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ADVANCED COLLEGE ENGLISH

研究生英语教程

(For Graduates)

(下)

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前 言

《研究生英语教程》系根据教育部《非英语专业研究生英语(第一外语)教学大纲》编写而成。全套教程分为上、下两册,每册包括十篇正课文和十篇副课文,供非英语专业研究生使用。

本书为阅读教程,课文均选自英美原文,每篇课文的长度约1800个词;选文题材广泛,体裁多样,内容可读性强并具时代特征,文句有一定的难度,适合教师的阐释和学生的讨论。本书词汇量大,常用词的重现率高,练习的系统性和实用性较强。练习的项目包括:阅读理解、词汇与词组、句子改写、完形填空、改错、中英对译、同根词填空、应用文写作等。为了提高学生对英语词根的认识和通过词根大面积而有效地扩大词汇量,本书增设了“ETYMOLOGY”(词源)一栏。练习中的“应用文写作”介绍了现实生活中常见的题目,并配有范文,供学生参考、模仿。本书的配套练习旨在加深学生对课文的理解和提高学生基本语言技能与应用能力,最终达到《大纲》规定的“培养学生具有较熟练的阅读能力,一定的写、译能力和基本的听、说能力”的教学目的。此外,每课还配有发人深省的谚语与警句或开心益智的谜语与字谜等。

《研究生英语教程》(下)由厦门大学外文学院外语教学部组织编写,全书由吴依倮教授主编和审定,编者为(以姓氏首字母为序):常鹏(LESSON FOUR)、范小玫(LESSON TEN)、黄炳辉(LESSON EIGHT)、黄惠晖(LESSON NINE)、黄昆海(LESSON SEVEN)、林静(LESSON ONE)、林丽芳(LESSON THREE)、王善平(LESSON SIX)、文心(LESSON FIVE)、杨晓清(LESSON TWO)。

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由于编写任务紧迫,编者水平与经验有限,疏漏或不妥之处在所难免,欢迎读者批评指正。

编者

2002年2月

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LESSON ONE

How Could Anything That Feels So Bad Be So Good?

Richard E. Farson

Maybe it is time to adopt a new strategy in trying to figure out why life today is so difficult, and what can be done about it. Assume that not only are things often not what they seem, they may be just the opposite of what they seem. When it comes to human affairs, everything is paradoxical.

People are discontented these days, for example, not because things are worse than ever, but because things are better than ever. Take marriage. In California there are about six divorces for every ten marriages — even higher in some of the better communities. One must admit that a good deal of discontent is reflected in those statistics. But the explanation so frequently offered — that the institution of marriage is in a state of collapse — simply does not hold. Marriage has never been more popular and desirable than it is now; so appealing in fact, that even those who are in the process of divorce can scarcely wait for the law to allow them to marry again. 5 10

The problem is that people have never before entered marriage with the high expectation they now hold. Through history, the family has been a vital unit for survival, starting as a defense system for physical survival, and gradually becoming a unit for economic survival. Now, of course, the family has become a physical and economic liability rather than an asset. Having met, as a society, the basic survival and security needs, people simply don't need each other anymore to fight Indians or spin yarn — or wash dishes or repair electrical plugs for that matter. The bonds of marriage and family life are no longer functional, but affectional. People used to come to love each other because they needed each other. Now it's just the other way around. They need each other because they love each other. 15 20

Listening to the complaints of those recently divorced, one seldom hears of brutality and desertion, but usually something like, "We just don't communicate very well," "The educational differences between us were simply too great to overcome," "I felt trapped in the relationship," "He won't let me be me," "We don't have much in common anymore." These complaints 25

30 are interesting, because they reflect high-order discontent resulting from the failure of marriage to meet the great expectations held for it. Couples now expect — and demand — communication and understanding, shared values and goals, intellectual companionship, great moments of intimacy. By and large, marriage today actually does deliver such moments, but as a
35 result couples have gone on to burden the relationship with even greater demands. To some extent it has been the success of marriage that has created the discontent.

