



普通高等教育“十一五”国家级规划教材

西方文化

Western Culture

王宪生 编著

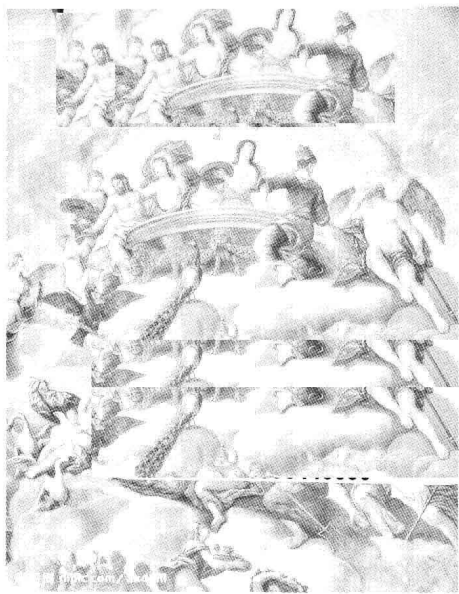


河南人民出版社

西方文化

Western Culture

王宪生 编著



河南人民出版社

图书在版编目(CIP)数据

西方文化 = Western Culture: 英文/王宪生编著
—郑州:河南人民出版社,2010.12
ISBN 978-7-215-07252-7

I. ①西… II. ①王… III. ①英语—高等学校—教材
②文化史—西方国家 IV. ①H31

中国版本图书馆 CIP 数据核字(2010)第 223671 号

河南人民出版社出版发行

(地址:郑州市经五路 66 号 邮政编码:450002 电话:65788036)

新华书店经销 河南省瑞光印务股份有限公司印刷

开本 710 毫米×960 毫米 1/16 印张 20

字数 407 千字

2010 年 12 月第 1 版 2010 年 12 月第 1 次印刷

定价:26.00 元

内容提要

本书是按照高等学校英语专业教学大纲的要求,为英语专业本科二年级或三年级学生编写的一部专业知识课程教材。本教材采用历史叙述法,将西方文化划分为若干时期或专题,沿着历史发展的顺序来讲述,其内容主要涵盖西方的人文学科,如文学、历史、哲学、宗教、绘画、雕塑、建筑、音乐等,另外也涉及科技、经济、社会思潮等领域。尤其是对西方文化影响最大的基督教,本书专门用一章来介绍其主要的教义;对西方文化产生过重要影响的古代文化与近东文化,如美索不达米亚、埃及、希伯来、拜占庭、伊斯兰等文化,本书也有介绍,这也是本书不同于其他同类教材之处。

本教材内容翔实、脉络清楚、结构合理,语言简洁规范,被遴选为普通高等教育“十一五”国家级规划教材。

Preface

The present writer is a committed teacher who has taught Western culture at Zhengzhou University for more than ten years, a job so demanding that it nearly defied me at first. To fulfill the task, I consulted a lot of textbooks, monographs and other writings on the subject, drawing upon various sources for my lectures. In the course of my preparation, I discerned a difference in subject matter between textbooks published at home and those abroad. The former, intended for the English majors in China, focus mainly on the humanities and intellectual development of the West, whereas the latter, meant probably for the university students at large, cover the general conditions of social and cultural developments of the Western world. In other words, the Chinese teachers use the word “culture” in its narrow sense, while their Western colleagues use it in its broad sense. That is why Western writers like to use “civilization” rather than “culture” in the titles of their textbooks.

Different textbooks, understandably, have been produced to attain different purposes. For the Chinese students, in my opinion, they need a textbook that is supposed to address various major issues closely involved with the West, so that they can have a general idea about what the Western people have done, have thought and have pursued, namely their institutions, beliefs, outlooks and artistic works that have made up Western civilization. A working knowledge of such things, in fact, is indispensable to every student claiming to be well-educated at a time when globalization is drawing around the corner.

The present volume, then, is intended to be such a textbook, indeed a clear and concise account of the significant experiences and essential developments in a tradition that has left its mark, for better or for worse, on almost everyone in the modern world. Just like most of the textbooks of the like kind, the present book also follows a chronological narrative line, with each chapter dealing with an event or a historical period. At the beginning of each chapter is a thematic introduction that is expected to catch the reader's interest and usher in what will follow, while at the end of it is a conclusion that is meant to summarize the major topics and lead to the next chapter. To help the reader understand the text, the present writer has had some boxed essays inserted in the book, since some subjects are better highlighted in this way than included in the main body of each chapter. What is more, a lot of illustrations are employed to add to the appeal of the book. All in all, the general effect is a balanced and coherent book, in which the most important aspects of Western culture have been integrated into an orderly synthesis.

