

《中国思想家评传》简明读本 - 中英文版 -

主 编 周 宪 程爱民



秦始皇

Emperor Qin Shihuang

Collection of Critical Biographies of Chinese Thinkers

(Concise Edition, Chinese-English)

著 者 / 童 强 李喜燕
Tong Qiang Li Xiyan
译 者 / 王正文 Wang Zhengwen
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总序

General Preface

China is one of the cradles of world civilization, enjoying over five thousand years of history. It has produced many outstanding figures in the history of ancient thought, and left a rich philosophical heritage for both the Chinese people and the entire humanity. The fruit of these thinkers was to establish unique schools that over the long course of history have been continuously interpreted and developed. Today much of these thoughts are as relevant as ever and of extreme vitality for both China and the rest of the world. For instance, the ideal of “humaneness” and the concept of “harmony” taught by Confucius, the founder of Confucianism, have been venerated without ceasing by contemporary China as well as other Asian nations.

Ancient Chinese dynasties came and went, with each new dynasty producing its own scintillating system of thought. These rare and beautiful flowers of philosophy are grounded in the hundred schools vying for attention in pre-Qin times and the broad yet deep classical scholarship of Han and Tang times and in the simple yet profound occult learning of the Wei and Jin dynasties together with the entirely rational learning of Song and Ming Neo-Confucianism. The fertile soil of religious belief was Buddhism’s escape from the emptiness of the sensual world and Daoism’s spiritual cultivation in the search for identification with the immortals. The founders of these systems of thought included teachers, scholars, poets, politicians, scientists and monks—they made great contributions to such disparate cultural fields in ancient China as philosophy, politics, military science, economics, law, handicrafts, science and technology, literature, fine arts, and religion. The ancient Chinese venerated them for their wisdom and for following moral paths, and called them sages, worthies, saints, wise men, and great masters, etc. Their words and writings, and sometimes their life experiences, constitute the rich matter of ancient Chinese thought distilled by later generations. The accomplishments of Chinese thought are rich and varied, and permeate such spiritual traditions as the harmony between humans and nature, the unification of thought and action, and the need for calmness during vigorous action, synthesizing the old and innovating something new.

Nanjing University Press has persisted over the last twenty years in publishing the 200-book series, *Collection of Critical Biographies of Chinese Thinkers*, under the general editorship of Professor Kuang Yaming, late honorary president of Nanjing University. This collection is the largest-scale project of research on Chinese thinking and culture undertaken since the beginning of the twentieth century. It selected more than 270 outstanding figures from Chinese history, composed their biographies and criticized their

中国是世界文明的发源地之一，有五千多年的文明史。在中国古代思想史上，涌现出了许许多多杰出的思想家，为中华民族乃至整个人类留下了丰富的思想遗产。这些思想成果独树一帜，在漫长的历史中又不断地被阐释、被发展，很多思想对于今天的中国乃至世界而言，仍然历久弥新，极具生命力。比如，儒家学派创始人孔子“仁”的理念、“和”的思想，不仅在当代中国，在其他亚洲国家也一直备受推崇。

古代中国朝代更迭，每一个朝代都有灿烂夺目的思想文化。百家争鸣的先秦诸子、博大宏深的汉唐经学、简易幽远的魏晋玄学、尽心知性的宋明理学是思想学术的奇葩；佛教的色空禅悦、道教的神仙修养是宗教信仰的沃土；其他如经世济民的政治、经济理想，巧夺天工的科技、工艺之道，风雅传神、丹青不老的文学艺术……都蕴涵着丰富的思想。这些思想的创造者中有教师、学者、诗人、政治家、科学家、僧人……他们在中国古代的哲学、政治、军事、经济、法律、工艺、科技、文学、艺术、宗教等各个文明领域内贡献巨大。古代中国人尊敬那些充满智慧、追求道德的人，称呼他们为圣人、贤人、哲人、智者、大师等，他们的言论、著作或被后人总结出来的经验构成了中国古代思想的重要内容，在丰富多彩中贯穿着天人合一、知行合一、刚健中和等精神传统，表现出综合创新的特色。

南京大学出版社坚持20余年，出版了由南京大学已故名誉校长匡亚明教授主编的《中国思想家评传丛书》，这套丛书共200部，是中国20世纪以来最为宏大的中国传统思想文化研究工程，选出了中国历史上270余位杰出人物，为他们写传记，

intellectual accomplishments; all in all, it is a rigorous and refined academic work. On this foundation, we introduce this series of concise readers, which provides much material in a simple format. It includes the cream of the crop of great figures relatively familiar to foreign readers. We have done our best to use plain but vivid language to narrate their human stories; this will convey the wisdom of their thought and display the cultural magnificence of the Chinese people. In the course of spiritually communing with these representative thinkers from ancient China, readers will certainly be able to apprehend the undying essence of thoughts of the Chinese people.

Finally, we are deeply grateful for the support from Hanban/ Confucius Institute Headquarters, and the experts from home and abroad for their joint efforts in writing and translating this series.

Editors
November, 2009

评论他们的思想成就，是严肃精深的学术著作。在此基础上推出的这套简明读本，则厚积薄发，精选出国外读者相对较为熟悉的伟大人物，力求用简洁生动的语言，通过讲述有趣的人物故事，传达他们的思想智慧，展示中华民族绚烂多姿的文化。读者在和这些中国古代有代表性的思想家的心灵对话中，一定能领略中华民族思想文化生生不息的精髓。

最后，我们衷心感谢国家汉办/孔子学院总部对本项目提供了巨大的支持，感谢所有参与此套丛书撰写和翻译工作的中外专家学者为此套丛书所做的辛勤而卓有成效的工作。

编者

2009年11月

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一 引言

Chapter I Introduction

Over 2 200 years ago, a great empire arose in the vast land of China.

