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https://www.100test.com/kao_ti2020/644/2021_2022_GRE_E9_98_85_E8_AF_BB_EF_c86_644872.htm 重点练习与分析 重点练习

我认为是应该在熟悉做阅读的整套方法之后的强化训练，要求考生大量做题，在做题中进一步体会这些方法的运用。做练习最好能有所针对，就自己的弱点、问题而练习、分析，消除弱点是最好的提高办法。有网友向我提问他们的弱点怎么解决，考生比较普遍的弱点我进行过一个小结，主要集中在以下两个方面：做题速度慢；原文读过什么也记不住，读了后面忘前面。我想在这里就针对这两个最常见的问题，提出一些建议。来源：www.100test.com 1. "做题速度慢"的解决方案 多数考生做题速度慢的原因都是一样的，就是花在读原文上的时间太长了。GRE阅读的原文通常又长又难，如果要读懂原文然后凭借印象来做题是需要考生有非常深厚的英文功底的，而这种功底我们绝大多数考生都不具备，所以我们只能用考完题干再定位回原文读懂某个具体的句子来做题。那么，我们在遇到一篇新的阅读时先读一遍原文是要达到什么目的呢？1) 做对主旨题和作者态度题；2) 关注、标记一些常考考点为定位所用。故读原文后能达到这两个要求就足够了，如果除达到这两个要求之外又多读了句子，或在某些句子、某些词上多逗留了时间，都是致使做题速度慢花的无用功。我们在这里先给出一些可以略读的固定内容，大家不妨花一点时间记一下这些非常不重要的东西，以便今后不用在它们上面浪费更多时间。I 已知大意的具体叙述可以略读，重复、进一步的解释、反之亦然的叙述部分可以略读。II

目的已知，具体内容可以略读，就是知道了叙述目的，可以略读其内容。 III 作者将要或者已经摒弃的论据、论证可以略读，这样的观点一般都是为后面作者支持的观点做铺垫。 VI 一句话的重心如果在后面，前面的可以略读。 2. "读完原文没有任何印象"的解决方案 我的观点是，记不住还有一个原因就是想记住的太多了，每句话都一样的去读，一样的去记，其结果就是都没记住，都和没读似的。不妨试着先只挑自己觉得最重要的话来记，比如TS (Topic Sentence)，每段首句、一些重要考点……其余的没有余力先放过去，体会一下记住这些句子对做题和定位是不是比以前全文都努力记效果要好一点。下一步就是反过来推，根据你做过的题目来推原文应该记住什么，或者什么你记住了但是没用，经常小结一下需要记的东西，其实GRE阅读应该记忆和值得记忆的东西非常有规律，很好总结的。长此以往，就可以形成读原文和记忆的重点了。一个很简单的道理，你有10分力，如果花到10个点上，每个只有1分，如果只花到3个点上，每个都能有3.333333的力，自然对这3个点理解更深，记忆更清晰，把握的更好了。最后，我想推荐一些文章，读者可以试着快速的读并分析一下这些文章，看看他们什么地方值得关注，什么地方应该略读，详略得当读原文需要不断的练习和总结，方能达到炉火纯青的境界：92年2月 GRE考试题section6长，GRE No.8第三套section5短，GRE No.6第三套section2长，1994年10月GRE考试题section6短。如果读者还想了解这些文章的分析，请参阅《GRE阅读全攻略同步练习》练习9、10。 有针对的大量练习 GRE阅读需要考生具备的基本技能有：一定的词汇量，对句子基本的理解，熟悉考点和题型，智能

读原文，选答案有方法、有技巧……这些技能都需要读者在大量的练习和总结中逐渐培养，下面就针对性练习给出我个人的一点建议。

1. 分阶段逐一解决问题

- 1) 解决阅读词汇问题
- 2) 了解长难句
- 3) 熟悉文章结构的判断
- 4) 对固定考点及题型进行强化记忆
- 5) 了解并熟练快速定位与原文改写的原则

2. 卡时间强化练习
3. 考前分析、总结，集中解决弱点

考前的分析和总结是必须要进行的一个训练，之所以要进行这个训练，一方面是在考前客观的了解一下自己的实力，另一方面就是这种训练能够帮助考生发现自己的弱点，在考前进行必要的弥补。笔者想借此机会给大家做个文章分析示范，希望对各位有所启发：

例文 笔记栏 In large part as a consequence of the feminist movement, historians have focused a great deal of attention in recent years on determining more accurately the status of women in various periods. Although much has been accomplished for the modern period, premodern cultures have proved more difficult: sources are restricted in number, fragmentary, difficult to interpret, and often contradictory. Thus it is not particularly surprising that some earlier scholarship concerning such cultures (10) has so far gone unchallenged. An example is Johann Bachofen's 1861 treatise on Amazons, women-ruled societies of questionable existence contemporary with ancient Greece. Starting from the premise that mythology and legend (15) preserve at least a nucleus of historical fact, Bachofen argued that women were dominant in many ancient societies. His work was based on a comprehensive survey of references in the ancient sources to Amazonian and other societies with matrilineal customs—societies

in(20) which descent and property rights are traced through the female line. Some support for his theory can be found in evidence such as that drawn from Herodotus, the Greek "historian" of the fifth century B. C., who speaks of an Amazonian society, the Sauromatae, where the women(25) hunted and fought in wars. A woman in this society was not allowed to marry until she had killed a person in battle. Nonetheless, this assumption that the first recorders of ancient myths have preserved facts is problematic. If one(30) begins by examining why ancients refer to Amazons, it becomes clear that ancient Greek descriptions of such societies were meant not so much to represent observed historical fact-real Amazonian societies-but rather to offer "moral lessons" on the supposed outcome of(35) women's rule in their own society. The Amazons, were often characterized, for example, as the equivalents of giants and centaurs, enemies to be slain by Greek heroes. Their customs were presented not as those of a respectable society, but as the very antitheses of ordinary Greek(40) practices. Thus, I would argue, the purpose of accounts of the Amazons for their male Greek recorders was didactic, to teach both male and female Greeks that all-female groups, formed by withdrawal from traditional society,(45) are destructive and dangerous. Myths about the Amazons were used as arguments for the male-dominated status quo, in which groups composed exclusively of either sex were not permitted to segregate themselves permanently from society. Bachofen was thus misled in(50) his reliance on myths for information about the status of women. The sources that will probably tell contemporary

historians most about women in the ancient world are such social documents as grave-stones, wills, and marriage contracts. Studies of such documents have (55) already begun to show how mistaken we are when we try to derive our picture of the ancient world exclusively from literary sources, especially myths. L6-7 L (列举考点) L10 JB (Am) (观点已知, 具体例子略读, 纪录大写名词); L15 SE (Structural Elements) (B提出的观点) L22 H (记录专有名词) L23 5 c (纪录特殊年代) L24 Sa (记录专有名词) L28 SE (段首转折, 否定上文观点) L41 SE (作者观点, purpose of 强驱动短语, 值得关注) L49 B- (misled 反映作者对B持负态度, 否定了B的结论) 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