

冯泽辉 编

英语泛读
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前 言

《泛读》要泛。就是说，选文题材与体裁应力求多样化。《泛读》要读。即是说，选文应读能上口，嚼之有味，阅后获益。概括起来，《泛读》的目的，在于使读者通过大量阅读，提高读书速度，提高理解能力，扩大视野，丰富知识，增长才干。为此，《泛读》教材必须特具知识性和趣味性，能吸引人，能使读者着迷，推着他，拽着他去读。这就要求选材新颖别致，文笔清新流畅，语言诙谐幽默。基于此认识，编者编写了本套《英语泛读》教材。

本套教材分《阅读与文体》和《外报外刊选读》两部分。《阅读与文体》共辑入 30 篇选文，分十一课，包括小说、诗歌、戏剧、评论、报道、演说、广告、书柬等文体。选文各具特色，利于比较。课后设有问题若干，旨在帮助读者分析课文内容、语言特点、修辞手段、写作技巧等。《外报外刊选读》共辑入 30 篇报刊选文，分十课，包括每日新闻、专题报道、法制安全、社会橱窗、环境污染、资源保护、历史变革、旅游散记、语言源流、外贸金融等。选文涉及当今世界政治、经济、社会、风俗、语言、文化等，能拓宽读者视野，丰富读者知识。课后问题设计，

旨在帮助读者阅读理解选文，提高独立解决问题的能力。

本套教材在四川大学外文系英专学生中使用了六届，并在西南、西北的一些学校中交流使用过，反应良好。其间，曾两次局部修改。此次出版时，对选文又作了较大改动，增加了实用性选文。此外，对每篇选文作了详尽的中文注释。既可用作大学英语本、专科的泛读课教材，又适合读者自学。愿广大英语爱好者能从中获益。

由于编者知识浅薄，在选文、注释与问题设计方面定有不少缺点与错误，欢迎读者不吝赐教。谨此致谢。

编 者

1988年5月

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Lesson One ON READING

I. SQ3R

Today I want to help you with a study reading method known as SQ3R. The letters stand for five steps in the reading process: Survey, Question, Read, Review, Recite. Each of the steps should be done carefully and in the order mentioned.

In all study reading a survey should be the first step. Survey means to look quickly. In study reading you need to look quickly at titles, words in darker or larger print, words with capital letters, illustrations and charts. Don't stop to read complete sentences. Just look at the important divisions of the material.

The second step is question. Try to form questions based on your survey. Use the question words who, what, when, where, why and how.

Now you are ready for the third step. Read. You will be rereading the titles and important words that you looked at in the survey. But this time you will read the examples and details as well. Some times it is useful to take notes while you read. I have had students who preferred to underline important points and it seemed to be just as note taking. What you should do, whether you take notes or underline, is to read actively. Think about what you are reading as a series of ideas, not just a sequence of words.

The fourth step is review. Remember the questions that you wrote down before you read the material? You should be able to answer them now. You will notice that some of the questions were treated in more detail in the reading. Concentrate on those. Also review material that you did not consider in your questions.

The last step is recite. Try to put the reading into your own words. Summarize it either in writing or orally.

SQ3R—survey, question, read, review, and recite.

Notes:

1. **a study reading method:** 学习阅读的方法
2. **stand for:** 是...的缩写, 表示、代表
3. **divisions: parts, sections** 部分、段落
4. **Think about what you are reading...of words:** 把你所读的东西作为连贯的意思而不是一连串的单字加以考虑。

Questions:

1. **What do the letters in the SQ3R method represent?**
2. **What does the word survey mean?**
3. **What does the lecturer say about reading, step three in the SQ3R method?**
4. **What is the last step in the SQ3R method?**

2. About Reading Books

An Extract from *Sesame and Lilies*

by John Ruskin

All books are divisible into two classes: the books of the hour, and the books of all time. Mark this distinction—it is not one of quality only. It is not merely the bad book that does not last, and the good one that does. It is a distinction of species. There are good books for the hour, and good ones for all time; bad books for the hour, and bad ones for all time. I must define the two kinds before I go farther.

The good book of the hour, then, — I do not speak of the bad ones— is simply the useful or pleasant talk of some person whom you cannot otherwise converse with, printed for you. Very useful often, telling you what you need to know; very pleasant often, as a sensible friend's present talk would be. These bright accounts of travels; good-humoured and witty discussions of question; lively or pathetic story-telling in the form of novel; firm fact-telling, by the real agents concerned in the events of passing history; — all these books of the hour, multiplying among us as education becomes more general, are a peculiar possession of the present age: we ought to be entirely thankful for them, and entirely ashamed of ourselves if we make no good use of them. But we make the worst possible use if we allow them to usurp the place of true books; for, strictly speaking, they are not books at all, but merely letters or newspapers in good print.

Our friend's letter may be delightful, or necessary, to-day: whether worth keeping or not, is to be considered. The newspaper

may be entirely proper at breakfast-time, but assuredly it is not reading for all day. So, though bound up in a volume, the long letter which gives you so pleasant an account of the inn, and roads, and weather last year at such a place, or which tells you that amusing story, or gives you the real circumstances of such and such events, however valuable for occasional reference, may not be, in the real sense of the word, a "book" at all, nor in the real sense, to be "read".

