

# 国训

Chinese Wisdom

中国古代名言警句

张政·编译

Chinese-English  
汉英对照



中国出版集团  
中译出版社

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图书在版编目 ( CIP ) 数据

国训 : 汉英对照 / 张政编译 . -- 北京 : 中译出版社 , 2019.1

ISBN 978-7-5001-5820-2

I . ①国… II . ①张… III . ①格言—汇编—中国—古代—汉、英 IV . ①H136.33

中国版本图书馆 CIP 数据核字 ( 2018 ) 第 205794 号

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出版发行 / 中译出版社

地 址 / 北京市西城区车公庄大街甲 4 号物华大厦六层

电 话 / ( 010 ) 68359376, 68359827 ( 发行部 ) 68359719 ( 编辑部 )

传 真 / ( 010 ) 68357870

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网 址 / http://www.ctph.com.cn

责任编辑 / 刘香玲 王 梦

封面设计 / 潘 峰

排 版 / 冯 兴

印 刷 / 山东临沂新华印刷物流集团有限责任公司

经 销 / 新华书店

规 格 / 880 毫米 × 1230 毫米 1/32

张 / 11.375

字 数 / 246 千字

版 次 / 2019 年 1 月第一版

印 次 / 2019 年 1 月第一次

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ISBN 978-7-5001-5820-2

定价 : 69.00 元

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中 译 出 版 社

# 前 言

我国是拥有五千年悠久历史的文明古国，传统的文化经典底蕴异常厚重。从神话寓言、诗经楚辞、文学文论、史学传记、唐诗宋词、禅宗玄理、明清小说到书笺家训，这些文化经典无不体现出中华民族的灿烂文化和伟大智慧，也是世界文明中一朵别样的文化奇葩。而在这些文化典籍中，古代贤哲的名言隽语、谚语警句，凝聚着人生的浓浓哲理精髓，闪烁着生命的栩栩智慧之光，是“宝中之瑰宝”。在中西文化交流的大环境下，与世界分享这些沉淀的中华智慧、优秀文化，特别是让世界了解中国，这对增加中国文化软实力，促进中国文化走出去都具有深远和重要的现实意义。

搜集古代名言隽语，分门别类整理出版，此风素来有之，甚至成为一种创作体裁。比如，宋代林逋的《省心录》、元代许名奎的《劝忍百箴》、明代陈继儒的《小窗幽记》、清代梁文科的《日省录》，均属此类作品。这些作品不是辑自诸子百家，就是出自作者之手。

中国典籍中的名言隽语，除像西方哲学典籍那样具备哲学的高度抽象性之外，还凝聚着深刻的人生哲理，寥寥数语，或指点人于迷津，或启迪人于疑惑，或激励人于悲观，或解脱人于困厄。这些微言大义不仅全面周详地阐述了立身处世的准则，更涉及到治国平天下的大理，乃至对人生、社会、自然的思考。面对汗牛充栋、卷帙浩繁的中华文化典籍，或许当下的你无从着手，而读此类书籍，或许让你难有得窥全豹之感。在中西文化交流的大环境下，为这类格言名句、隽语短章配上汉语拼音，以汉英双语形式出版，对读者提高汉译英能力，不无裨益。

对希望提高汉语文言文、或半文言文能力的读者，《国训》的作用不言而喻。语内的翻译（intralingual translation）可以免去读者查阅的劳苦，轻松把握经典的核心要义；除了帮助国内读者提升汉语素养，《国训》还可以帮助英美的汉语学习者，提高读、说、译、写的能力。

因此，作者在遴选、编纂、撰集、翻译《国训》时主要有以下几点考虑：

### 1. 取材广泛

上起先秦、下迄清末，三千年间有代表性的著作，包括诸子百家、经史子集、诗文词曲、笔记杂著等部类古籍，均在取材之列。所录词目近两千条，内容之多，范围之广，收集之全，国内类似书籍并不多见。

《国训》所选取的名言隽语大多出自著名思想家、政治家、军事家、文学家，这是他们指点江山的辉煌缩影，是他们纵横捭阖的经历凝练，也是他们运筹帷幄的深思熟虑，更是他们人生宇宙的生命体验。如：

见第 265 页：

sì hé zhī qīng rén shòu jǐ hé  
俟河之清，人寿几何！

——《左传·襄公八年》

【今译】要等到黄河变清，人生短促，怎能做得到呢？

Your life span is not long enough for you to wait for the Yellow River to run clear.

