

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：中國文學系
甲組(中國文學組)

科目代碼：3704

考試科目：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

一、詞彙（16%）：請選出一個適合題意的答案，每題 2 分。

- 1) Another way to frame this issue of differentiating texts is to focus on the _____ between the claims being made by a text itself and the means by which they can be validated.
 - a. Relationship
 - b. Insipid
 - c. Onwards
 - d. Adjudicate
- 2) Consider, for example, a chronicle presented with the authorial assertion that no more than the simple _____ are being recorded, as opposed to an analytic essay that purports to explain why it all happened.
 - a. However
 - b. Facts
 - c. Laudable
 - d. Transit
- 3) While any examination of this _____ also forces us to ask to what extent the meaning of either text can be taken apart from the form of representation, an even more salient question might be how we might test either claim.
 - a. Intricate
 - b. Figuration
 - c. Contrast
 - d. Angler
- 4) Any _____ would clearly have to be sensitive to the case. Indeed, recalling our earlier discussion about the relative hermeneutic priority to be assigned to the individual text and some larger whole, we might think that if the particular example, this poem or that commentary, could be completely explained by any given articulation of context, then it would disappear.

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- a. Answer
- b. Passing
- c. Reunite
- d. Commentary

5) But how can this in fact happen? We must remember, after all, that _____ – while prior – is in practice always a retrospective construction to which we are led not only by the particularities of this text but of others as well.

- a. Context
- b. Capable
- c. Insouciant
- d. Fandom

6) We are defining the questions to which this text is an answer, although we judge some _____ better than others.

- a. Text
- b. Analytics
- c. Different
- d. Definitions

7) From this (what some would call) literary point of _____, any text can be explained by many contexts, none of which, even in the aggregate, can fully account for the particular.

- a. Contention
- b. View
- c. Mindset
- d. Initial

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8) Intellectual historians, whom some would associate with the use of the text as material for larger arguments about authors, audiences, and times, are from this perspective making choices about what information matters most. For them, a text cannot be read adequately without establishing the _____ context.

- a. Incorrect
- b. Undefeated
- c. Appropriate
- d. However

二、介系詞填充（10%）：請寫出適合題意的介系詞，每題 1 分。

If scholars were to set aside the term “Neo-Confucianism” and consider such terms (1) _____ *Tao-hsüeh* (learning of the Confucian Way), might we expect fresh and useful perspectives to emerge? This proposed exercise, a kind of “rectification of names,” is much more than a mere quibble over words. What is at stake is the very content of Confucian traditions, how they were formulated and how they evolved. Our appreciation (2) _____ the contributions of earlier philosophical studies should not render us indifferent to the need (3) _____ using historical studies to contextualize our understanding (4) _____ Confucianism. An awareness of the historical context and evolution of Confucian thought has the potential (5) _____ further enriching our grasp of its philosophical content, too. Although since the early 1980s a small number of us have been expressing reservations (6) _____ the usage of the term “Neo-Confucianism,” there remains a need to address the issue of terms systematically. The present article aims to advance dialogue in that direction.

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(7)_____ the quality and quantity of scholarship produced during recent decades, there has been a lack of clarity (8)_____ the labels affixed to new trends or “schools” of Confucianism, particularly those arising during the Sung (960-1279) era. Full awareness of the problem has been masked by the ubiquitous use of the term “Neo-Confucianism.” This all-too-convenient rubric has been employed (9)_____ various people to refer to quite different circles of philosophers and positions. Our realization (10)_____ these discrepancies has been dulled by the very pervasiveness of the term. Moreover, those using it rarely specify what they individually mean. Usually, a vague sense of parameters has enabled authors and readers to assume that something of substance has been communicated.

Hoyt Tillman, “A New Direction in Confucian Scholarship: Approaches to Examining the Differences between Neo-Confucianism and Tao-hsueh,” *Philosophy East and West*, Vol. 42, No.3 (Jul. 1992), 455-474.

三、閱讀測驗（15%）：這是一段關於李白的作品在宋代如何被接受的說明，閱讀以後，簡單回答在這個段落之後列出的問題，每題 3 分。

Tang readers produced their versions of Li Bai most often through the lens of genre, in the form of commemorations, poems of praise, and lively stories, revealing little concern about inconsistency or conflicts among competing generic accounts. But from the beginning of the Northern Song, literati wrestled with Li Bai according to new hermeneutic practices developed in response to profound changes in Northern Song culture. These practices included, among others, a new commitment to bibliography that was driven by state and individual interest in libraries and book-collecting, which prompted the production and printing of editions; an increasingly ideological approach to state historiography aimed at producing exemplary figures; and enthusiasm for compiling editions and anthologies of literary texts, which were seen as culturally prestigious activities in an age of connoisseurship. Moreover, all of these practices were shaped by changing definitions of literary

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writing and by its diminished position in the quest for political office and the Way. By shifting our focus away from the reception of individual Tang authors and towards the emergence of new hermeneutic practices in the reading of Tang texts, we can see more clearly how Song readers produced “Tang literature” in many new guises. Li Bai may have ended the Northern Song as a new kind of avatar—but he was one among many that readers could choose to play.

(Anna M. Shields 田安, “Avatars of Li Bai: On the Production of Tang Poetry and Tang Poets during the Northern Song Dynasty”, Princeton University, from <https://www.academia.edu/>.)

- 1) 文中提到唐人對於李白不同版本的看法，常常是透過幾個向度來完成？（只要回答有幾個就可以。）
- 2) 到了北宋，又是因為了回應什麼重要的因素，使得士人對於李白的詮釋實做又有不同？
- 3) 這些詮釋實做，至少包括幾個方面？（只要回答幾個就可以。）
- 4) 這些詮釋實做，又受到幾個因素的形塑？（只要回答幾個就可以。）
- 5) 本文認為我們應該將焦點從個別作者的接受，轉移到什麼上，就可以更清楚看到北宋讀者怎麼做出「唐代文學」？

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四、翻譯（9%）：請翻譯下面的段落

So what went wrong? On the one hand, authors have to resist the pressure to publish too soon. Good undergraduate lecture notes (especially those written under a heavy teaching load) do not convert easily into a solid textbook. On the other hand, publishers have to do their job. An editor has to find not only responsible referees but also take their reports seriously. If reports call for substantial revisions, the publisher has to make sure they are completed prior to sending a manuscript to press.

To state the obvious: philosophizing is hard; philosophizing about texts from another millennium that are written in another language is harder still. So we should approach our task in the spirit of Confucius's disciple Yan Yuan:

The more I look up at it, the higher it seems; the more I delve into it, the harder it becomes. Catching a glimpse of it before me, I then find it suddenly at my back.
(Analects 9.11)

(Bryan W. Van Norden, "Review" on JeeLoo Liu. *An Introduction to Chinese Philosophy: From Ancient Philosophy to Chinese Buddhism*. Malden, MA: Blackwell Publishing, 2006.)(*China Review International*, Volume 15, Number 1, 2008, pp. 39-45 (Review))