

***每題 25 分**

一、清王夫之《讀通鑑論》卷七〈（後漢）安帝〉論之曰：「母后臨朝，未有不亂者也。……故獎婦賢者，非良史之辭也；事女主者，非丈夫之節也。司馬溫公歷鑒於漢、唐，而戴宣仁后以行其志，佞者為之說曰：母改子道。豈非過乎？」；又於卷十四〈（東晉）孝武帝〉論曰：「漢儒反經合道，程子非之，謂權者審經之所在，而經必不可反也。於道固然，而以應無道之世，則又有不盡然者。母后之不宜臨朝，豈非萬世不易之大經乎？謝安以天子幼沖，請崇德皇后（康獻褚皇后）臨朝攝政，灼然其為反經矣。王彪之欲已之，而安不從。彪之之所執者經也，安之所行者權也，是又反經之得為權也。……審經以為權，權之常；反經以行權，權之變；當無道之天下，積習深而事勢遠，不獲已而用之，一用而不可再者也。故君子慎言權也。」

（一）試說明王氏卷七〈（後漢）安帝〉之議論之旨意。（5%）

（二）試說明王氏卷十四〈（東晉）孝武帝〉條之議論旨意。（8%）

（三）試請配合史實，提出您的看法。（12%）

二、清王夫之《讀通鑑論》卷十一〈晉〉有文論之如下：「用人與行政，兩者相扶以治，舉一廢一，而害必生焉，魏、晉其驗已。雖無佞人，而亟行苛政以鉗束天下，而使亂不起；然而人心早離，樂於易主，而國速亡。政不苛而用佞人，其政之近道，足以羈縻天下使不叛，然而國是亂，朋黨交爭，而國速以亂。……是用人行政，交相扶以圖治，失其一，則一之僅存者不足以救；古今亂亡之軌，所以相尋而不舍也。……」

（一）請說明王氏之議論主旨。（10%）

（二）試請舉列史實闡述您的看法。（15%）

三、請略為說明以下段落之大意，並進一步討論其歷史上的重要性。

Einhard: *The Life of Charlemagne* 28 (25%)

When he made his last journey thither, he also had other ends in view. The Romans had inflicted many injuries upon the Pontiff Leo, tearing out his eyes and cutting out his tongue, so that he had been compelled to call upon the King for help [Nov 24, 800]. Charles accordingly went to Rome, to set in order the affairs of the Church, which were in great confusion, and passed the whole winter there. It was then that he received the titles of Emperor and Augustus [Dec 25, 800], to which he at first had such an aversion that he declared that he would not have set foot in the Church the day that they were conferred, although it was a great feast-day, if he could have foreseen the design of the Pope. He bore very patiently with the jealousy which the Roman emperors showed upon his assuming these titles, for they took this step very ill; and by dint of frequent embassies and letters, in which he addressed them as

（背面仍有題目，請繼續作答）

brothers, he made their haughtiness yield to his magnanimity, a quality in which he was unquestionably much their superior.

四、請陳述一下短文整個內容：（括號裡為拉丁文之英譯）（25%）

In 1243, the Senate and people of Rome broke a year-and-a-half deadlock by locking the cardinals up until they finally elected a new pope. In 1271, the cardinals were not only locked up, but were put on a diet of bread and water until they could agree.

The pope chosen in 1271, Gregory X, formalized these drastic measures as conclaves. Despite his efforts, 29 subsequent conclaves lasted more than a month. But no conclave since 1831 has lasted more than four days.

Initially, a two-thirds majority is needed. But John Paul amended the rules to allow for a simple majority after a three rounds of balloting and pauses.

Even the voting is rich in ritual. Each cardinal approaches the altar in the Sistine Chapel, kneels and prays and uses a large plate to slide his ballot into a chalice. Three cardinals, given the role of "scrutineers," count the ballots: the first two remove and tally the votes; the third announces the names and then passes a needle through the first word printed on the ballots, "Eligo in summen pontificem" (I elect as Supreme Pontiff).

The ballots are tied together by string and burned along with a special chemical. Black smoke signifies the voting will continue. White smoke means a new pope has been elected.

The new pope must utter the word "Accepto" (I accept) to formally seal the selection.

Within hours, a senior cardinal will appear at the central window in St. Peter's Basilica. A brief announcement will end with "Habemus papam" ("We have a pope"). The new pontiff will then look out over St. Peter's Square.