

外国国名中译史考

——从 17 世纪到 19 世纪

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摘要

15 世纪下半叶，欧洲航海家们开启了“地理大发现”时代，西方地理学迎来了飞速发展。明末清初，以利玛窦、艾儒略为代表的耶稣会士掀起了“西学东渐”的浪潮，西方地理学知识通过地图和汉译西书传入中国，外国国名的汉字转译形式随即进入汉语词汇系统，首次被中国士子们所接触，并在一定程度上影响了后世作者们对外来国名的翻译。

18 世纪后，伴随着清政府的禁教政策，西书的翻译和更新被迫中止，直到 19 世纪初来到中国东南沿海的新教传教士们，掀起了“西学东渐”的第二波浪潮。西方地理学知识作为当时“书文传教”的副产物，再次被导入中国。这一时期新教传教士不断创造属于自己一派的国名译词，同时也对早期来华耶稣会士的国名译词进行再利用。

鸦片战争前后，国名译词开始大量进入汉语词汇系统，造成国名译词严重歧义。以魏源和徐继畲等人为代表的中国士大夫开始研习西方地理学知识，对存在大量歧义的国名译词进行了极为详尽的收录，推进了国名译词的优化和统一进程，为后世作者在国名译词的选择和使用上，提供了大量素材。鸦片战争后，西学中心也从东南沿海转移至上海，地理相关书籍出现爆发式增长，新教传教士教育组织益智书会也开始对各领域中的各类专业术语和译词进行翻译上的统一，对国名译词的最终确立起至关作用。

同属汉字文化圈的日本，从利玛窦来华，到明治维新以前，一直通过汉译西书了解世界。但 18 世纪以后，伴随着清政府的禁教政策，西书的翻译和更新被迫中止，流通也逐步陷入停滞状态。1853 年“黑船事件”后，日本被强行打开国门，被迫接受西方的文化输入。1859 年日本放弃锁国政策，中国的汉译西书、英华字典等文献才得以大量传入日本。这些文献在一定程度上影响了日本对世界的认知，促进了日本外国国名汉字标记法的定型。甲午战争后，中国派遣了大量留学生向日本学习，他们不断翻译日本书籍，送回中国。而这些日本书籍中的日本外国国名汉字标记法，又在一定程度上影响了部分国名译词在中国的最终确立。

本文的第一章至第三章将整理明末至鸦片战争后，耶稣会士、新教传教士、汉学家和中国士子的，有代表性的地图、地理学书籍、报纸和期刊中的国名译词，并从语言接触、方言受容、汉语词汇系统等角度，对各时期、各种媒介载体中国名译词特点和演变过程进行横向考析。第四章将从中、日国名译词间相互影响的关系出发，从词汇史、语言学等角度，分别对英国、西班牙、葡萄牙、巴西和阿根廷 5 国国名译词的演变与确立进行纵向的考析。

关键词：国名译词；语言接触；汉语词汇系统；东西文化交流

A Research of the History of Chinese Translation of Foreign Country Names

——From the 17th century to the 19th century

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Abstract

In the second half of the 15th century, European navigators opened the era of "geographical discovery", and Western geography ushered in rapid development. In the late Ming and early Qing dynasties, the Jesuits represented by Matteo Ricci and Giulio Aleni set off a wave of "Western learning to the east". Western geographical knowledge was introduced into China through maps and Chinese translations of Western books, and the translation of foreign country names into Chinese characters followed. Entering the Chinese vocabulary system, it was contacted by the Chinese ruling class and high-level intellectuals for the first time, and to a certain extent influenced the translation of foreign country names by later writers.

After the 18th century, with the Qing government's policy of prohibiting teaching, the translation and updating of Western books was forced to be suspended until the Protestant missionaries who came to the southeastern coast of China in the early 19th century set off a

second wave of "Western learning eastward". As a by-product of the "calligraphy missionary" at that time, Western geographic knowledge was imported into China again. During this period, the Protestant missionaries continued to create translations of country names belonging to their own faction, and at the same time, they also reused the translations of the country names of the early Jesuits who came to China.

Before and after the Opium War, a large number of translated words of country names began to enter the Chinese vocabulary system, resulting in serious ambiguity in the translated words of country names. Chinese scholar-bureaucrats, represented by Wei Yuan and Xu Jiyu, began to study Western geography, and collected extremely detailed translations of country names with a large number of ambiguities, which promoted the optimization and unification process of country name translations, and translated words in country names for later authors. In terms of selection and use, a large number of materials are provided. After the Opium War, the center of Western learning also moved from the southeast coast to Shanghai, and there was an explosive growth in geography-related books. The Educational Organization of Protestant missionaries also began to unify the translation of various professional terms and translations in various fields, which plays a crucial role in the final establishment of the translation of country names.

Japan, which also belongs to the cultural circle of Chinese characters, has been understanding the world through Chinese translation of Western books since Matteo Ricci came to China and before the Meiji Restoration. However, after the 18th century, with the Qing government's policy of prohibiting education, the translation and updating of Western books were forced to be suspended, and the circulation gradually came to a standstill. After the "Black Ship Incident" in 1853, Japan was forcibly opened up and forced to accept Western cultural input. In 1859, Japan abandoned the policy of closing the country, and Chinese translations of Western books, English-Chinese dictionaries and other documents were introduced into Japan in large quantities. These documents have influenced Japan's cognition of the world to a certain extent, and promoted the finalization of the kanji notation for foreign country names in Japan. After the Sino-Japanese War, China sent a large number of foreign students to study in Japan. They continued to translate Japanese books and send them back to China. And the Chinese characters notation of Japanese foreign country names in these Japanese books has influenced the final establishment of some country name translations in China to a certain extent.

Chapters 1 to 3 of this article will sort out the names of countries in representative maps, geographical books, newspapers and periodicals of Jesuits, Protestant missionaries, Sinologists and Chinese scholars from the late Ming Dynasty to the post-Opium War period. From the perspectives of language contact, dialect acceptance, Chinese vocabulary system, etc., the characteristics and evolution of Chinese famous translations in various periods and various media carriers are analyzed horizontally. The fourth chapter will start from the mutual influence relationship between Chinese and Japanese translations, from the perspectives of lexical history, linguistics, etc., to conduct a longitudinal study on the evolution and establishment of translations of five countries, namely Britain, Spain, Portugal, Brazil and Argentina. analysis.

Key words: Translated words of country names; Language contact; Chinese lexical system; East-West cultural exchange