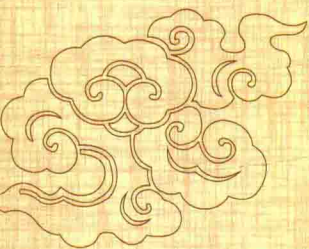


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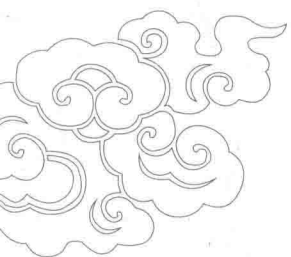
中国文化概况

An Outline of Chinese Culture

陈伟 主编



时代出版传媒股份有限公司
安徽教育出版社



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前 言

目前,很多高校已经开设“中国文化概况”课程,它有助于青年学生了解国家的文化历史与风土人情,提升文化内涵,增强民族归属感与自豪感。随着世界经济的日趋全球化,国际文化交流日益增多。因此,将中国悠久的历史文化展现给世界既是加强世界文化交流的必要,也是青年学生的责任与担当。

很多高校开设的“中国文化概况”课程是以中文课程介绍为主的。根据国家“软实力”外交政策的要求,在深入了解祖国文化的基础上,能够用英文向世界介绍中国文化并积极地交流提升已然成为当代大学生的必要素质。编者从事该课程教学多年,对此深有感触,加之自身对中国文化怀有浓厚的兴趣,因此,在教学过程中有意识地从多方面收集整理相关资料,积累了一定的教学心得。目前,针对该课程出版的教材内容丰富、史料翔实,但其主要教学对象是本科英语专业低年级的学生,成书以英文为主,完全符合高职院校学生特点和需求的教材乏善可陈。高职院校专业学制较短,强调实践性和操作性,基于此,本书在编写过程中注重结合高职院校学生的特点和心理发展状态,适度降低语言难度,增加中文注释的比重,突出双语特色,从介绍中国传统的优秀文化着手,深度挖掘文化精神和文化内涵,给学生以启迪。本教材既满足高职院校商务英语专业、旅游专业及其他涉外专业建设需要,也迎合不同专业的选修课设置的需求,同时也适合对中国文化感兴趣的外国友人选用。

本教材分国家简介、文教科技、风土人情和旅游文化等几个部分,主要介绍了中国的哲学和宗教、文学、艺术、科技、教育、体育、传统节日、饮食文化、服饰、建筑等方面的内容,既体现了中国文化的基本精神和内涵,也涵盖了中国的茶、酒、戏曲、医学、武术、杂技、书法、绘画等特色文化。最后几章有关旅游文化的内容,着意突出安徽本土文化特色,并结合其文化特点和精神详细介绍了一些著名的旅游景点。本书已列入2015年安徽省高等

学校质量工程特色专业商务英语(编号:2015tszy082)、2016年高校优秀青年人才支持计划重点项目(编号:gxyqZD2016420)、高等职业教育创新发展行动计划任务(RW41),具体特色如下。

(1)以任务驱动章节设计:每章以设计学习目标的方式提出本章节需要完成的教学任务,并在每章结束时设计考核题目,巩固所学内容,实现既定的教学目标,增设富有针对性和启发性的练习,有助于师生展开更深入的讨论和思考。

(2)结合本土特色,重点突出:结合安徽本土文化特点,专门拨出章节介绍,让学生能够立足本地,培养文化亲情。

(3)语言简洁凝练:避免冷僻词语的使用,为体现双语教材特色,各个章节均采用英汉双语对照的形式,中文部分既是对英文表述的解读也是对文化阅读的延伸,让学生更加易于记忆和描述所学知识。

(4)教学对象明确:教学设计紧紧围绕高职院校学生的需求,有的放矢,难度适中,实用性强。

此次编写过程中,编者参考了大量的文献,英籍教师 Connor Reed 对本书部分章节的语言进行了认真的审阅,提出了中肯的编写意见,铜陵学院外语学院院长王江汉教授、安徽工商职业学院李玉萍教授为本书的编写提出了许多建设性的意见,在此一并表示感谢。

本书编写分工如下:第1、2、5、6、9章,陈伟;第3、7、10章,徐小芳;第4、8、11章,张月娥;第12、13、14章,陈叶子。全书由陈伟设计结构并总纂。

中国传统文化博大精深,加之编者水平有限,错讹与疏漏之处在所难免,恳请专家与读者不吝赐教。

编者

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Chapter 1 An Introduction to Chinese Culture

Learning Objectives:

- To get to know origins and general essences of Chinese culture
- To be familiar with Chinese signs

An introduction to Chinese Culture

Chinese civilization, since recorded history, has flourished due to highly developed agricultural practices which confined itself almost exclusively to the plains and valleys. As one of the four oldest recorded civilizations in the world, China has a long history without being interrupted.

