

辜鸿铭英译《论语》

THE DISCOURSES AND SAYINGS OF CONFUCIUS

孔丘 原著 辜鸿铭 译

辜鸿铭了不起的功绩是翻译了儒家《四书》的三部，不只是忠实的翻译，而且是一种创造性的翻译，古代经典的光透过一种深的了然的哲学的注入。

——林语堂

云南出版集团公司
云南人民出版社

汉英|文白 对照

辜鸿铭英译《论语》

THE DISCOURSES AND SAYINGS
OF CONFUCIUS

孔丘 原著 辜鸿铭 译

云南人民出版社

图书在版编目(CIP)数据

辜鸿铭英译《论语》：英文 / (春秋) 孔丘著；辜
鸿铭译. — 昆明：云南人民出版社，2011.11
ISBN 978-7-222-08459-9

I. ①辜… II. ①孔… ②辜… III. ①儒家②论语—
英文 IV. ①B222.2

中国版本图书馆CIP数据核字(2011)第241727号

责任编辑：和晓玲 刘诚林 张益琿

责任校对：和晓玲 张益琿

责任印制：段金华

书 名 辜鸿铭英译《论语》
原 著 孔丘
英 译 辜鸿铭
出 版 云南出版集团公司 云南人民出版社
发 行 云南人民出版社
社 址 昆明市环城西路609号
邮 编 650034
网 址 www.ynpph.com.cn
E-mail rmszbs@public.km.yn.cn
开 本 787×1092 1/16
印 张 21
字 数 260千
版 次 2011年12月第1版第1次印刷
印 数 1-5,000
排 版 北京海润源文化有限公司
印 刷 北京九天众诚印刷有限公司
书 号 ISBN 978-7-222-08459-9
定 价 38.80元

尊敬的读者：若你购买的我社图书存在印装质量问题，请与我社发行部联系调换。
发行部电话：(0871)4194864 4191604 4107628(邮购)

目 录

CHAPTER I	学而第一	2
CHAPTER II	为政第二	14
CHAPTER III	八佾第三	28
CHAPTER IV	里仁第四	46
CHAPTER V	公冶长第五	58
CHAPTER VI	雍也第六	76
CHAPTER VII	述而第七	94
CHAPTER VIII	泰伯第八	114
CHAPTER IX	子罕第九	128
CHAPTER X	乡党第十	146
CHAPTER XI	先进第十一	162
CHAPTER XII	颜渊第十二	182
CHAPTER XIII	子路第十三	202
CHAPTER XIV	宪问第十四	222
CHAPTER XV	卫灵公第十五	248
CHAPTER XVI	季氏第十六	268
CHAPTER XVII	阳货第十七	282
CHAPTER XVIII	微子第十八	300
CHAPTER XIX	子张第十九	310
CHAPTER XX	尧曰第二十	326

学而第一

一

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？”

【白话译文】

孔子说：“对学得的知识按时去温习它，不也很高兴么？有志同道合的人从很远的地方来，不也很快乐么？别人不了解自己而不怨恨，不也是有修养的君子么？”

二

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！”

【白话译文】

有子说：“为人孝顺父母，尊敬兄长，却喜欢触犯上司，这种人少有啊；不喜欢触犯上司，却喜欢造反作乱，这种人是没有的。君子致力于根本的工作，根本树立了，治国做人的原则就会形成。孝顺父母和尊敬兄长，大概就是仁爱的根本之所在吧！”

三

子曰：“巧言令色，鲜矣仁！”

【白话译文】

孔子说：“花言巧语，伪装和善，这种人很少有仁德。”

CHAPTER I

一

Confucius remarked, "It is indeed a pleasure to acquire knowledge and, as you go on acquiring, to put into practice what you have acquired. A greater pleasure still it is when friends of congenial minds come from afar to see you because of your attainments. But he is truly a wise and good man who feels no discomposure even when he is not noticed of men."

二

A disciple of Confucius remarked, "A man who is a good son and a good citizen will seldom be found to be a man disposed to quarrel with those in authority over him; and men who are not disposed to quarrel with those in authority will never be found to disturb the peace and order of the State.

"A wise man devotes his attention to what is essential in the foundation of life. When the foundation is laid, wisdom will come. Now, to be a good son and a good citizen——do not these form the foundation of a moral life?"

三

Confucius remarked, "With plausible speech and fine manners will seldom be found moral character."

