

# UNRAVELLING THE MYSTERY CHINESE FACES

英汉对照读本



英文看客

知性英语 · 精致阅读

## 趣读 中国人



李霞 著 [美] Jerimiah Wilhite 译

本书将中国人日常生活中的片段放在全球化的大背景下，以包容的心态、多元的视角，解析中国人的特性。



外文出版社  
FOREIGN LANGUAGES PRESS



# UNRAVELLING THE MYSTERY CHINESE FACES

英汉对照读本



英文看客

知性英语 · 精致阅读

# 趣读 中国人

李霞著

[美] Jerimiah Willhite 译

Graham Paterson Raechyl French 审订



外文出版社  
FOREIGN LANGUAGES PRESS

**图书在版编目 (CIP) 数据**

趣读中国人：英汉对照/李霞著；(美) 威莱特 (Willhite, J.) 译.  
- 北京：外文出版社，2009  
ISBN 978-7-119-05683-8

I. 趣... II. ①李... ②威... III. ①英语 - 汉语 - 对照读物  
②社会生活 - 概况 - 中国 IV. H319.4: D

中国版本图书馆 CIP 数据核字 (2009) 第 050175 号

责任编辑：李 媛  
装帧设计：奇文云海  
印刷监制：冯 浩

书 名：趣读中国人  
作 者：李 霞  
翻 译：Jerimiah Willhite (美)

**©外文出版社**

出版发行：外文出版社

地 址：中国北京西城区百万庄大街 24 号 邮政编码：100037

网 址：<http://www.flp.com.cn>

电 话：(010) 68995883/68995964 (编辑室)

(010) 68320579/68996067 (总编室)

(010) 68995844/68995852 (发行部/门市邮购)

(010) 68327750/68996164 (版权部)

印 制：北京佳信达欣艺术印刷有限公司

经 销：新华书店/外文书店

开 本：小 16 开

印 张：12.5

字 数：200 千字

装 别：平

版 次：2009 年第 1 版第 1 次印刷

书 号：ISBN 978-7-119-05683-8

定 价：25.00 元

上架建议：英语阅读 英语口语

外文社图书 版权所有 侵权必究  
外文社图书 有印装错误可随时退换

## 前 言

有个美国人对我说：“中国人好像很在乎外国人的看法。”我问他何以见得，他回答：“北京人问我是不是喜欢北京；西安人问我是不是喜欢西安；重庆人问我是不是喜欢重庆。几乎每一个我所见到的中国人都会问我是不是喜欢中国。”想想他的话也不无道理——至今《参考消息》依然保留着“外国人看中国”栏目，而且特别注明“中国新闻名专栏”。改革开放后的几十年间，各种报刊上都曾经设置过类似的栏目。北京奥运会期间，中国的主流报纸纷纷辟出显著版面，刊发外媒对奥运会和中国的盛赞之辞。这些都可以看作“中国人很在乎外国人看法”的例证。

西方人如何评价中国人的特性，从来都是国人在意的主题；中国人的特性，也是西方人感兴趣的话题。这些年中国的改革开放促进了经济发展，增强了中国在国际事务中的影响力，使得更多的外国人愈发关注中国人——中国人的喜好，中国人的品性，中国人与西方人的异同。古今中外，剖析中国人特性的书籍可谓汗牛充栋，其中流传时间最长，影响最大的也许是这样几本：阿瑟·史密斯的《中国人的德行》（Arthur H. Smith Chinese Characteristics），鲁迅批判国民性的杂文，以及台湾作家柏杨的《丑陋的中国人》。史密斯的书出版于1900年，鲁迅的作品发表于上世纪的二三十年代，柏杨的书在上世纪七十年代出版。尽管年代不同，但有一点是相同的，他们都对中国人的特性有着精辟而深刻的剖析。

从不同的视角解析中国人的特性，仍然是今天中外人士感兴趣的话题。将中国人的日常生活，平常举止，对国际国内热点事件的反应等等放在全球化的大背景下，借助西方人的视角来观察，正是本书的内容所在。通过一个个生动有趣的片断，本书试图表明：“老子天下第一”的传统心态和戴着有色眼镜的西方式偏见，都无助于东西方的沟通和理解。

感谢出版人蔡箴女士，这本书的出版有赖于她颇有成效的工作。感谢本书的语言教练 Graham Paterson 先生和 Raechyl French 女士，他们的校订使本书增色不少；更感谢我们伟大的国家和这个伟大的时代——它的开放和发展，使我们能够以自信且包容的心态，面对来自不同文化、不同地域、不同观念的评判。

