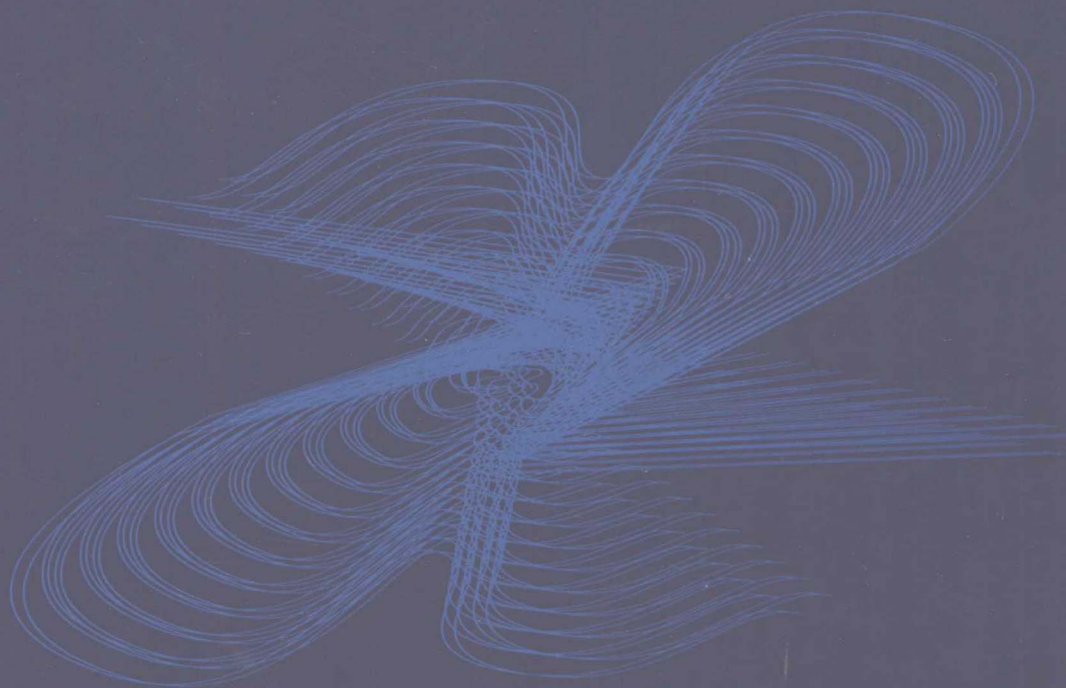


The Basic Study of Traditional Chinese Culture

中国传统文化基础

韩鹤卿 赵海燕 编著



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内 容 简 介

《中国传统文化基础(英文版)》用英语设计了以下一些内容:中国文化起源、饮食、神话与传说、建筑、武术、绘画、传统节日、艺术、工艺、文学、中国医学、教育、孝道和文化使者。本课程设计的基本原则是:要求学习者用英语对中国传统文化有一个基本的了解,对中国文化博大精深的内涵有一初步的认识,并掌握中国传统的基本风俗礼仪。学习者在修习本课程后,不但可以学习到上述主题所涉及的英语语言知识,也会对博大精深的中国文化有一初步的了解,为进行中西方文化比较打下坚实的基础。

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前言

中国传统文化是华夏民族在长期的社会实践中所积淀的物质和精神的文明体现,也是中华民族特有的思维方式的精神体现。经过几千年的历史变革和战争烽火,传承下来的中国传统文化已经损失过半,圆明园荡然无存,永乐大典所剩无几。可以说,当今社会存留下来的中国传统文化都应该被我们视为稀世珍宝,她不仅是中华文化的宝贵遗产,也是世界文明的巨大财富。

在高校中开设中国传统文化课程,其目的就是为了继承、批判、保护和传播中华文明。用英语开设中国传统文化是为了更大范围地向世界传播中华文明,更全面地丰富世界文化。

本书定名为《中国传统文化基础》,就是为了更全面地设计各个章节的主题,力图把浩瀚的五千年文明简明扼要地浓缩在有限的篇幅内。为此,本书设计了中华文明的起源、饮食、神话传说、建筑、武术、文字书法及绘画、传统戏剧、传统节日、工艺及竞技艺术、传统文学、传统教育、中华医学、家庭及孝道、历史上的和平使者等章节。具有哲学内涵的宗教流派,特别是儒、释、道三教思想贯穿在整个中华文明的形成过程中,她是中华文明的起源,也是本书的总纲。作为一条主线,总纲连接着各个章节的具体内容,它可以使学习者对中国传统文化有一个基本的了解,对博大精深的文化内涵和起源形成初步的认识。

