

全国公共英语等级考试 (PETS)

应试教程
(第五级)

饶健华 编著

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·长沙·

内容简介

本书是根据教育部考试中心制定的《全国公共英语第5级考试大纲》编写的应试教程。全书含40个单元,每单元有3篇题材相近的文章。本书适用于参加公派出国留学人员英语水平考试(EPT)、大学英语6级考试和英语专业4级考试的读者,非英语专业硕士研究生亦可用作阅读教材。学完全书,词汇量可达7,000以上。

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前 言

教育部考试中心最近决定,我国从今年起将设立公共英语等级考试(PETS),今后逐步替代现有的英语等级考试,如高考中的英语考试,研究生入学英语考试等。

全国公共英语等级考试共分5级。第1级:略高于初中毕业的英语水平;第2级:相当于普通高中优秀毕业生的英语水平;第4级:相当于大学三、四年级的公共英语水平;第5级:相当于大学英语专业两年结束时的英语水平。现有的一些英语等级考试的成绩可以同公共英语考试的成绩相替换:2级的考试成绩可以替换全国自学考试非英语专业大专考试成绩,3级考试成绩可以替换全国自学考试非英语专业本科的英语成绩。从今年起全国已正式用5级考试替代EPT(英语水平考试)。

第5级的考试大纲现已正式公布,由数十名中外语言专家联合制定。我们根据大纲的要求和题型,编写了这部应试教程。本书的选材涉及到理、工、医、农、人文、社科各方面,共分40个单元,每单元含题材相近的文章3篇,1篇用作课文,1篇用作完形填空,1篇用作阅读理解练习。通过这120篇文章,可以学到近2,000个大学英语4级后的新词汇和一些有用的短语,因此此书亦可作为大学英语6级考试和英语专业4级考试的参考书,也适合作非英语专业硕士研究生的阅读教材。书中超出大纲规定的词汇均用星号标出。有些词汇虽不在大纲规定的词表内,如医学、生物工程、天文、计算机、物理等方面的词汇,但对于专攻这些学科的英语学习者来说则是必须掌握的常用词。

本书如用作精读教材需120-160小时,每单元3-4小时,教师可根据教学情况和学生的实际水平补充一些练习,如答问、英汉互译、造句、词义辨析等。如用作半精读或泛读,则只需80小时。

听力和写作应采用专门教材,另行开课,本教材只侧重解决阅读理解和词汇方面的问题。

本书是我国首批按新大纲编写的应试教程,因时间仓促,编者水平有限,缺点、错误在所难免,请广大读者和专家惠予指正。

编者

2000年4月20日

于国防科技大学外语系

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Unit 1

Work, Labour, and Play

Wystan Hugh Auden

So far as I know, Miss Hannah Arendt was the first person to define the essential difference between work and labour. To be happy, a man must feel, firstly, free and, secondly, important. He cannot be really happy if he is compelled by society to do what he does not enjoy doing, or if what he enjoys doing is ignored by society as of no value or importance. In a society where slavery in the strict sense has been abolished, the sign that what a man does is of social value is that he is paid money to do it, but a labourer today can rightly be called a wage slave. A man is a labourer if the job society offers him is of no interest to himself but he is compelled to take it by the necessity of earning a living and supporting his family.

The antithesis to labour is play. When we play a game, we enjoy what we are doing, otherwise we should not play it, but it is a purely private activity; society could not care less whether we play it or not.

Between labour and play stands work. A man is a worker if he is personally interested in the job which society pays him to do; what from the point of view of society is necessary labour is from his own point of view voluntary play. Whether a job is to be classified as labour or work depends, not on the job itself, but on the tastes of the individual who undertakes it. The difference does not, for example, coincide with the difference between a manual and a mental job: a gardener or a cobbler may

be a worker, a bank clerk a labourer. Which a man is can be seen from his attitude toward leisure. To a worker, leisure means simply the hours he needs to relax and rest in order to work efficiently. He is therefore more likely to take too little leisure than too much; workers die of coronaries and forget their wives' birthdays. To the labourer, on the other hand, leisure means freedom from compulsion, so that it is natural for him to imagine that the fewer hours he has to spend labouring, and the more hours he is free to play, the better.

What percentage of the population in a modern technological society are, like myself, in the fortunate position of being workers? At a guess I would say sixteen percent, and I do not think that figure is likely to get bigger in the future.

Technology and the division of labour have done two things: by eliminating in many fields the need for special strength or skill, they have made a very large number of paid occupations which formerly were enjoyable work into boring labour, and by increasing productivity they have reduced the number of necessary labouring hours. It is already possible to imagine a society in which the majority of the population, that is to say, its labourers, will have almost as much leisure as in earlier times was enjoyed by the aristocracy. When one recalls how aristocracies in the past actually behaved, the prospect is not cheerful. Indeed, the problem of dealing with boredom may be even more difficult for such a future mass society than it was for aristocracies. The latter, for example, ritualized their time; there was a season to shoot grouse, a season to spend in town, etc. The masses are more likely to replace an unchanging ritual by fashion which it will be in the economic interest of certain people to change as often as possible. Again, the masses cannot go in for hunting, for very soon there would be no animals left to hunt. For other aristocratic amusements

like gambling, dueling, and warfare, it may be only too easy to find equivalents in dangerous driving, drug-taking, and senseless acts of violence. Workers seldom commit acts of violence, because they can put their aggression into their work, be it physical like the work of a smith, or mental like the work of a scientist or an artist. The role of aggression in mental work is aptly expressed by the phrase “getting one’s teeth into a problem.”

Glossary

define	[di'fain]	vt. 为…下定义; 限定
compel	[kəm'pel]	vt. 强迫; 迫使
abolish	[ə'bolɪʃ]	vt. 取消; 废除
* antithesis	[æn'tɪθɪsɪs]	n. 对立面; 对照
voluntary	['vɒləntəri]	a. 自愿的
classify	['klæsɪfaɪ]	vt. 把…分类
coincide	[,kəʊɪn'saɪd]	vi. 与…一致; 巧合
* cobbler	['kɒblə]	n. 鞋匠
* coronary	['kɒrənəri]	n. 冠状动脉血栓形成
compulsion	[kəm'pʌlʃən]	n. 强迫
eliminate	[ɪ'limɪneɪt]	vt. 除去; 消灭
aristocracy	[,æɪrɪ'stɒkrəsi]	n. 贵族
prospect	['prɒspekt]	n. 前途; 情景
boredom	['bɔ:dəm]	n. 讨厌; 无聊
* ritualize	['rɪtʃʊəlaɪz]	vt. 使仪式化
* grouse	[graʊs]	n. 松鸡
* ritual	['rɪtʃuəl]	n. 仪式; 典礼
go in for		参加; 支持

gambling	[ˈɡæmbliŋ]	n. 赌博
* dueling	[ˈdjuəliŋ]	n. 决斗
equivalent	[iˈkwɪvələnt]	n. 同等物; 相当物
aggression	[əˈɡreʃən]	n. 攻击; 侵略
aptly	[ˈæptli]	ad. 恰当地
get one's teeth into		认真对待; 决心解决

Notes

- the sign that what a man does is of social value is that he is paid money to do it:
表示一个人所做的事有社会价值的标志是为他所做的事付酬。
that 引起的从句是 sign 的同位语。
- society could not care less: 社会根本就不关心。
- It is already possible to imagine a society in which the majority of the population, that is to say, its labourers, will have almost as much leisure as in earlier times was enjoyed by the aristocracy:
能够想象出这样一个社会, 其中大多数人(即雇佣劳动者)几乎都可以享受昔日贵族所享受到的悠闲。
- The masses are more likely to replace an unchanging ritual by fashion which it will be in the economic interest of certain people to change as often as possible.
群众很可能用时尚取代一种一成不变的仪式, 这种时尚则将根据某些人的经济利益不断地花样翻新。

Comprehension Check

- As used in the text, "labourer" most probably refers to

- A. the manual labourer.
 - B. the worker who gets lower wages.
 - C. the man who takes a job of no value or importance.
 - D. the person who is not interested in his job.
2. Workers forget their wives' birthdays because
- A. they take too much leisure.
 - B. they are very busy.
 - C. they are usually in poor health condition.
 - D. they are too interested in their jobs.
3. It is implied in Paragraph 3 that
- A. an artist may be a labourer.
 - B. an individual who takes a job has his own taste.
 - C. the labourer wants to obtain much leisure.
 - D. the labourer usually has a good imagination.
4. Which of the following things has not been done by technology and the division of labour?
- A. Elimination of many occupations.
 - B. Increase of productivity.
 - C. Reduction of labouring hours.
 - D. Making many enjoyable jobs dull.
5. It can be concluded from the last paragraph that
- A. aristocracies in the past knew how to deal with boredom.
 - B. the masses in the future will pay more attention to their economic interest.
 - C. animals should be protected for ecological balance.
 - D. mental workers are not aggressive because they are absorbed in solving their problems.

Use of English

A. *Fill in the blank with the right form of the appropriate word from the text.*

1. Slavery was _____ in America in the 19th century.
2. Suspects are interviewed in separated rooms to see if their stories _____.
3. Lightfoot was _____ named; we never heard him enter.
4. Peace talks start today with every _____ of success.
5. We can't relax our safety standards—we'd be _____ with people's lives.
6. When she retired she did a lot of _____ work for the Red Cross.
7. Harrison felt _____ to resign because of the allegations in the press.
8. Each of us might _____ the concept of freedom in a very different way.
9. Alternatively, we could give you an _____ amount in company shares.
10. Is this plant _____ as a moss or a lichen?

B. *Read the following text and fill each of the numbered spaces with ONE suitable word.*

Our diurnal existence is divided into two phases, as distinct as day and night. We call them work and play. Work (1) _____ many hours a day, and, when we have allowed the necessary minimum for such activities (2) _____ eating and shopping, the (3) _____ we spend in vari-

ous activities which are known as recreations, an elegant word which disguises the fact (4) _____ we usually do not even play in our hours of leisure, but spend them in various (5) _____ of passive enjoyment or entertainment — not football but watching football matches, not acting, but theatre-going; not (6) _____, but riding in a motor coach.

We need to (7) _____, therefore, a hard-and-fast distinction not only between work and play (8) _____, equally, between active and passive entertainment. If the greater part of the population, instead of indulging in sport, (9) _____ their hours of leisure “viewing” television programs, there will inevitably be a (10) _____ in health and physique. And, in addition, there will be a psychological problem, (11) _____ we have yet to trace the mental and moral consequences of a prolonged diet of sentimental or sensational spectacles on the screen. There is, (12) _____ we are optimistic, the possibility that the diet is too thin an nourishing to have much permanent effect (13) _____ anybody. Nine films (14) _____ of ten seem to (15) _____ absolutely no impression on the mind or imagination of (16) _____ who see them: few people can give a coherent (17) _____ of the film they saw the week before last, and at longer (18) _____ they must rely on the management to see that they do not sit through the same film twice.

We have to live art if we would be affected by art. We have to paint rather than look at paintings, to (19) _____ instruments rather than go to concerts, to dance and sing and act ourselves. Then something may begin to happen to us: (20) _____ upon our bodies and our souls.

Reading Comprehension

Read the following text and answer the questions which accompany

them by choosing A, B, C or D.



It was the year 2015 and we were having one of those ‘do-you-re-member’ sessions and ‘how much better everything used to be when we were young’. We talked about how we had enjoyed our leisure and what we would do for entertainment. As kids, going to the pictures used to be great fun, even though we would look at television most nights of the week. We enjoyed being part of a large crowd all taking part in the same activity. And television would get very boring. They were always showing old films you’d already seen, and all the new spectacle films looked so exciting when you saw clips on telly or the trailers in the cinema, that you were already planning which day of the week you’d go on.

Nearly all of us did some sporting activity even if it was only a weekly swim in the local baths. The more energetic would play football in the winter, some used to do athletics, and in the summer we were playing