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前言

历时一年半,本书的编写终于完结。回首编就本书的契机,机缘有二。一是电子科技大学为通过英语四级考试的非英语专业本科生开设了丰富的英语选修课,"英国文学与文化"为其中之一,且报选者众;二是目前国内市场上,缺乏适合非英语专业学生使用的理想教材,以提升大学生对外国文学作品的欣赏能力,帮助其较系统地了解西方国家的文化特征。

全书分为上、下两篇。上篇分别从《圣经》、希腊神话和英国社会三个方面进行讲解,以增进学生对英国文学作品和英国社会进程的理解。《圣经》和希腊神话,作为西方重要的精神产品和文学文本,不仅对西方社会和文化形成影响至深,同时也影响着后世众多文学作品的创作。英国许多经典文学作品,如弥尔顿的《失乐园》、雪莱的《解放了的普罗米修斯》和乔伊斯的《尤里西斯》等,都烙刻着《圣经》故事或希腊神话故事的痕迹。这些后世经典文学作品对《圣经》故事和希腊神话故事或借用、或颠覆、或戏拟,尽管产生不尽相同的美学效果,但新旧(前后)文本间的互文指涉,使新(后)文本得以搭建起跨越时空的偌大空间,文学文本的审美意义也得以放大。上篇的第三章英国社会与英国文学包含八个小节,形成了英国从 16 世纪到 20 世纪八个主要文学史阶段的线性串结。但该章的目的并非在此,而旨在引导学生透过文学现象,洞悉产生现象的社会文化动因。思维的训练乃重之要义。下篇则按照文学的三大主要文类,细分诗歌、小说和戏剧的基本要素,引领学生欣赏具体的文学作品。

全书各章由导读、文本和思考题组成。导读部分主要介绍该章的内容、基本概念;文本部分提供精选的文学片段和注释;每章最后还配有思考题或练习题,以帮助学生更好地理解和消化教材的内容。

本书由李成坚和邹涛主编,负责全书的框架设定和编写的组织工作。具体分工如下: 赵颖、贾志宇编写第一章《圣经》与英国文学;林敏、李宏亮和刘兆林编写第二章希腊神话与英国文学;李成坚、闫静、汤玉荣、张鹏峰、王大庆、杨帆编写第三章英国社会与英



国文学;夏延华、邹涛编写第四章英国诗歌;邹涛、刘颖编写第五章英国小说;何敏、郑 怡编写第六章英国戏剧。黄进负责校对工作。

英国文学与文化课程目前为电子科技大学非英语专业四级后选修课程,为期一学期,总学时为32,基本分配如下:《圣经》4学时,古希腊神话4学时,英语历史8学时,英国诗歌6学时,英国小说6学时,英国戏剧4学时。但本教材的内容是按照64个学时设计的,可供教师们在课堂上弹性选择材料,或将本课程扩展为一个学年的教学。

本书虽是为非英语专业本科生而设计,但也可作为外语学院英语专业英国文学课程的参考书,以及广大英语自学者和英国文学爱好者进修的可选读物。

本书在编选过程中,曾参考了国内外出版的许多文学史和作品选读方面的书籍,注释部分也参照了有关各书的注释,在此恕难一一鸣谢。由于编者水平有限,书中错误缺点和考虑不周之处在所难免,恳切希望读者和专家们批评指正。

编 者 2008年7月



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THE BIBLE AND BRITISH LITERATURE



《圣经》是基督教的经典,分《旧约全书》和《新约全书》两太部分,共 66 卷。其中《旧约全书》39 卷,分四大类:律法书、历史书、先知书和杂集;《新约全书》27 卷,分福音书、历史书、使徒书信、启示录四类。所谓"约",是指上帝与人之间立的盟约。旧约是指上帝在西乃山通过摩西与以色列人订立的"西乃盟约";新约的意思是,由于以色列人屡次背约,不断犯罪,为了救赎世人,上帝派遣自己的儿子耶稣降世,作为上帝与人之间的中保。耶稣用自己的宝血作赎价订立一个新的盟约,救赎了世人的原罪,使上帝与人类重新和好。考古学证明,旧约完成于耶稣诞生前数百年至千年,例如摩西五经(《创世记》、《出埃及记》、《利未记》、《民数记》、《申命记》)完成于公元前 1400 年左右,新约则完成于公元1世纪末,所以新、旧约的写作历时 1500 年左右。

