



微信公众号【最强考研】  
考研人的精神家园！

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### 第三

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## 2010 年翻译

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 non-economic 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 roundabout 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. Here again, the evidence had to be economic in order to be valid. It is only in recent years that we hear the more honest argument that predators are members of the community, and that no special interest has the right to exterminate them for the sake of a benefit, real or fancied, to itself.

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 noncommercial tree species are recognized as members of native forest community, to be preserved as such, within reason. Moreover, some



have been found to have a valuable function in building up soil fertility. The interdependence of the forest and its constituent tree species, ground flora, and fauna is taken for granted.

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, that the economic parts of the biotic clock will function without the uneconomic parts.

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## 2010 年参考译文

完全基于经济动机的环保体系的一个基本缺陷是，土地上的种群大多数都没有经济价值。然而，这些生物都是生物群落的成员；如果说生物的稳定性的取决于其完整性，那么它们就有权继续生存下去。

当一类没有经济价值的生物受到了威胁，如果我们碰巧喜欢这类生物，就会找各种借口，让它有经济价值。本世纪初，鸣禽原本正在消失。(46) 科学家赶紧出来挽救这种局面，但提供的证据显然站不住脚，这些证据大意是，如果鸟类不能控制昆虫数量，昆虫便会吞噬我们。证据必须有经济价值，才能有效。

今天再来读这些拐弯抹角的解释，令人感到痛苦。我们还没有建立土地伦理观，(47) 但我们至少近乎承认，无论鸟类能否带给我们经济价值，它们自有生存下去的权利。

食肉的哺乳动物和食鱼的鸟类也存在类似的情况。(48) 有证据表明：这些生物杀死体弱者来保持种群的健康，或者说它们仅仅捕食“没有价值的”物种。曾经有段时间，生物学家或多或少滥用了这一证据。这再一次说明，证据必须有经济价值，才能有效。直到近几年，我们才听到更诚实的论点：食肉动物是生物群落的成员，没有任何特殊的利益团体有权为了自身真实或假想的利益而灭绝这些动物。



有经济头脑的林务员把一些种类的树木“排除在外”，因为这些树木生长缓慢，或者作为木材售价太低。**(49) 在林业生态更为发达的欧洲，没有商业价值的树种被合理地看成是当地森林群落的一部分，并得到相应的保护。**此外，已经发现有些树种在增强土壤肥力方面具有重要作用。人们理所当然地认为森林和组成森林的树种、地面动植物之间是相互依存的。

总之，仅仅基于自身经济利益的保护系统是完全失衡的。**(50) 这种保护系统往往忽视陆地群落中诸多缺乏商业价值但对其健康运作至关重要的物种，而最终导致它们灭绝。**在我看来，它错误地认为即便没有了非经济部分，生物钟的经济部分仍然能够正常运行。

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## 2011 年翻译

With its theme that “Mind is the master weaver,” creating our inner character and outer circumstances, the book *As a Man Thinketh* 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.

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## 2011 年参考译文

“思维意识是编织大师”，它创造了我们的内在性格和外部环境，围绕这一主题，詹姆斯·艾伦《思考的人》一书深入地探索了自助类读物的核心思想。

(46) 艾伦的贡献在于，他抓住“我们并非机器人，因此能掌控自己的思想”这一公认的假设，并揭示了其谬误所在。因为我们大多数人相信，意识和物质是分开的，所以我们认为思想可以被隐藏起来，丧失力量；这就使得我们的想法和行动不一致。然而，艾伦认为，潜意识和显意识产生的作用一样大。(47) 尽管我们或许可以仅仅通过显意识来维持这种能够控制自己思想的错觉，但现实中我们却总是面临一个问题：“为什么我不能让自己做这件事或完成那件事呢？”

由于与欲望不一致的思想的出现会摧毁我们的欲望和意志，所以艾伦总结说：“我们吸引的不是我们所想，而是我们本身所是。”成功的到来是因为，作为一个人，你自身体现了外在的成功品质；你不是“获得”成功，而是变得成功。意识与物质之间没有差距。艾伦的书，出名的部分原因在于书中的论点，即“环境不能造就一个人，但能反映一个人。”

