

For our international scholars and their children,  
as well as anyone who enjoys Chinese culture

献给国际同行评审的学者们及他们的孩子，  
以及全世界欣赏中国文化的人们

**foreword**

**前 言**

## **China's Cultural History— In foreigners' Eyes**

Whilst modern China and its phenomenal economic growth since 1978 and the “Reform and Opening Up” are known to most of us, because hardly a day goes by without an economic or political news headline about China, we are far less familiar with Chinese history and culture. “Chinese civilization originates in an antiquity so remote that we vainly endeavour to discover its commencement”, so said the 19th century French missionary and traveller Abbé Régis-Évariste Huc.

China suffered terribly in the 19th century and first half of the 20th at the hands of foreign invaders and was reduced to a sorrowful state.

However, I always say that for any visitor to modern China, a visit to the Shanghai Museum in People's Square is a must or, similarly, to the National Museum of China in Beijing. The visitor will see how advanced a civilization this was even long before the birth of Christ. Not for nothing is the Chinese name for this country *Zhongguo*,

## 外国人眼里的中国文化

相较于悠悠漫长的上下五千年的中国文化历史，作为西方人，我们更熟悉现代中国，因为从 1978 年改革开放以来，她以惊人的经济增长而被世人皆知。几乎每一天，中国都会成为世界经济或政治要闻栏目中的主角。记得 19 世纪法国传教士和旅行家古伯察神父来到中国时所说，“若想真正读懂中华文化的博大精深，抑或纵深探究华夏文明的历史起源，对一个西方人来说可以想象达到这一步的距离有多远？”

在世人的记忆中，19 世纪和 20 世纪前半叶的中国受尽了西方列强的蹂躏和掠夺。那时的她，可谓是国力积弱贫穷，民生苦不堪言。

但是，我总对朋友们说，任何一个游客来到现代中国的上海，地处人民广场的上海博物馆是一定要去参观的，就如同到了北京，中国国家博物馆是必须要进去感受的。因为在这里，作为一个外国参观者，您会亲临其境，印象深刻地相信这样一个事实：在基督诞生之前的几千年里，以农耕为主的华夏子民就以一种“中央王国”的心态自居，农耕、繁衍、生息在黄河流域，那是一种何等的文明！

meaning “The Middle Kingdom”. China truly was the centre of the world for an exceedingly long time.

Here are some interesting comparisons: Go back in time a mere 650 years to the founding of the Ming Dynasty in 1368. For nearly three centuries few would argue that this civilization was the world’s most advanced. Look at the priceless artifacts on display in those museums in Shanghai and Beijing. Admittedly, the Ming Dynasty came to a sad end but compare, for example, Nanjing with London in the early 15th century. The former had a population of more than half a million, London less than fifty thousand, where one in three children died before the age of one. The city walls of Nanjing, which still largely stand today, are the most impressive I have ever seen, not just in their strength but also their length. During the Ming Dynasty scholarship flourished and the Yongle Emperor made Nanjing a centre of learning. The encyclopedia he commissioned finally filled over eleven thousand volumes, which was the earliest encyclopedia (1408) in the world, even earlier than the *Encyclopaedia Britannica* (1768) by more

同时你会被这些事实深深震撼并确信，很久很久以前，中国，这个象征着国家名字的“Zhongguo”，意为“中央王国”，不仅真实地存在着，而且在世界历史的长河中，曾是一个相当长时间的“中心”！

这里还想从一个外国人的视角谈一些有趣的见闻及心理比较。时间回溯到距今近 650 年，于 1368 年建国的大明王朝。当今世界文化圈内，对于明朝当时的文明水平居于世界领先地位的共识，在近三个世纪内的史学家们几乎少有争辩。对此，上海和北京的这两个博物馆所展出的那些价值连城的明朝文物也是铁证。当然，明朝在 1644 年悲凉地迎来了它近三个世纪辉煌的寿终。如若比较 15 世纪南京与伦敦两城的聚居人口，你会惊讶地发现，前者超过五十万，而后者不足五万。更让人唏嘘悲叹的是，当时伦敦城内每三个孩子中就会有一个孩子不到周岁而夭亡。再看建筑实力，我亲眼所见，大明王朝的城墙，依然霸气地屹立在 21 世纪的南京城内，那城墙的长度也令我过目不忘。这些都足以见证明王朝的实力与强大。更让我难忘的还有明朝兴盛的讲学制度，以及永乐皇帝朝下的南京城已成为当时文化交流的中心。还有在他的皇令下，当朝大兴科举与编修古籍，1408 年已将百科全书——《永乐大典》

than 360 years.

