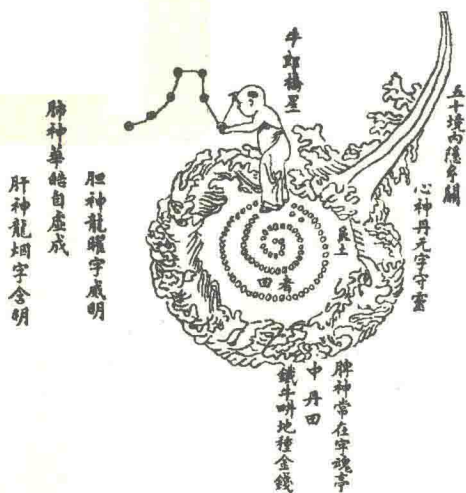


道教术语

汉英双解词典

A Dictionary Of
Daoist Terminology
Chinese-English Edition

何立芳 陈霞◎主编



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何立芳 陈霞 主编

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前言

道教是土生土长的中国传统宗教，自上世纪 80 年代中后期以来，道教在中国文化史上的地位愈来愈受到人们的重视，道教文化对中国的政治、历史、文化、科技、医学等方面所作出的贡献也逐步得到肯定和确认。然而，许多道教学者却发现这样一种怪现象：最早对道教的研究发起于国外，中国学者是在国外道教研究已相当发达的背景下才开始真正全面系统地研究这一蕴含着中国文化精髓的本土宗教。尽管如此，我国道教学术研究在上世纪八九十年代已有相当的规模，某些方面的研究成果开始赶上甚至超过国外。不过，我们也必须承认，国外学者的道教研究因历史悠久，参与学者众多，涉及面广，几乎覆盖了道教的方方面面，他们的研究成果在一定程度上与国内的道教学术研究形成了互补的态势。虽然道教一再错过了成为世界性宗教的诸多良好机遇，但伴随着国际《道德经》论坛和国际道教论坛在中国的召开，道教的国际化进程已经起步，中国道教正在以坚实的步伐走向世界。毋庸置疑，在道教国际化进程中必定涉及道教文化的译介，其中必定也会涉及道教术语的理解与翻译。遗憾的是，迄今为止，国内外尚未出版一本比较完整的可供国内英语读者和国外汉语学习者使用的道教工具书，这严重阻碍了道教的国际化进程。针对这一情况，作为英语工作者，我们想尽一点绵薄之力，为此，我们萌发了编写这本《道教术语汉英双解词典》的念头。但我们也清楚地意识到，限于我们的学识和英语水平，这一课题对于我们来说无疑是很难啃的“硬骨头”。在一些专家前辈的鼓励下，在忐忑不安中我们“斗胆”开始了这一工程，也是在这些专家和同事的帮助下，我们完成了这部词典的编写。

《道教术语汉英双解词典》是一本双语专科词典，收集宗教学科中的常用道教术语。通过英汉两种语言对词条进行诠释，介绍中国特有的、典型的道教术语概念，既能帮助中国读者在初步了解道教文化中的术语概念基础之上，能用英语向外国朋友介绍中国道教文化知识，同时也能帮助对中国感兴趣的外国友人（包括来华留学生和国外汉语学习者）学习汉语，了解中国道教文化。其读者对象为世界各国懂英语的读者，可作为国内懂英语的教师、学生及汉英翻译工作者进行对外宣传工作中的参考书，也可作为对中国文化感兴趣的外国友人了解中国道教文化的工具书。

