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Directions: You are going to read a list of headings and a text about preparing in the academic community. Choose the most suitable heading from the list A-F for each numbered paragraph (41-45). The first and last paragraphs of the text are not numbered. There is one extra heading which you do not need to use. Mark your answers on ANSWER SHEET 1. (10 points)

As more and more material from other cultures became available, European scholars came to recognize even greater complexity in mythological traditions. Especially valuable was the evidence provided by ancient Indian and Iranian texts such as the Bhagavad-Gita and the Zend-Avesta. From these sources it became apparent that the character of myths varied widely, not only by geographical region but also by historical period. (41) _____

He argued that the relatively simple Greek myth of Persephone reflects the concerns of a basic agricultural community, whereas the more involved and complex myths found later in Homer are the product of a more developed society. Scholars also attempted to tie various myths of the world together in some way. From the late 18th century through the early 19th century, the comparative study of languages had led to the reconstruction of a hypothetical parent language to account for striking similarities among the various languages of Europe and the Near East. These languages, scholars concluded, belonged to an Indo-European language family. Experts

on mythology likewise searched for a parent mythology that presumably stood behind the mythologies of all the European peoples. (42) _____ For example, an expression like “maiden dawn” for “sunrise” resulted first in personification of the dawn, and then in myths about her. Later in the 19th century the theory of evolution put forward by English naturalist Charles Darwin heavily influenced the study of mythology. Scholars researched on the history of mythology, much as they would dig fossil-bearing geological formations, for remains from the distant past. (43) _____ Similarly, British anthropologist Sir James George Frazer proposed a three-stage evolutionary scheme in *The Golden Bough*. According to Frazer’s scheme, human beings first attributed natural phenomena to arbitrary supernatural forces (magic), later explaining them as the will of the gods (religion), and finally subjecting them to rational investigation (science). The research of British scholar William Robertson Smith, published in *Lectures on the Religion of the Semites* (1889), also influenced Frazer. Through Smith’s work, Frazer came to believe that many myths had their origin in the ritual practices of ancient agricultural peoples, for whom the annual cycles of vegetation were of central importance. (44) _____ This approach reached its most extreme form in the so-called functionalism of British anthropologist A. R. Radcliffe-Brown, who held that every myth implies a ritual, and every ritual implies a myth. Most analyses of myths in the 18th and 19th centuries showed a tendency to reduce myths to some essential core whether the seasonal cycles of nature, historical circumstances,

or ritual. That core supposedly remained once the fanciful elements of the narratives had been stripped away. In the 20th century, investigators began to pay closer attention to the content of the narratives themselves. (45) _____ [A] German-born British scholar Max Müller concluded that the Rig-Veda of ancient India-the oldest preserved body of literature written in an Indo-European language-reflected the earliest stages of an Indo-European mythology. Müller attributed all later myths to misunderstandings that arose from the picturesque terms in which early peoples described natural phenomena. [B] The myth and ritual theory, as this approach came to be called, was developed most fully by British scholar Jane Ellen Harrison. Using insight gained from the work of French sociologist Emile Durkheim, Harrison argued that all myths have their origin in collective rituals of a society. [C] Austrian psychoanalyst Sigmund Freud held that mythlike dreams condense the material of experience and represent it in symbols. [D] This approach can be seen in the work of British anthropologist Edward Burnett Tylor. In *Primitive Culture* (1871), Tylor organized the religious and philosophical development of humanity into separate and distinct evolutionary stages. [E] The studies made in this period were consolidated in the work of German scholar Christian Gottlob Heyne, who was the first scholar to use the Latin term *myths* (instead of *fabula*, meaning “ fable ”) to refer to the tales of heroes and gods. [F] German scholar Karl Otfried Müller followed this line of inquiry in his *Prolegomena to a Scientific Mythology*, 1825). 答案 41.F 42.A 43.D 44.B 45.C 总体分析 本文是一篇介绍19世纪神话研究发展

的文学艺术理论型文章。第一至六段：欧洲学者研究发现神话的复杂多样性不仅是地域差异也是不同历史时期造成的，于是他们试图寻找世界上神话的共性：所有欧洲神话共同的母神话，并提出此后的神话都是关于早期人类对自然现象生动形象的叙述的曲解。第七至十二段：在进化论的影响下，神话研究中不同时期的神话被看作是反映了人类社会宗教、哲学发展的不同阶段。其中一种观点认为神话来源于农耕民族的祭祀活动。第十三至十四段：从18世纪到20世纪，神话研究者从注重神话的本质，转向关注神话叙述形式本身。

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