The Definition of Culture

According to the *Longman Dictionary of Contemporary English*, culture can be defined as:

- the beliefs, way of life, art, and customs that are shared and accepted by people in a particular society;
- the attitudes and beliefs about something that are shared by a particular group of people or in a particular organization;
- activities that are related to art, music, literature, etc. ;
- a society that existed at a particular time in history.

This means that culture is a complex concept, i. e. it is made up of many different parts; it is acquired, i. e. it is not something you're born with, but something you learn; it is connected with a social group. Each society as well as each group has its own culture.

西方各民族语文体系中,亦多有与“文化”对应的词汇,不过它们相互之间存在细微差别。拉丁文 culture,原形为动词,含有耕种、居住、练习、注意等多重意义。与拉丁语同属印欧语系的英语、法语,也用 culture 来表示栽培、种植之意,并由此引申为对人的性情的陶冶和品德的教养,这与中国古代“文化”一词的“文治教化”内涵比较接近。所不同的是,

中国的“文化”一开始就专注于精神领域，而 culture 却是从人类的物质生产活动开始，继而才引申到精神活动领域的。

The Condition of Civilization and Its Relation with Culture

Civilization is the social order promoting the cultural creation. Four elements constitute it: geographical conditions, economic provision, political organization, and moral code.

Geographical Conditions

The heat of the tropics, and innumerable parasites that infest them, are hostile to civilization. Rain is necessary, and the rivers, coastline, and natural harbors provide a surplus of resources. Then geography, though it can never create it, smiles upon civilization, and nourishes it. The fact that the Yellow River is known as the cradle of Chinese civilization is a proof. Actually, it is a semi-enclosed continent which is different from the ones alongside the Mediterranean Sea and the horde(游牧民族) in Middle and West Asia.

Economic Provision

Agricultural society is the economic condition. It is when man settles down to till(耕种) the soil and lays up provisions for the uncertain future that he finds the time and reason to be civilized. Within that little circle of security—a reliable supply of water and food—he builds his huts, his temples and his schools; he invents productive tools, and domesticated dog, donkey, pig and himself. He learns to work with regularity and order, maintains a longer life, and transmits the mental and moral heritage of his race more completely than before.

Political Organization

Patriarchy(父权制) and despotism(专制统治) affect the social organization. The level of urbanization in China has been estimated at around 20% in 1200. France and England did not reach a 20% level of urbanization until the 18th century. This allowed the Chinese economy to support a large proportion of its population in non-agricultural employment, and allowed the development of a level of urbanization that was unprecedented in Europe after the Renaissance in the 15th century.

Moral Code

Physical conditions are only prerequisites(先决条件) to culture and civilization, but they do not constitute or generate culture and civilization. Through church, temple, family, school or otherwise, there must be a unifying moral code. Some rules of the game of

life are acknowledged even by those who violate them, and then conduct some order and regularity, some direction and stimulus. The success of ancient China in economic development is the result of the influence of the Confucian philosophical school, led by Confucius(551 B. C. ~479 B. C.) himself, and his follower, Mencius(372 B. C. ~289 B. C.). Both of them recognized an absolute distinction between mankind and the beasts, asserting that man's nature was essentially good, and capable of being governed by reason.

