大学英语

泛读教程

主编◎卢春雁　潘有德

主审◎马红军

第**1**册

College English

Extensive Reading Course

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第1册

主　编　卢春雁　潘有德
主　审　马红军
副主编　常　征　王文新
参　编　姬振亭　李　敏　陈雁青
　　　　李荣美　刘石钰　马晓莉
　　　　毛丽丹　苗　珺　张　静(小)

前 言

　　《大学英语泛读教程》（College English Extensive Reading Course）是我课题组在"多媒体教学技术环境中的分层次教学以培养学生个性发展"（批准文号：教高司函［2004］250号"大学英语教学改革扩展项目第72项"）项目中，结合教学实验及教学改革的需要编写的一套学生阅读用书。本套教材主要是针对那些已完成高中英语基础知识学习的大学一、二年级学生读者群而做，也适合有一定英语基础的广大英语爱好者阅读。

　　这套教材分4册，每册10个单元，每单元2篇文章。第一、第二册每单元的第一篇文章介绍西方文化背景知识，第二篇文章介绍课文背景相关知识。根据学科特点，结合学生的当前需要，本套教材从第三册开始，每单元的第一篇文章是科普知识，旨在为学生提供各类学科的一定量词汇和相关知识，以扩充他们的英文词汇量和相应学科知识面，为学生将来阅读所学专业领域的英文资料，直接了解世界上该学科的先进技术和科研动态奠定扎实的英文阅读基础。为了方便学生自学和课下阅读，我们在每篇文章后增加了注释，而且在课文后附设了答案、问题解析以及参考译文，以便读者自学。

　　本套教材还有两个特点：一是文章篇幅由短到长，逐渐递增，到第三、第四册，每篇文章扩展到800甚至1 000多个单词，以逐步提高学生的阅读速度和阅读能力，使其适应大学英语四级考试的需要；二是为了让学生加深理解和记忆，我们在每篇文章后附设了5个问题供学生练习、实践。有的文章不算太长，适合学生在课下阅读，用5～8分钟完成两篇文章的阅读，其中包括附设的练习内容。

　　教师在使用这套教材时，可根据学生的英语水平使用。英语基础扎实、自学能力强的学生，重点解释个别词汇和句子难点，稍加点拨，加深学生印象即可；而语言功底较差、阅读英文感到吃力的学生，教师除了加强学生基础知识训练外，应重点解决词汇生疏、长句难句给学生带来的焦虑，帮助这部分学生树立学习英语的信心，培养他们学习英语的兴趣以及学习英文的可持续能力。

编者　卢春雁

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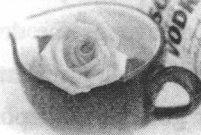
Part One   Texts

I. Western Civilization

Passage One

Ares, the God of War in Greek Mythology
(Mars in Roman Mythology)

Ares in Greek Mythology, the god of war, as we know, is identified with Mars who was the god of war in Roman Mythology. We know Mars from Roman Mythology but we know him also. He was also the son of Zeus and Hera. Though one of the twelve Olympian gods, he was not very important. He was cruel, savage and warlike, but did not seem to have great courage and dignity. According to Homer, he was wounded in battle by the mortal hero Diomedes with the help of the goddess Athena. He had to be assisted from the field of battle by Aphrodite. When Ares retreated to Mount Olympus, his father Zeus reproached of his father and said (before commanding Paeon to heal his wound that Ares was the most hated of all Ares was him. One

who more have often with him. According to some myths, Aphrodite was some of the love of Aphrodite, the god of love. In one Odyssey by Homer, Aphrodite's husband Hephaestus caught Ares and Aphrodite together with a net, embarrassing them in front of the other gods.

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Unit 1

I. Western Civilization

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Ares in Greek Mythology, the god of war, as we know, is identified with Mars who was the god of war in Roman Mythology. We know Mars from Roman Mythology but we know little about Ares. He was also the son of Zeus and Hera. Though one of the twelve Olympian gods, he was not very important. He was cruel, savage and warlike, but didn't seem to have great courage and dignity. According to Homer, he was wounded in battle by the mortal hero Diomedes with the help of the goddess Athena. He had to be assisted from the field of battle by Aphrodite. When Ares retreated to Mount Olympus, his father Zeus displeased at his conduct and said (before commanding Paeon to heal his wounded son), "To me you are most hateful of all gods who hold Olympos" (*The Iliad* 5. 889). Disliked by most Olympians but loved by the goddess of beauty and love, Aphrodite, he was commonly associated with Aphrodite, who had a love affair with him. According to some myths, Aphrodite bore some of Ares' children, including Eros, the god of love. In epic *Odyssey* by Homer, Aphrodite's husband Hephaestus caught Ares and Aphrodite together with a net, embarrassing them in front of the other gods.