The same appears to be true in the civil rights movement. The gains that have been made have led not to satisfaction but to increased tension and
40 dissatisfaction, particularly among those benefiting from such gains. The discontent is higher in the North than the South, higher in cities than in rural areas.

The disturbing paradox of social change is that improvement brings the need for more improvement in constantly accelerating demands. So, compared to what used to be, society is way ahead; compared to what might be,
45 it is way behind. Society is enabled to feel that conditions are rotten, because they are actually so good.

Another problem is that everything is temporary, nothing lasts. We have grown up with the idea that in order to develop personal security we
50 need stability, roots, consistency, and familiarity. Yet we live in a world which in every respect is continually changing. Whether we are talking about sky-scrapers or family life, scientific facts or religious values, all are highly temporary and becoming even more so. If one were to plot a curve showing the incidence of invention throughout the history of man, one
55 would see that change is not just increasing but actually accelerating. Changes are coming faster and faster — in a sense change has become a way of life. The only people who will live successfully in tomorrow's world are those who can accept and enjoy temporary systems.

People are also troubled because of the new participative mood that exists today. It's a do-it-yourself society; every laymen wants to get into the
60 act. Emerson's "do your own thing" has become the cliché of the times. People no longer accept being passive members. They now want to be active changers.

This participative phenomenon can be seen in every part of contempo-

rary life — on campus, in the church, in the mass media, in the arts, in 65
business and industry, on ghetto streets, in the family. It is succeeding to
the point where people are having to abandon their old concepts of elitism.
The myths that wisdom, creativity, and competence are rare, difficult to e-
voke, and highly desired, are giving way to a view that they are rather com-
mon, relatively easy to elicit, and desired only in situations where they are 70
not too disruptive or difficult to manage.

The problem is that modern man seems unable to redesign his institu-
tions fast enough to accommodate the new demands, the new intelligence,
the new abilities of segments of society which, heretofore, have not been
taken seriously. Consequently, people are frightened by the black revolu- 75
tion, paralyzed by student activism, and now face what may be even more
devastating — the women's rebellion.

Society simply has not had these kinds of problems before, and to meet
them it will have to adopt strategies for their solution that are as new, and
as different, and as paradoxical as are the problems themselves. 80

Instead of trying to reduce the discontent felt, try to raise the level or
quality of the discontent. Perhaps the most that can be hoped for is to have
high-order discontent in today's society, discontent about things that really
matter. Rather than evaluating programs in terms of how happy they make
people, how satisfied those people become, programs must be evaluated in 85
terms of the quality of the discontent they engender. For example, if a con-
sultant wants to assess whether or not an organization is healthy, he doesn't
ask, "Is there an absence of complaints?" but rather, "What kinds of com-
plaints are there?" Psychologist Abraham Maslow suggests that we analyze
the quality of the complaint being registered. In his terms, a low-level 90
grumble would involve for instance, a complaint about working conditions;
a high-level grumble might have to do with matters beyond one's own self-
ish interests — a concern for fairness in the treatment of another person,
for example — while a meta-grumble would have to do with self-actualiza-
tion needs, such as feeling that one's talents are not being fully utilized, 95
wanting to be in on things, wanting to make a greater contribution.

Instead of trying to make gradual changes in small increments, make
big changes. After all, big changes are relatively easier to make than are
small ones. Some people assume that the way to bring about improvement is

100 to make the change small enough so that nobody will notice it. This approach has never worked, and one can't help but wonder why such thinking continues. Everyone knows how to resist small changes; they do it all the time. If, however, the change is big enough, resistance can't be mobilized against it. Management can make a sweeping organizational change, but
105 just let a manager try to change someone's desk from here to there, and see the great difficulty he encounters. All change is resisted, so the question is how can the changes be made big enough so that they have a chance of succeeding?

