

刘利君 李鹏飞 编

ENGLISH THROUGH READING

高级英语教程

(修订本·供研究生用)

教学参考书

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内 容 简 介

本书系《高级英语教程》(修订本)的教学参考用书。其中包括五部分:(1)供教师参考的背景材料,包括对作者生平及其著作的介绍,对课文的补充资料 and 教学处理意见;(2)对课文的细节研究,包括各课重点讲解的词语、课文难点补充注释及例解;(3)阅读材料注解;(4)课文及阅读材料的参考译文;(5)各课语言点补充练习,包括同义词、近义词、词语搭配、语法结构等的练习。此外,每10课后配有阶段综合习题;原《教程》书末所附全部练习答案亦归并到本书之末。本书内容丰富而实用,不仅是《高级英语教程》的教学参考书,而且是使用英语原版本English Through Reading的读者之得力助手。

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刘利君、李鹏飞 编

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前 言

本书是《高级英语教程(修订本)》一书的教学参考用书,它除了可供使用本书作为教材的教师使用之外,也可以供使用本书及原文书English Through Reading进行自学或进修的中高级读者参考。

为了使本书确实起到教学参考书的作用,我们在力所能及的范围内参阅了有关资料,在各课中编写了以下几部分补充材料: 1. Additional background material for the teachers' reference (供教师参考的补充背景材料),其中包括对作者生平及其著作的补充介绍,对课文的补充资料和课堂教学处理意见; 2. Detailed study of the text (对课文的细节研究),其中包括该课中需要讲解的重点词语及结合以前所学的词语加以复习和比较的说明,对课文难点的补充注释和补充例句等; 3. Notes to the reading material (阅读课文注释); 4. Translation of the text and the reading material (课文及阅读材料的参考译文); 5. Additional exercises to the language points (本课语言点补充练习)及其答案,该部分包括各课语言点所讲到的同义词、近义词或词语搭配、语法结构需要实践的各种练习,如多项选择、认错改错、改变词形及汉译英等。此外,在每一阶段(前十课和后十课)结束时配有供该阶段综合复习用的模拟试题两则(附答案);原教程书末所附的练习答案也归并到本书之末。

本书全部文稿由北京外国语学院夏祖燧教授进行了审定。此外在“作者介绍”部分,吸收了原在我校工作的美籍教师Waters先生所提供的一些材料,在此一并表示深切谢意。我校陈允智副教授作为原教程的主要编写人之一,为本书练习答案部分的编写付出

了辛勤劳动。她虽未参加本参考书其它部分的编写，但一直关心本书的出版，特此表示感谢。

由于编者水平有限，书中谬误及不妥之处，诚望使用本书的
教师和广大读者不吝指教。

编者

1989年 5 月

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Lesson One

I. Additional background material for the teacher's reference

1. About the author

C.E.M. Joad participated in a British radio panel show called "Brains Trust" from 1939—1945. This made him a very well-known and popular figure in England. Prior to World War II (which was fought against Fascism) Joad was a pacifist and an agnostic.

The destruction and suffering experienced by the British people during World War II had an effect on Joad and his opinions. He gradually turned away from pacifism and even adopted a semi-Christian explanation as to why man destroyed his fellow creatures. He announced shortly after the war that he now believed that "...the all pervading nature of evil was explicable only by the doctrine of original sin." (That is, man is born evil and only through the acceptance of religion can this evilness be changed to goodness.)

Joad died at his home in London at age sixty-one. Bed-ridden for several months, he continued to teach groups of students from his bed and kept writing up to the day when he ceased to breathe. Joad may not necessarily be remembered for his original contributions to philosophy. However, he is well

known as a man who took the ideas of others and wrote about them for the people. The London *Times* noted that as a speaker and a writer he used “zest, gaiety, wit, agility, combativeness, and an unfailing lucidity...” to reach the people.

2. About the text

The article *Civilization and History* is a good example of Joad's philosophy. Paragraph 3 starts. “But we must not expect too much”. Later he states, “The past of man has been on the whole a pretty beastly business ...”. According to him, Man is essentially evil, therefore, man's history cannot be anything but a reflection of that evil. That's why the people who are written about in history books are the “great conquerors and generals and soldiers (Para. 1) but “... not people who really helped civilization forward.”

Using scientific figures (not religious dates) Joad points out that man's history has been comparatively short. It is hard to interpret whether he is using wit, humour, and satire or not. He says man has been civilized for 8,000 years. After all, 8,000 years is a long time to be “... fighting and bullying and gorging and grabbing and hurting.” (Para. 3). Is he trying to be funny when he asks, “Could not man...have done something else (Para. 3)?” Or does he believe 8,000 years is a relatively short period to be civilized? Or does he mean to say that man is basically evil and that it may take many more years in the future for man to come up with alternatives to war and aggression? In either case, he compares man's history to that of animals and savages. He wants his readers to consider this carefully.

Some contemporary historians disagree with the position Joad has taken. Current views state that although war and aggression come at a terrible cost (in terms of human life and suffering), some of the greatest achievements in history have come about when different nations come together to fight and when different nations "race" to achieve military superiority. By no means, however, are these "advancement-through-conflict" views universally accepted.

The present article belongs to a style of exposition laced with somewhat strong argumentation. The author wants to prove that it is not the great conquerors and generals and soldiers but the scientists, inventors, doctors, astronomers and agronomists who really pushed civilization forward. But it is these killers and destroyers who are generally considered the greatest men in human civilization. What is the reason for this? The reason is that the whole past of man has been, according to the author, "a pretty beastly business,...". This makes people believe that might is right. However, the author is still optimistic about our future, though we shouldn't expect too much, he says, because after all mankind is only at the beginning of its civilized life.

The teacher should direct students to follow the author's line of thought while presenting the text. The article can also be used as the basis for a discussion about the topic *Man and Violence*. Students should be encouraged to present their own arguments on civilization, war and violence.

According to its line of thought, the text may be divided into two main parts:

- 1) Para. 1 and 2: Though conquerors and generals have

been our most famous men, they did not help civilization forward;

- 2) Para. 3: We must not expect too much civilized behaviour at this stage because mankind is only at the beginning of its civilized life.

II. Detailed study of the text

1. Suggestions on the presentation of the text

- 1) Words and expressions to be stressed.

reckon, think, work out at (or to be), scale down(or up), be good in (or at), settle disputes (or quarrels), expect, at the outside, on the whole, think a great deal of, other than

- 2) Words and expressions to be reviewed and compared:

a. reckon, consider, regard, take, account

b. whereas, while, on the other hand, when in fact, however, nevertheless

c. dispute, argument, quarrel, conflict

d. mutilate, hurt, injure

e. beat, defeat, win, prevail, overwhelm

2. Additional notes

- 1) ...*whereas the people who...are often never mentioned at all:*

"Whereas" here means "on the contrary, but, or while."

Other examples:

a. Some children like school, *whereas* others do not.

b. You told me that it was so, *whereas* as a matter of fact it is not so.

- 2) ...*you will find the figure of a conqueror, or a general or a*

soldier: The word "figure" is used twice in this lesson.

In the above sentence it means "a stone or bronze statue." Some of the other meanings of the word can be seen from the examples below:

- a. Please write the number in words and in *figures*. (any of the number signs from 0 to 9)
 - b. Circles, triangles, squares, cubes, and spheres are geometrical *figures*. (a form enclosing a surface or space)
 - c. Mr Wang presents the typical *figure* of a scholar: tall, thin, a little stooped. (the human form or build)
 - d. George Washington is a well-known *figure* in American history. (a person or a character noted or remembered)
- 3) ... *in the way in which an animal or a savage is good*: "In the way in which" means "in the manner in which" or "in the manner that." The sentence can be translated as "所以善于打仗只是擅长于动物或野蛮人之所长". Other examples:
- a. In conclusion, I should like to thank you for *the patient way in which* you have listened to my lecture.
 - b. The students didn't do the things *in the way in which* (or that) their teacher preferred them to do.
- 4) ... *but it is not to be civilized*: Here "to be civilized" is an infinitive used as predicative. "Civilized" here is actually used as an adjective.
- 5) ..., *it means saying that might is right* (强权就是真理): In this sentence "might" means "great power." Another example:
- Even today people still worship the supremacy of *might* rather than that of right.

- 6) ... *then the whole past of man works out at about one month,*
...: Here "works out at" means "amounts to" or "can be computed at". Another example:

The total expense of the project *works out at* about two billion dollars.

- 7) *We must not expect even civilized peoples not to have done these things. ... they will have done something else:* Here "to have done" is used to express an action occurring earlier than that expressed by the principal verb, that is "expect". And "will" is used before "have done" in the second case to show supposition.

III. Notes to the reading material

Passage A

1. The passage is adapted from *Reading Laboratory IVa 4*.
2. ... *the identification of two human beings to the end of the creation of life—as death is the reverse of life, and love of hate:* Here in the sentence "the identification of sth. to" is used in its sociological meaning, i.e. "the acceptance of certain values or interests as one's own;" "the end" here means "the goal," "the purpose." Between "love" and "of hate" the predicate "is the reverse" is omitted to avoid repetition. Here are some other examples with "identification" and "identical."
 - a. Ancient Chinese astronomy is almost *identical* with ancient Chaldean astronomy.
 - b. The *identity* of the details of the two crimes led the police to think they were committed by the same person.

- c. By marrying and setting down, a young man *identifies* himself with almost all the traditional values of existing society.
3. *Battles are commitments to cause death as marriages are commitments to create life:* Here “commitment to do sth.” means “pledge or engagement to do sth.” Other examples:
 - a. We are under a *commitment* to finish the project by May Day.
 - b. Honest people fulfil their *commitments* faithfully.
4. *There is no battle aim worthy of the name except that of ending all battles:* “Worthy of the name” is a modifier of “battle aim.” In the phrase “except that of ending all battles,” “that” refers to “the battle aim”. So the sentence can be paraphrased as “If the aim of a battle is not to end all battles, it does not deserve to be called an aim.”
5. ... fight ... in the name of life and hope: Here “in the name of” means “for the sake of”. A similar example:
Young man, if you haven't a natural store of initiative, *in the name of* all that's necessary, start now and develop it.

Passage B

1. The passage is adapted from *Points Overheard* by Matthew Bennet, published by the Macmillan Company, London, 1978.
2. *I don't believe that... one's identification as a human being ... is with a particular political system, ...:* “Identification” here means “association in feelings, interest, action, etc.” So the sentence can be translated as “一个人作为人..., 是应当认同于一个特定的政治制度, 一个特定的国家的”.