考研翻译历年真题汇总（1990—2021 年）

（英语一）

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考研英语（一）历年翻译试题

1990 年英译汉试题

People have wondered for a long time how their personalities, and behaviors are formed. It is not easy to explain why one person is intelligent and another is not, or why one is cooperative and another is competitive.

Social scientists are, of course, extremely interested in these types of questions. (61) They want to explain why we possess certain characteristics and exhibit certain behaviors. There are no clear answers yet, but two distinct schools of thought on the matter have developed. As one might expect, the two approaches are very different from each other. The controversy is often conveniently referred to as “nature vs. nurture”.

(62) Those who support the“nature” side of the conflict believe that our personalities and behavior patterns are largely determined by biological factors. (63) That our environment has little, if anything, to do with our abilities, characteristics and behavior is central to this theory. Taken to an extreme, this theory maintains that our behavior is predetermined to such a great degree that we are almost completely governed by our instincts.

Those who support the “nurture” theory, that is, they advocate education, are often called behaviorists. They claim that our environment is more important than our biologically based instincts in determining how we will act. A behaviorist, B.F. Skinner, sees humans as beings whose behavior is almost completely shaped by their surroundings. The behaviorists maintain that, like machines, humans respond to environmental stimuli as the basis of their behavior.

Let us examine the different explanations about one human characteristic, intelligence, offered by the two theories. Supporters of the “nature” theory insist that we are born with a certain capacity for learning that is biologically determined. Needless to say, they don’t believe that factors in the environment have much influence on what is basically a predetermined characteristic. On the other hand, behaviorists argue that our intelligence levels are the product of our experiences. (64) Behaviorists suggest that the child who is raised in an environment where there are many stimuli which develop his or her capacity for appropriate responses will experience greater intellectual

development.

The social and political implications of these two theories are profound. In the United States, blacks often score below whites on standardized intelligence tests. This leads some "nature" proponents to conclude that blacks are biologically inferior to whites. (65) Behaviorists, in contrast, say that differences in scores are due to the fact that blacks are often deprived of many of the educational and other environmental advantages that whites enjoy.

Most people think neither of these theories can yet fully explain human behavior.

1991 年英译汉试题

The fact is that the energy crisis, which has suddenly been officially announced, has been with us for a long time now, and will be with us for an even longer time. Whether Arab oil flows freely or not, it is clear to everyone that world industry cannot be allowed to depend on so fragile a base. (71) The supply of oil can be shut off unexpectedly at any time, and in any case, the oil wells will all run dry in thirty years or so at the present rate of use.

(72) New sources of energy must be found, and this will take time, but it is not likely to result in any situation that will ever restore that sense of cheap and plentiful energy we have had in the times past. For an indefinite period from here on, mankind is going to advance cautiously, and consider itself lucky that it can advance at all.

To make the situation worse, there is as yet no sign that any slowing of the world's population is in sight. Although the birthrate has dropped in some nations, including the United States, the population of the world seems sure to pass six billion and perhaps even seven billion as the twenty-first century opens.

(73) The food supply will not increase nearly enough to match this, which means that we are heading into a crisis in the matter of producing and marketing food.

Taking all this into account, what might we reasonably estimate supermarkets to be like in the year 2001?

To begin with, the world food supply is going to become steadily tighter over the next thirty years-even here in the United States. By 2001, the population of the United States will be at least two hundred fifty million and possibly two hundred seventy million, and the nation will find it difficult to expand food production to fill the additional mouths. (74) This will be particularly true since energy pinch will make it difficult to continue agriculture in the high energy American fashion that makes it possible to combine few farmers with high yields.

It seems almost certain that by 2001 the United States will no longer be a great food exporting

nation and that, if necessity forces exports, it will be at the price of belt tightening at home.

In fact, as food items will end to decline in quality and decrease in variety, there is very likely to be increasing use of flavouring additives. (75) Until such time as mankind has the sense to lower its population to the point where the planet can provide a comfortable support for all, people will have to accept more "unnatural food".

1992 年英译汉试题

"Intelligence" at best is an assumptive construct—the meaning of the word has never been clear. (71) There is more agreement on the kinds of behavior referred to by the term than there is on how to interpret or classify them. But it is generally agreed that a person of high intelligence is one who can grasp ideas readily, make distinctions, reason logically, and make use of verbal and mathematical symbols in solving problems. An intelligence test is a rough measure of a child's capacity for learning the kinds of things required in school. It does not measure character, social adjustment, physical endurance, manual skills, or artistic abilities. It is not supposed to—it was not designed for such purposes. (72) To criticise it for such failure is roughly comparable to criticising a thermometer for not measuring wind velocity.

The other thing we have to notice is that the assessment of the intelligence of any subject is essentially a comparative affair.

(73) Now since the assessment of intelligence is a comparative matter we must be sure that the scale with which we are comparing our subjects provides a "valid" or "fair" comparison. It is here that some of the difficulties which interest us begin. Any test performed involves at least three factors: the intention to do one's best, the knowledge required for understanding what you have to do, and the intellectual ability to do it. (74) The first two must be equal for all who are being compared, if any comparison in terms of intelligence is to be made. In school populations in our culture these assumptions can be made fair and reasonable, and the value of intelligence testing has been proved thoroughly. Its value lies, of course, in its providing a satisfactory basis for prediction. No one is in the least interested in the marks a little child gets on his test; what we are interested in is whether we can conclude from his mark on the test that the child will do better or worse than other children of his age at tasks which we think require "general intelligence". (75) On the whole such a conclusion can be drawn with a certain degree of confidence, but only if the child can be assumed to have had the same attitude towards the test as the others with whom he is being compared, and only if he was not punished by lack of relevant information which they possessed.

1993 年英译汉试题

(71) The method of scientific investigation is nothing but the expression of the necessary mode of working of the human mind; it is simply the mode by which all phenomena are reasoned about and given precise and exact explanation. There is no more difference, but there is just the same kind of difference, between the mental operations of a man of science and those of an ordinary person, as there is between the operations and methods of a baker or of a butcher weighing out his goods in common scales, and the operations of a chemist in performing a difficult and complex analysis by means of his balance and finely graded weights. (72) It is not that the scales in the one case, and the balance in the other, differ in the principles of their construction or manner of working; but that the latter is much finer apparatus and of course much more accurate in its measurement than the former.

You will understand this better, perhaps, if I give you some familiar examples. (73) You have all heard it repeated that men of science work by means of induction(归纳法) and deduction, that by the help of these operations, they, in a sort of sense, manage to extract from Nature certain natural laws, and that out of these, by some special skill of their own, they build up their theories. (74) And it is imagined by many that the operations of the common mind can be by no means compared with these processes, and that they have to be acquired by a sort of special training. To hear all these large words, you would think that the mind of a man of science must be constituted differently from that of his fellow men; but if you will not be frightened by terms, you will discover that you are quite wrong, and that all these terrible apparatus are being used by yourselves every day and every hour of your lives.

