



全国中级导游等级考试教材

中旅考试

QUANGUO ZHONGJI DAOYOU DENGJI KAOSHI JIAOCAI

英语

(最新版)

全国中级导游等级考试教材编写组◎编

English

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前 言

使用外语讲解我国文化和国情的能力，一直是外语导游员最基本的技能。对一门外语的掌握和熟练运用是一个日积月累循序渐进的过程。一名初级外语导游员，经过几年的工作实践，在取得导游资格证书满三年后，就可以申请报考中级导游人员考试。虽然在导游资格考试时都经过了专业笔试和面试，几年的工作经验也使导游从业人员在语言表达方面有了很大的提高，但是，报考中级外语导游对于外语语言词汇的丰富性、源语与目的语的转换能力、旅游工作中常用的应用文写作、就一个文化专题进行的导游词创作等方面都有严格的要求。

本书编写的目的就是为需要提高外语能力、丰富文化和国情知识、学习和掌握语言应用技能的外语导游员和其他热爱中国历史文化和希望了解我国社会发展现状的人员提供帮助。

本书全英文写成，资料主要来源于国内外主流媒体和权威书刊，语言规范，内容丰富。全书共分 16 个单元，每个单元围绕一个专题组成，包括中华文明与世界文明的起源、中国传统节日、中外政体对比、中国传统思想与哲学、教育、科技、医药、环境保护、中外交流、中国建筑、婚姻家庭以及体育娱乐和现代生活方式等。每一个单元内容分为课文 A、课文 B、词汇表、课文注释、应用文写作范例、练习（课文阅读理解、词汇辨析、段落翻译、写作题等）和补充阅读七部分。为了方便读者使用，所有语言点和涉及历史文化背景的信息都在注释部分进行了详尽的解释、翻译和补充。

本书是在 2004 年第一版和 2014 年修订版的基础上重新进行编撰的。主要删除了已经过时的部分内容，增加了目前我国社会发展中出现的热点问题，

包括红色旅游、移动支付、高铁发展、二孩政策、中外友好交流等，以丰富导游人员讲解内容的时效性，更好地宣传新时期我国社会主义建设的新成就，加深游客对当前中国国情的认识。

在本书编写的过程中，西安外国语大学旅游学院、旅游文化多语种译介研究中心以及高级翻译学院的老师和同学们也给予了我们大力的支持，在此一并表示感谢。书中不当之处，欢迎广大读者尤其是工作在第一线的外语导游批评指正，以便进一步改进和完善。

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2019年3月

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Unit One

Culture and Civilization

Text A Ancient Chinese Civilization

Great distances, the towering mountains of **Central Asia**, and such formidable deserts as the **Gobi** made China almost inaccessible. As a result, China developed and retained its own distinctive culture in relative isolation.

Geographic and Cultural Influences

From the beginning of its recorded history until the early 1900s, a succession of dynasties ruled China. Most dynasties went through a cycle that consisted of several stages. The first stage was the founding of the dynasty, next came a period of internal peace, expansion, and great power. A period of regression marked by decline followed the period of great power. When its decline reached the low point at which chaos and rebellion took over many parts of the land, the dynasty collapsed. A new leader emerged, and another dynastic cycle then began.

Beneath the recurring pattern of the dynastic cycle lays a continuous evolution, or development, of culture over the centuries. For example, structures such as the family, the farm, and the village developed their own patterns of change. During some stages of the dynastic cycle, the pace of cultural evolution quickened; during others it slowed.

Ancient Chinese beliefs

At a time when the political life of China was in turmoil, philosophers were looking for ways to restore harmony. At the root of many of these harmonizing philosophies was an ancient Chinese belief concerning the dualism, or two-sidedness, of nature. This idea says essentially that everything in the world results from a balancing of **complementary** forces, called Yin and Yang. Yin is female, dark, and passive. Yang is male, bright, and active.

Yin and Yang do not conflict with each other, however, as do the concepts of good and evil in Western thought. Rather, they depend on one another, and under the best of conditions, they maintain a balance. Day, which is Yang, gives way to night, which is Yin. Summer gives way to winter.

These beliefs led to the conviction that balance in human affairs was the normal condition. For example, extremes such as a harsh government, anarchy (no government), or overindulgence during times of prosperity could not last for long.

Confucianism

Westerners know Kong Fuzi as Confucius. Left in poverty at the age of three when his father died, Confucius, who lived from about 551 B. C. to 479 B. C. , still managed to obtain a good education. He began teaching as a young man and soon gained many followers. In time, his ideas and teachings, as written by his followers in a collection of writings called *The Analects of Confucius*, became known as Confucianism. The philosophy of Confucianism exerted a more powerful influence on later Chinese beliefs and lifestyles than did any other philosophy.

Confucius was not a religious prophet and had little to say about gods, the meaning of death, or the idea of life after death. Instead, he taught about the importance of the family, respect for one's elders, and reverence for the past and for one's ancestors. These three concepts formed the basis of Confucian philosophy.

