

大学专业英语系列教程

# 宗教学专业 英语教程

SELECTED READINGS IN RELIGIONS

余苏凌 © 编著



北京大学出版社

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**宗教学专业英语教程**

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# 大学专业英语系列教程

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# 总 序

辜正坤

西学东渐给东方的外语出版界造成一种奇特的景观：在相当短的时间内，外语出版物的数量扶摇直上，使它种民族语出版物相对汗颜，这是可以理解的。日本明治维新之后，新出现过类似的情形，外语（尤其是英语）原著注释读物动辄一套就是数百本，洋洋大观。毫无疑问，这对推进日本的外语教学起到了非常重要的作用。时至今日，其效应已经明显昭示出来：当今的中国各大学发表的论文为 SCI 所收录者，最多者一年达 500 篇，而东京大学一年就达 40,000 篇，两者相距 80 倍！如果以为日本的论文数量必与其科学水平成正比，因而中国大学的科学研究水平就落后了东大 80 倍的话，恐怕是一种很大的误解。其中的奥妙之一，就在于日本学者的英语水平普遍较高，许多论文是直接用英文写成，因此容易被世界各地的媒体注意到，其入选 SCI 的机会也就相对增多。反观中国学者的论文，绝大多数用汉语写成，少量靠懂英语的学者翻译，只有极少量的学者能够自己用英文直接写作。因此，大多数的中国论文是难以进入西方学者的视野的。当然入选 SCI 的机会也就相对少得多了。当然，这并非是说，中国的科研水平就反过来比日本高，而是说，由于中国学者英语写作水平普遍偏低的原因，其实际的科研水平未能在英语世界的文献中充分显示出来。由此可以明白，提高中国学者的英语能力（尤其是阅读文献与用英语写作的能力）是一件非常迫切的事。

然而，改革开放 20 多年来的英语学习大潮虽然使许多中国人在英语学习方面获得了较高的造诣，上了一个较为理想的台阶，但是有更多的人却老在一个水平上徘徊不前：要学的教材已经学了，该考的科目已经通过了，但是，面对英语的殿堂，人们并没有登堂入室的感觉。听说能力未能应付裕如或许情有可原，因为学习者可以抱怨没有相应的可以一试身手的客观条件，但是在阅读方面，例如阅读文史哲数理化的专业文献方面，却仍是磕磕绊绊、跋前踖后，字典不离手，冷汗不离身。这种处于瓶颈地带，欲罢不可、欲进不能的促迫感，源于一个关键的原因：缺乏专业外语文献阅读训练。学校里使用的基础英语教材编得再好，也只能解决基础问题，不能解决超过基础的专业阅读问题。正如要做游泳健儿的人只在游泳池里按照游泳要领奋力拨拉了一阵池水，自觉亦有劈波斩浪之感，但与真正的河涛海潮相比，终究属于两重洞天。

于是，就产生了这一整套专业英语阅读教程。

它的目标非常明确，无非是要把英语知识与技能的培训和高层次系统知识的灌输二者有机结合起来，达到既学语言又学知识的目的，即温故又知新。照我看来，这是最有效率的学习与巩固方略。

如前所述可以明白，这套教程不只是对一般想要提高英语实际水平的人有用，对于专家学者或研究人员，也有很大的好处。一个人无论多么博学多才，也不太可能对各个专业的英语经典文献和地道表达都了然于胸，因此，当需要在尽可能短的时间内对某专业的英语经典

文献或概念有所把握时,这一整套书无疑不会使人们失望。

这套书的编选思路最初萌发于 1991 年,当时称作《注释本英文世界文化简明百科文库》。编者当时曾会同北京大学英语系大学英语教研室教师和北京大学出版社若干编辑共商过具体编选事宜,并由北京大学出版社出版。尔后还进行过多次类似的讨论。文库分上、中、下三编,每编含精选名著一百种左右。在编选思路,力求达到雅俗共赏,深入浅出,系统全面。在系统性方面,注意参照《大英百科全书》和《中国大百科全书》的知识框架,用英文把更为完备的知识系统介绍给读者。在实用性方面,亦注意选材的内容与词汇量同现行的英语教材、实际英语教学水平相呼应。

