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# UTOPIA

by Thomas More



乌托邦

[英] 托马斯·摩尔 著

附赠：  
摩登乌托邦



Liaoning People's Publishing House, China

辽宁人民出版社



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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 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”。

北京外国语大学英语学院  
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?

## 一幅空想社会主义的蓝图

托马斯·摩尔于1478年2月7日生于伦敦一个富有家庭，其父曾任皇家高等法院法官。摩尔自幼进入莫顿枢机主教的宅邸充当童仆，后就读牛津大学攻读古典文学，也曾任林肯法学院攻读法学，承担过坎特伯雷会堂的工作，之后从事律师职业。在担任律师期间，摩尔接触到大量涉及社会底层的讼案，目睹了劳苦大众所遭受的苦难。1529年，摩尔成为首席大法官，因执法公正而赢得声望。亨利八世和阿拉贡王国的凯瑟琳离婚时，作为虔诚的国教徒，摩尔借口健康原因辞去大法官职务，并拒绝承认亨利八世为英国国教首领。国王以摩尔的蔑视行为为由以叛逆罪将摩尔关押在伦敦塔。1535年，摩尔被处死。

摩尔不仅阅历丰富，而且学识广博，精通拉丁文和希腊文，熟悉古希腊哲学家柏拉图、伊壁鸠鲁、亚里士多德等的思想。而柏拉图的《理想国》被后来的史学家称为《乌托邦》的样板。摩尔同时还深受人文主义思想的浸润，与伊拉斯谟、约翰·科利特等人一同为推动英国文艺复兴运动做了大量的工作。

托马斯·摩尔的代表作《乌托邦》作于1516年，用拉丁文写成，1551年被译成英文。“乌托邦”即“乌有之乡”之意，是一个假想的岛屿。这个“乌托邦岛”长500英里，宽200英里，呈月牙状。岛上居民的文化与教养远远高出其他所有地区的人。人们无忧无虑，人人平等，信

仰自由，没有剥削，没有压迫，每个人只需完成同等的劳动，财产共享。“乌托邦”实现民主的最高形式是全岛大会和议事会。“乌托邦”几乎没有法律，也不存在律师，由人们自理诉讼，法官做恰当的判决。

摩尔的这一设想是对君主制度及基督教“王权神授”思想的批判和否定，隐含着民主政治的观念。《乌托邦》集中体现了摩尔的空想社会主义的社会政治理想，是摩尔对当时英国各种社会矛盾深入思考的产物。随着英国社会从封建制度向资本主义转型，新贵族和新兴资产阶级在王权的庇护下，加大了资本原始积累的步伐，社会矛盾日趋尖锐，“圈地运动”所引发的社会动荡十分强烈。针对这样的社会现实，摩尔将其对社会弊端的批判和对美好社会的向往诉诸笔端。

在叙事技巧上，摩尔采用了文艺复兴时期常见的叙述方式，以游记体小说的形式，将自己对现实的思考和对未来的设想，借希斯拉德之口讲述出来。为使读者相信“乌托邦岛”的存在，摩尔还将这个世外桃源式的理想国度，与当时已为人熟知的阿美利哥的航海经历联系在一起，并将主人公拉斐尔设计成阿美利哥手下的一名随从。适逢欧洲处于开辟新航路、发现新大陆的时代，任何有关新大陆的描写都会吸引大量的读者。

摩尔在批判社会黑暗与资本原始积累的罪恶的基础上，设计出一幅完整的“乌托邦”社会蓝图，对“公有”的前提与内涵，做出合理而系统的阐释，突破了封建君主政治模式与基督教“王权神授”政治理想的禁锢，蕴含了近代自由、民主、平等的政治意识，对后来的空想社会主义理论的发展以及科学社会主义理论的诞生，都产生了重要影响。

然而，摩尔的“乌托邦”理念存在着十分明显的思想

缺陷。首先，由于摩尔将“乌托邦”建立在生产力十分低下的人工劳动基础上，这样一种镜中花、水中月式的世外桃源是永远不可能实现的；第二，摩尔虽然否定了人剥削人、人压迫人的私有制，但在“乌托邦”中仍然留有奴隶制残余，提出因严重犯罪而沦为奴隶的人，不但要不断做工，而且要戴上锁链；第三，摩尔虽然关注民众的各种需要，但却很少从权利角度予以重视，“乌托邦”里的民众实际上并不具有自主选择权；最后，作为一个虔诚的基督徒，摩尔提出了带有宗教禁欲色彩的伦理主张，以适应其设计的平均主义生活模式。这些都表明他的“乌托邦”理想与传统的平均主义、人身依附观念和禁欲主义保持着联系，而这一缺陷大大消解了其思想的启蒙内涵。

如果您是英文爱好者中的一员，希望您通过阅读英语原文，来欣赏这部作品，这无疑是种无法替代的精神享受。

如果您是学生家长，建议您给上中学或大学的孩子准备一套“最经典英语文库”，放在书架上。它们是永远不会过时的精神食粮。

如果您是正在学习的大中学生，也建议您抽空读读这些经时间检验的人类精神食粮文库里最经典的精品。一时读不懂不要紧，先收藏起来，放进您的书架里，等您长大到某个时候，您会忽然发现，自己开始能读，而且读懂了作品字里行间的意义时，那种喜悦感，是无法言述的，也是无与伦比的。您可能也会因此对走过的人生，有更深刻的感悟与理解。

关于这套图书的装帧设计与性价比：完全按欧美出版规则操作，从图书开本，到封面设计，从体例版式，到字体选取，但价钱却比欧美原版图书便宜三分之二，甚至更多。因此，从性价比看，它们也是最值得收藏的。

