



普通高等教育“十一五”国家级规划教材

高等学校英语 **拓展** 系列教程

中国文化概况 (修订版)

A GLIMPSE OF CHINESE CULTURE

◎ 主编：廖华英

语言文化类



外语教学与研究出版社
FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS



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前言

随着世界经济的日益全球化，国际间的文化交流也日益频繁，展示“软实力”的文化推广活动成了许多国家对外交往的战略选择。中国几千年的璀璨文明以及近年来在经济、科技等领域的突飞猛进，使得中国及其文化越来越为世人所关注。因此，将中国丰富绚丽的文化充分展现给世界不但是加强国际文化交流的需要，更是大学生义不容辞的责任和义务。

目前，在全国许多高校的英语教学中，母语文化元素有所缺失，大学生们用英语表达中国文化的能力较低，这不仅会造成对外交流的障碍或失败，还会影响中国文化的传播。为了改变这种状况，作为教学一线的英语教师，编者从2006年起便开始在本校的英语教学中进行“中国文化概况”课程的试点工作，教材的编写亦同期进行。期间不断基于学生的需求和各领域专家的建议进行修改完善。2008年，《中国文化概况》正式出版。该教材在实际使用中得到了全国许多高校师生的认可，部分高校的留学生使用之后也收效良好。它先后被评为国家级“十一五”规划教材、2011年江西省高等院校优秀教材一等奖，同时也被列为2009年“CCTV杯”全国英语演讲大赛推荐参考书目以及中国对外图书推广计划书目。

教材出版后，编者不断收到全国高校教师和学生的来信，共同探讨如何使该课程更有效、更有趣、更接近新时代的要求。为了更好地满足他们的需求，编者从2013年开始着手对教材进行修订。

本次修订适当调整了原有框架：将全书划分为国家概况、文学宗教艺术、教育科技体育、民俗风情和旅游览胜五个部分，各部分比例更加平衡。全书从哲学、宗教、文学、艺术、传统节日、饮食文化、服饰、建筑、旅游景点等方面对中国文化进行了介绍，不仅包括中国文化的基本知识点，也涵盖了中国的茶、酒、戏曲、中医、武术、杂技、书法、绘画、体育等传统文化瑰宝。同时，修订版教材介绍了中国在科技、教育、文学、饮食等方面的最新发展和成就，呈现了时代发展的面貌，例如：科技部分介绍了“天宫一号”、“嫦娥三号”月球着陆器和“玉兔号”月球车等，教育部分添加了对孔子学院的介绍，文学部分介绍了莫言等当代文学家和新兴的网络作家，饮食方面涵盖了在国际上被啧啧称道的《舌尖上的中国》。

此外，在修订过程中，编者对练习作出了较大的调整，不仅关注练习的灵活性和趣味性，而且力求体现培养语言实际运用能力的教学理念；不仅强调对文化信息和知识的掌握，更注重通过不同话题和模拟场景培养学习者的思辨能力和文化交流传播能力。

本教材信息量大，为帮助学习者顺利阅读，对于本教材中出现的“较高要求”和“最高要求”的词汇（依据《《大学英语课程教学要求》》，编者在文中标注了中文释义。同时，为了帮助学生更好地理解，书中的一些重点注释均采用英汉双语对照的形式。此外，图文并茂、充满中国文化元素的版式设计不仅是内容和形式的有机结合，还有助于学习者更直观地了解中国文化，在阅读中感受中国文化之美。

本教材供全国本科院校非英语专业开展文化类课程使用，也可供本科院校英语专业开展选修课使用，还可供旅游或涉外专业开展专业课程使用。此外，来华留学生及对中国文化感兴趣的外国友人也可使用本教材。

在此次修订的过程中，东华理工大学英籍专家 Robin Lou Meng Chua 和 Alan Clegg 对本书的语言进行了认真的审阅，同时对练习设置进行了精心的修改，东华理工大学的唐东堰、汤昱、王琨、陈小松老师，山西大学鲁纳川为本书修订提供了一定的指导和帮助，在此一并表示感谢。

中国文化博大精深，然而编者水平有限，错误与不当之处在所难免，敬请读者和专家不吝指正。

编者

2015 年 2 月



CONTENTS

Overview

1



PART

1

Philosophy & Religion, Literature, and Arts **21**

- CHAPTER 1 Philosophy & Religion **22**
- CHAPTER 2 Literature **38**
- CHAPTER 3 Arts **63**



PART

2

Education, Science & Technology, and Sports **87**

- CHAPTER 4 Education **88**
- CHAPTER 5 Science & Technology **104**
- CHAPTER 6 Sports **122**



PART

3

Folk Customs 139

- CHAPTER 7 Traditional Festivals 140
- CHAPTER 8 Culinary Culture 160
- CHAPTER 9 Costume & Adornment 180
- CHAPTER 10 Architecture 197



PART

4

Tourism 213

- CHAPTER 11 Major Tourist Cities 214
- CHAPTER 12 World Heritage Sites 236

Key to Exercises

259

A large, circular decorative frame with a dashed border. Inside the frame, there are two semi-circular floral patterns. The top pattern features a central flower with multiple petals and leaves. The bottom pattern features a large, stylized flower with many petals and leaves. The text is centered within the frame.

Overview

China is a vast land with various landforms, different climate zones and a large number of rivers and lakes. As one of the four oldest recorded civilisations in the world, China has a long history without being interrupted. From ancient times till now, Chinese people, consisting of people of the Han nationality and other ethnic groups, have been living on the vast land, creating and developing her unique culture.

Lead-in Questions

- ① How many neighbouring countries does China have? Can you name them?
- ② Do you know when the recorded Chinese history begins? Can you make a list of the dynasties before the People's Republic of China?
- ③ How many ethnic groups are there in China? Which ethnic group gives you the deepest impression?
- ④ When did China begin its reform and opening-up policy?

National Day

The Chinese celebrate 1 October as the National Day in honour of the founding of the People's Republic of China (PRC) on 1 October 1949.

National Flag

On 27 September 1949, the First Plenary Session of the Chinese People's Political Consultative Conference (CPPCC: 中国人民政治协商会议) approved the proposal for using the red five-star flag as the National Flag of the PRC. The red colour of the flag symbolises revolution and the yellow colour of the stars the golden brilliant rays radiating from the vast red land. The design of four smaller stars surrounding a bigger one signifies the unity of the Chinese people under the leadership of the Communist Party of China (CPC).

National Emblem

On 18 June 1950, the Second Session of the First CPPCC National Committee adopted the design and illustration of the National Emblem of the PRC. On 20 September that year, Chairman Mao Zedong ordered the promulgation (公布) of the National Emblem.

4 May Movement: On 4 May 1919 a revolutionary movement broke out, in which the Chinese people struggled against imperialism and feudalism. It marked the transition of the Chinese revolution from the old-democratic stage to the new-democratic stage. 五四运动, 爆发于1919年5月4日的一场反对帝国主义和封建主义的革命运动。它标志着中国革命从旧民主阶段向新民主阶段的转变。

Composed of patterns of the National Flag, the Tian'anmen Gate, a cogwheel and ears of grain, it symbolises the New-Democratic Revolution of the Chinese people since the 4 May Movement in 1919 and the birth of New China under the people's democratic dictatorship led by the working class on the basis of the worker-peasant alliance.

National Anthem

March of the Volunteers was written in 1935 with lyrics by the poet Tian Han and music by the composer Nie Er, honouring those who went to the front to fight the Japanese invaders in northeast China in the 1930s. Decided upon as the provisional National Anthem of New China on 27 September 1949, at the First Plenary Session of the CPPCC, the song was officially adopted as the National Anthem of the PRC on 4 December 1982 by the National People's Congress (NPC: 全国人民代表大会).

The lyrics of *March of the Volunteers* go as follows:

Arise, we who refuse to be slaves;
 With our very flesh and blood
 Let us build our new Great Wall!
 The peoples of China are at their most critical time,
 Everybody must roar defiance.
 Arise! Arise! Arise!
 Millions of hearts with one mind,
 Brave the enemy's gunfire,
 March on!
 Brave the enemy's gunfire,
 March on! March on! March on, on!

National Capital

On 27 September 1949, the First Plenary Session of the CPPCC unanimously adopted a resolution



Tian'anmen Gate
(天安门)

making Beiping, renamed Beijing as of the day, capital of the PRC.

Beijing is not only the nation's political centre, but also serves as its economic, scientific, cultural, and educational heart. As one of the famous ancient capital cities in China, Beijing is famous for its many places of historic interest and scenic beauty, like the Forbidden City, the largest and best-preserved collection of ancient buildings in China; the Temple of Heaven, a platform for the Ming and Qing emperors to perform sacrifices and solemn rites; the Summer Palace; the Ming Tombs; the Badaling section of the Great Wall.

Geography

Location and Boundary

Located in the east of the Asian continent, on the western shore of the Pacific Ocean, the PRC has a land area of about 9.6 million square kilometres, and is the third largest country in the world, next only to Russia and Canada.

From north to south, the territory of China stretches from the midpoint of the Heilongjiang River, north of the town of Mohe, to Zengmu'ansha at the southernmost tip of the Nansha Islands. From west to east, the country extends from its westernmost point on the Pamir Plateau to the confluence (交汇处) of the Heilongjiang River and Wusulijiang River.

China is bordered by the Democratic People's Republic of Korea, Mongolia, Russia, Kazakhstan, Kyrgyzstan, Tajikistan, Afghanistan, Pakistan, India, Nepal, Bhutan, Myanmar, Laos, Vietnam, the Republic of Korea, Japan, the Philippines, Brunei, Malaysia and Indonesia.

The Chinese mainland is flanked to the east and south by the Bohai Sea, Yellow Sea, East China Sea and South China Sea. A total of 5,400 islands scatter across the seas. The largest of these is the Taiwan Island. The Diaoyu Island and Chiwei Island are located to the northeast of the Taiwan Island. China's southernmost island groups are called the Dongsha, Xisha, Zhongsha, Nansha and Zengmu'ansha.

Topography (地形)

China is a country of varied topographical features with highlands in the west and plains in the east. Mountainous land and very rough terrains make up about 67% of Chinese territory, basins and plains about 33%.

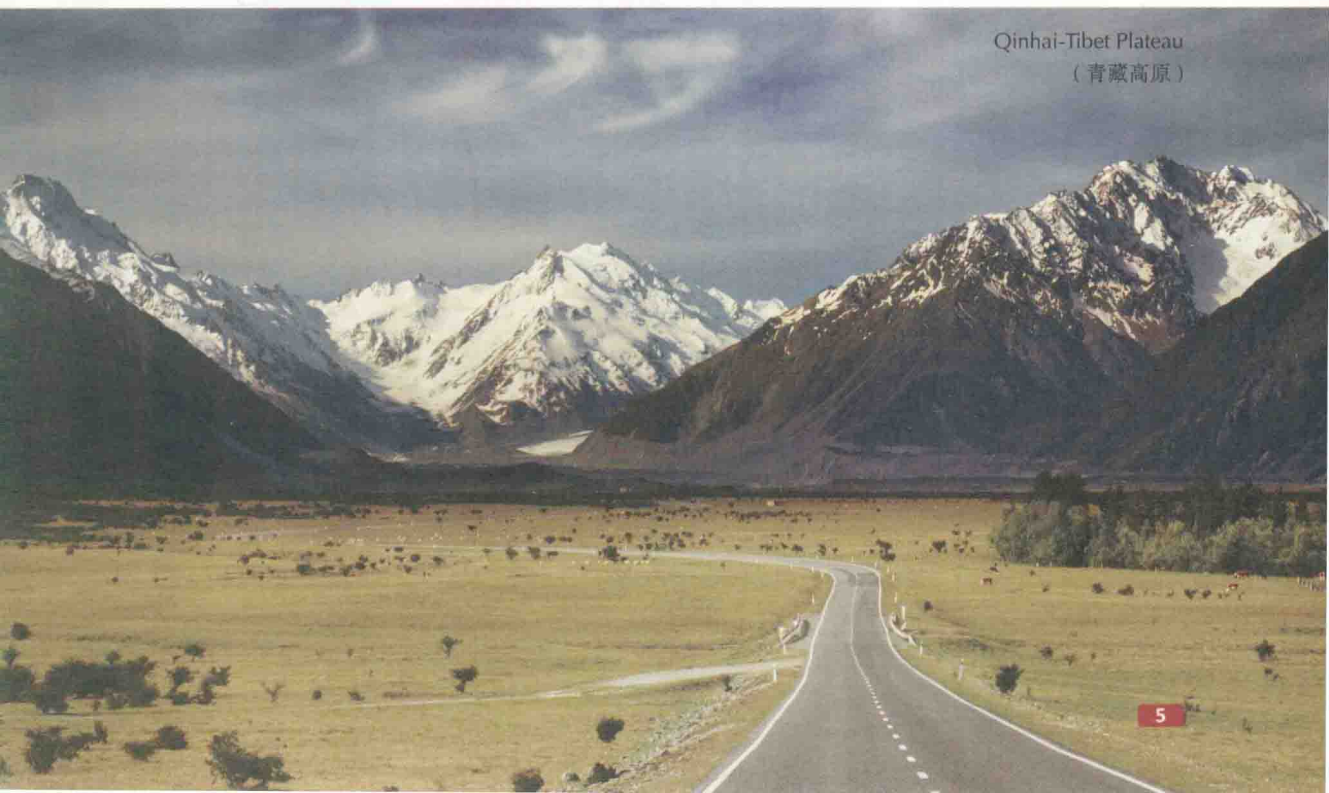
Taking a bird's-eye view of China, the terrain gradually descends from west to east like four steps of a staircase.

The first step is the Qinghai-Tibet Plateau in southwest China. With an average elevation of between 4,000 metres and 5,000 metres, it is known as the "roof of the world". Its highest peak is called Mount Qomolangma. The surrounding snow-capped mountains are the origins of many of China's large rivers.

The second step includes the Inner Mongolia Plateau, Loess Plateau (黄土高原), Yunnan-Guizhou Plateau, Tarim Basin, Junggar Basin and Sichuan Basin, with an average elevation of between 1,000 metres and 2,000 metres.

Mount Qomolangma: the highest mountain in the world. It lies in the Himalayas, crossing the border of China and Nepal. Mount Qomolangma was first climbed in 1953 by Edmund Hillary, from New Zealand, and Tenzing Norgay, from Nepal, who were members of a British team. People sometimes mention the name "Qomolangma" when they are talking about an extremely difficult achievement. 珠穆朗玛峰，世界最高峰，位于中国与尼泊尔边界的喜马拉雅山脉。1953年，英国登山队的新西兰人埃德蒙·希拉里和尼泊尔人丹增·诺盖首次登上该峰。人们有时用 Qomolangma 指来之不易的成就。

Qinghai-Tibet Plateau
(青藏高原)



The third step, dropping to 500—1,000 metres in elevation, begins at a line drawn around the Greater Hinggan, Taihang, Wushan and Xuefeng mountain ranges and extends eastwards to the coast of the Pacific Ocean. Here, from north to south, are the Northeast Plain, North China Plain and Middle-Lower Yangtze Plain. Interspersed amongst the plains are hills and foothills.

East of the third step is the fourth step of the staircase formed by the shallow waters of the continental shelf, an extension of the land into the ocean. The water here is mostly less than 200 metres deep.

Rivers and Lakes

China abounds with rivers. Most of the large rivers have their source on the Qinghai-Tibet Plateau, and drop greatly between source and mouth. As a result, China is rich in water-power resources, leading the world in hydropower potential.

China's rivers can be categorised as exterior and interior systems. The catchment area (汇水面积) of the exterior rivers that empty into the oceans accounts for 64% of the country's total land area. The catchment area of the interior rivers that flow into inland lakes or

Yangtze River
(长江)



disappear into deserts or salt marshes (沼泽地) makes up about 36% of China's total land area.

The Yangtze River is the longest river in China (6,300 kilometres), and the third longest river in the world. Its source is in the Tanggula Mountains on the Qinghai-Tibet Plateau. It flows through 11 provinces, autonomous regions and municipalities (直辖市). The Yangtze River is one of the main arteries of water transportation between eastern and western China. Many important ports and economic centres are located along it.

China's second longest river, the Yellow River, originates in Qinghai province and flows 5,464 kilometres to the Bohai Sea. As the most heavily silt-laden river in the world, the Yellow River has formed a raised-bed river (地上河) in the lower reaches. The Yellow River is seen as the cradle of Chinese civilisation and the spiritual home of the Chinese people.

Scattered throughout China are approximately 2,800 natural lakes. Most of which are found on the Middle-Lower Yangtze Plain and Qinghai-Tibet Plateau. Freshwater lakes such as the Poyang Lake, Dongting Lake, Taihu Lake, and Hongze Lake mostly lie in the former area, while in the latter are saltwater lakes such as the Qinghai Lake and Nam Co Lake (纳木错湖). The Poyang Lake, in the north of Jiangxi province, is the largest of its kind. The Qinghai Lake, in northeast Qinghai province, is the largest of its kind.

Apart from the natural rivers and lakes, there are also many man-made canals. The most famous is the Grand Canal (大运河) between Beijing and Hangzhou, more than 1,700 kilometres in length. It passes through the city of Tianjin and four provinces (Hebei, Shandong, Jiangsu and Zhejiang) and links five major rivers: the Haihe River, the Yellow River, the Huaihe River, the Yangtze River and the Qiantangjiang River. The canal was open to navigation over 1,000 years ago. It played an important role in facilitating trade between the south and the north and was regarded as the country's transportation and information "highway" before the advent of the railway.

Today, some of the canal's sections have been widened, deepened or

straightened out, and some water conservancy and ship locks have been added. This old canal still provides water transportation from north to south, irrigation water for the farmland on both sides, and cruise tours to the travellers from home and abroad.

Climate

Most of China lies in the north temperate zone, characterised by a warm climate and distinctive seasons, a climate well suited for habitation.

Most of China has a marked continental monsoon (季风) climate characterised by variety. From September to April the following year, the dry and cold winter monsoons blow from Siberia and the Mongolian Plateau, resulting in cold and dry winters and great temperature difference between northern and southern China. From April to September, warm and humid summer monsoons blow from the seas in the east and south, resulting in overall high temperature and plentiful rainfall, and little temperature difference between northern and southern China.

In terms of temperature, the country can be sectorised from south to north into the tropical zone, the subtropical zone, the warm-temperate zone, the temperate zone, the cold-temperate zone, and the Qinghai-Tibet Plateau alpine zone. Precipitation (降水量) gradually declines from the southeastern to the northwestern inland area, and the average annual precipitation varies greatly from place to place. In southeastern coastal areas, it reaches over 1,500 millimetres, while in northwestern areas, it drops to below 200 millimetres.

Outline History

China has a recorded history of nearly 4,000 years and is one of the four homes of the world's earliest civilisations. The first primitive man known to have existed in China is Yuanmou Man (元谋人), who lived about 1.7 million years ago. Peking Man, who existed more than 600,000 years ago at Zhoukoudian (周口店), in the vicinity (附近) of modern Beijing, could walk upright, make and use simple tools, and

make use of fire. They possessed basic human characteristics.

Chinese dynastic history can be divided into two periods: the ancient period (ancient times—1840) and the modern period (1840—present).

Ancient Period

Chinese history began with two legendary figures—Emperor Huang (黄帝) and Emperor Yan (炎帝), who, together with their tribes, inhabited the drainage area along the middle reaches of the Yellow River. By the time of the Xia dynasty (夏朝: 2070—1600 BC), after centuries of living side by side, these two tribes had gradually merged into one. Consequently, the Chinese people usually call themselves the “descendants of Yan and Huang (炎黄子孙)”.

It was during the Xia dynasty that the institution of slavery (奴隶制) began. There are many legends describing the life of the people in this period, especially of the three sage (贤明的) kings after Emperor Huang and Emperor Yan—Yao (尧), Shun (舜) and Yu (禹). Yao made great contributions to the lunar calendar (农历). His successor (继承人), Shun, was physically and intellectually gifted and was a man with great virtues. Yu was famous for conquering the floods. He inspired people to dig ditches to divert water away instead of building dams. He worked ceaselessly for 13 years and succeeded in controlling the floods. Legend has it that he was so busy that “thrice he had gone past his own house without even looking in”.

lunar calendar: traditional Chinese calendar, according to which a common year has 354 or 355 days in total, 12 months of 30 days or 29 days, and a lunar leap year has 383 or 384 days in 13 months. According to changes in the position of the sun, a solar year is divided into 24 seasonal division points to facilitate farming. The years are designated by pairing items from the Heavenly Stems and Earthly Branches respectively so that 60 years form a cycle. It is said that the lunar calendar was created during the Xia dynasty, hence the term, *Xiali*, or Xia calendar. 阴历, 中国的传统历法。平年 12 个月, 大月 30 天, 小月 29 天, 全年 354 天或 355 天。闰年 13 个月, 全年 383 天或 384 天。根据太阳的位置, 人们把一个太阳年分成 24 个节气, 便于农事。纪年用于和天干地支搭配, 60 年周而复始。这种历法相传创始于夏代, 所以又称夏历。

Following the Xia dynasty arose the Shang dynasty (商朝: 1600—1046 BC), the Western Zhou dynasty (西周: 1046—771 BC), the Spring and Autumn and Warring States periods (春秋战国: 770—221 BC).

In 221 BC, Ying Zheng, the highly gifted, ambitious king of the Qin



Emperor Qinshihuang
(秦始皇)

Kingdom ended the turmoil and chaos (混乱) among dukes (诸侯) and kings in the Warring States period. He established the first united, centralised, multi-ethnic feudal monarchy (封建王朝)—the Qin dynasty (秦朝: 221—206 BC), styling himself “Shi Huangdi (meaning the First Emperor)”. Emperor Qinshihuang unified the language, the measurement system and the currency, set up the prefecture-county system (郡县制), constructed the famous Great Wall, and built extravagant (奢侈的) palaces and mausoleums.

The Han dynasty (汉朝: 206 BC—AD 220) was established by Liu Bang, with its capital at Chang'an (now Xi'an). It is divided into two periods: the Western Han dynasty (西汉: 206 BC—AD 25) and the Eastern Han dynasty (东汉: AD 25—220).

The Han dynasty survived for 426 years. By the year 220, China evolved into the Three Kingdoms period (三国), in a tripartite balance (三国鼎立) of the Wei Kingdom (魏: AD 220—265), the Shu Kingdom (蜀: AD 221—263) and the Wu Kingdom (吴: AD 222—280).

Following the Three Kingdoms period were consecutively the Jin dynasty (晋: AD 265—420), the Southern and Northern dynasties (南北朝: AD 420—589) and the Sui dynasty (隋朝: AD 581—618). By the year 618, the Tang dynasty (唐朝: AD 618—907), the commonly regarded glorious period in Chinese history, was founded by Li Yuan.

Following the Tang dynasty came the period of the Five dynasties and the Ten Kingdoms (五代十国: AD 907—979). In 960, Zhao Kuangyin launched a rebellion. His lieutenants (随从将领) clothed him in the yellow imperial gown and asked him to ascend the throne (登基). Thus, he established the Song dynasty (宋朝: 960—1279).

In 1206, Genghis Khan (成吉思汗) founded the Mongol Empire upon his unification of the scattered Mongol tribes. Kublai (忽必烈), a grandson of Genghis Khan, swept southwards across central China in 1271 and founded the Yuan dynasty (元朝: 1271—1368) with Dadu (now Beijing) as the capital.

In 1368, the Ming dynasty (明朝: 1368—1644) was founded by Zhu Yuanzhang. During the later period of the Ming dynasty, a new

military power in the northeast of China arose. Led by their chieftains (首领), the Manchu (满族) tribesmen on horseback fought with the Ming forces for years at the Great Wall, and finally established the Qing dynasty (清朝: 1644—1911).

Modern Period

The Opium War (鸦片战争) was the turning point in Chinese history which marked the close of the ancient period and the beginning of the modern history. From 1840 on, imperialists made continuous inroads (侵犯) into China, and China gradually became a country of semi-feudal, semi-colonial status.

The Qing dynasty, the last of China's feudal dynasties, was finally overthrown by the Revolution of 1911 led by Sun Yat-sen (1866—1925). One year later, the Republic of China (中华民国) was founded under his leadership.

Sun Yat-sen: a Chinese political leader who established the Kuomintang Party in China, and helped to remove the last Qing dynasty emperor from power. He became the first president of the newly founded Republic of China in 1912. 孙中山, 中国政治家, 在中国创立国民党, 领导了推翻末代清朝皇帝的运动。他于 1912 年任新成立的中华民国的开国大总统。

With the introduction of Marxism and Leninism into China and under the influence of the October Revolution in Russia, the 4 May Movement broke out in 1919, and in 1921 the CPC was founded, thus beginning a new period in Chinese history. After the anti-Japanese War and the Liberation War, the People's Republic of China was founded in 1949.

Administrative Divisions

According to the Constitution of the PRC, China's administrative units are currently based on a three-tier system (三级建制): (1) The country is divided into provinces, autonomous regions, and municipalities directly under the Central Government; (2) provinces and autonomous regions are divided into autonomous prefectures, counties, autonomous counties, and cities; (3) counties and autonomous counties are divided into townships, ethnic minority townships, and towns.

At present China has 23 provinces, 5 autonomous regions, 4

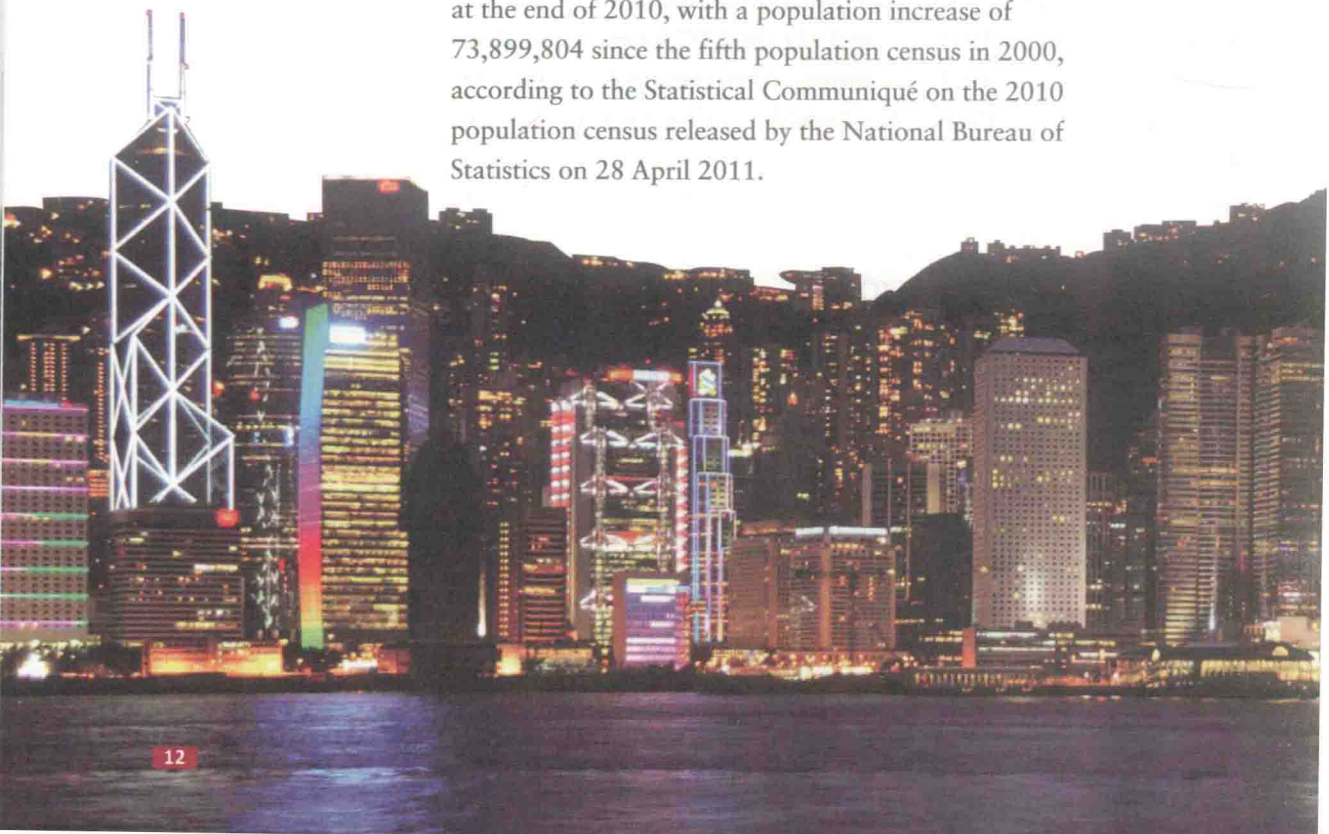
SAR: SAR was specially designed for resolving the questions of Hong Kong and Macao based on the concept of "one country, two systems". SAR is in a pattern within which two completely different social systems and ideologies can coexist. SAR has more autonomous power regulated clearly by laws, including executive, legislative and independent judicial power. 特别行政区, 是基于“一国两制”的原则, 为解决香港和澳门问题而提出的。特别行政区实行两种社会制度、两种意识形态并存的模式, 依法享有高度自治权, 包括执法、立法和独立司法权。

municipalities directly under the Central Government, and 2 special administrative regions (SAR). The 23 provinces are Hebei, Shanxi, Liaoning, Jilin, Heilongjiang, Shaanxi, Gansu, Qinghai, Shandong, Jiangsu, Zhejiang, Anhui, Jiangxi, Fujian, Taiwan, Sichuan, Guizhou, Yunnan, Henan, Hubei, Hunan, Guangdong, Hainan. The 5 autonomous regions are the Inner Mongolia Autonomous Region, the Ningxia Hui Autonomous

Region, the Xinjiang Uygur Autonomous Region, the Guangxi Zhuang Autonomous Region and the Tibet Autonomous Region. The 4 municipalities directly under the Central Government are Beijing, Shanghai, Tianjin, and Chongqing. Hong Kong and Macao are two special administrative regions .

Population

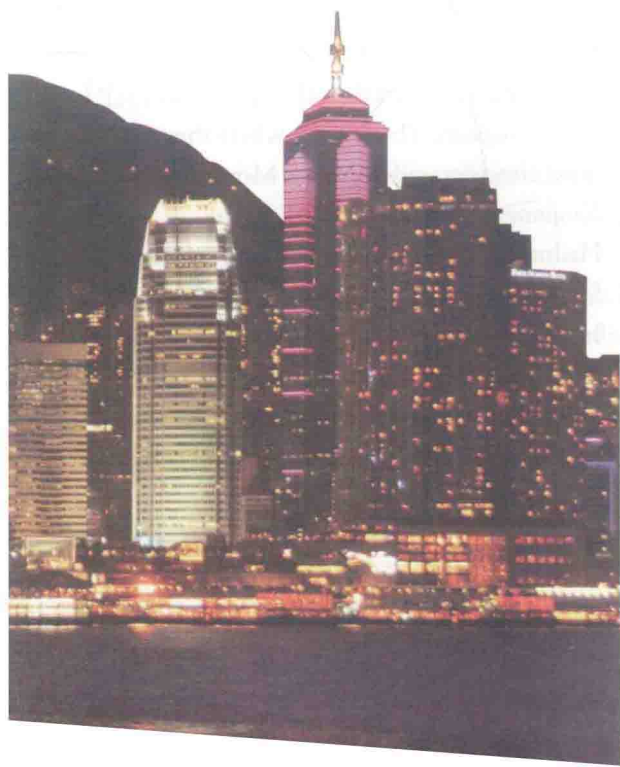
China, the most populous country in the world, had a total population of about 1,370.54 million at the end of 2010, with a population increase of 73,899,804 since the fifth population census in 2000, according to the Statistical Communiqué on the 2010 population census released by the National Bureau of Statistics on 28 April 2011.



Moreover, the country's population density is high, with about 142 people per square kilometre but unevenly distributed. The population density in coastal regions in east China is higher, and that in the central and west China is lower. The distribution pattern is determined by economic and geographic conditions.

When the PRC was founded in 1949, China had a population of about 541.67 million. Because of the stability of society, the development of production, the improvement of medical conditions, and a lack of awareness of the importance of birth control, China witnessed a rapid population increase to 829.92 million in 1970. Since the late 1970s, the Chinese government has been implementing the policy of family planning (计划生育政策), or “one child policy (独生子女政策)”, hoping to control the population increase, improve population quality, promote the development of economy and society, and protect the environment. As a result, by the end of 2011, the birth rate stood at 11.93 per thousand with a mortality rate at 7.14 per thousand, creating a natural growth rate of 4.79 per thousand, according to China Statistical Yearbook 2013.

The policy of family planning changed in 2014. It allows couples to have two children if either parent is an only child.



Hong Kong
(香港)

Distribution of the Ethnic Groups

From the hinterlands (腹地) of the north to the lush (茂盛的) jungles in the south, from the mountains of Taiwan in the east to the top of the world in the west, China serves as home to 56 ethnic groups. The Han nationality, the largest group, makes up about 91.51% of China's vast population, and the world uses the term "Han culture" to refer to Chinese culture. The other 55 ethnic minority groups, nestled (安居) in China's vast frontiers, maintain their own rich traditions and customs. Great contributions have been made by the ethnic minority groups to China's culture and science. Many of China's beautiful poems, myths, folk tales, songs, and dances come directly from ethnic minority groups.

Compared with the Han nationality, the 55 ethnic minority groups are relatively small and differ markedly in culture and other aspects. According to the sixth national census conducted in 2010, the population of all the 55 ethnic minority groups totalled 113,79 million, accounting for 8.49% of the total population of China. The

Mongolian, Hui, Tibetan, and Uygur peoples comprise the largest ethnic minority groups.

Although small in number, the 55 ethnic minority groups are distributed extensively throughout China. They are widely dispersed, often inhabiting strategically important border regions. The regions where they are most concentrated are Inner Mongolia, Xinjiang, Tibet, Guangxi, Ningxia, Heilongjiang, Jilin, Liaoning, Gansu, Qinghai, Sichuan, Yunnan, Guizhou, Guangdong, Hunan, Hebei, Fujian and Taiwan. Many ethnic minority peoples have traditionally established their villages in mountainous and pastoral areas, on high plateaux and in deep forests.



lovers of the Qiang ethnic group
(羌族情侣)

Equality, unity, and common prosperity are the basic principles of the Chinese government in handling the relations between ethnic groups. In accordance with these basic principles, China practises a regional ethnic autonomy system, under which ethnic minority groups that live in compact (密集的) communities and autonomous organs practise self-government under the unified leadership of the state.

As for the principle of common prosperity, there has been great development in the ethnic minority areas in the past three decades. At present, all of China's five autonomous regions enjoy some preferential policies, which have brought visible profits to the ethnic minority areas. A number of infrastructure projects (基础设施建设) such as airports, expressways and water conservancy hubs have been built. In 2006 the Qinghai-Tibet Railway was extended to Lhasa, giving a rail connection to Tibet for the first time in its history. As a rapid, economical, all-weather transport channel of massive capacity between Tibet and the outside world, the railway has fundamentally changed the backward transport in the region.

Great efforts have also been made in the educational and cultural undertakings in the ethnic minority areas. By the end of 2008, the number of ethnic minority students attending schools of all levels and all types in the whole country amounted to about 21 million.

Political System

The Constitution of the People's Republic of China is the fundamental law of the state.

The NPC is the supreme organ of state power. Local people's congresses are the local organs of state power. The Standing Committee of the NPC is the permanent organ of the NPC. The term of office of the NPC and its Standing Committee is five years. The NPC and its Standing Committee are empowered with the rights of legislation, decision, supervision, election and removal.



the Great Hall of the People
(人民大会堂)

The CPC is the sole party in power in China. Apart from it, there are eight democratic parties in China. Multi-party cooperation and political consultation under the leadership of the CPC is the basic political system in China.

The State Council of the People's Republic of China is the highest executive organ of state power and the highest organ of state administration.

The CPPCC is a political advisory body under the leadership of the CPC and an organ for other political parties, mass organisations and personages of various social circles to take part in the running of the state.

Economic Development and Reform

GDP: gross domestic product, the total market value of all the goods and services produced in a country in a specific period 国内生产总值，一个国家在一定时期内所生产和提供的产品和服务的价值总和

China, economically backward before 1949, has become one of the world's major economic powers with the greatest potential. In the years following reform and opening-up in 1978, China's economy has developed at an unprecedented rate, and that momentum (势头) has been held steady into the 21st century. The restructuring of the economy and resulting gains have contributed to a more than tenfold increase in GDP since 1978.

Deng Xiaoping was the chief architect who led China's reform. The reform was designed to improve the socialist system, bring its benefits into full play and push forwards the drive for modernisation. It not only promoted the sustained, rapid and sound development of China's national economy, but also helped restructure its economic system. Most of China's economic growth is attributed to the Special Economic Zones of China that spread successful economic experience to other areas.

The successful reform has made China the world's second largest economy by nominal GDP and by purchasing power parity, only after the United States. It is now the largest exporter and second largest importer of goods in the world, and is also the largest manufacturing economy in the world.

The government's 12th Five-Year Plan, adopted in March 2011, now emphasises continued economic reforms and the need to increase domestic consumption in order to make the economy less dependent on exports in the future.

Exercises

Part One

Comprehension

- ① Fill in the following blanks with the information you learn from the reading text.
 - 1 The red colour of the National Flag of the PRC symbolises _____ and the yellow colour of the stars the golden brilliant rays radiating from the vast red land. The design of four smaller stars surrounding a bigger one signifies _____ under the leadership of _____.
 - 2 China is a country of varied topographical features with _____ in the west and _____ in the east. Mountainous land and very rough terrains make up about 67% of Chinese territory, _____ about 33%.
 - 3 The first primitive man known to have existed in China is _____, who lived about 1.7 million years ago. _____, who existed more than 600,000 years ago at Zhoukoudian, in the vicinity of modern Beijing, could walk upright, make and use simple

tools, and make use of _____.

- 4 Equality, _____, and _____ are the basic principles of the Chinese government in handling the relations between ethnic groups.

- ② Please give the full names of the following recognised abbreviations according to the reading text.

Abbreviations	Full Names	Chinese Names
PRC		
CPPCC		
CPC		
NPC		

Part Two

Translation

① Term Translation

- 《义勇军进行曲》
- 京杭大运河
- 炎黄子孙
- 特别行政区
- 一国两制

② Passage Translation

中国位于亚洲东部，太平洋西岸。陆地国土总面积约为960万平方公里，仅次于俄罗斯和加拿大，居世界第三位。中国地形特征复杂多变，西部为高原，东部为平原。山地和丘陵约占陆地总面积的67%，而盆地和平原约占33%。中国的大部分地区位于北温带，气候温和，四季分明，适宜人类居住。

Part Three

Critical Thinking and Discussion

The concepts of northern and southern China originate from differences in climate, geography, eating habits, physical traits, and festival celebrations.

- 1 Fill in the following table outlining the differences between northern and southern China.

	Northern China	Southern China
Climate		
Geography		
Eating Habits		
Physical Traits		
Festival Celebrations		

- 2 Discuss with your partner if the differences are still obvious with the movement of population.
- 3 Report your discussion to the class.

Part Four

Communication

You are a university student and will attend an international student forum in which students from many other countries are also invited. In the forum, each student is expected to make a presentation on the topic "A Glimpse of My Country".

Your presentation should include the following points:

- 1 geography;
- 2 climate;
- 3 people;
- 4 custom.

PART

1



Philosophy & Religion, Literature, and Arts

Culturally, indigenous (本土的) Confucianism and Taoism, and the religions of foreign origin such as Buddhism, Islam, Catholicism and Christianity have influenced the thought, literature and arts of Chinese people over the centuries, which have shown their lasting charm for thousands of years.

CHAPTER 1
Philosophy & Religion

CHAPTER 2
Literature

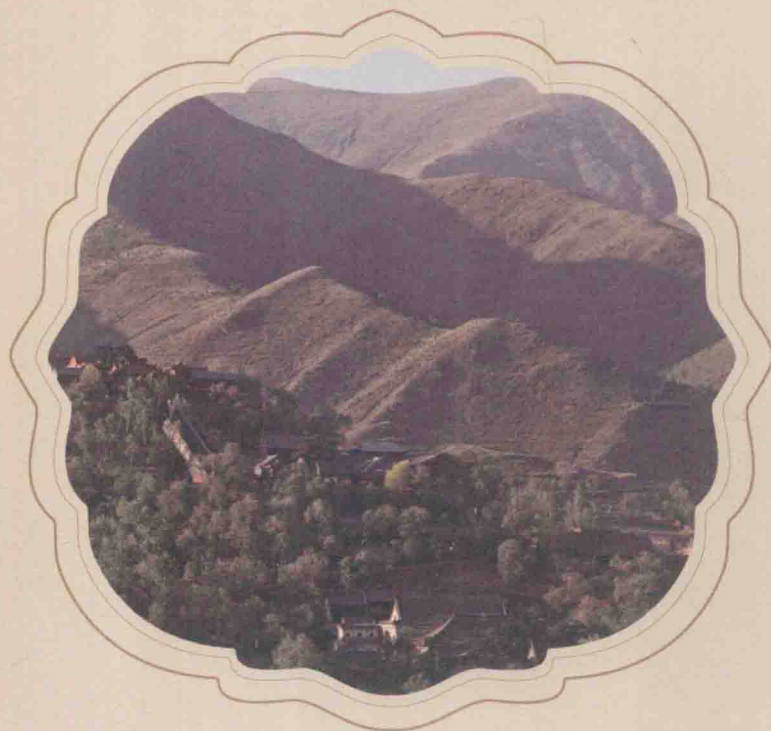
CHAPTER 3
Arts



1

CHAPTER

Philosophy & Religion



Lead-in Questions

- ❶ How much do you know about Confucius?
- ❷ Do you know other influential Chinese philosophical schools (流派) in the pre-Qin times?
- ❸ What is the homegrown Chinese religion?
- ❹ Do you know any famous Buddhist mountains in China?

Philosophy

Chinese philosophy is the collective designation (总称) for the various schools of thought. It developed independent of European and other civilised countries, with its own distinguishing features, unique concept systems and expressive ways. Chinese philosophy has become one of the three philosophy systems in the world, the other two being Western philosophy and Indian philosophy.

Chinese philosophy is the soul of traditional Chinese culture and has developed over several thousand years. Its origin can be traced back to the Xia, Shang, and Zhou dynasties. It began to take definite shape during the Spring and Autumn Period and enjoyed thriving development because of the emergence of the “contention and flourishing of numerous schools of thought”.

contention and flourishing of numerous schools of thought: The Spring and Autumn and Warring States periods were a time of great social change. At the time, various schools of thought emerged such as Confucianism, Legalism, Taoism and Mohism and scholars wrote, lectured and debated vigorously, creating a lively academic environment later described as the “contention and flourishing of numerous schools of thought”. 百家争鸣, 春秋战国时代, 社会处于大变革时期。这一时期产生了各种思想流派, 如儒、法、道、墨, 他们著书立说, 互相论战, 出现了学术上的繁荣景象, 后世称为“百家争鸣”。

Development of Ancient Chinese Philosophy

In general, ancient Chinese philosophy progresses through the following periods.

Philosophy During the Pre-Qin Times (先秦子学)

The philosophy in the pre-Qin times was marked by the emergence of various ancient philosophical views. The most influential schools were Confucianism, Taoism, Mohism and Legalism.

Confucianism is a school of thought represented by Confucius and Mencius. The school takes the teachings of Confucius as its core of thought and regards the words and deeds of Confucius as its highest code (准则) of behaviour. It advocates benevolence and justice, allegiance and forbearance (仁、义、忠、恕), the doctrine of the golden mean and values the ethical (伦理的) relations of men. It

the golden mean: way of wisdom of the Confucian school. The so-called “mean” by Confucius doesn’t mean compromise but a “moderate” and “just right” way when understanding and handling objective things. 中庸, 儒家的一种主张。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。

emphasises the importance of family and societal order. Children must respect and be dutiful to their parents. The younger must obey the elder. The junior must follow the senior. The servants must serve their rulers. The influence of Confucianism is so predominant (显著的) that the word “Confucian” can directly represent traditional Chinese life and culture. Confucianism is not confined to (局限于) China. Neighbouring countries such as Japan and Vietnam also embrace (信奉) Confucianism in their national life and culture.

Taoism is a school of thought founded by Laozi and Zhuangzi. The school advocates the doctrine that Tao is the course, the principle, the substance, and the standard of all things, to which all people must conform (遵从). Based on the work of *Daodejing* (also named *Laozi*), Taoism promotes the belief that a person should live a simple life, not to strive for wealth, fame or power, which will only bring one worries and troubles. With proper behaviour and self-restraint, a person can achieve great inner strength and a prolonged (延长的) life.

non-action: letting things take their own course and doing nothing. It's the basic concept of Taoism, an attitude towards the world and political ideology held by ancient Taoists. 无为，意为顺其自然，不必有所作为，是道家的基本思想，古代道家的一种处世态度和政治思想。

The school favours the political principle of “achieving good government through non-action”.

Mohism, based on the teachings of Mozi, cherishes universal love which states that

if all the people in the world loved one another, there would be no hatred, calamities (灾难) and hostilities. In politics and ethics Mohism advocates honouring virtuous people, opposing fatalism (宿命论) and aggressive wars, and upholding thriftiness and simple funerals.

Legalism, begun by Hanfeizi, believes that it is necessary to lay down laws to unify the thought of people, to promote agriculture to achieve affluence (富裕), to wage (发动) wars to gain strength and power, and to establish a system of bureaucracy (官僚制度). The Legalists also hold that contradiction is present everywhere, and the two sides of a contradiction are changeable.

Orthodox Philosophy During the Han Dynasty (两汉经学)

In the Han dynasty, Emperor Wudi instituted the campaign of “banning all schools of thought except Confucianism (罢黜百家, 独尊儒术)”. He ruled out various schools of thought and chose officials from those who were steeped (专心于) in Confucianism only. Consequently, Confucianism became an orthodox school that served as the ideological foundation of the feudal rule throughout the dynasties in China.

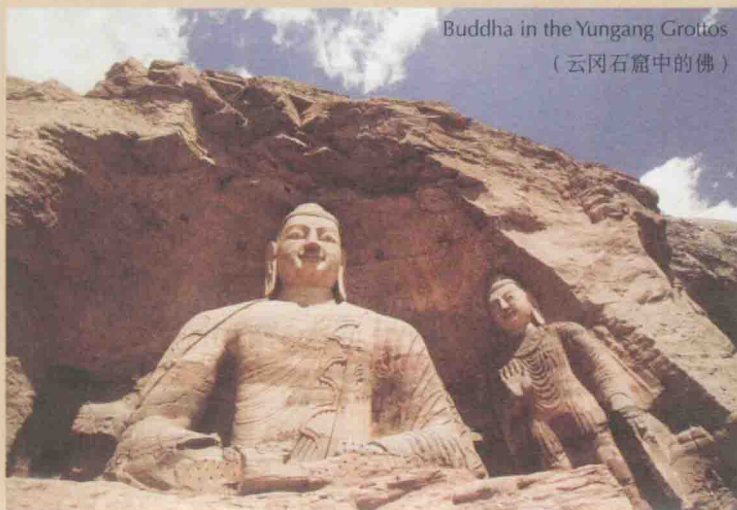
Orthodox philosophy advocates that Heaven affects human affairs and human behaviour finds responses in Heaven (天人感应) and that the power of the emperors are authorized by Heaven (君权神授). Natural disasters are Heaven’s punishment and condemnation of human behaviour. However, human moral conduct, and political and social upheaval (骚乱), in turn, will effect changes in Heaven. This theory, inspired by Dong Zhongshu, is at odds with Confucianism which holds that man is an integral part of nature (天人合一).

Metaphysics During the Wei and Jin Dynasties (魏晋玄学)

Metaphysics in China blended Confucianism and Laozi’s doctrines and was based on the famous classical works of *The Book of Changes* (《易经》), *Daodejing* and *Zhuangzi*, known as the “three profound studies (三玄)”. To explore the noumenon (本体) of the universe is the theme of metaphysics. It mainly discusses the propositions of “existence versus non-existence”, “essentials versus non-essentials”, “words versus ideas”, “fundamentals versus practice” and “ethics versus nature”, etc.

Buddhist Philosophy During the Sui and Tang Dynasties (隋唐佛学)

During the Sui and Tang dynasties, Buddhism reached its apex (顶点). The Buddhist philosophy became aligned with the wisdom of Chinese



Buddha in the Yungang Grottoes
(云冈石窟中的佛)

philosophers. It mainly discusses the relationship between the subjective and the objective. By analysing the spiritual phenomena and human rationality, it attempts to gain insight into the universe and human life.

Neo-Confucianism During the Song and Ming Dynasties (宋明理学)

During the Song and Ming dynasties, the rationalistic Confucian philosophy was of great influence. A new Confucianism developed by incorporating Taoism and Buddhism. It mainly discusses the relationship between human beings, between man and nature, and between man and society, as well as the nature of human beings.

Neo-Confucianism has two main schools, the School of Principle (理学), and the School of Mind (心学). The former was represented by Zhou Dunyi, Cheng Hao, Cheng Yi and Zhu Xi, who argued that “rationalism” was eternal and was a spiritual existence before the world existed and that all things in the world were derived from “rationalism”. The latter was represented by Lu Jiuyuan and Wang Shouren, who advocated that “there is nothing outside the mind and no rationalism (or reason) outside the mind” and that “subjective consciousness is the origin of all things in the world”.

Application Philosophy During the Ming and Qing Dynasties (明清实学)

During the Ming and Qing dynasties, philosophy focused on “self-examination”. The application philosophy stuck to the application of philosophy on the state affairs. People were searching for the answers to specific issues instead of abstract study. Creative ideas were encouraged.

Basic Features of Ancient Chinese Philosophy

Despite the varieties of schools of philosophy, basically, ancient Chinese philosophers share the following common features:

Stress on Spiritual Existence

Ancient Chinese philosophers studied different kinds of philosophical

problems based on reality and experience, but all of them paid attention to the study of existence. For example, Confucianism's knowledge of life through disposition and consciousness, Taoism's search for spiritual freedom and Buddhism's "Nirvana (涅槃)" all reflect their pursuit of complete spiritual happiness.

Stress on Practice

One of the most important questions that ancient Chinese philosophers were concerned with was the relationship between knowledge and practice. According to Confucius, "To prefer it is better than only to know it. To delight in it is better than merely to prefer it. (知之者不如好之者，好之者不如乐之者。)" "To delight in it" means "to put it into practice and gain pleasure from it".

Stress on Morality

Essentially, every school of ancient Chinese philosophy was a kind of moral philosophy. Almost all of them stressed moral practice. Through it, individuals could realise moral achievement and enjoy things a healthy social environment could provide—the monarch's benevolence and lower officials' loyalty, the father's kindness and son's filial piety (孝顺), the elder brother's friendliness and younger one's respect, and the mutual trust between friends.

Stress on Harmony

The consistent tradition of ancient Chinese philosophy has been its stress on harmony between man and nature, and also between man and man. Mencius said, "Opportunities vouchsafed (赐予) by Heaven are less important than terrestrial advantages, which in turn are less important than the unity among people. (天时不如地利，地利不如人和。)" This well expressed the idea that harmony was the highest principle. Confucius further explained how to realise harmony between man and nature, man and man, man and society, and man and Heaven through the golden mean.

Stress on Intuition

Ancient Chinese philosophy did not adhere to formal rules of structure and system in thought and often resulted in fragmented thoughts

Nirvana: (in Buddhism and Hinduism) enlightenment; a state of complete spiritual happiness beyond life and death, suffering and change 涅槃, (佛教和印度教中的) 觉悟, 一种超越生死, 悲欢变幻的境界

written on paper. It was through intuition and reflection on life experiences that philosophical ideas were formed.

Chinese Chan Buddhism (禅宗), which is the integration of Buddhist theology with Chinese traditional thinking, preaches epiphany (顿悟) and emphasises self-restraint and self-reflection by sitting still and reciting Buddhist scriptures (经文).