**From** *The Eighth Year of Duke Xiang, Zuo's Commentary on Spring and Autumn Annals*

### 2. 语言精美

中国典籍的体裁丰富，或写景，或咏物，或状事，或抒情，或说理，或比喻……，其语言充满着艺术感染力，阅读之后，或

开怀，或伤感，或舒心，或沉思，或茅塞顿开，或醍醐灌顶。入选的条目尽量符合艺术标准，大都优美感人，美轮美奂，睿智而深刻，通俗而犀利，是奉献给读者的一道中国语言文字、文化的大餐。

见第3页：

dà dào yǐ duō qī wáng yáng xué zhě yǐ duō fāng sàng shēng  
大道以多歧亡羊，学者以多方丧生。

——《列子·说符》

【今译】大路因为岔路多以致羊儿走失，求学的人因为目标不专一而蹉跎年华。

If there are too many forks, lambs will get lost; if too many directions, learners will waste their time.

From *Causality, Liezi*

见第5页：

fēi xué wú yǐ guǎng cái fēi zhì wú yǐ chéng xué  
非学无以广才，非志无以成学。

——三国·蜀·诸葛亮《诫子书》

【今译】不学习便不能扩充自己的才识，没有志向便不能成就学业。

A person can not expand his knowledge without learning; he can not achieve anything without ambition.

From *Admonition by Zhuge Liang, Shu of the Three Kingdoms*

### 3. 注解翔实

便于读者查阅，每个条目都注明了出处，还给出拼音、语内翻译、语际翻译等，疏通大意、提示要旨、陈述典实等，皆按

该条的实需或用或免；文字多寡，亦视实需而定，灵活之中又见谨严。

而且为方便读者认读，译文分读书、交友、修身、哲理四个类别，每个类别按拼音首字母顺序编排，旨在方便读者查阅。

见第 28 页：

ài ér zhī qí è zēng ér zhī qí shàn  
爱而知其恶，憎而知其善。

——《礼记·曲礼上》

【今译】喜欢一个人，要知道他的缺点；憎恨一个人，也要知道他的优点。

Like a man but know his demerits and hate a man but know his merits.

From *The Musical Rites, Part A, The Book of Rites*

还有一种情况需要澄清，由于古文原文存在通假字现象，与现行规范读音不同，故某些读音标注仍对应通假字的读音。

#### 4. 形神兼备

这些名言隽语是千般琢磨之良玉，万般锤炼之真金。因此，作者力求谨慎落墨，避免率尔操觚。译文虽非字字珠玑，但也曾“旬月踟蹰”，确保不仅形似，更要神似，旨在保留原文的“意象与神韵”。作者不敢遗忘“no context, no text”要旨，所以在翻译时，看似孤零零的“搜章摘句”，其实皆是文本大语境下精挑细选的结果。

为准确呈现中国文化的风貌和特质，强调中西方文化的主要差别，作者没有简单选用现有的译文，而是刻意采用直译，或者异化的方法，希冀保留其原汁原味。譬如：

见第 126 页：

yán zhī fēi nán      xíng zhī wéi nán  
言之非难，行之为难。

——汉·桓宽《盐铁论·非鞅》

【今译】说起来不难，但真正做起来难。

What is difficult is not to say but to do.

**From** *Fei Yang, On the Official Monopoly of Salt and Iron* by Huan Kuan, the Han Dynasty

英语中有类似的表达方法 “It is easier said than done”，作者之所以“舍近求远”，主要是考虑保留汉语中的原始风貌。

再如：

见第 294 页：

yù jiā zhī zuì      qí wú cí hū  
欲加之罪，其无辞乎？

——《左传·僖公十年》

【今译】想要给他栽个罪名，难道还找不到借口吗？

If you are out to condemn someone, how could you fail to trump up a charge?

