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理雅各 英译  
吴松 译注



# 论语

The Analects  
双语插图本





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## ■ 学而第一

### BOOK I. HSIO R.

- 1.1 原文 子曰：“学而时习之，不亦说乎<sup>①</sup>？有朋自远方来，不亦乐乎？人不知而不愠<sup>②</sup>，不亦君子乎？”

今译 孔子说：“学习后在适当的时候去实习它，不也很快乐吗？有志趣相合的人远道来访，不也很快乐吗？别人不了解我，却不怀怨，不也可称君子吗？”

① 说，同“悦”。

② 愠(yùn)，愠怒，恼怒。

The Master said, 'Is it not pleasant to learn with a constant perseverance and application? Is it not delightful to have friends coming from distant quarters? Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?'

- 1.2 原文 有子曰：“其为人也孝弟<sup>②</sup>，而好犯上者，鲜矣<sup>③</sup>；不好犯上，而好作乱者，未之有也<sup>④</sup>。君子务本，本立而道生。孝弟也者，其为仁之本与<sup>⑤</sup>！”

今译 有子说：“为人孝顺父母、尊敬兄长，却喜欢冒犯尊长的，很少；不喜欢冒犯尊长，却喜欢作乱的，还未曾有过。君子致力于根本，根本确立，修为自然渐增。孝顺父母、尊敬兄长，大概是遵行仁爱的根本吧！”

① 有子，孔子弟子，姓有名若。

② 弟(tì)，今作“悌”，敬爱兄长。

③ 鲜(xiǎn)，很少，非常少。

④ 未之有也，按照后代的习惯当作“未有之也”。上古否定句的代词宾语往往在动词前面，以现在的角度看，就是宾语前置了。

⑤ 与(yú)，助词，表反诘，今作“软”。

\* 为保持英译原貌，某些细微之处的译法与白话文翻译无法严格对应。以下恕不一一指出。

The philosopher Yu said, 'They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion.'

'The superior man bends his attention to what is radical. That being established, all practical courses naturally grow up. Filial piety and fraternal submission!—are they not the root of all benevolent actions?'

### 1.3 原文 子曰：“巧言令色，鲜矣仁！”

**今译** 孔子说：“用尽心思以好话、伪善的外表取悦于人，这样的人几乎就谈不上仁了！”

The Master said, 'Fine words and an insinuating appearance are seldom associated with true virtue.'

### 1.4 原文 曾子曰<sup>①</sup>：“吾日三省吾身<sup>②</sup>：为人谋而不忠乎？与朋友交而不信乎？传不习乎？”

**今译** 曾子说：“我每天从三方面反省自己：为人谋事有没有不忠？和朋友交往有没有失信？老师所传授的有没有熟习？”

① 曾子，孔子弟子，姓曾名参，字子舆。

② “三省”之“三”也可以解释为“多次”。

The philosopher Tsang said, 'I daily examine myself on three points:— whether, in transacting business for others, I may have been not faithful;— whether, in intercourse with friends, I may have been not sincere;— whether I may have not mastered and practised the instructions of my teacher.'

### 1.5 原文 子曰：“道千乘之国<sup>①</sup>，敬事而信，节用而爱人，使民以时。”

**今译** 孔子说：“治理中等诸侯国（有战车千乘），做事要恭谨讲诚信，节约开支，关爱士人，役使百姓要避开农时。”

① 道，此同“导”。

The Master said, 'To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure, and love for men; and the employment of the people at

the proper seasons.’

- 1.6 **原文** 子曰：“弟子入则孝，出则弟，谨而信，泛爱众，而亲仁。行有余力，则以学文。”

**今译** 孔子说：“晚辈年轻人在家孝顺父母，在外尊敬兄长，恭谨守信，广爱众人，亲近仁者。做到这些还有余力，就用来学习典籍。”

The Master said, ‘A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies.’

