

历史英语 文选

(修订本)

王寅 尤天然 编

SELECTED
READINGS IN
HISTORY

上海辞书出版社



本教材改编得到教育部特色专业(历史学)建设项目资助

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前 言

本教材是为国内大专院校历史学专业英语和双语教学编选的,适用于已通过基础英语学习的历史系高年级学生、研究生和对历史感兴趣的英语专业学生。

本教材课文共三十篇,均选自西方历史学家和政治家的原版作品或英译作品,以精选名著为主。其内容包括政治、经济、军事、文化和宗教等,题材包括演说、传记、文件、论文、通史及其他,旨在使学生接触不同文体、不同风格的史学作品,为日后参阅英文版史料、独立从事史学研究打下良好基础。

本教材课文均分为五个部分:一、课文原文;二、作者介绍;三、作品介绍;四、注释;五、练习。作者和作品介绍尽可能对作者的生平、主要著作和写作特点作简明扼要叙述。注释偏重于解释课文中涉及的历史人物、事件以及学生常用词典中难以查到的语言现象。练习包括两个部分:一为阅读理解,要求学生用英文释义,从而达到深入浅出、理解掌握的目的;二为英译汉,使学生通过翻译实践,掌握一定的笔译技巧。

本教材篇目次序按题材由浅入深安排,以利教学。课文长短不等,教师可根据学生具体情况计划课时,或精读,或泛读。

本教材改编自2001年华东师范大学出版社出版的《世界历史文选》。该文选于1979年着手编选,1982年初步成稿供本校历史系高年级专业英语课使用,1985年列入国家教委组织制订的高等学校文科教材编选计划,次年正式出版。此后十五年内,《世界历史文选》进入国内许多著名大学历史系甚至外语系的课堂,先后两度重印,两度脱销。2001年,承蒙校系两级领导和有关方面支持,华东师范大学教材、学术

著作出版基金会赞助,《世界历史文选》修订再版,但再度售罄。在知识和学术爆炸的当今社会,一本教科书能有如此之生命力,作为编者和授课者,我们深深折服并受惠于史学,乃至人文科学相关领域大师和名家们的著述——包括他们的思想和语言——不朽的生命力。

如今,承蒙我系主管教学的副系主任沐涛教授大力支持和指导,《世界历史文选》获教育部特色专业(历史学)建设项目资助,再度获得修订出版的机会。有鉴于当前国内大专院校历史学专业英语课的普及和双语教学的推广,也为了更好地适应 21 世纪历史系学生专业学习的需要,遵照有关领导要求,我在修订 2001 年版《世界历史文选》的基础上,增补了两篇有关中国历史的论著,书名改为《历史英语文选》(*Selected Readings in History*)。同时增补的还有历史专业常用术语英汉对照表。

《世界历史文选》主编之一尤天然教授已于 2004 年逝世。当年先生指导我编著该文选时,我只是一个刚刚毕业于华东师大外语系英语专业初入史学领地的新人。先生渊博的学识、严谨的治学态度和细致入微的治学方法使我受益匪浅,并终身受用。岁月的磨砺使我愈发感到先生谆谆教诲的弥足珍贵。在当今喧哗浮躁的学术氛围中,我更庆幸自己的学术生涯得到一位如此睿智通达导师的启蒙和培育。三十余年坚守历史学专业英语教学阵地,认认真真做好这一份教书育人的工作,并在此基础上将自己的学术道路拓展到美国史研究领域,我想,这也许是我唯一能告慰先生英灵的。

《世界历史文选》的编选得到我系诸多前辈学者的支持和帮助。德高望重的郭圣铭先生不仅尤其关心这项工作,而且亲自审读书稿并撰写序言。如今先生也已去世三年多。二十四年前先生为《世界历史文选》所撰写的序言,今日读来尤感亲切和厚重,故冒昧地继续以此作为本书的序,希望同样能使天国中的先生为他关心的这一份事业在中华大地如此蓬勃发展而感到欣慰。

王 寅

2009 年 8 月于华东师大

序 言

立国于世界,就必须了解这个世界;而要了解这个世界,就只有从研究世界历史入手。

当前我们实行对外开放政策,学习世界史尤其显得重要。世界史记述了世界各族人民所走过的历史道路,记述了许多国家的盛衰兴亡之迹,其中有成功的经验,也有失败的教训;善可为法,恶可为戒。借鉴往史,才能高瞻远瞩,遇事采取明智的态度,趋利避害,取是舍非,少走乃至不走弯路。在社会主义物质文明和精神文明的建设中,世界史有其不可移易的重大价值。

研究历史,应当研究第一手的原始资料和史学名著。目前我国高等院校历史学专业的课程设置,在本国史方面有“历史文选”、“历史目录学”等课,让同学们阅读一些我国的史学名著,并知道一些史料存在的状况,窥得治学的门径,这是很好的。但可惜在世界史方面,迄今还很少开设这一类的课程,这是应当注意改进的。

可喜的是,近年以来,华东师范大学历史系的尤天然同志和王寅同志合作开设了“世界历史文选”这门课,并且合编了一套可供普遍采用的教材,就是摆在我们面前的这部书——《世界历史文选》(*Selected Readings in World History*)。

