

注意：考試開始鈴響前，不得翻閱試題，
並不得書寫、畫記、作答。


國立清華大學 112 學年度碩士班考試入學試題

系所班組別：哲學研究所

科目代碼：4101

考試科目：英文

—作答注意事項—

1. 請核對答案卷（卡）上之准考證號、科目名稱是否正確。
2. 考試開始後，請於作答前先翻閱整份試題，是否有污損或試題印刷不清，得舉手請監試人員處理，但不得要求解釋題意。
3. 考生限在答案卷上標記「由此開始作答」區內作答，且不可書寫姓名、准考證號或與作答無關之其他文字或符號。
4. 答案卷用盡不得要求加頁。
5. 答案卷可用任何書寫工具作答，惟為方便閱卷辨識，請儘量使用藍色或黑色書寫；答案卡限用 2B 鉛筆畫記；如畫記不清（含未依範例畫記）致光學閱讀機無法辨識答案者，其後果一律由考生自行負責。
6. 其他應考規則、違規處理及扣分方式，請自行詳閱准考證明上「國立清華大學試場規則及違規處理辦法」，無法因本試題封面作答注意事項中未列明而稱未知悉。

國立清華大學 112 學年度碩士班考試入學試題

系所班組別：哲學研究所 (0541)

考試科目 (代碼)：英文 (4101)

共 2 頁，第 1 頁 *請在【答案卷、卡】作答

翻譯題：請將以下三題的英文段落翻譯為中文。如果您有困難貼著某些英文原句進行翻譯，那麼請盡量就您的理解，陳述其內容的要義。(總分 100 分)

(一) 本題佔分 20 分：

All the perceptions of the human mind fall into two distinct kinds, which I shall call 'impressions' and 'ideas'. These differ in the degrees of force and liveliness with which they strike upon the mind and make their way into our thought or consciousness. The perceptions that enter with most force and violence we may name 'impressions'; and under this name I bring all our sensations, passions, and emotions, as they make their first appearance in the soul. (David Hume, *A Treatise of Human Nature*, Book I)

[Perceptions: 知覺。Impressions: 印象。Ideas: 觀念。Sensations: 感覺。Passions: 激情。Emotions: 情感。]

(二) 本題佔分 30 分：

The good will is good not through what it effects or accomplishes, not through its efficacy for attaining any intended end, but only through its willing, i.e., good in itself, and considered for itself, without comparison, it is to be estimated far higher than anything that could be brought about by it in favor of any inclination, or indeed, if you prefer, of the sum of all inclinations. Even if through the peculiar disfavor of fate, [...] this will were entirely lacking in the resources to carry out its aim, if with its greatest effort nothing of it were accomplished, and only the good will were left over: then it would shine like a jewel for itself, as something that has its full worth in itself. (Immanuel Kant, *Groundwork for the Metaphysics of Morals*)

[The good will: 善意志。Inclination: 愛好。]

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(三) 本題估分 50 分：

Even the most exact and abstract scientific theories draw on the prescientific evidence of the lifeworld. In its search for objective knowledge, science has made a virtue of its ability to move beyond and surpass bodily, sensuous, and pragmatic experience, but has frequently overlooked to what extent it is enabled by those very same experiences. After all, it is often the perceived everyday object, and none other, that the “physicist explores and scientifically determines following the method of physics”. It is the planetary bodies I observe in the sky, the water I drink, the flower I admire, etc. that the natural scientist is also investigating and whose true nature she seeks to determine in as exact and objective a manner as possible. Even in those cases, however, where the object of the scientific investigation is far removed from everyday practice, the shared lifeworld remains in play, when planning and setting up the experiments, when reading the measuring instruments, when interpreting, comparing, and discussing the results with other scientists. Even though scientific theories in their precision and abstraction supersede the concrete and intuitively given lifeworld, the latter remains a constant source of reference. It would be wrong to conceive of the relation between the lifeworld and the world of science as a static relation. Science draws on the lifeworld, but it also affects the lifeworld, and gradually its theoretical insights are absorbed by and integrated into the latter. (Dan Zahavi, *Phenomenology: the Basics*)

[Prescientific: 前科學的。Make a virtue of: 將...當作是優勢。Pragmatic: 實用的。Lifeworld: 生活世界。Intuitively: 直觀地。Draw on: 利用。]