本编为上编,除可供大学英语分科专业阅读选用教材之用外,亦可供社会上一般读者提高英语水平、直接经由阅读原著而掌握某一专业知识之用。基本的编辑方针是 1) 选目必须系统、广泛,尽可能把大学的重要专业都包容进去(包括人文社会科学和理工科专业); 2) 选目可大致分三类: A. 简史类; B. 名篇、名著类; C. 比较规范的或经典的西方专业教材类; 3) 每册书的字数最好在 20 万字上下(个别可以例外)。至于其他具体事项,则随书说明。

教育部在 1999 年亦强调大学英语教学不能停留在基础英语教学上,而要逐步过渡到教授专业分科英语,使学生尽可能进入阅读专业英语文献的水平。因此这套教材的产生是适得其时的。

当然,它的具体效果如何,还有待检验。好在这套教材的编注与出版都是一个较长的过程,这期间可望获得有关方面的建议与批评,以期使它精益求精,日臻完善。

是为序。

2001 年于北京大学英语系

## 前 言

宗者,大也。教者,训诲也。所以,从汉语的正字法来看,宗教即非常重要的教导和训诲。被称为“儒教”的儒家思想,就是教人为人、处世、治国、平天下的道理。俗话说:“半部《论语》治天下”,可见儒家思想的教育和政治意义。基督教的主要思想虽然是上帝通过牺牲他的独生子耶稣基督赦免信徒的罪,并使他们与他重新和好,但这个福音的背景是人类一再违犯上帝的律法,并因此与上帝隔离而处于愁苦之中。所以,在基督教信仰中,遵守上帝的律法(主要体现在“摩西十诫”和其他诫命上)至关重要。“律法书”、《诗篇》、《箴言》等都有重要的教导、训诲意义。所以,宗教的一个特点是它的教导意义。

其实,宗教作为信仰,也是一种世界观和生活方式。而且,宗教由于与政治、法律、管理、教育、经济、哲学、文学、艺术等有密切的联系,在人类历史上具有极为重要的意义。不管一个人是有神论者还是无神论者,也不管他信奉哪一种宗教,都无法改变或否认这个事实。一个国家或地区信仰的宗教对这个国家或地区人民的精神内涵,对它的政治经济方针,对它社会生活的方方面面都有巨大的影响。如果不了解一个国家或地区的宗教,那么就很难从深层次上理解它的政策、态度和做法。不理解就会导致猜疑和隔阂,猜疑则会导致不信任和误解,不信任和误会则会导致冲突和战争。所以,我们编写这本宗教学专业英语教程的一个目的,就是希望读者对世界几大宗教的思想有一个基本的了解,从而增加不同宗教信仰者之间的了解。

宗教与封建迷信不同。宗教需要具备信仰内容(教义)、信仰对象(神灵)、信仰形式(礼仪)和信仰主体(教徒与教会组织)四大因素。除了信仰人数众多的几大宗教外,世界上还有数以千计的各种各样的宗教,以及许多邪教组织。邪教的危害是巨大的。所以,编写这个教程的另一目的是希望帮助读者了解什么是“真信仰”,比如,真信仰反对偶像崇拜,讲“律法”或“自然法则”,传达“顺天者昌,逆天者亡”等朴素的道理。

作为一本用英语介绍世界几大宗教基本思想的教程,我们的第三个希望是,读者能了解和掌握一些宗教学术语和思想的英语表达法,以便在以后的国际文化交流中能用英语就宗教方面的问题进行简单的交流,了解其他国家和民族的宗教,并介绍我国的宗教信仰和政策。