Ares was sometimes accompanied into battle by his sister, Eris (Goddess of

Discord) and Hades (Lord of the Dead). Ares was the father of Deimos (Fear) and Phobos (Terror), among others. His son Kyknos was killed by Herakles (*Theogony* 421) but Ares was unable to avenge the death because Zeus would not permit his least favorite son, Ares, to harm Herakles, his favorite son. Although hated and feared by the other gods in Olympus, Ares was honored by all great warriors, even Herakles.

The remarkable war Ares in history was engaged in would be remembered by human beings, that is, he rode into battle on the side of the Trojans with his horses, Flame and Terror, pulling his war chariot. He swooped down to help Aphrodite defend her son Aineias (*The Iliad* 5. 355) and saved him from sure death at the hands of the Achaians. While Ares protected Aineias with his shield, Aphrodite made her escape to Mount Olympus to tend her wounds.

The Romans identified Ares with Mars, who had greater dignity and importance. He was supposed to stand for the triumph of victory rather than the killing and cruelty of war itself. Before going into battle, Roman troops offered sacrifices to him. After winning a battle, they gave Mars a share of the things they had robbed. Mars was the most important god next to Jupiter. The ancient Romans gave him special importance because they considered him the father of Romulus and Remus, the legendary founders of Rome.

Questions

1. Who was Ares?

   A) He was the god of war, the son of Zeus and Hera.

   B) He was brave and dignitarial among the Olympus gods.

   C) He was the enemy of the Olympus.

   D) He was not one of the gods of Olympus.

2. What do you think of the difference between the two gods of war, Mars in Roman Mythology and Ares in Greek Mythology?

   A) Both of them are the gods of war, but different in their names.

   B) The Roman god of war was not even warlike but even more a symbol of victory.

   C) They were different names from Roman mythology and Greek mythology.

   D) They are different not only in their names but also in their traits.

3. Do you know more information of Hera beyond this passage?

   A) Hera was the only wife of Zeus.

   B) Hera was the mother of Ares.

   C) Hera was the sister of Zeus.

   D) Hera was the god of beauty.

4. What do you know about Ares from this passage?

   A) He was disliked by Zeus but loved by his brother.

   B) Ares and Aphrodite loved each other.

   C) He was killed by his father.

   D) He was killed by Athena.

5. From the second paragraph, we can infer _____.

   A) that Ares was afraid of his father Zeus

   B) that Ares was the god of Greece, unlike the god of Rome Mars

   C) that Mars was confused with the god of Greece

   D) that Ares and Mars have common interests in war

Notes

1. mythology *n.* 神话 mythologic/-al *a.* 神话学的,神话的

2. identify *vt.* 识别,鉴别,把……和……看成一样 *v.* 确定 be identified with 把……看成跟……一样

3. Zeus *n.* 〔希神〕宙斯 (the king of the Olympus gods 奥林匹斯山神中的主神)

4. Hera *n.* 〔希神〕赫拉 (sister of Zeus who was the goddess of marriage and women affairs 希腊神话中主神宙斯的妻子,也是他的姐姐,也是主管婚姻的女神)

5. Diomedes *n.* 〔希神〕狄俄墨得斯(特洛伊战争中希腊的一个凡人英雄)

6. Olympos *n.* (是 Olympus 的异体字)奥林匹斯山,天堂

7. *Iliad*《伊利亚特》(古希腊描写特洛伊战争的英雄史诗,相传为荷马所作)