特别感谢关注此书的读者。希望本书精道的英文能够提供给各位语言的帮助，同时也希望书中对于中国人特质的多视角解析，能够使读者享受到多角度思维的乐趣。

李 霞

# Contents

## 目 录

❶ 城市的面孔 The Face of the City .....	1
❷ 吃苦耐劳的负效应 The Negative Effect of Hard Work .....	5
❸ 吃葡萄不吐葡萄皮 Eating Grapes Without Spitting Out the Skin .....	9
❹ 自助餐厅里的智慧较量 The Battle of Wits in the Buffet Bar .....	13
❺ 跨越语言门槛 Bursting Through the Language Barrier .....	17
❻ 狼图腾 Wolf Totem .....	21
❼ 感恩与回报 Showing Gratitude and Repaying Debt .....	26
❽ 含蓄的中国人 Subtle Chinese People .....	30
❾ 小人物的智慧 The Wisdom of the “Little Guy” .....	35
❿ 一鸡两吃和老字号的名头 “Two Ways to Eat a Chicken” and the Reputation of Old Brands .....	39
⓫ 从“外宾”到“老外” From “Distinguished Guests” to “Lao Wai” .....	44
⓬ 中国影星的国际声名 The International Reputation of Chinese Film Stars .....	48
⓭ 用粮食种的蔬菜 Vegetables Grown from Other Food .....	53
⓮ 广东早茶和软实力 Guangdong Breakfast Tea and Soft Power .....	58
⓯ 张艺谋的绝招! Zhang Yimou, Behave .....	62
⓰ 谁是傅满州? Who is Fu Manchou? .....	66
⓱ 拿什么震住西方人 How to Charm Westerners .....	70
⓲ 微笑问题 The Subject of Smiling .....	73
⓳ 文字崇拜 The Worship of Chinese Characters .....	78
⓴ 服装的时代寓意 Clothing Through the Modern Age .....	82

21	来自西方的诱惑 Temptations of the West .....	86
22	面子与体面 “Face” and Honor .....	90
23	面子与性命 “Face” and Life .....	94
24	色? 戒? Lust or Caution? .....	98
25	入乡随俗 When in Rome, Do as the Romans Do .....	102
26	顾家的中国男人 The Chinese Family Man .....	106
27	筷子和打蛋器 Chopsticks and Egg-whisks .....	111
28	“小窍门”和大发明 The Little Tricks and Big Inventions .....	115
29	“你结婚了吗?” “Are You Married?” .....	119
30	“不要叫我‘小姐’” “Don’t Call Me Miss” .....	123
31	厕所的现代化进程 The Modernisation of the Bathroom .....	127
32	我们为什么要关注世界? Why Should We Care about the Earth? .....	132
33	爱国者的荣誉感 The Honors of the Patriot .....	139
34	“看中国人去” “Look at the Chinese People” .....	143
35	幸福观的前世与今生 Outlook on Happiness: Then and Now .....	148
36	为什么受伤的总是我们? Why Are We Always the Ones Who Get Hurt? .....	152
37	转弯抹角 Beating Around the Bush .....	156
38	圣诞节与文化入侵 Christmas and the Cultural Invasion .....	160
39	爱情生活(上) Love Life (Part I) .....	164
40	爱情生活(下) Love Life (Part II) .....	169
41	英语焦虑症 Anxieties of English .....	174
42	英语学习史 The History of Studying English .....	178
43	饺子 Dumplings .....	182
44	乐天知命 To Be Content with One’s Lot .....	187
45	谁是谁非 Who Is Right and Who Is Wrong .....	192

# *The Face of the City*

## 1. 城市的面孔

*Taxi!* is a non-fiction book recently published by Johns Hopkins Press. In this historically accurate book, the author, Graham Russell Gao Hodges, delves into the 100-year history of the New York taxi driver.

Since the first metered taxi appeared on the streets of New York in 1907, the American taxi driver has had to deal with ongoing pressures. A taxi driver's pressure is caused by the very nature of their profession as they spend 12 hours each day sitting in an enclosed space. Outside of the taxi, there is congested traffic and huge trucks while the inside can be filled with danger from: drunks, car thieves or violent passengers. This type of work environment is the catalyst for loneliness in many taxi drivers.

