


# 考研英语阅读 2006

# 120 篇

星火记忆研究所 马德高 主编

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 《“考试相” 时文评析》



新 华 出 版 社

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# Preface 前言

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时代在变,考研也在变。但无论怎么变,英语在研究生入学考试中的重要性没有变,阅读理解在考研英语中的重要性更是有增无减;2005 年考研英语大纲发生重大调整,阅读理解所占分值从 2004 年的 50 分增加到 60 分,在一张试卷上占大半江山。

阅读如此重要,广大考生也都投入了大量的时间与精力,做了大量的阅读试题,尝试了诸多的方法技巧,但是,几年阅卷统计下来,考生的阅读成绩却一直没有显著的提高,这使很多考生感到困惑和无助。

这是为什么?问题出在哪里?

经过与考生的直接沟通,我们发现了问题所在:他们在追求阅读“量”的增加的同时没有达到阅读“质”的提升,在大量泛读的同时没有重视精读,没有从根本上、细节上提高自己的阅读基本技能。在实际的阅读训练中,很多考生追求的通常是大量的和快速的阅读。这种泛读或速读往往会给考生造成一种“天下文章皆入我心”的假象,但实际上他们的阅读水平并没有真正提高:看似文章来似懂非懂,做起试题来似会非会。阅读的“质”的提升和阅读基本技能的提高只能通过精读、吃透文章来实现。

很多专家也断言,英语阅读训练首先需要一定量的精读,然后在精读的基础上踏踏实实地提高技能和掌握一定的阅读技巧之后,再进行泛读或速读,才能如鱼得水,游刃有余。

本着设身处地为考生着想,进一步方便考生学习使用,切实提高其英语阅读理解能力的原则,我们组织多位著名考研英语辅导专家编写了这本《考研英语阅读精选 120 篇》,所选文章无论从题材、体裁还是难度上,都贴近考研真题,难度接近或略高于真题,旨在指导考生进行精读、细读,帮助他们切实提高阅读能力,感受实战气氛。

## 本书特色——

### ➤ 精心选材,贴近大纲

遵循考研阅读的特点,基于专家作者的努力,本书的文章选材充分保证了时新性和典型性,力争使每一篇文章都适合精读,真正突出“精选”的概念。选材广泛,触及热点,超纲词和长难句含量贴近真题,文章组合结构与最新考研大纲完全一致,每单元均包括 4 篇标准阅读题(Part A)、1 篇选择搭配题(Part B)和 1 篇翻译题(Part C),共 6 篇文章,非常利于考生熟悉考试模式。

### ➤ 全文精译,连线解读

考研英语阅读文章长而且难,致使许多考生读完文章后往往脑中一团迷雾,做题时不知其所。应广大考生的强烈要求,本书将所选 120 篇文章全部给出了精当、贴切的全文精译,旨在帮助考生对文章的篇章结构、逻辑层次和行文特点有更准确、透彻的把握。这也是考生在精读文章之后最终检验自己的理解能力和理顺解题思路的最佳办法。

另外,很多考生反映在做阅读试题的时候最怕的就是读完文章却不知道答案在哪里。这与考研英语阅读的特点有关:考研英语阅读试题是一种选拔性试题,必须有一定难度才可以达到甄别的效果,不可能非常直观和简单。在此,我们把复杂问题简单化,用最直观和形象化的连线形式为每单元的第



一篇阅读文章做了清晰的分析,将题目与其在正文里的信息点直接连线,深入浅出地指导考生发现解题信息的真正出处,从而在做题时成竹在胸,体验阅读的快乐。

### ► 主题归类,分类索引

本书的单元设置在保持真题模式(Part A, Part B, Part C 的三重结构)的前提下,按照文章的类别进行了主题归类式的编排,即一个单元里的文章属于同一题材,这可以使考生集中训练同一文章题材,达到强化练习、强化理解的作用。此外,本书还独创性地将 120 篇文章分别按照体裁和难度设置了多功能分类索引,可供考生根据索引,打破本书的自然结构,按照需要进行模拟考研英语阅读真题的多题材、多体裁和多难度的模式阅读训练,分别选取不同类型的文章进行集中、专门训练。尤其值得一提的是,本书所选文章多是从国外报刊、杂志、书籍中原文选摘,内容丰富,时效性强,涉及政治、经济、文化、社会、人物传记、医学等诸方面,可以使考生在提高能力的同时扩大视野。

### ► 难句分析,答案详解

考研英语阅读理解近年来的长难句数量有增加的趋势,对考生的阅读能力提出了更高的要求。为此,本书在每单元后遴选出文章中的典型长难句,对其句子结构、理解难点逐一分析,并将翻译技巧点拨贯穿其中,相信通过本部分的讲解,可以增强考生对难句的驾驭能力,从根本上提高阅读水平。除此之外,本书中的所有参考答案皆由有多年考研辅导经验的专家反复推敲论证后确定,解析精辟,抓住要点,触类旁通,注重总结命题规律,帮助考生轻松掌握应试技巧,了解备考方略。

