

名译选读丛书

丛书主编 华先发 熊兵

中国典籍 英译选读

主编 魏家海 赵海莹

*English Translation of
Chinese Classics*



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序言

中国文化是世界文化史上一颗璀璨夺目的明珠，尤其中国古代文化是人类文明的耀眼的明星。随着中国的政治、经济和外交地位在国际舞台上的不断提升，中国文化的魅力越来越受到全球的瞩目。近年来兴起的“国学热”有其深刻的时代机缘，随着中国经济的崛起而激发了人们的广泛兴趣。“国学”是相对近代的“西学”而言的，以示同“西学”的区别。而“国学”和“汉学”是一对孪生姊妹，从16世纪开始，西方传教士纷纷涌入中国传教，先后把《诗经》、《论语》、《道德经》等中国经典翻译成西方语言而在西方传播，这些与西方传统文化截然不同的中国传统文化便被欧洲汉学家命名为“汉学”(Sinology)，作为“国学”在域外的延伸，并成为西方学者的新的研究领域。随着中国的政治、经济、科技和文化的迅猛发展，西方学者不满足于研究中国古代文化，逐步把注意力转向当代中国的现实问题，在美国等西方国家出现了“中国学”(China Study)的研究领域，近年来有越演越烈之势。尽管如此，传统的“汉学”研究方兴未艾，中国典籍的新译本在国外仍然不断出版发行，中国古代文化成为吸引西方读者的“魅力中国”元素之一。

典籍是人类文明发展到较高阶段后，通过对自然和社会的逐步认知总结形成的知识体系，尤其是知识体系中的精华，是人类思想认识的结晶，具有世代相传的价值和推动人类精神文明进步的重要意义。中国典籍源远流长，浩如烟海，内容丰富，种类繁多，是中国历代流传沉淀下来的优秀经典作品，值得我们薪火相传，去伪存真，推陈出新，发扬光大。在几千年的历史长河中，中国涌现了数以千计乃至数以万计的“文化英雄”，从孔子、孟子、老子、庄子、墨子等到屈原、李白、杜甫、苏轼、汤显祖、曹雪芹、王国维等，群星灿烂，领骚东方，为华夏文化留下了数不胜数的珍贵遗产。这些中国文化典籍同西方文化经典交相辉映，争奇斗艳，为人类文明留下了宝贵的精神财富。

中国文化典籍以儒家经典为主，有《四书》(《大学》、《中庸》、《论语》、《孟子》)，有《五经》(《诗》、《书》、《礼》、《易》、《春秋》)，有《六经》(《五经》加《乐经》)，还有《十三经》。典籍的形成也经历了一个不断筛选的过程。《十三经》的演变就是一个典型的例子。汉代把《诗》、《书》、《礼》、《易》、《春秋》称为“五经”，唐代把“三礼”(《周礼》、《仪礼》、《礼记》)、“三传”(《公羊传》、《穀梁传》、《左传》)，连同《易》、《书》、《诗》称为“九经”，唐文宗刻石经，将《孝经》、《论语》、《尔雅》列入经部，则为“十二经”，宋

代又将《孟子》提升为经，至此“十三经”正式确立。此外，道教经典《道德经》、《道藏》等，佛教经典《金刚经》等，都是中国文化典籍的重要组成部分。

早期西方传教士和汉学家出于传教和研究中国文化的目的，先后英译了大量的中国文化典籍作品，为中国文化的西传架设了桥梁。一些留学英美的中国学者也积极主动翻译中国经典，帮助西方读者认识和了解中国古代的优秀文化。他们为典籍英译的西传做出了重要贡献，今天仍然值得我们纪念。实际上，这两类群体的典籍英译不仅反映了中国文化在当时历史语境中“走出去”的成功案例，而且也是“走进去”和“走上去”的例证。

本书共计十五章，选用了有代表性的典籍汉英对照本，尽量兼顾儒、道和诸子百家的代表作，译文忠实、流畅，是公认的高质量译本。本书适合英语或翻译专业的大学生、研究生和对中国文化英译有兴趣的读者学习参考。

由于历史的原因，我国当今的外语专业的大学生和研究生的国学基础相对薄弱，长此以往，必将影响其人文素质的提高，只有采取各种有效手段“补课”，才能适应新形势下的外语教育的需要。一方面，我们可以适当开设中国文化典籍的选修课，指定一些参考书目，另一方面，我们可以编写相关的双语教材，把翻译学习和练习同中国典籍学习有机结合起来，形成良性互动，从中学习英语的表达方式，以提高中国文化的英语表达能力和汉英翻译能力。

