

拓展

*Insights
into
Chinese Culture*

中国文化英语教程

张桂萍

编

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译

叶朗
朱良志

著



外语教学与研究出版社
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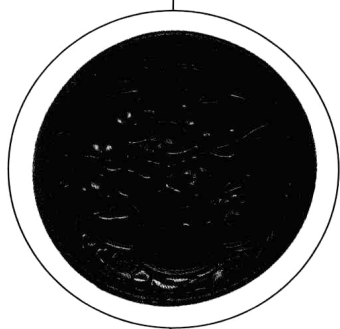
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前言

编写背景

近期颁布的《国家中长期教育改革和发展规划纲要（2010-2020年）》为高校教育未来十年的发展指明了方向，提出了新的要求。它指出：“鼓励学校优势学科面向世界，支持参与和设立国际学术合作组织、国际科学计划，支持与海内外高水平教育、科研机构建立联合研发基地。加快创建世界一流大学和高水平大学的步伐，培养一批拔尖创新人才，形成一批世界一流学科，产生一批国际领先的原创性成果，为提升我国综合国力贡献力量”。

这样的国际学术交流与合作背景，势必要求各高等院校重视培养学生跨文化交际的意识与能力，使学生成为文化交流的使者，在进行学术交流的同时也能比较深入地将有着几千年文明历史的中国文化介绍给感兴趣的外国人，让世界各国人民全面、深入地认识中华民族。而目前大学后续英语课程中多以英美国家文化为主，缺少中国文化内容，这与学生的现实需求不符，高等院校后续英语课程设置急需进行调整以适应新的形势和要求。

基于以上考虑，我们为大学本科生和研究生编写了《中国文化英语教程》，该教程从《中国文化读本》（英文版）中精选了24个专题，并增加了相应的注释和练习。《中国文化读本》（英文版）是从其中文版翻译而来，中文版由北京大学叶朗和朱良志两位教授撰写，英文版由外语教学与研究出版社副总编辑章思英老师和资深翻译陈海燕老师翻译。叶朗教授曾同时兼任北京大学哲学系、宗教学系、艺术学系三个系的系主任，是当代颇具影响力的哲学家、美学家。朱良志教授也是这个领域出色的学者，对中国哲学、艺术有长期深入的研究，特别是在绘画、书法、园林等中国传统艺术和禅宗哲学上有很深的造诣。我们希望本教程为学习者提供一种对中国文化的生动的、通俗的介绍，同时通过思维拓展的练习活动，帮助学习者形成一种对中国文化的新鲜的、有深度的认识，以提高他们的跨文化交际能力。

教材结构及特色

就选篇而言，《中国文化英语教程》抓住了中国文化中一些最具特色的内容和亮点，用典型的事例和材料进行比较具体和深入的介绍，力求讲出中国文化的精神、内在意味和核心价值，展示中国人的心灵世界和文化性格，呈现普通老百姓的生活态度、情调和人生追求。例如：

我们从《老子》、《周易》和禅宗的思想，以及太极拳、蹴鞠等体育活动，可以看到中国人不仅有发明创造的才能，而且有一种顺应自然、追求人与自然和谐的人生智慧；

我们从兵学经典《孙子兵法》发出的“慎战”的警告，从郑和船队七下西洋所遵循的“共享太平”的外交方针，以及从中国人延续两千多年时间修建万里长城，可以看到中国人对和平生活的永恒的祈求；

我们从春秋时期的青铜器莲鹤方壶，以及王羲之的书法、李白的诗歌，可以看到中国人飞翔、灵动、飘逸的艺术心灵；

我们从老北京蓝天传来的鸽哨声和小茶馆中那种知足、快乐的情调，可以看到中国老百姓如何为自己平淡的生活寻找快意和乐趣；

就练习而言，《中国文化英语教程》练习活动的设计侧重中西方文化的比较和特定场景中语言的实际应用，具备很强的针对性和可操作性。按照从易到难，从理解到应用的顺序，共分为三个板块：Comprehension, Communication 和 Application。

