


注意：考試開始鈴響前，不得翻閱試題，
並不得書寫、畫記、作答。

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系所班組別：人類學研究所

考試科目(代碼)：英文(4403)

— 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. 作答中如有發現試題印刷不清，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。

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

1. ____ of those is not like the rest.
 - a. One
 - b. Several
 - c. That
 - d. Where

2. The village is ____ walking distance.
 - a. from
 - b. behind
 - c. within
 - d. afar

3. As of yesterday, the movie has grossed \$276 million worldwide. Although the number is good, it is still \$15 million ____ projection.
 - a. more than
 - b. short of
 - c. over
 - d. within

4. Anna could have taken the bus to school but she decided to walk instead. How did Anna go to school?
 - a. By bus.
 - b. By car.
 - c. She decided to skip school.
 - d. By foot.

5. The smell could cause nausea, if not vomiting. Which means that _____.
 - a. the smell will not cause vomiting
 - b. it is possible for the smell to cause vomiting
 - c. the smell will either cause nausea or vomiting, but not both
 - d. if the smell doesn't cause nausea, it will cause vomiting

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6. Benedict will do anything but reading a book. Does Benedict read?
- No.
 - Occasionally.
 - All the time.
 - Reading is the only thing he does.
7. Not only did he make it in time, _____ he also brought a surprise guest.
- however
 - and
 - but
 - therefore
8. The book is weirdly fascinating. In other words, the book is _____.
- incomprehensible
 - mesmerizing
 - straightforward
 - familiar
9. _____ James is concerned, winter is the worst time of the year.
- When it comes to
 - Whether
 - As far as
 - However
10. Bird is to sky _____ fish is to water.
- however
 - unlike
 - only
 - as

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

11. Officially sanctioned forms of heritage have functioned as integral devices for the production of origin myths within which to root the histories, laws and traditions of nationhood, and for establishing a series of norms that explain the rules by which nation-states and their citizens should behave and interact with one another. (R. Harrison, *Heritage: Critical Approaches*)

12. All of this is not to suggest that newspapers embraced all perspectives and ideologies, accommodated the voices of all their readers (not to mention the minority who did not or could not read them), or faithfully represented all the conflicts endemic to life in an economically, socially, and culturally heterogeneous city. (D. Henkin, *City Reading*)

III. Reading.

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



(Replica handaxe, made by John Lord.)

One of the strangest enigmas of prehistory is a thing called a handaxe. That the thing is called a handaxe owes much to the circumstances surrounding the first substantial finds of prehistoric specimens at the site of Saint Acheul in northern France. Their discoverer was Jacques Boucher de Perthes. Believing them to be of great antiquity, de Perthes called them ‘antediluvian axes’. By the late nineteenth century, the site of Saint Acheul had come to stand for an entire epoch of prehistory, associated with the

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industry of making artefacts of just the kind that de Perthes had first uncovered there. In 1925, this industry was officially labelled 'the Acheulean', and the label – along with the designation of its iconic artefacts as handaxes – has remained ever since. Yet far from being confined to France, Acheulean handaxes were turning up all over the place. Not only have they been found across all three continents of the Old World; they have also been dated to periods spanning well over a million years. And although, comparing earlier and later specimens, there is some evidence of progressive refinement towards greater balance and symmetry, through all that time the overall form remained virtually unchanged.

There seems little reason to doubt that the handaxe is an outcome of purposive activity and that it is, in this sense, a thing that has been made. It is true that conchoidal fractures can occur accidentally. But no accident, or series of accidents, could generate the systematic, patterned flaking of the handaxe. It is also true that chimpanzees have been observed to crack open hard-shelled nuts using a technique that bears comparison with the way stones may be split, by placing them on a hard surface and delivering a percussive blow from above. Split-breaking, however, is quite different in both method and results from conchoidal fracture. Thus the Acheulean is an industry that is genuinely without parallel in the animal kingdom. In the fossil record, the industry is generally associated with the remains of *Homo erectus*. But if they made them for a purpose, we have no idea of what that purpose was. All we know for sure is that the one use to which the thing cannot have been put is as an axe, since to have done so would have caused more injury to the user's hand than to whatever he or she might have been seeking to cut down.

