

國 立 清 華 大 學 命 題 紙

98 學年度 歷史所 甲、丁 組碩士班入學考試

3104、

科目 國文與英文 科目代碼 3404 共 2 頁 第 1 頁 *請在【答案卷卡】內作答

國文

- 一、請簡要說明下列文字的大意；並指出應出於哪一部經典，亦請簡述理由。(四題選作二題，每題十分)
- 1、燕燕子飛，差池其羽。之子于歸，遠送于野。瞻望弗及，泣涕如雨。
 - 2、君子曰：「穎考叔，純孝也。愛其母，施及莊公。《詩》曰：『孝子不匱，永錫爾類。』其是之謂乎？」
 - 3、子貢曰：「紂之不善，不如是之甚也。是以君子惡居下流，天下之惡皆歸焉。」
 - 4、禹別九州，隨山濬川，任土作貢。
- 二、請寫出下列作品（或片斷）的意境，並指出最可能的時代，若能指出作者為何人尤佳。(六題選作三題，每題十分)
- 1、紅燭啊！這樣紅的燭！詩人啊！吐出你的心來比一比，可是一般顏色？紅燭啊！是誰製的燭——給你軀體？是誰點的火——點著靈魂？為何更須燒蠟成灰，然後才放光出？一誤再誤；矛盾！衝突！
 - 2、峰巒如聚，波濤如怒，山河表裡潼關路。望西都，意躊躇，傷心秦漢行經處，宮闕萬間都做了土。興，百姓苦；亡，百姓苦。
 - 3、尊前擬把歸期說，未語春容先慘咽。人生自是有情癡，此恨不關風與月。離歌且莫翻新闕，一曲能教腸寸結。直須看盡洛城花，始共春風容易別。
 - 4、向晚意不適，驅車登古原。夕陽無限好，只是近黃昏。
 - 5、弟走從軍阿嬈死，暮去朝來顏色故。門前冷落車馬稀，老大嫁作商人婦。商人重利輕別離，前月浮梁買茶去。去來江口守空船，繞船明月江水寒。夜深忽夢少年事，夢啼妝淚紅闌干。
 - 6、種豆南山下，草盛豆苗稀。晨興理荒穢，帶月荷鋤歸。道狹草木長，夕露霑我衣。衣霑不足惜，但使願無違。
- 三、請將下列文字譯成白話文。(二十五分)

府君讀書每於無字句處精思獨得而辯才鋒穎證據出入無方當之者輒失據常曰讀書不尋源頭雖得之殊可危手一書至檢數十書相證侍側者頭目皆眩而精神涌溢眼爛如電一義未析反復窮思飢不食渴不飲寒不衣熱不扇必得其解而後止

閻詠〈先府君行狀〉

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英文

1. English Composition (35 points).

“Students from mainland China should be allowed to attend universities in Taiwan. This would create better understanding and better relations between the two sides.”

Do you agree or disagree with this statement?

Write a short composition, in about 200 words, to give your response.

2. Translate the following two texts into Chinese (20 points each).

(A) Much of our understanding of mind reading comes from two remarkable scientists, a teacher and his pupil: Silvan Tomkins and Paul Ekman. Tomkins was the teacher. He was born in Philadelphia at the turn of the last century, the son of a dentist from Russia. He was short and thick around the middle, with a wild mane of white hair and huge black plastic-rimmed glasses. He taught psychology at Princeton and Rutgers and was the author of *Affect, Imagery, Consciousness*, a four-volume work so dense that its readers were evenly divided between those who understood it and thought it was brilliant and those who did not understand it and thought it was brilliant.

- Malcolm Gladwell, *Brink: The Power of Thinking Without Thinking* (New York: Little, Brown, 2005), pp. 197-198.

(B) Imagine an airline check-in queue in Chicago or London. Seven people stand there, looking in different directions. One is a solicitor of Afro-Caribbean origin, another a blonde-haired girl whose family come from northern Europe, another a computer expert who was born in India. The fourth is a Chinese teenager listening to music on a Walkman. The fifth, sixth, and seventh are all attending a conference on rock art and come respectively from Australia, New Guinea, and South America. All seven are quiet, and avoid eye contact because they neither know one another nor feel related in any way. Yet it can be proved that they are all related and ultimately all have an African female and male ancestor in common.

- Stephen Oppenheimer, *The Real Eve: Modern Man's Journey Out of Africa* (New York: Carroll & Graf, 2003), p. xvii.