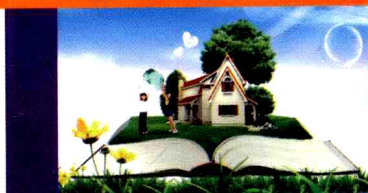




应用型本科院校“十二五”规划教材/外语类

## College English Speed Reading 3

# 大学英语快速阅读3



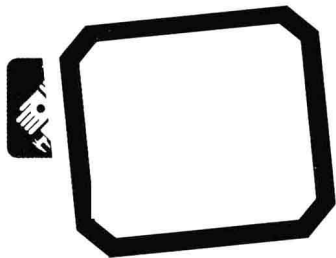
- 适用面广
- 应用性强
- 促进教学
- 面向就业



主编 黄晶伟 董志友 崔 艳



哈尔滨工业大学出版社  
HARBIN INSTITUTE OF TECHNOLOGY PRESS



院校“十二五”规划教材/外语类

# College English Speed Reading 3

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主 编 黄晶伟 董志友 崔 艳  
副主编 张 颖 徐 涛



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## 内 容 简 介

本书是为应用型本科院校学生编写的英语快速阅读教材。旨在用科学的阅读方法指导学生通过大量的快速阅读训练,帮助学生养成良好的阅读习惯,提高他们的快速阅读能力。全书共 10 章,每章围绕一个话题组织 5 篇阅读文章,并配以相应的阅读理解问题,书后给出了阅读理解问题的参考答案。本书既适合课堂教学,又可供学生课外阅读训练。

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# 序

哈尔滨工业大学出版社策划的《应用型本科院校“十二五”规划教材》即将付梓,诚可贺也。

该系列教材卷帙浩繁,凡百余种,涉及众多学科门类,定位准确,内容新颖,体系完整,实用性强,突出实践能力培养。不仅便于教师教学和学生学,而且满足就业市场对应用型人才的需求。

应用型本科院校的人才培养目标是面对现代社会生产、建设、管理、服务等一线岗位,培养能直接从事实际工作、解决具体问题、维持工作有效运行的高等应用型人才。应用型本科与研究型本科和高职高专院校在人才培养上有着明显的区别,其培养的人才特征是:①就业导向与社会需求高度吻合;②扎实的理论基础和过硬的实践能力紧密结合;③具备良好的人文素质和科学技术素质;④富于面对职业应用的创新精神。因此,应用型本科院校只有着力培养“进入角色快、业务水平高、动手能力强、综合素质好”的人才,才能在激烈的就业市场竞争中站稳脚跟。

目前国内应用型本科院校所采用的教材往往只是对理论性较强的本科院校教材的简单删减,针对性、应用性不够突出,因材施教的目的难以达到。因此亟须既有一定的理论深度又注重实践能力培养的系列教材,以满足应用型本科院校教学目标、培养方向和办学特色的需要。

哈尔滨工业大学出版社出版的《应用型本科院校“十二五”规划教材》,在选题设计思路上认真贯彻教育部关于培养适应地方、区域经济和社会发展需要的“本科应用型高级专门人才”精神,根据黑龙江省委书记吉炳轩同志提出的关于加强应用型本科院校建设的意见,在应用型本科试点院校成功经验总结的基础上,特邀请黑龙江省9所知名的应用型本科院校的专家、学者联合编写。

本系列教材突出与办学定位、教学目标的一致性和适应性,既严格遵照学科

体系的知识构成和教材编写的一般规律,又针对应用型本科人才培养目标及与之相适应的教学特点,精心设计写作体例,科学安排知识内容,围绕应用讲授理论,做到“基础知识够用、实践技能实用、专业理论管用”。同时注意适当融入新理论、新技术、新工艺、新成果,并且制作了与本书配套的 PPT 多媒体教学课件,形成立体化教材,供教师参考使用。

《应用型本科院校“十二五”规划教材》的编辑出版,是适应“科教兴国”战略对复合型、应用型人才的需求,是推动相对滞后的应用型本科院校教材建设的一种有益尝试,在应用型创新人才培养方面是一件具有开创意义的工作,为应用型人才的培养提供了及时、可靠、坚实的保证。

