

缤纷中国:

中国文化英语读本

English Readings on Chinese Traditional Culture

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内容简介

本教材从中国学生实际出发,不仅仅局限于一般意义的中国文化,而是从不同方面介绍具有中国特色的社会与文化现象,教材内容涉及节日习俗、人际关系、旅游、饮食、中医、武术、音乐、语言、思想意识等。通过本教材的学习,不仅有利于增强学生的民族自豪感,了解中国传统文化精华的基本内容及其对中国历史、思想、社会的深远影响,而且有利于学生在与外国人跨文化交际过程中,学会并掌握用地道的英语表达"中国的人和事"。

本教材可用作各类专业本科生及研究生的选修课或课外泛读教材;也可用作高校对外汉语专业高年级阅读课程教材和英语专业低、中年级阅读课程教材;同时,对于对中国历史文化有兴趣的"老外"来说,也是一本不可多得的读物。

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Preface

前言

在美国做博士后研究期间,我发现许多中国学生(包括英语专业毕业的研究生)在与美国人交流过程中,虽然表面英语流利,甚至语音优美,但实际上,他们经常言不达意,无内容表达,根本没有能力向美国朋友介绍悠久、丰富、精深的中国文化。我想:"一个很重要的原因在于我国传统英语教学内容是基础普通英语学习,强调对西方文化的了解;而对于我们自己的历史、文化及身边的人、周围的事却很少关注。"

《缤纷中国:中国文化英语读本》是《缤纷中国:媒体英语阅读教程》(董晓波主编,清华大学出版社、北京交通大学出版社 2009 年版)的姐妹篇,也是我和我的学生们为改变这种现象所做的继续努力。《缤纷中国:媒体英语阅读教程》主要向同学们展示的是当代中国的政治、经济、社会发展、民族风情等,尤其是改革开放以来伟大祖国所取得的巨大成就。而《缤纷中国:中国文化英语读本》则更加贯彻"以人为本"的理念,从中国学生实际出发,不仅仅局限于一般意义的中国文化,而是从不同方面介绍具有中国特色的社会与文化现象,教材内容涉及历史、地理、语言、文学、园林、体育、娱乐、书法、音乐、饮食、民间工艺、节日习俗、医药、法律、诸子百家、思想意识等。通过本教材的学习,不仅有利于增强中国学生的民族自豪感,了解中国传统文化精华的基本内容及其对中国历史、思想、社会的深远影响;而且有利于中国学生在与外国人跨文化交际过程中,学会并掌握用地道的英语表达"中国的人和事"。

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本教材由董晓波主编,陈钟梅、范瑜副主编,孙妮、彭雅雯、孙红、薛立敏参编。在整个编写过程中,我们力求完美,但是限于水平及一些不可避免的因素,定不乏偏颇和疏漏,恳请广大读者朋友和同行不吝指正。

董晓波 2011 年 6 月 于南京东方城

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China's Origins and History



- 1. Translate the following words into English.
 - (1) 女娲补天
- (2) 五色石
- (3) 三皇五帝
- (4) 新石器时代

- 2. Answer the following questions.
 - (1) Do you know any Chinese traditional myths and legendary characters?
 - (2) How do ancient people live their life?
 - (3) Try to compare the Chinese traditional myths to the western myths, and find out the differences and similarities.



导读

中国神话故事是中国古代人们经过长期的社会实践,在劳动生活的过程中创造出来的一种文学样式。它是人类幼年时期通过幻想对天地宇宙、人类起源、自然万物、生命探索、部族战争、劳动生活的稚拙的解说。从盘古"开天辟地",到女娲"造人"、"补天",再到根据现实故事发展而来的"三皇五帝"的神奇传说,中国神话故事展现了中国古代人们对天地万物天真、朴素、真诚、美好的艺术想象,反映了人们对美好生活的向往和追求。中国神话故事在民间口耳相传,它的神奇、瑰丽,展现出无穷的艺术魅力。

Important Chinese Legendary Characters

China has a history longer than that of any other present day nation. We have plenty of

myths and legends. The first figure in China's history is Pan Gu, regarded as the Chinese Adam by westerners.

Pan Gu

According to legend, in the beginning there was only darkness and chaos. Then an extremely large egg appeared. This vast egg was subjected to two opposing forces or principles. The interaction of the two forces: Yin, the passive or negative female principle, and Yang, the active or positive male principle—caused the egg to produce Pan Gu, and the shell to separate. The upper half of the shell formed the heaven and the lower half the earth.