本词典的词目设置主要参考钟肇鹏先生主编的由上海辞书出版社2010年12月出版的《道教小辞典》。词条中的中文释义则由编者在参考钟肇鹏先生所著及其他相关词典的基础上综合而成，所收词条注重普及性、常用性。内容范围属综合性，囊括道教教派、组织、教义、经籍书文、神仙、道术、称谓、斋戒、仪礼、节日等等。正文按词目分类依词条拼音的首字母的顺序编排，词典使用者可根据概念类别来检索和理解所查找的概念。为了便于读者查阅，特别是不懂汉语的外国读者查阅，正文后附有按字母顺序排列的“英语条目与汉语条目对照表”。道教把神灵诞辰日定为节日，各地方道观还有将地方神的诞辰定为节日的，所以本词典后附有道教主要神仙诞辰。此外，中国历代年表、天干地支次序表也附录在后，以帮助读者了解中国古代历法计算方式和历朝历代的时间分布。

道教术语是指称专业概念的，虽具有语言的属性，但其专业范畴属性较强，本词典描述了其概念范畴的一般属性。每一词条的汉语释义解释所列词条单位的概念本义，力求浅近通俗，明白易懂。

在国际上，道教文化研究早已成为汉学研究的重要课题，并且取得了令人瞩目的成就。道家道教经文献典籍的西文研究与翻译有很多，似有“道教在中国，道教翻译研究在国外”之势。尤其是1923-1926年间我国整理出版道教典籍《正统道藏》和《续道藏》之后，西方译者翻译的兴趣增大。无论过去，还是现在，道家道教典籍都是西方汉学界译介中国典籍的重要内容。尽管他们对道教典籍的解读或多或少存在牵强附会甚至是荒唐的误读，但这些汉学家们的道教研究成果为我们的编写工作提供了重要的参考素材。为此，课题组要特别鸣谢参考文献中的专家

学者。

传统文化术语翻译历来是翻译工作中的难中之难,作为最典型的中国文化负载词,由于理解的偏差和翻译的偏颇,道教术语在国内外的翻译极不统一,一词多译、数词同译、概念交叉等弊端日积月累,直接影响了道教文化国际化的发展进程。编撰中我们避免闭门造车,尽量借鉴国内外已有的研究成果,直接选用一些我们认为是翻译得精确得当的译文,如果原有译文比较多,我们进行认真比较,选出我们认为最佳的,放在汉语条目之后,其余的放在英文解释的开头。如果原有译文可用但并不太理想,我们进行了改造,例如,道教称那些“超脱尘世,神通变化,长生不死”的人为“神仙”,该术语通常被译为“immortal”。然而“immortal”一词更多反映的是“长生不老”,而缺失“具有超自然能力,逍遥自在”这一内涵,因此,我们选择用“transcendent”来翻译“神仙”这一术语,以更接近道教“神仙”概念的本意。当然,尚未有人译过的条目的译文是我们自己翻译的。不可避免的宗教性的不翻现象在本词典中同样存在,主要针对那些极为典型的道教文化术语,如某些教派组织的命名、道教教内称谓、道教内外丹术语等,我们选择了音译法,读者可以借助解释部分理解术语的含义。基于释义部分能有效地帮助读者明晰词条内涵的考虑,我们主要采用直译的方法翻译多数词条,如,负责接待宾客协助监院处理观中大小事务的执事名“知客”就直译为“knower of guests”,读者可以借助英文阐释部分理解该术语的所指意义。

道教术语中也不乏许多名异实同的概念,如,道派组织名称通常为“××道”“××派”“××宗”,为避免英语读者混淆,我们本可以统一选用“sect”一词,但这样做的话阐释的成分多于翻译。我们认为道教以“道”“派”“宗”来区分名目繁多的派别组织自有其道理,因此最终选用“way”“sect”“lineage”分别对应这三个名异实同的概念。尽管我们很难做到所有词条的译文既反映字面意思,又符合内涵需要,但本着传播和弘扬中华文化的目的,我们努力减少文化亏损,尽可能使我们的英语表达与要表述的文化内涵达到统一,为此,我们把源语词条的释义信息全部翻译成目的语,形成两种语言的释义,以帮助读者理解术语的内涵。

