

教育部 97 年度人文社會學科學術強化創新計畫年度成果總報告

## 【拉丁諷諭詩讀書會】

期中報告

年度成果總報告

補助單位：教育部

計畫類別： 經典研讀課程

經典研讀活動

執行單位：天主教輔仁大學比較文學研究所

計畫主持人：康士林 教授

執行期程：97 年 8 月 1 日至 98 年 7 月 31 日

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## 一、 計畫名稱

拉丁諷諭詩讀書會

## 二、 計畫目標

天主教輔仁大學外語學院實施拉丁文教育已邁入第六年，由康士林教授主持、教育部所補助的拉丁文原典研讀計畫也已邁入第五年。康教授主持拉丁文經典研讀活動，旨在推行古典研究，希望在國內能培育未來研究西洋古典文學、歷史與哲學的種籽，潛心研究歐美學術的傳統。

讀書會中邀請國內其他學科領域的學者們與成員相互切磋，成員在活動討論中，能從其他學者的觀點與自己的觀點檢視諷諭文學所呈現的古代羅馬。並且，藉由增加拉丁原典譯介的質與量，運用跨學科方法進行古典研究，啓迪自己並提昇拉丁文原典閱讀與分析能力，進而深化、提升本地學界之西洋古典研究。從事古典研究，必可大開臺灣人文研究界的視野。

## 三、 導讀

經典研讀活動成員今年將研讀研讀賀拉西(Quintus Horatius Flaccus, 65BC-8BC)、朱凡諾(Decimus Iunius Iuvenalis, 約第一世紀到第二世紀)的諷諭詩。

學者認為諷諭詩為羅馬獨具的文類。透過各個諷諭詩人迥然不同的行文風格，包羅萬象的敘事內容，經典研讀活動成員可以重新見看羅馬，觀察這一文類如何模仿其它文類與其它作家並創立自己的諷諭風格。

本年度的經典研讀計劃將延續前四年的努力，且增加拉丁原典譯介的質與量。運用跨學科方法進行古典研究，可以啓迪自己並提昇拉丁文原典閱讀與分析能力，進而深化、提升本地學界之西洋古典研究。

## 四、 研讀成果

賀拉西介紹：賀拉西橫跨了共和與帝國兩個時期。在盧西里烏斯的基礎上，他充實諷諭詩的內容：他加入食物、宴飲、食客與客主(clients and patrons)、哲學、以及財產爭奪等主題。賀氏刻意仿效希臘化時期詩人卡里馬科斯的風格，收起苛刻筆劍的鋒芒，改採內斂的口吻與精緻的筆調，與盧西里烏斯等傳統諷諭詩人有別。盧西里烏斯與賀拉西在體例與內容上，確立了日後諷諭詩的常規。

朱凡諾介紹：朱凡諾將諷諭詩引向高峰。其創作時間起自圖密善皇帝，迄於哈德良皇帝，空間上不限於羅馬，詩中主角也飛奔到世界的邊陲。這位諷諭詩人用誇

飾的筆法、憤怒的口吻，躲在眾多說話者（代言者）(persona)後面，運用史詩與悲劇宏偉的文字風格，採納其他文體的各種論述主題、方法、思想、與修辭，火辣地攻詰最腐敗邪惡的羅馬、婦女、跨性別男性、外邦人與縈繞的圖密善鬼魂。這位憤怒詩人將憤怒語言推向極致，文藝復興以降，英國詩人 Samuel Johnson 等文人推崇至極。對現代諷諭作家來說，朱凡諾成爲諷諭詩的同義詞。

