

中国第一部双语百科全书

用英语说

中国

Talk About
China in English

名人

Celebrities

[美] 崔艳菊 方青卫 主编
Robin Harrison 审校



上海科学普及出版社



用英语说 中国

Talk About
China in English



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前言

随着我国改革开放的不断向前推进,旅游事业也越来越兴旺地发展起来。尤其是近些年来,来自世界各地的客人涌向中国,试图揭开这块辽阔土地的神秘面纱,从而了解中国悠久的历史,以满足其难以诠释的好奇和幻想。

具有悠久而又丰富的历史的中国,一直为自己无数的历史遗迹和文化遗产感到自豪。几乎在中国的每一个地方,人们都能欣赏到神奇的各种景观,以及世代相传的故事和神话。

在中国人民的辛勤努力下,中国在各个方面都发生了翻天覆地的变化。从经济、文化、教育,到生活、娱乐和休闲,人们都在尽情地享受着国泰民安、和谐安睦的生活。国家的建设和发展日新月异,人们的思想、观点、生活方式也有了很大的变化。

在这种形势下,我们觉得有必要给来中国工作和旅游的外国友人——尤其是给那些来参加 2008 年北京奥运会的各国朋友提供一些帮助,把他们可能感兴趣的事情、人物和地方简单地作一些介绍,让他们对中国有个大致的了解。由此,我们编写了《用英语说中国》这套丛书。丛书共有 10 部,分别是:

- 1.《用英语说中国——历史》
- 2.《用英语说中国——民俗》
- 3.《用英语说中国——艺术》
- 4.《用英语说中国——文化》
- 5.《用英语说中国——名城》
- 6.《用英语说中国——名人》
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- 9.《用英语说中国——体育》
- 10.《用英语说中国——名校》

《用英语说中国——名人》按照政治、军事、哲学、文史、天文、地理、数学、医学分为八个部分,涵盖了古代、现代近 100 位名人。读者通过本书可以全面了解中国

名人的生平及主要贡献。

参编这套丛书的作者都是来自高等院校的英语教授、副教授和硕士研究生,大家都为能参与此项有意义的活动而感到兴奋和激动,都乐意为宣传中国和振兴中华贡献自己的一份力量。

《用英语说中国》这套丛书从策划到构思,从设计到编写,都是站在较高的视角,本着较新的水准,力求创造性地把中国的上上下下、东西南北、方方面面以简洁流畅的语言加以叙述。这无疑将给广大读者一种全新的感受。

《用英语说中国》这套丛书对于英语爱好者提高英语水平、激发学习英语兴趣会有所帮助的。丛书信息量庞大,涉及面广泛,古往今来,东南西北,犹如一部关于中国的小百科全书。丛书中的英文叙述和中文译述都严格遵循语言简练、结构明晰、形式活泼的宗旨。我们衷心希望这套丛书能够受到广大读者的喜爱和信赖。把中国介绍给世界,让世界上更多的人了解中国,是每个中国人的愿望。

限于编著者的水平和第一手资料的缺乏,丛书中有些地方的内容和信息可能存在一些出入和欠缺,恳请广大读者予以批评指正。

《用英语说中国》丛书编者

2008年8月

Preface

With the rapid development of China's reform and opening-up, tourism is on the rise, esp. in recent years. More and more people from all over the world come to China, hoping to unveil the mystery of the vast land, to discover the origins of the long history in China and to satisfy their own curiosities and fantasies as well.

China, with a long and rich history, is always proud of her countless historical sites and cultural relics. Almost everywhere people encounter amazing miracles or natural beauties together with their everlasting legends and myths.

Furthermore, with the strenuous work of the whole nation, China has witnessed fundamental changes in every field. From national economy, culture and education to people's living standard, recreation and entertainments, everywhere and every soul is enjoying a peaceful and comfortable life in a friendly and harmonious atmosphere. The nation's construction and development are changing with each passing day while people's views and points are also keeping pace with the times.

Under such circumstances, we feel obliged to offer some help to those foreign visitors, esp. those who are coming to the 2008 Beijing Olympic Games, by giving them a brief introduction of the things, the people and the places they might be interested in. The series "*Talk About China in English*", therefore, come into being. The series consist of 10 books in all. They are:

1. **Talk About China in English—History**
2. **Talk About China in English—Folklore**
3. **Talk About China in English—Arts**
4. **Talk About China in English—Culture**
5. **Talk About China in English—Famous Cities**
6. **Talk About China in English—Celebrities**
7. **Talk About China in English—Tourism**
8. **Talk About China in English—Media**
9. **Talk About China in English—Sports**
10. **Talk About China in English—Famous Colleges and Universities**

Talk About China in English—Celebrities covers nearly 100 Chinese ancient and contemporary celebrities in the fields of politics, military, philosophy, literature and history, astronomy, geography, mathematics, medicine. Through this book, readers will get a general knowledge of their lives and their contributions to China.

All the writers of the series are professors, associate professors and graduate-students of English from colleges and universities. We all feel happy and proud to have the chance to do our bit for the publicity of our motherland as well as her promotion.

From making plans to hatching plots, from working out schemes to carrying out the writings, the authors have been diligent and conscientious. Through our work, we want to provide readers with a rich and colorful introduction of an encyclopedic manner. The series are new and creative, and sure enough, they will bring fresh feelings and experiences to all readers.

The series are also helpful for all English lovers, including secondary school students and teachers, college students, office clerks and public servants.

Both the English and Chinese versions in the series are written in simple language, clear structure and lively style. We hope they will find popularity upon publication.

We are extremely grateful to the authors and publishers of all the materials we have chosen here in the series. We apologize for the insufficient information in some cases due to lack of resources. We intend to show every respect for intellectual property rights, but we hope our pleading of the permission to use these materials for the purpose of letting more foreign friends know China better will receive kind and generous consideration.

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August 2008



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C 政治类

Chapter 1 Politics



商汤

Shang Tang

Tang was the first ruling king of the Shang Dynasty in Chinese history. He overthrew Jie, the last ruler of the Xia Dynasty. He was the head of his tribe for more than 17 years, and during that period, he employed wise men as civil officials and revamped his government.

Seeing that the Xia Dynasty began to falter, Tang initiated eleven wars against Xia Dynasty, taking large quantities of land and subduing many vassal states. After an internal rebellion in Xia, Tang swept away the Xia armies in one final victory in 1600 B. C.. He then set Jie into exile until he died.

Tang's reign is regarded as a good one by the Chinese. He lowered taxes and the conscription rate of soldiers. His influence spread to the Yellow River, and many outlying tribes became vassal states. He also established Anyang as the new capital of China.





商汤

Shang Tang

易经

汤

是中国商朝开国国君，推翻了夏朝最后一个国君桀的统治。汤做了 17 年部落首领，期间召集智者参与政务，并对管理机构进行了改革。

当时夏朝的统治根基已经动摇，于是汤发起了 11 次进攻夏朝的战争，夺取了大片土地，并征服众多诸侯国。夏发生内乱之后，汤于公元前 1600 年彻底打败夏军，取得最终胜利。夏桀被流放外地直至死去。

汤是中国人眼中的明君。他降低赋税，削减兵力，影响波及到黄河岸边，许多偏远的部落都归顺商汤，成为他的诸侯国。汤还把都城建到安阳。



姜子牙

Jiang Ziya

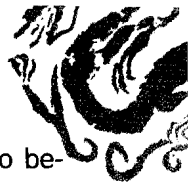
易经

Also known as Jiang Taigong or Jiang Shang, a Chinese semi-mythological figure, resided next to the Weishui River about 3,000 years ago. The region was the feudal estate of King Wen of Zhou. Jiang Ziya knew King Wen was very ambitious, so he hoped to get his attention.



He often went angling at the Weishui River, but he would fish in a bizarre way. He hung a straight hook, with no bait, three feet above the water. He over and over said to himself, "Fish, if you are desperate to live, come and gulp down the hook by yourself."

In a little while his outlandish way of fishing was reported to King Wen, who sent a soldier to bring him back. Jiang noticed the soldier coming, but did not care about him. Jiang just continued with his fishing, and was soliloquising, "Fishing, fishing. No fish has been hooked-but



shrimp is up to tomfoolery.” The soldier reported this back to King Wen, who became more interested in Jiang.

King Wen sent a bureaucrat to invite Jiang this time. But Jiang again paid no attention to the invitation. He simply carried on fishing, saying, “Fishing, fishing. The big fish has not been hooked-but a small one is up to mischief.”

Then King Wen realized Jiang might be a great genius, so he went to invite Jiang personally, and brought many magnificent gifts with him. Jiang saw the king's earnest desire, so Jiang decided to work for him.

Jiang helped King Wen and his son turn over the Shang Dynasty and establish the Zhou Dynasty. Jiang was given the title of Taigong so people called him Jiang Taigong. His treatise on military strategy, *Six Secret Teachings*, is considered one of the *Seven Military Classics of Ancient China*. Jiang Ziya is a prominent character in the popular Chinese classical novel *Creation of the Gods*.



姜子牙 Jiang Ziya

姜子牙,又名姜太公或姜尚,是中国一个神话式的人物。大约 3000 年前,姜子牙居住在渭水河畔。这个地区是周文王的领地。姜子牙知道周文王是个很有抱负的国君,所以希望能得到周文王的注意。

姜子牙常去渭水钓鱼,但是钓鱼的方法异于常人。姜子牙的钓钩是直的,而且没有鱼饵,并且置于水面上三尺处。姜子牙不停地自言自语道:“不想活的鱼儿呀,你们愿意的话,就自己上钩吧!”

不久,姜子牙怪异的钓鱼方式就传到了文王耳中。文王派士兵前去将其带回。姜子牙注意到士兵来了,但是并不理他,继续钓鱼。姜子牙自言自语地说:“钓啊,钓啊,鱼儿不上钩,虾儿来胡闹!”士兵将情况报告给文王,文王对姜子牙的兴趣更大了。

这次文王派了一名官员前来邀请姜子牙,但是姜子牙仍然不理,只是继续钓鱼,并且仍自言自语道:“钓啊,钓啊,大鱼不上钩,小鱼别胡闹!”

这时文王意识到姜子牙应该是位奇人,于是亲自带了重礼前去相邀。姜子牙看到了文王的真诚,于是决定辅佐文王。

姜子牙协助文王及其子推翻商朝,建立周朝。姜子牙号太公,所以人称姜太



公。姜子牙有关军事战略的论文《六韬》被尊为《武经七书》(中国古代七大军事著作的汇编)之一。姜子牙是中国古典通俗文学作品《封神演义》里的一个重要人物。



管仲

Guan Zhong

Guan Zhong (died in 645 B. C.) was a politician in the Spring and Autumn Period. His given name was Yǐwú. Zhong was his courtesy name. Recommended by Bao Shuya, he was appointed Prime Minister by Duke Huan of Qi in 685 B. C. .



Guan Zhong modernized the state of Qi by starting multiple reforms. Politically, he centralized power and divided the state into different villages, each carrying out a specific trade. Instead of relying on the traditional aristocracy for manpower, he applied levies to the village units directly. He also developed a better method for choosing talent to be governors. Under Guan Zhong, Qi shifted administrative responsibilities from hereditary aristocrats to professional bureaucrats.

Guan Zhong also introduced several important economic reforms. He created a uniform tax code. He also used state power to encourage the production of salt and iron; historians usually credit Guan Zhong for introducing state monopolies of salt and iron. During his term of office, the state of Qi became much stronger and Duke Huan of Qi gained hegemony among the states. He is listed as the author of the *Guan-zi*, actually a much later (late Warring States) compilation of works from the scholars of the Jixia Academy.



管仲

Guan Zhong

管仲

管仲,名夷吾,字仲,卒于公元前 645 年。管仲是春秋时期的一位政治家。经由鲍叔牙的举荐,管仲于公元前 685 年成为齐桓公的国相。

管仲通过多项改革措施使齐国强大了起来。政治方面,管仲采取中央集权,把齐国分成不同的村庄,不同的村庄从事不同的职业。管仲不再依靠传统贵族作为人力资源,而是直接管理村级单位。管仲还发展了一种更好的选拔人才的方法。在管仲的统治下,齐国的政权从世袭贵族手里转移到了专业官僚手中。

管仲也进行了几项重要的经济改革,创造了“相地而衰征”的新税法,还使用政府权力鼓励盐铁生产。历史学家通常把国家对盐铁的垄断经营归功于管仲。在管仲任期内,齐国强大了许多,成就了齐桓公的霸业。

管仲被认为是《管子》名义的上作者,实际上是战国后期稷下学者的作品集。



勾践

Gou Jian

勾践

King Gou Jian of Yue (reigned 496 B. C. ~ 465 B. C.) was the king of the Kingdom of Yue (present-day Shanghai, northern Zhejiang and southern Jiangsu) near the end of the Spring and Autumn Period, named Luo Gou Jian. Gou Jian was the son of Marquess Yun Chang of Yue. He was defeated and captured by King Fu Chai of Wu of the neighbouring State of Wu. After three years of servitude and humiliation with his wife in the State of Wu, he gained the trust of King Fu Chai who eventually allowed him to return to his state where he resumed his rule and initiated major reforms. He soon appointed skilled politicians, such as Wen Zhong and Fan Li, as advisors to help build up the kingdom. During this time, his ministers also worked to weaken the State of Wu internally through bribes and diplomatic intrigue. All the while ruling his kingdom, Gou Jian never relished in riches as a king, but instead slept on sticks and eating food suited for peasants.



This way, he could remember his humiliations while serving under the State of Wu. There is a Chinese idiom, “Wo Xin Chang Dan” (literally meaning “sleeping on sticks and tasting gall”) coming about because of this and his perseverance. After ten years of economic and political reforms, his state at last became powerful enough to challenge and eventually annex the State of Wu in 478 B. C., where King Fu Chai was forced to commit suicide. Later, King Gou Jian met the dukes in Xuzhou and gained hegemony among the states.



勾践

Gou Jian

越王勾践

越

王勾践,公元前496年至公元前465年在位。勾践是接近春秋末期的越王,名叫姒勾践。越国在现在的上海,浙江北部和江苏南部。勾践是越国允常候的儿子,曾被邻国吴国的国王夫差打败。勾践与妻子在吴国忍辱负重服务了三年后,获得了吴王的信任并被放回越国,回国后勾践恢复了统治,进行了一些重要的改革。很快启用像文种和范蠡这样的政治家辅佐治国。同时,勾践的大臣还通过贿赂和外交阴谋从内部削弱吴国。在治理国家期间,作为一个国王,勾践从未享受富裕的生活,而是睡在柴火上,吃农民才吃的食物。通过这样的手段,勾践时刻不忘在吴国受到的耻辱。由此产生了一个汉语成语“卧薪尝胆”。十年的政治和经济改革之后,越国最终强大了起来。最后,越国于公元前478年打败吴国,吴王夫差被迫自杀。后来,勾践在徐州会见各诸侯国国君成为霸主。



商鞅

Shang Yang

商鞅变法

Shang Yang (original name Kung-sun Yang, died in 338 B. C.) was a Chinese statesman and thinker whose successful reorganization of the state of Qin paved the way for the eventual unification of the Chinese empire by the Qin Dynasty (221 B. C. ~ 206 B. C.). Shang Yang believed that the integrity of a



state could be maintained only with power and that power consisted of a large army and full granaries.

Entering into the service of Duke Hsiao, head of the state of Qin, Shang Yang replaced the feudal division of the country with a system of centrally appointed governors. He instituted compulsory military service and a new system of land division and taxation and insisted on strict and uniform administration of the law. He is also said to have forced all persons into “productive occupations,” such as farming or



soldiering (but not commerce), and to have set up a system of mutual spying among the people. When he fell into disgrace in 338 B. C., he was tied to chariots and torn apart. The work Shang Chün Shu (“Book of the Lord of Shang”) probably contains writings and ideas of Shang Yang, although the exact authorship of the book is in doubt. It is one of the major works of the highly pragmatic and authoritarian legalist school of Chinese philosophy.



商鞅

Shang Yang

商鞅,原名公孙鞅,卒于公元前338年,政治家、思想家。商鞅对秦国政府的成功重组为秦国最终统一中国建立秦朝(公元前221年至公元前206年)铺平了道路。商鞅认为只有军力强大、物产丰足才能维持一个国家的完整。

被秦孝公起用后,商鞅停止了国家分治的局面,开始了中央集权。商鞅创建了兵役制,新的土地分配和征税制度,并且坚持严格统一地执行法律。据说商鞅还强制使所有的人从事像耕作和服役(除了商业)这样的“生产职业”。公元前338年,



商鞅失势，被车裂而死。《商君书》尽管具体的原作者尚存疑问，但它很可能有商鞅的作品和思想。它是非常重视实用和独裁的中国法家学派的主要著作之一。



秦始皇

Qin Shi Huang

秦始皇



Qin Shi Huang (born c. 259 B. C. , Qin, northwestern China, died 210/209) , personal name Zheng, was king of the Chinese State of Qin from 247 B. C. to 221 B. C. , and then the first emperor of a unified China from 221 B. C. to 210 B. C. , ruling under the name First Emperor.

Having unified China, he and his prime minister Li Si passed a series of major reforms aimed at cementing the unification, and they undertook some gigantic construction projects, most notably the precursor version of the current Great Wall of China. For all the tyranny of his autocratic rule, Qin Shi Huang is still regarded by many today as the founding father in Chinese history whose unification of China has endured for more than two millennia, with interruptions.



秦始皇

Qin Shi Huang

秦始皇

秦始皇，名嬴政，于公元前 259 年出生在中国西北部的秦国，卒于 209 年或 210 年。嬴政于公元前 247 年到 221 年作为秦王统治秦国，之后于公元前 221 年至公元前 210 年作为统一的中国的第一个皇帝统治中国，自称“始皇”



帝”。

统一中国后,秦始皇和丞相李斯通过了一系列旨在巩固统一大业的主要改革措施。他们还进行了一些巨大的建设工程,其中最著名的就是今长城的前身。尽管秦始皇的统治独裁残暴,现在仍然有很多人认为秦始皇是中国历史上的开国者。秦始皇统一中国后,中国的统一状态已经顽强持续了2000多年,尽管中间时有间断。



李斯

Li Si

新 说 名

Li Si (born 280 B. C. , Chu state, central China, died 208 B. C. , Xianyang) was a Chinese statesman who utilized the ruthless but efficient ideas of the political philosophy of Legalism to weld the warring Chinese states of his time into the first centralized Chinese empire, the Qin Dynasty.

In 247 B. C. he entered the state of Qin to begin almost 40 years of service under the ruler later known as Shih Huang-ti (“First Sovereign Emperor”). As minister to the emperor, Li was responsible for most of the radical political and cultural innovations made in Qin after 221 B. C. .

Li caused the empire to be divided into 36 regions, each governed by a centrally appointed official. Under his guidance the emperor standardized coinage and weights and measures and began construction of the Great Wall to keep out barbarians from the north. Li Si was also influential in creating a unified writing system, which remained substantially the same until recent times. Finally, in an effort to prevent the growth of subversive thought, Li in 213 B. C. forbade the teaching of history and ordered the “burning of the books,” for which he earned the opprobrium of all future generations of Confucian scholars. When the emperor died in 209 B. C. , Li became involved in the eunuch Zhao Kao’s plot to void the proper succession. But the two conspirators quarreled, and Zhao Kao had Li executed.

**李斯****Li Si**

历史人物

李斯,大概公元前 280 年生在中国中部的楚国,公元前 208 年死于咸阳,政治家。李斯利用无情但是有效的法家思想统一了战国时期的各个诸侯国,建立了中央集权的中国帝国——秦朝。

公元前 247 年李斯来到秦国,开始了将近 40 年的为秦王(后来的始皇帝)的服务。作为始皇帝的大臣,李斯负责了秦国公元前 221 年后大多数的政治和文化改革。

李斯促使帝国分为 36 个地区,每个地区由中央委派官员治理。在李斯的指导下,秦始皇统一了度量衡并且为了防止北方的蛮人入侵开始修建长城。对于文字的统一,李斯也是有影响的。统一后的文字一直使用到近代。最后,为了避免破坏性思想的成长,李斯于公元前 213 年禁止教授历史并且下令“焚书”,李斯因此受到了后来所有儒生的责骂。公元前 209 年始皇帝驾崩,李斯卷入了宦官赵高取消正当继位的阴谋。但是这两个阴谋家发生了反目,赵高处死了李斯。

**吕不韦****Lü Buwei**

历史人物

Lü Buwei (died 235 B. C. , Szechwan Province, China) was a Chinese statesman, minister of the state of Qin, one of the small feudal kingdoms into which China was divided between 771 B. C. and 221 B. C. . Under Lü's clever management, the state of Qin, in northwest China, engulfed many of its neighbouring states, and by the end of Lü's ministry, China was well on the way to unification.

Originally a merchant, Lü used his influence to have one of the princes of Qin declared the heir apparent to the throne. And when the prince fell in love with one of Lü's concubines, Lü relinquished her, even though she was rumoured to be



pregnant at the time. In return for these favours, the prince, when he became ruler of Qin, made Lü minister of state, a position he continued to hold after the ruler died and the concubine's son Cheng, or Ying, formally acceded to the throne in 246 B. C. .

Implicated in a revolt against the boy emperor in 238 B. C. , Lü was banished from the capital. Accused of involvement in a second plot, he was again banished, this time to the present-day central Province of Szechwan, where he is said to have ended his life by poison. Calling himself Shi huang-ti ("First Sovereign Emperor"), Cheng completed the unification of China begun by Lü and founded the Qin Dynasty.

While serving as minister, Lü engaged a number of scholars to produce an encyclopedia of knowledge. The result was the first expertly arranged, full-length book, the famous Lü-shih Ch'un Ch'iu ("The Spring and Autumn Annals of Mr. Lü"), a compendium of folklore and pseudoscientific and Taoist writings.



吕不韦

Lü Buwei

吕不韦

吕不韦,公元前235年死于四川,政治家,秦国丞相。秦国是公元前771年至221年中国的封建小国家之一,位于中国西北部。在吕不韦的英明管理下,秦国吞并了很多邻国。在吕不韦统治的末期,中国已经走上统一之路。

最初吕不韦是个商人,他利用自己的影响使得秦国的一个公子成为王储。后来这位公子爱上了吕不韦的一个小妾,于是吕不韦就把这个小妾送给了这位公子,尽管据传这名小妾已经怀上了吕不韦的孩子。为了报答吕不韦,这位公子登上王位后让吕不韦当了丞相。公元前246年,国君去世后,吕不韦的小妾所生之子嬴政正式登上王位,吕不韦仍然做着秦国的丞相。

公元前238年,吕不韦涉嫌反叛年轻的秦王于是被驱逐出都。后来吕不韦又一次被控反叛秦王,于是再次被逐。这次吕不韦被流放到现在中国中部的四川省。



据说,吕不韦在四川服毒自尽。嬴政自称始皇帝,完成了吕不韦开始的统一中国的大业建立了秦朝。

在作丞相期间,吕不韦组织了许多学者编写一本百科全书,最后写成第一本体例完备的大型图书,即《吕氏春秋》。《吕氏春秋》是一本民间传说、伪科学著述和道家著述的纲要。



刘邦

Liu Bang

略 述



Gao Zu (temple name), personal name Liu Pang, or Liu Chi, posthumous name Kao Huang-ti (born 256 B. C., China, died 195 B. C., China) was the founder and first emperor of the Han Dynasty (206 B. C. -A. D. 220), under which the Chinese imperial system assumed most of the characteristics that it was to retain until it was overthrown in 1911 or 1912. He reigned from 206 to 195 B. C. .

Born of a peasant family, Liu Pang began his career as a police officer under the Qin Dynasty. He turned rebel after the death of the Qin emperor Shih Huang-ti, who had been the first to unify China. The rebels were

under the nominal leadership of Hsiang Yü, a warlord who defeated the Qin armies and then tried to restore the pre-Qin feudal system, reinstating many of the former nobles and dividing the land among his generals. Liu Pang, by then an important rebel leader, received control of the kingdom of Han in West China, now Szechwan and southern Shanxi Provinces. The former allies soon turned against each other, and Liu's peasant shrewdness led him to victory over the militarily brilliant but politically naive Hsiang Yü. The civil war ended when Hsiang Yü took his own life in 202 B. C. , upon which Kao-tsu became the ruler of China.



Liu was a coarse man who once urinated into the formal hat of a court scholar to show his disdain for education. Nevertheless, he was a pragmatic and flexible ruler who recognized the need for educated men at court. He showed particular concern for reviving the rural economy and for lightening the tax burden of the peasants. Though generally humane in civil matters, he dealt harshly with those who threatened his reign from within China. His conduct of foreign affairs was a skillful combination of diplomacy and the use of force. His descendants continued the process of consolidating and expanding the empire.



刘邦 Liu Bang

高祖(庙号)刘邦,又名刘季,谥号高皇帝,生于公元前256年,卒于公元前195年,汉朝(公元前206至公元220年)开国皇帝。汉朝统治期间,中国的帝制呈现出了它一直保持到公元1911年或1912年帝制被推翻时的大多数特征。

刘邦出生于一个农民家庭,起初是秦朝的亭长。秦始皇去世后刘邦参加了起义。起义领袖是项羽,是一位军阀。项羽打败了秦军后试图恢复先秦封建体制。项羽恢复了很多旧贵族的身份并且将土地分封给各位将军。刘邦那时已是一个重要的起义军领导人物,得到了中国西部的汉国(今四川和陕西南部)。很快,这两个原来的盟友就反目成仇了。刘邦农民所特有机灵使他战胜了有勇无谋的项羽。公元前202年项羽自尽,内战结束,随即高祖君临天下。

刘邦是一个粗鄙的人,曾经往儒冠里撒尿以示对知识的轻蔑。但是作为一个统治者,刘邦很实际也非常灵活。刘邦认识到了对官员们进行教育的必要性,特别关注农村经济的复兴和农民赋税的减轻。尽管处理国内事务刘邦是非常仁慈的,但是他对任何威胁到他统治的外部力量决不手软。刘邦处理外国事务时巧妙地把外交手段和武力手段结合到一起,他的子孙继续帝国的巩固与扩张。



汉武帝

Han Wudi

谈 帝 皇

Han Wudi (157 B. C. ~ 87 B. C.) was originally named Liu Che. He came to the Han throne at the age of 16 but did not take the government into his own hands until 131 B. C. He was firmly determined to wield imperial power to a greater extent than any of his predecessors in the (Former) Han Dynasty had done. In his administration of justice, for example, all but one of his seven prime ministers between 121 and 88 were convicted of crimes and met violent deaths. The numerous laws were harshly applied throughout the empire, thus creating a style of government unknown among his Han predecessors but strikingly similar to that of Qin Shi Huang-ti.

Wudi (meaning “martial emperor”) was a well-de-served title. His campaigns toward the southeast, into the coastal regions, determined in large part the southern boundaries of China. His conquests along China’s northern frontiers, if less permanent, were even more impressive. After a costly series of wars he drove the nomadic Hsiungnu north as far as the Gobi Desert in 119 B. C. By 104 B. C. Emperor Wu’s military might had reached beyond the Pamir Mountains to Russian Turkistan. Similarly. The empire that Wu-ti created, surpassing in size the contemporary Roman Empire, was the greatest in the world.

When Emperor Wu came to the throne, the Han Dynasty was financially very strong. But his wars were terribly costly. So too were construction projects that he initiated. Expenses were met by a variety of means. The tight net of the law meant that the government could remit punishments for cash or goods and thus add to the state’s coffers. Those without money were condemned to penal servitude as soldiers or laborers.

Although new taxes were created and old ones increased, there was still not enough money. Hence, salt, iron, and liquor were made state monopolies. These measures produced widespread discontent and some uprisings. By the end of Wudi’s reign the finances of the empire had been badly strained, and his successors had to institute ameliorative policies.

Emperor Wu is also famous for granting exclusive recognition to Confucianism



as the official state philosophy. Soon after he ascended the throne, he ordered that students of the Legalist philosophy, which had been the dominant school of thought in the Qin period, be banished from the government. In 135 B. C. he established the Office of Erudites for the five Confucian classics. The Erudites served as advisers to the Emperor and as teachers of future officials.

The office was not new; there had earlier been Erudites for the Confucian classics, but Wu-di's decree meant that from then on there would only be Confucian Erudites. Eleven years later he founded the Imperial University, where the Erudites taught the better students. It is difficult to overemphasize the importance of these decisions. From this time on, for over 2 000 years, men who wanted to become officials were expected to study the Confucian classics. Although the results of these policies were not immediate, they are of the most profound significance to all later Chinese history.



汉武帝 Han Wudi

汉武帝,名刘彻,生于公元前157年,卒于公元前87年。武帝16岁登上帝位,但是直到公元前131年才执掌朝政。武帝支配皇权的决心比以往任何一位汉代皇帝都大。比如,在执法方面,公元前121年至公元前88年,武帝的7位丞相中有6位被判罪处死。数目众多的法律在全国范围内得到严格的应用。这样,武帝创造出一种不同于前几位汉代皇帝,却与秦始皇惊人地相似的统治风格。

武帝这个称号真是名副其实。武帝往东南攻至沿海,基本上确定了中国南部的边界。武帝对北方的征服可能不是那么长久,但是却更加令人难忘。经过一系列开销巨大的征战之后,武帝于公元前119年把匈奴人赶到了戈壁沙漠。到公元前104年,武帝的武力越过帕米尔群山,抵达俄属土耳其斯坦。汉武帝创建的帝国



比同时期的罗马帝国还要大,是当时世界上最大的帝国。

汉武帝登基时,汉朝经济力量非常强大。但是武帝打仗的花费同样惊人的,发起的建设工程的花费也是惊人的。武帝通过各种手段筹集费用。严格执法意味着犯人可以交钱或货物来获得较轻的处罚,甚至得以无罪释放,这样国库就又有了补充。那些没钱的罪犯被判以充军或服劳役的刑罚。

尽管开征了新税,加重了旧税,钱还是不够。所以,国家就垄断了盐、铁和酒的经营。这些措施引起了广泛的不满和一些起义。到了汉武帝统治末期,帝国财政非常紧张。后代君主不得不制定改善措施。

汉武帝还因尊儒而闻名。法家思想在秦朝居于统治地位。武帝继位不久即把法家学派的学者驱逐出政府。公元前135年,武帝设立五经博士,博士们担任皇帝的顾问和未来官员的教师。

这种学校以前也有。以前也有博士,但是武帝的法令意味着从此以后只能有儒家的博士。11年后,武帝设立太学。博士们有了更好的学生。这些决定怎么强调都不为过。从此以后,2000多年里,想做官的人一定要读儒家经典。尽管这些政策的影响并非立竿见影,但是它们对后来所有的中国历史产生了最为深远的影响。



张骞

Zhang Qian

张骞

Zhang Qian (? ~114 B. C.), born in Chenggu (present-day Chenggu county, Shaanxi Province), was a famous explorer and imperial diplomat during the period referred to as the Western Han Dynasty. In 139 B. C. , Zhang Qian was dispatched by Emperor Wudi to the Western Regions to seek a military alliance with the Greater Yuezhi (modern Tajikistan), with the intent to execute a co-operative attack against the Xiongnu tribes. It took Zhang Qian 13 years to reach the Gui River where the people of the Greater Yuezhi lived. On route he was captured twice by the Xiongnu and detained for over ten years. During his detention he married a Xiongnu woman and with her had a son, but his loyalty to the Han emperor never wavered. When Zhang Qian finally reached the Yuezhi lands, he found that the population too satisfied by their status and would not wage a war against the Xiongnu. Although the main objective of his expedition was not achieved, he



documented the cultures and lifestyles of the peoples of the Western Regions, and for the first time, the Chinese emperor was informed about India, the Middle East and even some European countries. In 123 B. C., Zhang Qian followed General Wei Qing in a major military raid against the Xiongnu. His guidance led to a number of victories, which succeeded in ending the harassment by the Xiongnu of the Han Dynasty. Zhang Qian was therefore conferred the title of Marquis of Bowang. In 119 B. C., he led a second expedition to the Western Regions and returned triumphantly with western envoys four years later. Zhang Qian's unprecedented expeditions heralded the establishment of the "Silk Road", which fostered the commercial and cultural exchanges between the East and the West.



张骞

Zhang Qian



张骞(? ~ 前 114), 西汉成固(今陕西城固)人, 汉武帝时期著名的探险家、外交家。公元前 139 年, 汉武帝与大月氏相约联合夹攻匈奴, 派张骞西去联络。张骞抵达大月氏所居妫水(今中亚阿姆河), 13 年已经过去了。张骞两次被匈奴扣留长达十多年, 还娶妻生子, 但他一直“持汉节不失”。张骞最终抵达



大月氏时,他发现当地的居民安于现状,无心与匈奴作战。尽管此次出使西域的主要目的并未完成,但是张骞充分了解了西域各地的风土人情,第一次给中国皇帝带回了关于印度、中东以及欧洲诸国的消息。公元前 123 年,张骞随大将军卫青出征匈奴,在他的引导下,平息了多年来北方匈奴对汉王朝的骚扰,张骞因此被封为博望侯。公元前 119 年,张骞再次出使西域。4 年后,张骞带着乌孙等国几十名使者回到长安(今西安),完成了通西域的空前壮举。张骞经过的路线,大体也就是著名的古代中西商业与文化交流通道“丝绸之路”。



曹操

Cao Cao

Cao Cao, courtesy name Meng-te (born A. D. 155, Anhui Province, died 220, Henan Province) was one of the greatest generals at the end of the Han Dynasty (206 B. C. ~ A. D. 220) of China. Cao's father was the adopted son of the chief eunuch of the imperial court. Cao was initially a minor garrison commander and rose to prominence as a general when he suppressed the Yellow



Turban Rebellion, which threatened the last years of Han rule. The Dynasty, however, was greatly weakened by the rebellion, and in the ensuing chaos the country was divided among the major generals into three kingdoms. Cao occupied the strategic northern section around the emperor's capital at Luoyang and gradually assumed all imperial prerogatives. His domain was known as the kingdom of Wei.

Cao's large armies—at one time he is said to have had a million men under arms—and his skillful maneuvering have long been notorious in Chinese history.

He was described by Confucian historians and in popular legends as the archetypal shrewd, bold, unscrupulous villain. He was portrayed in this role in the great 14th-century historical novel *Romance of the Three Kingdoms*, and since then he has been one of the most popular figures of Chinese legend and folklore, with various evil magic powers ascribed to him. Modern histo-



rians tend to view Cao as a skillful general and pragmatic politician. After Cao's death the last Han ruler, Hsien-ti, ceded the throne to Cao's son Cao Pei, who proclaimed the Wei Dynasty (220 ~ 265).



曹操 Cao Cao

蔡 邕 书

曹操,字孟德,公元155年生于安徽,公元220年卒于河南,汉末最主要的将军之一。曹操的父亲是宦官中常侍曹腾的养子。黄巾起义给汉末统治带来了威胁,起初曹操只是一个不起眼的卫戍部队小头目——洛阳北部尉,后因镇压黄巾起义有功被封为将军。然而黄巾起义极大地削弱了汉朝的力量,在随后而起的战乱中,各位大将占据一方把整个国家分为三个王国。曹操占领了京师洛阳附近的战略地区,渐渐地拥有了皇帝的所有特权,其领地就是魏国。

曹操的大军——据说有100万人——以及曹操熟练的策略很久以来在中国历史上都是臭名昭著的。在儒家历史家的作品和通俗传说中,曹操被描写成一个典型的精明、大胆、寡廉鲜耻的恶棍。在14世纪著名的历史小说《三国演义》中,曹操就被刻画成这么一个形象。从此以后,曹操成为中国传说中的流传最广的人物之一。在这些传说中,曹操拥有各种各样的邪恶法力。然而现代历史学家倾向于将曹操视为善战的将军和注重实际的政治家。曹操死后,汉献帝退位,曹操之子曹丕登基,建立魏国(公元220年至265年)。



李世民 Li Shimin

魏 徵 书

Li Shimin (600 ~ 649), temple name Taizong, was the second emperor of the Tang Dynasty of China from 626 to 649. He encouraged his father, Li Yuan, to start the uprising that established the Tang Dynasty from Taiyuan, and many now consider Taizong to have been the co-founder of the Dynasty. In 630, Taizong's general Li Jing used 3000 cavalry to defeat the Khan at Dingxiang in



a surprise attack, therefore conquering the once mighty Eastern Turkic Khanate and allowed Tang to become the major political and military power of the region. Accordingly, leaders of bordering tribes convened at Changan (modern Xi'an) the same year and asked for Taizong to take on the title of Heavenly Khan. Under his reign, the famous rule of Zhenguan took place (his era name was Zhenguan). At the time, it was said that there was no need for the people to lock doors at night and that items left on the road remained untouched by others. The prosperity of the era and the leadership of Taizong and his renowned officials epitomized the peak of traditional rulership that future generations would strive to emulate. His posthumous name was Wenwu-dasheng-daguang Xiao Huangdi, literally "Filial Emperor who is Civil and Martial, Greatly Holy, and Greatly Expansive".



