为一个双关语，因为这也是在奥古斯都统治时期，一位非常有名的西班牙大盗的名字。

况且在小猪格罗尼乌斯所处的时代强盗与士兵的界限很模糊，公元2世纪、3世纪和4世纪，士兵充当强盗的现象更是十分常见。因此，该时期那些浴血奋战中获胜的皇帝往往不得不制定相关法令，处理与逃兵和士兵相关的案件。然而，即使作为一名被判处死罪的士兵，他也拥有设立遗嘱的特权；除非他因为军事罪被判罚，此时他的遗嘱范围就仅限于他的军营特有产。

f) Whether a person whose parents are still alive can set up a testament

According to the work *ad edictum provinciale* of the jurist Gaius, a person in parental power had no right to make a will.³³ However, this represents only a general rule, there were several exceptions. For instance, a son-in-power could make a will regarding his “special military fund” (*peculium castrense*) while on military service and, granted by Hadrian (reg. 117-138 AD), even after leaving service.³⁴ M. Grunnius Corocotta is obviously a *filius familias*, because both his parents are listed among the legatees. He could, of course, have already been emancipated by his father, but this is

³¹ Cf. *ibid.*

³² Cf. *Dig.* 28.3.6.6 and *Dig.* 29.1.11pr.

³³ Cf. *Dig.* 28.1.6pr; *Cod. Just.* 6.22.11.

³⁴ For details, see Du Plessis 2015 (as n. 17), 220. Cf. *Dig.* 29.1.22: 29.1.43. On Hadrian's extension of this privilege to soldiers discharged from service and veterans, see Berger 1953 (as n. 19), 624 (s.v. *peculium castrense*)

an unnecessary additional assumption.³⁵

f) 父母都在世的人是否可以立遗嘱

根据盖尤斯的《论行省告示》，在父权之下的人没有权利立遗嘱。但是，这仅是一般规则，也有例外。例如，在父权之下的家子可以在服兵役期间就他的军营特有产（*peculium castrense*）订立遗嘱，哈德良之后，甚至服完军役者仍然享有此项特权。马库斯·格罗尼乌斯·库洛考塔很明显是一位家子，他的父母都被列入遗赠人之中。诚然，他可以在父亲有生之年得到解放，但这是一个不必要的假设。

g) Whether the legacies to father, mother, and sister are valid

Specific legacies are left from the piglet to his father, his mother, and his sister. All bodies and rights and servitudes could be bequeathed according to Roman Law.³⁶

Such legacies had their name from the right of the legatee to use a *vindicatio*, if necessary, to obtain the property from the person in possession. In order to create a legacy *per vindicationem*, whereby the legatee received directly ownership of the bequeathed thing, the testator originally had to use the words “*do, lego*” (“I give and bequeath”) but already in Gaius’ *Institutions* (Gai. *inst.* 2.193) it is said that either word was acceptable and that other similar expressions sufficed, at least by his time.³⁷

While “*do lego*” is used in the context of legacies *per vindicationem*, the verb “*dari*” (scil. “*iubeo*”) refers to a legacy *per damnationem*, which granted the legatee a personal claim against the heir (*actio in personam*). It seems it was not unusual to combine both expressions to avoid problems in the execution of the testament.³⁸

g) 给父亲、母亲和妹妹的遗赠是否有效

小猪为他的父亲、母亲和妹妹留下了特定的遗产。在罗马法中，所有的实物、权利以及役权都是可以遗赠的。

直接遗赠（*legatum per vindicationem*）得名于受遗赠人有权提起所有权之诉（*vindicatio*），即如有必要，他们可以通过这一诉讼向遗产占有人要求获得财产。

³⁵ Aubert 2005 (as n. 12), 116.

³⁶ Cf. Gai. *inst.* 2.196; *Dig.* 30.41pr.

³⁷ Du Plessis 2015 (as n. 17), 234.

³⁸ Aubert 2005 (as n. 12), 117.

如果遗嘱人要进行直接遗赠使受赠人直接得到遗赠物的所有权，他要使用“我给予并且遗赠（do,lego）”这类词句，但是据盖尤斯的《法学阶梯》所述，只用其中任意一词也是可以的，并且其他类似的表述也可以使用，至少在他所处的时代是这样的。

“我给付并遗赠（do lego）”这一词句用来表达直接遗赠，“给予（dari）”一词用来表达间接遗赠（per damnationem），它授予了受遗赠人对继承人提起个人请求的权利（对人之诉）。在实践中，为了避免措辞引发歧义，因此将两个术语结合起来使用的现象较为常见。

h) Whether the legacies to specific groups (*personae incertae*) are valid

An uncertain person is one of whom the testator has no certain conception. According to the *Institutions* of Gaius, a bequest to an uncertain person is void. However, they could take the bequests by way of *fideicommissum* in the early empire, in late antiquity there were further exceptions.³⁹

h)给不确定群体（*personae incertae*）的遗赠是否有效

不确定的人即遗嘱人自身没有明确规定的人，根据盖尤斯的《法学阶梯》，向不特定的人实行遗赠是无效的。但是他们可以通过遗产信托（*fideicommissum*）的方式获得遗赠，在古代晚期则有更多的例外。

³⁹ Gai. inst. 2.238: *Incertainae personae legatum inutiliter relinquitur. incerta autem videtur persona, quam per incertam opinionem animo suo testator subicit, velut cum ita legatum sit: QVI PRIMVS AD FVNVS MEVM VENERIT, EI HERES MEVS X MILIA DATO; idem iuris est, si generaliter omnibus legaverit: QVICVMQVE AD FVNVS MEVM VENERIT.* / “A bequest to an uncertain person is invalid. An uncertain person is one of whom the testator has no certain conception, as the legatee in the following bequest: ‘Anyone who comes first to my funeral, do thou, my heir, pay him ten thousand sesterces.’ or a whole class thus defined: ‘everyone who comes to my funeral.’”

向不特定的人实行遗赠是无效的。不确定的人即遗嘱人自身没有特定构想的人，比如下列遗赠词句中的受遗赠人：“我的继承人向第一位来参加我葬礼的人给付一万塞斯特斯。”或者某一笼统范畴的定义：“向所有来参加我的葬礼的人。”

Gai. inst. 2.287: *Item olim incertae personae vel postumo alieno per fideicommissum relinqui poterat, quamvis neque heres institui neque legari ei posset. sed senatus consulto, quod auctore divo Hadriano factum est, idem in fideicommissis, quod in legatis hereditatibusque constitutum est.* / “So, in this way, an uncertain person or an afterborn stranger could take the bequests by way of *fideicommissum*, though he could neither take as heir nor as legatee, but a decree of the senate, passed on the proposition of the emperor Hadrian, made the rules about *fideicommissum* same as legacies and inheritances.”

因此，通过这种方式，对于不确定的人或者在之后出生的其他人可以通过遗产信托（*fideicommissum*）实行遗赠，尽管不能把他们设立为继承人或者受遗赠人。但是，根据哈德良皇帝的决议通过的一项元老院法令使遗产信托的规定同遗赠和遗产继承相同。About the exceptions in late antiquity, see also: *Cod. Just.* 6.48.1.2; 6.48.1.28; 6.48.1.29. On later provisions, see Berger 1953 (as n. 19), 629 (s.v. *personae incertae*).

i) Whether the legacy to the unnamed cook is valid

The legacy to the unmentionable cook in the variant “legato dimitto” can be paralleled in both its language and its intention to an insult, as the ironic legacy of rope with which the unloved because murdering legatee is to hang himself.⁴⁰ However, bequests cannot be set with the purpose of causing a penalty.⁴¹ Furthermore, without a name, a legatee cannot be clearly identified.

i) 对未提名的厨子的遗赠是否有效

对那个名声坏不堪言厨子的遗赠在语言上使用了“作为遗赠 (legato dimitto)”这种变体，而且是明显带有侮辱意图的，这是一种具有讽刺意味的说法，用绳索作为遗赠是让自己不喜欢的受遗赠人把自己吊起来。然而，不能以施加惩罚为目的设置遗赠。此外，没有说明姓名，也就不能明确受遗赠人。

j) Whether the fideicommissum is valid

Trusts (*fideicommissa*) could be the whole or part of an inheritance or legacy, also specific items of the deceased’s property; and they could be imposed on anyone who benefited under the deceased’s will.⁴² By the way of *fideicommissum*, one could circumvent the strict *ius civile*-rules and other regulations that restricted the capacity of receiving something from a deceased person.

The request addressed by the testator to his heir (“*te rogo*” or “*peto a te*”) meant to carry out a certain performance (payment of a sum of money, transfer of property etc.) to the benefit of a third person.⁴³ It first created only a moral (not legal) duty. Later, it

⁴⁰ Champlin 1987 (as n. 12), 177.

⁴¹ Cf. Gai. *inst.* 2.243: *Cetera vero, quae supra diximus, ad legata proprie pertinent; quamquam non inmerito quibusdam placeat poenae nomine heredem institui non posse.* / “In other respects, the fact is what was said above (of penal dispositions) extended to bequests, though a penal institution of an heir is justly considered not valid.”

我们上面所述的那些措施同样也可以适用于遗赠，以惩罚的目的设立一个继承人无效的。Gai. *inst.* 2.288: *Item poenae nomine iam non dubitatur nec per fideicommissum quidem relinqui posse.* / “It is now clear that the bequests by way of *fideicommissum* cannot be set with the purpose of inflicting a penalty.”

很明显，通过遗产信托进行遗赠如果是用于惩罚目的，是不可以的。

⁴² Du Plessis 2015 (as n. 17), 249.

⁴³ Cf. Gai. *inst.* 2.249: *Verba autem utilia fideicommissorum haec [recte] maxime in usu esse videntur: PETO, ROGO, VOLO, FIDEI COMMITTO, quae proinde firma singula sunt, atque si omnia in unum congesta sint.* / “The words properly and commonly used to create a *fideicommissum* are: ‘I beg, I

became legal, similar to the legacy. However, it was formless and this advantage over legacies furthered its development.⁴⁴ So, the differences between *fideicommissa* and *legata* gradually disappeared, and under Justinian both institutions were considered equal.⁴⁵

In the Roman testament, what was willed or bequeathed should conform to criteria of morality. Corocotta bequeathed his body to groups of uncertain people, and he invited his friends and relatives to share in eating his body so that he could be praised with everlasting glory.⁴⁶ This kind of *fideicommissum* was not compliant with Roman law and customs although it was correct in form, because it was not allowed to order the distribution of body parts.

But according to the law of *Twelve Tables*, after the creditor imprisoned the debtor by *legis actio per manus iniunctionem*, if the debtor had not paid his debts on the third market day, his creditors could cut his body and share it.⁴⁷ It is possible that the author of *Testamentum Porcelli* referred to this rule in the *Twelve Tables* when he wrote this paragraph. Even if, the passage would be void because the mentioned persons were not the creditors of the piglet.

j) 遗产信托是否有效

遗产信托可适用于处置全部或部分的遗产或遗赠，或者是一些特定的死者财产；这一信托行为可用于任何受益于死者财产的人，比如财产继承人、遗赠人，和在根据死者遗嘱中遗产信托中受益的其他人。通过遗产信托的方式，当事人可以规避严格的市民法规则和其他在行为能力方面获得遗产的限制性规定。

遗产信托是立遗嘱人向他的继承人提出请求，令他实施某种使第三方受益的行为（比如给付一定数量的金钱，移交某些财产）。最初遗产信托只是一种道德上的

request, I wish, I entrust;’ They can be used for single or united.”一般用于设立遗产信托的词句是：“我请求，我要求，我希望，我委托”，它们可以单独使用，也可以连在一起使用。

⁴⁴ *Cod. Just.* 6.42.22: *Imperatores Diocletianus, Maximianus. Et in epistula vel brevi libello vel sine scriptura, immo etiam nutu fideicommissum relinqui posse adhibitis testibus nulla dubitatio est.* / “Emperors Diocletian and Maximian to Plancianus. There is no doubt that, when (the proper number of) witnesses have been called, a trust may be left by letter, by a note, even by word of mouth, or by a nod.”戴克里先皇帝和马克西米安皇帝致布拉乌其安：毫无疑问的是，只要召集了（足够数量的）证人，遗产信托就可以通过一封信函，或者一纸文书，甚至以口头形式或者点头的形式成立。

⁴⁵ Cf. Berger 1953 (as n. 19), 471 (s.v. *fideicommissum*). See Gai. *inst.* 2.285; *Dig.* 30.1.

⁴⁶ Aubert 2005 (as n. 12), 116, 124.

⁴⁷ Cf. *XII Tables* 3.6.

义务（而非法律上的），后来转变成法律上的义务，规定慢慢与遗赠类似，只是它不需要特定的形式；与遗赠相比，这一优势使之获得了更长远的发展。后来遗产信托和遗赠之间的区别逐渐消失，至查士丁尼时期，二者的规定被看作是完全相同的。

在罗马人的遗嘱中，遗嘱或遗赠的内容要符合道德标准。库洛考塔将他的身体遗赠给一些不确定的人，并且他邀请他的朋友和亲戚来分食他的身体，这样他就能永远受到荣光的照耀。这一遗产信托不符合罗马的法律和习俗，尽管它在形式上是正确的，它仍然是无效的，因为法律不允许将身体的部位切割之后进行分配。但是根据《十二表法》，在债权人通过法定诉讼的拘禁之诉（*legis actio per manus iniunctionem*）监禁债务人之后，如果债务人在第三个集市日仍然没有偿还债务，他的债权人可以切割他的身体，并且将其平分。可能《小猪的遗嘱》的作者在这一段的时候联系到了《十二表法》中的这些规定，但是它仍然是无效的，因为这些人并不是小猪的债权人。

k) Whether the witnesses have legal capacity to sign the will

Most of the persons who lacked capacity to make wills (i.e. persons below puberty, insane persons, interdicted prodigals and slaves) were also incapable of witnessing them.⁴⁸ But some could witness a will even if they could not make one, and vice versa. Persons belonging to the family were excluded from acting as witnesses.⁴⁹ As we do not know much about the status of the persons mentioned we have to suppose that the will was valid in this respect.

k) 证人是否有签署遗嘱的法律行为能力

很多缺乏订立遗嘱能力的人（例如未适婚者，残疾人，浪费人和奴隶），不可作为证人。另外有的人虽然不能立遗嘱，但可以成为证人，反之亦然。与遗嘱人在同一家庭的人不可以成为该遗嘱的证人。由于我们对遗嘱中提到的这些人的身份地位并不了解，可假定该遗嘱在这一方面是合乎法令的。

⁴⁸ Kaser 1980 (as n. 16), 351 (§68 III.2)

⁴⁹ For details, cf. Du Plessis 2015 (as n. 17), 221; Gai. *inst.* 2.105: *itaque reprobatur est in ea re domesticum testimonium.* / “So the witness in the same family was rejected.”因此家庭内部的人不可以担任证人。

雅典与耶路撒冷的共同之处？从神话到圣徒传记

Florio Scifo (陈茜译)

谈及古典神话与基督教圣徒传记之间的关系——想用几句话解释清楚这一宽泛又复杂的主题并非易事。毋庸置疑，无论是在传统还是在创新的范畴里，这种联系都保持着持续性，并一直在艺术的发展演变中扮演着重要角色。事实上，神话记叙的是英雄的壮举，圣传讲述的事迹则来源于圣人、真正的基督信仰斗士。每一则神话或圣传故事除了其本身的叙述价值之外，也都包含着各自的教育目的：根据英国哲学家、作家约翰·罗纳德·瑞尔·托尔金（1892-1973）的观点，这一教育目的即“将道德实体化并借助古老的例证方式让人们对其加以理解，从而使我们今日世界里的优良道德得到鼓舞。¹”因此，神话中主角们存在与否、在故事中究竟有没有完成授予给他们的任务并不重要，唯一重要的是理解这则故事对其受众的教育价值。从这个角度出发，即从“第一世界”——我们生活的真实世界，与“第二世界”——故事中的世界——二者之间的关系来看，圣传与神话之间呈现出了非常重要的不同之处。事实上，神话故事展开的背景总是模糊的，总是处于一个难以推断出具体时间的英雄年代，但圣徒传记却有迹可循：最早的圣徒传记名为 *Acta Martyrum*（*烈士壮举*），可以追溯到公元 2 世纪。众所周知，*Acta Martyrum* 内容涉及到一些有真实案例可循的官方文献：在拒绝顺从罗马帝国的宗教意志后，一群基督教徒被告发并被迫害至死。

