

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 115 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：3501

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. 提早交卷者不可攜出試題，請將試題連同答案卷(卡)交予監考人員，攜出將以違規論處。當節考試結束後試題將置於講台，可自行取回，本試場不負保管責任。
7. 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

以下的文章是〈穎考叔爭車〉，出自呂祖謙的《東萊博議》。閱讀全文之後，請回答文章下方的四個問題。

說明：

1. 文章指涉的事件是魯隱公十一年五月，鄭國在攻打許國之前，在祖廟祭告之後，眾將官等候分領車馬時，穎考叔和子都爭奪車子，穎考叔搶贏了，子都非常生氣。七月，鄭國應魯隱公的邀約，出兵攻打許國。到了城下，穎考叔擎起鄭莊公的旗號，率先跳到城上去。子都從城下放冷箭，穎考叔因而被射殺了。

2. 以下為了閱讀與答卷方便而為〈穎考叔爭車〉分了四個段落。

（一）理之在天下，猶元氣之在萬物也。一氣之春，播於品物。其根、其莖、其枝、其葉、其華、其色、其芬、其臭，雖有萬而不同，然曷嘗有二氣哉？理之在天下，遇親則為孝，遇君則為忠，遇兄弟則為友，遇朋友則為義，遇宗廟則為敬，遇軍旅則為肅。隨一事而得一名，名雖至於千萬而理未嘗不一也。氣無二氣，理無二理。然物得氣之偏，故其理亦偏。人得氣之全，故其理亦全。惟物得其偏，故蕕之不能為薰，茶之不能為薺，松之不能為柏，李之不能為桃。各守其一而不能相通者，非物之罪也，氣之偏也。至於人，則全受天地之氣，全得天地之理，今反守一善而不能相推，豈非人之罪哉？

（二）穎考叔以孝聞於鄭。一言而回莊公念母之心，其孝固可嘉矣。使考叔能推是孝而極之，則塞乎天地，橫乎四海。凡天下之理，未有出於孝之外也。奈何考叔有是孝而不能推之伐許之役，反爭一車而殺其身，可勝惜哉！其與莊公問答之際，溫良樂易，何其和也；其與子都鬪爭之際，忿戾攘奪，何其暴也。一人之身，前後相反如此。……苟考叔推事親之敬為宗廟之敬，必不敢爭車於大宮矣。推事親之肅為軍旅之肅，必不敢挾輶於大逵矣。惟其不能推，故始得純孝之名，終不免犯鬪狠危父母之戒也。

（三）或曰考叔之伐許輕身以先登豈亦不能推其孝乎吾應之曰爭車者私也所以為不孝也先登者公也所以為孝也愛其身者事親之孝忘其身者事君之忠忠孝豈有二道乎曾子以戰陳無勇為非孝則考叔之勇正曾子所謂孝也然考叔不死於先登之傷而死於子都之射死於私不死於公君子安得不責之乎此吾所以深惜其不能推也

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（四）昔左氏嘗舉「孝子不匱，永錫爾類」之詩以美考叔。自今觀之，能舍肉而不能舍車，則其孝有時而匱矣。能化莊公而不能化子都，則其類有時而不能錫矣。考叔三復是詩，能無愧乎？左氏以此詩而美考叔之孝，吾請移此詩以責考叔之非。

問題：

- 一、抄寫第（三）段並做斷句。(15 分)
- 二、呂祖謙在第（一）段運用那些概念來為全篇設定基本的論述框架？(20 分)
- 三、呂祖謙在第（二）段具體討論穎考叔，他對穎考叔的評價如何？呂祖謙如何將他所做的評價和他在第（一）段鋪陳的概念及框架關聯起來？(20 分)
- 四、第（四）段的「左氏」，指的是甚麼？呂祖謙贊成「左氏」的看法嗎？為什麼？(20 分)

貳、英文

1. Please read the following passages and answer the question in Chinese below.
(25%)

...[The] Qing [government] ... understood that large and growing segments of its population could never be expected to produce the food they consumed. This included urbanites, the proliferating rural workforce engaged in transport and other occupations, and the growing percentage of agrarian households who concentrated on production of nonfood or non-staple crops. In the interest of feeding these people, the Qing strove to assure the unfettered flow and exchange of grain and other foodstuffs between regions. Grain moved in a predictable pattern from Hunan to the southwest, from Guangxi to coastal Guangdong, and from Taiwan to mountainous and maritime Fujian. But the most celebrated commercial grain shipments during the Qing were those that fed the lower Yangzi region. During the Tang and Song dynasties it was the empire's premier grain surplus area, but since the sixteenth century the lower Yangzi had become a highly urbanized region specializing in handicraft industrialization and above all shifting to cotton and other commercial crops. The delta's massive grain deficit was met with interregional imports of grain

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from farther upriver in the Yangzi tributary system: from the Gan River valley of Jiangxi, the Xiang river valley of Hunan, and the Red Basin of central Sichuan—each distant region assuming new agricultural importance as regions closer to the lower Yangzi progressively diversified and reduced the amount of grain available for export. All of this long distance private commerce was encouraged and protected by the state, in part by exempting it from normal transport taxes.

But the state did much more than this. Through its “ever-normal granaries” the Qing attempted to ensure not only an adequate supply of grain in all parts of its domain but also a stable and affordable price in local markets. Such an ambitious and systematic effort to control regional and temporal price fluctuations was unprecedented not only in China but probably also in the rest of the world. Whereas historians once assumed that this massively documented price-stabilization apparatus could never, from its inception, have been more than a bureaucratic fiction, we now understand that it had real force and actually worked remarkably well in the dynasty’s best days. The intent was to protect the interests of grain producers by buying up surplus grain on local markets when the price was at its lowest after the fall harvest, and simultaneously to protect the interests of consumers by selling this same grain when local market supplies were scarce in late winter and early spring. Thus, by repeatedly buying low and selling high, the granaries were self-supporting, even profitable.

Moreover—and this was crucially important in the Qing’s economic logic—price stabilization would be achieved not by price controls or even giveaways of tax grain but by state participation in local markets themselves. The Qing strategy was to use the market to control the market.... Price stabilization had greatest force, by design, in regions such as northwest China where the market was less developed and needed additional prodding. The system’s ultimate decline had more to do with the growing ability of the interregional commercial market to meet the empire’s need for grain than with the declining capacities of the late Qing state.

(Source: William Rowe, *China’s Last Empire: The Great Qing*, Cambridge, Mass.: The Belknap Press of Harvard University Press, 2009, p.55-56)

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Question: How did the Qing government keep grain prices affordable to local people?

2. Please translate the following passage into Chinese: (25%)

The rule of law is one of those clichés of modern life which tends to be invoked, even by lawyers, without much reflection on what it actually means. The essence of it can be summed up in three points. First, public authorities have no power to coerce us, other than what the law gives them. Second, people must have a minimum of basic legal rights. One can argue about what those rights should be. But they must at least include protection from physical violence and from arbitrary interference with life, liberty and property. Without these, social existence is no more than an exercise of raw power. Third, there must be access to independent judges to vindicate these rights, administer the criminal law and enforce the limits of state power. At least as important as these, however, is a clear understanding of what the rule of law does not mean. It does not mean that every human problem and every moral dilemma calls for a legal solution.

(Source: Jonathan Sumption, *Trial of the State*, London: Profile Books, 2019, p.4)

3. Do you think humans learn from history? Please write in English. (25%)

(完)