

**ON THE EXTERNAL COMMUNICATION OF CHINESE FOOD CULTURE FROM
HSK**

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ABSTRACT

In the context of globalization, foreign cultures have permeated people's daily lives extensively. Consequently, the dissemination of Chinese culture to the international community has become a matter of urgency. Food culture, as a crucial aspect of Chinese heritage, merits thorough exploration. The HSK, a standardized test assessing foreigners' proficiency in Chinese, offers valuable insights through its annual test content. Therefore, this paper analyzes 60 sets of real questions sourced from the "HSK Real Question Set (Levels 1-6)" from both the 2014 and 2018 versions. By examining the food culture referenced in these questions and comparing it to the content of the "HSK Standard Course," this study aims to identify the primary foods featured in the dissemination of Chinese food culture globally, assess any shifts in dissemination focus over recent years, and evaluate the alignment between textbook compilation and actual test content.

Keywords: HSK test, food culture, teaching Chinese as a foreign language.

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1. INTRODUCTION

China's food culture has a long and profound history, covering traditional cuisines such as "dumplings", "zongzi" and "lanterns", as well as old Chinese brands such as "Quanjude" and "Dongshunlai", as well as "Lao Ganma" and "Haidilao". It also includes long-established Chinese brands such as Quanjude and Dongshunlai, as well as modern Netflix products such as Lao Ganma and Haijilao. It also includes modern Netflix foods such as "Lao Gan Ma" and "Hai Di Lao", showing its diversity and sense of the times. For international students with different levels of Chinese language proficiency and different learning objectives, how to accurately select the content of food culture and its depth is undoubtedly a key issue that teachers of Chinese as a foreign language need to consider carefully.

In China, the contents of major exams are often regarded as the wind vane of the society, reflecting the focus and value orientation of the current society, and the HSK exam is no exception, as its annual exam questions are not only a test of students' Chinese language proficiency, but also a window for us to convey Chinese culture to our foreign friends. By observing the changes in the focus of the test questions, we can clearly capture the trajectory of the shift in the center of gravity of cultural communication and understand what kind of culture we want to show to the international community at different times. In teaching Chinese as a foreign language, teachers need to combine the actual situation and needs of students, carefully select the teaching content of food culture, and at the same time follow the pace of the times, grasp the cultural dissemination orientation of the HSK exam, so as to show the unique charm of China's food culture to international students in a more accurate and vivid way.

1.1 Overview of food culture

Food culture is the most common and widely used part of culture, and the existence of food culture can be seen in many places in life. In teaching Chinese as a foreign language, besides the output of Chinese vocabulary, phonetics and grammar, the output of culture is also essential. Culture is the soul of Chinese language, and the output of culture can help foreigners understand what makes Chinese different from other languages. Food culture, as an important part of Chinese culture, requires careful consideration as to how to spread it so that foreigners are willing to try our food and understand the culture behind our food.

Zhao Heng, "Olden Times", said: "When it comes to literati and food, we might as well think that the literati take food as the ground and literature as the sky, food and culture together, heaven and earth together, presenting a rich and colorful world, and then there is the excellent traditional Chinese culture of yesterday, today and tomorrow. Chinese people on the "eat" research history can be said to have a long history, as early as in the "Poetry - Xiaoya - fish Li" in the "fish Li in the creel, Li shark. Gentlemen have wine, purpose and more. Fish in the creel, pomfrets. The gentleman has wine, more and more. Fish in the creel are mudfish and carp. The gentleman has wine, and the will is there." Since then, there have been countless good lines about food and drink that have been passed down through the dynasties, such as "The jade bottle is filled with laurel wine, and the riverbo offers the divine fish." (Cao Zhi, "The Immortals"; "The wine of Lanling is tulip-scented, and the amber light comes from the jade bowl.") (Li Bai's "Walking in the Hakkas"); "Under the Luofu Mountain, there are four seasons of spring, and the tangerines and plums are new every time. If you eat three hundred lychees a day, you will never quit being a Lingnan man." ("Su Shi Eating Lychee"). Traditional Chinese food culture is based on food, but Chinese people have always emphasized on emotion, food is only the carrier of emotional culture, the connotation of food is the center of gravity of traditional Chinese food culture. Especially with the change of