Pan Gu has been depicted in many ways. He sometimes appears as a dwarf with two horns on his head, clothed in skin or leaves. He may be holding a hammer in one hand and a chisel in the other, or perhaps the symbol of yin and yang. He may also be shown holding the sun in one hand and the moon in the other. He is often depicted with his companions the four supernatural animals—the phoenix, the dragon, the unicorn and the tortoise. In any case, Pan Gu grew rapidly and increased his height by six to ten feet daily. He hammered and chiseled a massive piece of granite floating aimlessly in space, and as he worked, the heavens and the earth became progressively wider. He labored ceaselessly for eighteen thousand years and finally he separated heaven from earth. His body dissolved when his work was done.

Following his death, his head became the mountains, his breath the wind and clouds, his voice the thunder; his left eye became the sun and his right eye the moon. His beard became the stars, his four limbs the four quadrants of the globe, his blood the rivers and his veins and muscles the layers of the earth. His flesh became the soil, his skin and hair became the trees and plants, his seminal fluid became pearls and his marrow precious stones. His sweat turned into rain, and the parasites on his body, impregnated by the wind, began the human race.

Through his great labor, Pan Gu divided chaos into Yin, represented by the Queen Mother of the West, and Yang, represented by the Duke of the East. These two principles gave birth to the Heavenly Emperors who were followed by the Earthly Emperors, the ancestors of the Chinese rulers.

Ny Wa

It is said that there were no men when the sky and the earth were separated. It was Nv Wa who made men by moulding yellow clay. The work was so taxing that her strength was not equal to it. So she dipped a rope into the mud and then lifted it. The mud that dripped from the rope also became men. Those made by moulding yellow clay were rich and noble, while those made by lifting the rope were poor and low.



Not long after, the four corners of the sky collapsed and the world with its nine regions split open. The sky could not cover all the things under it, nor could the earth carry all the things on it. A great fire raged and would not die out; a fierce flood raced about and could not be checked. Savage beasts devoured innocent people; vicious birds preyed on the weak and old.

Then Nv Wa melted rocks of five colors and used them to mend the cracks in the sky. She supported the four corners of the sky with the legs she had cut off from a giant turtle. She killed the black dragon to save the people of Jizhou, and blocked the flood with the ashes of reeds.

Thus the sky was mended, its four corners lifted, the flood tamed, Jizhou pacified, and harmful birds and beasts killed, and the innocent people were able to live on the square earth under the



dome of the sky. It was a time when birds, beasts, insects and snakes no longer used their claws or teeth or poisonous stings, for they did not want to catch or eat weaker things.

Nv Wa's deeds benefited the heavens above and the earth below. Her name was remembered by later generations and her light shone on every creation. Now she was traveling on a thunder-chariot drawn by a two-winged dragon and two green hornless dragons, with auspicious objects in her hands and a special mattress underneath, surrounded by golden clouds, a white dragon leading the way and a flying snake following behind. Floating freely over the clouds, she took ghosts and gods to the ninth heaven and had an audience with the Heavenly Emperor at Lin Men where she rested in peace and dignity under the emperor. She never boasted of her achievements, nor did she try to win any renown; she wanted to conceal her virtues, in line with the ways of the universe.

Fu Xi

Fu Xi, was born in the west part of China and, according to legend, was carried in his mother's womb for twelve years before birth. He taught people how to hunt, fish, domesticate animals and tend their flocks. He instituted marriage and taught people how to devise tools to split wood, kindle fire and cook food. He devised the mysterious Trigrams, which evolved from markings on tortoise shells. These trigrams served as the basis for mathematics, medicine, divination and geomancy, and as clues to the secrets of creation such as the evolution of nature and its cyclic changes. He was considered as the first real ruler.

Shen Nong

Shen Nong, the Divine Farmer, followed Fu Xi and reigned after him. According to

legend, Shen Nong was conceived through the influence of the Heavenly Dragon. He is credited with inventing the wooden plow and teaching people the art of agriculture. By experimenting with various plants, he discovered which plants were useful and which plants were harmful or poisonous. He was absorbed deeply in the study of herbs in order to find remedies for the diseases among his people. He was very successful in his investigations. He was regarded as "The Prince of Cereals" by the farmers and his *Shen Nung Pen Ts'ao King* (*Shen Nong Ben Cao Jing*) is still in use at present. He also expanded the system of eight trigrams into sixty-four hexagrams.

Huang Di

Huang Di was the most famous tribe chieftain in ancient China and was considered as the ancestor of the Chinese nation. He is said to have had full command of the language while still an infant.

Huang Di invented the wheel and discovered the art of making pottery. He improved communication by building roads, bridges and ships. He divided time into sixty-year cycles.

