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[美]约翰·诺布洛克　英译
张　觉　今译
Translated into English by John Knoblock
Translated into Modern Chinese by Zhang Jue

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张 觉 今译

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目　录

强国第十六 500

天论第十七 532

正论第十八 554

礼论第十九 600

乐论第二十 648

解蔽第二十一 670

正名第二十二 706

性恶第二十三 740

君子第二十四 776

成相第二十五 788

赋第二十六 828

大略第二十七 850

宥坐第二十八 926

子道第二十九 944

法行第三十 958

哀公第三十一 968

尧问第三十二 984

译名对照表 998



CONTENTS

BOOK 16
On Strengthening the State 501
BOOK 17
Discource on Nature 533
BOOK 18
Rectifying Theses 555
BOOK 19
Discourse on Ritual Principles 601
BOOK 20
Discourse on Music 649
BOOK 21
Dispelling Blindness 671
BOOK 22
On the Correct Use of Names 707
BOOK 23
Man's Nature Is Evil 741
BOOK 24
On the Gentleman 777
BOOK 25
Working Songs 789
BOOK 26
Fu — Rhyme-Prose Poems 829
BOOK 27
The Great Compendium 851
BOOK 28
The Warning Vessel on the Right 927
BOOK 29
On the Way of Sons 945
BOOK 30
On the Model for Conduct 959
BOOK 31
Duke Ai 969
BOOK 32
The Questions of Yao 985

Bilingual Table of Translated Nouns or Terms 998



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强国第十六

【原文】

16.1 刑范正，金锡美，工冶巧，火齐得，剖刑而莫邪已。然而不剥脱，不砥厉，则不可以断绳；剥脱之，砥厉之，则劗盘盂、刎牛马忽然耳。彼国者，亦强国之“剖刑”已。然而不教诲，不调一，则入不可以守，出不可以战；教诲之，调一之，则兵劲城固，敌国不敢婴也。彼国者亦有“砥厉”，礼义、节奏是也。故人之命在天，国之命在礼。人君者，隆礼、尊贤而王，重法、爱民而霸，好利、多诈而

【今译】

16.1 模子平正，铜、锡的质量好，冶炼工人技艺高明，火候和配料得当，那么打开模子，莫邪宝剑就铸成了。但是如果不除去它表面的硬皮，不磨砺它，就不能用它来斩断绳子；除去了它的硬皮，磨砺它，那么用它切割铜器、宰杀牛马就很轻快了。一个国家，也像“刚出模时的毛坯”，只是一个强国的基础，但如果不进行教育，不使人民协调一致，那么在国内就不能依靠他们来守卫，到国外就不能用他们去作战；如果教育他们，使他们协调一致，那就会兵力强劲，城防牢固，敌国不敢来冒犯。国家也有“磨刀石”，礼义法度就是这种“磨刀石”。所以人的命运取决于上天，国家的命运取决于礼义。作为君主，推崇礼义，尊重贤人，就能称王天下；注重法治，爱护人民，就能称霸诸侯；喜欢财

Book 16

On Strengthening the State

16. 1

When the mold is exact, the copper and tin have their proper virtue, the workmanship and casting are skillful, and the fire and alloying successfully controlled, then one has only to break open the mold to have a Moye. Nonetheless, if one has not stripped away the outer debris and sharpened the sword with a whetstone, then it could not cut even a marking-line. But if it has been stripped and sharpened, then the sword will slice a metal pan or bowl in two and will cut the throat of a cow or horse in a flash.

In regard to the state,there is also a "breaking the mold" for a strong state. Nonetheless, if one does not teach and instruct and does not harmonize and unify, then on the one hand one cannot maintain his position and on the other hand one cannot wage war. But if one teaches and instructs the population and harmonizes and unifies them, then the army will be powerful, the city walls stoutly defended, and rival states will not venture to press an advantage.

