

諸神皆偶像：利安當神父、中國禮儀之爭與他者體驗

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利安當 (Antonio de Santa María Caballero, 1602-1669) 是一位在中國各省傳教多年的西班牙方濟各會神父，其優異的中國古典文學素養及文言能力深受好評。他與中國知識分子合力撰寫數本漢文論著，最知名者當屬探究宋明理學與基督教之宇宙觀、宗教觀差異的《正學鏐石》。1668 年 12 月 9 日，利安當從廣東寫信給耶穌會視察員 Louis da Gama，批評耶穌會的「調適」(accommodation) 路線。1701 年巴黎外方傳教會將此譯為《Traité sur quelques points importants de la Mission de la Chine (論中國傳教事業的重點)》並出版，成為最廣為人知的一篇中國禮儀之爭著述，影響社會大眾尤鉅。

我的演講將集中討論利安當的《論中國傳教事業的重點》，除了檢視其對耶穌會調適策略的批判態度，並以此為前提，由現象學的幾個重要觀點探索「他者」與近世中國傳教事業的關係。

“Omnes Dii Gentium Daemonia. Antonio de Santa María Caballero, OFM, the Chinese Rites Controversy, and the experience of The Other.”

Antonio de Santa María Caballero -Li Andang 利安當 (also referred to as Anthoine de Sainte Marie, 1602-1669)- was a Spanish Franciscan missionary who spent many years in several Chinese provinces, and who was acclaimed for his good command of literary Chinese and his knowledge of classical Chinese literature. He authored, with the help of the literati, several works in Chinese, the most famous of them being 正學鏐石 (1698), a treatise on the differences between certain key Neo-Confucian and Christian cosmological and religious concepts. On December 9th, 1668, he wrote an extensive letter from Canton to the Jesuit Visitor, Louis da Gama, in which he explained his criticism towards the Jesuit practice of accommodation. The text was later translated by the Société des missions étrangères (Paris Foreign Missions Society) and published, in 1701, as Traité sur quelques points importants de la Mission de la Chine (Treatise on several important points of the Chinese Mission). It became widely known and read as one of the most influential documents of the Chinese Rites Controversy addressed to the general public.

It this talk, I will employ Caballero's *Traité* not only to examine his critical attitude towards the Jesuit strategy of accommodation, but also as a starting premise for exploring several important aspects of the phenomenology of the Other in relation to the Early Modern mission in China.

主講人簡介：

一凡 (Iveta Nakládalová) 博士，捷克籍，現為西班牙巴塞隆納自治大學博士後研究。專長領域為近世文化史，特別著重在明至清初的中西文化交遇以及天主教會在中國的傳教。發表過近世閱讀理論、宗教與靈修文學、文學審查機制與知識論、烏托邦思想等相關領域的專書與論文。本年獲得漢學中心獎助，來臺研究主題為「天壤之別：近代早期基督教在中國的傳教理論」。