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〔英〕苏慧廉 (William Edward Soothill) 著

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再版说明

《论语》作为纯粹的中国传统文化的经典之作，一直被西方世界认为是了解中国社会和中国人思想的重要著作。因此《论语》很早就被译成他国文字，介绍给全世界的读者，在众多译者中就包含了一位来自英国的汉学家、教育家——苏慧廉（1861—1935）。

苏慧廉在华期间致力于教育，大力兴办学校，1907—1911年间曾出任山西大学堂西斋总教习（即校长）。回国后积极推动英国汉学研究的专业化和学术化，因其成绩卓著，1920年被任命为牛津大学史上第三位汉学终身教授。他有关中国研究的著作颇丰，其《论语译英》自出版后就一直深受读者喜爱。1937年牛津大学出版社发行了一套“世界经典丛书”，其中就收录了苏慧廉的《论语译英》。这也体现了当时英国学术界对这一译作的高度肯定。

山西大学堂是今天山西大学的前身，始建于1902年，是中国建校最早的三所国立大学之一（另两所已演变为今天的北京大学和天津大学）。山西大学堂将传统书院和新式学堂相结合，采用独特的中西斋办学模式，以求中西合璧，各取所长，为山西的经济社会发展乃至当时中国的近代化建设培养了一大批优秀人才。山西大学堂的建立开创了中国近代高等教育的先河，其独特的办学模式为中国高等教育的创新进行了积极探索，其丰硕的办学成果使其成为当时“亚洲最好的大学之一”。

苏慧廉的《论语译英》主要包括三部分内容：第一部分介绍了中国古代的历史和地理，孔子的生平及《论语》的历史等；第二部分是《论语》的中英文对照及注释；第三部分是部首索引和地名表。该书始发行于1910年，距今已有百余年历史。随着语言的变化发展及现代人对古代典籍的深入研究，人们对《论语》的理解势必更加深刻。为此，我们特选取了三本具有代表性的现代《论语》译本作为参考，将其与苏氏译本的差异列出，以供读者参照阅读，体会百年间的历史文脉传承。

值此山西大学建校115周年之际，我们重新校订出版苏慧廉的《论语译英》，这既是对百年学府的献礼，也是对这位推动跨文化交流先驱者的纪念。

山西大学
2017年10月

Republication Introduction

The Analects of Confucius, a classic work embodying traditional Chinese culture, has been regarded as a masterpiece through which the western world got to know Chinese society and Chinese ways of thinking. It has been translated into many other languages in the very early days. Among the many translators, there is a man called William Edward Soothill (1861-1935), who is a British sinologist and educator.

During his stay in China, W.E. Soothill devoted himself into developing education and established many schools. From 1907 to 1911, he was appointed as the Principal of Western Academy, Shanxi Imperial University. After returning back to Britain, he started to promote the professionalization of sinology research in Britain. With his outstanding achievements, he was awarded a tenured professorship of sinology in 1920, which is the third one that has ever been awarded by the Oxford University. He wrote many books about China, and his translation *The Analects of Confucius* has been popular with readers since it was published. It has been included as one of the set of books *The World's Classics Series* published by Oxford University Press in 1937. This means that this translation has been highly recognized in British academia at that time.

Shanxi Imperial University is the predecessor of today's Shanxi University and was established in 1902. It is one of the first three national universities in China (the other two have developed into today's Peking University and Tianjin

University). It adopted a unique school-running mode and integrated traditional Chinese academy with western modern university. Making the best of their respective advantages, Shanxi Imperial University has cultivated a large number of outstanding talents for the development of Shanxi Province, and even for the modernization of China at that time. The establishment of Shanxi Imperial University marked the beginning of Chinese modern higher education. Its unique school-running mode was an effort for the the innovation of Chinese higher education. Its fruitful achievements rendered it “one of the best universities in Asia” at the time.

