



Interpreting Confucianism in Chinese Philosophical Context with Qualia Structure¹

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ENG Abstract. Chinese philosophy understood through the key philosophical terms has been made familiar to Western readers by first “Christianizing” it, and then by “Orientalizing” it. Many of new translations of these canonical texts are uncritically perpetuating the same formula for rendering key philosophical terms proffered in the earlier efforts at cultural translation. Those who are working with the Master of Confucianism in China reconsider the Confucian values and attempt to interpret Confucianism in Chinese philosophical context. This paper employs the qualia structure (Pustejovsky 1991) to verify the validation of three important Confucian concepts, rén (仁), lǐ (礼) and dé (德), of the total 92 Confucian conceptual terms from *The Analects* (Lúnyǔ, 《论语》) and *Tao-Te Ching* (Dàodéjīng, 《道德经》) as the case studies. The qualia structure investigates the semantic information of the core characters in both source and target text which can effectively clarify the correspondence in Chinese-English translation in that the equivalent semantic information can be regarded as the equivalent translation. Furthermore, through this research, misunderstandings can be avoided and foreigners will find it easy to understand Chinese culture.

Key words: Confucian concepts; Chinese philosophy; qualia structure

ES Interpretación del Confucianismo en el contexto filosófico chino con estructura de qualia

Resumen. La filosofía china entendida a través de los términos filosóficos clave se ha hecho familiar a los lectores occidentales primero por “cristianizarse” y luego por “orientalizarse”. Muchas de las nuevas traducciones de estos textos clásicos continúan sin críticas las fórmulas de expresión de los términos filosóficos clave propuestos en la traducción cultural temprana. La tercera asimetría profunda es que las personas que trabajan con maestros del confucianismo chino repensar los valores confucianos e intentar interpretar el confucianismo en el contexto de la filosofía china. Este trabajo emplea la estructura de qualia (Pustejovsky 1991) para verificar la validación de tres importantes conceptos confucianos, rén (仁), lǐ (礼) y dé (德), del total 92 términos conceptuales confucianos de *Las Analectas* (Lúnyǔ, 《论语》) y *Tao-Te Ching* (Dàodéjīng, 《道德经》), como los casos de estudio. La estructura de qualia investiga la información semántica de los caracteres clave tanto en el texto de origen como en el de destino, lo que permite aclarar eficazmente la correspondencia en la traducción chino-inglés en el sentido de que la información semántica equivalente puede considerarse como la traducción equivalente. Además, a través de esta investigación se puede evitar malentendidos, y a los extranjeros les resultará fácil comprender la cultura china.

Palabras clave: Conceptos confucianos; filosofía china; estructura de qualia

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1. Introduction

An embarrassment for classics of Chinese philosophy in Western bookstores is that they are usually located under the rubric “Eastern Religions” and are shelved in the libraries under either “Eastern Religions” or “Literature”. Chinese philosophy understood through the key philosophical terms has been made familiar to Western readers by first “Christianizing” it, and then by “Orientalizing” it. The early sinologists translated the traditional Chinese philosophical texts into English and other European languages and they used the Christian vocabularies to convert these Chinese texts wholesale into the Christianity world. And more recently, the invention of a new Chinese language to synchronize East Asian cultures with Western modernity has become another obstacle in our reading of the Confucian canons. Many of the more philosophically-inclined sinologists who have been involved in the recent translation of canonical Chinese words are now acknowledging that a fuller inventory of semantic matrices might be necessary for the translation of these philosophical texts. Most importantly, it has these texts on their own terms by locating and interpreting them with their own worldviews.

Beyond this impoverishing “Christianization” and “Orientalization” of the Confucian canons, there is also another kind of profound asymmetry that continues to make responsible comparisons between the Chinese and Western philosophical narratives. Professor Roger T. Ames’ *Conceptual Lexicon for Classical Confucian Philosophy* has taken as its foundation the research into and glossaries of key philosophical terms found in his collaborative translations and publications over the years with his colleagues. Those who are working with the Master of Confucianism in China reconsider the Confucian values and attempt to interpret Confucianism in Chinese philosophical context. Concerning the English translation of these core concepts in Chinese philosophical classics, the correspondence between the Chinese concepts and the English terms is a question worth thinking about.

