

國立清華大學 100 學年度碩士班入學考試試題

系所班組別：哲學研究所碩士班(0539)

考試科目（代碼）：英文(3902) 共 2 頁，第 1 頁 \*請在【答案卷、卡】作答

請將下列段落翻譯成中文(總共 10 題，每題 10 分，總計 100 分)

1. Science does express hypotheses about the world using sentences in language, either ordinary language or technical extensions of ordinary language. But in other cases, science uses representational vehicles of a different kind. Many hypotheses in science are expressed using models... Models have a different kind of representational relationship with the world from that found in language. A good model is one that has some kind of similarity relationship, probably of an abstract kind, with the system that the model is “targeted” at.
2. The brittleness of glass does not consist of the fact that it is at a given moment actually being shivered. It may be brittle without ever being shivered. To say it is brittle is to say that if it ever is, or ever had been struck or strained, it would fly, or have flown, into fragments. To say that sugar is soluble is to say that it would dissolve, or would have dissolved, if immersed in water.
3. Berkeley stoutly denies the charge that his theory represents God as creating the illusion of a world of snowballs. No, says Berkeley, in causing sensations of roundness, hardness, whiteness, and coldness to be present in a carefully coordinated way in the minds of various people, God thereby causes a round, hard, white, cold thing really to exist and, therefore, those of us who report the presence of a round, hard, white, cold thing when God puts certain sensations into our minds are under no illusion.
4. J. S. Mill proposed the “method of difference” as the second of five canons of experimental inquiry. It determines that “If an instance in which the phenomenon under investigation occurs, and an instance in which it does not occur, have every circumstance in common save one, that one occurring only in the former; the circumstance in which alone the two instances differ is the effect, or the cause, or an indispensable part of the cause of the phenomenon”. For example, when a man is shot through the heart, it is by this method we know that it was the gunshot which killed him: for he was in the fullness of life immediately before, all circumstances being the same except the wound.
5. When we look about us toward external objects and consider the operation of

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causes, we are never able, in a single instance, to discover any power or necessary connection, any quality which binds the effect to the cause and renders the one an infallible consequence of the other. We only find that the one does actually in fact follow the other.

6. We often justifiably accept a belief about something because it offers the best available explanation of some aspect of our experience that seems to need an explanation. This type of justification for a belief is called “inference to the best explanation,” because it infers from some data a proposition that provides the best available explanation of the data.
7. Epistemologists have special terms for the types of knowledge—knowledge depending on experience is called *a posteriori* knowledge...knowledge that does not depend on experience is called *a priori* knowledge. Such knowledge is “prior” to experience in a logical sense, though not necessarily prior to experience in time. The difference between *a priori* and *a posteriori* knowledge is a difference in the function of experience in the justification of known propositions.
8. Kant believed that unless he could establish the synthetic a priori truth of science, it would be open to skeptical challenges such as Hume’s: If the laws of nature are not knowable a priori, then they can only be known on the basis of our experience. Experience, however, can provide only a finite amount of evidence for a law, which means that scientific laws are at best uncertain hypotheses, and the scientific claims will be forever open to skeptical doubt.
9. The idea is that the meaning of the word “pain” can be entirely fixed from the first-person perspective by reference to the putative introspected quality of painfulness; other people count as being in pain simply if they too have the same thing, irrespective of the behavioral accompaniments.
10. The social convention that assigns a particular property to the word “height” is simply a social convention to the effect that the word “height” is to be used as a name for what is measured by a certain set of procedures. For example, what we call the “height” of a mountain is measured in meters above sea level. Sea level was chosen as our bench mark because the system of measurement so established satisfies certain of our interests.