

系所組別： 歷史學系, 歷史學系在職專班

考試科目： 歷史文獻解讀

考試日期： 0308，節次： 4

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## 壹

### 一、論北朝所見於朝廷不便事

臣等近奉使出疆，見北界兩事，於中朝極為不便，謹具條列如後：

一 本朝民間開版印行文字，臣等竊料北界無所不有。臣等初至燕京，副留守邢希古相接送，令引接殿侍元辛傳語臣轍云：「令兄內翰謂臣兄軾。《眉山集》已到此多時，內翰何不印行文集，亦使流傳至此？」及至中京，度支使鄭顥押宴，為臣轍言：先臣洵所為文字中事迹，頗能盡其委屈。及至帳前，館伴王師儒謂臣轍：「聞常服茯苓，欲乞其方。」蓋臣轍嘗作《服茯苓賦》，必此賦亦已以北界故也。臣等因此料本朝印本文字，多已流傳在彼。其間臣僚章疏及士子策論，言朝廷得失、軍國利害，蓋不為少。兼小民愚陋，惟利是視，印行戲褻之語，無所不至。若使盡得流傳北界，上則洩漏機密，下則取笑夷狄，皆極不便。訪聞此等文字販入虜中，其利十倍。人情嗜利，雖重為賞罰，亦不能禁，惟是禁民不得擅開版印行文字，令民間每欲開版，先具本申所屬州，為選有文學官二員，據文字多少立限看詳定奪，不犯上件事節，方得開行。仍重立擅開及看詳不實之禁，其今日前已開本，仍委官定奪，有涉上件事節，並令破版毀棄。如一集中有犯，只毀所犯之文，不必毀全集。看詳不實，亦準前法。如此庶幾此弊可息也。

一 臣等竊見北界別無錢幣，公私交易，並使本朝銅錢。沿邊禁錢條法雖極深重，而利之所在，勢無由止。本朝每歲鑄錢以百萬計，而所在常患錢少，蓋散入四夷，勢當爾也。謹按河北、河東、陝西三路，土皆產鐵。見令陝西鑄折二鐵錢萬數極多，與銅錢並行。而民間輕賤鐵錢。鐵錢十五，僅能比銅錢十，而官用鐵錢與銅錢等。緣此解鹽鈔法，久遠必敗。河東雖有小鐵錢，然數目極少，河北一路則未嘗鼓鑄。臣等嘗聞議者謂可於三路並鑄鐵錢，而行使之地止於極邊諸州。極邊見在銅錢，並以鐵錢兌換，般入近裏州軍，如此則雖不禁錢出外界，而其弊自止矣。伏乞下戶部令遍問三路提轉安撫司，詳講利害，如無窒礙，乞早賜施行。惟河東路極邊數郡，訪聞每歲秋成，必假銅錢於北界人戶收糶乞令相度，若以紬絹優與折博，有無不可。此計若行，為利不小。

### 二、論北朝政事大略

臣等近奏敕差充北朝皇帝生辰國信使，尋已具語錄進呈訖，然於北朝所見事體，亦有語錄不能盡者，恐朝廷不可不知，謹具三事，條列如左：

一 北朝皇帝年顏見今六十以來，然舉止輕健，飲啖不衰，在位既久，頗知利害。與朝廷和好年深，蕃漢人戶休養生息，人人安居，不樂戰鬥。加以其孫燕王幼弱，頃年契丹大臣誅殺其父，常有求報之心，故欲依倚漢人，託附本朝，為自固之

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計，雖北界小民亦能道此。臣等過界後，見其臣僚年高曉事，如接伴耶律恭、燕京三司使王經、副留守邢希古、中京度支使鄭顓之流皆言及和好，咨口差嘆息，以為自古所未有，又稱道北朝皇帝所以館待南使之意極厚。有接伴臣等都管一人，未到帳下，除翰林副使；送伴副使王可，離帳下不數日，除三司副使，皆言緣接伴南使之勢。以此觀之，北朝皇帝若且無恙，北邊可保無事惟其孫燕王，骨氣凡弱，瞻視不正，不逮其祖，雖心似向漢，未知得志之後，能彈壓蕃漢保其祿位否耳。

