

**Comprehensive College English**

**综合大学英语**

陈杰 主编

**2**

外语教学与研究出版社  
FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS

英 语  
专 业  
教 材

# 综合大学英语

Comprehensive College English

2

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# 综合大学英语

(英语专业教材)

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## 前 言

《综合大学英语》(Comprehensive College English)是为高校英语专业编写的一套精读课系列教材,共分八册,分别用于英语专业一至四年级的八个学期。

本教程编写的原则和指导思想是我国新修订的《高等学校英语专业英语教学大纲》,在教材的总体设计与编写体例上力求按阶段(即:基础阶段 1-4 册;高年级阶段 5-8 册)实现新大纲规定的加强学生语言基本功和综合交际能力的目的要求。基础阶段 1-4 册教材系统传授语言基础知识,继承以往精读课教材的优良传统,对学生进行全面的、严格的基本技能训练。在注意增强学生实际运用语言能力的同时,注意培养学生的良好的学习习惯和学习方法,培养他们的逻辑思维能力和独立工作能力,丰富他们的文化知识,增强文化差异的敏感性,为高年级的学习打下较扎实的基础。高年级阶段的 5-8 册则继续强化基本功训练,进一步扩大知识面,把重点放在培养学生的语言综合技能、提高人文知识修养与语言交际能力上,使学生逐步成长为能适应新世纪要求的合格的外语专门人才。但愿通过我们大家不断的共同努力,这套系列教程能在这方面作出一点应有的贡献。

本教程由四川大学、四川师范大学、电子科技大学、西南交通大学、西南财经大学和华西医科大学等校外语院系通力合作,历时四年编成初稿,其中第一册、第二册、第三册和第五册的初稿本曾先后在四川大学、四川师范大学、华西医科大学和电子科技大学的英语专业本科班进行过多次试用,受到师生们的广泛好评。尽管如此,由于编者能力有限,这套系列教程一定存在不少缺点和谬误,恳请专家和各位师友、同学不吝指正。

在本教程的编写过程中,自始至终都得到外研社的领导、责任编辑以及外研社西南信息中心各位师友的大力帮助和悉心指导,值此试用本出版印行之际,谨向他们表示衷心的感谢。

## 编写说明

该系列教材的第一册和第二册由四川大学外国语学院英文系负责编写。这两册书的编写基于这样一种认识：英语专业精读教材与非英语专业同类教材应有所不同，其不同之处首先在于前者不是单纯的语言学习材料，而应体现语言教学、人文思想和情感熏陶三者的有机结合。出于这样的认识，我们对英语专业精读教材的编写有如下的构想：

第一，一本好的英语精读教材，首先应当是一本好的语言读本。在这样的读本中，课文语言应当准确、生动、深刻、优美；课文后设置的问题不仅引导学生围绕课文进行讨论，并且能够激发他们深入地思考；语法、词汇、语音、惯用法讲解深入浅出，并配有恰当的相关练习，以帮助学生学习和巩固语言方面的知识；写作题目安排合理，让学生以课文为依托，进行有深度、有内容的写作，循序渐进地完善写作技巧。

其次，一本好的英语精读教材应当是一本思想读本。语言是思想的载体，如果没有思想，语言将只剩下空洞的躯壳。因此，传达人文思想是精读教材的一个重要任务。一本好的教材应当对教育的目的、人生的哲学、人际间交流、现代社会中存在的问题等诸多方面提出看法，并激励学生对这些问题进一步思考。

最后，一本好的英语精读教材还应当是一本情感教育的读本。它应当让学生以心去领悟对宇宙万物的爱，对美的向往，对生命的感动。仅仅训练学生用头脑去思考显然是不够的。一个人的心灵能够因爱和美而感动，他的思想才会有真正的价值。

在教材编写过程中，我们力图通过课文和练习设计来实现以上的构想。下面，就教材第一、二册的编写体例做一些说明：

### (一) 课文

每课设主课文(Text A)和副课文(Text B)。课文主题涉及教育，家庭，伦理，自我认识，人生态度，社会问题，人际关系等与青年学生的成长关系重大的内容。副课文在主题上与主课文相同或相近，有助于学生对主题进行多角度的理解。主课文和副课文后均有注释(Notes)。另外，由于需对课文的长度和难度加以控制，编写中对原文多有删节，特此说明。

