

C HINA'S  
E THNIC  
G ROUPS



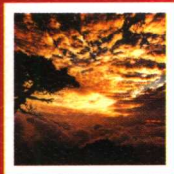
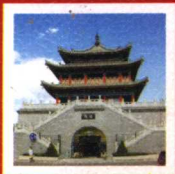
中國戶縣



HUXIAN COUNTY

I N C H I N A





China

中國圖





# 中國戶縣

名譽主編：李建輝 郭正英 王炳南  
夏俊山 劉志斌 吳如意  
主 編：鄭 茜

Huxian County in China



民族出版社

圖書在版編目(CIP)數據

中國戶縣 / 鄭茜主編. — 北京: 民族出版社, 2004.9

(中國民族叢書)

ISBN 7—105—05804—8

I. 中... II. 鄭... III. 戶縣 — 概況 — 漢、英

IV. K294.14

中國版本圖書館 CIP 數據核字(2004)第 099784 號

民族出版社出版發行

(北京市和平裏北街 14 號 郵編: 100013)

開本: 889 毫米 × 1194 毫米 1/16 印張: 8 字數: 45 千字

北京嘉彩彩色印刷有限公司印刷

2004 年 9 月第 1 版 2004 年 9 月北京第 1 次印刷

定價: 30.00 元(人民幣); 35.00(港幣); 5.00(美元)

---

該書如有印裝質量問題, 請與本社發行部聯系退換  
(圖文編輯室電話: 64228311; 發行部電話: 64211734)



## PREFACE

- 5 The Invitation From Huxian County

- 6 Huxian: Ancient China in Miniature

## HUXIAN AREA IN PREHISTORY TIMES

- 10 A Long, Long Cultural History of Huxian  
Holy Sites for Buddhism and Taoism in Huxian  
17 Monk Xuan Zang's Remains—Mystery yet to be Cracked  
25 Caotang Temple  
30 Wang Chongyang and Chongyang Palace  
34 Relics of Zhongguan City  
40 "Heavenly Palace" in Huxian—Gongshu Hall  
A Man and His Times  
48 A Person From Huxian County Who Influenced His Times  
49 The First "Number One Scholar" of the Song Dynasty  
49 The Neo-Confucian Scholar Who Lives on in Folklore  
49 The Philosopher from Huxian County—Yang Weiming  
Glimpses into China's Folkways  
50 Unusual Tile Documents  
51 An Academy Hall From Years Gone By  
52 Social Customs Engraved in Stone  
54 Artistry in Everyday Life  
58 The Paper-cutting Art of Huxian County—A Living Fossil of Human Culture  
66 Clothing and Accessories of Huxian County  
—Preserving China's Ancient Traditions  
72 Daguan Building—A Witness to the Long History of Huxian County  
74 Farmer Paintings of Huxian County—An Elegant Language of the Land  
90 Small Town Life

## THE QINLING MOUNTAINS —THE LUNGS OF THE CENTRAL PLAINS

- 94 Two Upright Men and One Famous Mountain  
95 The Forest Kingdom Here, Far from the Maddening Crowd  
97 The Home of Wild Animals

## WONDROUS JOURNEYS

- 100 Exploring Ancient Ruins  
107 Extraordinary Tour of Zhongnan Mountain

## HEAVEN-SENT BLESSINGS

- 109 Small Town Scenes  
110 Happy Farmer Families  
111 People of the Ancient Town  
112 Huxian County Today  
113 Famous Foods of the Region

## 卷首語

- 4 戶縣的邀請 / 王炳南

- 6 戶縣——縮影中國

## 燦爛的古代文明

- 10 眺望千年文明長河  
翻開古代秘檔  
17 唐玄奘遺骸千年揭秘  
25 草堂寺：依然的聖地  
30 名道士和名道場  
34 鐘官城遺址大發現  
40 中國小木作建築的經典杰作——公輸堂  
一個人和他的時代  
46 一個影響了時代的戶縣人  
47 宋代“第一狀元”  
47 存在於民間傳說中的理學家  
48 鄉村哲人楊偉名  
民間中國的背影  
50 奇特的瓦書  
51 昔日中國大學堂  
52 石頭上的風俗圖  
54 生活中的藝術  
58 戶縣剪紙——人類文化的活化石  
66 戶縣服飾  
——中國古代服裝遺風  
72 大觀樓：俯瞰歷史之河淌過  
74 優美的土地語言：戶縣農民畫  
90 小城風情

