

八十七學年度 歷史 系(所) 乙 組碩士班研究生入學考試

科目 國文與英文 科號 4404 共 4 頁第 1 頁 *請在試卷【答案卷】內作答

一、國文乙組

資料一 宋濂《宋文憲公全集》卷四十四〈贈醫士葛某序〉

古之醫師必通三世之書所謂三世者一曰《針灸》二曰神農本草三曰素女脈訣脈訣所以察證本草所以辨藥針灸所以祛疾非是三者不可以言醫故禮記有云醫不三世不服其藥也傳經者既明載其說復斥其非而以父子相承三世爲言何其惑歟夫醫之爲道必志慮淵微機穎明發然後可與於斯雖父不能必傳其子也……昔之名醫衆矣未暇多論若華元化若張嗣伯若許智藏其治證皆入神初不聞其父子相傳也自傳經者感於是非使禮經之意晦而不自三千年矣世之索醫者不問其通書與否見久於其業者則瞽瞍焉從之人問其故則曰是記禮者云爾也其可乎哉

資料二 袁枚《小倉山房文集》卷十〈送醫者韓生序〉

仁無術而不行堯舜之政周公之教神農之藥皆術也皆所以行其仁也使堯舜周孔神農雖仁其民如嬰兒而無術以及之其奚能爲雖然後之人爲政教醫藥其屬民加倍焉豈古人之術不仁歟曰仁者見之謂之仁也見何在志是已孔子稱志於道孟子稱尚志又曰夫志氣之帥也志之所在不特慧力與俱而精誠之至天亦相之今之爲政教醫藥者推其志果可以見周公孔子神農乎然則其術之不二也乃其志之不仁也

資料三 姚鼐《惜抱軒全集·文三》〈醫方捷訣序〉

余少有羸疾竊好醫藥養身之術泛覽方書然以不遇碩師古人言或互殊博稽而鮮功深思而不明十餘年無所得乃復厭去夫醫雖小道然其本出於聖帝所爲三代以來設官而氏其族其極至於使人無疵癘天札之傷而群生樂育導天和安民命至治之隆有賴焉又推其原故固筋骨之束調氣血之平於是安樂壽考永享天祿然後推其意以爲至藥以及庶民此其意至精且厚是以後世醫者雖多然苟非慈明篤厚之君子終不能究其義而雖有篤厚慈明之心苟不世業而少習者猶不能盡其曲折變移之理審明其幾微而察其離合也

根據上面三段資料回答下列問題

1. 據資料一，作者認爲「醫不三世」是甚麼意思？列舉甚麼理由支持其論點。(5分)
2. 據資料二，堯、舜、周、孔、神農與今之政教醫者有甚麼不同的地方？(5分)
3. 據資料三，應該具備甚麼條件才能學好醫術？理由何在？(5分)
4. 上述三位作者對於成爲一個醫者的條件，有何相同之處？又有何相異之處？(10分)

注意：作答時可以引錄原文，但必須對原文加以標點及語譯。

二、《留都防亂公揭》是由顧杲等百餘諸生在崇禎十一年戊寅歲聯合具名撰寫的，其文如下：

(一)

竊維我朝以啓昇平事果等伏見皇上御極以來無不兢兢
 規定逆黨則凡身在案中幸免鉅鉞者宜閉門不通水火以
 庶幾腰領苟全足矣矧邇來四方多故聖明宵旰於上諸百
 職惕厲於下惟未即親治平而乃有幸亂舉揚國產非常造
 立語言招來黨類上以把持官府下以播通都耳目如逆黨
 阮大鍼者可駭也夫鉞之獻策魏璫傾產善類此善士同悲
 心臣共憤所不必更述矣乃有逆黨既定之後愈肆凶惡增
 置爪牙而又飽稱高人曰吾將翻案矣吾將起用矣所在有
 司信爲實然凡大鍼所開說情分無不立應彌月之內多則
 巨萬少則數千以至地方激變有殺了阮大鍼安慶始得空
 之謠意謂大鍼此時方可稍權煬矣乃逃往南京其惡愈甚
 其欲愈張歌兒舞女充溢後庭廣置高軒橫街衢日與南
 北在案諸逆交通不絕恐喝多端而留都文武大吏半爲搖
 惑即有賢者亦噤不敢發聲又假借意氣苛徵金錢以至四
 方有才無識之士貪其美贈俯其薦揚不出門下者蓋寡矣
 大鍼所以怵人者曰翻案也曰起用也及見皇上明斷超絕
 千古以張捷薦言純如而敗唐世濟爲霍維華而敗於是三
 窟俱窮五技盡展則益陽爲據潑陰設凶謀其請張捷曰至
 有不可究詰者姑以所聞數端證之謂大鍼尚有一日容於
 聖世哉丙子之有警也南中羽書偶斷大鍼遂爲飛語播揚
 使人心惶惑播易其事至不忍言夫人臣挾邪行私幸國家
 有難以爲愉快此其意欲何爲也且皇上如何主也春秋鼎
 臧日月方新而大鍼以聖明在上逆案必不能翻常招承術
 士妄談星象推測祿命此其意欲何爲也某等即伏在直房
 藉見皇上手免廷臣在旁無敢爲揚言者神之好者而大鍼
 乃鄉人曰涿州龍鍾內也在中在外吾兩人無不朝發夕聞
 其所以却持桐喝欲使人畏而從之者皆此類至其所作傳
 奇無不排謗聖明譏刺當世如牟尼合以馬小二通內春鏡
 錢指父子兄弟爲錯中爲隱謗有娘娘濟君子灘未成欽案

