

Part I 總分 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 and give a brief account of its essential meaning. The answer can be done in either English or Chinese.

Critical rationalism is the attitude of the Presocratics. They all emphasized (even Parmenides) that we mortals cannot really *know*, since we can have *no certain knowledge*. This critical rationalism reaches its height in Socrates' method of refutation, the *elenchus*, which Parmenides was most probably the first to use. This method was, of course, well known to Aristotle. For he characterizes Socrates' method in the following way: 'Socrates', Aristotle writes, 'was in the habit of asking questions, but not of answering them; for he admitted that he did not know.'

(From Karl Popper, *The World of Parmenides: Essays on the Presocratic Enlightenment* (London: Routledge, 1998), p. 275.)

- 2) Please translate the following passage into Chinese and give a brief account of its essential meaning. The answer can be done in either English or Chinese.

The very ingenuity of Cartesian introspection, and hence the reason why this philosophy became so all-important to the spiritual and intellectual development of the modern age, lies first in that it had used the nightmare of non-reality as a means of submerging all worldly objects into the stream of consciousness and its processes... By being processed into an object of consciousness on the same level with a merely remembered or entirely imaginary thing, it becomes part or parcel of this process itself, of that consciousness, that is, which one knows only as an ever-moving stream. Nothing perhaps could prepare our minds better than for the eventual dissolution of matter into energy, of objects into a whirl of automatic occurrences, than this dissolution of objective reality into subjective state of mind or, rather into subjective mental processes.

(From Hannah Arendt, *The Human Condition* (Chicago: The University of Chicago Press, 1958), p. 282.)

- 3) Please translate the following passage into Chinese and give a brief account of its essential meaning. The answer can be done in either English or Chinese.

The principle of self-interest rightly understood is not a lofty one, but it is clear and sure. It does not aim at might objects, but attains without exertion all those at which it aims. As it lies within the reach of all capacities, everyone can without difficulty learn and retain it. By its admirable conformity to human weakness it easily obtains great dominion; nor is that dominion precarious, since the principle checks one personal interest by another, and uses, to direct the passions, the very same instruments that excites them.

(From Alexis de Tocqueville, *Democracy in America* (Toronto: Random House, 1945), p. 131.)

Part II 總分 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.

The term "substance" is used, if not in more, at least in four principal cases; for both the essence and the universal and the genus are held to be the substance of the particular, and fourthly the substrate. The substrate is that of which the rest are predicated, while it is not itself predicated of anything else. Hence we must first determine its nature, for the primary substrate is considered to be in the true sense substance. Now in one sense we called the matter the substrate; in another, the shape; and in a third, the combination of the two. By matter I mean, for instance, bronze; by shape, the arrangement of the form; and by the combination of the two, the concrete thing: the statue. Thus if the form is prior to matter and more truly existent, by the same argument it will also be prior to the combination.

(From Tredennick, H., *Aristotle: Metaphysics Books I-IX*, Cambridge Mass.: Harvard University Press, 1996, pp. 315-317.)

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

.... What matters, however, is that we can recognize at least some skills as having these two important features of the need to learn and the drive to aspire: to aspire, that is, to understanding, to self-direction, and to improvement. The need for reasons and articulacy emerges from the aspiration, and so is not to be found in cases which do not display it, whether or not we are nowadays prepared to call them skills. Virtue can most illuminatingly be seen as like this kind of skill; it shares the intellectual structure of a skill where we find not only the need to learn but the drive to aspire, and hence the need to 'give an account', the need for articulate conveying of reasons why what is done is done. ....

(From Annas, J., *Intellectual Virtue*, Oxford: Oxford University Press, 2011, p. 20.)

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

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

Democracy created opportunities for political power denied to many of those disenfranchised under oligarchies and monarchies. These opportunities were most readily exploited by citizens schooled in effective public speaking and the arts of persuasion, a consequence of democracy roundly criticized by families of wealth and privilege. Still, even under democratic rule, power was effectively concentrated among the well born, since only those in the leisure classes could afford to train their sons in rhetoric and public speaking. Here Sophism made its entrance into Athenian life.

(From Shields, C., *Classical Philosophy*, London: Routledge, 2003, p. 25.)

**Question:** Please give a brief and distinct account of the author's view on the reasons of the rise of sophism in Greek philosophy. (Please answer the question in English)