

A PHILOSOPHICAL INTERPRETATION ON CULTURAL-LOADED WORDS IN ROGER T. AMES' ENGLISH VERSION OF *LUNYU*

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ABSTRACT

This study explores cultural-loaded words in Roger T. Ames' English version of Lunyu in light of the Process Philosophy. It provides a new way to interpret Lunyu by cultural key words' philosophical interpretation. The research objective can be attained as: first of all, in light of Whitehead's process theory, Lunyu can be investigated comprehensively in Eastern Philosophical discourse. Second, The process philosophical theory can manifest the translators' subjectivity according to different eco-translational environment. Third, Confucian conception in cultural-loaded words are discussed. Moreover, the results have implications for contemporary researchers, who are involved in Chinese classic philosophy, for new interpretation, strategy and norms.

Keywords: Lunyu, Process philosophy, Roger T. Ames, cultural-loaded words

INTRODUCTION

A Brief Introduction to *Lunyu*

Confucius is a well-known Chinese educationist, philosopher and statesman. His thinking exerts far-reaching influence on Chinese culture even on Asian culture, today the study on Confucianism from various aspect has been a hot issue in the academia. This paper is an attempt to study the English version of Lunyu translated by Roger T. Ames (1998) according to Whitehead's process philosophy (Whitehead, 1978).

Confucius is more a culture transmitter than an innovator. As a thinker, he establishes his own ideological system with Ren(仁) as its focus. As the first great educator and thinker in the history of Chinese thought, he makes it possible for the common people to be instructed, regardless of their family backgrounds. As a statesman, he highlights the governors on how to pursue harmonious society and administration in good functions through education.

Both at his times and in the following days, Confucius has been enjoying great authority and popularity as the Chinese Sage. His ideas on learning, governing, family, self-cultivation and philosophy have been the rich sources of Chinese culture, gradually making Confucianism stand out among the "Hundred Schools" and have become the orthodox ideology of the state after Emperor Wu (140-87 BC) came to the throne in the Han Dynasty.

Lunyu (known as Analects in the Western world, a name firstly used by James Legge in his translation), stands at the foundation of Confucian thought. Just as the name suggests, it means "Selected Sayings". Lun (论) refers to "discussing and compiling", while Yu (语) implies "discourses and sayings" (Singerland, 2000, p.138). Therefore, *Lunyu* is the compilation of the sayings (of Confucius and his followers). *Lunyu* contains twenty books, each of which has many chapters, ranging from three to forty-seven. It is commonly said that the chapters are arbitrarily arranged within each book, but the truth is that there is a great coherence; many chapters cluster around specific subjects and themes, such as politics, philosophy, literature and education and moral cultivation, almost all the fundamental

concepts of Confucianism such as, “Tian”(天), “Dao (道)”, “Ren” (仁) “Xiao”(孝), “Junzi” (君子) etc. The interesting thing is that such specific subject is not indicated from the title of each book, for the title is simply derived from the first few words of the first chapter in respective book, some of which are simply the name of disciples.

The Analects of Confucius (Lunyu) has been translated into English since the 17th century, hereafter caused profound influence in the Western world. In particular for Jame Legge’s translation. The Confucian philosophy embodied in *The Analects of Confucius* has been translated and interpreted by the West sinologists and missionaries, to some degree it was branded with religious interpretation in some translation versions. Great changes took place until the later part of 20th century with the coming of globalization. Some sinologists and philosophers took different viewpoints and hold various perspectives to research on Confucian thoughts, bringing Confucianism a new look in the new era, consequently, the study of translations on Confucian classics began to increase in significance in the various fields.

Roger T. Ames’ Translation on *Lunyu*

Translation today is perceived as an interdisciplinary field of study and the indissoluble connection between language and the way of life. As pragmatics springs up and develops, shifts from linguistics to a culture turn provides translation studies with new perspectives. Deeper exploration on the nature of translation has emerged a shifting pragmatic trend. As a matter of fact, translation, as the activities of cross-cultural communication between two different languages, is a kind of complicated linguistic and cultural phenomenon. In translation, the translator acts as both a receptor and a producer, therefore their practices are affected by inter-linguistic and extra-linguistic factors.

