

高等学校英语专业系列教材 Textbook Series for Tertiary English Majors **求知 STEM**

总主编 石 坚

副总主编 杜瑞清 陈建平 黄国文 李 力

An Introduction to Chinese Culture

中国文化概论

周 仪 编 著

重庆大学出版社

An Introduction to Chinese Culture

中国文化概论

周 仪 编 著

重庆大学出版社

内容提要

本书主要针对我国英语专业学生对祖国传统文化不甚了了,或者即使了解一些但却不知道如何用英语表达的情况而编写,让学生既学习英语语言知识,又学习中国文化知识。全书共7章,涉及中国历史、哲学与宗教、文学与艺术、科学技术、教育、传统习俗、旅游文化等方面。本书可作为英语专业学生的教材使用,也可供其他具有相当英语水平的学习者使用。

图书在版编目(CIP)数据

中国文化概论/周仪编著. —重庆:重庆大学出版社,2003.9

(求知高等学校英语专业系列教材)

ISBN 7-5624-2974-X

I. 中... II. 周... III. ①英语—阅读教学—高等学校—教材②文化史—中国—高等学校—教材—英文 IV. H319.4;G

中国版本图书馆CIP数据核字(2003)第078139号

求知高等学校英语专业系列教材

中国文化概论

周 仪 编著

责任编辑:周小群 李奉栖 版式设计:周小群 李奉栖

责任校对:邹 忌 责任印制:秦 梅

*

重庆大学出版社出版发行

出版人:张鸽盛

社址:重庆市沙坪坝正街174号重庆大学(A区)内

邮编:400030

电话:(023) 65102378 65105781

传真:(023) 65103686 65105565

网址:<http://www.cqup.com.cn>

邮箱:fxk@cqup.com.cn(市场营销部)

全国新华书店经销

四川外语学院印刷厂印刷

*

开本:787×960 1/16 印张:12.25 字数:226千

2003年9月第1版 2005年9月第3次印刷

印数:6 001—9 000

ISBN 7-5624-2974-X/H·315 定价:18.00元

本书如有印刷、装订等质量问题,本社负责调换

版权所有,请勿擅自翻印和用本书

制作各类出版物及配套用书,违者必究。

高等学校英语专业系列教材
Textbook Series for Tertiary English Majors



高等学校英语专业系列教材 
Textbook Series for Tertiary English Majors

总 主 编 石 坚

副总主编 杜瑞清 陈建平 黄国文 李 力

编 委 会 (按姓氏笔画排列)

丁廷森	石 坚	刘守兰	刘晓红
吴 念	宋亚菲	张美芳	张维友
李 力	李海丽	杜瑞清	杨瑞英
陈建平	周 仪	周玉忠	姜秋霞
段 峰	高广文	高庆选	黄国文
廖七一			

策 划 张鸽盛 饶邦华 周小群

总 序

进入 21 世纪,我国高等教育呈现快速扩展的趋势。为适应社会、经济的快速发展,人才的培养问题已经比我国任何一个历史时期都显得更为重要。当今,人才的能力和素质的衡量越来越多地采用国际标准,人才的外语水平自然地也越来越受到培养单位和用人单位的重视,由此引发了对大学外语教学模式、教材和检测机制的新一轮讨论,掀起了新一轮的大学英语教学改革。作为外语师资队伍和外语专业人才培养的高等学校英语专业,相比之下,在教学改革思路、新教材开发和新教学模式探讨等诸方面均显得滞后。尽管高等学校外语专业教学指导委员会英语组针对当前高校发展的新形式和外语专业人才培养的新规格、新模式和新要求,修订出了新的《高等学校英语专业英语教学大纲》,并结合 21 世纪外语人才培养和需求的新形势,制定了由教育部高等教育司转发的《关于外语专业面向 21 世纪本科教育改革的若干意见》,就英语专业的建设提出了指导性的意见,但在实际工作中这两个文件的精神尚未落实。

