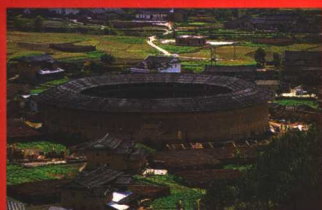
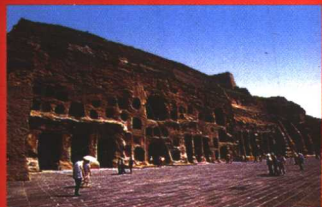
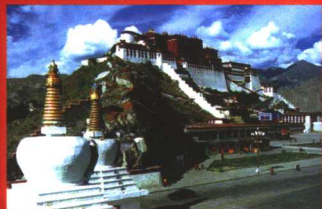


□ 刘志红 毛晓霞◎编著



# A Survey<sub>of</sub> the Chinese Civilization

## 中国文化概览



中国旅游出版社



# A Survey of Chinese Civilization

中國文化概覽



# A Survey of the Chinese Civilization

## 中国文化概览

刘志红 毛晓霞◎编著

中国旅游出版社

责任编辑：付 蓉

装帧设计：吴 涛

责任印制：李崇宝

---

**图书在版编目 (CIP) 数据**

中国文化概览 / 刘志红, 毛晓霞编著. —北京: 中国旅游出版社, 2007. 5

ISBN 978 - 7 - 5032 - 3163 - 6

I. 中… II. ①刘…②毛… III. 传统文化 - 简介 - 中国  
IV. G12

中国版本图书馆 CIP 数据核字 (2007) 第 064116 号

---

**书 名：**中国文化概览

---

**作 者：**刘志红 毛晓霞

**出版发行：**中国旅游出版社

(北京建国门内大街甲 9 号 邮编: 100005)

<http://www.cttp.net.cn> E-mail: [cttp@cnta.gov.cn](mailto:cttp@cnta.gov.cn)

发行部电话: 010 - 85166507 85166517

**排 版：**北京中文天地文化艺术有限公司

**经 销：**全国各地新华书店

**印 刷：**河北省三河市灵山红旗印刷厂

**版 次：**2007 年 5 月第 1 版 2007 年 5 月第 1 次印刷

**开 本：**787 毫米 × 1092 毫米 1/16

**印 张：**17.5

**印 数：**5000 册

**字 数：**335 千

**定 价：**29.80 元

**I S B N** 978 - 7 - 5032 - 3163 - 6

---

版权所有 翻印必究

如发现质量问题, 请直接与发行部联系调换

## 序

经过了近三十年的改革开放，今天的中国在国际交往方面步入了有史以来最为繁荣的时期。这种繁荣局面得益于我国国力的大幅增强，而国力的增强在相当程度上又是全方位国际交往的结果。

由于种种历史原因，国际主流社会长期以来一直缺乏以平等、友善的心态深入了解中国的机会。历史上遗留下来的对于中国的一些疑虑抑或偏见往往源自对中华民族及其思想、文化和习俗的无知或曲解。进入二十一世纪的中国诚然以自身的实力在国际交往中赢得了平等的地位，但要抓住这种历史机遇使中国真正融入国际主流社会，还需要我们全民在对外交往中不失时机地传播中华文化，让世界更客观、更全面并且更具实效性地了解中国，了解我们的民族文化传统和当今的社会民情风貌。

传播中华思想文化的对象固然包括世界上各个国家的政、商、学界领袖人物，因为这类人士在与中国的交往中具有直接的决策影响力。但从长远观点来看更为重要的传播对象是世界各国的知识阶层和普通民众，也就是民意基础的代表者。事实上，我国今天的国际交往已经开拓到了这一层面。每年以各种目的大量流入中国的国际人士和走出国门的中华同胞大多都是民间交流的使者。

《中国文化概览》为有兴趣了解中国的国际友人和有志于传播中华思想文化的国人同胞提供了十分理想的素材。这本书的可贵之处在于它的大众性读者定位、它的代表性及趣味性选题定位以及它的通俗易读性文字表述定位。这些亮点让我们真切感受到本书编者对于传播中华文化有效途径的独到见解和爱我中华的赤诚之心。

