

PONS LATINUS 拉丁语桥

拉丁语—英语—汉语修辞学词典
A Latin-English-Chinese Dictionary of Rhetoric

[奥] 雷立柏 (Leopold Leeb) 王丹 编

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序：拉丁语是古今、东西之间的桥梁

很多词典帮助学生更好地掌握拉丁语的单词和修辞学。本分类词典尤其强调拉丁语和现代汉语之间的桥梁。本人在中国教授拉丁语多年，发现拉丁语和汉语之间有相似说法、类似比喻和一些令人惊奇的相通格言。实际上，共同点如此多，甚至可以说西方人和中国人在很深的意义上说同样的语言，虽然双方很少意识到双方语言的相似性。比如英语的 *language*（语言）来自拉丁语的 *lingua*（舌头），而汉语的“舌”出现在“话”（表示“说话”或“语言”，比如“中国话”）中。因此，这两种语言都使用“舌头”的比喻来表达“话语”。

部分的相似词语非常奇妙，而且这种相似性暗示着一个事实：一切人——用孔子的话是“兄弟”（和姐妹），而他们的思想和思维方式好像来自共同的根源。另一些相似的词语有历史性的来源，因为 400 年以来（尤其最后 100 年以来）西方术语的传入引起很多新的汉语单词的创造，而这些单词经常有拉丁语的根源，比如“母语”一词来自拉丁语的 *lingua materna*（母亲的语言）。这个拉丁语的词来自古代晚期——第一个反省学习“母语”过程的人是 Augustinus（奥古斯丁，354—430 年）。“母语”一词在现代汉语中是一个很重要的词。

我希望本词典能帮助读者欣赏每一种语言（无论汉语、英语、拉丁语）的智慧、美丽及独特性。我尤其期望中国读者会意识到拉丁语对所有现代语言（包括汉语）有深远的影响，而学习拉丁语是很有用的，因为拉丁语以特殊的方式结合着古今中外。

雷立柏

北京，中国人民大学，2012 年春

Preface: Latin is a Bridge between Antiquity and Modernity, between East and West

There are many dictionaries that help students to get a better grasp of Latin words and phrases. This concise topical lexicon was written with the particular intention to show that there are many bridges between Latin and modern Chinese. Having taught Latin in China for some ten years I started to discover similarities, parallel metaphorical figures or amazing affinities between phrases in Latin and Chinese. In fact there are so many similarities and parallel expressions, that one may even say that Westerners and Chinese speak the same language in a very deep sense, although most of the time both sides are not aware of the innumerable affinities in their ways of expression. For example take the word “language” which comes from the Latin “lingua” (meaning tongue), and compare it to the Chinese word for tongue 舌 (she), which also appears in the word 话 (hua, “talk” or “language”, like in “Zhongguo hua”, the Chinese language). Thus both traditions use the “tongue” in a metaphorical way to express “language”.

Some of these similarities are quite miraculous and show that the all human beings are, as Confucius says, somehow brothers (and sisters), and that their thinking and imagining seems to come from one common root. Other similarities have historical origins. Due to the huge influx of Western terms in the last 400 years and especially in the last 100 years, many new Chinese words have been created, and many of these words have Latin roots, for example the word “mother-tongue”, which comes from the Latin “lingua materna” (in use since late antiquity, after the time of Augustine [354 – 430], who for the first time pondered about the process of learning one’s mother-tongue). The word mother-tongue is widely used in China, where it is spelled “mu-yu” (母语).

I hope this dictionary helps the reader to appreciate the wisdom, beauty,

and uniqueness of each language, may it be Chinese, English, or Latin. However, I expect especially the Chinese reader will realize that Latin has a far-reaching influence on all modern languages, including Chinese, and that it is worthwhile to spend some time to learn the basics of this very language that connects antiquity and modernity, East and West in such a profound way.

