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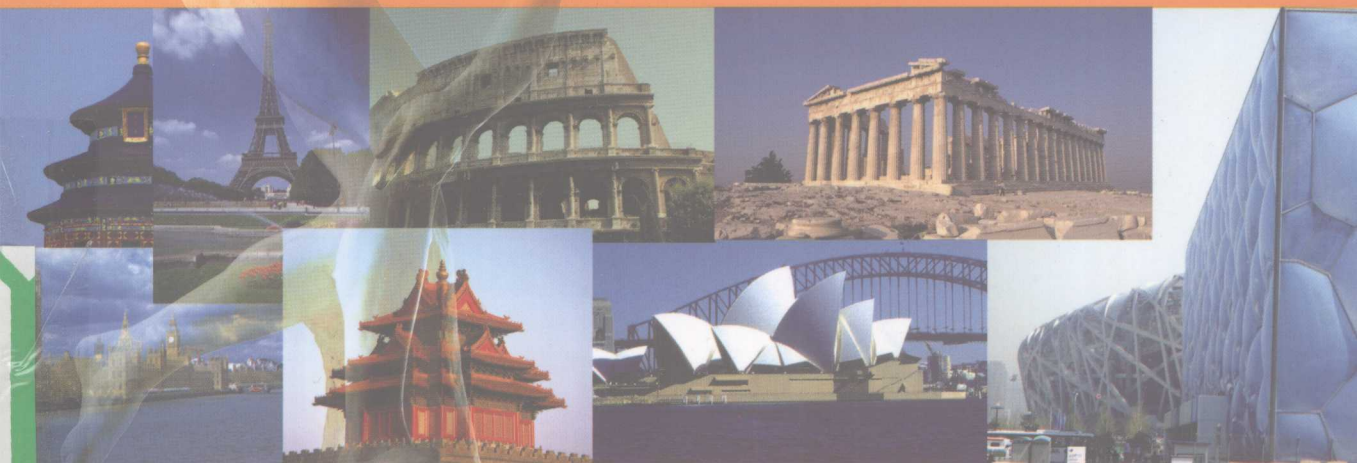
体育英语专业系列教材 / 总主编 田 慧

综合英语教程

AN INTEGRATED ENGLISH COURSE

(第二册)

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北京大学出版社
PEKING UNIVERSITY PRESS

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前言

从 2002 年开始,国内的体育院校纷纷开设了体育英语专业,培养在体育领域从事对外交流工作的国际体育人才。经过 5 年多发展,体育英语专业既显示出强大的生机和活力,又面临着诸多困难,首要的问题就是教材问题。目前,体育英语专业大多在技能类课程,特别是基础阶段课程中沿用了全国统编英语专业教材。这些教材选材精当、设计合理,对夯实学生语言基本功起到巨大作用,但针对性不强,未能体现出本专业特色。因此,从 2004 年开始,我们就着手策划编写一套供体育英语专业学生使用的系列教材,并于 2007 年获得北京高等教育精品教材立项。系列教材包括基础阶段的《综合英语教程》、《英语听说教程》、《英语阅读教程》和高级阶段的《体育英语阅读》等,首批推出的是基础阶段的《综合英语教程》和《英语听说教程》。

经教育部批准的《高等学校英语专业英语教学大纲》指出:英语专业学生应具有扎实的语言基本功、宽广的知识面、一定的相关专业知识、较强的能力和较高素质。基础阶段的教材正是按照这一培养目标编写,立足于加强学生语言基本功,在培养语言基本功的同时渗透体育元素、人文精神,以提高学生的体育知识水平和人文素养,并在设计中力图培养学生的跨文化交际能力和独立思维能力。同时,本系列教材的一个突出特点是将各门课程的同一单元统一于一个话题,学生在综合英语、英语阅读、英语听说中同步围绕一个话题进行不同的技能训练,也使得他们能从不同角度认识同一问题。

