

考試科目	史學與史料	所別	歷史	考試時間	5月16日 星期六 第 / 2 節
<p>一、唐代判的性質與作用何在？請舉出三種判的名稱或出處，並說明判作為史料的意義及其在研究上的價值。(20分)</p> <p>二、教育制度的建立在近代國家的發展過程中扮演了極為重要的角色。請綜述晚清(約1860年代)以降至1950年代，臺灣教育制度與內容的變遷軌跡，以及教育在文化、社會及國族建構中的作用；並評述此一領域中重要的研究成果及將來可能發展的新課題。(20分)</p> <p>三、孫中山於1923年確立「聯俄容共」政策，此政策對後來之中國政治走向產生了很大的影響，然而至今學界對該政策之評價仍是眾說紛紜。試就你所知，論述孫中山決定該政策之背景、該政策之執行狀況及其影響。(20分)</p> <p>四、陳寅恪〈陳垣敦煌劫餘序〉云：「一時代之學術，必有其新材料與新問題。取用此材料，以研求問題，則為此時代學術之新潮流。治學之士，得預此潮流者，謂之預流。」(陳寅恪(著)、陳美延(編)，《陳寅恪集：金明館叢稿二編》，266)。清乾嘉時期的學術以樸學考據為主流，但同時代亦有浙東學派章學誠，以史學經世對抗乾嘉樸學考據；章學誠(1738-1801)生存的年代正是樸學考據興盛的乾嘉時期(1736-1820)，亦為經學吳派惠棟(1697-1785)，皖派戴震(1724-1777)獨領風騷的年代；故在乾嘉時期的學術界，有幾種不同的學術取向，請就陳寅恪「預流」說論述乾嘉學術之諸種面向，並略述乾嘉考據、浙東史學、吳皖經學相關學者的代表性著作、特色及其影響。(20分)</p> <p>五、有關封建制度(Feudalism)的起源，不同時期的學者有不同的看法。許多人認為，封建制度是：A Medieval European political system composed of a set of reciprocal legal and military obligations among the warrior nobility, revolving around the three key concepts of lords, vassals, and fiefs.</p> <p>但也有人認為：封建制度雖是從拉丁文 feodum 演變而來，卻沒有足夠的證據，認定這是：a formal political system by the people living in the Medieval Period.</p> <p>近年來，更有學者認為：There is no broadly-accepted modern definition of feudalism. The term, which was coined in the early modern period (17th century), was originally used in a political context, but other definitions of feudalism exist. 所以到了1960年代以後，許多研究中古的史家開始以一種更廣泛的概念，如封建社會(feudal society)來討論中古的社會組織。1970年代起，更有學者認為：feudalism is an unworkable term and should be removed entirely from scholarly and educational discussion, or at least used only with severe qualification and warning.</p> <p>請問：</p> <p>A. 根據17世紀以來的傳統看法，封建制度是如何組織、運作？</p> <p>B. 1960年代以後，這種看法為何轉變？請舉一位學者的看法，說明這個種看法的重要內容。</p> <p>C. 您對feudalism的理解為何？(20分)</p>					
備	考 試 題 隨 卷 繳 交				

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Here are several paragraphs extracted from a book. Please read them through:

1. This book has asked what difference it would make to our understanding if we looked at the world as a whole, a totality, a system, instead of as a sum of self-contained societies and cultures; if we understood better how this totality developed over time; if we took seriously the admonition to think of human aggregates as "inextricably involved with other aggregates, near and far, in weblike, netlike connections" (Lesser 1961: 42). As we unraveled the chains of causes and effects at work in the lives of particular populations, we saw them extend beyond any one population to embrace the trajectories of others—all others.

2. To demonstrate the global interconnections of human aggregates is one task; to explain the development and nature of these connections, however, is another. I have taken the position that no understanding of these connections is possible unless it is grounded in the economic and political conditions that generated and maintained these connections.