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## (二) 词汇表

每课主课文后列有词汇表(Words and Expressions),对生词进行注音和英文释义。书后附总词汇表,以字母排序,单词注明出处,并用中文释义,以方便不同层次学生的使用。

## (三) 练习

主课文练习(Work on the Text)分为三大部分:“理解与讨论”(Comprehension and Discussion)使学生在准确理解的基础上,发挥主动思考的能力,训练口头表达能力;“词汇与结构”(Vocabulary and Structure)操练课文中出现的重要语言点,起到巩固和深化的作用;“写作实践”(Writing Practice)就课文主题的相关问题进行循序渐进的写作训练,同时力图提高学生思想的深度和表达的准确性。副课文只设思考和讨论式练习,供选择使用。

## (四) 语音与语法

语音(Phonetics)与语法(Grammar)自成体系而不拘泥于课文,主要是考虑到有些学校开设有专门的语音课和语法课。语音部分编写注重权威性和实用性。语法部分则主要针对学生在英语写作中的常见错误,重点讲解和练习句子结构和动词的用法。

本书编写的具体分工如下:李毅撰写课文注释;陈杰撰写语法部分;李毅和陈杰共同编写第一部分练习;蒋红柳撰写语音部分;王安编写课文词汇表;蒋红柳和王安共同编写第二部分练习;第三部分写作练习由成都电子科技大学邸爱英老师编写。此外,全体编写人员都参与了课文的选材和全书整体设置。大家通力合作,始有此书的完成。

本书由我系美国教师 Camilla Krueger 女士审读,在此我们对她谨表诚挚的谢意。

编 者

## Acknowledgment

*We are extremely grateful to the authors and publishing houses of all the articles we have chosen as the texts for this textbook. And we apologize for the insufficient information in some cases due to our lack of resource. We intend to show every respect for intellectual property rights, but we hope our pleading for the permission to use the related articles for teaching purposes will receive kind and generous consideration.*

- Unit One      A. “Another School Year — What For?” by John Ciardi, from *Twenty Questions for the Writer: a Rhetoric with Readings*, by Jacqueline Berke  
                  B. “Passport to the Universe” by Patricia O'Toole, from [www.afn.co.kr/archives/readings/passport.htm](http://www.afn.co.kr/archives/readings/passport.htm)
- Unit Two      A. “The Art of Living” by J. B. Priestley, 选自《英语名家名篇》，陆道夫，徐广联主编  
                  B. “The Cult of Idle Life” by Lin Yutang, from *The Importance of Living*, by Lin Yutang
- Unit Three    A. “Family Values” by Hillary Rodham Clinton, from *The Washington Post*, August 28, 1996  
                  B. “Going Home Alone”, by Pamela Landsen
- Unit Four    A. “Adam and God” by L. R. Prabhakar, from *In a Lighter Vein*, by L. R. Prabhakar  
                  B. “Why Couples Really Fight” by Norman Lobsenz
- Unit Five    A. “Unnatural Metamorphosis” by Ron Harley  
                  B. “The Rivet Poppers” by Paul and Anne Ehrlich
- Unit Six      A. “Sylvia Plath at Seventeen” by Sylvia Plath, from *The Essay Connection: Readings for Writers*, by Lynnz Bloom  
                  B. “The Diary of a Young Girl” by Anne Frank, from *From Reading to Writing: a Composition Text with readings for*
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*English as a Second Language* , by Judith Oster

- Unit Seven     A. “A Man Who Had No Eyes” by MacKinlay Kantor, from *Chinese Translators Journal* No.3, 1996  
                  B. “Darkness at Noon” by Harold Krents, from *Reading and the Writing Process* , by Susan Day
- Unit Eight     A. “The Little Prince” by Antoine de Saint-Exupéry, 选自《小王子》, 安东·德·圣艾修伯里 著  
                  B. “Friendship” by Robert N. Bellah, from *Habits of the Heart: Individualism and Commitment in American Life* by Robert N. Bellah
- Unit Nine     A. “Is Everybody Happy?” by John Ciardi, from *Contemporary Reader* , by Gary Goshgarian  
                  B. “Appetite” by Laurie Lee, from *75 Readings Plus* , by Santi Buscemi
- Unit Ten      A. “The Quick Fix Society” by Janet Mendell Goldstein  
                  B. “High Tech and High Touch” by John Naisbitt, from *Megatrends: Ten New Directions Transforming Our Lives* , by John Naisbitt
- Unit Eleven    A. “Visit to a Smaller Planet” by Ann Blackman, from *Times* , July 14, 1997  
                  B. “In Man's View of Himself” by Philip Handler
- Unit Twelve   A. “Reverence for Life” by Albert Schweitzer  
                  B. “Lifesaver hero: Albert Schweitzer” by Robert B. Hole, Jr.
- Unit Thirteen A. “The Essence of Charm” by Laurie Lee, from *The Writer's Art* by Fred D. White  
                  B. “Beauty” by Susan Sontag, from *75 Readings Plus* , by Santi Buscemi
- Unit Fourteen A. “Is Love an Art (Part I )?” by Erich Fromm, from *The Art of Loving* , by Erich Fromm  
                  B. “Is Love an Art (Part II )?” by Erich Fromm, from *The Art of Loving* , by Erich Fromm
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# Unit One