1-1 部分，會中討論文中呈現的不同敘述手法。

1-2 部分則討論基督教義中對於”不貞”以及”七大罪”的看法。

1-3 可被視爲早期辯論的例子。

1-4 討論賀拉西《諷諭詩》中的特色以及爲何賀拉西被稱爲此文體的傑出作家。同時也討論到中國文體中的「解嘲」及例子，並與賀拉西的《諷諭詩》作對比。

1-5 以遊記方式寫作，記錄賀拉西所遊歷的八個地方。

1-6 則是以自傳式手法討論何謂“野心”，以及當時貴族的生活方式。

2-3

i. 藉由青蛙喝水將肚子撐大的故事適當的行爲舉止

ii. 討論諷諭詩的目的爲何，娛樂或道德教訓

2-4

i. 品味

ii. 健康的飲食

iii. 如何當稱職的主人

iv. 先秦就有有關食物的文本、詩經

2-5 哪個是真正理想中的領袖

2-6

i. 討論畢格拉斯的理論

ii. 討論《城市老鼠和鄉村老鼠》故事的來源

iii. 中國文學中，韓非子也曾經提到關於鄉下老鼠的典故

2-7 討論奴隸與主人之間誰才想有真正的自由，進而比較孔子的思想

2-8 以 Nasidienus 爲例，賀拉西在文章中會使用不同人名來減少文章的單調

I.1

1. 賀拉西在信中一開始談到從此不再寫風花雪月或戲謔的文章，他要專心從事於真理(truth)的追求，也不再屬於任何學派。

2. 賀拉西同時在信中討論美德(virtue)，卻在信中未對美德下定義，因此在會議中大家對美德的定義做了相當的討論。有與會者認爲希臘人

的” arête” 和羅馬人的” pieta” ，似乎和賀拉西的美德或多或少都有些相關性。

3. 賀拉西的書信集以六步韻(hexameter)書寫，因為六部韻在拉丁文中更能顯示出詩句的音律。

#### I.2

賀拉西此書信內容令人聯想到王維所寫的「中歲頗好道」，雖然王維所提的道指的是佛道，但在尋求完人、聖者的形象方面來看，和賀拉西書信中以尤里西斯(Ulysses)為例所提的有德行的人，在本質是一樣的。

#### I.3

會中針對此書信中討論 concept of authorship 與當時的人對「瓢竊」的看法，同時也談到書信順序安排是否有特定方式。

#### I.4

此信內容談及 aesthetic morality 與如何走中庸之道。

#### I.5

1. 賀拉西在詩中以客觀的方式敘述自己的情況，並提到如何讓禁錮的心靈獲得解放，讓怯懦的人鼓起勇氣去戰鬥…等，讓人放下對名、利的追逐。

2. 用杜甫的詩《客至》來做註釋

3. 及時行樂，讓自己不受其他外務、思想所干擾

#### I.6

1. 會中討論十誡中的第一誡，不崇拜偶像。信中以條列方式討論能令人仰慕的條件。賀拉西在文字上的洗練使得簡單的概念也變得有其奧祕之處。此外，信中再次以奧德賽為例，戒是如何過更好的日子。

#### I.7

1. 一隻很餓的狐狸看到一個箱子裡面有食物，吃飽之後卻因太飽而爬不出來。藉此故事告訴我們來也空空，去也空空。

2. 甚麼樣的人給甚麼樣的禮物。整篇詩的核心，以 Philippus 和 Vulteius 的故事告訴我們行事要即時，要懂得樂活，並且必須知道自己是誰、了解自己能做甚麼。

3. 過有理性的生活，這方面的思想和儒家思想接近。

#### I-9

Letter 9 is a letter of recommendation, which Horace recommended Septimius to Tiberius. In the letter Horace made fun of Septimius in a direct way by using the word “effrontery,” in order to show that it is Septimius himself who wanted to be recommended.

Br. Koss: In earlier times, you are not supposed to speak to someone unless you’re already been introduced. Take “Pride & Prejudice” as example, Mr. Collins has the nerve to introduce himself to Mr. Darcy, which is completely unaccepted. An Inferior is never permitted to speak to the superior. That’s why Septimius would not be allowed to speak directly to Tiberius.

Neil Berstein: Horace here was trying to defend for himself that he was ordered by Septimius to do so. The effrontery here was to say “I have no choice, that my friend asked me to,” which also means “take away my native modesty.” He did so in case Tiberius was not satisfied about Septimius. There seemed to be similar situation in ancient China that people needed to go through several layers to approach the emperor, and also need someone to recommend for him. As a matter of fact, Tiberius is an even harder emperor for people to approach.

