

【漢英對照】

今譯 楊伯峻 吳樹平

英譯 潘富恩 溫少霞

# 論語今譯

THE ANALECTS OF CONFUCIUS

(CHINESE-ENGLISH BILINGUAL EDITION)

Modern Chinese Translation by Yang Bojun & Wu Shuping

English Translation by Pan Fuen & Wen Shaohua

齊魯書社 Qi Lu Press

# 論語今譯

【漢英對照】

今譯 楊伯峻 吳樹平  
英譯 潘富恩 溫少霞

齊魯書社

魯新登字 07 號

論語今譯

(漢英對照)

今譯 楊伯峻 吳樹平

英譯 潘富恩 溫少霞

齊魯書社出版發行

(濟南經九路勝利大街)

山東人民印刷廠印刷

850×1168 毫米 32 開本 8.25 印張 5 插頁 196 千字

1993 年 3 月第 1 版 1993 年 3 月第 1 次印刷

印數 1—1000

ISBN 7—5333—0283—4

B·52 定價:6.80 元

## 前 言

《論語》這一書名，有它特定的含義。根據班固《漢書·藝文志》的記載，“論”是“論纂”的意思，“語”是“語言”的意思。孔子在日常生活和執教過程中，發表過許多言論，他的弟子也有不少言論。“論語”就是把這些言論論纂起來的意思。實際上，《論語》所載，不限於孔子及其弟子的言論，也包括了他們不少的社會實踐活動。也就是說，書中既記言，又載行。

《論語》共二十篇，每篇由若干章組成。這些篇章排列的先後，並沒有內在的聯系。即使前後兩章之間，也沒有什麼關連。而且，書中多次出現重複的章節。有些重複章節字句完全相同。如“巧言令色鮮矣仁”一章，先見於《學而篇》，又見於《陽貨篇》。還有的不同章節，只是文字詳略不同。如“君子不重”章，《學而篇》比《子罕篇》多出十一字，其他文字相同。另外，還有一些章節意思相同，記載有異。如《憲問篇》說：“不患人之不己知，患其不能也。”《衛靈公篇》又說：“君子病無能焉，不病人之不己知也。”兩章意思完全相同。從這些現象可以斷定，《論語》一書，不是由一個人編輯。大多數研究者認為，《論語》是在孔子死後，由孔子弟子和再傳弟子在不同時期編輯而成的。

孔子名丘，字仲尼，魯國陬邑（今山東曲阜）人。生於魯襄公二十二年（公元前551年），也有人認為生於魯襄公二十一年，死於魯哀公十六年（公元前479年）。據孔子自己所說，他是殷商苗裔。周武王滅了殷商，封殷商的微子啟於宋。孔子的先祖孔父嘉是宋國宗室，因為距離宋國始祖已經超過五代，便改為孔氏。孔

父嘉的後代防叔畏懼華氏的逼迫出奔到魯國，防叔生伯夏，伯夏生叔梁紇，叔梁紇生孔子。

孔子幼年喪父，家境中落。年輕時曾管理倉庫，看管牛羊。他勤於學習，博學多能。三十多歲時，開始講學授徒，打破了“學在官府”的傳統。魯定公九年（公元前501年），出任魯國中都宰，遷升為司空，又官大司寇。五十四歲時，代理宰相三個月。當時，魯定公和執政的季桓子接受齊國女樂，怠於政事，孔子復興周禮的抱負難以實現，他便帶領弟子周游列國，前後長達十四年。他先後到過衛、陳、曹、宋、鄭、蔡、楚等國，都沒有受到重用。魯哀公十一年（公元前484年），季康子以幣迎孔子，孔子返回魯國。這時，孔子已經六十八歲了。返魯後，他把主要精力投入到教育方面，又致力于整理《詩》、《書》、《易》等古代典籍，刪修《春秋》。

孔子所處的春秋時代，是奴隸制向封建制過渡的時期，諸侯兼併，戰爭頻仍，禮崩樂壞。為了變革社會現實，他建立了寬博宏大的思想體系。這一思想體系，主要保存在《論語》一書中。

從《論語》中可以看出，“仁”是孔子思想體系的核心。所謂“仁”，用孔子的話來說就是“愛人”。當然，對“仁”的理解不能過於狹窄，它有廣闊的內涵。“克己復禮為仁”，“能行五者（恭、寬、信、敏、惠）於天下為仁”，“己欲立而立人，己欲達而達人”也是“仁”。推己及人的忠恕之道，可以說是“仁”的核心，所以曾子有言：“夫子之道，忠恕而已矣。”“忠恕”與“愛人”是一致的。

