

考試科目	專業英文	所別	宗教研究所	考試時間	5月11日(六)第一節
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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.

For Muslims, Islam is not merely a system of belief and worship, a compartment of life, so to speak, distinct from other compartments of life which are the concern of nonreligious authorities administering nonreligious laws. It is rather the whole of life, and its rules include civil, criminal, and even what we call constitution law. But if the term "religion," in one sense conveys much more to a Muslim than to a Christian, there is another sense in which it conveys much less. As a building, as a place of worship, the equivalent of the church among Muslims is the mosque. As an institution, as a power, the Church has no equivalent in Islam. Islam has nor councils or hierarchies, no canon laws or canon courts. In classical Islamic history, there could be no clash between pope and emperor, since the caliph, the so-called head of the Islamic state and community, combined in himself both political and religious—though not spiritual—authority. There could be neither conflict nor cooperation, neither separation nor association between church and state, since the governing institution of Islam combined both functions.

B.

Traditional Buddhism was the religion of a rice-growing peasant society—not only in Sri Lanka but also in the Theravadin societies of continental Southeast Asia: Burma, Thailand, Laos, and Cambodia. Its central institutional feature is the distinction between the laity and the Sangha. The role of laity is to give material support to the Sangha, whose members are recruited from their ranks; the Sangha embodies their ideals and preserves the scriptures that provide the charter for those ideals. The religious goal of the laity is to be good enough to be reborn in a pleasant station, in heaven or on earth; anyone who has more spiritual ambitions joins the Sangha, who represents the ideal of detachment from both pain and pleasure.

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.

在以色列人看來，歷史事件並非是無意義的，歷史也不是一些孤立事件之集合，而是一個需要訴諸於超越層面的上帝才能獲得合理解釋之有義意整體。歷史是有意義的，而且以某種線性的方向指向一個終極目的。就此而言，以色列人的歷史與信仰之間的界線不是截然的。色列人透過對過去的敘述來構建一個信仰世界，或者說表述一種對神的觀念和神人關係之理解。

B.

基督本身並非哲學家，而且其周圍也無哲學家。事實上，他與佛陀所處的環境差異甚大。他很少遭逢如佛陀所拒答的類似質問。他生活的環境，並非是佛陀時代百家爭鳴的印度，而是巴勒斯坦。在那裏即使大家認定之自由思想，也非由哲人所提出，而是存在於由先知們所宣講，普遍被接受的猶太教。

考試科目	宗教基礎題	所別	宗教研究所	考試時間	5月11日(六) 第二節
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一、名著概述：25%（每題五分，請先寫作者姓名，然後簡述該書針對宗教的主要論點）

- (一)《新教倫理與資本主義精神》(Protestantische Ethik und der Geist des Kapitalismus)
- (二)《論神聖》(Das Heilige)
- (三)《東方主義》(Orientalism)
- (四)《宗教經驗之種種》(The Varieties of Religious Experience)
- (五)《純淨與危險》(Purity and Danger: an Analysis of Concepts of Pollution and Taboo)

二、解釋名詞：25%（每題五分）

- (一) 五蘊
- (二) Talmud
- (三) Eschatology
- (四) Rite of passage
- (五) Globalization

三、申論題：50%（每題二十五分）

- (一) 宗教研究方法論經常區分「局內人」(insider) 與「局外人」(outsider) 兩種相對的研究立場，請分別對兩者加以界定，然後根據相關學理並結合你個人的研究經驗，評估上述兩種立場各自在進行研究上的優勢與劣勢。
- (二) 近十年來，國際上經常發生不同宗教信仰群體之間的暴力衝突，諸如以色列的猶太人與阿拉伯人、斯里蘭卡的佛教徒與印度教徒、印尼的基督徒與穆斯林之間的衝突，乃至數起激進穆斯林聖戰團體對西方人士發動的恐怖攻擊。學界探討宗教與暴力的關係，有主張宗教信仰內涵暴力本質的論點，亦有主張上述衝突均有非宗教因素介入使然，與宗教本身無關。請引述相關宗教學理，並針對你較熟悉的某一曾發生不同信仰群體衝突的國家或地區做為個案，提出你對上述兩種宗教與暴力關係的論點之支持或反駁的理由。

備

註 試題隨卷繳交