國 立 宜 蘭 大 學

108 學年度暑假轉學招生考試

英 文 閱 讀 二　　試 題

《作答注意事項》

1. 請先檢查准考證號碼、座位號碼及答案卷號碼是否相符。

2. 考試時間：80 分鐘。

3. 本試卷共有選擇題 25 題，一題 4 分，共計 100 分。

4. 請將答案寫在答案卷上（於本試題上作答者，不予計分）。

5. 考試中禁止使用手機或其他通信設備。

6. 考試後，請將試題卷及答案卷一併繳交。

7. 本試卷採雙面影印，請勿漏答。

8. 應試時不得使用電子計算機。

You have two reading passages. Choose <u>ONLY ONE</u> answer for each question

兩篇閱讀文章，回答問題時，每題僅選一個答案

Reading Passage 1

Homer's Literary Legacy

Why was the work of Homer, famous author of ancient Greece, so full of clichés?

(A)   Until the last tick of history's clock, cultural transmission meant oral transmission, and poetry, passed from mouth to ear, was the principal medium of moving information across space and from one generation to the next. Oral poetry was not simply a way of telling lovely or important stories, or of flexing the imagination. It was, argues the classicist Eric Havelock, a 'massive repository of useful knowledge, a sort of encyclopedia of ethics, politics, history and technology which the effective citizen was required to learn as the core of his educational equipment'. The great oral works transmitted a shared cultural heritage, held in common not on bookshelves, but in brains. In India, an entire class of priests was charged with memorizing the Vedas with perfect fidelity. In pre-Islamic Arabia, people known as Rawis were often attached to poets as official memorizers. The Buddha's teachings were passed down in an unbroken chain of oral tradition for four centuries until they were committed to writing in Sri Lanka in the first century B.C.

(B)   The most famous of the Western tradition's oral works, and the first to have been systematically studied, were Homer's Odyssey and Iliad. These two poems – possibly the first to have been written down in the Greek alphabet – had long been held up as literary archetypes. However, even as they were celebrated as the models to which all literature should aspire, Homer's masterworks had also long been the source of scholarly unease. The earliest modern critics sensed that they were somehow qualitatively different from everything that came after – even a little strange. For one thing, both poems were oddly repetitive in the way they referred to characters. Odysseus was always 'clever Odysseus'. Dawn was always 'rosy-fingered'. Why would someone write that? Sometimes the epithets seemed completely off-key. Why call the murderer of Agamemnon 'blameless Aegisthos'? Why refer to 'swift-footed Achilles' even when he was sitting down? Or to 'laughing Aphrodite' even when she was in tears? In terms of both structure and theme, the Odyssey and Iliad were also oddly formulaic, to the point of predictability. The same narrative units – gathering armies, heroic shields, challenges between rivals – pop up again and again, only with different characters and different circumstances. In the context of such finely spun, deliberate masterpieces, these quirks seemed hard to explain.

(C)   At the heart of the unease about these earliest works of literature were two fundamental questions: first, how could Greek literature have been born out of nothing with two masterpieces? Surely a few less perfect stories must have come before, and yet these two were among the first on record. And second, who exactly was their author? Or was it authors? There were no historical records of Homer, and no trustworthy biography of the man exists beyond a few self-referential hints embedded in the texts themselves.

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(D)　　Jean-Jacques Rousseau was one of the first modern critics to suggest that Homer might not have been an author in the contemporary sense of a single person who sat down and wrote a story and then published it for others to read. In his 1781 Essay on the Origin of Languages, the Swiss philosopher suggested that the Odyssey and Iliad might have been 'written only in men's memories. Somewhat later they were laboriously collected in writing' – though that was about as far as his enquiry into the matter went.

(E)　　In 1795, the German philologist Friedrich August Wolf argued for the first time that not only were Homer's works not written down by Homer, but they weren't even by Homer. They were, rather, a loose collection of songs transmitted by generations of Greek bards, and only redacted in their present form at some later date. In 1920, an eighteen-year-old scholar named Milman Parry took up the question of Homeric authorship as his Master's thesis at the University of California, Berkeley. He suggested that the reason Homer's epics seemed unlike other literature was because they were unlike other literature. Parry had discovered what Wood and Wolf had missed: the evidence that the poems had been transmitted orally was right there in the text itself. All those stylistic quirks, including the formulaic and recurring plot elements and the bizarrely repetitive epithets – 'clever Odysseus' and 'gray-eyed Athena' – that had always perplexed readers were actually like thumbprints left by a potter: material evidence of how the poems had been crafted. They were mnemonic aids that helped the bards fit the meter and pattern of the line, and remember the essence of the poems.

