

《翻译研究与实践丛书》

任运忠

著

英译研究与探索



四川大学出版社
SICHUAN UNIVERSITY PRESS

西南科技大学翻译硕士（MTI）教育中心资助

翻译研究与实践丛书

易经英译研究与探索

任运忠 著

四川大学出版社

责任编辑:李勇军
责任校对:王 平
封面设计:杨 兵
责任印制:王 炜

图书在版编目(CIP)数据

易经英译研究与探索 / 任运忠著. —成都: 四川大学出版社, 2015. 6
ISBN 978-7-5614-8640-5

I. ①易… II. ①任… III. ①《周易》—英语—翻译—研究 IV. ①H315.9②B221.5

中国版本图书馆 CIP 数据核字 (2015) 第 133852 号

书名 易经英译研究与探索

著 者	任运忠
出 版	四川大学出版社
地 址	成都市一环路南一段 24 号 (610065)
发 行	四川大学出版社
书 号	ISBN 978-7-5614-8640-5
印 刷	四川煤田地质制图印刷厂
成品尺寸	148 mm×210 mm
印 张	5.5
字 数	146 千字
版 次	2015 年 7 月第 1 版
印 次	2015 年 7 月第 1 次印刷
定 价	28.00 元

版权所有◆侵权必究

◆读者邮购本书,请与本社发行科联系。
电话:(028)85408408/(028)85401670/
(028)85408023 邮政编码:610065
◆本社图书如有印装质量问题,请
寄回出版社调换。
◆网址:<http://www.scup.cn>

序 言

《易经》作为中国儒家和道家思想的共同渊源，是中国传统文化的活水源头之一。从《易经》乾卦和坤卦中总结出来的“自强不息，厚德载物”之精神真实地概括了炎黄子孙坚强与包容的民族性格。在中国数千年文明史中，《易经》具有不可取代的历史和文化地位，这部伟大的文化经典早已成为中华文化之根，华夏民族精神之魂。

《易经》全书由符号和文字两套表述系统组成。符号系统包括 64 个卦符，每个卦符共有 6 爻，分别用阳爻符号“—”或阴爻符号“--”表示。文字系统由卦名、卦辞、爻题和爻辞构成。卦名是每卦的名称；卦辞是用来阐述每卦要义的文字；爻题包括爻位和每爻的阴阳属性，爻位从下往上分别为“初、二、三、四、五、上”，阳爻用“九”表示，而阴爻用“六”表示，如晋卦(䷢)六爻分别记为：初六、六二、六三、九四、六五、上九；爻辞是用来阐述每爻要义的文字。从《易经》文字系统的内容来看，《易经》朴实地记录了中国古人真实的生活场景，同时又承载着丰富而深邃的哲学和文化思想；从创作方式来看，《易经》采用了“观物取象”的特殊手法，人们通过直接观察和感受自然界和生活中的具体实物，并从中受到启发，然后对这些具体实物进行提炼和概括，通过模拟、象征、比喻等方式形成具有抽象意义的“易象”，并借以阐发自然和社会的至正之理。从《易经》文字系统的形式来看，《易经》语言简洁，音韵和谐，具



有明显的诗歌特征，是“从卜辞到《诗经》的桥梁”。

《易经》是中华文化宝库中的瑰宝，同时也是人类文化史上的一颗璀璨的明珠。自 16 世纪以来，《易经》便被翻译成多种西方文字，其中影响最为广泛的是理雅各（James Legge）译本和卫礼贤（Richard Wilhelm）/贝恩斯（Cary F. Baynes）译本。理雅各译本于 1882 年在牛津大学出版，该译本以其严谨的学术风格备受西方学者青睐，同时其枯燥而冗长的译文风格也饱受学者诟病，而且其厚重的学术气将普通的西方读者拒之门外。20 世纪初德国传教士卫礼贤与晚清大儒劳乃宣合作，耗时 10 年将《易经》译成德文。1950 年在美国博林根基金会（Bollingen Foundation）资助下，德译英专家贝恩斯与卫礼贤之子卫德明（Hellmut Wilhelm）合作将卫译德文《易经》转译成英文，该译本对西方易学研究产生了深远的影响，从而成为继理雅各译本之后西方公认的《易经》标准译本，然而该译本结构体例复杂繁琐，普通的西方读者往往难究其理。

