



普通高等教育“十一五”国家级规划教材

# English

## 文化透视 英语教程

BOOK SIX

何其莘 童 明(美) 编著

# Through

A Comprehensive Course Book for English Majors

# Culture

外语教学与研究出版社

FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS



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## 前言

凡在非英语国家施教或学习英语,教材实为决定性之要素。中国近百年来的英语教学史上,已出现过几套颇受欢迎的教材,例如《英语》(许国璋主编),又如《新概念英语》(亚历山大编写,其新版由亚历山大与何其莘合编)——这些教材适应了我国在不同时期英语教学的需要。

本书《文化透视英语教程》(*English Through Culture*)为中美专家合作编写,是一套缜密切入英美文化各个层面、培养英语运用能力的有机教程,不仅适用于高校英语专业学生,也适用于已通过大学英语四级考试的非英语专业学生和有一定英语基础、准备出国深造的英语学习者。

这套教材的特色在于其基本概念是:把学术焦点放在中西文化的表里差异上,以期使学生领会准确、纯粹的英语,从而自然无碍地掌握语言技能。(反观若以语法为主要途径,而忽视感性腠理者,岂非每流于“中式英语”之弊。)

盖语言所表达之信息,必与特定的生活习惯、思维方式、历史习俗等息息相关。要精确地掌握英语,务需尽可能及早深入其文化内涵。本书编者都有在英美学习和生活的经历,也有在中美高等院校长期执教的实践经验,因之力图剖切中边,诠释语言与文化的微妙关系以尽其志责。

与国内现有的同类教材相比,本教材还具有以下三个特点:

1. 全部教材采用原文,如需适当压缩改写,也力图保持“原汁原味”。听、说、读、写材料,均选自各种文化语境,兼顾不同风格,既多样又在专题之下相互配合,有利于学生大量接触和积累准确的语言知识。

2. 切入英语文化的各个层面、各个情景,在更广的语境中提高学生的语言理解能力和运用能力,将听、说、读、写、译五项技能有机地结合在一起,进行综合训练。这样,可弥补过分侧重语言点讲授法的不足。

3. 深入英语文化,将焦点放在中外文化的差异上,不仅便于学习地道的英语,而且有益于开拓视野,启发思路。这套教材兼为文化读本,每个单元都有精练的文化知识介绍。此外,与课文配套的练习强调互动,促使学生在学习的各个阶段参与教学活动。

此外,需要说明的是,本书旨在提高学生语言能力,帮助学生了解现今的美国文化,其中观点并不代表编者立场。由于书中文章全部节选自美国新近出版物,某些观点难免有些偏颇,请读者在学习语言文化的同时对文中的论点加以甄别。

在教材编写过程中,编者曾向美国多位从事语言文学教学的专家、学者、教师和编辑请教、求证和核实。谨此向他们表示衷心的感谢。

编者

2004年元月



## 使用说明

《文化透视英语教程》(*English Through Culture*)是一套以英美文化为背景的英语综合能力训练教程。

教程采用单元式教学,每个单元围绕一个文化专题,所选的课文往往从不同的角度、在不同的层面上对同一议题展开讨论。与第1—4册不同,第5册探讨的是全球化背景下英美文化的各个侧面,第6册讨论的重点则是影响当代英美文化的思想渊源,因此在选材方面更侧重于文化方面,比如,以“人类的起源”为主题,我们选取了《圣经·旧约·创世记》中的一节为细读课文,盖因《圣经》为西方思想、文化和文学的一个重要源头,专业为英语语言文学的学生需对其有所了解,才能知晓西方思想的滥觞;围绕“什么是进步”的主题,我们选取了启蒙运动杰出的代表人物卢梭和孔多塞的文章,以期让学生对这一影响了西方思想和社会发展的重要历史阶段有更深刻的体会。了解西方,观照自我,正是新时代英语专业学生的一个重要使命。

与第1—4册不同的地方还有,第5—6册的每个单元仅包含了阅读和写作两大部分。

阅读部分含有两个选篇:第一篇为“细读”(Close Reading),第二篇为“补充阅读”(Further Reading)。作为“细读”的课文以训练学生的阅读理解能力为目标,并配有一定数量的有关词汇、语法、翻译的练习。“补充阅读”往往是从另外一个角度对同一文化专题的探讨,可作为泛读材料和供教师在课堂上组织对该文化专题的讨论时使用。

