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摘要：

　　中国哲学中处理概念的方法迥然有别于柏拉图和亚里士多德的传统。如果两套理论构建的命题不相一致，我们常说出现了哲学理论的某种对立。这里的前提是，两套理论都以同一种语言加以表达。如果不是这样，我们就说存在着风格、方法和态度上的对立。当一位发言者是双语使用者，这一说法便不能成立。事实上，当今世界上，双语主义和多语主义往往是公民日常生活中的通则而不是例外。在跨语言和跨文化差异对思想及其历史的影响上，还需要做更多的研究。

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1. Apologue

Imagine a second-generation Chinese immigrant who attends humanities high school in Italy. At a certain point, he/she might be asked to read a text by Plato, the *Apology of Socrates*, which he/she shall first do in Italian and later perhaps also in the Greek original or the Latin rendering of Marsilius Ficinus. The point is that the student ought to read the same text also in modern unified Chinese (*putonghua*), for he/she might be able to start in his/her Chinese-speaking family a discussion on Socrates. Inversely, schoolmates might seize the opportunity for appropriating the *Analects* of Confucius on the basis of the references indicated by our student. The issue is not simply having translated texts, which are available already in large numbers. It is much more: it is about corpora, corpora that talk to each other. What the students are doing is nothing more and nothing less than rethinking the discipline of the history of philosophy within an intercultural framework. Our student and his/her Italian schoolmates are examples of both theory and practice of the intercultural history of philosophy. Today, also the history of philosophy is taking a global perspective. It relies on validated corpora, which require analysis of original texts, transliterations in other alphabets or ideograms, and aligned translations. We are talking of a complex task, however, because not everything is translatable and when we look for comparison we must take into account the diversity of cultural contexts.

We shall speak of an opposition of philosophical theories if the set of propositions formed by the conjunction of the propositions of both theories is inconsistent. This presupposes that both theories are expressed in the same language. If this is not the case, we speak of an opposition of styles, methods or attitudes. Much is still to be done, however, about the impact of cross-linguistic and cross-cultural differences on thought and its history. The "Chinese Philosophy" article written by D.L. Hall and R.T. Ames for the *Routledge Encyclopedia of Philosophy* (1998)[1] begins by pointing out that the way to introduce and to handle concepts in the Chinese tradition differs radically from the Platonic and Aristotelian traditions.

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[1] David L. Hall, Roger T. Ames, "Chinese Philosophy", in Edward Craig, ed., *Routledge Encyclopedia of Philosophy*, London: Routledge, 2011.

What makes special education is not a canon of scattered texts, but familiarity with traditions and their plurality. Although English has become indispensable in its function of auxiliary international language (as Umberto Eco has put it), the lingua franca of our days, no nation state can afford to lose its linguistic variety. In the humanities, everything speaks in favor of multilingualism. "Education promises to help us appreciate where others are coming from, in the fullest sense of that expression." ①In fact, the paradigm of multicultural education as "social reconstruction" asserts the "need to reform the institutional structures and schooling practices that maintain the societal status quo." ②

Bilingual or multilingual historians of philosophy—especially speakers of Chinese, English, Italian, Ancient Greek, and Latin—have today intercultural communication as their primary object. Today, "bilingualism and multilingualism are in fact the norm rather than the exception in the everyday life of the citizens of the world today." ③ Individuals and groups of language users do get "into contact with each others in different ways." ④ "Language shift is a gradual process, and can take several generations to complete." ⑤ Standards are the "structural constraints of lexical borrowing, diffusion and codeswitching." ⑥Here we have to look at the "roles of specific languages versus the principles and parameters of Universal Grammar." ⑦We talk of "contact languages." ⑧There is a "continuum from a subordinate or compound end to a coordinate end, and can at the same time be more subordinate or compound for certain concepts and more coordinate for others, depending on, among other things, the age and context of acquisition." ⑨

2. Translatability

Chinese categories (*lei*) are defined not by the presumption of a shared

① John B. Blair, Jerusha Hull McCormack, *Western Civilization with Chinese Comparisons*, Shanghai：Fudan University Press, 2010, p.1.

② Carl A. Grant, Thandeka K. Chapman, eds., *History of Multicultural Education*, *volume 1*：*Conceptual Franeworks and Curricular Issues.* London：Routledge, 2008, p.1.

③ Li Wei, ed., *Bilingualism and Multilingualism*, London：Routledge, 2010, p.1.