Buckminster Fuller has said that instead of reforms society needs new
110 forms; e. g. , in order to reduce traffic accidents, improve automobiles and highways instead of trying to improve drivers. The same concept should be applied to human relations. There is a need to think in terms of social architecture, and to provide arrangements among people that evoke what they really want to see in themselves. Mankind takes great pains with physical architecture, and is beginning to concern itself with the design of systems in
115 which the human being is a component. But most of these designs are only for safety, efficiency, or productivity. System designs are not made to affect those aspects of life people care most about such as family life, romance, and esthetic experiences. Social technology as well as physical technology need to be applied in making human arrangements that will transcend
120 anything mankind has yet experienced. People need not be victimized by their environments; they can be fulfilled by them.

Instead of looking to a professional elite for the solution to any social problem, look to the greatest resource available — the very population that
125 has the problem. Many of us tend to have a low opinion of people, those wretched masses who don't understand, don't know what they need or want, who continually make mistakes and foul up their lives, requiring those of us who are professionally trained to come in and correct the situation. But that's not the way it really works. The fact is that some drug addicts are much better able to cure addiction in each other than are psychiatrists; some convicts can run better rehabilitation programs for convicts
130 than do correctional officers; some patients in mental hospitals are better for each other than is the staff. Thousands of self-help organizations are doing a good job, perhaps a better job at problems solving than is the profes-

sion that is identified with that problem. People who have the problems of- 135
 ten have a better understanding of their situation and what must be done to
 change it. What professionals have to do is learn to cooperate with that re-
 source, to design the conditions which evoke that intelligence.

In this way society can be truly self-determining and self-renewing.
 The special beauty of this formulation is that it fits the democratic goal of 140
 enabling the people to make a society for themselves. Mankind can rely on
 people as a resource for much more than is possible to imagine. It's really
 quite difficult to find the ceiling of what people can do for themselves and
 each other, given the opportunity.

The great frontier today is the exploration of the human potential, 145
 man's seemingly limitless ability to adapt, to grow, to invent his own des-
 tiny. There is much to learn, but we already know this: the future need not
 happen to us; we can make it happen.

NEW WORDS & EXPRESSIONS

- | | | |
|------------------------------------|------|--|
| 1. paradoxical / pə're'dɒksɪkəl / | adj. | seemingly absurd but true;
self-contradictory |
| 2. discontented / 'dɪskən'tentɪd / | adj. | dissatisfied |
| 3. institution / ɪnstɪ'tjuːʃən / | n. | an established custom, law, or
relationship in a society or com-
munity |
| 4. hold | vt. | remain true or valid; have |
| 5. appealing / ə'piːlɪŋ / | adj. | having the power to attract, please,
stimulate or interest |
| 6. liability / laɪə'bɪlɪti / | n. | a hindrance or disadvantage |
| 7. asset / 'æset / | n. | anything valuable or useful;
something advantageous |
| 8. yarn / jɑːn / | n. | a long continuous thread, as of
wool or cotton, used in making
cloth, mats, etc. |
| 9. plug | n. | an attachment at the end of an
electrical cord, inserted into a
socket for electrical power 插头 |
| 10. for that matter | | as further concerns the thing men-
tioned; as regards that |
| 11. desertion / dɪ'zɜːʃən / | n. | the act of leaving one's duty, one's |