衷心期待这本书成为有效促进我国国际民间交流的神奇使者。

首都师范大学外国语学院教授，博士生导师

何向明

2007年4月

## 前 言

随着对外开放的不断深入及不断提高的国际地位，中国越来越引起了全世界的关注。近年来学汉语热就是一个例证。不断有来华的投资者、商务合作者、旅游者及进行文化交流的学者、专家及留学生，他们对中国博大精深的文化产生了浓厚的兴趣。随着这种国际合作的日益扩大，越来越多的有识之士呼吁：为使中国五千年文明为全人类所共享，我们应主动加大对外宣传我国文化的力度，向世界宣传我国灿烂的文化和改革开放所取得的巨大成就。我们多年从事中国文化历史和旅游专业的英语教学工作，在查阅大量资料后，对此进行了尝试。可以说中国五千年文明是本书的源泉，而许多专家的著作又是我们写作前学习的好材料，在此我们对他们表示深深的敬意。

本书建议读者对象：旅游相关专业的学生及工作人员、有志于提高导游服务质量的现任英语导游、2008年奥运会志愿者等。本书也可以作为导游服务培训教材、留学生培训教材、旅游景点和涉外宾馆的对外宣传图书和海外汉语学校用书。

本书具体分工如下：本书前半部分（约40万字）由中国农科院研究生院外语教研室毛晓霞执笔编著，后半部分（约30万字）由北京联合大学旅游学院英语系刘志红执笔编著，并由刘志红进行全书文字编辑整理工作。文字审校工作由英国Duncan Hill博士和乔良女士共同完成。

在此书编著过程中，得到了各方面同仁的支持。感谢北京联合大学旅游学院英语旅游文化系主任赵丽有益的建议和无私帮助；感谢Helen Yang女士在本书审校中的热情帮助。

由于编者水平所限，书中如有遗漏、失误，敬请读者批评指正。

编者

2007年4月

# 目 录

序.....	( 1 )
前 言.....	( 1 )
第一单元 中国的哲学与宗教.....	( 1 )
第一章 孔子、孟子和儒教.....	( 1 )
第二章 老子、莊子和道教.....	( 6 )
第三章 佛教.....	( 14 )
第二单元 中国教育.....	( 24 )
第一章 中国古代和现代教育.....	( 24 )
第二章 从历史和社会建构看中国教育.....	( 33 )
第三单元 中国艺术.....	( 43 )
第一章 京剧.....	( 43 )
第二章 中国画.....	( 49 )
第三章 中国书法.....	( 54 )
第四章 中国工艺品.....	( 62 )
第四单元 中国文学.....	( 75 )
第一章 古代神话.....	( 75 )
第二章 中国诗歌.....	( 85 )
第三章 中国小说.....	( 108 )
第五单元 医疗健康.....	( 120 )
第一章 武术.....	( 120 )
第二章 传统中医.....	( 126 )
第六单元 建筑设计.....	( 138 )
第一章 北京的寺庙.....	( 138 )

第二章 中国的花园·····	(144)
第三章 胡同和四合院·····	(153)
第四章 中国建筑的经典·····	(157)
<b>第七单元 中国古都·····</b>	<b>(166)</b>
第一章 洛阳·····	(166)
第二章 西安·····	(167)
第三章 开封·····	(174)
第四章 北京·····	(176)
<b>第八单元 中国的少数民族·····</b>	<b>(190)</b>
第一章 少数民族·····	(190)
第二章 少数民族的传统节日·····	(207)
第三章 西藏·····	(217)
<b>第九单元 中国节日·····</b>	<b>(226)</b>
第一章 中国节日和传说·····	(226)
第二章 中国龙·····	(237)
<b>第九单元 饮食文化·····</b>	<b>(243)</b>
第一章 茶文化·····	(243)
第二章 酒文化·····	(249)
第三章 饮食文化·····	(256)
<b>参考书目·····</b>	<b>(266)</b>