李世民

Li Shimin



李世民(600 ~ 649), 庙号太宗, 唐朝第二位皇帝, 公元626年至649年在位。其父李渊在太原发动起义, 最后建立了唐朝, 而李渊之所以起义还是受到李世民的鼓励。现在许多人认为对建立唐朝而言, 李渊和李世民的功劳是对等的。630年, 太宗大将李靖用3000骑兵发动奇袭, 在定襄打败可汗军, 从而征服了曾经强大的东突厥, 使得唐朝成为这个地区主要的政治军事强国。因而边界的部落领袖同年集聚长安(今西安), 要求太宗接受天可汗的称号。在太宗的统治下, 出现了贞观之治(太宗年号是贞观)。据说, 那时出现了“夜不闭户, 路不拾遗”的社会状况。这个时代的繁荣、太宗的领导能力以及太宗的名臣成为传统统治的高峰, 为后代统治者树立了仿效的榜样。太宗的谥号是“文武大圣大广孝皇帝”。



王安石 Wang Anshi

谈 唐 宋

Wang Anshi, courtesy name Jiefu, literary name Banshan (born 1021, Linchuan, Jiangsu Province, died 1086, Jiangning, Jiangsu), was a Chinese poet and government reformer of the Song Dynasty. His “New Policies” of 1069 ~ 1076 sparked academic controversy that continued for centuries. He created a fund for agricultural loans to farmers to spare them the exorbitant demands of moneylenders; he also replaced corvée labour with a hired-service system financed by a graduated tax levied on all families. He enabled officials to purchase supplies at the cheapest price in the most convenient market. He established a village militia system, reorganized the Hanlin Academy, and restructured the civil service examinations. Wang’s reforms were unpopular, and he was forced to resign in 1074. He returned to government in 1075, but with less political power. After the emperor’s death an antireform clique came to power and dismantled Wang’s reforms by the time of his death shortly afterward.



王安石 Wang Anshi

谈 唐 宋

王安石,字介甫,号半山,1021 年生于江苏临川,1086 年卒于江苏江宁,中国诗人、宋朝政府改革家。王安石施行的“新政”(1069 年至 1076 年)引发了延续几个世纪的理论论争。王安石创立了贷给农民的贷款基金,从而使农民不必再借高利贷;王安石还停止了劳役,建立了靠从所有的家庭征收的累进税提供资金的有偿服务体系。王安石使得官员们能在最方便的市场上买到最廉价的供应品。王安石建立了民兵制度,改造了翰林院,调整了科举考试。王安石的改革是不受欢迎的,1074 年王安石被迫辞职。1075 年王安石被重新启用,但是权力不





及原来。皇帝驾崩后反改革派上台,到不久王安石去世的时候,反改革派废除了王安石的改革措施。



成吉思汗

Genghis Khan

Genghis Khan (born 1155, or 1162, or 1167, near Lake Baikal, Mongolia, died August 18, 1227, original name Temüjin, also spelled Temuchin), Mongolian warrior-ruler, one of the most famous conquerors of history, who consolidated tribes into a unified Mongolia and then extended his empire across Asia to the Adriatic Sea.



Genghis Khan was a warrior and ruler of genius who, starting from obscure and insignificant beginnings, brought all the nomadic tribes of Mongolia under the rule of himself and his family in a rigidly disciplined military state. He then turned his attention toward the settled peoples beyond the borders of his nomadic realm and began the series of campaigns of plunder and conquest that eventually carried the Mongol armies as far as the Adriatic Sea in one direction and the Pacific coast of China in the other, leading to the establishment of the great Mongol Empire.



成吉思汗

Genghis Khan

成吉思汗,原名铁木真,1155 或 1162,1167 年生于蒙古贝加尔湖附近,卒于 1227 年 8 月 18 日,蒙古勇士和统治者,历史上最著名的征服者之一。成吉思汗把许多部落统一成蒙古国,之后又穿过亚洲,将帝国领土扩张至亚得



里亚海。

成吉思汗是一个天才的勇士和统治者。起初成吉思汗身份卑微，无足轻重，但是后来他建立了纪律严明的军事国家，将蒙古所有的游牧部落都置于他和他的家族的统治之下。之后成吉思汗将注意力转移到了游牧王国国界之外的定居民族，开始了一系列的抢劫战和征服战。最终蒙古大军往西打到了亚得里亚海，往东打到了中国的太平洋海岸，建立了伟大的蒙古帝国。



朱元璋

Zhu Yuanzhang

红 歌 书

Zhu Yuanzhang (born Oct. 21, 1328, Hao-chou, died June 24, 1398), reign name Hongwu, posthumous name Gaodi, temple name Taizu, was the founder of China's Ming Dynasty. A poor peasant orphaned at 16, he entered a monastery to avoid starvation. Later, as a rebel leader, he came in contact with educated gentry from whom he received an education and political guidance. He was advised to present himself not as a popular rebel but as a national leader against the foreign Mongols whose Yuan Dynasty was on the point of collapse. Defeating rival national leaders, Zhu proclaimed himself emperor in 1368, establishing his capital at Nanjing and adopting Hongwu as his reign title. He drove the last Yuan emperor from China that year and reunified the country by 1382. His rule was despotic; he eliminated the posts of prime minister and central chancellor and had the next level of administration report directly to him. He prohibited eunuchs from participating in government and appointed civilian officials to control military affairs.



**朱元璋****Zhu Yuanzhang**

1368-1398

朱元璋, 1328 年 10 月 21 日生于濠州, 卒于 1398 年 6 月 24 日, 年号洪武, 谥号高帝, 庙号太祖, 中国明朝的开国皇帝。朱元璋出身农民家庭, 16 岁成了孤儿。为了不至于饿死, 朱元璋出家当了和尚。后来, 作为起义领袖, 朱元璋接触了有教养的贵族, 并从他们那得到了教育和政治上的指导。别人给朱元璋提议: 不要只做一一个受欢迎的造反者, 而要当民族领袖, 反抗处于崩溃边缘的元朝统治者——外来的蒙古人。打败与其竞争的民族领袖之后, 朱元璋于公元 1368 年称帝, 建都南京, 年号洪武。同年, 朱元璋将元朝最后一个皇帝赶出中国。到 1382 年朱元璋重新统一中国。朱元璋很专制: 取消中书省, 废除宰相制度, 让下一级官员直接对其负责, 禁止宦官参政, 委派文官管理军务。

**康熙****Kang Xi**

1661-1722

Kangxi (1654 ~ 1722) was the second emperor of the Qing Dynasty. His personal name was Xuanye. One of China's most capable rulers, Kangxi (1661 ~ 1722) laid the foundation for a long period of political stability and prosperity. Under his reign, the Treaty of Nerchinsk was signed with Russia, parts of Outer Mongolia were added to China's territory, and control was extended over Tibet. Domestically, Kangxi's reign was a time of large-scale public works, such as repairing the Grand Canal to permit transportation of rice to feed the northern population, and dredging and banking the Huang He (Yellow River) to prevent destructive flooding. Kangxi reduced taxes many times and opened four ports to foreign ships for trade. Though an ardent proponent of Neo-Confucianism, he also welcomed Jesuit missionaries, whose accomplishments led him to permit the propagation of Roman Catholicism in China. He commissioned many books, including *The Kangxi Dictionary* and *A History of The Ming Dynasty*.



康熙 Kang Xi

康熙皇帝

康熙 (1654 ~ 1722), 名玄烨, 清朝的第二个皇帝 (1661 ~ 1722), 中国最有能力的统治者之一, 为中国长期的政治稳定和繁荣奠定了基础。在康熙统治期间, 中国与俄国签订了《尼布楚条约》, 外蒙古的部分地区成了中国的领土, 西藏也被纳入管辖范围。在国内, 康熙修建了大规模的公共工程, 例如: 修理大运河, 以将南方的大米运到北方; 为防洪水, 疏通黄河河道, 修建大堤。康熙多次减税, 为外商开放了四个港口。尽管康熙是新儒学的热心支持者, 但也欢迎耶稣会传教士。他们的造访使得康熙允许罗马天主教在中国传播。康熙命人编纂了许多书, 其中有《康熙字典》和《明史》。



乾隆 Qian Long

乾隆皇帝

Qianlong (1711 ~ 1799) was the reign title of the fourth emperor (1735 ~ 1796) of the Qing Dynasty, whose given name was Hong-li. Under his vigorous military policy, China attained its maximum territorial expanse; Xinjiang in the west was conquered, and Myanmar and Annam in the south were forced to recognize Chinese suzerainty. He restricted Western merchants to Guangzhou (Canton) in 1759, and he rejected British overtures for expanded trade and diplomatic ties in 1793. Ch'ien-lung was a patron of scholarship and the arts; some of China's finest porcelain and cloisonné were produced for his collections, and vast anthologies were edited, partly to censor seditious references to the Manchus. Despite the surface splendor of cultural achievement and imperial expansion, his reign



in later years was characterized by growing official corruption, loss of military efficiency, and fiscal imbalance.



乾隆

Qian Long



乾隆(1711 ~ 1799)是清代第四个皇帝弘历的年号。在乾隆强劲的军事政策下,中国领土面积达到最大。他征服了西部的新疆,南方的缅甸和安南也被迫承认中国的领主地位。1759 年乾隆将西方商人限制在广州境内,1793 年拒绝了英国扩大贸易和加强外交关系的建议。乾隆热爱学问和艺术,中国一些最好的瓷器和景泰蓝是专门为乾隆生产的。大量的文选被编辑成书,部分是为了审查里面是不是有反满言论。尽管文化成就和帝国的扩张表面上看起来富丽堂皇,但是乾隆统治的后期官僚腐败日趋严重,军队不振,财政失衡。



林则徐

Lin Zexu

Lin Zexu (1785 ~ 1850) was a leading Chinese scholar and official of the Qing Dynasty, accepted as a national hero for his stance against the British before the Anglo-Chinese Opium War (1839 ~ 1842). Lin passed the highest examination in the Chinese examination system and entered the Hanlin Academy and government. Having suggested to the emperor ways to suppress the opium trade, Lin found himself appointed imperial commissioner and dispatched to Guangzhou (Canton) to deal with the problem directly. He was so successful that, in retaliation for his destruction of their opium stocks, the British ravaged large parts of



southern China, and Lin was quickly dismissed. He served loyally at his post of exile and was soon called back to important service. He died on his way to help suppress what became known as the Taiping Rebellion.



林则徐 Lin Zexu

林则徐(1785 ~ 1850),是清朝主要的学者和官员。林则徐因中英鸦片战争(1839 ~ 1842)前所持的态度而被视为民族英雄。林则徐通过了中国科举制度最高级别的考试,进入翰林院和政府。林则徐给皇帝提了很多镇压鸦片贸易的方法,后来皇帝派他为钦差前去广州直接处理这一问题。林则徐销毁了英国人的鸦片,取得了很大的成功,因此英国人为了报复,破坏了中国南部大部分地区,他也很快被解职。林则徐在流放岗位上仍然尽职尽责,很快就被皇帝召回并委以重任。林则徐在前去镇压太平军起义途中去世。



梁启超 Liang Qichao

Liang Qichao (1873 ~ 1929) was the foremost intellectual leader of China in the first two decades of the 20th century.

Liang was a disciple of the great scholar Kang Youwei, who reinterpreted the Confucian Classics in an attempt to utilize tradition as a justification for the sweeping innovations he prescribed for Chinese culture. After China's humiliating defeat by Japan (1894 ~ 1895), the writings of Kang and Liang came to the attention of the emperor and helped usher in the Hundred Days of Reform. During this period



(summer 1898) the emperor acted on the advice of these scholars in an attempt to renovate the imperial system. The suggested changes included setting up modern schools, remaking the 2,000-year-old civil service examination system, and reorganizing virtually every activity of the government. When the empress dowager Tz'u-hsi halted the reform movement because she felt it too inclusive, warrants were issued for the arrest of K'ang, Liang, and other reformers. Liang fled to Japan. During his exile his iconoclastic journalism affected a whole generation of young Chinese.



Liang returned to China in 1912 after the establishment of the Republic of China. As a founder of the Progressive Party (Chinputang) he sided with Yüan Shih-k'ai, the autocratic president of the republic, against the liberal nationalist leader Sun Yat-sen and his Nationalist Party (Kuomintang). Liang, however, organized a successful resistance to Yuan Shikai's attempt to overturn the republic and have himself declared emperor. English translations of Liang's works include *History of Chinese Political Thought During the Early Tsin Period* (1930) and *Intellectual Trends in the Ch'ing Period* (1959).



梁启超

Liang Qichao

梁 启超(1873~1929), 20 世纪 20 年代中国知识界最重要的领袖。

梁启超是著名学者康有为的学生,他重新解读了儒家经典,试图使用传统给他为中国文化开出的大规模的改革措施提供依据。1894 年至 1895 年中日战争中,中国失败后,康有为和梁启超的著述将注意力转移到了皇帝身上,并且促成了百日维新。在此期间(1898 年夏),皇帝根据这些学者的建议行事,试图改革帝制。学者们的建议包括:建立现代学校,改革延续了 2000 年的科举制度,重组几乎所有的政府行为。慈禧太后认为改革涉及面太广,就废除了改革措施,下令逮捕康梁和其他改革家,梁启超逃往日本。在流亡期间,梁启超写的打破旧习的文章,影响了整整一代中国年轻人。



1912年,中华民国成立后梁启超返回中国。作为进步党的创建人,梁启超与民国独裁总统袁世凯站在一边,反对自由主义国民党领袖孙中山和国民党。然而梁启超成功抵抗了袁世凯颠覆民国自己做皇帝的企图。梁启超的作品中翻译成英语的有:《先秦政治思想史》(1930年)和《清代学术概论》(1959年)。



孙中山 Sun Yatsen

孙 逸 仙

Sun Yatsen (1866 ~ 1925) was the leader of the Chinese Nationalist Party, known as the father of modern China. Educated in Hawaii and Hong Kong, Sun embarked on a medical career in 1892. But troubled by the conservative Qing Dynasty's inability to keep China from suffering repeated humiliations at the hands of more advanced countries, he forsook medicine two years later for politics. A letter to Li Hongzhang in which Sun detailed ways that China could gain strength made no headway, and he went abroad to try organizing expatriate Chinese. He spent time in Hawaii, England, Canada, and Japan and in 1905 became head of a revolutionary coalition, the Tongmenghui ("Alliance Society"). The revolts he helped plot during this period failed, but in 1911 a rebellion in Wuhan unexpectedly succeeded in overthrowing the provincial government. Other provincial secessions followed, and Sun returned to be elected provisional president of a new government. The emperor abdicated in 1912, and Sun turned over the government to Yuan Shikai. The two men split in 1913, and Sun became head of a separatist regime in the south. In 1924, aided by Soviet advisers, he reorganized his Nationalist Party, admitted three communists to its central executive committee, and approved the establishment of a military academy, to be headed by Chiang Kai-shek. He also delivered lectures on his doctrine, the Three Principles of the People (nationalism, democracy, and livelihood), but died the following year without having had the opportunity to put his doctrine into practice.



孙中山

Sun Yatsen

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孙 中山(1866 ~ 1925) 是中国国民党领

袖,被称为现代中国之父。孙中山在夏威夷和香港接受教育,于1892年从医。但是保守的清政府不能使中国免受更加先进的国家一次又一次的屈辱,这让孙中山非常忧虑,于是两年后他弃医从政。孙中山给李鸿章写了一封信,详细叙述了使中国强大起来的各种方法,但是没有任何进展。于是孙中山走出国门,试着把移居国外的人组织起来。孙中山在夏威夷、英国、加拿大和日本花了时间精力,最终在1905年组成一个革命联盟——同盟会并担任其领导。这个期间孙中山协助策划的起义虽然失败了,但是1911年的武汉起义出乎意料地成功推翻省政府,其它省份也随即

响应。孙中山返回中国,当选新政府的临时总统。1912年清帝退位,孙中山将政权交给袁世凯。1913年二人反目,孙中山成为南方新政权的首领。1924年,在苏联顾问的帮助下,孙中山重组国民党,让三名共产党人加入了中央执行委员会,批准建立军校,由蒋介石任校长。孙中山还发表了关于他的学说三民主义(民族、民权和民生)的演讲。但是次年,尚未将他的学说付诸实践孙中山就去世了。



C 军事类

Chapter 2 Military



孙武

Sun Wu

战国时期

Sun Wu (535 B. C. ~480 B. C.), whose courtesy name was Changqing, was born at Le'an (now Huimin, Shandong Province). Revered as "Sun Zi", he was a well-known military strategist in late Spring and Autumn Period. To escape from domestic chaos, he took refuge in the State of Wu, where he was appointed general by the king. Under his command, the forces of Wu defeated the strong army of the State of Chu, subdued the people of the State of Yue, and deterred the states of Qi and Wei. Sun Wu's *The Art of War*, composed of 13 articles, was the first systematic book on military strategies and tactics in ancient China and one of the earliest works on military strategies and tactics in the world. In his theories, the art of war lies in the strategies of conquering the enemy. He held that five factors are of pivotal importance in the military affairs, that is, dao (the moral law), tian (heaven), di (earth), jiang (the commander), and fa (method and discipline). Dao refers to political strategies, which require the monarch and his people to make concerted efforts to support the war. Tian and di refer to the natural conditions in warfare. Jiang refers to the qualities of the military commander, in which "zhi (wit), xin (credibility), ren (benevolence), yong (courage), yan (strict-





ness) ” are a must. Fa refers to the relevant rules and regulations during warfare. Decrees must be issued and the systems of penalties and rewards must be applied to reinforce these rules and regulations and to heighten morale. In *The Art of War*, Sun Wu elaborated on his strategic principles, which include ample preparations before war, better manoeuvrability over the adversaries, go-ahead offensive tactics, mobile and allied warfare, secret operations and flexible commanding without always obeying the sovereign’s decrees. *The Art of War* is rich in dialect thoughts, an example of which is Sun Zi’s suggestion that the interactions among climatic, geographical and human factors are pivotal in combats. Also of pivotal importance are the quick and flexible reactions to complicated situations, on which Sun Zi pointed out that “he who can modify his tactics in relation to his opponent and thereby succeed in winning, may be called a heaven-born captain”. His assertion that “all warfare is based on deception” reveals his perception of the special nature of strategics as an art.



孙武

Sun Wu

孙武(公元前 535 年 ~ 公元前 480 年),字长卿,齐国乐安(今山东惠民)人,春秋末年著名军事学家,世称“孙子”。因避乱奔吴,被吴王任命为将军,西破强楚,南服越人,北威齐晋,为吴国立下汗马功劳。撰有《兵法》13 篇,是中国古代第一部有系统的兵书,也是世界上最早的系统精辟地论述战略战术问题的军事学著作。在战争中,如何制敌取胜是孙子军事学理论中首要的问题,他认为有 5 种因素最重要,即“道”、“天”、“地”、“将”、“法”。“道”即政治,要求君民和衷共济,上下同心同德。“天”与“地”是自然条件,在战争中起重要作用。“将”指将帅的素质,孙子提出,将帅必须具备“智、信、仁、勇、严”5 种品质。“法”是制度规范,要建立健全的法令制度,运用赏罚的手段来加强法纪,激励士气。《孙子兵法》中阐述最多、最出色的是战略战术,战前充分准备、贵以智谋取胜、掌握战争主动权、打运动战与速决战、行动神秘莫测、将帅指挥不受君主干扰,这些都是孙子的战略原则。另外,他提出临阵击敌的战术技巧有“诡道”十四法、“四治”战法、集中优势兵力、出奇制胜、因地制宜、势险节短、讲究阵法、用兵“八戒”等。《孙子兵法》中充满了辩证思想,如他强调“将”、“天”、“地”三者之间的互动互制,提出了综合天、



地、人为一体的系统论思想。他还强调变化,“能因敌变化而取胜者谓之神”。此外,他认为“兵者,诡道也”,揭示了军事的特殊规律。



项羽

Xiang Yu

Xiang Yu (232 B. C. ~202 B. C.), was a Chinese general and leader of the rebel forces that overthrew the Qin Dynasty. He was the principal contestant for control of China with Liu Bang, the founder of the Han Dynasty. Xiang Yu's defeat signaled the end of the old aristocratic ruling in China.

Xiang Yu was a member of a prominent family in Chu, one of the Chinese states absorbed by the Qin Dynasty when it united China and abolished the small feudal kingdoms into which the country had been divided. When rebellions erupted against the Dynasty, Xiang Yu joined the Ch'u armies led by his uncle, eventually succeeding him as supreme commander. Xiang Yu's forces captured the Qin capital and executed the last Qin emperor.

Xiang Yu then attempted to restore the earlier ruling system. He gave the title of emperor to a member of the former imperial family of the state of Ch'u and divided the country among the various insurgent generals, making each a ruler of one of the old royal houses. Hsiang Yu took the old territory of Ch'u and reserved for himself the title of hegemon king.

Soon, however, he had the emperor executed, thus precipitating a struggle for supremacy with his rival generals, the foremost of whom was Liu Bang, who had been given control of western China. Of peasant origin, Liu was a blunt, crude man but one who knew how to win the hearts of the people. He had gradually eliminated his rivals in the west and consolidated his position. Hsiang Yü, by contrast, epitomized the aristocrat. He was tall and muscular, a poet and an educated man, and a superb military tactician; yet he lacked the personal magnetism to gain and hold the loyalty of the common people. The truce that the two rivals for power concluded was violated almost immediately by Liu Bang, who also repeatedly declined Xiang Yu's offers to settle their conflict in hand-to-hand combat. In 202 Xiang Yü's forces were overwhelmed, and he chose suicide rather than capture.



His heroism, especially during the final battle, has been glorified in Chinese stories and poetries.



项羽

Xiang Yu

英雄

项羽(公元前 232 年 ~ 公元前 202 年), 楚国名将, 推翻秦朝的起义军领袖。在角逐统治中国的权力的时候, 项羽是汉朝开国皇帝刘邦的主要竞争对手。项羽的失败意味着中国贵族统治的结束。

项羽出身于楚国贵族家庭。秦朝统一中国之时吞并了很多封建小国, 楚国就是其中一个。反秦起义爆发后, 项羽参加了他叔叔领导的楚军, 最后继承他的位置成了最高统帅。项羽军队占领了秦都, 处死了秦朝最后一个皇帝。

那时项羽试图恢复原来的统治体系, 拥原来楚国的一位王室成员为帝, 并且割地封王。项羽自立为西楚霸王, 取原楚国领地。

但是, 不久项羽就处死了皇帝, 引发了他与竞争对手之间的霸权争夺斗争。项羽最重要的竞争对手, 是当时统治着中国西部的刘邦。刘邦是农民出身, 虽然粗鲁但是知道如何获得人心。刘邦已经逐渐除去了他西部的竞争对手, 巩固了自己的地位, 相比而言项羽却是典型的贵族。项羽长得高大强壮, 是个很有教养的诗人, 还是一个极好的军事战略家, 但是他却缺乏获得人心的个人魅力。停战协议签订完毕, 刘邦几乎马上就把它抛到脑后。刘邦还一次又一次地拒绝项羽通过白刃战解决问题的提议。202 年, 项羽战败, 但宁死不降。项羽的英雄气概, 特别是最后决战时期表现出来的, 在中国故事和诗歌中得到赞誉。



卫青

Wei Qing

英雄

Wei Qing (died in. 106 B. C.), born in Linfen, Shanxi, was a great general during Han Dynasty of China, whose campaigns against Xiongnu earned him great acclaim. He was the younger half-brother of Empress Wei Zifu



and the uncle of Huo Qubing.

In 129 B. C. , when Xiongnu attacked the Commandery of Shanggu (roughly modern Zhangjiakou , Hebei) , Emperor Wu dispatched Wei Qing (with the title General Cheqi) , Gongsun Ao , Gongsun He and Li Guang against Xiongnu , each leading 10 000 men . Li Guang and Gongsun Ao suffered major losses at Xiongnu's hands , while Gongsun He failed to engage the enemy . Wei , however , distinguished himself by raiding Xiongnu's holy site Longcheng , killing over 700 Xiongnu soldiers in the process . As a reward for the victory (the first proper victory against Xiongnu in Han history) , Wei was promoted to a higher command and created an acting marquess . Since then a series of victories against Xiongnu had been won .



In 119 B. C. , Wei , as the Grand Commander of the armed forces , was involved in a controversial battle leading to the death of another famous general , Li Guang . After this , Wei would see little combat action himself , largely remaining at the capital Changan to advise Emperor Wu on military and sometimes political matters as the Chief Defence Minister , and also to assist his nephew Crown Prince Liu Ju in governing the state when Emperor Wu was away . He died in 106 B. C. and was buried at large tomb built to be a model of Mount Lu , a mountain in Xiongnu-occupied territory .



卫青 Wei Qing

卫青

卫青,出生在山西临汾,公元前106年去世,是中国汉代的一名大将。卫青抗击匈奴的战争给他带来了声誉。卫青是皇后卫子夫同母异父的弟弟,霍去病的舅舅。

公元前129年,匈奴进攻上谷(大概在今河北张家口),汉武帝派车骑将军卫青、公孙敖、公孙贺和李广各领10 000人马出击匈奴。李广和公孙敖损失严重,公



孙贺未能与匈奴交战,而卫青杀了 700 多匈奴士兵,直捣龙城(匈奴祭扫天地祖先的地方),从而声名大振。此次胜利是汉朝对匈奴作战的第一次胜仗,汉武帝论功行赏,封卫青为关内侯。此后,汉朝打了一系列对匈奴的胜仗。

公元前 119 年,大将军卫青卷入一次有争议战争,这次战争导致另一位名将李广去世。从此,卫青极少亲自带兵作战,主要呆在京师长安当大司马将军,给汉武帝当军事和政治参谋。同时,卫青还在汉武帝外出时协助他的外甥太子刘据管理国家。公元前 106 年卫青去世,汉武帝命人特地为卫青修建了一座像庐山(匈奴境内的一座山)的坟墓,以象征卫青一生的赫赫战功。



诸葛亮

Zhuge Liang



Zhuge Liang (181 ~ 234), celebrated adviser to Liu Bei, founder of the Shu Han Dynasty.

Zhuge Liang, to whom supernatural powers often are ascribed, has been a favoured character of many Chinese plays and stories. Legend states that Liu Bei, then a minor military figure, heard of Zhuge Liang's great wisdom and came three times to the wilderness retreat to which Zhuge had retired to seek him out as an adviser. It is known that Zhuge helped Liu organize a large army and found a Dynasty. Liu

was so impressed with Zhuge's wisdom that on his deathbed Liu urged his son to depend on Zhuge's advice and urged Zhuge to ascend the throne himself if the prince were unable to rule.

A mechanical and mathematical genius, Zhuge is credited with inventing a bow for shooting several arrows at once and with perfecting the Eight Dispositions, a series of military tactics. In the *Romance of the Three Kingdoms*, the great 14th-century historical novel, Zhuge is one of the main characters; he is portrayed as being able to control the wind and foretell the future. In 1724 he was made a Confucian saint.



诸葛亮

Zhuge Liang

诸葛亮

诸

葛亮(181 ~ 234), 刘备著名的谋士, 蜀汉王朝的创建人。

诸葛亮在人们眼中是具有超自然能力的。在许多中国戏曲和故事里, 诸葛亮都是一个很受欢迎的人物。传说, 刘备听说了诸葛亮的智慧于是三顾茅庐请他出山, 诸葛亮辅佐刘备组织了一支大军, 建立了王朝。刘备对诸葛亮的智慧仰慕不已, 以至于他临死时告诉儿子要听从诸葛亮的建议, 并告诉诸葛亮, 如果他儿子不行的话, 诸葛亮应该称帝。

诸葛亮是一个机械和数学天才, 发明了一次可以发射数支箭的弓, 完善了八阵图(一系列的军事策略)。在 14 世纪伟大的历史小说《三国演义》中, 诸葛亮是主要人物之一, 被描述成一个能够呼风唤雨预知未来的人物。1724 年, 诸葛亮被尊为“儒圣”。



司马懿

Sima Yi

司马懿

Sima Yi (179 ~ 251) was a general, military strategist, and politician of Cao Wei during the Three Kingdoms period. He is perhaps best known for defending Cao Wei from Zhuge Liang's Northern Expeditions. His success and subsequent rise in prominence paved the way for his grandson Sima Yan's foundation of the Jin Dynasty, which would eventually bring an end to the Three Kingdoms period. After the founding of the Jin Dynasty, Sima Yi was posthumously honored as Emperor Xuan of Jin with the temple name of Gaozu.

Sima Yi began his career as Secretary of Literature under Lord Cao. Sima's first military action was against Zhang Lu in Hanzhong. Sima Yi's strategies were a success and Lord Cao was greatly impressed. Cao Pi had a great trust in Sima Yi and titled him Lord of Hejin Precinct. Later in his career, Sima Yi was appointed as Sen-



ior Assistant to the Prime Minister. When Cao Pi's son Cao Rui succeeded the throne, Sima Yi was appointed as Great General of the Flying Cavalry, and was in charge of defending Xiliang district. By a plot of Zhuge Liang, Sima Yi was later dismissed from his office. Without Sima Yi however, Cao Rui and Cao Zhen suffered many losses against Zhuge Liang and his officers. Thus Cao Rui appointed Sima Yi as Great Commander-in-Chief Who Pacifies the West. Sima Yi's talents as military strategist and his able leadership prevented Zhuge Liang from gaining the upper hand in the battles between Wei and Shu. In the second year of Beginning Prospects (238), Sima Yi put down the rebellion of Gongsun Yuan and was promoted to Grand Commandant. In the first year of Joyous Stability (249), Sima Yi decided that the reign of the weak Wei Emperors needed to stop and pulled off a Coup d'état. In the process, Cao Shuang and his sympathizers were put to death. In the third year of Joyous Stability (251), Sima Yi eradicated Wang Ling who usurped against his authority. In the same year, Sima Yi died of natural causes at the age of seventy-two. When his grandson Sima Yan united the land and established the Jin Dynasty, Sima Yi was posthumously titled King Wen.



司马懿

Sima Yi

司 马懿(179~251),三国时期曹魏一名大将、军事战略家和政治家。他最为人知的就是与诸葛亮的北征相对抗,保护曹魏。司马懿的成功和后来地位的上升为他的孙子司马炎建晋朝铺平了道路。晋朝最后结束了三国鼎立的局面,统一了中国。晋朝建立后,司马懿被追尊为晋宣帝,庙号高祖。

司马懿初为曹操的文学掾,在征伐张鲁时立大功。曹丕信任和器重司马懿,封他为河津亭侯,后任丞相长史。曹丕之子,曹睿继位时,司马懿出任骠骑大将军,掌重兵镇守西凉,却被蜀国以离间计致使被罢官。后因魏国屡屡败于蜀国,曹睿只好再次起任司马懿为平西都督。司马懿深通兵法,指挥有度,与蜀国作战期间使诸葛亮难以取得决定性胜利。景初二年(238),司马懿镇压公孙渊并升任太尉。嘉平元年(249),司马懿发动兵变消灭独揽大权的曹爽。嘉平三年(251),司马懿镇压王凌叛乱,并于当年去世,终年72岁。晋国建立时,追尊司马懿为文王。



岳飞

Yue Fei

Yue Fei (1103 ~ 1141) was one of China's greatest generals and national heroes. In 1126, North China was overrun by the nomadic Juchen and the Song capital at Kai-feng taken. The former emperor Hui-tsung, who had abdicated in 1125/26, together with his son, the emperor Ch'in-tsung (reigned 1125/26 ~ 27), was carried into captivity. Another son of Hui-tsung, later known as Kao-tsung (reigned 1127 ~ 62/63), reestablished the Dynasty in the south, hence its designation as the Nan, or Southern, Song (1127 ~ 1279).

Retreating southward with Kao-tsung, Yue Fei assumed command of the Sung forces. He prevented the advance of the Juchen by taking advantage of their difficulty in using their cavalry in hilly South China. Assuming the offensive, he was able to recover and secure some of the occupied territory in central China south of the Yangtze and Huai rivers.

His attempt to push north and recover all the lost Chinese territory was opposed, however, by a peace party within the capital headed by the minister Ch'in Kuei, who believed that further prosecution of the war would be too costly. Ch'in Kuei's faction proved more influential, and in 1141, Yue Fei was imprisoned and executed, and a peace treaty was signed that relinquished the northern territory. Yue Fei became revered as a great national hero, and Ch'in Kuei came to be viewed as a traitor. In the 20th century, Yue has been extolled as a champion of national resistance in the face of foreign domination.





岳飞

Yue Fei

陈继华

岳飞(1103 ~ 1141), 中国最伟大的将军和民族英雄之一。公元 1126 年中国北部被女真人侵入, 宋都开封沦陷。1125/1126 年退位的宋徽宗和宋钦宗(1125 年/1126 年至 1127 年在位)被囚禁。徽宗的另一个儿子在南方重建宋廷(所以叫南宋), 称高宗(1127 年至 1279 年在位)。

在跟随高宗南撤的过程中, 岳飞执掌着宋军的指挥权, 利用女真人不善在南方多山地区作战这一特点, 阻止其继续南攻。通过进攻, 岳飞收复了中原长江、淮河以南部分失地。

但是, 岳飞继续北进收复中国所有失地的努力受到京城以丞相秦桧为首的求和派的反对。秦桧认为继续作战耗费太大。秦桧一派影响太大, 1141 年岳飞被监禁, 之后被处死。南宋与女真签订和约, 放弃了中国北部领土。岳飞被尊为伟大的民族英雄, 秦桧被视为卖国贼。20 世纪, 岳飞被赞为最佳民族抗敌英雄。



戚继光

Qi Jiguang

陈继华

Qi Jiguang (1528 ~ 1587) was born into a military family in Dingyuan County of Anhui; he was a military general and national hero during the Ming Dynasty and was best remembered for his courage and leadership in the fight against Japanese pirates along the east coast of China. In 1553, Qi Jiguang was promoted to Assistant Regional Military Commissioner of defense force against Japanese pirates. The next year he was appointed the Military Commissioner, a rank similar to today's chief of staff in Zhejiang where the Japanese pirates colluded with their Chinese counterparts and expanded their forces. Qi led the Ming soldiers to a decisive victory. In the 40th year of Jiajing's Reign of the Ming Dynasty, his troops



continued to deal fatal blows to the pirates at Taizhou, Zhejiang Province. The next year Qi Jiguang led his well-trained troops south into Fujian Province where pirate activities surged and had established strongholds along the coast. His army eradicated major lairs of Japanese pirates, including the one at Hengyu. In 44th year of Jiajing Reign, he exterminated the Japanese pirates in Guangdong Province. In order to resist Japanese pirates, he innovated a series of military reforms. From the experience of the maneuver he wrote *Records of Military Training and Military Strategy*, which became an invaluable reference for military leaders after him.



