

英语专业四级考试辅导用书

新题型

42天攻克 专四 TEM4

阅读篇 (12天)



赠 51TALK (无忧英语)

—— 外教口语自测课程



中国出版集团



世界图书出版公司

未来教育教学与研究中心/主编

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前言

Preface

2015年8月,外语专业教学测试专家委员会对英语专业四级考试(以下简称“专四考试”)的试卷结构和测试题型作了局部调整。其中,阅读部分变化如下:选择题由原来的20道题变成了10道题;新增了5道简答题,简答题的题目是根据前面的阅读文章设置的,每篇文章中设置1~2道题。专四考试题型调整后,未来教育教学与研究中心第一时间联合来自上海外国语大学、北京外国语大学等国内著名高校的专四考试命题研究人员,精心编写了本书,旨在帮助考生尽快适应新大纲的难度要求,熟悉命题特点和趋势。

本书根据专四考试调整后的阅读部分的大纲进行编写。对专四阅读的大纲要求、改革要点、答题技巧、真题进行了详细分析,旨在帮助考生把握命题方向,透析命题特点。此外,本书题量充足,题材广泛,全书包括分类阅读64篇,标准阅读48篇,冲刺阅读16篇。所有试题均根据调整后的考试大纲命制而成,预测性强。

与同类书籍相比,本书具有以下特色:

1. 以时间为基点,科学规划,逐天突破

本书复习规划为12天,每天目标明确,帮助考生逐步提升,快速攻克专四阅读。这种科学合理的安排,能让考生在有限的时间内针对性备考,增强信心。

2. 剖析真题,把握规律

本书以新考纲为依据,新大纲真题为素材,通过提炼和剖析真题中阅读题的重点和考点,让考生把握命题规律,有针对性地进行强化练习,少走弯路。

3. 先讲后练,学以致用

本书以“天”谋篇布局,题型讲解的第一天、第二天、第三天、第四天给出各题型的详细分析及技巧点拨,其后给出了大量试题供考生练习。

4. 真题同源,选材与考纲一致

本书阅读选材与真题同源,均选自《卫报》《时代周刊》《读者文摘》《今日美国》等英语国家报刊和网站,选材的长度、难度与新考纲一致。

5. 扫描二维码,参考译文随时看

本书每篇阅读文章均配有参考译文,扫描二维码即可随时查看。

6. 赠送同步刷题刷分题库

本书还免费赠送专四考试刷题刷分在线题库,方便考生有效利用碎片化的时间进行备考练习。

7. 提供 24 小时互动平台

购买本书的考生,均可以关注未来教育外语微信公众号(未来英语说)。老师在线为考生免费答疑解惑,给考生提供一个良好的学习平台。

未来教育教学与研究中心的老师们精益求精,但由于时间有限,书中难免有错漏和不足之处,恳请广大读者批评指正。

最后,预祝所有备考专四考试的考生都能取得理想的成绩!

未来教育教学与研究中心

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DAY 1

专四阅读新大纲解读

1.1 大纲解读

(1) 测试要求

- (a) 能读懂英美国家出版的中等难度的文章和材料。
- (b) 能读懂难度相当于美国 *Newsweek* 的国际新闻报道。
- (c) 能读懂难度相当于 *Sons and Lovers* 的文学原著。
- (d) 能掌握所读材料的主旨大意,了解说明主旨大意的事实和细节;既理解字面意义,又能根据所读材料进行判断和推理;既能理解个别句子的意义,也能理解上下文的逻辑关系。
- (e) 能在阅读中根据需要自觉调整阅读速度和阅读技巧。
- (f) 考试时间 35 分钟。

(2) 选材原则

- (a) 题材广泛,包括社会、科技、文化、学习、常识、人物传记等。
- (b) 体裁多样,包括记叙文、描写文、说明文、议论文、广告、说明书、图表等。
- (c) 阅读材料的语言难度中等。

(3) 测试目的

本部分测试学生通过阅读获取有关信息的能力。既要求准确性,也要求一定的速度。阅读速度为每分钟 120 个单词。

此外,新增的简答题除考查考生对文章的理解能力外,还重点考查考生对原文信息重组和表达的能力。一方面,简答题的本质是阅读理解,其考点与多项选择题的考点非常接近,涉及重点词义、文章细节、文章主旨、观点态度等,也不排除今后会考查推理题;另一方面,简答题还要求考生根据对文章的准确理解填写答案,本质上就是 paraphrase,考查的是考生语言表达与概括能力,故总体而言阅读部分的难度提高了。

