

一、《聖朝破邪集》中收錄有蘇及寓在崇禎十一年所撰的一文，當中論及來華的傳教士曰：

西士多藉技藝希投我聖天子之器使胡公卿士大夫相率詩詠之文讚之疏薦之至於禮樂兵刑錢穀營建諸大權皆讓能於夷欲夷司其事繇是夷勢夷毒日曠於其中而不可言……此夷藏奸為市忠助銳令人喜其有微功祈雨令人疑其有神術自鳴鐘自鳴琴遠鏡等物令人眩其有奇巧且也金多善結禮深善誘惑一人轉得數人惑數人轉轉數萬。(35%)

1. 請將前引文抄錄並標點； 2. 請將前引文翻譯成白話文。

二、設若你欲參加某一國立科學博物館館長之徵選，請試擬一約五百字的文章說明你的抱負。(40%)

請將下列兩段英文翻譯為中文。選文出自 Steven Shapin, The Scientific Revolution

(75%)

*The Scientific Revolution: The History of a Term*

There was no such thing as the Scientific Revolution, and this is a book about it. Some time ago, when the academic world offered more certainty and more comforts, historians announced the real existence of a coherent, cataclysmic, and climactic event that fundamentally and irrevocably changed what people knew about the natural world and how they secured proper knowledge of that world. It was the moment at which the world was made modern, it was a Good Thing, and it happened sometime during the period from the late sixteenth to the early eighteenth century. In 1943 the French historian Alexandre Koyré celebrated the conceptual changes at the heart of the Scientific Revolution as "the most profound revolution achieved or suffered by the human mind" since Greek antiquity. It was a revolution so profound that human culture "for centuries did not grasp its bearing or meaning; which, even now, is often misvalued and misunderstood." A few years later the English historian Herbert Butterfield famously judged that the Scientific Revolution "outshines everything since the rise of Christianity and reduces the Renaissance and Reformation to the rank of mere episodes. . . . [It is] the real origin both of the modern world and of the

modern mentality." It was, moreover, construed as a conceptual revolution, a fundamental reordering of our ways of *thinking* about the natural. In this respect, a story about the Scientific Revolution might be adequately told through an account of radical changes in the fundamental categories of thought. To Butterfield, the mental changes making up the Scientific Revolution were equivalent to "putting on a new pair of spectacles." And to A. Rupert Hall it was nothing less than "an *a priori* redefinition of the objects of philosophical and scientific inquiry."

This conception of the Scientific Revolution is now encrusted with tradition. Few historical episodes present themselves as more substantial or more self-evidently worthy of study. There is an established place for accounts of the Scientific Revolution in the Western liberal curriculum, and this book is an attempt to fill that space economically and to invite further curiosity about the making of early modern science.<sup>1</sup> Nevertheless, like many twentieth-century "traditions," that contained in the notion of the Scientific Revolution is not nearly as old as we might think. The phrase "the Scientific Revolution" was probably coined by Alexandre Koyré in 1939, and it first became a book title in A. Rupert Hall's *The Scientific Revolution of 1954*.<sup>2</sup> Before that time there was no event to be studied in the liberal curriculum, nor any discrete object of historical inquiry, called the Scientific Revolution. Although many seventeenth-century practitioners expressed their intention of bringing about radical intellectual change, the people who are said to have made the revolution used no such term to refer to what they were doing.