This paper employs the qualia structure (Pustejovsky 1991) to verify the validation of three important Confucian concepts, rén (仁), lǐ (礼) and dé (德), of the total 92 Confucian conceptual terms extracted by Professor Roger T. Ames (Ames 2021) from *The Analects* (《论语》), and *Tao-Te Ching* (《道德经》), two representative Chinese philosophical classics, and their multiple English translations. Pustejovsky (1991) regarded the qualia structure as the basic characteristics of the objects defined by lexicon. There are four kinds of qualia roles in a qualia structure, namely formal role, constitutive role, telic role and agentive role, which could be extended to more roles in the specific research. The proposed research questions are the following: (1) How are the qualia structures of core Confucian concepts such as rén (仁), lǐ (礼) and dé (德) constructed and demonstrated in both source and target texts respectively? (2) What are the different qualia structures for a same core concept in different Chinese classics?; and (3) What are the different qualia structures of the same core concept in different English translations?

2. Literature Review

2.1. Chinese text translation

According to the identity of translators, the English versions were divided into three categories, namely English version translated by foreign missionaries, including James Legge & Arthur Waley; translators in modern times, including Ku Hongming & Lin Yutang; contemporary translators, including Roger Ames & Xu Yuanchong. These versions are widely accepted both in China and West. For example, Legge’s translation is regarded as the standard of English translation of Chinese classics; Waley’s translation is even selected into the project of Library of Chinese Classics; Ku & Lin are the predecessors to translate Chinese classics in modern times; Ames & Xu intend to translate Chinese classics from new perspective. It turns out that these translations share huge academic and research values. Particularly, selection of research materials according to translators’ identity can not only guarantee the logic and rationality of the project, but also reflects the understanding of core concepts of Chinese philosophy in different periods, which can help foreigners to know Chinese culture and spread Chinese culture to the world accordingly.

Early in the 17th century, a large number of missionaries in the West began to translate Chinese classics, especially Chinese philosophical classics. Legge (1861) translated three Confucian classics: *The Analects of Confucius*, *The Great Learning* and *The Doctrine of the Mean*. Waley (1938) completed the translation of the entire *Analects*, including its prefaces, introductions, notes, and indexes. Besides, Taoism and Mohism, two other mainstream in traditional Chinese philosophy, have also been widely translated (Legge 1891, Waley 1997). Most of the early scholars engaged in the translation of Chinese philosophical classics are from Britain and they have made great achievements in language study along with cultural education. The English translation of *The Analects* by Marshman (1809) is the crystal of the study of Chinese words, focusing on the translation relationship between Chinese characters and English words; the English translation of *The Doctrine of the Mean* by Marshman (1814) is the result of exploring Chinese grammar, focusing on the translation relationship between classical Chinese and English grammar. The translation of Chinese classics involves two major issues, namely language and culture (Collie 1828: i-ii).

More recently, after Lau (1979) translated *The Analects* (Penguin Classics), and new translations of Chinese classics were published as a trend of China studies (Brooks & Brooks 2001, Gardner 2006, Slingerland 2003, Watson 2010). Apart from western scholars, Chinese translators also began to pay attention to the translation of Chinese philosophical classics in modern times. The most representative ones are Ku Hung-ming and Lin Yutang. Ku (1898) translated *The Analects*; Lin (1983) interpreted Confucius’s doctrine from ten aspects and

translated *The Analects* later. They are the predecessors of the translation of Chinese classics and numerous translators followed their suit to translate classics.

2.2. Chinese text translation studies

From the linguistics perspective, Pulleyblank (1995) systematically analyzed the main sentence patterns of Chinese from predicates, investigating noun phrases, nominalization, topicalization, and style. Academic studies on the translation of Chinese philosophical classics are mainly carried out in China. Generally, English translation of Chinese philosophical classics plays an essential in translation study and cultural exchange (Yang 2013). Wang (2007, 2010) pointed out that translation study can be divided into internal study and external study. The internal study mainly involves authors, translators, translated text and original text while the external study includes sponsors, ideology and other factors. As far as the core characters in philosophical classics are concerned, the internal study mainly focuses on the translation process, translation strategy, translation method and translation subject while external study focuses on ideology and communication.