(4) 改革要点

在阅读理解方面,其主要变化表现在以下两个方面:

- (a) 传统的选择题由 20 道题减少到 10 道题。

阅读选材的长度和难度与原来相比,并没有太大的变化,唯一的变化是选择题的数量减少了。

- (b) 新增了 5 道简答题,更加强调语言的表达和组织能力。

简答题的题目是根据前面几篇传统阅读(选择题)的文章设置的,每篇文章中设置 1~2 道题,共 5 道题。对于答案的字数也有要求——不能多于 10 个词,这就要求考生具有较好的概括能力,准确归纳出符合题目要求的内容作为答案。

1.2 真题演练

PART V

READING COMPREHENSION

[35 MIN]

SECTION A MULTIPLE CHOICE QUESTIONS

In this section there are three passages followed by ten multiple-choice questions. For each multiple choice question, there are four suggested answers marked A, B, C and D. Choose the one that you think is the best answer and mark your answers on ANSWER SHEET TWO.

PASSAGE ONE

(1) When I was twenty-seven years old, I was a mining-broker's clerk in San Francisco, and an expert in all the details of stock traffic. I was alone in the world, and had nothing to depend upon but my wits and a dean reputation; but these were setting my feet in the road to eventual fortune, and I was content with the prospect. My time was my own after the afternoon board on Saturdays, and I was accustomed to putting it in on a little sail-boat on the bay. One day I ventured too far, and was carried out to sea. Just at nightfall, when hope was about gone, I was picked up by a small ship which was bound for London. It was a long and stormy voyage, and they made me work my passage without pay, as a common sailor. When I stepped ashore in London my clothes were ragged and shabby, and I had only a dollar in my pocket. This money fed and sheltered me twenty-four hours. During the next twenty-four I went without food and shelter.

(2) About ten o'clock on the following morning, dirty and hungry, I was dragging myself along Portland Place, when a child that was passing, towed by a nurse-maid, tossed a big pear—minus one bite—into the gutter. I stopped, of course, and fastened my desiring eye on that muddy treasure. My mouth watered for it, my stomach craved it, my whole being begged for it. But every time I made a move to get it, some passing eye detected my purpose, and of course I straightened up then, and looked indifferent and pretended that I hadn't been thinking about the pear at all. This same thing kept happening and happening, and I couldn't get the pear.

(3) I was just getting desperate enough to brave all the shame, and to seize it, when a window behind me was raised, and a gentleman spoke out of it, saying: "Step in here, please."

(4) I was admitted by a man servant, and shown into a sumptuous room where a couple of elderly gentlemen were sitting. They sent away the servant, and made me sit down. They had just finished their breakfast, and the sight of the remains of it almost overpowered me. I could hardly keep my wits together in the presence of that food, but as I was not asked to sample it, I had to bear my trouble as best as I could.

(5) Now, something had been happening there a little before, which I did not know anything about until a good many days afterwards, but I will tell you about it now. Those two old brothers had been having a pretty hot argument a couple of days before, and had ended by agreeing to decide it by a bet, which is the English way of settling everything.



(6) You will remember that the Bank of England once issued two notes of a million pounds each, to be used for a special purpose connected with some public transaction with a foreign country. For some reason or other only one of these had been used and canceled; the other still lay in the vaults of the Bank. Well, the brothers, chatting along, happened to get to wondering what might be the fate of a perfectly honest and intelligent stranger who should be turned adrift in London without a friend, and with no money but that one-million-pound bank-note, and no way to account for his being in possession of it. Brother A said he would starve to death; Brother B said he wouldn't. Brother A said he couldn't offer it at a bank or anywhere else, because he would be arrested on the spot. So they went on disputing till Brother B said he would bet twenty thousand pounds that the man would live thirty days, anyway, on that million, and keep out of jail, too. Brother A took him up. Brother B went down to the Bank and bought that note. Then he dictated a letter, which one of his clerks wrote out in a beautiful round hand, and then the two brothers sat at the window a whole day watching for the right man to give it to.

(7) I finally became the pick of them.

