

北京科技大学

2011年硕士学位研究生入学考试试题

试题编号: 211 试题名称: 翻译硕士英语 (共 10 页)

适用专业: 翻译硕士(专业学位)

说明: 所有答案必须写在答题纸上, 做在试题或草稿纸上无效。

PART I GRAMMAR & VOCABULARY [60 MIN] (1x30=30 POINTS)

There are thirty sentences in this section. Beneath each sentence there are four words or phrases marked A, B, C, D. Please choose the correct answer that best completes the sentence and mark your answers on the answer sheet.

1. The day is past when the country can afford to give high school diploma to all who _____ six years of instruction.
A. set about B. run for C. sit through D. make for
2. Anderson held out his arms to _____ the attack, but the shark grabbed his right forearm and dived.
A. turn off B. ward off C. trigger off D. call off
3. Small children are often _____ to nightmares after hearing ghost stories in the dark.
A. definite B. perceptible C. incipient D. susceptible
4. Automation threatens mankind with an increased number of _____ hours.
A. meager B. complex C. idle D. active
5. It would be _____ their hospitality to accept any more from them.
A. trampling on B. treading on C. trespassing on D. trying on
6. We do not mean to be disrespectful when we refused to follow the advice of our _____ leader.
A. venerable B. respectful C. gracious D. famous
7. A safety analysis _____ the target as a potential danger. Unfortunately, it was never done.
A. would identify B. will identify C. will have identified D. would have identified
8. These proposals sought to place greater restrictions on the use and copying of digital information than _____ in traditional media.

- A. exist B. exists C. existing D. to exist
9. Despite the fact that over time the originally antagonistic response to his sculpture has lessened, to this day, hardly any individuals _____ his art.
A. evaluate B. applaud C. denounce D. ignore
10. The shortcomings of Mr. Brooks' analysis are _____ his clarity in explaining financial complexity.
A. alleviated by B. offset by C. magnified by D. demonstrated by
11. Given the evidence of Egyptian and Babylonian _____ later Greek civilization, it would be incorrect to view the work of Greek scientists as an entirely independent creation.
A. imitation of B. ambivalence about C. disdain for D. influence on
12. Any language is a conspiracy against experience in the sense that it is a collective attempt to _____ experience by reducing it into discrete parcels.
A. transcribe B. complicate C. manage D. amplify
13. Though science is often imagined as a disinterested exploration of external reality, scientists are no different from anyone else: they are _____ human beings enmeshed in a web of personal and social circumstances.
A. vulnerable B. rational C. careless D. passionate
14. Not until Kentucky's Mammoth Cave had been completely explored in 1972 _____.
A. when was its full extent realized B. that its full extent was realized
C. was its full extent realized D. the realization of its full extent
15. You should have known better than _____ your little sister at home herself.
A. to leave B. leave C. leaving D. to have left
16. I cannot concentrate on my work with the prospect of the court case _____ me.
A. hanging on B. hanging over C. hanging up D. hanging on to
17. The fantastic achievements of modern technology and the speed at which scientific discoveries are translated into technological applications _____ the triumph of human endeavor.
A. facilitate B. lead to C. attest to D. herald
18. The new conflict between Man and Nature is more dangerous than the traditional one between man and his fellow man, _____ the protagonists at least shared a common language.
A. where B. which C. what D. that
19. Even if automakers modify commercially produced cars to run on alternative fuels, the cars won't catch on in a way _____ drivers can fill them up at the gas station.

- A. if B. when C. unless D. because
20. Having been isolated on a remote island, with little work _____ them, the soldiers suffered from boredom and low spirits.
A. occupying B. to occupy C. occupied D. occupy
21. An institution concerned about its reputation is at the mercy of the actions of its members, because the misdeeds of individuals are often used to _____ the institutions of which they are a part.
A. coerce B. honor C. discredit D. intimidate
22. The newborn human infant is not a passive figure, nor an active one, but what might be called an actively receptive one, eagerly attentive _____ it is to sights and sounds.
A. as B. what C. that D. which
23. For him _____, what is essential is not that policy works, but that the public believe that it does.
A. being re-elected B. to be re-elected C. re-elected D. to re-elect
24. Mercury's velocity is so much greater than the Earth's that it completes more than four revolutions around the Sun in the time _____ takes the Earth to complete one.
A. when B. it C. that D. which
25. The mother would _____ her son doing his music practice if he could finish his assignment before supper.
A. let down B. let alone C. let off D. let out
26. When the streets are full of melting snow, you can't help but _____ your shoes wet.
A. getting B. get C. to get D. got
27. She could sing these songs _____ a moment's notice whenever she was asked.
A. with B. to C. on D. at
28. As we see _____ political and national movements, language is used as a badge or barrier depending on which way we look at it.
A. in aspects of B. in view of C. in consideration of D. in relation to
29. The emergence of mass literacy coincided with the first industrial revolution; _____ the new expansion in literacy, as well as cheaper printing, helped to nurture the rise of popular literature.
A. as a result B. in turn C. therefore D. in other words
30. The notion that a parasite can alter the behavior of a host organism is not mere fiction; indeed, the phenomenon is not even _____.