周德客: Augustus also made an effort to appear approachable. I have a picture of him looking loveless and cold.

Raquel: It might be because if you want to be the ruler, the government has to come first and you need to control your passion. He finally became Julius Caesar’s heir and Antony & Cleopatra were pushed aside. So you might need to see what drives a man. In some way he seems cold, but he became an excellent ruler. That was the age of the “Roman Peace” for many years.

Patrice: Let’s move on to the next letter which shows the contrast between town life and country life.

Raquel: I compare this one I.10 to I.14 *To the Foreman On My Farm*. In this epistle, Horace put his foreman down by saying himself doesn't have a brain and preferred to hang out with his slaves. Another comparison is satire II.2, when he lived in Hiasinki, he used one of his neighbors as example of frugal life. He described him as "uneducated and unacademic but strong with moral fiber." Another example is II.6, "Town mouse and country mouse," which he explained as a funny satire, mainly about country v.s. city. Here I would like to talk about the theme in I.10 that is "country life versus city life." Here he was writing a letter to Fuscus, who prefers city life, while Horace prefers country life. Horace used "stream" as example, as being beautiful and peaceful. In the poem it revealed that Horace is tired of the luxurious life, because luxury comes with responsibility and stress. Horace explained that he lived better in the country, since it was not that disturbing. He also tried to promote the benefits of living in the country. He indicates in the column of p.192 that city people always think they conquered nature, but nature is smart and will always come back. Horace told Fuscus that humble men will have unexpected joy and opportunity. He regards humility as an important virtue. In the bottom of p.192, Horace used a story of a stag to imply that one who fearing poverty will lose the liberty. In p.193, Horace used another metaphor, the "wrong size shoe" to imply the fall of some historical emperor such as Mark Antony and Cleopatra, one wasted his later life in luxury and eventually died, while the other being too ambitious, overestimated themselves. Horace finally asked his friend to be happy with what he had, control his money well instead of being controlled by his money.

Patrice: Fuscus was like a school teacher, while Horace uses "we" to represent Roman people and showed he sincerely enjoys country life.

**I.11** (2 main points discussed: "forgetting the friends who have already forgotten you" & "people who raised overseas change not their mind but their place")

Brother Koss: There are 5 clear sections in this poem. There are many islands and city names mentioned here. The first part was mainly about questions to Bullatius and finally gave comments that “he wouldn’t mind living in these places.” In the second section, he gave three examples of travelers’ condition. In the third section, he gave three similes for Rhodes and Mytilene on a good man’s reputation. In the fourth section, the narrator was making some statements. Finally, in the fifth section, he made the final statement about the main points he wants to make. With this poem, we’re very close to the current century concept of satire. So this is very much a gentle satire on people who travel, trying to get away from their cares. Horace clearly points out that cares go with you and it’s the state of mind that is important. Whether you travel or not, it doesn’t change your state of mind. In this poem, there are some phrases that attracted me. In the first section, there is a translation “Forgetting my friends, forgotten by them.” This is suggesting that we should “forget the friend who has already forgotten you.” On page 195, there are phrases like “reason and sense/ Alone can dispel your worries” and “with nothing to do/ And no time to do it,” which I couldn’t understand the meaning here by its translation. In times, translator might have inserted their interpretation on these works, which explains that we should eventually go back to read the Latin version.

周德客: The translation of the points here could be “having forgotten, forgetful of my friend, that I must forget.” The Latin version might convey stronger feelings, saying that these people must be forgotten.

Neil: He was suggesting that living in the country might have the possibility to be forgotten, but that’s the way it is since he enjoys the life there.

Denise: He might be saying that if this is the way to be forgotten, it is a way to detach oneself.



Brother Koss: The Latin version of the phrase in the last paragraph “reason and sense/ Alone can dispel your worries” might be suggesting “people who raised overseas change not their mind but their place.”

