

大学英语拓展课程

Introducing Chinese Culture in English

英语漫谈

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中国文化



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# 前 言

中华文化博大精深,源远流长。从诸子百家到元曲小赋、从唐诗宋词到成城运河的伟大创造,从五霸七强到三国纷争、从文景之治到十大武功的辉煌历史,中华文明绚烂多彩,并非寥寥数语便能说清道明。本书名为“英语漫谈中国文化”,却没有涵盖中国文化的方方面面,而是根据编者在教授来华留学生“中国概况”这门课中,学生反馈的12个感兴趣的方面来介绍中国文化。这12个方面依次为:中国传统思想、十二生肖、中华美食、中医、中国功夫、中国文字、中国书法、中国节日、中国婚礼、中国瓷器、京剧以及中国建筑。

本书章节的编排体现了中华文化的交融性:中华美食和中医养生有密切关联;中医“阴阳学说”是武术健身理论形成的思想基础之一;中国书法的运笔和太极拳“欲左先右”的套路如出一辙;中国的节日离不开各地独具特色的美食;属相在中国民间婚配中起着重要作用;陶瓷书法是一门古老而又独特的中国传统艺术,世界上绝无仅有,是中国文字学、中国书法学最重要的史料;中国的建筑反映了儒家“天人合一”的思想和道家“物我一体”的自然观。

本书每个章节的基本结构如下:

课文 A(Text A): 本章的主课文,主要是概况介绍。

课文 B(Text B): 本章的拓展阅读。从不同角度阐释中华文化的魅力。

练习(Supplementary Activites): 针对课文设计的巩固练习。设有问答,阅读,连线,英译汉段落翻译,汉译英段落翻译等题型。旨在帮助读者巩固所学内容,培养读者在词、句、语篇等层面用英语介绍中国文化的能力。

词汇与表达: 对文中较难的词汇标注音标、词性、词义。

最后,感谢本书得以付梓的幕后英雄,感谢付字朦、曾利、陈璐璐、邹文在文稿润色、文字校对等方面给编者带来巨大的帮助和启发。感谢黄丹、梁宁维、夏冉冉、刘建刚、艾敏锋、万琦睿对本书材料的收集和整理。由于时间仓促,加上笔者对中国文化的认识还不够深入,书中难免存在不少问题。欢迎各位读者和专家在阅读中提出宝贵意见,以便今后再版修订。

编 者

2019年4月

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# Chapter 1 Chinese Traditional Thoughts

Confucianism and Taoism laid the foundation for the development of Chinese philosophy. Judging from their basic ideas, Confucianism and Taoism are two opposing **ideological** systems, but in fact they are **intrinsically** linked. It is this common point that ultimately determines their vital position in Chinese philosophy.



## Confucianism

Confucianism is an important building block for Chinese culture and its emergence and development are of great significance to cultural development in China. Confucian thought **exerts** a subtle and enduring effect on people's values, production and life, and boasts **distinctive** charm in Chinese culture.



Confucius

### I. Background of Confucianism

Confucius (551 - 479 BC), a great thinker, educator

ideological

[ˌaɪdɪə'lɒdʒɪkl] *adj.*

思想的, 意识的

intrinsically

[ɪn'trɪnzɪklɪ] *adv.*

从本质上讲

exert

[ɪg'zɜ:t] *vt.*

发挥; 运用

distinctive

[dɪ'strɪŋktɪv] *adj.*

独特; 有特色的



scholar-bureaucrat

[s'kɒlərbj'ʊərəkræt] n.

士大夫

upheaval

[ʌp'hi:vəl] n.

突变, 剧变

decay

[di'keɪ] n.

腐败, 衰退的状态

revolt

[ri'vəʊlt] n.

造反, 起义

vassal

['væsl] adj.

附庸的; 奴仆的; 奴隶的

disseminate

[di'semɪneɪt] vt.

散布, 传播

awe

[ɔ:] n.

敬畏; 惊叹

benevolence

[bə'nevələns] n.