Characteristics of Chinese Ethics and Morality

Ethics is the moral principle for dealing with people. Morality is the social ideology which serves as the norm for people's life and behaviour. Morals keep social life in order and within boundaries through public opinion.

three obediences and four virtues: These were the moral standards imposed upon women in feudal society. The traditional ideal of a woman was that she was a dependant being whose behaviour was governed by the three obediences (to father before marriage, to husband after marriage, and to son after becoming a widow) and four virtues (morality, proper speech, modest manner, and diligence). 三从四德, 封建社会强加于妇女身上的道德标准。传统的观念认为, 妇女是一个依附体, 其行为受到三从 (未嫁从父、既嫁从夫、夫死从子) 四德 (妇德、妇言、妇容、妇功) 的约束。

three cardinal guides and five constant virtues: These were the social norms prescribed by feudal morality. The three cardinal guides mean that a king should rule over his subjects; a father, his son; a husband, his wife. The five constant virtues refer to benevolence, righteousness, propriety, wisdom, and fidelity. 三纲五常, 封建道德规定的社会标准。三纲指君为臣纲、父为子纲、夫为妻纲; 五常指仁、义、礼、智、信。

Traditional Chinese ethics include both good and bad elements. Some reflect the high standard or moral pursuit of the Chinese people and embrace ethical wisdom of lasting value, while others are unsuitable in modern society. For example, the three obediences and four virtues and the three cardinal guides and five constant virtues have long been abandoned by the Chinese people.

Seeking Harmony and Maintaining Equilibrium (平衡)

To the Chinese people, "harmony" is a powerful word. There is nothing it cannot absorb and nothing it cannot cover. Harmony seeks peace, compromise, concord (一致), and unison (调和). Maintaining equilibrium is the ultimate purpose of harmony.

Collectivism over Individualism

Traditional Chinese values attach great importance to collective interest. The interest of the society, the country and the family has always been given top priority, while that of the locality, the part, or the individual is sometimes ignored. An individual's value can be realised only within society as a whole, as that is the groundwork of one's existence.

Spiritual Life over Material Life

Chinese people advocate morality in their behaviour. Self-cultivation in morals is emphasised, and is considered to be more important than one's material pursuit. It is fully characterised by showing filial obedience, being amiable (友善的) to others, respecting ordinary people and appreciating moral conduct.

Religion

China is a multi-religion country. There are indigenous Taoist religion and religions of foreign origin such as Buddhism, Islam, Catholicism and Christianity. Among the four religions of foreign origin, Buddhism and Islam are comparatively more influential in China.

Taoist Religion

Lu Xun once said, "The Chinese roots are deep in Taoism. If one tries to comprehend Chinese history and culture, he must first comprehend Taoism and the Taoist religion."

The Taoist religion evolved out of witchcraft and necromancy, and self-cultivation techniques. Its highest belief is called Tao and its bible is *Daodejing* by Laozi.

The Taoist religion was founded by Zhang Daoling in the Eastern Han dynasty and became very popular during the Southern and Northern dynasties. Early followers had to pay five *dou* of rice, so it was also called the "Religion of Five *Dou* of Rice (五斗米教)". Since

witchcraft and necromancy: rites and ceremonies to offer sacrifices and the practice of making pills of immortality 巫术和方术, 巫师祭祀鬼神和方士采药炼丹之术

dou: unit of dry measure, equal to 10 litres 斗, 容量单位, 一斗等于十升

the believers called Zhang Daoling “Tianshi (天师)”, which means “teacher or prophet (先知) from Heaven”, the religion became known as “Tianshi Religion (天师教)”. Taoists revered (尊崇) Laozi as the originator of the Taoist religion and called him “Taishang Laojun (太上老君)”.

From the Sui and Tang dynasties to the Northern Song dynasty, the Taoist religion was particularly under the protection of the royal court. Its social position improved, resulting in Taoism temples spreading nationwide. During the Ming dynasty, Taoism declined gradually.

Taoist Temples

Taoist temples are places for Taoist priests to carry out religious activities. The layout of Taoist temples evolves from the traditional square-shaped Chinese courtyard; it also resembles that of Buddhist temples in design.

During the early years of the Taoist religion, most Taoist ascetics (修道者) lived in huts and even caves in remote mountains. Today, Taoist buildings include those on mountain summits (顶) overlooking the sea, in a garden or park style, or in a “grotto heaven (洞天)” style. Many mountainous scenic locations and buildings have Taoist names, such as the Cave of Eight Immortals, the Immortal Bridge, the Heavenly Palace, the Incense Burner Peak, etc.

huabiao: paired ceremonial columns erected in front of a palace, tomb, etc., usually carved with dragon and phoenix patterns, with a transverse-engraved stone slab on its top 华表, 宫殿、陵墓等建筑物前面作装饰用的成对石柱, 柱身多雕刻龙凤图案, 上部横插着雕花的石板

In front of Taoist temples, there are usually mountain gates, *huabiao* and *fan'gan* (幡杆: a long, narrow flag hung vertically). Outside the *huabiao* is the earthly world, and inside is the celestial place.

The main halls usually stand on the central axis (中轴线), serving as places for people to worship Taoist gods and conduct Taoist rituals and ceremonies. In the main hall are enshrined (把……置于神龛内) the Three Pure Gods (三清) of Jade Pure (玉清), Upper Pure (上清) and Great Pure (太清). Followers worship them just as Buddhists worship Sakyamuni (释迦牟尼).



Eight Immortals Crossing the Sea
(八仙过海)

Eight Immortals in the Taoist Religion

The Eight Taoist Immortals were popularly worshipped by Taoist believers as well as ordinary people. They were Han Zhongli, Zhang Guolao, Lü Dongbin, Li Tieguai, He Xiangyu, Lan Caihe, Han Xiangzi and Cao Guojiu. There is a famous saying about them: “When the Eight Immortals cross the sea, each demonstrates their divine power. (八仙过海，各显神通。)”

For most Chinese people, the Eight Immortals represent eight factors in their daily life: men and women, the old and the young, the rich and the poor, the noble and the lowly. In addition, the Eight Immortals held common, everyday items in their hands—fan, fisherman’s drum, sword, gourd (葫芦), lotus, flower basket, flute, and castanets (响板)—endearing them to Taoist believers as well as to ordinary Chinese people. This explains why stories about the Eight Immortals have been so popular and influential in China. Special halls have been dedicated to the Eight Immortals in most Taoist temples.

The Most Sacred Taoist Mountain—Dragon-Tiger Mountain

Taoists believed that the immortals lived in high mountains where they thought they would find elixirs (长生不老药) to attain immortality. And the Dragon-Tiger Mountain is recognised as the most sacred mountain of the Taoist religion.

The Dragon-Tiger Mountain is located at the southwestern suburb of Yingtian, Jiangxi province. It is the birthplace of the Taoist religion and a key scenic and tourist resort. It's said that the founder of the Taoist religion, Zhang Daoling, started to distill elixirs here. According to legend, when the elixirs were made, a dragon and a tiger were seen above the mountain. So, the mountain was renamed after those two celestial animals.

Buddhism

Buddhism originated in India in the sixth century BC. Sakyamuni is said to be the founder of Buddhism. As the story goes, he was a prince. When he was young, he sadly saw that people suffered from poverty, pain, sickness and death. Around the age of 29, he chose to abandon the material world and searched for enlightenment. Sakyamuni came to a bodhi tree (菩提树) and sat down, falling into deep meditation (冥想). Afterwards he achieved enlightenment and became a Buddha.

It is commonly believed that Buddhism was first introduced into China around the first century. During the Sui and Tang dynasties, Buddhism entered its golden age. Abundant Buddhist temples were built nationwide. In India Buddhism was declining at that time, so China became the centre of the Buddhist world. Buddhism has always co-existed with Confucianism and Taoism in China.

The theory of Buddhism is based on the theory of samsara (轮回), referring to the passage through many states of existence that is involved in the endless cycle of death and birth. The path of a Buddhist is to achieve enlightenment.

One Buddhist doctrine is that everything in the world is changing,

transient (暂时的) and unreal. There is no independent entity (实体) or dictator. The cornerstone (基本观点) of Buddhist philosophy is the view that life is suffering, hence the doctrine of the Four Noble Truths (四圣谛): Life is suffering; the cause of suffering is desire; the answer is to quench (抑制) desire; and the way to this end is to follow the Noble Eight-Fold Path (八正道), which consists of right view, right intention, right speech, right behaviour, right livelihood, right effort, right mindfulness and right concentration.

Buddhist Temples

Chinese Buddhist architecture includes pagodas (塔), temples and grottos (石窟). Earlier Buddhist temples usually combined pagodas and courtyard-style temples. Later they had a lot in common with the residences and palaces. They adopted the method of group combination with the courtyard as the centrepiece, which made them different from the temples in India or other Buddhist countries. Buddhist temples are built on an invisible central axis, facing the south. The front hall houses four statues, called the Four Heavenly Kings (四大天王). The statue of Maitreya (弥勒佛: Laughing Buddha) is in the middle of the hall.

The Great Buddha Hall (大雄宝殿) is devoted to the statue of Sakyamuni and other Buddhas. It has a main altar for daily Buddhist ceremonies and text recitals (诵经). Many cotton cushions (蒲团) are placed below the altar in rows on the ground, accompanied by a bell, a drum, and a *muyu*. The Eighteen Arhats (十八罗汉) stand against the east and west walls in the hall. It's said that they each have individual supernatural powers.

muyu: wooden fish, a percussion instrument made of a hollow wooden block, originally used by Buddhist monks to beat rhythm when chanting scriptures 木鱼, 打击乐器。也是僧人念经时敲打的响器, 用木头做成, 中间镂空

The First Buddhist Temple—the White Horse Temple

The White Horse Temple, located in the east of Luoyang, Henan province, was the first officially built Buddhist temple in China in the Eastern Han dynasty. It was named after the white horse that carried the Buddhist scriptures from India to Luoyang, then the capital of the country. The Buddhist scriptures were brought back by pilgrims (朝圣者) sent to India by Emperor Ming of the Eastern Han dynasty.

The Famous Buddhist Mountains

Of the many Buddhist mountains, Mount Wutai, Mount Emei, Mount Putuo and Mount Jiuhua are accepted as the Four Sacred Buddhist Mountains in China. Millions of visitors from all over the world come

to these Buddhist mountains every year for sightseeing or to gain an understanding of Chinese religious culture.

Muhammad: an Arab holy man, born in Mecca, who started the religion of Islam and was its most important prophet. Words delivered to him by God were later written down to form the holy book called the Koran. The Muslim calendar, the calendar which is used in the Islamic world, begins in AD 622, the year when Muhammad went from Mecca to Medina with his followers to escape from being badly treated for their religious beliefs. When Muslim people mention Muhammad's name, they usually add the words "peace be upon him" in order to show their respect. 穆罕默德，阿拉伯圣人，生于麦加。他始创伊斯兰教，是伊斯兰教中最重要的先知。他把上帝对他的启示记录下来汇编成圣书，称《古兰经》。伊斯兰教纪元历是伊斯兰国家使用的一种历书，它从公元 622 年算起，穆罕默德于这一年为逃避宗教迫害从麦加率众迁到麦地那。穆斯林提到穆罕默德的名字时，通常要加上一句“愿他安祥”以表示敬意。

Islam

Islam was founded by the Arab prophet Muhammad and was introduced into China in the seventh century. For people of Islamic faith, there is only one God, Allah (阿拉真主). Muslims, who accept and submit to the will of Allah, believe that their God, Allah, has spoken to human beings many times in the past. But, it was Muhammad who delivered the divine message and established a social order.

The Arabic word "Islam" simply means "submission and obedience". Alternatively, it can mean peace, which signifies that one can achieve real peace of body and mind only through submission and obedience to Allah. Such a life of obedience brings peace of the heart and establishes real peace in society at large. The word "Islamic" in Chinese literally means "pure and sincere (清真)". A mosque is called *qingzhen* temple.

Mosque

A mosque is always a high-domed building with sweeping arches, flowing arabesques (阿拉伯图案) and towering minarets (高耸的尖塔). Although there are differences, the major architectural components of all mosques are basically the same. Inside, a mihrab, or niche (壁龛), which symbolises the place where the prophet led the prayers, is set into the middle of the kibla wall (朝拜墙) in order to indicate the direction of Mecca. Outside, usually, there is a minaret from which the

faithful are called to say their prayers. Ordinarily, there is also a place for the ablutions (斋戒沐浴) required before prayer, usually containing running water.

Islam was brought to China peacefully. Arab traders who landed on the southern coast of China established their mosques in great maritime cities like Guangzhou and Quanzhou, and Muslim merchants travelling the Silk Road through Central Asia to China won converts (皈依者) among the Han Chinese in the north of the country. The Great Mosque in Xi'an is one of the oldest, largest and best-preserved Islamic mosques in China.

Muslims mostly live in the areas of the Xinjiang Uygur Autonomous Region, Ningxia Hui Autonomous Region, and 4 autonomous prefectures and 13 autonomous counties in other parts of China.



Dongguan Mosque in Xining
(西宁东关清真大寺)

Exercises

Part One

Comprehension

- ① Fill in the following blanks with the information you learn from the reading text.
 - 1 The philosophy in the pre-Qin times was marked by the emergence of various ancient philosophical views. The most influential schools were _____, _____, Mohism and _____.
 - 2 Ancient Chinese philosophers share some common features such as their stress on spiritual existence, _____, _____, _____ and intuition.
 - 3 Chinese ethics and morality focuses more on _____, collectivism and _____ life.
 - 4 China, as a multi-religion country, has indigenous Taoist religion and religions of foreign origin such as _____, _____, Catholicism, and _____.
 - 5 _____, located in the east of Luoyang, Henan province, was the first officially built Buddhist temple in China in the Eastern Han dynasty.
- ② Please explain the following terms briefly according to the reading text.
 - 1 golden mean
 - 2 non-action

Part Two

Translation

① Term Translation

- 1 罢黜百家，独尊儒术
- 2 佛经
- 3 三从四德
- 4 八仙过海，各显神通。
- 5 《古兰经》

② Passage Translation

中国是个多宗教的国家。中国宗教徒信奉的主要有道教、佛教、伊斯兰教、天主教和基督教。道教是中国土生土长的宗教，而其他四种则是由其他国家传入中国的宗教。中国公民可以自由地选择自己的宗教信仰和表明自己的宗教身份。

Part Three

Critical Thinking and Discussion

The main stream of traditional Chinese culture is Confucianism, the core of which is the doctrine of the golden mean. Can you cite an example in your real life to illustrate your understanding of the doctrine?

Part Four

Communication

You are a member of the Classic Culture Association in your university. In order to celebrate Confucius' birthday, the association decides to hold a Confucius Cultural Festival (孔子文化节) on 28 September. You are assigned to be in charge of it. Please discuss with your group members and present a detailed proposal to the association. The proposal should cover the following points:

- 1 purpose of the festival;
- 2 the activities to be held in the festival;
- 3 the desired outcome.

2

CHAPTER

Literature



Lead-in Questions

- ① Have you ever read any classical works of Chinese literature? What are they?
- ② Do you know *The Analects of Confucius*? Can you quote any well-known proverbs from it?
- ③ Do you still remember any Tang poems or *Song ci* poems? Which one has impressed you most?
- ④ Have you read any Chinese novels lately? Which one do you like best?

China has a long and rich literary history, but to many westerners, Chinese literature remains an enigma (谜). Many of Chinese classics are unavailable in translation, as much of China's literary heritage has been untranslatable, despite scholarly efforts.

For over 3,000 years, Chinese literature has encompassed diversified genres (类型) and forms such as mythology (神话), poetry, essay, fiction and drama. It rivals (与……媲美) the literature of other countries in the world.

Chinese literature can be subdivided into three main periods:

- classical literature: pre-Qin—4 May 1919
- modern literature: 1919—1949
- contemporary literature: 1949—present

Beginning with primitive mythology, Chinese classical literature developed with *The Book of Songs* (《诗经》), *The Songs of Chu* (《楚辞》), the prose of the pre-Qin times, *hanfu* and *yuefu* folk songs of the Han dynasty, the literary criticism in the Wei and Jin dynasties, the Tang poetry, the *Song ci* poetry, the Yuan dramas in the Yuan dynasty and the Ming and Qing novels. The literary achievements at the end of the Qing dynasty are mainly poems and novels.

Modern literature spanned the period from 1919 to the foundation of the People's Republic of China in 1949. This period was distinctive as it brought along a new and revised literary language, form, and set of content and skills. It focused on people's lives with strong political overtones, emphasising opposition to imperialism and feudalism, and advocating the building of a new China.

Contemporary literature started with the establishment of the PRC in 1949. There was a hold-up of development as the consequence of the "cultural revolution" that lasted for nearly 10 years. The era is now long gone and Chinese literature is prospering once again and has now won an important position in world literature.

Classical Literature

Chinese classical literature refers to literary works from the days before the Qin dynasty to the year of 1919, and is virtually an unbroken strand (思想等的一个组成部分) enduring dynastic changes.

Long before the written language appeared, there was an oral tradition of fables and legends. Some of them are still kept in some ancient books as precious heritage of Chinese literature. Over 3,000 years, there has emerged a great variety of excellent works in terms of poems, essays, novels, dramas and so on.

The Book of Songs and The Songs of Chu

Poetry, one of the earliest artistic forms, originated from folk songs before the existence of written Chinese. Its content evolved out of people's everyday life, and reflected their labour and entertainment. *The Book of Songs* and *The Songs of Chu* are regarded as the two peaks of China's earlier literary history.

The Book of Songs is a collection of China's 305 oldest poems from the early Western Zhou dynasty to the middle of the Spring and Autumn period, and is regarded as the earliest realistic literature in China. As the starting point of Chinese literature, *The Book of Songs* has provided a deep insight into all aspects of social life of the Zhou dynasty and truly reflected the rise and fall of the Chinese slave society. It has always been worshipped by scholars and has become a cultural gene. In the light of their rhythms, the works can be divided into three sections:

- *feng* (风) or folk ballads (consisting of 160 ballads from 15 regions);
- *ya* (雅) or dynastic hymns (consisting of 105 songs, most of which are for entertaining slave owners at feast);
- *song* (颂) or sacrificial songs (consisting of 40 songs for sacrificial ceremonies attended by slave owners).

Many poems in *The Book of Songs* portray love stories, social customs

and realities in the remote antiquity (上古时期) of China.

The poems in *The Book of Songs* are mainly written in four-character lines. In terms of its writing technique, it can also be classified into *fu* (赋: narration), *bi* (比: metaphor), and *xing* (兴: evocation). Roughly, *fu* poems are those with straightforward narrations; *bi* are those with implicit comparisons; *xing* are like the prelude (序曲) of a song, setting the scene for the poem. All these poems can be sung.

The Songs of Chu follows *The Book of Songs* as an important poem collection from ancient China with far-reaching influence. *Chu Ci* (楚辞), as the book's Chinese name indicates, is derived from the songs of the southern state of Chu during the Warring States period. It pioneered romanticism in Chinese poetry. Liu Xiang (刘向) and Wang Yi (王逸) collected and compiled the works of the noted poet Qu Yuan and some others as *The Songs of Chu*.

The verses of *The Songs of Chu* are freer than those of *The Book of Songs*. They are not fixed to four characters per line, and the character “xi (兮)” is often put in the middle or at the end of some lines such as Qu Yuan's sentence “The journey is long, / I'll search up and down. (路漫漫其修远兮，吾将上下而求索。)”

Qu Yuan, who furthered the development of poetic styles, is regarded as the first writer to have his name associated with his work in the history of Chinese literature. He was exiled from the State of Chu during a period of sudden unrest in that state. Unable to realise his ideal, he wrote such immortal masterpieces as *Sorrow After Departure* (《离骚》), *Ask Heaven* (《天问》), *Nine Elegies* (《九章》), and *Nine Songs* (《九歌》). He drowned himself in the Miluo River (汨罗江) out of disappointment, sorrow, and anger.

His story is mostly reflected in his most well-known poem *Sorrow after Departure*, his representative work and the longest poem in ancient China. It is a romantic masterpiece.

Qu Yuan was not only famous for his many immortal poems; he was also a true patriot. His love for his country and its people are revealed naturally in his poems. During the Han dynasty, Qu Yuan became established as a heroic example of how a scholar and official who was denied public recognition suitable to their worth should behave.

The Book of Songs is the fountainhead of realism and *The Songs of Chu* of romanticism. Later Chinese literature was extended and developed based on these two creation modes.

Prose of the Pre-Qin Times

The prose in the pre-Qin times includes historical prose (历史散文) and philosophical prose (诸子散文).

Historical Prose

There are five main representative works of historical prose:

- *The Book of History* (《尚书》), the most ancient collection of Chinese prose writings with fragments of disconnected and diverse individual official papers;
- *The Spring and Autumn Annals* (《春秋》), the earliest chronicle (编年史) in China with concise and meticulous (细腻的) language;
- *Zuo's Commentary* (《左传》), the first comprehensive historical account of the major political, social, and military events of the Spring and Autumn period, setting the first widely imitated prose model;
- *Intrigues of the Warring States* (《战国策》), another historical work recording the history of each of the states in the pre-Qin times, focusing on the strategies for plotting or fighting against each other;
- *Discourses of the States* (《国语》), a chronological recording of the statements of the aristocrats of various states.

Philosophical Prose

During the Spring and Autumn and Warring States periods, Chinese society was undergoing radical changes, and various schools of thought, such as the Confucian School, Mohist School, Taoist School, and Legalist School, all strived to put their ideas into practice by

writing books and expounding their theories. Some famous pieces of philosophical prose are:

- *Daodejing*, written by Laozi, is regarded as the scripture of Taoism. It uses much rhyme (韵) like prose poems imbued with philosophical ideas. It centres on Tao, the principle underlying and governing all things of existence.
- *Mozi* (《墨子》), written by Mozi, is known for its extensive and effective methodological reasoning.
- *Mencius* (《孟子》), written by Mencius, makes full use of the expressive power of spoken language in forging (形成) an eloquent (雄辩的) verbal style.
- *Zhuangzi* (《庄子》), written by Zhuangzi, has established the model of an exuberantly (丰富地) imaginative form that defies classification.
- *The Analects of Confucius* (《论语》), compiled by the disciples of Confucius, records the sayings and behaviour of Confucius in the form of catechism (问答教学). Together with *Daodejing*, it made terseness (简洁) and profundity (深奥) the foremost criteria of prose style.



Confucius (孔子)

All these works became sources and models for later literature, both spoken and written.

Literature in the Han Dynasty

The most notable achievements of the literature in the Han dynasty are its *hanfu* and *yuefu* folk songs.

Hanfu is a popular literary genre originating in the Han dynasty. It emphasises elaboration and description, and is the combination of poem and prose. It can also be called rhymed prose. *Hanfu* can be divided into *Sao*-style essays (骚体赋), long essays (大赋) and short essays (小赋). *Sao*-style essays, as its name suggests, retain the features possessed by *Sao*. Long essays, through artistic exaggeration, describe the magnificence of imperial palaces and gardens and the luxurious lifestyle of emperors and lords. Short essays mostly express emotions.

The most outstanding *hanfu* writers include Jia Yi and Sima Xiangru. Jia's representative works are *On Faults of Qin* (《过秦论》) and *Lamenting Qu Yuan* (《吊屈原赋》). Sima's major works are *Master Void Rhapsody* (《子虚赋》) and *Rhapsody on Great Man* (《上林赋》).

Sima Qian was the first historian to record and narrate historical events in the form of individual biographies. *Records of the Grand Historian* (《史记》) is a monumental work that records Chinese history from the time of the legendary figure Emperor Huang to the Han dynasty, over a period of about 3,000 years, in 130 chapters. Sima Qian applied the following five styles in writing the book:

- *benji* (本纪): biographies of prominent rulers and emperors;
- *biao* (表): chronological tables;
- *shu* (书): economic and cultural records of the time;
- *shijia* (世家): biographies of notable rulers, nobility and bureaucrats;
- *liezhuan* (列传): biographies of important figures.

Later official historians all followed these styles.

Yuefu folk songs are mostly written in five-character lines, although some are in seven-character or multi-character lines. They reflect the reality and life of working people.

With natural and simple language, these folk songs are colourful in narrative expressions and lyrics. Stories in the folk songs are vivid and lively by making use of figurative speech and personification. The most outstanding work is *Southeast the Peacock Flies* (《孔雀东南飞》), which is one of the longest ballads at the end of the Eastern Han dynasty. It tells the tragedy of a young couple, Jiao Zhongqing (焦仲卿) and Liu Lanzhi (刘兰芝), and sharply denounces feudal ethics.

Literature in the Wei, Jin, Southern and Northern Dynasties

Chinese literature was most notable for its literary criticism in these dynasties. Also during this period, the stories recording spirits and anecdotes (志人志怪小说) became a genre.

The “Three Caos (三曹: Cao Cao, Cao Pi and Cao Zhi)” and the “Seven Masters of the Jian’an Period (建安七子: Kong Rong, Chen Lin, Wang Can, Xu Gan, Ruan Yu, Ying Yang, Liu Zhen)” were outstanding literary figures during the Jian’an period. Their poems spoke to the spirit of the time and invoked an ambience (氛围) of heroism and sadness, moulding a style later referred to as Jian’an. Cao Cao followed the tradition of *The Book of Songs* and wrote some four-character-a-line poems displaying his great ambition as well as considerable sympathy for the sufferings of the common people. *The Sea* (《观沧海》) and *A Short Song* (《短歌行》) are his most well-known pieces.

The emergence of Tao Yuanming made the link between Chinese poetry and art. Using plain words in an artistic and profound way, he perfected descriptions of nature, and his style was followed by poets long after. He was a master of the five-character-a-line poetry. His masterpiece *The Peach Blossom Spring* (《桃花源记》) is eulogised (传颂) by later generations because it describes the secluded and ideal life people pursue.

The Literary Mind and the Carving of Dragons (《文心雕龙》) written by Liu Xie (刘勰) in parallel prose (骈文) is the first work of literary criticism in the history of Chinese literature. The purpose of Liu Xie in writing this book was to criticise the efforts of his contemporaries to seek the beauty of form at the cost of meaning, and to advocate the presence of social and political content in literature.

Tang Poetry

The Tang dynasty saw the continued development of Chinese poetry. *The Complete Anthology of the Tang Poetry* (《全唐诗》), edited in the early Qing dynasty, is the biggest-ever collection of Chinese poetry. It contains more than 48,900 poems by over 2,200 poets who wrote in different styles.

The development of poetry in the Tang dynasty can be classified into four stages, namely, Early Tang, High Tang, Middle Tang, and Late Tang.

The four pre-eminent (杰出的) poets of the early Tang period, Wang Bo, Yang Jiong, Luo Binwang, and Lu Zhaolin, regarded as the “Four Literary Eminences”, were the pioneers of the Tang poetry. Their poems, in a refined language, boast beautiful tonal patterns and rhyme schemes. The lines written by Wang Bo “Friendships across the world / make near neighbours of far horizons (海内存知己，天涯若比邻)” help wipe away the lingering sorrow of departure and have become a famous saying to express friendship in later years.



Li Bai (李白)

A whole generation of literary giants appeared during the High Tang period when society enjoyed prosperity and stability. Li Bai and Du Fu are regarded as the representatives of the Tang poets.

Li Bai, the “Immortal of Poems (诗仙)”, has long been considered the greatest romantic poet in Chinese literature. In his poems, imagination, exaggeration, diction and sonorous (洪亮的) rhythms are blended effortlessly. Some of Li Bai’s most famous poems include *Thinking in the Silent Night* (《静夜思》), *Hard is the Road to Shu* (《蜀道难》)

and *Dreaming of Sightseeing in the Tianmu Mountains* (《梦游天姥吟留别》).

Du Fu, the “Sage of Poems (诗圣)”, has been regarded as the greatest realistic poet in Chinese literature. As mirrors of the times, his poems faithfully and profoundly reflect the social realities of the Tang dynasty in decline, like a poetic historical account. Because he reached perfection in developing a depressing and meticulous literary style, his works have been considered the classics of realism. His most famous poems include the “Three Officers” (三吏: *The Xin'an Officer* [《新安吏》], *The Shihao Officer* [《石壕吏》], and *The officer at Tongguan Pass* [《潼关吏》]) and the “Three Partings” (三别: *Parting of the Newly-Wed* [《新婚别》], *Parting of the Old* [《垂老别》], and *Parting of the Homeless* [《无家别》]).



Du Fu (杜甫)

The other poets in this period can be grouped into two categories: frontier poets (边塞诗人) represented by Gao Shi and Cen Shen, and pastoral poets (田园诗人) represented by Meng Haoran and Wang Wei.

The two categories reflect the alternative paths of the life of scholars, either taking up an official post or living in seclusion. The frontier poems depict the frontier scenery, military life, and soldiers' homesickness, passionate patriotism, and devotion to the state. The pastoral poets followed and developed the tradition of Tao Yuanming to depict country life and reflect the beauty of nature. In many of their poems, sentiments and nature are blended skillfully.

In the Middle Tang period, numerous poets produced many excellent poems, which forcefully exposed the social corruption of their times. The outstanding poet Bai Juyi followed Du Fu and wrote poems reflecting the reality of society. His poetic treasures are satirical (讽刺的) and allegorical (讽喻的) poems. For example, *The Old Charcoal Seller* (《卖炭翁》) is a lament against official oppression. His most popular poems are the romantic narrative ballads *Song of Eternal Sorrow* (《长恨歌》) and *Song of a Pipa Player* (《琵琶行》).

With the deterioration of the government in the late Tang period, the poems reflected, more and more, the hopeless and helpless feelings of the people. Poets turned to the theme of nostalgia for the former splendour (光耀) of old times. The most talented of these were Li Shangyin and Du Mu. Some of their works are about beauty, but some are about disconsolation mostly caused by the lack of opportunity to give full play to their talents.

Song Ci Poetry

Poetry typical of the Song dynasty is known as *Song ci* poetry. Instead of regulated poetry, *Song ci* poetry could express more refined and delicate feelings with irregular metre.

Song ci, depending upon its length, can be divided into *xiaoling* (小令: short, less than 59 characters), *zhongdiao* (中调: medium, 59—90 characters), and *changdiao* (长调: long, more than 90 characters). Some have only one verse, some two, and others have three or four, each having its own style.

cipai: name of the tune to which a *ci* poem is composed 词牌, 词的调子的名称

Ci originated from music (or the words of songs, to be exact). So each *ci* has a title as well as a *cipai*. *The Beautiful Lady Yu* (虞美人), *Moon on the Western River* (西江月), *Butterfly Loves Flowers* (蝶恋花), and *Immortals Meeting on the Magpie Bridge* (鹊桥仙) are all names of *cipai*.

In the Northern Song dynasty appeared two major *ci* styles. One style is called the “Soft and Tuneful School (婉约派)” represented by Liu Yong, Li Qingzhao, Yan Shu and Ouyang Xiu. Most of their poems are about love and parting, and reflect elite literati taste and the sophisticated aristocratic lifestyle of leisure and luxury. Liu Yong was acknowledged to be the first master of the school.

Li Qingzhao, as the greatest poetess in China, also rose to prominence in this period. She expressed her emotion in simple and plain language. Her style is original and natural; her lyrics genuine and touching. Her famous *ci* poem, *Slow Slow Song* (《声声慢》), expressed her intense

grief and woe (悲痛) over the loss of the country and her husband.

The other style is called the “Powerful and Free School (豪放派)” represented by Su Shi, Xin Qiji and Lu You.

With his extraordinarily vigorous style of poetry, Su Shi brought innovations to *ci* and helped broaden its scope, elevate its status and set up the school. Some of his most famous *ci* poems are *To the Tune of Charm of a Maiden Singer: The Red Cliff* (《念奴娇·赤壁怀古》), *To the Tune of Water Melody: The Mid-Autumn Festival* (《水调歌头·明月几时有》), and *To the Tune of a Riverside Town: Dreaming of His Deceased Wife* (《江城子·十年生死两茫茫》). Xin Qiji, another remarkable *ci* poet, elevated *ci* writings of the “Powerful and Free School” to a new height by enriching its content and improving its form. *Song of Southern Country* (《南乡子》) and *Dance of the Cavalry* (《破阵子》) are the examples of his theme.



Su Shi (苏轼)

Yuan Dramas in the Yuan Dynasty

Yuan dramas, including *sanqu* (散曲: non-dramatic songs) and *zaju* (杂剧: poetic dramas), were popular in the Yuan dynasty.

Sanqu mainly expresses one's emotions in two categories—*xiaoling* (小令: short tonal poem) and *santao* (散套: a sequence of *sanqu* songs of a certain musical mode). Ma Zhiyuan's *Autumn Thought* (《秋思》), a *xiaoling*, enjoys great popularity. He sketched a picture with only 28 words showing the wilderness of a strange land and expressing his loneliness and sadness.

Zaju originated from the comic performance in the Song dynasty and evolved into the drama in the Yuan dynasty. It consists of four acts (折子) and occasionally a prelude before the first act or an interlude between acts, with each act containing northern opera melodies of the same tune and rhyme as the spoken parts.

Important *zaju* writers were Guan Hanqing and Bai Pu. Guan Hanqing, the most highly-reputed dramatist, wrote the masterpiece tragedy *The*

Injustice to Dou E (《窦娥冤》). It is about the falsely accused young widow, Dou E, whose innocence is finally proclaimed. Guan poignantly (深刻地) exposed the social injustice of that time.

Fiction in the Ming and Qing Dynasties

In the Song dynasty, *huaben* (话本), the earliest novels written in colloquial language started to appear. By the Ming and Qing dynasties, novels proliferated as a lively and free literary form. The language of the novels was simple, easy to understand, and welcomed by the public.

The Ming and Qing dynasties saw the publication of the Four Great Classical Novels: *Romance of the Three Kingdoms* (《三国演义》), *Water Margin* (《水浒传》), *Journey to the West* (《西游记》), and *A Dream of the Red Mansions* (《红楼梦》). They have been celebrated for centuries for their rich historical and cultural significance.

Romance of the Three Kingdoms by Luo Guanzhong is recognised as the earliest chapter-by-chapter historical novel in China. Based on history books and folk legends, the book describes the rise and fall of the three kingdoms of Wei, Shu and Wu, and the complex political, military, and diplomatic struggles during that period. One main theme the writer wants to advocate is brotherhood (义气).

The basic expressive technique of *Romance of the Three Kingdoms* is realism, but the plot arrangement and the portrayal of historical figures are full of romantic colour. The novel is written in clear, concise and vivid language. The dialogues in the novel play an important role in revealing the characters' personalities. Liu Bei is portrayed as an ideal ruler who adheres to benevolent policies (仁政). Zhuge Liang is depicted as an outstanding statesman and a strategist whose foresight is godlike. His name has become a byword (代名词) for inexhaustible resourcefulness. Zhang Fei's bravery and straightforwardness, Guan Yu's loyalty, and Cao Cao's cunning are also skillfully depicted.

Water Margin by Shi Nai'an tells the story of the rebellion of the 108 heroes at the end of the Northern Song dynasty. It is the first novel to

deal with the subject matter of peasant revolts in China. During the peasant uprising, the rebellious heroes execute justice in the name of Heaven by killing the rich and relieving the poor (杀富济贫, 替天行道). At the end of the novel, the rebels at Liangshan are defeated, and some, led by Song Jiang, accept amnesty (招安) and surrender (归顺) to the government.

Shi Nai'an was skilled at revealing the inner world of characters through their behaviour and language. His expressive technique originated from storytelling scripts. He was also able to portray each character's appearance and personality. He revealed the characters' dispositions and resistance to oppression through describing their different life experiences.

Journey to the West by Wu Cheng'en is an outstanding romantic work full of fantastic tales. It is generally recognised as a masterpiece about deities (神仙) and spirits. The novel tells of the Tang-dynasty monk, Xuanzang, overcoming 81 adversities (苦难) and defeating various monsters and demons before finally reaching India, assisted by his three disciples: the Monkey King, the Eight-Commandment Pig, and Monk Sha.

Wu Cheng'en illuminated the intelligence, bravery, and loyalty of the Monkey King, the piety of Monk Xuanzang, the straightforwardness and good nature of the Eight-Commandment Pig, and the kindness of Monk Sha. Some fantastic and thrilling tales from the novel are still popular with the children of China today: "The Monkey King Creates Havoc in Heaven (《孙悟空大闹天宫》)", "The Eight-Commandment Pig Gets Married at Gaolaozhuang Village (《猪八戒高老庄娶亲》)", "The Monkey King Thrice Defeats the Skeleton Demon (《孙悟空三打白骨精》)", and "Crossing the Flaming Mountain (《过火焰山》)". Through telling tales of deities and spirits, Wu Cheng'en exposed the darkness and corruption of feudal society, criticised social realities, and implicitly (含蓄地) expressed people's different forms of resistance.

A Dream of the Red Mansions by Cao Xueqin reached the pinnacle (顶峰) of classical Chinese novels. It has long been acknowledged as the greatest novel in Chinese literature.

The writer was born into a noble and powerful family, which was later reduced to poverty from extreme prosperity. His novel describes the prosperity and decline of a large feudal family. The central thread of the novel is the tragic love story between Jia Baoyu and Lin Daiyu. Instead of just telling the love story, it taps the social origins of the tragedy through probing (探究) deeply into the characters' minds and complicated relationships. The characters Jia Baoyu, Lin Daiyu, Xue Baochai, Sister Feng, and Granny Liu have become artistic figures of lasting charm.

The plot of the novel is ingeniously (独具匠心地) arranged. Its narratives use mature colloquial language, plain but elegant, explicit but expressive. The novel contains poems, *ci*, lyric verses and prose essays, which fit the plot and the fate of the characters. The novel is really a panorama (全景画) of feudal society and has been considered an encyclopedia (百科全书) of Chinese literature.

Besides the Four Great Classical Novels, "Three Volumes of Words (三言)" and "Two Volumes of Slapping (二拍)" belong to townsfolk literature during this period. *Jin Ping Mei*, as a naturalistic novel composed in vernacular (白话) Chinese, was published during the late Ming dynasty. The Qing dynasty saw the release of one collection of short stories *Strange Tales from a Scholar's Studio* (《聊斋志异》) and the satirical novel *The Scholars* (《儒林外史》).

"Three Volumes of Words" and "Two Volumes of Slapping" are vernacular novelettes (短篇小说) from the Ming dynasty. Feng Menglong wrote "Three Volumes of Words" (*Clear Words to Illustrate the World, Ordinary Words to Warn the World, and Lasting Words to Awaken the World*), while Ling Mengchu authored "Two Volumes of Slapping". They are regarded as model illustrations of Chinese feudal society. Containing many descriptions of daily life of townspeople, they are called the "worldly novels (世情小说)".

Jin Ping Mei, another worldly novel, was written by Lanling Xiao Xiao Sheng (兰陵笑笑生). The novel gives a detailed description of the economic life of a newly-emerging class of businessmen and other social

classes and reveals a moral world that existed in both matrimonial (婚姻的) practices and sexual relations at that time.

Strange Tales from a Scholar's Studio, a collection of about 490 short stories, is written by Pu Songling (蒲松龄) in a simple but elegant style. It inherits the traditions of the mystery tales (志怪小说) in the Wei and Jin dynasties and the tales of marvels in the Tang and Song dynasties. Many stories contained in the collection are about the love affairs between men and foxes, ghosts or demons, which demonstrate youths' yearning for breaking away from the feudal ethical codes and for free marriage. Pu Songling's characters are well-rounded and adeptly portrayed. The language is fluent and vivid; the plot is intricate; and the structure is tight.

The Scholars authored by Wu Jingzi (吴敬梓) is China's first colloquial and satirical novel. The novel portrays a group of feudal scholars and directs criticism at the eight-part essay (八股文) and imperial civil examination system (科举制度) (which will be mentioned in the chapter of education). Its 56 chapters are a series of separate episodes (情节) with no single hero through the whole book. The structure shows internal harmony and balance. Wu Jingzi's character portrayal style is simple yet insightful.

The Scholars is not only the first book to create a variety of images of numerous scholars and intellectuals, but also the first to openly challenge the idea of making academic studies only for the sake of taking official positions. It occupies an important place in the history of Chinese fiction and has exerted great influence on later Chinese satirical novels.

Following the Hundred Days Reform (百日维新) in 1898, supporters called for revolutionary poems and novels to arouse people's political awareness. Some writers created novels to denounce the feudal system which was the cause of so much dissatisfaction among the people. Many works voiced opposition to the foreign invasion and exposed evils of the day.

The best-known poets of this period are Gong Zizhen (龚自珍), Huang Zunxian (黄遵宪), and Liu Yazi (柳亚子). Gong Zizhen was a progressive and creative romantic poet. He inherited and developed the tradition of romanticism. He differed from his romantic predecessors in terms of his brilliant style, bright diction, and resonant (共鸣的) sound and emotions. Huang Zunxian's poems reflect people's thoughts and feelings, the effects of modern capitalist materialism, and the spiritual changes in Chinese society. Liu Yazi was one of the founders of the Southern Society (南社), China's first modern revolutionary literary society. His passionate poems are imbued with patriotism.

Novels flourished during this period. The most renowned are *Exposure of the Official World* by Li Baojia (李宝嘉, 《官场现形记》), *The Travel Records of Lao Can* by Liu E (刘鹗, 《老残游记》), and *Flowers in a Mirror* by Li Ruzhen (李汝珍, 《镜花缘》).

Over 1,000 books translated from Western languages also appeared during this period. The leading translators were Yan Fu and Lin Shu. The writers of the modern period have been greatly influenced by European literature.

Modern Literature

In 1919, the 4 May Movement which led China to a new epoch (时代) took place. The main theme of the Anti-Japanese War period is to seek for ways of existence and liberation. The founding of New China in 1949 serves as a signpost for the beginning of contemporary Chinese literature. Works of this period reflect the hard struggle and tremendous sacrifice during the War of Liberation from 1945 to 1949, and eulogise the selflessness displayed in the building of socialist New China. There are some important representatives of modern Chinese literature such as Lu Xun, Guo Moruo, Mao Dun, Ba Jin, etc.

Lu Xun (1881—1936)

Born in 1881 in Shaoxing county, Zhejiang province, Lu Xun, also called Zhou Shuren (meaning “to nurture a person”), was a great thinker, a revolutionary figure in literature with pioneering thoughts. He was also one of the founders of modern Chinese literature in China. He used literature and art as weapons to transform the national spirit and character. His line “Fierce-browed, I coolly defy a thousand pointing fingers. Head-bowed, like a willing ox I serve the children (横眉冷对千夫指，俯首甘为孺子牛)” vividly portrays his cultural personality.



Lu Xun (鲁迅)

Adopting the concise and flexible style of foreign fiction, Lu Xun broke away from the exclusive form of traditional Chinese fiction and created a new form of modern Chinese fiction. He wrote stories, poems, essays, literary criticism, and literary history.

His first story, *A Madman's Diary* (《狂人日记》), was the first story written in the modern form of Chinese literature, symbolising the great outset of modern Chinese fiction. His first collection of stories was *Outcry* (《呐喊》). It includes arguably his most celebrated story, *The True Story of Ah Q* (《阿Q正传》), which depicts a humble, ignorant but stubborn and defiant peasant. As an ordinary man, Ah Q experiences, with an utter lack of self-awareness, a series of humiliations (屈辱) and is finally executed during the chaos of the Republican Revolution of 1911. Ah Q is considered the personification of the negative traits of the Chinese national character. The term *Ah Q-ism* (阿Q精神) was coined to depict rationalisation of defeat as a “spiritual victory”. The writer hoped to awaken Chinese people's awareness and desire for revolution.

Wandering (《彷徨》) was his second collection of stories. In his third collection *Old Tales Retold* (《故事新编》), he retold old Chinese stories from his own perspective. Another major work is *Wild Grass* (《野草》), a collection of prose poems. He also produced 16 volumes

of essays, reminiscences (回忆录), historical tales, some 60 classical-style poems, and a dozen volumes of scholarly research, and numerous translations.

Guo Moruo (1892—1978)

Guo Moruo was born in Leshan county, Sichuan province. He was a writer, poet, dramatist, historian, archaeologist, paleography (古字体) expert, and a social activist.

The Goddess (《女神》), his first poetry anthology, gave free rein to his powerful imagination, through which he could transform things in the universe into poetic beings that served as animated objects of his emotional response. By expressing the desire to break the confines of feudalism, voicing strong demands for social reform, and emitting boundless enthusiasm for the pursuit of high ideals, *The Goddess* distinctly reflects the characteristics of the 4 May Movement.

His other representative works include *Qu Yuan* (《屈原》), *Zhuo Wenjun* (《卓文君》), and *Wang Zhaojun* (《王昭君》). His motive for creating the historical dramas was to make the past serve the present.

Mao Dun (1896—1981)

Mao Dun was a critic, novelist, and short-story writer noted for his commitment to realism. He felt the pulse of the times by writing with a strong sense of responsibility and mission, and great political enthusiasm. Between 1920 and 1932, he was one of the chief editors of China's foremost literary journal *Short Story Monthly* (《小说月报》). His acclaimed works include *Midnight* (《子夜》), *Spring Silkworms* (《春蚕》), and *The Shop of Lin Family* (《林家铺子》).

Midnight was the product of Mao Dun's profound understanding of life and his artistic ability. It concentrates on the characterisation of Wu Sunfu, the unsuccessful hero whose image epitomises (是……的缩影) the destiny of the Chinese national bourgeoisie.

Spring Silkworms is about a silk weaver, Old Tong Bao, who takes very good care of his silkworms, but the armed conflicts caused by the Japanese in Shanghai ruin his high hopes of selling the cocoons (蚕茧) at a good price.

The Shop of Lin Family tells the story of a shop selling foreign goods in a small town in China in the 1930s.

Ba Jin (1904–2005)

Ba Jin was born into an official's family in Chengdu, Sichuan province. His true name was Li Yaotang.

In 1927, he went to France, where he started his literary career and wrote his first novel *Destruction* (《灭亡》) about a depressed young anarchist (无政府主义者). It is a tale of romance and revolution expressing his sadness over China's status in the world and his hope for revolution.

He returned to Shanghai in 1928 to become a professional writer. His "Trilogy of the Turbulent Currents (激流三部曲)" established his reputation. The trilogy includes *Family* (《家》), *Spring* (《春》) and *Autumn* (《秋》). In the novels, he launched a fervent (强烈的) attack on the life-destroying ethics of feudalism that had lasted in China for thousands of years.

He was elected head of the Chinese Writer's Association in 1981, a post he held until he passed away on 17 October 2005, at the age of 101. He has made outstanding contributions to modern Chinese literature.

There are also many other great writers and poets in the 20th century, including Lao She (1899–1966), with his well-known works like *The Richshaw Boy*, *Four Generations Living Together*, *Teahouse* and *Dragon Beard Ditch*; Cao Yu (1910–1996), the modern Chinese dramatist, with *Thunderstorm* and *Sunrise* as his masterpieces; Shen Congwen (1902–1988), with *The Border Town* (《边城》) and *Long River* (《长河》) as his masterpieces.

Contemporary Literature

The concept of “the 17 Years Literature” usually refers to the period of Chinese literature between the founding of New China and the “cultural revolution”. Since its excessive emphases of the influence of politics, “the 17 Years Literature” is always considered stereotyped and stiff. During this period, many works on the theme of heroes and revolutions sprang up.

Examples include *The Builder* by Liu Qing (柳青, 《创业史》), *The Song of Youth* by Yang Mo (杨沫, 《青春之歌》), *Tracks in the Snowy Forest* by Qu Bo (曲波, 《林海雪原》), *Keep the Red Flag Flying* by Liang Bin (梁斌, 《红旗谱》), *The Red Sun* by Wu Qiang (吴强, 《红日》), and *Red Crag* by Luo Guangbin and Yang Yiyan (罗广斌, 杨益言, 《红岩》).

Chinese literature experienced a cultural disaster during the “cultural revolution” but recovered rapidly and won a new prosperity after the reform and opening-up in 1978.

The literature of the period from the end of the 1970s to the beginning of the 1980s, often called “scar literature” or “literature of the wounded”, discusses the experiences of sent-down youths with great though not complete frankness. *Class Counsellor* by Liu Xinwu is one of the earliest examples of this kind of literature.

During this period, poetry also changed in its form and content. Four “misty poets (朦胧诗人)” — Bei Dao (北岛), Gu Cheng (顾城), Duo Duo (多多) and Yang Lian (杨炼) — expressed themselves in deliberately obscure verses which reflected subjective realism.

A spirit of literary experimentation flourished in the second half of the 1980s. Some fiction writers like Wang Meng experimented with modernist language and narrative modes. Another group of writers, collectively said to constitute the roots movement, including Han Shaogong (韩少功) and Mo Yan, sought to reconnect literature and culture to Chinese traditions. Other writers, such as Yu Hua (余华)

and Su Tong (苏童), experimented in a more avant-grade mode of writing, which was daring in form and language and showed a complete loss of faith in ideals of any sort.

Women writers came to the fore, too. Many of them, such as Wang Anyi (王安忆), Wei Hui (卫慧), explored female subjectivity in a radically changing society. Neo-realism is another important current in the fiction of the 1990s, for instance, in the writings of Chi Li (池莉).

At the turn of the 21st century, Chinese literature undergoes great development, especially with the rise of the new generation born in the 1980s. Their works are in great diversity and full of individuality but closely related to contemporary society. Han Han (韩寒) is representative of this generation and enjoys high reputation. His first successful novel is *Triple Gate* (《三重门》).

Chinese writers and literature continue to gain recognition in foreign circles. In 2012, Mo Yan became the first Chinese to receive the Nobel Prize for Literature.

Wang Meng, born in 1934 in Beijing, has published over 60 books since 1955, including 6 novels, 10 short-story collections, as well as other works of poetry, prose and critical essays. In 1956 Wang published a controversial piece *The Young Newcomer in the Organisation Department* (《组织部来了个年轻人》), which, together with *Long Live Youth* (《青春万岁》), became classics.

Yu Hua, born in 1960 in Hangzhou, Zhejiang province, once practised dentistry for five years and later turned to fiction-writing in 1983. He grew up during the “cultural revolution” and many of his stories and novels are marked by this experience. One distinctive characteristic of his works is his penchant (倾向) for detailed description of brutal violence. *Chronicle of a Blood Merchant* (《许三观卖血记》) and *To Live* (《活着》) are his most important works. The latter novel was adapted by director Zhang Yimou for film, which instantly made the novel a bestseller and Yu Hua a worldwide celebrity.

Su Tong, born in 1963 in Suzhou, started to publish novels in 1983. Known for his controversial writing style, Su is one of the most acclaimed novelists in China. He has written 7 full-length novels and over 200 short stories, some of which has been translated into English, German, Italian and French. His best works include *Wives and Concubines* (《妻妾成群》), *Rice* (《米》), *My Life as Emperor* (《我的帝王生涯》), and *The Boat to Redemption* (《河岸》). *Wives and Concubines* was adapted into the film *Raise the Red Lantern* (《大红灯笼高高挂》) by director Zhang Yimou.

Winner of the Nobel Prize for Literature 2012—Mo Yan

Mo Yan (pseudonym for Guan Moye), the first Chinese to win the Nobel Prize for Literature, was born in 1955 and grew up in Gaomi, Shandong province. As a 12-year-old during the “cultural revolution” he left school to work, first as a farmer, later in a cotton factory. In 1976, he joined the People’s Liberation Army, and since then began to study literature and write. In his writings Mo Yan draws on his youthful experiences and settings in his birthplace.

His famous works include *Red Sorghum* (《红高粱》), *Big Breasts and Wide Hips* (《丰乳肥臀》), *Life and Death are Wearing Me Out* (《生死疲劳》), and the latest novel *Frog* (《蛙》). *Red Sorghum* was successfully filmed by director Zhang Yimou in 1987.

Through a mixture of fantasy and reality, historical and social perspectives, Mo Yan creates a world reminiscent in its complexity of those in the writings of William Faulkner and Gabriel Garcia Marquez. At the same time he has found a departure point in old Chinese literature and in oral tradition.



still from *Red Sorghum*
(《红高粱》剧照)

Exercises

Part One Comprehension

- ① Match the following works with their writers and the period they were written or published.

<i>On Faults of Qin</i>	Su Tong	Han dynasty
<i>Song of Eternal Sorrow</i>	Guo Moruo	Ming & Qing dynasties
<i>The Scholars</i>	Wu Jingzi	contemporary period
<i>The Goddess</i>	Jia Yi	modern period
<i>Wives and Concubines</i>	Bai Juyi	Tang dynasty

- ② Decide whether the following statements are true (T) or false (F).

- _____ 1 Chinese classical literature refers to literary works from the days before the Qin dynasty to the late Qing dynasty.
- _____ 2 *The Book of Songs* is a collection of China's 305 oldest poems written in the Spring and Autumn period.
- _____ 3 All of *Yuefu* folk songs are written in five-character lines.
- _____ 4 *The Literary Mind and the Carving of Dragons* by Liu Xie was intended to advocate the presence of social and political content in literature while criticising the efforts to seek the beauty of form at the cost of meaning.
- _____ 5 Li Bai has long been considered the greatest realistic poet in Chinese literature.
- _____ 6 In his novels, Ba Jin aimed at attacking the life-destroying ethnics of feudalism that had existed in China for thousands of years.

