

主编：朱亚军
主审：王德春

名人



艾略特

**GEORGE
ELIOT**

ROSEMARY ASHTON

罗斯玛丽·阿什顿 著 陈莹 译注



上海译文出版社


牛津名人传记丛书
Very Interesting People

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George Eliot

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写在前面的话

阅读是一种猎取，通过阅读，人们可猎取到不可或缺的精神食粮。有了它，人才会健康成长；阅读是一种咀嚼，通过阅读，人们可咀嚼隐匿于文字中的苦辣酸甜。有了它，人才能学会坚强；阅读是一种倾听，通过阅读，人们可倾听到亘古至今的不同声音。有了它，人才不会迷失方向；阅读是一种欣赏，通过阅读，人们可欣赏到前所未见的旖旎风光。有了它，人的生活才会充满阳光……

英语阅读除具有上述功效外，还有独特的一面，那就是强化语言基础、提升英语水平。然而，在浩若烟海的英语阅读材料中，有哪些适合你或是你的首选呢？恐怕不同的人依据不同的需求会有不同的回答。不过，有一点是共同的，即每位读者都会选择自认为好的英语阅读材料。那么，何谓好的英语阅读材料呢？我们认为，就一般情况而言，好的英语阅读材料应具备以下特点：

广博性

广博性决定了阅读者获取的知识量。换言之，没有广博的语料，人们就无法获取广博的知识。因此，英语阅读材料应尽量涉及多种话题，涵盖各方面知识。

权威性

权威性有两层含义：一是信息准确，有证可查，有史可考，绝非道听途说；二是语言地道，原汁

原味，读者能充分享受到“原生态”阅读的乐趣。

简明性

简明性首先体现在语料方面，内容要简明，取舍得当，真正将有意义的一面充分展示给读者。其次，语言表达要简明，做到言简意赅，无拖泥带水之嫌。

趣味性

趣味性是语言使用的最高境界，它能使阅读文本生动、有趣，令人爱不释卷、百看不厌。趣味性带给读者的是阅读享受，如同在明媚的春光里呼吸清新空气。

有鉴于此，并经大量市场调研，上海译文出版社与牛津大学出版社联袂推出了“牛津名人传记丛书”，从莎士比亚到丘吉尔，从达尔文到牛顿，囊括了英国历史上最重要、最具影响力的非凡人物，可谓群星璀璨。

我们相信，该套丛书的推出是广大英语学习者的福音，是广大文学爱好者的福音，是广大史学研究者的福音，更是广大中学生、大学生的福音。该套丛书带给读者朋友的不仅是精准的知识点和多彩的文化点，更有数不清的意外惊喜！

主 编

2008年6月

前 言

对乔治·艾略特的传记作者而言，遇到的首要问题就是如何称呼她。乔治·艾略特原名玛丽·安·伊万斯（Mary Ann Evans），1851年，当31岁的她到伦敦追求记者及翻译家的梦想时，她改名为玛利亚。1854年，她与已婚的刘易斯（G. H. Lewes）关系公开，她又称自己为玛利亚·埃文斯·刘易斯，然而她的同代人不能接受这种惊世骇俗、挑战传统的关系，纷纷与她疏远。1858年，她以乔治·艾略特的笔名创作了第一部小说《教区生活场景》。在刘易斯去世两年后的1880年，她与比她年纪小的约翰·克劳斯（John Cross）结婚，并重新使用她最初的本名玛丽·安，直到婚后几个月去世为止。

乔治·艾略特的早期传记作者，如约翰·克劳斯和思想开明的莱斯利·斯蒂芬（后者曾在1888年出版的《英国国家人物传记辞典》中对玛丽·安·克劳斯的生平予以相当积极的肯定）都对她的生活污点颇感不安。他们所作的传记侧重于她所赢得的声誉，特别是在1871至1872年，小说《米德尔马契》出版之后；对她的早期生活，尤其是在伦敦的经历则刻意地轻描淡写，甚至避而不谈。时至今日，谈论乔治·艾略特的生平可以不再受到任何拘束，这得归功于她那些未经删

减的书信的出版（由已故美国学者戈登·S.海特编辑而成），以及她的第一任雇主（同时也可能是情人）约翰·查普曼的日记。约翰·查普曼是一个激进的出版商，他与乔治·艾略特一起编辑《威斯特敏斯特评论》，同时也是这份刊物的老板。1850年代，乔治·艾略特的社交圈包含了维多利亚时期伟大的或即将成为伟大人物的文学家和思想家，如查尔斯·狄更斯、T.H.赫胥黎、查尔斯·达尔文、赫伯特·斯宾塞。今天，在现代版的传记中，我们可以把她称作玛利亚·伊万斯，我们将展现出她与众不同的生平，不仅是她在英国文坛的地位，还有她毫不逊色于同时代伟大男性的思想生活。

