

刘长允 著

张兆刚 译

Liu Changyun

Trans. Zhang Zhaogang

大中华赋

为中华民族的伟大复兴而歌

Ode to Grand China

for Her Great Rejuvenation

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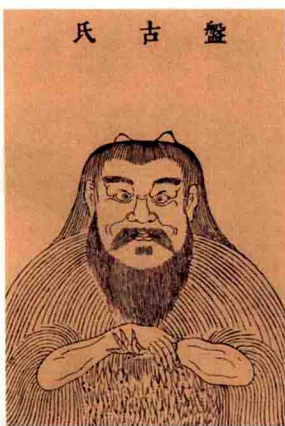
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盘古氏 The portrait of Pan Gu

盘古^[1] 开天，日出东方。昆仑巍巍，黄河泱泱。大化流行，万类咸章^[2]。

By Pan Gu's^[1] genesis, the sun began enlightening the Chinese, with the mountains soaring aloft, and the rivers flowing oft. With His almighty power, all species have come into being.

〔1〕盘古：神话传说中开天辟地之人。最早见于三国时期徐整《三五历记》，据载，“天地混沌如鸡子，盘古生其中。万八千岁，天地开辟，阳清为天，阴浊为地。盘古在其中，一日九变。神于天，圣于地。天日高一丈，地日厚一丈，盘古日长一丈。如此万八千岁，天数极高，地数极深，盘古极长。故天去地九万里，后乃有三皇。”

〔2〕万类咸章：众多物类，尽皆彰显。“章”同“彰”。

〔1〕Pan Gu: the first living being and the creator of all in Chinese mythology. The first writer to record the myth of Pan Gu was Xu Zheng during the Three-Kingdom Period. As is said in his *Record on Ancestral Sages* (*San Wu Li Ji* or *Three Five Historic Records*), “In the beginning there was nothing in the universe except a formless chaos. However this chaos coalesced into a cosmic egg lasted about 18,000 years. Within it, the perfectly opposed principles of *Yin* and *Yang* became balanced and Pan Gu emerged (or woke up) from the egg. He separated *Yin* from *Yang* with a swing of his giant ax, creating the Earth (murky *Yin*) and the Sky (clear *Yang*). To keep them separate, Pan Gu stood between them and pushed up the Sky. This task took 18,000 years; with each day the Sky grew ten feet (3 meters) higher, the Earth ten feet wider, and Pan Gu ten feet taller. In the end, the Sky turned extremely high, the Earth extremely wide, and Pan Gu extremely tall. The Sky was 90 thousand *Li* (45 thousand km) high above the Earth. Thereafter the Three Sovereigns were born.”



妇好墓出土的玉凤
The jade phoenix unearthed
from Fu Hao's Tomb



内蒙古三星他拉遗址出土的玉龙
The jade dragon unearthed in Sanxing
Tala, Inner Mongolia

巨龙腾空，彩凤飞翔。乾道成男，坤道成女^[1]。

As the dragons soared powerful, the phoenixes flew graceful;
attributes of *Qian* made man, and those of *Kun* made woman^[1].

[1] 乾道成男，坤道成女：出自《易经·系辞上》。乾为天，坤为地，天地运行的规律（乾道、坤道）构成了人的不同禀赋。乾道构成男性，坤道构成女性，天、地、人相生相成，天人合一。

[1] According to *The Book of Changes, The Great Treatise*, *Qian* represents Heaven and *Kun* represents Earth. The principles of running the Heaven and the Earth form different attributes of man and women. *Qian* constitutes man, and *Kun* constitutes women. Men and women constitute human beings. The Heaven, Earth and human beings were born and grew in harmony with each other.



西安半坡村遗址出土的彩陶

The painted pottery bowl unearthed at Banpo Village
in Xi'an, Shaanxi Province

山顶洞中燃起不灭之火^[1]，半坡村^[2]里传出歌声嘹亮。

Ever since, the flint fire began burning long in the Upper Cave^[1],
and songs kept chanting from Banpo Village^[2].

