

## 2020 年硕士研究生招生考试题签

(请考生将题答在答题册上, 答在题签上无效)

科目名称: 英语

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## Section I Use of English

## Directions:

Read the following text. Choose the best word(s) for each numbered blank and mark A, B, C or D on the ANSWER SHEET. (10 Points)

Change — or the ability to 1 oneself to a changing environment — is essential 2 evolution. The farmer whose land is required for 3 or industry must adapt himself: he can 4 to another place and master the problems 5 to it; he can change his occupation, perhaps 6 a period of training; or he can 7 to death. A nation which 8 adapt its trade or defence requirements to 9 world conditions faces an economic or military 10. Nothing is fixed and permanently stable. 11 must be movement forward, which is progress of a sort, 12 movement backward, which is decay and deterioration.

In a changing world, 13 can be a force for good or for evil. 14 long as it offers a guide, it 15 the ignorant and the uninformed to take a step 16 and, thereby adapt themselves to 17 circumstances. But if we make an idol 18 tradition, it ceases to be a guide and becomes an obstacle 19 on the path of change and progress. The better course is to 20 the help which tradition can give but to be well aware of its limitations in a changing world.

- |                   |              |                  |              |
|-------------------|--------------|------------------|--------------|
| 1. A. change      | B. fit       | C. adapt         | D. suit      |
| 2. A. in          | B. to        | C. with          | D. of        |
| 3. A. house       | B. home      | C. housing       | D. family    |
| 4. A. shift       | B. move      | C. take          | D. motion    |
| 5. A. peculiar    | B. strange   | C. familiar      | D. useful    |
| 6. A. before      | B. in        | C. during        | D. after     |
| 7. A. live        | B. get       | C. starve        | D. feed      |
| 8. A. can         | B. can't     | C. don't         | D. could     |
| 9. A. meet        | B. come into | C. turn into     | D. meet with |
| 10. A. disaster   | B. success   | C. victory       | D. wonder    |
| 11. A. It         | B. This      | C. That          | D. There     |
| 12. A. and        | B. but       | C. or            | D. yet       |
| 13. A. it         | B. change    | C. movement      | D. tradition |
| 14. A. Since      | B. As        | C. Not           | D. Before    |
| 15. A. helps      | B. hinders   | C. prevents      | D. checks    |
| 16. A. backward   | B. aside     | C. forward       | D. along     |
| 17. A. unchanging | B. changed   | C. old-fashioned | D. usual     |
| 18. A. into       | B. out       | C. within        | D. of        |
| 19. A. laying     | B. lying     | C. laid          | D. lain      |
| 20. A. reject     | B. refuse    | C. accept        | D. deny      |

## Section II Reading Comprehension

## Part A

## Directions:

Read the following five texts. Answer the questions below each text by choosing A, B, C or D. Mark your answers on the ANSWER SHEET. (50 points)

## Text 1

The unwary traveler can get tripped up in many other areas apart from gestures. Foreign cultures adhere to different business customs and behavior. For example: Caffeine junkies should restrain themselves in the Middle East. "Three cups of tea or coffee is usually the polite limit in offices and during social calls," counsels "Travel Pak," a free publication of Alia, the Royal Jordanian Airline. "But if your host keeps going, you also may continue sipping. If you've had your fill, give your empty cup a quick twist a sort of wiggle as you hand it back. That means "No more, thank you." Middle East visitors also should not be surprised "if others barge right into the office in the middle of your conversation with the person you are seeing," notes "Travel Pak." An old Arab custom calls for keeping an "open office". The British, however, consider it impolite to interrupt a visitor, even after all business has been transacted. The commercial caller is expected to be sensitive to this point, know when to stop, and initiate his or her own departure. In Japan certain guests at evening business gatherings will leave early. They should be allowed to leave without effusive good byes. The Japanese consider formal departures to be disruptive in such cases and disturbing to remaining guests. In Scandinavia and Finland business guests may be asked to shed their clothes and join their hosts in a sauna. The invitation is a sign that a good working relationship has been established.

