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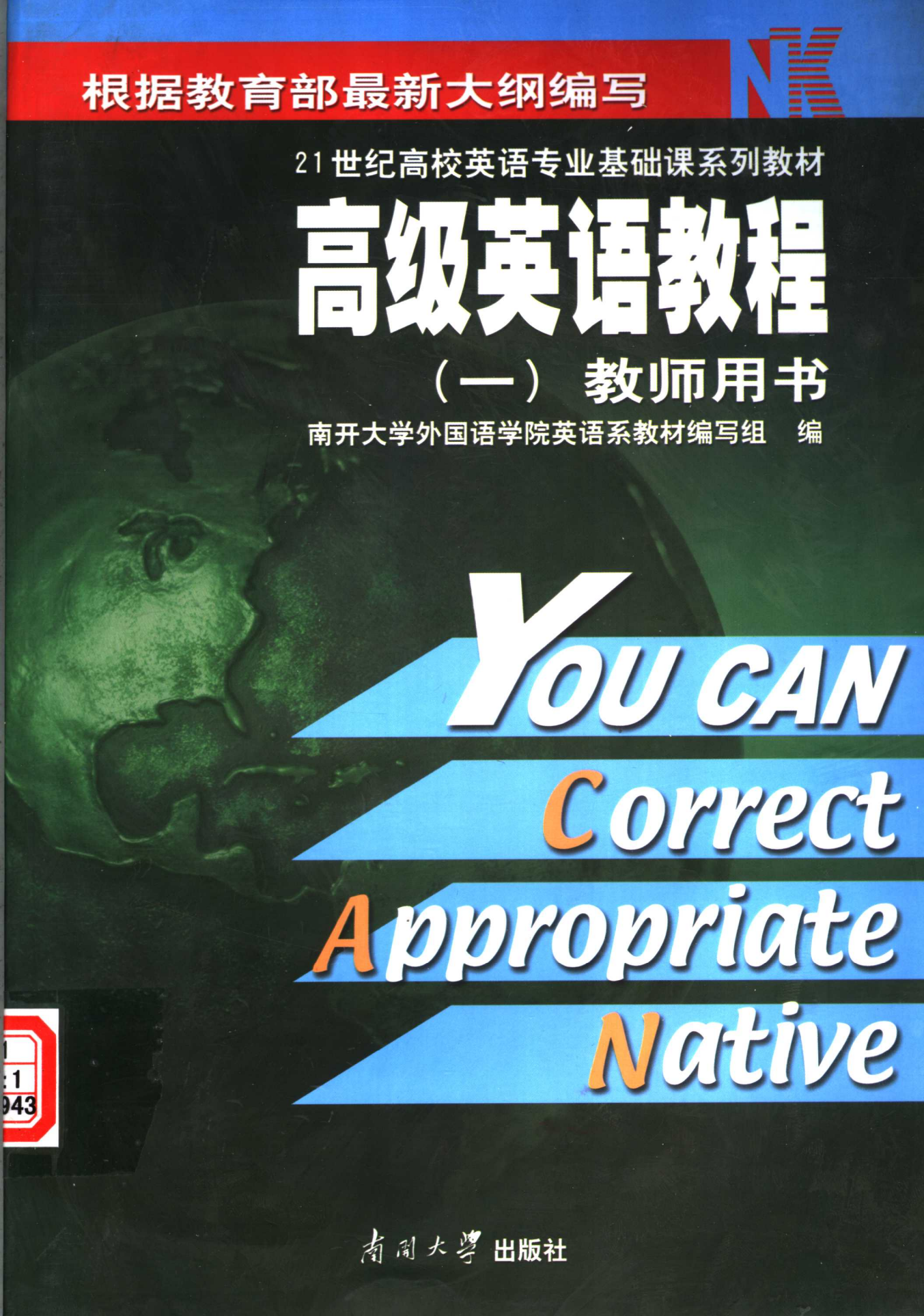


