



# C 史前神话

## Chapter 1 Prehistoric Myths

**C**hinese civilization is one of the oldest and most splendid cultures in the world, which dates back to thousands of years ago. Similar to many old civilizations, its early culture is integrated with legends and myths. As described in mythology, Chinese civilization begins with Pangu, the creator of the universe, and Nüwa, the creator of mankind.

**Pangu:** According to legend, in the beginning of the world, the sky and the earth were not separated, and there was only darkness and chaos. Our ancestor Pangu, a giant, had been born and growing up in it for 108 000 years. One day, he suddenly woke up. Opening the eyes, he found that everything was blurred and invisible. Angrily, he grasped an axe and wielded it with an effort. With a bang, the chaos was split all of a sudden. The light and clear air rose up to the sky, and the heavy and turbid to the earth. After it, Pangu propped up the sky with his head and stepped on the ground with his feet, fearing that they might close. The sky increased its height by 1 *zhang* daily, and the earth sank by 1 *zhang*. Pangu





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grew with it. Thousands of years passed, the heaven and the earth finally separated, but he fell down exhaustedly.

Following his death, his breath turned into the wind and clouds, his voice the thunder; his eyes the sun and the moon. His four limbs and body became the four quadrants of the globe, and his blood the rivers and his muscles and bones the layers of the earth. His flesh became the soil, his hair and furs the stars, flowers and trees. Even his sweat turned into rain and dew. Pangu created the rich and beautiful world with his body.

**Nüwa**: It is said that there was no man when the sky and the earth were separated by Pangu. It was Nüwa who made human beings after her own model with yellow clay. From then on, man began to live in peace and happiness on the earth. Unexpectedly, one year, the four-pillars supporting the heaven suddenly collapsed and the earth cracked. A great fire raged; torrential water flooded all the lands; fierce animals preyed on men. Then Nüwa melted five-colored stones, using them to mend the cracks in the sky. To replace the broken pillars, she cut off the four legs of a huge turtle and used them to support the fallen sky. Thus the sky was patched up, its four corners were lifted, the flood was tamed, harmful animals were killed, and the innocent people were able to restore their happy lives.

**Three Sovereigns and Five Emperors**: Much information about the patriarchal commune is documented in Chinese literature, like the “Records of the Grand Historian” and the “Bamboo Annals”. At the early stage of it, some excellent chieftains appeared. Among them, the most distinguished ones are Three Sovereigns and Five Emperors. Though countries had not come into being at that time, these rulers were regarded as semi-mythical sage-kings and moral exemplars. Tradition considers one of them, Huang Di, as the ancestor of the Chinese people.

**The Descendants of Yan and Huang**: Shen Nong and Huang Di were the representatives of the Three Sovereigns and Five Emperors. Shen Nong, also called Yan Di, lived in the Jiang River valley and his surname was Jiang. He is credited with the invention of farming and medication. He invented the wooden plow and taught people the art of agriculture. By experimenting with various plants, he discovered medicinal herbs and taught people how to treat diseases. Huang Di, also called Xuan Yuan or You Xiong, lived in the Ji River valley, and his surname was Ji. He is resourceful in invention as well as in war and is credited with the invention of many things, like carts and boats, clothes, houses, writing, and silkworm breeding and silk weaving. Wars urged the mixture and the assimilation of different



tribes and eventually formed a tribal alliance of Huang Di and Yan Di; Huang Di became the chief. Tradition has it that Chinese civilization originates from the era of Huang Di and Yan Di, for they are the ancestors of Chinese people, that is why the Chinese call themselves the descendants of Yan and Huang.

Huang Di has been immortalized by the famous battle of Zhu Lu, where he used a compass to locate his chief enemy Chi You and defeated him. Chi You was killed in the battle, and this victory is believed to have prepared the way for a permanent Chinese settlement in the Middle Kingdom.

**Abdication:** Hundreds of years after Sheng Nong and Huang Di, it is the period of Abdication in Chinese history. At that time, Yao, the chief of the tribal alliance on the central plain, was old, and he selected Shun as his successor after a careful observation. With the consent of all chieftains, Shun was placed to the throne. Following suit, Shun passed the throne to Yu. Abdication is the traditional election system in the time of tribal commune, historically called the Age of Abdication.

**Yu the Great and the Flood:** Yu is the hero of controlling flood. It is said that in the reign of Yao and Shun, the overrunning flood was mischievous, so Yao assigned Gun to regulate it. Gun failed with embankment and was killed by Shun. Then, Shun recruited Yu, Gun's son, to continue the work. Spending a backbreaking thirteen years and bypassing his house three times but never going in, Yu dredged new river channels as outlets, guiding water to river and river to sea. This not only eliminated the flood, but contributed to the development of agriculture. Yu was revered as Yu the Great for his achievement and selected to succeed to the throne by Shun.