《综合英语教程》是为第一、二学年的专业基础教学配备的课本,训练听说读写译等各方面技能。教程没有将语法和语言功能作为编写主线,而是以课文的主题和内容作为编写的基础;每一单元围绕同一主题选编了两篇文章,并将有关的体育内容穿插其中。Text I 作为主课文,教师课堂精讲,并处理与课文相关的课文理解、词汇、翻译等练习;Text II 是对本单元话题的扩展和深化,只配课文理解练习和话题讨论,目的在于开拓学生思路,就相关问题提出自己的观点和见解,



从而培养学生分析问题和解决问题的能力。课文后设计了综合能力训练和口语活动及写作练习,进一步巩固本单元的知识,加强语言应用能力,同时为参加全国英语专业四级考试做准备。通过每个单元两篇课文的学习和各种练习,学生可对每单元话题的认识加深,在掌握语言知识、加强语言技能的基础上,还能就话题进行口头、笔头交流,陈述观点,发表意见。

本教程课文大都选自英美原文,为了方便教学个别地方我们做了删节和微小的改动。在选材时,我们注重体育专业与人文通识并重,注重内容的专业性和人文性,在英语学习中既学到体育知识,又增加人文知识,提高人文素养。有关体育方面的课文均选自国外的体育教科书,有极强的针对性。

《综合英语教程(第二册)》共 12 个单元,供体育英语专业一年级第二学期教学使用。按照综合英语课程每学期 96 个学时的教学时数,每单元需用 8 个学时完成教学,各校在使用时也可以根据需要进行调整。

编纂过程中,外籍专家 Vera Lee、Carol Griffiths 先后改写了部分课文,在此谨表谢忱。教程选材过程中,参阅了大量英美国家报纸杂志和有关教科书,对一些文章进行了选编,在此谨向原著者致以谢意。

北京体育大学外语系承担了本系列教材的编写工作。由于经验和水平限制,书中不当之处在所难免,敬请使用本教程的师生批评指正。

教程编写完成之际,北京奥运会已成功落下帷幕,中国实现了举办一届“高水平,有特色”的奥运会的目标。欣逢盛世,相信 2008 年奥运会后,我国的体育事业必将迎来一个崭新的发展机遇期,对外交流也会日益扩大。随着全球化的不断深入,国际体育交往愈发凸显其重要性,中国亟须引进国外先进的体育科学理论、训练方法、休闲理念和健康的生活方式。我们期待,本套教程能对提高我国体育英语专业的建设水平,培养更多的国际体育人才,进而提高我国的体育发展水平贡献绵薄之力。

编者


2008 年 12 月

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Unit 1 Family

Warm-up Activities

1. A healthy family is a place for comfort, development and regeneration; a place from which we go forth renewed and charged with power for positive living. What are the keys to a strong family? Discuss with your classmates and report to the class.
 2. Do you live in an extended family or a nuclear family? Which type of family do you think is more beneficial for people of different ages? Use specific reasons to support your views.
- 

Text I

Kinship and the Family

Pre-reading Questions

1. What changes has the Chinese family structure undergone?
2. How do people in your hometown establish a marriage?

- 1 Most social anthropologists recognize the family as a basic social unit. In its most elementary form it may be defined as a group consisting of a man and a woman and their children living together in one home. Such a domestic group is known as a nuclear family. It is usually established by means of a formal contract of marriage, but a contract of this kind is not a necessary condition for a nuclear family to exist. It can also exist when a couple and their offspring share a common residence, whether the couple is married or not. In other words, a family may exist even when the relationship between the man and the woman is



one of concubinage rather than one of marriage.

- 2 Although we can, in general, define the nuclear family as a couple and their children living within the same residential boundary, we must recognize that such a definition is in fact a generalization which may not hold true in particular instances. Sometimes a nuclear family is incomplete



in that one spouse is absent from the household. When a family is incomplete it is usually the man rather than the woman who is away from home. Such a situation may be the result of social convention. For example, among the Ashanti, a tribe in Ghana, spouses continue to reside with their own kin after marriage and do not live together as husband and wife. On the other hand, a nuclear family may be incomplete by reason of economic necessity. Sometimes, for example, a man has to leave his family to work in another part of the country or in a different country altogether. This is the case with many workers in South Africa and with foreign workers in France and Germany.

