

中国文化研究丛书

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论  
语  
》  
翻  
译  
与  
阐  
释

史志康  
译著  
Shi Zhi-kang

Confucius' *Analects* :  
Translation & Critical Comments

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外教社 SHANGHAI FOREIGN LANGUAGE EDUCATION PRESS  
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A good book is the precious life-blood of a master-spirit,  
embalmed and treasured up on purpose to a life beyond life.

—Milton, *Areopagitica*

Culture is “to know the best that has been said and thought in the  
world.”

—Matthew Arnold, *Literature and Dogma*

My creed is this:

Happiness is the only good.

The place to be happy is here.

The time to be happy is now.

The way to be happy is to make others so.

—Robert G. Ingersoll, *Motto*

# 序

中华文化历史悠久，源远流长，誉满全球。以孔子为代表的儒家思想几千年来在中国传统历史上发挥了突出的作用。《论语》是儒家早期的经典著作，集中反映了孔子的思想，在世界各国影响深远。

孔子（公元前551—公元前479）是位伟大的思想家、哲学家和教育家。美国学者曾将孔子与柏拉图、亚里士多德、阿奎那、哥白尼、培根、牛顿、达尔文、伏尔泰和康德并列为世界十大思想家。他的论著受到广泛的重视，《论语》就是其中之一。

孔子名丘，字仲尼，尊称为孔夫子。公元前551年9月28日生于山东省曲阜附近农村。春秋时期鲁国人，3岁时丧父，与寡母艰难度日。他从小爱读书，求上进。17岁时，不幸母亲病故，留下他孤单一入。但他不气馁，加倍勤奋攻读，后任鲁国一小吏。他尽心履职，颇受好评。他四处走访传授经验，办班培训贫苦农家子弟30人，授予各项知识，尤其如何读书、修身和友好相处。他的弟子日渐成才，成了诸国的栋梁。他名声远扬，一度官至副相。后辞职率弟子们四处游历考察，历时14年，关注治国理政事宜。当时社会动荡，战乱频繁，纷争不已。他的许多好建议屡遭冷遇，只好转向教学和写作。据称他有弟子3 000，其中贤人70。他主编了史书《春秋》《诗》《书》《礼》和《易》，合称为儒家五种经书，简称为“五经”，成了中国人民宝贵的文化遗产。

公元前479年4月11日，孔子因病与世长辞，享年73岁。

《论语》是孔子去世后不久，他的弟子们根据回忆整理而成的。全书共20篇，总计15 000多字，记录了孔子与弟子们和弟子们之间的对话，但以孔子的言论为主，它特别反映了孔子对弟子们的道德教诲和做人做事的行为准则。因此，它对每个人都相当重要。《论语》与《大学》《中庸》和《孟

子》合称中华文化遗产的“四书”，一直流传至今。

《论语》问世后，两千多年来受到我国历代政界和学界的高度重视，成为中国传统文化中每个学者必读的经书。孔子被尊奉为“万世师表”“至圣先师”。明太祖朱元璋称他为“天下文官主，百代帝王师”。儒家思想深受推崇，《论语》也不例外，曾有“半部《论语》治天下”的说法。这说明《论语》在中国古代社会占有崇高的地位，影响相当深入人心。

《论语》自然也引起了欧亚各国读者的关注。1593年，意大利传教士利玛窦（Matteo Ricci, 1552—1610）将我国儒家的“四书”译成拉丁语。随后不久，陆续出现了英语、德语、法语和俄语等多种译本，几乎传遍了欧洲。1861年，英国传教士理雅各（James Legge, 1815—1897）第一个英译了《论语》，使其成了一个权威的译本。1898年和1938年，中国学者辜鸿铭和林语堂分别英译了《论语》全书和部分篇章。据不完全统计，一百多年来，《论语》的英译本达57种（另一种说法为64种）。译者中既有中国学者、大学教师，也有外国学者、教授和传教士等。1979—2013年，我国研究《论语》的论文达两千多篇，受到学界的充分重视。