In the Arab world, the word "no" must be mentioned three times before it is accepted. In contrast, it is considered good business manners to make many and long efforts to pick up the check.

In the People's Republic of China, gift giving is considered an insult, says Patrick J. Lewis, President of Club Universe, a Los Angeles tour operator. "If you want to give someone a gift, make sure it's modest in value."

"This will not be considered offensive, but it may be declined". The Chinese manner of expressing friendship and welcome is to clap. Lewis adds. "You may be greeted with clapping when entering a factory, hospital, community, or school. Politeness dictates that you respond with applause, even though it may seem like you're clapping for yourself."

21. In the Middle East, it is considered \_\_\_\_.

- A. impolite to drink at least 3 cups of coffee
- B. polite to leave a party as early as you want
- C. polite to ask the host to give you as more cups of coffee as he can
- D. impolite to drink more than 3 cups of coffee unless your host drinks more

22. In Japan, the guest at an evening party will \_\_\_\_.

- A. stay as long as he can
- B. leave early without saying good bye
- C. stay to have a swimming with the host
- D. present their business cards immediately

23. In Finland, business guests may \_\_\_\_.

- A. take flowers to the host

- B. send an expensive gift to the host
- C. present a business card
- D. have a swimming or sauna with the host

24. In China, an expensive gift to the host means \_\_\_\_.

- A. an attempt to praise the host
- B. a modest manner
- C. an offensive action to the host's dignity
- D. a proper manner to show respect to the host

25. Which of the following statement is NOT TRUE according to the passage?

- A. In Britain, business visitors can stay as long as they like.
- B. Uninvited visitors are welcome in Middle Eastern office.
- C. In China, people may greet a foreigner's entering a school with clapping.
- D. In the Arab world, saying "No" for 3 times until it is accepted.

## Text 2

Lens designing is similar to chess playing. In chess a player tries to trap his opponent's king in a series of moves. In creating a lens, a lens designer attempts to "trap" light by forcing all the rays arising from a single point in the subject to focus on a single point in the image, as a consequence of their passing through a series of transparent (透明的) elements with precisely curved surfaces. Since in both cases the ultimate goal and the means by which it can be attained are known, one is tempted to think there will be a single best decision at any point along the way. The number of possible consequences flowing from any one decision is so large, however, as to be virtually, if not actually, infinite. Therefore in lens design, as in chess, perfect solutions to a problem are beyond reach. Although this article will be concerned only with the design of photographic lenses, the same principles apply to all lenses.

The lens designer has one enormous advantage over the chess player: the designer is free to call on any available source of help to guide him through the staggering number of possibilities. Most of that help once came from mathematics and physics, but recently computer technology, information theory, chemistry, industrial engineering and psychophysics have all contributed to making the lens designer's job immeasurably more productive. Some of the lenses on the market today were inconceivable a decade ago. Others whose design is as much as a century old can now be mass produced at low cost. With the development of automatic production methods, lenses are made by the millions, both out of glass and out of plastics. Today's lenses are better than the best lenses used by the great photographers of the past. Moreover, their price may lower, in spite of the fact that 19th century craftsmen worked for only a few dollars a week and today's lenses are more complex. The lens designer cannot fail to be grateful for the science and technology that have made his work easier and his creations more widely available, but he is also humbled: it is no longer practical for a fine photographic lens to be designed from beginning to end by a single human mind.

