#### 核心词汇课6补充讲义

#### 2005 Text 4

Americans no longer expect public figures, whether in speech or in writing, to command the English language with skill and gift. Nor do they aspire to such command themselves. In his latest book, *Doing Our Own Thing: The Degradation of Language and Music and Why We Should, Like, Care*, John McWhorter, a linguist and controversialist of mixed liberal and conservative views, sees the triumph of 1960s counter-culture as responsible for the decline of formal English.

Blaming the permissive 1960s is nothing new, but this is not yet another criticism against the decline in education. Mr. McWhorter’s academic speciality is language history and change, and he sees the gradual disappearance of “whom,” for example, to be natural and no more regrettable than the loss of the case-endings of Old English.

But the cult of the authentic and the personal, “doing our own thing,” has spelt the death of formal speech, writing, poetry and music. While even the modestly educated sought an elevated tone when they put pen to paper before the 1960s, even the most well regarded writing since then has sought to capture spoken English on the page. Equally, in poetry, the highly personal, performative genre is the only form that could claim real liveliness. In both oral and written English, talking is triumphing over speaking, spontaneity over craft.

Illustrated with an entertaining array of examples from both high and low culture, the trend that Mr. McWhorter documents is unmistakable. But it is less clear, to take the question of his subtitle, why we should, like, care. As a linguist, he acknowledges that all varieties of human language, including non-standard ones like Black English, can be powerfully expressive -- there exists no language or dialect in the world that cannot convey complex ideas. He is not arguing, as many do, that we can no longer think straight because we do not talk proper.

Russians have a deep love for their own language and carry large chunks of memorized poetry in their heads, while Italian politicians tend to elaborate speech that would seem old-fashioned to most English-speakers. Mr. McWhorter acknowledges that formal language is not strictly necessary, and proposes no radical education reforms -- he is really grieving over the loss of something beautiful more than useful. We now take our English “on paper plates instead of china.” A shame, perhaps, but probably an inevitable one.

36. According to McWhorter, the decline of formal English \_\_\_\_\_\_\_\_.

[A] is inevitable in radical education reforms

[B] is but all too natural in language development

[C] has caused the controversy over the counter-culture（B）

[D] brought about changes in public attitudes in the 1960s

37. The word “talking” (Line 6, Paragraph 3) denotes \_\_\_\_\_\_\_\_.

[A] modesty

[B] personality

[C] liveliness（D）

[D] informality

38. To which of the following statements would McWhorter most likely agree?

[A] Logical thinking is not necessarily related to the way we talk.

[B] Black English can be more expressive than standard English.

[C] Non-standard varieties of human language are just as entertaining.（A）

[D] Of all the varieties, standard English can best convey complex ideas.

39. The description of Russians’ love of memorizing poetry shows the author’s \_\_\_\_\_\_\_\_.

[A] interest in their language

[B] appreciation of their efforts

[C] admiration for their memory（B）

[D] contempt for their old-fashionedness

40. According to the last paragraph, “paper plates” is to “china” as \_\_\_\_\_\_\_\_.

[A] “temporary” is to “permanent”

[B] “radical” is to “conservative”

[C] “functional” is to “artistic”（C）

[D] “humble” is to “noble”

#### 2008 Text 4

In 1784, five years before he became president of the United States, George Washington, 52, was nearly toothless. So he hired a dentist to transplant nine teeth into his jaw – having extracted them from the mouths of his slaves.

That’s a far different image from the cherry-tree-chopping George most people remember from their history books. But recently, many historians have begun to focus on the roles slavery played in the lives of the founding generation. They have been spurred in part by DNA evidence made available in 1998, which almost certainly proved Thomas Jefferson had fathered at least one child with his slave Sally Hemings. And only over the past 30 years have scholars examined history from the bottom up. Works of several historians reveal the moral compromises made by the nation’s early leaders and the fragile nature of the country’s infancy. More significantly, they argue that many of the Founding Fathers knew slavery was wrong – and yet most did little to fight it.

More than anything, the historians say, the founders were hampered by the culture of their time. While Washington and Jefferson privately expressed distaste for slavery, they also understood that it was part of the political and economic bedrock of the country they helped to create.

For one thing, the South could not afford to part with its slaves. Owning slaves was “like having a large bank account,” says Wiencek, author of *An Imperfect God: George Washington, His Slaves, and the Creation of America*. The southern states would not have signed the Constitution without protections for the “peculiar institution,” including a clause that counted a slave as three fifths of a man for purposes of congressional representation.

And the statesmen’s political lives depended on slavery. The three-fifths formula handed Jefferson his narrow victory in the presidential election of 1800 by inflating the votes of the southern states in the Electoral College. Once in office, Jefferson extended slavery with the Louisiana Purchase in 1803; the new land was carved into 13 states, including three slave states.

Still, Jefferson freed Hemings’s children – though not Hemings herself or his approximately 150 other slaves. Washington, who had begun to believe that *all* men were created equal after observing the bravery of the black soldiers during the Revolutionary War, overcame the strong opposition of his relatives to grant his slaves their freedom in his will. Only a decade earlier, such an act would have required legislative approval in Virginia.

