5-14, 龙被音译为 Loong 的历史溯源

1, 至少在 1814 年, 龙已经被注音为 loong

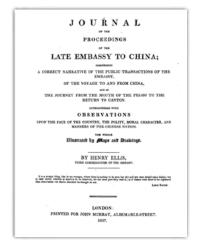
1814 年出版的一本书有一个很长的英文书名: Elements of Chinese Grammar: with a Preliminary Dissertation on the Characters, and the Colloquial Medium of the Chinese, 但中文书名很简短: "中国言法"。该书作者是 Joshua Marshman,即英国传教士马希曼。他在 1809 年英译出版了《论语》。

《中国言法》中有一部分介绍了汉字的组合规律。在每个汉字后面,作者都会写上注音和对应的英文。在第 68 页,在"龙"字的后面,作者写的是"*loong*, a dragon"(图 5-14-1)。



图 5-14-1, 书籍封面、内页和局部: 中国言法(Elements of Chinese Grammar), 1814 年出版。Google Books

书籍 Journal of the proceedings of the late Embassy to China(学界译为"新近出使中国记事"[1])出版于 1817年,作者在第 257 页第二段写道:"Boats, on reaching this place, usually offer up some sacrifice at the Loong-wang-Miao, or temple of the Dragon King: this was the first temple I had seen…"(开到此处的船只通常会在龙王庙奉献上一些祭品。这是我看到的第一个寺庙。……)。书中对"龙王庙"有两种表述,一是音译:Loong-wang-Miao,二是意译:temple of the Dragon King(图 5-14-2)。



EMBASSY TO CHINA.

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yet seen in China: the windings of the river and canal, the expanse of water on both sides, and the mountains, were taken in at one view. The situation of a village among the hillocks beneath us had an air of wildness almost belonging to mountain scenery. The figures on the piers were crouching lions much compressed.

Boats, on reaching this place, usually offer up some sacrifice at the Loong-wang-Miao*, or temple of the Dragon King: this was the first temple I had seen with the priests in attendance and the business of religion going on; it was altogether in good repair, and looked like a frequented place of worship. The men from the different boats burnt

图 5-14-2, 书籍封面和内页局部: Journal of the proceedings of the late Embassy to China, 1817 年出版。Google Books

^{1,}近三百年外国人关于中国的著述目录,http://www.douban.com/note/92861644/

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1836 年出版的书籍 The Chinese: a general description of the empire of China and its inhabitants(中国人:中华帝国及其居民概述 [1]),第 375 页提到"He-loong Tan",书页下方注释说"He-loong is the Saghalien, or Black Dragon,…"(图 5-14-3)。意思是:"黑龙(江)即萨哈连(江)"[2]。显然,"He-loong"是"黑龙"的音译。"He-loong Tan"应该是"黑龙滩",而不是"黑龙潭",因为书中说要在那里放置一个祭坛(altars should be erected at He-loong Tan and elsewhere.)。[3]



Get a stiet vigilines, at the same time scothing the distensed populous, and pre-emiling the distensed populous, and pre-emiling the distensed populous, and pre-emiling the ingress that it is dispersed and pre-emiling the mean time to a disperse and pre-emiline the result of the second of the control of the control of the second of the drought in the heads can be of the account of the drought in the heads can be of the country of the heads of the property of the heads of the control of the capital, and the destination of the heads can be of the capital, and the destination of the heads can be of the capital, and the destination of the heads can be of the capital, and the destination of the heads can be of the capital, and the self-additional self-additional capital and the self-additional self-additional capital and the heads can be a sight appearance of rain, it was quite in-Vel-eng, on the 7th day of the Lor our electron to the velocity of the self-additional self-additional capital self-additional capital self-additional capital self-additional self-a

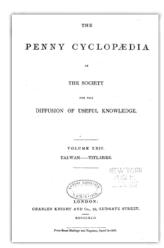
the husbandman's fields, which have looked in vain for fertilizing showers, we sent down our will that altars should be erected at *He-loong Tan** and elsewhere. Although, during the last ten days, there has been a slight appearance of rain, it was cuite in

* He-loong is the Saghalien, or Black Dragon, which represents the principal river of Manchow Tartary, worshipped by the reigning family. The dragon always signifies the watery element, or rivers.

ceed with reverence to the Temple of the Earth to sacrifice; and Mien-hia to the Temple of the Year.

