

Category 4 – East and West Cultural Exchange and Missionaries

1. 书名：《明清间入华耶稣会士和中西文化交流》
2. 作者：[法] 安田朴（Etiemble）、谢和耐（Jacques Gernet）等
3. 译者：耿昇
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6. 作者简介：谢和耐，参见《中国和基督教—中国和欧洲文化之比较》提要。

7. 内容提要：本书译者在“译者的话”中写道：中国是一个具有悠久历史的文明古国，在其源远流长的文化中，不仅发扬光大了华夏文明，而且还不断吸收外来文化营养，同时又将自己的文化传向外邦。在中国的文化发展史上，中外文化交流（尤其是中“西”文化交流）从未停止过。中华各民族和世界各兄弟民族之间历来都是互相学习、互相帮助、互相取长补短。

虽然在某一特定时期，来自一方的影响可能比另一方强一些，但从发展的全局来看，中外文化交流始终是相互的，绝不会是单方面的，更谈不上一方“同化”另一方了。耶稣会士的传教是由方济各·沙勿略于 1552 年到达中国广东省的上川岛开始的。他由于无法进入中国内地，在绝望中死于上川小岛。后来一批葡萄牙耶稣会士进入了我国澳门。但他们在华的主要活动是由意大利耶稣会士利玛窦于 1582 年入华为标志的，他们的活动在 16—17 世纪，尤其是在康熙、雍正和乾隆时代达到了顶峰。后来虽然有过各种变迁，但一直未中断过，直到新中国的成立。16—18 世纪时，西方国家，尤其是法国、意大利、葡萄牙、西班牙、比利时等

国派往中国的耶稣会士大都是颇有学问的人文科学家或自然科学家，如地图地理学家、自然学家、天文学家、数学家和哲学家。他们之中的许多人长期生活在中国人民之中，对于华夏文化有深入研究并产生了好感，对于中国人民也有一定的感情。他们办学堂、开医院、进行天文观察、地理测绘、制造科学仪器；也有人研究中国历史、文化、地理、哲学、宗教和伦理，并将其成果传播到西方；他们把哥白尼太阳中心论、欧几里得几何学、西医、西洋美术、建筑术等传入了中国。中国的儒教、道教、瓷器、园林、艺术等也被传入到西方。大家通过这个窗口便可以清楚

地看到，每个国家的文化遗产不仅是属于那个国家的，而且也属于整个

世界，属于全人类。在科学和文化高度发达的今天更是如此。在本译文集所涉及的时代为 16—18 世纪（明清间），入华耶稣会士们造成的结果是使西方了解了中国，他们对中国文化的对欧洲的影响要远远超过西方文化对中国的影响，这当然与当时西方的开放政策与中国封建王朝的闭关自守有关。在西方近代文化的发展中，中国文化作出了很大贡献。本译文集主要介绍的正是中国文化对西方文化各个领域的影响。

本书为集体著作，其内容有：（1）入华耶稣会士和中西文化交流；（2）礼仪之争及其对中西文化交流的影响；（3）16—17 世纪的中国哲学与基督教之比较；（4）17 世纪基督徒与中国人世界观之比较；（5）入华耶稣会士与中国明末的政治和文化形势；（6）入华耶稣会士的儒教观；（7）入华耶稣会士中的道教史学家；（8）入华耶稣会士与西方中国学的创建；（9）耶稣会士白晋对百谷神后稷的研究；（10）法国博韦壁毯中的中国图景；（11）入华耶稣会士与中国的地图学；（12）入华耶稣会士对中国音乐的研究；（13）入华耶稣会士与中草药的西传；（14）入华耶稣会士与中国园林风靡欧洲。

1. Jesuits Entered China in Ming and Qing and Cultural Exchanges between China and the West 明清間入華耶穌會士和中西文化交流

2. Author: [French] René Etiemble, Jacques Gernet, et al

3. Translator: Geng Sheng

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6. About the Author: Jacques Gernet
Jacques Gernet, French, born in 1921, graduated from the Faculty of Arts in Alger in 1942, joined the French army against Germany in the Second World War in 1942-45, studied Chinese in Paris in 1945-47, Professor in the Faculty of Arts in the University of Paris in 1957-69, visited China for many times for academic exchanges, now is a Professor in the Institute of France, and a Fellow in the Academy of Sciences of Paris. He wrote *Buddhism in Chinese Society: An Economic History from the Fifth to the Tenth centuries*, *Daily Life in China, on the Eve of the Mongol Invasion, 1250-1276*, *Ancient China from the Beginnings to the Empire*, *Touen-Huang Choix des Meilleurs Articles des Savants*, *Le monde chinois*, etc.

