

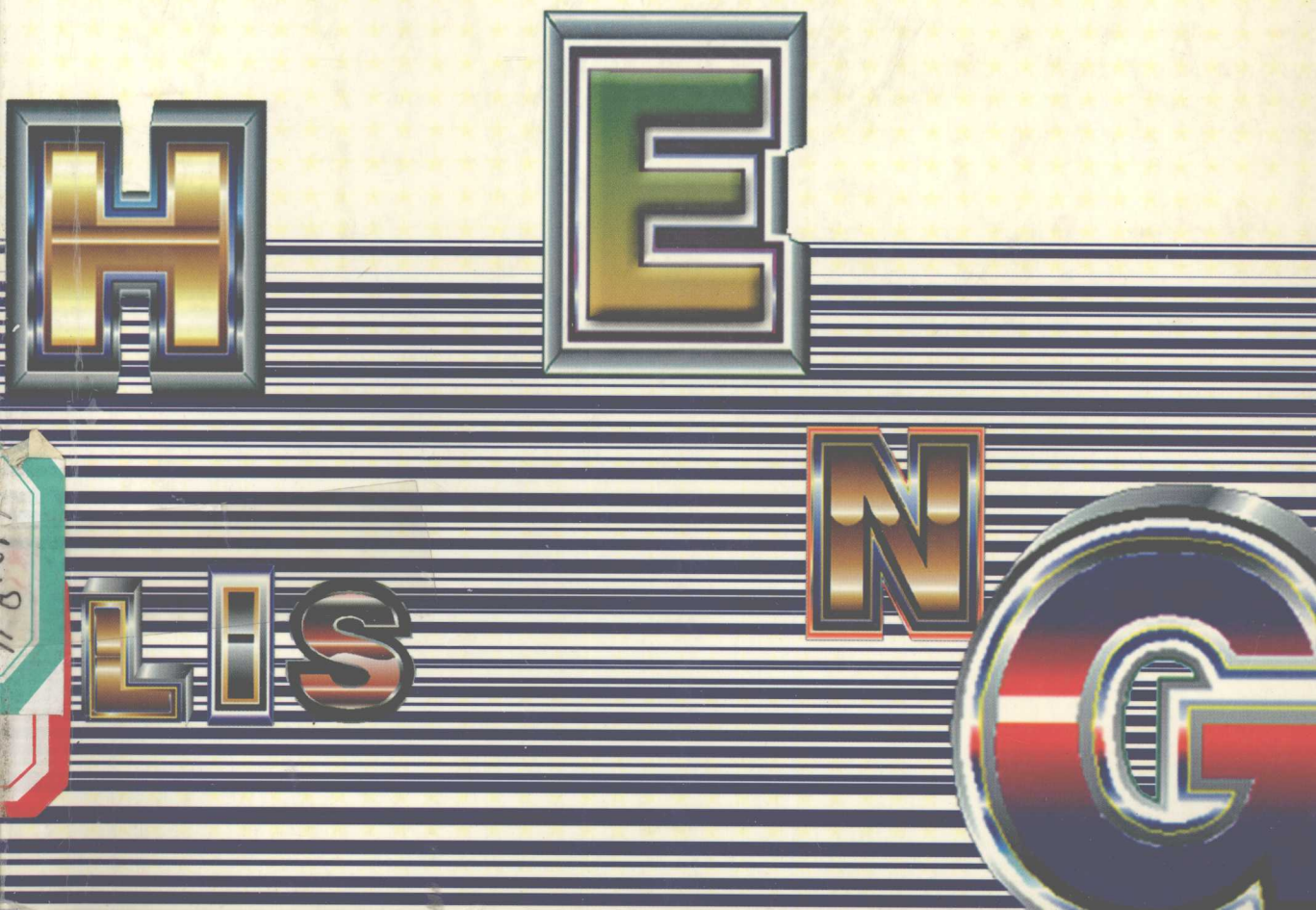
高等院校英语专业试用

泛读教程

■ 第二册 ■

● 丛书主编 毛卓亮 潘炳信 容新芳

● 河北大学出版社



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- 高等院校英语专业试用
- 执行主编：范志慧 张亚蜀 张秀梅
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编者说明

