

中国汉籍经典英译名著

THE CHINESE CLASSICS

论语 大学 中庸

CONFUCIAN ANALECTS  
THE GREAT LEARNING  
THE DOCTRINE OF THE MEAN

理雅各 译释

JAMES LEGGE

西方世界公认的标准译本



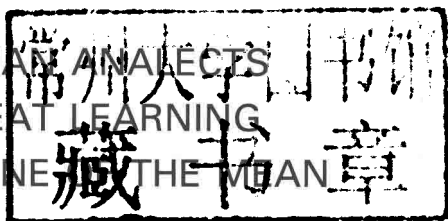
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中 人 論  
庸 學 語

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## 中国汉籍经典英译名著

### 出版人的话

出版这样一套书与当今中国文化走出去的需要分不开。

其实,仅仅就中国传统文化走出去而言,近代以来已经有浓重的笔墨,只是那时的走出去大都是由西方的传教士实现的。那时的好多传教士在向中国人传播教义及西方科技的同时,自己更是为中国文化所吸引并且深入其中,竟然成就了不少有名的汉学家。在这些人中,英国传教士理雅各是非常典型的一位。理雅各(James Legge, 1815—1897年)是近代英国著名汉学家,伦敦布道会传教士,曾任香港英华书院校长。他是第一个系统研究、翻译中国古代汉籍经典的人。

理雅各在传教和教学的过程中,认识到了学习中国文化的重要性:“只有透彻地掌握中国的经典书籍,亲自考察中国圣贤所建立的道德、社会和政治生活,才能对得起自己的职业和地位。”理雅各系统地研究和翻译中国古代的经典著作。在中国学者王韬等人的辅助下,从1861年到1886年的25年间,陆续翻译了《论语》《大学》《中庸》《孟子》《春秋》《礼记》《书经》《孝经》《易经》《诗经》《道德经》《庄子》《离骚》等中国的经典著作,共计28卷。当他离开中国时,已是著作等身。

理雅各之前的西方来华传教士虽也对中国的经典著作做过翻译,但都是片段性的翻译,而且由于中文不精,译文辞句粗劣,歧义百出。理雅各在翻译的过程中治学严谨,博采众长,他把前人用拉丁、英、法、意等语种译出的有关文字悉数找来,认真参考,反复斟酌。除此之外,他还与中国学者反复讨论,最后才落笔翻译。理雅各翻译的中国经典著作质量绝佳,体系完整,直到今天还是西方世界公认的标准译本,他本人也因此成为蜚声世界的汉学家。理雅各的译作是当之无愧的英译名著。

从英译的水准来看,或许是现今不易超越的。主要是译者当时所处的语言环境是中国文言文作为书面语言的原因。精晓文言文的直接英译,与现实白话理解后的英译相比,前者肯定会与原意更为贴近,况且理雅各又是得到了当时精通中国经典著作的中国学者王韬等人的辅助。当然,今天的

人们有理由去挑战一百多年前的译作,但作为历经一个多世纪仍为西方世界普遍认可的英译经典,依然还会继续发挥其曾有的版本作用。

理雅各译作的重要代表《中国经典》(*THE CHINESE CLASSICS*),首版于1861至1872年的香港。此次以“中国汉籍经典英译名著”名义出版的各书,是依据牛津大学1893至1895年出版的理雅各《中国经典》的修订版。

“中国汉籍经典英译名著”,是从理雅各的《中国经典》中选出对中国典籍原著的译释,舍去了各卷含有的绪论、前言及所附的参考文献,这样也就更为突出了典籍原著。

原《中国经典》实行的是汉英对照加英文注释的方式,汉语部分使用的是当时的书面语言繁体竖排。为了适于现实的阅读,此次出版均将汉语的繁体竖排,改为简体横排,并将英文注释中的汉字繁体改为简体。