Summary: The Translator writes in the Translator's Note that China is a country with a long history of civilisation, in which not only the Chinese culture has been developed, but also foreign cultures have been assimilated, and in which the Chinese culture has been spread to surrounding nations. In the history of cultural development of

China, cultural exchanges between China and foreign countries (especially the West) have never stopped. All the races in China and all other races have always been learning from each other and helping each other. For certain periods, influences from one side could be stronger than those from the other side, but from the viewpoint of the whole development, the cultural exchanges between China and foreign countries have always been reciprocal and never one-way or in such a way that one side would assimilate and dominate the other side.

The missionary activities of the Jesuits began when Francis Xavier arrived at Shangchuan Island, Guangdong in 1522. Since he could not enter the inland areas of China, he died in Shangchuan Island in despair. Later on, a group of Portuguese Jesuits entered Macau. But their main activities in China is marked with the entrance of Matteo Ricci, an Italian Jesuit, into China in 1582, and their activities reached their heights in the Sixteenth and Seventeenth Centuries, especially during the reigns of Kangxi, Yongzheng and Qianlong. Despite many changes, their activities had not been interrupted or stopped until the establishment of New China in 1949. During the Sixteenth and Eighteenth Centuries, those Jesuits who sent to China from Western countries, especially France, Italy, Portugal, Spain, Belgium, were educated humanists or natural scientists, like cartographers, geographers, natural scientists, astronomers, mathematicians and philosophers. Many of them lived with the Chinese people for a long time, and had a deep understanding of the Chinese culture, and appreciated it; they loved the Chinese people as well. They opened schools, hospitals, conducted astronomical observations, made geographical charts, and made scientific apparatus; they also studied Chinese history, culture, geography, philosophy, religion and ethics, and spread their results to the West; at the same time, they spread to China Copernicus's heliocentrism, Euclidean geometry, Western medicine, Western arts and architecture. Confucianism, Daoism, techniques of making porcelain, gardening, arts are spread to the West from China. From this, we can clearly see that the cultural heritage of each country does not belong to that country alone, but to the world, to the entire humanity. This is true especially today, when science and culture are highly developed. This book is about the period between the Sixteenth and Eighteenth Centuries (Ming and Qing Dynasties). The result of the entrance of the Jesuits into China is letting the West understand China; that the influence of their study of Chinese culture to Europe was greater than the influence of Western culture to China is definitely related to the open policies of the West and the closed policies of China at that time. In the development of modern Western culture, the Chinese culture has contributed a great deal. This book mainly introduces the influences of the Chinese culture to all realms of

Western

culture.

This book is a work of collective labour. The contents are as follows: (1) Jesuits Entered China in Ming and Qing and Cultural Exchanges between China and the West; (2) The Rites Controversy and Its Influence to Cultural Exchanges between China and the West; (3) A Comparison of Chinese Philosophy in the Sixteenth and Seventeenth Centuries and Christianity; (4) A Comparison of the Worldviews of Christians and the Chinese people in the Seventeenth Century; (5) Jesuits in China and the Political and Cultural Situations of Late Ming China; (6) Jesuits in China and Their View of Confucianism ; (7) Daoist Historians among the Jesuits in China; (8) Jesuits in China and the Establishment of Sinology in the West; (9) Jesuit Joachim Bouvet's Studies of the Ancestries of the Zhou People; (10) The Scenes of China in French Beauvais tapestry; (11) Jesuits in China and Chinese Cartography; (12) Jesuits in China and their Studies of Chinese Music; (13) Jesuits in China and the Spread of Chinese Medicine to the West; (14) Jesuits in China and the Prevalence of Chinese Gardening in Europe.