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英文版

中国文化 教程

主 编 \ 薛 荣

Chinese Culture: A Course Book

南京大学出版社

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编写说明

《中国文化教程》(*Chinese Culture: A Course Book*)是为我国高等院校英语专业学生、具有一定英语基础的大学生和爱好中国文化的外国读者而编写的。本书可以作为高校英语相关课程的教材使用,也可以作为外国朋友了解中国文化的基础读物。

我们编写本书,旨在开拓当代大学生的文化视野,提高他们的人文素养以及在对外文化交流中熟练运用英语表述祖国文化的能力。

本书共分16章,对中国文化的各个层面进行了系统而有重点的介绍,内容包括中国历史、地理概况、中国哲学、中国宗教、中国教育、中国文学、语言文字、书法绘画、园林建筑、中医中药、科学技术、工艺美术、风俗习惯、饮食服饰等。

在编写过程中,我们努力做到语言简明、表述准确、重点突出,以及教材应有的系统性。为了方便读者阅读和学习,对一些较难的人名、地名、历史事件等采用了汉字夹注的形式,每一章后面提供专用名词、生词短语、难点注释和多样化的练习题,以加强对课本知识的消化与巩固。此外,每章后面还设置了短小有趣的阅读材料,以帮助读者对特定内容进行拓展阅读,开阔视野。为了增加阅读的趣味性和历史感,我们精心选取了一些图片,以求达到图文并茂的效果。

本书由薛荣、谢同、李敦东、冯文杰、杨小惠、苏守玉共同编写,由薛荣负责统稿。美籍专家 Benjamin Creed(柯斌)先生审阅了全书文稿,提出了很多具体的修改意见。本书于2009年被列为江苏省教育厅高校立项精品教材项目。在此,我们向关心本书编写的所有部门、领导、同事和朋友表示真诚的感谢。在本教材的编写过程中,我们参考了很多专家、学者和同行的著作和许多相关网站上的材料,在此,我们对这些材料的作者表示衷心的感谢。

中国文化博大精深,用英语将复杂的中国文化讲解清楚绝非易事,由于编者水平有限,时间仓促,书中难免存在疏漏和不当之处,请广大读者见谅并批评指正。

编 者

2011年12月

Taiwan and the second largest, Hainan. One territorial sea and three neighboring seas altogether constitute 4.73 million square kilometers.

Calligraphy has traditionally been regarded as China's highest form of visual art—to the point that a person's character is judged by the elegance of his handwriting! Decorative calligraphy is found all over the country—in adorned temples and on the walls of caves and the sides of mountains and monuments. The basic tools of calligraphy—brush and ink—are also the tools of Chinese painting.

Despite the ravages of time, war and ideology, there's still a lot to see architecturally. Traces of the past include the imperial structures of Beijing, the colonial buildings of Shanghai, the Buddhist, Confucian and Taoist temples all over the country. Funerary art was already a feature of Chinese culture in the Neolithic Times(新石器时代, 9000—6000 BC), ranging from ritual vessels and weapons to pottery figures, jade objects and sacrificial vessels made of bronze. Earthenware production is fairly ancient, with the world's proto-porcelain being produced in the Shang Dynasty or earlier, reaching its artistic peak in the Song Dynasty.

China's official language is Mandarin, as spoken in Beijing. The Chinese call it Putong Hua(普通话). About 95% of the population speak Mandarin, but that's just the tip of the linguistic iceberg. The country is awash with dialects, and dialects within dialects—and some of them are mutually intelligible.

China's literary heritage is huge, but unfortunately its untranslatability makes much of it inaccessible to Western readers. Traditionally there are two forms, the classical (largely Confucian) and the vernacular (such as the prose epics of the Ming Dynasty). Chinese theater is also known as opera because of the important role played by music, and has spawned such diverse arts as acrobatics, martial arts(武术) and stylized dance.

Chinese cuisine is justifiably famous and memorably diverse. The Chinese like to say they will eat anything with four legs except a table. For the most part, however, it's a case of doing ingenious things with a limited number of basic ingredients. Tea is the most common nonalcoholic beverage on sale, although Coca-Cola is making inroads, while beer is by far the most popular

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accordance with this principle, the book consists of 16 chapters, namely, A Brief History of China, Land and People, Chinese Philosophy, Chinese Religions, Chinese Characters and Language, Chinese Education, Chinese Literature, Calligraphy and Drawings, Science and Technology, Traditional Chinese Medicine, Handicrafts, Architecture and Gardens, Customs and Festivals, Food and Clothing, and Chinese Culture in Change. For the convenience of the readers, we provide proper names, new words and expressions as well as notes for each chapter. To make the topics more interesting, we include two passages as supplementary readings in each chapter. Simple but practical exercises are provided after each chapter so that students can practice what they have learned from the chapter.

