

中南财经政法大学

2010 年招收攻读硕士学位研究生入学考试试题 B 卷

专业名称: 外国语言学及应用语言学

科目名称: 基础英语

方向名称:

科目代码: 606

注: 所有试题答案均须写清试题序号做在答题纸上, 凡在试题
纸上答题, 答案一律无效。

Part I. Vocabulary (20%)

Section One Antonym (10%)

Directions: Spell out the antonyms of each word in Column A according to the initial letter given in Column B.

A	B
1. modern	a _____
2. smile	f _____
3. establish	a _____
4. headstrong	a _____
5. stylish	o _____
6. talkative	s _____
7. inflate	d _____
8. shallow	p _____
9. bright	g _____
10. terse	l _____
11. mountain	p _____
12. mutual	i _____
13. neglect	a _____
14. giant	d _____
15. sure	d _____
16. vertical	h _____
17. egoism	a _____
18. hesitant	e _____
19. fertile	s _____
20. timid	b _____

Section Two Synonym (10%)

Directions: Choose from the four possible answers the one which is closest in meaning to the word or phrase underlined.

21. The children performed a very beautiful dance for their teachers and parents.
A. gracious B. grateful C. graceful D. gregarious
22. After a long day's work, the coal miners plodded home through the snow.
A. tottered B. strolled C. hobbled D. trudged

23. In an autocracy, all power is vested in the autocrat.
A. nobleman B. wealthy C. ruler D. upper class
24. Mike was an exemplary prisoner despite his history of crime.
A. an example prisoner B. a sample prisoner
C. an honest prisoner D. a model prisoner
25. He is an earnest and loquacious advocate of the abolition of censorship.
A. garrulous B. gossip C. voluble D. gabby
26. I like the food at that new restaurant although the food there is expensive.
A. exponential B. exhilarating C. exalted D. exorbitant
27. Scientists have found that there are more than fifty species of fluorescent fungi.
A. flickering B. poisonous C. microscopic D. luminous
28. She is proud of her family's gentility and elegance.
A. geniality B. refinement C. gene D. background
29. The unjust law was finally abolished.
A. repealed B. replaced C. ceased D. reshuffled
30. His newly published book received the severe criticism from the pundit.
A. public B. celebrity C. celebrant D. critic
31. Stock market prices fell after rumors of a rise in interest rates.
A. rambled B. mumbled C. tumbled D. stumbled
32. The old man possesses great wealth, but he finds happiness quite elusive.
A. illusive B. baffling C. allusive D. delusive.
33. Fans screamed and sang with their favorite singers at the raucous rock music concert.
A. crowded B. exciting C. loud D. overwhelming
34. It piqued him that we went to the Christmas party without informing him.
A. provoked B. puzzled C. amazed D. surprised
35. The fragrance of the lilac heralds the beginning of the spring.
A. announces B. shows C. indicates D. symbolizes
36. For reliable information about present national boundaries, consult an up-to-date map.
A. addendum B. thesaurus C. atlas D. treatise

37. My little brother showed a flair for public speaking in the speech contest.
 A. desire B. fear C. passion D. talent
38. The little sister came back from the math examination looking crestfallen.
 A. discouraged B. exultant C. culpable D. cryptic
39. He sabotaged his opponent's campaign with rumors and smears.
 A. spoiled B. cancelled C. ceased D. terminated
40. Some critics have traced the genesis of Earnest Hemingway central themes to his war time experiences.
 A. genre B. origin C. meaning D. structure

Part II. Rhetorical Devices (15%)

Directions: Decide what rhetorical device is used in each sentence.

