

南京理工大学

2013 年硕士学位研究生入学考试试题

科目代码: 857

科目名称: 翻译与写作

满分: 150 分

注意: ①认真阅读答题纸上的注意事项; ②所有答案必须写在答题纸上, 写在本试题纸或草稿纸上均无效; ③本试题纸须随答题纸一起装入试题袋中交回!

I. Translate the following sentences. (20 points, 2 points each)

A. From English into Chinese:

1. At seventeen the promise of Noelle's early beauty had been more than fulfilled.
2. Cheerful, efficient and warm-hearted, they will do everything to make your journey smooth and comfortable.
3. The view to the crater of the Masaya volcano in Nicaragua is a breathtaking experience, enlivened by the accompanying strong smell of sulphur and the loud screaming of parrots.
4. On the other part, instead of being its own seer, let it receive from another mind its truth, though it were in torrents of light, without periods of solitude, inquest, and self recovery, and a fatal disservice is done.
5. I would not be hurried by any love of system, by any exaggeration of instincts, to underrate the Book.

B. From Chinese into English:

1. 出口商品必须有一流的品质、款式、包装和装潢, 但行之有效的广告宣传和促销活动也很重要, 尤其要提高外语针对国外市场进行宣传的能力。
2. 和谐城市是人类共同愿望, 它既是一种理想和信念, 更是一种行动和创造。
3. 他(梵高)不善谋生, 但在艺术上却走出了自己的道路, 虽然到死后很久, 才为人们所承认。
4. 河姆渡遗址大量文物的发现, 证明早在 6000-7000 年以前, 长江下游已经有了比较进步的原始文化, 它和黄河流域一样, 都是中华民族古老文明的发祥地。
5. 批评家说: “我从来不给蠢货让路。”歌德笑着退到路边: “我恰恰相反。”

II. Translate the following passages. (60 points, 30 points each)

A folk culture is small, isolated, cohesive, conservative, nearly self-sufficient group that is homogeneous in custom and race, with a strong family or clan structure and highly developed rituals. Order is maintained through sanctions based in the religion or family, and interpersonal relationships are strong. Tradition is paramount, and change comes infrequently and slowly. There is relatively little division of labor into specialized duties. Rather, each person is expected to perform a great variety of tasks, though duties may differ between the sexes. Most goods are handmade, and subsistence economy prevails. Individualism is weakly developed in folk cultures, as are social classes. Unaltered folk cultures no longer exist in industrialized countries such as the United States and Canada. Perhaps the nearest modern equivalent in Anglo-American is the Amish, a German American farming sect that largely renounces the products and labor saving device of the industrial age. In Amish areas, horse-drawn buggies still serve as a local transportation device, and the faithful are not permitted to own automobiles. The Amish's central religious concept of Demut, "humility", clearly reflects the weakness of individualism and social class so typical of folk cultures, and there is a corresponding strength of Amish group identity. Rarely do the Amish marry outside their sect. The religion, a variety of the Mennonite faith, provides the principal mechanism for maintaining order.

By contrast, a popular culture is a large heterogeneous group, often highly individualistic and constantly changing. Relationships tend to be impersonal, and a pronounced division of labor exists, leading to the establishment of many specialized professions. Secular institutions of control such as the police and army take the place of religion and family in maintaining order, and a money-based economy prevails. Because of these contrasts, "popular" may be viewed as clearly different from "folk". The popular is replacing the folk in industrialized countries and in many developing nations. Folk-made objects give way to their popular equivalent, usually because the popular item is more quickly or cheaply produced, is easier or time saving to use, or lends more prestige to the owner.

B. From Chinese into English:

这是五四运动后, 提倡了妇女解放以来的成绩。不过我们还常常听到职业妇女的痛苦的呻吟, 评论家的对于新式女子的讥笑。他们从闺阁走出, 到了社会上, 其实是又成为给大家开玩笑, 发议论的新资料了。

这是因为她们到了社会上, 还是靠着别人的“养”; 要别人“养”, 就得听别人的唠叨, 甚而至于侮辱。我们看看孔夫子的唠叨, 就知道他是为了要“养”而“难”, “近之”“远之”都不十分妥帖的缘故。这也是现在的男子汉大丈夫一般的叹息。也是女子的一般的苦痛。在没有消灭“养”和“被养”的界限以前, 这叹息和苦痛是永远不会消灭的。

这并未改革的社会里, 一切单独的新花样, 都不过一块招牌, 实际上合先前并无两样。那一匹小鸟关在笼子中, 或给站在竿子上, 地位好像改变了, 其实还是一样的在给别人做玩意, 一饮一啄, 都听命于别人。俗话说: “受人一饭,