新世纪以来，《论语》又引起了海内外翻译界的兴趣，出现了好几种新的英译本。史志康教授的译本（下称“史译本”）就是其中之一。这个英译本正式出版前，曾在《东方翻译》连载十多篇，引起了上海媒体《解放日报》和*Global Times*以及广大读者们的兴趣和关注。史教授先后应邀到美国近十所大学讲授《论语》英译，受到各校师生热烈欢迎。他去年还应选用双语在上海大剧院举办两场《论语》精要的讲座，近年来在全国许多大学用双语作了《论语》的翻译和评说的报告，都得到很好的效果。海内外媒体也对他的演讲加以点赞。

人们不禁要问：史译本《论语》为什么能在众多英译本《论语》中脱颖而出，备受欢迎呢？它的翻译指导原则、语言风格和欣赏与评说具有哪些特色呢？

首先，面向海外读者，方便欧美读者。很明显，史译本

的指导原则是充分考虑欧美英文读者的特点，满足他们学习中华文化的需要。欧美英文读者与中国读者不同，对中国传统文化接触不多，比较生疏，单纯靠阅读《论语》英译本原文有点不易理解，更难以接受，往往受到事倍功半的效果。但他们熟悉西方文化，对西方名家略知一二。如果将《论语》学习与欧美读者这些有利条件联系起来，不是很好吗？但这绝非易事。史指康教授决心一试，终于排除万难，取得圆满成功。

在进行中西文化比照前，史译本一方面采用《论语》其他英译本常用的术语，如“子曰”（the Master says）、“君子”（a superior man, a gentleman）、“仁”（benevolence, kind heart）、“礼”（rituals）、“道”（the Way, Dao）、“学”（learning）与“和”（harmony）等，让一些英美等国接触过或没接触过英译本《论语》的读者都有点初步印象，碰到其他英译本也会有所认识。他们对史译本就不会太陌生，因为英译本中的术语是相通的。另一方面，史译本在“前言”里概括地指出：“在儒学的棧柜里，我觉得藏有十一颗珍珠，即仁、道、德、义、礼、智、信、中庸、学、习与和”，并且强调“‘仁’可看作是孔子思想的核心”，也是《论语》一书的中心思想。

什么是“仁”呢？“前言”指出：“仁”含有爱、仁心、善意、宽厚、慷慨、良知等意思。纲举目张，指明了《论语》的重点，就帮英文读者把握了方向，理解全书的要领。

与其他英译本不同，史译本没有先将《论语》原文古汉语译成现代汉语，再将现代汉语译成英文，而是直接将原文译成英文。比如：

子曰：“人而不仁，如礼何：人而不仁，如乐何？”

史译本：The Master says, “If a man is without a kind heart, how can he observe the ritual? If a man is without a kind heart, how can he enjoy music?”

这样，不懂汉语的英美读者们就可以集中精力通过简洁流畅的英文译文学习《论语》，不必再受“双译文”的困

扰了。

其次，采用学术型和通俗型相结合的方法，使译文语言简洁、平易和流畅。从几十种《论语》英译本来看，一般流行两种译法：一种主张古典名著译文的语言必须尽量典雅古朴，运用大词古词，保持凝重崇高的气势。这种译法被称为学院派；另一种强调以读者为重，力求语言简洁易懂，方便读者理解。这种译法被称为通俗派。两派各有所长，相互结合更好。史译本尽量将二者结合起来，采用优美简练的现代英语将《论语》原文表达出来，既富有文化内涵，又保持译文语言的平白易懂，深入浅出，为英美读者的理解和接受铺平了道路。

《论语》是一部优秀的语录体散文杰作。言简意赅，隽永含蓄。孔子与弟子们侃侃而谈，亲切动人，富有启发性、论辩性和可读性。许多精辟的言论至今仍被海内外读者当成至理名言，力求达到心灵的升华和生命价值的超越。

史译本很好地对应了《论语》的语言风格。它采用了多种表达方法，时而采用口语体对话模式，简洁有力，深刻达意；时而运用对仗、重复、排比和比喻等修辞手段，凸显译文的直率、委婉、凝重和深邃，使孔子师徒问答铿锵动人，含意深远，令人耳目一新，永志不忘。比如：

子曰：“已矣乎！吾未见能见其过而内自讼者也。”

史译本：The Master says, “In vain, in vain. I have made futile efforts for long to see a man who can see his own weak points and practice self-criticism.”

