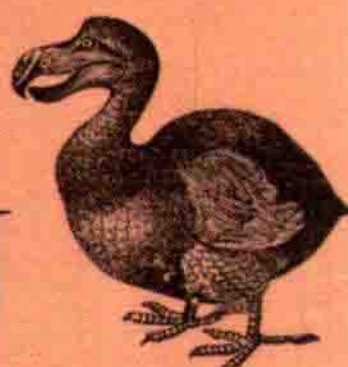
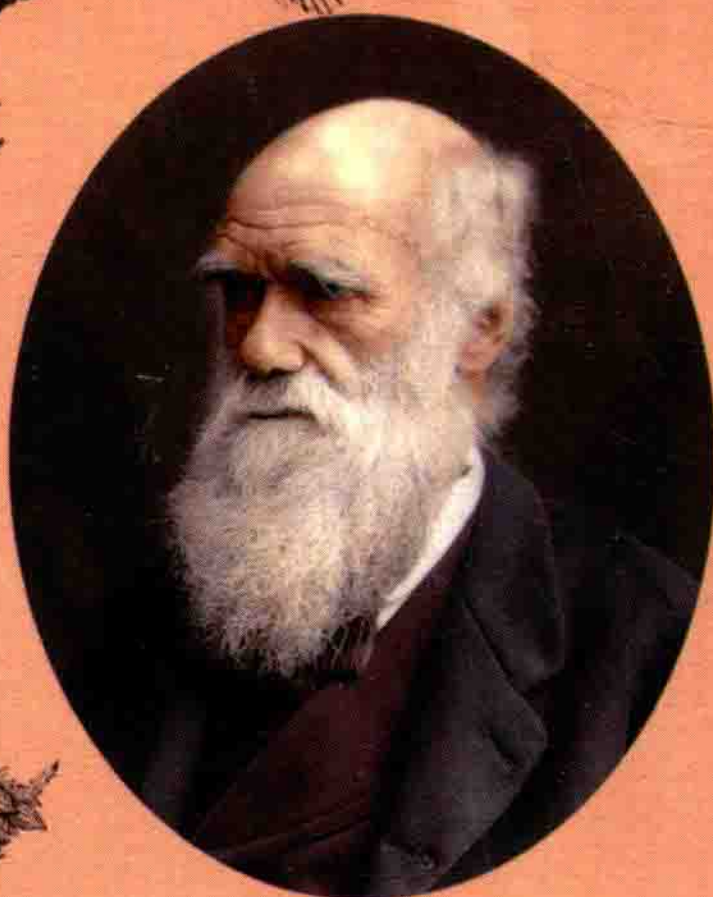
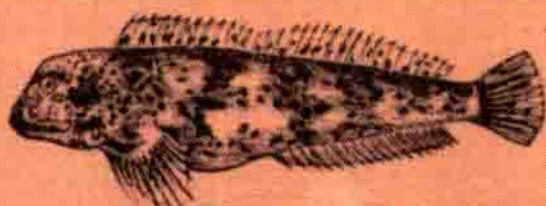


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ON THE ORIGIN OF SPECIES

by

Charles Darwin

物种起源

[英] 查尔斯·达尔文 著



Liaoning People's Publishing House, China

辽宁人民出版社



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OF SPECIES
OR
THE PRESERVATION OF
FAVOURED RACES IN THE
STRUGGLE FOR LIFE
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图书在版编目 (CIP) 数据

物种起源 = On the Origin of Species: 英文 / (英) 查尔斯·达尔文 (Charles Darwin) 著. —沈阳: 辽宁人民出版社, 2017.3

(最经典英语文库)

ISBN 978-7-205-08975-7

I. ①物… II. ①查… III. ①英语—语言读物 ②达尔文学说 IV. ①H319.4: Q

中国版本图书馆CIP数据核字 (2017) 第052308号

出版发行: 辽宁人民出版社

地址: 沈阳市和平区十一纬路25号 邮编: 110003

电话: 024-23284321 (邮 购) 024-23284324 (发行部)

传真: 024-23284191 (发行部) 024-23284304 (办公室)

<http://www.lnp-ph.com.cn>

印 刷: 阜新翔岳民族印刷厂

幅面尺寸: 105mm × 175mm

印 张: 10.125

出版时间: 2017年3月第1版

印刷时间: 2017年3月第1次印刷

责任编辑: 张 放

封面设计: 琥珀视觉

责任校对: 吉 拉

书 号: ISBN 978-7-205-08975-7

定 价: 25.00元



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Charles Robert Darwin

Charles Robert Darwin (1809-1882) was an English naturalist and geologist, best known for his contributions to the science of evolution and his work *On the Origin of Species*. He established that all species of life have descended over time from common ancestors, and in a joint publication with Alfred Russel Wallace introduced his scientific theory that this branching pattern of evolution resulted from a process that he called natural selection, in which the struggle for existence has a similar effect to the artificial selection involved in selective breeding.