中国不但疆域辽阔,而且地理环境比较优越,为发展农业提供了适宜的条件。而在中国占主导地位的传统文化则建立在农业生产的经济基础上,并随着农业区的扩大而传播。由于不同的地理环境与物质条件,各地久而久之形成了不同的风俗习惯,造就了不同的区域文化。农业民族对农业的重视和对土地的依赖发展出重农抑商和安土重迁的观念,生活在海滨的人民则致力于海上交通与海外联系,北方游牧民族则以迁徙和战斗对付来自自然环境和异族的压力。这些不同的地域特点使中国文化呈现多样性的特点。但是正因为中国半封闭状态的大陆性地理条件过于优越,中国历史上曾经长期缺乏开放的动力,当然这也有儒家思想的影响。当时中国是东亚乃至全世界最强大和最富足的国家,完全做到自给自足,但人们长期处于这种优越感和自我陶醉中,仅满足于维持简单的再生产,继续着原有的发展模式,抗拒和排斥着新的先进事物和技术的出现和发展,这正是重农抑商和重土安迁等传统保守的农业思想在后期给社会发展带来的弊端。但中国农业经过长期的生产过程,也积累了极为丰富的生产技术。以家族为本位的礼教与君主制的社会政治文化一定程度上维护了社会的稳定,但在后期很大程度上也制约了人性的发展和社会的进步。

General Characteristics of Chinese Civilization and Culture

The traditional Chinese culture is usually classified into four types.

Material Culture

Archeology: unearthed artifacts such as pottery, stone artifact and bronze ware, etc. and emperor or king's mausoleums or tombs;

Architecture: gardens, parks, towers, pavilions, verandas, stone tablets, bridges and city walls;

Food: ways of cooking, tea, wine, chopsticks, and table manner, etc. ;

Handicrafts art: embroidery, carving, weaving and knitting, pottery and porcelain, etc. ;

Dressing.

Spiritual Culture

Arts: literature, music, dance, drama, folk arts, fine arts(美术), calligraphy, etc. ;

Concepts: aesthetic conceptions, social values, and taboos;

Moral principles: respect the elder and take care of the young, filial piety, help the needy, emphasis of etiquettes;

Religion and System of Belief: Buddhism, Taoism, Christianity, Islam, and Confucianism.

Social Culture

Folk customs: festival celebrations, customs about marriage and funeral, etc. ;

Entertainments: Chinese chess, Mahjong, etc. ;

Sports: martial art, Qigong, massage, etc.

General Essences of Chinese Culture

Human and Nature(人与自然)

Chinese philosophy, by contrast with Western thinking, has fromed the start of emphasized unity. Chinese led to a harmony between human and nature.

The theory that man is an integral part of nature(天人合一) first originated in the Spring and Autumn and the Warring States periods(770 B. C. ~221 B. C.). With the elaboration of Dong Zhongshu in the Han Dynasty(206 B. C. ~220 A. D.), the theory was summarized and clearly presented by the Confucian School of idealists in the Song (960~1279) and Ming(1368~1644) dynasties. The theory, as a basic notion in Chinese philosophy, insists that the politics and ethics of human beings are the direct reflections of nature.

People-oriented(以人为本)

Human is always the core of everything in the universe. The themes of Chinese politics and value are still elaborated with the self-actualization of human and exposing of life value goals. People are considered the most valuable in the universe.

The Moderation Principle(贵和尚中)

The moderation principle implies the moderate nature of Chinese in dealing with world matters. People's idea of never venturing to take the world lead was recorded as early as in Laozi's book *Tao Te Ching*. Confucius also advocated "to exceed is as bad as to fall short(过犹不及)". Developed in Confucius' time, the moderation principle has

had a great impact not only on the beliefs of Chinese, but on the language that people use.

Firmness and Resolution(刚健有为)

Firmness and resolution are the active life attitudes in Chinese culture. Presented by Confucius, they are the general principles solving the relation between human and nature and interpersonal relationships. Non-action and softness(清静无为), as other life attitudes presented by Laozi, act as an addition in Chinese culture.

“夫大人者，与天地合其德，与日月合其明，与四时合其序，与鬼神合其吉凶，先天而天弗违，后天而奉天时。”(《易经·文言》)先天引导自然，后天随顺自然，天不违人，人亦不违天，天人合一。

“中庸之为德也，其至矣乎！民鲜久矣。”(《论语·庸也》)

“君子中庸，小人反中庸。君子之中庸也，君子而时中；小人之反中庸也，小人而无忌惮也。”(《中庸》)

“需，须也，险在前也。刚健而不陷，其义不困穷矣。”(《易经·彖传》)

“大有，其德刚健而文明，应乎天而时行。”(《易经·彖传》)

“大畜，刚健笃实辉光，日新其德。”(《易经·彖传》)

“乾，健也；坤，顺也。”(《易经·说卦》)

“天行健，君子以自强不息。”(《易经·彖传》)

“致虚极，守静笃。”(《老子》)

“形如槁木，心如死灰。”(《庄子·齐物论》)

思考：(1)当今社会，如何理解刚健有为与清静无为的互为补充？

(2)今日世界，人与自然如何协调发展？

Exercises

Part I Fill in the following blanks with the information you have learned from the reading text.

