

新编中文课外阅读丛书

TALES & TRADITIONS

READINGS IN
CHINESE
LITERATURE SERIES

VOLUME

4

FOR ADVANCED STUDENTS

第四册

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编写说明
編寫說明

Preface

Chinese is the language of the country with the largest population in the world, and in the United States, Chinese is the language of the second largest group of non-English speakers, after only Spanish. To date, although a number of comprehensive Chinese textbooks are currently available in the United States, interesting and informative pleasure-reading materials specifically designed for Chinese are scarce at all levels. Learners and instructors of Chinese as a foreign language (CFL) have longed for such materials, and as the first AP* Chinese Language and Culture exam was offered in 2007, the need for quality readings that familiarize students with expressions essential to understanding Chinese culture is now greater than ever.

This *Readings in Chinese Literature Series* <新編中文課外閱讀叢書>/<新編中文課外閱讀叢書> was created to meet the need for supplementary reading materials for Chinese language learners. Foreign language acquisition research has shown that extensive pleasure reading, in which students read large quantities of level-appropriate books and materials, is essential to attaining fluency in a foreign language.

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Pleasure reading not only improves students' reading skills, speed, and language proficiency, but also leads them to lifelong fluency and enjoyment of reading in the target language. This series presents stories and anecdotes that are a part of the Chinese literary canon and essential for cultural fluency: sayings from classical philosophers, folk tales, legends, excerpts from great works of literature, and more.

Tales & Traditions, Volume 4 is designed for students at an advanced level of Chinese study. Its four chapters present abridged adaptations of well-known works of Chinese literature, both classical and modern: Lu Xun's *The True Story of Ah Q*, Li Ruzhen's *Flowers in the Mirror*, Wu Cheng'en's *Journey to the West*, and Shi Nai'an's *Water Margin*.

Students and teachers should feel comfortable reading the selections in any order (note, however, that new words are only glossed at first occurrence).

Each text in *Tales & Traditions* has an interesting story line, a vocabulary list, and stimulating post-text questions (for both Chinese and English answers). The texts, appearing on facing pages in simplified and traditional characters, can be used for individual student reading and/or for instructor-facilitated classroom reading. Using the discussion questions, teachers can engage students in comprehension checks, cross-cultural comparisons, and real-life reflections. Students may also enjoy acting out the stories (see the "Teaching Note" at the end of this Preface for more information). Teachers will find the texts easy to use and an essential tool to improve learners' presentation skills. The stories will help students gain literacy and familiarity with Chinese written texts and topics that are at the heart of Chinese culture. This focus on reading comprehension and cultural knowledge makes the *Readings in Chinese Literature Series* an excellent companion for students who are preparing for the AP Chinese Language and Culture exam or other standardized tests.

A comprehensive index of all vocabulary words, arranged in alphabetical order by pinyin, will help students review and look up unfamiliar words. Proper nouns that appear in the stories are underlined, so that students can easily recognize and identify them. To check their comprehension after reading each story in Chinese, students may consult the English abstracts (see Appendix), which provides summaries of each story rather than word-for-word translations.

About the *Tales & Traditions Series*

The series consists of four volumes, each containing stories adapted to a level appropriate for learners of Chinese: Volume 1 is for advanced-beginning learners, followed by intermediate and low advanced, up to advanced level in Volume 4. Each volume includes a variety of genres, such as myths, legends, classical and popular short stories, fables, Tang/Song poems, satirical and amusing essays and stories, and extracts of well-known literature. Authentic texts, vocabulary words, and sentence patterns have been adapted to keep the stories level-appropriate, while maintaining their originality. Illustrations accompany all texts, from beginning to advanced levels.

In each volume, vocabulary words, forms of usage, idioms, expressions, sentence patterns, and phrases are selected according to their frequency of use and expository requirements. New vocabulary items are glossed where they first appear, so that if a word appears in Chapters 2, 3, and 4, it will generally be glossed only in Chapter 2. Students should focus on reading for comprehension, rather than being able to recognize each and every character.

To adapt these stories and compile vocabulary lists, the authors used three main sources: *Xiandai Hanyu Pinlu Cidian* (现代汉语频率词典/现代汉语频率词典) (1986), *Hanyu Shuiping Dengji Biaozhun he*

Dengji Dagang (汉语水平等级标准和等级大纲/漢語水平等級標準和等級大綱) (1988), and *Far East 3000 Chinese Character Dictionary* (远东汉字三千字典/遠東漢字三千字典) (2003). Words and phrases used at the beginning, intermediate, and advanced levels are selected in accordance with the 甲 乙 丙 levels specified in 汉语水平等级标准和等级大纲/漢語水平等級標準和等級大綱. The length (i.e., the number of running characters) of the texts gradually increases as the difficulty level advances, from 150 to 1,000 characters per text for the beginning and intermediate levels, and from 500 to 2,000 characters per text for the low advanced and advanced levels. For the beginning and intermediate levels, most characters were selected from the first 1,500 most frequently used words listed in 现代汉语频率词典/現代漢語頻率詞典, and have been recycled and expanded to the first 3,500 words and beyond for the low advanced and advanced levels.