为此,重庆大学出版社和外语教学界的专家们就国内高等学校英语专业建设所面临的新形势做了专题讨论。专家们认为,把“大纲”的设计和“若干意见”的思想和理念变为现实的一个最直接的体现方式,就是编写一套全新理念的英语专业系列教材;随着我国教育体制的改革,特别是基础教育课程标准的实施,适合高等学校英语专业教学需要的教材也应做相应的调整,以应对中小学英语教学改革的新要求;高等学校学生入学时英语水平的逐年提高和就业市场对外语人才需求呈多元化趋势的实际,对高等学校英语专业的人才培养、教学模式、课程设置、教材建设等方面也提出了严峻挑战,应对这些挑战,同样可以通过一套新的教材体系来实现。

迄今为止,国内尚无一套完整的、系统的英语专业系列教材;目前已有的教材出自不同的出版社,编写的思路和体例不尽相同;现有的教材因出版时间较早,内容、知识结构、教学方法和手段已经不能适应新的发展要求;传统的教材设计多数基于学科的内在逻辑和系统性,较少考虑学习者的全面发展和社会对人才需求的多元化。

自 2001 年开始,在重庆大学出版社的大力支持下,我们成立了由华中、华南、西南和西北地区的知名专家、学者和教学一线教师组成的《求知高等学校英语专业系列教材》编写组,确定了系列教材编写的指导思想和总体目标,即以《高等学校英语专业英语教学大纲》为依据,将社会的需求与培养外语人才的全面发展紧密结合,注重英语作为一个专业的学科系统性和科学性,注重英语教学和习得的方法与规律,突出特色和系列教材的内在逻辑关系,反映当前教学改革的新理念并具有前瞻性;锤炼

精品,建立与英语专业课程配套的新教材体系,推动英语专业的教学改革,培养高素质人才和创新人才。

系列教材力求在以下方面有所突破和创新:

第一,教材的整体性。系列教材在课程类型上分为专业技能必修课程、专业知识必修课程、专业技能选修课程、专业知识选修课程和相关专业知识课程等多个板块。在考虑每一种教材针对相应课程的特性和特色的同时,又考虑到系列教材间相互的支撑性。

第二,学生基本技能和实际应用能力的培养。在课程的设计上充分考虑英语作为一个专业来培养学生的基础和基本技能,也充分考虑到英语专业学生应该具备的专业语言、文学和文化素养。同时,教材的设计兼顾到社会需求中对英语专业学生所强调的实际应用能力的培养,除考虑课程和英语专业的培养目的,课程或课程体系应该呈现的学科基本知识和规范外,充分考虑到教材另一方面的功用,即学生通过教材接触真实的语言环境,了解社会,了解文化背景,丰富学生的实践经验。在教材编写中突出强调“enable”,让学习者在实践中学习语言、文学、文化和其他相关知识,更多地强调学习的过程,强调学生的参与,以此提高学生的实际应用技能。

第三,学生的全面发展。对高等学校英语专业学生而言,英语不仅是一门工具,更重要的是一个培养学生人文素质和跨文化意识的学科专业。系列教材强调合作性学习、探索性学习,培养学生的学习自主性,加强学习策略的指导。通过基础阶段课程的学习,使学生在语言知识、语言技能、文化意识、情感态度和学习策略等方面得到整体发展;在高年级阶段则更多地注重学生的人文精神、专业理论素养、中外文学及文化修养的培养。

第四,教材的开放性。一套好的教材不应该对课堂教学、老师的施教和学生的学习拓展有所制约,应给使用教材的教师和学生留有一定的空间,要让学生感到外语学习是一件愉快的事,通过学习让人思考,给人以自信,引导人走向成功。系列教材的总体设计既考虑严密的学科系统性,也考虑独具特色的开放性。不同地区、不同类型的学校,可以根据自己的生源和培养目标灵活地取舍、选用、组合教材,尤其是结合国内高等学校中正在探讨的学分制,给教与学一个多维度的课程体系。