类似地，人们也可以想到 *Passiones*（*殉难*），不过为了最大限度地向神话靠拢，这部圣传中加入了明显的想象成分，但这并不会使其丧失价值。“想象”只是人类大脑将周围真实环境中的原始元素加以改造的能力。在 *Passiones* 中，第一篇、毫无疑问也是最著名的一篇 *Passio Perpetuae et Felicitatis*（*佩尔佩图阿与菲里斯塔迪斯的殉难*），讲述的是公元 203 年在塞蒂米奥·塞韦罗统治期间，佩尔佩图阿、菲里斯塔迪斯与其他基督教徒的殉难经历。

神话故事与圣徒传记之间出现这种差异的原因，或许可以归结到两个方面：一方面，对于在古典学校接受过教育的早期基督教徒来说，他们有必要获取一些

¹ J.R.R. TOLKIEN, *lettera 153 a P. Hastings* (settembre 1954) in J.R.R. TOLKIEN, *Lettere 1914-1973*, pagg. 308-309, Bompiani, Milano 2018

自己的文学空间以对抗异教神话；另一方面，不同于希腊神话，罗马神话将自己的英雄置于历史背景之中，而圣徒传记则受到了罗马神话强有力的影响：在罗马世界里的“值得纪念之事中的人物”中并没有太多生活在远古的英雄，更多的则是起源于罗马的重要人物，如罗马七王，布鲁图，鲁克雷齐娅，荷拉提，西庇阿等等。显然，希腊神话也会取材于真实事件，比如特洛伊战争，但其中的历史元素并不会被着重强调，而是让位于其他被认为是更有意义的方面，比如教育意味：神话中的主角可以是“道德的典范”，也可以成为“罪恶的代表”。通过这些传统的故事，希腊人或罗马人学习认识自己在世界中的位置，也学习如何将自己与社会、自然和神联系起来。

在流传至今的圣徒传记的海洋中，我想特别讲述一下圣乔治屠龙的故事。这个故事记载在雅各·德·佛拉金（13世纪）的《黄金传说》（*Legenda Aurea*²）中，情节广为熟知：在利比亚有一座名叫 Silena 的城市饱受一只恶龙困扰，为了避免被恶龙杀死，居民们每天都向它献上两只绵羊。然而在所有的羊都被恶龙吃完后，人们只能以抽签的方式决定哪一家人的儿子女儿要成为祭品。在轮到国王的女儿中签时，国王想努力挽回，但暴怒的恶龙最终强迫他的女儿来到恶龙居住的湖边。幸运的是，原籍卡帕多细亚的基督教军官圣乔治经过此处，发现了少女，在和她短暂交谈之后，圣乔治迎战恶龙并取得了胜利。恶龙被打败之后，Silena 城的居民也都受了洗礼。

大部分学者认为，这个传说是对著名的“珀耳修斯与安德洛墨达”的基督教式改编。确实，二者讲述的都是一个北非公主幸运地被一个过路英雄从水怪手里解救出来的故事。《黄金传说》中对于怪物的描写和主人公之间的对话也与奥维德（Ovidio）在《变形记》（*Metamorfosi*）³中的内容非常相似。然而，雅各·德·佛拉金并没有在描绘怪物的外观上花费笔墨，但奥维德却将怪物描述为既像野猪⁴又像鲸的“*megattera*⁵”（座头鲸）。事实上，奥维德诗中对它“背上覆盖着贝壳

² 拉丁语原文见 www.thelatinlibrary.com (Christian Latin 版块)

³ Libro IV vv. 663-752

⁴ 引用自 vv. 722-723:

attollit, modo subdit aquis, modo more ferocis

versat apri, quem turba canum circumsona terret.

⁵ *Megaptera Novaengliae* 是这种动物的现代科学名称。

6”的描述几乎明确指向了这种鲸豚类动物。而珀耳修斯与水怪的搏斗也被描写得像是一场古老的猎鲸行为。

另一方面，对恶龙外形描述的缺失、公主由抽签决定命运的情节，让我相信除了和奥维德的神话“珀耳修斯与安德洛墨达”有关之外，圣乔治的传说也和赫拉克勒斯与特洛伊公主赫西俄涅的故事有所联系。除此之外，它简洁的散文体记叙风格也与神话作家许癸努斯（Iginio）的风格十分相像。尽管存在着这些相似之处，雅各·德·佛拉金的故事并不缺少自己的独创性。事实上，除了对基督教的明显提及，比如提到祝福、奇迹的十字架和洗礼之外，他的故事中也加入了具有创新意义的对公主的描写。奥维德所描述的公主裸着身，被绑在一块礁石上（与许癸努斯的描写部分相同），而《黄金传说》中的公主在走向她的命运时身着的则是皇室服装。毫无疑问，这一重要差异标志了中世纪时思想的转变，即人们无法接受一位圣人与一个年轻裸女有所关联。与传统的鲸的形象相比，龙在这里也被加入了新的含义，它不再被简单地视为被海神尼普顿派遣而来，而被认为是魔鬼的形象。

从结构的角分析这三个故事，我们还可以注意到，英雄胜利拯救公主是在在神话和童话中广泛出现的传统文学主题⁷。很明显，这与“人物功能”有关，俄国学者普洛普(1895-1970)在《故事形态学》中对它进行了分析。不过，在谈到神话与童话的概念时，也有必要指出这两种文学体裁之间的差异甚至是对立，即童话与孩童紧密地联系在一起，根据托尔金的观点，它构成了一种现代的强制力。事实上，神话与童话也相互渗透，它们的故事所处的“第二世界”都是受我们真实生活的世界启发而来，但也具备其创作者为其建立的某种自主性⁸。在它们的世界里，有小精灵、侏儒、妖怪，有时也会有人类。神话与童话的这种共通在拉丁语 *fabula* 一词展现得非常明显，这一词汇既可指代前者，也可指代后者。

不管怎样，重要的一点是，这三份文献都已年代久远，其中却蕴含了丰富的被中世纪传统称为“骑士精神”的道德准则，而从这些故事中涌现出的并不是可怕的水怪，而是一直以来古典神话与基督圣传紧紧相连这一明亮景象。

Florio Scifo

⁶ *quaque patet, nunc terga cavis super obsita conchis*

⁷ 参见 V. J. A. PROPP, *Morfologia della Fiaba*, Newton Compton Editori, Roma 1984

⁸ 参见 J. R. R. TOLKIEN, *Sulle Fiabe in Albero e Foglia*, Bompiani, Milano 2008

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古罗马人的生死观——Carpe Diem

杨俊 - 相伯教育，北京

（资料来源：《罗马人的故事—罗马和平》《罗马人的故事—条条大路通罗马》盐野七生 三民出版社；《罗马帝国简史》Christopher Kelly 著，黄洋译 外语教学与研究出版社。略有删节修改）

罗马人对死一点也不避讳。在谈到“人”的时候，甚至常常以“必死者”这种说法来表示。

他们对生死的观念既非宗教也非哲学，他们甚至觉得用“生死观”这个字眼太过夸张其事，因此不愿意使用。

罗马人的坟墓也不是集中在和生者隔离的地方。虽然有人就埋在郊外独栋别墅的庭园一角。但即使是有庭园别墅的人，也喜欢特地将坟墓沿街而建。

不管是阿庇亚大道或是弗拉米尼亚大道，只要是罗马式的街道，一出都市就可以看到街道两旁排列着各式各样的坟墓，而且分属于各阶层的人。

街道是生者来来往往之地，罗马人死后也希望能尽量靠近生者。

尤其是人来人往最多的都市附近的道路，常常是“坟墓夹道”，走在路上就好像从墓地之间穿过一般。

这些坟墓像是在竞赛一样，造型千变万化，刻在墓碑上的碑文也是五花八门，为旅行者提供最好的休憩场所和时光。

罗马人的墓碑上，鲜少刻有死者姓名。要说其为墓志铭，不如说是大量的“留言板”，毕竟坟墓位于人来人往的大道旁，给生者的讯息阅读率想必也相当高。

这些墓志铭中，为夭折子女哀叹的父母所留下的讯息自然不少，有如履历表一般的墓碑也不相上下。

还有许多记述人生观的墓碑，表露对逝世的丈夫或妻子爱意的墓碑也不在少数。

比起地位高的人来说，平民会更加“话痨”，碑文中甚至不乏令人愉快的文章，充分展现出罗马人特有的生死观：

“喂！经过的人啊！要不要来这里休息一下？摇头？不要休息？别忘了，你自己早晚也会住到这里面来的！”

“幸运女神向所有人都作了承诺，可从来没见过她遵守过约定。所以，好好过你的每一天，好好把握你的每一个小时——在那个没有什么‘永远’的世界。”

“敬告读此碑者：健健康康，好好爱人，在你进来之前的每一天。”

“陌生人，等一等，看看你的左下方，那里埋着鄙人的骨头。我是个好人，深受穷人爱戴，求你了陌生人，千万不要打我坟墓的注意哦~”

罗马人的墓碑多由“D”与“M”两个字开头，这是“致带着死者升天的天使”的缩写。罗马的平民相信，人死后会有两位天使来迎接，拉着他们的双手升天。而受过教育的人就不抱持这等幻想了。哈德良皇帝自挽诗便哀叹自己将落到“阴暗寒冷，什么都没有，一个没有谈笑之悦的世界。”

事实虽然如此，不过笔者最喜欢的，还是下面这一段，一个无名罗马人的墓志铭：

“我死后葬在这里。我现在虽不过是一把骨灰，然而骨灰会化为尘土，尘土会渗入大地，建构人间的基础。那么，我不正是没有死，而且活在世上的每个地方吗？”

不过，这只是个严肃的墓志铭范例而已，下面则是反例：

“我知道泡澡、烈酒和女色是长寿的敌人。不过我认为，如果没有泡澡、烈酒和女色的人生，根本不算是人生。可惜到了五十二岁时，我的人生也就结束了。”

在罗马的最高统治者——罗马皇帝之中，没有人跟某些中国皇帝一样追寻长生不死的仙丹。

不仅如此，连中央政府发布通告给各个神殿，为大限不远的皇帝举行牺牲祭典，向神求寿的记录都不存在。

当受民众爱戴的皇帝因病卧床时，自然会有群众涌向神殿为其祈福，不过这并非受到上层的命令。

而且位高权重的人知道自己大限将至时，有不少人会选择绝食的方式自裁，比如西塞罗的好友阿提克斯，以及皇帝涅尔瓦的祖父。

这反映了古罗马人的生死观念，即不在阳寿将尽时做垂死挣扎。

罗马人认为，人对生命的态度，应该是当年轻有活力的人因病或因战斗负伤时，会尽全力治疗；

而如果没遇上这等不幸，但阳寿已将结束，就从容地升天而去。

这种思想，源自古代社会与工业化社会在人口结构上的巨大差异。

我们的工业化甚至是“后工业化”的社会，有着高得多的人均寿命、低得多的出生率以及紧迫的赡养老龄化人口的社会经济义务；

环顾古罗马帝国，现代人会立即产生深刻的印象：老年人口相对缺乏，年轻人很多、孤儿很多、婴儿死亡率很高。

在这个社会里，大部分人（如果能够活过童年）一般会活到 45 岁左右。这样的预期寿命，带给人一种非常不同的，对时光流逝及个人人生轨迹的认识。

一个有抱负的精英，甚至在 25 岁时就能进入罗马元老院。对于人一生能够取得什么样的成就，获得什么样的经历，罗马人有着与现代人迥异的想法。

“哲学皇帝”马可奥勒留，曾在其撰写的《沉思录》中痛苦思考人类生活的单调与重复。

但在他忧郁的思考中，仅仅 40 岁的一生竟然就已经令人感到漫长而枯燥。

正是由于罗马人生命的短暂与早熟，他们的爱恨情仇才会比现代人更加炽烈，对壮年时光更加珍视。

这种人生观，因贺拉斯脍炙人口的一句诗而流传至今：

“Carpe diem”

Carpe 是“采摘”的意思，Diem 是“日子”，即 Seize the Day，像采摘成熟果实一样抓住今天。是不是和中国的“有花堪折直须折，莫待无花空折枝”有同工之妙呢？

拉丁文化在中国

拉丁语鲜为人知的故事

赵飞--商务印书馆

作为人类文明史上承载了辉煌文化的古代语言之一，拉丁语的重要性完全可与苏美尔语、古希腊语、希伯来语、梵语、古汉语、阿拉伯语相提并论，其意义也早已超越了语言本身。关于拉丁语的前世辉煌，包括其作为语言本身的特点，笔者曾在拙文《用凯撒的语言来歌唱和战斗》中浅析，在此不再赘述。今天要和 大家聊一聊拉丁语的今生。一些历史学家有言：要想讨论罗马文明对西方世界的影响需要一本书的篇幅。而笔者以为，其实仅仅论述拉丁语对西方语言的影响也足可以花去一本书的篇幅。鉴于一篇微文的篇幅过于短小，笔者在此将拉丁语拉下神坛，剥离开文化和宗教的外衣，还原她作为印欧语系中罗曼语族一家之长的后续故事。



全盛时期的罗马帝国（公元 107 年左右）

有如汉语中的文言文和白话文，拉丁语也有十分相似的“文白之分”：古典拉

拉丁语是罗马文人、政客的标准用语；通俗拉丁语则被普通罗马民众、士兵及归化罗马的外族人（特别是罗马化较为成功的高卢人、伊比利亚人和达契亚人）广泛使用。很多书中都会提到西罗马帝国崩溃后，由于缺少统一书面语言，通俗拉丁语诸方言在独立发展中彼此间的差异迅速扩大，并与各蛮族语言融合，最终形成不同与拉丁语的语言。而有案可查的开端，便是第一份古法语文献《斯特拉斯堡宣言》（842 A.D.）。实际上六世纪的圣格列高利在其《〈法兰克史〉序言》中就曾言：Philosophantem rhetorem intellegunt pauci, loquentem rusticum multi（雄辩家的哲学语言鲜有人懂，而简单朴实的语言却广为流传）。由此观之，通俗拉丁语其实和古典拉丁语同样历史悠久，只是因为“俗”而缺少文字记录而已。



西罗马帝国灭亡后，各蛮族国家先后建立，除上图所示外，北非尚有汪达尔王国。失去了统一政权支持的拉丁语渐渐没落，罗曼诸语言继而在各地蓬勃发展，并渐渐登上书面大雅之堂。

随着拉丁诸子分道扬镳，他们的面貌也发生了很大变化，变得千差万别。曾有语言学家从语音、词汇、语法等多方面对现代罗曼语同拉丁语的相似程度做了相关比较和考察，现在就一起来看一看大家的成绩单吧：

