

中国社会科学院研究生院

2015 年攻读博士学位研究生入学考试试卷

英 语

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8:30 – 11:30

PART I: Vocabulary and Grammar

Section A (10 points)

Directions: Choose the answer that best fills in the blank.

1. Even the president is not really the CEO. No one is. Power in a corporation is concentrated and vertically structured. Power in Washington is _____ and horizontally spread out.
a. prudent b. reversible c. diffuse d. mandatory
2. In describing the Indians of the various sections of the United States at different stages in their history, some of the factors which account for their similarity amid difference can be readily accounted for, others are difficult to _____.
a. refine b. discern c. embed d. cluster
3. The partial transfer of legislative powers from Westminster, implemented by Tony Blair, was designed to give the other members of the club a bigger _____ and to counter centrifugal forces that seemed to threaten the very idea of the union.
a. say b. transmission c. decay d. contention
4. It can hardly be denied the proliferation of so-called dirty books and films has, to date, reached almost a saturation point. People do not acknowledge the _____ fact that children are bound to be exposed to “dirty words” in a myriad of ways other than through the public airwaves.
a. irrefutable b. concrete c. inevitable d. haphazard
5. A condition is an essential term of the contract. If a contract is not performed, it may constitute a substantial breach of contract and allow the other party to _____ the contract, that is, treat the contract as discharged or terminated.
a. repudiate b. spurn c. decline d. halt
6. Each of us shares with the community in which we live a store of words as well as agreed conventions _____. These words should be arranged to convey a particular message.
a. as the way by which b. by the way in which
c. as to the way in which d. in the way of which
7. Rarely _____ a technological development _____ an impact on many aspects of social, economic, and cultural development as greatly as the growth of electronics.
a. has... had b. had...had c. has...has d. have...had
8. If early humans _____ as much as they did, they probably _____ to evolve into different species.
a. did not move and intermingle...would continue
b. would not move and intermingle...had continued
c. had not moved and intermingled...would have continued
d. were not to move and intermingle...could have continued

9. It was _____ the last time around the track _____ I really kicked it in--passing the gossiping girlfriends, blocking out the whistles of boys who had already completed their run and now were hanging out on the grassy hill, I ran--pushing hard, breathing shallowly, knowing full well that I was going to have to hear about it from my disapproving friends for the next few days.
 a. not until...when b. not until...that c. until...when d. until...that
10. One impediment _____ the general use of a standard in pronunciation is the fact _____ pronunciation is learnt naturally and unconsciously, while orthography is learnt deliberately and consciously.
 a. in...which b. of ...in which c. on...that d. to...that

Section B (5 points)

Directions: Choose the word that is the closest in meaning with the underlined word.

11. It is some 15 million Hindus, Sikhs and Muslims swept up in a tumultuous shuffle of citizens between India and Pakistan after the partition of the subcontinent in 1947.
 a. division b. turmoil c. fusion d. consolidation
12. Concerning speculation, philosophy looks upon things from the broadest possible perspective; for criticism, it has the twofold role of questioning and judging everything that pertains either to the foundations or to the superstructure of human thinking.
 a. inebriates b. forsakes c. relates d. emaciates
13. Meeting is, in fact, a necessary though not necessarily productive psychological side show. Perhaps it is our civilized way to moderating, if not preventing, change.
 a. promoting b. impeding c. tempering d. arresting
14. The truth about alliances and their merit probably lies somewhere between the travel utopia presented by the players and the evil empires portrayed by their critics.
 a. collaboration b. worth c. triumph d. defect
15. But Naifeh and Smith reveal a keen intellect, an avid reader and a passionate observer of other artists' work who progressed from labored figure studies to inspired outbursts of creative energy. Far from an artistic flash in the pan, he pursued his calling with dogged determination against nearly insurmountable odds.
 a. insuperable b. unsurpassable c. uncountable d. invaluable

Section C (5 points)

Directions: Choose the letter that indicates the error in the sentence.