用各种文字写成的历史著作,浩如烟海,竭毕生之精力亦难以窥其涯涘。因此,选辑世界史方面的历史文选决非易事,它需要有相当渊博的历史知识,熟悉历史典籍,并且善于辑录。

尤天然同志和王寅同志合编的这部《世界历史文选》,在选材上还是比较恰当的。第一,编者们对世界史是全局在胸的,能注意到古代、中古、近代、现代的比例,上自《荷马史诗》,下至马丁·路德·金的《我



有一个梦想》，都辑入了。第二，本书所选辑的文章，多为历史著作中传诵千古的名篇。例如：希罗多德的《塞莫皮莱隘口战役》，修昔底德的《伯里克利在阵亡将士国葬典礼上的演说》，感人至深，至今读之犹令人唏嘘不已。第三，本书选辑了一些具有重大意义的历史文献。例如：美国的《独立宣言》，法国大革命期间所发表的《人权与公民权宣言》，其本身就是历史上的里程碑。第四，本书还辑录了爱德华·吉本的《自传》、阿诺德·J·汤因比的《我的历史观》，有选择地介绍一些资产阶级史学家的观点，以扩大我们的学术视野。为了便于读者学习，编者在每篇选文后面都作了一些介绍和必要的注释。

编者选编此书的目的，是要读者通过英语历史文选的学习，来提高自己的业务水平和外语水平。换句话说，就是要读者既读了历史，又学了英语。历史著作中的名篇，都是文情并茂的最好的范文。要提高自己的英语水平，最好是多读读英文版的史学名著。

谚云：“桃李不言，下自成蹊。”一部好书，毋需推荐就会不胫而走。深望这部《世界历史文选》能增加我们对世界的了解，在我国社会主义物质文明和精神文明的建设中起一些促进作用。是为序。

郭圣铭

1985年4月2日

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Unit **I**

1

Unit I

I HAVE A DREAM

Martin Luther King, Jr.



Martin Luther King, Jr. delivering his *I Have a Dream* speech in Washington D. C. on August 28, 1963

Five score years ago, a great American^①, in whose symbolic shadow we stand, signed the *Emancipation Proclamation*^②. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity.



But one hundred years later, we must face the tragic fact that the Negro is still not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize an appalling condition.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana[®], go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident; that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave-owners will be able to sit down together at the table of brotherhood.



I have a dream that one day even the state of Mississippi, a desert state sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with new meaning:

My country, 'tis of thee,

Sweet land of liberty,

Of thee I sing:

Land where my fathers died,



Land of the pilgrims' pride,
From every mountainside
Let freedom ring.

And if America is to be a great nation this must become true.
So let freedom ring from the prodigious hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York.

Let freedom ring from the heightening Alleghenies[®] of
Pennsylvania!

Let freedom ring from the snowcapped Rockies[®] of Colorado!

Let freedom ring from the curvaceous peaks of California!

But not only that; let freedom ring from Stone Mountain[®] of
Georgia!

Let freedom ring from Lookout Mountain[®] of Tennessee!

Let freedom ring from every hill and molehill of Mississippi.

From every mountainside, let freedom ring.

When we let freedom ring, when we let it ring from every
village and every hamlet, from every state and every city, we will
be able to speed up that day when all of God's children, black men
and white men, Jews and Gentiles, Protestants and Catholics, will
be able to join hands and sing in the words of the old Negro
spiritual, "Free at last! free at last! thank God almighty, we are
free at last!"

About the Author

Martin Luther King, Jr. (1929~1968), the son and grandson
of Negro Baptist ministers, was an American clergyman, civil rights
leader and exponent of nonviolence. He was ordained in 1947 and
became minister of a Baptist church in Montgomery, Alabama
(1954). In 1955 he was awarded a Ph. D. at Boston University. He



led the boycott (1955 ~ 1956) by Montgomery blacks against the segregated city bus lines, and he attained national prominence by advocating a policy of passive resistance to segregation. He organized, in January 1957, the Southern Christian Leadership Conference to broaden the potential of the movement begun in Montgomery. For the next several years, King helped lead numerous protest demonstrations throughout the south. He was frequently arrested and jailed. He organized, in 1963, the massive March on Washington, and was awarded the Nobel Peace Prize in 1964. He was shot and killed by an assassin on April 4, 1968.

About the Text

On Aug. 28, 1963, some 250,000 Americans of all faiths, races and creeds gathered in the shadow of the Lincoln Memorial to demand equal justice for all citizens under the law. It was at this assembly that Martin Luther King delivered his famous *I Have a Dream* speech, based on biblical phraseology. In emphasizing his faith that all men, someday, would be brothers, the vision of the philosopher, the faith of the Christian, and the rhetoric of the Southern Baptist preacher all conjoined powerfully to inspire his followers throughout the world.

Although this address was delivered orally, it was read from a written text composed with great care. It is an example of formal English.

Notes

1. a great American; Abraham Lincoln (1809 ~ 1865), the 16th