

《中国饮食》

图书基本信息

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内容概要

When it comes to food, the Chinese have a common saying, “ The masses regard food as their heaven ” ,which means that food is people's primal want, It should clearly justify the importance that “ eating ” holds in Chinese people's lives. Eating is not just meant to fill the stomach; having food at one's disposal, being able to consume a good amount of food, and knowing what and how to eat are all viewed as a good “ fortune ” . Those who promote food culture often use the words of Chinese philosopher Confucius, “ diet and love-making, all primal needs of every human being, ” finding an aspiring and positive thought basis for such an epicurean lifestyle. There's probably not another place in this world that has as great a variety of delicious fare as China. The Chinese, who see eating as a fortune and life as an art, not only created various kinds of regional food styles in its own vast lands, but have also spread Chinese food culture to far across the seas. Today, in this world where even the farthest corners can seem as close as one's back yard, Chinese food can be enjoyed in each and every metropolitan throughout the world.

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作者简介

LIU JUNRU M.A., graduated from the Chinese Language and Literature Department of Beijing Normal University. At present, she is a teacher in the Cultural School of Beijing Language and Cultural University, researching and teaching of media studies and news writing as well as teaching Chinese language to foreigners. Her major works included : Ther Writng of Practical Writing (the practical writing of media), The Practical Writing (the pracetical writing for foreign-releted affairs).

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章节摘录

插图：The earliest cooking utensils included earthenware ding, li, huo zeng, yan and more. Later came more elegant and larger successors to these utensils with the same names, but made from bronze and iron. Some of these cooking utensils doubled as vessels for food, such as the ding that was used to both cook and hold meat. Usually large in size, the ding is usually round in shape and has three pedestals for support; certain ones are square with four pedestals. Between the pedestals, firewood and fuel can be placed for direct burning and heating. On either side of the upper exterior of the ding is a handle for easy carrying. In the Bronze Age, the function of the ding changed as some were used as important tools in sacrificial rites. Li is used for cooking porridge (congee). It is similar in shape to the ding but smaller in size. Its three pedestals are hollowed and connect to the belly. The food in the hollowed legs therefore can be heated and cooked more quickly. Huo is specially used for cooking meats, and is more advanced than the ding. It has a round belly but no feet, more akin to the "wok," which came at a later time. The zeng is used for steaming food. Its mouth folds outward and has handles. The bottom is flat with many apertures for the passage of steam. Some zengs have no bottom, but instead has a grating underneath. When in use, the zeng is placed over the li, a cooking tripod filled with water. What merged the zeng and li together is the yan. The Chinese have had earthenware zeng since the late Neolithic Age. After the Shang Dynasty (around 17th to 11th century B.C.), there appeared zengs made of bronze.

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精彩短评

1、图不错。辣椒传入中国不过300年。元宵为RICE BALL，粽子为RICE CAKE。尖筷子其实是日本筷子。

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