

國立清華大學 103 學年度碩士班考試入學試題

系所班組別：哲學研究所碩士班

考試科目（代碼）：英文(3702)

共 2 頁, 第 1 頁

本試卷共計有六題翻譯題，各題所佔之分數標示於括號內，總分為 100 分，請將下列各題之中所節錄的英文段落，翻譯成中文：

1. (20 分) The idea of necessity arises from some impression. There is no impression conveyed by our senses, which can give rise to that idea. It must, therefore, be derived from some internal impression, or impression of reflection. There is no internal impression, which has any relation to the present business, but that propensity, which custom produces, to pass from an object to the idea of its usual attendant. This therefore is the essence of necessity. Upon the whole, necessity is something, that exists in the mind, not in objects; nor is it possible for us ever to form the most distant idea of it, considered as a quality in bodies. Either we have no idea of necessity, or necessity is nothing but that determination of the thought to pass from causes to effects, and from effects to causes, according to their experienced union.
2. (20 分) Now a “Humeian” account of causality has to be given in terms of constant conjunction of physical things, events etc., not of experiences of them. If, then, it must be allowed that we “find” bodies in motion, for example, then what theory of perception can justly disallow the perception of a lot of causality? The truthful—though unhelpful—answer to the question: How did we come by our primary knowledge of causality? Is that in learning to speak we learned the linguistic representation and application of a host of causal concepts. ... How does someone show that he has the concept *cause*? We may wish to say: only by having such a word in his vocabulary. If so, then the manifest possession of the concept presupposes the mastery of much else in language. I mean: the word “cause” can be *added* to a language in which are already represented many causal concepts.
3. (15 分) It is certain, that, on the theater, the representation has almost the effect of reality; yet it has not altogether that effect. However we may be hurried away by the spectacle; whatever dominion the senses and imagination may usurp over the reason, there still lurks at the bottom a certain idea of falsehood in the whole of what we see. This idea, though weak and disguised, suffices to diminish the pain which we suffer from the misfortunes of those whom we love, and to reduce

系所班組別：哲學研究所碩士班

考試科目（代碼）：英文(3702)

共 2 頁，第 2 頁

that affliction to such a pitch as converts it into a pleasure.

4. (15 分) I shall speak of two kinds of responses to art: a direct response and a meta-response. ... A direct response is direct only in the sense that it is a response to the qualities and content of the work of art. Of course, there are complex questions about what is "in the work" and what constitutes the "work itself," but those need not be resolved for the purposes of this discussion. ... The meta-response is what Ryle called a "higher order" operation: it depends on (and is partly a function of) another mental phenomenon, i.e., a direct response.
5. (15 分) Does it now follow that I too do not exist? No: if I convinced myself of something then I certainly existed. But there is a deceiver of supreme power and cunning who is deliberately and constantly deceiving me. In that case I too undoubtedly exist, if he is deceiving me; and let him deceive me as much as he can, he will never bring it about that I am nothing so long as I think that I am something. So after considering everything very thoroughly, I must finally conclude that this proposition, *I am, I exist*, is necessarily true whenever it is put forward by me or conceived in my mind.
6. (15 分) The anti-Cartesian holds that the concept of a person's mind has a secondary or dependent status. The fundamental concept, for him, is that of a human being, a man, a type of thing to which predicates of *all* those various classes I distinguished earlier can be ascribed. To talk about the mind of a man is just a way of talking about a man, in respect of certain sorts of things that are true of him. Just so we can talk of the *surfaces* of tables as well as of tables, of the *score* in a football match as well as of a football match. But we recognize that the concept of a surface is dependent on the concept of a material object, that the concept of a score is dependent on the concept of a game. Similarly, the anti-Cartesian holds, the concept of a mind or consciousness is dependent on the concept of a living person.