Part Two Translation

- ① Term Translation

- 1 诸子散文
2 文学评论
3 婉约派

4 四大名著

5 诺贝尔文学奖

② Passage Translation

《诗经》是中国第一部诗歌总集，共入编了从西周初年至春秋中叶的305篇诗歌。按照曲调的特点，这些诗歌可以划分为三类：风、雅、颂。《诗经》中的诗歌多以四言为主，表现手法主要是赋、比、兴。作为中国文学的起点，《诗经》对于后代文学的影响非常深远。

Part Three**Critical Thinking and Discussion**

Young-adult literature (青春文学), though popular with young people in China, should not be recognised as a serious form of literature. Do you agree with this statement? Why or why not?

Part Four**Communication**

You are a member of a reading club joined by both Chinese students and international students. It's your turn to introduce one of your favourite writers in China. Your introduction should cover the following points:

- 1 the time he / she lives in;
- 2 his / her life experiences;
- 3 his / her style of writing / influences;
- 4 his / her representative works.

3

CHAPTER

Arts



Lead-in Questions

- ❶ How many styles of Chinese scripts are there? What are they?
- ❷ What is Qi Baishi famous for?
- ❸ What are the “Four Treasures of the Study”?
- ❹ Do you know any traditional Chinese operas?
- ❺ Can you list any traditional Chinese musical instruments?

Calligraphy and Painting

Calligraphy

Chinese characters evolved from pictures and signs, and the Chinese art of calligraphy developed naturally from this special writing system. By using the brush to write Chinese characters, calligraphers can express their aesthetic ideas, thoughts and feelings, personalities and temperaments in a point or a line, so Chinese calligraphy is also called the art of lines. Although it uses Chinese words as its vehicle of expression, one does not have to know Chinese to appreciate its beauty.

Calligraphy retains the beauty of nature and illuminates the spiritual beauty of human beings. Chinese calligraphy stresses the overall layout and harmony between words and lines. The graceful shapes are profoundly artistic and can evoke deep emotion. Thus, the Chinese saying like “The handwriting reveals the writer (字如其人)” is directly related to calligraphy.

In the past, children were trained at an early age to practise writing. People were often judged by their handwriting. It was believed that the force used in writing betrayed (表露) one's disposition (性情) and that the written characters revealed the calligrapher's understanding of life and arts. Practising calligraphy could help a person to achieve relaxation and repel (排斥) outside disturbances. So, it was also regarded as a way to keep mind and body fit and healthy.

Calligraphy is still popular today with exhibitions of ancient and contemporary works and with organised competitions among both the young and the old from many walks of life. On the other hand, as a traditional Chinese art, Chinese calligraphy also found favour in the neighbouring countries from the early times. Now more and more people in the “Circle of Chinese Language Learning (汉学圈)” regard it as one of their favourite arts and pastimes.

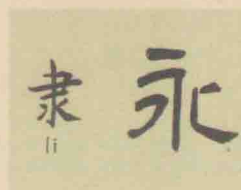
Five Styles of Chinese Scripts

The earliest Chinese characters were inscriptions on tortoise shells and animal bones of the Shang dynasty. Chinese scripts are generally divided into five styles: the seal script (篆书), the official script (隶书), the cursive script (草书), the regular script (楷书), and the running script (行书). These five styles are closely related, but each has its own shapes and features, so different methods are employed when writing them. Recently, the most used ones are the regular script and the running script. The cursive script is often applied in the creative works of Chinese calligraphy.

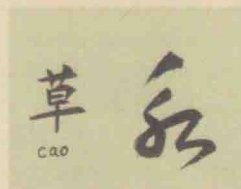
The seal script is an ancient script that mainly appeared on the bronze vessels during the Warring States period and pre-Qin times. In 221 BC, Prime Minister Li Si of the Qin dynasty collected and categorised all the different systems of writing used throughout the country in an effort to unify the writing system. He simplified the ancient seal script and suggested lesser seal script (小篆) as the standard form of writing. Soft lines of strokes and upright rectangular shapes keep the seal characters more close to pictographs (象形文字). Each of the characters has a balanced and symmetrical (对称的) pattern.



The official script came into being during the period between the Qin and Han dynasties. It was the foundation of later scripts. It turned the remaining curved and round strokes of the seal script into linear and flat square (扁方形) shapes. The official script was much easier to write, so that in the Han dynasty it replaced the seal script.

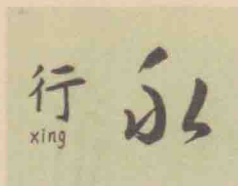


The cursive script originated from the Han dynasty. This style of calligraphy is smooth and lively with strokes flowing and characters linking together. The characters are often joined, with the last stroke of one merging into the initial stroke of the next. It is executed freely and rapidly so that parts of the characters appear exaggerated. They may vary in size in the same piece of writing, all seemingly dictated by the whims (奇想) of the writer. The flow of the lines and the rhythm of the brush create an abstract beauty of the whole.





The regular script was developed during the Wei and Jin dynasties, and came to prominence in the Tang dynasty. It is still today's standard writing. The characters of this style are square in form, and non-cursive in strokes. When one learns calligraphy, it is helpful to begin with the regular script because the structure is regular and easy to handle and copy. The regular characters with a width larger than five centimetres belong to big regular script, while those smaller than two centimetres belong to small regular script. Characters whose sizes are in-between belong to medium regular script.



The running script is somewhere between the regular script and the cursive script, allowing simpler and faster writing. When carefully written with distinguishable strokes, the running characters will be very close to the regular style, and can be called the "running regular script (行楷)". When swiftly executed, they will look like the cursive style, and can be called the "running cursive script (行草)".

Wang Xizhi in the Eastern Jin dynasty was traditionally referred to as the "Sage of Chinese Calligraphy (书圣)". Among his works, those in the running style are recognised as his best. None of his original works remain today. Some of his best writings have been preserved on carved stone tablets. Stone rubbings taken from them have been reproduced and reprinted widely and studied by generations of students, used as models to learn and practise.

Lanting: A memorial temple, where the famous calligrapher Wang Xizhi is enshrined, stands at the foot of the Lanzhu Hill in Shaoxing city, Zhejiang province. Both walls of the gallery are embedded with different styles of calligraphy imitating *The Preface to the Lanting Collection of Calligraphy* by more than a dozen calligraphers since the Tang and Song dynasties. They are of great artistic value. Tall bamboos grow in the gardens and a clear stream meanders through the compound. Peaceful and tranquil, it is favoured by calligraphers from home and abroad. 兰亭, 在浙江省绍兴市兰清山下。祠内供王羲之像, 两廊嵌唐宋以来书法家临摹《兰亭集序》十余种, 极为珍贵。园内清流修竹, 景色清幽, 是国内外汉语书法家集会活动的胜地。

His running calligraphy demonstrates the vigour and fluency of this style. For example, in his *The Preface to the Lanting Collection of Calligraphy* (《兰亭集序》), he described a summer outing at a place called Lanting. This work is considered the greatest masterpiece of Chinese calligraphy in history.

The original *The Preface to the Lanting Collection of Calligraphy* was acquired by

Emperor Taizong of the Tang dynasty. He liked it so much that he ordered his court's calligraphers to make copies of it. When he died, Wang Xizhi's calligraphy was buried with him.

Four Great Regular Script Masters

In Chinese calligraphy history, there are four great regular script masters whose styles are copied and admired by later generations. They are Ouyang Xun (欧阳询), Yan Zhenqing (颜真卿), Liu Gongquan (柳公权), and Zhao Mengfu (赵孟頫).

The regulation of Ouyang Xun's calligraphy is strict; the vigour of the strokes is outstanding. The later generations find his calligraphy is canonical (规范的), easier to learn by beginners, and call his calligraphy "*Ou ti*", referring specifically to his style of calligraphy.


Yan Zhenqing's calligraphy is called "*Yan ti*". His vigorous regular script set a good example in the Tang dynasty. The vigour of Liu Gongquan's calligraphy is strong and the regulation strict and serious. His characters are famous for their powerful strokes. Because of the unique characteristic of his calligraphy, people call his calligraphy "*Liu ti*". Yan Zhenqing and Liu Gongquan together are called "Yan Liu", and their calligraphy is called "Yan's tendon and Liu's bone".

Zhao Mengfu is a descendant of the Song dynasty's emperor Zhao Kuangyin. He was good at all the five styles of script, and famous for the running script and regular script especially. His calligraphy is elegant and vigorous with strict structure, and called "*Zhao ti*".

Painting

Since similar tools and lines were used for the earliest painting and writing, painting is said to have the same origin as calligraphy.

Traditional Chinese painting refers to ink-wash painting (水墨画). It can be traced to the Tang dynasty and flourished from the



Yuan dynasty onwards. It holds an important place in the history of traditional landscape painting.

Chinese painters dip their brushes in ink or paint to create classic pictures with lines and dots. Variation in shade enables the artists to create human figures, landscapes, flowers, birds, and pavilions. These are the most common themes of traditional Chinese painting. A painting normally consists of calligraphic writing, a seal stamp, and the painting itself. So, traditional Chinese paintings are not purely paintings. They combine fine art, poetry, calligraphy, and seal engraving to achieve an artistic unison (一致). The paintings are usually mounted (装裱) on a scroll by pasting them on a long piece of paper which can be rolled up or hung vertically on the wall.

From the Han dynasty until the end of the Tang dynasty, human figures occupied the dominant position in Chinese painting. Figure painting flourished against a Confucian background, illustrating moral themes. Landscape painting for its own sake started in the fourth and fifth centuries. The practice of seeking out natural beauty and communing with nature first became popular among Taoist poets and painters. By the ninth century, artists began shifting their interest away from figures and from the 11th century onwards, landscapes dominated Chinese painting.

Among the many ancient Chinese painters, Wu Daozi (吴道子) of the Tang dynasty was called “Sage of Chinese Painting”. He created many artworks in his life. His paintings have tremendous influence on later generations, and that is why he has been regarded as forefather of painting by folk painters. There were many other prominent painters in ancient China after Wu Daozi, like Zhang Zeduan (张择端) of the Song dynasty, painter of *Along the River During the Qingming Festival* (《清明上河图》), Wu Zhen (吴镇) in the Yuan dynasty, Shen Zhou (沈周) and Dai Jin (戴进) in the Ming dynasty, and so on.

Xu Beihong, a celebrated modern painter and a master of fine arts, achieved eminence both in traditional painting and in Western painting. He is best known for his paintings of horses. His outstanding works include *Gallop Horse* (《奔马图》) and *The Foolish Man Moving Mountains* (《愚公移山》).

Qi Baishi was another celebrated modern painter who achieved great success in painting, calligraphy, poetry, and seal engraving. He completed over 10,000 works, among which paintings of flowers and grasses, aquatic (水中的) animals, and insects enjoy great popularity. He once said, "The excellence of a painting lies in its being alike, yet unlike. Too much likeness flatters the vulgar (俗气的) taste; too much unlikeness deceives the world. (画妙在似与不似之间, 太似则媚俗, 不似则欺世。)" The Chinese government honoured him as the "People's Artist".



Gallop Horse by Xu Beihong (徐悲鸿的《奔马图》)

The Foolish Man Moving Mountains: an ancient Chinese fable known to every household in China. The story tells of an old man who led the whole family in digging away the big mountains obstructing the path. He said they would definitely be removed by the continuous efforts of his descendants. The story encourages people to do things with perseverance and to defy difficulties. 《愚公移山》, 中国古代寓言中的名篇, 在中国家喻户晓, 人人皆知。故事讲的是古代有个叫愚公的人, 带领全家开挖门前的大山。他说子孙孙挖下去, 一定可以把山挖平。故事鼓励人们做事要有恒心, 不怕困难。

Four Treasures of the Study (文房四宝)

Four treasures of the study—brush, ink, paper and ink slab, cannot be neglected when we appreciate and understand Chinese calligraphy and traditional painting because they determine the features and the expressive forms of the work of art.

It is widely accepted that the best of each of these items is represented by the *Hu* brush (湖笔), *Hui* ink stick (徽墨), *Xuan* paper (宣纸), and *Duan* ink slab (端砚), all being highly valued in both China and abroad.

Hu brushes are produced in Huzhou, Zhejiang province. Made of the

hair of goats or wolves, they are round, neat, strong, and pointed. The goat hair is soft, suitable for the writing of big characters, while the wolf hair is hard, suitable for the writing of small ones.

Hui ink sticks are produced in Huizhou, Anhui province. They are made from the ash of burnt green pine from Mount Huangshan and then mixed with glue. The mix is put in *nanmu* wood (楠木) moulds and carved with scenes of pavilions, pagodas, hills, brooks and plants. A good ink stick is black in colour with lustre. The characters written by it will not easily fade.

Xuan paper was originally produced in the Tang dynasty in Jing county, which was under the jurisdiction of Xuanzhou, hence the name of *Xuan* paper. Made in an 18-step process from the bark (树皮) of the wingceltis (青檀) tree and rice straw, the paper is snow-white, soft, durable, absorbent and moth-proof. Hence, it is a principal type of paper for traditional Chinese calligraphy and painting.

Duan ink slabs were first introduced in Duanzhou, Guangdong province. They have fine, solid texture and glossy sheen (光泽). Ink prepared in them does not dry quickly. Carved into various shapes and designs, *Duan* ink slabs also serve as fine desk ornaments.



Four Treasures of the Study (文房四宝)

Traditional Operas

Chinese opera is considered one of the three ancient forms of drama in the world, with the other two being Greek tragedy and comedy, and Indian Sanskrit opera. Of these three, only Chinese opera still remains alive.

Different from Western dramas, Chinese operas integrate a wide range of different tunes, actions, and musical instruments, depending on where they are being presented.

Chinese operas are traditional dramas embracing literature, music, dance, martial arts, and acrobatics (杂技). There are many local Chinese operas and some enjoy great popularity. Among them, Beijing Opera enjoys the greatest reputation.

Beijing Opera

Originally Beijing Opera was a form of local theatre. It then spread across the country and became the national opera of China.

Towards the end of the 18th century, folk singers of Anhui and Hubei provinces, who were performing in Beijing at the time, created Beijing Opera by borrowing some of the plays, tunes, and acting skills from each other and by absorbing some of the folk music and tunes from *Kunqu* Opera (昆曲) and Shaanxi Opera (秦腔). Over time, it developed its own artistic style and a complete repertoire (表演体系). It is now regarded as the crown of Chinese opera.

Singing, recitation, acting, and acrobatic fighting (唱、念、做、打) are the four artistic means and the four basic skills of Beijing Opera. Gestures, footwork (腿脚功夫) and other movements express the actions such as riding a horse, rowing a boat, opening a door, going upstairs, climbing a hill, or travelling. Each action of the performer is highly symbolic. Feelings and ideas are often expressed through these symbolic motions and the unique format has developed over years of performance.



qingyi in Beijing Opera
(京剧中的青衣)

Sheng, Dan, Jing, and Chou (生、旦、净、丑)

The characters of Beijing Opera are classified according to sex, age, disposition, profession, and social status. There are four major roles in Beijing Opera today: *sheng* (male), *dan* (female), *jing* (male with a painted face) and *chou* (clown).

Sheng are generally positive and can be divided into *laosheng* (老生: elderly men), *wusheng* (武生: military men), *xiaosheng* (小生: young men), and *wawasheng* (娃娃生: children). *Laosheng* are middle-aged or elderly men who are decisive and honest. They are also called *xusheng* (须生) because they wear artificial beards. *Wusheng* are young generals skilled in martial arts. *Xiaosheng* are clean-shaven and handsome. The most distinctive feature of the performances by *xiaosheng* is the combination of real and falsetto (假声) voices in singing and speaking. The falsetto voice is sharp, thin, and high-pitched in order to sound young and to distinguish the young men from the elderly. *Wawasheng* are performed by children.

Dan refers to various female roles, including *laodan* (老旦), *qingyi* (青衣), *huadan* (花旦), *wudan* (武旦) and *caidan* (彩旦). *Laodan* are elderly women. *Laodan* performers use their natural voices, which are rich, loud, high-pitched and melodious. *Qingyi* are generally young or middle-aged women of strong character and refined disposition. Most of them are faithful wives, loving mothers, and pure women from feudal society. *Huadan* are agile (灵活的) young women with a frank and open personality. They are mostly from humble families or are maidservants in rich families. *Wudan* are women skilled in martial arts, including generals, heroic forest outlaws (绿林“好汉”) and fairies. *Caidan* are clowns in farces (滑稽戏) and comedies.

The famous “Four Great *Dan* Actors”—Mei Lanfang, Shang Xiaoyun (尚小云), Cheng Yanqiu (程砚秋), and Xun Huisheng (荀慧生)—made significant contributions to the performance of *dan* roles and the development of Beijing Opera.

Jing wear colourful paint on their faces, so they are also known as *hualian* (花脸). They can be classified into *zhengjing* (正净: primary face-painted role), *fujing* (副净: secondary face-painted role) and *wujing* (武净: military face-painted role). *Zhengjing* is also known as *dahualian*. A *zhengjing* performer mainly sings. Most *zhengjing* are serious, loyal officials and generals who firmly uphold justice. *Fujing* performers mainly move about, speaking and making postures. *Wujing* roles involve acrobatic fighting and tumbling with minimal singing and speaking.

Chou are sharp-witted, clever, humorous, honest, and kind men. There are *wenchou* (文丑: comic civilian role) who speak, act, and sing, and *wuchou* (武丑: acrobatic-fighting comic role) whose performance involves both speaking and acrobatic fighting.

Sheng, *dan*, *jing* and *chou* represent people from all walks of life. When performers come onto the stage, the audience can immediately recognise whether they are good or bad from their movements, speeches, singing, make-up, and costumes.

Facial Make-Up and Costume in Beijing Opera

In Beijing Opera, performers wear different types of make-up that are consistent with the characters they perform. Colours are used to paint different patterns and designs on the face.

There are two ways to distinguish a character's personality or role type. The first is to understand the colour code of the painted face.

For example, red is used for loyal and upright characters; purple for loyal, brave, just, and noble characters; black for faithful, brave, and straightforward characters; green for stubborn, irritable (急躁), and not easily controlled characters; yellow for fierce, brutal, and calculating characters; white for imperious (专横的) and treacherous (阴险的) people; gold-silvered make-up for ghosts and gods. White make-up between eyes and nose is specially used for a clown.



facial make-up in Beijing Opera (京剧中的化妆)

The second is to understand the lines and patterns drawn on the face. For example, a distorted face, drawn with asymmetrical lines, generally represents a villain (反派角色) or accomplice (共犯) or someone whose face has been wounded.

Traditional Beijing Opera performances are often based on historical events, reflecting life in each dynasty. Characters range from emperors, generals and ministers to the common people. The characters' costumes are as diverse as their roles: civil or martial; male or female, etc. The use of colour in costume design is also an art. Different robe colours indicate different social status or characters: yellow for the imperial family; red for nobility; red and blue for violent people. Roles have relatively fixed forms of costume. Scholars wear blue gowns; generals wear padded armour (层层盔甲); emperors wear dragon-patterned robes. Besides stunning clothes and headdresses, jewelled girdles (腰带) and hair ornaments are also used for both male and female roles.

Other Major Traditional Chinese Operas

Besides Beijing Opera, China boasts more than 360 local operas, of which about 50 enjoy great popularity and are performed not only in their regions of origin, but also all over the country.

Kunqu Opera (昆曲)

Kunqu Opera is one of the oldest operatic forms in China and is considered the mother of many other types of traditional opera. It originated from early folk operas popular in Kunshan, Jiangsu province and had reached its peak of popularity in the period from the middle Ming dynasty to the middle Qing dynasty. It influenced Beijing Opera amongst others. *Kunqu* Opera is known for its gentle and clear vocals, beautiful and refined tunes, and dance-like stage performances.

However, towards the end of the Qing dynasty, it lost its appeal and was on the verge of extinction.

The fate of *Kunqu* Opera has also attracted worldwide attention. In 2001, it was put on the list of the Oral and Intangible Cultural Heritage (人类口头非物质文化遗产) by the United Nations Educational, Scientific and Cultural Organisation (UNESCO: 联合国教科文组织).

With efforts from many aspects, *Kunqu* Opera seems to have escaped the fate of extinction. Suzhou Kunqu Opera Theatre of Jiangsu Province produced young lovers' edition of *The Peony Pavilion* (青春版《牡丹亭》) in April 2004. Since its first performance in Taipei, it has been performed over 70 times in Taiwan, Macao, Hong Kong, and many other cities in China, with the hope of winning back the young audience. There are other plays that continue to be famous today, including *The Palace of Eternal Life* (《长生殿》).

Hennan Opera (豫剧)

Henan Opera, one of the most influential Chinese local operas, is also called Henan *Bangzi*. With Henan province as its origin, Henan Opera is popular mostly in the areas of the Yellow River and Huai River.

Henan Opera is noted for its demanding melodies, strong rhythms and intensive use of spoken language. It is popular



Du Liniang and Liu Mengmei in *The Peony Pavilion* (《牡丹亭》中的杜丽娘和柳梦梅)

among the broad masses for it is full of local features and rich flavours of life.

There are more than 600 traditional plays in the repertoire of Henan Opera, and among the most well-known are Chang Xiangyu's *Kao Hong* (《拷红》), *White Snake Story* (《白蛇传》), and *Hua Mulan* (《花木兰》), and Ma Jinfeng's *Mu Guiying Assumes Command* (《穆桂英挂帅》) and *Chaoyanggou* (《朝阳沟》).

Sichuan Opera (川剧)

Sichuan Opera is a kind of local opera. In the mid-18th century, in Sichuan province and some parts of Yunnan and Guizhou provinces, *Kunqu* Opera and High-pitched Opera (高腔) were commonly performed together with the local operas; sometimes they were performed on the same stage. Influenced by each other, they blended into a new opera category designated as Sichuan Opera.

Sichuan Opera has a strong literary quality, and is full of wit, humour and lively dialogue with a pronounced local flavour. It also has its own unique system of stylised movement. Sichuan Opera uses stunts (特技) to create characters such as immortals who have a third eye on their



Sichuan Opera (川剧)

forehead that can open suddenly to reveal their supernatural power. Its trademark stunts include quick changes of facial masks without changing make-up, jumping through burning hoops, and swallowing swords. In short, the essence of Sichuan Opera is absolutely true to life, which has been inherited by generations of players.

The technique of “face changes (变脸)” is mainly used in Sichuan Opera. The specially trained performers are so agile that just by turning their bodies quickly they make each change. This is achieved by the performers secretly tearing away a single layer of multiple layers of masks for each change of facial expression.

Shaoxing Opera (越剧)

Shaoxing Opera, as one type of traditional local operas, originated in Shengxian county, Zhejiang province, but is popular throughout Zhejiang province and Shanghai as well as in many large and medium-sized cities throughout China. The soft and gentle music of this opera evokes sentimental emotions, and the acting style is likewise graceful and refined. Most of the themes are from fairy tales, literary classics and historical stories. Representative pieces of Shaoxing Opera include *The Butterfly Lovers* (《梁山伯与祝英台》), *A Dream of the Red Mansions* (《红楼梦》), *Romance of the West Chamber* (《西厢记》), and *Chasing the Fish* (《追鱼》).

Huangmei Opera (黄梅戏)

Huangmei Opera, as a kind of local opera in Anhui province, has been performed for over 200 years.

The music of Huangmei Opera is its core attraction: light and lyrical. Huangmei Opera is easy to understand and learn because it uses simple words and literary traditions. Like other local Chinese operas, Huangmei Opera is also sung in the local dialect and its language is a mixture of northern and southern Anhui dialects and therefore easy to imitate while remaining pleasant to native ears. This is conducive to the spreading of Huangmei Opera. Its naturalness, simplicity and passion

are what make *Huangmei* Opera an enduring drama appreciated by many.

Versatile (多才多艺的) *Huangmei* actress Yan Fengying (严凤英) played a variety of roles in different plays including *The Heavenly Maid and the Mortal* 《天仙配》 and *Female Son-in-Law of the Emperor* 《女驸马》).

Folk Performing Arts

China has a wide variety of folk performing arts featuring, among others, acrobatics, *quyi* (曲艺), puppet plays (木偶戏), shadow plays (皮影戏), etc.

Acrobatics

The acrobatic art, as a pearl in the treasure chest of traditional Chinese performing arts, has been in existence in China for more than 2,000 years.

In the long course of its development, Chinese acrobatic art has formed its own style. Ancient acrobatics mirrored people's lives. Instruments like tridents (三叉戟), wicker (柳条) rings, tables, chairs, jars, plates, and bowls were used in their performances like "Flying Trident", "Balance on Chairs", "Jar Tricks", and "Hoop Diving". All of these acts have become commonplace in acrobatic performances throughout China.

Chinese acrobats have been successful in many international competitions over the years and China is playing a dominating part in acrobatics. Moreover, foreign audiences eulogise the art form as mythical and engrossing. These achievements owe greatly to the unique creativity of Chinese acrobats throughout the past centuries.

Quyi

Quyi is a general term covering several different types of performances in which speech, singing, or both are used. As an independent art, it was formed in the mid-Tang dynasty and thrived in the Song dynasty. Now about 400 forms of *quyi* are popular among all ethnic groups throughout China. They include crosstalk (相声), clapper talk (快板), *pingshu* (评书), short play (小品), etc.

Quyi has a strong Chinese flavour. Excellent *quyi* items reflect people's thoughts, ideals, and moral aspirations, with many works singing the praises of national heroes, honest officials, faithful lovers, etc.

Crosstalk

Crosstalk is one of the most popular and influential types of *quyi*. Its performance is characterised by talking, imitation, fun-making, and singing (说、学、逗、唱). Satire is its main purpose. This humorous and amusing performing art can be classified into three types: comic monologue (单口相声), comic dialogue (对口相声), and group crosstalk (群口相声).

A skilled crosstalk performer must have clear enunciation (发音), and be able to imitate various kinds of people and situations with sound effects. He must also have a good singing voice, be able to master opera melodies and have a repertoire of famous songs. Naturally, every artist has his own style, but the basic aim of any crosstalk performance is to amuse the audience.

Clapper Talk

Clapper talk is a folk art form. Clapper talk performers usually deliver comic rhymes or monologues to the accompaniment of bamboo clappers.

Pingshu

Pingshu is a kind of storytelling, with *pingshu* performers adding their own commentaries to subjects and characters. *Pingshu* performers also explain the origins of the objects within their stories. So, the audience is

not only entertained but also educated and enlightened. This simple art form has only a single performer standing or sitting at a table, using a gavel (醒木) or a folded fan as the prop (道具).

Short Play

Short-play performances, about 15 minutes in length, were first popularised when televised nationally in 1983. It is regarded as one of the most lively and best-received art forms in China. The short, brisk (轻快的), humorous, and often poignant (尖酸的) comic skits (讽刺剧) have been popular items on China's Spring Festival Gala Show (春节联欢晚会) for more than 20 years.

Puppet Play

The Chinese puppet play is considered to begin in the Han dynasty and rise to prominence in the Tang dynasty. With a history of about 2,000 years, the Chinese puppet play combines elements of singing, dancing, painting, and sculpture.

In puppet plays, actors or specially-trained operators manipulate the puppets with their hands and fingers by means of sticks and strings.

Puppet plays are usually accompanied by tunes from local operas. The spirit of traditional Chinese puppet shows combined with the latest technology has enabled it to develop and play an important role in religious ceremonies and folk festivities.

Shadow Play

The shadow play is one of the most ancient genres of drama in China. It first appeared about 2,000 years ago and by the Song dynasty it had become highly developed. The performers manipulate colourful leather or cardboard figures whose silhouettes (侧影) are reflected on a screen by lantern light. The silhouettes are seen to perform on the screen while the real actor who operates the silhouettes sings to the accompaniment of music behind the scene.



shadow play (皮影戏)

With their strong local characteristics, the shadow puppets are much valued folk handicrafts, which are now being collected by many art museums and shadow play enthusiasts.

Traditional Musical Instruments

Plucked Instruments (弦乐器)

Pipa is an ancient plucked (拨动的), four-string instrument made of wood, with the fingerboard in the shape of a melon-seed, and a long beautiful neck bending backwards. In performance, the player holds it vertically and plucks its four strings with five fingers. The most traditional musical pieces are *Ambush on All Sides* (《十面埋伏》) and *Spring Moonlight on the Flowers by the River* (《春江花月夜》).

Guzheng (古筝) is also a plucked string instrument. It has been popular since ancient times and is one of the main ensemble and solo instruments of traditional Chinese music. It has a special wooden sound body with strings arched across movable bridges along the length of the instrument for the purpose of tuning. The present-day *guzheng* usually has 21 strings.

The player attaches a small plectrum (弦乐器的拨子) on each finger. For traditional musical pieces, the player often uses three fingers of the right hand to pluck whereas the left hand is used to press the strings from the other side of the bridge to create tone. For some contemporary musical pieces, both hands are needed to produce complicated harmonies, which means that even the fingers of the left hand need to wear plectrums. The most popular musical pieces are *Singing on the Return of Fishing Boats* (《渔舟唱晚》) and *High Mount Flowing Water* (《高山流水》).

Erhu (二胡), sometimes known in the West as the “Chinese violin”, is a two-string bowed musical instrument and is used as a solo instrument as well as for small ensembles and large orchestras. The sound body of an *erhu* is a small, drum-like case usually made of ebony (乌木) and snake skin. It usually has a hexagonal shape with the length of approximately 13 centimetres. The front opening is covered with snake skin and the back is left open. The neck of an *erhu* is about 81 centimetres long and is manufactured with the same material as the drum. The most popular *erhu* piece is *Two Springs Reflect the Moon* (《二泉映月》).

Sanxian (三弦) is another plucked instrument having a long three-string stem (柄) attached to a wooden cylinder (圆筒) whose ends are covered with skin of the boa (蟒蛇). There are greater *sanxian*, which are used as an accompanying instrument in *dagu*, and lesser *sanxian*, which are used as an accompanying instrument in *Kunqu* Opera.

Percussion Instruments (打击乐器)

Drum is a percussion instrument consisting of a hollow cylinder or

hemisphere with a membrane (膜) stretched tightly over the end or ends. It is played by beating the membrane with hands or sticks.

Gong (锣) is a percussion instrument made of copper in the shape of a disk and beaten with a wooden hammer.

Wind Instruments (管乐器)

The ceremonial horn (唢呐) is a woodwind instrument, with its mouthpiece made of brass, and its body made of wood. It has seven holes on the obverse (正面) side and one on the reverse (反面) side of the tube. It can produce resonant sounds and is a principal wind instrument of folk bands. It can also be used as a solo instrument. The best-known ceremonial horn piece is *One Hundred Birds Serenade the Phoenix* (《百鸟朝凤》), in which the exquisite bird mimicry (模仿) evokes people's love for nature.

The bamboo flute (笛子) is a wind instrument made of bamboo, with a row of holes, bamboo membrane and a sound-adjusting hole. It is played by holding the instrument horizontally, covering the holes and blowing into one side. The vertical bamboo flute is called *xiao* (箫).

Exercises

Part One Comprehension

- ① Fill in the following blanks with the information you learn from the reading text.
 - 1 Calligraphy retains _____ and illuminates _____. Chinese calligraphy stresses the overall layout and _____ between words and lines.
 - 2 Traditional Chinese painting refers to _____ painting. It can be traced to the _____ dynasty and flourished from the Yuan dynasty onwards. It holds an important place in the history of traditional landscape painting.

- 3 _____ is considered one of the three ancient forms of drama in the world, with the other two being _____ and _____. Of these three, only Chinese opera still remains alive.
- 4 *Erhu*, sometimes known in the West as the “_____”, is a two-string bowed musical instrument and is used as a solo instrument as well as for small ensembles and large orchestras. The most popular *erhu* piece is _____.

② Fill in the following form with the information you learn from the reading text.

Forms of the Traditional Chinese Opera	Features	Representative Pieces
Beijing Opera		
<i>Kunqu</i> Opera		
Henan Opera		
Sichuan Opera		
Shaoxing Opera		
<i>Huangmei</i> Opera		

Part Two Translation

① Term Translation

- 楷书
- 文房四宝
- 相声
- 皮影戏
- 弦乐器

② Passage Translation

京剧有200多年历史，在中国的传统戏曲剧种中最为有名。在表演中，演员根据剧中人物使用不同的脸谱。“唱、念、做、打”是京剧表演中的四种主要艺术手段，也是京剧演员们的四项基本功。京剧演员使用的每个动作都极具象征性，他们通过手势、步法以及其他身体活动来表示如开门、上楼、划船、骑马等动作。

Part Three

Critical Thinking and Discussion

It is commonly believed that many traditional Chinese art forms have lost its appeal among young people. Please conduct a survey on Chinese calligraphy on your campus to find out young people's attitude towards it and the reason for their attitude. Then share the result with the class.

Part Four

Communication

You are attending a UNESCO conference, in which student deputies from universities across the world are invited to present their opinions on traditional art forms. As a Chinese student, you are expected to introduce one traditional art form in China. Your introduction should cover the following points:

- 1 its history;
- 2 its present situation;
- 3 how people can promote its development and popularity.



PART

2

Education, Science & Technology, and Sports

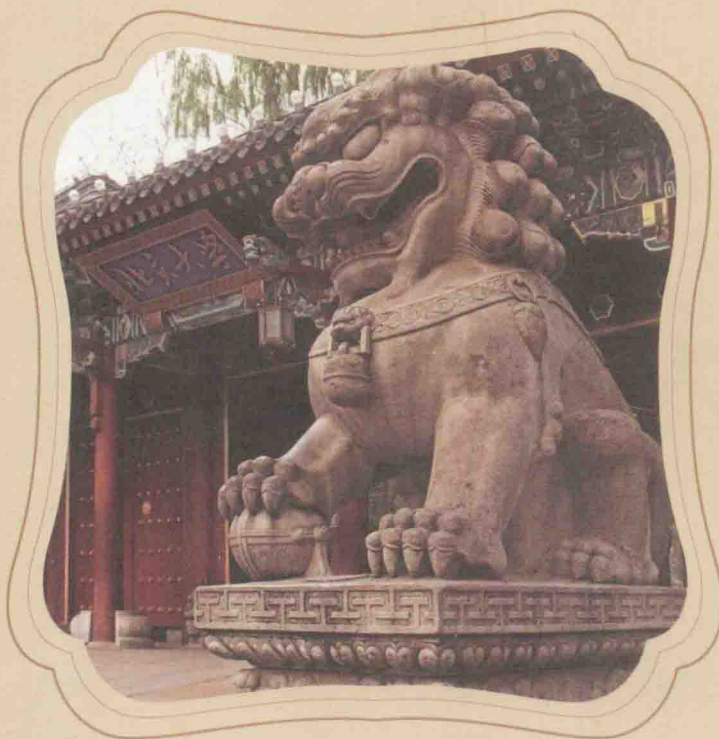
China is a country which always attaches much importance to education and its education can meet the needs of Chinese people, regardless of their age, background, or choice of subjects. With the development of Chinese education, China has made great achievements in science and technology. Besides, China has made great efforts to develop its sports so that Chinese people can enjoy physical fitness. Now traditional non-competitive sports exist side by side with modern Olympic sports in China.



4

CHAPTER

Education



Lead-in Questions

- ① Do you know the four famous academies of classical learning (书院) in ancient China?
- ② Can you name the Four Books and Five Classics (四书五经)?
- ③ Do you know when the imperial civil examination system (科举考试制度) began and when it was abolished?
- ④ Do you know any projects that aim to help the children in poor areas in China?

Development of Traditional Education

Since ancient times, the traditions of teaching and education in China have been held in the highest esteem (尊敬). Before 1905, there were two kinds of schools in China: private schools (私塾), run by scholars teaching students at home, and official institutions (官学), which were open to children of nobles.

Private Schools

A private school refers to a school set up by a family, generally with just one teacher giving individual tuition, and with neither set textbooks nor specified time span of study.

In the Spring and Autumn period, private schools prevailed and many scholars of different schools of thought spread their teachings in this way. Among them, the private school run by Confucius was the largest and most influential.

Confucius devoted all his life to the private school system and instructed many students. It is said that over 3,000 disciples followed him, of whom 72 were persons of virtue (贤人) who went on to spread the Confucian philosophy.

Thoughts of other schools such as Taoism were also taught widely and this later led to the “Contention and Flourishing of Numerous Schools of Thought” in the Warring States period. During many dynasties, private schools flourished side by side with official schools.

Official Schools

Official schools began during the Western Zhou dynasty. Only children of nobles were admitted. The official schooling system included a central school and local schools in different administrative regions. The teaching materials were centred on the Four Books and Five Classics. After the Sui dynasty, these schools had gradually deteriorated (衰败) into the dependency on the imperial civil examination system, through which officials were selected.

Four Books and Five Classics: The Four Books refer to *The Great Learning*, *The Doctrine of the Mean*, *The Analects of Confucius*, and *Mencius*; and the Five Books refer to *The Book of Songs*, *The Book of History*, *The Book of Rites*, *The Book of Changes*, and *The Spring and Autumn Annals*. 四书五经, 四书指《大学》、《中庸》、《论语》、《孟子》; 五经指《诗经》、《尚书》、《礼记》、《易经》、《春秋》。

Academies of Classical Learning

Academies of classical learning came into being during the Tang dynasty and continued until the end of the Qing dynasty. They were established in various localities for studies and lectures. Academies of classical learning and books collection mansions (藏书阁) existed for thousands of years and were more like the present higher education institutions and libraries. They became the gathering places for scholars, celebrities, and intellectuals.

When the imperial civil examination system was abolished, most of the academies were converted into schools.

There were four famous academies in ancient China: Yuelu Academy in Changsha, Hunan province; Bailudong Academy on Mount Lushan, Jiangxi province; Songyang Academy in Dengfeng, Henan province; and Yingtian Academy in Shangqiu, Henan province.

Imperial Civil Examination System

The imperial civil examination system, or *keju* (科举) in Chinese, dominated education in China's feudal society. It became the method through which talented people were recognised and selected as government officials. The practice began in the Sui dynasty and lasted about 1,300 years until the end of the Qing dynasty. It had profound impact on the post-Sui-Tang China's social structure, political system, educational system, and humanistic ideologies.

In the Tang dynasty, there were more civil categories in the annual examination than before. During the Ming and Qing dynasties, the annual examination was held once every three years; the civil examination featured writing, which involved the writing of an eight-part essay, and



Yuelu Academy (岳麓书院)

was designed to select *jinshi* (进士: successful candidates in the highest imperial civil examinations). The military examination featured martial arts, including horsemanship, archery, and weightlifting.

In ancient China, class consciousness was strong and many people from lower classes had little chance of reaching high office, particularly a position in the royal court. But, once the imperial civil examination system was introduced, children from poor families had opportunities to attend the government exams, and this enabled them to bring honour to their families. Thus, regardless of parentage or age, nearly all males were eligible to realise their potential.

The candidate who won the first place at the court exam, was called *zhuangyuan* (状元), and he would be granted a high-ranking position in the court. The one who won the second place was called *bangyan* (榜眼)



gongyuan for holding the provincial or metropolitan examination
(举行乡试或会试的贡院)

and the third *tanhua* (探花). They would also be assigned important posts in the government.

During the Ming and Qing dynasties, participants of the imperial civil examinations were required to write essays in strict accordance with an eight-part form known for its rigidity of form and strict adherence to the ideology of the ruling class. New ideas were condemned. An essay in this style must consist of eight paragraphs, and each paragraph must be written in a set form. To some degree, its rigid content and form of examination bound people's thinking and limited cultural progress.

After the Opium War in 1840, with the spread of Western ideology and technology in China, the imperial civil examination system became even more irrelevant, and eventually came under attack by people with insight. It was abolished in 1905.


Revolution of 1911: democratic revolution led by the bourgeoisie, which took place in 1911—the year of *Xinhai* by the traditional Chinese calendar. The revolution overthrew the Qing dynasty, put an end to the feudal autocratic monarchy of over 2,000 years and founded the Republic of China. 辛亥革命，1911年资产阶级领导的民主革命。这年为农历辛亥年。这场革命推翻了清王朝，结束了两千多年的封建君主专制制度，建立了中华民国。

New Learning (新学)

A very different type of school called new learning, modelled on Western educational institutions, replaced the traditional official schools. Public schools were founded in all parts of the country with many subjects of study offered. After the Revolution of 1911, China introduced a Western educational system encompassing all levels from primary school to university.

Present Education

Since 1949, when the People's Republic of China was founded, education has been placed high on its agenda. The government has been emphasising the policy of protecting the educational rights of its population, especially of ethnic minority groups, children, women, and the disabled. Through continual efforts over the past decades, China has made significant progress in its education.



Primary schooling is provided to the entire Chinese population. Higher education, vocational education, education for the deaf and blind, diversified adult education, and education for ethnic minority groups have been developing rapidly. Chinese education today provides Chinese people with many opportunities to study in a variety of institutions in many different disciplines.

Basic Education

Basic education encompasses pre-school education, primary school education and middle school education (junior middle and senior middle). The length of schooling is five or six years in primary schools, three years in junior middle schools, and three years in senior middle schools.

Pre-School Education


The main forms of China's pre-school education are nurseries and kindergartens. China's nurseries provide care for babies under the age of three. There are day nurseries as well as boarding nurseries.

Kindergartens enrol children from age three to six. Playing games forms the main part of their education. Kindergartens combine childcare with teaching so that the children will develop physically, morally, intellectually and aesthetically in preparation for their formal school education.

Kindergartens are generally staffed with teachers, nurses and doctors. China has formulated regulations and rules concerning the qualification of kindergarten teachers and the assessment of their performance. Kindergarten teachers undergo formal training in pre-school education.

Nine-Year Compulsory Education (九年义务教育)

The law of compulsory education came into effect on 1 July 1986, requiring each child to have nine years of formal education. Generally, China's nine-year compulsory education is composed of two parts: six years in primary school and three years in junior middle school.



In China, all children reaching the age of six can enter a primary school. In areas where junior middle school education is available to all, all primary school graduates can go on to junior middle school without entrance examinations. When children finish their schooling in junior middle school, they may choose to attend vocational school or go on a general education in senior middle school. If they choose the latter one, they must take the Senior Middle School Entrance Examination (or *zhongkao* 中考), which is the academic examination held annually in China to distinguish junior middle school graduates and taken by students in their last year of junior middle school.

The government plays a dominant role in school education, while private social circles play a supplementary role. Full-time primary and middle schools run by the state are the main providers of primary and middle school education. At the same time, private social circles are encouraged to pool funds to start and run primary and middle schools. Schools are open to all students, with enrolment subject to area restrictions only.

The curriculum is designed to make students well-round in moral, intellectual, physical and aesthetical developments, based upon cognitive learning and developmental needs of children at different ages. It lays emphasis on the integrity of book knowledge, social life, and students' experience.

China's reform policy has enabled the spread of education in poor and remote areas. Nationwide, 99% of Chinese children attend primary schools. In 1989, China launched two ambitious projects: Project Hope (希望工程) and Spring Bud Project (春蕾计划). These two projects have helped children, especially girls, in poor areas to attend schools.

Senior Middle School and Secondary Vocational School

The three-year senior middle school education is a preparation period for the students to enter colleges and universities. At the end of the first academic year, students must make a choice between liberal arts and science so that they can concentrate on respective subjects in

preparation for the National College Entrance Examination, known as *gaokao* (高考) in Chinese. In the following two years, students must attend the graduation examination in order to get the Certificate of Graduation for Senior Middle School.

The National College Entrance Examination is an academic examination held annually in China aimed to select senior middle school graduates for college admission. It is arranged at the end of the spring semester and senior middle school graduates across the country take the examination simultaneously.

The exam courses include Chinese, mathematics, English, physics, chemistry, history, geography, biology, and politics.

Secondary vocational education is an alternative to senior middle school. Its objective is to prepare students for the lines of production, services, technical services, management, etc. After three years of study, students can go directly into jobs in the relevant fields.

Higher Education

The history of higher education in China can be traced back to the Han dynasty over 2,000 years ago. The Han government established *taixue* (太学) as the highest educational institute to cultivate senior scholars to help administer national affairs. Since the Sui dynasty, the institute for higher education was called *guozijian* (国子监), which was also the highest administrative bureau for national affairs. It was the equivalent to the current Ministry of Education.

Today, more than 2,000 universities, colleges, and institutes in China offer four- or five-year programmes. Students who have earned a bachelor's degree may apply for the programmes for a master's degree and then the programmes for a doctoral degree.



guozijian (国子监)


In institutes of higher learning in China, departments or schools are the basic teaching units. Departments offer a variety of specialties.

Undergraduate studies cover basic courses, basic specialised courses, and specialised courses. Students generally take basic courses with many class hours in their first two years and specialised courses with fewer class hours in their last two years. College and university students also have a wide choice of extracurricular (课外) activities and every institution of higher learning has student associations practising “self-management, self-education, and self-service”. Students can join various associations, some of which are official ones like students’ unions while others are student communities based on students’ interests, such as athletic, academic, adventurous associations. These associations have generally regular activities, in which students may enhance mutual exchange, mutual understanding, and friendship.

Now China adopts the policies of opening wider to the outside world. More Chinese-foreign cooperation in running schools strengthens the education in higher education and vocational education, and high-quality foreign educational resources are introduced.



Tsinghua University (清华大学)



The year 1997 saw the launch of Project 211, with the aim to establish about 100 key institutions (重点大学) of higher education with key research projects poised to meet challenges in the 21st century. Project 985, which was launched in 1998 with the aim of building world-class universities in China, is another project to promote the development of the Chinese higher education system. By 2008, 39 universities had been sponsored.

Adult Education


Adult education in China can be divided into certificate and non-certificate study. Certificate adult education provides undergraduate studies, professional training, secondary specialised education and secondary school education. Methods of delivery include correspondence, vocational colleges, self-teaching programmes, etc. Non-certificate adult education offers literacy programmes, rural training for practical skills, on-the-job training, and other continuing education.

Adult education has the greatest number of potential students and is the first to use the distance education system. Thus, it makes lifelong learning possible.

Special Education

Special education means the use of special methods, equipment, and resources to provide education for people with disabilities. Its objective is to make up for their physical and mental deficiencies by enabling them to acquire labour skills of varying degrees, gain essential living skills, and develop the ability to adapt to society and communicate with others.

The Chinese government has always attached great importance to special education. The state has issued a set of laws and regulations, which make explicit stipulations on safeguarding the rights to education for people with disabilities, and formulated a series of both general and specific policies for reforming and developing special education, while



earmarking special funds for this purpose. As a result, special education has developed rapidly in China.

Vocational Education

China's vocational education is mainly carried out by advanced vocational schools, secondary technical schools, skilled workers' schools, vocational middle schools, job training centres, and other technical training schools for adults. They are run by community groups or individuals. To answer the challenges from both inside and outside the educational system, vocational education is highly valued for its employment-enhancing effect. Two factors contribute to the rising need for it: critical shortage of qualified technicians and skilled workers, and high employability of vocational school graduates.

Education for Ethnic Minority Groups

China is a unified, multi-ethnic country. However, because of varying natural conditions, social environment, and traditional cultures, areas populated mainly by ethnic minority groups are often economically underdeveloped and traditionally have weak educational foundations.

Education for ethnic minority groups is an important component of China's educational strategy. After 1949, the Chinese government paid considerable attention to its development. In the Constitution, clauses to help ethnic minority groups develop their education have been clearly stipulated. Administrative organs have been set up in educational departments at the central and local levels for implementing the country's policies about education for ethnic minority groups. The government has been studying and solving the unique problems relating to education for ethnic minority groups. Government funds have been allocated (划拨) to meet its expenditure needs.

Schools of all categories and at all levels have trained a large number of ethnic minority people with special skills. These people have made a great contribution to the economic and social development of ethnic regions and China as a whole.



International Exchanges and Cooperation

Since 1978, when China inaugurated (开始) the reform and opening-up policy, international communication and cooperation in education has moved to a new stage. Students are helped and encouraged to study abroad, and the number of foreigners studying in China has greatly increased. International academic communication and cooperation has encouraged education reform and development in China and enhanced the mutual understanding and friendship between China and other countries.

Studying Abroad

It has been more than 100 years since China began to send its students and scholars to study abroad. By the end of 2012, a total number of 2.64 million Chinese students and scholars had gone to study in 108 countries and regions all over the world, covering almost all disciplines. Now going abroad to study is more and more popular among younger students. Both the quantity and scale are unprecedented in the history of China.

With the rapid development of China's economy, most of Chinese students studying abroad make returning to China as their first choice for career development. A considerable number of Chinese students return to China on a short-term basis to attend academic meetings, give lectures or engage in joint research. They are an important intellectual resource for China.

International Students in China

As an important component of international exchanges and cooperation, education for international students is vital to China.

In 1950, China received the first group of 33 students from Eastern European countries. By the year of 2012, the number of international students in China had reached over 300,000. They are from more than 200 countries and study in about 690 universities or colleges in China. In the past, foreign students mainly received continuing education

in China. Now, many foreign students are studying for bachelor's, master's, or doctoral degrees.

Other Exchanges and Programmes

Academic Exchanges

Since China adopted the reform and opening-up policy, international academic exchanges in the educational field have developed rapidly. Not only have a large number of Chinese scholars travelled abroad to attend international academic meetings, but international academic meetings held in China have also increased.

It has been a recent trend for Chinese institutions of higher education to engage in exchanges of scientific research with their foreign counterparts.

About 2,300 higher education institutions in around 60 countries have opened Chinese language courses. To meet their needs, China has sent over 5,000 experts and teachers to participate in different teaching programmes. Meanwhile, colleges and universities in China have appointed around 4,000 foreign experts and teachers.

Over the past two decades, China has made sound progress in bilateral and multilateral (双边和多边) educational cooperation, and has received educational aid from international organisations, including the United Nations.

Confucius Institute

Confucius Institutes are non-profit public institutions, usually under the universities and research institutes in foreign countries.

Confucius Institutes are not universities of the general sense. They help to promote and disseminate (传播) Chinese culture and Chinese language education, and to deepen the friendship between China and the rest of the world.

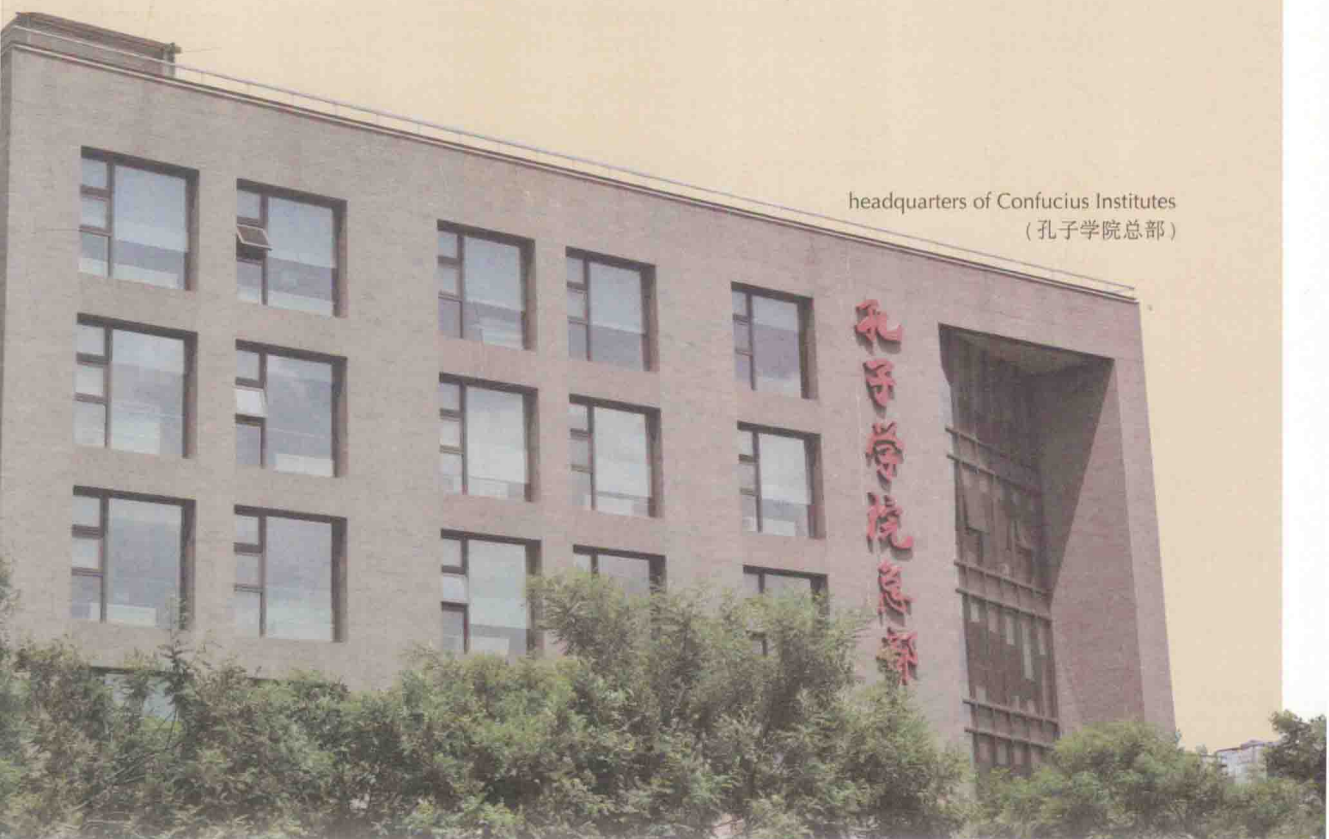
In 2004, the world's first Confucius Institute was established in Seoul, the Republic of Korea. By the end of 2013, 440 Confucius Institutes and 646 Confucius Classrooms had been established in the world.


