

2014 年苏州大学 MTI 考研复试试题（回忆版）

本试题由 kaoyan.com 网友提供

②英翻中是爱因斯坦名著《我的世界观》的节选，难怪里面各种高级词汇…具体信息请参考百度百科：

http://baike.baidu.com/link?url=GpkEVst3t3r9iPADhwsL2dMcD_ECK2gONmE6NddgdCqSNg4bldD2i4N32WDBr38hS9HyEyh_DjzJgrsgrvoFLa

③中翻英是关于墨子生平的一些介绍，现代汉语为主其中掺杂一些文言书名和文言句子。

苏州大学外国语学院 2014 年翻译学及 MTI 复试笔试真题及参考答案

1. 英译汉 (75 分)

How strange is the lot of us mortals! Each of us is here for a brief sojourn; for what purpose he knows not, though he sometimes thinks he senses it. But without deeper reflection one knows from daily life that one exists for other people—first of all for those upon whose smiles and well-being our own happiness is wholly dependent, and then for the many, unknown to us, to whose destinies we are bound by the ties of sympathy. A hundred times every day I remind myself that my inner and outer life are based on the labors of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am still receiving. I am strongly drawn to a frugal life and am often oppressively aware that I am engrossing an undue amount of the labor of my fellow-men. I regard class distinctions as unjustified and, in the last resort, based on force. I also believe that a simple and unassuming life is good for everybody, physically and mentally.

我们这些凡人的命运是多么的不可思议啊！我们每个人来到这个世界后都只作一个短暂的停留，目的为何，却不了解，尽管他时而觉得自己能感知到它。但是无需深刻思考，从平常生活中我们就会领悟到一个人是为其他人而活着的——首先为了一些人，我们将自己的快乐建立在他们的微笑和幸福上，除此之外为了那些因为同情的纽带，命运和我们联系在一起的陌生人。每天我会提醒自己上百次，我的精神生活和物质生活都是以别人的劳动为基础的，包括现在活着的和已经去世的人，为了在同等程度上偿还我已经和正在接受的东西，我必须尽自己最大的努力。我极度渴望朴素的生活，我经常因为占据同胞们的过多劳动而倍感压力。我认为阶级差别是不公平的，作为最后的手段，它始终建立在武力基础上。我同样也相信，简单低调的生活使得身心愉快。

I do not at all believe in human freedom in the philosophical sense. Everybody acts not only under external compulsion but also in accordance

with inner necessity. Schopenhauer's saying, "A man can do what he wants, but not want what he wants," has been a very real inspiration to me since my youth; it has been a continual consolation in the face of life's hardships, my own and others', and an unfailing well-spring of tolerance. This realization mercifully mitigates the easily paralyzing sense of responsibility and prevents us from taking ourselves and other people all too seriously; it is conducive to a view of life which, in particular, gives humor its due.

我根本不相信人类能拥有哲学意义上的自由。一个人的所作所为不仅是外界所迫也是内心所需。(哲学意义上的自由体现在两个方面:一方面,自由仅仅指涉及与他人之间的关系,如果一个人不受制于不正当的强制,那么他就是自由的,对自由的侵犯,仅仅来自人的强制;另一方面,自由是指每个人都能应用他的知识去实现他的目的的状态。)叔本华说过:“一个人可以做他想做的一切,却不能得到他想要的一切。”这句格言从我青年时确实一直激励着我,对于我和其他人,当我们在生活中遇到困难时它一直给予我们安慰,并且是宽容的永不干涸的源泉。这种领悟可以缓和我们容易懈怠的责任感,同时也防止我们对自己和别人太过严格;它有助于我们树立一种生活观,特别是生活中应有的幽默感。(亚瑟·叔本华 Arthur Schopenhauer, 德国哲学家。意志主义的主要代表之一。在人生观上,持悲观主义的观点,主张禁欲忘我。)

To inquire after the meaning or object of one's own existence or that of all creatures has always seemed to me absurd from an objective point of view. And yet everybody has certain ideals which determine the direction of his endeavors and his judgments. In this sense I have never looked upon ease and happiness as ends in themselves—this ethical basis I call the ideal of a pigsty. The ideals which have lighted my way, and time after time have given me new courage to face life cheerfully, have been Kindness, Beauty, and Truth. Without the sense of kinship with men of like mind, without the occupation with the objective world, the eternally unattainable in the field of art and scientific endeavors, life would have seemed to me empty. The trite objects of human efforts—possessions, outward success, luxury—have always seemed to me contemptible.

