

LITERATURE AND CULTURE

A Gateway to Good Books and a Good Living

IV

文学与文化读本 (第四册)

黄晓红 编



旅游教育出版社

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北京第二外国语学院英语系组织编写

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读、想、悟

——写给教师和学生们的话

《文学与文化读本》是一套以英语经典文学原著为主要内容,使学生从进入大学伊始就可接触到英语世界文化的系列教材。旨在促进其语言学习,开阔其人文视野,丰富其想象力,深化其认知能力,训练其思维能力,培养其欣赏能力以及提升其人文素养乃至生活质量。编者希望本教材及课程将有助于提高大学英语专业学生的语言表达水平、跨文化理解和研究能力以及人文素养的博雅境界。这套教材不但适合阅读赏析,也适用于跨文化学习与研究。

本套教材共有八册,适合大学一到四年级四个学年使用。该套教材是根据不同年级学生的英语水平和兴趣点选编的,不分文学流派、不分时间先后地选择了多个国家、多种文学题材和体裁的作品。所有作品都是未经简写的原作,由浅入深,循序渐进,旨在让学生从一开始就阅读和欣赏原汁原味的经典著作,养成阅读原著的兴趣与习惯。为期四年的学习,将使学生的语言能力与相关知识结构达到比较扎实深厚的程度。

课文选材跨越国界地域、民族与时代,除了选用英美文学作品与英译文学及文化名篇之外,还包括中国学生通常不大接触得到的古今中外各民族优秀作家的精品佳作。选材文类包括小说、散文、诗歌、戏剧、文论、随笔小品、传记、书信、演讲、游记、笑话等。其选用标准讲究高品位,其核心主题紧紧围绕“真善美”。

每册书由十个单元组成。每个单元包括以下三个基本模块:

一、焦点文章阅读。在课文前有作者生平简介,如课文为长篇节选,则另有作品全书内容简介。课文后有需要深度思考的哲理性讨论题,可启发学生独立思考,深入探索人文精神实质。第一册课文后附有词汇注解,希望帮助学生尽快从中学较为依赖性的学习方式过渡到独立查阅研究性学习。从第二册起不再附词汇表,但增加帮助中国学生理解的文化背景方面的注释,尽量帮助他们解决一些阅读和欣赏上的难点。

二、补充阅读。补充阅读的内容与主课文主题相关,但角度不同、体裁各异,旨在为学生提供更广泛丰富的文学文化精品,更多的批判性思考和想象空间,以及更大的语言输入量。

三、课外阅读的推荐书目和文学作品影视名片。本模块旨在引导和鼓励学生更认真完整地阅读原著,鼓励他们自己到人类文化的宝库中去探寻,并培养其独立查阅资料和多方考察及深入研究的能力。

为使本教材的使用达到最佳效果,教师应注重启发式教学,注重与学生之间的互动性,引导学生独立思考、自由表达。授课形式应生动活泼,鼓励学生积极参与课堂教学活动,最大限度地激发学生的想象力和创造性思维能力。

建议授课方式结合文学经典电影赏析,以课堂讲授、提问、小组讨论、研讨会为主。在教师指导下,学生在课前、课上和课后独立研读,课堂上则以提问和讨

论为主。要求学生对讨论题认真思考,充分表达自己独到的见解,或向教师提问。学生在自由亲切、无拘无束、轻松愉快的课堂讨论和分组研讨等形式中,表达自己的思想感情。目的就是通过英语文学与文化的学习,使学生在发展英语语言能力的同时,探索人生的终极意义,提升精神生活的质量,提高综合人文素质。

课后要求学生在课堂学习及课下大量阅读的基础上,写出读书札记(reading journal),表达自己的思想感受。每学期要求学生至少熟读一本完整的文学作品,写出有独到见解、论点明确、逻辑清晰、语言准确流畅的书评(book review)。与此同时,通过口试(oral presentation)要求学生针对相关主题演讲或分组演示(group presentation),检测其思维组织和口头表达能力及团队合作与协调能力。通过课程的各项要求,使学生的创造性、批判性思维及听说读写各方面的语言能力都得到充分的调动和发展。

该套教材试图将英语语言的学习与文化感知相融合,引导学生去思考、去表达、去运用其他专业课程中学到的语言知识。可以说这是一套融知识传授与能力训练及素质培养于一体的综合拓展型教材。

Preface

Congratulations on becoming a university student of English studies and entering this course of Literature and Culture! Beginning today, you will be privileged to have direct access to the great treasure house of some of the world's best works of literature and culture.