写作部分含有一篇阅读材料和配套的写作练习,练习形式以短文写作为主。

每个单元的教学时间一般为一周。教师可以根据学生的程度和兴趣对阅读、写作每部分中的具体内容进行筛选。每周可以安排4至6个课时。每个单元中的两大部分可以由同一个教师来教授,也可以由几位教师分别担任,但要加强不同课型教师间的联系和沟通。

第6册所选文章阅读理解难度稍大,故共收选13个单元,供英语专业三年级学生第二学期使用。《教师手册》含有“细读”课文配套练习的答案。

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# Unit 1

## The Emergence of Mankind

### Pre-reading Questions

1. Do you know or know about the Genesis in the Bible? What about genesis stories in the Chinese culture?
2. Do you regard Genesis in the Bible as part of human history or myth? Why do you think this way?

### CLOSE READING

#### The Creation Account: Hebrew (Israel/Middle East)

In the beginning God created the heavens and the earth. And the earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. And God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." And God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. And God called the expanse heaven. And there was evening and there was morning, a second day.

Then God said, "Let the waters below the heavens be gathered into one place, and let the dry land appear"; and it was so. And God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. Then God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit after their kind, with seed in them, on the earth"; and it was so. And

the earth brought forth vegetation, plants yielding seed, and fruit trees bearing fruit with seed in them, and God saw that it was good. And there was evening and there was morning, a third day.

20 Then God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for seasons, and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so. And God made the two great lights, the greater light to govern the day, the lesser light to govern the night; He made the stars also. And  
25 God placed them in the expanse of the heavens to give light on the earth, and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. And there was evening and there was morning, a fourth day.

Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens." And God created the  
30 Genesis great sea monsters, and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, a fifth day.

35 Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind, and God saw that it was good.

40 Then God said, "Let Us make man in Our own image, according to Our likeness, and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." And God created man in His own image, in the image of God He created him; male and female He created them. And God blessed them, and God said to  
45 them, "Be fruitful and multiply, and fill the earth, and subdue it, and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth."

Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be  
50 food for you; and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given you every green plant for food"; and it was so. And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Thus the heavens and the earth were completed, and all their hosts. And by  
55 the seventh day God completed His work which He had done; and He rested on the

seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

This is the account of the heavens and the earth when they were created, in the day that the Lord God made earth and heaven. Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the Lord God had not sent rain upon the earth; and there was no man to cultivate the ground. But a mist used to rise from the earth and water the whole surface of the ground. Then the Lord God formed man of the dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. And the Lord God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. And out of the ground the Lord God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers. The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold. And the gold of that land is good; the bdellium and the onyx stone are there. And the name of the second river is Gihon; it flows around the whole land of Cush. And the name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.

Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. And the Lord God commanded the man, saying, "From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."

Then the Lord God said, "It is not good for the man to be alone; I will make him a helper suitable for him." And out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. And the man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him. So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place. And the Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

And the man said, "This is now one of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man."

For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh. And the man and his wife were both naked and were not ashamed.

95 Now the serpent was craftier than any beast of the field which the Lord God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?" And the woman said to the serpent, "From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, lest you die.'" 100 And the serpent said to the woman, "You surely shall not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. 105

Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. 110

Then the Lord God called to the man, and said to him, "Where are you?" And he said, "I heard the sound of Thee in the garden, and I was afraid because I was naked; so I hid myself."

And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" 115

And the man said, "The woman whom thou gavest to be with me, she gave me from the tree, and I ate."

The Lord God said to the woman, "What is this you have done?"

And the woman said, "The serpent deceived me, and I ate."

120 And the Lord God said to the serpent, "Because you have done this, cursed are you more than all the cattle, and more than every beast of the field; On your belly shall you go, and dust shall you eat all the days of your life. And I will put enmity between you and the woman, and between your seed and her seed: He shall bruise you on the head, and you shall bruise him on the heel."

125 To the woman He said, "I will greatly multiply your pain in childbirth; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you."

Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; 130 cursed is the ground because of you; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall grow for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return."

Now the man called his wife's name Eve, because she was the mother of all the living. And the lord God made garments of skin for Adam and his wife, and clothed them. Then the lord God said, "Behold, the man has become like one of Us, knowing good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever" —therefore the Lord God sent him out from the garden of Eden, to cultivate the ground from which he was taken. So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life.

## Building Vocabulary

void (L. 2)	[vɔɪd]	adj.	空白, 太虚
sprout (L. 15)	[spraʊt]	vt.	to start to produce shoots or buds 发芽
vegetation (L. 15)	[ˌvedʒɪ'teɪʃən]	n.	plants in general 植物
swarm (L. 28)	[swɔ:m]	n.	a large group 一大群
		v.	to move around in a large group 成群地四处移动
genesis (L. 30)	[ˈdʒenɪsɪs]	n.	the beginning or origin of something 起源, 创世纪
subdue (L. 45)	[səb'dju:]	vt.	to take control of 征服
sanctify (L. 57)	[ˈsæŋktɪfaɪ]	vt.	to make something holy 使神圣化
shrub (L. 60)	[ʃrʌb]	n.	a small bush 灌木 (丛)
bdellium (L. 72)	[ˈdelɪəm]	n.	[圣经] 水晶, 红宝石
onyx (L. 73)	[ˈɒnɪks]	n.	玛瑙
fashion (L. 88)	[ˈfæʃən]	v.	to shape or to make 做成
cleave (L. 92)	[kli:v]	vi.	to stick to someone or something 依恋 (某人); 贴住 (某物)
enmity (L. 123)	[ˈenmɪti]	n.	the feeling of hatred or anger toward someone 怨恨
bruise (L. 124)	[bru:z]	vt.	to hit or hurt and a purple or brown mark appears 使成淤伤, 擦伤
thistle (L. 131)	[ˈθɪsəl]	n.	a wild plant with prickly leaves and purple flowers [植物] 蓟
cherubim (L. 141)	[ˈtʃerəbɪm]	n.	one of the angels that guard the seat where God sits [圣经] (护卫上帝宝座的) 小天使



## Culturally Speaking

### A brief introduction to the Jewish account of their origins

Modern Jews trace their origins to their culture hero Abraham, who, according to biblical tradition, descended from Shem, one of Noah's sons. As a young man, Abram (later named Abraham) received a divine Summons to leave his ancestral home in modern-day Iraq and journey to Canaan—though it is crucial to the story that Abram did not know at the time of his calling where God was taking him. It is Abram's belief in God's promise that he would make of Abram a "great nation" and that he and his descendants would always enjoy divine blessing and protection that established the basic character of Judaism as a covenant-based religion. According to most historians, Abram's people were originally a group of nomadic tribes that roamed Mesopotamia, Palestine, and northern Egypt from about 1950 BC to 1500 BC. It was at the end of this period that the Hebrew-speaking peoples settled relatively permanently in the fertile land of northern Egypt called Goshen and the land of Canaan (an area that included modern-day Israel). It was here that this wandering tribe developed a national identity and a religious and ethical system from which each of the modern world's major monotheistic religions sprang.

The first five books of the Hebrew Scriptures, or Torah (Pentateuch in Greek), were, according to Jewish and Christian traditions, attributed to Moses until modern times. Most biblical scholars now agree that the Torah is composed of at least four separate and distinct narratives, compiled from an original oral tradition and eventually written down over the course of several centuries. Looking closely at the following story, we can see for ourselves evidence of its having been compiled from more than one source. The first words of the Book of Genesis, transliterated from the Hebrew, are: *b'reshit, bara, elohim, et, ha'shamayim, v'et, ha'aretz*. "In the beginning Elohim created the heavens and the earth." The Hebrew word *elohim*, which literally means "gods," has traditionally been translated as "God"—a tradition that faithful Jews, Christians, and Muslims have emphatically defended through the years. Interestingly, this "elohist" creation account of the first chapter of Genesis gives way to a supplementary creation story in which *yehovah-elohim* (translated as "LORD GOD" in most Torahs and Bibles) moves about on the newly formed earth to create "the man" (*ha'ahdahm*, or "Adam") from dust, plant a garden in Eden, make other vegetation grow, and then put the man in charge of Eden, commanding him not to eat of "the tree of the knowledge of good and evil."