本书的出版融入了四面八方的关怀与帮助。在教材的编写过程中,我们一直受到省教育厅、省高校外语教学研究会、河北大学外国语学院、河北师范大学外国语学院、燕山大学外语系等众多省内高校外语系的鼎力支持。北京外国语大学副校长、博士生导师何其莘教授,北京外国语大学博士生导师张中载教授为本教材写了评介意见。河北大学外国语学院1999级英语语言文学专业的全体研究生做了大量具体的工作。河北大学出版社为了本书的早日付梓,付出了巨大的劳动。在此一并表示感谢。

应当指出的是,本教材的内容均选自原著,受文化传统、思维习惯等因素的影响,作者的思想、观点可能与我们的不同,甚至有很大的差异,希望教师与学生在使用时加以注意。同时,由于诸种原因,我们未能与书中所选文章的原作者一一取得联系。希望原作者见到本书后,能主动与我们联系,以便按《著作权法》支付相关报酬。

由于水平所限,加之时间仓促,书中难免有不当和错漏之处,望读者不吝指正。

序

本书是受河北省高校外语教学研究会委托,根据《高等学校英语专业教学大纲》,为大专院校英语专业编写的泛读教材。本书的编写目的是使学生通过大量的阅读实践、阅读技能的培养和词汇知识的扩展,逐步提高理解能力和阅读速度,以便在增加语感的基础上提高实际运用语言的能力。因此,本书在内容的取舍和练习的选择方面都是围绕着提高学生阅读能力和速度进行设计编排的。根据教学需要,课文选材力求体现科学性、知识性、趣味性相结合及循序渐进的原则。

在21世纪知识激增的信息时代,每天都有大量的科技文献、文史资料、报刊、书籍出版。若想在知识的海洋中更多地获取所需要的信息,读者必须具有快速阅读能力和高度理解能力。增强理解力,增加文化背景知识,扩大词汇量,成为阅读之必需。现代的阅读就是要求读者在精神高度集中的情况下,用有效的手段,以最快的速度,通读有关的文章,获取所需要的全部信息。实质上,阅读理解是对读者的英语词汇、语法、文化背景知识及分析问题能力等进行的综合检验。

由毛卓亮、潘炳信、容新芳三位教授任主编的这套教材以此为宗旨,力求做到题材多样,内容广泛,语言地道生动,程度由浅入深,博采众家之长。这套教材不仅可供大专院校英语专业本科与专科一、二年级学生使用,也可供高等院校其他专业、职工大学、业余大学、电视大学英语泛读课选用。

胡荫桐

(河北省高校外语教学研究会会长)

2001年6月

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Unit 1

Text A The Romance of Words

by Dr. Wilfred Fund & Norman Lewis

Answer the following questions after the first reading of the passage.

1. What is *etymology*? What does this word mean in Greek?
2. What does **calculus** mean in Latin?
3. Try to tell the various meanings of the word **run**.

From now on we want you to look at words intently, to be inordinately curious about them and to examine them syllable by syllable, letter by letter. They are your tools of understanding and self-expression. Collect them. Keep them in condition. Learn how to handle them. Develop a fastidious, but not a fussy, choice. Work always toward good taste in their use. Train your ear for their harmonies.

We urge you not to take words for granted just because they have been part of your daily speech since childhood. You must examine them. Turn them over and over as though you were handling a coin, and see the seal and superscription on each one. *We would like you actually to fall in love with words.*

Words are no dead things. *They are fairly wriggling with life.* They are the exciting and mysterious tokens of our thoughts, and like human beings, they are born, come to maturity, grow old, and die, and sometimes they are even reborn in a new age. A word, from its birth to its death, is a process, not a static thing.

Words, like living trees, have roots, branches, and leaves.

Shall we stay with this analogy for a few moments, and see how perfect it is?