戚继光

Qi Jiguang

源 远 流 长

戚继光(1528 ~ 1587), 出生在安徽定远一个军人家庭, 中国明朝将军和民族英雄, 最突出的贡献是率军勇敢地在中国东海岸与日本倭寇作斗争。1553 年, 戚继光任署都指挥佥事, 抵抗倭寇。1554 年戚继光改佥浙江都司, 任参将。倭寇在浙江与当地海盗串通一气, 扩大规模。戚继光率明军取得了决定性的胜利。嘉靖四十年, 戚继光在台州大胜。次年戚继光率领他训练有素的军队前去援闽, 捣破倭寇在横屿等地的老巢。嘉靖四十四年戚继光剿平广东倭寇。戚继光根据当时抗倭斗争的需要, 进行了一系列军事改革, 所著《纪效新书》、《练兵实纪》等军事理论著作成为后世军事领导的宝贵资料。



**郑成功****Zheng Chenggong**

郑成功



Zheng Chenggong (1624 ~ 1662) was a Chinese military leader of the late Ming and early Qing dynasties. After the Ming Dynasty fell to the Manchu, Zheng refused Manchu offers of rank and power and launched a military campaign against the new Dynasty in 1659, taking a large force from his base in Fujian Province up the Yangtze River. Initial success turned into failure, but, undaunted, Zheng took Taiwan from the Dutch in 1662 to use as a secure rear base area. Further glory was cut short by his death later that year. He became a popular deity and cultural hero to the Chinese, and even the Qing court honoured him as a paragon of loyalty. In Japan the playwright Chikamatsu Monzaemon celebrated him on the stage (Zheng had a Japanese mother).

**郑成功****Zheng Chenggong**

郑成功

郑成功(1624 ~ 1662), 明末清初的军事领袖。明朝被满族灭亡之后, 郑成功拒绝满族人提供的官位和权力, 并于 1659 年发起了反清战争。郑成功率军从他的基地福建出发沿长江而上, 最初取得了胜利, 但是最后还是失败了。但是, 1662 年郑成功勇敢地从荷兰手中收复了台湾, 把台湾当成安全的后方基地。辉煌的战绩就到此为止, 因为同年稍后郑成功去世了。对中国人而言, 郑成功成为一个神明和文化英雄。甚至清廷也尊郑成功为忠君模范。日本剧作家近松门左卫门也通过舞台歌颂郑成功(郑母是日本人)。



C 哲学类

Chapter 3 Philosophy



老子

Lao Zi

老 子

Lao Zi (571 B. C. ~471 B. C.), famous Chinese philosopher and founder of Taoism, was born at Ku Prefecture (today's Luyi County of Henan Province) in the later years of the Spring and Autumn Period. His real name was Li Er and his courtesy name was Dan. Lao Zi was an older contemporary of Confucius and once worked as an archivist in the imperial library of the Zhou Dynasty before he retired from public life. It is widely believed that he was the author of the Taoist scripture Lao Zi (also known as *Tao Te Ching*, or *Dao De Jing*, roughly translated as *Book of the Way and Its Virtue*). Slightly more than 5 000 characters, this book is considered as one of the most influential texts on Chinese philosophy and religion. The core of Lao Zi's thought is "Tao" (the Way), by which he referred to the condition of the universe before the creation of the heaven and the earth. Therefore, it is from Tao that all the elements of the universe are derived. Reversal enables Tao to have a circular movement, that is, when the development of anything brings it to one extreme, a reversal to the other extreme takes place. Using Tao as the point of departure of his philosophy, Lao Zi believed that soft and weak overcome hard and strong ("Of all things yielding and weak in the world, none is more so than water. But for attacking what is unyielding and strong, nothing is superior to it."). He upheld the idea of stillness and tranquility ("Attain utmost vacuity, hold fast to quietude.") and suggested that only through "cleansing and purifying the distracting thoughts" can one understand one's true self. For him, it was more important to "see the simplicity, to realize one's true nature, to cast off self-



ishness, and to temper desire". Lao Zi attached importance to the withdrawal in oneself, especially through the cultivation and regulation of mentality with one's own efforts. Politically, Lao Zi advocated ruling by non-action or inaction, on which he wrote that "I take no action and people are reformed. I enjoy peace and people

become honest. I do nothing and people become rich. I have no desires and people return to the good and simple life." And "If you try to change it (the universe), you will ruin it. If you try to hold it, you will lose it." Lao Zi also took an anti-war stance: "Weapons are the tools of fear; a decent man will avoid them, except in the direst necessity." The idealistic state in his description is naturalistic, even primitive and in isolation: "Let your community be small, with only a few people." Lao Zi believed that the force behind the motion of the universe is overwhelming: "What is higher is pulled down, and what is lower is raised up; what is taller is shortened, and what is thinner is broadened; Nature's motion decreases those who have more than they need and increases those who need more than they have." Lao Zi's pursuit of vacuity and action

through non-action echoes the reality of his time, a period torn by ceaseless wars among states. His philosophy reflects the exploration of an intellectual for the ultimate solution of the social order and individual freedom.



老子

Lao Zi

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老子(公元前 571 年~公元前 471 年),姓李,名耳,字聃,楚国苦县(今河南鹿邑县)人,生活时代约和孔子同时或略早,道家学派的创始人。曾



做过周朝守藏史,后退隐,作《老子》五千言,思想的核心是“道”。他把天地未生之前的浑沌状态称为“道”,道是天地之根,天下之母,万物的本源,道周而复始地运动着,其基本运动形式是“反者道之动”,即矛盾的对立面各向其相反的方向转化。以“道”为理论基础,在人生观上,老子贵无,尚柔,“天下莫柔于水,而攻坚强者莫之能胜”;主静,“致虚极,守静笃”;要对心灵“涤除玄鉴”,从而返自观照内心的本明;要“见素抱朴,少私寡欲”,保持一颗赤子之心。老子执著于个体生命的自我保全,特别是精神状态的自我调谐。在政治观上,老子主张无为而治,“我无为而民自化,我好静而民自正,我无事而民自富,我无欲而民自朴”,“为者败之,知者失之。”反对战争,认为“兵者,不祥之器,不得已而用之”。老子的理想社会是自然原始、封闭隔绝的“小国寡民”社会。在天道观上,老子认为,天是有意志的,天意决定一切。天意向善,同情弱者,损有余而补不足,“高者抑之,下者举之”。总之,老子清静无为的思想是时代的产物,在列国纷争的春秋战国时期,是对现实的一种澄清与批判,他的哲学观反映了当时一部分知识分子对未来社会走向与治国方式的一种探索。



庄子 Zhuang Zi

Zhuang Zi (369 B. C. ~286 B. C.), with his given name as Zhou, was a key figure of Taoism following Lao Zi. He was born at the town of Meng (Northeast of the present-day Shangqiu, Henan Province) of the Song State. He once worked as an official in a varnish tree farm before resigning to lead a reclusive life. The book bearing his name has 33 chapters survived. The traditional view is that Zhuang Zi penned the first seven “inner” chapters and his disciples and other thinkers contributed the other parts (the “outer” and “miscellaneous” chapters). Similar to Lao Zi’s philosophy, Zhuang Zi believed that the “Tao” is the origin of everything in the universe. However, the “Tao” Zhuang Zi referred to is an omnipresent and infinite concept in nature. Zhuang Zi transformed Lao Zi’s outlook on life into a spiritual realm of absolute freedom, a “free and easy wondering” state. This state can be achieved, according to Zhuang Zi, through a variety of complicated introspective experiences rather than pursuing endless desires in society. The experience of “xinzhai (mind-fasting)” means the freedom from all pre-



occupations, that is, an attitude free from materialism and a complete unity with nature. By comparing the sophisticated and competitive social reality with the harmonious and tranquil nature, Zhuang Zi put forward the notion of “wuhua” (the transformation of things) and appealed to the return of one’s suppressed soul back to nature. Zhuang Zi’s philosophy of worshipping the nature often leads to the pursuit of a personality of aloofness. The philosophical basis of this aloofness is relativism, that is, in his own words, “The universe and I came into being together; I and everything therein are One.” Only through the equivalence of all things can one’s real self fuse into the world, thus the spiritual emancipation of humanity can be achieved.



庄子

Zhuang Zi

名 著



庄子(约公元前 369 年 ~ 公元前 286 年),名周,宋国蒙(今河南商丘东北)

人,是继老子之后道家学派的代表人物。曾做过漆园吏,后隐居乡里,与统治者采取了不合作的态度。《庄子》现存 33 篇,分内篇、外篇和杂篇三部分。一般认为,内篇 7 篇为庄子自著,反映了他的主要思想。庄子继承了老子关于“道”为宇宙万物本源的思想,但庄子之“道”无所不在,无始无终,是总体性的。在天道观上,庄子也讲“天”,但他的天是指自然,自然生成即为天。庄子把老子的人生哲学转化为以“逍遥游”命名的人生境界,一种绝对自由的精神境界。为达到这种

境界,庄子主张以“心斋”、“物化”、“丧我”、“虚己”等内心的深刻体验去代替社会的无限多样的追求。所谓“心斋”就是“虚而待物”,对外物采取一种“虚”的态度,即超功利、超现实的态度,排除一切外界干扰,忘却功名利禄,全神贯注,在顺乎自然中与自然融为一体,返璞归真。“物化”是拿被异化了的对立相争的社会现实与和睦相处、与世无争的自然作对比,使人被现实所压抑了的感情归向自然,恢复人的本性。庄子崇尚“自然”的人生观表现出一种对清高孤傲、遗世独立人格的执



著追求。这种出世态度的哲学基础是相对主义,即“天地与我并生,而万物与我为一”的齐物论。庄子认为世界上的万物都是没差别的,齐一的。等万物,齐生死,无是非,只有连“我”也融化到万物之中去了,人也就获得了精神上的彻底解放。



孔子

Confucius

文 明 网

Confucius (551 B. C. ~ 479 B. C.), born at Zouyi (south-east of the present Qufu, Shandong Province), whose given name was Qiu and courtesy name Zhongni, was the founder of Confucianism. As one of the greatest thinkers and educators in the history of China, Confucius' legacy lies in the following three aspects. Firstly, he compiled and preserved literary works of three generations. The six documents (The Six Classics) under his compilation, including *Shi* (The Book of Songs), *Shu* (Collection of Ancient Texts), *Li* (The Rites), *Yue* (The Music), *Yi* (I Ching, or The Book of Changes), and *Chun Qiu* (The Spring and Autumn Annals), are considered as the classics of Confucianism. This accomplishment makes an enormous impact on the succession and development of the traditional Chinese culture. Secondly, Confucius established a system of philosophical thoughts with “ren” (benevolence) as its fundamental virtue. This virtue is the central theme of his *Analects* . As a moral and ethical system, ren focuses on human love that is hierarchical and differentiated. Thus Confucius created his version of humanism. Based on ren, Confucius objected to the fantastic powers that confused the human spirit. He took a skeptical and indifferent attitude toward religion and further developed his humanistic ideas. Confucius' concept of li refers to a set of ritual and musical systems, with the hierarchical system as its core. Ren and li are complementary: li is the exterior principle of ren while ren is li's intrinsic guiding power. To accomplish ren, one must abide by li,





while ren will be naturally generated in the process of practicing li. Fundamentally, the purpose of Confucius' li is to restore the traditional rites of the Zhou Dynasty. Thirdly, Confucius established private schools and founded a systematic educational framework. He maintained the idea that everyone has the right to be educated despite class differences. In teaching practice, Confucius adopted flexible teaching methods which involve the combinations of learning and thinking, learning and reviewing as well as teaching and learning. He strived for educating students in accordance with their aptitude and adopted a heuristic style of teaching. These philosophical thoughts are still valuable in application today.



孔子 Confucius

孔子(公元前551年~公元前479年),名丘,字仲尼,鲁国陬邑(今山东曲阜东南)人,儒家创始人,被后世尊称为“圣人”。作为中国历史上伟大的思想家与教育家,孔子的贡献主要体现在三个方面。第一,对三代文化的整理与保存。他整理了《诗》、《书》、《礼》、《乐》、《易》、《春秋》6部文献,被后代奉为儒家经典,合称“六经”,为传统文化的继承与发展作出了巨大贡献。第二,建立了一套以“仁”为核心的思想体系,这集中体现在记录他一生言行的《论语》一书中。“仁”是一种道德境界与伦理体系,核心内容是提倡一种多层次、有差别的人类之爱。孔子的“仁”是对“人”的发现,自他开始,人们才把“仁”由外在规范转化为一种内在自觉。以“仁”为基础,孔子反对“怪力乱神”,对天命鬼神采取了怀疑和冷漠的态度,由天命神学转到了人本思想,并进一步发展了民本主义思想。孔子也讲“礼”,礼是礼乐制度,核心内容是等级制度。礼与仁互为表里,礼是仁的外在规则,仁是礼的内在指导因素。要达到仁,必先合乎礼,在反复实践礼的过程中自然会产生仁。孔子讲“仁”的根本目的是维护与恢复周礼。第三,兴办私学,创立了科学的教育思想体系。孔子提出“有教无类”,认为人人都应该受教育。在教育实践中创立了灵活多样的教学方法,提倡“学”与“思”的结合、学习与复习的结合以及教与学的结合,讲求因材施教和启发式教学等等。这些思想,直到今天还有其现实意义。



墨子

Mo Zi

Mo Zi (470 B. C. ~ 391 B. C.) was a Chinese philosopher. According to tradition, Mo Zi was originally a follower of the teachings of Confucius, until he became convinced that Confucianism laid too much emphasis on a burdensome code of rituals and too little on religious teaching, at which time Mo Zi decided to go his own way and finally evolved a doctrine of universal love that gave rise to a religious movement called Mohism.

Mo Zi's life, however, resembled that of Confucius in many important respects. He was widely read and well versed in the tradition of the Chinese Classics. Except for a brief period when he held public office, Mo Zi spent most of his life traveling from one feudal state to another in the hope of meeting a prince who would allow him to put his teachings into practice.

The *Mo Zi*, the principal Mohist work, condemned offensive war and urged people to lead a simple life harmful to none. The gist of it is found in the three sets of chapters of its second section, which give an overview of the 10 major tenets: exaltation of the virtuous, identification with the superior, universal love, condemnation of offensive war, economy of expenditures, simplicity in funerals, will of heaven, on ghosts, denunciation of music as a wasteful activity, and antifatalism. Since Mohism split into three schools after Mo Zi's death, the three sets of chapters may well represent the three sets of texts preserved by the three schools. The other sections of *Mo Zi* might be listed as follows: First, summaries and abstracts of Mo Zi's teachings; Second, discussions on logic and physical sciences; Third, records of Mo Zi's doings and sayings; Finally, a manual of military defense.





墨子

Mo Zi

——墨家

墨子(公元前470年~公元前391年),哲学家。按传统的说法,墨子最初是孔子教义的追随者,后来墨子确信儒家学说过于强调繁缛的礼仪,而对宗教教义强调极少,于是墨子决定自寻出路,最终发展成“兼爱”学说,从而创立了墨家思想。

然而,墨子的生活在很多重要方面都与孔子相似。墨子的著述被广泛阅读,他精通中国经典。除了做了短期的公务人员之外,墨子一生大部分时间都在周游列国,希望能找到采纳自己政见的君主。

《墨子》是墨家主要著作。这本书谴责了攻击性的战争,力劝人们过简单无害的生活。《墨子》要点在中篇的三组文章里。这些要点给出了十大命题:“尚贤”、“尚同”、“兼爱”、“非攻”、“节用”、“节葬”、“天志”、“明鬼”、“非乐”、“非命”。墨子去世后,墨家学派一分为三,《墨子》三篇被认为是“三墨”各自所依据的经典。《墨子》的其它部分是:一,墨子教义的总结和摘要;二,逻辑思想和物理科学;三,墨子的言行记录;四,守城技巧与城防制度。



孟子

Mencius

——儒家

Mencius (372 B. C. ~ 289 B. C.), a great thinker of the mid-Warring States Period, was born at Zou (present Zoucheng, Shandong Province). His given name was Ke and courtesy name Ziyu. He was a successor of Confucius and has been called the “Second Sage” after Confucius. He spent his life bouncing from one feudal court to another, lobbying the rulers, debating among the politicians and trying to find some rulers who would follow his teachings. His philosophical thoughts were established in the process of his political activities and were compiled in a book bearing his name. Mencius developed Confucius’



concept of ren from merely a moral term to a level of governance by pointing out that a state should be governed by a sage-king. His concept of benevolent governance calls upon the resumption of the “square-field system” and the reduction of corporal punishments. He was also against the abuse of taxation and any unjust wars. He claimed that “the people are the most important; the state is secondary while the monarch is the least” and believed that civil security and public opinions are pivotal to the stability of a state. The theory of benevolent governance is based on Mencius’ belief that human beings are good by nature. He held that this goodness is innate and can be acquired without learning or thinking; one’s natural goodness is presented by the exercise of benevolence, righteousness, proprieties and prudence. Evil comes into being when one rejects their natural goodness.



Unlike Confucius, Mencius did not deny the quest for li (profits, or gains), but he attached more importance to yi (righteousness) and considered yi as his top priority. When li and yi are in conflict, one should sacrifice one’s opportunities of making profits for a righteous cause, or even lay down one’s life. To achieve this state, there is no better way than reducing one’s desires. Thus, the ideal moral personality of Mencius is that one should never be “corrupted by neither riches nor honors, shaken by neither poverty nor adversity, faltered by neither threats nor force”. On the other hand, Mencius’ declaration of “if poor, one attends to his own virtue in solitude; if advanced to dignity, he makes the whole world virtuous as well” has become a standard of social conduct of Chinese scholars for thousands of years.



孟子 Mencius

邹 鲁 人

孟子 (约公元前 372 年 ~ 公元前 289 年), 名轲, 字子舆, 邹 (今山东省邹城市) 人, 战国中期的思想家。曾受业于子思的门人, 继承了孔子的学说,



被后世尊称为“亚圣”。孟子周游列国，游说于朝堂之上，论辩于政客之间，在激烈的辩论与尖锐的矛盾冲突中发展了自己的思想，《孟子》一书是其思想的结晶。他把孔子“仁”的思想改造发展为通过实行“仁政”而实现“王道”社会的政治思想，把“仁”从伦理道德层次提升到治国思想的高度。“仁政”思想主张恢复井田制，省刑薄赋，使民以时，取民有制，反对横征暴敛，反对不义战争。他提出“民为贵，社稷次之，君为轻”的主张，认为人民的安危与民心的向背是国家安危的关键所在。“仁政”思想的哲学基础是“性善”论。孟子认为人的本性是“善”的，良心本心人所固有，不学而能，不虑而知，表现出来即为仁义礼智之性。恶之所以产生，只是因为舍弃了自己的良心本心。在义利观上，孟子不否认利，但更加重视义，把义作为最高的价值选择。当二者发生矛盾时，要舍利取义，甚至舍生取义。人要想达到这一境界，就需要通过养心而实现寡欲。所以，孟子理想的道德人格是“富贵不能淫，贫贱不能移，威武不能屈”，具有大义凛然的道义感。另外，孟子“穷则独善其身，达则兼济天下”的主张成了后世中国文人立身处世的法则。



荀子

Xun Zi

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Xun Zi (313 B. C. ~ 238 B. C.), whose given name was Kuang and courtesy name Qing, was born in the State of Zhao and was a key figure in the Confucius school. When studying in the State of Qi, he became one of the celebrated scholars at the Jixia Academy. In his late years, he dedicated himself in teaching disciples and writing books, one of which is *Xun Zi*, an epitome of his thoughts. Politically, he inherited the Confucian thought of li (rites) and considers li as not merely a moral standard but a necessity of governing the country. He also called upon the practice of the “royal regulations” which emphasizes li and fa (standards): the purpose of li is to educate while that of fa is to rule. The practice of them combined means to restrain the evil in human nature. A strong critic to Mencius’ claim that human beings are good by nature, Xun Zi held that human beings are born evil but they are perfectible through education. He believed that people are born with a conflicting mixture of desires that if allowed unfettered, would lead to disaster. It is only through the imposition of li and fa that these desires can be well channeled. Therefore, Xun Zi valued moralization and education so much



that the very first chapter of *Xun Zi* was named “*Encouraging Learning*”. On nature, Xun Zi held that the change of the natural world is under the control of objective laws, which have no relations with humanity. He rejected the thought of the existence of a correspondence between human and the universe. This, in fact, leads to the denial of an allegation that royal power is bestowed by the divinity. Furthermore, Xun Zi believed that even human beings are the products of nature: born first is the physical body, from which spiritual functions are derived. On the other hand, he affirmed the dominant and positive power of human beings in nature and put forward the thought of “controlling fatality and making use of it”.



荀子

Xun Zi

荀子像

荀子(约公元前313年~公元前238年),名况,字卿,时人尊称为“荀卿”,汉代避宣帝讳,称之为孙卿。赵国人,儒家代表人物之一。曾游学于齐,为稷下先生,名望极高。晚年著书授徒,现存《荀子》一书。荀子的思想主要继承了孔子关于“礼”的思想,核心是实行礼治,把礼由伦理规范上升到一种治国之策。他主张实行“隆礼重法”的“王制”,把礼与维护等级制度的“法”结合起来。礼主要起“化”的作用,法主要起“治”的作用,而礼与法都是为了限制人性之中的恶。在人性理论上,荀子持“性恶论”,他猛烈抨击孟子的“性善论”,主张性伪之分,把人性区分为自然之性和道德之性。自然之性与生俱来,称之为性;道德之性受后天教育熏习而成,称之为伪(伪就是人为的意思)。他否定有天赋之性善,认为人生而有欲望要求,欲望要求无度量分界则发生争夺,因此要靠礼法加以规范限制。所以荀子特别强调人后天的教化和学习,《荀子》的首篇就是《劝学》。在自然观上,荀子否定了天人感应的思想,认为自然界的变化是客观规律作用的结果,“天行有常,不为尧存,不为桀亡”,与人事没有任何关系,这实际上也否定了君权天授的思想。不仅如此,荀子认为就连人类也是自然界的产物,先有了人的形体,即物质实体,然后派生精神作用,“形具而神生”。另一方面,他肯定了人在自然界面前的主导作用和





能动作用,尽人事而知天命就能“制天命而用之”,做到人定胜天,这种思想是战国后期人民战天斗地发展生产的反映。



韩非子

Han Fei Zi

Han Fei (280 B. C. ~233 B. C.), a native of the State of Han and a former student of Xun Zi, synthesized the thoughts of the Legalist School of the pre-Qin period. His doctrines served as the theoretical basis for the State of Qin's unification of China and the establishment of a feudal and autocratic empire. Han Fei's entire work is collected in Han Feizi, a book containing 55 chapters. Han Fei adopted and developed a progressive social and historical view put forward by earlier legalists (Shang Yang, for instance) and further proposed his notions of social development and historical evolution. He pointed out that "one does not have to follow ancient practices in order to govern" and "as conditions in the world change, different principles should be applied accordingly." He also held that the impetus of social development lies in the material foundation and inner conflicts of the society. Han Fei's idea of ruling a state involves three concepts: fa (the laws), shu (techniques) and shi (power). An intelligent ruler must have shu (techniques) to carry out fa (laws), and he must have shi (power) to use the techniques and enforce the laws. Fa, above all, is the most fundamental concept of the three, though they are complementary in function. Like Xun Zi, Han Fei denied the correspondence between human and the universe and believed that the change of natural world is rule-governed. He also argued that one should "deal with everything by following their generic and specific rules", with which one could actively exert their talents and abilities. Epistemologically, Han Fei adopted the method of "investigation and verification" and objected to idealist apriorism. Right and wrong can only be distinguished by abiding by the doctrine of "holding the actualities responsible for their names". In debates with people from other schools, Han Fei tended to use the law of contradiction and law of excluded middle to expose the contradictions in their arguments. He believed that contradictory ideas and things cannot coexist, but the contradictory parties are interchangeable. Thus Han Fei at-



tached importance to the conflict between the contradictory parties and further exaggerated this conflict, resulting in his belief that violence and power are the panacea of everything.



韩非子

Han Fei Zi

韩非子

韩非(约公元前 280 年 ~ 公元前 233 年),韩国人,曾受学于荀况,是先秦

法家思想的集大成者。他的学说,为秦的统一和封建专制帝国的建立做了重要的思想准备,现存《韩非子》一书,共 55 篇。韩非继承并发展了商鞅等前期法家进步的社会历史观,提出“治世不法古”的社会发展观和“世异则事异,事异则备变”的历史进化论,主张从社会的物质基础,从社会内部的矛盾现象来探求社会发展变化的原因。韩非的法治思想是“法、术、势”相结合,“行术”是“抱法”的必要方法,而“行术”、“抱法”必须以“处势”为基本前提,但又是“处

势”的重要手段。三者之中,“法”是最根本的,但必须三者结合,相辅为用。在天道观方面,他继承了荀况“天人相分”、“天行有常”的思想,提出“道理相应”的自然观,主张“缘道理以从事”。用“道”和“理”来说明事物发展的普遍规律和特殊规律之间的关系,要求人要遵循客观规律办事,充分发挥主观能动性。在认识论方面,韩非注重“参验”,反对唯心主义先验论的“前识”,以名实是否相合为确定是非的标志。韩非在辩论中经常用矛盾律和排中律来揭露其他学派自身的矛盾。他认为对立的思想或事物不能同时存在,但矛盾的双方可以相互转化。在矛盾观中,韩非较多地强调对立面的斗争,把对立性绝对化为势不两立,导致他在政治上主张唯暴力论,认为只要依靠暴力和权势就可解决一切问题。





董仲舒

Dong Zhongshu



Dong Zhongshu (179 B. C. ~ 104 B. C.) was a Confucian scholar instrumental in establishing Confucianism in 136 as the state cult of China and as the basis of official political philosophy—a position it was to hold for 2 000 years. As a philosopher, Dong merged the Confucianist and Yin-Yang schools of thought.

As a Chief Minister to the emperor Wu of the Han Dynasty, Dong was chiefly responsible for the dismissal of all non-Confucian scholars from government. He established Confucianism as the empire's unifying ideology (136 B. C.) and set up an imperial college, instrumental in the later establishment of the Chinese civil service.

As a philosopher, Dong made the theory of the interaction between heaven and man his central theme. The emperor is heaven's ambassador on earth, and natural catastrophes such as floods and droughts are Heaven's way of warning the emperor to examine his personal conduct and correct his mistakes. Yang (light, positive, male) and yin (dark, negative, female) are the two fundamental forces of the universe and as such should be kept in harmony. The ruler has the duty to preserve that harmony. He must prevent disturbances by caring for and educating his people. He may reform institutions when necessary but may never alter or destroy the basic moral principles of heaven. In Dong's system the ruler has the central position—undoubtedly one of the major reasons that Confucianism was accepted by Emperor Wu. Confucian scholars, however, are given an equal if less obvious power. It is they who interpret the portents and thus exercise a check on the policies of the ruler.



Dong's "Luxuriant Dew of the Spring and Autumn Annals" is one of the most important philosophical works of the Han period. In it, Dong interpreted the Confucian Classic "Spring and Autumn Annals", a chronicle of the events in Confucius' native state of Lu between 722 B. C. and 481 B. C., supposedly edited by Confucius. Dong felt that Confucius not only recorded events in such a way as to exercise judgment upon them but that he also laid down the rules to be used in governing future dynasties. According to Dong, Confucius understood the relationship between man and nature and therefore the way to interpret portents and omens.



董仲舒

Dong Zhongshu

张其成

董仲舒(约公元前179年~公元前104年)生于广川,儒家学者,他促使儒家学说成为中国国家思想和官方政治哲学的基础(公元前136年),从此儒家学说统治了中国两千年。作为哲学家,董仲舒将“阴阳”学说与儒家学说结合在一起。

作为汉武帝的主要大臣,董仲舒将所有不是儒生的学者赶出政府,使得汉武帝“罢黜百家,独尊儒术”(公元前136年)并且建立太学,对后来科举制度的建立也有影响。

作为哲学家,“天人合一”是董仲舒的主要思想。统治者是上天的使者,旱涝等自然灾害是上天警告统治者要检查个人行为、纠正所犯错误的手段。阴阳是宇宙的两股基本力量,因而要保持平衡。统治者有责任保持阴阳的平衡,必须通过关爱、教育子民来避免动乱的发生。统治者可以在必要的时候进行制度改革,但是决不能改变或破坏上天的基本道德原则。在董仲舒的哲学体系里,统治者居于中心地位。无疑,这是儒家学说被汉武帝接受的主要原因之一。然而,儒家学者也被赋予同样的权利,他们的权利不像统治者的权利那么明显。正是儒家学者解释了征兆,从而检查了统治者的政策。

董仲舒的《春秋繁露》是汉代最重要的哲学著作之一。在这本书中,董仲舒解释了儒家经典《春秋》。《春秋》是公元前722年至公元前481年间孔子祖国鲁国的编年史,据推测是由孔子编辑的。董仲舒认为:孔子在记录事件的同时不但做了判断,而且为后世朝代治理国家定下了原则。根据董仲舒的看法,孔子深谙人与自



然之间的关系,因而也知道如何解释征兆。



王充

Wang Chong

王 充

Wang Chong (27 ~ 97), whose courtesy name was Zhongren, was born at Shangyu (now Shangyu County, Zhejiang Province), but his ancestral home town was Yuancheng at the Wei prefecture (present-day Daming, Hebei Province). He led a reclusive life in the countryside most of his life, teaching and writing books. A prolific writer, Wang Chong summarized his thoughts into *Lun Heng* (*Discourses Weighed in Balance*), a book that included 85 chapters (84 of them survived) and took him over 30 years to finish. At the beginning of the Eastern Han Dynasty, superstitious ideas were rampant. Wang Chong was so outraged by the chaos in the academic community that in *Lun Heng*, he criticized such practices as the idolization of Confucius and his thoughts. Under his attack were Confu-



cius, Mencius and other key figures of Confucianism as well as their scriptures. He further pointed out that these “deities” and their scriptures were not without flaws. Wang Chong analyzed and vigorously attacked what the theological teleologists claimed as the interaction between Heaven and humanity. Heaven, he claimed, is natural so that it is not will-driven and emotional. Furthermore, Wang Chong criticized the prevailing superstitious ideas and practices, especially the belief of life after death. He held that human beings are born with original vigor and human beings are unique only

because they have physical bodies and consciousness. After death, their physical



condition changes conversely: "Their bloods will exhaust; the exhaustion results in the extinction of vigor; the extinction causes the decay of the physical body, which will turn to ashes at last." The illusion of ghosts and spirits are just hallucinations caused by frustration, illness and madness. Wang Chong also attacked the pursuit of immortality through practicing alchemy as well as other superstitious practices such as sacrifice offering and soothsaying. By exploring the root of superstition, Wang Chong helped to push the Chinese atheism to a higher level.



王充

Wang Chong

王充(27 ~ 97),字仲任,祖籍魏郡元城(今河北大名),生在上虞(今浙江上虞)。他一生大部分时间都隐居乡里,以教书为生,以著书为业。著作颇多,代表作《论衡》共85篇(实存84篇),历时30多年写成,集中反映了王充的思想。东汉前期,迷信思想泛滥。王充对思想界的黑暗混乱十分气愤,在《论衡》中,他针对神化孔子和儒家经传、经学神学化的现象展开批判,把批判锋刃直接指向孔子、孟子和五经,指出被神化的人物和经典本身并非完美无瑕,并不“神”。王充对天人感应的神学目的论进行了有力的揭露和批判,指出天是一种物质实体,没有意志和情感,天是自然之天。他批判了当时流行的各种迷信思想和迷信活动,特别是对“人死为鬼”之说的批判最为彻底,他认为人禀元气而生,人之所以为人,是因为人有形体,有知觉,是形体和精神的结合体。人死以后,自身状况发生了相反的变化,“人死血脉竭,竭而精气灭,灭而形体朽,朽而成灰土。”同时指出人之所以产生鬼的观念,是由于人处在困、病、狂三种状态下容易产生见鬼的幻觉。另外,王充还批判了“度世不死”、“修炼成仙”的思想以及祭祀、占卜等迷信活动,探讨了迷信存在的根源,批判了形形色色的方士,将无神论思想发展到更高的水平。



绍雍

Shao Yung

Shao Yung (1011 ~ 1077) was a Chinese philosopher who greatly influenced the development of the idealist school of neo-Confucianism. Shao Yung's mathematical ideas also influenced the 18th-century European philosopher Gottfried Wilhelm Leibniz in the development of a binary arithmetical system-i. e. ,



one based on only two digits.

Originally a Taoist, Shao refused all offers of government office, preferring to while away the hours in a humble hermitage outside Henan, conversing with friends and engaging in mystical speculation. He became interested in Confucianism through his study of the great Confucian Classic and work of divination, the *Yi Ching* ("Classic of Changes"). Through the *Yi Ching*, Shao developed his theories that numbers are the basis of all existence. To him, the spirit that underlies all things could be comprehended if one understood the division of the different elements into numbers. But unlike most previous Chinese numerologists, who usually preferred the numbers two or five, Shao believed the key to the world hinged on the number four; thus the universe is divided into four sections (Sun, Moon, stars, and zodiac), the body into four sense organs (eye, ear, nose, and mouth), and the Earth into four substances (fire, water, earth, and stone). In a similar way, all ideas have four manifestations, all actions four choices, and so forth.

Although this complicated system was outside the basic concerns of Confucianism and exercised only a peripheral influence on the development of Chinese thought, what was important was the basic theory behind the system: there is an underlying unity to existence, which can be grasped by the superior man who understands its basic principles. The idea that the underlying principle behind the unity of the universe exists in man's mind as much as in the universe was the basis of the idealist school of neo-Confucianism. Moreover, Shao brought into Confucianism the Buddhist idea that history consists of series of repeating cycles. These cycles, known to Buddhists as kalpas, were called *yüan* by Shao and reduced from an astronomical length to a comprehensible duration of 129 600 years. This theory was later accepted by all branches of neo-Confucianism and made part of the official state ideology by the 12th-century Song scholar Zhu Xi.



绍雍

Shao Yung

邵雍

绍雍(1011 ~ 1077), 哲学家, 对唯心主义新儒学的发展有很大的影响。绍雍的数学思想在二进制的发展方面也影响了 18 世纪欧洲哲学家哥特弗里德·威尔海姆·莱布尼兹。

最初绍雍信仰道家学说, 拒绝当官, 宁愿住在河南之外一个偏远朴实的寺院



里,通过朋友交谈以及做一些神秘的思索来消磨时光。绍雍通过研究儒家经典和预言书《易经》对儒学产生了兴趣。通过《易经》,绍雍发展了一切存在均建基于数字的理论。对绍雍而言,如果能理解不同元素分成数字的方法,那么决定一切事物的精神就可以理解了。但是不像中国原来大多数数字命理学家更喜欢二或五那样,绍雍认为世界的关键在于四。所以宇宙分为四个部分(太阳、月亮、星星和黄道带),身体分四个感官(眼、耳、鼻、口),地球分为四种物质(水、火、土、石)。以此类推:所有的思想都有四种表现,所有的行动都有四个选择等等。

尽管这一复杂体系不在儒学关注之内,并且对中国思想的发展影响也不大,但是这一体系背后的理论是很重要的:任何存在背后都有决定因素,而能够理解存在的基本原理的高人是可以掌握存在的。万物背后的决定原理不但存在于万物中,也存在于人脑中,这一思想就是唯心主义宋明理学的基础。而且绍雍还把佛教的循环学说融入了儒学里,他将佛教叫做劫的这些循环叫做缘,并且把庞大得无法估计的长度缩减至人们可以理解的 129 600 年。这一理论后来被宋明理学的各个分支接受,并且被 12 世纪宋代学者朱熹发展成国家官方思想意识的一部分。



程颢

Cheng Hao

Cheng Hao (1032 ~ 1085) and Cheng Yi (1033 ~ 1107) brothers developed Neo-Confucianism into an organized school of philosophy. Although their philosophies are usually considered together, their ideas developed in divergent directions. Cheng Hao influenced the Idealist school of Neo-Confucianism, while Cheng Yi influenced the development of the Rationalist school. Cheng Yi's statement, "Principle is one but its manifestations are many," is as well known in China as Descartes' "I think, therefore I am" is in the West.