21 世纪高校英语专业基础课系列教材

高级英语教程

(一) 教师用书

南开大学外国语学院英语系教材编写组 编



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21 世纪高校英语专业基础课系列教材

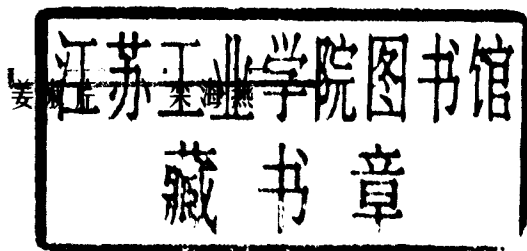
高级英语教程(一)

(教师用书)

Advanced English for English Majors
Book I

编著 马红旗

审订 严启刚



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高校英语专业基础课系列教材编审组名单

总 策 划：严启刚 张 彤

总 主 编：严启刚（教育部英语教学指导委员会委员

天津市英语教学指导委员会副会长）

编辑委员会：严启刚（南开大学外国语学院英语系教授）

苏立昌（南开大学外国语学院英语系教授）

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张 彤（南开大学出版社副编审）

王 冰（南开大学出版社副编审）

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麻益民（教授） 王宏印（教授）

韦荣臣（教授） 郑荣萱（教授）

前 言

我们谨将南开大学英语系集体智慧的结晶——《21世纪高校英语专业基础课系列教材》奉献给广大的学生，奉献给崭新的21世纪。

这套教材是2000年教育部批准实施的《高等学校英语专业英语教学大纲》颁布后，国内出版的第一套英语专业基础课系列教材，共计8种，分两次出齐，包括：

1. 《英语口语教程》
2. 《英语阅读教程》(一、二)(附参考答案)
3. 《英语听力教程》(一、二)(含学生用书与教师用书)
4. 《英语翻译教程》
5. 《英语口译教程》
6. 《英语写作教程》
7. 《基础英语教程》(一~四)(含学生用书与教师用书)
8. 《高级英语教程》(一、二)(含学生用书与教师用书)

新世纪的教材应该有新世纪的特点。我们在教材编写中努力做到：全面围绕新《大纲》的要求，立足培养具有扎实的英语语言基础和广博的文化知识的复合型英语人才，反映当代科技、文化的最新成就，反映教学内容和课程体系改革的最新成果，在教材内容和体系上有明显特色。

系列教材编写工作难度大、时间紧、要求高。参加编写工作的所有教师兢兢业业，一丝不苟，历冬寒夏暑，始成此书。

我们倾全系之力编写这套教材，因为我们知道：我们正在为新世纪奉献自己的微薄之力。我们倾全系之力编写这套教材，因为我们相信：新世纪需要这样的教材。

这套教材得到了南开大学各级领导，尤其是学校教材建设委员会的关心和支持，并被列为教材重点建设项目；这套教材还得到了南开大学出版社的大力支持和帮助。

我们真诚地感谢所有关心、支持、帮助我们的朋友，我们真诚地欢迎批评和建议。

编 者

2001年9月
于南开大学

本书特色

《高级英语教程》(第一册)是按照教育部 2000 年 4 月颁布的《高等学校英语专业英语教学大纲》的要求,针对高等学校英语专业三年级学生的学习特点而编写的专业教材。本书特色主要体现在以下几个方面:

首先,本教材的编写突破了传统的高级英语阅读教材的编写模式,充分体现了新的教学大纲对于高年级英语专业的学生所提出的要求。新的《高等学校英语专业英语教学大纲》要求高年级英语专业学生要具有相当程度的阅读鉴赏能力和较为广博的阅读量。按照这一要求,为了进一步扩大高年级学生的阅读量和提高阅读鉴赏能力,本教材在每个单元(Unit)中采用两套阅读文章,并分别配有相应的详细的注释和形式多样的练习。教材的总体结构设计如下:全书由 12 个单元组成;每个单元包括两篇阅读文章。在每篇文章之后都配有注释和练习。其中,Part 1 主要用于高级英语阅读课的课堂教学,练习除了内容理解部分(问题、释义、课文片断翻译)外,还有大量的训练和提高语言能力的练习,如词汇、句子翻译等等,口笔头练习也是一个重要的部分;Part 2 主要作为学生课后的阅读材料,练习则主要集中在内容理解和鉴赏部分,旨在方便教师通过这些练习来检查学生是否在课后完成了所布置下去的自学任务。这样,学生的阅读量自然就有了成倍的增加。而且由于每个单元内的两篇文章都在某个方面存在着一定的联系,学生通过课堂学习再配合课后阅读,对于相关领域的知识可以得到进一步的巩固和加强。

