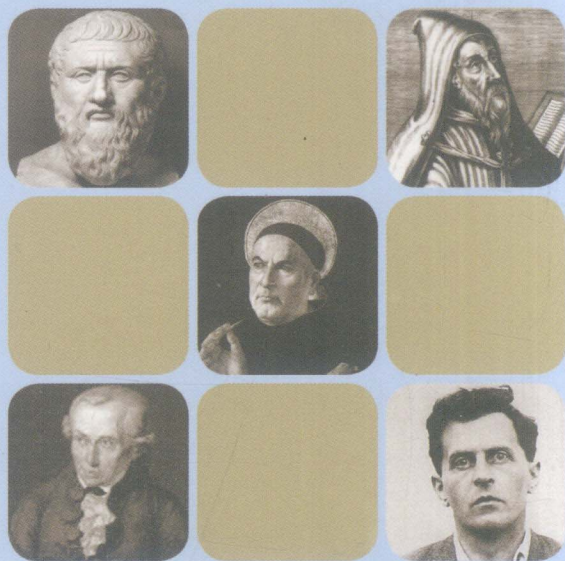


Dictionary of
Western
Philosophy

English, Pinyin, Chinese



西方哲学词汇手册

英语/拼音/汉语对照版

徐英瑾 [美] 梅尔威利·Y. 斯图尔特 主编
Yingjin Xu, Melville Y. Stewart



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引 言

能够合作筹备这本极为有用的西方哲学词典,使我们感到十分荣幸和愉快。不论是中国还是西方,都有一些颇不错的字典刊行于世。^①现今东西方市面上的字典,都对重要的哲学词汇进行了广泛的分类,并定义了其外延和内涵,同时还提供了一系列的相关内容,以便说明这些词汇是如何被古代或现代的不同的哲学家所使用的。此外,还有数不胜数的一般性词典对于普通日常词汇的内涵和外延进行了定义,并提供英译中的服务。^②然而,放眼中西,我们的字典却不与任何一本其他的字典相雷同。我们的字典针对在西方哲学中曾经(并依然)流通的词汇进行了广泛的区分,并给每一个单词配上了相应的拼音(更准确地说是汉语拼音^③)以及相应的汉字^④。因此,如果英语读者希望知道有关“哲学”、“伦理学”、“信念”、“可能世界”、“本体论”、“义务论伦理学”等哲学词汇的中文术语的话,从英文术语入手查找势必事半功倍。一旦按照字母表的顺序将英文术语定位,其对应的拼音便会随即出现,且尾随而至的便是此术语的合适的中文说法。重要的同源词也都收录在册。有此资源在手,西方人应该可以在短短几秒内便能将一场演讲或是一篇论文中的重点英文术语轻而易举地翻译成为中文。为了能够

① 若需要权威英文哲学辞典,请参照罗伯特·奥迪主编的《剑桥哲学辞典》,剑桥大学出版社,1999年修订版。若需要相对应的中文哲学辞典,请参看布宁和余纪元主编的《西方哲学英汉对照辞典》,人民出版社,2001年版。

② 若需要一本包含拼音的便携型英一中及中一英字典,请参照《精选英汉/汉英词典》,商务印书馆与牛津大学出版社,1980年版。

③ “拼音”的详细信息,请参看维基百科:<http://en.wikipedia.org/wiki/Pinyin>。拼音方案由中华人民共和国的一个政府委员会制定,于1958年2月11日获得批准。拼音于1982年被采纳为国际标准。它用于把普通话的标准发音教授给中国小孩和外国学员。

