

硕士研究生入学考试 英语阅读指南

北大、清华考研辅导班教材

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商 务 印 书 馆

2000年·北京

图书在版编目(CIP)数据

硕士研究生入学考试英语阅读指南/白汉民编著. 北京:
商务印书馆, 2000

ISBN 7-100-03013-7

I. 硕… II. 白… III. 英语-阅读教学-研究生-入
学考试-指南 IV. H319.4

中国版本图书馆 CIP 数据核字(1999)第 54467 号

SHUOSHÌ YANJIUSHENG RUXUE KAOSHÌ YINGYŮ YUEDÚ ZHINAN

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商 务 印 书 馆 出 版

(北京王府井大街 36 号 邮政编码 100710)

商 务 印 书 馆 发 行

中 国 科 学 院 印 刷 厂 印 刷

ISBN 7-100-03013-7/H·764

2000 年 1 月第 1 版

开本 787×1092 1/16

2000 年 1 月北京第 1 次印刷

印张 12

印数 4 000 册

定价: 18.00 元

前 言

——How to get the most mileage out of 40 passages

编写这本《硕士研究生入学考试英语阅读指南》的宗旨是希望通过学习这四十篇短文,让考生能在较短时间内,在阅读理解方面取得最大的效益(mileage)。去年暑期,承蒙老同学吴君永麟邀约,给北大、清华准备考硕士研究生的学生上阅读理解课。这本《指南》便是在当时上课所用的材料基础上编写而成的。有一次下课后,一位学员和我边走边聊,他说:许多考生都觉得买考研指南的书来读,收效并不大,不如到考研辅导班学习效果好些。这番话启发了我写此书的念头。我认为上课收效之所以比较大,是因为对课文的分析、讲解、翻译要比时下的考研指南书来得详尽;有的指导书仅附上答案,有的充其量也只是附上寥寥几行指导学生该选哪一题;上课则是从全局出发,把每一篇课文分析清楚,把难句翻译出来,而不是仅仅局限于四、五道选题的分析、讲解。于是我想,能否把讲稿略加删修,适当增补,把上课的好处融合于指导书里,若能如此,何乐不为;至于效果如何,由使用本书的世纪之交的考生和读者来验证吧!

要让学生取得最大效益,仅仅依靠一般《指南》惯于采用的指导解题选项的方法是不够的。问答无疑是求知的重要途径;古往今来,从孔夫子到苏格拉底,多半用提问的方式来启发学子。然而必须看到,多项选择的答题是经过编者特殊加工,正确答案已寓于其中,不需要读者花很大的功夫去思索,因而不利于培养学生的语言功底和分析能力。这种从指导选题入手的方法,充其量也只是“授人以金”,而最根本的还是要授人以“点石成金”的方法。我极为欣赏 Sack-Yourman 编撰《百篇阅读指南》的主导思想: The basic methodology in “100 Passages” is to help students or adults raise their reading efficiently by learning to read analytically. 帮助学生通过分析性阅读来提高阅读效率,这才是根本的方法。

我们把短文按 Sack-Yourman 的三种模式划分(参看附录部分),各种模式有一定架构,按照比较固定的结构来分析,对于编者与读者而言,都比较简便易行。此外,本指南还采用了郝振甫编著的《怎样提高阅读技能》一书中推荐的十种段落展开的模式作为补充;或用其中一种,或二者兼用。有时也采用寻找主题句的方式。因此,每篇文章基本上有结构分析和建立在这个基础上的理解分析。一般来说,只要读者了解文章的大意,就很容易判断文章的目的是要说服你呢,还是要告诉你新的信息。属于前一种的,就是论点—论据模式或观点—理由这类模式,碰到这类模式的文章,就要求找出论点、论据、观点、意见、文章的蕴含之意等。属于后一类的,是信息模式;这类文章数量最多,它告诉你方方面面的信息(Aspect),每个方面(Asp.)可能概括几个主要思想(Generalization)或若干个细节(Detail);因此,分析一篇信息模式的文章时,我们可以采用这三种符号: Asp., G 或 D。这样一来,文章的脉络层次就很

