

Intensive English Reading

大学英语精读教程

金筑云 董文胜 肖锁章 方 红 编著

南京大学出版社



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前 言

《大学英语精读教程》是根据国家教委高等院校英语专业基础阶段教学大纲要求而编写的新型教材。这套教材共分为四册,供一、二年级使用。每册皆附有参考答案。第一、二册还提供课文及语音附录朗读磁带。这套教材具有以下几个特点:

一、课文选材强调知识性、趣味性和多样性。内容与国内同类教材基本不重复。课文大多选自英美国家的报刊、书籍,语言由浅入深,内容由近及远,即由学生感兴趣的一般题材转向更广阔的社会和世界。希望能够激发学生的学习兴趣 and 热情,让他们积极投入课堂讨论之中,在学好英语语言的同时,积极地思考与自己、与社会有关的问题。

二、课文练习除一般词汇、翻译练习外,还配有一些说和写的练习。有关理解的问题包括两大类:一类是理解课文的问题;另一类是引导学生思考的问题。此外,我们还把一些英语语言问题如名词及其短语、动词及其短语等融入练习之中去,以培养学生的语感。

三、语法练习是在中学英语教学基础上结合我们多年教学经验而编写的。我们注意抓住重点,切实提高学生实际应用语法知识的能力。练习形式较为活泼,以期取得良好效果。

四、全书编排比较新颖,例如把课文与语法及有关的练习分开,把语音练习放入附录中。这样条理比较清楚,而且给教材使用者带来较大的灵活性。

《大学英语精读教程》已在南京大学外国语学院英语系试用两年,并按试用情况和学生的反馈意见作了反复修改。在教材的编写和试用过程中,我们始终得到院系领导和同事的支持与帮助,在此深表谢意。同时,我们要感谢文秋芳副教授为我们提供大量材料,感谢赵学熙副教授对所选的材料提出宝贵意见,感谢外籍教师 Linell Davis 和 Barbara Penny 在背景知识等方面所给予的帮助,感谢南京大学出版社钱厚生先生和丁芳芳女士的合作。由于编者水平有限,不足之处尚望指正。

编者

1995年10月

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Lesson One



Preview

I. Choose the best explanation for the underlined word in each sentence:

1. I can hardly see any distinction between these two cases.

- A. difference B. excellence C. strangeness D. honor

2. This job involves carefulness and responsibility.

- A. connects B. acquires C. requires D. wraps

3. Do we have to rise when he enters the room?

- A. move B. stand up C. increase D. rebel

4. We interpreted his silence as refusal.

- A. understood B. translated C. indicated D. spoke

II. Warm-up Questions:

1. Do you know how Americans reply to compliments?
2. What do you know about American society: What kind of clothes they wear when they go to work or go to a party? How they greet each other?

Text A

The Formal and Informal in American Society

Gladys G. Doty & Janet Ross

American society is much more informal than that of other countries. And there are fewer social conventions that show differences in America. Students do not rise when a teacher enters the room. One does not always address a person by his title, such as "Professor" or "Doctor." ("Doctor" is always used, however, for a doctor of medicine.) The respectful "sir" is not always used in the northern and western parts of the country.

Clothing, in America, as in every place in the world, to a certain degree reflects a person's social position and income, his attitudes toward society or toward himself. Yet no person is restricted to a certain uniform or manner of dress because of his occupation or class in society. A bank president may wear overalls to paint his house and is not ashamed of either the job or the clothing, and a common laborer may wear a rented tuxedo at his daughter's wedding.

Yet in spite of all the informality, America still has some customs that show social distinction. For example, one is likely to use somewhat more formal language when talking to superiors. Although the informal "hello" is accepted as a greeting from employee to employer, the employee tends to say, "Hello, Mr. Ferguson," and the employer may reply, "Hello, Jim."

In America there are still customs by which a man may show respect for a woman. He opens the door for her and lets her in first. He takes her arm when crossing a street or descending a stairway. A younger person also shows respect for an older one in much the same fashion, by helping the older person in things requiring physical effort or involving possible accident.

American surface informality often confuses a foreigner because he interprets it to mean no formality at all. He does not understand the point where informality stops. A teacher, though friendly, pleasant, and informal in class, expects students to study hard, and he or she grades each student's work critically and carefully. He or she also expects to be treated with respect. Although students are free to ask questions about statements made by the teacher, and may say that they disagree with what he or she says, they are not expected to contradict him.

