

华南师范大学

2004 年招收硕士研究生入学考试试题

考试科目：基础课

适用专业：英语语言文学 / 外国语言学与应用语言学

I. Reading Comprehension: (50 %)

In this section there are three reading passages followed by total of thirty multiple-choice questions marked (A), (B), (C), (D). Reading the following passages carefully and then mark your answers on the Answer Sheet on Page 12.

Text A

A full moon was shining down on the jungle. Accompanied only by an Indian guide, the American explorer and archaeologist Edward Herbert Thompson --- thirteen hundred years after the Mayas had left their cities and made a break for the country farther north --- was riding through the New Empire that they had built for themselves, which had collapsed after the arrival of the Spaniards. He was searching for Chichen-Itza, the largest, most beautiful, mightiest, and most splendid of all Mayan cities. Horses and men had been suffering intense hardships on the trail. Thompson's head sagged on his breast from fatigue, and each time his horse stumbled he all but fell out of the saddle. Suddenly his guide shouted to him. Thompson woke up with a start. He looked ahead and saw a fairyland.

Above the dark treetops rose a mound, high and steep, and on top of the mound was a temple, bathed in cool moonlight. In the hush of the night it towered over the treetops like the Parthenon of some Mayan acropolis. It seemed to grow in size as they approached. The Indian guide dismounted, unsaddled his horse, and rolled out his blanket for the night's sleep. Thompson could not tear his fascinated gaze from the great structure. While the guide prepared his bed, he sprang from his horse and continued on foot. Steep stairs overgrown with grass and bushes, and in part fallen into ruins, led from the base of the mound up to the temple. Thompson was acquainted with this architectural form, which was obviously some kind of pyramid. He was familiar, too, with the function of pyramids of Gizeh! Externally it rather brought to mind a ziggurat, but to a much greater degree than the Babylonian ziggurats it seemed to consist mostly of a stony fill providing support for the enormous stairs rising higher and higher, towards the gods of the sun and moon.

Thompson climbed up the steps. He looked at the ornamentation, the rich beliefs. On top,

考生注意：答案写在本试题上无效

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almost 96 feet above the jungle, he surveyed the scene. He counted one---two---three---a half-dozen scattered buildings, half-hidden in shadow, often revealed by nothing more than a gleam of moonlight on stone.

This, then, was Chichen-Itza. From its original status as advance outpost at the beginning of the great trek to the north, it had grown into a shining metropolis, the heart of the New Empire. Again and again during the next few days Thompson climbed on to the old ruins. "I stood upon the roof of this temple one morning," he writes, "just as the first rays of the sun reddened the distant horizon. The morning stillness was profound. The noises of the night had ceased, and those of the day were not yet begun. All the sky above and the earth below seemed to be breathlessly waiting for something. Then the great round sun came up, flaming splendidly, and instantly the whole world sang and hummed. The birds in the trees and the insects on the ground sang a grand Te Deum. Nature herself taught primal man to be a sun-worshipper and man in his heart of hearts still follows the ancient teaching."

Thompson stood where he was, immobile and enchanted. The jungle melted away before his gaze. Wide spaces opened up, processions crept up to the temple site, music sounded, palaces became filled with revelling, the temples hummed with religious adjuration. He tried to recognize detail in the billowing forest. Then suddenly he was no longer bemused. The curtain of fancy dropped with a crash; the vision of the past vanished. The archaeologist had recognized his task. For out there in the jungle green he could distinguish a narrow path, barely traced out in the weak light, a path that might lead to Chichen-Itza's most exciting mystery: the Sacred Well.

1. The territory which Thompson was exploring
 - A. had been abandoned by the Mayas about thirteen hundred years previously
 - B. had been occupied and developed by the Mayas about thirteen hundred years before
 - C. had been deserted by the Mayas as soon as the Spaniards arrived
 - D. was conquered by the Mayas thirteen hundred years ago

2. Thompson was repeatedly almost dismounted because
 - A. it was too dark to see where he was going
 - B. his horse was cantering dangerously
 - C. he was too worn out to concentrate on riding properly
 - D. the trail was unfamiliar to him

3. The guide shouted at Thompson
 - A. to wake him and so prevent him from falling off
 - B. to warn him that they had reached their destination
 - C. because the guide was excited by the superb view

