

Chinese-English edition

中英文对照

CONFUCIUS

The Analects

论语



中华书局
ZHONGHUA BOOK COMPANY



ISBN 978-7-101-06228-1



9 787101 062281 >

定价：36.00 元

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The Analects

论语

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图书在版编目 (CIP) 数据

论语: 汉英对照 / (春秋) 孔丘著; 杨伯峻今译;
刘殿爵英译. — 北京: 中华书局, 2008. 8 (2008. 9 重印)
ISBN 978 - 7 - 101 - 06228 - 1

I. 论… II. ①孔…②杨…③刘… III. ①儒家
②论语 - 译文 - 汉、英 IV. B222. 24

中国版本图书馆 CIP 数据核字 (2008) 第 109216 号

书 名	论语 (中英文对照)
今 译 者	杨伯峻
英 译 者	刘殿爵
责任编辑	张继海 王瑞玲
出版发行	中华书局 (北京市丰台区太平桥西里 38 号 100073) http://www.zhbc.com.cn E-mail: zhbc@zhbc.com.cn
印 刷	北京市白帆印务有限公司
版 次	2008 年 8 月北京新 1 版 2008 年 9 月北京第 2 次印刷
规 格	开本/787 × 1092 毫米 1/32 印张 12 插页 2 字数 250 千字
印 数	4001 - 8000 册
国际书号	ISBN 978 - 7 - 101 - 06228 - 1
定 价	36.00 元

出版说明

《论语》是中国人的经典。不仅如此，在日本、朝鲜半岛、越南等传统汉文化圈内，千百年来，《论语》也是广为人们传诵和学习的中国典籍之一。随着近代以来中外交流的日益密切，《论语》更成为具有世界意义的经典，集中代表了东方儒家文化的思想智慧。西方人也好，东方人也罢，欲了解中国的传统，了解中国人的精神世界与思想本源，就必须阅读《论语》。

进入 21 世纪，中国的发展与崛起引来全球的瞩目，中华文化也从未像今天这样受到国际社会如此的重视。《论语》——这部承载了厚重文化积淀的传统经典，正重现勃勃生机，在海外知识界与普通读者中获得了空前的关注。为此我们决定出版中外文对照本的《论语》，以满足中文世界之外的更广大范围内的阅读需求。

继不久前推出中日文对照本《论语》之后，我们这次推出了中英文对照本《论语》。它包括《论语》原文、中文今译和英文今译三部分。《论语》原文和中文今译我们依据的是最权威的杨伯峻先生的译本，英文今译则选用了企鹅出版集团出版的著名学者刘殿爵（D. C. Lau）先生的译本。刘殿爵先生在伦敦大学执教

近 30 年，在西方汉学界享有很高声望。他的译本被誉为具有里程碑的意义，已经成为长销不衰的“企鹅经典”。需要说明的是，对于《论语》原文的理解，杨、刘二位先生偶尔会有差异。这些地方我们均保留原貌，用斜体字表示，敬希读者注意。

中华书局编辑部

二〇〇八年七月

Note on New Bilingual Edition

I have taken the opportunity of this new bilingual edition to give the translation a thorough revision. The revisions are of two kinds. First, there are cases where I have made changes in the interpretation of the original text. Second, there are passages where I have tightened the translation. In this respect I think elegance should give place to accuracy wherever there is conflict between the two.

I must thank Professor D. E. Pollard of the School of Oriental and African Studies who happened to be visiting The Chinese University of Hong Kong for his kindness in reading the revised translation and giving valuable advice.

Hong Kong

D.C.L.

April 1988

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The Analects of Confucius
(*Lun yü*)

学而篇第一

1. 子曰：“学而时习之，不亦说乎？有朋自远方来，不亦乐乎？人不知，而不愠，不亦君子乎？”

孔子说：“学了，然后按一定的时间去实习它，不也高兴吗？有志同道合的人从远处来，不也快乐吗？人家不了解我，我却不怨恨，不也是君子吗？”

2. 有子曰：“其为人也孝弟，而好犯上者，鲜矣；不好犯上，而好作乱者，未之有也。君子务本，本立而道生。孝弟也者，其为仁之本与！”

有子说：“他的为人，孝顺爹娘，敬爱兄长，却喜欢触犯上级，这种人是很少的；不喜欢触犯上级，却喜欢造反，这种人从来没有过。君子专心致力于基础工作，基础树立了，‘道’就会产生。孝顺爹娘，敬爱兄长，这就是‘仁’的基础吧！”

3. 子曰：“巧言令色，鲜矣仁！”

孔子说：“花言巧语，伪善的面貌，这种人，‘仁德’是不会多的。”

4. 曾子曰：“吾日三省吾身——为人谋而不忠乎？与朋友交而不信乎？传不习乎？”

BOOK 1

1. The Master said, "Is it not a pleasure, having learned something, to try it out at due intervals? Is it not a joy to have like-minded friends come from afar? Is it not gentlemanly not to take offence when others fail to appreciate your abilities?"¹

1. Cf. XIV.30, XV.19.

2. You Zi said, "It is rare for a man whose character is such that he is good as a son and obedient as a young man to have the inclination to transgress against his superiors; it is unheard of for one who has no such inclination to be inclined to start a rebellion. The gentleman devotes his efforts to the roots, for once the roots are established, the Way will grow therefrom. Being good as a son and obedient as a young man is, perhaps, the root of *a man's character*."

