



展望(Prospect)全国高等院校英语专业系列精品教材

中国历史文化概况 (英文版)

董晓波 主编

*Introduction to Chinese
History and Culture
(English Edition)*



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董晓波 主编

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展望系列教材在内容选材上反映了各个学科领域的最新研究成果，除了帮助学生打下扎实的语言基本功外，在编写上更着力培养学生分析问题、解决问题的能力，并提高学生的思辨能力和人文、科学素养，培养健康向上的人生观，使学生真正成为我国新时代所需要的英语专门人才。

本系列教材的作者为中的学科带头人和一线优秀教师，教材充分体现了当今大学英语专业教育的发展方向和水平。具体书目包括《基础英语教程 1-4》、《基础英语教程辅导用书 1-4》、《英语听力 1-2》、《英语口语 1-2》、《英语视听说》、《英语阅读 1-2》、《英汉/汉英口译基础教程》、《大学英汉翻译教程（第三版）》、《大学汉英翻译教程》、《英语写作》、《学术类论文写作手册（第三版）》、《经贸英语文章选读》、《经贸英语翻译》、《经贸英语口语》、《商务英语写作》、《跨文化交际》、《国际商务礼仪》、《英美国家概况》、《英国文学简史》、《美国文学简史》、《英美文学作品选读》、《实用英语文体学教程》、《英语语言学教程》、《英美报刊高级阅读教程》等。

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2014 年 1 月

Preface

前 言

2004年,教育部高等教育司发行了《大学英语课程教学要求》(试行),对大学英语教学提出了新的更高的要求——努力提高大学生的英语实践能力,将他们培养成适应21世纪的新型的实用型人才。《大学英语课程教学要求》明确地把学生“文化意识”的培养列入到英语教学中,认为在教学中培养学生的文化意识与培养学生的语言意识、语言技能同等重要。语言教学不仅包括语言知识的教学,而且包括文化知识的教学。美国著名人类学家萨丕尔曾指出:“语言不能脱离文化而存在。”(Sapir, 1921)我们知道,语言是文化的载体,每个民族都有自己独特的风俗习惯和文化背景,人们总是根据自己的文化背景及语言习惯用自己固有的方式去理解别人所写的东西,对于英语专业的学生而言,不熟悉英美国家的社会文化背景知识,就会给跨文化交际造成很大的障碍。但随着全球化时代的到来和改革开放的深入,我国国际间跨文化合作日益增多,外国人对中国的关注也越来越多,兴趣也越来越大。在此背景下,中国英语教学的“费时低效”,中国学生与外国人交流过程中的言不达意,无内容表达等现象,也越来越受到外语界的关注。《中国历史文化概况》(英文版)是将了解中国历史文化知识与学习英语语言技能很好的结合在一起,为高等学校英语专业学生和非英语专业本、专科学生、研究生编选的融文化与历史知识为一体的新型英语教材;此外,本书对于对中国有兴趣“老外”和对外汉语教学的师生而言,也是一本不可多得的读物。

本书“以人为本”,具有知识性、科学性、实用性、新颖性和可读性,从不同方面向学生介绍具有中国特色的历史、社会与文化现象,教材内容涉及中国历史概要、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,基本涵盖了中国历史、社会文化的方方面面,展示了中国悠久的历史文化。本书取材广泛,信息量大,主要取材于国内外报刊杂志中有关中国社会和文化的介绍性文章,并以具有中国特色的文化现象为主线,配置了相关图片,增强可读性和趣味性。通过本书的学习,有利于增强中国学生的民族自豪感,有利于中国学生在与外国友人进行跨文化交际的过程中,学会并掌握用地道的英语表达“中国的人和事”。

本书由董晓波主编，张迎副主编，冯琦、刘丽昀、吴丹凤、孙芳蕾参编。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

2014年3月

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Origins and History



Text A Early Chinese History

导读

中国是世界文明古国，中华文明亦称华夏文明，是世界上最古老的文明之一，也是世界上持续时间最长的文明之一。中华文明源远流长，其直接源头有两个，即黄河文明、长江文明。中华文明是这两种区域文明交流、融合、升华的果实。中国历史自黄帝时代算起则约有 5 000 年。有历史学者认为，在人类文明史中，“历史时代”的定义是指从有文字时起算，在那之前则称为“史前时代”：历史中传说伏羲做八卦，黄帝时代仓颉造文字；近代考古发现了 3 350 多年前（前 1 350 年）商朝的甲骨文、约 4 000 年前至 5 000 年前的陶文、约 5 000 年前至 7 000 年前具有文字性质的龟骨契刻符号。

