注意：考試開始鈴響前，不得翻閱試題，
並不得書寫、畫記、作答。

國立清華大學 113 學年度碩士班考試入學試題

系所班組別：人類學研究所

科目代碼：4303

考試科目：英文

—作答注意事項—

1. 請核對答案卷（卡）上之准考證號、科目名稱是否正確。
2. 考試開始後，請於作答前先翻閱整份試題，是否有污損或試題印刷不清，得舉手請監試人員處理，但不得要求解釋題意。
3. 考生限在答案卷上標記「由此開始作答」區內作答，且不可書寫姓名、准考證號或與作答無關之其他文字或符號。
4. 答案卷用盡不得要求加頁。
5. 答案卷可用任何書寫工具作答，惟為方便閱卷辨識，請儘量使用藍色或黑色書寫；答案卡限用 2B 鉛筆畫記；如畫記不清（含未依範例畫記）致光學閱讀機無法辨識答案者，其後果一律由考生自行負責。
6. 其他應考規則、違規處理及扣分方式，請自行詳閱准考證明上「國立清華大學試場規則及違規處理辦法」，無法因本試題封面作答注意事項中未列明而稱未知悉。

國立清華大學 113 學年度碩士班考試入學試題

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I. Vocabulary and Grammar. (20 points. 2 points for each question.)

1. She's a police officer, so she has to wear a _____ at work.

a. dress

b. uniform

c. police suit

d. clothes

2. I'll send it to you _____ I get the money.

a. in case

b. unless

c. as soon as

d. until

3. He's a waiter; she's a _____.

a. waitree

b. waiter

c. waiteress

d. waitress

4. I spend too much time _____. I'd like _____more time for myself and my family.

a. to work … having

b. working … to have

c. to work … to have

d. working … having

5. Do you live in a house or _____?

a. an apartment

b. a village

c. a home

d. a building

6. I'm busy on Friday, so I _____ come.

a. don't

b. can't

c. am not

d. not can

7. Let's go to a restaurant for dinner tonight = Let's _____ tonight.

a. eat outside

b. eat out

c. eat outwardly

d. eat away

8. If he _____ one minute later, he _____ the train.

a. would have arrived … would have missed

b. arrived … would have missed

c. had arrived … would have missed

d. would arrive … would miss

9. If I were you, I'd leave earlier, so you can avoid the _____.

a. peak time

b. traffic time

c. peak hour

d. rush hour

10. Soldiers have been sent in to try to restore _____ in the area.

a. harmony

b. order

c. organization

d. regulation

II. Translation (32 points. 16 points for each passage.)

11. Tibetan people are one official ethnic minority in China. Other minorities include Mongols, Hui, Naxi, and Yi.

12. Austronesian languages groups can be found in Taiwan, throughout Southeast Asia, the Pacific Ocean, and as far west as Madagascar.

III. Reading.

Please read the following article and answer questions 13 – 16. (24 points. 6 points for each question.)

The first half of the book looked at how the kingdom of fungi shaped our planet, how the everyday actions of various species of fungi constitute what I am calling world-making, and how employing a lively version of the umwelt might help us gain insight into the perceptual world of different fungi, at least by guiding questions and motivating curiosity.1 In this second half of the book, we explore the life of one particular species complex—the matsutake mushroom—as it becomes entangled with other fungi, plants, and animals in a particular part of the world. We travel to China's Yunnan Province in the eastern Himalayas, which is located in the country's southwest corner, bordering Myanmar/Burma, Vietnam, Laos, the Tibetan Autonomous Region, and Sichuan Province (see plate 2).

These seemingly insignificant mushrooms power a vast economy spanning the globe, but as we have already learned, they are much more than a preexisting resource for human profit and pleasure. Matsutake do not just exist in the world for humans as an object of the hunt, a commodity in the basket, and a meal on a plate; rather, they are living beings carrying out their own life projects, with specific forms of liveliness. This chapter looks at how matsutake are building worlds in Yunnan, with and without humans. First, it shows how matsutake spread across Asia, building relationships with trees, insects, and others. Next, I show the rise of the matsutake economy, and how matsutake became increasingly connected with Yi and Tibetan pickers in Yunnan—becoming the mushroom to find and sell—and then with Japanese buyers and scientists.