#### I.12

Part1 Erica:

收信人把哲學書賣掉去換兵器→一個人只要小小的產業就夠快樂了，何況你還擁有如此多的產業，應該知足了。在身體狀況極佳的狀況下，沒有一位君王可以給予你更多的財富了。告知對方要知足常樂，諷諭對方為何無法做到安貧樂道。不要改變安貧質樸的本性。把人品道德當為唯一的，其他都不必看在眼裡。

Part2

舉例說明世界上為何有四季變化、星星如何運行…等。世界上永遠在兩者之中爭執並取得和諧，並說物理和神諭哪個比較正確。這部分和屈原的天問有相似之處，都在敘述為什麼世上會有太陽和月亮的存在、天是誰造的…等等，葉光何德……前四句和本詩的寓意非常相似。

Part3

介紹西西里的財主給朋友，朋友在意錢財的話，因為財主已經很富裕了，所以要結為朋友的代價是很低的。認為靈魂會轉化，當你吃了一條魚，其實你就是在宰殺你自己。→極度諷諭。

Part4

身處西西里蠻荒地方，告訴對方最近羅馬發生的事情。

#### I.13

Neil: Here Horace was asking Vinus to take the odes to Augustus and demand him to be careful when carrying them. Horace was at an uneasy position that he must be cautious of the safety of the odes, thus ordered Vinus to be watchful of the books. He also reminded him to be careful of the way he presents them to Augustus, or else he will be humiliated. Horace also tried to inform him of the social manners by saying in a humorous way, “Don’t sling the package under your arm like a farmer picking up a lamb!”

#### I.14

周德客: The theme of this letter is basically about city v.s. country. Horace is consistent in favoring country. Some of Horace's dedication in salutation seemed tagged on. It is possible that the poem was originally written as a satire. Here Horace has used some differences in syllables to alter the grammatical form of this poem. Horace was excited about his affairs in the farm and also his poetry. Horace was working as a field hand. He had his farmer as completely out of character as another image that gives this poem an air of artificiality. The word "hole" in this poem actually means "corner." This might have something to do with the translator's own interpretation.

### **I.15**

Wendy: This poem was written to ask Vala what the weather was like there down south since Horace was planning to go in the winter. He talks about the nice weather in the country and also the importance of living in accordance with the nature.

### **I.16**

Neil: This poem basically deals with the question of "What is a good man?" Horace doesn't want people to judge a good man by consulting a philosopher's idea. The most essential thing for a well-educated orator is to become a good man. For an orator in ancient times, to be a good man comes before the talent of being a good orator. A good orator should first have excellent character and then he can have the persistence of well speech. Horace also points out that "you don't have to be a philosopher to be a good man." On the other hand, Horace also talked about the conventional definition of a good man. He then provided a statement that "The man who lives in fear is not exactly free." He suggested that if we want to define what a good man is, we need to realize what free man means first, since only the free men can be good. Free man has the right to live up to his will. Take following the law as example, following the law with wrong reason is as bad as not following the law. To be a complete good man is to make a complete moral decision that conform everything. On the other hand, if a good man is

put into conflict, he should be able to stand out and make clear his own righteousness firmly, regardless of others' challenge. If confronted injustice, a good man will still not be threatened because he believes in his own faith and freedom. If you are wise, you are free; if you are free, when people challenge your freedom, you always have the freedom to die. Here it reveals one's attitude toward freedom and one's value toward his own life.

Denise: This conventional idea reminded me of one of Confucius' idea, “君子慎獨處”. It's important to examine yourself and your state of mind especially while you are alone, and under such condition it is more possible to show that you are a virtuous person. Also, there is another Confucius' idea, “君子三達德,” the three presets for a person to follow in order to become a person of integrity. These are courage, compassion, and kindness. A way to examine if a person is of integrity is to see whether this person is free from fear and anxiety. With these concepts, a person doesn't have to be a scholar or a celebrity to become a good man.