在原《中国经典》中,理雅各对中国经典著作汉字的的多音字和需要特别注明的字,都在字的四角画圈以示在注释中说明。这次出版将其改为在字的正上方标注着重号(黑点)。

原《中国经典》对汉语原文的断句标点,采用的是当时的方式,与今天现代汉语式的断句标点存有很大差别。为了保持理雅各译释的面貌,仍然用原断句标点。

另外,为了改变原书过于厚重的形态,这次出版还将原书的大开本改为小开本;将原《中国经典》的1-4卷拆分为七种书,即《论语·大学·中庸》《孟子》《尚书·唐书·夏书·商书》《尚书·周书》《诗经·国风》《诗经·小雅》《诗经·大雅·颂》。每书300页左右,便于选择使用。

理雅各的译作至今还是西方世界公认的标准译本,说明它适应着西方世界的语言和理解。这种影响了西方世界一百多年的情形,从接受心理的角度看,是很难被取代的。

随着中国在世界的影响力不断提升,中国学者的对外学术交流也更加活跃,交流中对中国文化的讲解和诠释,需要有相应的英译本作为参考,理雅各的译作无疑是适当的选择。

同时,理雅各的经典译作,还是翻译学、语言学、比较文学、历史和经典诠释的重要文献,是研究和实践汉译英的重要参考和借鉴。

相信,借用昔日西方学者译释中国文化经典并传播到西方的成果,延续和助推当今中国文化在世界的影响力,一定可以取得事半功倍的收效。

2014年1月1日

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# 论 语

**CONFUCIAN ANALECTS**





# CONFUCIAN ANALECTS.

## BOOK I. HSIO R.

### 论语 学而第一

[第一章] <sup>一节</sup>子曰，<sup>二节</sup>学而时习之，不亦说乎。<sup>三节</sup>有朋自远方来，不亦乐乎。人不知而不愠，不亦君子乎。

CHAPTER I. 1. The Master said, 'Is it not pleasant to learn with a constant perseverance and application ?

2. 'Is it not delightful to have friends coming from distant quarters ?

3. 'Is he not a man of complete virtue, who feels no discomposure though men may take no note of him ?'

TITLE OF THE WORK.—论语, 'Discourses and Dialogues;' that is, the discourses or discussions of Confucius with his disciples and others on various topics, and his replies to their inquiries. Many chapters, however, and one whole book, are the sayings, not of the sage himself, but of some of his disciples. The characters may also be rendered 'Digested Conversations,' and this appears to be the more ancient signification attached to them, the account being that, after the death of Confucius, his disciples collected together and compared the memoranda of his conversations which they had severally preserved, digesting them into the twenty books which compose the work. Hence the title—

论语, 'Discussed Sayings,' or 'Digested Conversations.' See 论语注疏解经序. I have styled the work 'Confucian Analects,' as being more descriptive of its character than any other name I could think of.

HEADING OF THIS BOOK.—学而第一. The two first characters in the book, after the introductory—'The Master said,' are adopted as its heading. This is similar to the custom of the Jews, who name many books in the Bible from the first word in them. 第一, 'The first;' that is, of the twenty books composing the whole work. In some of the books we find a unity or analogy of subjects, which evidently guided the compilers in grouping the chapters together. Others seem devoid of any such principle of combination. The sixteen chapters

of this book are occupied, it is said, with the fundamental subjects which ought to engage the attention of the learner, and the great matters of human practice. The word 学, 'learn,' rightly occupies the forefront in the studies of a nation, of which its educational system has so long been the distinction and glory.

1. THE WHOLE WORK AND ACHIEVEMENT OF THE LEARNER, FIRST PERFECTING HIS KNOWLEDGE, THEN ATTRACTING BY HIS FAME LIKE-MINDED INDIVIDUALS, AND FINALLY COMPLETE IN HIMSELF. 1. 子, at the commencement, indicates Confucius. 子, 'a son,' is also the common designation of males,—especially of virtuous men. We find it, in conversations, used in the same way as our 'Sir.' When it follows the surname, it is equivalent to our 'Mr.' or may be rendered 'the philosopher,' 'the scholar,' 'the officer,' &c. Often, however, it is better to leave it untranslated. When it precedes the surname, it indicates that the person spoken of was the master of the writer, as 子沈子, 'my master, the philosopher 沈.' Standing single and alone, as in the text, it denotes Confucius, the philosopher, or, rather, the master. If we render the term by Confucius, as all preceding translators have done, we miss the indication which it gives of the handiwork of his disciples, and the reverence which it bespeaks for him. 学, in the old commentators, is explained by 诵, 'to read chanting,' 'to discuss.' Chü Hsi

一節  
【第二章】有子曰，其为人也孝弟，而好犯上者鲜矣。

二節  
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。

CHAP. II. 1. The philosopher Yü 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.

