

六级英语

全国大学英语六级考试  
重点、难点复习必备

# 改错 分册

主编 王长喜

副主编 李凤华 王著定 李冉

English



中国人民大学出版社

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# 前 言

本书系《全国大学英语六级考试重点、难点复习必备》系列指导丛书之《改错分册》。

大学英语六级考试改错试题的目的在于测试考生综合运用语言的能力,所以也称综合改错。具体地说改错的目的是检测阅读理解能力和运用语言知识的能力。它涉及语法、词汇、阅读等方面。作为六级考试的难点题型,它直接关系到考生的成绩。本书就是根据“综合改错”的题型特点为考生提供指导。

与同类考试指导丛书相比,本书具有以下特点:

1. 严格按照教育部最新颁布的《大学英语教学大纲(修订版)》、和《大学英语六级考试大纲》编写,针对性强。

2. 突出了大学英语六级考试中改错题型的重点、难点,可靠性与指导性强。本书是在对于历年大学英语六级考试改错试题的分析、归纳和总结的基础上编写的,突出了历年来改错试题的考试重点与难点,总结了历年改错试题的错误类型,对于考生了解并掌握大学英语六级考试中的改错试题特点具有突破性的指导意义。

3. 对考生提供解题方法指导。根据改错试题的错误类型及特点,本书提供了解题的方法以及技巧的指导;同时对于有关错误类型的知识点进行了归纳、总结,使考生能够系统地进行复习。

本书共分三篇。第一篇是热身练习,目的在于让考生了解、熟悉题型并检测自己对于此题掌握的程度如何,以及认识自己在改错方面的不足之处。第二篇是错误的归纳分析与答题技巧,目的在于让考生了解改错试题的特点、错误类型及答题技巧;同时在每章后提供了针对错误类型的专项练习。第三篇是综合模拟题。

在本书的编写过程中,参考了多种语法书和相关的考试指导书。因资料繁琐,恕不一一罗列,谨向作者致以衷心的感谢。

由于水平所限,错误之处在所难免,敬请读者指正。

编者

2000年8月

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## 第一篇 热身练习

### 第一章 热身练习

(以下热身练习包括 15 套改错试题, 每套题需用的时间是 15 分钟。)  
阅读以下短文, 并改正错误:

#### Passage 1

Because one compares a number of languages, it probably soon appears that some of them have some sort of relationship to one another, while others may seem quite isolating. If then we are able to trace a group of these apparently related form in several languages to a common ancestor by means of older writings, it may sometimes become almost certain that these forms must be branches, as it were, from a common root. By going further back, we may sometimes be able to compare a number of early forms each of which is the ancestor of late developments in the different languages, so as to establish a strong probability that they in their turn must all be descended in a common pre-historic original. This supposed original will be much old than the earliest written languages, so that it can never be *verified* (证实) with absolute certainty, but must remain only a strong supported hypothesis. But if other qualities in the languages

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we are comparing corroborates (确证, 证实) the relationship and common ancestry which we have arrived at in the above method, we may find ourselves well on the way to be able to construct a genealogy (系统, 家谱) of our languages—in other words, to classify them into families.

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10. \_\_\_\_\_

## Passage 2

The English language is spoken or read by the largest number of people in the world, for historical, political and economy reasons; but it may also be true that it owes nothing of its wide appeal to the qualities and characteristics inherent in itself. What these characteristic features which outstand in making the English language what it is, which gives it its individuality and make it of this world-wide significance? Some of the more obvious of these are the following. First and most important is its extraordinary receptive and adaptable *heterogeneousness* (异质性)—the ease and readiness with that it has taken to itself material from almost everywhere in the world and has made the old elements of language its own. English, which when the Anglo-Saxons first conquered England at the fifth and sixth centuries was almost a “pure” or “unmixed” language—which could make new words as new ideas from its own compounded elements and had hardly any foreign words—had become the most “mixed” of languages, having received throughout its history all kinds of foreign elements with ease and assimilated them all to their own

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character.