- In Para. 1, the phrase "set my feet" probably means _____.
 A. put me aside
 B. start my journey
 C. prepare me
 D. let me walk
- It can be concluded from Para. 2 that _____.
 A. the man wanted to maintain dignity though starved
 B. the man could not get a proper chance to eat the pear
 C. the man did not really want the pear since it was dirty
 D. it was very difficult for the man to get the pear
- Compared with Brother A, Brother B was more _____ towards the effect of the one-million-pound bank-note on a total stranger.
 A. neutral
 B. negative
 C. reserved
 D. positive

PASSAGE TWO

(1) The concept of peace is a very important one in cultures all over the world. Think about how we greet people. In some languages, the phrases for greetings contain the word for peace. In some cultures we greet people by shaking hands or with another gesture to show that we are not carrying weapons—that we come in peace. And there are certain symbols which people in very different cultures recognize as representing peace. Let's look at a few of them.

The dove

(2) The dove has been a symbol of peace and innocence for thousands of years in many different cultures. In ancient Greek mythology it was a symbol of love and the renewal of life. In ancient Japan a dove carrying a sword symbolized the end of war.

(3) There was a tradition in Europe that if a dove flew around a house where someone was dying then their soul would be at peace. And there are legends which say that the devil can turn himself into any bird except for a dove. In Christian art, the dove was used to symbolize the Holy Ghost and was often painted above Christ's head.

(4) But it was Pablo Picasso who made the dove a modern symbol of peace when he used it on a poster for the World Peace Congress in 1949.

The rainbow

(5) The rainbow is another ancient and universal symbol, often representing the connection between human beings and their gods. In Greek mythology it was associated with Iris, the goddess who brought messages from the gods on Mount Olympus. In Scandinavian mythology the rainbow was a bridge between the gods and the earth. In the Bible a rainbow showed Noah that the Biblical flood was finally over, and that God had forgiven his people. In the Chinese tradition, the rainbow is a common symbol for marriage because the colours represent the union of yin and yang. Nowadays the rainbow is used by many popular movements for peace and the environment, representing the possibility of a better world in the future and promising sunshine after the rain.

Mistletoe

(6) This plant was sacred in many cultures, generally representing peace and love. Most people know of the tradition of kissing under the mistletoe at Christmas time, which probably comes from Scandinavian mythology. The goddess Freya's son was killed by an arrow made of mistletoe, so, in honour of him, she declared that it would always be a symbol of peace. It was often hung in doorways as a sign of friendship.

(7) The ancient Druids believed that hanging mistletoe in your doorway protected you from evil spirits. Tribes would stop fighting for a period of time if they found a tree with mistletoe. But you will never see mistletoe in a Christian church—it is banned because of its associations with pagan religion and superstition.

The olive branch

(8) The olive tree has always been a valuable source of food and oil. In Greek mythology, the goddess Athena gave the olive tree to the people of Athens, who showed their gratitude by naming the city after her. But no one knows for sure when or why it began to symbolize peace. There is probably a connection with ancient Greece. Wars between states were suspended during the Olympic Games, and the winners were given crowns of olive branches. The symbolism may come from the fact that the olive tree takes a long time to produce fruit, so olives could only be cultivated successfully in long periods of peace. Whatever the history, the olive branch is a part of many modern flags symbolizing peace and unity. One well-known example is the United Nations symbol.

The ankh

(9) The ankh is an ancient symbol which was adopted by the hippie movement in the 1960s to represent peace and love. It was found in many Asian cultures, but is generally associated with ancient Egypt. It represented life and immortality. Egyptians were buried with an ankh, so that they could continue to live in the "afterworld". The symbol was also found along the sides of the Nile, which gave life to the people. They believed that the ankh could control the flow of the river and make sure that there was always enough water.

4. Which of the following is the best title for the passage?

A. Concept of Peace.

B. Origin of Peace Symbols.



- C. Popular Peace Symbols. D. Cultural Difference of Peace.
5. The rainbow represents the connection between human beings and their gods in all the following countries EXCEPT _____.
- A. Sweden B. Greece C. Finland D. China
6. In North Europe mistletoe was often hung in doorways to indicate _____.
- A. friendship B. love C. kinship D. honour
7. The origin of the ankh can date back to _____.
- A. the Nile B. the "afterworld"
C. the hippie movement D. ancient Egypt

PASSAGE THREE

(1) Two sides almost never change; that you can manipulate people into self-sufficiency and that you can punish them into good citizenship.

