

博士研究生 综合英语教程

郭英杰 编

*An Integrated English Course
for Ph.D Candidates*



科学出版社

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北京

内 容 简 介

本教材立足于多元化教育教学思想及其理念,从文化、哲学、教育、文学、历史与伦理学、社会、科学、心理学、政治九大主题入手,选取经典文本,设置了作品简介、篇章选读、生词注释、课后练习、延伸阅读等环节,使教材内容既体现深度又彰显广度。本教材在编写中,注重学生自主学习的引导,设计了笔记环节和个性化、自主性的题目;注重问题的互动和交流,培养学生的批判性思维和文献阅读的概括能力,最终实现博士研究生根据个人学习兴趣和知识体系,建构需要继续深化和升华的英语学习目标。

本教材适合有一定英语学习基础的英语专业硕士生、非英语专业博士生以及广大英语爱好者使用。

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Chapter One Culture

Section A Greek Mythology

Background Knowledge

Greek mythology is the body of myths and teachings that belong to the ancient Greeks, concerning their gods and heroes, the nature of the world, and the origins and significance of their own cult and ritual practices. It was a part of the religion in ancient Greece. Modern scholars refer to and study the myths in an attempt to shed light on the religious and political institutions of ancient Greece and its civilization, and to gain understanding of the nature of myth-making itself. Greek mythology is explicitly embodied in a large collection of narratives, and implicitly in Greek representational arts, such as vase-paintings and votive gifts. Greek mythology attempts to explain the origins of the world, and details the lives and adventures of a wide variety of gods, goddesses, heroes, heroines and mythological creatures.

Selected Reading



The Beginning of the World

Before earth and sea and heavens became known, the face of nature was one crude, formless mass. Land and sea and air were mingled together. The universe was a uniform darkness, without sun and moon, and the earth was no more than an **embryo heap**. In the middle of the pervading gloom sat Chaos and his wife, the goddess of Nigh (Nyx), who reigned but did not rule, for the whole space was

lifeless. Centuries later, with the birth of Light and Day, earth and sea and air came into existence. Still later, the union of Gaea (Earth) and Uranus (heaven) gave birth to the Titans, the Cyclopes and the Centimani, all giant in stature and strength. Afraid his own gigantic children might **usurp** his throne, Uranus drove them all back to the earth, and thus roused the resentment of the mother Gaea. At their **instigation** one of her sons, Kronus (Sturn), attacked and wounded Uranus with a sickle he had taken from his mother, and took over as supreme ruler of the universe. He married his own sister Rhea and entrusted the management of the sun to his brother Hyperion and the moon to his sister Phoebe. He ruled his realm peacefully until an oracle prophesied that he would one day be dethroned by one of his own children. To **avert** the disaster he took the excessive precaution of swallowing up all his five children one by one immediately after their birth. These were Heatia (Vesta), Demeter (Ceres), Hera (Juno), Poseidon (Neptune) and Hades (Pluto). When Rhea bore the last child, Zeus (Jupiter) by name, Kronus wanted to get rid of him in the same fashion. But the mother wrapped up a piece of stone in the infant's **swathes** and handed it over to the unsuspecting father, thus Zeus was saved, and sent to Mt Ida, where the mountain nymphs did all in their power to protect him from any harm. By the time Kronus 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** potion, Zeus forced his father to disgorge his five brothers and sisters. But Kronus and his Titans were not reconciled to their defeat. They made war on Zeus and his brothers and sisters. Acting on the advice of his mother Rhea, Zeus released the Cyclopes from under the earth and armed himself with their thunderbolts, for the Cyclopes were thunderbolt makers. The rebellious Titans were soon reduced to submission and cast down into Tartarus. Zeus became the undisputed ruler on Olympus. He made his sister Hera his queen, and distributed power among his brothers and sisters and his sons and daughters. Among others, Poseidon ruled over the vast expanse of seas and oceans, and Pluto was created lord of the lower world. Thus for untold centuries, the Olympians reigned supreme in the universe, lording it over man and beast alike, until they were dethroned and superseded by a new, **monotheistic** faith.