本书用英文编写,共 15 单元,每单元主题课文 2 800 字左右。每个单元都设计了主题词汇表和侧重于语言知识及文化知识的练习。每单元的最后部分为课外阅读,内容为世界其他国家相应主题的文化知识,能为读者进行中外文化比较打下一定的基础。本书第二部分为 15 个单元主题课文的中文译文,供学习者参考使用。

本书可用做我国高等院校公共英语的拓展教材,供三、四年级文、理专业的学生使用,也可用做高等院校英语专业中国文化知识的

教材使用,还可作为硕士研究生基础英语教材使用。在当今高度开放的中国社会里,对于外国留学生、进入中国的企业员工、希望了解中国的外国游客而言,本书也不失为一本有关中国传统文化知识的入门读物。

本教材曾在北京印刷学院出版学、传播学、管理学、印刷与包装、数字媒体等专业的本科生和研究生中讲授多年,也曾在北京邮电大学世纪学院英语专业本科生中讲授,学生们对用英语学习中国传统文化兴趣极高,不但在研读文化内容中提高了英语运用能力,同时也提高了学习者的文化素养。本次成书,作者对书中所涉及的文化观点、内容和语言进行了全面的修订。但由于作者对中国传统文化理解深度的有限和对英语语言表达的局限,书中难尽周全,特别是有关传统文化专业用语的翻译,错误之处敬请同仁专家不吝指正。

韩鹤卿

于北京印刷学院

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第一部分

UNIT 1

The Origin of Traditional Chinese Culture

1. What is culture?

Culture is difficult to define in simple terms, because it is too complex and extensive. It generally refers to patterns of human activity and the symbolic structures that give such activities significance and importance. Various definitions of culture reflect differing theories for understanding, or criteria for evaluating human activity. Writing from the perspective of social anthropology in the UK, Tylor in 1871 first described culture in the following way, “Culture is a complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.”

In 1952, Alfred Kroeber and Clyde Kluckhohn compiled a list of 164 definitions of “culture” in the book of *A Critical Review of Concepts and Definitions*.

More recently, the United Nations Educational, Scientific and Cultural Organization (UNESCO) (2002) described culture as follows: “... culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs”.

To sum up the above definitions, culture can be described as the collection of values, beliefs, behaviours, customs and attitudes that distinguish a society or a group of people. Therefore, Culture is very interesting but difficult to study and can be classified and studied in different levels.

- International culture (eastern or western)
- National culture
- Regional culture
- Business culture

2. Components of culture

It is generally believed that culture consists of material and non-material

components. Material culture is composed of all the objects or physical substances available to the people of a society. Examples of such objects include the telephone, the shovel, the machine, paper money, the computer, the microwave oven, the automobile, and writing paper. Nonmaterial culture includes the intangible human creations that exert considerable influence over people's behavior. Four of these creations are considered important, beliefs, values, norms, and symbols.

(1) Beliefs are known as the conceptions that people accept as true about how the world operates and where individuals fit in. Whatever the origin of beliefs, it can be the powerful influences on people's behavior. Different beliefs generate different behaviors.

(2) Whereas beliefs are conceptions about how the world operates, values are conceptions about how the world and people should be. Values, we should note, transcend any particular situation. For example, the American emphasize individual achievement and unique style, whereas the Chinese emphasize the group, form, and discipline.

(3) Norms: All societies have guidelines that govern moral standards and even the most routine aspects of life. So norms are kinds of folk ways that apply to the routine matter—eating, sleeping, appearance, posture, use of appliances, and relationships with various people, animals and the environment.

(4) A symbol is simply understood as an expression that stands for or represents something else, usually a real world condition. The use of words in a language is a good and obvious example. The words as symbols, however, differ from the objects but they represent the special qualities of the objects. All the cultural elements exhibit a symbolic character, such as art and ceremonial objects, even tools and technologies.

