

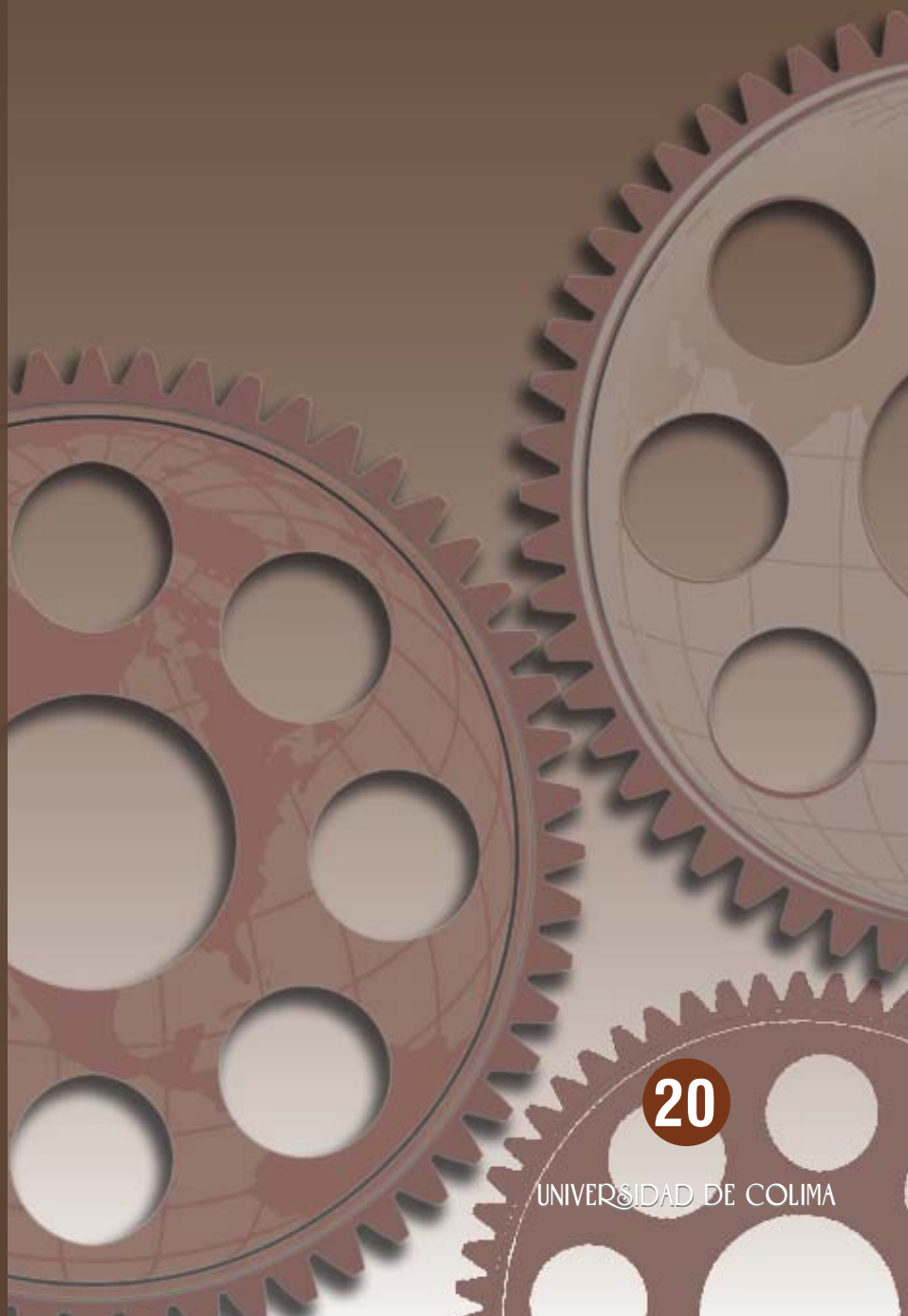
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Philosophical translation in China and its influence on chinese social development in the last century

La traducción filosófica en China y su influencia en el desarrollo social de China en el último siglo¹

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Tian Zhaojian³

Abstract

The translation of Western philosophies in China has experienced different historical periods: late Ming and early Qing period; around the Opium War; the New Cultural Movement and the “May 4th” Movement; from the rule of National Party to the founding of the People’s Republic of China; from the founding of P.R. China to the Reform and Opening and the period after the Reform and Opening. The translation and study of Western philosophies are carried out under historical and social back-

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grounds and have great impact on the reformation of Chinese societies.

