

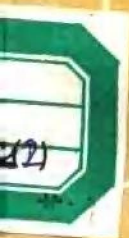
高等学校英语专业教材

吴富恒 张 健 主编

# 基础英语

第二册（下）

读写分册



高等学校英语专业教材

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第 二 册 (下)

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吴富恒 张 健 主编

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## 前 言

本书是《基础英语》第二册的“读写分册”(另一分册是“听说分册”),供高等学校英语专业一年级下学期使用。

这一分册仍然遵循了第一册(下)“前言”中所阐述的编写原则。编写体例也与第一册(下)大体相同,只有两点需要加以说明:

一、针对答句提问,学生应以答句中的斜体文字为线索组织问题。

二、每四课后安排一课复习练习(写作、翻译课照常进行),这就是书中的第五课、第十课和第十五课。这一部分虽然篇幅不大,但对多数学生来说,要较好地完成这些作业,原定课时并不算多。当然,教师可视学生的具体情况对复习内容进行增、删。

这一分册共收未学过的词、语 877 项。课文配有录音磁带(发行办法请见高校教材征订目录)。

参加本书阅读部分编写和校订工作的是傅越寰、李玉陈、壮志伟和孙福增。写作部分是李延福和修光武编写的。本书的编写曾得到美国匹兹堡大学的协助,该校曾派 Romaine DeFaveri 和 Joseph Polifroni 参加初稿的编写工作。李学珍同志参加了校订工作,并为这一分册编了总生词表。由于编者水平有限,诚望使用本书的同志提出批评意见。

编者

1984 年 6 月

# CONTENTS

<b>LESSON ONE</b> .....	5
Text: <b>MIND YOUR MANNERS</b> .....	7
<b>VOCABULARY:</b> <i>vary, regard, define, expect, consider, imply</i> .....	15
<b>GRAMMAR:</b> The Infinitive and Infinitive Phrase (1).....	20
<b>WRITING:</b> Sentence Fragment .....	27
 <b>LESSON TWO</b> .....	 30
Text: <b>THE AMERICAN COWBOY</b> .....	32
<b>VOCABULARY:</b> <i>ride, according, refer, serve, drive, protect</i> .....	39
<b>GRAMMAR:</b> The Infinitive and Infinitive Phrase (2) .....	44
<b>WRITING:</b> Sentence Parallelism .....	50
 <b>LESSON THREE</b> .....	 55
Text: <b>BLACK LIKE ME</b> .....	57
<b>VOCABULARY:</b> <i>search, seek, except, allow, impress, belong</i> .....	65
<b>GRAMMAR:</b> The Object Complement .....	70
<b>WRITING:</b> Order of Sentences .....	77
 <b>LESSON FOUR</b> .....	 80
Text: <b>THE ESKIMO MIND</b> .....	82
<b>VOCABULARY:</b> <i>attempt, confide, conceal, condition, mistake,</i> <i>undertake</i> .....	89
<b>GRAMMAR:</b> The Uses of "It" .....	93
<b>WRITING:</b> Sentence Transitions (1).....	100
 <b>LESSON FIVE</b> .....	 104
<b>REVISION EXERCISES</b> .....	104
<b>WRITING:</b> Sentence Transitions (2) .....	115
 <b>LESSON SIX</b> .....	 119
Text: <b>THE NIAGARA RIVER AND NIAGARA FALLS</b> .....	121