④ 在此指代中国内地使用的简体中文,与港台地区使用的繁体中文相对。

找到需要被输入的合适中文字符,一个软件程序必不可少,然后读者所需要做的就只是输入工序的最后一步,即选择中文选项,然后输入拼音。比如说我们想找到“people”这个英文单词的汉语,而这个汉字的拼音是“ren”。首先,单击“中文选项”,然后会出现两个选择,选择其中能够将拼音转化为汉字的那个。然后输入“ren”,继而将光标移动到中文输入界面的右边,这里会出现一系列备选汉字。此时,依次查找这些单词中与词典中条目一致的中文字符。就“ren”来说,以下词汇会出现在右方:“人”、“任”、“仁”、“认”、“忍”,等。你需要从可能长达几行的选项中找出与字典中的汉字相符的字符。中国学生和老师如果对英中对应词有疑问的话,还能更容易地找到正确的汉字。

我们所推出的不是一本解释单词内涵和外延的词典,原因很简单,这类的好词典在大多数书店中俯拾即是。

鉴于拼音在中国的正统地位^①,我们选择它作为标注汉字的方法,而不是旧的威妥玛式标音法。虽然拼音并不总是能把英文发音中的辅音和元音拼得十分确切,但是拼音的使用却在大多数情况下对中文中的“辅音”、“元音”的发音把握很有帮助。详见以下汉语拼音的“声母”“韵母”表:^②

以下为基础中文“声母”“韵母”表:

“声母”的发音:^③

拼音

b p 不送气,如在“spit”中

p p 强送气,如在“pit”中

m m,如在“mom”中

^① “拼音”的详细情况,请参看维基百科:<http://en.wikipedia.org/wiki/Pinyin>。拼音方案由中华人民共和国“拼音方案委员会”制定,于1958年2月11日获批。拼音于1982年被采纳为国际标准。它被用于把普通话的标准发音教授给中国小孩和外国学员。

^② 这里,英文的辅音和元音与中文的“辅音”和“元音”有一定的区别。中文的“辅音”和“元音”是拼音的基础构成部分。几乎每一个中文音节都是由一个在前的“辅音”和一个在后的“元音”拼成的。详见维基百科“拼音”词条。

^③ 详见 Wikipedia.org. “pinyin”第四页。

- f f, 如在“fun”中
- d t 不送气, 如在“stop”中
- t t 强送气, 如在“top”中
- n n, 如在“nit”中
- l l, 如在“love”中
- g k, 不送气, 如在“skill”中
- k k, 如在“kill”中
- h x, 如英文中的 h, 或是如俄文中的“kha”
- j tch (也似 q), 如在“jingle”中
- q ch, 如在“check”中
- x sh, 如在“she”中
- zh ts, 不送气, ch, 在“joke”和“church”之间
- ch ts, 如在“chin”中
- sh sh, 如在“shoe”中
- r z, 和英文中的“azure”中的 z 相似
- z ts, 不送气的 c, 在“suds”和“cats”之间
- c ts, 强送气, 如在“bats”中
- s 如在“sun”中
- w 如在“water”中
- y 如在“yes”中
- (中顿符) 新的音节

“韵母”的发音:

- a 如在“father”中
- o 如同英文中的“oo”
- e 如欧洲语言中的“oe”
- ê 如在“bet”中
- ai 如在“ai”中
- ei 如在“hey”中

- ao 如在“cow”中
ou 如在“so”中
an 如在“an”中
en 如在“taken”中
ang 即“ang”
eng 如在“sing”中
ong 如在“weng”中
er 如在“butter”中

有些其他“元音”由 i, u, ü 开头,同时为追求更精准的发音,请进一步参阅中文语法的相关部分。至于词典所列单词,虽远非一应俱全,但作者相信,读者能够从本词典中找到大部分出现在从前苏格拉底时代到当代的西方哲学史著作中的词汇。

尽管书中所列并未在东方哲学术语方面做到面面俱到,但读者一定会很高兴地发现一些关键概念,尤其是那些比较宗教哲学中出现的概念,如“涅槃”、“业”、“达摩”等,都被囊括了进来。一些常见的来源于中东的词汇也被收录入内,尤其是那些出现在比较宗教哲学中的词汇,如“真主”、“古兰经”等。

