行政院國家科學委員會補助專題研究計畫成果報告

計畫類別：

計畫編號：NSC89-2411-H-194-011-

執行期間：88年8月01日至89年7月31日

計畫主持人：
共同主持人：
計畫參與人員：

本成果報告包括以下應繳交之附件：

执行單位：

中華民國90年1月30日
一、中文摘要:

莊子思想不僅對中、日、韓等國的文學、美學藝術有重大影響，十九世紀後半期開始至今，西方學者對莊子哲學亦越來越重視，並將之視為人類文明的共同遺產。英文為目前世界通用的國際語言，莊子的英文詮釋及翻譯問題因此不容忽視。本研究計畫探討西方詮釋及翻譯莊子哲學的起源、發展以及現況。由於莊子篇幅相當長，內篇是學者們通常認為莊子本人所作，研究重點將是探討內篇英文詮釋及翻譯。

關鍵字：莊子內篇，翻譯，詮釋

Abstract:

The Chinese classic Chuang Tzu not only plays an essential role in Eastern philosophy, literature, and esthetics, but also has become an important part of human intellectual heritage of the world. More and more western philosophers and general readers show great interests in this ancient Chinese text. The problems of interpreting and translating the Chuang Tzu therefore deserve our serious attention. The objectives of this research project are as follows: (1) Compile a complete bibliography of the English translation and interpretations of the Zhuang Tzu in the West, (2) analyze a number of important English interpretations and translations of the inner chapters of the Chuang Tzu, (3) produce a Chinese-English glossary of the important terms of the Chuang Tzu, (4) complete one to two articles discussing the problems of the interpretations and translations of the Chuang Tzu, which involve the differences between the value systems, thinking patterns, and logic development between Chinese and the West.

Keywords: Chuang Tzu (Zhuangzi), translation, interpretation

二、計畫緣由與目的:

一九八九年 The Journal of Chinese Philosophy 請本人為紐約大學（SUNY）出版 Essays on Skepticism, Relativism, and Ethics in the Zhuangzi”撰文評論。這本書顯現西方學者多以西方邏輯思維來分析莊子，結果或是誤解，或
is not clear, even regarding its ethical and moral values, the work cannot be understood without an introduction to the overall ideas of the book, such as 

本研究的主要目的是在有系统整理分析十九世纪至今西方对庄子（或庄子的）的英文翻译诠释。研究重点是包括：探讨西方译者如何建构庄子，甚至于整个中文化思想体系；重要词彙，例如天 (heaven, sky, universe, God, the Above)、地、气、命、道、有、无、神、鬼、圣等英译名詞詞彙分析比較；完整十九以及二十世纪書目。

三、结果与讨论

本研究结果完整的研究成果，将以论文及專書方式呈现，将在《》（一）摘要說明研究成果重点（二）德語部分已经出版（JCP, 14, 245-249, Blackwell, USA）ţ著者評論任教倫敦大學二十多年的知名漢學家Sarah Allan的專書 The Way of Water and Sprouts of Virtue的论文。

（一）西方研究的主體文獻James Legge to 2000年Karen Carr & Philip Ivanhoe (The sense of antirationalism: The religious thought of Zhuangzi and Kierkegaard) 其動機混合有帝國主義的殖民貢獻，宗教的信仰熱情，學者的求知欲望；其方法大多受到不同個人經驗，以及所處時期當時西方的重要思想或理論架構影響。每一種語言代表著一個獨特的文化世界及思考方式，莊子打破自我中心，將人從福禍、善惡、是非的語言認知牢系解放，卻廣受西方學者從西方邏輯來質疑他的道德觀與是非價值信念。近年來也有學者企圖以單一理論架構來簡化莊子，甚至於整體中國思想。以下為 Sarah Allan 企圖以”Water and Plant”來導西方從“soft and weak, yielding, and uncontending”來翻譯莊子及整體中國思想。

（二）The Way of Water and Sprouts of Virtue的評論：What makes this book unique is that it proposes “Water” and “plants” as the “root metaphors” of early Chinese philosophical thought. The “root metaphors,” according to the author, are the same as Lakoff and Johnson’s “metaphoric structure of the most fundamental concepts in a culture” (p. 13) and the one aspect of the conceptual schemes” named by some philosophers.

