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UNIT 1

Custom

Part 1 Reading Skills

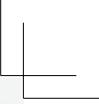
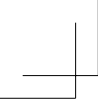
Part 2 Longer Texts Reading

Passage 1 Inuit Food

Passage 2 Eating Alone in China

Passage 3 Venice Matters to History — Venetians Matter to Me

Part 3 Non-Prose Reading



Part 1

Reading Skills

Do *NOT* try to find the meanings of the italicized words in a dictionary directly. Guess the meanings of unfamiliar words using context clues. Read each sentence carefully and write a definition, synonym, or description of the italicized word on the line provided.

1. _____ As I walked around campus, talking with students, I was struck by a common theme: many spoke of Champlain's *congeniality*, its spirit of collaborative learning, and the absence of barriers separating students from faculty.
2. _____ He was fined \$20 (that's about \$429 in today's dollars) for violating the food and drug act and for "misbranding" his product by "falsely and *fraudulently* representing it as a remedy for all pain."
3. _____ The saying "There is no such thing as a free lunch" apparently does not apply to Madline Nelson, a New York resident, who calls herself a dumpster diver — people who collect food from rubbish bins. But don't go thinking they're *vagabonds* or beggars; most dumpster divers have legitimate jobs.
4. _____ Despite the kind intentions behind such displays of generosity, this Chinese habit is often the target of international media reports, which regularly *lambaste* Chinese for hosting extravagant banquets.
5. _____ To begin to *mitigate* the pollution causing climate change, cities around the world need to be made more efficient, adopting measures ranging from reducing the energy costs of sanitation to constructing buildings that waste less energy.

Passage 1

You are going to read a passage with 10 statements attached to it. Each statement contains information given in one of the paragraphs. Identify the paragraph from which the information is derived. You may choose a paragraph more than once. Each paragraph is marked with a letter.

Inuit Food

- [A] The northern indigenous peoples known as Eskimo or Inuit (not including the Russian Inuit and Yupiget) numbered approximately 143,582 in 2002. In the United States, Alaskan Eskimos (Inuit, Yupiit, Yupiget, and others) numbered 55,674 according to the 1990 census. In Canada, Inuit numbered 41,800 in the 1996 census, while the nation of Greenland, formerly a Danish territory, had an Inuit population of 46,108 in 2001.
- [B] Alaskan Eskimos live in rural coastal villages, along northern rivers, in isolated island or northern interior valleys and, increasingly, in regional population centers such as Anchorage, Barrow, Fairbanks, Kotzebue, and Nome. In Canada, despite rising migration rates to the south, most Inuit live in fifty-five rural communities located in Nunavut, the Northwest Territories, Quebec province, Newfoundland, and Labrador. In Greenland, too, Inuit live in coastal villages, although those who live in population centers such as Nuuk are increasing.
- [C] In Alaska, Canada, and Greenland, names such as Inuit, Yupiit, and Yupiget identify Eskimos as “the people” or “the real people”. Regardless of location or name, food is a critical feature of identity for all. Identity is often expressed as a longing for locally harvested and prepared foods by those who find themselves separated from traditional homeland communities. Local foods are referred to as “our” food, “real” food, or, in Alaska, simply “Eskimo” food. In Canada, such foods are called “country” food. Among the

Alaskan Yupiget of St. Lawrence Island, for instance, the term “neqepik” means “real” food, while imported foods are called “laluramka” or “white people’s” food.

