



用英语说中国

INTRODUCE CHINA IN ENGLISH



Eminent Persons

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Ⅲ科学技术文献出版社



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F前 音oreword

从春秋战国的连年烽火到清朝末年的乱世苍凉,从南昌起义的第一声 枪响到新中国冉冉升起的五星红旗,两千多年,古老的中华民族一路走来。 这一路,带来了恢宏壮丽的文明史迹,也带来了时代更迭的嗟吁慨叹,而透 过历史的长镜头,我们最容易关注的是那一个个个性丰满、搏浪弄潮的身 影。

从先秦诸子的思想光芒到儒家思想的大一统,再到近现代学者的"反孔"呼声,从秦皇汉武的霸主雄风到唐宗宋祖的风骚国度,再到康乾盛世的荣光万丈,大浪淘尽多少风流人物!

了解他们是在追忆历史,评述他们是在传播文化。

基于此,我们精心编辑了这本书,希望能使广大读者朋友通过本书了解这些响当当的人物,提高英语阅读能力,并能通过本书提供的给养丰富文化交流的底蕴。

此外,我们也希望通过本书浅显易懂的描述,能使外国友人初步了解这些赫赫有名的人物,增进对汉语言文化的认识深度。

本书共分为六章,分别从思想政治,文化科技等方面向读者展示了著名的人物及其事迹。在编写形式上,我们采用了英语为主,汉语为辅的思路,通过整篇的英文概述,配加相关的英汉互译句子、重点单词释义,力求能够达到篇章会意的水平;另外,文章又补充了各种中文的轶事趣文,以便给读者营造一个轻松的阅读氛围。

时间不止,俊杰辈出,数风流人物还看今朝! 谨以此鼓励广大学习者奋发向上,立志图强! 本书每部分内容分栏为:

- **流畅精句:**选择了贴切、简单实用的语句,采用英汉对照的形式,让你脱口而出。
- **精彩片段:**采用典型的具有代表性文章段落,介绍详细具体,一目了然,可让你获得英语学习和景点了解的双重丰收。
- **文化链接:**用汉语讲述相关知识背景,可以让你更深层地了解中国文化艺术。
- **妙词连珠:**鲜活、亮丽词汇,为你脱口而出打下坚实基础。 用英语说中国,不仅让中国走向世界,也让世界更多地了解中国。

(京)新登字 130 号

内容简介

古老的中华民族文化辉煌灿烂、经久不衰。历史上的名人名家更是千古流芳,为世人所景仰。这些大人物杰出的思想和伟大的成就已成为我国民族文化中浓墨重彩的一笔。

本书纵览古今,从政治、文化、科技等领域向读者朋友们介绍了 69 位杰出的历史人物及其成就。力求能使今人了解他们,并以此励志奋进。

本书最适合具有中级以上英语水平的读者参阅。

科学技术文献出版社是国家科学技术部系统帷~~ 家中央级综合性科技出版机构,我们所有的努力都是为 了使您增长知识和才干。



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1 思想失哲

U孔子 nit 1 Confucius



1. To govern is to keep straight. If you take a lead in doing so, who will dare to act otherwise?

政者,正也。子率以正,孰敢不正。(《论语・颜渊》)

2. Good government should make people nearby live happily and those far away desire to come.

近者悦,远者来。(《论语·子路》)

3. Is humanity far away? So long as I want it, it is right here by me. 仁远乎哉? 我欲仁、斯仁至矣。(《论语・述而》)

4. Do not do to others what you would not like yourself.

己所不欲,勿施于人。(《论语・颜渊》)

5. When you see a virtuous man, think of emulating him; when you see a immoral man, examine yourself.

见贤思齐焉,见不贤而内自省也。(《论语・里仁》)

6. The superior man is always calm and at ease; the inferior man is always worried and full of distress.

君子坦荡荡,小人长戚戚。(《论语・述而》)

It is desirable for a superior man to be slow in word and prompt in action.

君子欲讷于言而敏于行。(《论语・里仁》)

8. To spread what you have heard on the way is to throw your virtue away.

道听途说,德之弃也。(《论语·阳货》)

The superior man seeks to enable the good wishes of others, not their bad ones. The inferior man does just the contrary.

君子成人之美,不成人之恶。小人反是。(《论语・颜渊》)

- 10. Men who differ in their ways cannot take counsel with each other. 道不同,不相为谋。(《论语・卫灵公》)
- 11. A man who reviews the old so as to find out the new is qualified to teach others.

温故而知新,可以为师矣。(《论语・为政》)

12. When three of us are walking together, I am sure to have a teacher. I'd select his merits to follow, and his bad qualities to correct myself. 三人行,必有我师焉:择其善者而从之,其不善者而改之。

(《论语・述而》)



Paragraph 1

C孔子生平 onfucius

Confucius, whose given name is Qiu, styled himself Zhongni (551-479B. C.), was born in Zouyi, the State of Lu (now to south-eastern Qufu, a city in Shandong Province). As founder of the Confucianism, he was a great philosopher and educator in the end years of the Spring and Autumn Period. His forefathers were nobles in the State of Song, later the whole family was moved to the State of Lu. When Confucius was very young, his father



died, so the family began to decline. He developed a firm and persistent character owing to the early years' experience of frustrations.