第一个板块 Comprehension 主要是检验学生对课文的理解，分为考查文章主旨大意和篇章结构的快速阅读理解练习和检查细节的仔细阅读理解练习。

第二个板块 Communication 在理解的基础上，通过比较文中所述的中国思想、文化现象和西方的哲学思想、名人名言、谚语，达到中西方文化的交融。

第三个板块 Application 围绕学生在日常生活和学习中遇到的文化交流问题而设计，是对文章中的思想、概念的拓展和运用。

通过以上三个板块的练习，学生不但能理解各单元的内容，还能就所学知识进行中西文化对比和交流。

总体而言，本教材以专题为主进行分类，加之篇幅适中，适合课堂操作。内容上深入浅出，以小见大，并辅以文化注释及精美插图，便于学生具体、深入地理解中国文化。语言简洁规范，便于学生掌握并有效输出。

读者对象

本书为大学本科生和研究生的必修课或选修课教材。同时，也适用于涉外工作人员、英语教师和英语爱好者。

由于时间紧迫，编者水平有限，书中难免有疏漏之处，请广大读者批评指正。

2010年9月

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Part I Wisdom and Beliefs

Human beings have only one home under the heavens. How we arrange our domestic lives and how we live together in harmony is the essence of traditional Chinese thinking. First and foremost, Chinese culture regards human life as part of nature and, as such, the only way for us to survive is to live in harmony with nature. The fundamental significance of civilization lies in the creation of a peaceful world, which also requires avoiding conflict between humans and nature. Instead of dictating to nature, people should hold nature in awe and gratitude. A second characteristic of Chinese culture is its emphasis on harmonious human relationships. An individual cannot live without community and society. Thus Chinese culture strives to build a world of harmony based on friendship between individuals, mutual assistance between families, and respect between nations. Thirdly, Chinese thinking stresses self-reflection. People should not only understand the external world, but also and more importantly, improve their internal state of mind. Only after humans have cleared away any intentions of combating nature, are we able to live up to the philosophy of living in harmony with nature.



Unit 1 Confucian Thought on Heaven and Humanity

- 1 Confucius¹ (551-479 BC), known in China as Kongzi, given name Qiu and alias Zhongni, was a native of Zouyi (present-day Qufu in Shandong Province) of the State of Lu during the Spring and Autumn Period² (770-476 BC). A great thinker, educator and founder of Confucianism, Confucius is an ancient sage (圣人) to the Chinese people. His words and life story were recorded by his disciples (弟子) and their students in *The Analects*³ (*Lunyu*).
- 2 An enduring classic of Chinese culture, *The Analects* has influenced all thinkers, writers and politicians in the over-2,000-year-long history of China after Confucius. No scholar could truly understand this long-standing culture or the inner world of the ancient Chinese without this book.
- 3 Much of Confucian thought on Heaven and people represents universal human values. This is perhaps why Confucian thought in the 21st century still retains the interest of not only the Chinese but also people in other parts of the world.



-
- 1 Confucius: 孔子。名丘，字仲尼，春秋时期鲁国人。伟大的思想家，教育家，儒家学派创始人。
 - 2 the Spring and Autumn Period: 春秋时期。简称春秋，东周的一个时期，因鲁国编年史《春秋》而得名。
 - 3 *The Analects*: 《论语》。儒家经典之一，由孔子门徒及再传弟子编纂，主要记载了孔子及其弟子的言行。

