

研究生英语系列教材

# 研究生英语阅读教程

上册

An English Reading Course Book For Postgraduates

Book

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# 前 言

《研究生英语阅读教程》是《研究生英语系列教材》的重要组成部分,全书分上下两册,每册10个单元,每个单元一般需要5~6学时,教师和学生可根据课文的长度和难度适当调整学时。

本教程旨在提高研究生的英语阅读能力,使其在这方面有一个质的飞跃,为今后的工作和学习打下坚实的英语阅读基础。

与其他类型教材相比,本教材具有以下显著特点:

一、经典名篇与时代旋律有机结合。作为未来的研究工作者,研究生在英语方面既应当具备深厚的文化功底,又应当掌握最新的文化科学知识。所以在遴选文章方面,本教材克服了其他一些教材编写过程中根据主编好恶选择文章的主观性。我们既选择了O. Henry的“*The Gift of the Magi*”, Edgar Allan Poe的“*Hop-Frog*”, Max Shulman的“*Love Is a Fallacy*”, Mark Twain的“*The Celebrated Jumping Frog of Calaveras County*”和Martin Luther King Jr.的“*The Negro Is Your Brother*”等名家经典,同时也收录了“*Euthanasia*”, “*Human Gene Therapy*”, “*The Role of Science in Sustainable Development*”, “*My Race Problem—and Ours*”等一些关注现代热点问题的文章。

二、语言类文章为主,兼顾各种题材。一部英语语言教材既应引导学生把握英语语言的实质和应用规律,也应当让学生领略和理解英语语言的瑰丽多姿及文体的多种多样。因此,本教材收录了“*Language and Thought*”和“*Why Good English is Good for You*”等语言类文章,以帮助读者了解英语之奥妙和实质,还收录了“*Why Catholics Like Einstein*”, “*The Sinews of Peace*”, “*The Galileo Affair*”和“*A Free Man's Worship*”等政论经典,可让读者欣赏英语语言节奏之铿锵,选词之研究,说理之透彻;也收录了“*On the Tendency of Varieties to Depart Indefinitely from the Original Type*”和“*Struggle for Existence*”等一些生命科学方面的名篇,以让读者领略它们表达之明晰,逻辑之严密。“*Niagara Falls*”带你遨游雄伟的尼亚加拉大瀑布;“*The Beauty of England*”让你领略英格兰迷人的景色;“*Waiting for Godot*”帮你品味“荒诞派戏剧”的独特神韵,体会Samual Beckett对人类执著的关注。

三、以语言为基础,以学生为中心。一本教材成败关键在于能否将学生的被动接收转化为主动学习,因此,在编写过程中,我们始终坚持让学生在比较愉悦、轻松的氛围中学习英语,掌握学习英语的技巧,想方设法将枯燥的语言学习变得兴趣盎然。我们在选材时,不仅注意选择能够激起学生兴奋点的文章,而且在每篇文章前撰写了简明扼要的Introduction,使学生在开篇就能对文章有一个大致的了解,为理解通篇文章打下坚实的基础。在对课文生词注解时,我们严格按照教学大纲,将大学英语四级以上的词汇作了注释。为了培养学生良好的用英语思考、用英语学习的习惯,我们对生词进行了英语注释。同时针对文章出现的影响学生理解的典故,我们在Cultural Notes中进行了较详尽的注解。

四、结合课文,边学边练。学习之要诀在于理论与实践相结合,所以,我们结合《大纲》就课文配备了相当数量的练习。在After-text Practice中,我们主要采用Multiple Choice和True or False Statement两种题型来考查学生对课文主要内容的理解和掌握。采用Translation,包括英译汉和汉译英两种形式,来检测学生对文中知识点的理解与对重点难点词汇的理解和应用能力。另外,为了

考查学生们对难点单词的掌握,也为了帮助学生扩大词汇量,我们设计了 Vocabulary 10 000,让学生在最短的时间内掌握最多的单词。

五、专项训练,提高阅读能力。学习之目的在于获取实际应用能力和归纳推理能力,因此,我们在 Reading for Ability 中设计了多种形式来培养学生各方面的阅读能力。Reading Comprehension 重在培养学生捕捉重要信息以及归纳文章主题的能力,Short Answer Questions 旨在培养学生归纳和表达的能力,Cloze 则有助于培养学生对篇章的理解和表达能力。

