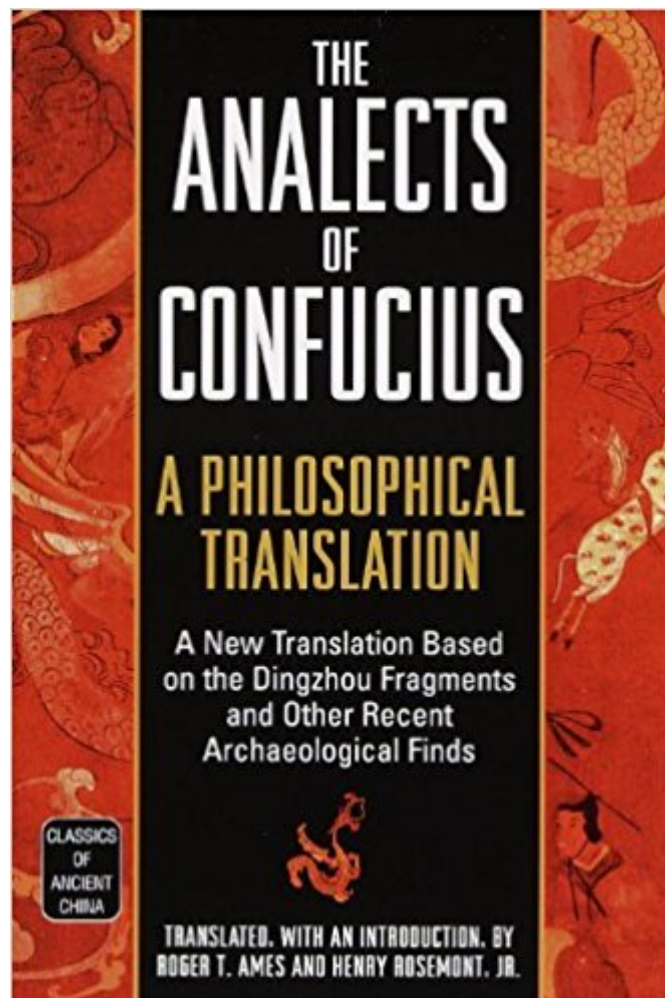


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# The Analects Of Confucius: A Philosophical Translation (Classics Of Ancient China)



## Synopsis

"To quietly persevere in storing up what is learned, to continue studying without respite, to instruct others without growing weary--is this not me?"--Confucius

Confucius is recognized as China's first and greatest teacher, and his ideas have been the fertile soil in which the Chinese cultural tradition has flourished. Now, here is a translation of the recorded thoughts and deeds that best remember Confucius--informed for the first time by the manuscript version found at Dingzhou in 1973, a partial text dating to 55 BCE and only made available to the scholarly world in 1997. The earliest Analects yet discovered, this work provides us with a new perspective on the central canonical text that has defined Chinese culture--and clearly illuminates the spirit and values of Confucius.

Confucius (551-479 BCE) was born in the ancient state of Lu into an era of unrelenting, escalating violence as seven of the strongest states in the proto-Chinese world warred for supremacy. The landscape was not only fierce politically but also intellectually. Although Confucius enjoyed great popularity as a teacher, and many of his students found their way into political office, he personally had little influence in Lu. And so he began to travel from state to state as an itinerant philosopher to persuade political leaders that his teachings were a formula for social and political success. Eventually, his philosophies came to dictate the standard of behavior for all of society--including the emperor himself.

Based on the latest research and complete with both Chinese and English texts, this revealing translation serves both as an excellent introduction to Confucian thought and as an authoritative addition to sophisticated debate.

## Book Information

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## Customer Reviews

There are more translations of Confucius' Analects than you can shake a stick at, but until now none have plumbed the depths of Confucius' thinking with such a keen sensitivity to philosophical and linguistic underpinnings. Following up on his groundbreaking work with David Hall in *Thinking Through Confucius*, Roger Ames has teamed up with Henry Rosemont to put theory into practice, portraying Confucius in light of his communitarian leanings. In a translation that comes off as surprisingly relaxed and colloquial, gone are the adherence to strict rules of propriety and righteous moralizing. Confucius has long been the victim of a certain unwitting Christianization, having been interpreted through the lens of Western philosophical assumptions. Ames and Rosemont scale away these assumptions, revealing a flexible and subtle thinker whose ideas of how to live well in a harmonious community have much to offer a fragmented society tied to reductive atomism and the exclusive exaltation of the individual. --Brian Bruya --This text refers to an out of print or unavailable edition of this title.

Text: English (translation) Original Language: Chinese --This text refers to an out of print or unavailable edition of this title.

The only translation that is a pleasure to read for both its language and its profundity. Ames and Rosemont bury the stodgy old Confucius and introduce us to a vibrant thinker--the kind of intellectual magnet that attracted hundreds of followers in his own time and millions throughout history. Although their choice of translation for key Confucian terms may seem unorthodox, consider where our 'orthodox' translations have come from. They have come from translators with a knowledge of the Classical Chinese language but all of the built in presuppositions of Western (Christian and essentialistic) thinking (including, surprisingly, D.C. Lau). Since the standard translations (Legge, Waley, Lau), there have been great strides in understanding the philosophy of Confucius' time. Ames and Rosemont are not only experts in the language but are at the cutting edge of ancient Chinese philosophy. This book questions many basic presumptions about Confucius' philosophy and deserves thoughtful consideration.

I can't comment on the translation as this is not my field. Reviewing from Joe Schmoe's point of view. Ames provides historical context and constructs a framework at the beginning of the book with

which to think about Confucius's teachings. The framework is applied consistently throughout this book, making it not only a much more enjoyable read but one where the meaning of translation comes to life. I am very thankful that Ames wrote this book as it has allowed me a glimpse into my heritage.

The chapters on the cultural/linguistic problems involved in translating Classical Chinese texts and whether the Chinese ever produced "philosophy" are more than worth the price of this book. Puruse the sayings of the Master carefully with close attention to the invaluable notes and a different world is opened. This is philosophy, Jim. But not as we know it.

Everyone should read this book. I recommend taking notes in the sides of the pages to look back at later and also to see how your views change as you move along in the book and think more and more!

Great book.

The "wisdom" and "patience" in which Confucius analyzed each and every situation was very appealing to me. It causes one to "reflect" on every situation before acting or dismissing any topic that may be encountered.

Roger Ames and Henry Rosemont offer a new translation of this Chinese classic of Confucius. While I am not qualified to comment on the accuracy or integrity of the translation, Ames and Rosemont have explained and offered justifications for their translations quite thoroughly. The result is an informative version of this classic text attributed to Confucius. Heavily discussing the ethics of ritual propriety and the need to be a "junzi" or "exemplary person", Confucius believed in wisdom and the law of reciprocity (the "silver rule"). Clearly he was concerned with preserving a moral tradition extracted from the collective understanding of the past. While parts of Ames and Rosemont's introduction are tedious and could be better written, overall they have made a valuable contribution to the understanding of Confucian thought.

Great!

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