Confucius on Heaven: the Source of Everything

- 4 In the Shang (1600-1046 BC) and Zhou¹ (1046-256 BC) dynasties, the prevalent concept of “Heaven” was that of a personified god, which influenced Confucius. Generally, however, Confucius regarded “Heaven” as nature. He said, “Heaven does not speak in words. It speaks through the rotation of the four seasons and the growth of all living things.” Obviously, Heaven equaled nature, in the eyes of Confucius. Moreover, nature was not a lifeless mechanism separate from humans; instead, it was the great world of life and the process of creation of life. Human life was part and parcel of nature as a whole.
- 5 Confucius’ equation of Heaven with the creation of life was an innovative (革新的) idea in his time. The natural process of life creation was the “way of Heaven”. This idea was later developed in *The Book of Changes*² (*Yijing*), as it stated “Continuous creation of life is change.”
- 6 As the natural process of creation of life, Heaven was the source of all living things and the source of all values. This was the “virtue of Heaven”. Thus, *The Book of Changes* said, “The great virtue of Heaven and Earth is creating life.”
- 7 In the natural process of creation of life, Heaven had its inner purpose in creating all things as well as protecting and improving life. Heaven had originated humanity, and humans were obliged to accomplish this purpose. In other words, humans are born with a sense of “heavenly mission”, and this is the meaning of human life.
- 8 Confucian “Heaven” also had a certain sacred element, which was related to its being the source of life. Thus Confucius required people to hold Heaven in awe. He said that a person of virtue must “respect his heavenly mission”, listen to and live out the purpose of Heaven by caring for and improving life.
- 9 Under the influence of Confucius, the ancient Chinese developed a sense of awe and belief



1 Zhou: 周朝。中国历史上继商朝之后的朝代,可分为西周和东周两个时期,其中东周时期又称“春秋战国”,分为“春秋”及“战国”两部分。

2 *The Book of Changes*: 《易经》。也称《周易》,儒家重要经典,包括《经》和《传》两部分,通过八卦的形式,推测自然和社会的变化,提出了若干富有朴素辩证法的观点。

in Heaven. To them, Heaven was the highest sacred being, with its profound mystery never to be fully understood by mortals. It was not a supernatural, personified deity (神), but was the world of ever-generating life. As the most intelligent of all beings, humans should take to heart the purpose of Heaven by cherishing life. If one remained “ignorant and disrespectful of one’s heavenly mission” by killing or maiming (残害) life, one would be punished by Heaven. Confucius said, “He who offends against Heaven has none to whom he can pray.” The Confucian respect for and belief in Heaven represented a form of religious spiritualism of the ancient Chinese.

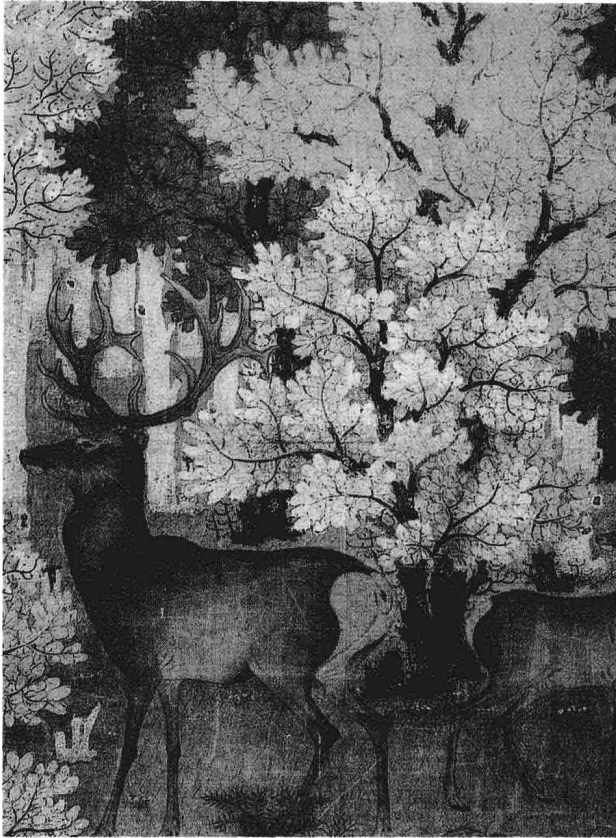
- 10 In the 21st century, the Confucian caveat (告诫) of “standing in awe of the ordinances of Heaven” still holds true, as human society begins to pay greater attention to ecological civilization. Humans should indeed listen to the voice of nature, respecting and loving it as the world of life. This is our sacred mission and gives value to all human life.

