

《中国诗学的精神》

图书基本信息

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前言

Foreword Poetry plays an important role in Chinese culture during its entire history. The Book of Poetry (Shi jing) , for example, is ranked the first among the Six Classics of Confucianism. For so long a time in antiquity it was employed as a textbook for primary schooling and art education as well. Even many centuries later it still served as a fountainhead of inspiration for poets, such as those in Tang and Song Dynasties. Now, a large amount of its content is not as popular as it used to be due to the bumper harvest of flourishing Tang poems and the Song ci lyrics. Yet, the tradition of poetry reading and recitation continues all the way through. Up till today, most of the Chinese children commence their early learning with the Tang poems because they are short, musical, vivid and picturesque, and above all, much easier to memorize and apprehend. Hence, you can ask almost every kid you encounter in China to recite a couple of poems providing he or she speaks the native language or standard Chinese properly. Parallel to the rich output of poetry are the rich sources concerning the technique of poetic composition and appreciation. These sources are called shihua qua discourse on poetry or cihua.

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内容概要

《中国诗学的精神(英文)》由8个章节组成，内容上特色突出，其核心主题是对中国诗歌构建过程的关注，包括了孔子等中国先哲对诗歌的影响的贡献，古代中国与希腊诗歌的比较，关于诗歌风格的争辩，王国维对中国诗歌的改造方面。内容几乎涉及到了中国传统诗歌在构建过程中所涉及到的各个领域。

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a composite art that encompasses a full range of positive functions. Music is effective not merely morally for personal cultivation and socially for harmonizing human relations, but also politically in enhancing communal morale and cohesion for national defense. What for Mozi seems to be useless and wasteful, for Xunzi turns out to be useful and necessary. This paper looks into the polar opposition of their conceptions of music through a comparative intellectual anatomy. Among ancient Chinese thinkers, Mozi stood out as the first opponent of Confucius. Mozi developed a different way of thought regarding the human condition and the status quo of his contemporary society. He attacked Confucianism as a whole and asserted that Confucian principles would ruin China in four ways: First, Confucian denial of the existence of God and the spirits would displease these beings and make them ready to punish Chinese society. Secondly, Confucian insistence on elaborate funerals and a three-year period of mourning on the death of a parent would waste the wealth and energy of the people. Thirdly, Confucian emphasis on the practice of music would also waste the wealth and energy of the people. Fourthly, Confucian belief in predetermined fate would lead people to laziness and passive resignation. To correct these Confucian errors, Mozi told his disciple Wei Yue that he proposed five principles to govern the state. He would recommend to the lord of a state in chaos the principle of honoring the worthy and identifying with the superior. He would advise the lord of a state in plight to recognize the principle of frugality and moderation in funerals. He would propose to the lord of a state obsessed with musical entertainments the principle of negating music and rejecting fatalism. He would persuade the lord of a state in cultural wildness to accept the principle of respecting the will of Heaven and the spirits. He would convince the lord of a state with aggressive ambitions to adopt the principle of exercising universal love and denouncing offensive warfare.

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精彩短评

1、王先生的力作，值得一看！

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