

赵彦春 译

赵彦春
国学经典
英译系列



英韵 唐诗百首

Tang Poems
in English Rhyme

（一）

高等教育出版社

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王静 绘

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总序

由中国先秦史学会国学双语研究分会与高等教育出版社精心策划、精心实施的《百部国学经典英译》系列丛书，适逢我们走进新时代、踏上新征程之际，经过同仁们的共同努力，即将陆续出版发行。这对传播中华优秀传统文化，促进中西文明交流互鉴，具有重要的历史意义和积极的现实意义。

众所周知，我们为中华民族所拥有的五千多年的辉煌文明历史而倍感骄傲和自豪，它支撑着中华民族特有的凝心和聚力，从而使中华民族更坚定地由文化自信走向文化自觉，再到文化自强。

迈向近代以来，随着欧洲所谓的地理大发现，中西文化得以交流。以欧洲为中心的西方文化和以中国为主导的东方文化，几经接触、几经碰撞，两大文化系统需要互相理解、互相认知，于是应运产生了几种学问。在欧洲产生了后来所谓的汉学，在中国产生了后来所谓的西学，同时，与西学相区别，又产生了所谓的

中学，也就是后来所谓的国学。

我们从中可以清楚地看到，每当我们中国历史重要转折的关头，一定会出现中学和西学或者说国学和西学问题的大讨论、大辩论。萌芽于明清之际，继之于清代中叶，特别是晚清到民初、到五四运动的东西文化之争，乃至我们今天持续的国学热，无不是时代的呼唤，无不是历史的需求。在我们中华民族伟大复兴的征程上，重新认识我们的历史，重新认识我们的文化，不仅仅是物质方面的需求，更是精神方面的需求。在我们的文化走向世界之际，我们必须认识自己的优秀传统文化。

那么，什么是国学呢？简单地讲，国学也就是中学，也就是中国固有的传统文化。如何学习国学？如何继承国学？我们觉得，应当抓住它最核心的部分、最优秀的部分。也就是说，从整个历史的潮流、历史的过程来看，国学的主流肯定是儒学，它所占的比例最大，影响最深，历史也最为久远。当然，儒学的核心肯定是经学，这不是一个价值判断，而是一个事实判断。我们今天要认识国学，要进一步阐扬国学里面的优秀传统文化，就一定要对中国传统文化的儒学，特别是儒学经典，也包括中国古代一些其他的经典，有重新的认识和重新的诠释。这一点，近年很多学者都讲过了。

其实，我们从历史上看，对于过去的文化重新认识和继承，一定要依赖于对经典的重新发现和重新诠释。比如大家常说的文艺复兴时期，希腊、罗马时代的一些经典性的著作，有不少是重新发现、重新审读、重新注释，甚至是从阿拉伯世界等地方发现

和介绍回来的。与希腊、罗马时代的情况有所不同，古代埃及文明的阐扬和解释则是依靠考古发现，比如著名的罗塞塔石解读，包括希伯来的文明也是一样，死海文书的发现，改变了基督教史的一些根本认识。我们中国的例子，历史上已经有过实例，不过也有所不同。

现在，我们正处于一个大发现的时代。改革开放四十年来，国家夏商周断代工程的成功实施，中华文明探源工程的持续开展，极大地推动了中国古代文明研究并取得了丰硕的学术成果。特别是20世纪末郭店简、上博简，包括21世纪初清华简等等的发现与研究，为重新审视、重新诠释我们的国学经典，创造了良好的条件，奠定了可靠的基础。

中国的国学这样博大，我们主要认识什么呢？我们认为，还是那些经典的、最有影响、起最根本作用的一些文献。

毫无疑问，让世界了解国学的最佳途径是国学的翻译。高等教育出版社出版的这套图书以还原中华文化为旨归，以诗译诗，以经译经，向世界展现原作的文辞之美和思想境界。因其翻译思想和方法上的突破，可以说这套书就是用英语撰写的原著。

衷心期待《百部国学经典英译》系列丛书早日面世。

李学勤

2018年7月1日于北京

Introduction

A Hundred Chinese Classics in English, initiated and implemented by Chinese Classics Bilinguals' Association and Higher Education Press, is coming out at the right time we enter a new era and embark on a new journey. It is of great historical and practical significance to introduce the best of traditional Chinese culture to the world and promote the exchange and mutual learning between Chinese and Western civilizations. The efforts and achievements are worth our congratulations.

