

王家庆 编著

★ 博士英语系列

时事英语 阅读与翻译精华 50篇

花最少的时间，获得最大的效果！

English

W 世界图书出版公司

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序 言

听、说、读、写——学习英语四大要事。

也许你曾听国内或英美专家说起这四大要事的重要顺序就是听、说、读、写,于是你抱着录音机、复读机听磁带和复诵,然后你会发现你的英语还是不怎么样。因为当你听广播电视英语新闻的时候,你还是听不懂;跟外国人寒暄时,你还是手足无措。

其实学英语的关键在于你的学习欲和毅力。学习欲望谁都有,但能坚持下来的不多。这就是为什么中国大陆“人人学英语,个个不会说”的原因。

那些不能坚持下来的,很重要的原因就是受到挫折感的打击。挫折感的因素很多,例如你梦想着学英语有捷径能速成,但后来你发现其实是没有的。例如,你花了很多时间听磁带,跟着读,结果你上了国外网站还是一片茫然。

学习英语其实没有什么固定的“最好”方法,一切因学习环境而定。你如果置身一个完全讲英语的环境中,那么“听、说、读、写”确实是你学习的优先次序。但你如果是在中国,置身于一个全凭自己“创造”出来的英语学习中,那么过分强调听和说是不切实际的。最重要、最根本的方法还是“阅读”。

通过阅读,你将能够掌握许多的词汇量和语法知识,这对你上国外网站猎取新知,或者听英语新闻,或者学习口语都提供了最扎实的基础。如果你打算到国外进修,那么你会发现一开始在课堂上你很难完全掌握教授的讲课内容,而是必须自己阅读。尤其西方国家大学里很强调学生“解决问题的能力”,因此你将面对大量的参考书目、期刊论文、写报告等等训练,而这些无一不需要快速阅读和理解的能力。

再以国内来讲,无论是考研、四级、六级、托福、GRE、雅思、口译证书等等,无一不是以阅读能力作为最重要的评量标准。

我在美国获得博士学位,并且在美国居住了很长时间,自信对美国人和美国文化比较了解。我编写的这一套“博士英语系列”取材自美国权威媒体上的文章,内容遍及政治、经济、社会、文化、法律、科学、科技、军事、环保、生态、两性关系、运动健康等方面,如此可以让读者全方位地学习英语,

1997/12



并且了解以美国为主的西方社会文化概况和重大世界性议题。其中不少很难单从查字典了解的地方我都特别着重加以说明和翻译。

相信读完之后你会发现上英美网站和听英语新闻时都已经不再一头雾水,你会有学习的成就感,于是你会有更高的学习欲望,让自己的英语日益精进。

这本《时事英语阅读与翻译精华 50 篇》有以下特点:

- 以 2001 年以来时事新闻为取材目标,内容新颖,题材宽广,词汇量大,应用性强。

- 共分 50 单元,由大学程度至《时代杂志》、《新闻周刊》程度的文章均有所取材。读者可根据自身程度先选择较短较浅的开始。

- 题材分为《社会》9 篇,《政治》7 篇,《经济》1 篇,《文化》4 篇,《两性关系》5 篇,《法律》2 篇,《科技与军事》6 篇,《环境与生态保育》9 篇,《科学》5 篇,《运动与健康》2 篇。

- 每篇都有详尽的字词注释及全文翻译,使读者可以花最少的时间,获得最大的效果。

学习方法:

1. 先不要看字词注释和难句翻译,尝试自己阅读,看看能理解多少。
2. 先整段整段读,待全篇大致浏览一遍以后再精读。
3. 阅读时养成眼口并用的习惯,就是一面眼睛“阅”,一面嘴中“读”。这对你以后练习口语有很大的帮助。
4. 精读时要整句整句读,不要一碰到陌生词汇就看注释。即使句子里面有一两个陌生单词,你还是要锻炼自己从上下文意去猜测那个单词的意思,这种锻炼是很必要的。碰到较长较难句子时不要慌,找到主语、动词、宾语、补语、定语、状语,等等,锻炼分析句子的能力。你能分析句子了,你也就了解句子内容了。
5. 整段读完了,了解意思了,你可以再锻炼翻译能力。要知道你“了解”英语不代表你能“翻译”英语。
6. 翻译完了以后,可以对照书后的参考译文。我的翻译不一定最好,但起码让你有个参照比较,截长补短。
7. 如果你能把这本书精读完毕,你将拥有去国外读研究所和在国内当英语老师、口译专家的能力。祝福大家。

编者

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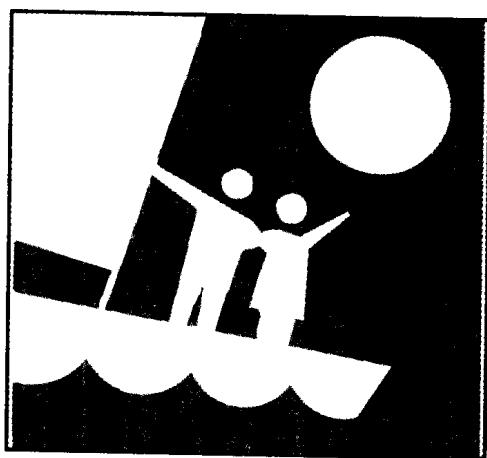
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社

会



An Embarrassment^① of Riches

身为富豪的尴尬

注 释

For the past several years we have been hearing about the gargantuan^② amounts of wealth rapidly accumulated^③ by tech superstars^④. Admittedly^⑤, the thought of people like Bill Gates, Larry Ellison and Michael Dell having a net worth^⑥ that exceeds the gross national product^⑦ of small countries is staggering^⑧—and, to some, alarming. It took John D. Rockefeller and Andrew Carnegie a lifetime to become billionaires^⑨; Jay Walker of priceline.com, Pierre Omidyar of eBay, and Steve Case of America Online did it in less than five years.

Americans are getting richer by the day^⑩. Is that anything to feel good about^⑪? Even so, when Rockefeller became a billionaire in 1913, his net worth was approximately 2 percent of America's gross domestic product^⑫. Gates' net worth is considerably less than 1 percent of the current U. S. GDP. Moreover, the extravagance^⑬ of today's tycoons^⑭, with their "starter castles^⑮," cannot compare with William Randolph Hearst's San Simeon, let alone^⑯ the palaces of Blenheim or Versailles. There was only one Louis XIV, and wealthy people both in Europe and America have always been a tiny minority.

① /ɪm'bəɹəsmənt/ 尴尬;

动词是 embarrass

② /gɑ:'gæntjuən/ 庞大的

③ /ə'kju:mjələnt/ 累积

④ 高科技超级巨星

⑤ /əd'mɪtɪdli/ 的确

⑥ net 名词是“网”之意，
形容词是“净”之意，
net worth 就是“净资产”

⑦ gross 整体的，gross national product 全国总产值

⑧ /'stægərɪŋ/ 令人惊讶的

⑨ /bɪljə'neə/ 亿万富豪

⑩ 按天，一天天地

⑪ feel about 感受，feel good about 感觉良好

⑫ 国内总产值，缩写为 GDP

⑬ /ɪk'strævəgəns/ 奢靡

⑭ /taɪ'ku:n/ 大款，大亨

⑮ (发迹之后的)第一座城堡

⑯ 更别说是



注 释

EMBARRASSMENT OF RICHES

What is new is neither affluence^{①⑦} nor extravagance, but the number of rich people in America today. The ranks of the rich have swelled so greatly that it is necessary to establish a new category^{①⑧}, the super-rich, to distinguish between people who can afford to^{①⑨} live very well and those whose spending habits^{②⑩} are only limited by their imagination^{②⑪}.

In 1980, if you had a net worth of \$1 million you would be considered wealthy. The concept of the millionaire continues to wield^{②⑫} its talismanic^{②⑬} power; indeed it is the premise^{②⑭} of shows^{②⑮} like "Who Wants to Be a Millionaire?" that a million dollars makes you rich. Not any more. The term "millionaire" acquired its mystique^{②⑯} at a time when^{②⑰} the average American was making \$10,000 to \$12,000 a year. Today to qualify as^{②⑱} rich you need \$1 million in annual income, or \$10 million in net worth. According to the Federal Reserve Board^{②⑲}, some 250,000 households^{③①} — representing about 1 million people, meet this criterion^{③①}

BEING REALLY RICH

Being rich means that you can live very comfortably, but you cannot do whatever you want. If you want multiple residences and domestic staff^{③②} to manage them^{③③}, if you insist on your own Gulf stream^{③④} V, if you are determined to own a sports team, then you need to join the

①⑦ /'æfluəns/ 富裕

①⑧ /'kætigəri/ 类别

①⑨ 能负担得起

②⑩ 花钱的习惯

②⑪ /ɪ'mædʒɪ'neɪʃən/ 想像力

②⑫ /waɪld/ 发挥,行使

②⑬ /'tæliʒ'mæntɪk/ 驱邪,护身,法宝

②⑭ /'premɪs/ 前提;节目的名字

②⑮ /'ʃəʊz/ 节目,秀

②⑯ /mɪ'sti:k/ 神秘气氛

②⑰ 在……的时候

②⑱ 够格成为

②⑲ 美国联邦储备委员会,美联储

③① /'haʊshəʊld/ 家庭

③① 达到这个标准

③② 住在宅里的私人管家、仆役等

③③ 来管理那些豪华住宅

③④ 墨西哥湾流



注 释

③⑤ 那得要有点……

ranks of the super-rich. That takes^{③⑤} \$100 million in net worth, or, \$10 million in annual income. I estimate that 5,000 American households, and perhaps 10,000 households worldwide, fall into the super-rich category.

But the big story is not about these people. It is about the explosion in the ranks of the affluent class, the people who make more than \$100,000 a year and have a net worth in excess of \$1 million. In 1980, there were fewer than 1 million American families that made, or had, this kind of money. Today there are approximately 5 million families, or more than 15 million people who qualify. Some analysts predict that in the next decade these numbers will quadruple^{③⑥}. Many Americans have reached a standard of living^{③⑦} that, in the words of novelist Tom Wolfe, “would make the Sun King blink^{③⑧}.”

③⑥ /'kwɒdrʌpl/ 翻四倍

③⑦ 生活水准

③⑧ 眨巴眼睛

MASS AFFLUENCE

Let's put this development into perspective^{③⑨}. Historically, the great achievement of the modern West was to create a middle class^{④①}, allowing the common man to escape poverty^{④②} and live in relative comfort. Now the United States has performed an equally dazzling^{④③} feat^{④④}: it has created the first mass affluent class in world history. This country has extended to millions of people the avenues^{④⑤} for personal fulfillment^{④⑥} that have previously been available

③⑨ /pə'spektɪv/ 透视

④① 中产阶级,也有人译为中等阶级

④② escape 逃脱, escape poverty 脱贫

④③ /'dæzliŋ/ 令人目眩的

④④ /fi:t/ 技艺;壮举

④⑤ /'ævɪnju:/ 道路

④⑥ /fʊl'fɪlmənt/ 实践,完成,实现



注 释

only to the very few. A mass affluent class is starting to emerge^{④⑥} in European countries as well.

Call it the Overclass^{④⑦}. These are the new equivalents^{④⑧} of the lords and barons^{④⑨} of the Middle Ages. Only today's Overclass is so big, and growing so fast, that perhaps one day it will outnumber^{⑤①} the peasants.

MORAL DILEMMAS^{⑤①}

All this new wealth has generated^{⑤②} some interesting conflicts. Recently, the Wall Street Journal^{⑤③} published an article titled, "Even Leftists^{⑤④} Have Servants Now." It profiled^{⑤⑤} several people, many of them college professors, who are for the first time making six-figure^{⑤⑥} incomes. These people have now hired gardeners, pool men, cooks^{⑤⑦}, and nannies^{⑤⑧}. Most of these servants are blacks and Mexicans.

The contortions^{⑤⑨} these academics^{⑥①} go through to justify^{⑥①} their behavior make for^{⑥②} amusing reading. Political scientist Mark Petracca, who teaches at the University of California at Irvine, says he finally agreed to get a nanny, but he absolutely refuses to hire a gardener, even though everybody else in his neighborhood has one. Putting all his learning on display, Petracca says, "It reeks^{⑥③} of a kind of imperial^{⑥④} colonialism^{⑥⑤} one can imagine present in Shanghai in 1920."

What this behavior suggests is that the

④⑥ /i'mə:dʒ/ 涌现

④⑦ /'əʊvəklɑ:s/ 富产阶级
(本文新造字)

④⑧ /i'kwivələnt/ 相当之物

④⑨ /'bærən/ 男爵

⑤① /aʊt'nʌmbə/ 数量上超过

⑤① /dɪ'lemə/ 左右为难的
窘境, 两难的困境

⑤② /'dʒenəreɪt/ 产生; 制造
出

⑤③ 华尔街日报

⑤④ /'leftɪst/ 左派人士

⑤⑤ /'prəʊfaɪl/ 侧写、描述
轮廓

⑤⑥ 六位数字、10 万以上

⑤⑦ /kʊk/ cook 厨子, cook-
er 厨具

⑤⑧ /'næni/ 女佣, 小保姆

⑤⑨ /kən'tɔ:ʃən/ 扭曲, 迂回
曲折

⑥① 学术界人士, 大学教师

⑥① /'dʒʌstɪfaɪ/ 证明……
合理

⑥② 促进, 有助于

⑥③ /rɪ:k/ 发出臭味

⑥④ /ɪm'piəriəl/ 帝国的,
imperialism 帝国主义

⑥⑤ /kə'ləʊnjəlɪzəm/ 殖民
主义



Baby Boomers^⑥, who grew up in the 1960s, have finally embraced capitalism, and they are eager to enjoy its rewards, but they are also anxious to show that they have not given up their values^⑦, and so their consumption patterns^⑧ are designed to eschew^⑨ materialist^⑩ excess^⑪.

HOLD^⑫ THE DIAMONDS

Meanwhile, successful entrepreneurs^⑬ and business executives^⑭ are also acting “against type^⑮.” Many who have seen an explosion in their net worth have consciously^⑯ rejected the social style of the old rich; rather, they are eager to present^⑰ themselves in public as middle class. Tech CEOs, in particular, like to be seen in jeans^⑱, black T-shirts, and baseball caps worn back-to-front^⑲, to show the adjust-strap^⑳ to advantage. A Lexus or a Porsche is socially acceptable in Menlo Park, California, or Medina, Washington; a Rolls Royce is not. Affluent people today are not likely to go in for^㉑ the diamond-studded^㉒ Rolex; some will not hesitate to wear a cheap Swatch.

Somewhat comically^㉓, today's tech tycoons who have made enormous amounts of money chant^㉔ in unison^㉕, “We're not doing this for the money.” Bill Gates says that, and so do Tim Koogle of Yahoo, Steve Jobs of Apple, Mary Meeker of Morgan Stanley, investment guru^㉖ Charles Schwab, and Larry Ellison of

注 释

⑥ 二次世界大战结束后,美国大兵卸甲还乡,忙着生男育女,于是新生婴儿的数量犹如水库泄洪、钱塘潮涌,被称为“婴儿潮世代”;boom v. 兴旺,繁荣

⑦ 并未放弃他们的(道德)价值观(注:美国的“婴儿潮时代”是成长于反传统、反社会、反资本主义的1960年代)

⑧ 消费行为模式

⑨ /ɪs'tʃu:/ 远离

⑩ /mə'tɪərɪəlɪst/ 物欲主义者,唯物主义者

⑪ /ɪk'ses/ 过量

⑫ /həʊld/ 握住,止住,抑制。例如 Hold your tongue! 你给我闭嘴!

⑬ /ˌɒntrəprə'nɜ:/ 企业家

⑭ /ɪg'zekjʊtɪv/ 执行官

⑮ 反样板模式

⑯ /'kɒnfəʃli/ 有意识地;形容词是 conscious

⑰ /prɪ'zent/ 呈现,展现

⑱ 身着牛仔褲

⑲ 前后反着戴棒球帽

⑳ 松紧带

㉑ 热衷于,追求

㉒ /stʌd/ 镶嵌

㉓ /'kɒmɪkəli/ 滑稽的

㉔ /tʃa:nt/ 单调的唱歌

㉕ 异口同声地

㉖ /'guru:/ 原指印度教导师,亦指泰斗、大哥大



注 释

Oracle^⑧. Apparently the largest wealth-creation scheme on the planet is being driven largely by non-profit motives^⑩!

Equally strange, many rich people have announced that they are not going to leave the bulk of their estate^⑨ to their children, opting^⑪ instead to leave their assets^⑫ to charity^⑬ or to foundations^⑭. "Leaving children wealth is like leaving them a case of psychological cancer," says broadcasting magnate^⑮ Jim Rogers. The new rich are terrified^⑯ of raising a generation of lazy, arrogant^⑰, spoiled^⑱ brats^⑲. Some rich people who speak of the need to "give back to society" or to "find meaning in work" are even beginning to sound like social activists^⑳ or spiritual^㉑ gurus.

THE USES OF WEALTH

What we are seeing in America is the moral conundrum^㉒ of success. In times of poverty we focus largely, if not entirely, on the problem of the creation of wealth. In an era of prosperity, however, the debate shifts from the creation of wealth to the use of wealth. When a person, or the country, becomes rich, new questions arise: do I really deserve all this? How do I use wealth to find happiness? How can I raise my children well in an atmosphere of plenty? What can I do to extend the horizons of opportunity to others in society? How do I deal with envy^㉓?

Inequality, a topic that seemed to have dis

⑧ /'ɒrəkl/ 神谕, 甲骨文

⑩ 非营利的动机

⑨ /ɪ'steɪt/ 产业

⑪ /'ɒptɪŋ/ 选择

⑫ /'æset/ 财产

⑬ /'tʃærɪtɪ/ 慈善机构

⑭ /faʊn'deɪʃən/ 基金会

⑮ /'mæɡneɪt/ 巨擘

⑯ /'terɪfaɪ/ 惊恐

⑰ /'æərəɡənt/ 傲慢的

⑱ /spɔɪl/ 宠惯, 溺爱。谚语: Save the rod and spoil the child. 不打不成器。

⑲ /bræt/ 乳臭未干的小孩

⑳ /æktɪvɪst/ 激进分子

㉑ /'spɪrɪtʃʊəl/ 心灵的

㉒ /kə'nʌdrəm/ 谜语, 谜团

㉓ /'envi/ 嫉妒