

## Issues in Translating the *Kongzi Jia Yu*

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The *Kongzi Jia Yu* has long been considered a classic text of Confucianism, but its status as a non-forgery has also been in doubt. Recently excavated texts have provided some evidence that at least some parts of it are more genuine than previously believed, suggesting a renewed importance for understanding the early Confucian tradition. This paper will discuss some preliminary issues in translating the text into English. How should cross-cultural "anachronisms" be handled? How much explanatory exegesis should be added and how should it be incorporated? How much should the text be allowed to speak for itself? What exactly is a literal translation? How much weight should be given to commentarial exegesis? We broach these questions and takes steps toward a first approximation of adequate answers but also look forward to feedback from our specialist colleagues.

In terms of philosophical content, the *Kongzi Jia Yu* is consistent with the *Analects*. Whereas the *Analects* tends toward the terse and even cryptic, however, the *Kongzi Jia Yu* tends to be discursive and episodic. For these reasons, the *Kongzi Jia Yu* has been viewed as a kind of gloss for the *Analects*, adding depth and dimensionality to the aphoristic style of the *Analects*. How legitimate is this position? If the *Kongzi Jia Yu* is more genuine than previously realized, which parts of the *Analects* now stand in a new light? We will end our talk with a brief discussion of how the *Kongzi Jia Yu* sheds a new light on the philosophy of the *Analects*.