16. One of the most important non-legislative functions of the U.S. Congress is the power to

investigate, which is usually delegated to committees—either standing committees, special committees set for a specific purpose, or joint committees consisting of members of both houses.

A

B

C

D

17. One of the important corollaries to the investigative power is the power to publicize investigations and their results. Most committee hearings are open to public and are reported widely in the mass media. Congressional investigations thus represent one important tool available to lawmakers to inform the citizenry and to arouse public interest in national issues.

A

B

C

D

18. It is not a voice we recognize at once, whereas our own handwriting is something which we almost always know. We begin the natural learning of pronunciation long before we start learning to read or write, and in our early years we go on unconsciously imitating and practicing the pronunciation of those around us for many hours everyday.

A

B

C

D

19. It had happened too often that the farmers sold their wheat soon after harvest when farm debts were coming due, only to see prices rising and speculators getting rich. On various occasions, producer groups, asked firmer control, but the government had no wish to become involved, at least not until wartime when wheat prices threatened to run wild.

A

B

C

D

20. Detailed studies of the tribe by the food scientists at the University of London showed that gathering is a more productive source of food than is hunting. An hour of hunting yields on average about 100 edible calories as an hour of gathering produces 240.

A

B

C

D

PART II: Reading comprehension (30 points)

Directions: Choose the best answers based on the information in the passages below.

Passage 1

Plato's Republic has been the source of great consternation, especially in literary circles, for its

attack on the poets. Socrates in fact asserts that they should have no place in the ideal state. Eric Havelock suggests that there are several misunderstandings in this regard, and in his *Preface to Plato* he identifies the issues, explains the historical context.

Havelock opens his discussion by suggesting that the very title of the *Republic* is the source of much confusion. The book is commonly understood to be a treatise on the ideal political entity, but even a casual analysis will show that only one-third of the text is concerned with statecraft. The other two-thirds cover a variety of subjects, but the thrust of Plato's argument amounts to an attack on the traditional Greek approach to education.

The educational methods still in use in the 4th century BC had their origins in what has been called the Greek Dark Age beginning around 1200 BC when the Mycenaean era collapsed. Very little is known about the whys and wherefores of this collapse, but it wasn't until around 700 BC that the Phoenician alphabet began to be adapted and used in the Greek-speaking world. During the intervening centuries, all knowledge concerning Greek history, culture, mores and laws were orally transmitted down through the generations. The most effective device in aid of memorizing vast amounts of information was rhyme. The epic form we see in Homer's *Iliad* grew out of the need to preserve the Greek cultural memory. Havelock takes the reader through Book 1 of *The Iliad* and dissects it in detail to show how this cultural, historical and ethical heritage was conveyed. *The Iliad* takes on new and significant meaning to the reader of this minute examination.

The Iliad and presumably other poetic vehicles were taught to children from an early age. The whole of the Greek-speaking world was immersed in the project of memorizing, and out of the masses arose those individuals with superior memories and theatrical skills who became the next generation of minstrels and teachers. Education was thus comprised of memorization and rote learning, and the people enjoyed constant reminders through public readings and festivals.

Plato's focus in the *Republic* and elsewhere is on Homer and Hesiod and to some extent the dramatists which at the time were the centerpieces of the educational regime. Their works presented gods and heroes as fundamentally immoral and thus bad examples for youth. The overall result is that the Greek adolescent is continually conditioned to an attitude which at bottom is cynical. It is more important to keep up appearances than to practice the reality. Decorum and decent behavior are not obviously violated, but the inner principle of morality is. Once the *Republic* is viewed as a critique of the educational regime, Havelock says that the logic of its total organization becomes clear.