④ Li Wei, ed., *Bilingualism and Multilingualism*, p.2.

⑤ Li Wei, ed., *Bilingualism and Multilingualism*, p.6.

⑥⑦⑧ Li Wei, ed., *Bilingualism and Multilingualism*, p.7.

⑨ Li Wei, ed., *Bilingualism and Multilingualism*, p.9.

essence defining natural kinds, but by an identified functional similarity or association that obtains among unique particulars. Definitions are not framed in the terms of essential features and formal class membership; instead, definitions tend to be metaphorical and allusive, and invariably entail the human subject and human values.[1] Let us consider the overall objection that ideas are non-translatable as they are tied to the language and to the culture that identify with them. Philosophy issues "from the life of language, which is continuously operating." Philosophy "does not only intend to clarify historically certain concepts, but to renew the tension of thinking manifest in the breakpoints of philosophical linguistic use, in which the effort of the concept is refuted. These refusals, in which the relation between the term and the concept is broken and everyday words are artificially transformed into new conceptual expressions, are the authentic legitimization of the history of concepts as philosophy." [2]It is not possible to translate terms that "do not allow" translations, such as *spirit/Geist/espirito/esprit*, [3] to say nothing of the endeavor of identifying them with the Far Eastern *tian*, which is anthropocosmic *tianren heyi*, "the unity of heaven and humanity." [4]Confucian philosophy is inspired by a cosmological as well as an anthropological vision and is, therefore, not at all anthropocentric.[5] At stake is the development of cultural terminologies and interdisciplinary ideas, which arise from the necessity of establishing the continuity of a cultural tradition by transcribing it into new contexts. On one side, we have texts and terms, on the other ideas and problems. It is necessary to interrogate texts among different alphabets.

3. Alphabets and Ideograms

Philosophy is particularly apt for experiments in multilingual semantic

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[1] David L. Hall, and Roger T. Ames, "Chinese Philosophy", sect. 3.

[2] Hans-Georg Gadamer, "Begriffsgeschichte als Philosophie", *Archiv für Begriffsgeschichte*, 14：147, 1970.

[3] Walter Benjamin, "Die Aufgabe des Übersetzers", in Walter Benjamin, ed., *Charles Baudelaire*：*Tableaux Parisiens*, Heidelberg：Weissnach, 1923, p.viii.

[4] Tu Weiming, *The Global Significance of Concrete Humanity*：*Essays on the Confucian Discourse in Cultural China*, New Delhi：Centre for Studies in Civilizations, 2010, p.334.

[5] Tu Weiming, *The Global Significance of Concrete Humanity*：*Essays on the Confucian Discourse in Cultural China*, p.181.

alignment, because of its essential, non-redundant lexicon, which is the result of longstanding codifications. For instance, a textual string in the Ancient Greek alphabet such as *gnōthi seautón* (know yourself) can be transliterated today biunivocally in the Roman alphabet and, due to constant Unicode development, shall produce in the near future new reliable biunivocal transliterations. Malinowski has maintained that culture, "as the widest context of human behavior, is as important to the psychologist as to the social student, to the historian as to the linguist. I submit that the linguistics of the future, especially as regards the science of meaning, will become the study of language in the context of culture." [1] And Gregory has made it clear: "We are concerned with how each *translatio* in the history of Mediterranean culture is tied to textual—also material—transfers from one political and cultural context to another, and from one linguistic context to another. A translation here is always an interpretation, as shown by the connection of terms with the synonymic values *interpretari*, *vertere*, and *transferre*. In this domain, neologic invention takes up a central role and the same happens to neosemy, namely the meaning shifts of a word, not only in relation to the translated text, but also in relation to the need to transcribe new experiences of thought." [2]

Look for example again at the notion of humanity (*ren*) in Chinese philosophy: "The key word *ren*, consisting of a 'human' radical and a sign normally interpreted as 'two,' often translated as 'humanity,' is variously rendered as benevolence, goodness, human-heartedness, perfect virtue, love, or altruism." [3] Although the Chinese language does not lend itself to any dialectic between being and non-being, Chinese philosophy addresses something like an ontological ground or a creative *nihil* that accounts for the contingent world, in as far as it makes substantive pronouncements about the ultimate source, thus marking it as not entirely indeterminate. We are talking of a serious philosophical

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[1] Bronislaw Malinowski, *A Scientific Theory of Culture and Other Essays*, with a Preface by Huntington Cairns, Chapel Hill, N.C.: The University of North Carolina Press, 1944, p.5.

