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| 考試科目 | 英文 | 所別 | 博碩班 | 考試時間 | 5月2日 上午第1節 星期 6 |
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I. 請注意：本題不是用中文翻譯下列選文，而是用中文將下列選自 Samuel Huntington, *The Clash of Civilizations and the Remaking of the World Order*, Chapter 12, "The West, Civilizations, and Civilization" 中的各段意義加以詳細說明。凡用英文回答本問題者，不計分。(20分)

1. In the mid-1990s the West had many characteristics... as those of a mature civilization on the brink of decay. Economically the West was far richer than any other civilization, but it also had low economic growth rates, saving rates, and investment rates, particularly as compared with the societies of East Asia. Individual and collective consumption had priority over the creation of the capabilities for future economic and military power. Natural population growth was low, particularly compared with that of Islamic countries. ...
2. Far more significant than economics and demography are problems of moral decline, cultural suicide, and political disunity in the West. Oft-pointed-to manifestations of moral decline include: 1. increases in antisocial behavior, such as crime, drug use, and violence generally; 2. family decay, including increased rates of divorce, illegitimacy, teen-age pregnancy, and single-parent families; 3. at least in the United States, a decline in "social capital," that is, membership in voluntary associations and the interpersonal trust associated with such membership; 4. general weakening of the "work ethic" and rise of a cult of personal indulgence; 5. decreasing commitment to learning and intellectual activity, manifested in the United States in lower levels of scholastic achievement....
3. A more immediate and dangerous challenge exists in the United States. Historically American national identity has been defined culturally by the heritage of Western civilization and politically by the principles of the American Creed on which Americans overwhelmingly agree: liberty, democracy, individualism, equality before the law, constitutionalism, private property. In the late twentieth century both components of American identity have come under concentrated and sustained onslaught from a small but influential number of intellectuals and publicists. In the name of multiculturalism they have attacked the identification of the United States with Western civilization, denied the existence of a common American culture, and promoted racial, ethnic, and other subnational cultural identities and groupings. They have denounced, in the words of one of their reports, the "systematic bias toward European culture and its derivatives" in education and "the dominance of the European-American monocultural perspective...."

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| 考試科目 | 英文 | 所別 | 歷史所 | 考試時間 | 5月25日 上午第1節 星期六 |
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4. The American multiculturalists similarly reject their country's cultural heritage. Instead of attempting to identify the United States with another civilization, however, they wish to create a country of many civilizations, which is to say a country not belonging to any civilization and lacking a cultural core. History shows that no country so constituted can long endure as a coherent society. A multicivilizational United States will not be the United States; it will be the United Nations....If the United States is de-Westernized, the West is reduced to Europe and a few lightly populated overseas European settler countries. Without the United States the West becomes a minuscule and declining part of the world's population on a small and inconsequential peninsula at the extremity of the Eurasian land mass.
5. The clash between the multiculturalists and the defenders of Western civilization and the American Creed is ... "the real clash" within the American segment of Western civilization. " Americans cannot avoid the issue: Are we a Western people or are we something else? The futures of the United States and of the West depend upon Americans reaffirming their commitment to Western civilization. Domestically this means rejecting the divisive siren calls of multiculturalism. Internationally it means rejecting the elusive and illusory calls to identify the United States with Asia. Whatever economic connections may exist between them, the fundamental cultural gap between Asian and American societies precludes their joining together in a common home.