Taking the English translation of *The Analects* as an example, Huang (2012) argued that Chinese classics translation must be divided into two processes: intra-lingual translation and inter-lingual translation. Different from general translation practice, the translation process of Chinese classics is more complicated.

The study of translation strategies belongs to the study of the game theory of translation. The game theory lies in the middle of cognitive theory and methodology in translation studies and plays an important role in translation. It not only explains the purpose of translation but also clarifies the specific translation methods. The research on the translation strategy of Chinese philosophical classics mainly touches upon the translation methods of the core concepts, such as jūnzǐ (君子), tiān (天), and rén (仁). Han & Han (2016) selected the English version of *The Analects* by Legge and Waley to analyze the English translation of jūnzǐ (君子) and argued that transliteration is not suitable. On the contrary, Zhang & Hu (2015) held that concerning the core concept tiān (天) in Chinese philosophical classics, transliteration should be utilized and tiān (天) should be translated as “Tian” with some explanation. There is no good or bad translation strategy and method, but the differences in these views are proof of the necessity of further research.

In the study of translation subjects, most research is concerned with the translator’s manipulation. Wu (2013) studied the grammatical complexity of the translated versions of *The Analects* in his doctoral thesis. Liu et al. (2016) took deviation as a starting point to explore how the translator’s subjectivity works on the understanding of the source text as well as on the translating process.

These internal studies mainly focus on the internal factors which influence the translation, while the external studies are concentrated on the external factors, including ideology, poetics, and publishing. Jiang (2017) investigated eight English translations of *The Analects* which are intended for non-specialists in English-speaking countries. Guo and Xin (2020) attempted to dissolve the misunderstandings on Roger’s translation strategies and methods to provide certain references for the path of translating Chinese philosophical classics and ways of Chinese culture “going global”. Some other scholars also paid much attention to the dissemination of Chinese philosophical classics (Wang 2012, Guo 2014, Xu & Xiao 2018).

Sufficient as the studies of the English translation of Chinese philosophical classics are, there are still several limitations. Firstly, most of the related studies on the core concepts touch upon the advantages and disadvantages of different translation methods. However, it is widely acknowledged that there are no certain standards concerning the quality of translation methods and it is hard to judge the equivalence and correspondence, the essence of translation (Nida 2011), via the research of translation methods. To date, few studies are concentrated on the correspondence between lexicons in Chinese-English translation to address this problem. Moreover, Chinese philosophical thoughts are contained in the core characters which can help people understand traditional Chinese philosophy (Jiang 2017). Nevertheless, in translation practice, much attention is paid to style, sentence structure and meaning expression while the lack of attention on the semantic information of the core characters often gives rise to a fragmented or misleading understanding of Chinese philosophy, which is also a problem for foreigners to understand Chinese culture.

The investigation of the semantic information of the core characters in both source and target text can effectively clarify the correspondence in Chinese-English translation in that the equivalent semantic information can be regarded as the equivalent translation. Furthermore, through this research, misunderstandings can be avoided and foreigners will find it easy to understand Chinese culture.

3. Theoretical Framework

3.1. Qualia Structure and Qualia Roles

The philosophical source of qualia structure is Aristotle’s four causes of knowledge, including material cause, form cause, moving cause and final cause, which is the core content of Aristotle’s *Metaphysics*. He believes that if there are limited explanatory conditions and factors to explain the emergence and movement of specific things, they are all attributed to the four causes mentioned. The epistemological concept of qualia usually refers to subjective, conscious experience (Jackson 1982: 127-136).

From philosophy to linguistics, qualia structure has become the core of Generative Lexicon Theory. In 1991, Pustejovsky first proposed Generative Lexicon Theory and published his monograph, *The Generative*

Lexicon, in 1995, which marked the formation of a framework of Generative Lexicon Theory. Pustejovsky (1991, 1995) regarded the qualia structure as the basic characteristics of the objects defined by lexicon.

There are four kinds of qualia roles in a qualia structure including social encyclopedic knowledge, namely, formal role, constitutive role, telic role and agentive role. An object or concept generally contains such content and characteristics: what is the shape? What is the color? What material is the thing made up of? What is the function? How does it come into being? The answers to these questions refer to the understanding of the object or the concept and different answers also exhibit the difference between the concept or object and the other. Word meaning is structured on the basis of four generative factors, or qualia roles, that capture how humans understand objects and relations in the world and provide the minimal explanation for the linguistic behavior of lexical items and the four qualia roles consist the qualia structure (Pustejovsky 1991).