仁慈; 善举

and founder of Confucianism, is known in China as Kongzi. He was a **scholar-bureaucrat** who lived in a period of transition from slave to feudal society in China. During the Spring and Autumn Period (770 - 476 BC), China began to transform from slave society to feudal society, during which the whole society was in **upheaval**, and the **decay** of Zhou Dynasty (1046 - 256 BC) and the **revolt** of vassal states triggered many social problems. To solve these problems, scores of scholars created and publicized their own doctrines, which shaped an era of the Contention of a Hundred Schools of Thought. He created the Confucian school so as to **disseminate** his thoughts on politics and education. The Confucian school was handed down and developed into Confucianism with its representative works including *The Analects of Confucius* and *The Mencius*.

## II. Core Values of Confucianism

### 1. Harmony between Man and Nature

How we live in harmony is the essence of Confucianism. First and foremost, Chinese culture regards human life as a part of nature and, as such, the only way for us to survive is to live in harmony with nature. The fundamental value of Confucianism lies in conformity to nature and objective laws, which also requires avoiding conflicts between humans and nature. Instead of exacting from nature, people should hold nature in **awe** and gratitude and protect nature and life.

### 2. Benevolence

Benevolence, also called “Ren” in Chinese, is the core and basic value of Confucianism. What Confucianism cares most is people, the human relationship and the way to live in harmony with others. It advocates that not only should we love our families and friends, but extend love to all people and do not impose our thoughts and feelings on others.



### 3. High Values on Rites

Confucianists placed emphasis on rite, also called “Li” in Chinese, for preserving social order, stability and harmony. For individual, it is the basis to establish himself in society; for society, Li is code of ethics. The role of rites is to maintain harmony among people and avoid conflicts in life.

### 4. Moral Cultivation

Kindheartedness is one of the core values for moral cultivation. We should consciously go approach to “Ren” (benevolence), “Li” (rites) and “Yi” (righteousness) in our daily life and focus on self-cultivation until we **internalize** kindheartedness in our mind and practice kindheartedness in our action subconsciously, overcoming all evil intention and be a saint with great virtues and high moral principles.

internalize

[ɪn'tɜ:nəlaɪz] vt.

使内在化

### 5. The Doctrine of the Mean

The doctrine of the mean featured with “Right Time and **Impartiality**” fully expresses Confucius’s values on life. To be moderate, cordial, kind, courteous, thrifty, courtly, forbearing, wise, tolerant, nimble, generous, respectful and royal has been the law of conduct. According to Confucius, “When we see a man of virtue and talent, we should think of equaling them; when we see a man of a contrary character, we should turn inwards and examine ourselves.” It tells that we should learn from the excellent and perfect ourselves through self-questioning, rather than complain about the dissatisfactory situation. What’s more, Confucianism holds that too much water drowned the miller. Therefore, only by maintaining the balance between extremes can we push forward a sound development of things.

impartiality

[ɪm'pɑ:ʃi'æləti] n.

公平,公正

orthodoxy

[ˈɔ:θədɒksɪ] n.

正统; 正统性

## 6. Moral Beliefs: "Let the ruler be a ruler and the subject a subject"

It is known to us that as the prevailing **orthodoxy** of feudal society, Confucianism was valued by emperors of previous dynasties. Kindness, filial piety, friendship, respect for elder brother and honesty have been valued since the foundation of Confucianism. Under the influence of such idea, loyalty and piety are still valuable virtues in modern society.

## 7. "Educational for All" and "Individualized Teaching"

(1) "Educational for all" is an important principle in Confucian education. Prior to the Spring and Autumn period, only descendants of royal family had access to education. While in Confucius's private school, education opportunity is equal to everyone who is willing to study without limitation of identity.

(2) Zhu Xi concluded that "Confucius tends to tailor teaching to students' needs" in *The Annotation of Analects Confucius*. Such teaching principle puts more focus on students' actual aptitude and character, which could help to yield good teaching effect.