# Contents

Preface .....	( 1 )
The Author's Words .....	( 1 )
Unit 1 Chinese Philosophy and Religion .....	( 1 )
Chapter 1 Confucius, Mencius and Confucianism .....	( 1 )
Chapter 2 Lao Zi, Zhuang Zi and Taoism .....	( 6 )
Chapter 3 Buddhism .....	( 14 )
Unit 2 Chinese Education .....	( 24 )
Chapter 1 Educational Systems in Ancient and Modern China .....	( 24 )
Chapter 2 Educational Systems from the View of the Historical and Social Construction .....	( 33 )
Unit 3 Chinese Art .....	( 43 )
Chapter 1 Beijing Opera .....	( 43 )
Chapter 2 Chinese Painting .....	( 49 )
Chapter 3 Chinese Calligraphy .....	( 54 )
Chapter 4 Chinese Handicraft Articles and Souvenirs .....	( 62 )
Unit 4 Chinese Literature .....	( 75 )
Chapter 1 Ancient Mythology .....	( 75 )
Chapter 2 Chinese Poetry .....	( 85 )
Chapter 3 Chinese Novels .....	( 108 )
Unit 5 Practical Ways to Good Health .....	( 120 )
Chapter 1 Wushu Martial Arts .....	( 120 )
Chapter 2 Traditional Chinese Medicine .....	( 126 )

Unit 6	Architecture Design .....	(138)
Chapter 1	Temples in Beijing .....	(138)
Chapter 2	Chinese Gardens .....	(144)
Chapter 3	Hutong and Siheyuan .....	(153)
Chapter 4	Bright Pearls of Chinese Architecture .....	(157)
Unit 7	Ancient Chinese Capitals .....	(166)
Chapter 1	Luoyang .....	(166)
Chapter 2	Xi'an .....	(167)
Chapter 3	Kaifeng .....	(174)
Chapter 4	Beijing .....	(176)
Unit 8	Chinese Minority .....	(190)
Chapter 1	Minority Peoples .....	(190)
Chapter 2	Traditional Chinese Minority Festivals .....	(207)
Chapter 3	Tibet .....	(217)
Unit 9	Chinese Festivals .....	(226)
Chapter 1	Chinese Festivals and Tales .....	(226)
Chapter 2	Chinese Dragon .....	(237)
Unit 10	Chinese Food and Drink .....	(243)
Chapter 1	Tea Culture .....	(243)
Chapter 2	Wine Culture .....	(249)
Chapter 3	Chinese Culinary Culture .....	(256)
Bibliography	.....	(266)

# Unit 1 Chinese Philosophy and Religion

## Chapter 1 Confucius, Mencius and Confucianism

### Part 1 Confucianism

#### 1.1 A Brief Introduction of Confucius

Born in 551 B. C. , in Shandong Province, Confucius' given name was Qiu and his middle name was Zhongni. His ancestors used to be slave-owners, but the noble family declined financially by his father's generation. Confucius was a low-ranking official for a time when he was young. He was a teacher of 3,000 (70 of them became well-known in China) for the most part of his life. The purpose of his teaching was to help his students acquire necessary skill to get into politics. The content of Confucius' private teaching was antagonistic to what was taught by the official schools of the nobles. While touring various states, he often took some of his students with him. However, he never had any opportunity to put his theory of government into practice, though the rulers of the states received him courteously and consulted him. In his fifties, he became an official in charge of criminal punishment and the maintenance of social order in Lu State. He held the post for only three months to participate in state administration in Lu State. He devoted his time collating and editing literary works. The following are some of his works: Books of Odes, Book of Changes, Spring and Autumn Annals, Book of Rites, Book of Music, and The Analects.

#### 1.2 Major Theories of Confucius

Confucianism had been regarded as an ethic-political system in ancient China. It has shaped the civilization of China and exerted a profound influence upon almost a quarter of the human race for more than two thousand years.