- [D] Across the north, dietary habits and cultural meanings attached to food are similar, due partly to adaptation to a common arctic ecosystem and partly to similar socioeconomic conditions, which keep unemployment rates as high as 50 to 80 percent. Under such conditions, subsistence-oriented hunting, fishing, and gathering activities, vital to community survival, are performed year round. In Nunavut, Canada, alone, replacing subsistence foods with equivalent amounts of beef, chicken, and pork would cost an estimated \$30 to \$35 million annually.
- [E] Types of harvested foods depend on local environments and overall resource availability. In Ingaliq, Little Diomed Island, Alaska, for example, severe weather plus political and physical isolation at the Russian-American border one mile distant necessitated a substantial dependence on local foods. Diomed subsistence resources include bearded seals, ringed seals, spotted seals, walrus, and polar bears. In summer, the community harvests migrating water fowl such as auklets, puffins, and murre, along with their eggs. In late summer, wild greens and berries are harvested and stored. In winter (from December to mid-May), the community takes Alaska blue king crabs through the sea ice and trades a portion of the harvest with mainland Alaskan Eskimo communities for unavailable foods such as caribou.
- [F] Altogether, Ingaliq subsistence foods include more than forty marine mammal, plant, avian, fish, and shellfish resources. Local harvests in Diomed and elsewhere in the North are supplemented with expensive, imported, commercially available goods from Native cooperative stores, Hudson Bay Company franchises, and other small multipurpose stores found throughout the north.
- [G] In Alaska, meat and fish are the centerpieces of Eskimo diets and constitute 90 percent of locally harvested foods. In addition, communities take several types of whales: bowhead, gray, minke, and beluga. Reindeer (introduced in the late 1890s by the U.S. government and managed by local villages), moose, caribou, and a newly reintroduced musk are also taken. Numerous migratory seabirds are hunted during late spring and early fall, as is the ptarmigan, a permanent resident.
- [H] Fish are prominent in southwestern coastal diets, especially salmon. Herring, tomcod, Arctic char, grayling, flounder, sculpin, and halibut also contribute to the diet. Clams are taken from walrus stomachs. Ground squirrels, once commonly harvested for their furs and their meat, are seldom taken any more. While meat is the mainstay, wild greens and berries are much sought. At least thirty species of plants are collected for food purposes from the land and from the beaches.
- [I] For Canadian Inuit, diet in the early twenty-first century also consists of two major classes of food, Inuit food or “country” food, and “Qallunaat”, or “white people’s” food. “Country” foods include caribou, Arctic hare, ptarmigan, ringed seal, bearded seal, walrus, polar bear, beluga whale, migrating fish (Arctic char, Atlantic salmon, and Pacific salmon), and migratory birds (Canada goose, common eider, king eider, and

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black guillemots). “White people’s” food includes items shipped from southern Canada and purchased at local stores, including fresh fruits and vegetables, canned goods, processed foods, and dry goods.

[J] In Alaska, especially in the most northern communities, it was once common to consume uncooked meats. This has become less common with the introduction of such modern conveniences as microwaves, refrigerators, propane-fueled stoves, and the like. However, in Canada, the preference for uncooked meats is still a significant cultural feature. This practice became a powerful marker of Inuit identity in the post-World War II era as Canadian Inuit experienced more sustained contact with Europeans and Canadians of European descent such as missionaries, teachers, and administrators.

[K] Consumption of raw or frozen foods, a practice typically disdained by non-Inuit, intensified boundaries separating Inuit and non-Inuit and fostered increased social unity and political activism among Inuit who sought to protect and promote their hunting and fishing rights and to achieve local resource management in Inuit homelands. Greenland Inuit obtain their food from the following major sources: from local land, seas, and lakes, through local store purchases and via mail order. The main subsistence foods are ringed seal, beluga whale, caribou, bearded seal, and polar bear as well as a wide variety of fish, including cod, capelin, Atlantic salmon, Arctic char, and Greenland halibut.

[L] One feature that distinguishes the Inuit of Greenland from Canadian and Alaskan Eskimos is the abundance of small-scale fisheries, which include fish plants that provide a number of settlements with seasonal employment. In addition to subsistence production, many Greenlandic Inuit are also involved in large-scale commercial fishing operations, and fishing products, including shrimp, Greenlandic halibut and crabs which are Greenland’s major exports. Many of the companies are owned and maintained by Inuit. Finally, there are approximately sixty sheep farms in southwest Greenland that produce lamb and other products for both domestic and international markets.

