

大学英语拓展课程系列教材

西方文化教程

AN INTRODUCTION TO WESTERN CULTURE


总主编 杨小彬

主编 陆小丽

副主编 王 瑰

清华大学出版社

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FOREWORD

《西方文化教程》一书是基于课堂教学实践，并吸取国内同类教材优点编写而成，旨在促使学生了解西方文化，拓展学生的国际视野，培养其跨文化意识，在提高学生英语应用能力的同时，提高跨文化交际能力。该教材既可作为大学西方文化相关课程的教材，也可作为欲了解西方文化、提高语言能力的英语学习者自学教材。

✦ 教材理念

教育部即将颁布的《大学英语教学指南》指出，大学英语教育是高等学校人文教育的一部分，兼有工具性和人文性双重性质。就人文性而言，大学英语课程的重要任务之一是进行跨文化教育。高校学生除了有学习专业知识的需求之外，还要了解国外的社会与文化，增进对不同文化的理解，增强对中外文化异同的认知与敏感性，提高跨文化交际能力，从而提高综合文化素养。

随着信息化时代的到来，西方文化也经历着与其他文化的碰撞和融合，产生了巨大变化。我国目前的西方文化教材虽然数量较多，但有些教材存在过于学术化、难度较大、知识点较陈旧等问题，不能跟上时代的步伐。有些教材与学生的实际学习需求脱钩，导致教学目标很难实现。有些教材只有对文化背景的知识介绍，忽略了学生跨文化交际能力的培养。

《西方文化教程》编写组在广泛调研的基础上，确定了15个有代表性的话题，旨在培养学生理解与分析各种文化现象的能力，提高他们的人文素质；同时教材兼具提高学生英语应用能力的功能，让学生在内容学习的同时掌握语言知识和语言技能，提高分析问题的能力、思辨能力和跨文化交际能力。

✦ 教材特色

1. 教材目标：文化知识传授与语言能力提升并重

目前许多西方文化类教材偏重于西方文化知识点的百科知识性介绍，练习设计比较单一，没有实现提高学生英语应用能力和跨文化交际能力的有机统一。教材是大学生学习英语的主要渠道之一，应兼顾知识传授和语言能力训练两大功能。只重视文化知识的传输而不重视英语语言能力的训练，只满足内容介绍而无语言技能的实践，学生则没有工具进行跨文化交际，英语学习也成了无本之木，无源之水。本教材练习设计分为两部分：一是知识类练习，有助于学生归纳总结所学相关文化的知识点；一是语言技能类练习，旨在提高学生的英语应用能力。

此外,教材充分考虑到了学生的应试压力(如大学英语四六级考试)和应用能力提高的双重需求,既设计了帮助学生提高快速阅读能力的信息匹配题,又设计了口语练习题和段落翻译题,旨在提高学生阅读能力的同时,提高其表达能力。教材还通过创造情景等,将学生所学的文化知识点内化,提高学生的跨文化交际能力。

2. 教材内容:选材新颖,语料真实

编写组在广泛调研的基础上精心挑选了15个话题,内容涵盖广泛而又喜闻乐见,如热门话题脱欧,再如经典中的经典西方建筑等。选材大多来源于西方国家的主流报纸、杂志、网站或学术专著等,考虑时代性和实用性。编者根据中国大学生英语水平对相关语料进行适当改写,辅以图片,生动直观,充分调动学生学习的积极性与参与度。

教材框架

《西方文化教程》精心选择了神话、建筑、绘画、教育、文学、节日、礼仪、婚俗、时尚、美食、体育、歌剧、媒体、大选和英国脱欧等15个话题,既让学生了解西方文化的方方面面,又深度理解其文化渊源,提高学生的思辨能力和跨文化交际能力。每个单元围绕一个话题设计了六个板块,具体如下:

Part I Goals: 列出本单元学习需要达到的目标。

Part II Warming-up: 该部分主要设计一些启发性的问题或小组活动,为单元的学习进行知识铺垫。

Part III Reading: 该部分精选风格不同的两篇文章,内容与单元主题相关。第一篇课文后面配有阅读理解、词汇语法、口语交际等相关练习;第二篇课文后面配有阅读理解题和翻译题。在教学中,教师可以灵活运用,课时充裕时可以在课堂精讲两篇,也可以根据教学实际选择其中一篇。