1.撒丁语 92%

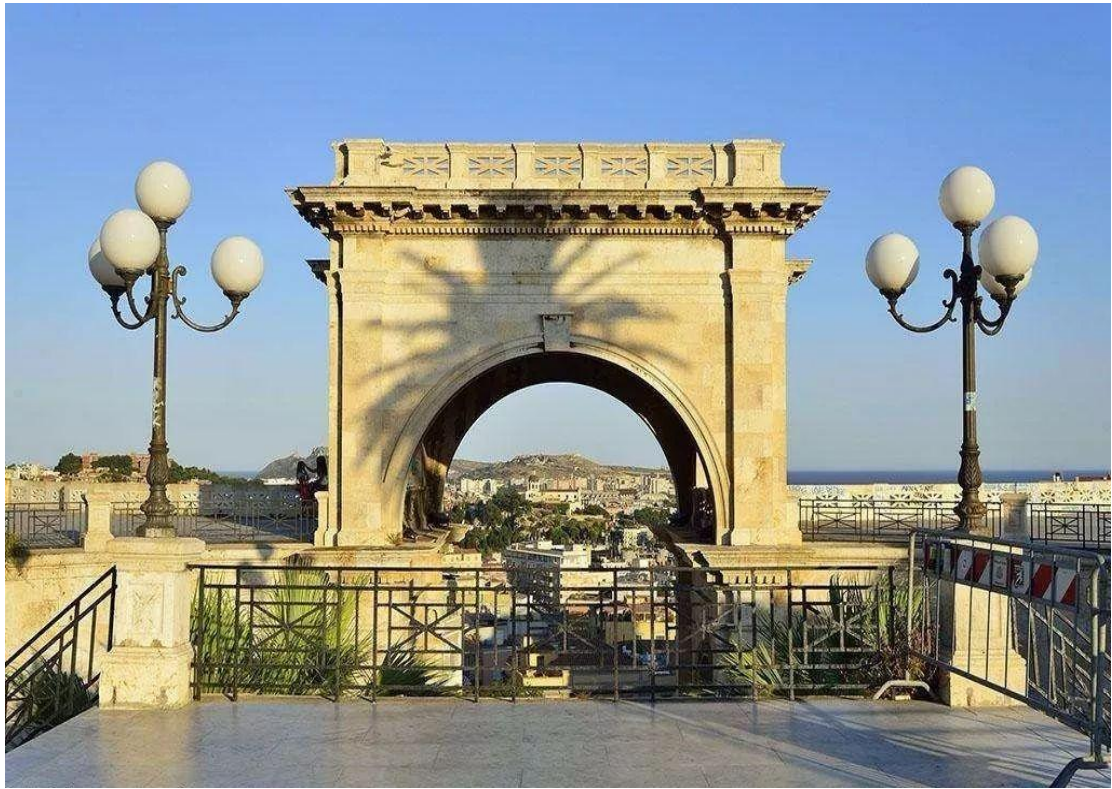
- 2.意大利语 88%
- 3.西班牙语 80%
- 4.罗马尼亚语 76.5%
- 5.加泰罗尼亚语 76%
- 6.葡萄牙语 69%
- 7.法语 56%



罗马——拉丁之母；拉丁——罗曼之祖

拉丁语繁育了无数的罗曼白话语，其数量数以十计；若把殖民时代后生成的各种克里奥尔语（如海地法语）也算在内，则更要数以百计。由于每种语言都有自己独特的传奇故事，即便只是简单讲述，笔者也需要一千零一夜之多，再加上本人才疏学浅，视野有限，因此决定在一页之内扼要讲述上述拉丁七子中的三位的故事，还望相关专业人士和内行读者批评指正。

一. 根正苗红的好孩子——撒丁语



撒丁式凯旋——实至名归

相信听说过撒丁岛和撒丁王国的人一定远远多于听说过撒丁语的人，因此且容笔者在这里先简单介绍一下这个孩子的来头：撒丁语主要通行于意大利撒丁岛，由北部的 *logudoresu* 和南部的 *capitanesu* 两大方言体系组成，其历史可以追溯到公元前三世纪。罗马从迦太基手中夺取撒丁岛之后，通俗拉丁语随着罗马士兵和商人登上撒丁岛，并同迦太基语和原始居民语言渐渐融合，撒丁语开始形成。撒丁语，特别是 *logudoresu* 方言群保留了众多的拉丁语古音，最有代表性的无疑就是 e 和 i 前的 c 仍发作 /k/（如 *deghe/deche* < *decem* “十”，*chentu* < *centum* “百”，*fagher* < *facere* “做”等），而在其他西罗曼语（法、西、葡、加泰罗尼亚等）早已颞化成了 /s/（如法语中的“*dix*”，加泰罗尼亚语中的“*cent*”，葡萄牙语中的“*cem*”，西班牙语中的“*ciento, hacer*”等），而在东罗曼语中则变为 /tʃ/（如意大利语中的“*dieci, cento, facere*”，罗马尼亚语中的“*zece, a face*”）；此外它还沉淀了拉丁语的句法结构：现代罗曼语中只有撒丁语继承了拉丁语中 *habere ad* 这一将来时结构（如 *apo a timire* < *habeo ad temere* “我将害怕”），而其他罗曼语中 *habere* 都掉了后面（如意大利语中 *temerò* < *temere habeo*）。且还不说 *logudoresu* 方言群最大程

度完整保留了拉丁语动词变位的人称词尾（以 *cantare* “唱歌”直陈式现在时为例：*-o/-u<-o, -as, -at, -amus, -azis<-atis, -ant*，只有两个和拉丁语略有不同！）……据称如果一个罗马人复活，那么他/她最先听懂的一定会是撒丁语。

二. 后来居上的好孩子——罗马尼亚语



罗马尼亚式凯旋——笑到最后

如果给欧洲的罗曼语论资排辈的话，撒丁语可以算是长子，而罗马尼亚语则应是少子，因为撒丁岛是罗马人最先征服的地区之一，而达契亚则是最后一块被罗马人征服并成功罗马化的地区（请参阅拙文《醒来吧，罗马尼亚人》）。罗马人以一场漂亮的闪电战让我们见识了速度：只用了两年就征服了达契亚（要知即便是凯撒这位战神级的人物也用了八年才征服了高卢），只用了不到两个世纪便融合了此地（罗马统治意大利七个世纪、伊比利亚半岛六个世纪、高卢近五个世纪，而罗马即便统治不列颠近四个世纪也没能彻底完成罗马化，之后被盎格鲁-萨克森人把痕迹清除得无影无踪）！最关键的是，罗马尼亚语作为一个后起语言，在相貌上完全不输自己的兄弟姐妹：它是唯一较为完整地保留了拉丁语格体系的罗曼语（主-宾，属-予，呼格，只是不见了拉丁语的夺格）；它是唯一保留阴、阳、

中三性体系的罗曼语（不过个人感觉罗马尼亚语的阳性和中性更像是语义概念，而非语法概念：除了像 *an*<*annus* “年”这样的少量例外，拉丁语中的大量无生命的阳性词均演变为中性词，如 *fructus m.*>*fruct n.* “果实”，*aer m.*>*aer n.* “空气”，*arc m.*>*arc n.* “弓”，*dens m.*>*dinte n.* “牙”等）；它还较为完整地保留了拉丁语动词的四种词尾（-a<-āre, -ea<-ēre, -e<-ere, -i<-īre）……可谓硕果累累，成绩傲人，如果不是后来斯拉夫人和土耳其人的入侵给它注入了大量外来词（如 *vreme* “天气”，*ceai* “茶”，*bolnav* “生病的”，*ceas* “时间”，*iubi* “爱”等源自斯拉夫语，而 *cizmă* “靴子”，*raft* “架子”，*dușman* “敌人”，*musafir* “客人”，*hai* “快！”等则来自土耳其语），那么夺魁的一定是它，而不是撒丁语（撒丁语没有格也没有中性）。

三. 曾经优秀的好孩子——法语



法兰西式凯旋——夕阳西下

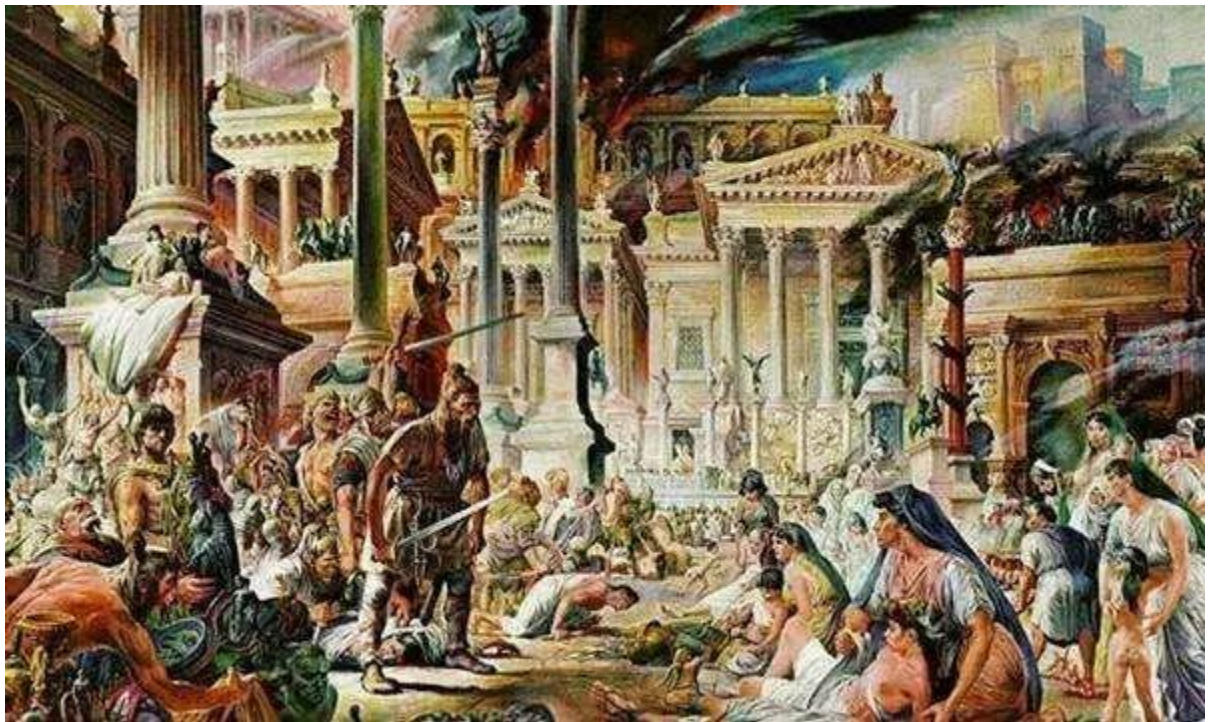
学习法语的各位读者看过成绩单一定会大惑不解，也一定会大跌眼镜：几个世纪里的欧洲宫廷贵族语言、巴黎和会前西方唯一的外交语言、联合国六种工作语言之一、拉丁同盟发起者所使用的法语为何竟然排名垫底，而且只得了可怜的 56 分，连及格线都没到？因为发展到现代法语时，拉丁语的语音体系已经面目全非：语音上，c 即便在 a, o, u 前都无法幸免，纷纷变为 /ʃ/，如 *chez*<*casa* “在…<

房屋”, chose<causa “东西, 物品”; 小舌音 r 的出现导致分数进一步降低; 更糟糕的是结尾的辅音通常也都变成了“哑巴”(除了 c, f, l, r)。语法上, 格体系早已不见踪影, 而名词也早已丧失了示性词尾; 最为严重的是, 法语从中古时期就创立了一个不光彩唯一: 唯一动词变位人称词尾无法完全反映人称的罗曼语, 因而主语人称代词不可省略……实在有些惨不忍睹。可又有谁知道法语曾经是一个成绩遥遥领先的好孩子呢? 曾经, 法语是唯一保留了拉丁语格体系的西罗曼语, 《罗兰之歌》中尚保留原格、变格两个格(如 *li reis, le rei*>*le roi* “国王”), 甚至连示性词尾都有所残留(-s)。而《斯特拉斯堡宣言》中除上述两格外, 竟然还依稀可见原拉丁语的予格和夺格(如 *Karlus meos*<*Carlus meus* 主格, *meon fradre Karlo*<*meo fratro Carlo* 予格, *meon fradre Karle*<*meo fratro Carlo* 夺格“我的兄弟查理”); 曾经, 法语动词变位也曾慷慨地分给每个人称唯一的身份标识(如 *aimer* “爱”: *aime, aimes, aiment, amons, amez, aiment*, 学习西班牙语的各位一定不要漏过斜体, 再回忆一下 *poder* 的变位特点!)……遗憾的是, 一路领跑的法语到了中古时期逐渐将优势丧失殆尽, 到了现代法语时期竟成了差生, 实在令人唏嘘不已, 堪称拉丁版的“伤仲永”。

听完了故事, 看着拉丁语活力四射的变格体系, 再看看今日罗曼语的凋敝, 你是否也会发出一声“宫女如花满春殿, 只今惟有鹧鸪飞”的感叹; 掠过拉丁语丰富多彩的时态、语态, 灵活的句式, 再看看今日罗曼诸语言“凋敝”的语法手段, 相信你还会由衷地感叹“只今惟有西江月, 曾照吴王宫里人”。



罗马无可避免地衰落，终于亡于日耳曼人（右侧两人代表），只有那些精致的雕像、美轮美奂的建筑还在诉说着罗马辉煌的昨天



公元 410 年，西哥特人攻陷罗马，“永恒之城”陷落了



公元 455 年，汪达尔人攻陷罗马，大肆洗劫 14 天，并创造了“汪达尔主义”一词

如今为何要以及怎样阅读古代经典？

Romualdo Marandino

Vice-president of the Centrum Latinitatis Europae (CLE)

为了恰当地解读这个话题，我不得不从伊塔洛·卡尔维诺开始说起，他是后现代的杰出人才；在我们过去很长一段时间的认知里，他致力于用他那非凡的直觉去解答即将开始的新时期文学的未来是什么，也告诉我们这个时代诞生的哪些文学是受欢迎的，并根据他的阅历指出了一些未来文学有潜力的发展方向。当然，他不只谈及了文学创作，也谈到了从古代到 20 世纪末的文学作品。在我看来，他的观点不仅对于那些正在写作或将要从事写作的人来说有所帮助，对于正在阅读的人或将来的读者也大有裨益，他们通过文学（真正意义上的文学，哲学，科学等）将成为新的一代人。正如他在《美国讲稿》¹极其简短的导言中所言：

“现在是 1985 年，距 2000 年还有 15 年。我并不认为这个时代的来临会让人振奋。当然我到这里来不是讲未来学，而是讲文学。即过去的这一千年是西方现代语言与文学发展的一千年，现代文学充分利用了现代语言的表述功能、认知功能和幻想功能。这一千年也是书籍的时代，书籍在这个时代形成了我们大家熟悉的这种形式。这一千年即将结束了，也许正因为如此我们才越来越关心文学与图书在科技与后工业时代的命运如何。我不想就这个问题贸然进行预言。我对文学的未来是有信心的，因为我知道有些东西只能靠文学及其特殊的手段提供给我们。因此，我在这几次讲座中将谈论文学的价值、性质及特性。我最关心这些问题，将把它们与 2000 年这个前景结合起来讲。”

在此也很有必要重新提及这部作品中极其重要的另外两段，还有一段选自《文学的作用论文集》²，这本书系统、完整地阐述了卡尔维诺关于文学的基本观点。

“过去个人的视觉记忆局限于有限的直接经验，局限于个人文化所反映的有限的形象，个人的幻想只能靠自己记忆中的一些片段出乎意料的、生动活泼的组

¹ 《美国讲稿》，蒙塔多利出版社，米兰，1993 年

² 蒙塔多利出版社，1995 年

合来实现。今天我们接受的形象之多是难以区分，哪些是直接经验，哪些是从电视上看来的。人的记忆今天像个垃圾桶，填满了各种零散的形象，很难让其中的某个形象脱颖而出。”

