

留学必读

——
系列丛书——中国文化部分



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主 编:孙 敏

副主编:陈 峰 范 伟

编 者:沈道娟 王青青

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编 者:沈道娟 王青青

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前 言

光阴荏苒,白驹过隙,我们已昂首迈入了新一轮的千年纪元。电讯技术飞速发展,天涯之遥已近若咫尺,国际间的交往越发频繁,文化的整合与交融日益彰显,因为现代化的过程就是国际化的过程。在文化的冲荡中我们多少有些不知所措,不知所从,所以我们一方面要大力弘扬民族文化,同时,也要对异域文化了如指掌,才能游刃于中外文化之间而百战不殆。

本书收入 50 多篇中国文化历史的英文译文,涉猎面较广,适合于大学生及其它具有一定英语水平的学习者使用。本书内容新颖,既有对现代的描述,如改革开放政策及三个代表先进思想,也有对过去的回顾,和对未来的展望。本书雅俗共赏,既可为普通的英语学习者介绍中国文化的基础知识,也可为专门从事文化交流的口笔译工作者提供新的切入点。本书还有一大特色,为汉语注音,希望为广大外国朋友提供一本了解中国文化的较为浅近的汉语读本,使我们的外籍友人在学习中文的同时,学习中国文化,也方便海外朋友,留学生朋友阅读,以期进一步弘扬中国文化传统,实现文化交流。

本书为体例统一的十四个单元组成

每一单元包括以下六项基本内容——

1. 原文 passage 由英文写成,内容涉及中国文化的某一方面,如哲学、宗教、语言、音乐、绘画、建筑、医药等。
2. 背景知识,用汉语写成,侧重于历史事件或典故。
3. 注释,用汉语解释英语较难的生词。
4. 中文对照,基本忠实于原文的中文翻译、帮助读者更进一步理解原文,把握原文的整体结构及英文不同的表达法,对读者的翻译水平也会大有裨益。
5. 汉语拼音,在中文对照的译文上,每个字都加注了汉语拼音,方便中文学习者学习,也帮助中国读者对一些生僻字有正确的理解,由于原文多为古文,我们尽量采用浅近通俗的白话文,以期面向更为广大的读者群。
6. 阅读理解思考题,在每一章后,都有 8—10 题问答题,启发读者积极思考,以期做一个能动的学习者,做一个思想的研究者,做一个文化的传播者。

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Chapter 1 Language and Characters

Passage 1

Jiaguwen

Divination① with tortoise and animal bones was in fashion in ancient China. When a piece of shell or bone was burnt, fortune or luck could be told by studying how it cracked.

Jiaguwen, the Shang Dynasty writing, has a history of more than three thousand years. However, it was not discovered and identified as such until the threshold② of the twentieth century. The first founders of the oracle③ bones were farmers near Xiaotun Village of Anyang County, Henan Province. They collected and sold them to the pharmacy as traditional Chinese medicine called "dragon bones". In 1899, Wang Yirong, a well-known paleographer(古文书学家) in Beijing, was ill and bought some Chinese medicine in which he accidentally and surprisedly discovered that some "dragon bones" bore inscriptions(刻字). With his profound④ knowledge in paleography, he determined and established that they were the Shang Dynasty writing. Since then Jiaguwen has become widely known. The oracle bones were mainly

from the remains of Yin although they were also found in other places. The number of characters so far discovered has exceeded⑤ 5000 and over 1700 of them have been deciphered⑥.

The rulers of the Shang Dynasty were all very superstitious. As a result, jiguwen covers a lot of ground and is the truthful record of the social life of the Shang Dynasty. It is of great value to the study of the history and society of the Shang Dynasty.

Background knowledge:

1. 20 世纪 80 年代在河南舞阳县贾湖新石器时代遗址曾发现距今约 8000 年的带有契刻文字的甲骨。但人们通常说的甲骨文是指商代(约公元前 1600 ~ 前 1100 年)的今人可以解读的卜骨上的契刻文字。

2. 刘鹗于 1903 年出版了中国第一部甲骨文著录《铁云藏龟》(A Collection of Oracle Bones by Liu E), 第二年孙诒让出版第一部研究甲骨文的专著《契文举例》(Decipherment of Some Inscribed Characters)。

3. 甲骨文的结构是颇为复杂的,“六书”均可在其中找到实例。它虽然是距今有 3000 多年历史的古老文字,但它还不是中国最古老的文字,距文字的源头还有着一段相当长的时间。

Notes:

①divination: n. 预言

②threshold: n. 开始, 开端

③oracle: n. [宗](古希腊)神谕, 预言, 神谕处, 神使, 哲人, 圣贤

④profound: adj. 深奥的, 深刻的

⑤exceed: v. 超过, 超越, 胜过

⑥decipher: v. 译解(密码等), 破译, 解读

中文对照:

zhōng guó gǔ dài céng liú háng guò yòng guī jiǎ hé shòu gǔ zhàn bǔ de xí sú jiù shì

中国古代曾流行过用龟甲和兽骨占卜的习俗, 就是

bǎ guī jiǎ huò shòu gǔ jiǎ yǐ zhuóshāo guān chá zhuóshāo hòu xíng chéng de liè wén de xíng

把龟甲或兽骨加以灼烧, 观察灼烧后形成的裂纹的形

zhuàngbìng jù yǐ pànduàn jí xiōng

状并据以判断吉凶。

jiǎ gǔ wén dài biǎoshāng dài de wén zì jù jīn yǐ yǒu duō nián de lì shǐ

甲骨文代表商代的文字, 距今已有 3000 多年的历史

liǎo dàn shì zhí dào shì jì mò shì jì chū cái bèi fā xiànbìng què rèn wéi shāng

了, 但是直到 19 世纪末 20 世纪初才被发现并确认为商

dài de wén zì jiǎ gǔ de zuì zǎo fā xiàn zhě shì hé nán ān yáng xiǎo tún cūn fù jìn

代的文字。甲骨的最早发现者是河南安阳县小屯村附近

de nóngmín tā men zhī shì bǎ jiǎn dào de jiǎ gǔ zuò wéi yào cái mài gěi liǎo yào diàn bìng

的农民, 他们只是把捡到的甲骨作为药材卖给了药店并

míng zhī wéi lóng gǔ nián běi jīng zhù míng de gǔ wén shū xué jiā wáng yì róng

名之为“龙骨”。1899 年, 北京著名的古文书学家王懿荣

yǒu yī cì shēng bìng cóng zhōng yào diàn mǎi dé de yào cái lǐ ǒu rán fā xiàn lóng gǔ

有一次生病, 从中药店买得的药材里偶然发现“龙骨”

shàng kè yǒu wén zì tā yǐ qí shēn hòu de gǔ wén zì zhī shí duì qí jiàndìng hòu rèn dìng

上刻有文字。他以其深厚的古文字知识对其鉴定后认定

shì shāng dài de wén zì cóng cǐ jiǎ gǔ wén cái wèi rén men suǒ zhī jiǎ gǔ zhǔ yào
是商代的文字。从此,甲骨文才为人们所知。甲骨主要
chū zì yīn xū dàn qí tā dì fāng yě yǒu fā xiàn cóng yǐ chū tǔ de jiǎ gǔ wén zhōng
出自殷墟,但其它地方也有发现。从已出土的甲骨文中
fā xiàn de zì shù yǐ chāo guò gè qí zhōng néng gòu jiě dú gè
发现的字数已超过 5000 个,其中能够解读 1700 个。

yóu yú shāng dài tǒng zhì zhě shí fēn mí xìn suǒ yǐ jiǎ gǔ wén de nèi róng kě yǐ
由于商代统治者十分迷信,所以甲骨文的内容可以
shuō shì wú suǒ bù bāo shì shāng dài shè huì shēng huó de zhēn shí jì lù duì yán jiū shāng
说是无所不包,是商代社会生活的真实记录,对研究商
dài de lì shǐ hé shè huì yǒu zhuó fēi cháng zhòng yào de yì yì
代的历史和社会有着非常重要的意义。

Passage 2

Xiaoxue

Xiaoxue was the traditional Chinese philology (语言文字学) in feudal① times. It included wenzixue (the study of ancient forms of the written characters), xunguxue (the study of classics, concerned with the ancient meaning of words) and yinyunxue (phonology). The term of xiaoxue was first used in the Zhou Dynasty (1100 ~ 221 B. C.) and its contents varied at different historical periods.

Wenzixue, taking the written script② as its subject of study, focuses③ on the origin, development, nature and system of the written script as well as the relationship between the form, pronunciation and meaning of the character. The standardization of the written language in the Qin Dynas-

ty(221 ~ 206 B. C.) marked a great turning point in the development of Chinese written script. As a result, the written characters of the Han Dynasty (206 B. C. ~ 220 A. D.) differed so greatly from that of the Pre - Qin Period that the Han people could hardly understand the previous language. This called for the study of ancient - form characters. Xunguxue is a branch of philology, which is concerned with the changes in the meaning of words in classical Chinese works. Yinyuexue is a branch of learning which studies the consonant (声调), vowels (元音) and tones of the Chinese language at different historical periods and the laws governing their development.

