

THE CHINESE - ENGLISH BILINGUAL SERIES O  
CHINESE CLASSICS

汉英对照中国古典名著丛书

汉英对照



文白对照

THE FOUR BOOK

# 四书

[英]理雅各 英译

杨伯峻 今译

刘重德 罗志野 英文校注

湖南出版社

THE FOUR BOOK

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(修订本)

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## 出版说明

中国是四大文明古国之一，对人类文化的发展作出了伟大的贡献。近代以来，随着西方殖民主义者的东侵，中西文化接触、撞击、交流。同时，中国文化西渐，对西方产生了较大的影响。在早期，这种影响主要是通过来华传教士译介中国文化、历史，特别是儒家经典而实现的。1594年（明万历二十二年），意大利传教士利玛窦翻译的《四书》拉丁文本，是儒家经典最早的译本。自那以后，特别是本世纪以来，许多中外名家学者在译介中国古典名著方面做了很多工作，为使中国文化走向世界付出了艰苦的劳动。有名的如辜鸿铭、林语堂、英国人理雅各、德国人卫礼贤等，但他们的译介多欠系统全面，像理雅各英译的多卷本《中国经典》只是以四书五经为主。译介中存在偏重甚至偏见，未能全面适度地反映中华传统文化的本质和全貌。加上这项工作多由国外汉学家所为，其中的错误、缺漏和增添不少，许多译本问世时间较早，未能吸收利用新的研究成果，有鉴于此，我们组织编译校注出版本丛书，以期推动中国文化的对外宣传介绍工作。

本丛书所称的中国古典名著，系指传统四部分类“经、史、子、集”中最能代表中国思想、文化和学术传统的典籍。其中有现成英译本的，组织专家校注，或修改成全新译本；无英译本的，则组织新译。校注、修改或新译，均充分利用当代研究成果，以期提高质量，方便读者。

本丛书有关编例如下：

一、每本书前附前言，介绍全书内容、体例、写作经过和通行版本，以及著作者的生平、重要著述和学术影响；同时介绍该作品的西传及英文译本的情况。如系选本，说明选编原则。

二、古文原籍，除译者已有明确指称，应仍用其所据版本外，一般选用通行本，如阮刻本《十三经注疏》，中华书局标点本二十五史及《四部备要》中的子、集著作等。排印时一律采用简体字，新式标点，并作必要的考注（注释力求简要，不详征博引，一般只说结论）。为方便一般读者，同时附白话译文。

三、英语译文如系旧译，择善本而从，多本参校，并作必要的英文注释。人名、地名、专有名词等词语，除某些约定俗成的译名外，一律用汉语拼音拼写，某些词语音译、意译可并存，加括号区分之。

我们希望这套丛书能赢得读者的喜爱，也盼望大家鼎力支持，多提建议，使它不辜负读者的期望。

湖南出版社译文编辑室

1992年12月

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## PUBLISHER'S WORDS

China is one of the four countries with an ancient civilization. She has made great contributions to the development of culture of mankind. In modern times, during the period when the Western colonialists invaded the East, the culture of China came into contact, impact and exchange with that of the West. Meanwhile, it spread to the West and had a great influence on it. In the early years, the influence was realized mainly through the missionaries' introduction and translation of China's culture, history, and classics, especially the works of the Confucianism. Matteo Ricci, an Italian missionary, translated the *Four Books* into Latin in 1594 (Wanli 22, Ming Dynasty).<sup>c</sup> It was the first foreign language version of the Confucian works. Since then, particularly in this century, many famous scholars and writers have taken pains in introducing and translating Chinese classics and made great contributions in helping Chinese culture enter into the world, among whom are Ku Hungming, Lin Yutang, James Legge, an English writer, and Richard Wilhelm, a German scholar, etc. However, what they have translated and introduced show a deficiency in system and in completeness. For instance, Legge's English version of the translated *Chinese Classics* in several volumes are chiefly based on the *Four Books* and the *Five Classics*. The emphasis he laid on, even including his prejudices found in his works of translation and introduction, fails to appropriately reflect the essence and the many-sidedness of China's traditional culture. In addition, as this work was mostly accomplished by sinologists overseas, many versions of translation are now old and out-dated, and besides, errors, omissions, and excessive additions are numerous. Such translated works could not have absorbed or made use of the findings achieved by Chinese contemporary researchers. In consequence, we are now engaged in organising the compilation, translation, revising and annotation of this series of books for publication to promote the work of spread-

ing Chinese culture abroad.