### **I-17**

In this book, there are two instances where he talks about the cynics. One is the imagery of dog biting, in which he referred to an unknown person who he thought to be worse than a dog. He also used a couple of Greek words to depict the one as a vagabond.

### **I-18**

The theme in this poem is basically about “being yourself.” Homer provided some advice on relationships. On friendship, he suggested that people should not be too dependent on others. As for marriage, he mentioned that relationship with people's own wife is different from that with a mistress, which we could use Mark Anthony and Cleopatra as a clear comparison.

On living our own life, Horace suggested that we should focus on moderation rather than weird behavior. He considered that it would be safer to take the middle road on most things. In the poem, he also mentioned the

importance of controlling yourselves. As a human being, we always have sacred trust on or from others. Even if we get angry or drunk, we should still be in control. As for manners, we should always get good gold of ourselves. For example, if we're having a meal in a king's banquet, we should definitely be polite enough. What we also need to notice is that we should not have trouble speech or dirty speech, in order to show our social manners.

## **I-20**

Here the content is mainly about the introduction to his own book by Horace himself. He used the story of a slave as a metaphor, who tried to run away from his master, while the master simply asked him to go and do it and never come back. He considered his books as an "escaping slave," since he knew that there would be serious critics about his books. Horace showed clear stance in his book that he preferred country life rather than city life and he kept criticizing those people who lived there. However, even if he knew that his books might be disliked by people in Rome, it somehow turned out that they were well accepted there. He thought that even if the books might disappear at then, they would still be published or treated as good Latin materials for people at that time. This poem is a special one since mostly authors don't "talk to his own books."

## **II-1**

In this book, he mentioned how sacred Augustus was to the people at that time. He was worshiped as a God even while he was still alive. On the other hand, he considered Romans wise, but not always wise about literature. One other point he tried to mention here was that he thought the poets at that time could always provide benevolent influence to the society. As a poet himself, he didn't care about money and other materials. He also suggested that poets don't provide problems to society.

Greek culture was of great importance to him. As far as he was concerned, even though the Greek were captured at then, their culture captured others somehow.

## **II-2**

In this part, the editor talks about the structure, diction, phrases, and allusions towards literature and life. The topic here is mainly commenting on literature and human behavior. This poem is divided into several sections, including contents such as Horace's own education, his poetry, Rome, poverty, and writers need for more revision on their works. Horace also provided some description on the city Rome to show his own perception, both on poverty and literature.

### **Satire 1**

In this satire, Juvenal gives a brief introduction to his own satire. Then, he talks about his attitude toward money and how it plays its role in the society and everyone's life. Juvenal writes in an exquisite way and stands still to his perspective. In this satire, Juvenal mentioned that writing satire takes an important part in his life, that it is hard for him not to write satire. In some way, Juvenal believes that he is always right, while what others' say are not trustworthy.

Overall, the first satire stays around the topic "money." Juvenal wrote that wealth was the most important God in the society. At that time, people build towers and altars to worship and ask for peace and love. But how strange it was when there were no altars for worshipping wealth, since people regarded wealth the most important thing then.

### **Satire 2**

This satire talks about Juvenal's idea on homosexuality. In the beginning, he briefly talks about the concealing situation of homosexuality at that time. It was definitely an unaccepted thing for most people. However, strangely, some wives were willing to accept the fact that their husbands have a secret male lover. Because of the problem of lacking of children, women at that time accept secretly about their husbands' male lover as long as their marriage wasn't affected seriously, in a word, to make peace of their

relationship. Juvenal gave his condemnation on homosexuality through a humorous way in this satire. He showed his mistrust and dislike on those people. He ridiculed the homosexual relationships and tried to announce to people the fact that they could not give birth to any children, even though that was an already-existed fact everyone knew. This somehow showed his plain knowledge and his narrow perspective, which apparently was inferior to other masters such as Horace.

### **Satire 3 & 4**

This satire was written for an old friend leaving Rome. Juvenal complained about the practical society of Rome, where things forced those who do not have money to leave. It was hard for those poor people to live in this kind of city. Everyone respected none but rich people. It happens that rich people take bribe in order to survive in this kind of society. Juvenal also noted that Rome was a city far more expensive than any other city to live. He concluded with the sickness people get after living in Rome, mostly mental illness.