### ► 难词注释,加注音标

针对文章中的重点、难点词汇以及重点短语,本书均给出了词性和释义,并应广大考生要求,加注了音标,便于考生掌握单词的准确发音,免去查字典之苦。对这些词汇的准确认知有助于对文章内容的理解,而且能够同时扩大自己的词汇量,一举两得。

### ► 词汇扩充,攻克盲点

考研英语大纲明确规定,在阅读文章中要保持 3% 的生词量,这是对考生提出的更高要求。由于英语词汇量的庞大性,有的考生对此感到无所适从,认为这是一个无法具体去准备的任务。这就出现了一个阅读盲点。实际上,这些超纲词还是可以去准备的,因为考研真题总会反映出一些命题规律。为此,我们将最近 10 年英语阅读真题中的 200 多个超纲词一一列出,同时从最新英美报刊中精选了 800 多个时文阅读词汇附录在本书最后,使考生在阅读中能够居高临下、游刃有余。

### ► 时新文章,解读考试

许多考研英语阅读真题实际上是来自于时下的一些英美报刊上的文章,而且在选材上有所侧重,一般会选择一些在长度、难度和题材等方面与考研英语阅读真题相当的文章。这就会出现一个问题:我们在考研之前阅读的一些英美报刊中可能就会碰见类似题材的文章,也就是说,一些文章生就一副“考试相”!但是英美报刊上的文章如此众多,我们该如何去选择和甄别呢?考虑到这一点的重要性,本书附赠时文阅读小册子,并加入时文评析,告诉考生什么样的文章有“考试相”,同时,还可使广大考生在阅读英美报刊时有所用心,有所侧重,有所收获。

希望我们精心打造的这本《考研英语阅读精选 120 篇》能对您有所裨益,我们也相信只要方法得当,用完此书,您的阅读水平一定会有显著的提高。相信本书会成为广大考生迎战研究生入学英语考试的必备复习材料!

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## Part A

### Text 1

难度系数:★★★★ 开始时间:\_\_\_\_\_ 结束时间:\_\_\_\_\_



What our society suffers from most today is the absence of consensus about what it and life in it ought to be. Such consensus cannot be gained from society's present stage, or from fantasies about what it ought to be. For that the present is too close and too diversified, and the future too uncertain, to make believable claims about it. A consensus in the present hence can be achieved only through a shared understanding of the past, as Homer's epics informed those who lived centuries later what it meant to be Greek, and by what images and ideals they were to live their lives and organize their societies.

Most societies derive consensus from a long history, a language all their own, a common religion, common ancestry. The myths by which they live are based on all of these. But the United States is a country of immigrants, coming from a great variety of nations. Lately, it has been emphasized that an asocial, narcissistic personality has become characteristic of Americans, and that it is this type of personality that makes for the lack of well-being, because it prevents us from achieving consensus that would counteract a tendency to withdraw into private worlds. In this study of narcissism, Christopher Lasch says that modern man, "tortured by self-consciousness, turns to new therapies not to free himself of his personal worries but to find meaning and purpose in life, to find something to live for". There is widespread distress because national morale has declined, and we have lost an earlier sense of national vision and purpose.

Contrary to rigid religions or political beliefs, as are found in totalitarian societies, our culture is one of the great individual differences, at least in principle and in theory. But this leads to disunity, even chaos. Americans believe in the value of diversity, but just because ours is a society based on individual diversity, it needs consensus about some dominating ideas more than societies based on uniform origin of their citizens. Hence, if we are to have consensus, it must be based on a myth—a vision—about a common experience, a conquest that made us Americans, as the myth about the conquest of Troy formed the Greeks. Only a common myth can offer relief from the fear that life is without meaning or purpose. Myths permit us to examine our place in the world by comparing it to a shared idea. Myths are shared fantasies that form the tie that binds the individual to other members of his group. Such myths help to ward off feelings of isolation, guilt, anxiety, and purposelessness—in short, they combat isolation and the breakdown of social standards and values.

1. In the author's view, the greatest trouble with the U. S. society lies in the \_\_\_\_\_.

- [A] lack of serious disagreement over the organizations of social life
- [B] non-existence of unanimity on the forms the society should take
- [C] general denying of its conformity with what it was unexpected to be
- [D] public negation of the consensus on how to conduct social reforms

2. Homer's epics mentioned in Paragraph 1 exemplify the fact that \_\_\_\_\_.

- [A] the present is varying too fast to be caught up easily
- [B] the future may be so indefinite as to be unpredictable



- [C] the past can help to shape a consensus in the present  
[D] the past determines social moralities for later generations
3. **The asocial personality of Americans results from \_\_\_\_\_.**  
[A] the multiracial constituents of the U. S. society  
[B] the absence of a common religion and ancestry  
[C] the want of shared myths they possess in life  
[D] the obstruction of achieving a general agreement
4. **It can be inferred from Paragraph 2 that Christopher Lasch is most probably \_\_\_\_\_.**  
[A] an earnest nationalist [B] an advanced psychologist  
[C] a radical reformer [D] a social historian
5. **The author concludes that only shared myths can help Americans \_\_\_\_\_.**  
[A] to bring about the uniformity of their culture  
[B] to diminish their great individual differences  
[C] to avoid the sense of being isolated and anxious  
[D] to regain the feelings of social values and morale

## Text 2

难度系数: ★★★ 开始时间: \_\_\_\_\_ 结束时间: \_\_\_\_\_

**I**n sixteenth-century Italy and eighteenth-century France, waning prosperity and increasing social unrest led the ruling families to try to preserve their superiority by withdrawing from the lower and middle classes behind barriers of etiquette. In a prosperous community, on the other hand, polite society soon absorbs the newly rich, and in England there has never been any shortage of books on etiquette for teaching them the manners appropriate to their new way of life.

