

●程千帆 主编

中國古代文學英華

●上海教育出版社



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出版說明

一、《中國古代文學英華》是一部中國古代文學作品的教材。它是爲來華留學生、海外函授生、外國高等學校學習中文的學生以及廣大的國內外自學者編寫的。

二、將中國古代的優秀文學作品介紹給外國學生，使他們能够在初步學習過文言文的基礎上，進而瞭解體會這些作品的思想價值和藝術成就，是本書編寫的主要目的。所以在選材時，一方面，注意到入選篇章必須是優秀的，而另一方面，又注意到外國學生的欣賞習慣。

三、這部教材不準備全面地展示中國文學歷史發展的面貌。我們所想做的，只是將一些經過仔細挑選的精品介紹給學生們，使他們“嘗鼎一臠”。

四、這部教材分上下兩編，上編散文，下編韻文，再依傳統的文體分類，酌加變通，分爲若干細目，以便選擇使用。

五、入選的一百五十篇作品內容各異，文體多樣，深淺不一。教師選授時，可以有較大的伸縮餘地。我們設想，選授其中適合學生程度的一部分，而將其餘若干部分要求學生自學，作爲補充，是適當的。

六、對於編寫中的一些具體問題，我們作了如下規定：

（甲）每一篇入選的作品，都對其作者及內容作了介紹，對其正文作了必要的注釋。這些介紹和注釋，考慮到外國學生的接受

能力，力求簡明扼要，避免求之過深。爲了閱讀的方便，注釋不避重複。

（乙）本書選篇所用底本，都在篇末標明。其中錯字則據別本改正，並出校記。

（丙）編者對入選作品中的一部分，作了或多或少的刪節。其原無題目或題目過于寬泛的，則另擬題目。文中對此不一一注明。

（丁）爲了適應外國學生及海外華人的習慣，本書用繁體字排印，並將異體字酌情統一。統一異體字，不出校記。

Notes for the Edition

1. GEMS OF CHINESE CLASSICAL LITERATURE is a textbook intended for the foreign students in China, overseas students by correspondence, students majoring in Chinese abroad and those learning Chinese at home.

2. This book is compiled with a view to introducing to the students the best representative works of ancient Chinese literature and helping them to a better understanding of the intellectual value and artistic achievements of these works on the basis of the preliminary knowledge they have had of the literary Chinese language. Thus, in choosing the materials, the editor sees to it that the selections included are the best models of the Chinese literature and suit the taste of foreign students as well.

3. The editor does not in the least pretend to give a panoramic view of the whole process of the historical development of Chinese literature. It is intended that the students will have a "choice morsel" of Chinese literature through the works carefully selected.

4. This book consists of two volumes. The first volume is a collection of prose, the second is of verse. All the

selections are classified according to traditional genres with some modifications and subdivided under various items. They are to be used for teaching materials at the discretion of the teachers.

5. The present collection comprises 150 selections with a great variety of style and contents. Teachers may have a free choice and take what they think fit for teaching; the rest may be left as supplementary materials to be learnt by the students by themselves.

6. To make the book serviceable to the readers, the following points have been taken into consideration:

(1) A brief biographical sketch of the author of each selection and necessary notes to the selection are given. For the sake of convenience, in some cases notes are repeated.

(2) The source from which the selection is taken is indicated at the end of each selection. Printing errors have been corrected according to better editions, together with some textual comments.

(3) Some of the selections are not given in full, but with some omissions. A new title is given to the selection in case it has no title or its original title is ambiguous.

(4) In order to conform to the usage abroad, the book is printed with Chinese characters in their unsimplified forms. Some Chinese characters have variant forms, in this case only the standard form is adopted.

序

大約是由于自己年輕時也曾遠渡重洋、求學異國的緣故，我對那些不遠萬里來我國學習文學的外國學生，往往有一種親切之感。學問之道，只有通過比較、切磋才可以獲得不斷進步。不同國家的文化互相交流，彼此取長補短，這不是很有意義的嗎？這在交通不發達的古代尙有不少先例，在科學突飛猛進的今天，不是更值得提倡，而且比較容易做到嗎？

自然，對於求學者來說，應該注意學習它國文化的長處；同樣，東道主也有責任把本國文化的精華介紹給異國的學子。由于語言的隔閡，欣賞習慣的差異等原因，這種介紹，有時也並不容易。鑒乎此，出版專供外國學生用的教材，確是一件令人關心之事。