In a vast trade network connecting nearly a dozen countries, Yunnan is now the world's richest source of matsutake mushrooms. Unlike the circulation of commodities such as oil, lumber, and steel—which make their way to nearly every country in a complex network—transnational flows of matsutake are more like a wheel and set of spokes: the mushrooms travel almost entirely to just one country in the hub: Japan. To make this trade happen, a million people around the world

coordinate their actions every day during the season—finding this mushroom in the forest and then sending it to urban centers where, in turn, it will be shipped by air to Japan, then auctioned off and distributed to thousands of outlets, from large grocery stores to small greengrocers.

The story of the matsutake trade can easily be told as a human-centered tale in which matsutake appear as a readymade commodity, entering into a trade totally dominated and controlled by people. But there are other ways to tell this story. A number of pundits talk about matsutake "production" (as if it were produced in a factory), or they refer to it as an "agricultural good" (as if it were grown in a field). Yet it is easy to recognize that historically matsutake were neither produced nor grown through human intentionality. Whereas a plant like corn is deeply tied to a history of intimate relations with humans who decided which seeds to eat and which to save to plant next year, matsutake has its own history that far precedes human actions. Corn arrived in Yunnan only two or three centuries ago—carried in first by Spanish traders from Latin America alongside potatoes, chili peppers, and tomatoes; matsutake, on the other hand, has likely been growing in Yunnan for millions of years. In Latin America, corn's ancestors have lived for thousands of generations, producing corn together with hundreds of generations of humans. As corn travels around the world, it continues to diversify as it adapts to local climates, soils, insects, and human desires. Corn and human lives are now so entangled that corn relies completely on humans for its own reproduction. Unlike wild grains that shatter when ripe, corn seeds remain trapped within a tight husk and their seeds do not dislodge: few corn seeds on the soil can grow into a mature plant without human assistance. Matsutake, on the other hand, can thrive without human intervention, although humans have sometimes unintentionally expanded matsutake's potential habitat because people fostered vast areas of pine in one way or another.

Thus, while the actions of people picking matsutake are necessary for the economy to come into being, the fundamental basis of the economy is matsutake's own presence, which happened without human effort; and this presence is often taken for granted. In

other words, this trade relies completely on the ability of matsutake to grow, move, and survive—that is, on its liveliness. Matsutake moved across the world thanks to their own exploratory travels. Sometimes they traveled long distances via spores blowing in the wind; shorter spans were accomplished on the feathers of birds and fur of animals; and sometimes they hitched a short ride within the guts of small insects. As matsutake explored, they didn't do so on their own, but always in relation to the diverse world around them. (Michael Hathaway – *What a Mushroom Lives For*)

13. Matsutake exist just for human use and harvesting.
a. True
b. False

14. How are matsutake trade networks different from those of other transnational commodities such oil, lumber, and steel?

a. They are worth less money
b. The do not travel as far
c. They travel almost exclusively to one site, Japan
d. All of the above

15. How are matsutake different from corn?
a. Matsutake can thrive without human intervention
b. Matsuake arrived in Yunnan likely millions of years ago
c. They are actually very similar
d. A and B

16. People need to pick matsutake for trade but the basis of the mushroom economy is masutake's own existence and natural movement around the world.
a. True
b. False

Please read the following article and answer questions 17 – 20. (24 points. 6 points for each question.)

For Formosan Indigenous peoples, modern history is defined by the arrival of colonial powers, dispossession, and genocide. The difficulty of understanding the pre-colonial history of Formosa's Indigenous peoples is that they had no written language and thus kept no written record of their activities in ancient times. Archaeologists demonstrate that Formosa has been inhabited for at least 6,000 years by Austronesian peoples. They are related linguistically and genetically to the peoples who, most likely radiating outward from Formosa, peopled the islands of the Pacific and Indian Oceans (Bellwood, Fox, and Tryon 1995). Archaeological evidence shows that Neolithic migrants from Formosa settled Luzon around 4,000 years ago, bringing with them nephrite jade from what is now Fengtian, Hualien. Green nephrite from this source was used to make two specific kinds of ear pendants, which were distributed around the coasts of the South China Sea until about AD 400 (Hung et al. 2007).

