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87. The appreciation of traditional oral American Indian literature has been limited , hampered by poor translations and by the difficulty , even in the rare culturally sensitive and aesthetically satisfying translation , of completely conveying the originals verse structure , tone , and syntax.对美国印第安人传统口头文学的欣赏，一直被质量低劣的翻译所限制和妨碍，并且即使是那种不可多得的既体现着文化敏感性，又在美学上令人满意的译作，也难以完全传递出原作的诗体结构、语调和句法。

88. Mores , which embodied each cultures ideal principles for governing every citizen , were developed in the belief that the foundation of a community lies in the cultivation of individual powers to be placed in service to the community. “ 风俗习惯 ” ，体现了每一文化制约每个公民的理想准则，它是在这种信仰中发展而来的，即一个社会的基础在于个人能力的培养，并将这些个人能力置于对社会的服务之中。

89. Only in the case of the February Revolution do we lack a useful description of participants that might characterize it in the light of what social history has taught us about the process of revolutionary mobilization. 唯独在二月革命（ the February Revolution ）这一情形中，我们缺乏一种有用的有关参加者的描述，而这一描述则有可能按照社会历史有关革命动员过程所教给我们的内容来勾画出这场革命的性质。

90. Anthropologists and others are on much firmer ground when

they attempt to describe the cultural norms for a small homogeneous tribe or village than when they undertake the formidable task of discovering the norms that exist in a complex modern nation state composed of many disparate groups. 当人类学家和其他人试图去描述一个小规模的同一性质（homogeneous）部落或村落的文化标准时，他们处在一种要坚实得多的基础上。相对而言，当他们着手从事这样一个艰巨的任务，即去揭示存在于一个复杂的、由许多彼此间毫无联系的群体所构成的现代单一民族的独立国家（nation-state）时，他们就具备一个同样坚实的基础。 100Test 下载频道开通，各类考试题目直接下载。详细请访问 www.100test.com