六、世纪经典结合西方风俗,拓展知识面。素质教育的关键在于深厚的知识功底与广博的知识面相结合,因此,在 Reading for Ornament 中,我们设计了 Learning from Masters (下册为 Learning from VIP's) 和 A Glimpse of the West 两种形式的阅读课文。在 Learning from Masters 中,我们收录了 Thomas Jefferson 起草的“ The Declaration of Independence ”, Henry Patrick 的“ Give Me Liberty or Give Me Death ”, Francis Bacon 的“ Of Truth ”和 Bertrand Russell 的“ What I Have Lived For ”等铿锵名篇。在这里,学生不仅能够欣赏到 Charles Dickens 在“ A Tale of Two Cities ”中的琅琅俳句, Jane Austen 在“ Pride and Prejudice ”中流露的细腻诙谐。而且可以领略到 J. B. Priestley 的“ The Beauty of England ”, Frank Trippet 的“ A Season for Hymning and Hawing ”以及 James J. Kilpatrick 的“ Spring ”中千姿百态的不列颠风光。在下册中,我们收录了历届美国总统的就职演说,这些经过千锤百炼字字珠玑的世纪经典将使学生更好领会英语语言的无穷奥妙和神奇魅力。而 A Glimpse of the West 能帮助读者了解西方的政治、经济、文化、教育和科学,以丰富自己的知识。

七、轻松英语,培养学习兴趣。为了使英语学习不再像以往那样枯燥无味,使学生能够真正从“要我学”转变为“我要学”,使他们知道“英语原来这么有趣”,我们在 Reading for Delight 中安排了一个个诙谐幽默的故事和一些匠心独具、慧眼独具的连珠妙语。

本教材阅读文章均出自英文原版图书和杂志。需要指出的是,我们对其中一些现代英语视为不规范的语法和拼写予以了保留,以忠实于原著,保持原著的风格特色。

本书作者均是在全日制高等学校任教多年的资深教师,本书既是作者多年教学经验和研究成果的总结,也是这些教学经验和研究成果的升华。本书编写的具体分工如下:

王湘云提供了本册全部十个单元的 Text, Learning from Masters, A Glimpse of the West, Reading for Delight, 并撰写了全部十个单元的 Reading for Ability。

孙笑峰撰写了第一、六、八、九单元的 New Words, Phrases and Expressions, Cultural Notes 和 After-text Practice。

史成周撰写了第四、五、七单元的 New Words, Phrases and Expressions, Cultural Notes 和 After-text Practice。

王克友撰写了第十单元的 New Words, Phrases and Expressions, Cultural Notes 和 After-text Practice。

郑九海撰写了第二、三单元的 New Words, Phrases and Expressions, Cultural Notes 和 After-text Practice。

全书由王湘云策划、统筹、主编、补充和定稿。王克友、郑九海、孙笑峰和史成周也参加了部分稿件的校对工作。

由于编者水平所限,错误之处在所难免,欢迎专家、读者批评指正,以便再版时修订充实。

编者  
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# Unit One

## Language and Thought

*Language is the highest achievement of the human mind. It is what separates us from the animal kingdom. It is the basis of thought because it contains the symbols of thought. How are thought and language related to each other? How do signs, which animals respond to, differ from the symbols that constitute language? This essay answers these and many more questions about language and thought.*

*Susanne K. Langer<sup>[1]</sup>*

[1] A symbol is not the same thing as a sign; that is a fact that psychologists and philosophers often overlook. All intelligent animals use signs, so do we. To them as well as to us sounds and smells and motions are signs of food, danger, the presence of other beings, or of rain or storm. Furthermore, some animals not only attend to signs but produce them for the benefit of others. Dogs bark at the door to be let in; rabbits thump to call each other; the cooing of doves and the growl of a wolf defending his kill are unequivocal signs of feelings and intentions to be reckoned with by other creatures.

