

The Wisdom of the East Series

东方智慧丛书

Editors-in-Chief: Tang Wenhui Liu Zhiqiang

主编: 汤文辉 刘志强

Academic Adviser: Zhang Baoquan

学术顾问: 张葆全

Chinese-English

汉英对照

Translation of Selected Sayings from the *Analects*

---

# 论语选译

Compiled by Yu Jingsong

中文整理: 虞劲松

Proofread by Zhang Baoquan

中文审读: 张葆全

Translated by Shen Fei

翻译: 沈菲

Illustrated by Lan Xuehui Zheng Zhenming

绘图: 蓝学会 郑振铭

ast Series

Editors-in-Chief: Tang Wenhui Liu Zhiqiang

主编: 汤文辉 刘志强

Academic Adviser: Zhang Baoquan

学术顾问: 张葆全

Chinese-English

汉 英 对 照

Translation of Selected Sayings from the *Analects*

# 论语选译

Compiled by Yu Jingsong

中文整理: 虞劲松

Proofread by Zhang Baoquan

中文审读: 张葆全

Translated by Shen Fei

翻译: 沈菲

ed by Lan Xuehui Zheng Zhenming

绘图: 蓝学会 郑振铭

· 桂林 Gui Lin ·



GUANGXI NORMAL UNIVERSITY PRESS

广西师范大学出版社

© 2016 by Guangxi Normal University Press.

All rights reserved.

## 图书在版编目 (CIP) 数据

论语选译: 汉英对照 / 虞劲松整理; 沈菲译; 蓝学会, 郑振铭绘. —桂林: 广西师范大学出版社, 2016.5 (2017.5 重印)

(东方智慧丛书 / 汤文辉等主编)

ISBN 978-7-5495-7667-8

I. ①论… II. ①虞…②沈…③蓝…④郑…  
III. ①儒家②《论语》—译文—汉、英 IV. ①B222.24

中国版本图书馆 CIP 数据核字 (2015) 第 293141 号

广西师范大学出版社出版发行

( 广西桂林市中华路 22 号 邮政编码: 541001 )  
网址: <http://www.bbtpress.com>

出版人: 张艺兵

全国新华书店经销

桂林广大印务有限责任公司印刷

( 桂林市临桂县秧塘工业园西城大道北侧广西师范大学出版社集团有限公司创意产业园 邮政编码: 541100 )