- 3 The nuclear family may be extended by the addition of other people living within the same residential boundary. So far we have been assuming that the family is based on a monogamous marriage that it has only one man and one woman living together as husband and wife. But monogamy is only one form of marriage. In societies where polygamy is practised the family will include more than two spouses. In the case of polygyny, it will include one husband and more than one wife; in the case of polyandry, it will include one wife and more than one husband.

- 4 In both monogamous and polygamous societies, families may also be extended by the addition of related or non-related people. In some, for example, people like servants and workmen live with the family as members of the household. Again, one often finds that families are extended by the addition of consanguineal relatives, or kin, with one or more of the marriage partners, brothers, sisters, fathers, grandfathers and so on. Affinal relatives like brothers-in-law, sisters-in-law and so on may also become members of the family and share a common residence with the brother or sister of their spouses.

- 5 Relatives, however, are not defined in terms of common residence. The

family exists beyond the limits of the residential boundary and, in many societies, ties of kinship and affinity are recognized by people who in Western Europe would not be regarded as relatives at all. Thus, for example, some societies have terms which refer to one's mother's brother's wife's father (MoBrWiFa), one's father's mother's sister's son's wife (FaMoSiSoWi) and so on. Furthermore, in many societies distinctions are made between relatives which in English-speaking societies are grouped together under the same term. For example, in English we have only one term "grandfather" to refer to FaFa and MoFa, but we often find that these relatives are clearly distinguished by different terms in other languages. The extent to which ties of kinship and affinity are recognized varies widely in different societies. The description of such ties by reference to the terms which are used to talk about them is one of the complex tasks that a social anthropologist has to undertake.

6 We have spoken of marriage as a formal contract. It should be noted, however, that this contract does not take the same form in different societies. In Western societies, the union of a man and a woman is given the status of legal marriage by being registered by an official recognized by the state. In some African societies, however, marriage has nothing to do with an official registration of this kind but is legalized by the formal exchange of goods. Generally it is the bridegroom who is required to make a payment of goods to the bride's kin, though sometimes a payment is also made by the bridegroom's kin to that of the bride.

7 Among the Nuer, a people living in Southern Sudan, the payment made to the bride's kin, known as bridewealth, is in the form of cattle. Once the amount of bridewealth is agreed upon and the formal payment is made, the marriage becomes a legal union and the offspring of the union becomes the legitimate children of the husband. They remain his children even if the wife subsequently leaves him to live with another man. Furthermore, the giving and receiving of bridewealth represents so binding a contract that even if the wife has children by the man with whom she lives with after leaving her husband, these children will legally be her husband's, so long as the cattle offered at the time of marriage remain the property of the wife's kin. The male offspring from the second and illegal union of the woman will inherit not from his real father but from the woman's husband, and the bridewealth given for the female offspring of this second union at the time of their marriage will go not to their real father but to



their mother's legal husband. Thus a distinction has to be made between a natural father, or genitor, and a legal father, or pater, and between natural and legal children.

8 Once a marriage has been made legal by the giving and receiving of bridewealth, it remains a permanent union and cannot be dissolved. Even the death of the husband does not cause dissolution of the marriage. Among the Nuer, a man's heir is his older brother who not only inherits his possessions, but also takes on the domestic responsibilities of his dead brother. This means he becomes the guardian of his brother's widow, or widows, and of his children. If a widow is still young he may live with her as a substitute for her husband, but the children that are born from this union will not be his but his dead brother's. Only when bridewealth is returned can a marriage be dissolved.

9 Though the family is recognized as a basic social unit, its definition is by no means basic when it comes to different cultures' views on marriage, children, and relatives. No matter what kind of family structure people live in, the family unit is where one finds his/her roots and a place where they belong to.