It was the Qin Dynasty. The self-proclaimed First Emperor of the Qin Dynasty (named Ying Zheng) was one of the greatest monarchs in ancient China. Within 10 years, he annexed the other six states—States Qi, Chu, Yan, Zhao, Han and Wei—and in 221 B.C., brought to an end the country's splitting polity which had lasted for several hundred years. For the first time in history, China was united under one ruler.

The territory of this empire was immense: It extended eastward to the Bohai Sea and Yellow Sea; it went westward as far as to the provinces of Gansu and Ningxia; its southern boundary began in the South China Sea and ended at the Great Wall in the north. This territory roughly demarcated the core areas of the domain of China. From that time on, the Chinese people have taken for granted that this vast land is a unified country. This idea comes in large measure from Qin Shihuang's original unification of China.

Once established, this nascent empire began to carry out bold and resolute reforms by promoting a strong central government and setting up a complete system of governance. Within this system, the emperor stood at the top, with three high-ranked officials and nine ministers under him. The central government abolished the hereditary vassal system and established the "Jun-Xian System," namely, a system of prefectures and counties ruled directly by the imperial government. In economic matters, the emperor standardized weights and measures, as well as the currency. The emperor also ardently advocated the uniformity of thinking and ethics as a central theme of national ideology. The judiciary system constituted uniform laws and regulations, and emphasized running state affairs according to law and strict law enforcement. Culturally speaking, the new administration standardized the Chinese written language, which promoted the formation of a unified Chinese identity and culture that extended throughout the empire.

Under the emperor's personal supervision, many Herculean projects were undertaken, such as the Zheng Guo Canal, the Lingqu Canal, a vast network of roads, the Great Wall (which is the focus of world attention even today), the palace buildings in Xianyang (e.g. the Epang Palace), and the city-sized mausoleum on the mountain called Lishan Mountain (including the life-sized terracotta warriors). Not only were these projects monumental at the time, but some, such as the Great Wall, are considered wonders of the world even today. These ambitious projects not only symbolized imperial power, but to some degree also contributed to the empire's actual emerging prowess.

To ensure his supreme power, Emperor Qin Shihuang held a grand

距今两千两百多年前，在中国这片辽阔的土地上，一个帝国诞生了。

这就是秦王朝。它的君主姓嬴（yíng），名政，自称始皇帝，是中国古代伟大的帝王之一。他用了短短十年的时间，终于在公元前221年，吞并了其他六个诸侯国——齐、楚、燕、赵、韩、魏，结束了战国以来数百年分裂割据的政治局面，实现了中国历史上第一次真正意义的统一。

这是一个疆域辽阔的帝国：东到渤海、黄海，西至甘肃、宁夏，南起南海，北抵长城，初步划定了中国版图的核心区域。此后，中国人一直都把这片广阔土地上统一的国家形态视为理所当然，这不能不说与秦始皇最初统一中国有关。

新兴的帝国随之进行大刀阔斧的改革，推行中央集权制度，建立一整套完整的统治模式。在政治上，以皇权为中心，下设三公、九卿等朝廷官职，取消传统的封建制，实行郡、县两级主要行政区划；在经济上，统一度量衡和货币制度；在思想上，倡导统一的观念体系和道德规范；在司法上，制定统一的法律法规，强调依法治国，严格执法；在文化上，实行统一的书写文字，促进文化共同体和中华民族心理认同的形成。

在秦始皇亲自组织下，秦朝还兴建了大批帝国工程，郑国渠、灵渠、驰道（道路工程）、举世瞩目的万里长城、咸阳宫廷建筑（阿房宫等）和骊山陵墓（包括兵马俑）等。这些工程规模宏大，不仅在当时为世人所惊叹，就是在今天，包括长城在内的几项工程仍堪称世界奇迹。巨大的工程成为帝国权力意志的象征，甚至就是权力自身的实体。

为了威服天下，同时也为了亲身感受帝国的富饶，秦始皇

ceremony to worship Heaven atop the Mountain Tai. In addition, in order to see the beautiful and fertile land of his empire with his own eyes, the emperor made frequent inspection tours of major cities and many other places in the country. While ancient Chinese emperors were expected to build palaces and mausoleums, to hold grand ceremonies, and to tour the country, Qin Shihuang's projects were too ambitious to be deemed proper within traditional social norms. They placed great burdens upon the people, including strict laws and heavy taxes, which incited and aggravated social conflicts. Furthermore, in his late years Qin Shihuang spent extravagantly on his quest for the elixir of immortality, which only worsened his standing in the eyes of the people. In 210 B.C., the emperor died of illness while on one of his inspection tours, and his son Huhai became the emperor, known as Qin Ershi (the Second Emperor of Qin). Qin Ershi, however, was unable to improve the political situation in the empire, and only three years after the First Emperor's death, the grand edifice of the Qin Empire collapsed.

Much has changed with the passage of time, yet even today we continue to study Emperor Qin Shihuang and his great empire. He was both an influential emperor and a brutal tyrant; despite his great talents and bold vision, he also made some disastrous policy decisions. He displayed unusual wisdom in judgment in annexing the other six states, but in his latter years he indulged in the superstitious and costly pursuit of the Elixir of Life. Whereas he once commanded an invincible army, the impregnable empire this army defended was overthrown by a farmers' rebellion.

Even so, Qin Shihuang is clearly both the destroyer of an old age and the creator of a new one.