〔1〕山顶洞中燃起不灭之火：20 世纪 30 年代，在北京西南周口店龙骨山山顶洞穴内发现了中国晚期智人化石——“山顶洞人”。山顶洞人距今约 3 万年，当时已学会人工取火。

〔2〕半坡村：位于陕西省西安市东郊。1953 年春，在此发现了中国新石器时代重要的母系氏族村落遗址，其年代约为公元前 4800—前 4200 年。

〔1〕The Upper Cave Men: In 1930s, some fossils of Chinese homo sapiens were found in the cave on the top of Dragon Bone Hill during excavations at Zhoukoudian near Beijing. These homo sapiens were therefore named Upper Cave men, who lived about 30 thousand years ago and have learned to make fire with hand-made tools.

〔2〕Banpo Village or Banpo Neolithic Village is located in the eastern outskirts of Xi'an, the Capital City of Shaanxi Province. In the spring of 1953, the site of a matriarchal village in Neolithic Age was excavated there, which dates back to the time between 4800 BC and 4200 BC.



大汶口文化遗址出土的八卦纹象牙梳

The ivory comb with patterns of Eight Trigrams unearthed
at the archeological ruins of Dawenkou Culture

爰有人类，即有中华。何为中华？中正而光大之谓也！

China, which has come into being since Genesis, is a nation of nobility and righteousness.



人首蛇身的伏羲女娲像（唐 绢画）

The portraits of Fu Xi and Nüwa with human heads and snake bodies (a silk painting of the Tang Dynasty)



大禹治水图（汉）

The portrait of Great Yu taming floods (the Han Dynasty)

天本不倾，女娲^{〔1〕}补天天增彩；地实有洪，大禹^{〔2〕}治水水向东。

The Heaven leakage was but a legend, while Goddess Nüwa^{〔1〕} mended it in colors; the Flood rampage was for sure in reality, and Great Yu^{〔2〕} tamed it by guiding it eastward.

〔1〕 女娲：中国神话传说中的女神。相传女娲曾用黄土造人，并炼五色石补天。

〔2〕 大禹：中国父系氏族社会时期著名的部落联盟领袖。据记载，禹领导人民疏通江河，兴修沟渠，发展农业。在长达十三年的治水中，曾三过家门而不入。后以治水有功，被舜推为继承人。

〔1〕 Nüwa, a goddess in ancient Chinese mythology, is best known for her creating mankind with clay and mending the vault of heaven with colored rocks.

〔2〕 Great Yu is a legendary leader of tribal union in Chinese patriarchal society. According to ancient Chinese historical records, Great Yu took his people to dredge riverbeds, build irrigation canals, and develop agriculture. During the 13 years of flood-control project, he had passed by the gate of his own home three times, but each time he refused to step inside, hence the term "Great Yu Taming Floods". Because of his success in taming floods, Yu was picked by Shun (a 23rd-22nd century BC legendary leader of ancient China, among the Three Sovereigns and Five Emperors) as his heir to the throne.



尧帝像

The portrait of Emperor Yao



舜帝像

The portrait of Emperor Shun

三皇五帝^[1] 事虽邈，尧天舜日^[2] 犹可征。

Three Sovereigns and Five Emperors^[1] remain legends, yet traceable the days of Yao and Shun^[2] indeed can be.

〔1〕三皇五帝：一般认为，“三皇”指伏羲、女娲、神农；“五帝”指黄帝、颛顼、帝喾、唐尧、虞舜。

〔2〕尧天舜日：唐尧、虞舜为传说中中国父系氏族社会时期两位著名的部落联盟首领，传说他们在位时期，天下太平，百姓安居乐业，后以“尧天舜日”比喻理想中的太平盛世。

〔1〕 Three Sovereigns and Five Emperors are semi-mythological rulers in ancient China. “Three Sovereigns” are generally believed to be Fuxi, Nüwa, and Shennong. “Five Emperors” refer to Huangdi, (Yellow Emperor), Zhuanxu, Emperor Ku, Tang Yao (Emperor Yao), and Yu Shun (Emperor Shun).