其次,在选材方面,本书所收集的 24 篇文章全部为 20 世纪现代英语原文,未作任何删减和改动,保持了原文的整体风格。所选文章的阅读难度从第一单元至第十二单元逐渐增加。而且,文章的题材和体裁广泛多样,利于学生扩大知识面和接触不同的文体。所有文章都有着丰富的文化内涵,适合展开深入的分析和鉴赏。

由于编写过程时间紧、任务重,加之编者水平有限,书中如有错误和不当之处,敬请读者原谅,并请不吝指正。

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UNIT 1

Part 1

On Getting on in the World

Jerome K. Jerome

Background Information

1. **Jerome K. Jerome:** Jerome Klapka Jerome was born on May 2, 1859, Walsall, Staffordshire, and died on June 14, 1927, Northampton. His humor—warm, not sarcastic, and intellectual—won him a wide following.

Jerome left school at fourteen and worked variously as a clerk, a hack journalist, an actor (“I have played every part in Hamlet except Ophelia”) and a schoolmaster. His first book *On the Stage and Off* was published in 1885 and this was followed by numerous plays, books and magazine articles. In 1886, *Idle Thoughts of an Idle Fellow* was published and *Three Men in a Boat* appeared in 1889 with which he achieved great success. In one leap he was made for life, part of the literary establishment, sitting above the salt with a loosely-knit circle of friends. As Jerome himself said: “It is as the author of *Three Men in a Boat* that the public persists in remembering me.” *The Diary of a Pilgrimage* (a trip to Oberammergau to see the Passion Play) followed *Boat*, then collections of short stories and essays at the rate of nearly one a year until *Three Men on the Bummel* (1900). After that only a dozen or so titles were published, the most distinguished of which is his autobiographical novel *Paul Kever* (1902), widely-praised at the time and, indeed, considered by some critics worthy to be put alongside Dickens.

Three Men in a Boat so overwhelms the mention of Jerome’s name that his other achievements remain quite obscured. There was Jerome the dramatist: between his first book and his most famous, he had four plays produced in London and wrote a further fifteen, many of them achieving respectable runs in London and America. By far the most celebrated and successful of these was *The Passing of the Third Floor Back* (1908), in which a charismatic Christ-like stranger visits a run-down boarding house and transforms the lives of its inhabitants. There was Jerome the editor and prolific columnist: he was preferred to Kipling as the chief of a new monthly magazine called *The Idler*, founded in 1892. The following year J.K.J. founded the weekly *To-Day* which survived till 1905. Jerome was also a relentless explorer of new ideas and experiences. He traveled widely throughout Europe, was a pioneer

of skiing in the Alps and visited Russia and America several times. Jerome was much in demand as a lecturer, an occupation which complimented his love of travel, and we find him quite at home in Russia, America and especially Germany. His autobiography *My Life and Times* came out in 1926. Although frustratingly short on domestic details and with no attempt at chronology, the book is among Jerome's most vital and entertaining books, his personality imprinted on every page.