我们希望通过这套系列教材,来推动高等学校英语专业教学改革,探讨新的教学理念、模式,为英语专业人才的培养探索新的路子,为英语专业的学生拓展求知的空间。

《求知高等学校英语专业系列教材》编委会

2004年8月

Preface

At the beginning of the 1990s, when the first group of American students came to study at Guangxi University, I was assigned to teach them Chinese culture. They were very much interested in this course. Having learned something about Confucianism and Taoism, they had a discussion with our students in the English Department. I was shocked to find how little our students know about our own ancestors. They were so ignorant of our history and our national heritage that some of them had no idea which historical period Confucius lived in or what his famous sayings were, and many of them dared not utter a word throughout the discussion.

This reminded me of what Chairman Mao said in his article *Reform Our Study*:

Many party members are still in a fog about Chinese history, whether of the last hundred years or of ancient times. There are many Marxist-Leninist scholars who cannot open their mouths without citing ancient Greece; but as for their own ancestor—sorry, they have been forgotten.

It occurred to me that it might benefit our students (both Chinese and American) if they had a textbook on Chinese culture written in English. I talked it over with Prof. Liang Yihua, who was then Director for International Relations of Guangxi University. He shared my idea. With our collaborative effort, *Chinese Culture* came out in 1994. The book, however, limited in space, deals only with Chinese cultural

traditions—Confucianism, Taoism and Buddhism. We have been longing to rewrite it, and expand it so that our students will be provided with more, extensive information covering every aspect of Chinese culture.

Thanks to the editors of Chongqing University Press who are organizing scholars from the universities in Northwest, Southwest and Central China to compile a series of textbooks for the English majors, including *An Introduction to Chinese Culture*, which I volunteered to undertake.

This book is based upon my previous books on Chinese culture and my experience in teaching this course for the past ten years. After six months of intense work, I now have a pile of finished manuscripts on my desk and some breathing space.

My acknowledgements should go to those authors whose works I have consulted. I especially would like to thank my dear friend and colleague Professor Liang Yihua and American teacher Patricia Ann Cobb and British teacher Cheritan Hunt, who helped to read the manuscripts chapter by chapter and gave me many suggestions.

Zhou Yi
Guangxi University
March, 2003

Contents

Chapter One Chinese History

I	A Chronological Table of Chinese History	2
II	A Summary of Chinese History	3
III	Historical Classics	17

Chapter Two Philosophy and Religion

I	Confucianism	26
II	Taoism	38
III	Buddhism	49
IV	Moism and Legalism	52
V	<i>Yi Jing</i> (Book of Changes)	58

Chapter Three Literature and Art

I	A Summary of Chinese Literature	78
II	Six Arts and Four Treasures of the Studio in Ancient China	98
III	Calligraphy and Painting	100
IV	Acrobatic Art, Martial Arts, Taiji Quan and Qigong	106

V	Beijing Opera and Other Local Operas	116
---	--	-----

Chapter Four Science and Technology

I	Four Great Inventions	124
II	Scientific and Technological Classics	127

Chapter Five Education

I	Ancient Private School	136
II	Present Educational System	137

Chapter Six Manners and Customs

I	China's Tea Culture	144
II	China's Wine Culture	149
III	China's Culture of Food and Drink	155
IV	Traditional Festivals	158

Chapter Seven Tourism and Culture

I	Culture in Tourism	167
II	Tourist Resorts and Attractions	168
III	Tourist Products and Souvenirs	176

Bibliography	183
---------------------------	-----

Chapter **One** ***Chinese History***



- ☐ A Chronological Table of Chinese History
- ☐ A Summary of Chinese History
- ☐ Historical Classics



— III —

A Chronological Table of Chinese History

(中国历史编年表)

