

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 112 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：3504

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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\*請在【答案卷、卡】作答

壹、國文

閱讀以下二段文字並回答其後的問題：

一、(35 分)

文章經國之大業不朽之盛事年壽有時而盡榮樂止乎其身二者必至之常期未若文章之無窮是以古之作者寄身於翰墨見意於篇籍不假良史之辭不託飛馳之勢而聲名自傳於後故西伯幽而演易周旦顯而制禮不以隱約而不務不以康樂而加思夫然則古人賤尺璧而重寸陰懼乎時之過已而人多不彊力貧賤則懾於饑寒富貴流於逸樂遂營目前之務而遺千載之功日月逝於上體貌衰於下忽然與萬物遷化斯亦志士大痛也融等已逝唯幹著論成一家言

1. 這是〈典論論文〉中的一段文字。請說明本段文字的基本論點。  
(15 分)

2. 請抄錄、斷句、白話翻譯這一段文字。(20 分)

二、(40 分)

塑像之設自古無之至佛教入中國始有也三代以前祀神皆以主無有所謂像設也彼異教用之無足怪者不知祀吾聖人者何時而始為像云觀李元瓘言顏子立侍則像在唐前已有矣嗚呼姚燧有言北史敢有造泥人銅人者門誅則泥人固非中土為主以祀聖人法也後世莫覺其非亦化其道而為之郡異縣殊不一其狀長短豐瘠老少美惡惟其工之巧拙是隨就使盡善亦豈其生盛德之容甚非神而明之無聲無臭之道也國初洪武十四

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年首建太學聖祖毅然灼見千古之非自夫子以下像不土繪祀以神主數百年之習乃革嗚呼盛哉夫國學廟貌非但以為師生瞻仰之所而天子視學實於是乎致禮焉夫以冕旒之尊而臨夫俎豆之地聖人百世之師坐而不起猶之可也若夫從祀諸儒皆前代之縉紳或當代之臣子君拜於下而臣坐於上可乎臣知非獨名分之乖舛而觀瞻之不雅竊恐聖賢在天之靈亦有所不安也

1. 請問這一段文字最有可能是在甚麼樣的脈絡中出現的？（10 分）
2. 作者的主張是甚麼？他反對的是甚麼？（15 分）
3. 請抄錄畫線的部分並斷句和白話翻譯。（15 分）

貳、 英文

A. Translation (50 points, 20 points for the first passage and 30 for the second)

Please translate the following two passages into Chinese, the first of which was adopted from E. N. Dawley's *Becoming Taiwanese: Ethnogenesis in a Colonial City*, pp.34-35, and the second from Chu Pingyi's "Scientific texts in contest, 1600-1800", in F. Bretelle-Estabet's edited book *Looking at It from Asia: The Processes that Shaped the Sources of History of Science*, pp.157-158.

- (1) During the 17<sup>th</sup> century, Europeans and Chinese set in motion Taiwan's prolonged history of colonization. The first colonies on the

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\*請在【答案卷、卡】作答

island were European, as rivalry between the Dutch East India Company and the Spanish crown brought the former to the area near present-day Tainan and the latter to Keelung during the 1620s. The Spanish presence was a chronological blip of less than twenty years, owing to the limited enthusiasm of Spanish colonial officials in Manila and an attack on the Spanish outpost by Dutch forces in 1642. For a brief period, however, the Spanish had a fort name San Salvador on the islet at the mouth of the harbor and a small settlement on the main island, and they engaged in extensive Catholic proselytizing among the indigenous peoples in the area.

- (2) The struggle in the field of calendrical studies, crucial to the legitimacy of any dynasty, was largely a competition of defining classical texts in 17<sup>th</sup>- and 18<sup>th</sup>-century China. This struggle revolved around the imperial power, which was the final arbitrator of what classics were. To attract the attention of the throne, the Jesuits and their Chinese associates translated Western science with the attempt to replace the indigenous tradition. They claimed that the superiority of their knowledge was informed by a higher truth while downplaying the significance of the Chinese astronomical tradition. They suggested to the emperors that the appearance of the calendar can remain Chinese, while Western techniques should be used to craft it. After the Qing conquest, Adam Schall (湯若望) successfully

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had Jesuit astronomy canonized by having the emperor archive his collectanea in the Imperial Historical Archive (史館). Western astronomy became orthodox. As a result, China experienced an unprecedented growth of scientific literature during the 17<sup>th</sup> and 18<sup>th</sup> centuries. Nevertheless, Qing emperors were quite cautious about the implications of adopting a Western calendar and endeavored to locate the reform within the bureaucratic machinery. Confucian literati interested in astronomy soon kept in tandem with the up-to-date knowledge and employed it in their own works. They were aware of the religious implications of the Western calendar. They also noticed that to compete with the newly canonized Western science, they had to root their knowledge claims on a set of indigenous classics with equal authority. Searching for the lost tradition thus became a main concern of these literati. However, their project of reviving indigenous traditions of astronomy did not materialize until the *Complete Library of the Four Treasuries* (四庫全書) project took shape and a large amount of ancient texts housed in the court became available to them.

## B. Composition (25 points)

Please write a short essay in English explaining the reason you want to pursue a graduate degree in history, and the topic you are interested in studying.

(完)