

南京大学 2003 年攻读硕士学位研究生入学考试试题 (三小时)

考试科目名称及代码 基础英语 (436)

适用专业: 英语语言文学

外国语言学及应用语言学

注意:

1. 所有答案必须写在“南京大学研究生入学考试答题纸”上, 写在试卷和其他纸上无效;
2. 本科目允许/不允许使用无字典存储和编程功能的计算器。

I. Read the Following Essay and Do the Exercises (50 points):

Run, run, run! Joggers lope along on city streets or country roads, putting in their daily two miles, five miles, or eight miles. Strenuous. A new exercise. The modern way to health.

Before there were airplanes or cars or pickup trucks, even before there were horses, people ran over the deserts and mountains of Arizona and the American Southwest. It was the old way to health. It was, in fact, the only way to get around in a hurry. Children, as soon as they learned to walk, began training for a lifetime of getting from one place to another on foot. And the strong ones, the swift ones, became track stars.

The Papago Indians of southern Arizona used to run kickball races over courses from 10 to 15 miles long and return. The contestants, usually several on a side, used their feet to toss a wooden ball or pitch-covered stone ball ahead of them as they hurried forward. The Pima Indians, living along the Gila River in central Arizona, ran the same kind of races.

There were relays, too, without the ball. The races could be over a marked course to the finish line or they might end when the sun went down. Sometimes the athletes continued until the last person was left standing. Survival of the fittest. On occasion a team member died of exhaustion. There is a shrine on the Papago Reservation that is said to mark the spot where a runner dropped dead in his tracks.

Papago and Pima women ran too. Instead of kicking a ball, they used a stick to toss ahead of them: two small sections of cactus rib tied together with a cord.

The runners were barefoot. Men often painted themselves with white clay. Every Papago summer village had a racetrack near it where people could practice, and the betting on races was intense.

In 1902 an observer of Pima Indians wrote. "The custom of using these [kick] balls is rapidly disappearing, as it is to be regretted. are the other athletic games of the Pimas."

By 1920, according to calendar records kept by Pimas and Papagos the running stopped. So, too, had it stopped among most other Arizona Indians except where it continued as a game in schools. Horses had come. Trains had come. There were automobiles and paved roads. Diet had changed. Men, women, and children had become overweight.

But in another part of the "Greater Southwest," running and racing continue unabated. The area is fewer than 300 airline miles from Tucson, Arizona. It is in the 20,000 square miles of the mountains and canyons of the Sierra Tarahumara of southwestern Chihuahua, Mexico. The people who run are the Tarahumara, linguistic and cultural relatives of the Pimas and Papagos. Their name is a corruption of the term they use for themselves. *Rarámuri*. It means "footrunner."

Of all the Indians who live in what anthropologists call the Southwest Culture Area, Tarahumaras have changed the least over the last 300 years. They are truly a mirror on the past. To see them is to pay a visit to most Arizona tribes about 100 years ago. They are corn farmers, about 50,000 of them, who live in widely scattered settlements and whose houses are separated from one another by the limits of shouting distance. They are also pastoralists who raise sheep and goats for their manure, wool, and hair. Oxen are yoked to wooden plows. They are foragers who supplement their diet of corn, beans, squash, chilis, and a little meat by gathering wild potherbs and by fishing the numerous streams and rivers of their mountain fastness.

They are involved in the cash economy of Mexico only in a minor way, trading or selling their crafts and labor in order to buy clothes, axes and other steel tools, soap, needles, matches, soft drinks, canned lard, and luxuries such as harmonicas and portable radios. In years when crops are bad, money is a greater necessity. Few Tarahumaras are in schools and fewer still are literate. Most speak Spanish as their second language, but Tarahumara remains the everyday language of the home.

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Tarahumaras are among the greatest endurance runners in the world. Women, girls, men, and boys continue to race just as Arizona Indians did in times gone by. Having heard this, on one of our trips into the Sierra Tarahumara, my friends and I wanted to see for ourselves. We arranged a race between two pairs of girls. One pair older than the other, lived near a Mexican settlement where their lives were fairly sedentary. The second lived in a remote canyon, connected to the outside world only by narrow and steep trail.

The outcome of the race was a forgone conclusion, but we went ahead anyway, offering 100 pesos to each of the winners and 50 pesos to each of the losers. It seemed like a good investment of some \$13 or \$14.