3. Aspects of Traditional Chinese Culture

China is an ancient country, with thousands of years of history which lay a rich basis for the lives of its inhabitants today. From the Three Sovereigns and Five Emperors period to the Qing dynasty, we are bequeathed the immense of cultural heritage, which touches upon various aspects of traditional Chinese culture, involving Chinese religions, traditional cuisine and drink, mythology and legends, traditional architecture, martial arts, Chinese calligraphy and painting, Chinese music and opera, traditional Chinese festivals and customs, traditional

Chinese medicine, folk crafts and entertainment, traditional literature, traditional education and traditional cultural intercourse . While some of the ancient Chinese customs and cultural traditions have been forgotten or are no longer observed, many of them are still remembered and incorporated into everyday life .

Therefore, the Culture of China is one of the world's oldest and most complex cultures. The area in which the culture is dominant covers a large geographical region in eastern Asia with customs and traditions varying greatly between towns, cities and countryside.

4. The Formation of Core Culture Values

While there exist great differences in terms of political, social and economic aspects between mainland of China and other places where Chinese culture dominates, it is still possible to identify certain core culture values that are held by most Chinese people, no matter where they live in the world. These core values are unique and consistent, shaped by a tradition of four thousand years of history, by the development of philosophical thought, by the development of various religions and maintained by the same language.

In around 500 BC, after the Zhou state weakened and China moved in to the Spring and Autumn Period, the classic period of Chinese philosophy began (it is an interesting fact that this date nearly coincides with the emergence of the first Greek philosophers). This is known as the Hundred Schools of Thought (various philosophers' hundred schools). This period is considered the golden age of Chinese philosophy. Of the many schools founded at this time and during the subsequent Warring States Period, the four most influential ones were Confucianism, Taoism, Mohism and Legalism.

Qin Shi Huang, the first emperor of the Qin Dynasty, where Legalism was the official philosophy, burnt books and buried Confucian scholars alive. Legalism remained influential until the emperors of the Han Dynasty adopted Taoism and later Confucianism as official doctrine . These latter two became the determining forces of Chinese thought until the introduction of Buddhism. Buddhism arrived in China around the 1st century AD, but it was not until the Northern and Southern, Sui and Tang Dynasties that it gained considerable influence and acknowledgement.

In the mid-Tang periods, Buddhism reached its peak, and reportedly there were 260,500 monks and nuns. The power of the Buddhist followers was so

great and the wealth of the monasteries so impressive, that it incited criticism from Confucian scholars, who considered Buddhism as a foreign religion. In 845 Emperor Wuzong of Tang Dynasty ordered the Great Anti-Buddhist Persecution, confiscating the riches and returning monks and nuns to lay life. From then on, Buddhism lost much of its influence. However, it left a rich heritage of Buddhist culture to us.

Since Song Dynasty, Confucianism, Taoism and Buddhism have mixed and combined into Chinese mainstream culture. Through the whole history of development of China, it can be believed that most core culture values are derived from Confucianism, Taoism and later Buddhism.

(1) Confucianism is a philosophical school developed from the teachings of the great educator Confucius, collected in the *Analects of Confucius*. It is a belief system of moral, social, political, and religious thought based upon the concept of relationships. It has had tremendous influence on Chinese history, thought, and culture down to the 21st century. Some Westerners have considered it to have been the “state religion” of imperial China. Its influence also spread to Korea and Japan.

The major Confucian concepts include “Three Principles” and “Five Constant Virtues”. Three Principles denote the king is the master of the minister; the husband is the master of the wife; the father is the master of the son. Five Constant Virtues consist of Humanity, Rightness, Ritual, Wisdom, Credibility. Humanity is the core in Confucianism.

In practice, the elements of Confucianism accumulated over time. So there are still many other elements, such as Zhong (Loyalty), Xiao (Filial piety), Jie (Continency), Cheng (honesty), Shu (kindness and forgiveness), Lian (incorruptness), Chi (shame, judge and sense of right and wrong), Yong (bravery), Wen (kind and gentle), Liang (good, kindhearted), Gong (respectful), Jian (frugal), Rang (modest). Among all elements, Ren (Humanity) and Yi (Righteousness) are fundamental.