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？”

【白话译文】

曾子说：“我每天都会对自己进行多次反省：替别人办事尽心竭力了吗？同朋友交往以诚相待了吗？老师传授的学业用心温习了吗？”

五

子曰：“道千乘之国，敬事而信，节用而爱人，使民以时。”

【白话译文】

孔子说：“管理一个实力雄厚的诸侯国家，必须在国家大事上严肃、慎重，要讲信用，节约财物，爱护官吏，叫老百姓服劳役时一定要顾及农业生产，在农闲时进行。”

六

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。”

【白话译文】

孔子说：“为人弟为人子者，在家要孝顺父母，出门要尊敬兄长，行事要谨慎，说话要讲信用，友爱大众，亲近有仁德的人。这样做了还有余力，就再用来学习各种文化知识。”

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。”

【白话译文】

子夏说：“尊重贤人，不重女色；侍奉父母，能够竭尽自己的力量；

四

A disciple of Confucius remarked,“I daily examine into my personal conduct on three points:—First,whether in carrying out the duties entrusted to me by others,i have not failed in conscientiousness;Secondly,whether in intercourse with friends,I have not failed in sincerity and trustworthiness; Thirdly,whether I have not failed to practice what I profess in my teaching.”

五

Confucius remarked,“When directing the affairs of a great nation,a man must be serious in attention to business and faithful and punctual in his engagements.He must study economy in the public expenditure,and love the welfare of the people.He must employ the people at the proper time of the year.”*

* In ancient China the people were lightly taxed,but were liable to forced labour and conscription in times of war.

六

Confucius remarked,“A young man ,when at home,should be a good son;when out in the world,a good citizen.He should be circumspect and truthful.He should be in sympathy with all men,but intimate with men of moral character.If he has time and opportunity to spare,after the performance of those duties,be should then employ them in literary pursuits.”

七

A disciple of Confucius remarked,“A man who can love worthiness in man as he loves beauty in woman;who in his duties to his parents is ready to do his utmost,and in the service of his prince is ready to give up his life;who in intercourse with friends is found trustworthy in what he

侍奉君主，能够不惜自己的生命；与朋友交往时，说话诚实讲信用。这样的人就算没有系统地学习过，我也一定要说他是学有所成的人。”

八

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。”

【白话译文】

孔子说：“君子一定要庄重，假如不庄重就没有威严，学习也不能巩固。要将忠诚和信用作为自己的主要品德，不要结交不如自己的人。有了过错，不要怕改正。”

九

曾子曰：“慎终追远，民德归厚矣。”

【白话译文】

曾子说：“要谨慎地办好父母的丧事，虔诚地追祭祖先，这样做百姓的道德就会归于忠厚朴实。”

一〇

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！”

【白话译文】

子禽问子贡说：“我们的老师到了一个国家，一定要听一听该国的政事，是他自己求得的呢？还是人家主动告诉他的呢？”子贡说：“老师是以他温和、善良、恭敬、节俭、谦让的美德得来的。他老人家这种求得的方法大概与别人求得的方法不同吧！”

says,——such a man,although men may say of him that he is an uneducated man,I must consider him to be really an educated man.”

八

Confucius remarked,“A wise man who is not serious will not inspire respect;what he learns will not remain permanent.”

“Make conscientiousness and sincerity your first principles.”

“Have no friends who are not as yourself. When you have bad habits do not hesitate to change them.”

九

A disciple of Confucius remarked,“By cultivating respect for the dead,and carrying the memory back to the distant past*,the moral feeling of the people will waken and grow in depth.”

* Cogitavi dies antiquos et annos aeternos in mente habui,——Psalm ixxvii,5.



A man once asked a disciple of Confucius,saying,“How was it that whenever the Master came into a country he was always informed of the actual state and policy of its government?Did he seek for the information or was it given to him ?”

“The Master,”replied the disciple,“was gracious,simple, earnest,modest and courteous;therefore he could obtain what information he wanted .The master’s way of obtaining information——well,it was different from other people’s ways.”

一一

子曰：“父在观其志，父没观其行。三年无改于父之道，可谓孝矣。”

【白话译文】

孔子说：“父亲在世时看他的志向，父亲去世后看他的行为，如果在三年之内不改变父亲留下的正确原则，就可以说他是孝子了。”

一二

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。”

【白话译文】

有子说：“礼的应用，以做事和谐有序为可贵。古代贤王治理国家的方法，可贵之处就在于此。小事大事，都依着这个原则。如果有的地方行不通，只知道为和谐而和谐，不用礼来调节和约束，那也是不可以的。”

Confucius remarked, "When a man's father is living the son should have regard to what his father would have him do, when the father is dead, to what his father has done. A son who for three years after his father's death does not in his own life change his father's principles, may be said to be a good son."

