

JIDI MAJIA

POETRY AND THE WORLD

吉狄马加的诗歌与世界

〔叙利亚〕阿多尼斯等◎著

主 编 耿占春 高 兴 副主编 盛一杰

V e n e z u e l a
F r a n c e
P o l a n d
L i t h u a n i a
U . S . A .
C o l u m b i a
C a n a d a
S y r i a
A u s t r i a
R u s s i a
I t a l y
K e n y a
A r g e n t i n a
E s t o n i a
S o f t o n h a
A f r i c a
P e r u
E g y p t
I s r a e l
C z e c h a
R o m a n i a
T u r k y
S p a i n
I n d i a
U . S . S . R .
U . S . A .



四川人民出版社

JIDI MAJIA

POETRY AND THE WORLD

吉狄马加的诗歌与世界

(上)

〔叙利亚〕阿多尼斯等◎著

主 编 耿占春 高 兴 副主编 盛一杰



四川人民出版社

图书在版编目(CIP)数据

吉狄马加的诗歌与世界 / (叙利亚) 阿多尼斯等著;
耿占春, 高兴, 盛一杰主编. —成都: 四川人民出版社,
2017.10

ISBN 978-7-220-10401-5

I. ①吉… II. ①阿… ②耿… ③高… ④盛…
III. ①吉狄马加—诗歌研究—文集 IV. ①I207.22-53

中国版本图书馆CIP数据核字(2017)第230435号

JIDIMAJIA DE SHIGE YU SHIJIE

吉狄马加的诗歌与世界

(叙利亚)阿多尼斯 等 著

主 编 耿占春 高 兴

副主编 盛一杰

责任编辑
营销统筹
封面设计
版式设计
责任校对
责任印制

张春晓
王其进
尚书堂
张 妮
韩 华 王 璐
祝 健

出版发行
网 址
E-mail
新浪微博
微信公众号
发行部业务电话
防盗版举报电话
照 排
印 刷
成品尺寸
印 张
字 数
版 次
印 次
书 号
定 价

四川人民出版社(成都槐树街2号)
<http://www.scpph.com>
scrmcbs@sina.com
@四川人民出版社
四川人民出版社
(028) 86259624 86259453
(028) 86259624
四川胜翔数码印务设计有限公司
成都东江印务有限公司
160mm × 230mm
50.75
1020千
2017年10月第1版
2017年10月第1次印刷
ISBN 978-7-220-10401-5
268.00元

■版权所有·侵权必究

本书若出现印装质量问题, 请与我社发行部联系调换
电话: (028) 86259453

序

这里汇聚了当今世界众多诗人的声音，数十位杰出诗人、思想者、批评家以他们充满差异而又互补的视角诠释着吉狄马加的诗歌与世界。或许，吉狄马加的诗歌获得较多翻译与他诗人政治家身份不无关系，但他的诗在多元文化语境中所产生的深刻共鸣就是一种人类学诗学的议题了。

在当代世界文学范围内，以拥有一种少数族裔文化传统的写作而获得广泛认同并非一个偶然现象，其缘由或如梅丹理所说，在吉狄马加诗歌中，“我感受到了一种少数民族独有的信念体系的风景，而这一风景的窗户对于当下的世界是开放的”。可以说，吉狄马加的诗歌不仅是一种独特“信念体系的风景”的展现，更是这一“信念体系”与“当下世界”状况之间一场愈来愈深入的对话，而他正是从这一对话关系中，深远而广泛地回应着一个充满困境的现代世界。

在当代生活也在诗歌中，个性化的式微固然是一个普遍现象，整体性体验的衰落则尤为醒目，但正如有论者敏锐地感知到，吉狄马加在“我”的面具下对人们讲话的声音，既是抒情的，也是史诗性的。抒情诗属于个性化的人，而史诗则属于一个民族。在吉狄马加这里，则是一种民族的史诗性经验融于抒情个性之中，他在个性的核心挽回了急剧衰落的生存的整体性体验。如麦芒所说，吉狄马加的诗歌与世界既显现出独特的个性魅力，又“呈现出远比个性化更加伟大神秘的世界背景”。

那么，什么是他的人类学诗学中的“伟大神秘的世界背景？”阿多尼斯发现，吉狄马加的诗歌体现了一个“原初的世界”，一个“存在之童年”的世界。这一世界不仅有着阿多尼斯所说的“和广阔而多样的中国天地之间的

