

1. 以下為取自一個被稱為“老寡頭” (“Old Oligarch”) 的作品，但一向被歸諸贊諾芬 (Xenophon of Athens)；該作品係對雅典民主政治的觀察 (共計 20%)

文獻

*Constitution of Athenians* I, 10-12

As far as slaves and metics (外國僑民) are concerned, it is in Athens that you see them behaving with the greatest insolence (傲慢無禮); you may not strike them there, and the slave will stand out of your way. The reason for this local custom is this: if there was a law allowing the free men to strike the slave, the metic or the freedman, he would often have struck an Athenian, for he would think he was a slave. For the common people they are not better dressed than the slaves and the metics, nor any better in appearance. ... Where there are wealthy slaves there is no advantage in my slave being afraid of you, but in Sparta my slave fears you. For if your slave was afraid of me, there is a possibility that he would hand over his own money to free himself from personal danger. This is why we have granted to slaves the right of equal speech towards free men and similarly to metics towards citizens, because the city needs the metics on account of trades and because of fleet.

請對以下之問題簡要回答並略述理由 (回答時請標題號)

- 1a. “老寡頭”對雅典民主有何評價？  
1b. 根據以上之引文，雅典民主之所以如此，問題出在什麼地方？

2. 以下為 Galen of Pergamum (AD 129-?199/216) 對羅馬帝國二世紀末鄉村居民之飲食以及身體狀況的觀察 (共計 30%)

文獻

*On Wholesome and Unwholesome Foods*, i, 1-7:

Immediately summer was over, those who live in the cities, in accordance with their universal practice of collecting supply of corn to last for a whole year, took from the fields all the wheat, with the barley, beans and lentils (扁豆), and left to the rustics (鄉下人) only those annual products which are called pulses (豆類) and leguminous (豆科) fruits; they even took away a good part of

(背面仍有題目,請繼續作答)

these to the city. So the people in the countryside, after consuming during the winter what had been left, were compelled to use unhealthy forms of nourishment. Through the spring they ate twigs and shoots of trees, bulbs (球莖) and roots of unwholesome plants, and they made unsparing use of what are called wild vegetables, whatever they could get hold of, until they were surfeited (食用過度); they ate them after boiling them whole like green grasses, of which they had not tasted before even as an experiment. I myself in person saw some of them at the end of spring and almost all at the beginning of summer afflicted (受害於) with numerous ulcers (潰爛) covering their skin, not of the same kind in every case, for some suffered from erysipelas (丹毒), others from inflamed (發炎的) tumors, others from....

請對以下之問題簡要回答並略述理由 (回答時請標題號)

- 2a. 請略述該文獻之大意。
- 2b. 該文獻所反映之羅馬帝國城鄉關係為何?
- 2c. Galen 身為皇家御醫, 其所做之觀察是否客觀?

<p>其職而史胥莫能為奸監司守令孜孜日敬其業而幕友咸竭其才夫是以交爭怨難而異同不生曰為其求公是而非求自是參用親故而旁肘不掣曰為其決壅蔽而去偏聽關防以全不肖而賢者有以自安曰為存其意而不立其逆豈有逆耳不聞庶務黃龍者哉豈有政委僕僚權歸令史者哉故曰取人以身修身以勤勤故明明故知人善任而事無不成</p>	<p>而曰吾惟自任焉而生民之命萃於自任中矣而曰吾不有吏胥乎不有僕閹乎而生民之命萃於吏胥僕閹中矣人有可取不可用者有用不可任者不可任之人必求友而得士而第曰吾固有幕友焉而生民之命又萃於幕友中矣何則恃已而輕人輕之中無士也拘請而濫收濫之中無士也易與而便已便之中無士也求其人矣得其人矣教玉人之難去者半等庸人之過去者半嚴貞女之防去者半得士而不能用之猶無士也然而或謂知人之明不可學則知之何然而或謂任人遠求賢難則如之何曰禮胡為而致城磁胡為而引鐵厲其可以召風潤澤其可以棲鷗有終日練事之人而久不能曉事者耶有澗然曉事之人而不辨孰能治事孰不能治事者耶部曹孜孜日治</p>
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(《皇朝經世文編》, 卷 25, <吏政>)

- 3. 上文中所論及的是何種制度? (10%)  
其在行政管理體系中有何作用? 對地方政治權力的變化又有何關係? 試申論之。(15%)

時即緘商總理衙門謂是相局而必陰為戰備庶和可速成而  
 經久洋人論勢不倫理彼以兵勢相壓我第欲以筆舌勝之此必  
 不得之數也夫臨事籌防措手已多不及若先時備豫後兵亦不  
 敢來烏得謂防務可一日緩哉茲總理衙門陳請六條目前當務  
 之急與日後久遠之圖業經綜括無遺洵為救時要策所未易猝  
 辦者人才之難得經費之難籌疆域之難化故習之難除循是不  
 改雖日事設防猶憂研也然則今日所急惟在力破成見以求實  
 際而已何以言之歷代備邊多在西北其強弱之勢客主之形皆  
 適相埒且猶有中外界限今則東南海疆萬餘里各國通商傳教  
 來往自如靡集京師及各省腹地陽託和好之名陰懷吞噬之計

一國生事諸國構煽為數千年來未有之變局輪船電報之速  
 瞬息千里軍器機事之精工百倍遠強所到無堅不摧水陸關  
 隘不足限而又為數千年來未有之強敵外患之乘變幻如此而  
 我猶欲以成法制之譬如醫者痲疾不問何症概投之以古方誠  
 未見其效也庚申以後夷勢驟變內向薄海冠帶之倫莫不發憤  
 慷慨爭言驅逐局外之營議既不一悉局中之艱難及詢以自強何  
 術禦侮何能則茫然靡所依據自古用兵未有不知己知彼而能  
 決勝者若彼之所長已之所短尙未探討明白但欲逞意氣於孤  
 注之擲對非視  
 國事如兒戲耶

(《李文忠公全集·奏稿》，卷 24)

4. 上文中言及「臺事」，所指為何？試說明之。(10%)

何以說「今日」所面臨的是數千年來未有之「變局」與「強敵」呢？如此的衝擊，因應之道又如何？試申論之。(15%)