From Yuanmou Man to Beijing Man

The first primitive man known to have existed in China is Yuanmou Man who lived about 1.7 million years ago. In 1965 two fossil front teeth of primitive ape-men were discovered in Yuanmou County, Yunnan Province. In 1963 and 1964 fossils known as the “Lantian Man” were discovered in Lantian County, Shanxi Province. These were the earliest known inhabitants in China. About 500,000 years ago, Beijing Man, the ape-man who lived in Zhoukoudian area (in the southwestern suburb of present-day Beijing), already possessed the basic characteristics of Homo sapiens: he walked erect on two legs, was able to make and use simple tools, and knew how to make fire and maintain it.

Yangshao Culture and Longshan Culture

The Yangshao Culture, which flourished some 6,000 or 7,000 years ago, was a matriarchal commune. The Longshan Culture, which existed some 5,000 years ago, is an example of a patriarchal commune. People were already able to make stone tools for many purposes and had invented pottery. In addition to hunting and fishing, agriculture and animal husbandry reached a new level of development. The improvement in craftsmanship was marked by the introduction of the potter's wheel and by the beginning of the metallurgy of copper. Towards the end of this period, society began to be divided into classes.

In the latter period of the primitive clan society, there were many tribes scattered in the Yellow River valley, among which the tribe headed by Huangdi (the Yellow Emperor) was the most powerful and had a fairly high level of civilization. Later, the Yellow Emperor became identified in Chinese mythology as the forefather of the Chinese nation.

The Xia Dynasty

The Xia Dynasty is traditionally supposed to have begun with the reign of Yu the Great and ended with the fall of Jie, from approximately the 21st century B.C. to the 16th century B.C..

Yu devoted his whole life to flood control. His celebrated contributions won him the respect of the people who honored him as "Yu the Great" and "God of the Soil". Thanks to the taming of floods by Yu, people could settle down. As a result, animal husbandry and agriculture underwent development, which required more knowledge of astronomy and a better calendar to mark seasonal changes.

Yao, a tribal chief, is said to have worked out a calendar dividing a year into four seasons to coincide with the seasons of farming. The calendar, known as the Xia calendar, was much praised by the people of later generations. Bronze vessels also came into use in the Xia Dynasty.

The Shang Dynasty

The Shang Dynasty is the first dynasty which is recorded in written documents and evidenced by archaeological finds.

The Shang rulers frequently waged wars on neighboring clans, being superior to them in their possession of bronze weapons and chariots with spiked wheels. Defeated soldiers were taken captive and became slaves or were used for sacrifices to the dead.

Farming was the basis of the state. Not only weapons, but also ritual vessels were cast from bronze. Belief in gods of nature and ancestral worship played a special role in the lives

of the populace. Scribes and priests versed in astronomy performed sacrificial rituals. In Anyang, the Shang's capital, graves of kings were discovered which contained, in addition to instruments, many beheaded slaves. They were supposed to be of service to the deceased in a later life. Besides this, tens of thousands of oracle bones engraved with characters and oracle questions were found. They were kept by the Shang archives as important historical documents.

The Zhou Dynasty

Around the year 1,100 B.C., the Zhou clans conquered the Shang. People in this time gave up cave-dwelling, built houses and city walls and began to live in cities which were administered by officials. The Zhou period is important for the establishment of some of the most enduring Chinese political concepts. Foremost is the “mandate of the Heaven” in which the Heaven gives wise and virtuous leaders a mandate to rule and removes it from those who are evil and corrupt. The concept of the emperor as the “Son of the Heaven” originated at the time is that the highest god was the Heaven; the king, as the “Son of the Heaven,” was the mediator between the Heaven, the Earth and the people. He alone received the heavenly mandate to rule; he alone made the sacrifices. Human sacrifices in general were forbidden and consultation of the oracle bone was abandoned by the Zhou Dynasty.

