



中译经典文库·中华传统文化精粹【汉英对照】

Must be honest and sincere;
Deception or cheating in any way
Will end in punishment severe.

凡出言，信为第一，
诈与妄，奚可焉！



Chinese-English

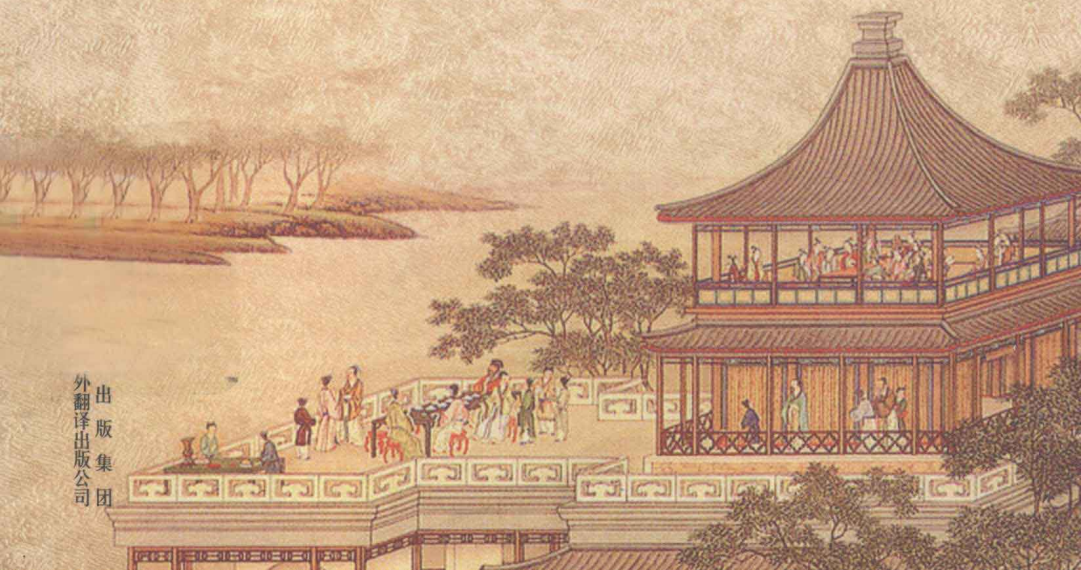
孝经·二十四孝·弟子规

The Book of Filial Piety · Twenty-four Stories of Filial Piety · Dizi Gui: Dos and Don'ts for Children

顾丹柯◎译

Translated by Gu Danke

出版集团
外翻译出版公司



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序

我与丹柯的交往从通信起。那是1983年春天，我还在洛阳外国语学院工作。有一天，我意外地收到了他的来信。信中主要谈他读了我发表在《翻译通讯》（《中国翻译》的前身）上的唐诗英译一篇序言后的感想，并附了他自己第一次翻译的六首古诗，其中有一首是孟郊的《游子吟》英译，感觉不错。三十年弹指一挥，信也早已不知去向，但印象颇深。数十年来，我们的通信、电话联系稀疏而持久，见面机会也不多，但每次到北京，他必定要来我家小聚，开怀长叙。

丹柯家学渊源，喜欢书法。具有良好的中英文功底，并在古典诗词曲及典籍英译上非常用功。据他本人所说，已有近千首的译作，我看过的也不少，其中不乏佳译，这里仅引两例。一是南朝沈约的诗《别范安成》（*Farewell to Fan Ancheng*），发表在大连外国语学院《英语知识》1993年第四期：

生平少年日，分手易前期。及尔同衰暮，非复别离时。
勿言一樽酒，明日难重持。梦中不识路，何以慰相思？

二是元代卢挚的散曲《双调·蟾宫曲·失题》（*Rare is a Life of Seventy Years on Earth*），1994年译，未发表：

想人生七十犹稀。百岁光阴，先过了三十。
七十年间，十岁顽童，十载尠羸。
五十岁除分昼黑，刚分得一半儿白日。
风雨相催，兔走鸟飞。
仔细沉吟，都不如快活了便宜。

沈约诗是五言古诗，丹柯译成每行10个音节左右，很整齐，首先做到了“形美”；两首译作都押韵，读起来琅琅上口，“音美”也做得不错；从意义上说，他的译作注意遣词造句，语言规范，也很好地传递了原作的内容，应该说，“意美”也做到了。