Every code of etiquette has contained three elements: basic moral duties; practical rules which promote efficiency; and artificial, optional graces such as formal compliments to, say, women on their beauty or superiors on their generosity and importance.

In the first category are consideration for weak and respect for age. Among the ancient Egyptians the young always stood in the presence of older people. Among the Mponguwe of Tanzania, the young men bow as they pass the huts of the elders. In England, until about a century ago, young children did not sit in their parents' presence without asking permission.

Practical rules are helpful in such ordinary occurrences of social life as making proper introductions at parties or other functions so that people can be brought to know each other. Before the invention of the fork, etiquette directed that the fingers should be kept as clean as possible, before the handkerchief came into common use, etiquette suggested that after spitting, a person should rub the spit inconspicuously underfoot.

Extremely refined behavior, however, cultivated as an art of gracious living, has been characteristic only of societies with wealth and leisure, which admitted women as the social equals of men. After the fall of Rome, the first European society to regulate behavior in private life in accordance with a complicated code of etiquette was twelfth-century Provence, in France.

Provence had become wealthy. The lords had returned to their castles from the crusades, and there the ideals of chivalry grew up, which emphasized the virtue and gentleness of women and demanded that a knight should profess a pure and dedicated love to a lady who would be his valiant deeds, though he would never come physically close to her. This was the introduction of the concept of romantic love, which was to influence literature for many hundreds of years and which still lives on in a debased form in simple popular songs and cheap novels today.

6. **In sixteenth-century Italy and eighteenth-century France, the ruling families \_\_\_\_\_.**  
[A] tried to destroy the lower and middle classes using etiquette  
[B] discriminated against the lower class using etiquette  
[C] tried to teach etiquette to the lower and middle classes



- [D] put the middle and working classes into fenced enclosures
7. Every code of etiquette has contained three elements: \_\_\_\_\_.  
 [A] practical rules, optional moral duties and formal compliments  
 [B] formal compliments, basic moral duties and practical rule  
 [C] optional moral duties, optional practical rules and artificial graces  
 [D] rules, regulations and requirements
8. The custom of young men bowing to show respect when passing the dwellings of their elders was cited as a characteristic of \_\_\_\_\_.  
 [A] the ancient Egyptians [B] parts of Tanzania  
 [C] England about a century ago [D] all societies
9. Etiquette cultivated as art of gracious living \_\_\_\_\_.  
 [A] has been typical of rich and leisured societies  
 [B] advocates that women are the same as men  
 [C] began in nineteenth-century Provence  
 [D] looks down on extremely refined behaviour
10. The ideals of chivalry demanded that \_\_\_\_\_.  
 [A] a knight should never have physical relationship with women  
 [B] a knight should inspire his lady to valiant deeds  
 [C] a knight should dedicate his valiant deeds to a woman  
 [D] romantic people should influence literature

## Text 3

难度系数:★★★★ 开始时间:\_\_\_\_\_ 结束时间:\_\_\_\_\_

**E**verybody loathes it, but everybody does it. A recent poll showed that 40% of Americans hate the practice. It seems so arbitrary, after all. Why does a barman get a tip, but not a doctor who saves lives?

In America alone, tipping is now a \$16 billion-a-year industry. Consumers acting rationally ought not to pay more than they have to for a given service. Tips should not exist. So why do they?

The conventional wisdom is that tips both reward the efforts of good service and reduce uncomfortable feelings of inequality. The better the service, the bigger the tip.

Such explanations no doubt explain the purported origin of tipping—in the 16th century, boxes in English taverns carried the phrase “To Insure Promptitude” (later just “TIP”). But according to new research from Cornell University, tipping no longer serves any useful function.

The paper analyses data from 2,547 groups dining at 20 different restaurants. The correlation between larger tips and better service was very weak; only a tiny part of the variability in the size of the tip had anything to do with the quality of service. Customers who rated a meal as “excellent” still tipped anywhere between 8% and 37% of the meal price.

Tipping is better explained by culture than by economics. In America, the custom has become institutionalized; it is regarded as part of the accepted cost of a service. In a New York restaurant, failing to tip at least 15% could well mean abuse from the waiter. Hairdressers can expect to get 15–20%, the man who delivers your groceries \$2. In Europe, tipping is less common; in many restaurants, discretionary tipping is being replaced by a standard service charge. In many Asian countries, tipping has never really caught on at all.