During the Western Zhou, agricultural production expanded and even breweries were set up. There appeared many poems and documents of high artistic value ranging in subject matter from philosophy to politics and history. The Classic of Songs of this period is the earliest anthology of poetry in China. The Western Zhou was the heyday of the Bronze Age in China. Inscriptions on Zhou bronzes frequently end with the words “for eternal preservation by our descendants”. This is clearly an example of hope for the handing down of the inscribed bronzes from generation to generation. Beginning from 841 B.C. the Zhou royal house began to keep annals. Thus the year 841 B.C. marked the beginning of conscious systematic records in Chinese history.

The Spring and Autumn and Warring States Periods (The Eastern Zhou Dynasty)

The Western Zhou ended in 770 B.C. and the Eastern Zhou began when the rulers moved their capital to Luoyi (present-day Luoyang in Henan Province). The Eastern Zhou is generally divided into two periods—the Spring and Autumn Period (770 B.C.~476 B.C.) and the Warring States Period (476 B.C.~221 B.C.).

The Western Zhou formerly included over 1,700 semi-independent states. Their lords

swore allegiance to the “Son of the Heaven” and gave military aid when required. However, as the power of the Zhou royal family declined, the number of feudal lords increased. Big states swallowed up little ones, and by 700 B.C. only 200 independent states existed. Continuing annexations during the Spring and Autumn Period reduced the number to a handful.

This period and the important Warring States Period which followed was a time of turmoil with incessant wars, unbridled power and great extremes of wealth and poverty. Out of the numerous small semi-states, 7 larger kingdoms arose in the 4th century B.C.. By 221 B.C., the First Qin Emperor (259 B.C.~210 B.C.), Qin Shihuang, had annexed the 6 rival states and established Qin, the first feudal empire in Chinese history, from which China derives its name.

Persistent social upheavals gradually broke up the monopoly of culture and literature by the noble. Many schools of thought came into existence and began to contend against one another. It was during this time that some of the greatest philosophers in Chinese history lived: Confucius, Mencius, MoZi, LaoZi, ZhuangZi, ShangYang and Han Fei Zi. The great poet Qu Yuan, author of Li Sao, was also active. They traveled from one state to another trying to offer their counsel to any ruler who would listen to them.

During this period, iron began to be used on a large scale in the manufacture of agricultural tools and weapons. The new implements brought about a true agricultural revolution. Iron tools greatly facilitated further irrigation and flood control. The marked increase in agricultural production gave rise to a population growth.

The economic upsurge also resulted in the growth of trade which brought the merchants, a new class of people, into much greater prominence.

Notes

1. **The Yangshao culture (仰韶文化):** a Neolithic culture that existed extensively along the central Yellow River in China. The Yangshao culture is dated from around 5,000 B.C. to 3,000 B.C.. The culture is named after Yangshao, the first excavated representative village of this culture, which was discovered in 1921 in Henan Province by the Swedish archaeologist Johan Gunnar Andersson (1874~1960). The culture flourished mainly in the provinces of Henan, Shaanxi and Shanxi.
2. **The Longshan culture (龙山文化):** a late Neolithic culture in China, centered on the central and lower Yellow River and dated from about 3,000 B.C. to 2,000 B.C.. The

Longshan culture is named after the town of Longshan in the east of the area under the administration of the city of Jinan, Shandong Province, where the first archaeological find (in 1928) and excavation (in 1930 and 1931) of this culture took place at the Chengziya Archaeological Site.

3. **The Bronze Age (铜器时代)**: a period characterized by the use of copper and its alloy bronze as the chief hard materials in the manufacture of some implements and weapons. Chronologically, it stands between the Stone Age and the Iron Age. The term Stone Age implies the inability to smelt any ore, the term Bronze Age implies the inability to smelt iron ore and the term Iron Age implies the ability to manufacture artifacts in any of the three types of hard materials. Their arrangement in the archaeological chronology reflects the difficulty of manufacture in the history of technology.
4. **Confucius (孔子)**: a Chinese thinker and social philosopher of the Spring and Autumn Period. The philosophy of Confucius emphasized personal and governmental morality, correctness of social relationships, justice and sincerity. These values gained prominence in China over other doctrines, such as Legalism (法家) or Taoism (道家) during the Han Dynasty. Confucius' thoughts have been developed into a system of philosophy known as Confucianism (儒家).
5. **Mencius (孟子)**: an itinerant Chinese philosopher and sage, and one of the principal interpreters of Confucianism. Supposedly, he was a pupil of Confucius' grandson, Zisi. Like Confucius, according to legend, he travelled China for forty years to offer advice to rulers for reform. During the Warring States Period, Mencius served as an official and scholar at the Jixia Academy in the State of Qi. He expressed his filial devotion when he took an absence of three years from his official duties for Qi to mourn his mother's death. Disappointed at his failure to effect changes in his contemporary world, he retired from public life.
6. **Mozi (墨子)**: a Chinese philosopher during the Hundred Schools of Thought period (early Warring States Period). Born in Tengzhou, Shandong Province, China, he founded the school of Mohism and argued strongly against Confucianism and Daoism. During the Warring States Period, Mohism was actively developed and practiced in many states, but fell out of favour when the legalist Qin Dynasty came to power. During that period many Mohist classics were ruined when Qin Shihuang carried out the burning of books and burying of scholars. The importance of Mohism further declined when Confucianism became the dominant school of thought during the Han Dynasty, until mostly disappearing by the middle of the Western Han Dynasty.
7. **Laozi (老子)**: a mystic philosopher of ancient China, best known as the author of the Tao Te Ching (often simply referred to as Laozi). Laozi is traditionally considered the founder of