What Plato was railing against was an "oral state of mind" which seems to have persisted even though the alphabet and written documentation had been in use for three centuries. Illiteracy was thus still a widespread problem in Plato's time, and the poetic state of mind was the main obstacle to scientific rationalism and analysis. This is why Plato regarded the poetic or oral state of mind as the arch-enemy. In his teachings he did the opposite. He asked his students to "think about what they were saying instead of just saying it." The epic had become, in Plato's view, not "an act of creation but an act of reminder and recall" and contributed to what Havelock terms "the Homeric state of mind." It was Socrates' project (and by extension Plato's) to reform Greek education to encourage thinking and analysis. Thus all the ranting and railing about the "poets" in Plato's *Republic* was limited basically to Homer and Hesiod because of what he viewed as a wholly inadequate approach to education of which these particular poets were an integral part.

Unfortunately, Western culture has misconstrued what Plato and Socrates meant by "the poets." And because we view poetry as a highly creative and elevated form of expression, our

critics have failed to recognize that Plato's diatribe had a very specific and limited target which had nothing to do with high-minded creativity, of which there is plenty, by the way, in the proscribed poets. It wasn't really the poets who were the problem; it was the use of them that was deemed unacceptable.

Post-Havelock, we can now read the *Republic* with the scales lifted from our eyes and see it for what it *really* was: an indictment of an antiquated educational regime which had no place in a democratic society.

Comprehension Questions:

21. The mistaken understanding of Plato's *Republic* consists in the widespread belief that it consists of _____.
- a. literary criticism
 - b. a treatise on the ideal polity
 - c. a critique of rationalism
 - d. an indictment of an obsolete pedagogy
22. According to Havelock, Plato's anger with the poets arose from:
- I: Their representation of gods and heroes as fundamentally immoral and thus bad examples for youth.
- II: Their transmission of culture, mores and laws.
- a. I.
 - b. II.
 - c. Both I and II.
 - d. Neither I nor II.
23. Prior to the 4th century BC, recitation was considered the best educational method because _____.
- a. poetry was seen as a highly creative and elevated form of expression
 - b. rhyme was the most effective device in aid of memorizing vast amounts of information
 - c. there was no writing system
 - d. the people enjoyed constant reminders through public readings and festivals
24. In Plato's diatribe the poetic or oral state of mind is the arch-enemy of _____.
- a. democratic society
 - b. the Mycenaean Republic
 - c. the Phoenicians
 - d. literacy
25. A common critique of the present-day Chinese educational system resembles the educational system that Plato fulminated against in that it often _____.
- a. asks students to think about what they were saying instead of just saying it
 - b. comprises of memorization and rote learning
 - c. has a very specific and limited target
 - d. encourages thinking and analysis

Passage 2

To govern is to choose how the revenue raised from taxes is spent. So far so good, or bad. But some people earn more money than others. Should they pay proportionately more money to the government than those who earn less? And if they do pay more money are they entitled to more services than those who pay less or those who pay nothing at all? And should those who pay nothing at all because they have nothing get anything? These matters are of irritable concern to our

rulers, and of some poignancy to the rest.

Although the equality of each citizen before the law is the rock upon which the American Constitution rests, economic equality has never been an American ideal. In fact, it is the one unmentionable subject in our politics, as the senator from South Dakota recently discovered when he came up with a few quasi-egalitarian tax reforms. The furious and enduring terror of Communism in America is not entirely the work of those early cold warriors Truman and Acheson. A dislike of economic equality is something deep-grained in the American Protestant character. After all, given a rich empty continent for vigorous Europeans to exploit (the Indians were simply a disagreeable part of the emptiness, like chiggers), any man of gumption could make himself a good living. With extra hard work, any man could make himself a fortune, proving that he was a better man than the rest. Long before Darwin the American ethos was Darwinian.

The vision of the rich empty continent is still a part of the American unconscious in spite of the Great Crowding and its attendant miseries; and this lingering belief in the heaven any man can make for himself through hard work and clean living is a key to the majority's prevailing and apparently unalterable hatred of the poor, kept out of sight at home, out of mind abroad.

