



教育部大学英语教学改革示范点项目（院校）成果之一
总主编 杨勇坚 徐志英 林德福

COLLEGE ENGLISH

Step by Step Comprehensively

3

大学英语综合进阶

主编 邓 杉 杨 敏



重庆大学出版社
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内 容 提 要

《大学英语综合进阶》系列教材共分五册,每册十个单元。本书为该系列教材第三册,每单元包含三大部分:1. 开胃菜(谚海采撷、泛听浅读、相关信息阅读、易混词解析等);2. 主餐(快速阅读、深度阅读、传统阅读、完型填空、构词法应用、词汇和结构应用、同义词汇替换、英译汉、汉译英、英文写作强化训练等);3. 餐后甜点(幽默欣赏、主题讨论/演讲/辩论等)。所涉及的主题有:行胜于言;健康因素种种;品格/素质教育;文化标志的由来;生得伟大、死得尊严;天灾或许人祸;伟大的思想、伟大的壮举;基因工程学及其前景;婚前协议万能与否?真正的友谊。本书旨在拓展英语学习的空间,丰富学习者的文化背景知识,加强语言技能训练,以提高学习者的语感和英语综合应用能力。本书可作为主干教材的配套教材,也可单独作为集听、说、读、写、译为一体的综合教材使用,还可作为英语学习者的自学教材。

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序

始于2003年的全国大学英语教学改革,迄今历时十年。改革的目的是“不仅仅是培养学生的英语综合应用能力和自主学习能力,更重要的是通过课程教学拓宽其文化视野,培养其跨文化交际能力、提高其综合文化素养”。要实现这个目标,关键在于教学理念、方法/手段的改革,教材的改革,还有教学条件的改善;三者缺一不可。


《大学英语综合进阶》的编著者以教育部有关“大学英语教学改革”和“大学英语课程教学要求”的最新精神为指导,努力汲取英美(对外英语教学的ESL & EFL)优秀英语教材的特点,在长期大学英语教学改革实践中,积累了丰富的语料、素材,经过加工、提炼,运用于教学实践,又结合实际使用中的反馈意见,进行反复修改、完善,博采众长,集腋成裘。教材充分体现了“以教师为主导,以学生为主体”的理念。这套多功能、多用途的大学英语教材,旨在拓展学生的学习空间,进一步丰富其文化背景知识,加强语言技能训练,以提高其英语综合运用能力和文化素养。该教材强化“卓越乃习惯”的实践理念,构思精巧,编写新颖,独特,富有启发性,文化内涵丰富,语言地道,图文并茂,拓展视野。这是教育部“全国大学英语教学改革示范点项目(院校)”的一大成果;可喜可贺!

“外语教学中语言的输入是基础,输出是动力;偏一则废;语言知识与语言技能同等重要;偏一则空,读写与听说同等重要,偏一则滞。因材施教,才能培养奇才;综合训练,才能有利于发现潜才、发掘人才、培养栋梁之才。语言实践是语言学习的最关键手段,要培养学生良好的语感,实践手段必须有实效。”我为这一真知灼见呐喊,欣慰!

坚信这套《大学英语综合进阶》的出版有利于提高大学英语教学质量,有利于实现大学英语教学改革的伟大目标,以告慰那些为大学英语教学改革工程呕心沥血、鞠躬尽瘁、可歌可泣的教育工作者和奉献者。是为序!

云南省外语教育学会会长/云南省外语专业教学指导委员会主任 原一川

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前言

《大学英语综合进阶》是在大学英语教学不断改革实践中诞生的一套与现代信息技术相结合的多功能、多用途的大学英语教材,旨在拓展学习者的学习空间,进一步丰富他们的文化背景知识,加强语言技能训练,以提高他们的英语综合运用能力和素养。

本套书是教育部“全国大学英语教学改革示范点项目(院校)主要成果之一”,是编者们在多年的大学英语教学实践中,积累了丰富的语料、试题素材,经过加工、提炼,运用于教学实践,又结合实际使用中的反馈意见,进行反复修改、完善的成果。