According to the “Book of Rites; Application of Rites”, the ten righteousness meant that “Father should be loving and son filial; the elder brother should be good and the younger respectful; the husband should be righteous and wife obedient; the senior should be kind and the junior humble; the monarch should be benevolent and the officials loyal, which stressed the mutual rights and obligations of the ten parties”.

According to Mencius , the five human relations refer to the five basic relations of the humans, called Wu Lun, Viz, the relations between “father and son, monarch and officials, husband and wife, elder brother and younger brother, and friends”.

(2) Taoism is a philosophy and later also developed into a religion based on the texts of the Dao De Jing and the Zhuangzi . It was originated in China at the end of the Eastern Han dynasty by Zhang Taoling based on the thoughts of Laozi over 2000 years ago, thus, Laozi is regarded as the founder and Dao De Jing as the most important classic of Taoism.

The Chinese word Tao, which means “road” or “way”, is the central idea of Taoism. Everything in the world comes from Tao and exists according to a certain Tao. Tao is not easy to define, because it is a very abstract concept. For Taoists, things like good and evil, true and false, beautiful and ugly are two extremes represented by a single range, which is in agreement with the principles of Yin and Yang. So Tao can be roughly stated to be the flow of the universe, or the force behind the natural order.

Wu Wei (Non-action) is the central concept in Taoism. The literal meaning of Wu Wei is “without action”. People are advised not to go to extremes but to live in accordance with Tao and the nature. The way to be in line with Tao is “non-action”, that is to say, not to behave against Tao. This means that a person should not have desires for materialistic things and should accept the world as it is. By non-action, a person can understand the Tao and keep balance with the world, and thus obtains virtues. In ancient Taoist texts, Wu Wei is associated with water through its yielding nature. Water is soft but strong for it can move earth, carve stone and burn flesh.

Taoism has great influence on Chinese culture and people’s life. Chinese alchemy (including Neidan), astrology , cuisine, Chinese martial arts, Chinese traditional medicine, literature, Feng shui, mythologies and legends, and many styles of qigong breath, training disciplines have been intertwined with Taoism throughout history.

The traditional Chinese religion is polytheistic . The religion of Taoism has many different deities that embody different status. The Three Pure Ones are the highest powers in the Taoist pantheon. By the time of the Song Dynasty (960—1127), the Three Pure Ones had come to represent the three divine natures of all living beings: past, present and future.

Three Pure Gods are the Jade Purity Yuanshi Tianzun, the Upper Pure One, Lingbao Tianzun, the Grand Pure One Daode Tianzun.

Four Emperors, the heavenly kings of Daoist religion, are Yu Huang Dadi (Jade Emperor), Beiji Dadi, Tianhuang Dadi, Empress of Earth. The Jade Emperor in Chinese folk culture is the highest ruler of Heaven and all realms of existence below including that of Man and Hell. He is one of the most important gods of the Chinese traditional religion pantheon. The Jade Emperor governs all of the mortal's realm and below, but ranks below the Three Pure Ones.

The Eight Immortals are a group of legendary deities in Chinese mythology. They are Tie Guaili, Han Zhongli, Lan Caihe, Zhang Guolao, He Xiang, Lv Dongbin, Han Xiangzi, Cao Guojiu. Most of them are said to have been born in the Tang Dynasty or Song Dynasty. They are respected by the Taoists, and are also a popular element in the Chinese culture. They are said to live on a group of five islands in the Bohai Sea which includes Penglai Mountain-Island.

(3) Buddhism was established in India by Siddhartha, the Buddha or "enlightened one". It was introduced from India into China in about 1st Century, which is roughly about the time that the book of Revelation in the Christian New Testament was written. According to the most popular account, Emperor Ming of Han (58—75) set the first introduction of Buddhist teachings into China. After dreaming of a golden man with a shining halo, he questioned his advisors about the dream. One advisor told him about the existence of a man called the Buddha in regions to the west. The emperor then sent a mission to Tianzhu (Southern India) to inquire about the teachings of the Buddha. Buddhist scriptures were said to have been returned to China on the backs of white horses, after which White Horse Temple was named. Two Indian monks also returned with them, together with sutras containing 600,000 Sanskrit words.