诗意联系”，还因着吉狄马加诗歌中这种黎明时刻的原初感受将一个地域性的世界提升为一个神话性的世界。或如弗朗索瓦丝·罗伊的另一种表达，吉狄马加以他独有的方式重申了这一思想：“属于无限比属于自我更让我们感到幸福。”

人们还会发现，吉狄马加的诗歌之所以建构出一个如此宏伟的“原初世界”，正是源于他对“当下世界”某种深切地回应，在弗朗索瓦丝·罗伊看来，吉狄马加对我们提出，置身现代世界的无序状态，诗歌的位置何在？神话和传统的重要性何在？他质疑现代世界疯狂发展的动机，指出它已陷入某种危险的漩涡。“思考、灵性和感恩的缺乏，威胁着今天的人类”，因此，吉狄马加一方面深刻认同“介入作家”关于诗歌、仪式以及传说在美学教育中重要性的见解，同时又将我们引入他个人的起源神话。

对此，雅克·达拉斯敏锐地指出：“大山是他的神话和传说的储存地。他选择诗歌的斜坡，毫不妥协地走向我们……吉狄马加提供了一种理解、宽容，甚至是智慧和拯救的可能性。”的确，“吉狄马加属于中国腹地的那些大山”，“山岳荐灵”而“能脉运天下”，吉狄马加生长的大凉山还有他工作生活九年的青藏高原，构成了他精神生活之基底，也构成了他从高处走向生活世界的宽阔“斜坡”，他从那里——一个“原初世界”或“存在之童年”——给人们带来智慧与救赎的话语。

人们不难发现，对原初世界的体验，在吉狄马加这里是作为个体生命中的有序化力量而存在的。有了这种确定性，抒情的“我”就可以寻找到通向远方的道路，并从事物的存在方式中“看见和认出”一切被称为信心的东西。吉狄马加诗歌中万物之灵或充满灵魂的宇宙这样一种神话式的表达，正是对信任与希望的一种表达。因此，在个性化与生存的整体性体验、原初世界与当下状况的多重对话中，吉狄马加的诗歌既充满对现代社会的批判性反思，更洋溢着对生活世界的热情肯定，吉狄马加诗歌中的“颂”及其肯定性的激情正是基于他对原初世界参与性的体验。他通过持久地思考不断将之清晰化，并创造出体验与符号的一致性。

这正是朱利亚诺·斯卡比亚所说的吉狄马加诗歌中的“那来自遥远灵魂的语言”，它不仅超越了单纯意见性的思考，也构成了对各种原教旨主义的

深刻质疑，正如赫尔穆特·A·聂德乐谈到吉狄马加时所说，对于人类和民族的共处，诗歌之思“究竟孕育着多少可能性啊！它又能怎样丰富生命与文化！跨越语言、文化和宗教的界线……走向融合，使得人际交往拥有全新的品质”。对吉狄马加的人类学诗学而言，信念与热情的首肯不是任何一种确定性的信仰，而是在不确定性处境中的愿望、信任与信心的生成。

现在，重温阿多尼斯的话是如此令人愉快：“我认识吉狄马加其人。现在我知道，他本人和他的诗歌之间存在某种一致性，正如空气和天空、源泉和溪流之间存在一致性一样。他诗歌的空间，是人，及与人相关的一切，其中有独特的个性，也有普遍的人性：期待，思念，欢乐，痛苦。在他的诗中，自然在闪亮，并摇曳于存在的初始和当下之间，还有那些来自本源的情感和人的在场感。”

（耿占春，文学批评家，大理大学教授，河南大学特聘教授，博士生导师。）

A Preface for Jidimajia's Poetry and Its World

By Geng Zhanchun

Numerous contemporary poets around the world are gathered to have their voices heard, among which tens of outstanding poets, thinkers, and critics interpret Jidimajia's poetry and its world from their totally different and mutually complementary perspectives. Jidimajia's poems have been translated more than once, which might have something to do with his status as a politician, nevertheless, the profound resonance with his poems under the context of multi-cultures is precisely an issue under discussion of anthropological poetics.

Within the scope of contemporary world literature, it is really not accidental for writings with cultural traditions of ethnic minorities to be widely recognized. As Denis Mair maintains "I experience the perspective of an indigenous belief system with its windows thrown wide-open to the modern world in Jidimajia's poems. In a way, Jidimajia's poetry is not simply about manifesting a unique landscape of belief system, but a more and more profound dialogue between the belief system and the present world, of course, he is exactly the person that profoundly and widely responds to a contemporary age full of confusion through such a dialogical relationship.

