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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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is a specialized institution dedicated to the study and promotion
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前言

Hard Times

This issue No. 8 of our Journal comes out in a difficult time.

The world is struggling with COVID 19.

Since February, all over the world, schools are closed, activities are limited, travels are suspended, people are forced to undergo unnerving quarantines.

Classes are online.

All academic conferences with personal meetings are temporarily impossible.

Yet during the first half of the school year, our Latin Centre had plenty of activities, as you can see in the chronicle.

Besides, we can continue to offer to our readers some high quality papers from some illustrious scholars here in China and abroad.

Our simple periodical aims at promoting the study and love of Latin and Western Classics in China.

In these times of hardships, when many people under pressure become less friendly, the wisdom of the ancients is a powerful antidote to any animosity, conflict, racism and discrimination.

This wisdom is also a great source of energy to keep going despite the epidemic, and to start again once it is over with greater enthusiasm and determination.

艰难时世

本期刊第 8 期出版于一个困难的时期。

全世界此时都在与 COVID 19 作斗争。

自 2 月份以来，世界各地学校停课，活动受到限制，旅行被暂停，人们被迫接受了令人不安的隔离。

课程都被转为线上。

所有人员聚集性的学术会议暂时是不可能举行的。

然而，在本刊的年度事记中能看到的，在前半学年，我们的拉丁中心已举办了很多活动。

此外，我们也能够继续为读者们提供这些来自国内外著名学者的高质量论文。

我们的简单期刊旨在促进中国对拉丁和西方经典作品的研究和喜爱。

在当下这些艰难时刻，当许多人在压力下变得不那么友好时，古人的智慧是消除任何敌意、冲突、种族主义和歧视的强大解药。

这种伟大的智慧也是我们能量来源，支持着我们在流行病蔓延的情况下继续前进，并且让我们在疫情结束之后，以更大的热情和决心重新开始。

Michele Ferrero,

Editor-in-Chief

主编辑：麦克雷

拉丁谚语和中文谚语

麦克雷 (北京外国语大学)

张晶晶 (北京体育大学 国际体育组织学院 讲师)

张昕昕 (北京外国语大学)

我选择了一些拉丁谚语，按照主题（爱情，健康，工作等）加上了中文解释(直译)和中文中相似的谚语(意译)。

有时候不容易找到相似的谚语，特别是关于法律方面的，因为古罗马和中国的法律系统, 在历史和传统上都不一样。所以偶尔会用中文解释代替中文谚语。

感谢两位同事，张晶晶和张昕昕，帮忙查找中文的谚语和制作中文的翻译。

1. 爱情

1) *Amantium irae amoris integratio est* [The quarrels of lovers are a renewal of love]

① 恋人间的拌嘴使他们的爱情重获新生

② 打是亲骂是爱

2) *Amor caecus est* [Love is blind]

① 有爱的人看不到其他人看到的事

② 情人眼里出西施

3) *Amor misceri cum timore non potest* [Love cannot be mixed with fear]

① 爱不能夹杂着恐惧 / 爱情不能强求 / 真的爱没有任何害怕

② 强扭的瓜不甜

4) *Conubia sunt fatalia* [marriages are decided by destiny]

① 婚姻是由命运决定的

② 姻缘天注定

5) *Meminerunt omnia amantes* [Lovers remember everything]

- Ⓐ 恋人会记住所有的事情
- Ⓑ 唯不忘相思
- 6) Nec amor nec tussis celatur [Neither love nor a cough can be hidden]
- Ⓐ 爱和咳嗽是不能被隐藏的
- Ⓑ 爱情似火难遮掩（此情无计可消除，才下眉头，又上心头）
- 7) Nec tecum possum vivere, nec sine te [I cannot live with, or without you]
- Ⓐ 有你或没有你，我都不能生存
- Ⓑ 爱不释手（两个人结婚很久可能也受不了，也没办法想不在那个人旁边儿过日子）
- 8) Odi et amo. Quare id faciam, fortasse requiris? Nescio, sed fieri sentio et excrucior [I hate and I love. Why do I do this, you may ask. I do not know, but I feel it happening and I am tortured]
- Ⓐ 又恨又爱。你可能会问，我怎么会这样？我不知道，但我感觉如此，并（为此而）痛苦
- Ⓑ 爱恨交织。
- 9) Omnia vincit amor: et nos cedamus amori [Love wins everything: let us make way to love]
- Ⓐ 爱战胜一切：让我们为爱铺路
- Ⓑ 真爱无敌
- 10) Procul ex oculis procul ex mente [far from sight, far from mind]
- Ⓐ 眼不见心不烦
- Ⓑ 眼不见差一半
- 11) Si vis amari, ama [If you want to be loved, love]

- ㊶ 如果你想被爱，去爱吧。
- ㊷ 要得到爱，需先给予爱。

12) Ubi amor ibi dolor [Where there is love there is pain]

- ㊶ 有爱就有痛
- ㊷ 爱之深，恨之切

2. 家庭

13) Bis pueri senes [old men are children again]

- ㊶ 老人家和儿童一样
- ㊷ 返老还童

14) Femina semper mutabilis est [A woman is always changing]

- ㊶ 女人是善变的
- ㊷ 水性杨花

15) Qualis pater talis filius [Like father, like son]

- ㊶ 像自己的父亲一样
- ㊷ 有其父必有其子 / 虎父无犬子

16) Ubi bene ibi patria [Where is my good, there is my motherland]

- ㊶ 哪里有善，哪里就是家乡
- ㊷ 此心安处，便是吾乡 [你感觉到舒心的地方就是家乡]

3. 健康

17) Etiam sanato vulnere cicatrix manet [Even after the wound has healed, the scar remains]

- ㊶ 即使伤口愈合，伤疤还会留下
- ㊷ 一朝被蛇咬，十年怕井绳

- 18) Gula plures necat quam gladius [Gluttony kills more (people) than the sword]
Ⓐ 贪吃比剑杀了更多的人
Ⓑ 食是多伤身
- 19) Hominem non morbum cura [Treat the person, not the disease][治人不治病]
Ⓐ 治人不治病
Ⓑ 治标不治本
- 20) Mens sana in corpore sano [Healthy mind in healthy body]
Ⓐ 身心健康
Ⓑ 健康之精神寓于健康之体魄
- 21) Multitudo medicorum certa mors est aegrotantium [A multitude of doctors is the certain death of those who are sick]
Ⓐ 医生越多，病人越难逃死亡
Ⓑ 三个和尚没水喝
- 22) Praestat cautela quam medela [prevention is better than cure]
Ⓐ 预防胜于治疗
Ⓑ 治病莫如预防

4. 工作

- 23) Cito rumpas arcum, semper si tensus habeas [you would quickly break a bow if you were to have it always strung]
Ⓐ 如果你一直拉弓，很快你会弄坏这个弓
Ⓑ 强弓易折
- 24) Finis coronat opus [The end crowns the work]
Ⓐ 有始有终的工作

Ⓒ 善始善终

25) Iuniores ad labores [Young people should do the hard work]

Ⓐ 年轻人应该劳动

Ⓑ 老年人经验多，年轻人力气胜

26) Labor ipse voluptas [Work itself is pleasure]

Ⓐ 工作本身是一种乐趣

Ⓑ 苦中作乐

27) Labor omnia vincit [Hard work can win everything]

Ⓐ 勤奋能赢得一切

Ⓑ 勤能补拙

28) Labore et honore [By hard work and for honour]

Ⓐ 通过劳动与荣耀

Ⓑ 勤劳地和自豪的，不走后门（劳动最光荣）

29) Otium post negotium [Leisure after duty]

Ⓐ 工作后可以休息

Ⓑ 劳逸结合

5. 知识

30) Amicus Plato, sed magis amica veritas [Plato is my friend, but truth is a better friend]

Ⓐ 柏拉图是我的朋友，但是真理是更好的朋友

Ⓑ 吾爱吾师，吾更爱真理

31) Cognoscetis veritatem et veritas liberabit vos [You will know the truth and the truth will make you free]

- ㊦ 你们将认识真理，而真理将使你们获得自由
- ㊦ 一时强弱在于力，万古胜负在于理
- 32) *Gaudium in veritate* [There is joy in the truth]
- ㊦ 真理中获得喜悦
- ㊦ 真理寻乐
- 33) *Magna est veritas et praevallet* [Truth is great and prevails]
- ㊦ 真理见必胜
- ㊦ 真理日久自明
- 34) *Quod gratis asseritur, gratis negatur* [What is asserted without arguments can be denied without arguments]
- ㊦ 什么断言没有证据可以否认不带证据
- ㊦ 任意的主张，任意的否认
- 35) *Post factum nullum consilium* [After the decision no more need of advice]
- ㊦ 出决定后不再需要的建议
- ㊦ 事后诸葛亮
- 36) *Veritas est adaequatio rei et intellectus* [Truth is the correspondence between the mind and the reality]
- ㊦ 真相是思想和现实之间的对话
- ㊦ 灯不拨不亮，理不辩不明
- 37) *Veritas vos liberabit* [The truth will make you free]
- ㊦ 真理让人自由
- ㊦ 真理永恒不变
- 38) *Vero nihil verius* [Nothing is more true than what is true]

- Ⓐ 没有什么比真的更真实
- Ⓑ 见未为真

6. 成功

39) Ad astra per aspera [To the stars through hardships]

- Ⓐ 度过难关直达星辰
- Ⓑ 冲云破雾

40) Cave ne quidquid incipias quod post paeniteat [Take care not to start a thing which you will regret]

- Ⓐ 小心不要开始那些你之后会后悔的事情
- Ⓑ 三思而后行

41) Cribro aquam haurire [To draw water with a sieve]

- Ⓐ 用筛子打水
- Ⓑ 竹篮打水一场空

42) Gradibus ascendimus [We go up step by step]

- Ⓐ 一步一步走路
- Ⓑ 循序渐进

43) Invidia gloriae comes [Envy is the companion of success]

- Ⓐ 嫉妒是成功的伴侣
- Ⓑ 树大招风，官大有险

44) Non progredi est regredi [Not to make progress is to go back]

- Ⓐ 不进则退
- Ⓑ 逆水行舟，不进则退

45) Omne initium difficile est [Every beginning is hard]

- Ⓐ 任何事情开始的时候都很难
- Ⓑ 万事开头难

46) Veni, vidi, vici [I came, I saw, I conquered]

- Ⓐ 我来了，我看到了，我征服了
- Ⓑ 见义勇为

7. 勤奋

47) Citius altius fortius [faster, higher, stronger]

- Ⓐ 更快，更高，更强
- Ⓑ 更快，更高，更强 (奥运会的箴言)

48) Facta, non verba [Actions, not words]

- Ⓐ 要行动，不要言语
- Ⓑ 行胜于言

49) Festina lente [Hurry up slowly (do something speedily but carefully)]

- Ⓐ 赶快，但是仔细
- Ⓑ 要快得慢

50) Palma non sine pulvere [The trophy is not without dust / no pain no gain]

- Ⓐ 不辛苦就没有收获
- Ⓑ 一份耕耘，一份收获

51) Quidquid agis prudenter agas [Whatever you do, do it prudently]

- Ⓐ 无论你做什么，都要谨慎
- Ⓑ 谨言慎行

8. 幸福

52) Albo lapillo notare diem [To mark a day with a white pen (a happy day)]

- Ⓐ 用白色标记一天
- Ⓑ 因为某事而使某一天值得纪念

53) Dulcis est libertas [Freedom is sweet]

- Ⓐ 自由是甜蜜的
- Ⓑ 自由是无价宝

54) Haec olim meminisse iuvabit [One day these things will be remembered with pleasure]

- Ⓐ 将来我们会愉快的纪念这些事
- Ⓑ 将来会纪念过去的灰暗时光

55) Servite Domino in laetitia [Serve the Lord with joy]

- Ⓐ 你们要乐意事奉主（上帝）
- Ⓑ 愉快地侍奉上帝

9. 处世

56) Bonis nocet quisquis parcat malis [Who spares evil people harms good people]

- Ⓐ 宽恕坏人者伤害好人
- Ⓑ 助纣为虐

57) Humilitas occidit superbiam [Humility conquers pride]

- Ⓐ 谦和远胜傲慢
- Ⓑ 君子欲讷于言而敏于行

58) In multiloquio non deerit peccatum [in many words will not be absent mistakes]

- Ⓐ 在很多话说的不会缺席的错误
- Ⓑ 说嘴郎中无好药（祸从口出）

59) Leges sine moribus vanae [laws without good morality are vain]

- Ⓐ 无道德之法无意义
- Ⓑ 没道德，法律没用

60) Lupus pilum mutat non mentem [A wolf changes its skin, not its character]

- Ⓐ 狼改皮毛但是还是狼
- Ⓑ 江山易改本性难移

61) Mare verborum, gutta rerum [a sea of words, a drop of facts]

- Ⓐ 言语如海洋，事实如水滴
- Ⓑ 多说话，少做事 / 敏于行，慎于言

62) Quia non movere [Do not move things that are quiet]

- Ⓐ 定案不得再审
- Ⓑ 手不摸虫虫不咬手 / 非请勿动

63) Risus abundat in ore stultorum [The mouths of fool people are always full of laughter]

- Ⓐ 傻子的嘴里全是笑话
- Ⓑ 笑得太多是愚蠢的

64) Virtus in medio stat [Virtue is in the middle]

- Ⓐ 美德在中间的位置
- Ⓑ 中庸之道

10. 思想

65) Historia magistra vitae (est) [History is life's teacher]

- Ⓐ 历史是生活的老师
- Ⓑ 以史为鉴

66) Intellegenti pauca [To the one who understands few things (are enough)]

- Ⓐ 智者虽少亦明，或，寥寥数语（寥寥数物）足以令智者洞悉一切
- Ⓑ 聪明人一言，快马只一鞭 / 好鼓不用重捶敲

67) Quot capita, tot sententiae [There are as many opinions as heads]

- Ⓐ 有多少人就有多少种意见
- Ⓑ 众口难调

11. 人品

68) Audaces fortuna iuvat [Fortune favours the bold]

- Ⓐ 运气帮助勇敢的人
- Ⓑ 勇敢与成功如影随影

69) Laus propria sordet [Self-praise is not good enough]

- Ⓐ 称赞自己没有价值
- Ⓑ 自夸无人爱

70) Quisque est faber suae fortunae [Everyone is the maker of his own destiny]

- Ⓐ 每个人都是自己命运的创造者
- Ⓑ 命运掌握在自己的手里

71) Ubi mel ibi apes [Where there is honey there are bees]

- Ⓐ 哪里有蜂蜜，哪里就有蜜蜂
- Ⓑ 山有人家在水一方（无风不起浪）

12. 人生

72) Edo ut vivam, non vivo ut edam [I eat to live, I do not live to eat]

- Ⓐ 我是为了活着而吃饭，不是为了吃饭而活着
- Ⓑ 吃饭是为了活着，活着不是为了吃饭。

73) Errare humanum est [To make mistakes is human]

- Ⓐ 人类会犯错误
- Ⓑ 人非圣贤，孰能无过

74) Homo homini lupus est [Man is a wolf to another man]

- Ⓐ 人对于人来说是匹狼；人吃人
- Ⓑ 人弄人 弄死人

13. 友情

75) Amicus animae [Friend of the soul; soulmate]

- Ⓐ 灵魂的朋友
- Ⓑ 灵魂伴侣

76) Amicus certus in re incerta cernitur [A real friend is identified in a tough situation]

- Ⓐ 值得信任的朋友在难以预料的情况下才能被看出
- Ⓑ 患难见真情

77) Amicus cognoscitur amore more ore re [A friend is known by his love, his habits, his mouth (=words), his actions]

- Ⓐ 一个朋友能够通过一个人的爱、习惯、言语、行动而被认出
- Ⓑ 患难见真情

78) Qui invenit amicum invenit thesaurum [He who finds a friend, finds a treasure]

- Ⓐ 找到一个忠信的朋友的人便找到了宝藏
- Ⓑ 在家靠父母出外靠朋友

79) Verus amicus est alter idem [A true friend is another self]

- Ⓐ 真正的朋友是另一个自己
- Ⓑ 真正的朋友是知己

14. 学习

80) Docendo discitur [By teaching learns]

- Ⓐ 通过教学而学习
- Ⓑ 教学相长

81) Homo unius libri timeo [I fear a man who has read only one book]

- Ⓐ 我害怕只精通一本书的人
- Ⓑ 兼听则明，偏听则废

82) Non scholae, sed vitae discimus [Not for school, but for life do we study]

- Ⓐ 我们不是为学术而学术,却是为人生而学术。
- Ⓑ 学习应该是经世致用

15. 智慧

83) In nocte consilium [During the night a good advice may come]

- Ⓐ 在夜间，一个好的建议可能会来
- Ⓑ 人有隔宿智

84) Maior e longinquo reverentia [Greater reverence to someone who is far away]

- Ⓐ 久不见，心愈念；久别增加敬爱
- Ⓑ 无礼无度受人轻

85) Qui tacet, consentire videtur [Who stays silent seems to agree]

- Ⓐ 沉默者意味着同意
- Ⓑ 沉默就意味着同意

86) Scientia potestas est [Knowledge is power]

- Ⓐ 知识就是力量

㊦ 知识就是力量

16. 意志

87) Alea iacta est [The dice has been cast]

㊦ 骰子已经掷出了

㊦ 覆水难收

88) Aut Caesar aut nihil [Either emperor or nothing]

㊦ 只要第一不要第二

㊦ 不成功则成仁

89) Hic manebimus optime [We will stay here without problems]

㊦ 我们没问题留下来这里

㊦ 安定下来，停止流浪

90) Telum imbellis sine ictu [The spear is useless without an aim]

㊦ 没有目的矛是就无用

㊦ 虚放一枪

17. 灾难和危险

91) Annus horribilis [A terrible year]

㊦ 糟糕的一年

㊦ 凶年

92) Curae leves loquuntur, ingentes stupent [Small worries talk, huge are silent]

㊦ 小担心喋喋不休，大忧虑沉默

㊦ 悲极无声

93) Ex malis eligere minima oportet [It is necessary to choose the lesser of two evils]

- Ⓐ 恶事之中需选轻者
- Ⓑ 两害相权取其轻者

94) Flagellum dei [The scourge of God]

- Ⓐ 上帝的鞭笞
- Ⓑ 巨大的灾难（天灾，天谴）

95) Infandum regina iubes renovare dolorem [Oh queen, you order to renew an unspeakable pain]

- Ⓐ 哦女王，你命令更新无法言说的痛苦
- Ⓑ 记住过去的困难令人痛苦

96) Mala tempora currunt [Bad times are these]

- Ⓐ 世风日下
- Ⓑ 时运不济

97) Natura non facit saltus [Nature makes no leaps]

- Ⓐ 大自然没有跳跃
- Ⓑ 揠苗助长 / 循序渐进

98) Nihil novi sub sole [Nothing new under the sun]

- Ⓐ 太阳之下没什么新鲜的
- Ⓑ 日月光华 旦复旦兮

18. 教育

99) Alis volat propriis [He flies with his own wings]

- Ⓐ 他借助自己的翅膀飞翔
- Ⓑ 自力更生

100) Discendo discimus [While teaching we learn]

- ④ 在教学过程中，我们学习
- ④ 教学相长

101) Nulla dies sine linea [No day without a line (= without writing something)]

- ④ 没有一天不写几行，写一些东西
- ④ 工作贵在坚持

102) Omnia dicta fortiora si dicta latina [Everything you say sounds stronger if said in Latin]

- ④ 如果说拉丁语，那么你说的一切听起来都更刚劲有力。
- ④ 严肃语言也变内容

19. 天才

103) Ars gratia artis [Art for art's sake]

- ④ 为艺术而艺术
- ④ 艺术不能用金钱来衡量

104) Gratia perficit naturam [Grace makes nature perfect]

- ④ 恩典使自然完美
- ④ 上帝可以改变自然

105) In regno caecorum luscus rex [In the kingdom of the blind, the one-eyed man is king]

- ④ 在盲人的国度里，独眼人便是王
- ④ 山中无老虎，猴子称大王

20. 经验

106) De gustibus non disputandum est [About tastes there is no need to argue]

Ⓐ 关于味道没有什么可讨论的

Ⓑ 众口难调

107) *Excusatio non petita, accusatio manifesta* [An excuse given where none is requested is a sign of guilt]

Ⓐ 一个没有依据的借口是一项明显的指控；给自己找借口的人，同时也指控自己

Ⓑ 不吃辣椒不发烧

108) *Fronti nulla fides* [Do not trust appearances]

Ⓐ 不要相信外表

Ⓑ 人不可貌相

109) *Omne nimium nocet* [Everything too much is harmful]

Ⓐ 过度的东西都有害

Ⓑ 过犹不及

21. 金钱

110) *Aquae furtivae suaves sunt* [Stolen waters are sweet]

Ⓐ 偷来的水都是甜的

Ⓑ 禁果分外甜

111) *Aurum omnes victa iam pietate colunt* [Everybody already worship money, all sense of duty is already dead]

Ⓐ 所有人都已经崇拜黄金，善被打败了

Ⓑ 笑贫不笑娼

112) *Fortuna amicos parat, inopia amicos probat* [Prosperity obtains friends, need tests them]

- Ⓐ 成功得到朋友，需求试验朋友
- Ⓑ 患难见真情

113) Occasio furem facit [Opportunity makes a thief]

- Ⓐ 机会产生小偷
- Ⓑ 慢藏海盗

114) Radix malorum est cupiditas [Greed is the root of evils]

- Ⓐ 贪婪是罪恶的根源
- Ⓑ 贪婪是一切罪恶的根源

22. 时间

115) Ad Kalendas graecas [To the Greek Kalends (= never)]

- Ⓐ 以希腊日历计初一 (= 永不)
- Ⓑ 一直拖延

116) Ars longa vita brevis [Art is long, life is short]

- Ⓐ 艺术永恒长，生命短暂
- Ⓑ 生有涯，知无涯

117) Carpe diem [Seize the day]

- Ⓐ 把握每一天
- Ⓑ 李白的诗歌：“人生得意须尽欢，莫使金樽空对月。”有此意。

118) O tempora, o mores! [What times, what (bad) customs!]

- Ⓐ (这是个) 什么样的 (坏) 时代，什么样的 (坏) 习俗啊!
- Ⓑ 世风日下

119) Roma non fuit una die condita [Rome was not built in one day]

- Ⓐ 罗马不是一天建成的
- Ⓑ 冰冻三尺，非一日之寒

120) Sic transit gloria mundi [Thus passes the glory of this world]

- Ⓐ 世间的荣耀就此消失
- Ⓑ 人无千日好，花无百日红

121) Tempus edax rerum [Time, devourer of all things]

- Ⓐ 时间是所有事物的吞噬者
- Ⓑ 光阴似箭，日月如梭

23. 法律

122) Audiatur et altera pars! [May the other side be heard!]

- Ⓐ 愿我们能听到对方!
- Ⓑ 兼听则明 偏信则暗

123) Consensus facit legem [consent makes the law]

- Ⓐ 协议产生法律
- Ⓑ 协议产生法律

124) Nemo est supra leges [No one is above the law]

- Ⓐ 没人在法律之上
- Ⓑ 法律面前人人平等

24. 其他

125) Agere sequitur esse [Actions follows existence (if he acts, means he exists)]

- Ⓐ 如果有行为就有一位行为者
- Ⓑ 存在先于行动

126) Fiat iustitia et pereat mundus [Let justice be done, though the world perish]

- Ⓐ 让正义伸张, 甚而如果世界消灭
- Ⓑ 有理走遍天下, 无理寸步难行

127) *Fiat iustitia; ruat caelum!* [Let justice be done though the heavens may fall (= even if the consequences are disastrous)!]

- Ⓐ 让正义伸张, 让天空下落 (=尽管结果是灾难性的)
- Ⓑ 有理走遍天下, 无理寸步难行

128) *Fiat lux!* [Let there be light!]

- Ⓐ 要有光!
- Ⓑ 《圣经》中上帝创世的第二天, 上帝说“要有光!”, 于是就有了光。

129) *In vino veritas* [In wine there is truth]

- Ⓐ 酒中有真相
- Ⓑ 酒后吐真言

130) *Qualis rex talis grex* [How is the king, such is his people]

- Ⓐ 国王这样, 老百姓这样
- Ⓑ 上行下效

131) *Ubi concordia ibi victoria* [Where there is harmony there is victory]

- Ⓐ 哪里有团结, 哪里就有胜利
- Ⓑ 家和日子旺, 国和万事兴

欧洲两位早期亚洲名人：支倉六右衛門常長和沈福宗

Two Early Asian Celebrities in Europe: Hasekura Tsunenaga and Shen Fuzong

雷立柏 (Leopold Leeb)

The Shogun government in Edo (also known as Tokugawa bakufu, in power from 1603 to 1868) intended to control all contacts of the daimyo to the foreign world. The shoguns in Edo (Tokyo) were worried that the Christian daimyos in Kyushu could independently develop trade relations and thus become powerful. By 1620 Nagasaki had introduced foreign technology, military devices, nautical instruments, and ships in the new style were built there, ships that would sail to Macau, Vietnam, the Philippines and other ports in East Asia.

One daimyo who sought to contact the western world was not in Kyushu but in the north of Edo, namely in Oshu: Date Masamune (1567-1636). In 1592 he followed the call of Hideyoshi and sent three thousand soldiers to Korea, participating in the Japanese attack on the Joseon (or “Choson”) Dynasty. After the death of Hideyoshi Date Masamune joined the camp of Tokugawa Ieyasu, and after the decisive battle of 1600, he was allowed to retain his kingdom. As lord of Sendai he built the castle of that city. Masamune knew that the large Spanish cargo ships traded with the Philippines. These ships crossed the vast Pacific Ocean and connected the Philippines with Mexico and from there with Spain. Naturally Masamune was interested to have more trade with Spain, and in 1613 he sent his retainer Hasekura Tsunenaga (1571-1622) to Spain in order to negotiate trade relations. The year 1613 was the “18th year of the Keicho Era” thus this embassy is also known as “Keicho Embassy”.

The inspiration to this embassy came from the Spanish Franciscan missionary Luis Sotelo (1574-1624), who helped Masamune to write a letter to the Spanish king and persuaded him to send a delegate to Spain to submit the letter to the king. Thus in the year 1613 Hasekura and Sotelo sailed off from the port of (modern) Ishinomaki and traversed the Pacific, reaching the west coast of Mexico, from where they traveled over land until the east coast of that Spanish colony. In 1615 their ship

moored in one of the ports of Spain. Felipe III the King of Spain received the messengers in his palace in Madrid, and not much later Hasekura Tsunenaga received baptism there. Friar Sotelo also brought the messenger from Japan to Rome, where Pope Paul V welcomed him. Hasekura submitted letters to the Pope, because the thorny question of Spanish and Portuguese trade relations had to do with the Pope. A century earlier, Pope Alexander VI had authorized the Treaty of Tordesillas (1494) according to which the earth was divided into two hemispheres: the regions from Brazil to India were under Portuguese control, and the regions in Latin America (except Brazil) were entrusted to Spain for colonizing them and supporting the missions there. Later the Philippines, Macau, and Japan were discovered, and the Philippines were entrusted to Spain, whereas trade with Macau and Japan was under Portuguese auspices. However, Japan became a bone of contention, because it was at the border line dividing the two hemispheres. The question was complicated by the fact that in 1580 the Portuguese king died without a successor, and thus Portugal was annexed by Spain. Now Spain took over the control of many colonies which were under Portuguese rule, and this led to many conflicts. The Portuguese resented the unification of the two kingdoms, and King Joao IV restored the independence of Portugal in 1640. His dynasty continued to reign in the Kingdom of Portugal until 1910.

In the 1620s the Portuguese were reluctant to share their trade monopoly in Japan with Spanish ships. Because of the complicated situation neither the Spanish King in Madrid nor the Pope in Rome gave a clear response to the requests in the letters submitted by Hasekura, and he returned with empty hands.

In 1618 Fr. Sotelo and Hasekura returned to the Far East. First their Spanish galleon (the typical Spanish armed cargo vessel of the era) brought them to the Philippines, where the Spanish governor received them with warm benevolence, and Hasekura enjoyed the stay there for two years. Only in 1620 he returned to Japan. He reported to Date Masamune and offered him a number of presents from Spain and from the Philippines. However two days later Masamune banned Christianity in his realm and expelled the missionaries there. The political pressure from the shogun in

Edo was already so strong that even Hasekura was forced to renounce his faith. He was threatened with execution. About his later life there are no reliable sources. It is known that his relatives suffered because of their faith, and some of them were tortured to death, others fled or were exiled. As the isolation policy of the central government was implemented without exceptions, the illusory dream of Masamune to have trade with Spain or with the Philippines evaporated.

Some of the presents Hasekura brought back from Europe and the Philippines have been preserved in Japan. Among these items there is an oil painting which someone in Europe made after Hasekura had received baptism. This painting is preserved in the museum of Sendai today (see the image below).

Hasekura sank into oblivion in Japan, but in Europe he was a star and a celebrity. There were reports about him, and his image appeared in periodicals and books in Europe. Already in 1615 readers in Italy could buy a monograph by Scipione Amati, entitled *Historia del Regno di VOXV del Giappone* (“The Story of the Kingdom of the Samurai of Japan”). This book was soon translated into German, and in 1616 a similar publication was edited in Paris, of course in French. In Japan on the contrary the “Keicho Embassy” was absolutely forgotten for 250 years. When the Meiji reformers sent a delegation to Europe in 1870, the Europeans showed them publications concerning the visit of Hasekura more than two centuries earlier, causing much amazement among the Japanese delegates. Perhaps there are many incidents of this kind: people considered very important at some stage were completely forgotten by posterity.