He led an army to fight Chi You (蚩尤), the leader of barbarian tribes, in Zhuolu (涿鹿) in modern Hebei Province. He captured and slew him. With the overthrow of Chi You, he was elected to the powerful chieftain. He had wise ministers to help him in the reforms. He instructed them to build houses for his people, to compose a calendar for farming and to make musical and astronomical instruments. He invented carts drawn by oxen. The rivers and lakes in his time were soon covered with barges. His army soldiers used bow, arrows and swords provided by him. Under his administration, precious stones, gold and copper were introduced to serve as money.

His consort, Lady Xi Ling, is credited with developing the art of sericulture—the raising of silkworms and the methods of silk production. She also taught people the art of weaving.

Huang Di governed for about one hundred years. He died after a glorious reign. Fu Xi, Shen Nong, and Huang Di were the Three Sovereigns.

interaction	[intərˈækʃən]	n.	相互作用,相互影响
depict	[di'pikt]	vt.	描绘,描述
chisel	[ˈtʃizəl]	n. & vt.	凿子,錾子;凿,雕
nicorn	[ˈjuːnikəːn]	n.	(传说中的) 独角兽
granite	['grænit]	n.	花岗岩, 花岗石



seminal	['seminəl]	adj.	有创意的
parasite	['pærəsait]	n.	寄生生物;寄生虫
impregnate	['impregneit]	vt.	怀孕, 使充满
moulding	['məuldiŋ]	n.	模制; 浇铸
	een et sam de ple kompanier British de plees de plees de plees Strong Library de plees de plees	vt.	用模子制作; 塑造 (mould 的 ing 形式)
	German (Givaua)	vt.	吞食;(热切地)读;吞没;充 满好奇
vicious	[seliv']	adj.	恶毒的, 凶残的; 剧烈的, 严
			重的
rocks of five co	lours is traditional in this way.		五色石
reed	[ri:d]	n.	芦苇,芦丛;簧舌,簧片
pacify	['pæsifai]	terrop vt.	使镇静
auspicious	[selids]	adj.	吉利的
domesticate	[dəu'mestikeit]	vt.	驯化
trigram	['traigræm]	n.	三字铭,三线形,象,卦
evolve	[vlcv]	vt. & vi.	(使) 演变, (使) 进化, (使) 发展
divination April 19	[divi'neiʃən]	n.	占卜,卜卦,预测
geomancy	[ˈdʒiːəumænsi]	n. ,	土占, 地卜, 风水
conceive	[kən'siːv]	vt. & vi.	(of) 构想出,设想; 怀孕
remedies		n.	救济方法
cereal	[ˈsiəriəl]		加工而成的谷类食物;谷类 植物,谷物
chieftain	['tʃiːftən]	n.	(氏族或部落的) 酋长; 族长
barbarian	[bar'beəriən]	adj.	野蛮(人)的
barge	[bəˈreiʒ]	n.	驳船
respection for the same		vi.	猛撞,冲,闯
consort		n sal a : A serie	<正式>(君王的)配偶, 夫妻
YEART AND SERVICE STREET	b gainsparaisy konstruité est	State Committee	产 发 陪伴,结交,符合
sericulture	['seri,kʌltʃə] .	n.	养蚕(业)





1. Yin Yang (阴阳): In Chinese philosophy, the concept of Yin Yang is used to describe how polar or seemingly contrary forces are interconnected and interdependent in the natural world, and how they give rise to each other in turn. The concept lies at the heart of many branches of classical Chinese science and philosophy, as well as being a primary guideline of traditional Chinese medicine, and a central principle of different forms of Chinese martial arts and exercise. Many natural dualities — e.g. dark and light, female and male, low and high, cold and hot — are viewed in Chinese thought as manifestations of Yin and Yang (respectively).

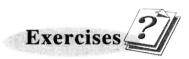
Yin Yang are complementary opposites within a greater whole. Everything has both Yin and Yang aspects, although Yin or Yang elements may manifest more strongly in different objects or at different times. The concept of Yin and Yang is often symbolized by various forms of the Taijitu (太极图) symbol, for which it is probably best known in western cultures.

There is a perception (especially in the West) that Yin and Yang correspond to good and evil. However, Taoist philosophy generally discounts good and bad distinctions as superficial labels, preferring to focus on the idea of balance. The idea that Yin and Yang have a moral dimension is originated in the Confucian school around the second century B.C.