II. 請將下列連橫〈台灣通史〉自序的選文，以 1 到 4 之順序，逐段翻譯成英文。
(20 分)

1. 台灣固無史也。荷人啓之。鄭氏作之。清代營之。開物成務。以立我丕基。至於今三百年矣。而舊志誤謬。文采不彰。僅隸有清一朝。荷人鄭氏之事。闕而弗錄。竟以島夷海寇視之。烏呼。此非舊史之罪歟。
2. 夫台灣固海上之荒島爾。筭路藍縷。以啓山林。至於今是賴。... 草澤群雄。後先崛起。朱林以下。輒啓兵戎。喋血山河。籍言恢復。而舊志亦不備載也。續以建省之議。開山撫番。析疆增吏。正經界。籌軍防。興土宜。勵教育。綱舉目張。百事俱作。而台灣氣象一新矣。
3. 夫史者民族之精神。而人群之龜鑒也。代之盛衰。俗之文野。政之得失。物之盈虛。均於是乎在。故凡文化之國。未有不重其史者也。古人有言。國可滅。而史不可滅。... 然則台灣無史。豈非台人之痛歟。...
4. 橫不敏。昭告神明。發誓述作。兢兢業業。莫敢自違。遂以十稔之間。撰成台灣通史。爲記四。志二十四。傳六十。凡八十又八編。表圖附焉。起自隋代。終於割讓。縱橫上下。鉅細靡遺。而台灣文獻於是乎在。

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| 考試科目 | 英文 | 所別 | 研究所 | 考試時間 | 5月6日 上午 第一節 |
| <p>III. 請以中文翻譯下列選文。(10分)</p> <p>Imperialism is an atavism. It falls in the great group of those things that live on from earlier epochs, things which play so great a role in every concrete situation and which are to be explained not from the conditions of the present but from the conditions of the past. It is an atavism of social structure and an atavism of individual emotional habits. Since the necessities which created it have gone forever, it must--though ever martial development tends to revitalize it--disappear in time.</p> <p>Modern Imperialism is one of the heirlooms of the absolute monarchical state. The "inner logic" of capitalism would have never evolved it. Its sources come from the policy of the princes and the customs of a pre-capitalist milieu. But even export monopoly is not imperialism and it would never have developed to imperialism in the hands of the pacific bourgeoisie. This happened only because the war machine, its social atmosphere, and the martial will were inherited and because a martially-oriented class (<i>i.e.</i>, the nobility) maintained itself in a ruling position with which of all the varied interests of the bourgeoisie the martial ones could ally themselves. This alliance keeps alive fighting instincts and ideas of domination. (Joseph A. Schumpeter: <i>The Sociology of Imperialism</i>)</p> | | | | | |
| 備 | 考 試 題 隨 卷 繳 交 | | | | |

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| 考試科目 | 英文 | 所別 | 歷史學系 | 考試時間 | 星期 | 月 | 日 | 上午 | 下午 | 第 | 節 |
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二. 翻譯下列成中文 (請抄題號)
A.

It was during the nineteenth century, however, the golden age of historiography, that historical learning came to be accepted as the most reliable guide to diplomacy and statecraft. At a time when faith in religious dogma and philosophic doctrine was waning, before the social sciences began to offer what appeared to be more precise and dependable solutions, the study of history was regarded as essential for the conduct of public affairs. Not only publicists and scholars, but political leaders turned to it for help. Upon his return to Paris after the disastrous campaign in Russia in 1812, Napoleon declared that the misfortunes of France were the fault of "ideology," of "that gloomy metaphysic" which sought to base legislation on ultimate causes, instead of shaping laws in accordance with "a knowledge of the human heart and the lessons of history." Those who are called to regenerate a state must follow entirely different principles, he told his state councilors. "History portrays the human heart. It is in history that we must look for the advantages and drawbacks of different kinds of legislation. Those are the principles of which the council of state of a great empire should never lose sight."

Some eighty years later another leading statesman spoke of the role of historical experience in the formulation of public policy. Shortly after his dismissal from office, Bismarck declared in a newspaper interview that "for me history was there above all so that we could learn something from it. Even though events do not recur, situations and characters do; by observing and studying them we can stimulate and improve our minds." He had learned from the mistakes of his predecessors in statecraft, formulating his own "theory", although it would be a mistake to speak of one in the strict sense of the word. "For there is no clearly defined science of politics, any more than there is a clearly defined science of national economy. Only professors manage to compartmentalize the changing needs of civilized mankind into scientific laws." For the fallen German chancellor, as for the defeated French emperor, history embodied not the abstract categories of political theory but the vital experiences of life itself. 20%

B.