Cheng Hao was interested in both Bud-





dhism and Taoism as a young man. Later he studied Confucianism, passed his civil service examinations, and attained high office; but because he opposed the radical reforms of the great innovator Wang An-shih (1021 ~ 86), he was dismissed from the government. He joined his brother in Henan, and a circle of disciples gathered around them.

After Cheng Yi passed his civil service examinations, he served briefly as Imperial tutor (1069 ~ 70), but his stern conception of morality soon alienated many of those around him and he resigned. For most of his life he declined high office. Nonetheless, he continued to criticize those in power. As a result, in 1097 his land was confiscated, his teachings barred, and he was banished to Fu-chou, in southwest China. Pardoned three years later, he was again censured in 1103. He was pardoned a second time, in 1106, shortly before his death. Because men feared to be associated with him, only four people attended his funeral.

The two brothers built their philosophies primarily on the concept of li-defined as the basic force, universal law, or truth underlying and governing all existence—an idea they brought to Neo-Confucianism from Buddhist and Taoist writings. While both agreed that exhaustive study of li is the best way to spiritual cultivation, Cheng Hao stressed calm introspection and taught that in his original state man was united with the universe. Cheng Hao's stress on meditation influenced the later Idealist school of Neo-Confucianism founded by Lu Hsiang-shan (1139 ~ 1193) and Wang Yang-ming (1472 ~ 1529).

Unlike his brother, Cheng Hao whose philosophy was originally called Tao Hsüeh (School of True Way) but came to be called Li Hsüeh (School of Universal Principles)—emphasized that the way to discover li is to investigate the myriad things of the universe in which li is present. Cheng Yi espoused many methods of investigation—induction, deduction, the study of history and other disciplines, and participation in human affairs. A decade after Cheng Yi's death Chu Hsi (1130 ~ 1200) began to expand Cheng Yi's ideas into what came to be called the Cheng-Chu (after its two most important exponents) Rationalist school of Chinese philosophy; it dominated official circles until the Republican Revolution of 1911.

Very little of the writings of the Cheng brothers is still extant. Collected fragments of their writings have been gathered in the *yi shu* ("Surviving Works"), the *Wai shu* ("Additional Works"), and the *Ts'ui Yen* ("Choice Words"). A more complete sample of Cheng Hao's writing is available in the *Ming-tao wen-chi* ("Collection of Literary Works of Cheng Hao"). The writings of Cheng Hao have been



gathered in the *yi-chuan wen-chi* ("Collection of Literary Works by Cheng Hao"), the *Ching-shuo* ("Explanation of the Classics," by Cheng Hao), and the *yi chuan* ("Commentary on the Book of Changes"). All the extant writings of the two brothers were collected in the *Erh Cheng chüan-shu* ("Complete Works of the Two Ch'engs"), published in Chinese in 1606. A. C. Graham's *Two Chinese Philosophers: Cheng Ming-tao and Cheng Yi-chuan* appeared in 1958.



程颢

Cheng Hao

程颢(1032 ~ 1085)和程颐(1033 ~ 1107)兄弟二人把宋明理学发展成有组织的哲学学派。尽管他们的哲学思想通常会被并置,但是两人思想的发展方向是不一样的。程颢影响了宋明理学的唯心主义学派,而程颐影响了理学派的发展。程颐的“万物皆只是一个天理”在中国,就跟西方笛卡尔的“我思故我在”一样著名。

程颢年轻时对佛教和道教都感兴趣,后来学习儒学,通过了科举考试,做了高官;但是程颢因为反对伟大的改革家王安石激进的改革政策而被撤职。程颢在河南与弟弟联手,形成了一个学派,拥有很多弟子追随。

程颐通过科考之后,做了短期的皇帝教师(1069 ~ 1070),但是他严厉的道德观念很快就使他周围的很多人疏远了他,于是程颐辞去职务。程颐一生绝大多数时间都拒绝做官,但是他继续批评当权人士。结果,1097年程颐的土地被充公,学说被禁止,人也被流放到抚州。三年后程颐被赦免,但是1103年他又遭责难,1106年再次被赦免,不久程颐去世。因为人们怕与程颐有关联,所以给他送葬的只有4个人。

程氏兄弟的哲学主要建基于“理”的概念上。“理”被定义为基本的力量、普遍适用的法则或控制万物的潜在真理。这是他们从佛教著述和道教著述挪到宋明理学的一个概念。尽管他们都认为对“理”的详尽研究是进行精神培养的最佳途径,程颢却强调冥想的重要性,并且宣扬人最初是与宇宙相统一的。程颢对冥想的强调影响了后来陆象山(1139 ~ 1193)和王阳明(1472 ~ 1529)建立的宋明理学的唯心主义学派。

程颐的哲学最初被叫做“道学”,后来又被叫做“理学”。不像他哥哥,程颐强调发现理的方法是研究理蕴含于其中的万事万物。程颐支持许多研究方法:归纳、



演绎、对历史和其它学科的研究、参加人们的事务等。程颐去世 10 年后,朱熹(1130 ~ 1200)开始把程颐的思想发展成为后来被人们叫做“程朱理学”(以它最重要的两个倡导者命名)的学说;“程朱理学”在官场的统治地位一直到 1911 年辛亥革命爆发。

程氏兄弟的著述现存无几,收集到的著述片段被整理成《河南程氏遗书》、《河南程氏外书》、《二程粹言》。程颐的著述比较完整的有《明道先生文集》,程颐的著述被编成《伊川先生文集》、《经说》、《周易传》。二程现存所有著述都被收集在《二程全书》(1606)里。1958 年 A. C. 格雷厄姆的《两位中国哲学家:程明道和程伊川》问世。



朱熹

Zhu Xi

程 朱 理 学



Zhu Xi (1130 ~ 1200), whose courtesy name was Zhonghui and literary name Hui'an, was born in Wuyuan, Huizhou (now part of Jiangxi Province) in the Southern Song Dynasty. As one of the most significant philosophers of the Neo-Confucian school in the Song and the Ming dynasties, he held that the universe has two aspects: the formless and the formed. The formless, or li, is a principle or a network of principles that is supreme natural law and that determines the patterns of all created things. This law combines with the material force or energy called qi to produce matter, or things having form. Li is never separable from

qi; there is no li without qi and no qi without li. Based on this theory, Zhu Xi believed that “it is the interaction between li and qi that human beings are created.” In human beings, li (manifested as human nature) is essentially perfect, and defects, including vices, are introduced into the body and mind through impurities of qi. Thus in reality the human nature embodies the conflicts between “Heaven’s



laws” and “human desires”, and they can never coexist. Therefore, to preserve Heaven’s laws and eliminate human desires becomes the core of Zhu Xi’s ethical thoughts. Zhu Xi’s concept of li actually echoes the Confucian ethical and moral principles. To preserve “Heaven’s laws” means to preserve the hierarchical system and established moral values. To eliminate “human desires”, on the other hand, is to eliminate the cravings against the feudal hierarchical system and moral values. In this way, Zhu Xi seemed to justify feudalism by channeling humanism into ethics and strengthened the traditional Confucian values. Zhu Xi’s idea of putting ethical principles over physical desires bears some features of rationalism, but it also has a negative side of suppressing individuality.



朱熹

Zhu Xi

朱熹(1130 ~ 1200),字仲晦,号晦庵,他是南宋徽州婺源(今属江西)人。他是南宋思想家,宋明理学的代表人物,主要学术成就是对理学的发展。在宇宙观上,朱熹持理气论,他认为宇宙万物是理与气妙合而成的,“理是形而上者,气是形而下者”。理是看不见的事物的本体,是形而上之道,气是看得见的物质的质料形象,是形而下之器。合而看,理气浑然一体;离而看,理气又有先后。以理气论为哲学基础,朱熹认为“人之所以生,理与气合而已。”禀受天地之理为本性,为天命之性;禀受天地之气为形体,为气质之性。所以,现实人性中存在着“天理”与“人欲”的对立,“天理存而人欲灭,人欲胜则天理灭”,于是“明天理,灭人欲”就成了朱熹伦理思想的核心。朱熹之所谓“理”是儒家伦理道德观念的体现,“明天理”就是要维护封建等级制度和纲常秩序,“灭人欲”就是要清除违反封建等级制度和纲常名教的各种非分的物质欲求。这样,朱熹从伦理学角度论证了封建统治的合理性,同时把伦理学安置在人性论的基础上,并强化了传统儒家价值观念。朱熹以伦理来主宰物欲的理欲观,明显具有一种理性主义的特征,也有压抑人的个性的一面。



李贽

Li Zhi

李贽

Li Zhi (1527 ~ 1602) was a prominent Chinese philosopher, historian and writer in the late Ming Dynasty. Li Zhi was born to a Hui family in Quanzhou, Fujian Province. He became the prefect of Yao'an in Yunnan Province, but retired from office in protest at the age of 54 after a 20-odd-year official career. After his retirement he wrote and taught in Huang'an in Hubei Province, and was unusual in the fact that he accepted female students.

Li Zhi openly adopted the stance of a heretic and wrote, "I dislike Confucianism, I don't believe in Daoism (Taoism) and I don't believe in Buddhism; so whenever I see Daoist priests I detest them, whenever I see Buddhist monks I detest them, and whenever I see Confucian scholars I detest them even more." At that time, political power in China was in the hands of the Confucian scholars and the Confucian ethical code was regarded as sacred. Nevertheless, Li Zhi had the courage to advocate abandoning Confucian ethics. At the same time, Li denounced the Song and Ming schools of Confucian idealist philosophy as hypocritical, proposing a version of utilitarianism instead. In the field of literature, Li held that a writer must express his own personal opinions with the "pure, true heart of a child."

In 1591, "upright" high officials, annoyed at Li's exposure of the hypocrisy of Confucian morals, sent their lackeys to Li's residence at the Yellow Crane Pavilion in Wuchang to expel him from the Province. Li was accused of "having defamed Confucius and of lacking moral principles" and of being an "absolute heretic".

In his later years, Li moved from place to place trying to avoid persecution, and finally took refuge in Tongzhou (present-day Tongzhou District) in Beijing's eastern suburbs with an old friend, Ma Jinglun. At the time, the authorities considered Li's progressive thought to be a serious menace and labeled him as "an advocate of irresponsible and immoral doctrines" and as "one who seeks to mislead the people".

In the spring of 1602, during the reign of Emperor Wanli, Li, then 76, was arrested, imprisoned and hounded to death. His friend Ma Jinglun later buried his body. After Li's death, an order was issued that all his published and unpublished



works be burned, and no further copies made. Despite this order, however, the great majority of Li Zhi's works have survived.



李贽 Li Zhi

— 谈 话 —

李贽(1527~1602),号卓吾,卓越的中国明朝末期哲学家、历史学家、作家,出生在福建泉州,回族。李贽曾任云南姚安府知府,但是他在做了20多年的官之后,于54岁时辞官。李贽辞官后在湖北黄安著书、教学,并招收女学生。

李贽公开采取异端姿态,写到:“余自幼倔强难化,不信道,不信仙、释,故见道人则恶,见僧则恶,见道学先生尤恶。”当时儒家学说一统天下,儒家伦理原则被认为是神圣不可侵犯的。然而,李贽却敢于提倡放弃儒家伦理,并公开谴责宋明理学太虚伪,提出功利主义哲学。在文学领域,李贽提出“童心说”,认为作家应该用“绝假纯真的童心”表达自己的个人观点。

1591年,“正直”的高官因李贽揭露了儒家道德的虚伪而大为光火,派侍从到李贽在武昌黄鹤楼的住处将他驱逐出省。李贽被称诽谤孔子,毫无道德原则,是绝对的异端。

李贽晚年四处逃难,最后与老友马经纶躲在北京东郊的通州(今北京市通州区)。当时,当权派认为李贽的进步思想是严重的威胁,称他是“敢倡乱道,惑世诬民”。

1602年春,万历帝在位期间,76岁的李贽被捕入狱,迫害致死。后来,李贽的好友马经纶为他治丧。李贽去世后,著作被通令烧毁,不再印制。然而尽管下了这道命令,李贽的大部分作品还是流传了下来。





严复

Yan Fu



Yan Fu (1854 ~ 1921), styled Jidao, self-assumed name Yuye in his late years, alias philosopher of Tianyan sect, was a native of Houguan (present Fuzhou) in Fujian Province. He was among the first to study in England. He attributed the sticking point of the “Chinese Problem” to “the messy and chaotic internal affairs instead of bully and humiliation of foreign countries”. Therefore in order to save the nation in peril and make the national might felt once again, China had no other way out but to initiate liberal social and political reforms and self-strengthening, and learn from Western science and technology of the capitalist era. He

translated large numbers of Western academic masterpieces such as introducing the modern Western society, politics, culture and ideology, especially Darwinism, establishing his status of “top translator of modern China”. He wanted to acquaint the Chinese with such biological evolutionist ideas as “organic evolution and natural selection” and “the survival of the fittest” and awaken them to the necessity of retaining the political consciousness of striving to become stronger, of competing with nature for supremacy. These ideas became powerful weapons against the ossified ideas of the feudal diehards and stimulated people’s demand for institutional reform and national revival. He translated the British political economist Adam Smith’s *An Inquiry into The Nature and Causes of the Wealth of Nations*, which was the most important of his translations and largest in scale. He paid a panegyric on the British philosopher Herbert Spencer’s vulgar evolutionism and translated his *Study of Sociology*. He held that Spencer’s vulgarization of evolutionism conformed better to the actual demand of saving the nation from extinction and self-strengthening. He also translated *A History of Politics*, *On Liberty*, *De l’Esprit des Lois*, *System of Logic*



and Pure Logic. Yan Fu devoted all his life to the publicity of the ideology of enlightenment. He was one of the most eminent thinkers of enlightenment in modern China.



严复 Yan Fu

◎◎◎

严复(1854~1921),字几道,晚年自号老人,别署天演宗哲学家,福州南台人,曾经作为中国第一批留学生留学英国。他把“中国问题”的症结归结为“不在外国的欺凌,而在内政之不修”,认为中国只有变法图强,才能挽救危亡。要重振中国的雄风,只有一条路可走,那就是学习西方的近代科学技术与知识。他翻译出版了大量西方学术名著,介绍西方近代的社会、政治、文化与思想,尤其是达尔文的进化论,从而奠定了“近代中国第一译手”的地位。他的目的是使中国人知道“物竞天择,适者生存”的道理,唤醒中国人保种自强、与天争胜进而变法图存的政治意识。为了促进中国的富强与发展,他翻译了英国政治经济学家亚当·斯密的《原富》(今译《国民财富的性质及原因研究》),是分量最重、规模最大的一本译作。他特别推崇英国哲学家斯宾塞的“庸俗进化论”,翻译了他的《群学肄言》(今译《社会学研究》),认为斯宾塞对进化论所进行的庸俗化更合乎当时中国社会救亡图存的现实需要。另外,他还翻译了《社会通论》、《群己权界论》、《法意》(今译《论法的精神》)、《名学》、《名学浅说》等。严复毕生致力于启蒙思想的宣传,是近代中国最著名的启蒙思想家之一。



C 文史类

Chapter 4 Literature and History



屈原

Qu Yuan



Qu Yuan (340 B. C. ~ 270 B. C.), whose real first name was Ping (Yuan was his courtesy name. He once called himself Zhengze with a courtesy name as Lingjun), is remembered as a patriotic poet in ancient China. He was born to an aristocratic family which belonged to the same clan of the King of the State of Chu. As a court minister, Qu Yuan attempted to persuade the king to promote the talented and to govern with laws and regulations in purpose of achieving “perfect ruling”. He also wished that the State of Chu could, through political reforms, become a sovereign and affluent power, capable of re-unifying the war-torn China. However, the kings of Chu fell for the influence of some corrupt and jealous court officials who slandered Qu Yuan and banished him as a result. Upon hearing the news that the capital of Chu was

captured by the State of Qin, Qu Yuan ended his life in frustration by leaping into the Miluo River. Qu Yuan's unswerving spirit of fortitude and patriotism shined



through his entire life and was embodied in his literary works. *Li Sao*, his key poetic work, is the first existing long lyric poem in the history of Chinese literature and a masterpiece of romanticism. In this first-person narrative poem, he successfully created the image of a chaste and lofty gentleman by using himself as the prototype. Loaded with romantic ideas, *Li Sao* was compiled into an anthology of poetry called *Chu Ci* (or *Odes of Chu*), which marks the fountainhead of the romantic strain of Chinese literature. *Li Sao* was also made comparable with the major collection of Chinese poems, *Shi Jing* (*The Book of Songs*). Other works of Qu Yuan include *Jiu Ge* (*Eleven Odes*), a collection of surrealistic lyric poems adapted from ritual songs of the State of Chu. His *Jiu Zhang* (*Nine Elegies*) faithfully records his life in exile and expresses his intense political frustration and patriotic emotions. In *Tian Wen* (*The Riddle*), he bombards with 170 questions throughout the poem, presenting his extensive learning and inquisitive spirit. As one of the earliest great poets in Chinese literature, Qu Yuan marked a turning point from poetry as collective chanting to independent composition.



屈原 Qu Yuan

屈原

屈原(公元前340年~公元前270年),名平,字原,又自云名正则,字灵均。出身于楚国贵族,与楚王同姓。他辅佐楚怀王,曾任左徒和三闾大夫,具有进步的政治理想。主张举贤授能,修明法度,实行“美政”,希望通过楚国内部的政治改革,使国家独立富强,进而统一中国。后来屈原为子兰、靳尚等人谗害,被怀王放逐到汉北,又被襄王流放于江南。楚国沦亡后,自沉汨罗江而死。不屈不挠的斗争精神和始终不渝的爱国热情,是屈原思想与性格中最辉煌的地方,他的作品是他一生斗争的实录。代表作《离骚》是我国诗歌史上现存第一篇宏伟壮丽的抒情长诗,也是一篇浪漫主义的杰作。这是一篇自叙性长诗,以诗人自身为原型,成功地塑造了一个纯洁高大的抒情主人公形象。浓厚的浪漫主义色彩,是其中最引人注目的成就。以《离骚》为代表的楚辞成为我国诗歌浪漫主义传统的源头,与《诗经》被后人并称为“诗骚”。此外,屈原的作品中,《九歌》,11篇,是在楚国民间祭神乐歌的基础上改写而成的一组体制独特的抒情诗,充满奇异而浓烈的神灵气息;《九章》,9篇,真实记叙了放逐期间的生活经历,表达了他在政治上的苦闷和强



烈的爱国情感;《天问》则从头至尾一口气提出了 170 个问题,充分反映了诗人思想的博大和勇于探求真理、敢于大胆怀疑的精神。屈原是中国文学史上第一个伟大的诗人,开创了中国诗歌从集体歌唱到个人独立创作的新纪元。



司马迁

Sima Qian

司马迁

Sima Qian (145 or 135 B. C. ~ 90 B. C.), whose courtesy name was Zichang, was a native of Xiayang (now Hancheng, Shaanxi Province). His father Sima Tan served as Taishiling, an official managing the imperial library and calendar. Sima Qian later succeeded his father's work and started compiling *Shiji* (or *Records of the Historian*). Unfortunately, Sima Qian was involved in the Li Ling Affair which offended the emperor, who sentenced him to castration. Released from the prison, he was appointed Zhongshuling, the imperial secretary-general and was determined to complete his great work. *Shiji* is an overview of Chinese history covering events from Huang Di to Emperor Wudi in the Han Dynasty, consisting of 130 chapters with more than 520 000 Chinese characters. These 130 chapters are further divided into five parts: eight Basic Annals, ten Chronological Tables, 12 Treatises, 30 Hereditary Houses, and 70 Biographies. For Sima Qian, to compile such a book was to "investigate the interrelationship between the human and the universe, to generalize the rules of historical evolution and to formulate a unique historical view". He believed the mandate of Heaven and admitted that it is God's will that contributes to major historical changes. He held a progressive, evolutionary historical view and was against separation of a country. He upheld the principle of running a country with moral standards and objected to tyranny. He also argued that the monarch should govern through non-action and follow the practice of the common people. In *Shiji*, Sima Qian attempted to develop a candid style to record historical events without flamboyant ornaments. In recounting historical events, he often added his own comments by using a unique style introduced by "The Taishigong says that. . ." Historical figures and events were systematically depicted in different places so that they could be evaluated from different angles. For the first time in Chinese historical writings, Sima Qian focused on the portrayal of



historical characters. His skillful writing techniques made these characters more vibrant and realistic. In presenting historical facts, the author infused emotional descriptions, expressing his intense love and hate. Shiji is not only a masterpiece about history; it is also a great literary work. Lu Xun, regarded this book as “the first and last great work ever written by a historian; it is Qu Yuan’s Li Sao without rhyme.” Sima Qian was a cultural giant in the Chinese history of historical studies, literature and philosophy.



司马迁 Sima Qian

司 马迁(公元前 145 或 135 年~约公元前 90 年),字子长,夏阳(今陕西韩城)人。父亲司马谈曾任太史令,司马迁继任太史令后,开始了《史记》的写作。后因李陵事件蒙冤,被处以宫刑。出狱后被任命为中书令,发愤著书。《史记》上起黄帝,下迄太初,全书共 52 万多字,分为八书、十表、十二本纪、三十世家、七十列传 5 部分,共 130 篇。司马迁写《史记》,目的是为了“究天人之际,通古今之变,成一家之言”,即通过对古今历史全面系统的整理,总结探讨天道和人事之间的关系、历史演变的规律,表达自己的世界观、历史观、社会观和人生观。他接受天命论,承认天有意志,并用来解释一些重大的历史变局。他持发展、进化的历史观,反对分裂,颂扬大一统;崇尚



德治,反对暴政;主张顺民之俗,颂扬无为政治。本着文直事核、不虚美、不隐恶的实录精神写作《史记》,创造了书、表、本纪、世家和列传五体,创造了“太史公曰”的史论形式,在叙事方法上创造了互见法。在史传作品中第一次确定了以人物为本位的写法,以实录为基础对人物进行形象化的塑造,写出了人物的个性和灵魂。客观史事的叙述中倾注了浓厚的抒情因素,在人物身上熔铸了鲜明的爱憎感情。艺术风格雄浑悲壮,语言纯熟老练。《史记》是一部伟大的历史著作,又是一部伟大的文学著作,被鲁迅称赞为“史家之绝唱,无韵之离骚”。司马迁是集史学家、文学家、



思想家于一身的文化巨人。



陶潜

Tao Qian

陶潜



Tao Qian (365 ~ 427), born in Xunyang (now Jiujiang, Jiangxi Province), also called Tao Yuanming, courtesy name Yuanliang, was one of China's greatest poets and a noted recluse. Born into an impoverished aristocratic family, Tao Qian took a minor official post while in his 20s in order to support his aged parents. After about 10 years at that post and a brief term as county magistrate, he resigned from official life, repelled by its excessive formality

and widespread corruption. With his wife and children he retired to a farming village south of the Yangtze River. Despite the hardships of a farmer's life and frequent food shortages, Tao was contented, writing poetry, cultivating the chrysanthemums that became inseparably associated with his poetry, and drinking wine, also a common subject of his verse.

Because the taste of Tao's contemporaries was for an elaborate and artificial style, his simple and straightforward poetry was not fully appreciated until the Tang Dynasty (618 ~ 907). A master of the five-word line, Tao has been described as the first great poet of *tianyuan* ("fields and gardens"), landscape poetry inspired by pastoral scenes (as opposed to the then-fashionable *shanshui* "mountains and rivers" poetry). Essentially a Daoist in his philosophical outlook on life and death, he also freely adopted the elements of Confucianism and Buddhism that most appealed to him.



陶潜

Tao Qian

——田园诗人

陶潜(365 ~ 427), 江西浔阳(今九江)人, 也叫陶渊明, 字元亮。中国最伟大的诗人之一, 著名隐士。陶潜出生在一个落魄贵族家庭。20 多岁时为了养活年迈的双亲, 陶潜做了个小官。陶潜在那个职位上干了大约 10 年, 又做了短期的县令之后辞职, 因为他厌恶官场的繁文缛节和普遍的腐败。陶潜和妻子、孩子一起隐退在长江南的一个农庄。尽管农民生活非常辛苦, 并且经常要忍饥挨饿, 但是陶潜可以饮酒(他的诗中常见的主题)、作诗、养菊(与他的诗歌有着不可分割的联系), 他的内心是满足的。

因为与陶潜同时代的人喜欢“富艳难踪”的文章, 所以他平淡自然的诗篇直到唐朝(618 ~ 907)才得到充分的重视。作为写五言诗的大师, 陶潜被称为第一个伟大的田园诗(与当时盛行的山水诗相对)人。尽管从本质上来说陶潜持的是道教的生死观, 但是他还自由地采用了儒家学说和佛教的思想元素。陶潜最被吸引的是佛教。



李白

Li Bai

——浪漫诗人

Li Bai (701 ~ 762), also known as Li Po, was renowned as the greatest romantic poet in ancient China. His courtesy name was Taibai and was born in Suiye in Central Asia. His ancestral home was located at Chengji, Longxi (present-day Tianshui, Gansu Province), but when he was five, he moved with his father to Qinglian town, in Changming, Mianzhou (now Jiangyou, Sichuan Province). Except for the three years he served for the Hanlin Academy and Prince Yong, he spent most of his life traveling extensively. His philosophy incorporated the features of Confucianism, Taoism as well as the virtues of chivalry. The Confucian notion of “making the whole world virtuous” was the foundation of his ambi-

tions and optimism. One of the themes of his poetry is his political ambition of providing aid to the common people and bringing peace and stability to the country. In



one of his poems, he assimilated himself to a soaring roc to express his lofty ambition and used historical allusions to suggest his own aspirations. When he was frustrated by the unfulfilment of his political ambitions, the Taoist loftiness and retreat in him prevailed and his poems affected a wild and free persona. On the other hand, he adored the bold and unconstrained mien of ancient errant knights, who would sacrifice their lives for righteousness and never brag about their exploits. Furthermore, he was an iconoclast against feudal principles and etiquettes. Seeking retirement from fame and fortune, the political standard he lived up to in his life, is nothing more than the embodiment of the spirits of Confucianism, Taoism and chivalry. Li Bai's poetry, in general, is characterized by its unconventional spirit and highly personalized imagery. His employment of hyperboles, imageries and allusions is bold, creating exquisite pieces that fully utilize the

elements of language. More than 900 poems of Li Bai survived and were compiled in the *Anthology of Li Taibai*. Thanks to the efforts of Li Bai, the "Poet Immortal", the Chinese tradition of Romanticism reached another zenith after Qu Yuan.



李白 Li Bai

李白诗选

李白(701~762),字太白,号青莲居士,祖籍陇西成纪(今甘肃天水附近),生于中亚碎叶城。5岁时随父迁居绵州彰明(今四川江油)青莲乡,因自号青莲居士。李白一生除作过3年供奉翰林和短期永王幕僚外,主要是在漫游流浪中度过的,其思想兼有儒、道、侠三家的特点。儒家“兼济天下”的思想支配他



积极用世、建立功业。济苍生、安社稷的政治理想是其诗歌的中心主题之一。他自比大鹏,借历史人物自许怀抱,有高昂的政治热情。当他在政治上遭受打击,抑郁不得志时,道家愤世嫉俗、返于自然的思想就在他身上占了主导地位,其作品就表现出放浪形骸的反叛精神,蔑视人间的一切,浮云富贵,粪土王侯。他又深深倾慕古代侠士慷慨悲歌、豪迈不羁的生活态度和他们所奉行的“以武犯禁”、“不爱其躯”、“羞伐其德”的游侠精神,因此敢于蔑视封建秩序和礼教,冲击传统偶像。李白一生身体力行的政治准则“功成身退”,正是儒、道、侠三者统一的产物。总之,这种强烈要求摆脱羁绊,追求个性解放和精神自由,风格飘逸豪放,是李白诗歌的最大特色。李白的诗歌,形象高度个性化,具有浓厚的主观感情色彩;善于运用大胆的夸张、新颖的比喻和奇特的想象,兴寄无端,瞬息万变;善于运用历史传说和神话故事;语言清新自然而华美豪放。李白著有《李太白集》,被称为“诗仙”,诗歌现存900多首,是继屈原之后,我国古代浪漫主义的新高峰。



王维 Wang Wei

Wang Wei (701 ~ 761), sometimes titled the Poet Buddha, was a Tang Dynasty Chinese poet, musician, painter and statesman. From a high family, he passed the civil service entrance examination in 721 and had a successful civil service career, rising to become Chancellor in 758. During the An Lushan Rebellion he avoided actively serving the insurgents during the capital's occupation by pretending to be deaf. He spent ten years studying with the Chan master Daoguang. After his wife's death in 730, he did not remarry and established a monastery on part of his estate.

He is best known for his quatrains depicting quiet scenes of water and mist, with few details and little human presence. *The Indiana Companion* comments that he affirms the world's beauty, while questioning its ultimate reality. It also draws a comparison between the deceptive simplicity of his works and the Chan path to enlightenment, which is built on careful preparation but is achieved without conscious effort.

None of his original paintings survive, but copies of works attributed to him are also landscapes with similar qualities. He influenced what became known as the



Southern school of Chinese landscape art, which was characterised by strong brushstrokes contrasted with light ink washes.

Wang Wei's most famous poetry, such as the poem "Deer Park", form a group titled *Wang River Collection*. They record a poet's journey, ostensibly that of Wang Wei and his close friend, Pei Di. They are far more universal than a simple journey and have inspired generations of poets since, including recent adaptations such as Pain Not Bread's *Introduction to Wang Wei*, Barry Gifford's *Replies to Wang Wei* and Gary Blankenship's *A River Transformed*. Eliot Weinberger and Octavio Paz's *19 Ways of Looking at Wang Wei* is a brilliant essay concerning more than 19 translations of Wang Wei's "Deer Park".

One of Wang Wei's poems, called *Weicheng Qu* or *Song of the City of Wei* has been adapted to the famous music melody, *Yangguan Sandie* or *Three Refrains on the Yang Pass*. The most famous version of this melody is that of the guqin, which Wang Wei probably played.



王维

Wang Wei

王维诗



王维(701~761),人称“诗佛”,唐代诗人、音乐家、画家、政治家。王维出身于官僚地主家庭,721年通过科举考试,仕途得意,758年官至尚书右丞。安史之乱长安被占期间,王维为了不给叛军当差而装聋。王维师从道光禅师学习10年。730年妻子去世后,王维未再婚娶,将他的辋川庄地建为佛寺(清源寺)。

王维最为著名的是刻画宁静的水雾景色的绝句。在这些绝句里,王维极少提到人的存在。《印第安纳中国传统文学指南》评价说,王维确认世界的美丽,但是质疑它的最终真实性。《指南》也比较了王维作品表面上的质朴与禅学通向开悟境界的途径。禅学的开悟建基于精心的准备,但是要想达到开悟的境界并不需要有意识的努力。



王维的亲笔画作没有流传下来,但是归到他名下的摹本也是具有同样特质的风景画。王维对后来以落笔着力、水墨渲染为特征的南方山水画派有很大的影响。

王维最著名的诗歌《鹿柴》被收入《辋川集》。这些诗记录了一个诗人(很显然是王维和他的朋友裴迪)的旅程,但是它们远比简单的一次旅程要深远的多,并且影响了后代诗人的创作。近来受其影响的有:帕因·诺特·布莱德的《王维导论入门》,巴里·吉福德的《答王维》以及加里·布兰肯西普的《变形的河流》。艾略特·温伯格和奥科塔维奥·帕斯的《19种解读王维的方法》,这篇精彩的论文考察的是王维《鹿柴》的19个以上版本的译文。

王维的《渭城曲》后来被改编成名曲《阳关三叠》。该曲最著名的版本是古琴版,很可能王维亲自用古琴演奏过该曲。



杜甫

Du Fu

Du Fu (712 ~ 770), whose courtesy name was Zimei, was born at Gong County, Henan. His ancestral home town was located in Xiangyang (now Xiangyang, Hubei Province). Revered as the "Poet Historian", he composed poems which extensively and profoundly reflected the social conflicts and historical events of his time. His awareness of the devastation of the country and the suffering of the common people is the theme of most of his poems, which reached an unprecedented height in portraying real life and political issues. The realistic motif of Du Fu's poems is presented by the following aspects: the timely depiction of historical events and major social conflicts and reproach to the ruling class for the calamity they brought to the country and the people; sympathy toward the suffering of the common people; deep concern about the fate of his country which was in constant unrest. Du Fu was an expert in epitomizing the typical elements of real life and infusing personal emotions and criticism into the portrayal of realities. His poems are





notable for their range and depth, but they do not lack delicateness due to the poet's careful observations. Du Fu was also good at mingling emotions with settings in his poems. "Gloom and density" is the most prominent feature of Du Fu's poetry. This style is attributed to the hard time Du Fu was in, his drifting experiences, his melancholy personality and his worship of the grandeur and the grim. Du Fu inherited the spirit of "spontaneity over reality" tradition dating back from the folk lyrics of the Han Dynasty and pushed the realistic strain of ancient Chinese poetry to a new height. Du Fu's style is complementary to that of Li Bai's and they are often made comparable in significance in the history of Chinese poetry. Also revered as the "Poet Sage", Du Fu left some 1,400 poems, which have been collected in *The Anthology of Du Gongbu*.



杜甫

Du Fu

杜甫(712~770),字子美,自称少陵野老,世称杜工部。原籍襄阳(今湖北襄阳),生于河南巩县。杜甫的诗,广泛深刻地反映了现实社会的矛盾和历史内容,被称为“诗史”。忧国忧民的思想贯穿着他的诗歌创作,现实性和政治性都达到了空前的高度。杜诗现实主义主题表现在以下几个方面:及时反映重大政治事件和尖锐的社会矛盾,对统治阶级祸国殃民的罪行痛加诛伐;以深刻的同情描写民生疾苦,体现“民胞物与”的仁爱胸怀;热爱祖国,为国家的盛衰而感奋忧虑。杜甫善于提取生活中的典型素材,对现实生活作高度的艺术概括,善于将主观感情和评价融化在对现实生活的客观描写中。杜诗思想内容博大精深,但在具体描写上,却以体物察情的细致入微见长。其律诗善于描写情景,以情景交融见长。艺术风格多种多样,“沉郁顿挫”是其最突出的特点。这种风格的形成,是多难的时代、困苦潦倒的阅历、忧愤抑郁的思想性格以及崇尚壮美和苍劲凝练的审美情趣等因素在杜诗中的统一。杜甫继承了汉乐府民歌“缘事而发”的精神,把现实主义传统推上一个新的高峰。这种风格与李白的飘逸豪放迥然不同,后人把他与李白并称为“李杜”。杜甫享有“诗圣”之美称,著有《杜工部集》,收集了诗歌1400余首。



韩愈

Han Yu

唐 文豪



Han Yu (768 ~ 824), called Han Changli or Han Wengong, courtesy name Tuizhi, was the master of Chinese prose, outstanding poet, and the first proponent of what later came to be known as Neo-Confucianism, which had wide influence in China and Japan. An orphan, Han initially failed his civil service exams because the examiners refused to accept his unconventional prose style, but he eventually entered the bureaucracy and served in several high government posts. At a time when the popularity of Confucian doctrine had greatly declined, Han began a defense of it. He attacked Daoism and Buddhism, which were then at the height of their influence. So outspoken was he that he castigated the emperor for paying respect to the supposed finger bone of the Buddha; this act of criticism almost cost Han his life and caused him to be banished to South China for a year. In defending Confucianism, Han quoted extensively from the *Mencius*, the *Daxue* (“*Great Learning*”), the *Zhongyong* (“*Doctrine of the Mean*”), and the *Yijing* (“*Classic of Changes*”; known to many as *Yijing-Ching*), works that hitherto had been somewhat neglected by Confucians. In so doing, he laid the foundations for later Neo-Confucianists who took their basic ideas from these books.