PART II READING COMPREHENSION [60 MIN] (40 POINTS)

Section One Multiple Choice (2x10=20 points)

Directions: *In this section there are two reading passages followed by multiple choice questions. Read the passages and then mark your answers on your answer sheet.*

Passage A

On Aug. 14, 2007 a computer hacker named Virgil Griffith unleashed a clever little program onto the Internet that he dubbed WikiScanner. It's a simple application that trolls through the records of Wikipedia, the publicly editable Web-based encyclopedia, and checks on who is making changes to which entries. Sometimes it's people who shouldn't be. For example, WikiScanner turned up evidence that somebody from Wal-Mart had punched up Wal-Mart's Wikipedia entry. Bad retail giant.

WikiScanner is a jolly little game of Internet, but it's really about something more: a growing popular irritation with the Internet in general. The Net has anarchy in its DNA; it's always been about anonymity, playing with your own identity and messing with other people's heads. The idea, such as it was, seems to have been that the Internet would free us of the burden of our public identities so we could be our true, authentic selves online. Except it turns out — who could've seen this coming? — that our true, authentic selves aren't that fantastic. The great experiment proved that some of us are wonderful and interesting but that a lot of us are hackers and pranksters and hucksters. Which is one way of explaining the extraordinary appeal of Facebook.

Facebook is a “social network”: a website for keeping track of your friends and sending them messages and sharing photos and doing all those other things that a good little Web 2.0 company is supposed to help you do. It was started by Harvard students in 2004 as a tool for meeting — at least discreetly ogling — other Harvard students, and it still has a reputation as a hangout for teenagers and the teenaged-at-heart. Which is ironic because Facebook is really about making the Web grow up.

Whereas Google is a brilliant technological hack, Facebook is primarily a feat of social engineering. (It wouldn't be a bad idea for Google to acquire Facebook, the way it snaffled YouTube, but it's almost certainly too late in the day for that. Yahoo! offered a billion for Facebook last year and was rebuffed.) Facebook's appeal is both obvious and rather subtle. It's a website, but in a sense, it's another version of the Internet itself: a Net within a Net, one that's everything the larger Net is not. Facebook is cleanly designed and has a classy, upmarket feel to it — a whiff of the Ivy League still clings. People tend to use their real names on Facebook. They also declare their sex, age, whereabouts, romantic status and institutional affiliations. Identity is not a performance or a toy on Facebook: it is a fixed and orderly fact. Nobody does anything secretly: a news feed constantly updates your friends on your activities. On Facebook, everybody knows you're a dog.

Maybe that's why Facebook's fastest-growing demographic consists of people 35 or older: they're refugees from the uncouth wider Web. Every community must negotiate the imperatives of individual freedom and collective social order, and Facebook constitutes a critical rebalancing of

the Internet's founding vision of unfettered electronic liberty. Of course, it is possible to misbehave on Facebook — it's just self-defeating. Unlike the Internet, Facebook is structured around an opt-in philosophy; people have to consent to have contact with or even see others on the network. If you're annoying folks, you'll essentially cease to exist, as those you annoy drop you off the grid.

Facebook has taken steps this year to expand its functionality by allowing outside developers to create applications that integrate with its pages, which brings with it expanded opportunities for abuse. No doubt Griffith is hard at work on FacebookScanner. But it has also hung on doggedly to its core insight: that the most important function of a social network is connecting people and that its second most important function is keeping them apart.

