

仔细阅读作业（2016年6月）

In agrarian (农业的), pre-industrial Europe, “you’d want to wake up early, start working with the sunrise, have a break to have the largest meal, and then you’d go back to work,” says Ken Albala, a professor of history at the University of the Pacific, “Later, at 5 or 6, you’d have a smaller supper.”

This comfortable cycle, in which the rhythms of the day helped shape the rhythms of the meals, gave rise to the custom of the large midday meal, eaten with the extended family. “Meals are the foundation of the family,” says Carole Counihan, a professor at Millersville University in Pennsylvania, “so there was a very important interconnection between eating together” and strengthening family ties.

Since industrialization, maintaining such a slow cultural metabolism has been much harder, with the long midday meal shrinking to whatever could be stuffed into a lunch bucket or bought at a food stand. Certainly, there were benefits. Modern techniques for producing and shipping food led to greater variety and quantity, including a tremendous increase in the amount of animal protein and dairy products available, making us more vigorous than our ancestors.

Yet plenty has been lost too, even in cultures that still live to eat. Take Italy. It’s no secret that the Mediterranean diet is healthy, but it was also a joy to prepare and eat. Italians, says Counihan, traditionally began the day with a small meal. The big meal came at around 1 p.m. In between the midday meal and a late, smaller dinner came a small snack. Today, when time zones have less and less meaning, there is little tolerance for offices’ closing for lunch, and worsening traffic in cities means workers can’t make it home and back fast enough anyway. So the formerly small supper after sundown becomes the big meal of the day, the only one at which the family has a chance to get together. “The evening meal carries the full burden that used to be spread over two meals,” says Counihan.

51. What do we learn from the passage about people in pre-industrial Europe?

- A) They had to work from early morning till late at night.
- B) They were so busy working that they only ate simple meals.
- C) Their daily routine followed the rhythm of the natural cycle.
- D) Their life was much more comfortable than that of today.

52. What does Professor Carole Counihan say about pre-industrial European families eating meals together?

- A) It was helpful to maintaining a nation’s tradition.
- B) It brought family members closer to each other.
- C) It was characteristic of the agrarian culture.
- D) It enabled families to save a lot of money.

53. What does “cultural metabolism” (Line 1, Para. 3) refer to?

- A) Evolutionary adaptation.
- B) Changes in lifestyle.

C) Social progress.

D) Pace of life.

54. What does the author think of the food people eat today?

A) Its quality is usually guaranteed.

B) It is varied, abundant and nutritious.

C) It is more costly than what our ancestors ate.

D) Its production depends too much on technology.

55. What does the author say about Italians of the old days?

A) They enjoyed cooking as well as eating.

B) They ate a big dinner late in the evening.

C) They ate three meals regularly every day.

D) They were expert at cooking meals.

词汇理解作业 (2016 年 6 月)

Contrary to popular belief, older people generally do not want to live with their children. Moreover, most adult children ___26___ every bit as much care and support to their aging parents as was the case in the “good old days”, and most older people do not feel ___27___.

About 80% of people 65years and older have living children, and about 90% of them have ___28___ contact with their children. About 75% of elderly parents who don't go to nursing homes live within 30 minutes of at least one of their children.

However, ___29___ having contact with children does not guarantee happiness in old age. In fact, some research has found that people who are most involved with their families have the lowest spirits. This research may be ___30___, however, as ill health often makes older people more ___31___ and thereby increases contact with family members. So it is more likely that poor health, not just family involvement, ___32___ spirits.

Increasingly, researchers have begun to look at the quality of relationships, rather than at the frequency of contact, between the elderly and their children. If parents and children share interests and values and agree on childrearing practices and religious ___33___, they are likely to enjoy each other's company. Disagreements on such matters can ___34___ cause problems. If parents are agreed by their daughter's divorce, dislike her new husband, and disapprove of how she is raising their grandchildren, ___35___ are that they are not going to enjoy her visits.

A.abandoned	B.advanced	C.biased	D.chances
E.commitment	F.dampens	G.dependent	H.distant
I.frequent	J.fulfillment	K.grant	L.merely
M.provide	N.understandably	O.unrealistically	

长篇阅读作业 (2016 年 6 月)

Ancient Greek Wisdom Inspires Guidelines to Good Life

[A] Is it possible to enjoy a peaceful life in a world that is increasingly challenged by threats and uncertainties from wars, terrorism, economic crises and a widespread outbreak of infectious diseases? The answer is yes, according to a new book *The 10 Golden Rules: Ancient Wisdom from the Greek Philosophers on Living a Good Life*. The book is co-authored by Long Island University's philosophy professor Michael Soupios and economics professor Panos -Mourdoukoutas.