For want of any better explanation, the majority of prehistorians have gone for the safe option of describing the artefact as a 'general purpose tool'. The fundamental enigma of the handaxe, however, lies not in what it might have been used for, but in the stability of its form. To what can we ascribe this stability? When it comes to the tools of both contemporary and past human beings, it is commonly assumed that they are the products of intelligent design, as though their makers first 'saw', in their mind's eye, the form of the completed object, and then set to work to execute it in the

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material. When we contemplate the form of the Acheulean handaxe, reflecting on its regularity and balance, it is hard not to see it likewise as the realization of deliberate, self-conscious design. But if the form is the expression of a design concept then how can we possibly account for the stability of the concept over three continents and more than a million years? To suggest, as Pelegrin does (1993: 312), that the form remained constant since progress 'at the level of mental images' was retarded by the 'inertia of tradition' merely begs the question of why such inertia should have exerted a stranglehold over innovation so much tighter during the heyday of *Homo erectus* than at any time since. If the handaxe makers had the intelligence to envisage forms in advance of their realisation, then, in principle, they should have been just as capable of devising alternative forms. Could it be, then, that *Homo erectus* was not following the dictates of any mental model, traditional or otherwise, in their flaking of stone? Could we go so far as to say that the making of handaxes was no more, and no less, than the expression of an instinct? (T. Ingold, *Making: Anthropology, Archaeology, Art and Architecture*.)

13. According to Ingold, what is the strangest enigma regarding handaxes?
- They are found in both human fossil records and the animal kingdom.
 - The method of making them is unknown and contemporary stone knappers are unable to replicate them.
 - Their wide variety in material, design, and use.
 - Their consistency in form through a long period of time over great geographic span.
14. What is the utility of the handaxe?
- They are axes and therefore are used to split and break hominoid skulls.
 - There are many speculations but no definitive answer.
 - They are natural occurrences without specific purpose.
 - The biface form is perfectly balanced and therefore is used to measure weight.

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15. Why is the handaxe associated with the Acheulean industry?
- It is the first manufacturer to mass produce the handaxe.
 - The production of the handaxe is restricted to the region.
 - They were first discovered in Saint Acheul.
 - They were discovered by Acheul de Perthes.
16. What is the explanation that Ingold offers to why handaxe makers made them the way they are?
- They were retarded.
 - They envisioned the handaxe according to human instinct.
 - They lacked mental capacity for imagination.
 - They were confined by the dictates of tradition.

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

Globalization has been difficult for anthropologists to analyze because it is hard to ethnographically grasp. Anthropological writings may offer theoretically sophisticated discussions largely removed from detailed ethnography or may offer wonderfully detailed ethnographic portraits that can allow for only a limited degree of global theoretical understanding because they portray a single place. The anthropological analysis of globalization has suffered because of this gap between theory and ethnography. However, there are certain sites in the world that, because they are so globalized, enable an understanding of a range of globalization processes from the analysis of a single place. These sites are not hotels and airports, which, although globalized, contain people whose interactions are ephemeral. Rather, they are those sites in which people from places around the world interact for business and pleasure. Such a site is Chungking Mansions, Hong Kong.

Chungking Mansions is a dilapidated building of cheap guesthouses, restaurants, and retail and wholesale businesses. It is where people from sub Saharan Africa, South Asia and other areas throughout the world seek their fortunes through temporary employment and low-budget transnational trade, and where tourists and asylum

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seekers make their temporary or extended visits. Chungking Mansions serves as a world center for low-end globalization. "Low end globalization" is the transnational flow of people and goods involving relatively small amounts of capital and informal, sometimes quasi-legal or illegal transactions, commonly associated within the developing world.

