

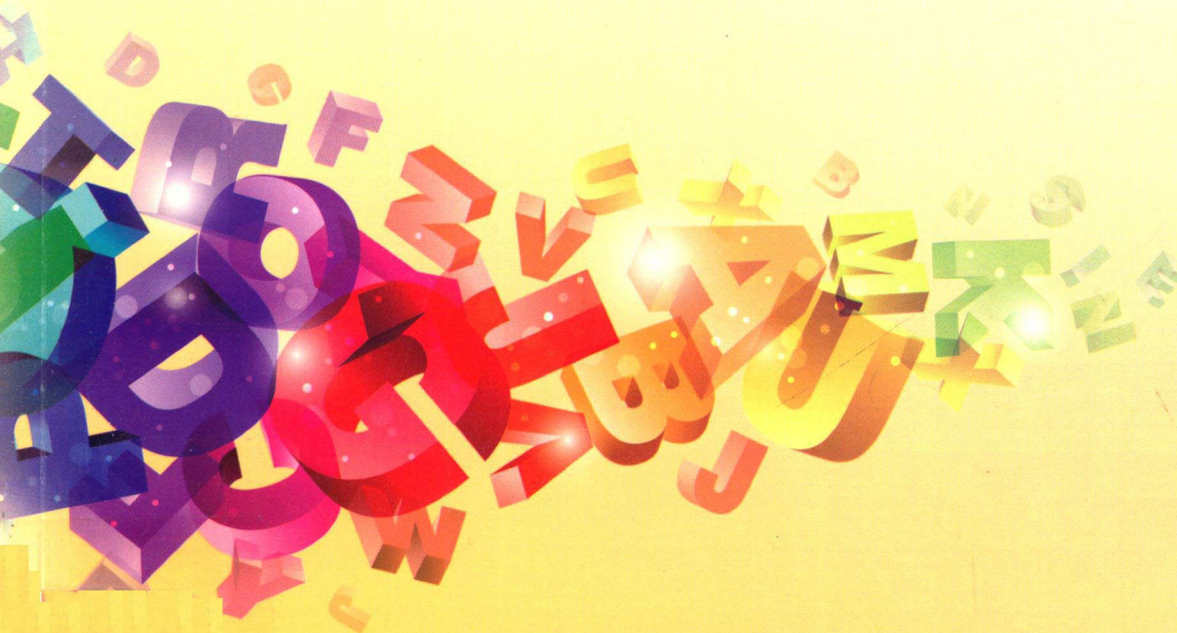
高等院校英语专业规划教材

高级英语教程

Advanced English (Book One)

(一)

主 编 陆国飞
副主编 汤 艳 姚艳波



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前 言

《高级英语》是英语专业本科高年级开设的一门训练学生综合英语技能尤其是阅读理解、语法修辞与写作能力的课程。课程通过阅读和分析内容广泛的材料,包括涉及政治、经济、社会、语言、文学、教育、哲学等方面的名家作品,扩大学生知识面,加深学生对社会和人生的理解,培养学生对名篇的分析和欣赏能力、逻辑思维与独立思考的能力,巩固和提高学生英语语言技能。

本书共分两册,第一册为英语专业三年级第一学期之用,第二册为三年级第二学期之用。课文全部选自英美作者的原文,我们对有些内容作了一些删节和改动,使其更适合学生的阅读。其中有些课文在国内的高校英语专业高年级中使用过,具有较强的可读性和欣赏性。本教材课文内容、题材和体裁呈现多样性,以便使学生了解和熟悉不同的文体,在提高英语技能的同时也能吸收比较广泛的知识。

本教材共十单元,每单元的编写体例如下:

课文编写 每段标有段落号,便于学生做练习时掌握某个语言点的语境;课文之后附有生词表和词组表、作者简介、作品历史背景和课文难句,以及知识点的注释等。

练习编写 每单元的练习分为两大部分,第一部分针对课文内容设

计,包括内容理解和词汇巩固两部分。其中内容理解包括判断、问题、释义、文体分析、课文段落汉译;词汇巩固包括词语解释、生词运用、运用本单元所学词语翻译汉语句子和话题讨论。第二部分为扩大知识面和进一步提高英语技能而设计,题型主要包括英语常识、校对改错、汉语段落英译、阅读理解和写作训练等,旨在帮助学生巩固词汇、增加学生的语法识别能力和应用能力,进一步提高学生英语综合应用能力。

