

考試科目	專業英文	所別	宗教研究所	考試時間	5月22日(六)第1節
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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 first cities developed from the integration of small village communities into temple communities built upon sacred communities to the service of the gods. The Sumerians, the people of southern Iraq, believed that the lands they inhabited were the property of the gods, and that their primary duty was the construction of a great temple to worship the forces of the universe. The priests who presided over the worship were also judges and "political" chiefs. Moreover, the temple-cities were necessarily communities of economic as well as religious interests. The construction of the great temples required contributions of labor and the organization of masses of workers; their rituals required specialists in administrative, professional, and artisanal activities. The earliest cities were them communities in which religious leaders and religious ideas governed the economic and political affairs of the temples' adherents.

B.

Art provides an example of how Buddhism was first grafted onto indigenous beliefs. The Queen Mother of the West was the most important Taoist goddess of the immortality cult. She was the first Chinese deity represented in art. By the first century of the Common Era, the Chinese carved her image on stones or bricks and used them to adorn the tombs of wealthy people. The image would be situated along the upper part of the tomb wall below the ceiling, indicating a heavenly space. When the Chinese began to create the image of the Buddha, they made him resemble the Queen Mother of the West. Images of the Buddha were found on tomb reliefs in Szechwan, dated to the late second century. Both the iconography and the location of the Buddha image in the tombs were the same as those of the Queen Mother of the West. It was at the beginning that the greatest difficulty was encountered. The Buddhist teaching of rebirth, a totally unfamiliar concept to the Chinese, proved a greater problem to understanding.

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.

大多數研究中國古代神話的學者，都同意下面的論說：古代中國神話之少與在這甚少的資料中先祖英雄神話之多，主要的原因是神話的歷史化。神話之所以歷史化可能是受到孔子不談怪異之事的影響，也可能是整個時代回到以人為本位之思潮所致。

B.

東南亞各國的佛教，其所用之巴利佛典，比大乘佛典在傳承上更為久遠，與初期佛教有更為直接的關係，因之文獻之研究比較盛行。不過在另一方面，亦有以文化人類學的方式，對現在東南亞佛教進行田調，藉以考察其在思想與實踐上的連續性與差異性。

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22日(六)第二節
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一、解釋名詞：50%

(一) 概念界定：25% (任選五題回答，每題五分；先譯為中文，再加以定義)

1. Animism
2. Neo-Platonism
3. Karma
4. Diaspora
5. Numinous
6. Vedanta
7. Jihad
8. Eschatology

(二) 名著簡介：25% (任選五題回答，每題五分；先寫下該書作者，再簡述其主要論點)

1. *The Protestant Ethic and the Spirit of Capitalism*
2. *The Sacred and the Profane: the Nature of Religion*
3. *The Golden Bough*
4. *Varieties of Religious Experience*
5. *The Sacred Canopy*
6. *Totem and Taboo*
7. *Acts of Faith: Explaining the Human Side of Religion*
8. *Magic, Science and Religion*

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二、申論題：50%（每題二十五分）

（一）請任選兩個「世界宗教」(world religions)，從教義與歷史兩個層面，嘗試比較兩教對政教關係的觀點之相似與差異所在。

（二）根據國內宗教社會學者的統計分析，從 1950 年至 1990 年為止，台灣的宗教變遷有三個主要趨勢：

1. 基督宗教自 1950~1970 期間呈現快速成長，但 1970 年以後呈現停滯；
2. 佛教在這四十年間呈現穩定而緩慢的成長；
3. 民間信仰在 1950~1980 期間呈現停滯，但 1980 年以後則有顯著成長。

請使用相關宗教學理及個人的觀察與經驗來解釋上述三趨勢的前因後果為何？