[2] We use signs just as animals do, though with considerably more elaboration. We stop at red lights and go on green; we answer calls and bells, watch the sky for coming storms, read trouble or promise or anger in each other eyes. That is animal intelligence raised to the human level. Those of us who are dog lovers can probably all tell wonderful stories of how high our dogs have sometimes risen in the scale of clever sign interpretation and sign using.

[3] A sign is anything that announces the existence or the imminence of some event, the presence of a thing or a person, or a change in the state of affairs. There are signs of the weather, signs of danger, signs of future good or evil, signs of what the past has been. In every case a sign is closely bound up with something to be noted or expected in experience. It is always a part of the situation to which it refers, though the reference may be remote in space and time. In so far as we are led to note or expect the signified event we are making correct use of a sign. This is the essence of rational behavior, which animals show in varying degrees. It is entirely realistic, being closely bound up with the actual objective course of history—learned by experience, and cashed in or voided by further experience.

[4] If man had kept to the straight and narrow path of sign using, he would be like the other animals, though perhaps a little brighter. He would not talk, but grunt and gesticulate the point. He would make his wishes known, give warnings, perhaps develop a social system like that of bees and ants, with such a wonderful efficiency of communal enterprise that all men would have plenty to eat, warm

apartments—all exactly alike and perfectly convenient—to live in , and everybody could and would sit in the sun or by the fire , as the climate demanded , not talking but just basking , with every want satisfied , most of his life. The young would romp and make love , the old would sleep , the middle-aged would do the routine work almost unconsciously and eat a great deal. But that would be the life of a social , superintelligent , purely sign-using animal.

⑤ To us who are human , it does not sound very glorious. We want to go places and do things , own all sorts of gadgets that we do not absolutely need , and when we sit down to take it easy we want to talk. Rights and property , social position , special talents and virtues , and above all our ideas , are what we live for. We have gone off on a tangent that takes us far away from the mere biological cycle that animal generations accomplish ; and that is because we can use not only signs but symbols.

⑥ A symbol differs from a sign in that it does not announce the presence of the object , the being , condition , or whatnot , which is its meaning , but merely *brings this thing to mind*. It is not a mere “ substitute sign ” to which we react as though it were the object itself. The fact is that our reaction to hearing a person ’ s name is quite different from our reaction to the person himself. There are certain rare cases where a symbol stands directly for its meaning : in religious experience , for instance , the Host is not only a symbol but a Presence. But symbols in the ordinary sense are not mystic. They are the same sort of thing that ordinary signs are ; only they do not call our attention to something necessarily present or to be physically dealt with—they call up merely a conception of the thing they “ mean. ”

⑦ The difference between a sign and a symbol is , in brief , that a sign causes us to think or act *in face* of the thing signified , whereas a symbol causes us to think *about* the thing symbolized. Therein lies the great importance of symbolism for human life , its power to make this life so different from any other animal biography that generations of men have found it incredible to suppose that they were of purely zoological origin. A sign is always embedded in reality , in a present that emerges from the actual past and stretches to the future ; but a symbol may be divorced from reality altogether. It may refer to what is not the case , to a mere idea , a figment , a dream. It serves , therefore , to liberate thought from the immediate stimuli of a physically present world ; and that liberation marks the essential difference between human and non-human mentality. Animals think , but they think *of* and *at* things ; men think primarily *about* things. Words , pictures , and memory images are symbols that may be combined and varied in a thousand ways. The result is a symbolic structure whose meaning is a complex of all their respective meanings , and this kaleidoscope of *ideas* is the typical product of the human brain that we call the “ stream of thought. ”

⑧ The process of transforming all direct experiences into imagery or into that supreme mode of symbolic expression , language , has so completely taken possession of the human mind that it is not only a special talent but a dominant , organic need. All our sense impressions leave their traces in our memory not only as signs disposing our practical reactions in the future but also as symbols , images representing our *ideas* of things ; and the tendency to manipulate ideas , to combine and abstract , mix and extend them by playing with symbols , is man ’ s outstanding characteristic. It seems to be what his brain most naturally and spontaneously does. Therefore his primitive mental function is not judging reality , but

*dreaming his desires.*

⑨ Dreaming is apparently a basic function of human brains, for it is free and unexhausting like our metabolism, heartbeat, and breath. It is easier to dream than not to dream, as it is easier to breathe than to refrain from breathing. The symbolic character of dreams is fairly well established. Symbol mongering, on this ineffectual, uncritical level, seems to be instinctive, the fulfillment of an elementary need rather than the purposeful exercise of a high and difficult talent.