Soothill’s translation version of *The Analects of Confucius* consists of three parts. The first part makes an introduction to the ancient history and geography of China, the life of Confucius and the history of the Analects. The second part consists of both Chinese and English texts of the Analects and the author’s notes. The third part includes radical index and topographical list. This version was first published in 1910. With the development of language and researchers’ increasingly intensive study of ancient literatures, people’s understanding of *The Analects of Confucius* is bound to be more and more profound. Therefore, we have selected three representative translations of *The Analects of Confucius* and also listed the differences between these versions and that of Soothill, so that readers can have a reference to read. They will also have an experience of the historical inheritance in these hundreds of years.

On the 115th anniversary of the founding of Shanxi University, Soothill’s translation of *The Analects of Confucius*

is revised and republished. This is not only a tribute to the century-old university, but also a memorial to Soothill, a pioneer who has promoted cross-cultural communication.

Shanxi University

October, 2017

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THE
ANALECTS
OF
CONFUCIUS

BY

WILLIAM EDWARD SOOTHILL.

Principal of the Imperial University, Shansi.

Compiler of the Student's Pocket Dictionary, Translator of
the Wenchow New Testament, Author of
a Mission in China, Etc., Etc.

1910.

PUBLISHED BY THE AUTHOR.

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PREFACE.

The Discourses of Confucius, commonly known as the Analects, no student of Chinese, least of all the missionary, can afford to neglect. In this brief treatise is revealed to us, more or less fully, the mind of China's most illustrious son, and consequently the mind of his race at its best. Here is the model on which for two thousand years this people has blocked the plastic mass of its mind and character. To understand the matrix is to understand at least the form if not the material of the impression, and in this book we have the die from which millions have been minted, sometimes of fine, more oft of baser metal. Nevertheless, however varied the substance, the form sought after has ever been the same, and he who understands the revelation of China's model of wisdom, grace and honour herein exhibited, will also apprehend what is the noblest ideal, however imperfect, that this multitudinous race has set before itself. He will, too, by this means come into so close a mental touch with its aspirations as to see distinction and dignity where before a swamp of mental and moral stagnation may have seemed to be his sole environment.

If any one ask why another translation be presented, the reply offered is that this work receives less attention at the

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PREFACE.

hands of the student than its importance deserves, and a new issue will at least once more draw attention to its existence and value. Should a further explanation be demanded let it be that, except in an emasculated form, Dr. Legge's scholarly work is no longer within the reach of the student of limited means ; that that work was published long before the majority of the students of to-day were born ; and that, justly or unjustly, its phraseology has been criticised as too formal to make the Analects express to an English what they do to a Chinese mind.

My plan of work has been to make, in the first instance, an entirely new translation, without any reference to the interpretations of my predecessors. On the completion of such translation I then sought the invaluable aid of Dr. Legge, of Père Zottoli, and of H. E. Ku Hung Ming. Dr. Legge's monumental work on the Classics is too well-known to call for further mention ; he has been throughout my guide, philosopher and friend. The more I see of his work the more deeply am I impressed with his profound scholarship, his painstaking accuracy, his amazing research, and his perspicuity of expression. Père Zottoli's version, published in 1879, is in Latin and may be obtained in his *Cursus Literaturæ Sinicæ*, which covers the whole range of the Chinese classical education of a decade ago. H. E. Ku's work was published in 1898, under the title, "The Discourses and Sayings of Confucius," and the student is indebted to him for a rendering which is doubly valuable as expressing in fluent English an educated Chinaman's interpretation of this Classic.

Zottoli's is a an admirable work, though often marked

by an exceedingly close adherence to the text; its rigidity of phraseology is uncalled for in an English rendering. Ku's version on the other hand, being made for English readers unacquainted with the Chinese tongue, is more a paraphrase than a translation, hence the liberality of expression he allows himself presents a view of the *Analects*,—by no means always Confucian,—that is not to be looked for in the pages of translators more constrained by canons in general acceptance. Legge's work while eminently a translation and not a paraphrase, is by no means slavishly literal, for his treatment of his "Author," albeit—perhaps like his Author—with a touch at times somewhat heavy, is always both sound and sympathetic, and as to his Introduction, it is a revelation of patient indomitable scholarship. To these three works, then, I have often been indebted for correctness of apprehension, and in some cases also for choiceness of phrasing.