Within the range of xiaoxue, wenzixue, xunguxue and yinyuexue are three different subjects with emphases④ respectively on the forms of characters, the meanings of words and the speech sounds. However, no hard and fast lines can be drawn between the three. They merge⑤ into an organic whole - the traditional Chinese philology - xiaoxue.

Background knowledge:

1. 中国传统的“小学”萌芽于先秦,创立于西汉,清代时,其研究获得了辉煌成就。但是由于西方文化的传入,并在其影响下产生了现代语言学,清代也成了“小学”终结的时代。

2. 东汉许慎所著《说文解字》一书是文字学上最有影响的一部著作,而早于此书的《尔雅》则是在汉武帝时代就已广泛流行的训诂专著,被称为世界第一部百科辞典。

Notes:

①feudal: adj. 封建制度的

②script: n. 手稿,手记

③focus: v. 聚焦,集中

④emphases: n. (emphasis 的复数)强调,重点

⑤merge: v. 并入,结合

中文参照:

xiǎo xué shì zhōng guó fēng jiàn shí dài chuántǒng de yǔ yán wén zì xué tā bāo
“小学”是中国封建时代传统的语言文字学。它包
kuò wén zì xué xùn gǔ xué hé yīn yùn xué sān gè mén lèi xiǎo xué yī cí shǐ yú
括文字学、训诂学和音韵学三个门类。“小学”一词始于
zhōu dài dàn shì zài bù tóng lì shǐ shí qī yǒu zhuó bù tóng de nèi róng
周代,但是在不同历史时期有着不同的内容。

wén zì xué shì yǐ wén zì wéi duì xiàng yán jiū wén zì de qǐ yuán yǎn biàn xìng
文字学是以文字为对象,研究文字的起源、演变、性
zhì tǐ jì yǐ jí wén zì de xíng yīn yì guān jì de xué wèn qín gōngyuán qián
质、体系以及文字的形、音、义关系的学问。秦(公元前
qián nián tǒng yī wén zì shì zhōng guó wén zì fā zhǎn shǐ shàng de yī cì
221 ~ 前 206 年)统一文字是中国文字发展史上的一次
dà zhuǎn zhé jīng guò zhè yī zhuǎn zhé hàn dài de wén zì hé xiān qín de wén zì yǒu liǎo
大转折。经过这一转折,汉代的文字和先秦的文字有了
hěn dà de chā yì yǐ zhì hàn dài rén yǐ hěn nán dú dǒng xiān qín de wén zì zhè yě
很大的差异,以致汉代人已很难读懂先秦的文字。这也
jiù yǒu liǎo duì gǔ wén zì jìn háng yán jiū de kè guān bì yào xùn gǔ xué shì cóng cí yì
就有了对古文字进行研究的客观必要。训诂学是从词义

hé yǔ yì de jiǎo dù yán jiū gǔ dài wén xiàn de yī mén xué kē ér yīn yùn xué zhǔ yào
和语义的角度研究古代文献的一门学科。而音韵学主要
yán jiū hàn yǔ zài gè gè lì shǐ jiē duàn qí shēng yùn diào jì tǒng jí qí fā zhǎn biàn
研究汉语在各个历史阶段其声、韵、调系统及其发展变
huà guī lǜ
化规律。

zài xiǎo xué lǐ wén zì xué yán jiū piān chóng yú xíng xùn gǔ de yán jiū piān
在“小学”里,文字学研究偏重于形,训诂的研究偏
chóng yú yì yīn yùn xué yán jiū piān chóng yú yīn zhè sān zhě zhī jiān yǒu zhuó yǒu jī lián
重于义,音韵学研究偏重于音。这三者之间有着有机联
jì xiāng hù guān tōng bù néng fēn kāi tǒng yī yú xiǎo xué zhè yī hàn yǔ chuán tǒng
系,相互贯通,不能分开,统一于“小学”这一汉语传统
yǔ yán wén zì xué zhī zhōng
语言文字学之中。

Passage 3 Mai Dongxi? Mai Nanbei?