Exercises

Part One Comprehension

- ① Fill in the following blanks with the information you learn from the reading text.
 - 1 Before 1905, there were two kinds of schools in China: _____, run by scholars teaching students at home, and _____, which were open to children of nobles.
 - 2 In Chinese basic education, the curriculum is designed to make students well-round in _____, intellectual, _____ and _____

headquarters of Confucius Institutes
(孔子学院总部)





aesthetical developments, based upon cognitive learning and the developmental needs of children at different ages.

- 3 _____ is an alternative to senior middle school. Its objective is to prepare students for the lines of production, services, technical services, management, etc.
- 4 The history of higher education in China can be traced back to the _____ dynasty over 2,000 years ago. It established _____ as the highest educational institute to cultivate senior scholars to help administer national affairs. Since the Sui dynasty, the institute for higher education was called _____, which was also the highest administrative bureau for national affairs.

② Please briefly answer the following questions according to the reading text.

- 1 What is the role of the academies of classical learning in ancient Chinese education?
- 2 What measures has the Chinese government taken to help improve the education standards for the ethnic minorities in China?

Part Two Translation

① Term Translation

- 1 四书五经
- 2 科举制度
- 3 九年义务教育
- 4 职业教育
- 5 孔子学院

② Passage Translation

科举制度是中国封建社会通过考试来选拔官员的制度。该制度从隋代开始实行，一直到清朝末年才被废除，一共延续了大约1,300年。它对隋唐以后的中国社会结构、政治制度、教育体系及人文思想产生了深远的影响。

Part Three Critical Thinking and Discussion

Nowadays studying abroad has become a trend among Chinese students, even primary school students. Please think of the reasons why this trend is so popular in China. Share your opinions with the class.

Part Four Communication

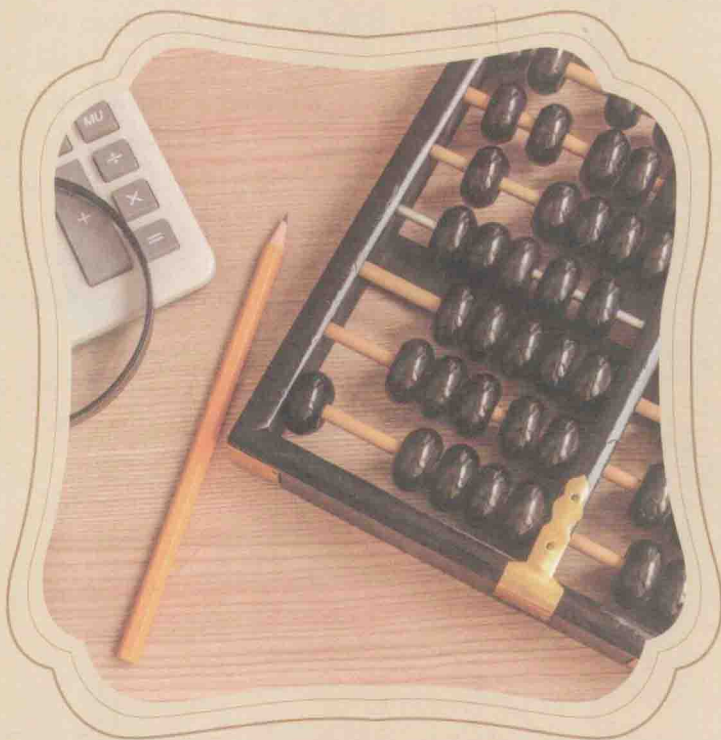
Cramming method (填鸭式教育) has long been known to be widely practised in schools in China. In recent years, China has endeavored to improve the quality of its education at all levels and develop students' critical thinking. You are going to introduce the changes in China's education to a group of international students. The introduction will involve the following points:

- 1 the phenomenon of the cramming method in schools in China;
- 2 the results of non-critical thinking (compared with the education in other countries);
- 3 the reasons why critical thinking in education is important;
- 4 the policies China has taken to change the current situation.

5

CHAPTER

Science & Technology



Lead-in Questions

- ① What are the four great inventions in ancient China?
- ② Can you name any famous doctors in ancient China?
- ③ What do you know about China's space programme?
- ④ Can you name any achievements in modern science and technology in China?

Ancient Science and Technology

For more than a millennium (千年), from the Qin dynasty to the early period of the Ming dynasty, Chinese science and technology contributed greatly to the progress of human civilisation.

Ancient China had a well-developed agricultural system along with advanced irrigation. It also boasted an independent tradition in medicine and some advanced botanical (植物学的) knowledge.

China's four great inventions, namely, the compass, gunpowder, paper-making and printing, not only changed the world but also accelerated the evolution of world history. China further contributed to the world with its rich heritage of silk and porcelain (瓷器).

The world's most detailed and earliest astronomical (天文的) records were kept by the Chinese. They are the first to take note of such astronomical phenomena as comets (彗星), sunspots and new stars, producing the most advanced astronomical observatory apparatus of the time.

China played a dominant role in metallurgy (冶金). Cast iron was produced in China in as early as the sixth century BC, while it was produced sporadically (零星地) in Europe in the 14th century.

Four Great Inventions


Westerners may know little of China's past, but they are familiar with China's four great inventions. These four inventions have become important symbols of China's important role in the world's civilisation.

Compass

The compass is a device showing geographic directions by using the earth's magnetic field. It enabled trade and exploration to develop on a worldwide scale.



compass (司南).



Early in the Warring States period, while mining ores and melting copper and iron, Chinese people chanced upon a natural magnetite (磁铁矿) that attracted iron and pointed fixedly north. Referred to as a “south-pointer”, the spoon- or ladle-shaped compass is made of magnetic lodestone (天然磁石), and the plate is bronze. The circular centre represents Heaven, and the square plate represents Earth.

Chinese characters on the plate denote the eight main directions of north, northeast, east, etc. This type of compass has been scientifically tested and found to work tolerably well. The earliest record of the use of the compass in navigation was in the Song dynasty.

Without the invention of the compass, many historic ocean voyages such as Zheng He's seven voyages to the Western Seas, Christopher Columbus' discovery of America, the voyage to India by Vasco da Gama, and Ferdinand Magellan's round-the-world voyage would have been inconceivable.

The compass vehicle (指南车) was an ancient Chinese vehicle equipped with many gear wheels and a wooden figure that always pointed south no matter which direction the vehicle went. It's an earlier and more primitive form of compass.


Zheng He: an eunuch in the Ming dynasty. From 1405 to 1433, sent by the emperors, he led the fleet on seven separate maritime expeditions to more than 30 countries in Southeast Asia and the coastal areas of Africa. He reached as far as the Red Sea, his fleet being the earliest and the largest of the time with a total number of 10,000 sailors. His missions helped strengthen the economic and cultural ties between China and many countries in Asia and Africa. 郑和, 明朝宦官。1405—1433 年间, 郑和受皇帝派遣, 七次率船队远航西洋, 到达了东南亚和非洲沿岸的 30 多个国家。随队人员上万, 是世界上最早、最大的远航船队, 远达红海。他的远航促进了中国与亚洲和非洲很多国家间的经济和文化交流。

Gunpowder

Gunpowder was invented in China, not by people seeking better weapons or even explosives, but by alchemists seeking the elixir of immortality. Ancient Chinese alchemists believed that by putting different elements in a big pot and heating the pot for a long period of time an element which could lead to immortality would be created.

Military applications of gunpowder began in the Tang dynasty. Explosive bombs filled with gunpowder and fired from catapults were used in wars. During the Song, Yuan and Ming dynasties, military applications of gunpowder became common and other weapons like

catapult: a machine for throwing heavy stones, iron balls, etc. and used in ancient times as a weapon for breaking down defensive walls 石弩, 古代用以攻城, 能弹射巨石、铁球等的机械



“Flying Fire-Arrows”, “Bronze Cannons (火炮)”, and “Two-Stage Rockets” were introduced. In the Yuan dynasty, the method of making gunpowder was introduced to the Arab world and Europe, bringing a series of revolutions to weapon manufacturing, as well as to stratagem and tactics on the battlefield.

Paper-Making


Paper has been a major medium for recording, transmitting, and storing information throughout human civilisation. In China, the earliest characters were inscribed on bones, tortoise shells and bronze wares at first and later on silk, bamboo and wood.

Bamboo slips were used as a form of book for the longest time in Chinese history before the invention of paper. Bamboo slips, for the first time, released characters from a confined circle of the upper class of society and introduced them into a much broader circle. Hence, bamboo slips played a key role in the spreading of Chinese culture.

But bamboo slips were clumsy, and thus difficult to handle; a book would need a large number of slips. Emperor Qinshihuang complained that he had to peruse (阅读) and comment on 60 kilograms of official documents every day and a courtier in the Western Han dynasty was said to have presented a petition to the emperor written on about 3,000 bamboo slips, which had to be carried into the court by two strong men. On the other hand, silk was too expensive for ordinary people to use for writing. Better materials were badly needed.

In the Eastern Han dynasty, a court official named Cai Lun used inexpensive materials such as bark, hemp (麻头), rags, fishnet and other materials to make paper, known as Cai Lun Paper (蔡侯纸). The materials were soaked, cut into pieces, boiled with plant ash, washed, and grounded with a pestle (杵) in a mortar (臼). The mixture was then poured evenly on a flat surface to dry, or baked to become paper. It was relatively cheap, light, thin, durable and more suitable for brush-writing.

China’s paper-making technique was first introduced to the Korean



Peninsula and Vietnam, then to Japan, Arab countries, Europe and the rest of the world, contributing to the dissemination of knowledge all over the world.

Printing

Printing, known as “mother of civilisation”, was another great invention of the Chinese people. It has a long history and includes block printing (雕版印刷) and movable type printing (活字印刷).

Block printing was probably invented between the Sui and Tang dynasties. The process of block printing started with the cutting of wood into blocks, and then characters were engraved in relief (凸起) on the blocks. Ink was brushed on the engraved block and a white sheet of paper was spread across it and then brushed with a clean brush on its back, leaving an image when the paper was removed.

The world's oldest surviving book made through block printing is *Vajra Sutra* (《金刚经》).

However, block printing was time-consuming as blocks had to be engraved each time a new book was printed. It could take several years to finish making the blocks for a thick book. What's more, all the blocks were useless after the printing and a single mistake in engraving could ruin an entire block.

During the Song dynasty, Bi Sheng, a printing carver, invented movable type printing, which ushered in a major revolution in the history of printing. It was about 400 years earlier than Europe's.

Movable type printing involved engraving single words into pieces of clay, heating them by fire until hardened and using them as permanent type. The type was then set into printing plates.

Movable type printing has its advantages. After being hardened by fire, the type became durable and could be re-used. The pieces of movable type could be glued to an iron plate and later easily detached. Many characters could be assembled to print a page and then broken up and

redistributed or stored as needed.

Movable type printing developed very quickly with the appearance of wood, tin, copper and lead blocks.

China's four great inventions made great contributions to the world's economy and the culture of mankind.

Traditional Chinese Medicine (TCM)

Before Western medicine came to China, TCM had been the major guarantee for people's health for about 5,000 years. In modern times it is still a major means of health care for the Chinese. It still provides solutions to some serious diseases which modern medicine has failed to solve.

TCM is very different from Western medicine in its means of diagnosis and treatment, and its composition of drugs and prescriptions.

Chinese practitioners of traditional medicine take a holistic (整体的) approach to diagnosis. They take the diet, age, habits, emotions, lifestyle and living environment of the patient into consideration. They pay particular attention to the causes of the sickness rather than the symptoms (症状). So, surgery to relieve symptoms is not encouraged in Chinese medicine.

TCM is based on the premise (前提) that the cause of sickness is an imbalance and blockage of the flow of *qi*, a vital force or energy instrumental for the workings of the human body and mind. Treatment focuses on the profile (病历) of the patient and stresses the impact on the patient's *qi*. There are many ways in which imbalances in *qi* can be corrected. These include acupuncture (针灸), herbal medicine, massage (按摩), diets, and corrective breathing exercises such as *tai chi chuan* or *qigong*.

TCM places great emphasis on preventing illness. So, a balanced diet, enough exercise and rest, as well as regular lifestyle are all common prescriptions.

Observation, auscultation and olfaction, interrogation, and palpation and pulse feeling (望、闻、问、切) are the four methods of diagnosis in TCM. The doctor will observe the patient's mental state, facial expression, complexion (气色), colour of the tongue, fingers and nails, listen to the patient's voice, breathing and coughing, smell the patient's body and excreted products (排泄物), and inquire about the patient's case history. He will also put his index finger, middle finger and third finger on the wrist of the patient and feel the pulse to ascertain the symptoms and causes of the disorder according to the frequency, fullness, evenness and amplitude (幅度) of the pulse.

There were a large number of great men in medical science and materia medica (草药学) in ancient China. The most famous medical experts were:

- Bian Que (扁鹊), of the Warring States period, specialised in treating diseases of women and children and the five sense organs with his amazing medical skills. He invented the four methods of diagnosis: observation, auscultation and olfaction, interrogation, and palpation and pulse feeling. He was the earliest known Chinese physician.
- Hua Tuo (华佗), of the Eastern Han dynasty, specialised in medicine (内科), surgery (外科), gynecology (妇科) and pediatrics (儿科). He invented a general anaesthetic *mafeisan* (麻沸散) and a system of therapeutical exercises called the "Five-Animal Exercises".
- Zhang Zhongjing (张仲景), of the Eastern Han dynasty, was the author of a famous medical work called *On Diseases* (《伤寒杂病论》). The work consists of 269 prescriptions and 214 medicines.



- Li Shizhen (李时珍), of the Ming dynasty, was the author of the monumental masterpiece *Compendium of Materia Medica* (《本草纲目》), which includes 1,892 medicinal substances, 11,096 prescriptions, and 1,109 illustrations. This book has been translated into various languages and circulated (流传) throughout many countries.

Today, there are many hospitals in China that practise TCM exclusively and many that combine Eastern and Western healing methods.

Today, the pills (丸), powder (散), extracts (膏) or pellets (丹) of Chinese herbal medicines are provided for the convenience of patients, and TCM is gaining more and more popularity. Given this, TCM education is developing rapidly. In some colleges and universities, some specialised subjects such as TCM foundations, massage, preparation of Chinese medicine (中药制剂) have been gradually added on the basis of TCM, Chinese pharmacology and acupuncture. Moreover, since 2012, Chinese government has been encouraging qualified TCM institutions and enterprises to set up overseas branches by establishing joint ventures with foreign companies, with 10 TCM institutions expected to establish such branches by 2015 in Southeast Asia, Europe, North America and the Middle East.

Other Impressive Ancient Inventions

The ancient Chinese had brought many other valuable inventions to mankind such as fireworks, silk, porcelain, and the abacus. Many of these have scientific and practical values comparable with the four great inventions.

Fireworks

Fireworks were probably first made by stuffing gunpowder into bamboo sticks. It was commonly thought that explosions would scare off evil spirits and ghosts. The tradition of setting off fireworks on holidays is still very popular in China.

Silk

Silk was first developed in ancient China, with some of the earliest found in as early as 3,500 BC. Silk was originally reserved for the emperors and nobles for their own use or as gifts to others, and later spread to other parts of the world.

Porcelain

Porcelain is made generally from clay in the form of kaolin (高岭土). It is heated at 1,200—1,400 degrees centigrade while ordinary ceramics are baked at about 500 degrees centigrade. The first porcelain pots were usually white or cream coloured until artists started using glazing paints in the 13th century. The first glazing colour was blue from the mineral cobalt (钴).

Abacus

The abacus is an early form of a calculator. It is a frame with rows of beads around the rods that are used for calculations. Usually, it is separated into two sections, with two beads above, each representing the number five and five beads below, each representing the number one. It was used for the four fundamental operations (加减乘除四则运算) of arithmetic (算术). The Chinese invented the abacus sometime in the second century BC.




seismograph (地震仪)

Seismograph (地震仪)

Zhang Heng (78—139), a noted astronomer of the Eastern Han dynasty, invented the seismograph to indicate the direction of a distant earthquake. The seismograph worked as follows: It dropped a bronze ball from one of eight tubed projections shaped as dragon heads; the ball fell into the mouth of a corresponding metal object shaped as a toad, each representing a direction. It was over 1,700 years later that a similar instrument was invented in Europe.

Anaesthetic

Anaesthetic is necessary for surgical operations. As early as the Warring States period, Bian Que had concocted (配制) an anaesthetic called “toxic wine” to be used in surgical operations. In the third century,



Hua Tuo invented an anaesthetic *mafeisan* to be used for patients undergoing abdominal (腹部的) surgery.

Weiqi (围棋)

Weiqi is a popular board game that originates in China. It is played with black and white pieces on a square wooden board of 361 intersections formed by 19 vertical lines and 19 horizontal lines. The person who has the most pieces walled in will have the most points and be declared as the winner.

Modern Scientific and Technological Achievements


As Western culture came to influence the East at the end of the 16th century and the beginning of the 17th century, European science and technology also began to be introduced into China. The development of science and technology was fostered by successive Chinese governments starting with the “Westernisation Movement (洋务运动)” in the middle of the 19th century until its systematic development in the 20th century. Since 1949, science and technology in China have continued to develop rapidly, particularly in the last several decades.

Westernisation Movement: a movement initiated by some comprador bureaucrats in the Qing dynasty during the 1860s and 1890s. Advocates of Westernisation aimed to preserve feudal rule by setting up military industry and training a new type of army. The defeat of China in the 1895 Sino-Japanese War marked its end. 洋务运动, 19 世纪 60 年代至 90 年代, 清政府部分买办官僚首倡的运动。他们创办军事工业, 训练新军, 以求保持封建统治。1895 年中日甲午战争的失败宣告了洋务运动的破产。

Atomic Energy

In 1958, China built its first heavy water reactor (反应堆) and cyclotron (回旋加速器), heralding China's entry into the atomic age. The reactor generated 7,000—10,000 kw of thermal (热量的) power, and the cyclotron accelerated alpha particles, producing 25 million electron volts.

At the same time, China built a high-pressure electrostatic accelerator (静电加速器) to accelerate protons (质子) and produce 2.5 million



volts of power. On 27 September 1958, China produced its first radioisotope (放射性同位素) with the atomic reactor. The particles produced from the accelerator were used in physical research on atomic nuclei (原子核).

The production of nuclear energy is a breakthrough in the development of the energy industry. China has mastered the complicated technology associated with exploring and smelting uranium ore (铀矿), splitting isotopes (同位素), designing and manufacturing reactor parts, and treating and storing nuclear wastes. China is one of the few countries in the world that have mastered these technologies.

Nuclear and Hydrogen Bombs

On 16 October 1964, China exploded the first nuclear bomb in Lop Nor of Xinjiang, becoming the fifth country with atomic weapon capability after the United States, the former Soviet Union, Britain, and France. In June 1967, China successfully exploded the first hydrogen bomb.

Oil Production


With the discovery of the Daqing Oil Field in 1959, China became one of the major oil-producing countries, with an annual production of over 200 million tons in 2011.

Synthesised Crystalline Bovine Insulin (合成结晶牛胰岛素)

On 17 September 1965, the Biochemical Institute of the Chinese Academy of Sciences (中科院生化研究所), together with other institutes, synthesised the crystalline bovine insulin after over six years of work. China thus became a world leader in this research field.

First Man-Made Satellite

China's space research started in the mid-1950s. In 1968, China Academy of Space Technology was established. On 24 April 1970, China successfully launched its first man-made satellite *Dongfanghong-1* (东



方红一号)。It was propelled (推进) by the China-made *Changzheng-1* (长征一号) carrier rocket from the Jiuquan Satellite Launch Centre.

Scientific Research on the Pacific Ocean

In 1976, China sent the 10,000-ton vessels *Xiangyanghong-5* (向阳红五号) and *Xiangyanghong-6* (向阳红六号) to the Pacific Ocean for scientific research and acquired a large number of firsthand materials in many disciplines.

Breakthrough in Goldbach's Conjecture (哥德巴赫猜想)

Chinese mathematician, Chen Jingrun, achieved worldwide recognition in 1978 with his calculation of Goldbach's Conjecture. He proved that any sufficient even number could be the product of a prime number plus at most two other prime numbers (abbreviated as 1+2). The conjecture had remained unresolved for over 200 years. It is now commonly referred to as Chen's Theorem (陈氏定理).

Research on RNA Semi-Molecule (核糖核酸半分子)

On 27 December 1979, Chinese scientists successfully synthesised an RNA semi-molecule composed of 41 nucleotides (核苷酸), opening the way for creating synthetic m-RNA. Synthetic m-RNA is of great significance in research into genetic engineering, viruses and tumours.

Five-Stroke Code Computer Input Method (五笔字型汉字输入)

In August 1983, a revolutionary five-stroke code computer input method solved the problem of entering Chinese characters into computers. Thus, Chinese characters entered the information age.

Chinese scientific workers analysed the structural (composition) rules of 10,000 characters, incorporating their knowledge of philology, computer science, systematic science, and man-machine engineering. They created a 25-key, four-code character input method. Chinese

characters could be input at the speed of 100 characters per second, which rivals the speed of English input.

The five-stroke input method was soon popularised across the country and around the world, earning patents in the United States and Britain and became China's first computer technology exported to the United States.

Great Wall Scientific Inspection Station at the South Pole


From February 1984, China began planning to establish a station at the South Pole for scientific investigation. On 20 November 1984, *Xiangyanghong-10* (向阳红十号) sailed from Shanghai, arriving in Antarctica on 25 December, marking a significant progress in China's polar research.

Soon after, on 20 February 1985, at the South Pole, Chinese scientists established their first scientific survey station, China South Pole Great Wall Station. This launched China's independent research into the development of the polar regions. By far, China has built four Antarctic research stations—Great Wall, Zhongshan, Kunlun, and Taishan.

Nuclear Power Stations in China

China began to design its first nuclear power station, Qinshan Nuclear Station, in 1970 in Haiyan county, Zhejiang province. The first-phase construction started in early 1985, with an installed capacity of 300,000 kw. Meanwhile, the construction of Dayawan Nuclear Station also began. Dayawan Nuclear Station is located in the east of Shenzhen, with a total installed capacity of 6,120,000 kw.

Two-thirds of the world's nuclear stations are pressurised water reactors with safe properties, and the Qinshan and Dayawan plants are of this type.



Research, Development and Application of Super-Conductivity (超导体)

China is now a world force in the research, development and application of super-conductivity. In 1987, scientists of the Institute of Physics of the Chinese Academy of Sciences developed high temperature super-conductivity at 100 degrees centigrade and above. Now, they are conducting research into the crystal structure of bronze oxide (氧化铜) super-conducting material. Leading-edge research continues in the development of high temperature super-conducting electronic wares. The China-developed super-conducting material in suspension with magnetic properties is now being applied in an experimental magnetic suspension train.

Positive and Negative Electron Collider (正负电子对撞机)


The construction of the positive and negative electron collider is one of the largest projects in China's history. The project broke ground in Beijing in October 1984 and was completed in October 1988, marking major progress in the development of science and technology in China.

The collider consists of five parts: an electron and positive electron accelerator; high-speed electron and positive electron storage rings; a detector for collision analysis; a synchronised (同步化的) radiation experimental zone for research and use of sub-atomic particles; and a computer centre for data analysis.

The collider can be used in scientific research in the fields of particle physics, energy, materials, biology, chemistry and integrated circuits.

2.16-Metre Optical Celestial Telescope (光学天文望远镜)

The 2.16-metre optical celestial telescope is the largest optical celestial telescope in China and Asia. Its pioneering relay lens has been adopted in large astronomical telescopes around the world. It is used for photographic, photoelectric (光电的) and spectral (光谱的) observations.



The telescope was installed in the Xinglong Observation Station of the Beijing Observatory in 1992. It combined advanced technologies in the areas of optics, machinery, electronic control, and automation. It has become the main observatory equipment of astronomy and celestial physics in China. Astronomers can now participate in the research into active galactic (星系的) nucleus, quasi-stellar objects (QSO: 准星体), and variable stars.

Yuan Longping and Hybrid Rice (杂交水稻)

Yuan Longping's pioneering work in hybrid rice breeding and production techniques has revolutionised rice cultivation in China and established China's world leading position in hybrid rice research. In 1973, in cooperation with others, he established a complete process of creating and reproducing high-yield hybrid rice species. The next year they successfully cultivated a type of hybrid rice species which yielded 20% more per unit than common ones. In 1980, the hybrid rice was transferred as China's first agro-technology patent to the United States. At present, the hybrid rice developed by Yuan is planted on the farmland all over China, playing an important role in increasing China's grain production. China is now able to feed 22% of the world's population with only 7% of the world's total arable land.

Tianhe-2 Supercomputer

Tianhe-2, developed by the National University of Defense Technology, ranked first in the latest (2013) list of the top 500 supercomputers. It has leapfrogged its rivals and become the world's most powerful system. According to the Linpack benchmark, *Tianhe-2* operates at 33.86 petaflops per second, the equivalent of 33,860 trillion calculations per second. The benchmark measures real-world performance, but in theory the machine can boost that to a "peak performance" of 54.9 petaflops per second. The project was sponsored by the Chinese government's 863 High Technology Programme, an effort to make the country's hi-tech industries more competitive and less dependent on overseas rivals, and many of its features were developed in China and are unique.

Shenzhou Spacecraft (“神舟” 飞船) and *Tiangong-1* (“天宫一号”)

Shenzhou spacecraft consists of three modules: a forward orbital module (轨道舱), a re-entry module (返回舱) in the middle, and an aft service module (推进舱).

Shenzhou-5 carried the first Chinese astronaut into the space orbit and the country into the prestigious (有声誉的) space club pioneered four decades ago by the former Soviet Union and the United States. On 16 October 2003, after a landmark 14-orbit, 21-hour and 23-minute expedition, Yang Liwei returned to the Earth. In doing so, he fulfilled his mission and realised a centuries-old dream cherished by all Chinese people.

On 17 October 2005, the re-entry module of China's *Shenzhou-6* spacecraft, carrying astronauts Fei Junlong and Nie Haisheng for a five-day space expedition, returned to land safely. The success of *Shenzhou-6* manned spacecraft flight marks China's magnificent progress in the great journey of space exploration.

Shenzhou-10 was launched on 11 June 2013, with a three-person crew, including Nie Haisheng, Zhang Xiaoguang, and Wang Yaping (female). It docked with *Tiangong-1* two days later.

Tiangong-1, China's first space station which serves as both a manned laboratory and an experimental testbed, demonstrates its orbital rendezvous and docking capabilities.

Chang'e-3 Lunar Lander (“嫦娥三号” 月球着陆器) and Its *Yutu* Lunar Rover (“玉兔号” 月球车)

The dramatic soft landing of *Chang'e-3* lunar lander on the moon's Sinus Iridium, or the Bay of Rainbows on 14 December 2013 signaled the success of the *Chang'e-3* mission, which is comprised of China's *Yutu* lunar rover riding piggyback atop a much larger four-legged landing vehicle. The success was hailed as a milestone in the development of China's space programmes.



Tiangong-1 (“天宫一号”)

Exercises

Part One Comprehension

- ① Fill in the following blanks with the information you learn from the reading text.
- 1 The four great inventions in ancient China have become important symbols of China's important role in human civilisation. They are _____, _____, _____ and _____.
 - 2 TCM is very different from Western medicine in _____, and _____.
 - 3 _____, invented by Zhang Heng, can indicate the direction of a distant earthquake. It was over 1,700 years later that a similar instrument was invented in Europe.
 - 4 On 20 November 1984, _____ sailed from Shanghai, arriving in Antarctica on 25 December, marking a significant progress in China's polar research.
 - 5 _____ is China's first space station which serves as both a manned laboratory and an experimental testbed. It demonstrates its orbital rendezvous and docking capabilities.
- ② Please match the medical experts on the left with their contributions provided on the right.

Bian Que
Hua Tuo
Zhang Zhongjing
Li Shizhen

On Diseases
Compendium of Materia Medica
four methods of diagnosis
mafeisan

Part Two Translation

① Term Translation

- 1 活字印刷术
- 2 五禽戏
- 3 四则运算

- 4 哥德巴赫猜想
- 5 杂交水稻

② Passage Translation

提到中国古代科技,人们可能立刻想到指南针、火药、造纸术和印刷术这四大发明。但其实中国古代在天文、数学、中医、农业以及制造业等方面也取得了巨大的成就,在医药学上尤为瞩目。战国时期,扁鹊发明了“望、闻、问、切”四诊法,形成了中医的传统方法。李时珍的《本草纲目》更是中国古代传统医学集大成者。

Part Three

Critical Thinking and Discussion

Catching a cold is terrible, but since there are so many kinds of medicine on the market, you may feel confusing what to choose. Please discuss with your partner about your preference between traditional Chinese medicine and Western medicine and explain your reasons. Then share your ideas with the class.

Part Four

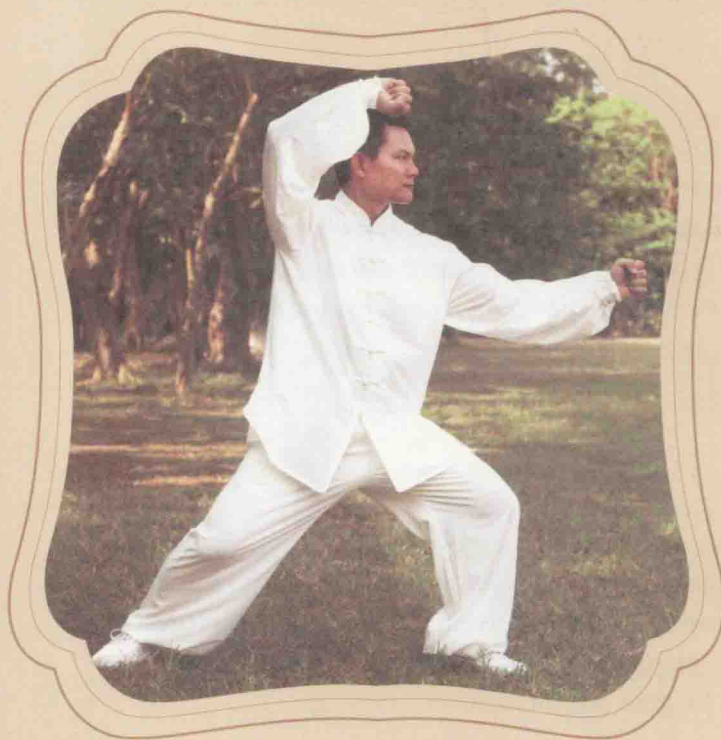
Communication

You are a university student applying for volunteering in China Science and Technology Museum. To qualify for the job, you have to prepare a two-minute presentation on China's recent technological achievements in exploration of outer space. You can turn to the Internet to collect some information for your presentation.

6

CHAPTER

Sports



Lead-in Questions

- ① Who do you think is the most popular Chinese kung fu star?
- ② Have you ever practised *tai chi chuan* or shadow boxing (太极拳)?
- ③ Can you list any popular sports in China?
- ④ Who is your favourite sports celebrity in China? Why?

Traditional Physical Culture

Sports in Ancient Times

As an important part of popular culture, sports in China began to take real shape during the Qin, Han and Three Kingdoms periods. Sporting scenes have been recorded over the dynasties in sepulchral mural paintings (壁画), stone paintings, brick paintings, poems, etc.

During the Tang dynasty, equestrian polo (击鞠或马球) was popular in the palace, the army and among the men of letters (文人墨客). Even women took delight in playing it. The princess in the famous ancient drama *Beating the Princess While Drunk* (《醉打金枝》) is described as being addicted to the game.

In the Song dynasty, *cuju* (蹴鞠), a primitive soccer game using a leather ball filled with hair, etc. was so popular that everyone from the emperor to ordinary people participated in it. In the novel *Water Margin*, Gao Qiu (高俅), a vulgar villain (市井流氓), was promoted to a high official position by the emperor just because he was a skillful *cuju* player.

In the Yuan dynasty, people liked playing a game called *chuiwan* (捶丸), which was similar to golf as shown in the mural painting *Hitting Balls*. At that time, people used a stick that was crooked at one end to hit balls into a hole. The one who hit most balls into the hole won the game.

Besides ball games mentioned above, wrestling, dancing, chess playing, horse racing and other forms of sports were part of the ancient people's daily pastimes.

Ethnic Minority Sports

Because of their unique lifestyles, ethnic minorities play sports with their own characteristics.

walking on stilts: a kind of folk acrobatics in which two poles each with a rest or strap for the feet are used to elevate the performer above the ground as they walk 一种民间杂技, 表演者踩着有踏脚装置的本棍, 边走边表演

Since the founding of the People's Republic of China, the Chinese government has promoted the development of traditional ethnic sports. Among the 1,000 or so such sports, some of the well-known ones are Mongolian wrestling, horsemanship (马术) and archery; Hui shuttlecock kicking (踢毽子) and tug-of-war (拔河); Tibetan yak (牦牛) racing; Miao swinging and dragon boat racing; Zhuang coloured silk balls throwing (抛绣球); Korean see-saw jumping; Manchu skating; Dong walking on stilts (踩高跷); Yao top whipping (打陀螺).

Dragon boat racing, kite flying, yangge (秧歌), weiqi, qigong and tai chi chuan are also traditional sports popular among both Han people and people of ethnic minorities.

Traditional Physical Activities

Among traditional Chinese physical activities, martial arts may be the most representative and typical. Martial arts can also be called kung fu. According to the formation of Chinese characters, 武 (wǔ) is made up of 止 and 戈. The former means "stop" while the latter means "dagger-axe" or "any kind of weapon". The combination of the two means "stop martial actions". The character 术 (shù) means strategies. So the term 武术 means "using methods and skills to stop martial actions and activities". Another meaning of the term is the martial activities between two people or two groups with weapons.



martial arts (武术)

Chinese martial arts may be traced back to prehistoric times when Chinese ancestors used stones and wooden clubs (棍棒) in hunting for subsistence and self-defense. They are the forms of fighting sports that combine kicking, hitting, wrestling, seizing, tumbling, striking, chopping, etc., barehanded or with weapons. Martial arts have been created and developed by the Chinese people and are a precious national cultural legacy.

With vigorous, graceful movements, martial arts provide practitioners with elegance and strength. People are attracted to martial arts for many reasons: to improve their health and fitness, to hone their defense skills, to enhance their mental discipline, to have fun and to participate in martial arts competitions.

Categories of Chinese Martial Arts


Modern martial arts consist of the following five categories:

- boxing including long boxing (长拳), shadow boxing, southern boxing (南拳), form boxing (形拳), Eight-Trigram boxing (八卦拳), Shaolin boxing (少林拳), and drunkard boxing (醉拳);
- weapon exercises including exercises with long weapons (长兵器) such as spears and staffs, short weapons (短兵器) such as swords and sabers (军刀), double weapons (双兵器) such as double-swords, double-hooks, and soft weapons (软兵器) such as nine-section whips (九节鞭) and three-section sticks (三节棍);
- sparring exercises including sparring exercises barehanded (徒手对练), with weapons (器械对练), and barehanded against weapons (徒手对器械);
- actual combat including free sparring (散打), hand-pushing (推手) and fighting with long or short weapons;
- teamwork including exercises or performances by six or more people working together with or without weapons.

Chinese martial arts can also be classified into the following styles:

- northern vs southern styles

The Yellow River is used as the rough demarcation (分界) line. The practitioners of the southern style often utter shouts and cries to make



their movement more forceful. The northern style is characterised by its short, swift and vigorous routines.

- internal vs external styles

The difference between internal and external styles lies in which parts are trained, the inner organs of the body or organs like wrists, arms, shoulders, legs, etc. The words “external” and “internal” are commonly misconceived, inaccurately and poorly applied. Some people hold that martial arts styles are either exclusively hard (external) or exclusively soft (internal).

This tendency is incorrect, because any good martial arts style requires a balanced combination of the inseparable internal and external principles: hard and soft, relaxed and tense, up and down, opening and closing, thought and action. *Yin* and *yang* principles manifest in the training theories, techniques, and philosophies of all styles of martial arts.

With hundreds of styles, Chinese martial arts are diverse and complex, each possessing unique characteristics and all coming from a rich cultural legacy. But there is a good saying, “Martial arts originate in China, but it belongs to the world.”

Distinguished Forms of Chinese Martial Arts

Shaolin Boxing

Shaolin boxing is named after the Shaolin Temple on Mount Songshan where the monks practised it in the early years of the Tang dynasty. During that time, when Li Shimin was besieged (围困) by his enemy near Luoyang, 13 monks from the Shaolin Temple rescued him. After Li became emperor of the Tang dynasty, he rewarded the 13 monks and granted land and silver to the Shaolin Temple. From then on, the Shaolin Temple and Shaolin boxing became well known.

Shaolin boxing is the representative boxing style of long boxing. It is characterised by sturdiness, fast attacks, and coordinated forward and backward movements. Its serial movements are mostly short and straight.

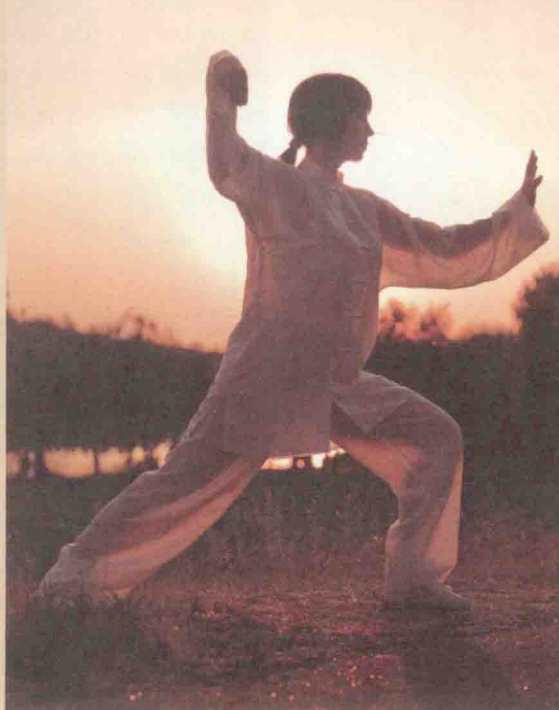
Tai Chi Chuan

Tai chi chuan is a popular school of Chinese martial arts marked with slow and gentle movements that are designed for defense, strengthening of physique and prevention of diseases.

In this art, it is essential that the mind guide the body through graceful, gentle and firm movements. It originates in Chenjiagou in Wenxian county, Henan province. There are different schools, including the Chen (陈), Yang (杨), Wu (武), Wu (吴), Sun (孙), and He (和) styles.

At the spectacular opening ceremony of the 11th Asian Games, the sheer magnificence of the *tai chi chuan* performance given by 1,400 players from China and Japan created a great sensation (轰动).

tai chi chuan (太极拳)



Qigong

Qigong, also called deep breathing exercise, is practised by the Chinese on a regular basis to keep fit. “*Qi*” literally means “air” and implies “life force”. The purpose of *qigong* is to coordinate the health of the mind and body. The practitioner does *qigong* for self-reliance, self-adjustment, body building, resisting premature aging, and prolonging life.

It is divided into two categories. The quiescent (安静的) type requires practitioners to stand, sit or lie still, concentrate their mind, and breathe in a special way to promote the circulation and digestion of the body. The mobile type calls for the use of mild physical exercises or massage to build one's health.

Superstars of Modern Martial Arts

As for the popular superstars of martial arts, Bruce Lee, Jackie Chan and Jet Li are always at the top of the list. They are remembered and respected for their contribution to the Chinese and even Asian culture. They have opened the door for people of all races and cultures, and are followed by countless people in pursuing their kung fu dreams.

Nationwide Physical Fitness

To promote physical fitness nationwide, the General Administration of Sport of China (国家体育总局) has adopted many measures in the hope that more people will take fitness activities as an integral part of their daily life. People throughout the country are paying more and more attention to fitness, and their lifestyle has changed a lot. In some large and medium-sized cities, spending money on health and fitness has become trendy. There are many gymnasiums and stadiums across China, most of which are open to and widely used by the general public. Body-building equipment can be found easily in communities or other public places. Similarly, there is a growing trend for people to create their own ways to keep fit.

Kite flying is a traditional Chinese pastime, with millions of participants across the country. The Weifang (in Shandong province) International Kite Festival is a kite competition and exhibition that attracts tens of thousands of participants from all over the world.

Horse racing is essential to the lifestyle of many ethnic minorities, especially in the areas of Inner Mongolia, Xinjiang, Tibet, Qinghai, Gansu, Yunnan, Guizhou and Sichuan. The prairies in those areas provide natural fields for horse racing. There are regional variations and the types of competition are diverse.

Yangge is a traditional dance accompanied by rhythmic folk music or singing, with the dancers dressed in costumes and holding fans or



Yangge (秧歌)

handkerchiefs. It is very popular in many areas of northern China and among the middle-aged and elderly.

Tug-of-war is a traditional game in which many ethnic minorities participate with vigour. Today, it is a popular sport. In the game two teams equal in number tug on the opposite ends of a rope and each tries to pull the central mark on the rope across a line to its own side. The game provides much entertainment and causes considerable good-natured amusement. The team that wins does so through strength and the spirit of cooperation.

Rope skipping is an interesting sport for both children and adults. With simply a rope, people have invented many ways to play and compete. Skilled people can turn the rope many times in quick succession while keeping their feet off the ground in a single jump. Couples can skip together. Using a long rope with two people swirling it in unison at the two opposite ends, a whole group of people are able to play the game. Many schools encourage their students to participate in this healthy activity.

Shuttlecock kicking is another popular traditional activity. A shuttlecock is made by wrapping a piece of cloth around a coin and

inserting through the coin hole a bunch of feather, which retards the rising and descending of the shuttlecock.

There are many variations in terms of styles and methods of kicking, as long as the shuttlecock remains in the air. Shuttlecock kicking not only brings a lot of fun, but also provides vigorous physical exercise. Besides, it's convenient to play and can be practised anywhere and anytime. Nowadays, shuttlecock kicking is more and more popular among people, the young and the old.

Nationwide physical fitness marks the comprehensive national power and social civilisation of China. It is also an important part in building a well-off society in an all-around way. In 2009, the State Council designated the eighth day of August as the National Fitness Day. On the one hand, the National Fitness Day aims to commemorate the success of the Beijing Olympic Games. On the other hand, it is to satisfy people's growing demand for physical fitness, convey a healthy sporting spirit and promote the concept of healthy living.

The Olympic Games and China

It was not until 1932 when the 10th Olympic Games were held in Los Angeles that China was invited for the first time to send athletes to compete. The only Chinese participant in the Games was Liu Changchun. He entered the 100 metres race and 200 metres race but was eliminated in the first round.



National Stadium—Bird's Nest
(国家体育馆——鸟巢)

In 1984, during the Olympic Games in Los Angeles, China, with a team of 225 participants, won 15 gold medals, 8 silver medals and 9 bronze medals. Xu Haifeng, a sharpshooter, was the first gold medal winner in Chinese Olympic history, which marked the beginning of China's success in the Olympic Games.


In 2001, Beijing made the Olympic bid for the 2008 Olympic Games. It beat other four cities, namely, Toronto, Paris, Istanbul and Osaka (大阪), and thus won the right to host the 29th Olympic Games in 2008.

At the 2008 Beijing Olympic Games, the Chinese delegation was composed of 639 athletes participating in 28 sports, 38 disciplines and 262 events. During the two-week competitions, the Chinese delegation displayed impressive skills in athletic technique. By scoring the best ever result at the Games with 51 gold, 21 silver and 28 bronze medals, China achieved a major historic breakthrough and made significant contributions to the hosting of a high-standard and unique Olympic Games in Beijing.

China's Outstanding Competitive Sports

Table Tennis

Table tennis (ping-pong) is very popular throughout China and known as the "National Ball Game" of China. Chinese table tennis players have performed exceptionally well in international competitions. In 1981, all seven championship titles were won by Chinese players at the 36th World Table Tennis Championships, a record in the history of the sport. By 2010, Chinese players have won the men's World Championships 60% of the time since 1959 and in the women's competition, Chinese players have won all but three of the World Championships since 1971. At the 2008 Beijing Olympics and 2012 London Olympics, China won all possible gold medals. As China's unofficial national sport since the 1950s, table tennis has given millions of Chinese a taste of national glory and prestige.



Besides, table tennis once made a great contribution to the diplomacy of China. In April 1971, after the 31st World Table Tennis Championships in Japan, the Chinese team invited the team of the United States to visit China. In 1972, the Chinese table tennis team accepted the invitation to pay a return visit to the United States. The friendly exchange between the table tennis players of the two countries opened the door to warmer relations between the Chinese and American nations, and became known as “Ping-Pong Diplomacy”.

Badminton

China became a formal member of the Badminton World Federation in 1981. Since then, Chinese badminton teams had won the Thomas Cup (汤姆斯杯) nine times, the Uber Cup (尤伯杯) 12 times and the Sudirman Cup (苏迪曼杯) nine times by 2013.

Volleyball

China has long had one of the best women’s volleyball teams in the world. They won the championship title of the World Championships held in 1982 and 1986, the Olympic gold medal in Los Angeles in 1984, two World Cup championship titles in 1981 and 1985, and then again the gold medal at the 2004 Athens Olympic Games. The Chinese women’s volleyball team and its struggle for success was an inspiration to Chinese people during the 1980s.

Basketball

The Chinese Basketball Association (CBA) was established in June 1956. It is a non-governmental organisation managing basketball at the national level. The China Basketball Administration Centre, a sub-division of the CBA, is responsible for promoting the sport in China. The advent of the CBA league represents a giant step in the development of professional basketball in China.

The Chinese women’s basketball team is an awesome power in the world basketball arena. In San Paul in 1983, they came third in the

World Basketball Championships (their first international competition) and took bronze at the Los Angeles Olympic Games the following year. In 1992, at the 25th Olympic Games in Barcelona, the team won the silver medal. In January 2004, it successfully defended its Asian title, beating finalist Japan at the Asian Women's Basketball Championships in Sendai (仙台), Japan. It won the same title three more times in 2005, 2009 and 2011.

Gymnastics


China excels internationally in this sport. An American gymnastics expert once commented that Chinese gymnasts "make hard gymnastics look easy... They are talented and they are hardworking".

No wonder the eyes all over the world are on China during international gymnastics competitions. Chinese gymnasts have proven themselves to be among the most reliable of the Chinese Olympic squad (组队) since China began to compete at the Games.

The Chinese team won the team championship title for the first time at the 22nd World Gymnastics Championships held in 1983 after a heated contest between the Chinese team and former Soviet team. Since then, Chinese gymnastics has been developing rapidly. At the 2008 Beijing Olympic Games, the Chinese gymnastic team won unprecedentedly nine gold medals. Traditionally, China has an overwhelming advantage in rings (吊环), parallel bars (双杠), pommel horse (鞍马), uneven bars (高低杠), etc. New gymnastic movements have been developed constantly in China, some named after their inventors, such as the Yuejiu Somersault (月久空翻), the Mo's Somersault (莫氏空翻), Yang Bo Jump (杨波跳), Luo Li Eagle Swing (罗丽反吊转体), and Cheng Fei Jump (程菲跳).

Diving

China has undisputed domination in diving. Chinese divers took three gold medals at the 2nd World Cup Diving Championships in 1981. They then carried off 10 gold medals from the 5th to 7th World



Swimming Championships and won nine gold medals from the 23rd to 26th Olympic Games. Since the Barcelona Olympic Games, the Chinese diving team has become one of the world's leading diving teams. At the Athens Olympics, the Chinese diving team won six gold medals, and at the Sydney Olympics, five gold medals. At the 2008 Beijing Olympic Games, the Chinese "dream team" of diving gained seven championship titles out of eight. Of the 10 diving medals that China won at the 2012 London Olympic Games, six was gold.

Outstanding Chinese Sports Stars in the 21st Century

Yao Ming, 2.29 metres tall, is an international basketball superstar, who played for the Houston Rockets of the NBA in the USA from 2002 through 2011. He was selected to start for the Western Conference in the NBA All-Star Game eight times, and was named to the All-NBA Team five times. He reached the NBA Playoffs four times. Today, he enjoys enormous popularity both in the United States and in China.

Sun Yang is a Chinese Olympic and world-record-holding distance swimmer. He swam for China at the 2008 Olympic Games. At the 2010 Asian Games, he broke the record of the men's 1500 metres freestyle. This gold medal and his two other medals at the Games were cited in his being named the Rookie of the Year at the 2010 CCTV Sports Awards. At the 2011 World Championships, Sun broke the world record in the men's 1500 metres freestyle. Moreover, he won the men's 1500 metres freestyle at the 2012 Olympic Games, becoming the first Chinese man ever to win an Olympic gold medal in the men's 1500 metres freestyle.

Liu Xiang is a famous 110-metre hurdler. At the 2004 Athens Olympic Games, Liu Xiang won the Olympic final and took the gold medal in a world record time of 12.91 seconds. He became the sixth man in the world who ran under 13 seconds for the event and the first man in China who got an Olympic gold medal in a track and field event. Liu's success changed the long held opinion that Asian countries do not get good results in sprint races. On 31 August 2007 at the World Athletics Championships in Osaka, Japan, Liu won the gold medal in

the 110 metres hurdles with 12.95 seconds. As the first Chinese athlete to achieve the “triple crown” of athletics—world record holder, world champion and Olympic champion, Liu has become one of China’s most commercially successful athletes and has emerged as a cultural icon.

Li Na is a professional tennis player. Over the course of her career, Li won nine WTA singles titles, including two Grand Slam singles titles at the 2011 French Open and 2014 Australian Open. Li’s rise to prominence came after her victory at the 2011 French Open, which made her the first and only Grand Slam singles champion from Asia. Before this, Li had already become the first player representing an Asian country to appear at a Grand Slam singles final, a milestone she achieved at the 2011 Australian Open. She was also the runner-up at the 2013 Australian Open, three times a quarter-finalist at Wimbledon and a semi-finalist at the 2013 US Open. In January 2014, Li Na became the champion of the Australian Open, making her rank third in the world and first in China.



Li Na (李娜)

Ding Junhui, as a professional snooker player, is currently China’s most successful snooker player ever. He shot to international prominence in 2002, when he won the Asian Under-21 Championship and the Asian Championship and became the youngest winner of the IBSF (the International Billiards and Snooker Federation, 国际台球和斯诺克联合会) World Under-21 Championship at the age of 15. He has made five 147 maximum (单杆满分) breaks in professional competitions, with the first one made at the age of 19, which made him the youngest player to achieve it ever.

Exercises

Part One

Comprehension

- ① Please match the dynasties on the left with the sports games on the right.

Tang dynasty	<i>cuju</i>
Song dynasty	<i>chuiwan</i>
Yuan dynasty	equestrian polo

- ② Fill in the following blanks with the information you learn from the reading text.

- Modern martial arts consist of five categories: _____, weapon exercises, sparring exercises, actual combat and _____.
- _____, also called deep breathing exercise, is practised by the Chinese on a regular basis to keep fit. “_____” literally means “air” and implies “life force”.
- _____ is a traditional dance accompanied by rhythmic folk music or singing, with the dancers dressed in costumes and holding fans or handkerchiefs.
- It was not until _____ when the _____ Olympic Games were held in Los Angeles that China was invited for the first time to send athletes to compete. Again in Los Angeles in 1984, _____ was the first gold medal winner, which marked the beginning of China’s success in the Olympic Games.