The story of the root of a word is the story of its origin. The study of origins is called *etymology*, which in turn has *its* roots in the Greek word *etymon*, meaning "true or original meaning," and the Greek ending *-logia*, meaning "science or study." So *etymology* means the science or study of true or original meanings.

Every word in our language is a frozen metaphor, a frozen picture. It is this poetry behind words that gives language its overwhelming power. And the more intimately we know the romance that lies within each word, the better understanding we will have of its meaning.

For instance, on certain occasions you will probably say that you have "calculated" the cost of something or other. What does the term *calculate* really mean? Here is the story. Years ago,

ancient Romans had an instrument called a *hodometer*, or “road measurer,” which corresponded to our modern taxi meter. If you had hired a two-wheeled Roman vehicle to ride, say, to the Forum, you might have found in the back a tin can with a revolving cover that held a quantity of pebbles. This can was so contrived that each time the wheel turned, the metal cover also revolved, and a pebble dropped through a hole into the receptacle below. At the end of your trip you counted the pebbles and *calculated* your bill. You see, the Latin word for pebble was *calculus*, and that’s where our word “calculate” comes from.

There are, of course, many words with much simpler histories than this. When you speak of a *surplus*, for instance, you are merely saying that you have a *sur* (French for “over”) *plus* (French for “more”) or a *sup-plus*. That is, you have an “over-more” than you need.

Should you be in a snooty mood for the nonce¹, and happen to look at someone rather haughtily, your friends might call you *supercilious*, a word that comes from the Latin *supercilium*, meaning that “eyebrow” you just raised. That person you are so fond of, who has become your *companion*, is simply one who eats bread with you—from Latin *cum*, “with,” and *panis*, “bread.” *Trumps* in bridge is from the French *triomphe* or “triumph,” an old-time game of cards. In modern cards, one suit is allowed to triumph over, or to “trump” the other suits. And still again, in the army, the *lieutenant* is literally one who takes the place of the captain when the latter is not around—from the French *lieu* (we use it in “in lieu of”) and *tenir*, “to hold.” The *captain*, in turn, derives from the Latin word *caput* (“head”). *Colonel* comes from *columna* (the “column” that he leads).

If, by any chance, you would like to twit your friend, the Wall Street² *broker*, just tell him that his professional title came from the Middle English word *brocour*, a “broacher,” or one who opens, or broaches, a cask to draw off³ the wine or liquor. We still employ the same word in the original sense when we say “He broached (or opened up) the subject.” The broacher, or broker, became in time⁴ a salesman of wine, then of other things, such as stocks and bonds.

These are the roots of words. We next come to the branches. The branches of our language tree are those many groups of words that have grown out from one original root.

Let’s take an example. From the Latin root *spectare*, which means “to look”, more than 240 English words have sprouted. We find the root in such words as *spectacle* (those things you look through), *spectator* (one who looks or watches), *respect* (the tribute you give to a person you care to look at again), and *inspect* (to look into). When you treat someone with *disrespect* you make it plain that you do not care to look at him again (*dis*, “not”—*re*, “again”—*spect*, “look”). *Introspection* is a looking within.

Turning to the Greek language, which has so largely enriched our own, we discover *graphein*, “to write,” another prolific source of English words. We have *telegraph* (writing from a distance), *phonograph* (writing by sound), *photograph* (writing by means of light), *stenographer* (one who does condensed writing), and *mimeograph* (to write a copy or imitation).

We have in our language a host of⁵ roots such as these. There is the Latin *spirare*, meaning

“to blow or breathe,” from which we get such English words as *inspire* (breathe into), *expire* (breathe out), *perspire* (breathe through), *respiration* (breathing again or often).

Our word “liable” comes from the Latin *ligare*, “to bind.” This fascinating root has branched out into *oblige* and *obligate* (to bind to do something), *ligature* (bandage or binding), *ligament* (something that ties two things together), and, with the root no longer so obvious, *league* (those nations or other organizations that are bound together), and even the word *ally* (to bind to one another), which is from *ad* and *ligare*.