FORMAL role: the basic category that distinguishes an object within a larger domain;

CONSTITUTIVE role: the relation between an object and its constituent parts;

TELIC role: the object's purpose and function;

AGENTIVE role: factors involved in the object's origin or "coming into being."

For instance, with regard to the qualia of *book* to answers these questions: what is the shape? (the *big* book, the *small* book); what is the color? (the *red* book, the *blue* book); what is the material? (the *paper* book, the *e-book*); what is the function? (*book for reading*) and how does it come? (*writing* the book, *translating* the book). In the qualia structure of *book*, "big" and "small", "red" and "blue" serve as the **formal** role; "paper" and "e-" serve as the **constitutive** role; "reading" serves as the **telic** role; "writing" and "translating" serve as the **agentive** role. Another example, *boat*: what is the shape? (the *big* boat, the *small* boat); what is the material? (the *wooden* boat); what is the function? (*boat for passengers*) and how does it come? (*building* the boat). Four qualia roles are the generalizations of a series of encyclopedic knowledge about things or concepts.

3.2. Application of Qualia Structure and Qualia Roles

The qualia structure is often utilized in the study of compound words. Generally, compound words are complex in structure and interlaced in semantic information. Through the analysis of qualia structure of compound words, the semantic information can be clarified. Yumoto (2010: 120) explored the semantic features of "V+N" compound words in Japanese through the qualia structure. Le Bruyn et al. (2016) found that prepositions are always imposed on "have-verbs" compounds in Norwegian, Canadian and other languages, which makes it difficult to incorporate other words.

Besides, qualia structure is also employed in the study of pragmatics, translation study and other related disciplines. Based on Generative Lexicon Theory, Lascarides & Copestake (1998) found that the incorporation of semantic and pragmatic is the key to extract the most effective information from texts. Johnston & Busa (1999) tried to simplify the translation process by establishing a basic machine translation mechanism in the translation of Italian-English compound nouns through qualia structure.

Chinese compound words, complex and changeable in structure and opaque semantically, take form with their meaning as the main axis. Zhang & Song (2015) analyzed the qualia modification relationships of the disyllabic adjective-noun compounds in Mandarin both quantitatively and qualitatively. Wang & Yuan (2018) took "Color (颜 yán) + Noun (名 míng)" compound words as an example to study the distribution of qualia roles in a compound word.

Moreover, from the lexical level to syntactic level, qualia structure is also used in the research of Chinese special sentence patterns. Li (2016) pointed out that there are both values and problems towards the understanding of affordance sentences in Chinese and decided to analyze syntax and semantic properties from the perspective of qualia structure. In 2017, he further discussed the eligibility of Chinese middle sentences and the semantic constraint on verbs on the basis of qualia role.

Research based on the qualia structure is limited to a particular field under the monolingual context, and the scope of the research is relatively limited. However, language is "familial", and the construction of the qualia structure on the same qualia among different languages can fully reflect the intrinsic semantic information of lexicons. What must be highlighted is that based on Pustejovsky's theory, Yuan (2014) added six kinds of qualia roles, namely, unit role, evaluation role, material role, action role, handle role and orientation role. With these qualia roles, Wu & Yuan (2017) constructed the qualia structure of rén (仁) in *The Analects* to discuss translational derivation which reflects that different translators adopt different ways of linguistic experience and that different languages construe different qualia structures.

As is known, it is hard to judge which translation method is better and which kind of translation version is more suitable. Based on the comparison between qualia structure and the distribution of qualia roles, it focuses on the correspondence and equivalence of the semantic information of lexicons in Chinese-English translation. Through the construction of qualia structure, the original lexicons and the translated ones are not compared word by word, phrase by phrase, clause by clause or sentence by sentence, but structure by structure.

To sum up, qualia structure mainly emphasizes the generative character of the lexicons and the semantic description of the lexicons is detailed and concrete, which incorporates the encyclopedic knowledge of the object and can reflect the essence of the object indicated by the lexicons. The description of lexical semantic information by qualia structure, especially the semantic description of nouns, enjoys great adaptability. When the qualia structure of the lexicons is constructed in Chinese-English translation, the semantic information

of the same lexicon in both the original and the target text is depicted. In this way, it can be judged whether the translated English words reflect the relevant semantic information of the original Chinese characters. According to the two sets of qualia structure in Chinese version and English versions, the distribution of various qualia roles could be demonstrated and the semantic knowledge as well as the correspondence of lexicons could be explored.