history, the development of the times, ancient China gradually shifted from a slave society to a feudal society, and the economy also became more developed, the most primitive works of purely depicting food gradually disappeared, and became dominated by works depicting the connotations represented by the food, and this change was inevitable, as Liang Shih-chiu said in "Reading Won Shan's Recipes," "The so-called high culture, including a necessary condition, that is, the fullness of the food culture. includes a necessary condition, which is an abundant economic situation."

1.2 Definition of culture

Regarding the concept of culture, the definition given in the Dictionary is: culture in the broad sense refers to the sum of material and spiritual productive capacities and the material and spiritual wealth created by human beings in the process of social practice, and culture in the narrow sense refers to the spiritual productive capacities and spiritual products, including all forms of social consciousness: natural sciences, technological sciences, and social ideologies, and sometimes exclusively refers to the educational, scientific and artistic knowledge and facilities. In A Review of Cultural Concepts and Definitions, a work devoted to the study of cultural definitions, Kroeber and Kluckhohn (1952) elaborated and classified more than 160 definitions of culture, pointing out that the following definitions of culture are often cited: 1. Culture and civilization are defined as including knowledge, beliefs, arts, morals, laws, customs, and any other things acquired by individuals as members of society. Culture and civilization is a combination of knowledge, beliefs, arts, morals, laws, customs, and any other faculties and habits acquired by individuals as members of a society. This is recognized as the most comprehensive definition of culture. 2. Culture refers to all patterns of life, both explicit and implicit, created throughout history, which have existed as potential guides to people's behaviour at one time or another. 3. Culture is a historically inherited pattern of meaning embodied in symbols. A system of concepts expressed in symbolic form. Through this system people communicate, consolidate and develop their knowledge and attitudes about the world. 4. Culture is communication and communication is culture. 5. Culture is the values and concepts shared by the majority of people who speak the same language and live together, which are passed on from generation to generation and which provide guidance to people in their daily behavior. 6.

1.2 Definition of Food Culture

There is no completely unified concept of food culture. The Chinese Dietary Sea states that dietary culture refers to the sum of diet, cooking and food processing techniques, dietary nutrition and health care, as well as diet-based culture and art, ideology and philosophical system. And according to the influence of various factors such as history and geography, economic structure, food resources, religious consciousness, cultural traditions, customs and habits, the world's food culture is mainly divided into three self-contained flavor groups, namely, the Eastern food culture, Western food culture and Halal food culture. The Introduction to Food Culture states that food culture refers to the development and utilization of food raw materials, food production and food consumption process of science and technology, art, as well as food-based customs, traditions, ideas and philosophy, that is, by the people's food production and food life styles, processes, functions and other structural combination of the sum of all food matters. Either expression highlights the fact that food culture includes both material and spiritual aspects. Food culture is based on material food and drink, and through the inheritance of thousands of years, a unique food culture has been achieved.

2. HISTORY OF THE STUDY OF FOOD CULTURE IN HSK

2.1 History of HSK Development

In 1984, the former Beijing Language Institute (now Beijing Language and Culture University) set up the "Chinese Proficiency Test Design Group" and began to develop the Chinese Proficiency Test. This research started with the primary and secondary examinations and lasted for more than five years. On February 20, 1990, it passed the expert appraisal organized by the State Education Commission. In order to make HSK a complete system, on the basis of the preliminary results achieved in the development of the elementary and intermediate tests, the development of the advanced Chinese proficiency test was started in October 1989, and on July 28th, 1993, HSK (Advanced) passed the expert appraisal organized by the National Committee for Chinese Proficiency Tests (NCCPT). In order to give more Chinese learners the opportunity to test their own level, in September 1995, the study of the Basic Chinese Proficiency Test (BCPT) was also started.

On November 24, 1997, HSK (Basic) passed the expert appraisal organized by the Chinese Proficiency Test Committee. Up to this point, HSK has constituted a more complete system with levels ranging from low to high.