Juvenal described that rich people sometimes are like monsters in the city, and they are never humble. He suggested that they are the ones bringing problems not only to themselves but also to the city.

### **Satire 5**

In this poem, Juvenal raised different topics through discussing what happened during a dinner banquet. He mentioned that people would soon become like a slave if we agreed to do anything just for food. Juvenal poked fun on one of his friends who was being invited to the banquet with other rich and royal people. He considered his friend hungry for food and thus might become nothing but a beggar, who sacrificed himself to deal with those wealthier people. Then he talked about the problem of slaves by telling what happened during the banquet. After the dinner started, he first discusses self-control. When a man was really hungry, it could be ridiculous if he still pretends he could wait another while before everyone can eat together. He

even used a fish as a metaphor, which was like a slave waited to be served, as well as his friend. Throughout the whole poem, Juvenal utilized different kinds of foods to compare the ridicule of people pretending to act the way they do not normally act.

### **Satire 6**

There are several topics within this poem, including social morality, human nature, adultery, and homosexuality. Juvenal rather focuses on the chaotic relationships between men and women here and criticized women's wrong behavior a lot. For example, extra marriages, when people marry their own relatives or anyone in their family. In such city full of criminal acts, Juvenal discussed the original sin of human beings and how easy it would be for us to do crime. From reading this poem, readers might be able to consider themselves lucky to live in the contemporary, since what happened in Rome could be unacceptable nowadays.

### **Satire 7**

與第五首詩相對比，本詩旨在闡述詩人於當代所遇到的困境。當時的詩人們不僅過著貧困的生活，淪落到只能做廁所清潔工，廚房清理人員，或者各種不同的低階工作，甚至連當時的政府都不願意給予幫助。不過，詩人們並未因此而失志，反而在夾縫中求生存，繼續創作，因為他們知道，不管身在多窮困的窘境，都會比當偽君子或貪官更值得。

### **Satire 8**

本詩主要在抨擊羅馬上流社會人士的腐敗生活。作者累積了之前詩集所提及對他們的不滿，在本詩中用強烈地話語表達出來。另外，作者也在本詩中批評男人對女人的不尊重與霸道，糜爛的生活令他感到不齒。對於政府官員的表現，作者表達出他的極度不滿，認為他們總是不能善盡其職，常會有公私不分的情況出現。當時的貴族在得志後，也總是狂妄的享樂，不理眾生。作者一語道破當時人們的社經地位差距以及其所帶來的負面影響。

## Satire 9

本詩敘述手法極度辛辣露骨，中文可翻譯為「小相公的悲歌」。全詩內容頗為淫穢，敘述一名男性性工作者 Naevolus 身為 Virro 的門客與保護人，同時也是同性性伴侶，卻沒能夠得到應得的薪水。當時因法律規定人民一定得結婚且夫妻婚後一定得生小孩，否則將無法得到政府補助金同時自身財產也會被扣除，因此 Virro 竟要求 Naevolus 協助強暴 Virro 妻子並將孩子生下來，才能夠順利得到這筆錢；而同時答應 Virro 並給予性方面滿足也只是為了賺錢，他與 Virro 之間的性關係基本上是建立在金錢上。本詩以第二人稱敘述方式，藉由詢問 Naevolus 為何昔日丰采已失，透露出 Naevolus 年華已去的惆悵。Naevolus 年輕時曾是風流倜儻的公子哥兒，曾經與 V 的一段情帶給他財富與生理上的滿足。但 Naevolus 抱怨其實自己並沒有賺到很多錢，在性方面也沒有太大的享受，導致日後成了看似乞丐的窮光蛋。Naevolus 在文中也露骨地抱怨自己雖然有強大性能力，當時在業界中可說是叱吒風雲，但實際上賺的錢卻不夠他度日享受生活。同時他也諷刺當時貴族明明有很大的同性性需求，但為了名利卻總是得討好社會上流名媛。Naevolus 尤其針對 Virro，雖然相當富有，但總是刻薄地對待他的「奴隸」，讓他總是賺不夠錢。Naevolus 甚至更惡毒的抱怨著，自己辛苦幫 Virro 強暴他妻子並生下小孩，讓他得到親權、財產、免於受到無子條款的懲罰，卻沒有得到應有的獎賞，他甚至為了 Virro 還願意繼續這麼做下去！接著詩中 Naevolus 開始描述著強暴 Virro 妻子的過程，清楚敘述殘酷無情的過程，自認拯救了 Virro 與他妻子貌合神離的婚姻關係，也幫助 Virro 成為了父親、得到了大筆錢，極為諷刺。