本词典的另一个特色,是我们收录了不少在专业学术论文中经常使用、却未必会收入一般哲学专业词典的英文单词,以增强本词典的实用性。

西方读者在获得本词典之后,当应为能够获得一本把西方哲学术语表述成中文的入门手册而感到开心,因为现在的西方读者所面临的世界大势,的确已经到了要时不时面对东西方哲学思想的巨大差异的地步了。在西方思想史的开端处,柏拉图所谓的“理型”以及亚里士多德所提出的“形式—质料”区分,都包含着与当时的中国古代思想相差甚远的思辨内容。再举一个例子,根据各位哲人在思想史中所处的背景的不同,“辩证法”一词在西方思想史中也被赋予了不同的意思:比如,从柏拉图以及他的“对话”论开始,到近代的黑格尔、克尔凯郭尔给予它的现代的意义,然后一直延续到当代西方哲学史的早期(在这个时期中,马克思对于“辩证法”的讨论扮演

了很重要的角色)。与之形成鲜明对比的是,中国儒家学说的核心范畴也经历了它们独具特色的改变历程:数不胜数的儒家思想家相继将他们自己的见解添加到各个术语之中,同时又有一部分人扎实考据,力图找出那些术语原本早在夏朝就已经具备的意义。^① 一个直至今天仍然经受着审视的例子便是“上帝”^②。无论是在西方还是中国的传统中,关于关键术语意义的讨论史以及这些术语的真实使用史,似乎都绵绵无尽。若希望得到在这两大传统中出现的意义繁多的关键词汇的确切意思,则需要审慎地解读使用了这些词汇的哲学家的著作,同时研究字典词条中关于这些词汇的演变历史的记载。

当然,在找寻哲学等价词汇的时候,比如当两个英文单词只有一个中文对应词汇时,也会碰到瓶颈。单词“problem”和“question”在英文中的意思迥异,但它们却要共用一个中文单词——“问题”。一般来说,文章的上下文会有助于寻找到词语的合适意义。但更让人头疼的是,中文中有很多词语有着一两打的意思。就像在英语中,“love”(爱)在“I love my dog”(我喜欢我的狗)、“I love peanut butter and jelly sandwiches”(我喜欢吃花生酱和胶冻三明治)、“I love my sister”(我爱我的姊妹)、“I love my friend”(我爱我的朋友)、“I love my Mother”(我爱我的母亲)以及“I love God”(我爱上帝)中意思都不太一样,中文的“爱”也有着很多的意思。尽管这些词汇的用法有着很多相似之处,但同样存在着的也有很多不相似的地方。

在一个英文单词可能具有多种汉语翻译方案的时候,我们将尽量采用其在汉语哲学文献中所采用的译法,而尽量不考虑其在日常语言中的非专业含义。但尽管如此,就一个英文哲学术语在专业领域内的译法,学界也还会有不同的看法。在这样的情况下,我们将主要根据我们自己的专业理解来进行翻译。

^① 夏朝的估算时间最早可推至公元前 2205 年。

^② 它也曾被翻译成“Lord of Heaven”,“God”和“Ancestral Spirit”。杜维明、罗格·埃姆斯和赵敦华都讨论过这个问题。需要进一步注意的是,上帝的正确的拼音拼法是“shangdi”,而不是“shangti”,因为后者的汉字写法可能是“上题”。拼音用得越多,找到正确的拼法也就越容易,正如古语云,熟能生巧。

因此,这本词典可能无法成为翻译相关术语的最后标准。事实上,有时候就一个现成的西方概念找寻意义相近的汉语对应物时,寻找者会最终一无所获。这也就是说,面对不同文化间的文化断层,一些西方哲学术语的确没有其对应的中文词汇。