开本: 880 mm × 1 240 mm 1/32

印张: 10.5 字数: 180 千字 图: 50 幅

2016 年 5 月第 1 版 2017 年 5 月第 2 次印刷

定价: 78.00 元

如发现印装质量问题, 影响阅读, 请与印刷厂联系调换。

# 东方智慧丛书

学术顾问: 张葆全

主 编: 汤文辉 刘志强

## 编辑委员会:

主 任: 虞劲松 郭玉贤

委 员: 才学娟 王 专

王 燕 杨远义

陈丕武 施 萍

梁嗣辰

## 翻译委员会:

主 任: 黎巧萍 刘志强

覃秀红

委 员: 王海玲 吴思远

沈 菲 张 蔚

欧江玲 徐明月

谈 笑 陶 红

黄兴球 覃海伦

韩艳妍

## 美术委员会:

主 任: 柴万里 尹 红

委 员: 卫阳虹 王雪峰

吕 鹏 刘 荣

关瑞琳 郑振铭

俞 崧 陶朝来

黄建福 蓝学会

戴孟云

# The Wisdom of the East Series

Academic Adviser: Zhang Baoquan

Editors-in-Chief: Tang Wenhui Liu Zhiqiang

## Editorial Board

Directors: Yu Jingsong Guo Yuxian

Members: Cai Xuejuan Wang Zhuan

Wang Yan Yang Yuanyi

Chen Piwu Shi Ping

Liang Sichen

## Committee of Translators

Directors: Li Qiaoping Liu Zhiqiang

Qin Xiuhong

Members: Wang Hailing Wu Siyuan

Shen Fei Zhang Wei

Ou Jiangling Xu Mingyue

Tan Xiao Tao Hong

Huang Xingqiu Qin Hailun

Han Yanyan

## Committee of Art Editors

Directors: Qi Wanli Yin Hong

Members: Wei Yanghong Wang Xuefeng

Lü Peng Liu Rong

Guan Ruilin Zheng Zhenming

Yu Song Tao Chaolai

Huang Jianfu Lan Xuehui

Dai Mengyun



## 总 序



文化交流对人类社会的存在与发展至关重要。季羨林先生曾指出，文化交流是推动人类社会前进的主要动力之一，文化一旦产生，就必然交流，这种交流是任何力量也阻挡不住的。由于文化交流，世界各民族的文化才能互相补充，共同发展，才能形成今天世界上万紫千红的文化繁荣现象。<sup>[1]</sup>

中国与东盟国家的文化交流亦然，并且具有得天独厚的优势。首先，中国与东盟许多国家地理相接，山水相连，不少民族之间普遍存在着跨居、通婚现象，这为文化交流奠定了良好的地理与人文基础。其次，古代中国与世界其他国家建立起的“海上丝绸之路”为中国与东盟国家的经济、文化交流创造了有利的交通条件。

中国与东盟诸多使用不同语言文字的民族进行思想与文化对话，自然离不开翻译。翻译活动一般又分为口译和笔译两类。有史记载的

---

[1]季羨林：《文化的冲突与融合·序》，载张岱年、汤一介等《文化的冲突与融合》，北京大学出版社，1997年，第2页。

中国与东盟之间的口译活动可以追溯至西周时期，但笔译活动则出现在明代，至今已逾五百年的历史。

在过去五百年的历史长河中，东盟国家大量地译介了中国的文化作品，其中不少已经融入到本国的文化中去。中国译介东盟国家的作品也不在少数。以文字为载体的相互译介活动，更利于文化的传承与发展，把中国与东盟国家的文化交流推上了更高的层次。

2013年9月，国务院总理李克强在广西南宁举行的第十届中国—东盟博览会开幕式上发表主旨演讲时指出，中国与东盟携手开创了合作的“黄金十年”。他呼吁中国与东盟百尺竿头更进一步，创造新的“钻石十年”。2013年10月，习近平总书记在周边外交工作座谈会上强调要对外介绍好我国的内外方针政策，讲好中国故事，传播好中国声音，把中国梦同周边各国人民过上美好生活的愿望、同地区发展前景对接起来，让命运共同体意识在周边国家落地生根。于是，把中华文化的经典译介至东盟国家，不仅具有重要的历史意义，同时还蕴含着浓厚的时代气息。

所谓交流，自然包括“迎来送往”，《礼记》有言：“往而不来，非礼也；来而不往，亦非礼也。”中国与东盟国家一样，既翻译和引进外国的优秀文化，同时也把本国文化的精髓部分推介出去。作为中国最具人文思想的出版社之一——广西师范大学出版社构想了《东方智慧丛书》，并付诸实践，不仅是中国翻译学界、人文学界的大事，更是中国与东盟进行良好沟通、增进相互了解的必然选择。广东外语外贸大学和广西民族大学作为翻译工作的主要承担方，都是国家外语非通用语种本科人才培养基地，拥有东盟语言文字的翻译优势。三个单位的合作将能够擦出更多的火花，向东盟国家更好地传播中华文化。

