

Part one: vocabulary and structure (90%)

一、 Each sentence in this part has a word underlined. Below each sentence are four other words. You are to choose the word which would best keep the meaning of the original sentence if it were substituted for the underlined word. (30%)

1. A person's religion should be a solace to him in times of trouble and affliction.
A. relief B. soothing C. consolation D. consolatory
2. The essence of economic planning lies in the fact that decisions which in a capitalist society are diffused among numerous units are embodied in a single complex decision which constitutes the plan.
A. scattered B. spread C. dispatched D. disposed
3. In Italy during the thirteenth century the form of a new kind of society could be discerned. It conceived itself as a return to, as a rebirth of, an ancient way; but in fact, it contained the germ of perpetual regeneration, the capacity, unprecedented in history, for sustained and cumulative development.
A. enlightened B. learned C. comprehended D. perceived
4. Scientific inquiry through the mid-nineteenth century was essentially a leisure class occupation, a hobby for the aristocracy, those who had the wherewithal and the time to devote themselves to objectives without monetary value.
A. interest B. status C. verve D. money
5. Individualism proceeds from erroneous judgment more than from depraved feelings; it originates as much in the deficiencies of the mind as in the perversity of the heart.
A. low-minded / unyieldingness B. debauched / waywardness
C. ill-humored / ungoverned ness D. dispraised / unpersuadableness
6. It is possible to answer the question What ought to be? or What should be done? without explicitly or implicitly relying on a value premise.
A. notion B. thesis C. imagination D. expression
7. Aristocracy stands only partly for a social class distinguished by special privileges; it is also the preduring (and idealized) representation of distinctiveness, antimaterialism, and diffused power.
A. Visible B. enduring C. seeming D. proper
8. There was a theoretical challenge, one forced on Tocqueville by the threat of the workers and the ineptitude of the bourgeoisie.
A. highbrow B. insaneness C. idiotism D. absurdity
9. Boston citizens saw history made manifest in fine colonial buildings and all the prosperous vistas of Beacon Hill, and took pride not only in their city's thriving economy but also in its vast concentration of clubs, societies and improving establishment.
A. conspectus B. reconnaissance C. visualization D. prospect
10. Because I wished to live deliberately, to front only the essential of facts of life, and to see if I could not learn what it had to teach, and not, when I came to die, discovered that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practice resignation, unless it was quite necessary. I wanted to live deep and to put to rout all that was not life... to drive life into a corner and reduce it to its lowest terms.
A. addiction B. submission C. relinquishment D. endurance

11. Although Southern touchiness on the subject made it necessary to omit any direct reference to slavery in the Declaration of Independence, the existence of slavery was recognized and accepted by the new American Constitution.

A. soreness b. fastidiousness C. peevishness D. fractiousness

12. The idea of the new found land to the west, the iconography of the wilderness, the fundamental encounter between man and Nature, the figure of the Indian: all these came to be, for the earliest American writers and their successors, among the most important motifs and themes in the national literature.

A. characterization B. petroglyph C. duplication D. incarnation

13. Contemporary American literature can be seen – to quote one commentator, Van Wyck Brooks – as a sublimation of the frontier spirit.

A. clarification B. purification C. ablution D. fumigation

14. Mid-nineteenth-century Irish immigration was largely the result of the expelling force of the famine, just as late nineteenth and twentieth-century Jewish migration was triggered off by pogroms.

A. slaughter B. homicide C. sacrifice D. crucifixion

15. Indeed, though he was essentially retrospective in his outlook, Hardy anticipated the concerns of modern poetry by treating the craft as an awkward, often skeptical means of penetrating the façade of language.

A. retroactive B. retrogressive C. reminiscent D. prospective

16. In any case, as the tentacles of railroad lines and, later, highways spread to the farthest reaches of the country, the old rural-urban distinctions began to collapse.

A. antenna B. assistance C. extension D. by-product

17. When the material conditions change, changes are occasioned in the adaptive culture. But these changes in the adaptive culture do not synchronized exactly with the change in the material culture.

A. synthesize B. operate at the same time C. overlap D. evolved.

18. England fell into a war that it had repeatedly been promised it could avoid, and in so doing advanced its fall from world eminence by decades.