我们对本词典的局限性有清楚的了解。但我们相信,随着时间的推移,本书依然会向西方的使用者证明它的价值;它对以汉语为母语的读者依然有用。

除了两位作者的工作以外,张立威同学在本书的编辑工作中也付出了大量的努力。

此外,还有一条建议可能对读者有用。我们建议,中国学者在专业出版物中斟酌英文术语的用法时,最好将他们的文章或书籍交给一位英文流畅的人进行校对;同样地,我们也建议以英语为母语的学者在专业出版物中斟酌汉语术语的用法时,最好将他们的文章或书籍交给一位汉语流畅的人进行校对。这几乎成为校对所有囊括外文词条的研究成果的金科玉律。

从严格意义上来讲,亲近一种文化的标准语言,如中国大陆的普通话,能够十分有效地帮助人们理解这种文化的概念、价值以及信仰。这条原则适用于各种文化以及它们的语言。

我们能够携手努力将此书顺利完成,实在是件快乐的事情。而更让人感到欣喜的是看到这本书已然付梓,并将在不久的将来为那些研究跨文化、跨语言领域的人们的工作,贡献一点微薄的力量。

梅尔威利·Y. 斯图尔特起草

徐英瑾修订

张立威、徐英瑾翻译

2009年11月11日

INTRODUCTION

It has been an honor and pleasure to work with Yingjin Xu in preparing this much needed *Dictionary of Western Philosophy, English, Pinyin, Chinese*. There are a number of very fine dictionaries of Western philosophy in print, both in China, and in the West. ^① Current dictionaries of philosophy both in the East and West provide expansive taxonomies of key terms in philosophy, with connotative and denotative definitions, as well as various relevant contexts providing illustrations as to how they have been and are used by various philosophers. There is also a plethora of general dictionaries that provide the English, and Chinese, along with the connotative and denotative definitions of a general vocabulary. ^② But there is no dictionary currently on the East/West market that offers what you will find in our *Dictionary*. Our *Dictionary* provides the reader with an expansive taxonomy of English terms that have had, and continue to have currency in Western philosophical discourse, and along with this, the pinyin (more formally, Hanyu Pinyin^③) and Chinese equivalents. ^④ So if the reader wants to know the Chinese term for *philosophy, ethics, belief, possible worlds, ontology, or deontological ethics*, it is an easy procedure that begins with the English term. Once that is found in the alphabetic-order of English terms, the

^① For an authoritative English dictionary of philosophy, see *The Cambridge Dictionary of Philosophy*, General Editor, Robert Audi, Cambridge: Cambridge University Press, Rev. 1999, and for a comparative Chinese dictionary of philosophy, see, *Dictionary of Western Philosophy, English-Chinese*, Nicholas Bunnin and Jiyuan Yu, editors, Beijing: The People's Press, 2001

^② For a very fine pocket English-Chinese, Chinese-English dictionary that also includes the pinyin, see the *Concise English-Chinese, Chinese-English Dictionary*, Beijing: The Commercial Press, Oxford: Oxford University Press, 1980.

^③ *Hanyu* means, the Chinese language, and *pinyin* means, “‘phonetics,’ or more literally, spelling sound’ or spelled sound.” <http://en.wikipedia.org/wiki/Pinyin>. Pinyin was developed by a government committee in the People's Republic of China, and was approved February 11, 1958. It was adopted as the international standard in 1982. It is used to teach children in China and foreign learners a standard pronunciation of Mandarin Chinese.

^④ Here, we mean, the simple Chinese used on the mainland, versus the complex Chinese used on Taiwan.

pinyin appears, accompanied by the proper expression in Chinese characters. Important cognates are also entered. With this resource, in just a matter of a few seconds a Westerner should be able to translate without much effort key English terms in a lecture/paper into the language of a Chinese audience. In order to get the proper Chinese character(s) for entry into the text, a software program needs to be installed, and then the reader will be able to take the last step to the entry process. The reader then must select the Chinese language option, and enter the pinyin. Suppose for example, people is desired, the pinyin for *people* is, ren. If you hit the Chinese language option, there will be two alternatives, make sure that you hit the one that renders Chinese characters once you enter the pinyin. Then once you enter *ren*, move the curser to the other side of the *Chinese entry*, and you will see a list of options to the right. Scroll to the right in order to find the Chinese character(s) that match the *Dictionary* entry. For example regarding *ren*, the following will appear to the right: 人, 任, 仁, 认, 忍, etc. You will have to select out of the options that sometimes might run for a number of lines the one that matches the *Dictionary* character(s). With even less effort, Chinese students and faculty should be able to find the right Chinese characters as well, should there be any uncertainty or doubt as to English and Chinese equivalents.