In these 100 years, taxi drivers have worked through their lonely job, spending their days and nights with fares whom they may never see again. Previously, a method they used to cope with the loneliness was to have "a fleeting intimacy with their passengers". Pete Hamill, a reviewer, says, "This was the era of the cabby as philosopher or comedian, quick to make observations about life itself, or its subdivisions in politics and sports, or to crack wise about women and other mysteries." This sort of "performance" has two goals. One is to connect with other people and alleviate the loneliness; the other is to look for a larger tip at the end of the ride.

However, at the beginning of the 1970s, this sort of taxi driver no longer existed. Edward Adler, a taxi driver who later became the writer for a TV show,

explains, “They drove cabs so their kids wouldn’t have to drive cabs. When their kids finished at the university, they packed it in.”

The taxi driver’s work environment has caused them to become a common icon in America’s popular culture. Some examples include the famous Taxi television series and the movie *Taxi Driver*, amongst others.

Taxi drivers in the larger cities of China may not be prominent in popular culture, but they are newsworthy topics in the media. Due to their fringe status and difficult working conditions, taxi drivers can become the object of society’s sympathy. Taxi drivers often reveal the true style of the city through acts of goodwill, such as stopping a dangerous criminal, rushing a gravely ill person to the hospital, or returning valuable lost items.

Not long ago, a Beijing newspaper reported two stories on taxi drivers. One report was about a taxi driver, Mr. Liu. While waiting at a stop light, Mr. Liu gets out his bamboo clappers and starts rapping for his fare. The goal of such a performance is to make the fare happier, and relieve the stress and anxiety that comes with living in the hectic city. Of course, this performance is free of charge.

The other report was about a taxi driver who studied English by himself, thus earning more money from foreign passengers, and a higher income than other taxi drivers. The report detailed an event where the taxi driver stopped outside the gate of a hotel, as he had spotted a group of foreigners speaking with another taxi driver. It was fairly obvious the other driver didn’t understand English, so this driver used fluent English to ask, “Where do you want to go?” He then suggested, “You should get in my cab.” The other driver could only watch hopelessly as the foreigners left. At first, I thought the driver who understood English would ask if the foreigners needed help, find out where they wanted to go and then tell the other driver to take them there. It never occurred



to me that he could use his English ability to steal these fares. The writer's goal for going into such detail was probably to show how important the ability to speak English can be in a taxi driver's life.

Pete Hamill's review of *Taxi!* ended with a certain amount of sentiment when he said, "The days of philosophy are gone, along with the jokes. The need for tips goes on." Something to be thankful for is: besides having taxi drivers who can use English to take on work, our city also has Mr. Liu, the rapping taxi driver who only wants to make his fares laugh and asks for nothing in return.

《出租汽车》是约翰斯·霍普金斯大学出版社新近出版的一本非小说类的书。作者格雷翰·拉瑟尔·高·霍基在这本资料详实的书中，探究了美国纽约城出租汽车司机的百年历史。

自从1907年第一部计价出租车出现在纽约街头那天起，出租车司机就成为这个国家忍受压力时间最长的一群人。这种压力源自这个行当本身的特性：每天坐在一个封闭的环境中，度过长达12个小时的时间。车外是拥堵的交通和巨型的卡车；车内同样充满了危险——醉汉、抢劫者、有暴力倾向的乘客……这样的工作环境，使得出租车司机成为最孤寂的人。

一百年间，出租车司机就这样孤独地工作着，与那些付给他们钱、也许永远不会再见面的人一起度过日日夜夜。曾经，他们采取了一种排解寂寞的办法——“与乘客短暂亲密法”。评论家彼德·汉密尔说：“这是出租车司机被当作哲学家和喜剧演员的时代，他们面对乘客，迅速地做出观察和判断，或者谈论政治和体育，或者用俏皮话谈论女人和其他隐私。”这种表演有两个目的：一是与人交流，打破孤寂；另一个是谋得更高的小费。

不过，在上世纪70年代初，这样的出租司机再也没有了。曾经作过出租车司



机，后来成为电视作家的爱德华·阿德勒对此的解释是：“他们做出租车司机是为了自己的孩子不再做这行。当孩子们大学毕业时，他们就收车不干了。”

出租车司机的工作环境使他们成为美国流行文化中常见的形象。比如著名的电视连续剧《出租汽车》、电影《出租车司机》等等。

中国大城市的出租车司机虽然不是流行文化的主角，却是媒体关注的焦点。有时候，由于所处的边缘地位和艰苦的工作条件，出租车司机成为全社会释放爱心的对象；有时候，在他们协作追逐抢劫犯，或是飞车送急重病人入院，或是拾到重金交还失主时，他们就成为城市风貌的展示者。