26. Lens design and chess playing are similar in that \_\_\_\_.

- A. the final goal and the means by which it can be reached are known
- B. perfect solutions to a problem can be found
- C. any one decision at any point along the way to the goal can bring numerous possible results
- D. both A and C

27. The final goal of designing a lens is \_\_\_\_.
- A. to trap the opponent's lenses
  - B. to hand make lenses at low cost
  - C. to focus light with lenses
  - D. to reflect light by means of curved surfaces
28. Which of the following words cannot be used to describe today's lenses?
- A. More delicate.
  - B. Unpopular.
  - C. Numerous.
  - D. Cheaper.
29. Lens designers today \_\_\_\_.
- A. are not decisive in the lens design
  - B. receive a low salary
  - C. are less respectable than those of the past
  - D. have a large source of help to fall back on
30. After the passage the author will probably talk about \_\_\_\_.
- A. the design of photographic lenses
  - B. techniques of making contact lenses
  - C. the principles of designing lenses
  - D. styles of lenses

### Text 3

Influenza viruses coat themselves in fatty material that hardens and protects them in colder temperatures—a finding that could explain why winter is the flu season, U. S. researchers reported. This butter-like coating melts in the respiratory tract (呼吸道), allowing the virus to infect cells, the team at the National Institutes of Health found.

“Like an M&M in your mouth, the protective covering melts when it enters the respiratory tract. It's only in this liquid phase that the virus is capable of entering a cell to infect it.” said Joshua Zimmerman of National Institute of Child Health and Human Development (NICHD), who led the study. The NICHD is one of the National Institute of Health.

Experts have long pondered why flu and other respiratory viruses spread more in winter. No one explanation, such as people staying indoors more, or the destructive effect of the sun's radiation in summer, has fully explained it.

Zimmerman's team used a type of imaging called nuclear magnetic resonance (共振; 共鸣) imaging to look at the outer coat of flu viruses. Viruses cannot replicate (复制) on their own but instead must **hijack** a living cell. Influenza viruses have a membrane-like outer coating that they fuse to the victim cell. They inject genetic material into the cell, turning it into virus factory. Some types of viruses simply explode out of these hijacked cells, but influenza instead “buds” out, and uses lipids (脂类) such as cholesterol from the cells to make a membrane (膜; 膜状物) to help it do so.

“This is the protein we make vaccines against,” Zimmerman said in a telephone interview. The outside envelop protein, called hem-agglutinin, gives influenza viruses the “H” in their names. Inside a nice, warm cell, the hem-agglutinin is liquid. But at cooler temperatures it starts to process that resembles crystallization, called ordering. “It solidifies gradually all the way down from 40 degrees Celsius (104 degrees F) down to 4 degrees C (39 degrees F),” Zimmerman said, “I believe that this gradualness lets it exist at every temperature.”

In warmer outdoor temperatures this protective coating melts, and unless it is inside a living person or animal, the virus perishes. The finding could also help scientists find new ways to eradicate influenza. In cold temperatures,

the hard liquid shell might withstand certain detergents, making it more difficult to wash the virus off of hands and surfaces.

31. According to the passage, which of the following statements is NOT TRUE?
- A. The protective covering melts when the virus enters the respiratory tract.
  - B. First, the virus is in the respiratory tract, and then reaches in the infected cells like a complete M&M.
  - C. The virus has a butter-like coating which melts in the respiratory tract to infect cells.
  - D. In the liquid phase, the virus can enter a cell and infect it.
32. The butter-like coating of virus will not melt \_\_\_\_\_.  
 A. when it 40 degrees C                      B. in the respiratory tract  
 C. when the people stay indoors              D. when it is 39 degrees F
33. What does "hijack" (in Para.4) probably mean?  
 A. help              B. control              C. take              D. hold
34. Which of the following statements is NOT TRUE?
- A. Flu viruses must hijack a living cell.
  - B. The ordering of the hem-agglutinin must be realized at cooler temperature.
  - C. The flu viruses can explode out of the hijacked living cell.
  - D. The H viruses are able to exist at every temperature.
35. How do the flu viruses perish?
- A. When they are put into the cholesterol.
  - B. When people wash hands with hand sanitizer to get rid of the viruses in cold weather.
  - C. Whey they cannot enter into a living creature in warmer temperatures.
  - D. When they hijack a living cell to replicate themselves.