This course is designed to open your eyes to a new way of looking at yourself, others, and the world around you. Through reading great books by great authors in English, you will cultivate your sense of truth, virtue, and beauty; at the same time, you will develop your ability to think critically and creatively; and, naturally, you will acquire a much higher degree of English proficiency.

The course will be conducted with a heuristic approach, leading you to find out answers for yourselves. In addition, the course is intended to:

Open up wisdom instead of cramming in knowledge;

Encourage independent thinking instead of spoon-feeding;

Nourish boundless humanity instead of providing only skill training; and

Provide pleasure and excitement in a dynamic process of discovery through your own experience and practice.

In sum, you will be guided to work on your own initiative and fully develop your inborn powers of learning and understanding.

The requirements on your part are to:

1. Relax and enjoy the lessons. When you enjoy doing something, you do it best. With a happy mood and open mind, you will find the texts very interesting, inspiring, thought-provoking, and rewarding.

2. Preview each unit carefully before coming to class. The focus of your preparation should be on understanding the ideas in the readings and thinking about the ques-

tions that follow each lesson instead of merely memorizing vocabulary and grammar. You are encouraged to imagine wildly and ask questions of your own and bring them to class for discussion.

3. Participate actively in class. Instead of lecturing, the teacher will conduct the class through a two-way communication with students involving many questions and topics for discussion. Unlike the fact-based questions you may be used to from your previous schooling, here you will be challenged with abstract questions to which there are no definite answers. To obtain the maximum benefit from this course you must become actively involved in the class discussions.

4. Read extensively outside of class. The course texts only provide a small clue to the vast treasure house of world classics. You are encouraged to undertake further reading and independent research whenever your interests are evoked. Your broad reading should in turn enrich and enhance your learning experience in class.

Through this course, it is hoped you will be placed on the path towards life-long learning and pleasure in the reading of good books and will become an enlightened and happy citizen of the universe.

Huang Xiaohong



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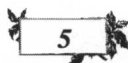
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Section A Focus Reading

Language

By Ralph Waldo Emerson



About the Author

Ralph Waldo Emerson (拉尔夫·瓦尔多·爱默生, 1803 - 1882), American philosopher, poet, essayist, and lecturer, is the most outstanding of all the transcendental writers in American literature and one of the most brilliant poets and thinkers of the 19th century. As head of the Transcendental movement, he captured a group of revolutionary Romanticists. Even if their numbers were few, their lasting importance was great.

Emerson was born in 1803 into a Boston that was not a city but a town of 25,000 inhabitants. The Emersons were so poor that Ralph and his younger brother Edward had only one coat between them to wear to school. The father, a respected Boston Unitarian clergyman, died in 1811, leaving his wife and six children, the eldest of whom was ten, without any means of support. Brought up by his mother and his father's brilliant sister Mary Moody Emerson, Ralph and his brothers supported each other. They all started teaching at thirteen or fourteen, and they took turns teaching to bring in money and going to school. His sister Caroline died in 1814; and his brother Bulkeley was retarded. The other four all went to college. Ralph, or Waldo, as he soon decided to be called, was the least promising of these four. While a student at Harvard he began keeping journals—records of his thoughts—a practice he continued throughout his life. He later drew on the journals for material for his essays and poetry. When he graduated from Harvard University, he was in the middle of his class, he was class poet only because six others had turned it down, and he was not



elected to Phi Beta Kappa.

After graduating from Harvard and teaching for several years, Emerson returned to Harvard Divinity School to study for the ministry. Following his second graduation he served as pastor of a church in Boston for a few years, but finally resigned his position because he did not hold with some forms of the worship of the church.

In 1832 Emerson toured Europe, meeting such major English poets as Wordsworth, Carlyle, and Coleridge. Through his acquaintance with these men he became closely involved with German Idealism and Transcendentalism. Furthermore, he drew on his vast reading in the classics of Western European literature, from the days of Greece and Rome down to the mid-19th century.