This series of books known as the academic works of Chinese classics embody the classics derived from the four categories Jing, Shi, Zi, Ji (Classics, History, Masters, Collection) that can best represent Chinese ideology, culture and academic tradition.

Among these works, for the ones that have existing versions of English translation we shall organise experts to revise and annotate the previous editions, or to publish them after thorough revising as completely new texts. As to the ones that have no existing translations, we shall organise a team of scholars to translate the text. Full use will be made of the findings achieved by contemporary research workers in the course of revising, annotating, checking or translating so as to improve the quality, thus making it easy for the reading public.

The stylistic rules and layout of this series of books are as follows:

1. Each book is preceded with a foreword, presenting the contents of the whole book, its stylistic rules and layout, its entire translating process, the circulating copies, the biographies of the authors, their important works and academic impact. Simultaneously, the process of translating its text into English is introduced. In case of an abridged edition, the guiding principles for selection is stated.
2. As to the original of the classics, the edition that is in wide circulation is generally chosen except when the translator has already specified a certain edition. For example, the engraved copy of Ruan's edition of the *Shi San Jing Zhu Shu*, the edition of "Twenty-five Histories" published by Zhong Hua Publishing House with Punctuation marks, and the works embodied in the *Si Bu Bei Yao* are chosen, and the simplified characters and punctuation marks of the new system are used in printing. Furthermore, necessary annotations will be made and one detailed citation or copious quotation is to be avoided, and only conclusions are generally given. In order to be convenient for the readers to read, we attach the modern Chinese version to it.
3. If the English language translation is one of the previous versions, it is imperative to choose the reliable text but use others texts as our reference while at the same time making necessary English annota-

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tions. For names of persons and places and special terms, they are spelt according to Chinese Phonetic Alphabet, except the accepted transliterations. Some of the nouns or terms can be rendered by both transliteration and free translation. Brackets are employed to distinguish one from the other.

We hope this series will win appreciation from our readers both at home and abroad. We also long for their supports and suggestions so that this series may live up to the expectations of reading public.

Translation Division  
Hunan Publishing House

December, 1992



## 序

说我高兴见到理雅各 (James Legge, 1815—1897) 英译《四书》出版, 有的朋友也许觉得奇怪, 因为我既不能读理雅各, 也并不很喜欢《四书》。理雅各的译文属于十九世纪, 林语堂称之为“严谨的学者风格的著作”, 但也指出它“因过分依字直译而使人读来费力”, 我不通英文, 不过从郭筠仙王紫诠记述中略知其译事而已。《论》《孟》《礼记》本中国古典, 数典忘祖在中国是担当不起的罪名, 何况孔孟的思想言文确有其美善, 即使不提倡也是不会磨灭的。和“集注”一体的《四书》却是宋儒所命名, 以《四书》和“四书文”为标志的儒家之理学化, 政教之齐一化, 读书之功利化, 未必是孔老先生本来的主张, 对汉民族的消极影响却实在太太。我读过一点“五四”先贤的文章, 对于 1949 年以前当局者提倡读经曾经表示反对, 现在也就不准备改悔了。

可是, 正如我不懂音乐, 也没听过柏林维也纳演奏的交响曲, 却无碍我崇拜贝多芬一样, 我虽不通英文, 无法翻阅二十八卷 The Chinese Classics, 对于理雅各的工作却是尊重的。他译中国的经书, 并不等于他放弃西方文化观念而“改宗”孔孟之道, 当然更不同于当时中国儒生的“天天读”了。作为一位汉学家 (天津大学汉学讲座的首任教授), 他和西方卓出的埃及学家、东方 (阿拉伯) 学家、原始文化学家一样, 把自己整个一生献给了所热爱的研究不属于本国本民族人文的事业, 解读和译述外国文献典籍便是他研究的主要内容。他 25 岁开始服务于“英华书院”, 28 岁起定居香港, 垂 30 年, 43 岁开始译书, 又历时 40 载, 直至 85 岁高龄时才出齐五巨册的《中国经典》, 在英国为至今无人可与之相比的巨大业绩。六十年如一日地研究一个远方外国的古籍, 四十年工夫成就五本书, 这是何等的精神! 以精神文明自诩