從“仁”的主張出發，在政治上，孔子要求實行德政，重視教化，刑罰寬弛，經濟上惠民，使民“足食”。為了把德政變為現實，孔子主張舉拔賢人。

對待天命的認識，孔子繼承了原始宗教的天命觀，肯定了天的人格神地位。他承認，他的個人品德，肩負的使命，乃至個人的生死和社會治亂，都離不開天命。所以君子有三畏，“畏天命”居於首位。在他看來，“不知命，無以為君子”。但在天命面前，孔子

反對消沉，主張順應天命，有所作為。孔子一方面相信天命，另一方面又不贊同利用卜筮探求天意，對鬼神也採取敬而遠之的態度，既不相信，也不否定。這與傳統的觀念有所不同。

孔子在長期的教育實踐中，提出了許多教育主張。“有教無類”是他收取學生的原則，這就使過去沒有資格接受教育的基層平民，得到了受教育的機會。這種思想的形成，與他早年卑微貧困的處境不無關係。孔子教育學生的最終歸宿，是讓他們出來作官從政。在教育方法上，他主張“學而時習之”，溫故知新；提倡因材施教，教育內容因人而異；強調“知之為知之，不知為不知”，老老實實地學習；主張治學先要立人，強調品德的重要性。

孔子的思想在中國歷史上影響極大。自漢武帝罷黜百家，獨尊儒術以後，確立了孔子思想的至尊地位。他的思想影響滲透到中國歷史的每一個領域。今天，不論是研究孔子，還是研究中國歷史，都離不開《論語》。它在封建社會被尊崇為經典，是每一個學子的必讀之書。我們把它翻譯成現代語體文，會給學習《論語》的讀者帶來一些方便。

楊伯峻以前撰寫了《論語譯注》，由中華書局出版。又撰寫了《白話四書》，內有《論語》譯文。這次翻譯《論語》，是在楊伯峻的兩個譯本基礎上修訂而成。修訂工作由吳樹平獨力完成。

## MODERN CHINESE TRANSLATOR'S PREFACE

The name of this book, *Lun Yü* (The Analects of Confucius), has its own particular meaning. According to Ban Gu's The History of the Han Dynasty, the character Lun means editing and Yü means speeches. Confucius made many speeches in everyday life and in the course of his teaching activities, and so did his disciples. Lun Yü thus means edited speeches. As a matter of fact, this book records the speeches made by Confucius and his disciples and also includes their social practice. In other words, the book records both speeches and conduct.

The Analects of Confucius consists of 20 books with a number of chapters in each. There is no internal order in their arrangement and there is even no relationship between the adjacent chapters. Moreover, there are chapters that reappear a number of times. Some of them are completely the same, for example, the chapter of "Honey words and flattering looks seldom speak of human-heartedness" first appears in BOOK I XUE ER, and then reappears in BOOK XVII YANG HUO. Some chapters reappear in different words and length, for example, the chapter of "A superior man, if he is not grave..." first appears in BOOK I XUE ER, but when it reappears in BOOK IX ZI HAN, it is 11 characters longer, whereas the rest

of it is the same. Besides, some chapters share the same meaning but they are presented in different forms, for example, the chapter of "I'm not concerned at men's not knowing me, I'm concerned at my own want of ability." in BOOK XIV XIAN WEN and the chapter of "A superior man is distressed by his own want of ability. He is not distressed by other's not knowing him." in BOOK XV WEI LING GONG are of the same meaning. It might therefore be concluded that the Analects of Confucius was not compiled by one person, but was, as most researchers agree, compiled by several of Confucius' disciples and their own disciples, at different times after his death.

Confucius' name is Qiu, his personal name Zhongni. He was born in Zuo County of the state of Lu (today's Qufu County, Shandong Province) in the 22nd year of the reign of Duke Xiang of Lu (551 B. C. , or in the 21st year of this reign, believed by others. ) and died in the 16th year of the reign of Duke Ai of Lu (479 B. C. ). He said, he was the descendant of the imperial family of Shang Dynasty. After King Wu of Zhou overthrew the Shang Dynasty, Wei Zi, a member of the imperial family of Shang Dynasty, was made the prince of Song. Confucius' ancestor, Kong Fujia, was the imperial clansman of the State of Song. It was from Kong Fujia that the new surname of his family was taken since he was five generations later than the ancestors in the State of Song. Kong Fujia's descendant Fangshu went to the State of Lu to seek refuge from Hua's intrigues. Fangshu gave birth to Boxia, and from him came Shuliang He, the father of Confucius.