3. I have placed special analytic weight on a concept intended to reveal the key relationships through which social labor is brought to bear upon nature—the mode of production. In this usage "production" is not synonymous with work; a mode of production is not the same thing as a system of technology. Nor is a mode of production identical with a "society." The idea of society centers upon the social alignment of groups; the idea of mode of production aims at identifying the forces that guide those alignments. To speak of a mode of production, therefore, draws attention to the ways in which human beings confront their world in order to modify it in their favor, and focuses on the dynamic consequences of that confrontation. I do not use the term *relationship* to indicate co-occurrence or co-variation of perceived characteristics of elements, an occurrence itself empty of consequences. I think of relationships as possessing force: relationships subject human populations to their imperatives, drive people into social alignments, and impart a directionality to the alignments produced. The key relationships of a mode of production empower human action, inform it, and are carried forward by it.

4. Each mode of production gives rise to a characteristic conjunction of social groups and segments, a conjunction that embodies its dynamic and reproduces the conditions for its proliferation. Each mode also creates its own characteristic fissures and oppositions. The kin-ordered mode is predicated upon oppositions between those who "belong" and those who do not, and engenders distinctions of gender, rank, and privilege favoring some kin over others. The tributary mode sets tribute takers against the producers of tribute and gives rise to military and political competition both within and between the contending classes. The capitalist mode acts to accumulate capital through the hiring of labor power, but it is marked by the cyclical alternation of labor mobilization and labor displacement; each intake of labor power uproots some prior adaptation, while each sloughing off of labor power creates a new cohort of the unemployed. Since the key relationships governing the mobilization of social labor differ for each mode, and since each mode produces its own disjunctions, the encounter of different modes

(背面還有試題)

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5. spells contradictions and conflicts for the populations they encompass.
 # To envisage human aggregates interconnected in time and space, yet responding to the forces generated by various modes of production, impels us to think in more processual ways about the notion of society. "Societies" emerge as changing alignments of social groups, segments, and classes, without either fixed boundaries or stable internal constitutions. Each mode, in the compass of its influence, generates conjunctions of groups and classes that serve its requirements under given historical and geographical circumstances. These requirements change, as do the resulting alignments. Where different modes of production intersect, the conjunctions of groups will bear the mark of the interplay of forces. Therefore, instead of assuming transgenerational continuity, institutional stability, and normative consensus, we must treat these as problematic. We need to understand such characteristics historically, to note the conditions for their emergence, maintenance, and abrogation. Rather than thinking of social alignments as self-determining, moreover, we need—from the start of our inquiries—to visualize them in their multiple external connections. #

6. Such a view of the connectedness of human aggregates also demands that we rethink the concept of culture. We need to remember that the culture concept came to the fore in a specific historical context, during a period when some European nations were contending for dominance while others were striving for separate identities and independence. The demonstration that each struggling nation possessed a distinctive society, animated by its special spirit or culture, served to legitimate its aspirations to form a separate state of its own. The notion of separate and integral cultures responded to this political project. Once we locate the reality of society in historically changing, imperfectly bounded, multiple and branching social alignments, however, the concept of a fixed, unitary, and bounded culture must give way to a sense of the fluidity and permeability of cultural sets. In the rough-and-tumble of social interaction, groups are known to exploit the ambiguities of inherited forms, to impart new evaluations or valences to them, to borrow forms more expressive of their interests, or to create wholly new forms to answer to changed circumstances. Furthermore, if we think of such interaction not as causative in its own terms but as responsive to larger economic and political forces, the explanation of cultural forms must take account of that larger context, that wider field of force. "A culture" is thus better seen as a series of processes that construct, reconstruct, and dismantle cultural materials, in response to identifiable determinants.

7. Anthropologists have called particular combinations of such matter-of-fact usages and ideological rationalizations "cultures," dealing with them as if they possessed an inherent coherence over time. Yet the association of matter-of-fact instruments with communications about their wider import is by no means automatic and self-evident. Meanings are not imprinted into things by nature; they are developed and imposed by human beings. Several things follow from this. The ability to bestow meanings—to "name" things, acts, and ideas—is a source of power. Control of communication allows the managers of ideology to lay down the categories through which reality is to be perceived. Conversely, this entails the ability to deny the existence of alternative categories, to assign them to the realm of disorder and chaos, to render them socially and symbolically invisible. Once things are named, more-