There is a well-known incident in one of Moliere's plays, where the author makes the hero express unbounded delight on being told that he had been talking prose(散文) during the whole of his life. In the same way, I trust that you will take comfort, and be delighted with yourselves, on the discovery that you have been acting on the principles of inductive and deductive philosophy during the same period. (75) Probably there is not one here who has not in the course of the day had occasion to set in motion a complex train of reasoning, of the very same kind, though differing in degree, as that which a scientific man goes through in tracing the causes of natural phenomena.

1994 年英译汉试题

According to the new school of scientists, technology is an overlooked force in expanding the horizons of scientific knowledge. (71) Science moves forward, they say, not so much through the insights of great men of genius as because of more ordinary things like improved techniques and tools. (72) "In short", a leader of the new school contends, "the scientific revolution, as we call it, was largely the improvement and invention and use of a series of instruments that expanded the reach of science in innumerable directions." (73) Over the years, tools and technology themselves as a source of fundamental innovation have largely been ignored by historians and philosophers of

science. The modern school that hails technology argues that such masters as Galileo, Newton, Maxwell, Einstein, and inventors such as Edison attached great importance to, and derived great benefit from, craft information and technological devices of different kinds that were usable in scientific experiments. The centerpiece of the argument of a technology—yes, genius—no advocate was an analysis of Galileo's role at the start of the scientific revolution. The wisdom of the day was derived from Ptolemy, an astronomer of the second century, whose elaborate system of the sky put Earth at the center of all heavenly motions. (74) Galileo's greatest glory was that in 1609 he was the first person to turn the newly invented telescope on the heavens to prove that the planets revolve around the sun rather than around the Earth. But the real hero of the story, according to the new school of scientists, was the long evolution in the improvement of machinery for making eyeglasses.

Federal policy is necessarily involved in the technology vs. genius dispute. (75) Whether the Government should increase the financing of pure science at the expense of technology or vice versa often depends on the issue of which is seen as the driving force.

1995 年英译汉试题

The standardized educational or psychological tests that are widely used to aid in selecting, classifying, assigning, or promoting students, employees, and military personnel have been the target of recent attacks in books, magazines, the daily press, and even in congress. (71) The target is wrong, for in attacking the tests, critics divert attention from the fault that lies with ill-informed or incompetent users. The tests themselves are merely tools, with characteristics that can be measured with reasonable precision under specified conditions. Whether the results will be valuable, meaningless, or even misleading depends partly upon the tool itself but largely upon the user.

All informed predictions of future performance are based upon some knowledge of relevant past performance: school grades, research productive, sales records, or whatever is appropriate. (72) How well the predictions will be validated by later performance depends upon the amount, reliability, and appropriateness of the information used and on the skill and wisdom with which it is interpreted. Anyone who keeps careful score knows that the information available is always incomplete and that the predictions are always subject to error.

Standardized tests should be considered in this context. They provide a quick, objective method of getting some kinds of information about what a person learned, the skills he has developed, or the kinds of person he is. The information so obtained has, qualitatively, the same advantages and shortcomings as other kinds of information. (73) Whether to use tests, other kinds of information, or both in a particular situation depends, therefore, upon the evidence from experience concerning comparative validity and upon such factors as cost and availability.

(74) In general, the tests work most effectively when the qualities to be measured can be most

precisely defined and least effectively when what is to be measured or predicted can not be well defined. Properly used, they provide a rapid means of getting comparable information about many people. Sometimes they identify students whose high potential has not been previously recognized, but there are many things they do not do. (75) For example, they do not compensate for gross social inequality, and thus do not tell how able an underprivileged youngster might have been had he grown up under more favorable circumstances.

1996 年英译汉试题

The differences in relative growth of various areas of scientific research have several causes. (71) Some of these causes are completely reasonable results of social needs. Others are reasonable consequences of particular advances in science being to some extent self-accelerating. Some, however, are less reasonable processes of different growth in which preconceptions of the form scientific theory ought to take, by persons in authority, act to alter the growth pattern of different areas. This is a new problem probably not yet unavoidable; but it is a frightening trend. (72) This trend began during the Second World War, when several governments came to the conclusion that the specific demands that a government wants to make of its scientific establishment cannot generally be foreseen in detail. It can be predicted, however, that from time to time questions will arise which will require specific scientific answers. It is therefore generally valuable to treat the scientific establishment as a resource or machine to be kept in functional order. (73) This seems mostly effectively done by supporting a certain amount of research not related to immediate goals but of possible consequence in the future.

This kind of support, like all government support, requires decisions about the appropriate recipients of funds. Decisions based on utility as opposed to lack of utility are straightforward. But a decision among projects none of which has immediate utility is more difficult. The goal of the supporting agencies is the praisable one of supporting “good ” as opposed to “bad” science, but a valid determination is difficult to make. Generally, the idea of good science tends to become confused with the capacity of the field in question to generate an elegant theory. (74) However, the world is so made that elegant systems are in principle unable to deal with some of the world’s more fascinating and delightful aspects. (75) New forms of thought as well as new subjects for thought must arise in the future as they have in the past, giving rise to new standards of elegance.

1997年英译汉试题

Do animals have rights? This is how the question is usually put. It sounds like a useful, ground-

clearing way to start.（71）Actually, it isn't, because it assumes that there is an agreed account of human rights, which is something the world does not have.

On one view of rights, to be sure, it necessarily follows that animals have none.（72）Some philosophers argue that rights exist only within a social contract, as part of an exchange of duties and entitlements. Therefore, animals cannot have rights. The idea of punishing a tiger that kills somebody is absurd; for exactly the same reason, so is the idea that tigers have rights. However, this is only one account, and by no means an uncontested one. It denies rights not only to animals but also to some people—for instance, to infants, the mentally incapable and future generations. In addition, it is unclear what force a contract can have for people who never consented to it: how do you reply to somebody who says "I don't like this contract"?

The point is this: without agreement on the rights of people, arguing about the rights of animals is fruitless.（73）It leads the discussion to extremes at the outset: it invites you to think that animals should be treated either with the consideration humans extend to other humans, or with no consideration at all. This is a false choice. Better to start with another, more fundamental, question: is the way we treat animals a moral issue at all?

Many deny it.（74）Arguing from the view that humans are different from animals in every relevant respect, extremists of this kind think that animals lie outside the area of moral choice. Any regard for the suffering of animals is seen as a mistake—a sentimental displacement of feeling that should properly be directed to other humans.

This view, which holds that torturing a monkey is morally equivalent to chopping wood, may seem bravely "logical". In fact it is simply shallow: the confused centre is right to reject it. The most elementary form of moral reasoning—the ethical equivalent of learning to crawl—is to weigh others' interests against one's own. This in turn requires sympathy and imagination: without which there is no capacity for moral thought. To see an animal in pain is enough, for most, to engage sympathy.（75）When that happens, it is not a mistake: it is mankind's instinct for moral reasoning in action, an instinct that should be encouraged rather than laughed at.

1998年英译汉试题

They were, by far, the largest and most distant objects that scientists had ever detected: a strip of enormous cosmic clouds some 15 billion light-years from earth.（71）But even more important, it was the farthest that scientists had been able to look into the past, for what they were seeing were

the patterns and structures that existed 15 billion years ago. That was just about the moment that the universe was born. What the researchers found was at once both amazing and expected; the US National Aeronautics and Space Administration's Cosmic Background Explorer satellite—Cobe—had discovered landmark evidence that the universe did in fact begin with the primeval explosion that has become known as the Big Bang（the theory that the universe originated in an explosion from a single mass of energy）.