Chungking Mansions exists for three reasons. First, there are some 920 owners, but the unified ownership has been remarkably weak. Largely because there has been no unified ownership, property developers have not been able to buy the building and replace it with an expensive structure. Chungking Mansions, reflecting its more-or-less decrepit state, remains a draw as a cheap place to stay. The second reason is Hong Kong's visa regulations. Visitors from most developing countries can obtain their visas at the airport in Hong Kong: 14-day visas for most. This enables entrepreneurs from most countries in Africa and Asia to enter Hong Kong without bureaucratic difficulty. Even on a 14-day visa, they can come to Chungking Mansions, inspect various goods, obtain a visa for China to visit the factory making such goods, come back to Hong Kong, and depart with the goods. The third reason for Chungking Mansions' existence is the emergence of China as a world manufacturing center. Low-end entrepreneurs from throughout the developing world flock to Chungking Mansions to buy Chinese goods, whether in Hong Kong or across the border in China.

The general attitude of Chungking Mansions is that the pursuit of profit makes ethnic and religious discord no more than an unwelcome distraction. As ethnic tension is comparatively muted, so too is class tension. The poor and the rich alike buy into the basic assumptions of ruthless capitalism. In this sense, Chungking Mansions is no different from anywhere else in Hong Kong or China or throughout most of the capitalist world. The heterogeneity in Chungking Mansions does not much change the people who experience it. The ethnic interactions seem not to make people more cosmopolitan. African traders do not acquire a taste for Indian music or Chinese food, but tolerance of diversity does develop.

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Neoliberalism may be broadly defined as an ideology emphasizing the market as the ultimate arbiter of value, and advocating minimal restriction of the market by the state. Hong Kong has long been at the forefront of worldwide neoliberalization. Hong Kong laissez faire government policies shape Chungking Mansions in a number of ways. One is that Hong Kong can be easily entered by merchants and illegal workers coming to Chungking Mansions on tourist visas obtained at the airport. Borders are also porous in enabling the passage of goods. Benign law enforcement has the police ignoring illegal workers, prostitution, and other violations pervading Chungking Mansions to let its residents go about their business. The anthropological literature typically depicts neoliberalism as a profound evil, representing the forces of rampant global capitalism destroying all possibility of resistance. But in Chungking Mansions, the effects of neoliberalism seem hardly so. What may be the most globalized building in the world is generally non-violent due to the common pursuit of profit by all who sojourn there. Neoliberalism, there, is a creator of global peace.

Chungking Mansions offers a particularly good vantage point for the microscopic observation of macroscopic processes of globalization, but there are other such sites. These offer different yet parallel depictions of globalization. Chungking Mansions may be unsurpassed in the world as a particular laboratory for globalization, but it is not unique. The study of more such locales, in the intimate portraits of globalization that they offer, can enable a fuller comprehension of what globalization means in individual interactions and lives. (G. Matthews, "Chungking Mansions: A Center of 'Low-End Globalization.'")

17. According to Matthews, what makes it possible for Chungking Mansion to become a center of low-end globalization?

- a. Manufacturing is cheap in Hong Kong.
- b. Chungking Mansion is made famous by Wong Kar-wai's movie of the same name.
- c. Hong Kong is the center of mafia activity in Asia.
- d. Hong Kong has lax visa regulation.

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18. Which one of the following is an example of low-end globalization?
- A Bollywood studio produces low-budget movies and distribute them globally.
 - A Chinese businessperson wires transaction from a Swiss bank to a Dutch company.
 - A Taiwanese trader smuggles tobacco from Japan to Taiwan in his luggage.
 - An American novelist writes adventure stories set in Bangkok and Manila.
19. How does the example of Chungking Mansion provide new insight on globalization?
- Interaction between individuals of different backgrounds will always make them more cosmopolitan by developing new cultural tastes.
 - Neoliberalism might bring together profit-seeking people from all over and contribute to non-violent interactions between them.
 - Macro-level politics have no effect on individual pursuit of profit.
 - The more globalized poor people are, the less likely they will resent transnational corporations.
20. Which one of the following best describes Chungking Mansion?
- It is a multiplex composed of several buildings of different uses.
 - Its cheap price attracts budget travelers.
 - The hotels there are highly recommended by international travel agencies.
 - It is the only locale where it is possible to observe low-end globalization.