



Chun Chu

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社長, 各位老師, 大家好。

CC 在【先進 十一章】選了第25篇, 編好英文譯本給各位閱覽。選這篇原因有三:

1. 這篇更清晰地看到孔子透過批評弟子的國政處理中他的實際治國理念。
2. 看看篇幅比較長的中文怎樣翻譯。
3. 有些有趣的英文文法可共研讀。

我把每位弟子及其他的對答句分了段落。每段落編排一個英文譯本。這樣比較容易對照和解讀。

這篇有兩個英文語法:

1. If.....were. e.g. If Yu/Ch'iu were to rule

有兩種常用文法叫直陳法和假設法。

直陳法: I am not rich. (事實)

假設法: If I were rich, I'd not stay here begging. (與現在事實相反的假設)

這個文法很常用: e.g. If I were you 若我是你。(而不用: If I was you。)

2. State of mind, State in mind

這裡就文本義理, 我會解作: 治國理念。

今次我參照了《孔子出版社》的英譯本, 因為覺得比較簡明。

Chapter 25

- 1) 子路、曾皙、冉有、公西華侍坐。

子曰:“以吾一日長乎爾, 毋吾以也。居則曰:‘不吾知也!’如或知爾, 則何以哉?”

Tzu Lu, Tseng Hsi, Jan Yu and Kung Hsi Hua were seated in attendance to Confucius.

Confucius said, "Do not be constrained with me because I am one day older than you, while ordinarily you would say, 'I am not appreciated'. What if you were appreciated?"

【子路】率爾而對曰:“千乘之國, 攝乎大國之間, 加之以師旅, 因之以饑饉; 由也爲之, 比及三年, 可使有勇, 且知方也。” 夫子哂之。

Tsu Lu replied promptly,

"In a state of thousand chariots caught between large states, with the addition of military operations and famine, if Yu were to rule, within three years the people would be made courageous, and their direction known. "

Confucius smiled.

【“求，爾何如？”】

對曰：“方六七十，如五六十；求也爲之，比及三年，可使足民，如其禮樂，以俟君子。”

"Ch'iu, what about you?"

The reply was,

"In a settlement of sixty to seventy, or even fifty to sixty measures, if Ch'iu were to rule, within three years the people would be made plentiful. As for the rites and music, I would rely on other gentlemen.

【“赤，爾何如？”】

對曰：“非曰能之，願學焉！宗廟之事，如會同，端章甫，願爲小相焉。”

"Ch'ih, what about you? "

The reply was,

"I would not call myself capable, only willing to learn. In matters of the ancestral shrine and official gatherings, I would don the ceremonial attire and be willing to be a minor assistant. "

don~wear 穿著

【“點，爾何如？”】

鼓瑟希，鏗爾，舍瑟而作，對曰：“異乎三子者之撰。”

子曰：“何傷乎？亦各言其志也。”

曰：“莫春者，春服既成；冠者五六人，童子六七人，浴乎沂，風乎舞雩，詠而歸。”

夫子喟然歎曰：“吾與點也！”

"Tien, what about you? "

Strumming the se, striking a final note, putting the se aside, Tien rose and replied "Mine is different and cannot compare with the other three."

Confucius said, "What does it matter? Each just speaks of his own aspirations. "

Tseng Hsi said,

"During late Spring, with Spring clothes, with five to six in headdress and six to seven boys, I would like to bathe in the River Yi, enjoy the breezes at the rain altar, and chant, before returning. "

The Master sighed, lamented and said, "I am with Tien."

2) 三子者出，曾皙後。

曾皙曰：“夫三子者之言何如？”

子曰：“亦各言其志也已矣。”

The three disciples departed, Tseng Hsi stayed behind.

Tseng Hsi said, "What do you say to that which the other three said? "

Confucius said, "Each just speaks of his own aspirations. "

曰：“夫子何哂由也？”

曰：“爲國以禮。其言不讓，是故哂之。”

Tseng Hsi said, "Then Master, why did you smile at Yu?"

Confucius said, "A state should be ruled with the rites. He spoke without deference. Therefore I smiled. "

“唯求則非邦也與？”

“安見方六七十如五六十而非邦也者？”

Tseng Hsi asked: "Did Ch'iu not have a state of mind? "

Confucius replied: "A mere settlement of sixty to seventy or fifty to sixty measures is still a state, is it not?"

“唯赤則非邦也與？”

“宗廟會同，非諸侯而何？赤也爲之小，孰能爲之大！”

Tseng Hsi asked: "Did Ch'ih not have a state in mind? "

Confucius replied: "Ancestral shrines and official gatherings are matters of the lords, are they not? If Ch'ih were to have a minor role, who could have a major part? "