

评析本白话

诸子集成

啓功題

王宁
主编

北京广播学院

出版社



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副主编 王贵元 叶桂刚

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智功题

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序

古书今译的工作，近年来经一些先辈师长的提倡，引起了社会的重视，也有一些专家身体力行，亲自执笔来从事这项工作，出现了一些很有价值的译本，积累了一些宝贵的经验。但是，对这一工作的不同看法仍然是存在的：古书是否有必要今译？能不能今译？仍有一些人持否定的态度。这是因为，从客观上说，历史上的文献典籍中积淀很深的文化内涵，绝不是通过简单的文言和白话的语言转换就可以传达尽的。而且，文言和白话虽然都是汉语，但却是词汇系统、语法系统有了很大差距的不同时代的语言，要想完全对等的转换其实办不到，即使是水平再高的译者，在翻译过程中，语义上不得已的失落与添出也难以避免。读译文，总不如读原文更好。而从现实的情况说，如今社会上的古书今译的确非常杂乱，选材不问精华糟粕，译者不论对典籍是否进行过钻研，突击应付之作确实有之，有些译本或难点随便跳过，或成段删除原文，或随意编造译文——这种情况使一些学者颇为担心，直怕滥译下去会大量浪费纸张，无谓地消耗读者的精力，甚至贻误青年与热情的读者。

面临上述问题和分歧的存在，我们在接受广播学院出版社关于十三经与诸子的白话全译这一选题约稿时，曾经过相当长一段时间的踌躇。先秦（一部分已是魏晋）时代的经书与子书都是在中国文化史上有过权威影响的典籍，其中大部分典籍历代学者都有讲述，出现了不少集大成的注本，又有大量训诂材料与之相应，翻译的依据不愁没有。但是，这些典籍文化积淀极深，相当一部分涉及典章制度、古代习俗的词语译文难以下笔，校勘、辨伪、训诂等问题还有一些未能定论，译者如无一定的积累，要读的参考文献是相当多的。诸子的问题还不只是文字训诂问题，涉及古代的政治、经济、哲学、宗教、科技……等专门问题，有些专门问题一部典籍里就涉及多种，领域极为宽泛。而且，熟悉经、子训诂的人都有体会：历代注家在选择注点时，都是从他们那个时代，用专家的眼光来选择的，而他们认为不需注解的，有些对现代人仍很难理解。其实，有些注家对疑难问题也有“绕着走”的时候，何况，也有的典籍注解很少或没有注解，一部分难点可资借鉴之先期成果难以找到，一些典故的典源，一时也很难查到，不敢妄加译文。既要全译，上述问题都无法躲开。有一部分典籍和一部分典籍的某些章节是首次翻译，正反面的启发都没有，全靠统观全书、参考同时代、同作者的其他著作来理解。这些困难，曾使我们不敢动手来作这一工作。

经过相当一段时间的酝酿，我们对十三经与诸子的白话全译工作的意义有了进一步的认识。有人把古书的白话全译工作称为“普及工作”，其实，象十三经和诸子这样的典籍，即使译成白话，也不会被一般人当作普及读物来读的，这种白话译本所能产生的社会效应恐怕主要是两个方面：一方面，是给需要通过经书和子书获得历史的借鉴而又找不到充裕时间通读艰深文言文的研究者作参考，在他们对典籍的原貌和全貌有所了解后，再来精读自己所需的那一部分。这样作，可以避免断章取义和挂一漏万，另一方面，是使具有一定文化水平、对中国古代文献比较有兴趣的读者免去被文言文阻隔的困难，直接接触到经书、子书的全文，更快地提高文化素质。我们不能要求全社会都普及文言，更不宜在青年中提倡大量读文言作品，但了解我们国家与民族的历史、提高几代人的文化素质又势在必行，古书今译或能在某些方面对此起到一定的作用。何况，现在的今译，尤其是全译，不是太多了，而是还很缺乏，这一工作还是很有意义的。至于译文能否周满地反映历史文化原貌、全然消除时代的文化隔阂问题，我想如果双语翻译，比如英语、法语、德语、俄语……汉译可以部分地消除东西方异民族的文化隔阂，同一民族的时代隔阂恐怕不会更有甚者！即使由于种种原因，译文的准确度有不足之处，只要继续努力，是可以得到逐渐的改进的。严肃