[2] Tullio Gregory, "Translatio Studiorum", in Marco Sgarbi, ed., *Translatio Studiorum*: *Ancient*, *Medieval and Modern Bearers of Intellectual History*, Leiden: Brill, 2012, p.12.

[3] Tu Weiming, *The Global Significance of Concrete Humanity*: *Essays on the Confucian Discourse in Cultural China*, p.342.

problem: How far are we legitimate to compare the scholastic notion of *nihil* with that of Buddhism? The word is the same, the notion too, but the contexts are so much different. Matteo Ricci, Gottfried Leibniz, Stanislas Julien, and Wilhelm von Humboldt looked at China according to their interests (ideograms, binary calculus, Confucian morals), at the same time, however, Chinese scholars looked at Europe, which makes the point of the intercultural history of philosophy. This to how interculturalism lies on a number of layers: on words, notions, ideas, problems. Interculturalism is a very complex matter.

4. Diasporas

The paper has a particular focus on China (the most populous country in the world; the fourth country of origin of non-nationals in EU member states) due, first, to the importance of Chinese diaspora (*huaqiao*), which in 2010 counted 520,000 legal residents in Europe[①]and 20 to 30 millions in the world. [②]Second, to the challenge posed by translating ideograms into alphabets. By the end of 2012, the number of Chinese students studying in EU countries reached 242,900. Among them, 76,000 started their studies abroad in 2012. 35,000 Europeans came to study in China that same year.[③] Third, to the Jesuits who translated and studied Chinese philosophy confused ideas from three different periods of Chinese millennial history; their reports gave the West a distorted image of Confucianism, while Buddhist texts remained largely unknown in Europe.[④] The 24th WCP Beijing 2018 considers Self, Community, Nature, and Spirituality, which is the Chinese way of dividing philosophy. Europeans coming to Beijing shall translate the four items into Logic-Metaphysics, Ethics, Physics, and Psychology.

The role played by the Chinese high-school student of the apologue is nothing

① Eurostat, *Europe in Figures. Eurostat Yearbook 2012*, Luxembourg: European Union, 2012.
② Tu Weiming, *The Global Significance of Concrete Humanity*: *Essays on the Confucian Discourse in Cultural China*, p.14.
③ MPRC-Mission of the People's Republic of China to the European Union, "China-EU Relations: Facts and Figures—People-to-People Exchanges", www.chinamission.be/eng, 2013.
④ Thijs Westseijn, "Spinoza sinicus: An Asian Paragraph in the History of the Radical Enlightenment", *Journal of the History of Ideas*, 2007, 68(4): 540.

more and nothing less than "intercultural communication," the relatively young field of study "of communication between and among people from different cultures," ① which "brings about cross-cultural entanglements and often causes of miscommunication because of interlocutors' socially and culturally different norms for interpreting others." In voluntary contacts, "these issues can be managed by interlocutors who attempt to negotiate meanings and understand the cultural other in a rather symmetrical manner." ②The issue boils down to "how do we understand how culture influences communication?" ③ The important thing is the student is bilingual, for he masters both Italian and Chinese, and possibly multilingual, for he must have learned English and might as well be able to read Greek and Latin.④

Multicultural societies have this name insofar as they have accepted "the demand for group-differentiated rights by ethnic and national minorities." ⑤ The demand is a demand for "recognition," whereby G.W.F. Hegel "comes to mind right off, with his famous dialectic of the master and the slave." ⑥In multicultural societies, multilingual language policies are the norm. The "one language-one nation ideology of language policy is no longer the only available one worldwide (if it ever was)." ⑦ Transnational labor migration have replaced earlier processes of "dispersion of populations and the peopling of the world." ⑧ In fact, "the characteristic form