不久前，北京的一份报纸上有两篇报道。一篇是关于一位刘姓出租司机，他自备快板，在等红灯时为乘客表演，目的是让乘客在紧张的城市生活中更加开心快乐。当然，这种表演是免费的。

另一篇报道，讲述一位自学英文的出租司机，因为这个技能，他赚到了洋人的钱，收入比同行高出许多。记者特别描写了一个细节：有一次，这位司机在一个酒店门口看到几个外国人正在与一位出租车司机说着什么，显然，那位司机不懂英文。懂英文的司机便走了上去，用流利的英语问道：“你们想去哪里？上我的车吧。”不懂英文的司机眼巴巴地看着洋人离开了。我原以为，懂英文的司机会问：“需要帮忙吗？”然后问清楚地址，告诉那位不懂英文的司机，让他载洋人到目的地。没想到，他用自己的英语能力，把这个活给‘钱’了。这位记者写这个细节的目的，大概是想说明，会讲英文对一个出租车司机有多么重要。

评论家彼德·汉密尔在对《出租汽车》一书评论的结尾处不无伤感地写道：“出租司机作为哲学家的时代伴随着那些笑话远去了。只有小费的要求保留下来。”值得庆幸的是，我们这个城市除了有会用英文揽活的出租司机之外，还有不求回报、只图博乘客一笑的会说快板的刘姓司机。

# *The Negative Effect of Hard Work*

## 2. 吃苦耐劳的负效应

A Mexican reporter once told me that there have been conflicts between local residents and the many Chinese business migrants who, in recent years, have opened restaurants and stores in Mexico. For example, local people would have their shoes polished by shoe polishers. By contrast, the Chinese would polish their own shoes as they'd rather gamble their money. The Mexicans found this difficult to understand and complained the Chinese were disrupting the status quo. If everybody cleaned his own shoes, how would the shoe polishers survive?

In early 2007, the Chinese community in Milan clashed with local police because the Chinese peddlers were using carts as transport. This caused inconvenience to residents and violated local regulations. Additionally, residents were unhappy with the Chinese who usually worked long hours, as well as, throughout the weekends. For the Italians, the hardworking Chinese were disrupting established norms of working conditions.

These anecdotes remind us of how the Chinese were perceived in the United States over 100 years ago. In the 19th century, Chinese gold diggers were seen as hardworking, undemanding employees who never complained. According to the *Madisonian*, "One miner descended into a gulch with a sack of rice, two large rolls of blankets, two hogsheads, several heavy mining tools, a wheelbarrow, and a hand-rocker all swinging from his pack-pole." The editor noted, "It was a mystery how that Chinaman managed to tote that heavy load along so gracefully, and not grunt a groan."

### ***The Negative Effect of Hard Work***

In the eyes of media magnate, William Randolph Hearst, the Chinese posed a threat to the people of Virginia, as the Chinese worked hard, earned handsomely, lived frugally, but also saved their income to send back home. In the Hearst-owned *Los Angeles Examiner*, an article described the Chinese man as, “At best, an industrious barbarian, [ whose ] very industry renders him dangerous, since he can exist on next to nothing. Thus, economically, as well as morally and socially, the Chinaman is a pest.”

Author Mark Twain, on the other hand, had a favourable impression of the Chinese work ethic. “They are quiet, peaceable, tractable and free from drunkenness,” he stated, “A disorderly Chinaman is rare and a lazy one does not exist.”

Nevertheless, American miners were not so impressed with the Chinese work ethic. The miners came to California in search of gold, but discovered, as in other industries, they had to compete with the hardworking Chinese. The Committee of Mines and Mining in California stated, “Their presence here is a great moral and social evil, a disgusting scab upon the fair face of society.”

Undoubtedly, there were racial, political and economic motivations in these malicious attacks. Cultural differences also contributed to the lack of understanding as the American labourers couldn't relate to the hard working ethic of the Chinese.

The Chinese work ethic stems from China's position as an agricultural country. The production methods of the small-scale farmers made a good life possible only if they faced the challenges so; of course, the ability to bear hardships was seen as a moral imperative. Thus, diligence, endurance and frugality were all seen as desirable qualities. However, the Western methods of production focus more on cooperation. Thus, if a person ignores an individual's way of life, this can affect their own life and even their existence.

