

2005年考研英语真题翻译真题

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 a slogan it would be “Unity in our diversity.” A unity of objectives that nonetheless respect the varied peculiarities of each country.

2006年考研英语真题翻译真题

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 America. But they have done more than that. They have grown dissatisfied with the role of the intellectual. It is they, not America, 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) 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 the 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 everyday 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年考研英语真题翻译真题

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年考研英语真题翻译真题

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年考研英语真题翻译真题

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 and 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年考研英语一翻译真题

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 the 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 benefit, real or fancied, to itself.

Some species of trees 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 the 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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2011年考研英语一翻译真题

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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2012年考研英语一翻译真题

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 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 behavior 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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2013年考研英语一翻译真题

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.

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2014年考研英语一翻译真题

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.

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2015年考研英语一翻译真题

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.

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2016年考研英语一翻译真题

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.

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2017年考研英语一翻译真题

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 to 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.

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2018年考研英语一翻译真题

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.

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2019年考研英语一翻译真题

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.

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2020年考研英语一翻译真题

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 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 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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2005年翻译真题参考译文

46. 电视是引发并传达这些情绪的方式之一，在加强不同民族和国家间的联系方面，或许它从未像在近来欧洲事务中那样起过如此大的作用。
47. 同其他地方一样，欧洲的传媒集团蒸蒸日上，这些集团把相互联系的电视、广播、报纸、杂志及出版社等媒体联合到一起。
48. 仅此就足以表明，在电视行业里生存并不容易，统计数字更印证了这个事实：1989年，在80家欧洲电视网中，一半以上出现亏损。
49. 不同的文化和传统把欧洲大陆编织成一体，要创造出一种尊重这些不同文化和传统的“欧洲品牌”绝非易事，需要人们做出战略性的选择。
50. 要应付如此规模的挑战，可以毫不夸张地说，“团结擎天散如沙”。

2006年翻译真题参考译文

46. 我将他定义为一个对道德问题进行苏格拉底式思考并将此作为自己人生首要责任和快乐的人。
47. 他的职责与法官相似，必须承担这样的责任：用尽可能明了的方式来展示自己做出决定的推理过程。
48. 我之所以把他（普通科学家）排除在外，是因为尽管他的成果可能会有助于解决道德问题，但他承担的任务只不过是研究这些问题的事实方面。
49. 但是，他的首要任务并不是考虑支配自己行为的道德规范，就如同不能指望商人专注于探索行业规范一样。
50. 他们可以教得很好，而且不仅仅是为了挣薪水，但他们大多数人却很少或没有对需要进行道德判断的、人的问题进行独立思考。

2007年翻译真题参考译文

46. 长久以来，法律知识在这类学校里一起被视为律师们专有的，而不是一个受教育者的知识素养的必要组成部分。
47. 另一方面，这一学科把这些概念结合到日常生活中，这与新闻记者每天报道和评论新闻的做法是相同的。
48. 新闻记者应比普通公民更加透彻地了解法律，而这种看法是基于他们对新闻媒体业已确立的规约和特殊责任的理解。
49. 事实上，很难设想那些对加拿大宪法的基本要点缺乏清晰了解的新闻记者何以能胜任政治新闻的报道工作。
50. 尽管律师的见解和反应会提高报道的质量，但新闻记者最好凭借他们自己对重要性的理解自行做出判断。

2008年翻译真题参考译文

46. 他认为或许正因为（语言表达上的）这种困难，他不得不对自己要说的每句话都经过长时间的认真思考，从而能发现自己在推理和观察中的错误，结果这反而成为他的优点。
47. 他还坚持认为自己进行长时间纯抽象思维的能力十分有限，由此他也认定自己在数学方面根本不可能有大的作为。
48. 另一方面，一些批评者指责他虽然善于观察，却不具备推理能力，而他认为这种指责是缺乏根据的。
49. 他又自谦的说，或许自己“在注意到容易被忽略的事物，并对其加以仔细观察方面优于常人”。
50. 达尔文确信，没有了这些爱好不只是少了乐趣，而且可能会有损于一个人的思维能力，更有可能导致一个人道德品质的下降。

2009年翻译真题参考译文

46. 虽然我们可以说衡量任何一个社会机构价值的标准是其在丰富和完善人生（经验）方面所起的作用，但这种作用并不是我们最初的动机的组成部分。
47. 人们只是逐渐地才注意到机构的这一副产品，而人们把这种作用视为机构运作的指导性因素的过程则更为缓慢。
48. 虽然在与年轻人的接触中我们容易忽视自己的行为对他们的性情所产生的影响，然而在与成年人打交道时这种情况就不那么容易发生。
49. 由于我们对年轻人所做的首要工作在于使他们能够在生活中彼此相融，因此我们不禁要考虑自己是否在形成让他们获得这种能力的力量。
50. 这就使我们得以在一直讨论的广义的教育过程中进一步区分出一种更为正式的教育形式，即直接讲授或学校教育。

2010年英语一翻译真题参考译文

46. 科学家们急忙赶来挽救，但提出的证据显然站不住脚，其大意是，如果鸟类不能控制昆虫的数量，昆虫便会吞噬我们人类。
47. 但是我们至少近乎承认，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。
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。
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成员，并得到相应的保护。
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行至关重要的物种，而最终导致它们的灭绝。

2011年英语一翻译真题参考译文

46. 爱伦的贡献在于，他拿出“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。
47. 尽管我们或许可以仅凭意识来维系“控制”这种错觉，现实中我们还是不断要面对一个问题：“我为什么不能让自己做这个或实现那个？”
48. 这似乎是在为忽视贫困者的行为作辩护，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。
49. 环境仿佛就是为了激发我们的最大潜能而设，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。
50. 其正面意义在于，了解了一切都取决于我们自己，即有了诸多可能；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。

2012年英语一翻译真题参考译文

46. 在物理学领域，一种做法把这种寻求大同理论的冲动推向极端，试图寻找包含一切的理论——一个涵括我们所看到的一切的生成性公式。
47. 这里，达尔文学说似乎做出了证明，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。
48. 从共有特征中滤出独有特征，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什么引导了它的走向。
49. 第二次努力——由乔舒亚·格林堡做出——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（尤其在语法词序方面）的共有特征，这些特征被认为是代表了由认知限制产生的倾向。
50. 乔姆斯基的语法应该显示出语言变化的模式，这些模式并不受语言谱系或贯穿谱系路径的影响；而格林堡式的普遍性则预言了特定的语法词序关系类型之间所存在的紧密互依性。

2013年英语一翻译真题参考译文

46. 然而，只要看看无家可归者创造的花园的照片，你就会意识到尽管样式各异，但这些花园除了表达（人类）装饰和创造的欲望之外，更体现了人类其他根本的强烈愿望。
47. 安宁的圣地（体现的）是人类特有的需要，无论怎样疏于雕琢，它仍与遮风挡雨之所不同，后者（反映的）是动物特有的需要。
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，而城市不境中原本要么没有这种“形式”，要么并没有把它当成“形式”看待。

49. 我们大多数人通常把陷入精神颓丧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。
50. 虽然有“扩大词义外延”的意味，但正是这种对大自然或隐晦或明晰的参照让用“花园”一词来描述这些人造组合有了充分的根据。

2014年英语一翻译真题参考译文

46. 这也解释了为什么当我们试图用语言去描述音乐的时候，充其量只能说清楚自己的感受，而无法抓住音乐本身。
47. 总而言之，他是一个思想不受束缚的人，而且是一个富有勇气的人。我认为勇气是理解——更是演奏——其作品不可或缺的品格。
48. 贝多芬惯以超凡的力度加大音响，随后突然进入一个意想不到的柔和乐段，这种手法在前人的作品中极为罕见。
49. 尤具深意的是他的自由观，在他看来自由关系到个人的权利和责任：他主张思想和个人表达的自由。
50. 苦难是不可避免的，但与之抗争的勇气正是生活的意义所在。对贝多芬的诸多作品，我们都可做此解读。

2015年英语一翻译真题参考译文

46. 在各种强大动机的推动下，这场迁移从荒野中造就了一个民族，并循其本质塑造了一片全新大陆的特点，决定了它的命运。
47. 合众国是两股主要力量作用的产物，一是具有不同思想、风俗和民族特点的欧洲各民族的迁入，二是一个新国家因改变了这些特性而产生的影响。
48. 但是美洲特有地理条件的作用，不同族群间的相互影响，加上在一片荒蛮新大陆上维持旧大陆方式的巨大困难，所有这一切引起了意义深远的变化。
49. 在十五、十六世纪的北美大陆探险过去一百多年后，首批满载移民驶向今天合众国这片疆土的船只横穿过了大西洋。
50. 郁郁葱葱、树种繁多的原始森林是一座从缅因一直向南绵延到佐治亚的天然宝库。

2016年英语一翻译真题参考译文

46. 我们不必学习如何保持心理健康；它是我们生来就有的，正如同我们的身体知道如何治愈伤口或修复断骨一样。
47. 心理健康并没有真的离开；宛如云朵后面的太阳，它虽然可能暂离我们的视线，但完全能在转瞬之间重现。
48. 心理健康让我们在他人遇到困难时心怀同情。遭受苦痛时心怀善意，不论他们是谁（我们）都会心怀无条件的爱。

49. 尽管心理健康是我们生活的万能灵药，但它又再寻常不过，因为你会发现，它一直在那里引领你完成所有艰难的抉择。
50. 你终会明白，懂得心理健康无时不在并懂得信赖它，这能让我们慢下来活在每一刻，快乐地生活着。

2017年英语一翻译真题参考译文

46. 尽管讲英语的人数在进一步增加，但有迹象显示这一语言的全球统治地位在可预见的未来可能会衰落。
47. 因此，他的分析会让一些人再也无法自满，这些人或许认为英语的全球地位十分稳固，从而英国的年轻人无需额外的语言能力。
48. 许多国家都在把英语纳入小学课程，英国的大、中、小学生却似乎没有得到更多的鼓励去熟练掌握其他语言。
49. 大卫·格拉多尔所指出的这些变化都对向其他国家的人提供英语教学的英国个人和组织机构乃至更广泛的教育产业领域构成明确的、重大的挑战。
50. 它为旨在促进英语学习和使用的所有组织机构提供了一个基础，该基础用于规划应对由一种或许会很不一样的运作环境所带来的各种可能。

2018年英语一翻译真题参考译文

46. 他出生时，欧洲正见证着宗教剧的消亡，以及在古典悲剧和喜剧启发之下新型戏剧形式的诞生。
47. 凡是文法学校的学童就不会不知道，戏剧这种文学形式曾给希腊和罗马带来辉煌，或也将为英国带来荣耀。
48. 但是专业剧团在他们的固定剧场里蓬勃发是，而大学里有文学抱负的人们迅速转向这些剧场，视其为一种谋生手段。
49. 一种本土的文学戏剧已然形成。它与公共剧场的联盟已然建立，它的伟大传统中至少有一部分也已然开启。
50. 要明白当时的戏剧活动是何等繁荣，我们还必须记住，大量剧作都已散失，恐怕没有哪位知名作家的全部作品幸存至今。

2019年英语一翻译真题参考译文

46. 医学期刊中由许多类似的无稽之谈，这些说法一旦被广播公司和新闻媒体报道，就会引发健康恐慌和短暂的饮食热潮。
47. 如今，任何申请研究职位的人都必须发表两倍于10年前同一职位所需的论文数量。

48. 人们已经做出努力来遏制这种趋势，例如，将质量和数量标准纳入申请者的论文评估中。
49. 如果不是因为科学家们可以很容易地在未来的出版物中引用自己，或者让同事为他们这样作以换取类似的好处，这将是合理的。
50. 如果我们确实要保证我们的科学既有意义又可再生，那么我们必须确保我们的机构鼓励这种科学的进步。

2020年英语一翻译真题参考译文

46. 随着教会的教义和思维方式因文艺复兴而黯然失色，中世纪与近现代社会之间的鸿沟得以弥合，从而出现了新的未被探索的知识领域。
47. 在他们揭示每一个科学真理之前，当时的许多思想家一直沿袭着旧时的思维方式，包括地球是我们宇宙中心的地心说。
48. 尽管教会试图镇压一个新一代逻辑学家和理性主义者，但有关于宇宙如何运转的阐释却层出不穷，其速度之快不容人们再忽视。
49. 当许多人肩负起试图将理性推理和科学信条融入社会的责任时，文艺复兴时代就结束了，而一个崭新的时代——理性时代便开始了。
50. 这种寻求知识和了解已知的行为被拉丁短语“sapere aude”，亦即“敢于求知”，描画得淋漓尽致。