

<<辉煌的北京>>

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内容概要

林语堂用美妙的英文向世界介绍中国人和中国历史文化，但是，囿于所处时代、社会环境和个人经历，他的思想认识不免带有历史的局限。

20世纪30年代至50年代正是中国国内动荡变迁、破旧立新的时期，特定的创作背景无疑也给他的作品留下印痕。

显而易见地，比如当时对朝代称谓与历史纪元的划定不统一（如称清朝为ManchuDynasty）；且时无汉语拼音方案，专有名词均使用威妥玛拼音音译等。

此外，也能发现作者在解读文化历史和社会生活现象时的不足，如反映在民族关系的表述上，称中国的一些少数民族为foreign blood、foreign race，乃至以Chinese特指Han Chinese等。

诸如此类，为不妨碍我们对文学和语言的鉴赏，在我们最大程度地保留作品原貌的同时，敬期读者明辨。

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作者简介

林语堂（1895—1976），一代国学大师，中国首位诺贝尔文学奖被提名人。著有《吾国与吾民》《生活的艺术》《京华烟云》等，并将孔孟老庄哲学和陶渊明、李白、苏东坡、曹雪芹等人的文学作品英译推介海外，是第一位以英文书写扬名海外的中国作家，也是集语言学家、哲学家、文学家于一身的知名学者。

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章节摘录

in a series of events which connect up like a chain. At the south end Emperor Kwangshii died a prisoner, betrayed by a man associated with the Middle Sea, Yuan Shih-kai. Yuan came into power again after the founding of the Republic because he controlled the army, and in 1915 he prepared to make himself emperor. His plans were upset by a man called Tsai Sungpo, who raised a rebellion against him in Yun-nan in 1916. The name of Tsai Sungpo has been perpetuated by the library situated at the northwest corner of the North Sea. In the face of the rebellion Yuan's contemplated monarchy collapsed like a house of cards because public sentiment was against a monarchy. To be at such a pinnacle of power was to be isolated from the public, and Yuan was methodically deceived by the conspirators, who wanted him to believe that the whole nation approved of the monarchist plot. Liang Shih-yi (nicknamed the "God of Wealth") according to current stories, had a newspaper plant set up. Each morning he presented Yuan with newspapers from Shanghai. Keeping the news items, he had the editorial changed and printed in Peking, from which Yuan formed the impression that public opinion was clamouring for the restoration of a Chinese monarchy. Some dying words of the last Ming emperor sounded very much like the last thoughts of Yuan Shih-kai: "My ministers have deceived me."

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