[M] Food management in Eskimo communities combines traditional practices with modern convenience. Subsistence meats are often “half-dried” on outdoor meat racks, cooked, and stored in containers of seal oil or, alternatively, stored in home freezers, either “half-dried” or fresh. Greens, roots, and berries are more often stored in freezers, although some residents also use seal oil. Traditional underground or semi-underground food caches (储藏物) are gradually becoming a part of the past, while home freezer storage and consumption of fresh frozen foods has become increasingly common.

[N] In the late twentieth century and early twenty-first, in spite of significant changes in food storage methods, locally harvested foods from the land and the sea remained a major component of Eskimo food consumption. However, while “country” food or “real” food still defines ethnic and cultural boundaries in the North, “white people’s” food is increasingly popular among young people, whether in Alaska, Canada, or Greenland.

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The presence of contaminants in locally harvested foods is a major concern in the Arctic, for example, PCP, and is under discussion in all of the affected regions. It is unclear how this information, along with changing life ways, will modify Eskimo diets.

(1,234 words)

Time taken: _____ minutes

- _____ 1. The variety of local foods is greatly affected by the natural features and the resources available in that place.
- _____ 2. After World War II, the habit of eating raw meats became an important symbol of Canadian Inuit identity.
- _____ 3. The fact that 50 to 80 percent of people don't have jobs partly contributes to the food gathering activities carried all year round.
- _____ 4. Inuit generally scatter in coastal villages, isolated island, communities and population centers in the north.
- _____ 5. For the Inuit living in the northern part of Alaska and those in Canada, their consumption of raw meats has met different destinies in modern times.
- _____ 6. Local food is called differently in different places. For example, it is called "country" food in Canada.
- _____ 7. The increasing popularity of food purchased or transported from other places is gradually changing the life mode of Eskimos.
- _____ 8. Eskimos adopt traditional ways and modern methods to preserve food.
- _____ 9. In Canada, what Inuit eat is mainly food collected in local places combined with food transported from other places.
- _____ 10. Some Inuit have been trying their utmost to keep their surviving traditions and rights from being destroyed.

Passage 2

You are going to read a passage with 10 statements attached to it. Each statement contains information given in one of the paragraphs. Identify the paragraph from which the information is derived. You may choose a paragraph more than once. Each paragraph is marked with a letter.

Eating Alone in China

- [A] The first time I ate at a restaurant by myself, I live-tweeted the experience. "Hot-potting alone!" I enthused, posting a photo I'd taken of a burbling electric pot, ringed by plates of enoki mushrooms, plump squares of tofu, and green-bean-infused vermicelli noodles. If Chinese food fosters communal dining more aggressively than other types of cuisine, then hot pot — think fondue with chicken broth and chili

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peppers rather than melted cheese — forcefully commands it. Sitting companionless at a table patently designed for four, I composed the portrait of my meal with some care, both to entice (吸引) my viewers and to deride (嘲弄) my circumstances. “Desperate times call for desperate measures!” I supplied as an additional caption before picking up my chopsticks. Then I hastily put them down again, to link the post to Facebook and Instagram.

[B] Yanni Cai, the author of a new book called *Eating Alone* might understand the impulse. The book, published last fall in China, is a follow-up to a series of short videos, by the same name, “dedicated to the art of cooking for yourself”. Cai, a thirty-something former magazine editor who lives in Shanghai and is unmarried — or, in the ugly parlance of practical-minded Chinese, a “leftover woman” — came up with the idea two years ago, after one too many embarrassing experiences at restaurants where the staff disdained her solo patronage and refused to pack up her leftovers.

[C] Rude, perhaps, but not uncommon in a culture where cooking or dining is an inherently social function, centered upon the idea of community. For millennia, the most basic of Chinese meals have involved “three main dishes plus a soup”, a spread that only makes sense for a table of three people or more. It’s no wonder that a perennial staple of stir-fries — a merry medley of beef, chicken, pork and vegetables — is named “happy family”.