- _____ and _____ affect the social organization. The level of urbanization in China has been estimated at around 20% in 1200.
- Chinese philosophy, by contrast with Western thinking, has fromed the start of emphasized unity. Chinese led to a harmony between _____ and _____.
- _____ and _____ are the active life attitudes in Chinese culture.

Part II Term Translation

- culture

2. people-oriented

3. the moderation principle

Part III Passage Translation

The theory that man is an integral part of nature(天人合一) first originated in the Spring and Autumn and the Warring States periods(770 B. C. ~221 B. C.). With the elaboration of Dong Zhongshu in the Han Dynasty(206 B. C. ~A. D. 220), the theory was summarized and clearly presented by the Confucian School of idealists in the Song (960~1279) and Ming(1368~1644) dynasties. The theory, as a basic notion in Chinese philosophy, insists that the politics and ethics of human beings are the direct reflections of nature.

Chapter 2 An Overview of China

Learning Objectives:

- To have a glimpse at the geography, history, population, ethnic groups, politics and economy in China
- To be able to introduce hometowns

An Outline of History

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

The first primitive man known to have existed in China is Yuanmou Man, who lived 1.7 million years ago. Peking Man, who existed more than 400,000 years ago, could walk upright, make and use simple tools, and make use of fire.

The Ancient Period (Ancient Times ~ 1840)

1. Pre-history

By the end of the primitive clan society, the Yellow River valleys were inhabited by many tribes, among which the one headed by Emperor Huang was very powerful with its culture highly developed. He was later regarded in legends as the founder of Chinese nation.

Chinese history began with two legendary figures—Emperor Huang and Emperor Yan, who, together with their tribes, inhabited the drainage area along the middle reaches of the Yellow River. These two tribes gradually melted into one. People at that time believed that the land they lived on was the centre of the world, and called their state “the Middle Kingdom”, therefore the country was named China.

“炎黄”分别指中国原始社会中不同部落的两位首领。炎帝姓姜，是炎帝族的首领。炎帝族自西方进入中原，与以蚩尤为首领的九黎族发生长期的部落间冲突，最后被迫逃到涿鹿（位于今河北省），并得到黄帝族援助，攻杀蚩尤。后来炎、黄两族在阪泉（位于今河北怀来县）发生了三次大规模冲突，结果黄帝族打败了炎帝族，由西北进入了中原地区。

黄帝族与炎帝族又与居住在东方的夷族和南方的黎族、苗族的一部分逐渐融合,形成了春秋时期的华夏族,汉以后称汉族。在当时中原地区的民族和部落中,黄帝族的力量较强,文化也较发达,因而黄帝族文化就成为中原文化的代表,炎、黄二帝就成为汉族的始祖,也被当作中华民族的始祖。

There are many legends describing the life of the people in this period, especially the three sage kings after Emperor Yan and Emperor Huang—Yao(尧), Shun(舜), and Yu(禹). Yu inspired people to dig ditches to divert water instead of building dams. He worked ceaselessly for 13 years and succeeded in controlling the floods. He got the good reputation as the legend said that “thrice he had gone past his own house without even entering”.

2. The Xia Dynasty

For many years, the Xia Dynasty was thought to be a myth that the Chinese told as part of their history. The Xia Dynasty was in oral histories, but no archaeological evidence was found until 1959. Excavations at Erlitou(二里头), in the city of Yanshi(偃师), uncovered what was most likely a capital of the Xia Dynasty. The site showed that the people were direct ancestors of the Longshan(龙山) and were predecessors(前辈) of the Shang Dynasty. Radiocarbon from that site also indicates that they existed from 2100 B. C. to 1800 B. C. Despite this new archaeological evidence of the Xia Dynasty, it is not universally accepted as a true dynasty. The people in the Xia Dynasty were agrarian(耕地的) ones, with bronze weapons and pottery. The ruling families used elaborate and dramatic rituals to confirm their power to govern. The rulers were often acted by shamans(萨满巫师), communicating with spirits for help and guidance.