We chose a short course along the river's edge where the girls could run over existing trails. The trails moved up and down, in some places over rocks. Each girl carried a slightly curved stick about three-foot long, and each two girl team had a small hoop made of beargrass. One of my friends stood about a half-mile from the starting point as the turnaround marker. The race was to be over when the runners completed three circuits, or about three miles. They were too polite to tell us that such a short race is silly.

On your marks, get set, go! The girls dashed along using their sticks to throw their hoops ahead of them. They were supposed to take turns lifting the hoop with their sticks and tossing it ahead of them again, but in this race the first team member to reach the hoop picked it up, even if she was the person who had thrown it. Sometimes they ran for several yards, carrying the hoops on the stick before they threw it again.

The "city" girls soon dropped far behind. However, they never stopped and no one showed any signs of lagging on purpose. Once in a while they smiled as they ran past us, but generally their minds were on the business of running. Three girls were barefooted; one wore sandals. All breathed heavily. And why shouldn't they—at approximately 7000 feet above sea level and running with all their might?

The contest seemed to be over almost before it began. We didn't clock it, but certainly the time was excellent. The local "country" girls won handily, almost a half-mile ahead of the other team. Within less than a minute after the race had ended, all four runners sat on the grass at the finishing point and smiled shyly as they received their reward money. They were no longer breathing heavily and, in fact, gave no indication that they had just run three miles. A real effort, after all, would have lasted for many miles and for many hours, sometimes all night.

The endurance of Tarahumara runners is legendary, and justifiably so. Late in the last century or early in this one, Alexander R. Shepherd, a mining magnate, had an upright piano shipped from *Carichic*, a town high in the mountains of northern *Chihuahua*, to his home in *Batopilas* at the bottom of Mexico's Grand Canyon, the *Barranca del Cobre*. He hired Tarahumaras to do the job. Shepherd's son, Grant, described in later years how such a feat could be accomplished:

They get under the poles in a squatting position: at the word "*¡amanos!*" they straighten up. The piano is off the ground, and the carriers move off with the inward satisfaction of knowing that all they have to do now is carry this great box for 185 miles in 15 or 20 days. There will be at least 24 carriers—that makes three sets—and they spell each other every 20 or 30 minutes.... Each man is paid at the rate of \$1 a day. At the end of the journey he takes his "easy money" and trots back home a 180 miles or more in about three days, and he has a happy time for some months on his ill-gotten gains!

The men's kickball race—and Tarahumaras use a wooden ball just as Pimas and Papagos used to do—is run over a "track" likely to include streams, gullies, rocky slopes, fences, meadows, and brush-strewn hillsides. It is normally anywhere from two to twelve miles long. The number of laps depends on whether the race is to last only a few hours or a day and a night or more.

In the 1890s the naturalist Carl Lumholtz clocked a race in which the runners, kicking a ball ahead of them, covered 21 miles in two hours. The lead man ran 290 feet in 19 seconds on the first lap and the next in 24 seconds. Lumholtz also recalled a Tarahumara who took five days to carry a letter from *Guazapares* to Chihuahua City and return, a trail distance of nearly 600 miles.

In 1926, two Tarahumara men ran from *Pachuca* in the State of Hidalgo, Mexico, to Mexico City, 65 miles away, in nine hours and thirty-seven minutes. A year later two other racers covered the 89.4 miles between San Antonio and Austin, Texas, in 14 hours and 53 minutes.

It was also in 1927 that a Tarahumara named José Torres broke a world's record that had stood since 1882 when he ran the 51 miles between Kansas City and Lawrence, Kansas, in 6:46:41, shaving a little more than an hour off the old time. Purcell Kane, a 17-year-old Apache student from the Fort Apache Indian Reservation in Arizona, missed a turn, had to double back, and

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came in about 20 minutes later to place second ahead of two other Tarahumaras. The Navajo in the contest had to drop out. "The flat-footed, steady jogging of the Tarahumaras," noted a newspaper reporter, "was a decided contrast to the long, smooth striding of the *Arizona* Indians."

For good measure, these fifth annual Kansas relays featured two Tarahumara girls who ran the Topeka to Lawrence part of the course, 29 miles. The winner finished in 5:37:45.

The endurance of Tarahumaras as runners has made them the objects of modern medical and physiological studies. A heart specialist, writing in 1971, said, "Probably not since the days of the ancient Spartans has a people achieved such a high state of physical conditioning."