(F)　　The greatest author of antiquity was actually, Parry argued, just 'one of a long tradition of oral poets that ... composed wholly without the aid of writing'. Parry realised that if you were setting out to create memorable poems, the Odyssey and the Iliad were exactly the kind of poems you'd create. It's said that clichés are the worst sin a writer can commit, but to an oral bard, they were essential. The very reason that clichés so easily seep into our speech and writing – their insidious memorability – is exactly why they played such an important role in oral storytelling. The principles that the oral bards discovered as they sharpened their stories through telling and retelling were the same mnemonic principles that psychologists rediscovered when they began conducting their first scientific experiments on memory around the turn of the twentieth century. Words that rhyme are much more memorable than words that don't, and concrete nouns are easier to remember than abstract ones. Finding patterns and structure in information is how our brains extract meaning from the world, and putting words to music and rhyme is a way of adding extra levels of pattern and structure to language.

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Question 1-6

Reading Passage 1 has six paragraphs, (A) to (F). Which paragraph contains the following information? Choose the correct answer from (A) to (F) (You may use any letter more than once 答案可重複使用) on your answer sheet

1. the claim that the Odyssey and Iliad were not poems in their original form

2. a theory involving the reinterpretation of the term 'author'

3. references to the fact that little is known about Homer's life

4. a comparison between the construction of Homer's poems and a non-verbal art form

5. examples of the kinds of people employed to recall language

6. doubts regarding Homer's apparently inappropriate descriptions

Question 7-8

Choose the correct answer from (A) to (E).

Which TWO of these points are made by the writer of the text about the Iliad?

(A) They are sometimes historically inaccurate.

(B) It is uncertain which century they were written in.

(C) Their content is very similar.

(D) Later writers referred to them as ideal examples of writing.

(E) There are stylistic differences between them.

Question 9-10

Choose the correct answer from (A) to (E).

Which TWO of the following theories does the writer of the text refer to?

(A) Homer wrote his work during a period of captivity.

(B) Neither the Odyssey nor the Iliad were written by Homer.

(C) Homer created the Odyssey and the Iliad without writing them down.

(D) Homer may have suffered from a falling memory in later life.

(E) The oral and written versions of Homer's work may not be identical.

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Reading Passage 2
Language Diversity

One of the most influential ideas in the study of languages is that of universal grammar (UG). Put forward by Noam Chomsky in the 1960s, it is widely interpreted as meaning that all languages are basically the same, and that the human brain is born language-ready, with an in-built programme that is able to interpret the common rules underlying any mother tongue. For five decades this idea prevailed, and influenced work in linguistics, psychology and cognitive science. To understand language, it implied, you must sweep aside the huge diversity of languages, and find their common human core.

Since the theory of UG was proposed, linguists have identified many universal language rules. However, there are almost always exceptions. It was once believed, for example, that if a language had syllables [1] that begin with a vowel and end with a consonant (VC), it would also have syllables that begin with a consonant and end with a vowel (CV). This universal lasted until 1999, when linguists showed that Arrernte, spoken by Indigenous Australians from the area around Alice Springs in the Northern Territory, has VC syllables but no CV syllables.

Other non-universal universals describe the basic rules of putting words together. Take the rule that every language contains four basic word classes: nouns, verbs, adjectives and adverbs. Work in the past two decades has shown that several languages lack an open adverb class, which means that new adverbs cannot be readily formed, unlike in English where you can turn any adjective into an adverb, for example, 'soft' into 'softly'. Others, such as Lao, spoken in Laos, have no adjectives at all. More controversially, some linguists argue that a few languages, such as Straits Salish, spoken by indigenous people from north-western regions of North America, do not even have distinct nouns or verbs. Instead, they have a single class of words to include events, objects and qualities.

Even apparently indisputable universals have been found lacking. This includes recursion, or the ability to infinitely place one grammatical unit inside a similar unit, such as 'Jack thinks that Mary thinks that ... the bus will be on time'. It is widely considered to be the most essential characteristic of human language, one that sets it apart from the communications of all other animals. Yet Dan Everett at Illinois State University recently published controversial work showing that Amazonian Piraha does not have this quality.

But what if the very diversity of languages is the key to understanding human communication? Linguists Nicholas Evans of the Australian National University in Canberra, and Stephen Levinson of the Max Planck Institute for Psycholinguistics in Nijmegen, the Netherlands, believe that languages do not share a common set of rules. Instead, they say, their sheer variety is a defining feature of human communication - something not seen in other animals. While there is

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no doubt that human thinking influences the form that language takes, if Evans and Levinson are correct, language, in turn, shapes our brains. This suggests that humans are more diverse than we thought, with our brains having differences depending on the language environment in which we grew up. And that leads to a disturbing conclusion: every time a language becomes extinct, humanity loses an important piece of diversity.

