

一、西元四世紀晚期以降，日耳曼民族的大遷徙及其與羅馬人的互動，是古代世界史的重大課題。請說明：

- (1) 古代日耳曼民族自身並未留下文字記載，今日學者探索古代日耳曼民族的歷史，主要是倚靠哪些類別的資料？
  - (2) 根據現有資料，古代日耳曼民族在經濟生活、社會型態與政軍體制方面，有何特色？
  - (3) 長期以來，日耳曼民族和羅馬人如何互動？對雙方各帶來什麼影響？
- (25 分)

二、史家考察中世紀後期的歐洲，指出：十一世紀中期後，歐洲在經濟、社會與政治上，發生環環相扣的「革命性」變動，而這一系列變化的根源則是商業的復甦和城市的興起。請討論：

- (1) 十一世紀中期，歐洲商業復甦與城市興起的背景為何？
  - (2) 商業復甦與城市興起，帶動中世紀後期歐洲經濟、社會與政治上哪些重要變化？
- (25 分)

三、以下這則史料是馬丁路德(Martin Luther, 1483-1546)於 1520 年寫給教宗 Leo X 的信。在信中，他申明自己發表《95 條論綱》(95 Theses) 的初衷及向來秉持的一貫立場。在信中，他也述及，看到《95 條論綱》發表後引發強烈風潮自己的想法。

請根據這則史料回答以下的問題：

- (1) 馬丁路德如何定義他自己發表的《95 條論綱》之性質？(10 分)
- (2) 雖然已經身為大學教授，在這封信裡，馬丁路德如何設法讓教宗 Leo X 相信，他並沒有離棄羅馬公教修道院的教導？但他也從新時代新契機的角度暗示，他不會一味順從教宗過度伸張的威權。他之所以這樣寫，希望達到的目的是什麼？(15 分)

It is a mystery to me how my theses . . . were spread to so many places. They were meant exclusively for our academic circle here. This is shown by the fact that they were written in a language that the common people could hardly understand. They were propositions for debate, not dogmatic definitions, and they use academic categories. Had I anticipated their widespread popularity, I would certainly have done my share to make them more understandable. What shall I do now? I cannot recall my theses and yet their popularity makes me hated. Unwillingly I must enter the limelight and subject myself to the dangerously shifting judgement of men. I am no great scholar. I have a stupid mind and little education – this in our flourishing century whose superb literature would even push Cicero into a corner . . . Necessity forces me to be a honking goose among singing swans.

Hillerbrand, *Reformation in its Own Words*, pp. 50, 54

見背面

四、以下兩則史料是與 20 世紀人權發展歷史相關的史料：第一則是第一次世界大戰後，國際聯盟於 1920 年頒布的《國際聯盟盟約》(Covenant of the League of Nations) 第 22 條有關殖民地託管制(the Mandate System) 的部分內容。第二則是第二次世界大戰後，聯合國於 1948 年通過的《世界人權宣言》(Universal Declaration of Human Rights) 前 7 條內容。

請詳讀、比較這兩則史料，並回答以下問題：

- (1) 《國際聯盟盟約》第 22 條如何論述，一戰結束後戰勝國以何種標準看待世界不同地區殖民地應受到的待遇？(10 分)
- (2) 從《世界人權宣言》前七條的內容來看，第二次世界大戰之後擬定《世界人權宣言》的成員希望從何種人權思維修正《國際聯盟盟約》第 22 條的看法？從殖民地歷史來看，請舉一個你所知道的例子，具體說明從 1920 年至 1945 年殖民地的處境為何沒有因為《國際聯盟盟約》第 22 條所設置的「託管制」得到改善？(15 分)

第一則史料：《國際聯盟盟約》(Covenant of the League of Nations) 第 22 條部分內容。

The character of the mandate must differ according to the stage of the development of the people, the geographical situation of the territory, its economic conditions and other similar circumstances.

Certain communities formerly belonging to the Turkish Empire have reached a stage of development where their existence as independent nations can be provisionally recognised subject, to the rendering of administrative advice and assistance by a Mandatory until such time as they are able to stand alone. The wishes of these communities must be a principal consideration in the selection of the Mandatory.

Other peoples, especially those of Central Africa, are at such a stage that the Mandatory must be responsible for the administration of the territory under conditions which will guarantee freedom of conscience and religion, subject only to the maintenance of public order and morals, the prohibition of abuses such as the slave trade, the arms traffic and the liquor traffic, and the prevention of the establishment of fortifications or military and naval bases and of military training of the natives for other than police purposes and the defence of territory, and will also secure equal opportunities for the trade and commerce of other Members of the League.

There are territories, such as South West Africa and certain of the South Pacific Islands, which, owing to the sparseness of their population, or their small size, or their remoteness from the centres of civilisation, or their geographical contiguity to the territory of the Mandatory, and other circumstances, can be best administered under the laws of the Mandatory as integral portions of its territory, subject to the safeguards above mentioned in the interests of the indigenous population.

In every case of mandate, the Mandatory shall render to the Council an annual report in reference to the territory committed to its charge.

The degree of authority, control, or administration to be exercised by the Mandatory shall, if not previously agreed upon by the Members of the League, be explicitly defined in each case by the Council.

Source: Covenant of the League of Nations in *League of Nations Official Journal* 1 (February, 1920).

第二則史料：《世界人權宣言》(Universal Declaration of Human Rights) 前 7 條。

Article 1

接次頁



All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

**Article 2**

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

**Article 3**

Everyone has the right to life, liberty and security of person.

**Article 4**

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

**Article 5**

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

**Article 6**

Everyone has the right to recognition everywhere as a person before the law.

**Article 7**

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Source: United Nations <https://www.un.org/en/about-us/universal-declaration-of-human-rights>

試題隨卷繳回