Keywords: translation, introduction, Western Philosophy, China, reformation

Resumen

La traducción de las filosofías occidentales en China ha experimentado diferentes períodos históricos: a finales de los periodos Ming y Qing; alrededor de la Guerra del Opio; el Movimiento de la Nueva Cultura y el movimiento del “4 de mayo”; del estado de Partido Nacional sobre la fundación de la República Popular de China; desde la fundación de la P.R. China a la reforma y apertura y el período posterior a estas mismas. La traducción y estudio de las filosofías occidentales son efectuados en contextos históricos y sociales que tienen un gran impacto en la reforma de las sociedades chinas.

Palabras clave: traducción, introducción, filosofía occidental, China, reforma.

Introduction

China is a country with a civilization history of more than 5000 years, most of which had a feudalism system. Now China is attracting the sights of the world because of its outstanding economic development speed. What powers promoted China to develop on the road of modernization? To answer this question needs effort-consuming study. A lot of elements contributed to the modernization and development of China, and one of them should never be neglected—philosophical translation. Translation, especially the translation of Western philosophies plays an indispensable part in the modernization and development of China.

The translation of Western classics in China can be traced back to about 2000 years ago, when Indian Monks Thu Fall and Kassapa Mount carried Buddhist scriptures on white horses to China in the East Han Dynasty (67AD). At the end of 1600, some missionaries headed by Matteo Ricci brought another batch of western classics to China. These classics included *the Bible* and some other books in natural sciences such as the translations of Aristotle: *Ji He Yuan Ben (Euclid's Elements)*, *Min*

Li Tan (Physics), *Huan You Quan (De Caelo)*, bringing to Chinese people the Western culture originating from ancient Greece and Rome. China's failure in the first Sino-Japanese War in late 19th century made some Chinese scholars realize that the Chinese nation could not survive in the world without learning from the West. The pioneers such as Liang Qichao and Yan Fu led Chinese scholars to translate Western academic books in science, politics and economics, which set off the first climax of the introduction of Western sciences. During the bourgeois democratic revolution and the New Culture Movement in the early 20th century, a large amount of Western philosophies were introduced into China. First was Darwin's Theory of Evolution, and then Nietzsche's philosophy, Anarchism, Pragmatism, Marxism, Realism, German classical philosophy, Analytic Philosophy, Vienna School, Phenomenology, Structuralism, Deconstruction, Postmodernism and so on. The translations of Western philosophies provided options for Chinese scholars to work out solutions to the Chinese social problems. With the fertilization of Western philosophies Chinese scholars, the representatives of whom were Zhang Dongsun, JinYuelin, XiongShili and Feng Youlan, began to construct the Chinese philosophical system. From the mid 20th century, the translation of Western philosophical classics was thwarted by the "leftist" ideology and political movements, which caused the stagnation of the translation of Western philosophies for nearly three decades. However, since the Reform and Opening Policy in 1976 the translation and research of Western philosophies has gained gradual resumption and development.

In the following parts the translation of Western philosophies in China is to be examined under particular historical backgrounds. Philosophical translation was always affected by the social and historical elements. What philosophies were chosen by Chinese scholars to translate and introduce to Chinese people and how they were translated and introduced were decided by the need of the social revolutions and reformations as well as the cultural and educational situations of Chinese people in a particular historical period. So the philosophical translation in China in the last century is to be discussed chronically in different historical periods: from the latter half of the 19th century to the beginning of the 20th century (the late Ming and early Qing), the early 20th century (the period of the Old De-

mocratic Revolution), from the 1930s to 1940s (the period of the New Democratic Revolution), the mid-20th century(from the foundation of the New China to the starting of Reform and Opening Policy) and after the Reform and Opening Policy. The reasons, contents, characteristics and influences of the translation of Western philosophies in different historical periods in China are to be analyzed respectively.

The introduction of christianity in China

When did western philosophical classics enter China? In fact, the Chinese people contacted the western culture as early as Ming dynasty. The earliest translation of Western philosophies was closely related to the introduction of Christianity. The main purpose of the Christian missionaries was to amplify the influence of Roman Catholic Church in the world and recruit followers for the purpose to set up a global Catholic world. However, local indigenous traditions were the obstacles to the introduction of Christianity. Knowing it was impossible to conquer China —a prosperous and powerful central empire at that time— by force, the missionaries made efforts to adapt Christianity to Chinese culture (the thoughts of Lao Zi, Zhuang Zi, Mencius, Confucius, etcetera) in the introduction of Christianity.