The Olympian Gods

Between Macedon and Thessaly of northern Greece, there stood a lofty mountain range whose cloudy summit rushed into the very heavens. On the culminating point of the range, Mt Olympus, was bathed in bliss and brightness the home of the gods, where Zeus ruled as the father of gods and men. Zeus was not an autocrat by any standards. All the gods submitted to his final word, it was trued, but Zeus made them all sit on a committee, a council of twelve members, embracing six gods and six goddesses. First in the Olympian crowd sat Zeus himself, the overlord of gods and men and the **wielder** of the thunderbolt. Next to him was Hera, his proud and jealous queen. Poseidon, as has been told earlier, was ruler of the sea, and Hades, king of the

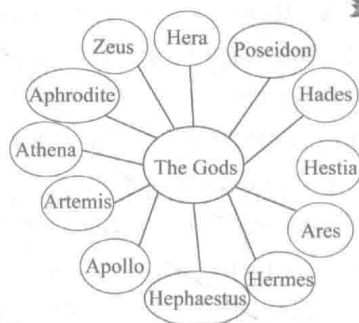
lower world, had no seat in the council chamber. Apollo was the god of the sun, music, poetry and prophecy while his twin sister Artemis (Diana) was the goddess of the moon and the chase. Athena (Minerva), the goddess of wisdom and patroness of domestic arts, personified pure intellect, Hestia, the goddess of the hearth, represented home life and family happiness. The **blustering** Ares (Mars) was the god of war, and the charming Aphrodite (Venus) the goddess of love and beauty. The lame god of fire, Hephaestus (Vulcan), was the forger of the thunderbolts of Zeus and the fashioner of arms and all sorts of metal work for the gods and heroes. The wing-footed messenger Hermes (Mercury) was the god of invention and commerce and patron of thieves. And the goddess of grains and harvests, Demeter, supervised agriculture and stood for mother of civilization.

All the major gods mentioned above assumed human forms of peerless beauty and grace. Often moved by human feelings and desires, they frequently gave way to fits of anger and jealousy and became involved in the ceaseless brawls of the world of man. Among themselves at Olympus they intrigued and scrambled for supremacy; down in the world of mortals they experienced rivalries and frustrations, and enjoyed earthly friendships and loves. A crowd of immortal celestials who looked and behaved in a perfectly human fashion — that is what the pantheon at Olympus actually was.

Prometheus

Prometheus (forethought) was a Titan. In the war between Zeus and the giant he had stood on the side of the new Olympian gods. Out of clay he fashioned the first man, to whom Athena gave soul and holy breath. Prometheus bestowed on his creation the gift of fire, which raised man above all animals. Later, at a joint meeting of gods and men held to decide what part of burnt offerings should be allotted to the gods and what to men, Prometheus cut up an ox and divided it into two portions: under the skin he placed the flesh, and under the fat he put the bones, for he knew the greedy Zeus loved fat, Zeus saw through the trick and felt displeased at the Titan's favor towards men. So in a masterful fashion he deprived mankind of the gift of fire. However, Prometheus managed to steal fire from heaven and secretly brought it down to men. Flying into a rage at this wanton act defiance, Zeus had him chained to a rock on Mount Caucasus, where a **ravenous vulture** ever tore at his liver which ever grew again. His period of ordeal was to be thirty thousand years. Prometheus faced his bitter fate firmly and never quailed before all the fiery majesty of Zeus. The two were at last reconciled by Heracles (Hercules), who, coming over in quest of the golden apples, slew the eagle and set the benefactor of mankind free.

The Gods



Pandora

After the theft of fire Zeus became increasingly hostile to men. One day he commanded his son Hephaestus to mold an image of a beautiful maiden out of clay and asked the gods and goddesses to endow her with different kinds of gifts. Among others, Athena clothed her in a gorgeous robe and Hermes gave her the power of telling lies. As a charming young lady, she was the first woman that ever lived. Zeus called her Pandora, for she had received from each of the gods and goddesses a gift which was harmful to men. Zeus decided to send her down to Epimetheus (afterthought), brother of Prometheus. The greatness of her beauty enslaved the hearts of all who looked upon her, and Epimetheus joyfully received her into his house. He had quite forgotten Prometheus' warning never to accept anything from Zeus. The pair lived a happy life for some time. Then misfortune befell the human world.

When he was preoccupied with teaching men the art of living, Prometheus had left a big **cask** in the care of Epimetheus. He had warned his brother not to open the lid. Pandora was a curious woman, and had been feeling bitterly frustrated that her husband had repeatedly forbidden her to take a look at the contents of the cask. One day, when Epimetheus was out, she lifted the lid and out from it came strife and war, plague and sickness, theft and violence, grief and sorrow, and all the other evils that the human world was henceforward to experience. Only hope stayed within the mouth of the jar and never flew out. So men always have hope within their bosoms.

