

辜鸿铭

英译经典

中英双语评述本

论语

辜鸿铭 英译

王京涛 评述

The Discourses and Sayings of Confucius

非外借



中华书局

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出版说明

《论语》是儒家经典,其英译本是西方读者了解中国思想文化的重要途径之一。自1809年英国传教士马士曼(Joshua Marshman, 1768—1837)出版第一部直接译自中文的《论语》英译本(实际上是半部,只含《论语》前十篇的翻译),到1861年英国传教士、汉学家理雅各(James Legge, 1815—1897)出版译著《中国经典》(*Chinese Classic*)第一卷(包括《大学》《中庸》《论语》),一直以来儒家经典的英译工作都是西方传教士垄断的,直至辜鸿铭的《论语》英译本出现。

辜鸿铭(1857—1928)是中国近代著名学者,学贯中西,精通英、法、德等多种西文,他是第一个独立完成《大学》《中庸》《论语》三部儒家经典英译的中国人。不同于理雅各等传教士,辜鸿铭翻译儒家经典的目的是要向西方传播中国文明和儒家思想。尽管精通西方文化,但辜鸿铭并不认为西方文化优于中国文化。他希望他的译介工作,能够改变西方对中国文化的不公正态度,重新认识中国。正如其《论语》英译本(1898)序言中所说:“希望那些不辞劳烦阅读我们这个译本的、受过教育、拥有思想的英国人,能够重新修正他们迄今为止对中国人的看法。而且,这样做不仅能让它们重新定义

对中国人的看法,也能从个人及国家层面改变对中国人及中国的态度。”他的译本不仅面向学者,也面向广大不懂中文、对中国文化感到陌生的一般西方读者,行文努力按照一个受过教育的普通英国人的思维方式来表达,尽量去掉那些中国的专有名词,多用他们熟悉的名物,如以“gentlemen”、“art”、“God”来对译“君子”、“礼”、“天”,以“古罗马”与“意大利”的关系来比喻“殷”与“宋”的传承,以“古代中国的法兰西”来称呼齐国,以1878年的柏林会议来说明齐桓公“九合诸侯”的意义,以摩西比作周公,以俾斯麦比作管仲等,故颇合西方大众口味,一直以来很受欢迎,流传甚广。

此次出版的辜鸿铭的《论语》英译本,以中英双语形式呈现,包括英译文、《论语》原文、中文今译三部分。英译文采自其1898年初版,《论语》原文采自《四书章句集注·论语》(中华书局,1983),中文今译则回译自辜鸿铭的《论语》英译文。另外,每个章节的最后附以回译者的评述,让读者更好了解辜鸿铭对《论语》独到的理解与译法。

中华书局编辑部

2016年4月

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THE DISCOURSES AND SAYINGS
OF
CONFUCIUS
论语^①

① 辜鸿铭译《论语》书名为“孔子的话语与格言”(The Discourses and Sayings of Confucius), 并称其英译《论语》是一种征引了歌德等作家的话作为注释的、新的特殊翻译。

PREFACE

IT is now forty years since Dr. LEGGE began the publication of the first instalment of his translation of the "Chinese Classics". Any one now, even without any acquaintance with the Chinese language, who will take the trouble to turn over the pages of Dr. LEGGE's translation, cannot help feeling how unsatisfactory the translation really is. For Dr. LEGGE, from his raw literary training when he began his work, and the utter want of critical insight and literary perception he showed to the end, was really nothing more than a great sinologue, that is to say, a pundit with a very learned but dead knowledge of Chinese books. But in justice to the memory of the great sinologue who, we regret to hear, has just recently died, it must be said that notwithstanding the extremely hard and narrow limits of his mind, which was the result of temperament, he was, as far as his insight allowed him, thoroughly conscientious in his work.