从选文的难度来看,这本教程适合具有大学英语四级以上水平的读者阅读。选文篇幅适中,内容丰富,语言优美。编者所作的生词表、注释和练习能有效地帮助读者理解原文思想和要点。读者在学完这本教程后,词汇量和阅读理解能力,以及在宗教专题方面的表达能力会有较大提高。

在这本教程的编写过程中,得到了北京大学宗教学系张志刚老师和本册责任编辑游冠辉博士的热情帮助,在此对他们表示由衷的感谢。由于这本教程只是介绍性质的,可选入的文章有限,所以,可能有许多宗教思想没有涵盖,有兴趣的读者可阅读一些相关书籍。另外,由于编者水平有限,错误和疏漏在所难免,希望广大读者批评指正。

编者

2003年10月



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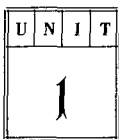
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## *Primal Religions( I )*

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### 原始宗教 (一)

Niels C. Nielsen et al.

#### ***Typical Characteristics***

Primal religions are frequently, though by no means always, found in technologically primitive settings. It is conceivable that in certain cases they represent religion in its earliest form of development, though it is perhaps more likely that their evolution has merely taken a different direction, or even that some primal religions represent a degenerate stage.<sup>1</sup> But since primal religions may be extraordinarily subtle and complex, generalizations of this sort are dangerous. Primal religions often correspond to ethnic, linguistic, or tribal boundaries. They are usually found in preliterate societies and therefore generally rest on oral traditions. They are virtually inseparable from their surrounding cultures, so that they may have no distinct name or identity. A striking and all but universal feature is their focus on spirits and spirit worship, or on still more rudimentary supernatural powers. They may not make discernible distinctions between natural and supernatural, except to give priority to the power of spirits and the spirit world.<sup>2</sup> By any assessment, primal religions are both numerous and diverse. But there are more important characteristics.

#### ***The Focus on Power***

The primary question most educated people in the West would ask of a religion or world view would be, "Is it true?" The question of truth may be asked in many different ways. It may refer to a religion's history, or to its chief doctrines, or to the basic world view it presents, or to the claims it makes, or to its general account of human experience.<sup>3</sup> One's understanding of truth may be relative or absolute, subjective or objective, personal or propositional, existential or rational. One may view truth as a basic correspondence between thought (or language) and reality, as a matter of internal theoretical consistency and coherence, or as some form of pragmatic justification for beliefs, whether that justification is personal, social, or scientific.<sup>4</sup> But in whatever guise it appears, the question of truth is likely to loom very large in the mind of a person with a modern Western education. If a religion is fundamentally false, then it is difficult to take it seriously, except in studying its role in society and culture. Primal religions rarely display a similar concern for the question of truth; instead, most primal religions

turn on the question of power.

People in primal societies frequently view life as an unending series of terrifying encounters in a constant struggle for survival against threats from nature, disease, death, and above all else, malicious or demonic spirits that pervade everything.<sup>5</sup> The ceaseless quest to survive and overcome these threats has led such people to devise a wide range of coping strategies. Each of the tactics may be seen as an attempt to appease, ameliorate, deflect, defeat, or in some way protect against the power of forces that would otherwise be their undoing.<sup>6</sup> The strategies may be preemptive, to ward off potential attacks or to encourage prosperity and good fortune. Or they may be in response to troubles which have already descended.<sup>7</sup> But the concerns are ever present.

## ***Survival Strategies***

People in primal societies typically observe taboos. *Taboo* is a Polynesian word referring to an act, object, or person considered dangerous because of inherent spiritual power, special consecration, or ritual uncleanness.<sup>8</sup> Taboos usually require people to keep their distance from the person(s) or object(s) in question or to refrain from engaging in proscribed activities. It is common, to take one example, for menstruating women to be considered taboo and therefore to be segregated from the rest of the group, especially from men.<sup>9</sup> Certain foods may be taboo, to be eaten only on pain of severe punishment, even death. Sanctions are crucial in maintaining taboos, and may extend into an afterlife. The taboos in some tribes may be fairly limited, straightforward, and easy to follow; but at least to an outside observer they more often appear to be intricate, complex, highly demanding codes of behavior.