The Four Ages

There had been four ages since the human world first came into existence, the Golden Age, the Silver Age, **the Age of Bronze** and the Age of Iron.

The Golden Age was the best of all. It was an age when Kronus sat on the throne. **Bounteous** nature satisfied all the wants of men. There were no extremes of cold and heat. And the evils of the human world were still kept in the cask which Epimetheus guarded and Pandora was not yet made to open. Men lived a blissful life, for ever young, always feasting and reveling, and knowing neither toil nor sorrow. When death came, it came like a peaceful sleep, and they became good spirits watching over mortal men.

The Silver Age was one in which the human race was somewhat inferior in body and mind. The period of helpless infancy lasted a hundred years, and the time of manhood, short and troubled, men spent in ignorance and evil. They no longer worshiped the gods and offered no sacrifices. However, as the race of the Silver Age was not entirely devoid of virtue, they had some honor and lived on as spirits under the earth.

During the Age of Bronze, men further degenerated. Clad in bronze and armed with the weapons of bronze, they lived in houses of bronze. **Ruthless and ferocious**, they delighted in war and perished in ceaseless **internecine** strife. When they died they descended into the darkness of the lower world.

The Age of Iron, was one of endless care and grief. There was no family love, no sense of filial duty, no friendship and hospitality. Nor was there any faith, truth and justice. Evil was rampant, might was right, and the flames of war scorched the earth. It was a race of men deserted by gods.

The Flood

Towards the end of the Age of Bronze the human world became very wicked. Men grew greedy, insolent and impious, neither right nor law was respected any longer, and the rule of hospitality was forgotten. Disguised in human form, Zeus visited Arcadia and Thessaly, and was disgusted with the deadly sins of men. He decided to clear the earth of them all. Without hesitation he released the rainy south wind and called upon the merciless Poseidon to help. Soon the whole world was submerged in a boundless ocean, and the entire human race perished in the unprecedented flood, all but two humble Thessalians.

These were an old childless couple, kind and pious and contented with life. The man was called Deucalion and his wife Pyrrha. Son of Prometheus, Deucalion had been forewarned by his father of the forthcoming flood and had made himself a huge chest. When the roaring deluge came the couple took refuge in it and floated for nine days until it touched land again on Mt Parnassus.



The once bustling world presented an unnerving sight. It was now all death and devastation. Feeling lonely and insecure, the old couple prayed to the gods for help. An oracle instructed them to cast the bones of their mother about. The son of the wise Titan, having divined the true meaning of the mysterious command, started throwing stones behind him. A miracle occurred. The stones that the man cast became men, those that the woman threw were turned into women. To Deucalion a son was born later, Hellene by name, who had three sons, Aeolus, Dorus and Xuthus. Aeolus and Dorus became the ancestors respectively of the Aeolians and Dorians. Xuthus had two sons, Ion and Achaeus: the former the **progenitor** of the Ionians, and the latter of the Achaeans. The land was repopled, and the Heroic Age had begun.

Zeus and Hera

After he had deposed his father, Zeus looked about for a spouse. And one of his sisters, the beautiful and majestic Hera, won his heart. He **wooed** the lady and was only too readily accepted. At the marriage feast, to which all the residents of Olympus were incited, Hera was declared queen of Heaven and goddess of marriage.

They were perfectly happy for a time, but not for long. For Zeus was somewhat lecherous while Hera was intolerably jealous. Despite the fact that Zeus was all-ruling and all-powerful, he frequently found it necessary to be on the look-out for his queen. Whenever he slipped down Olympus to seek new love, he was to it that some clouds were spread to throw his wife off the scent. Hera, for her part, while ultimately submitting to the will of Zeus, kept the father of gods and men under close and constant observation, and was never accommodating enough to reconcile herself with her husband's **new attachments**. She had been for ever on the run, trying to keep track of Zeus and devise ways of revenge not always on the all-conquering god, but rather on his hopeless mistresses. Zeus was always able to get away, but the ladies were often left behind to the tender mercies of the queen. Zeus' zest for life knew no limits, while Hera's persecution of her rivals and their children were relentless and not at all always justifiable. She viciously transformed comely Callisto into an ungainly bear; she maliciously kept Io wandering in the form of a heifer, giving her no peace; and she spared no effort to molest Heracles until the hero was tormented to a miserable death. Not infrequently did she inflame the rage of Zeus so that the father of gods and men punished her severely. On one occasion Zeus hung her in the clouds, trying two heavy anvils to her dangling feet. But apart from these petty squabbles and minor imperfections of character, they were quite a happy, almighty couple, revered as king and queen of heaven, he, a sky-god, bringer of light, arbiter of right and wrong and giver of reward and goddess who presided over childbirth.