的翻译多了，粗制滥造的东西便会自然淘汰；不成熟的翻译如不继续改进，也会被更好的译文代替，在这个过程中出一些昙花一现的译本难以避免，不能认为是浪费纸张。

我们这次约请的译者、评介者和审校者，在上述问题上，认识基本一致，这是译、校、评介的工作能够顺利完成的保证。

这里，我们还需要对以下几个问题加以说明：

（一）本书以《十三经注疏》（中华书局1980年影印本）和《诸子集成》（中华书局1954年用世界书局原版重印本）为主要底本，说法有分歧的尽量选择一种公认正确的结论。实在难以确定的，一般以上述两部书及其训诂为准。十三经句读有疑难的，以黄侃手批《白文十三经》句读为准。不合以上三书之处，一般都加注说明，只有赵守正先生译的《管子》因所取底本为《四部丛刊》本，同时参照其他注本作过勘正，因此，原文与《诸子集成》不合之处较多，译文没有一一加注。

（二）本书绝大部分是新译，其中少部分在征得作者或代理人的同意后，选用了一些现成的译文（这部分在译者名字后用了“原译”字样）。这部分译文的选入大约基于以下三种考虑：一是选了一些前辈学者的早年译文，以便吸取当时的翻译经验，例如高亨先生所译的《商君书》和《老子》，都是从早期译本中辑录的，杨伯峻先生所译的《论语》、《孟子》，我们是从他著的《论语译注》、《孟子译注》的第一次修订本上辑录的。二是选了一两部有影响的首次全译本，例如沈玉成先生译的《左传》、赵守正先生译的《管子》。三是在众多同一文献的译本中，选了几部有经验的作者的较新译作，例如黄寿祺、张善文先生译的《易经》、王世舜先生译的《庄子》和杨柳桥先生译的《荀子》等。这些译文在辑录入本书时，都经过一番统一体例的整理工作，并对译文作了不同程度的重新校订。

（三）为了尽量使译文合乎要求，我们采取了如下措施：

（1）一律采用直译。从体现原著精神说，意译比直译更有利。但意译容易出现主观随意性，掌握起来有一定困难。我们是第一次对“十三经”和“诸子”这样重要的典籍进行全译，经验不够丰富，积累还嫌不足，直译更便于忠实原著

（2）译文不能足意或原文词语内涵较多难以择定译语的，另加必要的注释。本书注释是译文的注释，不是对原文注释的摘取。

（3）译文一律不跳过词、句、段、章，实在难以翻译的词、文句和典故，采用阙疑的作法，加注存疑，使读者了解，并有利于专家师友指正。

（四）“十三经”与“诸子”中，都有一些典籍是不宜进行今译的。例如《仪礼》和《周礼》中有关典章制度和官职的名称，本身带有特定的含义，不可能有与之对应的现代汉语。又如《尔雅》，本是一部保存故训的“小学”专书，本来就无法进行一般意义上的翻译。但是为了真正做到全面介绍“十三经”与“诸子”，我们也采用了一些办法来处理这些问题。《仪礼》和《周礼》中的一些带有特殊含义的词语，一般采用译文直出原词语而另加注释的方法以示其意。《尔雅》则仅用现代汉语转换训诂体例以明确训释词与被训释词的关系，另对一部分义训的训释词语改用现代汉语加以表述。被训释词一律不译，个别引文适当加注。

（五）我们这次采用的是只印译文、不印原文的办法。这是因为，我们作为底本的《十三经注疏》和《诸子集成》多次印行，很多读者手中已经有了，不印原文，对多数读者说来，可以减轻一些购书的负担。在本书出版之后，是否需要在再度进行校订、修改后，另出文白对照的注本，这恐怕要根据今后的情况而定了。