A book is essentially not a talked thing, but a written thing; and written, not with a view of mere communication, but of permanence. The book of talk is printed only because its author cannot speak to thousands of people at once; if he could, he would — the volume is mere multiplication of his voice. You cannot talk to your friend in India; if you could, you would; you write instead: that is mere conveyance of voice. But a book is written, not to multiply the voice merely, not to carry it merely, but to perpetuate it. The author has something to say which he perceives to be true and useful, or helpfully beautiful. So far as he knows, no one has yet said it; so far as he knows, no one else can say it. He is bound to say it, clearly and melodiously if he may; clearly, at all events.

In the sum of his life he finds this to be the thing, or group of things, manifest to him; — this, the piece of true knowledge, or sight, which his share of sunshine and earth has permitted him to seize. He would fain set it down for ever; engrave it on rock, if he could; saying, "This is the best of me; for the rest, I ate, and drank, and slept, loved, and hated, like another; my life was as the vapour, and is not; but this I saw and knew: this, if anything

thought. They do not give it you by way of help, but of reward; and will make themselves sure that you deserve it before they allow you to reach it. But it is the same with the physical type of wisdom, gold. There seems, to you and me, no reason why the electric forces of the earth should not carry whatever there is of gold within it at once to the mountain tops, so that kings and people might know that all the gold they could get was there; and without any trouble of digging, or anxiety, or chance, or waste of time, cut it away, and coin as much as they needed. But Nature does not manage it so. She puts it in little fissures in the earth, nobody knows where; you may dig long and find none; you must dig painfully to find any.

And it is just the same with men's best wisdom. When you come to a good book, you must ask yourself, "Am I inclined to work as an Australian miner would? Are my pickaxes and shovels in good order, and am I in good trim myself, my sleeves well up to the elbow, and my breath good, and my temper?" And, keeping the figure a little longer, even at the cost of tiresomeness, for it is a thoroughly useful one, the metal you are in search of being the author's mind or meaning, his words are as the rock which you have to crush and smelt in order to get at it. And your pickaxes are your own care, wit, and learning; your smelting furnace is your own thoughtful soul. Do not hope to get at any good author's meaning without those tools and that fire; often you will need sharpest, finest chiselling, and patientest fusing, before you can gather one grain of the metal.

And, therefore, first of all, I tell you earnestly and authoritatively, (I know I am right in this,) you must get into the

habit of looking intensely at words, and assuring yourself of their meaning, syllable by syllable — nay, letter by letter. For though it is only by reason of the opposition of letters in the function of signs, to sounds in the function of signs, that the study of books is called "literature", and that a man versed in it is called, by the consent of nations, a man of letters instead of a man of books, or of words, you may yet connect with that accidental nomenclature this real fact, — that you might read all the books in the British Museum (if you could live long enough), and remain an utterly "illiterate", uneducated person; but that if you read ten pages of a good book, letter by letter, — that is to say, with real accuracy, — you are for evermore in some measure an educated person.

Notes:

1. 作者罗斯金(1819—1900)是英国散文学家。他出生于酒商家庭, 早年四处游览, 后入牛津大学基督学院(Christ's Church, Oxford), 学识过人。最著名的作品有五卷集《近代画家》(Modern Painters, 1843—60), 还著有《建筑的七盏明灯》(Seven Lamps of Architecture, 1849)、《威尼斯石头》(Stones of Venice, 1851—53)等。在后半生中, 他转而关注社会改革, 关心劳动群众及其生活条件的改善, 是艺术评论的先驱。

2. **Sesame and Lilies**: 《芝麻与百合花》, 是一本小册子, 辑有两篇讲演。第一篇, 《芝麻——宝库之钥匙》(Sesame: of King's Treasures), 主要讲读什么书和如何读书。“芝麻”一词源于《天方夜谭》(Arabian Nights)中的《阿里巴巴与四十大盗》(Ali Baba and the Forty Thieves), 是用以打开宝库的咒语。第二篇, 《百合花——御园之圣洁》(Lilies: of Queen's Gardens), 研讨上流社会妇女的生活与教育。“百合花”一词源于《圣经》(The Bible), 象征纯洁与高雅。

3. the books of the hour: the books of no permanent value 一时之作

the books of all time: 永世之作

4. bright accounts of travels: 生动活泼的游记

5. good-humoured and witty discussions of question: 幽默诙谐的论述

6. helpfully beautiful: beautiful in such a way as to be of help to its readers 极为有益

7. in the sum of his life: in the whole of his life 一生中

8. fain: (poetical and old-fashioned, and used only with 'would') gladly 乐意

9. my life was as the vapour, and is not: 我的一生象蒸汽，而又不全是。这句话源出《圣经》，准确的原文是：“For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.” (The General Epistle of James, iv, 14)

10. this, if anything of mine, is worth your memory: if anything of mine is worthy of being remembered by you it is this 假如我有什么值得你铭记的话，这就是了。

11. in his small human way: in the feeble attempts of a human being 在其人生的非薄追求中

12. ill-done, redundant, affected work: 粗制烂造的、冗长的、有毛病的作品

13. scripture: a sacred writing, especially the Bible, which is often called by the Christians 'The Holy Scriptures' 圣典

14. in any wise: (archaic) in any way

15. the physical type of wisdom, gold: 物质型知识——金子。罗斯金在写这篇散文时写的经济学论文中，特别强调财富的重要性。'Physical': 物质方面的。用在此处是与'spiritual'相对。

16. Australian miner: 澳大利亚矿工。在罗斯金的时代，大批英国人