

武汉科技大学

2006 年硕士研究生入学考试试题

考试科目及代码：专业综合 336

说明：1. 适用招生专业：外国语言学及应用语言学； 共 5 页

2. 答题内容写在答题纸上，写在试卷或草稿纸上无效；

3. 考试时间 3 小时，总分值 150 分。

Section One ADVANCED ENGLISH (70%)

I. Explain each of the following cultural figures or terms briefly: (15%)

1. Mark Twain
2. Oscar Wilde
3. Herman Wouk
4. The Sad Young Men
5. Exposition

II. Exemplify the following each figure of speech with a sentence: (10%)

1. Synecdoche
2. Antithesis
3. Rhetorical Question
4. Alliteration
5. Onomatopoeia

III. Vocabulary (20%)

Choose the right word from the list given below for each blank and change the form if you think it is necessary.

wooden	rounded	serendipity	with
for ever	severed	when	sounded
trembling	sprinkled	fate	passes
ritual	hacked	strays	creek
indeed	factitious	needed	at last
reveals	named	stuttered	befitting
birth	boxed	miles	pack

In his poetry, W. B. Yeats often praised ritual and ceremony as civilized qualities, without which real civilization, (1)_____ , could not exist. Strangely, even as a child in a small town in Texas — where Yeats himself was quite unknown, I'm sure — I also was given to ritual and ceremony, as this small incident (2)_____. I had a dog, a red cocker named Irma, who had come to us as a bitch in heat, pursued by a (3)_____ of mongrels — and thus acquired by serendipity, just as I had acquired other (4)_____, including my three greyhounds. That first day I sheltered her in my barn. Later she gave (5)_____ to five black hounds, whose tails we

duly (6)_____ with sharp scissors, as befitted even factitious cockers. But one summer day, (7)_____ I must have been all of twelve, Irma met a sad (8)_____: I started up the '47 Studebaker, popped forward — and over something. It was Irma. Irma was dead. So we needed a funeral (9) _____ her status and dignity. Before long I had (10)_____ up my brothers and two of my cousins, and we had neatly (11)_____ Irma, made a wooden cross, and left — with a shovel, a Bible, and my battered old trumpet — for Hidden Valley, a few (12)_____ out of town. Our Studebaker stuttered down dirt roads, until we came (13)_____ to our destination. Then we (14)_____ out a hole under the cottonwood tree on the bank of a dry (15)_____; after that we gently lowered Irma's box, and with dignified ceremony passed the shovel as each of us, tearless but solemn, (16)_____ dirt over the old box. Bible in hand, I turned to *Ecclesiastes* to read of the generation that (17)_____ away and the generation that comes in its place. Then, finally, (18)_____, I brought the trumpet to my lips. A thin, quivering, off-key tune (19)_____ over Irma's grave as the cross was driven home. We knew, with childish certainty, that Irma rested at peace in Hidden Valley (20)_____.

IV. Reading Comprehension (25%)

How to Change Your Point of View

Dr. Edward Jenner was busy trying to solve the problem of smallpox. After studying case after case, he still found no possible cure. He had reached an impasse in his thinking. At this point, he changed his tactics. Instead of focusing on people who had smallpox, he switched his attention to people who did not have smallpox. It turned out that dairymaids apparently never got the disease.(1) From the discovery that harmless cowpox gave protection against deadly smallpox came vaccination and the end of smallpox as a scourge in the Western world.

We often reach an impasse in our thinking. We are looking at a problem and trying to solve it and it seems there is a dead end. It is on these occasions that we become tense, we feel pressured, overwhelmed, in a state of stress. We struggle vainly, fighting to solve the problem.

Dr. Jenner however, did something about this situation. He stopped fighting the problem and simply changed his point of view — from his patients to dairy maids. Picture the process going something like this: suppose the brain is a computer. This computer has absorbed into its memory bank all your history, your experiences, your training, your information received through life; and it is programmed according to all this data. To change your point of view you must reprogram your computer, thus freeing yourself to take in new ideas and develop new ways of looking at the things. Dr Jenner, in effect, by reprogramming his computer, erased the old way of looking at his smallpox problem and was free to receive new alternatives.

That's all very well, you may say, but how do we actually do that?

Doctor and philosopher Edward de Bono has come up with a technique for changing our point of view and he calls it Lateral Thinking.