联合国教科文组织的官员认为，“文化交流是新的全球化现象”。<sup>[1]</sup>  
我们希望顺应这一历史潮流与时代趋势，做一点力所能及的事。

是为序。

刘志强

2015年1月25日

---

[1]《联合国教科文组织文化政策与跨文化对话司司长卡特瑞娜·斯泰诺的致辞》，载《世界文化的东亚视角》，北京大学出版社，2004年，第3页。



Cultural exchanges are of significant importance to the existence and development of human society. Mr. Ji Xianlin once pointed out that cultural exchange was one of the major driving forces for the progress of human society. It is inevitable that communications and exchanges will occur among different cultures. As a result, the interaction and mutual enrichment of cultures contribute to the formation of a diversified world featured by cultural prosperity.<sup>[1]</sup>

The cultural exchange between China and ASEAN countries, in the trend of mutual communication and interaction, also boasts of its own unique strengths. First of all, China borders many ASEAN countries both by land and by sea, and intermarriage and transnational settlement are common, all of which lay a solid foundation for cultural exchanges. In addition, the "Maritime Silk

---

[1] Ji Xianlin, "Preface to Cultural Conflicts and Integration", in *Cultural Conflicts and Integration*, edited by Zhang Dainian, Tang Yijie, et al. Beijing: Beijing University Press, 1997, p.2.

Road" developed by ancient China and other countries has helped pave the way to a smooth economic and cultural exchange between China and ASEAN countries.

People from China and ASEAN countries use different languages. Thus, to conduct a successful dialogue in the cultural field requires the involvement of translation and oral interpretation. Historical records show that the oral interpretation among people of China and ASEAN can be dated back to the Western Zhou Dynasty (1122-771 B.C.). It is also known that translation started to boom in the Ming Dynasty, which was five hundred years ago.

In the past five hundred years, a large number of Chinese cultural works were translated into many languages of ASEAN countries and many of which have been integrated into their local cultures. China has also translated a lot of works of ASEAN countries. Translation is beneficial to inheritance and development of culture and upgrades the cultural exchanges between China and ASEAN to a higher level.

As Mr. Li Keqiang , Premier of the State Council of the People's Republic of China, pointed out in his speech at the opening ceremony of the 10th China-ASEAN Expo held in Nanning in September, 2013, China and ASEAN jointly created "10 golden years" of cooperation. And he called on both sides to upgrade their cooperation to a new level by creating "10 diamond years". In October, 2013, General Secretary Xi Jinping emphasized, in a meeting with Chinese diplomats, the importance of introducing China's domestic and foreign policies to other countries and regions, and making Chinese voice heard in the world. Xi also pointed out that "Chinese Dream" should be connected with her neighboring countries' dream of a better life and with the development prospect of those countries so as

to build up a community of shared destiny. Against such a backdrop, it's of both historical and current significance to translate Chinese classics and introduce them to ASEAN countries.

Exchanges are reciprocal. According to *The Book of Rites*, behaviors that do not reciprocate are not consistent with rites. Like ASEAN countries, China has had excellent foreign cultural works translated and introduced domestically, and also translate and introduce to the outside world the essence of local culture and thoughts. Guangxi Normal University Press, one of the top presses in China that focus on enhancing the influence of the humanities, made the decision to publish *The Wisdom of the East Series*. It is not only a big event in Chinese academia, but also a necessary choice for China and ASEAN to communicate with each other and enhance mutual understanding. Guangdong University of Foreign Studies, and Guangxi University for Nationalities, the main undertakers of the translation project, are both national non-universal languages training bases for undergraduates and boast strengths of ASEAN languages. Cooperation between the two universities and the press will surely facilitate dissemination of traditional Chinese culture to ASEAN countries.

UNESCO officials hold the belief that cultural exchange is a new phenomenon of globalization.<sup>[1]</sup> We hope that our efforts could breathe the spirit of this historical momentum and help ASEAN countries understand Chinese culture better.

Liu Zhiqiang

January 25, 2015

---

[1] "Speech of Katerina stenou, Director of Division of Cultural Policies and Intercultural Dialogue", from *East Asia's View on World Culture*. Beijing: Beijing University Press, 2004, p.3.