4. Methodology

4.1. Comparative Method

In this study, the qualia structure of Chinese characters in the original texts and that of English words in the target texts are compared respectively. Moreover, the qualia structure of English words translated by different translators will be compared as well. All the elements in a qualia structure, including distribution of qualia roles, numbers and proportions should be compared.

4.2. Qualitative Method

The successful and systematic construction of qualia structure entails the use of qualitative method. Yuan's approach (2014) is utilized to construct the qualia structure of core lexicons both in source and target texts with ten qualia roles. During the analysis of texts and construction, the qualia roles should be categorized firstly so as to verify the qualia roles that the lexicons belong to. For example, in original text, zhě (者) and qí (其) serve as the formal role of rén (仁); "his" and "people" are the formal roles in Legge's version (1861) in target text. Concrete embodiment is shown in the qualia structure of rén (仁) and virtue above.

4.3. Quantitative Method

For quantitative method, it is mainly concerned with data collection and data analysis. Once the construction of qualia structure in source and target texts is finished, the numbers and proportions of different qualia roles are recorded. All these data can serve as the premise and foundation of analysis and comparison. Results and findings are impossible to achieve without the data from quantitative method.

Overall, all the methods are used comprehensively and the specific embodiment could be depicted in the Tables below.

4.4. Data (Chinese Texts and their English Translations)

We extracted 92 Confucianism concepts collected by Ames (2021) from the collection of the Chinese Text Project (<https://ctext.org/>), which is a digital library project that assembles collections of early Chinese texts including 26 Confucian canons such as *The Analects*, *The Rites* etc. and 9 Daoism classics such as *Tao-Te Ching* and *Zhuangzi* etc., and their classical English translations as well. The project selected one English translation for each Chinese text. In our case studies, we selected two texts, *The Analects* and *Tao-Te Ching*, which intensively contain three Chinese philosophical concepts, rén (仁), lǐ (礼) and dé (德), and both of them were translated by James Legge.

5. Case Study

On the whole, the research is divided into two steps: qualia structure construction and qualia structure comparison.

5.1. Qualia structure construction

In the first part, generally, the qualia structure of the lexicons from different classics both in the original and translated texts is constructed respectively and the distribution of ten qualia roles is demonstrated, which is aimed to answer the first question. With the data of a lexicon measured and collected, the construction can be regarded as completion. Taking the core concept rén (仁) in *The Analects* as an example:

仁rén:

Formal(FOR):

者zhě 'man' 其qí 'such'

克己复礼kè_jǐ_fù_lǐ 'to subdue one's self and return to propriety'

刚毅木讷gāng_yì_mù_nè 'imperturbable, resolute, tree-like, slow to speak'

能行五者néng_xíng_wǔ_zhě 'to be able to put the five into practice'

先难而后获xiān_nán_ér_hòu_hu

'first to overcome difficulty and then to achieve success'

Constitutive(CON):

本běn 'trunck' 方fāng 'direction'

Evaluation(EVA):

鲜xiǎn 'not yet' 不bù 'not'

未wèi 'yet not'

Agentive(AGE):

谓wèi 'call' 有yǒu 'have'

成chéng 'generate'

Telic(TEL):

以为己任yǐ_wéi_jǐ_rèn '(burden) to take upon (oneself)'

能守之néng_shǒu_zhī 'to have (to secure)'

不能守之bù_néng_shǒu_zhī 'not to have (to secure)'

Action(ACT):

远yuǎn 'be far away' 至zhì 'be at our very side'

在其中zài_qí_zhōng 'be in such a course'

Handle(HAN):

亲qīn 'seek the intimacy'

处chù 'dwell among'

利lì 'pay to'

违wéi 'quit'

得dé 'obtain'

求qiú 'seek for'

取qǔ 'assume'

害hài 'at the cost of'

好hǎo 'care for'

Orientation(ORI):

与yǔ 'with'

为wèi 'at (hand)'

当dāng '(come) to'

里lǐ 'gives to a neighborhood'