(48) 这似乎是在为忽视贫困人群的行为作辩护，为剥削、为社会上层人群的优越及社



### 会底层人群的卑微找理由。

然而，这种观点是对一个微妙论点的本能反应。每一种环境，不管多么糟糕，都为人的发展提供了独特的机会。如果环境一直决定人们的生活和未来，那么人类就不会进步。事实上，(49) 环境似乎旨在激发我们自身的最大潜能，如果我们觉得自己遭受了“不公”，就不太可能有意识地去努力摆脱自己的处境。然而，正如任何一位传记作家所知道的那样，一个人的早期生活和那时的环境往往是他得到的最珍贵的礼物。艾伦书中发人深省的方面是：对于自身现状，我们不能责怪别人，只能归咎于自己。

(50) 积极的一面是：既然知道一切都取决于我们自己，那么就存在无限可能；此前我们是谙熟各种局限的专家，现在我们成了驾驭各种可能性的权威。

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## 2012 年翻译

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.

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### 2012 年参考译文

自亚里士多德时代以来，科学探索的特点就是寻求普遍原则。在某些方面，追求共性就是给科学下定义。牛顿运动定律和达尔文进化论，全都把大量不同的现象放在一个可以解释的单一框架之内。

(46) 在物理学领域，有一种做法把这种寻求大同理论的冲动推向极端，它试图寻求一种万有理论——种单一解释我们所看到的一切的生成性公式。然而，考虑到它可能涉及的范围和领域，这样的理论是否会是一个简化的程序变得越来越不清晰。虽然如此，多样化统一仍然是主要的目标。



自然科学的这种倾向在社会科学领域一直也很明显。(47) 这里，达尔文学说似乎提供了理据，因为如果人类有着共同的起源，那么似乎就有理由认为，文化的多样性也可以追溯到更为有限的起源。正如人类各种令人眼花缭乱的求偶仪式都可被视为对性的选择一样，也许世界上的语言、音乐、社会和宗教习俗，甚至历史均受普遍性的制约。(48) 从共性中筛除个性，这使我们得以理解复杂的文化行为是如何产生的，并从进化或认知角度理解是什么引导了它的走向。

那至少是一种希望。但是，今天网上所公布的语言特征的比较研究为我们提供了一个与现实核查的基础。奥克兰大学的拉塞尔·格雷和他的同事试图根据前两次寻找语言普遍性的尝试，探索语法的演变规律。

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(49) 第二次尝试——由约书亚·格林伯格做出——采用更为经验主义的方法来研究语言的普遍性，确定了多种语言的共同特征（尤其在词序方面），这些特征被认为体现了由认知限制产生的倾向。

通过分析四种代表了 2000 多种语言的语系图谱，格雷和他的同事对这些理论进行了检验。(50) 乔姆斯基的语法应该显示出语言变化的模或，这些模式并不受语言谱系或贯穿谱系路径的影响，而格林伯格的普遍性理论则预言了特定的词序关系类型之间所存在的紧密互依性。两种模式都不是通过分析得出的结果，这表明语言结构具有种系特异性，而不受普遍规律支配。



## 2013 年翻译

It is speculated that gardens arise from a basic need in the individuals who made them: the need for creative expression. There is no doubt that gardens evidence an impossible 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 garden 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 conjure up the spirit of plant and animal life, if only symbolically, through a clumplike arrangement of



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materials, an introduction of colors, small pool 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 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.

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(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.

主干: \_\_\_\_\_

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(50) It is this implicit or explicit reference to nature that fully justifies the use of word garden though in a "liberated" sense, to describe these synthetic constructions.