有趣的是：史译本强调“尽可能采用现在时来翻译《论语》，这是有意为之。因为使用现在时有助于使孔子的言论恒久流传，而过去时可能令人误以为他的声音已逝去往昔”。由此可见，史教授在译《论语》时是何等精心思考，匠心独运！

对一些读者常引用的词语，译述颇有特色。比如：

三思而后行。

Thinking thrice or more before action.

知者乐水，仁者乐山。

Intelligent people love flowing water; Benevolent people love solid mountains.

朽木不可雕也，粪土之墙不可朽也。

One cannot carve anything on the rotten wood; one cannot whitewash the wall made of dung and dirt.

默而识之，学而不厌，诲人不倦。

I exert myself to acquire knowledge quietly, stay insatiable in my endeavor to seek after knowledge and remain least fatigued in my endeavor to furnish others with knowledge.

大车无輹，小车无轨，其何以行之哉！

If a wheel is without spokes, nobody knows how it can be fixed to a vehicle and how the vehicle with spokeless wheels go around.

学而不思则罔，思而不学则殆。

If you read without thinking, you are apt to be confounded without fruit; if you think without reading, you are apt to find yourself in danger.

其三，在“欣赏与评说”中将《论语》的思想观点与欧美思想家、哲学家、文学家和批评家的重要看法进行比对和参照，“借帆出海”，让中西文化磨合，增进英语读者对《论语》的理解和接受。这成了史译本的一大特色。

注释往往是一部译作的组成部分。史译本用“欣赏与评说”代替了注释，将通常的简注和译注结合起来，从实际出发，有时点明了时代背景，有时推介了人物身份，有时简述术语的来源，联系欧美名家的名言，引导读者欣赏《论语》闪光的思想、深邃的洞见、敏锐的观察和优美的语言。评说的内容丰富多彩，大大拓宽了读者们的视野。比如，上述引文里，史译本紧接着引述了英国哲学家和作家罗素（Russell, 1872—1970）的观点“人们乐于看到自身的长处并得出自我夸奖的结论”，以此作为有力的佐证。紧接着又借用莎士比

亚在《哈姆雷特》中的话指出：“人类是动物中的典范。”文艺复兴时期人们经常援引希腊哲学家的观点：“人类是一切事物的衡量标准。”还提及美国诗人爱默生的超灵论和小说家海明威的看法：“人类在重压之下应当保持优雅姿态。”译者也指出，“人们不愿意看到自身缺点并自省存在多种原因。每个人都会追求心中的梦并为这种追求找到合理的理由。”

史译本在“欣赏与评说”中旁征博引，涉及古今中外许多名家，包括马克思、亚里士多德、柏拉图、苏格拉底、莎士比亚、马洛、培根、洛克、萨缪尔·约翰孙、蒲柏、班扬、济慈、布莱克、斯威夫特、奥斯丁、王尔德、巴特勒、哈代、赫胥黎、富兰克林、霍桑、惠特曼、梅尔维尔、爱默生、梭罗、弗鲁斯特、罗宾孙、奥维尔、福克纳、海明威、德莱塞、斯里特、海勒，还有前总统肯尼迪和企业家卡耐基，以及中国当代作家林语堂和钱钟书等，形成了中西文化名人的大聚会。诗歌、戏剧、散文、哲理交相辉映，“欣赏与评说”光彩夺目，令人应接不暇。