41. Knowledge makes humble; ignorance makes proud.
 A. antithesis B. climax C. periphrasis D. euphemism
42. I was scared to death. He put a red-hot boiled potato down my back.
 A. simile B. metaphor C. hyperbole D. allusion
43. On Sunday they prey for you and on Monday they prey on you.
 A. pun B. metaphor C. aposiopesis D. epigram
44. He had been left alone for scarcely two minutes, and when we came back we found him in an armchair, peacefully gone to sleep--- but for ever.
 A. personification B. euphemism C. metaphor D. hyperbole
45. I believe, though, that praise should be measured. If there must be any, it should be negative to be constructive.
 A. paradox B. metaphor C. alliteration D. parallelism
46. Government of the people, by the people, for the people.
 A. anaphora B. zeugma C. epistrophe D. anadiplosis
47. "What are you worried about?" Dobbs asked with offended innocence.
 A. anti-climax B. simile
 C. transferred epithet D. oxymoron
48. The thought was fire in him.
 A. simile B. personification
 C. synecdoche D. metaphor

49. Nobel made a fortune but lived a simple life, and although cheerful in company he was often sad in private.
 A. simile B. metaphor C. antithesis D. oxymoron
50. When the speech was over, there was a storm of applause.
 A. simile B. metaphor C. anaphora D. epistrophe
51. The buffalo, released at last in the evening from his monotonous circling round the water wheel, comes down to the bank and subsides with a groan of satisfaction into the mud.
 A. personification B. simile
 C. transferred epithet D. oxymoron
52. Every government should attend to cleaning its own Augean stables.
 A. hyperbole B. anadiplosis C. metonymy D. transferred epithet
53. It' s the profit now, not the product. Half the time, we cheat the foreman, the foremen cheat the management, the management cheats the customers. And the customers are we.
 A. allusion B. anadiplosis C. aposiopesis D. synecdoche
54. Do you want to be cooped up in correctional facility or erased?
 A. metaphor B. paradox C. euphemism D. Metonymy
55. He lost his empire, his family and his fountainpen.
 A. allusion B. anticlimax C. euphemism D. metonymy

Part III. Reading Comprehension (40%)

Section One (20%)

Directions: Read the following two passages and choose the one that best answers each question.

Passage One

The ceremonies and rituals of the Southeastern Indians seem bizarre, outlandish, even irrational, until viewed against the background of their belief system. When seen in their original context, the ceremonies and rituals of the Southeastern Indians are no more irrational than our own. We encounter the same sort of problem in understanding the art forms and games of the Southeastern Indians, and likewise we find the solution to be similar. Our best road to understanding their artistic and recreational forms is to view them as the outward expressions of their belief system.

In some ways the task of understanding the artistic and recreational forms of the Southeastern Indians is more difficult than understanding their ceremonial life. One problem is that they reached their highest artistic development in the late prehistoric

and early historic period. De Soto saw architectural forms and artistic creations that surpassed anything witnessed by the Europeans who came after him, and because many of these creations were made of perishable materials, they did not survive. Hence perhaps the best Southeastern Indian art is irretrievably gone.

A further difficulty in dealing with the artistic and recreational forms of the Southeastern Indians is that all of these are intimately imbedded in other social and cultural institutions. They are neither as self-contained nor as separable from other institutions as are the art forms and games in our own culture. For instance, the Southeastern Indians placed a high value on men who could use words skillfully. Jack and Anna Kilpatrick have discussed the condensed poetry in some of the Cherokee magical formulas, some of them containing a single word, compound in form, which may be likened to tiny imagist poems. Another form of verbal artistry was oratory, the words of a gifted speaker that could move contentious men to reach consensus or the timid and hesitant to go against the enemy. And yet oratory can hardly be separated from the political institutions of the Southeastern Indians.

In looking at the art and recreation of the Southeastern Indians, we will often wish that we knew more about underlying social factors. For example, even though we know much about the Southeastern Indian ball game, we do not know the precise nature of the social and political forces which led them to play it with such ferocity. To a lesser extent we know the basic rules of **chunkey** but what we do not understand is why the Indians would sometimes bet the last thing they owned on the outcome of a game. In general, we sense that the players of these games were motivated by social factors which lay outside the playing field, but we cannot often be specific about what they were.