沈福宗

第一位比较好地掌握拉丁语的中国耶稣会会士大概是沈福宗（亦称 Alfonso Chen, Michel, 1658-1691 年），他 1681 年和柏应理（Couplet, 1623-1693 年）一起去欧洲。他曾去巴黎和伦敦，并和牛津大学的东方学家 Thomas Hyde（海德，1636-1703 年）合作。1688 年沈福宗在葡萄牙进入耶稣会，不久后他被派回中国去，但不幸 1691 年在游途中（在 Mozambique 莫桑比克海岸）去世。沈福宗会

说拉丁语，而靠这个语言能力，他能够和英国、法国学者和贵族进行有意义的对话。

根据《16-20 世纪入华天主教传教士列传》的记载，在英国和法国都保存关于沈福宗的画图，在一幅画下面写：“出生在南京省景教徒双亲家庭中的中国人，在举行洗礼时被命名为弥格尔或弥额尔（Michel），而在举行坚振礼时又被命名阿方所（Alphonse）。他于 1684 年（原文如此，也有人认为是 1681 年）与中国传教区的司铎、耶稣会会士 Philippe Couplet（柏应理）一起来到欧洲。在经过法国时，他有幸（原文如此）拜谒法国国王陛下，并在法王面前以中国方式进餐。他在罗马吻了教皇陛下的脚。”他于 1687 年来到英国牛津大学。大约在 1686 年，他在葡萄牙的 Lisbon（里斯本）进入初学院，而当时关于他有这样的记载：“在拉丁语方面，他有相当的修养。”在未被祝圣司铎之前，他已经启程（1691 年），但在回中国的路上 1692 年 9 月 2 日逝世于莫桑比克附近的途中。

A similar case might be the Chinese counterpart of Hasekura, Shen Fuzong (1658-1692), who traveled to Europe in the second half of the 17th century, 70 years after Hasekura. Shen's westernized name is "Michael Alfonso Chen". He was born in Nanjing, the former capital of China. Perhaps he came from an old Nestorian family, which may imply that his ancestry had links to Persia or central Asia. This would not be unusual, as there are also many Muslims in Nanjing, said to be the descendants of Persian or Arab traders. One of these ethnically non-Chinese Muslims was the famous scholar Wang Daiyu (1584-1670).

In 1681 the seminarian Shen Fuzong, aged 23, and the Belgian Jesuit Fr. Philippe Couplet (1623-1693), the author of the booklet on Candida Xu, set sails in Macau. They headed for France, but only in 1684 they reached their destination. In France the Jesuits understood well how to present the young Chinese in the circles of scholars and of the nobility. Because Shen's Latin was very good he could directly communicate with the European nobles. Even the King of France, Louis XIV, received Shen Fuzong and asked him to show how Chinese eat with chopsticks. Shen also traveled to Rome and was received by the Pope. In 1687 Shen traveled to London in the company of some Jesuit fathers. One of the scholars working at the library of

Oxford University, Mr. Thomas Hyde came to know about Shen and asked him to help with some Chinese books in the library. Shen Fuzong altogether wrote seven Latin letters to Mr. Hyde, and these have been preserved. In summer 1687 Shen Fuzong was able to visit the Bodleian Library and helped to catalogize some of the books there. He made a list of the Chinese volumes in the library. After he had been received by King James II of England, the King ordered that a painting of Shen should be made, and this portrait has been preserved until today (see image below). It is also the portrait of the first Chinese “celebrity” in Europe, a man who spoke Latin, had received a philosophical and linguistic training and who intended to return to China as Jesuit priest and missionary.

Although Shen Fuzong had seen Kings and scholars in Europe, we do not have much material concerning his further career in the West. In 1688 he entered the Jesuit novitiate in Lisbon, and at the same time he studied theology. He prepared to be ordained priest, but before that he set sails and departed for the East. In 1691 he left Lisbon on a ship bound for India, and one of the passengers on the ship was his confrere Fr. Kilian Stumpf (1655-1720), a young man about the same age as Shen. Unfortunately on 2 September 1692 Shen Fuzong died of some illness on the ship, when the vessel passed the coast of Mocambique. Therefore this “famous Chinese” was buried in the sea, and in China there is no tombstone commemorating him. Only in Europe some relics give testimony to the special course of his young life.

Shen’s Latin was very refined, and he knew many expressions of politeness. In the letter number six (from 7 February 1688) he responds to the inquiries of Mr. Hyde like this:

Amplissime Domine,

Accepi binas Litteras ab A[ltitudine] t[ua], alteras 22 januarii datas alteras 29. puto ad primas responsum fuisse ad plerasque quæstiones (...) Sinenses carent conjugationibus et declinationibus. addunt tamen genitivis ũ [de] et in stylo litteratorum chi [zhi] quae particulae semper praeponuntur substantivo uti et ipsum substantivum praeponitur

ordinarie alteri substantivo, quando non ponitur particula genitivi. v. g. tíen [tían] chù [zhu] significat coeli Dominus, quod si dicas chù [zhu] tíen [tían] significabit dominantem coelo. Dativo praeponunt saepe yu [yu] 與 etsi saepe sine illis particulis intelligant saltem litterati. Accusativus ordinarie postponitur verbo a quo regitur absque ullo addito. ablativo praeponitur saepe particula yu [yu] 於. non possum exacte dicere quantum mensura ta che [da chi] excedat mensuram siao che [xiao chi]. ego puto siao che [xiao chi] sinicum accedere proxime ad ulnam vestram Europaeam. Examinabo rem cum fuero ulyssipone. (...) Vale Amplissime Domine mei semper memor uti et ero ego

humillimus et obstrictissimus

servus Michael Xin.¹

For those who cannot read Latin, we add here the translation:

Most Generous Sir,

I have received two letters from Your Highness, dated 22 January and 29 January respectively. I think I will answer the questions of the first letter... (...) the Chinese do not have conjugations and declinations. They simply add the word ‘de’ for expressing a genitive, and in literary Chinese ‘zhi’ is added. These particles are placed before the noun, just like this noun can be put before another non, when the particle of the genitive is omitted. For example ‘tian zhu’ means ‘Lord of Heaven’, but if you say ‘zhu tian’ it means ‘ruling the sky’. For the dative they use often the particle ‘yu’ before a noun, but the scholars also often understand the meaning without this particle. The accusative regularly is the noun after a verb, by which it is determined without any addition. Before a noun in the ablativo often the particle ‘yu’ is placed. I cannot say exactly how much the measure unit ‘da chi’ exceeds the ‘xiao chi’, but I suppose

¹ See William Poole, “The Letters of Shen Fuzong to Thomas Hyde, 1687-1688”, eBLJ 2015, 9; (from the internet). The Latin letters are registered under MS. Sloane Or. 853a.

that the ‘xiao chi’ measure corresponds roughly to your European ell (ulna). I will investigate the matter when I will be in Lisbon. (...) Good bye most generous Sir, may you always keep me in mind, just as I remember you.

Your most humble and obliged

Servant Michael Shen.

This letter gives a glimpse of the questions which interested the British scholar and also shows Shen Fuzong’s erudition as well as the friendship which connected the two men. Polished Latin was their common language. Perhaps this was the first direct dialog between a European orientalist (or even sinologist) with a Chinese scholar. Of course, we may add, this was the first such dialog in Europe, because since the 1580s Jesuit missionaries in China must have many direct conversations (in Chinese) concerning similar matters.

Below are images of the preserved oil paintings depicting the two “celebrities from the East”, on the left side Shen Fuzong, on the right side Hasekura Tsunenaga, both depicted with a cross.



《崇一堂日记随笔》圣人传记译介研究

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摘要：《崇一堂日记随笔》由汤若望译述、王徵笔记，是晚明颇具代表性的天主教中文圣人传集，其所录圣人传记多源自《沙漠圣父传》（*Vitae Patrum*）。论文梳理《崇一堂日记随笔》的内容与西文来源，从译词选择、故事改编与缀加论赞几个角度分析其译介特色。通过内容梳理与译介分析总结《崇一堂日记随笔》在西方文学东传与中国天主教传教史层面的历史价值。

关键词：《崇一堂日记随笔》；《沙漠圣父传》；译介；圣人传记

圣人传记（hagiography）书写是天主教的重要传统，其根本目的是将圣人描绘为基督徒生活的典范，通过记录圣人的生平行实展现他们如何模仿耶稣和历史上的圣人的生活，鼓舞受众以圣人为榜样。天主教圣人传书写从公元2世纪一直延续到当代，传世文献卷帙浩繁。晚明传教士入华后即着意于中文圣人传的编写，留存有多部圣人传文献，这些圣人传中既有单篇圣人传记，如龙华民（Niccolo Longobardi, 1559—1654）《圣若撒法始末》（1602）、马若瑟（Joseph-Henry-Marie de Prémare, 1666—1736）的《圣若瑟行实》、巴德明（Dominique Parrenin, 1655—1741）的《德行谱》等；亦有编纂成册的圣人传集，如高一志（Alfonso Vagnone, 1566—1640）的《天主圣教圣人行实》、汤若望（Johann Adam Schall von Bell, 1591—1666）译述、王徵笔记的《崇一堂日记随笔》和冯秉正（J. M. A. de Moyriac de Mailla, 1669—1748）的《圣年广益》。

在上述中文圣人传记中，《崇一堂日记随笔》虽篇幅短小，收录圣人数量远不及《天主圣教圣人行实》与《圣年广益》，但却尤为特殊。王徵在汤若望的译文后增添了自己的“评赞”，在书前加上“小引”，并在书后附录《祈请解罪启稿》，忏悔自己因纳妾犯下的“毋要邪淫”之罪。由此，译述而来的圣人故事与

教徒王徵在《崇一堂日记随笔》中形成了一种对话，让我们看到一个中国教徒如何从自身文化和宗教身份出发理解天主教圣人。²

一、《崇一堂日记随笔》的内容

王徵在《崇一堂日记随笔》“小引”中叙及，“崇一堂者，向余理维扬时，因远西诸儒，振铎中土，寓我省会，爰置此堂，以为朝夕钦崇天主上帝之所。……比自维扬归里，会汤道未先生，寓此堂中，振扬天主圣教。余间一躬诣，每留连十数日，多闻所未闻，此则坐间笔记之话言也。”³由此可知“崇一堂”为传教士在陕西西安所建教堂，取“钦崇天主”之意。明天启七年（1627）汤若望到西安接任教务，而王徵崇祯元年（1628）从扬州返回陕西为父亲服丧，所谓“坐间笔记之话言”即是二人往来时汤若望口译、王徵所作笔记。汤若望译述西方圣人奇迹意在“渡人”，即牧养教徒，而王徵整理《崇一堂日记随笔》则意在自省，他曾自述因偶翻架上书册，见昔日所记旧稿，于是“随手录成帙，漫加评赞于其后以自省。”⁴又说，“余之录此，非果能自取法，亦非必欲强人取法”，⁵他古稀之年重新抄录、整理这些西方圣人故事，更多地是自我观照，以“彼之行迹”反观“我之心路”。“但思诸修士，看透世缘悉幻，独倚天主为真，故虽受苦千般，不改钦崇一念。自恨受教已久，认得天主事理已真，且默荷天佑，提扶保全之恩，已多且厚，乃悠悠忽忽，日在醉梦乡里，日惟料理尘情俗缘，不肯时时回头顾主。”⁶王徵的“夫子自道”将其心迹表露无疑。1638年王徵将早年的笔记

²有关王徵的儒家天主教徒身份，台湾学者黄一农有精辟的解读，参见黄一农：《两头蛇：明末清初的第一代天主教徒》，上海：上海古籍出版社，第130—174页。此外，美国圣路易斯华盛顿大学徐允婧（Xu Yunjing）的博士论文《对救赎与神圣的追寻：17世纪儒家天主教徒及其自我书写》第一章对王徵在《崇一堂日记随笔》评赞中所体现的儒家士大夫和负罪基督徒两种身份展开了探讨，解读王徵如何通过《崇一堂日记随笔》公共告解并建构自我形象，展现其个人宗教身份，参见 Xu Yunjing. *Seeking Redemption and Sanctity: Seventeenth-Century Chinese Christian Literati and their Self-Writing*, Washington University in St. Louis, 2014, pp.13—54.

³汤若望译述，王徵笔记：《崇一堂日记随笔》，载吴相湘编：《天主教东传文献三编》，台北：台湾学生书局，1984年，第759—760页。

⁴同上，第761页。

⁵同上，第762页。

⁶同上，第762—763页。

整理成帙，在书前添加“小引”，在每篇译文之后加上“评赞”，并附录其 1636 年所作《祈请解罪启稿》，《崇一堂日记随笔》得以刊刻成书。

《崇一堂日记随笔》共 14 篇，王徵在引言中自述，“先生每夕坐间，为余译述西贤苦修会中奇迹一、二段，以为日课。”⁷可见汤若望所述多为片段，这 14 篇从体例上看既有传记，也有故事。王徵将十四篇分别题为“巴孛圣人”“安当葆禄”“莫闾利约”“每爵祝日”“老实葆禄”“毕约尔”“卯罗水异”“卯罗酒异”“少年水异”“以撒巴刺约”“少年人”“修道人”“欧塞卑约”与“玛利诺”。⁸其中第七、八、九篇篇幅短小，仅记两则卯罗“水异”“酒异”神迹和一无名少年“水异”神迹，从文体上看并不能算作传记；第十一篇与第十二篇王徵以“少年人”和“修道人”命名，仅记一事，更类似笔记小说。⁹

罗马耶稣会档案馆（Roman Archives of the Society of Jesus）与梵蒂冈图书馆（Vatican Library）均藏有《崇一堂日记随笔》刻本。罗马耶稣会档案馆馆藏编号为 JAPONICA-SINICAI.36III，梵蒂冈图书馆馆藏编号为 BORGIACINESE336.3，¹⁰二者略有不同，耶档馆藏本“目录”在“小引”之后，且书前有毛笔写五个大字，“天地书善修”，“天地”两字一页，“书善修”三字各一页，“书”字页写有“苦修圣人来历”字样。陈纶绪曾指出，封面页内题写的“苦修圣人来历”或为该书旧题。¹¹学者向达曾在《瀛涯琐志——记牛津所

⁷同上，第 760 页。

⁸以上故事人物简介如下：“巴孛”为 St.Paphnutius，生卒年不详，主要在约四世纪活动；“安当”为 St.Antonius，生于约 251 年，卒于 356 年，英文称 Saint Anthony 或 Anthony the Great；“葆禄”为 St.Paulus；“莫闾利约”为 St. Macarius of Alexandria，也被称为 Alexandria the Younger，四世纪在埃及尼特里亚沙漠修道（Nitrian Desert）；“每爵”为 St.Mutius；“老实葆禄”即 Paul the Simple，约 339 年离世，是圣安当的弟子；“毕约尔”为 St.Pior；“本多”为圣本笃（St.Benedictus,c.480—543），他是本笃会的会祖，被誉为西方隐修制度的始祖；“卯罗”（Maurus）和巴刺济多（Placidus）是圣本笃的两位门徒；“以撒巴刺约”指 Evagrius Ponticus，345 年生于靠近黑海的易伯拉（Ibora），卒于 399，是 4 世纪晚期教会颇有声望的神学家；“欧塞卑约”为 Ospitone，巴尔巴吉亚国王（Barbagia，位于意大利撒丁岛山区）；“玛利诺”为 St.Marina，她也被称为 St.Marinathe Monk 以和其他名为 Marina 的圣女区别开来。

⁹《晚明天主教翻译文学笺注》介绍《崇一堂日记随笔》时，将其与高一志《天主圣教圣人行实》作比，亦指出其体例上“有类笔记”的特点，参见李爽学，林熙强主编：《晚明天主教翻译文学笺注》卷一，台北：中研院中哲所，2014 年，第 233—237 页。

¹⁰参见 Albert Chan. *Chinese Books and Documents in the Jesuit Archives in Rome: A Descriptive Catalogue*. New York&London:M.E.Sharp,2002,pp.320—321.; 伯希和著，高田时雄校订、补编，郭可译：《梵蒂冈图书馆所藏汉籍目录》，北京：中华书局，2006 年，第 46 页。

¹¹Albert Chan. *Chinese Books and Documents in the Jesuit Archives in Rome: A Descriptive Catalogue*. New York&London:M.E.Sharp, 2002, pp. 320—321.

藏的中文书》一文中记载牛津大学博德利图书馆（Bodleian Library）藏有《崇一堂日记随笔》同治时期的抄本。¹²

二、《崇一堂日记随笔》的西文来源

明清传教士所作圣人传多为翻译之作，其书中或称“译叙”，如高一志论其《天主圣教圣人行实》云，“取圣人行实，择其尤著者，译叙成帙。”¹³；或称“译”；也有称“述”者，如《圣女罗洒行实》《圣父方济各行实》《若瑟圣人行实》和《圣母净配圣若瑟传》之类；亦或“译述”并举，如巴多明《德行谱》序言曰，“似此精修幼圣，余窃向往之至，谨因本传而译述焉。”¹⁴传教士的翻译如其自述，有“译”的部分，也有“述”和“叙”的成分，往往“夹译夹述”、不拘一格，很难以今日之翻译标准衡量。此外，明清之际传教士的文学译著往往隐去源本作者，只见译者，源本作者的阙如以及译者夹译夹述的自由和大刀阔斧的改写使追索底本尤为不易，更有甚者，传教士以“拿来主义”杂糅各种来源，以至其所据底本常“模糊不清”，这也使底本的追索更加困难。王徵在《崇一堂日记随笔》“小引”中论及他看到汤若望讲述故事所据的奇迹小册“蝇头西字，横行密排，又是单纸，两面细印，计纸百数十叶。事少者，每叶或一段，或两三段；事多，则每段或满一叶，或多至两三叶而止。”¹⁵这一西文奇迹小册今日已难觅踪迹，根据学者杜鼎克(Adrian Dudink)的考证，《崇一堂日记随笔》中的故事有11篇源自《沙漠圣父传》(*Vitae Patrum*)，分别是：“巴孛圣人”“安当葆禄”“莫闾利约”“每爵祝日”“老实葆禄”“毕约尔”“少年水异”“以撒巴刺约”“少年人”“修道人”和“玛利诺”；另有一篇“卯罗水异”出自额我略(Gregory the Great, 540—604)的《对话录》(*Dialogues*)；“卯罗酒异”与“欧塞卑约”两篇出处不详。杜鼎克指出汤若望所依据的很可能是某个包含《沙漠圣父传》中流行故事的圣传选集。¹⁶学者

¹²向达：《瀛涯琐志——记牛津所藏的中文书》，载《国风月刊》第8卷，第12期，1936年，第50页。

¹³汤若望译述，王徵笔记：《崇一堂日记随笔》，载吴相湘编：《天主教东传文献三编》，台北：台湾学生书局，1984年，第760页。

¹⁴巴多明：《德行谱》，载钟鸣旦，杜鼎克，蒙曦主编：《法国国家图书馆明清天主教文献》，第20册，台北：台北利氏学社，2009年，第486页。

¹⁵同上，第760页。

¹⁶参见 Adrian Dudink, “The religious works composed by Johann Adam Schall, especially his Zhuzhi qunzheng, and his efforts to convert the last Ming emperor,” in Roman Malek, Ed., *Western Learning and Christianity in China: The Contribution and Impact of Johann Adam Schall von Bell, S.J. (1592—1666)*. Vol.2. Sankt Augustin: China-Zentrum and the Monumenta Serica Institute, 1998, p.806-808.另，以上故事人物简介如下：“巴孛”为 St.

李爽学亦认为“汤氏所传应本于某经挑选后之选本，其祖本大有可能还是罗斯维德(Heribert Rosweyde, 1569—1629) 1615年在安特卫普(Antwerp)首刊的《沙漠圣父传》。”¹⁷

《沙漠圣父传》是有关沙漠隐修士生平事迹的汇编，内容颇为庞杂。沃德(Benedicta Ward)曾指出关于埃及修道模式的文献有主要有五类，包括如亚大纳削(Athanasius of Alexandria, 约296—373)的《圣安东尼传》(*Life of St. Anthony*)和哲罗姆(St. Jerome, 347—420)的《第一位隐修士圣保禄的生平》(*Vita Sancti Pauli primi eremitae*)之类的个人书写，《修道史》(*Historia Monachorum*)之类的游记，灵修指导书信集和有关修道神学的正式论述，最后一类是最初在修士间口口相传，被不断地传播，以叙利亚语、科普特语、希腊语和拉丁语记录下来的言行录。¹⁸《沙漠圣父传》约4至7世纪时被译为拉丁文，在中世纪的欧洲广为流传，李爽学教授提及的罗斯维德拉丁文编本(*Vitae Patrum: De vita et verbis seniorum libri I-X historiam eremiticam complectentes*)共10卷，包括圣安东尼(St. Anthony the Great, 约251—356)、圣喜辣恋(St. Hilarion, 291—371)、圣巴西略(St. Basil the Great, 330—379)等天主教历史上久负盛名的圣人都收录其中。罗斯维德本是后世《沙漠圣父传》的标准本，也成为后来博兰德学派(Bollandists)的大部头著作《诸圣传记》(*Acta Sanctorum*)的一部分。

《崇一堂日记随笔》所据的底本“奇迹小册”虽然踪迹难考，但如李爽学教授所论，“至少在系谱上，罗编《沙漠圣父传》仍能提供某种线索，藉供《崇一堂日记随笔》比勘之用。”¹⁹笔者亦援引杜鼎克教授与李爽学教授的见解，以《沙漠圣父传》作为《崇一堂日记随笔》传文的主要文学来源。

Paphnutius, 生卒年不详，主要在约四世纪活动；“安当”为 St. Antonius, 生于约251年，卒于356年，英文称 Saint Anthony 或 Anthony the Great；“葆禄”为 St. Paulus；“莫闾利约”为 St. Macarius of Alexandria, 也被称为 Alexandria the Younger, 四世纪在埃及尼特里亚沙漠修道(Nitrian Desert)；“每爵”为 St. Mutius；“老实葆禄”即 Paul the Simple, 约339年离世，是圣安当的弟子；“毕约尔”为 St. Pior；“本多”为圣本笃(St. Benedictus, 约480—543)，是本笃会的会祖，被誉为西方隐修制度的始祖；“卯罗”(Maurus)和巴刺济多(Placidus)是圣本笃的两位门徒；“以撒巴刺约”指 Evagrius Ponticus, 345年生于靠近黑海的易伯拉(Ibora)，卒于399，是4世纪晚期教会颇有声望的神学家；“欧塞卑约”为 Ospitone, 巴尔巴吉亚国王(Barbagia, 位于意大利撒丁岛山区)；“玛利诺”为 St. Marina, 她也被称为 St. Marina the Monk 以和其他名为 Marina 的圣女区别开来。

¹⁷李爽学：《译述：明末耶稣会翻译文学论》，香港：香港中文大学出版社，2012年，第110页。

¹⁸Benedicta Ward, “A Note on the Text,” in his trans. *The Desert Father: Saying of the Early Christian Monks*, London: Penguin Books, 2003, pp. XXVIII—XXIX.

¹⁹李爽学：《译述：明末耶稣会翻译文学论》，香港：香港中文大学出版社，2012年，第111页。

表 1: 《崇一堂日记随笔》西文来源表²⁰

《崇一堂日记随笔》篇目	西文来源	备注
巴孛圣人	<i>Vitae Patrum LiberII</i>	PL, vol. 21, pp.435-439
	<i>Vitae Patrum Liber VIII</i>	PL, vol. 73, pp.1170-1173
安当葆禄	<i>Vitae Patrum LiberI</i>	PL, vol. 23, pp.17-28
莫閻利约	<i>Vitae Patrum Liber VIII</i>	PL, vol. 74, pp.272—273、 362—363
每爵祝日	<i>Vitae Patrum LiberII</i>	PL, vol. 21, pp.422—424
老实葆禄	<i>Vitae Patrum LiberII</i>	PL, vol. 21, pp.457—459
毕约尔	<i>Vitae Patrum LiberIII</i>	PL, vol. 73, pp.758—759
	<i>Vitae Patrum LiberVIII</i>	PL, vol. 73, p.1185
卯罗水异	<i>Dialogoues LiberII</i>	PL, vol. 66, p.146
卯罗酒异	出处待考	
少年水异	<i>Vitae Patrum LiberIII</i>	PL, vol. 73, p.756
以撒巴刺约	<i>Vitae Patrum LiberVIII</i>	PL, vol. 73, pp.1182—1185
少年人	<i>Vitae Patrum LiberV</i>	PL, vol. 73, pp.874—875
修道人	<i>Vitae Patrum LiberV</i>	PL, vol. 73, pp.883—884
欧塞卑约	出处待考	

三、西方故事的中国腔调：《崇一堂日记随笔》的译介特点

《崇一堂日记随笔》为节译之作，中文较拉丁文故事简略了许多，缺译、漏译之处并不鲜见。如圣人巴孛故事省略了诸多乡约所说的善事以及巴孛指导乡约苦修和训诫来访者的话；莫閻利约故事中略去修士们四旬期苦修的细节以及会长

²⁰笔者参考杜鼎克与李爽学两位学者的研究，梳理了《崇一堂日记随笔》的西文来源，表中备注栏“PL”为《拉丁教父文集》(*Patrologia Latina*)，页码出自 Jacques Paul Migne ed., *Patrologiae Cursus Completus. Series Latina*. Parisiis: apud Garnier Fratres, 1844—1855.徐允婧博士论文附录 I 列出了《崇一堂日记随笔》中传文篇目来源，主要摘录了杜鼎克的观点，参见 Xu Yunjing, *Seeking Redemption and Sanctity: Seventeenth-Century Chinese Christian Literati and their Self-Writing*. Ph. D. dissertation, Washington University in St. Louis, 2014, pp.215—216.

对莫闾利约所说的话；老实保禄故事省略了安当训练老实保禄顺从的过程。此外，拉丁文故事中引用圣经经文的大都略去不译，圣人每爵故事中，司铎向每爵传授圣咏，每爵救人路上恐不能及时赶到默想救世主的话语都不见于《崇一堂日记随笔》。从《崇一堂日记随笔》所述故事内容看，译者十分在意故事的可读性，有意为西方圣人故事设置中国语境，如故事篇末则多以“……云”的句式结尾，类似中国笔记小说，这些改编为西方圣人故事营造出一种中国腔调。将《崇一堂日记随笔》与《沙漠圣父传》拉丁文本对照，²¹可以发现《崇一堂日记随笔》明显地做了中国化的适应性改编。首篇《巴孛圣人》讲述圣人巴孛修道多年，稍有自满，天主以吹箫人、乡约和商人事迹训诫警示，圣人发奋苦修，最终升天列圣的故事。王徵以“乡约”称邻村的首领，并解释曰，“乡约者，约一乡而为善者。一乡有事，咸质成焉。”²²这句话并不见于《沙漠圣父传》。故事中吹箫人所遇含冤妇人“卖子偿债”的桥段也来自译者的改编，《沙漠圣父传》中原本记述妇人之夫因欠债被拘，受尽折磨，其三个儿子亦被拘禁。与被关押相比，“卖子偿债”更具戏剧性也更契合中国读者的“期待视野”。

在《崇一堂日记随笔》中，这种适应性的改编更为典型地体现在Desertum这一空间意向的翻译上。《沙漠圣父传》中的隐修士多处埃及、叙利亚一带的沙漠旷野之中，Desertum（沙漠 / 旷野）也成为早期基督教修道的典型空间意象，它远离城市的嚣闹，是隐修士们灵性操练的圣地，他们在这里接受身体的苦修和精神的历练，从而实现生命的升华，走向天上的家乡。Desertum不仅是一个实在的地理空间，还是一个具有象征意义的精神空间，它是与尘世隔离的屏障，虽贫瘠荒芜却是孕育丰盈心灵的“沃土”。走向“沙漠荒野”、停留在“沙漠荒野”之地象征着个体生命脱离熙熙攘攘的尘世，从而进入天堂圣境的超凡入圣的旅程。

《崇一堂日记随笔》中，西方圣人栖居的隐修之地Desertum（沙漠 / 旷野）被译为“山”，沙漠 / 旷野修道无一例外被置换成“山中修道”，如圣人巴孛在“山中修道”，吹箫人、乡约和商人皆随其入“山”；圣保禄抛家弃业，入“深山穷岩”之中；每爵圣人听铎德所讲三、两段事后，便“入山行持”；圣安当恐老实保禄

²¹本文所依据拉丁文本《沙漠圣父传》为罗斯维德 1615 年版。

²²汤若望译述，王徵笔记：《崇一堂日记随笔》，载吴相湘主编：《天主教东传文献三编》，台北：台湾学生书局，1984 年，第 767—768 页。另，“巴孛圣人”篇中言及天神对巴孛显现，谓其尚未及某乡约。于是巴孛便到乡约之家，问其所行善事。“乡约”一词意为乡规民约，亦指明清时乡中小吏。该词释义参见《汉语大词典》（上海：汉语大词典出版社，1992 年），卷 10，第 665 页。

骄傲，“更置之山中深处”；毕约尔恭听师命，“择一深山中”，三十年不见其师安当；以撒巴刺约“入一山中”，苦修数年。²³如同“沙漠/旷野”，“山”也有与俗世日常生活拉开距离的地理空间意义，它是中国文人向往的理想隐遁之地，也是佛道中人修行的场域之一，“入山修道”更是各类仙传、僧传故事中的“常谭”。事实上，以“山”来表述 *desertum*、*eremus* 或是 *solitudo* 并不精确，中国文化中的山林虽有避世之意，却也常常被描绘为青山绿水的审美之境，*desertum* 等表荒野沙漠的词在天主教文化中所富有的那种对人精神的磨砺，以及耶稣在沙漠中苦修的原型意味都在语言的转换中被过滤掉了。但是对于浸润在中国文化中的读者而言，“入山修道”显然更具文化亲和力，也更容易接受。

《崇一堂日记随笔》译本的另一典型特色就是篇末论赞，这些论赞虽是王徵多年后整理旧译所添加的内容，但也是《崇一堂日记随笔》译文的有机组成部分。在笔者看来，王徵缀加论赞可谓是对译本的“二度创作”，具有两个显著意义：

其一，在体例上赋予西方圣人传记中国史传文学的特征。论赞出自中国史传传统，先秦典籍如《左传》在一段历史记录后即有“君子曰”的形式来评判，司马迁《史记》创造了“太史公曰”这样的模式，后来班固《汉书》则称“赞曰”。《崇一堂日记随笔》中的论赞短则一两句，长则一、二段，虽然没有“赞曰”或类似司马迁《史记》“太史公曰”这样的明确标志，但其功能却不出盖棺定论的评价与劝喻之外；在文本结构上与中国传统的史传相类，形成缀加论赞与议论的结尾。

其二，在内容上提供了中国教徒对西方圣人之“圣”的理解。王徵的论赞论

²³ 《沙漠圣父传》(*Vitae Patrum*) 中巴孛故事讲述其在提巴倚城附近的赫拉克里欧斯地区的沙漠居住。原文为“*Sancti Paphnutii hominis Dei, qui nominatissimus in illis locis anachoretas, et ultimus habitator fuerat deserti in regionibus Heracleos, splendidae apud Thebaidam urbis.*” “*At ille eum audisset haec, nihil moratus, nec omnino aliquid in domo sua ordinans, seculus est virum Dei, pergens cum ipso ad desertum.*” ;讲述吹箫人跟随巴孛到荒野, “*At ille statim fistulas quas manu gerebat abiiciens, secutus est eum ad eremum*”;商人也跟随巴孛到沙漠, “*Ipsa vero sequens sanctum Paphnutium ad desertum, in eodem ab eo constitutus est loco, ex quo et priores ad Dominum fuerunt assumpti.*”每爵与毕约尔荒野沙漠之中苦修, “*At ille tres ei primi Psalmi versiculos tradunt. Quibus ille diligenter consideretis, sufficere sibi ait eos ad viam salutis, et scientiam pietatis. Tribusque diebus permanens apud eos, ad eremum proficiscitur.*” “*Cum autem pervenisset hic ipse Pior ad locum qui situs est inter Natrium et eremum Scythi, effodit puteum, cogitans apud semetipsum.*”讲述以撒巴刺约去到荒野, “*Dicebat autem hic beatus: ex quo veni in solitudinem, non tetigi lactucum, non mincotum olus, non aliquid viride, non fructum.*”以上原文分别参见 Jacques Paul Migne ed., *Patrologiae Cursus Completus, Series Latina*. Parisiis: Apud Garnier Fratres, 1844—1855. Vol 21, p.435, 438, 436—437, 438, 423; Vol 73, p.758, p.1184.