一、指导思想

教育部2007年7月颁发了《大学英语课程教学要求》(以下简称《课程要求》)进一步具体明确了新形势下大学英语的教学性质和教学目标。我们正是以《课程要求》的精神为指导思想,“以外语教学理论为指导、以英语语言知识与应用技能、跨文化交际和学习策略”为主要内容,以“培养学生的英语综合应用能力和自主学习能力”,同时提高他们的“综合文化素养,以适应我国社会发展和国际交流的需要”为目标,来进行这套书的设计、编写工作。

《课程要求》指出,“教师不再仅仅是知识传授者”,而应当“是教学过程的组织者、自主学习的指导者、教学活动的督促者;学生应当选择适合自己的材料和方法,成为学习的主体,从而提高独立思考和自主学习的能力。”《大学英语综合进阶》的编写体例体现了教师的组织作用和指导作用,并促使学生开动脑筋自主学习。同时,近几个月,我们有幸及时聆听教育部高教司有关领导和外语界顶尖级专家调研总结教改以来出现的偏差和教训,深感:必须重视语言的输入与输出,语言知识与语言技能并重;技能与文化并重,读写与听说并重,才能培养真才、实才、栋梁之材,才能出大师。

二、编写特色

1. 重视“输入”与“输出”,强化语言实践

语言只有在实践中才能发挥交际作用,不断的练习和语境中的实践才能使学习者更好地理解语言知识,形成良好的语言习惯。因此,语言实践是学习语言最主要、也是最重要的手段。

本套书重视语言学习中的“输入”与“输出”,针对学生在大学英语学习中的重点、难点以及易混、易错点进行简要的归纳、辨析、讲解,精讲实练,配以形式多样的语言实践练习题,让学生在实践中巩固所学知识。

2. 介绍背景知识,拓展文化视野

语言是文化的载体,而文化对准确理解语言起着至关重要的作用。所以,在传授英语语言

知识的过程中,适时地介绍相应的文化背景知识,有利于拓展学生的视野,培养他们的跨文化交际能力。

本套书针对各单元的主题,提供图文并茂的文化背景知识,并配有相应的理解练习题,以加深学生对这些知识的了解。

3. 涵盖听说读写译,五位一体

交际能力是一种综合运用语言的能力。培养学生的交际能力,其实质就是要培养他们听、说、读、写、译几个方面的综合能力。听说读写译,是五位一体的,他们相互依存,相得益彰。

本套书既有选自英语新闻广播节目的实况录音及配套练习,多种类型的阅读训练,词汇和结构知识及其专项练习,英语幽默与修辞的欣赏及练习,也有英汉互译、口头和书面表达训练,能让学习者得到全方位的语言训练。各种技能有专项训练。

鉴于《大学英语综合进阶》的上述特点,它既可以用作大学英语主干教材的配套教材,也可以单独作为集听、说、读、写、译为一体的综合教材使用,还可以作为英语学习者的自学教材。

三、编写队伍

《大学英语综合进阶》(1—5册)的总设计、总负责人兼总主编,各册主编、副主编,直至所有参与编写的人员队伍,由资深大学英语教授、副教授和中青年骨干教师组成;另外,还有英美专家参与审定。

本套书从构思、编写到最后成型整个过程得到了许多领导、专家的支持,特别是教育部高等学校大学外语教学指导委员会委员、原云南省大学外语教学与考试指导委员会主任,现任顾问梁育全教授的指导与支持,云南大学林文勋校长、武建国(前任)副校长、大学外语教学部现任主任任勤等领导的大力支持和鼓励。在此向他们表示衷心的感谢。

《大学英语综合进阶》的编撰,是一个不小的工程,囿于编者的水平与经验,书中难免存在疏漏和不妥之处,恳请专家、学者们不吝赐教,以期再版时,认真勘正。

总主编:杨勇坚 徐志英 林德福

2013年6月

使用说明

《大学英语综合进阶》以听说领先,并兼顾听、说、读、写、译等英语语言应用能力的全面训练,词语注释准确,易混词辨析简明扼要。因此,本教程既可作为主干教材的辅助教材使用,也可作为独立教材使用;同时,由于所有练习都配有参考答案,也适合广大的英语爱好者自学使用。

为了提高学习效率,使用者务必按照书中每部分的指令和步骤学习。

每单元的第一部分(Part A)开胃品(Appetizer)中,听力内容(II. Global Listening and Reading)的生词注释,对动词、名词采取实用注释方式,即完全按照动词或名词在句子中使用情况(即时、体、人称单复数等结构性质)注音、释义、并标出词性,而不是单词原形的注释。这样有利于学习者在语境中领悟词语的用法。