**中** 华文明有数千年历史,是世界上最为古老辉煌的文明之一。与世界上许多古老文明相似,中国早期文明与神话传说难以分割。神话传说中,中华文明起源于于盘古开天辟地、女娲造人。

**盘古开天辟地:**很早很早以前,天和地还没有分开,宇宙只是混沌一片。人类的老祖宗——盘古是一个巨人,就生长在这混沌之中,一直经过了十万八千年。

有一天,盘古忽然醒了过来睁开眼睛一看,模糊一片,什么都看不见。他非常生气,抓过一把斧子,朝眼前用力一挥。只听一声巨响,混沌一片的东西忽然分开了。一些轻而清的东西,缓缓上升,变成了天;重而浊的东西,慢慢下降,变成了地。天地分开以后,盘古怕它们还要合在一起,就头顶天,脚踩地,随着它们的变化而变化。天每天升高一丈,地每天下沉一丈,盘古也随着增长变化。这样不知过了多少年,天和地逐渐成形了,盘古也累得倒了下去。



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盘古死后,他呼出的气息变成了风和云,发出的声音变成了雷,双眼变成了太阳和月亮,手足和身躯变成了大地的四极和高山,血液变成江河,筋骨变成道路,肌肉变成田地,毛发变成星星和花草树木,就连身上的汗,也变成了雨露和甘霖。人类的老祖宗盘古,用他整个的身体创造了这美丽而丰富的宇宙。

**女娲补天造人:**盘古开天辟地后,世上本没有人,是女娲按照自己的样子用黄泥塑出了人类。此后,人们便开始在大地上幸福的生活着。天有不测风云,一年,忽然天崩地裂,大火肆虐,洪水滔天,野兽横行伤人。女娲把五彩石融化,再用这些融化了的液体把天上的洞补好。然后,她又将一只万年巨龟的四足斩下,把它们用作擎天柱,支撑住了天地的四方。就这样,天补好了,四个角撑住了,洪水被驯服,猛兽被消灭,人类的生活又恢复到往日的幸福祥和之中。

**三皇五帝:**《史记》、《竹书纪年》等中国古文献中记载了许多有关父系氏族社会的情况。在早期父系氏族社会中,出现了一些杰出的部落联盟领袖,其中最著名是“三皇五帝”。虽然当时国家还没有出现,他们并非帝王,但在中国文化传统中,他们被视为圣贤明君。其中的黄帝被视为中华民族的祖先。

**炎黄子孙(黄帝子孙):**在“三皇五帝”中最具有代表性的部落联盟领袖是神农和黄帝。神农又称炎帝,居于姜水流域,以姜为姓。他是农业生产和医药的发明者,用木制作耒耜,教人民耕种;又曾尝百草,发现药材,教人治病。黄帝又称轩辕氏、有熊氏,居于姬水流域,以姬为姓。他不但在军事上足智多谋,而且还是个伟大的发明家。人们认为车船、衣服、房子、文字、养蚕织布等都是他发明的。各部落联盟之间的战争催化了部落之间的融合,最终形成了中原地区炎帝、黄帝两大部落联盟的统一,黄帝成为最高领袖。传说中国文明起源于炎帝和黄帝时代,因此“炎帝、黄帝”被奉为中华民族的祖先,这就是现在中国人自称是炎黄子孙的由来。