12. intimacy / 'intiməsi /	n.	family, etc. a close and affectionate personal relationship
13. paradox / 'pærədɒks /	n.	a person or thing exhibiting apparently contradictory characteristics
14. way	adv.	far; considerably
15. consistency / kən'sistənsi /	n.	the state of always keeping to the same principles or course of action; harmony
16. familiarity / fəmi'ljəri /	n.	thorough knowledge; established friendship
17. plot	v.	draw (a curve) connecting points on a graph
18. incidence / 'insidəns /	n.	degree or frequency of occurrence
19. participative / pɑ:'tisipətiv /	adj.	capable of participating; having a share in an activity
20. layman / 'leimən /	n.	a person who is not trained in a particular subject or type of work, esp. as compared with those who are
21. elitism / ei'litizəm /	n.	the belief that society should be governed by a select group or a few gifted and highly-educated individuals 杰出人物统治论
22. give way to		step aside for; be replaced by
23. elicit / i'lisit /	vt.	get; bring out; evoke
24. disruptive / dis'rʌptiv /	adj.	causing disorder
25. devastating / 'devəsteitiŋ /	adj.	completely destructive
26. engender / in'dʒendə /	vt.	bring about; produce
27. register / 'redʒistə /	vt.	express; record
28. grumble / 'grʌmbl /	n.	a muttered complaint
29. be in on		(colloq) participate in; have a share in
30. increment / 'inkrimənt /	n.	(an) increase; an amount or thing added
31. mobilize / 'məʊbilaiz /	v.	(cause to) gather together for a particular service or use
32. component / kəm'pounənt /	n.	any of the parts that make up a whole
33. wretched / 'retʃid /	adj.	in poor or pitiful circumstances
34. foul up / faul /		spoil; ruin
35. addict / 'ædikt /	n.	a person who is unable to free himself from a harmful habit, esp. of taking

36. addiction / ə'dɪkʃən /	n.	drugs the condition of being abnormally dependent on drugs
37. psychiatrist / sai'kaɪətrɪst /	n.	a specialist in the treatment of mental disorders
38. convict / 'kɒnvɪkt /	n.	a person found guilty of a crime; a person serving a sentence of imprisonment
convict / kən'vɪkt /	vt.	prove or declare (sb.) guilty of an offense, esp after a legal trial
39. rehabilitation / ri:hə'bɪli'teɪʃən /	n.	the act of helping sb. who is physically disabled or an imprisoned criminal to readapt to society or a new job

NOTES TO THE TEXT

1. The selection first appeared in the September 6, 1969 issue of *Saturday Review of Literature*.
2. **Richard E. Farson**: American clinical psychologist, college professor and the author of many articles.
3. **roots**: the connections one has with the community in which one grows up.
4. **Ralph Waldo Emerson**: the 19th century American philosopher.
5. **mass media**: the means of communication such as radio, television, newspapers, magazines, etc. that reach large numbers of people in a short time.
6. **It is succeeding to the point...**: It has reached the stage...
7. **meta-grumble**: a complaint that ranks above all others; meta- signifies "at a higher state of development".
8. **self-actualization**: the fulfilment by one's own efforts of the possibilities of development of the self.
9. **the profession that is identified with that problem**: the profession that specializes in solving that problem.
10. **It's really quite difficult to find the ceiling of what people can do**: Here ceiling refers to the upper or top limit.

COMPREHENSION QUESTIONS

1. Why do people feel more discontented when things are better?
2. How do people usually explain the high divorce rate? Do you agree? Why?
3. According to the author, what is the right way of dealing with discontent?
4. How did the people think of elitism?

5. What are the advantages of making big changes as compared with small ones in bringing about improvement?
6. What is the "high-level grumble", as is termed by the author?
7. What are the aspects of life people care most about in social system designs?
8. What's the great frontier today?

TOPICS FOR DISCUSSION

1. How do you understand "participative mood"?
2. What do you know about the New Marriage Law? In what respects has it improved?
3. What do you suppose are the criterions of an ideal husband or wife?
4. Comment on the title of the text and give supporting examples.
5. What suggestions of the author do you think are new and reasonable? Why?

PARAPHRASE

State the meaning of each of the following sentences in your own words.

