

Directions: 1. Translate each of the following English passages into Chinese and Chinese English. Each is equally weighted (20% each) so apportion your time wisely.

2. Write all your translations on the **answer book** provided.

1. Politically, then, politics and democracy are the issues in poststructuralism's attempt to theorize power, action, agency, and resistance. In disciplinary societies, self-determination is nearly impossible, and political opposition must take the form of resistance to the systems of knowledge and their institutions that regulate the population into "individualities" who, as such, make themselves available for more discipline, to be actors acted upon. In this understanding of governability, truth produced by these knowledge systems blocks the possibility of sapping power; it speaks for--or as we may say in Western republics, it "represents"--others.
2. Imaginative play with the duplicity of literary conventions is by no means the invention of the novel—one has only to think of the toying with supposed source-manuscripts in medieval romance and the use of inductions and plays-within-plays in Renaissance theater. There is considerable justice in Roland Barthes's lapidary formulation of the issue, though the attractions of aphoristic neatness may lead him to a degree of overstatement: "To give the imaginary the formal guarantee of the real, while leaving this sign the ambiguity of a double object, at once verisimilar and false, is a constant operation in all Western art."
3. It is one of the minor ironies of modern intellectual history that the term "ideology" has itself become thoroughly ideologized. A concept that once meant but a collection of political proposals, perhaps somewhat intellectualistic and impractical but at any rate idealistic—"social romances" as someone, perhaps Napoleon, called them—has now become, to quote *Webster's*, "the integrated assertions, theories, and aims constituting a politico-social program, often with an implication of factitious propagandizing; as Fascism was altered in Germany to fit the Nazi *ideology*—a much more formidable proposition.
4. It is useful to make the following three observations about language games. The first is that their rules do not carry within themselves their own legitimation, but are the object of a contract, explicit or not, between players (which is not to say that the players invent the rules). The second is that if there are no rules, there is no game, that even an infinitesimal modification of one rule alters the nature of the game,

(背面仍有題目,請繼續作答)

that a “move” or utterance that does not satisfy the rules does not belong to the game they define. The third remark suggested by what has just been said: every utterance should be thought of as a “move” in a game.

5. 詮釋學在最早期經常包括語言翻譯，這點可以從古典神學詮釋學、或聖經詮釋學看到。翻譯現象乃詮釋學之核心：因為在翻譯中，我們會碰上最根本的詮釋情況，就是要將文本的意思拼合，運用文法、歷史及其他工具，譯解古老文本。而這些工具也只是語言文本（即使是讀者本身語言的文本）產生對抗因素時，最表面的形成元素。