

一、「郡」與「縣」雖始建於春秋時期，但直到秦統一天下，才普遍推行於全國，此後歷經兩千餘年沿襲變化，中國的行政區劃曾出現過二級制、三級制及多級複合制等。請依時代先後，略述秦至清代間的歷代行政區劃情形。(25%)

二、唐宋之際是中國由門第社會逐漸轉向到庶民社會的時期，請綜合近年來各領域的研究（如經濟、社會、文化等等），說明促成這種轉變的各項因素。(25%)

三、傳統中國向來強調「以農立國」，請從不同面向（例如：耕地、賦稅、農業技術等等）來論述明清時期農業的成就與侷限。(25%)

四、下列著作中請任選一部作品，針對作者、該書內容及學術成就（或所引領之學術風潮）申述之。(25%)

1. 何炳棣，《明初以降人口及其相關問題，1368-1953》
2. 曼素恩 (Susan Mann)，《蘭閨寶錄——晚明至盛清時的中國婦女》
3. 史景遷 (Jonathan S. Spence)，《曹寅與康熙》
4. 孔復禮 (Philip Kuhn)，《叫魂——乾隆盛世的妖術大恐慌》
5. 狄德滿 (R. G. Tiedemann)，《華北的暴力和恐慌——義和團運動前夕基督教傳播和社會衝突》

國立中正大學 102 學年度碩士班招生考試試題
系所別：歷史學系 科目：世界通史

第 2 節

第 / 頁，共 / 頁

- 一、請說明波希戰爭(the Persian War)與伯羅奔尼撒戰爭(the Peloponnesian War)對希臘世界的影響。(25%)
- 二、請說明拜占庭帝國(the Byzantine Empire)在中古歐洲史上的地位。(25%)
- 三、許多史學家將西方文藝復興發展視為中世紀黑暗時代的終結點。試就文藝復興的發展特質說明其對歐洲以及世界其他區域的各項影響。(25%)
- 四、歐洲十八世紀的啟蒙思想如何談論自由與人權概念？試就此脈絡論述死刑的廢除與否。(25%)

- 一、很多史家不願從「偉人」的角度看歷史，而把領導統御術之類的問題留給企管大師或感興趣的學者。那麼，他們研究政治史的重心放在哪裡？請舉例說明。(25%)
- 二、做社會史研究，對象如無組織的商人或工人、貧窮的移民社會、無文字社會等，最大困難是缺乏資料及證據。克服的方法是什麼？請舉例說明。(25%)
- 三、近年以來，臺灣史學界受西方史學影響，興起一股「身體史」的新浪潮，對史學發展帶來新的氣象：(1) 請說明「身體史」興起背景；(2) 請試舉任何一本「身體史」著作，並概述其主要內容。(25%)
- 四、甫辭世的史家杜維運一生專研史學方法、史學史，著有《史學方法論》、《中國史學史》等書，嘉惠學子甚多。在《史學方法論》一書中，其曾倡言史學貴在求真，但還有比求真更高的價值，你的看法如何？(25%)

一、請將下列文獻翻譯成白話文，並加新式標點符號。(50%)

武德九年九月八日吏部尚書權檢校左武衛大將軍長孫無忌被召不解佩刀入東上閣門尚書右僕射封德彝議以監門校尉不覺合死無忌誤帶刀入徒二年罰銅二十斤詔從之大理少卿戴胄駁曰校尉不覺與無忌帶入同為誤耳臣子之於君不得稱誤準律云供御湯藥飲食舟船誤不如法者皆死陛下若錄其功非憲司所法若當據法罰銅未為得衷太宗曰法者非朕一人之法也何得以無忌國親便欲阿之更令重議德彝執議如初胄又駁曰校尉緣無忌以致罪法當輕若論其過則其情一也生死頓殊敢以固請乃免校尉死刑其年九月盛開選舉或有詐偽資蔭者上令自首不首者死俄有詐偽者大理少卿戴胄斷流上曰朕下敕不首者死今斷流示天下以不信卿欲責獄乎胄曰陛下當即殺之非臣所及今既付所司臣不敢虧法上曰卿自守法而令我失信耶胄曰法者國家之所以大信於天下言者當時喜怒之所發耳陛下發一朝之忿而許殺之既知不可寔之於流此乃忍小忿而存大信若順忿違信臣竊為陛下惜之上曰法有所失公能正之朕何憂也(唐會要)(50%)

二、請依序作答，將以下英文歷史敘述翻譯成中文。(50%)

1. ‘Has the re-establishment of arts and sciences contributed to purge or corrupt our manners?’ This is the question in debate; which side shall I take, Gentlemen? That which becomes an honest man who knows nothing, and is not ashamed to own it. I foresee the difficulty of appropriating what I have to say to the tribunal I appear before. How shall I dare to depreciate the sciences in the presence of one of the most learned Assemblies in Europe? ... I saw these difficulties but was not deterred by them. ‘Tis not the Sciences, said I to myself, that I attack; ‘tis the Cause of Virtue that I support before virtuous judges; honor, honesty, and probity, are dearer to good men than erudition to even the learned – What then have I to dread?’ (Cited from ‘A Critique of Progress’ by Jean-Jacques Rousseau) (25%)

2. ‘There is a mode of vital experience – experience of space and time, of the self and others, of life’s possibilities and perils – that is shared by men and women all over the world today. I will call this body of experience “modernity.” To be modern is to find ourselves in an environment that promises us adventure, power, joy, growth, transformation of ourselves and the world – and, at the same time, that threatens to destroy everything we have, everything we know, everything we are. Modern environments and experiences cut across all boundaries of geography and ethnicity, of class and nationality, or religion and ideology: in this sense, modernity can be said to unite all mankind. But it is a paradoxical unity, a unity of disunity: it pours us all into a maelstrom of perpetual disintegration and renewal, of struggle and contradiction, of ambiguity and anguish.’ (Cited from *All That is Solid Melts into Air* by Marshall Berman) (25%)