“道教术语英译研究”这一课题的研究及本词典的编撰和出版除了

得到教育部人文社会科学研究西部和边疆地区规划基金的资助之外，还得到了乐山师范学院科研经费的资助。2013年8月调入电子科技大学外国语学院工作以来，学院的领导和同事非常关心该课题的进展，为课题的后期工作提供了场地和时间的保障，还给予了大量的指导和帮助。四川大学道教与宗教文化研究所的张泽红教授和周冶副教授就词典的中文部分提出了宝贵的建议，美国亚利桑那州立大学历史哲学宗教研究所的姜宝龙（Paul A. Jackson）先生批阅了英文部分，在此一并致谢。尽管我们反复地做了努力，但限于我们的水平和经验，我们编写的这部工具书也只是一个阶段性的成果，其中一定有不少的缺漏乃至错误，恳切希望得到国内外读者和专家们的指正。

何立芳

2014年3月于电子科技大学

Foreword

Daoism is the traditional indigenous religion of China. Since the 1980s, Daoism has become increasingly important in the context of Chinese cultural history. The contributions made by Daoist culture to Chinese politics, history, culture, science, medicine, and more have been progressively verified and confirmed. However, many Daoist scholars have discovered an odd phenomenon: the earliest research on Daoism has been a foreign undertaking. Chinese scholars have begun true, comprehensive, and systematic research programs on this indigenous religion which contains the very essence of Chinese culture from the already quite developed Daoist Studies abroad. Despite this, the field of Daoist Studies in China of the 1980s and 90s has experienced increases in scope, and in some facets has matched and even surpassed the achievements of scholars abroad. However, we must also acknowledge that foreign Daoist Studies is a long-established field, comprised of many scholars whose areas of research are multivariate and complex, and is complementary to the research programs in China. Although Daoism has missed several good opportunities to become a world religion, after the convocation of forums in China on the *Daode Jing* and international Daoism, the internationalization process for Daoism appears to have already begun. Daoism is making firm and substantial steps onto the global stage. Without a doubt, the process of internationalizing Daoism must touch upon the interpretation of Daoist culture, which in turn must involve the understanding and translation of Daoist terminology.

Regrettably, until now, a Daoist reference book has not yet been published domestically to serve either domestic or foreign readers of English; this has gravely hindered Daoism's internationalization process. In response to this situation, we are making what contributions we can, and have therefore had the notion of compiling *A Dictionary of Daoist Terminology* [Chinese-English Edition].

This dictionary is a bilingual technical one, in which are collected commonly encountered terms from the field of Daoist Studies. Through the English and Chinese dual-language explanations of each entry, which explain characteristic and distinctive Chinese Daoist terminological concepts, this dictionary can help the Chinese readers to gain a foundation for the initial stages of understanding Daoist culture, while the English portion can help out foreign readers gain knowledge about Daoist culture. At the same time, it can help foreigners who are interested in China (including those studying in China and those studying Chinese abroad) learn Chinese and understand Chinese Daoist culture. Therefore the target audience is comprised of English-speakers from around the world, and it may act as a reference work for those teachers, professors, and students in China who are comfortable using English, as well as Chinese-to-English translators and compilers of reference works to be used abroad.

The setting of the entries in this dictionary follow that of Mr. Zhong Zhaopeng's *Little Daoist Dictionary*, published by Shanghai Reference Press in December 2010. The compilers synthesize some other related materials with it to form the Chinese definitions. The terms collected in this dictionary focus on oft-encountered, frequently used terms. The scope of the content is synthetic, including Daoist schools, organizations, doctrines, scriptures, documents, writings, deities, transcendents, techniques, titles, fasts, retreats, rituals, festivals, etc. The main body of the dictionary is arranged in alphabetical order according to the first letter of the *pinyin* equivalent of the words; the entries are organized into categories such as those mentioned above, so the reader may more readily find the desired term. For the reader's convenience, especially for those foreign readers who do not read Chinese, there is an

appendix with a comparison table of English and Chinese entries, arranged alphabetically. In the Daoist tradition, the birthdays of major divinities are made into festival days, as well as those of the local deities of the regions in which any specific Daoist temple is built. In light of this, there is an appendix listing important birthdays of Daoist divinities. In addition, a chronicle of Chinese historical periods (divided, as is customary, by ruling dynasties and politics) along with the traditional sexagenary calendrical system are appended, to help the reader understand how time was reckoned according to the Chinese historical calendar.