## 8. Be Honest and Credible in Friend-making

Since friends are the people who share the same interest with ourselves, Confucius proposed that honesty and credibility are the premise of friend-making. Flattery, cheat and **hypocrisy** are absolutely not desirable.

In the 21<sup>st</sup> century, the Confucian caveat of "standing in awe of the ordinances of Heaven" still holds true. It is of great importance for us to build an ecological background for a harmonious society, and rejuvenate the Chinese nation.

## Daoism

Daoism plays a very important role in the history of Chinese thoughts. Featuring brilliant philosophical

hypocrisy

[hɪ'pɒkrəsi] n.

伪善, 虚伪



connotation, **eclectic** quality and the simple charm, Daoism is **internalized** in the thinking mode, social values and conduct rules of the Chinese nation, and grows into a unique part of national character and national spirit.



Laozi

## I. The Development of Daoism

Daoism, one of key school of philosophy in ancient Chinese thoughts, is parallel to Confucianism. Daoism, together with Confucianism are two pillars for Chinese ancient culture and exert a profound impact on Chinese society.

The Daoist School is founded by Laozi at the end of the Spring and Autumn period (770 - 476 BC). When it came to the Warring States (475 - 221 BC), doctrines of Laozi were branched into two parts. One was the Huang-Lao School which combined Daoist thoughts with those beliefs that Emperor Huang worshiped. The Huang-Lao School holds political ideas of Laozi as the main body, and also accepts thoughts from Confucianism, Mohism, the School of Logicians and Legalism. The other was the School of Laozi and Zhuangzi which combined Daoist thoughts with theories of Zhuangzi. Comparatively, the latter adores nothingness, pursues freedom in spirit and provides a theoretical foundation for the **literati** and

eclectic

[ɪ'klektɪk] *adj.*

折衷的; 选择的

internalize

[ɪn'tɜːnəlaɪz] *vt.*

使内在化; 使藏在心底

literati

[lɪtə'reɪtɪ] *n.*

知识界, 文人士

recuperation

[riˌkuːpə'reɪʃn] n.

恢复; 复原

monopoly

[mə'nɒpəli] n.

垄断

metaphysics

[ˌmetə'fɪzɪks] n.

形而上学, 玄学

officialdom in feudal China to conduct themselves in society. The Huang-Lao School advocates non-action and policy of **recuperation**, and it prevailed during early years of Han Dynasty to be a political guideline of the whole nation. Confucianism has taken a dominant position since the policy of “Confucianism **Monopoly**” adopted by Emperor Wu in Han Dynasty, so the Huang-Lao School was no longer popular. Later, Daoism was evolved towards two directions: One was that works of Daoism were accepted as classics and new theoretical systems, such as **Metaphysics** in the Wei and Jin Dynasties (220 - 589), were put forward by later generations. These new theoretical systems were different from the original Daoism because ideas from other schools were absorbed. The other was that Daoism was integrated with religion. Daoist theories were religionized by the disciples since the last years of Eastern Han Dynasty (25 - 220), and doctrines of Daoism were promoted with the help of religion. After the Northern and Southern Dynasties (420 - 589), Daoism, as a School, did not exist any longer. However, its thoughts did not disappear and began to be penetrated in Buddhism, Confucianism, medicine, etc.

## II. Main Contents of Daoism

### 1. Cosmology

Ideas about the Universe are the basis of Daoism, from which social ideals and views on life of Daoism are established. What is the origin of the Universe is a fundamental question of philosophy. Laozi was regarded as one of the greatest four philosophers in ancient times. His contribution first lies in that he provided a definite answer about this question. Laozi holds that the origin of the Universe is Dao. Dao means basic rules that all things need to follow. Dao is not a specific thing, but metaphysically objective reality.



## 2. Outlook on Life

The core view on life of Daoism is virtue because the virtue is embodiment of Dao. Dao is invisible, but virtue can be reflected by every word and action of a person. Those who want to learn and fulfill Dao have to start from how to be a virtuous man.