In 2009, the HSK reached a turning point. In order to adapt to the national strategy of cultural promotion to foreign countries and the new situation of international promotion of the Chinese language, the headquarters of Confucius Institutes decided to abolish the old HSK and launch the new HSK, which has undergone relatively big changes in both the content and format of the test. While the old HSK was divided into three levels: basic level, lower secondary level, and upper secondary level, the new HSK is clearly divided into six levels from 1 to 6. The new HSK levels 1, 2, and 3 correspond to the old HSK (basic); the new HSK levels 4 and 5 correspond to the old HSK (junior and intermediate); and the new HSK level 6 corresponds to the old HSK (advanced). In this paper, we hope that by analyzing the question sets of 2014 and 2018, we can find out some patterns in the examination of food culture in the new HSK, so as to formulate corresponding teaching methods and have a better specification of Chinese language communication to the outside world.

2.2 Research on Teaching the Theme of "Diet" in Chinese as a Foreign Language

Shen Xiaohuan (2018) "Teaching Design of Chinese Language as a Foreign Language for Diet and Culture Classes--Taking the Teaching Design of Lapa Porridge as an Example" introduces the origin of Lapa Porridge, the ingredients used in Lapa Porridge, the health benefits of Lapa Porridge and its production method, which provides a reference to the cultural teaching and a case study on the teaching of diet at the same time. Ling Mengyao (2018) "Research on Teaching Cultural Vocabulary of Food and Drink in Chinese as a Foreign Language" uses lexical and semantic fields as classifications, defines food and drink cultural vocabulary by using qualitative analysis, and proposes the principle of teaching food and drink cultural words with gradual progress, development, and relevance. She made a specific teaching design for the lesson "Eating in China" and applied it in actual teaching with certain achievements. The paper's analysis of the words of food culture is of great reference value to the subsequent teaching of food culture. Wang Xiaojun (2019) "Research on Teaching Chinese Food Culture under the Perspective of 'Combination of Examination and Teaching'" analyzes the HSK Examination Syllabus from Grade 1 to Grade 6, lists the vocabulary syllabus, task syllabus, and topic syllabus related to food culture in tables, and combines the ideological connotations of Chinese food culture with the art and aesthetic. In addition, the paper proposes how to teach food culture at different stages. This thesis focuses on

the teaching of food culture, which is more comprehensive and specific. Chen Yang (2022) "A Study on the Applicability of Cultural Elements in HSK (Level 5) Questions and HSK Standard Tutorial 5" By analyzing the HSK (Level 5) questions and HSK Standard Tutorial 5, this paper makes a research on the organization of the cultural elements in them, and puts forward suggestions for teaching Chinese as a foreign language.

In this paper, we organize various materials related to the examination of food culture in the HSK Question Book (2014 edition), HSK Question Book (2018 edition), HSK Standard Tutorials 1-6, and HSK vocabulary lists, and read and sort them in detail, so as to integrate the theoretical achievements of the previous researchers, grasp the current situation and trend of the research of the academia in this area, and clarify the overall research direction, and launch the research on this topic on this basis. On this basis, the research of this topic was carried out. Based on the distribution of food culture in HSK questions, HSK standardized tutorials and HSK vocabulary, we formulate effective extraction principles and statistical instructions to categorize food culture in the questions. The textbooks, vocabulary lists and real exam questions are labeled, summarized and analyzed to visualize the degree of cooperation among the three, and the data and information obtained are processed to make feasible suggestions for the setting of the Chinese Proficiency Test, the writing of Chinese textbooks and Chinese language teaching.

