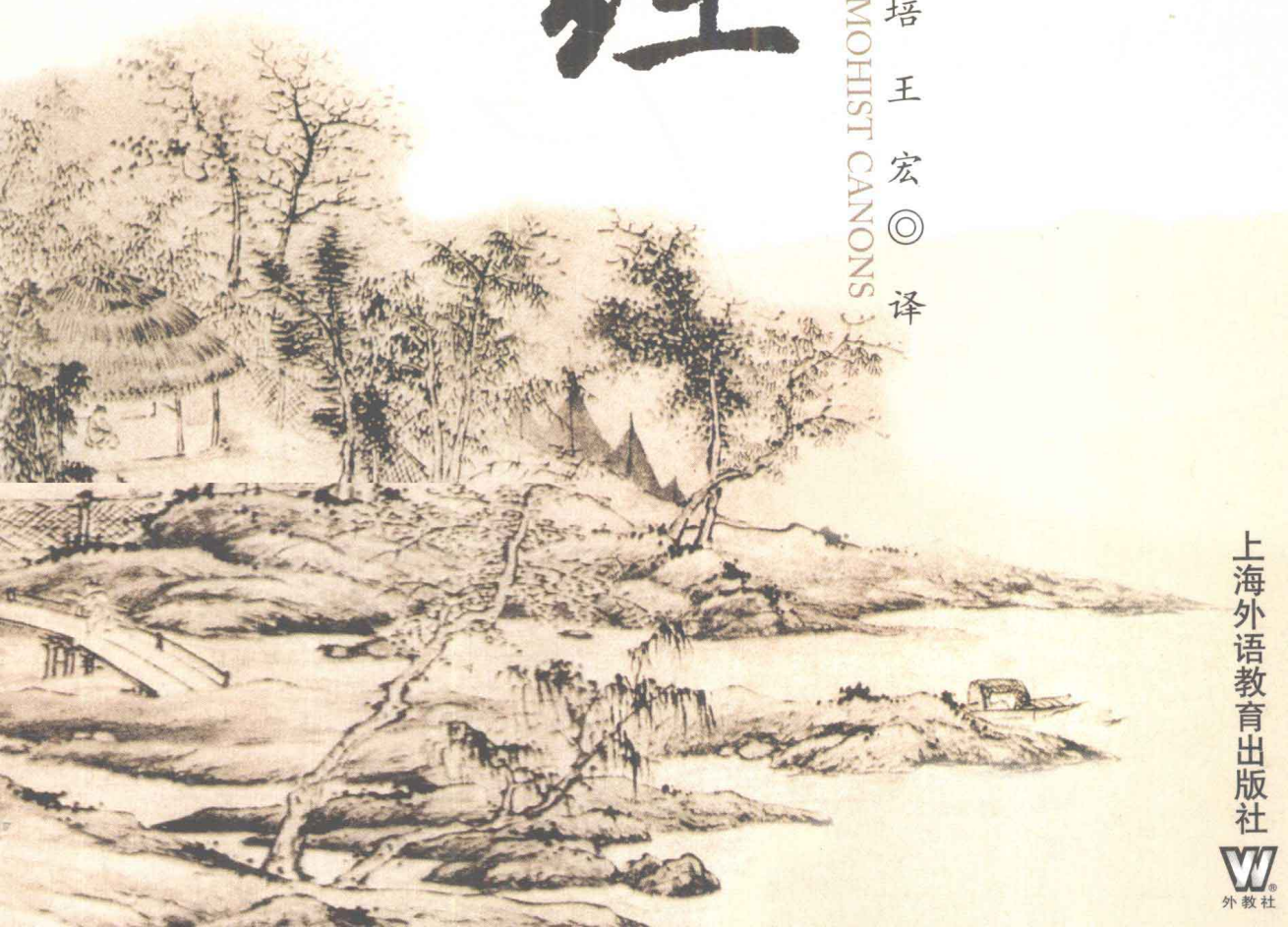


外教社中国文化汉外对照丛书

英译

墨经

汪榕培 王宏◎译
THE MOHIST CANONS



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卷前语

墨子(墨翟)是鲁国(一说楚国)人,约生活于公元前4至5世纪之间,战国时期著名的思想家。关于墨子的生平,现存的史料很少,在《晏子春秋》、《韩非子》、《战国策》、《孟子》、《庄子》等书里只有零星的提及。西汉司马迁对墨子的记述也仅在《史记·孟子荀卿列传》中有寥寥二十几个字:“盖墨翟宋之大夫,善守御,为节用。或曰并孔子时,或曰在其后。”东汉班固在《汉书·艺文志》的记载更短:“《墨子》七十一篇。名翟,为宋大夫。”东汉学者高诱为《吕氏春秋》作注时,在《当染》篇云:“墨子名翟,鲁人,作书七十二篇。”在《慎大览》篇云:“墨子名翟,鲁人也,著书七十二篇,以墨道闻也。”

《墨子》是墨子及其弟子和后学的著述总编,成书大约在战国后期,在西汉时由刘向整理成集,后经东汉史学家班固重新加以编辑,定为七十一篇。但六朝以后逐渐流失,到宋代就只剩下六十二篇,到清代编辑《四库全书》时,已仅存五十三篇,且不少篇章文字颠倒错误,不可卒读。现在所传的《道藏》本共有十五卷,五十三篇,有的是墨子所著,也有的是墨子弟子以及后期墨家的著述资料。

《墨经》又称《墨辩》,包括“经上”、“经下”、“经说上”、“经说下”、“大取”、“小取”共六篇,是《墨子》中很有价值的一个组成部分,可以独立成为一部内容丰富、结构严谨的学术著作。书中不仅涉及到自然观、认识论、逻辑学、经济学、社会历史观等社会科学范畴的广阔内容,还包含有时间空间、物质结构、力学、光学和几何学等自然科学方面的多

种知识，其中有些问题阐述严密，说理透彻，立论准确，其科学精神具有很高的现代价值。

《墨经》在国外尚无完整的英文译本，在英译《墨子》的时候这一部分也往往略去不译。英国汉学家葛瑞汉(Angus Charles Graham, 1919—1991)在他的《后期的墨家逻辑学、伦理学和科学》(*Later Mohist Logic, Ethics and Science*)中有部分译文，在<http://www.wfu.edu/~moran/mozi.html> 网页上可以见到莫伦(Patrick Moran)“小取”一章的部分译文。

《墨经》现存残篇散佚零落，不但难读难译，有的地方甚至难以通解；加之古字词较多、辩理深奥，自古以来解读的方法各不相同。我们在全译《墨子》的时候，在万余言的《墨经》部分下的功夫是最大的，参阅了各种注释本并选取了自己的理解，希望这次《英译〈墨经〉》的出版能给感兴趣的中外读者提供一个全新的视角。异议是在预料之中的，但毕竟这是《墨经》第一个完整的英译本。

ABOUT MOZI AND *THE MOHIST CANONS*