Paragraph 2

C孔子的思想 onfucius' Thought

Confucius was the first thinker in China's intellectual history to consider moral standard as the first and highest criterion of man's behaviour and government. The core of morality, according to him, is humanity (humaneness or benevolence). "To be humane is to be a man," he said. This shows that in his view it is the quality of humanity that makes a man a man. He pointed out that humanity meant to "love other men"; to "help others to be established when one wishes to be established oneself; and help others to be successful when one wishes to be successful oneself"; and "not to impose on others what one does not desire oneself".

Paragraph 3

▲ 关于《论语》 bout the Anglects

The Analects is a book compiled after discussions by his disciples, and probably his disciples' disciples, who had taken notes of what their master and his main disciples had talked about.

The book is faithful and reliable because it is based on the notes taken by the students of what their teacher had said. At the same time, it is only natural if there are in it some repetitions and inconsistency in wording, because it is a collection of the notes taken by different students.

In the book there are all together about 490 sayings of Confucius and his main disciples. These are divided into 20 sections, in about 12700 words. They discuss a wide range of subjects: morality and rites, government and law, education and learning, knowledge and practice, music and poetry, the gentleman's qualities and the small man's weaknesses, the will of Heaven and destiny, the mean, the way of self cultivation, and the right



attitude toward ghosts and spirits. In addition, there are a few entries describing Confucius' personality and lifestyle. In size it is a small book, but it contains immeasurable wisdom. It was like a torch that lit up the path of the Chinese people for centuries, because, in spite of its limitations, it distinguished between right and wrong. The Chinese people's appreciation of the book and Confucius is poetically expressed in the following two lines written by a scholar of the Song Dynasty: "Had Heaven not produced Zhongni (Confucius), there would be eternal night."



孔庙四大阳碑

洪武碑,立于洪武四年(1371年),是朱元璋"为祀岳、镇、海、渎,免祀杂神,专崇孔子"之御碑。碑文道:"朕奋起布衣,以安民为念,训将练兵,平定华夷,大统以正,永为治之道,必本于礼。"又说:"孔子善明先王之要道,为天下师。"其政治用意,不言而喻。

永乐碑,为朱元璋第四子朱棣所立,永乐十五年(1417年)重修曲阜孔庙,朱棣便亲自写下了这幢御制孔子庙碑文,赞扬孔子"参天地、赞化育、明王道、正彝伦,使君君、臣臣、父父、子子、夫夫、妇妇,各得以尽其份"。命有司维修孔庙,"撤其旧而新之"。以期"作我士,世有才贤,佐我大明,於万斯年"。同时炫耀朱元璋尊孔之盛举。

成化碑,明宪宗御制重修孔子庙碑。成化四年(1468年)立,龟趺螭首,碑文说"天不生孔子……万古如长夜","天生孔子,实所以为天地立心,为生民立命,为往圣继绝学,为万艺开太平者也","孔子之道在天下,如布制 菽粟,民生日用不可暂缺。"

弘治碑,立于弘治十七年(1504年),因碑文中有"金元人主中国,纲常扫地之时"一语,招惹清乾隆皇帝不悦,遂将碑亭拆掉,只剩龟趺孤碑了。





on humanity 论仁 loving and understanding 爱人、知人 poverty and low position 富贵、贫贱 on the rites 论礼 essence of the rites 礼之本 the rites and harmony 和为贵 the foundation of humanity 仁之本 filial piety and reverence 孝与敬 on self-cultivation 论修身 four worries 四种忧虑 examining oneself three times daily 三省吾身 amending faults 有过应改 on the gentleman and the small man 论君子与小人 rectification of names 正名 on teaching and learning 论教与学 inferring three corners after being shown one 举一反三 on knowledge and practice 论知与行 diligent in duties and careful in speech 慎言敏行

talking and doing 言与行 personality and words 人与言 on literature 论文艺 on the way and the mean 论道与中 loyalty and reciprocity 忠恕 the mean 中庸 going too far and falling short 过犹不 simplicity and refinement 文质彬彬 heaven, destiny and ghosts and spirits 天命、命运与鬼神 destiny, the rites and words 命,礼, about confucius himself 关于孔子本 being established at thirty 三十而立 blaming neither heaven nor man 不 怨天,不尤人

し mit 2 Mencius



All men have the mind which cannot bear (to see the suffering of others).

人皆有不忍人之心。(《孟子・公孙丑上》)

2. There is no man who is not good; there is no water that does not flow downwards.

人无有不善,水无有不下。(《孟子・告子上》)

If a ruler honors the worthy and employs the competent so that offices are occupied by the wisest, then scholars throughout the world will be delighted to stand in his court.

尊贤使能,俊杰在位,则天下之士皆悦,而愿立于其期矣。(《孟子·公孙丑上》)

4. The compass and square are the ultimate standards of the circle and the square. The sage is the ultimate standard of human relationships. 规矩,方圆之至也;圣人,人伦之至也。(《孟子・离娄上》)

5. In a state the people are the most important; the spirits of the land and grain are the next; the ruler is of slight importance.

民为贵,社稷次之,君为轻。(《孟子·尽心下》)

The great man does not insist that his words be necessarily truthful or his actions be necessarily resolute. He acts only according to righteousness.

大人者,言不必信,行不必果,惟义所在。(《孟子・离娄下》)