图 5-14-3, 书籍封面、内页和局部放大: The Chinese, 1836 年出版。Google Books

1842 年 出 版 的 百 科 全 书 The Penny Cyclopædia of the Society for the Diffusion of Useful Knowledge (便士百科全书: 传播实用知识协会编撰) 第 24 卷第 287 页提到 "Loong-tsing, literally tea of the wells of the dragon" (图 5-14-4)。显然 "Loong-tsing"是 "龙井(茶)"的音译。





sorts, or names invented to impose on foreigners and obtain a high price. The distinguished Oriental scholar Klaproth gives a list of about forty genuine varieties, with an explanation of the terms applied to them. (Journal Asiatique, 1824, p. 121, and Abel Remusat, a Supplement to it, p. 186 of the same journal; or Fée, Cours of Histoire Naturelle Pharmaceutique, i., p. 507.) Thus Pak-ho, corrupted into Pekoe, or even Pekin, merely means 'white down,' being the first sprouts, or yet hairy leaf-buds of young plants, three years old, after their first flowering. With us it is applied only to a black tea, but it is equally applicable to a green tea, and is by the Chinese applied to an expensive kind called Loong-tsing, literally tea of the wells of the dragon, 'which is never brought to Europe, as it is so delicate and slightly fired as to spoil by the least damp.' (Davis.) The true imperial tea, also called flos them, not that it is the flower-buds, as some

图 5-14-4, 书籍封面、内页和局部放大: The Penny Cyclopædia (vol.XXIV), 1842 年出版。Google Books

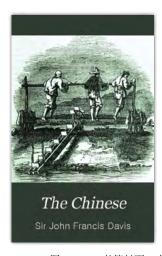
1846 年出版的书籍 The Chinese: a general description of the empire of China and its inhabitants(中国人:中华帝国及其居民概述 [4])在第 154 页写道: "The word Loong is applied as an epithet to most things pertaining to the emperor. Loong-wei, "the dragon-seat", is the imperial throne."(图 5-14-5)(皇帝用的大多数东西都用"龙"字作为标志。"龙位"是皇帝的御座。)

^{1,} 近三百年外国人关于中国的著述目录, http://www.douban.com/note/92861644/

^{2,} 萨哈连(江)这是黑龙江的满语名称。俄罗斯人称其为"阿穆尔河"

^{3,}本小节部分信息来源于 2007 年 1 月网友 Daxiyang 向龙 Loong 网的投稿,http://www.loong.cn/160.htm

^{4,} 近三百年外国人关于中国的著述目录,http://www.douban.com/note/92861644/



of the did empress. He has, however, a particular connexion with Chi. He has, however, a particular cost applied as no gipht on the particular of the control of the contro

of the canal, and prevent their drowning the image of the old empress.

He has, however, a particular connexion with Chinese royalty. The word Loong is applied as an epithet to most things pertaining to the emperor. Loong-wei, "the dragon-seat," is the imperial throne. The dragon is the badge, or coat of arms, affixed to his books and his standards. In this temple we observed that, in the apartment containing the empress mother's figure, the ornamented beams were covered with dragons richly gilt on a light blue ground. To render the apotheoris of the old lady complete.

图 5-14-5, 书籍封面、内页和局部放大: The Chinese, 1846 年出版。Google Books

在 Google Books 里还可以发现更多例子,例如:

1857年, 书籍 The Chinese (中国人): "Loong-yen, or "dragon's eye,""(龙眼,或"龙的眼睛");

1863 年,期刊 Fraser's Magazine for Town and Country(弗雷泽城乡杂志): "Of the dragon, or loong, there are three, …" (龙有三种,……);

1872 年,书籍 The Spirit of Missions(传教精神): "No other city in the Empire had the power of making the "Loong-ban," "Dragon robes," or the robes worn by the Emperor. "(帝国的其它城市都没有权力制造龙袍,即皇帝穿的长袍);

1876年,书籍 The mandarin's daughter(官吏的女儿 [1]): "this was the "Kin-loong," or Golden Dragon,"(这是金龙);

1878 年, 书籍 China: A History of the Laws, Manners, and Customs of the People (中国社会规则礼仪风俗习惯的历史[2]): "the deity called Loong-moo, or the Dragon's Mother." (这尊女神被称为"龙母",龙的母亲);

1879 年,期刊 The Chinese Recorder and Missionary Journal (教务杂志 [3]): "The Emperor sent an officer who spent over ten years in a minute geomantic examination of the mountain and its surroundings, with special reference to the Loong Mih or Dragon Pulse" (皇帝派出官员花费十年以上的时间仔细考察这座山及其周围地区的风水,尤其重视龙脉的情况);

1886年,书籍 Ling-Nam: Or, Interior Views of Southern China(岭南记 [4]): "In the midst of these San-ui Hills is said to be the Loong-tam, or "Dragon Pool""(在这些山之间据说是龙潭);