The Scottish economic historian Niall Ferguson in his book *Civilization*, the 2011 edition published by Penguin Books, reminds us that, at this time, the English, when not fighting each other, were in wars with the Scots, and in The Hundred Years War with France. Indeed, all Europe was torn by wars and in the east 1453 saw the fall of Constantinople, the end of the Byzantine Empire and the ascendancy of the Ottomans and Islam. But China was flourishing while Europe was suffering.

Of course, this all changed. Global power shifted from East to West but it took a long time. On the orders of King George III of England, Lord Macartney's abortive visit to China only took place in 1793 when he tried to interest the Qianlong Emperor in the new products of European science.

It is hoped that this book will throw some light on China's rich cultural history, including Chinese philosophy, and encourage further reading.

The origin of this book is related to the managing editor of the English language science journal of Zhejiang

编撰装订达 11000 册之多，成为世界有史以来最早出版的百科全书，比英国《大英百科全书》（1768）要早 360 年。

而此时的欧洲，战马嘶叫，战火连连。从苏格兰经济历史学家尼尔·弗格森 2011 年出版的《文明》一书中可见一斑。譬如，当时的英国几乎没有一天停止过战争，邻与苏格兰连年征战，远与隔海的法国战出了史上赫赫有名的“英法百年大战”。那时的战火把整个欧洲生生地撕裂了！向东看去，人们不会忘记 1453 年君士坦丁堡的陷落，千年不可一世的拜占庭帝国（即东罗马帝国）就那样轰然倒下了。继之是几百年奥斯曼帝国与伊斯兰教的盛行与衰落。总之，林林总总道不尽这段欧洲战争史。相较战火不断的欧洲，地球东方的中国，如上所述的大明王朝，却是另一派蒸蒸日上，文化繁荣，百姓安居的生活景象。这就是历史，也是不可思议的人类史。

地球自转的规律依次是东方不亮西方亮。时过境迁，一切都在变。几个世纪后，西方的科学与工业实力日见兴盛。尽管这个过程不短，但地球上显示国力强大的趋势的确自东转向了西。还记得 18 世纪末，英国国王乔治三世派遣的外交使节马戛尔尼勋爵对中国的访问几近流产。缘由是他试图让乾隆皇帝去接受并相信欧洲科学发明的现

University Press, based in the city of Hangzhou, famous for its West Lake, visited by Marco Polo during the Yuan Dynasty, and whose statue stands on the lakeside today. He described the city as being “beyond dispute the finest and noblest in the world”. Hangzhou is again a wealthy place. It has become one of the most affluent cities in modern China.

Every year, at Christmas time in the West, the managing editor of this journal sends a greetings card to her editorial board members who are scattered around the world, including many in Europe and North America. But along with the card there is other material, such as a collection of special Chinese stamps, or maybe something about the writings and importance of Confucius. Always something about Chinese history and culture is included. For Christmas 2015 it was a booklet entitled “The Culture of Chinese Festivals and Holidays”, again with special stamps included and explaining events like the Spring Festival, Tomb-Sweeping Day, the Dragon Boat Festival and others. It is a small but important way of reminding people that China has an illustrious past of which it is

