

系所組別： 歷史學系

考試科目： 歷史文獻解讀

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※每題 25 分

一、
李贄

神宗實錄，萬曆三十年閏二月乙卯，禮科給事中張問達疏劾李贄，壯歲為官，晚年削髮，近又刻藏書焚書，卓吾大德等書，流行海內，惑亂人心。以呂不韋李園為智謀，以李斯為才力，以馮道為吏隱，以卓文君為善擇佳偶，以秦始皇為千古一帝，以孔子之是非為不足據。狂誕悖戾，不可不燬。尤可恨者，寄居麻城，肆行不簡，與無良輩游庵院，挾妓女白晝同浴，勾引士人妻女入庵講法。至有攜衾枕而宿者。一境如狂。又作觀音問一書。所謂觀音者皆士人妻女也。後生小子喜其倡狂放肆，相率煽惑。至於明劫人財，強擄人妻，同於禽獸，而不之恤。邇來搢紳士大夫亦有誦咒念佛，奉僧膜拜，手持數珠以為律戒，空懸妙像以為皈依。不知遵孔子家法，而溺意于禪教沙門者，往往出矣。近聞贄且移至通州。通州距都下四十里，儻一入都門，招致蠱惑，又為麻城之續。望勒禮部勒行通州地方官，將李贄解發元籍治罪，仍檄行兩畿，及各布政司，將贄刊行諸書，并搜簡其家未刻者，盡行燒燬，無令貽禍後生，世道幸甚。得旨李贄敢倡亂道，惑世誣民，便令廠衛五城嚴拏治罪。其書籍已刻未刻今所在官司盡搜燒燬，不許存留。如有黨徒曲庇，隱藏該科，及各有司訪奏治罪。己而贄逮至，懼罪，不食死。愚按自古以來小人之無忌憚而敢於叛聖人者，莫甚於李贄。然雖奉嚴旨，而其書之行於人間自若也。昔晉虞預論阮籍比之伊川被髮，所以胡虜遍於中國，以為過衰周之時。試觀今日之事髡頭也，手持數珠也，男婦賓旅同土床而宿也，有一非贄之所為者乎？蓋天將使斯人有裂冠左衽之禍，而豫見其形者乎？殆亦五行志所謂人疴者矣。然推其作俑之繇，所以敢於詆毀聖賢，而自標宗旨者，皆出於陽明龍溪禪悟之學。後之君子悲神州之陸沉，憤五胡之竊據，而不能不追求於王何也。

天啟五年九月，四川道御史王雅量疏，奉旨李贄諸書怪誕不經，命巡視衙門焚燬，不許坊間發賣。仍通行禁止。而士大夫多喜其書，往往收藏，至今未滅。

（清·顧炎武，《日知錄》卷二十，〈李贄〉）

問題：

這是清初大儒顧炎武《日知錄》中的一篇記載。請說明這篇文章內容的脈絡背景。又，你認為顧炎武對李贄的意見如何？為什麼？

二、
志外夷

安南莫氏，自肅廟時篡黎氏代立。肅廟釋之弗誅，僅革其王號，稱為都統。其孫敬章襲位，復為黎氏所逐，竄處防城，潛結雷、廉間無藉惡少，志圖恢復。余讞獄雷陽，見一囚名黃甲，本博士弟子，因潛應敬章聘，號為軍師，事發，以謀叛論死。余謂莫氏六十年來，不失藩臣禮，甲非謀叛比也，特其不請命於朝廷，而潛行結納，差可恨耳。因問敬章：「失國何不上聞，請師討賊？我國家之於朝鮮，不難發甲卒數十萬，錢穀數千萬以援外藩，天覆之仁，何所不暨，而肯以鄉鄰之鬪視安南者耶？」叩其故，則逐莫氏者，故主黎氏之裔也，其名正矣。敬章亡其國，黃甲亡其身，誰曰不宜？

