

华东师范大学

一九九九年攻读硕士学位研究生入学试题

考试科目: 英语翻译

招生专业: 英语语言文学

- I. Translate the following passage into Chinese. The selection is the opening part of "Dr Arnold", an essay in English writer Lytton Strachey's classic *Eminent Victorians* (1918). Some notes have been provided below the passage in your aid.

The public schools of those days were still virgin forests, untouched by the hand of reform. Keate was still reigning at Eton; and we possess, in the records of his pupils, a picture of the public school education of the early nineteenth century, in its most characteristic state. It was a system of anarchy tempered by despotism. Hundreds of boys, herded together in miscellaneous boarding-houses, or in that grim "Long chamber" at whose name in after years aged statesmen and warriors would turn pale, livid, badgered and over-awed by the furious incursions of an irascible little old man carrying a bundle of birch-twigs, a life in which licensed barbarism was mingled with the daily and hourly study of the niceties of Ovidian verse. It was a life of freedom and terror, of prosody and rebellion, of interminable floggings and appalling practical jokes. Keate ruled, unaided – for the under-masters were few and of no account – by sheer force of character. But there were times when even that indomitable will was overwhelmed by the flood of lawlessness. Every Sunday afternoon he attempted to read sermons to the whole school assembled; and every Sunday afternoon the whole school assembled shouted him down.

From two sides, this system of education was beginning to be assailed by the awakening public opinion of the upper middle classes. On the one hand, there was a desire for a more liberal curriculum; on the other, there was a desire for a higher moral tone. The growing utilitarianism of the age viewed with impatience a course of instruction which excluded every branch of knowledge except classical philology; while its growing respectability was shocked by such a spectacle of disorder and brutality as was afforded by the Eton of Keate. "The Public Schools," said the Rev. Mr. Bowdler, "are the very seats and nurseries of vice."

Dr. Arnold agreed. He was convinced of the necessity for reform. But it was only natural that to one of his temperament and education it should have been the moral rather than the intellectual side of the question which impressed itself upon his mind. Doubtless it was important to teach boys something more than the bleak rigidities of the ancient tongues; but how much more important to instill into them the elements of character and the principles of conduct! His great object, throughout his career at Rugby, was, as he repeatedly said, to "make the school a place of really Christian education." To introduce "a religious principle into education," was his "most earnest wish," he wrote to a friend when he first became headmaster; "but to do this would be to succeed beyond all my hopes; it would be a happiness so great, that, I think, the world would yield me nothing comparable to it." And he was constantly impressing these sentiments upon his pupils. "What I have often said before," he told

them, "I repeat now: what we must look for here is, first, religious and moral principle; secondly, gentlemanly conduct; thirdly, intellectual ability."

Notes:

1. Dr Arnold: Thomas Arnold, headmaster of Rugby School, one of the four best-known public schools in England in the 19th century, the other three being Eton, Winchester, and Harrow
2. Keate: John Keate, headmaster of Eton College
3. Ovidian verse: poems written by ancient Roman poet Ovid (43 BC - 17 ?AD)
4. prosody: the study of patterns of sounds and beats in poetry

II. Translate the following Chinese passage into English. A few notes are given below the passage for your reference.

我是1934年开始搞英译杜诗的，当时我正在美国加州大学学习。1933年我取得了英语语言文学硕士学位后，广东省政府的助学金就停止了，为了攻读博士学位，我不得不到唐人街教华侨子弟学中文。

那时中国正遭受日寇的侵略，人民流离失所。一个国家在遇外敌人侵的时候，不仅需要全国一致抗战，也需要得到世界人民的了解和支持。我感到我有责任用自己的英语修养为祖国和人民服务。

1931年我到美国后就发现，对大多数美国人来讲，古代中国就象一本没打开的书；近代中国则是一个迷。我想莎士比亚被承认为英国的民族诗人后，通过他的著作促进了新时代和旧时代人们之间的相互了解；当美国发生奴隶制度的争端时，杰姆斯·罗塞尔·罗威尔的诗曾引起英国人民对解放黑奴的同情；汉尼·维特斯维斯·郎弗罗把但丁的神曲译成英诗，促进了意美两民族的友谊；C·E诺顿把神曲译成现代英语散文，尽管很忠实于原著的语言，但是不能代替哈佛大学诗人郎弗罗的译诗，因为后者作为诗人和学者使用两种语言的配合，使他的译作成为不朽的译著。

这些考虑使我想到要把杜甫的诗译成英诗。我从加州大学图书馆借阅了所有各家的英译唐诗，以便得到前笔的帮助。结果使我失望。外国学者对八世纪中国语言的误解和歪曲是难免的，一个外国人要入门中国古代语言是太困难了。这项工作应该由中国人自己来完成。我利用上课和工作之余的晚上，选译杜诗。但是这时由于工作过渡劳累和紧张，我病倒了，进疗养院。这时我丢失了杜诗的译稿。

注:

1. 杰姆斯·罗塞尔·罗威尔: James Russell Lowell (1819 - 1891), American poet
2. 汉尼·维特斯维斯·郎弗罗: Henry Wadsworth Longfellow (1807 - 1882), American poet
3. 但丁的神曲: Dante's *Divine Comedy*
4. C·E诺顿: Charles Eliot Norton (1827 - 1908), American writer
5. 疗养院: sanatorium