

八十七學年度 歷史 系(所) 甲 組碩士班研究生入學考試
西洋通史 科號 4303 共 3 頁第 1 頁 *請在試卷【答案卷】內作答

西洋通史

- (一) 試由古代希臘的“Polis”討論其教育與“liberal arts”的關係？早期“大學”(university)興起時，“文學院”一般稱爲什麼？(以英文譯名稱之)其學術地位如何？Max Weber 在“Science as a Vocation”一文中主要論點與傳統的“liberal arts”有何關係？(下列英文資料提供參考)

This proposition, which I present here, always takes its point of departure from the one fundamental fact, that so long as life remains immanent and is interpreted in its own terms, it knows only of an unceasing struggle of these gods with one another. Or speaking directly, the ultimately possible attitudes toward life are irreconcilable, and hence their struggle can never be brought to a final conclusion. Thus it is necessary to make a decisive choice. Whether, under such conditions, science is a worth while 'vocation' for somebody, and whether science itself has an objectively valuable 'vocation' are again value judgments about which nothing can be said in the lecture-room. To affirm the value of science is a presupposition for teaching there. I personally by my very work answer in the affirmative, and I also do so from precisely the standpoint that hates intellectualism as the worst devil, as youth does today, or usually only fancies it does. In that case the word holds for these youths: 'Mind you, the devil is old; grow old to understand him.' This does not mean age in the sense of the birth certificate. It means that if one wishes to settle with this devil, one must not take to flight before him as so many like to do nowadays. First of all, one has to see the devil's ways to the end in order to realize his power and his limitations.

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(二) 試舉事實說明一〇〇〇至一五〇〇年期間歐亞大陸之間先後有那些重大的衝突和交流？其歷史意義如何？（請以一短文作答，而非條列式的，本短文的寫作及組織能力佔本題目成績二分之一計算）

（二十五分）

(三) 近世歐洲出現一個新興社會階層，他們一般稱為「middle classes」，通常又叫做「bourgeoisie」，但經常也被視為是「capitalists」。三個名稱各呈現此一階層的某些特徵。請就三辭之含義，討論此一新興階層之特質及其歷史地位。

（二十五分）

(四) 思想家 Jean D'Alembert (1717 - 1783) 是法國著名的哲士 (philosophe)，曾與 Diderot (1713-1784) 共同主編 *Encyclopedie* (《百科全書》) 一書。他替 *Encyclopedie* 寫了一篇序，文中對其所處時代的思想界有一段觀察。下列文字是自其中的節錄，請根據它們提供的訊息，配合你對思想史的認識，解釋十八世紀歐洲思想變革的歷史意義。

If one looks at all closely at the middle of our own century, the events that occupy us, our customs, our achievements and even our topics of conversation, it is difficult not to see that a very remarkable change in several respects has come in our ideas; a change which, by its rapidity, seems to us to foreshadow another still greater. Time alone will tell the aim, the nature and the limits of this revolution, whose inconveniences and advantages our posterity will recognize better than we can.

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If the present state of our knowledge is examined without bias, the progress of philosophy amongst us cannot be gainsaid. Natural science acquires new riches daily; geometry, pushing back its boundaries, has illuminated the parts of natural philosophy nearest to it; the true nature of the world has been discovered, developed and perfected; the same wisdom that had fixed the movements of celestial bodies has turned its attention to the bodies which surround us; by applying, or trying to apply geometry to the study of these bodies, it has been possible to perceive and determine the advantages and the misuses of this method; in a word, from the earth to Saturn, from the history of the heavens to that of insects, natural philosophy has changed its face. With it, almost all the other sciences have taken on a new shape, as indeed they must.

----- the invention and the use of a new method of philosophy, the kind of enthusiasm that accompanies discoveries, a certain grandeur of ideas that the spectacle of the universe induces in us, all these causes have brought about a lively intellectual ferment. This ferment, active in every sense by its nature, has turned its attention with a sort of violence to everything that comes before it, like a river that has burst its banks. Now men seldom come back to a subject they have long neglected except to revise, for better or for worse, accepted ideas. ----- Thus from the principles of the secular sciences to the foundations of revelation, from metaphysics to matters of taste, from music to morality, from the scholastic disputes of theologians to commercial subjects, from the rights of princes to those of peoples, from natural law to the arbitrary laws of nations, in a word from those questions which touch us most deeply to those which concern us least, everything has been discussed, analysed or at least brought into question. The fruit or the consequence of this general intellectual excitement has been to throw new light on some subjects and a new shadow on others, just as the effect of the ebb and flow of the sea is to cast some objects on the shore and to carry others away.

foreshadow	預示
gainsaid	否認
celestial bodies	天體
ferment	激盪