

考試科目	歷史英文	所別	歷史學研究所	考試時間	3月19日上午第4節 星期六 ①
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I. 請閱讀下面一段引文，並回答兩個問題：

'The ideological dimensions of a historical account reflect the ethical element in the historian's assumption of a particular position on the question of the nature of historical knowledge and the implications that can be drawn from the study of past events for the understanding of present ones. By the term "ideology" I mean a set of prescriptions for taking a position in the present world of social praxis and acting upon it (either to change the world or to maintain it in its current state); such prescriptions are attended by arguments that claim the authority of "science" or "realism". Following the analysis of Karl Mannheim, in *Ideology and Utopia*, I postulate four basic ideological positions: Anarchism, Conservatism, Radicalism, and Liberalism.'

-- Hayden White, *Metahistory: The Historical Imagination in Nineteen-Century Europe*

國立政治大學圖書館

(1) 請試著將這段話完整地翻譯成白話中文。(17分)

(2) 由於上文所欲分析的主題，其實是以十九世紀歐洲為歷史背景，請就所知簡述 Conservatism、Liberalism 與彼時政治、思想的關係。(8分)

II. 請閱讀下面兩段引文，並回答四個問題：

'In the sixteenth century the spread of Wang Yangming's thought gave a further stimulus to education among the lower classes and contributed to the increased demand for popular morality books (*shanshu*). This type of book, which had made its appearance in the Song period, became much more popular in the Yuan and Ming. Together with the encyclopedias for daily use, the morality books served a wide public, especially in the late Ming. By calling them "popular" we mean that these books served not only the lower levels of society but all types and classes of people, irrespective of social status, gender, economic position, and religious affiliation.'

'The underlying ideas of the morality books is that virtue is rewarded and vice punished. Besides identifying good deeds and their rewards, as well as bad deeds and their retribution, the morality books give homely tales drawn from the popular consciousness and imagination to illustrate them. Probably the best-known representative of this type is the *Treatise of the Most Exalted One on Moral Retribution* (*Taishang ganying pian*), which was published for the first time in the Southern Song period and republished often thereafter. Much of its contents was Confucian – that is, it represented Confucianism as practiced among the common people, supplemented and supported by religious notions drawn from Daoism and Buddhism.'

-- WM Theodore de Bary & I. Bloom eds., *Sources of Chinese Tradition: From Earliest Times to 1600*

(1) 請問這裡所說的 "morality books" 中文要如何翻譯？(4分)

(2) 根據文意，"morality books" 最早出現在何時？(3分) 何時變得更為流行？(3分) 主要的讀者又是誰？(3分)

(3) 根據文意，"morality books" 的主要內容與基本理念是什麼？(6分)

(4) 根據文意，*Treatise of the Most Exalted One on Moral Retribution* 一書的內容與思想可能源自何處？(6分)

備 考 試 題 隨 卷 繳 交

命 題 委 員：

014

(簽章) 94 年 2 月 28 日

考試科目	歷史英文	所別	歷史所	考試時間	3月19日 星期6下午第4節
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III、請閱讀下段文字之後回答相關問題

Herodotus thought of historians as the guardians of memory, the memory of glorious deeds. I prefer to see historians as the guardians of the skeletons in the cupboard of the social memory, the "anomalies", as the historian of science Thomas Kuhn calls them, which reveal weaknesses in grand and not-so-grand theories. There used to be an official called the "Remembrancer". The title was actually a euphemism for debt collector. The official's job was to remind people of what they would have liked to forget. One of the most important functions of the historian is to be a remembrancer.

Peter Burke "History as Social Memory"

1. 請說明作者在本文中如何定位歷史家的角色 (15%)
2. 請說明作者分別引用 Herodotus 和 Kuhn 觀點的用意何在 (10%)

IV、請閱讀下段文字之後回答相關問題

A profound ambivalence inheres in warfare and organized human violence. On the one hand, sociality achieves its highest expression in acts of heroism, self-sacrifice, and prowess. The bonds of solidarity among warriors are fierce and strong. Indeed, human propensities find fullest expression in having an enemy to hate, fear, and destroy and fellow-fighters with whom to share the risks and triumphs of violent action. Our remote hunting ancestors banded together to lead such a life, though their foes were animals more often than other men. But old psychic aptitudes remain near the surface of our consciousness still, and fit men for war in far-reaching ways.

One the other hand, organized and deliberate destruction of life and property is profoundly repugnant to contemporary consciousness, especially in view of the quantum jump in human capacity to kill impersonally and at a distance that has occurred since 1945. The technology of modern war, indeed, excludes almost all the elements of muscular heroism and simple brute ferocity that once found expression in hand-to-hand combat. The industrialization of war, scarcely more than a century old, has erased the old realities of soldiering without altering ancient, inherited psychic aptitudes for the collective exercise of force. This constitutes a dangerous instability. How armed forces, weapons technology, and human society at large can continue to coexist is, indeed, a capital question of our age.

William H. McNeill, *The Pursuit of Power*

1. 請翻譯文中劃有底線之文句。(10%)
2. 請根據閱讀全文之心得，說明解釋第一句話中，"A profound ambivalence" 的確切涵意。(15%)

備 考 試 題 隨 卷 繳 交

命題委員：

015

(簽章) 94年3月4日