

國立成功大學

114學年度碩士班招生考試試題

編 號：30

系 所：台灣文學系

科 目：外文文學文獻解讀（英文）

日 期：0210

節 次：第 4 節

注 意：1.不可使用計算機
2.請於答案卷(卡)作答，於
試題上作答，不予計分。
3.可攜帶紙本字典入試場。

1、請翻譯以下的台灣文學文本部分段落為英文(中翻英) (25%)

「阿蒼騎在大車上，屁股不得不左右滑上滑下。包在野芋葉里的熟鯉仔，掛在車的把軸上，跟著車身搖晃得相當厲害。阿蒼知道，這條鯉仔魚帶回山上，祖父和弟弟妹妹將是多麼高興。同時他們知道他學會了騎車子，也一定驚奇。再說，騎車子回到埤頭〔埤(pí)頭：矮牆。〕的山腳，來回又可以省下十二塊的巴士〔巴士：英語“bus”的音譯，公共汽車。〕錢。這就是阿蒼苦苦地求木匠，把擱在庫間不用的破車，借他回家的原因。

沿路，什麼都不在阿蒼的腦裡，連破車子各部分所發出來的交響也一樣。他只是一味地想儘快把魚帶給祖父。他想一見到祖父，他將魚提得高高地說：“怎麼樣？我的記憶不壞吧。我帶一條魚回來了！”」（出自黃春明《魚》）

2、請翻譯以下英文文學部分段落為中文。(英翻中) (25%)

She had a horror of snakes and bats, which I hide in pockets and sewing baskets ; otherwise she was entirely fearless. One day I saw a vicious devil of a Corsican, a common terror in the town, chasing his grown daughter with a heavy rope in his hand, threatening to wear it out on her. Cautious male citizens let him pass but my mother spread her door wide to the refugee, and then, instead of closing and locking it after her, stood in it, barring the way. The man swore, cursed, threateened her with his rope ; but she only stood, straight and fine, and lashed him, shame him, derided, and defied him until he asked her pardon, gave her his rope and said with a blasphemous oath that she was the bravest woman he ever saw. He found in her a long felt want-somebody who was not afraid of him. (From Mark Twain *This was my mother*)

3. Please translate the following paragraph into Chinese (25%)

In *The Condition of Postmodernity*, David Harvey identifies flexibility as the *modus operandi* of late capitalism. He distinguishes contemporary systems of profit making, production, distribution, and consumption as a break from the earlier, Fordist model of centralized mass-assembly production in which the workers were also the mass consumers of their products. In the era of late capitalism, “the regime of flexible accumulation” reigns, whether in the realms of business philosophy and high finance or in production systems, labor markets, and consumption. What is missing from Harvey's account is human agency and its production and negotiation of cultural meanings within the normative milieus of late capitalism. More recently, writers on “the information age” maintain that globalization—in which financial markets around the world are unified by information from the electronic-data stream—operates according to its own logic without a class of managers or capitalists in charge.

Aihwa Ong. 1999. *Flexible citizenship*. Duke University Press.

4. Please translate the following paragraph into Chinese and explain your understanding (25%)

Theorists of nationalism have often been perplexed, not to say irritated, by these three paradoxes: (1) The objective modernity of nations to the historian's eye vs. their subjective antiquity in the eyes of nationalists. (2) The formal universality of nationality as a socio-cultural concept—in the modern world everyone can, should, will 'have' a nationality, as he or she 'has' a gender—vs. the irremediable particularity of its concrete manifestations, such that, by definition, 'Greek' nationality is *sui generis*. (3) The 'political' power of nationalisms vs. their philosophical poverty and even incoherence. In other words, unlike most other isms, nationalism has never produced its own grand thinkers: no Hobbeses, Tocquevilles, Marxes, or Webers. This 'emptiness' easily gives rise, among cosmopolitan and polylingual intellectuals, to a certain condescension. Like Gertrude Stein in the face of Oakland, one can rather quickly conclude that there is 'no there there'. It is characteristic that even so sympathetic a student of nationalism as Tom Nairn can nonetheless write that: '“Nationalism” is the pathology of modern developmental history, as inescapable as “neurosis” in the individual, with much the same essential ambiguity attaching to it, a similar built-in capacity for descent into dementia, rooted in the dilemmas of helplessness thrust upon most of the world (the equivalent of infantilism for societies) and largely incurable.

Benedict Anderson. 1991. *Imagined Communities*. Verso.