最後 Naevolus 感嘆歲月流失，諷刺道羅馬這個淫亂的地方，人們若能保有淫穢的態度與念頭度日，必能夠在這個地方好好享受。他哀嘆道，但這些淫穢的美好事物就留給其他後世人們吧，他已經太老了，沒什麼資格享受這樣的日子。

本詩旨在批評當時知識份子在私下生活的混亂。雖然許多人身為社會上流，但與人維持關係皆以利益為出發點，其實自身仍有許多殘缺問題。

## Satire 10



Everyone prays for something, the passages here explain why and what we shouldn't pray for. This satire talks about the 5 or 6 things we pursue all the while but might cause us troubles. The first one is riches, or wealth. There are troubles that come with trouble. The second one is power, in which he uses the example of Seganaes, a roman who dealt greatly with power but caused himself with a lot of trouble. The third one is eloquence. People at that time expect themselves to be eloquent, like Cicero. Then it's military success, such as Hannibal, who tried to conquer Rome. Then in the satire, he depicted that most people pray to live longer. However, once people live longer, they get to see more people pass away. Next, he deals with beauty, since people expect their children to be good-looking, for example, Naevolus in satire 9, who was beautiful but eventually caused himself a lot trouble. Finally, in the conclusion part, he pointed out what we should pray for after mentioning things we shouldn't. He suggested that God gives us what we want, since he knows what we want. Apart from the things mentioned, he also considers that we could pray for a healthy life. What's more, in the satire, he listed several reasons why we should pray for braveness. He suggested that we should pray for a heart that doesn't fear death, and is able to endure suffering. If we tried to be brave and great, we are able to achieve the life we pray for. To sum up, we must understand that we need to be good if we want to live a good life.

After reading this satire, group members started thinking what Juvenal's religious belief is. As far as Brother Koss is concerned, Juvenal was not yet a Christian. He knew and believed that God will arrange our life, but we shouldn't just let him do that.

### **Satire 11**

This satire mainly talks about the importance of living a good, simple life style. Many people at that time seek political power, but neglect the importance of the simplicity of life. Juvenal uses people's appetite as a metaphor, in which we try to be demanding on eating delicious food, but we end up realizing what we really want are some simple foods. There are a lot

of symbols in this satire used to indicate how people pursue power and quality life but forgot to be simple, for example, artisan, politician, food, and employment. Juvenal tends to say things in extreme. What he was trying to point out in this satire is, if people are living a wealthy life, they demand their quality of living and things look good enough; but if people are living a poor life but still try to live fancy, it would be the most ridiculous thing. He was saying that we shouldn't live above our social status, what we need is to learn to live modestly. In addition, we should also learn to control our appetite, not just in eating, but also our pursuit for power, money, and other material things.

### **Satire 12**

In this satire, there is some confusion on the first person and second person narrative point of view that makes it difficult to read. There is also parallel writing strategy about the Gods and the Goddesses. Here Juvenal uses a lot of symbols such as ship, thundering, and sea, to describe the living condition of people at that time. They were able to contribute their religious sincerity to Gods hoping they could have money and wealth back. Human sacrifice was also a big issue in this satire. He uses lambs and sheep to indicate how people sacrifice to Gods just to pursue the possible wealth and happiness. Under such poor condition of society, Juvenal leads us to find who the survivor is through a tempest. In this poem, he uses the symbol of a ship struggling in a tempest, with slaves and victims on it. Through the heavy storm, people died or being thrown down at sea by the wind, but there were still survivors who tried hard to keep their lives. The case is the same for the society at that time. Even though most people were struggling for their living and were definitely having a hard time, there were still people who worked hard and bore the pain and lived on.

