

11-2 已扫

特别提示: 所有答案必须写在答题纸上, 做在本试题或草稿纸上无效。

中国地质大学 (北京)

2007 年硕士研究生入学考试

试题名称: 基础英语 试题代码: 613

1. Fill in the following blanks with a proper given word. (10%)

- (1) To give a fair judgment, you must be entirely \_\_\_\_\_ (disinterested, uninterested).
- (2) I \_\_\_\_\_ (implied, inferred) from the letter that he was coming to meet me.
- (3) He hopes that his report about what awaits man in the near future will \_\_\_\_\_ (elicit, illicit) concern for the ecologists' suggestions for improving our environment.
- (4) Nobody is able to explain the \_\_\_\_\_ (beginning, origin) of this commonly-used expression.
- (5) The big boy tried to take away the younger boy's backpack, but the latter \_\_\_\_\_ (disobeyed, defied) him with considerable courage.
- (6) The music aroused an \_\_\_\_\_ (intensive, intense) feeling of homesickness in him.
- (7) I shall \_\_\_\_\_ (advertise, announce) the loss of my wallet in the newspaper, with a reward for the finder.
- (8) On Labor Day, the workers will march in \_\_\_\_\_ (progress, procession) through the town.
- (9) He made some \_\_\_\_\_ (preliminary, primary) sketches, which would serve as guides when he painted the actual portrait.
- (10) The teacher was \_\_\_\_\_ (lenient, merciful) in his grading of home assignments and in his treatment of offenders.

2. Identify errors in the following sentences and correct them. (20%)

- (1) The reason why the robins disappeared from many areas of the country was because the elms were being heavily sprayed with DDT.
- (2) People have and probably will say for many years to come that Miller's Science and Survival should be read by anyone concerned about ecology.
- (3) Barry Commoner is especially interested and skilful at describing the dangers of fallout from nuclear testing.

- (4) If one is to read Beckett's plays intelligently, you should first familiarize yourself with Beckett's novels.
- (5) The steak was too rare, I asked the waiter to take it back to the kitchen.
- (6) Steve stresses the importance of originality as the catalyst for social progress and insist that individuality should not be repressed.
- (7) These astronomical phenomenon have been a mystery to astronomers for centuries.
- (8) William Penn founded the city of Philadelphia in 1682, and he quickly grew to be the largest of the cities in colonial America.
- (9) Jimmy Davis was an amateur country music singer, a governor of Louisiana, and wrote songs too.
- (10) The Hawaiian coastline is bordered by many coral reefs, some living and most of them are dead.
- (11) Nader claims that facts are being suppressed about the technology available for improving automobiles by the industry and by the government.
- (12) Once out of the practice room, the piping music no longer gave him a headache.
- (13) Born in England in 1853, John Macdowell's seafaring activities began after he had migrated to this country.
- (14) The closing down of the hospitals causes inconveniences for the growing number of patients in Ontario.
- (15) She did not come back; I think she must run into some trouble.
- (16) I didn't contact you since we meet at the airport in our hometown.
- (17) How hardly Jason worked! He broke down three weeks after he became the CEO..
- (18) His neighbors not only make noises at night, and in the day time.
- (19) The less dishonest a political leader is, the more harm he will do to the people.
- (20) If you want to improve your writing, you must write often and look some grammar books every day.

### 3. Reading comprehension (60%)

#### Passage 1

It is the habit of age to give sage advice to youth. One of the pastimes in which

everyone periodically indulges is the pleasant hallucination that if he were given the opportunity to live his youth over again he would do it differently and more successfully. We are all of us, even though we have no more than reached middle age, given to regretting our neglected opportunities and our lost youth. (1) It gives one a virtuous feeling in imagination to dodge all error but it is extremely doubtful if many of us, even if we had a second chance, would avoid many of the pitfalls into which we stumbled, or follow a straighter path than that by which we have so far come. If it is merely pleasant for us to conjecture what we should do if we had a second try at it, it may be profitable for those who are younger to listen. (2) If only foresight could be as accurate as the backward view!

If I were a freshman again I should not work so many hours as I did. I put in enough hours with my books in my hands, but I did not accomplish much. I had little concentration. Many students whom I knew, and I was one of this sort, spent a great deal of time in getting ready to work. (3) With a book in hand they look out of the window at the clouds or at the pretty girls passing along the street, and all the time they deceive themselves with the idea that they are working.

