

Раздел 2. ЧТЕНИЕ

10

Установите соответствие между заголовками 1—8 и текстами A—G. Занесите свои ответы в таблицу. Используйте каждую цифру только один раз. В задании один заголовок лишний.

- 1. Struggle for Survival
- 2. Ancient Wonder
- 3. Great Beginning
- 4. Important Event

- 5. Tourist Boom
- 6. Agriculture Success
- 7. Practical Invention
- 8. Living Longer

A. Computers have already revolutionized the way we live and work. But it is early days for computers. We do not know how much they are still changing the world. Already, Internet users can buy things and study holiday offers. It's much easier to edit and print documents using a PC. More computer wonders are yet to come.

B. Only a few years before men were walking on the Moon, reputable scientists declared that it was impossible. But in 1969 Neil Armstrong stepped out of his space capsule and made his famous statement, 'That's one small step for a man, one giant leap for mankind.' However, progress in this area is slower now. Not as much money goes into research as in the 1960s.

C. Surely nothing has done more for the comfort and happiness of mankind than the advance of medical knowledge! Lots of people have benefited from the aspirin and lots of lives have been saved by penicillin. Surgeons can perform the most amazing operations. Average life expectancy in Europe has risen dramatically over the last hundred years.

D. In the past, a holiday used to mean simply a day when you did not work. Now millions of holidaymakers travel to all parts of the world. Perhaps, not all people like to see lots of tourists in their countries, but we must admit that a phenomenon which sees the population of Greece treble is a wonder of the world.

E. It is true that the Olympic Games are now commercialized and there is greed and drug abuse. However, it is a competition in which every country of the world takes part. Every four years, for a brief moment, we see these countries come together in peace and friendship. We see people from warring countries shake hands. We feel hope again for the future of mankind.

F. In 1724, Jonathan Swift wrote, 'Whoever makes two blades of grass or two ears of corn grow where only one grew before serves mankind better than the whole race of politicians'. In Europe farmers have done it and we produce enough food to feed the world. If only politicians could find a way to share it with those parts of the world where there is still famine.

G. The greatest wonder of the modern world is simply that we are still here. We have bombs that could destroy the world but we try our best not to use them. Because of people's effort no government dares to use such weapons. The year 2001 marked the 100th anniversary of the Nobel Peace Prize, the most famous attempt to raise awareness of the issues of war and peace.

A	B	C	D	E	F	G

11

Прочитайте текст и заполните пропуски A—F частями предложений, обозначенными цифрами 1—7. Одна из частей в списке 1—7 лишняя. Занесите цифру, обозначающую соответствующую часть предложения, в таблицу.

Hogmanay is a Scottish holiday that celebrates the New Year. Observed on December 31, festivities typically spill over into the first couple of days of January. In fact, there's a tradition known as 'first-footing', A_____. Of course, the guest must be dark-haired and preferably male. Redheads and women aren't nearly as lucky! This tradition stems from the time when a red- or blonde-haired stranger was probably an invading Norseman. Gifts are given to guests, and one of the popular food items on the Hogmanay menu is the black bun, B_____.

In addition to national observance, many local areas have their own customs C_____. In the town of Burghead, Moray, an ancient tradition called 'burning the clavie' takes place each year on January, 11. The clavie is a big bonfire, fuelled primarily by split casks. One of these is joined back together with a big nail, filled with flammable material, and lit on fire. Flaming, it's carried around the village and up to a Roman altar known to residents as the Douro. The bonfire is built around the clavie. When the burnt clavie crumbles, D_____.

In Stonehaven, Kincardineshire, the locals make giant balls of tar, paper and chicken wire. These are attached to several feet of chain or wire, and then set on fire. A designated 'swinger' whirls the ball around his head and walks through the village streets to the local harbour. At the end of the festival, any balls still on fire are cast into the water, E _____ !

The town of Biggar, Lanarkshire, celebrates with a big holiday bonfire. In the early 1940s, one or two locals complained about the size of the fire, and celebration organizers agreed to have a smaller fire. This was erected as promised, but before it was lit, the local traditionalists trucked in cartload after cartload of coal and wood, making a giant pyre, F _____ !

The Presbyterian church disapproved of Hogmanay in the past, but the holiday still enjoys a great deal of popularity.

1. where they are able to follow national traditions
2. the locals each grab a lit piece to kindle a fire in their own hearth
3. which then burned for a whopping five days before running out of fuel
4. which is quite an impressive sight in the dark
5. when it comes to celebrating Hogmanay
6. in which the first person to cross a home's threshold brings the residents good luck for the coming year
7. which is a really rich fruitcake

A	B	C	D	E	F

Прочитайте текст и выполните задания 12—18. В каждом задании запишите в поле ответа цифру 1, 2, 3 или 4, соответствующую выбранному Вами варианту ответа.

Uluru, known as Ayers Rock, is a large sandstone rock formation in Central Australia. Physically, it is an inselberg, which is a hill that rises from a plain. Uluru is a huge red stone, which turns into a magical vibrant pink as the sun rises and yellow ochre as the sun sets. It is made up of caves and canyons. However, what makes this rock truly special is the history attached to it. Plenty of paintings and carvings of the early Aborigines have been found in and around Uluru. Towering over the Australian outback, Uluru remains a source of reverence and awe.