*Fetishes* are objects imbued with the power of spirits. Whether natural objects or human artifacts, they are frequently treated as if they are conscious and capable of willful behavior.<sup>10</sup> People talk to them, worship them, pray to them, offer sacrifices to them, coddle them, abuse them, or otherwise relate to them as if they were individual personalities. Idols, figurines, amulets, charms, masks, scepters, and clubs are just a few of the many forms fetishes may take.<sup>11</sup> Other objects, not necessarily considered fetishes, are also laden with supernatural powers. A high percentage of primal societies recognize a sacred tree or a sacred pole which is at once the center of the tribe, its religious life, and the universe itself, yet also a kind of nexus between time and eternity, sacred and profane.<sup>12</sup> These include the Cosmic Tree, the Tree of Life, the Tree of Knowledge, special poles or columns or spires standing by themselves or as part of a larger edifice, sacred spears or staffs, and so forth. Well-known examples include totem poles and Maypoles, though the religious rites surrounding the latter have largely been lost. Some such symbols survive into major religions, whether the phalluses prominent in some Hindu temple courtyards or the Christian cross. Certain numbers and geometric forms are also widely recognized as embodying strong magical properties, among them the numbers one, three, five, seven, and twelve, and the sacred square and the even more potent circle.<sup>13</sup> These quasi-mathematical elements may be incorporated into fetishes, though they also have many other uses and expressions.

*Magic* is as basic to primal societies as science and technology are to modern civilization. Both are in a certain sense dedicated to the same purpose, the control and manipulation of reality.<sup>14</sup> Magic

simply assumes reality has more dimensions than science would normally recognize. Magic takes many, many forms. Witchcraft relies primarily upon psychic powers, while sorcery must employ material objects to achieve its goals. If the objects used are directly related to the person upon whom the spell is being cast, then that form of sorcery is also known as *contagious magic*.<sup>15</sup> Homeopathic or imitative magic attempts to harm an enemy by attacking the enemy's picture or some representation of the intended victim.<sup>16</sup> *Wizardry* is an especially wise, learned, or crafty use of sorcery. Language itself is seen as inherently powerful and potentially dangerous. Magic spells may be invoked purely by saying the proper blessing, curse, or incantation.

No aspect of a language is more important than the use of names, so great care is given to naming. While the distinction is frequently made between white magic and black magic, such a demarcation largely depends upon the desired results. Especially in societies without a developed notion of ethics, magic is good or bad based strictly upon whether one gains or loses by it.<sup>17</sup>

### New Words and Expressions

- primal /'praɪmə/ *a.* 最初的,原始的  
 primitive /'prɪmɪtɪv/ *a.* 原始的,上古的;未开化的,不发达的  
 conceivable /kən'si:vəbl/ *a.* 可以想到的,可以想像的,可能的  
 evolution /i:və'ljʊ:ʃən/ *n.* 发展,演化,演变  
 degenerate /di'dʒenərət/ *a.* 腐化的,堕落的,退化的  
 generalization /,dʒenərəlaɪ'zeɪʃən/ *n.* 概括,归纳  
 ethnic /'eθnɪk/ *a.* 种族的,人种的  
 boundary /'baʊndəri/ *n.* 边界,范围  
 preliterate /pri'litərət/ *a.* 没有文字的社会的  
 spirit /'spɪrɪt/ *n.* 灵,神;鬼怪  
 worship /'wɜ:ʃɪp/ *n.* 崇拜,礼拜,参拜  
 supernatural /sɜ:pu'nætʃərəl/ *a.* 超自然的,不可思议的;神妙的  
 assessment /ə'sesmənt/ *n.* 评定,评价  
 diverse /daɪ'vɜ:s/ *a.* 形形色色的,多种多样的  
 doctrine /'dɒktrɪn/ *n.* 教旨,教义  
 unending /ʌn'endɪŋ/ *a.* 无休止的,无尽的,无穷的  
 encounter /ɪn'kaʊntə/ *n.* 遭遇;遭遇战,相斗  
 malicious /mə'liʃəs/ *a.* 有恶意的,存心不良的  
 demonic /di:'mənɪk/ *a.* 有魔力的,神通广大的  
 pervade /pə'veɪd/ *vt.* 普及,弥漫,渗透,在……当中盛行  
 quest /kwɛst/ *n.* 寻找,探求  
 devise /di'vaɪz/ *vt.* 设计,制定;策划  
 tactics /'tæktɪks/ *n.* 战术,策略  
 appease /ə'pi:z/ *vt.* 平息,缓和,劝慰,安抚