I should learn to work with people about me. As it was I lived a somewhat isolated life. I did my reading and my studying alone, and though there were some advantages in this method, there were serious objections. Now I must often work under different conditions than those by which I was surrounded in college; there is work to be done where there is no quiet, and I do it with difficulty. As I tried on a crowded ocean steamer to put these wandering thoughts on paper I was constantly annoyed by the confusion about me and by the spasmodic attempts at conversations made by a well-intended but misguided young man at my side. (4) If I had learned

to work under different conversations I might have turned the conversation aside as a steep roof sheds the rain. I believe it is a great advantage for a young man to do his work himself, but he should not subject himself to the slavery of doing it alone.

If I were a freshman I should determine to do some one line of work well. As I remember, I was principally concerned in "getting through". I think I was not quite so modest in my scholastic ambitions as the young fellow who told me not long ago that a "pass" was as good as one hundred per cent to him, but at least I was not so much concerned about doing my best in some one line of work as I wish now I had been. Practically every college man, freshman included, is rushed with his work. He takes more "hours" than he should, or he neglects to prepare the assignments at the proper time, so that when his work is done it is done hastily. Nine out of ten freshmen are behind assigned work. I have known fellows even to go as far as to argue that it is an excellent practice to get behind, for if one catches up he must then force himself to do a large amount of work in a short time. I grant this may be good thing, but work done under such conditions usually shows all the earmarks of slovenliness and superficiality. (5) There are many subjects in which I think it would be sufficient to do merely good work, but at least in one subject I wish I had made it a point to take time to give the matter careful thought, and to do it as well as it was possible for me to do.

It is a delightful experience and a great opportunity to be able to spend four years in college, but it is one I may not have again. I made some mistakes, I missed some opportunities; (6) but after all I am not sure but that the things I got are better than the things I missed, and if I had it all to do over again who knows but that I might lack sense to do it as well as I did it before. I am content to let things to be as

they are.

**Paraphrase the following sentences:**

1. It gives one a virtuous feeling in imagination to dodge all error but it is extremely doubtful if many of us, even if we had a second chance, would avoid many of the pitfalls into which we stumbled, or follow a straighter path than that by which we have so far come.
2. If only foresight could be as accurate as the backward view!
3. With a book in hand they look out of the window at the clouds or at the pretty girls passing along the street, and all the time they deceive themselves with the idea that they are working.
4. If I had learned to work under different conversations I might have turned the conversation aside as a steep roof sheds the rain.
5. There are many subjects in which I think it would be sufficient to do merely good work, but at least in one subject I wish I had made it a point to take time to give the matter careful thought, and to do it as well as it was possible for me to do it as well as it was possible for me to do.
6. . . . .but after all I am not sure but that the things I got are better than the things I missed, and if I had it all to do over again who knows but that I might lack sense to do it as well as I did it before.

**Passage2**

The enjoyment of life covers many things: the enjoyment of ourselves, of home life, of trees, flowers, clouds, winding rivers and falling cataracts and the myriad things in Nature, and then the enjoyment of poetry, art, contemplation, friendship, conversation, and reading, which are all some form or other of the communion of spirits.

There are obvious things like the enjoyment of food, a gay party or family reunion, an outing on a beautiful spring day; and less obvious things like the enjoyment of poetry, art and contemplation. I have found it impossible to call these two classes of enjoyment material and spiritual, first because I do not believe in this distinction, and secondly because I am puzzled whenever I proceed to make this classification. Is it so easy to draw a distinction between the enjoyment of a sandwich and the enjoyment of the surrounding landscape, which we call poetry? Is it possible to regard the enjoyment of music which we call art, as decidedly a higher type of pleasure than the smoking of a pipe, which we call material? (1) This classification between material and spiritual pleasures is therefore confusing, unintelligible and untrue for me. It proceeds, I suspect, from a false philosophy, sharply dividing the spirit from the flesh, and not supported by a closer direct scrutiny of our real pleasures.

Or have I perhaps assumed too much and begged the question of the proper end of human life? I have always assumed that the end of living is the true enjoyment of it. It is so simple because it is so. I rather hesitate at the word "end" or "purpose." (2) Such an end or purpose of life, consisting in its true enjoyment, is not so much a conscious purpose, as a natural attitude toward human life. The word "purpose" suggests too much contriving and endeavor. The question that faces every man born into this world is not what should be his purpose, which he should set about to achieve, but just what to do with life, a life which is given him for a period of on the average fifty or sixty years? The answer that he should order his life so that he can find the greatest happiness in it is more a practical question, similar to that of how a man should spend his weekend, than a metaphysical proposition as to what is the mystic purpose of his life in the scheme of the universe.