This book is primarily aimed at Chinese readers, in particular, Chinese college students majoring in English, tourism, foreign trade, foreign affairs and international cultural exchange. It is also of great use and hopefully a necessity for Chinese students studying abroad, for foreign students of Chinese, and all those who know English and are interested in Chinese culture. This book can be used as a textbook in a one-semester course or as supplementary reading in courses dealing with various aspects of Chinese history or culture.

We express our gratitude here to all the friends, editors, and colleagues who gave us their kind help and valuable suggestions in the course of writing this book. We are particularly indebted to Mr Wang Jie of Nanjing University Press for his most invaluable encouragement and suggestions. We are also very grateful to American expert, Mr Benjamin Creed, who proofread all the manuscripts and offered valuable suggestions. Acknowledgements must also be made to all the authors of the reference books and websites that we used.

Since this book is only an attempt, there is much room for improvement. We sincerely invite the readers to join us in perfecting it in the future by giving valuable criticisms and suggestions.



December, 2011



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Chapter 1

A Brief History of China

China is one of the world's oldest civilized nations, dating back more than 5,000 years. Turtle shells with markings from the Shang Dynasty have been carbon-dated to around 1500 BC. These records suggest that the origins of Chinese civilization started in the Yellow River Valley (黄河流域). The year 221 BC commonly used as the date when China became unified under a large kingdom or empire.



Picture 1-1 China's First Dragon

Modern archaeological studies provide evidence of still more ancient origins in a culture that flourished between 2500 and 2000 BC in what is now central China and the lower Yellow River Valley of north China. Centuries of migration and development brought about a distinctive system of writing, philosophy, art, and political organization that came to be recognizable as Chinese civilization. The foundations of Chinese civilization were the Qin Dynasty's First Emperor's imposition of a common system of writing in the 3rd century BC and the development of a state ideology based on Confucianism (孔教, 儒教) in the 2nd century BC. What makes the civilization unique in world history is its continuity through over 4,000 years to the present century. (Note 1)



1.1 Prehistory

China was inhabited, possibly more than a million years ago, by Homo

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erectus(直立人). The excavations at Yuanmou(元谋) and later Lantian(蓝田) show early habitation. Perhaps the most famous specimen of Homo erectus found in China is the so-called Peking Man(北京人) found in 1929. Early evidence for proto-Chinese millet agriculture is carbon-dated to about 6000 BC and associated with the Peiligang Culture(裴李岗文化, 6000—4600 BC) of Xinzheng County in Henan Province(河南省新郑县). With agriculture came increased population, the ability to store and redistribute crops, and to support specialist craftsmen and administrators. In the late Neolithic Times(新石器时代晚期), the Yellow River Valley began to establish itself as a cultural center, where the first villages were founded; the most archaeologically significant of those were found at Banpo(半坡, 4800—4300 BC), Xi'an(西安).



Picture 1-2 Peking Man

The early history of China is complicated by the lack of a written language during this period coupled with the existence of documents from later periods attempting to describe events that occurred several centuries before. The problem in some sense stems from centuries of introspection on the part of the Chinese people which has blurred the distinction between fact and fiction in regards to this early history. By 5000 BC, the Chinese were farming millet, giving rise to the Yangshao Culture(仰韶文化, 5000—3000 BC). This culture was replaced by the Longshan Culture(龙山文化, 2900—1900 BC). Archaeological sites such as Sanxingdui(三星堆, 2800 BC) and Erlitou(二里头, 1800—1500 BC) show evidence of a Bronze Age civilization in China. However, the earliest comprehensive history of China, *Records of the Grand Historian*(《史记》) by Sima Qian(司马迁, 145—c. 87 BC), a renowned Chinese historiographer of the 2nd century BC, began

inscriptions of divination records on the bones or shells of animals—the so-called oracle bones (甲骨文). (Note 2) Archaeological findings providing evidence for the existence of the Shang Dynasty are divided into two sets. The first set, from the earlier Shang Period, comes from sources at Erligang (二里岗), Zhengzhou, Henan Province. The second set, from the later Shang or Yin (殷) Period, consists of a large body of oracle bone writings. Anyang (安阳) in modern-day Henan has been confirmed as the last of the nine capitals of the Shang. Chinese historians living in later periods were accustomed to the notion of one dynasty succeeding another, but the actual political situation in early China is known to have been much more complicated. Hence, as some scholars of China suggest, the Xia and the Shang can possibly refer to political entities that existed concurrently, just as the early Zhou is known to have existed at the same time as the Shang.