黄帝因涿鹿之战而名垂千古。在作战过程中,他用指南针找到了敌军的首领蚩尤,并击败他,后蚩尤被杀。这场战争的胜利为中华民族定居中原铺平了道路。

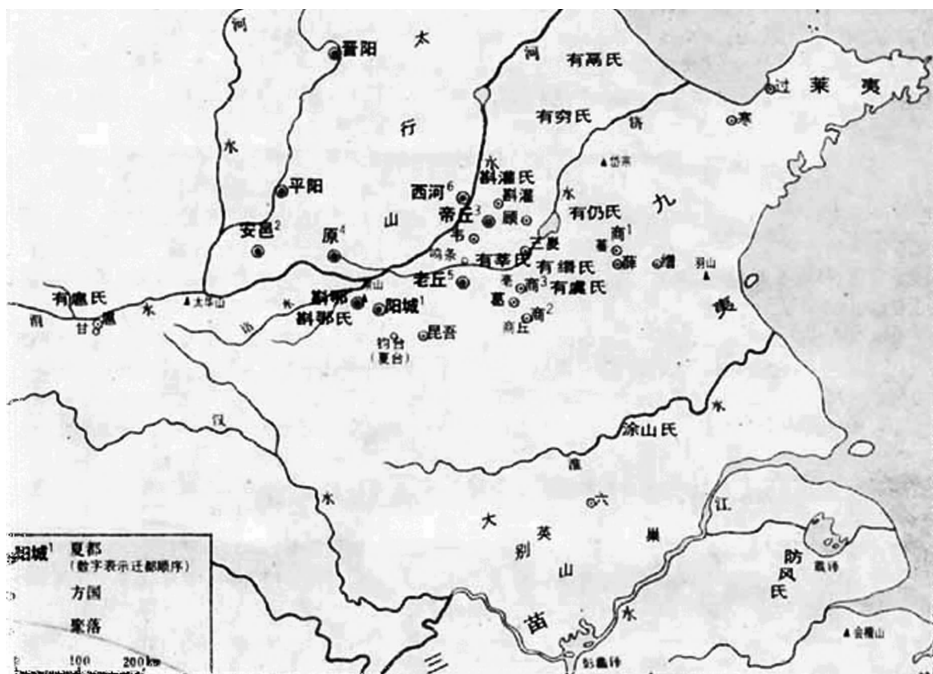
**部落联盟领袖的禅让制度:**神农、黄帝时代数百年之后,是中国历史上的“禅让时代”。当时中原地区部落联盟领袖尧已年老,经过慎重考察,选择舜为继承人,四岳十二牧(部落领袖)同意,尧将部落联盟领袖职务传位给舜。舜老,又得四岳十二牧同意,传位给禹。这种职位禅让的做法乃是氏族公社选举制的传统,史称“禅让时代”。

**大禹治水:**禹是治水安民的历史英雄人物。尧、舜时期,洪水泛滥为害。尧命夏族首领鲧治洪水。鲧用筑堤防的方法治水无功,为舜杀死。舜又命鲧之子禹治水,禹“居外十三年,过家门不敢入”。用疏导法治水,导小水入于川,导川水致于海。不仅消除了洪水,还为农业生产发展创造了良好条件。禹因有大功于人民,被尊称为“大禹”,并因此被舜选为接班人。



# C 夏朝

## Chapter 2 Xia Dynasty



The Xia Dynasty is the first dynasty depicted in both *Records of the Great Historian* and *Bamboo Annals*, which record the names of seventeen kings over fourteen generations from about the 21st B. C. to the 16th century B. C. or a little earlier to the 16th century B. C.. However, the Xia Dynasty had been considered as a myth for lacking of archaeological evidence till 1928, when scientific excavations were made at early bronze-age sites at Anyang, Henan province. Since then, especially in the 1960s and 1970s, archaeologists have uncovered urban sites, bronze implements, and tombs that point to the existence of Xia civilization in the same locations cited in ancient Chinese historical texts. At minimum, the Xia Dynasty period marked an evolutionary stage between the late Neolithic age



and the typical Chinese urban civilization of the Shang Dynasty.

The Xia Dynasty is traditionally supposed to begin with Yu the Great and end with the tyrant, Jie. During the reign of Yu, the county had emerged with the development of productivity and the class distinction. All vassals paid tribute to Yu, and he was actually the king. The title of the state was Xia, and the capital was in Yang City (the present Dengfeng in Henan). The Xia people lived on loess plains formed by alluvial deposits suitable for primitive farming. Their territory reached the center and the north of modern Henan and the south and west of Shanxi. Since then, Chinese history entered its first class society—the slave society. The Xia Dynasty lasted more than 400 years with 17 monarchs over 14 generations.

《史记》和《竹书纪年》中都有对夏的记载,认为夏朝是中国历史上的第一个朝代,始于公元前 21 世纪,终于公元前 16 世纪,或者更早些时候,经十四代传十七王。但是由于缺乏相应的考古依据,夏朝的存在一直被认为是个神话传说。直到 1928 年在河南安阳的考古挖掘中发现了早期青铜时代的遗址,情况才大不相同。此后,特别是在 20 世纪 60 和 70 年代,考古学家发掘到的城市遗址、青铜器、墓葬,其出土地点与史书上记载的夏朝位置吻合。因此,夏朝至少是新石器时代与具有典型城市文明特征的商代的过渡阶段。

传统理论认为夏朝始于禹,终于桀。在禹统治时期,随着生产力的发展,奴隶主与奴隶阶级的分化,国家已在逐步形成。禹在位时,天下诸侯(部落首领)都“朝禹”,禹实际上已成为帝王,国号为夏,定都于阳城(今河南登封)。夏朝人民居住在黄土平原上,它由冲积物堆积而成,土壤肥沃,适于原始农耕。其疆域包括今河南中部、北部和山西南部。中国的历史从此进入了第一个阶级社会,即奴隶社会。夏朝共传十四世、十七君,历时 400 余年。



