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师范院校英语专业用

ENGLISH

BOOK 5

• 教师用书 •

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前 言

由黄源深、朱钟毅主编的 *English* (Books 5-8) 是国内第一套供高等师范院校英语专业高年级使用的精读课本。它是参照国家教委1990年制订的英语专业高年级教学大纲而编写的。*English* 所选课文题材广泛,长度适宜,知识性强,具有时代气息,并配有内容丰富的练习,因此出版后深受各兄弟院校的欢迎。事实证明,该教材也同样适用于非师范专业高等院校的英语教学。

本书是Book 5的教师用书,以详尽的注释为主要特色。它根据不同课文的具体情况提供有关的背景知识、勾勒作品的主题思想、篇章结构、文体特征、修辞手法等。笔者认为这些方面的内容应以有助于理解课文为目的,少作离题的介绍。所以本书在提供这方面的讲解时因课制宜,不凑合内容去求得形式一律。其次,本书对每篇课文及有关的诗歌、谚语、词汇学习等作了详细注释,充分顾及了授课中可能出现的问题,因而能大大减轻教师备课的工作量。这部分也是本书的主体。最后,本书对各课的练习(除少数主观题外)不但提供答案,而且详细讲解,并指明学生易犯的错误。汉译英练习往往备有多种常见译法。

学习最终离不开自学,自学才是走向知识的真正桥梁。然而,市面上高级英语的教材本来就少,与之配套、适合自学的详细辅导材料更少。本书的编写也考虑到了自学者这方面的需要。自学者借助本书的详细讲解,庶可使自己的英语跃上中高级水准。

在本书编写过程中,教材主编黄源深和朱钟毅始终给予了关心和指点,并审阅了全书,从而保证了本书的质量。华东师范大学外语系主任周国强对本书的编写给予了大力的支持和帮助。外语系原打字室主任龚孟良担任了全书的打字任务。笔者谨在此一并

表示深切谢意。

限于笔者的经验和水平，书中难免有谬误之处。诚希各位老师不吝赐教。

刘 精 忠

一九九四年五月

于华东师范大学

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Lesson One

Salvation

About the Author

Apart from what is said in Notes to the Text, mention needs to be made of the Harlem Renaissance, out of which such eminent literary figures as Langston Hughes grew. Beginning from 1910, large numbers of American blacks moved from the rural South to the industrial northern cities in search of work, and many settled in Harlem, a district in the northeast part of New York City, which consequently became one of the largest black communities in the U.S. In the 1920s, urged by the idea of racial pride, black writers, many living in Harlem, began to produce fine original works about black life, turning Harlem into a center of art and literature. The Harlem Renaissance is thus a term given to the flowering of black American literature of this period. Langston Hughes, who opened the way for realism in black American literature, is the most accomplished of the writers whose names have been associated with the Renaissance.

Theme

The story is the author's recall of an experience from his youth. He had heard from old folk about the myth of Jesus

saving one's soul, and as a child, held a sincere and naive belief in it. It so happened that the revival furnished him with a good opportunity to see this myth come true. What actually happened at the church, however, turned his pious wish to see Jesus into bitter disillusionment, thus shattering a long-cherished myth together with the author's faith in Jesus. This unraveling of the conflict between faith and reality makes a strong assertion of the theme that God does not exist and human belief in God is but a self-imposed illusion.

The story may well go beyond a mere ridicule at the absurdity of religion if we take into account the general theme of the author's literary creation. Always writing from the point of view of the oppressed, Langston Hughes interpreted the bitter life of American blacks to the whole world, and his literary works are seen as an outcry for social justice for black people. It could be argued that through this story, Hughes wants to tell his readers that there is no almighty Savior, and that only by relying on their own struggle can black people deliver themselves from misery and suffering.

Biblical References and Christian Beliefs

1. Why were the children, who had not committed any sin, referred to as "young sinners"?

The Bible says that God created the first man Adam and the first woman Eve, wife of Adam, and established the Garden of Eden, with its Tree of Knowledge, as a dwelling place for them. Tempted by the Serpent, first Eve, and then Adam, disregarded God's warning and ate the forbidden fruit from the Tree of Knowledge, and so

transformed themselves, as God believed, from primal innocence to a knowledge of evil. As punishment, Adam and Eve were banished from the Garden. Christianity holds that this original sin, man's first disobedience to God, is passed down to all human beings, who are descendants of Adam and Eve. Therefore, all men are born sinners.

2. Why did the old people say that when you saw Jesus, God was with you?

Jesus, according to the Gospels of the New Testament, was born in Bethlehem (a town in Palestine, 6 miles south of Jerusalem) between 8 B.C. and 4 B.C. of Mary, wife of a carpenter named Joseph.