Daoist terminology is comprised of a very specialized set of concepts. Though they have linguistic attributes, this dictionary describes the general properties of the conceptual categories to which the terms belong. The Chinese entry of each lexical item offers an interpretation of the conceptual meaning of the term, striving to do so in simple, common language in order that each term may be easily understood.

Internationally, Daoist Studies has long been an important element of Sinology, having become the focus of many scholars. There are many research works on and translations of Daoist scriptures and texts in Western languages, such that there has been a trend: "Daoism resides in China; Daoist translation is accomplished abroad." In particular, during 1923-1926, after the domestic publication of the *Zhengtong Daoist Canon* and the *Supplementary Daoist Canon*, Western translators become much more interested in the Daoist translation enterprise. Regardless of what has transpired, still today the Daoist scriptures are an important part of the substance of Western Sinology. Despite the appearance of more or less far-fetched, or even simply absurd, interpretations based on misreadings of Daoist texts, these Daoist researches have at least supplied us with important source materials to consult. For this reason, we offer particular thanks to the experts and scholars listed in the bibliography section of this work.

For translators, the translation of traditional cultural terms is one of the hardest among difficult tasks, being some of the most semantically loaded terms among those in Chinese culture. Owing to variations in understanding

and the biases inherent in translation, the translation of Daoist terms both domestically and abroad enjoys absolutely no consensus. One term has many translations, many terms have a single translation, and conceptual conflation are among the mistakes which have accumulated over a long period of time, which have directly influenced the expansion process of the internationalization of Daoist culture. In compiling this work, we have avoided being overly subjective, instead striving to use outside sources, both domestic and international. We have selected some translations of terms directly from these sources as being appropriately accurate. If many translations are available, we carefully compare them to select the most appropriate. We have placed these after the Chinese entries, others in the beginning of the English interpretation section which follows the term. If there are translated terms that could be used but not ideal, we recast them, A case in point is the word “immortal”. Though it is more common for the Daoist term 神仙, we choose “transcendent” which is both accurate and respectful of the fundamental meaning of 仙, for in Euro-American languages “immortal” is irrevocably tied to the native cultural traditions wherein something immortal is quite literally “without end”, instead of the Daoist notion of “being supernatural in a state of blissful abstraction.” And of course terms that are not yet translated elsewhere we translate ourselves. Unavoidably, there are untranslatable religious terms in this work, in particular certain representative Daoist cultural terminology, such as the names of some of the sects and schools, Daoist religious titles, Daoist terms of inner and outer alchemy, etc. For these, we opt to transliterate; the reader may rely on the interpretation section for understanding the term’s meaning. Most terms are literally translated under the precondition that the interpretation section can help clarify the understanding. For instance, *Knower of Guests* is a literal translation of the term *Zhike* (知客) which refers to Daoist deacons who are responsible for reception and help the Supervisor of the Sanctuary with all affairs in the temple.

Sure we can find that some concepts are presented in different Daoist terms. For example, Daoist organizations are distinctively named as Dao

(道), Pai (派), and Zong (宗), we could use the same word “sect” to avoid confusion, but then we’re doing a lot of interpretation in the translation. If the organizations weren’t meant to be conceptualized in slightly different ways as “way”, “sect”, and “lineage”, they wouldn’t have had 道, 派, 宗; they would have all used the same character. In a technical dictionary like this, we choose to make these distinctions. While we do our best to match each entry with a translation which matches the term’s literal meaning while also matching the semantic content, because the goal is to remain the propagation and promotion of Chinese culture, we exert ourselves to reduce the cultural deficiencies between the terms. We use English expressions and formulations which are as commensurate as possible with the Chinese terms; therefore, the definition of the original source words informs the translation and explanation in the target language. This further aids the reader in understanding the meaning of the terminology.