56. According to the author, the Southeastern Indians were _____.
- | | |
|-----------------------------|--------------------------------|
| A. ferocious and cruel | B. intelligent but unmotivated |
| C. creative and competitive | D. mysterious and threatening |
57. The main purpose of the passage is to _____.
- show how bizarre certain Southeastern Indian ceremonies and rituals are
 - explain the rules of several games played by the Southeastern Indians
 - describe the difficulties inherent in appreciating the Southeastern Indians' artistic and recreational forms
 - explore the mysticism of the ceremonies and rituals in the Southeastern Indian belief system
58. Which of the following best describes the "problem" mentioned in line 4?
- The belief system of the Southeastern Indians was irrational and therefore impossible to understand.
 - It is difficult to comprehend the artistic and recreational expression of the Southeastern Indians without understanding their belief system.
 - A superficial examination of the ceremonies and rituals of the Southeastern Indians make them appear similar to our own.

- D. Since we have virtually no understanding of the beliefs of the Southeastern Indians, it is unlikely we will ever understand the significance of their art.
59. According to the passage, which of the following was an advantage of skilled oratory?
- A. It was effective in enhancing one's athletic ability.
 - B. An orator was responsible for composing the magical formulas used in spiritual rituals.
 - C. Timid and hesitant speakers could soothe anxious tempers.
 - D. A skilled speaker could mend differences between opposing parties.
60. The author mentions the game "chunkey" in line 30 primarily in order to _____.
- A. prove that the Southeastern Indians were more concerned with politics than with organized competition
 - B. show how social politics and ferocious violence were interconnected in the lives of the Southeastern Indians
 - C. explain how the Southeastern Indians' interest in competition and artistic endeavors were dictated by separate social factors
 - D. provide an example of how the Southeastern Indians' competitive nature was motivated by social influences

Passage Two

Faith in progress is deep within our culture. We have been taught to believe that our lives are better than the lives of those who came before us. The ideology of modern economics suggests that material progress has yielded enhanced satisfaction and well-being. But much of our confidence about our own well being comes from the assumption that our lives are easier than those of earlier generations. I have already disputed the notion that we work less than medieval European peasants, however poor they may have been. The field research of anthropologists gives another view of the conventional wisdom.

The lives of so-called primitive peoples are commonly thought to be harsh—their existence dominated by the "incessant quest for food." In fact, primitives do little work. By contemporary standards, we'd have to judge them very lazy. If the Kapauku of Papua work one day, they do no labor on the next. Kung Bushmen put in only two and a half days per week and six hours per day. In the Sandwich Islands of Hawaii, men work only four hours per day. And Australian aborigines have similar schedules. The key to understanding why these "stone age peoples" fail to act like us—increasing their work effort to get more things—is that they have limited desires. In the race between wanting and having, they have kept their wanting low—and, in this way, ensure their own kind of satisfaction. They are materially poor by contemporary standards, but in at least one dimension—time—we have to count them richer.

I do not raise these issues to imply that we would be better off as Polynesian

natives or medieval peasants. Nor am I arguing that “progress” has made us worse off. I am, instead, making a much simpler point. We have paid a price for prosperity. Capitalism has brought a dramatically increased standard of living, but at the cost of a much more demanding worklife. We are eating more, but we are burning up those calories at work. We have color televisions and compact disc players, but we need them to unwind after a stressful day at the office. We take vacations, but we work so hard throughout the year that they become indispensable to our sanity. The conventional wisdom that economic progress has given us more things as well as more leisure is difficult to sustain.

61. According to the author, we base our belief that American people today are well off on the assumption that _____.
- A. America has always been the land of opportunity
 - B. Americans particularly deserve to be prosperous
 - C. people elsewhere have an inferior standard of living
 - D. our faith in progress will protect us as a nation
62. The author regards “the conventional wisdom” with _____.
- A. resentment B skepticism C. complacency D. apprehension
63. In lines 11-12, the Kapauku tribesmen and the Kung Bushmen are presented as examples of _____.
- A. malingerers who turn down opportunities to work
 - B. noble savages with little sense of time
 - C. people who implicitly believe in progress
 - D. people unmotivated by a desire for consumer goods
64. The primary purpose of the passage is to _____.
- A. dispute an assumption B. highlight a problem
 - C. ridicule a theory D. answer a criticism
65. The last four sentences of the passage provide _____.
- A. a recapitulation of a previously made argument
 - B. an example of the argument that has been proposed earlier
 - C. a series of assertions and qualifications with a conclusion
 - D. a reconciliation of two opposing viewpoints

Section Two (20%)

Directions: Paraphrase the underlined sentences of the passage, then answer the questions.