有能他清算到底糊塗甚至假口爲咒喝天開隴住山
 河飲馬曲江波軒睡朝元閣等語此其意抑又何爲也夫威
 福皇上之威福也大鍼於大臣之被罪獲釋者擬擬爲己功
 臣於逃方之有薦助廷臣之有升黜無不以爲機案在己呼
 及立應則如乙亥長江之變知縣吳光龍檄飲死監生家賊
 遂乘隙破城殺數十萬生靈光龍奉旨處分大鍼得其銀六
 千兩致奪准撫巧爲脫卸只擬杖罪虛江入心至今抱恨又
 如建德何知縣兩袖清風紳士民戴之如父母大鍼使徐
 監生索銀二千兩於當事則薦何知縣窮無以應大鍼遂暗
 第第事列參魏職致令朝廷功罪淆亂而南國之吏治日偷
 至於披騙居民萬金之家不盡不止其贓私數十萬通國共
 能道之此不可以枚舉也夫陪京乃祖宗根本重地而使聚
 徒之人日聚無賴招納亡命晝夜賭博目今闕獻作亂萬一
 伏聞於內釀禍蕭牆天下事尚未可知此不可不急爲豫防
 也跡大鍼之陰險巨測猖狂無忌罄竹莫窮舉此數端而人
 臣之不軌無過是矣當事者視爲死灰不燃深慮者且謂伏
 虜欲擊若不先行驅逐早爲掃除恐種類日盛計畫漸成其
 爲國患必矣夫孔子大聖人也聞人必誅恐其亂治况阮捷
 之行事具作亂之志負學說之才惑眾誣民有甚焉者而陪
 京之名公鉅卿豈無懷忠報國志在防亂以折衷於春秋之
 義者乎果等讀聖人之書附討賊之義志動義慨幸與禍俱
 但知爲國除奸不惜以身買禍若使大鍼罪狀得以上聞必
 亦重責斧鑕殛投魘魘如不然而大鍼果有力障天威能殺
 子之膽而况亂賊之必不容於聖世哉謹以公揭布聞伏爲
 戮力同心是幸崇禎十一年八月日具

依據此一篇文章中所述，試回答下列問題：(一)前引文中有少數文字的筆畫有缺，請試將其中圈選的部份辨讀後，再重抄並加標點。按：涿州乃指魏忠賢同黨的馮銓(涿州人)。(二)作者在文中以其「所聞數端」來論證阮大鍼「不容於聖世」，請略述此「數端」之大意。(三)作者以何種心態撰寫此一公揭，其訴求又為何？

(本題共二十五分)

八十七學年度 歷史 系(所) 21 組碩士班研究生入學考試
 科目 國文與英文 科號 4404 共 4 頁第 3 頁 *請在試卷【答案卷】內作答

科技組英文試題

TRANSLATIONS: please translate the two passages below into Chinese. 50 points in total, each is 25 points. If you don't have enough time, at least write down the essential ideas contained in these passages. Of course, translation itself is the best.

1) Conspicuous sexual swellings and a willingness to copulate with many males guarantee females in many [primate] species a certain freedom of movement and range of choice. But what about the initial question: Why multiple males?

Different primates vary enormously in the amount of care that males provide infants, but in all species of the order the behavior of males has an important effect upon the survival of infants which goes far beyond mere contribution of sperm. Throughout evolutionary history, there would have been intense selection pressure against a male who attacked or who ignored his own offspring. The uncertainty which inevitably surrounds paternity favors any female able to plant a seed of doubt. Even if a male is not a sufficiently *probable progenitor* to induce him to invest directly in an infant by caring for it, if he has mated with that female, it is unlikely that he could rule out completely the possibility that he fathered subsequent offspring. By pushing a father toward the conservative edge of the margin of error that surrounds paternity, a female may forestall direct male interference in her offspring's survival.--- from Sarah Blaffer Hrdy, *The Woman That Never Evolved*.

八十七學年度 歷史 系(所) 乙 組碩士班研究生入學考試

科目 國文與英文 科號 4404 共 4 頁第 4 頁 *請在試卷【答案卷】內作答

2) That professionalization [in a science paradigm] leads, on the one hand, to an immense restriction of the scientist's vision and to a considerable resistance to paradigm change. The science has become increasingly rigid. On the other hand, within those areas to which the paradigm directs the attention of the group, normal science leads to a detail of information and to a precision of the observation-theory match that could be achieved in no other way. Furthermore, that detail and precision-of-match have a value that transcends their not always very high intrinsic interest. Without the special apparatus that is constructed mainly for anticipated functions, the results that lead to novelty could not occur. And even when the apparatus exists, novelty ordinarily emerges only for the man who, knowing *with precision* what he should expect, is able to recognize that something has gone wrong. Anomaly appears only against the background provided by the paradigm. The more precise and far-reaching that paradigm is, the more sensitive an indicator it provides of anomaly and hence for an occasion for paradigm change....By ensuring that the paradigm will not be too easily surrendered, resistance guarantees that scientists will not be lightly distracted and that the anomalies that lead to paradigm change will penetrate existing knowledge to the core. The very fact that a significant scientific novelty so often emerges simultaneously from several laboratories is an index both to the strongly traditional nature of normal science and to the completeness with which the traditional pursuit prepared the way for its own change. --- from Thomas Kuhn, *The Structure of Scientific Revolutions*.