希望本系列教材在使用过程中,通过编者、作者和读者的共同努力,厚积薄发、推陈出新、细上加细、精益求精,不断丰富、不断完善、不断创新,力争成为同类教材中的精品。

黑龙江省教育厅厅长

# 前 言

《大学英语快速阅读3》是应用型本科院校规划教材之一,是黑龙江省新世纪高等教育教学改革工程项目“基于地方民办高校英语专业现状的学生自主学习策略培养模式研究与实践”的成果之一。全书是根据教育部于2007年7月颁布的《大学英语课程教学要求》,结合应用型本科院校学生的实际情况,参照英语快速阅读自身的特点编写而成。本书分10章,每章由5篇同一话题的短文组成。阅读短文长度从每篇700词过渡到1000词左右,遵循由浅到深,由易到难的原则编排而成。

在《大学英语快速阅读》编写中,主要注重以下几点:

## 一、强调自主学习

应《大学英语课程教学要求》中“增强其(学生)自主学习能力”的要求,本书首先介绍了常见的快速阅读技巧,便于学生有意识地把其运用到阅读中,在进行训练,逐渐培养良好的阅读习惯,有效地提高阅读速度。

## 二、选材主题鲜明

本书中所选的短文内容涉及风俗传统、房产、犯罪、环保、健康、科技等方面。力求做到内容新颖、话题广泛,主题鲜明,系统性强;注重趣味性、信息性、知识性和新颖性。短文内容贴近生活,人文气息浓郁。每单元的5篇文章围绕同一个主题,以便于教师在教学中根据学生的情况和个人的需要进行取舍,可部分用于课堂教学,其余的可布置学生课外阅读。

## 三、进行练习设计合理

练习形式主要为单项选择题、完成句子和词汇练习。题目设计考查文中事实细节、内容推理、词义猜测、段落主旨、文章主题、作者意图等,适合训练学生推测、略读、寻读、猜测等各种不同的阅读技巧,以提高其阅读速度和准确性。

本书由黄晶伟统筹策划,每人负责编写的章如下:黄晶伟编写 Chapter 1;董志友编写 Chapter 2;徐涛编写 Chapter 3~4;崔艳编写 Chapter 5~8;张颖编写 Chapter 9~10。

最后,衷心感谢哈尔滨德强商务学院外语系主任乔梦铎教授,于长福副院长对教材编写给予的支持和有益指导,并提出了宝贵建议。同时感谢哈尔滨工业大学出版社各位编辑的敦促、鼓励和细致的工作。

由于编者水平有限,书中难免有不足和疏漏之处,恳请各位专家、读者批评指正。

编 者  
2012 年 4 月



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## Chapter 1

# Customs and Traditions

## Passage 1 Keeping a Grip on Culture

Suggested Reading Time: 10 minutes

Starting Time: \_\_\_\_\_

### **Celebrating Dragon Boat Festival in Traditional Style Augurs Well for the Future of Chinese Culture**

The Dragon Boat Festival, also called the Double Fifth Festival, is celebrated on the fifth day of the fifth month of the Chinese lunar calendar. It is one of the most important Chinese festivals, with the Mid-Autumn Festival and the Spring Festival being the other two.

Today's celebrations of the festival center around dragon boat races. Competing teams row their colorful dragon boats forward to the rhythm of beating drums. The races date back about 2 300 years ago, and were inspired by the then villagers' valiant attempts to rescue Qu Yuan from the Miluo River. Qu was a poet and government official in the Warring States Period, a respected man, who drowned himself in the Miluo River after the king rejected his advice on governance. A special treat of this festival is *zongzi*, or glutinous rice dumpling. The tradition of *zongzi* is to remind people of the fishermen scattering rice across the water of the Miluo River in order to appease the fish so that they would not devour Qu.

However, Dragon Boat Festival has more significance than just the story of Qu

Yuan. Many Chinese consider this time of year an especially dangerous time when extra efforts must be made to protect their family from illness.

According to *Records of Rites*, a Confucian classic, in the fifth lunar month, yang, which represents life, begins to decline, while yin, which represents death, begins to reemerge and grow. Therefore, ancient Chinese regarded the fifth lunar month as a time when the balance between yin and yang is broken and all kinds of diseases can strike.

To remain healthy, in ancient times several methods were used. People made herbal soup to drink and also bathe in. Adults would also drink a special wine to remove poisons from the body. Families hung various herbs on their gates for protection, while sachets that contain various fragrant medicinal herbs were worn to keep the wearer from contracting any illness. In addition, to fend off evil spirits, families put pictures of Zhong Kui, a god who is believed to be able to guard against evil, on the front doors of their homes, and people wore charms and talismans. Pictures of the five deadly venoms, namely, scorpions, centipedes, toads, snakes and spiders, were also used to exorcise evil with evil. Thus, the original cultural basis for Dragon Boat Festival is the removal of evil spirits and illness.

