

國立清華大學 102 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（3602）  
共\_2\_頁，第\_1\_頁 \*請在【答案卷】作答

請將下列段落翻譯成中文（共 6 題，總計 100 分，每題佔分見分別註明）：

1. I shall question and examine and cross-examine him, and if I find that he does not possess virtue, but says he does, I shall rebuke him for scorning the things that are of most importance and caring more for what is of less worth. This I shall do to whomever I meet, young and old, foreigner and citizen, but most to the citizens, inasmuch as you are more nearly related to me. For know that the god commands me to do this, and I believe that no greater good ever came to pass in the city than my service to the god. For I go about doing nothing else than urging you, young and old, not to care for your persons or your property more than for the perfection of your souls, or even so much; and I tell you that virtue does not come from money, but from virtue comes money and all other good things to man, both to the individual and to the state. (18%)
2. By nature, they say, to commit injustice is a good and to suffer it is an evil, but that the excess of evil in being wronged is greater than the excess of good in doing wrong. For this reason, when men do wrong and are wronged by one another and taste of both, those who lack the power to avoid the one and take the other determine that it is for their profit to make a compact with one another neither to commit nor to suffer injustice; and that this is the beginning of legislation and covenants between men, and that they name the commandment of the law the lawful and the just, and that this is the genesis and essential nature of justice—a compromise between the best, which is to do wrong with impunity, and the worst, which is to be wronged and be impotent to get one's revenge. (18%)
3. Virtue, then, being of two kinds, intellectual and moral, intellectual virtue in the main owes both its birth and its growth to teaching (for which reason it requires experience and time), while moral virtue comes about as a result of habit, whence also its name is one that is formed by a slight variation from the word ethos. From this it is also plain that none of the moral virtues arises in us by nature; for nothing that exists by nature can form a habit contrary to its nature. For instance the stone which by nature moves downwards cannot be habituated

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to move upwards, not even if one tries to train it by throwing it up ten thousand times; nor can fire be habituated to move downwards, nor can anything else that by nature behaves in one way be trained to behave in another. Neither by nature, then, nor contrary to nature do the virtues arise in us; rather we are adapted by nature to receive them, and are made perfect by habit. (20%)

4. Reason now leads me to think that I should hold back my assent from opinions which are not completely certain and indubitable just as carefully as I do from those which are patently false. So for the purpose of rejecting all my opinions, it will be enough if I find in each of them at least some reason for doubt. And to do this I will not need to run through them all individually, which would be an endless task. Once the foundations of a building are undermined, anything built on them collapses of its own accord; so I will go straight for the basic principles on which all my former beliefs rested. (14%)
5. All ideas come from sensation or reflection. Let us then suppose the mind to be, as we say, white paper, void of all characters, without any ideas. How comes it to be furnished? Whence comes it by that vast store which the busy and boundless fancy of man has painted on it with an almost endless variety? Whence has it all the materials of reason and knowledge? To this I answer, in one word, from experience. In that all our knowledge is founded; and from that it ultimately derives itself. Our observation employed either, about external sensible objects, or about the internal operations of our minds perceived and reflected on by ourselves, is that which supplies our understandings with all the materials of thinking. These two are the fountains of knowledge, from whence all the ideas we have, or can naturally have, do spring. (20%)
6. When we run over libraries, persuaded of these principles, what havoc must we make? If we take in our hand any volume; of divinity or school metaphysics, for instance; let us ask, does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental reason concerning matters of fact and existence? No. Commit it then to the flames: for it can contain nothing but sophistry and illusion. (10%)