A. superiority B. hegemony C. notability D. zenith

19. There if no shared endeavor or suffering, service in the armed forces has become a rarity and austerity is a distant memory.

A. obdurateness B. astringency C. extravagance D. abstemiousness

20. The stronger the challenge, the more vociferous the evangelism about how the family was the cornerstone of the safe and ordered society, and the wife and mother was the heart of the family.

A. incorrigible B. clamorous C. strident D. infirm

21. The more you look back into English history, the more you are forced to the conclusion that alongside the civility and the deeply held convictions about individual rights, the English has a natural taste for disorder.

A. eminence B. courteousness C. harmony D. condescension

22. Indeed, we should find Berkeley's philosophy especially poignant in light of the very first and most essential bit of wisdom, which we have identified as part of our meaning of the term philosophical enlightenment.

A. thought-provoking B. abstruse C. piercing D. soothing

23. Roosevelt played the game of politics with virtuosity, and both his successes and his failures were carried off in splendid style; his performance seemed to flow with effortless skill.
A. virulence B. skill C. resort D. trick
24. Activation begins at a single node and then spreads in parallel from throughout the network. This activation attenuates over distance, thus ensuring that closely related concepts are more likely to be activated than distant concepts.
A. develop B. strengthen C. reduce D. weaken
25. I felt that the sentence given to the criminal was much too lenient. Murder should carry the maximum penalty.
A. indulgent B. felicitous C. trenchant D. tiresome
26. Most executives consider compatibility to be a desirable characteristic for their employees. Internal bickering can be very disruptive.
A. ability to type rapidly B. ability to get to work promptly
C. ability to work harmoniously D. ability to compete ardently
27. The reverberations of the reform were felt in the Roman Catholic Church in a proliferation of new religious orders but not in new liturgical or doctrinal forms.
A. repercussion B. reverence C. revelation D. retro gradation
28. ancient mountain villages huddle on impossibly narrow ridges or perch defiantly on impregnable hilltops, their Romanesque churches and medieval battlements reached by dizzying roads that spool down into sunny valleys of vineyards and olive groves.
A. bare B. precipitous C. sublime D. invincible
29. Such writers as Harry Elmer Barnes, Charles Tansill, C. Hartley Grattan, and J. Kenneth Tunnel shifted the focus from President Wilson, whom they considered sanctimonious and slow, to the house of Morgan and the Bethlehem Steel Company, which they charged with leading the company into combat to protect their investments in British securities.
A. feignedly pious B. apish C. inept D. extremely bigheaded
30. We went soberly home, not yielding until we were away from the schoolhouse. We didn't argue or fight, not while Willie Stone was arguing so hard and deliriously for life and love.
A. eloquently B. ragefully C. crazily D. persuasively

II. In each of the following passages correct all the errors and inconsistencies in tense and mood as well as any other errors in verb and preposition usage. Put a check mark after any sentence that is satisfactory as it stands. (30%)

I

1. Charles Dickens creates many memorizing characters in David Copperfield. 2. He give many of his characters names that suggest their personalities. 3. Mr. Murdstone is unfeeling, Little Emily is shy, and Dr. Strong is virtuous. 4. Dickens also tags his characters with recurring peculiarities of speech; these may even be call their trademarks. 5. For example, Brakis continues to have proposed marriage with these words: 'Barkis is willin'.' 6. The proud Urianh Heep, a hypocrite, keeps calling himself a humble man. 7. Over and over Mr. Micawber rambled on and then concludes, "in short-". 8. When he owed debts, this character shrugs off what he terms his "pecuniary difficulties." 9. With cheerful certainty, he repeats his favorite prophecy: "Something is bound to turn up." 10. Set down and read David Copperfield through to become acquainted with these interesting people.

II

1. The world is always divided into two camps: those who love garlic and onions and those who detest it.
2. The first camp would include the Egyptian pharaohs who was entombed by clay and wood carvings of garlic and onions and ensure that meals in afterlife would be well seasoned.
3. It would include the Jews who were wandering for 40 years in the Sinai wilderness, fondly remembering “the fish we did eat in Egypt so freely, and the pumpkins and melons, and the leeks, onions and garlic.”
4. It would include Sydney Smith, the 19th-century essayist, whose “Recipe of Salad” includes this couplet: “Let onion atoms lurk within the bowl, and scarce-suspected, animated the whole.”
5. The camp of the garlic and onion haters would include the Egyptian priests whom, as to Plutarch, “kept themselves clear from the onion...”
6. It is suitable neither to fasting nor festival, because in the one case it causes thirst and in the other tears for those who partakes it.”
7. The camp would include the ancient Greeks, who considers the odor of garlic and onions vulgarly and prohibited garlic and onion eaters from worship at the Temple of Cybele.
8. It would include Bottom, who in *A Midsummer Night's Dream* instructs his troupe of actors to “eat no onions nor garlic, we were to utter sweet breath.”

