

《中国思想家评传》简明读本 - 中英文版 -

主 编 周 宪 程爱民



杜 甫

Du Fu

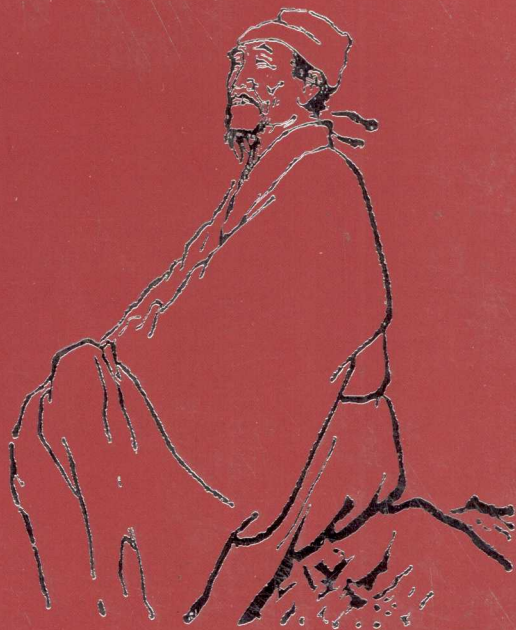
Collection of Critical Biographies of Chinese Thinkers

(Concise Edition, Chinese-English)

著 者 / 莫砺锋 武国权
Mo Lifeng Wu Guoquan

译 者 / 潘智丹 Pan Zhidan

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Du Fu

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Editors-in-chief: Zhou Xian, Cheng Aimin

Author: Mo Lifeng Wu Guoquan

Translator: Pan Zhidan



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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，

4 General Preface ㉓

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 意气风发的青少年时代

Chapter I An Exuberant Youth

China is a nation of poems.

For China, the 8th century A.D. marked a period of unparalleled poetic creativity. Many famous poets lived during this time, of whom Du Fu and his senior contemporary Li Bai are considered representative figures. Historians consider them the two brightest stars in the vast galaxy of Chinese poetry.

Du Fu's style name was Zimei. His ancestors were from Duling in Jingzhao (now Xi'an in Shaanxi). It was said that in ancient times, the region of Duling was a manor of the kingdom of Dubo, and was later established as Du County during the Qin Dynasty. Later, Emperor Xuan of the Han Dynasty was buried there, and his tomb was therefore called *Duling* (or the "Tomb of Du"). Not far from Duling was the tomb of Emperor Xuan's wife, Empress Xu. As it was somewhat smaller, her tomb was called *Shaoling* (meaning the "smaller Duling"). Because Du Fu's ancestors had a small holding near Shaoling, Du Fu once stayed there while seeking office in Chang'an. This is why Du Fu often called himself the "Hermit of Shaoling" in his poems, which earned him the nickname *Du Shaoling* (or "Du of Shaoling") in later generations. The last official title Du Fu held was Vice Director of the Ministry of Public Works, so people also called him *Du Gongbu*, meaning "Du of the Ministry of Works." These nicknames are considered *zuncheng*, respectful forms of address.

In the first year of the reign of Tang Emperor Ruizong (712 A.D.), Du Fu was born in Yaowan Village, which was two miles east of Gongxian County on the southern coast of the Yellow River (now the south of Gongyi City in Henan). Du Fu was born into a family of government officials. His father Du Xian, who at the time was just over thirty years old, had been appointed magistrate of Fengtian County (now Qianxian County in Shaanxi). His mother was born in the Cui family in Qinghe, a well-known noble family.

Like other scholars of the Tang Dynasty, Du Fu was fond of praising his ancestors' achievements and virtues, therefore, let's start with his family. The Du family's respect for culture and tradition had produced generations of upstanding Confucian scholars and officials. Throughout Du Fu's life, he was always proud of being born in a family endowed with such intellectual values. He often expressed his admiration for his ancestors in poetry, especially for two of his ancestors, Du Yu and Du Shenyan.

Du Yu was Du Fu's thirteenth forefather. During the Three Kingdoms period, he was a minister in the Western Jin Dynasty and a brilliant general in the war against Eastern Wu. After the destruction of Eastern Wu, he served as a local official in areas south of the Yangtze River. During this time, his political achievements included constructing irrigation systems and