（72）The existence of the giant clouds was virtually required for the Big Bang, first put forward in the 1920s, to maintain its reign as the dominant explanation of the cosmos. According to the theory, the universe burst into being as a submicroscopic, unimaginable dense knot of pure energy that flew outward in all directions, emitting radiation as it went, condensing into particles and then into atoms of gas. Over billions of years, the gas was compressed by gravity into galaxies, stars, plants and eventually, even humans.

Cobe is designed to see just the biggest structures, but astronomers would like to see much smaller hot spots as well, the seeds of local objects like clusters and superclusters of galaxies. They shouldn't have long to wait.（73）Astrophysicists working with ground-based detectors at the South Pole and balloon-borne instruments are closing in on such structures, and may report their findings soon.

（74）If the small hot spots look as expected, that will be a triumph for yet another scientific idea, a refinement of the Big Bang called the inflationary universe theory. Inflation says that very early on, the universe expanded in size by more than a trillion trillion trillion trillion fold in much less than a second, propelled by a sort of antigravity.（75）Odd though it sounds, cosmic inflation is a scientifically plausible consequence of some respected ideas in elementary particle physics, and many astrophysicists have been convinced for the better part of a decade that it is true.

1999年英译汉试题

（71）While there are almost as many definitions of history as there are historians, modern practice most closely conforms to one that sees history as the attempt to recreate and explain the significant events of the past. Caught in the web of its own time and place, each generation of historians determines anew what is significant for it in the past. In this search the evidence found is always incomplete and scattered; it is also frequently partial or partisan. The irony of the historian's craft is that its practitioners always know that their efforts are but contributions to an unending process.

（72）Interest in historical methods has arisen less through external challenge to the validity of history as an intellectual discipline and more from internal quarrels among historians themselves. While history once revered its affinity to literature and philosophy, the emerging social sciences seemed to afford greater opportunities for asking new questions and providing rewarding approaches to an understanding of the past. Social science methodologies had to be adapted to a discipline governed by the primacy of historical sources rather than the imperatives of the contemporary world.（73）During this transfer, traditional historical methods were augmented by additional methodologies designed to interpret the new forms of evidence in the historical study.

Methodology is a term that remains inherently ambiguous in the historical profession.（74）There is no agreement whether methodology refers to the concepts peculiar to historical work in general or to the research techniques appropriate to the various branches of historical inquiry. Historians, especially those so blinded by their research interests that they have been accused of "tunnel method," frequently fall victim to the "technicist fallacy". Also common in the natural sciences, the technicist fallacy mistakenly identifies the discipline as a whole with certain parts of its technical implementation.（75）It applies equally to traditional historians who view history as only the external and internal criticism of sources, and to social science historians who equate their activity with specific techniques.

2000年英译汉试题

Governments throughout the world act on the assumption that the welfare of their people depends largely on the economic strength and wealth of the community.（71）Under modern conditions, this requires varying measures of centralized control and hence the help of specialized scientists such as economists and operational research experts.（72）Furthermore, it is obvious that the strength of a country's economy is directly bound up with the efficiency of its agriculture and industry, and that this in turn rests upon the efforts of scientists and technologists of all kinds. It also means that governments are increasingly compelled to interfere in these sectors in order to step up production and ensure that it is utilized to the best advantage. For example, they may encourage research in various ways, including the setting up of their own research centers; they may alter the structure of education, or interfere in order to reduce the wastage of natural resources or tap resources hitherto unexploited; or they may cooperate directly in the growing number of international projects related to science, economics and industry. In any case, all such interventions are heavily dependent on scientific advice and also scientific and technological manpower of all kinds.

（73）Owing to the remarkable development in mass communications, people everywhere are feeling new wants and are being exposed to new customs and ideas, while governments are often forced to introduce still further innovations for the reasons given above. At the same time, the normal rate of social change throughout the world is taking place at a vastly accelerated speed compared with the past. For example,（74）in the early industrialized countries of Europe the process of industrialization—with all the far-reaching changes in social patterns that followed—was spread over nearly a century, whereas nowadays a developing nation may undergo the same process in a decade or so. All this has the effect of building up unusual pressures and tensions within the community and consequently presents serious problems for the governments concerned.（75）Additional social stresses may also occur because of the population explosion or problems arising from mass migration movements—themselves made relatively easy nowadays by modern means of transport. As a result of all these factors, governments are becoming increasingly dependent on biologists and social scientists for planning the appropriate programs and putting them into effect.

2001年英译汉试题

In less than 30 years' time the Star Trek Holodeck will be a reality. Direct links between the brain's nervous system and a computer will also create full sensory virtual environments, allowing virtual vacations like those in the film Total Recall.

（71）There will be television chat shows hosted by robots, and cars with pollution monitors that will disable them when they offend.（72）Children will play with dolls equipped with personality chips, computers with in-built personalities will be regarded as workmates rather than tools, relaxation will be in front of smell-television, and digital age will have arrived.

According to BT's futurologist, Ian Pearson, these are among the developments scheduled for the first few decades of the new millennium（a period of 1 000 years）, when supercomputers will dramatically accelerate progress in all areas of life.

（73）Pearson has pieced together the work of hundreds of researchers around the world to produce a unique millennium technology calendar that gives the latest dates when we can expect hundreds of key breakthroughs and discoveries to take place. Some of the biggest developments will be in medicine, including an extended life expectancy and dozens of artificial organs coming into use between now and 2040.

Pearson also predicts a breakthrough in computer-human links. "By linking directly to our nervous system, computers could pick up what we feel and, hopefully, simulate feeling too so that

we can start to develop full sensory environments, rather like the holidays in Total Recall or the Star Trek Holodeck," he says.（74）But that, Pearson points out, is only the start of man-machine integration: "It will be the beginning of the long process of integration that will ultimately lead to a fully electronic human before the end of the next century."

Through his research, Pearson is able to put dates to most of the breakthroughs that can be predicted. However, there are still no forecasts for when faster-than-light travel will be available, or when human cloning will be perfected, or when time travel will be possible. But he does expect social problems as a result of technological advances. A boom in neighborhood surveillance cameras will, for example, cause problems in 2010, while the arrival of synthetic lifelike robots will mean people may not be able to distinguish between their human friends and the droids.（75）And home appliances will also become so smart that controlling and operating them will result in the breakout of a new psychological disorder—kitchen rage.