Part IV Exploring: 该部分基于前面阅读的内容,设计场景,引导学生进行角色表演或开展其他口语活动,旨在将课文中所学的知识转化成能力,培养学生的跨文化能力。

Part V Mini-pedia: 该部分是与主题相关的小知识点补充。

Part VI Reflection: 该部分是学生自我学习效果的评价,旨在促使学生反思对本单元知识点的掌握程度,评价自己的学习效果,培养自主学习能力。

本教材所有编著人员都是大学英语一线教师,有丰富的教学经验。编写团队的具体分工如下:常娟负责第一单元和第六单元,王瑰负责第四单元,赵巧云负责第二单元和第七单元,陈虹波负责第三单元和第十二单元,周赟赟负责第五单元,陆小丽负责第八单元和第十五单元,曾靓婧负责第九单元,张淑芬负责第十单元和第十四单元,卢洁负责第十一单元和第十三单元。感谢王志茹教授、杨元刚教授、陶涛教授对本教材提出的宝贵意见和建议。

因编者水平有限,我们期待业内专家和广大师生的批评指正。

编者

2018年4月于武汉

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UNIT 1

MYTHOLOGY

GOALS

- 1 To get some basic information about Greek mythology, such as the characters and the stories;
- 2 To become aware of the influence of Greek mythology;
- 3 To compare the stories of world creation in different cultures;
- 4 To acquire some words and expressions about Greek mythology.



Warming-up

Answer the following questions:

1. Do you know some Chinese myths and legends about the creation of the world and human beings? What are they?
2. According to Greek mythology, how was the world created?
3. Have you noticed the influence of Chinese legends and Greek mythology? Give some examples.



Reading

Passage One Introduction to Mythology*

① “Myth has two main functions,” the poet and scholar Robert Graves wrote in 1955. “The first is to answer the sort of awkward questions that children ask, such as ‘Who made the world? How will it end? Who was the first man? Where do souls go after death?’... The second function of myth is to justify an existing social system and account for traditional rites and customs.” In ancient Greece, stories about gods and goddesses and heroes and monsters were an important part of everyday life. They explained everything from religious rituals to the weather, and they gave meaning to the world people saw around them.

Greek Mythology: Sources

② In Greek mythology, there is no single original text like the

* <http://www.history.com/topics/ancient-history/greek-mythology>

Christian Bible or the Hindu Vedas that introduces all of the myths' characters and stories. Instead, the earliest Greek myths were part of an oral tradition that began in the Bronze Age, and their plots and themes unfolded gradually in the written literature of the **archaic** and classical periods. The poet Homer's 8th-century BC **epics** the *Iliad* and the *Odyssey*, for example, tell the story of the (mythical) Trojan War as a **divine** conflict as well as a human one. They do not, however, bother to introduce the gods and goddesses who are their main characters, since readers and listeners would already have been familiar with them.

archaic *adj.* 古代的; 陈旧的

epic *n.* 史诗

divine *adj.* 神圣的; 神的

③ Around 700 BC, the poet Hesiod's **Theogony** offered the first written **cosmogony**, or origin story, of Greek mythology. The *Theogony* tells the story of the universe's journey from nothingness (Chaos, a **primeval void**) to being, and details an **elaborate** family tree of elements, gods and goddesses who evolved from Chaos and descended from Gaia (Earth), Uranus (Sky), Pontus (Sea) and Tartarus (the Underworld).

