

考試科目	歷史英文 11214	所別	歷史學系	考試時間	3月1日(日)第四節
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1. Explanation: Please identify *two* names from the following list of historians, explaining *in English* who they are and what they have contributed to historical studies. (20%)

- (1) Peter Burke
- (2) Philippe Ariès
- (3) Carlo Ginzburg
- (4) Ray Huang
- (5) Joseph Needham
- (6) John King Fairbank

2. Translation I: Please translate the passage below *into English*. (30%)

文長為山陰秀才，大試輒不利，豪蕩不羈。總督胡梅林公知之，聘為幕客。文長與胡公約：「若欲客某者，當具賓禮，非時輒得出入。」胡公皆許之。文長乃葛衣烏巾，長揖就坐，縱談天下事，旁若無人。胡公大喜。是時公督數邊兵，威振東南，介胄之士，膝語蛇行，不敢舉頭；而文長以部下一諸生傲之，信心而行，恣臆譚論，了無忌憚。……卒以疑殺其繼室，下獄論死。張陽和力解，乃得出。既出，倔強如初。晚年憤益深，佯狂益甚。顯者至門，皆拒不納。當道官至，求一字不可得。時攜錢至酒肆，呼下隸與飲。或自持斧擊破其頭，血流被面，頭骨皆折，揉之有聲。或槌其囊，或以利錐錐其兩耳，深入寸余，竟不得死。……然文長竟以不得志於時，抱憤而卒。石公曰：先生數奇不已，遂為狂疾；狂疾不已，遂為圜圜。古今文人，牢騷困苦，未有若先生者也。

3. Translation II: Please translate the passage below *into Chinese*. (20%)

Historiographers study the shape of evidence. Often they desire to determine how its form outlines the contour of an absence, a void, or a silence which in turn is assumed to be the ground of history. The writing of history can begin only when a present is divided from a past. An initial act of exclusion separates current time from past time, or the living from the dead. The historian's sense of duration is defined by what is left behind, or registered as past. Once this "other" time is established, interpretation is legitimized, speculation develops, and writing is set in motion. Scholars must draw a line between what is dead and what is not. By inaugurating this difference in their position and method, historians posit death as total social fact (often without stating or even imagining it as such); but also, in their very act of indication, they deny its presence. A sense of loss is advanced, but its void is immediately filled with the knowledge the historian reaps from his division of past and present. Historians endlessly establish contingent time through archeology; they produce the past by virtue of

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practicing arcane crafts of resurrection, animation, and even ventriloquism.

4. Comprehension: based on the passages below please write an essay *in Chinese* including discussions of (1) relationship between civility and intimacy; (2) new senses towards manners and the body. (30%)

The rules of civility, which governed the individual's behavior in society, established a protected zone around each individual. Prohibitions against physical contact became stricter as new social forms, particularly the court, established what Elias has called "the representation of rank by form," making the essence of the individual increasingly public and visible. People began to sleep alone. Physical contact, whether at play or in battle, was censured. Table manners no longer condoned eating from a common plate or with the fingers.

All of these things reflected a need for greater distance between one body and another, necessitated by the growing frequency of human contact and increased density of human relations. By contrast, intimacy — carnal or spiritual love or friendship — required proximity to another person's body, or at least an object capable of representing that body, of rendering it present even in its absence. From this need a new set of customs developed. Communion with another, so devoutly desired, was achieved by carrying an object that had once touched the beloved or preserving a memento of a departed loved one, or by contriving to sense the presence of God in one's own body. Certain behavior was prohibited in public but permitted, even required, by the proximity of loved ones; intimate gestures abolished absence, rendering present a body that could not be touched. This need, felt throughout the period dealt with in this book, may have grown stronger as the affections came to be concentrated on a few loved ones: the immediate family.

Civility and intimacy were opposed in another way. Civility was supposed to restrain the emotions, bridle the passions, dissimulate the impulses of heart and soul. Manners were rational, and rationality required that behavior toward another person take that person's rank and the desired effect into consideration. Manners could thus be used to create an image of oneself, to reveal only that identity by which one wished to be recognized. In solitude or in intimacy with another, this discipline ceased to be appropriate. Occasionally individuals were all but overwhelmed by the most immodest outpourings and the most extreme emotions. Civility did not stifle the passions entirely, as the words of the mystics or the occasional erotic confession reveals.

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註

- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。