### **五、 議題探討結論**

諷諭詩定義：藉由二位諷諭詩人的作品，成員將試圖為諷諭詩加以定義探討諷諭詩之文類特性、寫作常規、內容，以及諸位詩人如何理解諷諭詩；這項議題，是

討論其它主題的重要基礎。

**諷諭詩與羅馬社會：**諷諭詩與羅馬政治、社會、思想與文化密不可分，成員分析諷諭詩如何呈現當代羅馬，鑑別史實與作者的狂想；其中，除了討論宴飲、階級與輿論，更須認識食客與客主的關係，來認識當時文化圈中的交遊與政治，尋找當時詩文圈的生態。

**諷諭詩與史詩及其他文類：**分析諷諭詩與其他文體間的關係，不但能釐清諷諭詩形成的過程，瞭解諸位大家的行文風範，更是認識朱凡諾等諷諭詩人呈現事件與修辭技巧的重要基石；反過來說，從諷諭詩人的眼光來看其它文體，也是成員重新詮釋戲劇、史詩等大部作的最好媒介。

**後世影響：**自文藝復興後，諷諭詩重新受到文人的注意，並於十七世紀末、十八世紀初蔚為文藝主流。

諷諭詩這種文體在中國文學史上也存在著，例如東方朔、揚雄、班固、韓愈、白居易等人都曾經透過此種文體來諷諭時事及自我解嘲。我們也發現，大家耳熟能詳的故事《城市老鼠與鄉下老鼠》，雖然是源自 Horace，但在中國也曾經被韓非子提出。Horace 也曾以食物來撰寫文章，在中國先秦也有出現有關食物的文本、詩經。我們對當時羅馬的文人應答、社會習慣、餐飲生活有所認識，亦知古今中外生活智慧相通之處。

經過這段時間的討論，我們發現很多古希臘學者探討過的問題在中國歷史上也常出現，所以希望在後半的讀書會中，我們能夠發現更多此種東西方文化的異同處，並且使大家更了解西洋古典文學。

## 六、 目標達成情況與自評

透過康教授的各方徵召，這讀書會從最初的八個人到如今的十八個人參與，令人感到十分感動。由於每次會議參與者的不同領域，有著各種針對諷諭詩題材的題目討論，同時更擴大到羅馬文學與中國文學之間對於共同主題的看法、以及羅馬和中國文化之間的差異。

爲了增加成員們閱讀拉丁文的能力，在每一次讀書會中導讀的成員或是會拉丁文的成員會帶領大家一起朗誦一段有趣、或是音韻特別的拉丁原文，並且更仔細地替大家解析原文的文法以及內容，使成員們能夠更加理解作者所希望表達的含義及想法。

雖然與會人士來自不同背景與專業領域，但憑著興趣仍然盡力參與並貢獻。透過每次導讀者的說明與帶領，以及與會外籍教授們的講解，這一年來的會議仍稱相當成功。

## 九、 改進建議

因為台灣在這領域的資料不足，所以希望經費部分可以增加，才能夠購買關於這方面的原文書籍供成員們閱讀。也希望可以提供經費做為與會成員的車馬費。

## 十、 統計表

計畫主持人：康士林教授				
計畫名稱：拉丁諷喻詩讀書會				
研讀經典	研讀次數	教師參與人數	學生參與人數	計畫助理
<input type="checkbox"/> 中文經典 <input checked="" type="checkbox"/> 外文經典	10次	男 2人 女 9人	男 1人 女 2人	<input checked="" type="checkbox"/> 兼任助理 (男 1人 女 1人) <input type="checkbox"/> 無