

TRANSLATION OF *THE ANALECTS* FROM THE IDEOLOGICAL PERSPECTIVE**Fan Min**Shanghai International Studies University
Qufu Normal University**CHINA****ABSTRACT**

As the representative work of Confucianism, *The Analects* has a tremendous influence on Chinese and Western culture. And translation plays an important part in the cultural communication of *The Analects*. This paper attempts to explore how the ideological factors influence the cultural transmission of Confucianism through a comparative analysis of the translation of the key concepts in the two versions by James Legge and Ku Hungming from the ideological perspective. In the process of comparison, the paper focuses on the important role of the ideology plays in the translation through a discussion of the diversities of two versions and the reasons behind the translation strategy. The paper concludes with a consideration of how ideology imposes on translation for cultural transformation and change.

Keywords: *The Analects*; Confucius concept; ideology; cultural values; translation strategy.

INTRODUCTION

It is significant to study the translation of *The Analects* in terms of cultural communication. *The Analects*, as the representative work of Confucianism, has a tremendous influence on Chinese and Western thought and values even today. Written during the Spring and Autumn Period through the Warring States Period, *The Analects* is a record of the words and deeds of Confucius and his disciples through quotations or dialogues, which intensively reflects political views, ethical thoughts, moral ideas and educational principles. Together with the other three volumes of *The Four Books*, *The Great Learning*, *The Doctrine of the Mean*, and *Mencius*, *The Analects* taught the basic Confucian values including propriety, righteousness, loyalty, and filial piety, all centered about the central Confucius concepts. Therefore, as a representative of Eastern culture, the name of Confucianism was often used to refer to the Eastern value system. And the Confucian culture, Christian culture and Islam culture were often considered as the three important cultures determining the future of the world. The influence of Confucius on the Chinese tradition can be comparable to that of Jesus and Socrates on the Western tradition.

LITERATURE REVIEW

The translation of *The Analects* has more than 300 years. *The Analects* has been successfully translated into many languages, most notably into English by James Legge, Arthur Waley, Ezra Pound, D.C. Lau, Ku Hungming and Lin Yutang. In China, some scholars study the translation of *The Analects* from the translation criticism, focusing on the evaluation of the text analysis (Li Tianchen 1999; Liu Zhongde 2001; Wang hui2004 ; He Gangqiang 2005/2007)), others emphasize the complexity of cross cultural communication (Ru Feng2008 ; Jin Xueqin 2009 ; Zhong Mingguo 2009 ; Wang Yan 2010), and others study the topic form the

philosophical perspective (Chen Guoxing 2010 ; Yang Ping 2012). In Abroad, most of the study focuses on the interpretation, translation and evaluation of *The Analects*, for example: Arthur F. Wright (1960) 、 Daniel K. Gardner (2003) 、 Pertti Nikkilä (1992) and Yao Xinzhong (2000) .

However, despite the large amount of literature available on the study of the translation of *The Analects*, very little research has been done on its ideological translation activities. This can help to demonstrate the following questions: Why do we choose the two versions translated by James Legge and Ku Hungming respectively? And why do we adopt an ideological perspective? This lies in that the translators' sharp background and ideology differences will well reflect the reasons behind the translation activities. Legge's version is entitled *Confucian Analects*, included in the Chinese Classics which has been regarded as the most authoritative English translation. Ku Hungming used "*The Discourse and Sayings of Confucius*" as its title and "*A Special Translation, Illustrated with Quotations from Goethe and Other Writers*" as its subtitle. By comparing two typical English versions of *The Analects* by James Legge and Ku Hungming, the ideological influences upon translation will be easily analyzed.

As translation is a kind of selection activity of the translator who is consciously or unconsciously influenced by the translational eco-environment (Hu Gengshen, 2004: 76). Therefore, ideology of the translator and society, as the element of "translational eco-environment", is sure to influence the translation strategy.

METHODOLOGY

In this paper, qualitative and quantitative methods will be used in the analysis. In addition, case studies, comparative studies and textual analysis are used to illustrate the key ideas. Moreover, tables and figures are also used to make the paper more convincing.