孔子（公元前 551 年—公元前 479 年）

Confucius (551 BC - 479 BC)

## 前 言

《论语》是记载中国古代著名思想家、教育家、儒家学派创始人孔子及其弟子言行的语录体著作，是儒家学派最重要的经典，集中体现了孔子及儒家学派的政治主张、伦理思想、道德观念及教育原则等内容，成书于战国（公元前 476 年—前 221 年）初期，由孔子的弟子及其再传弟子记录而成。

孔子是《论语》的中心。孔子名丘，字仲尼，春秋时期（公元前 770 年—前 476 年）鲁国陬邑（今山东曲阜市南辛镇）人，生于公元前 551 年 9 月 28 日（农历八月二十七），卒于公元前 479 年 4 月 11 日（农历二月十一）。孔子集华夏上古文化之大成，是当时社会上最博学者之一，后世尊为孔圣人、至圣先师、万世师表，被联合国教科文组织评选为“世界十大文化名人”之首。《论语》大量篇章是直接体现孔子思想观点的语录，也有对孔子仪态举止、个性气质的传神描述。并且，围绕孔子这一中心，《论语》还成功地展现了一些孔门弟子的形象。如子路的率直鲁莽，颜回的温良好学，子贡的聪颖善辩，曾皙的潇洒

脱俗等，都称得上个性鲜明，能给人留下深刻印象。

《论语》书名二字意为“言语汇编”，现通行本共二十篇，各篇皆以第一章正文（或语录）的前二三个字作为篇名。作为语录汇集，《论语》编纂有一定的随意性，但各篇有相对集中的主题，各篇之间也存在一定的逻辑性。

《论语》内容涉及政治、教育、哲学、文学等多方面，可简要概括为修身养德和治国安邦两大类。修身养德就是要做一个仁德、孝悌、恭谨、宽厚、信实、慈惠、勤敏、多才之人。《论语》许多篇幅谈及君子，君子是一个广义概念，重在强调一种人格追求，教人做一个不平凡的人。为实现这一目的，《论语》提出了君子的言行标准及道德修养要求。如：“君子喻于义，小人喻于利”（《里仁》），“君子欲讷于言而敏于行”（《里仁》），“君子和而不同，小人同而不和”（《子路》），等等。孔子重视教育，诲人不倦，主张因材施教、有教无类，打破了学在官府的传统，开创私人讲学之风。

《论语》治国安邦思想可概括为以下几点：认为治国的根本在于建立“君君，臣臣，父父，子子”（《颜渊》）的人伦纲常；强调君主要严于律己，讲究信用，为政以德，爱护人民，“苟正其身矣，于从政乎何有？不能正其身，如正人何？”（《子路》），“道千乘之国，敬事而信，节用而爱人，使民以时”（《学而》）；治国的基本方法则是“选才、富国、育人、立法”，“先有司，赦小过，举贤才”（《子路》），“冉有曰：‘既庶矣，又何加焉？’曰：‘富之。’曰：‘既富矣，又何加焉？’曰：‘教之。’”（《子路》）

《论语》是研究孔子及儒家思想最重要的第一手资料，其所确立的观念、范畴、原则和理论，对后世影响极大。北宋（公元960年—1127年）政治家赵普曾有“半部《论语》治天下”之说。南宋（公元1127年—1279年）大儒朱熹将《大学》《中庸》《论语》《孟子》合

为“四书”，使之在儒家经典中的地位日益提高。直至清（公元1644年—1911年）末，《论语》一直被学子士人奉为经典。今天，《论语》依然是中华民族最可宝贵的历史文化典籍。

历史上，以《论语》为代表的孔子及儒家思想对朝鲜半岛、日本、东南亚等地区产生过深远影响，形成以中国为中心的儒家文化圈。当前，儒家思想对世界的和平与发展显现出越来越重要的意义，《论语》理应在更广的范围传播，奉献给世界人民。

本书精选《论语》最具代表性的100句（章），精确释析，精心翻译，并配绘精美插图，为了解中华儒家文化提供一个优质读本。

## Foreword

The *Analects* is a collection of sayings and ideas of Confucius, a great thinker and educator in ancient China and founder of Confucianism and his disciples. It's the most important classics for the Confucian school. Written by Confucius' disciples and his disciples of disciples at the early Warring States Period(476 BC-221 BC), the book covers the views of Confucius and the Confucian school on politics, ethics, morality and education.