- D. because he was a long way ahead and had let Thompson know his whereabouts
4. What was Thompson's first reaction to the scene ahead?
- A. he remained in the saddle for several minutes spellbound
 - B. he immediately jumped down and went forward
 - C. he waited until his bed was ready and then dismounted
 - D. he rode to the mound and stared at the structure before him
5. The mound reminded Thompson of similar Egyptian constructions because of
- A. its shape
 - B. its purpose
 - C. its very great antiquity
 - D. the means of access to it
6. What gave Thompson the impression that the pyramid was probably not a tomb?
- A. the shape was round
 - B. it was too big
 - C. it was in fact some kind of ziggurat
 - D. it appeared to him to be merely a solid base
7. Thompson made his way towards the temple cautiously because of
- A. the darkness
 - B. his interest in the surrounding ruins
 - C. the condition of the steps
 - D. his close examination of the sculpture on the way
8. What suggestion is made about the former purpose of the various ruins he could see?
- A. they had formed part of the capital of a new Mayan kingdom
 - B. they were what remained of a temple to sky gods
 - C. they were what was left of the starting-point from which the Mayans had moved to new territory
 - D. they were what remained of the farthest city reached in a large-scale Mayan migration
9. Thompson believed that man is instinctively a sun-worshipper because
- A. the worship of the sun-god had clearly been the function of the temple
 - B. all living things celebrate the sunrise
 - C. the sunrise is the most magnificent of all phenomena
 - D. it is natural for man to worship the sun and he has always done so

10. What abruptly ended Thompson's dream of the past?

- A. the realization that this was only a time-consuming fantasy
- B. the glimpse of an important clue to future discovery
- C. a resolution derived from his fantasy that he must learn more about the great past city
- D. the location of the mysterious Sacred Well

Text B

One of the oldest seafaring ships in the world has been reconstructed after seven years' patient archaeological work. The ship, a 60-foot sailing vessel, sank off the coast of Cyprus in the days of Alexander the Great around the year 300 B C. Its discovery and restoration have now thrown new light on the ancient trade routes and shipbuilding techniques.

What makes the Cyprus ship so informative is the remarkable state of preservation--mainly due to an unusual feature of its design. The hull was sheathed on the outside with lead that was fixed to the timber with bronze tacks which helped the wooden frame survive 2000 years under the sea.

The first clue to the wreck's existence came in 1964 when a sponge diver from the present-day resort of Kyrenia came across a pile of amphorae (ancient storage jugs). Unfortunately his diving air supply ran out just at that moment, so that he had no time to mark the spot. It took him three more years and hundreds of dives before he chanced upon them again.

He reported his find to an underwater archaeological team from the University of Pennsylvania, which was surveying the Cypriot coasts for wrecks. After checking his description, the team decided to concentrate their resources on the Kyrenia ship, and over the next two years a team of no fewer than 50 archaeologists and divers took part in the excavation. With the help of a metal detector, the team discovered that wreckage lay scattered over a 2000-square-foot area, often buried beneath sand and sea-weed. Each item was carefully photographed in its place, and a system of plastic grids stretched over the whole site so that it could be accurately mapped.

More than 400 amphorae lay buried in the sand. The Ship had been carrying a cargo of wine and almonds, More than 9000 of: these were found in or nearby the amphorae, their outer shells still perfectly preserved. As well as these, there were 29 stone grain mills, being carried both as cargo and as ballast. These were carefully stowed in three rows parallel to the axis of the keel.

As well as the main cargo, there were other small finds. Four wooden spoons, four oil jugs, four salt dishes and four drinking cups suggested the number of crew on the ship's last voyage. There was an axe, and near the intricately carved mast lay a wooden pulley, used to raise and lower the yard. A bronze cauldron, used perhaps to prepare the crew's meals, was

also lying in the wreck.

Of five bronze coins found, none dated earlier than 306 B.C. Carbon-14 analysis of the almond cargo pinpointed their date at about 288 B.C., but that of the ship's planking suggested an earlier date of 370 B.C. Thus the Kyrenia ship was more than 80 years old the day she sank---a long life for a wooden hull and proof of the good craftsmanship of her builder.

Raising the delicate timbers of the ship presented grave problems. The archaeologists decided that trying to lift them out in one piece would be too risky. Instead the hull was cut into sections on the site by an electric underwater saw. Then each carefully labelled piece was raised to the surface by a lifting balloon. Once out in the air again, each timber section was treated with a preservative called polyethylene glycol. This replaces the water in the weakened wood so that the timbers do not disintegrate when they dry.

Until the discovery of the ship, little was known of the Eastern Mediterranean trading vessels, their routes or their cargoes. Thanks to the different shaped amphorae, the Kyrenia ship's last voyage can be traced. She had been threading her way southwards along the coast of Anatolia, stopping at the islands of Samos, Kos and Rhodes, before continuing eastwards to the north coast of Cyprus.