2. **"On Getting on in the World":** "On Getting on in the World" is a piece of familiar essay in *Idle Thoughts of an Idle Fellow*. "An essay is a person talking" (Ian Frazier). The style of this essay is a familiar style. To write a genuine familiar English style is to write as any one would speak in common conversation who has a thorough command and choice of words, or who could discourse with ease, force, and perspicuity, setting aside all pedantic and oratorical flourishes. Words used in this essay are simple and lucid, without the greatest number of syllables or Latin phrases, but the meaning is precise. Life is different from man to man. The author makes a sharp and interesting contrast between discontented and ambitious and contented and unambitious people and he does not hesitate to shower his praise with enthusiasm onto the former group. Of course his perspective is not without conviction.

Detailed Studies of the Text

Para.1

1. **Not exactly the sort of thing or an idle fellow to think about, is it?** The opening sentence is a rhetorical question and the question itself is an omitted one. The complete sentence should be " 'On Getting on in the World' is not exactly the sort of thing for an idle fellow to think about, is it?" The omitted question sounds casual and familiar, just like a person talking, which is the main style of the whole essay. The first paragraph epitomizes the dominant style of the whole essay. Extremely long sentences are interwoven with short and simple ones. Detailed description goes side by side with succinct remarks, thus creating the effect of variation and rhythm.
2. **But outsiders, you know, often see most of the game.** Outsiders know more about how to get on the world. By saying "Outsiders often see most of the game," the author justifies himself in thinking about how to get on the world. Three participle phrases describe his idleness and contentment.
3. **I can look out musingly upon the whirling throng that rolls and tumbles past me on the great high road of life.** I can watch thoughtfully the quickly moving crowd of people who make their way with difficulty in the world.
rolls and tumbles: both imply unsteady and difficult step
high road of life: a metaphor. Life is compared to high road, crowded and adventurous.

Para.2

4. **Never-ending is the wild procession.** A reverted sentence, the right order should be "The

wild procession is never-ending.” The wild procession of life never stops.

5. **Day and night you can hear the quick tramp of the myriad feet—some running, some walking, some halting and lame; but all hastening, all eager in the feverish race, all straining life and limb and heart and soul to reach the ever-receding horizon of success.** Everyday you can hear the quick and heavy step of numerous people. They, either running, walking, or pausing for breath because of foot defect, are all in hurry and go all out for success which is diminishing eventually.

strain: v. to try very hard to do something, using all the physical or mental strength

Para.3

6. The author gives a detailed description of different people in procession. Heed the different verbs related to “walk,” e.g. hurry, bustle, scramble, creep, stumble, pass, etc. which not only tell vividly how people walk differently, but more symbolize different approaches to life.

Para.5

7. **...here the solider in his scarlet, and here the undertaker’s mute in streaming hat-band ...here is the solider wearing his suit and here is the undertaker’s mute wearing hat with black bands**

scarlet: 制服

undertaker: 殡仪事物承办人

mute: 送丧人

hat-band: 服丧时帽子上的黑带

8. **...here the glib politician, crying his legislative panaceas; and here the peripatetic Cheap Jack, holding aloft his quack cures for human ills.** ...here is an excessively talkative politician who brags that his legislative ideas can solve all problems; and here is a wandering vender who boasts of his unprofessional treatment of human diseases.

glib: spoken too easily to be true

panacea: solution or remedy for all difficulties or diseases

peripatetic: traveling from place to place, wandering

Cheap Jack: 卖廉价货物的小贩

quack: 庸医

9. **Here a red-nosed publican, shouting the praises of his vats; and here a temperance lecturer at fifty pounds a night...** Here is a red-nosed public house owner who praises his wine loudly; and here is a person suggesting abstinence of wines in a lecture for which he earns 50 pounds a night...

Para.6

10. **There is no wayside rest for them, no halt by cooling fountains, no pause beneath green shades.** There is no roadside for them to have a rest, no fountains to cool them for a while, and no green trees to shelter them from the heat.