① Deborah A. Cai, ed., *Intercultural Communication*, Los Angeles: Sage, 2010, p.xxi.
② Claire Kramsch, Michiko Uryu, "Intercultural Contact, Hybridity, and Third Space", in Jane Jackson, ed., *The Routledge Handbook of Language and Intercultural Communication*, London: Routledge, 2011, p.212.
③ Deborah A. Cai, ed., *Intercultural Communication*, p.xxi.
④ Li Wei, ed., *Bilingualism and Multilingualism*; Sheena Gardner, Marylin Martin-Jones, eds., *Multilingualism*, *Discourse and Ethnography*, New York: Routledge, 2012.
⑤ Will Kymlicka, *Multicultural Citizenship*: *A Liberal Theory of Minority Rights*, New York: Oxford University Press, 1995, p.34.
⑥ Charles M. Taylor, *Multiculturalism*: *Examining the Politics of Recognition*, Princeton: Princeton University Press, 1994, pp.93—94; Gerd Baumann, Steven Vertovec, eds., *Multiculturalism*: *Critical Concepts in Sociology*. London: Routledge, 2011.
⑦ Nancy H. Hornberger, "Multilingual Language Policies and the Continua of Biliteracy: An Ecological Approach", in Wei Li, ed., *Bilingualism and Multilingualism*, London: Routledge, 2010, p.432.
⑧ Nancy H. Hornberger, "Multilingual Language Policies and the Continua of Biliteracy: An Ecological Approach", in Wei Li, ed., *Bilingualism and Multilingualism*, p.434.

of language change in the modern era is the coming together of languages." The consequence is that the former "relatively egalitarian linguistic diversity, based on small-scale languages whose speakers believe their own language to be superior" has been changed into "stratified diversity: local languages are abandoned or subordinated to world languages in diglossic relation." ①

In post-Labovian narrative theory, ②we can talk of "narratives of disclocation." ③ We speak today of an "ecology of language," i.e., "the study of the interaction between any given language and its environment," namely both psychological, "its interaction with other languages in the mind of biund multilingual speakers," and sociological aspects, "its interaction with the society in which it functions as a medium of communication." ④The "continua of biliteracy" is a model proposed by Nancy Hornberger aimed at situating research, teaching and language planning in multilingual settings. Biliteracy is "any and all instances in which communication occurs in two (or more) languages in or around writing." ⑤ The consequence is that "one language and literacy is developing in relation to one or more other languages and literacies (*language evolution*); the model situates biliteracy development (whether in the individual, classroom, community, or society) in relation to the contexts, media and content in and through which it develops (i.e. *language environment*); and it provides a heuristic for addressing the unequal balance of power across languages and literacies (i.e. for both studying and counteracting *language endangerment*)." ⑥

Research in bilingualism has accumulated an impressive amount of knowledge on lexical and cognitive processing in bilingual individuals, but still not much "about the impact of cross-linguistic and cross-cultural differences on thought processes." ⑦Which builds on "Whorf's (1956) original assumption that second

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①④　Nancy H. Hornberger, "Multilingual Language Policies and the Continua of Biliteracy: An Ecological Approach", in Wei Li, ed., *Bilingualism and Multilingualism*, p.434.

②　William Labov, *Principles of Linguistic Change: Social Factors*. Oxford: Blackwell, 2001.

③　Mika Baynham, Anna De Fina, eds., *Dislocations/Relocations: Narratives of Displacement*, Manchester: St. Jerome, 2005.

⑤⑥　Nancy H. Hornberger, "Multilingual Language Policies and the Continua of Biliteracy: An Ecological Approach", in Wei Li, ed., *Bilingualism and Multilingualism*, p.437.

⑦　Aneta Pavlenko, "Bilingualism and Thought", in Judith F. Kroll, Annette M. B. De Groot, eds., *Handbook of Bilingualism Psycholinguistic Approaches*, New York: Oxford University Press, 2005, p.433.

language（L2）learning—just like socialization—may result in assimilation of new perspectives and conceptual restructuring." ① "Linguistic thinking," maintained Benjamin Whorf is "thought insofar as it is linguistic." ②Language based concepts in turn are subdivided into *lexicalized* and *grammaticized* concepts. The former "entail lexical encoding of natural objects, artifacts, substances, events, or actions" and the latter "entail morphosyntactically encoded notions such as number, gender, tense, or aspect." ③

In this context, the internalization of new concepts "entail adoption of L2 words—and underlying concepts—into the L1 of immigrant bilinguals and learners in language contact situations who perceive the need to emphasize distinctions nonexistent in the L1 or to refer to new objects and notions specific to the L2 community." ④ Immigrants that have become bilingual "tend to retrieve memories in the same language in which they are encoded or at least to report more vividly and in more detail if reporting in the language of the event." ⑤

5. Social Reconstruction

In fact, the paradigm of multicultural education as "social reconstruction" asserts the "need to reform the institutional structures and schooling practices that maintain the societal status quo." ⑥ The issue boils down to "How do we understand how culture influences communication?" ⑦The important thing is the student is bilingual, for he masters both Italian and Chinese, and possibly multilingual, for he must have learned English and might as well be able to read Greek and Latin.⑧

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① ③　Aneta Pavlenko, "Bilingualism and Thought", in Judith F. Kroll, Annette M. B. De Groot, eds., *Handbook of Bilingualism Psycholinguistic Approaches*, p.435.