一 北朝之政、寬契丹，虐燕人，蓋已舊矣。然臣等訪聞山前諸州祇候公人，止是小民爭鬥殺傷之獄，則有此弊，至於燕人強家富族，似不至如此。契丹之人，每冬月多避寒於燕地，放牧住坐，亦止在天荒地上，不敢侵犯稅土，兼賦役頗輕，漢人亦易於供應。惟是每有急速調發之政，即遣天使帶銀牌於漢戶須索，縣吏動遭鞭箠，富家多被強取，玉帛子女不敢愛惜，燕人最以為苦。兼法令不明，受賕鬻獄，習以為常。此蓋夷狄之常俗，若其朝廷郡縣，蓋亦粗有法度，上下維持，未有離析之勢也。

一 北朝皇帝好佛法，能自講其書。每夏季，輒會諸京僧徒及其羣臣，執經親講，所在修蓋寺院，度僧甚眾。因此僧徒縱恣，放債營利，侵奪小民，民甚苦之。然契丹人，緣此誦經念佛，殺心稍俊。此蓋北界之巨蠹，而中朝之利也。（北宋·蘇轍，〈北使還論北邊事劄子五道〉）

根據本文：

1. 請說明本文的寫作背景。（10%）
2. 蘇轍提出北朝「於朝廷不便事」，為什麼不便？（20%）「北朝」的統治，有甚麼重點？（20%）

貳、Answer the questions following the English texts : (50%)

Rousseau argues for separate spheres for men and women (盧梭對男女性別領域的看法)

There is no parity between the two sexes in regard to the consequences of sex. The male is male only at certain moments. The female is female her whole life or at least during her whole youth. Everything constantly recalls her sex to her, and to fulfill its functions well, she needs a constitution which corresponds to it. She needs care during her pregnancy; she needs rest at the time of childbirth; she needs a soft and sedentary life to suckle her children; she needs patience and gentleness, a zeal and an affection that nothing can rebuff in order to raise her children. She serves as the link between them and their father; she alone makes him love them and gives him the

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confidence to call them his own. How much tenderness and care is required to maintain the union of the whole family! And, finally, all this must come not from virtues but from tastes, or else the human species would soon be extinguished.

The strictness of the relative duties of the two sexes is not and cannot be the same. When woman complains on this score about unjust man-made inequality, she is wrong. This inequality is not a human institution—or at least, it is the work not of prejudice but of reason. It is up to the sex that nature has charged with the bearing of children to be responsible for them to the other sex. Doubtless it is not permitted to any one to violate his faith, and every unfaithful husband who deprived his wife of the only reward of the austere duties of her sex is an unjust and barbarous man. But the unfaithful woman does more; she dissolves the family and breaks all the bonds of nature....

Once it is demonstrated that man and woman are not and ought not be constituted in the same way in neither character or temperament, it follows that they ought not to have the same education. In following nature's directions, man and woman ought to act in concert, but they ought not to do the same things. The goal of their labors is common, but their labors themselves are different, and consequently so are the tastes directing them....

The good constitution of children initially depends on that of their mothers. The first education of men depends on the care of their mothers. Men's morals, their passions, their tastes, their pleasures, their very happiness also depend on women. Thus the whole education of women ought to relate to men. To please men, to be useful to them, to make herself loved and honored by them, to raise them when young, to care for them when grown, to counsel them, to console them, to make their lives agreeable and sweet—these are the duties of women at all times, and they ought to be taught from childhood. So long as one does not return to this principle, won will deviate from the goal, and all the precepts taught to women will be of no use for their happiness or for ours. (From *Emile; or On Education*, by Jean-Jacques Rousseau, by Allan Bloom, trans. 1979 by Basic Books, a member of Perseus Books L.L.C.)

Questions:

1. How does Rousseau move from the physical differences between men and women to an argument for distinct social roles and social spheres? (15%)
2. What would be the proper kinds of social activities for women in Rousseau's vision? (15%)
3. What kind of education would he think appropriate for women? (20%)