3. The Master said, "It is rare, indeed, for a man with cunning words and an ingratiating countenance to be benevolent."²

2. Part of this saying is also found in V.25.

4. Zeng Zi said, "Every day I examine myself on three counts. In what I have undertaken on another's behalf, have I failed to do

学而篇第一

曾子说：“我每天多次自己反省：替别人办事是否尽心竭力了呢？同朋友往来是否诚实呢？老师传授我的学业是否复习了呢？”

5. 子曰：“道千乘之国，敬事而信，节用而爱人，使民以时。”

孔子说：“治理具有一千辆兵车的国家，就要严肃认真地对待工作，信实无欺，节约费用，爱护官吏，役使老百姓要在农闲时间。”

6. 子曰：“弟子，入则孝，出则悌，谨而信，泛爱众，而亲仁。行有余力，则以学文。”

孔子说：“后生小子，在父母跟前，就孝顺父母；离开自己房子，便敬爱兄长；寡言少语，说则诚实可信，博爱大众，亲近有仁德的人。这样躬行实践之后，有剩余力量，就再去学习文献。”

7. 子夏曰：“贤贤易色，事父母，能竭其力；事君，能致其身；与朋友交，言而有信。虽曰未学，吾必谓之学矣。”

子夏说：“对妻子，重品德，不重容貌；侍奉爹娘，能尽

BOOK 1

my best? In my dealings with my friends have I failed to be trustworthy in what I say? Have I failed to practise repeatedly what has been passed on to me?"

5. The Master said, "In guiding a state of a thousand chariots, approach your duties with reverence and be trustworthy in what you say; keep expenditure under proper regulation and love your fellow men; employ the labour of the common people in the right seasons."
6. The Master said, "A young man should be a good son at home and an obedient young man abroad, sparing of speech but trustworthy in what he says, and should love the multitude at large but *cultivate the friendship of his fellow men*.³ If, after all these activities, he has any energy to spare, let him use it to making himself cultivated."

3. For the contrast of *ren* (fellow men) with *zhong* (multitude) see XVII.6.

7. Zi-xia said, "I would grant that a man is, indeed, schooled who shows deference to men of excellence by putting on the right countenance, who exerts himself to the utmost in the service of

学而篇第一

心竭力；服事君上，能豁出生命；同朋友交往，说话诚实守信。这种人，虽说没学习过，我一定说他已经学习过了。”

8. 子曰：“君子不重，则不威；学则不固。主忠信。无友不如己者。过，则勿惮改。”

孔子说：“君子，如果不庄重，就没有威严；即使读书，所学的也不会巩固。要以忠和信两种道德为主。不要跟不如自己的人交朋友。有了过错，就不要怕改正。”

9. 曾子曰：“慎终，追远，民德归厚矣。”

曾子说：“谨慎地对待父母的死亡，追念远代祖先，自然会导致老百姓归于忠厚老实了。”

10. 子禽问于子贡曰：“夫子至于是邦也，必闻其政，求之与？抑与之与？”

BOOK 1

his parents and offers his person to the service of his lord, and who, in his dealings with his friends, is trustworthy in what he says, even though he be said to be unschooled.”

8. The Master said, “A gentleman who lacks gravity does not inspire awe. A gentleman who studies is unlikely to be inflexible.

“Make⁴ it your guiding principle to do your best for others and to be trustworthy in what you say. Do not accept as friend anyone who is not as good as you.

“When you make a mistake, do not be afraid of mending your ways.”

4. The whole of what follows is found also in IX.25 while the opening sentence is found also in XII. 10.

9. Zeng Zi said, “Conduct the funeral of your parents with meticulous care and let not sacrifices to your remote ancestors be forgotten, and the virtue of the common people will incline towards fullness.”

10. Zi-qin asked Zi-gong, When the Master arrives in a state, he invariably gets to know about its government. Does he seek this

学而篇第一

子贡曰：“夫子温、良、恭、俭、让以得之。夫子之求之也，其诸异乎人之求之与？”

子禽向子贡问道：“他老人家一到哪个国家，必然听得到那个国家的政事，求来的呢？还是别人自动告诉他的呢？”

子贡道：“他老人家是靠温和、善良、严肃、节俭、谦逊来取得的。他老人家获得的方法，和别人获得的方法，不相同吧？”

11. 子曰：“父在，观其志；父没，观其行；三年无改于父之道，可谓孝矣。”

孔子说：“当他父亲活着，〔因为他无权独立行动，〕要观察他的志向；他父亲死了，要考察他的行为；若是他对他父亲的合理部分，长期地不加改变，可以说做到孝了。”

12. 有子曰：“礼之用，和为贵。先王之道，斯为美；小大由之。有所不行，知和而和，不以礼节之，亦不可行也。”

有子说：“礼的作用，以遇事都做得恰当为可贵。过去圣明君王的治理国家，可宝贵的地方就在这里；他们小事大事都做得恰当。但是，如有行不通的地方，便为恰当而求恰当，不用一定的规矩制度来加以节制，也是不可行的。”