

Also on the problem of presenting wild geese in The Book of Rites:Weddings of the Gentry

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Considering the fact that it's difficult to capture wild geese, some scholars in the Qing dynasty believed the gift "geese" in Rites: Weddings of the Gentry had to be domestic geese. However, this explanation does not in accord with historical records and the customs of the Zhou dynasty. "Wild geese" and "domestic geese" had been mentioned simultaneously in the Book of Rites; the rites of presenting wild geese in weddings in the early Han dynasty were inherited from those of the Zhou dynasty; people in the Zhou dynasty had the ability to breed wild geese so as to keep them alive for a period of time and the low-noblemen often held weddings in early spring or late autumn, when it wasn't difficult for men to use wild geese in weddings. These facts help us to determine that the geese mentioned in The Book of Rites must be wild geese. The custom of presenting wild geese came into being in an era when valor and the ability of hunting were highly valued, and the original meaning of "the rites of presenting wild geese as betrothal gifts" was to testify that the suitor was skillful in hunting and could bear the responsibility for both the society and the family. Those explanations that wild geese were used just for the symbolic effects created by the physiological characters of that bird are obviously far fetched. Gift-presenting according to grades as was documented in some rites books in the Warring States period was partly a matter of design, and the view that the rites of presenting wild geese for the "shi" estate was temporarily borrowed from those for the "dafu" estate does not stand. The rites should apply to every estate of Zhou dynasty nobles in common.

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Also, nowadays, the anthropogenic factor is often to blame. The obvious argument in disfavour of people being indifferent to the extinction of living creatures is that every species contributes towards the balance in the ecosystem. To illustrate, if there were no bees, plants would suffer; if plants' cultivation were confined, people and other animals would starve. This makes it evident that people being on the top of the food chain should take responsibility to prevent animals from becoming extinct. Another reason why our society should take action in order to help endangered species is that Parallel constructions (or parallelism) present identical structure of two or more successive clauses or sentences. E.g.: Passage after passage did he explore; room after room did he peep into. CHIASMUS (REVERSED PARALLEL CONSTRUCTION) is based on the repetition of a syntactical pattern, but it has a cross order of words and phrases. E.g.: "Down dropped the breeze, The sails dropped down." (Coleridge) "His jokes were sermons, and his sermons jokes". (Byron). Chiasmus is a pattern of two steps where the second repeats the structure of the first in a reversed manner. E.g.: Mr He gave a lecture on the problem of global warming. One difficulty with this approach is that a set of results may allow different interpretations. reason, motivation, rationale (see also B). for. Economists have recently questioned the rationale for government spending. The possible ecological effects of climate change are often in the news, as is the matter of whether the potential impact can be predicted. New work on a migratory bird, the pied flycatcher, takes things a stage further by showing how a climate-related population decline was actually caused. Timing is key. Over the past 17 years flycatchers declined strongly in areas where caterpillar numbers peak early, but in areas with a late food peak there was no decline. There were also action photos. One was of a bear that had climbed up a tree in a garden in Canada and refused to come down. Wildlife experts sent the bear to sleep with a special vet's gun – and a brilliant young photographer saw a great opportunity. He took a photo showing the bear falling out of the tree, fast asleep, onto a rubber mat on the ground, as if it was jumping like a gymnast! The bear was later returned to the wild. And there were lots more amazing pictures like that! Another young photographer took a photo while swimming with an elephant – although she almost got kicked as a result to book, print, or school teacher, then we have folklore in its own perennial domain, at work as ever, alive and shifting, always apt to grasp and assimilate new elements on its way. Folklore comprises traditional creations of peoples, primitive and civilized. These are achieved by using sounds, words, poetry and prose and include also folk beliefs or superstitions, customs and performances, dances and plays. Men of learning have in the last century or so gathered, classified and studied a vast body of materials appertaining to folk tradition. Some of our surviving customs can trace their ancestry a very long way back, and have hitherto resisted all attempts to uproot them, many others have vanished for ever.

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