听人使唤”，就是这。所以一切女子，不得到和男子同等的经济权，我以为所有好名目，就都是空话。自然，在生理和心理上，男女是有差别的；即在同性中，彼此也都不免有些差别，然而地位却应该同等。必须地位同等之后，才会有真的女人和男人，才会消失了叹息和苦痛。

在真的解放之前，是战斗。但我并非说，女人应该和男人一样的拿枪，或者只自己的孩子吸一只奶，而使男子去负担那一半。我只以为应该不自苟安于目前暂时的位置，而不断的为解放思想，经济等等而战斗。解放了社会，也就解放了自己。但自然，但为了现存的惟妇女所独有的桎梏而斗争，也还是必要的。

我没有研究过妇女问题，倘使必须我说几句，就只有这一点空话。

III. Writing (70 points)

1. Directions: Write a summary on the following passage in about 100 words. You should use your own words to generalize the main idea in the original. (30 points)

Age has different meaning among different peoples not only for the individual but for all those with whom the individual is associated; a change of status for an individual involves others in new roles and relationships. Also as with gender theorizing about the significance of age must give regard to, and account for, the ways in which age is mediated by class, gender, race ethnicity and all other culturally significant variables at particular moments and contexts. A small example to make the point is that most people who live in British society treat age as if it was a linear process in which one is born and one passes through measured time until one's death. However, there are those in British society who believe in reincarnation and so the ageing process is for them a circular and not a linear journey, and they look forward to a rebirth-equally for those who believe in resurrection of the spirit and/or operate with a different sense of time than those who believe that death is the end of being.

In fact something that seems so taken for granted and unremarkable empirically turns out to be an important principle of social organization and marker of social differentiation. It is arguable that age and gender are the most important shapers of social experience for individuals. It seems that in all societies people are treated differently on the basis of age. It is possible to speak of age roles, the clusters of expectations that accrue to certain chronological and structural age bands. Most societies have conventions about the age at which it is suitable for individuals to marry (this may be gendered), to engage in sexual relations, and in British society there are a set of age-determined laws regarding employment and retirement.

The significance of age is not just a matter for the individual; it is a relational matter touching on how one behaves to others. The ideas about the relationship are incorporated into social expectations, often into scientific, 'natural' ideas about how children should develop and how they should behave to others. The disciplines of child psychology and the developmental psychology and the psychology of ageing rest on models of 'normal' (cultural) expectations. In the individuals life course the experience and practice of age roles is common within the domestic life-cycle. Most people grow up in the company of others and learn the age-appropriate behaviour for their sex, class, race or ethnic group and according to scientific and medical

knowledge.

Historical evidence shows that our ideas of age-appropriate behaviour have changed considerably in the recent past in Western society. Aries has written that the idea of childhood is a recent one, and Mayhew's survey of the London labouring class in the middle of nineteenth century showed clearly the class-based experience of childhood. Mayhew declared himself appalled by the lack of childhood for these children, noting how they looked older than their years and finding that children as young as 6 or 7 years old were making a living for themselves independently on the streets of London. Reports in the contemporary world often speak of the high incidence of child labour in Third World countries where children are seen as a resource to make a contribution to household economies. Caldwell points out that the flow of resources from parents to children in affluent Western societies is unidirectional, whereas in Third World countries resources flow both ways when children start to make a contribution to the household.

In some societies the transition to new status roles based upon age is highly ritualized. Such highly ritualized movements are named rites of passage. The seminal work on rites of passage was carried out by van Gennep who established a common threefold pattern in such rites: the phase of separation (when the initiate leaves old association and relationships); the liminal (limbo) phase; and the phase of incorporation into the new status. It is possible to identify several rites of passage in modern society. Wedding and funerals are both loosely associated with age but not necessarily so. There are few rites of passage that are tightly linked to age and to major shifts in life courses. The commonest example in Western society is that of the bar mitzvah for young Jewish boys (and bat mitzvah for girls) which takes place around the age of 13 when boys become ritually full adult members of the religious community. The best-known ceremonies of status change are to be found in African societies, for into the status of warriors, become the herders of cattle and serve in this role for several years until a new cohort of young men are initiated. Rites of passage often involve scarification or other forms of bodily mutilation so that there is a permanent, visible sign of changed status. Sociologists have taken these ideas further, advancing the idea that 'status passage' is a very common feature of modern societies. For example occupational life is increasingly frequently thought of in 'career' terms and the status passages associated with promotion, retirement and so forth are important ceremonial occasions in organizational cultures.

2. Directions: Write an essay of about 400 words on the following topic. Make sure your essay should have a clear thesis statement and convincing supporting details. And it should be unified, coherent and distinctive, with few grammar and spelling mistakes. (40 points)

In your opinion, what is the most important characteristic (for example, honesty, intelligence, a sense of humor) that a person can have to be successful in life?