As we all know, the Chinese nation has a civilization that has been shining with great splendor for more than five thousand years, which gives Chinese people an unparalleled pride while reinforcing the unique coagulant and cohesive might of the nation and propelling the nation from self-confidence to self-awareness and then to self-development.

Since the dawning of modern times, with the so-called geographical discoveries in Europe, cultural exchanges between China and the Western countries have been on the way.

Eurocentric Western civilization and the oriental civilization led by China that have gone through all shocks, conflicts and clashes, need to understand and recognize each other. In due course, several kinds of learning have emerged. The so-called Sinology came about in Europe, and the so-called Western learning came to be in China. At the same time, different from Western learning, the so-called Chinese learning (Chinese classics in particular) came on the stage.

It can be clearly seen that there must be great discussions or debates between Chinese learning and Western learning, or sinology and Chinese classics at every important turning point in Chinese history. The contention between Western and Eastern cultures that sprouted in the Ming and Qing dynasties, continued in the middle of the Qing dynasty, and surged from the late Qing dynasty to the early Republic of China and the May 4th Movement, and even today's continuous craze for Chinese classics can all be seen as the call of times and the need of history. On the journey of Chinese rejuvenation, it is a necessity, not only materially but also spiritually, to recognize our history and culture again. As our culture is going out to the world, we must know our own culture and tradition.

Then, what is Chinese classics as a subject? Generally speaking, Chinese classics is Chinese learning, that is, the traditional Chinese culture. How to study Chinese classics and how to carry it on? We believe that the most crucial and the best part should be seized. In other words, from the trend and process of history, the mainstream of Chinese classics should be Confucianism, which has the largest proportion, the deepest influence and the longest history. Of course, the core of Confucianism must be Confucian classics, which is a judgment of facts rather than values. In today's world, we need to have a new understanding and reinterpretation of

traditional Chinese Confucianism, especially the Confucian classics and some other classics, in order to know traditional Chinese culture and its quintessence. It is a point that many scholars have mentioned in recent years.

In fact, from a historical point of view, recognition and inheritance of a past culture must rely on the rediscovery and reinterpretation of classics. For example, in the Renaissance, some classics in Greece and Rome were rediscovered, reexamined, reannotated, or even found and introduced back from Arabia and other places. Different from the times in Greece and Rome, the exposition and interpretation of ancient civilization in Egypt relied on archaeological discoveries such as the famous Rosetta Stone Deciphering. The same is true of Hebrew civilization. The discovery of Dead Sea Scrolls has changed some fundamental understandings of the history of Christianity. China also had some examples in history, somewhat different though.

We are now in an age of great discovery. Since the reform and opening up forty years ago, with the successful implementation of the national Xia-Shang-Zhou chronology project, the sustainable development of the Exploration of the Source of Chinese Civilization Project has greatly promoted the academic achievements of ancient civilization in China. In particular, at the end of the 20th century, the discoveries and study of Guodian Bamboo Slips, Shangbo Bamboo Slips, including Tsinghua Bamboo Slips at the beginning of the 21st century, have laid a good foundation for a re-examination and reinterpretation of Chinese classics.

Chinese classics is so extensive and profound. What should we mainly know about it? We believe it is the most classic, the most influential and the most fundamental literature that we must get to know.

Without doubt, the best way for the world to know Chinese classics is through their translations. This series of books published by Higher Education Press, aimed at rendering Chinese culture as it is, that is, translating Poesie into Poesie and Classic into Classic, will show the world the charm and profundity of the originals. These translations can be regarded as “originals” in English because of the epistemological and methodological innovations embodied therein.

I'm sincerely looking forward to the coming of *A Hundred Chinese Classics in English*.

Li Xueqin
Beijing, July 1, 2018

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