在众多引用的欧美名人名作中，最引人瞩目的是莎士比亚的剧作、培根的散文和罗素的作品。莎士比亚的名剧包括悲剧《哈姆雷特》《李尔王》《奥赛罗》、喜剧《威尼斯商人》《第十二夜》《爱的徒劳》、历史剧《亨利第四》以及十四行诗。这充分反映了译者渊博的莎学知识，不愧是位莎士比亚专家。他的确完全发挥了这个难得的优势，为《论语》的“欣赏和评说”提供了精彩的呼应。

英文《圣经》是欧美民众家喻户晓的一本书。史译本多次借用其中的名言和故事，跟《论语》进行比照，英文读者遇到理解上的困难时很快就迎刃而解了。至于培根和罗素的散文，蒲柏、济慈、布莱克、丁尼生、哈代、惠特曼、弗鲁斯特和罗宾孙的诗歌，福克纳和海明威以及海勒的小说等，也是广大英美读者所熟悉的。中西文化有许多相通的地方。它们为相互参照提供了有利条件。精彩的参照则使《论语》深奥的哲理变得深入浅出，易于把握了。

在评说中，论述是生动丰富的。有时译者先提出自己

的看法，再结合欧美名家的引文加以评析；有时则先引用名家的名言来说明要点，再进行简要而中肯的联想和解读。比如：

子曰：“仁远乎哉？我欲仁，斯仁至矣。”

The Master says, “Is benevolence far from us? If I wish to reach the sphere of benevolence, I will find myself near the sphere of benevolence.”

### 欣赏与评说

(1) Perhaps Confucius tells us that beliefs, particularly genuine beliefs, are mighty. One may have many fond thoughts which may steal their way into the idle brain, but he should have one wise belief in his mind, which is firm and unflinching.

孔子认为，信仰的力量是无穷的。头脑空空，容易胡思乱想。所以，我们应该拥有坚定不移的信念做指引。

(2) I think that Russell has a firm belief in love and knowledge. In “What I Believe” he says, “My view is that the good life is one inspired by love and guided by knowledge. Knowledge and love are both indefinitely extensible; therefore, however good a life may be, a better life can be imagined. Neither love without knowledge, nor knowledge without love can produce a good life.” (Russell, 2004; 9-10) So with this unflinching belief, Russell was always ready to demonstrate love towards others, communities and humankind and was perennially after knowledge throughout his life, and turned himself into a greatest polymath in the twentieth century.

罗素坚信爱与知识的力量。在《我的信仰》中，他讲到，“美好的人生是为爱所唤起，并为知识所引导的。所有的知识都是没有止境的，因此，无论一种人生如何美好，总还能想象出更美好的人生。有爱而没有知识，或有知识而没有爱，都不能产生美好的人生。”（罗素

著，靳建国译，1989：12—14）正因为这样的信念，罗素从不吝嗇于表达自己对于他人、社会和人类的爱，也穷其一生，力攀知识的高峰，终称为20世纪的博学广知之人。

这些颇有创意的评说，一定会给英文读者们留下难忘的印象。

《论语》是中国儒家学说的主要经典著作，内容相当丰富。它集中展现了孔子的政治观点、伦理思想、道德准则和教育理念，形成了孔子的思想体系。《论语》的许多观点和主张今天对广大读者仍具有认识价值和实践意义。

因此，学习《论语》要多读多思，前后联系，相互照应。《论语》有点零散和重复，要注重总体把握其微言大义，认真吸取人生智慧，学习为人处世的道理，将相同或相似的篇目汇集在一起，综合地学习、理解和应用。《论语》开篇的三问“学而篇”非常发人深省，牢记了“三问”，人们就能轻松愉快的走进《论语》，通俗自如地阅读《论语》，并且进一步深入了解儒家学说的原貌，把握博大精深的中华文化，增进中西文化的交流。