[B] The wisdom of the ancient Greek philosophers is timeless, says Soupios. The philosophy professor says it is as relevant today as when it was first written many centuries ago. "There is no expiration (失效) date on wisdom," he says, "There is no shelf life on intelligence. I think that things have become very gloomy these day, lots of misunderstanding, misleading cues, a lot of what the ancients would have called sophistry (诡辩). The nice thing about ancient philosophy as offered by the Greeks is that they tended to see life clear and whole, in a way that we tend not to see life today." Examine your life

[C] Soupios, along with his co-author Panos Mourdoukoutas, developed their 10 golden rules by turning to the men behind that philosophy—Aristotle, Socrates, Epictetus and Pythagoras, among others. The first rule—examine your life—is the common thread that runs through the entire book. Soupios says that it is based on Plato's observation that the unexamined life is not worth living. "The Greeks are always concerned about boxing themselves in, in terms of convictions (信念)," he says. "So take a step back, switch off the automatic pilot and actually stop and reflect about things like our priorities, our values, and our relationships." Stop worrying about what you can not control

[D] As we begin to examine our life, Soupios says, we come to Rule No.2: Worry only about things that you can control. "The individual who promoted this idea was a Stoic philosopher. His name is Epictetus," he says. "And what the Stoics say in general is simply this: There is a larger plan in life. You are not really going to be able to understand all of the dimensions of this plan. You are not going to be able to control the dimensions of this plan."

[E] So, Soupios explains, it is not worth it to waste our physical, intellectual and spiritual energy worrying about things that are beyond our control. "I can not control whether or not I wind up getting the disease swine flu, for example." He says. "I mean, there are some cautious steps I can take, but ultimately I can not guarantee myself that. So what Epictetus would say is sitting at home worrying about that would be wrong and wasteful and irrational. You should live your life attempting to identify and control those things which you can genuinely control." Seek true pleasure

[F] To have a meaningful, happy life we need friends. But according to Aristotle—a student of Plato and teacher of Alexander the Great—most relationships don't qualify as true friendships. "Just because I have a business relationship with an individual and I can profit from that relationship, it does not necessarily mean that this person is my friend," Soupios says. "Real friendship is when two individuals share the same soul. It is a beautiful and

uncharacteristically poetic image that Aristotle offers.”

[G] In our pursuit of the good life, he says, it is important to seek out true pleasures—advice which was originally offered by Epicurus. But unlike the modern definition of Epicureanism as a life of indulgence (放纵) and luxury, for the ancient Greeks, it meant finding a state of calm, peace and mental ease.

[H] “This was the highest and most desirable form of pleasure and happiness for the ancient Epicureans,” Soupios says. “This is something that is very much well worth considering here in the modern era. I do not think that we spend nearly enough time trying to concentrate on achieving a sort of calmness, a sort of contentment in mental and spiritual way, which was identified by these people as the highest form of happiness and pleasure.” Do good to others

[I] Other golden rules counsel us to master ourselves, to avoid excess and not to be a prosperous (发迹的) fool. There are also rules dealing with interpersonal relationships: Be a responsible human being and do not do evil things to others.

[J] “This is Hesiod, of course, a younger contemporary poet, we believe, with Homer,” Soupios says. “Hesiod offers an idea—which you very often find in some of the world’s great religions, in the Judeo-Christian tradition and in Islam and others—that in some sense, when you hurt another human being, you hurt yourself. That damaging other people in your community and in your life, trashing relationships, results in a kind of self-inflicted (自己招致的) spiritual wound.”

[K] Instead, Soupios says, ancient wisdom urges us to do good. Golden Rule No.10 for a good life is that kindness toward others tends to be rewarded.

[L] “This is Aesop, the fabulist (寓言家), the man of these charming little tales, often told in terms of animals and animal relationships,” he says. “I think what Aesop was suggesting is that when you offer a good turn to another human being, one can hope that that good deed will come back and sort of pay a profit to you, the doer of the good deed. Even if there is no concrete benefit paid in response to your good deed, at the very least, the doer of the good deed has the opportunity to enjoy a kind of spiritually enlightened moment.”

[M] Soupios says following the 10 Golden Rules based on ancient wisdom can guide us to the path of the good life where we stop living as onlookers and become engaged and happier human beings. And that, he notes, is a life worth living.

36. According to an ancient Greek philosopher, it is impossible for us to understand every aspect of our life.
37. Ancient Philosophers saw life in a different light from people of today.
38. Not all your business partners are your soul mates.
39. We can live a peaceful life despite the various challenges of the modern world.
40. The doer of a good deed can feel spiritually rewarded even when they gain no concrete benefits.
41. How to achieve mental calmness and contentment is well worth our consideration today.
42. Michael Soupios suggests that we should stop and think carefully about our priorities in life.
43. Ancient philosophers strongly advise that we do good.
44. The wise teachings of ancient Greek thinkers are timeless, and are applicable to contemporary life.
45. Do harm to others and you do harm to yourself.