

大学英语

ESP快速阅读教程 (高级)

ESP FAST READING OF
COLLEGE ENGLISH
(ADVANCED)



总主编 贾爱武

主 编 陈培良 钟 玮

审 订 [美] Chuck Wheeler



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前言

为了适应我国高等教育发展的新形势,深化教学改革,提高教学质量,满足新时期国家和社会对人才培养的需要,教育部于 2007 年颁布了《大学英语课程教学要求》(以下简称为《课程要求》)。新颁布的《课程要求》将大学阶段的英语教学要求分为三个层次,即一般要求、较高要求与更高要求。每个层次都对学生的英语快速阅读能力提出了具体标准,如在较高要求中,《课程要求》规定:“在快速阅读篇幅较长、难度适中的材料时,阅读速度达到每分钟 120 词。能阅读所学专业的综述性文献,并能正确理解中心大意,抓住主要事实和有关细节”。

依据《课程要求》的具体指标,原《大学英语快速阅读》丛书编写组重新组织了一批具有丰富的教学与教材编写经验的一线教师,在原系列教材和省级精品课程建设的基础上,突出创新,强化特色,重新编写了《大学英语 ESP 快速阅读教程》全套教材,力求帮助学生有的放矢地开展快速阅读训练,提高学生对有关专业文献及一般题材的阅读水平与英语交际能力。

本套丛书分为初级、中级、高级,达到《课程要求》规定的较高要求层次。本套丛书选材为国外主流报刊、杂志、网站的最新文章及学术著作、论文。材料来源权威,题材广泛,特别增加了热门专业的英语专业文献及用语,体现了教学及教材专业性、知识性、新颖性、趣味性 & 科学性相结合的特点。教程中的练习均为参编教师自主编写,练习形式与大学英语四、六级考试完全一致,难度适中,具有很强的针对性。本套教程还参考了大学英语一般、较高、更高要求三个层次的词汇表,运用 Antconc 语料检索工具进行了筛选、统计和修改,使选材更具科学性。

本套教材在编写过程中,借鉴了 *Time*, *The New York Times*, *Los Angeles Times*, *The Economist*, *Reader's Digest*, *The Wall Street Journal*, *The Guardian*, *The Observer*, www.livescience.com, www.ftchinese.com, www.Xamuel.com, www.discovermagazine.com, www.associatedcontent.com 等国外主流媒体上的文章;所选文章的作者如下: Erik Torkells, Jennifer Weeks, James Poniewozik, Sari Harrar, Melinda Beck, Lawrence Summers, Philip Delves Broughton, Michael Cooper, David Bornstein, Dan Bilefsky, Andrew J. Rotherham, Elizabeth Bernstein, Melanie Gideon, John Vidal, Jonathan Hiskes, Heather Stewart, Julian Baggini, Stina Backer, Nathaniel Popper, ? Mike Obel 等,在此一并表示感谢。

本册为《大学英语 ESP 快速阅读教程(高级)》,共有 15 单元,遵循由浅到深、由易到难的编排原则,供大学英语四级以上学生以及程度相当的英语爱好者和自学者使用。阅读速度从每分钟 100 词过渡到 120 词。每篇文章后面都有专门针对快速阅读的 Skimming and Scanning 练习。课文阅读和练习 1 设定了建议完成时间和实际完成时间,便于课堂操作和学生自学。每篇文章后还附有词汇拓展练习,旨在帮助学生巩固所学词汇。

本册书由浙江工商大学外国语学院组织编写。Unit 1 由徐燕编写,Unit 2 由蒲松龄编

写,Unit 3 由郭宁编写,Unit 4 由徐玉苏编写,Unit 5 由庄欣编写,Unit 6 由项丹凤编写,Unit 7、12 由潘文红编写,Unit 8 由高春梅编写,Unit 9 由杨凡编写,Unit 10、13 由张英编写,Unit 11 由钟玮编写,Unit 14 由史钰军编写,Unit 15 由曹艳编写。本册由陈培良、钟玮老师统稿,美籍专家 Chuck Wheeler 审校,贾爱武教授确定了全套丛书的编写原则并主审了全书稿。