Christian groups entered China in the Tang Dynasty, and since then the Christian world had never given up its dissemination in East China. Emperor Wanli of the Ming dynasty would like to see the changes caused by Jesuits' introduction of Christianity, so he eliminated many premier limitations to the missionaries. Jesuit missionaries also interacted well with Chinese intelligentsias, so they were popular with the literati class. Many literati converted in the Christian sects. Besides, some literati like Xu Guangqi, Yang Tingyun and Li Zhizao cooperated actively with Western missionaries in the translation of Western classics. Thus, the ways that the missionaries employed to introduce Christianity objectively helped Western thought, especially Western philosophies, the pure theories different from Chinese Confucian "statecraft", got the primary introduction in China. For this reason, the earliest introduction of Western philosophies into China followed the introduction of Christianity. However, it was not an easy task for the missionaries to translate and introduce Christianity because China was a country with

thousands of years of feudal culture, besides, the Confucius-based official ethnics became a huge obstacle to the spread of Christianity. In order to introduce Christianity in China Missionary Matteo Ricci established a set of “Ricci Rules”, according to which the missionaries must respect Chinese customs and their Confucius worship, that is, Chinese people could believe in Jesus Christ and at the same time they could continue to pay homage to Confucius and their ancestors. Ricci Rules successfully helped the introduction of Christianity in China, but they were denied by the Roman pope in 1694, when Pope Clement XI issued an order prohibiting Chinese believers from attending ceremonies to worship Confucius. On the surface, the interruption of the cultural exchange between the West and China was caused by the differences of rites, but in the depth, it was due to the fundamental conflict between the Chinese culture and Western culture in which the universal values of Christianity did not allow other worships except for Jesus Christ. At last, the introduction of Christianity was interrupted by China’s seclusion policy.

The earliest translation of western philosophies in China

The missionaries did not only translate the Christian scriptures, but they also wrote books to advocate for Western Sciences as well as Christianity. However, in their preaching they did not translate Christian thoughts directly; instead, they transmitted them with Chinese traditional concepts. For example, in the books of *The True Meaning of Lord* by Italian missionary Matteo Ricci(1552-1610), *the Record of Holy Lord* by Michele Ruggieri (1543-1607), *the Sequel of the True Meaning of Lord* by Spanish missionary Pantoja (1571-1618), *The True Principles of the Universe* by Italian missionary Jules Aleni (1582-1649), *The Main Idea of Christianity* by Ean Monteiro (1603-1648) *Zhu Zhi Qun Wei* by Johann Adam Schall von Bell (1591-1666), *Introduction of Christianity* by Belgium missionary Ferdinand Verbiest (1623-1688), *the Enlightenment of Christianity* by Portugal missionary de Rocha Jean as well as the books written by Chinese Christian believers such as Xu Guangqi’s *Bian Xue Zhang Su*, Tang Tingjun’s *Dai Yi Pian* and Shao Fuzhong’s *Theory of Christianity* the writers selected a large quantity of resources from the Chi-

nese traditional culture to discuss on the questions in Scholasticism such as metaphysics, soul doctrine, ethnics, logic and so on. They used the concepts of “Tian” and “Tao” from the Chinese traditional culture to refer to “Lord”, “Jesus” and “God” in Christianity; “Wu”, “Yu”, “Han”, “Tong” to explain the functions of soul and the questions of understanding the world; “Ren, Yi, Li, Zhi” and “Xiu, Qi, Zhi, Ping” as well as “Ren Xing” and “Shan, E” for the discussion of ethnics. While introducing Christianity, sciences and philosophies into China, the missionaries also translated traditional Chinese classics and introduced them to the West.

In the earliest introduction of Western philosophies, Western culture ingratiated itself with the Chinese traditional culture for the cultural exchange, but its influence was limited because the cultural exchange only took place in a circle of Chinese higher class and had little interaction with the civilians in China, so the introduction of Christianity, sciences and Western philosophy in this period did not affect the traditional Chinese society developing in isolation.

The translation of western philosophies in the westernization movement

The seclusion policy of the Qing Empire prohibited the missionary activities in the mainland of China, but the cultural exchange between the West and China continued in eastern Asia and southeastern Asia. However, the exchange still stayed in confliction until Western countries forced open the exchange gate between the West and China with warships and cannons in the Opium War.

British bourgeois could not accept the trade deficit with the Qing Empire so they exported a large amount of opium to China, which made the Qing Empire undertake the adverse balance of trade. As a result, a large number of Qing officials smoked opium, which affected the running of the government; the civilians smoked opium, which damaged their health and collapsed their morality. The emperors of Qing were not happy with this situation. Emperor Daoguang appointed Lin Zexu to ban opium in Guangzhou. The British government thought the ban of opium affected their profit in China, so they decided to invade China with forces. In June 6, 1840, under the leaders-

hip of rear admiral Sir George Elliot (1784-1863) and business supervisor Sir Charles Elliot (1801-1875) a British navy of 47 warships and a 4000 ground force reached Zhujiang port of Guangdong and blockaded the port, which initiated the Opium War. The war ended with China's failure two years later. The Qing government was forced to sign "Nanjing Treaty", "Wangsha Treaty" and "Huangpu Treaty" with the British government. According to the treaties the Qing government ceded Hongkong to the British government and opened Guangzhou, Fuzhou, Ningbo, Shanghai and other coastal cities as the business ports, and permitted Western missionaries to establish schools and hospitals in these areas. As a result, the interruption of the cultural exchange between the West and China since Yongzheng emperor got resumption.