Yet there has been, from the beginning, a significant division in our ruling class. The early Thomas Jefferson had a dream: a society of honest yeomen, engaged in agricultural pursuits, without large cities, heavy industry, banks, military pretensions. The early (and the late) Alexander Hamilton wanted industry, banks, cities, and a military force capable of making itself felt in world politics. It is a nice irony that so many of today's laissez-faire conservatives think that they descend from Hamilton, the proponent of a strong federal government, and that so many liberals believe themselves to be the heirs of the early Jefferson, who wanted little more than a police force and a judiciary. Always practical, Jefferson knew that certain men would rise through their own good efforts while, sadly, others would fall. Government would do no more than observe this Darwinian spectacle benignly, and provide no succor.

In 1800 the Hamiltonian view was rejected by the people and their new President Thomas Jefferson. Four years later, the Hamiltonian view had prevailed and was endorsed by the reelected Jefferson. Between 1800 and 1805 Jefferson had seen to it that an empire *in posse* had become an empire *in esse*. The difference between Jefferson I and Jefferson II is reflected in the two inaugural addresses.

It is significant that nothing more elevated than greed changed the Dr. Jekyll of Jefferson I into the Mr. Hyde of Jefferson II. Like his less thoughtful countrymen, Jefferson could not resist a deal. Subverting the Constitution he had helped create, Jefferson bought Louisiana from Napoleon, acquiring its citizens without their consents. The author of the Declaration of Independence was quite able to forget the unalienable rights of anyone whose property he thought should be joined to our empire—a word which crops up frequently and unselfconsciously in his correspondence.

In the course of land-grabbing, Jefferson II managed to get himself into hot water with France, England, and Spain simultaneously, a fairly astonishing thing to do considering the state of politics in Napoleonic Europe.

Comprehension Questions:

26. The author believes that Americans _____.
- still believe America to be largely unpopulated
 - largely believe in lower taxation
 - are in favor of taxation without representation

his mind, though he had been too wise to discover it. When Julius Caesar was lampooned by Catullus, he invited him to a supper, and treated him with such a generous civility, that he made the poet his friend ever after. Cardinal Mazarine gave the same kind of treatment to the learned Quillet, who had reflected upon his eminence in a famous Latin poem. The cardinal sent for him, and, after some kind expostulations upon what he had written, assured him of his esteem, and dismissed him with a promise of the next good abbey that should fall, which he accordingly conferred upon him in a few months after. This had so good an effect upon the author, that he dedicated the second edition of his book to the cardinal, after having expunged the passages which had given him offence. Though in the various examples which I have here drawn together, these several great men behaved themselves very differently towards the wits of the age who had reproached them, they all of them plainly showed that they were very sensible of their reproaches, and consequently that they received them as very great injuries. For my own part, I would never trust a man that I thought was capable of giving these secret wounds; and cannot but think that he would hurt the person, whose reputation he thus assaults, in his body or in his fortune, could he do it with the same security. There is indeed something very barbarous and inhuman in the ordinary scribblers of lampoons. I have indeed heard of heedless, inconsiderate writers that, without any malice, have sacrificed the reputation of their friends and acquaintance to a certain levity of temper, and a silly ambition of distinguishing themselves by a spirit of raillery and satire; as if it were not infinitely more honourable to be a good-natured man than a wit. Where there is this little petulant humor in an author, he is often very mischievous without designing to be so.

Comprehension Questions:

31. According to the author, those who want to trivialize satire tend to suggest that _____.
- | | |
|------------------------------|---|
| a. the damage is immaterial | b. the effect is mere buffoonery |
| c. wit is a streak of genius | d. the mischief must be taken in a spirit of raillery |
32. What would be the best strategy for the object of satire to adopt, according to the author?
- | | |
|---------------------|--------------------------------|
| a. To take no heed. | b. To placate the author. |
| c. To take offence. | d. To suffer the consequences. |
33. The main purpose of this article is _____.
- the derision of the perpetrators of satire
 - a warning against mischievous scribblers
 - creating understanding of the genre
 - reproaching fellow satirists
34. When the author speaks of “this little petulant humor” it is evident that he means _____.
- | | |
|---------------------|------------------------|
| a. good-natured wit | b. the choleric temper |
| c. a silly ambition | d. submission |
35. In view of the opinion of the author, it is unlikely that the author is a _____.