Throughout the history of more than 2 000 years, the Dragon Boat Festival has always been a grand event in China. In May 20, 2006, it was listed as one of China's first state-level Intangible Cultural Heritages. The Dragon Boat Festival has been designated as a legal holiday since 2008, making it possible for the Chinese to celebrate in the traditional way.

With its rapid economic growth, China is paying more attention to the protection and improvement of historical and cultural relics. At the same time, the Chinese are eagerly trying to find out more of the nation's fine traditions, including a variety of traditional festivals, hoping to preserve their national identity in a world of rapid globalization.

### ***Hanfu Revival***

A phenomenon closely connected with Chinese history and culture, which began to emerge in 2003, is the revival of *hanfu*, something that featured prominently at this year's celebrations of the Dragon Boat Festival. *Hanfu* is the traditional clothing of the

Han people, who constitute the largest ethnic group in China in terms of population. For more than 5 000 years, all of the Han people wore this costume. Its dominant status was interrupted in the 17th century, when minority Manchu rulers of the Qing Dynasty (1644—1911) prohibited it, something that led in time to the garments not being widely regarded as a Chinese national costume and even led to its disappearance.

Confucius (551—479 B. C.), one of China's greatest philosophers and educators, considered *hanfu* a required part of Chinese ceremonies and rituals and many of his quotations contain references to this costume. In this sense, *hanfu* is a symbol of thousands of years' traditional culture of the Han people and an important part of this ethnic group's courteous lifestyle.

No matter how the patterns of *hanfu* have changed over different dynasties, the basic collar, sleeves and buttonless features remained unchanged. Many traditional costumes of Asian countries, such as the kimono in Japan and Korean traditional dress hanbok, are heavily influenced by *hanfu*.

At a time when cultural traditions are highly valued, *hanfu's* revival seems a natural progression.

At this year's Dragon Boat Festival on June 8, many *hanfu* lovers gathered in Beijing's Baoguo Temple, marking the festival in the traditional way. Co-organized by the China Cultural Relics Preservation Foundation, Beijing Collectors Association and Beijing Baoguo Temple Collection Market Co. Ltd., and sponsored by several Han culture protection organizations, *hanfu* advocates hoped to awaken people's awareness of cultural heritage protection and to inspire more people, especially the younger generation, to take active steps to protect the country's past.

At the beginning of the ceremony, participants recited Qu Yuan's *Ode to Tangerines*, a poem showing the writer's deep love for his motherland. At a time when southwest China's Sichuan Province is recovering from a devastating earthquake, *hanfu* supporters hoped to express their devotion and love to the nation through the patriotic words.

After the recital, they presented a show of various styles of *hanfu* and celebrated the day by eating *zongzi*, making sachet and drinking cleansing wine.

While the culturally rich Dragon Boat Festival is nowadays jokingly referred to as

*the Zongzi Festival* and risks losing its true meaning, to see so many young people dressed in *hanfu* and picking up the threads of their traditional customs is good news for the future of Chinese culture.

(985 words)

Finishing Time : \_\_\_\_\_

## Comprehension Exercises

**I. Select the best choice for each of the questions or incomplete statements according to the passage you read.**

- ( ) 1. What festivals are NOT considered the most important in China according to this article?
  - A. The Dragon Boat Festival.
  - B. The Qingming Festival.
  - C. The Mid-Autumn Festival.
  - D. The Spring Festival.
- ( ) 2. Why is *zongzi* a special treat of the Dragon Boat Festival?
  - A. Because it is to remind people of scattering rice across the water of the Miluo River in order to appease the fish so that they would not devour Qu.
  - B. Because it is delicious.
  - C. Because this is a tradition passed down to us a long time ago.
  - D. Because it is to feed Qu Yuan so that he will not be angry.
- ( ) 3. What is more significant of the Dragon Boat Festival according to traditional Chinese culture?
  - A. It is celebrated to commemorate Qu Yuan.
  - B. It helps to remove evil spirits and illness.
  - C. It is a time to hold dragon boat races.
  - D. Both A and B.
- ( ) 4. Why is the Dragon Boat Festival listed as one of China's first state-level Intangible Cultural Heritages and designated as a legal holiday?
  - A. China is paying more attention to the protection and improvement of

historical and cultural relics.

- B. The Chinese are eagerly trying to find out more of the nation's fine traditions.
- C. The Chinese hope to preserve their national identity in a world of rapid globalization.
- D. All of the above.

( ) 5. Why is *hanfu* revived?