China's failure in the Opium war hurt the progressive Chinese intellectuals greatly. They began to think about the future of Chinese nation. Wei Yuan, the modern writer under the edification of traditional Chinese culture initiated learning from the West. In his book *Hai Guo Tu Zhi* (100 volumes, Wei Yuan, 1841) he wrote "This book was written to fight against the West by the West, to cage the West by the West, to learn the advances of the West in order to beat the West". The Westernization group built translation agencies and modern schools for the purpose to learn Western technology. In 1862, Jingshi Tongwen House was set up in Beijing, which was the first institution to translate and teach Western languages in China. Then the Westernization group in the coastal areas followed its example. Chancellor Li Hongzhang set up Tongwen House in Shanghai and Fangyan House in Guangzhou in 1863. Jiangnan Manufacturing Bureau, Beiyang Manufacturing Bureau and the School of Ship Tactics in Fuzhou set up by the Westernization group all had attached translation houses respectively.

Some progressive Chinese intellectuals surpassed the conservation of the Westernization advocators and stepped further on the road of learning the West. They read some Western philosophers in the theoretic study and wrote articles about them. In the process of studying Western philosophers Western missionaries still played an important intermediate role. In this period, Chinese people did not demonstrate the desires to learn Western philosophies, but there were brief introductions of some philosophers in different newspapers or journals. The one

that obtained the most introduction was the British philosopher, Francis Bacon (1561-1626). In 1877, British missionary William Muirhead (1822-1900) published his translation *Ge zhi Xing Fa* (*New Instrument of Science*, Francis Bacon, 1620). Besides, Chinese thinker Wang Tao edited a chronicle of Western philosophers *The Original Examination of Western Learning and the Origin of Western Astronomy*. In both books a large number of philosophers were introduced in the name of scientists. In 1886, British missionary Joseph Edkins (1823-1905) published his translation *the Brief Introduction of Western Learning*. In this book there was a chapter called "Learning of Ethnics", which introduced Western philosophers from ancient Greek philosophers Socrates, Plato and Aristotle to modern philosophers Bacon, Descartes, Locke, Hume, Leibniz, Kant and so on. Although the introductions were concise and brief, they were of great readability and received popularity in China.

The first Sino-Japanese War broke out in 1894 and ended with the failure of the Qing government, announcing the failure of the primary active learning from the West.

The translation of western philosophies in the period of old democratic revolution

At the end of 19th century, imperialist countries increased their capitalist export to China and lined up China as their colony. China's feudal gate closed for over 5000 years encountered forced strikes from Western countries since the Opium War in 1840. Especially during the first Sino-Japanese war in 1894 and the invasion of the Allied Forces of Eight Countries in 1900 the Chinese nation was facing the danger of subjugation and genocide. The severe situation wakened the nation of China. A large number of Chinese thinkers with the willing to save Chinese nation and Chinese people involved themselves in the study of Western culture. In this period Chinese scholars made effort in seeking the way to save the nation in the ideological area. The theoretical resources of the movement were from the Western Enlightenment.

The Old Democratic Revolution started with Westernization Movement and ended with the failures of Wuxu Reformation and Xinhai Revolution. Wuxu Reformation in 1898 and Xinhai Revolution starting from 1911 were both the exploration of

the reformation of China led by Chinese democratic bourgeois. Although Xinhai Revolution failed with Yuan Shikai's restoration of destroyed monarch, it put the several-thousand-year-old feudal system in China to an end and brought democratic and republic concepts deep into the minds of Chinese people.

In the 1890s the main force to introduce Western philosophies were bourgeois reformers with the representatives of Kang Youwei, Liang Qicao, Yan Fu, Wang Guowei, Li Junwu, Cai Bei and the other Chinese thinkers. In the Reformation Movement Chinese intellectuals demonstrated their political power for the first time, so for them, the translation and introduction of Western philosophy was to meet the need of reformation activities ideologically and theoretically. In 1898, Yan Fu published his famous book *Tian Yan Lun*, which was a translation of the British biologist Sir Andrew Fielding Huxley (1917-2012)'s *Evolution and Ethics and Other Essays*. In this book he interpreted the theory of evolution as "Selection of the Nature, survival of the fittest". This book was so influential that it enlightened Chinese intellectuals and changed their views of the world, and broke the several-thousand-year-old ethic norm "the empire is everlasting with its everlasting rules". In the early 20th century an increasing number of Chinese intellectuals went to Japan to pursue their academic study, and for this reason a lot of books introducing Western social scientific ideas such as philosophy, politics, economics and social science surged into China. Nevertheless, the study of Western philosophies in this period mainly relayed the research of the scholars in other countries out of China and had few unique and independent viewpoints of the authors. Most translations were in fact introductory articles. There was little direct translation or research on the whole original works. However, the scholars in this period had done a lot of basic work for the introduction of Western philosophy in China and made a great contribution to the later cultural exchange between China and the West.