Part Two

Translation

- ① Term Translation

- 踢毽子
- 武术
- 太极拳
- 全民健身
- 北京奥运会

2 Passage Translation

中国武术流派繁多，数量达数百种。作为中华武术的一个重要流派，太极拳动作缓慢轻柔。它既可以用来防身也可以帮助强身健体，已经成为人们锻炼身体的重要方式。在北京奥运会开幕式上，由2008人共同参与的太极拳表演引起了极大的轰动。

Part Three

Critical Thinking and Discussion

China has successfully hosted the 2008 Olympic Games, which helped promote traditional Chinese culture globally and enhanced the trust and friendship among the peoples of different nations. Discuss with your partner how Beijing 2008 Olympic Games have helped people outside China gain a good understanding of Chinese culture. Then share your ideas with the class.

Part Four

Communication

With a long history, China has developed a great variety of unique and traditional sports and pastimes. You are a Chinese university student who is invited to give a two-minute presentation to a group of international students who show great interest in traditional Chinese sports. In your presentation, you need to include its origin, feature, and global influence.

PART
3

Folk Customs

Characterised by diverse styles, rich cultural meanings and a long history, traditional Chinese festivals constitute an important and brilliant part of Chinese culture.

Cuisine in China is, in essence, an expression of Chinese festivals and daily life. It is a harmonious integration of colour, aroma, taste, and shape. A Chinese banquet always typifies Chinese culture and culinary arts that have been perfected over centuries.

Apart from cuisine, Chinese people of every dynasty and ethnic group also show their own distinctive "taste" for clothing design. Today, more and more people in China wear clothes with Chinese characteristics to demonstrate their own individuality while following world fashion.

Ancient structures like the Great Wall, the Forbidden City, and stone-arched bridges spread across the country. Varied styles of domestic architecture have witnessed many generations' happiness and filial piety.

CHAPTER 7
Traditional Festivals

CHAPTER 8
Culinary Culture

CHAPTER 9
Costume & Adornment

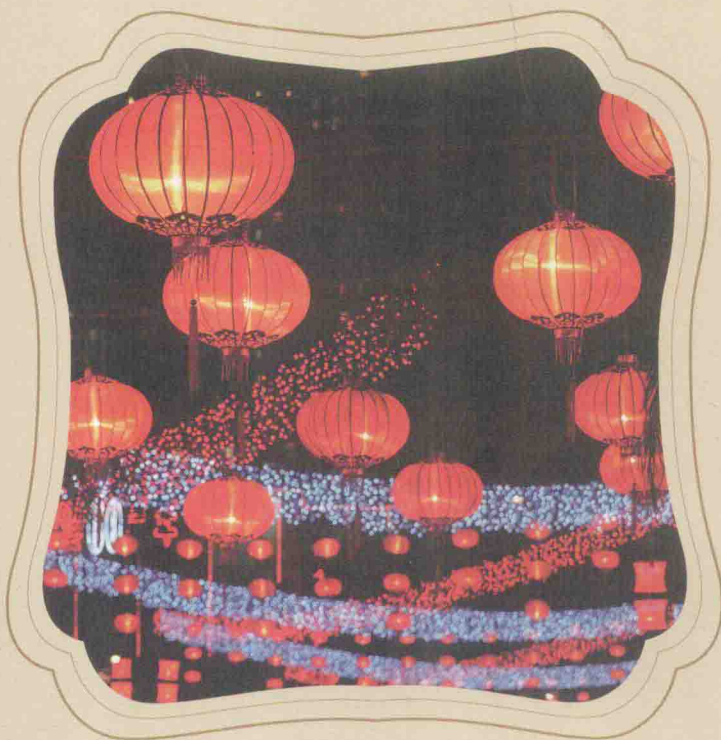
CHAPTER 10
Architecture



7

CHAPTER

Traditional Festivals



Lead-in Questions

- ① How many traditional Chinese festivals do you know?
- ② How do Chinese people celebrate the Spring Festival?
- ③ Which day is China's Valentine's Day?
- ④ Can you describe any customs in celebrating one traditional festival in your hometown?

Major Traditional Festivals

China's major traditional festivals include the Spring Festival, the Lantern Festival, the Qingming Festival (or Clear and Bright Day), the Dragon Boat Festival, the Double Seventh Festival, the Mid-Autumn Festival and the Double Ninth Festival.

Spring Festival

The Spring Festival, also called the Chinese New Year, is China's most important festival that falls on the first day of the first lunar month each year. Family members gather just as westerners do on Christmas.

The Spring Festival activities start in the early days of the 12th lunar month and continue till the middle of the first lunar month of the next year. Of them, the most important days are Spring Festival Eve and the next three days. The Chinese government now stipulates that people have seven days off for the Chinese New Year.

Legend of the Spring Festival

There are many legends about the origin of *nian*. According to one of the most famous legends, in ancient China there lived a monster named *nian* who was very ferocious (凶猛的). *Nian* lived deep at the bottom of the sea all the year round and climbed up to the shore only on New Year's Eve to devour domestic animals and people.

So on the day of every New Year's Eve, people from all villages would flee, bringing along the old and the young, to the remote mountains so as to avoid the calamity caused by *nian*.

One New Year's Eve, villagers of the Peach Blossom Village took flight as usual when there came an old beggar. With a stick in his hand and a bag hanging upon his arm, he had eyes twinkling like stars and graceful beard as white as silver.

A grandmother living at the east end of the village gave the old man some food and advised him to flee to the mountains to avoid the

monster *nian*. But the old man stroked (轻抚) his beard and said with a smile, "If you allow me to stay at your home for the night, I'm sure to drive away the monster *nian*." The grandmother went on to persuade him to take flight. But he only smiled without reply. Thereupon the grandmother could not help but leave her home and flee to the mountains.

Around midnight the monster *nian* rushed into the village. He found the atmosphere was quite different from that of the previous years. The house of the grandmother at the east end of the village was brilliantly illuminated, with bright red paper stuck on the doors. Greatly shocked, the monster gave a strange loud cry and stared angrily at the house for a moment. And then howling furiously, he was about to make a pounce (猛扑) on it. As he approached the door, there came all of a sudden the exploding sounds of bang-bong. Trembling all over, the monster dared not make a step forwards.

It turned out that the red colour, flame and exploding were what *nian* feared the most. And when the door of the grandmother's house was thrown open and an old man in a red robe burst out laughing in the courtyard, the monster *nian* was scared out of his wits and fled away.

The next day was the first day of the first lunar month. When people came back from their hideouts and found everything safe and sound, they were quite surprised. The grandmother suddenly realised what had happened and told the villagers about the old beggar's promise.

The villagers swarmed into the grandmother's house, only to find that the doors were struck with red paper, the embers of a pile of bamboo were still giving out the exploding sounds of bang-bong in the courtyard, and a few candles were still glowing in the room.

To celebrate the arrival of the auspiciousness, the villagers put on their new clothes and hats and went one after another to their relatives and friends to send their regards and congratulations. This was soon spread to the surrounding villages, and people all got to know the way to drive away the monster *nian*.

From then on, on each New Year's Eve, each family sticks on their doors Spring Festival couplets written on red paper, sets off firecrackers, keeps their houses brilliantly illuminated and stays up late into the night. Early in the morning of the first day of the first lunar month they go to their relatives and friends to send their regards and congratulations. These customs are spreading far and wide and kept for generations.

Activities of the Spring Festival

On the 8th day of the 12th lunar month, many families make *laba* porridge, a delicious kind of porridge made with glutinous rice (糯米), millet (小米), seeds of Job's tears (薏米), dates (枣), lotus seeds, raisins, beans, peanut kernels, etc.

The 23rd day of the 12th lunar month is called Preliminary Eve. Sacrifices are offered to the Kitchen God. But nowadays, most families make delicious food to enjoy themselves.

Before the New Year comes, people completely clean the indoors and outdoors of their homes as well as their clothes, bedclothes and all their utensils.

Decorations are an important feature of the celebration for the Chinese New Year. The traditional Chinese paper-cuts are pasted on windows for decoration. The paper used for paper-cuts is usually of red colour; and the figures may include birds, beasts, flowers, fish and scenery. Chinese families also decorate their front doors with poetic couplets of calligraphy written with fragrant ink, expressing the feeling of life's renewal and the return of spring. In addition to pasting couplets on both sides and above the main door, it is also common to hang calligraphic writing of the Chinese characters for "spring", "wealth" and "blessing". Some people even invert the drawings of the characters since the Chinese for "inverted" is a homonym in Chinese for "arrive", thus signifying that spring, wealth or blessing has arrived.

Houses are brightly lit and a sumptuous (奢华的) family dinner is served on the Spring Festival Eve. Dishes such as chicken, fish and tofu

must be included, for in Chinese, their pronunciations, respectively *ji*, *yu* and *doufu* are same with those of the Chinese characters which mean “auspicious, abundant and blessed”. In southern China, people eat *niangao* (New Year cake made of glutinous rice flour). *Niangao* means “higher and higher, one year after another”. In northern China *jiaozi*, or dumplings, are eaten as people believe *jiaozi* means “bidding farewell to the old and ushering in the new”. The shape of the dumpling is reminiscent of gold nuggets from ancient times. People eating them wish for money and treasure.

After dinner on the New Year's Eve, the whole family usually get together, chatting and watching TV. In recent years, the Spring Festival Gala is an essential entertainment for the Chinese both at home and abroad. According to customs, each family lights fireworks at midnight to drive away evil spirits and to see the New Year in.

After waking up on New Year's Day, everybody dresses up. They first extend greetings to their parents. Then each child will get money as a New Year gift, wrapped up in red paper. The money is called “lucky money for the Spring Festival (压岁钱)”, which is believed to guarantee children's healthy growth in the new year.



lucky money for the Spring Festival (压岁钱)

Burning firecrackers was once the most typical custom on the Spring Festival because people believed that the sound could help drive away evil spirits. However, nowadays, this activity was completely or partially forbidden in big cities once the government took security and pollution factors into consideration. As a replacement, some buy tapes with firecracker sounds to listen to, some break little balloons to get the sound, others buy firecracker handicrafts to hang in the living room.

The lively atmosphere not only fills every household, but permeates streets and lanes. Activities such as lion dancing, dragon dancing, and temple fairs are held for days. The Spring Festival then comes to an end when the Lantern Festival is finished.

Lantern Festival

The Lantern Festival, celebrated on the 15th day of the first lunar month, is closely related to the Spring Festival. It marks the end of the New Year celebrations, following which people return to their normal routines. The most prominent activity of the Lantern Festival is the grand display of beautiful lanterns. In cold areas, especially the northeastern part of China, people always enjoy making ice lanterns (冰灯).

Lanterns of various shapes and sizes are hung in the streets, attracting countless visitors. Excited children hold lanterns as they stroll (闲逛) along the streets. Guessing riddles pasted onto lanterns is a Lantern Festival tradition from the Tang and Song dynasties. Visitors who solve a riddle may get prizes.

Custom demands the eating of *yuanxiao* (also called *tangyuan*), or rice dumplings on this day. That's why the Lantern Festival can also be called the "Yuanxiao Festival". *Tangyuan* are small dumpling balls made of glutinous rice flour with sesame (芝麻), bean paste, date paste (枣泥), walnut meat (核桃肉), dried fruit, or sugar and edible oil as filling. *Tangyuan* can be boiled, fried or steamed. They taste sweet and delicious. What's more, *tangyuan* in Chinese has a similar pronunciation to "*tuanyuan*", meaning reunion. So people eat them to denote union, harmony and happiness for the family.

24 seasonal division points: The 24 seasonal division points by which the solar year is divided according to the Chinese lunar calendar include Beginning of Spring, Rainwater, Waking of Insects, Spring Equinox, Pure Brightness, Grain Rain, Beginning of Summer, Slight Fullness, Grain in Ear, Summer Solstice, Slight Heat, Great Heat, Beginning of Autumn, End of Heat, White Dew, Autumn Equinox, Cold Dew, Frost's Descent, Beginning of Winter, Slight Snow, Great Snow, Winter Solstice, Slight Cold and Great Cold. The 24 seasonal division points, which indicate the change of climate and timing for agricultural activities, are of great significance to agriculture. 二十四节气, 指立春、雨水、惊蛰、春分、清明、谷雨、立夏、小满、芒种、夏至、小暑、大暑、立秋、处暑、白露、秋分、寒露、霜降、立冬、小雪、大雪、冬至、小寒、大寒。二十四节气表明气候变化和农事季节, 在农业生产上有重要的意义。

Qingming Festival

The Qingming Festival (or Clear and Bright Day) is a day for mourning (哀悼) the dead. It is one of the 24 seasonal division points (二十四节气划分) in the lunar calendar, falling on 4—6 April each year. After the festival, the temperature rises and rainfall increases in readiness for spring plowing (春耕) and sowing.

Legend of the Festival

The Hanshi Day (or Cold Food Day, 寒食节) is the day before the Qingming Festival, when no fire or smoke is allowed and people only eat cold food. Its origin is a long story.

The day is also in memory of Jie Zitui (介子推) who lived in the Spring and Autumn period. Jie was a loyal official in the State of Jin, working for Crown Prince Chong Er. During a period of turmoil (混乱), Chong Er was forced to leave Jin with his court, including Jie. In exile (流放), they suffered a lot of hardships and difficulties. To save the starving Chong Er, Jie cut the flesh off his own leg and boiled it for Chong Er. After Chong Er became a king, Jie left the court and went to live in mountains with his mother.

Chong Er went in person to the mountains to look for Jie. It was impossible to find him in the endless trees and hills. Chong Er ordered to set the mountains on fire, so as to force Jie out. Jie did not emerge; he and his mother were found dead in each other's arms with a note written in Jie's blood: "I cut off my own flesh and dedicated it to you, only to hope my king will always be clear and bright." In memory of Jie Zitui, Chong Er issued an order that every family put out their kitchen fire and eat cold food that day.

The custom of putting out the kitchen fire before the Qingming Festival has vanished, but the habits of planting willow twigs (柳条) and

paying respect to ancestors at their tombs have continued to the present day. The Qingming Festival sees all cemeteries crowded with families who have come to sweep graves and offer sacrifices as a sign of respect to their ancestors.

Activities of the Qingming Festival

The major custom of the Qingming Festival is tomb sweeping. According to the folklore, the spirits of dead ancestors still live under the ground and look after the family and the tombs are said to be their houses, so it is important to keep the tombs clean. On this day, people visit their family graves to remove any underbrush that has grown. They would uproot weeds near the gravesites, wipe the tombstones and decorate the tombstones with fresh flowers. And then they will set out offerings of food and paper gifts, which include paper money, houses, furniture, household electric appliances, etc.

Because Jie Zitui had been killed by a fire, it became a tradition to abstain (避免) from lighting fires on the Qingming Festival, when people could eat only cold food that had been prepared the day before. Today, the occasion for eating cold food translates into a picnic for the family.

The Qingming Festival is also known as an occasion for kite flying and playing on the swing in China.

Dragon Boat Festival

The Dragon Boat Festival, also called the *Duanwu* Festival, falls on the fifth day of the fifth lunar month and is celebrated everywhere in China. There are many legends describing the evolution of the festival, the most popular one being in memory of Qu Yuan.

Qu Yuan and the Dragon Boat Festival

Qu Yuan was a minister of the State of Chu during the Warring States period and one of China's earliest poets. In the face of great pressure from the powerful State of Qin, he advocated enriching the country

zongzi: pyramid-shaped dumplings made of glutinous rice wrapped in bamboo or reed leaves. They are eaten after being cooked. It is a traditional folk custom to eat such dumplings on the Dragon Boat Festival. 粽子, 一种食品, 用竹叶或苇叶等把糯米包住, 扎成三角锥体形状, 煮熟后食用。我国民间端午节有吃粽子的习俗。

realgar wine: spirit blended with realgar, to be drunk on the Dragon Boat Festival to ward off poisonous creatures or effects 掺有雄黄的烧酒, 民间在端午节时饮用以祛毒

wormwood: a plant with a bitter taste, used in making an alcoholic drink and some medicine 艾蒿, 一种植物, 味苦, 用于制酒和某些药品

and strengthening its military forces so as to fight against the State of Qin. However, he was opposed by aristocrats (贵族) and later deposed (被免职) and exiled by King Huai. In exile, he still cared much for his country and people, which was expressed in the poems he composed.

When Qu Yuan heard that the Qin troops had finally conquered the Chu capital, he finished his last poem and jumped into the Miluo River. It was the fifth day of the fifth month in the Chinese lunar calendar. After his death, the people from the State of Chu gathered along the banks of the river to pay their respect. The fishermen sailed their boats up and down the river looking for his body. To divert (使……转移注意力) fish and shrimps from attacking his body, people threw zongzi and eggs into the water. An old doctor poured a jug of realgar wine (雄黄酒) into the water, hoping to make all aquatic beasts drunk.

It has become a popular tradition to eat zongzi and drink realgar wine on the fifth day of the fifth lunar month. It is also a custom to hang wormwood (艾蒿) and carry “fragrant pouches (香袋)” made of pieces of cloth with coloured silk threads. All these have a common purpose—to keep evil spirits away.

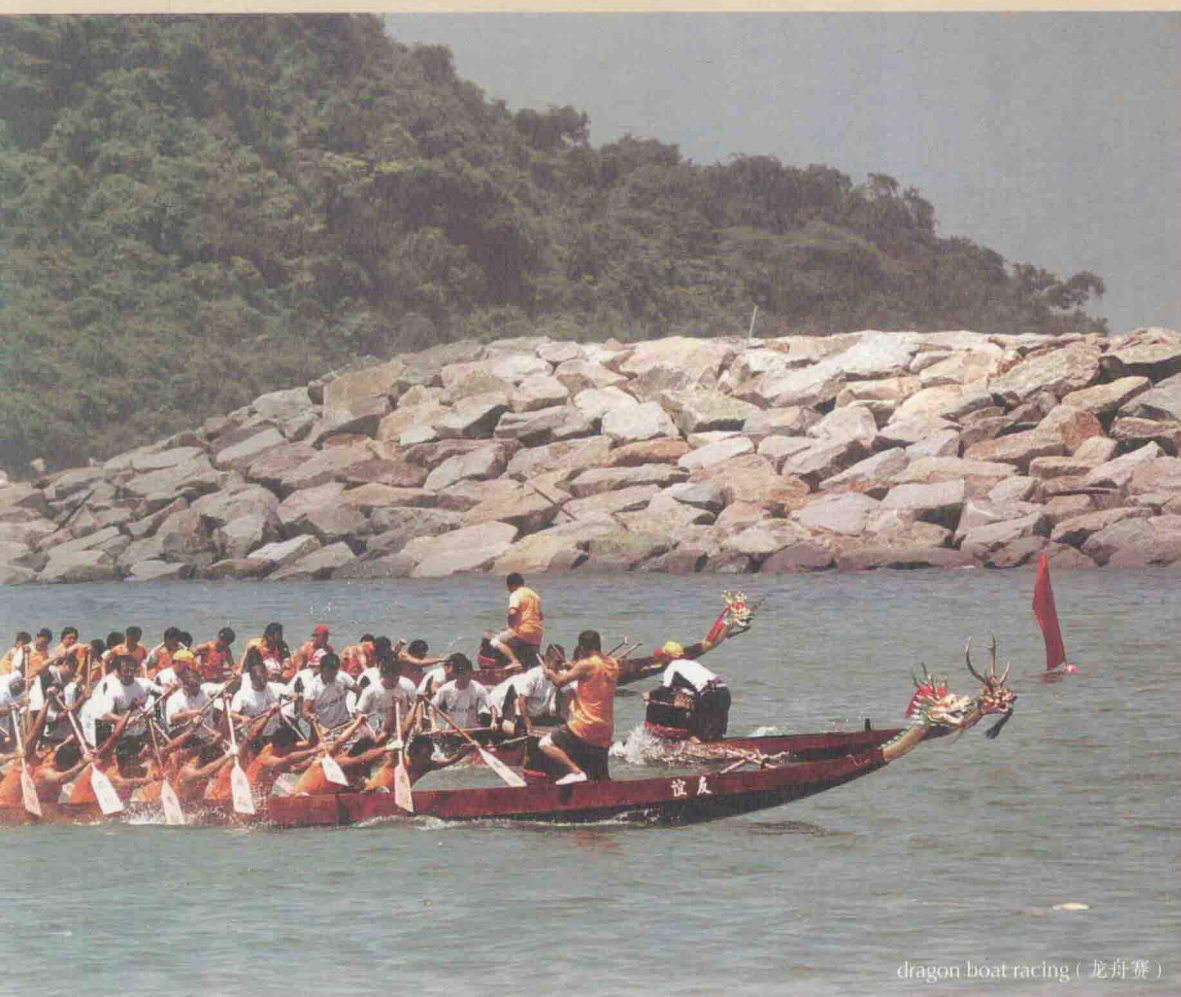
Dragon boat racing is an indispensable part of the festival, held all over the country. Teams in dragon-shaped boats row in time to the beat of rapid drums. It has developed into a sport featuring both the Chinese tradition and modern sporting spirit.



Double Seventh Festival

The Double Seventh Festival, on the seventh day of the seventh lunar month, is a traditional festival full of romance.

This festival is in mid-summer when the weather is hot and the grass and trees show their luxurious green. At night, when the sky is dotted with stars, people can see the Milky Way (银河) spanning from the north to the south. On each bank of it there is a bright star which looks at each other from afar. One of the stars is thought to be



dragon boat racing (龙舟赛)

the Weaver Maid (织女) and the other the Cowherd (牛郎). There is a beautiful love story about them passed down from generation to generation.

Long, long ago, there was an honest and kind-hearted fellow named Niulang (Cowherd) who led a miserable life. He had only one companion—an old ox. One day, a fairy named Zhinü (Weaver Maid) fell in love with him and came down secretly to Earth and married him. The Cowherd farmed in the field and the Weaver Maid wove at home. They lived a happy life and gave birth to a boy and a girl. Unfortunately, the Empress of Heaven (王母娘娘) discovered their union and ordered the troops from Heaven to take the Weaver Maid back.

With the help of his ox, the Cowherd flew to Heaven with his son and daughter. At the time when he was about to catch up with his wife, the Empress of Heaven took off one of her gold hairpins (发簪) and drew a line with it in the air. Immediately a celestial river appeared in the sky. The Cowherd and Weaver Maid were separated by the river forever and could only shed their tears. Their love moved magpies (喜鹊), so tens of thousands of them came to build a bridge for them to meet each other. The Empress of Heaven was eventually moved and allowed them to meet each year on the seventh day of the seventh lunar month. Hence, their meeting date has been called *qixi* (the evening of the seventh day of the seventh lunar month).

Although today some traditional customs are still observed in rural areas of China, many have been weakened or diluted (冲淡) in cities. However, the legend of the Cowherd and Weaver Maid has taken root in the hearts of people. And the seventh day of the seventh lunar month has been regarded as China's Valentine's Day.

Mid-Autumn Festival

The Mid-Autumn Festival falls on the 15th day of the eighth lunar month. The story below is one of the many legends about the Mid-Autumn Festival.



moon cakes (月餅)

In the distant past, there were 10 suns in the sky, whose boiling heat burnt all the crops, dried up all the lakes and put people at death's door. A hero named Hou Yi (后羿) was deeply worried about this predicament (困境). He climbed Mount Kunlun, drew his extraordinary bow, and shot down nine suns one after another with his superman strength. He also ordered the last sun to rise and set regularly. For this reason, he was respected and loved by people.

On a visit to Mount Kunlun with his beautiful and kind-hearted wife, Chang E, Hou Yi came upon the Empress of Heaven, who gave him an elixir. Whoever eats the elixir would immediately ascend (升) to Heaven and become a celestial being. Hou Yi, not wishing to be parted from his wife, gave the elixir to Chang E for safekeeping. She hid the elixir in a case of her dressing table where Peng Meng, Hou Yi's disciple, later noticed it.

One day when Hou Yi was out hunting, Peng Meng, with sword in hand, rushed into the inner chamber (卧室) demanding the elixir from Chang E. Chang E knew that she couldn't manage to protect the elixir, so she fetched the elixir from the case and swallowed it. Suddenly, her body floated out of the window and flew towards Heaven.

Overcome with grief, Hou Yi looked up into the night sky and called out the name of his beloved wife when, to his surprise, he found that the moon was especially clear and bright and on it there was a shimmering shadow looking exactly like his wife. But he could not reach the moon.

In memory of his wife, Hou Yi erected an incense (熏香) table in Chang E's beloved garden, and laid on it her favourite moon cakes and fresh fruits. So, the custom of worshipping the moon spread among people.

Since the 15th day of the eighth lunar month is in the season when crops and fruits ripen and the weather is pleasant, on this day, family members or friends meet outdoors, with food on tables, and appreciate the full and bright moon. People away from home usually recite Li Bai's famous poem lines: *I raise my head, the splendid moon I see; Then droop my head and sink to dreams of my hometown.* (举头望明月，低头思故乡。) Others who are hopeful for their future prefer Su Shi's lines: *My one wish for you, then, is long life; And a share in this loveliness (the moon) far, far away.* (但愿人长久，千里共婵娟。) The lines show people's optimistic sentiment to wish both their friends and themselves a long life and to share with them the beauty of the bright moon, though thousand miles apart.

Double Ninth Festival

The Double Ninth Festival or *Chongyang* Festival is celebrated on the ninth day of the ninth lunar month.

The festival began as early as the Warring States period. The Chinese view of life was recorded in an ancient and mysterious book *The Book of Changes*. It describes *yin* as the element of darkness and *yang* as life and brightness. The number "6" represents the feminine (阴性的) or negative *yin*, while "9" the masculine (阳性的) or positive *yang*. So the "9" in both month and day creates the Double Ninth Festival, or *Chongyang* Festival. The Chinese ancestors considered it an auspicious day worth celebration. That's why the Chinese people began to celebrate this festival from ancient times.

The celebration of the festival is colourful, usually including activities of outing and enjoying the scenes, climbing mountains, appreciating chrysanthemum, wearing dogwood, eating *Chongyang* pastry and drinking chrysanthemum wine, etc.

In 1989, the Chinese government designated the Double Ninth Festival as “Senior Citizens’ Day (老人节)”. Since then, the Double Ninth Festival has become a day of revering the aged nationwide. All government units, organisations and communities would organise autumn trips for the elderly. Younger generations may take their elders for trips or send them gifts.

Ethnic Minority Festivals

China is a multi-ethnic country where festivals and celebrations vary from one ethnic group to another. All ethnic people enjoy freedom to celebrate their own festivals at will. The traditional festivals of China’s ethnic minority groups include the Water-Splashing Festival of the Dai people, the Nadam Fair of the Mongolian people, the Torch Festival of the Yi people and some other ethnic minority groups, the Danu (Never Forget the Past) Festival of the Yao people, the Third Month Fair of the Bai people, the Antiphonal Singing Day of the Zhuang people and some other ethnic minority groups, the Tibetan New Year of the Tibetan people, and the Jumping Flower Festival of the Miao people.

Water-Splashing Festival

The Water-Splashing Festival is the Dai people’s New Year, as well as the most important traditional festival observed by the Dai people in Xishuangbanna and other places. The festival usually lasts three or four days. Water splashing is the feature of an entertainment, just as the festival name indicates.

The first day of the festival is the eve. On this day, the Dai people hold such activities as rocket launching, dragon boat rowing, etc. The rockets the Dai people launch are bamboo pipes with gunpowder in

them—which are fired into the sky leaving a curve of smoke behind.

The second day is the Neuter Day which belongs neither to the old year nor to the new year. People usually stay at home or go hunting in the mountains on this day.

The third day is New Year's Day. In the morning, people put on their best clothes and pray in the temples for good luck, fortune and more children in the new year. In the noon, women clean the statues of Buddha with water. Shortly after that, water splashing begins. People splash water at each other to express their best wishes for the new year.

Nadam Fair

The Nadam Fair is a traditional festival observed by the Mongolian people. The festival is celebrated in August when the pastures (牧场) have plenty of water, lush (茂盛的) grass, thriving herds, and fine weather. The festive celebration lasts for one to eight days. This is in fact a large entertainment gathering to celebrate the harvest.

The main events of the Nadam Fair are horse racing, wrestling, archery as well as theatrical performances. To the Mongolian people, the Nadam Fair is ancient, sacred, grand and full of fun. Nowadays, it has become a large-scale gathering including sacrificial rites, celebrations, athletic sports, entertainment and trade. Agricultural products, by-products, native products and animal products from different prefectures are exchanged at the fair.

Torch Festival

The Torch Festival is a traditional festival of the Yi people and some other ethnic minority groups inhabiting southwest China. It falls around the 24th of the sixth lunar month.

On the day of the festival, people of those ethnic minorities build big, pagoda-shaped pine torches wrapped with layers of dried firewood and pine branches. At dusk, carrying small torches, villagers gather around a



Torch Festival of the Yi people (彝族火把节)

big torch and wait for the exciting moment when it is lit. Then, holding their flaming torches high, the villagers walk around their houses and fields. People then meet at the bonfire and sing, dance and drink through the night in the hope of having a good harvest in the coming year.

Danu Festival

The Danu Festival is the Yao's New Year. It lasts four days from the 26th of the fifth lunar month. On the day of the festival, everyone dresses smartly, eats chicken and mutton, and drinks long-preserved rice wine. The festival also features entertainments like dancing the bronze drum dance, doing antiphonal singing (对歌), and "joking in drinking", etc.

Third Month Fair

The Third Month Fair is a festival grandly celebrated by the Bai people living in the Dali Bai Autonomous Prefecture of Yunnan province. It lasts from the 15th to the 21st of the third lunar month. The activities of the festival include horse racing, archery, singing, dancing, and a commodity fair with a distinctive ethnic flavour. Moreover, the Third Month Fair is also an occasion for love. The young fellows and girls get to know each other while singing during the fair.

Antiphonal Singing Day

The Antiphonal Singing Day is a traditional festival for the Zhuang people and some other ethnic minorities. It is held on the third day of the third lunar month. At the festival young people, dressed in their best, gather in the fields, atop hills, among bamboo groves or on grass-covered hillsides, and do antiphonal singing in groups with those of the opposite sex. They sing from morning to night, their singing resounding far and wide.

Tibetan New Year

The Tibetan New Year is the most important festival in Tibet. It lasts 15 days from 1 January to 15 January. On the eve of the Tibetan New Year, Tibetans clean their houses, change door and window curtains, set up brand-new prayer flags on the roof and paint patterns symbolising eternity (永恒) and good luck on their gates with lime. In the evening, an auspicious dinner is offered. They remain at home on the first day of the Tibetan New Year. On the second day, they dress in their holiday best and extend greetings with the auspicious words “tashi delek (扎西德勒)” to each other. Mass singing and dancing, as well as traditional Tibetan operas, are performed in towns and villages across Tibet during the period.

Jumping Flower Festival

The Jumping Flower Festival is celebrated by the Miao people in Yunnan and elsewhere, between the second and seventh day of the first lunar month. During this annual festival, thousands of Miao people go to open hillsides and hold various festive activities. Their celebrations include singing, *lusheng* (芦笙) dancing, bull fighting, lion dancing and a flower-pole-climbing contest, in which the champion is awarded a pig's head and fine wine.

Public Holidays and Traditional Festivals

In China, people legally enjoy about 115 days off every year, including 104 days of weekends and 11 days of festivals. The reform in 2008 abolished the May Day Golden Week, and added three traditional Chinese holidays—the Qingming Festival, Dragon Boat Festival and Mid-Autumn Festival. With the original four public holidays—the New Year's Day, Spring Festival, May Day, and National Day, China now has seven legal holidays in a year.

In all these holidays, generally, if the holiday lands on a weekend, the days will be reimbursed after the weekend. If there is a three-day holiday, the government will declare it to be a seven-day holiday. However, citizens are required to work during a nearby weekend. Businesses and schools would then treat the affected Saturdays and Sundays as weekdays. Thus, the resulting seven-day holidays are called the “Golden Week”, which was designed originally as a measure to increase and encourage holiday spending and now has become peak seasons for travel and tourism.

Exercises

Part One

Comprehension

- ① Fill in the following table with the information you learn from the reading text.

Traditional Festivals	Activities	Special Food
Spring Festival		
Lantern Festival		
Qingming Festival		
Dragon Boat Festival		
Mid-Autumn Festival		
Double Ninth Festival		

- ② Match the ethnic minorities on the left with their traditional festivals on the right.

Zhuang people	Water-Splashing Festival
Miao people	Nadam Fair
Dai people	Danu Festival
Yao people	Third Month Festival
Mongolians	Antiphonal Singing Festival
Bai people	Jumping Flower Festival

Part Two

Translation

- ① Term Translation

- 1 小年
- 2 春节联欢晚会
- 3 七夕节
- 4 自治州
- 5 黄金周

② Passage Translation

春节是中国农历年度的岁首，是最隆重的传统节日。春节的习俗很多，如放鞭炮、贴春联、拜大年、吃饺子等。春节期间，各地还会举办各种庆祝活动，其中传统庙会活动会一直持续很多天。

Part Three

Critical Thinking and Discussion

In December 2006, 10 doctoral candidates of China's top universities presented a petition (请愿书) on the Internet which calls for people to be less excited about Western holidays and to attach more importance to traditional Chinese festivals. The petition caused fierce discussion on whether Chinese people should celebrate Western festivals. Please discuss with your partner and then share your opinions with the class.

Part Four

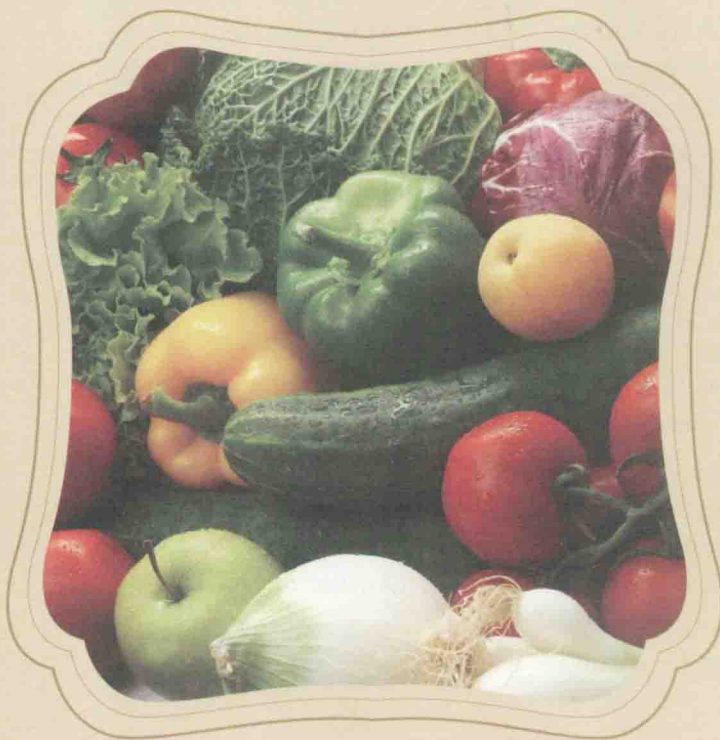
Communication

The Valentine's Day in Western countries is a festival of romance and many people give cards, letters, flowers or presents to their spouse or partner. In China, on the seventh day of the seventh lunar month, people celebrate the Double Seventh Festival which is a traditional festival known by young people as China's Valentine's Day. You have a foreign friend who shows great interest in the origin of China's Valentine's Day and how people celebrate it. Try to gather as much information as possible about this traditional event and explain the details to him.

8

CHAPTER

Culinary Culture



Lead-in Questions

- ① Which do you prefer, Chinese food or Western food?
- ② What are the eight regional cuisines in China?
- ③ What is the most popular dish in your hometown?
- ④ Do you know how the seats are arranged in a formal Chinese dinner?
- ⑤ What kind of tea do you like best?

Features of Chinese Food

Colour, Aroma (香), and Taste

Generally speaking, there are three essential standards by which Chinese cooking is judged, namely, colour, aroma, and taste, with taste being the most important. Colour refers not only to the beautiful colour of the food, but also to the layout and design. Aroma refers to the fragrant (芳香的) and appetising (开胃的) smell of the dishes served on the table before eating. Taste is not only associated with tasting the food itself, but also with the appreciation of seasonings and texture.

Cooking Methods

Locality and climate play an important role in cooking. They affect people's choice of cooking materials and preference of cooking process. Over the centuries, Chinese people have acquired many cooking methods, which include boiling (煮), stewing (炖, 煨, 焖), frying (煎), stir-frying (炒), quick-frying (爆), deep-frying (炸), frying and simmering (扒), sautéing (快煎), smoking (熏), roasting or barbecuing (烤), baking (烘), steaming (蒸), scalding (白灼), etc.

Seasonings

Taste, to some extent, depends on the seasonings (调味品). There are many tastes—salty (salt, soy sauce), sweet (sugar, honey), sour (vinegar), fragrant (sesame oil, coriander, wine), spicy (chilli, garlic, ginger), tangy (monosodium glutamate or MSG), bitter (dried tangerine, bitter apricot kernel), etc. Sometimes the seasonings are complex. The suitable application of seasonings will produce a variety of dishes to suit a variety of tastes.

Yin-Yang Principle

Chinese people hold that everything in the universe is either positive or negative, hot or cold, wet or dry, etc. So people think that the food they eat should keep a harmonious balance of these cosmic forces if they

want to stay physically, emotionally and spiritually healthy. Each kind of food has its own characteristics of *yin* or *yang*. *Yin* foods are thin, cold and low in calories. *Yang* foods are rich, spicy, hot and high in calories. Boiling makes food *yin*; frying makes food *yang*. So Chinese cuisine always balances the two. It's said that all main food colours should be included in a meal to ensure a range of nutrients.

Medicinal Function

Chinese cuisine attaches great importance to nutrition. Based on traditional Chinese herbal medicine practice, medicinal cuisine combines strictly processed traditional Chinese medicine with traditional culinary materials to produce delicious food with health-restoring functions. Over the centuries, the Chinese have explored the world of plants, roots, herbs, fungus (菌菇) and seeds to find life-giving elements. They have discovered that many items have medicinal value and that improper cooking can destroy the nutritional value of some items. For example, ginger, one of people's favourite condiments (佐料), is also used to soothe (缓解) an upset stomach and as a remedy to relieve cold.

In China, people contend that a food tonic is much better than a medicine in fortifying one's health. To cook medicinal food, one has a large variety of fine materials to select from and each ingredient has its own unique flavour. Slow cooking methods such as stewing are utilised to extract more of the herbs' healing properties.

In general, Chinese food has its own characteristics. Whether a family is rich or not, a Chinese housewife can cook special delicious dishes.

Eight Regional Cuisines

China is a vast country with diverse climates, customs, products, and habits. Favoured dishes vary from region to region. People in coastal areas prefer seafood and aquatic products, whereas those in central and northwestern China eat more domestic animals and poultry. Tastes

also differ regionally because of the climatic differences. One popular summary of Chinese food is “sweet in the south, salty in the north, sour in the west and spicy in the east”.

Despite differences in choice of dishes, people throughout the country adopt the traditional cooking style prevalent in their respective regions. All together, there are eight schools of cuisine: Shandong, Sichuan, Guangdong, Fujian, Jiangsu, Zhejiang, Anhui and Hunan cuisines. These regional cuisines have evolved over centuries, so their designations have no specific geographical boundaries.

Shandong Cuisine

Shandong Cuisine, known as *Lucai* (鲁菜), is representative of northern China's cooking and its techniques are widely practised in northeast China.

Shandong Cuisine is characterised by its emphasis on aroma, freshness, crispness (脆) and tenderness and the use of minimal fat. Seasonings such as sauce paste, onion and garlic are frequently used so Shandong dishes usually taste pungent. Soups are given much emphasis in Shandong Cuisine. Thin soups are clear and fresh while creamy soups are thick and full-flavoured.

Shandong's most famous dishes are the Yellow River carp in sweet and sour sauce (糖醋黄河鲤鱼), bird's nest soup (燕窝汤), braised sea slug with crab meat in brown sauce (蟹烧海参), Dezhou stewed chicken (德州扒鸡), etc. Dezhou stewed chicken is known throughout China. The chicken is so well-cooked that the meat easily separates from the bone while the shape of the chicken is preserved.

Sichuan Cuisine

Sichuan Cuisine, also known as *Chuancai* (川菜), is arguably the most famous of Chinese cuisines, especially for being spicy and flavourful. With a myriad of tastes, Sichuan Cuisine emphasises the use of chili. Pepper and Chinese prickly ash (花椒) are always in accompaniment,

producing typical exciting tastes. Garlic, ginger and fermented soybean are also often used in the cooking process. The raw materials for Sichuan Cuisine are delicacies from land and river, edible wild herbs, and the meat of domestic animals and birds. Beef is more common in Sichuan Cuisine than it is in other Chinese cuisines, perhaps due to the widespread use of oxen in the region. The basic cooking methods of Sichuan Cuisine include frying, frying without oil, braising, etc.

Typical dishes of Sichuan Cuisine are hot pot (火锅), twice-cooked pork (回锅肉), spicy diced chicken with peanuts (宫保鸡丁), fish-flavoured pork shreds (鱼香肉丝), mar-boh tofu (麻婆豆腐), etc.

Guangdong Cuisine

Guangdong Cuisine is known as *Yuecai* (粤菜). The majority of overseas Chinese, especially in Southeast Asia, are from Guangdong, so Guangdong Cuisine is perhaps the most widely available Chinese regional cuisine outside China.

Cantonese are known to have an adventurous palate (味觉) and dare eat many different kinds of meat and vegetable. Various unusual materials are used for their dishes. Guangdong dishes are fresh, crisp, tender, and lightly seasoned. The basic cooking methods of Guangdong Cuisine include roasting, stir-frying, sautéing, deep-frying, stewing and steaming. Steaming and stir-frying are most commonly used to preserve the ingredients' natural flavours.

Many kinds of Guangdong porridges and soups provide enough nutrients to make up for the water lost through perspiration during the long, hot summer.

Typical menu items of Guangdong Cuisine are double-stewed soup (老火靚汤), steamed sea bass (蒸海鲈鱼), roast piglet (烤乳猪), steamed turtle with chive sauce (美味蒸甲鱼), etc.

Fujian Cuisine

Fujian Cuisine is known as *Mincai* (闽菜). Fujian Cuisine is noted for its light taste and sweet and sour flavour. It has the characteristic of strictly selected ingredients, and is thus particularly apt in preparing seafood dishes.

Typical dishes of Fujian Cuisine are crisp pomfret with litchi (荔枝鲷鱼), pork roll with rice flour steamed in lotus leaf (荷叶米粉肉), fried prawn shaped as a pair of fish (太极明虾), etc.

Jiangsu Cuisine

Jiangsu Cuisine, known as *Sucai* (苏菜), is acclaimed for its distinctive style and characteristically sweet taste. It preserves the original flavour of cooking materials, while emphasising the strict selection of ingredients, exquisite workmanship, and elegant shapes.

Typical courses of Jiangsu Cuisine are Jinling salted dried duck (金陵盐水鸭), clear crab and pork meatballs (清炖蟹肉狮子头), *yincai* cooked with chicken slices (银菜鸡丝), triple combo duck (三套鸭), etc.

Zhejiang Cuisine

Zhejiang Cuisine or *Zhecai* (浙菜) has won a reputation for its freshness, tenderness, softness, and smoothness with mellow (柔和的) fragrance. It comprises the specialties (特色菜) of Hangzhou, Ningbo and Shaoxing in Zhejiang province, with Hangzhou Cuisine being the most famous one.

Each of these three sub-cuisine traditions is noted for its distinctive flavour and taste, but they are all characterised by the careful selection and preparation of ingredients, and their unique, fresh and tender tastes. Zhejiang Cuisine specialises in retaining the natural flavour and taste of the food by quick frying, stir-frying, deep-frying, simmering and steaming. The special care taken in the cooking process ensures that the food is fresh, crispy and tender. With their elegant presentation, the

dishes are a pleasure to the eyes and a comfort for the stomach.

Typical courses of Zhejiang Cuisine are beggar's chicken (叫花鸡), Dongpo pork (东坡肉), West Lake fish in vinegar sauce (西湖醋鱼), and shelled shrimps cooked with *longjing* tea leaves (龙井虾仁).

Anhui Cuisine

Anhui Cuisine, known as *Huicai* (徽菜), is highly distinctive not only for its elaborate selection of cooking ingredients but also for its strict control of the cooking process.

Anhui chefs pay great attention to the taste, colour and cooking temperature of their dishes. They are particularly skilled at braising and stewing and are experts in cooking delicacies from the mountain and the sea. Anhui dishes preserve most of the original taste and nutrition of the ingredients. The food is slightly spicy and salty. Some master dishes are stewed in a heavy brown oily sauce. Ham and sugar are often added to improve the taste and enhance freshness.

High up on the menu of Anhui Cuisine are stewed soft-shell turtle with ham (火腿炖甲鱼), Huangshan braised pigeon (黄山炖鸽), crisp pork with pine nuts (松子米酥肉), Li Hongzhang hotchpotch (李鸿章大杂烩), etc.

Hunan Cuisine

Hunan Cuisine or *Xiangcai* (湘菜) is akin to the chili-rich Sichuan Cuisine. It is also characterised by a dense pungent flavour. Chili, pepper and shallot are necessities in Hunan Cuisine.

Hunan Cuisine is characterised by hot and sour flavour, fresh aroma, greasiness, deep colour, etc. The local people eat hot peppers to help fight dampness and cold. The main cooking methods for Hunan dishes are braising, double-boiling, steaming and stewing. It is also renowned for its frequent use of preserved meat in cooking.

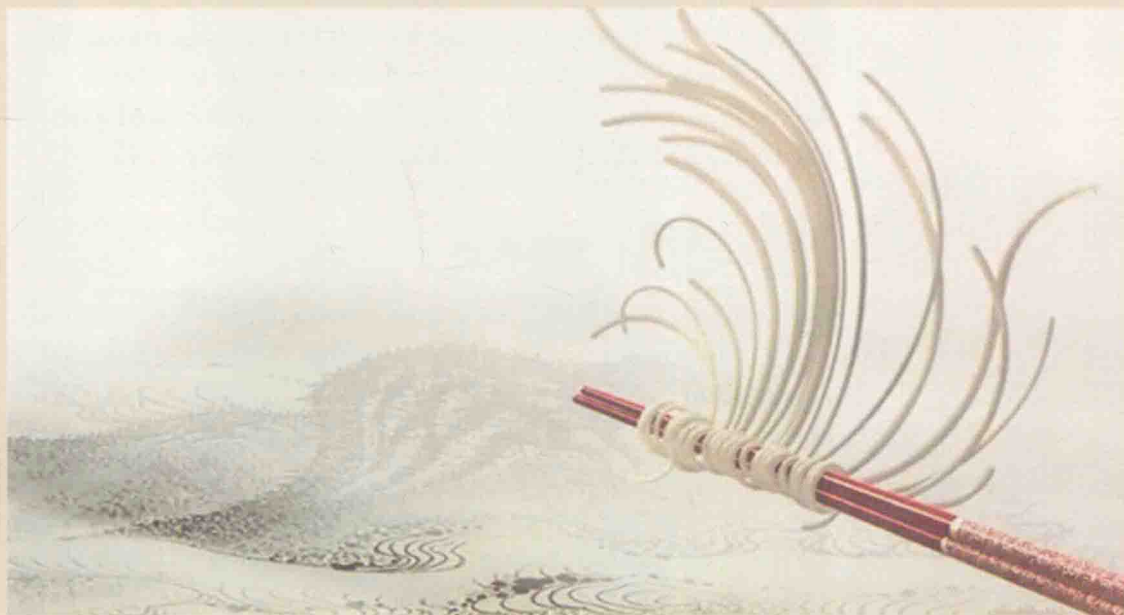
Typical menu items of Hunan Cuisine are Dong'an chicken (东安子鸡), peppery and hot chicken (麻辣子鸡), steamed fried pork in black bean sauce (走油豆豉扣肉), and braised dried pork with eel slices (腊肉焖鳝片).

The eight cuisines are not enough to cover all the types of Chinese food. China is full of varieties of local food; even a county or a small village can have its own distinctive local dishes.

Chinese Delicacy—A Bite of China

A Bite of China is a documentary television programme produced by CCTV. The programme is intended to familiarise people around the world with Chinese food culture, local customs, and the great Chinese heritage through different cuisines from different regions. It introduces the history and stories behind food in different locations in China.

The truly diverse, colourful, inventive Chinese food and the authentic



starting frame of *A Bite of China II*
(《舌尖上的中国》第二季开场画面)

regional cooking are educational, culturally inspired, and visually stunning to people all over the world.

The programme is a great way for people, especially foreigners, to understand and learn about the intricacy and cultural origins of Chinese cuisine, and about how much imagination and tradition goes into the food of China. It has gained widespread popularity at home and abroad.

Table Manners

Chinese people are well known for their hospitality. They like to invite friends to their homes for dinner. Usually, they cook as many special dishes as they can, which is a normal practice of Chinese people. But at a formal banquet, table manners are essential and should be observed.

Arrangement of Seats

At a formal banquet, the host prepares adequate seats for the guests. For a large number of guests, the elderly or people of high status are usually allocated specific seats, which are at the northern side of the table or directly face the entrance to the room. The concept of “honoured south, humble north” is closely related with traditional Chinese etiquette.

Toasts

Once the guests are seated, the host proposes a toast to the guests while saying “Drink first to show respect (先干为敬)”. Then the host and guests empty their glasses, which are refilled in readiness for the next of many toasts.

The Chinese toast with the word *ganbei* (bottoms up), and traditionally the guests are expected to drain their glass in one swig and to drink one glass with each person present. For those with low alcohol tolerance, it is wise to declare this beforehand in order to avoid awkward situations. It is perfectly acceptable to have three toasts (traditionally signifying

friendship) with the entire company, rather than one separate toast for every individual present. Some other toasts can be offered: “Toast to your health”, “Toast to our friendship”, etc.

Serving Courses

The serving order of courses is from cold to hot. Hot entrees (主菜) should be served starting on the left of the seat across from the main guests. The meal then begins with a set of at least four cold dishes followed by the main courses of hot meat and vegetable dishes. Soup is served next (unless in Guangdong-style restaurants); and the local staples such as rice, noodles and dumplings are served last. Hosts tend to over-order food to avoid the embarrassment that all the food should be consumed.

Chinese Chopsticks

To demonstrate his hospitality, the host may pick up some dishes for the guests with his own chopsticks. This is a sign of politeness. The appropriate thing to do is to eat whatever it is and say how delicious it is.

The correct way of holding chopsticks is to hold chopsticks in the middle, making sure that the ends are even. There are some taboos about using chopsticks. Don't stick your chopsticks upright in the rice bowl because, in most part of China, it indicates the food is for the dead. Lay them beside your bowl or plate. Don't wave chopsticks above the dishes. Don't tap on your bowl with your chopsticks. Beggars tap on their bowls, so this is not polite. Avoid sucking the ends of your chopsticks or keeping them in your mouth for a long time. Never point at someone with your chopsticks and do not use them to prick food in order to pick it up. These are also regarded as impolite and rude.

Chinese people are taught from childhood to “stand properly, sit properly and eat properly”, and receive training about table manners. The training includes seat selection, being courteous (礼貌的) to the

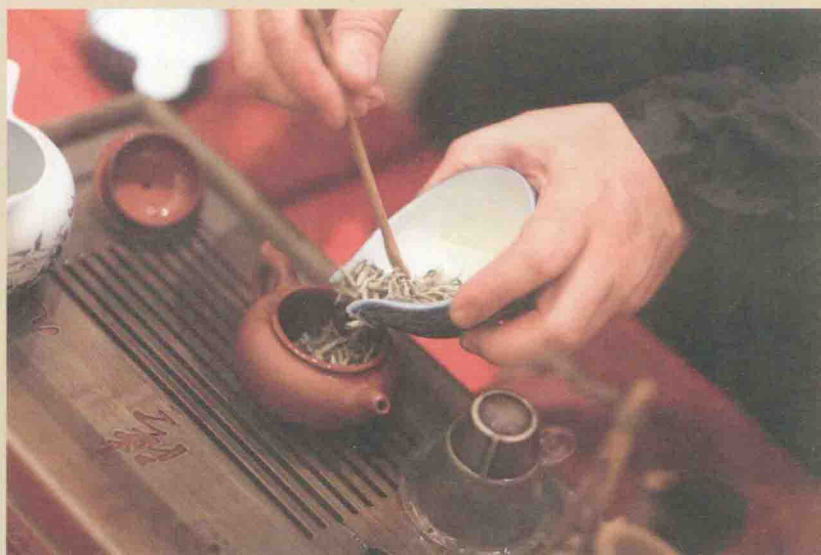
elderly, how to hold chopsticks, and when to speak cheerfully and humorously.