“在许多工作中，宏愿过多会受到谴责，在文学中却不会。文学生存的条件，就是提出宏伟的目标，甚至是超出一切可能的不可实现的目标。只有当诗人或作家提出别人想都不敢想的任务时，文学才能继续发挥它的作用。自从科学不再信任一般解释，不再信任非专业的、非专门的解以来，文学面临的巨大挑战便是能否把各种规则与知识网罗到一起，反映外部世界那多样而复杂的面貌。”

“在一部文学作品中，不同层面的现实可以在彼此相遇的同时保持彼此迥异且分离的状态，当然，它们也可能相互合并、连接、混合，在冲突之中找到某种和谐，或是变成一团具有爆发力的混合物。”

如果不是因为在1985年9月6日他因为中风而突然离世，伊塔洛·卡尔维诺本应于1985年至1986年在哈佛大学发表他这六篇《美国讲稿》。讲稿共有六篇，分别是：轻逸、速度、精确、形象、繁复以及连贯。他只完成了前五篇讲稿的写作，最后一篇他本想在哈佛大学完成。他在主题方面一次又一次地思考着世界文学作品中被抛弃的和流传下来的东西，完全不像那些专业的评论家们一样受到封闭的意识形态的影响。他的评论和见解向我们描绘了一幅五彩画卷，画卷上的内容是任何一个哲学家，评论家，或专业作家都还未提出质疑或认真思考过的。新千年的最初的几篇杰作都赞同卡尔维诺的观点，这的确是事实，但要说转变已经开始还为时过早。

从卡尔维诺那我总是能重新获得一些其他的关于我将要面对的问题的必要提示，我认为重新提出他在权威著作《为什么读经典》³的导言中呈现的对于“经典”的几个定义是合适的。我认为，在这十四个要点中，以下几点对我们的这篇报告是很有价值的。第四点（一部经典是每次重读都能像初读那样带来发现的书），第六点（一部经典作品是一本永不会耗尽它要向读者说的一切东西的书）第七点（经典作品是这样一些书，他们带着先前解释的气息走向我们，背后拖着他们经过文化或多种文化（或只是多种语言和风俗）时留下的足迹），第八点（一部经典作品是这样一部作品，它不断在它周围制造批评话语的尘云，却也总是把那些

³ 蒙塔多利出版社，米兰，1995年。

微粒抖掉)，第十点（一部经典作品是这样——一个名称，它用于形容任何一本表现整个宇宙的书，一本与古代护身符不相上下的书）最后，第十三点和第十四点（一部经典作品是这样一部作品，它把现在的噪音调成一种背景轻音，而这种背景轻音对经典作品的存在是不可或缺的；一部经典作品是这样一部作品，哪怕与它格格不入的现在占统治地位，它也坚持至少成为一种背景噪音。）

我现在正在谈论的主题看起来是令人惊讶的，我的研究以引用几段卡尔维诺最后的思索历程开始，这其中至少存在三个原因，我会马上进行解释。第一个原因是关于卡尔维诺表现出的对于后现代文学的看法，它将文学阅读从规则和教条的偏见之中解放出来，同时也将读者从中解救出来，无论是谁，都能激发他对于走进一个角色的热情，也为我们今天所熟知的，尤其是在年轻人中，主动去探索一个角色是吸引人的，最坏的情况就是囫囵吞枣。总之，一部经典永不会耗尽它要传达到信息，因为在每一部作品中我们都会发现在其它的作品中找不到的东西。第二点在于目前物质世界与虚拟世界的多变的转换，它构成了每一部文学作品的真正的完整的灵魂。文章和长篇巨制相互影响，他们之间不能被区分和分离，就像每个人的生活的认知一样，因此一部经典变成了读者的一面完美而鲜活的镜子。第三点也是最后一点在于我们幻想未来的最基本前提是什么：即记忆的中心性，将自己投射到未来的重要性，意思是只有当人们懂得想象人们才能进行创作，才有能力以小见大或将短暂转化为永恒。总的来说，通过获得强烈的推动力和有力的不可或缺的资源，这些所有的理由都可以给人文赋以新的定义。作家 G·蓬堤加（姜卡罗·蓬堤加）断言：“经典作品是未来的典藏，用以规避认同和异化的风险。”⁴

除了我提到的原因之外，卡尔维诺在定义经典的本质时给了我们一些阅读指示，但是他并没有让这些指示成为僵硬的教条，而是给予了读者拒绝遵循指示的自由。如果说*一部经典是每次重读都能像初读那样带来发现的书*，那么这种重读会如何带来新发现也是远远不能确定的。再者，如果说*一部经典作品是一本永不会耗尽它要向读者说的一切东西的书*，那么就意味着一本经典作品可以讲述的新发现是事先不确定的，因为这些新发现完全取决于读者所处的历史环境和他们的情感。还有一个同样重要的说明：*经典作品是这样一些书，他们带着先前解释的*

⁴ 选自《以第一人称看经典》，蒙塔多利出版社，米兰，2003年。

气息走向我们，背后拖着他们经过文化或多种文化（或只是多种语言和风俗）时留下的足迹，它们从严谨的语境化和草率不当的现实化中挽回了对经典的阅读。同样，下文在某种程度上解释和补充了先前的内容：一部经典作品是这样一部作品，它不断在它周围制造批评话语的尘云，却也总是把那些微粒抖掉，这让我们从大多数批评家所谓的荒谬要求中解放出来，即人们只可以或者说是必须按照他们规定的方式来阅读某部经典作品。而且我们清楚地明白，这种仍然在使用的教学习惯在学校和大学里的影响有多么糟糕。我想引用的最后一句是第十句，也就是卡尔维诺所做的断言：一部经典作品是这样——一个名称，它用于形容任何一本表现整个宇宙的书，一本与古代护身符不相上下的书。也就是说，每一部经典包含了所有“在宇宙中被撕得五零七散的那些东西”⁵，所以通过阅读会发现，知觉和部分直觉由作者巧妙地“几乎像是交融在一起”⁶，以至于从作品产生的一刻起，它们就融为一体，并且之后的各种吸取和接收从未耗尽其有益的作用。所以，如果我们想提取卡尔维诺的两个最重要的诠释学类别，即使是以这种方式去结束一个小错误，首先就涉及到克服一种仍然普遍的观念，即一部文学作品是有限知识的表达，而不是几个世纪以来人类获得的所有知识的展现；其次，（要认识到）在关于人类的基本问题上存在着不间断的历史连续性关系。⁷

⁵ 但丁，《神曲》天堂篇，第三十三首。

⁶ 出处同上

⁷ 为了确认当今古典文学不可缺少，以及我总体论证的观点，我在这里引用历史学家马克·弗马洛里在采访中提出的一些想法（2014年3月2日，第45页。由F.甘巴罗为《共和国报》进行的采访）：

问：“为什么古典文学的遗产如今仍然在遭受质疑？”

答：“功利主义的思想观念支配了我们，并且对金钱的狂热崇拜伴随而来。一切都必须立即产生收益，否则就显得毫无用处。人们自欺欺人地认为，新的交流手段已经足够应付生活了。古典文学显得陈旧且过时，以往为传播一种文化所做出的所有努力帮助我们，使我们摆脱原始的野蛮，变得更有人性，而如今这些努力不再必要。

问：“是这样吗？”

答：“绝对不是。抛弃这种传统是一个严重的错误，因为它可以弥补由科技、经济和沟通所支配的宇宙的缺点，这些缺点往往会造成推理和判断力的缺失。如今，我们比以往任何时候都更需要锻炼批判和理性思考的能力，这也是古典文学出现的原因。

问：“古典文学是批判精神汇集的中心吗？”

答：“批判精神只是与文学、艺术、哲学作品有联系的几个层面之一，并且它和现实的联系更为普遍。我们不能忘记情感和感性方面，它们意味着激情和心灵的教育。从这点来看，它不会成为帮助我们成长的发光的互联网屏幕或精妙的算法，反而需要一个教育系统来弥补技术—实践世界中过度抽象、功利化、专业化的趋势。

问：“古典文学语言研究向来和书面文化联系在一起。然而，如今社会被图像所支配。那么对古典文学遗产的不信任是由此而生的吗？”

答：“我认为是。这些处于交际设备和广告中心的图像具有非凡的力量，但是它们将我们带离现实世界，迫使我们进入抽象世界。它们冒着我们想象力和情感枯竭的风险，剥夺了我们与现实以及身边其他人之间灵敏且直观的联系。新技术，在许多方面是有用且值得钦佩的，但可能会毁坏我们的良知，剥夺我们的财富。为了平衡这一点，我们必须呼吁人们关注古典文学，或者说像席勒定义的那样，关注美学教育。就算对于德国人来说也是如此，他们称之为无用的学习比通常认为有用的东西更有用。总之，古典文学的世界和技

我们可以在这里回顾一下之前的一些典型例子——塞内卡的《自然问题》、《神曲》，以及我们最熟悉的，卡尔维诺的《看不见的城市》。关于第二点，我们在连续性和变化的关系中发现，有些其他作家探索的主题是怎样去观察世界，而不是被世界制约。从索福克勒斯的《俄狄浦斯在克洛诺斯》开始，接着是卢克莱修（《物性论》，第二卷，1-61 页），阿普列尤斯（《变形记》，一称《金驴记》），阿里奥斯托（《疯狂的罗兰》片段——月亮上的阿斯多弗，第三十四篇），西拉诺·德·贝尔热拉克（《另一世界》，或《月球上的国家和帝国》），贝多芬（《月光》），莱奥帕尔迪（《无限》），蒙塔莱（《生活之恶》中神圣的冷漠），卡尔维诺（《树上的男爵》），德·西卡的电影《米兰奇迹》和电影《在蓝天中飞翔》（没有正式的中文译名）中莫杜尼奥优美的歌声。

对于一般经典是这样，对于古代经典来说更是如此。古代经典至今仍是理解后世作品不可缺少的出发点，因为它们的作者是最早提出有关人类的问题，并寻求可能的答案的（奥尼安斯在《欧洲思想起源⁸》一书中列举了从“思想是什么？它产生的流程是什么？灵魂是什么？生命的本质是什么？死亡时和死亡后会发生什么？躯体及其各个部分对人类、动物和植物来说意味着什么？世界的结构是什么，它是如何起源的？哪些力量左右着人们的命运，又是通过什么方式？整体是什么？时间是什么？”等等到同日常生活息息相关的简单问题）。时至今日我们仍然应该提出这些问题并探寻答案，可惜我们改掉了这种习惯，使我们的未来陷入了危机——把它交到了别人手上。正如卡尔维诺在《为什么读经典》中警示我们的这种对人类来说致命的危险：“对于一个人、一个社会、一种文化来说，只有当记忆允许人们做事时不忘记他们想做什么，允许人们成为他们想成为的而又不禁止他们所是的，允许人们是他们所是的而又不禁止成为他们想成为的，记忆才真正重要。”为了论证这一关于古典文学用途的概念，还要引用意大利伟大的语言学家，学者 A. 贝纳（A. La Penna）的话：“有一些问题在差别极大的情况下，基于完全不同的经历被讨论了几千年却依然保持开放（没有确定的结果），因此是极具现实意义的。个体、人同国家的关系是什么？什么是政治自由？什么是精神自由？什么是民主？非盈利性科学与实践之间的关系是什么？纯科学与

术—实践世界必须相互补充，相互纠正。”

⁸米兰，艾德菲出版社 1998 年出版

技术应用之间的关系是什么？面对这些问题，了解历史就算不是必需也是十分有用的，即要知道它们是如何产生，如何发展的，有哪些解决方案可供尝试。众所周知，这些问题的根源在希腊文化：企图在希腊或拉丁文化中直接寻找解决办法会是错误的，但了解相关历史渊源将会对理解和解决这些问题很有帮助：从这个意义上说，我们依然可以问自己：从这个意义上，我们仍可以自问：“希腊人和罗马人会将我们引向何处？”简而言之，我要表达的是即使古代经典已经不能再提供有价值的范例，已经不再是永恒的典范性的神庙，它依然存在我们正在变化着的历史视野中，即欧洲为了应对一些基本的问题正在改变的视野中：我们不是向神谕寻求答案，而是从我们的历史起源中寻求；这里所说的历史起源并不是滋养我们的根基，而更类似于我们的基础状况和我们生活中问题的解决方法”。⁹

前文中我引述了卡尔维诺对经典的定义，此处我想再强调一遍：“一部经典作品是这样一种名称，它用于形容任何一本表现整个宇宙的书，一本与古代护身符不相上下的书”。此种定义令我们不得不重新进行严肃的反思：以往那种不良的教学习惯总是想要在古代文本中划分出经典和非经典作品。遗憾的是，这种习惯曾先后以古典主义和唯美主义的名义，反反复复地阻碍我们将许多文本纳入教学的范畴。

这些批判教义至今仍偏爱那些具有无可争议的文学和精神价值的作品，例如希腊悲剧作家和拉丁剧作家（但是只有普劳图斯和泰伦斯），希腊和拉丁史学家（但是只有特别的几个），哲学家（特别是其中一些），并继续这样做。像以前一样，我仍然认为其他的归纳是错误的，其他涉及到所有的关于知识领域作品文集的选择和排除的标准的归纳法被不恰当地认为做了和文哲学不同（而卡尔维诺断言称，正是这种断言构成了围绕着他的后现代思想的认识论的轴心之一：“自从科学不再信任一般解释，不再信任非专业的、非专门的解以来，文学面临的最大的挑战便是能否把各种规则与知识网罗到一起，反映外部世界那多样而复杂的面貌。”），例如意识方面的论文、地质、民族志、经济、奇幻作品等等。最后，另一种误导性的观点认为，选择那些所谓黄金时代的文哲学作品是以一种严谨的语言美学为前提的。这种观点认为语言美学价值在所有时代都是一成不变的，而否定了——一个史实，那就是语言美学维度也经历了不断的演变和根本性的变化。其他

⁹ 《我们和古典文学》选自《古典文明词典》

的批判性学派在意识形态上虽然是对立的，例如历史循环论和结构主义语言学，但这种对立仅限于指定不同的分析方法，最终得出的是相同的经典推荐书目，因此它们实际上遵循相似的选择标准。E. 莫林（E. Morin）支持把人类生物学的观点来对待每种教育行为¹⁰，对于古代经典的教学更是如此，J. 柏德文（J. Baldwin）在《下一次发现火¹¹》中说道：如果真的有一天我们拒绝接受我们的过去，那么在任何一个地方，在任何一块大陆，我们都将没有未来。但接受过去并不意味着沉溺其中；接受是指从往事中吸取经验，有所裨益。虚假的、捏造的过去将不会带来任何好处：在对生活的事实追求中它会在太阳下像黏土在干燥的季节一样四分五裂……认识你的起源：如果你了解你的起源，那么将不会有你到达不了的极限。现在，我们应当理解一切文字记载的过去，而不仅仅是那些所谓“崇高”的东西。

所以说我们可以得出一些结论。

我们应该从各个层面相信并认为古代文学的价值不仅仅单纯体现在美学上，有时还集中体现在交流上，即突出体现在读者观点的形成和知识的获取上，这构成了艺术成就的一个十分重要的部分。我们一直为了解历史而致力于研究有重大意义的作品，然而年轻一代轻视古代经典的价值并对其失去兴趣，这严重导致了当他们取代前人，挑起重任，在释读关于人类伦理学的古代经典的时候，将会直接或间接面对差异性与一致性的问题。事实上，自人们研究的目光从当下转向过去开始，对历史诠释与研究的意义也应当由局限于过去转向于影响于当今。我们对于古代经典的研究及教学应当指向认识持续改变着的历史的连续性和一致性。这让我想起了卡塞尔塔诺（Casertano）的一句话：“如果过去是对于不可改变的事实下的定义，那么对于过去的认识不仅是改变着的，而且是应该被改变的。”我们对于历史的认识不断变化和完善着，我们不应该把这种完善看作是与绝对“虚假”结论相反的绝对“真实”结论的增加物和附着物，这如同一劳永逸地对提出的问题盖棺定论。这样做不仅历史的内涵与特质无法被认知，历史的本义与我们研究它的意义也会失其根本。¹²

¹⁰ 《24 小时太阳报》采访稿，2012 年 4 月 15 日

¹¹ Feltrinelli 出版社，米兰，1995.