8. Aphrodite *n.* 〔希神〕阿佛洛狄忒(爱与美女神)

9. Eros *n.* 〔希神〕爱神厄洛斯,阿佛洛狄忒之子(相当于罗马神话中的爱神丘比特 Cupid,为艺术作品中常见题材)

10. Odyssey *n.*《奥德赛》(古希腊史诗,记述了奥德修斯在特洛伊失败后的漂泊生活)

11. Hephaestus *n.* ［希神］赫菲斯托斯（the god of fire and metalworking 火和锻冶之神）

12. Eris *n.* ［希神］厄里斯（不和的女神，夜女神的女儿）

13. Deimos *n.* ［希神］恐惧之神（Fear）

14. Phobos *n.* ［希神］恐怖之神（Terror）

15. Herakles *n.* ［希神］大力英雄，力士，武仙座

16. theogony *n.* 神谱，神统系，记述神的史诗

17. Aineias *n.* 埃涅斯

18. Achaian *adj.* 亚西亚的，希腊的 *n.* 亚西亚人，希腊人

19. Mars *n.* ［罗神］战神玛尔斯

20. Romulus and Remus *n.* ［罗神］罗穆卢斯和瑞摩斯（Romulus, the son of Mars and eponymous founder of Rome who, with his twin brother, Remus, was reared and suckled by a wolf 罗穆卢斯是玛尔斯的儿子及罗马的著名建国者，他和孪生兄弟 Remus 瑞摩斯由狼抚养和哺育）

II. Background Information to the Text

Passage Two

Virtual Online Education

By definition, "virtual education" is the study of credit and non-credit courses from world-wide remote sites that are neither bound by time nor physical location. In essence, a student hooks up with other students and an instructor in both real and virtual time. Whether in a plane comfortably cruising at 33,000 feet, or at home, at any given moment, a student can log into a virtual classroom. From desktop or laptop, e-mail assignments can be sent and received. Study, research, discovery and new knowledge are at a student's fingertips. It is here that the student's enthusiasm level is piqued.

Finding the right program — thanks to Internet search engines like Lycos, Excite, Yahoo, anyone interested in discovering more about online study can do so by simply typing in keywords such as "Online Courses," "Virtual

Universities," "Continuing Education," and "Online Distance Education." An example page 2 going back to school online of this type of search resulted in the discovery of the CASO Guide. Here a number of pages have been created expressly for the purpose of compiling a substantial database of information. The CASO Guide is designed so that users can easily choose courses spanning a broad range of disciplines. In addition, CASO also indexes documentation regarding the providers of Internet-based courses. This is particularly useful for those seeking organizational information along with vital school statistics, such as tuition, fees and policies. The CASO Internet University Course Index is most impressive, breaking down course listings across twenty-four categories. Included are courses in the Arts, Economics, Business, Health Sciences, Psychology and Sociology. A nice descriptive feature, each category lists how many courses are offered in a particular discipline. Under communications, for instance, 23 course offerings are made through several accredited colleges and universities. Schools offering online programs — nationally, schools such as the University of Wisconsin, the University of Massachusetts and Penn state are conferring B. A. , M. A. and Ph. D. degrees along with continuing education and elective courses. Among the leaders in computer-mediated distance education are Nova Southeastern University (57 courses), the University of Phoenix (60 courses) and the New York Institute of Technology (106 courses). Smaller schools such as Rogers State College (33 courses), Antioch University (7 courses) and Norwich University (2 courses) are also offering online study. In Atlanta, Shorter College's Professional Program (2 courses) is actively engaged in developing an online curriculum. Its new MBA program is computerized and plans are in the offing for a complete leadership curriculum delivered solely over the "net." The good news is that the cost of attending any one of these schools will normally be no different than the advertised bulletin fees. In most cases, out-of-state fees are waived with full credit or non-credit hours being earned just as if a student was attending class on campus.

Since the main objective is to give everyone an opportunity to enroll in an online class, it is important to advise prospective students considering credit or non-credit study. This form of learning may not be for everyone, however, at least not initially.

So firstly here we advise students not to be quick to enroll in a full course of

online study. They should first introduce themselves to the use of technology by enrolling in an elective course offered over the Internet. Generally these courses require less commitment to time and study and will give a "first timer" an approximate means of gauging how well they will perform in future classes. The advice given should be, "don't bite off more than you can chew."

Questions

1. What does the writer mean in the first paragraph?

   A) He introduces the definition of credit and non-credit study.

   B) He explains what the Virtual Online Education is.

   C) He depicts the remote education.

   D) He defines the remote education.

2. What is introduced about CASO in this passage?

   A) It's a kind of course designed in the USA.

   B) It's a kind of descriptive feature.

   C) It's a web page providing distance educational curriculum.

   D) It's a kind of engine for the students to search courses.