11. **On, on, on,—on through the heat and the crowd and the dust—on, or they will be trampled, down, and lost—on, with throbbing brain and tottering limbs—on, till the heart grows sick, and the eyes grow blurred, and a gurgling groan tells those behind they may close up another space.** They keep going on in spite of the heat, crowd and dust, otherwise they will be surpassed and fall down and lose the race. They have to go on, although their brain is beating faster than usual and their steps become unsteady, until they are exhausted, dizzy and utter painful sounds which suggest to those behind that they may catch up and surpass them.

close up: come nearer each other

Para.7

12. **And yet in spite of the killing pace and the stony track, who, but the sluggard or the dolt, can hold aloof from the course?** However, although their pace is exhausting, the road is full of stones, who except those stupid people can detach himself from the procession?

hold aloof from: be indifferent to

13. **Who—like the belated traveller that stands watching fairy revels till he snatches and drains the goblin cup, and springs into the whirling circle—can view the mad tumult, and not be drawn into its midst?** The delayed traveler stands by and watches the fairy's celebration. But when it continues, he is attracted by it so as to grasp the wine cup, then drink it up and jump quickly into the wild crowd. Just like the traveler, nobody can watch the uproar without being involved.

goblin: small, ugly, mischievous manlike creature

Para.8

14. **I like to hear of people getting on in it—battling their way bravely and fairly—that is, not slipping through by luck or trickery.** I like to know that people struggle their way with courage and they fight fair and square. That is to say, they do not live by good luck or by cheating.

Para.9

15. **There are giants and dragons in every age, and the golden casket that they guard is not so easy to win as it appears in the story books.** People living in any time will all meet difficulty in realizing their dreams or achieving their goals. It is not as easy as in the story. Giants and dragons symbolize the wicked force. Casket is a small and ornamental box usually holding valuable objects. Golden casket symbolizes success or ideal.
16. **Algernon takes one long, last look at the ancestral hall, dashes the teardrop from his eye, and goes off—to return in three year's time, rolling in riches.** Algernon takes leave of the ancestral hall, removes tears from his eyes and sets out. Three years later, he returns a rich man. For Algernon, see note to the text.

Para.10

17. **They linger for a dozen pages over a teaparty...** Novelists may devote a dozen pages to description of a tea-party, but sum up the hero's whole life with a single sentence. The author is complaining that writers usually do not provide detailed struggle of their hero.
linger: stay for a long time, be slow, dawdle
18. **It is in the petty details, not in the great results, that the interest of existence lies.** The interesting part of human life lies in the trivial details and course, not in the good results.

Para.11

19. **I am sure the wooing of Fortune would prove quite as interesting a tale as the wooing of any flesh and blood maiden.** An analogy is made between struggling with Fortune and courting woman. Both are interesting. Fortune, like a woman, is as unreasonable and inconsistent as woman.
20. **...it is not until you have snapped your fingers in Fortune's face, and turned on your heel, that she begins to smile upon you.** ...only when you have almost reached Fortune and attracted her attention and yet left her alone by turning around can you have it.

Para.14

21. **Why, it would be as flabby as a Norfolk dumpling. Ambitious people are the leaven which raises it into wholesome bread. Without ambitious people, the world would never get up.** Without ambitious people, the world would become as ineffective as the Norfolk dumpling. Ambitious people are like the yeast which changes a dumpling into healthy bread. Similes and metaphors are used here. The world is likened to "Norfolk dumpling" and "wholesome bread," and ambitious people to leaven. The similes and metaphors suggest that ambitious people are indispensable for making the world lively and conducive.
Norfolk dumpling: some small ball of dough made by Norfolk people. Norfolk is a county on the East Coast of England.

Para.16

22. **in one's behalf:** on one's behalf, in one's interest

Para.17

23. **They form a neat, useful background for great portraits to be painted against; and they make a respectable, if not particularly intelligent, audience for the active spirits of the age to play before.** Metaphors are used to elaborate contented people's role and personality. If discontented people are great portraits, contented people will be the useful background. If discontented people are the active spirits of the age, contented people will be the audience.
24. **...they are the deadheads, the drones in the great hive, the street crowds that lounge about, gaping at those who are working.** ...they are sluggish and lazy people wandering here and there, looking at the busy working people stupidly with their mouths open.