On his return to America he settled in the village of Concord, which was to be his home for the remainder of his life, and devoted most of his life to lecturing on his transcendental philosophy. An address that he delivered at the Harvard Divinity School in 1838 in which he attacked formal religion and defended intuitive spiritual experience aroused such an adverse reaction that he was not invited back to Harvard for 30 years.

Emerson was concerned with many reform movements, among them the abolition of slavery. He helped edit *The Dial*—the brave, short-lived magazine of the new Transcendental ideas from 1842 to 1844. This philosophy was based on a belief in the intuitive and spiritual nature of humankind that transcends physical existence. Emerson envisioned religion as an emotional communication between an individual soul and the universal "Over-Soul" of which it was a part. Because he believed in this ultimate unity, Emerson saw the world as harmonious, with seeming inequalities balanced in the long run. He held that intuition was a more certain way of knowing than reason and that the mind could intuitively perceive the existence of the Over-Soul and of certain absolutes.

Later in his life, as his ideas gained popular acceptance, Emerson was honored as a leading American philosopher and writer. His greatest fame, however, came from his ability as a speaker. Though he always thought of himself as a poet, he is better known for his essays and lectures. Journals and speeches were the forms of communication most natural to him, and his essays were usually derived from lectures he had already given. As a result even his written work has a casual style. However, Emerson does not address curriculum committees, legislature, or conventions. Significant change for him means individual change, and it is always and only to the individual that he speaks. Here, on his chosen ground, Emerson is incomparable, and forever within reach of the solitary reader.

Of his essays the best known are: *Nature* (1836), *The American Scholar* (1837), *The Divinity School Address* (1838), *Self-Reliance* (1841), and *The Over-Soul* (1841). He published *Essays* in two series (1841–1844), *Poems* (1846), *Representative Men* (1850), *English Traits* (1856), *Conduct of Life* (1860), *Society*

and Solitude (1870), and *Letters and Social Aims* (1876).

In the evening of his life, his memory faded before his wit. Searching for the word “umbrella,” when it refused to come, he finally said, “you know, the thing guests leave behind.” By the time he died peacefully at his home in Concord in 1882, he had become his own lengthened shadow, and was already an American institution.



About Transcendentalism

American Transcendentalism takes its name from Kant's Transcendental Idealism. It can also be thought of as American Idealism, but neither label satisfactorily suggests the strength of thought or the practical accessibility of the movement that is personified and centered in Emerson. Emersonian individualism is a protest against social conformity, but not against society. It is a protest on behalf of the autonomous, unalienated human being. There comes a time in everyone's education, he says, when one “arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion.” Emerson's self-reliant individual is a person who understands that his own consciousness is his only window on the world, a person who is interested in self-rule—in autarchy not anarchy, a person who acknowledges his equality, and his necessary connection, with others.

Emersonian individualism is not a blueprint for selfishness, self-aggrandizement, or social Darwinism, nor is it a coded manifesto for the subjection of other persons or viewpoints. A person interested solely in personal liberation can find a useful text in Emerson's “nothing is at last sacred but the integrity of your own mind.” But Emerson says more than this. “To believe your own thought, to believe that what is true for you in your private heart is true for all men,—that,” says Emerson, “is genius.” At the deepest, most important level, we must believe that what is good for us individuals is good for us all. If we require freedom, love, and meaningful work for ourselves, then we can deny these things to none.

This is the social and ethical imperative of American Transcendentalism. Individual liberation is important—crucial even—but it is only a starting point. Emersonian thought is a form of popular Kantianism, embracing the famous categorical imperative of moral law, which says we should act only upon those rules of conduct which we can will to rule everyone. It also has strong parallels with, and sources in, Hindu thought. Emerson's idea of compensation, for example, is very close to the Hindu concept of Dharma, meaning “law in the widest sense, the presiding order, the moral law and religious merit.” Emersonian Transcendentalism is more than a set of beliefs. It is a way of life with social as well as personal implications.