全书注释所用的缩略语如下:

- | | |
|--|---|
| <i>a.</i> = <i>adj.</i> = adjective (形容词); | <i>ad.</i> = <i>adv.</i> = adverb (副词); |
| <i>AmE</i> = American English (美国语); | <i>BrE</i> = British English (英国语); |
| <i>coll.</i> = colloquialism (口头语) | <i>e. g.</i> = for example (例如); |
| <i>esp.</i> = especially (特别); | <i>form.</i> = formal (正式用法); |
| <i>ger.</i> = gerund (动名词); | <i>i. e.</i> = that is / namely (即,那就是); |
| <i>n.</i> = noun (名词); | <i>num.</i> = numeral (数词); |
| <i>oft.</i> = often (常常); | <i>phr. a.</i> = phrasal adjective (形容词短语); |
| <i>phr. ad.</i> = phrasal adverb (副词短语); | <i>phr. n.</i> = phrasal noun (名词短语); |
| <i>phr. prep.</i> = phrasal preposition (介词短语); | |
| <i>poss. form.</i> = possessive form (所有格形式); | |
| <i>pr. n.</i> = <i>pro. n.</i> = proper name (专有名词); | |
| <i>phr. v.</i> = phrasal verb (动词短语); | <i>pl.</i> = plural (复数形式); |
| <i>p. p.</i> = past participle (过去分词); | <i>pr. p.</i> = present participle (现在分词); |
| <i>pr. t.</i> = present tense (现在时); | <i>p. t.</i> = past tense (过去时); |
| <i>sb.</i> = somebody / someone (某人); | <i>sing.</i> = singular (单数形式); |
| <i>sl.</i> = slang (俚语); | <i>sth.</i> = something (某物,某事); |
| <i>vi.</i> = verb intransitive (不及物动词); | <i>vt.</i> = verb transitive (及物动词); |
| <i>usu.</i> = usually (通常) | ~ (代指被解释的词) |

To the Students and English Learners

Practice is the way to success. Leonardo da Vinci had practiced drawing eggs thousands of times before he became one of the greatest painters in the world. First few times, curiously; next time, unwillingly; then more times, diligently and delightedly, purposefully and productively. Similarly, one needs to practice basic English skills this way before he/she becomes skillful with the English language as a tool to communicate. Excellence is not a theory, or an act; it is a habit. Here you are on the way to your achievements by developing the good habit.



Contents

Unit 1	Deeds Rather than Words	1
Unit 2	Factors of Health	26
Unit 3	Character Education	50
Unit 4	Why Did They Become Symbols of Culture?	77
Unit 5	Noble Birth and Noble Death	103
Unit 6	Natural Disasters May Be Man-Made	129
Unit 7	Noble Thoughts, Noble Deeds	155
Unit 8	Genetic Engineering and Its Possibilities	181
Unit 9	Prenups Ensure Everything?	208
Unit 10	True Friendship	231
Key to Exercises		257
Acknowledgements		277
后记		278

Unit 1

Deeds Rather than Words

Part A Appetizer



I. Try to Find the Gems (TFG)

You might have learned of the saying, “*The purest love is that of children.*” Please fill in the blanks with proper words to make the following sentences meaningful as well as grammatical.

1. If nobody loves you, most probably it is your own _____.
2. Love can turn the cottage into a golden _____.
3. _____ is a flower, of which love is the honey.



II. Global Listening and Reading (GLR)

Please take the following **FOUR** steps to learn effectively.

Step One

Listen to each of the passages and then read the ten statements and questions following it.

For Statements 1-8, write on the line before each statement:

T (for True) if the statement agrees with the information given in the passage;

F (for False) if the statement contradicts the information given in the passage;

NG (for Not Given) if the statement is not given in the passage.

For Questions 9-10, write the answers on the lines according to the passage you have just listened to.

Step Two

If the passage proves to be too difficult for you to understand by the first listening, then look at the list of the new words and read them aloud before listening to the passage again.