¹² 引自 G. Casertano 的《改写或再阅历史？——关于古代哲学》一文，《古代经

同样，笔者认为对于古代经典的阅读应与古语言的学习联系起来，鉴于经典不仅体现美学主题，也体现在语言上。关于过去几个世纪的古代哲学，许多希腊语和拉丁语的语法，词句结构和词典的产生是基于公元前 5-公元前 4 世纪的希腊语文学作品和公元前 1 世纪的拉丁语文学作品，或许这时候的希腊语（在它的几种不同的方言中）似是而非地没有任何历史教育价值，公元前 1 世纪左右的拉丁语也是一样。在希腊语和拉丁语被使用的所有世纪中都出现了这样的情况：在学校如大学中产生的巨大的误解扭转了年轻人对于非凡的迷人和丰富的文学语言的热情，不仅如此还导致了希腊语和拉丁语是没有发展和演变的语言的错误观点的激进化。然而，很久以来，阿尔奇洛克(Archiloco)和艾乌里皮德(Euripide)；柏拉图(Platone)和伊壁鸠鲁(Epicuro)；伊壁鸠鲁(Epicuro)和普鲁塔克(Plutarco)使用的希腊语之间的差别是非常引人注目的。直到中世纪的古典文学语言拉丁语，关于尼维奥(Nevio)和维尔吉利奥(Virgilio)；西塞罗(Cicerone)和塔西佗(Tacito)；马齐尔(Marziale)和布鲁丹奇奥(Prudenzio)；奥古斯丁(Agostino)和德高望重的比德(Venerabile Beda)等人他们使用的拉丁语的差异也是同样有价值的。这些差异存在于希腊语和拉丁语的所有组成成分中：词汇，语音，词法和句法。与之相反，如今仍存在一些塔西佗(Tacito)语体。例如，在公元 1 世纪的后期，一些曾被视特例语体的语言成为了正式的稳固的语言。相对地，在笔者看来，语言问题可能要比内容问题更为重要。此外如若话语等值于内容，简单句或复合句等值于想法，如何用西塞罗拉丁语的主要语句翻译和传达用基督拉丁语表述的内容和想法？

无论如何当遇到前文提到的问题时，尽管不像我本想的那么深刻（为了论述这个问题必须用完整的一本书），其最大的特点（虽然语法学家概括的语法规则很好，但不是人们想要的，人们还是会使用一些语法规则之外的表达）：如何非凡地概括仍在犯的语法错误以及如何阅读经典时做出不可避免的修正，使得古代经典阅读过程中产生的巨大的财富和外部认知和自我认知的机会在第三个千

典和我们》，大西洋出版社，福贾，1987 版（由 V. Cicerone 校订），45-63 页。关于这类问题，我受到了 A. Montano 在其具有重大价值的 *Methodos*（古希腊研究方法及已知的研究进程）中的《守护经典》一文的启发。

年不被白白浪费。这也是伊塔洛卡尔维诺所殷切期盼的。

但是，为了对笔者已经论述得差不多了的“为何要学习古代语言”以及“如何学习古代语言”的部分进行总结，下文我将援引一些弗朗西斯科德桑克蒂斯（Francesco De Sanctis）的具有指示性和启发性的仍有现实意义但可惜在教育领域未曾被充分应用的例子。德桑克蒂斯（De Sanctis）在《新文选》（nuova Antologia）¹³上发表的一篇文章引发了我的思考：他从有力的民间推理论证出发，认为“学校不能仅是教导指令的地方，还应是教育的地方，应当首先是教育的地方。”，也就是说，学校应当摆脱过去的模型，就像当今一些知识支离破碎的学校（那些德桑克蒂斯（De Sanctis）时期的天主神学院），学校应当培养新一代而不是以过去一成不变的模式和单一的教学理念。为实现这一点，学校必须采取合适的措施，每节课都必须重视起来，每节课都必须为历史的某一时刻打上记号。总而言之，每节课都应教授一个值得纪念的重大历史事件。反之，可以说这节课对于年轻一代的灵魂与思想没有任何改变和影响。此外，想起作为教员的直接经历，断言道：“尽可能避开公式，套话，定义，过于机械和绝对的规则，因为年轻人倾向于服从于教条主义，若能理解一个规则或一条定义，年轻人就自认为已经掌握了科学，凭借先入之见进行接下来的学习和判断。”这阻碍了学生的批判性思维，损害了他们的感觉和兴趣，取代了他们自发性的感觉和思考。学校，在变得面目一新之前，产生了吞噬学生思想和判断力的蛀虫，即所谓的卖弄学问的人。刚开始时老师没有能力传播他的智慧，厌倦了他的理论，机械地重复同样的知识。将年轻人引向坏的倾向，无论如何都想要随波逐流盲目从众，没有个人独到的能与人交流的想法，没有个性，那就是他的生活。我想起了卡尔维诺和他“实验室学校”的观点，这将会占据很大篇幅，因其具有极大的现实意义和未来预见性。卡尔维诺认为“年轻人能够在学校习得的知识学问很少，上帝会找到一个真正渴求获得属于自己的知识的人并将知识授予他。”学校可以给他的是科学研究的最新成果，或者说，事实上是书本可以给他这些结论和成果。神在学校里指定的年轻人是能够自己寻求和找到科学的使者。所以学校是一所实验室，在这里，老师和学生都是实验室的同事，老师不仅仅解释和论证知识，也和学生们一起探寻和发现知识。大家就像一个有机的整体，被同一个探求真理的精神所激励。一个这样的学校不仅能培养才智，更能培养意志。能宣扬宗旨的严肃性，坚韧的方式，决心纪律和耐心，最为重要和首位的是能传播教导如何做人。这将是真正迷人且具有创造性的能将古代经典转变为一场自主的同时又是集体的对知识的探险的方法，在这种

¹³ 佛罗伦萨，1872年8月。

方法中，注释的，个人的，集体的真理是多样化的可对照比较的，因为这种方法得出的关于离我们看似遥远实则很近的未来世界的结论是以可靠的有根据的方法研究出来的，真实的，而不是凭空的。正如他所经历过的那样，关于科学研究，马克思普朗克(Max Planck)，上世纪的物理科学的哲学家说道：“不是对于真理的掌握，而是幸运的研究过程使科学家的工作充实而幸福。”由于既成事实，我们完成的事业只是枯燥和霜冻，仅有对研究的热忱之心能打破冰霜，它是未尽的，封闭的，明确的，也永远是骄傲的，开放的，走向未来的。因为这项研究带着我们的过去指向我们现实的生活，只有认识了我们的过去，才能选择我们的未来。¹⁴

¹⁴ 马克思普朗克 (Max Planck), 《认识物理世界》, E. Persico 和 A. Gamba 1964 年都灵译。

中国学生分享学习拉丁语经验

麦克雷（辑）

本人在北外教拉丁语已经一段时间。最近我问一些同学他们觉得学习拉丁语对他们个人培养有什么好处。下面一些回答。特别感谢所有参加这民意调查的同学。

通过学习拉丁语，我对于古罗马的历史和思想有了基本的了解

【汪倩，阿拉伯学院，学生】

学习拉丁文使我了解到了许多英文词的来源，也使我领悟到了古代西方人的思想智慧。

【刘书婷，中国语言文学学院，学生】

在欧洲的知识谱系中，拉丁语是一个非常重要的载体。因此，学习拉丁语对我更好的了解西方的文化、思想都有非常重要的帮助，无论是词源还是概念含义的变迁，都对更好的理解哲学、历史的语境有非常大的帮助。

【文源长，全球史研究院，学生】

我了解到了很多物种名称的含义和词语的构成方法。上过拉丁语课之后，每当遇到这类单词都更加留意这些名称所代表的含义，对我的工作帮助很大。另外，上课的时候听麦老师讲解西方文化中的小故事，开始对西方文化产生了学习兴趣

【佚名，学生】

拉丁文的研习使我有机会接触古典研究的一手资料。此外，一些西方影视剧常引用拉丁格言，对于拉丁文的了解为追剧增添了许多乐趣。

【冯伯寅，法语系，学生】

经过一年的拉丁语训练，我具备了借助字典查阅拉丁典籍的基本能力，这对我在汉学方面的研究帮助很大。另外，学习拉丁文之后，再结合原来的西班牙语基础，意大利文的学习就变得十分简单了。

【周璇，国际中国文化研究院，学生；拉丁老师】

学习拉丁语使我对英美法中常用的拉丁语法谚和原则有了更深的理解，也激发了我学习拉丁语系其他语种的兴趣。

【徐璐，法学院，学生】

学习拉丁语使我了解到更多欧洲的文化背景，对本专业的学习和历史观的形成大有裨益。

【时晓依，西葡语系，学生】

学习拉丁语让我在高翻学院繁重的学业之余得到一种有益有趣的放松，它帮助我更深入地理解了英语中出现的拉丁短语（*quid pro quo, sic, ceteris paribus, de minimis, etc*），了解了许多西方文化典故，欣赏了教堂美丽建筑上的神秘字句。想到我和两千多年前的罗马人阅读着同一种语言，我觉得很奇妙。我非常感谢学校开设这门课程也向其他同学推荐这门课程。

【冀禹辰，高翻学院，学生】

学习拉丁语让我了解了印欧语系，并从词源学的角度更好地理解英语单词。

【王佳楠，高级翻译学院，学生】

学习拉丁语后对一些英文里的拉丁语表达变得很敏感，看到就忍不住动手查阅，也因此扩展了很多知识

学习拉丁文让我对古罗马和基督教有了更深刻的认识，也让我体验到了古代西方哲人的思想成果，同时对于语言的演变有了更多了解。

【刘佳鑫，欧语学院，学生】

学习拉丁语有助于加深对法语的理解。无论是从语法角度还是从词源学角度再次审视本专业语言都是很有意思的。

【余点，法语系，学生】

学习拉丁语圆了我从小想要了解古典欧洲文化的梦，严谨的变格和变位也训练了我的逻辑思维能力。而且因为拉丁语是所有罗曼语系的源头，英语中有大量拉丁语的词根。了解古代知识分子的语言，无疑对我们智识的发展也是十分有益的。

【赵栩，亚非学院僧伽罗语，学生】

我学到了拉丁文是很多英语词汇的来源，这对我背英文单词很有帮助。同时，我也习得了一些充满智慧的名言警句，这样再读到西方哲学时会有不同的理解和趣味。比如，尼采的自传《看这个人》，拉丁文也有对应“*ecce homo*”，但是拉丁文指的人显然不是尼采。并且，对历史上的一些人物有了更多的了解，比如凯撒、耶稣，用他们的时代的语言讲他们的故事和他们说过的话真是很有意义的体验。另外，拉丁文的各种变格和时态真是让人抓狂，不过这也有好处，我想以后再学其他的语言比如法语时，就不会再抓狂了。

【陈山】

学习拉丁语提高了我对印欧语系准确性的理解，以及加深对西方文化的理解，以及拉丁语对西方语言的影响。

【王丹梅，高级翻译学院，学生】

学了拉丁语以后，遇到生词时，我不再把它当做孤立的词，而是看到它的大家族。例如学 *nascent* 的时候，我会把它和 *nation* 等词放到一起。

【王强，英语学院，博士生】

我学习语言作为兴趣，拉丁语作为一种古语，在现代语言方面产生了广泛的影响，作为比较语言的语料有意义；而且学习法语、意大利语等同语系语言时，看得到一些相似性，会更有趣；也可以借此管窥罗马和中世纪文化。

【丁宇，法语系，学生】

学习拉丁语使我对英语及其他同语系的语言的了解和学习有极大帮助。

【李天旸，中文学院，学生】

学习拉丁语加深了我对英语和法语的理解，也学习了一些新的语法现象(主要是指格位变化)和欧洲古典文化知识，这些和我的本专业对照起来都非常有意思。此外西方影视剧和法律读物中常有拉丁语的应用，接触这两个领域时也多了些乐趣。

【黄思畅，阿拉伯学院，学生】

意大利语大部分由拉丁语演化而来，学习拉丁语让我对意大利语本身有了更深的了解。以及拉丁语作为一门以前的学术语言，和以前的学者学习同样的一门语言是非常有意思的。

【孔令偲，欧洲语言文化学院意大利语，学生】

俗话说，要了解一个民族的文化，就要先了解这个民族的历史。在我看来，拉丁语既是一门优美的语言，也是珍贵的历史载体。作为一名学习意大利语的学生，拉丁语对我的专业学习起到了极大的促进作用。学习拉丁语能让我更好地了解意大利语语言的发展和变迁；在老师的帮助下阅读拉丁语文献更使我了解了意大利乃至欧洲国家的历史。

【李承之，欧洲语言文化学院，学生】

学习西方语言文化自然就会对西方文化的源头产生兴趣，古希腊罗马文化异彩纷呈，对我们东方人而言神秘而高贵，学习拉丁语让我感觉和它们接近了一些。

【张姝妍，德语系，学生】

拉丁语是一门历史悠久的语言。它承载着历史更承载着一个民族的精神。在拉丁语的课堂上我了解到了很对历史的知识和语言背后的文化传统，在语法上，拉丁语的变格与变位帮助我更好的理解了我的专业意大利语表达时的逻辑思维。很荣幸能有学习拉丁语的机会。

【杨雅琪，欧洲语言文化学院，学生】

与小语种的同学相比，对于英语系的学生来说，学习拉丁语更潜移默化地培养增进了我们对于句子结构中各成分之间严谨的有机关系的认知。因为在英语中很多性数格的配合已经不明显了，接触了拉丁语后对于词法曲折变化逐渐有了较为清晰的认识，这对于我们进一步学习西方其他语言无疑有着极大的帮助。更重要的是，以拉丁语为工具，我们可以触碰古老深刻的西方思想的脉搏，接触古罗马及古希腊许多重要哲学思想及文学作品，如斯多葛学派和埃涅阿斯纪等，更不用说学习到很多拉丁词源的高级词汇，这些对于学习英语文学的学生都是弥足珍贵的财富。

【白晓璐，英语学院，学生】

学习拉丁语对于我学习欧洲其他的语言有很大的帮助。这种不强调语序、而以格的变化（表现为词尾的曲折性）为主导的语言令人回味无穷。拉丁语的基本时态也奠定了拉丁语系各个语种的时态（如直陈式未完成时、直陈式完成时），所以这些语法对于学习其他语种都大有裨益。有趣的是，在拉丁语的演化过程中，其他拉丁语种如意大利语、西班牙语、葡萄牙语、法语都在本民族语言的形成过程中不约而同地摒弃了词格的使用，大概是当地人认为这种变化太过于繁复吧。词格的用法反而在斯拉夫语系（如俄语）及日耳曼语系(如德语)中得到了继承和发展。这些是我在学习拉丁文中的一点体会。