We once visited the home of an elderly Tarahumara and discovered he had an enormous earthenware cooking jar in his house. Although it was cracked and a piece was gone from its rim, we wanted to buy this 30- to 40-gallon container for the Arizona State Museum. The problem, though, was how to get this huge pot, which weighed 65 pounds, from his house at the bottom of a canyon to a mountaintop where we had a truck parked. The distance was fully six miles by the shortest possible route over the face of a cliff; seven or eight miles by a longer trail that avoided the cliff. And it was all uphill.

We asked the man, grey-haired and bent over from years of hard work, if he knew anyone who might be willing to take the pot up to the truck for \$100 pesos (a little more than \$4). Much to our surprise, he said he would be glad to. But he would need a blanket or tarpaulin to carry it. We agreed that the next day he should come by our camp to get a blanket. We paid him in advance and left.

When he failed to show up by the next noon, we went back to his house to see what had happened. When we walked inside, he was there but the pot was gone! "Where's the pot?" we wanted to know.

"Oh," he answered, "I took that up there last night."

He had made a 12- to 16-mile round trip in the pitch dark over a narrow footpath on a rainy night carrying this heavy and cumbersome jar. Just how we will never know. Moreover, he was as casual about it as if he had merely walked across the street to buy a loaf of bread.

"How could that old man have done it?" I asked.

"Maybe," came the answer, "no one has ever told him he is old."

And another 100 years from now it is likely there will still be young men

like this old man. Tarahumaras, independent and resourceful people, Southwestern footrunners par excellence.

Exercise 1. True/False (10 points)

1. The Tarahumara Indians live in the mountain areas of Arizona.
2. The Tarahumara are related in language and culture to the Papago and Pima Indians of Arizona.
3. Spanish is the first language of the Tarahumara.
4. The Tarahumara live today as most Arizona tribes lived 100 years ago.
5. The author suggests that in another 100 years the Tarahumara will become "citified" and lose their ability to run long distances.

Exercise 2. Completion (10 points)

1. The Papago Indians used to run races over courses that were from 10 to _____ miles long.
2. As they ran long races, the Papago would "toss" a ball with their _____.
3. One example of Tarahumara endurance was the carrying of _____ over a distance of 185 miles.
4. Another example mentioned was of the Tarahumara man who covered a distance of 600 miles in _____ days.
5. "Tarahumara" is based on the word "raramuri," which means _____.

Exercise 3. Multiple Choice (16 points)

1. Relay races among the early Papagos and Pimas sometimes continued until (a) even the children were exhausted, (b) the women forced the men to quit, (c) the last person was left standing, (d) the sun came up on the next day.
2. A shrine on the Papago Reservation marks the spot where (a) the longest race ended, (b) a runner dropped dead in his tracks, (c) the last racetrack remains, (d) a heavily contested relay race ended in a brutal fight.
3. Which was not a reason for the disappearance of running among the Arizona Indians? (a) changes in diet, (b) greater use of automobiles, (c) elimination of running in the schools, (d) travel by train.

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- 考 4. Even today, the Tarahumara still use (a) oxen and wooden plows, (b) bows —
 道 and arrows to hunt, (c) smoke signals, (d) ancient ceremonies before each —
 race.
- 5. In the race arranged by the author, two “country” girls ran against two —
 “city” girls who lived (a) in Tucson, Arizona, (b) near Mexico City, (c) in
 a remote canyon in the mountains, (d) near a settlement where they led
 less active lives.
6. In this match race both pairs of girls also (a) threw a leather ball to the
 other member of her relay team, (b) tossed grass hoops ahead of them
 with sticks, (c) kicked a soccer ball as they ran, (d) passed a baton at the
 turnaround markers.
7. A newspaper reporter at the Kansas Relays in 1927 described the running
 style of the Tarahumara contestants as (a) a “long, smooth striding,” (b) a
 “flat-footed, steady jogging,” (c) “a cat-like loping,” (d) a “deceivingly
 quick shuffling movement.”
8. The old Tarahumara man who carried the 65-pound cooking pot up the
 cliff at night had (a) to walk up a narrow path in the rain, (b) to face the
 possibility of delivering it to the wrong place, (c) not accepted any money
 for the task, (d) used his own blanket to carry the pot.

Exercise 4. Thematic (7 points)

Which statement best expresses the theme (main idea) of the article?