Zeus and Hera had three children, Ares, Hephaestus and Hebe. Ares was the hateful god of wars and Hephaestus the physically handicapped god of forge. But Hebe was forever young, rosy and blooming, representing youth and happiness. At the celestial table on Olympus she had served to bear cups of wine to the gods and was ever at the wish of Zeus to pour out nectar. On one solemn occasion, however, the goddess tripped over something and fell, and was thus forced to resign her office. She was endowed with the power of restoring youth and vigor to gods and men. When Heracles had lived out his earthly life span and his soul and come up to Olympus to take his rightful seat there, she married the hero and lived a blissful life.

(From *Greek and Roman Mythology*, 1981)

Vocabulary

usurp [jʊ:'zɜ:p]	<i>vt.</i> to take one's power, position, etc. 篡夺, 夺取(权力、地位等)
instigation [,ɪnstɪ'geɪʃn]	<i>n.</i> deliberate and intentional triggering (of trouble or discord) 煽动, 鼓动; 教唆; 刺激
avert [ə'vɜ:t]	<i>vt.</i> to prevent something unpleasant from happening 防止, 避免 (不快之事)
swathe [sweɪð]	<i>n.</i> an enveloping bandage 带子, 绷带
nauseous ['nɔ:ziəs]	<i>adj.</i> feeling nausea; feeling about to vomit 令人作呕的, 恶心的
monotheistic [,mɒnəθi'ɪstɪk]	<i>adj.</i> believing that there is only one god 一神论的

wielder ['wi:ldə]	<i>n.</i> a person who power, influence, etc. 行使权力者
blustering ['blʌstəriŋ]	<i>adj.</i> blowing in violent and abrupt bursts 狂风大作的; 狂暴的
pantheon ['pænθiən]	<i>n.</i> (antiquity) a temple to all the gods 万神殿
cask [kɑ:sk]	<i>n.</i> a round wooden container used for storing wine or other liquids, or the amount of liquid that it contains (装酒或其他液体的) 小木桶
bounteous ['baʊntiəs]	<i>adj.</i> very generous 慷慨的, 大方的
internecine [,intə'ni:sam]	<i>adj.</i> (of conflict) within a group or organization (斗争)内部的, 内讧的
progenitor [prəʊ'dʒenɪtə(r)]	<i>n.</i> a person or thing from which others are descended or originate 祖先, 起源
woo [wu:]	<i>vi.</i> (old-fashioned) to try to persuade a woman to love and marry 向(女子)求爱, 求婚
embryo heap	胚胎堆
a ravenous vulture	一只饥饿的秃鹰
the Age of Bronze	青铜时代
ruthless and ferocious	既残忍又凶猛的
new attachments	新欢

Note

Besides the words and phrases mentioned above, list here the words and phrases that you are not familiar with in the passage.

Warm-up Exercises

- Greek mythology, fundamentally speaking, concerns Greek _____.
 - civilization
 - culture
 - life and tradition
 - all the above
- In Greek mythology, many mythological images will participate in a variety of events. Such images include _____.
 - gods and goddesses
 - heroes and heroines
 - mythological creatures
 - all the above

attacked and wounded Uranus with a sickle he _____
had taken from his mother, and took over as _____
supreme ruler of the universe. _____

Part II Group Work and Discussion

1. Use ONE sentence to summarize what the passage is about.

2. Try to use your OWN words to paraphrase or rewrite the following sentences, and then communicate with each other.

(1) Among others, Poseidon ruled over the vast expanse of seas and oceans, and Pluto was created lord of the lower world.

(2) Often moved by human feelings and desires, they frequently gave way to fits of anger and jealousy and became involved in the ceaseless brawls of the world of man.

(3) A charming young lady... Zeus called her Pandora, for she had received from each of the gods and goddesses a gift which was harmful to men.

(4) The last age, that of Iron, was one of endless care and grief. There was no family love, no sense of filial duty, no friendship and hospitality.