From the comparison of the two versions, we find that the major differences between the two versions of *the Analects* can be grouped into the following categories:

Translator Categories	James Legge	Ku Hungming
Ideology	Worship to the God	Cultural conservative
Interpretation of the ST	Focus on source text	Focus on target readers
Translation Principle	Faithful to the original	Acceptance to the readers
Translation style	Confined to the original style	Natural and fluent
Translation approach	Foreignization	Domestication

Table: Translation Strategies under the Influences of Different Ideologies

In other words, in the process of translation, the translators will inevitably feed their own beliefs, experiences and attitudes into the processing of texts, so that any translation, to some degree, will reflect their own mental outlook and idiosyncratic features despite the impartial intentions.

RESULTS

Ideology is generally regarded as a set of systematic beliefs, which strongly affect people's ways of thinking and behaving. Ideology understood in this paper has a much broader meaning: First, the main ideology of the society in which the translator lived, i.e. the conceptual grid "that consists of opinions and attitudes deemed acceptable in a certain society at a certain time, and through which readers and translators approach texts" (Bassnett & Lefevere, 2001: 48); Second, the ideology of the translator who lived in certain historical conditions, such as Christianity ideology which influenced the whole life of Legge, and cultural conservative ideology of Ku Hungming.

Besides ideology of the society, the translation inevitably carries the ideology of its translators. Different translators will produce different versions even when they translate the same work. Whether they realize it or not, people will always be influenced by ideology. When a translator selects a book; he/she will inevitably make his/ her own judgment on this book, and then decide which book will be translated, what to translate and how to translate. Thus, the factors as beliefs of the translator, values of society, and purposes of the translation will influence the translator's ideology formation and translation decision. Legge and Ku Hungming have different cultural backgrounds, which inevitably influence their interpretation of *The Analects*.

James Legge, a Western missionary who is deeply influenced by Christianity ideology is surely different from Ku Hungming's cultural conservative ideology. As a missionary-sinologist, James Legge not only thought highly of Chinese traditional culture, but also translated a lot of Chinese classics to the Western world, which made great contribution to the spread of traditional Chinese culture in Western society. Brought up in open and independent religious atmosphere, Legge realized that a Christian could also throw himself into the sacred missionary work all over the world through his enduring effort. Legge believed that Christianity is the most perfect and the most completed belief, and nothing could be on a par with it, Confucianism is no exception. With his worship to the religion and respect towards Chinese Culture, Legge adopted foreignization approach (see Venuti 1995) so as to make the version as faithful as possible to the original and in a way befitting a wise Chinese scholar rather than a prejudiced British missionary. Legge wrote in his preface to *The Chinese Classics* (Vol. I) that "he thought indeed at one time of recasting the whole version in a terser and more pretentious style. He determined, however, on reflection to let it stand as it first occurred to him, his object having always been faithfulness to the original Chinese rather than grace of composition, not that he is indifferent to the value of an elegant and idiomatic rendering in the language of the translation, and he hopes that he was able to combine in a considerable degree correctness of interpretation and acceptableness of style" (Legge, 1893: X). Thus, Legge ensured a comprehension of Confucianism from his readership, which is similar to the general Chinese interpretation.

Ku Hungming was the first person in China to translate Confucian classics into English. In order to make Western readers understand the meaning of *The Analects* as the Chinese readers understand the original, Ku Hungming adopted domestication strategy (see Venuti 1995), quoting a great deal of sayings and remarks of Western thinkers, and "make Confucius and his disciples speak in the same way as an educated Englishman would speak had he to express the same thoughts which the Chinese worthies had to express" (Ku Hungming, 1898: Viii). This is

closely related with his particular ideology and cultural background. Ten years of study and life experiences in Europe have significant influences on the whole life of Ku Hungming, i.e. the translation of *The Analects* in native English; the inheritance of the qualities of being bold to challenge the tradition, leading to his criticism on Western Sinologists' English versions of *The Analects*; and the awareness of the differences between the West and the East which made him gradually become a cultural conservative. He focused on propagating Chinese culture to Western society, especially the Confucianism. Furthermore, the influence of Romanticism made Ku see nothing but the unreasonable aggression and expansion of Western colonial Empires and the twist of other ancient cultures in the world. Ku's cultural conservative ideology was embodied in two aspects which supplemented each other: "on the one hand, he heavily criticized material civilization and anomie of Western society; on the other hand, he exerted a great effort to advocate the advantages of Chinese culture" (Jin Xueqin, 2009: 74) Due to different ideologies, James Legge and Ku Hungming demonstrate two different versions. Ideology, as a cultural factor has an influence on the translation behavior.