Although some youngsters feel these are tedious and restrictive, the rules of table manners still remain, and the Chinese traditions concerned are thus preserved.

Chinese Tea

China has a rich and sophisticated tea culture. The Chinese have a common saying, “Seven things in the house: firewood, rice, oil, salt, soy sauce, vinegar and tea”. It can be seen from the saying that tea plays an important role in Chinese people’s daily life.

It is universally acknowledged that China is the first country to grow, produce and drink tea. Drinking tea has become a daily habit of Chinese people. The art of tea making and drinking, after evolving through different dynasties, now focuses on the method of brewing tea, the drinking utensils and the serving etiquette.



gong fu tea (功夫茶)

Tea Classification

Although there are hundreds of varieties of Chinese tea, they can be classified into five basic categories according to their different processing techniques. The five types are green tea (绿茶), black tea (红茶), oolong tea (乌龙茶), compressed tea (砖茶), and scented tea (花茶). Some minor types are white tea and yellow tea.

Green tea, which is unfermented, is the most natural of all types of Chinese tea. It's called green tea because the tea liquid and tea leaves are greenish. Compared with other types of Chinese tea, it has the most medicinal value and the least caffeine content. It can help people reduce their inner heat.

Green tea has the longest history with now the broadest production area and largest production volume. The most famous among various types of green tea are *longjing* of West Lake (西湖龙井) in Zhejiang province, *maofeng* of Mount Huangshan (黄山毛峰) in Anhui province, *biluochun* (碧螺春) produced in Jiangsu and *yunwu* from Mount Lushan (庐山云雾) in Jiangxi province.

The main difference between green tea and black tea is that green tea keeps the original colour of tea leaves without fermentation when being processed, whereas black tea is fermented before being baked. Black tea is so named because the tea liquid and tea leaves are reddish black. It tastes sweet and can facilitate the fostering of *yang* energy and erase the greasiness in the human body.

The best types of black tea are *qihong* tea of Anhui (祁红茶), *dianhong* tea of Yunnan (滇红茶), *suhong* tea of Jiangsu (苏红茶), *chuanhong* tea of Sichuan (川红茶) and *huhong* tea of Hunan (湖红茶).

Oolong tea sits half way between green tea and black tea in the sense that it's semi-fermented. Typical oolong tea leaves are green in the middle and red on the edges as a result of being softened. Oolong tea is the chosen tea for the famous *gong fu* tea brewing process. Its aroma ranges from mild to medium. Beginners of oolong tea should take care,

as even though its flavour seems only mild to medium, the tea can be very strong.

Oolong tea is also favoured for its medicinal functions. Fujian, Guangdong and Taiwan are the major producers of this kind of tea.

Oolong tea can be classified into three grades based on its light, medium or heavy fermentation. Lightly fermented oolong tea has the characteristics of strong aroma and high refinement, making a golden-coloured drink. Medium fermented oolong tea includes *tieguanyin* (铁观音). It is brown in colour and steady in taste. Heavily fermented oolong tea is orange-coloured with the sweetness and fragrance of ripe fruits.

Compressed tea is made by compressing steamed tea leaves into molds such as bricks, cakes, columns, etc. Compressed tea can be stored for years or even decades. Aged compressed tea has a gentle flavour.

Chinese scented tea is a unique category. It is a mixture of flowers such as rose, jasmine, orchid, and plum and tea leaves, mostly green but also with elements of black or oolong tea. The two are finely blended and sealed for a time to let the sweet scent of flowers pervade tea leaves. Chinese scented tea has light-to-medium aroma and medium-to-strong aroma.

White tea is non-roasted and non-rubbed tea with natural fragrance. Famous varieties include *baihao yinzhen* (白毫银珍) and *baimudan* (白牡丹).

Yellow tea has yellow leaves and yellow tea colour. It's an uncommon class of Chinese tea. The flavour is mild and refreshing.

Tea Etiquette

China has a custom of serving guests with tea. Serving a cup of tea is more than mere politeness. It is a symbol of togetherness, a sharing of something enjoyable, and a way of showing respect to guests.

You should ask for the preference of the guest before making tea. The water should not be too hot or it will scald the guest. When you pour tea, the rule of “full cup for wine and half cup for tea” should be observed. Custom dictates that a host will only fill a teacup to seven-tenths of its capacity. It is said that the other three-tenths will be filled with friendship and affection. When offered tea, the guest should take a sip at least, which is considered polite by the Chinese.

Moreover, make sure that the spout (壶嘴) of the teapot is not facing anyone. The proper way is to direct it outwards from the table.

Three Cups of Tea of the Bai Ethnic Group

Three cups of tea, the famous custom of the Bai ethnic group, can reflect Chinese tea culture to some extent. Visitors are greeted with this warm and unique ceremony: They are offered three cups of tea. The first cup of tea, made from local bitter leaves, tastes very bitter. The second, made from walnuts, cheese, and sugar, looks like soup and tastes sweet. The third cup, made by mixing Chinese prickly ash, ginger and cinnamon (肉桂) with honey and bitter tea, is pungent, with a distinct aftertaste.

The three cups of tea are symbolic of the three stages of one's life journey: going through all kinds of hardships, exploring the joy of life, and recalling both bitter and happy experiences.

Chinese Wine

Wine has a long history in China and plays an important part in the life of Chinese people. It is comparable with such daily necessities as rice, salt, oil and water.

In ancient China, as wine was regarded as a kind of sacred liquid, it was only used as sacrificial offerings to Heaven, Earth or ancestors. Later, along with the development of distilling and brewing techniques, wine became an ordinary, everyday drink. Chinese wine culture, with

its unique national characteristics, has been constantly enriched and developed. More and more kinds of wine have been brewed, and more and more customs concerning wine have emerged accordingly.

Wine Feasts

Chinese drinking customs were born almost at the same time when wine was invented. Some customs have survived till today.

The marriage wine feast has long been synonymous with weddings. To drink marriage wine means "going to attend a wedding". At a wedding banquet, the new couple must propose toasts to their parents and the guests present. They must also drink arm-crossed wine (交杯酒), which will bless them with a hundred years of happy marriage.

The one-month-old wine feast and hundredth-day wine feast, which are for newly born babies, are popular banquets. When a baby is a month or one hundred days old, his or her family will hold a wine feast to celebrate and those guests who participate in the feast usually give the baby some gifts or a red packet, which is a red paper envelop with some money wrapped inside.

The longevity wine feast is a birthday feast prepared for elders in the family. The 50th, 60th and 70th birthdays are entitled to great celebration. Attendees include family members, relatives and close friends.

The wine feast for setting a roof beam in place and for moving into a new house originate in the countryside of China. Setting a roof beam in place is a remarkable process in building a house. Moving into a new house is also very important in one's life. So such feasts are unavoidable.

There are varieties of reasons for the Chinese to hold wine feasts, such as a feast for opening a business, a feast for division of dividends (分红宴), and a feast for farewell, etc.

Also, Chinese people hold different wine feasts on different occasions. On the Chinese New Year's Eve, people drink New Year's wine, wishing good health and closeness in the family in the coming year. On the Dragon Boat Festival, people have *changpu* wine (菖蒲酒) to ward off evil spirits and hope for peace and security. On the Mid-Autumn Festival, drinking while appreciating the full moon is a part of the celebration. This is also the time when sweet-scented osmanthus flowers (桂花) are in full bloom. So, drinking osmanthus wine is also a tradition of the festival.

Chinese people tend to urge their guests to drink in order to express their sincerity and friendship. The more the guests drink, the more cheerful they feel, because they believe the guests have good opinions of them. If the guests refuse to drink, they will feel disgraced.

Drinkers' Wager Game (酒令)

The drinkers' wager game is a particular method in China to help create more joyous atmosphere while drinking. In general, the drinkers' wager game is used as a penalty to urge drinkers to drink more, but its main purpose is to create more cheerful atmosphere. The drinkers' wager game has many forms, depending on the drinkers' social status, literacy status, and interest. Generally, there are three categories—general games, literary games and competing games.

General Games

Ladies attending banquets may play general games such as telling jokes and passing down a flower to the beats of a drum (击鼓传花). The latter game requires diners to pass a flower round to the accompaniment of drumbeats. When the drumbeats suddenly stop, the diner found with the flower still in his or her hand will have to pay a forfeit by drinking a cup of wine. The great tension while the flower is being passed round adds fun and excitement to the game.

Literary Game

Literary games are more popular with scholars and intellectuals, since their education equips them with the knowledge to compete. They play

it by composing poems, solving word puzzles and guessing riddles.

Competing Game

Archery, arrow pitching, dice throwing (掷骰子) and finger guessing are competing games. The most common and simplest way of playing the wager game is the finger-guessing game played by two drinkers. Both should stretch out their fingers at the same time to indicate a certain number from one to ten, while they both should shout out the sum of the two numbers at the same time. The one who guesses right is the winner, and the other has to pay a forfeit by drinking a cup of wine.

Alcohol and Social Activities

Alcohol and Arts

It seems that alcoholic drinks have a greater impact on Chinese artists than other beverages as many of them have produced their masterpieces in the state of drunkenness. Being drunk, which can free people from inhibitions, has always been an important way for some Chinese artists to unleash their artistic and creative talents. Many famous poets such as Li Bai and Du Fu were fond of drinking wine.

Some Chinese people even think there may be a very romantic connection between wine and arts.

Alcohol and Business

In China, alcohol plays an integral role in social life. Drinking wine serves to deepen and strengthen the bonds of friendship. Drinking is always used as a way to relieve misunderstanding and animosity no matter how tense the situation is.

Banquets are occasions where businessmen search for new business opportunities. They try to discover the slightest changes in business trends or gain their rivals' business information so as to acquire a competitive edge. Unarguably, banquets serve to form, strengthen and consolidate business partnerships and alcohol plays a key role in this process.

Alcohol and Health

Chinese people believe that moderate drinking is good for health. Many do sip a little alcohol periodically to maintain their vitality and health. Some even soak traditional Chinese medicine in liquor to achieve a better effect. But being overly drunk and unable to tell real life from alcohol-produced illusions is not accepted. Since wine is addictive, inappropriate consumption can cause alcoholism.

Consequently, from ancient times to the present, there has never been a shortage of those who advocate drinking morals and manners, and who conduct alcohol education and tell the harm of excessive drinking. There are related laws and regulations in China. For example, drivers who drive after drinking shall be punished.

Exercises

Part One Comprehension

- ① Fill in the following table with the information you learn from the reading text.

Eight Regional Cuisines	Food Features	Typical Dishes
Shandong Cuisine		
Sichuan Cuisine		
Guangdong Cuisine		
Fujian Cuisine		
Jiangsu Cuisine		
Zhejiang Cuisine		
Anhui Cuisine		
Hunan Cuisine		

- ② Fill in the following blanks with the information you learn from the reading text.

- 1 Generally speaking, there are three essential standards by which Chinese cooking is judged, namely, _____, aroma, and _____, with _____ being the most important.

- 2 At a formal banquet, the host prepares adequate seats for the guests. _____ and _____ usually sit at the northern side of the table or directly facing the entrance to the room. The concept of “honoured south, humble north” is closely related with traditional Chinese etiquette.
- 3 Chinese tea can be classified into five basic categories according to their different processing techniques. The five types are _____, _____, oolong tea, compressed tea, and _____. Some minor types are white tea and yellow tea.
- 4 The drinkers’ wager game has many forms, depending on the drinkers’ social status, literacy status, and interest. Generally, there are three categories: _____ games, _____ games and _____ games.

Part Two Translation

① Term Translation

- 1 八大菜系
- 2 老火靚汤
- 3 《舌尖上的中国》
- 4 乌龙茶
- 5 交杯酒

② Passage Translation

中国有句古话，“民以食为天。”可见饮食在中国人民生活中的分量。中国地域辽阔，由于各地气候、物产以及风俗习惯的差异，形成了以鲁菜、川菜、粤菜、闽菜、苏菜、浙菜、徽菜、湘菜为代表的八大菜系。中国菜讲究色、香、味，其中尤以味最为重要。中国的菜名五花八门，著名菜肴的名称背后都有段生动的故事，这为中国饮食文化平添了几分神秘色彩。

Part Three Critical Thinking and Discussion

The last few years have witnessed an increasing number of cafés in China. Compared with cafés, teahouses have less appeal among young

people. Discuss with your partner whether coffee, which is popular with young Chinese people, poses a great threat to Chinese tea culture. Then share your opinions with the class.

Part Four Communication

You have a foreign friend who is invited to go for a typical Chinese dinner party. He is asking you for suggestions on the table manners in China in order not to offend his host. Try to explain to him the basic rules of Chinese table manners and give him some tips on exercising proper table manners.

9

CHAPTER

Costume & Adornment



Lead-in Questions

- ❶ What do you know about the female costume in the Tang dynasty in China?
- ❷ Which city in China is well-known for its silk?
- ❸ What do you know about Chinese embroidery (刺绣)?
- ❹ What's your opinion about cheongsam or *qipao*?

Development of Chinese Costume

For thousands of years, generations of costume designers and makers in China have devoted themselves to building the “Costume Kingdom”, making the costumes that cover the human body an important component of Chinese culture.

Origin of Chinese Costume

In primitive society, the Chinese lived in caves. To keep warm, they covered themselves with natural materials like leaves, grasses and animal furs. About 18,000 years ago, the Chinese invented sewing. Animal skins were cut to fit the human body with sharpened stone and bone tools, and then sewn together with bone needles. From artifacts (原始工具) of the Peking Men, it was found that bone needles were readily available. The invention of sewing allowed the early Chinese to make better clothes to protect them from harsh conditions, thus assisting them in their adaptability and consequently resulting in the expansion of their territories and an increase in their productivity.

Development of Chinese Costume

Chinese rules of etiquette regarding costumes and adornments started taking shape in the Zhou dynasty, regulating from nobles down to commoners. As early as the Zhou dynasty, attire (服装) was already classified into sacrificial attire, court attire, army uniform, mourning attire and wedding attire.

During the Spring and Autumn and Warring States periods, different states used visual symbols such as clothing to display their state identity. Moreover, different styles of clothes showed different positions and origins of people.

Emperor Qinshihuang, after unifying China, established many social systems and changed the style of costume dramatically. Influenced by the concept of *yin* and *yang* as well as the theory of the five elements, he believed that the Qin dynasty would subdue the Zhou dynasty like

water extinguishes fire. Since the colour black was associated with water, it became their favourite and was believed to symbolise the power of water. Thus, in the Qin dynasty, costumes and adornments were mostly of the colour black. The “dark style” for clothing and personal adornments continued till the Western Han dynasty and was changed to red in the Eastern Han dynasty because it was believed that red displayed the Han dynasty’s virtues.

Chinese clothing developed rapidly during the Wei, Jin, and Southern and Northern dynasties. Some time before 265, the cultural and aesthetic views of the peoples in north and south China merged following the mass movements of the population caused by frequent wars. The costume of this period was characterised by diversified styles. In general, it was classified into two categories: the folk costume and the official costume. The former was close-fitting, round-collared and vented (开叉的), a prototype (原型) for a new style gown which became popular after the Tang dynasty; the latter was developed into ceremonial attire (formal attire).

In the Tang dynasty, clothing was more varied than before because the state was more open to the outside world. The common men’s



a mural of the Tang dynasty (唐代壁画)

clothing includes *futou* (幞头), round-collared and narrow-sleeved gown and boots. Skirt-wearing was a fashion among women in the Tang dynasty. What is worth mentioning is that women did not have to abide by the traditional dress code. They were allowed to expose their arms and back, and wear dresses that absorbed elements from other cultures. They could wear men's riding outfit if they liked. The clothes for women, in particular, changed rapidly. When a new style appeared, many followed.

futou: a kind of
headdress for men in
ancient China 幞头, 古
时中国男子戴的一种头饰

Costume in the Song dynasty was simple and natural, and casual wear appeared during this period. Moreover, during this dynasty, it became fashionable for women to bind their feet in order to keep them small. Women were thought to be more beautiful with their tiny feet—only three inches long (三寸金莲).

Foot binding is the custom of tightly binding the feet of young girls to prevent their further growth. Foot binding became popular as a means of displaying status and was correspondingly adopted as a symbol of beauty in Chinese culture. But foot binding made many women suffer from lifelong disabilities. So Emperor Kangxi in the Qing dynasty tried to ban foot binding but failed. In the 1800s, Chinese reformers challenged the practice but it was not until the early 20th century that foot binding began to die out.

During the Yuan dynasty, the Mongolian ethnic group, known as the people on the horseback, was in power. The simple and unadorned (朴素的) style of clothing in this dynasty was mainly a combination of Mongolian and Han influences.

Dramatic changes took place during the Ming dynasty. There was no limitation to one style and natural beauty was advocated, thus bringing vigour and vitality to clothing culture. One outstanding feature of the costume in the Ming dynasty was that the buttons in the front replaced the band knots in use for several thousand years although the buttons came into being long before the Ming dynasty. Another feature was that the garment front was decorated with various striking adornments made of gold, jade, pearl, etc. A special adornment was a golden chain

hung with a nipper, ear pick or small knife, articles that were often used in people's daily life.

Men's costumes in the Ming dynasty had broad sleeves, inlaid black brims and cyan circular collar. Men wore black silk ribbon, soft chudder and drooping strap. Paddy-field costumes were dresses for ordinary women in the Ming dynasty. They were sewn with bits and pieces of brocades in various colours. Colours of the materials of the whole dress were mutually interlaced and the form was just like the paddy field, hence the name "paddy-field costume".

Manchu queue: a hairstyle traditionally worn by Manchu people. They usually shave off the hair on the front of the head and braid the rest into a long ponytail. 满族人的辮子，满族人梳的一种传统发型。他们一般把额前头发剃去，只留额后头发，将它编结为辮子。

During the Qing dynasty, clothes became elegant and poised (威严的) and people's hairstyles changed greatly. After the Manchu people dominated China, people were forced to accept their hairstyle—the Manchu queue. Though universally rejected by the Han nationality at the beginning, it was later accepted as a custom.

There were strict stipulations about people's costume. It was stipulated that servants, actors and labourers be forbidden to wear clothes and adornments made of high-grade materials.

Men's costume mainly included long gowns and mandarin jackets (马褂), and the sleeve ends employed the horse-hoof shape for the first time. The structure of a long gown was simple, with erect collar and straight main body. Mandarin jackets were one of the four costumes of Manchu men, namely, ceremonial robes, casual gowns, rain jackets and mandarin jackets. Mandarin jackets fell into several types: unlined single-layer, interlining and cotton. They were usually azure, dark purple or black. Top-grade mandarin jackets in the Qing dynasty was the yellow mandarin Jacket, which was the highest reward from the emperor and only four types of people were entitled to get it: trusted subordinates of the emperor, ministers who presented rare birds or beasts to the emperor, senior officials with great contribution to war, and court envoys.

In modern times, influenced by Western costumes, men wore top hats, but still long gowns and mandarin jackets, cloth shoes or leather shoes;

women wore reformed mandarin gowns. Chinese costume of the 20th century ranged greatly in style and included cheongsam or *qipao*, Chinese tunic suit, student uniform, Lenin-style suit, Russian dress, miniskirt, bikini, punk (怪异服装), T-shirt, etc.

Fashion designers today are finding new ways to freely combine modern fashion aesthetics and trends with traditional Chinese symbols. They have made a lot of eye-catching designs for people's clothing.

Today, some people in China follow world fashion, but individuality has become the main trend. More and more people can enjoy beautiful fashions with traditional features and modern chic.

Distinct Features of Chinese Costume

Silk and the Silk Road

Silk

As a Chinese invention, silk was produced and used only in China for a long period of time. During the Tang dynasty, about 30% of the trade was silk. There is a romantic legend about the discovery of silk.

It dates back to Emperor Huang's reign in the 30th century BC. Legend has it that once there lived a father with his daughter. They had a magic horse, which could not only fly but also understand human language. One day, the father went out and did not come back for quite some time. The daughter made a promise: If the horse could find her father, she would marry it. Finally the horse came back with her father, but her father was shocked at his daughter's promise.

Unwilling to marry his daughter to an animal, he killed the innocent horse. And then a miracle happened! The horse's skin flew away carrying the girl. They flew and flew, and at last they stopped on a tree. The moment the girl touched the tree, she turned into a silkworm. Every day, she wept long and thin silken threads. The silk symbolised her tears of sadness at missing her father.

Another less romantic but more convincing explanation is that some ancient Chinese women found this wonderful silk by chance. When they were picking fruits from trees, they found a special kind of fruit which was white but too hard to eat, so they boiled the fruit in hot water but still could not eat it. At last, they lost their patience and began to beat it with big sticks. In this way, silk and silkworms were discovered. The white hard fruit was a cocoon!

The business of raising silkworms and unwinding cocoons is known as silk culture or sericulture (养蚕业). It takes an average of 25—28 days for a silkworm or larva (蚕蛹) to be mature enough to spin a cocoon. The farmers put larvae onto specially built frames. These provide support for the worms to build their protective and valuable cocoons. About 1,000 metres of silk can be unwound from one cocoon. A man's necktie needs raw silk from about 110 cocoons, and a woman's blouse from 630 cocoons or so.

Suzhou is the generally recognised home of Chinese silk or the silk capital of China. The large range of Suzhou silk, long known for its quality and beauty, finds a brisk market in more than 100 countries and regions around the world.

The Silk Road

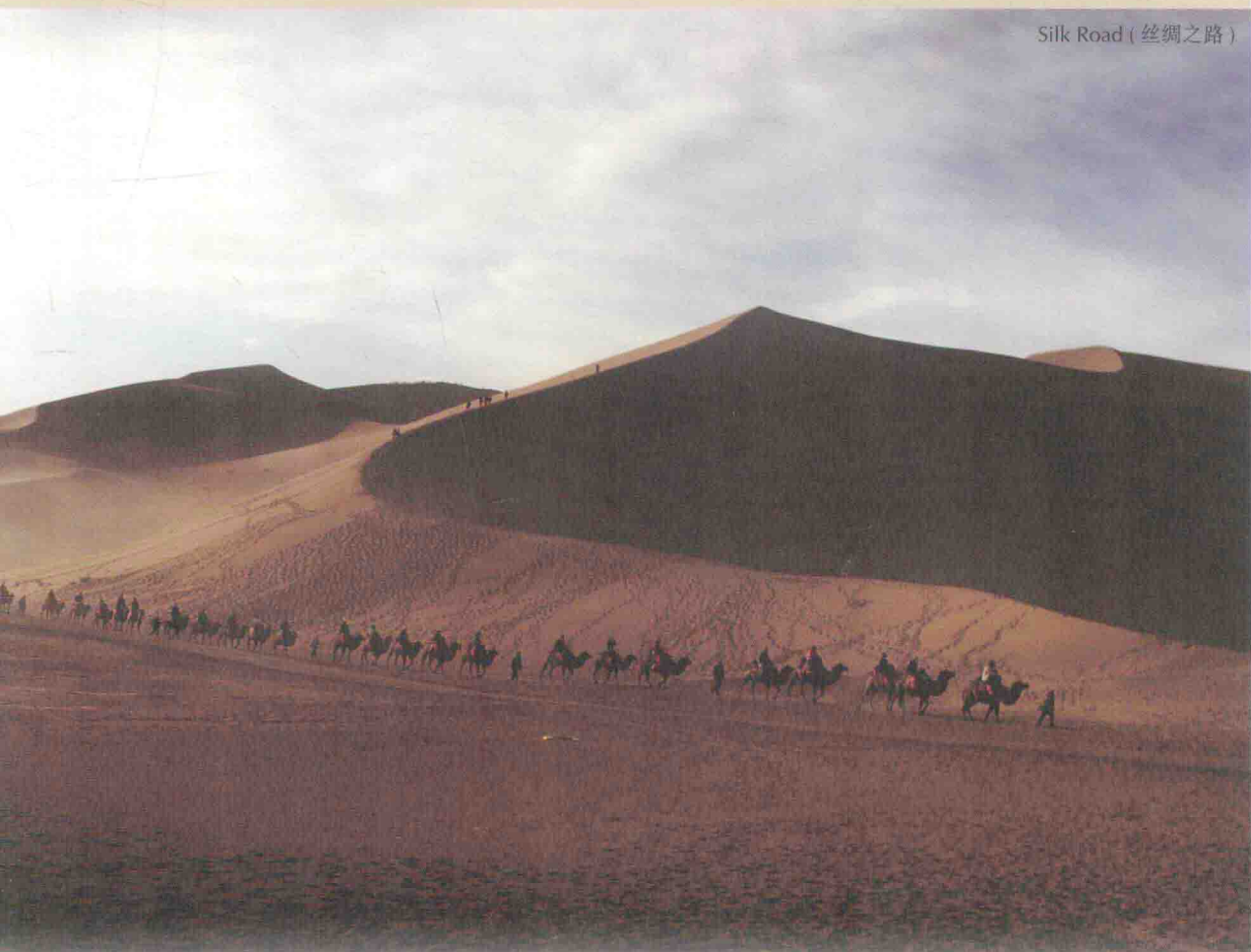
The Silk Road was the main trade route running through Asia in ancient times. It started from the Weishui Valley (渭水流域) in the east and ended on the east coast of the Mediterranean (地中海), from where it led to various places around Europe. From the Western Han dynasty on, China's silk was exported through this route to the West, and thus a closer link between China and the West was formed, and cultural exchanges and friendly visits were promoted.

The Silk Road introduced the soft and lustrous silk of China to countries in Central Asia, West Asia and Europe, along with the technology of silkworm raising, silk reeling, and weaving of brocade (锦缎). Due to the silk trade, Chinese garment design and style had great

impact on the rest of the world. Conversely, garments, crafts and styles of other countries also had profound influence on Chinese garments.

Although the ancient Silk Road has lost its original function, the numerous relics along the way still attract many tourists. The Mogao Caves in Gansu province and two well-known ancient cities in the northwest of China—Loulan (楼兰) and Gaochang (高昌)—have their own distinctive mysteries. Loulan is known as “Pompeii in the sands” and Gaochang was built about 2,000 years ago in Turfan Depression (吐鲁番盆地). Ruins of city walls can still be seen there. The natural scenery around and the ethnic residents living there for many generations add more charm to the Silk Road.

Silk Road (丝绸之路)





embroidery (刺绣)

Embroidery

Embroidery is a traditional Chinese handicraft featuring flowers, birds, scenery on silk or other cloth with coloured silk threads. Chinese embroidery dates back over 2,000 years. It has distinct regional and ethnic characteristics.

Today, silk embroidery is practised nearly all over China. There are four most famous types of embroidery in China, namely, Sichuan embroidery (蜀绣), Suzhou embroidery (苏绣), Hunan embroidery (湘绣) and Guangdong embroidery (粤绣). Sichuan embroidery is famous for its simplicity, Suzhou embroidery for its delicate stitches, Hunan embroidery for its rich colours, and Guangdong embroidery for its complicated patterns.

Although machines have replaced the human hand in many arenas, fortunately, the art and craft of embroidery have been preserved as part of China's great cultural heritage. Today, Chinese embroidery handicraft has not only come into ordinary people's homes, but also stepped onto the world stage.

Batik (蜡染)

Batik or wax printing is a traditional Chinese folk handicraft, which combines painting and dyeing. It presents a variety of ethnic styles and is most popular among the Buyi, Miao and some other ethnic minority groups.

Batik involves painstaking work but follows a rather simple process. First, beeswax (黄腊) is melted in a bowl. Then a special brass knife is used to spread some of the liquid wax onto a cotton cloth forming patterns as it hardens. The cloth is immersed (浸入) completely into a jar of indigo (靛蓝染料). The unwaxed cloth takes on colour while the

patterns formed by wax do not. Then, the dyed cloth is boiled to melt off the wax, leaving clear white patterns on a blue background.

The patterns commonly seen are floral, geometric and spiral designs, but folk painters may also follow their artistic inclinations and draw flowers, birds, beasts, insects or fish. The patterns in all cases are enchantingly simple but with rich local flavour.

In the process of dyeing, the dye penetrates fine cracks naturally formed in the solidified wax, leaving hair-thin blue lines on the undyed white designs, thus adding to the charm of the final piece. And as the fine lines differ, no two pieces of dyed cloth are identical even though they may bear the same pattern.

Moreover, special roots, leaves, or woods are used to colour the materials during the batik-making process, each producing specific fragrance.

Batik cloth can be made into garments, scarves, kerchiefs, bags, table cloths, bedspreads, curtains, and other decorative items.



batik by the Miao people (苗族蜡染布)

Typical Chinese Costumes

Chinese Tunic Suit

The Chinese tunic suit was a uniform that Dr. Sun Yat-sen liked to wear and also recommended to the people of the country to wear.

It was customary in ancient times to change the style of the people's clothes when a new dynasty was established. The 1911 Revolution led by Dr. Sun Yat-sen overthrew the Qing dynasty and founded the Republic of China. Members of his Kuomintang proposed a change to the national



Chinese tunic suit displayed in the Presidential Palace in Nanjing
(南京总统府展出的中山装)

costume. Dr. Sun favoured the casual dress prevalent in Guangdong province but proposed certain modifications.

A designer worked with his ideas and produced a tunic with four pockets and a turndown collar, secured with five central buttons. It looked simple and tasteful and gave an air of respectability. It had a revolutionary implication: The four pockets in the front represent the “four social bonds (四维)” in China, which are propriety, righteousness, honesty and a sense of shame (礼、义、廉、耻). The five buttons in the front signify the separation of the executive power, legislative power, judicial power, examinational power and supervisory power. The three buttons in the cuff (袖口) represent the Three Principles of the People—Principle of Nationalism, Principle of Democracy and Principle of People’s Livelihood (三民主义: 民族、民权、民生). There is no slit in the back, which represents the righteous cause of the peaceful reunification of China.

Dr. Sun set an example by often wearing the tunic suit. It did not take long before the style became fashionable across the country. Now, some people are still found wearing tunic suits on formal occasions.

Cheongsam (*qipao*)

Cheongsam is a classic dress for Chinese women with the elaborate elegance of traditional Chinese style. It enjoys a growing popularity in the world of fashion.

The word “cheongsam” simply means “long dress”. It entered the English vocabulary from the dialect of China’s Guangdong province (Cantonese). In other parts of the country including Beijing, however, it is known as “*qipao*”. When the early Qing rulers came to power, they organised certain people, mainly the Manchus, under different banners (*qi*) and called them banner people (*qiren*), which then became loosely the name of all Manchus. The Manchu women’s normal long gown likewise came to be called *qipao* or banner costume. Although the 1911 Revolution toppled the rule of the Qing dynasty, the female costume survived the political change and, with later improvements, has become

the traditional costume for Chinese women.

Cheongsam is easy and comfortable to wear, snugly fitting the figure of Chinese females. Its neckline is high, collar closed, and its sleeves may be of short, medium or full length, depending on the season or the wearer's taste. The costume is buttoned on the right side, with a loose bodice, a fitted waist, and side-slits to the hem, all of which combine to set off the beauty of the female's figure.

Cheongsam is simple to make, and needs minimal fabric, for there are no accessories like belts, scarves, sashes or frills (褶边). It can be made with different fabrics and worn in varying lengths on either casual or formal occasions. It creates an impression of simplicity and elegance. For this reason, women not only from China but also from foreign countries are attracted by cheongsam. Movie stars have been keen on wearing cheongsam, which, in turn, has increased the popularity of the costume.

Tang Costume

At the end of the 20th century, the Tang costume (Chinese-style coat) began entering the mainstream. Like cheongsam, the Tang costume is another representative of Chinese national costumes. It got its name not just because its designers got inspirations from the costumes of the Tang dynasty but also because the Tang dynasty was a prosperous period in Chinese history. Clothes that embody the Chinese flavour are therefore collectively referred to as the Tang costume.

Famous international designers set their sights on China and its 5,000-plus years of civilisation and fashions. China's impact on the global fashion industry was realised during the 9th Asia-Pacific Economic Cooperation Summit (APEC) in October 2001, when all the heads of the member nations wore the Tang costume.



a family in the Tang costume
(穿唐装的一家人)

Costumes of Chinese Ethnic Minorities

The ethnic minorities of China have produced fanciful, colourful costumes with distinctive styles and stunning ornamental accessories. Because of the use of costly materials, delicate craftsmanship, and exquisite patterns, the costumes of Chinese ethnic minorities are regarded as treasures of China.

Tibetan Robe (*zangpao*)

One of the most typical Tibetan garments is the Tibetan robe or *zangpao*. It is loose and has long sleeves and a wider-than-usual waist. The front opens from the right side. Herdsmen wear leather Tibetan robes, and farmers wear woollen ones. Virtually every Tibetan man wears such a pocketless robe. Instead of buttons, it is secured by a waist band.

When a Tibetan man dresses, he tends to wear only one sleeve of the robe and pulls the other sleeve around his back to the front. It is a habit that has much to do with the weather. On the Qinghai-Tibet Plateau, there is a glaring difference in temperature between day and night and the weather changes unpredictably. "A mountain experiences four seasons in a single day, and the weather changes every 10 miles," as the local saying goes. In summer, it could be chilly in the morning and hot at noon.

Women's robes are quite similar, but more colourful. The loose robe from the collar down is open on a slant to show the blouse inside. Each woman combines her robe with a beautiful shawl draped over her shoulders and a colourful apron around her waist.

Miao-Style Silver Jewelry

When a girl is born into a Miao family, her parents will save on food and expenses so as to purchase a complete set of silver jewelry for her.

The set, about 15 kilograms in total weight, includes a crown, horns, earrings, neckband, chest plaque (胸章), clothing ornament, waistband,

and bracelets. It takes a young woman more than one hour to wear all the silver jewelry and finish her make-up.

The Miao people's penchant (爱好) for silver jewelry stems from their respect for beauty and dignity. The silver colour symbolises the Miao people's character of fearing no tyranny and being impervious (不受影响的) to temptation of wealth and power. It is also said that wearing silver jewelry helps keep evil spirits away. Silver jewelry can also indicate a person's marital status or be presented as a betrothal gift (定婚礼物).

Other Costumes of Chinese Ethnic Minorities

The Bai people like to wear white costumes. Men wear white shirts while women's clothing differs from place to place. Women in the Dali region wear white shirts and red waistcoats. All Bai people wear a piece of sheepskin. Women in areas east of the Erhai Lake (洱海) are fond of the distinctive hairstyle "Fengdiantou (凤点头)", meaning "phoenix lowers its head" and their hair is bound with a piece of black or embroidered cloth.

The Uygur men often wear an unbuttoned robe over their shirt with square webbing tied around their waist. The Uygur women like fresh and brightly coloured clothes. Their favourite accessories include earrings, bracelets and necklaces. All the Uygur people, young or old, men or women, favour Russian-style boots and tetragon caps embroidered with black and white or coloured silk threads in traditional Uygur designs.

The Zhuang women wear embroidered and trimmed jackets, baggy trousers, embroidered belts and shoes, and pleated skirts. They often wrap their heads with a piece of cloth with embroidered patterns. The Zhuang men wear long clothes or short shirts, long trousers with girdles. They also wrap their heads with a piece of cloth, and wear cloth shoes.



Miao girls with silver jewelry
(戴银饰的苗族姑娘)

The Dai women's clothes are of a variety of styles. In the Xishuangbanna area, women often wear white, sky-blue or pink tight undergarments with a jewel-collared short shirt that buttons either down the front or on the right. The shirt has long, slim sleeves that wrap tightly around the arms. It is narrow-waisted, exposing the lower back. Below the shirt is usually a long, tight skirt that may even reach the feet. Many Dai women wear a silk girdle around their waists and wind their long hair into a bun (圓髻) on top of their heads, fixing it with a single beautiful crescent-moon-shaped comb. The Dai men wear tight-sleeved short jackets, with the opening at the front or along the right side, and long baggy trousers. They wind black or white turbans around their heads.

The Mongolian men's robes are very wide and fitted with a girdle while women's are slender. The Mongolian women normally wear beautiful headbands and elegant ornaments. Strong protective boots made of cloth and cowhide are essential to Mongolians. A red or green waistband, flint steel, a snuffbox (鼻烟盒), and a knife in an ornate sheath for cutting meat are common accessories for both men and women.

The Korean people are known as the "people in white" due to their special love of the white colour, which has been a symbol of simplicity and serenity since ancient times. The Korean men traditionally wear white short buttonless frocks with dark-coloured sleeveless jackets outside. Their trousers are loose with the legs fastened with two cloth-straps (布帶) at the ankles. The Korean women usually wear short buttonless jackets and long skirts. Their jackets, about 35 centimetres long, are tied with a colourful ribbon. Their skirts have many folds at the waist.

These are just some of the costume styles of Chinese ethnic minorities. China has 55 ethnic minority groups, each with its own costume style.

Exercises

Part One Comprehension

① Fill in the following blanks with the information you learn from the reading text.

- 1 Chinese rules of etiquette regarding costumes and adornments started taking shape in the _____ dynasty, regulating from nobles down to commoners.
- 2 Band knots had been used in the front of costumes for several thousand years before the Ming dynasty, but they were replaced by _____ for the first time in the Ming dynasty.
- 3 The four most famous types of embroidery in China are _____ embroidery, _____ embroidery, _____ embroidery and _____ embroidery.
- 4 When a girl is born into a Miao family, her parents will save on food and expenses so as to purchase a complete set of _____ for her.
- 5 The Korean people are known as _____ due to their special love of the _____ colour.

② Decide whether the following statements are true (T) or false (F).

- _____ 1 Costumes and adornments were of the black colour in the Qin dynasty, but this style changed in the Han dynasty to red.
- _____ 2 Foot binding was quite popular in the Qing dynasty because the emperors, especially Emperor Kangxi, believed that women were more beautiful with their small feet.
- _____ 3 It is generally accepted that Suzhou is the silk capital of China.
- _____ 4 Batik, as a traditional folk handicraft, is very popular among the Buyi people, Miao people and some other ethnic minority groups.
- _____ 5 Mongolian men often wear a knife in an ornate sheath for cutting meat, which is not the case with Mongolian women.

Part Two

Translation

① Term Translation

- 1 稻田装
- 2 丝绸之路
- 3 蜡染
- 4 中山装
- 5 订婚礼物

② Passage Translation

传统服饰在中国历史文化中占居重要地位，是中华文明的一个重要组成部分。在现代的服装舞台上，中国的唐装、旗袍、中山装等仍然深受欢迎，成为许多顶级设计大师们的灵感源泉。中国的刺绣和蜡染等民族艺术也深深地吸引了海内外的游客。

Part Three

Critical Thinking and Discussion

In recent years, some traditional Chinese costumes began to appear on different occasions. Take the Tang costume as an example to discuss with your partner the reasons why many Chinese people are reintroducing the traditional costumes into modern life. Then share your opinions with the class.

Part Four

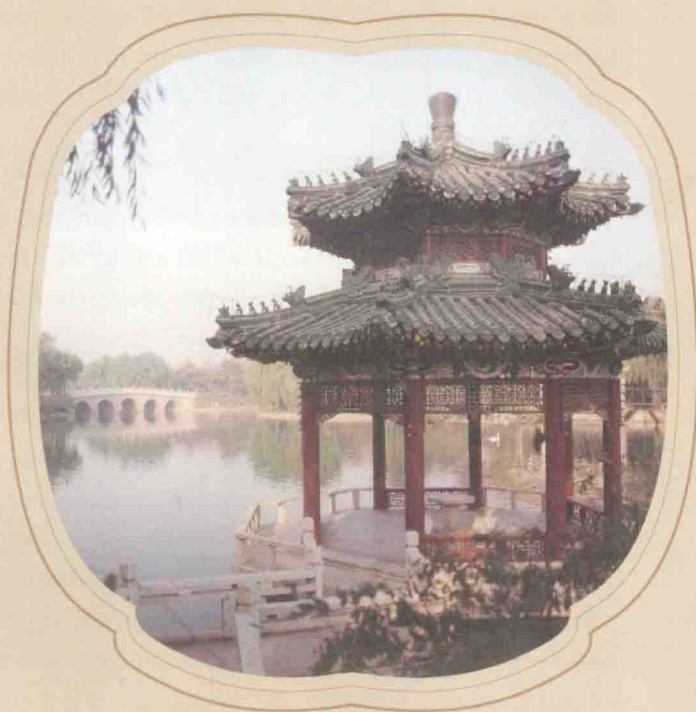
Communication

There are a group of international students in your university who are fascinated by a variety of ethnic costumes in China. In order to help them gain more knowledge and have a better understanding of ethnic costumes, the Students' Union invite some Chinese students to give a presentation about the costumes of China's ethnic minorities. You are one of these students and are responsible for introducing the Miao people's traditional costume. You can turn to the Internet to collect some information.

10

CHAPTER

Architecture



Lead-in Questions

- ❶ What ancient Chinese architecture impresses you most?
- ❷ Are there any residential houses with distinct features in your hometown?
- ❸ Why are there two stone lions in front of many Chinese buildings?
- ❹ Do you know any famous stone arch bridges in China?

Traditional Chinese Architecture

Characteristics of Traditional Chinese Architecture

Traditional Chinese architecture, from imperial palaces to civilian houses, featured the following characteristics:

Timber Framework

Traditional Chinese architecture featured timber framework as the supporting structure. Walls were not load bearing; they were only used to separate space. The timber frame supported most of the weight of the house, so windows, doors, and walls were not restricted to certain locations.

The load on the top of a structure could be transferred to its groundwork through its posts, beams, lintels (横木) and joists. Timber framework was resistant to earthquakes while possessing the advantages of flexibility and adaptability.

Plain, Flexible and Beautiful Layout

Traditional Chinese structures were usually based on the principle of balance and symmetry. Palaces, temples, and residences all followed the principle that the main structure was the axis. The secondary structures were positioned as two wings on either side to form the main room and yard. In this way, groups of buildings appeared organically assembled. Most of the buildings were rectangular, while others are round, square or in distinct geometric shapes.

The Building Materials

Traditional Chinese structures were mostly built with timber but some were built with bricks and tiles. The glazed tile, as a high-grade building material in ancient China, was used exclusively on palace buildings and on the large mansions of some nobles and high officials. The residences of some nobles and officials were built with gray-tiled roofs.

Artistic Roof Design

Ancient Chinese buildings tended to have huge roofs with extended eaves. This was to ensure enough light and avoid the dampening of the walls. Curved temple roofs had another deep meaning: Buddhist followers believed that curved roofs helped to ward off evil spirits, which were usually attracted to straight lines.

The roofs of ancient Chinese palaces, temples, and mansions had zoomorphic ornaments called *wenshou* (吻兽). Placing animal figures on roof ridges was a traditional practice. It was believed that immortal beings and various beasts served to protect sacred buildings and keep evil spirits away.

Colourful Paint

Colourful paint plays the roles of decoration and protection. Paint was initially used on wood for antisepsis (防腐); later it became an architectural ornament. In feudal society, the use of colourful paint was restricted according to strict social stratifications. Usually, a gold powder or foil dragon or phoenix painted on a green background gives the structure a sense of nobility.

Imperial Architecture

China's rich history has endowed it with many fine examples of tombs and palaces built specifically for emperors and their courts throughout the dynasties.

Imperial mausoleums were important examples of ancient Chinese architecture since they usually represented the highest architectural techniques of their times. Emperors would often employ the nation's best architects and spend millions, even billions to build their magnificent tombs. Imperial mausoleums were scattered close to the capitals of different dynasties. These mausoleums were usually built against hills or mountains and facing plains.

Imperial palaces were where emperors lived and administered their court during their reign. They were the most revered, luxurious and

grandiose architectural types from ancient China. Emperors from different dynasties built their own palaces or extended existing structures. The famous palace complex, Efang Palace (阿房宫), built near Xi'an by and for Emperor Qinshihuang more than 2,000 years ago, could hold about 10,000 people. Moreover, the Forbidden City in Beijing and the Imperial Palace in Shenyang, Liaoning province, among others, are representatives of imperial palaces.

The number nine carried a special meaning in ancient China. It was deemed that odd numbers represented *yang* while even numbers *yin*. Since nine is the largest odd number under 10, it was regarded an extremely lucky number. So, emperors liked to monopolise it to symbolise their superiority. Designs related to nine appeared almost on every imperial structure. For example, on the gates of the Forbidden City, there are 81 gold-plated bronze studs (饰钉) which are in nine columns and nine rows. Ancient palaces were usually designed to be nine-section architectural complexes. Based on the same reason, numbers or sizes related to imperial architectures often equalled or were multiples of nine.

Civilian Residential Housing

Since China is a country of diverse natural environments and cultural traditions, its civilian residential housing features diverse styles.

Beijing Quadrangles (四合院)

Beijing quadrangles are formed by four inward-facing houses, linked by enclosing walls. The principal room is where family rituals take place and distinguished guests are welcomed. The rooms all face the courtyard.

Facing the entrance gate, a screen wall is usually built to prevent outsiders from peeping in. Apart from security, it provides protection against dust and storms. Such a residence offers space, comfort and privacy.

From ancient China, the quadrangle has been the basic form used for residences, palaces, temples, monasteries, etc.

Shanxi Cave Dwellings (窑洞)

Cave dwellings are common on the Loess Plateau of northwest China and in the middle and upper reaches of the Yellow River. The natural condition of dry weather, little rain, cold winter and limited timber causes the development and continuity of cave dwellings. They are warm in winter and cool in summer. They are also very economical and require almost no timber in construction. There are three types of cave dwellings: cliff cave dwellings (崖窑), ground cave dwellings (地窑), and hoop cave dwellings (箍窑).

Huizhou Residential Houses

Huizhou residential houses embrace local physical features. They incorporate *fengshui* concepts and aesthetic trends, with black tiles, white walls and decorations placed elegantly on upturned eaves. These buildings are garden-style ones, all with exquisite carvings on the doors and windows.

On passing through a doorframe which is usually constructed with stone rather than wood, one enters a small courtyard flanked on three sides. The courtyard is designed to allow for adequate illumination and ventilation, while resisting rain and draughts. The sloping roofs above the courtyard are designed to collect the maximum amount of rainwater. This is because Huizhou merchants are reluctant to let any form of energy escape their control; they are interested in amassing and accumulating property rather than letting it disperse and escape. The collection of rain is symbolic of their accumulation of wealth.

Hakka Earth Buildings (客家土楼)

Hakka earth buildings, which are mysterious to people at home and abroad, have been home to generations of local Hakka people for more than 1,000 years.

The history of these earth buildings dates back to the Tang dynasty when Hakka people migrated from central China and settled in the coastal province of Fujian. Since Hakka people traditionally lived in the mountains, they built these houses to protect themselves against bandits and wild animals.

The overall building complexes are round or square, and some in the style of large mansions or in the shape of the Eight Trigrams. There are usually three to four floors, but the tallest complexes have up to six floors. Including the houses in the yard, such a building usually holds more than 50 families.

Some earth buildings have the front door, portico (门廊), courtyard, middle hall and main hall as the central axis, with chambers, living rooms and courtyards arranged symmetrically on both sides. Others use the middle hall as an ancestral hall, which is flanked by chambers and has two or three semi-circular surrounding buildings at its back.

A pond in front of each house collects water drained from the courtyard. People raise fish and wash clothes and vegetables in the pond. The water from the pond is used for watering the vegetable garden and fighting fires in an emergency.

Hakka earth buildings
(客家土楼)



Halls, storage houses, domestic animal houses, wells and other public houses are all located within the yard. These unique buildings are still in use today.

Some Ethnic Houses

Dai Bamboo House

The Dai bamboo house, as the traditional dwelling of the Dai people, is usually square in shape and has two storeys. Living quarters are on the upper storey, which is supported by some wooden poles and more than two metres above the ground. The open-walled lower storey is for raising domestic animals and for storage. The building has an oblique (斜的) roof, shaped as an upside down V, covered with grass or tiles. The upper storey of the house is divided into two parts: inner bedrooms and an outer living room. The upper storey has a corridor and a balcony. Planted around the house are all kinds of subtropical fruit trees such as papaya (番木瓜) trees, banana trees.

Mongolian Yurts (蒙古包)

Mongolian yurts are felt (毛毡) tents. Their wooden poles are fastened with leather thongs (皮条) and studs to form a fence-like structure called "Hana". The frame is covered with a thick piece of felt fastened from the outside of the yurt with ropes. Each part of the yurt is quite convenient to disassemble and carry, which meets the requirement of the Mongolians' nomadic lifestyle. Generally, a small yurt has a diameter of about four to six metres, with no internal pillars, while a big one usually needs two or four poles for support. Thick felt is placed on the ground of Mongolian yurts for flooring.

Stone Chamber (碉房 *diaofang*)

The stone chamber is the most popular dwelling of the Tibetans. Built mostly of stone and earth, they look like blockhouses (*diaobao*), hence the name of *diaofang*. The stone chamber is generally of three storeys or more. The first storey is often used for livestock and poultry; the second contains bedrooms, living rooms, the kitchen and storehouse;



stone chamber of the Tibetans in Sichuan
(四川藏族的碉房)

and the third is used for keeping the statue of Buddha and butter-burning lamps.

Chinese Bridges

Traditional Chinese bridges, with their distinctive characteristics, varying building materials and different forms, are an important legacy of the country. They also occupy a major position in the world history of bridge building.

The Stone Arch Bridge (石拱桥)

The first Chinese stone arch bridge, named Lürenqiao (旅人桥), was built around 282 in Luoyang, Henan province. However, the Anji Bridge is the most famous stone arch bridge in China. It spans the Jiaohe River in Zhaoxian county, Hebei province, and is better known as Zhaozhou Bridge after the ancient name of the county. Built in the year of 605 by the mason (石匠) Li Chun, the Zhaozhou Bridge is still

being used today, making it one of the bridges with the longest service life in the world.

The Lugou Bridge or Marco Polo Bridge, which is over the Yongding River, is another famous Chinese stone arch bridge. Built in the years from 1189 to 1192 in the southwest of Beijing, it is 265 metres long and comprises 11 arches with spans ranging from 16 to 21.6 metres. What makes the bridge famous is the stone lions engraved on the balustrades (扶栏) on both sides. The 501 stone lions are lively and exquisite with different expressions and postures.

Stone arch bridges are strong and sturdy and are built in a great variety of shapes. Their materials are often available locally and highly resistant to weathering. They have long been used as landscaping structures in China. A splendid example is the Jade Belt Bridge in the Summer Palace in Beijing. As a stone bridge of a single span, it has a high arched back like the hump of a camel. Flanked by finely carved white marble balustrades, it is a picturesque decoration to the place.

The Zigzag Bridge (曲折桥)

As a landscaping structure, the zigzag bridge is found in some gardens or suburban parks. It is intended to give an interesting scenic feature to lakes and ponds.

Such a bridge may have three, five or more zigzags. The Nine-Bend Bridge in the Yuyuan Garden of Shanghai's old town is a typical example. The bridge winds more than 100 metres over the lake because of its nine twists and turns.

The Pavilion Bridge (亭桥)

As a part of landscape gardening, the pavilion bridge is often built over the surface of a quiet lake, forming a small scenic area and providing sightseers with a place for rest and a shelter from the sun and rain.

The Five-Pavilion Bridge in Yangzhou, Jiangsu province, is a fine example of this style. Built in 1757, it has five pavilions resembling a belt worn on the narrow waist of the Slender West Lake. One pavilion is higher than the other four, two on each side in perfect symmetry. The middle pavilion is the only double-eaves structure. All pavilions have their four corners upturned, with rows of tiles under a crown roof. Inside, the ceilings are decorated with colourful sunken panels (嵌板) and the beams and columns are carved in beautiful patterns. In contrast to the exquisite pavilion, the bridge's supporting piers (支墩) look sturdy and rugged (粗糙的). The combination of the bridge and pavilions is a masterpiece of structural complexity.

Another well-known pavilion bridge, built in 1912, is the Chengyang Bridge, also known as Wind-and-Rain Bridge, over the Linxi River in the Dong Autonomous County of the Guangxi Zhuang Autonomous Region. Its wooden body, 77.76 metres long and 3.75 metres wide, rests on piers built entirely of large stone blocks. Standing above are five pagoda-like pavilions connected by a long covered corridor. The five-storey pavilions have multiple upturned eaves as if they were about to take flight. The wall panels of the pavilions and corridors are carved with popular Dong motifs, showing the characteristics of this ethnic group.



Five-Pavilion Bridge in the Slender West Lake
(瘦西湖的五亭桥)

There are a large number of bridges with pavilions and corridors in China, particularly in south China. The buildings over some bridges are so large that they are used as meeting halls or trading markets.

Typical Chinese Structures and Ornaments

There are a variety of typical Chinese structures and ornaments and each exemplifies China's rich architectural heritage.