What calamity caused her to sink about a quarter of a mile east of the horseshoe harbour of Kyrenia remains a mystery. There are no traces of fire on board, which rules out the possibility of lightning. Perhaps a sudden autumn storm simply caught her four-man crew unawares. They seem to have abandoned ship, for no human remains were found on board.

11. The discovery of the ship is important to students of early ships and their routes because
- A. as the oldest surviving ship it is a valuable source of information
 - B. it is a useful means of extending their existing knowledge
 - C. its discovery has changed completely their existing ideas
 - D. this provides the only information about early Mediterranean trading ships that has come their way.
12. Archaeologists were able to learn a lot about the construction of the ship because
- A. it was discovered only a short distance from land
 - B. there were various forms of tools and equipment
 - C. it was in a surprisingly good condition
 - D. a lot of its cargo still remained
13. How was the first discovery of the ship made ?
- A. by chance
 - B. as a result of an archaeological survey

- C. with the help of a metal detector
 - D. by underwater photography
14. When informed of the discovery the archaeological team decided
- A. to narrow down their investigation to this ship
 - B. to include this research in their programme
 - C. to organize a team to search for other wrecks in this area
 - D. to examine at the same time other nearby wrecks
15. Which of the following tasks is not stated as having formed part of the research?
- A. recording pictures of the finds
 - B. making an exact plan of the position of the finds
 - C. locating all the parts of the ship and its cargo in that area
 - D. storing everything carefully in rows
16. The stone grain mills were being carried to
- A. provide flour for food for the crew
 - B. contain stores of corn
 - C. keep the ship low enough in the water
 - D. strengthen the structure of the ship
17. The approximate date of the shipwreck could be decided from
- A. the dates on the coins found
 - B. the analysis of the age of the materials from which the ship was built
 - C. the scientifically-determined age of some of the cargo
 - D. a knowledge of the date of the building of the ship together with her known age
18. The archaeologists faced a considerable problem in raising the ship because
- A. the structure would be extremely heavy to bring to the surface as a whole
 - B. raising all the separate parts would be a long and tedious job
 - C. the materials were very frail and could be damaged
 - D. the raising of such a large structure might involve some of the men in accidents
19. The ship's route could be determined from
- A. the discovery that she had been travelling southwards and eastwards
 - B. the various containers she was carrying
 - C. the types of wines on board
 - D. the fact that she had sunk just near Kyrenia

20. Which of the following items of information is quite certainly correct ?

- A. there were no survivors of the shipwreck
- B. the disaster took the crew by surprise
- C. no member of the crew was drowned as a result of the wreck
- D. a considerable amount of the cargo remained on board

Text C

By its very nature, foreign language teaching is predicated on the conviction that because we are all humans, we can easily understand each other provided we share the same code; all we have to do is learn that code and use it accurately and appropriately. This view of language teaching values consensus and negotiated understanding. Because we all have the same basic human needs, we only have to agree on how to fulfill these needs in various situations of everyday life. On this shared experiential basis, it is believed that one language is essentially (albeit not easily) translatable into another. In foreign language education, this belief has been most fruitful in promoting functional and pragmatic approaches to the teaching and learning of foreign languages around the world.

Where it has encountered difficulties is in the teaching of culture: for culture is difference, variability, and always a potential source of conflict when one culture enters into contact with another. Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them.

Consider, in fact, the differences among people due to such factors as age, race, gender, social class, generation, family history, regional origin, nationality, education, life experiences, linguistic idiosyncrasies, conversational styles, human intentionalities. Given these differences and the enormous complexity of human relations, communication in general and, *a fortiori*, communication in a foreign language, should be all but impossible. And yet, more often than not, we do understand one another, however imperfectly, however temporarily.

This book takes a philosophy of conflict as its point of departure, thus reversing the traditional view of language teaching as the teaching of forms to express universal meanings. It takes particular meanings, contextual difference, and learner variability as its core: a rose, maybe, is a rose, but it is not *une rose*, is not *einer Rose*, but multiple ways of viewing and talking about roses. Such an approach is interested in fault lines than in smooth landscapes, in the recognition of complexity and in the tolerance of ambiguity, not in the search for clear yardsticks of competence or insurances against pedagogical malpractice. It is convinced that understanding and shared meaning, when it occurs, is a small miracle, brought about by the leap of faith that we call 'communication across cultures'.