2. 'The superior man bends his attention to what is radical.

interprets it by 效, 'to imitate,' and makes its results to be 明善而复初, 'the understanding of all excellence, and the bringing back original goodness.' Subsequent scholars profess, for the most part, great admiration of this explanation. It is an illustration, to my mind, of the way in which Chü Hsi and his followers are continually being wise above what is written in the classical books. 习 is the rapid and frequent motion of the wings of a bird in flying, used for 'to repeat,' 'to practise.' 之 is the obj. of the third pers. pronoun, and its antecedent is to be found in the pregnant meaning of 学. 不亦...乎 is explained by 岂不, 'is it not?' See 四书补注备旨. To bring out the force of

'also' in 亦, some say thus:—'The occasions for pleasure are many, is this not also one?' But it is better to consider 亦 as merely redundant;—see Wang Yin-chih's masterly Treatise on the particles, chap. iii; it forms chaps. 1208 to 1217 of the 皇清经解. 说, read *yuē*, as always when it has the entering tone marked, stands for 悦. What is learned becomes by practice and application one's own, and hence arises complacent pleasure in the mastering mind. 悦, as distinguished from 乐 (*lōh*), in the next paragraph, is the internal, individual feeling of pleasure, and the other, its external manifestation, implying also companionship. 2. 朋, properly 'fellow-students;' but, generally, individuals of the same class and character, like-minded. 3. 君子 I translate here—'a man of complete virtue.' Literally, it is—'a princely man.' See on 子, above. It is a technical term in Chinese moral writers, for which there is no exact correspondence in English, and which cannot be rendered always in the same way. See Morrison's Dictionary.

character 子. Its opposite is 小人, 'a small, mean man.' 人不知, 'Men do not know him,' but anciently some explained—'men do not know,' that is, are stupid under his teaching. The interpretation in the text is, doubtless, the correct one.

2. FILIAL PIETY AND FRATERNAL SUBMISSION ARE THE FOUNDATION OF ALL VIRTUOUS PRACTICE.

1. Yü, named 若, and styled 子有, and 子若, a native of 鲁, was famed among the other disciples of Confucius for his strong memory, and love for the doctrines of antiquity. In something about him he resembled the sage. See Mencius, III. Pt. I. iv. 13. 有子 is 'Yü, the philosopher,' and he and Tsang Shān are the only two of Confucius's disciples who are mentioned in this style in the *Lun Yü*. This has led to an opinion on the part of some, that the work was compiled by their disciples. This may not be sufficiently supported, but I have not found the peculiarity pointed out satisfactorily explained. The tablet of Yü's spirit is now in the same apartment of the sage's temples as that of the sage himself, occupying the 6th place in the eastern range of 'the wise ones.' To this position it was promoted in the 3rd year of Ch'ien-lung of the present dynasty. A degree of activity enters into the meaning of 为 in 为人, = 'playing the man,' 'as men, showing themselves filial,' &c. 弟, here = 悌, 'to be submissive as a younger brother,' is in the 4th tone. With its proper signification, it was anciently in the 3rd tone. 而 = 'and yet,' different from its simple conjunctive use = 'and,' in the preceding chapter. 好, a verb, 'to love,' in the 4th tone, differs from the same character in the 3rd tone, an adjective, = 'good.' 鲜, 3rd tone, = 'few.' On the idiom—未之有, see Premar's Grammar, p. 156. 2. 君子 has

【第三章】子曰，巧言令色，鲜矣仁。

【第四章】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。

That being established, all practical courses naturally grow up. Filial piety and fraternal submission!—are they not the root of all benevolent actions?