According to the families of languages, there are three major schools of Buddhism, namely, Pali Buddhism, Han Buddhism and Tibetan Buddhism. Han Chinese Buddhism and Tibetan Buddhism were originated in China, belonging to the Mahayana form of Buddhism. China is the only country in the world where the three major schools of Buddhism coexist. So Buddhism believers of different countries all regard China as the ancestral hall of Buddhism.

Although Buddhism originated in India, it has had the most lasting impact on China. Since Chinese traditional thought focuses more on ethics rather than metaphysics, it has developed several schools distinct from the originating

Indian schools. The most prominent examples with philosophical merit are Tiantai School, Sanlun School, Huayan School, Chan (Zen) School, Pure Land School and Tantric School. These schools were all founded in the Sui and Tang Dynasties. They investigate consciousness, levels of truth, whether reality is ultimately empty, and how enlightenment is to be achieved. Today, the main schools are Pure Land and Chan.

In the fifth century, the Chan teachings began in China, traditionally attributed to the Indian monk Bodhidharma, who has since become a somewhat legendary figure. The Chan School advocates meditation for practice. It points directly to the human mind to enable people to see their real nature and become buddhas. The particular practice method of the Pure Land School is reciting the name of Amitabha Buddha. Pure Land practice was transmitted to Korea, Japan, and Vietnam. Today, Pure Land is the practice with the largest following.

Apart from the beliefs, Buddhism has played an enormous role in shaping the mindset of the Chinese people, affecting their architecture, politics, literature, philosophy, medicine and martial arts. There are four famous Buddhist Mountains and three grottoes in China: Wutai Mountain, Emei Mountain, Jiuhua Mountain and Putuo Mountain. The four mountains are the holy places of the four Bodhisattva, Wenshu, Puxian, Dizang, and Guanyin. It is said that they made their presence in the four mountains: Wenshu in Wutai, Puxian in Emei, Dizang in Jiuhua and Guanyin in Putuo Mountain. The three grottoes are Yun Gang grotto, in Datong city of Shanxi province, Longmen grotto in Luoyang city of Henan province and Dunhuang grotto in Gansu province.

Read and learn the following words:

- | | |
|----------------------------------|--|
| 1. criterion [krai'tiəriən] | (pl. criteria) <i>n.</i> (批评判断的)标准, 准则, 规范 |
| 2. anthropology [ˌænθrə'pɒlədʒi] | <i>n.</i> 人类学 |
| 3. compile [kəm'pail] | <i>vt.</i> 编译, 编辑, 汇编 |
| 4. encompass [in'kʌmpəs] | <i>v.</i> 包围, 环绕, 包含或包括某事物 |
| 5. component [kəm'pəunənt] | <i>n.</i> 成分; <i>adj.</i> 组成的, 构成的 |
| 6. intangible [in'tændʒəbl] | <i>adj.</i> 无形的 |
| 7. exert [ig'zɜ:t] | <i>vt.</i> 尽(力), 施加(压力等), 努力; <i>v.</i> 发挥, 竭尽全力 |

