

孔令绍 / 著

东方文化的密码

曲  
阜  
赋

艺术出版社  
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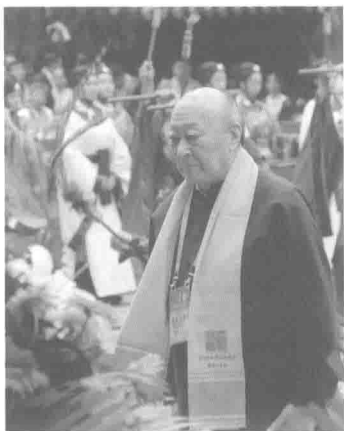
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孔德塘先生

## 序 一

### 曲阜的名片

——写在《曲阜赋》即将出版之际

2016年6月24日，我在孔子后裔儒学促进会成立大会的间隙，遇到了我的宗亲孔令绍先生，这使我马上想到了他写的《曲阜赋》。我对《曲阜赋》由衷欣赏，对令绍先生也是真心的敬佩。

曲阜是我的老家，我的少年和青年时代又是在孔府里度过的，可是我离开家乡已有多年。当我看到令绍先生所写的《曲阜赋》时，我立刻感觉到，对于“家”的理解，对于“家”的钟情，我与他确是相形见绌。他长期生活、工作在曲阜，已经把“家”融化于自我。一篇赞美家乡的好文章，是用从骨子里流淌出来的热血和真情铸就的。

令绍先生承袭着始祖孔子淙淙而流的血脉，展示着一个孔子后人的真性情，一扫对孔子和儒学的偏见和扭曲。讲孔子，谈儒学，他不是从书斋到书斋的翻版，而有自己接地气的看法和主张，是那樣的清新和自然。他认为孔子思想是中华文明的基石，从而标示出孔子及孔子思想在国内地位的新高度；他尤其重视孔子思想在五千年中华文明延续中的重要作用，并在中华文明与世界其他文明的比较中彰显孔子及其思想无与伦比的国际地位。

《百城赋》一书业已出版发行，我也浏览了书中不少文章，其中不乏大家名作，如金庸先生的《香港赋》、廖奔先生的《北京赋》，等等。《曲阜赋》一文也收录于《百城赋》之中。令绍先生与上述大家相比，虽可谓名不见经传之辈，但若认真去读他的《曲阜赋》，却可发现不同凡响的独特之处。他的赋文妙语连珠，不禁让人振聋发聩。

“泱泱中华，煌煌传统，寻本溯源，在我曲阜”，揭示出曲阜这座城市思想文化的深邃；“先圣睿思宏轨，将自我曲阜而流布全球，惠及寰宇”，指出了曲阜的国际地位；“南携江淮，北枕泰岳。东临黄海之浩瀚，西眄中原之辽阔”，讴歌了曲阜波澜壮阔的城市之美；“红缠杏坛，先师讲学之声悬想在耳；绿映泮池，诸生弦歌之状默思入目”，点缀出曲阜城市经典的沁人心脾……慢慢咀嚼，细细品味，似乎并未逊色多少。

目前，令绍先生又把《曲阜赋》文扩展开来，洋洋十万余言，我想，定是对东方文化和儒家思想的有益探索。我衷心期待着这部佳作的问世。

孔德墉

2016年6月

（注：孔德墉，孔子77代后裔、世界孔子后裔联谊总会会长、孔子世家谱常态化续修工作协会荣誉会长兼执行会长、中华孔子学会孔子后裔儒学促进会会长）

## 序 二

**Preface to Mr. Kong Lingshao's Book**

Confucianism was the official ideology of the state in Imperial China. But Confucianism suffered as setback in the twentieth century, as most intellectuals and political reformers, whatever their political stripes, blamed the tradition for China's "backwardness." From the May 4th, 1919 movement onwards, the dominant tradition was anti-traditionalism. Instead of looking backward to such "feudal" traditions as Confucianism, the Chinese people were encouraged to look forward to a bright new communist future. Such anti-traditionalism took an extreme form in the Cultural Revolution, when Red Guards were encouraged to stamp out all remnants of "old" society. Today, it seems clear that the anti-traditionalists were on the wrong side of history. If there's one uncontested fact about being Chinese, it is the sense of being part of a culture with a long history. To the extent China's experi-