Han advocated the adoption of “ancient style”, the free, simple prose of these early philosophers, a style unencumbered by the mannerisms and elaborate verse-like regularity of the *pianwen* (“parallel prose”) style that was prevalent in Han’s time. His own essays (e. g., *On the Way*, *On Man*, and *On Spirits*) are among the most beautiful ever written in Chinese, and they became the most famous models of the prose style he espoused. In his poetry also, Han tried to break



out of the existing literary forms, but many of his efforts at literary reform failed. He is considered the first of the renowned “Eight Masters of the Tang and Song”. At his death the title of president of the ministry of rites was conferred upon him, as well as the epithet “Master of Letters”, both great honours.



韩愈

Han Yu

韩愈(768 ~ 824), 字退之, 也叫韩昌黎或韩文公, 中国散文大家、杰出诗人, 首倡对中国和日本有广泛影响的宋明理学。韩愈是个孤儿, 起初因考官不接受其非传统的文风而科考落地, 但是他最终进了官场, 做了高官。当时, 儒家学说已如昔日黄花盛况不再, 于是韩愈开始捍卫儒学地位。韩愈攻击当时盛极一时的道教和佛教, 非常直率地批评了皇帝对所谓的佛骨舍利的尊敬; 此举差点要了韩愈的命, 他因而被流放到南方过了一年。为了捍卫儒学, 韩愈广泛引用《孟子》、《大学》、《中庸》和《易经》里的话。这些书已经有点被当时的儒生忽视了。就这样, 韩愈为后来的宋明理学家(他们的基本思想是从这些书里得来的)奠定了基础。

韩愈提倡写作古文。古文是早期哲学家使用的一种自由、简单的散文文体, 这种文体并未受阻于汉代流行的辞藻华丽、崇尚对句等形式的骈文。韩愈自己的论文(《原道》、《原人》和《原性》)也在中国最优美的文章之列, 并成为他所提倡的文体的范文。在写诗方面, 韩愈也试图突破原有的文学形式, 但是他在文学改革方面的许多努力都失败了。韩愈被尊为“唐宋八大家”之首, 去世时被迫封为礼部尚书(应该是吏部侍郎), 谥号“文”。



白居易

Bai Juyi

Bai Juyi (772 ~ 846), courtesy name Letian, literary name Xiangshan Jushi, was a Chinese poet of the Tang Dynasty who used his elegantly



simple verse to protest the social evils of his day, including corruption and militarism.

Bai Juyi began composing poetry at five. Because of his father's death in 794 and straitened family circumstances, Bai did not take the official examinations for the bureaucracy until the late age of 28. He passed them and also did extremely well at another examination he took two years later. As a result, he was given a minor post at the palace library, as was another successful examination candidate and poet, Yuan Zhen. They shared views on the need for both literary and political reform, and their lifelong friendship became perhaps the most famous in Chinese history. In 807, Bai became a member of



the prestigious Hanlin Academy in Changan, the capital, and he rose steadily in official life, except for his banishment in 814 to a minor post at Jiujiang, which arose from the slander of rival courtiers. He assumed the important posts of governor of Zhongzhou(818), Hangzhou(822), and later, Suzhou. In 829 he became mayor of Luoyang, the eastern capital, but he retired from that post in 842 because of illness.

Bai was the informal leader of a group of poets who rejected the courtly style of the time and emphasized the didactic function of literature, believing that every literary work should contain a fitting moral and a well-defined social purpose. He considered his most important contributions to be his satirical and allegorical ballads and his "new yuefu," which usually took the form of free verse based on old folk ballads. The most prolific of the Tang poets, Bai aimed for simplicity in his writing, and-like Du Fu, a great Tang poet of the preceding generation whom Bai greatly admired-he was deeply concerned with the social problems of the time; he deplored the dissolute and decadent lifestyles of corrupt officials and sympathized with the sufferings of the poor. Many of Bai's poems are quoted in the Japanese classic *The Tale of Genji*.



白居易 Bai Juyi



白居易(772~846),字乐天,号香山居士,中国唐代诗人。白居易用优美朴素的诗歌对当时社会的黑暗(包括腐败和黷武主义)提出了抗议。

白居易5岁开始作诗,但是794年因为他父亲去世家庭环境贫困,白居易28岁才参加科考,但是白居易一次就中了进士,而且两年后又以“拔萃”登科,做了校书郎。白居易的同年,另外一位诗人元稹与他共事,他们都认为需要进行文学改革和政治改革,彼此间终生的友谊可能是中国历史上最著名的。807年白居易入翰林院,他的官职稳步上升。但是814年白居易因受政敌的诽谤而迁九江郡司马。白居易先后担任过忠州刺史(818)、杭州刺史(822)和苏州刺史。829年白居易以太子宾客分司东都洛阳。842年病退。

白居易是一群诗人的非正式领导。他们拒绝接受当时典雅的文风,强调文学的教诲功能。他们认为“文章合为时而著,歌诗合为事而作。”白居易认为他最重要的贡献是他的讽喻歌谣和“新乐府”诗。新乐府诗通常以旧民歌为基础,采用自由的形式。作为唐代最多产的诗人,白居易致力于朴素的写作风格,并且像他非常仰慕的前辈伟大诗人杜甫一样,他也非常关注当时的社会问题,他对腐败官员挥霍颓废的生活方式表示痛恨,对穷人的苦难生活表示同情。日本经典文学作品《源氏物语》引用了白居易的很多诗。



柳宗元

Liu Zongyuan

柳宗元

Liu Zongyuan (773 ~ 819) was a Chinese writer who lived in Changan during the Tang Dynasty. Along with Han Yu, he was a founder of the Classical Prose Movement. He was traditionally classed as one of the Eight Great Prose Masters of the Tang and Song. His civil service career was initially successful, but in 805 he fell from favour because of his association with a failed reformist movement. He was exiled first to Yongzhou (Hunan Province), and then to Liuzhou (Guangxi Province). However, this setback allowed his literary career to flourish: he produced poems, fables, reflective travelogues and essays synthesizing elements of Confucianism, Taoism and Buddhism. Liu Zongyuan produced many examples of clear and charming prose and became reputed as one of the renowned “Eight Masters of Tang and Song.” His best-known travel pieces are the *Eight Records of Excursions in Yongzhou*. Around 180 of his poems are extant. Some of his works celebrate his freedom from office, while others mourn his banishment.



柳宗元

Liu Zongyuan

柳宗元

柳宗元(773 ~ 819), 中国唐代作家, 唐宋八大家之一。他居于长安, 与韩愈一起发起了古文运动。柳宗元的官场生活起初非常成功, 但是 805 年他因与一场不成功的改革派运动有关而失宠, 首先被贬到永州(湖南境内), 之后又被贬到柳州(广西境内)。然而, 官场上的挫折却使得柳宗元的文学事业繁荣了起来: 他创作了诗歌、寓言、游记以及融合了儒释道思想元素的散文。柳宗元写了许多清晰迷人的散文, 成为著名的唐宋八大家之一。柳宗元最著名的游记是《永州八记》。现存柳诗约 180 首。尽管他的一些作品中对遭贬表示遗憾, 但是他的一些作品也表明他很庆幸自己能够远离官场。



李商隐

Li Shangyin

Li Shangyin (810/813 ~ 858), also known as Li Yishan, was a Chinese poet of the late Tang Dynasty, born in Henei (now Qinyang, Henan Province). Along with Li He, he was much admired and “rediscovered” in the 20th century by the young Chinese writers for the imagist quality of his poems. He is particularly famous for his tantalizing “no title” poems. Li had a moderately successful career in the imperial civil service, although he never obtained a high position, either because of factional disputes, or because of his association with Liu Fen, a prominent opponent of the eunuchs.

Li was a typical Late Tang poet: his works are sensuous, dense and allusive. The latter quality makes adequate translation extremely difficult. The political, biographical or philosophical implications supposed to be contained in some of his poems have been a subject of debate for many centuries in China.

His most famous and cryptic poem is called “Jin Se” (the title is only taken from the first two characters of the poem, thus also a “no title” poem), which consists of 56 characters and a string of images. His “no title” poems are regarded as “pure poetry” by some modern critics.

Although more famous for his sensuous poems, Li indeed wrote in many styles. He can be satirical, humorous, or sentimental. Moreover, some ancient critics hold that he is the only poet who, in some of his poems, succeeds in imitating the masculine quality of Du Fu's works.



李商隐

Li Shangyin

李商隐, (810/813 ~ 858), 又叫李义山, 晚唐诗人, 河内(今河南沁阳)人。李商隐和李贺因为他们的诗歌具有意象派特质而被 20 世纪的中国年轻作家重新发现, 并备受仰慕。李商隐尤以其独道的“无题”诗闻名。尽管李商隐



从未做过高官,他的官运还是比较顺利的。李商隐未能做高官的原因要么是派系斗争,要么是他与宦官们的劲敌刘芬有牵连。

李商隐是典型的晚唐诗人:他的作品敏感、晦涩、含沙射影。后者让我们很难给他的作品做出恰当的翻译。人们认为李商隐的一些作品具有政治性、传记性和哲学性的含意,这些含意已经在中国争论了好几百年。

李商隐最著名的、含意最模糊的诗是《锦瑟》(题为该诗前两个字,所以也是“无题”诗)。这首诗共有 56 个字,由一连串的意象构成。李商隐的“无题”诗被一些现代批评家看作“纯诗”。

尽管李商隐更以敏感诗著称,他也确实写过不少风格的诗。李商隐可以讽刺,可以幽默,可以感伤。而且,一些古代批评家认为,李商隐是唯一成功地模仿了杜甫诗作的阳性美的诗人。

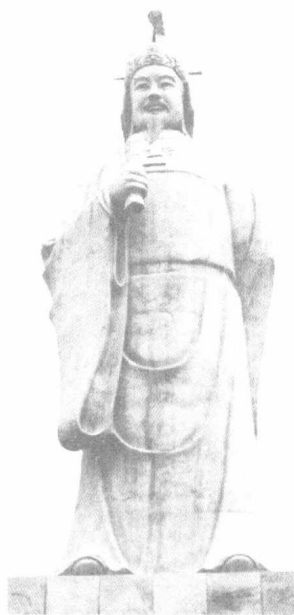


范仲淹

Fan Zhongyan

Fan Zhongyan (989 ~ 1052), born in Wuxian, Suzhou (in Jiangsu Province today), was a prominent politician and literary figure in Song Dynasty China. He was also a strategist and educator.

His most famous work was Yueyang Lou Ji, composed on occasion of the reconstruction of Yueyang Lou under the governance of a friend of his. Yueyang Lou, a city gate by the side of Dongting Lake, was known as one of the three great Lou's in Southern China, due to their association with famous literary works (the others being Huanghe Lou and Tengwang Ge). This commemorative Ji was written in prose, with extensive usage of phrases in four. It's most famous for the political ideal he expressed at the end, culminating in the oft-quoted "Feel worried before Tianxia starts to worry, and feel happy after Tianxia has rejoiced."



He was also known for his ci. Among the most famous are *Su Mu Zhe* and *Yu*



Jia Ao. Together with Su Shi, he was considered one of the founders of the “hao-fang” school of ci.



范仲淹

Fan Zhongyan

范仲淹

范

仲淹(989 ~ 1052), 出生在苏州吴县(今江苏境内), 宋代著名政治家、文学家、战略家、教育家。

范仲淹最著名的作品是《岳阳楼记》。范仲淹的朋友重建岳阳楼, 应朋友之邀范仲淹写了《岳阳楼记》。岳阳楼是洞庭湖畔的一座城门, 是中国江南三大名楼(另外两座是黄鹤楼和滕王阁)之一。三大名楼因与之有关的著名文学作品而出名。这篇记是用散文写成的, 用了大量的四字短语。这篇记最著名的是结尾部分表达的政治理想“先天下之忧而忧, 后天下之乐而乐”, 这句格言经常被引用, 也是这篇记的高潮部分。

范仲淹也因写词而出名, 最著名的是《苏幕遮》和《渔家傲》。范仲淹和苏轼同为豪放派的创始人。



欧阳修

Ouyang Xiu

欧阳修

Ouyang Xiu (1007 ~ 1072), courtesy name Yongshu, literary name Zui-weng, or Liuyi Jushi, was a Chinese poet, historian, and statesman of the Song Dynasty who reintroduced the simple “ancient style” in Chinese literature and sought to reform Chinese political life through principles of classical Confucianism.

In 1030, Ouyang Xiu placed first in the doctoral examinations and was appointed a judge at the western capital, Luoyang. He was already known as a brilliant young writer, and at Luoyang he befriended the renowned essayist Yin Zhu and the poet Mei Yaochen. Not only did these friendships enhance Ouyang's status



but, more important, they reinforced his strong preference for the simplicity and clarity of the “ancient style.”

In 1034, he was appointed a collator of texts in the imperial library at the capital, Kaifeng. Two years later, Fan Zhongyan, a government official, was banished at the insistence of an imperial counselor for speaking out against certain official practices and institutions; Ouyang immediately defended Fan and attacked the counselor in writing. As a result, Ouyang, too, was banished and demoted to low judicial office in Hubei and Hunan Provinces. There he wrote the *Xin Wudai shi* (“New History of the Five Dynasties”), a history of a period of political chaos lasting through almost the entire 10th century. Ouyang’s strong sense of fairness led him to devote separate sections to political outcasts such as martyrs, rebels, and traitors, a radical departure from previous dynastic histories.

Ouyang was recalled to the capital in 1040 and reinstated in his former office. Three years later, when Fan Zhongyan, who was also back at the capital, and other high officials began to carry out new political policies, Ouyang participated and put forward some propositions for reforming official institutions and military affairs. The reformation was aborted two years later; Fan and other reformers were dismissed. Ouyang was banished to Anhui Province, where he served as magistrate of one county after another. Living in the countryside, he often wrote about the beauty of nature and the pleasures of drinking



wine. He called himself *Zuiweng* (“Old Drunkard”), built a pavilion of that name, and wrote an essay about it, *Zuiwengting ji* (“Old Drunkard Pavilion”), which has become one of the most celebrated works in Chinese literature. After a term (1050) as defense commander of the southern capital of Shangqiu, in Henan Province, he was recalled to the capital in 1054 to become an academician of the Hanlin Academy.

In 1057 he was placed in charge of civil service examinations. He favoured those who wrote in the “ancient style” but failed those who employed literary embellishments. For thus imposing his own ideas of literature on the traditional exami-



nation system, he was physically attacked by disgruntled candidates. He survived, however, and the literary style championed by him set a new course for Chinese literature. He praised and promoted brilliant young writers such as Su Dongpo, Su Zhe, and Zeng Gong.

When the *Xin Tang shu* was finished in 1060, Ouyang was rapidly promoted to the highest councils of state, leaving a remarkable record in social, financial, and military affairs. Eventually his position at court became untenable, however, and at age 60 he was approaching the end of his political career. He was falsely accused of having an affair with his daughter-in-law, a charge that injured his prestige and left him increasingly isolated in the capital. He repeatedly asked to be relieved of his duties, but instead the new emperor sent him to be magistrate successively in Anhui, Shandong and Henan.

In Shandong he opposed the reforms of his former protégé Wang Anshi, particularly a system of loans to farmers at a low interest rate, and he refused to carry them out in his districts. In 1071 he was retired with the title of grand preceptor of the crown prince. He intended to make his permanent home in beautiful Anhui, the place of his Old Drunkard Pavilion, but he died within months of his retirement.

Ouyang's personal influence and many-faceted activity had a lasting effect. As a statesman, he worked to regenerate political life through classical Confucian principles; he criticized fearlessly, and he recommended the promotion of able men who eventually led opposing parties. He was early captivated by writings of Han Yu, whose opposition to Buddhism he shared, though in a more moderate form. As the leader of the literary reform movement in the Northern Song Dynasty, Ouyang established monumental prestige with his creative works and was esteemed as one of the "Eight Great Masters of Tang and Song". He believed that those who grasp the Dao are able to create excellent works. Like Han Yu, Ouyang advocated a simpler, more direct prose to replace the mannered and excessively rhythmic style then popular, and his writings in the resultant *guwen* style established a model emulated thenceforth. He emancipated the *fu* prose poems from strict conventions and left superb examples of these as well as of the newer *ci* (lyrics set to popular tunes) and other literary forms.

In his *Xin Wudai Shi* and *Xintangshu*, Ouyang Xiu stretched the boundaries of the standard history and praised or censured men and institutions through terse but exact descriptions implying moral judgment, in supposed emulation of Confucius. As a scholar, Ouyang ignored later commentaries and instead sought a fresh and



immediate understanding of early texts. He contributed to archaeological study and compiled *Jigulu* (“ *The Collection of Antiques* ”), which covers classical documents from the Zhou to the Tang dynasties. As a painter, he helped create the new wenrenhua (literati) style. His preserved writings include not only his histories but more than 150 chapters of poems, state papers, letters, and other smaller pieces. His library consisted of 10 000 books and a large collection of literary artifacts and archaeological records from ancient times. He was honoured posthumously with the title Wenzhong (“ literary and loyal ”).



欧阳修 Ouyang Xiu

欧阳修(1007 ~ 1072),字永叔,号醉翁、六一居士,宋代诗人、历史学家、政治家。欧阳修重新把朴素的“古文”引入中国文学,并且试图通过传统的儒家思想原则改革政治生活。

1030 年,欧阳修考中进士,被任命为西京(今洛阳)留守推官。当时欧阳修已经是有名的才子了,他在洛阳与著名散文家尹洙和诗人梅尧臣结为至交。他们的友谊不但提高欧阳修的地位,而且更重要的是,他们巩固了欧阳修对“古文”简单明了特质的偏爱。

1034 年,欧阳修任都城开封皇室图书馆馆阁校勘。两年后范仲淹因大胆上谏而在司谏的坚持下遭贬。欧阳修写信斥责司谏不主持正义,结果他自己也被贬到湖北湖南做小官。欧阳修在那儿写了《新五代史》。在 10 世纪的五代时期,政乱几乎持续了整个世纪。欧阳修强烈的正直感使他在一些章节里记录了被政治所排斥的人,比如:烈士、叛乱者和叛国者。这与以前的王朝史是不同的。

1040 年,欧阳修被召回京城,官复原职。三年后,同样业已回京的范仲淹还有其他一些高官开始执行新政,欧阳修参与了革新并提出改革吏治、军事等主张。两年后新政失败,范仲淹和其他的改革家被解职。欧阳修被贬到安徽各地做太守。在农村,欧阳修经常描写自然之美和饮酒的乐趣。欧阳修自称“醉翁”,建了座“醉翁亭”,还写了一篇《醉翁亭记》。《醉翁亭记》现在是最著名的中国文学作品之一。1050 年,欧阳修知应天府,任期过后,欧阳修于 1054 年奉诏入京,成为翰林学士。

1057 年,欧阳修主持进士考试,他喜欢用“古文”风格行文的考生,放弃那些用辞华丽的考生。因为欧阳修把自己的文学观强加给传统的考试制度,所以他遭到



了不满考生的人身攻击。然而,欧阳修活了下来,他所支持的文风也改变了中国文学的发展方向。欧阳修赞扬提拔了一些像苏东坡、苏辙和曾巩这样才华横溢的年轻作家。

1060年《新唐书》完成之后,欧阳修很快升任枢密副使,次年任参知政事,以后,又相继任刑部尚书、兵部尚书等职,在社会事务、财务、军事等方面留下了值得注意的记录。然而,在欧阳修60岁即将结束自己的政治生涯时,他的政治地位最终发生了动摇。欧阳修被人诬告与儿媳有染,这使他名声受到破坏,在京城越来越孤立。欧阳修多次辞职均未获准,而且新君还接连派他到安徽、山东和河南做官。

欧阳修在山东时反对他的门生王安石的新法,特别是青苗法,并且在他的辖区没有执行新法。1071年,欧阳修以太子少师的身分辞职。欧阳修本来想永远住在美丽的安徽(他的醉翁亭所在地),但是辞职后没几个月他就去世了。

欧阳修的个人势力和多方面的活动有着持久的影响。作为政治家,欧阳修努力通过传统的儒家原则改革政治生活;他无畏的进行批判,推荐提拔有能力的人,但是他的门生最终又成了他的反对派。欧阳修很早就迷上了韩愈的著述,他与韩愈都反对佛教,虽然没韩愈那么激烈。作为北宋文学改良运动的领袖,欧阳修用他创造性的文学作品赢得了不朽的声望并被尊为唐宋八大家之一。欧阳修认为“道胜者,文不难而自至。”跟韩愈一样,欧阳修提倡简单、直率的散文风格,摒弃当时盛行的矫揉造作、过于讲究节奏的文风。欧阳修的“古文”风格的著述为后人确立了典范。欧阳修把赋从严格的规矩里解放了出来,变“律体”为“散体”,给赋、词还有其它的文学形式留下了极好的范文。

在《新五代史》和《新唐书》里,欧阳修延伸了正史的边界,他用简洁精确语言的描述(暗含了道德判断)对人和制度或褒或贬(应该是模仿孔子)。作为学者,欧阳修不看后加的注释,而是对早期的文本进行直接的理解。欧阳修对考古研究也做了贡献,编辑了《集古录》,这本书涵盖了从周至唐的古典文献。作为画家,欧阳修促进了“文人画”的产生。欧阳修保存的著述不仅包括他的历史还包括150多章的诗、政府文件、信和其它的小文章。欧阳修的藏书室有10 000册图书,还有大量的文学典藏和古代留下的考古学记录。欧阳修的谥号是“文忠”。



司马光

Sima Guang

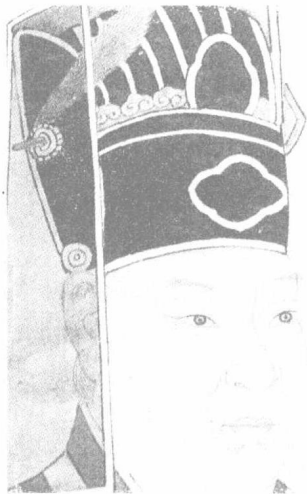
Sima Guang (1019 ~ 1086) was a scholar, statesman, and poet who compiled the monumental *Tzu-chih t'ung-chien* (*Comprehensive Mirror*



for Aid in Government), a general chronicle of Chinese history from 403 B. C. to AD 959, considered one of the finest single historical works in China. Known for his moral uprightness, he was learned in several disciplines and prominent in government.

Sima Guang studied the Confucian Classics and, after passing his civil-service examinations, rose rapidly to high office. Between 1069 and 1085 he led the faction opposing the radical reforms of the innovator Wang An-shi. Conservative in his interpretation of the Confucian Classics, Ssu-ma argued for the cause of good government through moral leadership rather than by assertive measures and through the improved functioning of tested institutions rather than by drastic changes. Shortly before his death he finally succeeded in dislodging Wang's faction from the government and became the leading minister in a government that attempted to repeal most of Wang's reforms. Until recent times most historians tended to view Sima Guang favourably and Wang from an opposite viewpoint, but recent historical work has shown that Sima Guang's program of antireform measures was not greatly successful.

With chosen associates, Sima compiled the *Tzu-chih t'ung-chien* in emulation of the *Ch'un-ch'iu* (" *Spring and Autumn* [Annals], " a chronicle believed to have been edited by Confucius). Sima Guang criticized men and institutions from the standpoint of Confucian moral principles. He devoted most of his attention to political events, but the work also covered such diverse subjects as rites, music, astronomy, geography, and economy. In spite of Sima Guang's moral perspective, his chronicle showed evidence of rigorous critical standards. He even compiled a separate work, the *Kao-yi* (*Scrutiny*), which dealt with the discrepancies in his numerous sources and gave his reasons for preferring certain authorities.



Sima Guang was also an excellent poet and is the hero of modern Chinese children's books, which portray him as the child who saved a playmate from drowning by breaking the water tank into which his friend had fallen.



司马光

Sima Guang

司 马光(1019 ~ 1086),学者、政治家、诗人,编写了《资治通鉴》。《资治通鉴》记载了中国公元前 403 年至公元 959 年的历史,被认为是中国最优秀的历史著作之一。司马光以正直闻名,通晓数个学科,官高位显。

司马光研习儒家经典,通过科举考试之后很快就身居高位。1069 年至 1085 年司马光领导了反对改革家王安石激进改革政策的反对派。司马光对儒家经典的诠释相当保守,他认为改良政府应该通过道德上的引导,而不是通过武断的措施;应该通过检验政府优化它的机能,而不是通过激烈的变革。司马光去世前不久,最终成功地将王安石的改革派逐出政府,试图废除王安石所有的改革政策。直到近代,大多数历史学家都倾向于支持王安石,但是最近的著作表明司马光反对改革的措施并不是很成功。

司马光与一些精选的合作伙伴一起,效法《春秋》编著了《资治通鉴》。司马光从儒家的道德原则出发批评人和制度。这部著作主要叙述政治事件,但是也包括礼仪、音乐、天文、地理、经济等学科。尽管司马光持的是儒家的道德观,但是这部编年史展示了他严格的批评原则。司马光甚至还编了本《考异》来处理他浩瀚的材料之间的差异,给他偏好某些典故提供了原因。

司马光还是一位杰出的诗人,是现代中国儿童读物里一个英雄。这些读物讲述了这样一个故事:司马光小的时候与伙伴们一起玩耍,结果有个朋友掉进了水缸里,于是司马光把缸砸破救出了他



苏轼

Su Shi

S u Shi (1037 ~ 1101) was born in Meishan, Meizhou (now part of Sichuan Province). His courtesy name was Zidan and his literary name Dongpo Jushi. An erudite and foresighted scholar, he was twice banished for political persecutions. At the age of 45, he was banished to Huangzhou where he



stayed for four years; When he was 59, he was exiled again to Huizhou for three years and then Danzhou, where he stayed for another three years before he was finally pardoned. Combining the perseverance advocated by the Confucians with the Taoists' practice of the ignorance of time and space and the Zenists' philosophy of treating the caprice of the world with a peaceful mind, Su Shi developed an aloof, unwavering yet positive attitude toward the misfortunes in his life. Deeply engrossed in his extensive interests, he kept a prolific art capacity. Su Shi believed that one's literary works should serve as a vehicle to carry his cause and they should further function as an advanced form revealing the spiritual activities of human beings. No longer restricted to the Confucian ideal, Su Shi's cause was extended to refer to the general rule of the development of all things. Therefore, he suggested that literary works should reflect the objective world, natural and diverse rather than stagnant and monotonous. Holding fast to this principle, he wrote his prose in plain language and care-free styles. For his achievements in prose-writing, he was ranked as one of the "Eight Famous Scholars in the Tang and Song Dynasties". His poems, care-free and well-crafted, are critical of the social ills and reflective to life. He expanded the scope of ci, a traditional Chinese lyrical form, and extended its expressiveness by channeling masculinity into a once more feminine form. He helped to promote ci from a minor lyrical genre to a position equally important as shi. Excellent in prose, shi and ci, Su Shi is often regarded as the representative of the literature in the Song Dynasty. Furthermore, Su Shi's calligraphy and paintings were no lesser accomplishments than his poems. His father Su Xun and brother Su Zhe were also renowned literati at that time.



苏轼 Su Shi

苏轼(1037~1101),字子瞻,号东坡居士,眉州眉山(今属四川)人。他学识渊博,思想通达,一生中受到两次严重的政治迫害:第一次是45岁时因“乌台诗案”被贬至黄州4年;第二次是在59岁时被贬往惠州,62岁时又贬至儋州,65岁才遇赦北归,前后经过6年。他把儒家“君子固穷”的坚毅精神、老庄轻视有限时空和物质环境的超越态度以及禅宗以平常心对待一切变故的观念有机地结



合起来,以一种超然物外的坚定沉着、乐观旷达的人生态度面对接踵而至的不幸,在逆境中依然保持浓郁的生活情趣和旺盛的创作活力。苏轼的文学思想是文道并重。他认为文章不仅仅是载道的工具,其自身的表现功能便是人类精神活动的一种高级形态。他心目中的“道”也不限于儒家之道,而是泛指事物的规律。所以苏轼主张文章应像客观世界一样,文理自然,姿态横生,提倡艺术风格的多样化和生动性,反对千篇一律。他的文章风格多姿多彩,语言平易自然,气势雄放,为“唐宋八大家”之一。他的诗歌批判现实,思考人生,超越技巧,挥洒自如。他的词“自成一家”,突破了词为“艳科”的传统格局,扩大了词的表现功能,开拓了词境,将传统的表现女性化的柔情之词扩展为表现男性化的豪情之词,使词与诗一样充分表现作者的性情怀抱和人格个性,把词从“小道”提升为与诗具有同等地位的抒情文体。总之,苏轼在文、诗、词三个方面都达到了极高的造诣,堪称宋代文学最高成就的代表。另外,苏轼在书法、绘画方面也颇有造诣。其父亲苏洵、弟弟苏辙在当时也是著名的文人。



李清照

Li Qingzhao

李 清 照

Li Qingzhao (1084 ~ 1155), self-titled Yi'an Jushi, was a native of Zhangqiu, Jinan (in the present-day Shandong Province). Her life was a bittersweet story. She married Zhao Mingcheng and shared with him the love of poetry and antiquities. They had enjoyed a happy family life before the emperors of the Song Dynasty were captured by the invasive Jin people. In the midst of the Jin's invasion, her husband died and she had to flee from her sacked home town. Hardship and suffering made her poetic style widely different from earlier works, which mainly deliver the maiden naivety and the subtle feelings of parting with her husband, or her passion with mother nature and her love of plants and pets. It turned to be melancholy and imposing, reflecting the hardship she bore. Li Qingzhao is credited with the establishment of ci as a different genre, independent from other genres. She suggested that ci should follow more melodic and rhythmic patterns, distinguishing itself with shi. In practice, she excelled in using normal language to depict the subtle mentality and emotions of the characters in question.



Her choice of images and words, whether they are formal or informal, is unique and innovative. The following lines best illustrate her poetic creativity, “The red must be getting thin, while the green is becoming plump”; “I dwindle, thin as a golden flower”; “spoiled willows and coquet flowers”; “willow-leave eyes and plum-colored cheeks”. Li Qingzhao is believed to be the most prolific and accomplished female poet in the history of Chinese literature. Her audacity in expressing the pursuit of true love and delicacy in the depiction of emotions reflect her intuition of being a female. Her prominence in the Southern Song Dynasty unprecedentedly changed the male-dominated field of poetry.



李清照

Li Qingzhao

李

清照(1084~1155),自号易安居士,济南章丘(今属山东)人。她的一生既享

受过幸福,也饱经苦难。前半生与赵明诚婚姻美满,诗词酬唱,共同收集整理金石文物,生活舒心适意;靖康之难后,家破夫亡,受尽劫难和折磨。因此,李清照的词作前后呈现出截然不同的风格与心境。前期词作主要是传达少女天真烂漫的情怀以及少女淡淡的离愁别绪,或者是表达对自然景物的热爱,对花草禽鸟的眷顾。后期词作由轻盈妙丽的望夫词变成了沉重哀伤的生死恋歌,词境由明亮轻快变成了灰冷凝重,真切地反映了时代的苦难。理论上,李清照从词的本体论出发确立了词的独特地位,提出了“词别是一家”之说,认为词对音乐性和节奏感有更独特的要求,是与诗不同的抒情文体。创作中,她善于选取日常生



活中的起居环境、行动、细节,用最平常、最简单的语言来表现微妙复杂的心理和多变的情感流程。她的语言独具特色,无论口语还是书面语,一经她提炼熔铸,即别开生面,精妙清亮,如“绿肥红瘦”、“人比黄花瘦”、“宠柳娇花”、“柳眼梅腮”等,都



是她的独创。李清照是中国文学史上创造力最强、艺术成就最高的女性作家，她以女性的身份，真挚大胆地表现对爱情的热烈追求，丰富生动地抒写自我的情感世界，比“男子作闺音”更为真切自然。李清照的横空出世，改变了男子一统文坛的传统格局。



陆游

Lu You

吟 窗 集

Lu You (1125 ~ 1210), literary name Fangweng, courtesy name Wuguan was one of the most important and prolific Chinese writers of the Southern Song Dynasty, noted for his collection of nearly 10 000 poems as well as numerous prose pieces.

Primarily a poet, Lu gained renown for his simple, direct expression and for his attention to realistic detail, features that set him apart from the elevated and allusive style characteristic of the prevailing Jiangxi school of poetry. As a conservative in matters of form, however, he wrote a number of poems in the gushi (“old poetry”) mode and excelled at the lüshi (“regulated poetry”) form, the sharply defined tonal and grammatical patterns of which had been perfected by the great masters of the Tang Dynasty.

Lu has been most admired for the ardour of his patriotic poems, in which he protested the Jin invasion of Song in 1126, the year after his birth, and chided the Southern Song court for its passive attitude toward driving out the invaders and reconquering its lost northern territories. Because of his hawkish views, expressed at a time when the displaced court was controlled by a peace faction, Lu failed to advance in his career as an imperial official. Four times demoted for his outspoken opinions, Lu finally resigned his civil-service commission and retired to his country estate.

During retirement Lu devoted most of his poetry to the appreciation and praise of rural life. Like the poet Tao Qian, whom he took as his model, Lu depicted the rural countryside in homely detail, evoking its moods and scenes through fresh and precise imagery.



陆游 Lu You

1125 ~ 1210

陆游(1125 ~ 1210),字务观,号放翁。南宋最为重要和多产的作家之一,写了近 10 000 首诗还有许多散文而著称。

作为一名诗人,他以简朴、直接的表达和对现实细节的关注闻名。陆游的诗所具有的这些特征与当时盛行的江西诗派严肃、隐喻的特征相背离。然而陆游在形式上是保守的,写了许多古诗并且擅长写律诗。律诗的音律早在唐代就被大师们完善了。

陆游还因他的爱国主义诗篇里洋溢的爱国热情而备受仰慕,在这些诗篇里,他抗议金国 1126 年(他出生后的那一年)对宋朝的入侵,斥责南宋朝廷对赶走金人收复失地所持的被动态度。陆游的观点强硬,而南迁的朝廷由求和派控制着,所以作为朝官他的事业未能有所进展。陆游曾因坦率直言被降职四次,所以他最终辞职还乡。

辞官后,陆游的大多数诗都表达了对农村生活的欣赏和赞美,他以陶潜为榜样,以朴实的细节描述农村居民,通过清晰精确的意象再现农村的印象和景色。



辛弃疾 Xin Qiji

1140 ~ 1207

Xin Qiji (1140 ~ 1207), literary name Jiaxuan, courtesy name You'an, was a Chinese poet and master soldier whose ci (poems written to existing musical patterns) are considered by many critics to be the best of the Southern Song Dynasty(1127 ~ 1279). Xin Qiji became a soldier to avenge the dishonourable victory of the Jin over the Song, but he found no chance to carry out his great ambitions because he moved to the south in 1162. After a nearly 20-year military career, he finally retired to a retreat in beautiful Shangrao county, where he spent his time reading and creating the ci that were to bring him lasting fame. His 623 carefully crafted ci are important for their controlled experimentation with, and



expansion of, the existing ci form; he added to it an emotional depth untapped until that time and widely imitated afterward.



