

一、《晉書》卷一〇一〈載記〉之傳序論云「古者帝王乃生奇類，淳維、伯禹之苗裔，豈異類哉？反首衣皮，餐糲飲澆，而震驚中域，其來自遠。天未悔禍，種落彌繁。其風俗險詖，性靈馳突，前史載之，亦以詳備。……孔子曰：『微管仲，吾其被髮左衽矣。』此言能教訓卒伍，整齊車甲，邊場既伏，境內以安。然則燕築造陽之郊，秦壑臨洮之險，登天山，絕地脈，苞玄菟，款黃河，所以防夷狄之亂中華，其備豫如此。漢宣帝初納呼韓，居之亭障，委以侯望，始寬戎狄。光武亦以南庭數萬徙入西河，後亦轉至五原，連延七郡。董卓之亂，則汾晉之郊蕭然矣。郭欽騰牋於武帝，江統獻策於惠皇，皆以為魏處戎夷，繡居都鄙，請移沙塞之表，定一般周之服。統則憂諸并部，欽則慮在盟津。言猶自口，元海已至。語曰『失以豪釐』，晉卿大夫之辱也。聽之誓兵，東兼齊地；曜之馳旆，西踰隴山，覆沒兩京，蒸徒百萬。天子陵江御物，分據地險，迴首中原，力不能救，劃長淮以北，大抵棄之。胡人利我艱虞，分鑪起亂；晉臣或阻兵遐遠，接武效尤。……提封天下，十喪其八，莫不龍旌帝服，建社開枋，華夷咸暨，人物斯在。或纂通都之鄉，或擁數州之地，雄圖內卷，師旅外并，窮兵凶於勝負，盡人命於鋒鏑，其為戰國者一百三十六載，抑元海為之禍首云。」

- (一) 試據上述文字說明傳統中國帝王是如何預防夷狄之亂中華者 (6%)
- (二) 試據上述文字說明 (前) 漢宣帝之納呼韓邪單于後迄至魏晉南北朝時代長城以北遊牧民南下在中國境內黃淮一帶的發展情形 (13%)
- (三) 試請進一步闡述如此歷史發展之時代意義。(6%)

二、趙翼《廿二史劄記》卷七「禪代」條有文論之如下曰：「古來只有禪讓、征誅二局。其權臣奪國，則名篡弒，常相戒而不敢犯。王莽不得已，托於周公輔成王，以攝政踐阼，然周公未嘗有天下也。至曹魏則既欲移漢之天下，又不肯居篡弒之名，於是假禪讓為攘奪。自此例一開，而晉、宋、齊、梁、北齊、後周，以及陳、隋皆倣之。此外，尚有司馬倫、桓玄之徒，亦援以為例；甚至唐高祖本以征誅起，而亦假代王之禪、朱溫更以盜賊起，而亦假哀帝之禪。自曹魏創此一局，而奉為成式者且十數代，歷七八百年，真所謂奸人之雄，能建非常之原者也。然其間亦有不同者。曹操立功漢朝，已加九錫，封二十郡，爵魏王，建天子旌旗，出警入蹕，然及身猶不敢稱帝，至子丕始行禪代。……司馬氏三世相魏，懿已拜丞相，加九錫不敢受；師更加黃鉞，劍履上殿，亦不敢受；昭進位相國，加九錫，封十郡，爵晉公，亦辭至十餘次，晚始受晉王之命，建天子旌旗，如操故事，然及身亦未稱帝，至其子炎，始行禪代。及劉裕則身為晉輔，而即移晉祚。自後齊梁以下諸君，莫不皆然，此又一變局也。丕代漢，封獻帝為山陽公，未嘗加害，直至明帝青龍二年始薨；炎代魏，封帝奐為陳留王，亦未嘗加害，直至惠帝大安元年始薨，不特此也。司馬師廢齊王芳為邵陵公，亦至晉泰始中始薨；司馬倫廢惠帝，猶號為太上皇，居之於金墉城；桓玄廢安帝為平固王，遷之於尋陽，又劫至江

(背面仍有題目,請繼續作答)

陵，亦皆未嘗加害，故不久皆得返正。自劉裕篡大位而即戕故君，以後齊、梁、陳、隋、北齊、後周亦無不皆然，此又一變局也。去古日遠，名義不足以相維，當曹魏假稱禪讓以移國統，猶倣唐虞盛事以文其奸，及此例一開，後人即以此例為例，而并忘此例之所由倣，但謂此乃權臣易代之法，益變本而加厲焉，此固世運人心之愈趨愈險者也。……

(一) 試說明趙氏之議論主旨 (15%)

(二) 試請進一步配合史實闡述您的看法 (10%)

三、請略為說明以下段落之大意，並進一步討論其歷史脈絡。

(A) *The Dictates of the Pope* (part of the text) (25%)

- (1) That the Roman church was founded by God alone.
- (2) That the Roman pontiff alone can with right be called universal.
- (3) That he alone can depose or reinstate bishops.
- (4) That, in a council his legate, even if a lower grade, is above all bishops, and can pass sentence of deposition against them.
- (5) That the pope may depose the absent.
- (6) That, among other things, we ought not to remain in the same house with those excommunicated by him.
- (7) That for him alone is it lawful, according to the needs of the time, to make new laws, to assemble together new congregations, to make an abbey of a canonry; and, on the other hand, to divide a rich bishopric and unite the poor ones.
- (8) That he alone may use the imperial insignia.
- (9) That of the pope alone all princes shall kiss the feet.
- (10) That his name alone shall be spoken in the churches.
- (11) That this is the only name in the world.
- (12) That it may be permitted to him to depose emperors.

(B) Independence for Romania (25%)

In the early 1850s the "Romanian Question" was being featured in European newspapers and was being discussed particularly by Romanians in exile and by French writers and scholars. The Romanian lands of Moldavia and Walachia were ruled nominally by the Ottoman sultan in Turkey and had been Russian protectorates since 1829. Attempts in 1848 to establish independence had been crushed, but the Crimean War (1853-1856) provided new hope for Romanian nationalists. At the Paris Peace Conference, which ended the Crimean War, Russia lost its protectorate status

regarding Moldavia and Walachia, and the conference compelled the Ottoman Empire to grant Moldavia and Walachia autonomy, which was to be guaranteed by the conferring Europeans states.

In 1857, assemblies in both Moldavia and Walachia voted to unite the two regions. Austria and Turkey were opposed to the unification while Britain and other countries accepted it. On January 24, 1859, the unification took place. An aristocrat who had fought for independence in 1848, Alexander Cuza, was chosen by the assemblies as the ruler of the United Principalities of Romania. And the unification was formalized in 1861.