3. ANALYSIS OF HSK VOCABULARY LIST, QUESTIONS AND TEACHING MATERIALS

3.1 Vocabulary List Analysis

The teaching materials for teaching Chinese as a foreign language, the new HSK syllabus, and the new HSK questions are closely related, and the HSK vocabulary exists as a bridge between them. By analyzing the HSK vocabulary list, the contents in the HSK vocabulary list are organized as shown in Table 1:

Table 1 Vocabulary Percentage Table

Based on the data presented in the above table, we can clearly observe that the highest

Vocabulary level	Number of words	Number of food words	Percentage
HSK1	150	9	6.00%
HSK2	150	8	5.33%
HSK3	300	12	4.00%
HSK4	600	20	3.33%
HSK5	2500	20	0.80%
HSK6	5000	5	0.10%

percentage of food-related words in the HSK vocabulary list occurs in Level 1 vocabulary. In this level, there are 9 vocabularies that are closely related to food culture, 5 of which directly refer to food, such as "dish" and "tea", which not only show the richness and diversity of China's food culture, but also reflect its unique cultural flavor. In addition, there is one word for tableware, "cup", one word for place of eating, "restaurant", and two verbs closely related to eating behavior, "eat" and "drink". "drink", and two verbs closely related to eating behavior, 'eat' and 'drink', which together form a basic description of food culture.

The composition of food-related vocabulary changes as the vocabulary level increases. At Level 2, the addition of the adjective "tasty" to describe the texture of food further enriches our descriptions of the sensory experience of food. In Level 3 vocabulary, adjectives describing the

state of food, such as "full" and "hungry," were introduced, as well as the food storage device "refrigerator" and other food-related words such as "The addition of food storage devices such as 'refrigerator' and other food-related words such as 'menu' have been introduced to provide a more comprehensive understanding of food culture.

In Level 4 vocabulary, the adjectives "spicy," "sour," and "salty" used to describe the taste of food appear, further refining our understanding of food flavor. In Level 5 vocabulary, the inclusion of the verb "to fry," which is related to the method of cooking food, signifies that our understanding of food culture has deepened to the level of cooking techniques. Finally, in Level 6 vocabulary, food-related verbs such as "cook" and "taste" and the verb-object construction "shabu-shabu" were introduced. In particular, the word "shabu-shabu" appears in the advanced vocabulary because of its rich cultural connotations and complex social practices. This reflects the fact that a true understanding of the cultural significance of this term needs to be based on extensive and in-depth cultural learning. Through this series of vocabulary changes, we can clearly see that as we move up the vocabulary levels, our understanding of food culture deepens and expands.

By analyzing the HSK vocabulary list in detail, we can find that "tea", as a symbol of China's unique culinary culture, is reflected in the primary vocabulary, which not only indicates the basic status of tea in Chinese culinary culture, but also reflects that in teaching Chinese as a foreign language, tea is regarded as a relatively easy to accept and understand This not only indicates that tea is a fundamental element of Chinese food culture, but also reflects that tea is regarded as a relatively easy element of food culture for foreigners to accept and understand in Chinese language teaching. The appearance of words such as "shabu-shabu" in the advanced vocabulary reveals the depth and complexity of the culture behind it, suggesting that learning these words needs to be based on a broader and deeper cultural understanding.

3.2 Analysis of HSK Questions

The HSK test is based on the Chinese Proficiency Level Standard and Grammar Level Outline.

The new HSK test is set up in six levels, with Level 1 and Level 2 being the least difficult, and the content of the test is simple Chinese knowledge and daily communication, and the target of the test is for beginners of the Chinese language. The requirements for Level 1 are that candidates can understand and use some very simple Chinese words and sentences to meet specific communication needs, and that they have the ability to learn Chinese further. The requirements of Level 2 are that candidates can use Chinese to communicate in a simple and direct way on familiar daily topics, and that they have attained an excellent level of Chinese language at the beginner level. The types of questions in Levels I and II include spelling of Chinese characters and conjugation of words and phrases, and the difficulty level of Level II is higher than that of Level I. Level III is based on Levels I and II.