These, then, are the branches. We turn now to the leaves. If the roots are the origins of words and the branches are the word families that stem out of them, the leaves of this language tree would be the words themselves and their meanings.

Each given word, in its beginning, had, no doubt, only one meaning. But words are so full of life that they are continually sprouting the green shoots of new meanings.

Shall we choose just one word as an instance of the amazing vitality of language? The simple three-letter word *run*, up to this moment of writing, has more than ninety dictionary definitions. There are the *run* in your stocking⁶, the *run* on the bank⁷, and a *run* in baseball⁸. The clock may *run* down⁹, but you *run* up¹⁰ a bill. Colors *run*. You may *run* a race or *run* a business. You may have the *run* of the mill, or, quite different, the *run* of the house. And this dynamic little word, we can assure you, has just begun its varied career with these examples.

Is it any wonder that our unabridged dictionaries contain hundreds of thousands of living and usable words, words sparkling with life, prolific in their breeding, luxuriant in their growth, continually shifting and changing in their meanings?

Words even have definite personalities and characters. They can be sweet, sour, discordant, musical. They can be sugary or acrid, soft or sharp, hostile or friendly.

From this time on, as we enter our word studies, try to become keenly aware of words. Look at them, if possible, with the fresh eyes of one who is seeing them for the first time. If we have persuaded you to do this, you will then be on the way to the success that can be won with a more powerful vocabulary.

[Notes]

1. for the nonce; for the present time; for this occasion
2. Wall Street: 美国纽约市的华尔街
3. draw off; to allow to flow out
4. in time; after a certain amount of time has passed
5. a host of; a great number of
6. the run in your stocking: 长袜的脱针
7. the run on the bank: 银行的挤兑
8. a run in baseball: 棒球场上的跑垒积分
9. run down: to lose power and stop working
10. run up: (cause to) grow quickly in amount

[Vocabulary]

- romance *n.* 传奇
intently *ad.* 一心一意地;专心致志地
inordinately *ad.* excessively
fastidious *a.* not easily pleased; quick to find fault
seal *n.* 印记;图章
superscription *n.* 题字
wiggle *vi.* 蠕动;扭动;蜿蜒前进
token *n.* sign, evidence, guarantee, or mark (of sth)
analogy *n.* 类比
frozen *a.* 确实的;不可推翻的;不容否认的
correspond *vi.* be equal(to); be similar(in position, etc)
revolve *vi.* go round in a circle
contrive *vi.* invent; design; find a way of doing(sth)
receptacle *n.* 容器
snooty *a.* (*colloq*) proudly rude; haughty
trump *vt.* 以王牌取胜;出王牌
column *n.* 纵队
twit *vt.* make fun of; ridicule
broach *vt.* 在酒桶上开孔并插入活嘴以便汲酒
tribute *n.* sth done, said, or given to show respect or admiration for someone
introspection *n.* examining one's own thoughts and feelings
unabridged *a.* (esp of sth written, a speech, etc) given in its full form; not shortened
luxuriant *a.* strong in growth; abundant
discordant *a.* (of sounds) not harmonious; harsh
acrid *a.* (of smell or taste) sharp; biting; stinging to the nose or mouth

[Exercises]

I. Reading comprehension

- Words, like living trees, .
A. are born, come to maturity, grow old, and die
B. are reborn in a new age
C. have roots, branches and leaves
D. can grow and produce more words
- When you speak of a *surplus*, you mean .
A. that you have too much
B. that you have just as much
C. that you have an amount more than needed

- D. that you have an amount less than needed
3. When someone is called *supercilious*, he or she must _____.
A. have beautiful eyebrows
B. be very surprised
C. be very friendly
D. be very haughty
4. If we want to tease a Wall Street broker, just tell him that his title came from a Middle English word, *brocour*, _____.
A. which suggests a very noble origin
B. which suggests a very humble origin
C. which tells us that they used to be very poor
D. which shows that they used to be very rich
5. Words have definite personalities and characters. It means that _____.
A. words are like human beings
B. words are difficult to deal with
C. words are changeable
D. words are rich and colorful

II. True or false

1. If we know the story lying within each word, we can understand the word better.
2. A companion is originally the person who eats breakfast with you.
3. Quite a lot of words in English are of Greek origin.
4. Each word usually has many different meanings from its beginning.
5. If people pay more attention to words and keep curious about them, they can greatly enlarge their vocabulary.