Confucius is the kernel of the *Analects*. Confucius lived in the Spring and Autumn Period(770 BC-476 BC) of Chinese history, who was born on 28 September 551 BC in the State of Lu and died on 11 April 479 BC. Confucius' family name and personal name respectively was Kong and Qiu and his courtesy name was Zhongni. Confucius was one of the most learned persons of his time and was revered as Master Kong, the Sage Master and an "Exemplary Teacher for All Ages" by his later generations. Confucius was at the 1st place of UNESCO's list

of world's top ten cultural celebrities. Most of the *Analects* records the ideas of Confucius and his behavior, manners and personality. And the book also displays distinct personalities of some of Confucius' disciples, like straightforward and rash Zilu, mild and studious Yan Hui, smart and eloquent Zigong, unrestrained and unconventional Zeng Xi, all leaving a deep impression on readers.

The *Analects* literally refers to a collection of sayings. The current version covers 20 books and the name of each book is the first two to three words of the first chapter of the book. As a collection of sayings, the *Analects* is compiled in a bit arbitrary way, yet each book has a relative concentration of themes and the books are logically connected to some degree.

The *Analects* covers politics, education, philosophy, literature and other aspects. It is divided generally into two parts: self-cultivation and the practice of government. Self-cultivation is concerned with being a person with the characteristics of humaneness, a high standard of morality, filial piety, respects for elder brothers, leniency, trustworthiness, honesty, generosity, studiousness, agility and many talents. A plethora of chapters of the *Analects* talk of the man of noble character. It's a general concept and stresses the pursuit of noble character and teaches people to be extraordinary persons. To help people achieve the goals, the *Analects* puts forward the behavior criteria and moral requirements of the man of noble character. For example, the man of noble character knows the value of righteousness while the mean man knows only the importance of gains and the man of noble character is slow in his words, but quick in his deeds( book of Li Ren) and the man of noble character seeks harmony rather than uniformity, while the mean man is the opposite (book of Zilu). Confucius paid great attention to

education and taught his students tirelessly. He advocated individualized teaching and education for all without discrimination. With this in mind, Confucius broke the tradition of schools running by governments and started private teaching.

The practice of government in the *Analects* can be generalized into the following points: the foundation of running a country is that the ruler behaves like a ruler, the minister like a minister, the father like a father and the son like a son (book of Yan Yuan); Rulers should be self-disciplined and pay attention to credit. They should rule their countries with the power of morality and take care of their subjects. If a ruler behaves properly, how can it be difficult for him to rule his country? If not, how can he ask his subjects to be right in their doing? (book of Zilu). To rule a middle-sized state, the sovereign should be serious about his ruling over the state, keep his word and do not fool the common people, practice economy, properly use officials and use the common people to do public works in the slack season (book of Xue Er). The basic methods of running a country lie in selecting talented people, making the country prosper, cultivating people and making rules; Set a good example, forgive small mistakes and promote talented people. (book of Zilu) Ranyou asked, "If the country is populous, what should be done to the population?" The master said, "Enrich them." Ranyou asked, "When the population is rich, what else should be done to them?" The master said, "Educate them." (book of Zilu)

The *Analects* provides the firsthand information for the study of Confucius and Confucianism. The ideas, principles and theories established in the *Analects* exert far-reaching influence on its future generations. Zhao Pu, the politician in the Northern Song Dynasty (960 AD-1127 AD) said that the country can be well governed even by