Step Three

If you still have difficulty in understanding some parts of it by the second listening, then read the audio script in detail to improve your understanding. And check your answers to the ten statements and questions.

Step Four

Now if you can understand the material well by reading, listen to the record again for consolidation of listening comprehension without glancing at the audio script.



Passage 1 Confucius

⇒ Statements and Questions

- _____ 1. Confucius was the founder of the humanistic school of philosophy known as Confucianism.

- ____ 2. Confucius' social ideas originated from a talk between Lao Tzu and him.
- ____ 3. Confucius wrote most of the books attributed to him
- ____ 4. Shortly before Confucius' death his disciples compiled *Lun Yü*.
- ____ 5. The primary emphasis of *Lun Yü* is on morality.
- ____ 6. Confucius believed that a rigid legal system was the best way of maintaining order in society.
- ____ 7. The most important aspects of Confucian philosophy are benevolence, propriety, and ritual.
- ____ 8. The word "chün-tzu (君子)" originally meant "the educated man of virtue".
9. When did Confucius' theories become the basis of the state ideology in Ancient China?
-
10. Confucius was basically a _____ and one of the greatest teachers in Chinese history.

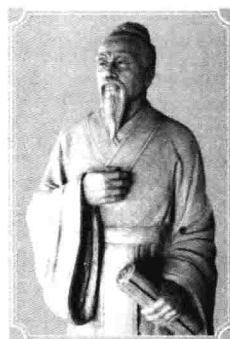
❖ *New Words to Learn before Listening to the Passage Again* ❖

1. Confucius [kən'fju:fjəs]	pro. n.	孔子
2. Confucianism [kən'fju:fjənizəm]	pro. n.	孔子学说;儒家思想
3. benevolence [bi'nevələns]	n.	仁慈;善行
4. ritual ['ritjuəl]	n. / a.	仪式(的);惯例(的);礼制(的)
5. propriety [prəu'praɪəti]	n.	适当;礼节;得体
6. disintegrate [dis'intigreɪt]	v.	瓦解;碎裂;衰变
7. confederation [kən'fedə'reɪʃən]	n.	联盟;邦联;同盟
8. imperial [im'piəriəl]	a.	皇帝的;威严的
9. pawn [pɔ:n]	n.	抵押物;人质
10. depicted [di'pɪktɪd]	p. p.	描述/描绘
11. integrity [in'tegrəti]	n.	诚实;廉正
12. obscure [əb'skjuə]	a.	无名/微贱的
13. reviving [ri'vaɪvɪŋ]	ger.	复兴;复活
14. sages ['seɪdʒɪz]	n. (pl.)	贤人;哲人
15. profound [prəu'faʊnd]	a.	深厚/深远的
16. dominant ['dɒmɪnənt]	a.	占优势的;统治的;显性的
17. disciples [di'saɪplz]	n. (pl.)	门徒
18. analects ['ænələkts]	n. (pl.)	文选;论集
19. rampant ['ræmpənt]	a.	猖獗的;蔓延的
20. immorality [imə'ræləti]	n.	不道德/伤风败俗的行为
21. amorality [eɪmə'ræləti]	n.	超道德,非道德
22. compliance [kəm'plaɪəns]	n.	顺从,服从
23. aristocrat ['ærɪstəkræt]	n.	贵族
24. decorum [di'kɔ:rəm]	n.	礼仪;礼貌;得体
25. inclination [ɪn'kli'neɪʃən]	n.	倾向,爱好
26. humanist ['hju:mənɪst]	n.	人道主义者;人文主义者
27. expound [ɪk'spaʊnd]	vt.	解释;详细说明

⇒ Audio Script for Further Understanding

The Chinese teacher and philosopher **Confucius**¹ was the founder of the humanistic school of philosophy known as the Ju or **Confucianism**², which taught the concepts of **benevolence**³, **ritual**⁴, and **propriety**⁵.

In the 6th century B. C., China began to **disintegrate**⁶ into a loose **confederation**⁷ of city-states. The nominal ruler of China was the King of Chou, who occupied the **imperial**⁸ city at Luoyang in north central China. The Chou had been the supreme rulers of the entire Chinese Empire 500 years earlier, but now they were simply a **pawn**⁹ of the competing Chinese states. This period is generally **depicted**¹⁰ as a time of great moral decline, when principles and **integrity**¹¹ meant little to the official classes.