3. The phrase "leadership curriculum" means _____ according to the context.

   A) a leading course

   B) a primary course

   C) the course for those on authoritative posts

   D) the courses for the administrative officers of senior management

4. The good news of cost in attending courses for the out-of-state students is _____

   A) favorite condition

   B) equally

   C) the same

   D) the same as that of domestic

5. The main idea of the last paragraph is _____.

   A) to tell students not to choose a lot of courses for the purpose of taking it easy

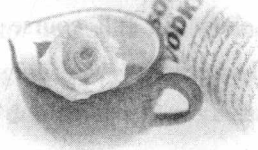   B) to advise students to attend the online study for certificate

C) to advise students to choose suitable courses so as to let them adapt to future study

D) to advise students not to choose a full course in order to gauge their performance

Notes

1. virtual online education 虚拟在线(网上)教育
2. physical location 实际位置，物理位置
3. hook up(with)通电;接通中心系统;(用扣子)扣起;用钩钩起;安装;连接;与……挂钩;建立联系;套车(把马套上车子)
4. cruise *vi.* (飞机)以巡航的速度飞行
5. pique *vt.* 激发(兴趣、好奇心等)
6. index *n.* 索引 *vt.* 编入索引中,指出 *vi.* 做索引
7. along with 除……之外还;连同……一起
8. break down 分成细目
9. category 分类栏目
10. make through with 完成
11. confer *n.* 颁发(称号、学位证书等)
12. in the offing 即将到来的;即将发生的
13. out-of-state fees 对外省学生所收的学费
14. be waived 被取消，放弃
15. commitment *n.* 委托事项，许诺，承担义务
16. gauge *v.* 测量

Unit 2

I. Western Civilization

Passage One

Aphrodite in Greek Mythology, Venus in Roman Mythology

All lovers of classical mythology are familiar with Aphrodite, the Greek goddess of love and beauty. The Romans called her Venus (hence the famous armless statue known as the Venus de Milo).

It is believed that Aphrodite was brought to Greece by way of Cyprus. This is reinforced in literature, as Aphrodite's mythical "home" is Cyprus. A monumental temple to Aphrodite still stands on that island.

There are two versions of Aphrodite's birth. The first one portrays Aphrodite as being born from Uranus. Uranus, or Heaven, refused to allow his children to emerge into the light, and perpetually embraced the Earth, his wife Gaia. His son Cronus then castrated him with a sickle and threw his genitals into the sea. Soon white foam spread around them, and in it there grew a maiden, a lovely goddess. Gods and men call her Aphrodite, meaning "foam-risen."

The second story of Aphrodite's birth paints her as one of the younger divinities, a minor goddess. In Homer's *Iliad*, Aphrodite was born from the union of Zeus with the goddess Dione.

Although Aphrodite may seem insignificant in the presence of such deities as the sun-god Apollo or the warlike Athena, her power over love is revealed to be

very influential. With a domain that included the innermost feelings of the heart and the source of human passion, Aphrodite had power unlike any other god. Such power is revealed in her actions toward both her faithful followers and those who incited her anger.

Perhaps the most famous example of Aphrodite's influence is the Judgement of Paris, an event in which Aphrodite's actions indirectly caused the Trojan War. In recounting the events that preceded the Trojan War, the *Cypris* reports Aphrodite's behavior at the marriage of Peleus and Thetis:

At the wedding, Eris threw a golden apple into the midst of the guests. The apple bore the inscription "for the fairest." A quarrel arose among Hera, Athena, and Aphrodite, with each goddess claiming the apple for herself. Eventually, they agreed to make Paris, a Trojan prince, arbiter of their dispute. All three goddesses offered Paris bribes. Aphrodite promised the most beautiful woman on Earth as his wife — this was Helen, wife of Greek king. Paris awarded the apple to Aphrodite and proceeded to abduct Helen to Troy. Helen's husband raised a Greek army to retrieve his wife, and this was the cause of the Trojan War. This incident, causing a decade-long war, shows the power of love over human actions.

Aphrodite was very generous in using her powers to help her followers. She helped them fall in love with each other, overcome love difficulties and arranged for their happy marriages. Aphrodite also used her powers to punish those who tried to disrupt or prevent the natural workings of love. She punished those who refuse to let the females breed, either human or animal. She advocated freedom of love. Aphrodite avenged people by causing the perpetrator to experience misfortune in the areas of love or beauty. She caused someone to be childless as a punishment. When some women angered her by claiming to be more beautiful than she, she made them grow cow horns.

Without doubt, Aphrodite earned her reputation for frivolity as a result of her very liberated sexuality. Aphrodite's charms came from her magic girdle that aroused passion. So great were Aphrodite's seductive abilities that every god, including the great Zeus, desired her as his wife. However, Aphrodite was too proud for any of her suitors and rejected them all. As a punishment Zeus made her the wife of Hephaestus, the ugly and lame smith-god. This union, however, did nothing to curb Aphrodite's actions. As a revolt she discouraged Hephaestus