## **CONTENTS**

VOCABULARY: <i>flow, drop, fall, stretch, occur, cover</i> .....	128
GRAMMAR: The Passive Voice .....	132
WRITING: Topic Sentence (1) .....	139
 LESSON SEVEN .....	 142
Text: LONDON .....	144
VOCABULARY: <i>lie, survive, stand, locate, extend, divide</i> .....	151
GRAMMAR: Adverbs and Position of Adverbs .....	156
WRITING: Topic Sentence (2) .....	165
 LESSON EIGHT .....	 169
Text: THE MEDITERRANEAN, MY COUNTRY .....	171
VOCABULARY: <i>fill, surround, prefer, accept, dig, prove</i> .....	179
GRAMMAR: The Functions of the Noun Clause .....	184
WRITING: Topic Sentence (3) .....	193
 LESSON NINE .....	 197
Text: THE LITTLE TOWN OF CONCORD .....	199
VOCABULARY: <i>found, lead, decide, join, agree, remain</i> .....	207
GRAMMAR: Phrasal Verbs .....	211
WRITING: Topic Sentence (4) .....	219
 LESSON TEN .....	 222
REVISION EXERCISES .....	222
WRITING: Topic Sentence (Revision) .....	233
 LESSON ELEVEN .....	 236
Text: "BEAT <i>THE TIMES</i> !" .....	238
VOCABULARY: <i>await, wait, continue, reach, turn, help</i> .....	247
GRAMMAR: <i>If</i> -clause and the Subjunctive Mood.....	252
WRITING: Methods of Paragraph Development (1).....	260
 LESSON TWELVE .....	 262
Text: <i>THE NIGHT WATCH</i> .....	264
VOCABULARY: <i>finish, complete, hang, busy, face, full</i> .....	273
GRAMMAR: Some Peculiarities of the Modal Verbs (1).....	277
WRITING: Methods of Paragraph Development (2).....	285

## **CONTENTS**

<b>LESSON THIRTEEN</b> .....	288
Text: "I HAD TO HEAR IT A SECOND TIME." .....	290
VOCABULARY: <i>admit, care, return, shake, succeed, last</i> .....	300
GRAMMAR: Some Peculiarities of the Modal Verbs (2) .....	305
WRITING: Methods of Paragraph Development (3) .....	313
 <b>LESSON FOURTEEN</b> .....	 316
Text: DR. HAWKING'S UNIVERSE .....	318
VOCABULARY: <i>deal, change, despite, accomplish, escape, judge</i> .....	327
GRAMMAR: Word Order .....	332
WRITING: Methods of Paragraph Development (4) .....	340
 <b>LESSON FIFTEEN</b> .....	 343
REVISION EXERCISES .....	343
WRITING: Combinations of Methods (Revision) .....	354
 <b>VOCABULARY LIST</b> .....	 356—377





# Lesson One

## BEFORE READING

### Prepare for New Words and Expressions:

- manners** *n.* personal behavior in public: *It is bad manners to stare at people.*
- formalize** /'fɔ:məlaɪz/ *vt.* make suitable to accepted forms of behavior
- people** *n.* a race; a nation: *The Chinese are a hard-working people.*
- equivalent** /i'kwɪvələnt/ *n.* something that is equal in value, power, meaning, etc.: *Many Japanese words have no equivalents in English.*
- version** /'vɜ:ʃn/ *n.* a translation from one language into another
- annoy** /ə'noɪ/ *vt.* trouble; worry; disturb or make angry
- unduly** /'ʌn'dju:li/ *adv.* unjustifiably; unnecessarily: *He was unduly annoyed by the criticism.*
- bombard** /bɒm'ba:d/ *vt.* keep attacking heavily (as if) with gunfire: *The speaker was bombarded with one question after another.*
- context** *n.* the circumstances or conditions in which an event occurs: *The matter should be viewed within the context of this new situation.*
- define** /di'faɪn/ *vt.* give the meaning of; explain; interpret: *A dictionary defines words.*
- demonstration** /,deməns'treɪʃn/ *n.* an open show or expression of feeling: *The mother greeted her long-lost son with every demonstration of joy.*
- etiquette** /'etɪket/ *n.* the formal rules of good behavior
- regarding** *prep.* about: *A letter regarding the boy's rudeness was sent to his father.*
- belch** /beltʃ/ *vi.* let out gas noisily from the stomach through the mouth: *Some people belch after eating something.*
- epitome** /i'pɪtəmi/ *n.* a person or thing that is typical of something: *He is the epitome of good manners.*
- adequately** /'ædɪkwɪtli/ *adv.* sufficiently
- in honor of** (a person, an occasion) for the sake of showing respect for: *a ceremony in honor of those killed in battle*