及圣人之“圣”体现在三个方面：首先，入道如箭。《巴孛圣人》中，吹箫者听巴孛(St. Paphnutius of Thebes)一劝便随其入山，译文中说“吹箫者即掷箫”；巴孛劝乡约弃家修道，“其人即飘然赤身，随入山中苦修，通无一念留恋家业妻子意。”²⁴大商听巴孛之言后，挥散伴侣，“辄亦随入山中”。“即”和“辄”生动地表现了其入道之速，与世俗决断之坚。王徵入教后依然在传宗接代与遵守天主教诫命的矛盾中纠结，他也尤为感叹圣人之不可及，其评乡约曰，“一乡党自好之人，劝善赈贫诸美行，人犹可及；至生子后，辄能力绝房帙之私，三十年如一日，难矣哉！难矣哉！一旦赤身飘然，从圣人入山苦修，略无一毫顾盼留连意，则其素所蓄积，绝色一念基之也。如此之人，真是入道如箭。”²⁵乡约令王徵钦佩的不是种种美德，而是其斩断尘俗的坚决与洒脱。在王徵笔下，圣人之圣还体现为“奉主至笃”。圣人保禄几十年如一日苦修不辍，王徵称，“保禄圣人绝利、绝名、绝色、绝世，总在一心有主，常常钦崇一天主在万物之上，才能独居万山之中，遁世不见知，而无悔也。”²⁶在其看来，保禄之所以能长久苦修而矢志不渝，关键之处便是笃信天主。王徵以保禄之“笃”反观世人之“浮”，世人稍甘淡泊，便自诩卓绝不群；少脱尘缘，便谓超绝千古。断然不能如保禄一般时刻钦崇天主。最后，圣人之圣还体现在“遵命至诚”。老实保禄严遵师命，安当命其跪诵《圣经》，不命起身即长跪不起；安当与他人论天主事理，保禄插话，安当怒斥，令其勿言，保禄便一两月不出一言。王徵感喟，“即此细小事，不敢少犯圣人之诚，则于天主诸诫，肯一犯之乎？”²⁷入道如箭、奉主至笃、遵命至诚是王徵从西方圣人传记中读出的感悟，也是王徵“自省”时的参照。

结语

19世纪来华的新教传教士杨格非(Griffith John, 1831—1912)在其译著《红侏儒传》(1882)序言中曾讨论自己的翻译，“译以中国文字，其间或芟其冗烦，或润以华藻，推陈出新，翻波助澜，是脱胎于原本，非按字谨译也。阅是编者，谓

²⁴汤若望译述，王徵笔记：《崇一堂日记随笔》，载吴相湘编：《天主教东传文献三编》，台北：台湾学生书局，1984年，第768页。

²⁵同上，第773页。

²⁶同上，第782—783页。

²⁷同上，第795—796页。

之译可，谓之著可，谓之半译半著亦无不可。”²⁸杨格非“谓之译可，谓之著可，谓之半译半著亦无不”的评价同样适用于明清时期传教士的文学翻译，其翻译并非“底本”与“译本”一一对应的“按字谨译”，而是加以改编、节录、改写的“摘译”“意译”乃至“创译”之作，译者的主体性极强。汤若望与王徵合作节译西方圣人传记，从译词选择，到故事改编再到缀加论赞，使西方圣人故事带上了中国腔调，完成了跨语言与跨文化的创造性转换。

回顾明清西方文学东传的历史，《崇一堂日记随笔》具有重要的历史价值，正是得益于汤若望与王徵的译介，《沙漠圣父传》（*Vitae Patrum*）这部西方流传极广的圣传集的片段得以在晚明便传播入华。此外，《崇一堂日记随笔》的历史价值还体现在传教史层面，它生动地呈现了中国教徒对天主教圣人传记的接受与回应。

²⁸转引自黎子鹏：《福音演义：晚清汉语基督教小说的书写》，台北：台大出版中心，2017年，第3页。

《孔子经典的拉丁文首译》“*Il Primo Confucio Latino*”新书介绍

在 2019 年，麦克雷出版了《孔子经典的拉丁文首译》一书。本书由麦克雷（Michele Ferrero）教授编著，主要整理和编译了意大利来华传教士罗明坚所翻译的儒家经典著作的拉丁文手稿。

下面两则是关于这本书的信息。

一. 新书推介会 “*Il Primo Confucio Latino*”《孔子经典的拉丁文首译》成功举行

2019 年 11 月 20 日晚，“*Il Primo Confucio Latino*”（中文译名《孔子经典的拉丁文首译》）新书推介会在意大利驻华使馆文化中心成功举办。北京外国语大学拉丁语言文化中心主任麦克雷（Michele Ferrero）教授，北京外国语大学国际中国文化研究院荣誉院长张西平教授、北京外国语大学意大利语系主任文铮、北京外国语大学国际中国文化研究院罗莹副教授以及意大利驻华大使馆文化处处长 Franco Amadei（孟斐璇）先生出席了本次新书推介会。来自各界拉丁语言文化爱好者慕名而来，现场互动频繁，气氛热烈。

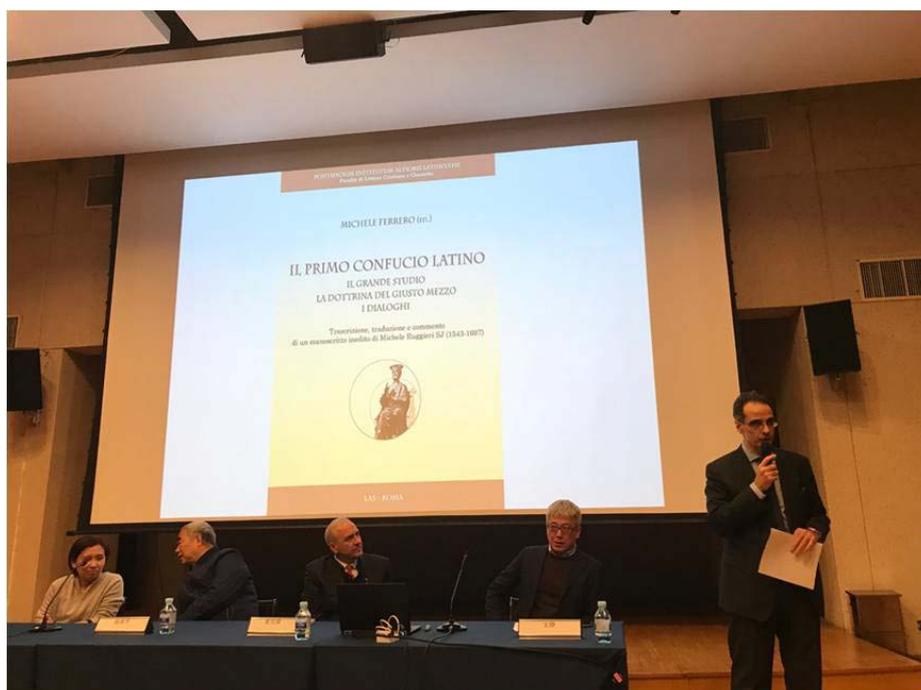


《孔子经典的拉丁文首译》一书由麦克雷（Michele Ferrero）教授编著，主要整理和编译了意大利来华传教士罗明坚所翻译的儒家经典著作的拉丁文手稿。罗明坚（Michele Ruggieri）(1543-1607)生于意大利，万历七年（1579）奉耶稣会之命抵达中国澳门开始学习汉语、传播天主教，他第一次将儒家经典翻译为西方语言，为中西文化交流碰撞拉开了序幕。他的作品有《葡汉辞典》、《圣教天主教实录》、“四书”的翻译等。罗明坚为西方汉学的发展作出了重大贡献，本应与利玛窦齐名，但其学术成果在很长一段时间内并未得到学界的重视。在北京外国语大学国际中国文化研究院同仁们的协作下，麦克雷教授经过多方努力搜集、整理、编译了罗明坚所翻译的儒家经典拉丁文原始手稿，得以出版此书，对于海外汉学研究具有极高的学术价值。



本次推介会由北京外国语大学意大利语系主任文铮主持。意大利驻华大使馆文化处处长 Franco Amadei 首先介绍了拉丁语的历史渊源和拉丁语在西方文化中的重要性，同时肯定了罗明坚对于中西文化交流的贡献。张西平教授简要地介绍了中国传统儒家文化的社会作用以及罗明坚所翻译的儒家思想传入欧洲后对西方启蒙思想形成的推动作用，为海外汉学日后成为一门显学奠定了重要基础。接

着，文铮主任以利玛窦的书信集为研究依据，从利玛窦眼中的罗明坚形象着手反证了罗明坚的学术成就和他为天主教在华传播作出的贡献。随后，罗莹副教授介绍了十六至十八世纪来华耶稣会士对于“四书”的译介及出版，系统地总结了这一时期不同传教士不同版本译介的特点和传教士翻译“四书”的动机。麦克雷教授最后表达了对团队成员的感谢，与观众分享了书中部分拉丁文手稿原文及其译文。



发言结束后，观众们竞相提问，教授们亦热心解答，Franco Amadei 先生也针对提问发表了自己的看法，现场气氛热烈，互动频繁，本次推介会顺利圆满结束。北京外国语大学国际中国文化研究院及拉丁语言文化中心近年来在学术出版、学术交流及学术活动的展开方面都取得了令人瞩目的成绩，为国际汉学研究的进一步展开、沟通中外学术作出了重大贡献。

二. “*Il primo Confucio latino*” presentato dalla FLCC

“*Il Primo Confucio Latino*” 《孔子经典的拉丁文首译》在罗马也成功举行



“Un altro piccolo pilastro sotto il lungo ponte dell’amicizia tra Italia e Cina” con queste parole il prof. Michele Ferrero, sdb, ha definito il suo ultimo libro, presentato nell’aula Juan Vecchi il 14 gennaio, il cui titolo è “*Il primo Confucio latino*”.

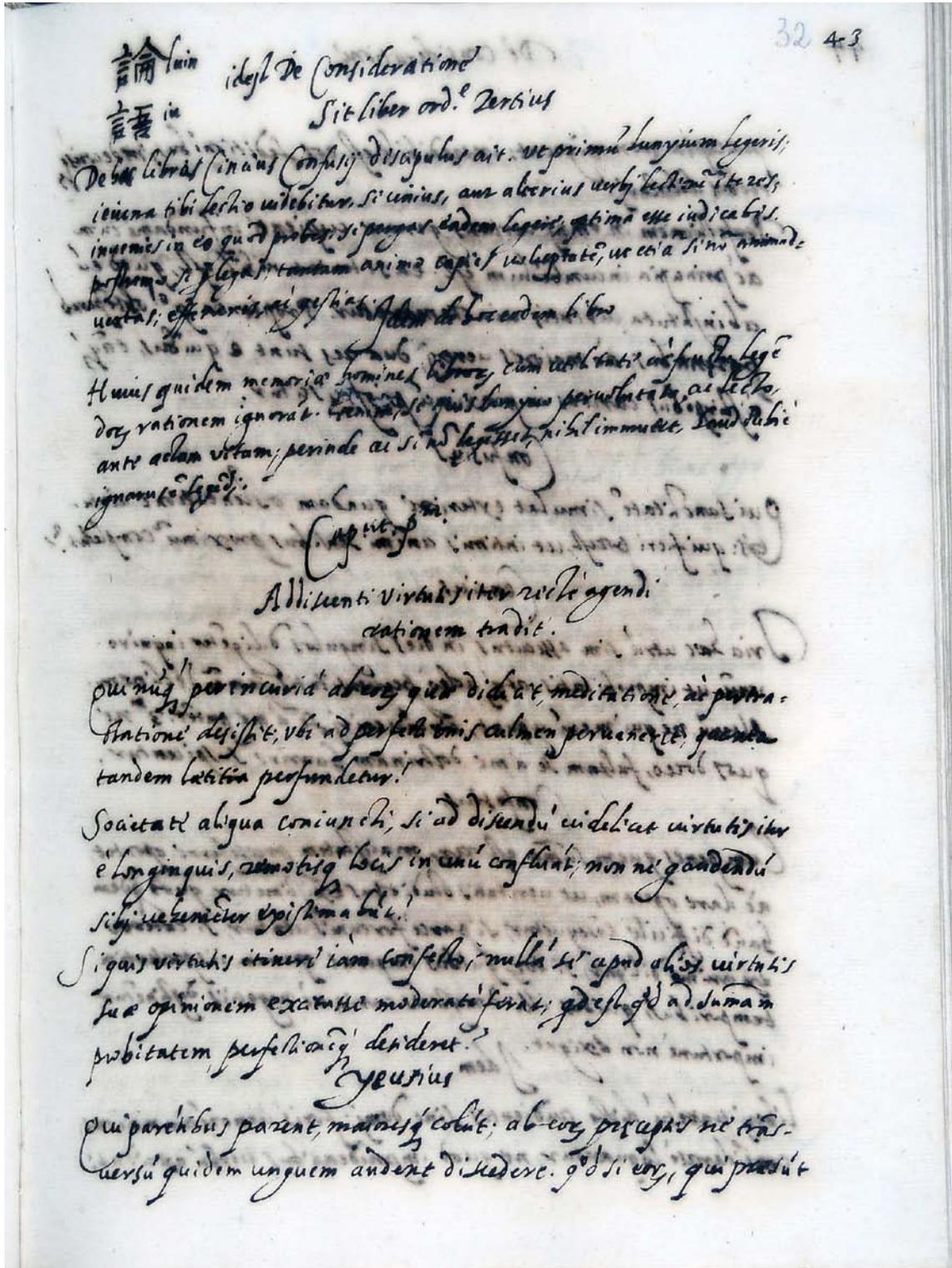
Si tratta di uno studio sulla traduzione in lingua latina di tre testi della tradizione sapienziale confuciana fornita da Michele Ruggieri, missionario gesuita del secolo XVI che, primo tra gli occidentali, tradusse quei libri per favorirne la conoscenza anche in Europa. I primi missionari gesuiti, infatti, compresero che l’insegnamento morale e pedagogico di Confucio costituiva una sorta di *praeparatio evangelica*. Il prof. Michele Ferrero ha trascritto il manoscritto latino, l’ha tradotto in italiano, fornendo anche l’originale in cinese, e ha arricchito il volume di note che aiutano il lettore ad apprezzare il pensiero di Confucio e, più in generale, la civiltà orientale. Il libro è stato presentato dalla prof.ssa Valentina Longo, esperta di codicologia e paleografia, che ha descritto il manoscritto vergato dall’illustre gesuita. La prof.ssa Constance Cheung, dottoranda presso la FLCC, ha affascinato l’uditorio con il suo intervento nel quale ha dimostrato come la traduzione latina sia già in se stessa

un'interpretazione dell'opera di Confucio, elaborata con sagacia dall'autore sulla base della sua vasta conoscenza della lingua e della letteratura latina classica. Ha preso infine la parola l'autore del libro. L'iniziativa è stata moderata piacevolmente dal prof. Miran Sajovic, Preside-Decano della FLCC.



罗明坚《论语》第一章（拉丁原文，中文和英文翻译）

麦克雷



Idest

De consideratione

*Sit liber ordine tertius*²⁹

*De hos libros Cincius Confusii discipulus ait, ut primum lun yium legeris; ieuenia tibi lectio videbitur, si unius aut alterius verbii lectionem iteres, inuenies in eo quod probes, si pergas eadem legere, optima esse iudicabis. Postremo si legas, tantam animo capies voluptatem ut etiam si non animadvertas, efferaris ac gestias*³⁰

Idem de hoc eodem libro

*Huius quidem memoriae homines librorum cum utilitati ac fructu legendorum rationem ignorant . Etenim si quis lun yuo pervolutato ac lecto ante actam vitam perinde ac si non legesset nihil immutet, haud dubie ignarus est legendi.*³¹

Caput primum

*Addiscenti virtutis iter recte agendi rationem tradit*³²

*Qui numquam per incuriam abiens qua didicit, meditationem ac pertractationem desistit, ubi ad perfectionis culmen permaneret quanta tandem laetitia perfundetur!*³³

*Societate aliqua coniuncti, si ad discendum videlicet virtutis iter e longinquis remotisque locis in unum confluant non ne gaudendum sibi vehementer existimabunt.*³⁴

*Si quis virtutis itinere iam confecto, nullam se apud alios virtutis suae opinionem excitasse moderate ferat, quod est quod ad summam probitatem perfectionemque desideret.*³⁵

Yeusius

*Qui parentibus parent, maioresque colunt, ab eos praeceptis ne transversum quidem unquam audent discedere quod si eorum qui praesunt (praecepta non migrent).*³⁶

²⁹ About mental examination

This is the third book in the order (of the four)

³⁰ About these books Cincius, a disciple of Confucius, says that as you read Lun Yun, at first the lesson will seem empty to you; if you repeat the reading a first or the second time, you will find in it things you will like, if you continue to read, you will find them very good. If you read until the end, you will receive so much pleasure of the mind that even if you do not realize, you will carry on and be eager to continue.

³¹ Of the same author, about this book

Certainly people ignore the way of reading the books of this history with usefulness and good result.

Indeed if someone after reading and meditating this book does not change his life, it is as if he did not read it and without doubt is unaware of what he reads.

³² Transmits to the learner the journey towards achieving the right way of living.

³³ 1,1 子曰‘學而時習之、不亦說乎、有朋自遠方來、不亦樂乎、人不知而不愠、不亦君子乎’

The man who never departs, for lack of care, from what he studied and never stops meditating and studying, will be much filled with joy when he continues until the top of perfection,

³⁴ If people united in some association come from far away and remote places to one place for the purpose of learning the path of virtue, will they not consider it a deep joy?

³⁵ If someone, who has already progressed on the way to virtue, does not worry much if the opinion others have of his virtue does not arouse any interest, what else does he need to arrive to the highest goodness and perfection?

³⁶ 1,2 有子曰‘其為人也孝弟、而好犯上者、鮮矣、不好犯上、而好作亂者、未之有也。君子務本、本立而道生。孝弟也者、其為仁之本與’

Those who obey the parents respect the superiors, and never go astray from their precepts

praecepta non inueniunt: incredibile est eos seditionibus, haereticis, et
rebus delictarij.

Perfectionem in omni virtute genere cupienti infundamentum
ac principia incumbendum est. ea si teneantur, nihil est, quod eum
ab iniquitate virtutis vincat. Propterea quod obsequium
parentibus, ac maioribus ueris, duas res sunt, a quibus, tamquam
e sanguinis caritas in proxima proficitur.

Confusio

Qui sanctitate simulat exteriori, quadam ostentatione uirtu-
tis: qui fieri potest, ut intimis animi sensibus proximum completus?

Cautio

Tria haec utrum sim affectus, in dies singulos diligenter inquirere
uenit, ut improbitatis, atque ad eas peruenit, tamquam declinem.
Atque ne qui meum agunt, et inuicem se a me putent, et ne
quos doceo, falsam se a me doctrinam haurire suspicentur.

Confusio

Cum pater quem summa est res, maiestatem praesertim oportet,
ac dare operam, ut ueritatis studio exoptimeatur, quod quidem
hanc difficultate consequetur, si prole fortunis utatur, si ceteros
eum omnia diligat, si eorum quibus imperat operam, illis praesertim
temporibus, quibus illi domesticae curae, ac negotiis deservitur,
importune non exigit. Idem

liberj parenti dicitur audientis sint domj; foris uenerunt maiores;
considerate loquantur, ne quod imprudentibus uerbu exaudat;

*Praecepta non migrent: incredibile est eos seditionibus dedecorisque rebus delectari.*³⁷

*Perfectionem in omni virtutis genere cupienti in fundamentum ac principia incumbendum est; ea si teneat nihil est quod eum ab instituta virtutis via se movetur. Propter ea quoque obtemperare parentibus ac maiores vereri, duae res sunt e quibus tamquam e fontibus caritas in proximum proficisci scitur.*³⁸

Confusius

*Qui sanctitatem simulat exteriorem quadam ostentatione virtutis: qui fieri potest, ut intimis animi sensibus proximum complectat.*³⁹

Cencius

*Tria haec utrum sim assecutus, in dies singulos diligenter inquirō. Unum, ut improbitatis atque adeo perversitatis famam declinem. Secundum ne qui mecum agunt, circumveniri se a me putent. Tertium, ne quos doceo falsam se a me doctrinam haurire suspicentur.*⁴⁰

Confusius

*Cum penes quem summa est rerum maiestatem prae se ferre oportet ac dare operam ut veritatis studiosus existimetur. quod quem haud difficile consequetur si parce fortunis utatur, si ceteros ex animo diligit; si eorum quibus imperat operam, iis praesertim temporibus quibus illi domesticis curis ac negotii destinantur, importune non exigat.*⁴¹

Idem

*Liberi parentum dicto audientes sint domi; foris venerentur maiores; considerate loquantur ne quod imprudentibus verbum excidari.*⁴²

³⁷ It is unbelievable for them to rejoice in rebellion or vices

³⁸ The one who desires the perfection in any kind of virtues must lean on foundation and principles; if he holds them, there is nothing that can move him out of the established way of virtue. For this reason to obey the parents and respect the superiors are the two things from which, like from a spring of water, love to one's neighbor is known to proceed.

³⁹ 1.3 子曰‘巧言令色、鮮矣仁’

Who simulates external goodness like an exhibition of virtue, how can he embrace virtue with the most inner feelings of the heart?

⁴⁰ 1.4 曾子曰‘吾日三省吾身—為人謀而不忠乎、與朋友交而不信乎、傳不習乎’

Every day I investigate carefully whether I have achieved these three things,. One, to avoid a reputation of wickedness and badness. Second, to make sure that those who deal with me do not think that they are cheated by me. Third, that it does not happen that those I teach suspect that they are hearing from me some false doctrine.

⁴¹ 1.5 子曰‘道千乘之國、敬事而信、節用而愛人、使民以時’

One who is in charge of great things must behave with dignity and strive to be considered someone fond of the truth. This will not be difficult to achieve if he uses wealth with moderation, if he loves the others sincerely; if he does not examine too annoyingly the work of those on whom he rules, especially in those times that they reserve to domestic affairs and businesses

⁴² 1.6 子曰‘弟子、入則孝、出則弟、謹而信、凡愛眾、而親仁。行有餘力、則以學文’
The children when at home should be obedient to the words of the parents, when outside should respect elders; he should speak carefully so that no word might fall out to the foolish

fidem seruant; reliquos uere amant; bonorum denique consuetudine
delectantur. Haec, dum per otium licet, exerceat. quod reliquum
est, id totum in literarum studio, ac librorum lecturae consumerat.

Zisbianus

Qui probitatis, quasi firmi, cuiusdam mulieris amore
captus, omni animi seruituti daret, neque erga parentes
officij profunderet; se totum parentibus fingit ad regis impe-
rium; qui cum alio contrahens, fideliter contrahit; hunc ergo
disciplina expertum, tamen in nihil agere didicerit, non censeo.

Nulla potest esse auctoritas, qui grauius, matureque non agit.
appropinque inane quamdam sapientiam sequetur. Indeat igitur
solidae virtutis, mendacique nescit, neque ad amicitiam & decorum
adiungat. si quod peccauerit, penitentia corrigere non erubescat.

Cenaeus

Parentes, qui e vita discunt, perpetua comoda memoria, maiorem
enim exempli profuerunt acuit, augetque virtutem.

Zisbianus

Confusius ad regnum aliquod peruenire, ut audiret quod palus Rex se gereret
in administratione, ut ipse sciret petebat ab aliis.

Zisbianus respondit

Confusius amabilis, facilis, officiosus, frugi non elatus denique erant
animos, eadem causam frequent ad eum plurimos sicut dicitur.

*Fidem servant; reliquos vere ament; bonorum denique consuetudinem delectentur. Itaque, dum per otium licet, exerceant. Quod reliquum est id totum in literarum studia ac librorum lectione consumant*⁴³

Tisbianus

*Qui probitatis, quasi formosissimae cuiusdam mulieris amore captus, omni animi provisionem cavet, ne quod erga parentis officii praetermittat, qui se totus penitusque fingit ad regis imperium, qui cum altero contrahens, fideliter contrahit; hunc ego disciplinae expertem tametsi nihilusque didicerit, non censeo.*⁴⁴

*Nulla potest eius esse autoritas, qui graviter matureque non agit ac proinde inanem quaedam sapientiam sequetur. Studeat igitur solidae virtuti, mendaxque ne sit neve ad amicum se deteriore adiungat. Si quod peccaverit, poenitentia corrigere ne erubescat.*⁴⁵

Cencius

*Parentis qui e vita discessere, perpetua commenda memoria maiorum enim exemplum posteritatis acuit augetque virtutem.*⁴⁶

Tichinus

*Confusius ad regnum aliquod perveniens, ut audiret quo pacto rex se gereret in administratione, ut ipse sciret petebat ab aliis?*⁴⁷

Ticumus respondit

*Confusius amabilis, facilis, officiosus, frugi, non elatus denique erat animo, ob eam causam frequens ad eum plurimorum fiebat concursus.*⁴⁸

⁴³ They should keep the word given; should love others; finally they should rejoice in the friendship of good people. Thus when free time allows, they should cultivate themselves. They shall use what is left of the time for literary studies and reading of books.

⁴⁴ 1.7 子夏曰‘賢賢易色、事父母、能竭其力、事君、能致其身、與朋友交、言而有信。雖曰未學、吾必謂之學矣’

Tisbianus (子夏)

Who is taken by the love of righteousness as much as the love for a beautiful woman and takes care of this with all his own soul, so that he might not omit any duty towards the parents; who totally and sincerely obeys to the order of the king; who when dealing with another, will keep faith to the agreement; this one, even though he never studied anything, I do not think lacks education.

⁴⁵ 1.8 子曰‘君子不重、則不威、學則不固。主忠信。無友不如己者。過、則勿憚改’

There is no authority in a person who does not behave with dignity and maturity and so will follow an empty wisdom. He therefore is fond of real virtue, is not a liar, nor associates himself with a friend worse than him. If he committed a mistake, will not be ashamed of amend it with repentance.

⁴⁶ 1.9 曾子曰‘慎終、追遠、民德歸厚矣’

Cencius (Tsang)

The perpetual spiritual memory of the parent who died provides an example to the future generations and increases virtue.

⁴⁷ 1.10 子禽問於子貢曰‘夫子至於是邦也、必聞其政、求之與、抑與之與’

子貢曰‘夫子溫、良、恭、儉、讓以得之。夫子之求之也、其諸異乎人之求之與’

Tichinus (子禽)

When Confucius was arriving in some kingdom to hear how the king organizes his administration, in order to know did he ask others?

⁴⁸ Ticumus (子貢) answered: Confucius was of a pleasant nature, easy-going, honest, dutiful, not proud; for this reason a large crowd often gathered around him.

qui precepta ab eo acciperent regni administrationi: hoc autem
ei ab illo petenda non erat, quare quod ille quaerbat, longe aliud
erat, atque id quod ceterorum hominum vulgus quaerit.

Confusius

Patris viventis multum explorare, mortui actiones intueri.
qui triennio post patris abitu, ab illis, ille profertur, non
dixit: parentum Indiosum dicendus.

Yeritias.

Noli ab ingenuitate amorem, emendationemque despicere, talis
enim erat priorum regum benignitas, qua tum in maximis,
tum in minimis rebus ex amore coniunctum manabat.

Quicquid proferri debet, ingenij hominis officium dicitur. Sa-
menit verum tantummodo abinet. Atqui humanitas ab inge-
nuitate se iungenda non est.

Idem

Iuris promissis, cuiusmodi esse debent omnia facile sunt pro-
moderata veneratio rubore non afficitur. Accommodatio
tibi est ingenij ad boni amici morem. Hac te ipsum tibi
statuere par est.

Confusius.

Qui viventis iter addidit, caducas fluxasque res nihil facit;
corporeo vitata, rebus non indormit suis; cogitatione loquitur;
erit facile ac sine errore profectus; dicij poterit salutari
doctrina Indiosum.

De consideratione

*Qui praecepta ab eo acciperent regni administrandi haec autem ei ab illo petendam non erat. Quare quod ille quaerebat, longe aliud erat atque id quod ceterum hominum vulgus quaerit*⁴⁹

*Patris viventis nutum explora; mortui actiones intueri. Qui triennio post patris obitum, ab iis quae ille praestituit, non discedit; parentum studiosus est dicendus.*⁵⁰

Yeusius

Noli ab ingenuitate amorem concordiamque dishabere talis enim erat priscorum regum benignitas, qua tum in maximis tum in minimis rebus ex animorum coniunctionem manabat.

*Qui id quod praestat debet, ingenui hominis officium deserit [leaves]; humanitatem tantummodo retinet. Atqui humanitas ab ingenuitati seiungenda non est.*⁵¹

Idem

*Iustis promissis, cuiusmodi esse debent viam facile stare potest. Moderata veneratio rubore non afficitur. Accomodandum tibi est ingenium ad boni amici mores. Haec te ipsum tibi statuere par est*⁵²

Confusius

*Qui virtutis iter addiscit; caducas fluxasque res nihil facit; torporem vitat, rebus non indormit suis; cogitatem loquitur erit facile ac sine errore profectus; dicique poterit salutaris doctrinae studiosus.*⁵³

⁴⁹ In order to receive instructions from him about ruling the country and about those things there was no need to ask. Therefore what he was asking was much different from what the common people would ask.

⁵⁰ 1,11 子曰‘父在、觀其志、父沒、觀其行、三年無改於父之道、可謂孝矣’Confucius
When the father is alive, ask for advice, when is dead look at his actions. Who for three years after the death of the father does not depart from those things that he determined, must be considered devoted to his parents.

