

# 21世纪 研究生英语

Twenty-First Century Graduate English

主 编 房定坚  
禹 昱

## 综合教程

SYNTHESIS TEXTBOOK

同济大学出版社



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**图书在版编目(CIP)数据**

21 世纪研究生英语·综合教程/房定坚主编.

—上海:同济大学出版社,2005.9

ISBN 7-5608-3100-1

I. 研… II. 房… III. 英语—研究生—教材

IV. H31

中国版本图书馆 CIP 数据核字(2005)第 102756 号

**21 世纪研究生英语**

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责任编辑 张智中 责任校对 徐 栩 封面设计 李志云

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**出 版** 同济大学出版社  
**发 行**

(上海四平路 1239 号 邮编 200092 电话 021-65985622)

**经 销** 全国各地新华书店

**印 刷** 同济大学印刷厂印刷

**开 本** 787mm×1092mm 1/16

**印 张** 16

**字 数** 416 000

**印 数** 1—6 100

**版 次** 2005 年 9 月第 1 版 2005 年 9 月第 1 次印刷

**书 号** ISBN 7-5608-3100-1/H·379

**定 价** 24.00 元

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本书若有印装质量问题,请向本社发行部调换

## 《21 世纪研究生英语》编写人员

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## 前 言

本书根据教育部非英语专业研究生公共英语课教学大纲编写。

非英语专业研究生的英语教学必须有一套好的教材作为依托。然而选编适合专业背景不同,英语能力参差不齐的非英语专业研究生的英语教材并非易事。在长期的教学实践中,我们逐渐积累并精选了有代表性的文章,配以练习,得到各方面的基本认同。

在本书的编写指导思想上,我们坚持三个特点,即广泛性、层次性和新颖性,使本书课文覆盖的领域有所扩大。除了涉及人性、科学、文化、政治、择业、经济、地球史等题材外,本书还关注到生态环境、人类未来、城市发展等广泛内容。在编排上,我们注意到教材难度对学生的影响,从而使课文在难度和长度方面错落有致。本书主、副课文使用的材料多取自当代的英语原著,语言实用,内容丰富,有助于学生在掌握当代英语语言特点的同时,了解英语国家的人文和科学。

本书的体例,特别是练习的设计,力图体现教材以学生为导向的多重功能。主课文前的预习有助于学生初步了解该单元的主题和主要内容,激发起学习的兴趣。与课文内容紧密相关的练习主要包括理解题、释义题、讨论题、词汇题和部分翻译题。其目的在于更深入地解读课文,掌握其基本框架和内容。第三部分练习是为学生进一步提高多层面的知识和能力而设计的,主要包括词汇题、翻译题、写作练习等。最后的补充阅读包括一篇副课文和一篇应用文。前者为补充材料,与主课文的主题有关;后者体裁多样,内容详实,使学生接触到现实生活中的英语。

本书由同济大学房定坚和禹昱共同主持编写。董琇协助做了部分组织工作。编写者有:罗秋林、孙琦、陈军、耿纪永、潘耀忠、朱琦、吴宗会、马薇娜、董琇。插图作者:陈晓春(同济大学动漫专业)。马薇娜、董琇、吴宗会协助审阅了所有的词汇和练习题。Loren Crane(美籍专家)、张济华、张大纲最后审定了书稿。本教材可供高等院校非英语专业研究生、博士生选择使用。

在本书的修订过程中,凝聚了集体的智慧,同济大学英语系研究生英语教研室的全体教师给予我们大力的支持。

我们特别感谢本教材所涉及到的作者和出版社。如果没有他们的辛勤耕耘,没有他们的优美文章,该书就失去了编辑的基础。

由于时间仓促,水平有限,书中可能还有谬误与不足之处,我们恳请各位读者提出宝贵意见和建议。

编 者  
2005 年 9 月

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# Unit One

## Beauty and the Beast

### *Warm-up activities*

#### **Associations**

**Directions:** The following are taken from the text. Please write down as many relevant words, phrases or ideas as possible.

1. church \_\_\_\_\_
2. human nature \_\_\_\_\_
3. the Crusades \_\_\_\_\_
4. nuclear energy \_\_\_\_\_

#### **Anticipations**

**Directions:** There are 3 questions in this part. Before reading the following passage, please tell the class what you know about them.