## 3. Social Ideals

Social ideals of Daoism are not the rule of man or a legal system, but a society in which individuals are lived with nature in a great harmony. As noted in *Tao Te Ching*: let the Tao be present in your life and you will become genuine; let it be present in your family and your family will flourish; let it be present in your country and your country will be an example to all countries in the world; let it be present in the Universe and the Universe will sing. That is to say, to build an ethical society should start from me, and then to family, friends and to community at last.

## 4. Health Learning

Health learning plays an essential part in doctrines of Daoism. Well-renowned Daoist followers through the ages, Zhuangzi, Laozi, even the Yellow Emperor once looked into it. *Canon of Internal Medicine* (《内经》), for example, lays emphasis on entirety, which means a human body is considered as a whole. It stresses a close relationship between mentality and health and that human is closely related to natural environment. The unity of opposites of Yin and Yang is taken as a general law for everything in the Universe to produce, develop and change. Besides, Yin-Yang and Five Elements theory is used to explain physiological and pathological phenomena of the body and to guide diagnosis and treatment.

## III. The Essence of Daoism

### 1. "Naturalness"

"Naturalness" refers to a natural state of being, or in



abide

[ə'baɪd] vt.

遵守

ecology

[ɪ'kɒlədʒi] n.

生态学

unscrupulously

[ʌn'skrʊ:pjələsli] adv.

不客气地, 无道德原则地

filial piety

['fɪli:əl 'pi:əti] n.

孝顺, 孝心

other words, an attitude of following the way of nature. Laozi said there are four that are great in the Universe and man is one of them, which makes it clear that humans and all other things on earth are equal. Daoism holds that humans should **abide** by objective laws and not try to change anything natural, and that is “naturalness”.

## 2. “Harmony between Man and Nature”

The significance of “Dao” not only lies in harmony of natural **ecology**, but in unity between human and the Universe. Therefore, harmony between man and nature means ecological beauty achieved by subjects of life and objects of nature on the basis of ecology and aesthetics.

## 3. “Peace of Mind”

Daoism encourages people to stand loneliness and enjoy solitude. Only in this way can we keep a peaceful mind and resist the temptation for material desire so as to pursue individual liberation and a free life.

## 4. “Non-action”

Laozi comprehends The Way of Heaven in this way: man models himself after the Earth; the Earth models itself after Heaven; the Heaven models itself after Dao; and Dao models itself after nature. “Non-action” here doesn't mean that one should do nothing and passively wait for something to be achieved. It covers two aspects: one is to respect the order of nature, and the other is not to behave **unscrupulously**.

Daoist thoughts are of great depth and regarded as an inexhaustible treasure for our spirit. We believe that Laozi's philosophy will keep guiding people how to live and handle environmental issues, and make Chinese thinking glory.



## The Culture of Filial Piety

**Filial piety** has long been a traditional virtue for



Chinese nation to multiply off-springs. For thousands of years, Chinese people, up to emperor and down to civilians, respect it as the basic principle to conduct themselves, which creates a great power for human civilization and shapes a unique Chinese culture of filial piety.

## I. Originality of Filial Piety

“Filial piety” had its spring from **barbarism** clan society and its essences are “ancestor worship” and “Gods worship”.

“Support parents” and “respect for the old” are **extensive** meaning of filial piety. By Xi Zhou Dynasty, the spirit of filial piety was developed from “support and respect for parents” to “ancestor worship”.