In the contemporary life and poetry, there is no doubt that the decline of individuality is a universal phenomenon, and the decline of integral

experience, particularly obvious, but as the exquisite perception of a commentator, what Jidimajia declares under the mask of self towards the people is either lyric or epic. A lyric poem is for the personalized, but an epic belongs to an ethnic group, for Jidimajia, it is a national epic experience that melts into a lyric individuality. His individualized poetics redeems the rapidly declining existent integral experience. As Maimang, a famous contemporary poet said, Jidimajia's poetry and its world not only manifest his own individual charm, but also present a worldview that is greater and more mysterious than his individualism.

What is the so-called great and mysterious world background in his anthropological poetics? Adonis sees in Jidi majia's poems "a primal world" "a realm of adolescence of existence", which" in Adonis's view, bears a poetic connection with the vastness and grandeur of China.", It is exactly the primary feeling at dawn from his poetry that upgrades a regional world to a mythological one. Like another expression of Françoise Roy, Jidimajia reiterated such thinking in his particular way; *"it is the infiniteness that makes us feel happier than egoism does."*

It is widely perceived that such a majestic "original world" has been established in Jidimajia's poetry, which precisely derives from his heartfelt response to the contemporary age. It seems to Françoise Roy that Jidimajia questions where the poetry status and the significance of mythology and tradition exactly are when placing ourselves in a disordered state of modern world. He doubts the motivation of aggressive development of modern world, indicating that the motivation has been under a dangerous vortex. "The lack of thought, spirituality and gratitude is threatening the humankind today", thus, Jidimajia, on the one hand, profoundly acknowledges the intervening writers' viewpoints on the importance of poetry, ritual and mythology in aesthetic education, on the other hand, brings us into his own mythology of origin.

Jacques Darras incisively indicates that “Mountains are the reserve of his myth and his legends. He has chosen the slopes of his poems and descends towards us without compromise. Jidi supplies us one understanding, toleration even one possibility of wisdom and salvation. ”Indeed, Jidimajia belongs to those mountains in the hinterland of China, where the mountains endow the spirituality, and the pulse carries everything. The base of his spiritual life was formed in Daliangshan where he grew up and on the Tibetan Plateau where he worked and lived for 9 years, his spirituality was further enriched and refined to an preeminent degree. He brought the words of wisdom and redemption to the people from an “original world” or “existent childhood. ”

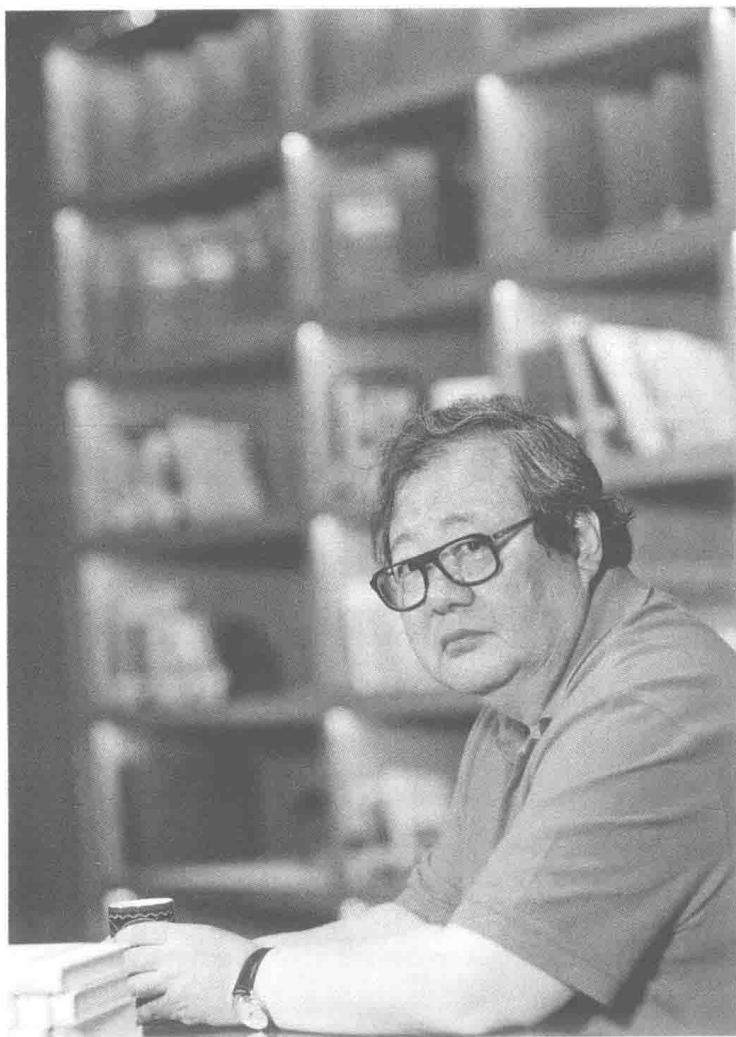
It's clear that the experience of an original world exists as an ordering force of individual life in his poems. With such a certainty, the lyric “egoism” could lead to the distance, and everything that is considered to be the confidence can be “seen or recognized” through the way things exist. In his poetry, a mythological expression of all things and the universe with its soul is precisely a kind of expression of trust and hope. Therefore, in the multiple dialogue of integral experience of individuation and existence, and original world and current situations, Jidimajia's poetry is not only full of critical introspection of modern society, but runs over with an enthusiastic recognition for life. “Eulogy” and its certain passion in his poetry are exactly based on his experience of participation in the original world, and he constantly makes it clear by enduringly thinking, and creating a consistency of experience and symbol.