The Taipei Municipal Government should take legal action against the nine private bus companies' drivers' unions for illegally staging a city-wide strike yesterday, causing serious inconveniences to the million or so city residents and students who rely on bus service to go to work and school. The unions staged the service stoppage without giving any warning to the public. Nor did the strike organizers apply to the regulating authorities for approval, as legally required.

Union officials said they decided to go on strike to protest what they called their employers' unfair treatment of requiring bus drivers to pay all the fines imposed by the city's environmental bureau for violations of gas emission regulations. But even if the drivers' complaint is justifiable, it hardly excuses the decision to strike without considering the interests of customers by notifying them in advance. 10%

C.

Seven illegal mainland Chinese immigrants were arrested yesterday shortly after they landed on the northern coast of Hsinchu, said the Coast Guard.

The seven arrested illegals said they had calculated that the coast guard would relax their watch on the eve of the Dragon Boat Festival.

Instead, coast guardsmen enforcing the watch due to the festival closed in on the illegal mainland Chinese shortly after they approached the shore in a wooden fishing boat.

The mainlanders said they set out from the southern Fujian province of Pingtan Tuesday and paid between 1,000 and 1,500 renminbi (three NT dollars against one renminbi on the black market) for the cross-strait journey.

The Coast Guard also said some suspicious fishing boats fled after spotting the appearance of its patrol boats. 10%

D.

The Executive Yuan has decided to put an end to the government monopoly on tobacco and alcoholic beverage production. This decision should be put into practice as soon as possible.

For decades the government has monopolized the production of cigarettes and alcoholic beverages. The monopoly has been regarded as a major source of government revenue.

Pressured by Washington, the government has opened the local markets to U.S.-produced cigarettes and alcoholic beverages. The monopoly, therefore, exists only in name now.

When the production of cigarettes and alcoholic beverages is privatized, commodity taxes levied on their manufacture and sale can still bring in revenue.

Turning the manufacture of these goods over to private interests can also help improve the government's image. With anti-smoking and anti-drinking movements gathering speed here, the government agency manufacturing cigarettes and alcoholic beverages has often been censured for its sales-promotion campaign. This is bad for the government's reputation.

Privatization of cigarettes and alcoholic beverages, therefore, should be carried out without delay. 10%

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| 考試科目 | 外文(日文) | 所別 | 歷史研究所 | 考試時間 | 5月25日 上午 星期六 下午 第 節 |
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一、左記の文章を中國文に譯しなさい。 25%

水泳場の先生は、昔は赤い帽子をかぶっていました。ところによつては、黒い帽子をかぶっていました。大先生は、帽子にふとい金すじなどもつけていました。ですから水泳の先生のことを、むかしは「赤帽」だの「黒帽」などと呼びました。昔のお話をしたついでに、もうすこしお話すると、昔の水泳の先生は、白いもんでこしらえた、剣道着のような水着を着て、ちゃんと、はかまをはいていました。

先生ばかりではありません。生徒たちもはかまをはいて、きちんとして水泳をならいにきました。水泳は日本では武道の一つでしたから、先生も生徒も、身なりをきちんとして、礼儀正しく、おしえたりおしえられたりしたのです。剣道や柔道は、いまでも礼儀正しいスポーツです。ところが、水泳だけは、だらしないハダカの水あそびになりました。

日本にクロー・ストロークという外国のおよぎかたがつたわつて、オリンピックにも選手が出て、競泳ということがさかんになつてから、だれもかれもが、みんな外国のまねをするようになりました。そのころから日本式の水泳着はすたれて、かわりに、水兵さんのシャツにているジャンパーというものや、タオルでこしらえた西洋人のネクキなどを着たりするようになりました。はかまなど、およぎ場へはいてくるものはありません。かたくるしく考えることはありませんが、水泳も、もうすこしきょうぎよいスポーツになればいいと思います。