## LESSON ONE

**superior** *n.* (*cf. superior adj.*) a person who is higher or greater than another in position, dignity, etc.

**elders** /'eldəz/ *n.* (*cf. elderly adj.*) older persons

**distinguished** /dis'tɪŋɡwɪʃt/ *adj.* famous; well-known: *a distinguished guest*

**honorific** /ˌɒnə'rɪfɪk/ *adj.* implying respect: *The Japanese language is full of honorific forms of speech.*

**designate** /'deɪzɪneɪt/ *vt.* call by name

**inferior** /ɪn'fɪəriə/ *adj.* lower in position or rank (*cf. superior*)

**status** /'steɪtəs/ *n.* social or professional standing in relation to others

**equality** /i'kwɒləti/ *n.* *cf. equal adj.*

**familiarity** /fə'mɪli'ærɪti/ *n.* close friendship

**dignity** /'dɪɡnɪti/ *n.* self-respect; personal importance: *To lose face is to lose dignity.*

**individual** *n.* (*cf. individual adj.*) a person: *He is a pleasant individual.*

**embarrass** /ɪm'bærəs/ *vt.* make (a person) feel ashamed or socially uncomfortable: *The question embarrassed him.*

**likely** *adj.* reasonably to be expected; probable: *He is not likely*

*to be there next week.*

**evasive** /i'veɪsɪv/ *adj.* avoiding answering (a question) properly by indefinite or misleading statement; not frank or straight-forward: *"I couldn't remember" is an evasive answer.*

(even) if *conj.* (al)though: *If he is old, he is strong.*

**reproof** /rɪ'pruːf/ *n.* words of blame or disapproval; scolding

**presence** /'prezns/ *n.* *cf. present* (in a place) *adj.* // in the presence of in the sight or company of: *They quarreled in the presence of the teacher.*

**quote** /kwəʊt/ *v.* repeat the exact words of another person or a passage from a book: *He quotes (from) Marx to support his argument.*

**point** *n.* the important part of an idea; the main idea: *He failed to catch the point of the proverb.*

**seated** /'siːtɪd/ *adj.* sitting

**offensive** /ə'fensɪv/ *adj.* causing a feeling of annoyance; annoying: *"Shut up" is an offensive remark.*

**gesture** /'dʒestʃə/ *n.* a movement of the face, hands, etc., used to express a certain meaning

**inherently** /ɪn'hɪərəntli/ *adv.* by nature: *No human being is inherently good or evil.*

## LESSON ONE

### Listening Comprehension — True or False:

1. In every society people have to follow some rules of behavior so that life may go on smoothly.
2. Formalized greetings are ways to establish contact.
3. "Have you eaten?" and "Where are you going?" are common greetings among Westerners.
4. You are not to open a closed door without knocking even if it is in a public place.
5. Generally speaking, a man with good table manners eats quietly.
6. We show respect to elders, superiors, and more distinguished people by standing and using honorific forms of speech.
7. American people used to call each other by the first name if they were equal and familiar.
8. The essence of good manners is to save others' face.
9. If you ask someone a personal question you are likely to get a truthful answer.
10. Whether you do or do not open a gift in the presence of the giver is a matter of personal choice.

## READING COMPREHENSION

### Text: Mind Your Manners

There are situations found in every society about which there are rules of behavior to make life flow smoothly. Although the basic idea is the same, the specific rules vary from one society to another.

All societies have formalized greetings that are ways of establishing contact. When in a strange country it is a good idea to find out which among a people are considered the local equivalent of "Good morning" or "How do you do?" and which ones may be greeted with the local version of "Hello" or "Hi".

Newcomers to other societies are often annoyed by what seem to be unduly personal questions. There are various societies in which a common greeting is some version of "Have you eaten?"

## **LESSON ONE**

or "Where are you going?" There are other societies in which one will be bombarded with questions about one's age and other matters that the Westerner regards as his own private affair. Within their proper context such questions are to be defined as demonstrations of interest and concern to which no precise answer is expected.

Entrances also have their rules. In our society 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.

Each society has its own rules for the etiquette regarding food. We consider eating noisily or belching at the table the epitome of bad manners, yet in some societies these acts are the proper way to express to your host that you are adequately fed and that you are enjoying the food prepared in your honor.

