

2024 年 10 月高等教育自学考试全国统一考试

英语阅读（一）

（课程代码 00595）

注意事项：

1. 本试卷分为两部分，第一部分为选择题，第二部分为非选择题。
2. 应考者必须按试题顺序在答题卡（纸）指定位置上作答，答在试卷上无效。
3. 涂写部分必须使用 2B 铅笔，书写部分必须使用黑色字迹签字笔。

第一部分 选择题

一、仔细阅读理解：本大题共 20 小题，每小题 2 分，共 40 分。仔细阅读下列短文，从每小题给出的 4 个备选项中选出最佳选项，并在答题卡相应位置上将该项涂黑。

Passage 1

阅读下面短文，回答 1~5 小题。

Education is not an end, but a means to an end. In other words, we do not educate children only for the aim of educating them. Our purpose is to fit them for life. Life is varied, so is education. As soon as we realize the fact, we will understand that it is very important to choose a proper system of education.

In some countries with advanced industries, they have free education for all. Under this system, people, no matter whether they are rich or poor, clever or foolish, have a chance to be educated at universities or colleges. They have for some time thought, by free education for all, they can solve all the problems of a society and build a perfect nation. But we can already see that free education for all is not enough. We find in such countries a far larger number of people with university degrees than there are jobs for them to fill. As a result of their degrees, they refuse to do what they think is “low” work. In fact, to work with one’s hands is thought to be dirty and shameful in such countries.

But we have only to think a moment to understand that the work of a completely uneducated farmer is as important as that of a professor. We can live without education, but

we should die if none of us grew crops. If no one cleaned our streets and took the rubbish away from our houses, we should get terrible diseases in our towns. If there were no service people, because everyone was ashamed to do such work, the professors would have to waste much of their time doing housework.

On the other hand, if all the farmers were completely uneducated, their production would remain low. As the population grows larger and larger in the modern world, we would die if we did not have enough food.

In fact, when we say all of us must be educated to fit ourselves for life, it means that all must be educated. Firstly, to realize that everyone can do whatever job is suited to his brain and ability; secondly, to understand that all jobs are necessary to society and that it is bad to be ashamed of one’s own work or to look down upon some others’; thirdly, to master all the necessary know-how (技能) to do one’s job well. Only such education can be called valuable to society.

1. Our purpose of educating children is to \_\_\_\_\_.  
A. accustom them to varied life  
B. choose a proper system of education  
C. educate them only for the aim of educating them  
D. make them intelligent citizens
2. Free education for all is not enough because \_\_\_\_\_.  
A. the system of free education fails to solve all the problems of a society  
B. the more education people receive, the fewer jobs there are  
C. people with degrees consider themselves superior to those working with their hands  
D. people with degrees refuse to do physical work
3. The work of a completely uneducated farmer is as important as a professor because \_\_\_\_\_.  
A. without education all of us would live a more meaningful life  
B. without farmers we would have to grow crops ourselves  
C. without farmers we should die of food shortage  
D. without farmers we would have to do housework ourselves
4. All of us must be educated to understand or realize that \_\_\_\_\_.  
A. the more people with university degrees we have, the better life we will have  
B. we couldn’t live without education  
C. everyone should have a chance to be educated at universities or colleges  
D. one should choose his job according to his ability

5. Education should be various because \_\_\_\_\_.
- A. people are rich or poor, clever or foolish
  - B. free education for all doesn't work
  - C. life is varied
  - D. people have different professional backgrounds

### Passage 2

阅读下面短文，回答 6~10 小题。

The right to pursue happiness is issued to us all with our birth, but no one seems quite sure what it is.

A holy man (献身于宗教的人) in India may think that happiness is in himself. It is in needing nothing from outside himself. In wanting nothing, he lacks nothing. He sits still there with all attention to his religious contemplation (沉思), free even of his own body, or nearly free of it. If some admirers bring him food he eats it; if not, he starves all the same. What is the outside world is nothing to him. His religious contemplation is his joy, the accomplishment of which is itself a joy within himself.