The translation of western philosophies in the new culture movement and the May 4th movement

1915 witnessed a vigorous New Culture Movement in China. In the reflection of the failures of the previous movements Chinese scholars deeply realized that Chinese traditional cultures and

concepts were the most radical power hindering Chinese progress, and so Confucius became the target of their criticism. Chinese scholars held aloft the two flags “science” and “democracy” to fight against traditional pragmatism with the help of modern scientific theories and against norm ethics with the help of modern humanism; to substitute the family ethics with the subject value of humanity. The New Culture Movement was a significant enlightenment movement in modern Chinese history, whose influence on China could never be overstated.

The May 4th Movement broke out on May 4th, 1919, when 3000 university students from Beijing University and other universities in Beijing assembled in front of Tian An Men Square for demonstration parade. They shouted aloud “fight for the sovereignty outside, punish the national traitor inside”, “abolish the 21articles”, “refuse to sign on the Peace Treaty” and other slogans. The government of Bei Yang Warlords suppressed the demonstration and arrested a lot of students. On the second day, all the students in Beijing united and refused to go to school, which got responses from the students in other parts of China. At the beginning of June, in order to support the patriotic actions of the students, the workers and business people in Shanghai went on strike, shifting the center of the movement from Beijing to Shanghai and symbolizing the class of workers had stepped onto the stage of politics. Under the pressures the Bei Yang Government was forced to set free the arrested students; therefore, the May 4th Movement got its primary success. The May 4th Movement symbolized the consciousness of Chinese people.

In this period the main force to spread Western philosophies came from three groups: one group were Marxist believers, the representatives of whom were Li Dazhao, Li Da, Qu Qiubai and so on; another group were the intellectuals with democratic bourgeois thoughts such as Hu Shi, Zhang Dongsun, Zhang Mingding, Zhang Gu and Qu Shiying; and another group were some writers whose representatives were Lu Xun, Mao Dun, Tian Han and Guo Moruo. At the same time, the returning of a large number of overseas students strengthened the introduction of Western philosophies. In addition, Chinese academia invited some famous philosophers in Western countries to China to lecture about Western philosophies, the most well-known of whom were John Dewey (1859-1952) and Russell (1872-1970).

The activities and thoughts of these Western philosophers caught great attention from Chinese intellectuals, which promoted the cultural exchange between the West and China.

In this period appeared the true translation of Western philosophic classics and the research on them by Chinese scholars. The table 1 lists the publications of Western philosophic works in this period.

From the table above we can see that the main way to introduce Western philosophies in China after May 4th Movement was still through introductory translation, so the translation of the original works of Western philosophy was only in the primary stage.

For Chinese in the late 19th century and early 20th century, Western ideology and culture were both a destroyer and a constructor. As a destroyer, it deconstructed the Chinese traditional ideology and as a constructor it helped construct a new ideology for the Chinese people. The Chinese people who experienced the collision between Western and Chinese cultures received a great ideological baptism; therefore, the social ideology in the China at that time took on a new look.

Table 1. The publications of western philosophic works after the May 4th Movement

Translator/Editor/ Author	Name of the book	Author of the original works	Press	Year
Liu Buoming (tr.)	<i>The history of philosophy</i>	Dewey (American)	Tai Dong Library	1920
Qu Shiyong (tr.)	<i>The history of western philosophy</i>	Herbert Ernest Cushman(American)	The Commercial Press	1922
Zhang Binjie (tr.)	<i>The framework of western philosophy</i>	Joseph Yu (German)	Yong Min Print Office	1922
Lin Ketang (tr.)	<i>The platform of the history of european philosophy</i>	Jing Zizhushui (Japanese)	The Commercial Press	1924
Jiang Sanghan (tr.)	<i>The outlook of the history of european ideology</i>	Jing zizhushui (Japanese)	Tai Dong Library	1925
Chen Yanlin(tr.)	<i>The platform of the history of western philosophy</i>	Jerusalem (Austria)	The Commercial Press	1926
Wang Pinglin(ed.)	<i>The brief introduction of western philosophy</i>		Tai Dong Library	1924
Liu Jinsu (au.)	<i>The history of western philosophy in ancient times and middle ages</i>		Zhonghua Book Company	1922
Huang Chanhua (au.)	<i>The history of western philosophy</i>		The Commercial Library	1922
Chen Zhushan (au.)	<i>The home town of philosophy</i>		Zhonghua Book Company	1925
He Zihen (au.)	<i>The history of greek philosophy</i>		Zhonghua Book Company	1926
Zhao Zicheng (au.)	<i>Christian philosophy</i>		Chinese Christian Literature Press	1926