Pere Couvreur's work came into my hands during the course of revision, as also did the *Illustrated Four Books* in mandarin, (see page 97). The latter takes the form of a catechism and was of some interest at first, but failed to be of service later on. Were it revised it would be of use to the Western student. Pere Couvreur's is an excellent version, and often exhibits that facility for felicity of expression for which his countrymen are noted.

A writer in the *China Review* thirty years ago satirising the "insupportable uncouthness" of the translations of his day, declares that "no language has ever been so ill treated as Chinese," and he lays down the law,—he is writing about verse,—that a translation should be "free from any-

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thing which may suggest to the reader that the text exists in another language." "No one, surely," he goes on to say, "who wished to pass for a genuine Highlander would carefully exhibit a pair of trousers under his kilt, and most of us like not when a woman has a great peard. But translators, as a general rule, are not content that the great peard should be there, they must stick it out, aggravate it, and flaunt it in our faces. They are anxious for nothing so much as to remind the reader at every turn that their work was Chinese before it was English, and, in fact, has only half cast its Chinese skin." Behold an ideal for a genius! The least I can hope to have done herein is to shave off the "peard"; for even if one stripped off the skin the Mongolian physiognomy must still remain beneath!

Should the reader derive as much benefit from his study of this fine old Classic as I have derived from translating it, his time will be well spent. For several months I have been living with a gentleman, China's greatest gentleman, whose company I have found edifying to the character, and whose sententious sayings I have again found, after twenty years of compulsory neglect, to reveal the nobility of human life from a thoughtful Chinaman's standpoint, and to enable one the better to present the rubies of Eternal Christian Truth, fresh polished and in more graceful setting.

Our Lord did not destroy the Philosophy of the West; He purified and ennobled it. Nor will He destroy the Philosophy of the East, but will "fulfil" it, transforming what is worthy from vain adulatory approval into a

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concrete asset in the nation life and character. And if the West, with a Philosophy more brilliant than anything China has ever possessed, yet both needed and accepted the radiant Christian hope of Life and Immortality, and its entrancing vision of a diviner humanity, for the salvation of its soul, the satisfaction of its intellect and the perfecting of its Philosophy, how much greater is the need of this vast race, whose vital necessity is this same regenerating inspiration.

WENCHOW,

29, December, 1906.

NOTE.—This book was to have been published in 1907. It has however taken more than three years to print. Distance from the printers, a fire on their premises when part of it was destroyed, and the Author's removal to another sphere of work are responsible for the delay.

T'aiyuanfu, Shansi. August, 1910.

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Frontispiece. Portrait of Confucius, taken from the Hsianfu tablet. To face page 99. Map of Ancient China.

INTRODUCTION.

I.—The Ancient History of China.

The origin of the Chinese, like that of the other nations of the Earth, is veiled in the mystery of unrecorded æons. Whence they came and how, who with certitude shall tell? Surmise, we may, but who shall confirm? Infer we may, from footprints dim and o'ertrodden, and who shall deny? That this vast multitude had a beginning is certain, but where and when did it take its rise? Were they one of the many Mongolian tribes which occupied the Far East when Asia was still joined to the continent of America? Did they, through the discovery of writing and its concomitant advantages, raise themselves above their fellows, the Tartars, the Ainos, the Japanese, perhaps the Red Indians? Or did they, as is generally advocated, some three thousand years before Christ, leave the original habitat of civilised humanity in Western Asia, in obedience to some great centrifugal movement which drove the tribes of mankind forth from their common centre to replenish the Earth and subdue it? Such may have been the case: who shall tell?

Let us at any rate accept this as the most reasonable theory, and think of the fathers of the Chinese race wander-