III. Complete the following passages by writing the missing words. Use only one word for each space. (30%)

1

The tradition of rhetoric has stimulated the thinking of liberal and (1) theorists alike. The former, of which Foucault and Derrida are examples, see in the art the possibility (2) challenging the status quo, the latter the capacity for preserving and propagating cultural values. (3) the latter is the American rhetorical theorist and literary critic Richard Weaver, most of (4) works on rhetoric appeared between 1948 and 1956.

Weaver's interest in the relationships among values, culture, and rhetoric led him to be fiercely (5) in both rhetoric and education. For Weaver, (6) ought to be employed to transmit cultural values. “It has been said countless (7) in this country that democracy cannot exist (8) education. The truth concealed in this observation is that (9) education can be depended on to bring men to see the hierarchy of (10).

2

As artists began (1) from academic standards to do their own experimenting into nature of reality and (2) it could be expressed in art, some inevitably turned their attention inward. Art used (3) a vehicle for the portrayal of (4) psychological states has been called EXPRESSIONISM. This tendency was already evident in the late works of van Gogh, for (5) trees and sky writhed in sympathetic resonance with his intense inner torments. The Norwegian Edward Munch abandoned any attempt at objective reporting of (6) realities in his *The Scream*. The terror he feels inside becomes visible (7) were upon wave of undulating colored bands, filling the environment. Prior to World War I, German artists in groups called *Die Brücke* (“the Bridge”) and *Der Blaue Reiter* (“The Blue Rider”) (8) Expressionists, usually portraying states such as anxiety or anger rather than the hopeful sweetness and materialistic complacency (9) perceived in French impressionism.

German Expressionism encompassed many of the arts, (10) filmmaking, with works such as *The Cabinet of Doctor Caligari*.

3

Among the most persistent and insightful critics of the American political system are the elite theorists, as the name implies, these (1) argue that the United States government is not a democracy. It is at best an (2), or a system ruled by a relatively small number of people. The (3) of this country, the elite theorists contend, are the people who (4) the large industrial firms and the various pressure groups.

C. Wright Mills, the most influential of the elite theorists, wrote of (5) power elite that controls the political system. He argued that these people maintain their dominant position (6) social, school, and family relationships. Robert Michels, another elite theorist, suggested a different dynamic when he set (7) his theory. This theory holds that in any organization only a small percentage of members will be (8). Hence, the leadership of any body will come from a tiny group of activists. (9) the general membership is usually dominant, the leadership will (10) control the organization.

Part two: Reading and Writing (60%)

IV. Translate the following passage into English.

存在主义(existentialism)产生于两次世界大战之间,从 1945 年起它在西方思想界一直占统治地位,直到 20 世纪 60 年代被结构主义(structuralism)和其它思想运动,主要是女权运动(feminism)和黑人觉醒(black consciousness),所逐渐取代。与存在主义不同,结构主义关注的重点在于自由和选择,它宣称人类自由是有限的。结构主义者主张,不论处于什么历史阶段或社会背景,内心的思想模式是人类以始终如一、循环往复的方式和自然及人与人之间相互影响。由此得出断定,文明(比如,就像在政府、社会关系和语言中所体现的一样)和观点(如自由、健康和美丽)是源自根深蒂固的思维模式而不是来自环境或进步性的启蒙。结构主义者分析认为不仅所有的知识取决于思想而且文明本身也反映思想与生俱来的本性。他们通过阐释并分析文化的基础,试图得到人类思维最根本的本质的某种理解。