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over, power is required to keep the meanings so generated in place—names must, as the Chinese say, be “rectified.” Sanctions must be used to defend the categories of ideological discourse against possible challenges. The construction and maintenance of a body of ideological communications is therefore a social process and cannot be explained merely as the formal working out of an internal cultural logic. The development of an overall hegemonic pattern or “design for living” is not so much the victory of a collective cognitive logic or aesthetic impulse as the development of redundancy—the continuous repetition, in diverse instrumental domains, of the same basic propositions regarding the nature of constructed reality.#

8. If ideology-making is social in nature, it follows that the processes through which ideologies are constructed take place in historic time and under definable circumstances. The ability to project symbolic universes may well be located in the structure of the human brain, driven—according to Lévi-Strauss—to resolve the irresolvable contradiction between Nature and Culture. Lévi-Strauss notwithstanding, however, this contradiction is dealt with not in pure thought alone (“myth thinking man”), but in the active transformation of nature through the social labor of human beings. **Contrary to those who** believe that Mind follows an independent course of its own, I would argue that ideology-making does not arise in the confrontation of Naked Man thinking about Naked Nature; rather, it occurs within the **determinate** compass of a mode of production deployed to render nature amenable to human use.

9. There is thus an economic and political side to the formation of idea-systems, and idea-systems, once produced, become weapons in the clash of social interests. Sets of ideas and particular group interests, however, do not exist in mechanical one-to-one relationships. If a mode of production gives rise to idea-systems, these are multiple and often contradictory. They form an “ecology” of collective representations, and the construction of ideology takes place within a field of ideological options in which groups delineate their positions in a complex process of selection among alternatives. This process of inclusion and exclusion is not only cognitive; it also involves the exercise of power. To sustain ideological hegemony, the defenders of orthodoxy must carry their message into an ever larger number of instrumental domains, while curtailing the ability of subaltern groups to advance viable alternatives. Where redundancy falters and ideology-making fails, the deficit may be made up by force.

10. It has been an argument of this book that we can no longer think of societies as isolated and self-maintaining systems. Nor can we imagine cultures as integrated totalities in which each part contributes to the maintenance of an organized, autonomous, and enduring whole. There are only cultural sets of practices and ideas, put into play by determinate human actors under determinate circumstances. In the course of action, these cultural sets are forever assembled, dismantled, and reassembled, conveying in variable accents the divergent paths of groups and classes. These paths do not find their explanation in the self-interested decisions of interacting individuals. They grow out of the deployment of social labor, mobilized to engage the world of nature. The manner of that mobilization sets the terms of history, and in these terms the peoples who have asserted a privileged relation with history and the peoples to whom history has been denied encounter a common destiny.

(背面還有試題)

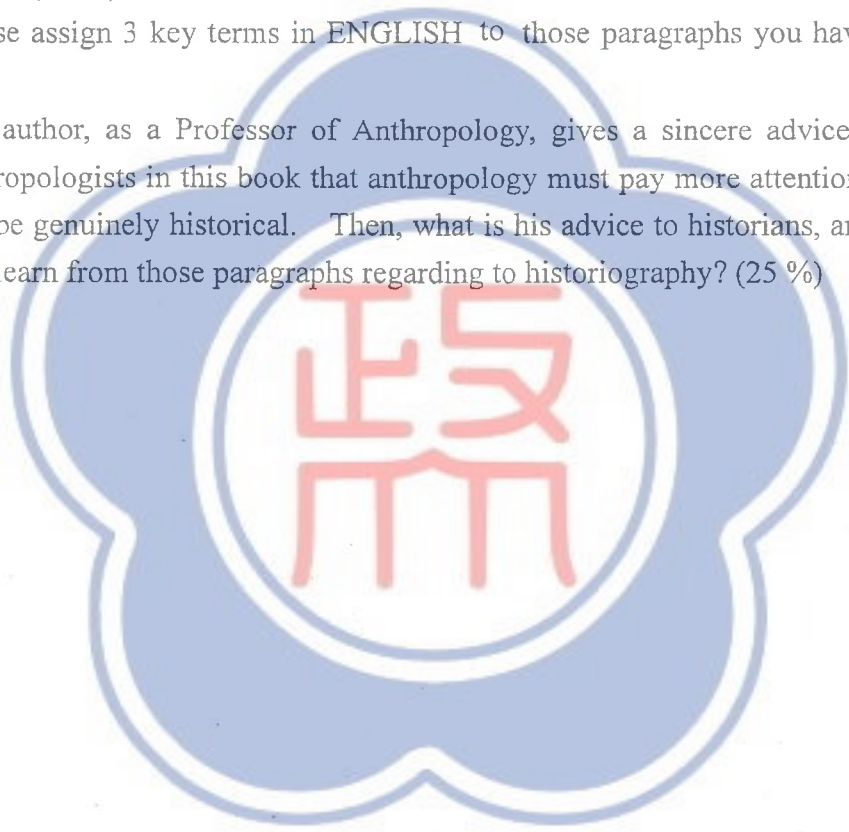
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第 1 頁，共 1 頁