好学，是孔子的一大特色。“默而识之，学而不厌，诲人不倦”应该成为我们的座右铭。“活到老，学到老”。学会原来不懂的东西，继续发挥余热，多对社会作贡献。史教授为我们作出了榜样。他学英语出身，原先与古汉语版的《论语》并无联系，但他热爱中华文化，不辞劳苦地学习，大胆地从事经典英译，将自己的英美文学知识融入译本之中，终于苦尽甘来，使译文文本准确流畅，深入浅出，并赋予丰富的文化内涵，《圣经》英文的通俗平易、培根的格言式节奏、莎士比亚的形象化比喻、罗素的深刻哲理和海明威式的简洁对话等，都使他的译文特色鲜明，熠熠生辉，因此，它必将深受海内外英文读者的喜爱。史教授为我国经典名作走向世界作出了新贡献。

良好的开始是成功的一半。学无止境，未来可期。新时

代有新风尚、新作为。我衷心祝愿史志康教授再接再厉，开拓创新，在经典英译上再创辉煌！

是为序。

中国外国文学学会英国文学分会名誉会长

厦门大学教授、博士生导师

美国哈佛大学博士后

杨仁敬

2018年8月2日于厦门

# Foreword

## Persistence is key to success: A forty-year story

Gold glitters. Its value is recognized throughout the world. No matter where it is hidden, deep in the rocks, buried in ore, or surrounded by other materials, it has been found, retrieved, panned, extracted and prized.

Like gold, talent will be recognized eventually, too. I have known Zhikang Shi since 1978 when he, a new graduate from an elite three-year program for training English language professionals for the city of Shanghai, was assigned to a lowly post in the audio-visual studio working as a technician, making copies of voice recordings, filing and checking in and out audio tapes, simply because his English pronunciation had an accent which he later self-deprecatingly referred to as Australian, drawn from his one-year stint as a visiting scholar in Canberra, Australia.

Perhaps it was our common experience as “underdogs”, me unable to carry out the normal teaching load due to my lingering health problem and Zhikang deprived of a teaching post because of his accent, that bonded us in a friendship that has lasted for so many years. I left for the US in 1991 and finally settled in Hong Kong working for *Reader's Digest*; Zhikang stayed on and progressed from a fledgling instructor to full-professorship before he turned forty, perhaps the youngest full professor up till then in the history of Shanghai International Studies University, formerly known as Shanghai Foreign Language Institute. In those days, however, nothing in the world seemed farther away than a full-professorship as we were barely on the first rung up the ladder.

But we both felt even then this was not the thing we were born to do all our lives. Zhikang was the one who first took action. Soon, I began to hear him reciting Chinese poems of the Tang and Song

dynasties. Knowing his strengths and weaknesses and where he needed to grow, he had signed up for an evening class on Chinese poetry. The humble “abode” of the audio-visual studio, a place where no fairies resided nor dragons lay hidden, and where great scholars frequented only to record their voices, became our secret haven. We discussed the beauty of Chinese traditional poetry that we didn’t have the chance to read and appreciate at school due to the Cultural Revolution between 1966 – 1976. From there on, our exploration expanded to include traditional Chinese essays, language, and culture. We improved our English as well by reading classic poems, novels and essays. Just as Shakespeare wrote in his *Henry V* (Act 1, scene 1), “Under the veil of wildness, which, no doubt, / Grew like the summer grass, fastest by night”, we grew and thrived undetected in a quiet corner of the English Department.

One day in 1983, as we were discussing the changes at school and in society as a whole, the idea of applying for graduate studies dawned. Just two years before, the university started to offer master’s degree programs and some of the graduates from that program were recruited to teach in the English Department. While the move enhanced faculty strength, it also made the existing young faculty uneasy because they had been poorly trained during the Cultural Revolution. For us, getting an advanced degree was survival as well as satisfying our intellectual curiosity and passion.