The translation of western philosophies from the 1930s to 1940s

From the 1930s to 1940s China was under the reign of Kuomintang—the bureaucrat-bourgeoisie party, and this period was extremely turbulent. The struggle between Kuomintang and the Communist Party of China from 1928 to the beginning of the first siege in 1949 never stopped. In 1937 “77 Incident” broke out, China faced the aggression of Japanese imperialists. In the eight-year anti-Japanese war the Chinese people had made tremendous sacrifices to safeguard national sovereignty. Under the harsh living conditions China’s philosophical scholars persistently engaged themselves in the introduction of Western philosophies. A large number of Western philosophers and research works on them had been translated into Chinese. Compared with the previous translations, either in quantity or quality the translation publications in this period were in a higher level. With the resources of Western philosophy Chinese intellectuals began actively seeking Chinese philosophy.

After the baptism of New Culture Movement and May 4th Movement, Chinese scholars had recognized the need to explore the foundations of Western culture in order to reshape the foundation of Chinese culture in the new era. During this period, the major schools of Western philosophy and the major philosophers had been introduced into China. The translation was in such a large scale that the prosperity of Western philosophic translation emerged in China.

The translation of marxist philosophy and western philosophies in the mid-20th Century

China in the mid-20th century experienced political upheaval: the regime of Kuomintang ended and a socialist country appeared in the East. After the founding of New China, the national ideology was Marxism and the translation of Marxist philosophy became the mainstream of philosophical translation. All the Marxist philosophical works had received systematic and comprehensive translation and research in the mid-20th century.

In the early 20th century Marxism was valued by Chinese intellectuals when they were seeking the road for social reform and revolution. Almost all the important works by Marx and Engels had been translated and published during this period. It

was under the guidance of Marxism that the Communist Party of China established and gained its strength gradually and finally overthrew the rule of the KMT and established the New China. With the establishment of the socialist system after the founding of P.R. of China, Marxist philosophy had gradually established its dominant position, and the translation and study of Marxism had become the mainstream in philosophical translation and studies. According to *Chinese National Bibliography* (Beijing Library, 1991), from the founding of New China to the year 1955 the translation works of Marxism occupied 74% of the whole philosophic translations in that period. The articles on Marxist philosophic research totaled 1,135: 50 of which involved in the integrative study, 266 were the studies of the doctrines of Marx and Engels, 189 the research on Lenin and 53 the research on Stalin.

People's Publishing House was established in the December of 1950, and one of its main tasks was the publication of works by Marx and Lenin. In January 1953, the CPC Central Committee set up Central Compilation and Translation Bureau of Marx, Engels, Lenin and Stalin. Since then all the works of Marxist philosophy began to be systematically translated and published. Since 1953, Central Compilation and Translation Bureau and People's Publishing House have translated and published *The Complete Works of Stalin* (Vol. 11, 1955), *Collected Works of Lenin* (Vol. 39, 1956), *The Complete Works of Marx and Engels* (50 volumes), *Collected Works of Marx and Engels*, *The Complete Works of Marx and Engels* (in accordance with the second edition of the Russian translation by the Soviet Union, with the total revenue over 1,500 articles by Marx and Engels, more than 4000 letters and nearly 56,000 entries until 1974. In 1960 *Selected Works of Lenin* came out with four volumes totally. And 1961 saw the publication of *Selected Works of Marx and Engels* (2 volumes)

On the other hand, under the influence of «one-sided» foreign policy of the Soviet Union, China's academic exchanges with Western philosophy nearly completely stopped. With the establishment of the socialist system, the translation and study of Western philosophies had to be carried out under the guidance of Marxism. Western philosophy was labeled «Bourgeois Idealist» and «Reactionary Imperialist Doctrine», and most Western philosophical works received violent political criticism. In this

harsh academic environment, during the thirty years after the founding of New China, Western philosophies nearly had not got any kind of translation.

The translation of western philosophies after the reform-and-opening policy

In the 1970s, when China entered the new era of reform and opening, came the spring for the translation of Western philosophies in China. This period witnessed great prosperity of the translation of Western philosophies in the Chinese history.