The compilation and publication of studies in “Daoist terminology English translations research”, including this dictionary, have received financial support from not only the Ministry of Education’s Humanities and Social Sciences Research Western Division and the Frontier Planning Fund, but also grants from Leshan Normal University as well as the guidance and assistance of colleagues, experts, and leaders from UESTC (University of Electronic Science and Technology of China) since my transfer there in 2013. Prof. Zhang Zehong and Zhou Ye of Sichuan University kindly offer us their suggestions on the Chinese part. Paul A. Jackson from the School of Historical, Philosophical, and Religious Studies of Arizona State University in America proofreads the English part. We would like to thank them all. Though we have exerted ourselves to the utmost, due to the limits of our experience and knowledge, we editors have here made only an initial contribution among many future ones, one in which there are certainly some omissions and perhaps errors. We earnestly hope that readers and experts, both domestic and foreign, will point out such deficiencies.

He Lifang

March 2014, UESTC

使用说明

1. 正文按词目分类依词条拼音的首字母的顺序编排。词条内容由汉语词目、汉语拼音、汉语释义、英文词目和英文释义组成，并按此顺序排列。

2. 词语词条尽可能在英语中找到对等词。没有适当对等词时，采用音译翻译法，并用英语说明性文字解释词义。

3. 汉语词目不止一种名称时，用“又称”“旧称”“全称”“简称”等引出其他名称。

4. 为了排版方便，汉语词目的注音以词为单位，不标调号，首字母大写。

5. 汉语词目、汉语拼音和英文词目均排黑体字。出现在英文释义中的词条（包括词条的简称、全称和别名），采用斜体字标示。

6. 英文词目（包括放在释义开头的英文词目）该用的首冠词一律省去，但在释义中照常使用。

7. 为了节省篇幅，内容已被相关条目包含或说明的条目，不再重复释评，而只用“参见×××”提示读者去查阅相关条目。

8. 一词多义多译的条目，用①②③等数码分项释译。一词一义多译的条目，编者认为最恰当的译文作为汉语词目的译文，其余的多放在解释的开头。

9. 列入“经籍书文”分类中的道教书名作为词典词条，其英文词目用黑体字标出，其余类别中的英文书籍名采用斜体字。

Guide to the Use of the Dictionary

1. The main body of the dictionary is arranged in alphabetical order according to the first letter of the *pinyin* equivalent of the words. Each entry consists of five parts in the following order: Chinese characters, syllables in *pinyin*, definition in Chinese and the corresponding English words and definition.

2. For each Chinese word as an entry, an English equivalent is provided. If no English equivalent can be found, a transliteration with an explanatory translation is offered.

3. For entry words having different forms, the other forms are introduced by “also known as...”, “also known as... in premodern times” and “full name is...” and “abbreviated form is....”

4. Words are transcribed with the syllables joined as a unit. No tone marks are indicated to make typesetting easier. For entries with several characters, the first letter of each syllabic unit is capitalized.

5. Entries and their syllables in *pinyin* and translations are in the boldfaced type. The italicized type is used for the corresponding English entries in explanation part, including their abbreviations, full names and bynames.

6. Articles at the beginning of translations of entries (including those put at the beginning of explanations), if there are any, are omitted, but they are used as usual in explanations.

7. To conserve space, those entries whose explanation is covered by that

of another entry are not given an explanation but only followed by “See × × ×” to denote that readers can take another entry for reference.

8. For entries with more than one definition and translation, the definitions and translations are separated by ①②③... in order. For entries with one definition but more than one translation, the best translation is chosen as the corresponding version of the entry while the others are placed mostly at the beginning of the explanation.

9. Book titles are put in boldfaced type when listed as the classified entries of Daoist scriptures while in other places in italicized type.

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