#### Text 4

A report consistently brought back by visitors to the U.S. is how friendly, courteous, and helpful most Americans were to them. To be fair, this observation is also frequently made of Canada and Canadians, and should best be considered North American. There are, of course, exceptions. Small-minded officials, rude waiters, and ill-mannered taxi drivers are hardly unknown in the U.S. Yet it is an observation made so frequently that it deserves comment.

For a long period of time and in many parts of the country, a traveler was a welcome break in an otherwise dull existence. Dullness and loneliness were common problems of the families who generally lived distant from one another. Strangers and travelers were welcome sources of diversion, and brought news of the outside world.

The harsh realities of the frontier also shaped this tradition of hospitality. Someone traveling alone, if hungry, injured, or ill, often had nowhere to turn except to the nearest cabin or settlement. It was not a matter of choice for the traveler or merely a **charitable** impulse on the part of the settlers. It reflected the harshness of daily life: If you didn't take in the stranger and take care of him, there was no one else who would. And someday, remember, you might be in the same situation.

Today there are many charitable organizations which specialize in helping the weary traveler. Yet, the old tradition of hospitality to strangers is still very strong in the U.S., especially in the smaller cities and towns away from the busy tourist trails. "I was just traveling through, got talking with this American, and pretty soon he invited

me home for dinner—amazing.” Such observations reported by visitors to the U.S. are not uncommon, but are not always understood properly. The casual friendliness of many Americans should be interpreted neither as superficial nor as artificial, but as the result of a historically developed cultural tradition.

As is true of any developed society, in America a complex set of cultural signals, assumptions, and conventions underlies all social interrelationships. And, of course, speaking a language does not necessarily mean that someone understands social and cultural patterns. Visitors who fail to “translate” cultural meanings properly often draw wrong conclusions. For example, when an American uses the word “friend”, the cultural implications of the word may be quite different from those it has in the visitor’s language and culture. It takes more than a brief encounter on a bus to distinguish between courteous convention and individual interest. Yet, being friendly is a virtue that many Americans value highly and expect from both neighbors and strangers.

36. In the eyes of visitors from the outside world \_\_\_\_\_.  
 A. rude taxi drivers are rarely seen in the U.S.  
 B. small-minded officials deserve a serious comment  
 C. Canadians are not so friendly as their neighbors  
 D. most Americans are ready to offer help
37. In the third paragraph, the word “charitable” probably means \_\_\_\_\_.  
 A. cheerful      B. merciful      C. excited      D. sorrowful
38. It could be inferred from the last paragraph that \_\_\_\_\_.  
 A. culture exercises an influence over social interrelationship  
 B. courteous convention and individual interest are interrelated  
 C. various virtues manifest themselves exclusively among friends  
 D. social interrelationships equal the complex set of cultural conventions
39. Families in frontier settlements used to entertain strangers \_\_\_\_\_.  
 A. to improve their hard life  
 B. in view of their long-distance travel  
 C. to add some flavor to their own daily life  
 D. out of a charitable impulse
40. The tradition of hospitality to strangers \_\_\_\_\_.  
 A. tends to be superficial and artificial  
 B. is generally well kept up in the United States  
 C. is always understood properly  
 D. was something to do with the busy tourist trails

### Text 5

Helping someone in a crisis is like a journey. You will be inevitably faced with unknown territory. However experienced you are, each time you help someone through a crisis you will find you are traveling a new path. There are very many different routes to a constructive resolution of the crisis. Equally, there are numerous ways of getting lost. What you need is a map that will help you orientate yourself so that you help the person move in the right direction. In order to act as a guide on this journey, you need a general understanding of the psychology of crisis, knowledge of the “natural history” of crisis, from beginning to resolution. You need to understand the psychology of coping and of how people seek and receive help. You need a means of recognizing where the person is on the

journey towards resolving the crisis, because the one you are trying to help will not have an objective view. When you have this mental map, you can decide what to do in a specific situation. You will be able to choose how best to intervene and can also pass your knowledge on, either to the crisis victim or to others who are trying to help.

