

九十一學年度 歷史研究所 系(所) 甲 組碩士班研究生招生考試

科目 國史與英文 科號 4104 共 5 頁第 1 頁 \*請在試卷【答案卷】內作答

(一) 閱讀下列摘出的文字，寫出這段文字的大意，以及它的出處。(取自那一部書)。【三題選作兩題，每題十分】

1. 篤公劉匪居匪康迺場迺疆迺積迺倉迺裹餼糧於棗於囊思輯用光弓矢斯張干戈戚揚爰方啓行
2. 下大夫相見以雁飾之以布維之以索如執雉上大夫相見以羔飾之以布四維之結於面左頭如騶執之如士相見之禮
3. 子玉使 屈 勃請戰曰請與君之士戲君馮軾而觀之得臣寓目焉晉侯使欒枝對曰寡君聞命矣楚君之惠未之敢忘是以在此爲大夫退其敢當君乎既不獲命矣敢煩大夫請二三子介爾車乘敬爾君事詰朝將見

(二) 下列兩題，擇一作答 (20%)

1. 閱讀以下文字：

夫人情莫不貪生惡死念親戚顧妻子至激於義理者不然乃有不得已也今僕不幸早失二親無兄弟之親獨身孤立少卿視僕於妻子何如哉且勇者不必死節怯夫慕義何處不勉焉僕雖怯懦欲苟活亦頗識去就之分矣何至自湛溺累繼之辱哉且夫臧獲婢妾猶能引決況若僕之不得已乎所以隱忍苟活函糞土之中而不辭者恨私心有所不盡鄙沒世而文采不表於後也

請問：這段文字的主要意旨爲何？它的體裁爲何？

2. 閱讀以下文字：

司馬子長曰秦撥去古文揚子雲曰秦剷滅古文許叔重曰古文由秦絕案秦滅古文史無明文有之惟一文字與焚詩書二事六藝之書行於齊魯爰及趙魏而罕流布於秦(猶史籍篇之不行於東方諸國)其書皆以東方文字書之漢人以其用以書六藝謂之古文而秦人所罷之文與所焚之書皆此種文字是六國文字即古文也

請問：這段文字的主要論旨爲何？如何論證？

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(三) 閱讀下列詩詞，請闡述作品表達的感情，指出作者為何人，並略述其風格。(第1,2題選答一題，第3,4題選答一題，每題10分)

1. ……今年歡笑復明年秋月春風等閒度  
弟走從軍阿姨死暮來朝去顏色  
故門前冷落車馬稀老大嫁作商人婦  
商人重利輕別離前月浮梁買茶去  
去來江口守空船繞船明月江水寒  
夜深忽夢少年事夢啼妝淚紅闌干……
2. 丞相祠堂何處尋錦官城外柏森森  
映階碧草自春色隔葉黃鸝空好音  
三顧頻煩天下計兩朝開濟老臣心  
出師未捷身先死長使英雄淚滿襟
3. 風住塵香花已盡日晚倦梳頭  
物是人非事事休欲語淚先流  
聞說雙溪春尚好也擬泛輕舟  
只恐雙溪舴艋舟載不動許多愁
4. 對瀟瀟暮雨灑江天一番洗清秋  
漸風淒緊關河冷落殘照當樓是  
處紅衰翠減苒苒物華休  
惟有長江水無語東流不忍登高臨遠  
望故鄉渺邈歸思難收  
嘆年來蹤跡何事苦淹留  
想佳人妝樓長望誤幾回天際識歸舟  
爭知我倚闌干處正恁凝愁

(四) 閱讀以下的文字：

人誰不見蘋果之墜地，而因以悟重力之原理者，惟有一奈端；人誰不見沸水之騰氣，而因以悟汽機之作用者，惟有一瓦特；人誰不見海藻之漂岸，而因以覓得新大陸者，惟有一哥倫布；人誰不見男女之戀愛，而因以看取人情之大動機者，惟有一瑟士丕亞。無名之野花，田夫刈之，牧童蹈之，而窩兒哲窩士於此中見造化之微妙焉；海灘之僵石，漁者所淘餘，潮雨所狼藉，而達爾文於此中悟進化之大理焉。故學莫要於善觀。善觀者，觀滴水而知大海，觀一指而知全身，不以其所已知蔽其所未知，而常以其所已知推其所未知。是之謂慧觀。