- 1.7 **原文** 子夏曰<sup>①</sup>：“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。”

**今译** 子夏说：“（对妻子）重贤德轻容色，服侍父母能竭尽所能，报效君王能不顾其身，与朋友交往言而有信。（这种人）即便有人说他没有修学，我也一定说他学了。”

①子夏，孔子弟子，姓卜名商。

Tsze-hsia said, ‘If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his parents, he can exert his utmost strength; if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere:— although men say that he has not learned, I will certainly say that he has.’

- 1.8 **原文** 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。”

**今译** 孔子说：“君子不稳重，就没有威仪；去读书，所学也不会扎实。做什么事都要以忠信为基准。不要与自己无所师法的人交友。有过错就不怕改正。”

The Master said, ‘If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid. Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them.’

- 1.9 **原文** 曾子曰：“慎终，追远，民德归厚矣。”



**今译** 曾子说：“于父母丧能尽哀，于祖先祭能尽敬，就能感化百姓，让他们品性淳厚。”

The philosopher Tsang said, ‘Let there be a careful attention to perform the funeral rites to parents, and let them be followed when long gone with the ceremonies of sacrifice;— then the virtue of the people will resume its proper excellence.’

1.10 **原文** 子禽问于子贡曰<sup>①</sup>：“夫子至于是邦也，必闻其政。求之与？抑与之与？”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！”

**今译** 子禽向子贡问道：“夫子所到之国，都能知晓其国政事。是自己求问的，还是人家自愿和他讨论？”子贡说：“夫子是凭借温和、良善、恭敬、节制、谦逊得到的。夫子就是求问政事，大概也和别人不一样吧！”

<sup>①</sup>子禽，姓陈名亢。子贡，姓端木名赐。两人都是孔子弟子。孔子德行醇笃，别国的人也愿意向他咨询政事。即使有没有谈及的事情，孔子从容求问，迥异于他人的刻意打探。

Tsze-ch'in asked Tsze-kung, saying, ‘When our master comes to any country, he does not fail to learn all about its government. Does he ask his information? or is it given to him?’ Tsze-kung said, ‘Our master is benign, upright, courteous, temperate, and complaisant, and thus he gets his information. The master’s mode of asking information!— is it not different from that of other men?’

1.11 **原文** 子曰：“父在，观其志；父没，观其行；三年无改于父之道，可谓孝矣。”

**今译** 孔子说：“父亲在世，观察他的志向；父亲过世，观察他的行为；服丧三年间不改变父亲合理的做法，可以称得上孝了。”

The Master said, ‘While a man’s father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial.’

1.12 **原文** 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。”

**今译** 有子说：“施行礼仪，贵在和谐。先王的典章方略，最好的地方就在这里，

大事小事都遵循它。不是每件事都追求和谐,为和谐而和谐,不以礼仪来节制,就不能做。”

The philosopher Yu said, 'In practising the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them. Yet it is not to be observed in all cases. If one, knowing how such ease should be prized, manifests it, without regulating it by the rules of propriety, this likewise is not to be done.'

1.13 **原文** 有子曰：“信近于义，言可复也。恭近于礼，远耻辱也。因不失其亲<sup>①</sup>，亦可宗也<sup>②</sup>。”

**今译** 有子说：“如果信诺合乎义，就是可以实践的。如果恭敬合乎礼，就能使自己远离耻辱。如果依靠可亲的人，就能效法他们。”

① 因，凭借。

② 宗，效法。

The philosopher Yu said, 'When agreements are made according to what is right, what is spoken can be made good. When respect is shown according to what is proper, one keeps far from shame and disgrace. When the parties upon whom a man leans are proper persons to be intimate with, he can make them his guides and masters.'

1.14 **原文** 子曰：“君子食无求饱，居无求安，敏于事而慎于言，就有道而正焉，可谓好学也已。”

**今译** 孔子说：“君子吃饭不求饱，居住不求安稳，做事敏捷勤奋，说话谨慎，去请教有道者匡正自己，这样就可以称得上好学了。”

The Master said, 'He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor in his dwelling place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle that he may be rectified;— such a person may be said indeed to love to learn.'

