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**电子科技大学**  
**2009 年攻读硕士学位研究生入学试题**  
**考试科目：803 英语写作与翻译**

所有答案必须写在答题纸上，写在试卷和草稿纸上均无效。

**Part I. Translation (25 x 4=100 points)**

**Passage 1**

*Directions: Translate the following passage into English.*

善学者，师逸而功倍，又从而庸之。不善学者，师勤而功半，又从而怨之。善问者如攻坚木，先其易者，后其节目，及其久也，相说以解。不善问者反此。善待问者如撞钟，叩之以小者则小鸣，叩之以大者则大鸣，待其从容，然后尽其声。不善答问者反此。此皆进学之道也。

**Passage 2**

*Directions: Translate the following passage into English.*

第 53 条 高等学校的学生应当遵守法律、法规，遵守学生行为规范和学校的各项管理制度，尊敬师长，刻苦学习，增强体质，树立爱国主义、集体主义和社会主义思想，努力学习马克思列宁主义、毛泽东思想、邓小平理论，具有良好的思想品德，掌握较高的科学文化知识和专业技能。

高等学校学生的合法权益受法律保护。

第 54 条 高等学校的学生应当按照国家规定缴纳学费。

家庭经济困难的学生，可以申请补助或者减免学费。

第 55 条 国家设立奖学金，并鼓励高等学校、企业事业组织、社会团体以及其他社会组织和个人按照国家有关规定设立各种形式的奖学金，对品学兼优的学生、国家规定的专业的学生以及到国家规定的地区工作的学生给予奖励。

国家设立高等学校学生勤工助学基金和贷学金，并鼓励高等学校、企业事业组织、社会团体以及其他社会组织和个人设立各种形式的助学金，对家庭经济困难的学生提供帮助。

获得贷学金及助学金的学生，应当履行相应的义务。

第 56 条 高等学校的学生在课余时间可以参加社会服务和勤工助学活动，但不得影响学业任务的完成。



高等学校应当对学生的社会服务和勤工助学活动给予鼓励和支持，并进行引导和管理。

第 57 条 高等学校的学生，可以在校内组织学生团体。学生团体在法律、法规规定的范围内活动，服从学校的领导和管理。

第 58 条 高等学校的学生思想品德合格，在规定的修业年限内学完规定的课程，成绩合格或者修满相应的学分，准予毕业。

第 59 条 高等学校应当为毕业生、毕业生提供就业指导和服务。

国家鼓励高等学校毕业生到边远、艰苦地区工作。

### Passage 3

*Directions: Translate the following passage into Chinese.*

In the development of the great series of animal organisms, the Nervous System assumes more and more of an imperial character. The rank held by any animal is determined by this character, and not at all by its bulk, its strength, or even its utility. In like manner, in the development of the social organism, as the life of nations becomes more complex, Thought assumes a more imperial character; and Literature, in its widest sense, becomes a delicate index of social evolution. Barbarous societies show only the germs of literary life. But advancing civilization, bringing with it increased conquest over material agencies, disengages the mind from the pressure of immediate wants, and the loosened energy finds in leisure both the demand and the means of a new activity: the demand, because long unoccupied hours have to be rescued from the weariness of inaction; the means, because this call upon the energies nourishes a greater ambition and furnishes a wider arena.

Literature is at once the cause and the effect of social progress. It deepens our natural sensibilities, and strengthens by exercise our intellectual capacities. It stores up the accumulated experience of the race, connecting Past and Present into a conscious unity; and with this store it feeds successive generations, to be fed in turn by them. As its importance emerges into more general recognition, it necessarily draws after it a larger crowd of servitors, filling noble minds with a noble ambition.

There is no need in our day to be dithyrambic on the glory of Literature. Books have become our dearest companions, yielding exquisite delights and inspiring lofty aims. They are our silent instructors, our solace in sorrow, our relief in weariness. With what enjoyment we linger over the pages of some well-loved author! With what gratitude we regard every honest book! Friendships, profound and generous, are formed with men long dead, and with men whom we may never see. The lives of these men have a quite personal interest for us. Their homes become as consecrated shrines. Their little ways and familiar phrases become endeared to us, like the little ways and phrases of our wives and children.



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It is natural that numbers who have once been thrilled with this delight should in turn aspire to the privilege of exciting it. Success in Literature has thus become not only the ambition of the highest minds, it has also become the ambition of minds intensely occupied with other means of influencing their fellows--with statesmen, warriors, and rulers. Prime ministers and emperors have striven for distinction as poets, scholars, critics, and historians. Unsatisfied with the powers and privileges of rank, wealth, and their conspicuous position in the eyes of men, they have longed also for the nobler privilege of exercising a generous sway over the minds and hearts of readers. To gain this they have stolen hours from the pressure of affairs, and disregarded the allurements of luxurious ease, labouring steadfastly, hoping eagerly. Nor have they mistaken the value of the reward. Success in Literature is, in truth, the blue ribbon of nobility. (Taken from *the Principles of Success in Literature*)

#### Passage 4

*Directions: Translate the following passage into Chinese. 438 words*

We've known for a long time that the Internet could be the turning point in the democratization of learning for the millennium, commensurate with the impact the printing press made on the previous millennium, offering a range of information and creative thinking for anyone curious enough to seek it. But will this affect how we utilize and understand what we read?

Google can provide the written word with greater speed, but speed is of little use to wisdom that requires rumination, reverie and reflection. You can't scribble in the margins of a computer screen. If the environmentalists see electronic libraries as saving trees, they should calculate the number of pages downloaded to computer printers. High tech always arrives with mixed blessings.

Let's not forget that the Enlightenment, driven by an explosion of scientific information along with its processing through the scientific method, led many of the "enlightened" to believe new inventions would drive intellectual reasoning inevitably toward progress and perfectibility, enabling mankind to gain control over nature. But greater access to information merely enabled the same old sinners to use new information for better and for worse. Man retained his capacity to do harm as well as good.

The Luddites among us cry "bah humbug!" It's tempting to join them. New technology is not necessarily neutral and we need to understand that. The way we read has an impact on how we write, think, create and publish. ...

On reading "Don Quixote," do we become the windmills that the errant knight attacks? Does the screen impose an obstacle for empathy as the windblown Cathy cries out for Heathcliff on the



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remote moors of "Wuthering Heights"? Would Virginia Woolf now ask for a computer of her own, or would she prefer penmanship?

How we read determines how we see ourselves in relation to the universe. When the scrolls of illuminated manuscripts painstakingly copied by the monks in the Middle Ages were updated to a flattened page and bound together in a black-and-white book, our perceptions changed profoundly. With historical hindsight we see how the centers of power of church and court were radically changed as the reading audience expanded independently, no longer needing mediators of religion and royalty.

"As the world hurtles on toward its mysterious rendezvous, the old act of slowly reading a serious book becomes an elegiac exercise," writes Birkerts. Unless, of course, you're on a holiday of the season, and can take the time to pick up a splendid old favorite and turn the pages at leisure. That might make for a Merry Christmas indeed, which is what I wish for my readers, one and all. (Taken from "From Gutenberg, a Salute to Google" )

## **Part II. Writing (50 points)**

*Write on ONE of the following topics. Think about each of the following pairs of concepts; work out a thesis statement for ONE topic and write an essay with unity and logic within the 350-500 word limit.*

- 1) Science and society
- 2) Language and culture
- 3) Man and nature