a. man of letters

b. satirist

c. wit

d. a good-natured man

Passage 4

Alexander the Great's conquests in the Eastern Mediterranean initiated a series of profound cultural transformations in the ancient centers of urban civilization of the Fertile Crescent. The final destruction of native rule and the imposition of an alien elite culture instigated a cultural discourse—Hellenism—which irrevocably marked all participants, both conquerors and conquered. This discourse was particularly characterized by a transformation of indigenous cultural traditions, necessitated by their need to negotiate their place in a new social order. As Bowerstock has argued, the process of Hellenization did not accomplish the wholesale replacement of indigenous cultural traditions with Greek civilization. Instead, it provided a new cultural vocabulary through which much pre-existing cultural tradition was often able to find new expression. This phenomenon is especially intriguing as it relates to language and literacy. The ancient civilizations of the Syro-Mesopotamian and Egyptian cultural spheres were, of course, literate, possessing indigenous literary traditions already of great antiquity at the time of the Macedonian conquests. The disenfranchisement of traditional elites by the imposition of Greek rule had the related effect of displacing many of the traditional social structures where in indigenous literacy functioned and was taught—in particular, the institutions of the palace and the temple. A new language of power, Greek, replaced the traditional language of these institutions. This had the unavoidable effect of displacing the traditional writing systems associated with these indigenous languages. Traditional literacy's longstanding association with the centers of social and political authority began to be eroded.

Naturally, the eclipse of traditional, indigenous literacy did not occur overnight. The decline of Cuneiform and Hieroglyphic literacies was a lengthy process. Nor was the nature of their respective declines identical. Akkadian, the ancient language of Mesopotamian court and temple culture, vanished forever, along with cuneiform writing, in the first century CE. Egyptian lived on beyond the disappearance of hieroglyphic in the fourth century CE in the guise of Coptic, to succumb as a living, spoken language of daily social intercourse only after the Islamic conquest of Egypt. Even then, Coptic survives to this day as the liturgical language of the Coptic Orthodox Church. This latter point draws attention to an aspect of the decline of these indigenous literacies worthy of note: it is in the sphere of religion that these literacies are often preserved longest, after they have been superseded in palace circles—the last dated cuneiform text we have is an astrological text; the last dated hieroglyphic text a votive graffito. This should cause little surprise. The sphere of religion is generally one of the most conservative of cultural subsystems. The local need to negotiate the necessities of daily life and individual and collective identity embodied in traditional religious structures is slow to change and exists in ongoing dialogue with the more readily changeable royal and/or state ideologies that bind various locales together in an institutional framework.

The process of “Hellenization” of the ancient cultures of the Eastern Mediterranean provides us, then, with an opportunity to observe the on-going effect on traditional, indigenous literacy of the imposition of a new status language possessed of its own distinct writing system. The cultural politics of written and spoken language-use in such contexts has been much discussed and it is clear that the processes leading to the adoption of a new language—in written form, or spoken form, or both—in some cultural spheres and the retention of traditional languages in others are complex. Factors including the imposition of a new language from above, adoption of a new language of social prestige from below, as well as preservation of older idioms of traditional status

in core cultural institutions, must have affected different sectors of a conquered society in different fashions and at different rates.

