

## 华东师范大学

## 2002 年攻读硕士学位研究生入学试题

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考试科目: 翻译  
招生专业: 英语语言文学

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**I. Translate the following passages into Chinese: (50%)**

A: (35%)

So Mrs. Moore had all she wished; she escaped the trial, the marriage, and the hot weather; she would return to England in comfort and distinction, and see her other children. At her son's suggestion, and by her own desire, she departed. But she accepted her good luck without enthusiasm. She had come to that state where the horror of the universe and its smallness are both visible at the same time—the twilight of the double vision in which so many elderly people are involved. If this world is not to our taste, well, at all events there is Heaven, Hell, Annihilation—one or other of those large things, that huge scenic background of stars, fires, blue or black air. All heroic endeavour, and all that is known as art, assumes that there is such a background, just as all practical endeavour, when the world is the our taste, assumes that the world is all. But in the twilight of the double vision, a spiritual muddledom is set up for which no high-sounding words can be found; we can neither act nor refrain from action, we can neither ignore nor respect Infinity. Mrs. Moore had always inclined to resignation. As soon as she landed in India it seemed to her good, and when she saw the water flowing through the mosque-tank, or the Ganges (恒河), or the moon, caught in the shawl of night with all the other stars, it seemed a beautiful goal and an easy one. To be one with the universe! So dignified and simple. But there was always some little duty to be performed first, some new card to be turned up from the diminishing pack and placed, and while she was pottering about, the Marabar struck its gong.

(E. M. Forster: *A Passage to India*)

## B. (15%)

The idea "happiness", to be sure, will not sit still for easy definition: the best one can do is to try to set some extremes to the idea and then work in toward the middle. To think of happiness as acquisitive and competitive will do to set the materialistic extreme. To think of it as the idea one senses in, say, a holy man of India will do to set the spiritual extreme. That holy man's idea of happiness is in needing nothing from outside himself. In wanting nothing, he lacks nothing. He sits immobile, rapt in contemplation, free even of his own body. Or nearly free of it. If devout admirers bring him food he eats it; if not, he starves indifferently. Why be concerned? What is physical is an illusion to him. Contemplation is his joy and he achieves it through a fantastically demanding discipline, the accomplishment of which is itself a joy within him.

## II. Translate the following passage into English: (50%)

## 春

丰子恺

春是多么可爱的一个名词！自古以来的人都赞美它，希望它长在人间。诗人，特别是词客，对春爱慕尤深。试翻词选，差不多每一页上都可以找到一个春字。后人听惯了这种话，自然地随喜附和，即使实际上没有理解春的可爱的人，一说起春也会觉得欢喜。这一半是春这个字的音容所暗示的。“春！”你听，这个音读起来何等铿锵而惺忪可爱！这个字的形状何等齐整妥贴而具足对称的美！这么美的名字所隶属的时节，想起来一定很可爱。好比听见名叫“丽华”的女子，想来一定是个美人。

然而实际上春不是那么可喜的一个时节。我积三十六年之经验，深知暮春以前的春天，生活上是很不愉快的。

梅花带雪开了，说道是漏泄春的消息。但这完全是精神上的春，实际上雨雪霏霏，北风烈烈，与严冬何异？所谓迎春的人，也只是瑟缩地躲在房檐内，战栗地站在屋檐下，望望枯枝一般的梅花罢了！

再迟个把月罢，就像现在：惊蛰已过，所谓春将半了。住在都会里的朋友想象此刻的乡村，足有画图一般美丽，连忙写信来催我写春的随笔。好像因为我假傍着春，惹他们妒忌似的。其实我们住在乡村间的人，并没有感到快乐，却生受了种种的不舒服：寒暑表激烈地升降于三十六度到六十二度之间。一日之内，乍暖乍寒。暖起来可以想起都会里的冰淇淋，寒起来几乎可见天然冰，饱尝了所谓“料峭”的滋味。天气又忽晴忽雨，偶一出门，干燥的鞋子往往拖泥带水归来。“一春能有几番晴”是真的；“小楼一夜听春雨”其实没有什么好听，单调得很，远不及你们都会里的无线电的花样繁多呢。春将半了，但这并没有给我们一点舒服，只教我们天天愁寒，愁暖，愁风，愁雨。正是“三分春色二分愁，更一分风雨！”……