Confucius on People: *ren* (仁) and *li* (礼)

- 11 *Ren* and *li* are the two core concepts of Confucius’ doctrine about people.
- 12 When his student Fan Chi asked him about *ren*, Confucius replied, “Love people.” This is Confucius’ most important interpretation of *ren*. Love for the people is universal love. Confucius further emphasized that this kind of love should “begin with the love for one’s parents”. He believed no one could love people in general if they did not even love their own parents. Confucius regarded “filial (子女的) piety and fraternal (兄弟的) duty” as the essence of *ren*. *The Doctrine of the Mean*¹ (*Zhongyong*) quotes Confucius as saying, “The greatest love for people is the love for one’s parents.” He also said, “Children should not travel far while their parents are alive. If they have no choice but to do so, they must retain some restraint.” He did not mean that children should not leave their parents at all. What he meant was that children should not make their parents anxious about them while away from home. Confucius said again, “Children should think often of the age of their parents. They should feel happy for the health and longevity of their parents. They should also feel concern for the aging of their parents.”



1 *The Doctrine of the Mean*: 《中庸》。儒家经典之一，原属《礼记》的一篇，宋代把它和《礼记》中的《大学》独立出来，同《论语》、《孟子》合称“四书”。



丹枫呦鹿图

Cry of Deer in a Red Maple Forest (detail), unknown artist, Song Dynasty, a scene of contentment and harmony, as valued by Confucian scholars

- 13 By *ren*, Confucius meant universal love based on love for one's parents. How should people love one another then? Confucius said, "One should be aware that other people may have similar desires as oneself. While fulfilling one's desires, allow others to fulfill their desires as well." He further said, "Do not do toward others anything you would not want to be done to you." Thus from oneself to one's family, from family to society, one should extend love to all people. Mencius¹ (c. 372-289 BC), a great Confucian scholar, best summarized *ren* as, "loving one's parents, loving the people, loving everything in the world."
- 14 Today, the Confucian doctrine of "Do not do toward others anything you would not want to be done to you" still holds true for humankind.

