

系所組別： 歷史學系

考試科目： 歷史文獻解讀

考試日期：0219，節次：4

※ 考生請注意：本試題 可 不可 使用計算機

※每題 25 分，不需抄題，但需標明題號。

一、明·黃宗羲撰著《明夷待訪錄·置相》有文曰：

有明之無善治，自高皇帝罷丞相始也。原夫作君之意，所以治天下也。天下不能一人而治，則設官以治之；是官者，分身之君也。孟子曰：「天子一位，公一位，侯一位，伯一位，子男同一位，凡五等。君一位，卿一位，大夫一位，上士一位，中士一位，下士一位，凡六等。」蓋自外而言之，天子之去公，猶公、侯、伯、子、男之遞相去；自內而言之，君之去卿，猶卿、大夫、士之遞相去；非獨至於天子遂截然無等級也。昔者伊尹、周公之攝政，以宰相而攝天子，亦不殊於大夫之攝卿，士之攝大夫耳。後世君驕臣諂，天子之位始不列於卿、大夫、士之間，而小儒遂河漢其攝位之事；以至君崩子立，忘哭泣衰經之哀，講禮樂征伐之治，君臣之義未必全，父子之恩已先絕矣。不幸國無長君，委之母后，為宰相者方避嫌而處，寧使其決裂敗壞，貽笑千古，無乃視天子之位過高所致乎！古者君之待臣也，臣拜，君必答拜。秦、漢以後，廢而不講；然臣相進，天子御座為起，在輿為下。宰相既罷，天子更無與為禮者矣；遂謂百官之設，所以事我，能事我者我賢之，不能事我者我否之。設官之意既訛，尚能得作君之意乎！古者不傳子而傳賢，其視天子之位，去留猶夫宰相也。其後天子傳子，宰相不傳子；天子之子不皆賢，尚賴宰相傳賢足相補救，則天子亦不失傳賢之意。宰相既罷，天子之子一不賢，更無與為賢者矣！不亦并傳子之意而失者乎！或謂後之入閣辦事，無宰相之名，有宰相之實也。曰：不然。入閣辦事者，職在批答，猶開府之書記也，其事既輕；而批答之意，又必自內授之而後擬之，可謂有其實乎！吾以謂有相之實者，今之宮奴也。蓋大權不能無所寄；彼宮奴者，見宰相之政事墜地不收，從而設為科條，增其職掌；生殺予奪出自宰相者，次第而盡歸焉。有明之閣下，賢者貸其殘膏剩馥，不賢者假其喜笑怒罵，道路傳之，國史書之，則以為其人之相業矣。故使宮奴有宰相之實者，則罷丞相之過也。閣下之賢者，盡其能事則曰法祖；亦非為祖宗之必足法也，其事位既輕，不得不假祖宗以壓後王，以塞宮奴。祖宗之所行未必皆當，宮奴之黠者又復條舉其疵行，亦曰法祖，而法祖之論荒矣。使宰相不罷，自得以古聖哲王之行摩切其主，其主亦有所畏而不敢不從也。宰相一人，參知政事無常員。每日便殿議政，天子南面，宰相、六卿、諫官東西面以次坐。其執事皆用士人。凡章奏進呈，六科給事中主之；給事中以白宰相，宰相以白天子，同議可否。天子批紅；天子不能盡，則宰相批之，下六部施行。更不用呈之御前，轉發閣中票擬，閣中又繳之御前，而後下該衙門，如故事往返，使大權自宮奴出也。宰相設政事堂，使新進士主之，或用待詔者。唐張說為相，列五房於政事堂之後：

(背面仍有題目,請繼續作答)

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一曰吏房，二曰樞機房，三曰兵房，四曰戶房，五曰刑禮房，分曹以主眾務，此其例也。四方上書言利弊者及待詔之人皆集焉，凡事無不得達。

- (一) 請說明上引黃宗羲〈置相〉議論之主旨。(18%)
 (二) 試由黃氏議論出發，說明傳統中國歷代宰相制度與相權演變之概勢。(7%)

