



考研必备

# 英语

100篇

精读汇粹

【修订版】

清华大学外语系 吴永麟 编著译  
北京大学英语系 陶 洁 审 阅

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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五部分给出,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 20 篇。
- (4)主观题型 10 篇。
- (5)历年考题阅读精选 15 篇。

另外,每篇文章有摘要,并点出作者写作的方法,列有生词表并注有国际音标。难点有注释,包括背景知识,人物介绍。答案有注释译文讲解,译文达 80% 左右。所以本书不仅可学习、提高阅读理解能力,还可以作为翻译的参考。

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,最好每篇文章能翻译出来,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. 本书中每篇文章均有摘要,点出了文章的写作方法,并且列有生词表并注有国际音标,难点有注释,译文达 80% 左右,答案解答详细,因此考生在做题时,如果遇到了困难,不要急于看答案和解答,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

2001 年 6 月于北京清华园

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# 第一篇 100 篇精读汇粹

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## 第一部分 基础 20 篇

### 基础

### Passage One

The 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.

ness. 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 dose "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.

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## Vocabulary

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|-----------------------------------|---------------------------------|
| 1. palaeolithic /pə'leɪiəʊ'liθɪk/ | 旧石器时代的                          |
| 2. Neolithic /ni:'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 /mɑ:/                      | 损坏, 毁坏                          |
| 6. blur /blɜ:/                    | 模糊不清, 朦胧                        |
| 7. smear /smiə/                   | 涂, 弄脏, 弄模糊(尤指画面、轮廓等)            |
| 8. evocative /ɪ'vəʊkətɪv/         | 引起回忆的, 唤起感情的                    |
| 9. El Dorado /ɪl də'rɑ:dəʊ/       | (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 |
| 10. Kabul /kə:bl/                 | 喀布尔(阿富汗首都)                      |



基础	Passage Two
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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 bearbaiting.

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 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. A 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 money to see violence  
C. to compare two different attitudes towards dangerous sports  
D. people are bloodthirsty 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 bloodthirsty
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

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## Vocabulary

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1. relish /'relɪʃ/	从……获得乐趣, 享受
2. orgy /'ɔ:dʒi/	狂欢, 放纵
3. arena /ə'ri:nə/	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

<b>基础</b>	<b>Passage Three</b>
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Advertisers 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