辛弃疾

Xin Qiji

辛弃疾(1140 ~ 1207),字幼安,号稼轩,诗人、宋词大师。许多评论家认为辛弃疾的词是南宋(1127 ~ 1279)最好的词。辛弃疾参加了抗金起义,但是他因为1162年移居到南方而无法实现他的抱负。经历了将近20年的戎马生活之后,辛弃疾最后引退到美丽的上饶的一个安静的地方,读书写词度日。他的词为其带来了持久的名望,他的623首精心写就的词对原来存在的词的形式做了有意的试验和扩展,这就使其在文坛占有一席之地。他给词融入了浓厚的感情色彩,开了词坛先例,受到后人的普遍模仿。



罗贯中

Luo Guanzhong



Luo Guanzhong (1330 ~ 1400) was a 14th century Chinese author attributed with writing *Romance of the Three Kingdoms*, one of the most revered adventure epics in Chinese literature. Luo Guanzhong is confirmed to have lived in the end of Yuan Dynasty and early Ming Dynasty by the contemporary record by Jia Zhongming, who met him in 1364. It tells that he was from Taiyuan, while literary historians suggest other possibilities about his home, including Hangzhou and Jiangnan. According Meng Fanren, Luo Guanzhong can be identified in the pedigree of the Luo family, and Taiyuan is the most probable as his home.



Romance of the Three Kingdoms tells the story of the fateful last reign of the Han Dynasty, when the Chinese empire was divided into three warring kingdoms. This decisive period in Chinese history became a subject of intense and continuing interest to historians, poets, and dramatists. Writing some 1 200 years later, Luo Guanzhong drew on this rich literary heritage to fashion a sophisticated, compelling narrative that has become the Chinese national epic. Luo's novel offers a startling and unsparing view of how power is wielded, how diplomacy is conducted, and how wars are planned and fought. As important for Chinese culture as the Homeric epics have been for the West, this masterpiece of Ming Dynasty continues to be widely influential and remains a great work of world literature.



罗贯中

Luo Guanzhong

罗贯中

罗贯中(约 1330 ~ 1400), 14 世纪中国作家, 创作了《三国演义》。《三国演义》是中国最有成就的长篇历史小说之一。通过与其同时代的贾仲明的记录证实: 罗贯中生活于元末明初。贾仲明于 1364 年遇到了罗贯中, 其记录上说罗贯中是太原人。但是历史学家认为还有其它可能, 比如, 杭州、江南。孟繁仁认为可以根据罗氏家谱确定罗贯中的身份, 太原最有可能是他的家乡。

《三国演义》讲述了汉朝末年中华帝国一分为三的故事。中国历史的这段时期是历史学家、诗人和剧作家持续热衷的对象, 时隔大约 1 200 年后, 罗贯中利用有关的丰富的文学遗产, 创作了叙事作品《三国演义》。这部作品深奥微妙、引人注目, 已经成为中国的民族史诗。罗贯中的小说无情地揭露了让人吃惊的权力操纵、外交活动和战争的内幕。正如荷马史诗在西方的地位一样, 《三国演义》对中国文化也具有重要的意义。长期以来, 这部明朝杰作的影响范围一直很大, 早已成为世界文学宝库的一朵奇葩。



吴承恩

Wu Cheng'en

Wu Cheng'en (1500 ~ 1582) was a novelist and poet of the Ming Dynasty, generally acknowledged as the author of the Chinese folk novel *Xiyouji* (Journey to the West). Wu received a traditional Confucian education and became known for his cleverness in the composition of poetry and prose in the classical style. Throughout his life he displayed a marked interest in bizarre stories, such as the set of oral and written folktales that formed the basis of *Xiyouji*. In its 100 chapters *Xiyouji* details the adventures of a cunningly resourceful monkey who accompanies the Buddhist priest Xuanzang on a journey to India. Like all novels of its time, *Xiyouji* was written in the vernacular, as opposed to the officially accepted classical style, and therefore had to be published anonymously to protect the author's reputation. As a result, the identity of the novelist was long unknown outside of Wu's native district. Only two volumes of Wu's other writings have survived; these were discovered in the imperial palaces and were reprinted in 1930.



吴承恩

Wu Cheng'en

吴承恩(1500 ~ 1582),淮安山阳(今江苏境内)人,明代小说家、诗人。吴承恩被认为是中国民间小说《西游记》的作者,接受的是传统儒家教育,因善于做诗和写文言文而出名。吴承恩一生都对志怪小说(比如作为《西游记》成书基础的口笔头民间故事)非常感兴趣。在 100 个章节里,《西游记》详细地叙述了一个足智多谋的机灵猴子陪伴唐僧玄奘前去印度取经的冒险故事。与当时的其它小说一样,《西游记》是用白话(与官方接受的文言文对应)写成的,所以,为了保护作者的名声,这部小说不得不化名发表。这样一来,吴承恩家乡以外的地区很长时间都不知道《西游记》的作者是谁。吴承恩的作品只留下来两册,这两册书在皇宫被发现,并于 1930 年出版。



蒲松龄

Pu Songling

Pu Songling (1640 ~ 1715), courtesy name Liuxian, or Jianchen, was a Chinese fiction writer whose *Liaozhai zhiyi* (1766; “*Strange Stories from Liaozhai’s Studio*”; Eng. trans. *Strange Stories from a Chinese Studio*) resuscitated the classical genre of short stories. Pu’s impressive collection of 431 tales of the unusual and supernatural was largely completed by 1679, though he added stories to the manuscript as late as 1707. The work departed from the prevailing literary fashion that was dominated by more realistic huaben stories written in the colloquial language. Pu instead wrote his stories in the classical idiom, freely adopting forms and themes from the old chuanqi (“marvel tales”) of the Tang and Song dynasties. Although Pu lived and died as an obscure provincial schoolteacher, his work gained fame when it was first printed some 50 years after his death, inspiring many imitations and creating a new vogue for classical stories. He is credited with having adapted several of his tales into “drum songs”, a popular dramatic form of the time. The colloquial novel *Xingshi yinyuanzhuan* (1644 ~ 1661); “*A Marriage to Awaken the World*”; Eng. trans. *The Bonds of Matrimony*), which realistically portrays an unhappy contemporary marriage, was attributed to him by some scholars.



蒲松龄

Pu Songling

蒲松龄(1640 ~ 1715),字留仙,又字剑臣,小说家,他的《聊斋志异》复兴了短篇文言小说这一文学体裁。蒲松龄的431篇志怪故事的收集工作基本上于1679年完成,但是直到1707年他还在添加小说稿。这部作品与当时盛行的文风不同。当时,文坛上占据主导地位的是现实主义的“话本”,话本用白话写成。但是蒲松龄却用文言文写小说,并且自由地采用唐宋“传奇”的形式和主题。



尽管蒲松龄一生都仅是个地位不高的教书先生,但是他去世 50 年后,其作品一经出版就带来了声望,从而使很多人模仿他的作品,进而使文言小说再度流行起来。蒲松龄还把他的几个故事改编成“鼓词”(当时流行的一种戏剧形式)。有些学者认为《醒世姻缘传》(约 1644 ~ 1661)的作者也是蒲松龄。《醒世姻缘传》对当时不幸福的婚姻做了现实主义的描绘。



曹雪芹

Cao Xueqin

学 龄 10



Cao Xueqin (1716 ~ 1763), styled Mengruan, had the literary names Xueqin and Qinxu Jushi. His ancestral home was Liaoyang, and later was received as member of the Orthodox White Banner of the “Eight Banners” of the Man nationality in the Qing Dynasty. From his great-grandfather to his father’s generation, four persons of three generations of the Caos successively held the post of Jiangning Zhizao, a post in charge of satin-weaving for the use of the emperor or officials, for as long as 60 years, enjoying imperial favor for a long time and living a life of luxury and dissoluteness. Emperor Kangxi lived in the office of Jiangning Zhizao four times during his six inspection tours to the south. During the reign of Emperor Yongzheng, the house of Cao Family was searched and their property was confiscated, their

family, once prosperous and prominent, being on the wane. During the reign of Emperor Qianlong, great calamity befell the family again. Living in such a family, Cao Xueqin endured all kinds of frustrations and tribulations in his lifetime, getting a full taste of misery and bitterness. Imperturbably he began to ponder and reflect upon the past. He dipped his brush heavily in poignant tears to blend the tragedy of the age with culture and life, which resulted in *A Dream of Red Mansions*, the summit of Chinese classical fiction. Before he could complete the book, he passed away due to exhaustion, leaving behind merely 80 chapters of scribe’s copy. Dur-



ing the reign of Emperor Qianlong, Gao E combined the 80-chapter transcript with over 30 volumes of incomplete draft and produced a 120-chapter edition to be block-printed. *A Dream of Red Mansions* was originally entitled *The Story of the Stone*. It took the author 10 years to read over marginalia and make additions and deletions five times. The fiction was the crystalization of Cao's talent, emotion, scholarship and painstaking effort. Its main thread was the passionate love between Jia Baoyu and Lin Daiyu, with the first five chapters as its key link. Through the depiction of the prosperity and adversity of the four big clans, namely, Jia family, Shi family, Wang family and Xue family, the author exposed and animadverted with profundity the evils of the feudal ruling class and feudal system. The tragedy of the times caused by the decadence and collapse of the Qing Dynasty was fully incarnated. *A Dream of Red Mansions* was penetrated with an intense feeling of predestination, the concepts of "nihility" and that "the nature of the things was the emptiness". It contained the historical sense of vicissitudes and the experience of life piercing to the bones. It was endowed with rich implication of tragedy. As a great realistic magnum opus and a fiction of human feelings like an encyclopedia, it has been interpreted divergently by innumerable people. The study of Cao Xueqin and *A Dream of Red Mansions* has already become a renowned cosmopolitan school called the Honglouloumeng (*A Dream of Red Mansions*) scholarship.



曹雪芹 Cao Xueqin

曹雪芹(1716 ~ 1763), 字梦阮, 号雪芹、芹溪居士, 祖籍辽阳。先世本汉人, 后入满洲正白旗。从雪芹曾祖到父辈, 曹家祖孙三代 4 人历任江宁织造达 60 年之久。康熙 6 次南巡, 有 4 次都以江宁织造署为行宫。雍正年间, 曹家遭受抄家, 由盛转衰。乾隆年间又遭巨祸, 从此一败涂地。曹雪芹从繁华坠入贫困, 一生历尽坎坷与苦难, 饱尝了人世的辛酸与悲痛。往事已成旧梦, 他开始冷静地回味与反思, 对人生和历史有了很多感悟, 因此他能把时代的悲剧、文化的悲剧和人生的悲剧熔为一炉, 饱蘸辛酸之泪创作出中国古典小说的高峰之作《红楼梦》。书未成, 泪尽而逝, 仅留下八十回抄本。乾隆年间, 高鹗根据八十回后的 30 余卷抄稿, 增补成一百二十回刊刻。《红楼梦》初名《石头记》, 披阅十载, 增删五次, 是曹



雪芹一生才华、学问与心血的结晶。小说以宝黛爱情为主线,以前五回为纲,通过对贾、史、王、薛四大家族兴衰的描绘,深刻揭露和批判了封建统治阶级与整个封建制度的罪恶,比较全面地表现了清王朝腐朽没落造成的时代悲剧。《红楼梦》中渗透着强烈的命运感与“虚无”、“色空”的观念,蕴涵着荣久必枯、兴久必衰的历史感受和透骨入髓的人生体验,具有浓郁的悲剧意味。这是一部伟大的现实主义巨著,一部百科全书式的人情小说,两百年来,它得到了无数人的无尽的阐释。对曹雪芹和《红楼梦》的研究已成为一门专门学问,称为“红学”。



鲁迅

Lu Xun

Lu Xun (1881 ~ 1936), originally named Zhou Shuren, styled Yucui, was born in Shaoxing of Zhejiang Province. He was a great Chinese litterateur and thinker of the 20th century and was a cultural giant with genuine modern humanity. He made use of literature and art as the weapon to transform the national spirit and psychological making. Insisting on the literary stand of “for the life”, he carried forward the realistic spirit of facing life squarely. He was worthy of the title of the noble national spirit of modern China. The lines “Fierce-browed, I coolly defy a thousand pointing fingers. Head bowed, like a willing ox I serve the children” portrayed his cultural personality vividly. Lu Xun was engaged in writing all through his lifetime, leaving behind an immense number of books. *Diary of a Madman* was the first novel written in the modern form in Chinese literature, symbolizing the great outset of modern Chinese fiction. The short story collections *Call to Arms* and *Wandering* became the sign of maturity of Chinese present-day novel, with “the profundity of expression” and “the particularness of style”. The prose collection *Dawn Blossoms Plucked at Dusk* and *Wild Grass* respectively initiated the two kinds of trend and tradition in prose creation, called “casual talk” and “soliloquy”. Satirical essay became Lu Xun’s weapon. With penetrating insight and pungent style, he brought into full play his unrestrained imagination and enormous talent of satire. Mirth or laughter, bouts of anger or strings of curses—all made excellent writing under his pen. His sixteen collections of essays, such as *The Grave*, *Bad Luck Collection*, *Nothing More Collection*, *Mixed Dialects*, *Two Hearts*, *Essays*



of *Zujiating*, displayed fully his spirit of indomitable integrity, his intense worry and indignation, and his sublime feelings. Lu Xun attached importance to the translation and introduction of progressive foreign literature and put forward the Take-Over Policy. He compiled and collated *Short Stories of the Tang and Song Dynasties* and *Rediscovering Lost Ancient Novels*. He composed *A Brief History of Chinese Fiction* and *A History of Chinese Literature*, making outstanding contributions to the study of Chinese literary history.



鲁迅

Lu Xun

鲁

迅(1881~1936),原名周树人,字豫才,浙江绍兴人。20 世纪中国伟大的

文学家与思想家,是一个真正具有现代人格的文化巨人。他把文艺当作改变国民精神与民族心理素质的武器,坚持“为人生”的文学主张,弘扬直面人生的现实主义文艺精神。他堪称现代中国的民族魂,“横眉冷对千夫指,俯首甘为孺子牛”是其文化人格的生动写照。鲁迅笔耕一生,留下了大量著述。白话短篇小说《狂人日记》是中国现代文学史上第一篇用现代体式创作的小说,标志着中国现代小说的伟大开端。短篇小说集《呐喊》和《彷徨》以“表现的深切”与“格式的特别”而成为中国现代小说成熟的标志。散文集《朝花夕拾》和《野草》分别开



创了“闲话风”与“独语风”两种散文创作潮流与传统。鲁迅把杂文作为战斗的武器,以敏锐的洞察力,犀利泼辣的笔锋,于嬉笑怒骂之中充分发挥了他的不羁的想象力与卓越的讽刺才能。鲁迅著有《坟》、《华盖集》、《而已集》、《南腔北调集》、《二心集》、《且介亭杂文》等 16 本杂文集。他重视外国进步文学的译介,提出了“拿来主义”原则,并整理、辑校了《唐宋传奇集》、《古小说钩沉》等古籍,写下了《中国小说史略》和《汉文学史纲》两部学术著作,对中国文学史的研究有着巨大的意义。



胡适

Hu Shi

Hu Shi (1891 ~ 1962), styled Shizhi, pen names Tianfeng and Canghui, was born in Jixi of Anhui Province. He was a modern poet and scholar. He studied in the United States and, after returning to China, he became a professor of Peking University.



As an active participant in the New Culture Movement and literary revolution movement, he opposed autocratic culture and Confucianism and was the first to advance the slogan of “Down with the ‘Confucian shop’”. In *Humble Opinions of Literary Reform*, the first formal declaration of the advocacy of writing in vernacular Chinese instead of classical Chinese, he attacked fiercely for the first time feudal literature and held that literary reform should start with the reform of the “eight issues” of the former literature. Hu Shi elevated vernacular Chinese literature to the status of “the orthodox school of Chinese literature”. The goal of literary revolution,

according to him, was to create a kind of “living literature”, namely, “literature of Mandarin Chinese”. He took the lead in conducting literary creation with vernacular Chinese and produced *Attempts*, the first vernacular poetry collection in the history of new literature in China. He was the first to write in vernacular Chinese a one-act play *An Important Event in One's Life*, which radiated the new form of modern drama. He also wrote many natural and fluent biographies and essays and translated some masterpieces of Alphonse Daudet, Guy de Maupassant, Henrik Ibsen, etc. In the realm of learning, he urged the necessity for “sorting out our national cultural heritage”, and reevaluated the traditional Chinese literature, winning the high reputation of the “leading scholar of his time”. He was engaged in the study of the history of vernacular literature and textual research of novels in zhanghui style, writing *A History of Vernacular Literature* (first volume), and textual



research works on *A Dream of Red Mansions*, *Heroes of the Marshes* and *Flowers in the Mirror*, among which *Textual Research on A Dream of Red Mansions* repudiated the old Hongloulou scholarship concerned with searching for hidden meanings by delving into the abstruse and inaugurated the new school of studies of Hongloulou. In scholarly pursuits Hu Shi's "bold hypothesis and discreet proof" exerted far-reaching influences in academia. In his late years, he mainly applied himself to the study of *Commentary on the Waterways* and achieved distinguished results. In philosophy, his *History of Chinese Philosophy* initiated the new discipline of Chinese philosophical history.



胡适 Hu Shi

胡适(1891~1962),字适之,笔名天风、藏晖等,安徽绩溪人,现代诗人、学者,曾留学美国,回国后任北京大学教授,积极参加新文化运动和文学革命运动。他反对专制文化,反对孔教,最早提出“打倒孔家店”的口号。在《文学改良刍议》一文中,他首次猛烈抨击封建文学,提出文学改良要从改革旧文学的“八事”入手,这是反对文言文、提倡白话文的首篇正式宣言。胡适把白话文学提到“中国文学之正宗”的地位,提出文学革命要创造一种“活的文学”,即“国语的文学”。他率先用白话进行文学创作,创作了中国新文学史上第一部白话诗集《尝试集》,首次用白话写作了独幕剧《终身大事》,确立了现代话剧的新形式。他还写了许多自然畅达的传记作品和杂文,翻译了都德、莫泊桑、易卜生等的著作。在学术上,他提出“整理国故”,对中国传统文学进行重估,赢得了“一代宗师”的盛誉。他致力于白话文学史的研究和章回小说的考证工作,写有《白话文学史》(上卷)和关于《红楼梦》、《水浒传》、《镜花缘》等小说的考证论著。其中《红楼梦考证》,否定了索隐派的旧红学,开创了《红楼梦》研究的新红学派。在治学方法上,他提出的“大胆的假设,小心的求证”,在学术界产生了深远的影响。胡适晚年主要致力于《水经注》的研究,成果引人注目。在哲学上,他的《中国哲学史大纲》在中国哲学史上开辟了新纪元。



郭沫若

Guo Moruo

吴 昊 译

Guo Moruo (1892 ~ 1978), originally named Guo Kaizhen, literary name Shangwu, alias Dingtang, was born in Leshan of Sichuan Province. He was the representative poet and playwright of chronicle play of the great May Fourth period of enlightenment, the prophet-poet of new China. He was the Satirical poet whose appearance was fervently summoned by Lu Xun. His rebellious idiosyncrasy of being unrestricted and capricious, optimistic and progressive contributed to his writing style, which was vigorous and unconventional. His first poetry anthology *The Goddess* gave free rein to the powerful imagination through which he could transform things in the universe into poetic beings that served as animated objects of his emotional response. In expressing the desire to break out of the confines of feudalism, in voicing strong demands for social reform and in emitting boundless enthusiasm for the commendation and pursuit of high ideals, *The Goddess* distinctly reflected the characteristics of the May Fourth Movement. Indeed, in poetic terms it was the strongest voice of this period. An image was created with the passionate yearning for light and the pursuit of ideals. In the poem the outpourings of the heart and the rapid tempo of poetic melody fully demonstrated the poet's hurricane-like creative power at work. *The Goddess* was steeped in revolutionary romanticism. The poems, artistically characterized by their strong colors, passionate tone and quick tempo, amply revealed the poet's galloping imagination, boldness of expression and great powers of conception. By freeing himself from the fetters of the old poetry, Guo Moruo created a new world for the post-May Fourth free verse. Its influence could not be overstated in paving the way for poets of the new poetry. The poetry of Guo Moruo with its overflowing revolutionary romanticism opened a new chapter in the history of modern Chinese poetry. His achievement in the writing of historical plays was outstanding. The representative works included *Qu Yuan*, *Zhuo Wenjun*, *Wang Zhaojun*, *The Tiger Tally*, *The Gall Bladder of the Peacock*, *The Twin Flowers*, etc, in which he "used the past to explain the present". He grasped the essence of history and, in accordance with the laws of art and the development of plot, incorporated his own hopes and ideals in what he



wrote. Boldly he experimented, aiming to achieve “resemblance through omission of certain facts”. His historical dramas had sublime tragic beauty, incisive historical opinions and passionate personal emotions, which reflected his strong sense of social responsibility and political participation. In addition, Guo Moruo's achievements in the study of history, archaeology and paleography were also most impressive.



郭沫若

Guo Moruo

白 翎 谨

郭沫若 (1892 ~ 1978), 原名郭开贞, 号尚武, 别号鼎堂, 四川乐山人。是现代文学史上足以代表一个时代的诗人与历史剧作家, 是鲁迅热切呼唤的摩罗诗人, 新中国的预言诗人。他的自由任性、放荡不羁、乐观向上的叛逆型人格特质, 形成了他充满青春活力、敢于标新立异、尽情张扬个性的创作风格。郭沫若的第一本诗集《女神》, 以汪洋恣肆、雄奇瑰丽的想象力, 创造了一个热烈地追求精神自由和个性解放的自我抒情的主人公形象; 诗化了五四狂飙突进的时代精神, 以崭新的内容和形式, 开一代诗风, 堪称中国现代新诗的奠基之作。郭沫若的历史剧创作之早、数量之多、质量之高、影响之大, 几乎无人与之匹敌, 代表作有《屈原》、《卓文君》、《王昭君》、《虎符》、《孔雀胆》、《棠棣之花》等。他创作历史剧的动机是“古为今用”, 借古喻今, 讽今, 本着“失事求似”的原则对历史进行合理的艺术虚构, 表现出崇高的悲剧美。他的历史剧含有精辟的史识与强烈的主观抒情色彩, 具有明显的指导性和战斗性, 体现了作者强烈的社会责任感和政治参与意识。另外, 郭沫若在历史学、考古学和古文字学方面的研究, 也具有当时一流的水平。



叶圣陶

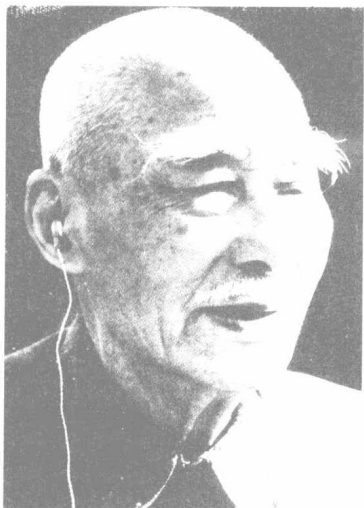
Ye Shengtao

白 翎 谨

Ye Shengtao (1894 ~ 1988), original name Ye Shaojun, courtesy name Shengtao, was a Chinese writer and teacher known primarily for his vernacular fiction. Ye taught at primary schools after his graduation from secondary



school and in 1914 began writing short stories in classical Chinese for several periodicals. Influenced by the May Fourth Movement, he turned to writing in the vernacular and in 1921 was one of the founders of the Literary Research Association, which called for a reality-oriented literature. He worked as a teacher and editor and, with Zhu Ziqing, founded the monthly *Shi* (" Poetry ") in 1922.



In the 1920s Ye wrote a considerable number of short stories portraying the life and characters of intellectuals and townspeople, collected in *Gemo* (1922; " *Estrangement* "), *Huozai* (1923; " *Conflagration* "), *Xianxia* (1925; " *Below the Horizon* "), *Chengzhong* (1926; " *In the City* "), *Weiyangji* (1928; " *Unsatisfied* "), and *Sisanji* (1936; " *At Forty-three* "). The short story " *Pan xiansheng zai nanzhong* " (" *Mr. Pan in Distress* "), published in *Xianxia* , is a small masterpiece. From 1927 Ye edited the *Xiaoshuo yuebao* (" *Fiction Monthly* "). In 1928 he published the novel *Ni Huanzhi* (*Schoolmaster Ni Huanzhi*), which

chronicles the life and times of an intellectual from the time of the Chinese Revolution of 1911 ~ 12 to 1927, when the Northern Expedition against warlords came to an abrupt end. The novel was recognized as one of the landmarks of the new vernacular literature.

Following the Japanese invasion of Mukden (now Shenyang) in 1931, Ye moved with his family to the wartime capital of Chongqing, where he resumed teaching. He returned to Shanghai after Japan's defeat and soon faced persecution for his participation in the democracy movement. He managed to leave Shanghai for Beijing.

His sketches, notes, and other miscellanea, remarkable for their simplicity and fluidity, were collected in *Jiaobuji* (1931; " *Footsteps* ") and *Weiyangju xizuo* (1935; " *Compositions from My Studio* "). His *Daocaoren* (1923; *The Scarecrow*) and *Gudai yingxiong de shixiang* (1931; *The Stone Statue of an Ancient Hero*) are both notable works in Chinese children's literature. A selection of Ye's short stories was translated into English and published as *How Mr. Pan Weathered the Storm* (1987).



叶圣陶

Ye Shengtao

张 芳 绘

叶 圣陶(1894 ~ 1988),原名叶绍钧,字圣陶。作家、教育家,主要以白话小说闻名。叶圣陶中学毕业后做了小学教员。1914年开始写短篇文言小说,发表在数家期刊上。在五四运动的影响下,叶圣陶开始写白话小说。1921年叶圣陶参与创建了“文学研究会”,提倡“文学为人生”。叶圣陶在做教师的同时也做编辑,1922年他和朱自清一起创办了《诗》月刊。

20世纪20年代,叶圣陶写了大量的短篇小说,描绘知识分子和城镇居民的生活和性格特征。这些短篇小说分别收集在《隔膜》(1922)、《火灾》(1923)、《地平线下》(1925)、《城中》(1926)、《未厌集》(1928)和《四三集》(1936)里。收在《线下》里的短篇小说《潘先生在难中》是一篇具有代表性的作品。从1927年开始叶圣陶编辑《小说月报》。1928年,叶圣陶发表长篇小说《倪焕之》,记录了一个知识分子的生活和他所处的时代。这段记录从1911~1912年的辛亥革命开始到北伐突然结束的1927年终止,是公认的新白话文学的里程碑之一。

1931年日军入侵奉天(今沈阳)之后,叶圣陶举家迁至战时首都重庆,又重新当起了教师。日本投降后,叶圣陶又回到上海,但他很快就因为参加了民主运动而面临着迫害。叶圣陶设法离开上海来到了北京。

叶圣陶的小品文、笔记和其它的杂录因为简朴流畅而值得注意。这些著述被收在《脚步集》(1931)和《未厌居习作》(1935)里。叶圣陶的《稻草人》(1923)和《古代英雄的石像》(1931)是中国儿童文学的著名作品。叶圣陶的短篇小说已经被选译成英语,选集名为《潘先生是如何经受住暴风雨的》(1987)。



茅盾

Mao Dun

张 芳 绘

Mao Dun (1896 ~ 1981), originally named Shen Dehong, styled Yanbing, was born in Tongxiang County, Zhejiang Province. He was con-



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cerned, heart and soul, with the social reality. He felt the pulse of the times by presenting the panorama with strong sense of responsibility and mission, and deep and whole-hearted political enthusiasm. He thought in a rational way through the meticulous observation. He initiated the new paradigm of “social anatomy novel” since the May Fourth Movement. The millions of words of short stories, novelle and full-length novels created by Mao Dun truthfully revealed the political fluctuations and vicissitudes of the times in almost half of the century. They not only reflected the various social problems people were concerned about and the contradictions and conflicts that caused them, but also exposed the social roots of these problems. Mao Dun wrote *The Canker*, including three loosely related novelle: *Disillusion*, *Wavering* and *Search*. The three short stories, *Spring Silkworms*, *Autumn Harvest* and *The Last Days of Winter*, were called *Trilogy of the Villages*. His celebrated full-length novels included *Rainbow*, *Midnight* and *Corrosion*. These works manifested Mao Dun’s artistic talent for depicting the complexities of society and historical trends. Thus Mao Dun established his position in modern Chinese literature as an outstanding writer of revolutionary realism. *Midnight*, a milestone in Mao Dun’s writing career, was the product of Mao Dun’s profound understanding of life and artistic ability. By making a cogent and penetrating analysis of the misshapen politics, economy and society of the modern city, Mao Dun drew a grandiose scene of the intricate class contradiction of the early 1930’s. In modern Chinese literary history it became the first epic writing, with the demeanor of modern urban literature, to reflect directly the fundamental conflict in the process of modernization in Chinese history. *Corrosion* was written in the form of a diary, a convenient medium for revealing the private thoughts of the heroine, a secret agent. The complexities of her inner world were meticulously described: her pangs of conscience after she had been deceived, her self-confession, self-derision and self-defense, and her painful struggle as she decided to break away with the evil way of life that had ruined her ideals. In literary theory, Mao Dun adhered all the time to the stand that revolutionary realism should be in step with Chinese revolution and opposed the trend of formalism and conceptualization. He laid stress on the probe into artistic form and technique. He was also one of the pioneers of modern literary criticism in China. Mao Dun was a literary theorist and critic of sweeping significance after Lu Xun.



茅盾 Mao Dun

茅盾(1896 ~ 1981),原名沈德鸿,字雁冰,浙江桐乡人。他全身心关注社会现实生活,以高度的责任感和使命感、深沉饱满的政治热情,全景式地把握时代历史脉搏,在精细观察中进行理性思考和社会思考,由此开创了五四以来文学创作“社会剖析小说”的新范式,创作了数百万言的短、中、长篇小说,真实展示了近半个世纪中国社会政治变幻的风云和时势变迁。他的代表作有以《幻灭》、《动摇》、《追求》三个中篇构成的《蚀》三部曲,农村三部曲《春蚕》、《秋收》和《残冬》,长篇小说《虹》、《子夜》、《腐蚀》等。其中《子夜》是茅盾运用社会分析进行创作的典范之作。小说对现代都市畸形的政治、经济、社会作了全面剖析,绘制了一幅30年代初中国社会错综复杂的阶级矛盾的宏大图景,成为中国现代文学史上第一部正面反映中国历史现代化进程基本矛盾,并具有现代都市文学风采的史诗性作品。日记体长篇小说《腐蚀》,通过描写一个女特务由堕落到悔过自新的心理过程,挖掘了这个被污染的灵魂未曾泯灭的人性,更多地转向了人物内心世界的展露。在文艺理论方面,茅盾始终坚持革命现实主义的文艺应与中国的革命取得统一步调,反对公式化、概念化的倾向,注重艺术形式与技巧的探索。他还是中国现代文学批评的开创者之一,是继鲁迅之后具有广泛影响的文艺理论家与批评家。



徐志摩 Xu Zhimo

Xu Zhimo (1897 ~ 1931) was a twentieth-century Chinese poet. He was given the name of Zhangyou and the courtesy name of Youshen. He



later changed his courtesy name to Zhimo. He is romanticized as pursuing love, freedom and beauty in all his life (from the words of Hu Shih). He promoted the



form of modern Chinese poetry, and therefore made tremendous contributions to modern Chinese literature. Xu Zhimo was born in Xiashi, in Zhejiang Province, and died in Ji'nan in Shandong Province. In 1918, after studying at Peking University he traveled to the United States to study Economics and Political Science at Columbia University in New York City. Finding the States "intolerable", he left in 1920 to study at Cambridge University in England where he fell in love with English romantic poetry like that of Keats and Shelley. In 1922 he went back to China and became a leader of the modern poetry movement. When the Indian poet Rabindranath Tagore visited China, he played the part of oral interpreter. His literary ideology was mostly pro-

western, and pro-vernacular. He was one of the first Chinese writers to successfully naturalize Western romantic forms into modern Chinese poetry. He worked as an editor and professor at several schools before dying in a plane crash on November 19, 1931 in Ji'nan, Shandong while flying from Nanjing to Beijing. He left behind four collections of verse and several volumes of translations from various languages.



徐志摩

Xu Zhimo

徐志摩(1897~1931),名章垿,字义申,后改字为志摩。中国 20 世纪诗人。徐志摩是一个浪漫化的人物,终生都在追求爱情、自由和美(据胡适言)。徐志摩促进了新诗的发展,为现代中国文学做出了巨大贡献。徐志摩出生在浙江硖石,在山东济南去世。1918 年,在北京大学学习之后,徐志摩去美国纽约的哥伦比亚大学学习经济学和政治学。后来徐志摩发现美国让人“无法忍受”,于 1920 年离开美国到英国剑桥大学学习。徐志摩在英国爱上了像济慈和雪莱的作



品那样的浪漫主义诗歌。1922 年,徐志摩回国领导了新诗运动。泰戈尔访华时,徐志摩做了他的口译。徐志摩的文学思想主要是赞成西方文学观点,赞成使用白话。徐志摩是最先成功地将西方浪漫主义文学形式移植到中国现代诗歌里的中国作家之一。徐志摩去世前担任编辑和多家大学的教授。1931 年 11 月 19 日,徐志摩在从南京飞往北京的途中,在山东济南因飞机失事身亡,留下来四本诗集和数本多种语言的译文。



朱自清

Zhu Ziqing

此 德 创

Zhu Ziqing (1898 ~ 1948), originally named Zihua, styled Peixian, literary name Qiushi, ancestral home in Shaoxing in Zhejiang Province, resided in Yangzhou. He was a poet, proser, scholar, and also a champion of democracy and a patriotic intellectual. His long lyric *Destruction* (1923) caused a sensation in the literary world. He published the poetry anthology *Traces* (1924). His poems were pure and simple, superior to most of the poems written by the new school of poets at the initial stage. Zhu Ziqing's



prominent achievements were his prose creation. His lyric essays were collected in *A Glimpse of Father's Back* and *You and I*. He wrote travel notes *Random Accounts of a European Journey* and *Random Accounts of London*. He was adept in writing polished and exquisite lyric essays, such as the plain and moving *A Glimpse of Father's Back*, the quietly elegant *The Moon of the Lotus Pond*, the mild and unaffected *Children*, etc. His writing attitude was serious and conscientious. He was persevering in reflecting life. *The Qinhuai River in the Oar Sound* and *Lamplight* and *The Moon of the Lotus Pond* were steeped in the feeling of loneliness and emptiness and the sense of loss and pain that came when illusions had vanished after the defeat of Great Revolution. In *A Glimpse of Father's Back*, he wrote about a father seeing



his son off, who was leaving home for a faraway place because of the change of fortune in the family. Through his simple and honest narration, the writer expressed his loving thoughts for his old father. The feeling of sadness also illustrated the plight of the petty-bourgeoisie, whose decline was inevitable in spite of their repeated efforts to save themselves. His lyric essays depicting scenery were precise in observation and keen in sound and color. He created profound implications with ingenious metaphor and association and his personal emotions. In the mild and indirect manner, a placid flavor was preserved with well-organized structure and clear thread of thoughts. Zhu Ziqing's style was simple, precise and sincere; his language was colloquial but refined. His essays had a great influence on the devotees of the new literature, significantly contributing to the development of vernacular prose. All his essays were included in collections such as *Standards and Yardsticks* and *On Refined and Popular Taste*. He also wrote many articles on the study of Chinese classical literature and of literary criticism, which were collected into *Platitude on Classics*, *Discourse on Poems as a Vehicle of the Meaning*, *Miscellaneous Remarks on New Poetry* and *Highlights of Language and Literature*.