⁵¹ 1,12 有子曰‘禮之用、和為貴。先王之道、

Yeusius (有子)

Don't separate love and harmony from nobility of character. This was the quality of ancient kings, so that both in great or small matters love poured out from the harmony of souls.

Who leaves aside the duty of a dignified man that he should perform keeps only courtesy. But courtesy should not be separated from nobility of character.

⁵² 1,13 有子曰‘信近於義、言可複也。恭近於禮、遠恥辱也。因不失其親、亦可宗也’

It is easy to keep just promises, of any kind they might be. A moderate respect will not blush. You have to imitate good friends. On these things is proper for you to establish yourself.

⁵³ 1,14 子曰‘君子食無求飽、居無求安、敏於事而慎於言、就有道而正焉、可謂好學也已’

Who learns the way of wisdom; who does nothing futile and dissolute; who avoids laziness, who does not sleep over his own matters; who speaks with reason, he will move forward easily and without mistake; and can be said to be fond of a good doctrine.

Qui ad inopia laudanda se ad inbonitatem suam abicit;
qui spiritus contra se dicitur ex opibus quibus Confusius quidam
sententia preclara se gerit. quam aliter si quis egerit; preclarius
aliam peccatorem, in gemitibus quibusdam in dicitur.

In Poematis scriptum est. ut cadens, ut pollicetur calat, ut
exadificans sic uscatur. Confusius ait. Relegetem. Dicitur
ex illis quae antea dixisti, affectus carminum; quae sequuntur, plana
tibi et exspectata erant. Confusius

Nonne qui dem ego fero me aliter ignita esse, sed aliter mihi
animos, ferus non enim cognoscat, atque procul; id vero, uel
mortis adles.

Caput 2.

Moderatione Informata.

Qui ad virtutis normam ceteros moderat, ac regit; caelesti
axi, ad septentrionesposito est simillimus. quippe qui caelo
fixus loco, ueluticardo quidam est, quem circum inhaerentes
caelestia stellae, uersantur. Confusius

Inuentor, sententia uersum hoc uno dicitur, ac uerbo uerit?
uella meditare. Idem.

Qui populos legum imperio moderatur, contumaces panis

Liber tertium

Ticumus

Qui ad inopiam levandam sese ad inhonesta facinora non abiicit; qui spiritus contra non sumit ex opibus, quid? Confusii quidem sententia preclare se gerit. Quamquam aliud si inops rerum egestatem, praeclarius aliud pecuniosus atque ingenuitatem gaudeat⁵⁴

In Poematibus scriptum est ut cadens ut poliens, ut calans ut exaedificans hic sic vocatur? Confusius ait: recte quaedam, Ticume, ex iis quae antea dixisti; affers carmina: quae sequuntur, plana sibi et expedita erunt.⁵⁵

Confusius

Non equidem ego fero me alii ignotum esse, sed aliorum mihi animorum sensus non esse cognitos atque perspectos; id vero vehementer doleo.⁵⁶

⁵⁴ 1,15 子貢曰‘貧而無諂、富而無驕、何如’

子曰‘可也、未若貧而樂、富而好禮者也’

子貢曰‘詩云“如切如磋、如琢如磨”、其斯之謂與’

子曰‘賜也、始可與言詩已矣、告諸往而知來者’

Ticumus (子貢)

What about one who does not throw himself into dishonest actions in order to lessen his poverty; who, on the opposite, is not proud because of his riches? Confucius's opinion is actually that he conducts himself nobly. Although is another matter if a poor rejoices because of poverty of things and a noble rich rejoices for nobility.

⁵⁵ In the Book of Poetry is written like falling like polishing like loosening like building, this is what you are talking about? Confucius says: from the things that you said before, o Ticumus, I see that you quote the poems correctly; thus what follows will be clear and easy.

⁵⁶ 1,16 子曰‘不患人之不己知、患不知人也’

For my part indeed is not a great suffering to be unknown to other, but it is not to know and understand the feelings of other souls. This makes me sad.

这是关于内心自省的。这是四书中的第三本。⁵⁷

关于这本书，孔子的学生曾子说，当你初读《论语》的时候，感觉到这些教诲很空洞，当你重读一遍或者两遍之后，你会发现里面你喜欢的东西，如果你继续读，你会发现它们特别好。如果你能一直坚持读到最后，你的内心会得到极大的愉悦，即使你自己没有意识到，你也会继续，迫切地坚持读下去。⁵⁸

同一个作者，关于这本书。确实有些人带着功利的目的去阅读这本对话录。事实上，如果谁在阅读和思考这本书之后，不能改变他自己的生活的，那他相当于没有读这本书，毫无疑问，他也没有意识到他到底在读什么。⁵⁹

（这本书）告诉学习者如何走上正确的人生道路。⁶⁰

一个人，不会因为不在意，而从不知行不一，从不停止思考和学习，在他不断接近完美高峰的时候，他会体验到极大的乐趣。（原文 1,1 子曰‘学而时习之、不亦说乎’）。⁶¹

如果人们为了能够学习如何培养美德，由共同的纽带联合起来，从遥远的地方来到一起，这难道不能算作大悦的源泉吗？（原文 1,1 有朋自远方来、不亦乐乎’）。⁶²

如果有人已经走在了通往美德的路上，他不会太在意别人是否被他的美德打动，那他还需要别的什么才能获得最高形式的善和完美吗？（原文 1,1 人不知而不愠、不亦君子乎’）⁶³

⁵⁷*Idest*

De consideratione

Sit liber ordine tertius

⁵⁸*De hos libros Cincius Confusii discipulus ait, ut primum lun yium legeris; ieuenia tibi lectio videbitur, si unius aut alterius verbii lectionem iteres, inuenies in eo quod probes, si pergas eadem legere, optima esse iudicabis. Postremo si legas, tantam animo capies voluptatem ut etiam si non animadvertas, efferaris ac gestias.*

⁵⁹*Idem de hoc eodem libro.*

Huius quidem memoriae homines librorum cum utilitati ac fructu legendorum rationem ignorant. Etenim si quis lun yuo pervolutato ac lecto ante actam vitam perinde ac si non legesset nihil immutet, haud dubie ignarus est legendi.

⁶⁰*Caput primum.*

Addiscenti virtutis iter recte agendi rationem tradit

⁶¹*Qui numquam per incuriam abiens qua didicit, meditationem ac pertractationem desistit, ubi ad perfectionis culmen permaneret quanta tandem laetitia perfundetur!*

⁶²*Societate aliqua coniuncti, si ad discendum videlicet virtutis iter e longinquis remotisque locis in unum confluent non ne gaudendum sibi vehementer existimabunt.*

⁶³*Si quis virtutis itinere iam confecto, nullam se apud alios virtutis suae opinionem excitasse moderate ferat, quod est quod ad summam probitatem perfectionemque desideret.*

那些遵从父母，尊敬长者，且从不违反自己原则的人，对于他们来说，不可能在叛乱或邪恶中获得愉悦。那些渴望在任何一种形式的美德中获得完美的人，必须依赖于一个稳固的基础和原则；如果他能够这样坚持，那没有什么东西可以使他脱离美德的坚实道路。为了这个原因去遵从父母，尊敬长者，就是这样两件事情，犹如一泓清泉，从中产生了我们所知的邻人之爱。（原文 1,2 有子曰‘其为人也孝弟、而好犯上者、鲜矣、不好犯上、而好作乱者、未之有也。君子务本、本立而道生。孝弟也者、其为仁之本与’）⁶⁴

那些将外在的善伪装成美德的人，他如何用内心最真挚的情感拥抱美德呢？（原文 1.3 子曰‘巧言令色、鲜矣仁’）⁶⁵

每一天我都要自我检查，是否我做到了以下三件事：一，不去做邪恶和坏事情；二，确保那些与我交往的人们相信，我没有欺骗他们；三，不能让我的学生怀疑他们从我这里学到错的道理。（原文 1.4 曾子曰‘吾日三省吾身—为人谋而不忠乎、与朋友交而不信乎、传不习乎’）⁶⁶

统治者必须行为表现出尊严，竭力热爱真理。要想做到这些并不难，只要他能有节制地支配财富；只要他能够真诚地爱他人；只要他能不厌其烦地检查被统治者们的的工作，尤其当他们需要打理家庭事务的时候。（原文 1.5 子曰‘道千乘之国、敬事而信、节用而爱人、使民以时’）⁶⁷

在家里的时候，孩子们应该遵从父母的教训，出门在外应该尊重老人；他们说话应该谨慎以免说出让人觉得愚蠢的话。（原文 1.6 子曰‘弟子、入则孝、出

⁶⁴Yeusius

Qui parentibus parent, maioresque colunt, ab eos praeceptis ne transversum quidem unquam audent discedere quod si eorum qui praesunt (praecepta non migrent).

Praecepta non migrent: incredibile est eos seditionibus dedecorisque rebus delectari.

Perfectionem in omni virtutis genere cupienti in fundamentum ac principia incumbendum est; ea si teneat nihil est quod eum ab instituta virtutis via se movetur. Propter ea quoque obtemperare parentibus ac maiores vereri, duae res sunt e quibus tamquam e fontibus caritas in proximum proficisci scitur.

⁶⁵Confusius.

Qui sanctitatem simulat exteriorem quadam ostentatione virtutis: qui fieri potest, ut intimis animi sensibus proximum complectat.

⁶⁶Cencius

Tria haec utrum sim assecutus, in dies singulos diligenter inquiri. Unum, ut improbitatis atque adeo perversitatis famam declinem. Secundum ne qui mecum agunt, circumveniri se a me putent. Tertium, ne quos doceo falsam se a me doctrinam haurire suspicentur.

⁶⁷Confusius.

Cum penes quem summa est rerum maiestatem prae se ferre oportet ac dare operam ut veritatis studiosus existimetur. quod quem haud difficile consequetur si parce fortunis utatur, si ceteros ex animo diligit; si eorum quibus imperat operam, iis praesertim temporibus quibus illi domesticis curis ac negotii destinentur, importune non exigat.

则弟、谨而信、凡爱众、而亲仁。行有余力、则以学文’)⁶⁸

孩子们应该遵从父母长辈的教训；爱护他人；最终他们终将在与好人的友谊中获得喜悦。因此当他们有自由的时间，应该知道如何培养自我。其余的时间他们应该学习文学经典，读书。（原文 1.6 子曰‘弟子、入则孝、出则弟、谨而信、凡爱众、而亲仁。行有余力、则以学文’)⁶⁹

子夏。就像一个美丽的女子能够征服一个男人，美德同样可以征服他，他将用自己的灵魂去照看，因此他不会疏忽任何对父母的责任；他也会全心全意并真诚地服从他的国王；处理其他事情时，他也能遵守诺言；这样一个人，即使他并未学过任何东西，我认为他并不缺乏教养。（原文 1,7 子夏曰‘贤贤易色、事父母、能竭其力、事君、能致其身、与朋友交、言而有信。虽曰未学、吾必谓之学矣’)⁷⁰

如果一个人的行为缺乏尊严，成熟，并且遵从空洞的智慧，那这个人就是没有权威的。让他热爱真正的美德，不说谎，不与不如自己的人交往。不要因为犯错而羞愧，去悔改错误。（原文 1,8 子曰‘君子不重、则不威、学则不固。主忠信。无友不如己者。过、则勿惮改’)⁷¹

曾子。对于已逝的父母永久地精神上地记忆，对后世的人们提供了借鉴，并激发了其美德。（原文 1,9 曾子曰‘慎终、追远、民德归厚矣’)⁷²

当孔子来到一个国家的时候，必须要知道这个国王是如何治理国家的，要知道这些，他必须要去询问他人吗？子贡回答道：孔子为人和善，随和，诚实，尽职，谦虚；因此他周围总是聚了很多人。（原文 1.10 子禽问于子贡曰‘夫子至于是邦也、必闻其政、求之与、抑与之与’子贡曰‘夫子温、良、恭、俭、让以得

⁶⁸Idem

Liberi parentum dicto audientes sint domi; foris venerentur maiores; considerate loquantur ne quod imprudentibus verbum excidari.

⁶⁹*Fidem servant; reliquos vere ament; bonorum denique consuetudinem delectentur. Itaque, dum per otium licet, exercent. Quod reliquum est id totum in literarum studia ac librorum lectione consumant*

⁷⁰Tisbianus

Qui probitatis, quasi formosissimae cuiusdam mulieris amore captus, omni animi provisionem cavet, ne quod erga parentis officii praetermittat, qui se totus penitusque fingit ad regis imperium, qui cum altero contrahens, fideliter contrahit; hunc ego disciplinae expertem tametsi nihilusque didicerit, non censeo.

⁷¹*Nulla potest eius esse autoritas, qui graviter matureque non agit ac proinde inanem quaedam sapientiam sequetur. Studeat igitur solidae virtuti, mendaxque ne sit neve ad amicum se deteriorem adiungat. Si quod peccaverit, poenitentia corrigere ne erubescat.*

⁷²Cencius

Parentis qui e vita discessere, perpetua commenda memoria maiorum enim exemplum posteritatis acuit augetque virtutem.

之。’)⁷³

要想知道国王是如何治理国政的，他没有必要去打听。他打听的方法和一般人是不一样的。（原文 1.10 夫子之求之也、其诸异乎人之求之与’)⁷⁴

父亲在世的时候，看他儿子的志向。当他去世了，则看他的行为。如果在父亲去世之后三年，一个人还能遵从父亲的决定，必定是对父母孝敬的。（原文 1,11 子曰‘父在、观其志、父没、观其行、三年无改于父之道、可谓孝矣’)⁷⁵

有子。高贵的品格中不能没有爱与和谐。这是古代贤王的品质，因此，无论是处理大事还是小事，相互的爱都来自于灵魂的和谐。任何一个忽视了自身责任的诚实之人，当他履行职责之时，他只是彬彬有礼。但是礼貌并不与高贵的品格分离。（原文 1,12 有子曰‘礼之用、和为贵。先王之道、斯为美、小大由之。有所不行、知和而和、不以礼节之、亦不可行也’)⁷⁶

同样的。仅仅信守诺言是容易做到的，无论是何种诺言。一种谦和的恭敬不会让人羞耻。你应该向你的好朋友学习，这些事情利于你完善自我。（原文 1,13 有子曰‘信近于义、言可复也。恭近于礼、远耻辱也。因不失其亲、亦可宗也’)⁷⁷

孔子。一个能够学习智慧之道的人；从不做徒劳无益，堕落的事情的人；不懒惰，不贪睡的人；说话讲道理的人；都很容易进步，不犯错误，也是好学的人。

（原文 1,14 子曰‘君子食无求饱、居无求安、敏于事而慎于言、就有道而正焉、可谓好学也已’)⁷⁸

⁷³Tichinus

Confusius ad regnum aliquod perveniens, ut audiret quo pacto rex se gereret in administratione, ut ipse sciret petebat ab aliis?

Ticumus respondit

Confusius amabilis, facilis, officiosus, frugi, non elatusdenique erat animo, ob eam causam frequens ad eum plurimorum fiebat concursus.

⁷⁴*Qui praecepta ab eo acciperent regni administrandi haec autem ei ab illo petendam non erat. Quare quod ille quaerebat, longe aliud erat atque id quod ceterum hominum vulgus quaerit*

⁷⁵*Patris viventis nutum explora; mortui actiones intueri. Qui triennio post patris obitum, ab iis quae ille praestituit, non discedit; parentum studiosus est dicendus.*

⁷⁶Yeusius

Noli ab ingenuitate amorem concordiamque dishabere talis enim erat priscorum regum benignitas, qua tum in maximis tum in minimis rebus ex animorum coniunctionem manabat.

Qui id quod praestare debet ingenui hominis officium deserit; humanitatem tantummodo retinet. Atqui humanitas ab ingenuitati seiungenda non est.

⁷⁷Idem

Iustis promissis, cuiusmodi esse debent viam facile stare potest. Moderata veneratio rubore non afficitur. Accomodandum tibi est ingenium ad boni amici mores. Haec te ipsum tibi statuere par est

⁷⁸Confusius

Qui virtutis iter addiscit; caducas fluxasque res nihil facit; torporem vitat, rebus non indormit suis; cogitatem

子贡。如果一个人不会为了获得财富出卖自己去做不光彩的事情，相反，如果一个人并不因为自己的富有而感到骄傲，在孔子看来这是高尚的人。当然如果一个穷人因为他的贫穷而感到喜悦，一个富人因为他的谦卑而喜悦，那就是更加不同了。（原文 1, 15 子贡曰‘贫而无谄、富而无骄、何如’子曰‘可也、未若贫而乐、富而好礼者也’）⁷⁹

《诗经》有言曰：就像是在切割，像是在打磨，像是在雕琢，像是在磨光，这就是您所说的意思吧？孔子说：从你说的这些话可知，噢，子贡，我看你引用地很对；之后的事情就很清楚简单了。（原文 1, 15 子贡曰‘诗云“如切如磋、如琢如磨”、其斯之谓与’子曰‘赐也、始可与言诗已矣、告诸往而知来者’）⁸⁰

孔子。在我看来不被人了解不是什么让人忧虑的事情。不知道不理解他人的感情才是应该忧虑的。这让我很难过。（原文 1, 16 子曰‘不患人之不己知、患不知人也’）⁸¹

这是罗明坚手稿拉丁翻译的《论语》第一章。

loquitur erit facile ac sine errore profectus; dicitque poterit salutaris doctrinae studiosus.

⁷⁹*Liber tertium*

Ticumus

Qui ad inopiam levandam sese ad inhonesta facinora non abiicit; qui spiritus contra non sumit ex opibus quid? Confusii quidem sententia praeclare se gerit. Quamquam aliud si inops rerum egestatem, praeclarius aliud pecuniosus atque ingenuitatem gaudeat

⁸⁰*In Poematibus scriptum est ut cadens ut poliens, ut calans ut exaedificans hic sic vocatur? Confusius ait: recte quaedam, Ticume, ex iis quae antea dixisti; affers carmina: quae sequuntur, plana sibi et expedita erunt.*

⁸¹*Confusius*

Non equidem ego fero me alii ignotum esse, sed aliorum mihi animorum sensus non esse cognitos atque perspectos; id vero vehementer doleo.

图密善的礼物-拉丁文戏剧

Donum Domitiani - A Latin Play

Composuerunt

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Iuvenalis saturae IV ingenio usi

Narrator: We write the year AD 86. The whole world is under the rule of the Roman Empire. The whole world? Not really. After the first battle of the Dacian War, the Roman Empire is in great danger while under the rule of Domitian – the last emperor of the Flavian Dynasty. The Emperor himself, however, is doing nothing but loosing his temper from time to time, and exercises his power on certain occasions like in our following story.

Scene 1: By the sea

Figures: Fisherman, Spy, Bystander A & B

Narrator: On a cold winter morning, a fisherman sits in his hulk at the harbor of Doric Ancona. It is nearly midday, the early bird feels already tired and bored. The fisherman glances at his humble achievements of all the morning and counts the last coins in his pocket...

Fisherman:

O me miserum! Hodie iterum nullum pisces cepi.

O me miserum! Hodie iterum nihil cenare possum.

O me miserum! Hodie iterum nihil pecuniae habeo.

Iam desperatus sum. Ego non vitam... At, quid est hoc? Venus mihi donum dat!
Pisces, pisces, pisces grandes capio! Gratias tibi, Venus dea caelestis!

Narrator: On the beach are some strange figures wandering and looking around all the time with their hands clasped behind their backs. One of them seems to be attracted by the big event of the fish-catch by our poor fisherman. The fisherman certainly knows who they are and what they may definitely do when they see this big fish. But it is too late, they are already approaching him.

Fisherman (*looks into the direction of the beach, then talks to himself*): Ei! Nonne cogito quis sitis? Inspectores imperatoris appellati estis, a me pisces grandes capere vultis! Et me punire vultis! Quid faciam? Quid faciam? Quid faciam? Despero. ... Eheu, nunc scio: Piscis grandis donum imperatori Domitiano erit!

Spy (*waves his hand eagerly to the fisherman*): Quid agis? Quid cepisti? Auxilium tibi necesse est?

Fisherman: O, gratias tibi! Nihil auxilii! Gratias tibi! Gratias maximas tibi! Solus linum trahere possum!

(*quietly, turning away from the spy*) Gratias tibi ut pisces numquam vendere possim!

(*pulls his heavy net to the beach*) (*loudly*): GRATIAS TIBI UT MIHI LICEAT NOSTRO IMPERATORI HUNC PISCES GRANDEM DONUM DARE.

Bystander A & B (*admire and gaze at the big fish*): O Iuppiter! Quam potens es! Quam grandes pisces cepisti!

Spy: Et quam fortunam habes!

Fisherman: Et quam felices inquisitores estis, cum pisces imperatoris a me captum esse sciatis! At, quomodo?

Spy (*laughs awkwardly*): Quis scit...

Fisherman (*turns away from them*): Scio. Itaque piscem non vendere possum. Nullam pecuniam, nullam cenam, nullam vitam habebo. (*to them*) Valde gaudeo: Piscis donum sit Caesari!

Bystander A: Itaque noli auxilium negare! A nobis, cum manibus pedibusque!

Bystander B: Celeriter! Celeriter! Piscis non diutius splendidus manet!

(*The spy and the two bystanders hurry away, force the fisherman to follow*)

Scene 2: On the way to Domitian's Palace

Figures: Fisherman, Bystander A & B, Senators A & B

Narrator: The three hurry to Domitian's palace, for the midday-sunshine and the South Wind heavily affects the freshness of the fish. Soon, they find themselves in the long and high colonnades of the house of a rich senator and famous commander, named Crispinus.

Bystander A: Domitiane, Domitiane, donum optimum portamus, magne domine, sed ubi est tua domus?

Bystander B: Nonne hic? Cur domus ita magna et gloriosa?

Fisherman: Nonne nomen in marmore videtis? C-R-I-S-P-I-N-V-S! Crispinus!

Bystander B (*surprised*): O, litterae nominis auratae sunt! Et terra et tecta et porticus radiant! Vita hic dulcis est!

Bystander A (*takes the fish from the fisherman*): Venimus, vidimus, **victi sumus!** (*The big fish nearly falls down*)

Bystander B: Recte dixisti! Hic Crispinus habitat, nonne Romam totam servavit?

Nonne solus Ierusalem vicit? Nonne divitior quam Caesar? Nonne...

Fisherman (*grasps fish*): Vos duo stulti estis! Satis est! Quare nunc hic sumus? Num illa porticus meo pisci splendido umbram dare potest? O quam horribilis locus Roma eo tempore aestivo est!

Narrator: The three finally carry the large fish to the palace of the emperor Domitian. The gate of the palace is fully crowded with senators and servants due to the morning-greeting, the *salutatio*.

Fisherman: Videte! Turbam virorum clarissimorum! Sciunt iam piscem meum? Volunt omnes eum videre? Volunt omnes eum cenare? O piscem meum, o donum grande a me imperatori dandum!

Bystander A: Domus Caesaris atqui non maior quam domum Cris...

Bystander B: Tace, stulte! Mihi haec regia nobilior quam domus illius Crispini videtur, vide...

Fisherman: Vos duo stulti! Satis est! Quare nunc hic sumus? Piscis meus non diutius splendidus manet! (*He cannot wait to rush alone through the crowd, holding the fish over his head, the strong, fishy smell affects the waiting line of senators inside the hall, they are disgusted and look confused*) Amo te imperatorem! Amo te Caesarem! Donum tibi habeo!

Senator A: Ei! Nemo tyranno servire, nemo vitia eius ferre potest!

Senator B: Nemo? Quis "nemo" est? Et tu et ego! Nos miseri sumus!

Senator A: Ac quid istud monstrum est? (*covers his nose due to the heavy smell of the fish*)

Senator B: Alium "nemo"! Et Caesar id mavult quam nos!

(*Senator A & B give way to the fisherman*)

Fisherman: Gratias vobis! Gratias vobis! Donum ad Caesarem! Donum a me!

Bystander A & B: Quare nunc hic sumus? (*left behind outside the palace by fisherman*)

Scene 3: In Domitian's Aula.

Figures: Fisherman, Domitian, Senator C

Domitian (*looks carefully into the mirror after putting on his new hairpiece*): De “calvo Nerone” audivisti?

Senator C (*bursts into laughter and restrains himself*): Quis, quis audent?! Non calvus es! Non tyrannus es! Quis audent, quis?!

Domitian: Num de me ipso dixi? Tu stulte! Ego? Secundus Nero? (*turns to left and right before the mirror*) Num orem et personam actoris habeo? Ac quam turpes comae meae sunt! Non naturales, non divinae, non laureae Neronis sunt! Solum meae ... (*throws angrily his laureate wreath on the floor, Senator C fetches it up, presents it again to the emperor, and trembles*)

Fisherman (*suddenly rushes through the door, Domitian's hairpiece rises up with the wind he brings in*): At hoc donum Augusto Caesari par est! Recte audisti, donum Caesari habeo!

Domitian (*attracted by the fish*): Quod monstrum! Ubi et quomodo cepisti? Dic! (*licks his lips*)

Fisherman: Piscis ipse tibi capi voluit! Fortuna eum mihi dedit! Venus eum ad te duxit! Numen ad dominum suum duxit!

Senator C: Destinatus est tibi!

Domitian: Destinatus est mihi, quod ego – dominus omnium –, scio, bellum cum
Dacis bene gessi! (*to fisherman*) Sed, non numen Veneris, sed numen Minervae est!
Tu stultus es!

Fisherman: Destinatus est tibi! Minerva eum duxit! Pontifex maximus dixit! Atque tu
imperator nos ad triumphum ducis! Nonne ita concelebrare hunc nutum divinum
debemus?

Domitian: Bene dixisti!

Senator C: Eum pisces igitur Minervae sacrificare debemus!

Domitian: Tu, stulte! Donum a Minerva est!

Fisherman: Eumne cenare possumus?

Domitian: Bene dixisti! Quomodo?

Senator C and Fisherman: Quomodo?

Domitian: Patellamne pisci grandi magnam habemus?

Senator C and Fisherman (*look at each other*): Talem patellam? Non etiam...

Domitian: Oportet nunc consilium convocare! Necessitas magna est! Celeriter!
Consilium meum veniat!

Scene 4: In the hall of Domitian's Palace

Figures: Domitian, Pegasus, Acilius and his son, Crispinus, Catullus, Montanus, Servant

Narrator: Six advisers march ceremoniously in a line into the hall, there they wait to be called, and talk to each other, guessing what the emergency meeting is about.

All (*murmur to each other*): “Quid est?” “Mox bellum novum est?” “Aliquid falsi feci?”

Pegasus (*his face looks rather serious, loudly*): Ius solum nobis vitas dat! Ius solum nobis pacem dat! Ius! Ius! Nihil nisi iure tractari possit, nihil!

Crispinus (*in an aged voice*): Piscem odoror! Nonne piscis odoramini?

Acilius (*to Crispinus*): Nasum optimum habes! Non senex es! In consilio igitur noli surdus esse simulare!

Acilius' son (*bursts into laughter, to Crispinus*): Quamquam pater meus senex est, numquam surdus esse simulat, maxime vivus est, dum ludere cum sua ancilla potest!

Acilius (*kicks angrily his son in the ass*): Non surdus sum, sed utinam surdus sim!

Crispinus: Ego aliquid odorari possum. Piscisne est? (*angrily*) Ceterum cens... o, ceterum quaerere volo: Quis in domu mea fuit? Marmorata porticus, et pulchra et munda, nunc plena vestigii lutulenti est!

Montanus: Quis te odorari non potest? (*sneezes*) Tam graviter tu ipse odoribus semper imbuis!

(*Others laugh*)

Servant: Caesar amicos suos vocat, proceres rei publicae et imperii Romani! Ordinate!

Salutate dominum nostrum et rei publicae et orbis terrarum!

(All march seriously in a line to greet Domitian)

Domitian *(sits behind a large bucket full of ice blocks containing the fish)*: Salvi sitis, amici mei! Res urget, res valde urget! Numen hic a Minerva est ut nos Romani felicitatem denique recuperare possimus!

All the advisers *(to each other)*: Numen? Ubi?

Domitian *(points to the bucket)*: Hic piscis, videte! Abiit, sed nunc favente dea mea ad me rediit! Dominum suum invenit!

Catullus *(bends and pretends to watch the fish carefully with his blind eyes, but to the wrong side)*: Quam grandis! Quam pulcher! Quam vitalis!

(Others laugh)

Acilius' son: Quam claros oculos habes!

Domitian: Itaque nos eum cenare debere cogito. Minervae iussum sequamur!

All the advisers: Quam sapiens es, Caesar! Quam triumphum Romanum!

Domitian: Sed patellam pisci non habemus. Quid igitur censetis? Conciditur?

Catullus: Misericordia pisci esset, donum a Minerva est! Miseratio esset! Quid faciamus?

Montanus *(His telephone rings, he answers the phone, touching his big belly)*: Scio, scio, scio, quid faciamus! Nobis magnus subitusque Prometheus patellae fabricandae necesse est. Argillam atque rotam parare properate, et ego iam, Caesar, figulum scio!

Amicus amici amici.

(All are silent for quite a while)

Domitian *(happily and excited)*: Nulli maior fuit modus edendi quam tempestate nostra. Optime, agite!

(All rise and leave, the meeting is over. Fisherman and the two bystanders are peeping outside)

Narrator: The fisherman got an imperial reward for buying a new boat.

Fisherman: Nunc amicus Caesaris sum! Gratias, gratias tibi, Venus, vel potius dicam, Minerva! Et, tu *(looks at his new boat)*, quod te voco? Donum, donum nomen tuum sit!