二、左記の文章を中國文に譯しなさい。 15%

おれは明治十二年、丁度きみの入獄ちゅう、前のアメリカ大統領グラントが日本へ寄つて忠告してくれた言葉を、しみじみ思い出す。グラント曰く、日本ハ決シテ支那ト戦争シテハイケマセン。支那ガ勝テバ勿論、日本ガ勝ツテモ、結局一番コマル立場ニ置カレルノハ日本デス。ヨオロッパ諸国ハ、アジア人ヲ屈伏サセルコトキリ考ヘズ、アジア人ノ利害ナド思ツテモ見マセンカラ、一度兩國間ニ不幸ガ起レバ、支那ハ忽チ各國間ニ分割サレルデセウ。スルト日本ハドウナリマスカ？ ツマリドツチガ勝ツテモ、實際ノ利益ハミンナヨオロッパ各國ガ取ルコトニナリマス。——おれはその言葉が胆に銘じ、「軟弱」といはれやうが、「臆病」といはれやうが、今まで一貫して平和のため闘つて来た。然し今度だけはどうしても避けられず、やむを得ず戦争の責任者になつたが、やつぱり一日もその方針をわすれたことはない。

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| 考試科目 | 外文(日文) | 所別 | 歷史研究所 | 考試時間 | 5月25日 上午 9時 至 11時 |
| | | | | | 星期六 下午 第 一 節 |

三、左記の文章について、以下の問いに答えなさい。40%

1、全文を中國文に譯しなさい。30%

2、傍線部について、その意味を中國文で記しなさい。10%

我台灣統治三十余年、その治績は植民地經營の成功せる稀有の模範として推賞せらる。その割譲に際し清國全權李鴻章が台灣の難治なる所以として、氣候風土の不健康なること、住民阿片の習慣に染みて脱却すべからざること、匪亂の根絶し難きこと、及び割譲不洽の番人居住すること、を挙げ以て我が台灣要求の氣勢を殺がんとせし点は我統治によりて悉く面目を改め、今や衛生施設改良せられて悪疫は減少し阿片令は速からずして漸禁の効果を完うすべく、本島人自ら終熄する時なかるべしと信じたりし土匪は平定して安寧秩序は設定せられ、更に番人は平和化せられて番番は殆んど之を見ざるに至り、全島の交通取引は安全となり經濟産業は興隆し教育制度は備はつた。領台当時内外人の等しく疑問としたりし我國民の植民地統治能力は実証せられたのである。而して台灣の資本主義化の過程に於て内地人大資本家が独自の支配の地位を占め、教育も亦特に内地人側に於て有利なりとはいへども、本島人の生産力、富裕及文化の程度も亦我領台前に比較して著しく向上したるものと見ざるを得ない。然るに政治的關係に於ては住民の參政權は尙未だ奪にして總督專制の極端なる點に於て台灣は又世界植民地中稀有の例に屬する。しかも本島人の政治的自覚は既に点火せられた。總督府は同化を政策とす。然れども本島人三百八十八万人を内地人化したる曉きを以て人民參政の途を開かんとするならば、或は漸る人民參政運動の發展そのものが、かゝる同化政策の貫徹せられざるべきことを強制的に示すに至らざらう。總督府は一視同仁共存共榮を標語とする。併し乍らそれが口頭語に終らざることの保障、植民地の統治が文明的なりや否々の一応の試験は、適當なる時期に於ける原住民參政權の容認如何に存する。

四、左記の問いに答えなさい。20%

1、左記の語句を中國文で記しなさい。10%

(1) 卒業式の日、同級生は名残りの涙があふれ出しました。

(2) 私に何かお手傳いすることがありますか。

(3) 世論は彼に味方をしました。

(4) 最近はずっと暑く暑い日が続いています。

(5) 彼は毎日夢中になって仕事をしています。

2、次のことばを使って短文を作りなさい。10%

(1) ほとんど

(2) 途中で

(3) はじめて

(4) 大体

(5) しっかり

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| 考試科目 | 史學史料 | 所別 | 歷史 | 考試時間 | 5月25日上午 星期六 (下) 午第二節 |
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一、中國在十七世紀之前是全世界最強、最富庶的國家，但自十七世紀下半葉開始西方的優勢漸現。到了十九世紀，中國在面對西方時幾乎節節敗退。請自政治、社會、經濟、文化及科學等角度談談中國在十~十七世紀這段期間的重要發展。而且，為什麼中國後來落於西方之後？ (20分)