Dynasty (朝代)	Era (纪元)
Emperor Huang (黄帝) and Emperor Yan (炎帝)	3000—2100 B. C.
Yao (尧)	
Shun (舜)	
Yu (禹)	
Xia Dynasty (夏)	2100—1600 B. C.
Shang Dynasty (商)	1600—1100 B. C.
Zhou Dynasty (周)	Western Zhou Dynasty (西周) 1100—771 B. C.
	Eastern Zhou Dynasty (东周) 770—221 B. C.
	Spring and Autumn Period (春秋) 770—476 B. C.
	Warring States (战国) 476—221 B. C.
Qin Dynasty (秦)	221—206 B. C.
Han Dynasty (汉)	Western Han (西汉) 206 B. C. —24 A. D.
	Eastern Han (东汉) 25—220
Three Kingdoms (三国)	Wei (魏) 220—265
	Shu Han (蜀汉) 221—263
	Wu (吴) 222—280
Western Jin Dynasty (西晋)	265—316
Eastern Jin Dynasty (东晋)	317—420
Southern Dynasty (南朝)	Song (宋) 420—479
	Qi (齐) 479—502
	Liang (梁) 502—557
	Chen (陈) 557—589



Continued

Northern Dynasty (北朝)	Northern Wei (北魏) 386—534
	Eastern Wei (东魏) 534—550
	Northern Qi (北齐) 550—577
	Western Wei (西魏) 535—556
	Northern Zhou (北周) 557—581
Sui Dynasty (隋)	581—618
Tang Dynasty (唐)	618—907
Five Dynasties (五代)	Later Liang (后梁) 907—923
	Later Tang (后唐) 923—936
	Later Jin (后晋) 936—946
	Later Han (后汉) 947—950
	Later Zhou (后周) 951—960
Song Dynasty (宋)	Northern Song Dynasty (北宋) 960—1127
	Southern Song Dynasty (南宋) 1127—1279
Liao Dynasty (辽)	916—1125
Jin Dynasty (金)	1115—1234
Yuan Dynasty (元)	1271—1368
Ming Dynasty (明)	1368—1644
Qing Dynasty (清)	1644—1911
Republic of China (中华民国)	1912—1949
People's Republic of China (中华人民共和国)	1949—

— II —

A Summary of Chinese History

China is a large country with a long history. It has a territory about the size of Europe and a population about a quarter of that of the world. In this vast country of ours there are large areas of fertile land which provide us with food and clothing; mountain ranges which are covered with forests and abound in mineral deposits;



rivers and lakes which furnish us with water transport and irrigation; a long coastline which facilitates communication with nations beyond the seas. From ancient times our forefathers have laboured, lived and multiplied on this vast territory.

China is one of the four homes of the world's earliest civilizations. It has a recorded history of nearly 4,000 years. Throughout the history of Chinese civilization its agriculture and handicrafts have been renowned for their high level of sophistication. During these 4,000 years China has nurtured many great thinkers, scientists, inventors, statesmen, strategists, men of letters and artists, yielding a rich cultural heritage and fine cultural traditions.

The ancient civilization of China has exercised great influence on the modern world. Ezra Pound's translation of Confucian philosophy aroused great interest from the Western world in Eastern philosophy, and his translation of many ancient Chinese poems interested men of letters in the West. The personal dinner place settings used by the first three American presidents, George Washington, John Adams and Thomas Jefferson, were of Chinese origin, a vivid evidence of China's artistic attraction for the American founding fathers.

The Chinese history can be divided into two periods: the ancient period (ancient times—1840) and the modern period (1840—present).

The Ancient Period

Chinese history began with two legendary figures—Emperor Huang (黄帝) and Emperor Yan (炎帝), who, together with their tribes, inhabited in the area of Huanghe River (Yellow River) basin in the years around 3000 B. C. By the time of Xia Dynasty (夏朝 2100—1600 B. C.) after centuries of living side by side, these two tribes gradually melted into one. That's why the Chinese people usually call themselves "the descendants of Yan and Huang" (炎黄子孙). People at that time believed that the land they lived on was the center of the world, and called their state the "Middle Kingdom" (中国), thus giving China its country name.