How to account for these national differences? Look no further than psychology. According to Michael Lynn, the Cornell paper’s co-author, countries in which people are more extrovert, sociable or neurotic tend to tip more. Tipping relieves anxiety about being served by strangers. And, says Mr. Lynn, “in America, where people are outgoing and expressive, tipping is about social approval. If you tip badly, people think less of you. Tipping well is a chance to show off.” Icelanders, by contrast, do not usually tip—a measure of their introver-

sion, no doubt.

While such explanations may be crude, the hard truth seems to be that tipping does not work. It does not benefit the customer. Nor, in the case of restaurants, does it actually incent the waiter, or help the restaurant manager to monitor and assess his staff. Service people should “just be paid a decent wage” which may actually make economic sense.

**11. Which is true according to the passage?**

- [A] It is regulated that the customers must pay a tip if they want to get good service.
- [B] There exists the tipping custom in each country.
- [C] In some countries, tipping has become an industry.
- [D] More and more people are in favor of tipping.

**12. What can we know about the origin of “tip”?**

- [A] It originated from the English inn service.
- [B] The original purpose of tip was to ensure that waiter could get more money.
- [C] The waiter threatened the customers with bad service if no tips were given.
- [D] It originated in a small English village.

**13. We can get the information from the article that \_\_\_\_\_.**

- [A] tipping is very popular in European countries
- [B] in Asian countries tipping never existed
- [C] tipping is more popular in America than in Europe
- [D] tipping is popular in America because the Americans are much richer

**14. People who dine in a New York restaurant \_\_\_\_\_.**

- [A] are not expected to give any tip to the waiter or waitress
- [B] had better tip more than 15% so as not to be shamed
- [C] may be looked down upon when offering a considerable tip
- [D] are thought of as generous if they tip 15%

**15. The author thinks that \_\_\_\_\_.**

- [A] tipping can benefit greatly a country's economic growth
- [B] tipping can ensure the quality of service a customer receives
- [C] tipping can improve a country's cultural environment
- [D] tipping is not conducive tertiary industry

## Text 4

难度系数: ★★★ 开始时间: \_\_\_\_\_ 结束时间: \_\_\_\_\_

**T**he fear of Americanization of the planet is more ideological paranoia than reality. There is no doubt that, with globalization, English has become the general language of our time, as was Latin in the Middle Ages. And it will continue its ascent, since it is an indispensable instrument for international transactions and communication. But does this mean that English necessarily develops at the expense of the other great languages? Absolutely not. In fact, the opposite is true. The vanishing of borders and an increasingly interdependent world have created incentives for new generations to learn and assimilate to other cultures, not merely as a hobby, but also out of necessity, because the ability to speak several languages and navigate comfortably in different cultures has become crucial for professional success.

Consider the case of Spanish. Half a century ago, Spanish speakers were an inward-looking community; we projected ourselves in only very limited ways beyond our traditional linguistic confines. Today, Spanish is dynamic and thriving, gaining beachheads or even vast landholdings on all five continents. That there are between 25 and 30 million Spanish speakers in the United States today explains why the two recent U. S. presidential candidates—the Texas governor George W. Bush and the vice-president Al Gore—campaigns not only in English, but also in Spanish.



How many millions of young men and women around the globe have responded to the challenges of globalization by learning Japanese, German, Mandarin, Cantonese, Russian or French? Fortunately, this tendency will only increase in the coming years. That is why the best defense of our own cultures and languages is to promote them vigorously throughout this new world, not to persist in the naive pretense of vaccinating them against the menace of English. Those who propose such remedies speak much about culture, but they tend to be ignorant people who mask their true vocation: nationalism. And if there is anything at odds with the universalist propensities of culture, it is the exclusionary vision that nationalist perspectives try to impose on cultural life. The most admirable lesson that cultures teach us is that they need not be protected by bureaucrats or commissars, or confined behind iron bars, or isolated by customs services, in order to remain alive and exuberant, to the contrary, such efforts would only wither or even trivialize culture. Cultures must live freely, constantly jousting with different cultures. This renovates and renews them, allowing them to evolve and adapt to the continuous flow of life. In antiquity, Latin did not kill Greek; to the contrary, the artistic originality and intellectual depth of Hellenic culture permeated Roman civilization and, through it, the poems of Homer and the philosophies of Plato and Aristotle reached the entire world. Globalization will not make local cultures disappear; in a framework of worldwide openness, all that is valuable and worthy of survival in local cultures will find fertile ground in which to bloom.

16. It is assumed in the first paragraph that \_\_\_\_\_.  
 [A] languages differ in importance [B] language helps understand culture  
 [C] there is one world language [D] language reflects culture
17. Which of the following is true of Spanish?  
 [A] It is a widely spoken language in the world.  
 [B] It is going to replace English in the future.  
 [C] It has developed at the expense of other languages.  
 [D] It has become a political language.
18. A nationalist would hold which of the following views?  
 [A] Language and culture are mutually exclusive.  
 [B] English is conducive to the survival of cultures.  
 [C] The best way to preserve culture is to protect it from the influence of other cultures.  
 [D] Cultures should compete with other cultures in order to survive.
19. To promote cultures vigorously is to \_\_\_\_\_.  
 [A] assimilate them into other cultures [B] insulate them from other cultures  
 [C] let them compete with other cultures [D] let them suffocate other cultures
20. In the last paragraph, the author uses which of the following in making his point?  
 [A] comparison and contrast [B] definition of terms and classification  
 [C] metaphor and simile [D] rhetorical question and specific example

## Part B

难度系数:★★★★ 开始时间:\_\_\_\_\_ 结束时间:\_\_\_\_\_

21) \_\_\_\_\_. In the eighteenth and nineteenth centuries industrialization, literacy, and urbanization brought about new techniques and formats in American mass communication. But our mass media developed largely as profitable menus of news, education, and influence. They remain so today.