Theogony *n.* 《神谱》

cosmogony *n.* 宇宙进化论;
宇宙的起源

primeval *adj.* 原始的; 初期的

void *n.* 空虚

elaborate *adj.* 详尽的; 精心制作的

④ Later Greek writers and artists used and elaborated upon these sources in their own work. For instance, mythological figures and events appear in the 5th-century plays of Aeschylus, Sophocles and Euripides and the **lyric** poems of Pindar. Writers such as the 2nd-century BC Greek **mythographer** Apollodorus of Athens and the 1st-century BC Roman historian Gaius Julius Hyginus **compiled** the ancient myths and legends for **contemporary** audiences.

lyric *adj.* 抒情的

mythographer *n.* 神话作者;
神话讲述者

compile *v.* 编译; 编制; 编辑

contemporary *adj.* 同时代的;
当代的

pantheon *n.* 万神殿

perch *n.* 高位; 栖木

recount *v.* 叙述

foible *n.* 弱点; 小缺点

Greek Mythology: The Olympians

⑤ At the center of Greek mythology is the **pantheon** of deities who were said to live on Mount Olympus, the highest mountain in Greece. From their **perch**, they ruled every aspect of human life. Olympian gods and goddesses looked like men and women (though they could change themselves into animals and other things) and were—as many myths **recounted**—vulnerable to human **foibles** and passions.

⑥ The twelve main Olympians are:

Zeus (Jupiter, in Roman mythology): the king of the gods of Mount Olympus (and father to many) and god of weather, law and fate

Hera (Juno): the queen of the gods of Mount Olympus and goddess of women and marriage

Aphrodite (Venus): goddess of beauty and love

Apollo (Apollo): god of **prophecy**, music and poetry, and knowledge prophecy *n.* 预言

Ares (Mars): god of war

Artemis (Diana): goddess of hunting, animals and childbirth

Athena (Minerva): goddess of wisdom and warfare

Demeter (Ceres): goddess of agriculture and grain

Dionysos (Bacchus): god of wine, pleasure and **festivity** festivity *n.* 欢庆; 欢宴, 庆典

Hephaestus (Vulcan): god of fire, metalworking and sculpture

Hermes (Mercury): god of travel, hospitality and trade and Zeus' personal messenger

Poseidon (Neptune): god of the sea

⑦ Other gods and goddesses sometimes included in the **roster** of Olympians are: roster *n.* 花名册

Hades (Pluto): god of the underworld

Hestia (Vesta): goddess of home and family

Eros (Cupid): god of sex and **minion** to Aphrodite minion *n.* 宠儿; 恋人

Greek Mythology: Heroes and Monsters

⑧ Greek mythology does not just tell the stories of gods and goddesses, however. Human heroes—such as Heracles, the adventurer who performed 12 impossible labors for King Eurystheus (and was subsequently worshipped as a god for his accomplishment); Pandora, the first woman, whose curiosity brought evil to mankind; Pygmalion, the king who fell in love with an **ivory** statue; Arachne, the weaver who was turned into a spider for her arrogance; handsome Trojan prince Ganymede who became the **cupbearer** for the gods; Midas, the king with the golden touch; and Narcissus, the young man who fell in love with his own reflection—are just as significant. Monsters and “hybrids”

ivory *adj.* 乳白色的; 象牙制的

cupbearer *n.* 上酒人, 斟酒人

(human-animal forms) also feature **prominently** in the tales: the winged horse Pegasus, the horse-man Centaur, the lion-woman Sphinx and the bird-women Harpies, the one-eyed giant Cyclops, automatons (metal creatures given life by Hephaestus), manticores and unicorns, Gorgons, pygmies, Minotaurs, Satyrs and dragons of all sorts. Many of these creatures have become almost as well known as the gods, goddesses and heroes who share their stories.

prominently *adv.* 显著地

Greek Mythology: Past and Present

9 The characters, stories, themes and lessons of Greek mythology have shaped art and literature for thousands of years. They appear in Renaissance paintings such as Botticelli's *Birth of Venus* and Raphael's *Triumph of Galatea* and writings like Dante's *Inferno*; Romantic poetry and libretti; and scores of more recent novels, plays and films.

Inferno *n.* 《神曲》



Reading Comprehension

1 Decide whether the following statements are true or false. Write T for true and F for false.

- _____ 1) The story of the Trojan War is told in the *Iliad* and the *Odyssey* by Homer in the Bronze Age.
- _____ 2) Olympian gods and goddesses share weaknesses with humans.
- _____ 3) Among the twelve main Olympians, half are male.
- _____ 4) The monsters in Greek mythology have their own stories separated from those of the gods and goddesses.
- _____ 5) Greek mythology has exerted great influence on art and literature throughout human history.