这次的工作，是文字训诂学、文献学、古代文学、哲学史、思想史、经济史、军事史和中国通史各领域作者的合作。为了培养人才和将这项工作长期延续下去，评析者和译者中，都有一批中青年学者，而审校者则多半是在某一方面有专长和有经验的专家。我们自己 and 我们的作者对典籍的熟悉和理解还有不足之处，但大家的严肃认真的态度都是一样的。本书的几位责编，曾为了

约一部译稿或请一位作者冒着酷暑跑四五趟郊区；有些译者在翻译过程中所写的札记比译文要多出几倍；许多审校的先生严格要求译者，审校稿被退回几次的不是一部两部，而译者从未不耐烦过；有些审校与译者在一起切磋难点的译法，常常直到深夜……

尽管如此，限于我们的功底、水平，加之经验不足，本书的问题仍会很多，今后的校订修改任务还很大，我们诚恳地希望听到专家、师友和读者的批评。

王 宁
一九九二、三

PREFACE

To translate the ancient works into present-day language, which has been much advocated by some old scholars in the recent years, has attracted much public attention and, as a result of the efforts of some experts in this field, there have come out quite a lot good translations and have accumulated some valuable experience. But there still exist a lot of disagreements on it. Is it necessary to translate the ancient works into present-day language? And is it possible to translate them? Some people even hold negative attitudes to it. This is because the cultural connotations embedded in ancient works, in a strict sense, cannot be fully conveyed in the simple conversion of wen-yan (ancient or classical Chinese) bai-hua (present-day Chinese). Moreover, though both wen-yan and bai-hua are Chinese, they stand far apart in history and have quite different vocabularies and grammars wherein it is impossible to do absolute word-for-word rendering and, in turn, semantic loss or addition in the translation is unavoidable, even for an excellent translator. To read the translation is not so good as to read the original.

Considering the complicated current situation of translation, we may find that some translations, with no regard to dress or essence of the content, with no study of the original ancient works, have jumped to press; some of them skip the difficult parts or even a whole passage of the original or simply impress an arbitrary rendering on it. All these have been worrying some scholars with fear that such kind of mistranslation will not only waste a great amount of paper and readers' energy, but also mislead the youth and other enthusiastic readers.

Facing such disagreements and problems, we hesitated before accepting the invitation of Beijing Broadcast Institute Press to translate completely into bai-hua Shi-San Jing (the Thirteen Chinese Classics) and Zhu-Zi (the Works of Great Masters). These ancient works of pre-Qin dynasties (some of them written in dynasties of Wei and Jin) have played an authoritative influence in the history of Chinese culture and scholars of later dynasties have also talked or discussed a lot about most of them. There are many comprehensive annotated texts as well as interpretative books. All these may well lend themselves as proof and aid to our translation. But, because these works are deeply imbedded with cultural connotations, those words and phrases involving ancient institutions and customs are difficult to translate and some collations, discriminations, interpretations and so on, remain un-settled, which demands much knowledge of the translator who has to consult a lot of reference. Zhu-Zi involves not only the interpretation of language, but also many other specific fields, such as politics, philosophy, religion and science and technology; usually one book of the works touches upon many such specific problems. What's more, all those familiar with the interpretations of the Classics and the Masters' works may agree: what the annotators of all dynasties chose to annotate are annotated from their respective historical and personal perspectives, but what they left un-annotated may be very hard for us to understand. In fact, some annotators also took a 'go-around-it' approach; some works have very few or no annotations or interpretations; there is nothing to resort to about some difficult points; the origins of some allusions can not be found for the time being. All these add up to the obstacles in the translation. To do a complete translation of Shi-San Jin and Zhi-Zi, all the above-mentioned problems can not be averted. Some parts of the works and some works as a whole are translated for the first time, which means nothing positive or negative to resort to; they are rendered merely on the

basis of the study of the whole text and taking as reference the works of other contemporary writers and some other works of the same writer. However, just for all these reasons, we hesitated for a long time before we set about the translation.