- (a) The comforts of modern life have destroyed the high state of
 physical conditioning of the Southwest’s “running” Indians.
- (b) The Tarahumara culture, although surrounded by civilization, is
 too remote and independent to be negatively influenced and
 will probably continue to produce excellent distance runners.
- (c) Once the Tarahumara Indians get into the economic mainstream
 of the surrounding settlements, they too, like the Papagos and
 Pimas, will stop being so healthy and strong.
- (d) The Tarahumara Indians are very simple and unsophisticated,
 and they have taken something as natural as running and made
 it into a near science.

Exercise 5. Purpose (7 points)

The author's chief purpose is

- (a) to trace the effects of progress on native American cultures.
- (b) to show the differences between one group of Indians who refuse to be civilized and other groups who have lost their heritages.
- (c) to arouse the reader's sympathy for the eventual disappearance of interesting group of people.
- (d) to tell how one group of native Americans has been able to withstand the negative influences of progress and retain a

II. Translate the following passage into Chinese (50 points):**1. Two Kinds of Brain**

The difference between a brain and a computer can be expressed in a single word: complexity.

The large mammalian brain is the most complicated thing, for its size, known to us. The human brain weighs three pounds, but in that three pounds are ten billion neurons and a hundred billion smaller cells. These many billions of cells are interconnected in a vastly complicated network that we can't begin to interpret as yet.

Even the most complicated computer man has yet built can't compare in intricacy with the brain. Computer switches and components number in the thousands rather than in the billions. What's more, the computer switch is just an on-off device, whereas the brain cell is itself possessed of a tremendously complex inner structure.

Can a computer think? That depends on what you mean by "think." If solving a mathematical problem is "thinking," then a computer can "think" and do so much faster than a man. Of course, most mathematical problems can be solved quite mechanically by repeating certain straightforward processes over and over again.

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It is frequently said that computers solve problems only because they are "programmed" to do so. They can only do what men have them do. One must remember that human beings also can only do what they are "programmed" to do. Our genes "program" us and our potentialities are limited by that "program".

2. Translate the following passage into English:

中华民族的摇篮——黄河

黄河流域是中华文化的发祥地，但是奔腾咆哮的黄河也给两岸的人民带来了深重的灾难。古往今来，人们一直在想办法征服黄河，古代就有过大禹治水的故事。相传四五千年以前，黄河发生大水灾。大禹结婚四天便承担了治理黄河的使命。他带领人们凿开龙门山，疏通河道，把黄河水引到大海去。由于忙着治理黄河的事业，他多次路过自己的家门都没有进去。儿子出生的那天他在门口听到了儿子的哭声，但没有进去看看。就这样，经过整整十三年的努力，终于把黄河治好了。

III. Writing (50 points):

1. The following is the first half of a student essay titled "Education is a life-long process," and Paragraph 2 is incomplete. On your answer sheet, copy down the first two sentences of this paragraph and complete it by adding a few sentences (10 points):

Education Is a Life-Long Process

Paragraph

- 1 Every night, many adults, men and women, old and young, bike to our campus and take various kinds of evening classes. As China rapidly develops into a modern country, education is indeed becoming a life-long process.
- 2 Education is a life-long process because no matter how old and how experienced you are, there are always things you need to learn. One example will illustrate this point....

- 3 Education is a life-long process also because science and technology are always growing, with new things coming out every day, every minute. In order to keep up with such rapid change, we should make an effort to learn the new things. (The rest of this essay is omitted.)

(Note: Do not write more than 150 words, and do not add anything to Paragraph 3.)

2. The following are some statistics released in the 1980s. Beginning with a topic sentence, write a short paragraph interpreting these figures (20 points):

WHERE GROWTH IS LIKELY TO COME FASTEST

	Population			
	1980	2010	MILLIONS INCREASE	
AFRICA	364	834	.....	129%
LATIN AMERICA	300	625	.....	108%
ASIA	2,154	3,757	.....	74%
RUSSIA	248	321	.....	29%
NORTH AMERICA	233	296	.....	27%
EUROPE	469	540	.....	15%

(Note: Do not do any calculation, and do not add anything not mentioned in the table.)

3. Read and think about the following statement: Teachers should make learning enjoyable and fun for their students. What problems do you see in this statement if it is made the only criterion for a good teacher? Think about how you would write a short essay of 300 to 400 words criticizing this statement (20 points).

(1) Write out the introductory paragraph of this essay. The paragraph should contain the thesis statement.

(2) Write out a sentence outline for the rest of the essay. (Note: You must use complete sentences.)