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| lure | attract |
| imitation | copying |
| affectional tie | emotional attachment |
| initiated | started |
| forward-looking | progressive |
| hemispheres | sides |
| subtle | slight |
| inclinations | preferences |
| distinct | separate |
| restricted | limited |
| coarser | rougher |
| supplanted | replaced |
| puncture | pierce |
| domains | fields |
| prerequisite | requirement |
| strength | basis |
| accumulated | collected |
| depicted | described |
| adhere | stick |
| more modest | less ambitious |
| collective | group |
| unravel | discover |
| inviting | attractive |
| raw | unprocessed |
| supplements | extensions |
| properties | characteristics |
| appeal | attraction |
| hard | firm |
| on the threshold of | at the start of |
| extracted | removed |
| enables | allows |
| unsubstantiated | unverified |
| thanks to | because of |
| array | large number |
| extend | stretch |
| stationary | fixed |
| bound | tied |
| prized | valued |
| prospect | possibility |
| considerable | much |
| unwieldy | unmanageable |
| hampered | impeded |
| position | job |
| stories | levels |
| dominated | were prevalent in |
| presided over | managed |
| intense | extreme |
| overtaxed | heavily burdened |
| prevailing | most frequent |
| remarkable | extraordinary |
| roll back | reduce |
| altered | changed |
| inevitably | unavoidably |
| jolting | shocking |
| support | hold |
| deft | skilled |
| comprises | consists of |
| subject to | susceptible to |
| distinctive | unique |
| prior to | preceding |
| solemn | serious |
| supreme | most outstanding |
| stimulating | encouraging |
| deliberate | careful |
| transform | change |
| altered | changed |
| customarily | usually |
| exert | put |
| largely renounces | generally rejects |
| entombed | trapped |
| margins | edges |
| peak | maximum |
| exceeded | surpassed |
| robust | strong |
| preferred | favored |
| fundamental | basic |
| Advocates | Proponents |
| consumption | eating |
| faded from | disappeared from |
| came of age | established itself |
| appealing | attractive |
| homogeneous | uniform |
| exponential leaps | rapid increases |
| trend | tendency |
| drastic | radical |
| enactment | performance |
| assembling | gathering |
| appreciated | recognized |
| comparably | similarly |
| discards | gets rid of |
| mundane | ordinary |
| vast | large |
| elaborately | done in great detail |
| surging | accelerating |
| conjectural | based on guessing |
| placed | deposited |
| shield | protect |
| exposed to | subjected to |
| scurrying | rushing |
| devastated | ruined |
| meteoric | rapid |
| potential | possible |
| unattached women | unmarried women |
| ends | goals |
| essential | fundamental |
| sanitation | health |
| myriad | many |
| inhibited | hindered |
| distinguished | differentiated |
| framed | posed |
| intervals | periods |
| noted | observed |
| supposedly | seemingly |
| skepticism | doubt |
| settle | clarify |
| site | location |
| barren | infertile |
| prevails | dominates |
| maintain | preserve |
| resemble | look like |
| effect | influence |
| pertinent | relevant |
| flourished | thrived |
| demanded | required |
| undergone | experienced |
| discrete | separate |
| exalted | superior |
| fed | put |
| fixture | commonplace object |
| sole | only |
| dominant | most common |
| skilled | expert |
| a break with | a departure from |
| novel | innovative |
| gap | opening |
| cohesion | unity |
| inadequate | deficient |
| scattered | irregularly distributed |
| monochrome | one-color |
| maintaining | preserving |
| integral | an essential |
| prevent | avoid |
| outstanding | excellent |
| penetrate | go through |
| account for | explain |
| vary | change |
| concealed | covered |
| noxious | harmful |
| devote | dedicate |
| durable | lasting |
| tangled | twisted together |