- 2. Queen Mother of the West (西王母): The Queen Mother of the West, known in English as Xi Wang Mu or Hsi Wang Mu, is an ancient Chinese goddess whose origin can be traced back to oracle bone inscriptions of the fifteenth century B.C. that record sacrifices to a "western mother". Even though these inscriptions illustrate that she predates organized Taoism, she is most often associated with Taoism. From her name alone some of her most important characteristics are revealed; she is royal, female and is associated with the west. The growing popularity of the Queen Mother of the West, as well as the beliefs that she was the dispenser of prosperity, longevity, and eternal bliss took place during the second century B.C. when the northern and western parts of China were able to be better known because of the opening of the Silk Routes (Roads).
- 3. Shen Nung Pen Ts'ao King (《神农本草经》): It is a Chinese book on agriculture and medicinal plants. If this were true, it would be the oldest known book on agriculture and



medicinal plants. In reality, researchers hypothesize that it is a compilation of oral traditions written between about 300 B.C. and A.D. 200. The original text no longer exists and is said to have been composed of three volumes containing representations of medicinal plants and their description.



1. Fill in the blanks with the most suitable words and change the form when necessary.

barge	pacify	interaction	rage	collapse
conceive	depict	consort	evolve	savage
(1) The re-	gion is occupied by a	group of orga	anism	
			amsm.	
	havior does not			
(3) He kep	ot on about	until I told him to stop.		
(4) I simpl	ly could not	of a family of four living	ing in such a small	room.
(5) Our po	olitical institutions are	in continuous		
(6) "We tl	hink John is a fake _	on a super ego	trip," she said.	
(7) The po	or man received a	beating from the	e thugs.	
(8) A grea	t plague was then	in the city.		
(9) Talks b	between management a	and unions have	·	
(10) The c	rowd ripped down pos	sters their pol	itical opponents.	
2. Decide	whether the follow	ving statement are	true (T) or fals	e (F) according
	passage.			
			1.2	
		ed the world, he was w		nen.
(2) () Nv Wa made all me	n by moulding yellow of	clay.	
(3) () Shen Nong was the	writer of Shen nung per	n Ts'ao king.	
(4) () Huang Di hold a m	neeting with other leade	rs and persuaded t	them to recommend
e e i i e	him to be the sovere			
	to be the sover			

- 3. Translate the following sentences into Chinese.
- (1) Through his great labor, Pan Gu divided chaos into Yin, represented by the Queen Mother of the West, and Yang, represented by the Duke of the East.
- (2) His consort, Lady Xi Ling, is credited with developing the art of sericulture—the raising of silkworms and the methods of silk production.





中国猿人的发现为人类进化理论提供了有利实证,是中国科学家为世界考古史作出的伟大贡献。元谋猿人生存于大约170万年前,是目前发现的亚洲最早的原始人类。而到了蓝田猿人、北京猿人的时代,他们已会制造骨角器。山顶洞人会打磨一些兽牙、石珠作为配饰。通过对古代猿人的研究,我们了解人的最初生活状态、最初的社会形态。而原始猿人的发明创造也为后来夏、商、周历史文化的巨大腾飞打下了坚实的基础。

Early History and Early Culture

Yuanmou People

On May 1, 1965, Chinese scientists found two teeth and some coarse stone tools in Yuanmou County, Henan Province. Scientists determined that these are leftovers from primeval humankind, about 1.7 million years ago. They are called "Yuanmou People". They were the ever known earliest humankind that lived in China.



Lantian People, Peking People

For more than 50 years, primeval relics of humankind had been found in more than 20 places on Chinese mainland, from the Liao He in the north to the Pearl River in the south; most of them were found in the Yellow River and the Changjiang River valley. The "Lantian People" (the first illustration is the restored skull of Lantian People) found in Shanxi Province and the famous "Peking People" (Beijing People) are among them. China is the country in the



world where most relics of primeval humankind were found.

During the early 20th century, at the cave in Longgu Hill (龙骨山), Zhoukoudian, southwest of Beijing, bones of primeval humankind were found. They lived 700 to 200 thousand years ago. The "Peking People" retained the features of apes, but they could use tools in labor. They were humans. They used stones to strike and to make coarse stone tools. The era when such stone tools were used is called "Old Stone Age". They also cut down branches to make bat. Stone tools and bats were the earliest tools that humankind used in labor, and to be able to make tools is the fundamental factor for distinguishing humankind from animals.

The "Peking People" used natural fire. They used fire to bake foodstuff, and to make light and keep warmth, also to scare away beasts. The use of fire strengthened their ability to conquer nature, and was a great progress in the evolution of humankind.