The ethical principle of Confucianism is its discovery of the ultimate in the moral character of human relationships. He offered the solution for the ills and evils of his time. His Five Relationships Theory including ruler-minister, father-son, husband-wife, elder-and-younger, and friend-friend is well-known in China. The responsibilities ensuing from these relationships are mutual and reciprocal. A minister owes loyalty to his ruler while a child shows filial respect to his parents. But the ruler should care for his people, and at the same time, the parents for his child too. Confucius explained his doctrine of reciprocity and neighborhood by saying that "Within the four seas all men are brothers;" "Do not do to others what you would not want others to do to you." His central doctrine is the virtue of goodness, benevolence, humanity, and human-heartedness. In short, he focuses on affection and love.

### 1.3 The Progressive Aspects and Limitations of His Thinking

He considered that good and capable people should be appointed to official posts as opposed to the practice of hereditary rule, which was prevalent at the time. Besides, he emphasized the importance of benevolence and regarded it as the highest ideal of morality. He was the first to provide private teaching and made great contributions to the cultural history of China.

However, he failed to use the new ideas to replace the old formality and he adhered to the old formality as a means of reshaping old ideas. He defended the interests of the slave-owning nobles without being able to break through the shackles of the old order. Confucianism's greatest contribution to China is that he shaped the Chinese character and national soul.

#### The Three Cardinal Guides and Five Constant Virtues

The Three Cardinal Guides are: ruler guides subject; father guides son; and husband guides wife. The Five Constant Virtues are translated into benevolence, righteousness, prosperity, wisdom, and fidelity, which were specified in the feudal ethical code. They are described in detail as the following:

- (1) "ren", the will to show benevolence to others (the root)
- (2) "yi", righteousness by justice (the trunk)
- (3) "li", moral ways of conduct (the branches)
- (4) "zhi", wisdom (the flower)
- (5) "xin", faithfulness (the fruit)

Confucius also organized the Three Obedience and Four Virtues for women. According

to the ethics, a woman should have obedience to her father before her marriage, to her husband after marriage, and to her son after husband's death. He also pointed out the morality, proper speech, modest manner and diligent work for a woman.

#### 1.4 Confucius' Famous Words and Principles

The complete system of knowledge is laid down in the Book of Great Learning. The following are some of the verses from the Book of Great Learning:

- "The way of the Great Learning lies in illustrating virtue, rejuvenating the people, and reaching perfection."
- "The ancients who wished to illustrate virtue throughout the world would first govern well their own state. To govern their state well, they would first regulate their families. To regulate their families, they would first cultivate their own personality. To cultivate their personality, they would rectify their minds. To rectify their minds, they would first strive to be sincere in their thoughts. Wishing for sincerity in their thoughts, they would expand their knowledge. The expansion of knowledge lay in the investigation of things."
- "Riches and honor acquired by unrighteous means are to me as drifting clouds."
- "A gentleman is always calm and at ease while an inferior man is always worried and full of distress."
- "A Man of virtue has nothing to contend with others for."
- "Isn't it a pleasure to learn and then review what you've learned from time to time?"
- "Isn't it a joy to meet friends from afar?"
- "Isn't he a man of virtue, who doesn't feel annoyed when others do not understand him?"
- "Learning without thinking is labor lost; thinking without learning is perilous."
- "When traveling in company of two other people, I could find my teachers. I would learn from their good points and guard against their bad ones."
- "A man of virtue is open-minded and always at ease; a man of meanness is full of distress at all times."
- "There is no distinction of classes in education."

#### 1.5 The Health-Preservation Theory of Early Confucianism

Confucius had great contributions to the formation and development of the science of

health preservation. The earliest theory of health preservation in ancient China was made by Confucius. One of his famous saying is that "longevity comes from benevolence". In other words, one can live a long life only when he lives in peace and harmony. According to Confucius, the level of one's cultivation and mentality is the primary factor of health. Following Confucius, other Confucians like Zeng Zi, Zi Si, Mencius and Xun Zi also proposed important theories on health preservation. Early Confucian theory on health preservation involved nourishing the mind and the body as a whole. Nourishing the mind means a positive effort of the psychological buildup in order to delay ageing. Confucius said to do things 'excessively' and 'deficiently' is wrong. The Golden Mean to maintain a state of mind equilibrium is a way of "correctness". Zi Si further linked the principle of the Golden Mean with human emotions, saying they should be put within appropriate bounds. If one lives in peace and harmony, he will not be subject to changing moods, nor will he lose control of his temper. In this way, a harmonious atmosphere will be created in the relationship between people. This equilibrium of the mind in a harmonious atmosphere is beneficial to one's health. Confucius pointed out, to nourish one's mind, everyone should be trained to become broad-minded. Zeng Zi proposed the famous idea that good health lies in a broad mind. Confucius summed up the experiences in controlling human's various desires such as lust, belligerence and greed. He considered them to be harmful to a sound heart and mind, thus advised people to keep their desires within reasonable bounds.

