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Here are a number of exceptional techniques that will accompany you from your beginning to the level of an expert in Chinese fist art. With 2,800 drawings dealing with the ancient roots of the millennial art of kung fu in its modern styles, this guide is an incomparable source of study and progression. Roland Habersetzer's previous books on Chinese boxing have already been pioneered and have been extremely successful since the first editions. The basics were adopted in this important synthesis, an irreplaceable reference to everything related to the traditional art of the Shaolin monks, this monastery that remains at the center of all martial arts. Expected return of the classic... For similar terms, see Kung Fu (homonym) and Wushu (term). The background of this article on sports should be verified (September 2016). Improve it or discuss what to check. If you have just attached a bandage, please specify here points for verification. Demonstration of external martial art shaolin Cuan at the Dakxianguo Monastery in Kaifeng. Chinese martial arts, popularized as kung fu, are also called Mandarin w'sh' Listen (术), Gush' Listen (术) or Kenf Listen (拳法), and sometimes referred to as Chinese boxes, comprised of hundreds of different styles of bare-handed or armed warfare that have been developed in China over the centuries. Various terminology Kung Fu Detailed article: Kung Fu (term). Sinograms Kung Fu is a Western name usually given to both external and domestic Chinese martial arts, although the term is rarely used to refer to tai chi-chuan. The term transcription of 功 (gung1fu1 in Cantonese jyutping, gungfu in Mandarin) was introduced in Europe in the 1970s to refer to Chinese martial arts films. This is a Cantonese reading of the word, Hong Kong being the main source of Chinese films in those years. The terms kung 功 and fu - translated literally and separately have a completely different meaning than Chinese martial arts. Kung means skill, improvement, possession of trade or action in which a lot of time has been devoted (kick using granite par). This term should be compared from a semantic point of view with the concept of artisan, as it was used in Europe in the 19th century: this term means a merchant who, learning from a master acquired culture, methods and know-how. Fu refers to methods like content, either energy that has been invested in the action of this method or in certain terms of fluidity which gives art, similar to the most effective methods, based on the increased possibility of fluidity. You could say about someone that he owns kung fu in gastronomy, kung fu in painting, kung fu in music or kung fu in computer science. 功 Cantonese, 'g' is between 'g' and 'k' French Chinese war art boxes sometimes referred to in the West by Chinese boxes because of the analogy of external styles with boxes practiced in the West. This term was used to refer to the initiators of the Boxer Rebellion (1899-1901). In China, the terms 拳法 (pinyin: qu-nf, boxing) or 拳 (kwon, fist, boxing style) are used to refer to many styles of Chinese martial arts. Wushu Related Articles: Wushu (term). In French or English, the term wushu usually refers to a competitive sport created by the People's Republic of China after 1949: modern wushu. But in China, the term combat art 武术 the French term combat art without any other connotations. This original term, therefore, includes styles of Chinese martial arts from north to south China (Shaolin, Wing-Chung, etc.) and is more or less synonymous with French kung fu. The study of the characters that make it shows that the term has a more general meaning: this ancient synogram (pictogram) is a radical stopper under the galleboard. The idea is that from a guard's weapon, the pictogram has the value of a protective mascot at the entrance to the house. It prevents the thief and the demon from entering and harming the property or physical integrity of the inhabitants (aggression, disease). The Ideogram has taken a more general meaning, it refers to what is connected with the war, for the struggle. The French military adjective is a perfectly suitable translation. 術 or 术 (shu): the necessary means fall under the ideogram, know-how, numerous knowledge (medicine, martial arts, war art, weapons, diplomacy, etc.). Here the term art should be understood in the ancient sense of the word: that, an artisan who has long and strictly apprenticeships has a trade. In Chinese, there are several terms beyond other than China's martial arts refer to China's martial arts: Listen功 (pinyin: zh-nggu) refers to national martial arts. The classic history and legends of the rites the origin of martial arts is explained by the needs of self-defense, hunting activities and military training in ancient China. Hand-wringing combat and weapons practice were important in the training of Chinese soldiers. Teh Chinese martial arts integrated various philosophies and concepts into their practice, expanding, in addition to self-defense, to physical service and eventually becoming a method of personal education. The influence of combat ideals in civil society later spread in poetry, literary fiction, and then in our time in cinema. According to legend, the mythical yellow emperor introduced the first Chinese wrestling systems. A well-known general, before becoming emperor of China, he is said to have written long treatises on medicine, astrology and martial arts. The pedagogical model of the Competition Shuaijiao before the emperor and his court during the Tsing Dynasty. In shōubó搏, illuminated at least as early as the 3rd century BC), and Xiang Bo (similar to sanda) in the 600s BC JC, are just two examples of ancient Chinese martial arts. In 509 BC, Confucius reportedly invited Duke Dean de Lu to engage in literary art in the same way as martial arts: martial arts began to be practiced by ordinary citizens, not just military and religious sects. A combat system called Judea or Ji-ool (角) is mentioned in the Classical Rites (Lee King) in the 1st century BC This combat system includes strikes, projections, joint manipulations and vital point attacks. Jiao di became a sport during the Tsing Dynasty (221-207 BC). The Book of Khan (206-8 BC) mentions that during the Han Dynasty (206 BC - 8 AD) there was a distinction between an unarmed battle called shōubó (搏), for which training manuals were already written, and sports wrestling, then known as jol or ji-ool (角). Six chapters of bare-handed wrestling were mentioned at the same time in Han Shu I Wen Chi (Han Book of Art), but these chapters were lost in the following centuries. The struggle is also described in the memoirs of the great historian Sima Tsian (approximately 100 BC) In the history of The Virgin Yue in the