A disciple of Confucius remarked, "In the practice of art,* what is valuable is natural spontaneity. According to the rules of art held by the ancient kings it was this quality in a work of art which constituted its excellence; in great as well as in small things they were guided by this principle. But in being natural there is something not permitted. To know that it is necessary to be natural without restraining the impulse to be natural by the strict principle of art,——that is something not permitted."

* Dr. LEGGE says of the Chinese word 礼, which we have here translated "art," that it is a word not easily rendered in another language. On the other hand. Mr. B. H. CHAMBERLAIN in his book *Things Japanese*, remarks that the Japanese language [China and Japan have the same written language] has no genuine native word for "art".

The English word "art", if we mistake not, is used in various senses to express: 1st, a work of art; 2nd, the practice of art; 3rd, artificial as opposed to natural; 4th, the principle of art as opposed to the principle of nature; 5th, the strict principle of art. In this last sense of the use of the English word "art" lies, as DR. LEGGE says of the Chinese word mentioned above, "the idea of what is proper" and fit, *Τοπρεπον*, in all relations of things.

For those who may be interested in the subject, we may here mention that the modern Japanese invention, *bijutsu* 美术 (beautiful legerdemain) for "art" is not a happy one. The proper term in Chinese for a work of art would be 文物; for the practice of art, 艺. In fact, the Japanese word *Geisha* 艺师 means literally an artiste. As for the use of the term "art" in the sense of "artificial" as opposed to something "natural", the philosopher Chuang Tz uses 人 (human) and 天 (divine).

Then "the principle of art, not taken by itself, but as opposed to the principle of nature, would be in Chinese 文 for "art" and 质 for "nature". Such a sentence as that of GOETHE. For instance, "Art is called Art, because it is not Nature," would be rendered into Chinese or Japanese thus: 文之所以谓之文为非质也. Chinese art critics also speak of 化工 creative art and 画工 imitative art. Finally, we may as well add, the Chinese term for mechanical art or the practice of it is 技艺.

一三

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。”

【白话译文】

有子说：“与人有信约，符合了义，说的话才有可能实现；对别人尊重恭敬，符合了礼，才有可能免受侮辱。依靠可亲的人，才有可能靠得住。”

一四

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。”

【白话译文】

孔子说：“君子吃饭不贪求饱足，居住不讲究舒适，办事聪明敏捷，说话谨慎小心，能时常向有道德的人看齐并改正自己的缺点，这样就可以称得上是好学上进了。”

一五

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。’其斯之谓与？”子曰：“赐也，始可与言《诗》已矣，告诸往而知来者。”

【白话译文】

子贡说：“虽然贫穷，却不去巴结奉承；虽然富有，却不傲慢自大，这样做怎么样？”孔子说：“这样算不错了，但是比不上贫穷却自得其乐，富有却又崇尚礼节的人。”

子贡说：“《诗经》上说：‘君子的自我修养就像加工骨器，切了还要磋；像加工玉石，琢了还得磨。’大概讲的是这个意思吧？”孔子说：“赐呀，现在可以同你谈《诗经》了。因为告诉你一件事，你就有所领悟而知道未告诉你的事。”

一三

A disciple of Confucius remarked,“If you make promises within the bounds of what is right,you will be able to keep your word.If you confine earnestness within the bounds of judgment and good taste,you will keep out of discomfiture and insult.If you make friends of those with whom you ought to,you will be able to depend upon them.”

一四

Confucius remarked,“A wise and good man,in matters of food,should never seek to indulge his appetite;in lodging,be should not be too solicitous of comfort.He should be diligent in business and careful in speech.He should seek for the company of men of virtue and learning,in order to profit by their lessons and example.In this way he may become a man of real culture.”

一五

A disciple of Confucius said to him,“To be poor and yet not to be servile;to be rich and yet not to be proud,what do you say to that?”

“It is good.”replied Confucius,“but better still it is to be poor and yet contented;to be courteous.”

“I understand,”answered the disciple:

“We must cut,we must file”

“Must chisel and must grind.”

“That is what you mean,is it not?”

“My friend,”replied Confucius,“now I can begin to speak of poetry to you.I see you understand how to apply the moral.”

一六

子曰：“不患人之不己知，患不知人也。”

【白话译文】

孔子说：“不要担忧别人不了解自己，应该忧虑自己不了解别人。”

Confucius remarked,“One should not be concerned not to be understood of men;one should be concerned not to understand men.”