的今之中国读书人如我者，对此不亦当感奋，亟谋其所当努力耶？

湖南出版社是我的“母社”，那里一直有我的朋友，年长于我的，和我年相若的，比我年轻得多的，都有。译文编辑室的朋友曾和我谈过他们出书的事情，我建议他们出一点外国人观察近代中国（是近代而非现代，更不是当代）的记述，尤其是社会生活、人文景观方面的，如《黄土地上的农家》《蓝色长袍》之类，与《走向世界丛书》相表里。来谈的朋友对此也有兴趣，可是据说后来有人提出，应以宣传新中国的伟大成就为主，这当然最符合“对外宣传”的需要，但和我们建议的就不是同一回事了。后来，秦颖同志准备出版《汉英对照中国古典名著》，老实说，最初我有过一点担心，因为我不太明白它的读者究竟应该主要是中国人还是外国人，而且既是古典名著，恐难找到合适的译者，如果要新译。不过，理雅各这本书我是一开头便赞成列题的，它在文化交流史和翻译史上的地位早已确定，不会因我读不懂而动摇，要是出别的译本，当然不如出理雅各啰。我以为，图书出版虽然不可能不是一块宣传阵地，但和报纸、期刊、广播、电视、剧场、歌厅等等别的宣传阵地相比，总要有点不同，就是总要多一点文化气，多一点历史感，也就是说，出书不能只看时效，不能百分之百地跟着××走。只要有文化历史的眼光，看准了哪些书通过了历史的筛选并将继续保持历史上的地位如理雅各的译述，即使经济效益差一点，一下子未必能多印，但一年两年坚持印它三本五本，于江河日下时显示一点中流砥柱的形象，人们谈起时能竖一下大拇指，不言“效”效亦在其中了。秦颖同志还年轻，却能看到这一点，所以我高兴。

钟敬文

1994.4.20

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## PREFACE

Some of my friends may feel strange that I should say I'm glad to have seen the publication of James Legge's English version of *The Four Books*, for I am neither able to read Mr. Legge's English version nor interested in the four classics. I know no English and only a little of Mr. Legge's translation through the accounts by Guo Yunxian and Wan Ziquan. Mr. Legge's translation, which Lin Yutang defined as "scholarly" and "too literal to make easy reading", belongs to the 19th century. However, *Analects*, *Mencius* and *The Book of Rites* are Chinese classics, and Chinese view it as an ill fame to know nothing about one's ancestors, and moreover, the writings of Confucius and Mencius embraces much good ideas, it wouldn't fall into oblivion even if not publicised. *The Four Books* with collected explanations was entitled by the great confucianist Zhu Xi and its compilation marked the idealization of Confucianist philosophy, the unification of politics and education and the utilitarianization of schooling. These tendencies were not necessarily the stand of Confucius, but really exercised too great negative influence over Chinese people. I've read a little writings by the sages of the May Fourth New Cultural Movement and expressed my opposition to the fact that the authorities advocated the study and worship of the Confucianist classics before 1949, and now I don't feel any repentance.

However, just as the fact that I've never attended a concert by the symphony orchestras from Berlin or Vienna doesn't prevent me from appreciating Beethoven, I show great respect to James Legge's work though I don't know English, unable to read his translation *The Chinese Classics* in 28 volumes. James Legge translated the Chinese classics, it doesn't mean that he had altered to the Tao advocated by Confucius and Mencius, let

alone “to read (Confucianist classics) everyday” as the then Chinese Confucianist students. Like other outstanding western Egyptologist, Orientologist and the scholars of primeval cultures, he, as a sinologist, devoted his whole life to the study of a foreign culture, interpreting and translating foreign documents and classics being his major work. He began to work at the Anglo-Chinese College at the age of 25 and settled down at Hongkong at the age of 28 and lived there for 30 years. At the age of 43, he started his translation career of 40 odd years and at the age of 85 he published his Chinese Classics in five large copies, which remains an unequalled achievement in Britain. To spend 60 years on the Classics of a distant foreign country and 40 years on the translation of five books, what kind of spirit it is! We Chinese intellectuals, who pride ourselves on our spiritual civilization, should be moved and inspired and spare no efforts in our field, shouldn't we?