在过去的半个世纪里，国内外易学研究取得了长足的进步，然而理雅各译本和卫礼贤/贝恩斯译本得以产生的时代距今已相当久远，这两个译本只能代表 19 世纪末和 20 世纪初易学研究的成果，因此新的历史时代迫切需要一个崭新的译本。本书在前人研究成果的基础上，结合当前易学研究的最新成就，力图用简洁的译文揭示《易经》之本意，并在一定程度上再现《易经》之语言风格，使普通的西方读者无须借助繁复的注释就能够领略到《易经》深刻的文化精神和思想内涵。易道深邃莫测，即使用现代汉语释《易》达诂尚且艰难，更何况异域之言，偏差谬误之处在所难免，望读者不吝赐教。

本书译文是西南科技大学社科基金“翻译理论与实践研究团队”（13sxt020）的部分研究成果，本书的出版受到了西南科技大学翻译硕士教育中心的大力支持，西南科技大学外国语学院闵



菊辉女士通读了书稿，并提出了宝贵的意见，译者在此一并表示衷心的感谢。

任运忠

2015 年夏于涪城青义龙山

Preface

Yijing, a great culture classic in ancient China, ranks first among all the classics of both Confucianism and Daoism. Scholars throughout the ages, from different perspectives, have elucidated its profound meaning embodied in its concise words with an intention to elaborate their reasonable thinking on life and nature. Litterateurs appreciate its poetic expressions, historians witness the vivid historic events recorded in the book, philosophers explore its profound philosophic meaning, and scientists deduce from the book the operational secrets of the universe.

The book of *Yijing* consists of two parts: the symbolic system and the word system. The symbolic system includes 64 hexagram symbols, and each of the symbol has six lines marked either by the positive line “—” or the negative line “— —”. The word system is composed of the hexagram name, hexagram statement, line title, and the linear statement. Hexagram name refers to the name of each hexagram. Hexagram statements are the words to express the general meaning of the whole hexagram. Line title includes the position and attribute of each line. From the bottom to the top of the hexagram, the positions of six lines are respectively marked by “initial, second, third,

fourth, fifth, top". Positive line is marked by the number of nine, and the negative line by the number of six. Take The Jin Hexagram (䷢) as the example, the six lines in this hexagram are marked by "Initial Six, Second Six, Third Six, Fourth Nine, Fifth Six, Top Nine". The linear statements are words to express the general meaning of each line. As to the content of the word system, *Yijing* depicts plainly people's real scenario of life in ancient China, and bears rich and profound philosophical cultural thoughts.

The statements of *Yijing* are written in a poetic style. The concise and tidy phrasing, the harmonious rhyme, the lively rhythm, and the plentiful and profound connotations of the statements of *Yijing* all add to its aesthetic value with poetic charms. All of the statements are no more than seven words, among which three-word or four-word sentences take up the principal part of the whole statements. To strengthen the artistic effect of the statements, various rhetorical methods are used, such as reduplication, rhyme, reiterative, rhyming compound, antithesis, comparison and stimulus. The conciseness and the rhetorical methods endow *Yijing* with rich artistry.

As to the way of creation, *Yijing* adopts a very particular way of "images abstracting from viewing". That is, people are enlightened by viewing the concrete entities in nature and their life, from which they abstract ideas to explicate the truth of the nature and society. In another word, the author or authors of *Yijing* took images people were familiar with then to expound a certain kind of viewpoint. All the symbols of the hexagrams come from the concrete things or those in people's mind, such as



animals, plants, sky, earth or other things in the universe, which do not refer to themselves but their images. Therefore, the interpretation of all the hexagrams should be based on the images they represent. Take “Qian” for example. “Dragon” is the symbol employed in The “Qian” hexagram. However, “Qian” does not refer to “dragon” itself, but the images “dragon” represents, that is, the great virtue and attribute of changeability of the “dragon”.

Yijing is not only a gem in the Chinese cultural treasures, but also a bright pearl in the human culture history. Since the 16th century *Yijing* has been translated into a large number of western languages. Among all its foreign versions the one by James Legge and the one by Richard Wilhelm and Cary F. Baynes are most influential. James Legge's version was published by the Oxford University Press in 1882. Due to its rigorous academic style, this version is much appreciated by the western scholars, but its ponderous and wordy translation incurs criticism from the readers. And worst of all is that Legge's version is so pedantic that it closes the door on the average readers. In the early 20th century Richard Wilhelm, a German missionary, and Lao Naixuan, a great Confucianist in the late Qin Dynasty, took more than ten years to translate *Yijing* into German. In 1950, funded by the Bollingen Foundation of the United States, Cary F. Baynes, a famous German – English translator, cooperated with Hellmut Wilhelm, the son of Richard Wilhelm, to retranslate Wilhelm's German version of *Yijing* into English. This English version is regarded as the standard translation of *Yijing* succeeding the version by James

Legge in the western world. However, due to its complicated structures and layouts, the average western readers cannot catch the true meaning of *Yijing*.