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Please answer the following questions:

1. Please translate the fifth and seventh paragraphs (lines between # and # marks) into Chinese (50 %)
2. What is the scholarly tradition which the author primarily utilizes to build up his study? (10 %)
3. Please assign 3 key terms in ENGLISH to those paragraphs you have read. (15 %)
4. The author, as a Professor of Anthropology, gives a sincere advice to modern anthropologists in this book that anthropology must pay more attention to history, and be genuinely historical. Then, what is his advice to historians, and what can you learn from those paragraphs regarding to historiography? (25 %)



國立政治大學九十八 學年度研究所 博士班 入學考試命題紙

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一、左記の文章を中国文に訳しなさい。25%

日本領台初期、独立を宣言してからわずか一四八日しか持たなかった台湾民主国の抗日運動を始め、全島各地に台湾人の反日蜂起が絶えなかった。初期の三代の総督樺山資紀・桂太郎・乃木希典の時代（明治二十八年五月〜明治三十一年二月）は、治安維持に忙殺されていて、他のことにあまり手を回せなかった。混乱状態を有効に収拾するため、領台翌年の明治二十九年（一八九〇）第九回帝國議会在が、「台湾總督ハ其ノ管轄区域内ニ法律ノ効力ヲ有スル命令ヲ発スルコトヲ得」という「台湾ニ施行スヘキ法令ニ関スル法律」（いわゆる「六三法」）を制定し、台湾の總督に軍事・行政及び立法の権力を与えた。この法によって、のち「明治の軍神」と呼ばれる乃木總督は明治三十一年（一八九八）台湾で悪名を残した苛酷な「匪徒刑罰令」を發布した。その後さらに「法院条例」及び「臨時法院条例」を制定し、反日台湾人である「土匪」の審判に関しては第一審だけで終審とする審判制度をつくりあげた。また反日ゲリラを鎮圧するため、「三段警備」と称する策を取り、山地險要の所に軍隊を、平地市街には警察を置き、治安の任をそれに委ねた。しかし、この「土匪」鎮圧策はあまり功を奏しなかった。領台以来台湾は毎年日本中央政府から多額の補助金を受けていたが、治安の不安定に「経営赤字」が加わり、「台湾売却説」が一時にきやかに説かれていた。

二、左記の文章を中国文に訳しなさい。30%

もし一八七五年生まれのある日本人が、一九四五年の七〇歳の時に、五〇年前の二〇歳（一八九五年）をふりかえったとすれば、日本近代の歴史は大激動の時代だったと種感するだろう。同じように、中国人もその大激動を実感することであろう。いや、世界の人びとにとつて、まさしく二〇世紀前半の五〇年は、ひとりひとりの人生に深く刻みこまれた集団的記憶を残しつつつづけた時代であった。

そして一九九五年は、一九四五年から五〇年を経た年であり、この半世紀の激動もその前の半世紀に優るとも劣らぬ広がりや深さをもつものである。しかし、二〇世紀前半の五〇年は、今日の日本にとつてもなおその歴史的磁場の影響を受けているという点で、とりわけ大きな位置を占めている。今日の日本社会は、一九四五年以来の産物であるとともに、それよりさらに半世紀前からの歴史を相続している。そこに、今日、日本人の「歴史認識」が問われる理由があるように思われる。