《圣经》的英文 Holy Bible 是指"神圣的著作", Bible 原是拉丁文 Biblia。公元 5 世纪初, 君士坦丁堡主教开始把《圣经》称为"唯一的书", Biblia 遂成为基督教正式经典的专称, 这便是《圣经》在欧美国家近代语言中被称为 the Bible, la Bible 或 die Bibel 的由来。西方传教士来到中国后,按照中国把重要著作称为"经"的传统,于是将这部基督教经典之名翻译为《圣经》。

《圣经》是基督教文化的支柱,它不仅是一部宗教经典,而且也是一部政治、历史、宗教、哲学、文艺、社会伦理、法律等方面的巨著。《圣经》是世界上译本最多的书,至今已翻译超过 2 000 种文字,超过 97% 的民族都有其本身语言的《圣经》;《圣经》是世界上销量最高的书,它的影响渗透到社会的每一个角落,很多思想家、文学家、艺术家们都认为借用《圣经》典故是向受众表达创作意图的最好手段之一。

当我们打开欧美文学史册,欣赏其文学珍藏时就会发现,《圣经》的题材和典故对欧 美各国文学发展史都有着巨大的影响。《圣经》除了自身的文学价值以外,还为中古以来



的西方文学在类型、形式和内容上提供了丰富的素材。不少人把《圣经》视为一部超越西 方所有文学作品的特殊巨著以及中世纪以来西方文学题材的重要渊源之一。

当我们谈及英国文学乃至世界文学史时,有一个不得不说的名字,那就是莎士比亚。 莎十比亚的戏剧创作与《圣经》有着密切联系。这种联系一是《圣经》的观念和精神(主 要指仁慈、宽恕、博爱); 二是莎士比亚在艺术上对《圣经》典故频繁巧妙的运用。其中 《威尼斯商人》(The Merchant of Venice、1596) 就是一部集中体现仁慈、宽恕和博爱精 神的杰作。全剧以爱情与友谊为主题,贯穿着对真诚爱心的赞颂。另一位重要作家是弥尔 顿, 他的代表作是《失乐园》(Paradise Lost, 1667)。《失乐园》分为十二卷, 长约一万行, 全诗引用《旧约》多达 913 处,《新约》也有 490 处。由于弥尔顿对《圣经》的题材进行 了加工改造,增添了新的内容,并加以创造性的发挥,因而《失乐园》所展示的场面远远 超出了《创世记》1至3章的内容,也因此使之在《圣经》文学中占据了重要地位。从《摩 西五经》到《诗篇》、《箴言》,从《马太福音》到《启示录》,神迹的故事、比喻和预言在 《圣经》中无处不在。除了通过借用当事人口头叙述的记录, 大部分的预言和镜像都是 由上帝通过比喻、对比和类比表达的,其内容涉及天文、自然、动物、植物和虚幻的事 物(如天使和梦境)等等。因此,《圣经》除了在内容和精神上为后世作家提供了丰富的 素材,在意象和喻体上也不失是一座丰富的矿藏。著名英国作家哈代在其代表作《德伯家 的苔丝》(Tess of the d'Urbervilles, 1891) 中就大量借用《圣经》的比喻,使其中的人物 在精神层面上更加立体生动。

Introduction to the Bible

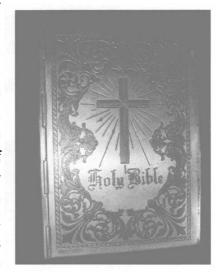
The Bible has no rivals in the influence on the western religion and culture. It is a collection of books shared by Jews and Christians alike who believe God speaks to men through His actions and words which are recorded in the Bible.