As globalization, multiculturalism, and multilingualism change the way people interact with one another around the globe, a high level of Chinese language proficiency has become an important qualification for individuals in the United States and other English-speaking countries to gain a competitive advantage in academics, business, and other areas. We hope this series of stories will help students become fluent readers and speakers of Chinese, as well as global citizens with a multicultural perspective.

TEACHING NOTE

For teachers and students who are using this book as supplementary reading for a Chinese course, we have provided questions in both Chinese and English to stimulate class discussions of the stories. In addition, students can be asked to retell the stories in their own words when class time allows. For extra speaking practice, students may enjoy acting out the stories in small groups. Each group selects a story, writes speaking lines, and assigns roles. A special day or two can be set aside at mid-term or semester's end for performance of the plays.

SAMPLE

词类简称表
詞類簡稱表

Abbreviations of Parts of Speech

Part of Speech	Definition
adj.	<i>Adjective</i>
adv.	<i>Adverb</i>
conj.	<i>Conjunction</i>
expr.	<i>Expression</i>
mw.	<i>Measure word</i>
n.	<i>Noun</i>
pn.	<i>Proper noun</i>
prep.	<i>Preposition</i>
v.	<i>Verb</i>
vc.	<i>Verb plus complement</i>
vo.	<i>Verb plus object</i>

SAMPLE

I

■ 阿Q正传 ■ ■ 阿Q正傳 ■

The True Story of Ah Q

鲁迅 (Lu Xun, 1881–1936)

魯迅 (Lu Xun, 1881–1936)

Lu Xun (1881–1936) was born in Shaoxing, Zhejiang Province. He is considered to be one of the leading Chinese writers of the twentieth century and the founder of modern Chinese literature. Lu Xun was a short story writer, editor, translator, critic, essayist, and poet. His works are known to English readers through numerous translations.

The True Story of Ah Q (阿Q正传, Ā Q Zhèngzhuàn) is generally recognized as a masterpiece of modern Chinese literature—the first piece of work fully utilizing vernacular Chinese. The story traces the “adventures” of Ah Q, a man from the peasant, rural class with little education and no means. Lu Xun created Ah Q as a caricature of the national character of his time, which Lu Xun considered to be numb, foolish, and bullying (大鱼吃小鱼, “the bigger fish eats the smaller fish”).

Ah Q was a victim on one hand and a victimizer on the other. Although he himself was oppressed and exploited by those with more wealth and power, he turned around and subjected anyone he saw as his inferior to wrath and bullying. He convinced himself that he was spiritually superior to

his oppressors even as he succumbed to their tyranny. He also deluded himself into believing that he was the victor each time he lost a fight.

When he was beaten by a wealthy village landlord, Ah Q considered himself important for simply associating with such a person. When he was sentenced to death for a lowly crime, he worried that he could not draw the circle—the signature of confession—round enough to save face. When he was taken away to be executed, he regretted that he had forgotten the correct words to sing for the watching crowds.

As a poignant satire, this story reflects Chinese intellectuals' disillusionment with China's 1911 Revolution, which overthrew the last imperial dynasty in Chinese history but did not fundamentally change the underlying social structure of the country. Ah Q, a poor peasant at the bottom of the social strata, did not understand the meaning of the revolution and was victimized as a surrogate. The ignorance of the masses, in Lu Xun's view, was one of the most significant reasons for China's continued failures at social reform. In composing this harsh portrait of Ah Q and his fellow villagers, Lu Xun highlights both the material and spiritual poverty of the average Chinese.