Roger T. Ames as the modern sinologist, mainly research on Oriental philosophy, Confucianism and Taoism, and comparative philosophy. He has involved himself in translation of Chinese philosophical classics and comparative study of Chinese and Western philosophy. In his translation work *The Confucius Analects: A Philosophical Translation based on the Dingzhou Manuscripts* (with Henry Rosemont, Jr 1998). Ames has devoted his academic life to challenging the ethnocentrism in Western philosophical tradition. For hundred years of study on Oriental culture, some Western translators found Confucianism compatible with Christianity and conducive to their missionary work, so most of the translations were done with heavy resort to Christian explanation, therefore, that Confucianism has been taken as religion rather than philosophy in the West can be partly due to lack of philosophical interpretation. To discover the essential differences between Chinese and Western cultures is absolutely alienated when they study Chinese traditional classics, so the meaning of Eastern philosophical terms can hardly recognized and are often interpreted indiscriminately as western terms. To sum up, misunderstanding and undervaluation in the West to Chinese philosophy can be attributed to two things: one is Western ethnocentrism and cultural chauvinism; the other is cultural reductionism. That is, philosophical terms with Chinese characteristics are simplified in translation, misleading Western readers to acquire the characterization of Chinese philosophy, let alone to be identified and accepted by them. So Ames’ translation of Chinese classics is creatively integrated with philosophical interpretation. What he drives at is not a sheer study of Chinese tradition but to lead Westerners to a proper understanding of Chinese thought while revealing the originality of Classical Confucian philosophy.

This study proposes a philosophical theoretical model on Confucian classics via Roger T. Ames’s English translation of *Lunyu*, aiming at finding the developing trend of Confucius

study in the English-Speaking world. The research is expected to bring theoretical and practical values by shedding more light on the translation of Lunyu.

This paper starts with the application of Process theory, and then select the core terms in Lunyu to analyse the different features, covering analyzing the basic viewpoints of the former scholars on Confucius “Ren”, “Dao”, “ De”, “Junzi” and the problem of self-cultivation.

Nowadays, high-tech products moves forward the material civilization and bring huge economic benefits. However, a lot of social problems and environmental problems on the heels of that. To rebuild a harmonious world and to achieve peace and development is the common vision for us. So some socialists, philosophers and educators all over the world probed into the hot issue to take the value and application of Confucianism in modern times into consideration for the purpose of dissolving the global crisis and trying to find a way for series of social problems.

Roger. T. Ames translation version of Lunyu from perspective of philosophy make it possible to rebuild the Oriental cultural image in the West. Researches on Chinese classics bring a fresh force and thinking to the study of Confucianism in the world as well as deepen the understanding and cognition on Chinese culture. Moreover, it will promote the intercultural communication and construction of global harmonious cultural ecological environment.

PURPOSE OF STUDY

For a long time, translation of Lunyu, regarded as literary translation, is explored merely to its linguistic transference or literal reproduction between different versions by traditional researchers. To some extent, this kind of static and one-side research method restricts the development of translation studies. Translation Studies witnesses the trend of interdisciplinary development, then theories from other discipline are borrowed into translation study. Today, emphasis on interdisciplinary research on Lunyu is even more important in translation multiple environments, which allow different kinds of interpretation and expression to occur.

Even some western translators explored a comparative analysis of the different versions of Lunyu from aspect of philosophy, the translation studies onward make it possible to enlarge our study horizons by virtue of new development of translation theories, thus contributing to further study on translations of Lunyu. The research objective can be attained as firstly, in light of Process theory, different translations of Lunyu can be investigated comprehensively at the Language-internal and the language-external levels. Secondly, the Process theory can manifest the translators’ respective subjectivity according to detailed translations in all “Processing” aspects. And thirdly, the Processing theory combines extra-inguistics level with philosophical elements to read Confucian works, which brings new angles in understanding Lunyu.

LITERATURE REVIEW

Lunyu is the most important Confucius book which embodies the political, ethical and educational principles of the Confucianism, and its significance could not substituted by any other ancient book in China. As Confucianism attracts more and more attention in the world, the English versions of Lunyu became abundant resources for people all over the world to understand Chinese history, society and culture. In recent years, the study of English translation of Lunyu became a hot issue in academic world.

Chinese researchers’ investigations into the English translations of Lunyu date as far back as the turn of the 20th century. While with the founding of the People’s Republic of China in

1949, there was a temporary pause in this area of this study, since the 1980s, with the resurgence of interest in the English translations of Lunyu, quite fruitful progress has been made in this field. In the past twenty odd years, domestic research on the English translations of Lunyu has been focusing on five aspects: English translation(s), translator(s), the translation of key Confucian terms, transmission and reception, and the editing and publishing of these translations.