“You try it first, Longgen, since you are older,” Zhikang said to me, “I will do it the next year.” After a year of hectic preparation, I managed to squeeze through the narrow door into the master’s program on a part-time basis. The next year, Zhikang also got into the same program, except with flying colors.

The master’s program turned out to be an important turning point for both of us. It was the first time in our adult life that we had some uninterrupted professional training. While we were still in the master’s program, both Zhikang and I were involved in starting a bi-monthly English language learning magazine, and were put in charge of penning three series of articles, sourcing and editing all the articles

and, sometimes, visiting different high schools to promote and market the magazine.

Our paths diverged for a few years after that. When I saw him again, I was already working for *Reader's Digest* in Hong Kong as Editor-in-Chief of Condensed Books. I urgently needed someone who could help me edit the Chinese translations. And who else would I turn to for help but my best friend? Before that, I had already asked Zhikang and several teachers at the university to help me translate stories into Chinese, for which I was deeply grateful. My teachers and colleagues in the old days finally became my valuable translation resources. That Zhikang was willing to extend a helping hand while he was on track to become a key member in the English department with a guaranteed academic career was just another indication of our friendship. Though it was a short stint and Zhikang finally went back to his regular academic career after some five months, we maintained our regular contact.

Later on, Zhikang served two terms as Dean of the College of English Language & Literature, became the Deputy Vice Principal of a foreign language school and Head of the Training Center in the University. Academically, he was sailing along smoothly, teaching courses for undergraduates as well as graduate and doctoral students, publishing papers and books and being promoted to full professor. His transformation was both impressive and even phenomenal.

He is not just my greatest friend, he becomes one of my favourite persons to talk to. He is widely read and admirable for his outstanding reading prowess, rich in literary knowledge, cultures and philosophy, both Eastern and Western, contemporary and traditional; exuberant in conceptions and ideas; intelligent and talented, and extremely gifted with a great memory; witty and eloquent, able to quote freely not only from the *Analects of Confucius* and Shakespeare's plays and sonnets, which he has been teaching in the last 10 years, but also from such great Chinese and Western authors and philosophers as Lao Zi, Li Yutang, Aristotle, Plato, Russell, Emerson, Thoreau, and Whitman.

Zhikang may not appear to be what is normally considered a

“modest” man. To the contrary, he might sound to some a bit boastful or arrogant. After all, where would you find someone who would humorously ask his doctoral students not to call him “Shi Laoshi” (Professor Shi), but rather “Shi Lao”, something that sounds like “the Venerable Shi”?

But underneath this apparent egotism you will find a humble and extremely diligent man, forever challenging himself to expand his knowledge boundary and taking up daunting teaching tasks in areas others feared to tread, such as Bible studies and Shakespeare’s plays and sonnets. That’s why it came hardly as a surprise when I learned that he was going to translate the *Analects* into English and teach a course on the translation of the *Analects*, even though there are already different versions available. It is the latest of his efforts to serve as “an interpreter to Western minds” of the Chinese customs, aspirations, culture and philosophy just as Lin Yutang, a well-known Chinese philosopher and writer, did more than half a century ago.

Going through Zhikang’s translation was a great pleasure. While all I did was no more than dotting the i’s and crossing the t’s, it gave me an opportunity to look at and compare various versions. Even though there are virtues in each of the versions I have consulted, Zhikang’s version, which is more literary, stands out with its remarkably creative rendition, by expressing explicitly the embedded details or undertones in the original text for the benefit of non-Chinese-speaking readers. Another distinct feature is the “Appreciation & Critical Comments” section, in which he writes about his interpretation of the passage, elaborates the main concept, and compares the similarities and different interpretations of a certain concept between the East and West. The extraordinary range and depth of his scholarship is a reflection of Zhikang’s extensive knowledge of and deep thinking about Eastern and Western philosophies, literature, religions, and cultures.

At the time I was writing this Foreword, Zhikang had already taken his early retirement. The translation of the *Analects* may be considered the crown glory of his 40-year career, but definitely not the end. He has