ameliorate /ə'mi:ljəreit/ *vt.* 改善,改良  
 deflect /di'flekt/ *vt.* 使偏斜,使转向  
 undoing /'ʌn'du:ɪŋ/ *n.* 毁灭,破坏  
 preemptive /pri'emptiv/ *a.* 先发制人的  
 prosperity /prɒs'periti/ *n.* 兴旺,繁荣,顺当  
 descend /di'send/ *vi.* 降临  
 observe /əb'zə:v/ *vt.* 遵守  
 taboo /tə'bu:/ *n.* 禁忌,禁止接近,禁忌语  
 Polynesian /pəli'ni:zjən/ *a.* 波利尼西亚(人)的  
 ritual /'ritʃuəl/ *a.* 仪式的,礼仪的;宗教仪式的,祭神的  
 uncleanness /'ʌn'kli:nis/ *n.* 不洁,污秽  
 proscribed /prəu'skraɪbd/ *a.* 禁止的,排斥的  
 menstruate /'menstrueit/ *vi.* 来月经,行经  
 sanction /'sæŋkʃən/ *n.* 处罚,惩罚  
 fetish /'fi:tɪʃ, 'fetɪʃ/ *n.* 物神,崇拜物,偶像  
 artifact /'ɑ:tɪfækt/ *n.* 人工制品  
 pray /preɪ/ *vi.* 祷告,祈祷  
 sacrifice /'sækrɪfaɪs/ *n.* 牺牲,供品,祭品;献祭  
 coddle /'kɒdl/ *vt.* 娇养,溺爱,照料  
 abuse /ə'bju:z/ *vt.* 骂,讲……的坏话;虐待  
 idol /'aɪdl/ *n.* 偶像  
 charm /tʃɑ:m/ *n.* 咒文,符咒  
 mask /mɑ:sk/ *n.* 面具  
 sacred /'seɪkrɪd/ *a.* 神圣的  
 pole /pəʊl/ *n.* 竿,杖  
 nexus /'neksəs/ *n.* 联系,连接点  
 eternity /i'tə:nɪti/ *n.* 永恒;来世;永生  
 profane /prə'feɪn/ *a.* 世俗的;污秽的  
 cosmic /kɒzmi:k/ *a.* 宇宙的;有秩序的,广大无边的  
 staff /stɑ:f/ *n.* 棍,棒,杖  
 totem /'təʊtəm/ *n.* 图腾  
 May-pole *n.* (花和彩条装饰的)五月柱/少年男女于五朔节围绕跳民间舞  
 phallus /'fæləs/ *n.* (作为崇拜对象的)男性生殖器形象  
 magic /'mædʒɪk/ *n.* 魔法,法术  
 manipulation /mə'nɪpjʊ'leɪʃən/ *n.* 操纵,控制  
 witchcraft /'wɪtʃkrɑ:ft/ *n.* 巫术  
 sorcery /'sɔ:səri/ *n.* 巫术,邪术  
 spell /spel/ *n.* 符咒,咒语