When people go shopping, they often say "mai dongxi", which literally means "to buy east and west", but nobody would say "mai nanbei" (to buy south and north). How did the phrase "mai dongxi" come into use? It is said that one day, Zhu Xi met an old friend called Sheng Wenru, who was carrying a bamboo basket in his hand. Zhu Xi asked him, "where are you heading for?" He answered, "to buy east and west". "Can't you say to buy south and north?" Zhu Xi asked. "Well," Sheng explained, "Let's apply the theory of fortune-telling① about the interrelation and mutu-

al② influences of things to explain the law of causality(因果关系). The five elements are metal, wood, water, fire and earth, which are combined with the five directions: east, west, south, north and the center. The east belongs to wood, and the west to metal. Wood and metal can be put into the basket. However, the south belongs to fire, and the north to water. But fire and water can never be put into the basket. That's why we can say to buy east and west, but not to say buy south and north. "

However, a scholar named Gong Wei in the Qing Dynasty(1644 ~ 1911 A. D.) had a different story. He said that in the Eastern Han Dynasty(25 ~ 220A. D.), most merchants③ were concentrated④ in the east capital Luoyang and the west capital Chang'an. The common saying "to buy east" and "to buy west" actually meant to go to the east and west capitals to do shopping. With the passage of time, the term dongxi (east and west) became a synonym⑤ for commodities, and the phrase mai dongxi came into use ever since.

Background knowledge:

1. Zhu Xi: 朱熹,宋代著名哲学家

Notes:

①fortune - telling: n. 算命,占卜

②mutual: adj. 相互的,共同的

③merchant: n. 商人

④concentrate: v. 集中

⑤synonym: n. 同义词

中文参照:

rén men cháng cháng bǎ shàng jiē gòu wù shuō chéng mǎi dōng xī ér méi yǒu rén shuō
人们常常把上街购物说成“买东西”,而没有人说
mǎi nán běi nà me mǎi dōng xī yī yǔ shì zěn me lái de ne jù shuō yǒu
“买南北”。那么“买东西”一语是怎么来的呢?据说,有
yī tiān zhū xī zài jiē shàng pèng jiàn hǎo yǒu shèng wēn rú tí zhuó yī gè zhú lán zǐ biàn wèn
一天朱熹在街上碰见好友盛温如提着一个竹篮子,便问
tā nǐ qù nǎ ér shèng shuō qù mǎi dōng xī nán dào bù néng shuō mǎi nán
他:“你去哪儿?”盛说:“去买东西。”“难道不能说买南
běi ma zhū xī yòu wèn shèng jiě shì dào shù shù suǒ tuō jiǎ qí xiāng hù shēng
北吗?”朱熹又问。盛解释道:“术数所托,假其相互生
kè zhī lǐ yǐ zhàn bǔ yīn guǒ suǒ wèi wǔ háng jīn mù shuǐ huǒ tǔ yǔ dōng xī nán běi
克之理以占卜因果。所谓五行,金木水火土,与东西南北
zhōng xiāng pèi dōng fāng shǔ mù xī fāng shǔ jīn jīn mù zhī lèi kě yǐ zhì yú lán
中相配。东方属木,西方属金,金木之类可以置于篮
zhōng ér nán fāng shǔ huǒ běi fāng shǔ shuǐ shuǐ huǒ zhī lèi nán yǐ fàng yú lán zhōng suǒ
中,而南方属火,北方属水,水火之类难以放于篮中,所
yǐ zhǐ néng shuō mǎi dōng xī ér bù shuō mǎi nán běi
以只能说买东西,而不说买南北。”

qīng dài xué zhě gōng wēi zé rèn wéi zǎo zài dōng hàn shí qī shāng jiǎ dà dū jí
清代学者龚炜则认为:早在东汉时期,商贾大都集
zhōng zài dōng jīng luò yáng hé xī jīng cháng ān sù yǔ shuō mǎi dōng hé mǎi xī jí
中在东京洛阳和西京长安,俗语说“买东”和“买西”即
shì zhǐ dào dōng jīng hé xī jīng gòu wù jiǔ ér jiǔ zhī dōng xī jiù chéng liǎo huò wù
是指到东京和西京购物,久而久之,“东西”就成了货物

de dài míng cí mǎi dōng xī yī cí yě jiù chū xiàn liǎo

的代名词,“买东西”一词也就出现了。

Passage 4 Horizontally or Vertically?

Over thousands of years, Chinese characters had been written in vertical① lines from right to left. However, along with the cultural exchanges between China and the West in modern times, quoting(引用) of original foreign texts, writing Arabic numbers and letters of foreign languages, and the using of new punctuation marks(标点符号) appeared more and more frequently in articles and various② documents written in Chinese. Thus, the old way of writing became a barrier(障碍) in usage and a reform③ was needed. The first man who put forward the idea of writing characters sideways was Qian Xuantong, a pioneer of New Culture Movement in China. He went to study in Japan at the age of nineteen. And in the process of learning, he began to realize the inconvenience④ and trouble caused by writing characters vertically and was determined to reform it, and the idea of "changing vertical ways to sideways (横的)" was born. In 1917, for the first time his idea was put forward in an open letter to Chen Duxiu, which was published in Xin Qingnian. After that, he published a series of ten open letters in the journal, advocating⑤ for his idea, which met with approval