III. Translation

Put Paragraphs 2 and 3 into Chinese.

IV. Suggestions for writing

Write an article about the necessity of learning English. State your viewpoint clearly and support your viewpoint with details.

Text B The Meaning of Christmas

Answer the following questions after the first reading of the passage .

1. *How does the story go about the birth of Jesus Christ in the Holy Bible?*
2. *What is the symbolic meaning of the star during Christmas?*
3. *Have the Christmas traditions changed since they began? How?*

Christmas is a celebration of the birth of Jesus Christ¹. However, its religious meaning has been mixed with the secular since it began 2000 years ago. The Christian celebration coincided with many other ancient midwinter festivals and incorporated their pre-Christian traditions such as feasting, giving presents and burning candles. One of the marvels of the Christmas festival is its flexibility in accommodation to various cultures and customs. What is the meaning of Christmas? You will get a different answer from everyone you ask.

Born nearly 2000 years ago, Jesus Christ is the meaning behind Christmas for Christians, who believe Him to be the son of God. The story of His birth is told in the Holy Bible². The story goes that an angel Gabriel³ appeared to a young woman, Mary, who was engaged to be married to the carpenter Joseph, in what is present-day Israel. The angel announced to Mary that she was going to become pregnant and give birth to the son of God, Jesus Christ. This would be a miraculous birth, for Mary was a virgin. While Joseph and Mary were on a journey to the town of Bethlehem⁴, to be enrolled in⁵ an official government census, it came time for Mary to give birth. There was no room for them at the hotel, so they made a bed in the straw manger, in the stable. When Jesus was born that morning, he was greeted not only by his mother and father, but also by shepherds who had hastened to the barn after an angel directed them there, and three wise men—astrologers—who had predicted that by following a large bright star they would find the baby, future “King of the Jews”.

Whether Jesus was really born on December 25th, no one can say for certain. It was believed that the Nativity⁶ (Christ’s birth) took place indeed on the 25th of the month; but which month was uncertain and every month at one time or another has been assigned. During the time of Clement of Alexandria (before 220) five dates in three different months of the Egyptian year were said to be the Nativity. The Roman Church⁷ finally fixed December 25th as the birthday of Jesus Christ. Though questioned for several generations by the Eastern Church⁸, the Roman day became universal in the fifth century.

Most historians and anthropologists believe that December 25th was chosen as the birthday because it already was a holiday in ancient times. Hundreds of years before Christ several other festivals were held at that time in different parts of the world. These celebrations seemed to all occur at some point during the winter solstice⁹, the time at which the earth makes its shortest

journey around the sun. Ancient people worshipped the sun and those in the northern hemisphere feared that the sun god had forsaken them as the days grew shorter. Around December 22 the days are the shortest, and it was at this time that the people of northern Europe would build great fires and candle lights to encourage the sun god to relight his lamp. There was much feasting and rejoicing as the days grew longer for now spring would come and life would flourish. It was about the same time that the Romans paid homage to Saturn¹⁰, the god of agriculture, with their Saturnalia festival¹¹. This festival was celebrated for a week to make a legendary Golden Age when Saturn ruled the world. Men and women with garlands on their heads and carrying lighted candles walked through the streets giving candles and green wreaths as presents. The Persians also lit fires at the winter solstice in praise of Mithra, the god of light, while the Egyptians held a winter festival that honoured Isis, mother of the sun god Hours. However these festivals and celebrations were carried out, they all hailed the victory of light and life over darkness. So in fact, the Christian holiday of Christmas takes place at a time when many cultures celebrated new life and light.