21. The passage conveys the impression that
- A. culture teaching is not expendable even though we do understand one another with cultural differences.
 - B. in teaching and learning foreign languages functional and pragmatic approaches are not successful.
 - C. traditional language teaching pays more attention to particular meanings, contextual differences and learner variability.
 - D. learning a foreign language should not be restricted to learning the language itself.
22. The functional and pragmatic approaches to the teaching and learning of foreign languages around the world are based on the conviction that
- A. the meaning of one language can be expressed in another.
 - B. humans can easily understand each other.
 - C. all humans share the same code.
 - D. a foreign language is predictable.
23. In the expression “*It* is always in the background” (in paragraph 2) the pronoun *It* refers to
- A. language teaching.
 - B. culture teaching.
 - C. culture learning.
 - D. culture.
24. “It is always in the background” implies that
- A. culture in language learning is the fifth skill apart from the teaching of speaking, listening, reading, and writing.
 - B. culture lurks behind language, ready to unsettle the good language learners when they expect it least.
 - C. even for the good language learners, they might have communicative problems for cultural reasons.
 - D. without culture people’s ability to make sense of the world around them will be challenged and affected.
25. The expression “*a fortiori*” (in paragraph 3) stands for
- A. with a stronger reason.
 - B. with a firmer belief.
 - C. similarly.
 - D. equally.

26. According to the author, cultural differences and complexity of human relations
- A. do not affect human communication.
 - B. do not prevent human communication.
 - C. are insurmountable barriers to communication.
 - D. make almost impossible human communication.
27. What does the author take as the starting point in his discussion?
- A. the conflict between language learning and cultural barriers
 - B. the conflict of philosophy in language teaching
 - C. the teaching of forms to express universal meanings
 - D. particular meanings and contextual difference
28. According to the author, what is supposed to be the aim in language learning?
- A. to share cultural varieties
 - B. to realize cultural pluralism
 - C. to overcome cultural difference
 - D. to communicate across cultures
29. This passage is probably excerpted from
- A. a foreign language teachers' manual.
 - B. a textbook on foreign language teaching.
 - C. a review of culture teaching in the past.
 - D. an introduction to cultural context in language teaching.
30. According to the author, the book he mentions in the passage focuses on
- A. differences among language learners
 - B. tolerance of ambiguity in language.
 - C. recognition of complexity in culture.
 - D. insurances against teaching malpractice.

(SEE THE NEXT PAGE)

II. General knowledge (50%)

1. Fill in the blanks with appropriate information (10 %):

- 1) My Fair Lady was written by _____
- 2) N. Chomsky is well-known for his _____ grammar.
- 3) Zheng He made several voyages overseas during _____ Dynasty.
- 4) CEO in business management stands for _____
- 5) The Grand Canal in China begins in the north at Beijing and ends at _____.
- 6) There are about _____ languages in the world.
- 7) Chinese language belongs to _____ family.
- 8) The capital city of Canada is _____.
- 9) Bi Sheng's (毕昇) contribution to human cultural development in the Song Dynasty was the invention of _____.
- 10) "I think, therefore I am." was said by _____.

2. Explain briefly the following terms (20 %):

- 1) The Tower of Babel
- 2) Oedipus complex
- 3) Euphemism
- 4) Pygmalion
- 5) Reformation
- 6) Thanksgiving Day
- 7) Black Humour
- 8) Blending
- 9) Gothic Style
- 10) Achievement Test

3. Answer the following questions briefly (no more than 20 words for each) (20 %):

- 1) What is the difference between a foreign language and a second language?
- 2) What do you know about London's Hyde Park?
- 3) What do you know about Wang Zhaojun's settlement outside the Great Wall (昭君出塞) in Chinese history?
- 4) Why do we Chinese people call ourselves the scions of Huang Di and Yan Di?
- 5) What is Critical Period Hypothesis?
- 6) What does standard deviation mean in statistical analysis?
- 7) What is the capacity of short term memory?
- 8) What is the major contribution of Yan Fu (严复)?
- 9) What is stream of consciousness?
- 10) What is a tone language?

III. WRITING (50%)

Some educators think that in China's efforts to compete in the many facets of today's world, the students can no longer be just informed. They should be able to analyze, synthesize and evaluate in order to achieve full creative potential. However, the current pedagogical system used in China cannot teach the students these important skills.

But others think that our traditional teaching methods have proven successful because our students are not only knowledgeable but also competent and well-trained. They are the active members of our society.

Write an essay of about 300 words, agreeing with one of the above-mentioned two opposing ideas.

In the first part of your writing you should present your thesis statement and in the second part you should support the thesis statement with appropriate details. In the last part you should bring what you have written to a natural conclusion with a summary.