

北京外国语大学 杨立民 徐克容 编

COLLEGE ENGLISH

(Revised)

Book 4

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大学英语教程

(修订本)

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修订本说明

本书原为北京外国语学院(现改名为北京外国语大学)胡文仲等同志所编 College English 一、二两册之续编,供大专院校英语专业本科二年级学生使用。此书自 1985 年正式出版以来,已重印十余次,印数达五十余万册。使用时间之长,远远超出编者当初预料。对此,编者心中十分不安。因为本书当初编写相当仓促。考虑不周之处,乃至明显错误均甚多。而一用 10 年不动一字,实在有负于使用本书诸君之厚爱。因此决心予以重大修改,是为新编。

这次修订主要遵循以下四条原则:

1. 维持原书基本框架。本书仍为传统精读课本,沿用以课文为中心,组织语言学习之基本方法。每课内容亦与原书大致相同,仍分课文、练习、语法三大部分。所附小诗仍供学生自学欣赏,无需教师课堂上正式处理;
2. 尽量在总体目标上以及语言项目、词汇范围与练习方式上使教材体现教委大纲规定之要求。希望基本上完成精读课作为一种课型之任务;
3. 刷新教材内容,使之更生动、更多样、更实用;
4. 努力加强教材之计划性与科学性,提高教材总体格调,增加信息量,更好地使语言与文化结合在一起。

以上几条,仅为编者主观愿望。实际情况,限于编者水平,各种错误缺点仍难避免。因此我们衷心希望使用本书诸君能不吝赐教,予以指正。此外,各类练习总量偏多,教师必须根据情况选择使用,这点亦请使用者特别注意。

本书原版曾由英国专家 Pat Adler 与加拿大专家 Sandra Sachs 女士审校。新编版又经加拿大专家 Ruth Gamberg 负责全部审校,并同美国专家 Helen Young 女士做部分文字修改。在此我们一并谨表深切谢意。

编 者

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LESSON ONE

TEXT

THE PLEASURE OF LEARNING

by Gilbert Highet

As most schools are set up today, learning is compulsory. It is an Ought, even worse, a Must, enforced by regular hours and rigid discipline. And the young sneer at the Oughts and resist the Musts with all their energy. The feeling often lasts through a lifetime. For too many of us, learning appears to be a surrender of our own will to external direction, a sort of enslavement.

This is a mistake. Learning is a natural pleasure, inborn and instinctive, one of the essential pleasures of the human race. Watch a small child, at an age too young to have had any mental habits implanted by training. Some delightful films made by the late Dr. Arnold Gesell of Yale University show little creatures who can barely talk investigating problems with all the zeal and excitement of explorers, making discoveries with the passion and absorption of dedicated scientists. At the end of each successful investigation, there comes over each tiny face an expression of pure heart-felt pleasure.

When Archimedes discovered the principle of specific gravity by observing his own displacement of water in a bathtub, he leaped out with delight, shouting, "Eureka, Eureka!" ("I have found it, I

have found it!") The instinct which prompted his outburst, and the joy of its gratification, are possessed by all children.

But if the pleasure of learning is universal, why are there so many dull, incurious people in the world? It is because they were made dull, by bad teaching, by isolation, by surrender to routine, sometimes, too, by the pressure of hard work and poverty, or by the toxin of riches, with all their ephemeral and trivial delights. With luck, resolution and guidance, however, the human mind can survive not only poverty but even wealth.

This pleasure is not confined to learning from textbooks, which are too often tedious. But it does include learning from books. Sometimes, when I stand in a big library like the Library of Congress, or Butler Library at Columbia, and gaze round me at the millions of books, I feel a sober, earnest delight hard to convey except by a metaphor. These are not lumps of lifeless paper, but minds alive in the shelves. From each of them goes out its own voice, as inaudible as the streams of sound conveyed by electric waves beyond the range of our hearing, and just as the touch of a button on our stereo will fill the room with music, so by opening one of these volumes, one can call into range a voice far distant in time and space, and hear it speaking, mind to mind, heart to heart.

But, far beyond books, learning means keeping the mind open and active to receive all kinds of experience. One of the best-informed men I ever knew was a cowboy who rarely read a newspaper and never a book, but who had ridden many thousands of miles through one of the western states. He knew his state as thoroughly as a surgeon knows the human body. He loved it, and understood it. Not a mountain, not a canyon which had not much to tell him, not a change in the weather that he could not interpret. And so, a-

mong the pleasures of learning, we should include travel, travel with an open mind, an alert eye and a wish to understand other peoples, other places, rather than looking in them for a mirror image of oneself. If I were a young man today, I should resolve to see—no, to learn—all the 50 states before I was 35.