1.4 The Zhou Dynasty

By the end of the 2nd millennium BC, the Zhou Dynasty (周朝, 1046—256 BC) began to emerge in the Yellow River Valley, overrunning the Shang. The Zhou appeared to have begun their rule under a semi-feudal system. The ruler of the Zhou, King Wu (周武王, c. 1087—1043 BC), with the assistance of his uncle, the Duke of Zhou, as regent managed to defeat the Shang at the Battle of Muye (牧野之战). The king of Zhou at this time invoked the concept of the Mandate of Heaven (天命) to legitimize his rule, a concept that would be influential for almost every successive dynasty. The Zhou initially moved their capital west to an area near modern Xi'an, not far from the Yellow River, but they



Picture 1-4 A Bronze Bell of the Eastern Zhou Dynasty

were annexed, they were governed under the new local administrative system of commandery and prefecture(郡县). This system had been in use since the Spring and Autumn Period and parts can still be seen in the modern system of Sheng and Xian (province and county, 省县). The final expansion in this period began during the reign of Ying Zheng(嬴政, 259—210 BC), the king of Qin. His unification of the other six powers, and further annexations in the modern regions of Zhejiang, Fujian, Guangdong and Guangxi in 214 BC enabled him to proclaim himself the First Emperor(始皇帝).



1.7 The Qin Dynasty

Historians often refer to the period from the Qin Dynasty(秦朝, 221—207 BC) to the end of the Qing Dynasty(清朝, 1644—1911) as imperial China. Though the unified reign of Emperor Qin Shihuang lasted only twelve years, he managed to subdue great parts of what constitutes the core of the Han Chinese homeland and to unite them under a tightly centralized legalist government seated at Xianyang(咸阳). The doctrine of legalism that guided the Qin emphasized strict adherence to a legal code and the absolute power of the emperor. This philosophy, while very

effective for expanding the empire in a military fashion, proved unworkable for governing it in peace time. The Qin presided over the brutal silencing of political opposition, including the event known as the Burning of Books and



Picture 1-5 Qin Shihuang (259—210 BC)—
First Emperor of the Qin Dynasty

Burying of Scholars(焚书坑儒). This would be the impetus behind the later Han Synthesis incorporating the more moderate schools of political governance.

The Qin Dynasty is well known for beginning the Great Wall(长城), which was later augmented and enhanced during the Ming Dynasty. The other major contributions of the Qin included unifying the legal code, written language, and currency of China after the tribulations of the Spring and Autumn and Warring States Periods(春秋战国时期, 770—221 BC). Even something as basic as the length of axles for carts had to be made uniform to ensure an easy trading system throughout the empire. (Note 4)



1.8 The Han Dynasty

The Han Dynasty(汉朝, 206 BC—220 AD) emerged in 206 BC. It was the first dynasty to embrace the philosophy of Confucianism, which became the ideological underpinning of all regimes until the end of imperial China. (Note 5) Under the Han Dynasty, China made great advances in many areas of the arts and sciences. Emperor Wu(汉武帝, 156—87 BC) consolidated and extended the Chinese empire by pushing back the Huns(匈奴) into the steppes of modern Inner Mongolia(内蒙古), wresting from them the modern areas of Gansu, Ningxia and Qinghai. This enabled the first opening of trading connections between China and the West, the Silk Road(丝绸之路).



Picture 1-6 Emperor Gaozu (Liu Bang, 256—195 BC) of the Han Dynasty

Nevertheless, land acquisitions by elite families gradually drained the tax base. In 9 AD, the usurper Wang Mang(王莽, 45 BC—23 AD) founded the

short-lived Xin Dynasty(新朝, 9—23) and started an extensive program of land and other economic reforms. These programs, however, were never supported by the land-holding families, for they favored the peasant and lesser gentry, and the instability they produced brought on chaos and uprisings.

Emperor Guangwu(光武帝, 6 BC—57 AD) reinstated the Han Dynasty with the support of land-holding and merchant families at Luoyang, east of Xi'an. This new era would be termed the Eastern Han Dynasty(东汉, 25—220). Han power declined again amidst land acquisitions, invasions, and feuds between consort clans and eunuchs. The Yellow Turban Rebellion(黄巾起义) broke out in 184, ushering in an era of warlords. In the ensuing turmoil, three states tried to gain predominance in the period of the Three Kingdoms(三国, 220—280). This period has been greatly romanticized in works such as *Romance of the Three Kingdoms*(《三国演义》).