The difficulty level of the Level 2 test is higher than that of the Level 1 test. The Level 3 test adds Chinese character writing on top of the Level 1 and Level 2 tests. The listening section examines learners' language skills, including pictures, judgment, and long conversations. Sentence length is increased, vocabulary difficulty is upgraded, and the number of questions is increased. The reading section includes sentence matching, word choice, and reading comprehension. The reading section adds some grammar knowledge, and the difficulty of the test is medium. The writing section mainly examines Chinese characters, and the addition of the Chinese character test to the HSK test increases the specialization of the Chinese language knowledge and ability test. The requirements for Level 3 are that candidates can use Chinese to complete basic communicative tasks in life,

study and work, and that they can cope with most of the communicative tasks encountered when traveling in China.

The difficulty and number of questions in the Level 4 test have increased, and the listening part of the Level 4 test includes sentence judgment and long dialogues. Through daily communication dialogues, learners' Chinese comprehension ability is examined, and learners' adaptability to the Chinese language is examined, such as morphemes, language adaptation, communication habits, and so on. The reading section includes word choice, sentence sequencing, and reading comprehension. The reading section increases the difficulty of the reading materials and examines the learners' ability to refine the materials, and the test content includes daily life, general knowledge of culture, socialization, etc., which requires learners' high reading ability. The writing section includes the ability to form sentences by connecting words and making sentences from pictures. The purpose of the writing section is to examine the learners' mastery of Chinese lexical properties and word order, and the study and application of Chinese syntax is the focus of the examination. From this we can see that HSK Level 4 has formed a professional language proficiency test. The requirement of Level 4 is that candidates can talk about a wide range of topics in Chinese and communicate with native Chinese speakers fluently.

The Level 5 test has become more of an advanced Chinese proficiency test, examining learners' vocabulary and contextualization. The listening section has been reduced in number and the number of questions remains unchanged. It consists of short dialogues and long dialogues, and tests learners' vocabulary. The reading section includes word choice and sentence filling in the blanks, and reading comprehension. The reading material is relatively large, which mainly examines learners' vocabulary accumulation, reading speed and the ability to summarize the reading material. The writing section includes sentence formation and short essay writing. The writing part of the Level 5 test goes directly to short essay writing, which examines the learners' vocabulary and sentence-making ability and their ability to write Chinese characters. The requirements of Level 5 are that the candidates can read Chinese newspapers and magazines, enjoy Chinese movies and TV programs, and make a more complete speech in Chinese.

The Level 6 test is an advanced Chinese proficiency test, which has higher requirements for learners' vocabulary accumulation, cultural mastery and contextualization. Compared with the Level 5 test, the Level 6 test has more questions in the listening section, more questions in the reading section, and the writing section has been changed from completing sentences and writing two 80-word essays to abbreviating a 400-word essay. Level 6 questions are more difficult for students to listen to, the content of the listening material has increased, and the short texts are longer and more complex. The requirement of Level 6 is that candidates can easily understand the information they hear or read in Chinese and express their opinions fluently in Chinese in oral or written form.

Based on the careful analysis of HSK Question Book (2014 edition) and HSK Question Book (2018 edition), we extracted and counted the number of vocabulary words that are closely related to food culture, as shown in Table 2 and Table 3.

Table 2 2014 Edition Food Culture Vocabulary Percentage Table

Vocabulary level	Number of food words	Number of vocabulary words on food culture	Percentage
HSK1	10	2	20.00%
HSK2	35	8	22.86%
HSK3	56	5	8.93%
HSK4	20	4	20.00%
HSK5	37	6	16.22%
HSK6	13	2	15.38%

Table3 2018 Edition Food Culture Vocabulary Percentage Table

Vocabulary level	Number of food words	Number of vocabulary words on food culture	Percentage
HSK1	31	9	29.03%
HSK2	39	6	15.38%
HSK3	52	14	26.92%
HSK4	22	11	50.00%
HSK5	17	10	58.82%
HSK6	12	11	91.67%