Learning also means learning to practise, or at least to appreciate, an art. Every new art you learn appears like a new window on the universe; it is like acquiring a new sense. Because I was born and brought up in Glasgow, Scotland, a hideous 19th-century industrial city, I did not understand the slightest thing about architecture until I was in my 20s. Since then, I have learned a little about the art, and it has been a constant delight.

Crafts, too, are well worth exploring. A friend of mine took up book-binding because his doctor ordered him to do something that would give him relaxation and activity without tension. It was a difficult challenge at first, but he gradually learned to square off the paper and the boards, sew the pages, fasten on the backstrip, and maintain precision and neatness throughout.

Within a few years, this initially rather dull hobby had led him into fresh fields of enjoyment. He began to collect fine books from the past five centuries, he developed an interest in printing; eventually, he started a private press and had the joy of producing his own elegant books. Many other crafts there are, and most of them contain one essential pleasure, the pleasure of making something that will last.

As for reading books, this contains two different delights. One is the pleasure of apprehending the unexpected, such as when one meets a new author who has a new vision of the world. The other pleasure is of deepening one's knowledge of a special field. One

might enjoy reading about the Civil War, and then be drawn to a particularly moving part of it—the underground railway, say, which carried escaping slaves northward to freedom. One would then be impelled to visit the chief way stations along the route, reconstructing the lives of those resolute organizers and thankful fugitives.

Tradition says that Ptolemy, the great astronomer of the Greek and Roman world, worked peacefully in his observatory under the clear skies of northern Egypt for 40 years. Many and great were his explorations of the starry universe. For instance, he described astronomical refraction in a way that was not improved for over 1,000 years. Ptolemy wrote just one poem, but it expressed his whole life:

Mortal I know I am, short-lived: and yet,
whenever I watch the multitude of swirling stars,
then I no longer tread this earth,
but rise to feast with God,
and enjoy the food of the immortals.

Learning extends our lives (as Ptolemy said) into new dimensions. It is cumulative. Instead of diminishing in time, like health and strength, its returns go on increasing, provided...

Provided that you aim, throughout your life, as you continue learning, to integrate your thought, to make it harmonious. If you happen to be an engineer and also enjoy singing in a glee club, connect these two activities. They unite in you; they are not in conflict. Both choral singing and engineering are examples of the architectonic ability of man: of his power to make a large plan and to convey it clearly to others. Both are aesthetic and depend much on symmetry. Think about them not as though they were dissociated,

but as though each were one aspect of a single unity. You will do them better, and be happier.

Much unhappiness has been suffered by those people who have never recognized that it is as necessary to make themselves into whole and harmonious personalities as to keep themselves clean, healthy and financially solvent. Wholeness of the mind and spirit is not a quality conferred by nature, or by God. It is like health, virtue and knowledge. Man has the capacity to attain it; but to achieve it depends on his own efforts. It needs a long, deliberate effort of the mind and the emotions, and even the body.

During our earthly life, the body gradually dies; even the emotions become duller. But the mind in most of us continues to live, and even grows more lively and active, enjoys itself more, works and plays with more expansion and delight.

Many people have played themselves to death, or eaten and drunk themselves to death. Nobody has ever thought himself to death. The chief danger confronting us is not age. It is laziness, sloth, routine, stupidity—forcing their way in like wind through the shutters, seeping into the cellar like swamp water. Many who avoid learning, or abandon it, find that life is drained dry. They spend 30 years in a chair looking glumly out at the sand and the ocean; on a porch swing waiting for somebody to drive down the road. But that is not how to live.

No learner has ever run short of subjects to explore. The pleasures of learning are indeed pleasures. In fact, the word should be changed. The true name is happiness. You can live longest and best and most rewardingly by attaining and preserving the happiness of learning.

WORDS AND EXPRESSIONS

- absorption /əb'sɔ:pʃən/ *n.* 吸收
acquire /ə'kwaɪə/ *v.* 获得, 学得(知识)
aesthetic /ɪs'tetɪk/ *a.* 美的, 美学上的, 审美的
alert /ə'lɜ:t/ *a.* 警觉的, 警惕的, 机警的
apprehend /,æpri'hend/ *v.* 领悟, 忧虑
architectonic /,ɑ:kitek'tɒnɪk/ *a.* 建筑术的
architecture /'ɑ:kitektʃə/ *n.* 建筑学
as for 至于
astronomer /æs'trɒnəmə/ *n.* 天文学家
attain /ə'teɪn/ *v.* 达到
avoid /ə'vɔɪd/ *v.* 避免
backstrip /'bækstri:p/ *n.* 书背布条
barely /'beəli/ *adv.* 几乎不, 勉强能, 好容易才
bathtub /'bɑ:θʌb/ *n.* 澡盆, 浴缸
book-binding /'buk-baɪndɪŋ/ *n.* 装订书
canyon /'kænjən/ *n.* 峡谷
capacity /kə'pæsɪti/ *n.* 容量, 能力
choral /'kɔ:rəl/ *a.* 合唱队的
civil war /'sɪvl/ *n.* 内战
compulsory /kəm'pʌlsəri/ *a.* 强迫的; 必修的
confer /kən'fə:/ *v.* 授予
congress /'kɒŋɡres/ *n.* 国会 Library of Congress (美国) 国会图书馆
constant /'kɒnstənt/ *a.* 恒久的, 稳定的
contain /kən'teɪn/ *v.* 包括
convey /kən'vei/ *v.* 传输, 表达