We Westerners, however, are taught that the more we have from outside ourselves, the happier we will be, and then we are made to want. We are even told it is our duty to want. Advertising, one of our major industries, exists not to satisfy these desires but to create them—and to create them faster than any man's money in his pocket can satisfy them. It was only a few years ago, for example, that car dealers across the United States were flying banners that read "Your Happiness Is Right Here! You Auto Buy Now!" They were calling upon Americans, as an act of showing the loving feeling towards the country, to buy at once, with money they did not have, automobiles they did not really need. Or watch your TV for a few minutes. Then there must be someone, a lady or a gentleman, coming up to tell you: "Try it! The everlasting beauty and happiness must be yours!"

Obviously no half-foolish person can be completely persuaded either by such flying banners in the streets or by such ads on the TV. Yet someone is obviously trying to buy the dream of happiness as offered and spending millions upon millions every year in the attempt. Clearly the happiness-market is not running out of customers.

I doubt the holy man's idea of happiness, and I doubt the dreams of happiness-market, too. Whatever happiness may be, I believe, it is neither in having nothing nor in having more, but in changing—in changing the world and mankind into pure states.

To change is to make efforts to deal with difficulties. As Yeats, a great Irish poet, once

put it, happiness we get for a lifetime depends on how high we choose our difficulties. Robert Frost, a great American poet, was thinking in almost the same terms when we spoke of "the pleasure of taking pains".

It is easy to understand. We even demand difficulty for the fun in our games. We demand it because without difficulty there can be no game. And a game is a way of making something hard for the fun of it. The rules of the game are man-made difficulties. When the player ruins the fun, he always does so by refusing to play by the rules. It is easier to win at chess if you are free, at your pleasure, to cast away all the rules, but the fun is in winning within the rules.

The same is true to happiness. The buyers and sellers at the happiness-market seem to have lost their sense of the pleasure of difficulty. Heaven knows what they are playing, but it seems a dull game. And the Indian holy man seems dull to us, I suppose, because he seems to be refusing to play anything at all. The Western weakness may be in the dreams that happiness can be bought. Perhaps the Eastern weakness is in the idea that there is such a thing as perfect happiness in man himself. Both of them forget a basic fact: no difficulty, no happiness.

6. The Indian holy man thinks happiness lies in \_\_\_\_\_.
- A. lacking nothing
  - B. wanting nothing from himself
  - C. wanting nothing from outside himself
  - D. asking for more difficulties
7. Happiness to westerners is in \_\_\_\_\_.
- A. satisfying people's desires through advertising
  - B. having more from outside themselves
  - C. buying more to show their loving feelings towards their country
  - D. having their own automobiles and houses
8. As far as happiness is concerned, the author \_\_\_\_\_.
- A. agrees with the holy man in India
  - B. agrees with Yeats and Robert Frost
  - C. dreams that happiness can be got without taking pains
  - D. dreams that happiness can be bought at the market
9. The fun in a game is in \_\_\_\_\_.
- A. playing by the rules
  - B. playing freely
  - C. playing without difficulty
  - D. refusing to play within the rules

10. Which of the following arguments is NOT mentioned in the essay?
- A. The player enjoys the game by disobeying the rules.
  - B. The religious thought is a great joy to an Indian holy man.
  - C. In an age of plenty, money does not buy happiness.
  - D. Westerners are taught to want from outside.

### Passage 3

阅读下面短文, 回答 11~15 小题。

The fitness movement that began in the late 1960s and early 1970s centered around *aerobic exercise* (有氧操). Millions of individuals became engaged in a variety of aerobic activities, and literally thousands of health **spas** developed around the country to *capitalize* (获利) on this emerging interest in fitness, particularly aerobic dancing for females. A number of fitness spas existed prior to this aerobic fitness movement, even a national chain with spas in most major cities. However, their focus was not on aerobics, but rather on weight-training programs designed to develop muscular mass, strength, and endurance in their primarily male enthusiasts. These fitness spas did not seem to benefit financially from the aerobic fitness movement to better health, since medical opinion suggested that weight-training programs offered few, if any, health benefits. In recent years, however, weight training has again become increasingly popular for males and for females. Many current programs focus not only on developing muscular strength and endurance but on aerobic fitness as well.

Historically, most physical-fitness tests have usually included measures of muscular strength and endurance, not for health-related reasons, but primarily because such fitness components have been related to performance in athletics. However, in recent years, evidence has shown that training programs designed primarily to improve muscular strength and endurance might also offer some health benefits as well. The American College of Sports Medicine now recommends that weight training be part of a total fitness program for healthy Americans. Increased participation in such training is one of the specific physical activity and fitness objectives of Healthy People 2000: National Health Promotion and Disease Prevention Objectives.