## 中國“肺部”秦嶺

- 94 兩位義士 一座名山  
95 來自森林王國的聲音  
97 野生動物的家園

## 驚奇之旅

- 100 古迹大搜尋  
107 終南山不凡之旅

## 天賜福地

- 109 小城風光  
110 快樂農家  
111 古鎮人物  
112 戶縣今日  
113 美食天地

## 《中國民族叢書·中國戶縣》編委會名單

總策劃：英文《中國民族》編輯部  
北京銀屏廣視廣告有限公司

編委會主任：李建輝 郭正英

王炳南 夏俊山 劉志斌 吳如意

編委會副主任：伊德裏斯 石維斌 張德岸 薩格德爾

劉博 李海林 曹忠魁

編委：張閱農 劉輝 鄭崇民 萬償願 趙豐 閻高文 劉育宏

特邀顧問：

阮西湖 (國際人類學與民族學聯合會前執委；中國世界民族學會名譽會長；中國社會科學院民族學和人類學研究所教授)

熊蕾 (中國新聞社政文編輯室主任)

英文《中國民族》編輯部地址：北京市和平裏北街14號(100013)

電話：010-64255496 E-mail: postmaster@56-china.com.cn

編輯部主任：鄭茜

副主任：江凌

執行主編：李海林 孫愛華 梁黎 李羽弘

攝影/圖片總監：李曉勤

攝影：劉博 劉輝 高文信 陳暢利

英文編輯：趙薇 楊瑋

編輯：劉高明 段景禮 耿朝輝 李養民 張曉斌 徐建民 薛治平

設計制作：北京昇星人文化有限公司

藝術設計：湯大風 湯霄峰 向峰 邱麗莎 趙紅

電話：010-81535653 E-mail: zzafar@sina.com.cn

出版發行：民族出版社

國際發行：中國國際圖書貿易總公司





# 戶縣的邀請

這裏是中國西北的一個小縣城，坐落在古城西安的近郊。上天將她放在這座東方最偉大最有魅力的古城旁邊，却没有被古城的光輝所淹沒。相反，還散發着富有個性的獨特光芒！這裏總人口五十六萬多，因農業發達而有『銀戶縣』之稱。

這裏可追溯到最久遠的歷史，它代表着中華文明的歷史源頭之一。關於這個地方的起源以及發生在這裏的歷史故事，遙遠得令人無法想像。那時，世界混沌不清，天地相連。上帝住在西方，女媧住在東方。他們都忙碌地在創造着世界。當亞當和夏娃被創造出來的時候，地球這邊的渭水流域，中華民族的母親女媧氏也在用泥巴捏塑華夏人類：黑頭發、黃皮膚、黑眼睛，屁股上均有巴掌大的一塊青色胎記。傳說女媧氏造人，就在渭水流域。因此，這裏透出了中華文明的第一縷曙光。數千年來，女媧的子孫們在渭水、澇河、灃河一帶繁衍生息，創造了豐富的物質文明，孕育了中國本土的儒學文化、道學文化。這就是戶縣。

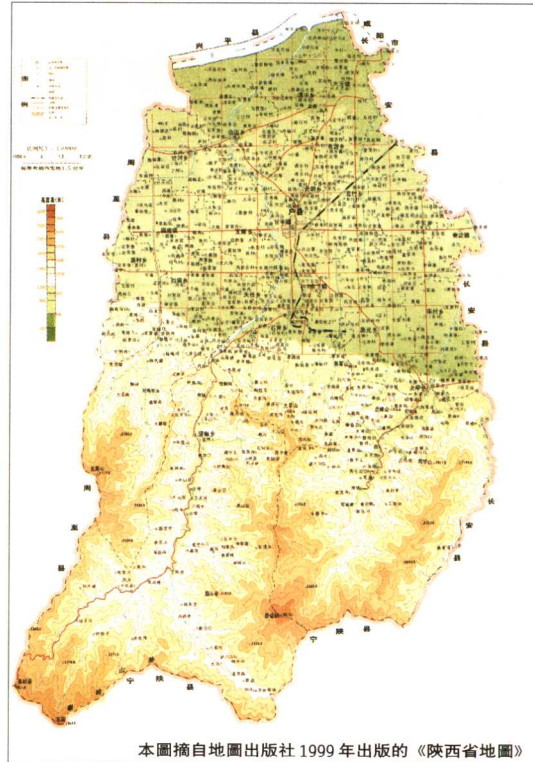
唐朝偉大詩人李白曾寫詩贊美戶縣是一片宮闕密布、美景如畫的原野。在他離開世間后一千二百多年，在這塊南接秦嶺，北連渭水，總面積為一千二百五十五平方公里的原野上，古老的宮殿已不復存在。而他詩歌中『萬井驚畫出』的盛況，却依舊存在。