Para.18

25. **And let them not imagine either—as they are also fond of doing—that they are very wise and philosophical, and that it is a very artful thing to be contented.** Do not let them believe as they often do that they are very smart in showing a calm attitude towards life. Do not let them think that to be contented is a clever thing.
26. **And so your contented party is passed over, and the discontented man gets his place.** In this way, your self-satisfied friend will lose promotion, while the ambitious man gets advancement.

Para.21

27. **Reading the paper and smoking seems to be the intellectual food of the majority of them, to which the more energetic add playing the flute and talking about the affairs of the next-door neighbour.** It seems that most of them occupy their thoughts with reading newspaper and smoking. Besides these, those with more energy may play the flute and gossip about their neighbor.

Para.22

28. **To the ambitious man, life is a brilliant game—a game that calls forth all his tact and energy and nerve—a game to be won, in the long run, by the quick eye and the steady hand, and yet having sufficient chance about its working out to give it all the glorious zest of uncertainty.** To the ambitious man, life is like a great game which draws out his sensitivity, vitality and courage. One will finally win the game if he has a sharp mind and make continuous effort. Even if success is uncertain, the enthusiasm for struggle is still glorious.
- call forth:** to cause to be seen or used

Para.24

29. **Show your skill and try your strength; brave your luck, and prove your pluck.** Display your talent and test your strength, face your life (good or bad), and put your courage to test.
- brave:** *vt.* endure or face (unpleasant conditions or behavior) without showing fear
- pluck:** *n.* spirited or determined courage
30. **all prizes, and no blanks; for some few win, and as to the rest, why—“The rapture of pursuing is the prize the vanquished gain.”** Everybody will be rewarded with prizes, nobody will go for nothing. For those who win, they have the joy of success; for those who are defeated, they are also rewarded with the great happiness of pursuing.

Key to the Exercises

I. Answer the following questions.

1. *What is the author's attitude on how people should get on the world?*

The author believes that people should be ambitious and not be contented. People should show

their skill and their strength even though they may meet failure. Better to work and fail than to sleep one's life away.

2. *Name the reasons given by the author to support ambitious people.*

Ambitious people are working for us all when they are working for themselves.

Ambitious people can enjoy the excitement of expectation and the stern delight of accomplished effort.

3. *Name the reasons given by the author to disapprove contented people.*

Contented people are actually conducting a useless and dull life.

Contented people never know the excitement of expectation and the stern delight of accomplished effort.

4. *What does the author think of "unselfishness"? Does he hold "unselfishness" an absolute virtue and "selfishness" an absolute evil? Why?*

According to the author, man is not given that god-like unselfishness that thinks only of other's good. He does not hold "unselfishness" an absolute virtue and "selfishness" an absolute evil. Although the "selfish" people are only seeking their own reward, we are so bound together that no man can labour for himself alone. So in working for themselves they are working for us all. Each blow he strikes in his own behalf helps to mould the Universe.

5. *"A contented mind is happy anywhere." Does the author approve of this philosophy? Why or why not?*

The author does not approve of this philosophy. The author compares the contented people to the Jerusalem pony. Contented people can be happy, but they are put anywhere and are treated anyhow like a pony. They can not win respect and dignity and the discontented people will be bound to exceed them.

II. Look up the italicized words in the dictionary and explain.

1. habitual laziness; sloth
2. try very hard to do something, using all the physical or mental strength
3. moving energetically and busily struggling or contending frantically in order to get something
4. avoids (a blow, for example) by moving or shifting quickly aside
slides (the feet) along the floor or ground while walking
5. a person whose business is preparing dead bodies for burial and making arrangements for funeral
6. a person who cleans and polishes shoes, esp. in the street for money
7. walking with pompous bearing; swaggering
8. of small importance; trivial

III. Paraphrase the following sentences.

1. The metaphors sounded very nice and showed a calm attitude towards life.
2. It stimulates the traditional fighting spirit in Saxon people, just in the same way as when we were schoolboys; we were excited by stories of those medieval knights fighting in spite of