Confucius, an **obscure**¹² school teacher, found this situation horrifying, and he attempted to seek a remedy by **reviving**¹³ the great moral teachings of the **sages**¹⁴ of the past. Now his failure is unimportant, for his teachings has had a **profound**¹⁵ influence on later Chinese thought and formed the basis for the **dominant**¹⁶ Chinese ideology, known as Confucianism.

Although we cannot be certain that Confucius wrote any of the books attributed to him, it is still possible to know something about the general nature of his philosophy. Shortly after his death his **disciples**¹⁷ compiled a work known as *Lun Yü*, commonly translated as the **Analects**¹⁸ but more accurately rendered as the Edited Conversations. This work consists of conversations between Confucius, his students, and an occasional ruler.

The primary emphasis of *Lun Yü* is on political philosophy. Confucius was concerned about the **rampant**¹⁹ **immorality**²⁰ and **amorality**²¹ of much of the government of his time, and he spent much of his life trying to find a ruler who would accept his teaching that ethical considerations should be the guiding principle of government. Confucius taught that the primary task of the ruler was to achieve the welfare and happiness of the people of his state. To accomplish this aim, the ruler had first to set a moral example by his own conduct, and this example would in turn influence the people's behavior. Confucius rejected the use of a rigid legal system and believed, instead, that moral custom and voluntary **compliance**²² were the best ways of maintaining order in society.

Confucius is the first Chinese thinker to introduce concepts that became fundamental not only to Confucian philosophy but to Chinese philosophy in general. The most important of these are *jen* (benevolence), *yi* (propriety), and *li* (ritual). Confucius believed that the chün-tzu, or "gentleman," must set the moral example for others in society to follow. The word chün-tzu originally meant "ruler's son," but in *Lun Yü* it refers to the educated "man of virtue", who was not necessarily an **aristocrat**²³. The chün-tzu was expected to follow a set of ethical principles, of which *jen*, *yi*, and *li* were the most important. *Jen* meant in *Lun Yü* what has been translated as humaneness or benevolence, a quality a chün-tzu should cultivate and, once acquired, attempt to transfer to others. *Li* was considered the rules of **decorum**²⁴ and ritual that were observed in religious and non-religious ceremonies and, as applied to the chün-tzu, composed his rules of behavior. According to *Lun Yü*, it was through a knowledge of the *li* that *yi*, or propriety, could be attained. *Yi* represents what is right and proper in a given situation, and the chün-tzu, by observing the ritual and because of his **inclination**²⁵ toward goodness, always knows what is right.

Confucius was basically a **humanist**²⁶ and one of the greatest teachers in Chinese history. His influence on his immediate disciples was profound, and they continued to **expound**²⁷ his theories until, in the first Han dynasty, they became the basis of the state ideology.

(622 words)



Passage 2 Unconditional Love

⇒ Statements and Questions

___ 1. The story took place long ago in Italy.

- ___ 2. The last two mice ran away immediately after they squeezed out of the hole.
- ___ 3. One of the last two mice was too old to run fast.
- ___ 4. Everyone who witnessed what happened was speechless until meal time.
- ___ 5. A Rome official said the relationship between the two mice was mother and son.
- ___ 6. A smart Israeli thought the relationship between the two mice was husband and wife.
- ___ 7. A Chinese said the relationship between the two mice was emperor and minister.
- ___ 8. The two mice were captured and sent to a royal zoo.
9. What question did a pure-minded Samaritan ask?
10. In fact, true love is not established on benefit, friendship and loyalty or blood relationship. Instead, it is based on _____.

❖ New Words to Learn before Listening to the Passage Again ❖

1. Israel ['izreɪəl]	n.	以色列; 以色列人	8. countenance ['kauntənəns]	n.	面容, 表情
2. barn [bɑ:n]	n.	谷仓; 畜棚; 车库	9. humility [hju:'mɪləti]	n.	谦卑, 谦逊
3. exit ['ekzɪt]	n.	出口, 通道; 退场	10. Samaritan [sə'mærɪtn]	n.	撒马利亚人; 乐善好施者
4. endeavor [ɪn'devə]	n.	努力; 尽力	11. stupefied ['stju:pɪfaɪd]	a.	目瞪口呆的; 呆若木鸡的
5. arrogance ['ærəɡəns]	n.	自大; 傲慢态度			
6. superciliously [su:pə'sɪliəslɪ]	ad.	傲慢地			
7. Israeli [ɪz'reɪlɪ]	n.	以色列人			