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囿于编者水平与经验,教材编写难免留有不足之处,希望广大读者批评指正。

丛书编委会

2013 年夏

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Unit One

Passage One

The Friday the 13th Effect: Why So Many Restaurants are Missing a Table 13

I am sitting at a table that doesn't exist. I wanted to eat out at a table 13, defying superstition ahead of tomorrow, the third Friday the 13th in this unusually inauspicious year. But it's hard to find one. Only two of the UK's 14 best restaurants have a table 13, most simply skipping from 12 to 14. Here at Le Gavroche, the closest I can come is to dine at table 12, a kind of phantom table 13, the cursed spot that dare not speak its name.

"It is absolutely ridiculous," says Michel Roux Jr., the chef who owns the two-Michelin-starred restaurant. Indeed, given the outstanding meal I'm devouring, the idea that I might be considered unlucky to be sat here is absurd. But superstition defies reason. "I personally would feel very uncomfortable sitting on table 13 or if there were 13 people at the table," Roux says, "and I would also feel uncomfortable offering a table 13 to somebody."

According to Jason Atherton, a graduate of Spain's famous El Bulli and head chef at Pollen Street Social, not having a table 13 "is something that has always happened in restaurants". Picking up on Chinese traditions, he also notes that "if the number eight is somewhere in the business — either the address or the telephone number — it's a good sign," which is just as well since you'll find his restaurant at 8-10 Pollen Street.

Emmanuel Landré, general manager of Le Gavroche, says that customers are as apprehensive as proprietors. When people book up the whole restaurant and devise their own seating plans, "99% of the time they avoid number 13 on purpose." It may be irrational but "a curse is a curse and nobody wants a curse".

In many ways it is fitting that the restaurant world should be so full of superstition because one of its oldest forms of triskaidekaphobia — fear of the number 13 (there is no agreed answer as to when and why the superstition about this number began) — is the idea that if 13 people gather at a table, one will be dead within a year. Although the true genesis of the superstition is unclear, two dining stories are often held up as origins. First, there is the Last Supper, where Jesus ate with his 12 disciples and the 13th man in the room betrayed him. Then there is the Norse legend of the 12 gods invited to a banquet

in Valhalla. The party is crashed by Loki, the spirit of strife and mystery, and Balder, the favorite of the gods, is killed. But as E and MA Radford wrote in their 1949 *Encyclopedia of Superstitions*: “This would hardly account for the dislike of the Romans and Greeks for the number 13.”

Some, like me, have deliberately sought to defy the 13 myth with their stomachs. In *13: The Story of the World's Most Popular Superstition*, Nathaniel Lachenmeyer describes the original “Thirteen Club”, created in America in the 1880s. On the 13th of every month, the group would meet to eat at tables of 13. Five successive US presidents became honorary members, including Theodore Roosevelt.

Thirteen is not the only superstition to permeate the catering industry. Landré says that, like most of the staff there: “When I drop some salt, I take it and throw it over my shoulder, to remove the curse it can bring.” It’s another food superstition with a Last Supper association. In Leonardo da Vinci’s painting, follow Judas’s right arm from the hand holding the treacherous 30 pieces of silver and you’ll see it has knocked over a salt cellar, a sign of bad luck.

In many ways, food and eating are natural sources of superstition. Top chefs have to be a little obsessional, and that can have its irrational side-effects. “I’m slightly OCD (强迫性官能症 obsessive-compulsive disorder),” admits Roux, “and I do have very funny little things that I keep to myself, like my shoes in my locker are always positioned the same way.”

Superstitions are forms of bogus association that are an inevitable by-product of the need to learn which foods nourish and even more importantly, which make us ill. The problem is, as the 18th-century philosopher David Hume explained so clearly, we never directly observe cause and effect. So if you eat something and become sick, you will assume that the food caused the upset, even though you do not know whether it did so or not. The trouble is that this turns up a lot of false positives and creates all sorts of weird associations. You eat roast chicken and are diagnosed with a serious illness the next day and the meal becomes forever tainted. Thirteen people gather, one dies, and the number becomes unlucky.