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第一章 易经(上经)

【作品导读】

《易经》是中华文明的源头活水。《易经》本指夏代的《连山易》、商代的《归藏易》及周代的《周易》三部经卦书，其中《连山易》、《归藏易》已失传，只剩《周易》传世。“周”之涵义有二：周普、普遍；周朝。“易”之涵义复杂，分别指蜥蜴、礼乐、日月、日出、占卜、变易、道和卜筮，其基本含义为“简易”、“变易”和“不易”。《周易》相传系周文王姬昌所作，内容包括《经》和《传》两个部分。《经》主要是六十四卦(象征符号)和三百八十四爻。每卦包括卦画、卦名、卦辞、爻题、爻辞，每卦由六爻(六个符号)组成，六爻由两部分组成，即上卦和下卦，上卦和下卦分别取八卦中的某一卦。八卦指乾、坤、震、坎、离、艮、兑和巽。

本章节选的译文选择理雅各译本。理雅各(James Legge, 1815—1897)，近代英国著名传教士和汉学家，在王韬等中国学者的帮助下，翻译出版七卷本的《中国经典》。译文准确、流畅、略显古雅，选译本省略了繁琐的注释。

原文选自《古诗文网》(<http://www.gushiwen.org/guwen/zhouyi.aspx>)

【原文】

1. 乾☰：元亨利贞。

初九：潜龙，勿用。

九二：见龙在田，利见大人。

九三：君子终日乾乾，夕惕若厉，无咎。

九四：或跃在渊，无咎。

九五：飞龙在天，利见大人。

上九：亢龙，有悔。

用九：见群龙无首，吉。

【译文】

The I Ching

James Legge 译

I. THE KHIEN HEXAGRAM



Explanation of the entire figure by King Wan

Khien (represents) what is great and originating, penetrating, advantageous, correct and firm.

Explanation of the separate lines by the duke of Kau.

1. In the first (or lowest) NINE, undivided, (we see its subject as) the dragon lying hid (in the deep). It is not the time for active doing.
2. In the second NINE, undivided, (we see its subject as) the dragon appearing in the field. It will be advantageous to meet with the great man.
3. In the third NINE, undivided, (we see its subject as) the superior man active and vigilant all the day, and in the evening still careful and apprehensive. (The position is) dangerous, but there will be no mistake.
4. In the fourth NINE, undivided, (we see its subject as the dragon looking) as if he were leaping up, but still in the deep. There will be no mistake.
5. In the fifth NINE, undivided, (we see its subject as) the dragon on the wing in the sky. It will be advantageous to meet with the great man.
6. In the sixth (or topmost) NINE, undivided, (we see its subject as) the dragon exceeding the proper limits. There will be occasion for repentance.
7. (The lines of this hexagram are all strong and undivided, as appears from) the use of the number NINE. If the host of dragons (thus) appearing were to divest themselves of their heads, there would be good fortune.

【原文】

2. 坤☷：元亨，利牝马之贞。君子有攸往，先迷，后得主，利。西南得朋，东北丧朋。安贞吉。

初六：履霜，坚冰至。

六二：直、方、大，不习，无不利。

六三：含章可贞。或从王事，无成有终。

六四：括囊，无咎无誉。

六五：黄裳元吉。

上六：龙战于野，其血玄黄。

用六：利永贞。

【译文】

II. THE KHWAN HEXAGRAM



Khwan (represents) what is great and originating, penetrating, advantageous, correct and having the firmness of a mare. When the superior man (here intended) has to make any movement, if he take the initiative, he will go astray; if he follow, he will find his (proper) lord. The advantageousness will be seen in his getting friends in the south-west, and losing friends in the north-east. If he rest in correctness and firmness, there will be good fortune.

1. In the first SIX, divided, (we see its subject) treading on hoarfrost. The strong ice will come (by and by).
2. The second SIX, divided, (shows the attribute of) being straight, square, and great. (Its operation), without repeated efforts, will be in every respect advantageous.
3. The third SIX, divided, (shows its subject) keeping his excellence under restraint, but firmly maintaining it. If he should have occasion to engage in the king's service, though he will not claim the success (for himself), he will bring affairs to a good issue.
4. The fourth SIX, divided, (shows the symbol of) a sack tied up. There will be no ground for blame or for praise.
5. The fifth SIX, divided, (shows) the yellow lower garment. There will be great good fortune.
6. The sixth SIX, divided (shows) dragons fighting in the wild. Their blood is purple and yellow.
7. (The lines of this hexagram are all weak and divided, as appears from) the use of the number six. If those (who are thus represented) be perpetually correct and firm, advantage will arise.

