Sooner or later, we must realize that we have to live within the planet’s means. We can’t use more water than the Earth is capable of providing. A globally sustainable civilization doesn’t mean one that’s poor or without joy. On the contrary, we can have spectacularly affluent civilizations where we don’t use more resources than the environment can provide. I call this eco-affluence. There can be new lifestyles of the grandest quality that heal rather than harm our global ecosystem.

A quality of life that doesn’t damage the environment doesn’t mean “back-to-nature.” You don’t have to live like Thoreau (unless you want to). It could mean living in a superbly sophisticated city, near family, with the excitement of creative work, cultural diversity, elegant parks and superlative entertainment. Cities can be both beautiful and ecologically correct. A good lifestyle may mean developing a connection to religion, beauty and community. Future civilizations will be anything but simple, and they will have a wide variety of lifestyles.

There are many ways to be affluent without harming the environment. Some involve the love of nature, some involve high technology and some involve opera, baseball, theater, or jazz. The Earth will have large protected areas of ancient and immense biodiversity, and some people will be passionate about understanding this biodiversity. Some will be crazy about ocean racing, paragliding, birding, breeding orchids, hydroponics, cricket, camping or walking in beautiful places. Digital technology will bring global computer games with virtual reality of great richness. With hi-fi earphones and high-definition goggles, we can take state-of-the-art entertainment anywhere.

The future will be characterized by a rapid growth in knowledge and new techniques for putting knowledge to work. Routine work will continue to be done by machines, leaving humans to focus increasingly on jobs that demand human feeling and creativity. The 21st century will bring extraordinary levels of eco-affluent creativity. There will be a near-infinite number of eco-affluent avocations and hobbies.

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| 得　分 | 评阅人 |
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**2.** **Translate the Following Passage into English (50%)**

语言折射社会发展的轨迹。中国历史上每一次大的社会变革，都会涌现出一大批新词语。语言属于社会现象，语言是随着社会的发展而发展的。词汇是语言中最活跃的因素。社会的变革、科技的发展、人们思维的活跃和观念的更新，都会在语言的词汇中很快地反映出来，突出表现是新词新义新用法的大量出现。远的不说，就从上一个世纪来看，“五四”前后、建国初期和改革开放以来，分别是新词语出现的三个高峰。如近年来随着网络这一新事物的出现，跟网络有关的新词语就出现了一大串，像因特网、互联网、电子邮件、网站、网校、网址、网页、网络犯罪等，这是语言与社会共变的最好例证。

语言是社会的一面镜子，社会发生了很大变化，语言不可能是无动于衷的，不可能还是保持原样的。语言还可以帮助强化一种观念, 甚至强化一种意识形态，所以无论是保守的还是革命的，都分别以不同方式来利用语言。像法国大革命时期，月份名称都改了，因为他们觉得名称代表了一种传统的力量，代表了一种君王、贵族的象征，所以语言本身也是有力量的。社会变迁无疑会给语言带来变化，社会上猛然接受了很多新的信息，肯定会在语言上有所体现，有的时候社会变迁带来了很多新的信息，新的信息里的一部分可以用老词汇来体现，但有时我们只能用新词汇来表达部分新信息。因此，可以说，语言与社会是紧密相联的。

2014年河南省翻译竞赛试题 （本科、硕士研究生组）答案

1.       英译汉

我们迟早一定会意识到，我们不得不在地球所能提供的物质财富范围内生活。水源地球能给我们提供多少，我们就只能用多少，绝对多用不了。全球可持续的文明并不意味着我们过穷日子，没有快乐可言。相反，我们有非常丰富的文明资源。在此情况下，我们所使用的资源不会超出（多于）环境所能提供给我们的。我们将此称为生态资源丰富。我们可以拥有最高质量的新的生活方式，这种生活方式不但不会破坏全球生态系统，反而能治愈生态环境创伤。

不破坏环境的生活质量并非是“回归自然”。你不必像梭罗那样过着苦行生式的田园生活，（除非你想那样生活）。这刻意味着生活在非常高级的城市里面，守着家，享受创造性工作带来的喜悦，享受多元文化、高雅的公园以及高雅的文艺生活等。城市可以做到既漂亮又环保。好的生活方式可意味着信仰宗教，享受美感，参与社团生活。未来文明绝非生活单调，而是由各式各样的生活方式。

做到既富有又不破坏环境的途径很多，有些牵涉到对大自然的热爱，有些涉及到高科技，有些又与戏剧、垒球、剧院及爵士音乐有关。地球会有许多古老而又极富生物多样性的保护区，而有些人将对了解这些生物多样性充满热情。有些人将会热衷于环球帆船赛、滑翔伞、捕鸟、养花、水栽培、板球、野营、或在美丽的景区散步等活动。数码技术将给全球的电脑带来极其丰富的虚拟现实的电脑游戏，运用高保真耳机和高清晰护目镜，我们可以在任何地点观看最先进的娱乐节目。

未来世界的特点是知识快速增加，将知识应用于工作的技术快速提高。日常工作将继续由机器完成，让人越来越专注于需要人类情感的工作和创新性工作。21世纪将会有很多高端针对生态资源富足研究的创新。将会对生态资源富足的研究产生几乎无限多的业余爱好和兴趣。

2.       汉译英

Language reflects the path of social development, for every major change to the society in the history of China has brought a myriad of new terms into existence. Language, a social phenomenon, evolves with the community. Lexis is the most active element of languages, because social changes, scientific and technological advances, new thinking and fresh ideas are quickly embodied in the word-stock. Most prominently, there have emerged huge quantities of coinages, new meanings and usages. As recently as last century, to say nothing of the distant past, neologisms peaked around May 4thMovement in 1919, in the infancy of the People’s Republic of China, and after reform and opening up to the outside world respectively. In recent years, for example, with the emergence of a new thing----the web, a large number of web-related new words have found their way into our life, such as the internet, email, dotcoms, online schools, websites, web pages, cybercrime and such like things that are the best instances of the co-evolution of language and society.

Language is a mirror of the society. If it undergoes great changes, not a tongue can possibly remain unaffected or unchanged. Language can also help reinforce some ideas, even some kind of ideology, so whether one is conservative or revolutionary, he uses his language in a specific way, as in the French Revolution where the names of months were altered because these names, they felt, stood for a traditional force----a symbol of sovereignty and aristocracy. That is why language itself, too, is power. Social transitions will undoubtedly bring changes to languages. The community is suddenly flooded with new information that is bound to be epitomized in language. There are also times when social shifts give rise to a great deal of new information, part of which can be represented by old lexis, but there are also times when we can only use new terms to express some of the new information. Therefore, it can be said that language is closely bound up with the society.