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| The Doctrine of the Mean is the core of Confucianism. The so-called “mean” by Confucius doesn't mean compromise but a “moderate” and just-right” way when understanding and handling objective things. Confucius advocated that this thought should not only be treated as a way to understand and deal with things but also be integrated into one's daily conduct to make it a virtue through self-cultivation and training. The Doctrine of the Mean is not only the core of Confucianism but also an important component of traditional Chinese culture. From the time it came into being to the present, it has played an invaluable role in the construction of national spirit, the transmission of national wisdom, and the development of national culture. | 中庸思想（Doctrine of the Mean)是儒家思想的核心内容。孔子所谓的“中”不是指“折中”，而是指在认识和处理客观事物时的一种“适度”和“恰如其分”的方法。孔子主张不仅要把这种思想作为一种认识和处理事物的方法来看待，而且还应该通过自身修养和锻炼，把它融入自己的日常行为当中，使之成为一种美德。中庸思想是儒家思想的核心，也是中国传统文化的重要组成部分。从它形成到现在，一直为民族精神的构建、民族智慧的传播、民族文化的发展发挥着不可估量的作用。 |

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| The essence of ancient Chinese civilization, filtrated through the sands of time, recorded within the Books of classics, history, philosophy and literature, Chinese wisdom extended throughout people's livelihoods.  Environs, such as the water town of Jiangnan, the Loess Plateau, the grassland of Inner Mongolian, scenery of western region, snow tableland of Tibet, and the colorfulness of Yunnan, all fostered distinctive peoples. In order to adapt to different environments, ancient inhabitants summed up wisdom collected in the local conditions of life, developing distinctive regional Cultures. Only a national culture can exist in an international world. Chinese wisdom is the cornerstone guaranteeing China's firm standing among the nations of the world. Inheriting and carrying forward Chinese wisdom is our duty. | 中华智慧是中国古代文明的蓄华沉淀，历经岁月，积沙成塔，它不仅记载于经史子集，也遍及人们的衣食住行。一方水土养一方人。江南水乡、黄土高原、内蒙草原、西部风情、藏地雪域、彩云之南……先民们为了适应不同的生态环境，总结出因地制宜的生活智慧，发展出特色鲜明的地域文化，演绎出一幕幕鲜活的风土人情。 民族的，才是世界的。中华智慧是中国屹立于世界民族之林的基石;继承和发扬是我们义不容辞的责任。 |

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| Xunzi is one of the representatives of the Confucians. Xunzi (about 313B.C.-238B.C.), with the name of Kuang, and also known as Xunqing or Sunqing, is a well-known thinker at the end of the Warring States Period, and also the teacher of the two eminent politicians of Hanfeizi and Li Si. He is both erudite and versatile, touring twice to study in the town of Jixia in Qi state. The Scholars' Palace at Jixia was at that time the place where scholars of different groups gathered, and thus became the center of theoretical study. Touring to study here, Xunzi comes into contact with various schools of theory and thought, which lays the groundwork for him to incorporate the strengths of various schools of thinkers. In the year of 285 B.C., Qi state was captured by Yan state, so Xunzi left Qi state for Chu state. Six years later when Qi reoccupied the lost territory and restored the Scholars' Palace, Xunzi returned. Due to his achievements in his study then, he was chosen thrice as “Jijiu”, the head of the palace and was revered as “the most able teacher”. He was appointed as the magistrate of Lanling county in Chu state [in 255 B.C.] and was buried there when he departed. | 荀子是儒家思想的代表人物，荀子（约公元前313~前238年）名况，亦称荀卿或孙卿，战国末期著名的思想家，韩非和李斯的老师，他博学多才，曾两次到齐国稷下游学，当时的稷下学宫是各派学者的云集之地，因而成为理论学术的中心，荀子在此游学接触到各个学派的学说与思想，这为他后来兼收百家之长创造了条件。公元前285年，齐国被燕国攻陷，荀子离开齐国到楚国， 6年后齐国收复了失地，恢复了学宫，荀子又回到齐国。由于他当时在学术上的成就，被三次推为学宫“祭酒”，被尊“最为老师”。公元前255年任楚国兰陵令，去世后即葬于兰陵。 |