The Peking People lived in a hostile environment and used simple and coarse tools. Individuals could not survive by their own efforts. They worked together in groups of several persons each, and shared fruits of labor—they lived a social life, but it was hard. This is also one characteristic of the early human society in primeval time.



During the long period of several hundred thousand years that followed, our ancestors struggled hard with nature and got progress step by step.

Upper Cave People

18,000 years ago, in the same region of the Peking People, there also lived primeval

humankind. Their outlook was almost alike to modern men. Their bones were found in a cave on top of the Longgu Hill; that's why they are called the "Upper Cave People".

The Upper Cave People still used ground stone tools, but they knew how to polish and drill holes on stone, and they also knew how to make bone needles and the other similar instruments. They also made ornaments. The Upper Cave People knew how to make fire by hand. Fishing, hunting and collecting were their major productive labor.

The social unit where the Upper Cave People lived was a "clan" linked by genealogy. One clan had only several dozen persons descended from a common ancestor. They used common tools in collective labor, and shared foods among the members, and they lived together. Such a living unit is called "clan commune". Members of the clan

relied on collective efforts to struggle against Nature. Human society was, by that time, in the "clan commune" stage of primitive society.

Yangshao Culture

In the Middle and Lower Yellow River Valley is Yangshao Culture. Here agriculture was practiced. Pottery was made with geometric patterns and baked at 1,000 – 1,500 degrees C.

The first evidence of a Neolithic culture in China was discovered at Yangshao, in Henan Province, in 1921. In 1953, during construction of a factory at Banpo, near the city of Xi'an in Shaanxi Province, a Neolithic village belonging to the Yangshao Culture was accidentally uncovered. This village covered an area of two and a half acres. Careful excavation revealed the presence of 45 houses, 200 storage pits, needles, tools, arrowheads, fish hooks and six kilns. There were also 174 adult graves, 76 children's graves and 37 funerary urns. The Neolithic people of Banpo hunted, fished, cultivated millet, cooked their food and raised pigs as domestic animals.

Especially noteworthy was their gray or red pottery. The red pottery was painted with black geometrical designs and occasionally with pictures of fish or human faces. Because the potter's wheel was unknown at that time, the vessels were probably fashioned with strips of clay. The Yangshao Culture, also referred to as the "Painted Pottery" Culture, flourished between 6000 B.C. and 5000 B.C.



Painted Urn



Painted Pottery Bowl



Painted Bowl



Human-shaped Design

Longshan Culture

In the Middle and Lower Yellow River Valley is Longshan Culture.

In 1928, another Neolithic culture was discovered at Longshan, in Shandong Province. The Longshan Culture was more advanced than the Yangshao Culture and probably flourished about a thousand years later, between 5000 B.C. and 4000 B.C. People of the Longshan



Culture also hunted, fished and planted grain. They probably domesticated the pig, dog and ox. They made stone tools such as axes and knives as well as bone necklaces and bracelets. They also made an exquisite black pottery, probably with the potter's wheel. Their pottery was not painted but was decorated with rings, either raised or grooved.

The Longshan Culture, because of its distinguished pottery, has been called the "Black Pottery" Culture. It was probably the predecessor of the Xia and Shang Dynasties.

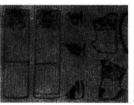
Recent research has persuaded some authorities that the Yangshao and Longshan Cultures were not separate and distinct. These scholars now believe that the Longshan Culture was in fact a later development of the Yangshao Culture.







Pottery Gui



Jade

leftover	['left _i əuvə]	n.	剩货,残留物,剩饭
		adj.	残余的
primeval	[prai'miːvəl]	adj.	原始的, 早期的, 远古的
skull	[sk _A l]	n.	颅骨, 脑壳
foodstuff	['fudst _A f]	n.	食料,食品
hostile	['hostail]	adj.	敌对的, 敌意的, 不友善的; 敌方的
ancestor	[ˈænsestə]	n.	祖宗,祖先;原型,先驱
drill	[dril]	n.	钻头;操练
		vt.	钻(孔),打(眼);操练
ornament	['arnement]	n. & vt.	装饰(品),点缀(品);装饰,美化
clan	[klæn]	n.	氏族, 部落; 宗族, 家族; 宗派
genealogy	[idzi:ni'ælədzi]	n.	家系,宗谱
descend	[di'send]	vi.	下来; (from) 起源; (to) 沦为
	Lity of House (State) has	vt.	走下 170 500 660 1910 18 1950 19 19 19 19
commune	['kəmju:n]	n.	公社 State of the state of the state of
		vi.	交换思想、意见或感受, 交流
neolithic	[kithi withi	adj.	新石器时代的