1892 年,书籍 Alden's Manifold Cyclopedia of Knowledge and Language(艾尔登知识和语言百科全书): "Oolong, from Chinese woo-loong, "black dragon""(oolong 一词来自汉语"乌龙": 黑色的龙);

••••

(重复的应用都没有收入。下同。)

^{1,} 近三百年外国人关于中国的著述目录, http://www.douban.com/note/92861644/

^{2,} http://www.dl-library.net.cn/book/736/1878nianyingzhongguoshehuiguizeliyifengsuxiguandelishihualongzhoutu-735942.html

^{3,} http://epaper.ntu.edu.tw/view.php?id=15643

^{4,}近三百年外国人关于中国的著述目录,http://www.douban.com/note/92861644/

2, 1890 年代: 澳大利亚华人的舞龙道具被称为 Loong

1850 年代,大量华人来到澳大利亚的本迪戈(Bendigo)淘金。本迪戈每年在复活节会举行 庆祝活动,为当地慈善机构募捐。华人于 1879 年开始参加复活节游行表演活动,1892 年的复活节,华人开始在游行时舞龙。这条龙是在中国制造的,到了本迪戈再组装起来,约六十米长。这条龙被当地人称为"Loong": "Loong, a five clawed or imperial dragon, was made from papier-mache, silk, cotton and bamboo, and decorated with mirrors and feathers. It was intended to be carried by a large number of dancers in procession. [1]"(Loong 是一条五爪皇家龙,是用纸型、丝绸、棉花和竹子做成的,装饰着镜子和羽毛。将有很多舞蹈者举着它加入游行的队列。)

这条舞龙道具(也可能是 1906 年从中国购买更新后的)至今保存在本迪戈金龙博物馆(the Golden Dragon Museum)内。这件龙灯道具已经成为华人融入当地社会的象征,也成为令当地人自豪的历史文物。2008 年,维多利亚地区遗产委员会将其列入当地遗产保护名录(The Victoria Heritage Council listed Loong on the Victorian Heritage Register in 2008. [2])。Loong 老旧之后,当地社区又于 1970 年代先后购置了 Sun Loong(新龙)和 Dai Loong(大龙)。[3]



图 5-14-6,照片: Loong in Procession(游行队伍中名为 Loong 的龙灯道具)。摄影者不详,1946 年。

^{1,} Loong, Chinese Dragon (Heritage Listed Location), http://www.onmydoorstep.com.au/heritage-listing/14363/loong-chinese-dragon

^{2,} BENDIGO CHINESE HISTORY - BENDIGO CHINESE DRAGONS - LOONG DRAGON, http://www.bendigo.ws/Bendigo-History/Bendigo-Chinese-History/Loong-Dragon.html

^{3,} http://en.wikipedia.org/wiki/Sun_Loong

3, 二十世纪的使用情况

继续 Google Books:

1906 年, 书 籍 Model Settlement (模 范 居 住 地): "Mih-ho-loong means the Fire destroying dragon." [1] ("灭火龙"一词的意思是"能够灭火的龙");

1919 年,书籍 Official Guide for Shippers & Travellers to the Principal Ports of the World (前往世界主要港口的航行和旅行权威指南): "Loongfei (flying dragon) bridge" (龙飞桥);

1929 年,书籍 What Do You Know about China?: A Source Book of Materials (关于中国你知道些什么?资料汇编): ""Siaw Bah Loong" (Little White Dragon)" (小白龙);

1937年,期刊 The American Magazine(亚美利坚杂志[2]): "It was "Hai Loong," the sea dragon."(这是"海龙",海里的龙);

....

1941 年 11 月 24 日出版的 Life (生活) 杂志 (图 5-14-7) 中有一篇文章中写道: "It is the town of Lung Chuan I (pronounced Loong Chivan Ee and meaning Little Village at the Dragon Spring)..." (这是龙泉驿 [3] 小镇,我读为 Loong Chivan Ee,意思是龙泉旁边的小村子。)





A CHINESE TOWN

ITTLE MARKET TOWNS MAKE CHINA UNCONQUERABLE

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		remain a service 15

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LITTLE MARKET TOWN

It took six weeks to overthrow mighty, industrial, modern France. In four years Japan has not been able to overthrow backward China. The reasons are two. First is the great army of Generalissimo Chiang Kai-shek. Second is the little Chinese village, independent and self-sufficient, out of which Chiang drew his army. On these pages LIFE puts one such town before the camera of Photographer Carl Mydans.