11. The word "spas" (Line 3, Para.1) most probably refers to \_\_\_\_\_.
- A. sports activities
  - B. places for physical exercise
  - C. recreation centers
  - D. athletic training programs

12. Early fitness spas were intended mainly for \_\_\_\_\_.
- A. the promotion of aerobic exercise
  - B. endurance and muscular development
  - C. the improvement of women's figures
  - D. better performance in aerobic dancing
13. What was the attitude of doctors towards weight training in health improvement?
- A. Positive.
  - B. Indifferent.
  - C. Negative.
  - D. Cautious.
14. People were given physical fitness tests in order to find out \_\_\_\_\_.
- A. how well they could do in athletics
  - B. what their health condition was like
  - C. what kind of fitness center was suitable for them
  - D. whether they were fit for aerobic exercise
15. Recent studies have suggested that weight training \_\_\_\_\_.
- A. has become an essential part of people's life
  - B. may well affect the health of the trainees
  - C. will attract more people in the days to come
  - D. contributes to health improvement as well

### Passage 4

阅读下面短文, 回答 16~20 小题。

The English, as a race, have the reputation of being very different from all other nationalities, including their closest neighbors, the French, Belgians and Dutch. It is claimed that living on an island separated from the rest of Europe has much to do with it. Whatever the reasons it may be fairly stated that the Englishman has developed many attitudes and habits which distinguish him from other nationalities.

Broadly speaking, the Englishman is a quiet, shy, reserved person who is fully relaxed only among people he knows well. In the presence of strangers or foreigners he often seems inhibited, even embarrassed. You have only to witness a commuter train any morning or evening to see the truth of this. Serious-looking businessmen and women sit reading their newspapers or dozing in a corner; no one speaks. In fact, to do so would seem most unusual. An English wit, pretending to be giving advice to overseas visitors, once suggested, "On entering a railway compartment shake hands with all the passengers." Needless to say, he was not being serious. There is an unwritten but clearly understood code of behavior which, if broken, makes the person immediately the object of suspicion.

It is a well-known fact that the English have an obsession with their weather and that, given half a chance, they will talk about it at length. Some people argue that it is because English weather defies forecast and hence is a source of interest and speculation to everyone. This may be so. Certainly Englishmen cannot have much faith in the meteorological experts—the weather—men—who, after promising fine, sunny weather for the following day, are often proved wrong when an anti-cyclone over the Atlantic brings rainy weather to all districts. The man in the street seems to be as accurate—or as inaccurate—as the weathermen in his predictions. This helps to explain the seemingly odd sight of an Englishman leaving home on a bright, sunny, summer morning with a raincoat slung over his arm and an umbrella in his hand. So variable is the weather that by lunchtime it could be pouring.

The overseas visitors may be excused for showing surprise at the number of references to weather that the English make to each other in the course of a single day. Very often conventional greetings are replaced by comments on the weather. “Nice day, isn’t it?” “Beautiful!” may well be heard instead of “Good morning, how are you?” Although the foreigner may consider this exaggerated and comic, it is worthwhile pointing out that it could be used to his advantage. If he wants to start a conversation with an Englishman (or woman) but is at a loss to know where to begin, he could do well to mention the state of the weather. It is a safe subject which will provoke an answer from even the most reserved of Englishmen.

In many parts of the world it is quite normal to show openly extremes of enthusiasm, emotion, passion etc., often accompanied by appropriate gestures. The Englishman is somewhat different. Of course, an Englishman feels no less deeply than any other nationality, but he tends to display his feelings far less. This is reflected in his use of language. Imagine a man commenting on the great beauty of a young girl. Whereas a man of more emotional temperament might describe her as “an exquisite jewel”, “divine”, “precious”, the Englishman will flatly state “Um, she’s all right”. An Englishman who has seen a highly successful and enjoyable film recommends it to a friend by commenting, “It’s not bad, you know,” or on seeing a breathtaking landscape he might convey his pleasure by saying, “Nice, yes, very nice.” The overseas visitor must not be disappointed by this apparent lack of interest and involvement; he must realize that “all right”, “no bad”, and “nice”, are very often used as superlatives with the sense of “first-class”, “excellent”, “beautiful”. This special use of language, particularly common in English, is known as understatement.