【原文】

3. 屯䷂：元亨，利贞。勿用有攸往，利建侯。

初九：磐桓，利居贞，利建侯。

六二：屯如遭如，乘马班如，匪寇，婚媾。女子贞不字，十年乃字。

六三：即鹿无虞，惟入于林中。君子几不如舍。往吝。

六四：乘马班如，求婚媾。往吉，无不利。

九五：屯其膏，小，贞吉，大，贞凶。

上六：乘马班如，泣血涟如。

【译文】

III. THE KUN HEXAGRAM



Kun (indicates that in the case which it presupposes) there will be great progress and success, and the advantage will come from being correct and firm. (But) any movement in advance should not be (lightly) undertaken. There will be advantage in appointing feudal princes.

1. The first NINE, undivided, shows the difficulty (its subject has) in advancing. It will be advantageous for him to abide correct and firm; advantageous (also) to be made a feudal ruler.
2. The second SIX, divided, shows (its subject) distressed and obliged to return; (even) the horses of her chariot (also) seem to be retreating. (But) not by a spoiler (is she assailed), but by one who seeks her to be his wife. The young lady maintains her firm correctness, and declines a union. After ten years she will be united, and have children.
3. The third SIX, divided, shows one following the deer without (the guidance of) the forester, and only finding himself in the midst of the forest. The superior man, acquainted with the secret risks, thinks it better to give up the chase. If he went forward, he would regret it.
4. The fourth SIX, divided, shows (its subject as a lady), the horses of whose chariot appear in retreat. She seeks, however, (the help of) him who seeks her to be his wife. Advance will be fortunate; all will turn out advantageously.
5. The fifth NINE, undivided, shows the difficulties in the way of (its subject's) dispensing the rich favours that might be expected from him. With firmness and correctness there will be good fortune in small things; (even) with them in great

things there will be evil.

6. The topmost SIX, divided, shows (its subject) with the horses of his chariot obliged to retreat, and weeping tears of blood in streams.

【原文】

4. 蒙☶：亨。匪我求童蒙，童蒙求我。初筮告，再三渎，渎则不告。利贞。

初六：发蒙，利用刑人，用说桎梏。以往吝。

九二：包蒙，吉。纳妇，吉。子克家。

六三：勿用取女。见金夫，不有躬。无攸利。

六四：困蒙，吝。

六五：童蒙，吉。

上九：击蒙，不利为寇，利御寇。

【译文】

IV. THE MANG HEXAGRAM



Mang (indicates that in the case which it presupposes) there will be progress and success. I do not (go and) seek the youthful and inexperienced, but he comes and seeks me. When he shows (the sincerity that marks) the first recourse to divination, I instruct him. If he apply a second and third time, that is troublesome; and I do not instruct the troublesome. There will be advantage in being firm and correct.

1. The first SIX, divided, (has respect to) the dispelling of ignorance. It will be advantageous to use punishment (for that purpose), and to remove the shackles (from the mind). But going on in that way (of punishment) will give occasion for regret.
2. The second NINE, undivided, (shows its subject) exercising forbearance with the ignorant, in which there will be good fortune; and admitting (even the goodness of women, which will also be fortunate. (He may be described also as) a son able to (sustain the burden of) his family.
3. The third SIX, divided, (seems to say) that one should not marry a woman whose emblem it might be, for that, when she sees a man of wealth, she will not keep her person from him, and in no wise will advantage come from her.
4. The fourth SIX, divided, (shows its subject as if) bound in chains of ignorance. There will be occasion for regret.

5. The fifth SIX, divided, shows its subject as a simple lad without experience. There will be good fortune.
6. In the topmost NINE, undivided, we see one smiting the ignorant (youth). But no advantage will come from doing him an injury. Advantage would come from warding off injury from him.

【原文】

5. 需☵：有孚，光亨，贞吉。利涉大川。
 初九：需于郊，利用恒，无咎。
 九二：需于沙，小有言，终吉。
 九三：需于泥，致寇至。
 六四：需于血，出自穴。
 九五：需于酒食，贞吉。
 上六：入于穴，有不速之客三人来，敬之终吉。

【译文】

V. THE HSU HEXAGRAM



Hsu intimates that, with the sincerity which is declared in it, there will be brilliant success. With firmness there will be good fortune; and it will be advantageous to cross the great stream.