Also, because an American is perhaps more likely to admit and laugh at his own mistakes, a foreigner sometimes does not know how to handle the American's apparent modesty. The American is quite ready to admit certain weaknesses, such as "I never was good at mathematics," or "I'm the world's worst bridge player." However, the stranger must not be too quick to agree with him. Americans think it

is all right to admit a defect in themselves, but they feel that it is almost an insult to have someone else agree. If a man talks about his weak points, the listener usually says something encouraging, or points to other qualities in which the speaker excels. An American student reports that when he was in a foreign country he was completely stunned when he said to a native, "I don't speak your language very well," and the native replied, "I should say you don't." In a similar situation an American would have commented, "Well, you have only been here two months," or "But you're making progress."

Although Americans are quite informal, it is best for a foreigner, in case of doubt, to be too formal rather than not formal enough. Consideration for others is the basis of all courtesy.

New Words

restrict	<i>v.</i>	limit, keep within limits
tuxedo	<i>n.</i>	(U.S.) a man's evening dress, usually black, without tails, worn on semi-formal occasions
superior	<i>n.</i>	a person of higher rank (cf. inferior)
descend	<i>v.</i>	go down; come or fall from a higher place
contradict	<i>v.</i>	say that (a person, opinion or something written) is wrong or untruthful; be opposite in nature or character
defect	<i>n.</i>	something lacking or imperfect
excel	<i>v.</i>	be the best or better than
stun	<i>v.</i>	shock or surprise very greatly
courtesy	<i>n.</i>	good manners; polite behavior

Phrases & Expressions

social conventions	generally accepted practice (especially behavior) in a society
address sb. by	speak or write to somebody, using a particular title of rank
be free to do sth.	act as one wants
in ... fashion	in ... manner, in ... way of making or doing sth.

Notes to the Text

1. "The Formal and Informal in American Society" is adapted from English for International Business Book 1. (Nanjing: Nanjing University Press, 1995).

2. In America there are still customs by which a man may show respect for a woman: Here the preposition "by" means "through."
3. ... apparent modesty: It looks like they are modest. In fact they are not as modest as they appear to be.
4. ... in case of doubt: In the context it means "if one is not sure whether s/he should be formal or informal."

Word Study

address v.

1. The dean of the school will *address* a group of Japanese students tomorrow morning.
2. Her godmother always *addresses* her as "my dear daughter."
3. We think the municipal government must *address* the existing problems now.

point v.

1. The chairman *pointed* at her as if he meant her to stand up and answer his questions.
2. The needle of a compass always *points* to the north.

point out

Our American friend *pointed out* the most expensive painting in the art gallery.
In his report he *pointed out* that it was wrong to waste energy and water.

point n.

beside the point	His long talk disappointed all the audience for it was <i>beside the point</i> .
get the point	It is obvious that she was the first one to <i>get the point</i> .
get to the point	At the meeting the boss urged us to <i>get to the point</i> .
make a point of doing sth.	The young man has <i>made a point of</i> accomplishing this important task all by himself.
take one's point	It is easy for me to <i>take his point</i> , not hers.
to the point	All the participants agreed that the issue he raised was <i>to the point</i> .

Exercises

I. Read and Recite

Read the following sentences carefully, and try to learn them by heart:

1. Clothing in America, as in every place in the world, to a certain degree reflects

a person's social position and income, his attitude toward society or toward himself.

2. Yet no person is restricted to a certain uniform or manner of dress because of his occupation or class in society.
3. Yet in spite of all the informality, America still has some customs that show social distinction.
4. A younger person also shows respect for an older one ... by helping the older person in things requiring physical effort or involving possible accident.
5. A teacher, though friendly, pleasant, and informal in class, expects students to study hard....
6. In a similar situation an American would have commented, "Well, you have only been here two months," or "But you're making progress."
7. Consideration for others is the basis of all courtesy.

II. Reading Comprehension

A. Explain the underlined parts in your own words:

1. And there are fewer social conventions that show differences in America.
2. Yet no person is restricted to a certain uniform or manner of dress because of his occupation or class in society.
3. ... one is likely to use somewhat more formal language when talking to superiors.
4. A younger person also shows respect for an older one in much the same fashion...
5. ... a foreigner sometimes does not know how to handle the American's apparent modesty.
6. ... the listener ... points to other qualities in which the speaker excels.

B. Questions for comprehension

1. How do American people behave in their daily life?
2. In spite of the informality in American society, how do people treat their superiors? How do they treat women?
3. Why are some foreigners always confused by American surface informality?
4. What does an American expect you to say when he says that he is a poor bridge player?

C. Questions for discussion

1. In what ways are social conventions in Chinese society different from those in American society?
2. Do you know how to address people in America when you talk directly to them?

3. Do you think that consideration for others is the basis of all courtesy? Give examples.
4. In what ways is the text helpful to us?