Many societies have various formalized ways of showing respect to superiors, elders, or dignitaries. In our own society children and young people show their respect to older and more distinguished people by standing. In many other parts of the world the sentiment of respect may be shown by keeping your head lower than that of the more important person. One of the commonest ways of showing respect is by the use of titles or honorific forms of speech. In America the use of first names has become common for all ages and at all levels, but in an earlier day the first name was used to designate children, servants, or other persons of inferior status. When each person uses the first name of the other it implies equality as well as familiarity.

In many societies personal dignity, or "face", is of the utmost importance to the individual, and the essence of bad manners is to cause someone else to lose face. You should not ask people questions that it would be embarrassing to answer. If you ask a question the correct answer to which might be embarrassing or unpleasant, you are likely to get an evasive if not

## LESSON ONE

“untruthful” answer. In many African societies you should not give a direct reproof, certainly not in the presence of other people. You may quote an appropriate proverb which will get the point across without loss of face to anyone.

Whether you do or do not open a gift in the presence of the giver; whether you should or should not turn the plate over to look at the maker's symbol on the back; whether you put your coat on before or after you leave the host's house; whether you walk in front of or behind a seated person; whether it is a friendly or an offensive gesture to put your hand on the arm of the person with whom you are talking — these and a thousand other questions are matters of cultural definition. None of them is inherently right or wrong, and none is good or bad manners unless a society defines it so.

### AFTER READING

#### I. Answer these questions:

1. What help people in all societies establish contact?
2. What often annoy newcomers to other societies?
3. Give the forms of speech that may be defined either as greetings or as personal questions?
4. Are personal questions always offensive? Explain.
5. What is the rules of behavior for entrances?
6. What is the commonest way of showing respect?
7. Say something about the use of first names in America.
8. How do people in many African societies scold a person in the presence of other people?
9. Describe the various situations suggested in the last paragraph?
10. What defines a particular behavior as right or wrong?

#### II. Make up questions to go with these answers:

1. They *help make life flow smoothly.*
2. The wise thing to do is *to find out what are the local equivalents of the forms of greeting in your own language.*

## LESSON ONE

3. They are questions *about one's age, income, etc.*
4. We consider *eating noisily and belching* bad table manners.
5. We show respect to them *by standing until asked to sit down.*
6. It is *personal dignity, or "face".*
7. It is *to cause someone else to lose face.*
8. They are questions *that are embarrassing to answer.*
9. We are likely to get *evasive* answers.
10. *That will avoid loss of face to any one.*

### III. Choose the best answer by circling A, B, C, or D.

1. The first paragraph tells us that
  - A. every society has its own rules of behavior.
  - B. without rules of behavior life would be difficult.
  - C. all societies have more or less the same rules of behavior.
  - D. some societies share the same rules of behavior.
2. The second paragraph suggests that
  - A. every language includes greetings such as "Good morning", "How do you do", "Hello" and "Hi".
  - B. to greet people in a strange country you may either use the local equivalent of "Good morning" or "How do you do", or use the local version of "Hello" or "Hi".
  - C. people use different forms of greeting to greet different people under different circumstances.
  - D. some languages have greetings like "How do you do" and "Good morning" while others have greetings like "Hello" and "Hi".
3. "... it is a good idea to find out ... which ones may be greeted with the local version of 'Hello' or 'Hi'."  
*Ones* refers to
  - A. local versions of "Hello" or "Hi".
  - B. forms of greeting.
  - C. societies.
  - D. persons.
4. One's age is
  - A. a matter Westerners never talk about.
  - B. a matter of interest and concern among Westerners.

