

國立清華大學 104 學年度碩士班考試入學試題

系所班組別：歷史研究所甲、乙、丁組

考試科目（代碼）：國文與英文(2804)(2904)(3004)

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*請在【答案卷、卡】作答

壹、國文：

閱讀以下兩段文字，並回答各段文字之後的問題：

一、(佔 45 分)

雍正二年立劉猛將軍廟將軍未詳所始相傳神能驅除蝗蝻頗著顯應雍正三年奉世宗憲皇帝諭旨舊歲直隸總督李維鈞奏稱畿輔地方每有蝗蝻之害土人虔禱於劉猛將軍之廟則蝗不為災朕念切痼瘼凡事之有益於民生者皆欲推廣行之且禦災捍患之神載在祀典即大田之詩亦云去其螟螣及其蠹賊無害我田穡田租有神秉畀炎火是蝗蝻之害古人亦未嘗不藉神力以為之驅除也因以此意曾密諭數省督撫留意以為備蝗之一端今兩江總督查弼納奏稱江南地方有為劉猛將軍立廟之處則無蝗蝻之害其未曾立廟之處則不能無蝗此查弼納褊狹之見諷朕專恃祈禱以為消弭災祲之方也其他督撫亦多有設法祈雨祈晴之奏者夫天人之理感應不爽凡水旱蝗蝻之災或朝廷有失政則天示此以警之或一方之大吏不能公正宣猷或郡縣之守令不能循良敷化又或一郡一邑之中風俗澆漓人心險偽以致陰陽沴戾災祲洊臻所謂人事失於下則天道變於上也故朕一聞各直省雨暘愆期必深自修省思改闕失朝夕乾惕必誠必敬冀以挽回天意爾等封疆大吏暨司牧之官以及居民人等亦當恐懼修省交相誠勉改愆悔過崇實去偽人事既盡自然感召天和災祲可消豐穰可致此桑林之禱所以捷於影響也蓋惟先之以恐懼修省誠敬感格至於祈禱鬼神不過借以達誠心耳朕實有見於天人感應之至理而斷不惑於鬼神巫禱之俗習故不惜反覆明晰言之內外臣工黎庶其共體朕意

1. 雍正皇帝在本段文字中提到了「查弼納」。他對查弼納的評價如何？為什麼他會有這樣的評價？（10 分）
2. 雍正對於「劉猛將軍廟」的態度是什麼？他為何提到「天人之理感應不爽」？這些和他對如何處置蝗災的看法有何關係？（15 分）
3. 請在答案卷上抄下畫線的部份之後，斷句並白話翻譯該段落。（20 分）

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二、(佔 30 分)

嗚呼天下之惡梁久矣自後唐以來皆以為偽也至予論次五代獨不偽梁而議者或譏予大失春秋之旨以謂梁負大惡當加誅絕而反進之是獎篡也非春秋之志也予應之曰是春秋之志爾魯桓公弑隱公而自立者宣公弑子赤而自立者鄭厲公逐世子忽而自立者衛公孫剽逐其君衎而自立者聖人於春秋皆不絕其為君此予所以不偽梁者用春秋之法也然則春秋亦獎篡乎曰惟不絕四者之為君於此見春秋之意也聖人之於春秋用意深故能勸戒切為言信然後善惡明夫欲著其罪於後世在乎不沒其實其實嘗為君矣書其為君其實篡也書其篡各傳其實而使後世信之則四君之罪不可得而掩爾使為君者不得掩其惡然後人知惡名不可逃則為惡者庶乎其息矣是謂用意深而勸戒切為言信而善惡明也桀紂不待貶其王而萬世所共惡者也春秋於大惡之君不誅絕之者不害其褒善貶惡之旨也惟不沒其實以著其罪而信乎後世與其為君而不得掩其惡以息人之為惡能知春秋之此意然後知予不偽梁之旨也

1. 歐陽修在這一段文字中回應了別人對他的一些批評，那些批評是什麼？（5 分）
2. 歐陽修為什麼提到春秋？（10 分）
3. 請在答案卷上抄下畫線的部份之後，斷句並白話翻譯該段落。（15 分）

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貳、英文：

(A) Composition (25 points)

An August 2013 study led by Ethan Kross, a psychologist at the University of Michigan, Ann Arbor, concluded that “the more you use Facebook, the sadder you get.” What do you think? Write a short English composition, in about 200 words, to respond.

(B) Translate the following two texts into Chinese (25 points each)

(1) For most human beings, children and adults both, the dominant consideration in life until modern times was purely, unrelievedly economic. In poorer households – and that is what most homes were, of course – every person was, from the earliest possible moment, a unit of production. John Locke, in a paper for the Board of Trade in 1697, suggested that the children of the poor should be put to work from the age of three, and no one thought that unrealistic or unkind.

In the worst circumstances, children were sometimes given the most backbreaking of jobs. Those as young as six, of both sexes, were put to work in mines, where their small frames allowed them access to tight spaces. Because of the heat and to save their clothes, they often worked naked. (Grown men also traditionally worked naked; women usually worked naked to the waist.) For much of the year, those who worked in mines never saw sunlight, which left many stunted and weak from vitamin D deficiencies.

– Bill Bryson, *At Home: A Short History of Private Life* (New York: Doubleday, 2010), p. 410.

(2) The use of eunuchs to guard and serve grand rulers goes back to ancient Egypt and China. In common with the great medieval empire of Japan and the Muslim Caliphate, Byzantium also employed eunuchs, whose high-pitched, unbroken voices, childish soft skin, hairless bodies and elongated limbs added to the exotic elements of court life. These castrated men – a third sex, neither male nor female – who could not produce their own families, were trusted to attend to the Byzantine emperor and empress, to protect the women of the ruling dynasty and to run court ceremonial. In Muslim countries, they frequently guarded the sacred shrines of Islam. And in

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imperial China, right up to the twentieth century, poor men continued to offer themselves for castration in order to obtain a court position. The phenomenon of court eunuchs has a global history and Byzantine practice was not unusual among hierarchical, imperial governments.

– Judith Herrin, *Byzantium: The Surprising Life of a Medieval Empire* (Princeton University Press, 2007), pp. 160-161.

(End)