# READING THE ANALECTS FROM THE ADAPTATION THEORY



MINGXIN LI



K&H LAKE PUBLISHING HOUSE

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Last but not least, to all those who have been helping me with the composition of this book, I would like to express my deepest gratitude.

#### Mingxin Li

#### At Henan Polytechnic University

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#### PREFACE of the second from PREFACE

Confucius is a well-known Chinese educationist, philosopher and statesman. His thinking exerts far-reaching influence on Chinese culture even Asian culture, today the study on Confucianism from various aspect has been a hot issue in the academia. My book is a study of the English versions of Lun Yu (the representative book of Confucianism). On Cross- cultural Interpretation on English Translation Versions of the Analects (Lun Yu): A Comparative Study on Ku Hung Ming's Version and Arther Waley's Version from Adaptation Theory.

Since the 17th century, The Analects of Confucius (Lun Yu) has been translated into English. It caused profound influence in the Western world. The Confucian philosophy embodied in The Analects interpreted by the West Confucius has been translated and Sinologists and missionaries, and then it was branded with religious meaning. This situation began to change until the of 20th Since 1970s, century. some sinologists and philosophers held the truth-seeking spirit to research and broadcast Confucian thoughts. And just in this period, there of translating appeared climax the Chinese classics English.

This book focuses on two scholars who has predominant contribution to the researching of The Analects of Confucius in this period, in order to find the developing trend of Confucius study in the English-Speaking world. They are Ku Hungming and

Arther Waley.

Firstly, the book discusses the application of Adaptation theory of Eco-translation in translating the Confucian text into English, then compares the different features of the two versions, covering analyzing the basic viewpoints of the former scholars on Confucius "Ren", "Li", "De" and the problem of self-cultivation.

discoursing of dialogue the author puts forward her own them at large, the understanding upon these scholars discussion. Since 1970s, the study and translation of The Analects of Confucius has basically escaped the western-centered. The Linguists, Sinologists limitation of Western countries has put Chinese philosophy and philosophers in Western philosophy on the two sides of the scales. They are trying to spirit in traditional the humanism and benevolent out Chinese thoughts, in order to provide a way to solve the crisis of rationalism. philosophers held the buth-socking spirit to resource

During the interpretation of the educational thoughts embodied in The Analects of Confucius, the image of Confucius and the cultural image of Chinese in the eyes of westerner become clear, The translation climax of the Chinese classics brings fresh force and thinking to the study of Confucianism in China, and it also provide a new viewpoint for the deepen research of Confucianism. Moreover, it will promote the intercultural communication and

construction of global harmonious cultural ecological environment.

Translation is a media for communication. It bridges culture, customs and ideology by diverse languages. The study on two English versions of Lun Yu revealed the different understanding from alien and some problems in the translating have not been well solved, so the research on Confucianism made by scholars 400 years ago is still of immediate significance in today's world.

#### Arrived (Birthocities Include ABBREVIATION and Indoly to units of the

SL: Source Language no habita of the appendiculation of a good only has

TL: Target Language

TT: Target Text

SC: Source Culture

TC: Target Culture

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#### CHAPTER ONE of a selection of

# INTRODUCTION

# 1.1 Background and Significance of the Study

Confucius was born in 551 B.C. in the feudal state of Lu (now in Shandong Province), which was noted for its preservation of the traditions of ritual and music of the civilization of the Zhou Dynasty. His family name is Kong and his first name Qiu, but throughout Chinese history he has been referred to as either Kong Zi or kong Fuzi. The name Confucius, which is more familiar to the Western world, is a Latinized form of Kong Fuzi. "It was first used by four Roman Catholic missionaries who published at Paris a Latin translation of three Chinese classics entitled Confucius Sinarum Philosophus, Sive Scientia Sinensis Latine Exposita (Confucius the Chinese Philosopher, or a Latin Exposition of Chinese Wisdom) in 1687 and has been vastly popular ever since."

In his early years he was fond of learning. At fifteen, Confucius set his mind upon learning and when got along with two other people, he would always find a teacher among them. He followed those good-natured person and seeked to emulate them, and paid attention to be away from those evil creatures in order to protect his nature. In his late 40's and early 50's, Confucius served first as a magistrate, then as an assistant minister of public works, and eventually as minister of justice

in the state of Lu. Confucius' political career; however, was very brief because of different views which are against the powerful minister. In his days, the state of Lu was in turbulent times with ritual collapse; his ambition---- try to revive the rituals of the Zhou Dynasty and rejuvenate the Lu---- was neglected by the governor. Hence after, he traveled through various states for the purpose of lecturing his doctrine "Jen" and attempting to put it into practice but eventually all in vain. In 484 BC, Confucius returned to the state of Lu and began his full engagement in education. In 479 BC, When Confucius died, there were over 3000 followers and 72 of his disciples were the talented.

Confucius is known as the first educationist in China who made efforts to develop a universal education base built and to establish the art of teaching as a vocation. He was the first person to devote his whole life to learning and teaching for the purpose of reforming and improving social progress. Confucius exerted enormous influence on the Chinese people, both on their way of thinking and on their way of behavior. Since the Han Dynasty, he has been held in high esteem. The great historian Sima Qian said of Confucius in his famous Records of the Historian, "From kings to worthy men under heaven, there have indeed been multitudinous! When they lived, they were glorified; when they died, they ceased to be. Master Kong

was a commoner whose name has come down to us for more than ten generations now, and who has been upheld by all scholars as their foremost teacher. Those who discourse on the Five Classics, including emperors, kings and marquises, all look upon the master as their highest authority. He may be called the wisest indeed!" Since the suppression of all non-Confucian schools of thought and the espousal of Confucianism as the orthodox state ideology by Emperor Wu( 156-87BC) of the Han Dynasty, the past two millennia have witnessed the extension of the influence of Confucianism to every corner of China, to East Asia, and to the better part of the globe. Stephen Owen of Harvard University offers a fair observation about Confucianism:<sup>3</sup>

It has been used by the state and by those who opposed the state; it has supported the claims of the community over those of the individual, just a sit has supported the claims of the individual against the community. Although Confucianism is not quite a religion in the modern sense of the term, it has shown the elasticity of the world's great religions, condemning justifying oppressors and giving comfort to the oppressed. Several times it was thought to be dead or dying, and on each of those occasions it has been reborn with renewed vitality, most recently in the past few decades.

Giles (1907) pointed out "Confucius as the prince of philosophers, the wisest and most consummate of sages, the loftiest moralist, the most subtle and penetrating intellect that the world had ever seen" <sup>4</sup>Confucius, together with his doctrines, will surely continue to shed influence upon the whole world in the days to come.

The Analects (Lun Yu), the embodiment of Confucian ideas, is one of the most influential canons in human history. According to Ban Gu's History of the Han Dynasty, the word "Lun" means "editing" and "Yu" means "speeches". The disciples of Confucius kept records of his speeches and those of their own in daily life and teaching activities. After the master's death, they worked together and turned these records into a rather coherent whole, so the title means "edited speeches". The commonly adopted English translation, "Analects", which means "literary gleanings" was first used by British missionary translator James Legge, who explained his choice in a note on the title, saying: "The characters may also be rendered 'Digested Conversations', and this appears to be the more ancient signification attached to them, the account being that, after the death of Confucius, his disciples collected together and compared the memoranda of his conversations which they had severally preserved, digesting them into the twenty books which compose the work. Hence the title