The most notable distinction between living and inanimate things is that the former maintain themselves by renewal... While the living thing may easily be crushed by superior force, it none the less tries to turn the energies which act upon it into means of its own further existence. If it cannot do so, it does not just split into

smaller pieces (at least in the higher forms of life), but loses its identity as a living thing.

As long as it endures, it struggles to use surrounding energies in its own behalf. It uses light, air, moisture, and the material of soil. To say that it uses them is to say that it turns them into means of its own conservation. As long as it is growing, the energy it expends in thus turning the environment to account is more than compensated for by the return it gets: it grows. ... Life is a self-renewing process through action upon the environment.

We use the word "life" to denote the whole range of experience, individual and racial. When we see a book called the Life of Lincoln we do not expect to find within its covers a treatise on physiology. We look for an account of social antecedents; a description of early surroundings, of the conditions and occupation of the family; of the chief episodes in the development of character; of signal struggles and achievements; of the individual's hopes, tastes, joys and sufferings. In precisely similar fashion we speak of the life of a savage tribe, of the Athenian people, of the American nation. "Life" covers customs, institutions, beliefs, victories and defeats, recreations and occupations.

We employ the word "experience" in the same pregnant sense. And to it, as well as to life in the bare physiological sense, the principle of continuity through renewal applies. With the renewal of physical existence goes, in the case of human beings, the recreation of beliefs, ideals, hopes, happiness, misery, and practices. The continuity of any experience, through renewing of the social group, is a literal fact. Education, in its broadest sense, is the means of this social continuity of life. Every one of the constituent elements of a social group, in a modern city as in a savage tribe, is born immature, helpless, without language, beliefs, ideas, or social standards. Each individual, each unit who is the carrier of the life-experience of his group, in time passes away. Yet the life of the group goes on.

The primary ineluctable facts of the birth and death of each one of the constituent members in a social group determine the necessity of education. On the one hand, there is the contrast between the immaturity of the new-born members of the group – its future sole representatives – and the maturity of the adult members who possess the knowledge and customs of the group. On the other hand, there is the necessity that these immature members be not merely physically preserved in adequate numbers, but that they be initiated into the interests, purposes, information, skill, and practices of the mature members, otherwise the group will cease its characteristic life. Even in a savage tribe, the achievements of adults are far beyond what the immature members would be capable of if left to themselves. With the growth of civilization, the gap between the original capacities of the immature and the standards and customs of the elders increases. Mere physical growing up, mere master of the bare necessities of subsistence will not suffice to reproduce the life of the group. Deliberate effort and the taking of the thoughtful pains are required. Beings who are born not only unaware of, but quite indifferent to, the aims and habits of the social group have to be rendered cognizant of them and actively interested. Education, and education alone, spans the gap.

I. Paraphrase the following sentences taken from the passage. (10%)

66. The most notable distinction between living and inanimate things is that the former maintain themselves by renewal.
67. To say that it uses them is to say that it turns them into means of its own conservation.
68. We employ the word "experience" in the same pregnant sense.
69. Mere physical growing up, mere master of the bare necessities of subsistence will not suffice to reproduce the life of the group.
70. Beings who are born not only unaware of, but quite indifferent to, the aims and habits of the social group have to be rendered cognizant of them and actively interested.

II. Answer the following questions. (10%)

71. What role does education play in the social continuity of life?
72. How does the author describe the gap between immature and mature members of a social group? What is the most important fact that causes the gap?

Part IV. Writing (75%)

Section One (30%)

Directions: Our life is full of different events. Sometimes an unusual event may change our life. Can you write about such an event and explain in what way it has changed your life? You are supposed to create a proper title for your story. The story should be about 200 words.

Section Two (45%)

Directions: In some occasions team spirit can help people to fight together for survival while in others a hero who displays outstanding courage and wisdom may help to save a city or a nation. Choose a title from the following: (1) We Need A Hero (2) We Need Team Spirit. Explain your opinions by relating to examples from movies, books or your own life experiences. Your essay should be over 300 words.