Chinese Stone Lions

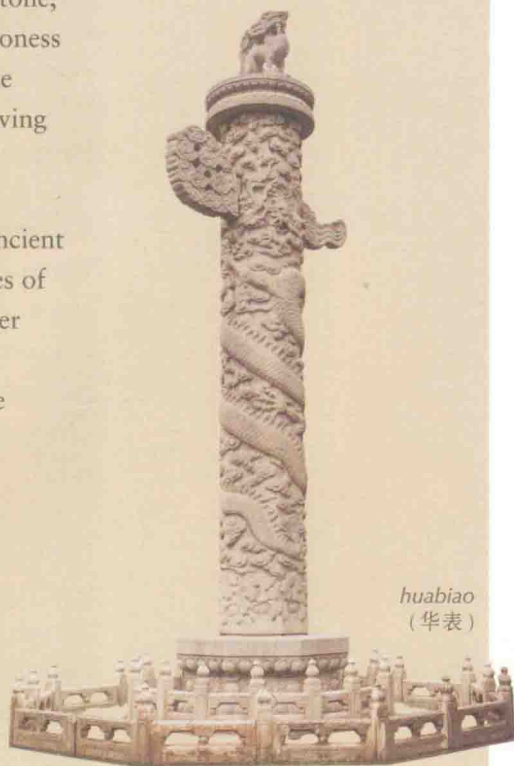
In China, the lion is regarded as the king of animals and ruler of the forest, so it has long been used as a symbol of power and grandeur. Also, it is believed that a lion ornament can offer protection from evil spirits.

In front of the gates of traditional palace halls, old government offices, temples, etc., a pair of stone lions are often seen. Carved from stone, the male is on the left, his right paw resting on a ball, and the lioness on the right, her left paw fondling a cub. The ball symbolises the unity of the empire, and the cub with the lioness represents thriving offspring.

Stone lions were also used to indicate the ranks of officials in ancient times by the number of lumps in the curly mane of lions. Houses of first-ranking officials had stone lions with 13 lumps. The number of lumps decreased by one as the official rank went down each grade. Officials below the seventh grade were forbidden to have stone lions in front of their houses.

Huabiao

Huabiao is an ornamental or symbolic column erected in front of palaces, tombs or other places, usually carved with a dragon and auspicious clouds. A typical *huabiao* has a round or octagonal base and a transverse-engraved stone slab on its top.



huabiao
(华表)

Huabiao functioned originally as a road sign. It was also used by people to record criticism against kings and ministers. But now its function as a criticism media faded; and it no longer played its role as a road sign. Instead, it became a pure ornament erected in front of buildings.

China has many *huabiao* left today, but the most distinguished are the two in front of and out the back of the Tian'anmen Gate. They were constructed during the Qing dynasty. Each has a stone *hou* (吼) sitting regally atop the column. The *hou*, like the dragon, is also a mythical animal that represents power and good fortune. The one in front of the gate, with the head of *hou* facing outwards, is named Wangjungui (expecting the emperor to come back soon), indicating that the emperor should not stay long outside the palace enjoying the beautiful mountains and waters, but should come back soon to deal with state affairs. The one out the back of the gate, with the head of *hou* facing inwards, is named Wangjunchu (expecting the emperor to go out), implying that the emperor should not indulge himself in the luxurious life inside the palace, but should go out frequently to keep abreast of public sentiment.

Pavilions

A common sight in the country is the Chinese pavilion, which is built of wood, stone or bamboo and the floor may adopt the square, triangular, hexagonal, octagonal, five-petal flower or fan shape. All pavilions have columns to support the roof, but no walls. In parks or at scenic spots, pavilions are built either on slopes to command panoramic (全景的) views or by the lakeside to create intriguing (有魅力的) images in the water.

Pavilions may serve diverse purposes. Wayside pavilions are to provide weary wayfarers with a place to rest and a shelter, in the summer, from the sun. Stele pavilions (碑亭) are built over a stone tablet to protect the engraved record of an important event. Pavilions also stand on some bridges or over wells. In the latter case, dormer windows (屋顶窗) are built to allow the sun to cast its rays into the well, as it is believed

that water untouched by the sun will cause diseases. Occasionally, one finds twin pavilions standing side by side.

Pagodas

Chinese pagodas are in various sizes and shapes. Some resemble towers, some pavilions and others are similar to pyramids. Some stand alone, and others in clusters.

Chinese pagodas boast a rich variety of types. There are square, hexagonal, octagonal, twelve-sided and circular pagodas. There are single-, three-, five-, seven- and nine-storey ones. An array of materials is used in their construction, including wood, brick, stone, metal and glazed ware.

Based on their style of construction, they can roughly be classified into four categories: the tower, multi-eaves, pavilion (or one-storey) and Lamaist styles.

Tower-style pagodas (楼阁塔) are multi-storey towers. The oldest and tallest of this type is the magnificent Ying County Wooden Pagoda (应县木塔) in Shanxi province. Built in 1056, it is a 67.3-metre-high octagonal structure of five storeys.

Multi-eaves pagodas (密檐式塔) take their name from the many tiers of closely set eaves at the top of the structures. Most pagodas of this sort are built of bricks and stones. They are without doors or windows but have holes to let light in. The earliest example is at the Songyue Temple on Mount Songshan in Henan province. Built in 509, it stands about 40 metres high and has 12 sides capped by 15 tiers of eaves.

Pavilion (or one-storey) pagodas were used as tombs for abbots and other high-ranking monks. The earliest of these still existing is the Simen Pagoda (四门塔) at the Shentong Temple in Shandong province. It is square, with a single roof and one door on each side.

Lamaist pagodas (喇嘛塔) are similar to Indian stupas (舍利塔). The



a paifang in Xidi (西递的一个牌坊)

pagodas are dome-shaped structures set on large pyramidal platforms. One famous example is the White Pagoda in the Beihai Park in Beijing.

Paifang (牌坊)

Paifang, also called *pailou*, is an archway usually made of fine wood or stone, well painted and with glazed tiles sometimes. Moral inscriptions by some calligraphers are carved into the middle beam. These structures usually stand in downtown areas, or at the entrance of mausoleums, temples, bridges and parks.

Many a *paifang* was built to commemorate historical events and important figures. It also had other functions such as marking, decorating, honouring and spacing.

The structure mirrored feudal ethics and traditional norms in ancient China. It acted as a physical manifestation of those ethics and norms. Different types of *paifang* were set up to honour the people who deserved such as chastity *paifang* (mostly for widowed women exclusively), loyalty *paifang* and filial piety *paifang*.

Exercises

Part One Comprehension

- ① Fill in the following blanks with the information you learn from the reading text.
 - 1 The ancient Chinese used _____ extensively as a building material in addition to bricks and tiles.
 - 2 The number _____ carried a special meaning in ancient China. It was deemed that odd numbers represented _____ while even numbers _____.

- 3 The history of Hakka earth buildings dates back to _____ when Hakka people migrated from central China to _____.
- 4 Based on their style of construction, pagodas can roughly be classified into four categories: the _____, multi-eaves, _____ and Lamaist styles.

② Answer the following questions.

- 1 Can you briefly introduce the structure of the bamboo house of the Dai people?
- 2 Can you explain the meaning of “Wangjungui” and “Wangjunchu”, the name of two *huapiao* in front of and out the back of the Tian'anmen Gate?

Part Two
Translation

① Term Translation

- 1 北京四合院
- 2 窑洞
- 3 蒙古包
- 4 石拱桥
- 5 碑亭

② Passage Translation

中国传统建筑是中华文明的重要组成部分，包括宫殿、官府、庙宇、园林、陵墓，也包括一些高层佛塔和桥梁。中国传统建筑以木材为主要材料，讲究均衡对称，注重屋顶的艺术设计以及房屋的华丽装饰。在封建社会，色彩在建筑上的运用受到严格的社会等级制度的制约。

Part Three
Critical Thinking and Discussion

Many old and historic buildings are well protected in China. However, city planners always have to face the question whether old buildings

should be demolished to make way for progress. Discuss with your partner about the significance of preserving old buildings and possible ways of striking a balance between preservation and urbanisation in China. Then share your ideas with the class.

Part Four Communication

You study in a city which boasts some famous historic buildings. When a group of international tourists visit your city, you are invited to serve as a guide to introduce one of the historic buildings to them. Your introduction should cover the following points:

- 1 the time when it was built;
- 2 its material;
- 3 its structure;
- 4 its characteristics;
- 5 its cultural importance.

PART

4



Tourism

China has a large number of wonderful tourist cities, some of which have imposing imperial palaces, some are blessed with splendid natural and cultural heritages, and others boast colourful folk customs.

There are many cities that were once the ancient capitals. The famous ones are Beijing, Xi'an, Hangzhou, and Nanjing, which are well-known for their splendid buildings, cultural relics, and historic sites.

Other famous cities like Shanghai, Kunming, Guilin and Lhasa, with their distinguished features in scenery, custom or modern lifestyle, leave visitors with the feeling that they should have come earlier.



11

CHAPTER

Major Tourist Cities



Lead-in Questions

- ① What are the famous tourist attractions in Beijing?
- ② What do you know about the terracotta army in Xi'an?
- ③ Have you ever visited the Nanjing Massacre Memorial Hall?
- ④ Which city would you like best to recommend foreigners to visit?



Beijing

Beijing, China's capital city, is located in the northern part of the North China Plain. This teeming modern city and its surroundings abound with cultural relics, historic sites, and captivating landscapes. Cultural events and theatrical performances are also great attractions here.

Forbidden City

The Forbidden City is a vast ancient architectural complex located in the centre of Beijing, covering an area of some 720,000 square metres—961 metres in length and 753 metres in width. It is regarded as the finest example of traditional Chinese architecture.

Surrounded by a 5.2-metre-wide and 6-metre-deep moat (护城河) and 10-metre-high walls are 9,999 rooms. The walls have a gate on each side. There are unique and exquisitely structured watchtowers on each of the four corners of the walls. They offer views over both the palace and the outside. The Forbidden City is divided into two parts. In the southern section or the Outer Court (外朝) the emperor exercised his supreme power over the nation. The northern section or the Inner Court (内廷) was the place where he lived with his royal family. Until 1924 when the last emperor of China was expelled from the Inner Court, 14 emperors of the Ming dynasty and 10 emperors of the Qing dynasty had reined (统治) in the palace. Having been the imperial palace for over five centuries, it houses numerous rare treasures and curios (珍品). Listed by UNESCO as a World Cultural Heritage Site in 1987, the Forbidden City is now one of the most popular tourist attractions in the world.

Tian'anmen Square

The Tian'anmen Square, the symbol of New China, is one of the largest squares in the world. The Tian'anmen Gate Tower stands imposingly at the northern end of the square. The red five-star flag flies high above in the sky and the Monument to the People's Heroes is at the centre of the square. West of the square is the Great Hall of the People while east of

the square is the National Museum of China. Chairman Mao Zedong Memorial Hall sits at the southern end of the square. Tens of thousands of visitors each day confirm the significance of the Tian'anmen Square.

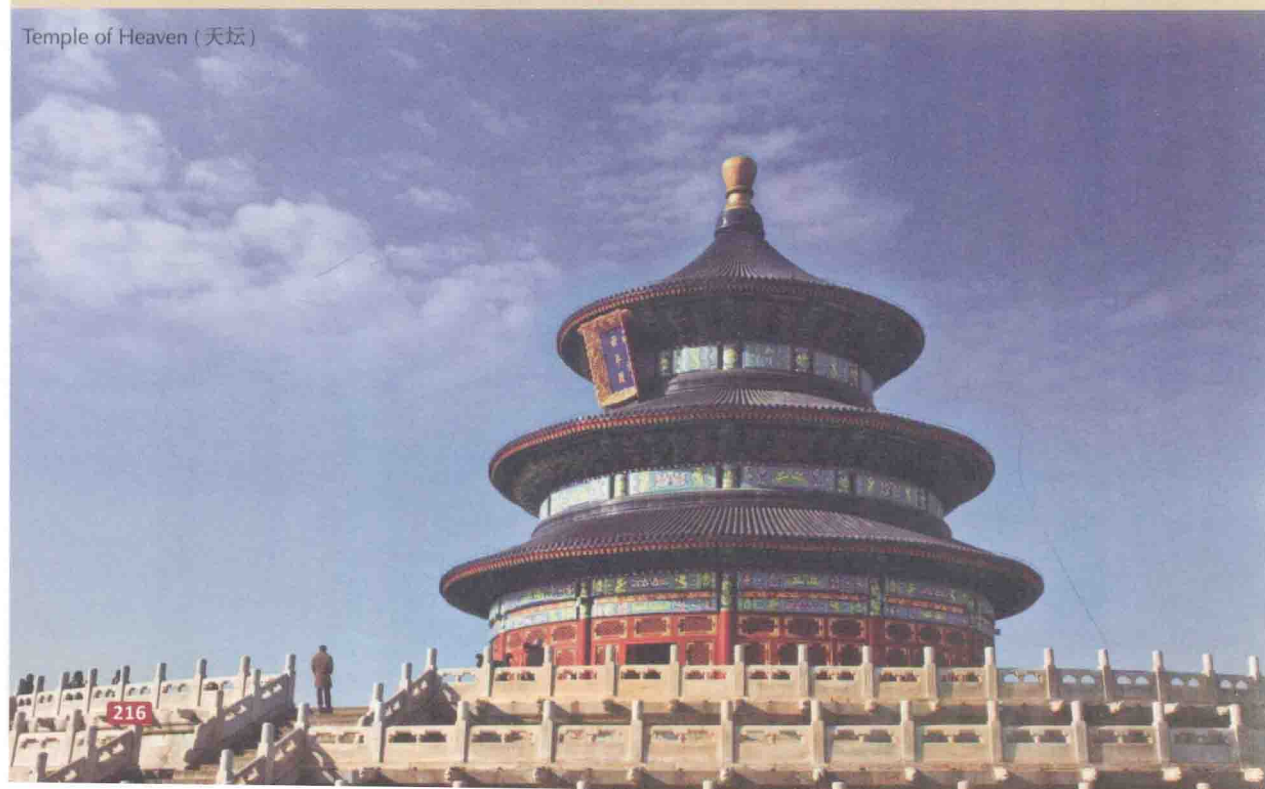
Temple of Heaven

The Temple of Heaven, a masterpiece of architecture and landscape design, is situated in the southern part of Beijing. It stands as the finest of all China's temples. It was once the place where the Ming and Qing emperors worshipped the god of Heaven and prayed for good harvests. The symbolic layout and design of the Temple of Heaven had a profound influence on architecture in China over the centuries.

Two walls enclose the Temple of Heaven. The northern wall is semicircular (半圆形) while the southern wall is square, which reflects the ancient Chinese belief that Heaven is round and Earth is square. The northern grounds are higher than the southern part, signifying that Heaven is above Earth.

Two enclosing walls divide the temple into inner and outer sections.

Temple of Heaven (天坛)



The Circular Mound Altar (圜丘坛) and the Hall of Prayer for Good Harvests (祈年殿) lie at the southern and northern ends of the central axis of the inner section and are connected by the Sacred Way (神道).

The Temple of Heaven is a cultural museum of offering sacrifices to Heaven, which merges architecture, aesthetics, acoustics, astronomy, calendar, music and dance into an integral whole. It is an important window through which we can learn the history of China.

Summer Palace

The Summer Palace lies about 15 kilometres northwest of Beijing. Covering an area of some 300 hectares, it is the largest imperial garden in the world. The initial construction of the Summer Palace began in 1750, commissioned by Emperor Qianlong as a gift for his mother on her birthday. The plundering (掠夺) by foreign troops in 1860 destroyed most of the buildings, but they were renovated in 1886 by Empress Dowager Cixi (慈禧太后 1835—1908).

The Summer Palace consists primarily of the Longevity Hill and Kunming Lake. There are over 3,000 ancient structures, including pavilions, bridges, corridors, halls and palaces. It is a veritable museum of classical Chinese garden architecture.

Great Wall

The first major wall was built during the reign of Emperor Qinshihuang in the third century BC. This wall was not constructed as a single endeavour, but rather was created by the joining of several regional walls built by some states in the Warring States period. Today's Great Wall of China, also known in China as the Great Wall of 10,000 *li* (1 *li* = 0.5 km), was built from the end of the 14th century until the

Empress Dowager Cixi: also known as "Empress Dowager of the western palace". She was originally a concubine of Emperor Xianfeng. When her son Emperor Tongzhi came to power she was honoured with the title "Empress Dowager". In the years between 1861 and 1908 she was actually the supreme ruler of the Qing court. It was she who gave the orders to suppress the Taiping Kingdom, to strangle the Reform Movement, to stamp out the Boxer Rebellion, and to sign a number of traitorous treaties. In modern Chinese history she is regarded as a feudal tyrant—ignorant, despotic, debauched and corrupt. 慈禧太后，又称西太后。清朝咸丰皇帝的妃子。其子同治皇帝继位后，尊为太后。1861—1908年间，她实际上是清朝的最高统治者。她下令镇压太平天国，扼杀变法维新，残杀义和团，签订卖国条约。她是中国近代史上愚昧专横、骄奢淫逸的封建暴君。

beginning of the 17th century, during the Ming dynasty, in order to protect people from raids by northern tribes.


Today, the practical functions of the Great Wall as defense work no longer exist, but its beauty has remained up to now. The Great Wall snakes across China's landscape like a huge sleeping dragon, rising and falling with the undulating (起伏) mountain ridges. The beauty of the Great Wall comes from its magnificence, firmness, grandeur and boldness. It is an expression of the pioneering spirit of the Chinese who pursue peace and dare to make progress, conveying deep national sentiment.

Therefore, the Great Wall is not only beautiful, but is a symbol of the character of the Chinese nation. It has never failed to stun visitors with its grandeur and splendour. In 1987, it was listed by UNESCO as a World Cultural Heritage Site.

Ming Tombs

The Ming Tombs are situated at the foot of the Heavenly Longevity Mountain (天寿山) in the northwest of Beijing. Among the 16 emperors in the Ming dynasty, 13 were buried in the area, along with 23 empresses, and many concubines (妃子), princes, princesses and maids, with all their tombs taking up over 40 square kilometres.

In the area, each tomb has its own independent unit. The layout and arrangement of all the 13 tombs are very similar, but they vary in size and complexity of their structures. Each tomb was built in an area at the foot of the mountain, with distances ranging from half a kilometre to eight kilometres between them. From site selection to design, great attention was paid to the harmony and unity with nature, so the tombs reflect the philosophy of "the unity of heaven and humanity". As outstanding representatives of ancient Chinese tombs, the Ming Tombs demonstrate the richness of traditional Chinese culture.



Xi'an

Xi'an is the capital of Shaanxi province. It has a beautiful landscape, fertile land and a temperate climate.

Xi'an has the longest history as China's capital spanning over 1,000 years and about 10 dynasties, including the Western Zhou, Qin, Western Han, Sui, and Tang dynasties. It was then named Chang'an. The city scale of Chang'an in the Han dynasty was three times larger than that of ancient Rome. Chang'an in the Tang dynasty was the largest and busiest international metropolis in the world as well as the start of the Silk Road which connected Europe and Asia for trade and cultural exchanges.

Xi'an and its surrounding areas are regarded as China's museum of nature and history. There are many historic attractions from the past such as the ruins of the Qin dynasty's Efang Palace, the Han dynasty's Weiyang Palace, the Tang dynasty's Daming Palace, the Great Mosque (大清真寺), the Big Wild Goose Pagoda and Small Wild Goose Pagoda (大小雁塔) from the Tang dynasty, the Bell Tower, the Forest of Steles (碑林), the Huaqing Hot Spring (华清池), etc. There is also a concentration of imperial tombs, like the Qin, Han and Tang tombs. Of them, the tomb of Emperor Qinshihuang with its terracotta army is the most attractive and has been cited as the "Eighth Wonder of the World".

The Big and Small Wild Goose Pagodas are masterpieces of classical Chinese architecture dating back more than 1,000 years. They still retain their original appearance. The seven-storey Big Wild Goose Pagoda is 64.5 metres high with a pyramid-like brick structure.

The Bell Tower was built in the centre of the city in 1384. It is a two-storey wooden structure on a square base with winding corridors on four sides. Ascending it, you can enjoy a panoramic view of the city.

The Forest of Steles, lying inside the southern city wall, displays the

largest number of steles or stone-carved books from different dynasties in China and is a treasure house of calligraphic art.

The Huaqing Hot Spring is a natural spring at the foot of Mount Lishan in Lintong county, about 30 kilometres from Xi'an. It was a winter resort where emperors took baths and enjoyed the scenic beauty.

Terracotta Army of Emperor Qinshihuang

Like many emperors in Chinese history, Emperor Qinshihuang dreamt of immortality. Since immortality was beyond his grasp, in order to have a better life in the other world, he started the construction of an enormous mausoleum. Being fully aware of the importance of armed forces, he ordered that life-sized terracotta figurines be made and had them buried near his tomb to guard his soul. Thus, the terracotta army was formed.

Some farmers discovered the terracotta army accidentally while digging a well in 1974. Archeologists excavated a vault in which thousands of terracotta warriors and horses had remained entombed for over 2,000 years. It is regarded as one of the most significant archeological excavations of the 20th century. So far, three pits containing terracotta figurines have been excavated. They cover a total area of over 20,000 square metres. Some 8,000 life-sized warriors confirm the powerful military array (排阵) under the rule of Emperor Qinshihuang.

Pit One, where the first discovery was made in 1974, measures 230 metres in length and 62 metres in width, covering over 14,000 square metres and is the largest pit. It contains more than 6,000 terracotta warriors, each with their individual features and facial expressions. Lined up in battle readiness, they create an awe-inspiring effect. The pit also contains a large number of chariots (战车), weapons and other precious relics.

Pit Two, found in 1976 and was unveiled to the public in 1994, is about 20 metres northeast of Pit One. It has cavalry and infantry units



terracotta army of Emperor Qinshihuang (秦始皇兵马俑)

as well as war chariots, and is thought to represent a military guard. It contains over 1,000 warriors and over 80 chariots of wood.

Pit Three, also found in 1976, is 25 yards northwest of Pit One. It looks like the command centre or headquarters for all the groups in the other two pits. It contains 68 terracotta warriors, a war chariot and four horses.

Hangzhou

Situated at the southern tip of the Yangtze River Delta, Hangzhou was the capital of the Wuyue State of the Five Dynasties and Ten Kingdoms period and also the capital of the Southern Song dynasty.

In the Yuan dynasty, Italian traveller Marco Polo (1254—1324) was impressed by the beauty of Hangzhou and lauded it as “the most beautiful and elegant city in the world”.

Marco Polo: an Italian traveller whose writings gave Europeans their first knowledge of life in the Far East. He went to India, Southeast Asia, and China, and spent several years working for the Chinese Emperor Kublai Khan. 马可·波罗，意大利旅行家。他的著作作为欧洲人提供了有关远东社会生活的最早资料。他到过印度、东南亚和中国，并在中国的忽必烈皇帝的手下当过几年差。

Hangzhou is famous for its surrounding hills and beautiful scenery, especially the West Lake. Other tourist attractions include the Pagoda of Six Harmonies, the Lingyin Temple (the Temple of Soul's Retreat), etc.

West Lake

Hangzhou's fame is largely due to the picturesque West Lake. Situated in the west of the city, it is enclosed on three sides by low hills and covers an area of 6.38 square kilometres. The lake is known for its 10 famous attractions: Moon over the Peaceful Lake in Autumn (Pinghu Qiuyue), Dawn on the Su Causeway in Spring (Sudi Chunxiao), Curved Yard and Lotus Pool in Summer (Quyuan Fenghe), Orioles Singing in the Willows (Liulang Wenying), Three Ponds Mirroring the Moon (Santan Yinyue), Fish Viewing at the Flower Pond (Huagang Guanyu), Remnant Snow on the Broken Bridge in Winter (Duanqiao Canxue), Twin Peaks Piercing the Clouds (Shuangfeng Chayun), Evening Bell Ringing at the Nanping Hill (Nanping Wanzhong), and Leifeng Pagoda in the Sunset (Leifeng Xizhao).

West Lake in Hangzhou
(杭州西湖)





Lingyin Temple

Located in the northwest of Hangzhou, not far from the West Lake, the Lingyin Temple was built by Master Huili, a monk from Western India in the Eastern Jin dynasty. It has lush hills, clear springs and streams as well as beautiful trees and many historic relics and caves.

Pagoda of Six Harmonies

The Pagoda of Six Harmonies stands on the Yuelun Mountain (月轮山) on the northern bank of the Qiantang River (钱塘江). It is about 60 metres high and is built of wood and bricks. Seen from the outside, the pagoda has 13 upturned eaves, which become progressively narrower towards the top, but it has seven storeys inside. From the top of the pagoda people can overlook the vast Qiantang River and surrounding fields, which is a breathtaking view.

Hangzhou's Silk and Tea

Hangzhou is famous not only for its natural beauty but also for its cultural tradition. It is also the home of silk in China. Its silk is famous for the soft, fine, smooth texture, and wonderful sheen. Besides, Hangzhou's *longjing* tea (龙井茶) is famed for its fragrance, luscious flavour, pleasant leaf shape, and emerald colour.

Nanjing

Nanjing, the capital of Jiangsu province, is the second largest international trading port after Shanghai in the Yangtze River Delta. As an ancient capital, it is described as "a birthplace of southern beauties and a habitat of royal rulers".

Important sights in Nanjing include the Nanjing Yangtze River Bridge, the Confucius Temple, Dr. Sun Yat-sen's Mausoleum, the Memorial Hall of the Victims in Nanjing Massacre by Japanese Invaders, etc.

Nanjing Yangtze River Bridge

Designed by Chinese and constructed with local materials, the Nanjing Yangtze River Bridge was opened to traffic in October 1968. It is a double-decked bridge with a four-lane, 4,589-metre-long highway and 6,772-metre-long double railroad tracks.

Confucius Temple

The Confucius Temple, lying in the south of Nanjing, is for consecrating and worshipping Confucius. The Confucius Temple was built during the Song dynasty and expanded in the Eastern Jin dynasty. The temple was ruined and rebuilt several times. It was again destroyed by fire when the Japanese invaders occupied the city in 1937. In 1984, the Chinese government restored the Confucius Temple to its former glory.

In the area surrounding the temple, residential houses, pavilions, teahouses and inns sprawl in picturesque disorder along the Qinhuai River. Many businessmen and men of letters gather here. In recent years, the Confucius Temple and its vicinity have been decorated with a sea of colourful lanterns and people flock here to enjoy the sight every year during the Spring Festival.

Dr. Sun Yat-sen's Mausoleum

Covering an area of about 8,000 square metres, Dr. Sun Yat-sen's Mausoleum is located in the Zhongshan Mountain Scenic Area (钟山风景名胜区) in the east suburb of Nanjing. As the mausoleum of Dr. Sun Yat-sen, the father of the Republic of China, it is considered the holy land by Chinese people. The mausoleum complex is composed of the memorial archway, the tomb passage, the mausoleum gate, the stele pavilion, the sacrificial hall and the coffin chamber, all located on the central axis. From the entrance of the mausoleum to the granite hall, there are 392 ascending steps with eight landings in between, covering a length of 700 metres and a height of about 70 metres. Built of white granite and dark blue tiles, and surrounded by green mountains, the mausoleum is solemn and imposing.



Dr. Sun Yat-sen's Mausoleum in Nanjing
(南京中山陵)

Memorial Hall of the Victims in Nanjing Massacre by Japanese Invaders

In December 1937, Nanjing fell into the hands of the Japanese invaders. The Japanese army launched a massacre (屠杀) that continued for six weeks. According to the records of several welfare organisations that buried the dead after the massacre, around 300,000 people, mostly civilians and prisoners of war (POWs), were brutally slaughtered.

In order to commemorate the victims, the Memorial Hall was built in 1985. It is located in the southwestern corner of Nanjing known as Jiangdongmen and occupies an area of about 28,000 square metres. Later in 1995 it was enlarged and renovated. The buildings in the complex are fashioned out of black and white granite blocks, looking spectacular and magnificent and rendering a feeling of solemnity and reverence. It is an exhibition site with historical records and objects as well as architecture, sculptures, and video and film projections to unfold a specific chapter of history concerning one of the ugliest experiences forced on mankind.

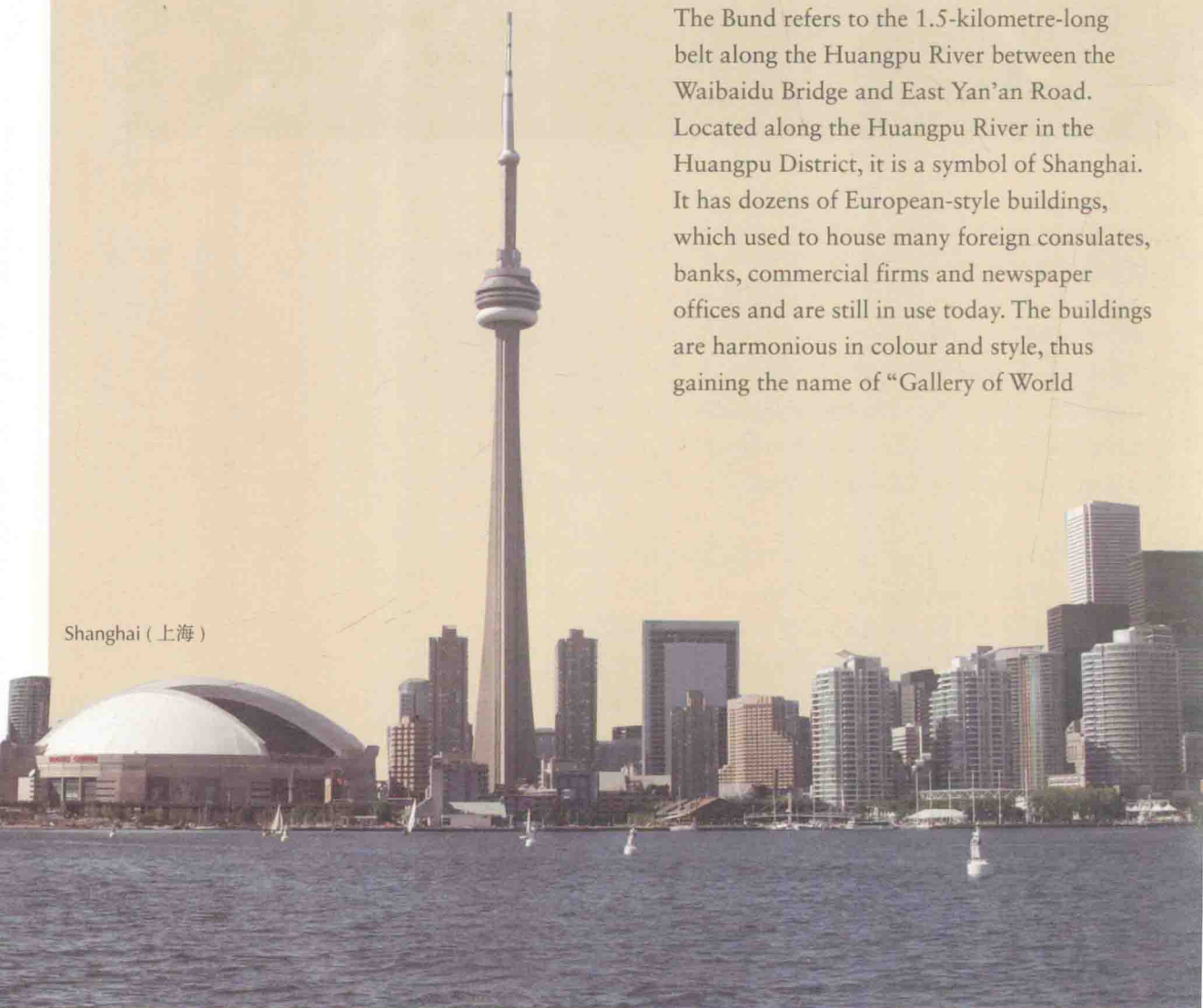
Shanghai


Shanghai, with a history dating back to the third century BC, is one of the four municipalities directly under the Central Government of China. As China's largest industrial base as well as financial and trade centre, it is often likened to a dazzling pearl in the centre of the east coast, where the golden channel of the Yangtze River flows into the sea.

The Bund (外滩)

The Bund refers to the 1.5-kilometre-long belt along the Huangpu River between the Waibaidu Bridge and East Yan'an Road. Located along the Huangpu River in the Huangpu District, it is a symbol of Shanghai. It has dozens of European-style buildings, which used to house many foreign consulates, banks, commercial firms and newspaper offices and are still in use today. The buildings are harmonious in colour and style, thus gaining the name of "Gallery of World

Shanghai (上海)





Architecture". When evening comes and lights are on, the buildings are lit with colourful lights, glistening and dazzling to the eye.

Oriental Pearl TV Tower

The Oriental Pearl TV Tower is situated at the tip of Lujiazui in the Pudong District, opposite the Bund of Shanghai. It attracts over three million visitors each year.

The tower, as high as 468 metres, was the tallest structure in the Chinese mainland from 1994—2007. It was surpassed by the Shanghai World Financial Centre which was built in 2008.

The tower has 15 observatory levels. The highest level (known as the Space Module) is at 350 metres while the lower levels (Sightseeing Floor) are at 263 metres. There is a revolving restaurant at the 267-metre level. The project also contains exhibition facilities, restaurants and a shopping mall.

Nanjing Road Pedestrian Walkway

Nanjing Rd., famed as "No. 1 Street in China", is an epitome of Shanghai's history and culture. The 1,033-metre-long pedestrian walkway lies between the Bund and the People's Square. There are more than 600 shops on both sides of the walkway. There are not only 100-year-old ones, famous brand ones but also specialty shops of different trades. At night, the whole walkway is lit up.

Pudong New Area

Pudong is situated on the east coast of the Huangpu River of Shanghai, and sits at the intersection of China's coastal belt for opening-up and the Yangtze River estuary. In 1990, the Chinese government attracted the world's attention by declaring its policy of developing and opening up the Pudong area. Since then, investment from overseas has flooded

into the area. Its four key zones are: Lujiazui Financial and Trade Zone, Jinqiao Export Processing Zone, Zhangjiang High-Tech Park Zone, and Waigaoqiao Free Trade Zone.

Shanghai and the 2010 World Exposition

On 3 December 2002, China won the bid to host the 2010 World Exposition. The triumph marked the extension of this global event to a developing country for the first time. Expo 2010 Shanghai China was held on both banks of the Huangpu River in Shanghai from 1 May to 31 October 2010, with the theme being "Better City, Better Life". It covers an area of 5.28 square kilometres and is the largest one in the event history. More than 240 countries and international organisations participated in the event. During the expo, the expo site was crowded with national pavilions, sculpture gardens, shops, a sports arena and a performing arts centre.


Expo 2010 signifies Shanghai's new status in the 21st century as a major economic and cultural centre.

Kunming

Kunming, the capital of Yunnan province, is known as the Spring City. The locals enjoy flowers throughout the year. Its major tourist attractions include the site of the '99 World Horti-Expo Garden (世界园艺博览园), the Dianchi Lake (滇池), the Stone Forest, and the Yunnan Nationalities Villages.

'99 World Horti-Expo Garden

The '99 World Horticultural Exposition was held in Kunming from 1 May to 31 October, lasting 184 days. The five indoor exhibition halls include the Chinese Hall, the Man and Nature Hall, the Large Greenhouse, the Science and Technology Hall, and the International Hall. The six special exhibition gardens include the Tree Garden, the



Tea Garden, the Bamboo Garden, the Potted Landscape Garden (盆景园), the Medicinal Herb Garden (药草园) as well as the Vegetable and Fruit Garden. The three outdoor exhibition areas are for different countries and regions, international organisations and enterprises.

Dianchi Lake

The Dianchi Lake is the largest lake in Yunnan province and one of the 10 largest lakes in China. At an altitude of 1,886 metres high, it is 294 square kilometres in surface area.

On the western side of the Dianchi Lake is a mountain forest, while on the eastern bank is land for fisheries and agribusinesses (农业综合企业). Traditional fishing boats still sail on the lake, practising traditional fishing techniques. The ocean-like Dianchi is the best place to go for people who wish to get away from the bustling city and be close to nature.

Stone Forest

The Stone Forest is situated about 80 kilometres southeast of Kunming. As a typical karst formation, it covers an area of about 350 square kilometres and comprises seven areas of interest including the Major & Minor Stone Forests, the Naigu Stone Forest, the Dadieshui Waterfall, the Changhu Lake, the Yuehu Lake, the Zhiyun Cave, and the Qingfeng Cave. The Major Stone Forest is a myriad of grotesque pinnacles shooting up into the sky, layer upon layer, in thousands of shapes.

Yunnan Nationalities Villages

The Yunnan Nationalities Villages are located on the northeastern shore of the Dianchi Lake. Here, the cultural and traditional ways of numerous ethnic minorities of Yunnan are on display. Yunnan is the epitome (缩影) of the big family of different ethnic groups in China. Of the 56 ethnic groups in China, 52 can be found in Yunnan. Twenty-five different ethnic villages have been built in the village compound. The three major villages are of the Dai, Bai and Yi ethnic minorities.

Guilin

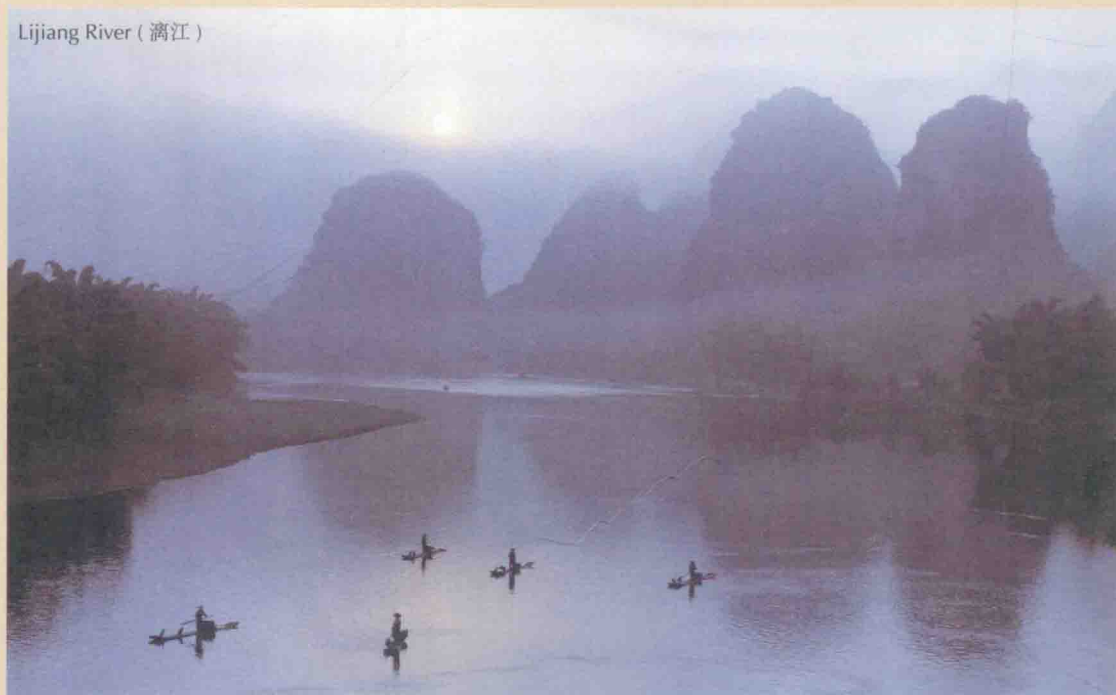
Guilin, lying in the northeast of the Guangxi Zhuang Autonomous Region, enjoys a history of more than 2,000 years. The city is known for its verdant mountains, elegant rivers, magnificent crags and fantastic caverns. It has been believed that Guilin has the finest mountains and waters under heaven.


The region of Guilin takes on a karst feature. The karst peaks here rise steeply out of the flat ground. The clear Lijiang River flows like a jade ribbon meandering past Guilin. Along the river there are many fascinating hills of various shapes including the Solitary Beauty Peak, the Folded Brocade Hill, the Wave Curbing Hill and the Elephant Trunk Hill.

Lijiang River

As the elite landscape in Guilin, the Lijiang River is a bright pearl among China's beautiful mountains and rivers. It ranges 84 kilometres from Guilin to Yangshuo, like a green silk belt winding among the

Lijiang River (漓江)





peaks and chains of mountains. The miraculous peaks, green mountains and clear waters mutually embellish, just like a long scroll. For several thousand years, a great number of bookmen and scholars have been intoxicated with it.

Solitary Beauty Peak

With its 66-metre pinnacle, the Solitary Beauty Peak is a Guilin scenic spot that cannot be ignored. Standing solitarily in the centre of Guilin, it appears to have risen majestically from the ground. The hill's colour mysteriously changes from purple to golden as the sun rises and sets and so it is also called Purple-Golden Hill.

Folded Brocade Hill

The Folded Brocade Hill is in the north of Guilin and famous for layers of colourful rocks on its precipice (峭壁). The top of the hill provides a panoramic view of beautiful Guilin.

Elephant Trunk Hill

The Elephant Trunk Hill is located at the confluence of the Peach Blossom River and the Lijiang River in the south of Guilin. It is a landmark and must-go attraction in Guilin. The hill resembles a drinking elephant with its trunk in the river. The reflection of the space between the elephant's trunk and body is like a bright moon in the water, hence the name Water Moon Hole.

Wave Curbing Hill

In the northeast of Guilin, the solitary Wave Curbing Hill towers above pavilions and caverns. Partly rising from the Lijiang River, it offers wonderful views of the city and its surrounding areas.

Seven-Star Cave

The Seven-Star Cave is the most fascinating one of the caves at the foot of the Seven-Star Rocks. It is divided into three parts. The steep upper part is high and difficult to climb, while the lower part is an underground river channel. In between is an 800-metre-long spacious tunnel forming a gallery of sparkling stalactites (钟乳石) and stalagmites (石笋) with myriads of shapes.

Reed Flute Cave

The Reed Flute Cave is the largest and most spectacular of the karst caves in Guilin. Lining along its 500-metre winding path are stalactites and stalagmites lit with the most striking colours. As a result, the cave is also known as a palace of natural art.

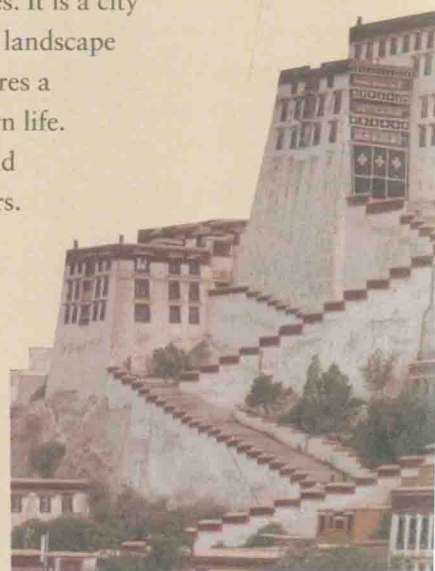
Lhasa

Lhasa, the capital of the Tibet Autonomous Region, is one of the highest cities in the world. Its recorded history dates from about 1,300 years ago.

Located in a small basin surrounded by mountains, Lhasa has an elevation of 3,650 metres. It is a city of breathtaking beauty, with a unique landscape and a holy atmosphere. The city features a combination of traditional and modern life. The juxtaposition of prayer wheels and computers is a strange sight for visitors. Its most famous landmark is the Potala Palace.

Potala Palace

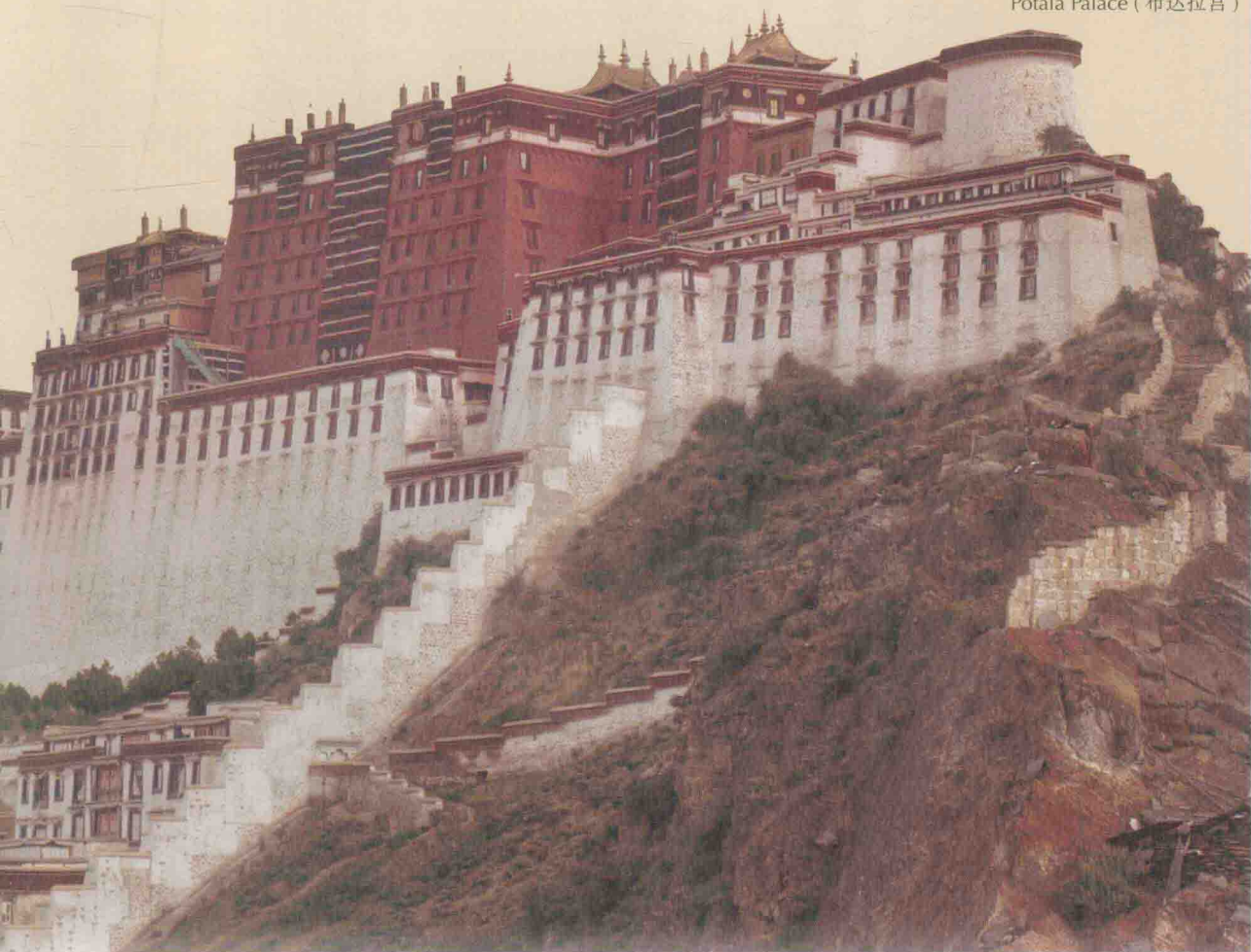
The Potala Palace is located on the Red Hill some two



kilometres northwest of Lhasa. The Potala Palace was first built in the seventh century. At that time, Songtsan Gambo (松赞干布) established Tubo (吐蕃) Kingdom in Tibet and Lhasa was the capital. When the emperor of the Tang dynasty sent Princess Wencheng (文成公主) to marry him, Songtsan Gambo decided to build "a city to show glory" and started to build the Potala Palace on the Red Hill, but it was destroyed later in a war. It was rebuilt in the 17th century.

The present Potala Palace is about 115 metres high with 13 storeys. The entire building is made of stone and wood with walls being three metres thick on average. The palace also has a large collection of sculptures, murals, scriptures and other valuable cultural relics.

Potala Palace (布达拉宫)



Exercises

Part One Comprehension

- ① Match the Chinese cities on the left with their scenic spots on the right.

Xi'an	Confucius Temple
Nanjing	Solitary Beauty Hill
Kunming	Forest of Steles
Guilin	Lingyin Temple
Hangzhou	Stone Forest

- ② Decide whether the following statements are true (T) or false (F).

- _____ 1 The Summer Palace was initially built by Emperor Qianlong as a gift for his mother on her birthday.
- _____ 2 The three pits containing the terracotta army of Emperor Qinshihuang were all accidentally discovered by some farmers.
- _____ 3 Hangzhou, home of silk in China, is famous for producing high-quality silk.
- _____ 4 The Oriental Pearl TV Tower of Shanghai is quite famous because it is the highest structure in the city.
- _____ 5 The Potala Palace has many sculptures, murals, scriptures and other valuable cultural relics.

Part Two Translation

- ① Term Translation

- 1 兵马俑
2 六和塔
3 中山陵
4 上海外滩
5 布达拉宫

② Passage Translation

外国人到中国旅游，往往会选择北京的长城和故宫，西安的秦始皇兵马俑，桂林的漓江。“购物天堂”上海，充满神秘和灵性的拉萨，“春城”昆明，享有“人间天堂”美誉的杭州，六朝古都南京也是他们经常光顾的城市。当然，中国的三亚、成都等许多城市，也都充满着独特的魅力。

Part Three

Critical Thinking and Discussion

The recent online exposure of a teenager from Nanjing who defaced a 3,500-year-old Egyptian temple has provoked nationwide scrutiny of such poor behaviour abroad. Many people said the behaviour had damaged the image of Chinese tourists. Discuss with your partner about other negative behaviour of Chinese tourists and how to exercise good manners when travelling. Then share your ideas with the class.

Part Four

Communication

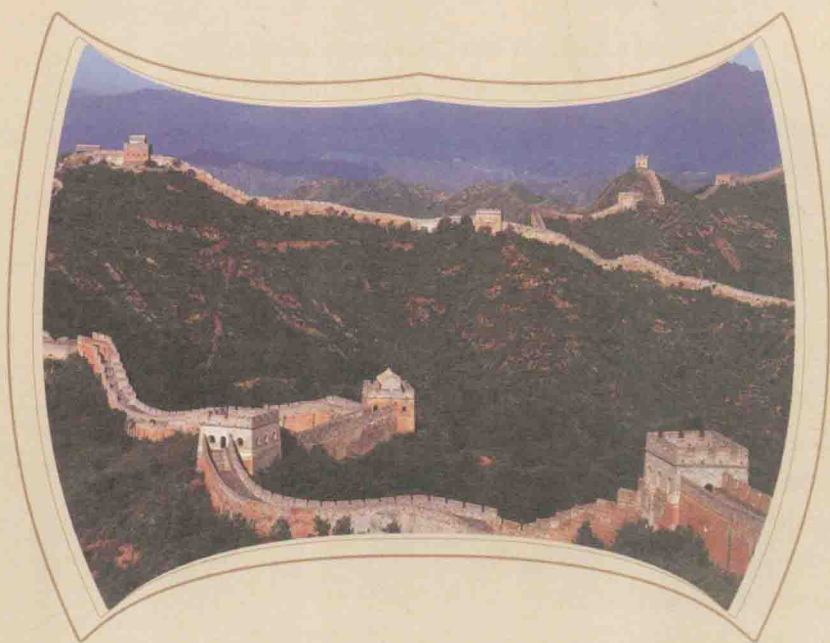
You are a tour guide, and you will receive a group of Australian tourists who will visit Xi'an. Please collect as much information as possible about the city and present as clearly as you can to them. The introduction should cover the following points:

- 1 the general introduction to Xi'an;
- 2 the famous scenic spots in Xi'an;
- 3 the local food of Xi'an.

12

CHAPTER

World Heritage Sites



Lead-in Questions

- ① Do you know the newly added World Heritage Site in China?
- ② Do you know any famous grottos in China?
- ③ Do you know any ancient Chinese villages put on the World Cultural Heritage List?
- ④ Do you prefer a natural heritage or a cultural heritage? Why?

The World Heritage List was established under terms of the Convention Concerning the Protection of the World Cultural and Natural Heritage (《保护世界文化和自然遗产公约》) adopted in 1972 by UNESCO.

China acceded to the Convention in 1987. Up to December 2013, among the over 800 World Heritage Sites listed by UNESCO, China has 45 listed, only second to Italy. Among them, 31 are cultural heritages, 10 natural heritages, and 4 dual heritages. These sites are the most essential part of China's valuable and rich tourism resources.