In regard to the state, there is moreover a "sharpening with the whetstone"consisting of ritual and moral principles, the handling of emergencies, and the making of reports. Thus, just as the fate of men lies with Heaven, so too the fate of the state lies with its rituals.

A lord of men who exalts ritual principles and honors worthy men will become a True King; one who stresses law and loves the people will become lord-protector; one who is fond of profit and is much given to

【原文】

危，权谋、倾覆、幽险而亡。

16.2 威有三：有道德之威者，有暴察之威者，有狂妄之威者。此三威者，不可不孰察也。

礼乐则修，分义则明，举错则时，爱利则形。如是，百姓贵之如帝，高之如天，亲之如父母，畏之如神明。故赏不用而民劝，罚不用而威行。夫是之谓道德之威。

礼乐则不修，分义则不明，举错则不时，爱利则不形，然而其禁暴也察，其诛不服也审，其刑罚重而信，其诛杀猛而必，黮然而雷击

【今译】

利，多搞欺诈，就会危险；玩弄权术，坑人害人，阴暗险恶，就会灭亡。

16.2 威严有三种：有道德的威严，有严酷督察的威严，有放肆妄为的威严。这三种威严，是不可不仔细考察的。

礼制音乐完善，名分道义明确，采取措施切合时宜，爱护人民、造福人民能具体表现出来。像这样，百姓就会像对待上帝那样尊重他，像对待上天那样景仰他，像对待父母那样亲近他，像对待神灵那样敬畏他。所以奖赏不用而民众就能卖力，刑罚不用而威力就能扩展。这就叫做道德的威严。

礼制音乐不完善，名分道义不明确，采取措施不合时宜，爱护人民、造福人民不能落实，但是他禁止暴乱很明察，他惩处不服的人很

dissimulation will be imperiled; and one who schemes after power, plots revolution, and risks secret intrigues will perish.

16. 2

Of awesome authority, there are three varieties: that instilled by the influence of the Way and its Power; that instilled by harsh and cruel judicial investigations; and that instilled by deranged madness. In regard to these types of awesomeness, it would be wrong to be superficial in one's investigations.

When rites and music are reformed and cultivated, when social divisions and the obligations congruent with them are kept clear, when promotions and demotions are timely, when a love for the people and a desire to benefit them is given visible form—when all these conditions obtain, the Hundred Clans will esteem their ruler as they do a Di Ancestor, will exalt him as they do Heaven, will cherish him as they do their own parents, and will stand in awe of him as they do of the Spiritual Intelligences.

Thus, although incentives are not offered, the people will be stimulated to action and although punishments are not used, an awesome authority will hold sway.

This deserves to be described as the awesome authority of the Way and its Power.

Rites and music are not kept in good order; social divisions and their inherent obligations are not kept clear; promotions and demotions are not timely; a love for the people and a desire to benefit them is not given visible form. Nonetheless, harsh applications of the prohibitions are the product of "judicial inquiry" and executions even for [minor] disobedi-



【原文】

之，如墙厌之。如是，百姓劫则致畏，嬴则敖上，执拘则聚，得间则散，敌中则夺，非劫之以形势，非振之以诛杀，则无以有其下。夫是之谓暴察之威。

无爱人之心，无利人之事，而日为乱人之道，百姓讙敖，则从而执缚之，刑灼之，不和人心。如是，下比周贰溃以离上矣，倾覆灭亡，可立而待也。夫是之谓狂妄之威。

此三威者，不可不孰察也。道德之威成乎安强，暴察之威成乎危

【今译】

审慎，他施行刑罚从重而守信用，他处决犯人严厉而坚决，突然地就像雷电闪击他们一样，就像墙壁倒塌压死他们一样。像这样，百姓一受到胁迫就会产生畏惧，一放松就会傲视君主，强行集中就聚在一起，一得到机会就四散逃跑，敌人一进攻就会被敌人争取过去，君主如果不是用权势地位去胁迫他们，不是用惩罚杀戮去震慑他们，那就无法控制臣民。这就叫做严酷督察的威严。