**From** *The 10th Year of Duke Xi, Zuo's Commentary on Spring and Autumn Annals*

同理，作者并没有采用英语中已有的 “It is always easy to find a stick to beat a dog”，这样做也是尽可能体现汉语中的原始形式与意义。

对于语言学习者而言，通过对同一思想不同的两种表述手段，可以直观地感悟、体察英汉两种各自不同的语言逻辑，汉语中的

“意”合与英语中的“形”合实乃“百虑而一致，殊途而同归”。

汉语格言警句的特点之一是骈文结构，以四六句式为主，注重对仗的工整和声律的铿锵；声韵上，讲究运用平仄，韵律和谐；修辞上，珍视藻饰和用典，运用得当，无疑会增强文章的艺术效果。所以译者在翻译时，尽量贴近原文的对仗结构。如：

见第 23 页：

yè jīng yú qín huāng yú xī      xíng chéng yú sī huǐ yú suí  
业精于勤荒于嬉，行成于思毁于随。

——唐·韩愈《进学解》

【今译】学业成功于勤奋，而荒废于贪玩；行事成功于深思而毁败于随意。

Learning is perfected through diligence and ruined by idleness.  
Virtues are accomplished through prudence and destroyed by negligence.

From *The Scholars Apologia* by Han Yu, the Tang Dynasty

## 5. 名实相符

任何作者对书名、文章名字等都不会掉以轻心，因为书名反映内容的核心要义，既要简明，又须贴切，还要力求华美造诣，其重要性从“题好一半文”中可见一斑。因此译者在翻译引文出处时，必须神形兼备，不敢有半点粗心，本书中引证出处（书名、篇名）的翻译，通常有三种情况：

(1) 已有现成译名或约定俗成的译名

比如《论语》(*The Analects* 或者 *The Analects of Confucius*)，为了简洁，本书采用前者。再如，《晏子春秋》(*Spring and Autumn Annals of Yanzi*)、《吴越春秋》(*Annals of the States Wu and Yue*)、《左氏春秋》/《左传》(*Zuo's Commentary on Spring*

and Autumn Annals), 由于此“春秋”非彼“春秋”, 所以对“春秋”翻译, 也应“彼此”不同。

### (2) 现有译名未能体现真正含义

从字面上看, 人们一般很难理解作品的内容或要旨是什么, 要达到“名副其实”, 使译文有具体的意义指向, 能够向读者传达出典籍名称的主要内容, 我们更多使用了解释性翻译(意译)。如《淮南子·主术》, 现成的译文有 *Craft of the Ruler*, 表达统治者的“狡诈”“诡计”“精明”等, 但《淮南子·主术》是前人治国之策总结, 鉴于此, 我们可以翻译成 *On the Governance* 或 *On the Rulership*, 但最后确定译文为 *The Art of Rulership*。

### (3) 没有可资参照的译名

准确理解是翻译的前提, 典籍名称的翻译, 也不例外。译者首要的任务是准确理解其内涵, 并恰当地进行翻译。有些引例的书名或文章名生僻晦涩, 译者很难理解其含义, 虽然也有学者提出, 作品名称, 包括专著和文章, 还是应该照字面直译(In most cases it is best just to translate titles of Chinese texts rather than explaining them), 但这势必令读者费解, 也会影响对其作品内容的认知, 因此相比之下, 还是采用意译的方式为佳。如:

见第 230 页:

qián rén zhì hòu rén jiè  
前人蹶, 后人戒。

——明·张居正《帝鉴图说述语》

【今译】前面的人被绊倒了, 后面的人就应该警觉了。

Draw a lesson from the person who stumbles before you.

From *Notes on the Illustrated Statecraft for Emperor Wanli* by Zhang Juzheng, the Ming Dynasty

其中《帝鉴图说述语》是明代内阁首辅、大学士张居正亲

自编撰，供当时年仅十岁的小皇帝——明神宗（万历皇帝）阅读的教科书，由一个个小的故事构成，每个故事配以形象的插图。全书分为上、下两篇，上篇“圣哲芳规”讲述了历代帝王的励精图治之举，下篇“狂愚覆辙”剖析了历代帝王的倒行逆施之祸。这种情况下，作者根据书中内容，只好翻译成 *Notes on the Illustrated Statecraft Book for Emperor WanLi*。

再如：

见第 288 页：

yī mǎ zhī bēn wú yī máo ér bù dòng yī zhōu zhī fù wú yī wù ér  
 一马之奔，无一毛而不动；一舟之覆，无一物而  
 bù chén  
 不沉。

——北周·庾信《拟连珠》之十九

【今译】当马在奔跑时，全身没有一根毛不摆动；当小船倾覆时，船上没有一件东西不沉没。

No hair stays motionless when the horse runs; no cargo remains floating when the ship is overturned.