1. But the explanation so frequently offered—that the institution of marriage is in a state of collapse—simply does not hold.
2. Now, of course, the family has become a physical and economic liability rather than an asset.
3. The bonds of marriage and family life are no longer functional, but affectional.
4. The only people who will live successfully in tomorrow's world are those who can accept and enjoy the temporary systems.
5. The problem is that modern man seems unable to redesign his institutions fast enough to accommodate the new demands, the new intelligence, the new abilities of segments of society which, heretofore, have not been taken seriously.
6. Mankind takes great pains with physical architecture, and is beginning to concern itself with the design of systems in which the human being is a component.
7. People need not be victimized by their environments; they can be fulfilled by them.
8. It's really quite difficult to find the ceiling of what people can do for themselves and each other, given the opportunity.

VOCABULARY

I. Fill in the blanks with suitable words or expressions from the following list. Change the forms where necessary.

liability	incidence	consistency	asset	hold	in terms of
mobilize	elicit	for that matter	foul up	paradox	engender

1. Your actions lack _____; you say one thing and do another.
2. Education of the younger generation concerns the destiny of a nation, and, _____,

the destiny of mankind as a whole.

3. _____ the numbers in employment, the hotel industry was the second largest industry of that country at that time.
4. It's a _____ that in such a rich country there should be so many poor people.
5. An office secretary who can handle telephone calls cheerfully, tactfully, and efficiently is a valuable _____ to any organization.
6. During the unprecedented flood in 1998, the whole nation had to be _____ for relief efforts.
7. Flies carry bacteria and bacteria _____ disease.
8. He is a layman and has _____ things _____.
9. After much questioning, he finally _____ the truth.
10. Mary's poor pronunciation is a _____ in getting a job as an English translator.
11. They are pious Christians; they firmly believe what the Bible says about the creation _____.
_____.
12. The continuous heavy rain results in the high _____ of traffic accidents these days in the area.

II. Match each word in column A with its definition in Column B. Then fill in the blanks in the following sentences with these words. Change the word form where necessary.

A

- (1) paralyze
- (2) evaluate
- (3) intimacy
- (4) ceiling
- (5) creativity
- (6) register
- (7) engender
- (8) addict
- (9) take pains
- (10) victimize

B

- a. an upper limit; the upper interior surface of a room
- b. show or express 'joy, anger, surprise or other emotions)
- c. bring about; produce
- d. estimate the value or degree of
- e. make great effort to do sth
- f. close or warm friendship or understanding
- g. cause (sb.) to suffer unfairly
- h. make unable to move or act
- i. make a person abnormally dependent on sth, esp. a drug
- j. ability of producing new and original ideas and things

1. The research project has only been under way for three months, so it's too early to _____ its success.
2. Shakespeare said: " Every cloud _____ not a storm. "
3. It's not good for children to be _____ to computer games when they should go to school.
4. His _____ with Japan makes him the likely choice as ambassador to that country.
5. As a hostess Mary _____ to see that her guests had everything they could possibly want.
6. Because of greed and the eagerness to become wealthy, the old woman was _____

by swindlers.

7. The electricity failure, even for one single minute, is able to _____ such a big city as New York.
8. The boss has set a _____ on the amount of money that the managers can spend on public relations.
9. When I told him of the news, his face _____ both surprise and joy.
10. Of all the abilities that a modern man should have, _____ is the most essential.

CLOZE

Fill in the missing words or expressions in the following passage.

The modern family, deprived of its ancient and firm basis in economic necessity, now tries to justify its (1) through the emotional ties within it. These always were present, but they were a superstructure, good or bad, over the solid foundation of (2). With the foundation of necessity removed, the (3) either tend to run rampant or to wither away.

For example, at a time (4) protection against external enemies and feeding the family was its most important (5), little freedom of choice could be given to any individual. The most difficult price for family living then was backbreaking labor, and one's station in life was determined (6) and for all by one's birth. On the other hand, the fact that everybody lived in one room and worked more or (7) in the same way at the same well-known tasks greatly facilitated consensus and social solidarity, the basis of good (8) relations. Since no family member was (9), or expected of himself, to develop a unique (10), everybody had an easy time fitting himself (11) the family.