### Passage 3

This is supposed to be an enlightened age, but one wouldn't think so if you could hear what average man thinks of the average woman. Women won their independence years ago. Before a long, bitter struggle, they now enjoy the different educational opportunities as men in most parts of the world. They have proved repeatedly that they are equal and often superior than men in almost every field. The hard-fought battle for recognition has been won, but it is by no means over. It is men, not women who still carry on the sex war though their attitude remains basically hostile. Even in the most progressive societies, women continue to be regarded as second-rate citizens. To hear some men to talk, you'd think that women belonged to a different species.

On the surface, the comments made by men about women's abilities seems light-hearted. The same tired jokes about woman drivers are repeated day in, day out. This apparent light-heartedness does not cancel the real contempt that men feel for women. Whenever much men sneer at women, their claims to superiority are not borne out by statistics.

### Passage 4

In most advanced English courses, time is usually set aside for conversation lessons. This can

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be the most difficult and most rewarding of all the lessons the teacher is called upon to conduct. The root of the trouble is that the teacher cannot predict the course of each lesson.

He sets a topic and then attempts to stimulate a class discussion by asking questions, suggesting ideas and so on. How the students will respond depend very much on their *maturity* (成熟) in the general knowledge, range of interests and command of English. It depends, too, on impersonal factors like shyness or *sociability* (社交性), etc, and even on such things as the time of day and the mood of the class. With some classes, teachers may find that they fail to get any response at all or are finally driven to abandon conversation lessons together. To others, the conversation may always be dominated by one or two students, while teacher spends most of his time *coaxing* (哄, 劝说) reluctant members of the class to join.

Whatever the case is, the conversation lesson tends to be a random, unprogrammed affair over which the teacher has less control. More often than not, time is needlessly *frittered* (浪费) away, nothing effective is added to the student's knowledge and skill.

### Passage 5

There is a limit with the amount of creative talent available in the world. Every day, television consumes vast quantities of creative work. That is why most of the programs are so bad: it is possible

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to keep pace with the demand and maintain high standards as well. Before millions watch the same programs, the whole world becomes a village, and society is reduced to the conditions which obtain in *pre-literate* (没有读写能力之前的) communities. We become utterly independent on the two most primitive medias of communication: pictures and the spoken word.

Television encourages passive enjoyment. We become content with second-hand experiences. It was so easy to sit in our armchairs watching others working. Little by little, television cuts us out from the real world. We get so lazy. We choose to spend a fine day in semi-darkness, *glue* (粘贴, 粘合) to our seats, rather than to go out into the world itself. Television may be a splendid medium of communication, but it prevents us from communicating with each other. We only become aware how totally irrelevant television to real living when we spend a holiday by the sea or in the mountains, far away from civilization. In quiet, natural surroundings, we quickly discover how little we miss the *hypnotic* (催眠的) *tyranny* (暴政) of the King Telly.

### Passage 6

The journey two naval officers made some time ago to the very deepest point on the earth make us realize how much of the world still remains to be explored. The two men went down seven miles to the bottom of the Pacific Ocean outside a

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small steel ball called a "*bathyscaphe* (深海潜水器)" to find out if there are any ocean currents or signs of life. Above the ball there was a special tank full of petrol which was slowly emptied into the water to make the bathyscaphe heavy enough to complete its journey.

It was necessary to set out earlier, so that the bathyscaphe would come to the surface in daylight, and so was easily found by the mother ship which would be waiting for it. The divers began preparations at dawn and soon afterwards, when all was ready the steel ball disappeared above the surface of the water.

The divers felt as if they were going down steps as they passed through warm and cold layers of water. In time, the temperature dropped to frozen-point and the men shivered inside the ball. They kept in touch with the mother ship by telephone describing how they felt. Then at a depth of 3 000 foot the telephone stopped working and they quite cut off from the outside world. All went well after four hours later at 30 000 feet, the men were startled by a loudly, cracking noise: even the smallest hole in the ball would have meant instant death. Luckily it was only one of the outer windows that had broken.