⑩ The special power of man's mind rests on the evolution of this special activity, not on any transcendently high development of animal intelligence. We are not immeasurably higher than other animals; we are different. We have a biological need and with it a biological gift that they do not share.

⑪ Because man has not only the ability but the constant need of *conceiving* what has happened to him, what surrounds him, what is demanded of him—in short, of symbolizing nature, himself, and his hopes and fears—he has a constant and crying need of *expression*. What he cannot express, he cannot conceive; what he cannot conceive is chaos, and fills him with terror.

⑫ If we bear in mind this all-important craving for expression we get a new picture of man's behavior; for from this trait spring his powers and his weaknesses. The process of symbolic transformation that all our experiences undergo is nothing more nor less than the process of *conception*, underlying the human faculties of abstraction and imagination.

⑬ When we are faced with a strange or difficult situation, we cannot react directly, as other creatures do, with flight, aggression, or any such simple instinctive patterns. Our whole reaction depends on how we manage to conceive the situation—whether we cast it in a definite dramatic form, whether we see it as a disaster, a challenge, a fulfillment of doom, or a fiat of the Divine Will. In words or dream-like images, in artistic or religious or even in cynical form, we must *construe* the events of life. There is great virtue in the figure of speech, “I can *make* nothing of it” to express a failure to understand something. Thought and memory are processes of *making* the thought content and the memory image; the pattern of our ideas is given by the symbols through which we express them. And in the course of manipulating those symbols we inevitably distort the original experience, as we abstract certain features of it, embroider and reinforce those features with other ideas, until the conception we project on the screen of memory is quite different from anything in our real history.

⑭ Conception is a necessary and elementary process; what we do with our conceptions is another story. That is the entire history of human culture—of intelligence and morality, folly and superstition, ritual, language, and the arts—all the phenomena that set man apart from, and above, the rest of the animal kingdom. As the religious mind has to make all human history a drama of sin and salvation in order to define its own moral attitudes, so a scientist wrestles with the mere presentation of “the facts” before he can reason about them. The process of *envisaging* facts, values, hopes, and fears underlies our whole behavior pattern; and this process is reflected in the evolution of an extraordinary phenomenon found always, and only, in human societies—the phenomenon of language.

⑮ Language is the highest and most amazing achievement of the symbolistic human mind. The power it bestows is almost inestimable, for without it anything properly called “thought” is impossible. The birth of language is the dawn of humanity. The line between man and beast—between the highest ape

and the lowest savage—is the language line. Whether the primitive Neanderthal man<sup>[2]</sup> was anthropoid or human depends less on his cranial capacity, his upright posture, or even his use of tools and fire, than on one issue we shall probably never be able to settle—whether or not he spoke.

[16] In all physical traits and practical responses, such as skills and visual judgments, we can find a certain continuity between animal and human mentality. Sign using is an ever evolving, ever improving function throughout the whole animal kingdom, from the lowly worm that shrinks into his hole at the sound of an approaching foot, to the dog obeying his masters command, and even to the learned scientist who watches the movements of an index needle.

[17] This continuity of the sign-using talent has led psychologists to the belief that language is evolved from the vocal expressions, grunts and coos and cries, whereby animals vent their feelings or signal their fellows; that man has elaborated this sort of communion to the point where it makes a perfect exchange of ideas possible.

[18] I do not believe that this doctrine of the origin of language is correct. The essence of language is symbolic, not signfic; we use it first and most vitally to formulate and hold ideas in our own minds. Conception, not social control, is its first and foremost benefit.