*Domitiane, Domitiane,
magne domine, propter me!
Et nunc "donum" meum habeo a te,
novus dominus factus sum!
(Melody: Frère Jacques)*





萨图尔努斯-特别的拉丁语课

Saturnus- A Latin lesson inspired by Joseph de Jouvancy (1642 – 1719)

刘勋

刘勋，笔名保禄 Paulus，1991 年 5 月 28 日出生于贵州省兴义市，自幼受其祖父刘世中先生的影响和熏陶，对古典文化有着浓厚的兴趣。2009 年考入广州大学，大学期间自学拉丁语，毕业后曾利用业余时间开办多期拉丁语初、中、高级网络课程。2015—2016 年在罗马慈幼宗座大学 (Universitas Pontificia Salesiana) 宗座高等拉丁文学院 (Pontificium Institutum Altioris Latinitatis) 进修拉丁语和古希腊语，现于欧洲唯一一所拉丁语和古希腊语授课的古典学术机构——维真古典学 (Academia Vivarium Novum) 深造。

Joseph de Jouvancy (1642 - 1719)，法国诗人、教育家、语言学家和历史学家，十六岁加入耶稣会。他曾将许多近代作品以精妙的文笔转译为拉丁文，这其中就有一部名为《Appendix de diis et heroibus poeticis》的重要作品，译自 Pierre Gautruche 的《Histoire poétique pour l'intelligence des poètes et des auteurs anciens》。该作品分为两卷，上卷讲述了十二个关于罗马主神和次要神祇的故事，下卷则包含了十八篇有关半神和英雄的故事。这部作品值得夸赞之处不仅在于作者卓有天赋地向读者用拉丁语讲述了精彩的故事，更是由于在该书中随处可见摘自古典作家的习语，这些习语对于拉丁语学生大有裨益。故此我乐意在对本文解读的基础上添置各类问题，并把从该作品节选的第一篇故事推荐给各位拉丁语初学者，尤其是中国的初学者，他们抑或习惯了通过听说的方式学习，抑或已经学完基础拉丁语语法。针对前者，我附加了拉丁语的文本解读和用拉丁语解析的难点词汇；针对后者，我也对难点词汇和习语加以中文注解；而针对两者，我设置了阅读理解和语法练习。

Iosephus Iuvenicus (Gallice: Joseph de Jouvancy, A.D. 1643 - 1719) e Gallia oriundus fuit poeta, ludi magister, eruditae antiquitatis studiosus, historicus, et annum XVI aetatis agens se contulit ad societatem Iesu. Multa quidem recentiorum

temporum opera in Latinum eleganti stilo convertit, inter quae magni ponderis fuit liber nomine “*Appendix de diis et heroibus poeticis*”, ex eo opere Petri Gautruche cuius titulus gallicus: “*Histoire poétique pour l’intelligence des poètes et des auteurs anciens*” conversus, et in duas partes divisus, quarum in priore continentur XII fabulae de maioribus et minoribus ethnicorum diis narratae, in altra quidem XVIII de semideis et heroibus. hic autem liber admirandus est non modo quod auctor summo ingenio praeditus fabulas lectoribus iucundas Latine narravit, verum etiam in quo locutiones ex scriptoribus probatissimis depromptae passim abundant quae maximo quidem usui sunt Latine discentibus. Quam ob rem primam fabulam de eodem libro excerptam et me interprete variisque interrogationibus appositis, velim commendare iis linguae Latinae tironibus praesertim Seribus qui aut audiendo et loquendo consueti sunt pedetemptim discere, aut ii iam elementa grammaticae Latinae ediscunt: nam illis latinas explanationes et vocabula difficiliora Latine illustrata ostendi, his autem voces difficiliores et locutines Serice explicavi, et utrisque interrogationes sive ad texum intellegendum sive ad grammaticam exercendam spectantes prae bui.

Sāturnus	萨图尔努斯
Deōrum antiq̄uissimus habēbātur Caelum ⁸² . Duo eius filiī celebrantur ā poētīs ⁸³ . Tempus ⁸⁴ sīve Sāturnus, et Tītānus. Hic, <u>etsī priōre locō genitus</u> foret, eīque proinde imperium orbis dēbērētur ⁸⁵ , <u>iū̄s tamen suum remisit</u> concessitque Sāturnō, rogante Vestā māt̄re, sed <u>ea tamen lēge, ut</u> Sāturnus masculam prōlem ēducāret nūllam. Hīs ita cōnstitūtīs, Sāturnus marēs statim ēditōs dēvorābat , invitā vehementer uxōre, quae, <u>ūnō partū</u> Iovem et Iūnōnem ēnīxa , sōlam Iūnōnem ostendit Sāturnō,	凯路斯被认为是诸神中极为古老的一位。他的两个儿子为诗人们所传扬：时间之神或名萨图尔努斯，还有提坦。后者，虽然先出生，天下大权理当归于他，但他在母亲的要求下却放弃了自己的权益并委托给萨图尔努斯，且约法在先：萨图尔努斯不能养育任何男性后裔。如此约定之后，萨图尔努斯便在妻子极为不情愿的情况之下吞食了即刻出生的男胎，她一胎就生了朱庇特和朱诺，却只把朱诺告知了萨图尔努斯，而把朱

⁸² Cf. Cicero, *De Natura Deorum*, 3, 44: qui (Saturnus) si est deus, patrem quoque eius Caelum esse deum confitendum est. quod si ita est, Caeli quoque parentes dii habendi sunt Aether et Dies.

⁸³ Quibus parentibus ortus sit Caelum (vel Caelus) non inter omnes constat, concedamus igitur explicationi auctoris Iosephi Iuvenii. Apud Romanos dii in duos greges divisi sunt, quorum primi habebantur dii maiores, seu dii maiorum gentium, seu dii consentes numero duodecim, eorum nomina Ennius poeta Romanus olim monuit: Iūnō, Vesta, Minerva, Cerēs, Diāna, Venus Mārs, Mercurius, Iovis, Neptūnus, Vulcānus, Apollō.

Alii autem innumerabiles ducebantur dii minorum, seu dii minorum gentium. Ceterum de deo et homine natus appellabatur semideus, qui autem ob virtutem ex homine deus factus, is heros.

⁸⁴ Cf. Cicero, *De Natura Deorum*, 2, 64: Saturnum autem eum esse voluerunt qui cursum et conversionem spatiorum ac temporum contineret. Qui deus Graece id ipsum nomen habet: Κρόνος enim dicitur, qui est idem χρόνος id est spatium temporis. Saturnus autem est appellatus quod saturaretur annis ex se enim natos comesse fingitur solitus, quia consumit aetas temporum spatia annisque praeteritis insaturabiliter expletur.

⁸⁵ “Hic” ad Titanum refertur. “foret” idem est ac “esset”. “genitus foret” et “deberetur” indicant verbo licuisse fieri, re autem non factum esse, nam Titano maiori natu summum imperium re vera non commissum est.

Iovem occultāvit. Sēnsit dolum Tītānus, ac Sātūrnūm, **aciē** vīctum, in vincula coniecit⁸⁶. Is liberātus postea fuit⁸⁷ per Iovem filium suum, ā quō Tītānēs, bellum prō Tītānō patre **redintegrantēs**, fuere **profligati**⁸⁸. Sātūrnus, vinculis liberātus, cum in fāfīs esse cognōvisset futūrum, ut ab eōdem Iove rēgnō **spoliāretur**, illī strūxit īnsidiās, ac bellum etiam indixit. Iūpiter **dēbellātum** patrem caelō expulit.

Sātūrnus, āmissō caelō, in eam Ītaliae partem, ubi Roma condita **postmodum** est, vēnit, quae Latium fuit appellāta⁸⁹, quod ibi **latuisset**⁹⁰. **Extorrem** deum Iānus, Latīi rēx, benīgnē accēpit, ac **vicissim** ā Sātūrnō dōnātus est **īnsigni** prūdentīā, cuius **ope meminerat** praeterita, futūra prōspiciēbat; unde **biceps** seu **bifrons** appellātur. Eō rēgnante, mōrēs optimī artēsque **viguērunt**, quae illī aetātī nōmen aureae fēcērunt. Sātūrnī fēsta dīcēbantur Sātūrnālia, et decembrī mēnsē **celebrāta** sunt per diēs prīmō trēs, deinde quātuor, tum quīnque, ac plūrēs. Per eōs diēs senātus nōn habēbātur, vacābant scholae, mūnera⁹¹ ultrō citrōque mittēbantur ab amīcīs; dē **sontibus** supplicium sūmere, ac **bellum** indīcere, nefās⁹²; servīs mēnsae **accumbentibus** ministrābant dominī, et servōrum **vicem** implēbant, ad **refricandam** videlicet memoriam prīstinae, quae flōrēbat Sātūrnō rēgnante, libertātis, cum nēmō servīret.

Iānus, dē quō proximē **facta mentiō est**, **pingēbātur** cum clāvī et virgā. Virgam gerēbat, quasi viārum praeses; clāvīm, quia domōrum iānuās et **serās** invēnisse crēdēbātur. Ab eō iānuārius mēnsis dūxit nōmen. Arae duodecim eīdem pōnēbantur prō numerō mēnsium; utque sunt **annī tempestātēs quātuor**, ita quātuor ipsī frontēs aliquandō datae⁹³. In omnibus sacrificiīs appellābātur prīmō locō, quippe quī prīmus ārās et sacrōrum rītūs īnstituisset. Eius templum Rōmae claudēbātur pāce compositā, patēbat **flagrante**

庇特藏了起来。提坦察觉到了诡计，就对萨图尔努斯兵戎相见，将其打败后投入监狱。他之后通过自己的儿子朱庇特而获救，而后为父报仇的提坦后裔也被朱庇特打败。由监狱获救的萨图尔努斯在由命运得知自己将被这个朱庇特剥夺王位以后，便对他罗织陷阱继而宣战。朱庇特遂大败其父并将他驱逐出天庭。

萨图尔努斯失掉天庭以后，来到了意大利的一处，在那里日后建立起了罗马城，它当时叫做“拉躲吾”，因为萨图尔努斯曾“躲避”于此。拉躲吾的国王雅努斯优待了逃亡的神祇，也同样得到萨图尔努斯恩赐的超凡远见，借此神力他可追忆以往，明察未来。故此也被称为双头神或双面神。在他统治时期，道德淳朴，文艺繁荣，故名曰“黄金时代”。萨图尔努斯的庆节称为农神节，起初在十二月连着三天庆祝，后来四天，再后来五天，以至更多时日。在那些庆日元老院闭会，学校停课，朋友们来来往往互赠礼物；惩戒罪犯和宣战也是违法的。主人们服侍着躺在餐桌旁的仆役，充当着仆役的角色，为的是追忆那早先在萨图尔努斯统治时期的自由，当时无人服役。

刚才提到的雅努斯被刻画成携带着钥匙和棍杖。他拿着棍杖，好像道路的前驱。他拿着钥匙，则是因为他被认为找到了房屋的大门和门栓。十二个祭坛代替十二个月献给他。正如一年有四季，有时候他也被刻画成有四个面。在一切祭祀中首当向他祝告，因为他最先创立了祭坛和祭祀礼仪。他的神殿如遇和平时期则在罗马关闭着，如遇战火硝烟则敞开。

⁸⁶ “acie” hoc loco pro “proelio” vel “bello” ponitur.

⁸⁷ “liberatus fuit” potius legitur “liberatus est”.

⁸⁸ “fuere profligati” potius legitur “sunt profligati”.

⁸⁹ “fuit appellata” potius legitur “est appellata”.

⁹⁰ “quod” cum coniunctivo indicat opinionem alienam, non prorsus ipsius auctoris.

⁹¹ Nomen muneris plerumque tripliciter significat: donum, onus, officium. Hoc loco donum convenit.

⁹² scilicet “nefas erat”.

⁹³ scilicet “datae sunt”.

Vocabula Difficiliora 难点词汇

- **celebrō, celebrāre, celebrāvī, celebrātum** : sermonibus vel scriptis vulgare, omnibus notum facere, praedicare, colere, laudare, illustrare; 传扬 in locum aliquem magna multitudine convenire, ut eidem species, dignitas ac splendor accedat. 庆祝
- **gigno, gignere, genuī, genitum** : generare, procreare, parere. 生
- **proīndē** : ideo, propterea, quapropter, ergo, igitur. 为此
- **remittō, remittere, remīsī, remissum** : reicere, remove, neglegere. 放弃
- **prōl-ēs, -is, f.** : progenies, soboles, liberi. 子嗣
- **dēvorō, dēvorāre, dēvorāvī, dēvorātum**: cibum ex ore in stomachum demittere. 吞食
- **īnvīt-us, a, um** : non libens, nolens, iniquo animo faciens, non sua sponte agens. 不情愿的, 不自愿的
- **ēnītor, ēnītī, ēnīxum** : gignere, parere, partu in lucem edere. 努力分娩
- **aci-ēs, -ei, f.** : recta exercitus linea instructa. 战线
- **redintegrō, redintegrāre, redintegrāvī, redintegrātum** : renovare, rursus gerere. 再次发动
- **prōflīgō, prōflīgāre, prōflīgāvī, prōflīgātum** : deicere, vincere, superare. 打倒
- **spoliō, spoliāre, spoliāvī, spoliātum + abl.**: detrahere, privare, eripere. 剥夺
- **dēbellō, dēbellāre, dēbellāvī, dēbellātum** : pugnando vincendoque bellum finire, superare, vincere. 战胜
- **pōstmodum** : paulo post. 不久后
- **lateō, latēre, latuī, -** : clam esse, in occulto esse, se occultare. 隐藏, 退隐
- **extorr-is, -e** : ex terra exsul factus. 被放逐的, 流亡的
- **vicissim** : pariter, in vicem. 也同样地, 相互
- **īnsīgn-is, -e** : clarus, praestans, egregius. 显著的, 卓越的, 出众的
- **ops, opis, f.** : auxilium, adminiculum. 帮助
- **meminī, meminisse** : memoria tenere, recordari, reminisci. 记得
- **bicēps, bicipītis** : duo capita habens. 双头的
- **bifrōns, bifrōntis** : duas frontes habens. 双面的
- **vigēō, vigēre, viguī, -** : vigorem habere, valere, pollere. 兴旺, 昌盛
- **sōns, sontis** : reus, nocens. 犯法的, 犯罪的
- **accumbō, accumbere, accubuī, accubitum** : adiacere, recumbere. 侧躺
- **vicis (gen.), vicem (acc.), vice (abl.)** : munus, locus. 位置, 职务
- **rēfrico, rēfricāre, rēfricāvī, rēfricātum** : renovare, revocare. 激起, 唤起
- **prīstin-us, -a, -um** : vetus, antiquus, prior. 先前的, 以前的
- **pingo, pingere, pīnxī, pictum** : picturam exprimere, describere. 绘画, 描绘
- **virga, virgae, f.** : oblongus ac tenuis ramulus, baculum. 棍杖
- **sera, serae, f.** : repagulum, fustis quo fores clauduntur. 门栓, 把手

- **flagrō, flagrāre, flagrāvī, flagrātum** : conflagrare, ardere. 燃烧

Locutiones et Iuncturae 习语搭配

- etsi.....tamen..... = licet.....tamen..... 即便.....但是.....
- priore loco genitus = maior natu 兄长
- ius suum remittere 放弃权益
- ea lege ut + coni. = ea conditione ut + coni. = dummodo + coni. 在.....的条件下
- uno partu 同一胎
- aliquem in vincula conicere = alicui vincula inicere = aliquem in catenas conicere 关押某人
- bellum redintegrare 继而再战
- vinculis aliquem liberare 解救某人出狱
- insidias alicui struere = insidias alicui parare 陷害某人
- bellum indicere 宣布战争
- dat. nomen + dat. facere 让.....获得.....之名
- primo.....deinde.....tum..... 首先.....然后.....之后.....
- ultro citroque = huc illuc = vicissim = inter se 来回, 彼此相互
- de aliquo supplicium sumere 惩罚某人
- memoriam alicuius rei refricare = memoriam alicuius rei renovare 唤起对某事的记忆
- mentionem facere de aliqua re = mentionem alicuius rei facere 提及某事
- aliquid ab aliqua re nomen ducit = aliquid ab aliqua re nomen invenit 某物由某物而得名
- quattuor anni tempestates = quattuor anni tempora 一年季节
- quippe qui + coni. = utpote qui + coni. = quia + indic. = quod + indic./coni. 因为
- pacem componere = pacem conficere = pacem constituere 缔造和平

Pensum A de facultate intellegendi 理解练习

- Scribe nomina deorum ad locos maxime idonea. 用诸神的名字填空

1. () inter deos aetate maxime antecessit, cuius uxor fuit (), duos quidem filios h̄buit: () & ().
2. () summum imperium c̄ncessit patri minori n̄u ().
3. Uxor dei Saturni simul duos liberos genuit: () et (), neque volebat marito () tradere.
4. Liberi Titani () appellabantur, quos () in figam c̄dit.
5. Saturnus ab () expulsus in Italiae regionem Latium venit, ubi benigne acceptus est a rege ().
6. () duo ap̄ita habet, iaque c̄iam appellabatur () s̄u ().
7. Cum () summum imperium sibi obtinebant, florebat pristina libertas.
8. Ab () mensis Ianuarius nonen̄ inuenit.
9. Pictum est Deum () in manibus tenere clavem et virgam.

Pensum B de arte grammatica 语法练习

- Comple tabulam. 填写表格

	genus	numerus	casus
Deōrum	masculinum	pluralis	genetivus
10 priōre			
11 cōstitūtīs			
12 redintegrantēs			
13 prūdentīā			
14 Sāturnālia			
15 mēnsae			
16 domōrum			
17 mēnsium			
18 sacrōrum			

- Comple altram tabulam. 填写表格

	persona	numerus	tempus	modus	genus
habēbātur	III	singularis	imperfectum	indicativus	passivum
19 genitus foret					
20 ostendit					
21 cognōvisset					
22 spoliārētur					
23 vēnit					
24 meminerat					
25 viguērunt					
26 indīcere					
27 īnstituisset					

● Dic variis modis idem. 改写句子

28. Deōrum antīquissimus habēbātur Caelum.

Apud _____ antiquissimus habebatur Caelum.

Nullus Deus _____ antiquior habebatur.

29. Hic iūs suum remīsīt Sātūrnō ea lēge, ut Sātūrnus masculam prōlem ēducāret nūllam.

Hic ius suum remisit Saturno ea conditione ut _____.

Hic ius suum remisit Saturno, dummodo _____.

30. Hīs ita cōnstitūtīs, Sātūrnus marēs statim ēditōs dēvorābat.

Cum _____, Saturnus mares statim editos devorabat.

Postquam _____, Saturnus mares statim editos devorabat.

31. Sātūrnū, aciē vīctū, in vincula coniēcīt.

Saturnum acie _____ et in vincula coniecit.

31. Servīs mēnsae accumbentibus ministrābant dominī.

Servis qui _____ ministrabant domini.

32. In omnibus sacrificiīs appellābātur prīmō locō, quippe quī prīmus ārās et sacrōrum rītūs īnstituisset.

In omnibus sacrificiis appellabatur primo loco, utpote qui _____.

In omnibus sacrificiis appellabatur primo loco, quod _____.

In omnibus sacrificiis appellabatur primo loco, quia _____.

33. Iānī templum Rōmae patēbat flagrante bellō.

Cum _____, Iani templum Romae patebat.

Dum _____, Iani templum Romae patebat.

● Responde Latine ad interrogationes. 用拉丁语回答问题

34. Cur Titanus Saturnum bello Petebat?

35. Unde "Latium" nomen duxit?

36. Qua de causa Ianus biceps vocatur?

37. Cur duodecim arae Iano ponebantur et aliquando ipsi quattuor frontes datae sunt?

38. Quando templum Iani claudebatur?

知识迁移：拉丁语东移了吗？

TRANSLATIO STUDII: IS LATIN MOVING EAST?

Daniele Sorba– University of Torino

苏丹尼 - 都灵大学

(张晶晶 译)

2018年暑假，麦克雷教授邀请我参加为中国学生开设的罗马暑期拉丁语班。时隔两年，我开始思考一个问题，以下是我的一些思考。

首先，为方便大家理解我的内容，我先介绍一下课程概括。如前所述，暑期班的地点在罗马，具体是在慈幼会大学，时间大约一个月。总共有40多个学生参加了暑期班，根据他们的拉丁语基础，暑期班分成了不同的级别。总体而言，暑期班的课程分类两类：一类是典型的课堂教学，另一类是外出访问罗马及其周边的景点。

就第一类课程，课堂教学而言，我想说的并不多。我的任务是教初级班的课程。从拉丁语言本身而言，我自己也就是中级水平的教师（*grammaticus*⁹⁴）。总之，只要按照教材内容授课，无论在哪里，中国抑或意大利，拉丁文的授课方法大同小异，无非是语法、变格、动词、练习、翻译等。因此，关于这部分没有什么可以多说的，已经有很多人关于这个话题说过很多了⁹⁵。我能说的就是我个人的一些见解，我发现很多学生都对拉丁语兴趣浓厚，他们勤奋、积极，不仅是因为他们想去罗马的高昂花费中获得最多的体验。

相反，我想花更多的篇幅说说课程的另一个方面，即文化参观。对于语言的学习者和教授者而言，文化语境是关键的因素。通常，如果想要学习某个语言，最好的方式就是去说这个语言的国家生活。但是对于拉丁文而言，众所周知，她说一门死的语言。所以，我认为罗马是离“说这个语言”最近的地方，因为即使这个语言已经不被人们所使用了，但是她在漫长的岁月中留下了自己的痕迹，所以

⁹⁴ *grammaticus* 初级水平可以教儿童读写以及基础；中级可以教授语法规则和诗歌；*rethor* 高级就相当于今天的教授。

⁹⁵ 关于这个话题的文献不计其数。在此我介绍两本近期的著作，从中可以找到更多的参考书目。*Didattica delle lingue classiche. Atti del convegno Torino 2 aprile 2014 – Quaderno n. 6 Liceo Classico “D’Azeglio”*, a cura di E. Nuti, G. Brandone e T. Cerrato, Liceo classico “D’Azeglio”, Torino, 2014; A. Balbo, *Insegnare latino. Sentieri di ricerca per una didattica ragionevole*, UTET, Novara, 2007.

人们仍然有动力去学习或者教授拉丁文。

在我看来，书本不足以包含任何一个语言的全部。事实是只啃书本的话，读者或学习者不可能得到语言学家所说的“大量的输入”：他们对于拉丁文的接触将限制在学习的那几个小时、局限在教室里。应该牢记的是，除非有心人在努力找寻，否则除了课本上学习的语法之外，很难发现简单的日常拉丁语。然而在罗马，到处都是拉丁文的痕迹，随便出去走走就能看到很多。一座教堂、一个纪念碑、一个拱门、一个石柱、一件战袍、一句箴言：到处都有拉丁文。从教学的角度而言，这些都是高质量的语言输入：很少有铭文是复杂的句子，没有一个超出学生的能力（至少对那些高级班的学生而言）；几乎没有不常见的句法。具体来说，我记得有一天我们去市中心参观。回来的路上，我们遇到了纪念狄奥多西（Theodosius）的方尖碑上面有一段铭文：“Constantinus per crucem vicotr a S(ancto) Silvestro hic baptizatus crucis gloriam propagavit”，意为君士坦丁，由于十字架的加持而获胜，在此由圣西尔维斯特施行洗礼，光大十字架的荣耀。这里就可以做一个简单快速的翻译练习，其中包含了介词、变格和一些历史知识。还有一个更简单的例子，我们在参观首都博物馆（Musei Capitolini）时，在简述布鲁特斯（Lucius Brutus）功绩（为了公正而处死了自己儿子的举动）的一幅壁画上看到一句很简单的布鲁斯特的话“diligite iustitiam”，意味崇尚公正。

目前为止，这就是我说的是课程的主要特色：课堂教学和文化考察。这不是光是和课程或者暑期课程有关，而是关于教授拉丁文的普遍理念。我想说的是，无论一个课程有多有趣，设计得多好，在两个月的时间做到去理解拉丁文是多么有趣的一门学问是远远不够的。我记得一些学生只是因为好奇而学习拉丁文，我也怀疑是否他们还会继续学习下去。在我看来，这是很遗憾的事情，因为关于拉丁文的知识带给我们的远远超过学习一门语言所带来的益处。这是个人看法，但是我想，任何既对古代语言和欧洲文化感兴趣，同时对现在的意大利语，法语、西班牙语、和葡萄牙语（只说这几个主要的）感兴趣的人，或者任何对语言学感兴趣的人都可以通过拉丁文、通过其历史和其在漫长时间中的记录完好的发展中获益良多。但是我要就此打住，看来我被我自己的研究影响颇多（我是个古典语言学者）。我想说的是，要在一个月的时间内学语法规则远远不够，也只能学一点历史知识，基本上只能涉及古典历史，而中世纪历史则无法触及。总的来说，

我的想法是，在罗马的经历告诉我，拉丁文不是一门在短期内就能学会的语言，也不是通过“多邻国”等一些粗浅的方法学会的。我想，跟其他很多语言一样，拉丁文要通过长时间地精耕细作，不仅专注于那些语言的事实，而更多要关注与之相关的文化。这对中国学生和意大利学生（我更熟悉他们）同样适用。

在我看来，暑期班只能是对拉丁文的一个“介绍”。

总之，这都是非常个人化的一些思考。坦白地说，当麦克雷教授邀请我去承担这个工作的时候我受宠若惊，而当我遇到我的学生的时候更是如此。令我印象最深的是我可以亲自接触到我从未认真思考过的现实。我是说那些离我的国家和文化如此遥远的国度的人们来学习拉丁文，我在亲自见到他们之前从未对他们有过清晰的印象。这次相遇让我有机会了解并看到了他们的付出和动力，尽管这些学生只是我想要了解的更大群体中的一小部分。这次相遇还使我思考，因为在意大利拉丁文和古典研究是多么地不受重视，我也不相信短期之内现状会有所改观。但是，显而易见的是在世界的另一端事情好像在朝着相反的方向发展！Now, I would like to introduce a concept frequently found in medieval studies (which is mainly my field) which is called “*translatio studii*”. It means that the study of a subject migrates through history and geography. 现状，我想要介绍一个在中世纪研究中（这是我自己的研究领域）经常提及的概念，那就是“知识迁移”，这是指一个研究题目在不同的历史和地域中迁移。知识迁移的概念可追溯至卡罗林王朝，那时这一概念与帝国迁移（*translatio imperii*）紧密相连。这后一个概念，相应地，指的是罗马帝国向卡罗林王朝的转移，这是由查理曼大帝及其知识分子集团⁹⁶极力推广的一个概念。我用一首诗歌来做例子，可能是Angilbertus所做的：*Karolus magnus et Leo papa*, vv. 97-98: “Stat prius arce procul Karolus loca singula signans, / altaque disponens venturae moenia Romae”，它的大意是，首先要说的是，查理曼大帝和一座座标志性的城堡，和一个新的罗马城的高墙⁹⁷十分遥远。目前来说我们更感兴趣的是与文化相关的一面，以下是Alcuin描述约克学校图书馆的话：

⁹⁶Cfr. E. Fenzi, “*Translatio studii*” e “*translatio imperii*”. *Appunti per un percorso*, in «Interfaces. A Journal of Medieval European Literatures», vol. I (2015), pp. 170-208, also online:

<https://riviste.unimi.it/interfaces/article/view/4934>. For further bibliography on the *translatio studii* see E. A. Jeaneau, *Translatio studii. The Transmission of Learning: A Gilsonian Theme*, in E. A. Jeaneau, *Tendenda vela. Excursions littéraires et digressions philosophiques à travers le Moyen Age*, Turnhout, Brepols 2007, pp. 5-58.

⁹⁷Angilberti *carmina dubia. Karolus magnus et Leo papa*, in *Monumenta Germaniae Historica. Poetarum Latinorum medii aevi tomus I. Poetae Latini aevi Carolini*, vol. I, 1881, p. 368, https://www.dmgh.de/mgh_poetae_1.

Illic invenies veterum vestigia patrum,
quidquid habet pro se Latio Romanus in orbe,
Graecia vel quidquid transmisit clara Latinis,
Hebraicus vel quod populus bibit imbri superno⁹⁸

在此你会发现先人（old Fathers）的痕迹，抑或是无论在拉丁文时代罗马对他而言是什么，或者希腊华丽地传给拉丁文的，或者希伯来人从泉里饮用到了什么。

E. R. Curtius 认为，中世纪的学者在《德训篇》（*Ecclesiasticus*）里发现了解释权力迁移（以及作为其结果的知识迁移）背后的逻辑（Sirach 10,8）：“Regnum a gente in gentem transfertur propter iniustitias et iniurias et contumelias et diversos dolos”（由于不公正、伤害、攻击、和各种各样背叛行为的发生，国家的权力从在不同民族之间转移）；在《但以理书》（2, 21）：“Ipse [Dominus] mutat tempora et aetates, transfert regna, atque constitit”，意为上主自己在时间和岁月里穿行，他变换君王，他造就君王，转移一词就源于此。但是，从 Alcuin 的话中我们可知，希腊人的知识似乎在罗马人那里终止了，同时它延续到卡罗林大帝时期的证据在图书馆的文献中还是可以找到残存。事实上，直到 12 世纪，关于“知识迁移”这一思想还没有完全充分的定义，在 Chrétien de Troyes 的诗歌 *Cligès* 中，

Ce nos ont nostre livre apris
qu’an Grece ot de chevalerie
le premier los et de clergie.
Puis vint chevalerie a Rome
et de la clergie la some,
qui or est an France venue (vv. 28-33)

⁹⁸Alcuinus, *Versus de Sanctis Euboricensis Ecclesiae*, in *Monumenta Germaniae Historica* op. cit., p. 203, vv. 1535-9.

我们的书本告诉我们：在希腊礼貌和知识头一次得到颂扬。然后礼貌和知识来到了罗马；现在它来到了法国。

回顾一下历史，我们可以发现，在卡罗林帝国衰败之后，权力的转移和知识的迁移遵循了不同的路径：前者在奥图曼帝国时期的德国得以延续，然后便消失殆尽；相反，后者，继法国之后，在文艺复兴时期又迁移至意大利，之后又到了北部文艺复兴（伊拉姆斯），再继续在欧洲迁移（例如，在英国其影响可见于弥尔顿⁹⁹）。知识依然在迁移，我认为在今天依然如此，当然在当下考虑任何事情都要上升到更宏大的全球化视野。所以，我在想：知识迁移传统的下一站是否就是中国呢？



⁹⁹ W. Brennan, *Milton's "Of Education" and the "Translatio Studii"*, in «Milton Quarterly», vol. XV, n. 2 (May 1981), pp. 55-59, also online: <https://www.jstor.org/stable/24463183>.

ORIGINAL ENGLISH TEXT:

TRANSLATIO STUDII: IS LATIN MOVING EAST?

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In summer 2018 I was asked by prof. Ferrero to help with a Latin course in Rome addressed to Chinese students. Now, after almost two years, I came back to think about it, and here are some observations I tried to put on paper.

First of all, some coordinates as to where, when and how the course proceeded, just to understand what I am talking about. As I have already said, the summer course was set in Rome, more precisely at the “Università Pontificia Salesiana”, and it lasted for about one month. There were more or less forty students divided into different classes according to their previous knowledge of the subject. In general, however, it could be said that the course was structured on two levels: on the one hand, there was the typical lecture in a classroom; on the other, there was the opportunity to go outside to visit the city and its surroundings.