Of the five aspects of inquiry, the translations of the Analects attracted the largest share of researchers' attention. This kind of study is usually normative-approach based, with one or more translations as the focus of attention. After a comparison of James Legge's translation and the original, as a result of the sharp contrast between Chinese and English language and customs, as well as the influence of social context of the Analects, literal translation, which dominates James Legge's version, can sometimes bring about erroneous editions. Holding James Legge's translation in great esteem, as a reflection of James Legge's sinological accomplishments, this translation is an impressive example to later generation translators. In the book named *The Geek Culture Ku Hung-ming*, Huang Xing-tao compares the translation of James Legge and the translation of Ku Hung-ming, and indicates the translation of Ku exceeded James Legge. On the one hand, with immeasurable academic significance, these notes and explanations James Legge's translation is indispensable reference to later translators of the Analects. On the other hand, "as an important component of the whole translation, they pose a formidable obstacle to the smooth and easy appreciation of the meaning of the text" (Huang Xintao,1996,p116)As to James Legge literal way of translation, it would lead to the violation of English syntactical rules, thus making the translated version unnatural. There are many points in need of improvement.

In addition to comparisons between English translations and the original, comparative studies of different translations have also attracted increasing attention from researchers. After comparing the James Legge version with that of D.C. Law, some scholars think they each have their strong points and weak points. James Legge's version is more formal in diction and has a certain classic elegance but can be difficult for the young readers to read. The version by D. C. Law, on the other hand, is more colloquial and easier to understand, but at times there may be stylistic deviation from the original. From the angle of translation purpose, Zou Xiuqin (2008) compares James Legge's translation with Ezra Pound's version. And points out Pound's translation is known as poetic translation, since he used to apply his modern poetics to his translation practice. His three principles of imagism are generally put into his translations, and his *The Analects* is typical of a product representing his poetics of image, expression and musicality. There are other analysis covers the translations of James Legge, Ezra Pound and Edward Slingerland, is conducted from four perspectives, functional theory, culture, linguistics and structuralism. He Gangqiang (2007) makes a comparison of the translations by James Legge and Arthur Waley. In his opinion, from the perspective of reader response theory, Arthur Waley's translation is more readable than that of James Legge. Historically, it is obvious that these two translations should be ranked among the most classic, but considered from today's criteria, the overall quality of these two translations is still far from satisfactory. It is imperative that Chinese translators make collective efforts to bring about a classic translation of their own to contribute to the worldwide popularization of Chinese civilization. The English translators include Leonard A. Lyall (Leonard A. Lyall,1909), Ku Hungming employed the method of "domestication", using a set of Western sayings, concepts, idioms to refer to those of Confucius, which made his *The Discourses and Sayings of Confucius* (1898) familiar to Western readers, with no peculiarity and idiosyncrasy. Other English translations include: W E. Soothill (*The Analects*, 1910), L. Giles (*The Analects of Confucius*, 1933), Raymond Dawson (*Confucius: The Analects*,

1982), Thomas Cleary (The Essential Confucius, 1992), Simon Leys (The Analects of Confucius, 1998), E. Bruce and A. Taeko Brooks (The Original Analects, 1998), David Hinton (The Analects, 1998). E. Slingerland (Confucius Analects, 2003).

The Chinese translators include Lin Yutang (The Wisdom of Confucius, 1938), Li Tianchen (The Analects, 1991), Lao An (The Analects of Confucius, 1992), Fan Fu'en & Wen Shaoxia (The Analects of Confucius, 1993), Lai Bo & Xia Yuhe (The Analects of Confucius, 1994), Wang Fulin (The Analects of Confucius, 1997), the Khu brothers (The Confucian Bible Book 1. Analects, 1997), David H. Li (The Analects of Confucius, A New Millennium Translation, 1999), Ding Wangdao (100 Sayings of Confucius, 1999) and Xu Yuanhong (The Analects (Chinese-English), 2005). After the survey of the development of English versions, it is clear that the version by Roger T. Ames and Henry Rosemont is a new one. What's more, it was only recently in 2003 that the Chinese version of their translation came out.

