**柴荣老师考研英语全年班每日打卡 Day 2**

**阅读精读**

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③ Such characteristics make them perfect candidates for Dr. Brosnan’s and Dr. de Waal’s study. The researchers spent two years teaching their monkeys to exchange tokens for food. Normally, the monkeys were happy enough to exchange pieces of rock for slices of cucumber. However, when two monkeys were placed in separate but adjoining chambers, so that each could observe what the other was getting in return for its rock, their behaviour became markedly different.

④ In the world of capuchins grapes are luxury goods (and much preferable to cucumbers). So when one monkey was handed a grape in

exchange for her token, the second was reluctant to hand hers over for a mere piece of cucumber. And if one received a grape without having to provide her token in exchange at all, the other either tossed her own token at the researcher or out of the chamber, or refused to accept the slice of cucumber. Indeed, the mere presence of a grape in the other chamber (without an actual monkey to eat it) was enough to induce resentment in a female capuchin.

⑤The researchers suggest that capuchin monkeys, like humans, are guided by social emotions. In the wild, they are a co-operative, group-living species. Such co-operation is likely to be stable only when each animal feels it is not being cheated. Feelings of righteous indignation, it seems, are not the preserve of people alone. Refusing a

lesser reward completely makes these feelings abundantly clear to other members of the group. However, whether such a sense of fairness evolved independently in capuchins and humans, or whether it stems from the common ancestor that the species had 35 million years ago, is, as yet, an unanswered question.

**参考译文**

这些特征使它们成为布鲁斯南博士和德 ·瓦尔博士研究的理想对象。研究人员花费了两年的 时间教猴子用代币换取食物。通常情况下，猴子很乐意用石块换取黄瓜片。然而， 当两只猴 子被安置在隔开但相邻的房间里，以便它们能够看到彼此用石块换取的东西时，它们的行为 就会变得明显不同了。

在卷尾猴的世界里，葡萄是奢侈品（且比黄瓜要受欢迎得多）。所以当一只猴子用一个代币 换到一颗葡萄时， 第二只猴子就不愿意用自己的代币只换取一片黄瓜了 。 如果一只猴子根 本无需用代币作为交换就得到一颗葡萄，那么另一只猴子就会把代币砸向研究人员或者扔出 房间外，或者拒绝接受那片黄瓜。事实上，只要在另一个房间出现了葡萄（根本没有猴子吃 它）， 就足以引起雌性卷尾猴的愤恨了。

研究人员指出，正如人类一样，卷尾猴也受到社会情感的支配。在野外，它们是协作、群居 的物种。只有当每只猴子都感到自己没有遭受不公时，这种协作才可能稳定。义愤感似乎不 只是人类的专利。拒绝一份较少的酬劳可以完全将这些情绪十分明确地传达给组内其他成员。 但是这种公平感是从卷尾猴和人类身上各自演化而来,还是来源于三千五百万年以前他们共 同的祖先,至今仍是个有待回答的问题。