[D] “At first, I made French fries and ate fast food,” Cai writes in the book’s preface. “As time wore on, I wanted to cook for myself, but didn’t know where to begin.” So she did what so many of us have tried: she sought help on the Internet. Cooking instructionals on the video-sharing Web site Vimeo offered her useful techniques and inspiration. Eventually, she decided to make her own. Her three-minute creations — which have attracted close to eight million page views on Youku, the Chinese equivalent of YouTube — are stylistically indistinguishable from their English-language muses: extremely pretty, with ambient music and a life-style-magazine sheen.

[E] Some open with a premise — a single mother shopping with a toddler strapped to her back, or a husband waking up famished (很饿的) next to his still-sleeping wife; others launch expeditiously into expert chopping and dicing. It’s the sort of aspirational food porn that a young person, bored and alone, with nothing but a WiFi connection for company, might mindlessly click through while eating a bowl of microwaved ramen — which is exactly what Cai discourages. “A person who is eating alone cannot do so casually. He cannot simply make do,” Cai admonishes. “Food has healing powers that exceed the imagination. It will nourish you, fill your stomach but more importantly, it can heal your loneliness.”

[F] But in the world’s biggest and busiest economy — where striving urbanites and struggling migrant workers alike regularly work seventy-hour weeks, and where rapidly changing life styles perennially outpace the evolution of social norms — is cooking elaborate meals for oneself all that realistic? With her videos and her book, Cai offers a way to avoid feeling ostracized, but she fails to question why a person dining solo

in China is made to feel ostracized in the first place. As a coffee-table topper, her epigrammatic (讽刺的) prescriptions and sepia-toned photos are quaint, and she writes that she intends to share “a mode of existence and attitude about life”.

[G] But she does not go on to explain what that means, exactly, and she does little to address the cultural context in which eating alone in public — when one does not have the luxury of a kitchen, or the time to prepare an elaborate meal — might be appropriate or even necessary. Instead, Cai’s “recipe stories” depict smartly turned-out men and women concocting preternaturally photogenic meals from an almost parodic, parallel universe.

[H] One story, centered on the summer waffle — a decadent confection (蜜饯) of strawberries, cream, and sugar — follows a silken-haired young woman taking herself out on a sumptuous picnic set on a patch of grass as artificial-looking as the story’s premise. Another popular episode features a Cantonese clay-pot classic requiring such a baroque set-up that it’s difficult to imagine anyone doing so without professional culinary (烹调的) aspirations. Very few characters in Cai’s charmed universe seem to be functioning under any sort of time constraint. Fewer still seem to contemplate cooking in bulk, surely a more sensible option for the lone chef, if infinitely less pleasing on the small screen.

[I] Scrolling through the series, I tried to remember where, exactly, I had tasted any of the items I was being instructed to cook. Sha-cha kebabs: at a food stall in Shanghai sometime in the early aughts. Sesame pudding: at a dessert shop down on Mott Street? Spicy broiled fish: in a subterranean food court in Flushing, Queens, called New World. Come to think of it, New World — a connected warren of eateries, each touting a regional cuisine from the old world — has been the site of many of my solo culinary adventures.

[J] In China, food courts like New World are on the rise precisely because they fulfill the urban Chinese’s desire to eat eclectically and economically, without the fuss and mess of preparation. In Kunming, a Yunnan city I visited two summers ago, the food court in the basement of a newly opened Walmart resembled nothing so much as a college cafeteria. There’s a reason Cai’s videos and book are as delectable as the dishes they feature; they, too, are made for consumption, much more so than imitation. They may, ostensibly, seek to teach, but the more necessary lesson, perhaps unbeknownst to even the teacher herself, can’t be taught in the kitchen. What’s needed, most pressingly, is the acceptance of a more individualized and independent way of living, befitting a changing China.