3. The Shang Dynasty

The Shang Dynasty, rather than the Xia, is considered as the first true dynasty of China. Like the Xia, the Shang was originally considered to be a myth. It was discovered because Chinese pharmacists were selling oracle bones. The pharmacists sold the bones as dragon bones. The bones were first noticed in 1899 and in the 1920s traced to Anyang, where the last capital of the Shang Dynasty was found and excavated. Traditional Chinese history indicated that the Shang Dynasty consisted of thirty kings and seven different successive capitals. The Shang worshipped the “Shang Di”. This god ruled as a supreme god over the sun, the moon, the wind, the rain, and other natural forces and places. Highly ritualized, ancestor worship became one part of the Shang’s religion.

One of the most important technological developments of the Shang was the inven-

tion of writing. The most common place these writings were found was on oracle bones used for divination. The bones used for this purpose originally came from a number of animals, but they were eventually done exclusively on turtle shells. Writing was also found on bronze and stones, but the majority of the records have decayed(腐烂) as they were recorded on bamboo strips. The Shang may also have written on silk.

商朝的文化观念集中体现在“尊神重巫”，表现出强烈的神本文化的特色。这种神本文化是人类思维水平尚处于蒙昧阶段的产物。比如，国家大事都要由巫师占卜决定，并常常通过举行规模盛大的祭祀活动，来表达对鬼神的敬意。祭祀时要用许多牲畜，在上古还有用活人祭祀的现象。殷商文化非常发达，记录商代社会情况的文字主要是甲骨文，有5000多个单字。这些刻在龟甲兽骨上的文字，都是商代王室占卜的记录，因而也被称为“卜辞”。其内容极为丰富，反映了商代社会很多方面的情况。

4. The Zhou Dynasty

The Zhou began as a semi-nomadic(半游牧) tribe that lived to the west of the Shang Kingdom. Due to their nomadic ways, they learned how to work with people of different cultures. Later they settled in the Wei River valley, where they became vassals(诸侯) of the Shang. The Zhou eventually became stronger than the Shang, and in about 1046 B. C. , they defeated the Shang in warfare and built their capital in Xi'an.

The Zhou began a different form of governing, which was a basic feudal system. Land was given to people in elaborate ceremonies. The landowners became vassals to the king. Descent became patriarchal(家长制的), from father to son, rather than from the eldest brother to the youngest brother as practiced by the Shang.

The Zhou Dynasty was divided into subperiods. The first was the Western Zhou, which occurred from the time of their victory over the Shang until about 771 B. C. when they were forced east by horde from the north. The king was killed but his son survived and fled east where a new capital was formed in Luoyang. This began the period known as the Eastern Zhou. The Eastern Zhou is further divided into two periods, the Spring and Autumn Period and the Warring States Period. The Spring and Autumn Period occurred from about 770 B. C. to 476 B. C. During that time, the Zhou emperor steadily lost power due to the realization of the feudal lords that he was not powerful enough and could be beaten. The second half, the Warring States Period, is so named because of the power struggle between the large states of China that were trying to gain control over the entire area. It lasted from 475 B. C. to 221 B. C.

周王朝建立后，进行了一系列文化创新。首先，确立了宗法分封制。周朝为了有效地

控制被征服的广大地区,分封姬姓贵族子弟和功臣、殷商后代(兴灭国、继绝世的文化传统)到各地去建立政权。西周初年一共分封了 71 个诸侯,其中姬姓的达 53 个之多。另外,宗法制规定周天子的王位和诸侯的封爵由嫡长子继承。其次,确立了礼制。周公着手建立了周王朝一整套的典章制度。这些典章制度主要见于《周礼》一书。《周礼》的内容丰富多彩,最重要的是确立了君臣的礼仪原则:一是“亲亲”,即贯彻血缘宗族原则,强调以父子、兄弟关系来维系宗族;二是“尊尊”,即执行政治关系的等级原则,分清君臣的上下等级,其宗旨就是“别贵贱,序尊卑”,体现君臣、父子、兄弟、夫妻的上下尊卑之别。