It is the town of Lung Chuan I (pronounced Loong Chwan Ee and meaning Little Village at the Dragon Spring). It lies in the red hills of Szechwan Province 150 miles northwest of the capital, Chungking. It has a population of 1,250 families or perhaps 10,000 people and it is the administrative and market center

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图 5-14-7, 杂志封面、内页和局部放大: Life, 1941 年 11 月 24 日。Google Books

笔者在全国文化信息资源共享工程网站上发现了 Loong 用于香烟商标名称的资料: Loong Voong Cigarettes (龙凤牌香烟),福华烟草股份有限公司出品,年代: 1940年代(图 5-14-8)。

该网站收集了大量早年烟标 [4], 其中十六种香烟的商标中包含"龙"字。龙字翻译为 dragon



的最多(十二种),采用威妥玛拼音法 lung 的次之(三种),loong 最少,仅一种,但足以说明早在 1940 年代,中国就已经有了 Loong 的用法。

图 5-14-8,香烟包装:龙凤牌香烟。福华烟草股份有限公司,1940年代。

- $1,\ https://archive.org/stream/personal reminis 00 dycegoog/personal reminis 00 dycegoog_djvu.txt,\ p220$
- 2, http://blog.sina.com.cn/s/blog 4e1f859901000bn4.html
- 3,龙泉驿区_百度百科,http://baike.baidu.com/view/234000.htm
- 4,全国文化信息资源共享工程,http://www.ndcnc.gov.cn/datalib/2002/SmokeMark/DL/

继续 Google Books:

1955 年,书籍 Favorite stories old and new(新老最爱故事): "a greatly ferocious loong, or, as foreigners would say, a dragon."(一条巨大的恶龙,正如外国人会说的那样:一头杜拉更);

1961 年,书籍 San Francisco Chinatown on Parade in Picture and Story(旧金山华人街游行: 照片和报道): "Unlike the evil dragon of the West, the Chinese Dragon is a beneficent and gracious creature and is worshipped as the divine ruler of Lakes, Rivers and Seas. It is the powerful yet gentle "Loong" that brings rains to the earth, hastens the crops and cools the toiling farmers." (和西方邪恶的杜拉更不同,中国龙是行善的、仁慈的生物,被尊为江河湖海的神圣统治者。龙是强大而温和的,它给大地带来雨水,促进作物生长,给辛苦的农民带来凉爽。)该书作者名为 Henry Kwock Wong,"Wong"是中国姓氏"王"或"黄"等在华南地区的罗马拼写法,因此作者可能是华人。这一资料说明在上世纪六十年代,可能就有华侨在宣传龙不是杜拉更了,而且已经把龙音译为 Loong;

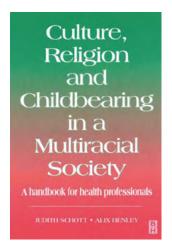
1971 年,期刊 East West: The Chinese-American News Magazine(东西方:中美新闻杂志): "The loong (Oriental dragon) symbolizes the spirit of change, moral excellence, and timely help to those in need." (龙是变革精神的象征,具有美德,时常帮助需要帮助的人);

1987 年,书籍 Mysterious places (神秘之所): "The choice of the correct site is governed by five factors: Loong, the Dragon, is the form of hills or undulations of the ground at the site in question;"(选择正确地点取决于五个因素: 1, 龙,即周围山脉或地势的起伏; 2, ……)。这里显然是在讲风水;

1989 年: 书籍 The Book of Chinese Beliefs (中国信仰之书): "As we have seen, the name Kowloon means "Nine Dragons." It comes from the Cantonese gau loong -- gau is nine and loong is dragon." ("九龙"这一地名的意思是"九条龙"。它的外文名 Kowloon 来自广东话 gau loong,其中 gau 的意思是"九",loong 的意思是"龙"。) Kowloon 这个地名原来是这么来的;

.....

1996 年出版的书籍 Culture, Religion, and Childbearing in a Multiracial Society(多种族社会中的文化、宗教和儿童抚育)在第 266 页写道: "it is considered lucky to name a baby boy after an animal associated with strength, courage and luck, such as Loong (dragon) or Foo (tiger)."(图 5-14-9)。中文意思是: "人们认为为男婴取'龙'或'虎'这样的名字能够带来好运,因为它们代表力量、勇气和幸运。"



weight may help a oady whilistand gastro-intestinal and other intections

Increasing awareness of the benefits to the baby has resulted in increased breast feeding among Chinese women in Britain. Some women may be reluctant to give the baby colostrum. They may express and discard it, giving the baby sugared water until the milk comes in (see Chapter 21).