This book starts with a discourse on the symbol of water in Pre-Qin Chinese texts focusing on some philosophical concepts with water imagery inherent in them, such as dao (the way), wuwei (doing nothing), xin (the heart/mind), and qi (breath/vital energy). It then explores the imagery associated with plants and some concepts that have the root metaphor of plant life, such as wu (living things), xing (nature), ren (humaneness), cai (the shoots), duan (the sprouts), ziran (spontaneity), and de (virtue). It concludes with a review of the root metaphors of water and plants in the Analects, Mencius, Daodejing, and Zhuangzi.

After my own examination of the complete texts used to provide evidences for water and plants as the most fundamental metaphors in Chinese thinking system. I would only agree that the water image is prominent in the Daodejing but not in the other three texts. Water and plants are important metaphors in ancient Chinese texts, but there is not enough strong evidence, in my opinion, to call them “the root metaphor for
Chinese thought not only of the ancient period but throughout the ages (148). Some of the main attributes the author named for water: “soft and weak, yielding, and uncontending” (47) may be an oversimplified interpretation. North Americans or British who wish to simplify Chinese thought in this way would be surprised to see how “firm and unyielding,” Chinese people can be. (To cite just a few examples, see the Analect 8:6: Zengzi said: “A person who is unyielding when put to test is a true superior man.” The Mencius 3:2: “A person who is unbending in front of wealth, poverty, and power is a great man.” Water is generally considered as a yin-ish metaphor in Chinese culture and often is associated with the Taoist teachings. However, even in the so-called Taoist thinking, Lao-tzu’s Tao is quite different from Zhuangzi’s: the former’s Tao is cautious and calculating, which is exemplified best in Book one, XXXVI: “The instruments of power in a state must not be revealed to anyone.” The latter’s Tao is a happy and free wandering in the human world and is best shown in the first chapter of the Zhuangzi. Allan mentions that her discussion focuses on the Mencius and the Laozi, and only briefly discusses the Zhuangzi because the form of the Inner Chapters of the Zhuangzi is frequently anecdotal (127-128). In the Zhuangzi, we find the author seeing language bringing us, at its best, only approximate understanding of any thought, that is why all devises are used to make it a better vehicle to convey thought. In addition to water and plants, we see big animals and small insects on land, birds in air, and fish in water. To suggest to readers that the basic approach to the ideas in the Zhuangzi is the so-called “root metaphors: water and plant life” would result in a serious limitation for the appreciation of the meanings of this great Chinese classic. One aspect of this book I find very interesting is the comparison of a number of Chinese and English concepts, and the exploration of the problems of interpretation and translating them between the two languages. For example, Allan mentions that Chinese “time” (shí) goes in circles while Western time goes in straight line (12). Other questions raised are: should Chinese Xin be translated as “heart” or “mind?” Should Tian be translated as sky, heaven, universe, or the Above? Is Shang Di the same as “God” or the “high lord”? Inspiring discussions on many other terms like Ziran, wu, xing, cai, de, and xing are also included. Many of her interpretations and translations are insightful though some are debatable and still some are misleading. For example, when she compares the English word “water” to the Chinese counterpart “shuǐ,” it is misleading to say that in English “water,” “river” or “flood” are perceived as semantically distinct, while in Chinese this kind of subcategories or semantic distinction does not exist (32). In the Chinese classics, the concept “water,” is already further divided into several subcategories like flood, sea, and pond
(See "shui," "hongshui," "hai," "chi," in the Mencius 6.11, and the first chapter of the Zhuangzi Free Wandering, to name just a few examples).

四、計畫成果自評:

1. 評論文一篇—完成評論 Sarah Allan 教授所著 The Way of Water and Sprouts of Virtue (紐約大學出版 State University of New York Press, 1997); 並已在 Journal of Chinese Philosophy 發表 (27, 245-249, 2000, MA, USA, Blackwell Publishers) Arts & Humanities Citation Index 期刊。
2. 本計畫成果包括一份相當完整的書目 Bibliography on the Chuangzi.
3. 本計畫成果包括一份相當完整的莊子內篇中英詞彙，正在尋求出版機會。
4. 另外蒐集的資料將集結成書並尋求出版機會。
5. 本計畫以嚴謹的態度從書目搜集，譯文的對比，中英詞彙編寫，專書分析評論。成果已受到國外重要期刊(Ads & Humanities Citation index期刊)肯定。

五、參考文獻