清楚。

本《指南》没有采用提供短文的内容简介,但是把文章里的主要思想(G)以英中对照的形式翻译出来。我们认为归根到底,学生对文章的理解要落实在字、词、句上。有时候也对某个段落的内容进行简介,然而立足点仍然不离开字、词、句;必要时就把难译的词组加以中英对比,让考生基本能通过阅读文章本身而非通过简介来理解全文的意思,并深入到文章内部的语言点和篇章结构中。我本人很赞成这样一种意见:考生应选择一部分阅读材料进行精读。如果考生能把这40篇材料当成精读那样来读,他们不必花掉进行精读所需的时间和精力,因为本《指南》提供了重要句子的翻译、必要的结构与理解分析。我们认为考生最好先阅读文章、先做试题,最后才参考这本《指南》的翻译与讲解。

本《指南》也列出一些语言要点和句法分析,主要用于介绍抽象名词和动词的体。英语的抽象文体(abstract style)与名词性文体(nominal style)是英语里一块难啃的骨头(a hard nut to crack),它们之间有个共同的纽带,那就是抽象名词(包括 deverbal noun,由动词派生的名词等);今后将把它们作为重点来介绍;附录里一篇关于主谓结构和偏正结构的文章,读者不妨先读一读。我们只要求他们搞懂什么是主谓结构,懂得五种句型和五种主谓结构之间的关系就可以了。他们只须花上一两节课的时间把附录里关于主谓结构的文章看懂,在分析文章的时候我们会运用这一概念,经过若干次的重复,就能牢固地掌握。

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Reading Comprehension

Directions:

Each of the passages below is followed by some questions. For each question there are four or five answers marked A, B, C, D, E. Read the passages carefully and choose the best answer to each of the questions.

1—1

Tight-lipped elders used to say, "It's not what you want in this world, but what you get."

Psychology teaches that you do get what you want if you know what you want and want the right things.

You can make a mental blueprint of a desire as you would make a blueprint of a house, and each of us is continually making these blueprints in the general routine of everyday living. If we intend to have friends to dinner, we plan the menu, make a shopping list, decide which food to cook first, and such planning is an essential for any type of meal to be served.

Likewise, if you want to find a job, take a sheet of paper, and write a brief account of yourself. In making a blueprint for a job, begin with yourself, for when you know exactly what you have to offer, you can intelligently plan where to sell your services.

This account of yourself is actually a sketch of your working life and should include education, experience and references. Such an account is valuable. It can be referred to in filling out standard application blanks and is extremely helpful in personal interviews. While talking to you, your could-be employer is deciding whether your education, your experience, and other qualifications will pay him to employ you and your "wares" and abilities must be displayed in an orderly and reasonably connected manner.

When you have carefully prepared a blueprint of your abilities and desires, you have something tangible to sell. Then you are ready to hunt for a job. Get all the possible information about your could-be job. Make inquiries as to the details regarding the job and the firm. Keep your eyes and ears open, and use your own judgement. Spend a certain amount of time each day seeking the employment you wish for, and keep in mind: Securing a job is your job now.

1. What do the elders mean when they say, "It's not what you want in this world, but what you get."?

- A. You'll certainly get what you want.
 - B. It's no use dreaming.
 - C. You should be dissatisfied with what you have.
 - D. It's essential to set a goal for yourself.
2. A blueprint made before inviting a friend to dinner is used in this passage as _____.
- A. an illustration of how to write an application for a job
 - B. an indication of how to secure a good job
 - C. a guideline for job description
 - D. a principle for job evaluation
3. According to the passage, one must write an account of himself before starting to find a job because _____.
- A. that is the first step to please the employer
 - B. that is the requirement of the employer
 - C. it enables him to know when to sell his services
 - D. it forces him to become clearly aware of himself
4. When you have carefully prepared a blueprint of your abilities and desires, you have something _____.
- A. definite to offer
 - B. imaginary to provide
 - C. practical to supply
 - D. desirable to present