What it is not is a connotative and denotative dictionary, because there are many good ones readily available in most bookstores.

The authors have chosen the pinyin rather than the older Wade-Giles method of English phonetic equivalents because of the official recognition that the pinyin has received from the Chinese government.^① And while pinyin equivalents do not always render a precise phonetic equivalent for *English* phonetic *consonant* and vowel components, the pinyin can in most instances be very helpful in getting a handle on the phonetics of the Chinese *initials* and *finals* (see the list

① See p. VII note 3.

of initials and finals below).^①

Enclosed is a list of the basic *initials* and *finals*.

Pronunciation of *initials*^②

pinyin

b	p unaspirated as in spit
p	strongly aspirated p as in pit
m	m as in English mom
f	f as in English fun
d	t unaspirated as in stop
t	strongly aspirated as in top
n	n as in English nit
l	l as in English love
g	k, unaspirated as in skill
k	k, as in kill
h	x, like the English h, or like the Russian kha
j	tch (and like q), as in jingle
q	ch, like check
x	sh, as in she
zh	ts, with no aspiration, ch as between joke and church
ch	ts as in chin
sh	sh as in shoe
r	z, similar to English, azure
z	ts, unaspirated c, between suds and cats
c	ts, as in bats and strongly aspirated
s	as in sun
w	as in water

① Here, it is very important to note a distinction between the consonant and vowel elements of the English language, and the *initials* and *finals* of the Chinese counterpart. Initials and finals in Chinese are the fundamental elements of pinyin. It is almost always the case that each Chinese syllable “can be spelled with exactly one *initial* followed by one *final*.” See Wikipedia.org, “pinyin.”

② See, Wikipedia.org, “pinyin,” p. 4.

y as in **yes**
· (period in the middle) new syllable

Pronunciation of finals

pinyin

- I n/a

a as in **father**

o English **oo**

e continental **oe**

ê as in **bet**

ai as in **ai**

ei as in **hey**

ao as in **cow**

ou as in **so**

an as in **an**

en as in **taken**

ang **ang**

eng as in **sing**

ong as in **weng**

er as in **butter**

There are other finals beginning with i, u, ü, and it is recommended that you consult a Chinese grammar for further refinements of pronunciation.^① The list of terms is far from exhaustive, but the authors believe that the reader will find most terms that appear in the current literature, as well as in the history of Western philosophy beginning with the pre-Socratics, and Socrates, Plato and Aristotle.

Though this list is not designed to provide a full list of common Eastern philosophical terms, the readers will be pleased to find that some key ideas, es-

① For an account of the origins of the Chinese language, see *Chinese Writing* (volumes I & II), by Qiu Xigui, The Society for the Study of Early China and The Institute of East Asian Studies, University of California, Berkeley, 2000.

pecially those appearing in comparative philosophy of religion are also included, such as *Nirvana*, *Karma*, *dharma*, etc.

Some middle-Eastern terms are also included, again especially those that appear in comparative philosophy of religion, such as *Alah*, *Koran*, etc. These non-Western taxonomic expansions allow an author to find the most common terms used in Western and comparative philosophical discourse.