1. Which of the following is INCORRECT about WikiScanner?
 - A. It can change or revise some entries of Wikipedia.
 - B. It can trace the origin of some information on the Internet.
 - C. It expresses people's irritation with the Internet.
 - D. It reveals people's real selves on the Internet.
2. The advantages of Facebook are mainly presented by comparing the differences between Facebook and
 - A. WikiScanner.
 - B. Google.
 - C. the Internet.
 - D. FacebookScanner
3. What does the last sentence of Paragraph Four really mean?
 - A. You are looked down upon by people on Facebook.
 - B. If you misbehave on Facebook, everybody will know.
 - C. You can pretend to be a dog on Facebook.
 - D. Everybody knows who you are on Facebook.
4. What is Facebook's real appeal according to the passage?
 - A. Only well-educated people can be allowed to register.
 - B. People can do something different from what they do on the Internet.
 - C. It is cleanly designed and has very powerful and diverse uses.
 - D. Its real name registration system makes it difficult to misbehave.
5. If you misbehave on Facebook, you will be
 - A. forbidden to use Facebook forever.
 - B. criticized by other people on Facebook.
 - C. dropped out of other people's lists of friends.
 - D. cut network connections.

Passage B

Clancy Martin knows a lot about lying. He's now an associate professor of philosophy at the University of Missouri, Kansas City, specializing in 19th-and 20th-century continental philosophy and business ethics, and he wrote his dissertation on deception. But he really learned how to lie in

his youth, when he was a crackerjack jewelry salesman. Not as good as his brother, perhaps, but good enough to turn a fake Rolex into the real thing. “I do miss it,” Martin admits. “I miss that feeling of being on the edge. Say what you will, there is something fun about deceiving people.”

Talking to Martin about deception can be unnerving. His voice, sweetened with sincerity, has the compulsive tones of a convert. Sincere people make good salesmen. So what to make of Clancy Martin — a man who wants to sell his debut novel while reclaiming his soul?

When he was young, selling was simple — a matter of getting a customer to buy into his fictions. “He was a very gifted liar,” says his brother and former business partner, Darren. That much is still true, as Martin’s novel, *How to Sell*, makes clear. *How to Sell* is outrageous, theatrical and slicker than oil. It tells the tale of Bobby Clark, a high-school dropout who joins his older brother at a jewelry shop in Texas. It’s a festival of drugs, diamonds and sex. Prostitution, a saleswoman turned hooker suggests at one point, is a more honest kind of living than the jewelry trade (at least in this book). “With what I do now,” she tells Bobby, “I sleep well at night.”

Martin was born in Toronto, in 1967. Like his protagonist, he left high school, moved to Texas and got a job at the jewelry store where his brother worked. “I would say that, unfortunately, most of the book is lifted directly from my life — with some exaggeration and lots of omission,” says Martin cheerfully. For a young man, the life had a kind of reckless glamour. “You sell a diamond, and boom,” he says. But Martin was a little different from most employees. He read, for example. Just as Bobby riffs on a Jorge Luis Borges story to sell a bracelet, Martin wove stories for customers from the plotlines of books, and he’d read Spinoza’s *Ethics* — between booze and bumps of coke. Bobby’s pain, too, comes from Martin’s life: his complicated relationships with his older brother and his charming but crazy father, Bill, who was never quite far enough out of the picture. “I think a lot of Clancy’s interest in self-deception came from his interest in who his dad was,” says his ex-wife, Alicia Martin.

Martin tried to steer his life in another direction. He went to college, began graduate school in philosophy and married. Then, one day, when he was in Copenhagen working on a paper on Kierkegaard, his brother called and asked him to help with the business plan for expanding his jewelry store. Suddenly, Martin was out of school and back in jewels. Unlike the shop started by the brothers in the novel, the Martins’ joint venture was clean, Darren insists. But the game, more or less, was the same: the process of turning a gem from a mass of matter into a narrative of possibility.

In the seven years Martin worked there, life was never boring, but it wasn’t much of a life. “I had all this experience, and no sense of moral responsibility,” Martin says. His marriage broke up. He despaired. But he began writing, and that seemed to offer the promise of something worthwhile. He returned to graduate school. He wanted to understand deception — and self-deception — not practice it. Insofar as he could.

