



全国研究生英语规划系列教材

总主编 范祥涛 陆 红

研究生英语 阅读教程

An English Reader for Postgraduates

朱 波 主编

- Studies serve for delight, for ornament, and for ability. Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business.



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总序

GENERAL PREFACE

在高等学校的公共英语教学中,大学英语教学一直是关注的焦点,有各种各样的教学改革、教学研讨会、教学研究文献、教材编写等。相比而言,非英语专业研究生英语教学得到的关注却相对较少,教改的推动往往举步维艰,偶尔召开的会议主题贫乏,教学研究文献缺乏深度,教材相对陈旧,教学方法单一。

就课程设置而言,非英语专业研究生的课程往往过于偏重阅读,而听、说、写、译等方面均没有得到足够的重视。另外,由于教师教育背景和知识结构的限制,非英语专业研究生英语教学内容大多注重基础英语方面,教材也相对陈旧。在教学方法方面,教师课堂讲授往往多于学生的语言技能训练。凡此种种,都导致非英语专业研究生英语学习兴趣不高、学习效果欠佳。

基于以上认识,南京航空航天大学外国语学院非英语专业研究生教学部在“十一五”实施教学改革期间,调整课程结构,更新教学方法,注重非英语专业研究生英语语言应用能力的培养,并为相关课程重新编写教材,力图使学生在听、说、写、译等方面得到有效的训练,增强语言应用能力。

非英语专业研究生英语教学改革空间很大,围绕英语语言应用能力培养,还可以在课堂教学之外丰富第二课堂的形式和内容,如营造语言使用氛围、组织以英语语言表达为载体的各类活动等。相信经过对教学实践的不断总结,非英语专业研究生英语教改工作会得到进一步推进,使研究生的英语语言能力得到逐步提高。

研究生英语阅读教程

“十一五”教改的教材编写,包括阅读、学术英语写作、英汉科技翻译在内的第一批三本教材,经过参与教师的辛苦努力,已经成稿并克期付梓。我们要感谢南京航空航天大学研究生院对非英语专业研究生英语教改的高度重视和大力支持,也感谢苏州大学出版社汤定军先生为教材出版所提供的帮助。

总主编

2011 年 7 月 20 日于金陵

前言

PREFACE

语言不是教会的,而是学习者学会的。体验是学习的基础,也是语言发展的基础;体验对于外语学习的重要性无论在理论还是实践方面都已经得到了广泛认同。学习者是否能体验到语言的发展过程是决定学习者能否成功的关键因素之一。在“体验式”外语教学中,“教材”是教师得以控制其他要件的工作“平台”。一部具有体验基础,能提供体验环境的教材对语言教学具有重要价值。非英语专业研究生英语的教与学是一个高起点、高要求的活动。近年来,我国研究生培养模式开始从学术型人才为主转向以应用型人才为主,社会对毕业生英语水平的要求也越来越高。研究生不仅读、写、译能力要真正过关,还要有较强的听、说等应用能力。在注重实用化的教学环境中,教学重点也开始从“我们该教些什么?如何设计一个大纲、一套教材来教这些东西?”转向“促进语言学习的条件是什么?如何在课堂中创造这些条件?”

作为南京航空航天大学研究生院“非英语专业硕士生学位英语教改项目”(项目编号为 KCJS0802,主持人为范祥涛教授)的成果之一,《研究生英语阅读教程》旨在为非英语专业研究生提供一个体验和发展的平台。全书包括 16 个单元,每单元由 Text A, Writing, Text B, Further Reading, Translation 和 Research and Presentation 6 个部分构成。在编写中,教材突出了以下几个特点:(1)主题性,每个单元紧扣一个主题;(2)思辨性,以阅读为基础,通过阅读来启发思想;(3)感染性,选文力求结合时代,贴近生活,注重语言的感染力;(4)自主性,创造具体的应用环境,让学生变被动为主动,形成自主能力;(5)合作性,通过师生之间的互动,促进交流,提高语言水平。

Text A 为每单元重点,学习者可借助课后注释加强对课文内容的理解。Text B 为拓

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展要求,教师可通过课后问题组织学生讨论。Further Reading 意在激发阅读兴趣,就相关话题提供更多背景知识或素材。在领会阅读内容的基础上,学生可通过 Writing, Translation 等“输出型”练习,锻炼实用能力。针对研究生的特点,每单元还列出了一些选题,为水平较高者提供了深入学习和研究的机会。在教学中,教师和学生可根据实际情况,灵活地使用本教材。

