

系所組別：外國語文學系學士班

考試科目：西洋文學概論

考試日期：0710 · 節次：3

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Note: All the answers to the questions below must be written in English.

I. Definition 20% (Define the following biblical allusions or literary terms with a few sentences or phrases)

1. blank verse
2. *catharsis*
3. irony
4. metonymy
5. parable
6. *in medias res*
7. mimesis
8. seven deadly sins
9. Crucifixion
10. Beatitudes

II. Identification 35% (Identify the TITLE, SPEAKER, and CONTEXT (situation) of each quoted passage below. All the above-mentioned three items in each question must be corresponding to one another.)

1. "Because it is given unto you to know the mysteries of the mysteries of the kingdom of heaven, but to them it is not given. For whosoever, hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath."
2. "My consort, / What will the end be? What is left for you? / You yourself know, and say you know, Aeneas / Born for heaven, tutelary of this land, / By fate to be translated to the stars. / What do you plan? What are you hoping for . . . Wound an immortal? . . . I forbid / Your going further."
3. "Souls for whom / A second body is in store: their drink / Is water Lethe, and it frees from care / In long forgetfulness. For all this time / I have so much desired to show you these / And tell you of them face to face—to take / the roster of my children's children here, / So you may feel with me more happiness / At finding Italy."
4. ". . . you will assuredly be my own tree, / O Laurel, and will always find yourself /

(背面仍有題目,請繼續作答)

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girding my locks, my lyre, and my quiver too—you will adorn great Roman generals when every voice cries out in joyful triumph . . .”

5. “Nothing could be more pitiful than a pitiable creature who does not see to pity himself, and weeps for the death that Dido suffered through love of Aeneas and not for the death he suffers himself through not loving You, O God . . .”
6. “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”
7. When I saw him in that vast wilderness,
“Have pity on me,” were the words I cried,
“whatever you may be—a shade, a man.”
He answered me: “Not man; I once was man.
Both of my parents came from Lombardy
and both claimed Mantua as native city. . . .
I was a poet, and sang the righteous
son of Anchises who had come from Troy
when flames destroyed the pride of Ilium.
But why do you return to wretchedness? . . .”

III. Essay questions 45% (To answer the following three questions properly, besides citing some specific details from the related work(s), you are supposed to write some well-developed paragraphs based on a topic sentence)

1. Discuss how Dante’s *Divine Comedy* celebrates with unqualified enthusiasm and at times even dogmatism the central doctrines of medieval Christianity.
2. Comment on the following critique on Ovid’s *Metamorphosis* by referring to some specific stories in this masterpiece:

The *Metamorphosis* is recognizably epic . . . but it can be seen as a critical response to Virgil, even an anti-*Aeneid*. Ovid produced a series of stories using the Alexandrian form of the

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epyllion, or “miniature epic,” and he strung these together into a long narrative fifteen books. The transitions between them, and the connections drawn by the narrator, are often transparently contrived—perhaps in mockery of the idea of narrative unity. There is no single hero . . .

3. All three of the parables in the selection of New Testament—the lost sheep, the lost silver piece, and the prodigal son—emphasize the lesson that the redeemed sinner is more precious to God than the righteous person who never sinned. Compare the attitude toward sin in the New Testament and that in the Old Testament.