這裏是一塊繪畫藝術的聖地。戶縣幾乎人人都喜歡畫畫。這裏作畫的人大多是農民，他們一手拿着鋤頭，一手拿着畫筆，他們畫土地、畫莊稼、畫小狗和牛羊，還有他們的院落，他們的歷史文化！讓中國和世界驚嘆的是：繪畫中的人物，承接了幾千年前華夏民族的古老特征。作為溝通人類普遍情感的媒介，戶縣農民畫先后在數十個國家和地區展出。一些戶縣的農民畫家，被國外藝術家譽為中國的『馬蒂斯』、『畢加索』。戶縣因此最早被中國國家文化部命名為『中國現代民間繪畫之鄉』。今天，舊景已逝，但『萬井驚畫出』的盛景依然在。李白描寫過的一千多年前這裏的華麗宮闕和紫色樓閣，給后人留下了一個個秘密：那些壯麗的雕樓畫棟，今安在？我們再到戶縣尋古時，還能否尋到距今八千多年前中華遠古先民居落遺址，七千年前的碳化稻穀、中國北方水稻種植的淵源地，能否感受三二四千年前人們就喜食的味美香甜的乳酪，今人稱作的醪糟的制作秘方……這一切，都是我們想要與關注、探索戶縣的秘密、感受戶縣風情的不同膚色的人們共同分享的。我們最想做的就是：把戶縣的美麗神奇如同它的繪畫一般，留在每一雙和我們一起分享的眼睛裏。





This story dates back to the time when, according to legend, a goddess, NvWa, created the first humans, with yellow skin, black eyes and black hair -- and bluish "birthmarks," the size of a person's palm, on their bottoms. These people eventually became known as "Chinese." NvWa, according to folklore, created the ancestors of the Chinese, with mud, in a vast plain, which had been part of the Weihe River. The area eventually became part of southern Shaanxi Province. It is difficult to say, with any degree of certainty, the story is true. Legend, after all, is legend. But Chinese civilization did begin on that plain. The NvWa's children procreated on that plain -- year after year, century after century, and millenium after millenium. They were hunters and gatherers. They ate animals, fish, seeds and fruit. Eventually, they developed a primary economy, which featured, among others, crop husbandry and making. In one of his poems, Li Bai as the "God of due to his described the plain fairyland, with lush rows upon rows of palace-like more than 1,200 from the Tang died, those but the "fairyland," so much, remains. It is world renowned as the "country of folk by farmers. With simplicity that China's traditional "Huxian's farmer China's rural life - those who till the farms, pigs, dogs, chickens and cows. Some local "farmer painters," for lack of a better term, have made names for themselves. For example, Li Bai has been dubbed the "God of Chinese Poetry," "China's Picasso," and "China's Matisse."



and fruit. developed a agricultural featured, among farming, animal bronze and pottery his poems, Li Bai as the "God of due to his described the plain fairyland, with lush rows upon rows of palace-like more than 1,200 from the Tang died, those but the "fairyland," so much, remains. renowned as the paintings," created beauty and characterize works of art, paintings" enliven and the lives of land and their chickens and cows.

Some local "farmer painters," for lack of a better term, have made names for themselves. For example, Li Bai has been dubbed the "God of Chinese Poetry," "China's Picasso," and "China's Matisse."

The palaces and pavilions, which were once so magnificent, no longer exist, but history's footprints cannot be erased. We visited Huxian, to admire the ruins of those prehistoric villages, which were built nearly 8,000 years ago. We also examined carbonized rice seeds, widely believed to have been produced by China's earliest growers of the crop 7,000 years ago and the chunks of cheese that were a delicacy between 3,000-4,000 years ago.

