


21 世纪高等学校规划教材

大学英语人文阅读 名篇选读

彭晓蓉 主编 牟之渝 刘雪琴 王晶晶 副主编
徐林林 艾治琼 涂青 编 张爱琳 主审

21st Century University
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内 容 提 要

《大学英语人文阅读名篇选读》依据教育部颁布的《大学英语课程教学要求(2007 修订版)》编写,旨在增强学生自主学习能力,寓学于快乐阅读,提高综合文化素养,以适应社会发展和国际交流的需要。阅读名篇均选自于国内外出版的人文名篇以及互联网,为学生呈现地道、经典的英语语料,使其在提高阅读水平的同时,提升人文素养。

《大学英语人文阅读名篇选读》全书由希腊罗马神话名篇选读、圣经名篇选读、英美文化名篇选读、其他文化名篇选读四章、47篇中西方文化经典阅读材料组成,语料题材丰富,难易度适中,使学生乐读、爱读,读有所成。

本教材使用对象为高等院校非英语专业和英语专业基础阶段学生、研究生及英语爱好者。

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- ◆ 主 编 彭晓蓉
 - 副 主 编 牟之渝 刘雪琴 王晶晶
 - 编 徐林林 艾治琼 涂 青
 - 主 审 张爱琳
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编 委 会

主 编 彭晓蓉

副主编 牟之渝 刘雪琴 王晶晶

编 徐林林 艾治琼 涂 青

主 审 张爱琳

前 言

《大学英语人文阅读名篇选读》教材以中西方人文阅读经典语料为切入点，围绕人文教育进行语言综合技能训练，将所要传授的文化知识、培养的态度、情感以及价值观念等潜移默化地融合、渗透于阅读过程中，使读者能够更好地理解文字所蕴含的意义，感悟生活哲理，提升人文修养。教材同时挖掘了中西方文化美育资源，让读者感受语言美、情景美、思想美感悟。《大学英语人文阅读名篇选读》适合用高等院校非英语专业和英语专业基础阶段学生在教师引导下进行自主阅读。教材具有以下特色：

1. 取材广泛，全书共收录从古希腊文明至当代后工业化信息时代中西方人文名篇 47 篇，内容系统地涵盖宗教、文学、社会学等主题；
2. 独立成篇，每篇由选文、人文探讨题解、选文注释三部分组成，但紧扣所属章节体系；
3. 以人文思想教育为核心，注重选文的语言美、情景美、思想美三美原则。

教材编委由重庆邮电大学长期从事大学英语、英语专业基础阶段教学的教师组成，其中王晶晶编写了（Chapter One）、刘雪琴（Chapter Two）、牟之渝（Chapter Three）、徐林林（Chapter Four）。

由于编者水平和时间有限，缺点和错误在所难免，诚挚欢迎广大同仁、读者批评指正。

编 者
2011 年 6 月

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Chapter One

Greek and Roman Myths

Introduction

The Roman Empire succeeded because Roman society produced talented leaders who efficiently organized the military and administered the government. However, the Romans were not as talented as the Greeks in the area of cultural achievements. Roman science and literature were poor compared to what Greek civilization had to offer. Therefore, it was to the Roman's advantage to incorporate much of Greek culture into their own. The Romans showed their genius in this. The Romans did have gods of their own before they conquered Greece. However, after they absorbed Greek culture, Roman and Greek gods who were similar became the same god, for example, the Roman god Jupiter became the same as the Greek god Zeus, Ares became Mars, and Aphrodite became Venus. The original Roman gods didn't have interesting personalities. Only after Greek culture was absorbed by the Romans did the gods take on their unique human characteristics.

In this way, the Greek stories about the Olympian Gods, heroes and monsters were preserved by the Romans. Especially in the eastern Roman Empire, these myths were written down and escaped destruction by fanatical Christian rulers in the middle ages. They survived to rise again in popular imagination as entertaining stories.

1. The Birth of the Twelve Olympian Gods

Immensely long time before Zeus¹ was born, the world was one crude, formless mass with land and sea and air all mixed together. The universe was a uniform darkness, without sun and moon, and the earth was no more than an embryo heap. In the midst of this pervading gloom and darkness sat Chaos² and his wife, the goddess of Night or Nyx³. They were the earliest immortals who reigned but did not rule, for the whole universe was lifeless. Centuries later, with the birth of Light and Day, earth and sea and air came into existence. Still later, the union of Gaea⁴ or Earth and Uranus⁵ or Heaven gave birth to the Titans⁶, the Cyclopes⁷ and many other powerful beings, all giants in stature and strength.

These first born gods were the primeval beings who first emerged at creation to form the very fabric of the universe: elements such as Earth, Sea, Sky, Night and Day. They were purely elemental in form: Gaea was the literal Earth, Pontos⁸ the Sea, and Uranus the Dome of Heaven⁹. However they could also assume a human-shaped form in their dealings with the younger gods. Gaea, for example, although remaining the earth itself, would also sometimes manifest herself as a woman appearing half-risen from the ground.

Uranus, the first ruler of the world, was a narrow-minded autocrat. He hated his children and mistrusted his wife. Uranus was afraid that his own gigantic children might seize his throne, so he drove them all back to the earth, and thus roused the resentment of the mother Gaea. At her instigation one of her sons, Kronos¹⁰, attacked and wounded Uranus with a sickle he had taken from his mother, and took over as supreme ruler of the universe. Kronos married his own sister Rhea¹¹ and ruled his realm peacefully until an oracle¹² prophesied that he would one day be removed from his throne by one of his own children.

To avoid such a disaster, Kronos kept a sharp eye on his wife. And he took the excessive precaution: swallowing up all his five children one by one immediately after their birth. There were Hestia¹³, Demeter¹⁴, Hera¹⁵, Poseidon¹⁶ and Hades¹⁷. When Rhea gave birth to the last child whose name was Zeus, Kronos wanted to get rid of him in the same way. But the mother wrapped up a piece of stone in the infant's clothes and handed it over to the unsuspecting father. Thus Zeus was saved, and sent to Mt. Ida¹⁸, where the mountain nymphs did all in their power to protect him from any harm. By the time Kronos became aware of the deception it was too late, for young Zeus suddenly appeared before him and easily deposed him. With the help of a nauseous potion¹⁹, Zeus forced his father to disgorge his five brothers and sisters. Acting on the advice of his mother Rhea, Zeus released the Cyclopes⁷ from under the earth and armed himself with their thunderbolts. The rebellious Titans were soon reduced to submission and cast down into Tartarus²⁰. Zeus became the undisputed ruler on Olympus.

Bathed in bliss and brightness, Mt. Olympus²¹ was the home of the gods, where Zeus ruled as the father of gods and men. Zeus was not a ruler by any standards. All the gods submitted to his final words, it was true, but Zeus made them all sit on a committee, a council of twelve members, including six gods and six goddesses. These twelve Olympian gods²² governed the universe and commanded the legions of lesser gods and spirits. They were, namely, Hera, Poseidon, Demeter, Artemis²³, Apollo²⁴, Ares²⁵, Athena²⁶, Aphrodite²⁷, Hephaistus²⁸, Hermes²⁹, Dionysus³⁰, and Hestia¹³.

All the major gods here assumed human forms of peerless beauty and grace. Often moved by human feelings and desires, they frequently became angry and jealous and became involved in the ceaseless fights of the world of man. Among themselves at Olympus they intrigued and scrambled for supremacy³¹; down in the world of mortals they experienced rivalries and frustrations, and enjoyed earthly friendships and loves.

The Olympians were the gods of civilization. They first instructed man in the rules of divine law—correct moral behavior and proper customs—as well as the many facets of Greek civilization. These twelve gods demanded worship from all their subjects. Those who failed to honor any one of the twelve with due sacrifice were duly punished. Directly and through a host of divine servants the twelve gods governed all aspects of human life.

Thus, for untold centuries, the Olympians reigned supreme in the universe, ruling over man and beast alike, until they were dethroned and superseded³² by a new faith of Christianity.

Questions:

- 1. What did Kronos do to his children and why?
- 2. How did Zeus become the father of Gods and men?

Notes:

- 1. 宙斯，众神之王，宇宙之主宰，相当于罗马神话中的朱庇特（Jupiter）。
- 2. 宇宙诞生之前的混沌之神，代表着浩瀚的天地。
- 3. 尼克斯，司夜女神。
- 4. 盖亚，大地女神，地母。
- 5. 乌拉诺斯，苍穹之神，地神盖亚的儿子和配偶，巨人泰坦之父。
- 6. 泰坦天神，天神乌拉诺斯和地神盖亚之子。
- 7. 塞克罗普斯，三位独眼泰坦巨神，替宙斯打造了雷电。
- 8. 蓬托斯，太古之海神，盖亚和空气之神（Aether）的儿子。
- 9. 天穹。
- 10. 克罗诺斯，天神，泰坦神的统治者，相当于罗马神话中的萨图恩（Saturn）。
- 11. 瑞亚，泰坦女神，克罗诺斯之妻，相当于罗马神话中的俄普斯（Ops）。
- 12. 神喻，神示。
- 13. 赫斯提亚，女灶神，相当于罗马神话中的维斯塔（Vesta）。
- 14. 得墨忒耳，农事和丰产女神，相当于罗马神话中的刻瑞斯（Ceres）。
- 15. 赫拉，天后，主神宙斯之妻，相当于罗马神话中的朱诺（Juno）。
- 16. 波塞冬，海神，相当于罗马神话中的尼普顿（Neptune）。

17. 哈德斯，冥王，相当于罗马神话中的普路托（Pluto）。
18. 埃达山，位于希腊南部的克里特岛。
19. 催吐剂。
20. 塔尔塔罗斯，宙斯囚禁泰坦神的地狱，位于冥界。
21. 奥林匹斯山，位于希腊东北部，宙斯与众神聚会和居住的地方。
22. 指统治天地的奥林匹斯山十二主神，宙斯议会的主要成员。
23. 阿耳特弥斯，月神和狩猎女神，相当于罗马神话中的狄安娜（Diana）。
24. 阿波罗，太阳神，掌管音乐，诗歌，预言等，相当于罗马神话中的菲波斯（Phoebus）。
25. 阿瑞斯，战神，相当于罗马神话中的玛尔斯（Mars）。
26. 雅典娜，智慧，技艺和战争女神，相当于罗马神话中的密涅瓦（Minerva）。
27. 阿芙罗狄蒂，爱神和美神，相当于罗马神话中的维纳斯（Venus）。
28. 赫菲斯托斯，火和锻造之神，相当于罗马神话中的伍尔坎（Vulcan）。
29. 赫尔墨斯，众神的使者，相当于罗马神话中的墨丘利（Mercury）。
30. 狄俄倪索斯，酒神兼植物神，亦称为巴克斯（Bacchus），同罗马神话。
31. 居心叵测，明争暗斗，一争上下。
32. 代替，替换。

2. Prometheus and Pandora

Prometheus¹ was one of the Titans, a gigantic race, who inhabited the earth before the creation of man, took sand from the earth and mixed it with water to create man in the image of the gods. His brother Epimetheus² was also involved in the labor of making man, and providing him and all other animals with the faculties necessary for their living. Epimetheus undertook to do this, and Prometheus was to overlook his work. When it was done, Epimetheus proceeded to bestow upon the different animals various gifts: such as courage, strength and swiftness. Of course, he wanted to make man superior to all the animals, but when he finally came to man, there was nothing left.

Epimetheus had to ask for help from his brother Prometheus. With the aid of Athena³, Prometheus brought down fire to man. This gift allowed man to make weapons subdue the other animals and to cultivate the earth with, to warm his home and introduce the arts and coin money, the means of trade.

Woman was not yet made at that time. The story is that Zeus made her, and sent her to Prometheus and his brother, to punish them for their presumption⁴ in stealing fire from heaven; and man, for accepting the gift. The first woman was named Pandora⁵. She was made in heaven, and every god contributed something to perfect her. She, along with a mysterious box from Zeus, was then presented to Epimetheus, who gladly accepted her, though his brother warned him to beware of Zeus and his gifts. Pandora, was seized with an eager curiosity to know what the mysterious box contained; and one day she slipped off the cover and looked in. Forthwith there escaped a multitude of plagues for hapless man—which scattered themselves far and wide. Pandora hastened to cover the lid! But the whole contents of the box had escaped, only one thing left, which lay at the bottom, and that was hope. Some time later, seized again with curiosity, she opened the box, thus releasing hope into the

world. So we see at this day, whatever evils are abroad, hope never entirely leaves us; and while we have that, we are not completely miserable.

Prometheus has been a favorite subject with the poets. He is represented as the friend of mankind, who interposed in their behalf when Zeus was angry at them, and who taught them civilization and the arts. But in doing so, he transgressed⁶ the will of Zeus, he drew the anger of the ruler of gods down on himself. Zeus had him chained to a rock on Mount Caucasus, where a vulture preyed on his liver, which was renewed as fast as devoured. This state of torment might have been brought to an end at any time by Prometheus, if he had been willing to submit to his oppressor; for he possessed a secret which involved the stability of Zeus' throne, and if he would have revealed it, he might have been at once taken into favor. But he refused to tell the secret out. He therefore has become the symbol of worthy endurance of unmerited suffering and strength of resisting oppression.

Questions:

1. Why was Prometheus punished by Zeus?
2. What was in Pandora's box?

Notes:

1. 普罗米修斯。
2. 厄庇墨透斯。
3. 雅典娜，智慧，技艺和战争女神，相当于罗马神话中的密涅瓦 (Minerva)。
4. 猜想，自以为是。
5. 潘多拉。
6. 侵越，违犯。

3. Apollo¹ and Daphne²

Daphne was Apollo's first love. It was not brought about by accident, but by the cruelty of Eros³.

One day Apollo saw a boy playing with his bow and arrows; and since he was delighted with a recent victory over a sea monster, Apollo said to the boy, "What have you to do with weapons, little boy? Leave them for hands worthy of them, such as I." The boy was actually the son of Aphrodite⁴. He heard these words, and answered unhappily, "Your arrows may strike all things else, Apollo, but mine shall strike you." So saying, he drew two arrows of different workmanship, one to excite love, the other to repel it. With the first, he struck Apollo through the heart, and with the latter, he struck the nymph Daphne. Forthwith the god was seized with love for the maiden, and she abhorred⁵ the thought of loving. Her delight was in woodland sports. She hunted in the woods all day, and took no thought of love nor of marriage. Her father often said to her, "Daughter, you owe me a son-in-law; you owe me grandchildren." She, hating the thought of marriage as a crime, threw her arms around her father's neck, and said, "Dearest father, grant me this favour, that I may always remain unmarried." He consented eventually, but at the same time said, "Your own face will forbid it."

Apollo loved her, and longed to obtain her. He followed her; she fled, swifter than the wind, and delayed not a moment at his pleas. The nymph continued her flight, and left his plea half uttered. And even as she fled she is charming in his eyes. Apollo grew impatient to find his pursuits thrown away, and gained upon her in the race. So flew the god and the virgin—one on the wings of love, and she on those of fear. However, the pursuer is the faster, and his panting breath blows upon her hair. Daphne's strength began to fail, and, ready to sink, she called upon her father, the river god: "Help me, father! Open the earth to enclose me, or change my form, which has brought me into this danger!" Scarcely had she spoken, when a stiffness seized all her body; her bosom began to be enclosed in a tender bark;