本书为非英语专业硕士生英语课量身定做,同时也适合通过大学英语四级、希望进一步提高英语水平的同学、备考大学英语六级和研究生英语入学考试的同学以及各种社会自学考试人员和自学者。

在本书总共 48 篇文章的编写工作中,朱波老师承担 34 篇,王伟老师承担 11 篇,梁砾文老师承担 3 篇。在编写过程中,编者得到了南京航空航天大学外国语学院领导的大力支持,范祥涛教授就项目策划、编写理念和题材范围等提出了指导性意见,在此表示衷心感谢。教材编写是一项综合性工作,尽管编者尽心尽力,一丝不苟,但疏漏之处在所难免,敬请同行和读者批评指正。

编 者

2011 年 8 月

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Unit 1



Introduction

The meaning of apology has changed greatly over times. In ancient Greek, it was jurisprudential: signifying a defense, or a defense speech in which the prosecution's case was answered point by point. Text A is one of the earliest existing documents of Greek philosophy and traditionally the first complete text in the study of Classical Greek. Text B argues for a ready apology in life and concludes a person who apologises has the moral ball in his court.



Text A Apology of Socrates (Excerpt)

Let us reflect and we shall see that there is great reason to hope that death¹ is a good; for one of two things—either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another.

Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by dreams, death will be an unspeakable gain. For if a person were to select the night in which his sleep was undisturbed by dreams, and were to compare with this the other days and nights of his life, and then were to tell us how many days and nights he had

passed in the course of his life better and more pleasantly than this one, I think that any man, I will not say a private man, but even the great king will not find many such days and nights, when compared with the others.

Now if death be of such a nature, I say that to die is a gain; for eternity² is then only a single night. But if death is the journey to another place, and there, as men say, all the dead abide, what good, my friends and judges, can be greater than this?

If indeed when the pilgrim³ arrives in the world below, he is delivered from the professors of justice in this world, and finds the true judges who are said to give judgment there, Minos⁴ and Rhadamanthus⁵ and Aeacus⁶ and Triptolemus⁷, and other sons of God who were righteous in their own life, that pilgrimage will be worth making. What would not a man give if he might converse with Orpheus⁸ and Musaeus⁹ and Hesiod¹⁰ and Homer¹¹? Nay, if this be true, let me die again.

I myself, too, shall have a wonderful interest in their meeting and conversing with Palamedes¹², and Ajax¹³ the son of Telamon¹⁴, and any other ancient hero who has suffered death through an unjust judgment; and there will be no small pleasure, as I think, in comparing my own suffering with theirs.

Above all, I shall then be able to continue my search into true and false knowledge; as in this world, so also in the next; and I shall find out who is wise, and who pretends to be wise, and who is not.

What would not a man give, my judges, to be able to examine the leader of the great Trojan¹⁵ expedition; or Odysseus¹⁶ or Sisyphus¹⁷, or numberless others, men and women too! What indefinite delight would there be in conversing with them and asking them questions! In another world they do not put a man to death for asking questions; assuredly not. For besides being happier than we are, they will be immortal, if what is said is true.

Wherefore, my judges, be of good cheer about death, and know of a certainty, that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. I am not angry with my condemners, or with my accusers¹⁸; they have done me no harm, although they did not mean to do me any good; and for this I may gently blame them.

Still I have a favor to ask of them. When my sons are grown up, I would ask you, my friends, to punish them, and I would have you trouble them, as I have troubled you, if they seem to care about riches¹⁹, or anything, more than about virtue; or if they pretend to be something when they are nothing—then reprove them, as I have reproved you, for not caring about that for which they ought to care, and thinking that they are something when they are really nothing. And if you do this, both I and my sons will have received justice at your hands.

The hour of departure²⁰ has arrived, and we go our ways—I to die, and you to live. Which is better only God knows.

(By Plato)



Notes

1. In Athenian court, the accusers asked for a certain penalty if the accused is convicted, and the accused argues for a different, usually more lenient penalty. Socrates' speech is an argument for a different penalty rather than death. He argues that he is doing a great service to the state of Athens, so that the appropriate penalty would be to pay him a stipend for the rest of his life.
2. eternity: the state of time after death, which is said to last for ever
3. pilgrim: someone who travels a long way to a holy place as an act of religious love and respect
4. In Greek mythology, Minos was a king of Crete, son of Zeus and Europa. Later he became a judge of the dead in Hades.
5. Rhadamanthus: the brother of Minos, one of the judges of the dead
6. Aeacus: a mythological king of the island of Aegina in the Saronic Gulf
7. Triptolemus was always connected with Demeter of the Eleusinian Mysteries, and thought to be the son of King Celeus of Eleusis in Attica.
8. Orpheus: the greatest musician and poet of Greek myth, whose songs could charm wild beasts and coax even rocks and trees into movement
9. Musaeus: a legendary polymath and said to be the founder of priestly poetry in Attica