本教材所选课文长短不一,短的六学时一单元,长的八学时一单元,教师可以根据学生实际情况与课程进度酌情处理。

本教材是浙江海洋学院东海科学技术学院 2011 年度重点建设教材,同时也是浙江海洋学院省级教师教育基地建设成果。在编写过程中,我们参考和吸取了国内相关教材的长处,在此诚表谢忱。在出版过程中,我们得到了浙江海洋学院教务处、教师教育中心宋秋前教授和浙江大学出版社王波老师的支持,在此深表感谢。由于编者水平有限,时间匆促,书中错误在所难免,欢迎使用者批评指正。

编 者

2012 年 05 月

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Unit 1

Patterns of Culture

Ruth Benedict*

- 1 Anthropology is the study of human beings as creatures of society. It fastens its attention upon those physical characteristics and industrial techniques, those conventions and values, which distinguish one community from all others that belong to a different tradition.
- 2 The distinguishing mark of anthropology among the social sciences is that it includes for serious study other scientists than our own. For its purposes any social regulation of mating and reproduction is as significant as our own, though it may be that of the Sea Dyaks¹, and have no possible historical relation to that of our civilization. To the anthropologist, our customs and those of a New Guinea tribe² are two possible social schemes for dealing with a common problem, and in so far as he remains an anthropologist he is bound to avoid any weighting of one in favor of the other. He is interested in human behavior, not as it is shaped by one tradition, our own, but as it has been shaped by any tradition whatsoever. He

is interested in the great gamut of custom³ that is found in various cultures, and his object is to understand the way in which these cultures change and differentiate, the different forms through which they express themselves, and the manner in which the customs of any peoples function in the lives of the individuals who compose them.

3 Now custom has not been commonly regarded as a subject of any great moment. The inner workings of our own brains⁴ we feel to be uniquely worthy of investigation, but custom, we have a way of thinking, is behaviour at its most commonplace. As a matter of fact, it is the other way around. Traditional custom, taken the world over, is a mass of detailed behaviour more astonishing than what any one person can ever evolve in individual actions, no matter how aberrant. Yet that is a rather trivial aspect of the matter. The fact of first-rate importance is the predominant role that custom plays in experience and in belief, and the very great varieties it may manifest.

4 No man ever looks at the world with pristine eyes⁵. He sees it edited by a definite set of customs and institutions and ways of thinking. Even in his philosophical probings he cannot go behind these stereotypes⁶; his very concepts of the true and the false will still have reference to his particular traditional customs. John Dewey⁷ has said in all seriousness that the part played by custom in shaping the behaviour of the individual, as against any way in which he can affect traditional custom, is as the proportion of the total vocabulary of his mother tongue against those words of his own baby talk that are taken up into the vernacular of his family. When one seriously studies the social orders that have had the opportunity to develop autonomously, the figure becomes no more than an exact and matter-of-fact observation⁸. The life history of the individual is

first and foremost an accommodation to the patterns and standards traditionally handed down in his community. From the moment of his birth, the customs into which he is born shape his experience and behaviour. By the time he can talk, he is the little creature of his culture, and by the time he is grown and able to take part in its activities, its habits are his habits; its beliefs his beliefs; its impossibilities his impossibilities. Every child that is born into his group will share them with him, and no child born into one on the opposite side of the globe can ever achieve the thousandth part. There is no social problem that is more incumbent upon us to understand than this of the role of custom. Until we are intelligent as to its laws and varieties, the main complicating facts of human life must remain unintelligible⁹.

5 The study of custom can be profitable only after certain preliminary propositions have been accepted, and some of these propositions have been violently opposed. In the first place, any scientific study requires that there be no preferential weighting¹⁰ of one or another of the items in the series it selects for its consideration. In all the less controversial fields, like the study of cacti or termites or the nature of nebulae, the necessary method of study is to group the relevant material and to take note of all possible variant forms and conditions. In this way, we have learned all that we know of the laws of astronomy, or of the habits of the social insects, let us say. It is only in the study of man himself that the major social sciences have substituted the study of one local variation, that of Western civilization¹¹.