朱自清

Zhu Ziqing

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朱自清(1898~1948),原名自华,字佩弦,号秋实,祖籍浙江绍兴,定居扬州。他是诗人、散文家、学者,又是民主战士、爱国知识分子。1923年他以抒情长诗《毁灭》震动了当时的诗坛,1924年出版诗集《踪迹》。他的诗纯正朴实,是初期新诗中难得的作品。朱自清的突出成就是散文创作,有散文集《背影》、《你我》,游记《欧游杂记》、《伦敦杂记》。他擅长写漂亮精致的抒情散文,如朴素动人的《背影》,明净淡雅的《荷塘月色》,委婉真挚的《儿女》等。朱自清的写作态度严肃不苟,始终执著地表现人生。《桨声灯影里的秦淮河》和《荷塘月色》,寄寓着他大革命失败后在黑暗现实面前怅然若失的寂寥和郁闷。《背影》描写了家庭遭到变故,父亲送别儿子这一极富人情味的场景,朴实无华又真切感人。他的写景抒情散文,对景物观察精确,对声音、色彩感觉敏锐,通过巧妙的比喻与联想,融入自己的感情色彩,构成幽远浑圆的意境;结构缜密,脉络清晰,婉转曲折中保持着一种温柔敦厚的气氛;语言全用口语,朴素清秀,在20世纪20年代就被看作是娴熟使用



白话文字的典范。朱自清的杂文被收入《标准与尺度》和《论雅俗共赏》等集中。他还撰写了许多关于中国古典文学研究和文学评论的文章,结集出版了《经典常谈》、《诗言志辩》、《新诗杂话》、《语文零拾》等。



老舍

Lao She

穆 燕 著

Lao She (1899 ~ 1966) was the pen name of Shu Qingchun, also known as Sheyu, who was born into a poor family of Manchu nationality in Beijing. He was familiar with the life of the underprivileged townsfolk. His experience exerted a deep and lasting influence on his choice of literary themes. He perceived the townspeople society of Beijing from the point of view of the city paupers, thus endowing his works with affinity to the people and humanitarian feelings. With modern rationality, Lao She always consciously dedicated himself to the criticism of traditional cultural dross and the reform of the inherent weakness of the nation. *The Philosophy of Old Zhang*, *Thus Spoke Master Zhao* and *Mr. Ma and Son* made anatomy of the ingrained bad habits and pointed out the weakness in the national character and abuses of traditional culture. *A Tale of the Cat Country* probed into the remolding of ancient national character and the resuscitation of national spirit. *Divorce* exposed the increasing corruption and decadence of national character under the negative influence of traditional culture. *Camel Xiangzi* showed how the deformed urban civilization corroded people's healthy spirit and criticized the benighted and fogyish rural culture. The saga novel *Four Generations under One Roof* depicted the perplexed and alarmed Chinese during the war to reflect on and denounce the traditional feudal culture. With his encyclopedia-like comprehension of townspeople society, Lao She unfolded a panorama of the ancient capital for modern Chinese literature. All sorts of people, human relations and customs were thoroughly revealed. His works overflowed with special Beijing flavor. Lao She was





fond of humor, and was skillful in appreciating comic overtones in the mediocre and unambitious conflicts of human natures, making humor tender criticism, restrained while satirical, teasing without embarrassing. With concise and simple Beijing dialect, Lao She narrated the scenes full of local color and portrayed all his characters with distinct individual personalities. His language was plain without being vulgar, exquisite without being ornate, permeated with the mien and flavor of Beijing culture. Lao She's development and creation of the language of modern vernacular literature earned him the reputation of "master of language". Lao She supplied the headstream of "Beijing flavor novels" which were written in Beijing vernacular about Beijing people and their ways and customs. Lao She's works, together with the long literary pieces created by Mao Dun and Ba Jin, compose the three pinnacles in the art of modern full-length novel.



老舍

Lao She

老舍(1899~1966),原名舒庆春,字舍予,满族人。他出生在北京城一个贫民家庭,熟悉下层市民的生活,能从城市贫民的视角来透视市民社会,因而作品具有人民性和人道主义情怀。老舍始终以现代理性自觉致力于对传统文化糟粕的批判和对国民劣根性的改造,《老张的哲学》、《赵子曰》、《二马》等剖析国民的劣根性,揭示民族性格中的弱点和传统文化的弊病;《猫城记》探讨了古老民族性格的再塑和民族精神的复苏;《离婚》剖析了国民性格在传统文化负面影响下的日益蜕变衰微;《骆驼祥子》批判城市畸形文明病对健康人性的侵蚀,也批判了愚昧守旧的农村文化;长篇小说《四世同堂》描写了战争中中华儿女的惶惑与抗争,对整个封建传统文化进行了反省和批判。凭着对市民社会百科全书般的生活知识,老舍为中国现代文学描绘了一幅包罗万象的北平市民社会全景图。三教九流,世态风俗,展露无遗,使作品充溢着浓郁的北京味儿。老舍的小说追求幽默,善于在庸常的人性矛盾中领略喜剧意味,使幽默成为含有温情的批判,婉而多讽,谑而不虐。他的语言创造性地运用了北京市民俗白浅易的口语,平易却不粗俗,精致而不雕琢,处处渗透着北京文化的神态气韵。老舍对现代白话文学语言的发展创造使他获得了“语言大师”的美誉。老舍是“京味小说”的源头,他的作品与茅盾、巴金的长篇创作一起,构成现代长篇小说艺术的三大高峰。



冰心 Bing Xin

Bing Xin (1900 ~ 1999), originally named Xie Wanying, was a native of Changle of Fujian Province. Her father was a naval officer and she spent her childhood in Yantai of Shandong Province. The ocean left a deep impression on Bing Xin. She was one of the most celebrated female writers among the first batch of modern writers emerging in large numbers during the new-vernacular literature (promoted by the May Fourth Movement in 1919). Most of her early works were “problem fiction”, which lay bare the oppressive, feudal patriarchal system and exposed the problems of society, family and women. *Two Families*, *The Man Alone Is off Color*, *Leaving the Country* and *The*



Sister of Zhuang Hong, showed clearly that the patriotic May Fourth Movement and the tide of new thinking had strongly affected Bing Xin. Passionately concerned about the realities of her day, she was utterly dissatisfied with the feudal authorities. After the high tide of the May Fourth Movement, under the influence of the philosophy of Tagore, she “retreated into the small world of the family, describing and lauding the kind of ‘human love’, which cannot exist in a society that is bedeviled by class distinctions”. Her stories “Superman” and “Awakening” as well as the volumes of poetry “The Stars” and “Spring Waters” belonged to this period. In these works, she dwelt on maternal love, childlike innocence and purity, spreading the empty belief that “the world is love”. Compared with her early stories and poetry, Bing Xin’s essays brought her greater recognition for their achievement. Bing Xin was a talented writer with a very personal style. The style of her prose, known as “Bing Xin style”, was light; the feelings expressed were transparent and delicate. As a writer, she was good at using her literary style to create a rich lyrical atmosphere in her works, which also accounted for their influence at the time. She



wrote with natural grace so that her writing style was just like floating clouds and running streams. Essays such as *The Past*, *Thoughts in the Mountains*, *Letters to My Young Readers*, *Returning to the South* and *Little Orange Lamp* also gave the reader a sense of beauty close to that conveyed by lyrical poetry or landscape paintings. *Letters to My Young Readers* was the earliest work of children's literature in modern China. Most of these essays were written abroad, as she thought of her family, her hometown and her country. Maternal love and childlike innocence still featured prominently in these works, but the tone was somewhat changed. There was also disappointment upon the shattering of empty dreams, frustration upon the failure to find answers in her search for the meaning of life, and melancholy upon recollection of childhood. She took full advantage of the easy flow of the vernacular as well as the disciplined simplicity of the classical language. She advocated endowing Chinese with a tint of the Western language. The sentences under her pen were elastic and gentle with dancing rhythm.



冰心

Bing Xin

冰 心

冰心(1900~1999),原名谢婉莹,福建长乐人。父亲是海军军官。她的童年是在山东烟台度过的,大海给冰心留下了深刻的印象。冰心属于五四新文学运动中涌现出来的第一批现代作家,是其中最著名的女作家之一。在新思潮的影响下,冰心创作了《两个家庭》、《斯人独憔悴》、《去国》、《庄鸿的姊妹》等揭示社会、家庭、妇女等人生问题的“问题小说”。这些小说,表现了她对封建势力和社会现状的不满。五四之后,受泰戈尔《飞鸟集》的影响,冰心退缩到家庭的圈子里,去描写、歌颂在阶级社会里不可能实行的“人类之爱”。在这个时期,冰心创作了《超人》、《悟》以及诗集《繁星》和《春水》。这些无标题的格言式自由体小诗,以自然和谐的音调,抒发了作者对自然景物的感受和人生哲理的思索,歌颂了母爱、人类之爱和大自然。冰心的散文被称为“冰心体”散文,即以行云流水似的文字,歌颂自然、母爱和童年,抒发对祖国、故乡、家人、大海的眷念,满蕴着温柔,微带着忧愁,显示出清丽的风致。代表作有《往事》、《山中杂记》、《寄小读者》、《南归》、《小桔灯》等,其中散文集《寄小读者》是中国现代最早的儿童文学作品。冰心主张“白话文言化”、“中文西文化”,她的散文既保留了某些文言文的典雅凝练,又适当地



“欧化”，使句子灵活婉转，有自然跳动的韵律感。

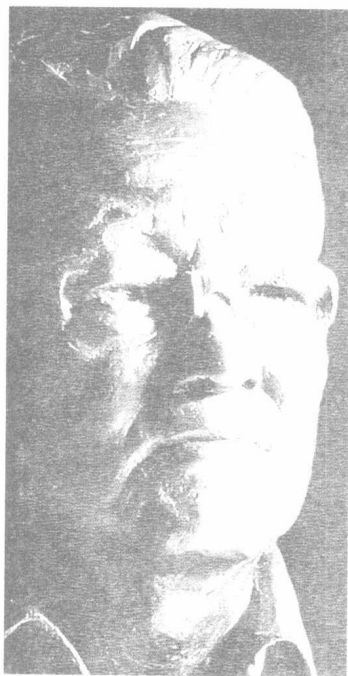


巴金

Ba Jin

巴金

Ba Jin (1904 ~ 2005), styled Feigan, whose real name was Li Yaotang and pen names were Wang Wenhui and Ouyang Jingrong, was born in a bureaucrat-landlord family increasingly on the wane in Chengdu of Sichuan Province. As a child he saw the corruption and intrigues of big feudal families and the suppression of young people by the feudal autocracy. These experiences aroused revulsion in him against the feudal system. On the other hand, he sympathized with the bitter lot of the working people in the lower strata of society. He was eager to learn foreign ideas. Of the multitude of radical ideas that sprang up around the May Fourth Movement appealed most to Ba Jin, which played a large part in the formation of the young Ba Jin's philosophy and political outlook. The quintessence of Ba Jin's cultural personality was to pursue independence and perfection of human dignity, which, according him, was the foundation of being a man. Ba Jin was a prolific writer. He wrote full-length novels *Love Trilogy*, *Trilogy of the Torrent*, *War of Resistance Trilogy* and *Bitter Cold Nights*. His novelle included *Death*, *The New Life*, *Ward Four* and *The Garden of Leisure*. His short stories were incorporated into collections such as *Vengeance*, *The General* and *Light*. Ba Jin wrote many essays in the form of travel notes, random notes, sketches, letters and reminiscences. The most successful were about his personal life, thinking and writing (in the collections *Random Travel Notes*, *Dragon-Tiger-Dog*, *Recollections*). The narration was interwoven with emotional expression, showing the plight of the maltreated. They indicated the fundamental tendencies in Ba Jin's work—the expo-





sure of social oppression and class contradiction to arouse the poor to rise up in resistance and opposition to the unfair social system. *Trilogy of the Torrent-The Family, Spring and Autumn* was woven around the decline and disintegration of a big feudal family. It revealed the inner workings and collapse of the feudal patriarchal system and the rebellion of young people against the family. Ba Jin regarded his works as a paean to youth; he praised the beauty and growth of youth and cursed the life-destroying forces that opposed youth. The sad story of the novel *Bitter Cold Nights*, tinged with deep feeling of grief and desolateness, told of the suffering people underwent in the bitter years of the war. This novel represented the zenith of Ba Jin's realistic literary creation and tragic art. Moreover, he was an excellent translator, introducing to China many works of the world-famous writers. As the chief editor of several literary publications, he edited many series and collections. Ba Jin has made outstanding contributions to modern Chinese literature.



巴金

Ba Jin

巴金(1904~2005),原名李尧堂,字芾甘,笔名有王文慧,欧阳镜蓉等。四川成都人。他出生于一个没落的封建官僚地主家庭,从小就产生了强烈憎恶封建势力,深切同情下层人民的思想感情。巴金热衷于接受西方理念,五四运动所出现的许多激进思想也深深地吸引着他,对年青时代巴金的人生观和政治观的形成起了很大作用。因此,巴金文化人格的精髓就是把追求人格的独立和完善作为立人之本。他一生著作丰饶,有《爱情三部曲》、《激流三部曲》、《抗战三部曲》、《寒夜》等长篇小说,《灭亡》、《新生》、《第四病室》、《憩园》等中篇小说,《复仇集》、《将军集》、《光明集》等短篇小说集,《旅途随笔》、《龙·虎·狗》、《忆》等散文集。他以真挚的感情,杰出的才能,鲜明的色彩,从不同侧面反映了旧中国辛酸苦难的现实与人民的挣扎呼号。《激流三部曲》是以描写封建家庭腐败与衰落为题材的家族小说,强烈控诉了封建大家庭的罪恶,展示了青年一代的痛苦和呻吟,追求和反抗。巴金视他的作品为青年人的赞歌,赞美青年人的美丽和成长,诅骂反对青年人的社会邪恶势力。《寒夜》以沉痛悲凉的笔调,描写了一个普通知识分子家庭的悲剧,揭露了国民党统治区的黑暗社会现实,是巴金现实主义文学的高峰,是他悲剧艺术的最高成就。巴金还是一位出色的翻译家,曾将很多世界著名作家的作



品介绍到中国。他还做过文学刊物的主编,编辑出版过许多丛书、丛刊,为中国的文化事业作出了贡献。



赵树理

Zhao Shuli

当代文学

Zhao Shuli (1906 ~ 1970) was a Chinese novelist and short-story writer. Zhao's familiarity with rural life in North China and his fascination with folk literature and art determined the substance and style of his later writings. After attending a teachers college, he taught in primary schools. To supplement his earnings he began writing short stories for local newspapers. A zealous promoter of folk literature and art, he wrote a considerable number of rhythmic talks, mini-tales, and sketches. He made his name by his short stories " *Hsiao Erh-hei chieh-hun* " (1943; " *Little Blacky's Wedding* ") and " *Li Yu-ts'ai pan-hua* " (1943; " *The Rhymes of Li Yu-ts'ai* "). They were followed in 1946 by the novel *Li-chia-chuang te pien-ch'ien* (" *The Changes in Li Village* ") and the stories " *Fu-kuei* " (" *Lucky* "), " *Ti-pan* " (" *Land* "), and " *Tsui-liang-ch'ai* " (" *The Tax Collector* "). His works were widely read and his native humour and grace appreciated by even the barely literate. After 1949 he continued to write prose and edited two magazines. His novel *San-li-wan* was published in 1955. His style remained easy, plain, and graceful. He was the recognized leading writer of the "Shan-yao-tan (Potato) School." His best-known works have been translated into English, Russian, and Japanese, and his collected works were published in the 1980s.



**赵树理****Zhao Shuli**

李 海 岩

赵树理(1906 ~ 1970), 小说家。赵树理对北方农村生活的熟稔和对民间文学艺术的痴迷决定了他的写作内容和写作风格。上了师范之后, 赵树理任小学教师。为了补贴家用, 赵树理开始给当地的报纸写短篇小说。赵树理是一个热心促进民间文学艺术的人, 写了大量的说唱、小故事和短剧。赵树理的成名作是短篇小说《小二黑结婚》(1943)、《李有才板话》(1943)。1946 年赵树理创作了长篇小说《李家庄的变迁》和短篇小说《福贵》、《地板》和《催粮差》。赵树理的读者面很大, 他民族式的幽默感和气质甚至连文盲也很欣赏。1949 年以后赵树理继续写作散文, 并且编辑了两本杂志。赵树理 1955 年发表《三里湾》, 文风仍然是浅显、易懂、优美。赵树理是公认的“山药蛋派”领袖, 他的名作已经被翻译成英语、俄语和日语, 其选集已于 20 世纪 80 年代出版。



C 天文类

Chapter 5 Astronomy



石申

Shi Shen

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Shi Shen (born 4th century B. C.) was a Chinese astronomer and contemporary of Gan De. He was born in the State of Wei, also known as the Master Shi Shen (Shi Shenfu). He is credited with positioning the 121 stars found in the preserved texts. He also made the earliest surviving undated record of sunspot observation, which is sometimes erroneously credited to Gan De. He assumed that these spots were eclipses that began at the center of the sun and spread outward. Although he was wrong, he recognised the spots for what they were—solar phenomena.

His works included the 8-volume *Astronom*, the one-volume *Celestial Map and the one-volume Star Catalogue of Shi*. The latter two are now believed to be written by his school followers. Most of his works did not survive intact, but a few of his crucial writings were preserved in *The Treatise on Astrology of the Kaiyuan Era*.

Shi Shen crater on the Moon is named after him.





石申

Shi Shen

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石申(生于公元前约4世纪),又名石申夫,战国时魏国人。天文学家,与甘德同时代人。根据现存文本记载,石申给出了121颗星的位置。石申有关太阳黑子的观测记录(未标日期)是现存最早的(有时会错误地认为这些记录是甘德做的)。石申认为这些黑点是由太阳中心开始向外扩展的日蚀。尽管石申的观点是错误的,但是他承认这些黑点是太阳自身的现象。

石申的著作包括:8卷本《天文》、一卷本《浑天图》、一卷本《石氏星经簿赞》。现在认为后两本是石申的门徒写的。石申的大多数著作现在都不完整,但是他一些最重要的著述被收入《开元占经》得以保存下来。

月球背面的环形山中,就有一座以他的名字命名。



落下闳

Luo Xiahong

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An astronomer of the Western Han Dynasty, Luo Xiahong is famous for his outstanding achievements in calendar computation and astronomy, and is seen as the earliest scholar in calendar computation. For the purpose of calendar reform, Emperor Wudi of the Western Han Dynasty employed astronomers throughout the country. In the end, Luo worked out with others—*The Tai Chu Calendar*—which was adopted by the emperor, due to its superiority over other calendars. As the first calendar that can be verified in historical records, *The Tai Chu Calendar* was used for 189 years.



Luo Xiahong was the initiator of the theory of sphere-heavens, and the equatorial armillary sphere he improved was in use for 2 000 years. For the first time in astronomic history, Luo correctly inferred the cycle term of 135 months for solar and lunar eclipses, meaning that there were 23 solar eclipses within 11 years. Based on this cycle, people could conduct forecasts on solar and lunar eclipses.

On September 16, 2004, with the approval from the International Astronomical Union, an asteroid was named after Luo Xiahong in commemoration of the great Chinese astronomer.



落下闳

Luo Xiahong

落 闳 闳

落下闳,西汉天文学家,以在历法和天文方面的杰出成就闻名,被视为最早的历法学者。为了改革历法,汉武帝雇用了全国的天文学家。最后汉武帝认为落下闳的历法《太初历》优于其它历法,于是予以采用。作为有史可查的第一部历法,《太初历》使用了189年。

落下闳是浑天说的创始人之一,经他改进的赤道式浑天仪,在中国用了2000年。在天文学史上首次准确推算出135月的日、月食周期,即11年应发生23次日食。根据这个周期,人类可以对日、月食进行预报。

2004年9月16日,经国际天文学联合会小天体提名委员会批准,一颗小行星被命名为“落下闳小行星”,以此纪念这位伟大的天文学家。



张衡

Zhang Heng

张 衡 衡

Zhang Heng (78 ~ 139), whose courtesy name was Pingzi, was a famous astronomer in the Eastern Han Dynasty. His publication *Ling Xian* (*Mystical Laws*) summarized his achievements in astronomy. He held that the universe was infinite in both space and time and invented the world's first equatori-



al armillary sphere. He also believed that the heaven was round and the earth flat. Furthermore, he recorded 2 500 stars, drew the first comprehensive star chart and accurately interpreted the formation of lunar eclipses. He was renowned as the inventor of the world's first seismograph, which was invented 1 800 years earlier than other similar devices. Legend said that he invented two magical devices: a three-wheeled device that could rotate automatically and a wood carving that could fly in the sky. In a mathematical treatise, he approximated pi by working out two numbers. He held fast the principle of seeking truth from facts and strongly objected to the non-scientific viewpoints in the society. Zhang Heng was also an outstanding writer, whose *Er Jing Fu* (*Two Capital Cities*) and *Gui Tian Fu* (*To Live in Seclusion*) are considered as literary masterpieces in ancient China.



张衡

Zhang Heng

张衡



张衡(78 ~ 139),字平子。东汉天文学家。历官郎中、太史令等。《灵宪》一

文,全面地体现了他在天文学上的成就。他提出“浑天说”,认为宇宙在空间上没有边界,在时间上没有起点。他创造的天文仪器浑天仪,是一种演示天体星象运动的表演仪器。关于地球的结构,他持“天圆地平”说。他还记录了 2500 颗恒星,画出了中国第一张完备的星图,正确解释了月食的成因。在地震学上,他发明了候风地动仪,是世界上的地震仪之祖,比其它类似设备早了 1800 年。传说他当时还制作过两件神奇的器物,一件是有三个轮子的机械,可以自转;一件是一只木雕,能在天上飞翔。在数学上,他写过《算罔论》一书,推知圆周率大约在 3.14 和 3.16 之间。他坚持实事

求是的原则,坚决与鄙弃知识的社会愚昧思想作斗争。张衡还是一位大文学家,有《二京赋》、《归田赋》等传世之作。



沈括 Shen Kuo

Shen Kuo (1031 ~ 1095) was a Chinese scientist, polymath, general, diplomat, and financial officer who was the inventor of compasses for navigation.

In the book *Meng Xi Bi Tan* (*Dream Pool Essays*) (1088) he wrote about mineralogy, erosion, sedimentation and uplift, mathematics, astronomy, and meteorology. The literal translation of *Meng Xi Bi Tan* (or *Meng ch'i pi t'an*) is “Brush talks from Dream Brook”. The name derives from his property on the outskirts of Jiangsu, a place of great beauty which he named “Dream Brook” and where he lived in isolation for the last seven years of his life. In his biography in *The Dictionary of Scientific Biography* his word is quoted:



Because I had only my writing brush and ink slab to converse with, I call it Brush Talks.

Kuo discovered that compasses do not point true north but to the magnetic north pole. This was a decisive step to make them useful for navigation.

He formulated a hypothesis for the process of land formation; based on his observation of fossil shells in a geological stratum in a mountain hundreds of miles from the ocean, he inferred that the land was formed by erosion of the mountains and by deposition of silt. Shen Kuo was not only a geologist; his memoirs list “regularities underlying phenomena” in magnetism, astronomy, and engineering.



沈括

Shen Kuo

陈 鹤 鸣

沈括(1031 ~ 1095), 科学家、博学者、将军、外交家、财务官员, 发明了指南针。

在《梦溪笔谈》(1088) 中, 沈括谈到了矿物学、腐蚀、沉淀与提取、数学、天文学、气象学。书名取自沈括在江苏的住处, 一个非常美丽的地方, 沈括将它命名为“梦溪”。沈括生命的最后七年就一个人生活在这里。在他的传记《科学传记辞典》里, 引用了这句话: 所与谈者, 唯笔砚而已, 谓之《笔谈》。

沈括发现, 指南针并不是真正的指向北方, 而是指向地磁的北极, 这对指南针用于导航走出了决定性的一步。

沈括明确表达了关于陆地形成过程的假设。沈括对一座山里的地质层的贝壳化石作了观察, 而这座山离大海有几百英里远。基于他的观察, 沈括推出: 陆地是通过侵蚀山脉、泥沙沉积形成的。沈括不只是地质学家; 他的文集揭示了磁学、天文学和工程学科“现象背后的规律”。



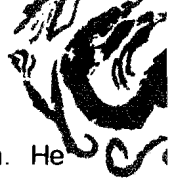
郭守敬

Guo Shoujing

陈 鹤 鸣

Guo Shoujing (1231 ~ 1316) was a Chinese astronomer, engineer, and mathematician. His grandfather was Guo Yang, a noted scholar. By the age of fourteen Guo Shoujing designed a water clock and at sixteen he was studying mathematics. He worked on improving the Chinese gnomon and worked at Kublai Khan's observatory. There he formulated the *Shoushi calendar* and calculated the year to be 365.2425 days. This is the same as the *Gregorian calendar*, but almost three centuries earlier. It would be used for the next 364 years. He also did work relating to spherical trigonometry.





He is a famous ancient Chinese hydraulic engineer and mathematician. He improved the calendar and was off by only 50 seconds. He calculated a year was 365 days 5 hours 36 minutes and 11 seconds. Although he did a great deal on the modern calendar, he suggested $\pi \approx 3$, unlike Zu Chongzhi's 3.14159265 and Zhang Heng's 3.142. In engineering he is best known for constructing the artificial Kunming Lake in Beijing as a reservoir and part of a new waterway for grain transport.

Asteroid 2012 Guo Shou-Jing was named after him.



郭守敬

Guo Shoujing

郭守敬

郭守敬 (1231 ~ 1316), 天文学家、数学家, 其祖父郭荣是著名学者。14 岁郭守敬发明了水钟, 16 岁学习数学, 改进了日晷和圭表。在忽必烈的天文台工作, 他编制了《授时历》, 计算出每年有 365.2425 天。这与《格利高里历》是一样的, 但是早了将近 300 年。接下来的 364 年用的都是《授时历》。郭守敬还做了与球面三角有关的工作。

郭守敬是中国古代著名的水利工程师和数学家。郭守敬改进了历法, 算出每年有 365 天 5 小时 36 分 11 秒, 与精确值只错了 50 秒。尽管郭守敬在历法上做出很大的成绩, 但是他却认为圆周率是 3, 而不像祖冲之的 3.14159265 和张衡的 3.142 那么精确。在工程学上, 郭守敬最著名的是修建了北京昆明湖, 用作水库和运粮水路的一部分。

编号为 2012 号小行星被命名为“郭守敬星”。



赵友钦

Zhao Youqin

赵友钦

Zhao Youqin (1271 ~ 1335) was a Chinese astronomer, mathematician, and Daoist who calculated the value of π , constructed astronomical instruments, conducted experiments with a camera obscura, and compiled an influ-



ential astronomical compendium.

Zhao was one of the patriarchs of the northern branch of the Quanzhen (“Complete Perfection”) sect of Daoism. His astronomical treatise *Gexiang xinshu* (“*New Writing on the Symbol of Alteration*”) presents his cosmological theory featuring a flat Earth inside a spherical Heaven, his explanation of the lunar and solar eclipses, and his experiments with a camera obscura to establish the relationship between the luminosity of an image of a source of light and the distance of the source from the pinhole. The book also describes his methods of remote surveying with gnomons to measure the distance from the Earth to the Sun, the Moon, and the stars, as well as his procedure for evaluating π using inscribed regular polygons of 4, 8, ..., 16,384 sides. Following Liu Hui (flourished c. 263), this is the second extant Chinese procedure for the evaluation of π . Zhao stated that his goal was to confirm the value 355/113 obtained by Zu Chongzhi (429 ~ 500), yet his calculations may have allowed him to prove the validity of the better evaluation $3.1415926 < \pi < 3.1415927$, also obtained by Zu. The second extant book of Zhao, *Xian Fo tongyuan* (“*On the Common Origins of [the Teachings of] Transcendentals and Buddhas*”), is devoted to the so-called “Inner Alchemy,” an esoteric discipline focusing on the attainment of immortality via respiratory and meditative practices. He designed several astronomical instruments; he used one of these to measure the difference in right ascension between two celestial bodies and another one to find the angular distance from the celestial north pole to a given star.



赵友钦

Zhao Youqin

数学家

赵友钦(1271 ~ 1335),天文学家、数学家、道士。赵友钦算出了圆周率的值,建造了天文仪器,做了小孔成像实验并编了一本有影响的天文学纲要。

赵友钦是全真教北宗掌门人之一。赵友钦的天文学论文《革象新书》展示了他的宇宙理论(他认为天圆地方)、他对日月食的解释以及确定光源与小孔的距离与所成之像的亮度之间的关系的试验。这本书还描述了赵友钦用日晷测量地球与太



阳、月亮和星星之间的距离的方法以及使用正多边形估算圆周率的程序。这是刘徽之后,我国现存的第二个估算圆周率的程序。赵友钦说他的目标是确证祖冲之的 $355/113$,但是他的计算却证明祖冲之估算的另一个值 $3.1415926 < \pi < 3.1415927$ 是正确的。赵友钦现存的第二本书是《仙佛同源》。这是一本“内丹”名著。内丹是一个抽象的学科,它集中处理通过呼吸和冥想练习达到长生不老的问题。赵友钦设计了一些天文仪器;他用其中一个仪器测量两个天体的赤经差,用另一个仪器测北极与某颗星的角距离。



梅文鼎

Mei Wending

梅 文 鼎

Mei Wending (1633 ~ 1721) was a Chinese writer on astronomy and mathematics whose work represented an association of Chinese and Western knowledge.

In 1645 China adopted a new, controversial calendar that had been prepared under the direction of the Jesuit Adam Schall von Bell. Together with his three younger brothers, Mei studied calendar design under the Daoist Ni Guanghu. A member of a loyalist family, Mei remained independent rather than join the “foreign” Manchu administration, but his fame spread far beyond the boundaries of his Province. The Kangxi emperor was interested in Mei’s work, *the Lixue yiwen* (c. 1701; “*Inquiry on Mathematical Astronomy*”), and summoned him to an audience in 1705.

Mei’s comparative studies of Chinese and Western mathematics and astronomy expanded on the earlier work of Xu Guangqi (1562 ~ 1633). Mei tried to situate the new European knowledge properly within the historical framework of Chinese astronomy and mathematics. In his view, Chinese astronomical knowledge had advanced following the adoption of the new, more accurate Jesuit calendar following the reform initiated by Xu Guangqi in 1629. In his historical studies, Mei stressed that Chinese astronomy had improved from generation to generation, progressing from coarseness to accuracy. He gave precisely the same description for the development of Western astronomy. In other words, he believed that progress was a universal historical pattern. This was Mei’s historical rationale for synthesi-



zing Western and Chinese knowledge.

In *Jihe bubian* (“*Complements of Geometry*”) Mei calculated the volumes and relative dimensions of regular and semi-regular polyhedrons by traditional Chinese methods. He reinterpreted Euclid’s *Elements* in his *Jihe tongjie* (“*Complete Explanation of Geometry*”), by reference to the chapter devoted to right-angled triangles in *Jiuzhang suanshu* (*Nine Chapters on the Mathematical Procedures*), a mathematical classic completed during the Han Dynasty. Mei helped rehabilitate traditional Chinese mathematics, and he was most widely admired by the scholars of the Qing Dynasty, who generally assumed that the *Nine Chapters* included all of mathematics without exception. The comprehensive collection of Mei’s works, *Lisuan quanshu*, was published in 1723.



梅文鼎

Mei Wending

梅文鼎(1633 ~ 1721),天文学家、数学家。梅文鼎的著作是中西知识联合的结果。

1645 年中国采用了一种新的、有争议的历法,这种历法是在耶稣会传教士汤若望指导下编制的。梅文鼎和三个弟弟一起跟道士倪观湖学历法。作为忠于明朝的家庭的一员,梅文鼎没有在外族满人的政府做官,但是他的声名传到了外省。康熙帝对梅文鼎的著作《历学疑问》(约 1701)很感兴趣,于 1705 年召见梅文鼎。

梅文鼎对中西数学和天文学的比较研究是以徐光启(1562 ~ 1633)的著作为基础的。梅文鼎试图将欧洲知识恰当地融入到中国天文学和数学的历史框架中去。在他看来,中国天文学知识随着采用比较精确的汤若望历法之后已经取得了进步,而这次更改历法是徐光启 1629 年发起的改革的结果。在他的历史研究中,梅文鼎强调中国天文学在一代一代地进步,从粗糙走向精确。他也对西方天文学进行了同样的描述。换句话说就是梅文鼎认为进步是一个普遍的历史规律,这是梅文鼎融汇中西方知识的基本原理。

在《几何补编》里,梅文鼎使用中国的传统方法计算了正多面体和半正多面体的体积和相对尺寸。梅文鼎在《几何通解》里,通过提到《九章算术》里处理正三角形的那一章,重新解释了欧几里德的《几何原本》(约前 300 年)。《九章算术》是中国汉代完成的经典数学论著。梅文鼎促进了中国传统数学的地位的恢复,受到清



朝学者的广泛钦佩。清朝学者一般都认为《九章算术》涵盖了数学的各个方面。梅文鼎的著作总集《历算全书》出版于1723年。



竺可桢

Zhu Kezhen

和 恩 文

Zhu Kezhen (1890 ~ 1974) was born in Shangyu of Zhejiang Province. In 1909, he was admitted to Tangshan Road Construction and Mining College. The next year he went for advanced study in the US at the state expenditure. Thinking that China was an agricultural country, he first majored in agriculture. In 1913, he was transferred to Harvard University, majoring in meteorology. After he got the Doctor's Degree of Meteorology, he returned to China.

After his return, Zhu became professor first in Wuchang Higher Normal School and then in Nanjing Higher Normal School. In 1921 when Nanjing University set up the Department of Geography, he became its Dean. In 1927 when the Central Academy was established, he took the post of Director of the Meteorology Research Institute. In 1936 he became President of Zhejiang University. In 1949, Zhu Kezhen became Vice President of the Chinese Academy of Sciences. Thereafter, he also served variously as vice chairman of the Chinese Association for Science and Technology, President of the Chinese Geographical Society, President of the Chinese Meteorological Society, Director of the Department of Bioscience and Geoscience, Chairman of the Integrated Investigation Committee of Natural Resources, Chairman of the Translation and Publication Committee, Chairman of the Committee for the History of Natural Science, etc. He was also member of the Standing Committee of the First National People's Congress.



He pursued science and democracy his entire life, making ground-breaking contributions in the fields of typhoon and monsoon meteorological research, climatology, phenology, natural divisions study, natural resources integrated investigation, and the history of science. His major works include *An Outline of Meteorology*



in China, Phenology and The Inter-relationship between Meteorology and Agriculture as well as Selected Works of Zhu Kezhen.



竺可桢

Zhang Yuzhe

■■■

竺可桢(1890~1974),生于浙江省上虞县。1909年考入了唐山路矿学堂,第二年被公派到美国深造。竺可桢认为“中国以农业立国”所以改习农业。1913年转入美国哈佛大学攻读气象学。获得气象学博士学位后,竺可桢回国。

回国后,竺可桢先是在武昌高等师范学校任教,然后到南京高等师范学校创立了中国有史以来第一个地学系,并由他亲自管理教授。1927年中央研究院成立时,竺可桢出任气象研究所所长。1936年,竺可桢出任浙江大学校长。

1949年,竺可桢任中国科学院副院长,同时兼任全国科学技术协会副主席、中国地理学会理事长、中国气象学会名誉理事长、中国科学院生物学地学部主任、自然资源综合考察委员会主任、编译出版委员会主任、自然科学史委员会主任等。竺可桢还是全国人民代表大会常务委员会委员。

竺可桢终生追求科学与民主,在台风和季风气象研究、气候学、生物气候学、天然区划研究、自然资源综合考察、科学史等方面做出了开拓性的贡献。竺可桢的主要著述包括:《中国气象概论》、《物候学》、《气象与农业相互关系》和《竺可桢文集》。



张钰哲

Zhang Yuzhe

■■■

Zhang Yuzhe(1902~1986) was a Chinese astronomer. He was born in Minhou, in Fujian Province. In 1919 he entered Tsinghua University and graduated in 1923. That same year he went to the United States and in 1925 entered the University of Chicago and got his Ph. D. in 1929. That same year he re-



turned to China and took up a teaching post at National Central University.