(2) The first manifests itself in our tireless search for the magical level at which welfare grants are big enough to meet basic needs but small enough to make low-paid work attractive. The second has us looking to the criminal justice system to cure behavior that is as much as anything the result of despair.

(3) The welfare example is well-known. We don't want poor people to live in squalor or their children to be malnourished. But we also don't want to subsidize the indolence of people who are too lazy to work. The first impulse leads us to provide housing, food stamps, medical care and a cash stipend for families in need. The second gets us to think about "workforce".

(4) We've been thinking about it for two reasons: the "nanny" problems of two high-ranking government officials (who hired undocumented foreigners as household helpers, presumably because they couldn't find Americans to do the work) and President Clinton's proposal to put a two-year limit on welfare.

(5) Maybe something useful will come of Clinton's idea, but I'm not all that hopeful. It looks to me like one more example of trying to manipulate people into taking care of themselves.

(6) On the criminal justice side, we hope to make punishment tough enough to discourage crime but not so tough as to clog our prisons with relatively minor offenders. Too short a sentence, we fear, will create contempt for the law. Too long a sentence will take up costly space better used for the violent and unremorseful.

(7) Not only can we never find the "perfect" punishment, our search for optimum penalties is complicated by our desire for fairness: to let the punishment fit the crime. The problem is that almost any punishment—even the disgrace of being charged with a crime—is sufficient to deter the middle class, while for members of the underclass, probation may be translated as "I beat it."

(8) So how can you use the system—welfare or criminal justice—to produce the behavior we want? The answer, I suspect is: you can't.

(9) We keep trying to use welfare and prison to change people—to make them think and behave the way we do—when the truth is the incentives work only for those who already think the way we do; who view today's action with an eye on the future.

(10) We will take lowly work (if that is all that's available) because we believe we can

make bad jobs work for us. We avoid crime not because we are better people but because we see getting caught as a future-wrecking disaster. We are guided by a belief that good things will happen for us in the future if we take proper care of the present. Even under the worst of circumstances, we believe we are in control of our lives.

(11) And we have trouble understanding that not everybody believes as we believe. The welfare rolls, the prisons and the mean streets of our cities are full of people who have given up on their future. Without hope for the future, hard work at a low-paid job makes no sense. Working hard in school, or pleasing a boss, or avoiding pregnancy makes no sense. The deadly disease is hopelessness. The lawlessness and poverty are only the obvious symptoms.

(12) I'm not advocating that we stop looking for incentives to move poor people toward self-sufficiency or that we stop punishing people for criminal behavior. There will always be some people who need help and some who deserve to be in jail.

(13) All I'm saying is that the long-term answer both to welfare and the crime that plagues our communities is not to fine tune the welfare and criminal justice systems but to prevent our children from getting the disease of despair.

(14) If we encourage our young people to believe in the future, and give them solid evidence for believing, we'll find both crime and poverty shrinking to manageable proportions.

8. What is the author's attitude towards Clinton's proposal to welfare?
A. Pessimistic. B. Optimistic. C. Suspicious. D. Sarcastic.
9. It can be inferred from Para. 7 that optimum penalties are _____ to the underclass.
A. useless B. hopeless C. frightening D. humiliating
10. Which of the following is the most appropriate title for the passage?
A. Lawlessness and Poverty. B. Criminal Justice System.
C. Welfare Grants. D. Disease of Despair.

SECTION B SHORT ANSWER QUESTIONS

In this section there are five short answer questions based on the passages in Section A. Answer the questions with NO more than TEN words in the space provided on ANSWER SHEET TWO.

PASSAGE ONE

11. In Para. 4, what does the man mean by saying "I had to bear my trouble"?
12. What can be inferred from the last sentence of the passage?

PASSAGE TWO

13. Why does the UN use the olive branch in its symbol?

PASSAGE THREE

14. According to the author, what balance should we keep in welfare?
15. What does the author mean by saying "Even under the worst of circumstances, we believe we are in control of our lives" (Para. 10)?



