

國立清華大學 命題紙

九十二學年度 台灣文學研究所 系(所) \_\_\_\_\_ 組碩士班研究生招生考試

科目 英文 科號 4603 共 3 頁第 1 頁 \*請在試卷【答案卷】內作答

**I. Choose the proper words that fit the context of the following passage. 40%**

Anthologies are \_\_1\_\_ weapons in literary politics. Authored texts of all kinds—poems, novels, plays, reviews, analyses—play more or less telling parts in a theatre of shifting \_\_2\_\_ and antagonisms, but anthologies deploy a special type of \_\_3\_\_ force: the \_\_4\_\_ of self-evidence. Here it is as it *was*: the very fact of \_\_5\_\_, flanked by equally self-attesting editorial learning, deters anyone so merely carping as a critic. And so, in principle, whole corpuses, \_\_6\_\_, movements and periods can be ‘finished’—resolved, secured, perfected or, as the case may be, killed off. Anthological \_\_7\_\_ may be purely antiquarian, but often they are not....Anthology-making has played a significant role even where the main means and \_\_8\_\_ of battle are not only symbolic and not at all polite. There cannot be many nations on earth that have not affirmed the \_\_9\_\_ of their struggles or triumphs in such \_\_10\_\_ of the national imagination. -----Francis Mulhern

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|-----------------------|--------------------|------------------|--------------------|
| 1. a. statistic       | b. straight        | c. strategic     | d. splendid        |
| 2. a. amusements      | b. arrays          | c. archetypes    | d. alliances       |
| 3. a. recreative      | b. radical         | c. rhetorical    | d. responsive      |
| 4. a. simulation      | b. stimulation     | c. situation     | d. sequence        |
| 5. a. re-presentation | b. re-construction | c. re-production | d. re-organization |
| 6. a. genetics        | b. genealogy       | c. genres        | d. genesis         |
| 7. a. inspiration     | b. initiatives     | c. intuition     | d. inscription     |
| 8. a. strike          | b. stock           | c. strain        | d. stake           |
| 9. a. intellect       | b. integrity       | c. integration   | d. intensity       |
| 10. a. rallies        | b. rarity          | c. range         | d. ration          |

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**II. Translations: Translate the following passages into Chinese. 60%**

1. Let me put this in personal terms: as an intellectual I present my concerns before an audience or constituency, but this is not just a matter of how I articulate them, but also of what I myself, as someone who is trying to advance the cause of freedom and justice, also represent. I say or write these things because after much reflection they are what I believe; and I also want to persuade others of this view. There is therefore this quite complicated mix between the private and the public worlds, my own history, values, writings and positions as they derive from my experiences, on the one hand, and on the other hand, how these enter into social world where people debate and make decisions about war and freedom and justice. There is no such thing as a private intellectual, since the moment you set down words and then publish them you have entered the public world. Nor is there *only* a public intellectual, someone who exists just as a figurehead or spokesman or symbol of a cause, movement, or position. There is always the personal inflection and the private sensibility, and those give meaning to what is being said or written. Least of all should an intellectual be there to make his/her audiences feel good: the whole point is to be embarrassing, contrary, even unpleasant. -----Edward W. Said
2. Of course, anyone is free to imagine one's nation, its cultural profile and its status in the world and in history, as one sees fit. But our freedom of imagination does not exempt us from the necessity of sober reason and critical judgement. No loyalty should exist by virtue of going unquestioned. It is important to look at the ramifications, connotations and presuppositions of our modes of cultural and political identification; and one underlying question must be faced, and must be faced seriously. Should any nation really wish to restrict its self-definition, its sense of 'what we are', to the exclusivist, particularist and exoticist terms of 'the way in which we differ from the rest of humanity'? -----Joep Leerssen

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3. Imperialism rather than capitalism was the named object of revolutionary-socialist attack in the sixties and seventies. Wars of national liberation continued in Asia and Africa, and most of the independent Third World seemed trapped in the poverty and dependence of what was widely understood as neocolonialism, from which the only effective liberation was socialism. Thus, except in a handful of metropolitan states where specifically anti-capitalist strategies were appropriate, socialism and national liberation were mutually translating goals of popular struggle against imperialism.

-----Francis Mulhern