[K] “I’m watching this alone,” a commenter wrote wryly beneath the video of the summer waffle. “It relaxes me and loosens my heart.” To be alone isn’t always to be lonely. Sometimes, a strawberry waffle is all the companionship you need. Of course, the stigma doesn’t belong to the Chinese in China, alone. In South Korea, where the word for family translates into “those who eat together”, the online phenomenon of Mok-bang, or “eating broadcast”, in which a video host shares the consumption (and

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sometimes the creation) of his or her solo meal with an online audience, amounts to a Millennial response to the increasingly outdated cultural faux pas (错误). If you are eating in front of a screen and conversing with virtual companions (sometimes numbering in the tens of thousands) in the comment section, might an act of solitude transform itself into one of solidarity?

[L] I was alone with my book, my breath, and a boiling cauldron big enough to contain a newborn, and it seemed like the sort of date where I could be myself — if I weren't so busy worrying about what my twelve hundred Facebook not-quite-friends thought. My phone pinged several times after my posts: texts from friends mocking my self-mockery or asking if I needed any assistance, in my state of desperation, finishing up those enoki mushrooms. More than halfway through my novel, and my meal, a disarray of stringy white stems, remained untouched, and the broth in the pot had boiled off to reveal a lukewarm slurry. But what was so wrong with that? Hot-potting alone has its perks: I got to pack the leftovers.

(1,319 words)

Time taken: _____ **minutes**

- _____ 1. *Eating Alone*, a follow-up to a series of short videos, focuses on the art of cooking for oneself.
- _____ 2. The videos Cai shared on Youku were so delicately made that it is difficult to see any differences in style from the English videos.
- _____ 3. Just like people in China, people in South Korea also attach stigma to solo diners.
- _____ 4. The popularity of Cai's video and book shows that the solo diners want their way of living to be accepted by the public.
- _____ 5. Cai's marital status makes her quite uncomfortable when eating alone at restaurants, which pushes her to make videos and write a book.
- _____ 6. Chinese dining which attaches importance to the concept of belonging to a community has a long history.
- _____ 7. Cai's "recipe stories" don't give the cultural meaning of eating alone in public in China.
- _____ 8. I posted the photo on the Web of my first time eating alone at a restaurant in China and added an explanation to it.
- _____ 9. Taking a glance at Cai's videos reminded me of the diverse things I ate at different places.
- _____ 10. Many people live a fast life and withstand heavy workload in China, the world's biggest economy.

Passage 3

You are going to read a passage and answer the questions following it. For questions 1-7, choose the best answer from the four choices marked A, B, C and D. For questions 8-10, complete the sentences with the information given in the passage.

Venice Matters to History — Venetians Matter to Me

Living in Venice is as arduous, surprising, frustrating, and rewarding as any marriage, though no newlywed believes that life with the beloved will ever be less than perfect, and no one with a crush on Venice ever wants to hear that it leaves its wet towels on the bathroom floor. I fell in love with Venice in 1985, on vacation. But I didn't want the honeymoon to last forever — I wanted to know the Venice of the Venetians.

So I came back in 1994 on assignment for National Geographic to write about precisely that: the everyday Venice that lives amid the palaces and the postcards. And when I met Lino, who became my Venetian husband, I passed through what I think of as the secret door and found myself in what is essentially a small town in Ohio. With palaces and postcards.

If you've never lived in a small town, by all means come and give it a try. If you grew up in a small town and swore never to return, you should consider moving to Mexico City instead, because you'll never be happy here. To begin with, Venice really is small. It covers a mere three square miles, but it's denser than osmium (锇), composed of ponderous masses of old buildings separated by 177 canals on 118 tiny islands connected by 435 bridges and God knows how many tiny, twisty streets. Its phenomenal importance to world history and to Western culture is out of all proportion to its miniature dimensions.

Most visitors don't know much about the history, but Venice's strange, complicated, unfathomable beauty exerts a sort of ruthless enchantment. Millions have succumbed (屈服) to it, and there is no known antidote. The beauty seeps into you through your pores while you're sleeping, while you're hauling the bags of groceries home. Lino has lived here all his life, yet even he can still have flashes: "This city is magic," I've heard him say in a choked voice. "Magic."