1. Do you know the fairytale, *Beauty and the Beast*, or anything with the same title?
2. Can you tell a story that shows human nature?
3. What can we do about the contradictions in our behaviors?

#### **Introduction to the author and the article**

Born in Cleveland, Ohio, in 1935, Phil Donahue has worked at numerous radio and television stations across America. In 1963 he became the co-author of a popular phone-in radio talk show, which led to an offer to host a television show of similar format in 1967. The show, now called "*Donahue*", focused on one guest or controversial topic each week and became a forum for discussion of changing values in America. He has won several Emmy awards as host of this sometimes controversial show. He ardently supports the civil-rights and feminist movements and is a member of the National Organization for Women (NOW). His autobiography, *Donahue: My Own Story* (1980), includes observations about contemporary life in the United States.

This essay is taken from Phil Donahue's *The Human Animal* (1985). Comparing the two sides of human nature — noble and petty, sublime and savage, beauty and beast — Donahue raises questions about contemporary attitudes toward the dark side of the human animal.

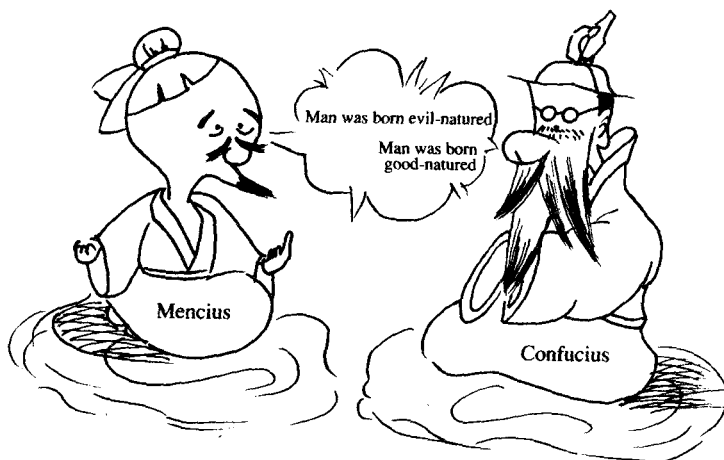


## Text

**Beauty and the Beast***Phil Donahue*

Compared to the animals around us, there's no doubt we are a remarkable phenomenon. Someone referred to us as the "superdeluxe model": we walk, we talk, we smell, we taste, we touch, we think. All this is in a relatively small and attractive package. We're also very good with our hands. In the comparatively brief time we've been available in the current form — about 50,000 years — we've invented the wheel, the alphabet, the clock, the reciprocating machine, the cyclotron, and everything in between. When we weren't busy making progress, we invented more playful things like music, art, baseball, and bridge. Over the years, we've demonstrated an admirable willingness to cooperate with each other. We assemble in big groups to form towns and cities; we get together in twos to discover love. We've also shown a lot of individual spunk. The wheel wasn't invented by a committee, and Albert Einstein, by himself, revolutionized our understanding of the universe.

Of course, most of our uniquely human accomplishments are the result of a combination of a cooperation and individual achievement. Even Charles Lindbergh had a ground crew. Beethoven composed the Ninth Symphony in the solitude of deafness, but scores of musicians are needed to bring it to life. Neil Armstrong had to have personal courage to step out on the surface of the moon, knowing that he might sink into 15 feet of "moondust," but he had an army of people to help him there and bring him back.



We can only imagine what it must have felt like to stand on the moon; look back at the earth, suspended like a blue - and - white marble in space; and think how far we humans have

20 come in such a short time. That feeling itself — the tightening in the throat, the tingle up the spine, the tear of pride — is unique to the human animal. Throughout most of our history, that feeling belonged exclusively to religion. When most people's lives were "solitary, poor, nasty, brutish, and short," religion was the only thing that made them feel dignified, special, and proud of being human.

25 The peasants who gazed for the first time at the stained glass in the cathedral at Chartres undoubtedly experienced that same feeling — the most human of emotions — wonder. Most of them had never been inside anything bigger than a thatched hut and never seen anything more colorful than a piece of dyed cloth. Even today, the sight of this huge, arched space with those luminous windows suspended high in the darkness is almost enough to make a believer of even  
30 the most skeptical. In 1260, when the church was consecrated, the peasants who shuffled through those doors must have thought they had died and gone to heaven.