参考答案

SECTION A MULTIPLE CHOICE QUESTIONS

PASSAGE ONE

【参考译文】

(1)我二十七岁的时候,在旧金山给一个矿业经济人打工,把证券交易所的门路摸得清清楚楚。当时我只身混世界,除了自己的聪明才智和一身清白之外,就再也没什么可依靠的了;不过,这反倒让我脚踏实地,不去做那没影儿的发财梦,死心塌地奔自己的前程。每到星期六下午股市收了盘。时间就全都是我自己的了,我总是驾一条小船到海湾里去把这点儿时光消磨掉。有一天我驶得远了点儿,漂到了茫茫大海上。正当夜幕降临,眼看就要绝望了的时候,一艘开往伦敦的双桅帆船搭救了我。漫漫的旅途风狂雨暴,他们让我以工代票,干普通水手的活儿。到伦敦上岸的时候,我已鹤衣百结,兜里只剩一美元了。连吃带住,我用这一美元顶了24个小时。再往后的二十四个小时里,我就饥肠辘辘,无处栖身了。

(2)第二天上午大约十点钟光景,我破衣烂衫,饿着肚子正沿波特兰大道往前走。这时候,一个保姆领着孩子路过,那孩子把手上刚咬了一口的大个儿甜梨扔进了下水道。不用说,我停了下来,满眼渴望地紧紧盯住那个粘满泥污的宝贝。我饥肠辘辘、口水直淌,全身上下都渴望得到这个宝贝。可是,每当我刚动一下想去捡梨的时候,总会有路人的目光洞察出我的心思。我自然又站得直直的,没事人一样,好像从来就没在那个烂梨身上打过主意。这出戏演了一回又一回,我就是没能把那个梨捡起来。

(3)当我正打算放开胆量、横下心来去捡梨的时候,我身后的一扇窗子打开了,一位先生在里面喊道:“请到这儿来。”

(4)一位男仆把我接了进去,领到一个豪华房间,里面坐着两位上了岁数的绅士。他们打发走仆人,让我坐下。他们刚刚吃了早餐,看着那些残羹剩饭,我就被其深深地吸引住了。有这些吃的东西在场,我无论如何也集中不了精力,可是人家没请我品尝,我也只好尽力忍着。

(5)这里刚刚发生过的事,我是过了好多天以后才明白的,不过现在我就马上说给你听。这对老兄弟为一件事已经有两天争得不可开交了,最后他们同意打个赌来分出高低——无论什么事英国人靠打赌都能一了百了。

(6)你也许记得,英格兰银行曾经发行过两张一百万英镑的大钞,用于和某国公对公交易之类的特殊目的。不知怎么搞的,这两张大钞只有一张用过后注销了;另一张则一直躺在英格兰银行的金库里睡大觉。且说这两兄弟聊着聊着,忽发奇想:假如一位有头脑、特诚实的外地人落难伦敦,他举目无亲,除了一张百万英镑的大钞以外一无所有,而且他还没法证明这张大钞就是他的——这样的一个人会有怎样的命运呢?兄弟A说这人会饿死;兄弟B说饿不死。A说,别说去银行了,无论去哪儿这人也花不掉那张大钞,因为他会当场被抓住。兄弟两个就这样争执不下,后来B说他愿出两万镑打赌,这人靠百万英镑大钞无论如何也能活30天,而且不会因为这张大钞进监狱。A同意打赌,B就到英格兰银行把大钞买了回来。然后,他口述一信,叫一个文书用漂亮的楷体字誊清;然后,两兄弟在窗前坐了整整一天,巴望来一个能消受大钞的合适人选。

(7)我成为了他们俩的最终人选。

【精解精析】

1. C 【定位】I was alone in the world, and had nothing to depend upon but my wits and a

dean reputation; but these were setting my feet in the road to eventual fortune, and I was content with the prospect. (第一段第二句)

【解析】语义题。第一段第二句提到,除了自己的聪明才智和一身清白之外,“我”就再也没什么可依靠,而下文又说“我对前景感到满意”,可见“自己的聪明才智和一身清白”是“我”在通向发财之路所倚仗的东西,即“聪明才智和一身清白”让“我”准备好了通往发财之路,C项 prepare me 表示“使我在……做好准备”,符合文章语境,故选 C。

2. A 【定位】第二段。

【解析】推理题。第二段详细描写了“我”在落难之后,遇到他人丢弃的一个梨时内心的斗争。尽管生理上的饥饿让“我”对这个梨十分渴望,但是又害怕被人看见自己去吃别人丢弃的肮脏食物,这说明“我”还想保持自尊,故 A 为答案。那个梨已经被丢弃,文中也没有提及其他障碍阻止“我”去拿起它来食用,可见,B“那人没有适当的时机去吃梨”和 D“那人很难得到那个梨”均不符合文意,故排除;尽管那个梨很脏,但还是个宝贝,文中称之为 muddy treasure,可见,他并不嫌那个梨脏,故排除 C。