3. What aspects impress you most in the passage based on your reading and understanding?

Part III Critical Thinking and Speaking

1. Why does Greek mythology serve as a window to view the western world? Specify your reasons.

2. Do you know any Greek philosophers or writers? Have they employed Greek mythology in their writing? Communicate with your partners.

3. What lessons can you learn from the stories about the various gods and goddesses in the Greek mythology?

Part IV Optional Assignments after Class

1. Read at least one of the works from the following extended readings and make a critical study of it/them.
2. Try to finish a short essay to discuss why Greek mythology seems important and necessary in western people's life.
3. What influence does Greek mythology have upon western culture, literature, art and civilization? Make a presentation in the class.

Extended Readings

Boardman J., Griffin J. & Murray O., *The Oxford Illustrated History of Greece and the Hellenistic World*, Oxford: Oxford University Press, 1986.

Bonnefoy Y., *Greek and Egyptian Mythologies*, Chicago: University of Chicago Press, 1992.

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Klatt J. M. & Brazouski A., *Children's Books on Ancient Greek and Roman Mythology: An Annotated Bibliography*, Westport: Greenwood Press, 1994.

Rose H. J., *A Handbook of Greek Mythology*, London & New York: Routledge, 1991.

Section B Confucianism

Background Knowledge

Confucianism, also known as Ruism, is described as a tradition, a philosophy, a religion, a humanistic or rationalistic religion, a way of governing, or simply a way of life. Confucianism developed from what was later called the Hundred Schools of Thought from the teachings of the Chinese philosopher Confucius (551 BC-479 BC), who considered himself a re-transmitter of the values of the Zhou Dynasty Golden Age of several centuries before. With particular emphasis on the importance of the family and social harmony, rather than on an otherworldly source of spiritual values, the core of Confucianism is humanism. Traditionally, cultures and countries in the East Asian cultural sphere are strongly influenced by Confucianism, including China, Korea, Japan, and Vietnam, as well as various territories settled predominantly by Chinese people, such as Singapore.

Selected Reading

The Confucian Analects(translated by James Legge)

Book I “Xue Er”

The Master said, “Is it not pleasant to learn with a constant **perseverance** and application? Is it not pleasant to have friends coming from distant quarters? Is he not a man of complete virtue, who feels no **discomposure** though men may take no note of him?”

The philosopher You said, “They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion. The superior man bends his attention to what is radical. That being established, all practical courses naturally grow up. Filial piety and fraternal submission! — Are they not the root of all benevolent actions?”

The Master said, “Fine words and **an insinuating appearance** are seldom associated with true virtue.”

The philosopher Zeng said, “I daily examine myself on three points; — whether, in transacting business for others, I may have been not faithful; — whether, in intercourse with friends, I may have been not sincere; — whether I may have not mastered and practiced the instructions of my teacher.”

The Master said, “To rule a country of a thousand chariots, there must be



reverent attention to business, and sincerity; economy in **expenditure**, and love for men; and the employment of the people at the proper seasons."

The Master said, "A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies."

Zixia said, "If a man who draws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his parents, he can exert his utmost strength; if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere — although men say that he has not learned, I will certainly say that he has."

The Master said, "If the scholar be not grave, he will not call forth any **veneration**, and his learning will not be solid. Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them."

The philosopher Zeng said, "Let there be a careful attention to perform the funeral rites to parents, and let them be followed when long gone with the ceremonies of sacrifice — then the virtue of the people will resume its proper excellence."

Ziqin asked Zigong, saying, "When our master comes to any country, he does not fail to learn all about its government. Does he ask his information? Or is it given to him?" Zigong said, "Our master is benign, upright, courteous, temperate, and **complaisant** and thus he gets his information. The master's mode of asking information! — is it not different from that of other men?"

The Master said, "While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial."

The philosopher You said, "In practicing the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them. Yet it is not to be observed in all cases. If one, knowing how such ease should be prized, manifests it, without regulating it by the rules of propriety, this likewise is not to be done."

The philosopher You said, "When agreements are made according to what is right, what is spoken can be made good. When respect is shown according to what is proper, one keeps far from shame and disgrace. When the parties upon whom a man leans are proper persons to be intimate with, he can make them his guides and masters."

The Master said, "He who aims to be a man of complete virtue in his food does not seek to **gratify** his appetite, nor in his dwelling place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the