Superstitions are also sometimes created by the need to reinforce what is simply sensible behaviour. Salt was once very valuable, so what better way to discourage waste than to promulgate the myth that spilling it will bring you bad luck? In this case, however, the superstition leads to a perverse consequence. In order to get rid of the devil you invite in by spilling salt, you have to throw a bit over your left shoulder, where he is sitting, to blind him. Deliberate ritual waste thus becomes the way of atoning for accidental, occasional spillage.

Roux has superstitions that have grown out of an understandable reverence for the value of food. “I absolutely hate seeing a loaf of bread upside down,” he says. Roux sees this as a kind of religious sacrilege. “Bread is life and should be treated with respect.” Yet

even these justifiable beliefs can take on a supernatural life of their own, on the precautionary principle that: “If you’re not respecting something, there could be bad karma.” So even though Roux admits it’s a bit much to apply his standards to mini-baguettes and small rolls: “If I see it out of the corner of my eye, I’ll automatically flip it the right way up.”

Perhaps those who dismiss such superstitions as mere nonsense are missing the cultural significance of such rituals. Enrico Molino, assistant manager of Le Gavroche, knows how arbitrary superstition is, since he comes from Italy, where 13 has no significance and it’s 17 that is unlucky, with hardly a restaurant in the country having a table bearing the number. When he came to Britain, he simply switched one superstition for the other, not because he believed in magic, but to uphold a tradition. It’s the same reason he does the whole salt-throwing thing, too. “I do it because my grandmother used to do it. It’s memory.” And the same is true of other superstitions. “I think it’s because we want to remember something, isn’t it? We don’t want to get rid of the past, because it’s beautiful, what happened before and what we’ve been told, no?”

There is also one way in which superstition can be turned to our advantage. “Friday the 13th has always been a quieter Friday than usual,” says Roux. Even at Le Gavroche, which is fully booked for lunch until October? “Yes, being superstitious transcends all and everybody. How do you get a table at Le Gavroche? Book on a Friday the 13th.”

(1207 words)

阅读及练习 1 建议用时: 14 分钟

实际用时: _____

Exercises

I . Skimming and Scanning

Directions: Go over the passage quickly and answer the following questions.

For questions 1—7, select the most appropriate answer for each of the following questions.

For questions 8—10, complete the sentences with the information given in the passage.

- Michel Roux Jr. argues it is absurd to consider thirteen as unlucky _____.
 A) so it’s OK for him to sit on table 13
 B) so he will offer outstanding meal on table 13
 C) but he still does not feel good sitting on table 13
 D) but he would like to dine at table 12a
- According to the passage, the Norse legend of the 12 gods invited to a banquet _____.
 A) explains the dislike of the Romans and Greeks for the number 13
 B) implies the 13th man would betray Jesus in the last supper
 C) analyzes why Loki, the spirit of strife and mystery, is killed
 D) is considered by some people as the origin of evil 13

3. The "Thirteen Club" was created in America in the 1880s to _____.
 A) dine with five US presidents
 B) disprove the superstition of 13
 C) celebrate the 13th of every month
 D) discover the origin of fear of 13
4. Whenever he drops some salt, Landré will throw salt over his shoulder to _____.
 A) remove the stain in the shoulder B) get rid of bad luck
 C) pray for his health D) pay respect to the salt
5. Superstitions are actually forms of false association because _____.
 A) people never observe cause and effect directly
 B) they are by-product of the need to learn
 C) philosopher David Hume explained very clearly
 D) people assume unlucky food can cause illness
6. The superstition that devil would be invited by spilling salt was created to _____.
 A) promulgate the myth of salt
 B) discourage the waste of valuable salt
 C) prove the mystery of food
 D) reinforce deliberate ritual behavior
7. Roux hates seeing a loaf of bread upside down because of _____.
 A) his understandable respect for the value of food
 B) his justifiable belief that bread has a supernatural life
 C) his standards applicable to mini-baguettes and small rolls
 D) his obsession to the irrational principles
8. When Enrico Molino came to Britain from Italy, he changed one superstition to the other because he wanted to _____.
9. Because of the memory of his grandmother, Enrico Molino also _____
 _____ on his shoulder to remove the curse.
10. You can easily get a table at Le Gavroche on a Friday the 13th and in this way superstition can _____.