1—2

Studies of several cities show that nineteenth-century workers achieved some occupational mobility. One worker in five in Los Angeles and Atlanta during the 1890s, for example, managed to climb into the middle class. Most immigrant workers were stuck in ill-paid, insecure jobs, but their children ended up doing better. The son of an unskilled laborer might move on to become a semiskilled or skilled worker as new immigrants took the jobs at the bottom. Second-generation Irish made progress, especially in the West and the Midwest. Even in Boston, 40 percent of the children of Irish immigrants obtained white-collar jobs.

Mobility, like occupation, was related to background. Native-born whites, Jews, and Germans rose more swiftly and fell less often than Irish, Italians, or Poles. Cultural attitudes, family size, edu-

cation, and group leadership all contributed to different ethnic mobility patterns. Jews, for example, valued education and sacrificed to keep children in school. By 1915, Jews represented 85 percent of the free City College student body in New York City, 20 percent of New York University's student body, and one-sixth of those studying at Columbia University. With an education, they moved upward. The Slavs, however, who valued a steady income over mobility and education, took their children out of school and sent them to work at an early age. This course of action, they believed, not only helped the family but gave the child a head start in securing reliable, stable employment. The southern Italian proverb "Do not make your child better than you are" suggests the value Italians placed on family rather than individual success. Different attitudes and values led to different aspirations and career patterns.

Two groups enjoyed little mobility. African-Americans were largely excluded from the industrial occupational structure and restricted to unskilled jobs. Unlike immigrant industrial workers, they did not have the opportunity to move to better jobs as new unskilled workers took the positions at the bottom. A study in Los Angeles suggests that Hispanic residents made minimal gains. Their experiences elsewhere may have been much the same.

5. The word "mobility", as is used in this passage, refers to _____.
 - A. the possibility of moving on from an ill-paid job to a well-paid one
 - B. the phenomenon of moving from one place to another
 - C. the chance to get rich quickly
 - D. the state of rising and falling in one's career
6. In the nineteenth century it was common for new immigrants to _____.
 - A. obtain a job with good pay
 - B. feel dissatisfied with their poor working conditions
 - C. start to work at the lowest level
 - D. climb up into the middle class
7. The chief reason why the Slavs sent their children to work at an early age was that _____.
 - A. they needed money more than anything else
 - B. they believed this course of action could also help their children get well-paid jobs
 - C. they didn't think education would do their children any good
 - D. they were concerned only with getting a secure and stable job
8. The author points out that mobility was related to background, values and attitudes. But we can also conclude from the last paragraph that it had much to do with _____.

- A. education B. religion C. experience D. race

1—3

The two principal ways in which immigrant groups adjust to the dominant culture of the host country are assimilation and acculturation. Some ethnic groups appear to have been almost completely assimilated, but Puerto Ricans remain a clearly identifiable minority community.

Puerto Ricans have followed the examples of previous immigrant groups by clustering in their own ethnic communities. They have created islands within a city where Spanish is spoken, native foods are available, Latin music is heard and other elements of the island life style are evident. The cultural familiarity of the barrio keeps many Puerto Ricans from leaving even when they can find better housing elsewhere, and this slows the process of assimilation.

Additionally, Puerto Ricans are a short plane trip from their homeland. There is a constant two-way flow between this country and the island that disrupts the assimilation process. And with the trend toward ethnic pride and cultural pluralism, pride in Puerto Rican cultural roots has been strengthened. Had the extreme anti-foreigner sentiment of the 1940s persisted, Puerto Ricans might well have had to assimilate sooner, as did many other ethnic groups.

The term acculturation rather than assimilation would be used to describe the Puerto Rican experience on the mainland of the United States. Genuine assimilation has not taken place until an immigrant is able to function in the host community without encountering prejudice or discrimination. The problem of hostility in an alien world does not disappear with acculturation; there remains the painful reality of deprivation of status and social rejection.