没有爱护人民的心肠，不做有益于人民的事情，而天天搞那些扰乱人民的歪门邪道，百姓如果怨声沸腾，就跟着逮捕他们，对他们用刑烧灼，而不去调解民心。像这样，臣民就会结伙逃散而离开君主。他的垮台灭亡，就可以立刻等到。这就叫做放肆妄为的威严。

这三种威严，是不可不仔细考察的。道德的威严终结于安定强



ence are the product of "judicial examinations."Punishments and penalties are numerous and dependable as though a sudden clap of thunder rolled across the land, and executions and death sentences are fierce and inevitable as though a wall were collapsing on top of the people. In such cases, as long as the Hundred Clans are under compulsion, they will show the utmost dread of authority, but whenever it is relaxed, they will be arrogant toward their superiors; as long as they are held by force, they will assemble, but whenever they find a weak point, they will scatter; and whenever enemies are in the vicinity, they will abscond. If they are not placed under the compulsion of punishments and authority and if they are not scared of punishment and public executions, there will be no means of holding them as subjects. This may indeed be described as the awesome authority of harsh and cruel judicial investigations.

There is no disposition to love mankind, no undertaking to bring benefit to the people, but rather the ruler daily acts so as to create chaos in the Way of Man. If the Hundred Clans should shout in protest, he would in consequence seize and bind them or punish them with burning so that he disquiets the hearts of men. In such a situation, subjects become partisans, and intimates are filled with dissatisfaction and violent turbulence through alienation from their superiors.

One has only to stand by and await his imminent overthrow and destruction.

This may indeed be described as the awesome authority of a deranged madman.

In regard to these three types of awesome authority, it is impermissible to be superficial in one's investigations, for the awesome authority that comes from the Way and its Power finds its culmination in tranquillity and strength, that of harsh and cruel investigations culminates in peril

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【原文】

弱，狂妄之威成乎灭亡也。

16.3 公孙子曰："子发将西伐蔡，克蔡，获蔡侯，归致命曰：'蔡侯奉其社稷而归之楚，舍属二三子而治其地。'既，楚发其赏，子发辞曰：'发诫布令而敌退，是主威也；徙举相攻而敌退，是将威也；合战用力而敌退，是众威也。臣舍不宜以众威受赏。'"

讥之曰："子发之致命也恭，其辞赏也固。夫尚贤使能，赏有功，罚有罪，非独一人为之也，彼先王之道也，一人之本也，善善、恶恶之应也，治必由之，古今一也。古者明王之举大事、立大功也，大事

【今译】

盛，严酷督察的威严终结于危险衰弱，放肆妄为的威严终结于灭亡。

16.3 公孙先生说："子发带兵向西讨伐蔡国，攻克了蔡国，俘获了蔡圣侯，回来后向楚宣王汇报执行命令的情况说：'蔡侯献出他的国家而把它送给楚国，我景舍已委派了几个人去治理他的领土。'过后不久，楚宣王向他颁发奖赏，子发推辞说：'一发出警告，一颁布命令，敌人就退却，这是君主的威力；一调发军队去攻打，敌人就退却，这是将领的威力；交战用力后敌人才退却，这是战士们的威力。我景舍不该凭战士们的威力受到奖赏。'"

荀卿指责此事说："子发汇报执行命令的情况倒是谦恭有礼的，他推辞奖赏却鄙陋无知。那推崇贤人，使用能人，奖赏有功的，惩罚有罪的，这不单单是某一个人这样做的，那是古代圣王的政治原则啊，是使人民行动一致的根本措施，是赞美善行、憎恨邪恶的反应，治国一定得遵循这一原则，古代和现在都是一样的。古时候英明的帝王在举办大事、建立大功的时候，大事已经完成，大功已经建立，那么君

and weakness, and that of deranged madness in utter destruction.