Leo Leeb

Beijing, Renmin University of China, May 2012

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第1章 世界和大自然 The World and Nature

1.1 世界 World

<i>mundus</i> , -i, m.	world, cosmos	世界,宇宙
<i>rerum universitas</i>	universe, all things	万物,宇宙
<i>universum</i> , -i, n.	universe	世界,宇宙
<i>saeculum</i> , -i, n.	age, secular world	时代,世界,尘世
<i>orbis terrarum</i>	world, globe	世界,全球
<i>totius mundi</i>	the perfect harmony	
<i>convenientia et consensus</i>	of the world	宇宙中的完美和谐
<i>elementa</i> , -orum, n., pl.	elements, primary matter	元素
<i>principia/initia rerum</i>	elements, original substance	基本元素
<i>in toto orbe terrarum</i>	everywhere in the world	在全世界
<i>Patria mea totus hic</i>	This whole world is my	
<i>mundus est.</i>	fatherland.	这个世界都是我的祖国。
<i>Non dubito quin mundus</i>	I believe the world has been	我相信世界是
<i>ratione effectus sit.</i>	made according to a plan.	根据某个计划创造的。

汉语的“界”包含的“田”给人一个“很有秩序的安排”的印象，而拉丁语的 *mundus* 不仅是“世界”的意思，也有“梳妆用具”的含义，与 *cosmetics*（美容）有关系，因为古希腊语的 *kosmos* 也有这层意义：“宇宙”，“美丽的布置”，“秩序”。古希腊人将世界视为一种具有秩序的、美丽的整体。

The Chinese word 界(*jie*) contains the sign for “*field*” (田 *tian*), which gives the impression of some “orderly arrangement”, and the Latin *mundus* has a similar meaning, it means “world”, but also “cosmetic utensils”, which is again in line with the Greek word for “universe”: *kosmos* can mean “world”, but also “beautiful decoration” and “good order”. It seems the Greeks of antiquity understood the world as a well-ordered and beautiful whole.

古人喜欢用“天和地”两个词来表达“世界”，比如犹太人的《旧约》在一开始说：“在开始上主创造了天和地”（*caelum et terra*，即希伯来语 *shamayim w arets*，在《古兰经》中也经常这样写：“天和地”），参见古汉语的“乾坤”。

The ancients liked to use the expression “heaven and earth” to denote the “universe”, for example the first sentence of the Jewish Old Testament has it like this: “In the beginning God created heaven and earth” (*caelum et terra*, coming from the Hebrew *shamayim w arets*, a combination that is frequently found in the Qur'an, too), and we can compare it to the Chinese 乾坤 *qian-kun* (heaven and earth).

拉丁语的 *saeculum*（世纪，时代，世界）既是一个时间性观念（时代），又是一个空间性观念（世界），这让我们联想到汉语的“世界”，因为“世”等于是“十十十”（30），即30年，一个人生，而“界”包含“田”，所以是空间性的观念。实际上，“世界”这个词来自佛教，并暗示“三世”，即“前世”、“现世”和“来世”等想法。

The Latin word *saeculum* (age, secular world) is both a temporal and a spatial concept, which reminds us of the Chinese world 世界 *shijie*, because the first part 世 *shi* means actually “10 plus 10 plus 10”, thus 30, namely thirty years, the age of one generation, whereas the second part 界 *jie* contains a 田 *tian* (field) and is thus a spatial idea. In fact the word *shijie* comes from the Buddhist tradition and alludes to the “former world”, the “present world” and the “future world”.

将世界视为一个时间性的概念又使我们看拉丁语的 *vir*（男人）和 *altus*（长大的），因为这些词与 Germanic（日耳曼语）中的 *wer*（男人）和 *old*（或 *eld*，年老的）是一个词根和一个意思。然而，*wer-old* 和 *wer-eld* 成了 *world*（世界），所以英语的 *world* 和汉语的“世”（三十）是一个意思：一个人的年龄，一代人，一辈子。

The habit of seeing the world as a period of time brings us back to the Latin

word*svir* (man) and *altus* (adult), because in the Germanic language the words *wer* (man) and *old* (or *eld*, adult, old) have the same roots and the same meaning as their Latin counterparts. Thus the word *wer-old* (or *wer-eld*), which later became our world, actually has the very same meaning as the Chinese *shi*, namely: “the age of a person”, “one generation”.