Regarding the first aspect that I mentioned, the classroom lectures, I’m afraid I have little to say. My task was to follow the beginners. From a Latin perspective, I was not so far from a *grammaticus*, that is a middle-level teacher (*litterator* taught the children to read and write: the basis; *grammaticus* taught the principles of grammar and poetry; *rethor* was more like a modern-day professor). Anyway, as long as the teaching of Latin is carried out entirely on books, I think the methods are always going to be the same regardless of where it is taught, may it be China or Italy or wherever: grammar, declensions, verbs, exercises, translations, *et cetera*. So, there isn’t really much to consider about these aspects: so many other people wiser than me have already invested a lot on this topic¹⁰⁰. All that I can say, on a personal level, is that I found my students to be very interested in the subject, diligent and motivated,

¹⁰⁰ The bibliography on this subject is really countless. Here I report just two of the latest works I read, where further bibliography can be found: *Didattica delle lingue classiche. Atti del convegno Torino 2 aprile 2014 – Quaderno n. 6 Liceo Classico “D’Azeglio”*, a cura di E. NUTI, G. Brandone e T. Cerrato, Liceo classico “D’Azeglio”, Torino, 2014; A. Balbo, *Insegnare latino. Sentieri di ricerca per una didattica ragionevole*, UTET, Novara, 2007.

and not only because of the need to make the best of the expense to go to Rome and to settle there for one month.

I would like instead to spend some more words about the other aspect of the course, *id est* the cultural visits. The context is a crucial element for learning a language as well as for teaching it. Usually, if one wants to learn a new language, the best he can do is to move to the country where that language is spoken. But Latin, we all know, is a dead language. So? Rome, I believe, is the closest we can get to “a country where it is spoken”, because, even if the language is not spoken today any more, it left many signs of its presence during the centuries, so that one can still get a lot of *stimuli* to learn or to teach.

As I see it, books are not enough to possess any language. The fact is that sticking to books only the reader/learner will not receive what linguists call a “massive input”¹⁰¹: their exposure to Latin will be confined to the hours of study or to the classroom. It should be kept in mind that it is usually not easy to find simple every-day Latin in addition to that regularly studied on grammars, unless someone is really looking for it. In the city of Rome instead, even by just taking a stroll around traces of Latin appear at almost every corner. The facade of a church, a monument, an arch, a column, a coat of arms, a motto: all of them carry their Latin. And from the teaching point of view, these are very high-quality inputs: rarely an inscription is a complex sentence or something out of the reach of students (the more advanced ones, at least); rarely they use uncommon lexicon. Here is an example of what I mean: I remember a day we went to the city centre to visit something. On the way back, we came across what later turned out to be Theodosius’ obelisk; it had an inscription: “Constantinus per crucem vicotr a S(ancto) Silvestro hic baptizatus crucis gloriam propagavit” (Constantine, winner thanks to the cross and here baptized by Saint Silvester, expanded the glory of the cross). Quite useful for a quick and easy translation exercise, along with an implicit recap of prepositions, declensions and a little history on the spot. Or here is an easier one: during the visit of the “Musei Capitolini” there was a simple “diligite iustitiam” (love justice) written under a fresco representing Lucius

¹⁰¹ Cfr. S. Krashen, *The Input Hypothesis: Issues and Implications*, Harlow, Longman, 1985.

Brutus (in the act of condemning to death his own son in the name of Justice).

So far, these were the main characteristics of the course: lectures and cultural visits. Now, I would like to point out a weakness of the course. It is not something that regards directly the lessons or the summer-course itself, but it is something related to a more general idea of teaching Latin. The point is that as interesting and well-built a course may be, two months is nowhere near enough to get to know what really makes Latin an interesting subject. Some of the students I remember came to Latin just out of curiosity and I hardly doubt they will come back to it. That's a pity, in my opinion, because the knowledge of Latin brings more than just the benefits of knowing another language. This is a personal opinion, but I think that whoever is interested not only in the old language and in the ancient European culture, but also in modern-day Italian, French, Spanish, Portuguese (just to name the major ones), or whoever is interested in linguistics in general could learn a lot thanks to Latin; thanks to its history and its evolution through a very long time (rather well documented). But I will stop there, it looks like I've been too much influenced by my studies (I'm a romance philologist)... What I was trying to say is that one month is barely enough to learn the principles of grammar and some very little history, usually classical history while the Middle Ages are mostly neglected. To sum up my thoughts, I've learnt from this Roman experience that Latin is not a language that can be taught in little time, or through some shallow "Duolingo" kind of approach. I think Latin, like many other languages, needs to be taught slowly, not focusing only on the mere linguistic facts, but mainly on the culture that surrounds the language. And that stands for Chinese students as well as for Italian students (whom I know better).

So a Summer Course for me can only be an "introduction" to Latin.

In conclusion, some very personal thought. To be honest, I was kind of surprised when prof. Ferrero called me for this job, and I was even more when I met my students. What impressed me the most was the opportunity to get in touch with a reality I never seriously thought about before. I'm referring to the people who study Latin from a country and a culture very far from mine, of whom I never had a clear image until I met them in person. That encounter allowed me to experience and

recognise the dedication and the motivation that lead them, even if those students were but a small part of a bigger group I hope to get to know as well one day. And that encounter made me think, because here in Italy Latin and classical studies are somewhat disregarded, as long as I understand, and I don't believe they will recover any time soon. But, apparently, on the other side of the world the tendency seems to be going in the opposite direction! Now, I would like to introduce a concept frequently found in medieval studies (which is mainly my field) which is called "translatio studii". It means that the study of a subject migrates through history and geography. The idea of a movement of culture can be traced back to the Carolingian empire, where it appears to be closely bound to the parallel idea of *translatio imperii*. This latter, in turn, is the idea of the transmigration of the Roman Empire into the Carolingian Empire, an idea strongly promoted by Charlemagne himself and his intellectual court¹⁰². Look for example at a poem, probably written by Angilbertus, called *Karolus magnus et Leo papa*, vv. 97-98: "Stat prius arce procul Karolus loca singula signans, / altaque disponens venturae moenia Romae" (Charlemagne, first among all, stands far from the citadel marking places one by one and building the high walls of a new-coming Rome)¹⁰³. On the cultural side, which at the moment is more interesting for us, here it is how Alcuin describes York's school library:

Illic invenies veterum vestigia patrum,
 quidquid habet pro se Latio Romanus in orbe,
 Graecia vel quidquid transmisit clara Latinis,
 Hebraicus vel quod populus bibit imbresuperno¹⁰⁴

[Here you will find the traces of the old Fathers, or

¹⁰² Cfr. E. Fenzi, "Translatio studii" e "translatio imperii". *Appunti per un percorso*, in «Interfaces. A Journal of Medieval European Literatures», vol. I (2015), pp. 170-208, also online:

<https://riviste.unimi.it/interfaces/article/view/4934>. For further bibliography on the *translatio studii* see E. A. Jeauneau, *Translatio studii. The Transmission of Learning: A Gilsonian Theme*, in E. A. Jeauneau, *Tendenda vela. Excursions littéraires et digressions philosophiques à travers le Moyen Age*, Turnhout, Brepols 2007, pp. 5-58.

¹⁰³ *Angilberti carmina dubia. Karolus magnus et Leo papa*, in *Monumenta Germaniae Historica. Potetarum Latinorum medii aevii tomus I. Poetae Latini aevi Carolini*, vol. I, 1881, p. 368, https://www.dmgh.de/mgh_poetae_1.

¹⁰⁴ Alcuinus, *Versus de Sanctis Euboricensis Ecclesiae*, in *Monumenta Germaniae Historica* op. cit., p. 203, vv. 1535-9.

whatever a Roman had for himself in the Latin world, or what Greece splendid transmitted to the Latins, or what the Hebrew people drank from the spring up above.]

According to E. R. Curtius¹⁰⁵, middle age intellectuals found the theoretical basis to justify the logic of a translation of power (and of knowledge, as a consequence) in the *Ecclesiasticus* (Sirach 10,8): “Regnum a gente in gentem transfertur propter iniustitias et iniurias et contumelias et diversos dolos” (A kingdom is transferred from a people to another because of injustice and injury and offense and various treachery); and in the book of Daniel (2, 21): Ipse [Dominus] mutat tempora et aetates, transfert regna, atque constitit” (The Lord Himself moves times and seasons, He transfers kingdoms and He makes them), from which the word *translatio*. However, as you can see in the quote by Alcuin, the knowledge of the Greeks seems to stop at the Romans, while the idea that it arrived up to the Carolingians is left implicit in the fact that it could be found in the library described. Actually, the idea of *translatio studii* was not stated in a fully conscious way until the XII century, when it found best formulation in Chrétien de Troyes’ *Cligès*¹⁰⁶ (a poem in old french):

Ce nos ont nostre livre apris
qu’an Grece ot de chevalerie
le premier los et de clergie.
Puis vint chevalerie a Rome
et de la clergie la some,
qui or est an France venue (vv. 28-33)

[Our books taught us this: that for the first time courtesy
and knowledge were praised in Greece. Then courtesy

¹⁰⁵ Cfr. E. R. Curtius, *Letteratura europea e Medio Evo latino*, a cura di R. Antonelli, La nuova Italia editrice, Scandicci, 1992 [1948], pp. 36-38. Here can be found a brief and clear presentation of the subject.

¹⁰⁶ Chrétien de Troyes, *Cligès*, publié par A. Micha, Paris, Champion, 1957.

came to Rome, and so did the best of knowledge; and now
it has come to France].

Giving a quick look at what happened in history, we can see that after the fall of the Carolingian empire, *translatio imperii* and *translatio studii* followed different paths: the former continued in Germany, during the Ottonian Empire, but then it lost importance and was put aside; the latter, instead, after France passed to Italy during the Renaissance, and then to the Northern Renaissance (Erasmus), and then it kept moving around through Europe (in England, for example, its influence can be found in Milton¹⁰⁷). The idea that that knowledge is still moving, I believe, is yet relevant today, even though like everything nowadays it has to be considered on a bigger, global scale. And so... I was wondering: will it be China the next step in the tradition of the *translatio studii*?

¹⁰⁷ W. Brennan, *Milton's "Of Education" and the "Translatio Studii"*, in «Milton Quarterly», vol. XV, n. 2 (May 1981), pp. 55-59, also online: <https://www.jstor.org/stable/24463183>.

教父人名汉译名统一方案

A Suggestion to Unify the Chinese Translations of the Names of the Fathers of the Church

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1) 中国读者的困惑

目前的古希腊罗马译名情况不很理想，应该改进。这涉及古希腊和拉丁教父的名称。中国学界应该用更严谨、更科学的标准让译名逐渐走向统一，不再让读者因‘塞涅加、塞内加、塞内卡’、‘菲利普、腓力、菲利普斯’、‘波爱修，波伊提乌’、‘安提阿、安提约基亚、安条克’多种译名而感到困惑。我希望，中国读者能更全面掌握古人名称的发音及其意义，因此我建议放弃部分汉语译名，支持广泛使用另一些译名。我也希望出版界尊重原文并尽可能保留外国人名的 ABC 原文。

我将谈论下列译名方案，并希望能与诸君达成某种译名上的共识。我认为，其他学者、译者和编辑人士也应该参考我拟订的译音表和一些重要人名地名的翻译方案。我希望，更多学者和出版界的人士注意到译名问题并提供宝贵意见。我知道这些问题需要长期讨论，逐渐改善。

2) 译名说明和改革方案

长期以来，西方古代人名、地名的汉译造成很大的问题。在 1851 年的《拉汉词典》中，“Homeros”译“合默罗”，1909 年的《英华大字典》译“花谟”，今天译“荷马”，但也有“侯默”的译法。实际上“荷马”既不反映希腊语的发音（霍梅若斯），又不代表英语的（侯梅尔），而是一种中国式的、远离原文的翻译，不是很严谨的翻译。从译名无法还原 ABC 的原名。这类的例子很多。

部分译名根据英语发音，所以远离原来的古代发音，比如“西塞罗”（Cicero）古代发“克伊克若”，而“色雷斯”（Thrace/Thracia）古代发“特日阿克”或“特日阿克伊阿”，“查士丁尼”（Justinianus）皇帝应该写成“尤斯提尼阿努斯”。部分中国译者和学人已经开始摆脱英语发音的影响，他们将“朱庇特”（Iupiter/Jupiter 接近英语发音）改成“尤皮特”（接近古拉丁语发音）。

许多译名给中国学生造成一定的麻烦，尤其那些不规范的译名。比如，为什

么 Ne 开头的名称在汉译有那么大的差别？Nestor、Nero、Nerva 和 Nestorius 为什么译“内斯托尔”、“尼禄”、“涅尔瓦”和“奈斯托里乌斯”（或“聂斯托里”）？

在西方语言中，古人的名称也不一致，发音也不通，比如 Cicero 的名字在德国发“此伊则若”，意大利是“奇切若”，英国则“西瑟若”。部分汉译名顺从英语发音，所以造成“西塞罗”、“朱庇特”、“哲罗姆”等翻译。

中国读者因译名的同音字感到困惑：为什么有“尔”、“耳”和“珥”，“穆”、“慕”、“幕”和“姆”，“卢”、“鲁”和“路”，“罗”和“洛”，“拿”和“纳”、“弗”、“夫”、“福”？拉丁语的 Romulus 写“罗慕路斯”、“罗慕卢斯”或“若姆鲁斯”？这些都增加译名问题的难度，如果能简化就应该简化。

部分汉字在表达发音方面有严重的缺陷，比如“伽”有三个发音(jia, ga, qie)，所以“伽利略”应该发“Galilue”，但大家都（错误地）说“Jialilue”。因此，应该用“嘎”来代替它。

因此，我建议改进古代人名、地名的汉译。因为影响很大，需要逐渐进行改变。第一阶段（从现在开始）：决定一个共同的译音表，这样淘汰部分汉字，比如“珥”和“耳”，统一用“尔”。多用 ABC 原名写在汉译名后（括号中）。注意到那些较少见的名称（比如“伽图”、“德尔图良”、“塞内卡”、“卡尔塔苟”）用新的、严格靠近原文发音的译名。

第二个阶段（要从 2020 年代开始）：逐渐改变那些常见的人名，比如“荷马”改成“霍梅若斯”，甚至可能还要把“罗马”改成“若马”。

第三个阶段：（可能要从 2040 年代开始）：许多人名汉译无论如何都不能令人感到满足，比如希腊语单词“Sokrates”有“救助的力量”这样的意思，所以无论是“苏格拉底”或“索克拉特斯”，都没有表达这种和“救助”和“力气”有关系的含义。因此，最理想的表达仍然是用 ABC 的写法。我们认为，中国文献和出版物的长期目标应该是在汉语中有很多 ABC。所以，在那个阶段，不应该写（现状）“苏格拉底启发了柏拉图的思想”，也不应该写

（第二阶段）“索克拉特斯（Sokrates）启发了普拉托（Plato）的思想”，而应该写

（第三阶段）“Sokrates（索克拉特斯）启发了 Plato（普拉托）的思想”，或“Sokrates 启发了 Plato 的思想”。

为了进行这种改变，译者和出版社编辑人士应该有共同的译音表。我们建议采用这个方案（本表参照罗念生和顾枝鹰先生的表）：

	A	E	I	O	U	Y	AE,OE,AI	AU	辅音
元音	阿	俄	伊	欧	乌	于	埃	奥	
C,K, CH	卡	克	克伊	阔	库	克于	凯	考	克
G	嘎	格	格伊	郭	古	格于	盖	高	格
T(TH)	塔	特	提	托	图	特于	太	陶	特
D	达	得	迪	多	杜	迪	代	道	得
P	帕	佩	皮	颇	普	皮	派	抛	普， 颇
B	巴	贝	比	波	布	比	拜	保	布
N	纳	内	尼	诺	努	女	奈	瑙	恩
M	马	梅	米	摩	姆	米	麦	茂	姆
R	拉	瑞	瑞	若	茹	瑞， 日于	莱	绕	尔， 日
L	拉	勒	利	罗	卢	吕	莱	劳	勒
S	撒	瑟	西	索	苏	叙	塞	扫	斯
H	哈	赫	希(耶)	侯(霍)	胡	赫于	海	浩	赫
V	瓦	维	维	沃	乌	维	外	奥	沃
F,PH	法	菲	菲	佛	弗	菲	菲		弗
I	亚	耶	伊	尤	尤			要	伊
Z	匝	泽	此伊	邹	组	此于	宰	早	此
X	克撒	克瑟	克斯伊	克索	克苏	克叙	克塞	克扫	克斯

根据这张译名表应该在译名中停用部分汉字，比如：

用“维”，停用“韦”、“苇”、“威”等（“韦斯帕芴”：“维斯帕西安”）

用“利”，停用“里”、“黎”、“莉”、“历”等。用“卢”，停用“路”、“鲁”等。用“姆”，

停用“慕”、“木”、“穆”。用“纳”，停用“拿”、“娜”、“那”。用“尔”，停用“耳”、“珥”等。用“得”，停用“德”。用“迪”，停用“蒂”、“狄”、“第”等。用“比”，停用“庇”、“彼”。用“撒”，停用“萨”、“札”等。用“内”，停用“聂”、“涅”。用“米”，停用“弥”、“密”。（“多密善”：“多米提安”）

从“信、达、雅”来看，译名应该

- (1) 尽可能接近原名发音（对“信”的追求），
- (2) 帮助读者从译名还原 ABC 的名称（对“达”的追求），
- (3) 尽可能回避奇特的、少用的汉字，比如“拔”、“璧”、“珥”、“喀”、“庇”、“密”、“墨”、“幕”、“穆”、“涅”、“忒”、“体”、“佗”、“屋”、“昔”、“萝”等（对“雅”的追求）。

请大家参照下列翻译表。我认为，“简略译名”（右边）值得推广，并希望通过“简略译名”方案进一步统一汉译名。在学术性较强的文章中，应该用希腊语或拉丁语原文的译名。拉丁语的后缀（-us）和希腊语的后缀（-os）都算是“对的”，比如“泡卢斯”和“泡罗斯”（Paulus/Paulos）指同一个人，而在《新约》中，他是尤得亚人（犹太人），取了典型的罗马名字（Paulus），但其著作都是希腊语的，英语的简略 Paul 可以引发汉语简略的“抛勒”或“抛罗”。

从历史影响来看，拉丁语译名的影响更大，所以拉丁语的 Plato（普拉托）比希腊语的 Platon（普拉屯）更可取。因此，在“简略译名”方案中，我们较多倾向于采纳或参考拉丁语译名。

目前较通用译名	希腊语原文及译名	拉丁语原文及译名	简略译名（多参考英语的简略方式）
in use now	Greek version	Latin version	Simplified
阿基琉斯，阿喀留斯，阿基勒斯	Achilleus 阿克伊勒乌斯	Achilles 阿克伊勒斯	Achilles, Achill 阿克（伊）勒斯
埃涅阿斯	Aineias 埃内阿斯	Aeneas 埃内阿斯	Aeneas 埃内阿斯
亚历山大城，亚历	Alexandreia	Alexandria	Alexandria

山大里亚	阿勒克散得瑞亚	阿勒克散得瑞亚	阿勒克散得城
亚历山大	Alexandros 阿勒克散得若斯	Alexandrus 阿勒克散得茹斯	Alexander 阿勒克散得
安提阿，安提约基 亚，安条克	Antiocheia 安提欧克亚	Antiochia 安提欧克亚	Antioch 安提欧克（亚）

下列的是一些重要的教父的译名（粗体是拉丁语，Gr 希腊语，E 英语，D 德语，J 日语）：值得推广的汉译是“发音简译”。

Ambrosius

Gr: Ambrosios, AMBPOΣIΩΣ

E: Ambrose

D: Ambrosius

J: An-bu-ro-shi-u-su

注音符号：ㄚㄇㄨㄛㄨㄛㄣㄣㄣㄣㄣ

已有翻译：盎博洛削斯、安博罗修斯、安波罗修、安布罗斯

发音直译：安布若西乌斯、Gr: 安布若西欧斯

发音简译：安布若修斯

名字释义：“不死者”、“永恒者”，从 a“无”和 brotos“必死的”

人物：拉丁教父，圣 Ambrosius，公元 339-397 年，Milan 的主教

Athanasius

Gr: Athanasios, ΑΘΑΝΑΣΙΟΣ, Ἀθανάσιος

E: Athanasius

D: Athanasius, Athanasios

J: A-ta-na-si-u-su, A-ta-na-si-o-su

注音符号：ㄚㄊㄚㄋㄚㄣㄣㄣㄣㄣ

已有翻译：亚大纳西、亚他那修、达修、亚沙那西乌、阿塔那修（等）

发音直译：阿塔纳西乌斯、Gr: 阿塔纳西欧斯

发音简译：阿塔纳修斯

名字释义：“不死者”，从 thanasios“将死的”

人物：埃及教父，约 295-373 年，曾当 Alexandria 主教，有著作

Augustinus

E: Augustine

D: Augustin, Augustinus

J: A-u-gu-su-ti-nu-su

注音符号：ㄍㄨㄣˊㄍㄨˋㄙㄨˋㄊㄧˋㄋㄨˋㄙㄨˋ

已有翻译：奥古斯丁、奥斯定、奥思定、思定、奥古斯定、亚悟斯丁、亚悟斯悌诺（明末翻译）

发音直译：奥古斯提努斯

发音简译：奥古斯廷

名字释义：“小奥古斯图斯”，从 Augustus

人物：拉丁教父 Aurelius Augustinus，公元 354-430 年，Hippo 之主教，最有影响的古代晚期作者，曾写 Confessiones 和 De civitate Dei

Basilus

Gr: Basileios, ΒΑΣΙΛΕΙΟΣ, Βασιλείος

E: Basilius, Basil

D: Basilius

J: Ba-shi-ri-u-su, Ba-shi-re-i-o-su

注音符号：ㄅㄚˊㄕㄨˋㄣˊㄩˋㄙㄨˋ

已有翻译：巴西略、巴西尔、巴西流

发音直译：巴西利乌斯、Gr: 巴西雷欧斯

发音简译：巴西流斯

名字释义：“王家人物”，从 basileus“国王”

人物：赫拉斯教父 Basilius Magnus，公元 330-379 年

Boethius

E: Boethius

D: Boethius

J: Bo-e-ti-u-su

注音符号：ㄅㄛㄟㄙㄜㄩˊㄙㄨˋ

已有翻译：波伊提乌斯、波伊丢斯、波伊提乌、波依提乌、波埃修斯、波哀丢斯、溥埃提乌斯、波埃修、波爱修

发音直译：波俄提乌斯

名字释义：“协助者”，从 boetheia“协助”

人物：罗马思想家和翻译家 Anicius Manlius Severinus Boethius，公元 476-524 年

Cassiodorus

E: Cassiodor

D: Kassiodor

J: Ka-sshi-o-do-ru-su

注音符号：ㄎㄞˊㄙㄙㄞˋㄛㄉㄛˊㄙㄨˋ

已有翻译：卡西奥多鲁斯、卡西奥多罗斯

发音直译：卡斯斯伊欧多茹斯

发音简译：卡斯伊欧多茹斯

名字释义：与“肉桂”（casia）有关系？

人物：古代政治家和教育家 Cassiodorus，约 490-583 年，曾建立一个隐修院和抄书屋

Chrysostomus

Gr: Chrysostomos, ΧΡΥΣΟΣΤΟΜΟΣ, Χρυσόστομος

E: Chrysostomus

D: Chrysostomus

J: Ku-ryu-so-su-to-mu-su, Ku-ryu- so-su-to-mo-su

注音符号：ㄎㄨˋㄩˊㄞㄛˊㄙㄨˋㄊㄛˊㄇㄨˋㄙㄨˋ

已有翻译：克吕索特弥斯、克利索斯托

发音直译：克瑞索斯托姆斯、Gr: 克瑞索斯托莫斯

发音简译：克瑞索斯托姆斯

名字释义：“金口”、“金嗓子”，从 chrysos“黄金”和 stoma“嘴”

人物：赫拉斯教父 Johannes Chrysostomus，公元 344-407 年，著名的演说家

Clemens

Gr: Klēmēs, ΚΛΗΜΗΣ, Κλήμης

E: Clement

D: Klemens

J: Ku-re-men-su

注音符号：ㄎㄨㄞㄣㄣㄙㄨ

已有翻译：克雷孟、革利免、克肋孟、克莱门斯

发音直译：克勒门斯

名字释义：“温和者”，从 clemens“温和的”

人物：（1）罗马教宗 Clemens Romanus，在位 90-100 年 （2）埃及教父 Clemens Alexandrinus，约 150-215 年，重要的教育家和神学家

Cyprianus

Gr: Kyprianos, ΚΥΠΡΙΑΝΟΣ, Κυπρίανος

E: Cyprian

D: Cyprian, Kyprian

J: Ki-yu-pu-ri-a-nu-su

注音符号：ㄎㄧㄩㄞㄨㄞㄣㄣㄙㄨ

已有翻译：西普利安、西彼连、居普良

发音直译：克于普瑞阿努斯、Gr: 克于普瑞阿诺斯

发音简译：克于普瑞安

名字释义：“来自 Cyprus 的人”，从 Cyprus“克于普茹斯”（“塞浦路斯”）

人物：拉丁教父 Caecilius Cyprianus，约 200-258 年，任 Carthago 主教

Cyrillus

Gr: Kyrillos, ΚΥΡΙΛΛΟΣ, Κύριλλος

E: Cyril

D: Kyrill

J: Kyu-ri-ro-su

注音符号：ㄎㄩㄣˊㄖㄩㄣˊㄖㄨㄛˊ

已有翻译：基里洛斯、济利禄、区利罗

发音直译：克于瑞勒卢斯、Gr: 克于瑞勒罗斯

发音简译：克于瑞卢斯、克于瑞罗斯

名字释义：“属于主的人”，从 kyrios“主”

人物：东方教父 Cyrillus，约公元 313-381 年，任 Jerusalem 主教

出处：，Cyrillus, Catecheses

Gregorius

Gr: Grēgorios, ΓΡΗΓΟΡΙΟΣ, Γρηγόριος

E: Gregory

D: Gregor, Gregorius

J: Gu-re-go-ri-u-su, Gu-re-go-ri-o-su, Gu-rē-go-ri-o-su

注音符号：ㄍㄨㄣˊㄖㄜˊㄍㄨㄛˊㄖㄩㄣˊㄨㄛˊ

已有翻译：额我略、国瑞、格里高利、格列高利、贵格利

发音直译：格瑞郭瑞乌斯、Gr: 格瑞郭瑞欧斯

发音简译：格瑞郭瑞

名字释义：“觉醒者”，从 grēgoreo“惊醒”、“守望”、“生活”

人物：古代晚期几位教父的名字-

(1) Gregorius Nazianzus, 331-390 年 (2) Gregorius Nyssenus, 335-394 年，著有 Peri kataskeues anthropou, Peri parthenias, Peri psyches; (3) 拉丁语历史学家 Gregorius Turonensis, 538-594 年，著有 Historia Francorum; (4) 罗马教宗和拉丁教父 Gregorius Magnus (Gregory the Great), 540-604 年，著有 Dialogi, Moralia, Reg. past.

Hieronymus

Gr: Hieronymos, ΙΕΡΟΝΥΜΟΣ, Ἱερώνυμος

E: Jerome

D: Hieronymus

J: Hi-e-ro-ni-mu-su, Hi-e-ro-nyu-mo-su

注音符号：ㄏㄧㄝㄣㄛㄩㄛㄇㄛˋ

已有翻译：热罗尼谟、热罗、耶柔米、哲罗姆、希罗尼穆斯

发音直译：赫耶若尼姆斯、Gr: 赫耶若尼莫斯

发音简译：耶若尼莫

名字释义：“神圣的名字”，从 hieros“神圣的”和 onoma“名字”

人物：拉丁教父、翻译家，公元 347-420 年，曾把《圣经》译成拉丁语，即所谓 Vulgata 译本；著有 De viris illustribus, Epistulae

Irenaeus

Gr: Eirenaios, ΕΙΡΗΝΑΙΟΣ, Εἰρηναῖος

E: Irenaeus

D: Irenäus

J: E-i-re-na-i-o-su, I-re-na-e-u-su

注音符号：ㄧㄝㄣㄞㄠㄙㄨ

已有翻译：伊雷内、依勒内、爱任纽、伊里乌、伊里奈乌斯

发音直译：伊瑞内乌斯、Gr: 俄伊瑞奈欧斯

发音简译：伊瑞内乌斯

名字释义：“和平之人”，从 eirene“和平”

人物：重要的早期教父，Lyon 的主教，约 135-202 年，著有 Adversus haereses

Isidorus

Gr: Isidōros, ΙΣΙΔΩΡΟΣ, Ἰσίδωρος

E: Isidore

D: Isidor

J: I-si-do-ru-su

注音符號：ㄩㄇㄣㄣㄉㄨㄛㄇㄨㄥ

已有翻譯：伊西多羅、伊西多爾、伊西多、伊斯多魯斯

發音直譯：伊西多茹斯、Gr: 伊西多若斯

發音簡譯：伊西多爾

名字釋義：“女神 Isis 的禮物”，從 Isis“伊西斯”和 doron“禮物”

人物：拉丁語教父，Sevilla 的主教，約 560-636 年，著有 Etymologiae

Johannes, Ioannes

Gr: Iōannēs, ΙΩΑΝΝΗΣ, Ἰωάννης

E: John

D: Johannes

J: Yo-ha-ne, Yo-ha-ne-su

注音符號：ㄩㄛㄏㄚㄣㄝㄙㄨ

已有翻譯：若望、若翰、約翰

發音直譯：尤漢內斯

發音簡譯：尤漢內

名字釋義：“神是仁慈的”，從 Jo-hanan“神是仁慈的”

人物：(1)《新約》中人物，一部福音書的作者；(2) 許多著名基督徒，比如 Ioannes

Klimakos，公元 575-650 年

Leo

Gr: Leōn, ΛΕΩΝ, Λέων

E: Leo

D: Leo

J: Re-o

注音符號：ㄌㄞㄛ

已有翻譯：利奧、里奧、利約、良

發音直譯：勒歐

名字釋義：“獅子”，從 leo“獅子”

人物：罗马教宗 Leo Magnus，约 400-461 年，在位 440-461 年

Nestorius

Gr: Nestoreios, ΝΕΣΤΟΡΕΙΟΣ, Νεστόρειος

E: Nestorius

D: Nestorius

J: Ne-su-to-ri-u-su, Ne-su-to-ri-o-su

注音符号：ㄋㄟㄙㄨㄛㄛㄩㄛㄛㄩㄛ

已有翻译：聂斯托里乌斯、聂斯托良、奈斯多略、涅斯多留

发音直译：内斯托瑞乌斯、Gr: 内斯托瑞欧斯

名字释义：不明

人物：东方教会的神学家，381-452 年，曾任 Constantinopolis 主教，其教导被谴责为异端，其信徒在波斯地区和中亚发展教会（在华称“景教”）

Origenes

Gr: Ōrigenēs, ΟΡΙΓΕΝΗΣ, Ὀριγένης

E: Origen

D: Origenes

J: O-ri-ge-ne-su

注音符号：ㄛㄩㄛㄣㄟㄣㄟㄙㄨ

已有翻译：奥力根、奥利金、奥里金、奥立根、俄里金、俄利根、欧瑞根

发音直译：欧瑞格内斯

发音简译：欧瑞根

名字释义：“山区的人”，从 oros“山”（?）

人物：东方教父，约 185-254 年，编著有 Hexapla，著有 Kata Kelsou, Peri archon

Tertullianus

E: Tertullian

D: Tertullian

J: Te-ru-tu-ri-a-nu-su

注音符号：ㄊㄨㄟˋ ㄊㄨㄣˊ ㄊㄨㄣˊ ㄊㄨㄣˊ ㄊㄨㄣˊ ㄊㄨㄣˊ ㄊㄨㄣˊ

已有翻译：德尔图良、特尔图良、特土良、特图良、特图里安、特图利安、德尔图利安

发音直译：特尔图勒利阿努斯

发音简译：特尔图利安

名字释义：“第三个”，从 *tertius*“第三”

人物：拉丁语神学家 Florens Quintus Septimius Tertullianus，约 160-230 年，著有 *Apologeticum*, *De spectaculis*, *De testimonio animae* 等

根据以上的分析应该统一教父的汉译名，从“安波若修斯”到“特尔图利安”，这样为中国的教父学研究提供最基本的表达工具：教父们的名称。如果不统一这些名称，错误的和不规范的译名会不断继续出现，就和过去 400 年以来那样。当然，长期的希望是，汉语作者会在其文章中多次插入一些 ABC 原文，这样更全面体现西方人名的“原来味道”。

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批评、真理与城市：从经典角度看的三个热门话题

Criticism, Truth and Cities: 3 hot topics from a Classics perspective

麦克雷 (Michele Ferrero) 张昕昕 译)

一. 苏格拉底，爱和中国人在世界上

Socrates, Love and Chinese in the World

Tsze-kung asked, "What do you say about a man who is loved by all the people of his neighborhood?" The Master replied, "We may not give our approval to him because of this". "And what do you say of him who is hated by all the people of his neighborhood?" The Master said, "We may not conclude that he is bad because of this. It is better that the good in the neighborhood love him, and the bad hate him." (Confucius, *Analects* 13,24)

子贡问曰：“乡人皆好之，何如？”子曰：“未可也。”“乡人皆恶之，何如？”子曰：“未可也。不如乡人之善者好之，其不善者恶之。”
(《论语-子路第十三章 24》)

In these terrible days of suffering, uncertainty and fear all over the world we are often as scared as children.

