

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 114 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：4201

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 114 學年度碩士班考試入學試題

系所班組別：哲學研究所(0542)

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請將下列段落翻譯成中文（共 2 題，總計 100 分，每題佔分見分別注明）：

1.

The problem we have to discuss is whether there is any reason for believing in what is called "the uniformity of nature." The belief in the uniformity of nature is the belief that everything that has happened or will happen is an instance of some general law to which there are no exceptions. The crude expectations which we have been considering are all subject to exceptions, and therefore liable to disappoint those who entertain them. But science habitually assumes, at least as a working hypothesis, that general rules which have exceptions can be replaced by general rules which have no exceptions. "Unsupported bodies in air fall" is a general rule to which balloons and airplanes are exceptions. But the laws of motion and the law of gravitation, which account for the fact that most bodies fall, also account for the fact that balloons and airplanes can rise; thus the laws of motion and the law of gravitation are not subject to these exceptions. (Bertrand Russell, *The Problems of Philosophy*) (佔45%)

2.

There has been a controversy started of late, much better worth examination, concerning the general foundation of morals; whether they be derived from reason, or from sentiment; whether we attain the knowledge of them by a chain of argument and induction, or by an immediate feeling and finer internal sense; whether, like all sound judgment of truth and falsehood, they should be the same to every rational intelligent being; or whether, like the perception of beauty and deformity, they be founded entirely on the particular fabric and constitution of the human species.

The ancient philosophers, though they often affirm, that virtue is nothing but conformity to reason, yet, in general, seem to consider morals as deriving their existence from taste and sentiment. On the other hand, our modern enquirers, though they also talk much of the beauty of virtue, and deformity of vice, yet have commonly endeavored to account for these distinctions by metaphysical reasonings, and by deductions from the most abstract principles of the understanding. (David Hume, *An Enquiry Concerning the Principles of Morals*) (佔55%)