22) \_\_\_\_\_. In that respect, American mass media have three major social functions:

1. To share information with the public about the important and relevant events and problems.
2. To teach people about matters considered necessary or useful.
3. To build support for ideas and activities.

Professor Wilbur Schramm, a leading researcher and scholar of mass communication, has called these the watcher, teacher, and forum functions of mass communication. In the first function, media personnel seek out, observe, and report situations which are considered important enough to share. This public communication information function most commonly takes the form of news reports and is carried out primarily by journalists.

In their education function, the media provide people with material about society's traditions, norms, and prevailing attitudes. In teaching these things, the media help keep stability in a society—acting, in effect, as an agent of social control.

The media also provide messages of persuasion—that is, content designed to promote current values (the status quo) or to transform new ideas into social change.

Some scholars of mass communication have added entertainment as a fourth major function of the American mass media. With new technology, mass communication became more rapidly available; and with changing lifestyle, more Americans had more leisure time for mass communication. 23) \_\_\_\_\_.

24) \_\_\_\_\_. The media have been used for information, persuasion, education, and entertainment because each of those functions has been profitable under certain conditions. The major functions of the media have persisted largely because media owners can make money by using the media for those purposes. That, we feel, will continue to be the case so long as people want to be informed, advised, and taught.

25) \_\_\_\_\_. Media institutions demand a great many indulgences from American society. So it is entirely proper that they be called to account when they fail to deliver in return.

- [A] The functions of mass communication, then, are those tasks which the media traditionally and routinely perform.
- [B] Mass media are one of the most profitable industries in America.
- [C] From its earliest stages, mass communication succeeded because some persons found it rewarding to inform, teach, and persuade, and because others were willing to be informed, taught, or persuaded.
- [D] Since the media are social institutions we may object to instances where, for the sake of sheer profit, they give up—or bastardize—their important functions of informing, teaching, and persuading.
- [E] A media institute may give up its functions for the sake of sheer profit.
- [F] Making money is sometimes listed as a separate function of mass media. We do not consider it separate at all.
- [G] Some mass media entrepreneurs found that providing enjoyment to people can be very profitable indeed.

## — Part C —

难度系数:★★★★ 开始时间:\_\_\_\_\_ 结束时间:\_\_\_\_\_

It's hard to miss them: the epitome of casual "geek chic" and organised within the warranty of their Palm Pilots, they sip labour-intensive café lattes, chat on sleek cellphones and ponder the road to enlightenment. In the U. S. they worry about the environment as they drive their gas-guzzling sports utility vehicles to emporiums of haute design to buy a \$ 50 titanium spatula; they think about their tech stocks as they explore speciality shops for Tibetan artifacts in Everest-worthy hiking boots. 26) They think nothing of laying out \$ 5 for a wheatgrass muff, much less \$ 500 for some alternative rejuvenation at the day-spa—but don't talk about raising their taxes.

27) They are "Bourgeois Bohemians"—or "Bobos"—and they're the new "enlightened elite" of the information age, their lucratively busy lives a seeming synthesis of comfort and conscience, corporate success and creative rebellion. Well-educated thirty-to-forty somethings, they have forged a new social ethos from a logic-defying fusion of 1960s counter-culture and 1980s entrepreneurial materialism.

28) Combining the free-spirited, artistic rebelliousness of the Bohemian beatnik or hippie with the worldly



ambitions of their bourgeois corporate forefathers, the Bobos is a comfortable contortion of caring capitalism. “It’s not about making money; it’s about doing something you love. Life should be an extended hobby. It’s all about working for a company as cool as you are.”

It is a world inhabited by dotcom millionaires, management consultants, “culture industry” entrepreneurs and all manner of media folk, most earning upwards of \$100,000 a year—their money an incidental byproduct of their maverick mores, the kind of money they happen to earn while they are pursuing their creative vision. 29) Often sporting such unconventional job titles as “creative paradox”, “corporate jester” or “learning person”, Bobos work with a monk-like self-discipline because they view their jobs as intellectual, even spiritual. It is a reverse the Midas touch: everything a Bobo touches turns to spirituality, everything has to be about enlightenment. Even their jobs are a mission to improve the world.

It is now impossible to tell an espresso-sipping artist from a cappuccino-gulping banker, but it isn’t just a matter of style. 30) If you investigate people’s attitudes towards sex, morality, leisure time and work, it is getting harder and harder to separate the anti-establishment renegade from the pro-establishment company man. Most people seemed to have rebel attitudes and social-climbing attitudes all scrambled together.