This is precisely what Giuliano Pisapia says that “the language of soul from the distance” in Jidimajia's poetry is not simply beyond the thinking of unsophisticated opinions, but a profound query of various fundamentalisms. Helmuth A. Niederle put up a rhetorical question: speaking of Jidimajia, in terms of coexistence of human and nationality,

how much possibility can the ideology of poetry breed on earth? How does it enrich life and culture? Stepping beyond the boundaries of language, culture and religion until integration enables the new quality of interpersonal communication. In terms of Jidimajia's anthropological poetics, the consent of faith and enthusiasm is not a certain faith, but a production of aspiration, trust and faith in an uncertain context.

Again, it is really pleasant to recall Adonis' apt remarks, "I know Jidimajia, and I clearly understand that there remains a consistency between he himself and his poetry, just like the consistency between air and sky, fountain and stream. His poetic space is about human and everything related to human, among which there is a unique individuality and common humanity, including expectation, thought, joy and pain. Nature is twinkling in his poetry, and flickering between the existent inception and immediateness, and those fontal emotions and sense of presence. "

(黄少政 译)



吉狄马加，中国当代著名少数民族代表性诗人，同时也是一位具有广泛影响力的国际性诗人，其诗歌已被翻译成二十多种文字，在近三十个国家或地区出版发行。曾获中国第三届诗歌奖、中国四川省文学奖及郭沫若文学奖荣誉奖、庄重文文学奖、肖洛霍夫文学纪念奖、柔刚诗歌成就奖、国际华人诗人笔会“中国诗魂奖”、南非姆基瓦人道主义奖、欧洲诗歌与艺术荷马奖、罗马尼亚《当代人》杂志卓越诗人奖、布加勒斯特城市诗歌奖、波兰雅尼茨基文学奖、剑桥徐志摩诗歌节银柳叶诗歌终身成就奖。创办青海湖国际诗歌节、青海国际诗人帐篷圆桌会议、凉山西昌邛海国际诗歌周以及成都国际诗歌周，现任中国作家协会副主席、书记处书记。

Jidi Majia is a representative figure among minority poets in China while also having broad influence as an international poet. His poetry has been translated into over 20 languages and published for distribution in almost 30 countries and regions. He has been honored with the Third China Poetry Prize, Guo Moruo Literature Prize, Zhuang Zhongwen Literary Prize, Sholokhov Memorial Prize, Rou Gang Literary Prize, the “China Poetic Spirit Award” of International Chinese P. E. N., the Mkhiva International Humanitarian Award of South Africa, the 2016 European Poetry and Art Homer Award, the Poetry Prize awarded by the Romanian magazine Contemporary People, the 2017 Bucharest Poetry Prize, the 2017 Ianicius Prize of Poland and Lifetime Achievement Award of Xu Zhimo Poetry Prize of Cambridge. Since 2007 he has founded a series of poetry events: Qinghai International Poetry Festival, Qinghai Poets Tent Forum, Xichang Qionghai Lake Poets Week and Chengdu International Poetry Week. He currently serves as Vice President and Member of Secretariat of China Writers Association.