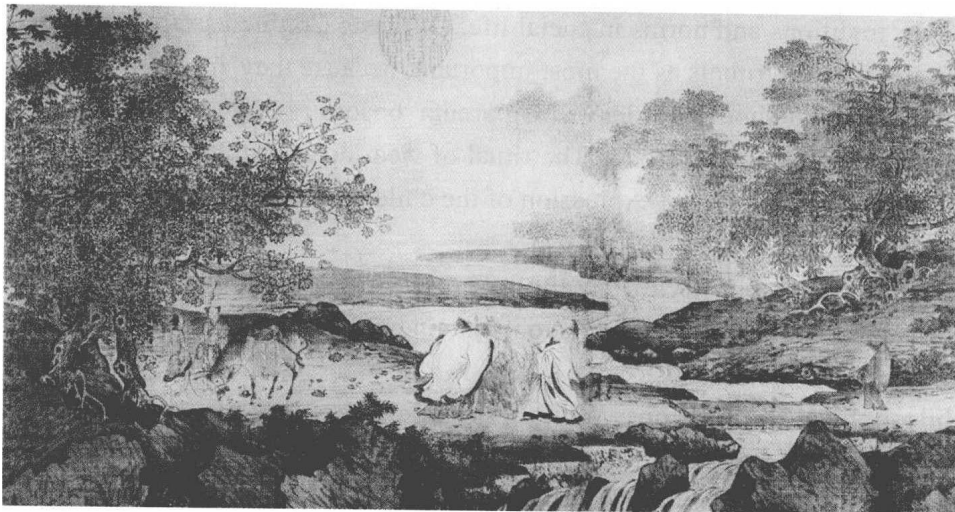


1 Mencius: 孟子。邹(今山东邹县)人,孔子之孙孔伋的再传弟子,孔子学说的继承者与捍卫者,发扬了孔子的思想,后世常以“孔孟”并称,著有《孟子》一书。

- 15 *Li* refers to rituals, traditions and norms in social life. Of these, Confucius regarded burial rituals and ancestral worship rituals as the most important, because they arose from human feelings. He said, “A child should not leave his parents’ bosom (胸; 怀) until he is three years old.” He naturally loved his parents. The ritual of wearing mourning for a deceased (已死的) parent for three years was an expression of the child’s love and remembrance.
- 16 Confucius placed emphasis on *li* with the aim of preserving social order, stability and harmony. *The Analects* says, “The role of *li* is to maintain harmony among people.”
- 17 *Li* also has philosophical implications. While individuals have a limited lifespan, life in nature is everlasting. Life is given by one’s parents and extended through one’s children. In this way, a limited, individual life becomes merged with the limitless life of nature; the individual dream of eternal life can thus come true. Through burial rituals and ancestral worship rituals, people are able to experience the everlasting continuity of life, appreciating the value and meaning of life. This gives people metaphorical solace (安慰).

Confucius on the State of Life

- 18 Before Confucius, only the nobility had the right to education. He was the first figure in Chinese history to initiate private education. According to historical records, Confucius taught for many years and trained 3,000 disciples. A total of 72 of them excelled in the “six arts”, i.e., ritual, music, archery (箭术), (carriage) driving, calligraphy (书法), and mathematics. A great educator, Confucius has been admired by later generations as the “sage of sages”.
- 19 Confucius believed the basic goal of education was to cultivate “persons of virtue”, who should have sound character and uplifted minds. Such persons should be able to shoulder important social responsibilities and to make contributions to society. Confucius regarded lofty ideals, great virtue, love of people, and the “six arts” as the general principles of education. Of these, virtue was the most important. His students were involved in a variety of professions, including politics, trade, education, diplomacy, ritual ceremony, and classifying ancient books. Whatever they did, they all wanted to improve their learning of the humanities and to enhance their virtue.



虎溪三笑图

Three Masters Smiling beside Tiger Stream, unknown artist, Song Dynasty. Buddhist master Huiyuan (334-416), of the Eastern Jin Dynasty, bids farewell to two honored visitors at sunset – Confucian scholar and poet Tao Yuanming (c. 365-427), and Daoist high priest Lu Jingzhi (birth and death dates unknown). They are smiling as they walk along, though they have crossed Tiger Stream without knowing it. Huiyuan has thus broken his own rule of not seeing guests off across Tiger Stream.

- 20 Confucius emphasized aesthetic education. He said, “Studying *The Book of Songs*¹ (*Shijing*) inspires the spirit and helps one appreciate beauty. Studying *The Book of Rites*² (*Zhouli*) enables one to behave properly as a person of enlightenment. Studying music lifts the spirit and helps one to enjoy life.” He also said, “Simply knowing the highest standard of virtue (i.e., love for people) is not as good as setting it as one’s goal. Setting it as one’s goal is not as good as enjoying the practice of it.”
- 21 On one occasion, Confucius asked several of his disciples to talk about their aspirations. Zi Lu³ and Ran You⁴ wanted the opportunity to administer a state. Gongxi Chi wanted to



