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论 语

The Analects



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外语教学与研究出版社

1997 年 11 月

论 语

THE ANALECTS

学而第一

(一)

子曰：“学而时习之，不亦悦乎？有朋自远方来，不亦乐乎？人不知而不愠，不亦君子乎？”

(二)

有子曰：“其为人也孝悌，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。孝悌也者，其仁之本与？”

(三)

子曰：“巧言令色，鲜矣仁。”

BOOK ONE

- 1 The Master said, To learn and at due times to repeat what one has learnt, is that not after all¹ a pleasure? That friends should come to one from afar,² is this not after all delightful? To remain unsoured even though one's merits are unrecognised by others, is that not after all what is expected of a gentleman?
- 2 Master Yu said, Those who in private life behave well towards their parents and elder brothers, in public life seldom show a disposition to resist the authority of their superiors. And as for such men starting a revolution, no instance of it has ever occurred. It is upon the trunk³ that a gentleman works. When that is firmly set up, the Way grows. And surely proper behaviour towards parents and elder brothers is the trunk of Goodness?
- 3 The Master said, 'Clever talk and a pretentious manner'⁴ are seldom found in the Good.

- 1 The 'after all' implies 'even though one does not hold office'.
- 2 Several of the disciples belonged to other States (e.g. Wei and Ch'i); but there is no evidence that they came to Lu on account of Confucius. Unless, however, there is here some allusion that escapes us, the phrase must refer to the visits of admirers from abroad, perhaps friends made during the Master's journeys in Honan.
- 3 i.e. upon what is fundamental, as opposed to 'the twigs', i.e. small arts and accomplishments, which the gentleman leaves to his inferiors.
- 4 Traditional phrase. cf. *Shu Ching*, Kao Yao Mo.

(四)

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？”

(五)

子曰：“道千乘之国，敬事而信，节用而爱人，使民以时。”

(六)

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。”

(七)

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。”

- 4 Master Tsêng said, Every day I examine myself on these three points: in acting on behalf of others, have I always been loyal to their interests? In intercourse with my friends, have I always been true to my word? Have I failed to repeat¹ the precepts that have been handed down to me?
- 5 The Master said, A country of a thousand war-chariots cannot be administered unless the ruler attends strictly to business, punctually observes his promises, is economical in expenditure, shows affection towards his subjects in general, and uses the labour of the peasantry only at the proper times of year.²
- 6 The Master said, A young man's duty is to behave well to his parents at home and to his elders abroad, to be cautious in giving promises and punctual in keeping them, to have kindly feelings towards everyone, but seek the intimacy of the Good. If, when all that is done, he has any energy to spare, then let him study the polite arts.³
- 7 Tzu-hsia said, A man who
 Treats his betters as betters,
 Wears an air of respect,
 Who into serving father and mother .
 Knows how to put his whole strength,
 Who in the service of his prince will lay down his life,
 Who in intercourse with friends is true to his word –

others may say of him that he still lacks education,⁴ but I for my part should certainly call him an educated man.

- 1 And so keep in memory.
- 2 i.e. not when they ought to be working in the fields. Bad rulers, on the contrary, listen to music or go hunting when they ought to be attending to business, continually employ labour on ostentatious building-schemes, etc.
- 3 i.e. learn to recite the *Songs*, practise archery, deportment, and the like.
- 4 i.e. knowledge of ritual, precedents, the correct use on social occasions of verse from the *Songs*, etc.

(八)

子曰：“君子不重则不威，学则不固。主忠信。无友不好己者。过则勿惮改。”

(九)

曾子曰：“慎终追远，民德归厚矣。”

(十)

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？”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！”

(十一)

子曰：“父在观其志，父没观其行，三年无改于父之道，可谓孝矣。”

- 8 The Master said, If a gentleman is frivolous,¹ he will lose the respect of his inferiors and lack firm ground² upon which to build up his education. First and foremost he must learn to be faithful to his superiors, to keep promises, to refuse the friendship of all who are not like him.³ And if he finds he has made a mistake, then he must not be afraid of admitting the fact and amending his ways.
- 9 Master Tsêng said, When proper respect towards the dead is shown at the End and continued after they are far away the moral force (*te*) of a people has reached its highest point.
- 10 Tzu-Ch'in⁴ said to Tzu-kung, When our Master arrives in a fresh country he always manages to find out about its policy.⁵ Does he do this by asking questions, or do people tell him of their own accord? Tzu-kung said, Our Master gets things by being cordial, frank, courteous, temperate, deferential. That is our Master's way of enquiring – a very different matter,⁶ certainly, from the way in which enquiries are generally made.
- 11 The Master said, While a man's father is alive, you can only see his intentions; it is when his father dies that you discover whether or not he is capable of carrying them out. If for the whole three years of mourning he manages to carry on the household exactly as in his father's day, then he is a good son indeed.

1 i.e. irresponsible and unreliable in his dealings with others.

