

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 113 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：3401

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)

公將如棠觀魚者臧僖伯諫曰凡物不足以講大事其材不足以備器用則君不舉焉君將納民於軌物者也故講事以度軌量謂之軌取材以章物采謂之物不軌不物謂之亂政亂政亟行所以敗也故春蒐夏苗秋獮冬狩皆於農隙以講事也三年而治兵入而振旅歸而飲至以數軍實昭文章明貴賤辨等列順少長習威儀也鳥獸之肉不登於俎皮革齒牙骨角毛羽不登於器則公不射古之制也若夫山林川澤之實器用之資阜隸之事官司之守非君所及也公曰吾將畧地焉遂往陳魚而觀之僖伯稱疾不從

1. 通篇抄錄以上的文字並做句讀。
2. 臧僖伯的主要觀點是甚麼？他以甚麼方式來說明其觀點？
3. 將劃有底線的文字翻譯為白話文。

二、(40 分)

君子以謂勞者賤之常困者貧之常辱者難之常彼其所以冒禍患者特不能處其常而已自處于勞則在賤而安矣自處於困則在貧而安矣自處于辱則在難而安矣處小國之道亦猶是也處小國者當卑當遜當忍恥當屈身豈不以弱者小國之常耶息之為息在春秋之時至微也介乎大國之間雖祇慄危懼猶恐不能自保況敢與人爭乎當其與鄭違言之際息侯盍自咎曰小大之不敵天也小國之見陵於大國亦天也天實為之吾其敢逆天乎今乃不勝一朝之忿忘其小而犯大宜其自取覆敗而五不韙之責皆歸其身也然鄭息俱有違言鄭之大不先加兵於息息之小反先加兵於鄭何耶蓋小國之心常疑人之陵我故忿心易生此息師所以先動也

【註：本文中的「息」是春秋時期的小國】

1. 請說明本篇所議論的情況是甚麼？以及，作者的主要論點是甚麼？
2. 抄錄劃有底線的文字並作句讀。
3. 白話翻譯匡列的部分（從「今乃不勝」到「所以先動也」）。

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貳、英文

A. Translation (25 points)

Please translate the following passage into Chinese, which is adopted from Simon, S. (2006). "Formosa's First Nations and the Japanese: from colonial rule to postcolonial resistance". *The Asia-Pacific Journal: Japan Focus*, 4(1), 1-13.

The Japanese administration of Formosa from 1895-1945 changed the island's social landscape forever; not least by bringing the Austronesian First Nation people of eastern and central Taiwan under the administration of the modern nation-state for the first time. The Taroko tribe of North-eastern Taiwan was the last tribe to submit to Japanese rule, but only after the violent subjugation of an anti-Japanese uprising in the 1930s. Shortly thereafter, however, Taroko men were recruited into the Japanese Imperial Army. Personal memories of the Japanese era in the Taroko community are ambivalent, showing both positive and negative aspects of the occupation. In any event, it is clear that the Japanese administration of Taiwan was the defining moment that constituted aboriginality as it is currently imagined in Taroko territory. Before the Japanese arrived, the Qing Empire had merely labelled the Taroko and other unassimilated tribes as "raw barbarians" (*shengfan*) and had not attempted to administer their territories. The Taroko tribe was only "civilised" after the Japanese came to Taiwan. When they finally encroached on those territories with far superior weaponry, however, the Japanese also created the conditions for resistance that became the core of Taroko identity. As aboriginal individuals subsequently became agents of Japanese modernity, even as soldiers for the Japanese army, they were conscious of doing it as members of the fierce Taroko tribe. It was thus the Japanese occupation that fashioned the Taroko into self-conscious historical actors. The various social movements of this tribe in recent years, with demands for name changes, land settlements, and autonomy, show that this spirit of resistance is alive

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and well. As “savages” become soldiers, and soldiers become social activists, the tribe has rapidly developed a First Nations identity as advocates mobilise memories of past resistance in different contexts. Therefore, Taroko memories will continue to shape the relationship between state and tribe.

B. Reading Comprehension (25 points)

Please read the following passage, which is adopted from Needham, J. and C. A. Ronan (1980), *The Shorter Science and Civilisation in China*, Cambridge: Cambridge University Press, Vol.4, pp.220-221, and answer the questions in English that follow.

Few historical events were so rich in consequences as the decision taken by certain southern Chinese officials in 1583 to invite into China some of the Jesuit missionaries waiting in Macao. It was one of the first decisive steps in the long process of a better mutual understanding of the great cultures of China and Europe. The two Chinese local officials in this event were particularly interested in reports that the Jesuits had or knew how to make chiming clocks, which became known as “self-sounding bells” (*zi ming zhong*). This new name naturally suggested an entirely new thing. The mechanical clocks of the Chinese Middle Ages had been cumbersome and never wide spread, and no special name had distinguished them from astronomical devices. It was therefore not surprising that the majority of Chinese, even scholars in official positions, got the impression that the mechanical clock was a new invention of dazzling ingenuity which European intelligence had brought into being. And of course the missionaries sincerely believed in this higher European science, seeking by analogy to commend the religion of Europeans as equally on a higher plane than any indigenous faith. The first Jesuit residence in southern China, set up by Matteo Ricci, had a clock face on the street with a public self-sounding bell, though it was closed down by a new Governor in 1589. But the modern horology was irresistible. A magnificent spring clock with chiming bells had been sent from Rome as a gift for the emperor, and arrived with the missionaries in the capital in 1600. After it had been installed in the

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imperial palace, the Jesuits were entrusted with its regulation, and this was the beginning of nearly two centuries of service by the Jesuits to the Chinese court. In fact, one of the reasons why early Jesuits were so much welcomed by the Chinese was for their interest in clock and clock-making, hardly less indeed than for their skills as mathematicians and astronomers.

Question 1: According to this passage, why did the Chinese believe that the “self-sounding bell” was a new invention?

Question 2: It is believed that the early Jesuits were welcomed in Ming and Qing China mainly for their mathematical and astronomical knowledge. Do the authors of this passage agree with that claim? Why or why not?

C. Writing (25 points)

Please write a short essay (less than 500 words) in English explaining the topic in history that you are most interested in studying, and why you are interested in it.

(完)