36. George Washington’s dental surgery is mentioned to

[A] show the primitive medical practice in the past.

[B] demonstrate the cruelty of slavery in his days.

[C] stress the role of slaves in the U.S. history.

[D] reveal some unknown aspect of his life.

37. We may infer from the second paragraph that

[A] DNA technology has been widely applied to history research.

[B] in its early days the U.S. was confronted with delicate situations.

[C] historians deliberately made up some stories of Jefferson’s life.

[D] political compromises are easily found throughout the U.S. history.

38. What do we learn about Thomas Jefferson?

[A] His political view changed his attitude towards slavery.

[B] His status as a father made him free the child slaves.

[C] His attitude towards slavery was complex.

[D] His affair with a slave stained his prestige.

39. Which of the following is true according to the text?

[A] Some Founding Fathers benefit politically from slavery.

[B] Slaves in the old days did not have the right to vote.

[C] Slave owners usually had large savings accounts.

[D] Slavery was regarded as a peculiar institution.

40. Washington’s decision to free slaves originated from his

[A] moral considerations.

[B] military experience.

[C] financial conditions.

[D] political stand.

### 2006 Part C

**Directions:**

Read the following text carefully and then translate the underlined segments into Chinese. Your translation should be written clearly on **ANSWER SHEET 2**. (10 points)

Is it true that the American intellectual is rejected and considered of no account in his society? I am going to suggest that it is not true. Father Bruckberger told part of the story when he observed that it is the intellectuals who have rejected America. But they have done more than that. They have grown dissatisfied with the role of intellectual. It is they, not America, who have become anti-intellectual.

First, the object of our study pleads for definition. What is an intellectual? 46) I shall define him as an individual who has elected as his primary duty and pleasure in life the activity of thinking in a Socratic (苏格拉底) way about moral problems. He explores such problems consciously, articulately, and frankly, first by asking factual questions, then by asking moral questions, finally by suggesting action which seems appropriate in the light of the factual and moral information which he has obtained. 47) His function is analogous to that of a judge, who must accept the obligation of revealing in as obvious a manner as possible the course of reasoning which led him to his decision.

This definition excludes many individuals usually referred to as intellectuals -- the average scientist, for one. 48) I have excluded him because, while his accomplishments may contribute to the solution of moral problems, he has not been charged with the task of approaching any but the factual aspects of those problems. Like other human beings, he encounters moral issues even in the everyday performance of his routine duties -- he is not supposed to cook his experiments, manufacture evidence, or doctor his reports. 49) But his primary task is not to think about the moral code which governs his activity, any more than a businessman is expected to dedicate his energies to an exploration of rules of conduct in business. During most of his waking life he will take his code for granted, as the businessman takes his ethics.

The definition also excludes the majority of teachers, despite the fact that teaching has traditionally been the method whereby many intellectuals earn their living. 50) They may teach very well and more than earn their salaries, but most of them make little or no independent reflections on human problems which involve moral judgment. This description even fits the majority of eminent scholars. Being learned in some branch of human knowledge is one thing, living in "public and illustrious thoughts,” as Emerson would say, is something else.

**2007 Directions:**

Read the following text carefully and then translate the underlined segments into Chinese. Your translation should be written clearly on **ANSWER SHEET 2**. (10 points)

The study of law has been recognized for centuries as a basic intellectual discipline in European universities. However, only in recent years has it become a feature of undergraduate programs in Canadian universities. (46) Traditionally, legal learning has been viewed in such institutions as the special preserve of lawyers, rather than a necessary part of the intellectual equipment of an educated person. Happily, the older and more continental view of legal education is establishing itself in a number of Canadian universities and some have even begun to offer undergraduate degrees in law.

If the study of law is beginning to establish itself as part and parcel of a general education, its aims and methods should appeal directly to journalism educators. Law is a discipline which encourages responsible judgment. On the one hand, it provides opportunities to analyze such ideas as justice, democracy and freedom. (47) On the other, it links these concepts to everyday realities in a manner which is parallel to the links journalists forge on a daily basis as they cover and comment on the news. For example, notions of evidence and fact, of basic rights and public interest are at work in the process of journalistic judgment and production just as in courts of law. Sharpening judgment by absorbing and reflecting on law is a desirable component of a journalist’s intellectual preparation for his or her career.

(48) But the idea that the journalist must understand the law more profoundly than an ordinary citizen rests on an understanding of the established conventions and special responsibilities of the news media. Politics or, more broadly, the functioning of the state, is a major subject for journalists. The better informed they are about the way the state works, the better their reporting will be. (49) In fact, it is difficult to see how journalists who do not have a clear grasp of the basic features of the Canadian Constitution can do a competent job on political stories.

Furthermore, the legal system and the events which occur within it are primary subjects for journalists. While the quality of legal journalism varies greatly, there is an undue reliance amongst many journalists on interpretations supplied to them by lawyers. (50) While comment and reaction from lawyers may enhance stories, it is preferable for journalists to rely on their own notions of significance and make their own judgments. These can only come from a well-grounded understanding of the legal system.