Martin remarried and became a professor. In addition to writing fiction, he translated Nietzsche and had edited several collections on ethics (including the forthcoming *Philosophy of Deception*); his nonfiction book *Love, Lies and Marriage* comes out next year. When we spoke two months ago, he said his life was now “incredibly calm and domestic”. He did not say that he was undergoing one of the most trying periods of his life.

With *How to Sell*, Martin has written a gem of a story. Selling it probably won’t be hard. The bigger challenge for Martin might be to learn how to stop selling.

6. In Martin's book, the jewelry business is
 - A. an ideal place for high school drop-outs to start their career.
 - B. like a party in which everybody enjoys the excitement and luxury.
 - C. full of opportunities for knowledgeable people to prosper.
 - D. a world where people rarely value the virtue of honesty.

7. Which of the following is NOT true about Bobby Clark, the protagonist of the book *How to Sell*?
 - A. He makes use of what he has read to promote sale.
 - B. He was born in Toronto and dropped out of high school.
 - C. He has a brother who introduces him into the jewelry business.
 - D. His relationship with his father is rather complicated.

8. It can NOT be inferred from Paragraph Five and Six that
 - A. the sense of moral responsibility is important to marriage.
 - B. the jewelry business has great appeal to Martin.
 - C. philosophy is a much less interesting subject than deception.
 - D. excitement is not the most important component of life.

9. The sentence in the last paragraph "The bigger challenge for Martin might be to learn how to stop selling" implies that
 - A. once a person learns how to sell, the skill will never be forgotten.
 - B. if a book becomes a best-seller, it is difficult not to stop selling it.
 - C. cheating might become a kind of addiction that is hard to get rid of.
 - D. books on cheating can always arouse people's interest of purchase.

10. Which of the following best describes the category of writing this passage belongs to?
 - A. A book review in a newspaper.
 - B. An introduction in a jewelry magazine.
 - C. An extract from a biography.
 - D. An analysis of deception from an essay.

Section Two Answering Questions (4x5=20 points)

Directions: Read the following passages and then answer **IN COMPLETE SENTENCES** the questions which follow each passage. Use **ONLY** information from the passage you have just read and write your answer in the corresponding space in your answer sheet.

Questions 1 to 3

Think of the solitude felt by Marie Smith before she died earlier this year in her native Alaska, at 89. She was the last person who knew the language of the Eyak people as a mother-tongue. Or imagine Ned Mandrell, who died in 1974 — he was the last native speaker of Manx, similar to Irish and Scots Gaelic. Both these people had the comfort of being surrounded, some of the time, by enthusiasts who knew something precious was vanishing and tried to record and learn whatever

they could of a vanishing tongue. In remote parts of the world, dozens more people are on the point of taking to their graves a system of communication that will never be recorded or reconstructed.

Does it matter? Plenty of languages — among them Akkadian, Etruscan, Tangut and Chibcha — have gone the way of the dodo, without causing much trouble to posterity. Should anyone lose sleep over the fact that many tongues — from Manchu (spoken in China) to Hua (Botswana) and Gwich'in (Alaska) — are in danger of suffering a similar fate?

Compared with groups who lobby to save animals or trees, campaigners who lobby to preserve languages are themselves a rare breed. But they are trying both to mitigate and publicise an alarming acceleration in the rate at which languages are vanishing. Of some 6,900 tongues spoken in the world today, some 50% to 90% could be gone by the end of the century. In Africa, at least 300 languages are in near-term danger, and 200 more have died recently or are on the verge of death. Some 145 languages are threatened in East and South-East Asia.

Some languages, even robust ones, face an obvious threat in the shape of a political power bent on imposing a majority tongue. A youngster in any part of the Soviet Union soon realised that whatever you spoke at home, mastering Russian was the key to success. Nor did English reach its present global status without ruthless tactics. In years past, Americans, Canadians and Australians took native children away from their families to be raised at boarding schools where English rules. In all the Celtic fringes of the British Isles there are bitter memories of children being punished for speaking the wrong language.

But in an age of mass communications, the threats to linguistic diversity are less draconian and more spontaneous. Parents stop using traditional tongues, thinking it will be better for their children to grow up using a dominant language (such as Swahili in East Africa) or a global one (such as English or Spanish). And even if parents try to keep the old speech alive, their efforts can be doomed by films and computer games.