9. According to the passage, Puerto Ricans have not been assimilated for which of the following reasons?
- A. The physical proximity of Puerto Rico helps to maintain strong ties to their homeland.
 - B. The prevailing social and political climate is conducive to the survival of a distinct ethnic identity.
 - C. Puerto Ricans prefer to live in cultural enclaves where elements of the Puerto Rican life style abound.
 - D. All of the above reasons.
10. Which of the following is true of the development of the passage?
- A. The author proposes a theory and then rejects it.
 - B. The author bases a general conclusion on a few examples.
 - C. The author uses technical terms without defining them.

D. The author suggests a plan for solving a problem.

11. Which of the following statements can be inferred from the passage?

- A. Assimilation eventually eliminates any discrimination against an immigrant group.
- B. Acculturation cannot be effective so long as an immigrant group persists in maintaining its own ethnic identity.
- C. Assimilation can never begin if an immigrant group establishes its own ethnic communities.
- D. Assimilation is a more complete absorption of an immigrant group by the dominant country than acculturation.

12. The author is primarily concerned with _____.

- A. explaining why Puerto Ricans have not been assimilated
- B. analyzing the process of acculturation of immigrant groups
- C. discussing social problems created by discrimination against Puerto Ricans
- D. comparing the experience of Puerto Ricans with that of other immigrant

1—4

Here's a familiar version of the boy-meets-girl situation. A young man has at last plucked up courage to invite a dazzling young lady out to dinner. She has accepted his invitation and he is overjoyed. He is determined to take her to the best restaurant in town, even if it means that he will have to live on memories and hopes during the month to come. When they get to the restaurant, he discovers that this ethereal creature is on a diet. She mustn't eat this and she mustn't eat that. Oh, but of course, she doesn't want to spoil his enjoyment. Let him by all means eat as much fattening food as he wants: it's the surest way to an early grave. They spend a truly memorable evening together and never see each other again.

What a miserable lot dieters are! You can always recognise them from the sour expression on their faces. They spend most of their time turning their noses up at food. They are forever consulting calorie charts; gazing at themselves in mirrors; and leaping on to weighing-machines in the bathroom. They spend a lifetime fighting a losing battle against spreading hips, protruding tummies and double chins. Some wage all-out war on FAT. Mere dieting is not enough. They exhaust themselves doing exercises, sweating in sauna baths, being pummelled and massaged by weird machines. The really wealthy diet-mongers pay vast sums for 'health cures'. For two weeks they can enter a nature clinic and be starved to death for a hundred guineas a week. Don't think it's only the middle-aged who go in for these fads either. Many of these bright young things you see are suffering from chronic malnutrition; they are living on nothing but air, water and the goodwill of God.

Dieters undertake to starve themselves of their own free will; so why are they so miserable? Well, for one thing, they're always hungry. You can't be hungry and happy at the same time. All the horrible concoctions they eat instead of food leave them permanently dissatisfied. Wonder food is a complete food, the advertisement says. 'Just dissolve a teaspoonful in water . . . ' A complete food it may be, but not quite as complete as a juicy steak. And, of course, they're always miserable because they feel so guilty. Hunger just proves too much for them and in the end they lash out and devour five huge guilt inducing cream cakes at a sitting. And who can blame them? At least three times a day they are exposed to temptation. What utter torture it is always watching others tucking into piles of mouth-watering food while you munch a water biscuit and sip unsweetened lemon juice!

What's all this self-inflicted torture for? Sainly people deprive themselves of food to attain a state of grace. Unsainly people do so to attain a state of misery. It will be a great day when all the dieters in the world abandon their slimming courses; when they hold out their plates and demand second helpings!

13. The best title for this passage is _____.
A. On Fat
B. We Should All Grow Fat and Be Happy
C. Many Diseases Are Connected with Fat
D. Diet Deprives People of Normal Life
14. Why do they never see each other again?
A. Because it is a memorable evening.
B. Because she lets him eat as much fattening food as he wants.
C. Because she does not eat this and drink that.
D. Because eating fattening food is the surest way to an early grave.
15. Which of the following ways is NOT mentioned for diet?
A. Doing exercises.
B. Not eating sugar.
C. Not eating fat.
D. Taking sauna baths.
16. What is the author's attitude toward diet?
A. Persuasive. B. Critical. C. Indifferent. D. Adversative.