In the past half century, the study of *Yijing* both in China and in the western world has made remarkable progress. However, the ages that produced the English versions by James Legge and Richard Wilhelm/ Cary F. Baynes are far from the present time, so these two English versions can only reflect the achievement of *Yijing* study made at the end of the 19th century and the early 20th century. Basing on the research achievements made by the former scholars, this new version incorporates the latest findings in *Yijing* study into the English translation, which aims to discover the true meaning of *Yijing* with concise expressions and represent the language style of the source text in a certain degree, so that the average western readers can understand the profound culture spirit and ideological implication of *Yijing*. The meaning of *Yijing* is so broad and profound that even modern Chinese cannot completely express its true meaning, let alone English. In this sense, this new translation cannot be free of errors, so generous suggestions from the reader are sincerely expected and welcome.

The English translation of *Yijing* in this book is part of the achievements by the research group of translation theory and practice supported by the social science fund of Southwest University of Science and Technology. And the translator would like to express his sincere gratitude to the MTI education center of Southwest University of Science and Technology for its support of the publication of this book. The translator would



also thank Ms. Min Juhui who has read through the manuscript and offered valuable suggestions.

Ren Yunzhong

Dragon Mountain, Qingyi, summer, 2015

目 录

研究综述·····	(1)
上 经·····	(27)
The First Book ·····	(27)
乾卦第一·····	(28)
1. The Qian Hexagram ·····	(28)
坤卦第二·····	(30)
2. The Kun Hexagram ·····	(30)
屯卦第三·····	(32)
3. The Zhun Hexagram ·····	(32)
蒙卦第四·····	(34)
4. The Meng Hexagram ·····	(35)
需卦第五·····	(36)
5. The Xu Hexagram ·····	(37)
讼卦第六·····	(38)
6. The Song Hexagram ·····	(38)
师卦第七·····	(40)
7. The Shi Hexagram ·····	(41)
比卦第八·····	(42)
8. The Bi Hexagram ·····	(43)
小畜卦第九·····	(44)
9. The Xiaochu Hexagram ·····	(45)

履卦第十	(46)
10. The Lü Hexagram	(47)
泰卦第十一	(48)
11. The Tai Hexagram	(48)
否卦第十二	(50)
12. The Pi Hexagram	(51)
同人卦第十三	(52)
13. The Tongren Hexagram	(53)
大有卦第十四	(54)
14. The Dayou Hexagram	(55)
谦卦第十五	(56)
15. The Qian Hexagram	(57)
豫卦第十六	(58)
16. The Yu Hexagram	(59)
随卦第十七	(60)
17. The Sui Hexagram	(60)
蛊卦第十八	(62)
18. The Gu Hexagram	(62)
临卦第十九	(64)
19. The Lin Hexagram	(64)
观卦第二十	(66)
20. The Guan Hexagram	(67)
噬嗑卦第二十一	(68)
21. The Shihe Hexagram	(68)
贲卦第二十二	(70)
22. The Bi Hexagram	(71)
剥卦第二十三	(72)
23. The Bo Hexagram	(73)



复卦第二十四·····	(74)
24. The Fu Hexagram ·····	(75)
无妄卦第二十五·····	(76)
25. The Wuwang Hexagram ·····	(77)
大畜卦第二十六·····	(78)
26. The Dachu Hexagram ·····	(78)
颐卦第二十七·····	(80)
27. The Yi Hexagram ·····	(80)
大过卦第二十八·····	(82)
28. The Daguo Hexagram ·····	(83)
坎卦第二十九·····	(84)
29. The Kan Hexagram ·····	(85)
离卦第三十·····	(86)
30. The Li Hexagram ·····	(87)
下 经·····	(89)
The Second Book ·····	(89)
咸卦第三十一·····	(90)
31. The Xian Hexagram ·····	(91)
恒卦第三十二·····	(92)
32. The Heng Hexagram ·····	(93)
遯卦第三十三·····	(94)
33. The Dun Hexagram ·····	(95)
大壮卦第三十四·····	(96)
34. The Dazhuang Hexagram ·····	(96)
晋卦第三十五·····	(98)
35. The Jin Hexagram ·····	(98)
明夷卦第三十六·····	(100)
36. The Mingyi Hexagram ·····	(100)