Although there are no reliable historical data to test the existence of this period, yet legends are abundant, and modern archaeology has found authentic materials—pottery vessels and stone tools and weapons as offerings to accompany the dead in the unearthed ancient tombs, which provide evidence of the life of our ancestors



before the Xia Dynasty.

There are many of legends describing the life of the people in this period, especially of the three sage Kings after Emperor Huang and Emperor Yan—Yao (尧), Shun (舜) and Yu (禹). Let's quote some here for you to enjoy.

How Yao and Shun Passed the Throne to the Worthy and the Capable (尧、舜禅让)

According to the *Book of History* (《尚书》, a book of ancient times, recording the history from the time of Yao, Shun, Yu down to the early Zhou Dynasty), when Yao was very old, he summoned the chiefs of the Four Mountains and said, "I have been on the throne for seventy years. Who can carry out the mandate of Heaven in place of me?" The chiefs of the Four Mountains all said, "We have no such virtues. We would only disgrace the throne. Your son is the right person to ascend the throne." Yao said, "I know him, he is mean and stupid." And Yao asked his officials to recommend someone else. Then the King was told that there was a poor young man named Shun. He was the son of a blind man. His father was wicked, his mother deceitful and his brother arrogant, yet he was filial to them and lived with them in harmony. The King said, "That is the right person to be the new king. I will try him. I will give him my two daughters, and observe his behavior." So his two daughters, Owang (娥皇) and Nuying (女英), came to the bend of the Gui River to be the wives of Shun. Years later Shun ascended the throne.

As the legend has it, when Shun inspected the southern states, he became very ill and died in Xiang (湘, at present Hunan Province). His two wives followed his footsteps to Xiang and cried to death. Their tears dented the bamboo, which is the bamboo we have now in Hunan Province, called "tear bamboo" (斑竹).

How Yu, the Great, Conquered the Flood (大禹治水)

Some time around 2200 B.C., a great flood covered the earth. Shun sent Gun (鲧), Yu's father to control the flood. Gun led people to build dams to block the flood but failed. So Shun gave order to kill Gun. When Yu grew up, he undertook his father's unfinished task. This time he drew from the lessons of his father. He did not build dams, but led people to dig ditches to lead the water away.



He worked ceaselessly for thirteen years and succeeded in bringing the flood under control. As the legend has it, so busy was he that “thrice he had gone past his own house without even looking in.” As a reward for his achievement, Shun passed the throne to Yu. When Yu died, his son Qi (启) seized power and founded Xia, the first dynasty in China, thus beginning the hereditary system in Chinese history.

The Xia Dynasty (夏朝, 2100—1600 B.C.)

The ethnic group of the Xia Dynasty is the Hua Xia nationality (华夏族). That's why the Chinese people are also called the Hua People (华人) in other parts of the world.

At the beginning of the Xia Dynasty the Youhu tribe (有扈氏部落) in the west border rose in rebellion. King Qi led his army and defeated the enemy in Gan (甘), at present in Henan Province. This is the first battle recorded in Chinese History.

Farming and stockbreeding were already well developed in the Xia Dynasty. People were familiar with the phenomena of the changes of seasons and arranged their farm work and other activities accordingly.

The last king of Xia, Jie, (桀) is notorious in Chinese history for his debauchery. He built “ponds of wine and forests of meat” (酒池肉林) to entertain himself and his concubines, resulting in the fall of the state.

One thing worth mentioning is that the second King of Xia, Shaokang (少康), used sorghum to brew wine in about 1800 B.C., thus beginning the Chinese culture of wine.

The Shang Dynasty (商朝, 1600—1100 B.C.)

The Shang Dynasty is renowned for its high development of bronze techniques which brought about the separation of Chinese society into town and country dwellers. The nobility and their craftsmen lived in towns, supported by the peasants living in the countryside.

Regular religious rites were popular among the Shang nobles. In addition to a supreme god, they worshipped the spirits of their ancestors. The ceremonies involved the sacrifice of hundreds of animals, domestic as well as those obtained from the hunt. Their tombs were filled with hundreds of objects made of gold, jade,