The result is a growing list of tongues spoken only by white-haired elders. A book edited by Peter Austin, an Australian linguist, gives some examples: Njerep, one of 31 endangered languages counted in Cameroon, reportedly has only four speakers left, all over 60. The valleys of the Caucasus used to be a paradise for linguists in search of unusual syntax, but Ubykh, one of the region's baffling tongues, officially expired in 1992.

The effort to keep languages alive can lead to hard arguments, especially where limited funds are available to spend on education and official communications. In both America and Britain, some feel that, whatever people speak at home, priority should go to making sure that children know English well.

But supporters of linguistic diversity make strong arguments too. Nicholas Ostler, a scholar who heads the Foundation for Endangered Languages, a non-profit group based in Britain, says multilingual children do better academically than monolingual ones. He rejects the notion that a common tongue helps to avoid war: think of Rwanda, Bosnia and Vietnam.

Mark Alber, a Canadian writer, says the protection of endangered species is closely linked to the preservation of tongues. On a recent expedition in Australia, a rare turtle was found to have two varieties; a dying but rich native language, Gagudju, had different words for each kind.

Thanks to electronics, saviours of languages have better tools than ever before; words and sounds can easily be posted on the Internet. Education techniques are improving, too. In New Zealand Maori-speakers have formed "language nest", in which grandparents coach toddlers in the

old tongue. Australia's dying Kamilaroi language was boosted by pop songs teenagers liked. But whatever tricks or technology are used, the only test of a language's viability is everyday life. "The way to save languages is to speak them," says Mr. Austin. "People have to talk to people."

Questions:

1. According to this passage, what has caused the disappearance or vanishing of some languages?
2. Does the electronic age have any impact on language diversity? If so, what is it?
3. What is the main purpose of this passage?

Questions 4 to 5

Traditionally, the study of history has had fixed boundaries and focal points — periods, countries, dramatic events, and great leaders. It also has had clear and firm notions of scholarly procedure: how one inquires into a historical problem, how one presents and documents one's findings, what constitutes admissible and adequate proof.

Anyone who has followed recent historical literature can testify to the revolution that is taking place in historical studies. The currently fashionable subjects come directly from the sociology catalog: childhood, work, leisure. The new subjects are accompanied by new methods. Where history once was primarily narrative, it is now entirely analytic. The old questions "What happened?" and "How did it happen?" have given way to the question "Why did it happen?" Prominent among the methods used to answer the question "Why" is psychoanalysis, and its use has given rise to psychohistory.

Psychohistory does not merely use psychological explanations in historical contexts. Historians have always used such explanations when they were appropriate and when there was sufficient evidence for them. But this pragmatic use of psychology is not what psychohistorians intend. They are committed, not just to psychology in general, but to Freudian psychoanalysis. This commitment precludes a commitment to history as historians have always understood it. Psychohistory derives its "facts" not from history, the detailed records of events and their consequences, but from psychoanalysis of the individuals who made history, and deduces its theories not from this or that instance in their lives, but from a view of human nature that transcends history. It denies the basic criterion of historical evidence: that evidence be publicly accessible to, and therefore assessable by, all historians. And it violates the basic tenet of historical method: that historian be alert to the negative instances that would refute their theses. Psychohistorians, convinced of the absolute rightness of their own theories, are also convinced that theirs is the "deepest" explanation of any event, that other explanations fall short of the truth.

Psychohistory is not content to violate the discipline of history (in the sense of the proper mode of studying and writing about the past); it also violates the past itself. It denies to the past an integrity and will of its own, in which people acted out of a variety of motives and in which events had a multiplicity of causes and effects. It imposes upon the past the same determinism that it imposes upon the present, thus robbing people and events of their individuality and of their complexity. Instead of respecting the particularity of the past, it assimilates all events, past and present, into a single deterministic schema that is presumed to be true at all times and in all

circumstances.

Questions:

4. According to this passage, how does psychohistory differ from traditional history in treating past events?
5. What does the author of the passage probably intend to convey by putting the word “deepest” (in Paragraph 3) in quotation marks?

PART III WRITING [60 MIN] (30 POINTS)

Big cities like Beijing, Shanghai or Guangzhou have been the top choices for many university graduates. But in recent years, much greater pressure of living in those big cities has made some people especially young men think about working in a smaller one. What is your opinion? State your viewpoint clearly and adequately.

Write on ANSWER SHEET a composition of about 400 words on the following topic:

Working in Small Cities vs. Big Cities