請問：

- 一、這段文字大概撰寫於何時？為什麼？
- 二、文中之奈端、瑟士丕亞、窩兒哲窩士各為何人？請略作介紹。
- 三、該文字的論證是否高明？請略作分析。

(15分)



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**Part I Reading Comprehension.** Write the letter of the best answer. Note that "all of the above" means that a, b, and c are all correct/good answers, and thus "d. all of the above" may sometimes be the best and therefore the correct answer. (24 points)

### Reading 1

(1) The culture of the Periclean Age stemmed from a belief in the all-comprehensive perfection of the state, to whose good the citizens, in war and in peace, were to subordinate their individual interests and devote their lives. It also stemmed from traditional belief refined by an expanding intelligence and humanism belief in the power, wisdom, and goodness of the gods, in the superiority of the fathers, in the beneficence of the heroes of old. In other words, the central idea of Hellenism embraced the city-state, with all its traditional associations and responsibilities, religious, social, and civic. But during this great fifth century B.C., the hereditary faith of the Greeks was being changed steadily, if slowly, by a growing individualism. Poets and sophists took the lead in questioning the problems of life and the old answers to them, and during the second half of the century the new centrifugal tendencies struggled with the old conservatism in a conflict fiercer and deadlier than the strife between the Athenians and Spartans.

(2) Man's love of symbolism and his hope for a future life weakened the hold of the traditional faith. Some people turned from the cold Olympian gods to the new mystery religions and the strange deities new gods from Thrace, Phrygia, or the East, with their unfamiliar priests and curious rites, emotional and noisy, or secret and mystical brought in by swarms of foreigners and slaves. All the new religions were individualistic, and though they were scorned by the educated and the conservative, they tended to weaken the position of the recognized civic cults in the community.

(3) A far more active solvent was rationalism. While treating with forbearance the myths that formed the tragic poet's stock in trade and the background of his country's history, Euripides makes in plain that many supernatural powers, traditionally assumed, have no real existence. Homer made the gods responsible for the good and evil acts of men. Euripides rejects the whole theory and lays the responsibility for conduct upon the individual; while the eminent comic poet, Aristophanes, in other ways conservative, ridicules the gods and their weaknesses. The drama thus introduced advanced ideas to a large audience.

(4) The Athenian needed the teaching and inspiration of his great poets, for to meet the various requirements of citizenship in this intense democracy, a man had to be well educated. He began his training on a small scale in the deme (administrative district), where local affairs were freely discussed in the town meeting, and where local offices gave some practice in communal management. Further experience he gained in one or more of the many administrative offices of the state and empire, and in the assembly and law courts. But this practical instruction was narrow. The Athenian received a broader education from the choral songs at festivals and particularly from the drama presented in the theater. During the year more than sixty days were given to festivals, including dramatic exhibitions and the holidays of the demes. Every year, moreover, from one to two thousand boys and men appeared before the public in choruses for the dramatic and other exhibitions that required them. These choral services, as well as others, were generally rotated among the qualified citizens, thus giving all, or nearly all, a training in music and a close contact with literature.

(5) Euripides is distinctly the first of the moderns. The apostle of humanism, Euripides issued his dramas as epistles to mankind. His message was a moral and a spiritual interpretation of the utterance of Protagoras: man is the measure of all things. The keen intellect and the sensitive conscience, developed by a marvelous civilization, are the standards with which to judge truth and right on earth and in heaven. Casting off from traditional moorings, he pilots mankind over surging seas of thought and emotion, but his ship reaches no harbor. The poet of the submerged majority of humanity descends to the level of common folk, to sympathize with beggars and cripples, with women and slaves.