1.15 **原文** 子贡曰：“贫而无谄，富而无骄，何如？”子曰：“可也。未若贫而乐，富而好礼者也。”

子贡曰：“《诗》云：‘如切如磋，如琢如磨<sup>①</sup>’，其斯之谓与<sup>②</sup>？”子曰：“赐也，始

可与言《诗》已矣。告诸往而知来者。”

**今译** 子贡说：“贫穷而不谄媚，富裕而不自傲，怎么样？”孔子说：“可以了。不如贫穷却自乐于道，富裕而喜好礼仪。”

子贡说：“《诗经》说：‘如切如磋，如琢如磨’，讲的就是这个吗？”孔子说：“赐啊，这就可以和你谈《诗经》了。告诉一点就能领悟其他。”

① 切，治骨器。磋，同“剡”，治象牙。琢，治玉。磨，治石。这里都是指打磨物品，使之成器，比喻人要自我砥砺。

② 斯，指“贫而乐，富而好礼”。

Tsze-kung said, 'What do you pronounce concerning the poor man who yet does not flatter, and the rich man who is not proud?' The Master replied, 'They will do; but they are not equal to him, who, though poor, is yet cheerful, and to him, who, though rich, loves the rules of propriety.'

Tsze-kung replied, 'It is said in the Book of Poetry, "As you cut and then file, as you carve and then polish."— The meaning is the same, I apprehend, as that which you have just expressed.' The Master said, 'With one like Ts'ze, I can begin to talk about the odes. I told him one point, and he knew its proper sequence.'

### 1.16 原文 子曰：“不患人之不己知，患不知人也。”

**今译** 孔子说：“不担心他人不了解我，担心我不了解他人。”

The Master said, 'I will not be afflicted at men's not knowing me; I will be afflicted that I do not know men.'

## ■ 为政第二

BOOK II. WEI CHANG.

### 2.1 原文 子曰：“为政以德，譬如北辰，居其所而众星共之<sup>①</sup>。”

**今译** 孔子说：“以德治国，就像北极星，处在自己的位置上，众星环拱它。”

<sup>①</sup> 北辰，古人以为天之枢纽，居其位而不动。这里比喻行无为之政，以仁德感化团结国家。共，同“拱”。

The Master said, ‘He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it.’

### 2.2 原文 子曰：“《诗》三百，一言以蔽之，曰：‘思无邪’<sup>①</sup>。”

**今译** 孔子说：“《诗经》三百篇，一句话来概括它，就是‘思虑纯正’。”

<sup>①</sup> 思无邪，出自《诗经·鲁颂·驹》。

The Master said, ‘In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence—“Having no depraved thoughts.”’

### 2.3 原文 子曰：“道之以政，齐之以刑，民免而无耻；道之以德，齐之以礼，有耻且格。”

**今译** 孔子说：“以法令引导，以刑罚整治，百姓苟免刑罚，却没有廉耻。以道德教导，以礼仪整治，百姓知道廉耻，而且人心归附。”

The Master said, ‘If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid the punishment, but have no sense of shame. If they be led by virtue, and

uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good.’

2.4 原文 子曰：“吾十有五而志于学<sup>①</sup>，三十而立，四十而不惑，五十而知天命，六十而耳顺，七十而从心所欲，不逾矩。”

**今译** 孔子说：“我十五岁有志于学习，三十岁有所小成，四十岁不再迷惑，五十岁领悟天地自然的规律，六十岁听到什么都能领会意旨，七十岁举止随心，却又不逾越法度。”

① 有，同“又”。

The Master said, ‘At fifteen, I had my mind bent on learning. At thirty, I stood firm. At forty, I had no doubts. At fifty, I knew the decrees of Heaven. At sixty, my ear was an obedient organ for the reception of truth. At seventy, I could follow what my heart desired, without transgressing what was right.’