Naming the baby In Chinese tradition the husband's father normally chooses the baby's personal name though nowadays many parents choose their baby's name themselves (see Chapter 14). Children are not normally named after relatives or ancestors since this would be considered presumptuous. Some families ensure that the name they choose is compatible with the child's horoscope. In Hokkein tradition, for example, it is considered lucky to name a baby boy after an animal associated with strength, courage and luck, such as Loong (dragon) or Foo (tiger). There is no specific naming ceremony.

Welcoming the baby When the baby is around one month old, there may be a family celebration, the scale of which varies from family to family. Some families give thanks for the baby's safe arrival, some pray to their ancestors. Buddhists may burn incense.

图 5-14-9,书籍封面和内页局部放大: Culture, Religion, and Childbearing in a Multiracial Society。Google Books

4, 二十一世纪的使用情况

Google Books 真是个好东西,继续翻墙:

2001 年,书籍 The Monkey and the Dragon (猴与龙): "Dragon Village, Long Cun ('loong tswoon'), sounds in Chinese, particularly to Sichuanese ears, just like nong cun, the generic term for rural village." (在中文里,尤其是在四川人听来,"龙村"一词的发音很像"农村");

2004 年,书籍 From Dragon to Dragon(从龙到龙,或:从杜拉更到中国龙,或相反): "The Dragon was the rain spirit of the ancient Chinese. Unlike the Western monster, the Chinese 'loong' was not an evil creature malevolent to mankind, but the rain giver who gathered the clouds, brought the welcome moisture and presided over water."(在中国古代,龙是雨神。不同于西方恶魔杜拉更,中国的龙不是危害人类的邪恶的动物,它聚集云雾,带来人们需要的水份,统管水的事情,带来雨水。)这本书可能是小说。这段话可能是书中一个角色说的话。据查作者 Mark L. Isaac-Williams 在香港工作,是园艺师,还写过两本关于兰花的书;



图 5-14-10, 书籍封面: From Dragon to Dragon。

同年,书籍 Australian Language and Literacy Matters(澳大利亚语言和文学): "To the Chinese, probably borne out of superstition and belief, the name "Loong" which means dragon in Chinese, bears auspicious connotations and can bring the bearer of such a name to greater heights in his future." (可能是出于迷信或信仰,对于中国人来说,名字里的"龙"字隐含着吉祥的含义,使取名用了"龙"字的人前程远大);

2008 年,书籍 The Promised Land (应许之地): "The Chinese for dragon is"loong". You've got to know that."(中国的龙在英文里是"loong"。你应该知道这一点);

2012 年,书籍 Root and Branch(根深枝繁): "This was dragon country, the centuries—old estate of the Loong ("dragon") family."(这是龙的国度,长达几个世纪,这里都是龙家族的产业);

2013 年,书籍 Reflections of a Christian Kungfu Master (一位基督教功夫大师的反思): "The Chinese dragon is called a "loong" and only

has one head and no wings. Although it looks like a snake to some, it is actually comprised of nine different animals."(中国龙的英文应该是 loong,它只有一个头,没有翅膀。尽管有些人觉得它看起来像蛇,但它实际上是由九种不同的动物构成的);

同年,书籍 Golden Dreams of Borneo(婆罗洲金色梦): "His 'loong' (dragon) nose belonged to the fortunate and successful." (他的鼻子长得很像龙的鼻子,这是有福气和财运的标志); ……

5, 龙被马希曼注音为 loong 早于马礼逊出版《华英字典》

写到这里,有必要回顾一下龙被译为欧洲语言的历史,即本书第三章第一节图 3-1-3 描绘的内容,并把本小节介绍的情况添加进去,画一张新的"'龙'的西语译文变迁图"(图 5-14-11)。可以看到,在马礼逊于 1815 年出版《华英字典》之前,马希曼即已经在 1814 年出版的《中国言法》一书,将"龙"注音为 loong,而且之后不断有人使用这种音译法。可见两百多年来 loong 这条脉络和 dragon 那条线是并行存在的,而且一直没有中断过,延续至当代。只是由于目前尚不清楚的原因,dragon 这条线远比 loong 强势,导致人们今天只知将龙译为 dragon,而不知道龙也可以音译为 loong。

仔细研究前面的资料和图 5-14-11 可以发现: loong 最初被作为纯粹的注音字在使用,这说明欧洲人觉得 loong 的发音和"龙"比较接近。按照最保守的标准,在 1955 年,loong 一词开始被当做独立的名称使用,例如"a great ferocious loong"(大恶龙)、"The loong (Oriental dragon) symbolizes the spirit of change, moral excellence, and timely help to those in need."(龙代表了一种精神……)等等。



图 5-14-11, 示意图: "龙"的西语译文变迁路线之二。黄佶制图, 2015 年 7 月。左上部分为图 3-1-3 局部。