More than anyone else Emerson made Concord a New World Athens of high thinking and plain living, a symbolic center of American culture, and Emerson is its epicenter, the immediate source of what is perhaps the strongest anti-materialistic current in the modern American tradition. His appeal, however, is concrete and practical. Emily Dickinson said of *Representative Men*, one of Emerson's books, as being "a little granite book you can lean on." Indeed Henry Thoreau, Margaret Fuller, Walt Whitman, William James, John Dewey, Robert Frost, Friedrich Nietzsche, Marcel Proust, Virginia Woolf, and many others have built on that granite foundation of Emersonian idealism, also known as Transcendentalism. As Virginia Woolf so quickly saw, what Emerson did "was to assert that he could not be rejected because he held the universe within him. Each man, by finding out what he feels, discovers the laws of the universe; the essential thing, therefore, is to be as conscious of yourself as possible."



About the Book *Nature*

At the heart of Emerson's thought is his broad inclusive concept of nature. His first book, called simply *Nature*, is a bold Lucretian attempt to work out, for himself, in under a hundred pages, *De Rerum Natura*, the way things are. Nature, says Emerson, provides us with not only the material goods of life (the chapter on *Commodity*), but also a theory of beauty ("The standard of beauty is the entire circuit of natural forms."), and a theory of language that amounts to a virtual metaphysic ("It is not words only that are emblematic; it is things which are emblematic.") Nature further teaches us to accept that there is a world outside our perception of it (his chapter on *Discipline*), and to acknowledge the role our own mind plays in the construction and deconstruction of everyday reality. "The reason why the world lacks unity, and lies broken and in heaps, is, because man is disunited with himself." Nature teaches the necessity of both cultivation and self-cultivation. Finally, and most importantly, by calling our attention repeatedly to the processes and patterns and laws that everywhere underlie and explain appearances, nature teaches us to look beyond nature to Nature, and persuades us to call that apparent which we used to call real, and that real, which we used to call visionary.

IV Language

I Language is a third use which nature subserves to man. Nature is the vehicle of thought, and in a simple, double, and threefold degree.

- 2 1) Words are signs of natural facts.
- 2) Particular natural facts are symbols of particular spiritual facts.
- 3) Nature is the symbol of spirit.

3 1) Words are signs of natural facts. The use of natural history is to give us aid in supernatural history; the use of the outer creation, to give language for the beings and changes of the inward creation. Every word which is used to express a moral or intellectual fact, if traced to its root, is turned to be borrowed from some material appearance. *Right* means *straight*; *wrong* means *twisted*. *Spirit* primarily means *wind*; *transgression*, the crossing of a *line*; *supercilious*, the *raising of the eyebrow*. We say the *heart* to express emotion, the *head* to denote thought; and *thought* and *emotion* are words borrowed from sensible things, and now appropriated to spiritual nature. Most of the process by which the transformation is made, is hidden from us in the remote time when language was framed; but the same tendency may be daily observed in children. Children and savages use only nouns or names of things, which they convert into verbs, and apply to analogous mental acts.

4 2) But this origin of all words that convey a spiritual import,—so conspicuous a fact in the history of language—is our least debt to nature. It is not words only that are emblematic; it is things which are emblematic. Every natural fact is a symbol of some spiritual fact. Every appearance in nature corresponds to some state of the mind, and that state of the mind can only be described by presenting that natural appearance as its picture. An enraged man is a lion, a cunning man is a fox, a firm man is a rock, a learned man is a torch. A lamb is innocence; a snake is subtle spite; flowers express to us the delicate affections. Light and darkness are our familiar expression for knowledge and ignorance; and heat for love. Visible distance behind and before us, is respectively our image of memory and hope.

5 Who looked upon a river in a meditative hour and is not reminded of the flux of all things? Throw a stone into the stream, and the circles that propagate themselves are the beautiful type of all influence. Man is conscious of a universal soul within or behind his individual life, wherein, as in a firmament, the nature of Justice, Truth, Love, Freedom, arise and shine. This universal soul he calls Reason: it is not mine, or thine, or his, but we are its; we are its property and men. And the blue sky in which the private earth is buried, the sky with its eternal calm, and full of everlasting orbs, is the type of Reason. That which intellectually considered we call Reason, considered in relation to nature, we call Spirit. Spirit is the Creator. Spirit hath life in itself. And man in all ages and countries embodied it in his language as the FATHER.