〔2〕 Yao and Shun are two legendary leaders of tribal union in Chinese patriarchal society. It is said that their reigns prospered, and people lived in peace and comfort, thus the term “days of Yao and Shun” to refer to the optimal time of peace and prosperity.



炎帝像

The portrait of Emperor Yan



黄帝像

The portrait of Yellow Emperor

诸祖争雄^[1] 无是非，万代子孙宗炎黄^[2]。

The emperors contended for their own needs^[1], thus the advent of Yan and Huang^[2], the ancestors of Chinese.

〔1〕 诸祖争雄：指黄帝、炎帝和蚩尤之间的争斗。

〔2〕 炎黄：指炎帝和黄帝。宗炎黄：指以炎帝、黄帝为祖宗。

〔1〕 Emperors refer to Emperor Huangdi (Yellow Emperor), Emperor Yandi (Emperor Yan) and Chi You (a legendary tribal leader during the Three Sovereigns and Five Emperors era in Chinese mythology). They fought for their supremacy, and finally contributed to the assimilation of the tribes, known as Huaxia people who later developed into the Han nationality.

〔2〕 Yan and Huang refer to Emperor Yandi (Emperor Yan) and Emperor Huangdi (Yellow Emperor), who are regarded as the ancestors of the Chinese nation.



神农耕作图

The portrait of Shennong in farming



后稷像

The portrait of Hou Ji

吾先民勤奋，艺植百谷，揉木为耒^[1]，结绳为网，以佃^[2]以渔，上栋下宇待风雨；

Our ancestors feature their industry, growing crops for food, and making plough with wood; knitting nets for hunting and fishing, and erecting houses against wind and rain.

〔1〕耒(lěi)：古代用以翻土的农具。

〔2〕佃(tián)：同“畋”。打猎。



搏击猛兽岩画

The rock painting of fighting the beasts for prey

吾先民英武，搏击猛兽，服牛乘马^{〔1〕}，披荆斩棘，跋山涉水，烈风雷雨而弗迷^{〔2〕}。

Our ancestors boast their valiance, fighting beasts for prey, harnessing oxen and horses to carry the heavy^{〔1〕}, hacking the way across mountains and rivers, and braving thunderous storm^{〔2〕} never going astray.

〔1〕服牛乘马：役使牛马驾车。出自《周易·系辞下》：“服牛乘马，引重致远，以利天下。”

〔2〕烈风雷雨而弗迷：指遇到暴风雨，镇定自若而不惊惧迷乱。出自《尚书·尧典》：“纳于大麓，烈风雷雨弗迷。”

〔1〕 See *The Book of Changes: The Great Treatise Section II*: “They used oxen (in carts) and yoked horses (to chariots), thus providing for the carriage of what was heavy, and for distant journeys, thereby benefiting all under the sky” (trans. James Legge).

〔2〕 See *The Shoo King or The Book of Historical Documents: The Canon of Shun*: “Being sent to the great plains at the foot of the mountains, amid violent wind, thunder, and rain, he did not go astray” (trans. James Legge).



青铜器铭文拓片

The rubbed inscription on the bronze ware

尤赞我先民之聪慧：仰观天文，俯察地理^[1]，近取诸身，远取诸物，创立文字，惊天地而泣鬼神^[2]！想我中华五千年灿烂之文明，端赖神奇文字传承之伟功！

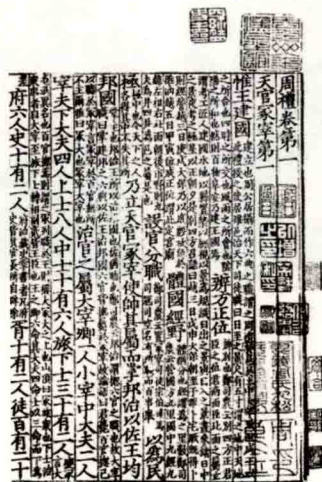
Above all our ancestors are deemed intelligent: looking up at the heavenly bodies, and down at the earthly patterns^[1], they obtained natural laws from the things at hand or far at a distance. What startled the world and moved the gods^[2] was inventing characters! Owing to this magic writing conveying our ancestors' brains, brilliant over five thousand years Chinese civilization remains.