## 奴隶制国家的建立

## The Foundation of the Slave State

According to the documents, when Yu was old, he selected Bo Yi, a chieftain of Dongyi tribe, as the successor. However, after his death, Qi, the son of Yu, seized the throne, and killed Bo Yi. From then on, the period of Abdication came to an end, while the hereditary monarchy started. Yu of the Xia



called in all the vassals to the capital Yangzhai to celebrate his inauguration at Juntai in order to get the recognition of them. This indicated that the reign of the Xia had been established. After the succession, Qi wiped out You Hu Shi tribe at the battle of Gan, then won the battle of Xihe and killed Wuguan, which contributed to the consolidation of his reign. Qi finally became the king who had unified the country. The foundation of Xia is a turning point in Chinese history.

For a long time, the knowledge about the Xia had been based on ancient documents for lack of written records from the Xia, including kings, officials, army, penal code and prisons. Nowadays, large-scale palaces, tombs, as well as bronze vessels were excavated at Erlitou Village in Yanshi County Henan Province, which reflect the information on the politics, economy, culture and social life of the Xia Dynasty.

**State System:** The Xia was built on the ruin of primitive commune system. In the process of its disintegration, the patriarchy began to confront with the commune system, whereas the hereditary kingship and nobility evolved on the base of the patriarchy. All levels of nobles still maintained the original blood relationship, distinguishing surnames strictly. Accordingly, clan relationship was set respectively.

Though followed the old clan system, the agnation focused on the patriarchy, and defined a noble rank and status according to their positions in the family hierarchy and kinship.

**State Organs:** The Xia is a slave-owning state. The establishment of hereditary monarchy eliminated the function of the tribe as an organization representing the will of its members and taking care of its own affairs. What was emerging instead was a state apparatus on which one class ruling over another. Slave owners evolving from clan nobles were in dominant position and the mass laborers were slaves. The king, also called “Tianzi” (the son of God) had all kinds of officials responsible for various affairs. The Xia Dynasty by then had not only erected city walls, but also established its own army, penal code and prisons. Xiatai was the most notorious one. It is said that Tang, the king of the Shang Dynasty had been incarcerated there.



## 奴隶制国家的建立

# The Foundation of the Slave State

**据** 文献记载,禹年老时,曾选东夷族的一位首领益为继承人。但禹死后,禹之子启夺得王位,并杀掉益。从此,中国历史上的“禅让时代”结束,王位世袭制开始。为了使世袭王权为众多的诸侯所确认,夏启在都城阳翟召集众多的诸侯,举行盛大的“钧台之享”,这表明夏王朝的统治基础已经完全确定了。启即位后,经过甘之战消灭了有扈氏,又在西河之战中取胜杀掉武观,从而巩固了自己的地位,成了一统天下的天子。夏的建立是中国历史上的转折点。

由于夏朝没有文字直接流传下来,所以,长期以来对其了解还主要依赖古代文献的记载,包括夏朝的国王、官吏、军队以及刑狱情况。现代以来,河南省偃师县(今偃师市)二里头村遗址中大型宫殿、墓葬以及许多青铜器的出土,从一个侧面揭示了作为奴隶制的夏朝的政治、经济及社会文化、生活等方面的情况。

**国家制度:**夏朝的国家制度是在原始公社制度的废墟上建立起来的奴隶制度。在原始公社制度解体的过程中,父权家长制家庭成为它的一种对抗力量。而奴隶制国家的世袭王权和世袭贵族,就是以父权家长制家庭为基础逐步发展起来的,各级贵族组织仍然要保持旧的血缘联系,严格区分姓氏。依姓氏的区别建立了各自的宗族关系。

这种宗族关系虽然沿袭了旧的氏族组织的遗制,但实际上是以父权家长制为核心,按其辈分高低和族属亲疏关系来确定各级贵族的等级地位的。

**国家机构:**夏朝是一个奴隶制国家。世袭贵族制度剔除了部族代表管理内部事务的职能。取而代之的是国家机器的建立,用以实现一个阶级对另一个阶级的统治。奴隶主是由氏族贵族转化而来的,处于统治地位。广大劳动者为奴隶身份。国王亦称天子,其下有“百吏”,掌管朝事。夏朝时不仅建有城墙,还有军队、刑罚和监狱。最著名的监狱叫“夏台”。相传商汤曾被囚于此。