16. Which of the following would be the most appropriate reason for the English unique character?
- A. The lack of enthusiasm.                      B. The separation from the rest of Europe.  
C. A good mastery of English.                      D. An obsession with weather.

17. According to the passage, among whom the Englishman will take liberties?
- A. Strangers.    B. Foreigners.  
C. Nodding acquaintances.                              D. Good friends.
18. Which of the following would one find the most advisable manner in a train in the UK?
- A. Seeming inhibited.                                      B. Talking loudly.  
C. Intending to be advisory.                              D. Keeping silent.
19. The weather is the source of interest and speculation to the English because \_\_\_\_\_.
- A. they live on a separated island  
B. the weather becomes a frequent object of suspicion  
C. they show a special care for the principle of nature  
D. the weather is quite changeable
20. Broadly speaking, the Englishman \_\_\_\_\_.
- A. shows openly extremes of emotion  
B. tends to be moderate in the display of his feelings  
C. can be regarded as the most reserved  
D. tends to be suspicious

二、快速阅读理解：本大题共10小题，每小题1分，共10分。快速阅读下列短文，从每小题给出的4个备选项中选出最佳选项，并在答题卡相应位置上将该项涂黑。

### Passage 5

阅读下面短文，回答21~25小题。

At the restaurant I could see my jewellery was attracting attention. The smartly-dressed gentlemen were staring until their wives nudged them and warned them to stop gawking (发呆地看着) and behave.

All I did to attract such attention was spread my fingers and twiddle with my showy earrings. I wasn’t wearing rubbish. My rings were crafted with the finest gold and priceless stones from around the world. Bert, my boyfriend had said that my tiara (冕状头饰) was ostentatious(显眼的), so, not wanting to appear to have bad taste, I decided to wear my hat instead.

I got chummy with (与…关系亲密) my neighbour. We were rather alike, a little bit overweight, wearing similar clothes, with the only difference being that mine were real clothes with a capital C.

My new friend got tipsy over her cocktails, and told me that her name was Ruby.

“But you can call me Rube,” she simpered (傻笑着说) from the other side of the table.

The restaurant was all chandeliers (枝形大吊灯), white tablecloths and silver. And the young waiters were all dressed to the nines, looking as though they were about to perform in a stage show.

Neither Rube nor I were married and we soon became very friendly.

“You can call me Pearl,” I said. I asked Rube how she managed to afford to dine out at this **swanky** place. She said she had won the lunch in a radio competition.

“Me too,” I replied, and both of us laughed our heads off.

Rube was wearing cheap, gaudy, jewellery, which probably came from a market. You wouldn't see me in that junk.

But by now Rube had drunk far too much sherry. She kept on asking me if she could just try on some of my jewellery, but throughout life I have learnt to never trust anybody.

Still, by now Rube wasn't really a stranger and I didn't want to be seen as mean-spirited (吝啬) in such a posh (豪华的) restaurant.

We had to go to the ladies room. Gold taps and all that.

It looked so grand that when Rube asked me again if she could try my jewels on just for a minute, I offered her the pendant (耳环, 垂饰).

That's me, generous and kind. That pendant was worth a fortune. You should have seen her face.

She primped and preened (打扮) in the mirror admiring the pendant, but she just wasn't satisfied.

“Just let me try on the rings,” she pleaded. “And the bracelets.”

I was worried that she might not get the rings off her chunky fingers, but I reluctantly handed them over.

So there she was with a stunning ring on each finger. To please her, I tried on her rubbish jewellery.

At this stage we were both tipsy, and it was time to say enough was enough.

All of a sudden, two policewomen burst into the ladies room and slapped a set of handcuffs around Rube's beautifully-adorned wrists.

The policewomen then escorted (押送) poor Rube out of the ladies, despite her loud, tearful protests that she never knew nothing about no armed hold-up (武装抢劫) at the bank vaults (地下保险库). She'd never pinched a thing in her life. Never!

Poor Rube. It was a shame because Bert would have to organize another heist (偷窃) before I could get hold of that sort of stuff again.

Just the same, some people are unfortunate, aren't they?