[19] Watch a young child that is just learning to speak play with a toy; he says the name of the object, e. g. :“ Horsey! horsey! horsey!” over and over again, looks at the object, moves it, always saving the name to himself or to the world at large. It's quite a time before he talks to anyone in particular; he talks first of all to himself. This is his way of forming and fixing the *conception* of the object in his mind, and around this conception all his knowledge of it grows. Names are the essence of language; for the *name* is what abstracts the conception of the horse from the horse itself, and lets the mere idea recur at the speaking of the name. This permits the conception gathered from one horse experience to be exemplified again by another instance of a horse, so that the notion embodied in the name is a general notion.

[20] To this end, the baby uses a word long before he *asks* for the object; when he wants his horsey he is likely to cry and fret, because he is reacting to an actual environment, not forming ideas. He uses the animal language of *signs* for his wants; talking is still a purely symbolic process—its practical value has not really impressed him yet.

[21] Language need not be vocal; it may be purely visual, like written language, or even tactual, like the deaf-mute system of speech; but it *must be denotative*. The sounds, intended or unintended, whereby animals communicate do not constitute a language because they are signs, not names. They never fall into an organic pattern, a meaningful syntax of even the most rudimentary sort, as all language seems to do with a sort of driving necessity. That is because signs refer to actual situations, in which things have obvious relations to each other that require only to be noted; but symbols refer to ideas, which are not physically there for inspection, so their connections and features have to be represented. This gives all true language a natural tendency toward growth and development, which seems almost like a life of its own. Languages are not invented; they grow with our need for expression.

[22] In contrast, animal “speech” never has a structure. It is merely an emotional response. Apes may greet their ration of yams with a shout of “Nga!” But they do not say “Nga” between meals. If they

could *talk about* their yams instead of just saluting them , they would be the most primitive men instead of the most anthropoid of beasts. They would have ideas , and tell each other things true or false , rational or irrational ; they would make plans and invent laws and sing their own praises , as men do.

### *New Words*

**thump** [ θʌmp ] *v.* tread heavily

**coo** [ ku: ] *v.* a soft murmuring sound that a dove or pigeon makes

**growl** [ graʊl ] *n.* a low guttural sound of anger made by a dog

**unequivocal** [ ʌni'kwivəkəl ] *a.* not ambiguous , plain , unmistakable

**imminence** [ 'iminəns ] *n.* closeness , nearness

**void** [ vɔid ] *v.* render invalid

**grunt** [ grʌnt ] *v.* utter sth. with a low rough sound from deep in throat

**gesticulate** [ dʒɛ'stikjuleit ] *v.* express with gestures

**communal** [ 'kɒmjʊnəl ] *a.* for common use

**bask** [ bɑ:sk ] *v.* sit or lie back lazily in warmth and light

**romp** [ rɒmp ] *v.* play about roughly and energetically

**gadget** [ 'gædʒit ] *n.* any small and *usu.* ingenious mechanical device or tool

**mystic** [ 'mistik ] *a.* mysterious and awe-inspiring

**conception** [ kən'sepʃən ] *n.* idea , intention

**therein** [ ðeə'in ] *ad.* ( *fml.* ) in that place

**zoological** [ zəʊə'lɒdʒikəl ] *a.* of or relating to the scientific study of animals

**embed** [ embed ] *v.* fix firmly in a surrounding mass

**figment** [ 'figmənt ] *n.* a thing invented or existing only in the imagination

**stimulus** [ 'stimjʊləs ] *n.* ( [ *pl.* ] stimuli ) a thing that rouses to activity or energy

**kaleidoscope** [ kə'laidəskəʊp ] *n.* ( *fig.* ) constantly and quickly changing pattern

**manipulate** [ mə'nɪpjuleit ] *v.* control or handle with skill

**spontaneously** [ spɒn'teɪniəsli ] *ad.* automatically

**metabolism** [ mi'tæbəlɪzəm ] *n.* chemical process by which food is built up into living matter in an organism or by which living matter is broken down into simpler substances 新陈代谢