## Part A

### Text 1

(典型试题, 连线解读: 请见 18 页)



#### 难词注释

consensus [kən'sensəs] *n.* 全民一致

ancestry ['ænsistri] *n.* 祖先

narcissistic [nɑ:si'sistik] *adj.* 自我陶醉的, 自恋的

therapy ['θerəpi] *n.* 疗法

rigid ['ridʒid] *adj.* 死板的

disunity [dis'ju:niti] *n.* 不团结

dominating ['dɒmineitiŋ] *adj.* 主流的

combat ['kɒmbæt] *vt.* 与...作斗争

diversified [dai'vɜ:sifaɪd] *adj.* 多样化的

asocial [ei'səʊfəl] *adj.* 反社会的

counteract [ˌkaʊntə'rækt] *vt.* 抵制

morale ['mɔ:rəl] *n.* 齐心协力

individual difference 多元

chaos ['keɪɔs] *n.* 喧嚣

ward off 避免

breakdown ['breɪkdaʊn] *n.* 破坏



#### 难句分析

1. A consensus in the present hence can be achieved only through a shared understanding of the past, as Homer's epics informed those who lived centuries later what it meant to be Greek, and by what images and ideals they were to live their lives and organize their societies.

|| 参考译文 || 因此今天的全民一致只能建立在对过去的共同理解基础上;这与荷马史诗能告诉那些几百年

后的人们希腊人是什么样,以及他们应该按照怎样的形象和理想模式生活并组织社会的道理是一样的。

|| 结构剖析 || A consensus can be achieved 作主句。through... 和 by... 作谓语的并列状语。as Homer's epics... 做前面句子的定语从句。

|| 技巧点拨 || 分析复杂的句子结构是关键。

2. Lately, it has been emphasized that an asocial, narcissistic personality has become characteristic of Americans, and that it is this type personality that makes for the lack of well-being, because it prevents us from achieving consensus that would counteract a tendency to withdraw into private worlds.

|| 参考译文 || 最近,有人强调美国人的性格特点是孤僻和自恋。这种性格弥补了怡然自得的感觉却很难让我们有共同意识。有了共同意识人们才不会再退缩到自我的小天地中。

|| 结构剖析 || it 指代后面两个 that 从句。

|| 技巧点拨 || it 作主语时经常指代 that 从句或不定式。

3. In this study of narcissism, Christopher Lasch says that modern man, "tortured by self-consciousness, turns to new therapies not to free himself of his personal worries but to find meaning and purpose in life, to find something to live for."

|| 参考译文 || 在研究自恋时,克里斯托夫·拉什评论说,现代人深受自我意识之苦,其解决办法不是去掉个人的烦恼,而是在生活中寻找价值与目标,并找到毕生为之追求的东西。

|| 结构剖析 || tortured by... 做 that 从句中 modern man 的后置修饰语。

|| 技巧点拨 || not... but... 二者相呼应。

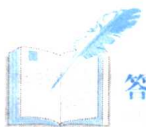


## 全文精译

今天,我们的社会所遭遇的最大问题就是对于社会及社会生活应该是什么样的问题缺乏全民一致。这种全民一致无论是从社会现阶段还是从关于一致应该是什么的幻想中都是不可能获得的,因为现在离我们太近、有太多的变化,而未来又有太多的不确定,所以我们无法对其提出可信的要求。因此今天的全民一致只能建立在对过去的共同理解基础上;这与荷马史诗能告诉那些几百年后的人们希腊人是什么样,以及他们应该按照怎样的形象和理想模式生活并组织社会的道理是一样的。

大多数社会的全民一致来源于悠久的历史、共同的语言、信仰和祖先。我们所赖以生存的神话就是建立在此基础上的。但是美国是一个移民的国家,其移民来自于众多民族。最近,有人强调美国人的性格特点是孤僻和自恋。这种性格弥补了怡然自得的感觉却很难让我们有共同意识。有了共同意识人们才不会再退缩到自我的小天地中。在研究自恋时,克里斯托夫·拉什评论说,现代人“深受自我意识之苦,其解决办法不是从个人烦恼中解脱出来,而是在生活中寻找价值与目标,并找到毕生为之追求的东西。”因为民族精神的低落,全国陷入了困境,而且我们也失去了早期的民族想象力和目标感。

极权主义社会里存在着坚定的宗教和政治信仰,我们的文化与其不同,至少在原则和理论上它是一种重要的多元文化。但是这导致了不团结,甚至混乱。美国人信奉多样性的价值观,这是因为我们的社会建立在个体多样性的基础之上,它需要的是一些主流观念的全民一致而不是基于共同血统上的全民一致。因此,如果我们要达到全民一致就必须依赖于神话——幻想——关于一种共同体验,缔造我们美国人的征服,正如关于征服特洛伊从而产生希腊人的神话一样。只有共同的神话传说才能缓解我们对没有意义也没有目标的生活所感到的恐惧。通过将神话与其他共同的观念进行对比,从而让我们能够审视我们在世界上所处的位置。神话是共同的幻想,它构成了个体与其所属团体之间的紧密联系。这样的神话有利于消除孤独、内疚、焦虑和失落感,与孤僻抗争,保护社会道德和价值观念。