When Confucius was very young his father died and so he



suffered a fall in his family fortune. As a young man, he made a living by looking after cattle and sheep. He was very diligent in learning and he became very learned and versatile. In his thirties, he began to recruit and lecture disciples, which broke the convention that "education must be monopolized by the government". Confucius took the post of the senior official of Zhongdu in the 9th year of the reign of Duke Ding of Lu (501 B. C. ) and was promoted to minister of public affairs and minister of crimes, later. At the age of 54, he acted for the Prime Minister for three months. At that time, Duke Ding of Lu and the governor Ji Huan Zi neglected state affairs and indulged in sensual pleasures. Finding it impossible to realize his ambition---the revival of the Zhou Dynasty's rituals. Confucius set off on 14 years' travels through various states such as Wei, Chen, Cao, Song, Zhen, Cai and Chu, but he was not assigned to a high post in any of these places. In the 11th year of the reign of Duke Ai of Lu (484 B. C. ) he returned to Lu and was welcomed and given gifts from Ji Kang Zi. At that time Confucius was over 68 years old. After his return to Lu, he was fully engaged in education and he collated the classics such as the Book of Poetry, the Book of History and the Book of Changes and he revised the Spring and Autumn Annals.

Confucius lived in the Spring and Autumn Period, which was a transition period from slavery to feudalism. Vassals annexed territories from each other, wars broke out frequently and there was decline in social morality. To reform society, Confucius established a grand system of thinking, which was mainly contained in the Analects of Confucius.

It can be seen in this book that Ren (human-heartedness or perfect virtue) is central in his system of thinking. Ren, in his own words, is "to love people". Ren, of course, should not be understood in too narrow a sense since it suggests a much wider connotation. "To subdue one's self and turn to propriety is perfect virtue." "He who can put five things (gravity, open-heartedness, sincerity, earnest and kindness) into practice everywhere under heaven is a man of perfect virtue." "Desiring to sustain himself, sustains others; desiring to develop himself, develops others" is also Ren. Confucius himself put himself in the place of another and this kind of Zhong (loyalty) and Shu (consideration) could be considered as the core of Ren. Zen Zi said, "The Master's teaching consists of the principle of loyalty and consideration, and that is all. Zhong and Shu are consistent with 'loving people'".

From the viewpoint of Ren, what Confucius advocated on politics were: governing by virtue, emphasis on education, mitigation of severe punishment; and what he advocated on economy were: benefiting people and supplying them with sufficient food. In order to put governing by virtue into practice, he suggested selecting and promoting the talents and virtue.

Regarding the will of Heaven, Confucius inherited the views from those of primitive religion which held Heaven as the Deity. He accepted that his personality, his mission, even his life and death, and the social order are all in control of the will of Heaven. Therefore, there were three things of which a superior man stood in awe, and above all else he stood in awe of the will of Heaven. In his opinion, "he who does not know

the will of Heaven cannot be a superior man." But Confucius opposed submitting to the will of Heaven. Instead, he advocated obedience to the will of Heaven and living with a positive aim. Confucius believed in the will of Heaven, but on the other hand, he also was against divining and advocated a reverent and timid attitude toward the spirits and gods, which he neither believed in nor denied. This differs from the conventional ideas of the time.

In the course of his teaching over a long period, Confucius put forward lots of views on education. In recruiting disciples, he followed the guideline "Education recognizes no castes", which, as a result, provided opportunities for the common people to be educated. These people had no right to get an education in the past. These ideas were largely fostered by the humbleness and poverty that Confucius suffered when he was young. The ultimate goal of his teaching was to prepare students for posts in the government. In respect of the teaching methods, he suggested that "One should learn and review constantly one has learned". He thought that by reviewing old knowledge one gains new knowledge. He proposed that students should be taught according to their aptitude and that teaching material should be student-based. He insisted that "say you know it when you know a thing and admit you do not know it when you do not know a thing"---an honest attitude to learning. He put self-cultivation before study and he emphasized the moral sense.

Confucius' doctrines had great influence on Chinese history. Han Wudi rejected other schools of thoughts but held Con-

fucianism in esteem and so its leading position in Chinese history was established. Its influence was so extensive in China that the Analects of Confucius is indispensable even now, either for studies on Confucius himself or for studies in Chinese history. The Analects of Confucius was worshipped as a classic in the period of the feudal society and every scholar was required to read it. We have translated it into modern Chinese in the hope that it may be of some convenience to those who study it.

This book is a revised version based on Yang Bojun's two versions: Analects of Confucius with Translation and Annotation (published by Zhonghua Publishing House), and a Modern Chinese Version of Four Books, which contains the Analects of Confucius. This modern Chinese edition was revised by Wu Shuping.