Darwin published his theory of evolution with compelling evidence in his 1859 book *On the Origin of Species*, overcoming scientific rejection of earlier concepts of transmutation of species.

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General Preface

Millions of Chinese are learning English to acquire knowledge and skills for communication in a world where English has become the primary language for international discourse. Yet not many learners have come to realize that the command of the English language also enables them to have an easy access to the world literary classics such as Shakespeare's plays, Shelley's poems, Mark Twain's novels and Nietzsche's works which are an important part of liberal-arts education. The most important goals of universities are not vocational, that is, not merely the giving of knowledge and the training of skills.

In a broad sense, education aims at broadening young people's mental horizon, cultivating virtues and shaping their character. Lincoln, Mao Zedong and many other great leaders and personages of distinction declared how they drew immense inspiration and strength from literary works. As a matter of fact, many of them had aspired to become writers in their young age. Alexander the Great (356-323 B.C.) is said to take along with him two things, waking or sleeping: a book and a dagger, and the book is *Iliad*, a literary classic, by Homer. He would put these two much treasured things under his pillow when he went to bed.

Today, we face an unprecedented complex and changing world. To cope with this rapid changing world requires not only communication skills, but also adequate knowledge of cultures other than our own home culture. Among the most important developments in present-day global culture is the ever increasing cultural exchanges and understanding between different nations and peoples. And one of the best ways to know foreign cultures is to read their literary works, particularly their literary classics, the soul of a country's culture. They also give you the best language and the feeling of sublimity.

Liaoning People's Publishing House is to be congratulated for its foresight and courage in making a new series of world literary classics (Bedside Classics) available to the reading public. It is hoped that people with an adequate command of the English language will read them, like them and keep them as their lifetime companions.

I am convinced that the series will make an important contribution to the literary education of the young people in China. At a time when the whole country is emphasizing "spiritual civilization", it is certainly a very timely venture to put out the series of literary classics for literary and cultural education.

Zhang Zhongzai

Professor

Beijing Foreign Studies University

July, 2013 Beijing

总 序

经典名著的语言无疑是最凝练、最优美、最有审美价值的。雪莱的那句“如冬已来临，春天还会远吗？”让多少陷于绝望的人重新燃起希望之火，鼓起勇气，迎接严冬过后的春天。徐志摩一句“悄悄的我走了，正如我悄悄的来；我挥一挥衣袖，不带走一片云彩”又让多少人陶醉。尼采的那句“上帝死了”，又给多少人以振聋发聩的启迪作用。

读经典名著，尤其阅读原汁原味作品，可以怡情养性，增长知识，加添才干，丰富情感，开阔视野。所谓“经典”，其实就是作者所属的那个民族的文化积淀，是那个民族的灵魂缩影。英国戏剧泰斗莎士比亚的《哈姆雷特》和《麦克白》等、“意大利语言之父”的但丁的《神曲》之《地狱篇》《炼狱篇》及《天堂篇》、爱尔兰世界一流作家詹姆斯·乔伊斯的《尤利西斯》及《一个艺术家的肖像》等、美国风趣而笔法超一流的著名小说家马克·吐温的《哈克历险记》以及《汤姆索亚历险记》等，德国著名哲学家尼采的《查拉图斯特拉如是说》及《快乐的科学》等等，都为塑造自己民族的文化积淀，做出了永恒的贡献，也同时向世界展示了他们所属的民族的优美剪影。

很多著名领袖如林肯、毛泽东等伟大人物，也都曾从经典名著中汲取力量，甚至获得治国理念。耶鲁大学教授查尔斯·希尔曾在题为《经典与治国理念》的文章，阐述了读书与治国之间的绝妙关系。他这样写道：

“在几乎所有经典名著中，都可以找到让人叹为观止、深藏其中的治国艺术原则。”