**refrain** [ rɪfreɪn ] *v.* ( *fml.* ) keep oneself from doing sth.

**monger** [ ˌmɒŋgə ] *v.* spread

**ineffectual** [ ɪni'fektjʊəl ] *a.* ineffective

**transcendently** [ træn'sendəntli ] *ad.* greatly , supremely

**conceive** [ kən'si:v ] *v.* form in the mind

**craving** [ 'kreɪvɪŋ ] *n.* strong desire

**underlie** [ ʌndə'lai ] *v.* ( *fig.* ) form the basis of

**doom** [ du:m ] *n.* death or ruin

**fiat** [ 'faɪət ] *n.* ( *fml.* ) formal authorization , order or decree

**divine** [ dɪ'vaɪn ] *a.* of , from or like God

**cynical** [ 'sɪnikəl ] *a.* believing that people do not do things for good , sincere or noble reasons , but on-

- ly for their own advantage
- construe** [ kən'stru: ] *v.* interpret words or actions
- distort** [ di'stɔ:t ] *v.* give a false account of , misrepresent
- embroider** [ im'brɔɪdə ] *v.* ( *fig.* ) add untrue details to a story etc. to make it more interesting
- superstition** [ ,su:pə'stɪʃən ] *n.* belief that certain events cannot be explained by human reason or physical laws
- ritual** [ 'ritʃuəl ] *n.* series of actions used in a religious or some other ceremony
- salvation** [ sæl'veɪʃən ] *n.* saving of a person 's soul from sin and its consequences
- envisage** [ in'veɪzɪdʒ ] *v.* imagine , picture in the mind as a future possibility
- ape** [ eɪp ] *n.* any of the four ( *usu.* tailless ) primates ( gorilla , chimpanzee , orangutan , gibbon ) most closely related to man 猿
- anthropoid** [ 'ænθrəpɔɪd ] *a.* man-like in form
- cranial** [ 'kreɪniəl ] *a.* of the skull
- vent** [ vent ] *v.* find or provide an outlet for an emotion
- communion** [ kəm'ju:njən ] *n.* a sharing , *esp.* of thoughts etc.
- doctrine** [ 'dɒktrɪn ] *n.* a set of beliefs held by a church , political party , group of scientists , etc.
- foremost** [ 'fɔ:məʊst ] *a.* best , most famous or important
- recur** [ ri'kɜ: ] *v.* happen again , happen repeatedly
- exemplify** [ ɪg'zemplɪfaɪ ] *v.* illustrate by example
- embody** [ im'bɒdi ] *v.* express or give visible form to
- fret** [ fret ] *v.* become unhappy , bad-tempered , or anxious about sth.
- tactual** [ 'tæktʃuəl ] *a.* of the sense of touch
- denotative** [ dɪ'nəʊtətɪv ] *a.* indicative
- syntax** [ 'sɪntæks ] *n.* the grammatical arrangement of words , showing their connection and relation
- rudimentary** [ ,ru:dɪməntəri ] *a.* involving basic principles , fundamental
- ration** [ 'ræʃən ] *n.* a single portion of provisions , fuel , clothing , etc.
- yam** [ jæm ] *n.* type of sweet potato
- salute** [ sælɜ:t ] *v.* greet , hail

### *Phrases and Expressions*

- as well as** : in addition to
- attend to** : focus one 's attention on
- reckon with** : take into account , consider as important
- bound up with** : closely connected with
- cash in ( on )** : profit ( from ) , take advantage ( of )
- go off at a tangent** : change suddenly from one line of thought , action , etc. to another
- in that** : because
- call up** : bring to appear
- refrain from sth.** : keep from doing sth.
- figure of speech** : word or phrase used for vivid or dramatic effect and not literally

**make nothing of sth.** : fail to understand sth.

**wrestle with sth.** : struggle to deal with or overcome sth.

### *Cultural Notes*

1. **Susanne K. Langer** ( 1895 ~ 1985 ) is one of the most influential writers and philosophers of last century. He is the author of *Philosophy in New Key* ( 1942 ), *Feeling and Form* ( 1953 ), and *Mind : An Essay in Human Feeling* ( 1967 ).
2. **Neanderthal man** refers to the type of human widely distributed in paleolithic Europe , with a re-treating forehead and massive brow-ridges. Neanderthal is a region in Germany where remains were found.

