



# P 中国传统体育

## Part 1 China Traditional Sports

### I. A Brief Introduction

**C**hina Traditional Sports has a variety of activities and a long history with its own system. It develops, descends and goes on with its own cultural styles and it is one of the outstanding representatives of human sport cultures.

China Traditional Sport has its brilliant and glorious page in the cultural history of human beings. It is formed on the basis of the specialty of China traditional culture, which is based on the individual agricultural economy and has a background of partriarchal-clan-system family and cores of the thoughts of the Confucianists. Therefore, we can say the traditional sports of China have developed on the basis of natural economy, partrichal-clan-system-and-origin society, the nationalist life and philosophy. It mainly consists of Wushu, Daoyin or Health-keeping Qigong, Folk Traditional Game and Old Sports Of ethnic minorities.

China Traditional Sports is an important component of the world sports culture. It records the developmental process of human society in these aspects from skills in Wushu to Daoyin that regulates breath, from the native games among the people in the form of exercises than mainly meets the need of entertainment to the traditional sports of minority that are “living fossils”. It is the common historical accumulation of the nation, unging the nation to display its own style and air in the forms of exercises. Specifically, China Traditional Sports culture embodies the following characteristics and charm.

Many official competitions in modern Olympic Games such as soccer, running, weightlifting, swimming, wrestling, fencing, archery, and skating etc. can be found in China Traditional Sports and some of them have a much longer history in China than in the Western countries.

Many traditional Chinese sports have not been developed into the competitions



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but mainly performed as recreational activities on different occasions.

Every sport in China Traditional Sports has its ample and specific cultural connotation.

However, the vigor of China Traditional Sports is languishing in real life. Certain folk sports emerge and perish themselves and the imperial sports are disappearing only because of the facts that China Traditional Sports is lack of theoretical instruction, has no absolute and perfect sports system, and has no special professionals and another reason is the absolute guidance of the Olympic Games, which makes the government and even the local sports meets have to decide the competitions according to it. So China sports with a long history and a rich social developmental connotation is being ignored and abandoned and its development and speed is languishing and slowing down.

But, China Traditional Sports is always attracting the world with its special spirit and charm. It is believed that China Traditional Sports can drag itself out of the doubt, go to the world and would be accepted by peoples all over the world.

### 1. 简述

**中**国传统体育文化有着极其丰富的内容,历史悠久,自成体系;它以自己的体育文化方式发展、传承,是人类体育文化的杰出代表之一。

中国传统体育在世界文化史上留下了光辉灿烂的一页。它的形成是以中国古代文化个性为基础,而这种文化个性是以个体农业经济为基础,以宗族家庭为背景,以儒家思想为核心而形成的。因此,我们说中国传统体育是建立在自然经济、宗法血缘社会和民族精神生活与哲学基础之上的。其主要构成是武术、导引术(养生气功)、民间传统体育游戏和少数民族传统体育活动。

中国传统体育是世界体育文化的重要组成部分。从以武术为主体的武艺到以调节呼吸方法为主体的导引养生,从以身体活动形式满足人们娱乐需求为主体的民间乡土游戏,到作为‘活化石’的少数民族传统体育,无不记载着人类社会的发展进程。它是一个民族共同的历史积淀,促使该民族的身体活动形式表现出独特的民族作风和民族气派。具体说来,中国传统体育文化的特点和魅力主要表现在以下几个方面:

现代奥运会的许多正式比赛项目,如足球、跑步、举重、游泳、摔跤、击剑、射箭、滑冰等运动形式都可以在中国传统体育中找到,并且有些项目在中国的历史比在西方要长得多。

中国传统体育中的许多项目都没有像西方体育那样走上纯粹竞技的路子,而



是更多地作为一种娱乐活动在不同的场合进行表演。

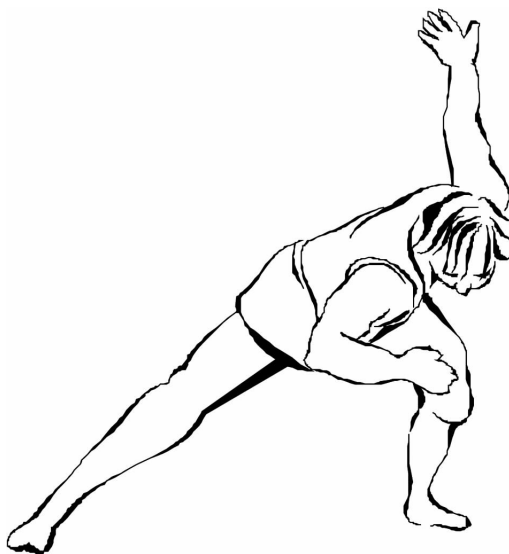
中国传统体育中的每一项运动都有极为丰富的文化内涵。

然而,中国民族传统体育的自身活力却在实际社会生活中逐渐萎缩。部分民间体育自生自灭,宫廷体育逐渐消失,其主要原因是中国民族传统体育缺乏理论指导,没有形成独立完整的体系,缺乏专业人才,再加上奥运会的绝对导向,使国家和地方运动会也不得不围绕奥运会项目设项比赛。因此,原本有着悠久历史和广泛社会进程的中华民族传统体育正在不断地被遗忘和抛弃,其发展规模和速度正在不断地萎缩和减缓。