In fact, Chartres cathedral, like dozens of other cathedrals built in the same period, is the medieval equivalent of the modern effort to put a man on the moon. Both represent the perfect  
35 combination of individual achievement and group cooperation in the pursuit of something beautiful and lasting. The space program would never have gotten off the ground if Wernher von Braun hadn't made his discoveries in the field of jet propulsion, and the arches of Chartres would never have soared if an anonymous French architect hadn't devised a system of buttresses to support a two-ton block of stone 120 feet in the air and keep it there for a  
40 thousand years. But there would have been no stones to support if the wealthier townspeople hadn't dug deep into their pockets and come up with the money needed for construction. The glass in the openings would be clear instead of stained if merchant guilds, members of the nobility, and even the French king hadn't contributed money for the windows. And all the money would have been worthless if legions of craftsmen hadn't been willing to dedicate their  
45 skills and often their lives to making this not just another building, but a monument to human achievement.

Bees get together and build hives, termites build mounds, beavers build dams, and spiders spin webs, but what other animal can change stone and glass into poetry? Other animals can alter their environment at the margins, but only we can transform our environment  
50 so completely that we reshape our destiny. Alone in the animal kingdom, we can set goals for ourselves and then pursue them. The dream of the medieval craftsmen who built Chartres was to secure a place for themselves in heaven. By lavishing love on this stone and glass, they glorified God and hoped to be rewarded in the next life. But in the process, they changed this life, made it more beautiful and more worth living.

55 A place like Chartres makes us proud to be human. We can stand tall and hold our heads high. Certainly no other creature could conceive and create something of such sublime beauty. Case closed? Hardly. There is, unfortunately, another side to the human animal that's nothing to be proud of. At places like Chartres, it's easy — and tempting — to overlook this other

side, the ugly side, of our nature. But we can't begin to understand the human animal without  
60 it. Surely there's beauty inside us — but there's also a beast, a part of us that we'd like to deny but can't, a part that gives us a knot in the stomach instead of a lump in the throat.

Even the God-loving people who fashioned the soaring vaults and delicate windows of Chartres had murder on their minds. Some of the workers may well have been veterans of the First Crusade, an expedition to save the Holy Land from the infidel Muslims that was part  
65 religious frenzy, part military adventure, and part social fad. On that excursion, begun four years after work in Chartres began, the Crusaders slaughtered thousands of noncombatants, leveled whole communities, and finally "saved" the holy city of Jerusalem by massacring all its inhabitants—men, women, children, Muslims, Jews; everybody. Muslims, after all, were only  
infidels, not humans, so it wasn't like killing your next door neighbor.

70 After the shrines of Christianity were in "safe" hands, many Crusaders returned home and turned their attention to other things, like the cathedral at Chartres.

How could the same hands that carved these stones and stained this glass have wielded swords and butchered women and children? How could so much beauty and so much brutality exist side by side? This is the great contradiction of the human animal. We can pray one  
75 minute and kill the next, create one minute and destroy the next, even love and hate simultaneously. We like to think that our erratic behavior is a thing of the past, that we've outgrown the excesses of the Crusades. But nothing could be further from truth. There are people in Belfast today who will repeat the catechism, then go toss a bomb into a crowded pub; people who grieve for the victims of crime, then pay good money to see it reenacted on a movie  
80 screen. The same technological wizardry, individual bravery, and group effort that put us on the moon have also given us weapons that can blow our whole planet into permanent winter.

Far from having disappeared with the last Crusade, the human animal's strange capacity for contradictory behavior still affects our daily lives. As parents, we desperately want our kids to grow up emotionally healthy, able to love and be loved; then our culture teaches them that  
90 sex is dirty and they should be ashamed of their sexual desires. Women say they want to marry a nice person who will respect them and communicate with them; then they melt for machismo and fall for the strong, silent type. They want a man who will share the housework and feed the baby at three in the morning, but they live in a society in which few bosses grant time off to men who want to share parenting. Cops throw drunken drivers in jail while television sells  
95 beer as though it were an American entitlement. The message to teenage males: "You're not a man without a beer can in your hand." But there are millions of teenage drivers and thousands of cloverleaves out there, and the phone rings every day, in homes across America, and it's the hospital calling — or the morgue.