经典名著，不仅仅有治国理念，更具提升读者审美情趣的功能。世界上不同时代、不同地域的优秀经典作品，都存在一个共同属性：歌颂赞美人间的真善美，揭露抨击世间的假恶丑。

读欧美自但丁以来的经典名著，你会看到，西方无论是在漫长的黑暗时期，抑或进入现代进程时期，总有经典作品问世，对世间的负面，进行冷峻的批判。与此同时，也有更多的大家作品问世，热情讴歌人间的真诚与善良，使读者不由自主地沉浸于经典作品的审美情感之中。

英语经典名著，显然是除了汉语经典名著以外，人类整个进程中至关重要的文化遗产的一部分。从历史上看，英语是全世界经典阅读作品中，使用得最广泛的国际性语言。这一事实，没有产生根本性变化。本世纪相当长一段时间，这一事实也似乎不会发生任何变化。而要更深入地了解并切身感受英语经典名著的风采，阅读原汁原味的英语经典作品的过程，显然是必不可少的。

辽宁人民出版社及时并隆重推出“最经典英语文库”系列丛书，是具有远见与卓识的出版行为。我相信，这套既可供阅读，同时也具收藏价值的英语原版经

典作品系列丛书，在帮助人们了解什么才是经典作品的同时，也一定会成为广大英语爱好者、大中学生以及学生家长们的挚爱的“最经典英语文库”。

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北外公共外交研究中心
欧美文学研究中心主任
全国英国文学学会名誉会长

张中载 教授
2013年7月于北京

Is This Book for You?

物种的起源，人类果真弄懂了吗

——“最经典英语文库”第七辑之
《物种起源》导读

许苏君

查尔斯·达尔文（1809—1882），英国生物学家，进化论奠基人。所就读大学为英国剑桥大学。

《物种起源》英文原名为 *On the Origin of Species*，可直接翻译为“论各种生物的源头”。其实，本书的英语全名是这样的：*On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*，名字很长，全意为：“论各种为活下去经过自然选择，或受恩惠存活下来的生物的源头”。虽然听上去有点佶屈聱牙，却更能体现原书想表述的思想风貌。当然，中国人起书名，无论如何不能起得如此繁琐而拗口，但对于讲求严谨的西方人而言，如此起书名，倒一点儿不是什么新鲜事。

查尔斯·达尔文于1859年年底出版了这部后来震撼世界的图书。达尔文本人也被认为是进化生物学（evolutionary biology）的奠基人。所谓进化，就是所有生物，都是经过自然选择的过程，最后演变到今

天的。达尔文在书中罗列了一系列经过千辛万苦收集到的证据，以试图证明其理论的正确性。

今天，他的理论似乎在全世界占了上风。不过，在此书刚刚出版后的英国，情况则有很大的不同。当时的英国还是宗教思想统领一切。所谓科学观，不过就是“自然神学观”的一个小小的组成部分。人们普遍认为，作为人类自身，绝对优越于其他所有生物，是上帝按自己的模样精心打造出来的特殊物，而不能被混淆于其他生物中，甚至成为其中不起眼的一部分，更不能说，人类是由其他生物进化过来的。

用“一石激起千层浪”来形容此书的出版，并不为过。此书的问世，带来社会上从政治、宗教意义方面的大辩论。尤其，人类来自于其他生物这一观点，严重刺痛了人们早就形成的“高高在上”“与众不同”“上帝子民”的观点。

令达尔文没有想到的是，他出版此书时，并没有想到专门设定一个读者层。结果，却引发了全社会从科学意义上、哲学意义上以及宗教意义上的大讨论。毕竟，他是一个很有名的严肃的科学家，他的引证被人们拿来放大仔细端详并被评头品足。

此种大讨论后来就几乎从来没有停歇过，一直到20世纪40年代，达尔文的进化论才被彻底公认为是现代进化论的支柱点。当今，达尔文理论已经成为生命科学里人们达到共识的理论。

今天的很多科学家都经常把这本书的出版拿出来作为一个有力的证据，说科学学术书籍是可以改变人类的思想进程的。因为正是这本书的出版，彻底改变了人类对自己到底是谁、来自于哪里、将走向何方的哲学意义上的认知与态度。

当然，达尔文这本书并没有完全解开人类到底来自于哪里的疑惑，今天很多人宁愿相信人类并不是来自于其他生物，而是出自于上帝之手。可能这会让有思考能力的人类产生某种臆念上的自尊与骄傲吧。毕竟，追根溯源，总不至于说人类最终是来源于大海里的鱼类吧。