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10. Hesiod: a Greek oral poet active between 750 and 650 BC
11. Homer: the ancient Greek epic poet, author of *The Iliad* and *The Odyssey*
12. Palamedes is said to have invented counting, currency, weights and measures, jokes, dice and a forerunner of chess called pessos, as well as military ranks.
13. Ajax is the hero of the Trojan War, son of Telamon, also called Ajax the Greater. In *The Iliad* he is represented as a gigantic man, slow of thought and speech, but quick in battle and always showing courage.
14. Telamon was the son of Aeacus, King of Aegina. He was one of the Argonauts who accompanied Jason on the quest for the Golden Fleece, and was present at the hunt for the Calydonian boar.
15. The Trojan War was waged against the city of Troy by the Achaeans (Greeks) after Paris of Troy took Helen from her husband Menelaus, the king of Sparta. The war is among the most important events in Greek mythology and was narrated in many works of Greek literature, including *The Iliad* and *The Odyssey*.
16. Odysseus: a legendary Greek king of Ithaca and the hero of Homer's epic poem *The Odyssey*
17. Sisyphus: a king punished by being compelled to roll an immense boulder up a hill, only to watch it roll back down, and to repeat this throughout eternity
18. Socrates was on trial to defend himself against an allegation made by Meletus, a fellow Athenian who has accused Socrates of corrupting the youth of Athens by not believing in the Gods of the city-state.
19. Socrates proclaims to his fellow Athenians that their obsession with wealth and the material world must never take precedence over the care of the soul.
20. At the trial for his life in 399 BC, Socrates astonished the listeners by appearing, despite his vigorous "Defense Speech", to deliberately get himself guilty and condemned to death.



Writing

It is never easy to admit you are in the wrong. Being human, we all need to know the art of apologising. Look back with honesty and think how often you judged roughly, you said unkind things, and pushed yourself ahead at the expense of a friend. A heartfelt apology can not only heal a damaged relationship but also make it stronger. Please write an essay of 300 words on the healing power of apology with example(s) from your life.



Text B A Person Who Apologises Has the Moral Ball in His Court

I have sympathy for the butler in *The Big Sleep*. Marlowe detects him in a contradiction and asks him aggressively, “You made a mistake, didn’t you?” To which the man replies, sadly and sweetly, “I make many mistakes, sir.” And so do I. I am, by instinct and training, a very specific writer, and so my errors are numerous. Recent ones include misspelling Geoffrey Madan’s name—I phoned the printers with a correction but my page had already gone to press—and crediting Richard Tauber with Donald Peers’ signature-tune, “By a babbling brook” (Tauber’s, of course, was “You are my heart’s delight”). I apologise for these mistakes, and for others in the past, and for those to come.

Disraeli thought that, in politics, apologies don’t work. I see why. Such being the nature of parliamentary conflict, an apology in politics merely leads to fresh accusations and further demands for embarrassing details. I once said to Harold Wilson when he was prime minister, “It would be a good idea, Harold, to admit the government’s mistakes occasionally, and apologise.” He replied, “That’s a shrewd suggestion, Paul, and I entirely agree with it.” (Harold being Harold, I knew an untruth was coming.) “The trouble is, though, I can’t actually think of any mistakes, and so there’s nothing to apologise for.” Which was to make Disraeli’s point, though in a Wilsonian way?

Apologise is one of those words which has effectively reversed its original meaning. Its origin, in the Greek lawcourts, was jurisprudential: it signified the speech for the defence in which the prosecution's case was answered point by point. It retained its original meaning until at least the 16th century. Thus Sir Thomas More, after resigning from office, drew up his "Apologiae of Syr Thomas More, Knyght; made by him, after he had geuen ouer the office of Lord Chancellor of Englande". Today we would say vindication. Only gradually did the word acquire the connotation of excuse, withdrawal, admission of fault and plea for forbearance. It still bore its original meaning in theology: Newman's *Apologia pro Vita Sua* was not an apology at all but a vigorous rebuttal of Charles Kingsley's charges. Dickens' unfortunate statement about his reasons for splitting up with his wife, which his friends begged him not to publish, was self-destructive precisely because it was halfway between the two meanings: half defiant vindication, half admission of guilt.