Taoism due to his authorship of the Tao Te Ching. He is also revered as a deity in religious Taoism and traditional Chinese religions, and often referred to as Taishang Laojun, or “One of the Three Pure Ones”. Translated literally Laozi in Chinese means “old master” or “old one”, which connotes respect.

8. **Zhuangzi (庄子)**: an influential Chinese philosopher who lived around the 4th century B.C. during the Warring States Period, a period corresponding to the summit of Chinese philosophy, the Hundred Schools of Thought. He is credited with writing—in part or in whole—a work known by his name, the Zhuangzi.
9. **Shang Yang (商鞅)**: an important statesman of the State of Qin during the Warring States Period of Chinese history. Born Wei Yang in the State of Wei, with the support of Duke Xiao of Qin, Yang enacted numerous reforms in Qin. These were in accordance with his legalist philosophy as recorded in The Book of Lord Shang and assisted Qin in its change from a peripheral state to that of a militarily powerful and strongly centralized kingdom. He changed the administration of the state through an emphasis on meritocracy and devolving power from the nobility.
10. **Han Fei Zi (韩非子)**: a Chinese philosopher who, along with Li Si, Gongsun Yang, Shen Dao and Shen Buhai, developed the doctrine of the School of Law or Legalism. Unlike the other famed philosophers of the time, Han Fei was a member of the ruling aristocracy, having been born into the ruling family of the state of Han during the end phase of the Warring States Period. In this context, his works have been interpreted by some scholars as being directed to his cousin, the King of Han.
11. **Qu Yuan (屈原)**: a Chinese poet who lived during the Warring States Period of ancient China. He is famous for his contributions to the poetry collection known as the Chu-ci (also known as Songs of the South or Songs of Chu). Along with the Shi Jing, the Chu Ci is one of the two great collections of ancient Chinese verse. Historical details about Qu Yuan’s life are few, and his authorship of many Chu-ci poems have been questioned at length. However, he is widely accepted to have written Li Sao, the most well-known of the Chu-ci poems, and possibly several others in the collection as well.

Words & Expressions

1. fossil ['fɒsəl] *n.* 化石; 僵化的事物; 顽固不化的人
2. possess [pə'zes] *vt.* 控制; 使掌握; 持有; 迷住
3. Homo sapiens ['hɒmə'seipi'enz] *n.* 人类; 智人 (现代人类的学名)