从客观的观点来看,去探究一个人自身或者其他一切生物存在的意义或目的,我总觉得是不合理的。每个人都有某一些理想,这些理想决定着他们努力和判断的方向。在这一点上,我从不将安逸和享乐作为人生的目标,我称这种伦理基础为猪圈的理想。照亮我的道路,一次又一次的给予我快乐面对生活的勇气的是善美真。如果没有对志同道合者的血浓于水的感情,没有对客观世界的全神贯注以及对难以企及的艺术和科学的不懈追求,那么生活在我看来是非常空虚的。我一向不屑于人们所追求的那些庸俗的目标—财产,外在的成功和奢华。

My passionate sense of social justice and social responsibility has always contrasted oddly with my pronounced lack of need for direct contact with other human beings and human communities. I am truly a "lone traveler" and have never belonged to my country, my home, my friend, or even my

immediate family, with my whole heart; in the face of all these ties, I have never lost a sense of distance and a need for solitude—feelings which increase with the years. One becomes sharply aware, but without regret, of the limits of mutual understanding and consonance with other people. No doubt, such a person loses some of his innocence and unconcern; on the other hand, he is largely independent, of the opinions, habits, and judgments of his fellows and avoids the temptation to build his inner equilibrium upon such insecure foundations.

奇怪的是，我不屑与别人和任何组织接触，但是这与我强烈的社会正义感和责任感形成反差。我是一个真正的“独行者”，我从未全心全意的属于我的国家，我的故乡，我的朋友，甚至是我的家人，面对这些关系，我一直都有一种距离感，一直想要独处，这种感觉与日俱增。一个人会强烈地意识到不可能完全的做到与别人相互理解，意见一致，但是他从不为此感到惋惜。毫无疑问，这样的人会失去一些天真和无忧，但是从另一方面来说，在很大程度上他不会被同伴的意见，习惯和判断所影响，也能避免一些诱惑，那些把他内心的平衡建立在这样的不可靠基础上的诱惑。

My political ideal is democracy. Let every man be respected as an individual and no man idolized. It is an irony of fate that I myself have been the recipient of excessive admiration and reverence from my fellow-being, through no fault, and no merit, of my own. The cause of this may well be the desire, unattainable for many, to understand the few ideas to which I have with my feeble powers attained through ceaseless struggle. I am quite aware that it is necessary for the achievement of the objective of an organization that one man should do the thinking and directing and generally bear the responsibility. But the led must not be coerced; they must be able to choose their leader. An autocratic system of coercion, in my opinion, soon degenerates. For force always attracts men of low morality, and I believe it to be an invariable rule that tyrants of genius are succeeded by scoundrels, For this reason I have always been passionately opposed to systems such as we see in Italy and Russia today. The thing that has brought discredit upon the form of democracy as it exists in Europe today is not to be laid to the door of the democratic principle as such, but to the lack of stability of governments and to the impersonal character of the electoral system. I believe that in this respect the United States of America have found the right way.

我的政治理想是民主主义。让每一个人都作为个人而受到尊重，而不让任何人成为崇拜的偶像。我自己受到了人们过分的赞扬和尊敬，这不是由于我自己的过错，也不是由于我自己的功劳，而实在是一种命运的嘲弄。其原因大概在于人们有一种愿望，想理解我以自己的微薄绵力通过不断的斗争所获得的少数几个观念，而这种愿望有很多人却未能实现。我完全明白，一个组织要实现它的目的，就必须有一个人去思考，去指挥，并且全面承担起责任来。但是被领导的人不应当受到压迫，他们必须有可能来选择自己的领袖。在我看来，强迫的专制制度很快就会腐化堕落。因为暴力所招引来的总是一些品德低劣的人，而且我相信，天

才的暴君总是由无赖来继承，这是一条千古不易的规律。就是这个缘故，我总是强烈地反对今天我们在意大利和俄国所见到的那种制度。像欧洲今天所存在的情况，使得民主形势受到了怀疑，这不能归咎于民主原则本身，而是由于政府的不稳定和选举制度中与个人无关的特征。我相信美国在这方面已经找到了正确的道路。

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2. 汉译英(75 分)

根据多数学者的说法，墨子系平民出身，是一个小手工业者，年轻时当过木工，能造守城楼械，是个技艺精湛的工匠。据《墨子·公输》记载，“于是见公输般。子墨子解带为城，以牒接为械，公输般九设攻城之机变，子墨子九距之。公输般之攻械尽，子墨子之守圉有余，公输般讙”。可见连著名巧匠公输般也比不过他。另外，他还是一位发明家和科学家，他制成的“木鸢”据说三天三夜飞在天上没有掉下来。他在光学、数学、力学等自然科学方面也都进行了探讨。墨子早年曾师从于儒者，学习孔子之术，称道尧舜大禹，学习《诗》、《书》、《春秋》等儒家典籍。据《淮南子·要略训》记，“墨子学儒者之业，受孔子之术”。墨子不满于儒家的崇信天命、繁文缛礼、尚乐厚葬等思想。他独树一帜，创立墨家学派，与儒家并称为显学。他曾经当过宋国的大夫。后来他带领众多弟子，一面进行理论探讨和钻研，一面从事政治活动，往来于鲁、齐、宋、卫、楚、越等国。关于墨家弟子，清末孙诒让在《墨学传授考》中提出，墨子亲授弟子 15 人，再传弟子 3 人，三传弟子 1 人，治墨术而不详其传授系次者 13 人，墨学杂家 4 人。墨家学派在墨子死后就分为三派（相里氏、相夫氏、邓陵氏），三派“各纪所闻”，到战国中期臻于鼎盛，至秦末渐趋衰微。自汉武帝废黜百家、独尊儒术以后，墨学成为绝学。直到清朝末年，西学渐进，经孙诒让、梁启超、胡适等人大力著述，墨家学说才为世人所重新认识。

Many scholars believe that Mozi was born into an ordinary family and was a handicraftsman. When he was young, he took up carpentry and was able to make sophisticated weapons for the city defense. In "Gongshu", Chapter 50 of Mozi, we read the following words: "Master Mozi went to see Gongshu Ban again. First Master Mozi unfastened his belt and took it for the city wall. Then he used some wooden chips as weapons of defense. Gongshu Ban set up nine different weapons to attack the city and Master Mozi repulsed him nine times. When Gongshu Ban was at his wits end in launching the attack, Master Mozi was still able to think out of the ways to ward off the enemy. Gongshu Ban had to acknowledge the defeat in the end." From this we get to know that even the famous skillful workman Gongshu Ban could not match him. Mozi was also an inventor and a scientist. He once made a wooden bird which, it was said, had been flying up in the sky for three days and nights. He also made his contribution in such areas of natural science as optics, mathematics and mechanics.

Mozi once modeled himself after Confucius, Yao, Shun and Dayu and studied a number of Confucian classics. In "The Essential Points" in

Huainanzi, we find the following words: "Though a student of Confucians, Mozi was not happy about pompous ceremonies and proprieties as well as lavish funerals, thinking they were of no good to ordinary people. Therefore, he deviated from Confucianism." (蓝字部分没有在试题中出现) Owing to his dissatisfaction with Confucian belief, rites as well as its love of music and lavish funerals, Mozi began to promote economizing expenditures and simplifying funerals and developed his own Mohism which was later labeled as a prominent school of thought as Confucianism. Mozi led a multitude of his disciples to travel regularly among the states of Lu, Qi, Song, Wei, Chu and Yue, doing theoretical research on the one hand and engaging in political activities on the other.

In one of the books written in the late Qing Dynasty, Sun Yirang studied the way how Mohists passed their teachings from generation to generation and pointed out that Mozi taught 15 disciples in person and had 21 more disciples being taught by him indirectly. Mohism ramified into three schools (Xiangli, Xiangfu and Dengling) after Mozi passed away. Each school had its own version of Mozi's teachings. Mohism reached its heyday in the mid Warring States Period and declined in the late Qin Dynasty. After Emperor Wu of the Han Dynasty implemented the policy of abolishing all the deviant schools of thought and worshiping only Confucianism, Mohism was on the brink of extinction. It was not till the late Qing Dynasty through the joint efforts made by Sun Yirang, Liang Qichao, Hu Shi and other scholars that Mohism began to regain its momentum in the academic circles in China.

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