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1. What did the idea of Hellenism NOT include (Paragraph 1)?
  - a. A man had religious responsibilities
  - b. The gods were powerful
  - c. A man should pursue his individual interests
  - d. The state was perfect
2. In the fifth century, what was challenging the traditional ideas of the Greeks?
  - a. the gods
  - b. ideas from both inside and outside of Athens
  - c. the Spartans
  - d. all of the above
3. What can be said about the new religions mentioned in Paragraph 2?
  - a. Many of them came from the East
  - b. They were all mystical
  - c. The educated people started to believe in them
  - d. All of the above
4. From the description of the new religions given in Paragraph 2, what characteristics can we assume about the traditional Greek religion?
  - a. Its gods were rather cold
  - b. It did not believe in life after death
  - c. It was not individualistic
  - d. All of the above
5. What can be said about the beliefs of the poets who were influenced by rationalism?
  - a. They rejected the myths often used by poets
  - b. They said supernatural powers did not exist
  - c. They said the gods were responsible for the good and evil deeds of men
  - d. All of the above
6. Which of the following was NOT a way for Athenians to receive training to fulfill their citizenship duties?
  - a. serving as an officer in local government
  - b. attending dramatic performances
  - c. going to public houses
  - d. taking a role in theater choruses
7. What can be said of Euripides?
  - a. He wrote about ordinary people
  - b. He wrote about religion
  - c. He wrote a play about sailing
  - d. All of the above
8. In Paragraph 5 we find the phrase "but his ship reaches no harbor." What do you think this means?
  - a. The main character couldn't find his way home.
  - b. The main characters always die and the end
  - c. His plays don't have endings
  - d. His plays do not have happy endings

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**Part II Vocabulary. Write the letter of the most appropriate word to fit into the blank. (16 points)**

**Reading 2**

There is no human society without its poetry. There is no human society without its music. When put together, they (9) \_\_\_\_\_ a powerful force for both cultural cohesion and identity and for individual fulfillment. In relation to language learning, the use of music and song offers two major advantages.

First, music is highly (10) \_\_\_\_\_. Whether this is because it creates a state of relaxed receptivity, or because its rhythms correspond in (11) \_\_\_\_\_ way with basic body rhythms, or because its messages touch deep-seated emotional or aesthetic (12) \_\_\_\_\_, or because its repetitive patterning reinforces learning without loss of motivation whatever the (13) \_\_\_\_\_, songs and music 'stick' in the head.

Second, music is highly motivating, especially for children, adolescents, and young adult learners. Popular music in its many forms constitutes a powerful subculture with its own mythology, its own rituals, and its own priesthood. As such it is a part of students' lives in a way that so much else teachers use is not. If teachers can (14) \_\_\_\_\_ into it, they can release unsuspected positive energy.

But the appeal of music and song is not confined to the young, or to popular music alone. Folk music, opera, classical music, ethnic music all have their (15) \_\_\_\_\_. The motivational appeal is (16) \_\_\_\_\_ for many different types of learners. (from *Forward to Music and Song*, Oxford University Press)

- |                    |                |                 |                  |
|--------------------|----------------|-----------------|------------------|
| 9. (a) consist     | (b) constitute | (c) contrive    | (d) conflict     |
| 10. (a) memorable  | (b) memorized  | (c) remembered  | (d) memorialized |
| 11. (a) some       | (b) any        | (c) such        | (d) that         |
| 12. (a) wells      | (b) branches   | (c) chords      | (d) aspects      |
| 13. (a) meaning    | (b) purpose    | (c) aim         | (d) reason       |
| 14. (a) enter      | (b) drive      | (c) tap         | (d) hit          |
| 15. (a) detractors | (b) recipients | (c) consumers   | (d) devotees     |
| 16. (a) anathema   | (b) present    | (c) prohibitive | (d) attracting   |

**Part III Composition. Write an essay of about 200 words (or more) on the following topic. (35 points)**

Some people say that Taiwan society these days is going downhill, that it is getting worse. Soon you will be an educated working adult in Taiwan. What role do you think the educated person should play in guiding the direction of his/her society?