## Text A

### Another School Year — What for?

*by John Ciardi*

1 I am here to tell you that the business of the college is not only to train you, but to put you in touch with what the best human minds have thought. If you have no time for Shakespeare, for fine arts, for history, and for the basics of philosophy—then you have no business being in college. You are on your way to being the mechanized savage, the push-button barbarian. Our colleges inevitably graduate a number of such life-forms, but it cannot be said that they went to college; rather the college went through them—without making contact.

2 No one gets to be a human being unaided. There is not time enough in a single lifetime to invent for oneself everything one needs to know in order to be a civilized human.

3 Assume, for example, that you want to be a physicist. You pass the great stone halls of, say, MIT, and there cut into the stone are the names of the master scientists. The chances are that few of you will leave your names to be cut into those stones. Yet any one of you who managed to stay awake through part of a high school course in physics, knows more about physics than did many of those great makers of the past. You know more because they left you what they knew. The first course in any science is essentially a history course. You have to begin by learning what the past learned for you. Except as a man has entered the past of the race, he has no function in civilization.

4 And as this is true of the techniques of mankind, so is it true of mankind's spiritual resources. Most of these resources, both technical and spiritual, are stored in books. Books, the arts and the techniques of science, are man's peculiar accomplishment. When you have read a book, you have added to your human

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experience. Read Homer and your mind includes a piece of Homer's mind. Through books you can acquire at least fragments of the mind and experience of Virgil, Dante, Shakespeare—the list is endless. For a great book is necessarily a gift: it offers you a life you have not time to live yourself, and it takes you into a world you have not time to travel in literal time. A civilized human mind is, in essence, one that contains many such lives and many such worlds. If you are too much in a hurry, or too arrogantly proud of your own limitations, to accept as a gift to your humanity some pieces of the minds of Sophocles, of Aristotle, of Chaucer—and down the ages to Yeats, Einstein, E. B. White, and Ogden Nash—then you are neither a developed human being nor a useful citizen of a democracy.

5 I think it was La Rochefoucauld who said that most people would never fall in love if they hadn't read about it. He might have said that no one would ever manage to become human if he hadn't read about it.

6 I speak, I am sure, for the faculty of the liberal arts college and for the faculties of the specialized schools as well, when I say that a university has no real existence and no real purpose except as it succeeds in putting you in touch with those human minds *your* human mind needs to include. The faculty, by its very existence, says implicitly: "We have been aided by many people, and by many books, and by the arts, in our attempt to make ourselves some sort of storehouse of human experience. We are here to make available to you, as best we can, that experience."

### *About the Author*

John Anthony Ciardi (1916-1986): American poet, critic, and translator who contributed to making poetry accessible to both adults and children.

## New Words and Expressions

**accomplishment**

/ə'kʌmplɪʃmənt, ə'kʌm-/

*n.***acquire** /ə'kwɪə(r)/ *v.***add to****arrogant** /'ærəgənt/ *adj.***assume** /ə'sju:m/ *v.***attempt** /ə'tempt/ *n.***available** /ə'veɪləbəl/ *adj.***barbarian** /bɑ:'beəriən/ *n.***basics** (*pl.*) /'beɪsɪks/ *n.***civilized** /'sɪvɪlaɪzd/ *adj.***democracy** /dɪ'mɒkrəsi/ *n.***disaster** /dɪ'zɑ:stə(r)/ *n.***essentially** /ɪ'senʃəli/ *adv.***faculty** /'fækəlti/ *n.***fragment** /'frægmənt/ *n.***humanity** /hju:'mænɪti,hju-, -ɪti/ *n.***implicitly** /ɪm'plɪsɪtli/*adv.***in essence****inevitably** /ɪn'evɪtəbli/ *adv.***liberal arts****life-form** /'laɪf'fɔ:m/ *n.***mechanize** /'mekənaɪz/ *v.***mind** /maɪnd/ *n.*