Why do we do the things we do? Why, after thousands of years of personal tragedies and  
100 group catastrophes, do we continue to make the same mistakes? Why do we persist in the same contradictory behavior day after day, century after century, alternating between Chartres and

the Crusades, between grief and gore, between moonwalks and megatons?

These questions aren't just for the historians and the sociologists. They're for everyone who wrestles with these contradictory drives in his or her own life. The impulse that sends a society back to war, despite the knowledge that children will die and mothers will grieve, is the same impulse that leads you to light up another cigarette or have "one more for the road," despite the knowledge that it may kill you. We live with contradictions in our own behavior — and the behavior of others — every day. Are they a permanent part of the human condition, or can we do something about them?

### New words and expressions

anonymous [ˈɒnəniməs] <i>adj</i>	having an unknown or unacknowledged name; having an unknown or withheld authorship or agency
buttress [ˈbʌtrɪs] <i>n.</i>	a structure, usually of brick or stone, built against a wall for support or reinforcement
catechism [ˈkætikizəm] <i>n.</i>	a book giving a brief summary of the basic principles of Christianity in question-and-answer form
cloverleaf [ˈkləʊvəlɪf] <i>n.</i>	a highway interchange at which two highways, one crossing the other, have a series of entrance and exit ramps resembling the outline of a four-leaf clover and enabling vehicles to proceed in either direction on either highway
consecrate [ˈkɒnsəkreɪt] <i>v.</i>	to declare or set apart as sacred; to dedicate solemnly to a service of god; to make venerable
Crusade [ˈkruːseɪd] <i>n.</i>	any of the military expeditions undertaken by European Christians in the 11th, 12th, and 13th centuries to recover the Holy Land from the Moslems
cyclotron [ˈsaɪklətrɒn] <i>n.</i>	(物理)回旋加速器
dedicate [ˈdedɪkeɪt] <i>v.</i>	to commit (oneself) to a particular course of thought or action; to set apart for a deity or for religious purposes; devote
erratic [ɪˈrætɪk] <i>adj.</i>	deviating from the customary course in conduct or opinion; eccentric
frenzy [ˈfrenzi] <i>n.</i>	a state of violent mental agitation or wild excitement
gore [ɡɔː] <i>n.</i>	blood, especially coagulated blood from a wound
guild [ɡɪld] <i>n.</i>	an association of persons of the same trade formed to protect mutual interests and certain standards
infidel [ˈɪnfɪdəl] <i>n.</i>	an unbeliever with respect to a particular religion, especially Christianity or Islam

lavish [ˈlævɪʃ] <i>v.</i>	to give or bestow in abundance
legion [ˈli:dʒən] <i>n.</i>	the major unit of the Roman army consisting of 3,000 to 6,000 infantry troops and 100 to 200 cavalry troops; a large number; a multitude
luminous [ˈlju:minəs] <i>adj.</i>	emitting light, especially emitting self-generated light; full of light
machismo [məˈtɪzməu] <i>n.</i>	a strong, sometimes exaggerated sense of masculinity stressing attributes such as physical courage, virility, domination of women and aggressiveness; manliness
megaton [ˈmegəˌtɒn] <i>n.</i>	abbr. MT a unit of explosive force equal to that of one million metric tons of TNT
morgue [mɔ:g] <i>n.</i>	a place in which the bodies of persons found dead and kept until identified and claimed or until arrangements for buried have been made
propulsion [prəˈpʌlʃən] <i>n.</i>	the process of driving or propelling; a driving or propelling force
reciprocate [ˈrɪsɪprəkeɪt] <i>v.</i>	to move back and forth alternatively; to give and take something mutually; to exchange
shuffle [ˈʃʌfl] <i>v.</i>	to slide the feet along the floor or ground while walking; slide (playing cards) over one another in order to change their order
skeptical [ˈskeptɪkəl] <i>adj.</i>	marked by or given to doubt; questioning
spunk [spʌŋk] <i>n.</i>	spirit; pluck
stain [steɪn] <i>v.</i>	to color (glass, for example) with a coat of penetrating liquid dye or tint
sublime [səˈblaɪm] <i>adj.</i>	characterized by nobility; majestic; supreme
termite [ˈtɜːmaɪt] <i>n.</i>	white ant
thatched [ˈθætʃɪd] <i>adj.</i>	roofed with plant stalks or foliage
vault [vɔ:lt] <i>n.</i>	an arched structure
wizardry [ˈwɪzədri] <i>n.</i>	the art, skill, or practice of a wizard; sorcery
wrestle [ˈresl] <i>v.</i>	to contend or struggle