# THE INVITATION FROM HUXIAN COUNTY







户縣——縮影中國

# ONE. Huxian Ancient China in Miniature

中华文化的许多显著特征，都能在这里找到痕迹……

## 這裏發生了中國私有制社會的第一場戰爭

這裏發生的故事很多，幾乎每一個都和中華文明的發展延續相關。傳說中女媧造人的故事就發生在這一帶。這意味着在中國民間的傳說中，這裏是中華文明的發源地之一。

如果我們從有文字記載的歷史開始，來勾畫這裏的景象，那麼第一個要提到的著名故事，應該是這樣的——

5000 多年前，隨着物質的豐富和生產力的發展，中國先民開始從原始的民主政治向專制政治過渡。大禹，中國最後一個原始民主政治的開明君主，在完成了他的豐功偉績後行將離世。大禹的兒子啓，却希圖廢除在此之前堯傳舜、舜傳禹的王權禪讓制，而獨攬統治權力。啓精明過人，他一直在尋找機會。現在機會來了！

當時生活在澧河、潯河流域的先民中，有一位叫有扈氏的首領，對啓這樣的霸道行為難以容忍，就站出來反對，並發誓維護部落傳下來的民主政治傳統，與啓對立。這樣，兩個男人之間爆發了戰爭。人們隨即分成了兩派，彼此忘記了千年來共同承諾的和平，陷入了戰亂之中。後來發生了夏王啓領兵討伐有扈氏的戰爭——兩人率兵大戰於甘。中國古代著名成語“飛揚跋扈”，便是夏啓帶大軍，塵土飛揚，征討有扈氏這個戰場的寫照。在廝殺的血腥過後，有扈氏在這場戰爭中失敗了，啓成為勝利者。史學家認為有扈氏是為道德正義而死的，給了他很高的評價。而今之戶縣，也因“有扈氏”之國而得名。得勝的啓開創了中國社會的王權世襲制。此後，這一制度延續中國歷史長達4000多年之久；一直到20世紀初，中國最後一個皇帝宣布退位時，這一制度才被革除。



姬氏肇於黃帝黃帝姓公孫氏長於姬水改姓  
姬氏因傳至高辛氏帝帝元妃姜源生稷  
稷爲民神農及成人好耕農相地宜稼穡者  
利爲民皆則之唐堯舉爲農師天下蒙其  
利而仕虞舜教稼穡爲稷正封於有邰歷  
虞夏之際皆彰令德后稷卒子不窋立  
年夏后氏政衰去稷不務不窋以失  
臣曰生甫美 姓原



According to the legend about Nv Wa, the area where Huxian County lies is the birthplace of the Chinese as a people. Meanwhile, written records of history suffice to prove that the area was indeed the birthplace of the Chinese civilization.

So many events that made history took place in the area in the past milleniums. One of the earliest was a war fought 5,000 years ago when primitive democracy was monarchy. A hierarchical system was established following the war, which was to hold sway in China until the country became a republic in 1911.

## Monarchy VS. Primitive Communism

Tribes in the Weihe Plain used to live under primitive communism, under which chieftains were chosen according to the will of the majority and had no privileges to enjoy. The earliest chieftain was a man by the name of Yao. When dying, Yao passed his powers to Shun, his designated successor, with whom he had no blood relationship. Both Yao and Shun were men of integrity and had the trust of all the people. Shun was succeeded by Yu who, like Yao and Shun, was recognized for devotion to the tribes without thought of self. When Yu was at the helm, however, monarchy began emerging as productivity kept improving. After Yu died, his son, Qi, usurped the powers and became China's first monarch. It may be worthwhile to note that Qi has been remembered to this day as a most vicious, most ruthless and most treacherous guy in Chinese history.

Shortly after Qi took over, the tribes broke into two opposing groupings, one consisting of those slave owners and potential slave owners who supported Qi for their own good and the other, of Qi's opponents headed by a man named Hu Shi, who favored the old system of primitive communism. Tension kept escalating between the two groupings and, finally, war broke out, from which Qi emerged victor. Now that his powers were secured, Qi became the first dictator in Chinese history and, after he died, his son took over as the next dictator. Historians say that this marked the beginning of a hierarchical system to prevail for well over 4,000 years in China, under which a monarch would rule all his life and would pass the throne to a male member of his family, customarily to his eldest son.