Comprehension Questions:

36. The languages that have to some extent managed to survive Hellenization did so in what area?
- a. In palace circles.
 - b. In governmental institutions.
 - c. In the religious sphere.
 - d. In philological circles.
37. Which aspect of society, according to the passage, is one of the most resistant to change?
- a. Monarchical institutions.
 - b. Religious institutions.
 - c. Linguistic norms.
 - d. State ideologies.
38. In the first paragraph, you saw the underlined word disenfranchisement. Choose, among the following expressions, the closest in similar meaning.
- a. the removal of power, right and/or privilege
 - b. a strong sense of disappointment
 - c. the prohibition of the right to conduct business
 - d. the loss of social position
39. Who was the leader of the Macedonian Conquest?
- a. King Philip of Macedon.
 - b. Pericles of Athens.
 - c. Alexander the Great.
 - d. the Ottoman Empire.
40. According to the passage, can the imposition of a foreign language and culture bring about rapid change in all of the conquered people's institutions?
- a. Yes, court life will change to remain functional, and it will affect all other institutions.
 - b. No, apparently it affects different parts of society in different ways at different speeds.
 - c. It isn't clear from the passage, but it may happen quickly.
 - d. Yes, the speed at which a society's institutions are affected by a conquering power would be quite rapid.

PART III: Reading and Writing

Section A (10 points)

Directions: Some sentences have been removed in the following text. Choose the most suitable one from the list A—G to fit into each of the blanks. There are two extra choices which do not fit in any of the blanks.

But there is of culture another view, in which not solely the scientific passion, the sheer desire to see things as they are, natural and proper in an intelligent being, appears as the ground of it. There is a view in which all the love of our neighbor, the impulses towards action, help, and beneficence, the desire for removing human error, clearing human confusion, and diminishing human misery, the noble aspiration to leave the world better and happier than we found it, --motives eminently such as are called social--come in as part of the grounds of culture, and the main and

preeminent part. Culture is then properly described not as having its origin in curiosity, but as having its origin in the love of perfection; it is a study of perfection. (41) _____.

Religion says: The Kingdom of God is within you; (42) _____. It places it in the ever-increasing efficacy and in the general harmonious expansion of those gifts of thought and feeling, which make the peculiar dignity, wealth, and happiness of human nature. As I have said on a former occasion: "It is in making endless additions to itself, in the endless expansion of its powers, in endless growth in wisdom and beauty, that the spirit of the human race finds its ideal. To reach this ideal, culture is an indispensable aid, and that is the true value of culture." Not a having and a resting but a growing and a becoming, is the character of perfection as culture conceives it; and here, too, it coincides with religion...

If culture, then, is a study of perfection, and of harmonious perfection, general perfection, and perfection which consists in becoming something rather than in having something, in an inward condition of the mind and spirit, not in an outward set of circumstances, it is clear that culture... has a very important function to fulfill for mankind. And this function is particularly important in our modern world, of which the whole civilization is, to a much greater degree than the civilization of Greece and Rome, mechanical and external, and tends constantly to become more so. (43)_____.

The pursuit of perfection, then, is the pursuit of sweetness and light... culture has one great passion, the passion for sweetness and light. It has one even yet greater! --the passion for making them prevail. It is not satisfied till we all come to a perfect man; it knows that the sweetness and light of the few must be imperfect until the raw and unkindled masses of humanity are touched with sweetness and light. If I have not shrunk from saying that we must work for sweetness and light, so neither have I shrunk from saying that we must have a broad basis, must have sweetness and light for as many as possible... (44) _____.

(45) _____. The great men of culture are those who have had a passion for diffusing, for making prevail, for carrying from one end of society to the other, the best knowledge, the best ideas of their time; who have labored to divest knowledge of all that was harsh, uncouth, difficult, abstract, professional, exclusive; to humanize it, to make it efficient outside the clique of the cultivated and learned, yet still remaining the best knowledge and thought of the time, and a true source, therefore, of sweetness and light.