但是,中国传统体育文化的独特精神和魅力吸引着全世界的人们,相信它能走出困惑,走向世界,不断为全世界的人们所接受。

## II. Varieties of China Traditional Sports

### 2. 种类多样的中国传统体育运动





# C 球类运动

## China Traditional Ball Sports



### 蹴鞠

### Cuju ( Ball-kicking )

“C u” means to kick, and “Ju” is a kind of ball in ancient China, made of leather and filled with hair of the animals or people.

It is said this game was found in Huangdi times of four or five thousand years ago. “A Book about the Contents and Development of the Works Handed Down from the Western Han” and “Book of Xuanyuan Huangdi” by Liu Xiang describe it and say the purpose of ball kicking then was to train soldiers and select qualified people in the army. Ball-kicking activity that is actually recorded in history emerged in the Warring States Period. During the Warring States period, there was an orator, Su Qin, who advocated fighting against Qin state with the union of the other six states. He visited the states, lobbying monarchs. Once he said to the king of Wei state, “Linzi is rich and strong, the people of the country play Yu, Se and zither, gamble on cockfighting and dog-fighting and play six-piece chess and ball-kicking game.” (It is this description about Cuju that the FIFA admits officially that football originates in China—in the Old Qi state of the Warring States. )

When it came to the Han Dynasty, Cuju activity had been more and more thriving. Either the emperor or the humble, they loved it very much. It's recorded in “Book of Han” that Han Gaozu ( the first emperor of Han dynasty ), Liu Bang was a ball-kicking lover. He built the tremendous court named “Ju City” in the palace,



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which was surrounded by high walls. Still it is recorded in the book “About Huo Qubing, Book of Han” that the general Huo Qubing headed the troops to fight with Xiongnu in the north during the reign of Emperor Wu. Whenever the war was clumsy, and there were not enough food and money, Huo Qubing would lead the soldiers to play the game in order to encourage them.

During the period of Eastern and Western Han Dynasties, Cuju was popular not only in the palace, in the army, but also among the people. It is recorded in the book “Of Salt and Iron” by Huan Kuan that during the reign of Emperor Wendi of Han, people were encouraged to kick ball in the back streets and lanes. It is obvious that at that time Cuju had rooted in the hearts of the people. Then a monograph “Cuju” appeared.



However, it is a pity that the competition rules of Cuju in the Han Dynasty are known little. One can learn it from the poem “An Inscription About Cuju” by Li You in the Eastern Han Dynasty.

A ball and a court, Yin and Yang on the theory is based,  
A net on each side of it, twelve doers of every team play.  
Long and plain the court is, people do it with certain rules.  
No care whoever the players are, fair is theirs.  
Calm the player should be, and complaint is in no need.  
Rules of Cuju're serious, and the same of the country's charge.

The general idea of the poem is that the ball then is round, and the court is square. On each end of the court, there is a net like moon, and there are 12 players in each of the two teams. The referees are required fair. Thus, Cuju then is almost same to the modern football game.

The development of Cuju went into an important stage in the Tang dynasty, for a could-be-filled-with-air ball was created, which was made of animals' bladder covered with a shell of eight pieces of leather sewn together and then filled with air. The ball made in this way was much more round, elastic and made the game



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more exciting and enjoyable. A variety of skills were invented then on the basis of the former games. A goal, for instance, was set in the middle of the court, the players of the two teams just kicked the ball into the goal, and the one which goaled more was the winner. Another kind of game play didn't need a goal. One or several the players just displayed their different feet skills. The one who could keep the ball longest was the winner. People then still had the height competition, which means that the players gathered round and kicked the ball into air. The one who kicked the ball highest and kept it in air longest was the winner. There were a lot of other ways to play the ball.

Cuju entered its golden age in the Song dynasty. First, it was much more standardized and enjoyable. Second, Qiyun Association was founded which is similar to the FIFA now. Third, the imperial court attached great importance to it.