annals of spring and autumn lu state (5th century BC) will be presented the theory of the struggle with bare hands, including the presentation of the concepts of hard methods and soft. During the Tang Dynasty, descriptions of sword dancing were immortalized in Li Bai's verses. During the Song and Yuan dynasties, the Xiangpu (a precursor to sumo) was sponsored by the imperial courts. Modern martial arts concepts have been fully developed by the Ming and Tsing dynasties. Concepts related to Chinese martial arts have changed with the evolution of Chinese society and have acquired a philosophical basis over time. Passages in Taoist Chuang-ce refer to psychology and martial arts practice. Chuang-tseu, its eponymous author, probably lived in the 4th century BC Tao Te Jing, often attributed to Lao Jieu, is another Taoist text that contains principles applicable to martial arts. According to one of the classic texts of Confucianism, Zhou Li (周礼), archery and chariot behavior were part of the six arts (六艺, liu yi) of the Zhou dynasty (1122-256 BC), along with rites, music, calligraphy and mathematics. The Art of War, written in the 6th century BC by J.-C. Sun Tzu, engaged in war, but contains ideas adopted in Chinese martial arts. Shaolin Main Entrance to Shaolin Monastery in Henan Province. Shaolin's quan style is generally considered the first institutionalized martial art. According to legend, Boddidarma taught this martial art in the 5th century to the monks of the Shaolin Temple to help them protect themselves from the animals and robbers who roamed the monastery. However, the earliest evidence of the participation of shaolin monks in the fighting is a stele dating back to 728, which indicates the defense of the monastery from bandits around 610 and the subsequent role in the defeat of Wang Sicheong at the Battle of Hulao in 621. There is no evidence of Shaolin's involvement in the fighting between the 8th and 15th centuries. However, between the 16th and 17th centuries, about forty springs appeared, which testifies not only to the practice of martial arts by Shaolin monks, but also to the fact that this practice has become an integral part of monastic life, that monks justify the creation of new Buddhist legends. References to the practice of martial arts in Shaolin appear in various literary genres of the late Ming; epitaphs of Shaolin warriors, martial arts textbooks, military encyclopedias, historical works, travel or fictional stories and poetry. However, these sources do not disclose the fighting style specifically originating from Shaolin. Similarly, these sources, unlike the Tang Period, refer only to Shaolin methods of armed combat (not with bare hands), including the weapon that made the shaolin monks famous: a stick (gun). General Ming Chi Jiguang includes a description of Shaolin kung fu and stick techniques in the new register of effective methods (zh) (Chinese: 纪效书). This book great impact on the development of martial arts in other Asian regions such as Okinawa And Korea. Contemporary History Six Chinese wrestling experts, at a competition in Tianjin in 1936. The current approach to Chinese martial arts depends heavily on the events of the republican period (1912-1949). During the fall of the Tsing Dynasty, the Japanese invasion and the Civil War in China, Chinese martial arts became more accessible to the general public, while many martial artists were asked to openly teach their art. At that time, this art was seen as a means of promoting patriotic pride and strengthening the nation. As a result, many textbooks were published, a training academy was established, two national examinations were organized, demonstration groups went abroad, and numerous martial arts associations were formed throughout China and in various Chinese overseas communities. The Central Academy of National Arts (Chinese: 中央馆), established by the national government in 1928, and the Jing Wu Association (精 体育), founded in 1910, are examples of organizations that promote a systematic approach to martial arts training. Since 1932, the republican government has organized a series of provincial and national competitions to promote martial arts. In 1936, at the Berlin Olympics, a group of practitioners demonstrated this art to an international audience for the first time, perhaps guiding the popular concept of martial arts as a sport. Chinese martial arts began to expand internationally with the end of the civil war in China and the founding of the People's Republic of China (PRC) in 1949. Many artists decided to avoid communist rule and migrated to Taiwan, Hong Kong or other parts of the world. These experts began teaching in overseas Chinese communities and then expanded their teachings to people from other ethnic groups. Modern China Modern Wushu Championship, 2005 In China, the practice of traditional martial arts is not recommended during the turbulent years of the Cultural Revolution (1969-1976). Like many other aspects of traditional culture, martial arts have undergone a radical transformation of the People's Republic of China in order to bring them into line with Maoist revolutionary doctrine. China has supported the sporting practice, headed by the official committee, as a replacement for independent martial arts schools. This new sport was disconnected from what was then perceived as potentially subversive: aspects of self-defence and individual achievement, as well as family lines of transmission. In 1958, the government established the Wushu Chinese Association, the organization responsible for directing and regulating martial arts education. The State Sports Commission has taken the initiative to create standardized combat forms for most major arts. During this period, a modern wushu system was created, including standardized forms, educational programs, instructors and ratings. This sport was introduced in high school and universities. The abolition of traditional education during the reconstruction period (1976-1989) was softened as communist ideology became increasingly favourable. In the 1990s, changes in public policy led to new approaches to sport and the closure of the Sports Commission in 1998, which is seen as an attempt to partially depoliticize the organization of sport and adapt sport to a new market logic. As a result of these social changes, both traditional and modern approaches to martial arts are now supported by the Government as part of Chinese culture. Related article: Wushu (sport). Differences of northern styles and southern styles This section is empty, insufficiently detailed or unsized. Your help is welcome! How do I do that? Northern kung fu styles use more legs and south plus fists. This is reflected in the Chinese mandarin expression of Nan quan Wei Tui (Chinese: 拳腿), which