Mozi, the famous ancient Chinese philosopher, lived in the 5th century BC to the 4th century BC during the early Warring States Period. He preached “universal love” and is recognized as the founder of Mohism, a philosophical school that was once as influential as Confucianism until the Qin Dynasty (the 3rd century BC). There is very little in the way of historical records about Mozi. We only know that he was born in the State of Lu (in today’s Shandong Province) and showed great expertise in orchestrating military defense when he served as a minister in the State of Song. *The Mohist Canons* is an important part of *Mozi*, a collection of Mohist thoughts compiled by Mozi’s disciples. It is unfortunate that some texts of *The Mohist Canons* are missing or jumbled in the course of history, yet the six chapters of *The Mohist Canons* may still offer a rich source of insight into an important ancient Chinese school of ideas known as Mohism that touches on cosmology, logic, geometry, algebra, optics, dynamics and whatnot.

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经 上

THE CANON I

故，所得而后成也。

止，以炙也。

体，分于兼也。

必，不已也。

知，材也。

平，同高也。

虑，求也。

同，长以正相尽也。

知，接也。

中，同长也。

智，明也。

厚，有所大也。

仁，体爱也。

日中，正南也。

义，利也。

直，参也。

The premise is the prerequisite for the present state of things.

A stop is a point where something discontinues after it goes on for a long time.

A part is a portion taken from a whole.

Necessity is what is inevitable and everlasting.

Human intelligence is wisdom.

Levelness is the plane of equal height.

Cognition is the mental activity of seeking rational knowledge.