The normal Western approach to a problem is to fight it. (2) The saying, "When the going gets tough, the tough gets going," is typical of this aggressive attitude toward problem-solving. No matter what the problem is, or the techniques available for solving it, the framework produced by our Western way of thinking is *fight*. Dr de Bono calls this vertical thinking; the traditional, sequential, Aristotelian thinking of logic, moving firmly from one step to the next, like toy blocks being built one on top of the other. The flaw is, of course, that if at any point one of the steps is not reached, or one of the toy blocks is incorrectly placed, then the whole structure collapses. Impasse is reached, and frustration, tension, feelings of *fight* take over.

Lateral thinking, Dr. de Bono says, is a new technique of thinking about things — a technique that avoids this fight altogether, and solves the problem in an entirely unexpected fashion.

In one of Sherlock Holmes's cases, his assistant, Dr. Watson, pointed out that a certain dog was of no importance to the case because it did not appear to have done anything. Sherlock Holmes took the opposite point of view and maintained that the fact the dog had done nothing was of utmost significance, for it should have been expected to do something, and on this basis he solved the case.

Lateral thinking sounds simple. And it is. Once you have solved a problem laterally you wonder how you could ever have been hung upon it. (3) The key is making that vital shift in emphasis, that sidestepping of the problem, instead of attacking it head-on.

Dr. A. A. Bridger, psychiatrist at Columbia University and in private practice in New York, explains how lateral thinking works with his patients. "Many people come to me wanting to stop smoking, for instance," he says. "Most people fail when they are trying to stop smoking because they wind up telling themselves, 'No, I will not smoke; no, I shall not smoke; no, I will not; no. I cannot...'. It's a tight and what happens is you end up smoking more."

"So instead of looking at the problem from the old ways of *no*, and fighting it, I show them a whole new point of view — that you are your body's keeper, and your body is something through which you experience life.(4) If you stop to think about it, there's really something helpless about your body. It can do nothing for itself. It has no choice, it is like a baby's body. You begin then a whole new way of looking at it — 'I am now going to take care of myself, and give myself some respect and protection,

by not smoking.’

“There is a Japanese parable about a donkey tied to a pole by a rope. The rope rubs tight against his neck. The more the donkey fights and pulls on the rope, the tighter and tighter it gets around his throat — until he winds up dead. On the other hand, as soon as he stops fighting, he finds that the rope gets slack, he can walk around, maybe find some grass to eat. That’s the same principle: The more you fight something the more anxious you become — the more you’re involved in a had pattern, the more difficult it is to escape pain.

“Lateral thinking,” Dr. Bridger goes on, “is simply approaching a problem with what I would call an Eastern flanking maneuver. You know, when a zen archer wants to hit the target with a bow and arrow, he doesn’t concentrate on the target, he concentrates rather on what he has in his hands, so when he lets the arrow go, his focus is on the arrow, rather than the target. This is what an Eastern flanking maneuver implies — instead of approaching the target directly, you approach it from a sideways point of view — laterally instead of vertically.”

“I think the answer lies in that direction,” affirms Dr. Bridger. “Take the situation where someone is in a crisis. The Chinese word for crisis is divided into two characters, one meaning *danger* and the other meaning *opportunity*. We in the western world focus only upon the ‘danger’ aspect of crisis.(5) Crisis in western civilization has come to mean danger, period. And yet the word can also mean opportunity. Let us now suggest to the person in crisis that he cease concentrating so upon the dangers involved and the difficulties, and concentrate instead upon the opportunity — for there is always opportunity in crisis. Looking at a crisis from an opportunity point of view is a lateral thought.”

1. Paraphrase the underlined sentences or parts in the article.

2. Write a summary of the passage in Chinese (word limit: 200 words)

Section Two LINGUISTICS (50%)

I. Compare the following terms: (20%)

1. Phone and phoneme
2. Langue and parole
3. ICs and UCs
4. Paradigmatic and syntagmatic relations
5. Sense and reference

II. Why do some linguists say that human language is context independent,

while animal language is context dependent? (10%)

- III. What are the five types of illocutionary speech acts Searle has specified? What is the illocutionary point of each type? (20%)

Section Three LANGUAGE TEACHING (30%)

- I. What is the major factor that contributes to the difficulties most second language learners encounter? (15%)
- II. Different theories of child language acquisition have been advanced. Discuss the two contrasting views (The Behaviorist view and The Nativist view) with the reference to the behaviorist learning model and the nativist biological model. (15%)