First, the translation of the philosophies of ancient Greece and Rome which are the fundamental parts of Western philosophies, had accomplished remarkable achievements in this period. An increasing number of Chinese translations from original Greek and Roman philosophic classics came out, which function not only as the basis for the construction of the discipline of Western philosophy, but also the prerequisite to furthering the teaching and research of Greek and Roman philosophies. Beijing University and Renmin University of China compiled *Ancient Greek and Roman Philosophies* respectively, which have been widely used as the textbooks in the universities in China. Besides, appeared the Chinese version of Xenophon's *Memories of Socrates*. Parts of the dialogues of Plato and some works of Aristotle received multiple translations. Professor Miao Litian edited 10 volumes of *Complete Works of Aristotle* and Wang Xiaozhao edited 4 volumes of *the Complete Works of Plato*. During this period, *Nature of Things* by Lucretius, *The Outline of Pyrrho Doctrines* and *Three Theories of Cicero* by Sextus Empiricus, *Meditations* by Mark Aurelius and some other Greek and Roman classics received their Chinese versions. In recent years professors Bao Liming and Zhang Xuefu from the Department of Philosophy in Zhejiang University edited *Classic philosophic Renditions of Greek and Hebrew civilizations* and published several Chinese translations of the original works of late Greek and Roman philosophers which depicted the "great boom" of Western philosophic translation in China.

Modern philosophies, especially rationalism and empiricism, finally obtained introduction after "Living in the Crevice". Take Hume for example. Except for the translations of *Theory of Human Understanding* (Wu Guangjian, the Commercial Press,

1930), *An Enquiry concerning Human Understanding* (Guan Wenyun, The Commercial Press, 1938) and the only genuine academic philosophical translation before the Reform and Opening after the founding of New China *Dialogues Concerning Natural Religion* (Chen Xiuzai and Cao Mianzhi, the Commercial Press, 1962), all the translations of Hume appeared after the Reform and Opening. From the following table of the translations of Hume in Mainland China we can see the ratio of the translations of Hume after Reform and Opening.

Table 2. The translations of hume in mainland China

Translator/Editor	Name of the Book	Press	Year
Wu Guangjian	<i>Theory of human understanding</i>	The Commercial Press	1930
Guan Wenyun	<i>An enquiry concerning human understanding</i>	The Commercial Press	1938
Chen Xiuzai, Cao Mianzhi	<i>Dialogues concerning natural religion</i>	The Commercial Press	1962
Guan Wenyun	<i>A treatise of human nature</i>	The Commercial Press	1980
Chen Wei	<i>Anthology of hume's economic theses</i>	The Commercial Press	1984
Zhang Ruoheng	<i>Anthology of hume's political theses</i>	The Commercial Press	1993
Zhou Xiaoliang	<i>An enquiry concerning the principles of morals</i>	Shengyang Press	1994
Feng Yuan	<i>The fracture of humanity</i>	Guangming Daily Press	1996
Feng Shuqing	<i>An enquiry concerning the principles of morals</i>	China Social Sciences Press	1999
Nu Daji	<i>An enquiry concerning human understanding</i>	The Commercial Press	1999
Lou Qi	<i>A treatise of human nature</i>	China Social Sciences Press	1999
Feng Guochao (Ed.)	<i>A treatise of human nature</i>	China Social Sciences Press	2000
Zeng Xiaoping	<i>An enquiry concerning the principles of morals</i>	The Commercial Press	2001
Li Yuqing	<i>Anthology of hume classics</i>	Shanghai University Press	2002
Xu Xiaohong	<i>The natural history of religion</i>	Shanghai People's Press	2003

The translation of Descartes in this period was comprehensive. The comprehensiveness was reflected in the transla-

tion of the small works seemingly belonging to “periphery”. For example, *the Guiding Principle of Pursuing Truth* (Gua Zhenghu, the Commercial Press, 1991) is only a hundred-page booklet, but its significance for understanding Descartes and even the whole modern Western philosophies cannot be underestimated. Another example is the translation of German rationalist Gottfried Wilhelm Leibniz (1646-1761). For nearly half a century Leibniz had no Chinese versions except for *Discourse on Metaphysics* (Chen Derong, the Commercial Press, 1937), but this period saw the boom of his translations, especially the publication of two Chinese versions of his *New Theory of Human Understanding* (Chen Xiuzai, the Commercial Press, 1982; Yang Kai, China Social Press, 1999) determined the research level of Leibniz in Mainland China. The following table 3 are the translation publications of Leibniz in Mainland China in this period.