No doubt everyone has to apologise for his life, sooner or later. When we appear at the Last Judgment and the Recording Angel reads out a list of our sins, we will presumably be given an opportunity to apologise, in the old sense of rebuttal, and in the new sense too, by way of confession and plea of repentance. In this life, it is well to apologise (in the new sense), but promptly, voluntarily, fully and sincerely. If the error is a matter of opinion and un-punishable, so much the better—an apology then becomes a gracious and creditable occasion, and an example to all. An enforced apology is a miserable affair.

Newspaper apologies nearly always seem inadequate. The most audacious one I know was brought back from America by the artist Edward Burne-Jones to show his friend Lady Homer of Mells. It read: "Instead of being arrested as we stated, for kicking his wife down a flight of stairs, and hurling a lighted kerosene lamp after her, the Revd. James P. Wellman died unmarried four years ago." This sentence is remarkable for the enormity of the error and the succinctness of the correction—not, be it noted, an apology, for the law of libel, in the United States as in England, offers no redress to a dead person. I suspect the extract is from the *New York World* when it was a sensational paper owned by Pulitzer. For reasons which a recent biography of him does not clarify, he had a particular hatred for clergymen of all denominations, and frequently exaggerated or invented discreditable news items about them.

He also discovered that such items invariably put on circulation.

The most famous apology in history was made to a much maligned, though far from innocent, cleric: Hildebrand, Pope Gregory VII. He had become involved in what is known as the Investiture Dispute, a fierce Church-State Kulturkampf, revolving round the appointment of bishops. His chief opponent, the Holy Roman Emperor Henry IV—not a nice man but not a monster either—had called him an impostor, an antipope, an Antichrist and I know not what, but had got the worst of it in the armed struggle that followed. Henry decided to purge his excommunication and get the interdict on his territories withdrawn by apologising and doing penance. The Pope had sought the protection of Countess Matilda of Tuscany, then the world's richest woman, and a princess of startling beauty, taste and wisdom. He was sheltering at her stupendous mountain stronghold of Canossa, not far from Modena, and the Emperor had to climb there barefoot, in the depths of winter, to make his kowtow.

Why has this amazing story not been the subject of a great opera? Perhaps it has. Needless to say, the apology was insincere and the tragic story ended in tears on both sides, the Pope's bitter last words being: "I have loved justice and hated iniquity: therefore I die in exile." But the fact that the Church was slow to canonise this remarkable man suggests that to begin with it did not accept his version of events. A century later, Henry II of England was locked in mortal struggle over the same issue with Becket, and also apologised after he caused the archbishop's murder. This, too, was in some degree insincere, and trouble broke out afresh soon after Henry had donned sackcloth. Becket was at least as intemperate as Hildebrand, but he not only got his halo but did so in the fastest time on record. But then he was a martyr, and they always move to canonisation faster than any other category of saint.

When I was an editor, I always preferred to apologise promptly, whatever the merits of the case, rather than face the expense and, more importantly, the time-consuming complexities and debilitating worry of litigation, libel being one of the least satisfactory branches of the law. When we took a crack at Dr. Bodkin Adams, believing him to be dead, and his joyful lawyer phoned me the next morning to tell me he was very much alive, I settled the matter there and then for the sum (if I remember correctly) of £450 and an apology. So my advice to editors is, get shot of claims quickly, unless the plaintiff's demands are manifestly unreasonable.

Besides, there is something distinguished about a ready apology. It is the mark of a gentleman, more particularly if it is not necessary. It is the opposite of revenge. Bacon wrote, "In seeking revenge, a man is but equal with his enemy, but in forgiving him, he is superior, for it is a prince's part to pardon." So, the person who apologises freely has the moral ball in his court.

(By Paul Johnson)

Questions for comprehension

1. What does *apologise* originally mean in Greek?
2. Why did Disraeli think apologies inapplicable in politics?
3. What did the writer think of Dickens' apology?
4. What are the writer's opinions on apology?
5. Why did Henry IV's apology become the most famous in history?
6. How do you understand the title "A Person Who Apologises Has the Moral Ball in His Court"?

Further reading

Read the following passage and complete the statements in the fewest possible words.

To Err Is Human

Everyone must have had at least one personal experience with a computer error by this time. Bank balances are suddenly reported to have jumped from 379 into the millions, appeals for charitable contributions are mailed over and over to people with crazy sounding names at your address, department stores send the wrong bills, utility companies write that they're turning everything off, that sort of thing. If you manage to get in touch with someone and complain, you then get instantaneously typed, guilty letters from the same computer, saying, "Our computer was in error, and an adjustment is being made in your account."