Confucius had a primary interest in politics and wanted to end the political disorder of his time. He believed that this could be accomplished in two ways.

First, every person should accept an appropriate role in society and perform the duties of that role. Second, government should be virtuous. Instead of relying on military power, rulers should be honest and show concern for others. Only well-educated and morally excellent officials should be appointed to run the government.

Confucius taught that government should set a good example, for he believed that the people would willingly obey a ruler who lived and governed virtuously. Virtue, in Confucian teaching, consists of correct behavior toward others. **This basic principle resembles the Christian Golden Rule, although stated negatively: “What you do not wish for yourself, do not do others.”**

Confucius hoped to put his ideas into practice by becoming an adviser to a local ruler, but he never achieved his goal. He spent most of his life teaching, and eventually his teachings took on almost religious significance. By the time of the Emperor Wudi, offerings were being made to Confucius in **the Grand Academy** and other schools.

Taoism

Laozi, thought to have lived in the 500s B. C., founded a philosophy called Taoism. Taoism got its name from its central idea, the Tao, which can be defined as the “Way of Nature”. Laozi saw the Tao as an indescribable force that governed the universe and all of nature. Only by withdrawing from the world and contemplating nature could people understand the Tao and live in harmony with it.

According to Laozi, people should not strive for riches or power. Rather, they should try to bring themselves into harmony with the Tao by being quiet, thoughtful, and humble. Unlike Confucius, Laozi shunned politics. He advised people not to seek after power or material wealth.

Taoism became second only to Confucianism in its importance to the Chinese. Taoism appealed to the masses of peasants because of its concern with nature and natural forces. It also appealed to many artists and poets because it encouraged artistic expression as a means of understanding the Tao. Taoism appealed to many Confucianists as well because it added balance to their lives. Some Confucianists

believed concerning oneself only with politics, education, and social problems were too restrictive and frustrating. Even officials and the emperor needed a temporary escape they desired within the Taoist contemplation of nature.

Like Yin and Yang, Taoism and Confucianism came to be complementary parts of Chinese culture. Each supplied what the other lacked.

Legalism

Like Confucianism, the school of philosophy known as Legalism concerned itself with politics. Its teachings, however, differed greatly from the teachings of Confucianism. The Legalists believed in power—not virtue—and in harsh laws. In their view, people were selfish and untrustworthy by nature. Peace and prosperity could be achieved only by threatening severe punishment if people did not obey the laws.

The first Qin emperor, Shi Huangdi, followed the ideas of Legalism. He succeeded in creating a powerful empire, but his dynasty ruled for a very short period. Later Chinese philosophers believed that the Qin Dynasty failed because of its extremely cruel methods.

The government of the Han Dynasty took over the Legalist principles of the Qin Dynasty, but tempered the application of those principles with Confucian values. The Han Dynasty probably lasted as long as it did because it achieved a balance between the Legalist and Confucian approaches to government.

Buddhism in China

Another great influence on Chinese thought and religious belief came not from China but from India—from the teachings of the Buddha. Missionaries from India first brought Buddhism to China during the Han Dynasty.

When the Han Dynasty collapsed and nomads from the north raided China, Buddhism found many converts, especially among the peasants. People looking for consolation in this time of crisis found it in **Mahayana Buddhism**, a branch of Buddhism that became dominant in China, Japan, and Korea. Mahayana



Buddhism emphasized worship of the Buddha as a savior **who was committed to helping all human beings escape from the miseries of the world by achieving nirvana.** Buddhist temples and ceremonies offered a sense of comfort and tranquility in turbulent times. Buddhism also emphasized universal charity and compassion, which Chinese culture had previously lacked.

The teachings of the Legalists, Confucius, Laozi, and the Buddha had a lasting effect on Chinese attitudes. The centralizing political ideas of the Legalists provided a strong foundation on which Chinese society rested. Confucianism, with its reverence for the past and emphasis on the family, won the most followers. The Chinese had always revered their ancestors and worshiped the emperor as almost a divine being, and these practices continued. Other ideas contained in Taoism and Buddhism—humility, contentment, loyalty, justice, wisdom, and obedience—were also absorbed into Chinese culture.

Chinese Life and Culture

The family, not the individual, constituted the most important unit in Chinese society. The Chinese father ruled the family. He arranged his children's and his grandchildren's marriages, decided how much education his sons would receive, and even chose his sons' careers. Women were subordinate to men, although Chinese society also taught great respect for mothers and mothers-in-law.

The Five Classics—the *Book of Poetry*, the *Book of History*, the *Book of Divination*, the *Spring and Autumn Annals*, and the *Book of Rites* became the most important works of Chinese literature and the basis on which all Chinese scholars were educated. The study of *The Analects of Confucius* was also important.