- 1 *The Book of Songs*: 《诗经》。中国古代第一部诗歌总集，编成于春秋时代，分为“风”、“雅”、“颂”三大类，保存了西周到春秋中期的诗歌作品305首，原称《诗》，汉以后列为儒家经典之一，称为《诗经》。
- 2 *The Book of Rites*: 《礼记》。中国古代一部重要的典章制度书籍，儒学经典之一，所收文章是孔子的学生及战国时期儒学学者的作品，此书由西汉礼学家戴德和他的侄子戴圣编定。
- 3 Zi Lu: 子路（前542—前480）。仲由，鲁国卞之野人（今山东平邑县仲村人），孔子得意门生，七十二贤者之一，以政事见称。
- 4 Ran You: 冉有。春秋时儒者，冉氏，名求，字子有，鲁国人，孔丘弟子，七十二贤者之一。青年时曾做过鲁国季氏的家臣，后随孔子周游列国，孔子晚年归隐鲁国，冉有出力不少。

- 22** become a master of rituals. Zeng Dian¹ said, “My aspiration is different from theirs.” “That is acceptable,” said Confucius. “We are only talking about our own aspirations.” Zeng Dian then said, “(My dream is) to wear spring robes in late spring and to swim in the Yi River² with five or six adults and six or seven children. We shall enjoy the breeze where people pray for rain. Then we shall go home, singing all the way.” Confucius sighed, “Ah, I share Dian’s aspiration.” The different aspirations of the four students reflected their different outlooks on life. Confucius’ agreement with Zeng Dian indicates that while he stressed individual contribution to society, he regarded the highest state of life as harmony among people and harmony between people and nature. His was a true aesthetic outlook on life.
- 23** Under the influence of Confucius, Chinese thinkers of later generations all believed that students and scholars should not only increase their knowledge, but also and more importantly, broaden their minds and enhance their spiritual ethos (精神特质). In other words, they should continually seek the greater meaning and value of life. Many modern scholars think the theory on the perspective on life is the most valuable feature of Chinese philosophy. It all began with Confucius.



寄畅园 涵碧亭

Hanbi Pavillion in Jichang Garden, Wuxi, Jiangsu Province. “Hanbi” means “encompassing green”, representing the Confucian ideal of keeping one’s mind open and inclusive.



- 1 Zeng Dian: 曾点。字子皙，亦称曾皙，春秋时期鲁国武城（今山东省平邑县魏庄乡南武城）人，孔门弟子七十二贤之一。
- 2 the Yi River: 沂河。又名沂水，淮河重要支流，发源于山东，经江苏流入黄海，是山东临沂的母亲河。

Comprehension

I. Skimming and Scanning

Go through the passage quickly and answer the following questions briefly.

- 1) What is *The Analects* mainly about?
- 2) What is Confucius' view on Heaven?
- 3) What is Confucius' innovative idea about Heaven?
- 4) What does the "heavenly mission" in Paragraph 7 refer to?
- 5) How is Confucius' concept of Heaven related to the modern ecological civilization?
- 6) What is Confucius' interpretation of *ren*?
- 7) According to Confucius, what is the most important part of *li*?
- 8) What qualities are "persons of virtue" supposed to have?
- 9) Why do people need to study music according to Confucius?
- 10) What did Confucius think of Zeng Dian's aspiration?

II. Careful Reading

1. Read the passage carefully and choose the best answer to each of the following questions.
 - 1) All the following are the titles of Confucius EXCEPT _____.
A. an educator B. a biologist C. a scholar D. a philosopher
 - 2) The expression "filial piety" most probably means being _____.
A. loyal to the state B. obedient to sister(s)
C. responsible for the family D. dutiful to parents
 - 3) Which of the following can best describe Confucius' view on the relationship between man and nature/Heaven?
A. Brothers. B. Husband and wife.
C. Doctor and patient. D. Mother and son.
 - 4) Through burial and ancestral worship rituals, people can learn that _____.
A. nature is lifeless so it will never die
B. individual's life can be everlasting by joining nature
C. they should be grateful to their parents for giving them lives
D. individual's lifespan is short, so they should enjoy life as much as possible
 - 5) Which of the following is the most important part of Confucius' curriculum?
A. Music. B. Calligraphy. C. Virtue. D. Mathematics.