

答案请写答题纸上

Part One Translation (90 points)

I. Put the English passage into Chinese (45 points).

A reader in Florida, apparently bruised by some personal experience, writes in to complain “if I steal a nickel’s worth of merchandise, I am a thief and punished; but if I steal the love of another’s wife, I am free.”

This is a prevalent misconception in many people’s minds that love, like merchandise, can be “stolen.” Numerous states, in fact, have enacted laws allowing damages for “alienation of affections.”

But love is not a commodity; the real thing cannot be bought, sold, traded or stolen. It is an act of the will, a turning of the emotions, a change in the climate of the personality.

When a husband or wife is “stolen” by another person, that husband or wife was already ripe for the stealing, was already predisposed toward a new partner. The “lovebandit” was only taking what was waiting to be taken, what wanted to be taken.

We tend to treat persons like goods. We ever speak of children “belonging” to their parents. But nobody “belongs” to anyone else; each person belongs to himself, and to God. Children are entrusted to their parents, and if their parents do not treat them properly, the state has a right to remove from their parents’ trusteeship.

Most of us, when young, had the experience of a sweetheart being taken from us by somebody more attractive and more appealing. At the time, we may have resented this intruder -- but as we grew older, we recognized that the sweetheart had never been ours to begin with. It was not the intruder that “caused” the break, but the lack of a real relationship.

On the surface, many marriages seem to break up because of a “third party.” This is, however, a psychological illusion. The other woman or the other man merely serves as a pretext for dissolving a marriage that had already lost its essential integrity.

Nothing is more futile and more self-defeating than the bitterness of spurned love, the vengeful feeling that someone else has “come between” oneself and a beloved. This is always a distortion of reality, for people are not the captives or victims of others -- they are free agents, working out their own destinies for good or for ill.

II. Put the following passage into English (45 points).

在电影刊物上看见一影片的名字：《我若为王》。从这影片的名字，我想到和影片毫无关系的另外的事。我想，自己如果做了王，这世界会成为一种怎样的光景呢？这自然是一种完全可笑的幻想，我根本不想做王，也根本看不起王，王是什么东西呢？难道我脑中还有如此封建的残物么？而且真想做王的人，他将用他的手去打天下，决不会放在口里说的。但是假定又假定，我若为王，这世界会成为一种怎样的光景？

我若为王，自然我的妻就是王后了。我的妻的德性，我不怀疑，为王后只会有余的。但纵然没有任何德性，纵然不过是个娼妓，那时候，她也仍旧是王后。一个王后是如何地尊贵呀，会如何地被人们像捧着天上的星星一样捧来捧去呀，假如我能够想象，那一定是一件有趣的事情。

我若为王，我的儿子，假如我有儿子，就是太子或王子了。我并不以为我的儿子会是一无所知、一无所能的白痴；但纵然是一无所知一无所能的白痴，也仍旧是太子或王子。一个太子或王子是如何地尊贵呀，会如何地被人们像捧天上的星星一样地捧来捧去呀。假如我能够想象，倒是件不是没有趣味的事。

Part Two English Linguistics (30 points)

Explain the following linguistic terms (5 points each).

1. derivation
2. displacement
3. allophones
4. polysemy
5. implicature

Part Three English Literature(30 points)

I Identify the sources of the following quotations (the author of the quotation and in which novel or poem or play or prose the quotation appears) and make brief comments. (10 points each)

1. Death, be not proud, though some have callèd thee
Mighty and dreadful, for thou art not so;
For those whom thou think'st thou dost overthrow
Die not, poor death, nor yet canst thou kill me.
From rest and sleep, which but thy pictures be,
Much pleasure; then from thee much more must flow,
And soonest our best men with thee doe goe,
Rest of their bones, and soules deliverie.
Thou art slave to Fate, Chance, kings, and desperate men,
And dost with poyson, warre, and sicknesse dwell,
And poppie, or charmes can make us sleepe as well,
And better then thy stroake; why swell'st thou then;
One short sleepe past, wee wake eternally,
And death shall be no more; death, thou shalt die.

2. It goes a long way back, some twenty years. All my life had been looking for something, and everywhere I turned someone tried to tell me what it was. I accepted their answers too, though they were often in contradiction and even self-contradiction. I was naïve. I was looking for myself and asking everyone except myself questions which I, and only I, could answer. It took me a long time and much painful boomeranging of my expectations to achieve a realization everyone else appears to be born with: That I am nobody but myself. But first I had to discover that an invisible man.

II. Please expound objectively Daniel Defoe's contribution and limitation, taking *The Life and Surprising Adventures of Robinson Crusoe* as a case study. (10 points)