- A. Because Confucius considered *hanfu* a required part of Chinese ceremonies and rituals.
- B. Because *hanfu* is a symbol of thousands of years' traditional culture of the Han people.
- C. Because *hanfu* is an important part of the Han people's courteous lifestyle.
- D. All of the above.

## II. Fill in the blanks with the correct form of the words given in brackets.

6. Wordsworth drew his \_\_\_\_\_ from the Lake District scenery. (inspire)
7. Workers should wear full \_\_\_\_\_ clothing. (protect)
8. They were represented as true \_\_\_\_\_. (patriotic)
9. This coffee-maker has two \_\_\_\_\_ parts. (removal)
10. We cannot accept his findings without \_\_\_\_\_ evidence. (intangible)
11. The disaster is spreading with alarming \_\_\_\_\_. (rapid)
12. The flowers will \_\_\_\_\_ in water. (revival)
13. Analyse the sentence into its \_\_\_\_\_ parts. (constitute)
14. The cross is \_\_\_\_\_ of Christianity. (symbol)
15. They didn't even have the \_\_\_\_\_ to apologize. (courteous)

## Passage 2 Connecting the World

Suggested Reading Time: 10.5 minutes

Starting Time: \_\_\_\_\_

### **Silk Road Seeks World Heritage Status as the Ancient Route that Pioneered the Link Between East and West**

China, together with five central Asian countries, will jointly apply to the United Nations Educational, Scientific and Cultural Organization (UNESCO) to add the Silk Road as a world heritage to be voted on in 2010. The other countries are Kazakhstan, Uzbekistan, Kirghizstan, Turkmenistan and Tadzhikistan.

This was confirmed by Shan Jixiang, Minister of the State Administration of Cultural Heritage, in Beijing on September 2. According to him, up to now all the coordination work among these countries has been done. The more than 100 historical sites related to the Silk Road were chosen as the major relics of the ancient trade route, of which 48 are located in China.

### **Silk Road—the Beginnings**

In ancient times, the Silk Road was an important trade route across the Asian continent, connecting eastern, southern and western Asia with the Mediterranean world including North Africa and Europe.

It has a very long history. In 139 B. C. and 119 B. C. respectively, Emperor Wudi of the West Han Dynasty (202 B. C. —8A. D. ) sent his envoy Zhang Qian to the Western Regions, a term used in the Han Dynasty to describe, a term West of the Yumenguan Pass, which includes the present Xinjiang Uygur Autonomous Region of China and parts of Central Asia. Since then, a route connecting China and the western world went into use.

The Silk Road is an extensive inter-connected network of many trade routes. Basically speaking, it includes three trade lines in the north, middle and south respectively. To the East Han Dynasty (25—220), the Silk Road had extended to the



east coast of the Mediterranean Sea westward, starting from the Capital Chang'an, now Xi'an, capital of Shaanxi Province in west China. Extending over 8 000 km, the route gained further development during the prosperous Tang Dynasty (618—907), greatly facilitating the trade and cultural exchanges between China and the Roman Empire (27 B. C. —476 A. D. ).

Since the route was created, the trade connection between China and Central Asia and Europe rapidly increased. Through this route that connects Asia and Europe, Chinese products, such as silk, were constantly transported to the West. And as silk products were the major goods transported along this route, it was given the name Silk Road by German geographer Ferdinand von Richthofen in 1877, and the name stuck.

Although the Silk Road was developed through the efforts of all the countries along the way, many historians believe that the two visits of Zhang Qian to the West actually started a new era in communication between China and the rest of the world. After Zhang's expedition, royalty, envoys, merchants and even ordinary citizens from all the countries along the route used it frequently, giving rise to the major route that connected central China, the Western Regions, Arabia and the entire Persian Gulf.

In a broader sense, after the development of several centuries, the Silk Road extended to Korea and Japan eastward and to Italy and Egypt westward, becoming a bridge of the political, economic and cultural exchanges between East and West. Today, the Silk Road has almost become another name for the cultural exchanges between East and West.

People may think the Silk Road is a continuous trade route, but actually very few travellers have travelled the route completely. Normally goods were transported by a series of agents on different routes, and businesses took place in the bustling mercantile markets of the oasis towns along the way.

The trade on the Silk Road was a significant factor in the development of the great civilizations of China, India, Egypt, Persia (now Iran, Arabia and Rome), and helped to lay the foundations for the modern world in several respects. But in the late Middle Ages, the use of the Silk Road gradually declined as the sea trade increased.

### **Cultural Exchanges**

Among the important impacts of the Silk Road was the influence on the cultural