②　Benjamin Whorf, *Language*, *Thought*, *& Reality*, Cambridge, MA：MIT Press, 1956, pp.67—68.

④　Aneta Pavlenko, "Bilingualism and Thought", in Judith F. Kroll, Annette M. B. De Groot, eds., *Handbook of Bilingualism Psycholinguistic Approaches*, p.438.

⑤　Aneta Pavlenko, "Bilingualism and Thought", in Judith F. Kroll, Annette M. B. De Groot, eds., *Handbook of Bilingualism Psycholinguistic Approaches*, p.446.

⑥　Carl A. Grant, Thandeka K. Chapman, eds., *History of Multicultural Education*, *volume 1*：*Conceptual Franeworks and Curricular Issues*, p.1.

⑦　Deborah A. Cai, ed., *Intercultural Communication*, Los Angeles：Sage, 2010, p.xxi.

⑧　Li Wei, ed., *Bilingualism and Multilingualism*；Sheena Gardner, Marylin Martin-Jones, eds., *Multilingualism*, *Discourse and Ethnography*.

Globalization is not a new experience. It is a long-term historical process that enhances regional, national, and local identities. ① "Pointing out Europe's need to adapt to historical change, Riccardo Pozzo, Director of Italy's National Research Council (Department of Social Sciences and Humanities), kicked off the workshop [on 17 October 2014] by challenging the notion of a European intellectual identity. Speaking of identity in such terms, he argued, has become anachronistic because Europe has evolved beyond its Greco-Roman intellectual roots, becoming something much more diverse. When talking of ancient luminaries such as Aristotle, who profoundly shaped European thought, we can correctly describe them as forming part of Europe's intellectual *basis*, Mr Pozzo suggested. European intellectual *identity*, on the other hand, is now much broader in scope, enriched through historical change, particularly immigration." ② Cultural identity③is a syntagm of two words that are "polysemic, slippery and illusory." ④ In fact, "culture cannot be but plural, changing, adaptable, constructed ... A culture that does not change and exchange with other cultures is a dead culture." ⑤ While "cultural identity is what we construct whenever we are in contact with other human beings—regardless of the fact that they are from the same environment or not." ⑥

The argument tackles this problem by providing a set of definitions and best practices that shall orient new research. Eventually, our students might start thinking together about *dong*-movement, *jing*-rest, *renji*-human being, *ren*-humaneness, and come to grasp the essential closeness between ethics and reality as

① Tu Weiming, *The Global Significance of Concrete Humanity*: *Essays on the Confucian Discourse in Cultural China*, p.331.

② EC-European Commission, *Bridge over Troubled Waters? The Link betweem European Historical Heritage and the Future of European Integration*: *Insights from Social Sciences and Humanities Research on Reflective Societies*, Bruxelles: Reflective Societies Unit of the European Commission's Directorate-General for Research and Innovation, 2015, p.8.

③ Judith Butler, *Gender Troubles*: *Feminism and the Subversion of Identity*, New York: Routledge, 1990; Claude Lévi-Strauss, *L'identité*, Paris: Grasset, 1977.

④ Fred Dervin, "Cultural Identity, Representation, and Othering", in Jane Jackson, ed., *The Routledge Handbook of Language and Intercultural Communication*, London: Routledge, 2012, p.181.

⑤⑥ Fred Dervin, "Cultural Identity, Representation, and Othering", in Jane Jackson, ed., *The Routledge Handbook of Language and Intercultural Communication*, p.183.

expressed both by the Socratic *anthrōpon zētéō* and the neo-Confucian restoration of the Heavenly Principle by diminishing human desires.[①] No utopias in this view, for pupils today delve easily into multi-layered multilingual hypertexts, and they do so on the basis of the reciprocal guidance made possible by social reading tools. Today, we can go beyond previous attempts to establish an intercultural dialogue in philosophy.[②] The paper argues that an intercultural history of philosophy is possible. More than that: it is necessary. First and foremost, it is necessary for Europe with its 23 official languages, its responsibility for cultural heritage, and its being currently a crossroad of migrations.[③]

Among the e-corpora that are currently available in operating social sciences and humanities e-platform and research e-infrastructures one ought to mention

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① Robin R. Wang, "Zhou Dunyi's Diagram of the Supreme Ultimate Explained ('Taijitu shuo'): A Construction of the Confucian Metaphysics." *Journal of the History of Ideas*, 2005, vol.66, no.3, p.320.