Confucius' idea of nourishing one's body meant taking care of one's health while nourishing the mind. Confucianism proposed creative suggestions for improving people's food, clothing, physical exercise and medical care. Confucius stressed that people should be clothed according to the change of seasons and to the requirements on different occasions and colors. He also paid attention to food hygiene, mentioning eight situations in which one should not eat. Confucians introduced physical exercise as a system which makes it an important part of promoting vitality of life. After a private school system was introduced by Confucius, many schools began to offer physical education. Various sports courses and requirements were made for students of different ages. The Book of Rites, compiled by early Confucians, talked about physicians which were the earliest words combining Confucianism and Chinese Medicine. It contains the fundamental ideas of early Confucians on medical care. The book discusses particular diseases occurring at particular times of the year. It gives suggestions on diet for the four different seasons. It advises people to eat more sour food in spring, more bitter food in summer, more sweet

food in autumn and more salty food in winter. The book proposes measures to maintain a sanitary environment and clear water sources to benefit health.

## 1.6 Confucian Temple, Confucian Grove

The Confucius Temple in Qufu of Shandong Province is one of China's three ancient building complexes. Being one of the three largest ancient building groups preserved well till present time, it was built in 478 BC. It includes 9 courtyards, 460 halls, pavilions and rooms. In 1994, it was included in the list of the UNESCO World Heritage Site.

## 1.7 Mencius (372—289BC)

Mencius is regarded as the second sage in the Confucian school. Only two Chinese philosophers have the honor of being known to the Western world by a Latinized name: the first is Confucius and the second Mencius. Mencius inherited and developed Confucianism and carried it to a new height. His philosophy is placed alongside that of Confucius, and jointly they are known as the “philosophies of Kong Zi and Meng Zi” in the history of Chinese culture. The ideas in Mencius are more articulate. To him, “people rank the highest, land and grain comes next, and the ruler counts the least.” His attitude to education is “every person can be a sage.” He pointed out that “The difference is slight between man and the beast. The common man loses this difference, while the gentleman retains it.”

Following Confucians, Mencius was one of the first two scholars to define the scope of health preservation. He proposed health preservation means by attending to one's parents and taking care of their health in their remaining years of life. He extended his health-preservation theory to involve the whole society since everyone has parents and will be likely to become a parent someday. Mencius held that greediness would harm one's health and even lead to one's total destruction. He pointed out that “mind nourishing means having less desires.”

### ☐ Related Words and Expressions

- |                        |                                  |
|------------------------|----------------------------------|
| 1. Confucianism 孔教, 儒教 | 7. Book of Changes 《易》           |
| 2. Confucius 孔子        | 8. Spring and Autumn Annals 《春秋》 |
| 3. acquire 获得          | 9. Book of Rites 《礼》             |
| 4. antagonistic 反对的    | 10. Book of Music 《乐》            |
| 5. administration 管理   | 11. The Analects 《书》             |
| 6. Books of Odes 《诗》   | 12. ethic 伦理                     |