16. 3

The *Gongsun [Ni]zi* says:

Prince Fa commanded an expedition westward to invade[Gao]cai, which he overcame, taking the Marquis of [Gao]cai prisoner. On his return he reported his accomplishment, saying: "The Marquis of [Gao] cai has offered up his altars of soil and grain to be presented to Chu. I have entrusted a few men with governing his territory."When Chu was about to declare his reward, Prince Fa declined, saying: "To issue warnings and promulgate edicts so the enemy will withdraw—such is the awesome authority of the ruler. To advance, maneuver, and attack so that the enemy withdraws—such is the awesome authority of a general. To join the enemy in battle with all their strength is the awesome power of the troops. Your servant, She, considers it inappropriate to make use of the awesome power of his soldiers to receive a personal reward."

In criticism of this, I say: In carrying out his charge, Prince Fa was properly respectful, but in refusing to accept the reward for doing so he was obstinate. Indeed "to honor the worthy and employ the able" and "to reward where there is achievement and punish where there is fault"are not the idiosyncratic views of a single individual. Such was the Way of the Ancient Kings, and such is the foundation of the unity of mankind. It is the natural response of treating well what is good and of despising what is evil, out of which the principles of government necessarily grow and concerning which both antiquity and today are in total accord. In antiquity enlightened kings set up the great tasks and established great achievements so that when these great tasks had been accomplished and



【原文】

已博，大功已立，则君享其成，群臣享其功，士大夫益爵，官人益秩，庶人益禄。是以为善者劝，为不善者沮，上下一心，三军同力，是以百事成而功名大也。今子发独不然，反先王之道，乱楚国之法，堕兴功之臣，耻受赏之属，无僇乎族党而抑卑其后世，案独以为私廉，岂不过甚矣哉？故曰：子发之致命也恭，其辞赏也固。”

16.4 荀卿子说齐相曰：

“处胜人之势，行胜人之道，天下莫忿，汤、武是也；处胜人之势，不以胜人之道，厚于有天下之势，索为匹夫不可得也，桀、纣是

【今译】

主就享有它的成果，群臣就分享它的功劳，士大夫晋升爵位，官吏增加俸禄，普通士兵增加粮饷。因此，做好事的受到鼓励，做坏事的受到制止，上下团结一心，三军共同努力，因此各种事情能办成而功业名声伟大卓著。现在子发偏偏不是这样，他违反古代圣王的政治原则，扰乱楚国的法令，使建功立业的臣子懈怠，使受到奖赏的人惭愧，即使没有使家族蒙受羞辱，也已压低了他的后代，还独自把这当作是个人的廉洁，难道不是错得很厉害了吗？所以说：子发汇报执行命令的情况时谦恭有礼，他推辞奖赏却显得鄙陋无知。”

16.4 荀卿劝说齐国的相国道：

“处在制服别人的地位，实施制服别人的办法，而天下没有人怨恨，商汤、周武王就是这样；处在制服别人的地位，不采用制服别人的办法，富裕得拥有统治天下的权势，但要求做一个平民百姓也不可



these great achievements realized, the lord could take pleasure in their completion and his ministers in the accomplishment, knights and grand officers could receive ennoblement, minor officers promotions in rank, and commoners salaries. In this way, those who acted on behalf of the good would be encouraged and those who acted in the interests of what was not good would be stymied. When the ruler and his subjects are of one mind and the three armies make a common effort, it will result in the Hundred Tasks being perfected and in solid accomplishments famed for their greatness. Now Prince Fa alone would not grant this, but rather would turn away from the Way of the Ancient Kings and bring confusion to the laws of the state of Chu. He would bring to naught the flourishing accomplishments of ministers and would put to shame subordinates who would accept rewards. Although he brought no disgrace to his family, yet the prestige of his posterity was diminished and reduced. He based himself on a single individual's private view of what constitutes integrity, so how indeed could it be expected that he did not greatly transgress? It is for this reason that I say Prince Fa in carrying out his charge was properly respectful, but in refusing to accept the reward for doing so was obstinate.