——马玉凤

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## DISCOURSES OF RAPHAEL HYTHLODAY, OF THE BEST STATE OF A COMMONWEALTH

*H*enry VIII., the unconquered King of England, a prince adorned with all the virtues that become a great monarch, having some differences of no small consequence with Charles the most serene Prince of Castile, sent me into Flanders, as his ambassador, for treating and composing matters between them. I was colleague and companion to that incomparable man Cuthbert Tonsal, whom the King, with such universal applause, lately made Master of the Rolls; but of whom I will say nothing; not because I fear that the testimony of a friend will be suspected, but rather because his learning and virtues are too great for me to do them justice, and so well known, that they need not my commendations, unless I would, according to the proverb, "Show the sun with a lantern." Those that were appointed by the Prince to treat with us, met us at Bruges, according to agreement; they were all worthy men. The Margrave of Bruges was their head, and the chief man among them; but he that was esteemed the wisest, and that spoke for the rest, was George Temse, the Provost of Casselsee: both art and nature had concurred to make him eloquent: he was very learned in the law; and, as he had a great capacity, so, by a long practice in affairs, he was very dexterous at unravelling them. After we had several times met, without coming to an



agreement, they went to Brussels for some days, to know the Prince's pleasure; and, since our business would admit it, I went to Antwerp. While I was there, among many that visited me, there was one that was more acceptable to me than any other, Peter Giles, born at Antwerp, who is a man of great honour, and of a good rank in his town, though less than he deserves; for I do not know if there be anywhere to be found a more learned and a better bred young man; for as he is both a very worthy and a very knowing person, so he is so civil to all men, so particularly kind to his friends, and so full of candour and affection, that there is not, perhaps, above one or two anywhere to be found, that is in all respects so perfect a friend: he is extraordinarily modest, there is no artifice in him, and yet no man has more of a prudent simplicity. His conversation was so pleasant and so innocently cheerful, that his company in a great measure lessened any longings to go back to my country, and to my wife and children, which an absence of four months had quickened very much. One day, as I was returning home from mass at St. Mary's, which is the chief church, and the most frequented of any in Antwerp, I saw him, by accident, talking with a stranger, who seemed past the flower of his age; his face was tanned, he had a long beard, and his cloak was hanging carelessly about him, so that, by his looks and habit, I concluded he was a seaman. As soon as Peter saw me, he came and saluted me, and as I was returning his civility, he took me aside, and pointing to him with whom he had been discoursing, he said, "Do you see that man? I was just thinking to bring him to you." I answered, "He should have been very welcome on your account." "And on his own too," replied he, "if you knew the man, for there is none alive that can give so copious an account of unknown nations and countries as he can do, which I know you very much desire." "Then," said I, "I did not guess amiss, for at

first sight I took him for a seaman." "But you are much mistaken," said he, "for he has not sailed as a seaman, but as a traveller, or rather a philosopher. This Raphael, who from his family carries the name of Hythloday, is not ignorant of the Latin tongue, but is eminently learned in the Greek, having applied himself more particularly to that than to the former; because he had given himself much to philosophy, in which he knew that the Romans have left us nothing that is valuable, except what is to be found in Seneca and Cicero. He is a Portuguese by birth, and was so desirous of seeing the world, that he divided his estate among his brothers, ran the same hazard as Americus Vesputius, and bore a share in three of his four voyages that are now published; only he did not return with him in his last, but obtained leave of him, almost by force, that he might be one of those twenty-four who were left at the farthest place at which they touched in their last voyage to New Castile. The leaving him thus did not a little gratify one that was more fond of travelling than of returning home to be buried in his own country; for he used often to say, that the way to heaven was the same from all places, and he that had no grave had the heavens still over him. Yet this disposition of mind had cost him dear, if God had not been very gracious to him; for after he, with five Castilians, had travelled over many countries, at last, by strange good fortune, he got to Ceylon, and from thence to Calicut, where he, very happily, found some Portuguese ships; and, beyond all men's expectations, returned to his native country." When Peter had said this to me, I thanked him for his kindness in intending to give me the acquaintance of a man whose conversation he knew would be so acceptable; and upon that Raphael and I embraced each other. After those civilities were past which are usual with strangers upon their first meeting, we all went to my house, and entering into the garden, sat

down on a green bank and entertained one another in discourse. He told us that when Vesputius had sailed away, he, and his companions that stayed behind in New Castile, by degrees insinuated themselves into the affections of the people of the country, meeting often with them and treating them gently; and at last they not only lived among them without danger, but conversed familiarly with them, and got so far into the heart of a prince, whose name and country I have forgot, that he both furnished them plentifully with all things necessary, and also with the conveniences of travelling, both boats when they went by water, and waggons when they trained over land: he sent with them a very faithful guide, who was to introduce and recommend them to such other princes as they had a mind to see: and after many days' journey, they came to towns, and cities, and to commonwealths, that were both happily governed and well peopled. Under the equator, and as far on both sides of it as the sun moves, there lay vast deserts that were parched with the perpetual heat of the sun; the soil was withered, all things looked dismally, and all places were either quite uninhabited, or abounded with wild beasts and serpents, and some few men, that were neither less wild nor less cruel than the beasts themselves. But, as they went farther, a new scene opened, all things grew milder, the air less burning, the soil more verdant, and even the beasts were less wild: and, at last, there were nations, towns, and cities, that had not only mutual commerce among themselves and with their neighbours, but traded, both by sea and land, to very remote countries. There they found the conveniencies of seeing many countries on all hands, for no ship went any voyage into which he and his companions were not very welcome. The first vessels that they saw were flat-bottomed, their sails were made of reeds and wicker, woven close together, only some were of leather; but, afterwards, they found ships made with