

2007 年上海海事大学攻读硕士学位研究生入学考试试题(A 卷)

(答案必须做在答题纸上, 做在试题上不给分)

英汉互译

Note: try to improve your translations again and again until the end of the time allotted (3 hours)

得分	评卷人

(I)

Put the following passage into Chinese: (本题满分 75 分)

Japanese Character

The uniqueness^① of the Japanese character is the result of two seemingly contradictory forces: the strength of traditions, and selective receptivity to foreign achievements and inventions. As early as the 1860s, there were counter movements to the traditional orientation. Yukichi Fukuzawa^②, the most eloquent spokesman of Japan's "Enlightenment," claimed "The Confucian civilization of the East seems to me to lack two things possessed by Western civilization: science in the material sphere and a sense of independence in the spiritual sphere." Fukuzawa's great influence is found in the free and individualistic philosophy of the Education Code of 1872, but he was not able to prevent the government from turning back to the canons^③ of Confucian thought in the Imperial Prescript^④ of 1890. Another interlude of relative liberalism followed World War I, when the democratic idealism of President Woodrow Wilson had an important impact on Japanese intellectuals and, especially students; but more important was the Leninist ideology of the 1917 Bolshevik Revolution. Again, in the early 1930s, nationalism and militarism became dominant, largely as a result of failing economic conditions.

Following the end of World War II, substantial changes were undertaken in Japan to liberate the individual from authoritarian restraints. The new democratic value system was accepted by many teachers,

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students, intellectuals, and old liberals, but it was not immediately embraced by the society as a whole. Japanese traditions were dominated by group values, and notions of personal freedom and individual rights were unfamiliar.

Today, democratic processes are clearly evident in the widespread participation of the Japanese people in social and political life; yet, there is no universally accepted and stable value system. Values are constantly modified by strong infusions of Western ideas, both democratic and Marxist. School textbooks expound democratic principles, emphasizing equality over hierarchy^⑤ and rationalism^⑥ over tradition; but in practice these values are often misinterpreted and distorted, particularly by the youth who translate the individualistic and humanistic goals of democracy into egoistic^⑦ and materialistic ones.

Most Japanese people have consciously rejected Confucianism, but vestiges of the old order remain. An important feature of relationships in many institutions such as political parties, large corporations, and university faculties is the parent-child relation. A party leader, supervisor, or professor, in return for loyalty, protects those subordinate to him and takes general responsibility for their interests throughout their entire lives, an obligation that sometimes even extends to arranging marriages. The corresponding loyalty of the individual to his patron reinforces his allegiance^⑧ to the group to which they both belong. A willingness to cooperate with other members of the group and to support the interests of the group in all its external relations is still a widely respected virtue. The parent-child relation creates ladders of mobility which an individual can ascend, rising as far as abilities permit, so long as he maintains successful personal ties with a superior in the vertical channel, the latter requirement usually taking precedence over a need for exceptional competence. As a consequence, there is little horizontal relationship between even within the same profession.

注释: ① uniqueness: 独一无二

② Yukichi Fukuzawa: 福泽谕吉

③ canon: 行为或思想规范

④ Imperial Prescript: 《教育敕语》

⑤ hierarchy: 等级制度

⑥ rationalism: 理性主义, 唯理论

⑦ egoistic: 利己主义的, 自我为中心的

⑧ allegiance: (对于国王、国家、观点之) 忠诚, 拥护

Put the following passage into English: (本题满分 75 分)

博客能不能代替阅读?

2005 年新浪 blog2.0 的推出,使得博客一时间成为网络虚拟世界里的新宠。现在至少 70% 的网民都是博客用户,以至于眼下的时代被称为“博客时代”。于是,有人预言:“20 年内,博客必将取代图书”,“博客时代,人们不要再读书了”。也有人担心:“有了博客,读书的人将越来越少。”其实,这种预言是没有根据的,这种担心也属杞人忧天。因为博客的实质只不过是一种“网络日志”,即在网页上按照时间顺序排列个人信息的一种记录形式。博客的最大特点就是利用网络空间,发表自己的观点主张,最大程度地彰显个人的自主性或独立性。尽管它正在成为一种越来越重要的文化载体甚至社会载体,但是无论如何都不可能取代最古老的知识传承方式——读书。

博客能不能代替阅读?答案是否定的。就像收音机、电视、手机短信、网络聊天的出现尽管冲击了传统的阅读方式,但始终不可能真正代替阅读本身一样。