But as modern life marches on, the city has become too small for everyone who wants to visit it and too broke to support itself. At the moment, it's limping along under the care of a federally appointed administrator because the entire city government collapsed in June under the accumulated weight of years of staggering corruption. If the appalling quantity of tourists and capricious inefficiency of public services and spectacular incompetence of the city government and the deterioration of more or less everything don't dim the city's luster, it's probably undimable.

I knew there was no hope for me the day I realized I'd rather be unhappy here than happy somewhere else. That's pathetic. I believe you can't really know Venice if you don't live here, because the city you can see in a few days, or even weeks, and especially the city you read about in the press, is almost nothing like the reality.

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For at least a millennium, visitors didn't have many misconceptions about the city. But now so many weird, fantastical things are said — and repeated — about Venice that I think it must be the most misunderstood city on Earth, including all the places that call themselves “The Venice of”. Metric tons of misinformation come out every year in foreign and even Italian media. I can't understand why these wild statements are made. Is it the effect of mass tourism? Mass media? Is it because Venice is so peculiar that anything could be true? As they say in Italian, “Mi fa diventar matta” — “It makes me crazy.” Let me readjust two of the most common ideas about Venice that daily life shows are unrelated to reality.

Venice is drowning! Every year, stories, and especially photographs, are printed that give the impression that we live our lives with water lapping at the bookcases. We don't. We live half the year, maybe more, without even the memory of acqua alta, or high water, our rain boots gathering dust in the broom closet. In any case, when we do have high water, it lasts only a few hours, because it is a tidal phenomenon. Six hours in, six hours out. Hardly the apocalypse.

Furthermore, Venice doesn't float like a lily pad on the surface of the water. A moderate high tide of up to 110 centimeters (three and a half feet above median sea level) dampens a mere 14 percent of the city. Instead of showing people splashing in the Piazza San Marco, it would be really cool if someone would report that “86 percent of the city is bone-dry”. But journalists are addicted to making it sound as if the levees have broken. One reporter wrote that high water in the Piazza San Marco caused the merchants to lose \$30 million in a day. This is madness — nobody makes that much money, and even if they did, the water is at its height for only two hours.

Yes, we should worry about the effect of the salt water on the marble of the Basilica of San Marco, but why should we worry about a merchant, much less one who supposedly can make a million dollars in a day? If he hasn't figured out how to deal with the occasional acqua alta, he ought to go to the Imperial Valley and grow tomatoes. Yet another reporter stated that Venetians “live in terror” of another exceptional high water, like the infamous one of November 4, 1966. I know plenty of Venetians who lived through that event, and I can promise you that they do not live in terror of an encore (再来一次). If there were anything that could inspire terror in a Venetian, it would probably be the monthly gas bill.

Venice is being pounded to rubble by the waves from motorboats. Venetians call it motondoso, and they also call it the “cancer of Venice”. If you went through the canals at low tide, you can see palaces with empty echoing caverns in their foundations caused by the rushing in and out of the waves that has sucked the soil out from under the building. The same dynamic causes sidewalks to become detached from their adjoining buildings and begin to slope away, heading toward disintegration.

In the past 20 years, motor-powered boat traffic has doubled. At last count, 30,000 trips were made in the city every day. The worst damage is caused by the waves from the more than 8,000 barges carrying all sorts of goods (bricks, hotel laundry, cream puffs, etc.). Everybody knows this, including the people in the barges. But waves don't inspire the same drama in the public consciousness; I suppose they're not very romantic. We'll see how people

feel when an entire building falls down.