To an earnest student who can bring his own philosophical and literary acumen to study into those ponderous volumes known as Dr. LEGGE's translation of the "Chinese Classics", no doubt some insight into the moral culture, or what is called the civilization of the Chinese people, will reveal itself. But to the generality of the English reading people we cannot but think the intellectual and moral outfit

序 言

距离理雅各博士出版他的第一部“中国经典”，迄今已经四十年了。而在今天，即使是任何一个不具备丝毫汉语知识的人，当他不辞劳烦地翻阅理雅各博士的译文时，也会禁不住感到，他的翻译是多么差强人意。对于理雅各来说，从他开始翻译这些书所表现出的文学训练的欠缺，到最后表现出的在批判性洞察力与文学观念上的彻底匮乏，说明他仅仅是一位伟大的汉学家而已。换言之，他仅仅是一位拥有关于中国典籍的死知识的博学之人。但为了公正地看待这位伟大的汉学家（我们遗憾地闻悉他最近刚刚逝世），我们必须指出，尽管他的思想受限于极端的艰涩与狭隘，但这只是他自身气质的结果，在他的洞察力所及的范围内，他在书中完全是认真负责的。

对于一个热心的学生来讲，如果他能将他的哲学与文学方面的聪颖，运用于研究理雅各博士所翻译的“中国经典”那些呆板的书卷中，毫无疑问，其中对于道德文化或所谓的中国文明的某种洞察力，将会展现出来。然而，对于大多数英文读者来说，我们将不由得想到，理雅各博士在翻译中所表现出的中国人的智力与道德装备，在普通英国人眼中，就像所见到的中国人的服装与外表一样奇怪与

of the Chinaman as presented by Dr. LEGGE in his translation of the Chinese books, must appear as strange and grotesque as to an ordinary Englishman's eyes, unaccustomed to it, the Chinaman's costume and outward appearance.

The attempt is therefore here made to render this little book, which, of all books written in the Chinese language, we believe, is *the* book which gives to the Chinaman his intellectual and moral outfit, accessible to the general English reader. With this object in view, we have tried to make Confucius and his disciples speak in the same way as an educated Englishman would speak had he to express the same thoughts which the Chinese worthies had to express. In order further to take away as much as possible the sense of strangeness and peculiarity for the English readers, we have, whenever it is possible to do so, eliminated all Chinese proper names. Lastly, with the hope of bringing home, so to speak, the significance of the thought in the text, we have added as notes quotations from well known European authors, which, by calling up the train of thought already familiar, may perhaps appeal to readers acquainted with those authors.

We take the opportunity here of paying our tribute of respect to the memory of an Englishman, Sir CHALONER ALABASTER, who has at different periods published masterful translations of many portions of this book. When in Canton ten years ago, we urged upon him to seriously undertake the translation of the Chinese sacred books, with Dr. LEGGE's translations of which we were both dissatisfied. But he was very conscientious. He said that his knowledge of Chinese books and literature was too limited; besides, that he was not a "literary man". He in turn advised us to undertake the work. Now, after ten years, just as we

荒诞。

因此，我们尝试让这本完全用中文写就的小书，在表达上能让普通英文读者容易理解，我们确信，这本书给中国人提供了智力与道德的装备。为了达到这个目的，我们尝试了让孔子及其学生们如同受过教育的英国人那样去说话，而表达的则是与中国先贤们相同的思想。为了尽可能地消除英国读者的陌生和古怪感，只要有可能，我们都删去了书中所有特定的中文名称。最后，为了让这本书的思想展示得到家，我们也从著名的欧洲作家那里引用了一些话，作为注解而添加其中，通过唤起已经熟悉的相关思想，或许能吸引熟知这些作家们的读者。

在此，我们也借此机会向一位英国人致敬，并把此书献给他，他就是查洛纳·阿拉伯斯特爵士。他曾在不同时期发表过对这本书的许多部分的娴熟的译文。十年前在广州时，我们曾敦促他认真着手对中国经典的翻译，因为我们对理雅各博士的译本普遍感到不满意。但他极认真负责，他说他对于中国典籍与文学的知识太有限，另外，他也并非一个“文人”。他反而建议我们去做这项工作。如今，十年过去了，当我们在他的建议之下，完成第一次尝试后，噩耗传来，这个对我们的

小书有些兴趣的人，却已离我们而去了。

在前文我们说过，这本包含了孔子及其学生的话语与格言摘要的小书，给中国人提供了智力与道德的装备。在马修·阿诺德先生的极小的范畴里，他将之称为“生活评论”。对于这些装备的本质与价值，我们并不打算发表看法。我们仅想表示的是，希望那些不辞劳烦阅读我们这个译本的、受过教育、拥有思想的英国人，能够重新修

finish this first attempt to follow his advice, the melancholy news comes that he, to whom our little work would have been of some interest, has passed away from among living men.