METHOD

The founder of Process Philosophy is Alfred North Whitehead (1861-1947), the celebrated British mathematician, logician and scientific philosopher. He called his philosophy "Philosophy of Organism" in his representative work *Process and Reality: an Essay in Cosmology* (1978), centering on events and process. For this reason, the so-called "Process Philosophy" came into being. In other words, the substantiality of the world lies in process that makes the world, so the world exists in the process. The process is the reality and vice versa. In his words, "That the actual world is a process, and that the process is the becoming of actual entities. Thus actual entities are creatures." The top principle of his philosophy is "creativity" (Whitehead, 1978, p.22)

Primary notions of Process Philosophy are divergence from and exceeding of proceeding philosophical ontology. Such notions involve "actual entities", "prehension", "nexus" and "ontological process". In the first three notions, much work has been done to base philosophical thought on the most concrete elements in daily experience. "Actual entities" are the final real things of which the world is made up. There is no going behind actual entities to find anything more real. Whitehead defines it as "prehension", "The essence of actual entity consists solely in the fact that it is a prehending thing" (1978, 41). In terms of its relation with the fact, "The final facts are, all alike, actual entities; and these actual entities are drops of experience, complex and interdependent" (1978, 18). Every actual entity is described as an organic process, progressing from one phase to another, with each phase basing a succeeding one.

So Prehension, or Concrete Facts of Relatedness, reveals the relation between "actual entity" and every entity in the cosmos. Just as Whitehead (1978) puts it, a prehension produces in itself the general characteristic of an actual entity: it is referent in an external world and in this sense will be said to have a 'vector character': it involves emotion and purpose, valuation and causation. In fact, any characteristic of an actual entity is reproduced in a prehension (Onwuegbusi Martin O., 2010, p.159).

Western metaphysics based on the paradigmatic assumption of creation, concerning itself with what things are, the nature of things, while Chinese metaphysics deals with how they are, how the transcendent force things interact. So western metaphysics pervading has tended to see reality as substance, the Chinese to see it as relationship" (Whitehead, 1978, p.50). It can be safely concluded that in ontology, process philosophy holds process as reality and reality as process. In epistemology, Whitehead introduces the notion of "prehension" to remove the subjective and objective duality in traditional philosophy. He advocates that the

relation between subject and object is a gradually generated concreteness, and human beings and nature should maintain a harmonious co-existence during such process. In this sense, process Philosophy is an innovation, surmounting Realism and Duality in antecedent Western philosophy, and involves a great potentiality to become one of the growing points in modern philosophy. Process Philosophy holds affinity to Chinese culture. To some extent, Whitehead's idea gets closer to Chinese thought than to European thought, for the former roots in process and relevance while the latter in fact and logic. Not only Whitehead himself but nearly all the other process ideologists favor Chinese traditional philosophy and show growing interest in Chinese culture. The themes of life, motion, and evolution exhibited in classical Chinese culture seem closely linked to process philosophy.

Roger T. Ames asserts that process thinking brings a revolution to world philosophy. Its emphasis on integration, creativity and relevance corresponds to the call of current times for a newly reset world order with peace and harmony as the irrefutable themes. Ames discovers that such process thinking is the shared language for mutual communication, for process thinking crosses all boundaries. Therefore, he bases his study of Chinese philosophy on the similarity between Chinese and Western philosophy. This similarity is a necessity, as Ames says, it is Whitehead's Process Philosophy that provides such categories and language required to analyze Chinese philosophy for Ames. In his opinion, Confucius is a process thinker and the language in Lunyu is the language for process thinking. This thought of process runs through Ames' translation of Chinese classics. When interpreting Lunyu, Ames resorts to analogy, relating paragraphs to paragraphs, historical events to historical events, and pays close attention to the correlation among certain historical figures and events. Such strategies equal what Whitehead calls "prehension", imbuing interpretations with life experiences both from readers and interpreters, which makes his interpretations of Lunyu quite special and unique, making it a works with everlasting vitality and ongoing stories.

TEXT-ANALYSIS

(1) Tian (天)

Human tendencies are not predetermined or fixed their come-into-being resides in their constant acting and interacting with the shifting natural, social and cultural circumstances. The inter-dependent and interactive field is brought into focus through human development. A process of self-cultivation in which education plays a vital role. The translation of "Tian" is made against the intention of English readers to understand source culture on target cultural terms. When it comes to translation strategy, Ames borrows foreignization by the usage of Chinese Pinyin and Chinese characters to introduce Chinese philosophical concepts and terms more than English terms' interpretation.

"Tian" used to be translated into "Heaven" in historical western texts, while Roger T. Ames give "Tian" such explanation because "Heaven" can evoke the readers' transcendental and religious imagination being so far from Confucian thoughts. According to Confucius, "Tian" is given no transcendental meaning, neither "God" nor "absolute truth" can represent its ontological concept. Ames holds "in the first place, Tian is often used as an abbreviation for Tiandi--'the heavens and the earth'--suggesting that Tian is not independent of this world.(Hou Jian,2014,p.204) To be exact, "Tian" is rather a designation for what the world is, is not just a natural world, and it has as its integral part of human, social dimension. So "tian" as "social force" is inclusive of both nature and culture.