安ān 'rest content with'

去qù 'part company with'

知zhī 'understand'

问wèn 'ask about'

欲yù 'want'

辅fǔ 'promote'

蹈dǎo 'destroy'

于yú 'on'

归guī '(respond) to'

After the construction of the qualia structure of rén (仁) in the original text, the distribution of ten qualia roles can be displayed, which is shown in Table 1:

Table 1. Distribution of the qualia roles of rén (仁) in the original version

Qualia roles	Number	Proportion
FOR	22	23.41%
CON	2	2.12%
EVA	8	8.51%
AGE	8	8.51%
ACT	4	4.26%
TEL	4	4.26%
HAN	35	37.23%
ORI	10	10.64%

As shown in Table 1, HAN accounts for the highest proportion, reaching 37.23%, followed by FOR and ORI, which account for 23.41% and 10.64% respectively. EVA and AGE enjoy the same proportion, 8.51%, while ACT and TEL are slightly lower than them, reaching 4.26%. CON takes the lowest proportion of all qualia roles in the qualia structure of rén (仁).

Likewise, in the English version of *The Analects*, the qualia structure of rén (仁) can be constructed and the distribution of qualia roles can be demonstrated. Taking Legge's version – *virtue* – as an example:

Virtue:

Formal(FOR):

his, people, Hui, man, student, our, other, house of Chau, thing;

Constitutive(CON):

art, without, appearance, devoid, esteemer, practice, course, possessing;

Evaluation(EVA):

perfect, complete, true, superior, great, leaving, more, single, real;

Agentive(AGE):

be, produce, degenerate;

Action(ACT):

prevail;

Handling(HAN):desire, abandon, act, love, practice, think of, exalt, help, know, injure
lose, preserve, comfort, consider, cultivate, hold fast, confound;

Orientation(ORI):

by, to, in, on, at, of

Similarly, the distribution of qualia roles in Legge’s translation on rén (仁) can be depicted in Table 2:

Table 2. Distribution of the qualia roles of rén (仁) in Legge’s version

Qualia roles	Number	Proportion
FOR	20	25.00%
CON	7	8.75%
EVA	8	10.00%
AGE	7	8.75%
ACT	1	1.25%
TEL	0	0%
HAN	19	23.75%
ORI	17	21.25%

As depicted in Table 2, FOR accounts for the highest proportion, reaching 25.00%, followed by HAN and ORI, which account for 23.75% and 21.25% respectively. ACT accounts for 1.25% of the total. CON and AGE account for the same proportion, 8.75%, while the EAV is slightly higher than them, accounting for 10%.

5.2. Qualia structure comparison

The second step compares and analyses the semantic correspondence between the same lexicons in Chinese and English through the qualia structure, which can answer the second research question.

Table 3. Comparison of the distribution of qualia roles for rén (仁) between the original and Legge’s version, *virtue*

Original version		Legge’s version	
Qualia roles	Proportion	Qualia roles	Proportion
FOR	23.41%	FOR	25.00%
CON	2.12%	CON	8.75%
EVA	8.51%	EVA	10.00%
AGE	8.51%	AGE	8.75%
ACT	4.26%	ACT	1.25%
TEL	4.26%	TEL	0%
HAN	37.23%	HAN	23.75%
ORI	10.64%	ORI	21.25%

As shown in Table 3, in the qualia structure of rén (仁) in the original text, there appear TEL roles. However, in Legge’s translation, it is found that TEL roles are missing, which means that the translated word does not correspond to the original concept completely. In addition, there appears a huge gap between the proportion of CON, HAN and ORI, which demonstrates that the equivalence of rén (仁) has not achieved structurally. In the same way, the comparison of the distribution of qualia roles for lǐ (礼) and dé (德) can be carried out, as depicted in Table 4 and Table 5.