It is November, springtime in the Australian desert, and I am standing at the base of Uluru with a group of travellers whom I am guiding on a two-week tour of Australia. Above us, a path snakes up the smooth face of the sandstone rock. Uluru is one of Australia's top tourist attractions, and thousands of visitors climb this track to the top of the rock. But not today! A sign at the start of the track says the climb is closed due to high winds although the forecast is favourable.

In fact, two weeks before our arrival, the Uluru—Kata Tjuta National Park Board announced that from October 2019 Uluru is constantly closed to climbers. Though the National Park experienced a surge in visitors after the climbing ban was announced, the percentage of visitors who attempted the climb has been steadily declining over recent decades due to the traditional owners' request for respect. For the rock's Aboriginal owners the climbing ban is a momentous decision, the one they have dreamed of and worked towards for decades. To them, Uluru is an intensely sacred site linked to spirits of their ancestors, which requires protection against tourists.

Yet those feelings counted for little when weighed against the dollars being generated by the tourism economy. If visitors wanted to climb the rock, who were the Aborigines to stop them? Imagine the euphoria felt by the Aboriginal owners when the Park Board voted unanimously to end climbing. The director of the Central Land Council, which represents Indigenous people in Central Australia, said this decision was "righting a historic wrong."

Today, at the start of the path up the rock, a large information panel expresses the local people's feeling both for their most sacred place and for the visitors' well-being. Under the headline "Please don't climb," the sign says. "This is our home. As custodians, we are responsible for your safety and behaviour." This is not empty emoting. Since the 1950s at least 36 people have died while climbing Uluru and lots of climbers have needed medical rescues.

One unexpected response to the perception of Uluru as a sacred site has been the return of the rock itself or, rather, bits of it. For years, visitors had purloined pieces of Uluru as souvenirs. As awareness of Aboriginal beliefs became more widespread, people started sending the rocks back. Almost daily, the National Park receives packages of rocks from all over the world with messages of regret. Some people claim to have been cursed

since taking rocks home, but the majority simply say that what they or their relatives did was wrong. The story of these “sorry rocks” has been widely reported, reinforcing the message of Uluru’s sacredness.

Bigger, wider and taller than Uluru, nearby Kata Tjuta is a spectacular collection of 36 enormous rocks. It is, arguably, one of Australia’s best-kept secrets, barely talked about among most Australians, let alone the world. Different signs invite visitors to relate to the place as the Indigenous people do. The signs say, “Kata Tjuta is sacred. Our people have always shown respect when visiting this place. It is the same for you. Hold in your heart the knowledge that this is a special place. Walk quietly, tread lightly.”

Uluru, as well as Kata Tjuta, will always be cultural landscapes deeply entrenched in the Aboriginal culture. For the Aborigines, these sacred rock formations are living creatures that emit energy. Obviously, the magnificence of these magical wonders needs protecting.

(Adapted from ‘Why Australia Is Banning Climbers from This Iconic Natural Landmark’ by Kennedy Warne)

12

What makes Uluru such an extraordinary place?

- 1) It is connected with the history of the Indigenous people.
- 2) It is a notable inselberg in Australia.
- 3) It is made up of natural formations.
- 4) It changes colour depending on the position of the sun.

Ответ: _____.

13

Why was the group of travellers unable to climb Uluru?

- 1) The group did not have proper equipment.
- 2) The climbing path was not open to climbers on that particular day.
- 3) The track was permanently closed to visitors by the Park authorities.
- 4) The weather was unfavourable due to high winds.

Ответ: _____.

14

The prohibition of climbing resulted in

- 1) the increase in visitors attempting to climb Uluru.
- 2) the fulfilment of the owners’ long-held dream.
- 3) the decrease in visitors to the Uluru—Kata Tjuta National Park.
- 4) the decline in the respect for the traditional owners.

Ответ: _____.

15

The expression “a momentous decision” in paragraph 3 (“For the rock’s Aboriginal owners the climbing ban is a momentous decision...”) means

- 1) a difficult decision.
- 2) a split-second decision.
- 3) a significant decision.
- 4) a profitable decision.

Ответ: _____.

16

What is NOT the reason why Uluru was closed to climbers?

- 1) The necessity to protect the sacred place.
- 2) The desire to correct the previous mistakes.
- 3) The revenue generated by the tourism economy.
- 4) The number of accidents that take place during climbing.

Ответ: _____.

17

Why did most visitors to Uluru start returning bits of the rock to the National Park?

- 1) They do not need these lumps of rock any more.
- 2) They were cursed with bad luck after taking rocks home.
- 3) They wanted more people to become aware of Uluru’s sacredness.
- 4) They had admitted their fault for taking the stones back home.

Ответ: _____.

18

Why should visitors walk quietly while visiting Kata Tjuta?

- 1) Not to disturb other visitors.
- 2) Not to cause a landslide.
- 3) To respect the sacred place.
- 4) To protect this place from destruction.

Ответ: _____.