From the table we can see the achievements in the translation of German classics after Reform and Opening. the publication of Kant’s *Philosophical Works* (Volumes 1-9, Li Qiulin, Edythe Press of the People’s University of China, 2003-2010), *Anthology of Fichte’s Works* (Volumes 1-5, Liang Zhixue, the Commercial Press, 1990-2006) and *Anthology of Feuerbach philosophical works* (Rong Zhenghua, the Commercial Press, 1984) were the marks of the process of the translation of Western philosophies in this period. Early in 1981 the committee to compile *The Complete Works of Kant* and *The Complete Works of Hegel* was set up. These translations had laid a solid foundation for the study of German classic philosophies.

The achievement was also demonstrated by the translation of contemporary Western philosophies. Contemporary Western philosophy refers to the various schools of philosophy after the last German classic philosopher Feuerbach, nearly all of which are set on the betrayal of German classical philosophy. Post-structuralist theory deeply influenced the younger generation of Chinese scholars who grew up in the late 1980s. They made use of the poststructuralist theoretical resources to set up their own theoretical frameworks and promoted contemporary Chinese academic discourse. After the 1980s, with the political reform and the ideological liberation, pragmatism once again became a hot theoretical spot in the Chinese academia. Chinese scholars strived to re-evaluate pragmatism with scientific attitude, which brought in the unprecedented prosperity of the study of prag-

matism, which had great impact on all aspects of Chinese society. The prosperity not only lay on the translation of the pragmatists from the older generation such as Dewey but also the new pragmatist philosophers, the representatives of whom are Quine, Davidson, Putnam and Rorty. Furthermore, from the 1980s to 1990s, the translations of Philosophy of Science mushroomed in China with the representatives of Popper, Kuhn, Carnap and other contemporary philosophers,

Table 3. The translations of Leibniz in mainland China after reform and opening

Translator/Editor	Name of the Book	Press	Year
Chen Xiuzai	<i>New theory of human understanding</i>	The Commercial Press	1982
Guan Wenyun	<i>Debate letters between Leibniz and Clarke</i>	Wuhan University Press	1983
Zu Qingnian	<i>Anthology of Leibniz's natural philosophy</i>	China Social Sciences Press	1985
Yang Kai	<i>New theory of human understanding nature</i>	China Social Sciences Press	1999
Chen Xiuzai	<i>New system and the clarities of the system</i>	The Commercial Press	1999
Zhang Ruoheng	<i>New</i>	The Commercial Press	1993
Zhou Xiaoliang	<i>An enquiry concerning the principles of morals</i>	Shengyang Press	1994
Feng Yuan	<i>The fracture of humanity</i>	Guangming Daily Press	1996
Feng Shuqing	<i>An enquiry concerning the principles of morals</i>	China Social Sciences Press	1999
Nu Daji	<i>An enquiry concerning human understanding</i>	The Commercial Press	1999
Lou Qi	<i>A treatise of human nature</i>	China Social Sciences Press	1999
Feng Guochao (Ed.)	<i>A treatise of human nature</i>	China Social Sciences Press	2000
Zeng Xiaoping	<i>An enquiry concerning the principles of morals</i>	The Commercial Press	2001
Li Yuqing	<i>Anthology of hume classics</i>	Shanghai University Press	2002
Xu Xiaohong	<i>The natural history of religion</i>	Shanghai People's Press	2003

Conclusion

The history of the translation of Western philosophies in China has been over 2000 years since the translation of Buddhist scriptures. The philosophical translation is far more a complicated ideological and cultural activity than the transference of languages and words. The modernization of China is closely related to the translation and introduction of Western philosophies. The philosophical translation in China is always carried out to meet the cultural and social needs in a particular historical period. For example, in the late 19th and early 20th century when Western powers invaded China while the Chinese national power declined, Chinese scholars translated and introduced a large amount of Western scientific and philosophical classics into China for the purpose to save the country and nation. Contemporarily, Western philosophies are being translated and studied on an unprecedented scale to meet the need of constructing new socialist culture in China. The introduction of Western sciences in the Westernization Movement, the spreading of bourgeois thoughts of democracy and science in the New Cultural Movement and the translation of Western philosophies in the 20th century had tremendous impact on Chinese cultures and societies. The translation and introduction of the scientific and human achievements of Western cultures broaden the horizon of Chinese people and armed Chinese people ideologically for their social revolution and reformation. For example, it was under the influence of the bourgeois thoughts of democracy and republics that Xinhai Revolution overthrew the 5000-year-old reign of feudalism; It was because of the introduction of Marxism that the May 5th Movement broke out and the working class stepped on the historical stage, indicating the beginning of the New Democratic Revolution. In the contemporary time, with the prosperous translation of Western philosophies, China is learning the merits of Western cultures and fusing them with the excellent traditional Chinese cultures to create new theories and practices that adapt to the situation of contemporary China. In conclusion, the modernization and development of China has always been accompanied by the translation and introduction of Western philosophies.

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