### Notes and proper names

Charles Lindbergh

(1902—1974), American aviator who made the first solo transatlantic flight (May 20~21, 1927)

Chartres

a city of northern France southwest of Paris. Its 13th-century cathedral is a masterpiece of Gothic architecture



Jerusalem	noted for its stained glass and asymmetrical spires 耶路撒冷(巴勒斯坦中部城市,古代巴勒斯坦的首都,古代的圣都)
Neil Armstrong	(1930—) American astronaut who as commander of Apollo 11 became the first human being to walk on the moon (July 20, 1969)
Wernher von Braun	(1912—1977) one of the world's first and foremost rocket engineers and a leading authority on space travel

### Exercises

#### I. Understanding the text

1. The title most probably means \_\_\_\_\_.
  - A) the name of a film
  - B) the two opposite sides of human nature
  - C) a lady with a pet
  - D) what's beautiful and what's evil in society
2. Albert Einstein is mentioned to show that \_\_\_\_\_.
  - A) human beings are superior to the other animals
  - B) one can contribute to the society individually
  - C) individual work should be of help to mankind
  - D) scientists are always revolutionary
3. Which of the following is NOT true about the building of the Chartres cathedral and putting a man on the moon?
  - A) Both stand for human beauty.
  - B) Neither would have come into being in the absence of individual work.
  - C) Both are the result of collective cooperation.
  - D) The latter seems to have greater scientific significance.
4. According to the passage, which of the following doesn't show that man is different from the other animals \_\_\_\_\_?
  - A) They have no sense of arts
  - B) They do not have a goal in building
  - C) Man makes this life in the world worthwhile
  - D) Only man can change the environment
5. Which of the following is true of the Crusades according to the author?
  - A) The Crusaders did not regard Muslims as their equal counterparts.
  - B) The Crusaders marched to the Holy Land to save their people.
  - C) After the first Crusade, some soldiers probably started the building of the cathedral at

Chartres.

- D) They were generally believed to be nothing but the result of religious frenzy.
6. Which of the following does not show the contradiction of human nature?
- A) We wage wars in hopes of peace.  
B) We behave against our beliefs.  
C) We deny what we have done.  
D) To lie is evil, but we practice it in the disguise of goodwill.
7. By saying "... make a believer of the most skeptical", the author suggests that \_\_\_\_\_.  
A) modern visitors should believe that the church was built more than 700 years ago  
B) even the infidels might be converted in the church  
C) the followers might turn into the skeptical  
D) those entering the church doubted whether they were going to heaven
8. The author is most likely to agree to the following statements EXCEPT that \_\_\_\_\_.  
A) man is self-contradictory  
B) man is noble and brutal at the same time  
C) remorse compelled some of the Crusaders to build something like the Chartres  
D) people usually don't practise what they advocate
9. The author believes human nature is \_\_\_\_\_.  
A) erratic    B) admirable    C) inconsistent    D) All of the above
10. How would you describe the tone of the article?  
A) Authoritative.    B) Pessimistic.    C) Tentative.    D) Ironic.

## II. Paraphrasing

**Part A** There are five italicized words and phrases in this part. Please refer to the contexts to clarify them.

- ... a part that gives us a knot in the stomach instead of *a lump in the throat*.
- ... the Crusaders slaughtered thousands of *noncombatants*, leveled whole communities ...
- After the *shrines of Christianity* were in "safe" hands, many Crusaders returned home and turned their attention to other things, like the cathedral at Chartres.
- There are people in Belfast today who will repeat the *catechism*, then go toss a bomb into a crowded pub ...
- Women say they want to marry a nice person who will respect them and communicate with them; then they melt for *machismo* and fall for the strong, silent type.

**Part B** Restate the following sentences in your own words.

- Compared to the animals around us, there's no doubt we are a remarkable phenomenon.
- We like to think that our erratic behavior is a thing of the past, that we've outgrown the excesses

of the Crusades. But nothing could be further from truth.

3. Even today, the sight of this huge, arched space with those luminous windows suspended high in the darkness is almost enough to make a believer of even the most skeptical.
4. In fact, Chartres cathedral, like dozens of other cathedrals built in the same period, is the medieval equivalent of the modern effort to put a man on the moon.
5. Bees get together and build hives, termites build mounds, beavers build dams, and spiders spin webs, but what other animal can change stone and glass into poetry?