ment with communism has anything to offer to future generations, it should be seen as part of an effort to build on, rather than replace, older traditions. Hence, it should not be surprising that the Chinese Communist Party has moved closer to an official (re)embrace of Confucianism. The state's effort to promote Confucianism began in September 2004, during the celebration of Kongzi's 2,555th birthday in Qufu. In Imperial China, government officials were in charge of annual ceremonies to commemorate Kongzi at the Confucian temple in Qufu, but the rites were discontinued after the end of the Qing dynasty in 1911. On September 28, 2004, for the first time since the founding of the People's Republic, the state officially took over, with government representatives presiding over the rites. Several weeks later, on November 16, 2004, the deputy secretary of the Department of Education announced to reporters that the Chinese government was planning to found Confucius Institutes globally in the next few years to promote the study of Chinese language and Chinese culture. Since then, the state has been moving steadily closer to a more official embrace of Confucianism. The 2008 Summer Olympics in Beijing highlighted Confucian themes, quoting the Analects at the opening ceremony and in booklets handed out to visiting journalists, and downplayed any references to the China's experiment with Communism. Cadres at the newly built Communist Party School in Shanghai proudly tell visitors that the main building is modeled on a Confucian scholar's desk, with the tower representing the power of the sword. And on November 26, 2013, President Xi himself visited Qufu and gave a speech



that praised Confucian culture and criticized the destruction of the Cultural Revolution. He visited the “experimental” Confucian academy and said he would diligently read two books on the Confucian classics that were handed to him by the academy’s director.

The Confucian revival is centered in Qufu. The city has been selected as a special economic and cultural zone, and part of its mission is to promote Confucian culture. We were aware that Confucianism is taught in all government run schools, especially at the primary school level. The Confucian academy engages in scholarly research on the Confucian tradition and organizes conferences on the topic. Adherence to the traditional Confucian value of filial piety, as measured by such indicators as the frequency of visits to elderly parents, affects the promotion of government officials. And visitors to the Confucian temple are offered free tickets if they can memorize thirty passages from the Analects: 17,000 people have been awarded free tickets by such means, ranging in ages from 3 to 80.

Confucian culture benefits from official government support. The main “tourist” attraction in Qufu is the Confucian temple, along with the Kong family residence and cemetery, but the price of entry is relatively high because the local government must carry most of the cost. Official support for Confucianism as a whole can offer benefits to the whole country. The government can and should promote the teaching of Confucianism in schools: Confucian ethics, with its emphasis on social responsibility, can help to counter the hyper-individualism that has accompanied economic moderniza-

tion in China. The corruption of government officials is an incessant source of worry, and the Confucian tradition offers rich resources for thinking about the moral education of public officials.

But official sponsorship of Confucianism also carries risks. In Chinese history, the “soft power” of Confucianism has often been diluted, if not replaced, by the more hard-nosed realpolitik of the Legalist tradition; hence one common (if overly cynical) way of referring to Imperial Chinese political history from the Han dynasty onwards is “Confucianism on the outside (as a façade), Legalism on the inside (the political reality)” ( 外儒内法 ). And the deeper problem with government sponsorship of a value system is not just that the value system can be misused, but that governments can change their view towards that value system.

It's in this context that we can appreciate the value of Mr. Kong Lingshao's excellent book. Mr. Kong himself is a retired government official, but his attachment to Qufu is not simply motivated by politics: he clearly loves the city! Of course, it helps that Mr. Kong himself is a descendant of the Kongzi family line centered in Qufu, but it has taken years of difficult and painstaking labor to express his love in this erudite book. And the result is of great benefit to all readers: there is no better source, as far as I know, for insights into the historical, architectural, and philosophical value of the city. Just as understanding the history and culture of Jerusalem is key to understanding the great monotheistic religions, so Mr. Kong makes a strong case that the city of Qufu is key to understanding the Confucian ethical tradition.

Much of the book is written in classical Chinese that may not be readily accessible to all readers, but the effort to work through the book will be repaid with tremendous insights. My hope is that the book can also be translated in other languages so that Qufu becomes known worldwide, similar to Jerusalem, as a center of one of the world's great ethical traditions.

Bei Danning

Tsinghua University, 14 June 2016

（注：贝淡宁，国际著名政治理论家，山东大学政治学与  
公共管理学院院长、教授）

## 序二 译文

### 孔令绍先生《曲阜赋》序言

儒家（思想）曾是帝制时代中国国家的官方意识形态。然而，政治立场各异的大多数知识分子与政治改革者们纷纷抨击，控诉儒家传统要为中国“落后”负责，儒家遂于20世纪遭受重创。自从1919年五四运动以来，中国的主流传统一变而为反传统主义的。中国人民因深受鼓舞而“向前看”——追求一个光明而崭新的共产主义未来，而非“向后看”——守护儒家这般的“封建”传统。“文革”时期，当红卫兵被鼓励去打碎一切“旧社会”余孽之际，此种反传统主义可谓臻于极盛。

而今回溯历史，我们清楚可见反传统主义者所犯的谬误。关于“何谓中国人”，如果说还存在一种不受争议的事实判断标准，那正是对一种历史悠久之文化的归属感。如果要对未来世代有所交代，便应当把中国的共产主义实