Ames relate "Tian" to the tradition of ancestor reverence rather than the worship of God. Tian would seem to stand or a cumulative and continuing cultural legacy focused by the spirits who have come before.(Ames, R.t. & Hall D.L.,2011,p.80) In this sense, "Tian" is so

novel and irrelevant to Western cultural experience, “Tian” (heaven) and “Ren” (human) become underpinned. One becomes a transmitter-creator, being able to create meaning and value. “Tian” is personified. Continuity and congruence obtain between the way of heaven and the way of man. “Tian” is not entity to transform and nourish the world, but a living culture, residing in human community. It implies the intimate relationship in the process of human evolution. Since the world is an organic whole in which the myriad event and processes interrelate with one another. “Tian” and “Ren” is not the relationship between “creator” and “the created” but subject-oriented, people-centered and life-centered. Cosmic creation is not an external creator but of an internal creator, that is affiliated with the theme of man’s creative self-cultivation and self-realization.

Confucius sayings abound showing the faith in subject-oriented, insofar as the monism, the relationship between human and outer world are one in nature. The truth is beauty and good-nature, and beauty truth, which is displayed by the nature law. Consequently, what man should do is to enlighten the innate nature without privately concerned and follow it naturally.

(2) Dao

Confucius treats of the relationship between individual and himself, individual and family, and individual and society. The saint coined “Wulun relationship” means five basic relationship among human as a relation division. Ames interprets “Dao” into “the totality of all things, it is a process that requires the language of both “change (bian 變)” and “persistence (tang 通)” to capture its dynamic disposition. It denotes to realize the *dao* is to experience, to interpret, and to influence the world in such a way as to reinforce and extend the way of life inherited from one’s cultural predecessors. (Ames, R.t. & Hall D.L.2001.p.45). This way of living in the world is to inherit the ancestors’ wisdom and spiritual experience then impart on to the successors.

When “Dao” linked with professional word, it refers to the rule and particular method of the field. Such as “Wang Dao” is put into English “Kingly government”, the rule by practicing virtues. Turning back to the subject and inward to the heart, it repudiates self-cultivation with a preference for doing over knowing. For Confucius, *Dao* is primarily applied in *rendao* (人道). For Examples:

A way of becoming consummately and authoritatively human.

It is the person who is able to broaden *the way*, not *the way* that broadens. (Roger T. Ames, Ames, Roger T. & Rosemont, Henry, 1998, p.46).

Roger Ames (1998,46) explains here “way” embodies no meaning of the simple road we travel but as a philosophical lexicon as it cognates “dao (導)”, which means to lead, to forge for road-building, so it is processional and dynamic. “Dao” here is not knowledge in the Western sense of the term but resorts to the building of a moral character, a knowledge of the way, and a kind of know-how, in this sense, the goal for classical Confucian philosophy is oriented towards cultivating good behavior and making the world difference rather than trying to scholarly apprehend the world or to conquer it.

(3) Ren

Ren, translated herein as “authoritative conduct,” “to act authoritatively,” or “authoritative person,” is the foremost project taken up by Confucius, and occurs over one hundred times in the text. According to the lexicon of Chinese character, “Ren” belongs to “Huiyi” (会意字), the elements made up of ren “人” “person”, and “二” (two). It originally means human

being is the most elegant existence in the universe, and “二” in ancient Chinese character is the homophone of “上” referring to noble and sublime. So “ren” can be explained as the man with noble virtues. This underscores the Confucian conceptions. Afterward with the development of simplified character, “ren” is given interpretation as underlining human communal power because there are two persons in the structure of the character. Ren is most commonly translated as “benevolence,” “goodness,” and “humanity,” Ames used the authoritative person” for his translation. In his opinion, ren is one's entire person with his cultivated cognitive, aesthetic, moral, and religious sensibilities that can be displayed in one's ritualized roles and relationships. And “It is a sum of significant relationships, that constitute one as a resolutely social person”(Roger T. Ames, Ames, Roger T. & Rosemont, Henry,1998,p.49). “humanity”, suggests a shared cultural quality and essential condition of being human owned, indicating the common traits of the species, so extending to “humanism” opposing so much to theocracy. Yet “ren” in Confucianism can not be replaced by western terms so easy. It is an aesthetic project, an accomplishments. It is what we grow from, and we are becoming. In light of process philosophy, Ames articulates “ren” is not a static existence but a changing , dynamic quality. It is not an essential endowed potential, but an interface between one's natural quality and social, cultural environments. Ren is an organic unity residing in these relationships. To understand “school of Ren” in Confucianism, one should realize to associate "ren " with history, society , community and oneself. That expressed many times by the lectures and dialogues between Confucius and his disciples in *Lunyu*. From various aspects, “ren” rich in connotation can be the guiding ideology of Confucianism.