21. From the story, we may infer that the narrator and her boy friend \_\_\_\_\_.

- A. loved to dine in an expensive restaurant
- B. were always smartly-dressed to attract attention
- C. were generous young persons
- D. behaved decently but were both thieves

22. The sentence “with the only difference being that mine were real clothes with a capital C” is most likely to send out the message that \_\_\_\_\_.

- A. the narrator's clothes were of a well-known brand
- B. the narrator's clothes were real while her neighbor's were not
- C. the narrator's clothes carried the eye-catching mark of capital C
- D. the clothes of the narrator's neighbor were of inferior quality

23. “Swanky” is closest in meaning to \_\_\_\_\_.

- A. strange B. amusing
- C. fancy D. romantic

24. “Gold taps and all that” serves a vivid expression of and echoes to which one of the following descriptive words?

- A. Ostentatious B. Posh
- C. Gaudy D. Young

25. Rube was arrested at last \_\_\_\_\_.

- A. on the likely charge of being implicated in an armed hold-up at the bank vaults
- B. because she attempted to cheat the narrator out of jewellery
- C. because she wormed her way into the narrator's confidence
- D. because she was found to dine in the luxurious restaurant in spite of her cheap dressing

### Passage 6

阅读下面短文, 回答 26~30 小题。

My father, Winston Churchill, began his love affair with painting in his 40s, amid disastrous circumstances. As First Lord of the Admiralty (海军大臣) in 1915, he was deeply involved in a campaign in the Dardanelles (达达尼尔海峡) that could have shortened the course of a bloody world war. But when the mission failed, with great loss of life, Churchill paid the price, both publicly and privately. He was removed from the Admiralty and effectively sidelined.

Overwhelmed by the catastrophe—“I thought he would die of grief,” said his wife, Clementine—he retired with his family to Hoe Farm, a country retreat (休息寓所) in Surrey.

There, as Churchill later recalled, “The muse (冥想) of painting came to my rescue!”

Wandering in the garden one day, he chanced upon his sister-in-law sketching with watercolors. He watched her for a few minutes, then borrowed her brush and tried his hand. The muse had cast her spell (魔法)!

Churchill soon decided to experiment with oils. Delighted with this distraction from his dark broodings (沉思), Clementine rushed off to buy whatever paints she could find.

For Churchill, however, the next step seemed difficult as he contemplated with unaccustomed nervousness the blameless whiteness of a new canvas (画布). He started with the sky and later described how “very gingerly (小心翼翼地) I mixed a little blue paint on the palette, and then with infinite precaution made a mark about as big as a bean upon the affronted (被冒犯) snow-white shield. At that moment the sound of a motor car was heard in the drive. From this chariot stepped the gifted wife of Sir John Lavery.”

“‘Painting!’ she declared. ‘But what are you hesitating about? Let me have the brush—the big one.’ Splash into the turpentine (松脂油), wallop (乱窜) into the blue and the white, frantic flourish on the palette (调色板), and then several fierce strokes and slashes of blue on the absolutely cowering (退缩的) canvas.”

At that time, John Lavery—a Churchill neighbor and celebrated painter—was tutoring Churchill in his art. Later, Lavery said of his unusual pupil, “Had he chosen painting instead of statesmanship, I believe he would have been a great master with the brush.”

In painting, Churchill had discovered a companion with whom he was to walk for the greater part of the years that remained to him. After the war, painting would offer deep solace when, in 1921, the death of the mother was followed two months later by the loss of his and Clementine’s beloved three-year-old daughter, Marigold. Battered by grief, Winston took refuge at the home of friends in Scotland, finding comfort in his painting. He wrote to Clementine, “I went out and painted a beautiful river in the afternoon light with crimson and golden hills in the background. Alas I keep feeling the hurt of the Duckadilly (Marigold’s pet name).”

Historians have called the decade after 1929, when the Conservative government fell and Winston was out of office, his wilderness years. Politically he may have been wandering in barren places, a lonely fighter trying to awaken Britain to the menace of Hitler, but artistically that wilderness bore abundant fruit. During these years he often painted in the South of France. Of the 500-odd canvases extant (现存的), roughly 250 date from 1930 to 1939.

Painting remained a joy to Churchill to the end of his life. “Happy are the painters,” he had written in his book *Painting as a Pastime*, “for they shall not be lonely. Light and color,

peace and hope, will keep them company to the end of the day.” And so it was for my father.

