

1. 中譯英 (50%)

Text 1:

「智者樂水，仁者樂山。」花蓮兩條主要的縱貫路線，正好是海線與山線。我們這次來到位於中央山脈和海岸山脈之間的山線——省道台 9 線，如仁者包容萬物，花蓮縱谷百年來包容著各式建築風格，如日治時期的木造老建築與歐美新式公寓兼容並蓄。正如「時光 1939 書店」店長吳秀寧所說：「就是愛這個老房子才開始的。」上路的理由亦是如此純粹，因為愛日式老房舍而啟程，就跟著我們沿著舊時日本移民的足跡，騎行漫遊花蓮這座充滿和風的世外桃源吧！

Text 2

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2. 英譯中 (50%)

◆ 請將以下英文文本翻譯成符合繁體中文用字規範的流利與精確中文

The Chinese philosopher is one who dreams with one eye open, who views life with love and sweet irony, who mixes his cynicism with a kindly tolerance, and who alternately wake up from life's dream and then nods again, feeling more alive when he is dreaming than when he is awake, thereby investing his waking life with a dream-world quality. He sees with one eye closed and with one eye opened the futility of much that goes on around him and of his own endeavors, but barely retains enough sense of reality to determine to go through with it. He is seldom disillusioned because he has no illusions, and seldom disappointed because he never had extravagant hopes. In this way his spirit is emancipated.

For, after surveying the field of Chinese literature and philosophy, I come to the conclusion that the highest ideal of Chinese culture has always been a man with a sense of *detachment* (*takuan*) toward life based on a sense of wise disenchantment. From this detachment comes *high-mindedness* (*k'uanhuai*), a high-mindedness which enables one to go through life with tolerant irony and escape the temptations of fame and wealth and achievement, and eventually makes him take what comes. And from this detachment arise also his sense of freedom, his love of vagabondage and his pride and nonchalance. It is only with this sense of freedom and nonchalance that one eventually arrives at the keen and intense joy of living.

(Selected from *The Importance of Living* by Lin Yutang)