


**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 108 學年度碩士班考試入學試題

系所班組別：哲學研究所

考試科目(代碼)：英文(4101)

—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. 作答中如有發現試題印刷不清，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。

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*請在【答案卷】作答

本試卷共有四題翻譯題，各題所佔之分數標示於括號內，總分為 100 分。

請將下列各題的英文段落，翻譯成中文。

1. Though my own discussion of the pleasures of tragedy does not utilize such notions as imagination and passion on which Hume depend, it does have its own special presuppositions. I shall speak of two kinds of responses to art: a direct response and a meta-response. A direct response is a response to the qualities and content of the work. A meta-response is a response to the direct responses. The distinction is not one of epistemological or ontological status; I presuppose no view about sense data, epistemologically 'primitive' experiences, or incorrigibility of mental status. 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 important contrast is not between a direct response to the work as opposed to a direct response to what is not really in the work. The important contrast is between a direct response and a meta-response which is a response to the direct response: it is how one feels about and what one thinks about one's responding (directly) in the way one does to the qualities and content of the work. (30 分)
2. If anyone asserts "There is a God," "The first cause of the world is the Unconscious," "There is an entelechy which is the leading principle in living beings," we do not say "What you say is false"; rather, we ask him "What do you mean by your statement?" It then appears that there is a sharp division between two types of statements. One of the types includes statements as they are made in empirical science; their meaning can be determined by logical analysis, or, more precisely, by reduction to simple sentences about the empirically given. The other statements, including those mentioned above, show themselves to be completely meaningless, if we take them as the metaphysician intends them. Of course, we

can frequently reinterpret them as empirical statements. They then, however, lose the emotional content which is the very thing which is essential to the metaphysician. The metaphysicians and theologians, misinterpreting their own sentences, believe that their sentences assert something, represent some state of affairs. Nevertheless, analysis shows that these sentences do not say anything, being instead only expressions of some emotional attitude. (30 分)

3. We are born capable of sensation and from birth are affected in diverse ways by the objects around us. As soon as we become conscious of our sensations we are inclined to seek or to avoid the objects which produce them: at first, because they are agreeable or disagreeable to us, later because we discover that they suit or do not suit us, and ultimately because of the judgments we pass on them by reference to the idea of happiness or perfection we get from reason. These inclinations extend and strengthen with the growth of sensibility and intelligence, but under the pressure of habit they are changed to some extent with our opinions. The inclinations before this change are what I call our nature. In my view everything ought to be in conformity with these original inclinations. (20 分)
4. The *a priori* conditions of a possible experience in general are at the same time conditions of the possibility of objects of experience... Concepts of objects in general thus underlie all empirical knowledge as its *a priori* conditions. The objective validity of the categories as *a priori* concepts rests...on the fact that, so far as the form of thought is concerned, through them alone does experience become possible. They relate of necessity and *a priori* to objects of experience, for the reason that only by means of them can any object whatsoever of experience be thought. (20 分)