- |                                                       |                                                                                                                                                      |
|-------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------|
| 13. The ethical principle of Confucianism<br>儒教的伦理道德观 | 27. Mencius 孟子                                                                                                                                       |
| 14. mutual and reciprocal 相互的,互惠的                     | 28. sage 圣人                                                                                                                                          |
| 15. doctrine 教条                                       | 29. articulate 有关节的,发音清晰的                                                                                                                            |
| 16. benevolence 仁爱之心                                  | 30. human relations 人伦                                                                                                                               |
| 17. humanity 人性,博爱                                    | 31. three cardinal guides and five constant<br>virtues: ruler guides subject, father<br>guides son, and husband guides wife<br>三纲:君为臣纲,父为子纲,夫为<br>妻纲 |
| 18. hereditary 世袭的,遗传的                                | 32. five constant virtues: benevolence,<br>righteousness, priority, wisdom and<br>fidelity 五常:仁、义、礼、智、信                                              |
| 19. morality 道德的                                      | 33. golden mean 中庸之道                                                                                                                                 |
| 20. made great contributions to 在...做<br>出巨大贡献        | 34. Man is an integral part of nature. 天人<br>合一                                                                                                      |
| 21. regulate 控制,调节                                    |                                                                                                                                                      |
| 22. excessively 过分的                                   |                                                                                                                                                      |
| 23. deficiently 不充分的                                  |                                                                                                                                                      |
| 24. equilibrium 平衡,平静                                 |                                                                                                                                                      |
| 25. UNESCO 联合国教科文组织                                   |                                                                                                                                                      |
| 26. World Heritage Site 世界文化遗产                        |                                                                                                                                                      |

## Chapter 2 Lao Zi, Zhuang Zi and Taoism

### Part 1 Lao Zi

#### 1.1 Brief Introduction of Lao Zi

Lao Zi, born in the State of Chu in 604 B. C. , with a family name of Li and given name of Er, was regarded as the founder of Taoism. He is regarded as the father of Chinese philosophy. He was a curator of the imperial archives at the capital city (Luoyang). It is said Confucius visited Lao Zi and recognized that he had a deeper understanding about the world than his own. Lao Zi resigned from office and returned to his hometown because he felt the search for fame and honor could only lead to perversion of human nature's simplicity. However even at home he found himself bothered by visitors. He started his journey to an unknown place and left the deluded and corrupted world behind him. According to the legend, Lao Zi rode on a water buffalo to retire in the mountains in the western frontiers. He was forbidden to go through the gate at the



western pass for an official named Yin Xi, who was in charge of the western pass begged for a book of Lao Zi's teaching. In order to be permitted to leave, Lao Zi wrote the famous book *Dao De Jing* of 5,000 words. Some people believed the book was written by his followers in the middle of the Warring States Period. After he went westward on a water buffalo, he was never seen again.

Lao Zi searched for a way to avoid the constant feudal warfare and other social conflicts during his time. According to him, Tao is the origin of all creation and of all the force and it lies behind all the functions and changes of the natural world. Nature and the earth are constantly in flux, the only constant in the universe is change. To Lao Zi, Tao is the basis of a spiritual approach to living. Only when one follows Tao, can he avoid all the sufferings and warfare and meet the order and harmony of nature. Tao is more stable and enduring than civilized institutions or power of the State. Tao is thought emphatically as a way of harmony, integration and cooperation. Its natural tendency is towards peace, prosperity and health. If the Tao were to be followed everywhere, heaven, mankind, and the earth would form a single, harmonious unit, with each and every part cooperating towards universal well-being.

## 1.2 Lao Zi's Opinion

The Taoist philosophy has rich contents, yet it may be summed up in two points:

### 1.2.1 "Wuwei"

The Taoists hold that contemplation of the universe will lead to the discovery of nameless first principle, and to the disposition that should accompany such contemplation, and indeed the whole of life. Wuwei is a state of mind as well as a cardinal principle towards life.

### 1.2.2 "De"

It refers to a power of morality, or a power for good: It is the power of naturalness, simplicity, and even weakness. Yet, it teaches survival skills of how to keep one's own integrity in times of disorder. This is possibly the most important point in the Taoist philosophy and has immense influence on the development of Taoist religion. The following lists some of the classic Taoist sayings:

- "Things turn to their opposite when they reach the extreme."
- "Since it does not strive with others, it is free from blame."
- "Good fortune lies within bad one, bad fortune lies within good one."
- "All things go back to their common origin; ultimately they blend into one."