III. Vocabulary

A. Fill in the blanks with the proper words from the text. Change the form if necessary:

1. She knew her father did not like to be _____.
2. The government spokesman refused to _____ on the sensitive economic issues.
3. Mother was _____ to hear her son's rude words.
4. After the failure, he was not willing to _____ his defeat.
5. It is generally known that girls normally _____ boys in the area of language learning.
6. The faculty members in this department always _____ their dean as Doctor Song.
7. Jane _____ to get angry easily if you annoy her.
8. If you can not give up smoking in a short period, you need to _____ yourself to 2 cigarettes a day.
9. Swimming _____ long hours of strenuous training.
10. The choice of school _____ my parents' hope for me.

B. Fill in the blanks with defect, fault, or mistake:

1. What _____ do you think exist in the present system of higher education in China?
2. We have to apologize for many printing _____ in the article.
3. He missed the class because he overslept. But he blamed me for it. Was it my _____?
4. He tried to find _____ with us.

C. Fill in the blanks with stun, astonish, shock, surprise or alarm:

1. The powerful bomb explosion in the Centennial Park, Atlanta, _____ the whole world in 1996.
2. This old clerk was taken to the hospital yesterday because she suffered from _____.
3. Mary was _____ to hear her husband speak Chinese.
4. The municipal government is _____ by the dramatic increase in crime.
5. He was _____ when they told him that he'd won the gold medal.
6. I was _____ to see her wearing a green dress — she looks so much better in pink.

7. The boy was _____ when he learned that the man he met on the train denoted \$500 for his education.

D. Make sentences with the following words, and try to compare them:

respectful
respectable

contemptible
contemptuous

industrial
industrious

E. Use the following expressions to construct sentences:

to a certain degree	in spite of	show respect for
in the same fashion	be free to	in a similar situation
address ... as	be ready to	be likely to

F. Verb patterns

Make sentences after the examples:

OBJECT

admit + -ing

that-CLAUSE

OBJECT + to be

- * Finally they had to admit their defeat.
- * Did the little boy admit breaking the window?
- * He admitted that he hadn't done his duty.
- * We must admit the task to be difficult.

IV. Cloze

Every culture has its own ideal of behavior, and the United States is no _____. In the United States, children are _____ almost from birth to be open and _____. Americans think that openness is a sign of _____, and they are suspicious _____ silence and reserve. They feel that you must be _____ something if you do not speak _____. They feel threatened by _____, which they do not trust or _____. Many _____ cultures, however, do not value openness and directness _____. In fact, they discourage these qualities _____, to them, openness and directness _____ rude, childish, and destructively naive. _____ do not signify adult behavior in their

eyes. It is not _____, then, that many cross-cultural _____ have developed around openness and directness.

V. Oral Work

A. Use the following words to describe American society as a formal society:

behavior	attitude	convention	reflect
respectful	contradict	consideration	address

B. Use the following words to describe American society as an informal society:

respect	restrict	distinction	courtesy
admit	modesty	superior	casual

VI. Translation

1. 如果他们赶不上早班车, 就很可能坐出租车来。
2. 发表演说时, 他总是会提高嗓门。
3. 小孩子比较容易承认自己的错误。
4. 你认为衣着反映一个人的社会地位和收入吗?
5. 这孩子把他父亲的点头当作是同意的意思。
6. 你知道我们该怎样称呼中年妇女?
7. 她不喜欢子女反驳她, 因为她认为子女不应该对父母的权威表示怀疑。
8. 你如何理解 “manner” 这个字在这句中的意思?

VII. Writing Practice

Write about how Chinese people celebrate one of the three important festivals: the Spring Festival, the Lantern Festival, the Mid-Autumn Festival. Special emphasis should be laid on the social customs and conventions. The following words are for your reference:

put up an antithetical couplet	pay a New Year visit/call	happy reunion
exchange auspicious greetings	let off firecrackers	hang up lanterns
scare away evil spirit	yearn for	full moon

Text B

Manners Here, Manners There*

Ina Corinne Brown

Because their way of behaving is different from ours, people of other lands may appear to us to be lacking in manners. But other societies have rules that often put to shame our most formal behavior. In simpler societies, such as those of some South Sea Islanders, American Indians, or many African people, there are strict rules for certain occasions.

Whether you do or do not open a gift in the presence of the giver; whether you put on your coat before or after you leave the host's house; whether you eat as quietly or as noisily as possible; whether you carry on a conversation during a meal — these and a thousand other customs vary from country to country. The idea behind all codes of behavior is to make life flow smoothly. No one way of behavior is right or wrong, and no one way can be called "good" or "bad" manners except as a society defines it so.