（背面仍有題目，請繼續作答）

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西洋之人，深目隆準，禿頂虬髯。身着花布衣，精工奪目。語作撐犁孤塗，了不可解。稅使因余行部，祖於海珠寺。其人聞稅使宴客寺中，呼其酋十餘人，盛兩盤餅餌，一瓶酒以獻。其餅餌以方尺悅覆之，以為敬。稅使悉以餽余。餅餌有十餘種，各一其味，而皆甘香芳潔，形亦精巧。吾鄉巨室畢閨秀之技以從事，恐不能稱優孟也。悅似白布，而作水紋，精甚，亦吾鄉所不能効。今與瓶酒俱擬持歸，以貽好事者。

西洋古里，其國乃西洋諸番之會。三四月間入中國市雜物，轉市日本諸國以覓利，滿載皆阿堵物也。余駐省時，見有三舟至，舟各齎白金三十萬投稅司納稅，聽其入城與百姓交易。

西洋之人往來中國者，向以香山澳中為艤舟之所，入市畢，則驅之以去。日久法弛，其人漸蟻聚蜂結，巢穴澳中矣。當事者利其入市，不能盡法繩之，姑從其便，而嚴通澳之令，俾中國不得輸之米穀種種，蓋欲坐而困之，令自不能久居耳。然夷人金錢甚夥，一往而利數十倍，法雖嚴，不能禁也。今聚澳中者，聞可萬家，已十餘萬眾矣。此亦南方一癩也，未審潰時何如耳！

澳中夷人，飲食器用無不精鑿。有自然樂、自然漏。製一木櫃，中實笙簧數百管，或琴絃數百條，設一機以運之。一人扇其竅，則數百簧皆鳴；一人撥其機，則數百絃皆鼓，且疾徐中律，鏗然可聽。自然漏，以銅為之，於正午時下一籌，後每更一時，籌從中一響，十二時乃已。其他傳神及畫花木鳥獸，無不逼真，塑像與生人無異。劉天虞為余言：「向往澳中，見塑像幾欲與之言，熟視而止。」

番人有一種，名曰黑鬼，遍身如墨，或云死而驗其骨亦然。能經旬宿水中，取魚蝦，生啖之以為命。番舶渡海，多以一二黑鬼相從，緩急可用也。有一麗漢法者，讞於余，狀貌奇醜可駭。侍者為余言：此鬼狂狷有年，多食火食，視番舶中初至者暫白多矣。然余後讞獄香山，復見一黑鬼，禁已數年，其黑光可鑑，似又不係火食云。

辛丑九月間，有二夷舟至香山澳，通事者亦不知何國人，人呼之為紅毛鬼。其人鬚髮皆赤，目睛圓，長丈許。其舟甚巨，外以銅葉裹之，入水二丈。香山澳夷慮其以互市爭澳，以兵逐之。其舟移入大洋後，為颶風飄去，不知所適。

西番銀，範如錢形，有細紋在兩面。

天鵝絨、瑣袱，皆產自西洋，會城人効之，天鵝絨贗者亦足亂真，瑣袱真偽不啻霄壤。

黎人在瓊崖儋、萬之中，椎髻跣足，文身以花，細者為貴。仇怨必報，時自攻殺。被創而死者，其家得屍則密瘞之，不為悲泣，蓋諱其死，恐為敵人笑也。近頗猖獗，時拉中國人入洞索贖。余閱訟牒中，有以檳榔及鷄猪食物種種入贖者。

（明·王臨亨，《粵劍編》卷三，〈志外夷〉）

問題：

《粵劍編》是明人王臨亨（江蘇崑山人）於萬曆二十九年（1601）至「嶺南」審案時所記的見聞。他說「非目之所覩、跡之所歷與身之所接者，弗紀，志實也」。請問，如何由這篇記錄看出王臨亨看待當時其他的「世界」的立場？而怎樣的背景或因素可能影響他的看法？

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查理一世 Charles I (r. 1625-1649) 在 1625 年成為英王後，實施一些沒有經過國會同意的徵稅，並且將軍隊駐紮在私人房宅內，這些行為深深觸怒國會，1628 年國會不核准國王提出的經費，直到 1628 年 6 月國王同意權利請願書。這是英國國會於 1628 年向國王查理一世提出的權利請願書的部分內容，請閱讀下文後，回答以下問題：