## 中國宗教文化的後院

公元401年，佛教在中國的傳播發展到了成熟階段。佛教巨匠鳩摩羅什被后秦姚興皇帝迎請到這裏，建造了一座草堂的殿堂，當時叫做草堂。在這間房子裏，他翻譯了《金剛經》、《十二門論》等佛教經典共79部475卷，成為中國後來佛教中的天台宗、淨土宗、成實宗、禪宗、律宗、華嚴宗等興起的重要典據，實質性推動了佛學在中國的弘化，並影響波及到韓國、日本。

鳩摩羅什是西域龜茲人。他的先代出自印度婆羅門族，在印度世襲高位。他的父親鳩摩羅炎，棄相位出家，東渡蔥嶺，遠投龜茲國（今新疆庫車），被龜茲王迎為國師；龜茲王為留住佛教使者，逼與其妹著婆結婚，生鳩摩羅什和弗沙提婆兄弟二人。鳩摩羅什於七歲隨他的母親一同出家。鳩摩羅什是為推動佛教的傳播起到過巨大作用的人。傳說鳩摩羅什圓寂時留有遺言：故后火化，若所譯經文無誤，則留下舌頭，若有誤則全身焚盡。現存草堂寺的八寶玉石塔裏，就存有鳩摩羅什的舌頭和舍利。

除了佛教在這裏留下過重要的史迹，中國本土的道教也在這裏留下過重要一筆。公元1159年，渭北大魏村人王重陽在戶縣甘河橋遇到兩位仙人，仙人指示他如何修行。王重陽因此在戶縣南時村掘一地洞為修道場所，取名為“活死人墓”，在其中度過了悟得道的歲月。王重陽以後創立道教全真派，著有《立教十五論》、《分梨十化集》、《重陽教化集》、《重陽全真集》等著作，建立了全真派思想體系，並徒步遠行，授徒傳道。道教是中國本土產生的宗教，目前在中國本土，95%以上的道士均屬全真派門下。香港金庸先生諳熟此段歷史，在他寫的武俠小說《射雕英雄傳》一書中，全真派各路人物在江湖中無不神采飛揚，給人留下深刻印象。

· 昔日大殿，今日堆滿金穀果實  
Golden corns piling up in the ancient palace





## 中國的“國學”從這裏發源

商末周初(約3000多年前),商王朝的忠實附臣崇侯虎在這裏建築了一座非常堅固的城堡,令衛兵日夜把守。周文王爲了滅商,率西岐的軍隊兩次攻伐,但都攻不進去,可見它的堅固。後來,周文王爲了對付這座城堡,就專門發明了攻城器械“衝車”和“飛鉤”,最終才攻克了它。

直至20世紀40年代,這座修復過多次的城堡南側門和樓基座尚在,上面還鑲嵌有“周初遺治”四個大字。

隨後,周文王在這裏建造了潯京作爲都城,開始他的統治。這位賢明的政治家希望盡快爲人民建立秩序和各種歷法。他確立的一種歷法,其中一個重要活動就是觀察兩歲雄性麋鹿(獨角獸)脫角,一旦發現第一個麋鹿脫角,就確認該時刻是上一年的結束,下一年的伊始。現在中國很多民族過年時的守歲,就是那時狩獵麋鹿脫角這一習俗的延續。而當新的一年開始時,人們就燒竹竿(點爆竹),通過狼烟報警的方式把這一消息傳向全國各地。這就是延續至今的中國人燃爆竹以慶祝新年這一風俗的來歷。

可惜周文王在建立都城潯京后第二年就去世了,他的第二個兒子武王繼承父業,伐滅商王朝,建立了周王朝。因舊都潯京城周圍水塘星羅棋布,潮濕不便,他便在潯河東岸高原地帶建造起一個新的都城鎬京。武王去世后,留下一個年幼的兒子成王,由武王之弟周公旦攝政。周公旦是一位智慧絕倫的人。經過7年的精心治國,他締造了一個強大的周王朝。制定出了一套完備的“禮”、“樂”的政治制度,從潯河、汾河流域向全國頒布,并發展成爲後來中國數千年間的正統“國學”,延續在中國漫長的政治史中。這一政治制度開創了中國傳統道德思想的“仁政”、“德治”的先河。其思想影響了衆多中國古代的政治家、哲學家。賢明的周公旦在中國歷史上被后人尊爲“文憲王”。