3. D 【定位】第六段。

【解析】态度题。文中提到,两兄弟打赌,Brother A 觉得得到钞票的人会饿死,而 Brother B 觉得至少可以活 30 天还不用进监狱。由此可见,Brother B 的态度比 Brother A 更加乐观和积极,positive“积极的”正确。故选 D。

【闪光词汇】

mining-broker *n.* 矿业经纪

ragged *adj.* 衣衫褴褛的

desperate *adj.* 不顾一切的

overpower *v.* 压倒

vault *n.* 地下金库

in possession of 拥有

venture *n.* 冒险

toss *v.* 扔

sumptuous *adj.* 豪华的

sample *v.* 品尝

adrift *adj.* 漂泊的

on the spot 当场

【难句解析】

- ① But every time I made a move to get it some passing eye detected my purpose, and of course I straightened up then, and looked indifferent and pretended that I hadn't been thinking about the pear at all.

【解析】本句为复合句,“every time I made a move to get it”为时间状语从句,后面的部分为主句。主句由两个并列分句构成,由 and 连接;其中第二个分句含三个并列谓语 straightened up, looked indifferent 和 pretended that..., 第三个谓语动词 pretended 后带了一个 that 引导的从句作宾语。

- ② Then he dictated a letter, which one of his clerks wrote out in a beautiful round hand, and then the two brothers sat at the window a whole day watching for the right man to give it to.

【解析】本句为并列复合句,由两个分句组成。第一个分句包含一个由 which 引导的非限定性定语从句,修饰其前面的 letter,该先行词在从句中作宾语。第二个分句中“watching for the right man to give it to”是现在分词作状语的用法,其逻辑主语为“the two brothers”,表示伴随。

PASSAGE TWO

【参考译文】

(1)和平的概念在世界各地的文化中都是非常重要的。想一想我们向他人问候的方式吧。在一些语言中,问候语包含了和平的字眼。在一些文化中,我们用握手或其他手势来表示我们没有携带武器——我们为和平而来。在不同的文化中,人们有各自独特的代表和平的象征,让我们来看看其中几个象征和平的例子。

鸽子

(2)在许多不同的文化中,鸽子数千年来都是和平与纯真的象征。在古希腊神话中,它是爱与新生的象征。在古代日本,佩剑的鸽子象征着战争的结束。

(3)在欧洲有一个传说,如果鸽子在临终者的屋子上空盘旋,那么他们的灵魂将会得到安息。还有传说讲,魔鬼可以把自己变成任何一种鸟,但唯独不能变成鸽子。在基督教艺术中,鸽子象征圣灵,并且常画在耶稣头部的上方。

(4)但使鸽子成为现代和平象征的人是巴勃罗·毕加索,他于1949年将鸽子画在了世界和平大会的海报上。

彩虹

(5)彩虹也是一个古老而普遍的符号,常常代表人类与众神之间的联系。在希腊神话中,人们将之与女神艾莉丝联系在一起,她向人类传达奥林匹斯山上众神的消息。在斯堪的纳维亚神话传说中,彩虹是众神通往凡间的桥梁。在圣经中,一道彩虹向诺亚昭示大洪水的最终结束,上帝宽恕了他的子民。在中国传统中,彩虹通常是婚姻的象征,因为它的颜色代表阴阳的结合。今有很多争取和平和保护环境运动使用彩虹作为标志,代表着人们希望未来世界会更美好,并相信风雨过后总会有阳光。

槲寄生

(6)在许多文化中,这种植物是神圣的,一般代表和平与爱。大多数人都知道圣诞节在槲寄生下亲吻的习俗,这个风俗可能来自斯堪的纳维亚神话。女神弗莱娅的儿子被槲寄生制成的箭射死了,为了纪念他,她宣布槲寄生将永远是和平的象征。人们常常将他挂在门口以表示友谊。

(7)古代德鲁伊特教的祭司认为槲寄生挂在门口能避开邪灵。如果发现一棵有槲寄生枝的树,部落之间就会休战一段时间。但是,你是永远不会在基督教教堂中看见槲寄生的——由于它被认为与异教信仰和迷信有关,所以在基督教中槲寄生属于禁物。