② Franz Martin Wimmer, *Interkulturelle Philosophie: Geschichte und Theorie*, Wien: Passagen, 1990; Heinz Kimmerle, *Philosophie in Afrika—afrikanische Philosophie: Annäherungen an einen interkulturellen Philosophiebegriff*, Frankfurt a. M.: Campus, 1991; Ram Adhar Mall, *Intercultural Philosophy*, Lanham, Md.: Rowman & Littlefield, 2000; Raúl Fornet-Betancourt, *Transformación intercultural de la filosofía*. Paris: Desclée de Brouwer, 2001; Jacob Emmanuel Mabe, *Mündliche und schriftliche Formen philosophischen Denkens in Afrika: Grundzüge einer Konvergenzphilosophie*, Frankfurt: Lang, 2005; William Sweet, "Intercultural Philosophy and the Phenomenon of Migrating Texts and Traditions", in Hans Lenk, ed., *Intercultural and Comparative Philosophy*, Berlin: LIT, 2009, pp.39—58.

③ UNESCO, *Universal Declaration on Cultural Diversity*. Paris: UNESCO, 2001; ESF-European Science Foundation, *Migration and Transcultural Identities: Standing Committee for Humanities Forward Look Report*, Strasbourg: European Science Foundation, 2004; COE-Council of Europe, *White Paper on Intercultural Dialogue: Living together as Equals in Dignity. Strasbourg: Council of Europe*, Strasbourg: Council of Europe, 2008; EAC-European Agenda for Culture, *Report on the Role of Public Arts and Cultural Institutions in the Promotion of Cultural Diversity and Intercultural Dialog*ue, Brussels: European Commission, 2014; EC-European Commission, *Bridge over Troubled Waters? The Link betweem European Historical Heritage and the Future of European Integration: Insights from Social Sciences and Humanities Research on Reflective Societies*, Bruxelles: Reflective Societies Unit of the European Commission's Directorate-General for Research and Innovation, 2015.

especially the following ones: *Chinese Text Project* (www.ctext.org), *Common Language Resources and Technology Infrastructure* (www.clarin.eu), *Digital Research Infrastructure for the Arts and the Humanities* (www.dariah.eu), *Europeana* (www.europeana.eu), *European Cultural Heritage Online* (www.echo. mpiwg-berlin.mpg.de/home), *Lessico Intellettuale Europeo*: *Banca dati di testi filosofici dell'età moderna* (www.iliesi.cnr.it), *Thesaurus Linguae Graecae*: *A Digital Library of Greek Library* (www.stephanus.tlg.uci.edu), *Thesaurus Linguae Latinae Online* (www.thesaurus.badw-muenchen.de), and *World Digital Library* (www.wdl.org).

6. Conclusion

The point is somebody between China and the West ought to be aware of both traditions. It is corpora that talk to each other, not simply individual philosophers born in different parts of the world. By corpora, we mean much more than individual books. We mean XML accessible complete collections of texts, with corresponding dictionaries, thesauri, and reference works. For this reason, intercultural history of philosophy provides much more than intercultural philosophy. It is an innovative way to involve traditions that suggest young people to use their philosophical ability for a meaningful transfer of competencies, as far as they can manage. The start is appropriating terminology. [1]In conclusion, an intercultural history of philosophy provides an effective case study for migrants that are bound to keep their cultural identity while mingling with the cultural backgrounds of others. Plato made it clear that philosophy has been intercultural since its beginning and Egypt the proper place to start, for it was in Egypt that the art of writing was channeled through the Mediterranean. "It is precisely this access to written memory, which makes Egypt in the time of Solon the site from which the Greeks can recover an awareness of their own history and rediscover their own lost wisdom".[2] The art of writing provided the material support for the circulation of ideas.

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[1] Barbara Cassin, *Vocabulaire des Intraduisibles*: *Dictionnaire Européen des Philosophies*, Paris: Le Seuil, 2004.
[2] Tullio Gregory, "Translatio Studiorum", in Marco Sgarbi, ed., *Translatio Studiorum*: *Ancient, Medieval and Modern Bearers of Intellectual History*, p.10.