2 Answer the following questions with the information from the passage.

- 1) According to the passage, what are the two main functions of mythology?
- 2) What are the features of the earliest Greek myths?
- 3) Which work offered the first written introduction to a family tree for Greek mythology?

- 4) What do Olympian gods and goddesses look like?
- 5) According to the passage, besides gods and goddesses, who else is Greek mythology about?

3 Match the characters in Greek mythology with the correct information.

- | | |
|--------------------|--|
| _____ 1) Aphrodite | A. fulfilled the 12 tasks for King Eurystheus. |
| _____ 2) Heracles | B. was crazy about his own image in the river. |
| _____ 3) Midas | C. was in charge of beauty and love. |
| _____ 4) Narcissus | D. was a horse with wings. |
| _____ 5) Pegasus | E. turned everything he touched into gold. |



Language in Use

4 Fill in the blanks with the words from the word bank. Make changes when necessary.

myth	justify	namesake	elaboration	passion
divine	hospitality	contemporary	reflection	prominent

- 1) My next-door neighbour Sir Roger is very _____; he keeps his doors open.
- 2) Aristotle agrees with those who deny that slavery is _____ by war or conquest.
- 3) She made _____ preparations for the party, but no one showed up.
- 4) Educational systems more often than not _____ the essential nature of that society.
- 5) When people spoke of the _____, they were usually talking about an aspect of the mundane.
- 6) _____ achievements have been made in electronics and textiles processing industries.
- 7) There are too many _____, causing great difficulty to the administration of residential registration.
- 8) Another interesting group of names comes from _____.
- 9) China is a high-risk natural disaster country viewed historically and _____.
- 10) The city of Dallas was wild with excitement, and the fans were _____ and knowledgeable.

5 Translate the following paragraph into Chinese.

At the center of Greek mythology is the pantheon of deities who were said to live on Mount Olympus, the highest mountain in Greece. From their perch, they ruled every aspect of human life. Olympian gods and goddesses looked like men and women (though they could change themselves into animals and other things) and were—as many myths recounted—vulnerable to human foibles and passions.



Oral Practice

6 Read the passage again and summarize what you have learned about Greek mythology. You may use the following expressions.

Olympian gods and goddesses
heroes and monsters

source
literature

epics
Renaissance

Theogony

Passage Two The Creation*

1 Perhaps the most confusing aspect of this myth is the **extensive** use of names that seem difficult to non-native Greek speakers to pronounce. This sometimes causes **frustration** and loss of track when trying to **establish** the continuing relationship between these characters in the birth of the world. So, please be patient and try to **associate** these names with the characters and events that took place.

extensive *adj.* 广泛的; 大量的

frustration *n.* 挫折

establish *v.* 建立; 创办

associate *v.* 联想; 使联合

2 It all started when Chaos, Gaea (Earth) and Eros started sleeping with each other, leading to the Gods. So, in Greek mythology, the creation of the world starts with the creation of the different classes of Gods. In this instance, the term “gods” refers to the characters that ruled the Earth (without necessarily possessing any divine **attributes**) until the “real” Gods, the Olympians, came.

attribute *n.* 属性; 特质

* https://www.greekmythology.com/Myths/The_Myths/The_Creation_II/the_creation_ii.html

So after this brief introduction, the next step is to examine the creation of the Gods (which really is the same thing, it's just that when you are interested in the creation of the world, you look at the very beginning of the creation of the Gods; while to examine the creation of the Gods, you have to look a little deeper).

③ Hesiod's *Theogony* is one of the best introductions we have on the creation of the world. According to Hesiod, three major elements took part in the beginning of creation: Chaos, Gaea, and Eros. It is said that Chaos gave birth to Erebus and Night, while Uranus and Oceanus emerged from Gaea. Each child had a specific role, and Uranus' duty was to protect Gaea. Later, the two became a couple and were the first Gods to rule the world. They had twelve children known as the Titans, three known as the Cyclopes, and three Hecatoncheires, the hundred-handed Giants.