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

CHAP. IV. The philosopher Tsāng 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.'

a less intense signification here than in the last chapter. I translate—'The superior man,' for want of a better term. 本, 'the root,' 'what is radical,' is here said of filial and fraternal duties, and 道, 'ways' or 'courses,' of all that is intended by 为 (= 行) 仁, below. The particles 也 者 resume the discourse about 孝 弟, and introduce some further description of them. See Prémare, p. 158. 与, in the 2nd tone, is half interrogative, an answer in the affirmative being implied. 仁 is explained here as 'the principle of love,' 'the virtue of the heart.' Mencius says—仁也者人也, '仁 is man,' in accordance with which, Julien translates it by *humanitas*. Benevolence often comes near it, but, as has been said before of 君子, we cannot give a uniform rendering of the term.

3. FAIR APPEARANCES ARE SUSPICIOUS. 巧言令色,—see Shū-ching, II. iii. 2. 巧, 'skill in workmanship;' then, 'skill,' 'cleverness,' generally, and sometimes with a bad meaning, as here, = 'artful,' 'hypocritical.' 令, 'a law,' 'an order,' also 'good,' and here like 巧, with a bad meaning, = 'pretending to be good.' 色, 'the manifestation of the feelings made in the colour of the countenance,' is here used for the appearance generally.

4. HOW THE PHILOSOPHER TSĀNG DAILY EXAMINED HIMSELF, TO GUARD AGAINST HIS BEING GUILTY OF ANY IMPOSITION. Tsāng, whose name was 参 (Shān), and his designation 子舆, was one of the principal disciples of Confucius. A follower of the sage from his 16th year, though inferior in natural ability to some others, by his filial piety and other moral qualities, he entirely won the Master's esteem, and by persevering attention mastered his doctrines. Confucius, it is said, employed him in the composition of the 孝经, or 'Classic of Filial Piety.' The authorship of the 大学, 'The Great Learning,' is also ascribed to him, though incorrectly, as we shall see. Portions, moreover, of his composition are preserved in the Li Chi. His spirit tablet among the sage's four assessors, occupying the first place on the west, has precedence of that of Mencius. 省, read hsing, 'to examine.' 三省 is naturally understood of 'three times,' but the context and consent of commentators make us assent to the interpretation—'on three points.' 身, 'the body,' 'one's personality;' 吾身 = myself. 为 is in the 4th tone, = 'for.' So, frequently, below. 忠 from 中, 'middle,' 'the centre,' and 心, 'the heart,' = loyalty, faithfulness, action with and from the heart. 朋, see chap. i. 友, 'two hands joined,' denoting union. 朋友 =

【第五章】子曰，道千乘之国，敬事而信，节用而爱人，使民以时。

【第六章】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。

【第七章】子夏曰，贤贤易色，事父母，能竭其力，事君，

CHAP. V. 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.'

CHAP. VI. 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.'

CHAP. VII. Tsze-hsiâ 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;

when together, 'friends.' 传不习 is very enigmatical. The translation follows Chû Hsi.

何晏 explained quite differently: 'whether I have given instruction in what I had not studied and practised?' It does seem more correct to take 传 actively, 'to give instruction,' rather than passively, 'to receive instruction.' See Mào Hsi-ho's 四书改错, XV. article 17.

5. FUNDAMENTAL PRINCIPLES FOR THE GOVERNMENT OF A LARGE STATE. 道 is used for 导, 'to rule,' 'to lead,' and is marked in the 4th tone, to distinguish it from 道, the noun, which was anciently read with the 3rd tone. It is different from 治, which refers to the actual business of government, while 导 is the duty and purpose thereof, apprehended by the prince. The standpoint of the principles is the prince's mind. 乘, in 4th tone, 'a chariot,' different from its meaning in the 2nd tone, 'to ride.' A country of 1000 chariots was one of the largest fiefs of the empire, which could bring such an armament into the field. The last principle,—使民

以时, means that the people should not be called from their husbandry at improper seasons, to do service on military expeditions and public works.

