



查尔斯三世加冕礼官宣

Author/Zhu Hongyi

仪式将一切从简?

原文

King Charles III's coronation is to be held on Saturday 6 May, at Westminster Abbey, Buckingham Palace has announced.

Camilla, the Queen Consort, will be alongside the King and will also be crowned in the historic ceremony.

King Charles became monarch when his mother the late Queen died, but the coronation will mark a symbolic celebration of his new reign.

语言点

1. coronation n. 加冕礼
somebody's coronation 某人的加冕礼
Queen Elizabeth II's coronation 伊丽莎白二世的加冕礼
2. abbey n. 修道院, 大教堂
3. the Queen Consort 王后
consort n. (君主的) 配偶
4. be alongside somebody 在某人身边
5. late adj. 已故的
the late Princess Diana 已故的戴安娜王妃



欧洲爆发史上最大规模禽流感, 鸡蛋要涨价了?

Author/Zhu Hongyi

原文

Europe has experienced its worst bird flu crisis ever this year with nearly 50 million poultry culled, the EU's Food Safety Agency said.

The spread of highly pathogenic avian influenza is a concern for governments and the poultry industry due to the devastation it can cause to flocks, the possibility of trade restrictions and a risk of human transmission.

语言点

1. bird flu 禽流感
- avian influenza n. 禽流感流行性感冒
- avian adj. 鸟类的
- influenza n. 流行性感冒 (flu)
2. cull v. 部分捕杀, 选择性宰杀
3. pathogenic adj. 引起疾病的, 致病的
构词: 词根 pathogen- 病原体
4. flock n. 鸟群, 畜群
a flock of goats/geese 一群羊/鹅
a flock of children 一大群孩子
5. trade restriction 贸易限制

iPhone 14 的车祸监测功能, 真的能救命吗?

Author/Zhu Hongyi

原文

Rollercoasters have triggered some new iPhones to make emergency calls.

According to the Wall Street Journal, at one US amusement park the plummeting rides activated the phones' crash detection system.

Apple told the newspaper the technology was

intended to provide "peace of mind" and would continue to improve over time.

语言点

1. trigger v. 触发, 引发, 引起 (cause)
trigger the fire alarm 触发火警
trigger a fight 引发一场斗争
2. emergency n. 紧急 (情况), 突发 (事件)
emergency room 急诊室
emergency contact 紧急联系人
emergency call 紧急呼叫
3. amusement n. 娱乐, 消遣
amusement park 主题乐园, 游乐园
4. plummet v. 垂直高速下落 (to drop straight down at high speed)
5. activate v. 触发, 启动 (trigger)
6. improve vt. 改进 vi. 朝着更好的方向发展
My English improves. 我的英语越来越好。



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本期撰文: 张漫文

本期摄影: 张漫文

Why is life so hard? We have found ourselves pondering over this question, as a matter of fact, we sometimes personalize it by saying: why is my life so hard? What is wrong with me? Why does everyone else but me have it going smoothly for them? Series of questions accumulated in our hearts may result in a vale of tears.

In ancient times, Aristotle and other philosophers referred "Hard" to affliction, or other major harm and judged they must diminish or spoil a good life. In his short, engagingly written chapters, he examined six banes of life in turn: infirmity, loneliness, grief, failure, injustice and absurdity, that means, a sense of life's futility. Everyone confronts some of them at one time or another. Provided that suffering is unavoidable, how is a good life feasible?

The answer by Kieran Setiya is likely to be better. He has aimed at showing how living well and hardship can go together. The core I refined from his standpoint is that lives can include-but don't require -feeling happy. A good life doesn't require you to define, an ideal one: "the best is out of reach." Hardships are bad and best avoided. They should be minimized where possible but, where not, better understood and better described. So don't let guilt occupy past wrongs. Don't answer the glum thoughts of its futility.

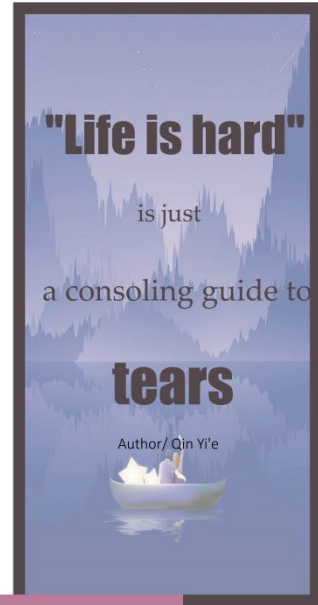
In many times, we complain "Life is hard" as we barely recognize everything takes time and effort. There is no doubt the pay

may be disproportional to the consequence. Nevertheless, whoever possesses wisdom, patience and resilience probably can bear fruit. So don't expect miracles without patience. Don't move from pillar to pole looking for the next shiny object.