## After-text Practice

### Part I Reading Comprehension

#### Section A Multiple Choice

1. Which of the following statements is NOT true about symbols and signs ?  
 [ A ] Psychologists often neglect that a symbol is different from signs.  
 [ B ] Human beings use signs too.  
 [ C ] We use symbols as animals do , though with much more elaboration.  
 [ D ] A sign is anything that announces the being or the condition of some event.
2. Why isn 't man limited in the mere biological cycle that animal generations accomplish ?  
 [ A ] Because man has a wonderful efficiency of communal enterprise.  
 [ B ] Because man can use not only signs but symbols.  
 [ C ] Because man kept to the straight and narrow path of sign using.  
 [ D ] Because man lives for his ideas.
3. What is the highest and most amazing achievement of the symbolic human mind ?  
 [ A ] Conception. [ B ] Culture.  
 [ C ] Large cranial capacity. [ D ] Language.
4. What is the essence of language ?  
 [ A ] Names are the essence of language.  
 [ B ] Language may be purely visual.  
 [ C ] Conception is the first and foremost benefit of language.  
 [ D ] Language is evolved from the vocal expressions.
5. Why are the apes the most anthropoid of beasts instead of the most primitive men ?  
 [ A ] Because they have no ideas as men do.  
 [ B ] Because they do not say " Nga " between meals.  
 [ C ] Because their language is merely an emotional response.

[ D ] Because they salute yams.

## Section B True or False Statement

1.  If man had only used signs , he would have become a social , super-intelligent , purely sign-using animal.
2.  A sign is always connected with reality while a symbol may be entirely divorced from reality.
3.  Sign serves to liberate thought from the immediate stimuli of a physically present world.
4.  For man , transforming the direct experience into language is not only a special talent but a dominant , organic need.
5.  The transcendently high development of animal intelligence makes man different from animals.
6.  When man is faced with a strange or difficult situation , his whole reaction depends much on the instinct.
7.  Whether the primitive Neanderthal man spoke or not is the most decisive factor about whether he was anthropoid or human.
8.  Sign using is an ever evolving , ever improving function throughout the whole animal kingdom , including man.
9.  When a young child asks for an object , he will speak the name of it first.
10.  Signs refer to actual situation , but symbols to ideas.

## Part II Translation

### Section A From English to Chinese

1. To us who are human , it does not sound very glorious. We want to go places and do things , own all sorts of gadgets that we do not absolutely need , and when we sit down to take it easy we want to talk. Rights and property , social position , special talents and virtues , and above all our ideas , are what we live for. We have gone off on a tangent that takes us far away from the mere biological cycle that animal generations accomplish ; and that is because we can use not only signs but symbols.
2. The special power of man 's mind rests on the evolution of this special activity , not on any transcendently high development of animal intelligence. We are not immeasurably higher than other animals ; we are different. We have a biological need and with it a biological gift that they do not share.
3. Conception is a necessary and elementary process ; what we do with our conceptions is another story. That is the entire history of human culture—of intelligence and morality , folly and superstition , ritual , language , and the arts—all the phenomena that set man apart from , and above , the rest of the animal kingdom.
4. Language is the highest and most amazing achievement of the symbolistic human mind. The power it bestows is almost inestimable , for without it anything properly called “ thought ” is impossible. The birth of language is the dawn of humanity. The line between man and beast—between the highest ape and the lowest savage—is the language line.

5. That is because signs refer to actual situations, in which things have obvious relations to each other that require only to be noted; but symbols refer to ideas, which are not physically there for inspection, so their connections and features have to be represented.