victim /'vɪktɪm/ *n.* 牺牲品,受害者

wizardry /'wɪzədri/ *n.* 法术,妖术

incantation /,ɪnkæn'teɪʃən/ *n.* 咒语,咒符;念咒

## 【注 释】

1. Primal religions are... a degenerate stage. 原始宗教通常存在于科技落后的地方,但并非总是如此。可以想像,在某些情况下,它们代表了宗教的最早发展形式。虽然如此,原始宗教经过演变,也有可能走向了另一个方向。某些现存的原始宗教甚至是它们的退化形式。by no means 意为“绝不是”;technologically primitive 意思是“科技落后”。
2. A striking and... the spirit world. 原始宗教的一个突出而普遍的特点就是,它关注的焦点是精灵和精灵崇拜,或者是更基本的超自然力量。它们可能并不着意区分自然和超自然力量,只有需要优先对待神灵的力量及神灵世界时才这样做。make (discernible) distinctions between...: 对……进行(可辨别的)区分。give priority to: 优先考虑;给……优先权。例如,We should give our priority to education.(我们应该优先考虑教育。)spirits: 精灵,人们观念中早已产生的,被认为是存在于人与神之间,具有各种神通和超自然的力量,栖身于任何地方(山林、树林、房屋等),善恶均有的超自然体。善灵常会在无形中给善良的人以帮助,恶灵则会捉弄或伤害人们,并与善灵争斗。但人可以借助巫术或敬拜控制精灵。古代的神灵崇拜、动物崇拜及各种灵物崇拜都与精灵观念密切相关。
3. The question of... of human experience. 宗教的真理性可以指很多不同的方面。它既可以指一种宗教的历史,也可指它的主要教义,它代表的基本世界观,它做出的声明,或它对人类历史的总述。
4. One's understanding of... social, or scientific. 一个人对真理的理解可能是相对的,也可能是绝对的;可能是主观的,也可能是客观的;可能是个人直觉的,也可能是命题的;可能是存在主义的,也可能是理性主义的。真理可以被看作是思想(或语言)和现实之间的基本符合,也可以被看作是理论的内在统一协调,甚或是信仰的可证实性,不管该见证是个人的、社会的、或科学的。view... as...: 把……看作……。例如,I view truth as God's Word.(我认为真理是上帝的话语/道。)a basic correspondence between thought and reality: 思想和现实之间的基本一致。pragmatic justification for beliefs: 信仰的可证实性。
5. People in primal... that pervade everything. 处在原始社会的人们,经常把生命看成是一系列无休止的可怕的斗争。人的一生就是不断地与来自大自然的威胁、疾病、死亡作斗争的过程,最重要的是与无处不在的恶意或邪灵作斗争,以争取生存的过程。struggle for survival against: 为了生存与……进行斗争。例如,The patients struggled for survival against the disease.(为了生存,病人与疾病作斗争。)above all (else): 最重要的是。that pervade everything(弥漫于一切事物之上)是定语从句,修饰 malicious or demonic spirits(恶灵或邪灵)。
6. The ceaseless quest... be their undoing. 在求生和克服威胁的不断探索中,原始社会的人们想出了多种多样的应对策略。每一种策略都旨在平息、改善、扭转、击败那些本来会毁灭他们的力量,或以某种方式保护自己,避免受到这些力量的伤害。led such people to...:

把人们引向……。in some way: 以某种方式。protect against...: 保护(某人)使不受……的伤害。例如, Many measures have been taken to protect against the disease. (已经采取了很多措施, 保护人们免受这种疾病的侵害。) that would otherwise be their undoing (本来会给他们造成伤害) 是 the power of forces 的定语从句。