## 答案详解

1. [B] 推断题。题干中的 the greatest trouble (最大的难题) 相当于文第一句中的 what our society suffers from most(…的遭遇的最大问题),故答案与此句相符合。[B]项中的 nonexistence of unanimity on (对…无



一致意见)与句中的 absence of consensus about 同义,同时 the forms the society should take(社会应为什么样式)与句中的 what it (指 society)ought to be,虽表达形式不同,但意思一致,为正确答案。[A]项与句意相反。[C]项的 general denying(普遍否认)、[D]项的 public negation(公众的否定)都是错误的推论。

2. [C] 细节题。该段第 3 句表明,以 as(像...一样)引入 Homer's epics(荷马史诗)就是要举例证明其主句的说法。据此,[C]项可取。其余 3 项不合句意。
3. [A] 细节题。题干中的 asocial(不与人来往的,孤僻的)一词出自第 2 段第 3 句。此段前几句说明,社会的 consensus(意识一致)来自共同的历史、语言、信仰、祖先等,而美国是一个移民国家,没有这一基础,从而产生了美国人的 asocial personality(孤僻的性格)。由此可见,[A]项说法正确。[B]、[C]两项只是局部原因。[D]项说法笼统、模糊。
4. [D] 推断题。第 2 段谈到 narcissism 的起源,Lasch 对它的研究,他对美国人目前的心态与过去的比较等,表明他是一位 social historian(社会历史学家),其余 3 项皆无依据。
5. [C] 推断题。第 3 段最后两句谈到 myth(story handed down from olden times, esp. concepts or beliefs about the early history of a race, etc. 神话——即古代相传的故事,尤指有关一个民族早期历史的观念或信仰等)。此段最后说,这些 myths 有助于 ward off (=avoid 避免)隔绝、内疚、焦虑和失落感。由此可知,[C]项确切表达了此意,为正确答案。

## Text 2



### 难词注释

optional ['ɒpʃənl] *adj.* 不是必须的,供选择的  
chivalry ['ʃivəlri] *n.* 骑士气质,对女子献殷勤的绅士  
unrest ['ʌn'rest] *n.* 不安的状态  
valiant ['væljənt] *adj.* 勇敢的

crusade [kru:'seɪd] *n.* 十字军东侵,宗教战争  
profess [prə'fes] *v.* 表示,表白  
etiquette [eti'ket, 'etiket] *n.* 礼仪



### 难句分析

1. Extremely refined behavior, however, cultivated as an art of gracious living, has been characteristic only of societies with wealth and leisure, which admitted women as the social equals of men.  
 || 参考译文 || 然而,幽雅生活方式所养成的极为讲究的举止行为,只是富裕悠闲社会的特点。在这个社会里妇女与男人享受平等的地位。  
 || 结构剖析 || 主从复合句。主句为“Extremely refined behavior has been characteristic only of societies with wealth and leisure”。主句主语后跟有过去分词短语“cultivated as an art of gracious living”做定语。非限定性定语从句“which admitted women as the social equals of men”修饰的是“societies”。  
 || 技巧点拨 || 首先找出主句。本句重点应搞清过去分词短语作定语修饰主句主语,非限定性定语从句修饰的是“societies”。
2. The lords had returned to their castles from the crusades, and there the ideals of chivalry grew up, which em-

phasized the virtue and gentleness of women and demanded that a knight should profess a pure and dedicated love to a lady who would be his valiant deeds, though he would never come physically close to her.

|| 参考译文 || 贵族们结束了十字军东侵,返回了城堡,骑士风度开始盛行。妇女强调美德和温柔,骑士则被要求向女士表白纯洁和具有献身精神的爱情,即骑士的英勇功绩,但却永远不能在身体上接触她。

|| 结构剖析 || 主句为并列句“The lords had returned to their castles from the crusades, and there the ideals of chivalry grew up”,非限定性定语从句“which emphasized... close to her”修饰的是“the ideals of chivalry”该定语从句为两个并列句,其中“a lady”后又有一个定语从句“who would be his valiant deeds”。

|| 技巧点拨 || 关键在于搞清两个定语从句的层次和其所分别修饰的名词。



### 全文精译

在16世纪的意大利和18世纪的法国,社会处于经济衰退和动荡之中,统治阶级为了保持他们高高在上的社会地位,会用礼仪作为挡箭牌,割断与中、低层阶级的联系。只有在经济繁荣的时候,才会从暴发户中吸收新鲜血液。在英国一直有许多书籍,教人们礼仪,使他们尽快适应新的生活。

每一种礼仪规范都是由三个要素构成的:基本的义务、实用规则和优雅讲究的举止,例如如何赞美女性的美貌和恭维上级的慷慨、重要。

第一种要素是对弱者和老人的尊重。古埃及的年轻人在有老人在场的时候总是站着。坦桑尼亚姆庞古威的年轻人经过老人住的小屋时要鞠躬。直到大约一个世纪以前,在英国小孩未经允许就不能和父母坐在一起。

实用规则在一些日常社会生活中很有帮助。比如在社交晚会上进行得体的介绍,这样可以让客人们互相认识。在叉子没有发明之前,社会礼仪要求尽可能保持手指干净,以使用餐;在纸巾没有普及的时候,礼仪建议大家在吐痰后应该轻轻地用脚擦去。

然而,优雅生活方式所养成的极为讲究的举止行为,只是富裕悠闲社会的特点,在这个社会里男女享受平等的地位。罗马帝国灭亡后,欧洲社会中第一个规定个人生活行为应符合一套复杂的礼仪规则的法规是12世纪法国的普罗旺斯法。

普罗旺斯法变成了富人们的法规。贵族们结束了十字军东征,返回了城堡,骑士风度开始盛行。妇女强调美德和温柔,骑士则被要求向女士表白纯洁和具有献身精神的爱情,即骑士的英勇功绩,但却永远不能在身体上接触她。这是对浪漫爱情的解释,它影响了文学上百年,直到今天还出现在简单的流行歌曲以及廉价的小说中,只不过形式上没有以前尊贵了。



### 答案详解

6. [B] 推断题。第一段第一句大体意思是统治家族试图靠礼仪使自己和中下层阶级区分开来,和[B]项意思一致。[A]用礼仪摧毁中下层阶级。[C]试图教中下层阶级礼仪。根据文章这应该是在英国。[D]把中产阶级和劳动阶级包围起来,文中没有提及。

7. [B] 细节题。根据第二段,“basic moral duties and practical rule”是文章中原词。“formal compliments”是文章中第三个要素“artificial, optional graces”的具体事例。其他三项明显与文章不符。

8. [B] 细节题。根据文章第三段第三句“Among the Mpongwe of Tanzania, the young men bow as they pass the huts of the elders”,所以这种习俗是坦桑尼亚的一种风俗特征,故[B]为正确答案。



9. [A] 细节题。根据第五段第一句,参见难句突破可知本题[A]为正确答案。

10. [C] 细节题。根据第六段第二句,骑士应向女士表白纯洁和具有献身精神的爱情,即骑士的英勇功绩。[C]项与此一致。[A]骑士永远不能和女人发生肉体关系。[B] 骑士应激励女子作出英勇的功绩。[D] 浪漫的人应影响文学。此三项都与文不符。

## Text 3



### 难词注释

loathe [ləʊð] *vt.* 憎恨  
incentivize [in'sentəvaɪz] *vt.* 激励  
tipping ['tɪpɪŋ] *n.* 付小费  
introversion [ɪntrəʊ'vɜːʃən] *n.* 内向  
correlation [kəri'leɪʃən] *n.* 互相联系  
rate [reɪt] *vt.* 认为  
outgoing ['aʊtgəʊɪŋ] *adj.* 好交际的  
extrovert ['ekstrəʊvɜːt] *adj.* 外向的

poll [pəʊl] *n.* 民意调查  
barman ['bɑːmən] *n.* 酒吧招待  
purport ['pɜːpət, -pɔːt] *vt.* 公认的  
promptitude ['prɒmptɪtjuːd] *n.* 迅速  
variability [ˌvɛəriə'bɪlɪti] *n.* 可变性  
institutionalized [ɪnstɪ'tjuːʃənəlaɪzd] *adj.* 制度化的  
discretionary [dɪs'kreʃənəri] *adj.* 酌情的  
neurotic [njuə'rɒtɪk] *adj.* 焦躁的



### 难句分析

- The conventional wisdom is that tips both reward the efforts of good service and reduce uncomfortable feelings of inequality.  
 || 参考译文 || 公众的一般看法是,小费既是对优质服务的回报,又可以减轻不平等地位的那种不舒服感。  
 || 结构剖析 || The conventional wisdom is that 是句子主干,that 引导表语从句。  
 || 技巧点拨 || conventional wisdom 和 uncomfortable 的表达较难。
- It does not benefit the customer. Nor, in the case of restaurants, does it actually incentivize the waiter, or help the restaurant manager to monitor and assess his staff.  
 || 参考译文 || 在餐馆里,它实际上既不能起到鼓励侍者的作用,也不能帮助餐馆经理监督和评估手下职员。从经济角度而言,只有对服务人员“支付体面的工资”可能才有意义。  
 || 结构剖析 || Nor does it actually incentivize the waiter... 是一个倒装句。  
 || 技巧点拨 || Nor... 与 or... 的意思并列。



### 全文精译

人人讨厌它,但人人这样做。最近一项民意测验表明,40%的美国人憎恨付小费。毕竟,这种做法好像毫无道理。为什么酒吧招待能拿到小费,而救人生命的医生却得不到呢?

仅在美国,小费这一行当每年的总额高达160亿美元。合理消费的人们在为得到的某项服务必须付费外,不该再掏腰包。小费现象不应该存在。那么,为什么它一直流行呢?公众的一般看法是,小费既是对优质服务的回报,又可以减轻不平等地位的那种不舒服感。服务得越好,得到的小费就越多。