1.2 大地和高山 Earth and Mountains

terra, -ae, f.	earth, world	大地, 土地, 世界
tellus, -uris, f.	earth, ground	地, 土地
solum, -i, n.	earth, soil, ground	土地, 地面
humus, -i, f.	soil	土, 黄泉
locus, -i, m. / loca, -orum, n.	place/region	地点/地区
regio, -onis, f.	region, district	地区, 管理区
campus, -i, m.	free space; meadow; plain	平地; 草原
locus plana	plain	平原
locus aspera	wild countryside	崎岖荒凉的地区
locus montuosa	mountainous region	山区
collis, -is, m. / tumulus, -i, m.	hill	丘陵, 小山
mons, montis, m.	mountain	山, 山脉
summus mons	summit of a mountain	山顶
cacumen/vertex montis	peak/top of a mountain	山顶, 顶峰
vallis, -is, f.	valley	山谷
metallum, -i, n.	metal	金属
lapis, -idis, m. / saxum, -i, n.	stone/rock	石头/岩石
aurum/argentum/aes	gold/silver/copper	金子/银子/铜
ascendo, -dere, -di, -sus	to ascend, climb	上升; 上去
descendo, -dere, -di, -sus	to descend, go down	下降; 下去
urbem solo aequare	to raze/level a city to the ground	完全毁灭城市
Terra fruges effert/fundit.	The earth produces fruits.	大地生产果子

Terra ingenti motu concutitur.

The earth is shaken by
a huge quake.

巨大的震撼动
摇地面。

与汉语的“坤”一样，拉丁语的 *terra* 是阴性的。古希腊和罗马的土地神明是女神，比如 *Demeter* 和 *Ceres*，所以大多地名、城名和国名是阴性的，而河名与海名是阳性的。

Just like the Chinese 坤 *kun* (earth), the Latin *terra* (earth) is perceived as something feminine. Greek and Roman mythology assigned goddesses to govern the earth, like *Demeter* or *Ceres*, and thus many place names, city names, and country names are feminine, whereas river names and seas are usually masculine.

现代汉语中的“白银”可能受了拉丁语的 *album argentum* (白银) 的启发，因为“金、银、铜”在古代文献中是这样写的：“黄金、白金、赤金”（参见《史记》）。

Perhaps the modern Chinese expression 白银 *baiyin* (silver) was inspired by the Latin *album argentum* (silver), because the traditional Chinese word for “silver” would be 白金 *bai jin*, as for example in the combination 黄金 *huangjin* (yellow metal = gold), 白金 *bai jin* (white metal = silver) and 赤金 *chi jin* (red metal = copper).

汉语的“铁石心肠”描述一个没有同情心的人，参见拉丁语的 *cor ferreum* (“铁心”) 和 *cor saxeum* (“石头的心”)。

The Chinese expression 铁石心肠 *tieshi xinchang* (hard-hearted; a heart of stone) describes a person who has no feelings of sympathy, just like the Latin *cor ferreum* (heart of iron) *cor saxeum* (heart of stone).

汉语的“顶峰”也可以表达某抽象事物的“极点”，而拉丁语的 *vertex* (顶峰) 有一样的作用，比如 *vertex dolorum* 指“最大的痛苦”。

The Chinese word 顶峰 *dingfeng* (peak) can also mean the ultimate degree of some abstract thing, and the Latin *vertex* (peak) has the same function, as for

example in *vertex dolorum* (the utmost pain).

拉丁语的 *crater* (酒杯, 大碗) 也指一个 (火山的) 火山口, 参见英语的 *crater of a volcano*。现代汉语也使用同样的比喻: “盆地” 是一个形状与盆子相似的地形。

The Latin word *crater* (mixing bowl, wine bowl) can also describe the opening (“crater”) of a volcano. Modern Chinese language uses a very similar metaphor: 盆地 *pendi* (“basin-shaped region”) comes from 盆 *pen* (basin, tub, pot).

1.3 水、河流和大海 Water, River and Sea

aqua, -ae, f.	water	水
fluctus, -us, m.	flow, stream, turbulence	流动, 急流
unda, -ae, f.	wave	波涛
aestus, -us, n.	billows, tide	急流, 潮流
mare, -is, n. /oceanus, -i, m.	sea, ocean	海洋
salum/pontus/pelagus	saltwater, sea, ocean	盐水, 海洋
aequor, -oris, n.	water surface, plain, sea	水面, 平面, 海面
flumen, -inis, n.	river, stream	河流
rivus, -i, m. /amnis, -is, m. /f.	river, creek	河流, 溪流
lacus, -us, m. /stagnum, -i, n.	lake, pool, lagoon	湖泊, 死水
ripa, -ae, f. /litus, -oris, n.	coast, bank	岸
ora, -ae, f.	boundary; coast	界线; 岸
Nilus, -i, m.	Nile River	尼罗河
fluo, fluere, fluxi, fluxus	to flow	流; 流动
fundo, fundere, fudi, fusus	to let flow, pour out;	
	disperse	倾流; 使流出
Rhenus oritur/profluit	The Rhine river has	
	its source in the	莱茵河发源于
ex Alpibus.	Alps.	阿尔卑斯山脉。