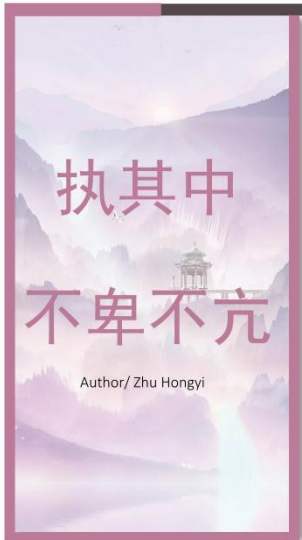
Meanwhile, most of the time we suffer a thing because we are ignorant about the best approach to tackle the problem. The problem with this is that we are educated, therefore, we know what we are doing. In the real sense, we don't know what we are doing, because if we do, we won't be questioning the complexity of life. Yet we constantly struggle with criticism. We may wonder if we will make a good first impression on others. Eventually, we spend half the time worrying about others' opinion about us. The advice is to go for it and take steps every day until you are excellent at it.

Furthermore, never base your happiness on others. When your happiness lies in what they do otherwise what they don't, remember, that bliss can't be sourced from others. You can only possess happiness within when you are content with yourself.

In conclusion, life is hard, no one can repudiate that. But don't let "life is hard" be the consoling guide to tears and decide to be tougher than life.



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今日一语

No one can make you feel inferior without your consent.

—Catholic Digest, August 1960, Diplomat, Eleanor Roosevelt
如果你不愿意，没人能让你感到自卑。
——《天主教文摘，1960年8月刊》埃莉诺·罗斯福，外交家

今日一学

· 词汇
inferior adj. 低人一等的，次一级的
inferior to something 低于……
make somebody feel inferior 让人自惭形秽
inferior goods/product = lesser goods/product 劣质商品/产品
second class 二等，二级水平
second rate 二流的
substandard adj. 不达标的
反义词: superior
superior to somebody 高人一等的

consent n./v. 同意
mutual consent 双方的同意

Without mutual consent, we cannot carry out this project.
未经双方同意，我们不能实施这个计划。
by common consent 一致同意

It was by all common consent our finest performance.
大家一致公认这是我们最精彩的演出。
informed consent 告知

Written informed consent was obtained from each patient.

所有的病人都要告知同意书。

· 拓展
夫雅人之志，卑则自尊，高则见嫉，能执其中，可谓智矣。
——范仲淹

今日一语
之前有人谈论自尊时这样说：自尊心其实是颗种子，一味捧在手心只会慢慢枯死。只有狠狠踩进土壤，在磨难中汲取营养才能真正生长。践踏自尊的可能是自己，也可能是他人，但如果你不愿意，没人能让你自卑。



China's Wisdom for the World, the Idea of Cooperation.

Author/Huang Lingjing

Ladies and Gentlemen, it is my honor to deliver a speech here. Today, my topic is —China's Wisdom for the World, the Idea of Cooperation.

In the world of changes and challenges, China is playing a role, offering China's wisdom for the whole world. The most distinguishing wisdom is the idea of cooperation.

A person, talented or capable though he could be, won't go far on the road to success if he cannot well integrate into the society or cooperate with people. Only in group work can people make more achievements. This wisdom can also be applied to societies and countries.

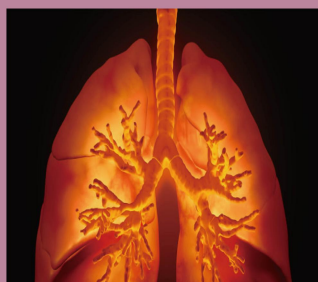
For societies and countries, there's one old Chinese saying—"When men are of one heart, they can move mountain Tai." This sentence appeared on the supplies which were sent from China to other countries during the pandemic. It means if people are determined and sharing the same goal, they can overcome every single challenge.

For COVID-19 pandemic, Chinese people united as one, carrying forward the idea of cooperation to the fullest. You can see the cooperation between provinces. Medical supplies and doctors were sent from one province to another to help fight against coronavirus. You can see the cooperation between people, between doctors and patients, between qualified drivers and disinfection personnel and even between ordinary people, who had no obligations to stand out and make those contributions. They kindly offered what they had to those in need. The shop owners gave out the goods to those lacking of supplies. The restaurant owners offered free dishes to doctors to fight against the virus. Even the home quarantine people were helping each other, encouraging one other online.

All these cases happening in China are having a course for the whole world—It is China's wisdom—the idea of cooperation that made us successfully control the pandemic in such a short time. That is China's wisdom in a public emergency crisis. We also carry out the idea of cooperation in other aspects. For economy, we have One Belt One Road. We actively develop economic partnerships with countries along the route, and jointly build a community of interests, destiny and responsibility of economic integration and cultural tolerance. For politics, we signed deals with a lot of countries. We are always willing to work with people of all countries to oppose the power bullying and defend the basic norms of international relations for a better political environment.

China is setting an example for the whole world. With China's wisdom for the world—the idea of cooperation, we are heading for a promising future together.

Thank you!



Kary and PCR

Author/Yang Yaxian

Anyone who learned biology in high school must know PCR. However, students are not bound to know its inventor and his story because textbooks and teachers will never tell them.

When Kary Banks Mullis was in university, he lived a life between lab where he synthesized hallucinogens in daytime and dormitory where he took drugs in the evening. Apparently such a terrible student couldn't graduate from university but Kary did it because of drugs. An ordinary day when Kary took drugs, the images of Big Bang came up to his mind. After he woke up, he wrote an essay about Big Bang from his hallucinations and sent it to Nature. Surprisingly, Nature accepted it and Kary graduated successfully by virtue of that.

Kary worked in a biotechnology company after graduating. One day he took drugs and drove in a highway, looking at the roads he passed, he thought about the synthesis of DNA duplexes. Then he realized the way that amplify DNA, known as PCR now. But Kary did not get much profit for discovering PCR in next several years. Kary's big time came until he won a Nobel Prize for the technology in the tenth year he found it. Anyway, science is magic.

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The first case of cloned wolf

A cloned arctic wolf met the public at Harbin Polarland in Northeast China's Heilongjiang province lately.

Its donor cell came from the skin samples of a wild arctic wolf named Maya, who had been introduced from Canada to Harbin Polarland. Its oocyte was from a female dog in estrus and its surrogate mother was a beagle.

Now the wolf pup is in good health condition and lives with its surrogate mother at Harbin Polarland.

Arctic wolf is an endangered species. They are found in northern Eurasia and northern parts of Canada and Greenland. (from China Daily)

语言点

1. clone means 克隆
2. oocyte means 卵母细胞
3. estrus means 发情期
4. surrogatemeas 代替的
5. beagle means 比格犬
6. Eurasia means 欧亚大陆



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According to tradition, Confucius was born in 551 b.c.e. His family name was Kong; his personal name, Qiu; and his polite name (the name by which most persons would have addressed him), Zhongni. The name Confucius is a Latinized form of Kong fuzi, or Respected Master Kong, a title commonly used to refer to him in Chinese.

Confucius was born in the small feudal state of Lu, situated in northeastern China in the area of present-day Shandong Province. His father, who was a member of the shi class, the lowest rank of the nobility, died when Confucius was very young. It is clear from the Lunyu that Confucius grew up in considerable poverty, an experience that seems to have made him particularly sensitive to matters of wealth and class. At an early age, as he tells us, he devoted himself to learning, and the importance of education is a major theme in Lunyu.

The extent to which this "learning" related to written texts and to which it was based on oral traditions is unclear. Lunyu refers frequently to two texts, the Book of Odes and the Book of Documents, both of which Confucius, according to legend, had some hand in editing. A third early text, the Book of Changes, is mentioned in one version of Lunyu. These constitute three of what later became known as the five Confucian Classics, the other two being the Spring and Autumn Annals, a chronicle of the state of Lu said to have been edited by Confucius, and the Book of Rites, a collection of texts on ritual.

Whether Confucius's learning derived from written texts or from oral traditions, he appears to have been intensely concerned with those that reflected the early culture of China, particularly that of the sage rulers Yao and Shun of high antiquity and of the early rulers of the Xia, Yin, and Zhou, the so-called Three Dynasties, when China was believed to have enjoyed exemplary eras of peace and social order. He was especially interested, it would seem, in the rites, music, and other cultural elements that distinguished these periods.

The ambition of Confucius, it would appear, was to gain official position in his native state of Lu so that he could put his ideals on morality and good government into practice. Later legend depicts him as, in fact, holding fairly high public office in Lu, but there is little or no evidence in Lunyu to support such a supposition. To understand the problems that Confucius faced in his search for office, we must review the social and political situation in the China of his time.

The Zhou people, founders of the dynasty under which Confucius lived, came originally from a region in western China. Kings Wen and Wu, who founded the dynasty, probably around 1040 BC, had their capital in the area of present-day Xi'an. Under their rule and that of their immediate successors, China was divided into a vast number of feudal domains whose leaders acknowledged fealty to the Zhou king (or Son of Heaven) and aided him in repelling the attacks of non-Chinese peoples living on China's borders. One such attack in 771 BC, however, forced the Zhou rulers to abandon their original capital in the west and move east to the area of Luoyang, a step that marked the beginning of the era known

as Eastern Zhou (771–256 b.c.e.).

By this time, the Zhou kings had ceased to wield any real authority but were allowed to continue occupying the throne because of their religious significance as heads of the ruling clan. Actual power had meanwhile passed into the hands of the rulers of the larger feudal states, such as Qi on the Shandong Peninsula and Jin in northeastern China. In Lunyu, Confucius is depicted as speaking favorably of the leaders of these two states because of their ability, at least for a time, to restore order and unity to the nation and protect it from foreign invasion.

Because the Zhou kings were no longer strong enough to enforce conditions of order and stability, as they supposedly had in earlier centuries, the more powerful feudal states were able to swallow

Confucius's leading disciples, Zilu, was killed in combat.

The ruling family of Confucius's native state of Lu traced its descent to Dan, the duke of Zhou, a younger brother of King Wu, the founder of the Zhou dynasty. It was thus of ancient and distinguished lineage, and Confucius looked on the duke of Zhou with particular awe and veneration. But by Confucius's time, the dukes of Lu had lost much of their actual power and authority. As had happened or was in the process of happening in other states, power had passed into the hands of ministerial families—in Lu, three cadet families descended from sons of Duke Huan of Lu and referred to in Lunyu the "three Ji families." Powerful ministerial families such as these at times posed a serious threat to the rulers of the feudal domains and, in some cases, eventually overthrew and replaced them or brought about the partitioning of the states.

These, then, were the political conditions that confronted Confucius while he was growing up in Lu and acquiring the knowledge of Chinese history, culture, and ritual practice that allowed him to become a distinguished teacher. Because of such knowledge and his status as a member of the lower aristocracy, he was permitted to take part in rituals of the ruler's court and judging from Lunyu, was at times consulted by the ruler on matters of government. But, as stated earlier, it is doubtful that he ever held a government post of any distinction.

Meanwhile, he gathered around him a number of disciples, some of whom held posts in the service of the Ji families, and these he endeavored to imbue with his standards of moral conduct and political ideals. Failing to gain a hearing from the dukes of Lu, in his middle years he journeyed, together with some of his disciples, to nearby states in the hope of finding a more sympathetic reception for his ideas. But such wanderings proved for the most part disappointing and, at times,

even exposed him and his followers to hardship and hostility.

His political ambitions unrealized, Confucius returned to Lu and devoted his remaining years to teaching. According to legend, in these later years he gave himself to the editing and transmission of the five so-called Confucian Classics, though in fact it is uncertain whether some of these texts were even in existence at this time.

According to Lunyu, he had a daughter, whose marriage he arranged, and a son, Boyu, who died some years before his father. Confucius is said to have died in 479 b.c.e. In Lunyu 14:40, one contemporary of his, clearly not very favorably disposed toward him, describes him as "the one who knows there's nothing that can be done but keeps on trying." That may have been the general assessment of Confucius and his teaching at the time of his death.



up their weaker neighbors and ally themselves with one another to advance their aims. Thus the era was marked by almost constant warfare, the feudal lords, who lived in walled cities, venturing forth in cumbersome war chariots to attack this or that foe, accompanied by foot soldiers enlisted from the peasantry, who ran alongside the chariots. Confucius himself disclaimed any knowledge of military matters and deplored the warlike tenor of the age, but it is reflected in numerous passages of Lunyu.

In addition to the threat of incursion from predatory neighbors, many of the feudal domains of the time were troubled by succession disputes. Although the principle of primogeniture was recognized in general, rulers at times disregarded it or delayed making clear their choice of an heir. Sons of the ruler, often by different mothers, vied for favor or fled or were exiled from the state entirely, taking up residence in neighboring states where they could gather supporters and, in time, attempt to enforce their claim to rulership. Such a situation is reflected in Lunyu in the power struggle that ensued after the death of Duke Ling of the state of Wei between his son Kuai Kui and his grandson Che, a struggle in which one of

Confucius

Author/ Zhu Hongyi