2.5 原文 孟懿子问孝<sup>①</sup>。子曰：“无违。”

樊迟御<sup>②</sup>，子告之曰：“孟孙问孝于我，我对曰，‘无违’。”樊迟曰：“何谓也？”子曰：“生，事之以礼；死，葬之以礼，祭之以礼。”

**今译** 孟懿子问孝道。孔子说：“不违背（礼法）。”

樊迟驾车，孔子告诉他：“孟孙问我孝，我回答说，‘不要违背’。”樊迟说：“什么意思？”孔子说：“活着时，按照礼法侍奉；死了，按照礼法安葬、祭祀。”

① 孟懿子，鲁国大夫，姓仲孙名何忌，懿为谥。

② 樊迟，孔子弟子，名须。

Mang I asked what filial piety was. The Master said, ‘It is not being disobedient.’

Soon after, as Fan Ch’ih was driving him, the Master told him, saying, ‘Mang—sun asked me what filial piety was, and I answered him, — “not being disobedient.”’ Fan Ch’ih said, ‘What did you mean?’ The Master replied, ‘That parents, when alive, be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety.’

2.6 原文 孟武伯问孝<sup>①</sup>。子曰：“父母唯其疾之忧。”

**今译** 孟武伯问孝道。孔子说：“（做事谨慎，不妄为，）父母只担心他生病。”

① 孟武伯，孟懿子之子，名彘，武为谥。

Mang Wu asked what filial piety was. The Master said, 'Parents are anxious lest their children should be sick.'

2.7 原文 子游问孝<sup>①</sup>。子曰：“今之孝者，是谓能养。至于犬马，皆能有养；不敬，何以别乎？”

今译 子游问孝道。孔子说：“现在所谓的孝顺，只是指能供应饮食。像狗、马，也都能被人饲养。如果不尊敬父母，那么孝顺与饲养的区别何在呢？”

①子游，孔子弟子，姓言名偃。

Tsze-yu asked what filial piety was. The Master said, 'The filial piety of now-a-days means the support of one's parents. But dogs and horses likewise are able to do something in the way of support;— without reverence, what is there to distinguish the one support given from the other?'

2.8 原文 子夏问孝。子曰：“色难。有事，弟子服其劳；有酒食，先生馔<sup>①</sup>，曾是以为孝乎？”

今译 子夏问孝道。孔子说：“难在（保持）脸色（愉悦）。有事情，晚辈去效劳；有酒食，让长者享用，这就可以称得上孝了吗？”

①馔(zhuàn)，吃。

Tsze-hsia asked what filial piety was. The Master said, 'The difficulty is with the countenance. If, when their elders have any troublesome affairs, the young take the toil of them, and if, when the young have wine and food, they set them before their elders, is THIS to be considered filial piety?'

2.9 原文 子曰：“吾与回言终日<sup>①</sup>，不违，如愚。退而省其私，亦足以发，回也不愚。”

今译 孔子说：“我和颜回谈论一整天，他一点也不反驳质疑，好像很笨。之后观察他闲居独处时，举止也能体现说明所接受的道理，他不笨啊。”

①回，孔子最得意的弟子颜回。

The Master said, 'I have talked with Hui for a whole day, and he has not made any objection to anything I said;— as if he were stupid. He has retired, and I have examined his conduct when away from me, and found him able to illustrate my teachings. Hui!— He is not

stupid.’

2.10 原文 子曰：“视其所以，观其所由，察其所安。人焉廋哉<sup>①</sup>？人焉廋哉？”

今译 孔子说：“看他的所作所为，注意他做事的动机，观察他安于、喜欢做什么，他还怎么伪饰呢？他还怎么伪饰呢？”

① 廋(sōu)，隐藏。

The Master said, ‘See what a man does. Mark his motives. Examine in what things he rests. How can a man conceal his character? How can a man conceal his character?’

2.11 原文 子曰：“温故而知新，可以为师矣。”

今译 孔子说：“温习从前所学，而能有所新得，就能够做人师了。”

The Master said, ‘If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others.’

2.12 原文 子曰：“君子不器。”

今译 孔子说：“君子(致力于大道)不像器皿一样只有一定的用途。”

The Master said, ‘The accomplished scholar is not a utensil.’