After a long period of deliberation, we obtained a deeper and more comprehensive understanding of the significance of the bai-hua translation of Shi-San Jin and Zhu-Zi. Some people regard the complete bai-hua translation of these works as 'popularizing work', but, in fact, such works as Shi-San Jin and Zhu-Zi, even though translated into present-day Chinese, will not serve as popular books for readers. The social significance of the bai-hua translation of such works functions mainly in the following two ways. On the one hand, it provides itself as reference for those people who want to draw on these works in their various researches but do not have enough time to read the original in wen-yan. With the bai-hua translation, they can have at least an over-all understanding of the book and then go to read in detail the part they want in wen-yan, which may well avoid one-sided conclusions or citations. On the other hand, such kind of translation can get rid of the possible obstacles of wen-yan for those who are interested and have some training in ancient Chinese culture on their way to mastering the whole texts of such works and further improve their cultural level. It is not feasible to demand to popularize wen-yan in the whole society and it is not good to advocate reading wen-yan in the whole society and it is not good to advocate reading wen-yan among the youth, but it is imperative to acquaint ourselves with the history of our nation and our people and to improve the cultural level of the generations. These are where bai-hua translations come in. Today, bai-hua translations of ancient works, complete translations in particular, are far from enough, which renders significance to our present labour. As to the problem whether our translations can fully convey the original historical culture or can iron out the cultural barrier of different times, I think, if bi-lingual translations such as Chinese-English, French, German or Russian can to a large extent get rid of the misunderstanding between the occidental culture and the oriental culture, let alone the barriers of different times within the same nation! Even if the accuracy of translation may, for one reason or another, be far from perfect, it will be able to be improved, as long as more efforts are made. When more serious translations come out, those slipshod ones will die away; if imperfect translations remain unimproved, they will inevitably be replaced by better ones. In such a metabolic process of translation, some translation are bound to be transient, but they are not a waste of paper. All the translators, reviewers and collators of this project have reached a basic agreement on all the above-mentioned problems, which has, in turn, paved a smooth way for the translation, collation and review.

Furthermore, we have to clarify the following points.

1. This book is mainly based on Shi-San Jin Zhu Su (the Annotated Shi-San Jin, photo-offset copy by Chinese Publishing House <Zhong-Hua Shu Ju>, 1980) and Zhu-Zi Ji Cheng (The Annotated Collection of the Works of Great Masters, recopied from the edition of the World Publishing House <Shi Jie Shu Ju> by Zhong Hua Shu Ju, 1954). As for those disagreements on certain points, the widely-accepted conclusion is adopted. If it is rather hard to decide, generally the above two books and their interpretations are referred to. Bai-wen Shi-San Jin (The Half-Wen-Yan Thirteen Chinese Classics) written by Huang Kai is taken as criterion. Notes are usually given at the places where other books than these three are used as reference. However, Guan-Zi (the Work of Master Guan) translated by Zhao Shou-zheng is based on the master copy of Si-Bu Cong Shu (the collection of Classics, Historical Records, Works of Great Masters and Other Annotated Texts) and corrected with reference to other

annotated versions. Hence a lot of differences from Zhu-Zi Ji Cheng are not provided accordingly in the translation.

2. The greater part of this book is newly-translated, but a small section of ready-made translation is incorporated in it with the consent of the translators or their agents (As for this section, 'Original Translation' is put after the name of the translator). The incorporation of the ready-made translation is made out of the following three aspects of consideration. Firstly, we can learn some translation experiences from the ready translation by older scholars. For example, Shang-Jun Shu (the Book of the Duke of Shang) and Lao-Zi (the Book of Master Lao) translated by Mr. Gao Heng are taken from the earlier translation of the translator. Also, Confucius Analects and Mencius, translated by Mr. Yang Bo-jun, are taken from the first revised edition of his Lun-Yu Yi Zhu (Annotated Translation of Confucius Analects) and Meng-Zi Yi Zhu (Annotated Translation of Mencius). Secondly, one or two influential first complete translations of the works are selected, such as Zuo Zhuan (the Historical Records of Zuo Qiu-ming) by Sheng Yu-cheng and Guan-Zi by Zhao Shou-zheng. Thirdly, among the many translations of the same text, the newly-translated version by experienced translators are taken here, for example, Yi Jin (Book of Changes) translated by Mr. Huang Shou-qi and Zhang Shan-wen, Zhuang-Zi (the Work of Master Zhuang) by Mr. Wang Shi-shun and Xun-Zi (the Work of Master Xun) by Mr. Yang Liu-qiao, so on and so forth. In the incorporation of these translations, some work has been done to re-collate and harmonize them stylistically with the rest of the book.