This presentation of two parallel creation accounts, each with its own focus, each giving the creator a different name—and a host of additional textual anomalies scattered throughout the rest of the book—has led to a consensus among biblical scholars that the Book of Genesis derives from three major traditions: the Yahwist, the Elohist, and the Priestly. The Yahwist

and Elohist traditions are thought to have derived from cultural and sacerdotal differences between the Northern and Southern Kingdoms of Israel and Judah. These traditions date to sometime between 950 and 750 BC and tend to be interested in such mythic issues as dreams, prophecies, and the revelation of the Divine character. The Priestly tradition, which probably was worked into the basic mythic material sometime during the sixth century BC, focused on genealogies, historical dating, and ritual observances. We see its presence most clearly in the excerpt selected as the close reading when, at the end of creation, God “rests” from his work and following proclaims the seventh day holy and, in a passage not included here, when the generations from Adam to Noah are recited.

## Questions for Group Discussion

### I. Reading Comprehension

1. What was the earth like before God's creation of the world?
2. What did God do the first day of the creation?
3. What happened on the second day?
4. When did vegetation begin to appear on the earth?
5. What were the two great lights made by God?
6. How did God bless fish and birds that He made?
7. What did God entrust man with?
8. What did God do on the seventh day of the creation? Why is it holy?
9. What was the warning that God gave man regarding the fruits in the garden of Eden?
10. What did God do after He realized that it was not good for man to be alone?
11. How did the serpent succeed in persuading Eve into eating the forbidden fruit?
12. What was God's sentence on the serpent, Eve and Adam?
13. Why did God decide to send Adam and Eve away from Eden?

### II. Further Discussion

1. The story of Adam and Eve seems to be a simple narrative in the Bible, but what theological weight does it carry for the Christians?
2. Does the serpent have a different function in the Bible, as compared with Satan in the Christian doctrine of the Fall and Redemption of humanity?

## Exercises

### I. Paraphrase the underlined words or expressions in each sentence.

1. And the earth was formless and void, and darkness was over the surface of the deep, and

the Spirit of God was moving over the surface of the waters.

2. Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit after their kind, with seed in them, on the earth.
3. Let the waters teem with swarms of living creatures.
4. Be fruitful and multiply.
5. When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate.
6. And I will put enmity between you and the woman, and between your seed and her seed: He shall bruise you on the head, and you shall bruise him on the heel.
7. I will greatly multiply your pain in childbirth; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.
8. By the sweat of your face you shall eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return.
9. So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life.

## II. Put the following into Chinese.

The external points of contact between the Genesis creation account and the ancient Near Eastern cosmologies are sufficiently numerous and detailed as to leave no doubt about the influence of the latter on the former. Nevertheless, the differences and contrasts are so great that the biblical narrative constitutes a wholly original production. Unlike its pagan counterparts, the theme of Creation occupies a secondary place in the national religion, and the cosmology serves neither to validate the social and political institutions nor to fill the needs of the cult. It does, however, embody the basic Israelite concept of God.

The pagan pantheon inevitably involved a plurality of wills inherent in which was a clash between them. In other words, polytheism did not permit the existence of an omnipotent God whose will was sovereign and who was not capricious. The Genesis creation narrative, on the other hand, presupposes a single God who is totally outside the realm of nature which is His creation and which cannot be other than fully subservient to His will. Creation by divine fiat (1: 3, 6, 9, 11, 14, 20, 24) emphasizes just this very concept of the omnipotent, transcendent God Whose will is unchallengeable. In this connection, the external literary form in which the account of cosmogony has been cast is highly instructive. The creative process is divided into two groups of three days each, the first of which represents the stage of preparation or creation of the elements, the second the stage of completion or creation of those who are to make use of them. Each three-day group embraces the same number of creative acts, and in each case the first day witnesses a single deed, the second a bipartite act, and the third two distinct creations. The products of the middle days in the two groups are chiasmatically