Venetians hate tourists! I've seen Venetians being very nice to tourists, actually, and I don't mean because they're selling something. But tourism here increases by 3 percent each year; in 2014 the number of tourists is expected to have totaled 25 million. It's too much. What Venetians do hate is masses of tourists, regardless of nationality, not merely because they jam the streets and clog the vaporetti (交通汽艇), but because so many behave in wondrous variations of rude, boorish, oblivious, and generally idiotic. You can take it once, but you can't take it all day long.

Venetians hate being ignored. Many tourists behave as if no one else exists. Why? Paris belongs to the Parisians, Venice belongs to the Venetians. You're just visiting. Mass tourism began in the 1960s, and there are plenty of Venetians who remember what life was like when the city was theirs. They remember when there were jobs for everybody — at the Molino Stucky, at Junghans, at the Arsenal, at the piano factory, the brewery, the fireworks factory, the cigarette factory, now all closed. They remember when there were only five vaporetto stops on the Grand Canal — who needed to go anywhere? The shops were right downstairs. Now there are 18 stops, and if you have to buy something useful, you often have to make a pilgrimage of it.

(1,348 words)

Time taken: _____ **minutes**

1. Why does the author believe Venice is denser than osmium?
 - A) Because Venice has a larger population than any other place in the world.
 - B) Because osmium is not the densest among all the natural elements.
 - C) Because small Venice possesses so many buildings, canals, islands, bridges and streets.
 - D) Because Venice is much more important than osmium in history.
2. When the author says Even Lino thinks Venice is magic, she means _____.
 - A) Venice is quite strange even to the native people
 - B) the beauty of Venice is beyond description
 - C) Lino is actually not a real Venetian
 - D) she cannot understand her husband
3. All of the following factors contribute to the pressure of Venice EXCEPT _____.
 - A) the vanishing beauty of Venice
 - B) the large quantity of tourists
 - C) the inefficient public service
 - D) the incapable city government
4. Unlike tourists many years ago, visitors to Venice today _____.
 - A) are fewer in quantity
 - B) have a lot of wrong information about the city
 - C) love Venice more than before
 - D) choose to live in Venice to better understand the city

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5. Which of the following statements is true according to the passage?
 - A) Venetians live with water lapping at the bookcase.
 - B) Acqua alta is a natural phenomenon.
 - C) Rain boots are often used by Venetians.
 - D) High water lasts for half a year.
6. Venice shares no similarity with a lily pad on water probably because _____.
 - A) the high tide can be up to 110 centimeters
 - B) lily cannot grow in Venice
 - C) the levees of Venice haven't broken
 - D) most of the city is quite dry
7. Why are motorboats referred to as the "cancer of Venice"?
 - A) The waves produced by motorboats greatly damage Venice's old buildings.
 - B) Motorboats will probably bring cancer to Venetians.
 - C) The motion of motorboats is uncontrollable in the canals of Venice.
 - D) The emission of motorboats causes pollution to the water in Venice.
8. The worst damage is caused by the waves from _____ carrying all sorts of goods.
9. Many visitors to Venice behave in a way that is rude, boorish, oblivious, and idiotic, and as a result Venetians dislike them _____ nationality.
10. Mass tourism beginning in the 1960s makes Venetians feel that they are _____ and brings much more complexity and inconvenience to their life than ever before.

Part 3

Non-Prose Reading



DINING Enjoy tasty soups, salads, sandwiches and snacks at the Garden Café, open year-round, and the Rose Terrace Café and Garden Grill, open seasonally. For hours, call (847) 835-5440.

SHOPPING Fine furnishings for home and garden, plus unique gifts and stationery are available year-round in the Garden Shop. The Wheelbarrow in the Fruit & Vegetable Garden, open seasonally, offers an all-new selection of items for the kitchen. For shopping information, call (847) 835-8336.

GARDEN TRAM TOURS Embark on a 35-minute narrated tour around the Garden's perimeter on the Grand Tram, or get a close-up look at the Main Island on the Bright Encounters tour. Visit the Tram Ticket Booth outside the Visitor Center, or call (847) 835-6895 for more information.