2.13 原文 子贡问君子。子曰：“先行其言，而后从之。”<sup>①</sup>

今译 子贡问怎么才算君子。孔子说：“要说的话，先做了，然后再说。”

①这句话针对子贡，他口才好，但说到未必做到。

Tsze-kung asked what constituted the superior man. The Master said, ‘He acts before he speaks, and afterwards speaks according to his actions.’

2.14 原文 子曰：“君子周而不比，小人比而不周。”

今译 孔子说：“君子团结而不勾结，小人勾结而不团结。”

The Master said, 'The superior man is catholic and no partisan. The mean man is partisan and not catholic.'

2.15 **原文** 子曰：“学而不思则罔，思而不学则殆。”

**今译** 孔子说：“学习后不思索，就会昏而无得；不学习而只是苦思，就危险了。”

The Master said, 'Learning without thought is labour lost; thought without learning is perilous.'

2.16 **原文** 子曰：“攻乎异端，斯害也已。”

**今译** 孔子说：“致力于其他（偏邪的）学说，这是祸害啊！”

The Master said, 'The study of strange doctrines is injurious indeed!'

2.17 **原文** 子曰：“由<sup>①</sup>！诲女知之乎<sup>②</sup>！知之为知之，不知为不知，是知也！”

**今译** 孔子说：“仲由！告诉你什么是知道吧！知道就是知道，不知道就是不知道，这才是聪明。”

①由，孔子弟子，姓仲名由，字子路。

②女，同“汝”。知，一般认为同“智”。

The Master said, 'Yu, shall I teach you what knowledge is? When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it;— this is knowledge.'

2.18 **原文** 子张学干禄<sup>①</sup>。子曰：“多闻阙疑，慎言其余，则寡尤；多见阙殆，慎行其余，则寡悔。言寡尤，行寡悔，禄在其中矣。”

**今译** 子张学习求官。孔子说：“多听，有疑问放在心中，谨慎谈论其余的（不疑的），就会少有人怨恨；多看，不确信的放在心里，谨慎地做其他的（确定的），就少有后悔。说话不招人忌恨，做事不至于后悔，官俸自然就能得到了。”

①子张，孔子弟子，姓颧孙名师，字子张。干，求取。

Tsze-chang was learning with a view to official emolument. The Master said, 'Hear much and put aside the points of which you stand



in doubt, while you speak cautiously at the same time of the others:— then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice;— then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument.’

2.19 原文 哀公问曰：“何为则民服？”孔子对曰：“举直错诸枉<sup>①</sup>，则民服；举枉错诸直，则民不服。”

今译 哀公问道：“怎么做百姓才会心服？”孔子回答说：“举用正直者，让他们在徇私者之上，百姓就悦服；让徇私者居于忠直者之上，百姓就不服了。”

① 错，同“措”，置。诸，“之于”的合音。

The Duke Ai asked, saying, ‘What should be done in order to secure the submission of the people?’ Confucius replied, ‘Advance the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit.’

2.20 原文 季康子问<sup>①</sup>：“使民敬忠以劝<sup>②</sup>，如之何？”子曰：“临之以庄则敬，孝慈则忠，举善而教不能则劝。”

今译 季康子问：“让百姓恭敬、忠心而且勤勉，怎么做到呢？”孔子说：“严肃端庄地对待他们，他们就会恭敬；你能孝顺慈爱，他们就会忠诚；你举用善者，救助弱者，他们就会勤勉。”

① 季康子，鲁国权臣，季孙氏，名肥。

② 以，用法同“而”。

Chi K’ang asked how to cause the people to reverence their ruler, to be faithful to him, and to go on to nerve themselves to virtue. The Master said, ‘Let him preside over them with gravity;— then they will reverence him. Let him be filial and kind to all;— then they will be faithful to him. Let him advance the good and teach the incompetent;— then they will eagerly seek to be virtuous.’

2.21 原文 或谓孔子曰：“子奚不为政？”子曰：“《书》云：‘孝乎！惟孝，友于兄弟，施于有政<sup>①</sup>。’是亦为政，奚其为为政？”