人类还在进一步研究着自己的来世今生，也从未对自己的过去停止过思考与探索。人类到底是不是上帝之手所打造，还需要更多的达尔文们来给人类提供更有说服力的书籍和书籍里经得起推敲的答案。



INTRODUCTION

When on board H.M.S. 'Beagle,' as naturalist, I was much struck with certain facts in the distribution of the inhabitants of South America, and in the geological relations of the present to the past inhabitants of that continent. These facts seemed to me to throw some light on the origin of species—that mystery of mysteries, as it has been called by one of our greatest philosophers. On my return home, it occurred to me, in 1837, that something might perhaps be made out on this question by patiently accumulating and reflecting on all sorts of facts which could possibly have any bearing on it. After five years' work I allowed myself to speculate on the subject, and drew up some short notes; these I enlarged in 1844 into a sketch of the conclusions, which then seemed to me probable: from that period to the present day I have steadily pursued the same object. I hope that I may be excused for entering on these personal details, as I give them to show that I have not been hasty in coming to a decision.

My work is now nearly finished; but as it will take me two or three more years to complete it, and as my health is far from strong, I have been urged to publish this Abstract. I have more especially been induced to do this, as Mr. Wallace, who is now studying the natural history of the Malay archipelago, has arrived at almost exactly the same general conclusions that I have on the origin of species. Last year he sent to

me a memoir on this subject, with a request that I would forward it to Sir Charles Lyell, who sent it to the Linnean Society, and it is published in the third volume of the Journal of that Society. Sir C. Lyell and Dr. Hooker, who both knew of my work—the latter having read my sketch of 1844—honoured me by thinking it advisable to publish, with Mr. Wallace's excellent memoir, some brief extracts from my manuscripts.

This Abstract, which I now publish, must necessarily be imperfect. I cannot here give references and authorities for my several statements; and I must trust to the reader reposing some confidence in my accuracy. No doubt errors will have crept in, though I hope I have always been cautious in trusting to good authorities alone. I can here give only the general conclusions at which I have arrived, with a few facts in illustration, but which, I hope, in most cases will suffice. No one can feel more sensible than I do of the necessity of hereafter publishing in detail all the facts, with references, on which my conclusions have been grounded; and I hope in a future work to do this. For I am well aware that scarcely a single point is discussed in this volume on which facts cannot be adduced, often apparently leading to conclusions directly opposite to those at which I have arrived. A fair result can be obtained only by fully stating and balancing the facts and arguments on both sides of each question; and this cannot possibly be here done.

I much regret that want of space prevents my having the satisfaction of acknowledging the generous assistance which I have received from very many naturalists, some of them personally unknown to me. I cannot, however, let this opportunity pass without expressing my deep obligations to Dr. Hooker, who for the last fifteen years has aided me in every possible way by his large stores of knowledge and his excellent judgment.

In considering the Origin of Species, it is quite conceivable that a naturalist, reflecting on the mutual affinities of organic beings, on their embryological relations, their geographical distribution, geological succession, and other such facts, might come to the conclusion that each species had not been independently created, but had descended, like varieties, from other species. Nevertheless, such a conclusion, even if well founded, would be unsatisfactory, until it could be shown how the innumerable species inhabiting this world have been modified, so as to acquire that perfection of structure and coadaptation which most justly excites our admiration. Naturalists continually refer to external conditions, such as climate, food, etc., as the only possible cause of variation. In one very limited sense, as we shall hereafter see, this may be true; but it is preposterous to attribute to mere external conditions, the structure, for instance, of the woodpecker, with its feet, tail, beak, and tongue, so admirably adapted to catch insects under the bark of trees. In the case of the misseltoe, which draws its nourishment from certain trees, which has seeds that must be transported by certain birds, and which has flowers with separate sexes absolutely requiring the agency of certain insects to bring pollen from one flower to the other, it is equally preposterous to account for the structure of this parasite, with its relations to several distinct organic beings, by the effects of external conditions, or of habit, or of the volition of the plant itself.

The author of the 'Vestiges of Creation' would, I presume, say that, after a certain unknown number of generations, some bird had given birth to a woodpecker, and some plant to the misseltoe, and that these had been produced perfect as we now see them; but this assumption seems to me to be no explanation, for it leaves the case of the coadaptations of organic beings to each other and to their physical conditions of