6. RULES FOR THE TRAINING OF THE YOUNG:—DUTY FIRST AND THEN ACCOMPLISHMENTS. 弟子,

'younger brothers and sons,' taken together, = youths, a youth. The 2nd 弟 is for 悌, as in chap. ii. 人出, 'coming in, going out,' = at home, abroad. 泛 is explained by Chû Hsi by 广, 'wide,' 'widely'; its proper meaning is

'the rush or overflow of water.' 力, 'strength,' here embracing the idea of leisure. 学文,

not literary studies merely, but all the accomplishments of a gentleman also:—ceremonies, music, archery, horsemanship, writing, and numbers.

7. TSZE-HSIÂ'S VIEWS OF THE SUBSTANCE OF LEARNING. Tsze-hsiâ was the designation of 卜

商, another of the sage's distinguished disciples, and now placed 5th in the eastern range of 'the wise ones.' He was greatly famed for his learning, and his views on the *Shih-ching* and the *Ch'un Ch'ü* are said to be preserved in the com-

能致其身，与朋友交，言而有信，虽曰未学，吾必谓之学矣。

一节

二节

【第八章】子曰，君子不重，则不威，学则不固。主

三节

四节

忠信，无友不如己者。过则勿惮改。

【第九章】曾子曰，慎终追远，民德归厚矣。

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.

CHAP. VIII. 1. The Master said, 'If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid.

2. 'Hold faithfulness and sincerity as first principles.

3. 'Have no friends not equal to yourself.

4. 'When you have faults, do not fear to abandon them.'

CHAP. IX. 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.'

mentaries of 毛, and of 公羊高 and 谷梁赤. He wept himself blind on the death

of his son, but lived to a great age, and was much esteemed by the people and princes of the time. With regard to the scope of this chapter, there is some truth in what the commentator Wú, 吴, says,—that Tsze-hsia's words may be wrested to depreciate learning, while those of the Master in the preceding chapter hit exactly the due medium. The 2nd 贤 is a concrete noun.

Written in full, it is composed of the characters for a minister, loyal, and a precious shell. It conveys the ideas of talents and worth in the concrete, but it is not easy to render it uniformly by any one term of another language. The 1st 贤 is a verb, = 'to treat as a hsien.' 色 has a different meaning from that in the 3rd chapter. Here it means 'sensual pleasure.' Literally rendered, the first sentence would be, 'esteeming properly the virtuous, and changing the love of woman,' and great fault is found by some, as in 四书改错, XIII. i, with Chü Hsi's interpretation which I have followed; but there is force in what his adherents say, that the passage is not to be understood as if the individual spoken of had ever been given

to pleasure, but simply signifies the sincerity of his love for the virtuous. 致 here = 委, 'to give to,' 'to devote.'

8. PRINCIPLES OF SELF-CULTIVATION. 1. 君子 has here its lightest meaning, = a student, one who wishes to be a Chün-tsze. 孔安国, of the Han dynasty, in the 2nd century B.C., took 固, in the sense of 'obscured,' 'dulled,' and interprets—'Let him learn, and he will not fall into error.' The received interpretation, as in the transl. is better. 2. 主, as a verb, 'to hold to be chief.' It is often used thus. 3. The object of friendship, with Chinese moralists, is to improve one's knowledge and virtue;—hence, this seemingly, but not really, selfish maxim.

9. THE GOOD EFFECT OF ATTENTION ON THE PART OF SUPERIORS TO THE OFFICES TO THE DEAD:—AN ADMONITION OF TSANG SHĀN. 终, 'the end,' = death, and 远, 'distant,' have both the force of adjectives, = 'the dead,' and 'the departed,' or 'the long gone.' 慎 and 追 mean, 'to be careful of,' 'to follow,' but their application is

## 一节

【第十章】子禽问于子贡曰，夫子至于是邦也，必闻其政，

## 二节

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。

【十一章】子曰，父在，观其志，父没，观其行，三年无改于父之道，可谓孝矣。

CHAP. X. 1. 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?'

2. 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?'