By comparing and analyzing the distribution of food vocabulary in the HSK Question Book (2014 edition) and (2018 edition), we can see that the distribution of food vocabulary in the HSK Question Book (2014 edition) shows a clear stage-by-stage feature. Food vocabulary related to food culture occupies a significantly high position in the primary stage (Level 1 and Level 2), which reflects the fact that food culture is given a higher pedagogical priority in the beginning stage of learning due to its close connection with life. However, as the difficulty of learning increased, the number of such vocabulary showed a significant decline by Level 3 vocabulary, which may be attributed to the fact that learners need to master a wider and deeper range of vocabulary content at this stage, resulting in a relative decrease in the share of food culture-related vocabulary. However, in Level 4 vocabulary, we observed that the percentage of food culture-related vocabulary picked up again, suggesting that as learners' language proficiency increased, they began to have the ability to access and learn more complex vocabulary related to food culture. However, at the higher levels of vocabulary, Level 5 and Level 6, the percentage of food and culture-related vocabulary again shows a decreasing trend, which may be due to the fact that learners begin to have more exposure to and understanding of other vocabulary at this stage, which leads to a relative decrease in the percentage of food and culture-related vocabulary.

In contrast, the distribution of food vocabulary in the HSK Question Book (2018 edition) showed different characteristics. In this edition, the number of food vocabulary words related to food culture occupies the highest proportion in the Level 6 vocabulary, which shows that food culture becomes an important learning content at the advanced level, which may involve more in-depth and detailed exploration of cultural connotations. However, unlike the 2014 version, the lowest number of food vocabulary related to food culture was found in the Level 2 vocabulary in the 2018 version, which may reflect the fact that learners at the elementary level concentrate more on learning basic vocabulary and everyday phrases in the new instructional version, while the exposure to and learning of vocabulary related to food culture is relatively low. However, it is worth noting that the proportion of vocabulary related to food culture in vocabulary of Level 4 and

Level 5 followed that of Level 6, showing a gradually increasing trend, which indicates that as learners' language proficiency further improved, they began to have more exposure to and learn more vocabulary related to food culture, and gradually developed a more comprehensive and in-depth understanding of food culture.

By comparing and analyzing the distribution of food vocabulary in the two versions of the question sets, we can clearly see the focus and changing trends of food culture-related vocabulary in HSK at different stages of learning. This not only helps us to better understand the vocabulary design ideas of the HSK test, but also provides a useful reference for our teaching practice!

Again, in terms of the distribution characteristics of the content, the focus of the HSK exam on food culture is distinctly reflected through the overlap rate of different elements. In the HSK Question Book (2014 edition), "rice" is examined as often as 8 times, together with fruit words such as "grapes", "fruit", "apple" and so on. "apple" and other fruit words, also appearing eight times, showing the breadth and diversity of food culture. Meanwhile, "milk" and "coffee", as representatives of Eastern and Western beverages, also appeared 7 times each, reflecting the integration of cross-cultural communication. Tea, however, has a 5-frequency occurrence rate, but it has already made its presence felt. Turning to the HSK Question Book (2018 edition), we observe that the frequency of "tea" culture has significantly increased to 12 times, jumping to the first place, which undoubtedly highlights the importance of tea culture in food culture, and also reflects the growing importance of the HSK exam on the dissemination of tea culture. At the same time, traditional food elements such as rice, chopsticks and dumplings also appear frequently, with rice appearing 5 times, chopsticks 4 times, dumplings 3 times, and teahouse appearing twice, together building a colorful picture of food culture. By comparing the two versions of the question sets, we can clearly see that in recent years, HSK questions have paid more attention to the in-depth excavation and dissemination of food culture, rather than just staying at the level of vocabulary and grammar points. The difference in the vocabulary recurrence rate also reveals an important trend: tea culture, as a bright pearl in the international dissemination of the Chinese language, is not only favored by foreign learners, but also regarded as one of the most attractive Chinese cultures with the greatest potential for dissemination. This change not only reflects our deep understanding of the value of tea culture, but also highlights the HSK exam's accurate grasp of the effect of cultural dissemination and active leadership in content design.

The spread of tea and tea culture did not start after the establishment of the Confucius Institute, but dates back to the establishment of the Silk Road during the Han Dynasty.