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主干：\_\_\_\_\_

翻译：\_\_\_\_\_

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## 2013 年参考译文

据推测，花园的出现，源于花园建造者的基本需要，即对创造性表达的需要。毫无疑问，花园见证了人类一种不可遏制的创造、表达、塑造和美化的欲望，自我表达也实属人类的基本诉求。（46）然而，只要看看由无家可归者创造的花园的照片，你就会猛然意识到尽管风格多样，但这些花园除了体现出人类具有装饰和创造性表达这样的诉求之外，还道出了人类还有很多其他的根本诉求。

基本诉求之一与在浮躁中建立平和的心态有关，借用 T.S.艾略特的话，平和的心态就是“运转不息的世界中静止的点”。（47）安宁的圣地是人类特有的需求，无论怎样疏于雕琢，它仍与遮风挡雨之所不同，后者（反映的）是动物特有的需求。这种区别如此之大，以至于后者（遮风挡雨之所）缺乏时，对于这些不太真实的园丁来说，前者（安宁的圣地）就愈加迫切。沉着冷静是一种心境，通过建造自我与环境的关系便可实现。（48）这种无家可归者的花园实质上是无定所的花园，它们把“形式”引入城市环境，而在城市环境中，这种“形式”要么不存在，要么本身就不明显。由此，它们给自己立足的无可名状的环境带来了安恬。



这些花园似乎还反映着或是源自于另一种欲望或需求，它是如此的根深蒂固以至于我们几乎没有意识到它对人类持久的索求。当我们丧失绿色环境，不见花草树木时，**(49) 大多数人会陷入精神萎靡的状态，我们通常把这种萎靡归咎于某些心理疾病，直到有一天置身花园，才顿觉压抑感神奇地消失了。**在纽约大多数无家可归者的花园中，实际种植植物是不可行的，但即便如此，这些花园的构成通常似乎试图要去唤起动植物的生命气息（虽然只是象征性的），它的方法是：布置材料，搭配颜色，安排小水潭和常见的花瓣或树叶，以及填充动物玩具。在这里展示的是各种奇幻的元素，这些元素在某种基本的层面上似乎就是指自然世界。**(50) 虽然有“扩大词义外延”的意味，但正是这种与大自然之间或隐晦或明显的关联，充分证明了使用“花园”一词来描述这些人造建筑的合理性。**从这些花园中，我们看到了一种热爱生命的天性，即接触大自然的渴望，而这种天性中呈现出各种魔幻离奇的表现形式。

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## 2014 年翻译

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.

(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.

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韦林考研英语翻译讲义 (英语一)

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## 2014 年参考译文

音乐对不同的人来说意义不同,有时甚至对同一个人来说,在他生命的不同时期也有不同的意义。音乐也许是诗意的、哲学的、感觉的或精确的,但在我看来,不管怎样,音乐一定关乎人类的灵魂。因此音乐是超自然的,然而音乐的表达方式——声音却完全是物理的。我认为,恰恰是通过物理方式演奏超自然信息的永久共存造就了音乐的力量。

**(46) 这也是为什么当我们尝试用语言来描述音乐时,我们所能做的只是清楚地表达对音乐的感受,却不能领会音乐的本质。**

贝多芬在音乐界的重要地位主要是由他艺术作品的革命性本质所决定的。他将音乐从通古至今流行的和声结构惯例中解脱出来。有时候我觉得他在其晚年作品中有打破所有表现作品连贯性迹象的意愿。他的音乐是骤然迸发的,看起来并不连贯,正如其最后的钢琴奏鸣曲。他认为音乐的表现力不需要受到约定俗成的限制。**(47) 人们一致认为,贝多芬思想自由而且勇敢无畏,我发现勇气这一品质,是理解其作品的关键,更是演奏其作品的关键。**

这种勇敢的态度实际上成为演奏贝多芬音乐的必要条件。他的作品要求演奏者拿出



勇气，例如在力度的使用上。(48) 贝多芬在演奏时习惯用极大的力度提高音量，然后突然转为轻柔的乐段，在他之前很少有作曲家使用这种方式。

从最广义上说，贝多芬是一个政治色彩很浓的人。但他对日常政治不感兴趣，只关心道德行为问题以及影响整个社会大是大非的问题。(49) 更为重要的是他的自由观，在他看来，自由与个人的权利和责任息息相关：他倡导思想自由和个人言论自由。

