

北京师范大学  
2002 年招收攻读硕士学位研究生入学考试试题

专业：英语语言文学

科目代码：435

研究方向：翻译学

考试科目：英语翻译理论与实践

注：请把答案写在答题纸上。

**Part One (40%)**

Translate the following into Chinese:

**Translation Studies Today**

The questions that are generally accepted as relevant and important enough to be asked in the field of translation studies are very different now from what they were twenty years ago, when we first began to publish on translation. That fact is perhaps the clearest indicator of the distance we have covered in the meantime. Another indicator is that 'translation studies' has now come to mean something like 'anything that (claims) to have anything to do with translation'. Twenty years ago it meant: training translators. It is amazing to see, with hindsight, how preposterous some of the questions that were asked twenty years ago seem to us now.

The most preposterous question was that of translatability or: 'is translation possible'. The question seems preposterous now because we have discovered the history of translation in the meantime, and that discovery enabled us to counter that question with another, namely: 'why are you interested in proving or disproving the feasibility of something that has been going on around most of the world for at least four thousand years?'

History, then, is one of the things that happened to translation studies since the 1970s, and with history a sense of greater relativity and of the greater importance of concrete negotiations at certain times and in certain places, as opposed to abstract, general rules that would always be valid. In the post-war period, the agenda behind the analysis of translatability was that of the possible development of machines that would make translations valid for all times and all places, and would do so at any time, in any place. Machines, and machines alone, were to be trusted to produce 'good' translations, always and everywhere. History has turned out to be the ghost in that machine, and as the ghost has grown, the machine has crumbled.

**Part Two (40%)**

Translate the following into English:

文化的含义 从文献记载看，“文化”这个词的意思，早在两千多年以前已经出现了。《周易· 》云：“观乎天文，以察时变；观乎人文，以化成天下。”这大概是中国人论述“文化”的开始，但“文化”二字还没有连在一起。它的意思是，统治者通过观察天象，可以了解时序的变化；通过观察人类社会的各种现象，可以用教育感化的手段来治理天下。汉代出现“文化”一词，但其含义，人们的理解并不一样。刘向《说苑·指武》云：“凡武之兴，为不服也；文化不改，然后加诛。”晋人也说：“文化内辑，武功外悠。”这都指的是与国家的军事手段（即武功）相对

立的一个概念，即国家的文教治理手段。唐代的孔颖达则别有见地，他在解释前引《周易》中的那段话时认为，“圣人观察人文，则诗书礼乐之谓。”这实际上是说，人类社会的文化，主要是指文学艺术和礼仪风俗等属于上层建筑的那些东西。古人对“文化”概念的这种规定性从汉唐时起，一直影响到明清。因此，顾炎武在《日知录》中说，“自身而至于家国天下，制之为度数，发之为音容，莫非文也。”即人自身的行为表现和国家的各种制度，都属于“文化”的范畴，可见，中国古代的“文化”概念，指的是狭义的精神层面的东西。

Notes:

- 1: 《周易·贲》: *The Book of Change: Divination Bi*
- 2: 《说苑·指武》: *The Book of Persuasion: Warfare*
- 3: 上层建筑: superstructure

Part Three (20%)

Write an argumentative essay in Chinese on the topic provided below in no more than 1000 words:

People say a piece of translation should first of all be faithful to the original. In practice, strictly following this criterion is likely to result in an awkward rendering of the source language. How would you analyze this argument, and what would you suggest to handle this problem?