6 Anthropology was by definition impossible, as long as these distinctions between ourselves and the primitive, ourselves and the barbarian, ourselves and the pagan, held sway over people's minds. It was necessary first to arrive at that degree of sophistication where

we no longer set our own belief against our neighbour's superstition. It was necessary to recognize that these institutions which are based on the same premises¹², let us say the supernatural, must be considered together, our own among the rest.

(From Ruth Benedict, *Patterns of Culture*)

Words List

anthropology	convention
tradition	custom
differentiate	uniquely
aberrant	predominant
manifest	pristine
stereotype	institution
vernacular	accommodation
culture	incumbent
unintelligible	preliminary
cacti	nebulae
sophistication	premise

Idioms & Expressions

be bound to	the other way around
first and foremost	hold sway over

Notes to the Text

* About the author:

Ruth Benedict (1887—1948), U. S. anthropologist, was a very important figure in early anthropology and even more-so in cultural anthropology. She was one of the first female anthropologists of her time. Ruth concentrated most of her efforts on researching and studying different cultures on which many of her writings were based.

She wrote of the differences between the cultures around the world and talked about different patterns related to culture and behavior. Her books published include: *Patterns of Culture* (1934), from which the extract is taken; *Zuni Mythology* (1935), *Race: Science and Politics* (1940), and *The Chrysanthemum and the Sword* (1946). Her books serve as reference points of humanistic thought in the 20th century. She helped to shape the discipline of anthropology not only in the United States, but also for the rest of the world. In her view, every human culture, primitive or advanced, has a set of values that distinguishes it self from others. Accordingly, what is considered true, good, or right in one may not be so regarded in another.

1. **the Sea Dyaks:** This is another name for the Iban people, an indigenous people inhabiting parts of Borneo, an island in the Malay Archipelago. They have maintained their customs and mode of life largely uninflected by modern civilization. The *Dyaks* differ from *the Sea Dyaks* in that the former live in the interior of Borneo while the latter live along the coast. The two peoples also differ in character and customs.
2. **a New Guinea tribe:** *New Guinea* is the second largest island in the world to the north of Australia. Some tribes in the unexplored interior still practise head-hunting and cannibalism.
3. **the great gamut of custom:** the complete range of custom, including the smallest details of the most general ideas.
4. **the inner workings of our own brains:** the imperceptible way in which our brains work.
5. **No man ever looks at the world with pristine eyes:** No one observes the world from a genuinely objective standpoint.
6. **he cannot go behind these stereotypes:** he is constrained by these stereotypes.

7. **John Dewey:** (1859—1952) an American philosopher and educator whose writings and teachings have had profound influences on education in the United States.
8. **the figure becomes no more than an exact and matter-of-fact observation:** *figure* here means “figure of speech”, it refers to the analogy Dewey used above.
9. **Until we are intelligent as to its laws and varieties, the main complicating facts of human life must remain unintelligible:** We cannot understand the complexities of human life unless we know the role of custom in all its manifestations.
10. **preferential weighting:** tendency that shows preference for.
11. **It is only in the study of man himself that the major social sciences have substituted the study of one local variation, that of Western civilization:** In the study of mankind, the major social sciences have to be studied instead of studying only Western civilization.
12. **these institutions which are based on the same premises:** these customs or systems which have the same reasoning as their bases. *Institutions* here refer to the customs or systems that have existed for a long time and are accepted as an important part of a particular society.

Exercises

Text Comprehension

I . Judge, according to the text, whether each of the following statements is true or false. Put a “T” for true or “F” for false.

1. Custom plays an important role in determining people’s beliefs and behaviours, and all manifestations of human custom should be studied without discrimination.
2. Custom should be studied seriously as a subject mainly because it

is more astonishing than people's individual actions.

3. According to the author, people differ in their perception of realities because they have formed different philosophical conceptions.
4. Our view of life and the world is largely the product of individual development and preference.
5. Anthropologists can only study human societies objectively if they regard all cultures as having equal value.
6. With regard to the method of anthropological study, it is necessary for anthropologists to acquaint themselves with the laws of astronomy and the habits of social insects.
7. According to the author, it is unlikely that a child born into one culture will ever travel to the opposite side of the globe.
8. According to the author, the thoughts and ideas of an individual are often completely unintelligible.