If languages do not obey a single set of shared rules, then how are they created? 'Instead of universals. you get standard engineering solutions that languages adopt again and again, and then you get outliers.' says Evans. He and Levinson argue that this is because any given language is a complex system shaped by many factors, including culture, genetics and history. There- are no absolutely universal traits of language, they say, only tendencies. And it is a mix of strong and weak tendencies that characterises the 'bio-cultural' mix that we call language.

According to the two linguists, the strong tendencies explain why many languages display common patterns. A variety of factors tend to push language in a similar direction, such as the structure of the brain, the biology of speech, and the efficiencies of communication. Widely shared linguistic elements may also be ones that build on a particularly human kind of reasoning. For example, the fact that before we learn to speak we perceive the world as a place full of things causing actions (agents) and things having actions done to them (patients) explains why most languages deploy these grammatical categories.

Weak tendencies, in contrast, are explained by the idiosyncrasies of different languages. Evans and Levinson argue that many aspects of the particular natural history of a population may affect its language. For instance, Andy Butcher at Flinders University in Adelaide, South Australia, has observed that indigenous Australian children have by far the highest incidence of chronic middle-ear infection of any population on the planet, and that most indigenous Australian languages lack many sounds that are common in other languages, but which are hard to hear with a middle-ear infection. Whether this condition has shaped the sound systems of these languages is unknown, says Evans, but it is important to consider the idea.

Levinson and Evans are not the first to question the theory of universal grammar, but no one has summarised these ideas quite as persuasively, and given them as much reach. As a result, their arguments have generated widespread enthusiasm, particularly among those linguists who are tired of trying to squeeze their findings into the straitjacket of 'absolute universals'. To some, it is the final nail in UG's coffin. Michael Tomasello, co-director of the Max Planck Institute for Evolutionary Anthropology in Leipzig, Germany, has been a long-standing critic of the idea that all languages conform to a set of rules. 'Universal grammar is dead,' he says.

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Questions 11-20

Do the following statements agree with the views of the writer in Reading Passage 2?
on your answer sheet, write:

    YES   if the statement agrees with the claims of the writer

    NO   if the statement contradicts the claims of the writer

    NOT GIVEN   if it is impossible to say what the writer thinks about this

11. Universal Grammar (UG) is a theory in linguistics usually credited to Evans and Levinson.

12. In the final decades of the twentieth century, a single theory of language learning was dominant.

13. The majority of UG rules proposed by linguists do apply to all human languages.

14. There is disagreement amongst linguists about an aspect of Straits Salish grammar.

15. The search for new universal language rules has largely ended.

16. If Evans and Levinson are right, people develop in the same way no matter what language they speak.

17. The loss of any single language might have implications for the human race.

Questions 18-25

Write your answer on your answer sheet.

18. **Which of the following views about language are held by Evans and Levinson?**
(A) Each of the world's languages develops independently.
(B) The differences between languages outweigh the similarities.
(C) Only a few language features are universal.
(D) Each language is influenced by the characteristics of other languages.

19. **According to Evans and Levinson, apparent similarities between languages could be due to**
(A) close social contact.
(B) faulty analysis.
(C) shared modes of perception.
(D) narrow descriptive systems.

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20. In the eighth paragraph, what does the reference to a middle-ear infection serve as?

(A) A justification for something.

(B) A contrast with something.

(C) The possible cause of something.

(D) The likely result of something.

21. What does the writer suggest about Evans' and Levinson's theory of language development?

(A) It had not been previously considered.

(B) It is presented in a convincing way.

(C) It has been largely rejected by other linguists.

(D) It is not supported by the evidence.

22. Which of the following best describes the writer's purpose?

(A) To describe progress in the field of cognitive science.

(B) To defend a long-held view of language learning.

(C) To identify the similarities between particular languages.

(D) To outline opposing views concerning the nature of language.

Questions 23-25

Complete each sentence with the correct ending from (A) to (E) below.

Choose the correct answer from (A) to (E).

23. The Arrernte language breaks a 'rule' concerning

24. The Lao language has been identified as lacking

25. It has now been suggested that Amazonia Piraha does not have

(A) words of a certain grammatical type.

(B) a sequence of sounds predicted by UG.

(C) words which can have more than one meaning.

(D) the language feature regarded as the most basic.

(E) sentences beyond a specified length.