Sometimes, in a complex modern society, the ability to bear hardships has a negative effect. This may be the reason some Western employees of foreign companies complain and think it is unfair when their Chinese colleagues say they love to work overtime. Everyone should have the opportunity to live the lifestyle they choose. When working hard to ensure one's own life is good and stable, one shouldn't forget to give others a chance to do the same.

一位墨西哥记者告诉我，近些年大量的中国人进入墨西哥，有些人开餐馆，有些人卖服装或者是中国的小商品。由于生活方式和工作观念的差异，引发了一些小冲突。他举例说：墨西哥人会拿钱到皮鞋摊擦皮鞋，但中国的小贩们很少这样做，他们通常是自己把鞋擦干净，



省下的钱宁可去赌一把。墨西哥人很不理解这种做法，他们抱怨中国人的生活方式破坏了生存链条——假如每个人都自己擦皮鞋，那专干这个营生的人靠什么生活呢？

2007年初，在意大利的城市米兰发生了一场华人与当地警察的冲突。直接原因是华人商贩在街道上使用手推车运送货物，影响了居民们的出行，同时违反了当地的法规。其深层的原因是，当地居民很久以来对华人工作至深夜、周末不休息的方式颇为不满。在意大利人看来，过分的勤劳破坏了公平竞争的规则。

这样一些信息仿佛时光倒流，让人回想起一百多年前美国人对华人移民的指责。19世纪，美国人对华人淘金者的看法是：“工作勤力、要求甚少、从不抱怨。”当时《麦迪逊人》描述一位中国矿工的劳动情形说：“矿工下到矿道中，肩上挑着扁担，扁担上晃晃悠悠的挂着一口袋米、两大捆毯子、两个大桶、一些沉重的掘矿工具、一只手推车的轮子和一只摇把。”报纸的编辑写道：“中国人如此优雅地背负这么沉重的负载，却没有一丝苦吟，这真令人不解。”

在当时的媒体大亨赫斯特看来，华人对弗吉尼亚白人构成威胁，因为他们勤劳而节俭，大把地挣钱，又大把地存钱，并把大部分钱寄回国。赫斯特旗下的《洛杉矶哈洛监察报》载文表示，一个中国人身上所残留的品性表明，他们“充其量是勤劳的野蛮人，他们非常勤劳，也颇具危险性，因为他们可以不依赖任何东西生存。”正因如此，“无论在经济上，还是道德和生活方式上，这些人都令人生厌。”

不过，马克·吐温在那个时代也曾用欣赏的口吻评价过中国人的工作理念。他说中国工人“是安静的、平和的、温顺的，他们从不酗酒。不守规矩的中国人极少，懒惰的中国人根本不存在。”

中国人的工作理念给马克·吐温留下了深刻印象，却引起美国矿工的强烈不满，因为这些人到加州淘金的，却发现在金矿中，就像在大多数的行业中一样，运气总是垂青那些勤劳的华人。当时加州矿业委员会申明：华人矿工“在这里的表现是巨大的道德和社会罪恶。他们是社会公平机体上一道难看的疤。”

如此恶毒的攻讦，既有种族歧视的因素，也有政治和经济的因素，不可否认还有文化差异造成的不理解——为什么华人如此拼命地工作？

中国是一个以农业为根基的国家。一家一户的小农经济生产方式，决定了只有个人奋斗才能过上好日子，吃苦耐劳当然成为美德。而西方社会工业化的生产方式更强调合作，个人若忽视他人的生活和工作方式，就会反过来影响到自己的生计甚至是生存。

也许，在一个多元化的现代社会，吃苦耐劳的美德也有其负面的效应。就像一些外企公司的外国雇员抱怨中国雇员热衷于加班一样，他们认为这有失公平。自己生存也要给别人活路；下蛮力可以使自己活得更好，但同时也不要忘记让别人活得踏实。



# *Eating Grapes Without Spitting Out the Skin*

## **3. 吃葡萄不吐葡萄皮**

After teaching some foreigners the tongue-twister: “chi pu tao bu tu pu tao pi, bu chi pu tao dao tu put tao pi (eat grapes without spitting out the skin, don’t eat grapes and spit out the skin),” they stared at me and asked, “How would you eat the grapes and not spit out the skin, but not eat the grapes and spit out the skin?”

That question stopped me in my tracks. I’d never thought about it before.