We have said that this little book, which contains the digested saying and discourses of Confucius and his disciples — presenting in a very small compass what the late Mr. MATTHEW ARNOLD would call a “criticism of life”, — is the book which gives to the Chinaman his intellectual and moral outfit. Of the nature and value of that outfit we do not feel ourselves called upon here to express an opinion. We will only here express the hope that educated and thinking Englishmen who will take the trouble to read this translation of ours, may, after reading it, be led to reconsider their hitherto foregone conceptions of the Chinese people, and in so doing be enabled not only to modify their preconceptions of the Chinese people, but also to change the attitude of their personal and national relations with the Chinese as individuals and as a nation.

KU HUNG-MING.

Viceroy's Yamen,

Wuchang,

1st August 1898.

正他们迄今为止对中国人的看法。而且,这样做不仅能让它们重新定义对中国人的看法,也能从个人及国家层面改变对中国人及中国的态度。

辜鸿铭

总督衙门

武昌

1898年8月1日

CHAPTER I

学而第一^①

① 辜鸿铭的翻译略去了每章篇名,这里是译者所加,下同。

1. Confucius remarked, "It is indeed a pleasure to acquire knowledge and, as you go on acquiring, to put into practice what you have acquired. A greater pleasure still it is when friends of congenial minds come from afar to seek you because of your attainments. But he is truly a wise and good man who feels no discomposure even when he is not noticed of men."

2. A disciple of Confucius remarked, "A man who is a good son and a good citizen will seldom be found to be a man disposed to quarrel with those in authority over him; and man who are not disposed to quarrel with those in authority will never be found to disturb the peace and order of the State."

"A wise man devotes his attention to what is essential in the foundation of life. When the foundation is laid, wisdom will come. Now, to be a good son and a good citizen — do not these form the foundation of a moral life?"

3. Confucius remarked, "With plausible speech and fine manners will seldom be found moral character."

4. A disciple of Confucius remarked, "I daily examine into my personal conduct on three points: — First, whether in carrying out the duties entrusted to me by others, I have not failed in conscientiousness; Secondly, whether in intercourse with friends, I have not failed in sincerity and trustworthiness; Thirdly, whether I have not failed to practice what I profess in my teaching."

1. 子曰：“学而时习之，不亦说乎？有朋自远方来，不亦乐乎？人不知而不愠，不亦君子乎？”

孔子说：“去获取学问，并在不断获取的同时，又运用于实践之中，的确是件快乐的事；更快乐的事，是意气相投的朋友因你的成就而从远方来拜访你。一个人，即使在没有被人们注意到时，也并不感到烦乱不安，他就真的是一个明智而良善的人。”

2. 有子曰：“其为人也孝弟，而好犯上者，鲜矣；不好犯上，而好作乱者，未之有也。君子务本，本立而道生。孝弟也者，其为仁之本与！”

孔子的一位学生说：“一个作为好儿子与好公民的人，你很少会发现他喜欢与权威高于他的人争吵；而不喜欢与有权威的人争吵的人，你就绝不会发现他去扰乱国家的和平与秩序。

一个明智的人会把注意力集中在生活基础的关键问题上。这个基础确立后，智慧随之而来。现在，去做一个好儿子和好公民吧——这不就是形成道德生活的基础吗？”

3. 子曰：“巧言令色，鲜矣仁！”

孔子说：“具有貌似合理的言语和伪善态度的人，你很少会发现他具备道德品质。”

4. 曾子曰：“吾日三省吾身：为人谋而不忠乎？与朋友交而不信乎？传不习乎？”

孔子的一位学生说：“我每天都在这三方面审查我的个人言行：第一，在执行那些别人委托给我的职责时，我是否没有丧失良心；第二，在与朋友们的交往中，我是否没有失掉真诚与可靠；第三，我是否没有践行我在教学中所宣称的东西。”