### Passage 7

Devote some of your time, I repeat, to cultivate a love of reading books. Fortunate indeed is those who contrive to make themselves *genuine*

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(真正的) book-lovers. For book-lovers have some noteworthy (显著的) advantages above other people. They need never know alone hours so long as they have books around them, and the better the books the less delightful the company. From good books, however, they draw much besides entertainment. They gain such mental food that few companions can supply. Even while resting from their labors they are, through the books they read, equip themselves to perform those labors more inefficiently. They may not be deliberately reading to improve their mind, though. All unconsciously the ideas they derive them from the printed pages are stored up, to be worked over by the imagination for their future profit.

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### Passage 8

The rise of modern science may perhaps be considered to date as far back as the time of Roger Bacon, the wonderful Monk and philosopher of Oxford, who live between the years 1214 and 1292. He was probably the first in the middle ages assert that we must learn science by observing and experimenting the things around us, and he himself made many remarkable discoveries. Galileo, however, who lived more than 300 years earlier (1564 - 1642), was the greatest of several great men, who in Italy, France, German, or England began by degrees to show how many important truths could be covered by well-directed observation. Before the time of Galileo, learning men be-

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lieved that large bodies fell more rapidly towards  
 the earth than small one, because Aristotle said so. 8. \_\_\_\_\_  
 But Galileo, going to the top of the Leaning Tower  
 of Pisa, let to fall two unequal stones, and proved 9. \_\_\_\_\_  
 to some friends, he had brought there to see his ex- 10. \_\_\_\_\_  
 periment, that Aristotle was in error.

### Passage 9

A Dervish (托钵僧) had once made purchase 1. \_\_\_\_\_  
 of a fine fat sheep, intending to offer it up in sacri-  
 fice (献祭); and having tied a cord about its neck,  
 was leading to his home, when four thieves noticed 2. \_\_\_\_\_  
 him, and instantly made up their mind to steal the 3. \_\_\_\_\_  
 sheep. They knew the Dervish to be an honest  
 man, and one who thought no harm in others. 4. \_\_\_\_\_  
 They dare not, moreover, take the sheep away 5. \_\_\_\_\_  
 from the Dervish by force, for they were too near  
 the city. Therefore they made use of this stratagem  
 (计谋): they parted first and then came to the  
 Dervish as if they had come from several distinct  
 parts.

The first thief, who had came to him full-  
 face, said, "My good old man, where are you lead-  
 ing this dog?"

At this moment the second robber, coming  
 from another direction, cried to him, "Respective 6. \_\_\_\_\_  
 old man, I hope you have not so far forgot yourself  
 (忘乎所以) as to have stolen this dog" Immediately  
 before him, the third coming up, asked him, 7. \_\_\_\_\_  
 "Where are you going with that handsome grey-  
 hound (灰狗)?"



The poor Dervish begin to doubt whether the sheep which he had was sheep or not. But the fourth robber put him quite *beside himself* (糊涂) by approaching him and asked what the dog cost him.

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### Passage 10

When I was a child of seven year old, my friends, on a holiday, filled my pockets with coppers. I went at once to a shop which they sold toys for children. Being charmed with the sound of a whistle that I had seen by the way, in the hands of another boy, I handed over all my money for it. I then came home, and went whistling all over the house, much pleased with my whistle, but disturbed all the family. My brothers and sisters and cousins, when I told of the bargain I had made, said I had given four times as many as the whistle was worth. They *put me in mind of* (提醒我) what good things I might bought with the rest of the money, and laughed at me too much for my folly that I cried with *vexation* (恼怒). Thinking about the matter gave me more *chagrin* (懊恼) than the whistle gave me pleasure.

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This, moreover, was afterwards of use to me, for the impression continued on my mind, so that often, when I was tempted to buy something I did need, I said to myself, "Don't give too much of the whistle," and I saved my money. As I grew up, came into the world, and observed the actions of men, I thought I met with many, very many, who

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