⇒ Audio Script for Further Understanding



The following story took place long ago in **Israel**¹. One day when government officials were rebuilding a **barn**², they found a mouse hole in a corner and used smoke to force the mice inside the hole to come out. A while later they indeed saw mice running out, one after another. Then, everyone thought that all the mice had escaped. But just as they were about to start to clean up, they saw two mice squeezing out at the **exit**³ of the hole. After some **endeavor**⁴, the mice finally got out. The strange thing was that after they came out of the hole, they did not run away immediately. Instead, one chased after the other near the exit of the hole. It seemed that one was trying to bite the tail of the other. Everyone was puzzled, so they stepped closer to take a look. They realized that one of the mice was blind and could not see anything, and the other one was trying to allow the blind mouse to bite on his tail so he could pull the blind one with him to escape.

After witnessing what happened, everyone was speechless and lost in thought. During meal time, the group of people sat down in a circle and started to chat about what happened to the two mice. One serious Rome official said: "I think the relationship between those two mice was that of emperor and minister." The others thought for a while and said: "That was why!" Thus the Rome official showed his **arrogance**⁵ **superciliously**⁶. A smart **Israeli**⁷ said: "I think the relationship between those two mice was husband and wife." Again the others thought for a while, and all felt it made sense; so they expressed assent. Therefore, the Israeli's **countenance**⁸ showed self-satisfaction. A Chinese, who was accustomed to the firm tradition of loyalty to parents, said: "I think the relationship between those two mice was that of mother and son." Once again the others thought for a while, and felt this was more reasonable. So they expressed assent yet another time. Therefore, the face of the Chinese conveyed professional **humility**⁹.

At that moment, one pure-minded **Samaritan**¹⁰ who was squatting on the ground resting his chin in his palms, bewilderedly looked at other people, and asked: "Why did those two mice have to have a certain relationship?" Suddenly, the atmosphere froze. **Stupefied**¹¹, the group looked back at the Samaritan and remained speechless. The Rome official, the Israeli and the Chinese who had spoken earlier all lowered their heads in shame, and did not dare to respond.

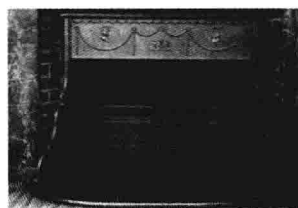
In fact, true love is not established on benefit, friendship and loyalty or blood relationship. Instead, it is based on no relationship. (453 Words)



III. Information Related to the Text (IRT)

1 Franklin Stove

A Franklin stove, named after its inventor, Benjamin Franklin, is a metal-lined fireplace. It was made in 1742 and has baffles (挡板) in the rear to improve the airflow, providing more heat and less smoke than an ordinary open fireplace. It is also known as a circulating stove. Although in current usage the term "stove" implies a closed firebox, the front of a Franklin stove is open to the room.



While Benjamin Franklin is often credited with its invention, some historians believe the circulating stove was actually invented 70 years prior to Franklin's experimentation with stoves. The metallurgy (冶金术) at the time, however, required that it be made of cast iron (铸铁), which cracked when fired. This caused smoke to pass through the cracks and into the room: as a result, the original inventors did not patent or sell their device. Franklin designed a similar stove with more advanced metallurgy and was successful in making it work — at some point in 1742, according to his own account.

In Franklin's original design the opening to the flue (behind the baffles) was in the floor of the stove, requiring the hot exhaust gases to flow downward before going up the chimney. However, others soon improved the design and Franklin himself made a much improved version sometime in the 1770s, with better fume extraction and a provision for the use of coal.

Franklin placed the design in the public domain (领域), as he did with all of his other inventions, and refused offers by others to obtain patents for him. He clearly indicated in his Autobiography his preference in such matters: "As we enjoy great advantages from the inventions of others, we should be glad of an opportunity to serve others by any invention of ours; and this we should do freely and generously."