(梅丹理 译)

001 远在天涯 近在咫尺

——读吉狄马加的诗 / 赵振江 译

[委内瑞拉] 何塞·曼努埃尔·布里塞尼奥·格雷罗

008 在吉狄马加的“神奇土地”上

——读吉狄马加的诗 / 树才 译

[法国] 雅克·达拉斯

025 致诗人吉狄马加

——在“全球视野下的诗人吉狄马加学术研讨会”上的讲话 / 胡佩方 译

[波兰] 玛莱克·瓦夫凯维支

029 民族诗人和世界公民

——在“全球视野下的诗人吉狄马加学术研讨会”上的发言 / 刘文飞 译

[立陶宛] 托马斯·温茨洛瓦

044 诺苏缪斯之神的儿子

——英文版《吉狄马加诗选》译序 / 杨宗泽 译

[美国] 梅丹理

- 058 吉狄马加的诗歌天地 / 赵振江 译
[哥伦比亚] 费尔南多·仁东
- 063 吉狄马加诗歌与美国印第安土著诗歌的比较 / 杨宗泽 译
[美国] 阿马利奥·马杜埃尼奥
- 094 吉狄马加：我们自己与我们的他者 / 黄少政 译
[美国] 麦芒
- 127 吉狄马加法文版演讲集《为土地和生命而写作》序 / 树才 译
[加拿大] 弗朗索瓦丝·罗伊
- 137 导言：吉狄马加和身份转译
——序吉狄马加法文版诗选《火焰与词语》 / 树才 译
[加拿大] 弗朗索瓦丝·罗伊
- 144 诗歌之路
——序吉狄马加阿拉伯文版诗选《火焰与词语》 / 薛庆国 译
[叙利亚] 阿多尼斯
- 152 近与远
吉狄马加文学附记 / 胡丹 译
[奥地利] 赫尔穆特·A. 聂德乐
- 171 《黑色狂想曲》译者序 / 黄少政 译
[美] 梅丹理
- 178 读吉狄马加的俄文版诗集《黑色奏鸣曲》 / 刘文飞 译
[俄罗斯] 亚历山大·库什涅尔

- 195 和一位远方诗人的对话 / 胡丹 译
[意大利] 朱利亚诺·斯卡比亚
- 203 黑色之人的歌谣 / 赵玮婷 译
[波兰] 卡塔热娜·萨莱克
- 209 序吉狄马加《我，雪豹……》 / 曹明伦 译
[美] 巴里·洛佩兹
- 222 永恒的仪式 / 赵玮婷 译
[波兰] 达留什·托马斯·莱比奥达
- 236 金色口弦与永恒的激情 / 刘宪平 译
[俄罗斯] 阿·奥·菲利莫诺夫
- 258 狂想曲：生存，声音，延续。一种尊崇。 / 高兴 译
[美国] 西蒙·欧迪斯
- 267 人类生存的基本要求：培养神话和自由精神 / 杨宗泽 编译
[肯尼亚] 菲罗·伊科尼亚
- 296 《火焰与词语》序言 / 魏媛媛 吴艾伶 译
[肯尼亚] 菲罗·伊科尼亚
- 311 像空气又像水晶
——吉狄马加诗选《时间》阿根廷版序言 / 赵振江 译
[阿根廷] 罗伯特·阿利法诺

- 317 当代中国的一个特殊的声音：吉狄马加写给他的民族的诗 / 杨宗泽 译
[爱沙尼亚] 尤里·塔尔维特
- 325 吉狄马加：诗人，文化活动家 / 杨宗泽 译
[南非] 佐拉尼·姆基瓦
- 330 彝人的歌者：吉狄马加诗集《时间》 / 赵振江 译
[秘鲁] 安赫尔·拉瓦耶·迪奥斯
- 337 译者序 / 唐珏 译
[埃及] 赛义德·顾德
- 349 为了土地和生命：吉狄马加诗歌中的独特性和普遍性 / 赵毅 译
[意大利] 罗莎·龙巴蒂
- 363 黑色狂想曲 / 林婧 译
[以色列] 阿米尔·奥尔
- 374 《从雪豹到马雅可夫斯基》序 / 杨宗泽 译
[美国] 杰克·赫希曼
- 383 吉狄马加的天空 / 赵振江 译
[阿根廷] 胡安·赫尔曼
- 387 波兰文版诗集 序言 / 赵桢 译
[波兰] 马乌戈热塔·莱丽嘉
- 399 神性的吉狄马加 / 杨宗泽 译
[美国] 杰克·赫希曼