Early Chinese astronomers had computed the year at 365 1/4 days. During the Han Dynasty, these calculations were refined even further. Sometime before 100, Chinese astronomers built special instruments to observe the movement of planets. Other achievements included the invention of a primitive seismograph that registered earthquakes so faint that they were unnoticed by the royal officials, and the earliest production of paper, in 105.



Text B The Foundation of World Civilization

By the end of the Stone Age, people had learned to make tools and weapons, use fire, create works of art, tame animals, grow their own food, and establish permanent settlements. Not all people lived in such settlements in the Neolithic Age, however. Some areas of the world lacked a soil and a climate suitable for farming. **In some regions with grassy pasturelands, people maintained a herding culture**, moving their flocks from one place to another to graze. They continued to live as nomads.

The River Valley Civilizations

Although Neolithic people lived in many areas, the settlements in four specific regions had particular importance for later human development. These four regions were **the Nile River valley in Africa, the valleys of the Tigris and Euphrates Rivers in southwestern Asia, the Indus River valley in southern Asia, and the Huang He, or Yellow River valley in eastern Asia.**

In these four river valleys, people first developed civilizations. Although all people have some sorts of cultures, when a culture becomes highly complex, we call it a civilization.

Most civilizations have at least three characteristics: (1) People have been able to produce surplus food. (2) People have created large towns or cities with some form of government. (3) A division of labor exists, in which different people doing all kinds of work. Some historians also consider the development of a calendar or the development of some form of writing to be characteristic of civilization.

Learning to Use Metals

People probably discovered metals by accident. It may have happened when someone built a fire over an area that contained the metal copper. Later the fire builder might have noticed lumps of this metal in the ashes. People may have



learned how to shape the heated metal.

More than 6,000 years ago, people in both the Nile and Tigris-Euphrates River valleys knew how to make copper weapons, tools, utensils, and jewelry. Copper tools and weapons were proved unsatisfactory, however, mainly because copper is a soft metal and cannot keep a sharp edge in heavy work. In time people learned to make a better metal—bronze. An alloy, or mixture of copper and tin, bronze is harder than copper. People in the Nile and Tigris-Euphrates River valleys knew how to make bronze jewelry and weapons as early as 5,000 years ago. People in India and China also used bronze at an early date. The invention of bronze tools marked the end of the Stone Age and the beginning of the Bronze Age.

Iron, a stronger metal than either copper or bronze, is found in the earth mixed with other minerals. This mixture, iron ore, exists in more places and in larger amounts than either copper or tin. Separating the iron from the ore, however, required an extremely long and difficult process. The invention of the forge, a kind of furnace in which forcing air through fire produces great heat, helped make the use of iron possible. After the extreme heat of the forge had softened the ore, the iron could be separated from it. The iron then had to be hammered to eliminate impurities that would weaken the metal and render it useless.

We do not know when people discovered the process of making iron or who invented it. It may have originated separately in several different areas. We do know, however, that about 3,200 years ago people in southwestern Asia learned to make iron and craft it into tools and weapons stronger and more durable than those made of copper or bronze. The Iron Age had begun.

The Family in Early Civilizations

Women managed the family, cared for the children, and made items necessary for survival. They prepared food, made clothing, and probably invented pottery and weaving. As agriculture developed, men hunted less. Women did much of the farming, both planting and harvesting crops. As women became responsible for much of the food supply for the community, their authority and independence seems

to have increased. The evidence for women's improved status is the rise of female goddesses, which corresponds with the early development of agriculture. When the plow was invented and animals were harnessed to pull it, men again became the primary food providers and assumed their former dominance in the family.

Religion played an important part in the lives of families in early civilizations. Early people believed in many gods and goddesses and in unseen forces of nature. They believed that gods and goddesses and these forces controlled all aspects of their lives. People worried that the rains would not come and that their crops would not grow. Because crop failure would mean starvation, they begged their gods and goddesses to provide water and to make seeds grow. Often these people offered sacrifices to their gods and goddesses to **ensure** good harvests, and they offered thanks when they believed their prayers had been answered.

People in early civilizations lived in large family groups. In addition to mothers, fathers, and children, families included grandparents, aunts, uncles, and cousins. However, because people had limited medical knowledge, many children died as infants. People of all ages depended on their relatives for help in everyday affairs.

Irrigation, Government, and Cities

The valleys of the Nile, Tigris and Euphrates, Indus, and Huang He have a common feature that greatly influenced their early development. Once a year the rivers rise and flood the valleys. Except for this rainy period, however, little if any rain falls. Hot, dry conditions prevail the rest of the year.

This climate challenged the farmers of these valleys. Somehow they had to get water to their crops during the dry season. At some point in the distant past, the farmers in these valleys learned to dig ditches and canals to transport needed water from the rivers to their fields. Thus they developed the first systems of irrigation. In the Tigris and Euphrates River valley and along the Indus River and the Huang He, farmers also built dikes to keep the rivers within their banks during the rainy season.

Farming in these river valleys, then, depended both on irrigation and the ability