二、清代史學歷經兩次考據和經世的轉換，一次是明末清初的經世史學，一次是嘉道史學從考據到經世的轉折(據陸寶千、劉廣京教授等所論)，請回答下列問題：(20分)

1. 明末清初的經世史學興起原因為何？
2. 明末清初的經世史學有哪些代表性學者？他們的學術主張有何異同？
3. 學者們會對乾嘉史學提出不同的解釋，請列舉你所知道的解釋內容。
4. 嘉道史學從考據到經世的因素為何？和明末清初的經世史學有何異同？
5. 史學經世和經學經世在清代有何相同或不同之處？

三、相 家 一 宋太祖乃盡收天下之利權歸於官，於是士大夫始必兼農桑之業，方得贍家，一切與古異矣。仕者既與小民爭利，未仕者又必先有農桑之業方得給朝夕，以專事進取，於是貨殖之事益急，商賈之勢益重。非父兄先營事業於前，子弟即無由讀書以致身通顯。是故古者四民分，後世四民不分；古者士之子恆為士，後世商之子方能為士。此宋、元、明以來變遷之大較也。天下之士多出於商，則讀書之風日益甚。然而趨媚任鄙之風往往難見於士大夫，而轉見於商賈，何也？則以天下之勢偏重在商，凡豪傑有智略之人多出焉。共業則商賈也，共人則豪傑也。為豪傑則洞悉天下之物情，故能為人所不為，不忍人所忍。是故為士者轉益織會，為商者轉致古誼。此又世道風俗之大較也。

四、有些史學家認為：Capitalism is a system of production, distribution, and exchange, in which accumulated wealth is invested by private owners for the sake of gain. Its essential features are private enterprise, competition for markets, and business for profit.

同時又認為：Capitalism is a system designed to reward the individual. In contrast, mercantilist doctrine emphasized direct governmental intervention in economic policy to enhance the general prosperity of the state and to increase political authority.

請問：Capitalism 與Mercantilism兩者之間有何不同？17世紀以後，兩者有何關連？國家及個人在17世紀以後，如何進行與Capitalism或Mercantilism相關的活動？並請以英格蘭及法蘭西兩國在此時期的表現說明政府、商人與商社間的關係。(20分)

考試科目

史學史綱

所別

歷史所

考試時間

5月7日
星期六 下午第2節

五、自 1860-1870 年開始，歐洲的舊秩序，不論是國內或國際上，都發生了前所未有的劇烈變化。為了解決這些突變所產生的危機，從俄羅斯帝國的 Alexander II 到 Alexander III，從德意志帝國的 William I 到 William II，從法國的第三共和，以及到大英帝國的保守派與自由派政府，都採取了積極改革政策加以應對。但由於這些措施既未能解決危機，反而在國內與國際上都引起了更嚴重衝突的矛盾下，因而導致了執政者的替換與政策的急速轉向。結果，不但破壞了勉強維持歐洲和平秩序的「勢力均衡」傳統，也幾乎將整個世界陷入了 1914 年的危機泥窪之中。請以上述引言為主，引用歷史事件與相關人物，以分析的方式回答下列問題。（請無作過多的泛論）（20 分）

1. 英、法、德、俄四國國內所發生的劇變，原因，解決之策，及結果。
2. 該四國內部劇變對國際局勢的衝擊，並以歷史實例分析這四國在國際上時而衝突、時而和平相處的複雜關係。
3. 以實例分析何以政策與人物的替換，終于將歐洲秩序導入一直大家都曾努力、但卻無法避免的第一次世界大戰之中？