45 Sites in China on the World Heritage List by UNESCO*

Name of the Sites	Time of Approval	Variety
The Great Wall	1987	culture
The Forbidden City	1987	culture
Mausoleum of the First Qin Emperor	1987	culture
Mogao Caves	1987	culture
Peking Man Site at Zhoukoudian	1987	culture
Mount Taishan	1987	culture and nature
Mount Huangshan	1990	culture and nature
Wulingyuan Scenic and Historic Interest Area	1992	nature
Jiuzhaigou Valley Scenic and Historic Interest Area	1992	nature
Huanglong Scenic and Historic Interest Area	1992	nature
Historic Ensemble of the Potala Palace, Lhasa	1994.2000.2001	culture
Mountain Resort and its Outlying Temples, Chengde	1994	culture
Temple and Cemetery of Confucius and the Kong Family Mansion in Qufu	1994	culture

(to be continued)

* The table is made according to the World Heritage List by UNESCO.

(continued)

Name of the Sites	Time of Approval	Variety
Ancient Building Complex in the Wudang Mountains	1994	culture
Lushan National Park	1996	culture
Mount Emei Scenic Area, including Leshan Giant Buddha Scenic Area	1996	culture and nature
Old Town of Lijiang	1997	culture
Ancient City of Pingyao	1997	culture
Classical Gardens of Suzhou	1997	culture
Summer Palace: an Imperial Garden in Beijing	1998	culture
Temple of Heaven: an Imperial Sacrificial Altar in Beijing	1998	culture
Dazu Rock Carvings	1999	culture
Mount Wuyi	1999	culture and nature
Mount Qingcheng and the Dujiangyan Irrigation System	2000	culture
Longmen Grottos	2000	culture
Imperial Tombs of the Ming and Qing Dynasties	2000. 2003.2004	culture
Ancient Villages in Southern Anhui—Xidi and Hongcun	2000	culture
Yungang Grottos	2001	culture
Three Parallel Rivers of Yunnan Protected Areas	2003	nature
Imperial Palaces of the Ming and Qing Dynasties in Beijing and Shenyang	1987.2004	culture
Historic Centre of Macao	2005	culture

(to be continued)

(continued)

Name of the Sites	Time of Approval	Variety
Sichuan Giant Panda Sanctuaries—Wolong, Mt. Siguniang and Jiayin Mountains	2006	nature
Yin Xu	2006	culture
South China Karst	2007	nature
Kaiping <i>Diaolou</i> and Villages	2007	culture
Fujian <i>Tulou</i>	2008	culture
Mount Sanqingshan National Park	2008	nature
Mount Wutai	2009	culture
Historic Monuments of Dengfeng in “The Centre of Heaven and Earth”	2010	culture
China Danxia	2010	nature
West Lake Cultural Landscape of Hangzhou	2011	culture
Site of Xanadu	2012	culture
Chengjiang Fossil Site	2012	nature
Cultural Landscape of Honghe Hani Rice Terraces	2013	culture
Xinjiang Tianshan	2013	nature

Apart from those above, China has rich non-material cultural heritage. *Kunqu* Opera, one of China's most influential theatrical traditions, is among UNESCO's list of Masterpieces of the Oral and Intangible Heritage of Humanity. UNESCO also designated 2002—2003 as the year to celebrate the millennial anniversary of the Chinese Tibetan epic *King Gesar* (《格萨尔王传》).

World Cultural and Natural Heritage—Mountains

China's spectacular mountain landscapes attract many tourists at home and abroad. Among them, Mount Taishan, Mount Huangshan, Mount Emei and Mount Wuyi are most worth visiting.

Five Sacred Mountains: including Mount Taishan, Mount Huashan, Mount Hengshan, Mount Hengshan, and Mount Songshan 五岳, 包括泰山、华山、恒山、衡山和嵩山

Jade Emperor: the most powerful god in Heaven according to Taoism 玉皇大帝, 道教称天上最高的神

Mount Taishan

Mount Taishan is the leader of the “Five Sacred Mountains” in China although they each have their own attractions. The word “*tai* (泰)” in Chinese means “stability and peace”. Ancient rulers usually paid homage to the mountain, hoping for good luck of their reign.

Mount Taishan is situated in the centre of Shandong province, lying across the cities of Tai'an, Jinan and Zibo. Its main peak, the Jade Emperor Summit (玉皇顶), which lies in the north of Tai'an city, is about 1532.7 metres high. It is an ideal place to watch the sunrise and sunset.

The mountain was once called Mount Daishan, Mount Daizong, or Mount Daiyue and was renamed Mount Taishan in the Spring and Autumn period. In ancient times, the first thing for an emperor to do when ascending the throne was to climb the mountain and pray to Heaven and Earth and their ancestors. It is said that 72 emperors of different dynasties made pilgrimages to Mountain Taishan for sacrificial and other ceremonial purposes. Moreover, many poets and literary scholars visited the mountain in order to get inspiration. The grandiose temples, numerous stone inscriptions and stone tablets are the best testament to their visits.

Mount Taishan is full of power and grandeur with many magnificent peaks, deep valleys, spectacular waterfalls, enchanting rocks, and old pines and cypresses. Ancient buildings and cultural relics are scattered like pearls along the paths winding up to the peaks. The Heaven-Blessing Hall in the Dai Temple (岱庙) is ranked with the Hall of

Supreme Harmony in Beijing and the Dacheng Hall (大成殿) in Qufu as the three great palatial halls of China.

Mount Taishan's four spectacular views refer to the sunrise from the east, the sunset glow, the golden-belt-like Yellow River, and the sea of clouds like jade plates.

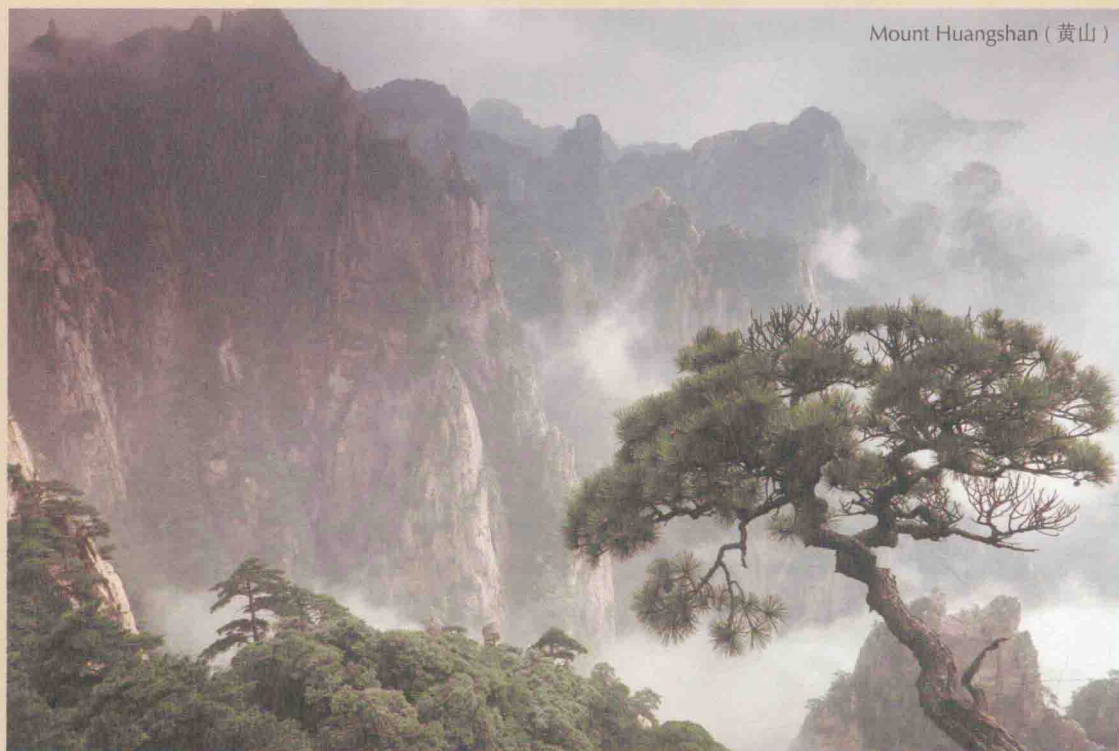
In Mount Taishan, nature and culture penetrate into each other. The philosophical, aesthetical and scientific ideas about the harmonious development of Heaven, Earth and man can be seen here. It is the symbol of spiritual culture of China.

Mount Taishan is a perfect combination of cultural relics and natural scenery. It was inscribed on the UNESCO World Heritage List in 1987.

Mount Taishan
(泰山)



Mount Huangshan (黄山)



Mount Huangshan

Mount Huangshan lies in Huangshan city, Anhui province. Originally known as Mount Yishan, the mountain was renamed Mount Huangshan in recognition of Emperor Huang, the reputed ancestor of the Chinese who was said to have made magic pills for immortality here.

Mount Huangshan has been frequented by tourists seeking its mystery and admiring its scenery. It is known worldwide for its four wonders: the fantastic pines, the grotesque rocks, the sea of clouds, and the hot springs. Mount Huangshan has distinctive scenes respectively in spring, summer, autumn, and winter, which earns it the name “Earthly Fairyland”.

Mount Emei

Mount Emei, located in Emeishan city, Sichuan province, is one of the four Buddhist mountains in China, with the other three being Mount

Wutai, Mount Putuo, and Mount Jiuhua. Its main summit, Wanfo Summit, is about 3,099 metres above sea level. The name "Emei" literally means "delicate eyebrow". This name is derived from two of the mountain's peaks, the Wanfo Summit and the Golden Summit, which face each other and resemble the delicate eyebrows of a Chinese beauty. ➤

The main scenic spots on the mountain are the Baoguo Temple, the Fuhu Temple, the Qingyin Pavilion, the Golden Summit, etc. Atop the Golden Summit, one can enjoy the beauty of the sunrise, the sea of clouds, the sunset glow, the Buddha's halo, etc.

The climate in Mount Emei is warm and humid with abundant mist and rain. So the mountain is a well-known natural museum with some 5,000 species of plants and 2,300 types of animals.

Mount Emei is also famous for its Giant Buddha statue, which is said to be the largest Buddha statue in the world. It was carved out of a hillside during the Tang dynasty in the eighth century. There are more than 90 stone carvings and Buddhist shrines on both sides of the Giant Buddha. The way in which the cultural features have been integrated with the natural scenery is considered to be a precious legacy.

Mount Wuyi

Located south of Wuyishan city, Fujian province, Mount Wuyi has what is probably the largest, most typical and best-preserved subtropical virgin forests in the world.

Of the typical Danxia landform, this scenic area includes many attractions of exceptional scenic quality. Among them, the most famous scene is the Nine-Bend Stream, a meandering brook snaking through 36 mountains and 99 cliffs that are distributed on the banks of the stream. It runs for 62.8 kilometres from west to east through Mount Wuyi, and is girdled by mountains into nine bends, hence its name.

Mount Wuyi is also known for its great historic and cultural value. Its

Buddha's halo: Around three o'clock in the afternoon the sunlight diffracts (衍射) through the vapour in the air, and forms a beautiful ring of light. This is a wonder at the Golden Summit. 佛光，通常在午后三时左右，太阳光透过空气中的水蒸气发生衍射作用，形成美丽光环。它是金顶的一大奇观。

numerous temples and monasteries, many in ruins now, allow the development and spread of neo-Confucianism, which has been influential in the cultures of East Asia since the 11th century.

World Natural Heritage—Scenic Spots

By the end of 2013, there have been 10 natural sites in China listed as world natural heritage: Wulingyuan Scenic and Historic Interest Area, Jiuzhaigou Valley Scenic and Historic Interest Area, Huanglong Scenic and Historic Interest Area, Three Parallel Rivers of Yunnan Protected Areas, Sichuan Giant Panda Sanctuaries—Wolong, Mt. Siguniang and Jiajin Mountains, South China Karst, Mount Sanqingshan National Park, China Danxia, Chengjiang Fossil Site and Xinjiang Tianshan.

Wulingyuan Scenic and Historic Interest Area

The Wulingyuan Scenic and Historic Interest Area, located in the northwest of Hunan province, has geologic structures of outstanding value, beautiful physical contours, complete ecosystem, rare cultural relics and various climates and scenes. The area consists of three parts: the Zhangjiajie National Forest Park, the Suoxiyu Natural Resource Reserve and the Tianzishan Natural Resource Reserve. The area is a natural zoological and botanical garden as well as a geological park. It has exotic peaks, secluded caves, limpid streams and thick forests. The most distinctive landscape of this area are the over 3,000 bizarre peaks, most of which are over 200 metres high. In the area, mountains, valleys and gorges are widely scattered, and streams, pools and waterfalls can be seen everywhere. There are also over 40 caves and 2 huge natural stone bridges—Bridge of the Immortals (Xianrenqiao) and Bridge Across the Sky (Tianxiadiyiqiao).

It is home to over 3,000 species of plants, more than 700 types of trees, up to 450 kinds of ornamental flowers, and about 116 species of vertebrates (脊椎动物) falling into 50 families. Moreover, hundreds of species of animals are found here, including some rare animals such as Chinese giant salamanders, clouded leopards, etc. and some 20 rare

birds like golden pheasant, white-headed duck, etc.

Jiuzhaigou Valley Scenic and Historic Interest Area

The Jiuzhaigou Valley Scenic and Historic Interest Area lies in the southern part of the Minshan Mountains (岷山) in Nanping county, Sichuan province. Jiuzhaigou Valley got its name because there are nine Tibetan villages in the valley. As it is a great masterpiece of nature having dreamlike scenery, which combines blue lakes, waterfalls, verdant forests, snow-covered mountains, and the folk customs of the Tibetan and Qiang peoples, it is often called the “Fairyland on Earth”. Its main scenic sites are the Long Lake, the Sword Rock, the Nuorilang Waterfall, the Shuzheng Lakes, the Panda Lake, the Five Flower Lake, etc.

Jiuzhaigou Valley (九寨沟)



Jiuzhaigou Valley is also home to over 220 bird species as well as a number of endangered plant and animal species, including giant pandas, golden monkeys, takins, etc.

Today, as one of the hottest tourist destinations in China, Jiuzhaigou Valley attracts tens of thousands of visitors from both home and abroad on a daily basis.

Huanglong Scenic and Historic Interest Area

Located in Songpan county, northwest of Sichuan province, the Huanglong Scenic and Historic Interest Area is a superlative natural property with its splendours like snow mountains, primitive forests, canyons and colourful lakes. Its most important feature is the outstanding karst formation. In a 7.5-kilometre-long valley in the shape of U set in snowy mountains, there are a number of travertine lakes, waterfalls, and limestone shoals, which are unique in all of Asia.

In the area, tall arbours and shrubs, vines, herbs and moss constitute a harmonious picture. There are also some rare and endangered plants that only China has. Many precious Chinese medicinal herbs such as Chinese caterpillar fungus can be found here. Therefore, it enjoys the reputation of “Kingdom of Cold Temperate Plants”. In addition, the area boasts more than 30 species of national Grade-A and Grade-B protected animals including giant pandas, golden snub-nosed monkeys, Asiatic black bears, etc.

Three Parallel Rivers of Yunnan Protected Areas

Located in the mountainous northwest of Yunnan province, the Three Parallel Rivers of Yunnan Protected Areas refer to the areas where the three rivers, namely, the Jinsha River, the Lancang River and the Nujiang River, flow roughly parallel through steep gorges.

In the areas are numerous gorges, cliffs, streams, waterfalls, lakes, virgin evergreen broad-leaved forests, and traditional customs of multiple

ethnic minorities. Moreover, it may also harbour the richest biodiversity among the temperate areas of the world.

Sichuan Giant Panda Sanctuaries—Wolong, Mt. Siguniang and Jiajin Mountains

The site, located in the southwest of Sichuan province, covers 9,245 square kilometres, including seven nature reserves and nine scenic parks in the Qionglai and Jiajin Mountains. Thirty percent of the wild pandas in the world are living here, which makes it the largest and most intact wild panda habitat in the world. In addition, it is also home to other globally endangered animals such as red pandas, snow leopards and clouded leopards. They are among the botanically richest sites in the world outside the tropical rainforests, with between 5,000 and 6,000 species of flora in over 1,000 genera.



giant pandas in Sichuan Giant Panda Sanctuaries
(四川大熊猫栖息地的熊猫)

South China Karst

Karst is a unique landform that evolves in the carbonate rocks, which demonstrates the forces of nature. South China Karst signifies the finest examples of karst topography in China and the world. Covering 176,228 hectares, it spreads over the provinces of Guizhou, Guangxi, Yunnan and Chongqing and comprises three typical areas: the Shilin Karst (Stone Forest) in Yunnan province, the Libo Karst in Guizhou province and the Wulong Karst in Chongqing municipality. South China Karst represents the unrivalled features of the tropical and subtropical karst terrain. The Shilin Karst boasts numerous odd-shaped stone formations, hence the name of Stone Forest. The Libo Karst is renowned for the cone and tower-shaped karst land formations, which populate many brilliant scenic areas. The Wulong Karst is famous for its giant dolines, natural bridges and caves.

Mount Sanqingshan National Park

The Mount Sanqingshan National Park holds an outstanding scenery of granite peaks and pillars. The park also has numerous waterfalls, valleys, lakes and springs. It consists of three main summits: the Yujing Mountain, the Yuxu Mountain and the Yuhua Mountain. The natural conditions of Sanqingshan have formed a natural landscape with grand peaks, shrouds of mist, fresh air, clear streams and lush, varied plants. Its visual impact is enhanced by the occurrence of meteorological effects like bright halos on clouds and white rainbows.

China Danxia

China Danxia comprises six areas found in the subtropical zone of southwest China. They feature spectacular red cliffs and a range of erosional landforms, including dramatic natural pillars, towers, ravines, valleys and waterfalls. These landscapes have helped conserve subtropical broad-leaved evergreen forests, and host many species of flora and fauna, about 400 of which are considered rare or threatened.

Chengjiang Fossil Site

The Chengjiang Fossil Site, located in Yunnan province, conserves fossil remains which are of exceptional significance. The rocks and fossils of the Chengjiang Fossil Site present an outstanding and extraordinarily preserved record that testifies to the rapid diversification of life on Earth more than 500 million years ago. In this geologically short interval, almost all major groups of animals had their origins. The diverse geological evidence from the Chengjiang Fossil Site presents fossil remains of the highest quality of preservation and conveys a complete record of an early Cambrian marine community. It is one of the earliest records of a complex marine ecosystem and a unique window of understanding the structure of early Cambrian communities.

Xinjiang Tianshan

Xinjiang Tianshan is a mountain range that presents glaciers, snow-capped peaks, alpine meadows, lakes and canyons. These mountains are in stark contrast with the vast adjacent desert landscapes, creating a striking visual contrast between hot and cold environments, dry and wet, desolate and luxuriant. The mountain area under snow line is abundant in animals and plant resources. Vegetation here is of rich diversity, including dense forests, green spruces, whirl pines and more than 80 species of medical plants, especially the most precious herbal medicine—saussurea involucre (天山雪莲). What makes the Tianshan Mountains more remarkable is a high mountain lake—the Heavenly Lake. About 110 kilometres away from Urumqi, the lake is located on the northern slope of the Bogda Peak. The water in the lake is crystal clear and quiet like a mirror, which is very beautiful with reflections of the snow peaks and jade green spruces.

World Cultural Heritage

Since the 1980s, there have been over 30 Chinese cultural sites listed as world cultural heritage. The Great Wall, the Potala Palace in Lhasa, the Temple and Cemetery of Confucius in Qufu, the Forbidden City,

the Ancient Building Complex in the Wudang Mountains, the Classical Gardens of Suzhou, the Grottos of Longmen and Yungang, etc. are among the household names both at home and abroad. Grottos, in particular, have the richest cultural heritage.

Famous Grottos

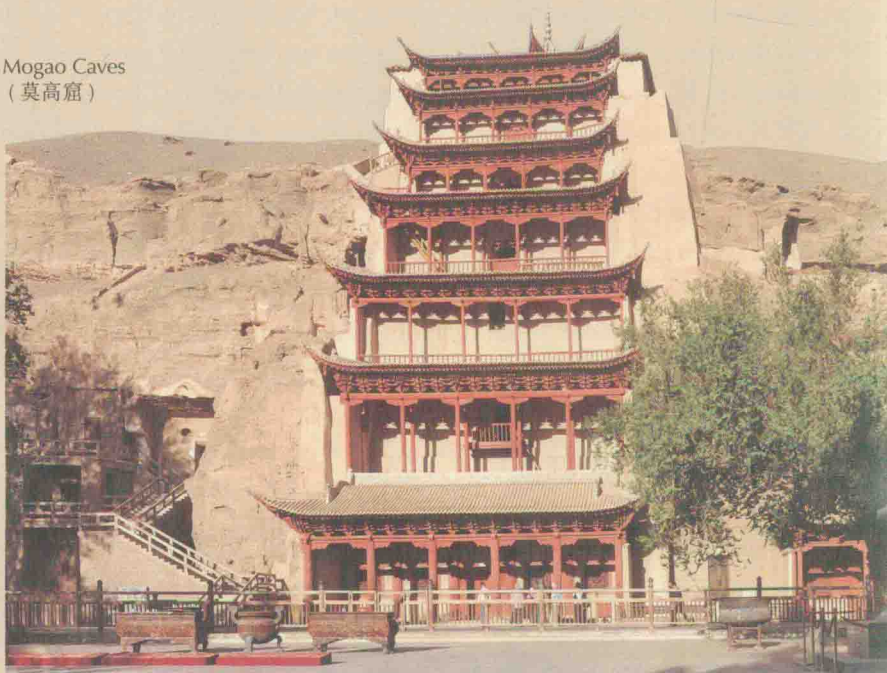
With the wide spread of Buddhism in China in the second century, grotto arts were introduced to China from India, and developed rapidly between the second and fourth centuries. Grottos were carved in cliff faces in various places, particularly in northern China. The Mogao Caves in Gansu province, the Longmen Grottos in Henan province, and the Yungang Grottos in Shanxi province are called the three most important grottos in China.


Hexi Corridor: a long and narrow zone of about 1,000 kilometres long from east to west and about 100 kilometres wide from north to south, covering the northwest of Gansu province and lying to the west of the Yellow River, hence its name 河西走廊, 甘肃省西北部的一条狭长地带。东西长约 1,000 公里, 南北宽约 100 公里, 因在黄河以西而得名。

Mogao Caves

The Mogao Caves, commonly called the Thousand-Buddha Caves (Qianfodong), is located in Dunhuang county, which is at the western end of the Hexi Corridor. It is the greatest and most consummate (完整的) gallery of Buddhist art in the world.

Mogao Caves
(莫高窟)





Initiated in 366, and after nearly 1,000 years of construction, the Mogao Caves had formed a large scale by the Yuan dynasty. Now there are 492 caves preserved at the site, which house about 45,000 square metres of murals and over 2,400 coloured sculptures. These murals and sculptures are the main artwork in the Mogao Caves. Big statues look grand and small ones delicate. They not only reveal the excellent mastery of art and rich imagination, but provide precious historical information for the study of the politics, economy, art, religion, science, national history, and foreign affairs of ancient China.

The Mogao Caves also store many scriptures, documents, and books, which are valuable in supplementing or revising the antique literature.

Longmen Grottos

The Longmen Grottos are situated on the banks of the Yi River in Luoyang, Henan province. Spanning a length of over 1,000 metres on the hillsides along the Yi River, they were initially sculptured and chiseled (凿) around 493 when the capital of the Northern Wei dynasty was moved to Luoyang. Now there are more than 2,300 caves and niches, and over 100,000 big and small statues, among which the biggest statue is 17.14 metres high and the smallest only 2 centimetres high. Two caves, the Guyang Cave (古阳洞) and the Binyang Cave (宾阳洞), contain the most representative statues.

The Longmen Grottos is an outdoor art museum of stone carvings and represents the sculptural level of that time.

Yungang Grottos

Lying at the foot of the Wuzhou Mountain near Datong city, Shanxi province, the Yungang Grottos were chiseled out of cliff-sides in a honeycomb pattern, stretching as long as one kilometre from east to west. There are 53 extant caves, 110 niches and more than 51,000 big and small statues. The sculptural works at Yungang are noted for their fleshy, vigorous features and rich variety. The statues of all kinds are vivid and lifelike.

Famous Ancient Cities

Old Town of Lijiang

The Old Town of Lijiang lies in a large Naxi (纳西) settlement first built during the Southern Song dynasty some eight centuries ago in Yunnan province.

Blessed with plenty of hills, basins and valleys, Lijiang has a rich reserve of land, forest, minerals and tourist resources. The scenery in Lijiang is a wonder of the world. The Yulong Snow Mountain, which is 15 kilometres north of Lijiang, consists of 13 peaks. These peaks, distributed from south to north, are like a silver white jade dragon lying in the clouds, hence the name Yulong Snow Mountain. There are different species of plants growing in the mountain, and the mountain enjoys the fame of the "Treasure House of Plants". Shanzidou, the main peak of the mountain, capped white snow all year round, rises 5,596 metres above sea level.

Another feature of Lijiang is that it has numerous streams and brooks criss-crossing the houses. When the stream originating in the Yuquan reaches Lijiang, it first divides into three, and then into numerous small streamlets. These streamlets flow either in the front or at the back of the houses of hundreds of families. For convenience, many families even lead the water through into their houses and kitchens.

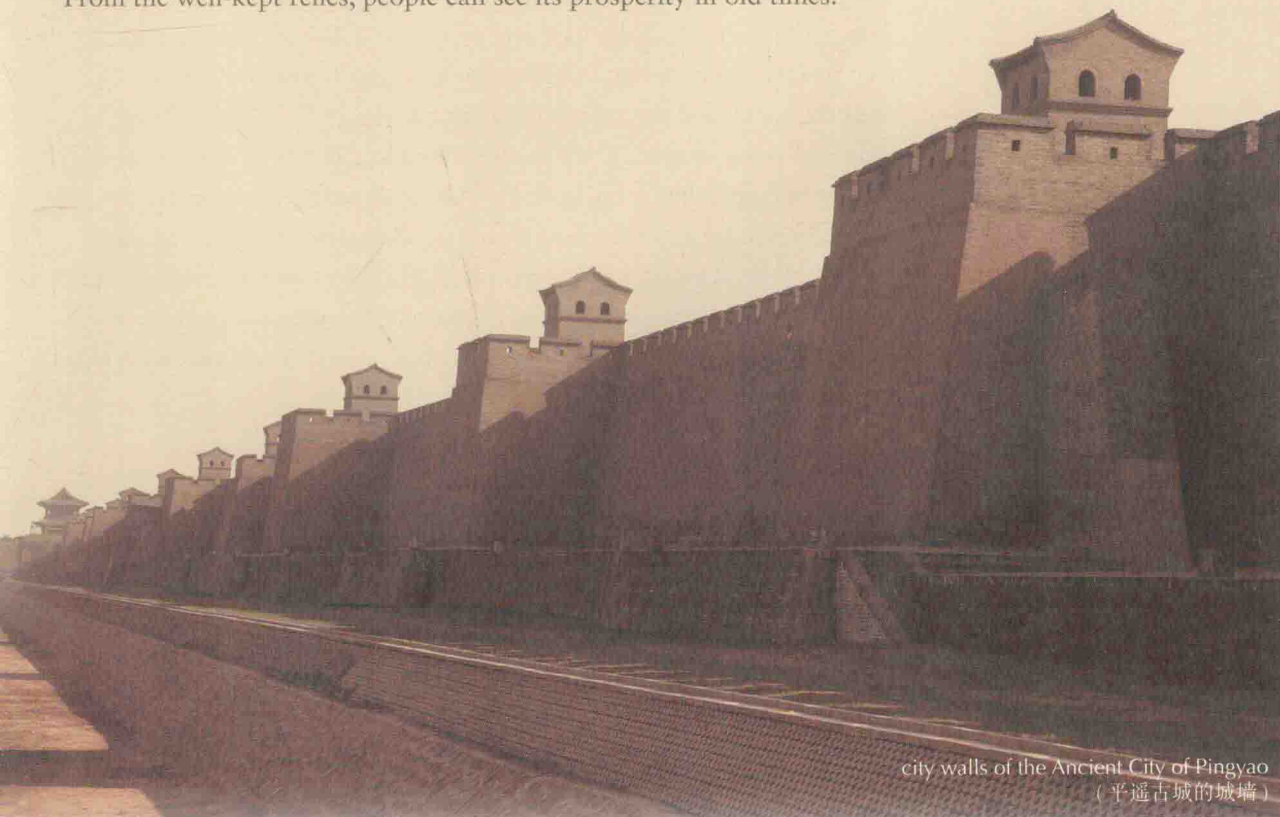
Moreover, Lijiang has a unique culture and a long history of over 800 years. Dongba culture is the essence of Lijiang. Dongba religious scriptures recorded the history and myths of Naxi culture with hieroglyphs, which are now the only hieroglyphs existing in the world. The architecture in Lijiang blends elements from several cultures that have come together over many centuries.

As a famous historic and cultural city, Lijiang attracts numerous tourists every year.

Ancient City of Pingyao

The Ancient City of Pingyao, located in central Shanxi province, is a famous historic and cultural city first built during the West Zhou dynasty and expanded during the Ming dynasty.

The Ancient City of Pingyao is a typical sample of ancient cities in the central part of the country. Up to now, the city walls, streets, houses, shops and temples have been well preserved. The layout and the flavour of the city have little changed. All these are inseparable components of the historic relics of the Ancient City of Pingyao and are living fossils for the research into the politics, economy, military, architecture and art of China. Pingyao has attracted more and more attention throughout the world. It is the mirror of the cities in the Ming and Qing dynasties. From the well-kept relics, people can see its prosperity in old times.



city walls of the Ancient City of Pingyao
(平遥古城的城墙)

Xidi and Hongcun (西递与宏村)

Located in Yixian county, Anhui province, Xidi and Hongcun have a long history of more than 900 years. The original residential styles and features of the Ming and Qing dynasties were preserved perfectly here, so they are reputed as “living ancient residential museums” by experts and tourists at home and abroad.


Xidi Village, built during the Northern Song dynasty, is one of the most representative scenic spots of ancient Hui architecture. It was originally a compact community of the families with the surname Hu and now has 124 old residential houses and three ancestral temples of the Ming and Qing dynasties. Wooden architectures in Xidi are unique and elegant: Prettified walls prevent rain infiltration; black tiles record the history of the town; decorative gate towers manifest the particular flavour of the architectures.

Hongcun Village, about 15 kilometres away from Xidi and built in the Southern Song dynasty, has several of the same features as Xidi but distinguishes itself by its water system and narrow streets. The people in ancient Hongcun Village were so intelligent and creative that they arranged the village in the shape of a buffalo and built an artificial water system on the basis of bionics (仿生学). The whole village is shaped like a big buffalo: The small water trenches lead to every household and then flow into a pond (buffalo stomach) in the village; there, the water is filtered (过滤) and continue to circle within the village and then enters a lake (buffalo belly); through the lake, the water is filtered again and finally flows into a river. So, Hongcun is also known as a buffalo-like village.

Xidi and Hongcun are typical representatives of the culture of feudal society in the later stage of China—the carrier of Huizhou culture. It has well preserved its dialects, costumes, and some local food and drinks.

Yin Xu

Yin Xu, located at Anyang, Henan province, is the site of the ancient capital city of the late Shang dynasty. With a total area of about 24 square kilometres, it is a key Cultural Heritage Site under the



government's protection. After more than 80 years of archaeological (考古的) excavations from 1928, the ruins of palaces, temples, workshops, tombs and sacrificial pits have been found here. The excavation of the ruins has provided rich and crucial materials for the study of history of that period.

The unearthed relics include a large number of oracle bone inscriptions (甲骨文), delicate bronze ware, jade and ivory articles and production tools and articles for daily use. The most famous among them is the Simuwu Tripod (司母戊方鼎), the largest piece of bronze ware relic of that time ever found in the world. It shows the high level of craftsmanship and economic and cultural development of the late Shang dynasty.

The Preservation of World Heritage

The World Heritage Committee, under UNESCO, considers each year suggestions for listing as World Heritage Sites. All sites on the World Heritage List receive financial and technical aid. In the meantime, they become better known worldwide and are protected by pressure from the international community.

There are two major criteria for selecting a World Heritage Site—the site's value and the state of its preservation. Nomination and inclusion of cultural and natural heritage on the World Heritage List is the final goal of world heritage work. World Heritage conservation is a continuous process. Listing a site does little good if it subsequently falls into a state of disrepair or if any development project causes the destruction of the qualities that made the site suitable for World Heritage status in the first place.

The Chinese government has always attached great importance to protecting world cultural and natural heritage sites. For example, the Leshan Giant Buddha statue, which was included on the World Heritage List in 1996, had suffered from the erosion of wind and rain as well as human damage over the years. The government allocated

250 million yuan for restoration work on the statue from March 2001 to the end of 2005. Now it is undergoing its second round of facelift since April 2006. The project aims to make the statue weatherproof by installing drainage devices and protecting the statue's feet against pounding waves.

Cultural and natural heritage is the identity of a nation and the value of a society. Therefore, we must preserve it for future generations.

Exercises

Part One Comprehension

① Fill in the following blanks with the information you learn from the reading text.

- Up to December 2013, among the over 800 World Heritage Sites listed by UNESCO, China has _____ listed, only second to Italy. Among them, _____ are cultural heritages, _____ natural heritages, and _____ dual heritages. These sites are the most essential part of China's valuable and rich tourism resources.
- China's spectacular mountain landscapes attract many tourists at home and abroad. Among them, _____, _____, _____ and Mount Wuyi are most worth visiting.
- Grottos were carved in cliff faces in various places, particularly in northern China. The _____ in Gansu province, the _____ in Henan province and the _____ in Shanxi province are called the three most important grottos in China.
- Two major criteria for selecting a World Heritage Site are _____ and _____.

② Decide whether the following statements are true (T) or false (F).

- _____ 1 Ancient rulers usually paid homage to Mount Huangshan, hoping that their reign would be blessed.
- _____ 2 The Wulingyuan Scenic and Historic Interest Area consists of three parts, which are the Zhangjiajie National Forest Park, the Suoxiyu Natural Resource Reserve and the Tianzishan

Natural Resource Reserve.

3 The Three Parallel Rivers of Yunan Protected Areas refer to the areas where the three rivers, namely, the Jinsha River, the Lancang River and the Nujiang River, flow roughly parallel but never converge.

4 Dongba culture, which is one feature of Old Town of Lijiang, is the culture of the Mosuo ethnic group.

Part Two Translation

① Term Translation

- 1 世界文化和自然遗产
- 2 天坛
- 3 五岳
- 4 河西南廊
- 5 甲骨文

② Passage Translation

自1987年以来,经联合国教科文组织审核被批准列入《世界遗产名录》的中国世界遗产共有45项。北京拥有6项世界遗产,是世界上拥有遗产项目最多的城市。中国的世界遗产包括文化和自然遗产地泰山、黄山等,也有武陵源、九寨沟等自然遗产地,还有著名的石窟、古城和村落等文化遗址。他们吸引大量国内外的游客去旅游参观。

Part Three Critical Thinking and Discussion

China has successfully got 45 sites put on the World Heritage List by UNESCO, which attract more and more tourists. But there is still a long way for China to go in increasing people's awareness of protecting the World Heritage Sites. For example, the Peking Man Site is being destroyed because of pollution and its exposure to rain and wind. Please discuss with your partner what effective measures should the government and people take to protect these sites. Then share your ideas with the class.

Part Four Communication

There will be an international forum held in China to discuss the protection of intangible cultural heritage in the world. You, as a Chinese student representative, are required to give a presentation on the protection of China's intangible cultural heritage such as Chinese tea culture, kung fu, acupuncture, etc. in the forum. Choose one example to present your opinions. Your presentation should cover the following points:

- 1 the history of the intangible cultural heritage;
- 2 its present state;
- 3 effective measures to protect it.

Key to Exercises

OVERVIEW

Part One

①

- 1 revolution, the unity of the Chinese people, the Communist Party of China (CPC)
- 2 highlands, plains, basins and plains
- 3 Yuanmou Man, Peking Man, fire
- 4 unity, common prosperity

②

Abbreviations	Full Names	Chinese Names
PRC	People's Republic of China	中华人民共和国
CPPCC	Chinese People's Political Consultative Conference	中国人民政治协商会议
CPC	Communist Party of China	中国共产党
NPC	National People's Congress	全国人民代表大会

Part Two

①

- 1 *March of the Volunteers*
- 2 the Grand Canal between Beijing and Hangzhou
- 3 descendants of Yan and Huang
- 4 special administrative region
- 5 one country, two systems

②

Located in the east of the Asian continent, on the western shore of the Pacific Ocean, the PRC has a land area of about 9.6 million square kilometres, and is the third largest country in the world, next only to Russia and Canada. China is a country of varied topographical features with highlands in the west and plains in the east. Mountainous land and very rough terrains make up about 67% of Chinese territory,

basins and plains about 33%. Most of China lies in the north temperate zone, characterised by a warm climate and distinctive seasons, a climate well suited for habitation.

CHAPTER 1

Part One

①

- 1 Confucianism, Taoism, Legalism
- 2 practice, morality, harmony
- 3 harmony, spiritual
- 4 Buddhism, Islam, Christianity
- 5 The White Horse Temple

②

- 1 way of wisdom of the Confucian school, which advocates a “moderate” and “just right” way when understanding and handling objective things
- 2 letting things take their own course and doing nothing. It’s the basic concept of Taoism, an attitude towards the world and political ideology held by ancient Taoists.

Part Two

①

- 1 banning all schools of thought except Confucianism
- 2 Buddhist scriptures
- 3 three obediences and four virtues
- 4 When the Eight Immortals cross the sea, each demonstrates their divine power.
- 5 the Koran

②

China is a multi-religion country. The religions that are believed by Chinese people are mainly Taoism, Buddhism, Islam, Catholicism and Christianity, among which Taoism is indigenous to China while the others are of foreign origin. Chinese citizens may freely choose their religious beliefs and make clear their religious affiliations.

CHAPTER 2

Part One



②

1 F 2 F 3 F 4 T 5 F 6 T

Part Two

①

- 1 — philosophical prose
- 2 literary criticism
- 3 Soft and Tuneful School
- 4 Four Great Classical Novels
- 5 the Nobel Prize for Literature

②

The Book of Songs, the first anthology of poetry in China, includes 305 poems from the early Western Zhou dynasty to the middle of the Spring and Autumn period. In the light of their rhythms, the works can be divided into three sections: *feng*, *ya*, and *song*. The poems in *The Book of Songs* are mainly written in four-character lines. In terms of its writing technique, it can be classified into *fu*, *bi*, and *xing*. As the starting point of Chinese literature, *The Book of Songs* has great influence on the literary works of later generations.

CHAPTER 3

Part One

①

- 1 the beauty of nature, the spiritual beauty of human beings, harmony
- 2 ink-wash, Tang
- 3 Chinese opera, Greek tragedy and comedy, Indian Sanskrit opera

4 Chinese violin, *Two Springs Reflect the Moon*

②

Forms of the Traditional Chinese Opera	Features	Representative Pieces
Beijing Opera	combining singing, recitation, acting, and acrobatic fighting, based on historical events, reflecting life in each dynasy	
<i>Kunqu</i> Opera	gentle and clear vocals, beautiful and refined tunes, and dance-like stage performances	<i>The Peony Pavilion</i> and <i>The Palace of Eternal Life</i>
Henan Opera	demanding melodies, strong rhythms and intensive use of spoken language	<i>Kao Hong</i> , <i>White Snake Story</i> , <i>Hua Mulan</i> , <i>Mu Guiying Assumes Command</i> , and <i>Chaoyanggou</i>
Sichuan Opera	having a strong literary quality, full of wit, humour and lively dialogue with a pronounced local flavour, using stunts	
Shaoxing Opera	soft and gentle music, graceful and refined acting style	<i>The Butterfly Lovers</i> , <i>A Dream of the Red Mansions</i> , <i>Romance of the West Chamber</i> , and <i>Chasing the Fish</i>
<i>Huangmei</i> Opera	light and lyrical music, easy to understand and learn, natural, simple, and passionate	<i>The Heavenly Maid and the Mortal</i> , and <i>Female Son-in-Law of the Emperor</i>

Part Two

①

- 1 regular script
- 2 Four Treasures of the Study
- 3 crosstalk
- 4 shadow play
- 5 plucked instrument

②

Beijing Opera, which has a history of more than 200 years, enjoys the greatest reputation among China's traditional operas. In Beijing Opera, performers wear different types of make-up according to the characters they perform. Singing, recitation, acting, and acrobatic fighting are the four major artistic means and the four basic skills of Beijing Opera. Each action of a Beijing Opera performer is highly symbolic. Gestures, footwork, and other body movements can express the actions such as opening a door, going upstairs, rowing a boat, riding a horse, etc.

CHAPTER 4

Part One

①

- 1 private schools, official institutions
- 2 moral, physical
- 3 Secondary vocational education
- 4 Han, *taixue*, *guozijian*

②

- 1 The role of the academies of classical learning in ancient Chinese education is just like that of higher education institutions and libraries in modern times.
- 2
 - Clauses in the Constitution to help ethnic minority groups develop their education have been clearly stipulated.
 - Administrative organs have been set up in educational departments at the central and local levels for implementing the country's policies about education for ethnic minority groups.
 - The government has been studying and solving the unique problems relating to education for ethnic minority groups.

- Government funds have been allocated to meet the expenditure needs of the education for ethnic minority groups.

Part Two

①

- 1 Four Books and Five Classics
- 2 imperial civil examination system
- 3 nine-year compulsory education
- 4 vocational education
- 5 Confucius Institute

②

The imperial civil examination system was an examination system through which talented people were recognised and selected as government officials in China's feudal society. The practice began in the Sui dynasty and lasted about 1,300 years until the end of the Qing dynasty. It had profound impact on the post-Sui-Tang China's social structure, political system, educational system, and humanistic ideologies.

CHAPTER 5

Part One

①

- 1 the compass, gunpower, paper-making, printing
- 2 its means of diagnosis and treatment, its composition of drugs and prescriptions
- 3 The seismograph
- 4 *Xiangyanghong-10*
- 5 *Tiangong-1*

②

- | | |
|-----------------|-------------------------------------|
| Bian Que | <i>On Diseases</i> |
| Hua Tuo | <i>Compendium of Materia Medica</i> |
| Zhang Zhongjing | four methods of diagnosis |
| Li Shizhen | <i>mafeisan</i> |

Part Two

①

- 1 movable type printing
- 2 Five-Animal Exercises
- 3 four fundamental operations of arithmetic
- 4 Goldbach's Conjecture
- 5 hybrid rice

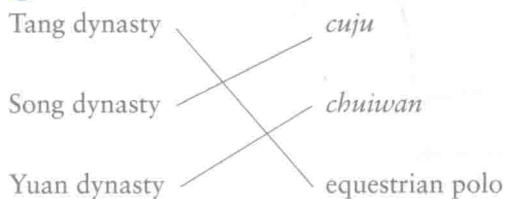
②

When it comes to China's ancient science and technology, people may immediately think of the four great inventions, namely, the compass, gunpowder, paper-making and printing. However, in ancient China, great achievements were also made in astronomy, mathematics, traditional Chinese medicine, agriculture, manufacturing and so on. Achievements made in traditional Chinese medicine were especially remarkable. Bian Que, of the Warring States period, invented the four methods of diagnosis: observation, auscultation and olfaction, interrogation, and palpation and pulse feeling. *Compendium of Materia Medica* by Li Shizhen is regarded as the most complete and comprehensive medical book ever written in the history of traditional Chinese medicine.

CHAPTER 6

Part One

①



②

- 1 boxing, teamwork
- 2 *Qigong, Qi*
- 3 *Yangge*
- 4 1932, 10th, Xu Haifeng

Part Two

①

- 1 shuttlecock kicking
- 2 martial arts
- 3 *tai chi chuan* (shadow boxing)
- 4 nationwide physical fitness
- 5 Beijing Olympic Games

②

With hundreds of styles, Chinese martial arts can be divided into many schools. As an important school of Chinese martial arts, *tai chi chuan* is marked with slow and gentle movements. Since it can be used for self-defense and body building, *tai chi chuan* has become an important method of physical exercise for people. At the opening ceremony of the Beijing Olympic Games, the *tai chi chuan* performance given by 2008 players created a great sensation.

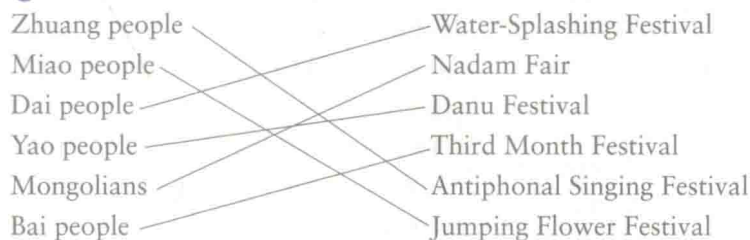
CHAPTER 7

Part One

①

Traditional Festivals	Activities	Special Food
Spring Festival	pasting Spring Festival couplets and paper-cuts, setting off firecrackers, etc.	<i>niangao</i> , dumplings
Lantern Festival	lantern displays, riddle guessing	rice dumplings
Qingming Festival	tomb sweeping, kite flying and playing on the swing	cold food
Dragon Boat Festival	dragon boat racing	<i>zongzi</i> , realgar wine
Mid-Autumn Festival	appreciating the moon	moon cakes
Double Ninth Festival	climbing mountains, appreciating chrysanthemum, wearing dogwood	<i>Chongyang</i> pastry and chrysanthemum wine

②



Part Two

①

- 1 Preliminary Eve
- 2 Spring Festival Gala
- 3 Double Seventh Festival
- 4 autonomous prefecture
- 5 Golden Week

②

The Spring Festival is China's most important traditional festival that falls on the first day of the first lunar month. There are many customs observed during this festival such as burning firecrackers, pasting Spring Festival couplets, paying New Year visits, eating dumplings, etc. There are various celebrations in different places during this festival, among which traditional temple fairs last for days.

CHAPTER 8

Part One

①

Eight Regional Cuisines	Food Features	Typical Dishes
Shandong Cuisine	characterised by its emphasis on aroma, freshness, crispness and tenderness and the use of minimal fat, tasting pungent	the Yellow River carp in sweet and sour sauce, bird's nest soup, braised sea slug with crab meat in brown sauce, Dezhou stewed chicken
Sichuan Cuisine	spicy and flavourful	hot pot, twice-cooked pork, spicy diced chicken with peanuts, fish-flavoured pork shreds and mar-boh tofu

(to be continued)

(continued)

Eight Regional Cuisines	Food Features	Typical Dishes
Guangdong Cuisine	fresh, crisp, tender and lightly seasoned, unusual cooking materials	double-stewed soup, steamed sea bass, roast piglet, steamed turtle with chive sauce
Fujian Cuisine	noted for its light taste, and sweet and sour flavour	crisp pomfret with litchi, pork roll with rice flour steamed in lotus leaf, fried prawn shaped as a pair of fish
Jiangsu Cuisine	acclaimed for its distinctive style and characteristically sweet taste, strict selection of ingredients, exquisite workmanship and elegant shapes	Jinling salted dried duck, clear crab and pork meatballs, <i>yincai</i> cooked with chicken slices, triple combo duck
Zhejiang Cuisine	fresh, tender, soft, smooth, fragrant, carefully selected and prepared ingredients	beggar's chicken, Dongpo pork, West Lake fish in vinegar sauce, shelled shrimps cooked with <i>longjing</i> tea leaves
Anhui Cuisine	elaborate selection of cooking ingredients and strict control of the cooking process, slightly spicy and salty	stewed soft-shell turtle with ham, Huangshan braised pigeon, crisp pork with pine nuts, Li Hongzhang hotchpotch
Hunan Cuisine	characterised by hot and sour flavour, fresh aroma, greasiness, and deep colour	Dong'an chicken, peppery and hot chicken, steamed fried pork in black bean sauce, braised dried pork with eel slices

②

- 1 colour, taste, taste
- 2 the elderly, people of high status
- 3 green tea, black tea, scented tea
- 4 general, literary, competing

Part Two

①

- 1 eight regional cuisines
- 2 double-stewed soup
- 3 *A Bite of China*
- 4 oolong tea
- 5 arm-crossed wine

② There is an old saying in China, “food is what matters most to people.” It illustrates the significant role food plays in the life of Chinese people. As a vast country with diverse climates, products, and customs, China is known to have eight regional cuisines which include Shangdong, Sichuan, Guangdong, Fujian, Jiangsu, Zhejiang, Anhui, and Hunan cuisines. There are three essential standards by which Chinese cooking is judged, namely, colour, aroma, and taste, with taste being the most important. The names of Chinese dishes are many and various. There are interesting stories behind the names of famous Chinese dishes, which add to the mystique of Chinese food culture.

CHAPTER 9

Part One

- ①
- 1 Zhou
 - 2 buttons
 - 3 Sichuan, Suzhou, Hunan, Guangdong
 - 4 silver jewelry
 - 5 the “people in white”, white

- ②
- 1 F 2 F 3 T 4 T 5 F

Part Two

- ①
- 1 paddy-field costume
 - 2 Silk Road
 - 3 batik or wax painting
 - 4 Chinese tunic suit
 - 5 betrothal gift

② As a vital part of Chinese civilisation, traditional Chinese costumes and adornments play an important role in the country’s history and culture. On the stage of modern fashion, the Tang costume, cheongsam,

and Chinese tunic suit have still been popular; and they have become the source of inspirations for many top fashion designers. Embroidery, batik, and other traditional Chinese folk arts have also attracted tourists at home and abroad.

CHAPTER 10

Part One

①

- 1 timber
- 2 nine, *yang*, *yin*
- 3 the Tang dynasty, the coastal province of Fujian
- 4 tower, pavilion (or one-storey)

②

1

The bamboo house of the Dai people is usually square in shape and has two storeys. The upper storey, supported by some wooden poles and about two metres above the ground, includes a living room outside and some bedrooms inside. Moreover, the upper storey has a corridor and a balcony. The open-walled lower storey is for raising domestic animals and for storage.

2

“Wangdichu” means that the emperor should not indulge himself in the luxurious life inside the palace, but should go out frequently to keep abreast of public sentiment. “Wangdigui” indicates that the emperor should not stay long outside the palace enjoying the beautiful mountains and waters, but should come back soon to deal with state affairs.

Part Two

①

- 1 Beijing quadrangle
- 2 cave dwelling
- 3 Mongolian yurt
- 4 stone arch bridge
- 5 stele pavilion

②

Traditional Chinese architecture, as an important part of Chinese civilisation, includes palaces, official mansions, temples, gardens, tombs as well as multi-storey Buddhist pagodas and bridges. Traditional Chinese architecture featured timber as the major building material and followed the principle of balance and symmetry. It attached much importance to artistic roof designs and colourful decorations. In feudal society, the use of colour in buildings was restricted according to strict social stratifications.

CHAPTER 11

Part One

①

Xi'an	Confucius Temple
Nanjing	Solitary Beauty Hill
Kunming	Forest of Steles
Guilin	Lingyin Temple
Hangzhou	Stone Forest

②

1 T 2 F 3 T 4 F 5 T

Part Two

①

- 1 terracotta army
- 2 Pagoda of Six Harmonies
- 3 Dr. Sun Yat-sen's Mausoleum
- 4 the Bund of Shanghai
- 5 Potala Palace

②

When international tourists come to China, they tend to choose to visit the Great Wall and the Forbidden City in Beijing, the terracotta army of Emperor Qinshihuang in Xi'an, and the Lijiang River in Guilin. Many other cities they often visit include Shanghai, also called the "Shoppers' Paradise", Lhasa, a mysterious place which can give people spiritual enlightenment, Kunming, known as the Spring City, Hangzhou, a city enjoying the reputation of the "Paradise on Earth" and Nanjing, the

ancient capital of six dynasties. It is doubtless that many other cities in China such as Sanyan and Chengdu are also endowed with their unique charm.

CHAPTER 12

Part One

①

- 1 45, 31, 10, 4
- 2 Mount Taishan, Mount Huangshan, Mount Emei
- 3 Mogao Caves, Longmen Grottos, Yungang Grottos
- 4 the site's value, the state of its preservation

②

- 1 F 2 T 3 T 4 F

Part Two

①

- 1 world cultural and natural heritage
- 2 Temple of Heaven
- 3 Five Sacred Mountains
- 4 Hexi Corridor
- 5 oracle bone inscriptions

②

Since 1987, China has 45 sites put on the World Heritage List by UNESCO. Beijing, with six listed, ranks first among the cities around the world. China's World Heritage Sites include the cultural and natural heritage sites such as Mount Taishan and Mount Huangshan, the natural heritage sites such as Wulingyuan and Jiuzhaigou Valley, and the cultural heritage sites such as famous grottos, old cities, and villages. These sites attract many tourists at home and abroad to visit them.

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