【田涛，CCTV】

学习拉丁语使我更好地了解到了很多西方典故的渊源以及西方文化的根源，对我的意大利语文化学习起了重要的帮助作用。

【张媛，欧语学院，学生】

学习拉丁语帮助我了解东西方文化的异同，看到世界的联结，有一颗更包容的心。

【史韶华，北京清尚建筑设计研究院，建筑师】

能够用拉丁语的原汁原味来欣赏是人生的最大乐趣和享受。

【佚名】

学习拉丁语能让我更深入地理解西方文化，并进一步了解普世智慧。

【杨蓝溪，英语学院，学生】

我进一步了解了拉丁语到意大利语语言发展的历史。

【刘尧，欧语学院，学生】

学习拉丁语让我熟悉了一些古罗马的典故和谚语，感受了拉丁语独特的韵律。

【江曦，英语学院，学生】

学习拉丁语为我打开了西方古典语言与文化的大门。

【黄海，日语系，学生】

学习拉丁语让我看到人类文明更广阔的星空。

【刘羽婷，英语学院，学生】

学习拉丁语让我体会到了欧洲语言的共通之处，尤其是语法方面。

【赵蕴哲，法语系，学生】

学习拉丁语让我了解到拉丁语系下母子语言间的关联，以及古罗马哲言与中国文化的相通之处。

【罗楚慧，高翻学院，学生】

学习拉丁文是我生命中一件很重要的事情，因为它，我见到了很多不一样的风景，遇到了很多庆幸没有错过的人。

【王巍超，国际中国文化研究院，学生】

拉丁文让我走近了古罗马、中世纪和文艺复兴，走近了维吉尔、西塞罗、塞内加、但丁和彼特拉克，得以仰视古代人类文明的天空。

【刘晓丽，对外经济贸易大学，教师】

学习拉丁文让我领悟到人类文明瑰宝的无穷魅力！

【张倩，欧语学院，学生】

学习拉丁文使我有机会接触西方古典语言与文化，为自己的学术研究打开一扇窗，从而更深入地理解中西文化交流的历史。

【贾海燕，国际中国文化研究院，学生】

学习拉丁文让我获得一种高雅的生活趣味，一种不灭的精神力量。

【廖艺棋，高翻学院，学生】

学习拉丁语让我了解语言背后所体现的思维模式及文化成因。

【黄畅，全球史研究院，学生】

学习拉丁语让我了解到更多有趣的词汇以及背后的文化渊源。

【唐娴，欧语学院，学生】

通过对拉丁语的学习，我了解到了国外历史，人物和事件，发现虽然各国地理位置不同，语言不同，而他们的人文是相似的。

【李尧尧】

我们能有这样的机会跟拉丁语专家麦老师学习拉丁语，这真是我们的幸运。拉丁语学习帮助我从非汉语的角度理解西方语言的表达；同时，通过这样的对比，让我对中西方一些文化层面上的差异有了更深入的理解。

【佚名】

作为文学研究生，我需要阅读由拉丁语翻译而来的英文版的西方古典文论（Classical Western Critical Theory），包括柏拉图的《理想国》、亚里士多德的《诗学》和贺拉斯的《诗艺》等。在这些作品中经常会出现一些拉丁语词汇和句子，比如 *deus ex machina* 等，有时候这些英文版本弄不清楚拉丁语的变格，翻译得比较混乱，这时候拉丁语就可以帮我更好地理解文章。此外，通过学习拉丁语，我对罗马文化对欧洲文化的影响有了更加深刻的了解。

【韩采杉 英语学院 英美文学研究生】

非常感谢能有您这么好的拉丁文老师，在中国大学教授通常都不会去教这种 ABC 的基础课程，何况我们还是业余的学习。真的是很好的学习机会，会打开自己的思路，开拓眼界。

【Shi Shaohua】

拉丁语算是我的三外，了解了拉丁语后，我对自己的专业和二外有了一个全新的认识(如拉丁语及希腊、罗马对西方整体文化和不同语言的影响之深远)，它没有给我三外语言学习上的压力，反而为我开拓了另一个世界。

【韩慧艳，专英学院，学生】

我对欧洲语言文化以及西方汉学很感兴趣，很幸运能有学习拉丁语的机会。对拉丁语的学习能够很大程度上帮助学习欧洲语言，如意大利语法语等等，也能够帮助养成西方语言逻辑思维习惯，为学习欧洲历史文化提供了语言基础。而中西方文化交流历史的研究在我看来是非常有意义的事情。

【项靖雅，欧语学院，意大利语，学生】

跟大家学习拉丁语的日子，是最快乐的日子。不仅系统的了解到了拉丁语的语法知识，而且遇到了对于拉丁语、拉丁文化有极大热爱的朋友

【段云霄】

学习拉丁语后，对于文学作品中出现的拉丁引用语，能结合拉丁语境下的语义和历史文化背景，更好地把握文本中对应语境的含义，深入文本分析。

【赵阳，英语学院，学生】

学习拉丁语后，让我对很多词的词源有了一定了解，知道了一些词汇的历史和其背后的故事，对理解拉丁词汇和英语词汇有很大帮助。

【陈连双，英语学院，学生】

通过学习拉丁语，我对“格”有了更好的了解，并且了解了许多词根、词缀，对于英语、法语等语言的词汇习得很有帮助，此外还了解了许多古罗马思想文化。

【李承泽，英语学院，学生】

接触和学习拉丁语让我有了追本溯源、寻根究底的意识。拉丁语是我所学语言的母亲。我所学的语言中，有很多的固定表达源于拉丁语，类似中文的谚语或成语。而其中很多表达是中文甚至我所学的那门语言无法准确解释的，只得找到该短语的源头，也就是拉丁语的表达，才能还原它们的本真面貌。

【黄琳，葡萄牙语，学生】

还有这一部分：

一路同行感谢有你—古老的拉丁语

我叫 Audrey，在咱们北京天主教南堂英文唱经班做服侍。从 2008 年进入唱经班以后，我们每个周日用英文和拉丁文演唱以古典风格为主的圣乐。我那个时候从来没有接触过拉丁文，好在自己有英文基础，我们唱经班的老师又把各种拉

拉丁语的字母组合用英文音标标示出来，方便阅读和记忆，所以唱起来并不费事，有些外语基础差的成员甚至用汉字标注每一个拉丁语单词的读音，也不影响演唱效果，虽然读音稍有汉化，一唱出来似乎也像模像样。有好一阵子，我都把拉丁语歌曲当成汉语拼音歌曲来唱，除了平时弥撒里必唱的的垂怜经，光荣颂，天主的羔羊等一些耳熟能详的经文，虽然用拉丁语可以机械地背唱出来，但是因为都有相应的英文和中文翻译，我也能明白唱的什么意思。至于其他的拉丁文歌曲，虽然旋律很美妙，歌词发音也朗朗上口，再加上自己曾经学过俄文，很多国人搞不定的大舌颤音对我来说不在话下，但是至于歌词内容就实在搞不明白啦，一般只大致知道这一首是歌唱耶稣的，那一首是歌唱圣母的，至于里面内容怎么写的，每个词每句话都啥意思就真搞不懂啦！只是觉得要是旋律欢快，那肯定是喜庆的歌曲，就放开嗓子唱。要是旋律低沉，那肯定是悲伤的歌曲，就用低沉的声音唱。唱了这些年，一直没有对拉丁文歌曲唱出任何感情来。甚至有的时候有新团员来参加唱经班，看到了让他们头疼的拉丁语歌曲，我还主动劝人家说，别担心啦，唱拉丁语歌就跟念汉语拼音一样容易，念出来就唱出来了，超级简单！

直到今年九月份，在万能的朋友圈里看到同在唱经班服侍的莉莉姐妹发出了相伯学校请北外麦克雷老师讲授初级拉丁语课的通知，想想自己周末也不忙，就凑着热闹和莉莉一起报了名。刚刚开始学习的时候，还能慢慢跟上，随着拉丁文复杂的语法开始一点点介入，名词要变位，单数变了复数还要变，动词要变格，现在时变了，过去时将来时都要变，连形容词也要变，不仅跟着名词单复数变，跟阴性的名词代词要变，跟阳性的名词代词还要变，变变变...变来变去，比魔术师变戏法儿的速度还要迅雷不及掩耳的变啊变的...让我彻底领教了这门古老语言的厉害之处！如果我记得不错的话，似乎很多重要的法律条文都要用法文来书写，联合国将英语定为第一发言语言，而法语则是第一书面语言，正是因为有着拉丁语血统的法语行文严谨不露破绽，不给善于玩文字游戏的人以可乘之机。法语的这大优势正是籍着它的语言源文字—拉丁语而得到世界各国的认同和使用。

虽然只是学习了短短三个月的初级拉丁语，虽然只是凤毛麟角的看到这门古老语言的魅力，我已经深刻感触到它的温度深度和广度，它为我打开了拉丁语歌曲演

唱的一扇窗，让我不仅知道这一曲拉丁文大致歌唱的内容，更开始逐步理解了词曲的含义，这对于一个唱经班成员来讲，对于一个天主教教徒来讲，都是非常重要的。其中最让我感动的是刚刚过去的这个将临期期间，连续四周的主日弥撒里，唱经班在领受圣体的环节演唱了拉丁文歌曲 *Anima Christi* — 耶稣的灵魂（基督的灵魂），自从逐字阅读并翻译了这首歌曲的三段歌词内容之后，平生第一次演唱拉丁文歌曲的时候我自己终于找到了感觉，演唱时充满了感情，这种基于完全理解歌词以后的演唱所含带的感情是真切而难忘的，心灵深处被歌曲旋律轻轻拂过，更被那歌词触碰到了心底最柔软的地方，心也跟着开始融化。

如果可以的话，请允许我把自己学习了这段时间的拉丁语后所翻译出来的 *Anima Christi* 的歌词翻译和大家分享并请朋友们指正：

Anima Christi - 耶稣的灵魂

Sanctifica me - 圣化我心灵

Corpus Christi - 耶稣的圣体

Salva me - 救赎我灵魂

Sanguis Christi - 基督的宝血

Inebria me - 让我心沉醉

Aqua lateris Christi - 肋旁的活水

Lava me - 滋养我心身

Passio Christi - 耶稣的苦难

Conforta me - 让我更坚强

O bone Jesu - 噢我的好耶稣

Exaudi me - 俯听我哀鸣

Intra vulnera tua - 在你的五伤内

Absconde me - 把我来隐藏

Ne permittas a te me separari - 勿使我与祢再分离

Ab hoste maligno defende me - 把我从罪恶中拯救，使我得保全

In hora mortis meae - 在我临终时

Voca me - 附耳轻呼唤

Et jube me - 并且告诉我

Venire a te - 与祢永相伴

Ut cum sanctis tuis - 和祢的圣人们在一起

Laudem te - 同声赞美主

Per infinita saecula saeculorum - 世世相伴直到永远

在此请允许我感谢麦克雷老师的悉心教授，老师的风趣幽默不仅给予了这门古老语言新鲜的生命力，更是让整个学习过程变得轻松喜乐。还要感谢相伯学校的杨老师和她的同事们，几个月来不辞辛苦为我们安排课程和学习场地，并耐心陪伴着我们这些学员们完成学业。我还要感谢所有一路走来的拉丁语班的每一位兄弟姐妹，我们虽然来自不同职业，不同年龄和背景，但是相逢即是缘！感谢所有伙伴们的一路陪伴，感谢拉丁语，让我开始慢慢认识你了解你并爱上了你！

拉丁语言文化中心大事记

(2017-2018)

拉丁语言文化中心举办第七届拉丁语暑期课程

2017年6月23日至7月3日，北京外国语大学欧洲语言文化学院拉丁语言文化中心（*Latinitas Sinica*）举办第七届拉丁语暑期班。

拉丁语作为整个西方文化的基石，是深入研究欧洲历史、文学、语言、哲学、宗教的必修课程，也是医学、植物学、法学等众学科的基础语言。近年来，东西文化交流日益深入，越来越多的人渴望学习拉丁文，然而现在国内的拉丁文教学资源有限，仅有个别高校和研究机构开设了课程，无法满足拉丁文学习者的需求。为了让更多的人能够学习拉丁文，北京外国语大学拉丁语言文化中心在2011年首次开办了拉丁语暑期班，这一传统延续至今。

本年度任课教师包括拉丁语言文化中心主任麦克雷（*Michele Ferrero*）老师，拉丁语教研室主任李慧老师，中国社会科学院杜大伟（*Quentin Dauthier*）老师，辅仁大学拉丁老师卫欣齐（*Anthony Wesolowski*）教授，中国政法大学齐文君博士，北京外国语大学国际中国文化研究院罗莹副研究员，张明明博士，胡文婷博士。国际中国文化研究院硕士生陈曦同学担任本届拉丁语暑期课程的秘书和助教。

本年度课程设有1个初级班、1个中级班，共180名学生，来自全国各地甚至海外。教学内容主要集中于拉丁语语法，同时介绍古罗马和中世纪文化、拉丁历史、诗歌、谚语、文章选读以及拉丁文在当今世界的应用。课程结束时，学员们纷纷表示，课程组织周到，老师认真敬业，今后会继续学习拉丁语，继续关注北外组织的拉丁语言文化活动。

作为北京外国语大学服务社会的举措之一，本课程坚持免费对公众开放。其主旨在于希望通过拉丁语这一桥梁，促使中国大众更为深入地了解西方语言与文

化，并可以此为参照，更为深入地反思中国文化。



2017 年国际拉丁暑期班在罗马慈幼大学

2017 年国际拉丁暑期班在罗马慈幼大学 北京外国语大学的 3 名学生以及拉丁语言文化中心主任麦克雷教授，在罗马参加由北外 拉丁语言文化中心和罗马慈幼大学一同举办的暑期拉丁语和古典文化课程。 第四期拉丁语言和古典与基督教文化暑期课程于 2017 年 7 月 6 日至 7 月 31 日在罗马举行。该课程是由宗座慈幼大学古典学系与北京外国语大学拉丁语言文化中心合作举办 在开学典礼上，慈幼大学校长曼托瓦尼(Mantovani)教授致欢迎辞。 此次暑期课程，共有 24 名学生参加，历时 4 周，其中 20 名学生来自中国，另有 4 名外国学生分别来自印度，马来西亚，刚果，坦桑尼亚 。中国学生都来自著名高校和研究 机构：北京外国语大学、北京师范大学，中国社科院研究生院、上海复旦大学、云南民族大学，天津体育学院，等。 此次课程的任课老师为慈幼大学古典学系主任桑米兰教授 (Miran Sajovic),北京外国语大学拉丁语言文化中心主任麦克雷教授 (Michele Ferrero)，慈幼大学古典系的研究 生张小姐 (Constance Cheung)。 此外，此次暑期课程邀请了许多客座教师分享他们的专业知识：曼托瓦尼(Mantovani) 教授 (中世纪哲学)；福思科 (Fusco)教授(梵蒂冈博物馆)，帕斯夸莱提 (Pasqualetti) 教授 (媒体和通信)，布拉祺 (Bracchi)教授 (印欧语系)，帕瓦尼托 (Pavanetto)教授 (拉丁语)，熹默 (Bacci) 教授 (拉丁音乐)。 此次暑期课程不仅包括课程教学，每天六个小时的课程，还包括游览罗马的名胜古迹： 罗马斗兽场，圣彼得大教堂，西班牙广场，地下墓穴等，还有佛罗伦萨和意大利中部中世纪小镇阿西西。



拉丁语言文化中心主任麦克雷参加 torino

9月拉丁中心成员参加了一些重要的会议。

拉丁中心主任麦克雷9月5-6日在都灵参加“孔子与西塞罗,新世界下的旧理念,旧世界中的新理念”国际会议。

麦克雷发的报告是：孔子论语的拉丁文翻译——核心概念的比较



拉丁中心成员李慧参加罗明坚

拉丁中心成员罗莹和李慧 9 月 25-27 日在罗马和那不勒斯参加国际会议：“罗明坚，中国与欧洲的初期对话中一位耶稣会传教士的肖像”， 罗马 – 那不勒斯，9 月 25-27, 2017

罗莹发的报告是:对耶稣会传教士罗明坚《四书》拉丁文手稿的深入研究

李慧发的报告是:对罗明坚手稿中《大学》的拉丁文翻译研究



10月拉丁中心在北京外国语大学开始列讲座 2017-18：“古代西方的教育和青年”