在这部原为《牛津英国名人传记大辞典》而写的传记中，我希望凸显出乔治·艾略特不同于常人的特质——学识渊博、通晓多国语言、与传统的宗教决裂，以及对哲学、科学、历史、英国与欧洲文学的兴趣，当然还有她让同龄人吃惊的个人生活。我的另一个目标是从她早期的书信以及对小说本身的评论中，展示其理智的、充满想像力的叙述技巧的连续性。

罗斯玛丽·阿什顿

2006年8月

作者简介

罗斯玛丽·阿什顿是伦敦大学学院英语语言文学“奎因教授”^①。她的著作包括乔治·艾略特的评论性传记（1996）、托马斯·卡莱尔和简·卡莱尔夫妇的评论性传记（2002），以及对出版界激进主义的研究著作：《思全德街142号：维多利亚时期伦敦的激进主义之家》（2006）。

^① 伦敦大学学院的教授头衔，源自解剖学教授理查德·奎因（1800—1887），他为4个学科设立了基金，分别是：植物学、英语语言文学、法学和物理学。

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Early life

1

Marian Evans [pseud.^① *George Eliot*] (1819–1880), novelist, was known under several names during her life: Mary Anne Evans (at birth), Mary Ann Evans (from 1837), Marian Evans (from 1851), Marian Evans Lewes (from 1854), and Mary Ann Cross (1880).

She was born Mary Anne Evans on 22 November 1819 at South Farm on the Arbury estate in the parish^② of Chilvers Coton, Warwickshire, the third child of the second marriage of Robert Evans (1773–1849), manager of the large estates of the Newdigate family of Arbury Hall. Robert Evans's work on the estate was wide-ranging. He not only surveyed land and buildings, managed relations

① 假名：笔名

② 教区

with the tenant farmers on the estate, collected rents, oversaw repairs, and arranged the buying and selling of land, but was also involved in negotiations with road builders and coalmining businesses in the area. His journals and correspondence with Francis Newdigate show Evans to have been an inventive and inconsistent speller, but a man of integrity and determination, and one in whom his employer invested a great deal of trust and authority. The eponymous hero^① of George Eliot's first full-length novel, *Adam Bede*^② (1859), is based in some respects—particularly in regard to his pride in his work and his determination of character—on Robert Evans.

Robert Evans's first wife, Harriet Poynton, with whom he had a son, Robert (1802–1864), and a daughter, Fanny (1805–1882), died in 1809. In 1813 he married Christiana Pearson (1788?–1836), the daughter of a local farmer. The children of this marriage were Christiana, known as Chrissey (1814–1859), Isaac (1816–1890), and Mary Anne, the youngest, born in 1819. Twin sons were born in March 1821, but survived only a few days.

① 同名主人公

② 《亚当·比德》

In the spring of 1820, when Mary Anne was only a few months old, the family moved from South Farm to a house known as Griff, situated just off the main road between Nuneaton and Coventry. This was her home until she was twenty-one. It was a large house with stables and outbuildings, a dairy and farmyard, and an orchard. In her semi-autobiographical sketch, 'Looking backward', found in her last published work, *Impressions of Theophrastus Such*^① (1879), George Eliot describes her native country as 'fat central England' with its elms^②, buttercups^③, and tree-studded hedgerows^④, but she remembers also the coalmining, the building of roads and railways, the cutting of canals to carry the coal from the mines. It was not all lush, rural, idyllic; many of the local villagers worked in the pits and lived in poor cottages on the Newdigate estate, and some of the tenant farmers experienced conditions of poverty rather than plenty. It was this varied nature of the rural life of her childhood that she later drew on for her novels, having as a child noticed the contrast between the lives of the tenants and that of the landed family at the

① 《西奥弗拉斯特斯·萨奇的印象》 ② 榆树 ③ 毛茛属植物 ④ 浓荫密布的灌木篱墙

magnificent Arbury Hall, where she was allowed, as a clever and serious schoolgirl, to browse in the family library.