4. flourish ['flaʊrɪʃ] *vi.* 繁荣, 兴旺; 茂盛; 活跃; 处于旺盛时期
5. matriarchal ['meɪtri:'ɑ:kəl] *adj.* 母系氏族的
6. commune [kə'mju:n, 'kɒmjʊ:n] *n.* 公社
7. patriarchal [ˌpeɪtri:'ɑ:kəl] *adj.* 家长的; 族长的; 由族长统治的
8. pottery ['pɒtəri] *n.* 陶器; 陶器厂; 陶器制造术
9. husbandry ['hʌzbəndri] *n.* 饲养; 务农, 耕种; 家政
10. metallurgy *n.* 冶金学
11. mythology [mi'θɒlədʒi] *n.* 神话; 神话学; 神话集
12. reign [rein] *n.* 统治; 统治时期; 支配
13. astronomy [ə'strɒnəmi] *n.* 天文学
14. calendar ['kælɪndə] *n.* 日历; [天] 历法; 日程表
15. tribal ['traɪbəl] *adj.* 部落的; 种族的
16. coincide [ˌkəʊɪn'saɪd] *vi.* 一致, 符合; 同时发生
17. vessel ['vesəl] *n.* 容器, 器皿
18. excavation [ˌɛkskə'veɪʃən] *n.* 挖掘, 发掘
19. chariot ['tʃæriət] *n.* 二轮战车
20. spiked [spaɪkt] *adj.* 尖的
21. captive ['kæptɪv] *adj.* 被俘虏的; 被迷住的
n. 俘虏; 迷恋者
22. sacrifice ['sækrɪfaɪs] *n.* 牺牲; 祭品; 供奉
23. ritual ['rɪtʃuəl, -tʃu-] *adj.* 仪式的; 例行的; 礼节性的
24. ancestral [æn'sestrəl] *adj.* 祖先的; 祖传的
25. populace ['pɒpjələs] *n.* 大众; 平民; 人口
26. verse [vɜ:s] *n.* 诗, 诗篇; 韵文; 诗节
27. oracle ['ɔ:rəkl, 'ɔ:-] *n.* 神谕; 预言; 神谕处; 圣人
28. engrave [ɪn'greɪv] *vt.* 雕刻; 铭记
29. foremost ['fɔ:məʊst] *adj.* 最重要的; 最先的
30. mandate ['mændɪt] *n.* 授权; 命令, 指令; 委托管理; 受命进行的工作
vt. 授权; 托管
31. virtuous ['vɜ:tʃuəs] *adj.* 善良的; 有道德的; 贞洁的; 正直的; 有效力的
32. mediator [ˌmi:diəɪtə] *n.* 调停者; 传递者; 中介物
33. consultation [ˌkɒnsəl'teɪʃən] *n.* 咨询; 磋商
34. brewery ['bruəri] *n.* 酿造所
35. artistic [ɑ:'tɪstɪk] *adj.* 艺术的; 风雅的; 有美感的
36. anthology [æn'θɒlədʒi] *n.* (诗、文、曲、画等的) 选集

37. heyday ['heidei] *n.* 全盛期
 38. inscription [in'skripʃən] *n.* 题词; 铭文; 刻印
 39. descendant [di'sendənt] *n.* 后裔; 子孙
 40. allegiance [ə'li:dʒəns] *n.* 效忠, 忠诚; 忠贞
 41. feudal ['fju:dl] *adj.* 封建制度的; 领地的; 世仇的
 42. swallow up 吞没; 吞并
 43. annexation [ˌænek'seiʃən] *n.* 合并; 附加物
 44. handful ['hændfʊl] *n.* 少数; 一把; 棘手事
 45. turmoil ['tə:mɔil] *n.* 混乱, 骚动
 46. incessant [in'sesənt] *adj.* 不断的; 不停的; 连续的
 47. unbridled [ˌʌn'braɪld] *adj.* 放肆的; 无拘束的; 激烈的
 48. annex [ə'neks, 'æneks] *vt.* 附加; 获得; 并吞
 49. upheaval [ʌp'hi:vəl] *n.* 剧变; 隆起; 举起
 50. monopoly [mə'nɒpəli] *n.* 垄断; 垄断者; 专卖权
 51. contend [kən'tend] *vi.* 竞争; 奋斗; 斗争; 争论
 52. implement ['implimənt, 'implimənt] *n.* 工具, 器具
 53. facilitate [fə'siliteit] *vt.* 促进; 帮助; 使容易
 54. irrigation [iri'geiʃən] *n.* 灌溉
 55. upsurge [ˈʌpsə:dʒ, ʌp'sə:dʒ] *n.* 涌起, 高涨
 56. prominence [ˈprɒmɪnəns] *n.* 突出; 显著; 突出物; 卓越

Exercises

I. Answer the following questions.

1. What is the basic characteristic of Homo sapiens?
2. When did society begin to be divided into classes?
3. How did the people honor Yu?
4. When did Bronze vessels come into use?
5. What is the first dynasty in written documents?

II. Comprehension of the Text:

Decide whether each of the following statements is true or false according to the passage.

1. The Longsha Culture existed some 6,000 or 7,000 years ago.
2. During the Xia Dynasty, hunting, fishing, agriculture and animal husbandry reached a new