④ The situation from here on, however, wasn't very peaceful. Uranus was a cruel father, afraid that he might be **overthrown** by his children; thus, he decided that his children belonged deep inside Gaea, hidden from himself and his kingdom. Gaea, **infuriated** with this arrangement, agreed at first, but later chose to help her children. She **devised** a plan to **rid** her children from their tyrant father and supplied her youngest child Cronus with a **sickle**. She then arranged a meeting for the two, in which Cronus cut off his father's **genitals**. The seed of Uranus which fell into the sea gave birth to Aphrodite, while his blood created the Fates, the Giants, and the Meliae nymphs.

⑤ Cronus **succeeded** his father in the throne and married his sister Rhea. He also freed his siblings and shared his kingdom with them. Oceanus was given the responsibility to rule over the sea and rivers, while Hyperion guided the Sun and the stars. When Cronus and Rhea started having their own children, Cronus was possessed by the very same fears that haunted his father.

⑥ Cronus **eventually** decided that the best way to deal with this problem was to swallow all his children.

overthrow v. 推翻; 打倒

infuriate v. 激怒

devise v. 设计; 想出

rid v. 使摆脱; 使去掉

sickle n. 镰刀

genitals n. 生殖器

succeed v. 继承; 接替

eventually adv. 最后, 终于

7 Of course, Rhea was very displeased and devised a plan to free her children. She managed to hide her youngest child, Zeus, from Cronus, by tricking him into swallowing a stone wrapped in infant clothes instead of the baby himself.

8 The great Zeus was brought up by the Nymphs on Mount Dikti in the island of Crete. In order to cover the sound of his crying, the Kouretes danced and clashed their **shields**. As Zeus entered manhood, he gained the strength that few would dare dream of. He overthrew his father, and freed his siblings from his father's stomach, taking the throne and the rule of the universe.

shield *n.* 盾; 防护物

Human Race

9 According to the myths, the **immortal** Gods thought that it would be interesting to create beings similar to them, but mortal, in order to inhabit the earth. As soon as the mortals were created, Zeus, the leader of the Gods, ordered the two sons of the Titan Iapetus, Prometheus and Epimetheus, to give these beings various gifts in the hope that the mortals would evolve into interesting beings, able to amuse the Gods.

immortal *adj.* 不朽的; 长生的

10 So the two brothers started to divide the gifts among themselves in order to give them to the earth's inhabitants. Epimetheus gave the gift of beauty to some animals, **agility** on other animals, strength in others, and agility and speed to some. However, he left the human race defenseless, with no natural weapons in this new kingdom. Prometheus, who liked the human race, upon realizing what had happened, **promptly** distributed his own gifts to mankind. He stole reason from Athena, giving it to man. He then stole fire from the gates of Hephaestus, to keep human race warm. Prometheus then became the protector of the human race, and shared with it all the knowledge he had.

agility *n.* 敏捷, 灵活; 机敏

promptly *adv.* 迅速地, 立即地; 敏捷地

11 This new situation angered Zeus, for fire until now had been a gift only **reserved** for the Gods and he did not want the human race to **resemble** the Gods. Zeus' next step was to punish Prometheus. And a heavy punishment it was. Zeus chained Prometheus on a

reserve *v.* 储备; 保留; 预约

resemble *v.* 类似, 像

peak in the Caucasus, which was believed to be at the end of the world. He had an eagle eat his liver every single day for thirty years. At the end of each day, Prometheus' liver would grow back again, so he would have to suffer all over again. After thirty years, Heracles **released** Prometheus from his nightmare.

release v. 释放; 发射

Olympians

⑫ The term Olympians refers to the twelve Gods of Mount Olympus, which is located in the northern central part of Greece. This mountain was believed to be **sacred** throughout ancient times and considered the highest point on earth. These Gods that ruled on Mount Olympus also ruled the lives of all mankind. Each and every single God (or Goddess) had their own character and **domain**. Gods in mythology were very human like. They had the strengths and weaknesses of mortals (as we know them today), truly made to represent each and every side of human nature. They also supported justice, as seen from their own point of view.

