

ENGLISH EXAM FOR ADMISSION TO MA PROGRAM

Institute of Anthropology

National Tsing Hua University

Spring 2001

Directions: All questions are multiple choice. Circle the letter next to the correct or most correct answer. There is only one "correct" answer for each question. Any answer that circles two or more letters is wrong! Be sure to follow exactly the directions specific to each section.

Section One: Grammar (30 points total, ten questions and three points for each correct answer). Choose the word with fits most grammatically into the blank.

1. Even though they _____ for ten years, the two neighbors are not very friendly.

- (a) having been living side-by-side
- (b) had been living side-by-side
- (c) have been living side-by-side
- (d) been living side-by-side

2. "When will we leave?"

"We _____ very soon."

- (a) do leave
- (b) are leaving
- (c) have left
- (d) are leave

3. "Was he studying for an examination?"

"Yes, he's _____ it next week."

- (a) doing
- (b) to take
- (c) making
- (d) to give

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4. Stormy will not be able to attend the meeting tonight because _____.
- (a) she must to teach a class
 - (b) of she will teach a class
 - (c) she will be teaching a class
 - (d) she will have teaching a class
5. "Are you going to the baseball game tonight?"
- "Yes. By then I _____ my work."
- (a) finished
 - (b) will finish
 - (c) finish
 - (d) will have finished
6. Professor Chiang would certainly have attended the court proceedings _____.
- (a) if his car hadn't run out of gas
 - (b) if his gas hadn't run out of cars
 - (c) had his car hadn't gas
 - (d) if his car hadn't gassed itself
7. _____ I known it, I should have told him.
- (a) Have
 - (b) Had
 - (c) Having
 - (d) If
8. _____ he come late, give him the message
- (a) Had
 - (b) Should
 - (c) Would
 - (d) Did

9. "Where should I get my tickets?"

"You _____ your tickets last week."

- (a) should get
- (b) had got
- (c) should have gotten
- (d) ought to get

10. "He would go to see you."

"_____ he did not come?"

- (a) What if
- (b) Where if
- (c) What come
- (d) Why whether

Section Two: Vocabulary (30 points, ten questions and three points for each correct answer). Choose the word with the meaning closest to the word in italics.

11. They took *efficacious* action against pollution.

- (a) effective
- (b) cooperative
- (c) immediate
- (d) calculated

12. Plato's teachings had a profound *effect* on Aristotle.

- (a) depth
- (b) affection
- (c) affliction
- (d) influence

13. His final remarks had a tremendous *impact* on the audience.

- (a) effect
- (b) uplift
- (c) collision
- (d) uproar

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14. This delegation is *chiefly* composed of teachers and students.

- (a) mainly
- (b) partly
- (c) totally
- (d) certainly

15. The relativity theory is *basically* made up of two parts: the restricted and the general relativity theory.

- (a) usually
- (b) approximately
- (c) frequently
- (d) fundamentally

16. During the *unstable* period, the government could not accomplish much.

- (a) remote
- (b) backward
- (c) conservative
- (d) troubled

17. She spoke in a *faltering* voice.

- (a) strong
- (b) exciting
- (c) smooth
- (d) wavering

18. The stranger was attacked by a *savage* dog.

- (a) favorite
- (b) fervent
- (c) ferocious
- (d) feverous

19. Duke Ellington achieved *fame* in the late 1920's.

- (a) title
- (b) eminence
- (c) knighthood
- (d) presidency

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20. The store's *reputation* was built upon fair dealing.

- (a) price
- (b) fame
- (c) location
- (d) history

Section Three: Reading Comprehension (40 Points, eight questions and five points for each correct answer).
Read the quotation below and choose the answer closest to the meaning in the quotation.