The Formosan peoples, unlike the people on smaller "offshore" islands in the Taiwan Strait also governed by the Republic of China (Taiwan), knew nothing of the various state forms that have characterized Chinese history for the past three millennia. Instead, the different Formosan peoples developed their own political organizations in ways as diverse as the institutions that emerged across Oceania. Taiwanese anthropologist Wei Hwei-Lin classified pre-colonial polities according to political authority as (1) patrilineal, "quasi-horde" societies (e.g., the Atayal), (2) composite tribal societies with patriclans, (3) matrilinear societies with age ranks, and (4) dominion-based societies with "noble" ranks and local defence societies (Wei 1965). Huang Ying-kuei classified the Paiwan, Rukai, Tsou, Amis, and Puyuma as chief (type A) societies; the Bunun, Atayal, and Yami as Big Man (type B) societies; and the Saisiyat as an intermediate type (Huang 1986). Both approaches characterize the Atayal, and by extension the Sejiq, as egalitarian Big Man groups (Huang 1986). These societies against the state, to borrow the vocabulary of Pierre Clastres (1974, cited earlier), stand in stark contrast to the bureaucratic state system of imperial China that waxed and waned over millennia on just the other side of the Taiwan Strait, and

even on the adjacent archipelago of the Pescadores, for about one millennium. Their way of life was disrupted by subsequent waves of colonialism, which from their perspective continues unabated to this day.

The first Formosan groups to encounter state administration were the peoples of southwestern Formosa, now known mostly as Siraya. The Dutch, rather than the Chinese, first brought state forms to Formosa when the Dutch East India Company established a colony near what is now Tainan from 1624 to 1662. The Dutch strategy, like what they pursued at the same time with the Iroquois in Manhattan (Hauptman and Knapp 1977), was to fight with some local groups to gain access to land, establish alliances with others, and ultimately negotiate treaties that defined their joint sovereignty. In Dutch Formosa, these political alliances were solemnized in the rituals of the landdag (literally "land day"), in which the Dutch governor met with representatives of the peaceful communities, selected representatives from each one to serve as leader, and presented them with symbols of authority such as an orange flag, a black robe, and a rattan staff embellished with a silver head and the company insignia (Andrade 2008, 186). Maybe, if we could go back in time to live with those people, we would find that those emergent leaders saw themselves as doing their best to preserve the autonomy of their peoples in the face of new threats. We might also find that others in their midst found them to be collaborators out for their own personal benefit. They may have even laughed at the flags and robes, just as people laugh at the pretentions of self-proclaimed elites today.

The lasting heritage of the Dutch is that they brought the first permanent Chinese settlement to Taiwan. As the Dutch expanded their influence over territory and needed labour for sugar plantations and other enterprises, they opened the island to Chinese settlement. From Indigenous perspectives, the Chinese on Taiwan are settlers in the same sense as the English and the French are in North America. The Dutch were expelled in 1662 by Chinese rebel Koxinga (Cheng Cheng-kung), who claimed for himself the mantle of the Ming Dynasty, which had just been conquered by the Manchurian Qing. The brief rule of Koxinga and his son was ended by defeat to the

Qing navy in 1683. During the subsequent Qing rule on part of Formosa (1683–1895), Chinese settlers fought fierce battles with the aboriginal peoples, ultimately gaining control of the cultivable western plains of Taiwan (Shepherd 1993). The plains aborigines were supposedly assimilated into Chinese society through intermarriage and identity change, even as many of their rituals and social practices persisted and were relabelled as Chinese (Brown 2004).
(Scott Simon – *Truly Human*)

17. It is difficult to study the pre-colonial history of Taiwan's indigenous peoples because:
a. All records were destroyed
b. They had no written languages so no written records
c. There is very little interest in this history
d. None of the above

18. Formosan indigenous people were historically familiar with state forms of governance.
a. True
b. False

19. The first Formosan indigenous peoples to enter into state governance were people living in the Southeast of the island.
a. True
b. False

20. Why did the Dutch invite and introduce Chinese settlers to Taiwan/Formosa?
a. In order to control them
b. So that they would fight with the indigenous peoples
c. As a necessary labor force for sugar plantations
d. None of the above