进入21世纪，他把重点转到了典籍英译，2006年在上海世界图书出版公司出版了《老子说》（《道德经》英译），现在他翻译的《孝经·二十四孝·弟子规》即将出版，值得庆贺。孝道，是儒家思想的重要组成部分，是中国传统文化的主要内容。几千年来，孝道一直影响着中国人的生活观念和生活方式。用理性的态度看待孝道，学习孝道，实践孝道，具有极其重要的现实意义。丹柯将关于孝道的几本古代影响很大的蒙学教材译成英文，这对继承和弘扬中国传统文化来说，无疑是一件大好事。

中文典籍英译难度很大，《弟子规》的英译尤其如此。其形式像《三字经》，合辙押韵，丹柯也用韵文译出，且英文流畅、通顺，表达准确、到位。美中不足的是，少数句子略显牵强或不够精练，如果斟酌得更仔细些，效果更好。然而，瑕不掩瑜，从总体上来说，《孝经·二十四孝·弟子规》还是成功的译作。希望他继续努力，有更多、更好的译作问世。

许渊冲

于北京大学畅春园

2010年5月

Preface

My contact with Danke began by correspondence. It was in the spring of 1983, when I was still working in Luoyang Foreign Languages Institute. One day, I unexpectedly got a letter from him, in which he talked about his impressions after reading my preface to my collection of the Tang-dynasty poems in English translation in the journal of *Translators Notes* (the present-day *Chinese Translators Journal*), together with his own translation of six Chinese classical poems. One of the poems was Meng Jiao's *Song of the Parting Son*, which was quite well translated. Thirty years has passed since then, and the letter was long lost, but my impression was profound. Over the past few decades, our contacts have been infrequent but lasting. We haven't seen each other quite often, but every time when he was in Beijing, he would come to my house and chatted freely.

Danke had enjoyed very good family education, and a keen lover of Chinese calligraphy. He has a very sound foundation both in Chinese and in English. Besides, he has been very diligent in translating classical Chinese poems and books. He once told me that he had translated about 1,000 classical Chinese poems. I have read some of his translations, and found that some translations are really good. Here I will take two as an example. One is *Farewell to Fan Ancheng*, written by Shen Yue of the Southern Dynasty, and it was published in the *Knowledge of English* in 1993:

When young, we were not so heavy-hearted,
 We'd soon meet again after we'd parted.
 But now we're both senile, at life's twilight,
 Too much for the heart is the parting sight.
 Hold it dear, this cup of wine, and let us share:



Our chances of future reunion are rare.
How can we send our love to one another,
As, in dreams, one knows not the way to the other?

The second one is a *sanqu*^① poem, *Rare is a Life of Seventy Years on Earth*, translated in 1994, and not published:

Rare is a life of seventy years on earth,
A centenarian, thirty's gone at birth.
Three scores and ten left,
With ten years of childhood, another ten of sickness,
And the remaining fifty years cleft
Into one half daylight and the other darkness.
Suffering wind and rain, then grey turns my hair,
Better enjoy life to the full, and free from care.

Shen Yue's poem is a classical five-character poem, and Danke's translation has about 10 syllables in each line, so it's quite neat. I should say he has achieved the Beauty in Form; either of the two translations has its own rhyme scheme, and it is quite pleasing to the ear. It can be said to have the Beauty in Sound; as far as the meaning is concerned, his translations are not bad, with their careful diction, correct grammar, and well deliver the content and significance of the original. So you can say they are Beautiful in Significance.

Beginning from the 21st century, he turned his attention to the translation of classical Chinese books. In 2006, he published his translation of *Tao Te Ching* by Lao Tzu in Shanghai World Book Publishing Corporation. And now his translation of the *Book of Filial Piety*, *Twenty Four Stories of Filial Piety*, and *Dos and Don'ts for Children* is to be published in China Translation and Publishing

① a type of verse popular in the Yuan, Ming and Qing Dynasties, with tonal patterns modelled on tunes drawn from folk music



Corporation. Filial piety is an important component of Confucianism, and the gem of traditional Chinese culture. Over the past millennia, it has exerted a great impact on the life and ideology of the Chinese people. To treat filial piety in a rational way, and to learn and practise it has its realistic significance. Danke translated these three books on filial piety which were popular in ancient China, and it is certainly important in carrying on and promoting traditional Chinese culture.