CHAP. XI. 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.'

as in the translation. 厚, 'thick,' in opposition to 薄, 'thin;' metaphorically, = *good, excellent*. The force of 归, 'to return,' is to show that this virtue is naturally proper to the people.

10. CHARACTERISTICS OF CONFUCIUS, AND THEIR INFLUENCE ON THE PRINCES OF THE TIME. 1. Tsze-ch'in and Tsze-k'ang (亢) are designations

of 陈亢, one of the minor disciples of Confucius. His tablet occupies the 28th place, on the west, in the outer part of the temples. On the death of his brother, his wife and major-domo wished to bury some living persons with him, to serve him in the regions below. Tsze-ch'in proposed that the wife and steward should themselves submit to the immolation, which made them stop the matter. Tsze-kung, with the double surname 端木, and named 赐, occupies a higher place in the Confucian ranks. He is conspicuous in this work for his readiness and smartness in reply, and

displayed on several occasions practical and political ability. 夫, 'a general designation for males,' = a man. 夫子, —a common designation for a teacher or master. 是邦, 'this country' = any country. 必, 'must,' = *does not fail to*. The antecedent to both the 之 is the whole clause 闻其政. 与, with no tone marked = 'to give to,' 'with,' 'to'; 与, as in chap. ii. 2. The force of 其诸 is well enough expressed by the dash in English, the previous 也 indicating a pause in the discourse, which the 其, 'it,' resumes. See Wang Yin-chih's Treatise, chap. ix.

11. ON FILIAL DUTY. 行 is, in the 4th tone, explained by 行迹, 'traces of walking,' = *conduct*. It is to be understood that the way of the father had not been very bad. An

## 一節

【十二章】有子曰，礼之用，和为贵，先王之道，斯为美，

## 二節

小大由之。有所不行，知和而和，不以礼节之，亦不可行也。

【十三章】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。

【十四章】子曰，君子食无求饱，居无求安，敏于事，而

CHAP. XII. 1. The philosopher Yü 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.'

2. '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.'

CHAP. XIII. The philosopher Yü 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.'

CHAP. XIV. The Master said, 'He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor

old interpretation, that the three years are to be understood of the three years of mourning for the father, is now rightly rejected. The meaning should not be confined to that period.

12. IN CEREMONIES A NATURAL EASE IS TO BE PRIZED, AND YET TO BE SUBORDINATE TO THE END OF CEREMONIES, — THE REVERENTIAL OBSERVANCE OF PROPRIETY. 1. 礼 is not easily rendered in another language. There underlies it the idea of *what is proper*. It is 事之宜, 'the fitness of things,' what reason calls for in the performance of duties towards superior beings, and between man and man. Our term 'ceremonies' comes near its meaning here. 道 is here a name for 礼, as indicating the *courses or ways* to be trodden by men. In 小大由之, the antecedent to 之 is not 和, but 礼 or 道. 2. Observe the force of the 亦, 'also,' in

the last clause, and how it affirms the general principle enunciated in the first paragraph.

13. TO SAVE FROM FUTURE REPENTANCE, WE MUST BE CAREFUL IN OUR FIRST STEPS. A different view of the scope of this chapter is taken by Ho Yen. It illustrates, according to him, the difference between being sincere and righteousness, between being respectful and propriety, and how a man's conduct may be venerated. The later view commends itself, the only difficulty being with 近于, 'near to,' which we must accept as a *meiosis* for 合乎, 'agreeing with.' 信 = 信约, 'a covenant,' 'agreement.' 远, 4th tone, 'to keep away from.' The force of the 亦 = 'he can go on to make them his masters,' 宗 being taken as an active verb.

14. WITH WHAT MIND ONE AIMING TO BE A CHÜN-TSZE PURSUES HIS LEARNING. He may be well, even luxuriously, fed and lodged, but,



慎于言，就有道，而正焉，可谓好学也已。

一节

【十五章】子贡曰，贫而无谄，富而无骄，何如。子曰，

二节

可也，未若贫而乐，富而好礼者也。子贡曰，诗云，如切

三节

如磋，如琢如磨，其斯之谓与。子曰，赐也，始可与言诗

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.