## 中國惟一遺存的古代“天宮”實物

中國歷史上把建築稱作“營造”,宋、明、清三代國家編制有《營造法式》,其中所記載的“天宮樓閣”(意思就是天上的宮殿),均只存有圖譜,而從未見過實物。歷史上,建築學家曾爲此苦苦尋找而不得。但事實上,戶縣地域上却存有“天宮樓閣”整體建築的一個孤品——公輪堂。它的華麗宏偉體現了中國古代小木建築美術美奐的特點。如果說“天宮樓閣”是中國營造學歷史上的皇冠,那么公輪堂就是這個皇冠上存世的惟一明珠。

## 中國農民畫的故鄉

中國是一個農業文明發達的國家,中國是世界上農民人數最多的國家。而戶縣大多數農民的獨特之處在于:他們用繪畫來表達了他們與土地之間和諧而深厚的感情。

古長安曾是中國的文化中心,悠久的歷史和豐厚的文化熏陶,使得戶縣人在現代漸漸創制出一種獨特風格的繪畫,這就是戶縣農民畫。這一畫種風格質樸渾厚,作畫的農民直接用色彩塗抹所見所聞、所需所求、所思所想,反映人與日月星辰、山川河流、動物植物之間的關係。無論誰都能看懂。它似乎就是一種語言,打破了國界、文化時空的隔閡,把人們對於自然和生活的感受完美地表達出來。







## Birthplace of China's Traditional Culture

About 3,000 years ago, King Wen of the Kingdom of Zhou launched wars to overturn King Zhou of the Kingdom of Shang, who was as cruel and unscrupulous as Qi, if not more. According to historical records, a duke named Chong Hu, who was loyal to the Kingdom of Shang, was charged with defending the Huxian area and he put up a tough resistance against King Wen's advancing troops. The duke had a castle built with the strongest materials available at the time, and troops under King Wen of the Zhou captured it only after prolonged, bloody battles. The southern gate of the castle and its foundation were still there in the 1940s, the upper part of the gate inscribed with the Chinese characters meaning "a relic of the early Zhou period."

Shortly after King Wen of the Zhou won the war, he had a city named Jing Feng built in what is now Huxian County to serve as the seat of his government. To make sure that his subjects would live in eternal peace and prosperity, he invented a calendar based on his observation of the physical growth of mi lu, or the David's deer, and other natural phenomena. He had a flock of David's deer raised for observation and, according to the calendar, the year began the day when people saw for the first time the antler fall from the head of a two-year-old male deer. It is a long, long time since King Wen's calendar came into oblivion, but some folkways still observed by the Chinese are attributed to it. One is shou sui—families getting together on the eve of the New Year's Day by the lunar calendar and waiting for the beginning of the New Year. On the New Year's Day, the king would order some fresh bamboo plants burned, so that the cracking sound thus produced would tell his subjects that the New Year had come. Burning of fresh bamboo plants on the New Year's Day was to continue for many centuries, until firecrackers replaced fresh bamboo plants thanks to invention of gunpowder by the Chinese.

King Wen died the second year after his capital city, Jing Feng, was built, and his son ascended the throne as King Wu. King Wu had his uncle, Dan, serving as his prime minister. Dan, also known as Lord Zhou, developed a complete range of what is known to historians as li yue -- rites performed to the accompaniment of music. Li yue, in fact, materialized a social estate system designed to let every person know what he or she stood in society, and it was to be made a most essential part of Confucianism, the dominating ideology in feudal China.

## Religions

In 401 AD, an eminent Buddhist monk by the name of Kumarajiva (344-413), who doubled as a great scholar and translator, arrived in the Huxian area from a small kingdom named Qiuzi in Central Asia, on invitation of Emperor Yao Xing of the Latter Qin Dynasty. Immediately after he settled in a simple straw hut in a large temple, the eminent monk began translating Buddhist classics from Sanskrit into Chinese. By the time he died, he had already completed the translation of 79 Buddhist classics in 475 volumes, which were to become the central texts for some of the most important, most influential sects of Chinese Buddhism that came into being in the following centuries. To name just a few: the Pure Land Sect, the Tiantai Sect and above all, the Chan, or Zen as it is known to the Japanese. As their teachings and commandments kept spreading eastward, these sects of Buddhism eventually found their way into the Korean Peninsula and Japan.

Kumarajiva was born in central Asia though his father, also a prominent scholar, was Indian. Buddhism, an alien religion, was brought into China in the first century AD, during the Han Dynasty. As time went by, the religion gradually adapted itself to conditions in China and eventually, Chinese Buddhism came into being as an important part of the Chinese culture. Kumarajiva is still remembered for his role in promoting this process.

