

A Lecture by Dr. Henry Rosemont, Jr. at Berkeley Buddhist Monastery on April 5, 2013 | Chinese Translation by Wei Zhang and Yihuan Shi

翻譯與詮釋

亨利·羅斯蒙博士講於柏克萊佛寺 2013年4月5日
張煒、石義環 中譯



Professor Rosemont has authored many works over the years in the area of Chinese philosophy, Confucian thought, ethics, and comparative religion. To name of few: *The Chinese Mirror* (1991), and the more recent *Rationality and Religious Experience* (2001) in a dialogue with Huston Smith,

羅斯蒙教授多年來出版了許多著作，領域涉及中國哲學、儒家思想、倫理道德和比較宗教學。舉幾個例子來說：1991年他出版了《中國之鏡》，2001年我和他一起

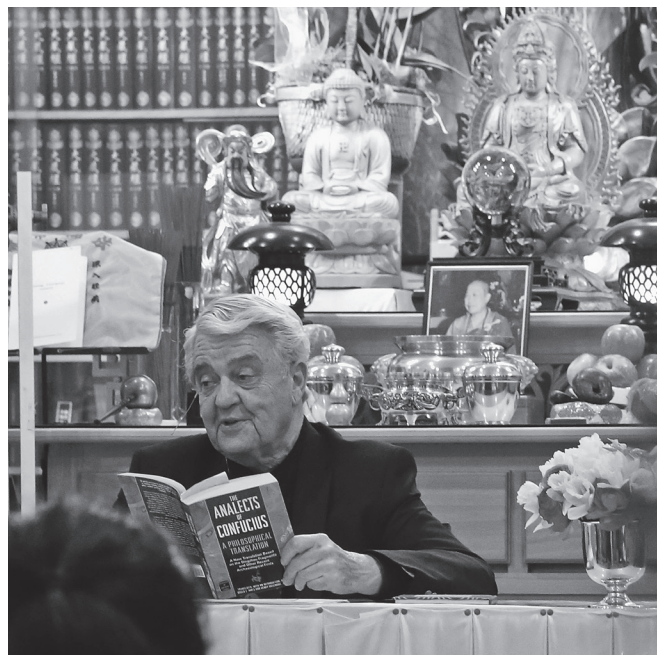


that we helped put together. He and Roger Ames have published a new translation on the *Confucian Analects*, and most recently, have given us a new version of the Chinese classic, the *Xiaojing*, called *The Chinese Classic of Family Reverence* (2009). What I think is his most concise and well-written work, *A Reader's Companion to the Confucian Analects*, was just released this year.

It is in my opinion a brilliant summary of insights gained over many years of study, teaching and working with the text. If you want a succinct, clear, yet deeply thoughtful introduction to the *Confucian Analects* and Chinese philosophy in general, I would recommend this work.

Henry was Book Review Editor for the journal, *Philosophy East and West* for many years, sort of there at the creation of this seminal forum; he has served as president of the Society for Asian Comparative Philosophy and has been awarded many grants, NEH, NSF, Fulbright, and so forth. He became a distinguished professor at Saint Mary's College of Maryland where he taught for many years and then went to Brown University where he is still on the faculty, a visiting professor in religious studies. Despite his years, he still teaches tirelessly and travels extensively around the country and to Europe and Asia. Henry taught at Fudan University in Shanghai for three years and was also a part-time faculty member at Johns Hopkins School of Advanced International Studies in Washington. He has been and remains for me, a mentor, a colleague, and an old and dear friend.

It is an honor to welcome him back tonight and we look forward to his presentation on translation and interpretation—something many of us here are actively engaged in. So please welcome him. There will be time for questions, and again I thank you all for coming tonight.



合作記錄了休士頓·史密斯的訪談錄《理性與宗教體驗》；亨利也和安樂哲教授聯手出版《論語》的新譯本，2009年還完成了一部中國經典《孝經》的新版翻譯；今年，他剛出版了《論語導讀》，我認為這本書是他著作中最為卓越的一部，也巧妙地總結了他多年來研究儒學思想、翻譯中國文化經典以及教學的領悟。如果你想要一本簡明卻深入介紹《論語》和中國哲學的著作，那麼我向你推薦這本書。