Two line segments have the same length if their end points can be matched.

Human intelligence is perceptual knowledge.

The center of a circle is the point that is equidistant from any point on the circumference.

Wisdom is a clear understanding of the object under study.

The size of an object comes from its dimensions.

Benevolence is love in individual cases.

The position of the sun at noon is due south.

Righteousness is represented in the benefit for the people.

Straightness is the result of measurement.

礼，敬也。

圜，一中同长也。

行，为也。

方，柱隅四讎也。

实，荣也。

倍，为二也。

忠，以为利而强君也。

端，体之无序而最前者也。

孝，利亲也。

有间，中也。

信，言合于意也。

间，不及旁也。

佻，自作也。

纒，闲虚也。

狷，作嗛也。

盈，莫不有也。

Rites are manifestations of respect.

A circle has a center that is equidistant from any point on the circumference.

The conduct of a man is what he does and how he does it.

A square is a shape with equal sides and four right angles.

A man's inner qualities are reflected in his outer appearance.

Double is twice as much.

Loyalty is one's devotion and uprightness for the monarch.

Points do not take any definite positions in a shape, but appear as the foundation of the shape.

Filial piety is one's devotion to his parents.

To have a gap is to have an unfilled space between two objects.

To be honest is to speak one's mind.

A gap is an unfilled space, not the surrounding objects.

One leans his position among his peers by comparing himself with them.

In a yarn, there are still spaces between the threads.

Prudence is the practice of frugality.

Fullness means pervasiveness.

廉，作非也。

坚白，不相外也。

节，不为所作也。

撻，相得也。

任，士损己而益所为也。 似，有以相撻，有不相撻也。

勇，志之所以敢也。

次，无闲而不相撻也。

力，刑之所以奋也。

法，所若而然也。

经
上

生，刑与知处也。

侁，所然也。

卧，知无知也。

说，所以明也。

梦，卧而以为然也。

诘，不两可，两不可也。

Integrity involves the examination of one's mistakes.

Hardness and whiteness are not mutually exclusive properties of a stone.

A command is issued not for what has been done but for what is to be done.

An overlap is where two lines or shapes share common part(s).

To bear responsibility is to work to the advantage of others at one's own loss.

Two connected lines or shapes can be either overlapping or tangent.

Courage is the deep-rooted cause for a daring ambition.

A tangency is a state in which two lines or shapes do not overlap but are immediately connected.

Force is the deep-rooted cause for the movement of an object.

Standard is the model to be followed.

Life is the unification of body and intelligence.

Convention is the customary practice to be followed.

Sleep is a state in which one's perception is not functioning.

To explain is to make clear one's argument.

Dream is what one believes to be true when he is asleep.

An argument cannot be pro and con at the same time.

平，知无欲恶也。

辩，争彼也。辩胜，当也。

利，所得而喜也。

为，穷知而悬于欲也。

害，所得而恶也。

已，成、亡。

治，求得也。

使，谓、故。

誉，明美也。

名，达、类、私。

诽，明恶也。

谓，移、举、加。

举，拟实也。

知，闻、说、亲。名、实、合、为。

To be in a calm mood is to know neither desires nor dislikes.

A debate is a contest over a certain issue, and the winner should be the one whose views are closer to the reality.

Benefits bring pleasures to those who get them.

The conduct of a man will follow the tendency of his desire if he is at his wits' end.

Harms bring displeasures to those who get them.

“To have done” may mean “to have accomplished” or “to have disappeared”.

The country is run well when the people get what they want.

“To make someone do something” may mean “to tell someone to do something without an aim” and “to tell someone to do something with an aim”.

To praise is to make known what is beautiful.

A name may be a general name, a categorical name or a private name.

To condemn is to expose what is evil.

A form of address may be used as an identity, a reference or an epithet.

A reference is the name for an object.

Human intelligence comes from hearing, learning and experiencing, with the help of the name, the substance, the relationship of the name and the substance, and the inspired action.

言，出举也。

闻，传、亲。

且，言然也。

见，体、尽。

君、臣、萌，通约也。

合，正、宜、必。

功，利民也。

欲正权利，且恶正权害。

赏，上报下之功也。

为，存、亡、易、荡、治、化。

罪，犯禁也。

同，重、体、合、类。

经
上