Five religions are practiced in China -- Buddhism, Islam, Catholicism, Protestantism and Taoism. All these are foreign except Taoism, which was founded about 1,800 years ago on the basis of some folk beliefs. Several sects were developed in the course of its spreading, a phenomenon observed in virtually all other religions in the world. One is known as Quan Zhen, or the Sect of Divine Purity, which was founded more than 800 years ago by a native of the area whose name was Wang Chongyang.

Wang Chongyang was born in a village called Dawei in the northern part of the Weihe Plain. His story goes back to the year 1159, when he claimed to have met an immortal and learned from him how for mortals to become immortals through self-cultivation. Then he dug a cell in the south of his native village, where he stayed for years in a row, practicing what he claimed to have learned from the immortal. Now that he was sure that he had attained immortality, Wang Chongyang left the village and began traveling to spread his ideas about the religion, in the course of which he eventually founded the Sect of Divine Purity with his writings as its central texts. It needs to be noted that Divine Purity is the most influential of all the Taoist sects practiced ever since. To be more exact, more than 95% of the Chinese Taoists belong to the sect.

## "Heavenly Palace"

In classical Chinese architectural terminology, tian gong, or "heavenly palace," refers to the most magnificent, most imposing architectural structures excluding those palace buildings found in imperial complexes such as the Forbidden City in Beijing. Huxian County boasts the only "heavenly palace" -- in fact a "heavenly pavilion" in miniature -- that has survived to our times. The "heavenly palace" in Huxian is a large hall named after Gongshu Ban, alias Lu Ban, who lived about 2,500 years ago as the most prominent architect and carpenter in the country.

## "Country of Farmer Paintings"

More than 60% of the Chinese population estimated at 1.3 billion live in the countryside. In appearance, farmers in Huxian County bear no difference from country folks anywhere in the country. What is remarkable about them, however, is that hundreds, probably thousands, of them are famous for their paintings -- artworks that features a beauty of simplicity while somewhat impressionistic in style, something transcending children's paintings and works of modern fine art. In doing their paintings, "farmer painters" in Huxian just depict what they see all around them -- plants, animals, rivers, the sun, the moon, etc. -- while trying to enliven what they think about the relationship between Man and Nature and what they expect of Nature. Experts agree that "farmer painters" here are good at using the kind of artistic language people with different cultural backgrounds can easily comprehend. That explains why the county is known across the world as the "country of farmer paintings."

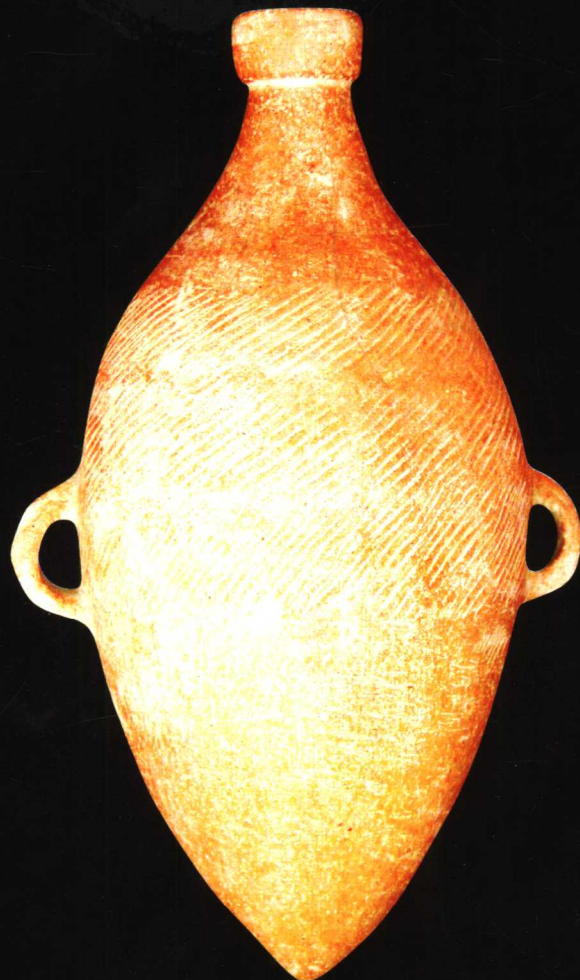
年夏后氏政衰去稷不務不甯以失  
虞夏之際皆彰令德后稷卒子不窋  
利維仕虞舜教稼穡爲稷正封於有