《中國古代文學英華》是一部古代文學作品的教材，它的主要對象是“初步學習過文言文的外國來華學生”。其目的是讓他們“嘗鼎一臠”，知些大概，同時也進一步提高他們閱讀文言的能力。因此，選擇“精湛”，注釋“簡明”，是該書的顯著特色。入選的詩文，無一不是歷代傳誦的名作；每篇的注釋，又力求簡明扼要，避免求之過深。編選者中有不少是長期從事來華外國學生的教學工作的，于此頗多經驗，故該書較為適合留學生的接受能力，是毫無疑問的。這些，原書具在，無須贅言。

值得一提的倒是，這還是第一本公開出版的專為來華外國學生編寫的教材。任何事情，總是開頭最難，所以，人們對那些筆路

藍縷、先走一步的人常常懷有敬意。因為有了第一步，才有第二步、第三步……。第一步可能步子不大，甚至有些趑趄，但畢竟是開始走路了。我衷心希望能為來華外國學生多編些教材，既有利于他們的學習，也為了讓我國燦爛、悠久的文化能更好更多地為其它國家的人們所了解。

最後，順便再說幾句門外話。教外國學生以我國古代詩文，自無成法，教師們可以“八仙過海，各顯神通”，發揮各人的特長。但所謂“讀書百遍，其義自見”這一我國傳統的強調反復誦讀、甚至背誦的方法，是不是也可以對外國學生強調一下呢？這雖是一個“笨”辦法，却對獲得扎扎實實的閱讀文言的本領，是很有裨益的。不甘淺嘗輒止，而有志于深入研究中國古代文學者，更應該一試。在學問的迷宮裏，只有具備了堅強的毅力，才能自辟蹊徑，直探寶藏，不知外國學生們以為然否？

朱東潤

Preface

Most likely it is due to the fact that in my own youth I was able to cross the seas and study in a foreign land that I always have feelings of such closeness to those from distant lands who come to study in my own country. In acquiring knowledge it is only after some mutual consultation that one can reap the rewards of continuing progress. What can be of greater significance than cultural exchanges between different countries, each using the other's merits to repair her own weaknesses? Even in ancient times, before the development of modern transport there were many forerunners of such exchanges, in our modern world, then, with science making such headlong progress, is it not only more worthwhile to advocate such exchanges, but also comparatively easy to carry them out?

Naturally, speaking of students, one must pay attention to the strong points of other countries, similarly, he who is in the position of the host has a responsibility to introduce the finest of his own nation's culture to those from other lands. Owing to differences in language, tastes and customs, there are times when such an introduction is not

as easy as one might think. The publication of teaching materials specifically for the use of foreign students, therefore, is a matter which really is worthy of our attention.

"Gems of Chinese classical Literature" is a textbook for the study of ancient Chinese literature, its intended users are foreign students who have studied elementary classical Chinese. This book's aim is to give such students "a little taste from the pot", that is, to give them a general notion of ancient Chinese literature and at the same time to improve their ability to read classical Chinese. Therefore the quality of selections and conciseness of footnotes are this book's remarkable characteristics. Amongst those poems and prose which have been selected there is not one which is not a famous piece widely read in the past; the notes to each piece strive for the greatest possible simplicity and clarity and seek to avoid excessive difficulty. Among the editors of this volume there are many who have, for a long time, taught foreign students and it is beyond a shadow of a doubt that their extensive experience makes this book appropriate to the abilities of foreign students. Having said this much, it is unnecessary to add any more superfluous words.

There is, however, another matter about which it is worthwhile to mention; that is, this is the first publicly published work of its type specifically intended for use by foreign students. In any undertaking whatsoever it is always

the beginning which is most difficult, and it is common that those who blaze the trail in any matter receive esteem. This is because the first step is the *sine qua non* of the second step, the third step ... The first step is not likely to be large, and may even falter a bit, but after all one has at least begun to progress. I sincerely hope more textbooks will be published for foreign students which will be of benefit to them in their studies and also permit my nation's splendid and ancient culture to be better and more widely understood by those of other nations.

Finally, I would like to stray from my topic for a bit and add a few more words. In teaching foreign students our nation's ancient literature, there is certainly no sole correct method, and teachers can certainly emulate the eight Daoist immortals, who in crossing the sea, each used his own particular method, thus manifesting his own spirit. That is to say, one should develop one's own strong points. But in teaching foreign students, can we not stress our nation's traditional method of learning by repeated recitation, what is known as "reading a hundred times until one sees the meaning oneself", or even the method of memorization and recitation? Although this is a "clumsy" method, yet in achieving solid results in reading classical Chinese, it is genuinely useful. If one is not going to make a halfhearted effort to study, but rather desires to make a whole-hearted study of ancient Chinese writers, it may be

an even necessary method. Would foreign students not agree that within the labyrinth of learning it is only after one has armed oneself with unshakeable fortitude that one is able to open one's own path and explore fully the treasure-house of knowledge?

Zhu Dongrun

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