The Old Testament, the first, longer part of the Bible, is not one book written by a single author, but a collection of thirty-nine books written in classical Hebrew about the history and religion of the people of Israel by many authors. It is composed at various times from the twelfth to the second century B.C. and can be further divided into four main sections: Law, History, Poetry, and Prophecy. The first section of Law is made up by five books: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Genesis meaning "Origins" in Greek is about the creation of all things including the earth and the sky, the light, man, woman, animals, etc., the Fall of Humankind, Noah's Flood, the Babel Tower, and finally the birth of the Nation of Israel. And the story of the history

of the Israel Nation is written down in Exodus. The first written law given by God is recorded in Leviticus and Deuteronomy. And some other laws are recorded in Numbers. History, the second section of the Old Testament contains 12 books: Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther. There are five books in Poetry, the third section: Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. Job is the story of a man who, though having suffered much, kept unchangeable faith in God. Psalms are poems and songs celebrating God's power and glory. Proverbs is a book of wise sayings of Solomon, the great King of Israel. The last section of the Old Testament is Prophecy including 17 books: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

The New Testament, the second, shorter part of the Bible, unlike the Old Testament

spanning hundreds of years of history, covers only several decades. It is a collection of 27 books about the religious and moral teachings of Christianity, which is divided into 4 main sections: the Gospels, History, Epistles, and Revelation. The Gospels contains the first 4 books of the New Testament (Matthew, Mark, Luke, and John) and records the good news concerning the return of Christ, the Kingdom of God, and salvation. The second section of the New Testament is History, which tells of the beginning of Christ's church and how the church spreads worldwide and how people become Christians. The book of Epistle is a book of letters to the church. The book of Revelation is about prophecy.



The Bible is also viewed as a work of literature, because the moral and religious teachings are written in stories and poems which are classified by scholars as epic, myth, and legend.

The Bible has shaped the western world. It has framed religious view, politics, law, education, literature, culture, and also flavored English language with words and phrases, such as "by the skin of their teeth" (Job 19:20). Its stories are rendered creatively through painting and sculpture. Its themes have been portrayed lyrically by composers through the ages and wielded huge influence over later writers and readers. English and American literature is packed with various allusions to the stories and moral



teachings in the Bible. There are more than a thousand biblical references in the works of Shakespeare alone. John Milton, Herman Melville, Ernest Hemingway all drew on the Bible, too. The Bible also finds its way on the silver screen with many of its stories adapted into movies—none more popular perhaps than *The Da Vinci Code* in 2006.

This unit has chosen certain narratives of the Bible and some works by English writers, and tries to examine them in light of their cultural and literary contexts. Every writer whose work we are going to read was Christian. Despite doctrinal differences, some fundamental, some subtle, writers such as John Milton and Shakespeare all held shared attitudes about the world, history, and human nature. Emphasis will be placed on the literary qualities of the texts and the influence the Bible has exerted on those works.

Section One: Important Biblical Characters

Adam, Eve and Satan

Genesis¹ 3





Text

1 Now the serpent was more subtil² than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye³ shall not eat of every tree of the garden?

- 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
- 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
- 4 And the serpent said unto the woman, Ye shall not surely die:
- 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
- 6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
- 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.
- 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.
- 9 And the LORD God called unto Adam, and said unto him, Where art thou?
- 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
- 11 And he said, Who told thee that thou wast⁴ naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest⁵ not eat?
- 12 And the man said, The woman whom thou gavest⁶ to be with me, she gave me of the tree, and I did eat.
- 13 And the LORD God said unto the woman, What is this that thou hast⁷ done? And the woman said, The serpent beguiled me, and I did eat.
- 14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt⁸ thou go, and dust shalt thou eat all the days of thy life:
- 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.
- 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.
- 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;



- 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field:
- 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.
- 20 And Adam called his wife's name Eve; because she was the mother of all living.
- 21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.
- 22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:
- 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.
- 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims⁹, and a flaming sword which turned every way, to keep the way of the tree of life.