CHAP. XV. 1. 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.'

2. 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.'

3. The Master said, 'With one like Ts'ze, I can begin to talk

with his higher aim, these things are not his seeking,—无求。A nominative to 可谓 must be supposed,—all this, or such a person. The closing particles, 也已, give emphasis to the preceding sentence, = yes, indeed.

15. AN ILLUSTRATION OF THE SUCCESSIVE STEPS IN SELF-CULTIVATION. 1. Tsze-kung had been poor, and then did not cringe. He became rich and was not proud. He asked Confucius about the style of character to which he had attained. Confucius allowed its worth, but sent him to higher attainments. 而, here, = 'and yet.'

何如, 'what as?' = 'what do you say—what is to be thought—of this?' Observe the force of the 未, 'not yet.' 2. The ode quoted is the first of the songs of Wei (卫), praising the prince Wü, who had dealt with himself as an ivory-worker who first cuts the bone, and then files it smooth, or a lapidary whose hammer and chisel are followed by all the appliances for

smoothing and polishing. See the Shih-ching, I. v. Ode I. st. 2. In 其斯之谓, the antecedent to 其 is the passage of the ode, and that to 斯 is the reply of Confucius.

之谓, see Prémare, p. 156. The clause might be translated—'Is not that passage the saying of this?' Or, 'Does not that mean this?'

3. Intorcetta and his co-adjutors translate here as if 赐 were in the 2nd pers. But the Chinese comm. put it in the 3rd, and correctly. Prémare, on the character 也, says, 'Fere semper adjungitur nominibus propriis. Sic in libro Lun Yu, Confucius loquens de suis discipulis, Yeou, Keou, Hoei, vel ipsos alloquens, dicit 由也, 求也, 回也.'

It is not to be denied that the name before 也 is sometimes in the 2nd pers., but generally it is in the 3rd, and the force of the 也 = quoad.

赐也, quoad Ts'ze. 已矣, nearly = 也



已矣，告诸往而知来者。

【十六章】子曰，不患人之不己知，患不知人也。

about the odes. I told him one point, and he knew its proper sequence.'

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

已, (or 己 without marking the tone), in chap. xiv. The last clause may be given—'Tell him the past, and he knows the future;' but the connexion determines the meaning as in the translation. 诸, as in chap. x, is a particle, a mere 语助, as it is called, 'a helping or supporting word.'

16. PERSONAL ATTAINMENT SHOULD BE OUR CHIEF AIM. Comp. chap. i. 3. After the negative

不, as in chapter ii. 1, observe the transposition in 己知, which is more elegant than 知己 would be. 己, 'self,' the person depending on the context. We cannot translate 'do not be afflicted,' because 不 is not used imperatively, like 勿. A nominative to 患 has to be assumed, —我, 'I,' or 君子, 'the superior man.'

## BOOK II. WEI CHANG.

### 为政第二

【第一章】子曰，为政以德，譬如北辰，居其所，而众星共之。

CHAPTER I. 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.'

HEADING OF THIS BOOK.—为政第二. This second Book contains twenty-four chapters, and is named 为政, 'The practice of government.' That is the object to which learning, treated of in the last Book, should lead, and here we have the qualities which constitute, and the character of the men who administer, good government.

1. THE INFLUENCE OF VIRTUE IN A RULER. 德 is explained by 得, and the old commentators say 物得以生谓之德, 'what creatures get at their birth is called their virtue;' but this is a mere play on the common sound of different words. Chü Hsi makes it =

行道而有得于心, 'the practice of truth and acquisition thereof in the heart.' His view of the comparison is that it sets forth the illimitable influence which virtue in a ruler exercises without his using any effort. This is extravagant. His opponents say that virtue is the polar star, and the various departments of government the other stars. This is far-fetched. We must be content to accept the vague utterance without minutely determining its meaning. 北辰 is, no doubt, 'the north polar star,' anciently believed to coincide exactly with the place of the real pole. 共 in the 3rd tone, used for 拱, 'to fold the hands in saluting,' here = 'to turn respectfully towards.'