

<<中国文学>>

图书基本信息

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## 前言

In the brilliant tradition of ancient Chinese culture, what has been preserved intact to the greatest extent up to the present time and is still being appreciated by us is ancient Chinese literature. Music and painting in ancient China were also highly developed, yet most of the ancient music scores were lost and most of the authentic paintings available today are those that were done during the time of the Song Dynasty (960-1279) and thereafter. Only literature, the songs and myths our forefathers created have been left to us and we can still get ourselves acquainted with them even today. Heaven and Earth of the Zhou Dynasty (1046-221 BC) depicted in The Book of Songs still remains to be the homeland of our life. As we recite The Book of Songs and read the works by Pre-Qin philosophers, we are impressed by the heavenly principles and human ethics expounded therein, which, spanning over three thousand years, have well shaped the splendid and profound cultural identity of the Chinese people. The beginning of the history of China with relatively clear historical records was marked by the Zhou Dynasty. Meanwhile, the Zhou Dynasty was also the mother land of ideal Chinese societies—a land of gentleness and kindness governed by classics, music, and feudal codes of ethics—as later sages had often aspired after. The ideal political pattern in ancient China was not the rule by power, but the implementation of education. The scholars, a social stratum between senior officials and the common people in ancient China, played the role of educating the commoners. The scholars were low-ranking nobles.

### 内容概要

Chinese literature, spanning over three thousand years, has well shaped the splendid and profound cultural identity of the Chinese people. Chinese literature is of immediate practical use from its source. It concerns human relationships and everyday life as well as political education. Moreover, it is closely related with the spiritual life of the people. The Chinese people strive for the harmony of man:with nature, firmly believing that the foundation of human relationships and everyday life is in communion with the heavenly principles. What the geniuses in the field of literature aspire to know and concern themselves with are the whole universe, history, and the bitter sorrow of the common people. All these are the great splendors in the tradition of Chinese literature.

#### 作者简介

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## 书籍目录

Foreword  
 PART ONE: ANCIENT CHINESE LITERATURE by Yao Dan  
 The Book of Songs: The Earliest Anthology of Poetry "Folk Songs of 15 Regions" ("Guofeng") The Epic of the Western Zhou People  
 Prose Writings of Various Schools of Thought during the Spring and Autumn and the Warring States Period: Models for Prose Writings  
 Tao Te Ching The Analects Mencius Zhuangzi  
 Qu Yuan: A Romantic Lyricist Qu Yuan The Lament on Encountering Sorrows  
 Records of the Historian: The First and Last Work by Historians, Li Sao without Rhyme  
 Pre-Qin Historical Books About Records of the Historian The Characterization in Records of the Historian  
 History and Literature Literature in the Wei and Jin Period: The Vigorous and Powerful Style of Jian'an  
 Literature and Tao Yuanming Li Bai and Du Fu: The Two Summits of Tang Poetry Li Bai Romantic Genius  
 Poet Du Fu A Compassionate Sage Poet Ci Poetry: Poems That Can Be Sung Su Shi Li Qingzhao Xin Qiji  
 Two Outstanding Playwrights of the Yuan Opera: Guan Hanqing and Wang Shifu Guan Hanqing Wang Shifu  
 Classical Fictions in Chapter-titled Style in the Ming Dynasty: Romance of the Three Kingdoms, Outlaws of the Marsh and Journey to the West  
 Romance of the Three Kingdoms Outlaws of the Marsh Journey to the West  
 Strange Tales from Make-Do Studio: Short Stories of the Qing Dynasty  
 A Dream of Red Mansions: The Pinnacle of Classical Literature  
 PART TWO: MODERN AND CONTEMPORARY CHINESE LITERATURE by Deng Linhui, Wang Feng & Tang Huiyun  
 Lu Xun: Founder of New Vernacular Literature The Transformation of Literature Lu Xun  
 Modern Fiction: Echo of the Times Mao Dun and Modern Fiction Ba Jin and His "Torrent Trilogy"  
 Lao She and "Beijing Style" Citizen Fiction "Beijing School" and "Shanghai School"  
 New Poetry: Finding a Voice of Their Own  
 New Poetry: Finding a Voice of Their Own Guo Moruo: A Destroyer and a Creator Ai Qing: A Singer of the Land and the Sun  
 Mu Dan: Richness vs. Rich Suffering  
 Modern Drama: Birth and Maturing  
 Literature in the New Era: Reflections, Root-seeking and Explorations Memories of the Historical Wounds  
 Root-seeking and Countryside Literature Avantgarde Novels Writings of the Neo-realism Trend of New Poetry  
 Present-day Literature: writings for the Public New Historical Novels: Voices of Individuality Cultural Prose: A New Literary Style  
 Youth Writing: Keeping Abreast with Fashion Movie-TV Literature and Cyber-literature: Another Wing of Literature  
 Appendix: Chronological Table of the Chinese Dynasties

## 章节摘录

插图：Mencius (c. 372-289 BC), whose name being Ke, was a native of the State of Zou (the southeast of the present-day Zouxian County, Shandong Province). He studied under the disciple of Zisi, grandson of Confucius. He not only carried on Confucius' thought but also further developed it. Deeply laden with anxieties about the conditions of the age he lived in that "The whole world is going crazy chasing after gains," Mencius started to spread in glowing terms the virtues of Yao and Shun of the remote past, appealing to everyone to take benevolence and righteousness as the foundation of the world. In the beginning, he set up a tutorial school at home and taught his disciples. Mencius said, "A gentleman's happiness lies in three things," and one of the three things is to "get from the whole kingdom the most talented individuals, and teach and nourish them." Later he toured various countries and met with King Xuan of Qi and King Hui of Liang. Throughout the Warring States Period, "All the states contended for hegemony and encroachment upon each other through military forces." What the sovereigns of the time cared for most was nothing but political trickery. Consequently, it was impossible for the rulers of various states to adopt Mencius' doctrines, which was the same case with Confucius. On the contrary, Mencius' views were considered to be "high-sounding and impractical." Mencius was partly written by Mencius himself and partly by his disciples with, by and large, identical writing style of Mencius. The wording of the writings as a whole is overwhelmingly forceful and the arguments are sharp and eloquent.

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