

一、亞里斯多得得在《尼克馬可倫理學》(*Nicomachean Ethics*)中表示：「Presumably, however, to say that happiness is the chief good seems a platitude, and a clearer account of what it is is still desired. This might perhaps be given, if we could first ascertain the function of man. For just as for a flute-player, a sculptor, or any artist, and, in general, for all things that have a function or activity, the good and the 'well' is thought to reside in the function, so would it seem to be for man, if he has a function. ... we are seeking what is peculiar to man. ... There remains, then, an active life of the element that has a rational principle;」(據 D. Ross 英譯)

- (1)請你切實依據這段文字說明他的看法。(15%)
- (2)請你檢驗他的看法與理由。(15%)
- (3)請你以當代法國哲學家沙特(Jean-Paul Sartre)的立場，回應亞里斯多得對「人」這種存在者的看法。(15%)

二、

- (1)「奧坎的剃刀」原則是指？所要剃掉的是？(10%)
- (2)請你從語言和實在的關係，來說明奧坎(William of Occam)當時提出這項原則時所面對的哲學爭議。(15%)

三、笛卡兒在《沈思錄一》(*Meditation I*)中表示：「How often has it happened to me that in the night I dreamt that I found myself in this particular place, that I was dressed and seated near the fire, whilst in reality I was lying undressed in bed! At this moment it does indeed seem to me that it is with eyes awake that I am looking at this paper ... in thinking over this I reminded myself that on many occasions I have in sleep been deceived by similar illusions ...」(據 E. S. Haldane & G. R. T. Ross 英譯)

- (1)笛卡兒這段文字在他整個《沈思錄》的論述脈絡有什麼意義？(15%)
- (2)當代英美歐陸哲學對於笛卡兒「心物二元」的思考方式有許多不同的回應方式，請試舉其一加以說明。(15%)