3. The following measures are taken to bring the translations up to the mark as much as possible.

- a. Word-for-word translation is preferred. Of course, meaning translation is better than literal translation in conveying the emotional contents of the original. However, meaning translation is prone to become too subjective and there is great difficulty in using it. Since this is our first time to undertake a complete translation of such important classical works as the Thirteen Chinese Classics and the Works of Great Masters, we do not have much experience. Word-for-word translation is, therefore, more faithful to the original than meaning translation in this case.
- b. Some necessary annotations are added to where the original meaning cannot be fully rendered or the words and phrases in translation are hard to choose because of too many connotations in the original words or phrases. These annotations are those of translation.
- c. The translation does not skip over word, sentence, paragraph or chapter. When it comes to words, sentences and allusions which are really difficult to translate, we just add notes and leave the problems open for the readers to solve and for the experts to make comment.

4. There are some works in Shi-San Jin and Zhu-Zi which are not suitable to be translated into present-day Chinese. Take, for example, the names of certain rules and regulations and of official ranks in Li Ji (Book of Rites) and Zhou Li (Rite in Zhou Dynasty). These names contain some special meaning in themselves, the equivalence of which in modern Chinese cannot be found. Another example is Er Ya (Book of Interpretation of Words). This is a specific book of 'xiao-xue' (elementary knowledge of words) preserving the interpretations of ancient words and it is impossible to be translated in the ordinary way. However, in order to give a truly comprehensive introduction about the Shi-San Jin and Zhu-Zi, we still manage to take some measures to deal with these problems. As for those words with special meaning in Li Ji and Zhou Li, literal translation is preferred with annotations

to further explain their meaning. With regard to Er Ya, modern Chinese is used to change the interpretive style so as to identify the relationship between the explanatory words and the explained ones. In addition, some explanatory words are expressed in modern Chinese, while the explained ones are not translated. However, a few quotations are properly annotated.

5. In this book, only the translation is printed; the original texts are not provided. The reason for so doing lies in that Shi-San Jin Zhu Su and Zhu-Zi Ji Cheng, which are master copies of our translation, have been published for several times and many readers have these two copies. Thus, to most readers, the financial burden of buying the book can be reduced without the original included in. After the publication of this book, whether it is necessary to publish an annotated wen-yan—bai-hua copy with the proofreading and revising of the present book in the future depends, I think, on the circumstances of the future.

This project is a cooperation of people working in the fields as different as documentation, ancient literary history, history of philosophy, history of thought, history of economy, military history, interpretation and annotation of ancient texts and the comprehensive history of China. In order to train qualified personnel and carry on this project, we have chosen some young and middle-aged scholars as the reviewers and translators, whereas most of the collators are experienced experts in various fields. Our familiarity with and understanding of the the works may be far from perfect, but all of us have a serious attitude to it. In order to get a translation or look for a translator, the editors of this book went to the suburbs for four or five times in the blazing summer; in the process of translation, some translators took more notes than his final translation; many collators were very strict with the translators and the drafts of translation they returned to the translators for improvement were no less than one or two, but the translators were never feeling impatient; some collators sometimes discussed with the translators about the difficult points far into the night....

However, limited by our ability, scholastic level and inadequacy of experience, there many exist a lot of mistakes in the book and there must be a great amount of work to do in the future collation and revision. Thus, we sincerely wish to hear the criticism from all the experts, teachers, colleagues and readers.

Wang Ning
March, 1992
(trans. by Xu Xiao-qing)

《评析本白话诸子集成》

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