From *A String of Pearls, No. 19* by Geng Xin, the Northern Zhou Dynasties

其中的“连珠”是文体名，起于汉代，班固、贾逵皆有作。其体不指说事情，借譬喻委婉表达其意，文辞华丽，历历如贯珠，故名。后人加以扩充，有演连珠、拟连珠、畅连珠、广连珠等称。但由于汉英两种语言文化的差异，音译成 *Nilianzhu* 最简便，但会造成读者费解；受空间所限，也不能加注，作者只好将“拟连珠”“演连珠”等都翻译成 *A String of Pearls*，这也是无奈之举。面对这种情况，作者也只能感叹“书名翻译是门缺憾的艺术”了。

## 6. 概而述之

总之,《国训》要实现其学术价值,达到预期效果,编者需要具有深厚的语言功力,驾驭数千年文化脉络的本领,史学家爬梳剔抉的独具慧眼,以及翻译大家出神入化的“点金”才能。

最后要说明的是,囿于译者的学术视野,《国训》难免有遗珠之恨、漏译错译之虞,为确保译文质量尽量忠实、通顺,编者特请中西比较文化协会外方会长、美国布朗大学博士 John G. Blair 教授审读全书,英国专家 Gary Power 也审读了部分内容,他们都提出了许多宝贵的修改意见。编著者在本书成书过程中借鉴了已有的注释、译文等,但没能在参考文献中全部注出,在此深表感谢。本无掠美之心,如有遗漏,敬请谅解。还要感谢审读专家和中译出版社的刘香玲、王梦编辑,正是他们的专业素养、一丝不苟的精神对《国训》的质量起到了关键作用。

## Preface

China is an ancient civilization with a long history of 5,000 years and its traditional Classics have extremely extensive sources, ranging from myth and fable, *The Book of Songs* and *The Songs of Chu*, Writings of The Hundred Schools, Literature and Literary Theory, Historiography and Biography, Tang poems, Song-Ci, Zen Philosophy and metaphysical theory, the novels of the Ming and Qing Dynasties, ancient books and family instructions. These classics embody the splendid culture and great wisdom of the Chinese nation, and they are a unique and distinctive treasure added to our world civilization. Among these classics, well-known sayings, epigrams, proverbs and aphorisms of ancient sages all condense profound philosophical insights into life; glittering with intelligence, they are the treasure of treasures. Under the circumstance of Chinese and Western cultural exchanges, sharing this inheritance of Chinese wisdom, fine culture, and helping the world to understand China is of great significance to improve China's soft power through cultural exchange and introduce Chinese cultures into the world.

It has long been a Chinese tradition to collect and publish ancient well-known sayings and epigrams. And this tradition has become a literary genre in itself with works such as, *A Collection of Introspections* by Lin Bu in the Song Dynasty, *One Hundred Words on Forbearance and Self-restraint* by Xu Mingkui in the Yuan Dynasty, *Thoughts in Solitude at the Little Window* by Chen Jiru in the Ming Dynasty and *Daily Reflections on Oneself* by Liang Wenke in the Qing Dynasty, which all comprise either quotations from the Chinese Classics or are

composed by the authors themselves.

The quotations from Chinese classics are not simply abstract in nature like Western classics, but also offer a profound practical philosophy of life. A few simple words may offer one advice or release one from suffering, give one encouragement or even help one find a route out of desperation. They illustrate moral codes by which one may regulate one's own behavior and on the larger scale how one runs a peaceful and stable country, along with reflections about life, society and nature. Because there is such a wide range of Chinese classics, one may easily get lost and feel uncertain about which ones to follow; this book offers help. Within the context of cultural communication between China and the West, this book gives pinyin to help the reader move smoothly and quickly to grasp essential Chinese wisdom. Its bilingual form can undoubtedly help the reader seeking competence of Chinese-English translation.