家人卦第三十七·····	(102)
37. The Jiaren Hexagram ·····	(103)
睽卦第三十八·····	(104)
38. The Kui Hexagram ·····	(104)
蹇卦第三十九·····	(106)
39. The Jian Hexagram ·····	(107)
解卦第四十·····	(108)
40. The Xie Hexagram ·····	(109)
损卦第四十一·····	(110)
41. The Sun Hexagram ·····	(110)
益卦第四十二·····	(112)
42. The Yi Hexagram ·····	(112)
夬卦第四十三·····	(114)
43. The Guai Hexagram ·····	(114)
姤卦第四十四·····	(116)
44. The Gou Hexagram ·····	(117)
萃卦第四十五·····	(118)
45. The Cui Hexagram ·····	(118)
升卦第四十六·····	(120)
46. The Sheng Hexagram ·····	(121)
困卦第四十七·····	(122)
47. The Kun Hexagram ·····	(122)
井卦第四十八·····	(124)
48. The Jing Hexagram ·····	(125)
革卦第四十九·····	(126)
49. The Ge Hexagram ·····	(126)
鼎卦第五十·····	(128)
50. The Ding Hexagram ·····	(128)



震卦第五十一·····	(130)
51. The Zhen Hexagram ·····	(130)
艮卦第五十二·····	(132)
52. The Gen Hexagram ·····	(133)
渐卦第五十三·····	(134)
53. The Jian Hexagram ·····	(134)
归妹卦第五十四·····	(136)
54. The Guimei Hexagram ·····	(137)
丰卦第五十五·····	(138)
55. The Feng Hexagram ·····	(138)
旅卦第五十六·····	(140)
56. The lü Hexagram ·····	(141)
巽卦第五十七·····	(142)
57. The Xun Hexagram ·····	(142)
兑卦第五十八·····	(144)
58. The Dui Hexagram ·····	(145)
涣卦第五十九·····	(146)
59. The Huan Hexagram ·····	(147)
节卦第六十·····	(148)
60. The Jie Hexagram ·····	(149)
中孚卦第六十一·····	(150)
61. The Zhongfu Hexagram ·····	(151)
小过卦第六十二·····	(152)
62. The Xiaoguo Hexagram ·····	(152)
既济卦第六十三·····	(154)
63. The Jiji Hexagram ·····	(154)
未济卦第六十四·····	(156)
64. The Weiji Hexagram ·····	(156)

研究综述

《易经》是中国古代一部伟大的文化经典，儒家称之为“群经之首”，道家奉之为“三玄之冠”，古往今来多少文人学者从不同角度来阐释《易经》之微言大义，并借以挥发自己对人生和自然的理性思考。文学家欣赏到了《易经》中诗一般的语言，史学家目睹了《易经》中活生生的历史画面，哲学家体会到了《易经》中深奥的哲理，科学家则从《易经》中领悟到了宇宙运行的奥秘。《易经》不仅是中华文化宝库中的瑰宝，同时也是世界文化史上一颗璀璨的明珠。自16世纪以来，《易经》便被翻译成多种文字译介到西方，使《易经》独特的人文精神和文化思想成为全人类共同的文明财富。

一、《易经》在西方的译介与传播

1. 《易经》的零星译介与传播

16世纪末到18世纪初是《易经》在西方译介和传播的发轫阶段，此时西方耶稣会传教士刚刚进入中国传教，但中国整体国力遥遥领先欧洲诸国，而以儒家学说为主体的中国传统文化在人们的思想中早已根深蒂固，耶稣会传教活动举步维艰。为迎合中国人的文化心理，同时也为了帮助来华传教的传教士了解中国文化，早期来华的耶稣会士开始翻译《易经》等儒家经典。这一时期译介和传播《易经》的主体只有西方传教士，且译介形式以零星介绍为主，尚未有完整的英文译本，其主要目的是采用宗教附会的方式找到基督教元典和儒经之间的共同点，以便顺利地在中