It is notorious that facts are compatible with opposite emotional comments, since the same fact will inspire entirely different feelings in different persons, and at different times in the same person; and there is no rationally deducible connection between any outer fact and the sentiments it may happen to provoke. These have their source in another sphere of existence altogether, in the animal and spiritual region of the subject's being. Conceive yourself, if possible, suddenly stripped of all the emotion with which your world now inspires you, and try to imagine it as it exists, purely by itself, without your favorable or unfavorable, hopeful or apprehensive comment. It will be almost impossible for you to realize such a condition of negativity and deadness. No one portion of the universe would then have importance beyond another, and the whole collection of its things and series of its events would be without significance, character, expression, or perspective. Whatever of value, interest, or meaning our respective worlds may appear endowed with are thus pure gifts of the spectator's mind. The passion of love is the most familiar and extreme example of this fact. If it comes, it comes; if it does not come, no process of reasoning can force it. Yet it transforms the value of the creature loved as utterly as the sunrise transforms Mont Blanc from a corpse-like gray to a rosy enchantment; and it sets the whole world to a new tune for the lover and gives a new issue to his life. So with fear, with indignation, jealousy, ambition, worship. If they are there, life changes. And whether they shall be there or not depends almost always upon non-logical, often on organic conditions. And as the excited interest which these passions put into the world is our gift to the world, just so are the passions themselves gifts;—gifts to us, from sources sometimes low and sometimes high; but almost always non-logical and beyond our control. How can the moribund old man reason back to himself the romance, the mystery, the imminence of great things with which our old earth tingled for him in the days when he was young and well? Gifts, either of the flesh or of the spirit; and the spirit bloweth where it listeth; and the world's materials lend their surface passively to all the gifts alike, as the stage setting receives indifferently whatever alternating colored lights may be shed upon it from the optical apparatus in the gallery.

Meanwhile the practically real world for each one of us, the effective world of the individual, is the compound world, the physical facts and emotional values in indistinguishable combination. Withdraw or pervert either factor of this complex resultant, and the kind of experience we call pathological ensues.

17. We can conclude from the passage that a man who is about to be executed will feel _____.
 A. depressed B. elated C. apathetic D. confused
 E. emotions we cannot predict

18. Our feelings about external reality have their genesis in _____.
A. gifts we receive from others
B. events that affect us personally
C. our immediate environment
D. our health
E. our subjective being
19. A "moribund" old man is one who is _____.
A. dying B. prosaic C. experienced D. apathetic E. unloved
20. The passion of love is cited by the author to show how _____.
A. unable we are to control our emotions
B. our world can be transformed by our feelings
C. unreal our practical world is
D. easy it is to understand passions when we have experienced love
E. familiar passions are to us

Unit 1—1

How to Apply for a Job 求职须知

一、文章简介及结构分析

文章以一句老生常谈的导言(段1—Introduction)开始,然后以做任何事都需制定蓝图的比喻(段3)承接,转入谋职的正文(段4):找工作也要制定计划,那就是要写个简历,写简历的目的是让你有自知之明,知道何处出售你的服务(services),最后一段(段6)是结论,谋职者也要摸清该公司和你可能担任的工作(could-be job)的情况,做到知己知彼。文章告诉人们如何去求职,因此属于信息模式(informational pattern)。作短文的简介有助于对文章结构的分析。(按:本篇是1996年考研考题。)

二、理解分析

Asp.1 导言

G—1: Tight-lipped elders used to say, “It’s not what you want in this world, but what you get.”