Standardization and enjoyment: There were mainly two ways to play Cuju. One was to shoot at the goal. Two bamboo posts of several zhangs high were set in the middle of the court, a net was tied to the posts with one-chi-in-diameter hole in the middle of it, which is the goal. Two teams called the Right team and the Left team took part in the game, and each of them were composed of ten players, including a head and two vice-heads. Music was played at the very beginning, and then the two teams in red and black brocade respectively came into the court. The red team kicked off first. After displaying a series of difficult skills, the ball was passed to the vice leaders, then the vice leaders passed it to the head, and the head shot at the goal. If the opponents could kick it back through the hole, they would score a goal. Otherwise, they lose. When the game finished, the winner would be rewarded, and the loser would be whipped or punished by painting powders of yellow and white on the faces. The other method did not use a goal at all. The players that took part in the competition were just showing skills. The one who played with great variety and strict foot skills would win.

The Football Association—Qiyun Association: Qiyun Association, also named Yuan She, was a spontaneous organization by the folk players. A lot of people joined in it besides the professionals and there were quite a lot of amateurs, most of which were sons of rich families or idlers in the society. Qiyun Association had its regulations. It always organized Cuju shows and sometimes even played in the palace.



Cuju in the palace: it is recorded in history that quite a few emperors in the Song dynasty such as Song Taizu, Song Taizong, etc, loved kicking balls. Because the court advocated Cuju, it became very popular in the country, and a large number of professionals appeared, who lived on it.

Cuju in the Yuan dynasty followed the rules of the Song. After Manchu entered the Pass, Cuju declined gradually, for the nobles of Manchu were nomads and loved hunting, wrestling and Bingxi etc. instead of Cuju.



## 蹴鞠

### Cuju ( Ball-kicking )

“蹴”意思是踢，鞠是中国古代皮制的球，球内填充有动物的毛或人的头发。据传，早在四五千年前的黄帝时代，蹴鞠运动就已存在。汉代刘向的《别录》和《轩辕黄帝传》均有记载，并称当时蹴鞠的目的是为了更好地开展军事训练，选拔人才。有确切历史记载的蹴鞠运动产生于战国时期。战国时期，辩士苏秦主张六国联合抗秦，为此，他周游列国，四处游说。他向魏王游说到：“临淄甚富而实，其民无不吹竽鼓瑟，击筑弹琴，斗鸡走犬，六博踏鞠者。”（正是这个原因，国际足联已明确承认；足球发源于中国——中国战国时期的齐国。）

到了汉代，蹴鞠运动日趋兴旺。当时，无论帝王，还是普通百姓都爱好蹴鞠。据《汉书》记载，汉高祖刘邦就是蹴鞠爱好者。他曾在宫中建造规模宏大的蹴鞠场，四周围以高墙，命名为“鞠城”。另据《汉书·霍去病》记载，汉武帝时，大将霍去病领兵北击匈奴，每当战事不顺，粮饷不济时，他便会带领士兵蹴鞠，借以鼓舞士气。



两汉时期，宫廷、军队、民间盛行蹴鞠。桓宽的《盐铁论》，就有关于汉文帝统治时期创建“穷巷踏蹴”——普通民众在街巷中蹴鞠的记述。由此可见，蹴鞠运动在当时已是相当普及，并且出现了有关蹴鞠的专著——《蹴鞠》。

东汉人李尤的《鞠城铭》一诗对汉代蹴鞠情形有大致的描述。其诗如下：



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圆鞠方墙,仿象阴阳。  
法月衡对,二六相当。  
建长立平,其例有常。  
不以亲疏,不有阿私。  
端心平意,莫怨其非。  
鞠政尤然,况乎执机。

诗文大意:球是圆的,场地是方的,场地的两端各有一个像月亮一样的球门遥遥相对,而参加比赛的人数是每队12人。对裁判的要求是不要有偏私,由此可见,当时的蹴鞠运动与现代足球运动大致相似。

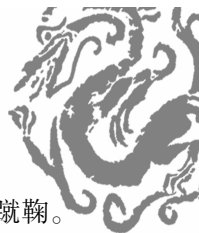
到了唐代,蹴鞠运动进入了一个极为重要的时期——就是当时人们发明了可用来充气的球。制球时,先准备好一个动物膀胱,再在外面包上用八块皮革缝起来的外壳,最后充气即可。这种球,其形状更圆,更具弹性,从而使蹴鞠运动更为激烈,更具观赏性。唐代时期,在继承前人蹴鞠运动的基础上,发明了各种玩法。如在场地中间设一个球门,两个球队分别从两边向球门射球,进球多者赢;另一种玩法就是不要球门,蹴鞠者可一人或数人用各种脚法表演蹴鞠技巧,以控球时间长者为赢;还有就是踢高比赛,几个人围在一起,用力把球往高处踢,把球踢得很高又不使球落地者为赢等等。还有其他很多不同玩法。