- A. Culture seeks to make the best that has been thought and known in the world current everywhere; to make all men live in an atmosphere of sweetness and light, where they may use ideas, as it uses them itself, freely, --- nourished, and not bound by them.
- B. This is the social idea; and the men of culture are the true apostles of equality.
- C. It moves by the force, not merely or primarily of the scientific passion for pure knowledge, but also of the moral and social passion for doing good.
- D. All these things ought to be done merely by the way: the formation of the spirit and character must be our real concern.
- E. They humanized knowledge; because they broadened the basis of life and intelligence; because they worked powerfully to diffuse sweetness and light.
- F. And culture, in like manner, places human perfection in an internal condition, in the growth and predominance of our humanity proper, as distinguished from our animality.
- G. But above all in our own country has culture a weighty part to perform, because here that

mechanical character, which civilization tends to take everywhere, is shown in the most eminent degree.

Section B (10 points)

Directions: Write a 100—120-word summary of the article in this part.

PART IV: Translation

Directions: Write your translations in your answer sheet.

Section A: Translate the underlined sentences into good Chinese. (15 points)

The second design in this great centuries-old tradition is to argue that any form of public help to the poor only hurts the poor. It destroys morale. It seduces people away from gainful employment. It breaks up marriages, since women can seek welfare for themselves and their children once they are without husbands.

(1) There is no proof of this--none, certainly, that compares that damage with the damage that would be inflicted by the loss of public assistance. Still, the case is made—and believed—that there is something gravely damaging about aid to the unfortunate. This is perhaps our most highly influential piece of fiction.

(2) The third, and closely related, design for relieving ourselves of responsibility for the poor is the argument that public-assistance measures have an adverse effect on incentive. They transfer income from the diligent to the idle and feckless, thus reducing the effort of the diligent and encouraging the idleness of the idle. The modern manifestation of this is supply-side economics. Supply-side economics holds that the rich in the United States have not been working because they have too little income. So, by taking money from the poor and giving it to the rich, we increase effort and stimulate the economy. Can we really believe that any considerable number of the poor prefer welfare to a good job? (3) Or that business people—corporate executives, the key figures in our time—are idling away their hours because of the insufficiency of their pay? This is a scandalous charge against the American businessperson, notably a hard worker. Belief can be the servant of truth—but even more of convenience.

The fourth design for getting the poor off our conscience is to point to the presumed adverse effect on freedom of taking responsibility for them. Freedom consists of the right to spend a maximum of one's money by one's own choice, and to see a minimum taken and spent by the government. (Again, expenditure on national defense is excepted.) In the enduring words of Professor Milton Friedman, people must be "free to choose."

This is possibly the most transparent of all of the designs; no mention is ordinarily made of the relation of income to the freedom of the poor. (Professor Friedman is here an exception; through the negative income tax, he would assure everyone a basic income.) (4) There is, we can surely agree, no form of oppression that is quite so great, no construction on thought and effort quite so comprehensive, as that which comes from having no money at all. (5) Though we hear much about the limitation on the freedom of the affluent when their income is reduced through taxes, we hear nothing of the extraordinary enhancement of the freedom of the poor from having some money of their own to spend. Yet the loss of freedom from taxation to the rich is a small thing as compared with the gain in freedom from providing some income to the impoverished. Freedom we rightly

cherish. Cherishing it, we should not use it as a cover for denying freedom to those in need.

Section B: Translate the following sentences into good English. (15 points)

1. 两千余年来，丝绸之路作为中西交通的大动脉承载着中国与世界的交往、对话，彰显着古代中国开放的文化品格、不朽的文明成果。今天，“丝绸之路”一词早已超越其历史含义，成为一种精神和象征，为当今世界的和平与发展提供了价值典范。
2. 谈到美国文学时，不能断言它与欧洲文学截然不同。广义上说，美国和欧洲齐头并进。在任何时间，旅行者都会在地发现同样风格的建筑，相同式样的服装，书店出售相同的书籍。思想如同人和商品一样会自由自在地跨越大西洋，尽管有时速度慢些。
3. 当人类逐渐了解自然，开始向自然索取并慢慢发展到企图征服自然，并愈演愈烈时，自然的和谐与平衡便遭到毁坏。荒漠化的地区出现了，灾难性的洪水来临了，连空气和水质也常受到污染，人类赖以生存的环境基础受到了破坏。