All societies have styles of greetings that are ways of establishing contact. When in another country, it is a good idea to find out when you should address people by the local expression for "Good morning" or "How do you do" and when you can use the less formal local version of "Hello" or "Hi." The rules may be tricky, as one woman missionary found when someone finally told her that for a month she had been using a greeting considered appropriate only for men. The use of "How do you do" among English-speaking peoples is as a greeting, not a question, and it calls for the ritual reply "How do you do." It is incorrect to answer with a list of one's aches and pains.

There are rules for entrances and exits. In Western cultures you do not open a closed door without knocking, unless it is your own or one clearly in a public place. Nor do you enter a private house without first being asked to come in. In many countries where much of daily life is carried on outside people's houses, a stranger does not enter the village without an invitation. At least he doesn't do so if he knows his manners. He stops just at the edge of the village, where he can be seen and heard. He coughs once or twice to attract attention to his presence. He then sits down to wait until the appropriate person approaches to greet him and invite him to enter the village.

Most Westerners consider it bad manners to stare at people, but few of them are aware of the fine points of seeing and not seeing that are a part of the behavior patterns in many societies. Unexpected visitors to a Japanese home may be ignored by the host as he leaves the room to prepare himself to receive the

guests. If the visitors are well mannered, they do not "see" the host until the latter returns to the room properly dressed and, for the first time, "see" his guests. This behavior is not too different from the pattern Westerners follow on over-night coach trains when people find it convenient to be looking out of the windows as their unkempt fellow passengers make their way down the aisle with soap, comb, and toothbrush in the morning.

In almost all societies there are patterns of behavior connected with the giving and receiving of gifts, and there are occasions when gift giving becomes for all practical purposes obligatory. In many societies, hosts present gifts for arriving guests, who give gifts in return, or the procedure may be reversed, with the guest offering the first gift. It may be extremely important that a return gift be as good or better than the one received, but under no circumstances should it be given in such a way as to appear to be a payment. Sometimes the giver will devalue his gift while the receiver magnifies its value. When a man gives a goat among the Thonga of Africa, he should say, "I give you this hen." The receiver should reply, "It is an ox." In some societies one need not express verbal thanks for a gift. To do so might imply that the gift was unexpected or that the giver was not in the habit of being generous.

We teach children to say "Thank you" for a gift. In much of the rest of the world the child is taught that gifts must be received with both hands. This is in no sense a grabbing gesture but one that says, "This gift is so important that it takes both hands to receive it." The giver, too, should use both hands for he is saying, "You are so important that even my small gift must be conveyed to you with both hands."

There are few if any societies in which the eating of food is a purely casual and unregulated affair, and each society has its own rules for the etiquette regarding food. In the Western world, eating noisily or belching at the table is considered bad manners; yet in some societies these acts are the proper way to express to your host that you are being adequately fed and that you are enjoying the food prepared in your honor.

In a book entitled *We Choose the Islands*, Sir Arthur Grimble tells a story that illustrates a whole catalogue of mistakes that may make a Westerner appear ill-mannered in the eyes of other people. As a young official based in the Gilbert Islands of the South Pacific Ocean, he went to call on the village elder. The man was away, but his seven-year-old grand-daughter greeted the guest. She brought a fresh coconut and presented it to him with both hands, murmuring as she did so, "You shall be blessed." The young man took the coconut with one hand, drank the milk, and returned the shell with a casual "Thank you." The child was obviously shocked and, on being pressed for an explanation, she told all.

He should have taken the nut from her with both hands and repeated after her the phrase "You shall be blessed." He should then have returned the nut to her to urge her to take the first sip. When it was returned to him he should have said,

“Blessings and peace.” After this he could drink the milk in the coconut. He should then have returned the empty shell with both hands. Worst of all, the child told him, was his failure to belch loudly after he had drunk the milk. “How could I know that my food was sweet to you,” she said, “how *could* I know when you did not belch?”

* “Manners Here, Manners There” is taken from Understanding Other Cultures by Ina Corinne Brown (New Jersey: Prentice-Hall, Inc., 1963).

Words and Expressions

unkempt	<i>adj.</i>	untidy (especially of the hair)
magnify	<i>v.</i>	make sth appear larger than in reality
belch	<i>v.</i>	send out gas from the stomach noisily through the mouth
attract attention to		make others notice
put sb. or sth. to shame		disgrace sb. or sth. by showing superior qualities

Discussion Questions

1. What is the main idea of this article?
2. What roles do customs and codes of behavior play in our life?
3. What are the patterns of behavior connected with the giving and receiving of gifts in China?
4. What are some of the good table manners in China?