〔1〕 仰观天文，俯察地理：仰首以观看天文，俯首以察看地理。指多方或仔细观察。源于《周易·系辞上》：“仰以观于天文，俯以察于地理，是故知幽明之故。”

〔2〕 惊天地而泣鬼神：使天地为之震惊，使鬼神为之哭泣。刘安《淮南子·本经训》载：“昔者仓颉作书，而天雨粟，鬼夜哭。”

〔1〕 See *The Book of Changes: The Great Treatise Section II*, “(The sage), in accordance with (the *I*), looking up, contemplates the brilliant phenomena of the heavens, and, looking down, examines the definite arrangements of the earth; – thus he knows the causes of darkness and light.” (trans. James Legge)

〔2〕 See *Huai Nan Zi: Fundamental Norm* written by Liu An: “Previously when Cang Jie created the Chinese characters, Heaven rained millet, and the ghosts were heard moaning at night” (trans. James Legge).



东汉郑玄注《周礼》内页。儒家大同思想最早在《礼记》中提出。

The inside page of the *Rites of Zhou* with the annotations by Zhen Xuan of the Eastern Han Dynasty. The Confucian idea of "Great Harmony" was first proposed in this book.

夏商周秦汉，唐宋元明清。朝代有更替，长江后浪推前浪；期求无所变，富民强国大同^[1]梦！

Xia, Shang, Zhou, Qin, Han; Tang, Song, Yuan, Ming, Qing. Dynasties shift like the waves pushed ahead by those behind. But the dream of a strong nation in Great Harmony^[1] never ceases in the mind.

[1] 大同：人人平等自由，百姓安居乐业的社会景象。这是中国古代儒家追求的理想社会，对后世产生了重要影响。

[1] Great Harmony is a society long pursued by ancient Confucians where everyone is equal and free, and lives a peace and contented life.



商王成汤像

The portrait of Cheng Tang, the King
of the Shang Dynasty



周武王像

The portrait of King Wu of Zhou

商汤革命^[1]，已知民听即天听^[2]；周虽旧邦，更感
维新事方成^[3]。

Shang Tang^[1] rebelled to reveal people's wish the Heaven
Mandate^[2]; Zhou was founded old but conceived a new way to
reform the state^[3].

[1] 商汤革命：指公元前 17 世纪中晚期商王汤推翻夏朝末代统治者夏桀的社会变革。

[2] 民听即天听：民众的听闻就是上天的听闻，民意即天意。源于《尚书·泰誓中》：“天视自我民视，天听自我民听。”

[3] 周虽旧邦，更感维新事方成：周虽然是旧的邦国，但已经意识到只有不断改革创新，才能使国家得以发展。源于《诗经·大雅·文王》：“文王在上，於（wū）昭于天。周虽旧邦，其命维新。”

[1] Shang Tang is the King Tang of the State of Shang in the Xia Dynasty, and the first emperor of the Shang Dynasty. In mid and late 17th century BC, he took advantage of people's hatred against Jie, the last ruler of the Xia Dynasty, led other small states to overthrow him, and established the Shang Dynasty.

[2] See *The Shoo King or The Book of Historical Documents: The Great Declaration Part II*: "Heaven sees as my people see; Heaven hears as my people hear" (trans. James Legge). That is, Heaven compassionates the people. What the people desire, Heaven will be found to give effect to.

[3] See *The Book of Poetry: Major Odes: Lord Wen*: "Lord Wen inhabits no high, and Lords it over us from th' sky. Although the state of Zhou is old, it starts a history now twice old." (trans. Wang Rongpei)



周公像

The portrait of Duke of Zhou

周公吐哺^[1]，制礼作乐^[2]，中华千秋存法统^[3]。

Rising from a dinner^[1] to show courtesy; establishing etiquette and music^[2] to guide the people. Duke of Zhou was credited with the legal conventions^[3] that were made for the nation to follow.