Tales of the origins of the stove mention Franklin's desire to attain a greater degree of domestic comfort, open fireplaces having then too many inconveniences. At the time, Philadelphia, where Franklin lived, was the biggest city in British North America and wood was becoming scarce and costly, given the ever rising demand and the high cost of transporting it. His stove was described by his contemporaries as giving off twice the amount of heat as a normal fireplace for a third of the wood consumed. The stove became very popular and gradually replaced open fireplaces. To this day, most American fireplaces are box-shaped, similar to the Franklin stove. The exception is the Rumford fireplace, developed by Benjamin Thompson. (436 words)

2 Benjamin Franklin



Benjamin Franklin (January 17, 1706 — April 17, 1790) was one of the Founding Fathers of the United States. A noted polymath (博学的人), Franklin was a leading author and printer, satirist, political theorist, politician, postmaster (邮政局长), scientist, inventor, civic activist, statesman, and diplomat. As a scientist, he was a major figure in the American Enlightenment and the history of physics for his discoveries and theories regarding electricity. He invented the lightning rod, bifocals (双光眼镜), the Franklin stove, a carriage odometer (里程计), and the glass armonica (玻璃口琴). He formed both the first public lending library in

America and the first fire department in Pennsylvania. Franklin earned the title of “The First American” for his early and tireless campaigning for colonial unity; as a writer and spokesman in London for several colonies, and then as the first United States Ambassador to France, he exemplified the emerging American nation. Franklin was foundational in defining the American ethos (精神特质) as a marriage of the practical and democratic values of thrift, hard work, education, community spirit, self-governing institutions, and opposition to authoritarianism (独裁主义) both political and religious, with the scientific and tolerant values of the Enlightenment. In the words of Historian Henry Steele Commager, “In Franklin could be merged the virtues of Puritanism (清教主义) without its defects, the illumination (启发) of the Enlightenment without its heat.” To Walter Isaacson, this makes Franklin “the most accomplished American of his age and the most influential in inventing the type of society America would become”. (287 words)

Now please read the following statements 1-10, and write:

T (for **True**) if the statement agrees with the information given in the paragraphs;

F (for **False**) if the statement contradicts the information given in the paragraphs;

NG (for **Not Given**) if the statement is not given in the paragraphs.

⇒ Statements

- ___ 1. The Franklin stove was invented by Benjamin Thompson.
- ___ 2. The Franklin stove is also known as a circulating stove, with its front open to the room.
- ___ 3. All the historians believe the circulating stove was invented by Benjamin Franklin.
- ___ 4. Franklin made a much improved version of the stove in the 1780s.
- ___ 5. Franklin patented all of his inventions except the improved design of the stove.
- ___ 6. The Franklin stove was fuel-efficient, which produced more heat with less consumption of wood.
- ___ 7. The Franklin stove replaced open fireplaces in the 1790s.
- ___ 8. Benjamin Franklin made great contribution to the development of physics with discoveries and theories regarding electricity.
- ___ 9. Benjamin Franklin was the first US Ambassador to Germany.
- ___ 10. Historian Henry Steele Commager spoke highly of Benjamin Franklin.



