

## 第一部分：哲學英文（共 50 分）

第一題是必答題（25 分）；第二與第三題，任選一題（25 分）

1) Please translate the following passage into Chinese.

Virtue, then, is a state involving rational choice, consisting in a mean relative to us and determined by reason — the reason, that is, by reference to which the practically wise person would determine it. It is a mean also in that some vices fall short of what is right in feelings and actions, and others exceed it, while virtue both attains and chooses the mean. So, in respect of its essence and the definition of its substance, virtue is a mean, while with regard to what is best and good it is an extreme. But not every action or feeling admits of a mean. For some have names immediately connected with depravity, such as spite, shamelessness, envy, and among actions, adultery, theft, homicide. All these, and others like them, are so called because they themselves, and not their excesses or deficiencies, are bad. In their case, then, one can never hit the mark, but always misses. ...

(From Crisp, R., *Aristotle: Nicomachean Ethics*, Cambridge: Cambridge University Press, 2009, p. 31)

2) Please read the following passage carefully and answer the question.

Hedonism is difficult to ascribe to Lucretius, since he has very little to say about the pleasure of philosophy. If Lucretius's teaching is hedonistic, it is an austere hedonism. Body and mind, we are frequently reminded, are satisfied only by way of recognition of and conformity with the essential fact of our existence: that we are fundamentally limited creatures. Happiness is the outcome of an ability to live within those limitations. To live well is to live in accord with one's fundamental limitations. Moderation is thus consistently presented as the essential virtue of Lucretius's hedonism.

(Colman, J., *Lucretius as Theorist of Political Life*, New York: Palgrave Macmillan, 2012, p. 125)

**Question:** Please give a brief and distinct account of the author's view on Lucretius's ethics. (Please answer the question in English)

3) Please read the following passage carefully and answer the question.

Now if both wisdom and health are desirable, a combination of the two is more desirable than wisdom alone; however, if both were of value the two together would not be worth more than wisdom on its own. We (The Stoics) put a certain value on health, but we do not include it as good nor do we think that there is any value great enough to be preferred to virtue. This is not the Peripatetics' case, for they say that right action without pain is more desirable than the same action accompanied by pain. We think otherwise, ...

(Wright, M. R., *Cicero On Stoic Good and Evil: De Finibus 3 and Paradoxa Stoicorum*, Warminster: Aris & Phillips Ltd., 1991, p. 53)

**Question:** Please give a brief and distinct account of the author's view on the difference between the Stoics and the Peripatetics on what is counted as good. (Please answer the question in English)

見背面

## 第二部分：邏輯 (共 50 分)

請註明大題及子題之題號，字跡請力求清晰。

1. 請使用題目中的符號，將以下語句符號化為述詞邏輯(predicate logic)中的語句(注意：可能需要使用等同符號)(每題 5 分)

(1). 小明有養狗，但沒有養貓。

( $a = \text{“小明”}$ ,  $Dx = \text{“}x \text{是狗”}$ ,  $Cx = \text{“}x \text{是貓”}$ ,  $Hxy = \text{“}x \text{養了 } y \text{”}$ )

(2). 小明養了至少兩隻狗。

( $a = \text{“小明”}$ ,  $Dx = \text{“}x \text{是狗”}$ ,  $Hxy = \text{“}x \text{養了 } y \text{”}$ )

(3). 小明所養惟一的狗是白色的。

( $a = \text{“小明”}$ ,  $Dx = \text{“}x \text{是狗”}$ ,  $Wx = \text{“}x \text{是白色的”}$ ,  $Hxy = \text{“}x \text{養了 } y \text{”}$ )

(4). 沒有養狗的人都羨慕每一個有養狗的人。

( $Dx = \text{“}x \text{是狗”}$ ,  $Hxy = \text{“}x \text{養了 } y \text{”}$ ,  $Exy = \text{“}x \text{羨慕 } y \text{”}$ )

(5). 每個養狗的人都愛所養的狗。

( $Dx = \text{“}x \text{是狗”}$ ,  $Hxy = \text{“}x \text{養了 } y \text{”}$ ,  $Lxy = \text{“}x \text{愛 } y \text{”}$ )

(6). 有一個養狗的人不認識任何養貓的人。

( $Dx = \text{“}x \text{是狗”}$ ,  $Cx = \text{“}x \text{是貓”}$ ,  $Hxy = \text{“}x \text{養了 } y \text{”}$ ,  $Kxy = \text{“}x \text{認識 } y \text{”}$ )

2. 請證明以下論證為有效論證 (每題 10 分)

(7).  $(x)(Rxy \equiv Fx \cdot Gy)$

$(x)(y)(Rxy \supset \sim Ryx)$

$\therefore \sim(\exists x)(Fx \cdot Gx)$

(8).  $Rab$

$(x)\sim Rxx$

$(x)(y)[Rxy \supset (\exists z)(Rxz \cdot Rzy)]$

$\therefore (\exists x)[(x \neq a) \cdot (x \neq b)]$