(1,167 words)

Words and Expressions

kinship	/'kɪnʃɪp/	<i>n.</i>	a family relationship 亲属关系
anthropologist	/,ænθrə'pɒlədʒɪst/	<i>n.</i>	a social scientist who specializes in anthropology 人类学家
elementary	/,eli'mentəri/	<i>adj.</i>	basic or simple 基础的, 简单的
nuclear family		<i>n.</i>	a family unit that consists only of a husband, wife and children (仅由夫妻与子女组成的) 核心家庭, 小家庭
establish	/ɪs'tæblɪʃ/	<i>vt.</i>	to begin a relationship with someone or a situation that will continue (与某人或某种情况)建立(关系)
contract	/'kɒntrækt/	<i>n.</i>	an official agreement between two or more people, stating what each will do 契约, 合同
offspring	/'ɒfsprɪŋ/	<i>n.</i>	someone's child or children (某人的)后代, 子女, 子孙
residence	/'rezɪdəns/	<i>n.</i>	a house, especially a large or official one 住宅 (residential <i>adj.</i> 住宅的)

concubinage	/kən'kju:bɪnɪdʒ/	<i>n.</i>	cohabitation without being legally married 非法同居
generalization	/ˌdʒenərəlaɪ'zeɪʃən/	<i>n.</i>	a statement about all the members of a group that may be true in some or many situations but is not true in every case 概括, 归纳
spouse	/spaʊz/	<i>n.</i>	a husband or wife 配偶
household	/'haʊshəʊld/	<i>n.</i>	all the people who live together in one house 一家人
convention	/kən'venʃən/	<i>n.</i>	behaviour and attitudes that most people in a society consider to be normal and right 习俗, 常规
tribe	/traɪb/	<i>n.</i>	a social group consisting of people of the same race who have the same beliefs, customs, language, etc., and usually live in one particular area ruled by their leader 部落, 部落社会
reside	/rɪ'zaɪd/	<i>vi.</i>	to live in a particular place 居住
kin	/kɪn/	<i>n.</i>	family and relatives 家人, 家属, 亲属
necessity	/nɪ'sesɪti/	<i>n.</i>	something that is necessary 必要, 需要
extend	/ɪks'tend/	<i>vi./vt.</i>	to (cause something to) reach, stretch or continue; to add to something in order to make it bigger or longer 扩大, 延长
monogamy	/mɒ'nɒɡəmi/	<i>n.</i>	the custom of being married to only one husband or wife 一夫一妻制 monogamous
polygamy	/pə'liɡəmi/	<i>n.</i>	the practice of having more than one husband or wife at the same time 多配偶(制)
polygyny	/pɒ'liɢɪni/	<i>n.</i>	having more than one wife at a time 一夫多妻(制) polygynous <i>adj.</i> 一夫多妻(制)的
polyandry	/'pɒliændri/	<i>n.</i>	having more than one husband at a time 一妻多夫(制) polyandrous <i>adj.</i> 一妻多夫(制)的
consanguineal	/ˌkɒnsæŋ'ɡwɪniəl/	<i>adj.</i>	of the same blood 同宗的, 血缘的, 血亲的
affinity	/ə'fɪnɪti/	<i>n.</i>	kinship by marriage 姻亲关系 affinal <i>adj.</i> 姻亲的
vary	/'veəri/	<i>vi.</i>	to become different in some particular way, without permanently losing one's or its former characteristics or essence 呈现不同