Table 4. Comparison of the distribution of qualia roles for lǐ (礼) between the original and Legge’s version

Original version		Legge’s version	
Qualia roles	Proportion	Qualia roles	Proportion
FOR	10.67%	FOR	5.71%
CON	2.67%	CON	15.71%
EVA	12.00%	EVA	0%
AGE	5.33%	AGE	1.43%
ACT	5.33%	ACT	5.71%
TEL	20.00%	TEL	10.00%

Original version		Legge's version	
Qualia roles	Proportion	Qualia roles	Proportion
HAN	34.67%	HAN	25.71%
ORI	5.33%	ORI	31.43%
MAT	4.00%	MAT	4.29%

As shown in Table 4, in the qualia structure of lǐ (礼) in the original text, there appear EVA roles. However, in Legge's translation, it is found that EVA roles are missing, which means that the translated word does not correspond to the original concept completely. In addition, there appears a huge gap between the proportion of CON, TEL and ORI, which demonstrates that the equivalence of lǐ (礼) has not achieved structurally.

Table 5. Comparison of the distribution of qualia roles for dé (德) between the original and Legge's version

Original version		Legge's version	
Qualia roles	Proportion	Qualia roles	Proportion
FOR	15.00%	FOR	28.12%
CON	2.50%	CON	12.50%
EVA	12.50%	EVA	12.50%
AGE	7.50%	AGE	6.25%
ACT	10.00%	ACT	9.37%
TEL	12.50%	TEL	3.13%
HAN	37.50%	HAN	25.00%
ORI	2.50%	ORI	3.13%

As shown in Table 5, in the qualia structure of dé (德) in the original text, the total 8 roles are all contained in both original and translated versions, which means that the translated word is corresponded to the original concept completely. However, there appears a huge gap between the proportion of FOR, CON, TEL and HAN, which demonstrates that the equivalence of dé (德) has not achieved structurally.

6. Conclusion

Based on qualia structure and qualia roles, we focus on the construction of qualia structure and their equivalence in two representative Chinese philosophical classics, *The Analects*, and *Tao-Te Ching*.

Confucianism, Taoism and Mohism are three dominant mainstream in pre-Qin Dynasty and are the mainstream of traditional Chinese philosophy. They even exhibit profound influence on literature, aesthetics, philosophy and even design nowadays (Zhang & Zhang 2001, Zhao 2011, Lu & Yan 2017). Particularly, core concepts, rén (仁), dào (道), lǐ (礼) and dé (德), can be found within for many times and play an important role in the whole text. More importantly, these core characters refer to the core concept in Chinese philosophy.

This paper employs the qualia structure (Pustejovsky 1991) to verify the validation of three important Confucian concepts, rén (仁), lǐ (礼) and dé (德), of the total 92 Confucian conceptual terms extracted by Professor Roger T. Ames (2021) from *The Analects* and *Tao-Te Ching*, two representative Chinese philosophical classics, and their English translations, as the case studies.

Theoretically, this research touches on the bilingual description of lexicons, the study of which is conducted in two different language systems. It starts with Chinese concepts and the qualia structure of Chinese concepts and ends with the English concepts and the qualia structure of English concepts to explore lexicons in a bilingual context. In Chinese philosophical classics and their English translations, the qualia structures of the core concepts are constructed, and the distribution of the qualia roles of the lexicons is displayed, which provides a new idea for the lexical research in the English translation of classics and expands the applicability of the theory. In addition, this research breaks the limitations of previous studies which mainly discuss the translation method and translation strategy of the core concepts in Chinese philosophical classics.

Practically, through the analysis of qualia structure and the distribution of qualia roles of the same lexicons both in Chinese and English, the understanding of Chinese thoughts in the western world could be presented, which serves as an effective tool for foreigners to understand Chinese philosophy and further to spread Chinese culture to the outside world. Additionally, a corpus of core lexicons in English translation of Chinese philosophical classics can be established successfully for the first time, which can be a new reference for translation study of Chinese classics.

With the purpose to answer the third research question, we will compare the qualia structures on the same concept translated by different translators. Different translators tend to translate the same Chinese concept in different ways. For example, rén (仁) was translated into "virtue" by Legge, "goodness" by Waley, and "character" by Ku. Do these different translation versions lead to different meanings? If possible, it

means that different translators hold various understandings of the same character and the reason why these different understandings will emerge is worth exploring. We leave this research in the future for our further studies. Furthermore, we are continuing to investigate the different qualia structures for a same core concept in different Chinese classics, which serve as the other extra discussion in the future. For example, does rén (仁) in *the Analects* and in *Mozzi* share the same qualia roles? If not, how to explain? This extra discussion can exhibit the different understanding of different schools for the same core concept in traditional Chinese philosophy.

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