(3) On the contrary, I rather think that philosophers who start out to solve the problem of the purpose of life beg the question by assuming that life must have a purpose. This question, so much pushed to the fore among Western thinkers, is undoubtedly given that importance through the influence of theology. I think we assume too much design and purpose altogether. And the very fact that people try to answer this question and quarrel over it and are puzzled by it serves to show it up as quite vain and uncalled-for. Had there been a purpose or design in life, it should not have been so puzzling and vague and difficult to find out.

The question may be divided into two: either that of a divine purpose, which God has set for humanity, or that of a human purpose, a purpose that mankind should set for itself. As far as the first is concerned, (4) I do not propose to enter into the question, because everything that we think God has in mind necessarily proceeds from our own mind; it is what we imagine to be in God's mind, and it is really difficult for human intelligence to guess at a divine intelligence. What we usually end up with by this sort of reasoning is to make God the color-sergeant of our army and to make Him as chauvinistic as ourselves; He cannot, so we conceive, possibly have a "divine purpose" and "destiny" for the world, or for Europe, but only for our beloved Fatherland.

**Paraphrase the following sentences:**

1. This classification between material and spiritual pleasures is therefore confusing, unintelligible and untrue for me.
2. Such an end or purpose of life, consisting in its true enjoyment, is not so much a conscious purpose, as a natural attitude toward human life.

3. On the contrary, I rather think that philosophers who start out to solve the problem of the purpose of life beg the question by assuming that life must have a purpose.
4. I do not propose to enter into the question, because everything that we think God has in mind necessarily proceeds from our own mind;

**4. Read the paragraph and then answer the questions. (10%)**

The way people hold to the belief that a fun-filled, pain-free life equals happiness actually reduces their chances of ever attaining real happiness. If fun and pleasure are equal to happiness then pain must be equal to unhappiness. But in fact, the opposite is true: more often than not things that lead to happiness involve some pain.

As a result, many people avoid the very attempts that are the source of true happiness. They fear the pain inevitably brought by such things as marriage, raising children, professional achievement, religious commitment self-improvement

Ask a bachelor why he resists marriage even though he finds dating to be less and less satisfying. If he is honest he will tell you that he is afraid of making a commitment. For commitment is in fact quite painful. The single life is filled with fun, adventure, excitement. Marriage has such moments, but they are not its most distinguishing features.

Couples with infant children are lucky to get a whole night's sleep or a three day vacation. I don't know any parent who would choose the word fun to describe raising children. But couple who decide not to have children never know the joys of watching a child grow up or of playing with a grandchild.

Understanding and accepting that true happiness has nothing to do with fun is one of the most liberating realizations. It liberates time: now we can devote more hours to activities that can genuinely increase our happiness. It liberates money: buying that new car or those fancy clothes that will do nothing to increase our happiness now seems pointless. And it liberates us from envy: we now understand and that all those who are always having so much fun actually may not be happy at all.

1. According to the author, a bachelor resists marriage chiefly because \_\_\_\_\_ .
  - A) he is reluctant to take on family responsibilities
  - B) he believes that life will be more cheerful if he remains single
  - C) he finds more fun in dating than in marriage
  - D) he fears it will put an end to all his fun adventure and excitement
2. Raising children, in the author's opinion, is \_\_\_\_\_.
  - A) a moral duty

- B) a thankless job
  - C) a rewarding task
  - D) a source of inevitable pain
3. From the last paragraph, we learn that envy sometimes stems from \_\_\_\_\_.
- A) hatred
  - B) misunderstanding
  - C) prejudice
  - D) ignorance
4. To understand what true happiness is one must \_\_\_\_\_.
- A) have as much fun as possible during one's lifetime
  - B) make every effort to liberate oneself from pain
  - C) put up with pain under all circumstances
  - D) be able to distinguish happiness from fun
5. What is the author trying to tell us?
- A) Happiness often goes hand in hand with pain.
  - B) One must know how to attain happiness.
  - C) It is important to make commitments.
  - D) It is pain that leads to happiness.
- 5. Write a paragraph of three or four sentences that are related to the topic. (10%)**
- Causes of the improvement of transportation in Beijing
- 6. Write your viewpoints on the following topic. (40%)**
- Is stress the kiss of death or the spice of life?
-