26. Winston Churchill began his hobby of painting when he \_\_\_\_\_.  
A. was 40 years old  
B. was politically in a difficult situation  
C. was in love with Clementine  
D. happened to see his sister-in-law painting
27. Politically, Churchill paid the price for his \_\_\_\_\_.  
A. responsibility for great loss of life in a battle in World War I  
B. ineffective commanding in a battle that could have shortened the course of World War I  
C. failure to accomplish the mission of commanding a campaign in World War I  
D. deep involvement in a battle that could have shortened the course of World War I
28. When he was making his first trial of painting, Churchill was \_\_\_\_\_.  
A. precautionary  
B. nervous  
C. hesitating  
D. all of the above
29. According to John Lavery, Churchill would \_\_\_\_\_.  
A. have become a great painter if he had chosen painting as his career  
B. have become a great painter without the world war  
C. not have become a great painter if he had retreated from his political career  
D. not have become a great statesman without the world war
30. According to Churchill, painters are happy because they \_\_\_\_\_.  
A. can take refuge in the country retreat  
B. shall never feel lonely  
C. can find their comfort in their painting  
D. can produce plentiful canvases

## 第二部分 非选择题

三、完形补文：本大题共 10 小题，每小题 1 分，共 10 分。下面短文选自教材，阅读下面短文，根据短文内容选出能填入空白处的最佳选项（只需用到其中 10 个选项），并将其写在答题卡相应的位置上。

A common argument against cars is that they pollute the environment and thus, are undesirable. While this is true, the automobile must (31) \_\_\_\_\_ not only due to pollution but also because of its unsustainable nature. Cars—and the type of city that is planned around

them—(32) \_\_\_\_\_ that will not be available in the future. Oil reserves are dwindling and will (33) \_\_\_\_\_. Although it is possible for alternative fuel sources to be developed, these will nonetheless (34) \_\_\_\_\_. Furthermore, many resources are consumed in the production of cars. In a world with a constantly increasing population, the manufacture of new cars is not something that can be sustained and provided to all the people of the world. Not only does the production and operation of cars (35) \_\_\_\_\_, but the attitude associated with the automobile (36) \_\_\_\_\_. It is not advantageous for individuals to drive everywhere because, as the population increases, it will (37) \_\_\_\_\_—a drain on both time and resources that can be avoided with proper planning for the future.

Unfortunately, current urban plans require that anyone who wishes to (38) \_\_\_\_\_ must drive a car. Mass transit, for the most part, is hardly available to those outside of downtown areas. Even where it is available, mass transit is often limited in scope and does not (39) \_\_\_\_\_. The desire to own cars and land accompanies this idea. This property craving is currently satiated via suburban sprawl (散乱) and large houses. With a burgeoning (迅速发展的) population, the inefficient land use based on the notion of property wealth needs to be discarded. Communities must be redesigned so that people can (40) \_\_\_\_\_. Communities of the future must be designed so that businesses and homes are built next to one another.

(From *Communities for Future Generations in the U.S.*)

- A. require considerable energy use
- B. endangers the future
- C. be removed from urban planning
- D. provide a preferable alternative to automobiles
- E. drain society
- F. travel long distances to run errands
- G. disappear within the next century
- H. live and work in both close quarters and comfort
- I. lead to incredible congestion (拥塞) within urban areas
- J. need to accumulate property
- K. lead an active life
- L. use considerable resources and space

四、单词填空：本大题共 10 小题，每小题 1 分，共 10 分。用括号内所给单词的适当形式填空，并将答案写在答题卡相应的位置上。

41. (sustain) Improving access to education and information is vital to the development and \_\_\_\_\_ of the Pacific.
42. (practice) In short, in advertising and marketing, we glorify spending but, we \_\_\_\_\_ never discuss returns.
43. (respect) Was it appropriate and \_\_\_\_\_ to celebrate the sport of football just five days later?
44. (declare) So that was more or less a \_\_\_\_\_ he intends to go forward with his program.
45. (capable) No one ever questioned her \_\_\_\_\_.
46. (invade) Farmers are struggling to cope with an \_\_\_\_\_ of slugs.
47. (expand) She was clearly relaxed and in an \_\_\_\_\_ mood.
48. (gift) Anybody who knows her history knows what a \_\_\_\_\_ musician she was.
49. (price) The house stores lots of \_\_\_\_\_ antiques.
50. (move) She observed the gentle \_\_\_\_\_ of the baby.

