

國立清華大學 105 學年度碩士班考試入學試題

系所班組別：中國文學系碩士班

考試科目（代碼）：英文（3204）

共__5__頁，第__1__頁 *請在【答案卷、卡】作答

一、詞彙選擇題（一題 1 分，8%）

請就 A、B、C、D 四個選項中選出適合題意的答案。

1. In the cellar, the Robinsons kept many boxes of things.
(A) attic (B) warehouse (C) basement (D) store
2. At first, it was difficult for the foster child to get used to her new home.
(A) adopted child (B) feline (C) carpenter (D) widow
3. The referee blew his whistle and called a foul.
(A) fastener (B) goof (C) crossing guard (D) umpire
4. The city prohibits littering in this area.
(A) encourages (B) frowns on (C) fines (D) forbids
5. The fresco depicts the Battle of Hastings.
(A) portrays (B) criticized (C) discredits (D) analyzes
6. In the quiet of the library, the scholar pondered his subject.
(A) researched (B) abandoned (C) mused over (D) debated
7. The broker thinks that his client should diversify his holdings.
(A) broaden (B) sell (C) toss (D) clutch
8. We've gone over this a million times already. Just drop it.
(A) forget it (B) admit it (C) handle it yourself (D) pay up

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二、文法選擇題（一題 1 分，8%）

請就 A、B、C、D 四個選項中選出適合題意的答案。

- I have already spent my allowance, so I must ___ cigarettes for the rest of my life.
(A) making without (B) take without (C) do without (D) smoke without
- Helen specialized ___ fathers with their children.
(A) painted (B) who painted (C) paintings (D) in painting
- The flexibility of film allows the producer ___ unbridled fantasy to the animation of cartoon characters.
(A) to bring (B) bringing (C) is brought (D) brings
- Monkeys ___ certain characteristics with human beings.
(A) which share (B) are sharing (C) while sharing (D) share
- ___ thirteen states in the original U.S.
(A) As there were (B) There were (C) Were (D) So were
- Historically, ___ major material for making furniture has been wood, but metal, bamboo, and stone have also been used.
(A) it was the (B) that the (C) there was a (D) the
- When ___ in arctic areas, the Aleuts build igloos as impermanent winter shelters.
(A) travel (B) traveling (C) to travel (D) traveling them
- ___ sea turtles find their way back to nesting areas is still an enigma.
(A) How (B) Although (C) Since (D) While

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三、閱讀選擇題（一題 4 分，16%）

請就 A、B、C、D 四個選項中選出適合題意的答案。

The field of traditional Chinese fiction studies is as diverse in its approaches and findings as the body of material included in the term *xiaoshuo*, with which the modern field imprecisely corresponds. As a term for classifying writings in early China, *xiaoshuo* seemingly meant "other" works that did not fit into the major category of narrative, i.e., history. In the bibliographical section of Ban Gu's (C.E. 32-92) *Han shu*, the *Yiwen zhi*, titles identified as *xiaoshuo* apparently were miscellaneous writings of no uniform characteristics or content. In the *Han shu* bibliography, *xiaoshuo* were classified under the *zhuzi* or "miscellaneous philosophers"; during the Six Dynasties period these writings were grouped in the *zi* or "philosophers" section of the *sibu*, the durable four-fold bibliographic division of all writing originated in the third century and still in use. This *Han shu* designation reflected the assumption that *xiaoshuo* are or should be generally "discursive," even if they are of less significance than formal philosophical works. The clear discrimination between verifiable narrative works (hence historical) and fanciful (or fictitious) writings was a product of the Tang period; however, the assignment of fictional *xiaoshuo* to the same category as philosophy continued then as well. Like Aristotle, early Chinese bibliographers saw general truth, rather than the specific truth of history, as the operative criterion in fiction, despite the origins of many fictional narrative conventions in historiography. Twentieth-century scholarly attempts to see the term as synonymous with the modern concept of fiction are frustrated by its original lack of specificity and the fact that patently fictitious (from the modern rationalist perspective) elements appear in all other forms of early literature, both philosophical works (as parables or the flights of imaginative fancy in *Zhuang zi*) and history (in fabricated conversations and fantastic events). While it may be argued that a term like "narrative," with its coincident concern for story, discourse, and conventions, would more adequately serve to describe the range of materials modern scholars might address, because the term *xiaoshuo* still delineates the field for its specialists, narratives in philosophy and history are usually disallowed, and there is no general agreement on criteria by which to identify its earliest examples.

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1. How does the author delineate the field of traditional Chinese fiction?
 - a. It exactly corresponds to the works included under the Chinese term *xiaoshuo*
 - b. It is diverse, unlike the large number of works called *xiaoshuo*
 - c. It is as diverse in its approaches and discoveries as the works found under the term *xiaoshuo*
 - d. The modern field does not correspond to the works included under the term *xiaoshuo*

2. What did the term *xiaoshuo* refer to during the Han dynasty?
 - a. The *Han shu*
 - b. Poetry
 - c. Miscellaneous works
 - d. Historical works

3. What was the main criterion that early Chinese bibliographers used to categorize fiction?
 - a. General truth as opposed to specific truth
 - b. Specific truth and not general truth
 - c. Like Aristotle, they argued that the main criterion was the narrative conventions found in historiography
 - d. Modern notions of storytelling

4. According to the author, the early usage of *xiaoshuo*
 - a. was synonymous with the modern concept of fiction
 - b. has frustrated 20th century attempts to equate the term with the modern concept of fiction
 - c. does not include the fictional elements that appear in philosophical and historical works
 - d. was confused and did not make any sense

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四、翻譯（18%）

請翻譯以下幾個段落，取自Noam Chomsky, “Security and State Power / The Prospects for Survival,” *Truthout* (adapted from a lecture by Noam Chomsky on February 28, 2014 in Santa Barbara, CA, sponsored by the Nuclear Age Peace Foundation)

A leading principle of international relations theory is that the state’s highest priority is to ensure security. As Cold War strategist George F. Kennan formulated the standard view, government is created “to assure order and justice internally and to provide for the common defense.”

The proposition seems plausible, almost self-evident, until we look more closely and ask: Security for whom? For the general population? For state power itself? For dominant domestic constituencies?

Depending on what we mean, the credibility of the proposition ranges from negligible to very high.