7. The strategies may... have already descended. 这些策略可能是先发制人的, 用来抵挡潜在的攻击, 或带来兴旺和好运。也可能是对付已经降临的灾祸。ward off: 抵挡。good fortune: 好运, 发财。in response to: 回应。which have already descended 是 troubles 的定语从句。
8. Taboo is a... or ritual uncleanness. 禁忌是一个波利尼西亚词语, 指那些因其内在的精神力量、特别的献祭, 或者对于宗教仪式来说不洁净, 而被认为是危险的行为、物品或人。
9. It is common... especially from men. 比如说, 行经期的妇女普遍被认为是不洁的, 因此需要跟部落里的其余人隔离, 特别是与男人隔离。to take one example 是插入语, 意思是“举个例子”。to be segregated from: 与……隔离。
10. Fetishes are objects... of willful behavior. 物神(拜物教的崇拜对象)是那些浸染了灵性的事物。不管是大自然中的事物还是人造物, 它们通常被当作是有意识的, 而且能够随自己的意愿行事。分词短语 imbued with the power of spirits (被神灵的力量所感染/浸染) 作定语, 修饰 objects。
11. Idols, figurines, amulets... fetishes may take. 偶像、小人像、护身符、符咒、面具、权杖、以及棍棒, 只是多种多样的物神中常见的几种。fetishes may take 是定语从句, 修饰 the many forms。在该定语从句中, 关系代词 that 因在从句中作宾语, 所以省略了。take the form(s) of: 采用……形式。例如, Jihad is the form that patriotism takes within the Islamic Umma. (在穆斯林聚居区, 爱国主义经常采取“圣战”的形式。)
12. A high percentage... sacred and profane. 有相当一部分的原始社会群体, 把曾位于其部落中心、宗教活动中心, 或宇宙中心的一棵树, 或一只竿视为神物, 同时把它看成是现时与永恒、神圣与世俗之间的联系。a high percentage of: 很高比例的。which is at once the center of the tribe... sacred and profane 是定语从句, 修饰 a sacred tree or a sacred pole。
13. Certain numbers and... more potent circle. 某些数字和几何图形也被广泛认为具有强大的魔力, 其中包括一、三、五、七、十二、神圣的方形以及更具生命力的圆形。这些半算术的元素可能被刻在崇拜物上, 与崇拜物共同发挥力量, 但它们也有许多其他的用途和意义。embodying strong magical properties: 体现了(具有)强大的魔力。be incorporated into: 与……联合。
14. Magic is as... manipulation of reality. 法术对于原始社会, 就像科技对于现代社会一样。在某种意义上, 两者的目的也相同, 都用来控制和操纵现实世界。Sth is as ... to ... as sth are to ...: 某物对……的重要性就像另一物对……的重要性一样。例如: Love is as basic to human beings as sunshine is to plants. (爱对人类就像阳光对植物一样重要。) in a certain sense: 在某种意义上。magic: 法术, 原始社会的人类, 以自己幻想的动作或某些事物的联系来影响或控制客观现象的行为。比如, 狩猎前举行舞蹈仪式, 以舞蹈模仿猎取动物时的动物, 或为呼风唤雨而作的表演(吹气或撒水等)。
15. Witchcraft relies primarily... as contagious magic. 妖术主要依赖心灵的力量, 而巫术则必须



利用物品达到目的。如果所使用的物品与被施咒的人直接相关,这种形式的巫术也称为感染巫术。relies (primarily) upon: (主要)依赖。psychic: 心理的;对超自然力量敏感的;通灵的。upon whom the spell is being cast (在此人身上施咒)是定语从句,修饰 the person。cast a spell upon sb: 在某人身上施咒语。例如,The witch cast a spell upon the prince and he turned into an ugly frog.(女巫在王子身上施了咒,王子变成了一只丑陋的青蛙。) sorcery: 巫术,幻想依靠“超自然力”对客体施加影响的行为。没有涉及神灵的观念,只是力图利用自认为具有的超自然力来控制或影响客体。例如,巫师利用符咒驱鬼或攻击敌人。