For readers who hope to improve their classical Chinese, *Chinese Wisdom* is (apparently) a good choice. Intralingual translation can free such readers from time-consuming tedious consultation usually involved and help them grasp the gist more easily. What's more, it also benefits Chinese language learners and enhances their competences in reading, speaking, translating and writing.

Therefore, the following points were taken into consideration when the author selected, compiled and translated *Chinese Wisdom*.

### 1. Wide Range of Content

The book contains approximately 2,000 entries from representative ancient classics, ranging from the Pre-Qin Period to the Late Qing Dynasty. Such comprehensiveness has rarely been found in Chinese literary surveys.

*Chinese Wisdom*, selected mostly from famous thinkers, statesmen,

strategists and writers, is the thoughtful distillation of their experience and a record of their profound thinking.

Example: see also main entry, page 265.

sì hé zhī qīng rén shòu jǐ hé  
俟河之清，人寿几何！

——《左传·襄公八年》

【今译】要等到黄河变清，人生短促，怎能做得到呢？

Your life span is not long enough for you to wait for the Yellow River to run clear.

**From** *The Eighth Year of Duke Xiang, Zuo's Commentary on Spring and Autumn Annals*

## 2. Elaborate Language

The subject matters and genres of China's ancient classics are extensive, remarkably various including descriptions of scenery, story-telling, lyrics, argumentation, etc. and the witty language sometimes has a remarkable power to arouse feeling of happiness, sadness, to get enlightened and to promote reflection in the readers. The entries selected the author believes are indeed beautiful, illuminating, wise, yet simple. They offer a real cultural feast for the reader.

Example: see also main entry, page 3.

dà dào yǐ duō qí wáng yáng xué zhě yǐ duō fāng sàng shēng  
大道以多歧亡羊，学者以多方丧生。 ——《列子·说符》

【今译】大路因为岔路多而以致羊儿走失，求学的人因为目标不专一而蹉跎年华。

For too many branches, lambs will get lost; for too many

directions, learners will waste their time.

From *Causality*, *Liezi*

Another example: see also the main entry, page 5.

fēi xué wú yǐ guǎng cái fēi zhì wú yǐ chéng xué  
非学无以广才，非志无以成学。

——三国·蜀·诸葛亮《诫子书》

【今译】不学习便不能扩充自己的才识，没有志向便不能成就学业。

A person can not expand his knowledge without learning; nor achieve anything without ambition.

From *Admonition* by Zhuge Liang, Shu of the Three Kingdoms

### 3. Full and Accurate Annotations

References for each entry are provided for readers. Annotations, explanations, general ideas, intralingual translations, and allusions are also supplied when necessary, but their compilation is made as flexible, precise, and clear as possible in accordance with actual situations.

*Chinese Wisdom* consists of four parts: reading, making friends, self-cultivation and philosophy of life. Each section is listed in alphabetical order for ease of consultation.

Example: see also the main entry, page 28.

ài ér zhī qí è zēng ér zhī qí shàn  
爱而知其恶，憎而知其善。

——《礼记·曲礼上》

【今译】喜欢一个人，要知道他的缺点；憎恨一个人，也要知道他的优点。

Like a man but know his demerits and hate a man but know his merits.

**From** *The Musical Rites, Part A, The Book of Rites*

One more point should be made clear is that the characters of entries are interchangeable. When pronunciations are different from those of the present characters, we give each character its past *pinyin*, or pronunciation rather than the present one.

#### 4. Unity of Form and Spirit

These proverbs are like the finest jade and genuine gold and their translation is thus a great challenge to the author, who has to be extremely careful, cautious and prudent in the process of translating. The translation may sometimes not be perfect in all aspects, but it is the work of thorough consideration and meticulous effort. For one thing, the author tries to make sure the translation is faithful to the original both in style and spirit and to retain the images and beauty of the original. Besides, he keeps in mind the principle of “no context, no text” and the seemingly unrelated sentences and fragments of the translation are actually carefully selected with reference to the larger context.

To accurately represent the style and character of Chinese culture and emphasize the main differences between China and the West, the author does not take the accepted version but instead, deliberately uses a literal translation, or the method of alienation, so as to retain its original flavor and meaning. For example,

Example: see also the main entry, page 126.

yán zhī fēi nán      xíng zhī wéi nán  
言之非难，行之为难。

——汉·桓宽《盐铁论·非鞅》