验，看作建立在既有传统之上，而非取代既有传统的一种努力的组成部分。这样看来，中国共产党近年来逐渐趋近（重新）拥抱儒家的官方姿态，也就不足为奇了。中国对于儒家的提倡，是在2004年9月亦即孔子诞辰2555周年纪念期间开启的。在帝制时代，政府官员负责主持在曲阜孔庙每年一度的祭孔大典，然而在1911年清朝灭亡之后，此类拜祭却出现了中断。在2004年9月28日，政府代表主持了祭孔大典，而这就意味着自中华人民共和国成立以来，国家首次以官方姿态接手祭孔。数周之后的2004年11月16日，国家教育部副部长对记者宣布，中国政府正计划于今后数年内在全球兴建孔子学院，以推进中国语言和中国文化研究。自那时起，中国日益稳步地趋近一种对儒家更为官方的亲和态度。2008年北京奥运会彰显了儒家主题，在开幕式上和分发给记者们的小册子里征引《论语》，相应弱化了传统意义上的执政党意识形态色彩。新建立的中国浦东干部学院的官员们骄傲地告诉访客，他们的主楼模仿的是儒家学者书桌的造型，而旁边的高层大厦则象征着刀剑的力量。2013年11月26日，习近平主席本人造访曲阜并发表讲话，称颂儒家文化并抨击“文革”造成的破坏。他参观了孔子研究院，并说自己会“好好读一下”该院院长呈递给他的两部儒家经典诠释著作。

儒学复兴是以曲阜为中心的。该城被遴选为“文化经济特区”，它的一项重要使命正是促进儒家文化。我们了解到：在曲阜，眼下所有的公立学校均教授儒家经典，初

中尤其如此。坐落于曲阜的孔子研究院致力于对儒家传统的学术研究，并组织相关主题的研讨会。是否遵守儒家孝道会影响当地政府官员的升迁，而其衡量标准则包括对探望年迈父母的频率等。而且，参访孔庙的游客们若能从《论语》中背诵出 30 段文字，便可以享受免票待遇，迄今共有约 17000 人从此规定受益，其中最年幼者 3 岁，最年长者 80 岁。

儒家文化之“复兴”得益于政府支持。曲阜最为重要的“旅游点”是孔庙、孔府与孔林，但由于地方政府必须承担绝大部分养护维持成本，遂使“三孔”的门票价格居高不下。从整体而言，官方对于儒学的支持可以使整个国家受益。政府能够且应当在学校中推广儒家教诲，这是因为强调社会责任的儒家伦理有助于对抗伴随中国经济现代化而来的“超级个人主义”（hyper-individualism）。政府官员的腐败堪称当下中国国民的心头大患，而儒家传统恰恰拥有官员道德教育的丰厚运思资源。

然而，对于儒家的官方支持同样有其风险。在中国历史上，儒家的“软权力”经常被更为讲求实际的法家现实主义政治传统所稀释——如果不是被后者所替代的话；因此，对于汉代以降中国政治历史的一种常见的（当然也是有些过于愤世嫉俗的）说法，正是所谓“外儒内法”。而政府支持特定价值体系的更为深层的问题，并不仅在于此种价值体系可能会被误用，更在于政府对于价值体系看法常常是多变的。

正是在此种语境脉络之下，我们可以赏鉴孔令绍先生

这部大作的价值。孔先生本人是一位退休政府官员，但他对于曲阜的依恋绝不仅是被政治激发的。很明显，他热爱这座城市！当然，孔先生本人乃是聚居曲阜的孔子后裔之一，这有助于他完成这一杰作；但是，为了在这部博学之作中表达自己对故乡之爱，作者付出过经年累月、艰辛卓绝的努力。本书的读者诸君有福了！据我所知，关于曲阜之历史、建筑与哲学价值的论著之中，再没有比本书更富洞见的了。正如理解耶路撒冷之历史与文化构成了理解诸种一神教的钥匙一般，孔先生的努力提供了极佳的范例，他坚信：曲阜城乃是理解儒家伦理传统的一把钥匙。

这部著作详加诠释的孔令绍先生《曲阜赋》本文，乃是以典雅的古典汉语写就，对于现代读者而言精读原文有一定难度；但涵泳其间，读者一定会不虚此行。此书若能翻译成他国文字，以便曲阜如同耶路撒冷一般，作为世界伟大伦理传统轴心之一更为闻名于世，定将善莫大焉，亦是为序者所望焉。

贝淡宁

2016年6月14日于清华大学

孔新峰 译

（注：孔新峰，山东大学政治学与公共管理学院教授、博士生导师）

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