eodem fonte haurire	to draw water from one source	从同样的泉源汲水
ex libris haurire praecepta vitae	to find practical wisdom in books	从书籍中汲取智慧
aquae ductus	aqueduct	水渠
aquam ducere per hortum	draw water through the garden	将水引到花园
aquam ex flumine derivare	divert water from a river	从河引出水流
aqua viva/profluens	running water	活水, 流动的水
aqua perennis/iugis	continually running water	常年流的水
summa aqua	water surface	水面
accessus et recessus aestuum	low and high tide, ebb and flow	潮汐潮落, 涨潮和落潮
mare medium/internum	Mediterranean Sea	地中海
mare nostrum	"our sea", the Mediterranean	地中海 ("我们的海")

拉丁语的 *aqua* (水) 可以指“河水”、“海水”、“雨水”和“泪水”，使用范围很接近汉语的“水”。

The Latin word *aqua* (water) can signify “water of a river” (Chinese: *heshui*), “sea water” (Chinese: *haishui*), “rain water” (Chinese: *yushui*), or “tears” (Chinese: *leishui*), thus its extension converges with the Chinese 水 *shui* (water).

佛教的“苦海”给“海水”一个新的象征意义，而在拉丁语文献中有类似的说法，比如 Augustinus (奥古斯丁) 在 *Confessiones* (《忏悔录》13: 17) 中比较 *mare* (大海) 与 *amaritudo voluntatum* (种种苦涩的欲望) 和 *cupiditates animarum* (灵魂们的渴望)。

The Buddhist expression 苦海 *ku hai* (sea of suffering) adds a new layer of symbolic meaning to the word “ocean”. The Latin tradition has a similar expression, for example in Augustine’s *Confessiones* (13: 17), where the ocean

is compared to *amaritudo voluntatum* (the bitterness of human longings) and to *cupiditates animarum* (the desires of the souls).

拉丁语的格言 *Fluvius cum mare certas!* (你只是河流, 怎能与大海搏斗呢!) 从另一个角度反映汉语的“海纳百川”。

The Latin proverb *Fluvius cum mare certas!* (Being a river, how can you dare to fight against the sea?!) expresses from a different angle the meaning of the Chinese saying 大海纳百川 *dahai na baichuan* (the great ocean absorbs all rivers).

拉丁语的 *fons* (泉源) 也有“来源”、“根源”的象征意思, 比如: *fons et origo* (泉源和来源) 和 *ad fontes* (追溯根本的东西)。同样, 汉语的“正本清源”和“饮水思源”都将“源”视为象征性的观念。英语的 *spring* (水泉) 来自拉丁语的 *salientes* (“跳出来的水”, “水泉”)。

The Latin word *fons* (spring, fountain) can also mean “origin”, “source” in the metaphorical sense, as in the phrases *fons et origo* (beginning and source), or *ad fontes* (back to the sources). Likewise, the Chinese phrases 正本清源 *zheng ben qing yuan* (to rectify the roots and clarify the sources) and 饮水思源 *yin shui si yuan* (to drink water and remember the source) also use the word “fountain” in the metaphorical sense. The English “spring” comes from the Latin *salientes* (fountains “springing from the ground”).

无论是在东方或西方, 一条河的流动都成了说话方式的比喻: *oratio fluens* (流利的演讲) 等于汉语的“说话流利”。但是人的欲望为什么是“流的”呢? 汉语的“物欲横流”符合拉丁语的 *voluptates profunduntur*。

In east and west the calm flow of a river has become a metaphor of the style of speech: *oratio fluens* (fluent speech) equals the Chinese expression 说话流利 *shuhua liuli* (fluent speech). But why are the desires “flowing out”? The Chinese 物欲横流 *wuyu hengliu* (material greed runs wild, literally “flowing across”) corresponds to the Latin *voluptates profunduntur* (desires flow out wildly).