五、选词填空：本大题共 10 小题，每小题 1 分，共 10 分。下面短文选自教材。根据短文内容，从方框中选择恰当的单词，并用其正确形式填空（只需用到其中 10 个单词），将答案写在答题卡相应的位置上。

meaningful	meaningless	consistent	publish
truthful	appreciate	lack	admitting
symbolically	recover	relevant	loss

What *Bible* reading I did was (51) \_\_\_\_\_ and superficial. Yet, if I had been asked, “What is the most important book ever (52) \_\_\_\_\_?” I would say, “*The Bible*.” Nevertheless, I did not give it much attention.

As a freshman in college, I took a course studying the *Bible* as literature. But rather than this experience leading me to a greater (53) \_\_\_\_\_ of the *Bible*, it convinced me the *Bible* was irrelevant. I remember wanting the *Bible* to really mean something to me and being disappointed that it did not. I did not talk about this disappointment; I guess I was ashamed of (54) \_\_\_\_\_ that this book so many said was great seemed irrelevant and out of date to me. So, I placed it on the shelf, both literally and (55) \_\_\_\_\_, along with other souvenirs from the past. And it was not just the *Bible* that seemed irrelevant and meaningless to me, it was also

church liturgy and church-talk. And, of course, in the confidence of my youth I was sure that if I could not understand it, the *Bible* and church jargon must be just so much rubbish.

I had grown up assuming life was (56) \_\_\_\_\_ and assuming the *Bible* and the church would provide me with the key to discovering that meaning. So, when I viewed both the *Bible* and the language of the church as more or less meaningless, I was on the edge of viewing life and my own life as more or less (57) \_\_\_\_\_. My viewing the *Bible* and the language of the church as (58) \_\_\_\_\_ to contemporary life was a significant factor (but not the only one) contributing to a crisis of faith and significant depression that I described as the (59) \_\_\_\_\_ of hope.

My greatest motivation for going to seminary was the hope of finding hope. And just as there were more factors involved in my becoming depressed than my problems with the *Bible*, so there were more factors involved in my recovering hope than my (60) \_\_\_\_\_ of the *Bible* and meaning in church language. But these were significant factors.

(From *The Importance of the Bible*)

六、简答题：本大题共 2 小题，每小题 5 分，共 10 分。请再次阅读第一大题第 4 篇短文 (Passage 4)，根据短文内容用英文简要回答下列问题，将答案写在答题卡相应的位置上。

61. What are the English Characters?

62. Why have the English an obsession with weather and how does it affect their behavior?

七、英译汉：本大题共 5 小题，每小题 2 分，共 10 分。下面短文选自教材。阅读下面短文，将文中划线句子翻译成中文，并将答案写在答题卡相应的位置上。

To avoid the various foolish opinions to which mankind are prone, no superhuman genius is required. (63) A few simple rules will keep you, not from all error, but from silly error.

If the matter is one that can be settled by observation, make the observation yourself. (64) Aristotle could have avoided the mistake of thinking that women have fewer teeth than men, by the simple device of asking Mrs. Aristotle to keep her mouth open while he counted. He did not do so because he thought he knew. Thinking that you know when in fact you don't is a fatal mistake, to which we are all prone. I believe myself that hedgehogs eat black beetles, because I have been told that they do; but if I were writing a book on the habits of hedgehogs, I should not commit myself until I had seen one enjoying this unappetizing diet.

(65) Many matters, however, are less easily brought to the test of experience. If, like most of mankind, you have passionate convictions on many such matters, there are ways in which you can make yourself aware of your own bias. (66) If an opinion contrary to your own makes you angry, that is a sign that you are subconsciously aware of having no good reason for thinking as you do. If some one maintains that two and two are five, or that Iceland is on the equator, you feel pity rather than anger, unless you know so little of arithmetic or geography that his opinion shakes your own contrary conviction. The most savage controversies are those about matters as to which there is no good evidence either way. Persecution is used in theology, not in arithmetic, because in arithmetic there is knowledge, but in theology there is only opinion. (67) So whenever you find yourself getting angry about a difference of opinion, be on your guard: you will probably find, on examination, that your belief is going beyond what the evidence warrants (保证).

(From *How to Avoid the Foolish Opinions*)