〔1〕周公吐哺：出自《史记·鲁周公世家》。“周公戒伯禽曰：‘……我于天亦不贱矣，然我一沐三捉发，一饭三吐哺，起以待士，犹恐失天下之贤人。’”后用来比喻在位者礼贤下士和勤政敬业。

〔2〕制礼作乐：“礼”指周代统治阶级所规定的社会秩序和等级制度；“乐”指伴随“礼”所使用的宫廷雅乐体系。二者构成了西周礼乐制度的主要内容。这里指西周初期，周公旦为巩固社会稳定而制定各种典章制度的活动。

〔3〕法统：指统治权力的法律依据。这里指周公制定的各种典章制度，即礼乐制度。这些制度不仅对维护当时等级制度、促进社会稳定有重大作用，而且对后代产生了深远的影响。

〔1〕 See *Records of the Grand Historian: House of Lu Zhougong*: “Duke of Zhou cautioned Boqin (his eldest son), ‘I am no less noble than Heaven, but I could roll up my hair three times in a bath, or rise from a dinner three times in order to treat worthy men with courtesy in case I miss men of great virtue.’” This expression is used later to describe the ruler who is courteous to men of virtue, diligent in governing, and devoted to state affairs.

〔2〕 Etiquette is the rites and laws established in the Zhou Dynasty that regulates social order and social hierarchy. Music is called “*yayue*” or “elegant music” performed at imperial courts. They constitute the basic conventions of ritual system in the Western Zhou. “Etiquette” and “music” here refer to the measures taken by Duke of Zhou to set up laws and regulations to stabilize the social order in the early Western Zhou Dynasty.

〔3〕 Legal conventions are the legal basis on which the rulers exercise their ruling power. Here they refer to the laws and regulations set up by Duke of Zhou at the time, which played a fundamental role in promoting social stability, and produced a great impact on later generations.

五霸七雄^[1]各有志，风云激荡，尽显英雄真本色；司马大法^[2]孙武^[3]谋，以战止战，自古攻城非上策。

Comparable in ambitions the Five Hegemons and the Seven States^[1] are, proved true heroes in waging wars near and far. *The Methods of the Sima*^[2] and *Art of War*^[3], aiming to pre-empt war with war, take it unwise to conquer by force.

[1] 五霸七雄：五霸，指中国春秋时期先后称霸的五个诸侯，一般指齐桓公、晋文公、宋襄公、秦穆公、楚庄王。七雄是战国时期势力最强的七个诸侯国的统称，即齐、楚、燕、韩、赵、魏、秦。

[2] 司马大法：即《司马法》，亦称《司马穰苴兵法》、《军礼司马法》。该书较多地辑存了春秋以前的军事制度和军事思想，为中国古代重要兵学著作之一。

[3] 孙武：字长卿，春秋时期齐国人，为中国古代著名军事家，被后世尊称为孙子、孙武子、兵圣等。他的军事著作《孙子兵法》被历代兵学家所推崇，被誉为“兵学圣典”。

[1] The Five Hegemons were the five hereditary fiefs who finally claimed hegemony over other states during the Spring and Autumn Period in China, namely Duke Huan of Qi, Duke Wen of Jin, Duke Xiang of Song, Duke Mu of Qin, and King Zhuang of Chu. The Seven Powers: the general term for the seven strongest states in the Warring States Period, namely Qi, Chu, Yan, Han, Zhao, Wei and Qin.

[2] *The Methods of the Sima*, or named *The Methods of Sima Rangju, The Marshal's Art of War*, is a book stating military organization and strategy, developed in and before the Spring and Autumn Period. It is considered to be one of the military classics of ancient China.

[3] Sun Wu, with courtesy name Changqing, is better known as Sunzi, Sun Wuzi, or Military Sage, a celebrated ancient Chinese military strategist from the State of Qi in the Spring and Autumn Period. He is traditionally believed to be the author of the *Art of War*, an extremely influential ancient Chinese book on military strategy, which is esteemed by later strategists as "The Holy Book of Military Science".