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國立臺灣大學 102 學年度碩士班招生考試試題

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英文寫作:

1. 50%

Imagine you are a jungle anthropologist. It's the first day of your fieldwork: the natives are friendly but you cannot yet understand them. One day, a rabbit runs by and a native says, 'Gavagai!' 1) What are some things this could mean? 2) What are some things you could do to find out for sure what this means? 3) Is it possible there might not be an exact equivalent in your own language? 4) Have you as a child, a translator, or a traveler ever had a similar experience to the jungle anthropologist and in what sense was your experience similar?

2. 50%

Summarize the following article paragraph by paragraph. Make sure you explain the underlined parts. Provide an overall 1 paragraph summary at the end.

1) Erard, a journalist begins his book *Babel No More* by visiting Bologna, Italy, the hometown of one of history's most distinguished polyglots, the 19th-century cardinal Giuseppe Mezzofanti. The cardinal is said to have known 45, 50, 58 or even more languages, depending on whom you ask. Victorian travelers who met him at ecclesiastical banquets reported that he affably conversed in all directions with foreign visitors in languages ranging from French, German and Arabic to Algonquin and "Californian." No less a figure than Pope Gregory XVI, in an attempt to catch Mezzofanti out, orchestrated a prank in which he secretly gathered dozens of foreign seminarians and then unleashed them on the unsuspecting cleric, all of them addressing him loudly in a tangle of languages. With much aplomb, Mezzofanti took up the pontiff's challenge, answered them, and prevailed.

2) Erard is a "monolingual with benefits," as he calls himself, "more than a monoglot, much less than a polyglot." English is his native tongue, and he has learned Spanish, Chinese and Italian at varying levels of proficiency. Here he talks to several world specialists in polyglottery, asking simple but effective questions in an effort to define "multilingual" beyond, say, the definition in the American Heritage Dictionary: "Using or having the ability to use several languages." How many languages does one have to speak to be considered a polyglot? (At least six seems the consensus.) What does it really mean to speak a language? Knowing a few phrases? Giving a cabdriver directions? Debating politics? Claire Kramsch, a linguist Erard consults, provides wise insight: "Asking how many languages you know is only asking half the question. You should also ask, 'In how many languages do you live?'" Linguists warn Erard that some self-proclaimed polyglots may say they speak any number of languages, when in fact most of them know only a few grammatical rules, and have only a smattering of ready words and phrases. True polyglots, we are told, find it difficult to say precisely how many languages they speak, since their many languages hover unavoidably at different levels of proficiency. And what does fluency mean? Does an American who has learned Polish as a second language need to be able to pass for a Pole in Warsaw to be considered fluent? As Erard notes, this is a feat very few can manage.

3) "Babel No More" introduces the generation of polyglots who came after Mezzofanti, and some of today's foremost language gatherers. To Erard's surprise, he initially had a hard time tracking them down. The remarkable Erik Gunnemark, who could translate from 47 languages — "though for 20 of them he needed dictionaries" — died just before Erard managed to meet him. Ziad Fazah, once listed in Guinness World Records as speaking 56 languages, was crossed off Erard's list when, on a Chilean television show, he failed to understand even the simplest sentences that speakers of various languages said to him. (The Russian speaker asked, "What day is today?" This drew a blank.)

見背面

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4) Eventually, traveling from Berkeley to Hyderabad, from Chihuahua to Düsseldorf, Erard does have success. One polyglot he meets, Alexander Arguelles, who lives in Berkeley "on unemployment checks and Korean translation work," shows that anyone who hopes to achieve fluency in more than six languages must dedicate himself to the task rigorously — in fact almost exclusively. Arguelles keeps his languages in shape by subjecting himself to an <u>unforgiving</u> schedule, keeping spreadsheets that record the hours and minutes he spends on each one. Arguelles "tracks his linguistic progress through the hours as saints once cataloged their physical self-sacrifices," Erard writes. Of 4,454 hours of language study Arguelles did over a period of 456 days, he spent 456 hours on his native language, English, and also 456 on Arabic, and then a descending number of hours on the remaining 50 languages on his spreadsheet. Though his learning techniques may seem strange, they also appear to be effective. In one, called "shadowing," students listen to language recordings on a portable player while briskly walking in a public place, gesticulating energetically as they shout out the foreign words and phrases they are listening to. Though one is bound to <u>make a spectacle of oneself</u>, this technique seems to help the beginner <u>shed</u> some of the self-consciousness connected with speaking a foreign language.

5) To me, Erard's experiences in India were particularly interesting. There he met polyglots from families and communities that are ethnically and linguistically mixed, and who therefore speak many languages out of necessity rather than an urge to accumulate. This leads him to distinguish between the multilingual and the hyperpolyglot, or the purely acquisitive language learner. "For multilinguals, learning languages is an act of joining society," he writes. "There's no motive, no separable <u>'will to plasticity'</u> that's distinct from what it means to be part of that society." But "being a hyperpolyglot means exactly the opposite. The hyperpolyglot's pursuit of many languages may be a bridge to the rest of the world, but it walls him off from his immediate language community."

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