## Section B From Chinese to English

1. 法庭上一些仪式进行完毕后,法官要求莫里斯小姐谛听宣读裁决。(attend to)
2. 在殖民地为独立进行的斗争中,美国报纸是英国政府不得不考虑的一种力量。(reckon with)
3. 个人福利与集体福利有密切关系,这就要我们对社会尽量多做贡献。(bound up with)
4. 这家商店趁一时缺货而提高价格从中获利,损害了自己已经建立起来的优良声誉。(cash on)
5. 他原以为自己画家的素质,但在一次测验中他被发现是色盲的事实让他改变了看法。(go off at a tangent)
6. 由于航天飞机的制造,空间飞行已经成为一项国际性商业事业。(in that)
7. 就业情况的每一次恶化都引起对各级正规教育的更大需求。(call up)
8. 他放弃了以冗长、详尽的演说来扼杀反对意见的惯技,而是开门见山地批评了这项计划。(refrain from sth.)
9. 各国政府正宣称拥有人类 DNA 的所有权,而且他们正取得人类基因的专利权,对此我不能理解。(make nothing of sth.)
10. 你我这样的普通人多少年来都在尽力解决诸如工作、教育、房子等事。(wrestle with)

## Part III Vocabulary 10 000

1. My \_\_\_\_\_ fantasies lived in my mind because I felt completely helpless in the face of the threat that might come upon me at any time.  
[ A ] stalwart [ B ] stellar  
[ C ] spontaneous [ D ] spongy
2. I had never \_\_\_\_\_ that designs and strategies of previous periods could be applied literally to the present. But now dreams have come true and I could not refrain from tears any more.  
[ A ] conceived [ B ] concentrated  
[ C ] counteracted [ D ] consoled
3. A deep faith that a doctor should help and rescue the ill and needed \_\_\_\_\_ her work among refugees in the horrible plague.  
[ A ] undergoes [ B ] underlies  
[ C ] undermines [ D ] undercharges
4. Now I began to \_\_\_\_\_ the words mentioned above in a different sense from what I had ever done before and wished I could actually read between the lines.  
[ A ] consume [ B ] construe  
[ C ] consummate [ D ] convene
5. She thought Ralph's judgements \_\_\_\_\_ by his trials, but she flattered herself she had learned to make allowance for his words for the unfair treatment to him.  
[ A ] discoursed [ B ] decoded

- [ C ] distorted [ D ] distinguished
6. Most consumers \_\_\_\_\_ the great reduction of tariffs on some imported goods , especially automobile , when China participates in WTO , thus they don 't want to purchase cars at present.
- [ A ] envisage [ B ] entrust  
[ C ] enumerate [ D ] enjoin
7. The constant species are often widely distributed species , only because their abundance are always \_\_\_\_\_ in stand samples.
- [ A ] rectifying [ B ] recruiting  
[ C ] recurring [ D ] recovering
8. It seemed to the British that , during World War II , Winston Churchill , who is proved one of the most eloquent and talented person in the world , \_\_\_\_\_ the life-hope of the British nation.
- [ A ] eclipsed [ B ] eloped  
[ C ] embittered [ D ] embodied
9. " Don 't be dismal or \_\_\_\_\_ , but do your duty and you 'll get your reward. "
- " Don 't talk to me like that any more. The reward I 've got is mere prejudice and discrimination. "
- [ A ] flatter [ B ] fret  
[ C ] fiat [ D ] furnish
10. It is found that it 's a blunder for a person in the desert to save up one 's day 's \_\_\_\_\_ in order to drink more the next day.
- [ A ] ratification [ B ] reverie  
[ C ] reason [ D ] ration

## Supplementary Reading

### Part I Reading for Ability

#### Section A Reading Comprehension

##### Passage One

- ① It might be supposed that greater efficiency should be achieved if several people collaborate to solve a problem than if only one individual works on it. The assumption is by no means invariably true.
- ② Although groups often may increase the motivation of their members to deal with problems , there is a counterbalancing need to contend with conflicts arising among members of a group and to give it coherent directions. Problem solving is facilitated by the presence of an effective leader who not only provides direction but permits the orderly , constructive expression of a variety of opinions ; much of the leader 's effort may be devoted to resolving differences. Success in problem solving also depends on the distribution of ability within a group. Solutions simply may reflect the presence of an outstanding individual who might perform even better by himself.