## 英 譯 說 明

《論語》是中國人的聖經。

在數千年的歷史長河中，孔子思想對中國社會、文化乃至民族心理結構等各方面發生了非常深刻而廣泛的影響；而且，孔子思想還跨出了國界，在東亞文化圈中居主導地位，可以說，沒有孔子思想，東亞文明便不成其為東亞文明了；不僅如此，孔子思想對整個世界的影響也是舉世矚目的，人們已把孔子作為改變世界面貌的思想家之一。孔子思想主要記載在《論語》一書里。孔子思想對中國的影響，主要靠一部《論語》；其對東亞的影響，主要靠一部《論語》；其對世界的影響，還是主要靠一部《論語》。

人們普遍認為，在未來世界文化中，孔子思想將繼續扮演一個重要角色。這仍然要靠一部《論語》。

由於《論語》的特殊歷史地位，歷代都有大批的《論語》研究者和注釋者。在古代，最經典的注本是朱熹的《論語集注》；在當代，較權威的注本為楊伯峻的《論語譯注》；如今，吳樹平又在楊氏譯注的基礎上加以修訂，這就進一步提高了其學術價值。

《論語》的英文全譯本自上世紀中葉就出現了；其後，又有多種譯本問世。遺憾的是，目前反映當代中國《論語》研究成果的《論語》英譯本還不多見。正是為了彌補這個不足，我們以吳樹平修訂的今譯本為根據將《論語》譯成英文，同時兼採國外的《論語》研究成果，參考了 James Legge 的 Confucian Analects, Leonard A. Lyall 的 The Sayings of Confucius 和 Arthur Waley 的 The Analects of Confucius 等譯本。

在翻譯過程中我們發現，由於文化的差異，孔子思想的許多重要概念在英語中很難找到對應的詞，我們只能以大致相當的詞譯之，而在其首次出現時於括號中標上漢語拼音；其次，《論語》各篇篇名，不過是摘取每篇開頭幾個重要字眼來命名的，並無其它意義，故翻譯時只能以漢語拼音標之；另外，為了便於理解，我們在必要的地方作了少量注解。特此說明。

本書全部英文稿譯出後，承亞洲語言與研究中心聯席主席 Colin Mackerras 教授和來自美國 Beloit 大學的復旦大學留學生 Jona Thaw Levitt 先生認真作了審校，謹在此深致謝忱！

譯文不足之處，願受教焉。

## ENGLISH TRANSLATOR'S NOTE

The position of the Analects of Confucius in Chinese culture is just like that of the Bible in western culture.

For thousands of years, Confucianism has exerted a far-reaching influence on Chinese society, culture and on the Chinese psychology. Its influence has extended abroad and Confucianism has held a leading position in the East Asian Cultural Circles. It might be said that East Asian Civilization would not come into being without Confucianism. What is more, its influence on the whole world is apparent since Confucius is considered as one of the greatest thinkers who have changed the world. Confucian doctrines are mainly recorded in the Analects of Confucius. Its influence on China is maintained by the Analects of Confucius; its influence on East Asia is maintained by the Analects of Confucius; its influence on the world is maintained by the Analects of Confucius, too.

It is generally acknowledged that Confucianism will continue to play an important role in the world culture in the future, and this still would be based on the Analects of Confucius.

Owing to its special historical significance, there have been a large number of researchers and annotators of the

Analects of Confucius in different periods. In ancient times, Zhu Xi's the Annotated Analects of Confucius was considered as a classic in annotating the Analects of Confucius, whilst in the modern period Yang Bojun's the Analects of Confucius with Translation and Annotation would be considered more authoritative. Now Wu Shuping has improved its academic value by his revised version based on Yang Bojun's annotations.

The first complete English version of the Analects of Confucius was made in the middle of the last century, after which there were a number of different English versions. It is a pity that there are now few English versions which reflect the results of contemporary researches on the Analects of Confucius in China. Therefore we have done service by once again translating the Analects of Confucius into English. This English version is made from Wu Shuping's revised version, with reference to Confucian Analects by James Legge, the Sayings of Confucius by Leoard A. Lyall and the Analects of Confucius by Arthur Waley.

In the course of translating this book, we have found it difficult to render many important concepts of Confucianism exactly into English because of the cultural differences. Therefore they have been rendered in an approximation of their literal meaning, with Pinyin in place of Chinese characters in the brackets for the terms that appear for the first time. As for the titles of each book in the Analects of Confucius, they are merely a few important Chinese characters in the first sentence of each book. They have no specific meaning. So we just put them into Pinyin. We have made some notes when necessary for fur-



ther understanding.

We are greatly indebted to Professor Colin Mackerras, co-director of the Key Centre for Asian Languages and Studies, and to Mr. Jona Thaw Levitt, an exchange student from Beloit College in the U. S. A. , and is now at Fudan University. They took the trouble to read through the English manuscript and carefully correct it. They helped us in polishing the language.

Needless to say, there are some inadequacies in this book. Any suggestions or comments are welcome.