sacred adj. 神的; 神圣的

domain n. 领域

⑬ Gods even had children with mortals, which resulted in **demigods** like Heracles. The most amazing observation is how the **traits** of the Gods expressed human nature in its complete form. Strength, fear, unfaithfulness, love, admiration, beauty, hunting, farming, education; there was a God for every human activity and expression. These Gods weren't just ideal figures. They were beings with their own limitations. They expressed anger, jealousy and joy, just like humans. Each God ruled their own **realm**, apart from Zeus, who was **omnipotent** and ruled all.

demigod n. 半神半人

trait n. 特性, 特点

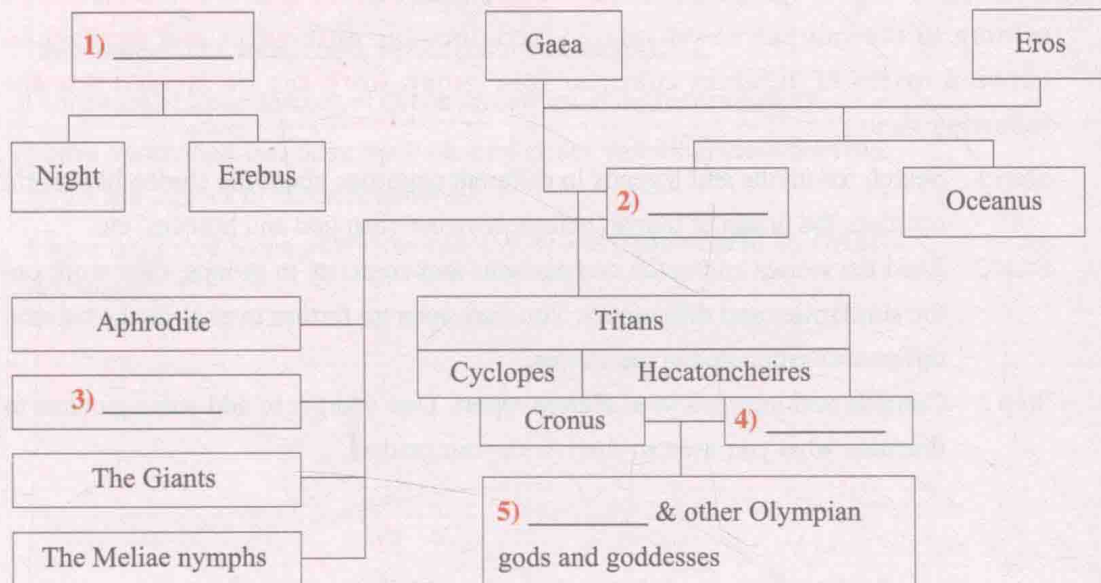
realm n. 领域, 范围; 王国

omnipotent adj. 无所不能的, 全能的



Extended Activities

1 Complete the theogony based on the information from the passage.



2 Answer the following questions based on the understanding of the passage.

- 1) What is the relationship between Gaea and Uranus?
- 2) According to the passage, what were Hecatoncheires?
- 3) How was Cronus overthrown?
- 4) Why were humans created?
- 5) Who became the protector of human beings?

3 Translate the following paragraphs into English.

普罗米修斯是泰坦巨人之一。在宙斯与巨人的战争中，他站在新的奥林匹斯山神一边。他用黏土造出了第一个男人。雅典娜赋予了这个男人灵魂和神圣的生命。普罗米修斯还花费了很多时间和精力创造了火，并将之赠予人类。火使人成为万物之灵。

在这之后，举行了第一次神与人的联席会议。这个会议将决定烧烤过的动物的哪一部分该分给神，哪一部分该给人类。普罗米修斯切开一头牛，把它分成两部分：他把肉放在皮下，将骨头放在肥肉下。因为他知道自私的宙斯爱吃肥肉。宙斯看穿了他的把戏。普罗米修斯偏袒人类，这使宙斯感到不快。因此，他专横地把火从人类手中夺走。然而，普罗米修斯设法窃走了天火，偷偷地把它带给人类。