I have a classmate who is studying abroad in France and, in his spare time, he works with a tourist group to earn a little money. During the 90s, he acted as a translator for an official group of Chinese investigators. At that time, Maxwell House Coffee had made its way to China but there weren’t too many people who drank coffee. However, there were quite a few people who used the Maxwell Coffee containers for drinking tea. The containers had a tightly fitted lid, which avoided spillage, and they were large enough to hold a lot of tea. They were a very convenient “bottle” and, as a result, it became stylish to use a Maxwell Coffee container to hold one’s tea.

Each of the officials with whom my classmate traveled, had their own Maxwell House Coffee containers. Because boiled water wasn’t always readily available at some of the places they visited in France; every time they stopped at a restaurant, they would take their containers out of their packs and shout for the waiter to bring them boiled water. This caused my classmate to feel as if he’d “lost face”. On one such occasion, a French waiter asked him quietly, “Where are these people from?” and my classmate replied embarrassingly, “They’re Vietnamese!”

I don't drink tea, I drink coffee, in fact, it's more like an addiction. If I don't drink coffee, in the morning and afternoon I have headaches and become depressed. If I go on a domestic business trip, I take a big pack of instant coffee with me. Because I can get boiled water anywhere, I make up a drink whenever I want. In America, boiled water isn't very easy to find but, coffee shops can be conveniently found everywhere. I once told my American friend, "I finally understand why there are so many coffee shops in America. There are a lot of people who are addicted to coffee, and when they get a craving, they can immediately find a place." My friend smugly responded, "Of course!" As we continued talking, I made the comment, "Actually, coffee can be harmful to the mind and body. You Americans should build fewer coffee shops, so less people will drink coffee." He shrugged his shoulders and, it was obvious, he thought I was wrong.

Americans are really interested in news about the Starbucks Restaurant inside the Forbidden City. A television host said that he had interviewed over 300 Presidents of multinational companies from around the world, including Bill Gates, and he posted the findings on his blog. He got the impression that the upper class societies of Western countries thought the concept of locating a Starbucks there was something of a joke. Many public figures felt the existence of the Restaurant inside the Forbidden City was a sign of disrespect for the Chinese culture.

Eight years earlier, when the Forbidden City suggested building a Starbucks, it was subject to a series of discussions. The final result was a compromise: the Starbucks would be built in a place that wouldn't attract a lot of attention and it would be built to match the architectural style of the Forbidden City. That would minimize the effect it had on the Forbidden City but, would meet the needs of foreign visitors who wanted to have a cup of coffee.

When the Chinese people heard the opinions of people from the western cultures they began to realise there was a problem. The past debate about

allowing Starbucks to be located in the Palace grounds was reignited by the host of a National English television show. He wrote about the events in his blog. As a result, more than 0.55 million people visited his website. Fervor of patriotism all around the country has been revived. The Starbucks inside the Forbidden City became seen as an “invader” of Chinese culture. A few months later, the Forbidden City announced it was forcing Starbucks to leave the Emperor’s Palace, saying, the space used by Starbucks would be undergoing renovations.

Some people believed the host was making something out of nothing. Beijing is an ancient capital with a very long history but, over the past few years, it has seen many Western-style buildings erected. Places, such as, “The Egg” —the famous National Centre for the Performing Arts, “the Bird’s Nest” —the National Stadium and, even, the CCTV Headquarters building where the host of the English TV program will work. The impacts of these buildings is much bigger than Starbucks so; why do some people think it is wrong and furiously attack a little coffee shop for being in the Forbidden Palace?

These events, and the questions raised by them, have helped me understand the deeper meaning of “chi pu tao bu tu pu tao pi, bu chi pu tao dao tu pu tao pi (eat grapes without spitting out the skin, don’t eat grapes and spit out the skin)”. It’s all very philosophical, and has a sort of, absurd, dark humor.

教几个洋人绕口令：“吃葡萄不吐葡萄皮，不吃葡萄倒吐葡萄皮。”他们瞪着眼睛问：“为什么吃了的不吐皮，没有吃的却吐皮呢？”

这个问题把我问住了，我从来没有想过这个问题。

我有一个同学在法国读书。闲了，就带旅游团赚些外快。有一次给一个中国地方官员的考察团作翻译。那正是90年代中期，麦氏咖啡已经打入中国。当时，喝咖啡的不多，用麦氏咖啡瓶子作茶杯的人却不少。它个子