8. norm [nɔ:m] *n.* 标准, 规范
9. transcend [træn'send] *vt.* 超越, 胜过
10. posture ['pɒst.ʃə] *n.* (身体的)姿势, 体态, 状态, 情况, 心境, 态度
11. ceremonial [ˌsɛrɪ'məʊnjəl] *n.* 仪式; *adj.* 正式的
12. sovereign ['sɒvrɪn] *n.* 君主, 统治; *adj.* 至高无上的, 君主的, 独立自主的, 完全的
13. bequeath [bi'kwɪ:ð] *vt.* 遗赠, 遗留, 把……传下去
14. heritage ['herɪtɪdʒ] *n.* 遗产, 继承权, 传统
15. cuisine [kwɪ:'zi:n] *n.* 厨房烹调法, 烹饪, 烹调风格
16. mythology [mi'θɒlədʒi] *n.* 神话
17. calligraphy [kə'lɪgrəfi] *n.* 书法
18. intercourse ['ɪntə(:)kɔ:s] *n.* 交往, 交流
19. incorporated [ɪn'kɔ:pəreɪtɪd] *adj.* 组成公司的, 合成一体的
20. dominant [ˈdɒmɪnənt] *adj.* 有统治权的, 占优势的, 支配的
21. coincide [ˌkəʊɪn'saɪd] *vi.* 一致, 符合
22. doctrine ['dɒktrɪn] *n.* 教条, 学说
23. monastery ['mɒnəstri] *n.* 修道院, 僧侣
24. incite [ɪn'saɪt] *vt.* 激动, 煽动
25. persecution [ˌpɜ:sɪ'kju:ʃən] *n.* 迫害, 烦扰
26. confiscate ['kɒnfɪskeɪt] *vt.* 没收, 充公, 查抄, 征用
27. denote [di'nəʊt] *vt.* 指示, 表示
28. humanity [hju(:)'mænɪti] *n.* 人性, 人类, 博爱, 仁慈
29. ritual ['rɪtʃuəl] *n.* 典礼, (宗教)仪式, 礼节; *adj.* 典礼的, (宗教)仪式的
30. filial piety *n.* 孝顺, 孝心
31. continency [ˈkɒntɪnənsi] *n.* 节制, 贞操
32. incorruptness [ˌɪnkə'rʌptnis] *n.* 正直, 廉洁
33. frugal ['fru:gəl] *adj.* 节俭的, 朴素的
34. alchemy ['ælkɪmi] *n.* 炼金术, 魔力
35. astrology [ə'strɒlədʒi] *n.* 占星术, 占星学
36. intertwine [ˌɪntə(:)'twɪn] *v.* (使)纠缠, (使)缠绕
37. polytheistic [ˌpɒliθi:'ɪstɪk] *adj.* 多神教的, 信奉多神教的
38. deity ['di:ɪti] *n.* 神, 神性
39. divine [di'vaɪn] *adj.* 神的, 神圣非凡的

- | | |
|---------------------------------|------------------------------------|
| 40. mortal ['mɔ:tɪ] | n. 凡人, 人类 |
| 41. immortal [i'mɔ:tɪ] | adj. 不朽的 |
| 42. enlightened [in'laɪt(ə)nd] | adj. 领悟的, 启迪的 |
| 43. halo ['heiləu] | n. 晕轮, 光环, 荣光 |
| 44. Buddha ['budə] | n. 佛 |
| 45. scripture ['skriptʃə] | n. 手稿, 文件, (Scripture) 基督教(圣经), 经文 |
| 46. sutra ['sutrə] | n. 佛经, 经典 |
| 47. Sanskrit ['sænskrit] | n. 梵语; adj. 梵语的 |
| 48. ancestral [æn'sestrəl] | adj. 祖先的, 祖传的 |
| 49. metaphysics [ˌmetə'fiziks] | n. 形而上学, 玄学 |
| 50. enlightenment [in'laɪnmənt] | n. 启迪, 教化, 悟性 |
| 51. mediation [ˌmi:di'eɪʃən] | n. 冥想, 调停, 调解 |
| 52. grotto ['grɒtəu] | n. 洞穴, 岩穴 |

Read and memorize the following proper names and nouns:

1. Tylor 泰勒(1832—1917), 英国人类学家
2. Alfred Kroeber 阿尔弗雷德·克罗伯, 美国人类学家
3. Clyde Kluckhohn 克莱德·克拉克洪, 美国人类学家
4. the United Nations Educational, Scientific and Cultural Organization (UNESCO) 联合国教科文组织
5. Confucianism [kən'fju:ʃənɪzm] n. 孔教, 儒教
6. Taoism ['tə:əuɪzəm] n. 道教, 道家的学说
7. Mohism ['məuɪzəm] n. 墨子哲学, 墨家思想
8. Mencius [men'ʃiəs] n. 孟子(中国战国时代哲学家、政治家、教育家, 约公元前 372—公元前 289 年)
9. Confucius [kən'fju:ʃiəs] n. 孔子(公元前 551—公元前 479 年, 中国春秋末期思想家、政治家、教育家, 儒家的创始者)
10. the Analects of Confucius n. 论语
11. Three Principles 三纲, 指君为臣之纲, 夫为妇之纲, 父为子之纲
12. Five Constant Virtues 五常, 指仁、义、礼、智、信
13. Emperor Wuzong of Tang Dynasty 唐武宗
14. the Great Anti-Buddhist Persecution 武宗灭佛
15. Book of Rites; Application of Rites 礼记, 礼运篇
16. Wu Lun, 五伦, 指人类五种关系, 即君臣关系、父子关系、夫妻关系、兄弟