The anthropological study of kinship has been dominated by two central issues: 1) the relationships linking families to larger kinship groups that incorporate multiple families and endure longer than a single family; and 2) the relationships between kin ties and locality, that is, between "blood" and "soil" (Kuper 1982:72). Since the founding of anthropology in the nineteenth century, abstract models and classificatory types have been offered to account for these relationships from comparative and evolutionary perspectives, but they have generally failed to live up to expectations. Ethnographic descriptions have dispelled the notion that prescriptive and proscriptive kinship "rules" govern social life. Kin ties are acknowledged to be optative and mutable rather than established at birth or marriage, and "fictive" relationships can be considered just as legitimate as "biological" ones. Indeed, even the presumed irreducible, natural component of kinship—a link between persons resulting from procreative acts—has been exposed as a Western notion that misleadingly privileges one construction of social relationships over potential others (Schneider 1972, 1984).

A more useful perspective assumes a processual rather than a classificatory approach to kinship, focusing on the practices and understandings by which relationships are constructed in everyday social life, rather than on abstract or idealized rules. One such approach specifically examines how, in certain societies, people conceive and enact kin or "kin-like" relationships as a group by virtue of their joint localization to a "house." The house as a social group, as characterized by Claude Lévi-Strauss (1982, 1989), is much more than a household. Groups referred to by the term "house" are corporate bodies, sometimes quite large, organized by their shared residence, subsistence, means of production, origin, ritual actions, or metaphysical essence, all of which entail a commitment to a corpus of house property, which in turn can be said to materialize the social group. Houses define and socially reproduce themselves by the actions involved with the preservation of their joint property, as a form of material reproduction that objectifies their existence as a group and serves to configure their status vis-à-vis other houses within the larger society.

Examining social organization from the focal point of the house, where this unit is applicable, can help to explicate both long-lived extra-familial relationships and the link between kinship and locality within this dynamic and processual perspective. Studies of "house societies" are especially concerned with how local life—the actions and structural integrations of groups and their members within particular political and economic contexts—is intertwined with genealogy, that is, kinship through time (Lévi-Strauss 1982:171). Diachronic investigations of houses emphasize the differential success of long-term strategies for acquiring, keeping, or replacing resources that are the basis for status and power, strategies whose outcomes constitute hierarchy and result in historical change. (Gillespie 2000:1-2)

From:

Gillespie, Susan D. 2000. "Beyond Kinship: An Introduction." In *Beyond Kinship: Social and Material Reproduction in House Societies*. Rosemary A. Joyce and Susan D. Gillespie, eds. Pp 1-21. Philadelphia, PA: University of Pennsylvania Press.

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21. Who edited *Beyond Kinship: Social and Material Reproduction in House Societies*?
- (a) Claude Lévi-Strauss
 - (b) David Schneider
 - (c) Susan D. Gillespie
 - (d) Rosemary A. Joyce and Susan D. Gillespie
22. Who wrote "Beyond Kinship: An Introduction"?
- (a) Rossemary A. Joyce
 - (b) Rosemary A. Joyce and Susan D. Gillespie
 - (c) Susan D. Gillespie
 - (d) James Joyce
23. What were the pages for the above quotation by Susan D. Gillespie?
- (a) Pages 1- 21.
 - (b) Page 1
 - (c) Page 2
 - (d) Page 1-2
24. In what city was *Beyond Kinship: Social and Material Reproduction in House Societies* published?
- (a) Pennsylvania
 - (b) Cleveland
 - (c) Philadelphia
 - (d) PA
25. What was one of the central issues that dominated the anthropological study of kinship:
- (a) Houses
 - (b) Proscriptive classification
 - (c) The relationship between social organization and cultural categories
 - (d) The relationships between kin ties ("blood") and locality ("soil").
26. A processual approach to kinship
- (a) Focuses on the practices and understandings by which relationships are constructed in ritual life.
 - (b) Focuses on the practices and understandings by which relationships are constructed in everyday social life and does not focus on abstract or idealized rules.
 - (c) Tends to avoid a priori Western assumptions.
 - (d) Deconstructs the dualisms that are read into the data.

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27. In the above quotation, "house" explicitly does not only mean
- (a) family
 - (b) kindred
 - (c) lineages
 - (d) household
28. The author asserts that the presumed irreducible natural component of kinship is a link between persons resulting from procreative acts. The author makes clear in her quotation that she thinks this notion is:
- (a) racist
 - (b) borrowed
 - (c) from Christian thought
 - (d) Western