cowboy /'kaubɔi/ *n.* 牛仔
creature /'kri:tʃə/ *n.* 造物, 生物, 人, 东西
cumulative /'kju:mjulətiv/ *a.* 积储的, 累积的
dedicate /'dedikeit/ *v.* 贡献, 献身
deepen /'di:pən/ *v.* 深化, 加深
delightful /di'laɪtful/ *a.* 极愉快的, 讨人喜欢的
dimension /di'menʃən/ *n.* 尺寸, 维(数)
diminish /di'mɪnɪʃ/ *v.* 减少
discipline /'dɪsɪplɪn/ *n.* 纪律, 修养, 学科
displacement /dɪs'pleɪsmənt/ *n.* 排水量
dissociate /dɪ'səʊʃieɪt/ *v.* 使脱离, 使分离
drain /dreɪn/ *v.* 抽(干), 排除
earnest /'ɜ:nɪst/ *a.* 认真的
earthly /'ɜ:θli/ *a.* 地球上的, 现世的, 世俗的
Egypt /'i:dzɪpt/ *n.* 埃及
enforce /ɪn'fɔ:s/ *v.* 推行, 实施
enslavement /ɪns'leɪvmənt/ *n.* 奴役
ephemeral /ɪ'femərəl/ *a.* 短暂的, 朝生暮死的
essential /ɪ'senʃəl/ *a.* 本质的, 基本的
explorer /ɪks'plɔ:rə/ *n.* 探险家
external /eks'tɜ:nl/ *a.* 外部的
fasten /'fɑ:sn/ *v.* 固定, 系住
feast /fi:st/ *n.* 宴会, 酒席
fugitive /'fju:dʒɪtɪv/ *a.* 逃亡的, 流浪的 *n.* 逃亡者
Glasgow /'glɑ:sgəʊ/ *n.* 格拉斯哥(英国城市名)
glee /gli:/ *n.* 欢快, 快乐
glumly /'glʌmli/ *adv.* 阴郁地, 愁云满面地
gratification /,grætɪfɪ'keɪʃən/ *n.* 满足感
gravity /'grævɪti/ *n.* 重力 specific gravity 比重

guidance /'gaɪdəns/ *n.* 指导
 harmonious /hɑ:'məunjəs/ *a.* 和谐的
 heart-felt /'hɑ:tfelt/ *a.* 衷心的
 hideous /'hɪdiəs/ *a.* 令人讨厌的
 image /'ɪmɪdʒ/ *n.* 形象
 immortal /i'mɔ:tl/ *a.* 不朽的
 impel /ɪm'pel/ *v.* 驱使, 推动
 implant /ɪm'plɑ:nt/ *v.* 牢固树立, 灌输
 inaudible /ɪn'ɔ:dəbl/ *a.* 听不见的
 inborn /'ɪnbɔ:n/ *a.* 固有的, 与生俱来的
 incurious /ɪn'kjʊəriəs/ *a.* 不觉得好奇的, 不感兴趣的
 initially /i'niʃəli/ *adv.* 起初, 开始
 isolation /aɪsəu'leɪʃən/ *n.* 孤立
 late /leɪt/ *a.* 已故的
 lump /lʌmp/ *n.* 一块, 一团, 一堆
 mental /'mentl/ *a.* 精神的, 思想的, 智力的, 心理的
 metaphor /'metəfə/ *n.* 比喻
 mirror /'mɪrə/ *n.* 镜子
 mortal /'mɔ:tl/ *a.* 凡人的, 最终要死的
 multitude /'mʌltɪtju:d/ *n.* 许多, 大量, 大群
 observatory /əb'zə:vətəri/ *n.* 天文台
 outburst /'aʊtbɜ:st/ *n.* 爆发, 迸发
 porch /pɔ:tʃ/ *n.* 门廊
 precision /pri'sɪʒən/ *n.* 精确
 preserve /pri'zə:v/ *v.* 保持
 press /pres/ *n.* 印刷厂
 prompt /prɒmpt/ *v.* 刺激, 鼓动, 激起, 引起
 provided /prə'vaɪdɪd/ *conj.* 倘若..., 只要, 在...条件下
 race /reɪs/ *n.* 种族