- 1. The Bible version used for this excerpt is the King James Version. This traditional Bible has been praised for its poetic beauty, imagery, and its use for memorization of Bible verses.
- 2. subtil: crafty
- 3. Ye: you
- 4. wast: were
- 5. shouldest: should
- 6. gavest: gave
- 7. hast: have
- 8. shalt: shall
- 9. Cherubims: plural form of the word "cherub". A cherub is a supernatural entity mentioned several times in the Old Testament.

Exercises

- 1. How did the serpent tempt Eve to eat the fruit from the tree in the garden?
- 2. Describe in a few words how Adam and Eve disobeyed God.

- 3. How can we tell that Adam and Eve knew that they had done something wrong?
- 4. In what way did God punish Adam and Eve?



Selected Reading

Paradise Lost (excerpt)

John Milton

Text

If thou beest he; But O how fall'n! how chang'd From him, who in the happy Realms of Light Cloth'd with transcendent brightness didst out-shine Myriads though bright: If he Whom mutual league, United thoughts and counsels, equal hope And hazard in the Glorious Enterprize, Joynd with me once, now misery hath joynd In equal ruin: into what Pit thou seest From what highth fall'n, so much the stronger prov'd He with his Thunder: and till then who knew The force of those dire Arms? yet not for those, Nor what the Potent Victor in his rage Can else inflict, do I repent or change, Though chang'd in outward lustre; that fixt mind And high disdain, from sence of injur'd merit, That with the mightiest rais'd me to contend, And to the fierce contention brought along Innumerable force of Spirits arm'd That durst dislike his reign, and me preferring, His utmost power with adverse power oppos'd In dubious Battel on the Plains of Heav'n, And shook his throne. What though the field be lost? All is not lost; the unconquerable Will, And study of revenge, immortal hate,



And courage never to submit or yield: And what is else not to be overcome? That Glory never shall his wrath or might Extort from me. To bow and sue for grace With suppliant knee, and deifie his power, Who from the terrour of this Arm so late Doubted² his Empire, that were low indeed, That were an ignominy and³ shame beneath This downfall; since by Fate the strength of Gods And this Empyreal substance⁴ cannot fail⁵, Since through experience of this great event In Arms not worse, in foresight much advanc't, We may with more successful hope resolve To wage by force or guile eternal Warr Irreconcileable, to our grand Foe, Who now triumphs, and in th' excess of joy Sole reigning holds the Tyranny of Heav'n.

Notes

- 1. study: pursuit, resolution
- 2. doubted: feared the loss of. Who[God] is the subject of "Doubted".
- 3. ignomity and: The two words are elided to four syllables: "ignomin'yand".
- 4. empyreal substance: The fiery, flexible material of which angels are made. (The Greek root pyr means "fire".)
- 5. fail: perish

Exercises

- 1. Make a list of the characteristics of Satan in *Paradise Lost* and also a comparison between Satan, Adam, Eve, God in *Paradise Lost* and the Bible.
- 2. Where does the expression "forbidden fruit" come from? How do you understand it? Can you give more examples of other influences of the Bible on the English language?

Section Two: Important Biblical Themes —Christian Virtues

The Sermon on the Mount (excerpt)¹





Text

- 5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
- 5:2 And he opened his mouth, and taught them, saying,
- 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- 5:4 Blessed are they that mourn: for they shall be comforted.
- 5:5 Blessed are the meek: for they shall inherit the earth.
- 5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- 5:7 Blessed are the merciful: for they shall obtain mercy.
- 5:8 Blessed are the pure in heart: for they shall see God.



- 5:9 Blessed are the peacemakers: for they shall be called the children of God.
- 5:10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- 5:11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
- 5:12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
- 5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
- 5:14 Ye are the light of the world. A city that is set on a hill cannot be hid.
- 5:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
- 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
- 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
- 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.
- 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees², ye shall in no case enter into the kingdom of heaven.
- 5:21 Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:
- 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.
- 5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;
- 5:24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy