

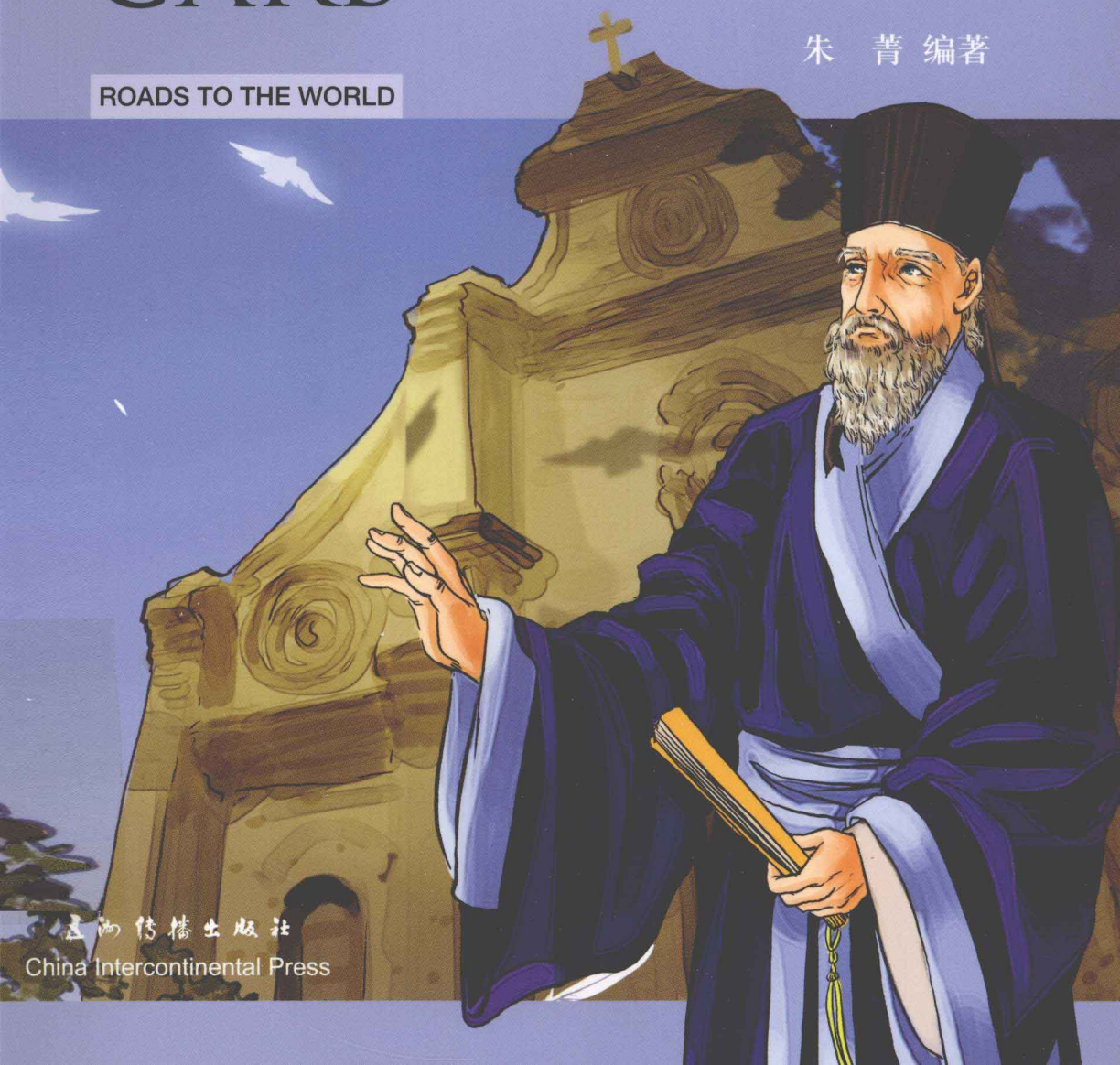
Zhu Jing

MISSIONARY IN CONFUCIAN GARB 穿儒服的传教士

朱 菁 编著

ROADS TO THE WORLD

中国传播出版社
China Intercontinental Press



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Contents 目录

Foreword 4

I. Matteo Ricci's Passage to China 8

II. The Establishment of the Catholic Movement 34

III. The Long-awaited Entrance to Beijing 60

IV. Taking Root in Beijing 84

V. Connecting the East and West through Friendship 102

VI. Burial in Beijing 120

VII. The Question of Rites 132

前 言 6

1. 千辛万险，初抵中国 9

2. 改着儒服，开拓基业 35

3. 辗转反复，终入皇城 61

4. 皇帝上宾，扎根京城 85

5. 广交朋友，汇通中西 103

6. 赐葬北京，永留中华 121

7. 身后困惑，礼仪之争 133



FOREWORD

It has been a long and exciting history of tremendous cultural exchange between China and other countries. In terms of culture, economy, ideology, and personnel, these exchanges between China and other countries can be dated back to the times of Qin and Han dynasties—directly or indirectly, by land or sea. The long-term and multi-faceted cultural exchange helps the world to understand more about China and the rest of the world, enriching the common wealth of mankind—both materially and spiritually.

The book series entitled *Roads to the World* offers the most splendid stories in the entire history of Sino-foreign cultural exchange. We hereby offer them to foreign students learning the Chinese language, and to foreign readers who have a keen interest in Chinese culture. These stories depict important personalities, events, and phenomena in various fields of cultural exchange between China and other nations, and among different peoples. By reading the books, you may understand China and Chinese civilization profoundly,

and the close link between Chinese civilization and other civilizations of the world. The books highlight the efforts and contributions of Chinese people and Chinese civilization in the world's cultural interchange. They reflect mankind's common spiritual pursuit and the orientation of values.

This book is about the Italian Jesuit, Matteo Ricci, who had traveled to China in the 16th century as a missionary, and lived in the country for 28 years until his death. It is a story of his efforts and achievements in facilitating the cultural exchange between the East and West. Matteo Ricci was committed and diligent in learning Chinese culture, and he assimilated himself successfully into China's society. In the process, he introduced Western scientific knowledge to the Chinese people, and also introduced Chinese culture to the Westerners. *The Journals of Matteo Ricci in China* is known to be a fundamental literary work that introduced China to the Westerners. Matteo Ricci was reputed as the Father of China's Catholicism, and the pioneer of Western's Chinese Studies. He is hailed as the role model in the history cultural exchange between the East and West.



前言



中国与其他国家、民族之间的文化交流具有悠久而曲折的历史。在中国与外国之间，通过间接的和直接的、陆路的和海路的、有形的和无形的多种渠道，各种文化、经济、思想、人员方面的交流，可以上溯至秦汉时代，下及于当今社会。长期的、多方面的交流，增进了中国与其他国家、民族之间的了解，使人类的共同财富（物质的和精神的）更加丰富。

中外文化交流故事丛书（Roads to the World）的宗旨，是从中外文化交流的历史长河中，选择那些最璀璨的明珠，通过讲故事的方式，介绍给学习汉语的外国学生和对中国文化感兴趣的外国读者。这些故事描述中国与其他国家、民族在各个领域文化交流中的重要人物、事件和现象，以使外国读者能够更深入地

理解中国，理解中国文明，理解中国文明与其他各文明之间的密切关系，以及中国人和中国文明在这种交流过程中所作出的努力和贡献，并尽力彰显人类共同的精神追求与价值取向。

本书讲述的是意大利传教士利玛窦于16世纪末来到中国，在中国生活28年，积极推动中西间文化交流的故事。利玛窦努力学习中国文化，融入中国社会，向中国人介绍西方科学知识，同时向西方人介绍中国文化。他的《利玛窦中国札记》被公推为西方人认识中国的基本著作。利玛窦本人则被誉为中国天主教之父、西方汉学的创始人，更有人赞他为中西文化交流史上的“最高典范”。

I

Matteo Ricci's Passage to China

For those who are familiar with cultural exchanges between the East and West, the name Matteo Ricci is no stranger to them. In one of his popular portraits, he dons a Confucian hat, a long, silvery white beard, looking stern, yet kind. He has the tall nose and deep-set eyes that are typical of a European, and his far-sight and deep look in the eyes seem to utter a prayer, and penetrate into the soul of a mortal.

In the history of civilization, Matteo Ricci is like a massive bridge, facilitating the cultural between the East and West, satisfying the wish of the people of the two poles to know more about one another. Hence, he is hailed as “the predecessor of East-West cultural exchange.”

In 1552, Matteo Ricci was born to a distinguished family in the city of Macerata in Italy. His family was the owner of a renowned pharmacy, which had been passed down for generations. His father, Giovanni Battista Ricci, was

1

千辛万险，初抵中国

熟悉中西文化交流史的人，对利玛窦（Matteo Ricci）这个名字都不会陌生。在一张流传很广的利玛窦画像上，他头戴高高的儒士帽，下巴上留着银白的长须，面容清癯，神态慈祥，高鼻深目显示出他的欧罗巴人种特征，睿智、深远的目光似乎在向天主告求，又仿佛能洞穿凡人的灵魂。

在世界文明史上，利玛窦如同一座宏伟的桥梁，促进了中西文化的往来，满足了东西方人民互相认识的愿望。他因而被称为“沟通中西文化第一人”。

1552年，利玛窦出生于意大利玛切拉塔城的一个显贵家庭，家里世代经营着著名的药店。父亲乔瓦尼·巴蒂斯塔·利奇（Giovanni Battista Ricci）是当地的市长，还曾经代理过安柯那省的省长。母亲乔瓦娜·安焦莱莉（Gionanna Angilelli）是一位侯爵的后裔。利玛窦是

the city mayor, and was once the provincial governor of Ancona. His mother, Gionanna Angilelli's family was a duke of Custer Falvey Keogh. Matteo Ricci was the eldest son, and had six younger siblings. The mayor envisioned Matteo to inherit his business. Since he was born, he had wanted to groom Matteo to become a politician. Hence, when Matteo was a young child, he was sent to a missionary school to be educated.

As Matteo Ricci had shown remarkable talent when he was a child, and was also a diligent student, his teacher thought highly of him. His teacher was one of the early Jesuits. Under his tutelage, the young Matteo Ricci came under an early influence of the Jesuits. When he was in junior school, Macerata was visited of more than a dozen Jesuit priests. They taught Matteo Ricci Latin, Greek and memory techniques. Matteo Ricci performed remarkably well in school, which delighted his father, who was hoping to see his son achieving great success in life and was arranging to send Matteo to study in a theology college in Rome.

In 1568, the 16 year-old Matteo Ricci went to Rome and studied law in college. However, Matteo was more interested in studying the Jesuit religion. Three years later, he discontinued his studies in law, and against his father's wish, decided to dedicate his life to God, and became a Jesuit like his teachers.



利玛窦像
Portrait of Matteo Ricci.

家中的长子，下面还有六个兄弟姐妹。市长大人一心期望大儿子能够继承他的事业，从利玛窦呱呱落地起，就想把他培养成一位政治家。利玛窦才几岁，就被父母送入教会学校学习。

由于利玛窦从小就显露出过人的天资，又十分勤奋，启蒙老师冯奇凡尼神父十分器重他。冯奇凡尼神父是早期的耶稣会士之一，在他的精心教导下，年幼的利玛窦与耶稣会结下了最初的渊源。当利玛窦

进入小学阶段，属于教皇领土的玛切拉塔城又迎来了十几位耶稣会士，他们教授给利玛窦拉丁文、希腊文以及博闻强识的记忆术。

利玛窦在学校里的出众表现，让一心期待儿子出人头地的父亲欣喜万分，打算只待儿子中学毕业，就送他去罗马的法学院深造，为将来步入仕途打下良好的基础。

1568年，16岁的利玛窦进入罗马的圣汤多雷亚学院

On 15 August 1571, which was the Assumption of the Virgin Mary, Matteo Ricci officially joined the Jesuits. The following year, he began his studies at the Roman College, which was started by the Jesuits. The Roman College was a prestigious school which many students wanted to study in. Among the brilliant teachers of Matteo Ricci, the famous Mathematician Christopher Klau taught him mathematics and astronomy, and Alessandro Valignani, who became the Jesuit Far Eastern Inspector later, taught him theology and philosophy. Matteo Ricci continued his studies in Latin and Greek, and he also mastered the Portuguese and Spanish languages.

After five years of his college education, Matteo Ricci excelled in Mathematics, rhetoric, astronomy, geography and mechanics. By then, he was clear of his objective in life, that is, to travel to China in the Far East, and spread the gospels.

In 1577, the chief of the Jesuits gave Matteo Ricci the approval to travel to the Far East to spread the Christian faith. The following spring, Matteo Ricci, along with Michele Ruggieri, Francis Pasio and more than a dozens Jesuits, left for Lisbon, Portugal.

Matteo Ricci and his team of Jesuits visited the king of Portugal, and upon receiving his consent and sponsorship, they departed Lisbon on a Portuguese sailboat. The boat sailed past the Cape of Good Hope and Mozambique, and

学习法律预科。然而，自幼接受耶稣会教育的利玛窦早就立下了更加高远的目标。三年后，他没有遵从父亲的意愿继续攻读法律课程，而是决心献身上帝，像他的老师们那样成为卓越的耶稣会士。

1571年8月15日，正是圣母升天节。就在那一天，利玛窦终于如愿加入了耶稣会，成为一名耶稣会士。

第二年，他开始在耶稣会主办的罗马学院学习。罗马学院名师荟萃，是全欧洲学子都向往的名校。利玛窦的老师中有著名的数学家克拉乌（Christopher Klau），还有后来成为耶稣会远东巡视使的范礼安（Alessandro



16世纪末欧洲人眼中的中国人

The Chinese perceived by the Europeans in the 16th century.

six months later, arrived in a scorching hot Goa, India, in September.

In this first-ever voyage that he had undertaken, the toil that he had to endure far surpassed Matteo Ricci's imagination. The sailboat was not only small and cramped, but also unbearably hot when the air was completely still. Many time, the passengers found themselves breathless. The worst happened when a communicable disease broke out in this horrific environment, and 13 slaves, out of the 400 that boarded the boat, died. Matteo Ricci was lucky to not contract the disease, but by the time he reached Goa, he was so weak that it took him several months to regain his health.

Goa was Portugal's most important colony in Asia. Prior to his visit to Goa, Matteo Ricci had read many positive accounts of India by the Jesuits. Therefore, he felt that it would be rather easy for missionary work to take place there. But the India that he saw was far different from the one he read of before. In 1580, Matteo Ricci reported his observations to the Jesuit headquarters, remarking that many accounts of India and Japan, as well as their maps, were incredibly contrary to what had been written. What disappointed Matteo Ricci the most was that the Indians were totally uninterested in Christianity. It occurred to him that it would be a long and arduous task in spreading the faith throughout the

Valignani)，他负责教授神学和哲学知识。此外，利玛窦进一步学习了拉丁文和希腊文，还学会了使用葡萄牙语和西班牙语。

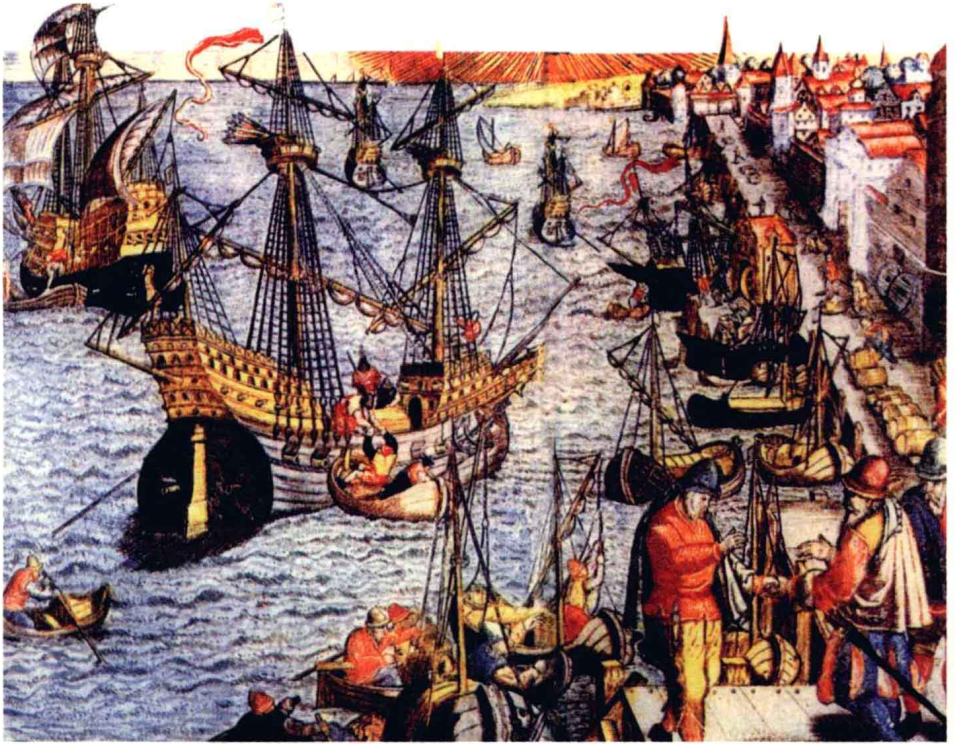
经过五年的刻苦努力，利玛窦在数学、修辞学、天文学、地理学、机械学等各门课程中都取得了优异的成绩。此时的他，已经为自己确立了更加明确的目标——去远东，去中国，传播上帝的福音！

1577年，耶稣会总会长批准了利玛窦前往远东



16世纪欧洲人绘制的中国地图

A 16th-century map of China illustrated by the Europeans.



16世纪的葡萄牙里斯本港口。1578年3月，利玛窦和其他14名耶稣会士一起，乘船从里斯本出发前往远东。

16th-century port of Lisbon, Portugal. In March 1578, Matteo Ricci and 14 Jesuits set off to the East from here.

Far East. However, the consolation was that missionary works in Japan was going on rather smoothly, and there were believers under the Catholic Nestorian missionary movement. Matteo Ricci and fellow missionaries were therefore very encouraged by the fact, and it strengthened their belief that they would achieve eventual success.

In India and Cochin (present-day northern Vietnam), Matteo Ricci spent four years in missionary work. He also