While studying in Chicago, in 1928 he discovered an asteroid, which was given the provisional designation 1928 UF and later the number 1125. He named it "China" or "中华" (Zhonghua). However, this asteroid was "lost", that is, it was not observed beyond its initial appearance and a precise orbit could not be calculated. In 1957, the Purple Mountain Observatory in China discovered a new asteroid, and with his agreement the new object 1957 UN1 was re-assigned the official designation 1125 China in place of the lost 1928 UF. However, in 1986, the newly discovered object 1986 QK1 was confirmed to be a rediscovery of the original 1928 UF, and this object was named 3789 Zhongguo.

From 1941 to 1950 he was head of the astronomy research institute at National Central University. From 1946 to 1948 he once again went to the United States to study variable stars. From 1950 to 1984 he was director of Purple Mountain Observatory, and from 1955 on he was a member of the Chinese Academy of Sciences.

He devoted himself to observing and calculating the orbits of minor planets and comets. Many asteroids were discovered at Purple Mountain Observatory, as well as three new comets: two periodic, 60P/Tsuchinshan (Tsuchinshan 2) and 62P/Tsuchinshan (Tsuchinshan 1), and one not, C/1977 V1. The name "Tsuchinshan" is an obsolete transliteration corresponding to the modern pinyin "Zijin Shan", which is Mandarin Chinese for "Purple Mountain". He studied the light curves of asteroids and thus their rotation, and also studied the variable star CZ Cassiopeiae, and the evolution of the orbit of Comet Halley.

Zhang Yuzhe is credited by the Minor Planet Center for the discovery of 3789 Zhongguo under the name "Y. C. Chang". The asteroid 2051 Chang is named after him.



张钰哲

Zhang Yuzhe

张钰哲(1902~1986),天文学家,福建闽侯人。1919年张钰哲考入清华大学,1923年毕业,同年,张钰哲去了美国。1925年张钰哲进入芝加哥大学,1929年获博士学位,同年回国到中央大学任教。



1928 年张钰哲在芝加哥学习时发现了一颗新星,临时将其命名为 1928 UF,后来编号为 1125。后来他将其命名为“中华号”(Zhonghua/China)。然而后来这颗小行星“丢了”,也就是说它露了一次面后再也看不到了,它的精确轨道也算不出来。1957 年紫金山天文台发现了一颗新星,经由张钰哲同意这颗编号为 1957 UN1 的新星取代了找不到的 1928 UF 被命名为 1125“中华号”。但是 1986 年又发现了一颗新星,编号为 1986 QK1,这颗新星经过确认就是丢了的 1928 UF,于是这颗新星被命名为 3789“中国号”。

1941 年至 1950 年张钰哲担任中央研究院天文研究所所长。1946 年至 1948 年张钰哲去美国做访问学者,研究变星。1950 年至 1984 年张钰哲任紫金山天文台台长。1955 年,张钰哲任中国科学院院士。

张钰哲致力于观察和计算小行星和彗星的轨道。紫金山天文台发现了许多小行星和三颗新彗星:两颗周期性的,60P/ Tsuchinshan(紫金山二号彗星)和 62P/ Tsuchinshan(紫金山一号彗星)和一个非周期性的 C/1977 VI。张钰哲研究小行星的光变曲线和旋转、CZ 仙后座变星以及哈雷彗星轨道的变化。

国际小行星中心将 3789“中国号”小行星的发现归功于张钰哲,将 2051 号小行星命名为“张钰哲星”。





C 地理类

Chapter 6 Geography



徐霞客

Xu Xiake

王 德 明

Xu Xiake (1587 ~ 1641) was a descriptive Ming Chinese travel writer and geographer noted for his bravery and humility. He visited southwestern China extensively for years. With an ancestry in Jiangxi, he was born Xu Hongzu, as the second son of Xu Yu'an and Wang Ruren. It was often commented that it was his mother's encouragement to travel that shaped Xu's predilections. His sobriquet is Zhenzhi. Xiake was an alternate sobriquet given to him by his friend Chen Jiru and it means "one who is in the sunset clouds". His other friend, Huang Daozhou, also gave Xu an alternate sobriquet: Xiayi, meaning "untrammelled in the sunset clouds".

Xu Xiake, after 30 years of traveling, wrote many travel diaries on famous mountains and other places, with a total of 600 000 characters. After his death, these diaries were compiled into a book called *The Travel Diaries of Xu Xiake*. The book is mainly about his observation during his travel from 1613 to 1639 and provides detailed records of geography, hydrology, geology, and plants. The book is highly accomplished in both geography and literature. As a literary work, the book vividly portrays the landscapes amid narration,





hence imbuing it with a strong real-life flavor. Through applying dynamic description and personification, the travel diaries were more delicate and paid more attention to details than did their predecessors, boasting a high artistic and aesthetic value. Besides, a large glossary and rich rhetoric techniques were employed to express the author's feelings. While recording his travel experiences in his diaries, Xu Xiake also related the lives and customs of local people as well as the distribution of ethnic minority groups, which was seldom seen in official history. Hence, this book is also valuable in the study of history and nationalities.



徐霞客

Xu Xiake

徐 霞 客

徐霞客(1587~1641),地理学家、旅行家和文学家,以勇敢谦逊著称。他花了很多年在西南地区考察。徐霞客祖籍江西,名宏祖,徐豫庵和王孺人的第二个儿子。人们常说是他母亲的鼓励形成了徐霞客的爱好。徐霞客字振之。霞客是他的朋友陈继儒给他的取的号,意思是“日落时的彩霞中的人”。他的另外一个朋友黄道周也给他取了个号:霞逸,意思是“在日落时的彩霞中无拘无束”。

徐霞客游历30年,写了60万字的游记。他去世后,这些游记经后人整理成书,就是著名的《徐霞客游记》。《徐霞客游记》主要记述了他在1613年至1639年游历期间的观察结果,提供了有关地理学、水文学、地质学和植物的详细记录。《徐霞客游记》既是地理名著又是文学佳作。作为文学作品,《徐霞客游记》于叙事过程中穿插生动的风景描写,具有强烈的现实意味,使用了动态的描述和象征,比原来的同类作品更加精致、更注意细节,具有很高的艺术价值和审美价值。而且,作者为了表情达意应用了大量的术语和修辞技巧。在记录旅游经历的同时,徐霞客还记下了少数民族的分布情况以及当地人民的生活和习俗,这些在正史里是很难见到的,所以《徐霞客游记》对研究历史和民族也很有价值。



李四光

Li Siguang

Li Siguang (1889 ~ 1971), is the founder of China's geomechanics. A native of Huanggang, Hubei, Li studied in Japan and the United States in his early years. He became a geological professor at Peking University upon his return from abroad in 1920. After the People's Republic of China was established, Li held the positions of deputy president of the Chinese Academy of Sciences and minister of geology.



In the 1920s, Li Siguang set up the subject of geological mechanics and made great contribution to the geological theory. He studied lithosphere with the mechanic theory, and established the tectonic system, one of the basic concepts of tectonic mechanics. He provided new ways to explore the natural phenomena and ushered in new ways of studying the lithosphere movement. His theory made great contribution to China's oil reconnaissance and survey, changing the situation of "oil-deficiency" in the country, enabling the large-scale development of oil fields to raise the country to the ranks of the world major oil producers. With the geological mechanics, he analyzed the geology and pointed out that China had abundant oil and gas resources. The continuous development of Daqing oilfield, Shengli oilfield and Dagang oilfield proved that Li Siguang was really far-sighted in science. In the earthquake studies, Li Siguang emphasized the importance of observing changes in terrestrial stress on the base of studying geological structural movement, and showed clearly the orientation for earthquake forecasting work. What's more, as early as the 1920s, Li Siguang visited many places such as the piedmont of Taihang Mountain, Datong Basin, Lushan Mountain and Huangshan Mountain, and found the vestige variations of the Quaternary Period glacier. He proved wrong many academic authorities' conclusion that China had no Quaternary Period glacier.



李四光

Li Siguang

李四光

李四光(1889 ~ 1971), 中国地质力学的创建人, 湖北黄冈人。早年曾在日本、美国留学。1920 年回国到北京大学任地质学教授。中华人民共和国成立后, 李四光任中国科学院副院长、地质部部长。

1920 年, 李四光创立了地质力学, 为地质理论作出了巨大贡献。李四光运用力学观点来研究地壳运动现象, 建立了“构造体系”这一地质力学的基本概念, 为探索地质自然现象提供了新方法, 为研究地壳运动规律开辟了新途径。他的理论为中国石油勘探作出巨大贡献, 改变中国的“缺油”局面, 使得大规模的油田发展将中国变成了世界主要的石油生产国。李四光运用地质力学分析了中国地质构造特点, 认为中国具有广阔的找油远景。大庆、胜利、大港等油田的相继发现证实了李四光的科学预见。在地震地质工作方面, 李四光强调在研究地质构造活动性的基础上, 观察地应力的变化, 为实现地震预报指出了方向。此外, 李四光早在 20 年代初, 实地考察了太行山麓、大同盆地、庐山和黄山等地, 先后发现第四纪冰川遗迹, 推翻了国际上许多冰川学权威断言中国无第四纪冰川的错误结论。



C 数学类

Chapter 7 Mathematics



刘徽

Liu Hui

数学家

Liu Hui was a Chinese mathematician who lived in the 200s in the Wei Kingdom. In 263 he published a book with solutions to mathematical problems presented in the famous Chinese book of mathematics known as *Jiuzhang Suanshu* or *The Nine Chapters on the Mathematical Art*.

In these commentaries he presented (among other things):

An estimate of π in the comments to chapter 1. He estimated π to 3.141014 with a 192 sided polygon and later calculated π as 3.14159 by using a 3079 sided polygon. He suggested that 3.14 was a good approximation. His estimation is made with a method similar to Archimedes. The Nine Chapters used the value 3 as π , but Zhang Heng had previously estimated it to the square root of 10;

Gaussian elimination;

Cavalieri's principle to find the volume of a cylinder.

He also presented, in a separate appendix called *Haidao suanjing* or *The Sea Island Mathematical Manual*, several problems related to surveying. Liu was one of the first mathematicians known to leave roots unevaluated, giving more exact results instead of approximations.





刘徽

Liu Hui

刘徽, 数学家, 公元 200 年魏晋年间人。公元 263 年, 他出版了一本解决数学难题的专著——注释《九章算术》。

在这些注释里, 刘徽主要提出了:

圆周率(第一章)。刘徽算到 192 边形的面积, 得到 $\pi = 3.141014$, 又算到 3072 边形的面积, 得到 $\pi = 3.14159$ 。他认为 3.14 是个比较好的近似值。刘徽的计算方法与阿基米德的计算方法相似。《九章算术》里的 π 值为 3, 但是张衡原来已经算出 π 是 10 的平方根;

高斯消元;

“牟合方盖”说。

在《海岛算经》中, 刘徽还提出了测高测远方法以及多次测望的方法。刘徽是最先不求解, 不给近似值而给出精确值的数学家之一。



祖冲之

Zu Chongzhi



Zu Chongzhi (429 ~ 500), whose courtesy name was Wen yuan, was a famous mathematician and astronomer living in the Song and Qi of the Southern Dynasty. He was a native of Fanyang (now Laiyuan, Hebei Province). He did not take for granted the established theories of previous scholars and was skeptical to their specious academic conclusions. Audaciously, he insisted to put forward new theories by precise measurements and prudent calculations. After careful observations, he identified the mistakes of the calendar used then and compiled an updated one called the “*Daming*”



Calendar" (or *Calendar of Great Brightness*), the best at his time. In the entire history of China, Zu Chongzhi became the first to take into consideration in calendar calculations the differences between the tropical and siderreal years. As a mathematician, Zu Chongzhi's most remarkable achievement was the calculation of pi. The "precise value" he worked out as the ratio of the circumference of a circle to its diameter is as 355/113, that is, a number between 3.1415926 and 3.1415927. In the Tang Dynasty, the mathematical work *Zhui Shu* (or *Method of Interpolation*) compiled by Zu (now lost) was a required textbook at the Academy of Mathematics, in which students were obliged to read it for four years, the longest time any textbook was required to work on. This book was later circulated to Japan and Korea. It was said that Zu Chongzhi was also an inventor. He successfully replicated the legendary compass wagon and wooden oxen and horses, mechanical vehicles said to have been invented by Zhuge Liang and used to facilitate transportation. He was also the inventor of a "tilted container" used to bail water and a long-distance boat believed to have the capacity of traveling over 50 kilometers a day.



祖冲之 Zu Chongzhi

祖 冲之(429~500),字文远,南朝宋齐范阳(今河北涿源)人。他主张决不“虚推古人”,批判地接受前代的学术遗产,敢于怀疑古人错误陈旧的结论,亲自进行精密测量和仔细推算,勇于提出自己的新见解。经过实际观测,祖冲之指出何承天编制、为当时刘宋王朝奉行的元嘉历有不少错误,于是编制了新历法《大明历》,在中国历法史上第一次考虑了岁差影响,是当时最好的历法。祖冲之在数学领域的卓越贡献就是对圆周率的推算,使其精确到小数点后的7位数,介于3.1415926和3.1415927之间。祖冲之的数学专著《缀术》现已失传,在唐代曾作为国子监算学馆的必读书,学习期限4年,是时限最长的一种,后来还流传至日本和朝鲜。祖冲之成功地复原过指南车与诸葛亮的水牛流马,他制造的“欹器”用来盛水,“中则正,满则覆”。祖冲之还制造过一种千里船,并在江上试航,日行百余里。



徐光启

Xu Guangqi

徐光启

Xu Guangqi (1562 ~ 1633), styled Zixian, literary name Xuanhu, was a native of Songjiang (now Shanghai City). He was the first one who introduced European natural science to China and translated geometry into Chinese (six volumes of *Geometry Original*). He introduced the European clock and the telescope invented by Galileo, with which he drew up a map called "All Planets in the Celestial Sphere". He took charge of the revision of the calendar and translated and edited *Chongzhen Almanac* by means of Tycho system. His most influential work on science and technology was the immense book entitled *Complete Treatise on Agriculture*, consisting of 12 phyla, 60 volumes, and altogether over 700 000 words. In this monumental work he merged the advanced European scientific knowledge into the findings of his continuous research work. It still serves as a valuable reference for the agricultural production of China. He strived to develop agricultural production in the north by reclaiming wasteland and developing water conservancy. He advocated steps taken by the government to relieve famine such as preparing against natural disasters and providing help to tide over a crop failure. His contributions in agricultural technology included exploding the theory of the unique importance of climate in ancient agriculture, further improving the technology of dry farming in the south, popularizing the planting of sweet potato and summing up the regularity of the plague of locusts and the ways to wipe out locusts. Xu Guangqi held that agriculture was the foundation to make the country rich and military strength was fundamental to make the country powerful. Therefore, he attached importance to the study of military science and technology. He was concerned about the manufacture of arms, especially that of firearms. He was the first in China to put forward the theory of applying artillery in warfare.



徐光启 Xu Guangqi

徐光启(1526 ~ 1633),字子先,号玄扈,松江上海县(今属上海市)人。徐光启是把欧洲自然科学介绍到中国的第一人,最早翻译了几何学著作《几何原本》,引进了欧洲的时钟和伽利略发明的望远镜,绘制了一幅《全天球恒星图》。徐光启还主持历法的修订,采用第谷体系编译《崇祯历书》。徐光启的最大成就是著有农业科学巨著《农政全书》,此书分为十二门,60卷,70余万字。在这部不朽的巨著里,他把先进的欧洲科学融入自己长年的研究成果,至今仍然为中国的农业生产起着可贵的参考作用。徐光启力图用垦荒和开发水利的方法来发展北方的农业生产,主张实行备荒、救荒等荒政。在农业技术上,徐光启破除了古代农业中“唯风土论”思想,进一步提高了南方的旱作技术,推广甘薯的种植,总结了蝗虫灾发生的规律和治蝗方法。该书将欧洲先进科学知识和他长期研究的成果融合在一起,至今对中国农业生产的发展仍有参考价值。徐光启以农业为富国之本,以正兵为强国之本,重视军事科学技术的研究。徐光启关心武器制造,尤其是火器制造。他是中国军事技术史上提出火炮在战争中应用理论的第一人。



苏步青 Su Buqing

Su Buqing (1902 ~ 2003) was born in Pingyang, Zhejiang Province. He is a distinguished modern mathematician in China. When he was a little boy, he decided to be a successful person. After graduation from middle school, he went to Japan for further study. At first he entered Tokyo Industrial High School, and later Northeast Imperial University in Japan. He graduated from Northeast Imperial University in 1927 and received PhD there in 1931.

During his study in Northeast Imperial University, he found 4 times algebra cone-shaped surface in study of general bent surface. It was a breakthrough in geometry research. Mathematical circles of Japan and the world named it as Su's



cone-shaped surface. Being a doctor, Su Buqing turned down detainment from his teachers and friends and resolutely returned to China. He was invited to work at the Department of Mathematics of Zhejiang University, and began his teaching and education life. Though the living conditions for Prof. Su were not good, he worked hard and fostered many excellent scientists.

Besides his hard work in education, Prof. Su didn't give up his research and creative work. He wrote more than ten monographs such as *Affine Differential Geometry*. He won the National Scientific Conference Award and the second prize of National Science and Technology Progress Award for his achievements in "Ship Lifting Program" and "Curved-Surface Production Procedure of Ship's Lines" respectively.

In 1952, he shifted to Fudan University for teaching and was appointed as Dean of Studies. In 1983, he assumed the post of honorary president of Fudan University. Other than that, he was also vice-chairman for the seventh and eighth Chinese People's Political Consultative Conference (CPPCC), member of the Standing Committee of the fifth and sixth National People's Congress, vice-president of the Central Committee of China Democratic League. In 1955 he was elected committee member of Mathematics and Physics Department of the Chinese Academy of Sciences and Standing Committee of Academy. He specialized in the study and founded a school of differential geometry.



苏步青

Su Buqing

苏步青 (1902 ~ 2003), 出生在浙江平阳, 中国著名现代数学家, 从小就立志成材。中学毕业后, 苏步青前往日本深造, 先后在东京高等工业学校和东北帝国大学学习。1927 年苏步青毕业, 1931 年获得博士学位。

在东北帝国大学学习期间, 他在研究一般曲面的时候发现了 4 倍几何锥形面, 这在几何研究领域是一个突破, 日本和国际数学界将其命名为“苏氏锥形面”。获得博士学位后, 苏步青拒绝了师友的挽留, 毅然返回中国, 被聘到浙江大学数学系任教, 开始了他的教学教育生活。尽管苏教授的生活条件并不好, 但是他仍然努力工作, 培养了许多优秀科学家。



繁忙的教育工作之余,苏教授还坚持科研创造工作,写有十几部专著,例如:《仿射微分几何学》,研究成果“船体放样项目”、“曲面法船体线型生产程序”分别荣获全国科学大会奖和国家科技进步二等奖。

1952年,苏步青到复旦大学,任教务长,1983年起任复旦大学名誉校长。历任第七、八届全国政协副主席,第五、六届全国人大常委,民盟中央副主席。1955年当选为中国科学院数学物理学部委员,兼任学术委员会常委,专长微分几何,创立了国内外公认的微分几何学派。



华罗庚 Hua Luogeng

Hua Luogeng (1910 ~ 1985) was a mathematician. Hua was born in a small business family. He had a capable middle school math teacher who recognized his potential early, and encouraged him to read advanced texts. Hua was partially paralyzed in his late teenage, due to mistreatment in a prolonged illness during which he stayed in bed for half a year. His first significant result regarded a paper written by Dr. Su Jiaju. Hua studied Abel's original paper on the unsolvability of quintics and found a miscalculation in a 13×13 matrix in Su's paper. Henceforth Hua published his refutation in an authoritative mathematics journal in China, which was discovered by some professors in Qinghua University, especially Dr. Xiong Qinglai.



He was the founder and pioneer of many fields in mathematics research. He wrote more than 200 pieces of thesis and monographs, many of which have become classic documents. Since his sudden death while giving a lecture in Japan, many mathematics secondary education programs have been named after him. In the early 1930's, his book on *Cumulative Prime Number Theory* has been influential



to many subsequent number theorists in China, including renowned Chen Jingrun who obtained the best result so far in the binary Goldbach conjecture.



华罗庚

Hua Luogeng

华

罗庚 (1910 ~ 1985), 数学家, 出生于小商人家庭。华罗庚的一个很有能力的中学数学老师很早就发现了他的潜力, 鼓励他看高年级的课本。华罗庚将近 20 岁时染上伤寒病, 与死神搏斗半年, 虽然活了下来, 但却留下终身残疾——右腿瘸了。华罗庚写了一篇《苏家驹之代数的五次方程不成立的理由》, 发表在上海《科学》杂志上, 这篇文章被清华大学数学系主任熊庆来博士发现。

华罗庚是中国数学多方面研究的创始人和开拓者。发表研究论文 200 多篇, 并有专著很多种, 其中很多都已成为经典文献。自从华罗庚在日本做讲座时突然去世后, 很多中等数学教育项目都以他的名字命名。20 世纪 30 年代早期, 华罗庚的《堆垒素数论》影响了中国后来的很多数论家, 包括日前在哥德巴赫猜想 $(1 + 2)$ 的证明中取得最好成绩的陈景润。



吴文俊

Wu Wenjun

Wu Wenjun (1919 ~) is a Chinese mathematician and academician at the Chinese Academy of Sciences. He graduated from Chiao Tung University (currently Shanghai Jiao Tong University) in 1940. In 1947, he went to France for further study in University of Strasbourg. In 1949, he got his national doctor's degree of France. In 1957, he was elected as an academician of the China Academy of Sciences. In 1990, he was elected as an academician of the Third World Academy of Sciences. Along with Yuan Longping, he was awarded the State Preeminent Science and Technology Award by President Jiang Zemin in 2000, when this highest scientific and technological prize in China began to be awarded. He al-



so received the Shaw Award in 2006.

The research of Wu includes the following fields: algebraic topology, algebraic geometry, game theory, history of mathematics, mathematics mechanization, and his most important contribution is to topology (the Wu class and Wu formula), which is somewhat foundational in its field.



吴文俊

Wu Wenjun

数学家

吴文俊(1919 ~) 数学家,中国科学院院士。1940年毕业于上海交通大学。1947年去法国斯特拉斯堡大学深造,1949年获法国国家科学研究中心博士学位。1957年选聘为中国科学院院士。1991年当选为第三世界科学院院士。2000年,与袁隆平一起获江泽民颁发的首届国家最高科学技术奖。2006年获邵逸夫数学科学奖。

吴文俊的研究领域为拓扑学、代数几何、对策论、数学史、数学机械化,最重要的贡献是拓扑学(“吴示性类”、“吴公式”),在所属领域是基础性的。



陈景润

Chen Jingrun

数学家

Chen Jingrun (1933 ~ 1996) was a Fuzhou native who graduated from the Mathematics Department of Xiamen University in 1953 and was later a researcher at the Chinese Academy of Sciences' Institute of Mathematics. He is considered an important figure in China's mathematical history. His Chen's Theorem, the research results of his study of the Goldbach's Conjecture in the field of the analytic theory of numbers, has a leading position among international mathematicians.



His work on the twin prime conjecture and on Goldbach's conjecture led to progress in the analytic number theory. In a 1966 paper he proved what is now called the Chen's theorem: Every sufficiently large even number can be written as the sum of either two primes, or a prime and a semi-prime (the product of two primes)—e. g. , $100 = 23 + 7 \cdot 11$.

Chen made great progress on the Goldbach's conjecture and a major breakthrough in world mathematics. The famous Chen's Theorem was very widely cited internationally. Chen published more than 70 academic papers in his life. Twice, in 1978 and 1982 respectively, Chen was invited to deliver the 45-minute report in the International Congress of Mathematicians.



陈景润

Chen Jingrun



陈景润(1933 ~ 1996), 福建福州人, 1953 年毕业于厦门大学数学系, 中国科学院数学研究所研究员, 中国数学史上的重要人物。“陈氏定理”, 即陈景润攻克世界著名数学难题“哥德巴赫猜想”中的 $(1 + 2)$ 的结果, 在数学界居世界领先地位。

陈景润在孪生素数猜想和哥德巴赫猜想方面所做的工作推动了解析数论的发展。1966 年, 陈景润的一篇论文证明了(现在的“陈氏定理”): 每个大偶数都是一个素数及一个不超过两个素数的乘积之和。例如: $100 = 23 + 7 \times 11$ 。

陈景润在哥德巴赫猜想方面的伟大进展是国际数学界突破性的贡献。“陈氏定理”在国际上被广泛引用。陈景润共发表学术论文 70 余篇, 并于 1978 年和 1982 年两次收到国际数学家大会的邀请, 作学术报告。



C 医学类

Chapter 8 Medicine



神农 Shen Nong

Shen Nong, sometimes known as the Yan Emperor or the Emperor of the five grains, is a legendary Emperor of China and culture hero of Chinese mythology who is believed to have lived some 5 000 years ago and who taught ancient Chinese the practices of agriculture. Appropriately, his name means “the Divine Farmer”. Considered to be the father of Chinese agriculture, this legendary emperor taught his people how to cultivate grains as food, so as to avoid killing animals. He is said to have tasted hundreds of herbs to test their medicinal value, and is assumed to be the author of *Shen-nung pen ts'ao ching* (*Divine Husbandman's Materia Medica*), the earliest extant Chinese pharmacopoeia. This text includes 365 medicines derived from minerals, plants, and animals. The true authorship of this work is also unknown. He is credited with identifying hundreds of medicinal (and poisonous) herbs by personally testing their properties, which was crucial towards the development of Traditional Chinese medicine. Tea, which acts as an antidote after being poisoned by some seventy herbs, is also said to be his discovery. Chinese legend places this occurrence in 2737 B. C. , and states that the leaves from burning tea twigs blew upwards from the fire and landed in his cauldron of boiling water. Shen Nong is venerated as the Father of Chinese medicine. He is believed to have introduced the technique of acupuncture.





神农

Shen Nong

神农

神

农,有时也叫炎帝或五谷先帝。中国传说中的君主和神话里的耕种英雄。人们认为神农生活在大概 5000 年前,教会了中国古代人民如何耕作。神农的名字和他的身份很相配,这位被人们尊为中国“农业之父”的传说中的君主教会他的臣民如何种植谷类以获取粮食从而不再猎杀动物。据说神农尝遍百草以试验它们的疗效,并且写了《神农本草经》。《神农本草经》是中国现存最早的药典,这本书里涵盖了矿物、植物、动物共 365 种药材。这本书真正的作者是谁无从得知。据说神农通过亲自试验草药的性质确定了数百种(有毒的)草药。这对中国传统医药的发展是非常重要的。据说,神农还发现中了 70 余种草药的毒之后可以通过喝茶来解毒。传说认为这件事发生在公元前 2737 年,还说正在燃烧的茶树枝上的叶子飞了起来落到了神农的开水锅里。神农被尊为中国的“医药之父”。人们认为针灸疗法也是他提出的。



扁鹊

Bian Que

扁鹊



Bian Que, also named Qin Yueren from Renqiu in Hebei Province, was the most ancient of the physicians from the historical period (c. 500 B.C.). He was reputed to be an excellent diagnostician, excelling in pulse taking and acupuncture therapy. He is ascribed the authorship of *Bian Que Neijing* (*Internal Classic of Bian Que*). Han Dynasty physicians claimed to have studied his works, which have since been lost.

One day Bian Que heard the prince of Guo state (in today's Shaanxi Province) had died. He felt very



sad and decided to go to the palace. He found his inner thighs were not yet very cold and diagnosed him as “fake death”. Under his care the prince has recovered fully. Thus Bian Que received the title “The doctor who brings back from the dead”. From that day on Bian Que became a doctor at a level of a god. At the same time the imperial doctor dispatched agents to kill Bian Que (at that time still named Qin Yueren) for fear of Bian Que’s high level of medicine. After his death and because of his abnormal skill of medicine, people have named him after the legendary doctor Bian Que.



扁鹊

Bian Que

扁

鹊也叫秦越人,今河北任丘人,是中国传统医学的鼻祖(约公元前 500 年),著名的诊断专家,善于把脉和针灸。据说扁鹊写了《扁鹊内经》。汉代的医生说研究过扁鹊的著作,但是现已散失。

一天,扁鹊听说虢国太子死了,他很难过,决定去看看。扁鹊发现太子的大腿里面不是很凉,认为太子患的只是一种突然昏倒不省人事的“尸厥”症。经过扁鹊的调补,太子完全恢复了健康。从此,天下人传言扁鹊是能“起死回生”的神医。同时,太医嫉妒扁鹊(当时还叫“秦越人”)高超的医术,派人刺杀于他。扁鹊去世以后,因为他超常的医术,人们送他“扁鹊”称号。



张仲景

Zhang Zhongjing

Zhang Zhongjing (150 ~ 219), also known as Zhang Ji, was one of the most eminent Chinese physicians during the later years of the Eastern Han era. He lived in today’s Nanyang in Henan Province. During his time, with warlords fighting for their own territories, many people were infected with febrile disease. Zhang’s family was no exception. He learned medicine by studying from



his townsfellow Zhang Bozu, assimilating from previous medicinal literature, and collecting many prescriptions elsewhere, finally writing the medical masterpiece *Shanghan Zabing Lun*. Unfortunately, shortly after its publication the book was lost during wartime. Due to Zhang's contribution to Traditional Chinese medicine he is often regarded as the sage of Chinese medicine.



Zhang's masterpiece was collected by later people and compiled into two books, namely the *Shanghan Lun* (in full, *Shanghan Zabing Lun* or "*Treatise on Febrile Diseases*") which was a discourse on how to treat epidemic infectious diseases causing fevers prevalent during his era, and the other, highly influential doctrine *Jingui yaolue* ("*Synoptic Essentials from the Golden Cabinet*"), a compendium of his clinical experiences. He established medication principles and summed up the medicinal experience up until the Han Dynasty, thus making a great contribution to the development of Traditional Chinese Medicine.



张仲景

Zhang Zhongjing

张仲景(150~219),又叫张机。东汉末年最著名的医生之一。今河南南阳市人。当时,军阀纷争战乱不断,很多人都感染了伤寒病。张家也不例外。张仲景跟同郡张伯祖学医,还学习以前的医学文献,同时还从别的地方收集到很多处方,最后写成医学名著《伤寒杂病论》。不幸的是,这本书公布没多久就因战乱丢失了。由于张仲景为中国传统医学所做的贡献,人们称他为“医圣”。

张仲景的著述被后人收集整理为两本书,即《伤寒论》和《金匮要略》。前者是关于如何治疗当时流行的能够引发高烧的流行性传染病的论文,后者是他的临床经验的纲要。张仲景确立了药物疗法的原则,总结了汉代以前的治疗经验,从而为中国传统医学的发展做出了巨大的贡献。



华佗

Hua Tuo

Hua Tuo (145 ~ 208), famous physician of the late Eastern Han Dynasty, also named Fu, was born at Qiao County in Peiguo (now Bo Zhou, Anhui Province). His courtesy name was Yuanhua and the dates of his birth and death still remain unaccountable. He led a simple life, away from fame and fortune. He would rather become a traveling physician for ordinary people, who in turn held him in great reverence. Hua Tuo was an expert in several medical fields, such as internal medicine, surgery, gynecology, pediatrics and acupuncture. He was the first person to perform surgery with the aid of anesthesia (by applying Ma Fei San, a herbal anesthetic he invented) some 1 600 years before Europeans did. His expertise in surgical operation earned him the title of Father of Chinese Surgery. He pointed out that physical exercises helped to promote health, so working out could accelerate people's inner circulation and prevent them from suffering diseases, just like a working door hinge will never rot away. With this principle, he invented a set of physical exercises called "Wu Qin Xi" (Frolics of Five Animals), in which one imitates the actions of tigers, deer, bears, apes, and birds to promote health. He was good at diagnosis by observing the patients' facial complexion and feeling their pulse, proficient in acupuncture and in understanding the properties of medicines. He also practiced psychological therapies to cure chronic illnesses. Unfortunately, almost all of his medical works, such as *Hua Tuo Fang* (*Hua Tuo's Prescriptions*), *Hua Tuo Nei Shi* (*Hua Tuo on Internal Medicine*) and *Zhen Zhong Jiu Ci Jing* (*The Methods of Using Acupuncture and Moxibustion*) were lost.





华佗

Hua Tuo

华佗(145 ~ 208), 字元化, 又名敷, 沛国谯(今安徽亳州市)人, 东汉末年医学家。华佗淡于名利, 不慕富贵, 宁愿做民间医生, 为人民解除疾苦, 足迹遍及安徽、山东、河南、江苏等地, 声名卓著, 深受人民爱戴。华佗精通内、外、妇、儿、针灸各科, 对医学的突出贡献是创用麻沸散, 是药物麻醉的先驱者, 西医用麻醉药至少比华佗晚 1600 年。华佗精于外科手术, 是外科学的鼻祖, 指出了运动促进健康和预防疾病的积极作用, “血脉流通, 病不得生, 譬如户枢, 终不朽也”。为此, 华佗根据古代的导引方法编创了一种新的运动方法“五禽戏”, 模仿虎、鹿、熊、猿、鸟五种动物的各种姿态来锻炼身体。华佗善于通过观察病人的面目颜色来诊断, 善于脉诊, 深明药性, 对病人的心理也颇有研究, 曾用来治疗痼疾。华佗一生的著作有《华佗方》、《华佗内事》、《枕中灸刺经》等, 可惜均已散失。



李时珍

Li Shizhen



Li Shizhen (1518 ~ 1593), styled Dongbi, literary name Binhu, a native of Qizhou (present Qichun Town, Hubei Province), was a prominent pharmacist in the Ming Dynasty and a great natural scientist in the cultural history of the world. He had consummate medical skill and made intensive study of medical classics. After trekking over a long distance to cull medicinal herbs, he wrote the world-famous monumental masterpiece *Bencaogangmu* (*Compendium of Materia Medica*) after 27 years of hard work. Acclaimed as the “Chinese Encyclopedia” of the 16th century by Darwin, it



included indications and prescriptions of 1 892 medicinal herbs, among which 374 were newly added. There were more than 1 100 medicine illustrations and over 11 000 recipes. In the course of compiling the work, Li Shizhen made his endeavors all the way throughout the country to pick up specimens in the wild and to search and collect folk recipes. His classifications of medicine were based on fairly scientific approaches. Each type of medicine was followed by an explanation of usage and dosage. He established a new system for the study of Chinese herbal medicine. This book was completed during the course of struggle against Taoism. Denouncing sharply the absurd practice of taking “magic pills” for longevity, Li Shizhen disclosed the secret of the so-called magical prescription and catholicon and the claim that those who ate longevity herbs would become immortal. In addition Li Shizhen wrote six other medical works: *Binhu Study on the Pulse*, *Research on the Eight Extra-Channels* and *Research on the Pulse Diagnosis* on the diagnosis by feeling the pulse, *On the Three Visceral Cavities Housing the Internal Organs*, *Examinations of the Gate of Vitality* on the theory of triple burners, and *Binhu Medical Cases* on the experiences of medical treatment. The former three are still in existence.



李时珍

Li Shizhen

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李时珍(1518~1593),字东璧,号濒湖。湖广蕲州(今湖北蕲春)人。明代卓越的医药学家,世界文化史上伟大的自然科学家。李时珍精通医术,钻研医典,万里跋涉,采方问药,历时27年写成了举世闻名的中医药著作《本草纲目》,被达尔文誉为16世纪的“中国百科全书”。此书收入1 892种药物,其中新增药物374种,药物插图11 00余幅,11 000多个药方。他采用比较科学的方法对药物进行分类,每种药物后面附有用法和方剂,就药论治,按证寻药,创立了本草学的新体系。《本草纲目》是在与道教斗争中写成的,李时珍痛斥了道教“长生久视”的谎言,揭开了所谓“仙方”、“神药”的秘密,从而戳穿了“羽化登仙”的骗术。另外,李时珍还有6部医学著作,关于脉学的有《濒湖脉学》、《奇经八脉考》、《脉诀考证》,关于三焦命门理论的有《三焦客难》、《命门考》,还有关于临证医疗经验的《濒湖医案》,现存前3部。

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