V. Read the following passage and then write a summary in Chinese.

Institutions – especially the more highly articulated structures such as the state, church, army, university, press, and business corporation – do not just exist as natural, independent bastions. They are tied by purchase and persuasion, by charter and power, to capitalist class interest. In every society, those who control the material means of production also control the mental means of production. The economically dominant class is also the politically dominant. Nowadays, such thoughts usually are dismissed as just so much Marxist ideological mouthing. So it may come as a surprise to discover that throughout most of the seventeenth, eighteenth, and early nineteenth centuries, leading bourgeois theorists and philosophers saw the linkage between wealth and politics. Adam Smith noted in 1776 that civil authority “is in reality instituted for the defense of the rich against the poor, or of those who have some property against those who have none at all.” The state power of the dominant economic class never stands alone. As Napoleon once said, you can do anything with bayonets except sit on them. A class that relies solely in the state’s military force to maintain its rule is never really secure. Behind the state is a whole supporting network of doctrines, values, myths, and institutions that are not normally thought of as political. The state as Antonio Gramsci noted, is “only the outer ditch behind which there (stands) a powerful system of fortresses and earthworks.” These supportive institutions help create the ideology that transforms a

ruling-class interest into a “general interest,” justifying existing class relations as natural and optimal societal arrangements. Along with monopoly capital, we have monopoly culture.

Those persons who believe the United States is a “pluralistic” society resist the notion of a ruling-class monopoly culture. They see social institutions as autonomous configurations, innocent of any linkage to business power and the state. They treat culture as something distinctly separate from – and even competitive with – politics. They talk about keeping the arts, sciences, foundations, schools, professions, churches, and media free of the taint of political ideologies. Since the pluralist do not believe the corporate wealth dominate the political arena, they certainly are not about to think it dominates cultural life.

A closer look reveals that institutions such as the media, publishing houses, sports and entertainment enterprises, and most hospitals are not merely influenced by business ideology but are themselves profit-making corporate conglomerates. Further more, nonprofit cultural institutions like schools, museums, scientific and research associations, foundations and universities are rules much like the profit-making ones – by boards of directors (or trustees or regents), drawn mostly from the big-business class or those in the pay of that class. Those boards have final say over the institution’s system of rewards and punishments, its budget and personnel, its investments and purposes. They exercise power either by occupying the top positions or hiring and firing those who do. Their power to change the institution’s management if it does not perform as they desire is what gives them control.

The boards of directors exercise authority not by popular demand but by state charter. Incorporated by the state, they can call upon the courts and the police to enforce their decisions against the competing claims of staff, clients, or other constituents. Those boards are non-elected, self-selected, self-perpetuating ruling coteries of affluent persons who are answerable to no one but themselves. They are checked by no internal electoral system, no position parties, no accountability to the institution’s rank and file or the public, whose lives they might affect with their decisions. “when the state act to protect their authority, it does so through the property system; that is, it recognizes the corporation as the private property of some determinate group of men and it protects their right to do, within legal limits, what they please with their property.” Yet, institutions so ruled are said to be the mainstay of democratic pluralism.

In a word, the cultural order is not independent of the business system. Nor are institutions independent of each other, being owned outright or directly controlled by the more active members of the business class in what amounts to a system of interlocking and often interchanging directorates. We know of more than one business leader who not only presides over a bank or corporation but has served as a cabinet member in Washington, is a regent of a large university, a trustee of a civic art center, and, at one time or another, a member of the board of major newspaper, a church, a foundation, or a television network.

This confluence of the business class with state and cultural developed markedly during the latter part of the nineteenth century, as capitalism came to maturity and capitalists moved to achieve a cultural hegemony to shore up their economic dominance. As one historian describes it:

In short order the railroad presidents, copper barons, the big dry-goods merchants and the steel masters become Senators, ruling the highest councils of the national government... but they also became in even greater number lay leader of churches, trustees of universities, partners or owners of newspapers or press services and figures of fashionable, cultured society. And through all these

channels they labored to advance their policies and principles.

With command over organized structure, personnel, and budget comes command over the practices and content of the institution. Those who call the tune may not be able to exercise perfect control over every note that is played, but individuals who stray too far from the score, who create too much cacophony, eventually find themselves without pay or position. Along with the punishments for dissent there are the rewards for compliance – the grants, fellowships, commissioned studies, honorary awards, special programmers, top appointments, conference invitations, fat lecture fees, junkets, and other such enticements. Let us consider some “nonpolitical” institutions.