Parliament Presents Charles I with the Petition of Right

「The Lords Spirit and Temporal, and commons in Parliament assembled」do humbly pray your most Excellent Majesty, that no man hereafter be compelled to make or yield any gift, loan, benevolence, tax, or such like charge, without common consent by Act of parliament; and that none be called to make answer, to take such oath, or to give attendance, or be confined, or otherwise molested or disquieted concerning the same, or for refusal thereof; and that no freemen, in any such manner as in before-mentioned, be imprisoned or detained; and that your Majesty will be pleased to remove the said soldiers and mariners 「who have been quartered in private homes」, and that your people may not be so burdened in time to come; and that the foresaid commissions for proceeding by martial law, may be revoked and annulled; and that hereafter no commissions of like nature may issue forth to any person or persons whatsoever, to be executed as aforesaid, lest by colour of them any of Your Majesty's subjects be destroyed or put to death, contrary to the laws and franchise of the land.

All which they most humble pray of your Most Excellent Majesty, as their rights and liberties according to the laws and statutes of this realm.

The King's Reply: The King willeth that right be done according to the laws and customs of the realm; and that the statutes be put in due execution, that his subjects may have no cause to complain of any wrong or oppressions, contrary to their just rights and liberties, to the preservation whereof he holds himself as well obliged as of his prerogative.

Questions :

- (1) What limits does the Petition attempt to place on royal taxation? (9%)
- (2) How did the Petition criticize arbitrary arrest? (8%)
- (3) Why was the quartering of soldiers in private homes so offensive? (8%)

Origins: Craig, Graham, Kagan, Ozment, Turner, *The Heritage of World Civilizations* (Pearson Prentice Hall, NJ, 2009) , Eighth edition, p. 609.

(背面仍有題目,請繼續作答)

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四、

歐洲沒有一位政治領袖像英國首相 Thatcher 夫人 (Margaret Thatcher, Prime Minister of UK, 1979-1990) 一樣，大膽的挑戰並批評福利國家制度，她也被稱為鐵娘子 (Iron Lady)。她不斷的強調「個人責任」比「依賴國家」支持更為重要，不過她的政府並沒有瓦解英國福利國家的結構。請閱讀下文後，回答以下的問題：(25%)

I think we have gone through a period when too many children and people have been given to understand "I have a problem, it is the Government's job to cope with it!" or "I have a problem, I will go and get a grant to cope with it!" "I am homeless, the Government must house me! And so they are casting their problems on society, and who is society? There is no such thing! There are individual men and women and, there are families, and no government can do anything except through people. And people look to themselves first. It is our duty to look after ourselves and then also to help look after our neighbor. Life is a reciprocal business and people have got the entitlements too much in mind without the obligations, because there is no such thing as an entitlement unless someone has first met an obligation.

And it is, I think, one of the tragedies that...there are some people who have been manipulating the system and so some of those help and benefits that were meant to say to people: "All right, if you cannot get a job, you shall have a basic standard of living!"people to come and say: "But what is the point of working? I can get as much on the dole!" You say: "Look" it is not from the dole. It is your neighbour who is supplying it and if you can earn your own living then really you have a duty to do it and you will feel very much better!"

There is also something else I should say to them: "If that does not give you a basic standard. You know, there are ways in which we top up the standard. You can get your housing benefit." But it went too far. If children have a problem, it is society that is at fault. There is no such thing as society. There is living tapestry of men and women and people, and the beauty of that tapestry and the quality of our lives will depend upon how much each of us is prepared to take responsibility for ourselves and each of us prepared to turn round and the help by our own efforts those who are unfortunate.

Questions :

- (1) How and why does Thatcher contend that there is no such thing as society? Does she criticize all government aid to citizens? (9%)
- (2) How does she emphasize the reciprocal character of social relationships? (8%)
- (3) How does she argue in favor of personal and private charity to aid persons in need? (8%)

Origins : Craig, Graham, Kagan, Ozment, Turner, *The Heritage of World Civilizations* (Pearson Prentice Hall, NJ, 2009) , Eighth edition, p. 1028.