亨利曾經多年擔任《東西方哲學》雜誌的書評編輯，他也是這份前瞻性雜誌的創始者之一。他是亞洲比較哲學學會的主席，並曾獲得許多基金會的獎勵，如國家人文學術基金會（NEH）、國家科學基金會（NSF）、傅爾布萊特獎學金（Fulbright）等等。他在馬里蘭州聖瑪麗學院任教多年，並獲得傑出教授的榮銜；爾後他前往布朗大學，並擔任宗教研究的客座教授至今。儘管已近耄耋之年，他依然頻繁地來往於美國、亞洲、歐洲各地授課教學，並樂此不疲。他在中國上海復旦大學執教的三年期間，還同時兼職於美國首都華盛頓約翰霍普金斯大學的高級國際研究學院。他之於我，是良師，是同事，也是無話不談的老朋友。

今晚，我很榮幸能迎接他回到這裏，大家都很期待他演講的主題——翻譯與詮釋，因為台下許多人目前都積極地參與了翻譯的工作。演講結束後，我



Dr. Henry Rosemont:

This is probably the tenth time I have had the privilege and pleasure of sitting up here to visit with many people and friends of the Berkeley Buddhist Monastery. I am not a Buddhist myself — more a Confucian, my daughters tell me — but I am very comfortable here. I have enjoyed all the people I have met, I have always had good conversations here, and I am looking forward to another one this evening.

I try never to talk at people and I don't even really want to talk to you so much as talk with you as fellow translators. I am sure you have your own questions and issues about matters of translation, so I will try to talk long enough to be provocative, but then open it up for discussions with each other, and take comments and questions.

I will be working basically from the four books where I have dealt in greatest detail with translations and translation issues. I am not a professional translator by any stretch of the imagination. But most of the materials I will be dealing with this evening are taken either from Roger's and my translation of the *Analects* or from the little *Reader's Companion* which Marty kindly flogged for me, and/or from my work with Daniel Cook on translating the China writings of Leibniz, published as *Leibniz's Writings on China*.

I will also be touching on a few things that spring from my work with Huston Smith over many years, especially when he was giving his Hsuan Hua Lecture, called "Is There a Universal Grammar of Religion?" because, as the title indicates, Huston said he was influenced by his former colleague at MIT, Noam Chomsky. And last, but not least, some of my remarks are based on the article of Roger Ames and me that Marty handed out to you, "Issues in Translation and Interpretation."

們將有問答時間。最後，我再次感謝大家的蒞臨參與。現在就讓我們歡迎亨利·羅斯蒙教授！

亨利·羅斯蒙教授博士：

今天能與這麼多柏克萊佛寺的友人共聚一堂，著實是我的榮幸，這可能是我第十次造訪貴寶地了。我不是佛教徒，我女兒說我比較像一位儒士，然而我在這裏卻非常愜意。我喜歡在這裏萍水相逢的每一個人，也總是與人聊得非常投緣，所以今晚我也很期待與你們的交流。

我對唱獨角戲式的演說總是敬謝不敏，所以與其由我單方面講演，不如讓我以翻譯者的身份與你們互動溝通。我相信你們對於翻譯都有各自的問題和疑惑，因此我會試著講述足以炒熱主題的內容，然後開放討論，也希望大家不吝賜教和提問。

我絕對稱不上是一位專業的翻譯家，但是今天講座的主要內容將參考個人耗費心力最多的四本翻譯書籍，它們包括了安樂哲和我共同翻譯的《論語》，還有剛才經過馬汀友情促銷的那本小小的《論語導讀》，以及我和丹尼爾·庫克共同翻譯出版的《萊布尼茲論中國》。

此外，我也會分享和休士頓·史密斯多年共事以來所引發的思考，尤其是幾年前我和他在宣公上人涅槃紀念講座上所對談的主題《宗教間有共通的語言嗎？》。如同這個標題所暗示的，休士頓說其實他是受到麻省理工學院前任同事諾姆·杭士基的啟發（編註：杭士基是猶太教徒，休士

It is perhaps appropriate for me to note early on the joy of translating with someone else and not doing it solo. I have been deeply blessed by having someone as intelligent and warm and friendly and thoughtful as Roger Ames on all things Chinese, and with Dan Cook on Leibniz. It is not simply that these collaborators have long ago become cherished friends, but also that you will find a greater measure of security and confidence in what you have done when you have done it with someone else. Sometimes we kid, of course; if someone points out a mistake in our translation, I can always say, "Roger did that." But, that's not why we've enjoyed translating together; we have felt much more confident with the results of what we have done than would otherwise be the case.