IV. Confusing Vocabulary Discrimination (CVD)

1. **[considerate]** *adj.* showing kind regard for the feelings of others; thoughtful; e. g. *He is very considerate, always asking how I feel.* (他非常体贴, 总是询问我的感受。)
[considerable] *adj.* rather large or great; e. g. *a considerable length of time* (很长一段时间)
2. **[restrain]** *vt.* (1) to hold back from action; e. g. *restrain him from leaving* (阻止他离开); (2) to limit or reduce the activity of; e. g. *restrain trade* (限制贸易)
[refrain] *vi.* to keep oneself from doing something; e. g. *He refrained from laughing.* (他忍住没有笑。)(*cp. He restrained himself from laughing.*)
3. **[vacant]** *adj.* (1) having no occupant; e. g. *a vacant seat* (空位); (2) having or showing no intelligence or interest; e. g. *a vacant expression* (茫然的表情).
[empty] *adj.* (1) containing nothing; e. g. *an empty box* (空盒子); (2) lacking effect; meaningless; e. g. *empty promises* (空洞的承诺)
4. **[respectable]** *adj.* worthy of respect; e. g. *a respectable person* (一个值得尊敬的人)
[respectful] *adj.* showing or having respect; e. g. *a respectful bow* (恭敬的一鞠躬)
[respective] *adj.* relating individually to each other; e. g. *respective merits of each of the three people* (三个人各自的优点)
5. **[comparable]** *adj.* capable of being compared; e. g. *The two things are not comparable.* (这两个事物没有可比性。)
[comparative] *adj.* (1) using comparison as the method of study; e. g. *comparative linguistics* (比较语言学); (2) estimated by comparison; e. g. *a comparative stranger* (一位很陌生的人)
6. **[quiver]** *v.* to shake with a slight but rapid motion; e. g. *He quivered with anger.* (他气得发抖。)*vt.* e. g. *The rabbit quivered its long ears.* (兔子抖了抖耳朵。)
[tremble] *v.* (1) to be troubled with apprehension (忧虑); e. g. *to tremble with worry about the exam* (因为考试而担忧); (2) to be affected with motion like vibrations (振动); e. g. *Leaves tremble in the wind.* (树叶在风中颤动。)
7. **[inspire]** *v.* to fill or affect (sb.) with a strong or uplifting influence; e. g. *His courage inspired me.* (他的勇气激励了我。)
[aspire] *v.* to try to get ambitiously; e. g. *He aspired to become a scientist.* (他立志成为科学家。)
8. **[drop off]** *phr. v.* to decline; e. g. *Prices began to drop off.* (价格开始下降。)
[drop out] *phr. v.* to stop attending school or college; e. g. *drop out of university* (从大学辍学)
9. **[pass away]** *phr. v.* to die; e. g. *He passed away in his sleep.* (他在睡梦中逝世。)
[pass on] *phr. v.* to give sth. to sb.; to tell information to sb.; e. g. *Pass on the information to your friends.* (把信息告诉你的朋友。)
10. **[break down]** *phr. v.* to stop working; fail; e. g. *The car broke down.* (汽车坏了。)
[break out] *phr. v.* to begin suddenly; e. g. *The war broke out.* (战争爆发了。)
[break up] *phr. v.* to separate; scatter; e. g. *to break up the whole into parts* (化整为零)

Choose the best answer to complete each of the following sentences, making it logical and grammatical.

1. It is very ____ of you to remind me of the meeting tomorrow.

A. considerable

B. considering

C. considerate

D. considered

2. To be polite, he _____ from shouting angrily.
A. restrained B. prevented C. avoided D. refrained
3. She took his words as _____ promises.
A. empty B. vacant C. practical D. bad
4. The two groups reached different conclusions in their _____ researches.
A. respected B. respectable C. respectful D. respective
5. In terms of skills and experience, the two players are not _____.
A. compared B. comparable C. comparative D. comparing
6. He refused to _____ hands with his enemy.
A. quiver B. shake C. tremble D. move
7. He _____ to forge the biggest car company in the region.
A. aspired B. inspired C. dreamed D. promoted
8. Oil prices stopped dropping _____ last week.
A. out B. on C. away D. off
9. Could you pass _____ the news to all your colleagues?
A. out B. away C. down D. on
10. Measures have been taken to prevent the epidemic from breaking _____.
A. down B. through C. out D. off

Part B Main Dishes



I. Fast Reading (FR)

In this part, you will have 10 minutes to go over one or two passages quickly and then read ten statements following it. For statements 1-10, write:

T (for **True**) if the statement agrees with the information given in the passages;

F (for **False**) if the statement contradicts the information given in the passages;

NG (for **Not Given**) if the statement is not given in the passages.

◀ Passage 1 ▶ When a Parent's "I Love You" Means "Do as I Say"

More than 50 years ago, the psychologist Carl Rogers suggested that simply loving our children wasn't enough. We have to love them unconditionally, he said — for who they are, not for what they do.

As a father, I know this is a tall order, but it becomes even more challenging now that so much of the advice we are given amounts to exactly the opposite. In effect, we're given tips in conditional parenting, which comes in two flavors: turn up the affection when they're good, withhold affection when they're not.

Thus, the talk show host Phil McGraw tells us in his book "Family First" that what children need or enjoy should be offered contingently (依条件而定地), turned into rewards to be doled (发放) out or withheld so they "behave according to your wishes". And "one of the most powerful