实、工业产品的先进，并不断地演示这些新产品的努力失败了。这件事就发生在 1793 年北京的皇城宫。

希望这本书的出版将会引发我们对丰富的中国文化史，包括中国哲学和中国民俗等的浓厚兴趣，激发我们进一步去阅读中国的过去，了解她的现在。

其实，这本书的出版与一位英文学术期刊的总编辑有关，她也是我的中国同事。作为一个西方出版人，退休后，我在中国杭州的浙江大学出版社做了几年的英文编辑。其间，亲眼目睹了中国最美城市——杭州的美丽。正如元代路过杭州的意大利旅行家马可·波罗所说：“杭州是世上毫无争议的尊贵与秀美之城。”他的雕像，如同他真人一般至今还恋恋不舍地望着烟雨朦胧的西湖，回味着天堂的魅力。杭州也是一个富庶之地，它已成为现代中国最富裕的城市之一。

这几年里，每当西方最隆重的节日——圣诞节来临的前夕，我能亲身感受到，这个期刊编辑总是在策划编撰不同主题的“中国文化小名片”，与她的同事们忙于给分散在世界各地的审稿专家，包括许多在欧洲和北美的期刊编委会成员邮寄这份表达“中国文化”的圣诞礼物。伴随着这书香的文化小册，还有与主题相配的中国小邮票——这

proud, and which helps explain why it again seeks to be an important player on the world stage.

Ian McIntosh

March 26, 2016

(The preface is by a former editor of learned journals from the UK who has spent long periods in China since 2008 assisting the editorial staff at Zhejiang University Press, in Hangzhou. He has travelled quite widely in China and visited many places of historical and cultural interest.

Ian McIntosh先生从英国一家出版社退休后，2008年来浙江大学出版社做了几年英文编辑。其间他只身一人游历了中国诸多的历史名城和文化圣地，可谓有些体会，为本书写了前言。)

种组合可谓是天衣无缝的“中国文化小名片”点睛。譬如《中国哲学——古代六大思想家》的小册子，不仅让每位接收者从邮票中满足了对孔夫子“模样”的想象力，也略知孔子的《论语》对中华民族文化思想的影响力。简言之，这些“圣诞礼物”恰好契合了中国历史与文化，风俗与民情的表达，满足了我们这些蓝眼睛的好奇心。再如，2015年的“圣诞礼物”就是一份介绍中国节日，也称为“年”的文化小册子。它精致而美丽，从中你不仅知道了中国传统的节日为春节、元宵、清明和端午等，也记住了中国的国庆节是每年的十月一日，有3天假期，真的是一种文化的享受。

这种表达不仅很暖人意，也是一种不经意的细致，向世人慢慢地述说着华夏民族辉煌的历史、灿烂的文化、迷人的民俗……从中或许诠释了当今中国之所以又一次成为世界舞台上的重要角色的缘由吧。

Ian McIntosh 写于 2016 年 3 月 26 日

本书作者译

# Acknowledgments

致 谢

## Acknowledgments

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Last but not least, I would like to thank my daughter who called this book a “Chinese Cultural Kaleidoscope”, meaning that not only can it make people see the pageant in the progress of the Chinese nation and its cultural heritage, but also imply that we are grateful and happy for this ever-changing kaleidoscopic beauty.

## 致 谢

作者非常感谢英国的资深出版人 Ian McIntosh 先生对本书的英文撰稿做了细致的润色。更要感谢 1999 年毕业于中国美院的方宇珑女士与作者多年的默契合作，不仅完成了作者所编撰的一系列主题文化册的美术设计，并对本书所有图形的设计与处理倾注了才华。同时，还要感谢作者的编辑同事林汉枫、缪弈洲、张欣欣、曾建林、杨树启、叶青和翟自洋，以及张帆、宋晓博对本书的资料收集、整理、排版和校对等诸多工作的支持和帮助。当然，作者诚恳地致谢本书所有参考资料和图片的提供者，无论其来自网络还是印刷作品等（见文中的标引及各章的脚注），作者在此一并对原创作者表示感谢！正是贵方的智慧和成果启发和成全了作者，编撰了这本浅浅的中国文化小册子。

最后，作者不忘感谢女儿给本书起名为“Chinese Cultural Kaleidoscope（中国文化万花筒）”，她寓意上下五千年的华夏文明每一个触角都是一个灿烂的光点，折射出中华民族的壮丽与华夏历史的沧桑。而面对这色彩斑斓、变化万千的中国元素，留在心里的就是感动、感谢和感恩！

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