



考研必备 2005 年版

# 英语

【修订版】

## 100篇 精读汇粹

编著 吴永麟  
策划 高 联



- 精品阅读
- 篇篇翻译
- 解答详尽

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考研必备(2005 年版)

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【修订版】

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# 前 言

随着我国改革开放逐步深化,经济发展速度日益加快,社会对科学技术、文化教育的需求不断向高层次迈进,对博士、硕士研究生等高层次人才的需求越来越大,加之高等院校研究生教育迅速发展,报考硕士、博士研究生的考生正在逐年增多。竞争日益激烈,如何获胜,除专业课外,英语是研究生考试中的重要科目。其成败直接影响录取线。而阅读又占英语试卷分值的40%,英语能否过关,阅读至关重要。从历年的情况来看,似乎有点不尽人意。特别是在有些学校的考试试卷,没有阅读客观题,只有主观问答和阅后写总结,这也是今后研究生试卷的趋向,理解和写作并重,难倒了许多考生。

中国有句成语:“读书破万卷,下笔似有神。”阅读的重要性由此可见。英语词汇和语法的掌握和应用,语言所反映文化的了解,翻译和写作的起始和提高,都得通过阅读这座桥梁。否则,即使把词汇和语法规则背得滚瓜烂熟,也是看不懂、译不出、写不了,更谈不上文化的交流。何况死记硬背的东西容易忘。

阅读能力的提高,不是一朝一夕的事,更不是随意翻阅就能解决问题。提高速度、扩大视野,显然需要大量泛读。但掌握和应用英语,突破语言关以实力获得考试成功,必须进行从难从严的精读。作者就是针对这一要求,并结合十多年考研英语辅导班的教学经验及学生中存在的问题编写了此书,以助学生提高英语实力。

## 本书特点:

1. 题材广泛。本书中文章是从国外报刊、杂志、书籍、考题中摘选的百篇材料。内容丰富,时效性强,涉及面广。本书所选文章涉及政治、经济、文化、文学、教育学、语言学、哲学、心理学、历史、人物传记和科普知识等诸方面,以便考生在提高能力的同时扩大视野,从而取得好成绩。

2. 体裁齐全。本书所选文章包括叙事文、描写文、说明文和论说文四种,以论说文为主。以提高考生对各种体裁的文章的分析、解决问题的能力。

3. 层次分明。本书按文章的难易程度分为基础、中级与高级三部分,以便考生循



序渐进地进行系统复习和训练。

(1)基础部分 20 篇。

(2)中级部分 35 篇。

(3)高级部分 45 篇。

4. 解答详尽。本书对每题不仅给出了答案,而且对答案做了深入剖析,这样有利于考生掌握答题的角度和方法、技巧。

5. 篇篇详译。本书对每篇短文不仅配有生词注释、难点译注,而且对每篇短文都译成中文,这样有利于考生从中掌握分析长难句结构的方法和翻译技巧,也有利于考生从中领会到地道英文写作的真谛。

因此,本书不仅可以学习、提高阅读理解能力,而且还可以作为翻译、写作的参考。

本书使用说明:

1. 本书中文章均选自国外最新报刊、杂志,内容丰富,时效性强,涉及面广。无论是体裁,还是文章篇幅、命制试题的思路等特别贴近考研阅读理解试题,因此考生在阅读时,不仅要做题,更重要的是要读懂每篇文章,从分析句子结构着手,仔细精读,最好每篇文章自己独立翻译出来,然后对照参考译文,这样不仅能提高考生的阅读水平,而且能提高考生的翻译、写作水平。

2. 本书中每篇文章后列有生词表并注有国际音标,难点有注释,文章有译文,答案有详细解答,因此考生在做题时,如果遇到了困难,不要急于看译文、答案和解答,一定要读懂文章,只有这样才能达到本书编写目的,才能提高阅读水平,才能提高英语应试能力,才能取得好成绩。

**我们相信,如果您能认真精读本书,您的英语阅读、翻译和写作水平定会登上一个新台阶。对于考研应试,您将有“一览众山小”的感觉。**

本书是考研应试者的良师益友,也是大专院校的学生自学英语、提高英语水平和教师进行教学辅导的一本极有价值的精读参考书。

最后,对给予本书译文上有帮助的先生们表示感谢。

由于作者水平有限,错误和缺点在所难免,望读者不吝赐教,以备修订时改正。

吴永麟  
于北京清华园

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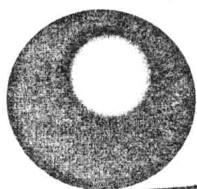
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### Passage 1

**T**he past ages of man have all been carefully labelled by anthropologists. Descriptions like 'Palaeolithic Man', 'Neolithic Man', etc., neatly sum up whole periods. When the time comes for anthropologists to turn their attention to the twentieth century, they will surely choose the label 'Legless Man'. Histories of the time will go something like this: 'In the twentieth century, people forgot how to use their legs. Men and women moved about in cars, buses and trains from a very early age. There were lifts and escalators in all large buildings to prevent people from walking. This situation was forced upon earth-dwellers of that time because of their extraordinary way of life. In those days, people thought nothing of travelling hundreds of miles each day. But the surprising thing is that they didn't use their legs even when they went on holiday. They built cable railways, ski-lifts and roads to the top of every huge mountain. All the beauty spots on earth were marred by the presence of large car parks.'

The future history books might also record that we were deprived of the use of our eyes. In our hurry to get from one place to another, we failed to see anything on the way. Air travel gives you a bird's-eye view of the world — or even less if the wing of the aircraft happens to get in your way. When you travel by car or train a blurred image of the countryside constantly smears the windows. Car drivers, in particular, are forever obsessed with the urge to go on and on; they never want to stop. Is it the lure of the great motorways, or what? And as for sea travel, it hardly deserves mention. It is perfectly summed up in the words of the old song: 'I joined the navy to see the world, and what did I see? I saw the sea.' The typical twentieth-century traveller is the man who always says 'I've been there.' You mention the remotest, most evocative place — names in the world like El Dorado, Kabul, Irkutsk and someone is bound to say 'I've been there' — meaning, 'I drove through it at 100 miles an hour on the way to somewhere else.'

When you travel at high speeds, the present means nothing: you live mainly in the future because you spend most of your time looking forward to arriving at some other place. But actual arrival, when it is achieved, is meaningless. You want to move on again. By travelling like this, you suspend all experience; the present ceases to be a reality: you might just as well be dead.



The traveller on foot, on the other hand, lives constantly in the present. For him travelling and arriving are one and the same thing: he arrives somewhere with every step he makes. He experiences the present moment with his eyes, his ears and the whole of his body. At the end of his journey he feels a delicious physical weariness. He knows that sound, satisfying sleep will be his: the just reward of all true travellers.

1. Anthropologists label nowadays' men "Legless" because
  - [A] people forget how to use his legs.
  - [B] people prefer cars, buses and trains.
  - [C] lifts and escalators prevent people from walking.
  - [D] there are a lot of transportation devices.
2. Travelling at high speed means
  - [A] people's focus on the future.      [B] a pleasure.
  - [C] satisfying drivers' great thrill.      [D] a necessity of life.
3. Why does the author say "we are deprived of the use of our eyes"?
  - [A] People won't use their eyes.
  - [B] In travelling at high speed, eyes become useless.
  - [C] People can't see anything on his way of travel.
  - [D] People want to sleep during travelling.
4. What is the purpose of the author in writing this passage?
  - [A] Legs become weaker.
  - [B] Modern means of transportation make the world a small place.
  - [C] There is no need to use eyes.
  - [D] The best way to travel is on foot.
5. What does "a bird's-eye view" mean?
  - [A] See view with bird's eyes.
  - [B] A bird looks at a beautiful view.
  - [C] It is a general view from a high position looking down.
  - [D] A scenic place.

## 词汇注释

- |                                 |            |
|---------------------------------|------------|
| 1. palaeolithic /pə'liəʊ'liθɪk/ | 旧石器时代的     |
| 2. Neolithic /niːə'liθɪk/       | 新石器时代的     |
| 3. escalator /'eskəleɪtə/       | 自动电梯       |
| 4. ski-lift                     | 载送滑雪者上坡的装置 |
| 5. mar /mɑː/                    | 损坏, 毁坏     |
| 6. blur /blɜː/                  | 模糊不清, 朦胧   |

7. smear /smiə/
8. evocative /i'vəʊkətɪv/
9. El Dorado /ˌel də'rɑːdɔu/
10. Kabul /'kɑːbl/
11. Irkutsk /ə:'kʊtsk/

- 涂,弄脏,弄模糊(尤指画面、轮廓等)  
 引起回忆的,唤起感情的  
 (由当时西班牙征服者想象中的南美洲)黄金国,宝山,富庶之乡  
 喀布尔(阿富汗首都)  
 伊尔库茨克(原苏联亚洲城市)

## 参考译文

人类学家将以往年代的人们仔细地标注成“旧石器时代人”,“新石器时代人”等等,干脆利索地总结出了各个时期。而当人类学家将注意力转向二十世纪的时候,他们肯定会选择“无腿人”这样的标注。时间的历史记录会如是说:“在 20 世纪,人们忘了如何使用自己的双腿。不论男人女人从很小就靠小汽车、公交车和火车出行。大楼里安装了电梯和自动扶梯,不需要人们走路。这种特殊的生活方式使得那时的地球居民用不着双腿走路。在那个时代,人们不假思索就能每天出行数百英里。令人吃惊的是,即便是度假,人们也可以不用双腿。他们建造出缆车道、滑雪载车和滑雪道直通大山山顶。所有的风景旅游区也都建有大型的停车场。”

未来的历史书籍可能还会记载,我们也不再使用双眼。当我们匆忙从一个地方转向另一个地方的时候,根本就不会留意道路两旁的风景。飞机旅行给我们鸟瞰世界的机会,但如果你坐在机翼附近,所看到的就会更少。当你乘汽车或乘火车出行时,乡村朦胧的画面总是不断地映入车窗,但为了赶路驾车者从不会留意乡间的美景:他们从不愿意停下来。这是高速公路的诱惑还是什么?海上旅行也是如此,几乎不值得一提。一首老歌中总结得颇为精辟:“我参加海军是为了看世界,但我看到了什么?我只看到了大海。”20 世纪典型的旅行者是总爱念叨着“我到过那里”的人。你一提世界上遥远但最迷人的地方如:黄金国,喀布尔,伊尔库茨克等等,有人就会说:“我到过那里。”这也就意味着,“我曾经以 100 英里的时速开车去某个地方时路过那里。”

当你在高速旅行的时候,现时并不意味着什么:你主要生活在未来。因为你花费了大部分时间期盼着抵达另一个地方,一旦到了,却又觉得毫无疑义,于是想再次移动。如此旅行,一切经历都将停滞;现时不再是现实,那真有生不如死的感觉。但是,用脚走路的旅行者却总是生活在现时里,因为他的旅行和目的地是一回事:是一步一步走着抵达某处的。他用眼睛、耳朵以及全身经历了现时。在旅途终点,他会感到身心愉悦的疲劳,可以美美地享受满足的酣睡:这是一切真正旅行者所应得到的报偿。

## 答案详解

1. A 人们忘了用脚。答案在第一段:人类学家把以往年代的人们分别标上旧石器时代、新石器时代人,等等,干脆利索地总结了一个时期。当他们转向 20 世纪,他们肯定会标上“无脚”的人。因为在 20 世纪,人们忘了如何用脚走路。男人女人从小外出就坐汽车、公交汽车、火车。大楼里有电梯、自动梯,不需人们走路。即使度假期间,他们也不用脚。他们筑有缆车道、滑雪载车和滑雪道直通山顶。所有的风景旅游区都有大型的汽车停车场。  
 [B]人们喜欢汽车、公交车、火车等。 [C]电梯、自动梯制止人们走路。 [D]有许多交

通运输工具。

2. A 人们的注意力在未来。见最后一段第一句话:当你高速旅行,现在等于零,你主要生活在未来,因为你大部分时间盯在前面到达的某个地方。真到了,又没有意义了,你还要再向前进。

[B]是一种欢乐。 [C]满足司机强烈的渴望。第二段中提及司机醉心于开车、不停车但不是快速前进着眼于未来。 [D]生活的需要。这一条在第一段中提及这种情况是因为他们那异常的生活方法强加给时代的居民。这是指不用脚走路,而用一切代步器——交通运输工具,不是开快车。

3. C 人们在旅行途中什么都见不到。答案在第二段,由一地转向另一地,路上你什么都没有见到。乘飞机你只能俯视世界,乘火车、汽车,只能见外界朦胧景象掠过窗外。海上旅游,只见海。“我到过那里”此话含意就是“我以一小时一百公里在去某某地方时经过那里”。正因为如此,作者指出将来的历史书上会记录下:我们被剥夺了眼睛的应用。

[A]人们不愿用眼睛。 [B]在高速旅行中,眼睛没有用了。 [D]旅行中,人们想睡觉。

4. D 旅行的最佳方式是走路。文章第一段、第二段分别讲述了旅行可不用脚,不用眼等情况。第三段,在讲述了人们只知向前向前,一切经历都停滞,现时不再是现实,还不如死的好。而用脚走路的旅行者总是生活在现实,对他来说旅行和到达是一回事,他一步一步走到某地,他用眼睛、耳朵,以至整个身体去体验现在时刻、旅行终点,他感到全身舒坦愉悦的疲劳,美美享受满足的酣睡;一切真正旅行者的真实报偿。这一段就是作者写文章的目的——走路是旅行的最佳方式。

[A]脚变得软弱无力。 [B]现代交通工具把世界变小。 [C]没有必要应用眼睛。

5. C 从高处向下看的景致:俯视。

[A]用鸟的眼睛看景点。 [B]鸟在看美景。 [D]风景点。

## Passage 2

When you think of the tremendous technological progress we have made, it's amazing how little we have developed in other respects. We may speak contemptuously of the poor old Romans because they relished the orgies of slaughter that went on in their arenas. We may despise them because they mistook these goings on for entertainment. We may forgive them condescendingly because they lived 2000 years ago and obviously knew no better. But are our feelings of superiority really justified? Are we any less blood-thirsty? Why do boxing matches, for instance, attract such universal interest? Don't the spectators who attend them hope they will see some violence? Human beings remain as blood-thirsty as ever they were. The only difference between ourselves and the Romans is that while they were honest enough to admit that they enjoyed watching hungry lions tearing people apart and eating them alive, we find all sorts of sophisticated arguments to defend sports which should have been banned long ago; sports which are quite as barbarous as, say, public hangings or bear-baiting.

It really is incredible that in this day and age we should still allow hunting or bull-fighting, that we should be prepared to sit back and watch two men batter each other to pulp in a boxing ring, that we should be relatively unmoved by the sight of one or a number of racing cars crashing and bursting into flames. Let us not deceive ourselves. Any talk of 'the sporting spirit' is sheer hypocrisy. People take part in violent sports because of the high rewards they bring. Spectators are willing to pay vast sums of money to see violence. A world heavyweight championship match, for instance, is front page news. Millions of people are disappointed if a big fight is over in two rounds instead of fifteen. They feel disappointment because they have been deprived of the exquisite pleasure of witnessing prolonged torture and violence.

Why should we ban violent sports if people enjoy them so much? You may well ask. The answer is simple: they are uncivilised. For centuries man has been trying to improve himself spiritually and emotionally — admittedly with little success. But at least we no longer tolerate the sight of madmen cooped up in cages, or public floggings of any of the countless other barbaric practices which were common in the past. Prisons are no longer the grim forbidding places they used to be. Social welfare systems are in operation in many parts of the world. Big efforts are being made to distribute wealth fairly. These changes have come about not because human beings have suddenly and unaccountably improved, but because positive steps were taken to change the law. The law is the biggest instrument of social change that we have and it may exert great civilising influence. If we banned dangerous and violent sports, we would be moving one step further to improving mankind. We would recognise that violence is degrading and unworthy of human beings.

1. It can be inferred from the passage that the author's opinion of nowadays' human beings is  
[A] not very high. [B] high.  
[C] contemptuous. [D] critical.
2. The main idea of this passage is  
[A] vicious and dangerous sports should be banned by law.  
[B] people are willing to pay vast sums of money to see violence.  
[C] to compare two different attitudes towards dangerous sports.  
[D] people are blood-thirsty in sports.
3. That the author mentions the old Romans is  
[A] to compare the old Romans with today's people.  
[B] to give an example.  
[C] to show human beings in the past know nothing better.  
[D] to indicate human beings are used to blood-thirsty.
4. How many dangerous sports does the author mention in this passage?  
[A] Three. [B] Five.  
[C] Six. [D] Seven.
5. The purpose of the author in writing this passage is

- [A] that, by banning the violent sports, we human beings can improve ourselves.  
 [B] that, by banning the dangerous sports, we can improve the law.  
 [C] that we must take positive steps to improve social welfare system.  
 [D] to show law is the main instrument of social change.

## 词汇注释

- |                      |                 |
|----------------------|-----------------|
| 1. relish /'relɪʃ/   | 从……获得乐趣, 享受     |
| 2. orgy /'ɔ:dʒi/     | 狂欢, 放纵          |
| 3. arena /ə'reɪnə/   | 竞技场, 活动或斗争的场所   |
| 4. blood-thirsty     | 残忍的, 嗜血的        |
| 5. bear-baiting      | 逗熊游戏            |
| 6. bull-fight        | 斗牛              |
| 7. batter /'bætə(r)/ | 猛击, 连续地猛打/捶, 乱打 |
| 8. pulp /pʌlp/       | 成纸浆, 成软块        |
| 9. burst into flames | 突然燃烧起来/着火       |
| 10. grim /grim/      | 令人窒息的, 简陋的      |
| 11. coop up /ku:p/   | 把……关起来          |

## 难点译注

1. bear-baiting 逗熊游戏。这是一种十六、十七世纪流行于英国的游戏——驱狗去咬绑着的熊, 很残忍, 后被禁止。
2. ... two men batter each other to pulp in the boxing ring.  
 【结构简析】batter one to pulp = beat one to a pulp 狠揍某人, 打瘫某人。  
 【参考句意】两个人在拳击场内彼此狠揍, 直到一个人被打倒在地, 爬不起来。

## 参考译文

当你在思考人类已经取得的巨大技术进步时, 会惊讶于我们在其他方面的绝少进步。我们可能会以轻蔑的口气谈及可怜的古罗马人, 因为他们欣赏竞技场上的屠杀。我们轻视他们, 是因为他们把这些屠杀视为娱乐。但我们也可能降格去谅解他们, 因为他们生活在 2000 年以前, 显然也不知道什么更好的娱乐方式。可是, 我们的优越感就正确吗? 我们的嗜血性因此就少了吗? 既然如此, 为什么拳击比赛会吸引那么多人? 难道现场观众就不希望看到暴力? 其实, 人类与过去一样嗜血成性。惟一不同的是, 古罗马人很诚实, 承认他们乐于观看饥饿的狮子活生生把人撕碎后吃掉的残忍场面, 而我们却会找出各种精辟的理论, 来捍卫那些诸如公开绞刑或逗熊游戏等极其残忍但却早应该被禁止的运动。

令人难以置信的是, 即便是今天, 人类仍然允许斗牛或围猎运动。人们会坐在赛场里欣赏两个



拳击者在赛台上拼斗,直到一个把另一个打瘫在地,就是看见一辆或几辆赛车相撞起火也很少会为之动容。还是别再自欺欺人了吧,所谓的“体育精神”纯粹是虚伪。人们参与暴力运动是为了获取高额报酬,而现场观众也愿意支付一大笔钱前来观赏暴力。举例来讲,世界重量级冠军赛永远是头条新闻。如果一场重量级冠军赛只打两轮而不是十五轮就宣告结束的话,那会使数百万的人大失所望。他们之所以失望,是因为减少了很多欣赏长期折磨和暴力的极度快感。

由此,你可能会提出这样的问题:如果人们乐于此道,为什么要禁止这些运动?答案很简单:这些运动不文明。好几个世纪以来,人们一直试图在精神和情感上改善自我,但必须承认,这些改良收效甚微。不过,我们至少已不再容忍禁锢疯子于笼中,当众鞭挞,或是其他过去普遍存在的野蛮行径。监狱也不再是过去那种令人窒息的禁锢之地。在世界许多地方还推行了社会福利制度。在财富公平分配上也作了很大的努力。这些变化的出现不是因为人类突然变好了,而是因为我们采取了积极的措施改变了法律。如果能禁止危险和暴力的运动,我们就在人类改良的运动中又前进了一步。我们就会认识到,暴力是人类所鄙夷和不耻的事情。

## 答案详解

1. A 不太高。文章一开始就点出科技巨大进步,而其他方面进展很少。人们以轻蔑口气谈及可怜的古罗马人,因为他们欣赏竞技场上的屠杀。我们轻视他们,因为他们把这些屠杀视为娱乐。我们可以降格/屈尊地谅解他们,因为他们生活在 2000 年前,显然,对好的东西不知道。在这里作者反问,我们的优越感是否正确呢?我们的嗜血性是不是少一些?为什么拳击比赛吸引那么多人?在场的观赏者(观众)是不是也希望看到一些暴力呢?结论是:人类和过去一样残忍。惟一的不同点在于古罗马人很诚实,他们承认他们欣赏观看饥饿的狮子把人撕碎,活生生吃掉,而我们会找出各种精辟的理由来保卫早该制止的运动。第二段举出具体例子,如斗牛、拳击中把人打瘫在地、车赛中车子碰撞起火,人们就坐在那里观看欣赏,参赛者是高报酬,观众付出大笔钱财是为了看到暴力。作者指出任何体育精神的说法纯粹是虚伪。如果一场大比赛(世界重量级冠军赛),两轮而不是十五轮就告结束,成千上百万的人们会感到失望——这些都证明人的卑下,不文明。这两段似乎也证明作者的观点应该是[C]蔑视的。但在第三段谈及,好几个世纪以来,人们一直试图在精神上和情感上改善自己,又得承认不怎么成功。可至少我们不再容忍疯人禁锢于笼中,当众鞭挞,以及其他许多过去普遍存在的野蛮行径。监狱也不再是过去那种令人窒息的禁锢之地,社会福利制度在全世界许多地方推行。在财富公平分配上也作了很大的努力。这些变化的出现不是因为人突然改善,而是在改变法律上采取了积极的步骤。如果我们禁止危险的暴力体育项目,那么我们在改善人类方面又前进了一步。我们会认识暴力是人类的堕落和卑下(人类不应有的)。从这段来看,作者对人类还抱有希望,不是很蔑视。所以选[A]。

2. A 法律应禁止堕落而又危险的体育项目。见第1题注释。作者从古罗马人欣赏残忍的体育项目说起,点出现代人也是嗜血成性,喜欢暴力体育项目。这是不文明,是堕落,必须制止。而法律是我们社会改革最强大的工具。可应用它发挥强大的文明影响(第三段倒数第三句)。

[B]人们愿支付巨大款项来观看暴力。这是作者说明“嗜血成性”的具体内容之一。

[C]对比对危险体育项目不同的态度。这里没有对比。[D]人类嗜血成性。这是作者



认为人们为什么欣赏危险残忍体育项目的根源。

3. D 人们在体育上习惯于“嗜血成性”，过去是，现在仍然是，不同点只是前者坦率承认，后者婉转掩饰。见第1题注释。

[A]把古罗马人和现代人对比。这项没有说明对比什么。[B]给出一个例子。太抽象。

[C]说明过去人类不太知道更美好的东西，这两项都没有到位。

4. B 5个。作者提到①逗熊游戏；②斗牛；③车赛；④拳击；⑤人狮斗。至于当众鞭挞和绞刑不能称作体育活动。

5. A 通过制止野蛮体育项目，我们能改善人类自身。这在第三段讲得最透彻，见第1题和第2题注释。

[B]通过制止野蛮体育活动，我们能改善法律，不完全对。作者明确指出要用法律来禁止野蛮体育项目。[C]我们必须采取积极步骤来改善社会福利体制。[D]表明法律是社会变革的主要工具。

### Passage 3

**A**dvertisers tend to think big and perhaps this is why they're always coming in for criticism. Their critics seem to resent them because they have a flair for self-promotion and because they have so much money to throw around. 'It's iniquitous,' they say, 'that this entirely unproductive industry (if we can call it that) should absorb millions of pounds each year. It only goes to show how much profit the big companies are making. Why don't they stop advertising and reduce the price of their goods? After all, it's the consumer who pays...'

The poor old consumer! He'd have to pay a great deal more if advertising didn't create mass markets for products. It is precisely because of the heavy advertising that consumer goods are so cheap. But we get the wrong idea if we think the only purpose of advertising is to sell goods. Another equally important function is to *inform*. A great deal of the knowledge we have about household goods derives largely from the advertisements we read. Advertisements introduce us to new products or remind us of the existence of ones we already know about. Supposing you wanted to buy a washing-machine, it is more than likely you would obtain details regarding performance, price, etc., from an advertisement.

Lots of people pretend that they never read advertisements, but this claim may be seriously doubted. It is hardly possible not to read advertisements these days. And what fun they often are, too! Just think what a railway station or a newspaper would be like without advertisements. Would you enjoy gazing at a blank wall or reading railway bye-laws while waiting for a train? Would you like to read only closely-printed columns of news in your daily paper? A cheerful, witty advertisement makes such a difference to a drab wall or a newspaper full of the daily ration of calamities.

We must not forget, either, that advertising makes a positive contribution to our pockets.