拉丁语言文化中心举办“中世纪早期的教育改革”讲座

北京外国语大学是我国讲授世界语种最多的高等学府，也是我国从事外国研究的重镇。在从事语言的实用型教学之外，有系统地引导广大师生关注古代语言和古典文化，不仅可加深其对现代语言的了解，也可推动其对所研习的文明体系的认知。有鉴于此，北京外国语大学欧洲语言文化学院拉丁语言文化中心与国内从事古代文学研究的重要学者合作，特于 2017-2018 学年举办“古代西方的教育和青年”系列讲座。

2017年10月18日周三 7:00pm，系列讲座第一讲“中世纪早期的教育改革”在北京外国语大学图书馆三层学术会议厅开讲，主讲人为著名的人民大学雷立柏教授。

雷立柏,Leopold Leeb, 1967 年生于奥地利，1995 年来中国大陆，1999 年获得北京大学哲学系博士学位，2004 年以来任中国人民大学文学院教授，所教授的课包括：“拉丁语基础”，“古希腊语基础”，“拉丁语文学史”，“古希腊文学史”，“欧洲中世纪文学史”。中文著作有四十多，包括《张衡、科学与宗教》、《古希腊罗马与基督宗教》、《基督宗教知识辞典》等。

首先，雷教授向大家介绍了奥古斯丁以及奥古斯丁对自己所受教育的反省；之后，雷教授谈到了西方中世纪兴起的新型学院，这些学院主要是隐修院学校 *monastery schools*，这些隐修院的出现主要与卡西欧多茹斯 *Cassiodorus*(490-583 年)在隐修院中教授隐修者抄书有关，中世纪的隐修院都设有抄书屋 *scriptorium* 和图书室；接着，雷教授谈论了中世纪出现的新学科，这些新学科主要包括《圣经》、教会礼仪、教会史和伦理学。雷教授特别向大家介绍了由伊西多尔 *Isidorus*(580-636 年)所著的中世纪最具影响的百科全书《词源学》*Etymologiae*，并与中国唐代编写的大型类书《艺文类聚》做了对比；之后，雷教授向大家介绍了中世纪的隐修院学者比德 *Beda*(672-735)和拉班努 *Hrabanus* (784-856) 以及他们的作品；最后，雷教授讲述了中世纪查理曼大帝的教育改革，特别是他在 789 年颁布敕令要求每所隐修院和每个主教堂设办学校。雷教授在最后的总结中强调，在西方古代的文化中存在真正的科学与完善的

人生观及世界观的“种子”,但是组合与整理这些因素是现代化的工作。不过,这种现代化的指导与精神力量与西欧宗教信仰是分不开的,正是中世纪虔诚的宗教信仰引导了西欧文化从“潜在”走向“现实”。

讲座末尾雷教授对参加者的提问给出了耐心而详实的答复。

拉丁中心主任麦克雷教授主持本次讲座,讲座期间座无虚席,本次讲座在热烈的掌声中结束。

本学年“古代西方的教育和青年”系列讲座还邀请了杜大伟(D.Q.Dauthier),彭小瑜,顾斯文(Sven Günther)等知名学者来分享他们的研究成果和心得。欢迎本校师生和语言爱好者参加。具体时间地点可关注拉丁语言文化中心网站通知、海报及麦克雷教授微博。



拉丁语言文化中心举办“在罗马帝国东部拉丁语为第二语言”讲座

北京外国语大学是我国讲授世界语种最多的高等学府，也是我国从事外国研究的重镇。在从事语言的实用型教学之外，有系统地引导广大师生关注古代语言和古典文化，不仅可加深其对现代语言的了解，也可推动其对所研习的文明体系的认知。有鉴于此，北京外国语大学欧洲语言文化学院拉丁语言文化中心与国内外从事古代文学研究的重要学者合作，特于 2017-2018 学年举办“古代西方的教育和青年”系列讲座。

2017 年 11 月 1 日周三 7: 00pm，讲座“在罗马帝国东部拉丁语为第二语言”在北京外国语大学图书馆三层学术会议厅开讲，主讲人为著名的古代语言专家杜大伟老师。

David Quentin Dauthier（杜大伟），生于美国路易斯安那州。当中国社会科学院研究生院欧洲古典语言与文学系前任讲师。现在北师大附属中学老师，北京外国语大学拉丁语言文化中心顾问，大不列颠及爱尔兰皇家亚洲学会会员。他对古代语言拥有学术兴趣，并且精通以下古代语言：中古英语，（1100-1500）/ 古代英语，（大约 450-1100 年）/拉丁语（古典和教会）/希腊语（伊奥尼亚，阿提卡和通用语）。他也研究了以下几种古代语言：埃及语/古波斯语（大约公元前 600-400 年）/古典叙利亚语/乌加里特语/梵语/希泰语/伊特鲁里亚语，他自己说普通话。



讲座关于 *Hermeneumata Pseudodositheana*，这是一份作于第三世纪，为向罗马帝国内讲拉丁语的群众教授希腊语，同时向讲希腊语的群众教授拉丁语的匿名教学手册。

杜大伟教授用考古文献的第一手报告向大家解释了古代语言教育如何与现代语言的教学方式没有太大的区别。*Hermeneumata* 由两组词汇表构成，一组词汇表按字母排列，另一组按词干排列。一系列的对话（被称为“会谈”）依照字典进行，其中使用青少年的语言讲述一位学生和他的老师在一天的生活中发生的故事。这个故事包括九个部分：起床，上学，工作，社交生活，午餐，家庭作业，洗澡，晚餐和睡觉。这个教学法基于对极其简单的短语的直接理解，多数情况下局限于一个主语，动词和补足语。这个教学法中没有语法解释。

例子：

希腊语： Πρῶτον ἀσπάζομαι τὸν διδάσκαλον, ὃς ἐμὲ ἀντησπάσατο. χαῖρε διδάσκαλε. χαίρετε συμμαθηταί. μαθηταί. συμμαθηταί, τόπον ἐμοὶ δότε ἐμόν.

拉丁语： Primum saluto magistrum, qui me resalutavit. ave magister. avete condiscipuli. discipuli. condiscipuli, locum mihi date meum.

英语： First I greet the master, who greets me in turn. Hello, master. Hello, schoolmates. Students. Schoolmates, give me my place.

拉丁中心主任麦克雷教授，北大康士林教授，国际汉学期刊编辑叶向阳老师，和大约 40 位多学生和朋友参加每个讲座。讲座末尾教授对参加者的提问给出了耐心而详实的答复。拉丁中心主任麦克雷教授主持本次讲座，讲座期间座无虚席，本次讲座在热烈的掌声中结束。

欢迎本校师生和语言爱好者参加。具体时间地点可关注拉丁语言文化中心网站通知、海报及麦克雷教授微博。

（撰稿：钱怡婷）

拉丁语言文化中心举办“小猪的遗产与罗马法律教育”讲座

北京外国语大学是我国讲授世界语种最多的高等学府，也是我国从事外国研究的重镇。在从事语言的实用型教学之外，有系统地引导广大师生关注古代语言和古典文化，不仅可加深其对现代语言的了解，也可推动其对所研习的文明体系的认知。有鉴于此，北京外国语大学欧洲语言文化学院拉丁语言文化中心与国内外从事古代文学研究的重要学者合作，特于 2017-2018 学年举办“古代西方的教育和青年”系列讲座。

2017 年 11 月 27 日周一 3:00pm，系列讲座第三讲“小猪的遗产与罗马法律教育”在北京外国语大学图书馆三层学术会议厅开讲，主讲人为东北师范大学顾斯文 Sven Günther 教授。

顾斯文 (Sven Günther)，德籍西方古典学学者，东北师范大学世界古典文明史研究所副所长、教授、博士生导师，西文版《世界古典文明杂志》(JAC) 执行主编。德国雷本斯特钱币协会副主席、日本古典学会会员、军事史研究协会会员、欧洲古代史协会会员。2015 年获东北师范大学杰出外国专家称号，2016 年获吉林省优秀外国专家称号。

顾斯文教授的讲座围绕一只名叫马库斯·格罗尼乌斯·库洛考塔的小猪的一份遗嘱展开，遗嘱由其他人根据小猪的口述用拉丁文撰写。顾斯文教授给大家介绍了遗嘱中小猪的全名由三个不同的名字组成，是一位典型的古代罗马男性公民的名字。小猪由一位名叫马其鲁斯（“屠夫”）的厨子审理，他在 Clibanatus（煎锅者）和 Piperatus（经营香料者）担任执政官时受审，时间是 12 月 17 日。当小猪意识到自己不久于“人”世时，他乞求厨子为他宽限一个时辰，以便他立下遗嘱。遗嘱的内容主要是：分别遗赠他的父亲韦里尼乌斯·拉蒂努斯（“肥腊肉”），他的母亲韦托丽娜·斯刻弗拉（“老母猪”）和他的妹妹昆瑞纳（“猪”），30 蒲式耳的橡果，40 蒲式耳的拉哥尼亚小麦粉和 30 蒲式耳的大麦，同时将他身体的各个部位，鬃毛，头/鼻口，耳朵等分别遗赠给鞋匠，吵架者和聋子等社会地位低下的人。小猪还在遗嘱中要求为他撰写墓碑文，并嘱咐他的爱人们和顾问们用香料、杏

仁、胡椒、蜂蜜保存好他的身体，使他的名字永远被铭记。遗嘱的末尾小猪还邀请 7 位名字带有特殊含义的见证人签字。

整份遗嘱以幽默诙谐的口吻展开，在比喻和象征中为我们展示了罗马法律对形式和词汇的注重，经过顾斯文教授对小猪的整份遗嘱的精彩讲述，大家对罗马法以及其对应的法律教育有了一个更加客观和深入的理解。

拉丁中心主任麦克雷教授和多位学生和朋友参加这个讲座。讲座末尾教授对参加者的提问给出了耐心而详实的答复。

欢迎本校师生和语言爱好者参加。具体时间地点可关注拉丁语言文化中心网站通知、海报及麦克雷教授微博。



麦克雷教授参加“当代中国文化国际影响力不断提升”的会议

http://news.cssn.cn/zx/bwyc/201711/t20171129_3758794.shtml



中国社会科学网讯（记者段丹洁）11月24-25日，第八届中国文化国际传播研究院年会暨“当代中国文化国际影响力生成”国际论坛在京举行。来自海内外专家学者200余人从不同学术领域，综合运用影视学、文学、哲学、传播学等跨学科视角，在理论与实践、宏观与微观、东方与西方等多维度探讨当代中国文化国际影响力的生成。

聚焦当代中国文化国际影响力生成

北京师范大学副校长陈丽指出，聚焦当代中国文化国际影响力生成，就是要深入研究中国优秀文化在国际传播中，在不同时代、不同地域的国际影响力生成的发展规律与精神实质；深入研究中国文化所蕴含的哲学思想、人文精神、道德理念等“中国智慧”；深入研究中国文化和世界各国文化交流互鉴的理论依据与实现路径；探讨中国文化国际影响力生成的传统价值、时代精神与现代意义，以此推动中国文化同世界各国文化一道为人类进步提供强大的思想支撑与精神动力。

中国文化国际传播研究院院长黄会林表示，当今世界格局已经发生重大转变，中国作为世界上最大的发展中国家，作为新崛起的一极，在亚洲乃至全球的影响力正在不断扩大；但与此同时，当代中国文化国际影响力

的式微令诸多中国文化国际传播的工作者感到焦虑和担忧。希望借助此次论坛，促进学者们从全球视野去剖析问题、开拓思路，为中国文化的复兴披荆斩棘，为全球化时代人类面临的共同问题找寻答案。

中国美术馆馆长、全国政协委员吴为山表示，文化的影响力关键是要通过国际间相互平等交流而得到，这样文化影响力才能持久。而在文化影响力的传播过程中，艺术因其特性，是构成人类命运共同体的重要纽带。传播中国文化，不仅是世纪世界了解中国的需要，也是整个世界的需要。此外，吴为山与大家分享了几个有关传播中国文化的小故事，以亲身经历说明中国文化的影响力。

坚定文化自信 共建人类美好未来

相对于中国传统文化的国际影响力，当代中国文化的国际影响力尚为有限。黄会林对当代中国文化影响力生成进行思考，在她看来，当代中国文化在世界的影响力滞后的局面在一定程度上影响了中国在世界国家形象。但是，提升中国文化的国际影响力需要实力，也需要耐心；关注当代中国文化的国际表现与影响，最终目标是反观和加强自身的文化建设；是通过与“他者”平等自信的对话交流，反思和提高自己的民族文化，追求的是整个人类的共同未来。

意大利汉学家，北京外国语大学欧语学院客座教授麦克雷提出，拉丁语在很长时间内拥有较强的国际影响力，即使是汉语最先翻译至西方亦是使用拉丁语。拉丁语对欧洲文化影响意义深远，考察拉丁语在历史上流行和式微的原因，或许可以对汉语的国际传播提供参考意义。

中国社会科学院文学研究所研究员，《文学评论》主编陆建德提出，在探讨中国文化国际影响力的时候，要注意到中国文化的国际影响力始终是发展变化着的，要在历史中考察这一点。在谈到中国文化国际传播的问题时，要用马克思主义发展的理论正确看待这一点，防止以本质主义的态度刻板地看待问题。要敢于反省、敢于创新，真正走出一条与世界相通的大道。

多渠道激发文化创新活力

法国巴黎东方语言文化学院教授，法国国民教育部原汉语总督学白乐桑认为“走出去”的关键在于“引进来”，在于对方的接受，在于“等待视野”，在于跨文化对话。白乐桑梳理了法国人在欧洲传播汉语和汉学的历史概况，强调了法国文学家（尤其是诗人）、思想家和哲学家在中国语言文化传播上的媒介作用。

中国文联副主席，中国电视艺术家协会主席胡占凡表示，在国际传播中，有超过60%的受访者表示通过电视了解中国，因此分析如何增强中国电视迷题媒体国际传播力相当重要。中国广播电视的国际传播力尚不强，但已初步形成了一定规模。胡占凡分别从电视剧、电视纪录片、新闻节目等方面考察分析中国电视国际影响力数据，得出中国文化的国际影响力正在上升。

吉林大学教授、文学院副院长孔朝蓬分享了大量满族民俗文化的田野调查结果，从满族民俗器物和艺术品风格中总结归纳了满族文化意蕴，并提供了民俗文化国际传播的可行思路。

澳大利亚墨尔本大学亚洲研究院研究员杰拉德·罗氏从人类学角度出发探讨语言振兴。所谓语言振兴真行，指的是对一个语言赋予新的生命和活力。他认为，语言振兴是一个流程，也正在作为一个专门领域被研究，其中最重要的是如何为语言找到新的用户。杰拉德还提出，中国作为一个发展中、城市化进程较快的国家，在语言保留方面成就卓然；这对其他国家是非常有借鉴价值的。

此外，会议设置了四个圆桌分论坛，分别围绕“当代影视文化影响力”、“中国文学影响力生成”、“艺术与文化影响力”、“全球化与国际影响力”等主题进行热烈讨论。

拉丁语言文化中心举办“拉丁歌在中国”第六届拉丁歌会

2017年11月26日,北京外国语大学欧语学院拉丁语言文化中心(Latinitas Sinica)组织举办了“拉丁歌在中国(Cantores Sinenses)——第六届拉丁歌会”,吸引了大量中外拉丁语爱好者。

北外欧语学院张佳琛老师,拉丁语专家杜大伟(David Quentin Dauthier)教授,人民大学雷立柏老师,东北师范大学 Sven Günther 老师为本次歌会致开幕辞。得益于拉丁中心主任麦克雷(Michele Ferrero)教授的精心筹备以及演出者的热情与才华,本次歌会为公众奉献了丰富而精彩的节目。

节目包括:

BFSU 欧语学院合唱团 Est europa / Ubi caritas / Gaudeamus / Alleluia

南堂合唱团 Anima Christi / Kyrie

人民大学雷立柏学生 焦浩洋 Credo

北京文艺复兴小型合唱组 Alma Redemptoris Mater – Surge propera

BFSU 李思慧 独唱 Adeste Fideles

相伯学校 合唱 Jubilate / 独唱 Ave Maria 刘道华 / 独唱 Ave Maria 余沛嫒

BFSU 北外古典音乐协会 (陈心如、阎格、李南星、王梓贤) Ave Verum

天主教神哲学院 Ad Missam In Die / O Salutaris Hostia / Regina Coeli

鲍思高艺术中心小朋友: Flevit Iepus / Ubi caritas

圣乐联盟歌咏团: Pater Noster Magnificat Alleluia

BFSU 拉丁本科生(周旋) Bella Perdix

在每一首歌之后还设有游戏环节,答对问题的观众还获得了拉丁中心准备的精美奖品。歌会最后,麦老师致辞,对所有参加者的精彩表演以及参与本次歌会组织工作的各位朋友表达了谢意。不少外国老师和其他学校的师生也观摩了本次歌会。在这次拉丁歌会上,各位参与者通过优美激昂的旋律表达了对拉丁语的热爱之情,同时锻炼了自我表达的能力。本次歌会为各位参与者和来宾提供了互相交流与学习的机会,无论是盛装演出的专业团体还是学龄前的儿童,都表达了中国人

民对拉丁文化的喜爱和对拉丁语学习的热情。



拉丁语言文化中心举办“杰罗姆与守贞妇女的书信往来”讲座

北京外国语大学是我国讲授世界语种最多的高等学府，也是我国从事外国研究的重镇。在从事语言的实用型教学之外，有系统地引导广大师生关注古代语言和古典文化，不仅可加深其对现代语言的了解，也可推动其对所研习的文明体系的认知。有鉴于此，北京外国语大学欧洲语言文化学院拉丁语言文化中心与国内外从事古代文学研究的重要学者合作，特于 2017-2018 学年举办“古代西方的教育和青年”系列讲座。

2017 年 12 月 13 日周三 7: 00pm，系列讲座第四讲“杰罗姆与守贞妇女的书信往来”在北京外国语大学图书馆三层学术会议厅开讲，主讲人为著名的北京大学彭小瑜教授。

彭小瑜，浙江杭州人，北京大学历史系学士、硕士，美国天主教大学博士，现任北京大学历史学系教授。主要研究方向为教会史、教会法、美国天主教思想和历史。著有《教会法研究：历史与理论》（商务印书馆，2003 年）、《基督教与近代西方民族国家》（江西人民出版社，2011 年）等。

讲座伊始，彭教授从基督教研究的马克思主义角度向大家讲述这两大意识形态之间理性沟通和交流的重大意义，并强调本次讲座的意图是由杰罗姆书信继续探讨早期教会修道传统当中的社会批判倾向，希望借此梳理基督教守贞理想与罗马帝国贵族生活方式之间的严重张力。彭教授认为启蒙运动思想加剧了我们对出世和修道的固有敌意，由社会分析入手来说明守贞理想在西方基督教世界的兴起和沿革，有助于我们理性认识基督教的社会位置和社会意义，同时强调了在对杰罗姆书信的研读中，基督教的共产主义和偏向穷人的性质这一视角的重要性。

接着，彭教授列举了杰罗姆书信的第 22 篇，该篇劝导一位守贞的贵族女子勿要与贵妇人往来，向大家讲述了杰罗姆对修道生活的推崇和对修道院外罗马社会的尖刻斥责。介绍了杰罗姆的生平和圣经的翻译之后，彭教授向大家说明对罗

马上流社会基督徒的批评是杰罗姆谈论修道问题的书信的主要内容之一。杰罗姆用精美的语言描述了基督教的修道生活，向贵族妇女展示了修道的魅力。同时，杰罗姆晚年的书信也一直保留着对罗马贵族基督徒信仰生活的松懈和对罗马社会弊病的犀利批评。之后，彭教授向大家展示了杰罗姆书信中对贵族妇女的批评，强调教会虽然更强大富有，但是人们的信仰却更虚弱。杰罗姆在他的书信中将罗马贵族的贪婪和对穷人的剥削视为偶像崇拜，激烈地批评罗马的上流社会，他认为修道是有效的抵抗方式，激进地推崇修道生活。彭教授将杰罗姆书信中修道的贵族妇女的形象和世俗贵族妇女的形象做对比，认为杰罗姆笔下的守贞女品德如果脱离了他批判罗马上流社会生活方式的语境，几乎不可理喻。同时，彭教授也将杰罗姆书信中修道贵族妇女的慈善和贵族男性的虚妄和权力斗争做对比，为大家展示了杰罗姆“追随基督，赤裸自己”的宗教情怀。

最后，彭教授结合杰罗姆书信中希望罗马贵妇人用自己丰厚的财富支持教会的修道事业这一部分，建议大家不能脱离社会批判的语境阅读杰罗姆的书信，同时结合自己对教父和修道思想的研究，给大家提出“像杰罗姆和奥古斯丁这样的基督徒，他们的修道理想究竟如何以及在多大程度上受到他们的社会批判的影响？”这一思考题。彭教授认为杰罗姆既是西塞罗的门徒，也是基督信徒，更是一位有着高深文化修养和鲜明社会立场的信徒。

讲座末尾彭教授对参加者的提问给出了耐心而详实的答复。拉丁中心主任麦克雷教授主持本次讲座，讲座期间座无虚席，本次讲座在热烈的掌声中结束。



拉丁语言文化中心举办“昆体良与古罗马教育”讲座

北京外国语大学是我国讲授世界语种最多的高等学府，也是我国从事外国研究的重镇。在从事语言的实用型教学之外，有系统地引导广大师生关注古代语言和古典文化，不仅可加深其对现代语言的了解，也可推动其对所研习的文明体系的认知。有鉴于此，北京外国语大学欧洲语言文化学院拉丁语言文化中心与国内从事古代文学研究的重要学者合作，特于 2017-2018 学年举办“古代西方的教育和青年”系列讲座。

2018 年 4 月 4 日周三 7: 00pm，讲座“昆体良与古罗马教育”在北京外国语大学图书馆三层学术会议厅开讲，主讲人为拉丁中心主任麦克雷教授。

麦教授先介绍了马库斯·法比尤斯·昆提利安（Marcus Fabius Quintilianus, 约公元 35-100 年），他是古罗马帝国西班牙行省的一位雄辩家、修辞家、教育家、拉丁语教师和作家。同时也是古罗马第一名领受国家薪俸的修辞学教授。然后麦教授特别介绍了《雄辩家的培训》INSTITVTIO ORATORIA 一书。在本书中，昆体良讨论了该在哪一阶段开始教育，应向孩子教授哪些课程，怎样的人可以成为老师，如何进行语言教育，以及其他许多有关古罗马教育的实际看法。

通过本次讲座，参加者不仅认识了古罗马的学校和教育体系，同时也了解了拉丁语在古代发音，以及古罗马教育中对学生的奖励和惩罚规则。大约 40 多位学生和朋友参加了本次讲座。讲座末尾教授对参加者的提问给出了耐心而详实的答复。

拉丁中心主成员，国际中国文化研究院讲师张明明老师主持本次讲座。



(钱怡婷)

拉丁语言文化中心举办“从伊拉斯谟到高一志《童幼教育》”讲座

北京外国语大学是我国讲授世界语种最多的高等学府，也是我国从事外国研究的重镇。在从事语言的实用型教学之外，有系统地引导广大师生关注古代语言和古典文化，不仅可加深其对现代语言的了解，也可推动其对所研习的文明体系的认知。有鉴于此，北京外国语大学欧洲语言文化学院拉丁语言文化中心与国内外从事古代文学研究的重要学者合作，特于 2017-2018 学年举办“古代西方的教育和青年”系列讲座。

2018 年 4 月 13 日周五 3: 00pm，讲座“从伊拉斯谟到高一志《童幼教育》”在北京外国语大学图书馆三层学术会议厅开讲，主讲人为中山大學哲學系梅謙立教授。

讲座伊始，梅谦立教授向大家介绍了高一志（王丰肃）的主要生平事迹，高一志于 1566 年出生于意大利北部的都灵区，1584 年入耶稣会，1605 年 2 月抵达中国南京，并开始传教。1623-1640 年间，高一志在韩家的大力支持下，在山西绛州出版了近二十本书。

之后，梅谦立教授向大家介绍了文艺复兴时期的教育改革家维基欧 Maffeo Vegio 及其著作《关于兒童的教育及其明德六卷》*De Educatione Liberorum et eorum Claris Moribus Libri Sex*，梅教授主要从 1、每个儿童的特殊情况 2、全面教育，包括思想、信仰、道德、感情、身体 3、具体的生活条件，如饮食、睡眠和娱乐活动 4、古典学及基督宗教四个方面详细介绍了该书的内容。

接着，梅谦立教授向大家介绍了文艺复兴时期的又一位教育改革家伊拉斯谟 Erasmus 和他的著作《兒童教育》*De pueris instituendis*，梅教授将伊拉斯谟的教育思想主要概括为：1、注重培养学生的自学能力 2、主张脱离修道院的小规模的学校教育 3、推崇古典学，主张无国界的教育。

紧接着，梅谦立教授介绍了文艺复兴时期的另一位教育改革家耶穌會士玻尼法爵 Bonifacio 和他的著作《基督徒兒童的教育及少年的避难所》*Christiani pueri institutio adolescentiaeque perfugium*。梅教授指出，由于受伊斯拉谟的影响，

玻尼法爵提出老师要了解孩子的性格，并要求他们使用温和的教育法。玻尼法爵对书中的每个题目提供了有关圣经旧约（divina）、教会（christiana）、外邦（externa）、自然（natura）的四个方面的例子。

最后，梅谦立教授向大家重点介绍了高一志的《童幼教育》一书。梅教授将本书划分为五部分，分别为：1、教育的主导者（父母及老师）2、教育的方法（身教）3、儿童美德：洁身、知耻、缄默、言信 4、教育体系及课程 5、具体规矩：饮食、衣裳、闲戏（与《儿童礼仪》有关）。梅教授将高一志的教育思想主要概括为四点：1、效法自然 2、通过教育补充自然 3、在教育的过程中宗教扮演很特殊的作用 4、教育需要制度化。梅教授认为《童幼教育》一书能够在西方教育思想的脉络及框架中得到较好的理解。维基欧、伊拉斯谟及玻尼法爵的著作都对该书产生了直接或间接的影响。书中的很多观念，如胎教，完全符合儒家传统。不过该书也特别强调了老师的作用、宗教的作用以及教育的制度化等。该书并没有涉及科举制度，而是强调要关注儿童的全面发展，因此能在中国创造自由空间。

大约 30 多位学生和朋友参加了本次讲座。讲座末尾教授对参加者的提问给出了耐心而详实的答复。

拉丁中心主任麦克雷教授主持本次讲座，本次讲座在热烈的掌声中结束。

欢迎本校师生和语言爱好者参加。具体时间地点可关注拉丁语言文化中心网站通知、海报及麦克雷教授微博。



（钱怡婷）

拉丁中心举办师生参观栅栏墓地

2018年5月11日，北京外国语大学拉丁语爱好者在拉丁中心主任麦克雷（Michele Ferrero）教授的带领下参观了位于北京党校内的利玛窦及明清以来外国传教士墓地——栅栏墓地。

栅栏墓地专家沈昌瑞老师热情详尽地介绍了墓地的历史，现状和重要性。墓地现位于北京市委党校内，名为栅栏墓地，据史料记载，当时为了建仁恩寺，杨姓太监共花费了四万只金条，但仍然没能阻止官府没收这块土地。没收后的栅栏别墅被称作栅栏官地。自明神宗皇帝特别降旨将栅栏官地赐予利玛窦作为墓地后，栅栏官地改名栅栏墓地。除了著名的利玛窦、汤若望、南怀仁外，还有60余名传教士的墓碑都在此。同学们一边参观墓地，一边听麦老师为大家讲解墓碑上的符号以及拉丁文的含义。

当天适逢利玛窦逝世408周年纪念日，踏着墓园中整齐的石阶，欣赏着石壁上葱郁的藤蔓以及园中茂盛的树木，观赏着枝头欢快嬉戏的雀鸟，在一座座庄严的墓碑前，大家认真地聆听了老师对每块墓碑及碑主的介绍，了解了每块墓碑沧桑的历史以及每位传教士各自不同的生平和事迹。

通过这次参观，同学们受益匪浅，既巩固了拉丁语的学习，又对明清传教士的生平、遭遇有了更深刻的认识，并且对于明末清初中西文化交流史也有了直观的认识与体验。

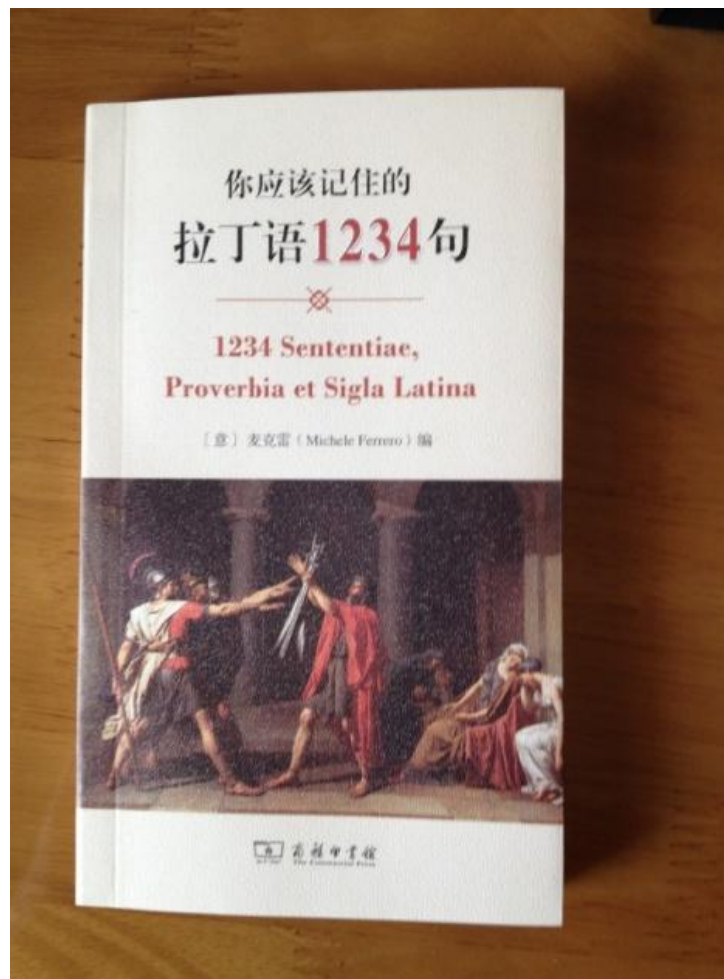


书收到读者欢迎：你应该记住的拉丁语 1234 句

麦克雷 (FERRERO, Michele)

中国学生学习西方语言时常常会在阅读中碰到一些拉丁语句子、谚语或缩写。这本词典根据外国教师在中国的教学经验编成，收有最常见的拉丁语名言习语 1234 条，附录部分配有经典拉丁语短语 100 个，涉及法律、科学、医药、哲学、宗教学、历史、文学等多个领域，并提供了简洁的翻译。

一些拉丁语（和希腊与）学生 Latin（and Greek）classes 2017-18



一些拉丁语（和希腊与）学生 Latin （and Greek） classes 2017-18

古希腊语本科生 17



北外拉丁研究生 1



北外拉丁研究生 2



古希腊语本科生 18



北外拉丁研中级研究生



北外拉丁本科生 1



北外古代文化



首都师范大学



中国天主教修道院 1



中国天主教修道院 2



相伯文化