It is rather difficult to translate classical Chinese books, and it is more difficult to translate *Dos and Don'ts for Children*, as it has three characters in each sentence and with a certain rhyme scheme. Danke's translation is also rhymed, the sentences are smooth, clear and coherent. What is more, his reinterpretation in English is correct and almost achieved the desired result. However, there are a few sentences which do not read so well, and not so concise and precise. Nevertheless, it is on the whole a success. I do hope that in the days to come, he will and can offer many more and better translations.

Xu Yuanchong
Changchunyu
Peking University
May 2010
(Translated by Gu Danke)



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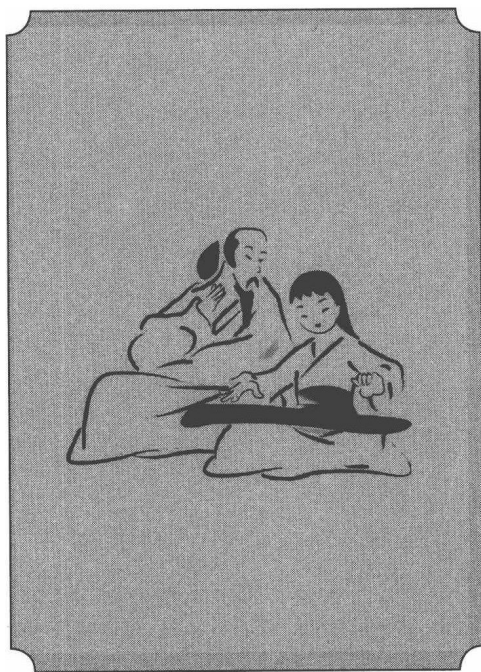
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《孝经》

The Book of Filial Piety



《孝经》简述

《孝经》是儒家经典《十三经》中的一种，是专门谈“孝”的一部著作。与《十三经》中其他十二经不同的是，它在成书之初便以“经”来命名，而其他十二经则是由后人归入“经”的行列，可见其在《十三经》中的特殊性和重要性。

关于《孝经》作者，众说纷纭，莫衷一是，尚无定论。至于《孝经》的成书年代，据有的学者研究，《吕览》中有多处引用《孝经》，因此认为比较确切的说法是先于《吕览》，成书于先秦。

《孝经》有《古文孝经》和《今文孝经》之别。两书内容各异，西汉刘向以《今文孝经》为主本，以《古文孝经》为参考，整理厘定，凡十八章，1800字左右，流传至今。

《孝经》是一部专门阐述“孝道”的书，强调“夫孝，天之经也。”民间也有“百善孝为先”的说法。曾参对“孝道”有更明确的说法：“孝有三：大孝尊亲，其次弗辱，其下能养。”（《礼记·祭义》）虽然《孝经》认为人的品德的根本是对父母克尽孝道，但其核心却不尽讲孝，而在以“孝”劝“忠”，要做到在家行孝，出门尽忠，忠于君主。《孝经》在中国伦理思想中，首次将孝亲与忠君联系起来，认为“孝”是“忠”的基础，“忠”是“孝”的发展和延伸。正因为如此，《孝经》引起了历代君王的极大关注，不少帝王都为《孝经》作注作疏，其中最为著名的要数唐玄宗李隆基的《孝经注》。

我们现在了解、学习《孝经》，应该采取实事求是、尊重历史的态度，而不是盲目尊崇或盲目否定；应该将重点放在其伦理学的价值上，而不是拘泥于具体的细节；应该从宏观的角度来理解儒家“孝道”对当今社会生活的启迪意义，而不是不假思索地一味照搬或一味摒弃。注意这些问题，对我们创建和谐社会是大有好处的。



About *The Book of Filial Piety*

The *Book of Filial Piety* is one of Confucian *Shi San Jing*, or the *Thirteen Confucian Classics*, and the only one on “filial piety.” *Jing* in Chinese means “Canon,” and what makes the book unique is that it was entitled the *Canon of Filial Piety*, while the other twelve books were not canons when they were written, but was categorised as canons by later scholars. So it’s not difficult for us to see the particularity and significance of the book.

Scholars’ opinions differ on the authorship of the book, nobody is certain as to who really wrote it. As to the time when the book was finished, there are also different versions about it. But some scholars say that they have found quite a few citations from the *Book of Filial Piety* in the *Historical Writings Compiled by Lü Buwei*, so it is safe to say that it was written in the pre-Qin period, before the *Historical Writings Compiled by Lü Buwei*.

