

Part I

總分 50。第 1 題為必答 (25 分)；第 2-3 題中任選一題作答 (25 分)。

1. Carefully read the following fragment and answer the two questions below.

Western philosophy has tended to regard agents as somehow more primary than activities—for an agent's activity depends on the agent for its existence, but the agent is thought to be independent of the activity. It has been argued that in early Chinese thought the priority is reversed. However, the concept 'agent' does not even have a close counterpart in classical Chinese. Further, when dealing with classical Chinese texts, in which subjects are not grammatically necessary, and many characters can function as either nouns or verbs, one may begin to wonder whether maintaining a strict division between agents and actions is always the best way to make sense of social phenomena.

(Hagen, Kurtis. 2010. "The Propriety of Confucius: A Sense-of-Ritual." *Asian Philosophy* 20:1, 2-3)

Questions: A. What is the author's stance towards the question of agents versus activity in early Chinese thought? B. What are the author's main reasons for adopting this stance?

2. Translate this passage into fluent Chinese.

The point of Zhuangzi's self-interrogating is quite clear that even what he says is never fixed. It is impossible to be fixed, since meaning is always context-bound, and context is always on the move in the continuing process of signification and communication. This lack of fixed intentional meanings and particular views brings into play the shift and multiplying of meanings and viewpoints. Zhuangzi is happy with this shift and multiplying. He sees it as what is spontaneously so, namely, what is natural.

(Adapted from Wang, Youru. 2004. "The Strategies of 'Goblet Words': Indirect Communication in the *Zhuangzi*." *Journal of Chinese Philosophy* 31:2, 202)

見背面

3. Translate this passage into fluent Chinese.

Both Aristotle's and Xunzi's views on the role of law in the shaping of character can be given a minimalist or a maximalist interpretation. The minimalist reading is that laws have an important role in shaping the habits that are so important, especially in the early stages. One is very likely to develop the habit of not doing what is forbidden. A maximalist reading is that laws also embody ethical instructions, and in this are a form of modeling of what is desirable that normally will have ethical influence. On either reading laws represent important constraints on a developing character, constraints that are external in origin but may well be internalized.

(Adapted from Kupperman, Joel J. 2000. "Xunzi: Morality as Psychological Constraint." In Kline III, T.C. and Philip J. Ivanhoe (eds.), *Virtue, Nature, and Moral Agency in the Xunzi*, 96)

Part II

如下三題，請任選二題，把無標點的原典內容以通俗白話的中文譯述出來，並且闡述其要義。每題各 25 分。

1. 《管子·心術上》：心之在體君之位也九竅之有職官之分也耳目者視聽之官也心而無與視聽之事則官得守其分矣夫心有欲者物過而目不見聲至而耳不聞也故曰上離其道下失其事故曰心術者無為而制竅者也故曰君無代馬走無代鳥飛此言不奪能能不與下誠也毋先物動者搖者不定趨者不靜言動之不可以觀也位者謂其所立也人主者立於陰陰者靜故曰動則失位陰則能制陽矣靜則能制動矣故曰靜乃自得
2. 《荀子·不苟》：君子養心莫善於誠致誠則無它事矣惟仁之為守惟義之為行誠心守仁則形形則神神則能化矣誠心行義則理理則明明則能變矣變化代興謂之天德天不言而人推高焉地不言而人推厚焉四時不言而百姓期焉夫此有常以至其誠者也君子至德嘿然而喻未施而親不怒而威夫此順命以慎其獨者也善之為道者不誠則不獨不獨則不形不形則雖作於心見於色出於言民猶若未從也雖從必疑天地為大矣不誠則不能化萬物聖人為知矣不誠則不能化萬民父子為親矣不誠則疏君上為尊矣不誠則卑夫誠者君子之所守也而政事之本也
3. 《莊子·天下》：芴漠無形變化無常死與生與天地並與神明往與芒乎何之忽乎何適萬物畢羅莫足以歸古之道術有在於是者莊周聞其風而悅之以謬悠之說荒唐之言無端崖之辭時恣縱而不儻不以觭見之也以天下為沈濁不可與莊語以卮言為曼衍以重言為真以寓言為廣獨與天地精神往來而不敖倪於萬物不譴是非以與世俗處其書雖瑰琦而連狎無傷也其辭雖參差而諛詭可觀彼其充實不可以已上與造物者遊而下與外死生無終始者為友其於本也宏大而辟深闕而肆其於宗也可謂稠適而上遂矣雖然其應於化而解於物也其理不竭其來不蛻芒乎昧乎未之盡者