SAMPLE

Chapter 1.1

■ 阿Q的故事 (上) ■
■ 阿Q的故事 (上) ■

The Story of Ah Q-Part 1

阿Q的“精神胜利法”
阿Q的“精神胜利法”



清朝末年，在中国南方一个叫未庄的地方，住着一个叫阿Q的人。他怎么会有这么一个奇怪的名字呢？这话说起来就长了。未庄没人知道他姓什么，叫什么。有一天，赵太爷的儿子中了秀才，正好阿Q喝醉了，就说他自己也姓赵，还是这个赵秀才的长辈呢！第二天，赵太爷很生气地对阿Q说：“阿Q，你胡说！你敢姓赵么？”阿Q吓得不说话。赵太爷更加生气了，打了他一个耳光，说：“你怎么会姓赵！你哪里配姓赵！”所以，这以后阿Q都不敢再说他姓赵，也就没有人知道他到底姓什么了。他的名字好像是阿Quei，可是也没有一个人知道是阿桂还是阿贵，所以我们只好叫他阿Q了。

大家不但不知道阿Q的姓名，而且对他的过去也一无所知。而阿Q自己也不说，只是和别人吵架的时候，他会说：“我以前比你**有钱**多了！你算**是什么东西**！”

可是，阿Q其实很穷，他没有钱，也没有家，住在未庄的土谷祠里；他也没有什么职业，只是当帮工，帮人家割麦、舂米、撑船。工作时间长的时候，他会允许住在临时主人的家里，可是工作一做完就得走了。有一次，有一个老头子夸奖他说：“阿Q真能干！”阿Q听了，高兴极了。

可是，阿Q的身上还有一些缺点。比如说：他的头上长着几处**癞疮疤**。所以阿Q不让别人

清朝末年，在中國南方一個叫未莊的地方，住著一個叫阿Q的人。他怎麼會有這麼一個奇怪的名字呢？這話說起來就長了。未莊沒人知道他姓什麼，叫什麼。有一天，趙太爺的兒子中了秀才，正好阿Q喝醉了，就說他自己也姓趙，還是這個趙秀才的長輩呢！第二天，趙太爺很生氣地對阿Q說：“阿Q，你胡說！你敢姓趙麼？”阿Q嚇得不說話。趙太爺更加生氣了，打了他一個耳光，說：“你怎麼會姓趙！你哪里配姓趙！”所以，這以後阿Q都不敢再說他姓趙，也就沒有人知道他到底姓什麼了。他的名字好像是阿Quei，可是也沒有一個人知道是阿桂還是阿貴，所以我們只好叫他阿Q了。

大家不但不知道阿Q的姓名，而且對他的過去也一無所知。而阿Q自己也不說，只是和別人吵架的時候，他會說：“我以前比你有錢多了！你算是什麼東西！”

可是，阿Q其實很窮，他沒有錢，也沒有家，住在未莊的土穀祠裏；他也沒有什麼職業，只是當幫工，幫人家割麥、舂米、撐船。工作時間長的時候，他會允許住在臨時主人的家裏，可是工作一做完就得走了。有一次，有一個老頭子誇獎他說：“阿Q真能幹！”阿Q聽了，高興極了。

可是，阿Q的身上還有一些缺點。比如說：他的頭上長著幾處癩瘡疤。所以阿Q不讓別人

说“癞”以及一切近于“赖”的音，后来推而广之，“光”、“亮”、“灯”、“烛”都不让别人说了。别人说了，他就要发怒。

可是阿Q越是发怒，未庄的人就越是喜欢跟他开玩笑。一见面，他们就假装吃惊地说：“亮起来了。”阿Q马上发怒，用眼睛瞪着他们。可是他们并不怕，还继续开他的玩笑。阿Q没有办法，只好另外想出报复的办法来，说：“你还不配……”这时候，好像他头上长的是一种高尚的癞头疮，而不是平常的癞头疮了。可是别人还不放过他，还要和他打起来。阿Q常常打输。一打输，他就想：我刚才才是被我儿子打了，现在的世道真不像样，儿子打老子……于是，他也就心满意足了。

后来，大家知道了阿Q的“精神胜利法”，所以每次打他的时候，就先对他说：“阿Q，这不是儿子打老子，是人打畜生。自己说：‘人打畜生！’”

阿Q没有办法，只好说：“打虫子，好不好？我是虫子，你还不放我走么？”

阿Q被别人打了，常常跑到酒店里喝几碗酒，就回土谷祠睡觉了。有钱的时候，他就去赌博，把钱输得精光。有一回赢了，却又被别人打了，钱也不见了，身上还很痛。阿Q很生气，就回家睡觉了。

說“癩”以及一切近于“賴”的音，後來推而廣之，“光”、“亮”、“燈”、“燭”都不讓別人說了。別人說了，他就要發怒。

可是阿Q越是發怒，未莊的人就越是喜歡跟他開玩笑。一見面，他們就假裝吃驚地說：“亮起來了。”阿Q馬上發怒，用眼睛瞪著他們。可是他們并不怕，還繼續開他的玩笑。阿Q沒有辦法，只好另外想出報復的辦法來，說：“你還不配……”這時候，好像他頭上長的是一種高尚的癩頭瘡，而不是平常的癩頭瘡了。可是別人還不放過他，還要和他打起來。阿Q常常打輸。一打輸，他就想：我剛才是被我兒子打了，現在的世道真不像樣，兒子打老子……于是，他也就心滿意足了。