二、前漢·司馬遷撰著《史記》卷一百二十九〈貨殖列傳〉記曰：

《老子》曰：「至治之極，鄰國相望，雞狗之聲相聞，民各甘其食，美其服，安其俗，樂其業，至老死不相往來。」必用此為務，輒近世塗民耳目，則幾無行矣。太史公曰：夫神農以前，吾不知已。至若《詩》《書》所述虞夏以來，耳目欲極聲色之好，口欲窮芻豢之味，身安逸樂，而心誇矜執能之榮使。俗之漸民久矣。雖戶說以眇論，終不能化。故善者因之，其次利道之，其次教誨之，其次整齊之，最下者與之爭。夫山西饒材、竹、穀、蠶、旄、玉石；山東多魚、鹽、漆、絲、聲色；江南出枏、梓、薑、桂、金、錫、連、丹沙、犀、瑇瑁、珠璣、齒革；龍門、碣石北多馬、牛、羊、旃裘、筋角；銅、鐵則千里往往山出碁置；此其大較也。皆中國人民所喜好，謠俗被服飲食奉生送死之具也。故待農而食之，虞而出之，工而成之，商而通之。此寧有政教發徵期會哉？人各任其能，竭其力，以得所欲。故物賤之徵貴，貴之徵賤，各勸其業，樂其事，若水之趨下，日夜無休時，不召而自來，不求而民出之。豈非道之所符，而自然之驗邪？《周書》曰：「農不出則乏其食，工不出則乏其事，商不出則三寶絕，虞不出則財匱少。」財匱少而山澤不辟矣。此四者，民所衣食之原也。原大則饒，原小則鮮。上則富國，下則富家。貧富之道，莫之奪予，而巧者有餘，拙者不足。故太公望封於營丘，地瀉鹵，人民寡，於是太公勸其女功，極技巧，通魚鹽，則人物歸之，繼至而輻湊。故齊冠帶衣履天下，海岱之間斂袂而往朝焉。其後齊中衰，管子修之，設輕重九府，則桓公以霸，九合諸侯，一匡天下；而管氏亦有三歸，位在陪臣，富於列國之君。是以齊富彊至於威、宣也。故曰：「倉廩實而知禮節，衣食足而知榮辱。」禮生於有而廢於無。故君子富，好行其德；小人富，以適其力。淵深而魚生之，山深而獸往之，人富而仁義附焉。富者得執益彰，失執則客無所之，以而不樂。夷狄益甚。諺曰：「千金之子，不死於市。」此非空言也。故曰：「天下熙熙，皆為利來；天下壤壤，皆為利往。」夫千乘之王，萬家之侯，百室之君，尚猶患貧，而況匹夫編戶之民乎！

- (一) 請說明上述司馬遷經濟政策議論之主旨。(18%)
 (二) 請舉出一個傳統中國帝國王朝的經濟政策施行史例，進一步闡論你的看法。(7%)

三、以下是哲學家康德撰寫的〈何謂啓蒙〉？請根據以下段落，指出康德心目中的啓蒙特點(20%)。另外，請從文章中簡單推測康德對話或對抗的對象為何(5%)？

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Immanuel Kant:

What is Enlightenment?, 1784

Enlightenment is man's release from his self-incurred tutelage. Tutelage s man's inability to make use of his understanding without direction from another. Self-incurred is this tutelage when its cause lies not in lack of reason but in lack of resolution and courage to use it without direction from another. **Sapere aude!** "Have courage to use your own reason!" - that is the motto of enlightenment.

...

I have placed the main point of enlightenment - the escape of men from their self-incurred tutelage - chiefly in matters of religion because our rulers have no interest in playing guardian with respect to the arts and sciences and also because religious incompetence is not only the most harmful but also the most degrading of all. But the manner of thinking of the head of a state who favors religious enlightenment goes further, and he sees that there is no danger to his lawgiving in allowing his subjects to make public use of their reason and to publish their thoughts on a better formulation of his legislation and even their open-minded criticisms of the laws already made. Of this we have a shining example wherein no monarch is superior to him we honor.

But only one who is himself enlightened, is not afraid of shadows, and has a numerous and well-disciplined army to assure public peace, can say: "Argue as much as you will , and about what you will , only obey!" A republic could not dare say such a thing. Here is shown a strange and unexpected trend in human affairs in which almost everything, looked at in the large , is paradoxical. A greater degree of civil freedom appears advantageous to the freedom of mind of the people, and yet it places inescapable limitations upon it. A lower degree of civil freedom, on the contrary, provides the mind with room for each man to extend himself to his full capacity. As nature has uncovered from under this hard shell the seed for which she most tenderly cares - the propensity and vocation to free thinking - this gradually works back upon the character of the people, who thereby gradually become capable of managing freedom; finally, it affects the principles of government, which finds it to its advantage to treat men, who are now more than machines, in accordance with their dignity.

(背面仍有題目,請繼續作答)

四、請問從下圖中，您可以看到什麼（5%）？請您推測這幅漫畫諷刺的是誰或什麼事情（5%）？請簡單敘述與此相關的世界觀轉變（15%）。



"Man is But A Worm." Cartoon from *Punch's* almanack for 1882.