DISCUSSION

The Analects is a philosophical work as well as a literary work that reflects social, historical and cultural facts. Centered on eight kernel concepts of *Ren*(仁), *Li*(礼), *De*(德), *Yi*(义), *Zhong*(中), *He*(和), *Xin*(信), *Xing*(行), Confucius established a theoretical framework of Confucian philosophy in politics, economy, law, ethics, education, and arts. The connotations of these concepts are different from those of Western terms. The following is a comparative study of how the ideological factors influence the translation of the two key concepts (*Ren*, *Li*) in *The Analects*.

(1) Different Translation of *Ren*

Before Confucius, *Ren* was used to refer to a special kind of mercifulness of the King or the governor to their subordinates. As far as Confucius is concerned, *Ren* is the core of the Confucian system and has a profound philosophical meaning. In order to understand this concept, we must probe into various dimensions of *Ren*, such as its nature, function and content. *Ren* can be translated variously as humaneness, benevolence, kindness, goodness or moral life in different contexts. For example, in *The Analects*, sometimes *Ren* refers to a specific type of virtue, such as *Ren* in子曰：“知者不惑，仁者无忧，勇者不惧。”（《子罕：二十九》），in which Confucius compares *Ren* with“知” and“勇” with specific virtues; In most cases, *Ren* refers to an inner capacity possessed by human beings to concern for people and to get on with people.

E.g.1子曰：“巧言令色，鲜矣仁！”（《学而：三》）

Legge: The Master said, 'Fine words and an insinuating appearance are seldom associated with **true virtue**.'(Legge, 1960: 139)

Ku Hungming: Confucius remarked, "With plausible speech and fine manners will seldom be found **moral character**."(Ku Hungming, 1898: 349)

E.g.2子曰：“人而不仁，如礼何？人而不仁，如乐何？”（《八佾：三》）

Legge: The Master said, ‘If a man be without the **virtuous** proper to humanity, what has he to do with the rites of propriety? If a man be without the **virtuous** proper to humanity, what has he to do with the music?’ (Legge, 1960: 155)

Ku Hungming: Confucius remarked, “If a man is without **moral character**, what good can the use of the fine arts do him? If a man is without **moral character**, what good can the use of music do him?” (Ku Hungming, 1898: 360)

E.g.3子曰：“里仁为美，择不处仁，焉得知？”（《里仁：一》）

Legge: The Master said, ‘It is **virtuous** manners which constitute the excellence of a neighborhood. If a man in selecting a residence, do not fix on one where such prevail, how can he be wise?’ (Legge, 1960: 165)

Ku Hungming: Confucius remarked, “It is **the moral life** of a neighborhood which constitutes its excellence. He is not an intelligent man, who, in choosing his residence, does not select a place with **a moral surrounding**.” (Ku Hungming, 1898: 368)

E.g.4子罕言利与命与仁。（《子罕：一》）

Legge: The subjects of which the Master seldom spoke were — profitableness, and also the appointments of *Heaven*, and **perfect virtue**. (Legge, 1960: 216)

Ku Hungming: Confucius in his conversation seldom spoke of interests, of religion or of **morality**. (Ku Hungming, 1898: 406)

E.g.5樊迟问知，子曰：“务民之义，敬鬼神而远之，可谓知矣。”问仁，曰：“仁者先难而后获，可谓仁矣。”（《雍也：二十二》）

Legge: Fan Ch’ih asked what constituted wisdom. The Master said, ‘To give one’s self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom.’ He asked about **perfect virtue**. The Master said, ‘The man of **virtue** makes the difficulty *to be overcome* his first business, and success only a subsequent consideration; — this may be called **perfect virtue**.’ (Legge, 1960: 191)

Ku Hungming: A disciple enquired what constituted understanding. Confucius answered, “To know the essential duties of man living in a society of men, and to hold in awe and fear the Spiritual Powers of the Universe, while keeping aloof from irreverent familiarity with them; that may be considered as understanding.”

The disciple then asked what constituted **a moral life**. Confucius answered, “A man who wants to live **a moral life** must first be conscious within himself of a difficulty and has struggled to overcome the difficulty; that is the definition or test of **a moral life**.” (Ku Hungming, 1898: 386)

Legge adopted Zhu Xi’s commentary that “*Ren* is ‘the Principle of love’ and ‘the virtue of the heart’ when he first encountered *Ren*. Legge frequently rendered *Ren* into “virtue” and “virtuous” with other slightly different translations of “perfect virtue”, “perfectly virtuous”, “true virtue”, or “truly virtuous”. Legge also believed that *Ren* in some chapters referred to some specific virtue which had an equivalent meaning with “benevolence”. However, in the process of translating, he seldom rendered *Ren* into “benevolence”. Versions as “virtue” or “virtuous” were Legge’s dominant translations. He believed such translation could convey the exact meaning of

Ren in most cases. With his worship to the religion, and in order to show the missionaries a complete and native version of *The Analects*, he tried his best to employ foreignization strategy, and adopted a lot of commentaries from many Chinese Confucian scholars.