II . Questions on Content

1. What does the word “stereotypes” mean in the sentence “Even in his philosophical probing he cannot go behind these *stereotypes*; his very concepts of the true and the false will still have reference to his particular traditional customs.”
2. How to understand the statement “No man ever looks at the world with pristine eyes”?
3. What does the author intend to illustrate by citing John Dewey?
4. What kind of social orders are those that “have had the opportunities to develop autonomously”?
5. What does the sentence “Every child that is born into his group will share them with him, and no child born into one on the opposite side of the globe can ever achieve the thousandth part” imply?

6. How has the study of man differed from the study of less controversial subjects?
7. What can we infer from the last paragraph about the state of anthropological studies in the days when the passage was written?
8. What criterion must the anthropologists accept before he can undertake the study of man objectively?

III . Paraphrase

1. The distinguishing mark of anthropology among the social sciences is that it includes for serious study other societies than our own. (Para. 2)
2. Now custom has not been commonly regarded as a subject of any great moment. (Para. 3)
3. No man ever looks at the world with pristine eyes. (Para. 4)
4. The life history of the individual is first and foremost an accommodation to the patterns and standards traditionally handed down in his community. (Para. 4)
5. There is no social problem that is more incumbent upon us to understand than this if the role of custom. (Para. 4)
6. Until we are intelligent as to its laws and varieties, the main complicating facts of human life must remain unintelligible. (Para. 4)
7. It is only in the study of man himself that the major social sciences have substituted the study of one local variation, that of Western civilization. (Para. 5)
8. Anthropology was by definition impossible, as long as these distinctions between ourselves and the primitive, ourselves and the barbarian, ourselves and the pagan, held sway over people's minds. (Para. 6)

IV . Writing Strategies

This text is an essay of exposition. An exposition is a piece of writing that answers the questions HOW? and WHY? An expository writer seeks to inform, clarify, define, explain or analyze and he should be a man who thinks, interprets, instructs and persuades. He may appeal to our emotions, but he is more likely to appeal to our reason by reference to evidence and logic, and his writing is much more like a lecture, discussion or a debate. There are many different ways of developing an exposition. To explain, we can use definition, examples, quotation, illustrations, analogy, comparison and contrast, narration and description, cause and effect, classification and division, etc.

Benedict is trying here to explain why she finds that an unbiased study of different cultures is of utmost importance. In order to impressively illustrate, prove, or support her ideas, she employs various writing strategies, such as definition, quotation, contrast, etc. Now answer the following questions:

1. Try to find out the examples of these methods mentioned above in the text.
2. How is the passage organized by the two related notions?
3. Which paragraphs are devoted to the notion of anthropology and which paragraphs to the notion of custom?

V . Translate the following English paragraph into Chinese.

No man ever looks at the world with pristine eyes. He sees it edited by a definite set of customs and institutions and ways of thinking. Even in his philosophical probing he cannot go behind these stereotypes⁶; his very concepts of the true and the false will still have reference to his particular traditional customs. John Dewey⁷ has said in all seriousness that the part played by custom in shaping the behaviour

of the individual, as against any way in which he can affect traditional custom, is as the proportion of the total vocabulary of his mother tongue against those words of his own baby talk that are taken up into the vernacular of his family. When one seriously studies the social orders that have had the opportunity to develop autonomously, the figure becomes no more than an exact and matter-of-fact observation. The life history of the individual is first and foremost an accommodation to the patterns and standards traditionally handed down in his community. From the moment of his birth, the customs into which he is born shape his experience and behaviour. By the time he can talk, he is the little creature of his culture, and by the time he is grown and able to take part in its activities, its habits are his habits, its beliefs his beliefs, its impossibilities his impossibilities. Every child that is born into his group will share them with him, and no child born into one on the opposite side of the globe can ever achieve the thousandth part. There is no social problem it is more incumbent upon us to understand than this of the role of custom. Until we are intelligent as to its laws and varieties, the main complicated facts of human life must remain unintelligible.

Language Work

I . Explain the italicized part in each sentence in your own words.

1. It fastens its attention upon those *physical characteristics* and *industrial techniques*, those conventions and values. (Para. 1)
2. ...and *in so far as he remains an anthropologist* he is bound to avoid any weighting of one in favour of the other. (Para. 2)
3. He is interested in *the great gamut of custom* that is found in various cultures. (Para. 2)
4. As a matter of fact, *it is the other way around*. (Para. 3)
5. ... his very concepts of the true and the false *will still have*