2002年英译汉试题

Almost all our major problems involve human behavior, and they cannot be solved by physical and biological technology alone. What is needed is a technology of behavior, but we have been slow to develop the science from which such a technology might be drawn.（61） One difficulty is that almost all of what is called behavioral science continues to trace behavior to states of mind, feelings, traits of character, human nature, and so on. Physics and biology once followed similar practices and advanced only when they discarded them.（62）The behavioral sciences have been slow to change partly because the explanatory items often seem to be directly observed and partly because other kinds of explanations have been hard to find. The environment is obviously important, but its role has remained obscure. It does not push or pull, it selects, and this function is difficult to discover and analyze.（63）The role of natural selection in evolution was formulated only a little more than a hundred years ago, and the selective role of the environment in shaping and maintaining the behavior of the individual is only beginning to be recognized and studied. As the interaction between organism and environment has come to be understood, however, effects once assigned to states of mind, feelings, and traits are beginning to be traced to accessible conditions, and a technology of behavior may therefore become available. It will not solve our problems, however, until it replaces traditional prescientific views, and these are strongly entrenched. Freedom and dignity illustrate the difficulty.（64）They are the possessions of the autonomous（self-governing）man of traditional theory, and they are essential to practices in which a person is held responsible for his conduct and

given credit for his achievements. A scientific analysis shifts both the responsibility and the achievement to the environment. It also raises questions concerning "values." Who will use a technology and to what ends?（65）Until these issues are resolved, a technology of behavior will continue to be rejected, and with it possibly the only way to solve our problems.

2003年英译汉试题

Human beings in all times and places think about their world and wonder at their place in it. Humans are thoughtful and creative, possessed of insatiable curiosity.（61）Furthermore, humans have the ability to modify the environment in which they live, thus subjecting all other life forms to their own peculiar ideas and fancies. Therefore, it is important to study humans in all their richness and diversity in a calm and systematic manner, with the hope that the knowledge resulting from such studies can lead humans to a more harmonious way of living with themselves and with all other life forms on this planet Earth.

"Anthropology" derives from the Greek words anthropos "human" and logos "the study of." By its very name, anthropology encompasses the study of all humankind.

Anthropology is one of the social sciences.（62）Social science is that branch of intellectual enquiry which seeks to study humans and their endeavors in the same reasoned, orderly, systematic, and dispassioned manner that natural scientists use for the study of natural phenomena.

Social science disciplines include geography, economics, political science, psychology, and sociology. Each of these social sciences has a subfield or specialization which lies particularly close to anthropology.

All the social sciences focus upon the study of humanity. Anthropology is a field-study oriented discipline which makes extensive use of the comparative method in analysis.（63）The emphasis on data gathered first-hand, combined with a cross-cultural perspective brought to the analysis of cultures past and present, makes this study a unique and distinctly important social science.

Anthropological analyses rest heavily upon the concept of culture. Sir Edward Tylor's formulation of the concept of culture was one of the great intellectual achievements of 19th century science.（64）Tylor defined culture as "...that complex whole which includes belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." This insight, so profound in its simplicity, opened up an entirely new way of perceiving and understanding human life. Implicit within Tylor's definition is the concept that culture is learned,

shared, and patterned behavior.

（65）Thus, the anthropological concept of "culture," like the concept of "set" in mathematics, is an abstract concept which makes possible immense amounts of concrete research and understanding.

2004年英译汉试题

The relation of language and mind has interested philosophers for many centuries.（61）The Greeks assumed that the structure of language had some connection with the process of thought, which took root in Europe long before people realized how diverse languages could be.

Only recently did linguists begin the serious study of languages that were very different from their own. Two anthropologist-linguists, Franz Boas and Edward Sapir, were pioneers in describing many native languages of North and South America during the first half of the twentieth century.（62）We are obliged to them because some of these languages have since vanished, as the peoples who spoke them died out or became assimilated and lost their native languages. Other linguists in the earlier part of this century, however, who were less eager to deal with bizarre data from "exotic" language, were not always so grateful.（63）The newly described languages were often so strikingly different from the well studied languages of Europe and Southeast Asia that some scholars even accused Boas and Sapir of fabricating their data. Native American languages are indeed different, so much so in fact that Navajo could be used by the US military as a code during World War II to send secret messages.

Sapir's pupil, Benjamin Lee Whorf, continued the study of American Indian languages.（64）Being interested in the relationship of language and thought, Whorf developed the idea that the structure of language determines the structure of habitual thought in a society. He reasoned that because it is easier to formulate certain concepts and not others in a given language, the speakers of that language think along one track and not along another.（65）Whorf came to believe in a sort of linguistic determinism which, in its strongest form, states that language imprisons the mind, and that the grammatical patterns in a language can produce far-reaching consequence for the culture of a society. Later, this idea became to be known as the Sapir-Whorf hypothesis, but this term is somewhat inappropriate. Although both Sapir and Whorf emphasized the diversity of languages, Sapir himself never explicitly supported the notion of linguistic determinism.

2005年英译汉试题

It is not easy to talk about the role of the mass media in this overwhelmingly significant phase in European history. History and news become confused and one's impressions tend to be a mixture of skepticism and optimism.（46）Television is one of the means by which these feelings are created and conveyed—and perhaps never before has it served so much to connect different peoples and nations as in the recent events in Europe. The Europe that is now forming cannot be anything other than its peoples, their cultures and national identities. With this in mind we can begin to analyze the European television scene.（47）In Europe, as elsewhere, multi-media groups have been increasingly successful: groups which bring together television, radio, newspapers, magazines and publishing houses that work in relation to one another. One Italian example would be the Berlusconi group while abroad Maxwell and Murdoch come to mind.

Clearly, only the biggest and most flexible television companies are going to be able to compete in such a rich and hotly-contested market.（48）This alone demonstrates that the television business is not an easy world to survive in, a fact underlined by statistics that show that out of eighty European television networks, no less than 50% took a loss in 1989.

Moreover, the integration of the European community will oblige television companies to cooperate more closely in terms of both production and distribution.

（49）Creating a "European identity" that respects the different cultures and traditions which go to make up the connecting fabric of the Old Continent is no easy task and demands a strategic choice—that of producing programs in Europe for Europe. This entails reducing our dependence on the North American market, whose programs relate to experiences and cultural traditions which are different from our own.

In order to achieve these objectives, we must concentrate more on co-productions, the exchange of news, documentary services and training. This also involves the agreements between European countries for the creation of a European bank for Television Production which, on the model of the European Investments Bank, will handle the finances necessary for production costs.（50）In dealing with a challenge on such a scale, it is no exaggeration to say "United we stand, divided we fall"—and if I had to choose slogan it would be "Unity in our diversity," a unity of objectives that nonetheless respect the varied peculiarities of each country.

2006年英译汉试题

Is it true that the American intellectual is rejected and considered of no account in his society? I am going to suggest that it is not true. Father Bruckberger told part of the story when he observed that it is the intellectuals who have rejected Americans. But they have done more than that. They have grown dissatisfied with the role of the intellectual. It is they, not Americans, who have become anti-intellectual.

First, the object of our study pleads for definition. What is an intellectual?（46）I shall define him as an individual who has elected as his primary duty and pleasure in life the activity of thinking in a Socratic （苏格拉底的） way about moral problems. He explores such problems consciously, articulately, and frankly, first by asking factual questions, then by asking moral questions, finally by suggesting action which seems appropriate in light of the factual and moral information which he has obtained.（47）His function is analogous to that of a judge, who must accept the obligation of revealing in as obvious a manner as possible the course of reasoning which led him to his decision.