後來，大家知道了阿Q的“精神勝利法”，所以每次打他的時候，就先對他說：“阿Q，這不是兒子打老子，是人打畜生。自己說：‘人打畜生！’”

阿Q沒有辦法，只好說：“打蟲子，好不好？我是蟲子，你還不放我走麼？”

阿Q被別人打了，常常跑到酒店裏喝幾碗酒，就回土穀祠睡覺了。有錢的時候，他就去賭博，把錢輸得精光。有一回贏了，却又被別人打了，錢也不見了，身上還很痛。阿Q很生氣，就回家睡覺了。

■ ■ 讨论题 ■ ■
■ ■ 討論題 ■ ■

Questions for Discussion

Answer in Chinese:

.....

1. ■ ■ 阿Q是做什么工作的？他的名字是怎么来的？
■ ■ 阿Q是做什麼工作的？他的名字是怎麼來的？
2. ■ ■ 阿Q的“精神胜利法”是什么？你觉得这是个好办法吗？为什么？
■ ■ 阿Q的“精神勝利法”是什麼？你覺得這是個好辦法嗎？為什麼？

Discuss in English:

.....

1. What hardships did Ah Q confront in his life? How did he cope with them?
2. Can you think of a character similar to Ah Q in American literature?

生词
生詞

Vocabulary List

Simplified Characters	Traditional Characters	Pinyin	Part of Speech	English Definition
阿Q	阿Q	Ā Q	pn.	person's name
精神	精神	jīngshén	n.	blind optimism,
胜利法	勝利法	shènglì fǎ		self-deception
末年	末年	mònián	n.	the final years (of sth)
未庄	未莊	Wèi zhuāng	pn.	place name
中	中	zhòng	v.	to successfully pass an exam
秀才	秀才	xiùcai	n.	scholar who passed the county-level civil exam
喝醉	喝醉	hēzùi	vc.	to be drunk
胡说	胡說	húshuō	v.	to talk nonsense
耳光	耳光	ěrguāng	n.	slap in the face
到底	到底	dàodǐ	adv.	in the end
阿桂	阿桂	Ā Guì	pn.	person's name
阿贵	阿貴	Ā Guì	pn.	person's name
一无所知	一無所知	yīwú suǒzhī	adj.	ignorant

Simplified Characters	Traditional Characters	Pinyin	Part of Speech	English Definition
吵架	吵架	chǎojià	vo.	to quarrel
算	算	suàn	v.	to regard as, to count
其实	其實	qíshí	adv.	actually
土谷祠	土穀祠	Tǔgǔ cí	pn.	Tugu temple
职业	職業	zhíyè	n.	occupation, profession
帮工	幫工	bānggōng	n.	helper
割麦	割麥	gēmai	vo.	to harvest wheat
舂米	舂米	chōngmǐ	vo.	to husk rice with a mortar and pestle
撑船	撐船	chēngchuán	vo.	to pole a boat
临时	臨時	línshí	adj.	temporary
夸奖	誇獎	kuājiǎng	v.	to praise
能干	能幹	nénggàn	adj.	capable
缺点	缺點	quēdiǎn	n.	shortcomings
处	處	chù	mw.	measure word for places
癩疮疤	癩瘡疤	lài chuāngbā	n.	unpleasant skin disease, scar
赖	賴	lài	v.	to rely on
推而广之	推而廣之	tuī ér guǎng zhī	expr.	in the same way, likewise

Simplified Characters	Traditional Characters	Pinyin	Part of Speech	English Definition
灯	燈	dēng	n.	light
烛	燭	zhú	n.	candle
发怒	發怒	fānù	vo.	to fly into a rage
开玩笑	開玩笑	kāi wánxiào	vo.	to make a joke
瞪着	瞪著	dèngzhe	v.	to glare at
报复	報復	bàofù	v.	to revenge
高尚的	高尚的	gāoshàng de	adj.	noble
放过	放過	fàngguò	vc.	to let go, to leave alone
世道	世道	shìdào	n.	manners and morals of the time
不像样	不像樣	bù xiàngyàng	adj.	indecent
老子	老子	lǎozi	n.	father
心满意足	心滿意足	xīnmǎn yìzú	adj.	to be content, satisfied
畜生	畜生	chùsheng	n.	domestic animals
虫子	蟲子	chóngzi	n.	bugs, insects
酒店	酒店	jiǔdiàn	n.	restaurant, bar, hotel
赌博	賭博	dǔbó	v.	to gamble
精光	精光	jīngguāng	adj.	with nothing left