少なくとも、一〇〇年のタイム・スケールにおいて今日と将来を考えることが要請されている。

ここに、今もなお健在であるが、二〇世紀を生き抜いた張学良（一九〇一〜）をとりあげるのは、二〇世紀中国の大変動を日本の側からとらえなおすうえで、きわめて典型性をそなえた人生を歩み、かつその歴史的インパクトの強い人物であったことによる。

張学良は、中国の瀋陽にあった東北大学学長として一九二八年秋、東北大学の学歌を公認した。作詞は劉復（字は、半農）で、作曲は趙元任であった。歌詞はなかなか格調高いもので、白山黒水の地、東北の大地を謳い、三民主義と青天白日旗をたたえ、東の日本、北のソ連からの圧力に臥薪嘗胆すべきことを訴え、空論と熱狂を排し、知行合一と積学養氣を強調していた。最後の歌詞は、「愛校、愛郷、愛國、愛人類」を通じて「世界大同の目標」を達成するために奮闘しようという、いかにも東北という中国の大地から生まれた内容となっていた。

背面還有試題

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三、左記の文章を中国文に訳しなさい。25%

★親恩いの孝心を、神も、あわれに思ったのでしよう。滝の水を、上等の酒に変えてやりました。その名も高い養老の滝は、いまなお、昔の人の孝心を、きれいな水に託して、流れ続けています。

昔 美濃の国（岐阜県）の山里に、正直な若い者がいました。その日その日の暮らしもたたないほど、ひどい貧乏でしたが、それでいて、たったひとりの、年とったおとうさんを、とても大事にしていました。自分では、三度のご飯を二度にしても、おとうさんには、すこしでも、おいしいものを食べさせて、長生きをしてもらおうと、それはかり心にかけていました。

おとうさんは、なによりもお酒が好きでした。けれども、お米をかうお金にさえ困るくらいですから、お酒をかうお金など、めったに手にはいりません。若者は、お酒を飲むとき、おとうさんのうれしそうな顔を思うと、どんなに苦勞しても、お酒を飲ませてあげたいものだと思いました。そのため、若者は、毎日山にたきぎを取りに行きました。そのたきぎを売ったお金で、やっと少しばかりのお酒を買ってきてあげていました。

ある日、若者は、いつものように山にはいって行きました。あちらこちらと、たきぎを取っているうちに、岩から足を踏みはずして、谷底へころがり落ちました。

「うーん。」

若者は氣を失ってしまいました。

しばらくたつて、ふと氣がつくと、たいへんのがかわいて、水が飲みたいくて、がまんができません。

「どこかに、谷川はないかしら……。」

のどをひいひいさせながら、あたりを戻回していると、かすかに滝の音が聞こえてきました。

「ありがたい。滝があるぞ。」

若者は、喜んで音のする方へ行きました。

向こうの岩の間から、きれいな水が、一筋の滝になって落ちていました。若者は、水をすくって飲みました。

飲んでみると、その水は、お酒のようなおいがしました。ふしぎに思いながら、またひとくち飲んでみて、びっくりしました。ほんとうの、しかも、この上もない、上等のお酒の味でした。

四、左記の文章を中国文に訳しなさい。20%

兵器ノ過早使用ハ元ヨリ之ヲ戒ムルト雖使用セサルヘカラサル時ニ使用セサレハ果ニ拭フヘカラサル恥辱ヲ受クルコトアルヲ忘ルヘカラス支那人ニ対シテハ弱味ヲ示セハ急變スヘキ氣質ヲ呑込ミ獨立任務ニ服スルニ際シ已ムヲ得ス支那人ト事ヲ構フルニ当リテハ堪忍シ得ヘキ丈堪忍スヘキハ勿論ナレトモ軍服ニ汚辱ヲ加ヘラルルノ已ムヲ待サルニ至ラントスルヲ察セハ最早死ヲ以テ最後ノ壯烈ヲ飾ルヘキノ処此決心ヲ為シタル時ハ即チ兵器ヲ使用スヘキ適當ノ時期ナリ部下各級幹部ハ勿論假令兵卒ト雖 万止ムヲ得サル場合ニハ決シテ兵器使用ヲ躊躇セズ之ニ依リ最後ノ血路ヲ求メ能ハズンハ生テ帝國陸軍ノ汚辱タランヨリハ死シテ武名ヲ發揚スヘシ