16. Homeopathic or imitative...the intended victim.顺势疗法或模拟法术,以攻击敌人的相片,或攻击目标受害人的一件物品的方式,来攻击敌人。
17. While the distinction...loses by it.人们通常区分高尚的法术和邪恶的法术,这样的区分在很大程度上取决于期望的结果是救济苍生还是涂炭生灵。特别是在没有完善道德规范的社会,法术的高低根本上是看你通过它赢了还是输了。depend upon: 依赖,取决于。例如,Whether I can go to college or not will depend upon the result of this examination.(我能不能上大学,取决于这次考试的结果。) developed (adj.): 发达的,完备的。based upon: 以……为根据。例如,He made his decision based upon his father's opinion.(他根据他父亲的意见作出了决定。) whether one gains or loses by it 是名词从句,作介词 upon 的宾语。

## 【练习】

### 1. Answer the following questions:

- (1) What is the striking and all but universal feature of primal religions?
- (2) What do people in primal societies frequently view life as?
- (3) What do the tactics that people in primal society devised attempt to do?
- (4) What is taboo? Give one or two examples.
- (5) What are fetishes? How are they frequently treated by people in primal societies?
- (6) Name a few of the many forms fetishes may take.
- (7) What forms does magic often take?
- (8) How does homeopathic or imitative magic attempt to harm an enemy?

### 2. True or False

- (1) Primal religions are always found in technologically primitive settings.
- (2) Primal religions rarely display a concern for the question of power.
- (3) The strategies may be preemptive, to ward off potential attacks or to encourage prosperity and good fortune.
- (5) Taboos usually require people to keep their distance from the person(s) or object(s) in question or to refrain from engaging in proscribed activities.
- (6) A high percentage of primal societies recognize a sacred tree or a sacred pole.
- (7) Magic in primal societies is dedicated to the control and manipulation of reality.

(8) Little care is given to naming as language itself is seen as inherently powerless.

3. Cloze

Complete the following passage by filling the blanks with the words given below:

*human      control      ill      practised*  
*spirit      taboos      totems      powers*

**Melanesian Beliefs**

Central to all Melanesian(大洋州中部美拉尼西亚人的) religion is belief in ancestor-spirits who through their access to supernatural \_\_\_\_\_ can bring good or \_\_\_\_\_ to their living descendants. Gods, demons, land-spirits and other forces of the unseen environment also intervene in \_\_\_\_\_ affairs. While there is little speculation(思考) about the origins of the wider world, creative gods and culture-heroes are credited with(被相信)having given both the local culture and the means of livelihood. Animals, reptiles or fish may be regarded as \_\_\_\_\_, providing a bond between clan groups and their natural habitat.

Prosperity and order in the small communities depends on effective \_\_\_\_\_ of spiritual power which shows itself in practical achievements such as successful warfare, trading, pig-rearing or crop-growing. Gods and spirits are believed to supervise(监视)communal morality, bringing illness or accident to those who misbehave or break \_\_\_\_\_. Magic and sorcery are widely believed in and \_\_\_\_\_. Spirits of the recently dead are commonly sought by the living, through divination(占卜), in order to discover why their death occurred. Premature deaths and suicides raise the suspicion of sorcery, for which pay-back(偿还,报复) must be sought, before the \_\_\_\_\_ will be free to journey to its final destination.

4. Translate the following sentences into English, using the words and expressions given in the brackets:

- 1) 在与来自大自然的威胁、疾病、灾难做斗争时,人们常常感到无助。(struggle against; helpless)
- 2) 那个术士说,我今年在事业上不顺利,但他有办法帮我改变这一点。(have trouble; tactic; ameliorate)
- 3) 我父母让我不要靠近那个院子,因为村里人认为那儿不吉利。(keep distance from; unclean)
- 4) 那个部落的人把一株古树奉为神圣,有什么要求都去向它诉说。(a holy tree; address requests to)
- 5) 皇后攻击那个最受宠的妃子的画像,企图用这种方法来伤害她。(harm; attack one's picture)

5. Translate the following passage into Chinese, paying attention to the features of primal religions indicated in the story: