

上海外国语大学 2005 年英汉互译考研试题

1. Translate the following into English (75 分)

孔子曰：“三人行，则必有我师。”老师和学生并没有什么不可逾越的界限。在这门知识上老师高于学生，在另一门知识上，学生也可能高于老师；今天老师高于学生，明天学生可能高过老师。这也是辩证法，对立面的统一。

礼记的《学记》有一段著名的话，意思也和这相近：“学然后知不足，教然后知困。知不足，然后能自反也。知困，然后能自强也。故曰：教学相长也。”这就是在今天说来，也还是颠扑不破的。

“教育者必先受教育”，这个道理说来很浅显，但是人们在实际生活中却很不容易承认。特别是当老师当久了的人，就很不容易接受这个辩证法。老师们不容易接受这个道理，倒也事出有因。“弟子不必不如师，师不必贤于弟子”，虽是封建思想的代表者韩愈所提出来的一个观点，但是在封建时代却并不通入。正好相反，“天地君亲师”，在封建时代，老师是同“天地君亲”在一起，居高临下。老师毕竟是老师，师道尊严，神圣不可侵犯。这个观点相沿成习。

新的师生关系，是“不耻相师”，彼此平等，不分尊卑，真正是“道之所存，师之所存”，谁有学问谁就是老师。圣人无常师，师亦无常道，就是当老师的并不经常等于真理。一个当老师的人，既要勇于坚持自己的真理，又要勇于承认自己的非真理，同学生们一道来为科学真理奋斗。

2. Translate the following into Chinese (75 分)

Outside my window the night is struggling to wake; in the moonlight, the blinded garden dreams so vividly of its lost colours. The white-washed wall is brilliant against the dark-blue sky. The white walls of the house coldly reverberate the lunar radiance. The moon is full.

The moon is a stone; but it is a highly numinous stone. Or, to be more precise, it is a stone about which and because of which men and women have numinous feelings. Thus, there is a soft moonlight that can give us the peace that passes understanding. There is a moonlight that inspires a kind of awe. There is a cold and austere moonlight that tells the soul of its loneliness and desperate isolation, its insignificance or its uncleanness. There is an amorous moonlight prompting to love - to love not only for an individual but sometimes even for the whole universe. But the moon shines on the body as well as, through the windows of the eyes, within the mind. It affects the soul directly; but it can affect it also by obscure and circuitous ways - through the blood. Half the human race lives in manifest obedience to the lunar rhythm; and there is evidence to show that the physiological and therefore the spiritual life, not only of women, but of men too, mysteriously ebbs and flows with the changes of the moon. There are unreasoned joys, inexplicable miseries, laughs and remorse without a cause. Their sudden and fantastic alternations constitute the ordinary weather of our minds. These moods, are the children of the blood and humours. But the blood and humours obey, among many other masters, the changing moon. Touching the soul directly through the eyes and, indirectly, along the dark channels of the blood, the moon is doubly a divinity.

Even if we think of the moon as only a stone, we shall find its very stoniness potentially a numen. A stone gone cold. An airless, waterless stone and the prophetic image of our own earth when, some few million years from now, the senescent sun shall have lost its present fostering power.... And so on. This passage could easily be prolonged-a Study in Purple. But I forbear. Let

every reader lay on as much of the royal rhetorical colour as he finds to his taste. Anyhow, purple or no purple, there the stone is-stony. You cannot think about it for long without finding, yourself invaded by one or other of several essentially numinous sentiments. These sentiments belong to one or other of two contrasted and complementary groups Sentiments of Human Insignificance Sentiments of Human Greatness.

汉译英参考译文

Confucius says, "Out of three men, there must be one that can teach me." So pupils are not necessarily inferior to their teachers, nor teachers better than their pupils. Some learn the truth earlier than others, and some have special skills—that is all."

A similar idea is expressed by the following well-known passage quoted from Xueji (The Subject of Education), a chapter of the ancient book Liji (The Book of Rites): "However nice the food may be, if one does not eat it, he does not know its taste; however perfect the doctrine may be, if one does not learn it, he does not know its value. Therefore, when he learns, one knows his own deficiencies; when he teaches, one knows where the difficulty lies. After he knows his deficiencies, one is able to examine himself; after he knows where the difficulty lies, one is able to improve himself. Hence, 'teaching and learning help each other;' as it is said in Yue Ming, 'Teaching is the half of learning.'" The above quote from Liji, which lays emphasis on self-examination and self-improvement, is less thoroughgoing than what Han Yu says about education. Nevertheless, its remarks such as "When he teaches one knows where the difficulty lies," "Teaching benefits teachers as well as pupils" and "Teaching is the half of learning" (a quotation meaning teaching and learning are opposite and complementary to each other) all remain irrefutable to this day.

The new relationship between teacher and pupil should be that of, in the words of Han Yu,

"not (being) ashamed to learn from each other." That is to say, teacher and pupil should teach each other and learn from each other. They should teach each other as equals regardless of seniority, so that, as Han Yu says, "whoever knows the truth can be a teacher."

英译汉参考译文

在我的窗外，夜正在挣扎着醒过来；在月光下黯然无色的花园如此生动地梦见它那失去的色彩。用石灰水刷白的墙在深蓝色的天空的衬托下显得明亮。房屋的粉墙凛冽地使明月的光辉回荡。那是一轮满月。

月来是块石头；但它是块极为神圣的石头。或者说得更确切些，月亮是块能使男人和女人对它产生神圣感情，或者由于它才具有神圣感情的石头。这样，有柔和的月光，它能给我们以超越理解能力的安宁。有寒冷而严峻的月光，它向灵魂倾诉它的寂寞和绝对的孤独，它的微不足道和肮脏不洁。有多情的月光，它使人去爱，——不但爱个人，而且有时甚至爱整个宇宙。但月亮除了通过眼睛和窗户照进心灵外，还照在身体上。月亮直接影响灵魂；但它还能够通过难以理解而迂回曲折的途径——通过血液——影响灵魂。人类中半数的人明显地服从于月亮的节奏而生活着；还有证据表明，不仅女人的生理生活和精神生活，而且男人的生理生活和精神生活，都是神秘地随着月亮的盈缺而消长。因此会出现没有理由的喜悦，莫名其妙的痛苦和毫无原因的欢笑和悔恨。这些突然而荒诞的交替变化构成我们通常的情绪变化。这些情绪是血液和体液的产物，但血液和体液听从许多主人的指挥，主人中也包括不断盈缺的月亮。月亮通过眼睛直接和灵魂接触，沿着血液的神秘渠道间接和灵魂接触，因此月亮是双重的神。

我们即使把月亮想象为仅仅是一块石头，也会发现它的石头性质是个潜在的神。一块变冷了的石头。一块没有空气环绕，不含水分的石头。它预示我们的地球在未来的形象，那时

距离现在有几百万年，那时衰老的太阳已经丧失它养育万物的能力……如此等等。这篇文章能够很容易地拉长——成为一篇华而不实的作品。但我要克制。让每一位读者按照他自己的品味去尽量填加修辞的色彩吧。无论如何，华丽也罢，不华丽也罢，那块石头仍然是——石头性质。你无法长时间地想这块石头而不发现自己受到这种或那种本质上是神圣的情思的干扰。这些情思属于彼此不同而又互为补充的两大类之一：人类渺小的情思和人类伟大的情思。