本文是以轻易不开口的年长者(tight-lipped elders)教导年轻人的一句人生格言开始:“关键在于你在这世间有什么样的愿望,而在于你最终得到什么(意即能否实现你的愿望)”。这句话饱含人生哲理,年轻人往往难以真正体会理解,这叫年轻时不懂事,懂事时不年轻;英语云:“Too soon old, too late smart.”这个“smart”的涵义是“懂事”,事指道理,而非聪明之谓。懂得这个道理似乎要岁月蹉跎,到老方能领悟;所以老者不厌其烦告诫年轻人,要从自己的实际出发,不要有不切实际的幻想;一个人的愿望(目标)要跟现实相符合,最终才能实现。

G—2: Psychology teaches that you do get what you want if you know what you want and want the right things.

第二段用心理学家的话把这个道理阐述得更加清楚:“只要你懂得自己的愿望,而且这愿望是从实际出发的(want the right things),你就一定能实现自己的愿望。”从这段解释可以明显看出老生常谈里的“what you get”(你最终得到的)实际上是“...get what you want”(...实现你的愿望)的意思。

Asp.2 譬喻

G—3: 第三段指出:想要做任何事,都得事先制订个蓝图/计划(make a blueprint of a desire), “and each of us is continually making these blueprints in the general routine of everyday living.”“我们每个人在日常生活事务中,都在不断地制定计划”,最后,作者以请朋友吃饭的例子说明制定计划的重要性。

Asp.3 写简历

G—4: 第四段的 Likewise (similarly: 同样地) 是个表示意义等同的连接性状语 (conjunct), 这里起信号词 (signal word) 的作用。它告诉读者: (请客吃饭要制定计划) 同样地, 谋职也不例外, 也要制定计划, 这就是写个简历 (write a brief account of yourself), 而写简历的目的则是 “for when you know exactly what you have to offer, you can intelligently plan where to sell your services (段 4 第 2 行)” “当你确切地知道, 你有什么专长可以提供给对方时, 你就可以明智地安排到哪里去出售你的服务。” 这里作者一语道破: 在市场经济里, 你的服务 (your services), 就是你可以出售的商品 (your wares) (段 5 第 5 行)。

Asp.4 结束语

G—6: 最后一段, 作者要求谋职者对所要找的工作和公司也要深入了解, 做到知己知彼。最后一句话是 “Securing a job is your job now” “谋职就是你目前的工作”, 要全力以赴去找工作。

三、题解

1. B [扩大的词语题]

答案: 白日作梦是没有用的。

某些考研指导书认为这句老生常谈的 “it” 可以改为 The most important thing (is not what you want) “关键不在于你的愿望”; 这样改, 便于学生理解, 不无好处。不过 “it” 不宜改掉, 但可在全句之后加上 that counts 或 that is important。变成 It's not what you want in this world, but what you get that is important (或 that counts)。“it” 从虚义的 “it” 成了强调的 “it” (emphatic “it”)。或者把 “It is not what you want” 中的 is 改为 matters。“matter” 也有重要的涵义, 如: It doesn't matter = it is not important。总之, 类似的民间谚语并非少见, 如: It is not how long, but how well you live. (重要的不在于寿命有多长, 而在于生活的质量。) It is not What is she, but What has she. (关键不在于她是什么样的人, 而在于她拥有什么)。

B—It is no use dreaming. dreaming 之前的 day 被省略, 意即白日作梦 (day-dreaming), 是没有用的。这一省略增加了选题的难度。

2. A [推理题]

答案: 请客吃饭要制定计划, 在本文的意思是说明如何写求职书。

参看理解分析里的 G—3 与 G—4。写个人简历是求职书中的一部分, B 项和 A 项最接近, B 说明如何获得一份好工作。文中并未涉及谋职的工作之好坏, 故 B 只是正确答案 A 的 contender (竞争题 = 干扰题)。C—对工作种类/性质 (job description) 的指导 (job description: 偏正结构, job 是名词作定语, 修饰 description)。D—对工作进行评估 (job evaluation = 动宾结构)。

3. D [段 4 的主旨题]

答案: 因为写简历会促使他认识自己 (的长处和短处)。