When he was about 30, Jesus began a three-year mission as a preacher who proclaimed the coming of the Kingdom of God, often in the form of parables, with the slogan "Love your neighbor." His activity was centered around Galilee (in the north of Palestine), and he gathered 12 disciples. His revolutionary preaching on love, humanity and charity, and his sympathy for social outcasts and the oppressed kindled popular enthusiasm but aroused the hostility of the Jewish authorities. In the third year of his mission while in Jerusalem, he was betrayed by one of his companions. After sharing the Last Supper with his disciples, he was arrested and handed over to the Romans, who crucified him, perhaps as an agitator. On the third day, his tomb was found empty, and an angel announced that he had risen from his tomb. He appeared to his disciples several times, and ascended to Heaven after 40 days.

It is believed that the resurrection of Jesus from his

grave was man's hope for salvation, for by sacrificing himself at his crucifixion, he was able to atone for mankind's sin and establish a relationship of love between individual humans and God. Whenever an individual enters into this relationship, God is with him. Therefore Jesus is worshipped by Christians as the Son of God and the Savior of mankind.

Jesus, as a Greek word, means "savior." *Christ* was originally the title given to Jesus by his followers (Jesus the Christ), meaning "the anointed." Later it came to be used as part of the name (Jesus Christ).

3. Why did Aunt Reed say the Holy Ghost had come into Langston's life because he had seen Jesus?

According to Christianity, God is considered as existing in three persons — the Father (that is, God), the Son (that is, Jesus), and the Holy Ghost (also called the Holy Spirit). These are said to be the three aspects of God, and the Holy Ghost is that aspect of God that exists everywhere in this world, in people and in the church. The dove is the symbol of the Holy Ghost.

"Holy Ghost" was initially the English translation from Latin *spiritus sanctus* and the original Greek *hagion pneuma* by the first Christian missionaries to the Saxons 1300 years ago. As both *spiritus* and *pneuma* mean "breath" or "spirit," these expressions show that early Christians meant to liken the presence of God to a supernatural breath. Perhaps for that reason, during the past generation many Christians have adopted the expression "Holy Spirit" in place of "Holy Ghost," believing that the former better re-

presents the original meaning in Latin and Greek while the latter always connotes terror.

Structural Analysis of the Text

(Students are better advised to mark out the serial number of each paragraph. "Pa." will stand for "paragraph," and "pas." for "paragraphs.")

The two opening sentences are the guide ne for the whole plot. It is within the conflict between "being saved" and "not being saved" that the story zigzags its course to the conclusion.

Paragraph 1 introduces the background (when and where). The revival is the trigger that sets off the story.

At the beginning of the story (paragraphs 2—5), the narrator recounts what he has heard about Jesus from old people and how he waits piously for Jesus to come.

The conflict between what the boy has been told and what he has seen himself at the meeting becomes intensified as, in the middle of the story (paragraph 6), all the young people have gone to the altar but the narrator and Westley.

The climax is reached when the narrator alone is left unsaved after his last fellow sinner is saved by telling a lie (paragraphs 7—10).

The conflict is resolved (paragraphs 11—14) when the boy also tells a lie and is thus "saved" from both sin and trouble.

The concluding paragraph reveals the narrator's remorseful disillusionment with religion. The revelation is as satirical and indignant as the two opening sentences: He is saved in the

sense that the religious ritual has been completed or he has answered the expectations of the old people, but he is not saved in any sense of reality. In fact, he feels he has committed a sin by lying to everyone.

Detailed Explanation of the Text

1. salvation(title) — saving of the soul from sin. The word has a strong religious connotation.
2. I was saved ... on thirteen. But not really saved (pa.1)
—Note that the second sentence is a sentence fragment, a deviation for the sake of emphasis. It is as if the reader is thrust forward, and then after a pause, is dragged back quite by surprise. His interest is captured, and he waits curiously for the paradox to unfold. The effect would not be achieved if a comma had been used after "thirteen" to combine the two sentences into one normal sentence.
3. was going on thirteen (pa.1)— was about thirteen go on (continuous tense): get nearer.
 - 1) I don't know her exact age, but she may be forty-one going on forty-two.
 - 2) "This house must cost you half your monthly income!"
"Not quite, but going on that way."
4. revival (pa.1) — a series of meetings (called revival meetings), characterized by public confession of sins and declaration of renewed faith in religion, intended to bring back the religious enthusiasm among people
5. my Auntie Reed's church (pa.1) — the church of which my aunt was a member

6. hardened (pa.1) — having become used to wrongdoing, showing no signs of shame or repentance
7. to bring the young lambs to the fold (pa.1) — to bring the children under the protection and guidance of God
8. escorted and placed (pa.1) — formal words, in place of the more usual "taken" and "seated", to mark the solemnity of the occasion
9. mourner (pa.1) — (at U.S. revival meetings) a person who repents publicly
10. When you were saved you saw a light, and something happened to you inside (pa.2) — In formal style, "one" (including "one's", "oneself", etc) is used to refer to anybody or people in general. "He" can be substituted for the second and subsequent "one"s.