1.9 The Jin Dynasty

At the end of the Three Kingdoms Period, Sima family became prominent in the Wei(魏, 220—265). In 265, Sima Yan(司马炎, 236—290), a descendant of the great historian Sima Qian, usurped the power and founded a new dynasty Jin. They also conquered the Wu(吴, 222—280), thus ending the period of the Three Kingdoms. Jin(晋朝, 265—420) was historically divided into two periods: the Western Jin(西晋, 265—316) with Luoyang(洛阳) as its capital city and Eastern Jin(东晋, 317—420) with Jiankang(建康, present-day Nanjing) as the capital city.

After the death of Sima Yan, there was never again a strong leader. The leaders and princes were often assassinated in the struggles for power. During this time, the Chinese people surrounding the capital suffered due to the fighting and began a migration out from the center of the empire to the more peaceful frontier regions. Although providing a brief period of unity after conquering the Wu, the Jin could not contain the invasion and uprising of nomadic peoples after the devastating War of the Eight Princes(八王之乱,

291—306).

The Jin was eventually defeated by the Huns, who claimed they were descendents of the Han Dynasty because of the Han princesses given to them in marriage. However, they never succeeded in forming a true dynasty and uniting China. Rather, the disunity continued with the Southern and Northern Dynasties(南北朝, 420—589). The defeated Jin fled and ruled in Nanjing(南京) as the Eastern Jin. The Eastern Jin was the first of a few dynasties that developed a culture different from that of northern China. As an economic center of whole China, the south would be of great importance for the whole of China until today.



1.10 The Sui Dynasty

By the end of the Southern and Northern Dynasties, China had undergone disunity and chaos for about 270 years. In 577, the Northern Zhou(北周, 557—581) conquered the Northern Qi(北齐, 550—577) and reunified north China. Then in 581, Emperor Wen(隋文帝, 541—604), who reigned the Northern Zhou, founded the Sui Dynasty(隋朝, 581—618), and held its capital at Chang'an(长安, present-day Xi'an). After the founding of the Sui Dynasty, the emperor carried out a series of military steps to unify the whole country quickly. Finally in 589, Emperor Wen wiped out the Chen Dynasty(陈朝, 557—589) and reunified the south and the north.

At the beginning of the Sui Dynasty, Emperor Wen adopted many policies to strengthen his regime. In order to grasp the central authorities, the Sui Dynasty re-established the centralized administrative system. (Note 6) They set up the system of “Three Departments and Six Ministries”(三省六部制), placing under its supervision all state affairs. In addition, Emperor Wen abolished the privilege of the noble families, and adopted the Imperial Examination System(科举制度) for the selection and appointment of civil servants instead, which later would be used by successive Chinese dynasties for over 1,300 years.

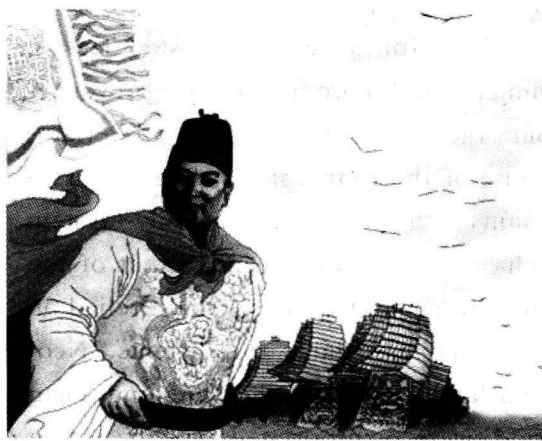
Another notable achievement in the Sui Dynasty is the excavation of the

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under the Song, but now the remnants of the older foreign merchant class also fell under these new Ming laws. Their influence quickly dwindled.

Emperor Yongle strenuously tried to extend China's influence beyond its borders by demanding other rulers to send ambassadors to China to present tribute(进贡). (Note 7) A large navy was built, including four-masted ships displacing 1,500 tons. A standing army of 1 million troops (some estimate as many as 1.9 million) was created. The Chinese armies conquered Annam(安南) while the Chinese fleet sailed the China seas and the Indian Ocean, cruising as far as the east coast of Africa. Several maritime Asian nations sent envoys with tribute for the Chinese emperor. Domestically, the Grand Canal was expanded, and proved to be a stimulus to domestic trade. Over 100,000 tons of iron per year were produced. Many books were printed using movable type(活字). The imperial palace in Beijing's Forbidden City(紫禁城) reached its current splendor.