橄榄枝

(8)橄榄树历来都是食物和油的宝贵来源。在希腊神话中,雅典娜女神把橄榄树送给了雅典的人民,那里的人为了表示感谢,便以女神的名字来命名他们的城市。但是没有人确切知道它从何时以及为何开始象征和平。这可能与古希腊有关。在奥运会期间,国家之间的战争会暂停,比赛获胜者会得到用橄榄枝编成的桂冠。这个象征意义可能是因为橄榄树需要很长的时间才能结出果实,所以只有在长久的和平之下,人们才能成功地培育橄榄树。无论历史渊源如何,橄榄枝已经成为现代很多代表和平与团结的旗帜上的一部分了。其中一个众所周知的例子就是联合国的符号。

T形十字章

(9)十字章是一种古老的标志,在20世纪60年代的嬉皮士运动中,它代表着和平与爱。在亚洲的很多文化里都可以见到,但人们通常把它与古埃及联系起来,象征生命及永生。古埃及人死后与十字章一起埋葬,这样他们就可以在“来世”继续生活。尼罗河孕育了两岸的民族,你会在沿岸地区见到这个符号,他们相信十字章可以控制河水的流动,并保证总是有足够的水。

【精解精析】

4. C 【定位】全文。

【解析】主旨题。本题询问的是最适合本文的标题,第一段是全文的总体介绍,其中提到“在不同文化当中,有不同的代表和平的象征符号”,下文介绍的都是常见的象征和平的符号,比如鸽子、橄榄枝、彩虹等,故选 C。

5. D 【定位】In the Chinese tradition, the rainbow is a common symbol for marriage because the colours represent the union of yin and yang. (第五段倒数第二句)

【解析】细节题。第五段中对彩虹标志的起源分别提到了几个文化源头,包括希腊神话、斯堪的纳维亚神话、圣经和中国传统。在这几种文化传统中,只有中国的传统认为彩虹是关于阴阳合一的,即其与神和人的关系无关,故选 D。

6. A 【定位】第六段。

【解析】细节题。第六段前两句中提到榲寄生代表和平与爱,并且这很可能是来自斯堪的纳维亚神话,在这个文化传统中,将榲寄生悬挂在门口是友谊的象征,而斯堪的纳维亚半岛属于北欧,故选 A。第六段第一句话提到榲寄生通常代表和平和爱,所举的例子是人们在圣诞节有在榲寄生枝下亲吻的习俗,但并未提到将榲寄生挂在门口也象征爱,所以 B 项排除。介绍榲寄生的第六和第七段中,均没有提到榲寄生代表亲属关系,所以 C 项也可排除。第六段第三句提到,女神弗莱娅的儿子被箭射死,为了纪念他,女神把榲寄生作为和平的象征,此处是为了纪念她的儿子,并不是说榲寄生象征荣誉,所以 D 项不正确。

7. D 【定位】It was found in many Asian cultures, but is generally associated with ancient Egypt. (最后一段第二句)

【解析】细节题。最后一段第二句中说,这个标志在很多亚洲文化中都能找到,但总体来说是古埃及文化相关联,并且在随后的一句中具体介绍了十字章这种标志在古埃及文化中的象征意义,可见,古埃及是这种标志最早的文化源头,故选 D。

【闪光词汇】

mythology <i>n.</i> 神话	renewal <i>n.</i> 延续
legend <i>n.</i> 传说	devil <i>n.</i> 魔鬼
pagan <i>adj.</i> 异教徒的	superstition <i>n.</i> 迷信
gratitude <i>n.</i> 感激	suspend <i>v.</i> 暂停
cultivate <i>v.</i> 种植	adopt <i>v.</i> 采用
immortality <i>n.</i> 不朽	

【难句解析】

① In some cultures we greet people by shaking hands or with another gesture to show that we are not carrying weapons—that we come in peace.

【解析】本句为主从复合句。主句主干为“we greet people”,介词短语“by shaking hands or with another gesture”是方式状语,后面的不定式短语“to show...peace”是目的状语。该目的状语中包含了两个并列的从句(破折号后的从句是对前二从句的进一步解释),作 show 的宾语,表明“我们没有带武器,我们为和平而来”。

② The symbolism may come from the fact that the olive tree takes a long time to produce fruit, so olives could only be cultivated successfully in long periods of peace.

【解析】本句是多重复合句,主句为“The symbolism may come from the fact”,fact 后面有一个