## **LESSON ONE**

- C. one of the matters the Westerner regards as his own private affair.**
  - D. the only matter the Westerner regards as his own private affair.**
- 5. Personal questions are**
- A. never acceptable**
  - B. acceptable in an appropriate context.**
  - C. never asked between strangers.**
  - D. only asked by one's relatives.**
- 6. To questions about private affairs one is expected to give**
- A. exact answers.**
  - B. no answers.**
  - C. loose answers.**
  - D. unrelated answers.**
- 7. Belching at the table is regarded in some society as a way to show that you**
- A. are hungry and eager to eat.**
  - B. have a good appetite and can eat a lot.**
  - C. are enjoying the food and have eaten a lot.**
  - D. are adequately fed and do not want to eat any more.**
- 8. You may call a person by the first name**
- A. no matter who he is.**
  - B. only on informal occasions.**
  - C. only when you are very familiar with him.**
  - D. only when he is inferior to you.**
- 9. In many African societies when a person has made a mistake you may quote an appropriate proverb to**
- A. cover your disapproval.**
  - B. make an indirect criticism.**
  - C. save the person's face.**
  - D. change the topic of the conversation.**
- 10. The appropriateness of a particular way of behaving**
- A. can be defined.**
  - B. cannot be defined.**
  - C. is defined by Westerners.**
  - D. is defined by older people.**

### **Homework**

- 1. Read the text with "Aids to Intensive Reading".**

## LESSON ONE

2. Look up the following words or expressions in *LD* and enlarge your understanding of their meanings: *idea, people, context, demonstration, personal, if*.
3. Outline the main content of the text.
4. Copy the second paragraph from the bottom.
5. Prepare for "VOCABULARY".

### Aids to Intensive Reading

1. Analyse the first sentence of the first paragraph.
2. rules of behavior  
Also: rules *for* behavior; rules of *conduct* (*action*); *code* of behavior (*action*)
3. All societies have *formalized* greetings ....  
Is *formalized* the main predicate verb or a past participle used as an attribute?
4. ... it is a good *idea* to find out ....
  - 1) Compare *idea* in "the basic *idea* is the same".
  - 2) Study these sentences with *idea* and translate them into Chinese. Use the hints given in brackets.
    - a. His idea of a vacation is to get a good rest. (a guiding principle)
    - b. Don't force your ideas on others. (thoughts, opinions, beliefs)
    - c. He had no idea that work at college was so hard. (knowledge)
    - d. That's a good idea. (a suggestion, plan)
5. ... which among a *people* ....  
Do not confuse the plural noun *people* (= human beings) with the singular noun *a people* (= a nation). Avoid saying: "He is a hard-working people."
6. ... which ones may be greeted with the local version ....  
Give the verb pattern of *greet* used in the sentence.
7. Newcomers ... are often annoyed *by what* seem to be unduly personal questions.  
Use the structure "preposition + *what*-clause" to construct



## LESSON ONE

**sentences with the words given below, and then translate your sentences into Chinese.**

- 1) dull, people, he, what, other, interested, think, be, in
- 2) criticize, what, do, he, for, he, be
- 3) have, we, what, we, start, to, with, have
- 4) do, not, what, call, they, like, look, "a friendly discussion", that

8. Within *their* proper context such questions *are to be* defined ... to *which* no precise answer is expected.

- 1) What do *their* and *which* refer to?
- 2) Identify "be+infinitive" as used here in the following sentences. Use the hints in brackets.
  - a. Your are to leave at once. (must)
  - b. Those poor people are to be pitied. (should)
  - c. He is to speak on TV tonight. (is going)
  - d. No shelter was to be seen. (could)

9. *Nor do you enter a private house without first being asked* to come in.

- 1) Notice the word order. *Neither, nor* and *so* can be used to introduce sentences in which we say that people (or things or situation) are the same as others that have been mentioned. Inversion is used.
    - a. Mother's ill this week. So's my sister.
    - b. I didn't go. Nor did I want to.
    - c. My pen doesn't work well. Neither (or: Nor) does yours.
  - 2) Study these sentences with *being*-structures:
    - a. He hates being laughed at.
    - b. Some of them I couldn't change, like being skinny.
    - c. The elderly man was punished for being rude to his grandfather.
    - d. We shall not attack without first being attacked.
- In all these cases *being* is not to be left out. Why?

10. ... you are enjoying the food prepared *in your honor*.

If the person or occasion is specified, "in honor of ..." is used:

Tonight the Chinese premier (/ˈpremiə/ 总理) is to give a banquet (/ˈbæŋkwɪt/ 宴会) in honor of the distinguished guests from Australia.