The young evangelical^①

At five Mary Anne boarded with Chrissey at Miss Lathom's school in nearby Attleborough; in 1828, when she was nine, she became a boarder at Mrs Wallington's school in Nuneaton. Here she came under the strong religious influence of an evangelical teacher, Maria Lewis, to whom most of her earliest extant letters—earnest, pious, and rather self-righteous—are addressed. From thirteen to sixteen she attended a school in Coventry run by Mary and Rebecca Franklin, the daughters of a Baptist minister^②. Religious dissent was strong in the midlands at this time; there were chapels of all denominations: Baptist, Wesleyan, Unitarian, Quaker, Congregationalist. Though her own family belonged to the middle-of-the-road^③ Anglican^④ community, Mary Anne herself was strongly evangelical. As a teenager she alarmed her brother Isaac by taking her piety^⑤ to extremes,

① (基督教新教)福音派信徒 ② (基督教)浸信会牧师 ③ 中间派的 ④ 英国圣公会教徒 ⑤ 孝顺

frowning on theatregoing and neglecting her appearance—going about ‘like an owl’, as she said, ‘to the great disgust of my brother’ (Cross, 1.157).

At the Franklins’ school Mary Anne won prizes in French and in English composition, and was known for her fine piano playing. Her school-fellows later remembered her as a serious, clever girl, but a shy and sensitive one, who hated performing in public, and who often ran out of the room in tears. At Christmas 1835, when she was just sixteen, Mary Anne came home to a domestic crisis. Her mother, who had been in poor health since the death of the twins, was dying painfully of breast cancer.

After her mother’s death in February 1836, Mary Anne stayed at home to help her sister Chrissey keep house. Her brother Isaac was now helping his father with the estate business, and would eventually take over from him, working for the next generation of the Newdigate family. In May 1837 Chrissey married Edward Clarke, a doctor in nearby Meriden. Mary Anne was bridesmaid,

6 and when signing the register after the wedding, she dropped the 'e' from her forename. She now became housekeeper for her father and her brother Isaac. Although her schooling had ended with her mother's death and the assumption of domestic duties, she had continued to read widely and had lessons at home in Italian and German from a visiting tutor, Joseph Brezzi. She also read, under Maria Lewis's guidance, improving works such as the life of William Wilberforce.

Isaac married in 1841, and it was decided that he and his wife, Sarah, should live at Griff. Robert Evans retired as agent to the Newdigates, and he and Mary Ann found another house. In March 1841 they moved to a comfortable house in Foleshill, on the outskirts of Coventry. Perhaps Robert Evans hoped that his youngest daughter would find a suitable husband in Coventry despite her plain looks and serious demeanour^①. Instead, she made a new set of friends who were to have an important influence on her future life.

① 举止, 态度

Mary Ann Evans's piety at the age of twenty was remarkable even in an age of pious evangelicalism among the provincial middle and lower classes. The correspondence between her and Maria Lewis was serious, preoccupied with religious matters, and somewhat sentimental. Mary Ann christened Miss Lewis Veronica, signifying 'fidelity in friendship', and was in turn given the name Clematis, which meant, appropriately enough, 'mental beauty'. In their correspondence they discussed their reading, mostly of religious and morally edifying^① works. One such letter, written by Mary Ann in March 1841, ends with a paragraph full of earnest spiritual aspirations^②:

May we both in our diverse but I trust converging paths be upheld and guided by the staff of Divine^③ consolation and the light of Divine Wisdom. How beautiful is the 63d Psalm^④. 'Because Thy^⑤ loving kindness is better than life my lips shall praise thee. Thus will I bless thee while I live, I will lift up my hands in thy name, my soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee^⑥ with

① 有启迪性的 ② 渴望 ③ 上帝, 神 ④ (圣经旧约中的)诗篇 ⑤ 〈古〉你的 ⑥ 〈古〉你

joyful lips' etc. I feel strongly reprov^①ed by this picture of entire satisfaction in God as a portion.
(*Letters*, 1.82)

Like her semi-autobiographical fictional character Maggie Tulliver in *The Mill on the Floss*^②, Mary Ann eventually reacted against such extreme piety and saintliness. Her intellectual curiosity led her to read widely in non-religious literature: Shakespeare, Scott^③, Cervantes^④, Schiller^⑤, Thomas Carlyle^⑥. After the move in 1841 to Foleshill she also came under the influence of the attractive Bray family of Coventry.

Freethinking turn

Charles Bray (1811–1884) was a wealthy ribbon manufacturer, a progressive in politics, and a philanthropist^⑦ who used his wealth to set up schools and to support hospitals, all with a view to improving the social conditions of the poor. He was a freethinker in religion, a robust and original man, who did not care what his neighbours thought of him. In his autobiography,

① 责备的 ② 《弗洛斯河上的磨坊》 ③ 司各特 (1771–1832), 苏格兰小说家、诗人 ④ 塞万提斯 (1547–1616), 西班牙作家, 著有小说《堂吉珂德》 ⑤ 席勒 (1759–1805), 德国诗人、剧作家 ⑥ 托马斯·卡莱尔 (1795–1881), 苏格兰散文作家、历史学家 ⑦ 慈善家