registration	/ˌredʒɪs'treɪʃən/	<i>n.</i>	the act of recording names and details on an official list 登记
legalize	/'li:gəlaɪz/	<i>vt.</i>	to make something legal so that people are allowed to do it 使合法化,使得到法律认可
bridewealth	/'braɪdweɪlθ/	<i>n.</i>	an amount of money or property or wealth paid by the groom or his family to the parents of a woman upon the marriage of their daughter to the groom 聘礼
legitimate child(ren)			合法婚姻所生的子女,婚生的子女
subsequently	/'sʌbsɪkwəntli/	<i>adv.</i>	after an event in the past 后来,随后
binding	/'baɪndɪŋ/	<i>adj.</i>	executed with proper legal authority 具有法律约束力的
legally	/'li:gəli/	<i>adv.</i>	according to the law 法律上,依据法律
inherit	/ɪn'herɪt/	<i>vi./vt.</i>	to receive money, property, etc. from someone after they have died 继承(遗产)
genitor	/'dʒenɪtə/	<i>n.</i>	a natural father 生父
pater	/'peɪtə/	<i>n.</i>	father 父亲
dissolve	/dɪ'zɒlv/	<i>vt.</i>	to formally end a marriage 解除婚姻关系
dissolution	/dɪsə'lu:ʃən/	<i>n.</i>	the act of formally ending a marriage 正式解除婚姻关系
heir	/eə/	<i>n.</i>	the person who has the legal right to receive the property or title of another person when they die (财产等的)继承人
guardian	/'gɑ:dʒən/	<i>n.</i>	someone who is legally responsible for someone else, especially a child (尤指儿童的)监护人

Reading Comprehension

I. Define the following terms with the information from the text.

1. polygyny:

2. polygamy:

3. polyandry:

II. Summarize the following situations according to the text.

1. Western societies vs some African societies in respect of marriage: _____

2. After the death of the husband in a Nuer family: _____

III. Answer the following questions.

1. What is the definition of a nuclear family?
2. What might be the reason for the incompleteness of a nuclear family?
3. How can a nuclear family be extended?
4. What is your understanding of families formed by concubinage rather than marriage?
5. What are some difficulties in using the English word *father* in describing the Nuer family?

IV. Judge, according to the text, whether the following statements are true or false. For false statements, write the facts in parentheses.

1. A contract of marriage is a necessity for a nuclear family to exist.
()
2. The man's absence from the household is caused by economic reasons.
()
3. In the case of polygyny, it includes more than two spouses.
()
4. In some African societies, marriage is legalized by the formal exchange of goods.
()
5. Among the Nuer, the bridewealth of a female offspring goes to the biological father.
()
6. A relative in the Chinese culture is not necessarily considered a relative in the European culture.
()



Vocabulary Exercises

I. Fill in each blank with one of the following words from each pair and note the difference in meaning between them. Change the form when necessary.

1. CONTRACT CONTACT

- The actor has signed a seven-year _____ with a Hollywood studio.
- Have you been in _____ with Andy recently?
- The firm could take legal action against you if you break the _____.
- He lost _____ with old school friends after graduation.

2. BOUNDARY BORDER

- The Mississippi River forms a natural _____ between Iowa and Illinois.
- We crossed the Mexican _____ into the USA in the dark.
- The two governments have settled their differences over their common _____.
- The blurring of the _____ between high and low culture is one of the main complaints made by traditional intellectuals about contemporary mass society.

II. Fill in the blank in each sentence with a word or phrase taken from the box in its appropriate form.

<i>residence</i>	<i>by means of</i>	<i>polygamous</i>	<i>dissolve</i>
<i>undertake</i>	<i>affinity</i>	<i>speak of</i>	<i>agree (up)on</i>
<i>inherit</i>	<i>permanent</i>		

- It was the first time she had ever _____ marriage.
- Jeff now _____ in southern France, but he is still a US citizen.
- She seems to have a natural _____ with animals.
- Thanks to the efforts of the UN Secretary-General, the two sides _____ a cease-fire.
- The disease can cause _____ damage to your brain.
- In California, _____ of marriage can be granted if the court finds there are "irreconcilable differences" between husband and wife.

7. _____ is rare in modern society, but was quite common in ancient times.
8. The large _____ from his uncle meant that he could buy whatever he wanted.
9. Alexander and his team _____ the task of compiling a comprehensive English dictionary in the 1970s.
10. The deaf girl tried to explain _____ sign language.

III. Choose a word that best completes each of the following sentences.

1. She was _____ as a laboratory assistant in the university.
A. taken on B. taken in C. taken over D. taken away
2. Your story doesn't agree _____ what the witnesses have told us.
A. on B. with C. to D. about
3. _____ money, I was better off in my last job.
A. By means of B. In line with C. With regard to D. In terms of
4. I don't usually side with the management, but in this _____ I agree with what they're saying.
A. incidence B. insurance C. instance D. instant
5. Many personnel managers say it is getting harder and harder to _____ honest applicants from the growing number of dishonest ones.
A. dissolve B. distinguish C. discount D. disguise

Translation Exercises

Translate each of the following sentences into English, using the word or phrase given in the brackets.

1. 爱因斯坦发现了很多令人惊叹的定理, 这些定理至今仍然适用。(hold true)

2. 电视提供了来自世界各地的信息, 扩展了孩子的视野; 但另一方面, 电视也会使孩子变得被动和懒惰。(on the other hand)

3. 迄今为止, 我从未听说我们学校有学生因学费昂贵而辍学。(so far)



4. 那对双胞胎姐妹不仅长相惊人地相似,而且行为举止、兴趣爱好也相同,人们很难把她们区分开来。(distinguish)
5. 两国代表团未能在降低关税的问题上达成一致,谈判不欢而散。(agree upon)
6. 只要我们齐心协力,就一定能渡过难关,战胜这场重大的自然灾害。(so long as)
7. 做完手术后,医生警告他不要再承担繁重的工作,否则,后果不堪设想。(take on)
8. 虽然电脑在我们日常生活和工作中发挥了极其重要的作用,但是它永远不会成为人脑的替代品。(substitute)

Text II

A Father's Walk to School

Pre-reading Questions

1. Did your parents often accompany you to elementary school?
How did you feel about your parents' companionship?
2. Did your parents spend a lot of time with you when you were a kid? Do you think it was beneficial to your development?

1 I stand by the front door watching the neighborhood kids materialize out of thin air like droplets of dew, scores of them, racing toward school. One minute the street is empty, the next it's awash in color as children hurtle around corners, leap over hedges, and emerge from minivans dressed in reds, greens, yellows, and blues. Their book bags jangle, their sneakers are half laced, and traces of milk whiten their upper lips. They run singly and in mobs, waving to departing parents, the crossing guard, and the janitor. It's 8:30 a.m., and the

school day is about to begin.

When we moved to this neighborhood in Scarsdale, N.Y., 16 years ago, few things gave me more pleasure than walking the kids to school. I was one of a few fathers who got to enjoy that daily ritual. Most of my neighbors were on the train or behind their desks by 8:30—many of them relieved they didn't have to wrestle their kids into coats, wipe their faces, brush their hair, make sure that last week's library book was in the backpack along with that day's homework and lunch. But not only was that my favorite time of day, it was my favorite destination.



As much as I loved the morning walk—holding fast to my children's hands as they balanced along the curbstones—it was the kindergarten classroom itself that drew me from the house, its enchantments as palpable to me as they were to my kids. There, the young students were greeted by a 15-pound, floppy-eared rabbit, two canaries, a bucket of tadpoles, a tropical fish tank, and a teacher as benevolent as the atmosphere she inhabited. Against one wall was a cozy fireplace, a rocking chair, and a well-stocked bookcase. Another area offered crayons and paints for budding artists; incipient architects and engineers could play with blocks; young botanists could observe the peas and beans which sprouted from Dixie cups.

It was hard to head home from such a fertile world—the sunlight streaming through tall windows, the chatter of curious children filling the air. In every corner something profound was being discovered. I wanted to sit on the floor and encounter life from that perspective, live as though the next minute would unlock secrets as transforming as the rules of reading. I wanted to return home exhilarated by the acquisition of new skills, new thoughts, and new feelings.

But finally the late bell would ring, and the teacher would call her students together. Parents tendered last-minute instructions, adjusted misbuttoned shirts, and melted away. But on some mornings, I would linger to watch the children's faces illumine with curiosity and perception as they discussed the weather and the world.

Reluctantly, I would tear myself from that room and return home to begin my own work. The neighborhood stood colorless and quiet. Behind me the brick