贝多芬的音乐往往会从混沌转向有序，仿佛秩序是人类生存的必需品。对他来说，秩序并非源自遗忘或忽略那些困扰我们生活的无序；秩序是一种必然的发展，是可能通向希腊理想精神高度的改良。《葬礼进行曲》没有成为《英雄交响曲》的最后乐章，而是第二乐章，这并非偶然，因为这样痛苦就不会有最后的发言权。(50) 人们会这样解读贝多芬的多数作品：苦难是不可避免的，但是与苦难抗争的勇气使得生命值得继续下去。

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## 2015 年翻译

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.

(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.

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## 2015 年参考译文

经历了百年的跨度，在 17 世纪和 18 世纪初，一股移民潮——史上一次伟大的民间迁徙——从欧洲席卷美洲。(46) 在多种强大动机的驱使下，这场运动在荒野上建立起一个国家，并且从本质上而言，塑造了一片未知大陆的性格和命运。

(47) 美国产生于两股主要力量：一是带来多样化思想、风俗习惯和民族特色的欧洲民族移民，二是修改这些特性的新兴国家所产生的影响。不可避免的是，殖民时期的美国是欧洲的一个投影。成群的英国人、法国人、德国人、苏格兰人、爱尔兰人、荷兰人、瑞典人陆续横渡大西洋来到这里，还有许多其他人试图把他们的习惯和传统融入到这个新世界中。

(48) 然而，美国特有的地理条件、不同民族间的相互作用以及在这片原始的新大陆上维持旧秩序的高难度，这些（因素）导致了巨大的变化。这些变化是循序渐进的，起初几乎看不出来。但是其结果却产生了一个新的社会模式，这种模式尽管在许多方面与欧洲社会类似，但它却具有明显的美国特色。

(49) 15-16 世纪，人们探索发现了北美洲，又过了 100 多年，第一艘满载移民的航船跨过大西洋，来到这片土地，即现在的美国。与此同时，蓬勃发展的西班牙殖民地



成立于墨西哥、西印度群岛和南美洲。这些前往北美洲的旅行者搭乘了狭小且拥挤不堪的小船。在 6 到 12 周的航行中，他们靠分给的勉强能糊口的食物幸存下来。许多船只迷失在风暴之中，大量乘客死于疾病，婴幼儿在旅途中几乎无一幸存。有时风暴将船只吹得远离航道，而风平浪静却往往带来难以忍受的漫长延迟。

对焦急的旅行者来说，美国海岸的景象带给了他们几乎无法用言语形容的安慰。事件的一个记录者说，“在 12 里格（长度单位，约为三海里）之远处，空气都甜美得像新开的花园。”殖民者第一眼瞥见的新大陆是一片茂密的树林。**(50) 原始森林拥有丰富多样的树种，可谓是一个真正的宝库，它从缅因州一直延伸到乔治亚州。**这里有丰富的燃料和木材。这里有房屋、家具、船舶、钾肥、染料和海军储备所需的原料。

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## 2016 年翻译

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 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



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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 health 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.

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## 2016 年参考译文

心理健康是我们与生俱来的权利。**(46) 我们无须学习如何保持心理健康；它是我们固有的能力，就如同我们的身体知道如何使伤口愈合或骨折痊愈一样。**心理健康无法习得，只能被重新唤醒。它就像是身体的免疫系统，在遭受压力或缺乏营养与运动的情况下会被削弱，但永远不会脱离我们。当我们不了解心理健康的重要性且不知道如何获得它时，心理健康就会隐藏起来。**(47) 心理健康其实一直都伴随在我们左右；像云朵背后的太阳一样，它可能会暂时隐藏于人们的视线之外，但是又完全有能力立即恢复回来。**