ACTIVITIES AND PROGRAMS From flower shows, plant sales and art exhibits to carillon concerts, chef demonstrations, wellness programs and seasonal events — the Chicago Botanic Garden presents an array of activities for adults, families and children on weekdays, evenings and weekends throughout the year. For a list of events, visit www.ohwow.org or call (847) 835-6980.



WONDER, BEAUTY AND DISCOVERY AWAIT YOU

Stroll through a romantic English Walled Garden. Enjoy the serenity and inspiration of a Japanese garden. Experience a midwestern prairie in all its colorful glory. Climb to the top of a waterfall. Explore a wonderland of color, sights and sounds among 2 million plants in 23 verdant gardens, three native habitats and lush greenhouses.

The Chicago Botanic Garden features acres of formal gardens designed by the world's leading landscape architects. Surrounded by 81 acres of lakes and rivers, and featuring nine islands and 10 bridges, the Garden presents a landscape of stunning color, texture and beauty 12 months a year.

YEAR-ROUND BEAUTY

Every season brings new excitement. In spring, hundreds of thousands of blossoms explode before one's eyes. Summer offers special weekends, evening events and beautiful sunsets. Fall presents the region's largest display of spectacular autumn blooms and leaf color, along with nature's bounty at the Fruit & Vegetable Garden. Winter brings stunning beauty and serenity in a snowcapped landscape.

LEARNING AND DISCOVERY

Choose from more than 450 courses each year offered through the Joseph Regenstein, Jr. School of the Chicago Botanic Garden. Learn about horticulture, botany, ecology, garden design, botanical arts and humanities, and plants and people. For more information on the School, visit www.chicagobotanic.org/continuing. The Center for Teaching and Learning brings the wonder of nature and plants to children, teens, teachers and scholars of all ages. For information on family programs, visit www.chicagobotanic.org/familyprograms.

EAST OF US 41/1-94/1-294 ON LAKE COOK ROAD IN GLENCOE, ILLINOIS



ADMISSION Admission to the Garden is free. Parking and selected event fees apply. Members receive free parking.

GARDEN HOURS Open daily from 8 a.m. to sunset, with extended summer hours from 7 a.m. to 9 p.m. Closed Dec. 25.

PUBLIC TRANSPORTATION For information, visit www.metrail.com or call (312) 322-6777; or visit www.pacebus.com or call (312) 836-7000.

GROUP TOURS (847) 835-6949

PRIVATE & CORPORATE EVENTS Planning a wedding reception, family reunion or board meeting? The Garden can accommodate all your indoor or outdoor event needs for groups from three to 300. For information, call (847) 835-8370.

WHEELCHAIRS May be borrowed on a first-come, first-served basis at the Visitor Center Information Desk.

LEARN MORE For information, events and accommodations, call (847) 835-5440 or visit www.chicagobotanic.org/visit. To receive a preferred rate at the Renaissance Chicago North Shore Hotel, call (800) 468-3571 to make your reservation, and mention special rate program code CHCB.

CHICAGO BOTANIC GARDEN

General Information: (847) 835-5440
www.ohwow.org

The Chicago Botanic Garden is owned by the Forest Preserve District of Cook County.

The given material presents a garden brochure. Questions below are designed to help you quickly become acquainted with the brochure. Scan the brochure and then answer the questions or fill in the blanks. The True/False items are indicated by "T/F" preceding the statements.

1. Is there any botanic garden in your neighborhood? If not, what facilities and services do you expect in a botanic garden?
2. T/F A parking fee is required for all visitors to the Garden even though admission is free.
3. What should you do if you want to request the information to arrange a visit to the Garden for a group of guests?
4. What services are available in the Garden for visitors besides sightseeing?
5. T/F The tram tour around the Garden starts every 35 minutes.
6. What should you do if you need information to arrange a celebration in the Garden for a company's anniversary?
7. T/F The dining places in the Garden open 24/7.
8. Visit the Garden's website for more current information of the Garden. Share with your classmates whatever interests you in particular.