One would like to be generous — but what can one/he do when there are one's/his own bills to pay? In informal style or in speech, "you" (sometimes "we") is used instead of "one." An emotional coloring is particularly strong in "you."

You/We find as you/we grow older that your/our appetite gets smaller.

Notice the stylistic difference in the following which concerns not only the choice between "one" and "you" but other lexical choices as well:

- 1) If you want to make people angry, just tell them what you're really thinking.
- 2) If one wishes to make oneself thoroughly unpopular, one has merely to tell people exactly what one has on one's mind.

11. And Jesus...; And God...; see and hear and feel... (pa. 2) — The repetitive use of “and” creates an impression that what the aunt had chattered about could go on and on. Contrasted with this long string, the abruptly short sentence “I believed her” placed immediately after, is extremely effective in telling of the child’s readiness to believe.

For the same stylistic reason, single-sentence paragraphs such as paragraphs 5 and 12, interposed between long paragraphs, stand out particularly and so give prominence to certain key events.

“Still I kept waiting to see Jesus” (pa.5) reflects the boy’s naive piety. “So I got up” (pa.12) indicates a sudden realization, a transition from simplicity to worldliness. If you compare the end of paragraph 11 plus paragraph 12 with the end of paragraph 6, you will see they have more or less the same wording, but the paragraphing has deliberately been made different to throw more light on the hero of the story.

12. all moans ... of hell (pa.3) — full of moans, etc. “Of hell” modifies all the four preceding nouns (moans, shouts, cries, pictures). Hell is considered to be a condition of being separated from God.

moans: groans

dire: dreadful

Hughes’ writing, particularly his poetry, is said to be highly musical. This line is a typical example, with strong and weak syllables evenly distributed. Also note the alliteration and rhyming in the following:

- 1) The ~~ninety~~ and ~~nine~~ safe in the ~~fold~~, but one little
lamb Was left out in the cold.
- 2) The lower lights are burning, some poor sinners
to be saved.
13. Won't you come? (pa.3) — This, repeated three times,
is not a question, but an earnest request. Compare this
with the more compelling request "why don't you come"
repeated six times in paragraphs 8 and 10. The change
in the sentence form indicates the minister was growing
impatient.
14. to all us young sinners (pa.3) — The deletion of "of"
before "us" may be because "us" is in apposition to
"young sinners," and we can quite correctly say "all young
sinners" without using "of."
15. the ninety and nine safe (pa.3) — the ninety-nine lambs
are safe
16. went to Jesus right away (pa.3) — Symbolically, it is
to go to the picture of Christ hanging from the front wall
of the church, or to the crucifix standing behind the altar
on the platform, or simply to the altar on which are
placed the Bible book, candles, bread and wine. It is more
a personal experience than a literal action, because in sev-
eral places in the Bible, Jesus says: "Come to me." If
you go to the altar and tell other people: "Oh yes, I've
seen the Lord," then you are saved because you have had
that religious experience in your soul.
17. braided hair (pa.4) — hair twisted together into one or
more plaits
18. gnarled (pa.4) — (*adj.*) (of hands) rough, slightly de-

formed, and weather-beaten in appearance

19. lower lights (pa.4) — lights in hell. Hell is thought to be a place of great heat and danger, with eternal fires burning.
20. the whole building rocked with prayer and song (pa.4) — Here “prayer” and “song” are not in the plural, because nouns in double expressions with prepositions are often used in a way as if they are abstract nouns. More examples:

with *hat* and *coat*

from *top* to *bottom*

on *land* and *sea*

Information about it is eagerly sought alike by *friend* and *foe*.

Compare this with “prayers and songs swirled” (pa.7), where normal usage is observed.

21. I kept waiting to *see* Jesus (pa.5) — The author italicized the word “see” to make the reader aware that Langston meant to see Jesus with his naked eyes. “See” in “I wanted to see him” (pa.7) has the same meaning. But what his aunt meant by “see” in pa. 2 is to “see in your soul.”
22. rounder (pa.6) — a dissolute (loose in moral, leading a bad life) person, an idle, unemployed person with a bad reputation, such as a habitual drunkard. The word comes from the idea that such people often make the rounds of bars, etc.
23. sister (pa.6) — a woman fellow member of a Christian church. The word can also be used as a title, e.g. Sis-