5. The Qin Dynasty

The Qin Dynasty came to power in 221 B. C. They were one of the western states that existed during the Warring States Period. They conquered the other warring states, unifying China for the first time. Their leader named himself Shihuangdi, Which means the First Emperor. The Qin made many changes that were meant to unify China and aid in administrative tasks. First, the Qin implemented a legalist form of government. The area was divided into 36 commanderies(郡) which were then subdivided into counties(县). These commanderies had a civil governor, a military commander, and an imperial inspector. The leaders of the commanderies had to report to the First Emperor in writing. The legalist form of government involved rewards and punishments to keep everything in order. Also, the state had absolute control over the people, and the former nobility lost all of their power. The achievements of the Qin are numerous. They standardized the language and writing in China, which had varied greatly from area to area during the Warring States Period. Currency became standardized as a circular copper coin with a square hole in the middle. Measurements and axle length were also made uniform. Many public projects were also undertaken. The Great Wall was built in the north to protect against invasions. Roads and irrigation canals were built throughout the country. The Qin was also famous for the terracotta army that was found at the burial site for Shihuangdi. Despite all of these accomplishments, Shihuangdi was not a popular leader. The public works and taxes were too great burdens to the population. Shihuangdi banned all books that advocated forms of government other than the current one. The writings of the great philosophers of the One Hundred Schools Time were burned and more than 400 opponents were executed.

The Qin's rule came to an end shortly after the First Emperor's death. Shihuangdi had only ruled for 37 years, when he died suddenly in 210 B. C. His son took the throne as the Second Emperor, but he was quickly overthrown and the Han Dynasty began in

206 B. C.

《史记·秦始皇本纪》：“赵高欲为乱，恐群臣不听，乃先设验，持鹿献于二世，曰：‘马也。’二世笑曰：‘丞相误邪？谓鹿为马。’问左右，左右或默，或言马以阿顺赵高，或言鹿。高因阴中诸言鹿者以法。后群臣皆畏高。”这就是指鹿为马的故事。

秦始皇三十四年(前 213)，博士齐人淳于越反对当时实行的郡县制，要求根据古制，分封子弟。丞相李斯加以驳斥，并主张禁止百姓以古非今、以私学诽谤朝政。秦始皇采纳李斯的建议，下令焚烧《秦记》以外的列国史书，对不属于博士馆的私藏《诗》《书》等也限期交出烧毁，有敢谈论《诗》《书》者处死，以古非今者灭族，禁止私学，想学法令的人要以官吏为师。此即为“焚书”。第二年，两个术士(即儒士)侯生和卢生暗地里诽谤秦始皇，后亡命而去。秦始皇得知此事，大怒，遂派御史调查，审理下来，得犯禁者四百六十余人，将其全部坑杀，此即为“坑儒”。这两件事合成“焚书坑儒”。

6. The Han Dynasty

The Han Dynasty began in 206 B. C. When Liu Bang conquered the Qin, he created his capital in Chang'an and kept most of the laws and regulations by the Qin and gave many of nobilities fiefs(封地). However, the land was still divided up into commanderies and prefectures. Like the Qin, the main goal of the Han was the unification of China, which led to the eventual breakup of the fiefs and the downfall of the imperial nobility. This process was finally completed during Wu Ti's reign(156 B. C. ~87 B. C.). His reign was a period of great military expansion. He expanded the borders into Vietnam and Korea and pushed the Hsiung nu(匈奴) south of the Gobi. Thereafter, the Silk Road was developed. The Silk Road actually consisted of more than one possible route through the mountains that the traders followed.

Sima Qian, considered as China's greatest historian, wrote his famous *Records of the Historian*(《史记》) during that time. This history book became the model which all other historians would follow.

The Han Dynasty actually includes two separate dynasties, the Western Han Dynasty(西汉:206 B. C. ~A. D. 25), and the Eastern Han Dynasty(东汉:A. D. 25~A. D. 220). The Han survived for 426 years. By A. D. 220, China evolved into the Three Kingdoms Period.

7. The Three Kingdoms Period and Jin Dynasty

These three kingdoms were the Wei(魏:A. D. 220~A. D. 265) in northern China, the Shu(蜀:A. D. 221~A. D. 263) in the west, and the Wu(吴:A. D. 222~A. D. 280) in the east. Buddhism began to spread throughout China during this period when it was