

The Translator as Innovative Sino-Western Universal Thinker: James Legge's Dialogue with Zhu Xi in his *Lunyu*

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James Legge (1815–1897) was a pioneering translator of classical Chinese literature who largely adopted Zhu Xi's commentaries in his works, but there remain few scholarly discussions of Legge's translatorial engagement with Zhu Xi's philosophy. This paper will argue that Legge's unprecedented inclusion of Zhu Xi's commentaries in his annotated *Chinese Classics* marks Legge's distinctive role in Chinese translation history through the way he innovatively correlates *lixue* 理學 (the study of principle) with Christianity in his hermeneutical dialogue with Zhu Xi. Focusing on certain examples of Legge's Zhu Xi-based annotation in his *Lunyu* (*Confucian Analects*), I will first look at how Legge relates Zhu Xi's interpretation to Christian ethics in translating Kongzi's (Confucius's) remarks on *shan* 善 ("good qualities"; "excellence") and *xue* 學 ("learning"). I then will discuss how Legge, in tackling the question of *keji fuli* 克己復禮 ("to subdue one's self and return to propriety") in the *Lunyu*, combines Zhu's thought on the self and *Tianli* 天理 ("the principle of Heaven") with Christian teachings on original sin and divine grace. Finally I will examine Legge's view on the relevance of Zhu's metaphysics to the Christian image of God in annotating Kongzi's observation of the surrounding world. Overall, as such multilayered syntheses of Zhu Xi's hermeneutics and Christian thought will suggest, Legge has profoundly transformed both Ruism (Confucianism) and Christianity in his translations, encouraging new thought on humanity, religion and universality through advanced dialogue between Chinese and Western cultures.