

## 上海理工大学 2004 年基础英语考研试题

### I Sentence Correction (10%)

Instructions: Rewrite the following sentences without changing the intended meaning:

1. I found the cat sleeping on the stove the dog was eating the morning meal.

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2. James Joyce's *Ulysses*, a long and complicated novel and which is on our reading list, has been banned by the school board.

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3. After three hours of practice, a large mug of beer was what the thirsty dancers wanted.

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4. An important thing for the student to remember is that when writing a paper, you should not plagiarize.

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5. To get ready for the trip, all the things she needed were put into a suitcase.

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### II. Reading Comprehension (16%)

Instructions: Read the following passages and tick the most appropriate choices:

#### Passage A

It is evident that there is a close connection between the capacity to use language and the capacities covered by the verb "to think". Indeed, some writers have identified thinking with using words: Plato coined the saying, "In thinking the soul is talking to itself"; J. B. Watson reduced thinking to inhibited speech located in the minute movements or tensions of the physiological mechanisms involved in speaking; and although Ryle is careful to point out that there are many senses in which a person is said to think in which words are not in evidence, he has also said that saying something in a specific frame of mind is thinking a thought.

Is thinking reducible to, or dependent upon, language habits? It would seem that many thinking situations are hardly distinguishable from the skilful use of language, although there are some others in which language is not involved. Thought cannot be simply identified with using language. It may be the case, of course, that the non-linguistic skills involved in thought can only be acquired and developed if the learner is able to use and understand language. However, this question is one which we cannot hope to answer in this book. Obviously being able to use language makes for a considerable development in all one's capacities but how precisely this comes about we cannot say.

At the common-sense level it appears that there is often a distinction between thought and the words we employ to communicate with other people. We often have to struggle hard to find words to capture what our thinking has already grasped, and when we do find words we sometimes feel that they fail to do their job properly. Again when we report or describe our thinking to other people we do not merely report unspoken words and sentences. Such sentences do not always occur in thinking, and when they do they are merged with vague imagery and the hint of unconscious or subliminal activities going on just out of range. Thinking, as it happens, is more like struggling, striving, or searching for something than it is like talking or reading. Words do play their part but they are rarely the only feature of thought. This observation is supported by the

experiments of the Wurzburg psychologists reported in Chapter Eight who showed that intelligent adaptive responses can occur in problem-solving situations without the use of either words or images of any kind. "Set" and "determining tendencies" operate without the actual use of language in helping us to think purposefully and intelligently.

Again the study of speech disorders due to brain injury or disease suggests that patients can think without having adequate control over their language. Some patients, for example, fail to find the names of objects presented to them and are unable to describe simple events which they witness; they even find it difficult to interpret long written notices. But they succeed in playing games of chess or draughts. They can use the concepts needed for chess playing or draughts playing but are unable to use many of the concepts in ordinary language. How they manage to do this we do not know. Yet animals such as Kohler's chimpanzees can solve problems by working out strategies such as the invention of implements or climbing aids when such animals have no language beyond a few warning cries. Intelligent or "insightful" behavior is not dependent in the case of monkeys on language skills: presumably human beings have various capacities for thinking situations which are likewise independent of language.

1. According to the theory of "thought" devised by J. B. Watson, thinking is  
(A) talking to the soul. (B) suppressed speech.  
(C) speaking nonverbally. (D) nonlinguistic behavior.
2. Which of the following statements is true in the author's opinion ?  
(A) Ability to use language enhances one's capacities.  
(B) Words and thought match more often than not.  
(C) Thinking never goes without language.  
(D) Language and thought are generally distinguishable.
3. According to the author, when we intend to describe our thoughts,  
(A) we merely report internal speech.  
(B) neither words nor imagery works.  
(C) We are overwhelmed with vague imagery.  
(D) Words often fail to do their job.
4. Why are patents with speech disorders able to think without having adequate control over language?  
(A) They use different concepts.  
(B) They do not think linguistically.  
(C) It still remains an unsolved problem.  
(D) Thinking is independent of language.
5. An appropriate title for the essay would be  
(A) Speech Disorders And Thought  
(B) Linguistic Abilities And Thinking  
(C) Language And Thought  
(E) Language And Intelligence

#### Passage B

A work of literature is a highly complex individual creation, modified by the culture of which it is a part, and by the history of that culture. The simplest lyric is so woven into the human condition through direct reference, through allusion, and through the acceptance or revision of traditional attitudes that no critical act can ever tear it completely loose, add it up and dispose of it

as finished business. The interpretation of literature, even current literature, is a dialectic process that advances by the taking of emphatic positions, which, in turn, prepare for still further countering.

Nor is the process purely Hegelian, a mistaken turn may cause one to lose ground; and besides, what critics are trying to illuminate may once, like Hamlet, have been clearer than it will ever be again. This is why you are never though with literature. Something is always being discovered that was never known, or was only half-known, or misinterpreted, or simply forgotten. And yet there is always available, in varying degrees of clarity, a great body of literature which has proven itself to sensitive readers.

The student who gets stone inkling of this will understand why many of the questions he has been asking are wrong or premature. He may begin to see that with literature as with his own personality, he is in the presence of the mysterious, and that the clarification of the former cannot be separated from the clarification of the latter. In neither case is complete clarification possible, nevertheless, one must keep driving toward the light, and if he is fortunate enough to move closer to the light, it will be a long converging lines that cannot meet on this earth.