The New Book of Tang. Lu Yu biography" records the Hui Hu (Huihe) tea for horse trade records, which wrote "when Huihe into the dynasty, began to drive the horse market tea." The Tang Dynasty's "Feng's Wenshimianji" also records: "In previous years, the Huihe migratory birds entered the court, drove the famous horses, the market tea and return, but also strange." These records show that the migratory birds have formed the custom of drinking tea, migratory birds moved west at the same time the custom of drinking tea was also brought to the Silk Road, with the dramatic increase in the demand for tea of these ethnic minorities, the Silk Road to tea-based transportation activities more and more frequently. Song and Ming period of the literature recorded a large number of western region "tea and horse market" and the Western region of the relevant historical information.

In HSK Level 1 and 2, since the Chinese language proficiency of international students is still relatively low at this stage, the focus of food culture in this period is on the food itself, and the cultural connotation behind the food is less involved. In this period, tea and rice, which are

representative foods, are more involved, and they are also the parts of Chinese food culture that foreigners have always been familiar with. The types of questions examined are mainly in the listening and reading sections.

From the third level onwards, the connotation of food culture is more in-depth, with other representative foods, such as noodles, and the specific name of food, egg noodles, and the tableware chopsticks, as well as the Chinese food culture of "eating seven minutes of fullness". "It is also an important part of Chinese food culture, as it is a traditional rule of Chinese medicine to maintain health.

The questions on food culture are not only in-depth, but also more specific, with specific foods such as shrimp dumplings and tomato and egg soup. The types of questions examined are also richer, with the addition of a writing section.

In the Level 5 examination, the introduction part of the food culture is more detailed, for example:

63. 按照饮食特点分, 中国主要有四大菜系, 即川菜、鲁菜、淮菜和粤菜。当然, 其中最著名的, 还是大家熟悉的川菜。川菜的突出特点是麻和辣, 最正宗的川菜是成都和重庆两地的菜肴。如今川菜馆早已遍布世界各地, 受到了人们的广泛欢迎。
- A 川菜口味清淡
B 重庆菜属于川菜
C 中国菜的特点是麻和辣
D 成都和重庆两地才有川菜

Figure 1 Food Culture Topics

It not only introduces several major Chinese cuisines, but also focuses on the characteristics and places of origin of Sichuan cuisine, which is really a lot of progress and spreads food culture in a deeper and more detailed way than in the previous levels when it only briefly mentions the names of the food.

In the examination questions of the sixth level, even a whole page was devoted to the introduction of Chinese dim sum culture, introducing the earliest documented literature on dim sum, and the different kinds of dim sum: Cantonese dim sum, Sichuan dim sum, Jiangnan dim sum, etc. The design of the questions was no longer the same as in the previous levels.

93-96.

中国最早的心已不可考, 但至少在 2500 年前的《楚辞》里已有记载。《楚辞·招魂》中记录了从主食到菜肴, 以及精美点心、酒水饮料等 20 多个品种的楚地美食。从一些诗歌或历代生活记录中得知, 今日的点心, 大部分是由古时的小吃逐渐演变, 不断改进而来的。不过当时所用的名称并不是现代人所熟悉的一套。点心的蓬勃发展时期是从上世纪 20 年代初才真正开始的。当时满清后人不工作, 终日在饮食场所打发时光, 致使酒楼、茶馆数量激增, 各大茶馆、酒楼的竞争斗巧, 推出不同花样的点心吸引顾客, 使得当时的饮食极其复杂精致。点心虽然不是广东人发明的, 却是由广东人发扬光大并传往世界各地的。从清代同治年间开始, 广东商人便喜欢聚到茶楼, 一边谈生意, 一边品尝“一盅两件”(一碗茶和两样点心), 这被称为“饮茶”。广州的“二厘馆”(即每位二厘钱)茶楼清早就已存在, 这种茶馆一般用粗制陈年陈茶, 还供应位和等的廉物美味的“茶点”。广东人对点心有着特殊的感情, 就算是天天酒楼吃盛宴, 最后都会用几样点心作为漂亮的“闭幕曲”。四川人也讲究饮茶, 多以吃清茶为主, 茶食不多, 喜欢在茶馆东拉西扯地“摆龙门阵”, 在人来人往的茶馆中一边品茶一边聊家常, 一边聊心事地闲聊。有时吃着茶点, 看着曲艺表演, 享受那份悠然、闲散和漫不经心, 实在是人生乐事。江南人也有上茶楼吃点心、和朋友小聚的风俗, 汪曾祺在《故人往事》中说:“摆酒请客, 过于隆重, 吃早茶则较为简便, 所费不多, 朋友小聚, 洽谈生意, 大概是上茶馆; 闲谈也有为了目的地到茶馆来‘说事’的, 有人居中调停, 有人明辨是非, 被称为‘吃评茶’。”如此看来, 江南的这一习俗与广东人的“饮茶”实在非常接近。