“Filial piety” is a natural law, or natural bonds between members of a family. The essence of “filial piety” is “ancestor worship”. From generations to generations, filial piety reflects the blood ties between human being’s origin and development. Seeing from the 5,000 history of civilization, we can find the source of filial piety in the early stage of **primitive** China. Because of the poor state of social productive force, it was hard for single or barbarism clan to survive in nature unless many clans cooperated with each other. In order to maintain such cooperation and unity, many clans sharing the same blood ties cooperated with each other and enhanced the **identity** and belonging among them. At the same time, in order to live and multiply, they prayed Gods for blessing. Especially the leader of clans, they often held rituals in hope of maintaining unity of clans by worshiping their ancestors or Gods. Then the concept of filial piety featured with “ancestor worship” and “Gods worship” had its spring and

barbarism

[ˈbɑːbərɪzəm] *n.*

野蛮状态或行为

extensive

[ɪkˈstensɪv] *adj.*

范围广泛的

primitive

[ˈprɪmətɪv] *adj.*

原始的; 发展水平低的

identity

[aɪˈdentəti] *n.*

身份



development.

The emotion of respect, honor and worship to the old arose in clan society. Later, with the emergency of private ownership in family units, the idea that children inherit their parents' wealth and power and perform obligation to support their parents was accepted in society. Accordingly, the common understanding of filial piety was also extended to "support parents" and "respect for the old".

Yao and Shun periods were significant stages for filial piety development. As a social **morality**, "filial piety" was widely promoted by Yao Emperor and Shun Emperor. Yao Emperor not only normalized his own conducts with "filial piety" philosophy, but also took "filial piety" philosophy as a principle to select and promote worthies. Shun Emperor advocated "Wu Pin" (refers to five members in a family: father, mother, elder brother, little brother and grandchild) and "Wu Jiao" (refers to a code of ethics in family that father should be **upright**, mother should be **amiable**, elder brother should be friendly, little brother should be respectful and children should honor parents), educated its people with rite-music, laying a traditional ethnic foundation with "filial piety". Therefore, Shun Emperor was known as "moral ancestor".

In Shang Dynasty, with the development of filial piety, the Chinese character "孝" emerged as the time require. It can be found in the **excavated oracle** and **bronze inscription** in Shang Dynasty. It is a noticeable mark for the development of filial piety thought. By Xizhou Dynasty, filial piety has covered the philosophy of ancestor worship and respect for parents, laid the foundation of Chinese filial piety in ancient time and shaped a complete thought of filial piety culture.

morality

[mə'ra:ləti] n.

道德;道德观

upright

[ˈʌpraɪt] adj.

正直的

amiable

[ˈeɪmiəbl̩] adj.

和蔼可亲的;温和的

excavate

[ˈɛkskəveɪt] vt.

挖掘;发掘

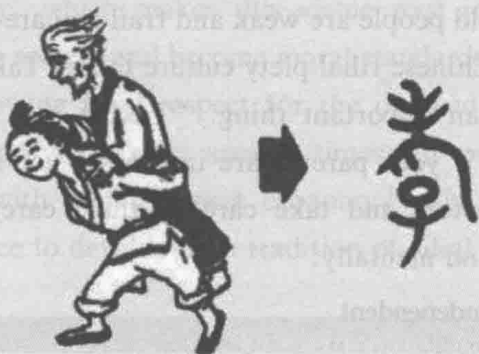
oracle

[ˈɒrəkl̩] n.

甲骨文

bronze inscription

金文



The above picture showcase the meaning of “孝”, that is children are obliged to take care of their parents

## II. What is Filial Piety?

### 1. Support Parents

Chinese filial piety culture holds that parents' need on materials shall be the priority. Everyone has the obligation to support their parents and repay them for their significant favor of upbringing. This is the basic requirement for everyone to support parents. Confucianism advocates that as children, we should provide material support for parents first. In short, if you have some delicious food, share with your parents first. It is very important to provide a quality life for aged parents.

### 2. Respect Parents

The essences of Chinese filial piety are “respect” and “love” for parents. Filial piety will **indulge** in an empty talk without “respect” and “love”. Confucius said that everyone should not only provide material support for parents but love them from the bottom of heart. There is no difference between parents-support and animals-support without this love, let alone show filial affection towards parents. According to Confucius, the biggest difficulty for children to honor parents is to deliver this love to parents in daily life, namely, we should be kind to our parents, even in bad mood.

indulge

[ɪn'dʌldʒ] vt.

迁就,纵容