II . Expanding Vocabulary

Directions: For each of the underlined words or phrases, four choices are given. Choose the one that best explains or defines the underlined word(s).

1. I wanted to eat out at a table 13, defying superstition ahead of tomorrow, the third Friday the 13th in this unusually inauspicious year.
 A) conquering B) opposing C) relying D) upholding
2. Indeed, given the outstanding meal I'm devouring, the idea that I might be considered unlucky to be sat here is absurd.
 A) disastrous B) apparent C) abundant D) ridiculous

3. When people book up the whole restaurant and devise their own seating plans, “99% of the time they avoid number 13 on purpose.”
A) devote B) prolong C) conceive D) execute
4. It may be irrational but “a curse is a curse and nobody wants a curse”.
A) unfavorable B) unreasonable C) irregular D) disproving
5. This would hardly account for the dislike of the Romans and Greeks for the number 13.
A) calculate B) explain C) describe D) apprehend
6. The trouble is that this turns up a lot of false positives and creates all sorts of weird associations.
A) bizarre B) alarming C) closed D) relative
7. Superstitions are also sometimes created by the need to reinforce what is simply sensible behaviour.
A) multiply B) deduct C) inspire D) strengthen
8. Enrico Molino, assistant manager of Le Gavroche, knows how arbitrary superstition is, since he comes from Italy, where 13 has no significance and it's 17 that is unlucky, with hardly a restaurant in the country having a table bearing the number.
A) random B) artificial C) mysterious D) emotional
9. Deliberate ritual waste thus becomes the way of atoning for accidental, occasional spillage.
A) dedicated B) intentional C) splendid D) careless
10. When he came to Britain he simply switched one superstition for the other, not because he believed in magic, but to uphold a tradition.
A) stimulate B) uplift C) celebrate D) maintain

Passage Two

A Race for Life: Double Lung Transplant Woman Sails Atlantic

Eight years ago, Justine Laymond was told by doctors to say a final goodbye to her family — she had, they said, only hours left to live before her lungs would stop working and her body shut down. But this July Laymond defied her medical fate and made history by becoming the first double lung transplant survivor ever to have raced across an ocean.

The 39-year-old from England, who has suffered nearly 20 lung collapses due to a condition known as Lymphangioliomyomatosis (LAM), is part of a multinational crew taking part in the bi-annual Clipper Round the World Yacht Race — the only sailing race in the world where crews are made up by ordinary people, many with little or no sailing experience.

This year more than 500 people from 41 countries are taking part in the 40,000-mile relay race, which started in August 2011 and is set to finish later this month. The line-up this year consists of ten identical 68-foot long yachts — all sponsored by different cities around the world — that are currently on the eighth and final leg of the race.

Laymond decided to get involved in the competition when she heard that the crew representing Edinburgh would have a relay team of transplant patients, surgeons and specialist nurses on its boat to raise awareness for organ transplantation — something that saved her life six years ago.

“For years I suffered from chest pains but no one knew what was really wrong with me,” said Laymond, who, despite her pains led a very active life — working at a gym and teaching children street dance in her spare time.

“When I was 31 I suffered a double lung collapse and was rushed to hospital. They referred me to a specialist who found hundreds and hundreds of *cysts* (囊肿) in my lungs and I finally got diagnosed with (this) rare condition,” she said.

The doctors told Laymond that, with no functioning right lung and only 30% capacity remaining in her left lung, she would be unable to have kids and that she would die if she didn't have a transplant.

“My world fell to pieces,” said Laymond, whose condition quickly deteriorated after she was diagnosed and left her in a three-week-long coma fighting for her life. She refers to this period as her “dark days,” as she was slipping in and out of consciousness while on life support.

In 2006, after 16 months of waiting and three false alarms, she finally received a new set of lungs in a 10 hours transplant operation, and she hasn't looked back since.

“I'm definitely a bit of a fighter. Because I had been in a coma I had to learn how to walk again and when I finally got out of hospital I decided to set myself daily challenges —