心理健康是一粒蕴含自尊（自信和相信自身常识的能力）的种子。它使我们对生活有一个正确的认识——这是一种不自大、会自嘲、有远见和相信一切都会迎刃而解的能力。它是一种天生的或者说不学而知的乐观精神。**(48) 心理健康使我们给予遇到困难的人以同情，对处于痛苦中的人心怀善念，而且给予任何人无条件的关爱。**心理健康是创造力的源泉，它有助于我们解决问题、调解冲突、创造更美好的环境、管理家庭生活，或提出一个富有创造性的经营理念或创意，从而使我们的生活更加轻松。它教会我们在人对己、驾车、捕鱼、修车和抚养孩子等方面要有耐心。它使我们发现每时每刻都存在于我们周围的自然、文化和日常生活中的美。

**(49) 虽然心理健康是我们生活中的一剂灵药，但它并不稀奇，因为你会发现，在你做所有艰难的决定时，它一直指引着你。**甚至在最平淡无奇的生活里，它也会教你明辨是非、判断善恶和分清敌友。心理健康通常被称为良知、本能、知识、常识或内心的



声音。我们可以简单地将它视为智慧的自然和有效流露。

**(50) 正如你会逐渐意识到，明白心理健康一直都在并相信它，这会使我们放慢当前的脚步，过上幸福的生活。**

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## 2017 年翻译

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 culture change could start to diminish the leading position of English as the language of the world market, and UK interests which enjoy advantage from the breath 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 generation 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 organizations. 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 language such as Japanese, French and German, spreads.

(49) The changes identified by David Graddol all present clear and major challenges to



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 explores earn up to &10 billion a year more. As the international education market expands, the recent slowdown in the number 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 to all organization 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.

(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.

主干: \_\_\_\_\_

翻译: \_\_\_\_\_

听课笔记: \_\_\_\_\_

(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 generation of the United Kingdom do not need additional language capabilities.



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韦林考研英语翻译讲义（英语一）

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## 2017 年参考译文

作为世界上国际交流的主要语言，英语的使用人数在近几十年明显持续增长。(46)

但是，尽管使用英语的人越来越多，却有迹象表明：在可预见的未来，英语可能会逐渐失去其全球主导地位。

复杂的国际、经济、技术和文化变革可能会开始削弱英语作为国际市场通用语言的领先地位，因此，在英语使用广度上享有优势的英国利益团体将面临新的压力。大卫·葛拉多尔提交的一份报告就强调了这些现实的可能性。(47) 因此，对于那些认为英语的国



际地位如此稳固，以至于英国的年轻一代不需要学习其他语言的人而言，大卫·葛拉多尔的分析可能会使他们的自我满足感就此终结。

大卫·葛拉多尔得出了这样的结论：只懂英语的毕业生面临着一个黯淡的经济前景，因为事实证明其他国家精通多种语言的年轻人比其在全球公司和组织工作的英国同行们更具竞争优势。除此之外，**(48) 许多国家正在将英语引入小学课程，但是英国的小学生和其他学生似乎并没有得到更大的鼓励去学会熟练地掌握其他语言。**

如果任其发展，随着人们对西班牙语、阿拉伯语和普通话等语言教育资源需求的增长，以及国际业务流程在日语、法语、德语以及其他语言方面的外包服务的不断扩大，这种趋势将削弱英语在国际教育市场上的相对优势。

**(49) 大卫·葛拉多尔所发现的这些变化给英国的英语教学机构带来了显而易见的巨大挑战，而这些机构主要面向其他国家的人和为更广泛的教育事业部门提供英语语言教学服务。**英语教学机构直接为英国创造了近 13 亿英镑的非贸易收入，而其他教育相关出口收入则每年高达 100 亿英镑。随着国际教育市场的不断扩大，近来在主要英语国家学习的国际学生的人数减缓这一趋势可能还会继续，尤其是在缺少有效的战略政策来阻止这种下降趋势的情况下。

这项研究提供的对需求的可能性变化的预测具有重大意义：**(50) 这为致力于推动英语学习和使用的所有机构提供了一个依据，从而使它们能够据此制定计划来应对在完全不同的运营环境里出现的各种可能性。**这是一种必要且实用的方法。在这方面以及其他方面，那些希望影响未来的人必须做好准备。



## 2018 年翻译

Shakespeare's life time 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 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 school 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 literature ambitions were quick to turn to these theaters as offering a means of livelihood. By the time 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.