1. The first NINE, undivided, shows its subject waiting in the distant border. It will be well for him constantly to maintain (the purpose thus shown), in which case there will be no error.
2. The second NINE, undivided, shows its subject waiting on the sand (of the mountain stream). He will (suffer) the small (injury of) being spoken (against), but in the end there will be good fortune.
3. The third NINE, undivided, shows its subject in the mud (close by the stream). He thereby invites the approach of injury.
4. The fourth SIX, divided, shows its subject waiting in (the place of) blood. But he will get out of the cavern.
5. The fifth NINE, undivided, shows its subject waiting amidst the appliances of a feast. Through his firmness and correctness there will be good fortune.
6. The topmost SIX, divided, shows its subject entered into the cavern. (But) there are

three guests coming, without being urged, (to his help). If he receive them respectfully, there will be good fortune in the end.

【原文】

6. 讼☱：有孚窒惕，中吉，终凶。利见大人。不利涉大川。

初六：不永所事，小有言，终吉。

九二：不克讼，归而逋。其邑人三百户，无眚。

六三：食旧德，贞厉，终吉。或从王事，无成。

九四：不克讼，复即命渝，安贞吉。

九五：讼，元吉。

上九：或锡鞶带，终朝三褫之。

【译文】

VI. THE SUNG HEXAGRAM



Sung intimates how, though there is sincerity in one's contention, he will yet meet with opposition and obstruction; but if he cherish an apprehensive caution, there will be good fortune, while, if he must prosecute the contention to the (bitter) end, there will be evil. It will be advantageous to see the great man; it will not be advantageous to cross the great stream.

1. The first SIX, divided, shows its subject not perpetuating the matter about which (the contention is). He will suffer the small (injury) of being spoken against, but the end will be fortunate.
2. The second NINE, undivided, shows its subject unequal to the contention. If he retire and keep concealed (where) the inhabitants of his city are (only) three hundred families, he will fall into no mistake.
3. The third SIX, divided, shows its subject keeping in the old place assigned for his support, and firmly correct. Perilous as the position is, there will be good fortune in the end. Should he perchance engage in the king's business, he will not (claim the merit of) achievement.
4. The fourth NINE, undivided, shows its subject unequal to the contention. He returns to (the study of Heaven's) ordinances, changes (his wish to contend), and rests in being firm and correct. There will be good fortune.
5. The fifth NINE, undivided, shows its subject contending; —and with great good

fortune.

6. The topmost NINE, undivided, shows how its subject may have the leathern belt conferred on him (by the sovereign), and thrice it shall be taken from him in a morning.

【原文】

7. 师☵：贞丈人吉，无咎。

初六：师出以律，否臧凶。

九二：在师中吉，无咎。王三锡命。

六三：师或舆尸，凶。

六四：师左次，无咎。

六五：田有禽。利执言，无咎。长子帅师，弟子舆尸，贞凶。

上六：大君有命，开国承家。小人勿用。

【译文】

VII. THE SZE HEXAGRAM



Sze indicates how, in the case which it supposes, with firmness and correctness, and (a leader of) age and experience, there will be good fortune and no error.

1. The first SIX, divided, shows the host going forth according to the rules (for such a movement). If these be not good, there will be evil.
2. The second NINE, undivided, shows (the leader) in the midst of the host. There will be good fortune and no error. The king has thrice conveyed to him the orders (of his favour).
3. The third SIX, divided, shows how the host may, possibly, have many inefficient leaders. There will be evil.
4. The fourth SIX, divided, shows the host in retreat. There is no error.
5. The fifth SIX, divided, shows birds in the fields, which it will be advantageous to seize (and destroy). In that case there will be no error. If the oldest son leads the host, and younger men (idly occupy offices assigned to them), however firm and correct he may be, there will be evil.
6. The topmost SIX, divided, shows the great ruler delivering his charges, (appointing some) to be rulers of states, and others to undertake the headship of clans; but small men should not be employed (in such positions).