The Ming Dynasty seems to have been one of China's most prosperous dynasties. It was also during these centuries that the potential of southern China came to be fully exploited. New crops were widely cultivated, and industries such as those producing porcelain and textiles flourished. Foreign



Picture 1-11 Great Mariner Zheng He (1371—1433)

trade and other contacts with the outside world, particularly

Japan, increased considerably. Chinese merchants explored all of the Indian Ocean, reaching East Africa with the voyages of Zheng He(郑和, 1371—1433).

The last construction on the Great Wall took place during the Ming Dynasty. While the Great Wall had been built in earlier times, most of what is seen today was either built or repaired by the Ming Regime. The brick and

Chapter 1 A Brief History of China

and technological advances that they viewed as a threat to their absolute control over China. As an example, gunpowder had been widely used by the army of the Song and Ming Dynasties, but then was forbidden by the Qing rulers after they took over China. Therefore, the dynasty was ill-equipped to handle the Western encroachment. Western powers did intervene militarily to quell domestic chaos, such as the Taiping Rebellion and the anti-imperialist Boxer Rebellion.

By the 1860s, the Qing Dynasty had put down the rebellions at enormous cost and loss of life. This undermined the credibility of the Qing regime, and provincial leaders and gentry contributed to the rise of warlordism in China. The Qing Dynasty under Emperor Guangxu(光绪, 1871—1908) proceeded to deal with the problem of modernization through the Westernization Movement or Self-strengthening Movement(洋务运动, 又称自强运动). However, between 1898 and 1908, the Empress Dowager Cixi(慈禧太后, 1835—1908) had the reformist Guangxu imprisoned for being “mentally disabled.” The Empress Dowager, with the help of conservatives, initiated a military coup, effectively removed the young emperor from power, and overturned most of the more radical reforms. He died one day before the death of the Empress Dowager. Official corruption, cynicism, and imperial family quarrels made most of the military reforms useless. As a result, the Qing’s “New Armies” were soundly defeated in the Sino-French War(1883—1885) and the First Sino-Japanese War(甲午战争, 1894—1895).

At the start of the 20th century, the Boxer Rebellion threatened northern China. This was a conservative anti-imperialist movement that sought to return China to old ways. The Empress Dowager, probably seeking to ensure her continued grip on power, sided with the Boxers when they advanced on Beijing. Consequently, the Eight-nation Alliance(八国联军) invaded China. Consisting of British, Japanese, Russian, Italian, German, French, Austrian and the US troops, the alliance defeated the Boxers and demanded further concessions from the Qing government.



1.18 The Republic of China

Frustrated by the Qing court's resistance to reform and by China's weakness, young officials, military officers, and students—inspired by the revolutionary ideas of Sun Yat-sen(孙中山, 1866—1925)—began to advocate the overthrow of the Qing Dynasty and creation of a republic. A revolutionary military uprising, the Wuchang Uprising(武昌起义), began on October 10, 1911 in Wuhan(武汉). The provisional government of the Republic of China(中华民国, 1912—1949) was formed in Nanjing on January 1, 1912 with Sun Yat-sen as President, but Sun was forced to turn power over to Yuan Shikai(袁世凯, 1859—1916) who commanded the New Army and was Prime Minister under the Qing government, as part of the agreement to let the last Qing monarch abdicate. Yuan Shikai proceeded in the next few years to abolish the national and provincial assemblies and declared himself emperor in 1915. Yuan's imperial ambitions were fiercely opposed by his subordinates, and faced with the prospect of rebellion, Yuan abdicated and died shortly after in 1916, leaving a power vacuum in China. His death left the republican government all but shattered, ushering in the era of the “warlords” when China was ruled by shifting coalitions of competing provincial military leaders.

A little noticed event (to the rest of the world) in 1919 would have long-term repercussions for the rest of Chinese history in the 20th century. This was the May Fourth Movement(五四运动). (Note 9) This movement began as a response to the insult imposed on China by the Treaty of Versailles(凡尔赛条约) ending World War I, and became a protest movement about the domestic situation in China. The discrediting of Western philosophy amongst Chinese intellectuals was followed by the adoption of more radical lines of thought. This in turn planted the seeds for the irreconcilable conflict between the left and right in China that would dominate Chinese history for the rest of the century.

In the 1920s, Sun Yat-sen established a revolutionary base in southern