宋代时,蹴鞠运动进入了黄金时期。因为一蹴鞠运动更具规范性和观赏性,二蹴鞠运动出现了类似当今足球协会的专门组织——齐云社,三是朝廷对蹴鞠运动极为重视。

规范性和观赏性。宋代蹴鞠主要有两种玩法,一是通过球门射球。在场地中央立两根高达几丈的竹竿,在竿上张网,网上部中间位置开一个直径一尺左右的洞,此洞即是球门。比赛时有两支队伍,称左右两军,每只参赛队伍由十余人组成,其中球头一人,次球头两人。比赛开始时,先奏乐,两队分别穿红、黑两种颜色的锦衣上场。由红方开球,红方队员进行过一系列较具难度的球技表演后,将球传给次球头,次球头再传给球头,由球头射门。球头破门后,对方若能将球由球门反踢回来,即为赢一球,反之为败。比赛结束时,赢者有奖,败者则受鞭笞之罚,或在脸上涂以黄白色的粉以示惩罚。二是不用球门。参加此种比赛时蹴鞠者就是表演踢球的各种技法,谁踢的花样多、脚法严密谁就是赢家。

当年的“足球协会”——齐云社。齐云社又叫圆社,是民间蹴鞠艺人自发组织的团体。入社的人很多,有专业的蹴鞠艺人,还有不少是蹴鞠“票友”,这些人大多是富家子弟或社会上游手好闲的人。齐云社有专门的社规,经常组织蹴鞠表演,有时甚至入宫表演。





宫廷蹴鞠。根据历史记载,宋朝的不少皇帝如宋太祖、宋太宗等都极爱蹴鞠。由于朝廷对蹴鞠的推崇,蹴鞠运动在社会上极为普及,出现了不少以蹴鞠为生的艺人。

元朝时期的蹴鞠运动基本上沿袭了宋代的游戏规则,至清兵入关后,因清贵族偏爱狩猎、摔跤、冰嬉等运动,蹴鞠运动在清朝时期便逐渐衰落。



## 打马球 Damaqiu

**D**amaqiu, called Jiju or Polo on Horse, is a sport to hit a ball with a stick on the horseback. In the history of China, polo came to its summit in the Tang dynasty. The ball was made of a kind of light and hard wood, which was as big as a fist, empty in the centre and painted outside with vermilion or colors. The top of the stick used then was a shape of crescent moon. The court was a rectangle, which sometimes had a goal in the middle or two goals on two ends. The goal was made of wooden board, and in the middle was a one-chi-in-diameter hole with a net attached. Two teams would be in the competition, and the one who scored more would win.

Most of the emperors in the Tang dynasty loved Damaqiu, of whom Tang Xuanzong, Li longji, loved it most. It is recorded, that in the year of 709AD—the third year of Jinglong during the reign of Tang Zhongzong, the Emperor watched the match between the Imperial team and the Tibetan team. The Imperial team suffered a series of defeats, which made Tang Zhongzong very angry. In order to save the face of Tang Zhongzong, Linzi Prince Li Longji formed a new team including another three imperial descends at once and competed with the Tibetan team of ten players. Li Longji dashed around in the seemingly empty court,





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and the four-player team swept the victory. Even the Tibetan Minister praised his skills greatly. After Tang Xuanzong came to the throne, he still stuck to playing polo and even forgot to hold court sometimes. Not only did he play the ball, but advocated developing this sport in the army. He once issued an imperial edict in 747AD, considering polo as “a plan to dispatch troops” and “terribly necessary”, and ordered to spread it in the army. Hence, it became common in the army.

During the Tang dynasty, not only was polo popular in the palace and the army, but it was widely accepted by scholars.

The sport of polo developed further when it came to the Northern Song dynasty. Special rules were made in the reign of Song Taizong. Nevertheless, it declined on the whole. Just at that moment, women polo tended to be thriving. It started in the Tang dynasty, but most of the women players then were girls in palace, who were slim and small. It was impossible for them to ride horses to play polo, so a method of playing it on donkeys was invented. Women polo was much more popular in the Song dynasty. The women players in the same attire as men not only played on the donkeys but on the ponies' as well.

Polo was also played in the Yuan dynasty, which was slightly different from that in Tang and Song dynasties. First, the polo in the Yuan dynasty was a soft ball made of leather, but not wood. Second, it had its own characteristics in the playing method. Because the leather ball was soft, the excellent players could pick it up with a stick, hit it continuously in the air and ran directly toward the goal.

It was still popular in the Ming dynasty. It is recorded that Zhu Jing, Ming Chengzu often went to the East Garden to watch polo show. Information about it in the Ming dynasty is little. It completely declined in the Qing dynasty. It was hardly seen in the centre of Ancient China except in certain minorities, such as the Mongolians and the Tibetans.

Modern polo is an official sport in the world competitions, which is quite same to the Jiju in ancient China. However, modern polo originates in Europe and has nothing to do with the Chinese traditional Jiju. It was invented in India by the British colonists and then introduced to Europe, America and some other countries.