

考試科目	專業英文	所別	宗教所	考試時間	5月26日 星期六	第1節
------	------	----	-----	------	--------------	-----

國立政治大學圖書館

一、試將以下兩段英文，翻譯成中文。每一段翻譯佔二十五分，共五十分。

A.

The mediation of religion and the transmission of information about religion always proceed through language, though not through language alone. The most important evidence for Greek religion remains the literary evidence, especially as the Greeks founded such an eminently literary culture. Nevertheless, religious texts in the narrow sense of sacred texts are scarcely to be found: there is no holy scripture and barely even fixed prayer formulae and liturgies; individual sects later possess their special books such as those of Orpheus, but even these are in no way comparable with the Veda or Avesta, let alone the Torah. New hymns are composed for each festival of the gods by poets; almost all archaic choral lyric is cult lyric, and the rhapsodists introduce their festal recitations with Homeric Hymns. Interweaving tales of the gods with heroic narratives, epic poetry, pre-eminently the Homeric *Iliad* set its seal on the way the gods were imagined.

B.

The "end" of comparison cannot be the act of comparison itself. There are four moments in the comparative enterprise: description, comparison, redescription, and rectification. Description is a double process which comprises the historical or anthropological dimensions of the work: First, the requirement that we locate a given example within the rich texture of its social, historical and cultural environments that invest it with its local significance. The second task of description is that of reception-theory, a careful account of how our second-order scholarly tradition has intersected with the exemplum. That is to say, we need to describe how the datum has become accepted as significant for the purpose of argument. Only when such a double contextualization is completed does one move on to the description of a second example undertaken in the same double fashion. With at least two exempla in view, we are prepared to undertake their comparison both in terms of aspects and relations held to be significant, and with respect to some category, question, theory, or model of interest to us. The aim of such a comparison is the redescription of the exempla (each in light of the other) and a rectification of the academic categories in relation to which they have been imagined.

二、試將以下兩段中文，翻譯成英文。每一段翻譯佔二十五分，共五十分。

A.

詳夫天竺之稱，異議糾紛，舊云身毒，或曰賢豆，今從正音，宜云印度。印度之人，隨地稱國，殊方異俗，遙舉總名，語其所美，謂之印度。印度者，唐言月。月有多名，斯其一稱。

B.

中國古代的神話在根本上是以親族團體為中心的，親族團體不但決定個人在親族制度上的地位，而且決定他在政治上的地位。從商到周末，親族制度與政治制度之間的關係發生了激烈的變化，而神話史上的演變是這種政治與親族制度之演變所造成的。

備 考 試 題 隨 卷 繳 交

命 題 委 員 :

013 (簽章) 2007年5月7日

命題紙使用說明：1. 試題將用原件印製，敬請使用黑色墨水正楷書寫或打字（紅色不能製版請勿使用）。
2. 書寫時請勿超出格外，以免印製不清。
3. 試題由郵寄遞者請以掛號寄出，以免遺失而示慎重。

考試科目	宗教基本問題研究	所別	宗教研究所	考試時間	5月26日 星期六	第	2	節
------	----------	----	-------	------	--------------	---	---	---

國立政治大學圖書館

一、簡答題：五題，每題十分，共五十分 (50%)

僅就下列五個專有名詞，每個約以一百至三百字的字數範圍，解釋其在宗教研究上的內容、特點與意義。

1. 儀式 (ritual)
2. 宇宙觀 (cosmology)
3. 權威 (authority)
4. 排他論 (exclusivism)
5. 性別 (gender)

二、申論題：兩題，每題二十五分，共五十分 (50%)

1. 如果妳(你)要撰寫一本「世界宗教簡介」的專書，內容預計包括以下十二個宗教傳統或社群，試問妳(你)將會如何編排與歸類，以便形成合理的章節？請詳述理由。

- | | |
|-------------|-------------|
| a. 南美洲原住民宗教 | g. 伊斯蘭 |
| b. 儒家 | h. 錫克教 |
| c. 基督宗教 | i. 佛教 |
| d. 印度教 | j. 道教 |
| e. 非洲原住民宗教 | k. 猶太教 |
| f. 神道教 | l. 大洋洲原住民宗教 |

2. 評述最近國內發生的宗教事件或議題一例。妳(你)的答案必須包括：

- a. 客觀描述其內容
- b. 舉出其在宗教研究上的意義
- c. 妳(你)個人的看法或評價

備	考試題隨卷繳交
---	---------

命題委員： 014 (簽章) 96年 5月 9日

命題紙使用說明：1. 試題將用原件印製，敬請使用黑色墨水正楷書寫或打字（紅色不能製版請勿使用）。
2. 書寫時請勿超出格外，以免印製不清。
3. 試題由郵寄遞者請以掛號寄出，以免遺失而示慎重。