things achieved

gain by efforts or learning

increase in quantity or extent

unpleasantly proud; think of oneself too highly

accept as true before there is any proof effort; act of trying

(of things) that can be used or got

a primitive and cruel person

basic things or matters

polite; educated

a democratic country or government

event that causes great damage

basically

all the teachers or lecturers in a university

broken, separate, incomplete piece or part

human nature

not directly or clearly; not explicitly

essentially

as is or was sure to happen; unavoidably (*AmE.*) university subjects except science, mathematics, etc.

a living thing such as a plant or an animal

to make automatic or mechanical

an intelligent, wise person

**pharmacist** /'fɑ:məsɪst/ *n.*

a person trained to prepare medicines;  
pharmaceutical chemist

**push-button** /'pʊʃbʌn/ *adj.*

operated automatically by pressing a  
button

**put in touch with**

cause to meet; bring into contact with

**ridicule** /'rɪdɪkjʊ:l/ *v.*

make fun of; mock

**savage** /'sævɪdʒ/ *n.*

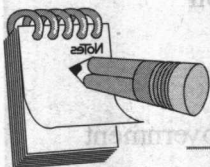
wild, primitive person

**say** /seɪ/ *adv.*

roughly; about

**technique** /tek'nɪk/ *n.*

skill; way



## Notes

- (Para. 1) You are on your way to being the mechanized savage, the push-button barbarian.  
You are becoming a savage who behaves like a machine or a barbarian who acts as if operated by push-buttons.
- (Para. 1) life-forms: living things inferior in mind and not fully civilized
- (Para. 1) ...rather the college went through them—without making contact.  
The author here implies that students without sufficient liberal education are hollow men, with empty and unsound minds, who failed to receive a very important part of college education.
- (Para. 2) No one gets to be a human being unaided.  
No one is able to grow into a civilized human being without learning things that people in the past accumulated for him.
- (Para.3) The chances are that...  
It is likely that...
- (Para. 3) M I T: the Massachusetts Institute of Technology
- (Para. 4) Homer (9th-8th century BC?): Greek epic poet, traditionally believed to have been author of the *Iliad* and the *Odyssey*

8. (Para. 4) Virgil /'vɛɪdʒɪl/ (70-19 B. C.): Roman poet, author of the epic poem *Aeneid*
9. (Para. 4) Dante /'dæntɪ, 'dɑːnteɪ/ (1265-1321): Italian poet, prose writer, literary theorist, moral philosopher, and political thinker; author of *The Divine Comedy*
10. (Para. 4) Sophocles /'sɒfəkliːz/ (496? -406 B. C.): Greek dramatist, author of seven extant tragedies
11. (Para. 4) Aristotle /'æɪrɪstɒtəl/ (384-322 B. C.): Greek philosopher, author of works on logic, philosophy, natural science, ethics, politics, and poetics
12. (Para. 4) Geoffrey Chaucer (1340? -1400): English poet; author of *The Canterbury Tales*
13. (Para. 4) La Rochefoucauld /'laːrɒʃfu:'kəʊ/ (1613-1680): French author of maxims and memoirs
14. (Para. 4) William Butler Yeats (1865-1939): Irish poet and playwright
15. (Para. 4) William Shakespeare (1564-1616): English poet, dramatist, and actor, often called the English national poet and considered by many to be the greatest dramatist of all time. His best known plays are *Hamlet*, *King Lear*, *Othello* and *Macbeth*
16. (Para. 4) E. B. White (1899-1985): American essayist and literary stylist. The books he wrote for children, such as *Charlotte's Web* (1952) and *Stuart Little* (1945), are also appreciated by adults.
17. (Para. 4) Ogden Nash (1902-1971): American humorous poet.

### Work on the Text

#### I. Comprehension and Discussion

Questions about the text:

1. According to the author, what is the business of the college?
  2. Why does the author call university graduates “life-forms” in the first paragraph?
  3. What does the author mean by saying that “the first course in any science is essentially a history course”?
  4. What does the author mean by saying that “no one gets to be a human being unaided”?
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