Different from Legge's version, "a moral life", "moral character" or "being moral" is the translation which frequently occurs in Ku Hungming's. Ku considered *Ren* as the symbol of the virtuous life and the ideal aspect of Confucian life style. Ku believed that Confucian ethics is based upon empathy and understanding other people, rather than following divinely ordained rules. To live up to *Ren* requires keeping the Confucian version of the Golden Rule: Treat others as you would want them to treat you. This is because Confucius's doctrine of *Ren* is, in fact, a doctrine of the moral culture, or what is called the civilization of the Chinese people. Influenced by cultural conservative ideology, Ku criticized material civilization and anomic of Western society as well as tried to spread the advantages of Chinese culture. His translation of *Ren* as "a moral life", "moral character" or "being moral" was an example of his cultural conservative ideology.

(2) Different Translations of *Li*

Li in Confucius's ideological system is closely related to that of *Ren*, which appears seventy five times in *The Analects*. *Li* is frequently mentioned with music, which are both beautiful things reflected in an ideal society. In Confucius's system, *Li* covers everything from daily behavior to the three years of mourning on the loss of one's parent, from the institution of parenthood to the appropriate attitude toward national propriety and from the sacrificing to gods to the observance to the social and political institutions. Confucius believes that the rules of *Li*—whether religious forms or the etiquette of daily life—are essential for a good society. A person who restrains his actions according to the rules of *Li* will certainly build good character; conversely, the goodness of a person's character can be seen in how well he keeps to the rules of *Li*.

E.g.6 有子曰：礼之用，和为贵。先王之道，斯为美；小大由之。有所不行，知和而和，不以礼节之，亦不可行也。（《学而：十二》）

Legge: The philosopher You said, "In practicing the **rules of propriety**, appropriateness is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them. Yet it is not to be observed in all cases. If one, knowing how such appropriateness should be prized, manifests it, without regulating it by **the rules of propriety**, this likewise is not to be done."

Ku Hungming: A disciple of Confucius remarked, "In **the practice of art**, what is valuable is natural spontaneity. According to the **rules of art** held by the ancient kings it was this quality in **a work of art** which constituted its excellence; in great as well as in small things they were guided by this principle. But in being natural there is something not permitted. To know that it is necessary to be natural without restraining the impulse to be natural by **the strict principle of art**, ---that is something not permitted."

E.g.7子曰：“不知命，无以为君子也；不知礼，无以立也；不知言，无以知人也。”（《尧曰：二十》）

Legge: The Master said, “Without recognizing the ordinances of Heaven, it is impossible to be a superior man. Without an acquaintance with **the rules of Propriety**, it is impossible for the character to be established. Without knowing the force of words, it is impossible to know men.”

Ku Hungming: Confucius remarked, “Without religion a man cannot be a good and wise man; without knowledge of **the arts** and of **the principles of art**, a man cannot form his judgment; without the knowledge of the use of language, a man cannot judge of and know the character of men.”

E.g.8子曰：“殷因于夏礼，所损者可知也；周因于殷礼，所损者可知也。其或继周者，虽百世可知也。”（《为政：二十三》）

Legge: Confucius said, ‘The Yin dynasty followed **the regulations** of the Hsia: wherein it took from or added to them may be known. The Chau dynasty has followed **the regulations** of the Yin: wherein it took from or added to them may be known. Some other may follow the Chau, but though it should be at the distance of a hundred ages, its affairs may be known.’(Legge, 1960: 153)

Ku Hungming: Confucius answered, “The House of Yin adopted **the civilization** of the Hsia dynasty; what modifications they made is known. The present Chou dynasty adopted **the civilization** of the House of Yin, what modifications this last dynasty made are also known. Perhaps some other may hereafter take the place of the present Chou dynasty; but should that happen a hundred generations after this, the state of the civilization of the world then, can be known.”(Ku Hungming, 1898: 359)

