

深圳大学 2013 年硕士研究生入学考试初试试题

(答题必须写在答题纸上, 写在本试题纸上无效)

考试科目代码: 723 考试科目名称: 专业英语

专业: 外国语言文学

一、语言学文选翻译 (35 分)

Read the following passage and translate the **SECOND** paragraph into English.

Linguists who work within the framework of generative grammar strive to develop a general theory that reveals the rules and laws that govern the structure of particular languages, and the general laws and principles governing all natural languages. The basic areas of study include phonology (the study of the sound patterns of language), morphology (the study of the structure and meaning of words), syntax (the study of the structure of sentences), and semantics (the study of linguistic meaning).

A signature feature of generative grammar is the view that humans have an innate "language faculty" and that the universal principles of human language reflect intrinsic properties of this language faculty. In learning their native languages, children acquire specific rules that determine the sound and meaning of utterances in the language. These rules interact with each other in complex ways, and the entire system is learned in a relatively short time and with little or no apparent conscious effort. The most plausible explanation for the success of human language learners is that they have access to a highly restrictive set of principles which does not require (or permit) them to consider many alternatives in order to account for a particular construction, but instead limits them to a few possible rules from which a choice can be made. Since there is no evidence that the principles that define the class of possible rules and systems of rules are learned, it is thought that these principles serve as the preconditions for language learning, forming part of the innate capacity of every normal child. Viewed in this light, the principles we are attempting to discover are part of the genetic endowment of all humans. It follows that an understanding of these principles is necessary to an understanding of the mental makeup of the human species.

二、英美文学文选翻译 (35 分)

Read the following essay and translate the **LAST** paragraph (in bold type) into English. Please note that the topic for writing in the next part is also related to this essay.

On Knowing What Gives Us Pleasure

One can bring no greater reproach against a man than to say that he does not set sufficient value upon pleasure, and there is no greater sign of a fool than the thinking that he can tell at once and easily what it is that pleases him. To know this is not easy, and how to extend our knowledge of it is the highest and the most neglected of all arts and branches of education. Indeed, if we could solve the difficulty of

knowing what gives us pleasure, if we could find its springs, its inception and earliest *modus operandi*, we should have discovered the secret of life and development, for the same difficulty has attended the development of every sense from touch onwards, and no new sense was ever developed without pains. A man had better stick to known and proved pleasures, but, if he will venture in quest of new ones, he should not do so with a light heart.

One reason why we find it so hard to know our own likings is because we are so little accustomed to try; we have our likings found for us in respect of by far the greater number of the matters that concern us.

Another reason is that, except in mere matters of eating and drinking, people do not realise the importance of finding out what it is that gives them pleasure if, that is to say, they would make themselves as comfortable here as they reasonably can. Very few, however, seem to care greatly whether they are comfortable or no. There are some men so ignorant and careless of what gives them pleasure that they cannot be said ever to have been really born as living beings at all. They present some of the phenomena of having been born--they reproduce, in fact, so many of the ideas which we associate with having been born that it is hard not to think of them as living beings--but in spite of all appearances the central idea is wanting. At least one half of the misery which meets us daily might be removed or, at any rate, greatly alleviated, if those who suffer by it would think it worth their while to be at any pains to get rid of it. That they do not so think is proof that they neither know, nor care to know, more than in a very languid way, what it is that will relieve them most effectually or, in other words, that the shoe does not really pinch them so hard as we think it does. For when it really pinches, as when a man is being flogged, he will seek relief by any means in his power.

To those, however, who are desirous of knowing what gives them pleasure but do not quite know how to set about it I have no better advice to give than that they must take the same pains about acquiring this difficult art as about any other, and must acquire it in the same way--that is by attending to one thing at a time and not being in too great a hurry. Proficiency is not to be attained here, any more than elsewhere, by short cuts or by getting other people to do work that no other than oneself can do.

Above all things it is necessary here, as in all other branches of study, not to think we know a thing before we do know it--to make sure of our ground and be quite certain that we really do like a thing before we say we do. When you cannot decide whether you like a thing or not, nothing is easier than to say so and to hang it up among the uncertainties. Or when you know you do not know and are in such doubt as to see no chance of deciding, then you may take one side or the other provisionally and throw yourself into it. This will sometimes make you uncomfortable, and you will feel you have taken the wrong side and thus learn that the other was the right one. Sometimes you will feel you have done right. Any way ere long you will know more about it. But there must have been a secret treaty with yourself to the effect that the decision was provisional only. For, after all, the most important first principle in this matter is the not lightly thinking you know what you like till you have made sure of your ground. I was nearly forty before I felt how stupid it was to pretend to know things that I did not know and I still often catch myself doing so. Not one of my school-masters taught me this, but altogether otherwise.

三、写作 （80 分）

The last paragraph of **the essay you've just read** advice us “not to think we know a thing before we do know it”. Confucius similarly warned his rash disciple Zilu against pretending to know what he did not know – “由，诲汝知之乎，知之为知之，不知为不知，是知也。” Write an argumentative essay (议论文) on **the wisdom of knowing that you don't know**.

Suggested Length: around 450 words.