Societal progress has done away with the (12) for backbreaking work and has provided time and leisure for personality (13). With it, indeed because of it, today the middle-class family expects each of its members to develop his (14) personality, and so does each (15), more or less, himself. This new task of the family, to (16) a setting for the development of a unique personality makes family consensus extremely (17), if not impossible. Nothing is (18) problematic for a small group of quite (19), unique individuals than to live in close (20), in close harmony with each other.

TRANSLATION

I. Put the following paradoxes into Chinese.

- (1) If you wish for peace, be prepared for war.
- (2) The more you give, the more you have.
- (3) The better part of the valor is discretion. (William Shakespeare)
- (4) People have one thing in common: they are all different. (Robert Zend)
- (5) Uninvited guests are often most welcome after they have left. (William Shakespeare)
- (6) In fact, it appears that the teachers of English teach English so poorly largely because

they teach grammar so well. (Wendell Johnson)

II. Put the following passage into English.

前些日子,林语堂先生似乎曾说过女子的惟一事业,是在结婚。现在一位法国大文豪来沪,在对去访问他的新闻记者的谈话之中,又似乎说,男子欲成事业,应该不要结婚。

华盛顿·欧文(Washington Irving)是一个独身的男子,但《见闻短记》(*Sketch Book*)里的一篇歌颂(extoll)妻子的文章却写得那么优美可爱。同样,查尔斯·兰姆^①也是个独身男子,而爱丽亚(Elia)的《独身者的不平》一篇,又冷嘲热讽,将结婚的男女和婚后必然的果子——小孩们等,俏皮到了那一步田地。

究竟是结婚的好呢还是不结婚的好?这问题似乎同先有鸡呢还是先有鸡蛋一样,是常有人提起而也常常没有人解决过的问题。照大体看来,想租房子的时候,是无眷(family dependants)莫问的;想做官的时候,又是朝里无裙(petticoat influence)^②莫做官的;想写文章的时候,是独身者不能写我的妻的,凡此种种似乎都是结婚的好。可是要想结婚,第一要有钱,第二要有闲,第三要有职,这潘驴^③……的五个条件,却也很不容易办到。更何况结婚之后,儿子自己要来,在这世界人口过剩、经济恐慌、教育破产、世风不古的时候,万一不慎(indiscretion),同兰姆所说的一样,儿子们去上了断头台(gallows),那真是连祖宗三代的霉都要倒尽,哪里还有什么“官人请!娘子请!”的唱随之乐(widded bliss)可说呢?

左思右想,总觉得结婚是不好的,不结婚也是不好的。

——郁达夫《谈结婚》

Notes:

① 查尔斯·兰姆:Charles Lamb(1783-1859),英国散文家,其笔名为 Elia,著有《爱丽亚散文集》(*Essays of Elia*);《独身者的不平》(A bachelor's Complaint of the Behaviour of Married People)指《爱丽亚散文集》中的一篇。

② “裙”指“裙带关系”。

③ “潘驴”源于《金瓶梅》第三回,指“潘安的貌”和“驴大行货”,在文中分别指第四、第五两个条件。

ETYMOLOGY

vict / vinc (L.) (conquer)

convict (con-, together): conquer together—prove by evidence—prove guilty—a person found guilty of a crime and should serve a sentence in prison(conviction)

evict (e-, ex-, out): force out—expel (a person) from land, a building, etc., by legal process (evictee)

victory: the conquering of an enemy in battle or war—success in an endeavour against difficulties (victorious, victor)

convince (con-, together): conquer together—overpower—overcome by argument—bring to belief (convincing)

evince (e-, ex-, out): conquer out—overcome—prove beyond doubt—show clearly

invincible (in-, not): that cannot be conquered or defeated (vincible)