爲民皆則之唐堯舉爲農師天下蒙其  
仕虞舜教稼穡爲稷正封於有邰歷



燦爛的古代文明  
Huxian Area  
TWO in Prehistory Times



· 戶縣出土的古代尖底瓶  
The ancient pointed-bottom utensil unearthed in Huxian county

眺望千年文明長河



生活在上古時代戶  
縣地域的人們，創造  
了中國人類歷史上  
最早的氏族文化。  
考古學家在這裏  
發現的11處新  
石器時代遺  
址……

### 上古遺迹

7000年前，戶縣一帶已  
經成為原始先民的聚居地  
之一。現在僅在戶縣境內發現  
的古村落遺址就有15處。從這些遺  
址裏出土了許多新石器時代的陶器、石  
器。在戶縣甘河、丈南遺址裏，人們還發現  
了7000年前的碳化粳稻，這意味着：遠在7000年  
前，這裏的人們就開始種植稻穀了，中國農業文明開  
始的時間遠遠超出今天人們的推斷，遠不止于堯舜時期。  
戶縣還有一個著名的傳說：遠古時代賢明的部落首領大禹，  
為治洪水，造福于民，忙碌得三次路過家門却没有回家，人們把  
這裏叫做“三過村”。這裏也是發生禹的兒子與其兄有扈氏之間的  
戰爭之地。

### 千年的滄桑流變

戶縣在中國商朝時期被稱為崇國，在周朝時期是灋京畿之地，是文化發  
達的地區。崇國當時是商紂的同姓國，它受命監視和遏制周國向東發展。  
周文王伐崇三戰就爆發在戶縣東部。現在戶縣出土有商周青銅器，境內  
還有周文王父親的陵墓。這裏還有中國傳統道教鼻祖老子西行時路過  
的牛東村、瓜牛臺和清涼山。

到了秦漢和隋唐時期，戶縣還保持着京畿之地的地位。境內有很  
多著名的宮殿，秦始皇祖母的喜陽宮，娘子軍誕生的太平宮  
等，都是有名的皇家行宮。戶縣東北還有一座秦漢時期  
的大型鑄幣遺址，四鐘官坑。由于滄桑流變，今天  
已成爲遺址。

戶縣出土的古代銅簋蓋，內有銘文  
The ancient bronze utensil, with  
inscriptions engraved on





# Prehistory Relics

Far back to 7,000 years ago, the Huxian area was already thriving with people who lived on primitive farming. Archeologists have found the ruins of 15 villages dating to the New Stone Age. In one of the ruins carbonized non-glutinous rice seeds were found, proving that ancestors of the local residents may well be the earliest growers of the crop in China.

In Huxian, we learned many legends about Yu, the man who succeeded Shun as the chieftain of all tribes in the Weihe Plain, the birthplace of the Chinese civilization. In the remotest times, so goes one legend, the entire land of China was flooded as the Yellow River kept overflowing. On request of Shun, Yu led the people in dredging the river and digging canals and ditches to divert flood waters into the sea. A man without any thought of self, he busied himself with the job all the year round. He passed his home in the area three times, but would not go in and see his lonely wife. As a token of gratitude, local people named the village where his home was as "San Guo", literally meaning "passing by three times." San Guo Village is still there, and villagers take pride in Yu, their "common ancestor," who still commands the respect of the entire Chinese nation thousands of years after he died.

出土的碳化稻穀  
Carbonized non-glutinous rice seeds  
found in one of the ruins

編鐘背面圖  
The backside of a bronze  
chime

陶罐和陶碗  
A pottery jar and a pottery bowl

戶縣出土的青銅琮  
The bronze utensil unearthed in Huxian county



seeds

· 石甌時代甌皿  
Pottery and bronze  
artifacts from the  
Neolithic period

· 元代騎駝擊鼓俑  
Pottery Figure: A man  
beating the drum on the  
camel, from the Yuan  
Dynasty

· 灰陶持盒女俑  
Pottery Figure: A maid  
holding a round casket





探索的古代文明  
TWO in Prehistory Times  
眺望千年文明长河

古代銅鏡和瓦當 Ancient bronze mirrors and "Wa Dang" copper coins





圖為著名的海獸葡萄銅鏡，其工藝即使在今天看來也很精湛  
A delicate bronze mirror, engraved with sea monsters and grapes