Yet some of the reactions of my Chinese friends I read online are not childish. They are more like a teen-ager locked inside her room. "The world hates me! (sobbing). Why they hate me? (sobbing louder) They say I'm ugly (sobbing uncontrollably). They say it's my fault! (crying, crying). Look, it's also THEIR fault! You see, they also have cases of virus! (puts her head into the pillow)

"Are you happy because they also have cases?"

“Of course not, mom! But (crying), why they all hate me?”

在全世界被痛苦、不确定和恐惧侵袭的这些日子里，我们都像孩子一样害怕。然而，从网上看中国朋友们的反应，我觉得他们并不幼稚。他们更像是一个个被锁在自己房间里的青少年。

“世界恨我！”（哭泣）“他们为什么恨我？”（声音更大）“他们说我很丑（无法控制地哭泣）。他们说这都是我的错！（大声哭，大声哭）看哪，这也是他们的错！你看呐，他们也有病毒病例！（把头埋进枕头）”

“因为他们也有确诊病例，所以你开心吗？”

“当然不是，妈妈！但是（大声哭），为什么他们恨我？”

This is somehow the feeling I see behind many Wechat postings here in China. The other side – let’s call it “the West” – has a more traditional reaction. Just blame the foreigners. In Europe this is a tragic two-thousand years old tradition. After burning Rome, the emperor Nero blamed the Christians. Tacitus in his “*Annales*” says they were easy target, because they look different from the other Romans.

In the Middle Ages it was common to blame the Jews for most of the disasters. They are different, they are few, they are mostly unharmed: the best target for a mob in need of a way to discharge its frustration.

Christians, foreigners, Jews, witches, Wuhan: just give the people someone to blame, this will soothe their discontent.

看了很多朋友在微信朋友圈发的状态后，这就是我感受到的情绪。

另一方——我们称之为“西方”——有一个更传统的反应。就是责怪外国人，这是一个可悲的传统，已有两千多年的历史。在烧毁了罗马之后，尼禄皇帝怪罪基督徒。塔西图斯在他的《编年史》中说，他们很容易成为目标，因为他们看上去不同于其他罗马人。

在中世纪，人们通常把大多数的灾难归咎于犹太人。他们是异族，他们是少数，他们大多没有受到伤害：当暴徒需要发泄不满时，他们就是最好的发泄对象。

基督徒，外国人，犹太人，女巫，武汉：只要给人们一个可以责备的对象，就能发泄他们不满的情绪。

On March 26 President Xi Jinping during an extraordinary summit to coordinate multilateral response to the pandemic, told the leaders of the Group of 20 (G20): “It is imperative for the international community to strengthen confidence, act with unity and work together in a collective response”.

China is fully part of the international community. The *Road and Belt* initiative of the last few years represents a historical involvement of China with such magnitude and with so many other nations, such as never happened before in its history.

It is not easy to seriously get involved with the West. At the Foreign Ministry of China they know. Yet Chinese public opinion needs time to get used to this new relation. Few years are not enough.

It is not just the video of a smiling foreign dignitary visiting Zhongnanhai or a cute bunch of kids waiving flags at the honorable Chinese guests.

3月26日，在20国集团首脑峰会上，提到各国多边合作应对这一全球爆发的流行病时，习近平主席对20国集团领导人说：“国际社会必须加强信任，团结一致，共同努力。”

中国是国际社会的一部分。过去几年的“一带一路”倡议表明中国活跃在国际舞台，广泛地与其他国家联系，其规模是超越历史的。

然而，融入到西方社会并不是一件容易的事情。对于中国外交部，这一点很清楚。但是，中国公众舆论需要时间来适应这种新关系。短短几年是不够的。一个外国高级官员面带微笑，访问中南海的视频，或者一群可爱的孩子朝着中国友人挥舞国旗的视频，并不能证明什么。

To be involved with the West means to meet Socrates.

Socrates was a Greek philosopher. He did not write anything. We know about him thanks to his student Plato. Socrates was critical of Greek traditions. He was critical of Greek leaders. He was critical of Greek mythology. He was critical of Greek education. He was critical of Greek society.

They asked him: “If you think we are wrong, why don’t you tell us what is the right thing to do?”. He said: “I know you are wrong, I myself don’t know what is right, but I know that you are wrong. The difference between you and me is that I know that I don’t have correct answers. You think you have, but you don’t.”

融入到西方社会需要的是与苏格拉底会面。

苏格拉底是古希腊的一位哲学家。他没有一本著作。多亏了他的学生柏拉图，我们了解了苏格拉底。苏格拉底具有批判精神，他批判希腊传统，批评希腊的领导人，批评希腊神话，批评希腊教育，批判希腊社会。

他们问他：“如果你认为我们错了，为什么不告诉我们什么才是正确的做法呢？”他说：“我知道你们错了，我自己也不知道什么是对的，但我知道你们错了。我和你们的区别在于我知道我没有正确的答案，而你们认为你们有，但事实上你们没有。

This critical spirit is very much part of the Western tradition. Today is represented best by journalists. They love to ask, to test, to check, to prove, to dig, to twist and turn and toss and analyze an event or a person, squeezing it or him, hoping that by squeezing, the truth will come out. Or the lie.

But like Socrates, if you ask them: what is true? They would say: I only know that you are not telling it.

Chinese public opinion is not used to this criticism. A Western president can be mocked, derided, criticized online, grilled at the news conference, questioned live in front of cameras by the opposition. He argues with journalists and attacks news anchors. After Socrates, Western leaders can handle journalists. Can China?

Yet the West is not only that.

President Xi Jinping says we must work together. In those same days, Pope Francis said: “We have realized that we are on the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together, each of us in need of comforting the other.”

这种批判精神在很大程度上是西方传统的一部分。今天，记者们最好地继承了这一传统。他们喜欢提问，喜欢测试，喜欢检查，喜欢证明，喜欢挖掘，喜欢翻来覆去分析一个事件或一个人，反复拷问，试图以此挖掘出真相。或者挖掘出谎言。

但是像苏格拉底一样，如果你问他们：什么是真的？他们会说：我只知道你没说。

中国舆论不习惯这种批评。一位西方的总统可以被嘲笑、讥讽：在网上被批评、在新闻发布会上被质询、在镜头前被反对派现场盘问。他与记者争论，攻击新闻主播。在苏格拉底之后，西方领导人可以与记者争锋相对。在中国，可以吗？

然而，这只是西方的一个侧面。

习近平主席说我们必须共同努力。在同一天，教宗方济各说：“我们已经意识到，我们在同一条船上，我们所有人都脆弱和迷茫，但与此同时，最重要也最必要的是，我们大家一起来划船，我们每个人都需要安慰对方。”

The Pope represents a different tradition within the Western world: the Catholic tradition. It is the teaching of Jesus, not of Socrates.

China first met this tradition thanks to Matteo Ricci and his companions at the end of the 16th century. Their example is still today one of the best inspirations for a harmonious relation between China and the West.

Those missionary sinologists of the 16th century had a great respect and admiration for Chinese culture. They spread it in Europe by translating its Classics. At the same time they had a passion for the truth. They were searching for truth, with love and charity and compassion. They had this idea that truth and love are one and the same thing. Without love, truth is far away. Without love, all is left it's fake news.

教宗代表了西方世界的另一个传统：天主教传统。这是耶稣的教导，不是苏格拉底的教导。

16 世纪末，中国首次遇到这一传统，这要归功于利玛窦和他的同伴们。至今，他们仍是中西方和谐关系的典范。

这些 16 世纪的汉学家对中国文化非常尊敬和喜爱。通过翻译中国的经典，他们把中国文化传播到欧洲。同时，他们对真相充满热情。他们满怀爱、慈悲和怜悯之心，在寻找真理。他们有一个信念，真理和爱是一回事。没有爱，真理很遥远。没有爱，一切都是虚假的新闻。

The Catholic tradition embodies a deep desire to communicate beyond languages and races and spaces and times. It goes beyond borders, yet it has always respected them. It uses different languages, but to achieve unity, not division. The Catholic teaching has a traditional respect for authorities and social order. In its 2000 years history has always had the inner energy to purify itself, to correct its mistakes, to ask forgiveness, to renew its structure, to adapt its style and to extend its embrace.

天主教传统体现了超越语言、种族、空间和时代的沟通愿望。它超越了国界，但始终尊重不同的国家。它使用不同的语言，但目的是为了实现统一，而不是分裂。对当局（or 权威？）和社会秩序的尊重，是天主教教义的一项传统。在其 2000 年的历史中，它一直拥有净化自己、改正错误、请求宽恕、更新自身结构、调整自身风格和拥抱他人的内在能量。

As an Italian, I saw it in action in these days. Loving support from Italian Catholics to China – one month ago - now from Chinese Catholics to Italy. Matteo Ricci would have cried of emotion, seeing those boxes of masks flying from China to Italy.

作为一个意大利人，我看到这些天它在行动。一个月前，意大利天主教徒对中国给予了爱心援助，而现在，中国天主教徒将爱心献给意大利。如果利玛窦看到一盒盒地口罩从中国飞往意大利，一定会激动地哭泣。

The post-COVID19 season will begin soon all over the world. Things will be back to normal very soon. What are six months within the world history?

But a deeper relation between China and the West it is only at the beginning. This we are also learning, from this crisis.

后 COVID19 季节将很快在世界各地开始。一切很快就会恢复正常。世界历史上的六个月意味着什么？

但更深厚的中西方关系，才刚刚开始。我们也从这场危机中明白了这一点。

二. 西方经典的声音和伴随 COVID-19 死去的真理

The Voice of Western Classics and the Truth that Died of COVID-19

“Quid est veritas?”

What is the truth?

The Roman governor Pilato asked Jesus in one of the most famous dialogues of human history.

This epidemic has seen an interesting phenomenon.

First there was an increase in experts all over the world.

Everyone knew what the right solution was.

Then, after so many were proved wrong on so many issues, now nobody almost dares to say anything.

Because now every time we hear something we wonder: is it true or not?

So, what is the truth?

“Quid est veritas?”

“什么是真理？”

古罗马犹太总督比拉多问耶稣。这是人类历史上最著名的对话之一。

此次传染病的爆发引发了一个有趣的现象。

首先，世界各地都涌现出一批专家。

每个人都知道什么是正确的解决方案。

然而，事实表明我们错了，现在几乎没人敢再说什么。

因为现在每次我们听到一些事情，我们总会想：这是真的还是假的？

那么，真理是什么？

It is the conformity of what you say with the reality.

Is it necessary?

Is it important?

Is it possible?

真相即所言与事实相符。

这有必要吗？

这重要吗？

这可能吗？

The Greek poet Homer in his Iliad and Odyssey often describes people cheating and lying, like Ulysses (his Trojan horse, his tricks with Polyphemus etc), his wife Penelope (she keeps lying, saying she is ready to re-married), and most of the characters in those stories.

In the Homeric world the truth is not necessary to achieve a glorious life.

They were warriors. In a war the truth is always the first casualty.

Generals must be ready to cheat and lie and deceive to achieve their objectives.

Spies are rewarded. Deception is praised. Disinformation is part of the strategy.

The morale of the troops requires their leaders to shield them from the truth.

Homer's warriors did not care much about the truth. Nor did their descendants. Thousands of years later some German archeologist claimed to have found the ruins of the city of Troy. Was it true? Was Troy real? Someone says it never existed.

What is the truth?

古希腊诗人荷马在他的史诗《伊利亚特》和《奥德赛》中常常描写一些爱欺骗和说谎的人物，例如尤利西斯（他的特洛伊木马，他与波吕斐摩斯的诡计等等），他的妻子佩内洛普（她不停地说谎，说她准备再嫁），还有这些故事中的大多数人物都会说谎。

在荷马的文字世界中，真相并不重要，不能带给人们辉煌的人生。

荷马的英雄是勇士。真相总是战争的第一个受害。

为了实现他们的目标，将军们必须去欺骗和说谎。

间谍会得到奖励。欺骗行为因此受到褒奖。虚假信息是战略战术的一部分。

为了鼓舞士气，将军必须掩盖真相。

荷马的勇士们不关心真相。他们的后代也不关心。

数千年后，德国的考古学家声称发现了特洛伊城的废墟。这是真的吗？特洛伊真的存在过吗？有人说它从来就没有存在过。

真相是什么？

Socrates had no idea what was true.

He only knew what was wrong. (Basically: everything)

Plato had no hope to find any truth in this world.

The truth belongs to the world of ideas, not to the streets of Athens.

Aristotle accepted that human beings might know something about reality, but only if they behave virtuously.

An evil guy will never know the truth, his mind is darkened.

苏格拉底也不知道什么正确的。

他只知道什么是错误的（基本上：一切皆错）

柏拉图并不指望在这个世界上找到任何真理。

真理存在于思想世界，而不是在雅典的街道。

亚里士多德承认，人类或许能够认识现实，但前提是他们的行为是良善的。

一个邪恶的人永远不会知道真相，因为他的思想已经被黑暗吞噬。

The Greek Sophists offered the solution: “forget truth and reality! Just use your words to make people think what you want them to think.”

They loved what journalists today call “a spin”.

It means to take something that is real, and twist it in a way that makes reality look different.

Like in these days: Chinese citizens coming back from abroad, perhaps carrying the virus.

They are called “imported cases”.

The flight originated in Europe or USA.

What is the perception? Foreigners are bringing back the virus to China.

And what about the “exported cases”?

Is it the truth? Does it matter?

Fake news are half truth twisted and dressed and – very important - whispered.

古希腊的智者们提供了解决方案：“忘记真相和现实！你想让人们怎么思考，就用你的语言告诉他们。”

他们喜欢今天记者们所说的“导向型陈述”。

It means to take something that is real, and twist it in a way that makes reality look different.

Like in these days: Chinese citizens coming back from abroad, perhaps carrying the virus.

They are called “imported cases”.

The flight originated in Europe or USA.

What is the perception? Foreigners are bringing back the virus to China.

And what about the “exported cases”?

Is it the truth? Does it matter?

Fake news are half truth twisted and dressed and – very important - whispered.

这意味着陈述一部分事实，再将它扭曲，令它看上去不同于事实。

就像最近发生的事：有中国公民从国外回来，他们也许携带病毒。

他们被称为“输入型病例”。

航班来自欧洲或美国。

人们的感觉是什么？外国人把病毒带到了中国。

那么，“输出型病例”呢？

这是事实吗？真假真的那么重要吗？

假新闻有一半的真相已被扭曲、被改头换面，有甚者，还私下到处宣传。

Greek Sophists would also love advertisement.

It never lies.

It simply spins the reality.

“The photo of this beautiful hamburger is for reference only”, meaning: the reality might be different, this picture is true but not really.

“This medicine will cure you one hundred per cent – if all the necessary conditions are met” (they might include a perfect health to begin with).

古希腊的智者们也会喜欢广告。

它从不说谎。

它只是引导事实。

“一张非常好看的汉堡广告图片上标注着图片仅供参考”，意思是：实物可能不同，尽管照片是原图。

“此药品将百分之百治愈你的疾病——只要满足所有必要条件”（这可能包括你拥有健康）。

According to some scholars, one of the reasons of the expansion of the power of ancient Rome was that the neighboring people found the Roman legal system useful and trustworthy.

The ancient Romans were convinced that if you give your word, you have to keep it at all costs.

Contracts were the fascinating new technology the Romans brought to the Mediterranean.

Yet when Romans generals signed treaties on behalf of Rome, if the Senate wanted to break them, they would say that the general did not represent Rome.

The general would be perhaps killed or exiled, the treaty broken.

The Roman Senate had never given its word. It was an individual general.

He could not phone Rome before signing a treaty.

So was not a lie. Was it the truth?

有一些学者认为，导致古罗马权力扩张的一个原因就是其邻国认为罗马的法律制度高效且可靠。

古罗马人深信言出必行，无论付出多大的代价。

合同是古罗马人带到地中海的新技术，令他们着迷。

然而，当罗马将军代表罗马签署条约时，如果参议院想违反条约，他们会说，将军并不能代表罗马。

参议院违约，罗马将军可能会被杀或流放。

罗马参议院从未说过什么。将军只是一个个体。

在签署条约之前，他不能给罗马打电话。

所以这并不是谎言。但这是真相吗？

Cicero discussed at length whether truth (“honestum”) is good for the economy (“utile”).

Are lies profitable?

This is his question.

His answer is that in the long term, lies are no good for the economy of a society.

They are no good for the society at all.

But is it a lie to extend a deadline?

A pharmaceutical company wants money from investors.

It needs to promise that within weeks they will find a vaccine.

Then they say “may be within months”.

Then they say “certainly within a year or so”, then: “we are working on it”.

Have you never taken a flight that was delayed for 15 minutes at the time until the following morning?

西塞罗详细讨论了真相(“honestum”)是否对经济有益 (“utile”)。

谎言是有利可图的吗？

这是他提出的问题。

他的回答是，从长远来看，谎言对一个社会的经济没有任何益处。

谎言对社会毫无价值。

但是延长期限，这还是谎言吗？

一家制药公司想拉到投资方的资助。

那么它必须保证，他们将在几周内研发出疫苗。

接着，他们说“可能在几个月内”。

后来，他们说“肯定在一年左右”，最后，他们说“我们正在为此而努力。”

你有没有乘坐过延误的航班，最初通知只延误 15 分钟，最终却延误到第二天早上才起飞？

Cicero is clear: empty promises are no good for the economy and the society.

A factory that prepares food say: “it is healthy”. But it is not.

Is this good for the economy and the society?

A tour operator promises: “the price includes all”, but then it does not.

Is this good for the economy and the society?

A bank promises that your investment will bring you more money, knowing that it will not.

Is this good for the economy and the society?

In his “De Officiis” Cicero even tells the story of someone selling a house promising abundant fish in the sea below. Then he hires a bunch of fishermen to roam around precisely when he shows the house to the buyer.

西塞罗说的很清楚：空洞的承诺对经济和社会毫无价值。

一家食品加工厂说：“我们的食品很健康”。但事实并非如此。

这对经济和社会有益吗？

一家旅游公司承诺：“此价格包含所有项目”，但事实并非如此。

这对经济和社会有益吗？

银行明知这是不可能的，却对投资人承诺，你的投资将带给你更多的收益。

这对经济和社会有益吗？

在他的《论责任》一书中，西塞罗讲述了这样一个故事：有人为了卖房子，对买家称，房子下面的海里有很多鱼。当买家来看房的时候，他雇了一群渔民在海边闲逛。

Veritas praevalerebit – the Romans said – “truth will prevail”

Sure, but truth is complex, not simple.

And comes at a price.

The Roman Empire saw a progressive corruption of the old Roman respect for the word given.

Cheating and lying became the common tools employed by emperors and officials to run the empire.

The Romans had a beautiful tradition of a fair legal system.

Then, they lost it.

Lawyers were not looking for the truth, but for the acquittal of their clients.

Judges did not want to hear both sides of a story.

They already decided someone was guilty, even before deciding of what.

The Roman governor Pilate washed his hands saying: “quid est veritas?”

Veritas praevalebit——罗马人说——“真相终将战胜谎言”

诚然。但真相是复杂的，并不简单。

并且需要付出代价。

罗马帝国见证了古罗马人对“真相”一词逐渐丧失信心。

欺骗与谎言成为帝王和官员用来管理帝国的常规工具。

古罗马人曾经拥有引以为傲的法律制度传统。

然后，他们失去了它。

律师们不是在寻找真相，而是为他们的当事人做无罪开释。

法官们不想听到故事的两面。

他们已经认定某人有罪，甚至在定罪之前。

古罗马总督彼拉多边洗手边说：“真相在哪里？”

Tacitus complains that even historians are lying.

When the emperor is alive – he says - they only write wonderful things about him.

When he dies, out of hate, they make up and write all kinds of horrible stories about him.

At the time of Nero and Caligola no one knew whom to trust.

塔西佗抱怨到，连历史学家们也在说谎。

当皇帝活着的时候——他说——他们只纪录他的丰功伟绩。

当他死后，出于仇恨，他们捏造出各种骇人听闻的事实。

在尼禄和卡利古拉之间，没有人知道该相信谁。

Then, like a light in the darkness, with the coming of Jesus and the spread of Christianity, truth found its solid foundation.

Only God is the source of truth.

The only perfect conformity between words and reality comes from the Creator.

He speaks, reality happens.

One of the Ten Commandments say: you shall not lie.

Christianity began to spread.

Saint Augustine wrote about the relation between our words, our thoughts and the reality.

The corrupt society of ancient Roma found in Christianity a desire for truth that filled their hearts and minds.

And Europe, thirsty for truth, became a Christian society.

然后，像黑暗中的光明，耶稣的到来和基督教的传播，让真理找到了坚实的基础。

只有上帝是真理的源泉。

语言和现实之间唯一完美的契合来自造物主。

他说，现实产生了。

十诫中有一戒是：你不能说谎。

基督教开始传播。

圣人奥古斯丁写文章探讨我们的语言、思想、和现实之间的关系。

古代罗马的腐败社会在基督教中发现了对真理的渴望存在于人们的心灵和思想。

渴望真理的欧洲变成了一个基督教社会。

In the Middle Ages, the great philosopher Thomas of Aquino and his followers loved to discuss about truth and reality.

Our knowledge is partial, the reality is complex, but truth is not impossible to find, if you have the light of God.

This was their bottom line, and they really enjoyed it.

At the same time Dante kept putting liars and cheaters deep down in Hell.

Judas and Brutus pay for eternity their lies and betrayal.

在中世纪，伟大的哲学家托马斯·阿奎纳与其信徒乐于讨论真理和现实。
我们的知识是片面的，现实是复杂的，但并非找不到真理，如果你有上帝的光，就能找到。
这是他们的底线，他们乐此不疲。
与此同时，但丁不停地让撒谎的人和骗子下到地狱深处。
犹大和布鲁图斯将永世为他们的谎言和背叛付出代价。

Then the Renaissance and Humanism came.

Man was back at the centre.

No need of God to know the truth.

Man is perfectly able to know and tell the truth. (Today young people would say:
hhhhhhh)

And so they opened the door to Machiavelli.

Power does not need truth.

Do politicians ever tell the truth?

Are diplomats trained in hiding the truth?

Is undercover police work – an officially recognized lie – an act of heroism?

文艺复兴和人文主义来了。

人回到了中心。

不再需要通过上帝去了解真相。

人完全有能力了解并说出真相。（今天年轻人会说：嗯嗯嗯嗯嗯）

于是他们为马基雅维利打开了大门。

权力不需要真相。

政客们讲真话吗？

外交官们是否接受过专门的培训，训练他们隐瞒真相呢？

卧底警察的工作——官方认可的谎言——是一种英雄主义行为吗？

We might remember that line from a Hollywood movie:

“We want to the truth!”

“You can’t handle the truth!”

What if the truth causes mass panic?

What if the truth causes the market to collapse?

What if the truth favors racism?

What if the truth makes you suffer?

Can you handle the truth?

The more Europe left God out of the search for truth, the more truth became either a danger or an illusion.

Philosophers start to question whether we really know anything for real.

Kant questioned if any truth at all is possible.

我们可能还记得好莱坞电影中的台词：

“我们想要真理！”

“你无法面对真理！”

如果真相引起大规模恐慌怎么办？

如果真相导致市场崩溃怎么办？

如果真相有利于种族主义呢？

如果真相让你受苦呢？

你能接受真相吗？

欧洲离开上帝去寻求真理，离得越远，真理就越成为危险或幻觉。

哲学家们开始质疑我们是否真的知道什么是真的。

康德质疑是否有任何真相存在。

Twentieth century philosophers explicitly claimed: “forget the truth, just do what you want”

And so they did.

Hitler did. Stalin did. Warlords all over the world did.

And after every massacre, psychologists say: perhaps we need truth.

Many psychological disorders (paranoia, projections, complex, etc) are actually described as a wrong relationship with reality. In other words, as lies.

We need “truth and reconciliation”.

二十世纪的哲学家们明确地宣称：“忘记真相，做你想做的事。”

他们照做了。

希特勒照做了，斯大林也照做了，世界各地的军阀都照做了。

每次大屠杀之后，心理学家们会说：也许我们需要真理。

许多心理障碍（偏执狂、预测、自卑等）实际上被描述为与现实的错误关系。换句话说，就是谎言。

我们需要“真相与和解”。

But truth is complex, requires efforts.

Sometimes it needs common sense to find a balance.

Can a lie be an act of love?

If a man tells his wife she is the most beautiful woman he ever met, is this a good action?

If a doctor tells a lie to help a sick patient, is this good science?

Even translators say perhaps a translation is not really conveying the real meaning.

但真相是复杂的，需要付出努力才能找到。

有时需要常识去找到平衡。

谎言是爱的行为吗？

如果一个男人告诉他的妻子，她是他见过的最漂亮的女人，这是一个好行为吗？

如果医生为了帮助病人而说谎，这样的科学是好的吗？

甚至译者们说，也许翻译并没有传达真正的意思。

Are we living in a world with no hope of truth?

I don't think so.

“Veritas vos liberabit”, the truth will make you free.

I know precisely where the truth can be found.

But I cannot tell you.

Because you would not believe me.

我们生活在一个没有希望获得真理的世界里吗？

我不这么认为。

有一句拉丁语谚语“Veritas vos liberabit”“真理必会使你们获得自由”。

我很清楚在哪里能找到真相。

但我不会告诉你。

因为你不会相信我。

三. 西方经典与城市：社交距离的乌托邦

Western Classics and the City: the Utopia of Social Distance

The ancients loved cities.

In Latin they could not really agree how to call the thing.

Oppidum, vicus, castellus, civitas, urbs, castra (from which the English ending -chester)

Think about Chinese different words: 镇, 城, 村, 市县, 小城镇, 都.

But they all loved it.

In ancient Greece the city was the State

In the Hellenistic world “the city” often was the only city people could think of, the one where they lived.

The name Istanbul comes from the Greek expression: “to the city” (*eis ten polin*)

For the Romans “urbs” was one city, “the” city: Rome!

古人喜欢城市。

在拉丁语中，虽然对于其称呼，人们没有统一的答案。

Oppidum, vicus, castellus, civitas, urbs, castra 这些词都表示城市（由此出现了很多以 *chester* 结尾的英文单词）

想想不同的中文表达：镇、城、村、市县、小城镇、都市。

尽管称呼不同，古罗马人都喜欢城市。

在古希腊，城邦指国家

在希腊化时期，提到“城市”，人们能想到的只有自己生活的那座城市。

“伊斯坦布尔”这个名字出自古希腊语的一个表达：去城市里（*eis ten polin*）

对于罗马人来说，“*urbs*”特指一个城市，“这个”城市即罗马！

The city was the symbol of progress.

Like a factory in the XIX century.

Beautiful human achievement, it can change lives.

It is the hope of a better future.

If you can make it there, you'll make it anywhere.

Unfortunately, soon the ancients discovered that cities are not perfect.

Like XIX century factories.

Useful, indeed.

But far from perfect.

城市是发展的标志。

就像十九世纪的工厂。

人类的伟大成就，改变了人们的生活。

这是对更美好的未来的期望。

如果你能在城市获得成功，你就能在任何地方获得成功。

不幸的是，很快，古人们就发现城市并非完美。

像十四世纪的工厂

的确有用。
但绝非完美。

The main problem of cities is people.

We love good neighbors.

It is the other kind we do not like.

Can we have a border around the city so that only good, honest, polite, clean, generous, respectful, hard-working, friendly, healthy, and possibly rich people can enter our city?

Is it possible to have a city that forbids bad people to enter?

A Forbidden City?

城市最主要的问题是人。

我们喜欢好邻居。

不喜欢坏邻居。

我们能否在城市周围建起围墙，只允许善良、诚实、礼貌、干净、慷慨、受人尊敬、勤奋、友好、健康、或者富有的人进入我们的城市？

是否有可能建成一个禁止坏人进入的城市呢？

“紫禁城”？

So the ancients loved their cities, and hated them.

Because cities are beautiful.

The streets, the squares, the buildings, the bridges, the view, the convenience, the festive crowd during holidays.

The only problem is people.

So the classical Western world came up with four possible solutions.