(4) Junzi

In *Lunyu*, Sage is defined as the deified man or the perfect model of virtue with the highest self-realization achieved, who is first in disclosing meaning and value. Followed by “exemplary persons” Roger Ames and Hall translated Junzi into “ the exemplary person”. “Junzi” is the person whose moral and conductive behavior can set an example for others and help them realize the nature course, so conduct themselves in accordance with nature law as to achieve a harmonious, peaceful and ideal life.

The conventional translations of the term such as “ superior man”, “ noble man” or “gentleman” fail to convey the core sense of “Junzi” being the standard and demanding emulation. In Confucian thought, “ Junzi” and “Xiao ren” is a counterpart division for people in spiritual realm. The former is the spontaneous upholding human nature, and the latter is the laborious cultivation. When a person intends to uplift his moral, spiritual cultivation and resides less on the material pursuit, he turns to insight into human inward world and approaches to the state of “ Junzi”; while “xiaoren” focus on the worldly fame or profits, lay more stress on his own benefits and pleasure than self-improvement and sublimation. There are a lot of sayings in *Lunyu* reveal the distinct difference between “ Junzi” and “ Xiaoren”.

Ames translated from the perspective of philosophy, give the process-relational paradigm of classical Chinese thought, a person is not an atomic individual solely existence but is the sum of relationships or the roles he plays in communal life. Therefore, “Junzi” in *Lunyu* is not superior man with high ranking and surpassing quality or as a lonely righteous recluse, only self- appreciated and cut off the society but is a strong undertaker who is obliged to lead the people to move forward.

FINDINGS

In its broadest sense, Ames' translation texts are those in which more than one culture may be represented through material or task or the socialized experiences of participants in Oriental

philosophy. Translation activity of evaluation in bilingual cultural contexts may need consideration for a number of reasons. Firstly, evaluative activities in Old Chinese language learning and understanding can be an opportunity for self-expression in the source language culture which fosters a healthier, more positive psychological frame of mind for the purpose of communication. A out-forward and comprehensive frame of mind is significant for a translator. Even though, notions of the individual and the social system present in an intercultural context may differ greatly. There may also be a diverse range of expectations held by translator and readers regarding the functions of translation ecological environment . Secondly, the cultural-loaded words as evidence of Confucian discourse from philosophy involving cultural ethos' expression of attitude and values, the positioning of an individual in relation to others, and the relationship between human and cosmos. It might be suggested by Ames that while the linguistic means through which these processes are evidenced may be no less complex than at other levels of thinking, the Confucianism involved is complex that cannot be revealed by western mindset or norms. In this regard, the process philosophy offers a kind of viewpoint to understand that intercultural contexts may be is the opportunity for stance-taking and perspective sharing. In fact, the importance of comprehensive perspective sharing in philosophy West and East has been argued as a means to greater social functioning more than linguistic research. Studies of Confucianism suggest that common ground, that is, the target text in a particular historical period will give a new show that translators believe that they share, is fundamental to understanding and deliver utterances on a common ground of a better communication.

CONCLUSION

On Roger T. Ames side, to integrate Chinese thought in Chinese classics with practice in the contemporary age is significant to understand Lunyu from the perspective of philosophy. Roger Ames casts Chinese ideas that are foreign to Westerners, enabling them to apprehend Chinese philosophical thought. To Chinese philosopher, the reality of a thing is not its essence or identity , not the category but the inter-related an interacting flux of the universe. The age of globalization witnessed the rising of research on intercultural communication and E plus times bring out more high techniques to enhance cooperation and dialogue for us. What Ames' intention is to build a relatively positive angle for a better understanding Chinese classics and the philosophical thought so that the essence of the theory can be combined into practice. Dialoguing with Western thought is a work that must be done, and it transcends national or cultural boundaries. In the context of Western philosophy, in which leave little room for Eastern philosophy, we need to learn more. Additional research is recommended on the strategy and norms that Western Sinologists developed in its unique viewpoint and cultural context, and the various translational environments it faced with.

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