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## 2018 年参考译文

莎士比亚的一生适逢戏剧艺术活动异常活跃且成就斐然的时期。(46) 他出生时, 欧洲的宗教戏剧正在消亡, 同时在古熟悲剧和喜剧的推动下, 新的戏剧形或应运而生。 这些新形式的戏剧起初主要是由学者创作, 并由业余爱好者来表演, 但是在英格兰, 如同西欧的其他任何地方, 专业演员队伍的不断壮大使得戏剧流行起来, 包括新戏剧和旧戏剧、古典戏剧和中世纪戏剧、文学戏剧和滑稽戏剧。宫廷、学校、业余爱好者组织以及巡回演员都在竞相满足大众对戏剧娱乐的广泛需求;(47) 每位在文法学校就读的少年都知道双剧是一种文学形式, 它曾给希腊和罗马带去了荣握, 并且还可能给英格兰带来荣耀。

莎士比亚 12 岁时, 伦敦建造了首家公共剧院。有一段时间, 公共剧院的舞台上根本看不到文学作品的影子。旨在突出文学性的戏剧是为学校或宫廷而写, 或者为圣保罗大教堂和皇家礼拜堂的唱诗班歌童而写, 而这些唱诗班歌童在公众面前和宫廷上都会表演戏剧。

(48) 但是, 专业剧团在它们固定的剧院中蓬勃发展, 拥有文学抱负的大学生很快投身于这些剧院, 并将其视为谋生的手段。 莎士比亚 25 岁时, 黎里、皮尔和格林已经创作出一度流行并带有文学性的喜剧; 基德写出了一部广受欢迎的悲剧; 马洛让诗歌和天赋在公众舞台上大获成功——自从欧里鹿得斯去世以后, 诗歌和天赋在公众舞台上便再未产生较大



的影响力。(49) 这些剧作家创造出了一种本土文学戏剧，并使其与公共剧院结成联盟，至少一些本土文学戏剧的伟大传统已经开始萌芽。

文学史专业的学生对随后 25 年间伊丽莎白女王一世时代的戏剧发展尤其感兴趣，因为在这个短暂的时期内，我们能追溯到众多戏剧和伟大事业的萌芽、成长、繁荣和衰败。今天，令我们感到惊讶的是，当时的伦敦只居住了 20 万人，但所产生的戏剧和剧作家的数量却如此庞大。(50) 为了充分了解当时戏剧活动的伟大之处，我们还必须牢记：大量发剧作品已经失传，并且可能没有一位著名维家的全部作品会保留至今。

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## 2019 年翻译

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.

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## 2019 年参考译文

直到开始撰写关于医学期刊的每周专栏,从头到尾阅读科学论文之后,我才意识到许多医学文献通常有多么糟糕。我渐渐识别出劣质论文的各种标志:这种论文声称,每周食用西兰花超过一千克的人晚年罹患恶性贫血的几率是那些食用较少的人的 1.17 倍。

**(46) 医学期刊上充斥着诸如此类的无稽之谈,一旦被电视台和外行新闻媒体报道,就会引发人们对健康问题的恐慌和短暂的饮食热潮。**

为什么这么多伪科学论文能够发表?最近,一篇发表在英国皇家学会开放科学网站上的文章——《伪科学的自然选择》,试图解答这个令人好奇而又重要的问题。该文章表示,问题不仅在于人们做伪科学研究,还在于我们当前的职业晋升体制积极鼓励这种行为。重要的不是事实,而是几乎以发表为目的的发表。

这其中有一种通胀过程在起作用:**(47) 如今,中请某一研究职位的人需发表的论文数量是仅 10 年前所需论文数量的两倍。**论文的质量无所谓,只计算数量。**(48) 人们已经试图去遏制这一趋势,比如,将一定程度的质量和数量标准一起纳入对中请人论文的评估中。**这就是著名的引文索引,即一篇论文在其他科技文献中被引用的次数,其假设前提是一篇重要论文被引用的次数会比普通论文更多。**(49) 如果不是因为科学家们可以**



轻易在今后发表的论文中引用自己的论文，或让同事也为他们这样做以换取类似的好处，这种方法将是合理的。

将个人的产出量化为简单的指标，如发表论文的数量或期刊影响力等，可以节省大量的时间和精力并避免不明确性。但不幸的是，采用简单的量化指标来评估研究人员的价值，其长期成本可能相当高。**(50)** 如果我们真的想确保科学是有意义且可再生的，就必须保证我们的制度能够激励这种科学的发展。

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## 2020 年翻译

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 gap between) 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 in actual fact, 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. Galileo was excommunicated by the Church and imprisoned for life for his astronomical observations and his support of the heliocentric principle.

(48) Despite attempts by the Church to strong-arm this new generation of logicians and rationalists, more explanations for how the universe functioned were being made, and at a rate that the people-including the Church -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 18th 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.

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## 2020 年参考译文

14 世纪佛罗伦萨的各种创造力爆发，即众所周知的为文艺复兴之后，现代世界开始远离它原来的样子。它不再坚持上帝和罗马天主教会的权威，而是倾向于采用更人性化的方法来对待已经存在的事物。文艺复兴的思想早在 17 世纪就传遍了欧洲，艺术和科学在那些更有逻辑思维的人当中极其受欢迎。(46) 文艺复兴使天主教教义和思维方式悄然失势，中世纪和现代社会的差距已经缩短，人们开始探索全新未知的知识领域。

文艺复兴时期，哥白尼、开普勒和伽利略等伟人展示了科学研究和发现的力量。(47) 在这些伟大思想家的新发现问世之前，当时的许多思想家还极为因循守旧，坚持托勒密和亚里士多德的地心观，认为地球是我们宇宙的中心。哥白尼在 1543 年提出理论声称，



实际上我们所知道的所有行星都不是围绕地球旋转的，而是太阳，这个系统后来被伽利略所证实。在科学和宗教思想之间关系高度紧张的时期提出这样的理论被称为异端邪说，任何继续散布这些谎言的异端者都将受到监禁甚至死刑的惩罚。伽利略被教会逐出教会，终身监禁，因为他的天文观测和他对日心说的支持。

**(48) 尽管教会想要镇压那些新一代的逻辑学家和理性主义者，但是关于宇宙是如何运行的解释层出不穷，速度惊人，让所有人——包括教会——再也无法视而不见。**正是有了这些伟大的发现，一种以理性为基础的新哲学诞生了。教会长期以来的教条主义，在争取真理的伟大斗争中，输给理性主义者和科学家。在 17 世纪的大部分时间里，这一事实体现了席卷欧洲的新思维方式。**(49) 彼时，许多人承担起责任，试图将推理和科学哲学融入这个世界，文艺复兴时代已然结束，新的时代就要到来。**

17 世纪和 18 世纪是激进变革和充满好奇的时代。人们鼓励使用科学方法、简化论和对教会思想的质疑，同样鼓励自由、容忍和进步的思想。**(50) 拉丁词语“sapere aude”（即“敢于探索”）已经描述了这种追求真知，领悟已知的壮举。**伊曼纽尔·康德 (Immanuel Kant) 在文章中用这个短语回答了一个问题：什么是启蒙运动？伟大的思想家走出去寻求真理，目的和责任就是开展启蒙运动，他们认为这一运动是建立在知识上的。

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