2 The sentence runs awkwardly and is probably corrupt.

3 i.e. of those who still reckon in terms of 'profit and loss', and have taken *jen* (Goodness) as standard.

4 Disciple of Confucius. See XVI, and XIX, 25.

5 Not, of course, about the details of administration, but about the secret, general maxims which inspire the ruler.

6 The double particle *ch'i-chu*, peculiar to the *Analects* and *Kungyang Chuan*, does not seem to differ in meaning from the ordinary modal *ch'i*.

(十二)

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。”

(十三)

有子曰：“信近于义，言可复也。恭近于礼，远耻辱也。因不失其亲，亦可宗也。”

(十四)

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。”

(十五)

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

12 Master Yu said, In the usages of ritual it is harmony¹ that is prized; the Way of the Former Kings from this² got its beauty. Both small matters and great depend upon it. If things go amiss, he who knows the harmony³ will be able to attune them. But if harmony itself is not modulated by ritual, things will still go amiss.

13 Master Yu said,

In your promises cleave to what is right,
And you will be able to fulfil your word.
In your obeisances cleave to ritual,
And you will keep dishonour at bay.
Marry one who has not betrayed her own kin,
And you may safely present her to your Ancestors.⁴

14 The Master said, A gentleman who never goes on eating till he is sated, who does not demand comfort in his home, who is diligent in business and cautious in speech, who associates with those that possess the Way and thereby corrects his own faults – such a one may indeed be said to have a taste for learning.

15 Tzu-kung said, 'Poor without cadging, rich without swagger.' What of that?⁵ The Master said, Not bad. But better still, 'Poor, yet delighting in the Way, rich, yet a student of ritual.' Tzu-kung said, The saying of the *Songs*,⁶

1 Harmony between man and nature; playing the musical mode that harmonises with the season, wearing seasonable clothes, eating seasonable food, and the like.

2 i.e. from harmony.

3 i.e. the act that harmonises with the moment.

4 Lines 2, 4, and 6 rhyme. For the last rhyme, which belongs to a well-established type, see Karlgren, *The Rimes in the Sung section of the Shi King*.

5 i.e. what of it as a motto?

6 *The Book of Songs* p. 46, which describes the elegance of a lover. Tzu-kung interprets it as describing the pains the gentleman has taken to improve his character, and suggests that Confucius prefers the second maxim ('Poor, yet delighting . . .') because it implies a greater effort of self-improvement.

“《诗》云：‘如切如磋，如琢如磨。’其斯之谓与？”子曰：“赐也！始可与言《诗》已矣，告诸往而知来者。”

(十六)

子曰：“不患人之不己知，患不知人也。”

As thing cut, as thing filed,
As thing chiselled, as thing polished

refers, I suppose, to what you have just said? The Master said, Ssu, now I can really begin to talk to you about the *Songs*, for when I allude to sayings of the past, you see what bearing they have on what was to come after.

- 16 The Master said, (The good man) does not grieve that other people do not recognise his merits. His only anxiety is lest he should fail to recognise theirs.

为政第二

(一)

子曰：“为政以德，譬如北辰，居其所而众星共之。”

(二)

子曰：“《诗》三百，一言以蔽之，曰：‘思无邪’。”

(三)

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。”

(四)

子曰：“吾十有五而志乎学，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。”

BOOK TWO

- 1 The Master said, He who rules by moral force (*te*) is like the pole-star, which remains in its place while all the lesser stars do homage to it.
- 2 The Master said, If out of the three hundred *Songs* I had to take one phrase to cover all my teaching, I would say 'Let there be no evil in your thoughts.'¹
- 3 The Master said, Govern the people by regulations, keep order among them by chastisements, and they will flee from you, and lose all self-respect. Govern them by moral force, keep order among them by ritual and they will keep their self-respect and come to you of their own accord.
- 4 The Master said, At fifteen I set my heart upon learning. At thirty, I had planted my feet firm upon the ground. At forty, I no longer suffered from perplexities. At fifty, I knew what were the biddings of Heaven. At sixty, I heard them with docile ear. At seventy, I could follow the dictates of my own heart; for what I desired no longer overstepped the boundaries of right.

1 *The Book of Songs*, p. 275, l. 7, where however *ssu* does not mean 'thoughts', but is an exclamation, 'oh', 'ah', or the like; but in applying ancient texts it is the words themselves that matter, not the context; and these words can be reapplied in any sense which they are conceivably capable of bearing.

(五)

孟懿子问孝，子曰：“无违。”樊迟御，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。”

(六)

孟武伯问孝，子曰：“父母唯其疾之忧。”

(七)

子游问孝，子曰：“今之孝者，是谓能养。至于犬马，皆能有养，不敬，何以别乎？”

(八)

子夏问孝，子曰：“色难。有事，弟子服其劳；有酒食，先生馔。曾是以为孝乎？”