16. 4

Master Xun Qing persuaded the prime minister of Qi, saying: To obtain a position of power that allows one to dominate others and so to carry out the way of domination that no one in the whole world feels resentment—such were Tang and Wu.

To obtain a position of power that allows one to dominate others and not avail oneself of the way to domination and,although one's position of

【原文】

也。然则得胜人之势者，其不如胜人之道远矣。

“夫主相者，胜人以势也。是为是，非为非，能为能，不能为不能，并己之私欲，必以道夫公道通义之可以相兼容者，是胜人之道也。今相国上则得专主，下则得专国，相国之于胜人之势，亶有之矣。然则胡不驱此胜人之势，赴胜人之道，求仁厚明通之君子而托王焉？与之参国政，正是非，如是，则国孰敢不为义矣？君臣上下、贵贱长少，至于庶人，莫不为义，则天下孰不欲合义矣？贤士愿相国之朝，能士愿相国之官，好利之民莫不愿以齐为归，是一天下也。相国

【今译】

能办到，夏桀、商纣王就是这样。这样看来，那么得到制服别人的权势地位，远远及不上实施制服别人的办法。

“那君主和相国，是用权势来制服别人的。对的就认为对，错的就认为错，有才能的就认为有才能，没有才能的就认为没有才能，屏弃自己的个人欲望，一定使自己遵行那些可以互相并存而没有抵触的公正原则和普遍适用的道理，这就是制服别人的办法。现在您相国上能独得君主的宠信，下能独揽国家的大权，相国对于制服别人的权势地位，的确已拥有它了。既然这样，那么为什么不驾驭这制服别人的权势，实行制服别人的办法，寻觅仁慈忠厚明智通达的君子而把他推荐给皇上呢？您和他一起参与国家政事，端正是非，如果像这样，国内还有谁敢不遵行道义呢？君主与臣子，上级与下级，高贵的与卑贱的，年长的与年幼的，以至于平民百姓，没有谁不遵行道义，那么天下还有谁不想会聚到我们这个遵行道义的国家来呢？贤德的人士向往相国所在的朝廷，有才能的人士仰慕相国管理下的官职，好利的民众没有谁不愿意把齐国作为自己的归宿，这就是统一天下了。相国如果

power is more substantial than that possessed by any other position in the world, to be unable even to find a place as a desolated poor wretch—such were Jie and Zhou Xin. This being the case, it is far better to possess the way of domination than to win a position of power that permits one to dominate others. The position of a ruler or that of a prime minister can be a position with the power to dominate. Treat right as right, wrong as wrong, the capable as capable, and the incapable as incapable, so as to preclude entirely personal wishes. To guarantee that a common, public way and comprehensive moral principles guide everything and that they are properly combined with generous tolerance is the way of domination.

Now since the prime minister of a state enjoys exclusively the confidence of his ruler above and has exclusive access to the entire country below, he occupies a position of power that can dominate, provided he truly exercises the power inherent in his position. This being the case, why do you not hasten to exercise the power inherent in a dominant position and betake yourself to the way of domination? Seek out humane and liberal gentlemen who are intelligent and universally learned to whom you can entrust the king's affairs. Join them in examining the administration of the state and in putting aright matters of right and wrong. In this circumstance, then, who in the whole nation would presume not to act according to the requirements of justice and morality? If among lord and subject, superior and inferior, noble and base, old and young, even down to the lowest commoner, none fail to act according to the requirements of justice and morality, who in the whole world would not desire to join in doing what is right? Worthy scholars will long to attend the court of such a prime minister's state, able scholars will long to hold office in his country, but none of those commoners who are fond of profit will want to consider Qi as his home. This would be to unite the whole world.

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