Professional help should go hand in hand with the person's own resources. The skilled helper is not necessarily the one who "takes over" and organizes everything. There may be times when the crisis victim does not require that level of dependency, but these are very rare. The priority is to help others to help themselves, and here are many good reasons for this. The professional worker is a very small part of the person's social surroundings, has only a limited amount of time available and should not play the role of a parent, a spouse or even a friend. It is very easy for professional help to "disable" people by "making" them feel childlike and helpless rather than "enable" them to use their own internal resources and the resources of their social environment.

Finally, a mental map and a desire that people should be treated as resourceful adults are not enough by themselves. Without *empathy* (同感), they could even be damaging. Empathy is not the same as sympathy; indeed, feeling sorry for people is not in itself a good basis for helping them. Empathy is a capacity to feel something of what the other person is feeling, to look at the world through their eyes. What is the best way to achieve a deeper empathy with the people you are hoping to help? The basis of empathy is a form of identification with the other person. This identification stems from a common humanity, an awareness (in the words of the Roman writer Terence) that "nothing human is alien to me". Empathic "knowing" is different from objective detached "knowing about". You can know a lot about a person without knowing them at all. You can know a great deal about "crisis intervention" of "crisis theory" without knowing crisis from the inside. The only way to develop empathy is to go beyond the labels "professional" and "client" in one's own mind and to understand the human suffering within oneself. When this empathy is combined with the objectivity of the internal map and the genuine desire to foster independence, one creates a powerful force **for good**.

41. According to the passage, each time you help someone through a crisis, you will \_\_\_\_\_.
  - A. need a guide on this new journey
  - B. suffer from the same illness as the crisis victim does
  - C. draw mainly on your own experience in trying to find a constructive solution
  - D. be dealing with something that is new to you as well
42. A mental map is very important to you who are trying to help someone in a crisis because it may \_\_\_\_\_.
  - A. enable you to decide what to do in a certain situation
  - B. help you move freely in any unknown area
  - C. increase your understanding of the human feeling
  - D. make it possible for you to be familiar with different routes
43. According to the writer, in most cases, the professional worker should \_\_\_\_\_.
  - A. make the crisis victim rely on him
  - B. not take over and arrange everything
  - C. depend solely on the crisis victim's own resources
  - D. be a large part of the victim's social surroundings
44. Empathy is different from sympathy in that the former \_\_\_\_\_.
  - A. refers to one's ability to look at the world through one's own eyes
  - B. is the ability to feel what the other person is feeling
  - C. stems from the awareness that "nothing human is alien to me"
  - D. seldom goes beyond the label "professional"
45. "For good" in the last sentence of the passage means \_\_\_\_\_.

- A. for good reasons  
C. forever

- B. for good purposes  
D. perfectly

### Section III Translation

**46. Directions:**

Translate the following text into Chinese. Write your translation neatly on the ANSWER SHEET. (20 points)

Lu Xun once said, "I used to take it for granted that translation would be easier than literary creation. Once getting down to it, however, one would be faced with hard nuts. For example, you might get round a certain noun or verb which fails to occur to you in the process of a literary creation, but it is simply unavoidable in translation--you just have to keep searching for it until you feel dizzy, as if you had been groping in your mind, eagerly yet in vain, for a key to a box." A translator normally does not have much freedom to choose his or her own source texts; instead, he or she has to face tasks which are not so familiar even completely unfamiliar to him or her, in spite of great urgency. Thus, the job of a translator is more often than not full of great hardships.

### Section IV Writing

**47. Directions:**

Write an essay on the following topic:

#### Reducing Waste on Campus

You are to write in three parts:

- 1) 举例说明校园浪费的现象
- 2) 分析校园浪费产生的后果
- 3) 如何解决

You should write about 150 words neatly on the ANSWER SHEET. (20 points)