Hunan Publishing House is my “mother house” where I have friends of different ages: some older than me, some about my age and still some much younger than me. My friends from its Translation Section once came to talk with me over their publishing plan. I suggested that they publish some books bearing the observations of China of the transitive period between the ancient and modern times by foreigners, particularly about the social life and humanistic landscape, such as *A Peasant Family on the Yellow Land* and *The Land of Blue Gown* to match the *From East to the West* series. They were quite interested, but later it was said some people held that the publications should mainly reflect the great achievement of new China, it certainly met the needs of foreign publicity, but was quite a different thing from what I suggested. Afterwards, Comrade Qin Ying planned to publish *The Chinese-English Bilingual Series of Chinese Classics*. Frankly speaking, I felt worried about it at first, for I didn't know whether its readers would be Chinese or foreigners, what's more, since they are great classics, it would be rather difficult to find the

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translator if modern English version is needed. James Legge' s English version of *The Four Books*, however, I approved of it being listed for publication at the very beginning, because it had taken a steady place in the history of cultural exchange and the history of translation. Obviously it is more meaningful to republish this old translation than to publish a new translation. Of course, a publishing house must be a propaganda base, but meanwhile it must be somewhat different from the newspapers, periodicals, broadcasting stations, TV, theatres, concert halls and so on. That is say, it should have heavier cultural atmosphere and stronger historical sense, in other words, the value of publications can' t be measured by the present effect, the publishers can' t just follow the xx. The books chosen through cultural historical insight would stand the trial of the time and hold its historical position though they may not bring about good economic effect for the time being. If a publisher could publish a few books of this kind each year to set a firm rock in the midstream in a time of turmoil in the press, and people would hold up their thumb in approval when they talk about these books, thus the publisher get great effect while they don' t lay stress on the(economic)effect. I' m very glad that Comrade Qin Ying, though young, can perceive it.

Zhong Shuhe

April 20, 1994

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# 大學

THE GREAT LEARNING



# 大 学

子程子曰：“《大学》，孔氏之遗书，而初学入德之门也。”于今可见古人为学次第者，独赖此篇之存，而《论》《孟》次之，学者必由是而学焉，则庶乎其不差矣。

## 孔 经

1. 大学之道，在明明德，在亲民，在止于至善。知止而后有定，定而后能静，静而后能安，安而后能虑，虑而后能得。物有本末，事有终始，知所先后，则近道矣。古之欲明明德于天下者，先治其国；欲治其国者，先齐其家；欲齐其家者，先修其身；欲修其身者，先正其心；欲正其心者，先诚其意；欲诚其意者，先致其知；致知在格物。格物而后知至，知至而后意诚，意

### 【译文】

1. 大德之人讲习的学问道理，在于发扬人们天赋的善良美德；在于革除旧习，勉作新人；在于归宿到才德完善无缺的最高境界。知道归宿之所在，然后言语行动有一定的方向，言行有了一定的方向，然后心志能够清静，不胡思乱想；心志清静了，然后能安宁闲适，不乱不躁；安宁闲适了，然后能考虑周详，瞻前顾后；考虑周详了，然后能有所收获。任何物体都有根本和末节，任何事情也都有终结和开始。知道什么该先，什么该后，就接近于最合宜的程序和目标了。

古代想要使天下人人都能发扬自己天赋的善良美德的人，必须先治理好自己的国家；想要治理好自己的国家，先要整顿自己的家庭；想要整顿好自己的家庭，先要修养好自身；想要修养好自身，先要端正自己的心志；想要端正自己的心志，先要使自己意念诚实无妄；想要使自己的意念诚实无妄，先要丰富自己的各类知识；要丰富自己的各类知识，在于穷究事物的道理。

穷究了事物的道理，知识就丰富了；知识丰富了，意念就诚实无



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## THE GREAT LEARNING

*My master, the philosopher Cheng, says—"The Great Learning is a book left by Confucius, and forms the gate by which first learners enter into virtue. That we can now perceive the order in which the ancients pursued their learning, is solely owing to the preservation of this work, the Analects and Mencius coming after it. Learners must commence their course with this and then it may be hoped they will be kept from error."*

### THE TEXT OF CONFUCIUS

What the Great Learning teaches, is—to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence. The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of *the desired end*. Things have their root and their completion. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the *Great Learning*. The ancients who wished to illustrate illustrious virtue throughout the empire, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were