93. 四川人去茶馆主要做什么?
A 品尝点心 B 打发时光 C 调解纠纷 D 洽谈生意
94. 根据上文, 下列说法正确的是:
A 点心至少已有 2500 年历史 B 江南的饮茶风俗来源于广东
C 四川茶馆供应的点心很精致 D “二厘馆”得名于供应两样点心
95. 喜欢在宴席最后安排些点心的是:
A 满清人 B 广东人 C 四川人 D 江南人
96. 最适合做上文标题的是:
A 茶馆里的众生象 B 小小点心大用途
C 点心点缀的多彩人生 D 花样繁多的点心习俗

Figure 2 Food Culture Topics

In the design of the questions, it is no longer just a simple introduction of terms, but involves culture-related content, spreading Chinese food culture in the examination. Like in question 94, all the options are designed according to the culture involved in the article, with the purpose of deepening the examiner's impression of the article through the options

3.3 Analysis of the fitness between the real HSK questions and those in the HSK Standard Tutorial

The content analysis of the food culture vocabulary in HSK Standard Tutorial Level 1-6 is shown in Table 4:

Table 4 Fit analysis table

Textbook	Number of food vocabulary words	Match the number of questions	Number of vocabulary words on food culture	Match the number of questions
HSK Standard Tutorial 1	15	7	4	3
HSK Standard Tutorial 2	14	8	3	1
HSK Standard Tutorial 3	45	12	9	4
HSK Standard Tutorial 4	21	6	8	1
HSK Standard Tutorial 5	68	4	17	1
HSK Standard Tutorial 6	38	1	4	0

Through an in-depth analysis of the HSK Standard Curriculum Levels 1 to 6, we can clearly observe the process of introducing and deepening tea culture within the field of teaching Chinese as a foreign language. Specifically, the dietary vocabulary of tea comes to the fore in the first level of the elementary curriculum, accompanied by a brief introduction to the Chinese tea-drinking hobby, but it has not yet touched on the deeper connotations of tea culture. In Level 3, the teaching content is further expanded with the introduction of the culturally rich proverb "Tea is good and guests often come", which not only reveals the simple truth that good tea attracts regular customers, but also uses tea as a metaphor for the fact that good quality things always win people's favor and love. This phenomenon is not unique. The rich vocabulary and expressions derived from the word "eat" in the Chinese language vividly demonstrate the extensive penetration of food culture in daily life and language use. Watching the fun is also called "eating melon"; feeling aggrieved is called "eating yak"; being hurt is called "eating loss"; working is called "rice bowl"; being jealous is called "rice bowl"; and being jealous is called "eating". Jealousy is called "jealousy"; being very popular is called "eating flavor"; taking advantage is called "eating tofu"; being sued is called "eating lawsuit". "to eat lawsuit"; can not stand is called 'can not eat'; two-faced is called 'to eat inside and outside'; no money is called 'to eat dirt'. "..... The wide use of these words not only highlights the high frequency of the word "eat" in daily life, but also reflects its profound representation and wide influence as a cultural symbol.

Through the detailed analysis of HSK Standard Courses, we not only see the gradual deepening of tea culture in teaching Chinese as a foreign language, but also deeply feel the richness, diversity and wide application of the elements of food culture in the Chinese language, which not only

enriches the expressive power of the language, but also provides an important window for us to understand the unique charm of the Chinese language and culture.

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