### III. Topics for discussion

1. Human nature
2. Human nature in the building of the Great Wall
3. Dualities in your own life

### IV. Vocabulary exercise

Complete each of the following sentences with the best word or phrase from the list given. Change the form where necessary.

spunk	wrestle	reciprocate	luminous	skeptical
assemble	shuffle	solitude	stain	dignify
dedicate	lavish	in pursuit of	anonymous	massacre
entitlement	frenzy	outgrow	consecrate	infidel

1. For years they bravely \_\_\_\_\_ with their fears until at last they conquered them.
2. \_\_\_\_\_ FTP (File Transfer Protocol 文件传输协议) is the ability to download files from your servers without having a login username and password.
3. The anniversary was \_\_\_\_\_ by the presence of the chief.
4. After a whole day's work, the workers \_\_\_\_\_ out of the factory.
5. The ardent pop fans worked themselves up into a \_\_\_\_\_ at the sight of their idol.
6. They have the table \_\_\_\_\_ red to match the hilarious setting.
7. In times of fire, the court will serve as the \_\_\_\_\_ zone.
8. The sentimentalism in his works is a natural \_\_\_\_\_ of his childhood experience.
9. Beethoven at first \_\_\_\_\_ his "Eroica" Symphony to Napoleon but afterwards tore out the fly-leaf in disgust.
10. One can still make out the road even in twilight because there are \_\_\_\_\_ signs.
11. The police car raced down the street \_\_\_\_\_ another truck.
12. They say apples clean your teeth, but I'm \_\_\_\_\_ about that myself.
13. By the end of this month you will have used up all your waged holiday \_\_\_\_\_.
14. In human history, some races, like the Incas, were \_\_\_\_\_ by the invaders.
15. Gibby never gave up or made excuses. The little fellow just wasn't a quitter. He tried harder

- than anyone, and I admired his \_\_\_\_\_.
16. Brother Branham tried to prove the existence of God in front of a man who claimed to be a (an) \_\_\_\_\_, an unbeliever.
17. I wished the newly-weds happiness, and they \_\_\_\_\_ my good wish.
18. Yan'an has always been the \_\_\_\_\_ land for the youth.
19. It is not wise to \_\_\_\_\_ care and affection on children.
20. He likes company and hates \_\_\_\_\_.

### V. Vocabulary expansion

For each of the following sentences there are four choices. Choose the best one to complete the sentence

1. Grain production in the world is \_\_\_\_\_, but still millions go hungry.  
A) staggering      B) shrinking      C) soaring      D) suspending
2. Tom developed a \_\_\_\_\_ attitude after years of failure and frustration in his career.  
A) sneaking      B) disgusted      C) drastic      D) cynical
3. That was not the \_\_\_\_\_ of their campaign for equality but merely the beginning.  
A) climax      B) summit      C) pitch      D) maximum
4. The distinguished guests were waiting on the \_\_\_\_\_ for the front door to open.  
A) porch      B) vent      C) inlet      D) entry
5. As the mountain was covered with a \_\_\_\_\_ of cloud we couldn't see their crops.  
A) coating      B) film      C) veil      D) shade
6. The \_\_\_\_\_ living conditions in Iraq constituted a nightmare in the Iraqi people's life during the war.  
A) liable      B) abominable      C) amiable      D) arable
7. Natural resources are said to \_\_\_\_\_ in China.  
A) abound      B) abort      C) acquit      D) addict
8. The people cannot enjoy true freedom under any \_\_\_\_\_.  
A) typhoon      B) tyranny      C) tuberculosis      D) theology
9. Our headers assured the foreign investors that the central government would continue to \_\_\_\_\_ to the open policy.  
A) addict      B) adhere      C) adjacent      D) lead
10. The Great Northwest is \_\_\_\_\_ in minerals but short of funds and technology.  
A) affluent      B) aghast      C) affectionate      D) adolescent
11. She is \_\_\_\_\_ of others after being deceived by a swindler.  
A) lustful      B) sinful      C) mistrustful      D) slothful
12. Not all herbs are \_\_\_\_\_; some are noxious.  
A) discernible      B) divisible      C) edible      D) arable