Readers are going to have to be satisfied with a starter to expressing Western philosophical terms in Chinese, since it is not uncommon to run into significant differences of various sorts and degrees when attention shifts from Western philosophical practices of inquiry to its Eastern counterpart. In the early Western history of ideas, what Plato meant by *Form* and what Aristotle meant by the term in the context of his "Form/Matter" scheme, involve distinctly different conceptual content largely foreign to what was happening in ancient Chinese thought. Take another example: the term *dialectic* has different meanings in the history of Western ideas, depending upon the authors that play in that complex historical narrative, say beginning with Plato and his notion of the dialectic, continuing with the modern senses given it by Georg Wilhelm Friedrich Hegel, Søren Kierkegaard, and continuing all the way up to the early part of the contemporary period, punctuated by Karl Marx's notion of the dialectic. By contrast, central categories in the Confucian school underwent their own peculiar and incredible refinement process as various Confucian followers added their own nuances to terms, some tracing their peculiar twists to prevenient notions embedded in the culture of the Xia Dynasty. ① One key example that has undergone unending scrutiny right up to the present is Shangdi (上帝). ② In both traditions, the history of discourses on the meaning of key terms as well as the history of their actual usage is seemingly endless. A proper determination of the variant meanings attaching to key terms in both traditions most often requires a careful reading of

① Dates given to the Xia (Hsia) Dynasty run as early as 2205 B. C.

② It has been translated, "Lord of Heaven," "God," and "Ancestral Spirit." See authors Tu Weiming, Roger Ames, and Zhao Dunhua. Note further, that the proper pinyin is Shangdi, not Shangti, since the latter is probably rendered, 上題. The more you use the pinyin, the more familiar you will become with the proper corresponding Chinese equivalents. As they say, "practice makes perfect."

the works of the philosophers who use the terms in question, along with a study of a reliable account of the history of those ideas as they are provided in dictionaries and lexicons.

There is also the limitation that will occur with regard to the task of finding philosophical equivalents when, for example, two terms in English often have only one Chinese "equivalent." The terms *problem* and *question* can have distinctly different meanings in English, but there is just one term in Chinese for both, *wenti* (问题). Often, it will be the context in which a term occurs in both languages that will help lend precision to a proper understanding of the terms used. To further complicate the equivalence issue, there are many terms in Chinese that have a dozen or two dozen meanings. Just as in English, "love," can have a variety of meanings including, "I love my dog," "I love peanut butter and jelly sandwiches," "I love my sister," "I love my friend," "I love my Mother," and, "I love God," there are a variety of meanings attaching to the Chinese word for love, *ai* (爱). While there might be some elements of similarity in the uses of the term in question, it is also likely that there will be elements of dissimilarity as well.

So the *Dictionary* may not always serve as a final reference for finding precise equivalents. In fact, there may be some difficulty from time-to-time in finding anything even close in meaning to a given Western category. That is to say, the authors agree that there are terms in Western philosophical discourse that might not have Chinese counterpart-equivalents, because sometimes radically disparate historical paths will have been cut by one tradition vis-à-vis the other.

Thus the *Dictionary* has recognized limitations. But it has strengths that over time will prove its worth, to Western scholars, as well as to those native to the Chinese language.

In addition to the work of the two authors, there has been a team of able graduate students who have carefully provided the pinyin and Chinese equivalents.

One further note might serve as a helpful instructive piece of advice. Chinese scholars contemplating the use of terms in English in scholarly publications are advised to have their paper/book drafts checked by a person fluent in Eng-

lish, just as it is advised that English-speaking scholars contemplating the use of terms in Chinese in scholarly works are urged to have their drafts checked by a person fluent in Chinese. It is a principle that has value for all scholarly publications that include foreign-language entries.

Access to a language that is standard in a culture as is Mandarin Chinese to mainland China, when taken seriously, can serve as a way to better understand the ideas, values, and beliefs of that culture. This general principle applies across cultures and their respective languages.

It has been our pleasure to work together on this project, along with the graduate students who helped bring it to completion. It is an even greater delight for us to see this work now in print, knowing its value for those contemplating bridging cultural and language barriers commonly encountered in intercultural practices of inquiry.

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