

國立臺北科技大學 103 學年度碩士班招生考試

系所組別：6210 應用英文系碩士班甲組

第一節 英文寫作與翻譯 試題

第一頁 共一頁

注意事項：

1. 本試題共 4 題，配分共 100 分。
2. 請標明大題、子題編號作答，不必抄題。
3. 全部答案均須在答案卷之答案欄內作答，否則不予計分。

1. English Composition

- (1) Please state your perspective on the following quote by Søren Kierkegaard. (25%)

“If I were to wish for anything, I should not wish for wealth and power, but for the passionate sense of the potential, for the eye which, ever young and ardent, sees the possible. Pleasure disappoints, possibility never. And what wine is so sparkling, what so fragrant, what so intoxicating, as possibility!”

- (2) Discuss the extent to which you agree or disagree with the opinion stated below. Support your position with relevant reasons and/or examples. (25%)

Diamonds are hard...but not the hardest to break.

What is the hardest thing to break then?

The answer is: HABIT!

If you break the H, you still have A BIT.

If you break the A, you still have BIT.

If you break the B, you still have IT!

Hey, even after you break the T in IT,

There is still the 'I'.

And that 'I' is the root cause of all the problems.

Now you know why HABIT is so hard to break.

Its destiny is in its name!

2. Translation

(1) Please translate the following passage into Chinese. (25%)

The lights flicked away; the screen glowed silver, and soon life began to unfold, beautiful and passionate and sad, while still the young men and girls entered, scented and sibilant in the half dark, their paired backs in silhouette delicate and sleek, their slim, quick bodies awkward, divinely young, while beyond them the silver dream accumulated, inevitably on and on. She began to laugh. In trying to suppress it, it made more noise than ever; heads began to turn. Still laughing, her friends raised her and led her out, and she stood at the curb, laughing on a high, sustained note, until the taxi came up and they helped her in.

-- Selected from William Faulkner's *Dry September*

(2) Please translate the following passage into English. (25%)

人們對於道家談得很多，但多半談的是漢代以後變形的道家。漢代以後，道家有幾支。一支是政治策略的道家，即是所謂的黃老之術，把道家思想政治化，成為統治的方式，讓社會休養生息。另一支則是宗教化後形成的道教。道家和道教不同，來源也有異。後者本屬於燕齊地區，北方靠海的文化，以方士為代表。海上的虛無飄渺，使它充滿神秘主義的色彩，並且與古代驅鬼治病的巫術傳統也有關係。往下發展，就變成長生之道，煉丹之術。目的總是要找到一種可行之道，來延長壽命。這種想法日後就成為道教。

-- 摘錄自《台灣光華雜誌》，1998年4月號