E.g.9子曰：“君子博学于文，约之以礼，亦可以弗畔矣夫。”（《雍也：二十七》）

Legge: The Master said, ‘The superior man, extensively studying all learning, and keeping himself under the restraint of **the rules of propriety**, may thus likewise not overstep what is right.’(Legge, 1960: 193)

Ku Hungming: Confucius remarked, “A good man who studies extensively into the arts and literature, and directs his studies with **judgment and taste**, is not likely to get into a wrong track.”(Ku Hungming, 1898: 387)

E.g.10子曰：“麻冕，礼也；今也纯，俭，吾从众。拜下，礼也；今拜乎上，泰也，虽违众，吾从下。”（《子罕：三》）

Legge: The Master said, ‘The linen cap is that prescribed by **the rules of ceremony**, but now a silk one is worn. It is economical, and I follow the common practice. **The rules of ceremony** prescribe the bowing below *the hall*, but now the practice is to bow only after ascending it. That is arrogant. I continue to bow below the hall, though I oppose the common practice.’(Legge, 1960: 217)

Ku Hungming: Confucius remarked, “Linen hats were considered **good taste**, but now people generally wear silk ones. The latter are less expensive; therefore I follow the general practice. It was considered **correct form** at one time to make your bow, as you enter, from the lower part of the room; but now the practice is to make your bow from the upper end of the room. The latter practice presumes too much; therefore I continue to make my bow from the lower part of the room.” (Ku Hungming, 1898: 406)

Legge employed relatively fixed translations when he translated the concept *Li*. Translations as “the rules / rites of propriety” frequently appear in his version and he sometimes adopted “ceremonies” with other slightly versions of “the regulations” or “what is proper”. Legge’s translations of *Li* were close to the interpretations of those Chinese Confucian scholars. This was the most significant characteristic of Legge’s English version of *The Analects*. It was a case that was similar to his translation of *Ren*. As a missionary of Christianity, Legge chose to translate *The Analects* so as to spread Christian culture. In order to show a complete and native version of *The Analects* to other missionaries, he did his best to employ foreignization approach, and adopted a lot of commentaries from many Chinese Confucian scholars.

Compared with Legge’s fixed translations, Ku’s were various. He rendered *Li* into “the arts”, “a work of art”, “the practice of art/the rules of art/the (strict) principle of art”, “civilization”, “judgment and taste”, “good taste”, “correct forms”, and so on. The most important versions he employed were phrases related to “art”, such as “the practice of art/the (strict) principle of art” which were worthy of research. Ku explained in his notes: “the English word ‘art’, if we mistake not, is used in various senses to express: 1st, a work of art; 2nd, the practice of art; 3rd, artificial as opposed to natural; 4th; the principle of art as opposed to the principle of nature; 5th, the strict principle of art. In this last sense of the use of the English word ‘art’ lies, as Dr. Legge says of the Chinese word mentioned above, ‘the idea of what is proper’ and fit... in all relations of things” (Ku Hungming, 1898: 4). Influenced by his cultural conservative ideology and the ideology of some Romanists, what Ku saw was nothing but the chaos behind the powerful material civilization, the depravation of human nature engulfed by capitalism production machines, and the unreasonable aggression and expansion of Western colonial Empires. On the contrary, Chinese culture was rich and sophisticated and China was a civilized country with *Li* as its symbolization, meanwhile, *Li* in Chinese culture was a concept with certain artistic element. Therefore, he adopted “the arts”, “a work of art”, “the practice of art”, “the rules of art”, “the strict principle of art”, “the use of fine arts” and so on to show the profoundness of Chinese culture.

CONCLUSIONS

This study attempts to demonstrate how ideology represents a source of difficulty in translating the key concepts in *The Analects*. Since the cultural concepts of *The Analects* are shaped by the sociocultural beliefs and attitudes of a given culture, our translation of this linguistic phenomenon should also take culture and ideology into consideration. As what Gentzler has said, translations are “complex texts full of multiple intertextual connotations and allusions, containing multiple discourse and linguistic materials, giving translators various choices to support or resist predominant literary and ideological views” (Gentzler, 2004: 38). In addition, since cultural concepts are related to different cultural domains, the translator has to do the conceptual mapping on behalf of the target readers. This is because the translator is undoubtedly the most active and creative agent whose translations will be interpreted by target readers. The translators’ activity is mainly concerned with the ideology of the translators and the cultural background in which they live, which can be reflected in terms of cultural consciousness, aesthetic tendency, creativity and judgment.

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