How about the symbolism of Christmas—the star, the tree, mistletoe, and Santa Claus? There are countless legends and stories attached to these symbols. As for the star which led the astrologers to the manger, modern astronomers have attributed the star to the time the planets Mars, Jupiter and Saturn¹² were close together in the heavens, in the springtime of 6 BC. The planets formed a triangle in the group of stars known as Pisces¹³. Throughout the world today, the Christian holiday has usually begun with the appearance of the first star of Christmas Eve. To most Christians the Christmas Star is symbolic of Jesus, who is often called “the bright and morning star”. However, of course, before there was Christmas, stars held importance in ancient religions. The Babylonians used three stars to represent god. The Egyptians believed that certain gods controlled different stars. The North American Blackfoot Indians¹⁴ believed that every star was at one time a human being. In general, the Christmas Star symbolizes high hopes and ideals—hope for reaching above oneself, for following the highest path to the greatest good.

For families in North America, Germany and other parts of Europe, the Christmas tree is the symbol of the Christmas season. Many legends exist about the origin of the Christmas tree. One legend holds that as Martin Luther¹⁵, the founder of the Protestant faith, was walking through the forest one Christmas Eve, he was awed by the beauty of millions of stars glimmering through the branches of the evergreen tree. So taken was he by this beautiful sight that he cut a small tree and took it home to his family. To recreate that same starlit beauty he saw in the woods, he placed candles on the branches. Another interpretation holds that the Christmas tree represents the tree of the Garden of Eden¹⁶; still another story suggests that it symbolizes the cross of Christ. In any case, the Christmas tree became a standard part of Christmas celebration by the early 14th century in Germany. Like stars, however, evergreens have been part of midwinter festivals long before Christ. They played a symbolic part because they stay green and alive when other plants appear dead and bare. They represented everlasting life and hope for the return of spring.

Mistletoe is a parasite that has no roots of its own and lives off the tree that it attaches itself to. Without that tree it would die. Mistletoe was thought to be sacred by ancient Europeans, long before the birth of Christ. Norsemen offer us a beautiful symbolic myth about mistletoe, which was the sacred plant of Frigga, goddess of love. When her son was killed, her tears turned into the pearly white berries on the mistletoe plant and her son came back to life by the mistletoe's power. With joy Frigga kissed everyone who passed beneath the tree. Now, whoever stands under the humble mistletoe will come to no harm except to receive a kiss. The mistletoe is an emblem of Love which conquers Death.

Santa is a very popular figure around the world at Christmas. He seems to have originated in Germany, first of all with a non-Christian meaning. He was "Father Thor", an old man with a long white beard, dressed in red, who travelled through the skies in a golden chariot pulled by two white goats, Cracker and Gnasher. He lived far north among snow and ice to fight the gods of snow and ice to help the people conquer winter. When Christianity arose in Germany, St. Nicholas, a 4th century bishop of Asia Minor¹⁷, became popular. He was known for his miracles and generosity and became a saint to children. He was believed to ride a white horse and carried gifts to all the good little children. Finally, Kriss Kringle entered the folklore scene. She was a young girl wearing a golden crown, carrying a small Christmas "tree of light". She was thought of as a messenger from the Christ Child and personified the idea of gift giving. She became popular in Germany in the 16th century. To Christians in the African Republic of Ghana, Father Christmas comes from the jungle. In Hawaii he comes by boat. In Brazil, Grandpa Indian Vovo Indo brings gifts. In China, Dun Che Lao Ren, "Christmas Old Man" brings presents to good children. In Poland the children's gifts are said to come from the stars and in Hungary angels bring them. English children wait for Father Christmas. American children wait for Santa Claus to come down the chimney. Being a culturally diverse and worldly fellow, Santa has many interpretations.