This definition excludes many individuals usually referred to as intellectuals—the average scientist, for one.（48）I have excluded him because, while his accomplishments may contribute to the solution of moral problems, he has not been charged with the task of approaching any but the factual aspects of those problems. Like other human beings, he encounters moral issues even in the every-day performance of his routine duties—he is not supposed to cook his experiments, manufacture evidence, or doctor his reports.（49）But his primary task is not to think about the moral code, which governs his activity, any more than a businessman is expected to dedicate his energies to an exploration of rules of conduct in business. During most of his waking life he will take his code for granted, as the businessman takes his ethics.

The definition also excludes the majority of teachers, despite the fact that teaching has traditionally been the method whereby many intellectuals earn their living.（50）They may teach very well, and more than earn their salaries, but most of them make little or no independent reflections on human problems which involve moral judgment. This description even fits the majority of eminent scholars. Being learned in some branch of human knowledge is one thing; living in “public and illustrious thoughts,” as Emerson would say, is something else.

2007年英译汉试题

The study of law has been recognized for centuries as a basic intellectual discipline in European universities. However, only in recent years has it become a feature of undergraduate programs in

Canadian universities.（46）Traditionally, legal learning has been viewed in such institutions as the special preserve of lawyers, rather than a necessary part of the intellectual equipment of an educated person. Happily, the older and more continental view of legal education is establishing itself in a number of Canadian universities and some have even begun to offer undergraduate degrees in law.

If the study of law is beginning to establish itself as part and parcel of a general education, its aims and methods should appeal directly to journalism educators. Law is a discipline which encourages responsible judgment. On the one hand, it provides opportunities to analyze such ideas as justice, democracy and freedom.（47）On the other, it links these concepts to everyday realities in a manner which is parallel to the links journalists forge on a daily basis as they cover and comment on the news. For example, notions of evidence and fact, of basic rights and public interest are at work in the process of journalistic judgment and production just as in courts of law. Sharpening judgment by absorbing and reflecting on law is a desirable component of a journalist's intellectual preparation for his or her career.

（48）But the idea that the journalist must understand the law more profoundly than an ordinary citizen rests on an understanding of the established conventions and special responsibilities of the news media. Politics or, more broadly, the functioning of the state, is a major subject for journalists. The better informed they are about the way the state works, the better their reporting will be.（49）In fact, it is difficult to see how journalists who do not have a clear grasp of the basic features of the Canadian Constitution can do a competent job on political stories.

Furthermore, the legal system and the events which occur within it are primary subjects for journalists. While the quality of legal journalism varies greatly, there is an undue reliance amongst many journalists on interpretations supplied to them by lawyers.（50）While comment and reaction from lawyers may enhance stories, it is preferable for journalists to rely on their own notions of significance and make their own judgments. These can only come from a well-grounded understanding of the legal system.

2008年英译汉试题

In his autobiography, Darwin himself speaks of his intellectual powers with extraordinary modesty. He points out that he always experienced much difficulty in expressing himself clearly and concisely, but（46）he believes that this very difficulty may have had the compensating advantage of forcing him to think long and intently about every sentence, and thus enabling him to detect errors in reasoning and in his own observations. He disclaimed the possession of any great

quickness of apprehension or wit, such as distinguished Huxley.（47）He asserted, also, that his power to follow a long and purely abstract train of thought was very limited, for which reason he felt certain that he never could have succeeded with mathematics. His memory, too, he described as extensive, but hazy. So poor in one sense was it that he never could remember for more than a few days a single date or a line of poetry.（48）On the other hand, he did not accept as well founded the charge made by some of his critics that, while he was a good observer, he had no power of reasoning. This, he thought, could not be true, because the "Origin of Species" is one long argument from the beginning to the end, and has convinced many able men. No one, he submits, could have written it without possessing some power of reasoning. He was willing to assert that "I have a fair share of invention, and of common sense or judgment, such as every fairly successful lawyer or doctor must have, but not, I believe, in any higher degree."（49）He adds humbly that perhaps he was "superior to the common run of men in noticing things which easily escape attention, and in observing them carefully."

Writing in the last year of his life, he expressed the opinion that in two or three respects his mind had changed during the preceding twenty or thirty years. Up to the age of thirty or beyond it poetry of many kinds gave him great pleasure. Formerly, too, pictures had given him considerable, and music very great, delight. In 1881, however, he said, "Now for many years I cannot endure to read a line of poetry. I have also almost lost my taste for pictures or music."（50）Darwin was convinced that the loss of these tastes was not only a loss of happiness, but might possibly be injurious to the intellect and more probably to the moral character.

2009年英译汉试题

There is a marked difference between the education which every one gets from living with others and the deliberate educating of the young. In the former case the education is incidental; it is natural and important, but it is not the express reason of the association.（46）It may be said that the measure of the worth of any social institution is its effect in enlarging and improving experience, but this effect is not a part of its original motive. Religious associations began, for example, in the desire to secure the favor of overruling powers and to ward off evil influences; family life in the desire to gratify appetites and secure family perpetuity; systematic labor, for the most part, because of enslavement to others, etc.（47）Only gradually was the by-product of the institution noted, and only more gradually still was this effect considered as a directive factor in the conduct of the institution. Even today, in our industrial life, apart from certain values of industriousness and thrift, the intellectual and emotional reaction of the forms of human association under which the world's

work is carried on receives little attention as compared with physical output.

But in dealing with the young, the fact of association itself as an immediate human fact, gains in importance.（48）While it is easy to ignore in our contact with them the effect of our acts upon their disposition, it is not so easy as in dealing with adults. The need of training is too evident; the pressure to accomplish a change in their attitude and habits is too urgent to leave these consequences wholly out of account.（49）Since our chief business with them is to enable them to share in a common life we cannot help considering whether or not we are forming the powers which will secure this ability. If humanity has made some headway in realizing that the ultimate value of every institution is its distinctively human effect we may well believe that this lesson has been learned largely through dealings with the young.

（50） We are thus led to distinguish, within the broad educational process which we have been so far considering, a more formal kind of education—that of direct tuition or schooling. In undeveloped social groups, we find very little formal teaching and training. These groups mainly rely for instilling needed dispositions into the young upon the same sort of association which keeps adults loyal to their group.

2010年英译汉试题

One basic weakness in a conservation system based wholly on economic motives is that most members of the land community have no economic value. Yet these creatures are members of the biotic community and, if its stability depends on its integrity, they are entitled to continuance.

When one of these noneconomic categories is threatened and, if we happen to love it, we invent excuses to give it economic importance. At the beginning of century songbirds were supposed to be disappearing.（46）Scientists jumped to the rescue with some distinctly shaky evidence to the effect that insects would eat us up if birds failed to control them. The evidence had to be economic in order to be valid. It is painful to read these round about accounts today. We have no land ethic yet,（47）but we have at least drawn nearer the point of admitting that birds should continue as a matter of intrinsic right, regardless of the presence or absence of economic advantage to us.

A parallel situation exists in respect of predatory mammals and fish-eating birds.（48）Time was when biologists somewhat overworked the evidence that these creatures preserve the health of game by killing the physically weak, or that they prey only on “worthless species”.

Some species of tree have been read out of the party by economics-minded foresters because

they grow too slowly or have too low a sale value to pay as timber crops.（49）In Europe, where forestry is ecologically more advanced, the non-commercial tree species are recognized as members of the native forest community, to be preserved as such, within reason.

To sum up: a system of conservation based solely on economic self-interest is hopelessly lopsided.（50）It tends to ignore, and thus eventually to eliminate, many elements in the land community that lack commercial value, but that are essential to its healthy functioning. It assumes, falsely, I think, that the economic parts of the biotic clock will function without the uneconomic parts.

2011年英译汉试题

With its theme that "Mind is the master weaver," creating our inner character and outer circumstances, the book As a Man Think of by James Allen is an in-depth exploration of the central idea of self-help writing.

（46）Allen's contribution was to take an assumption we all share—that because we are not robots we therefore control our thoughts—and reveal its erroneous nature. Because most of us believe that mind is separate from matter, we think that thoughts can be hidden and made powerless; this allows us to think one way and act another. However, Allen believed that the unconscious mind generates as much action as the conscious mind, and（47）while we may be able to sustain the illusion of control through the conscious mind alone, in reality we are continually faced with a question: "Why cannot I make myself do this or achieve that?"

Since desire and will are damaged by the presence of thoughts that do not accord with desire, Allen concluded: "We do not attract what we want, but what we are." Achievement happens because you as a person embody the external achievement; you don't "get" success but become it. There is no gap between mind and matter.

Part of the fame of Allen's book is its contention that "Circumstances do not make a person, they reveal him."（48）This seems a justification for neglect of those in need, and a rationalization of exploitation, of the superiority of those at the top and the inferiority of those at the bottom.

This, however, would be a knee-jerk reaction to a subtle argument. Each set of circumstances, however bad, offers a unique opportunity for growth. If circumstances always determined the life and prospects of people, then humanity would never have progressed. In fact, （49）circumstances seem to be designed to bring out the best in us and if we feel that we have been "wronged" then we

are unlikely to begin a conscious effort to escape from our situation. Nevertheless, as any biographer knows, a person's early life and its conditions are often the greatest gift to an individual.

The sobering aspect of Allen's book is that we have no one else to blame for our present condition except ourselves.（50）The upside is the possibilities contained in knowing that everything is up to us; where before we were experts in the array of limitations, now we become authorities of what is possible.

2012年英译汉试题

Since the days of Aristotle, a search for universal principles has characterized the scientific enterprise. In some ways, this quest for commonalities defines science. Newton's laws of motion and Darwinian evolution each bind a host of different phenomena into a single explicatory framework.

（46）In physics, one approach takes this impulse for unification to its extreme, and seeks a theory of everything—a single generative equation for all we see. It is becoming less clear, however, that such a theory would be a simplification, given the dimensions and universes that it might entail. Nonetheless, unification of sorts remains a major goal.

This tendency in the natural sciences has long been evident in the social sciences too. （47）Here, Darwinism seems to offer justification, for if all humans share common origins, it seems reasonable to suppose that cultural diversity could also be traced to more constrained beginnings. Just as the bewildering variety of human courtship rituals might all be considered to be forms of sexual selection, perhaps the world's languages, music, social and religious customs and even history are governed by universal features.（48）To filter out what is unique from what is shared might enable us to understand how complex cultural behaviour arose and what guides it in evolutionary or cognitive terms.

That, at least, is the hope. But a comparative study of linguistic traits published online today supplies a reality check. Russell Gray at the University of Auckland and his colleagues consider the evolution of grammars in the light of two previous attempts to find universality in language.

The most famous of these efforts was initiated by Noam Chomsky, who suggested that humans are born with an innate language-acquisition capacity that dictates a universal grammar. A few generative rules are then sufficient to unfold the entire fundamental structure of a language, which is why children can learn it so quickly.

（49）The second, by Joshua Greenberg, takes a more empirical approach to universality, identifying traits （particularly in word order） shared by many languages, which are considered to represent biases that result from cognitive constraints.

Gray and his colleagues have put them to the test by examining four family trees that between them represent more than 2,000 languages.（50）Chomsky's grammar should show patterns of language change that are independent of the family tree or the pathway tracked through it, whereas Greenbergian universality predicts strong co-dependencies between particular types of word-order relations. Neither of these patterns is borne out by the analysis, suggesting that the structures of the languages are lineage-specific and not governed by universals.

2013年英译汉试题

It is speculated that gardens arise from a basic human need in the individuals who made them: the need for creative expression. There is no doubt that gardens evidence an irrepressible urge to create, express, fashion, and beautify and that self-expression is a basic human urge; （46）yet when one looks at the photographs of the gardens created by the homeless, it strikes one that, for all their diversity of styles, these gardens speak of various other fundamental urges, beyond that of decoration and creative expression.

One of these urges has to do with creating a state of peace in the midst of turbulence, a "still point of the turning world," to borrow a phrase from T. S. Eliot.（47）A sacred place of peace, however crude it may be, is a distinctly human need, as opposed to shelter, which is a distinctly animal need. This distinction is so much so that where the latter is lacking, as it is for these unlikely gardeners, the former becomes all the more urgent. Composure is a state of mind made possible by the structuring of one's relation to one's environment.（48）The gardens of the homeless, which are in effect homeless gardens, introduce form into an urban environment where it either didn't exist or was not discernible as such. In so doing they give composure to a segment of the inarticulate environment in which they take their stand.

Another urge or need that these gardens appear to respond to, or to arise from, is so intrinsic that we are barely ever conscious of its abiding claims on us. When we are deprived of green, of plants, of trees,（49）most of us give in to a demoralization of spirit which we usually blame on some psychological conditions, until one day we find ourselves in a garden and feel the oppression vanish as if by magic. In most of the homeless gardens of New York City the actual cultivation of plants is unfeasible, yet even so the compositions often seem to represent attempts to call forth the spirit of plant and animal

life, if only symbolically, through a clumplike arrangement of materials, an introduction of colors, small pools of water, and a frequent presence of petals or leaves as well as of stuffed animals. On display here are various fantasy elements whose reference, at some basic level, seems to be the natural world.（50）It is this implicit or explicit reference to nature that fully justifies the use of the word garden, though in a "liberated" sense, to describe these synthetic constructions. In them we can see biophilia—a yearning for contact with nonhuman life—assuming uncanny representational forms.

2014年英译汉试题

Music means different things to different people and sometimes even different things to the same person at different moments of his life. It might be poetic, philosophical, sensual, or mathematical, but in any case it must, in my view, have something to do with the soul of the human being. Hence it is metaphysical; but the means of expression is purely and exclusively physical: sound. I believe it is precisely this permanent coexistence of metaphysical message through physical means that is the strength of music.（46）It is also the reason why when we try to describe music with words, all we can do is articulate our reactions to it, and not grasp music itself.

Beethoven's importance in music has been principally defined by the revolutionary nature of his compositions. He freed music from hitherto prevailing conventions of harmony and structure. Sometimes I feel in his late works a will to break all signs of continuity. The music is abrupt and seemingly disconnected, as in the last piano sonata. In musical expression, he did not feel restrained by the weight of convention.（47）By all accounts he was a freethinking person, and a courageous one, and I find courage an essential quality for the understanding, let alone the performance, of his works.

This courageous attitude in fact becomes a requirement for the performers of Beethoven's music. His compositions demand the performer to show courage, for example in the use of dynamics.（48）Beethoven's habit of increasing the volume with an extreme intensity and then abruptly following it with a sudden soft passage was only rarely used by composers before him.

Beethoven was a deeply political man in the broadest sense of the word. He was not interested in daily politics, but concerned with questions of moral behavior and the larger questions of right and wrong affecting the entire society.（49）Especially significant was his view of freedom, which, for him, was associated with the rights and responsibilities of the individual: he advocated freedom of thought and of personal expression.

Beethoven's music tends to move from chaos to order as if order were an imperative of human existence. For him, order does not result from forgetting or ignoring the disorders that plague our existence; order is a necessary development, an improvement that may lead to the Greek ideal of spiritual elevation. It is not by chance that the Funeral March is not the last movement of the Eroica Symphony, but the second, so that suffering does not have the last word. （50）One could interpret much of the work of Beethoven by saying that suffering is inevitable, but the courage to fight it renders life worth living.

2015年英译汉试题

Within the span of a hundred years, in the seventeenth and early eighteenth centuries, a tide of emigration—one of the great folk wanderings of history—swept from Europe to America. （46）This movement, driven by powerful and diverse motivations, built a nation out of a wilderness and, by its nature, shaped the character and destiny of an uncharted continent.

（47）The United States is the product of two principal forces—the immigration of European peoples with their varied ideas, customs, and national characteristics and the impact of a new country which modified these traits. Of necessity, colonial America was a projection of Europe. Across the Atlantic came successive groups of Englishmen, Frenchmen, Germans, Scots, Irishmen, Dutchmen, Swedes, and many others who attempted to transplant their habits and traditions to the new world.（48）But the force of geographic conditions peculiar to America, the interplay of the varied national groups upon one another, and the sheer difficulty of maintaining old-world ways in a raw, new continent caused significant changes. These changes were gradual and at first scarcely visible. But the result was a new social pattern which, although it resembled European society in many ways, had a character that was distinctly American.

（49）The first shiploads of immigrants bound for the territory which is now the United States crossed the Atlantic more than a hundred years after the 15th-and-16th-century explorations of North America. In the meantime, thriving Spanish colonies had been established in Mexico, the West Indies, and South America. These travelers to North America came in small, unmercifully overcrowded craft. During their six-to twelve-week voyage, they survived on barely enough food allotted to them. Many of the ships were lost in storms, many passengers died of disease, and infants rarely survived the journey. Sometimes storms blew the vessels far off their course, and often calm brought unbearably long delay.

To the anxious travelers the sight of the American shore brought almost inexpressible relief.

Said one recorder of events, "The air at twelve leagues' distance smelt as sweet as a new-blown garden." The colonists' first glimpse of the new land was a sight of dense woods.（50）The virgin forest with its richness and variety of trees was a real treasure-house which extended from Maine all the way down to Georgia. Here was abundant fuel and lumber. Here was the raw material of houses and furniture, ships and potash, dyes and naval stores.

2016年英译汉试题

Mental health is our birthright. (46) We don't have to learn how to be mentally healthy; it is built into us in the same way that our bodies know how to heal a cut or mend a broken bone. Mental health can't be learned, only reawakened. It is like the immune system of the body, which under stress or through lack of nutrition or exercise can be weakened, but which never leaves us. When we don't understand the value of mental health and we don't know how to gain access to it, mental health will remain hidden from us. (47) Our mental health doesn't really go anywhere; like the sun behind a cloud, it can be temporarily hidden from view, but it is fully capable of being restored in an instant.

Mental health is the seed that contains self-esteem—confidence in ourselves and an ability to trust in our common sense. It allows us to have perspective on our lives—the ability to not take ourselves too seriously, to laugh at ourselves, to see the bigger picture, and to see that things will work out. It's a form of innate or unlearned optimism. (48) Mental health allows us to view others with sympathy if they are having troubles, with kindness if they are in pain, and with unconditional love no matter who they are. Mental health is the source of creativity for solving problems, resolving conflict, making our surroundings more beautiful, managing our home life, or coming up with a creative business idea or invention to make our lives easier. It gives us patience for ourselves and toward others as well as patience while driving, catching a fish, working on our car, or raising a child. It allows us to see the beauty that surrounds us each moment in nature, in culture, in the flow of our daily lives.

(49) Although mental health is the cure-all for living our lives, it is perfectly ordinary as you will see that it has been there to direct you through all your difficult decisions. It has been available even in the most mundane of life situations to show you right from wrong, good from bad, friend from foe. Mental health has commonly been called conscience, instinct, wisdom, common sense, or the inner voice. We think of it simply as a healthy and helpful flow of intelligent thought. (50) As you will come to see, knowing that mental health is always available and knowing to trust it allow us to

slow down to the moment and live life happily.

2017年英译汉试题

The growth of the use of English as the world's primary language for international communication has obviously been continuing for several decades. (46) But even as the number of English speakers expands further there are signs that the global predominance of the language may fade within the foreseeable future.

Complex international, economic, technological and cultural changes could start to diminish the leading position of English as the language of the world market, and UK interests which enjoy advantage from the breadth of English usage would consequently face new pressures. Those realistic possibilities are highlighted in the study presented by David Graddol. (47) His analysis should therefore end any self-contentedness among those who may believe that the global position of English is so stable that the young generations of the United Kingdom do not need additional language capabilities.

David Graddol concludes that monoglot English graduates face a bleak economic future as qualified multilingual youngsters from other countries are proving to have a competitive advantage over their British counterparts in global companies and organisations. Alongside that, (48) many countries are introducing English into the primary-school curriculum but British schoolchildren and students do not appear to be gaining greater encouragement to achieve fluency in other languages.

If left to themselves, such trends will diminish the relative strength of the English language in international education markets as the demand for educational resources in languages, such as Spanish, Arabic or Mandarin grows and international business process outsourcing in other languages such as Japanese, French and German, spreads.

(49) The changes identified by David Graddol all present clear and major challenges to the UK's providers of English language teaching to people of other countries and to broader education business sectors. The English language teaching sector directly earns nearly £1.3 billion for the UK in invisible exports and our other education related exports earn up to £10 billion a year more. As the international education market expands, the recent slowdown in the numbers of international students studying in the main English-speaking countries is likely to continue, especially if there are no effective strategic policies to prevent such slippage.

The anticipation of possible shifts in demand provided by this study is significant: (50) It gives

a basis for all organisations which seek to promote the learning and use of English, a basis for planning to meet the possibilities of what could be a very different operating environment. That is a necessary and practical approach. In this as in much else, those who wish to influence the future must prepare for it.

2018年英译汉试题

Shakespeare's lifetime was coincident with a period of extraordinary activity and achievement in the drama. (46) By the date of his birth Europe was witnessing the passing of the religious drama, and the creation of new forms under the incentive of classical tragedy and comedy. These new forms were at first mainly written by scholars and performed by amateurs, but in England, as everywhere else in western Europe, the growth of a class of professional actors was threatening to make the drama popular, whether it should be new or old, classical or medieval, literary or farcical. Court, school, organizations of amateurs, and the traveling actors were all rivals in supplying a widespread desire for dramatic entertainment; and (47) no boy who went to a grammar school could be ignorant that the drama was a form of literature which gave glory to Greece and Rome and might yet bring honor to England.

When Shakespeare was twelve years old the first public playhouse was built in London. For a time literature showed no interest in this public stage. Plays aiming at literary distinction were written for schools or court, or for the choir boys of St. Paul's and the royal chapel, who, however, gave plays in public as well as at court. (48) But the professional companies prospered in their permanent theaters, and university men with literary ambitions were quick to turn to these theaters as offering a means of livelihood. By the time that Shakespeare was twenty-five, Lyly, Peele, and Greene had made comedies that were at once popular and literary; Kyd had written a tragedy that crowded the pit; and Marlowe had brought poetry and genius to triumph on the common stage—where they had played no part since the death of Euripides. (49) A native literary drama had been created, its alliance with the public playhouses established, and at least some of its great traditions had been begun.

The development of the Elizabethan drama for the next twenty-five years is of exceptional interest to students of literary history, for in this brief period we may trace the beginning, growth, blossoming, and decay of many kinds of plays, and of many great careers. We are amazed today at the mere number of plays produced, as well as by the number of dramatists writing at the same time for this London of two hundred thousand inhabitants. (50) To realize how great was the dramatic activity, we must remember further that hosts of plays have been lost, and that probably there is no

author of note whose entire work has survived.

2019年英译汉试题

It was only after I started to write a weekly column about the medical journals, and began to read scientific papers from beginning to end, that I realised just how bad much of the medical literature frequently was. I came to recognise various signs of a bad paper: the kind of paper that purports to show that people who eat more than one kilo of broccoli a week were 1.17 times more likely than those who eat less to suffer late in life from pernicious anaemia. (46) There is a great deal of this kind of nonsense in the medical journals which, when taken up by broadcasters and the lay press, generates both health scares and short-lived dietary enthusiasms.

Why is so much bad science published? A recent paper, titled "The Natural Selection of Bad Science", published on the Royal Society's open science website, attempts to answer this intriguing and important question. It says that the problem is not merely that people do bad science, but that our current system of career advancement positively encourages it. What is important is not truth, but publication, which has become almost an end in itself. There has been a kind of inflationary process at work: (47) nowadays anyone applying for a research post has to have published twice the number of papers that would have been required for the same post only 10 years ago. Never mind the quality, then, count the number.

(48) Attempts have been made to curb this tendency, for example, by trying to incorporate some measure of quality as well as quantity into the assessment of an applicant's papers. This is the famed citation index, that is to say the number of times a paper has been quoted elsewhere in the scientific literature, the assumption being that an important paper will be cited more often than one of small account. (49) This would be reasonable if it were not for the fact that scientists can easily arrange to cite themselves in their future publications, or get associates to do so for them in return for similar favours.

Boiling down an individual's output to simple metrics, such as number of publications or journal impacts, entails considerable savings in time, energy and ambiguity. Unfortunately, the long-term costs of using simple quantitative metrics to assess researcher merit are likely to be quite great. (50) If we are serious about ensuring that our science is both meaningful and reproducible, we must ensure that our institutions encourage that kind of science.

2020 年英译汉试题

Following the explosion of creativity in Florence during the 14th century known as the Renaissance, the modern world saw a departure from what it had once known. It turned from God and the authority of the Roman Catholic Church and instead favoured a more humanistic approach to being. Renaissance ideas had spread throughout Europe well into the 17th century, with the arts and sciences flourishing extraordinarily among those with a more logical disposition. (46) With the Church's teachings and ways of thinking being eclipsed by the Renaissance, the gap between the Medieval and modern periods had been bridged, leading to new and unexplored intellectual territories.

During the Renaissance, the great minds of Nicolaus Copernicus, Johannes Kepler and Galileo Galilei demonstrated the power of scientific study and discovery. (47) Before each of their revelations, many thinkers at the time had sustained more ancient ways of thinking, including the geocentric view that the Earth was at the centre of our universe. Copernicus theorized in 1543 that all of the planets that we knew of revolved not around the Earth, but the Sun, a system that was later upheld by Galileo at his own expense. Offering up such a theory during a time of high tension between scientific and religious minds was branded as heresy, and any such heretics that continued to spread these lies were to be punished by imprisonment or even death.

(48) Despite attempts by the Church to suppress this new generation of logicians and rationalists, more explanations for how the universe functioned were being made at a rate that the people could no longer ignore. It was with these great revelations that a new kind of philosophy founded in reason was born.

The Church's long-standing dogma was losing the great battle for truth to rationalists and scientists. This very fact embodied the new ways of thinking that swept through Europe during most of the 17th century. (49) As many took on the duty of trying to integrate reasoning and scientific philosophies into the world, the Renaissance was over and it was time for a new era—the Age of Reason.

The 17th and I8th centuries were times of radical change and curiosity. Scientific method, reductionism and the questioning of Church ideals was to be encouraged, as were ideas of liberty, tolerance and progress. (50) Such actions to seek knowledge and to understand what information we already knew were captured by the Latin phrase "sapere aude" or "dare to know", after Immanuel Kant used it in his essay "An Answer to the Question: What is Enlightenment?". It was the purpose and responsibility of great minds to go forth and seek out the truth, which they believed to be

founded in knowledge.

2021 年英译汉试题

World War II was the watershed event for higher education in modern Western societies. (46) Those societies came out of the war with levels of enrollment that had been roughly constant at 3-5% of the relevant age groups during the decades before the war. But after the war, great social and political changes arising out of the successful war against Fascism created a growing demand in European and American economies for increasing numbers of graduates with more than a secondary school education. (47) And the demand that rose in those societies for entry to higher education extended to groups and social classes that had not thought of attending a university before the war. These demands resulted in a very rapid expansion of the systems of higher education, beginning in the 1960s and developing very rapidly (though unevenly) during the 1970s and 1980s.

The growth of higher education manifests itself in at least three quite different ways, and these in turn have given rise to different sets of problems.There was first the *rate of growth*: (48) in many countries of Western Europe, the numbers of students in higher education doubled within five-year periods during the 1960s and doubled again in seven, eight, or 10 years by the middle of the 1970s. Second, growth obviously affected the *absolute size* both of systems and individual institutions. And third, growth was reflected in changes in the *proportion of the relevant age group* enrolled in institutions of higher education.

Each of these manifestations of growth carried its own peculiar problems in its wake. For example, a high growth rate placed great strains on the existing structures of governance, of administration, and above all of socialization.When a faculty or department grows from, say, five to 20 members within three or four years, (49) and when the new staff are predominantly young men and women fresh from postgraduate study, they largely define the norms of academic life in that faculty. And if the postgraduate student population also grows rapidly and there is loss of a close apprenticeship relationship between faculty members and students, the student culture becomes the chief socializing force for new postgraduate students, with consequences for the intellectual and academic life of the institution—this was seen in America as well as in France, Italy, West Germany, and Japan.(50) High growth rates increased the chances for academic innovation; they also weakened the forms and processes by which teachers and students are admitted into a community of scholars during periods of stability or slow growth. In the 1960s and 1970s, European universities saw marked changes in their governance arrangements, with the empowerment of junior

faculty and to some degree of students as well.