The *Book of Filial Piety* has two versions: the *Old Text* and the *New Text*. In the Western Han Dynasty, Liu Xiang, based on the *New Text* and with the *Old Text* as reference, produced a fair copy of the book with more than 1800 Chinese characters in 18 chapters, which has come down to the present day.

The *Book of Filial Piety* elaborates on filial piety, laying stress on that “*filial piety is the constant law of Heaven.*” There was also a popular saying in ancient China: “*Filial piety is the most important of all virtues.*” Zeng Shen had his more definite statement on filial piety, “*Of the three ways of filial piety, the greatest is to respect one’s parents, the next is not to put one’s parents to shame, and the bottommost is to support one’s parents financially.*” Much as the *Book of Filial Piety* maintains that the fundamental virtue of man is to be filial to one’s parents, it is to advocate “being loyal” with “filial piety”





at the core: one has to be filial to one's parents at home, but when out, he should be loyal to the sovereign. The *Book of Filial Piety*, as a book of traditional Chinese thought of ethics, is the very first one that related filial piety for one's parents to loyalty to the sovereign, and stressed that "filial piety" is the foundation of "loyalty", and "loyalty" is the development and elongation of "filial piety". Because of this, the *Book of Filial Piety* captured the attention of many kings or emperors, quite a few of whom annotated or interpreted the book, of which the most famous was the Tang-dynasty Emperor Li Longji's *Exegesis of the Book of Filial Piety*.

When we get to know and learn the *Book of Filial Piety* now, we must adopt the attitude of being practical and respecting history instead of showing unbridled worship; we must lay emphasis on its ethical value instead of being scrupulous about minor details; we should try to understand the enlightening significance of Confucian "filial piety" with regard to the present-day social life instead of indiscriminate imitation or disdainful rejection. It will be of great benefit to the construction of a harmonious society if we keep these in mind.



开宗明义章第一

仲尼居，曾子侍。

子曰：先王有至德要道，以顺天下，民用和睦，上下无怨。汝知之乎？

曾子避席曰：参不敏，何足以知之？

子曰：夫孝，德之本也，教之所由生也。复坐，吾语汝。

身体发肤，受之父母，不敢毁伤，孝之始也；立身行道，扬名于后世，以显父母，孝之终也。

夫孝，始于事亲，中于事君，终于立身。



I. INTRODUCTION TO THE THEME AND SIGNIFICANCE OF THE BOOK

Zhongni, or Confucius, was at home, unoccupied, and Zeng Zi, or Zeng Shen, was sitting on his side, attending to him.

Confucius said, "The ancient kings applied the greatest virtue and the most important principle to make the common people submitted to them. The people could live in harmony, and there were no complaints or grievances between the ruling and the ruled. Do you know how it could be?"

Zeng Zi stood up from his mattress and replied, "I am not that wise, so how could I understand this?"

Confucius expounded, "That is filial piety, which is the very foundation of all virtues, and from which all enlightenments for the common people are generated. Go back and sit down, and I will tell you why."

"Our physical body, hair and skin, are all bestowed by our parents, so we dare not injure or hurt them, and that is the starting point of filial piety. If you establish yourself in society successfully, your name will be passed down to later generations, and your parents will be honoured. That is the ultimate point of filial piety."

"Therefore, filial piety begins from your love for your parents, continues to show your loyalty to your superiors, and ends



《大雅》云：“无念尔祖，聿修厥德。”

注释

1. 开宗明义——揭示本书的宗旨，阐明孝道的意义。开：揭示。宗：宗旨。明：使……明晰。义：意义。
2. 仲尼居，曾子侍——仲尼：孔子字。居：闲待在家里。曾子：曾参，孔子弟子。侍：侍坐，即陪坐。
3. 子曰——子：孔子。
4. 避席——离开自己的坐席站起来。避：离开。席：铺在地上的坐席。
5. 教之所由生也——五教都是从孝产生的。教：古代有“五教”：教父以义，教母以慈，教兄以友，教弟以恭，教子以孝。
6. 始于事亲，中于事君，终于立身——孝从事奉双亲开始，然后是为君王效忠，最后是建立功名、光宗耀祖。始：开始；幼年。事：事奉，侍奉。中：中级阶段；中年。终：终了；圆满；晚年。
7. 无念尔祖，聿修厥德——语出《诗经·大雅·文王》。怎么可以不思念你的先祖呢？要努力弘扬先祖的美德啊！无念：怎不思念。尔：你的。祖：先祖，祖先。聿：语气词，无具体意义。厥：其，他的。