【原文】

8. 比䷇：吉。原筮，元，永贞，无咎。不宁方来，后夫凶。

初六：有孚比之，无咎。有孚盈缶，终来有它，吉。

六二：比之自内，贞吉。

六三：比之匪人。

六四：外比之，贞吉。

九五：显比，王用三驱，失前禽，邑人不诫。吉。

上六：比之无首，凶。

【译文】

VIII. THE PI HEXAGRAM



PI indicates that (under the conditions which it supposes) there is good fortune. But let (the principal party intended in it) re-examine himself, (as if) by divination, whether his virtue be great, unintermitting, and firm. If it be so, there will be no error. Those who have not rest will then come to him; and with those who are (too) late in coming it will be ill.

1. The first SIX, divided, shows its subject seeking by his sincerity to win the attachment of his object. There will be no error. Let (the breast) be full of sincerity as an earthenware vessel is of its contents, and it will in the end bring other advantages.
2. In the second SIX, divided, we see the movement towards union and attachment proceeding from the inward (mind). With firm correctness there will be good fortune.
3. In the third SIX, divided, we see its subject seeking for union with such as ought not to be associated with.
4. In the fourth SIX, divided, we see its subject seeking for union with the one beyond himself. With firm correctness there will be good fortune.
5. The fifth NINE, undivided, affords the most illustrious instance of seeking union and attachment. (We seem to see in it) the king urging his pursuit of the game (only) in three directions, and allowing the escape of all the animals before him, while the people of his towns do not warn one another (to prevent it). There will be good fortune.
6. In the topmost SIX, divided, we see one seeking union and attachment without

having taken the first step (to such an end). There will be evil.

【原文】

9. 小畜☵：亨。密云不雨。自我西郊。

初九：复自道，何其咎？吉。

九二：牵复，吉。

九三：舆说辐。夫妻反目。

六四：有孚，血去，惕出无咎。

九五：有孚挛如，富以其邻。

上九：既雨既处，尚德载。妇贞厉。月几望，君子征凶。

【译文】

IX. THE HSIAO KHU HEXAGRAM



Hsiao Khu indicates that (under its conditions) there will be progress and success. (We see) dense clouds, but no rain coming from our borders in the west.

1. The first NINE, undivided, shows its subject returning and pursuing his own course. What mistake should he fall into? There will be good fortune.
2. The second NINE, undivided, shows its subject, by the attraction (of the former line), returning (to the proper course). There will be good fortune.
3. The third NINE, undivided, suggests the idea of a carriage, the strap beneath which has been removed, or of a husband and wife looking on each other with averted eyes.
4. The fourth SIX, divided, shows its subject possessed of sincerity. The danger of bloodshed is thereby averted, and his (ground for) apprehension dismissed. There will be no mistake.
5. The fifth NINE, undivided, shows its subject possessed of sincerity, and drawing others to unite with him. Rich in resources, he employs his neighbours (in the same cause with himself).
6. The topmost NINE, undivided, shows how the rain has fallen, and the (onward progress) is stayed; —(so) must we value the full accumulation of the virtue (represented by the upper trigram). But a wife (exercising restraint), however firm and correct she may be, is in a position of peril, (and like) the moon approaching to

the full. If the superior man prosecute his measures (in such circumstances), there will be evil.

【原文】

10. 履☱：履虎尾，不咥人。亨。

初九：素履往，无咎。

九二：履道坦坦，幽人贞吉。

六三：眇能视，跛能履。履虎尾，咥人，凶。武人为于大君。

九四：履虎尾，愬愬，终吉。

九五：夬履，贞厉。

上九：视履考祥，其旋，元吉。

【译文】

X. THE LI HEXAGRAM



(Li suggests the idea of) one treading on the tail of a tiger, which does not bite him. There will be progress and success.

1. The first NINE, undivided, shows its subject treading his accustomed path. If he go forward, there will be no error.
2. The second NINE, undivided, shows its subject treading the path that is level and easy; —a quiet and solitary man, to whom, if he be firm and correct, there will be good fortune.
3. The third SIX, divided, shows a one-eyed man (who thinks he) can see; a lame man (who thinks he) can walk well; one who treads on the tail of a tiger and is bitten. (All this indicates) ill fortune. We have a (mere) bravo acting the part of a great ruler.
4. The fourth NINE, undivided, shows its subject treading on the tail of a tiger. He becomes full of apprehensive caution, and in the end there will be good fortune.
5. The fifth NINE, undivided, shows the resolute tread of its subject. Though he be firm and correct, there will be peril.
6. The sixth NINE, undivided, tells us to look at (the whole course) that is trodden, and examine the presage which that gives. If it be complete and without failure, there will be great good fortune.