One very obvious way that Christmas has changed in this century is its gradual loss of religious significance, and its growing commercialism. Christmas is big business in Europe and America. Shops make their greatest sales and profits in the Christmas season. For example, in 1997, Christmas internet sales alone from online stores¹⁸ exceeded \$800 million. It is truly a time of consumer frenzy. As a result, it has become, strangely enough, a time of enormous stress, with the highest number of suicides in the US occurring in January of each year. One explanation of this is that people run up huge debts trying to live up to the expectations of family and advertising. Once Christmas and New Year's festivities have passed, it is common to sink into depression when the cold reality of everyday life and debts hits. In a nation-wide survey by EDK Associates in October 1997, based on 800 interviews, 46% of the respondents admitted that they went into debt buying Christmas presents and by the following fall some had still not paid their bills. When asked what their spouse or partner bought them for Christmas last year, only 33% were able to answer immediately and 22% simply could not remember. 39% said they would like less emphasis on gift giving. Perhaps Christmas is in need of some

revision if it causes problems such as these! We can't tell how the future will shape Christmas, but although its inner and ancient meaning of light, hope and love gets dimmer in the craze of commercialism, its candle continues to burn around the world in December.

[Notes]

1. Jesus Christ: 耶稣基督
2. Holy Bible: 圣经
3. Gabriel: 报喜天使加百列
4. Bethlehem: 伯利恒(位于耶路撒冷南方六英里的一个市镇,为耶稣之降生地)
5. to be enrolled in: to put(sb's name) on a list or register
6. Nativity: 耶稣诞生
7. the Roman Church: 罗马天主教会
8. the Eastern Church: 东正教会
9. the winter solstice: 冬至
10. Saturn: (罗马神话)农神萨腾
11. Saturnalia festival: (古罗马)农神节(于12月举行)
12. Mars, Jupiter and Saturn: 火星、木星和土星
13. Pisces: (天文)双鱼座; 双鱼宫
14. the North American Blackfoot Indians: 北美黑足印地安人
15. Martin Luther: 马丁·路德(1483—1546), 16世纪德国宗教改革运动的发起人。
16. Garden of Eden: 伊甸园, 圣经故事中人类始祖居住的乐园。据《圣经·创世纪》记载,上帝创造了人类始祖亚当和夏娃后,专为他们伊甸造此园,后来,二人偷吃了禁果,被上帝驱逐出园,并派天使把守,不让后人重新寻见。
17. Asia Minor: 小亚细亚
18. online stores: 网上商店

[Vocabulary]

- secular *a.* worldly or material, not religious or spiritual
coincide *vi.* (of events) happen at the same time; occupy the same period
incorporate *vt.* 结合
accommodate *vt.* 容纳
miraculous *a.* remarkable and surprising
manger *n.* 牛、马食草用的槽
astrologer *n.* 占星家
predict *vt.* say, tell in advance (that sth will happen)
anthropologist *n.* 人类学家
hemisphere *n.* half a sphere; half the earth
forsake *vt.* give up; desert (*pt* forsook, *pp* forsaken)
homage *n.* expression of respect

garland *n.* 花环;花冠
wreath *n.* 花环
mistletoe *n.* 槲寄生树(常用来做圣诞节的装饰树)
astronomer *n.* 天文学家
Babylonian *n.* 巴比伦人
interpretation *n.* explanation
parasite *n.* 寄生植物
Norseman *n.* 北欧人,尤指挪威人
emblem *n.* symbol; design that represents sth
bishop *n.* 主教
commercialism *n.* 商业化
frenzy *n.* violent excitement
festivity *n.* (*pl*) 庆祝活动

[Exercises]

True or false

1. In the early times, the data of Christmas was uncertain.
2. The angel Gabriel told Mary that she would be punished by God for getting pregnant outside of marriage.
3. Jesus was born in a beautiful palace, surrounded by wise, rich men.
4. All of the mid-winter festivals occur during the winter solstice.
5. The Roman Saturnalia festival celebrated war and victory over neighboring countries.
6. The North America Blackfoot Indians believed that every star was at one time a human being.
7. The white berries of the mistletoe are tears of Christ.
8. Santa Claus originated in Germany as Father Thor.
9. A survey shows that 46% of Americans go into debt buying Christmas presents.
10. The evergreen tree symbolizes life itself.