

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 110 學年度碩士班考試入學試題

系所班組別：歷史研究所
乙組

科目代碼：3404

考試科目：國文與英文

—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。

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壹、國文

請閱讀各題所列文字，並回答各題文字之後的提問：

一、（佔43分）

1) 何謂俗學科舉之業是已然自賓興廢上以是求於下下以是應之則士之業乎此固有所不可已而所謂程試之文必是堯禹必非桀跖必祖仁義必尚忠孝雖士之不可已要亦未為害道也

2) 惟其一以進取為心故於經史傳記往往涉獵其詞而未嘗深研其義持論雖美要以悅人之觀聽而非出於心之實然破碎穿冗苟求合乎有司之尺度雖違經背道有所不恤幸而得之則以前日之技為已足

3) 有志之士則不然方其從事於學也曰吾欲全吾所受於天者云爾上以是取我我不得不應其求而非顛主於是也其是堯禹而非桀跖祖仁義而尚忠孝必躬履焉非姑為是言也至其所守則寧見枉於有司不肯屈以求和

1、根據上述三段文字的內容，推測陳述者的立場以及其可能的存在時間，並說明如此推測的理由。（17分）

2、請在答案卷上抄下第二、三段落中畫線部分，斷句並白話翻譯該段落。（各13分）

二、（佔32分）

天啟斯文篤生我陽明夫子大明聖學吾邑士從游者殆數十人四鄉豪傑駸駸興起蓋有未及門而所立卓然者誠一時之盛也曉之事夫子也最早愧無以為諸君子倡因念生也異方不能時往受教而在鄉也又勢各有便不能聚一懼夫離群索居固有因而怠焉者矣乃與諸同志立為惜陰會期以各雙月望日輪有志者若干主供應擇地之雅勝居焉互相切磋務殫厥心盡五日而散

1、請推斷此文主旨、作者的身份、傳遞的訊息，以及如此推斷的理由。（16分）

2、請在答案卷上抄下段落中畫線部分，斷句並白話翻譯該段落。（16分）

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貳、英文

A. Reading Comprehension: (20 points)

Please read the following passage by Jinping Wang (*In the Wake of The Mongols: The Making of a New Social Order in North China, 1200-1600*, pp.15-16) and answer the questions in English.

“The year 1127 marked a watershed in Chinese history. In the century that followed the Jurchen conquest of the Northern Song, China was divided, with the south under the Southern Song and north under the non-Chinese rule of the Jin dynasty. In the past few decades, historians of middle-period China have enthusiastically responded to the influential hypothesis proposed by [Robert] Hymes and Robert Hartwell, which posits that there was a localist shift in the Song literati after 1127. According to this hypothesis, the Southern Song literati developed new locally oriented strategies and self-definition as well as new patterns of elite life and elite-state relations that continued in southern China down to the Qing dynasty. In demonstrating how political office continued to be appreciated as an indication of the literati’s place in the Southern Song, Beverly Bossler recognized the localist shift but emphasizes that the change was gradual and more continuous than disruptive in the Northern and Southern Song periods. In his recent work, Hymes stresses that in the Southern Song, the sons of prominent families—both those who had not yet achieved office and those who had reached high office—adopted this localist strategy, but he cautions us not to misunderstand the ‘localist strategy’ construct as ‘dissociation from the state or the complete abandonment of national-level aspirations by Southern Song elites.’”

Question 1: What is Bossler’s response to the hypothesis posted by Hymes and Hartwell?

Question 2: What is the major point Hymes made in his revisions on his and Hartwell’s original idea of “localist shift”?

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B. Translation: (30 points)

Please translation the following passage by Xiaoqiao Ling (*Feeling the Past in Seventeenth-Century China*, pp.1-2) into Chinese.

“This book studies the immediate responses of literary men to the Manchu conquest of China (1640s– 1680s), as well as their later contemplations of that era through the act of writing. The Manchu conquest created an unprecedented rupture in Chinese cultural life, marked particularly by the Qing court’s implementation of a haircutting policy (*tifa ling* 薙髮令) that mandated that non-clerical male subjects shave their foreheads and plait their hair according to the Manchu custom.² Many scholar officials (*shi* 士), especially those in the Jiangnan area who thought they resided at the very center of cultural refinement, found themselves adrift when they saw the socio-political order crumbling, leading to the loss of ‘This Culture of Ours’ (*siwen* 斯文).”

C. Composition: (25 points)

Please write a short essay explaining whether studying history can (or cannot) help us understand the present.

(完)