因此，古人既爱他们的城市，又恨他们的城市。

因为城市很美丽。

街道、广场、建筑物、桥梁、景观、便利设施、节日期间欢乐的人群。

唯一的问题就是人。

因此，西方古典世界提出了四种可能的解决方案。

- Solution 1/解决方案 1

To live in the city but to dream about the countryside.

The countryside is Paradise.

The English word *Idyllic*, meaning full of natural, simple charm, comes from Greek *eidyllion*, a short cute poem describing a rustic or pastoral pure and innocent life.

Many classical poets wrote about this ideal countryside.

住在城市，梦回乡村。

乡村是天堂。

英语单词 *Idyllic*，意为充满自然朴素的魅力，出自古希腊的一首名为 *eidyllion* 的诗，这是一首优美的短诗，描绘了乡村或田园单纯质朴的生活。事实上，许多古典诗人都描绘过理想的乡村生活。

The Romans saw the countryside as the place of virtue and frugality.

Cato, Cicero, Vergil, they all praised the hard-working, honest, innocent farmers.

Ah! The peace and harmony and purity of the countryside.

Children were taught the story from Aesop of two mice: the country mouse and the city mouse.

The country mouse experienced the city, with all its comforts and entertainments.

But after meeting people and a dog, he runs back scared to the poor but safe country house.

罗马人把乡村视为具有美德与节俭之地。

卡图，西塞罗，维吉尔，都赞扬过勤劳、诚实、质朴的农民。

啊！乡村的宁静、和谐、与单纯。

孩子们从《伊索寓言》中认识了两只老鼠：乡村老鼠和城市老鼠。

乡村老鼠体验了城市的舒适和休闲。

但是，遇到人类和一只狗之后，他逃回了贫穷却安全的村舍。

This classical myth continued all the way to modern times.

The 18th-century Enlightenment philosopher Jean Jacques Rousseau popularized the myth of the noble savage, free from the corruption of the city.

Ah, the innocent life in a forest!

Sure, the good savage uses the heads of his enemies as a decoration for his tent, but it is all so natural, so pure, so innocent.

这个古典神话一直延续到现代。

18世纪的启蒙哲学家让·雅克·卢梭（Jean Jacques Rousseau）创作了关于善良的野蛮人的神话：善良的野蛮人摆脱了城市的腐化堕落。

啊，森林里单纯的生活！

诚然，善良的野蛮人将敌人的头颅挂在帐篷外做装饰，但这如此自然，如此纯洁，如此天真。

The problem is: real countryside is no fun.

I was born and raised in a small town, but my grandparents had some land in the countryside.

I saw people gathering hazelnuts (the ones you find inside Ferrero Rocher chocolate) bent in two, for hours.

I felt tired just watching.

Nothing idyllic.

When I was 16, like most of my friends, we spent time in the summer picking up fruits to earn some money.

In my area of Italy is either strawberries – and you have to bend all day – or peaches, and you have to stay all day among leaves full of skin-irritating chemicals.

I did the peaches.

I earned some money.

But it was not idyllic.

问题是：真正的乡村绝非如此有趣。

我在一个小镇出生、长大，但我的祖父母在农村有一些土地。

我看到过人们弯着腰捡榛子（就是费雷罗巧克力里的榛子）的情景，一捡就是一两个小时

我只是看着都觉得很累。

没有什么如田园诗般那么美丽。

在我 16 岁的时候，像我的大多数朋友一样，我们在夏天去采摘水果来挣点零用钱。

在意大利，在我生活的地方，要么是草莓——你必须整天弯着腰——要么是桃子，整天都待在桃树林里，而桃叶上有刺激皮肤的化学物质。

我摘过桃子，

我赚了一些零用钱。

但那种生活并不是田园诗那般美好的。

There is nothing idyllic in the farmers' daily fight against the weather, the draught, the floods, and the pests, and the diseases, and the competition and the hard fact that some products – like wine in my area – comes once a year, and if the year is bad, you have to wait another year.

农民的日常生活就是与天气、干旱、洪水、虫害、疾病、竞争以及残酷的现实（如我老家的葡萄酒一年一酿）进行抗争，没有田园诗般的美好，如果今年收成不好，必须再等一年。

Of course the ancients, all of us, prefer to live in the city.
With water and friends and paved streets and theaters.
And toilets inside.
But the ancients loved to say that countryside is good.

当然，古人，以及我们所有人，更喜欢住在城市
那里有自来水、朋友、铺好的街道和剧院。
还有厕所。
但古人们总说乡村很美好。

It is a psychological yearning for simpler relations.
The city is nice, but complex. The countryside is simple.
What's the fascination with Hollywood Western movies?
The simplicity.
Empty spaces, good guys with guns, bad guys with guns, good guys shooting
the bad guys to solve any problem and to right any injustice
That's it.
Idyllic simplicity.

这是人们心理上对简单关系的向往。
城市很好，但很复杂。乡村很简单。
好莱坞西部片令人神往的是什么？
它的简单。
空旷的土地，英雄和坏人都有枪，英雄打死坏人就能解决任何问题，替天
行道。
就是这样。
田园般的简单。

● Solution 2/解决方案 2

The ideal city.

“Imagine all the people, living life in peace, nothing to kill or die for, and no religion, too.

You may say I'm a dreamer”

The Ideal City of John Lennon.

Plato's *Republic*.

The *Utopia* of Thomas Hobbes, an imaginary island on which all social ills have been cured

The *Atlantis* of Greek sailors.

The *City of Sun* of Campanella (1602), a harmonious humanity with a natural religion.

Camelot.

Shangri-La.

El Dorado.

Names that evoke prosperity and peace and harmony.

Too bad they are only dreams.

Fairytales.

At most inspiration for dangerous social experiments where perfect citizens are obtained by eliminating the others.

理想的城市。

“想象一下，所有的人都生活在和平中，没有杀戮和死亡，也没有宗教。

你或许会说我是个梦想家”

约翰·列侬的理想城市

柏拉图的《理想国》

托马斯·霍布斯的乌托邦，一个想象中的岛屿，在那里所有的社会顽疾都被治愈

希腊水手的大西岛。

康帕内拉太阳城（1602年），在那里实现了与自然宗教和谐的人性。

卡梅洛特（亚瑟王宫殿）。

香格里拉。

埃尔多拉多（黄金国）。

这些都是唤起繁荣、和平、与和谐的名字。

悲哀的是，它们仅仅是梦想。

童话。

大多数想法都很危险，因为在社会实验中，完美的公民都是通过排除异己选出的。

● Solution n 3/ 解决方案 3

The Romans solution: laws will make our cities perfect.

Ubi Societas ibi ius: where there is a society, there is a law.

Cicero invented expressions like “the common good” (*communis utilitas*) and civil friendship (*societas civilis*).

To say “the State” he uses an expression that means “the sharing of all goods” (*res publica*),

It did not work so well.

Laws are great, but as Petronius said:

“What can the law do when only money rules?” (*Quid faciant leges ubi sola pecunia regnat*)

“Who will guard the people in charge of guarding the society?” (*Quis custodiet ipsos custodiet?*)

“The strictest law can be also the most unfair” (*Summum ius, summa iniuria*)

The Romans began with “*lex est rex*” (the law is king), ended up with emperors saying “*rex est lex*” (the king is the supreme authority).

罗马人的解决方案：法律将使我们的城市完美。

拉丁谚语 *Ubi Societas ibi ius*，意为：哪里有社会，哪里就有法律。

西塞罗创造了“共同利益”(*communis utilitas*)，“民间友谊”(*societas civilis*)等表达方式。他指“国家”时，会用这样的表达：共享所有事(*res publica*)。现实却并非如此。

法律是伟大的，但如佩特罗尼乌斯所说：

“当金钱统治一切的时候，法律能做什么？”(*Quid faciant leges ubi sola pecunia regnat*)

“谁来保护那些守护社会的人？”(*Quis custodiet ipsos custodiet?*)

“最严苛的法律也可能是最不公正的”(*Summum ius, summa iniuria*)

罗马人以“*lex est rex*”(法律即国王)的信条建立了国家，而以皇帝宣布“*rex est lex*”(国王即最高权威)的命令走向灭亡。

● Solution n 4/ 解决方案 4

In the small town of Bethlehem a new solution.

Whispered.

“You don't need a city”

It is the Christian solution.

Augustine's *Civitas Dei*.

在伯利恒的小镇上，有一个新的解决方案。

有个声音在低吟。

“你们不需要城市”

这是基督教的解决方案。

奥古斯丁的上帝之城。

Problems come from original sin.

The solution of original sin is Jesus Christ.

Not any government nor any city.

To expect the *city* to solve all issues, wars, discords, earthquakes, famine, pestilence, depression, toothache and bad digestion is an illusion.

The city is good, but will only solve some problems.

Not all.

And it will not save your soul.

问题的根源在于原罪。

而洗去原罪的方法是耶稣基督。

不需要任何政府，也不需要任何城市。

指望城市去解决所有问题，战争、冲突、地震、饥荒、瘟疫、经济萧条、牙痛和消化不良，只是一种幻想。

城市很好，但只能解决一些问题。

而非全部。

它无法拯救灵魂。

So an amazing phenomenon happened.

People did not look for a city to live in.

They looked for a church to live near.

No matter in the city centre, the beautiful cathedrals.

On inside the international medieval universities of Paris, Colon, Bologna, Rome, Oxford.

Or in the countryside.

Hermitages, monasteries, abbeys immersed in the forest.

Small villages around a tiny chapel.

Little town in Europe with a church in the centre.

因此，一个令人惊叹的现象发生了。

人们不再寻找城市去居住。

而是找到教堂，在附近住下。

无论在城市中心的宏伟大教堂。

在巴黎、科隆、博洛尼亚、罗马、牛津修建于中世纪的国际知名大学内。

或在乡村

隐士的居舍，修道院，森林深处的修道院。

小教堂周围的小村庄。

欧洲的小镇，中心都有一座教堂。

Justice, truth, service, solidarity, culture, politeness: they do not come from the size of a city.

They come from the Sunday Mass.

In old Europe small cities became nice places.

And the church added a library.

And the library added a classroom.

Little towns with people who were happy, educated, polite, open to the world.

Those were the times when churches stood in the centre of the cities.

正义、真理、服务、团结、文化、礼貌：它们并非出自一个城市。

它们来自星期天的弥撒。

在古老的欧洲，小城市成了好地方。

教堂里多了一个图书馆。

图书馆里又多了一间教室。

小镇上的人们很快乐，他们接受过教育，彬彬有礼，开放包容。

那时，教堂矗立在市中心。

In most city centres now there is a bank.

现在的大多数城市中心，取而代之的是一家家银行

拉丁语言文化中心大事记（2019-2020）

拉丁语言文化中心成功举办第九届拉丁语暑期班

2019年6月22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）举办第八届拉丁语暑期班。

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，慈幼大学古典学系主任桑米兰教授（Miran Sajovic）Anthony Wesolowski：美籍专家，台湾辅仁大学。罗泮：中国农业大学人文与发展学院教授，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，周旋硕士。英语系张信奇硕士生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，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。









北外拉丁中心-罗马慈幼大学 罗马拉丁暑期班 2019

北京外国语大学的 5 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。

第五期拉丁语言和古典与基督教文化暑期课程于 2019 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 LIMA DE MENDONÇA José Luiz, 慈幼大学古典系张小姐 (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)；帕斯夸莱提 (Pasqualetti) 教授 (媒体和通信)，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苏比亚科 (意大利语：Subiaco)。

















“拉丁语和西方语言”系列讲座——“拉丁语和德语”成功举行

2019年10月16日星期三晚上七点，“拉丁语和西方语言”(Latin and Western Languages)系列讲座的第一讲在北京外国语大学图书馆三层学术报告厅举行，本周讲座是主题为“拉丁语和德语”，由中国人民大学文学院雷立柏(Leopold Leeb)教授主讲，拉丁语言文化中心主任麦克雷(Michele Ferrero)教授主持，讲座吸引了校内外不同专业的同学和老师前来一起聆听。



讲座分为三部分，分别从历史、词汇、语法三方面阐释德语与拉丁语不可割裂的关系。

中世纪的法兰克人使用拉丁字母记录当地语言，今天的德国地名中仍保留着古典语言的痕迹，如德国有许多以“堡”为词尾的城市名，“-burg”来自于“pyrgos”（烽火塔）和“burgum”（城堡）；科隆(Köln)来自于“colonia”（罗马的殖民地），科布伦茨(Koblenz)来自于“confluenta”，意为“两河交汇之处”。查理曼大帝曾下令用拉丁语记录本地法律，其中出现少数德语词。德国著名的道明会神学家代表俄克哈特(Meister Eckhart, 1260-1328)使用德语这种具有感染力的语言表达自己的思想和宗教信仰，其影响力大于他的拉丁语著作。13世纪以来为防止异端滥用《圣经》，人们被禁止使用本地语言阅读圣经，随着古登堡印刷术的出现

和发展，1518年以前已有高地德语和低地德语的《圣经》译本，人们喜爱阅读圣经故事和圣经解释，在马丁·路德之前，德国地区大约有100个用本地语言解释《圣经》的版本。早期德国人的德语学习得益于阅读《圣经》，其中影响最大的是1522年出版的马丁·路德所译《新约》（路德的部分著作中混用拉丁语和德语）。

16世纪的德国处于人文主义时代，文人学者们纷纷为自己起拉丁语名字，如哥白尼（Kopernik）取名“Copernicus”，德国数学家 Christopher Klau 取名“Clavius”，即利玛窦和伽利略的老师克拉维斯，著有天文学百科全书《萨克罗博斯科天球论注释》（*Sphaera Ioannis de Sacrobosco emendata*, 1562）。捷克教育家夸美纽斯（Johann Amos Komenski, 1592-1670）取拉丁语名“Comenius”，提倡小学使用德语教学，后出现德语著拉丁语语法书。在哲学领域，从莱布尼茨到康德的老师沃尔夫（Christian Wolff, 1679-1754）再到康德，哲学术语逐渐形成且沿用至今。此后德国人较少书写拉丁语，更多赞扬古希腊语，德国出现了许多掌握多种语言的人，如歌德、郭实立（Gutzlaff，也译作郭实腊）、罗存德（Lobscheid，1866年于香港出版《英华字典》，是香港最早的双语字典，影响巨大）等。

在语音、词汇、语法三个方面，相比英语或其他欧洲语言，德语都更加贴近拉丁语。多数欧洲语言在发音和拼写上较为规范，规律性强。德语发音与拉丁语非常接近，尤其是中世纪人名，如奥古斯丁（Augustinus）的德语发音与拉丁语完全一致；在词汇方面，德语词汇与拉丁语一样，分阴、阳、中三性，多数德语抽象名词仍保留拉丁词汇的词性，如德语 *der Vorsatz*（决心、意图）与拉丁语 *propositio* 同为阴性，德语 *die Klugheit*（明智）与拉丁语 *prudentia* 同为阳性，“镜子”一词是例外，*der spiegel* 为阳性，拉丁语 *speculum* 为中性。另外德语词汇的许多词根和词缀来自于拉丁语，并保留部分意义，如德语中表“主动”含义的词尾 *-or/-er* 来自拉丁语 *-or*；德语语法保留拉丁语“格”的概念，语法形式比英语更加丰富、细致，在翻译西塞罗等人的拉丁语作品时会更准确，也更接近原文含义。如“*Stultis non succurritur.*”（法律不帮助无视自己权利的人。）与德语几乎完全对应“*Törichten Menschen wird nicht geholfen.*”（*stultis* 与 *Törichten* 为与格）。（更多例句请参考：雷立柏编译，《拉英德汉法律格言辞典》，北京：宗教文化出版社，2008年。）

最后雷立柏教授向大家展示了人民大学同学们的德国哥特体（Fraktur）书法作品，他还鼓励同学们继续学习拉丁语和其他语言，从古典语言文化中汲取智慧。雷立柏教授渊博的知识积累和幽默风趣的演讲风格给听众们留下了非常深刻的印象，讲座圆满结束。

本学期拉丁语言中心还将举办“拉丁语与英语”、“拉丁语与荷兰语”等其他主题讲座，敬请关注北外的讲座信息推送。

（供稿人：2017 级硕士研究生耿子琦）

“拉丁语和西方语言”系列讲座——“拉丁语和英语”成功举行

2019年10月30日晚上七点，“拉丁语和西方语言”（Latin and Western Languages）系列讲座第二讲在北京外国语大学图书馆三层学术报告厅举行，本周的讲座主题为“拉丁语和英语”。此次讲座由北京外国语大学高思澜（Sheldon Lee Gosline）教授主讲，拉丁语言文化中心主任麦克雷（Michele Ferrero）教授主持，讲座吸引了校内外不同专业的老师与同学们前来一起聆听。



此次讲座的内容可谓是一次穿梭于不同时空的旅程体验。

在讲座的伊始，高思澜教授介绍了罗马字母及字母表的历史。他谈到我们今天使用的字母发源于古埃及，然后被意大利北部的伊特拉斯坎人（Etruscans）所使用，接着古罗马人接受了这些字母并加以运用，最后移植到英语世界（包括英国人与美国人），贯穿于整个中世纪与文艺复兴时期。

高思澜教授通过展示大量的英语单词，找到与之相对应的拉丁语，证明英语实际上源于拉丁语。此外，他还向大家讲述了罗马字母的历史沿革，书写体格，以及包括钢笔、纸张、墨水等书写工具。

高思澜教授以其丰富的历史和语言知识涵养，还给大家提供了一种新的视角来了解美国人是如何认为他们比英国人更接近于古典拉丁语言。高思澜教授渊博的知识积累和幽默风趣的演讲风格给听众们留下了非常深刻的印象。

“拉丁语和西方语言”系列讲座——“拉丁语和荷兰语”成功举行

2019年11月6日晚上七点，“拉丁语和西方语言”（Latin and Western Languages）系列讲座迎来了它新的一讲。本期“拉丁语和荷兰语”讲座在北京外国语大学图书馆三层学术报告厅举行，由北京大学历史系范韦里克（Hendrikus A.M. van Wijlick）教授主讲，北京外国语大学拉丁语言文化中心主任麦克雷（Michele Ferrero）教授主持，吸引了包括荷兰语、拉丁语在内的各专业师生到场聆听学习。

范韦里克教授来自荷兰林堡省，毕业于英国杜伦大学，现在北京大学教授罗马历史及初级拉丁语等课程。为这次讲座，他特意做了拉丁语和荷兰语的相关研究，并给在场的各位做了精彩呈现。



范韦里克教授从语言分区开始，向大家初步介绍了欧洲语言的地域和语族，引出它们与拉丁语的关系，然后进一步介绍了历史上古罗马对欧洲的影响，例如宗教、战争等，阐明了语言和历史的关系。如今，拉丁语的影子在宗教界和学术界仍随处可见。

接下来，范韦里克教授将荷兰语和拉丁语进行对比，把受到拉丁语影响的荷兰语词汇分成三类进行讲解：音形均有保留、仅读音保留和仅拼写保留。他又列出一些拉丁语词语让同学们猜测其对应的荷兰语词汇，在现场引发了一场头脑风暴。

范韦里克教授知识渊博，多维度解读了拉丁语和荷兰语的语言关联和历史渊源，他时不时穿插一些荷兰语和中文，幽默风趣的风格给在座的各位留下了深刻的印象。

讲座结束后，意犹未尽的同学们又与教授进行了进一步的讨论。

拉丁语言文化中心：新书推介会

“*Il Primo Confucio Latino*”《孔子经典的拉丁文首译》成功举行

2019年11月20日晚，“*Il Primo Confucio Latino*”(中文译名《孔子经典的拉丁文首译》)新书推介会在意大利驻华使馆文化中心成功举办。北京外国语大学拉丁语言文化中心主任麦克雷(Michele Ferrero)教授，北京外国语大学国际中国文化研究院荣誉院长张西平教授、北京外国语大学意大利语系主任文铮、北京外国语大学国际中国文化研究院罗莹副教授以及意大利驻华大使馆文化处处长Franco Amadei(孟斐璇)先生出席了本次新书推介会。来自各界拉丁语言文化爱好者慕名而来，现场互动频繁，气氛热烈。

《孔子经典的拉丁文首译》一书由麦克雷(Michele Ferrero)教授编著，主要整理和编译了意大利来华传教士罗明坚所翻译的儒家经典著作的拉丁文手稿。罗明坚(Michele Ruggieri)(1543-1607)生于意大利，万历七年(1579)奉耶稣会之命抵达中国澳门开始学习汉语、传播天主教，他第一次将儒家经典翻译为西方语言，为中西文化交流碰撞拉开了序幕。他的作品有《葡汉辞典》、《圣教天主实录》、“四书”的翻译等。罗明坚为西方汉学的发展作出了重大贡献，本应与利玛窦齐名，但其学术成果在很长一段时间内并未得到学界的重视。在北京外国语大学国际中国文化研究院同仁们的协作下，麦克雷教授经过多方努力搜集、整理、编译了罗明坚所翻译的儒家经典拉丁文原始手稿，得以出版此书，对于海外汉学研究具有极高的学术价值。

本次推介会由北京外国语大学意大利语系主任文铮主持。意大利驻华大使馆文化处处长Franco Amadei首先介绍了拉丁语的历史渊源和拉丁语在西方文化中的重要性，同时肯定了罗明坚对于中西文化交流的贡献。张西平教授简要地介绍了中国传统儒家文化的社会作用以及罗明坚所翻译的儒家思想传入欧洲后对西方启蒙思想形成的推动作用，为海外汉学日后成为一门显学奠定了重要基础。接着，文铮主任以利玛窦的书信集为研究依据，从利玛窦眼中的罗明坚形象着手反证了罗明坚的学术成就和他为天主教在华传播作出的贡献。随后，罗莹副教授介

绍了十六至十八世纪来华耶稣会士对于“四书”的译介及出版，系统地总结了这一时期不同传教士不同版本译介的特点和传教士翻译“四书”的动机。麦克雷教授最后表达了对团队成员的感谢，与观众分享了书中部分拉丁文手稿原文及其译文。

发言结束后，观众们竞相提问，教授们亦热心解答，Franco Amadei 先生也针对提问发表了自己的看法，现场气氛热烈，互动频繁，本次推介会顺利圆满结束。北京外国语大学国际中国文化研究院及拉丁语言文化中心近年来在学术出版、学术交流及学术活动的展开方面都取得了令人瞩目的成绩，为国际汉学研究的进一步展开、沟通中外学术作出了重大贡献。

（国际中国文化研究院 2019 级硕士牛迪 供稿）

纪念中西文化交流的先驱：利玛窦

——研究院师生文化考察明清来华传教士集体墓地

2019年11月7日上午，北京外国语大学国际中国文化研究院外籍专家麦克雷（Michele Ferrero）教授，叶向阳副教授带领研究院学生参观了全国重点文物保护单位：明清来华传教士集体墓地，陪同参观的北京行政学院的几位老师为同学们做了精彩的讲解。



这一文化遗存位于北京行政学院院内。1610年意大利传教士利玛窦在京逝世，明万历帝赐“滕公栅栏”为其墓地，1611年入葬。此地即成为京城传教士墓地(亦称“栅栏墓地”)。清初,顺治帝赐德国传教士汤若望墓地于利玛窦墓地西侧,以后,比利时传教士南怀仁等中外教士 80 余均葬于此。1900 年墓地被毁,几年后重修,20 世纪 60 年代墓地再毁。1979 年,利玛窦、汤若望、南怀仁墓园得以重修。1984 年,扩建了新墓园,残存各国教士碑 60 余尊。1993 年清代石门移至墓园南端,形成现今墓地格局,1984 年墓地被列为北京市文物保护单位,2006 年升级为全国重点文物保护单位。

现存 63 位墓地主人分别来自葡萄牙(14 人)、意大利(11 人)、法国(9 人)、德国(6 人)、捷克(3 人)、比利时(2 人)、瑞士(1 人)、奥地利(1 人)、斯洛文尼亚(1 人)、波兰(1 人),此外,还有中国神父 14 人。



在这片石碑前，时光仿佛穿梭百年，我们看到了利玛窦为中西文化交流作出巨大贡献的一生。利玛窦 1552 年出生于意大利，1582 年来到中国，运用“文化适应”的策略叩开了当时中华帝国的大门，此后几十年时间生活在中国，最后在北京逝世。利玛窦来华的目的是传教，但他以坚忍不拔的意志，矢志不渝的热情，一面潜心研究中国经典，一面深入了解中国社会，还将西方科技、天文、地理等知识介绍给了中国的知识分子阶层。他绘制了第一幅中文版的世界地图，打开了中国人看世界的窗户；他与当时内阁大学士徐光启相识相知，共同翻译了古希腊数学家欧几里得的《几何原本》，创建了中国近现代数学的一些基本术语；他去世后留下的日记后来被命名为《中国札记》整理出版，成为 17 世纪欧洲了解中国的一个重要文本。



“十月之郊，群木肇生”。孟冬之时的墓园里一片肃静安详，在群树环绕，暖阳映照下显得格外肃穆，“其人虽已歿，千载有余情”。时至今日，利玛竇墓前时有人送来鲜花表达敬意。他的墓碑顶部双龙环绕着十字架，碑文用拉丁语和中文写成，在中国几十年的时间里，他学汉语，取汉名，着儒服，在明清中西文化交流史上，他已经不仅仅是一个传教士，一个汉学家，更是一位沟通中西的文化使者。在他之后，有更多的西方人士来华，其中不少也以利玛竇等人为先贤，为近代“西学东渐”“东学西渐”作出了不可磨灭的贡献。聆听着这段历史，同学们感触良多，为今后更深入的学习有了最真切和直观的体验，此次校外汉学文化实践活动圆满成功。

（国际中国文化研究院 2019 级硕士生项丹蕾供稿）

“拉丁歌在中国 2019” 第八届拉丁歌会成功举办

2019年11月24日，由北京外国语大学国际中国文化研究院拉丁语言文化中心主办的“拉丁歌在中国 2019——第八届拉丁歌会”在中文学院文华厅举行。歌会现场，海内外和社会各界拉丁语言爱好者共聚一堂、载歌载舞。



歌会由北外拉丁语言文化中心主任麦克雷（Michele Ferrero）教授筹备，中国人民大学的雷立柏老师和北外欧语学院拉丁语系主任李慧老师为本次歌会致开幕辞。本次歌会呈现了许多拉丁语经典歌曲，歌会氛围庄严、宁静、愉悦，各位演出者们悉心准备、演出精彩。



首先出场的是欧语学院合唱团，为大家带来 *Gaudeamus*（让我们快乐吧）和 *Est Europa Nunc Unita*（欢乐颂）两首歌曲；接着登场的是中国农业大学热爱表演和拉丁语的小朋友们演唱 *Plurimos Annos*（祝你生日快乐）和 *Noster Gallus Est Mortuus*（可怜小鸡的故事）；西直门堂区德里格合唱团演唱了 *Veni O Sapientia*（上天圣智，来临！）和 *Ave Maris Stella*（海之星）；北外欧语学院拉丁语专业的同学们和李慧老师一起演唱了 *Carmen Pythagorae, Ad Neobulen*（涅奥布勒的独白）和 *Ad Amicium*（致阿密丘）；孙焯个人独唱了 *Ave Nobilis Venerabilis*；北京南堂合唱团演唱了 *Ave Verum Corpus*《圣体颂》和 *Alma Redemptoris Mater*；北外拉丁语的研究生同学们合唱了 *In Dulci Iubilo*（在甜蜜的喜悦中）；中国天主教神哲学院圣比约十世合唱团演唱了 *Victimae Paschali*《逾越节的献祭》和 *Tota Pulchra Es*（歌唱圣母玛利亚）；北外古典乐协会室内乐团演奏了巴赫的《G 弦上的咏叹调》；中国农业大学拉丁语合唱队演唱了 *Gaudeamus igitur*（让我们快乐吧）和 *Adeste Fideles*（你们来吧！）；相伯教育机构的同学们演唱了 *Magnificat*（我的灵魂高兴）和 *Iubilate Deo*（赞美上帝）。每个节目之间还穿插有关拉丁语知识问答的小游戏，并为回答者精心准了礼物。最后，麦克雷教授为本次活动致闭幕辞，感谢所有参加者的精彩表演以及参与本次歌会组织工作的朋友们。





室外是北京的隆冬，寒风骤起，场内是优美的音乐旋律，气氛热烈。本次拉丁歌会以音乐为桥梁，为各位参与者和来宾们提供了交流与学习的机会。无论是演绎精湛的专业团体，精心准备的学生团体还是初识拉丁语的小朋友们都通过自己的表演表达了对拉丁语言文化的喜爱和学习拉丁语学习的热情。本届拉丁歌会就此圆满落下帷幕。

（国际中国文化研究院 2019 级硕士牛迪 供稿）

“拉丁语和西方语言”系列讲座 ——“拉丁语和罗马尼亚语”成功举行

2019年12月11日晚7点，“拉丁语和罗马尼亚语”讲座在北京外国语大学图书馆三层学术报告厅举办。该讲座系国际中国文化研究院拉丁语言文化中心策划的“拉丁语和西方语言”系列讲座的第四讲，由北京外国语大学欧洲语言文化学院 Petru Apachiței 老师主讲，拉丁语言文化中心主任麦克雷（Michele Ferrero）教授出席，中心成员张明明副研究馆员以罗马尼亚语、汉语主持。讲座吸引了校内外不同专业的老师和同学参加。



讲座伊始，Apachiței 老师介绍了罗马尼亚悠久的历史：罗马尼亚人的祖先为达契亚人，后与罗马人融合，形成罗马尼亚人。接着，通过图片和视频，生动地简述了古代罗马尼亚的数次战争、地理环境、著名建筑、重要器物等。

罗曼诸语源自古罗马帝国通过军事征服带至欧洲多地的拉丁语。Apachiței 老师指出，拉丁语奠定了古典文化的基础，滋养了近现代学术，且有助于今人学习现代语言。他概括性地说明了包括罗马尼亚语在内的罗曼诸语的渊源，另以语

句比照的方式，主要从词汇角度，揭示拉丁语同罗马尼亚语的关联，并引导听众感受拉丁语向罗马尼亚语转化过程中的重要音变规律。

经过“拉丁语和德语”“拉丁语和英语”“拉丁语和荷兰语”“拉丁语和罗马尼亚语”，本学期的“拉丁语和西方语言”系列讲座落下帷幕，已纳入规划的下学期系列讲座还包括“拉丁语和意大利语”“拉丁语和西班牙语”“拉丁语和法语”“拉丁语和现代希腊语”等。

Some pictures of Latin and Greek classes (school year 2019-2020)

本学年拉丁语与希腊语的学生照片







Online classes, Spring 2020

网上课程的同学们