One basis of our long and fruitful collaborations on Chinese thought has been our differences with a number of other translators who insist that it is becoming more of a science than anything else. Roger and I resist that; we still believe translation is and always will be an art. It can become more sophisticated, especially as translators grow to become more reflective and self-conscious about what they are doing. But an art it will always be, in the sense that for us there is no translation without interpretation. You must interpret in order to translate. A number of our colleagues in the field think they can translate without imposing an interpretation, but Roger and I don't, and we do not believe anyone else does either, protestations from them to the contrary notwithstanding.

I will return to this theme of no translation without interpretation later, with specific examples drawn from our translation of the *Analekts*, but first I would like to note very briefly a few more general points I believe important for translation.

The first of these is that you should always translate into your native language, never out of it. There are some people who are able to write in their second or third language very well. A few gifted writers compose beautifully in English although they are not native speakers; Vladimir Nabokov and Joseph Conrad come to mind immediately. But, the target language has nuances necessary for the audience to appreciate for the text to come alive as much as possible. If you think about it, most classical texts, sacred texts, or literary texts are retranslated almost every generation. There is a new translation of the *Iliad* now and there is a new translation of the *Aeneid*. But no new scholarship on ancient Greece or Rome has come to light that would necessitate re-examining the Latin or the Greek. Why then new translations? One major reason is that the English language has changed, and its speakers have changed as well: people have different conceptions, different concerns, different worries, and much more today than their peers of a half century ago.

☞ To be continued

頓是基督徒)。最後，我還會根據安樂哲和我合寫的文章，也就是馬汀發給你們的講義《翻譯及詮釋的問題研究》，做一些點評。

我想開門見山地指出，集體翻譯比孤軍奮鬥更為有趣。我很有福報能夠遇到安樂哲和丹尼爾，並與他們分別共事；他們是智慧又熱情、體貼又友善的翻譯夥伴，我們很快便成為相互珍惜的知交。除此之外，集體共事讓翻譯者對所翻譯的作品更有信心，也更有把握。有時候我們也彼此打趣，如果有人指出我們翻譯上的錯誤，我總是有托詞可說：「啊，那是安樂哲的錯！」當然這不是我們熱衷合作的原因，合作讓我們對翻譯的成果更加胸有成竹。

許多當代的翻譯者堅稱「翻譯正在變成一門科學」，我們卻有不同的觀點。安樂哲和我歷經多年成果豐碩的合作，我們從來都主張「翻譯永遠是一門藝術」，而這正是我們翻譯中國經典時的思想基礎。翻譯這件工作是精奧而微妙的，尤其是當翻譯者日趨成熟，對自己所做的事情有更深刻的反思和覺醒時。對我們而言，翻譯作為藝術，一定離不開詮釋；你必須理解並詮釋原文，才能做到正確的翻譯。翻譯界有不少同事認為，他們可以不加諸任何個人詮釋而完成翻譯，但安樂哲和我卻不以為然。事實上，我們也不相信有人能做到這一點。

關於翻譯離不開詮釋的議題，稍後我再引用翻譯《論語》的例子來詳細說明。在此之前，我想要非常簡明扼要地談談翻譯工作的幾項重要原則。

第一，你應該永遠使用自己的母語來翻譯文章，而不是使用非母語。有些人的確能夠純熟地使用第二甚至是第三外國語言。少數有天賦才華的作家可以寫出非常美妙的英文，即使英文不是他們的母語。說到這裏，我心裏立即浮現兩位作家的身影——弗拉基米爾·納博科夫（Vladimir Nabokov）和約瑟夫·康拉德（Joseph Conrad）。然而，譯入語（編註：又稱目標語）必須要盡可能讓讀者閱讀起來彷彿如觸原著。如果你仔細觀察，幾乎每一世代都會重新翻譯經典、宗教典籍、或者文學作品；例如《伊利亞特》（*Iliad*）和《埃涅阿斯紀》（*Aeneid*），在現代都有了全新的譯本。為何翻譯不斷推陳出新，我們卻從沒看過有人重新修訂由古希臘語或拉丁語寫成的原典？主要的原因是英語在變化，而同時英語使用者也在變化。現在和半個世紀以前相比，人的認知、關注、苦惱等等也都大有所異了。

☞ 待續