Finally I would like to avail myself of this opportunity to express my heartfelt thanks to those who have helped me with my work in one way or another. My best thanks will be tendered to Prof. Zhang Linxin, who encouraged me to undertake the laborious task.

Ms Li Mingcui, a colleague of mine, gladly took up her pen to write as many as thirty boxed essays after she was entrusted with the task. My wife, who is as familiar with English as I with Greek, took infinite trouble to type my crabbed manuscripts, especially after she had undergone a surgical operation. Then my special thanks will be extended to Mr. Liu Yujun, director of the Editorial Department of Translation of Henan People's Publishing House as well as the editor responsible for the publication of the present book, who gave me a long period of grace when informed that I could not submit my manuscripts according to schedule for reasons purely of my own.

Yours humbly, always a student on the platform, is ready to take off his hat to anyone who is generous with his criticisms on this book or with his suggestions as to how to improve it.

Contents

Preface	1
Chapter 1 First Civilizations	1
1. Characteristics of a Civilization	1
2. Mesopotamia	3
(1) City-States	4
(2) Religion and Law	5
(3) Art and Science	6
3. Egypt	8
(1) Sacred Monarchy	9
(2) Religion	10
(3) Art and Science	11
4. Conclusion	13
Chapter 2 The Greeks; Men of Thought	15
1. Religion and Mythology	16
2. City-States and Democracy	17
3. Philosophy	20
4. Drama	25
5. Arts	27
6. Conclusion	30
Chapter 3 The Romans; Men of Action	32
1. Roman Republic	32
(1) Roman Constitution	32
(2) Roman Conquests	35
(3) Culture	37

2. Roman Empire	40
(1) Augustus; the "First Citizen"	41
(2) <i>Pax Romana</i>	43
(3) Literature of <i>Pax Romana</i>	44
(4) Arts of <i>Pax Romana</i>	46
3. Conclusion	48
Chapter 4 The Hebrews: People of the Covenant	50
1. History of the Hebrews	50
2. Monotheism	53
3. Covenant, Law and Prophets	57
4. The Old Testament	59
5. Jewish Festivals	62
6. Conclusion	64
Chapter 5 Rise of Christianity	66
1. Christianity as an Independent Religion	66
(1) Jesus of Nazareth	66
(2) St. Peter	69
(3) St. Paul	71
2. Growth of Christianity	72
(1) Persecution of the Christians	73
(2) Reasons of the Growth	75
(3) Edict of Milan	76
3. Monasticism	78
(1) Hermit Monks	78
(2) Monastic Communities	79
(3) Monks as Missionaries	82
(4) Women in the Monastic Movement	82
4. Church Fathers	83
5. Conclusion	86
Chapter 6 Doctrines, Rites and Festivals of Christianity	87
1. Doctrines	87
2. Rites	96

3. Festivals	99
4. Conclusion	100
Chapter 7 The Early Middle Ages	102
1. The Frankish Empire	103
(1) The Rise of the Carolingian Dynasty	103
(2) The Carolingian Renaissance	106
(3) Disintegration	107
2. The Byzantine Empire	108
(1) The Eastern Roman Empire	109
(2) The Byzantine Civilization	110
3. The Rise of Islam	111
(1) The Religion of Islam	111
(2) The Expansion of Islam	113
(3) The Muslim Influence on the West	114
4. Conclusion	116
Chapter 8 The High Middle Ages	117
1. Feudalism, Manorialism and Chivalry	118
(1) Feudalism	118
(2) Manorialism	120
(3) Chivalry	123
2. Growth of the Church and Papal Power	126
(1) Reform Movements	126
(2) The Papal Monarchy	129
3. The Crusades	131
(1) The Early Crusades	132
(2) Decline of the Crusades	133
(3) Effects of the Crusades	134
4. Conclusion	135
Chapter 9 Late Middle Ages and Medieval Culture	137
1. Age of Troubles	137
(1) Black Death	138
(2) Social Unrest	139

(3) The Hundred Years' War	141
2. Decline of the Church	143
(1) Avignon Captivity, 1305-1377	143
(2) The Great Schism	144
(3) Dissenters and Reformers	145
3. Medieval Culture	147
(1) Rise of Universities	147
(2) Scholasticism	149
(3) Gothic Cathedrals	150
(4) Vernacular Literature	152
4. Conclusion	155
Chapter 10 The Renaissance	156
1. Characteristics of the Renaissance in Italy	156
(1) Italian Cities	157
(2) Individualism	158
(3) Secularism	159
(4) Humanism	160
2. The Renaissance Arts in Italy	161
(1) Patronage of Arts	162
(2) Early Renaissance Arts	163
(3) High Renaissance Arts	165
3. Spread of the Renaissance	168
(1) The Rise of Printing	168
(2) France: Rabelais and Montaigne	169
(3) Spain: Cervantes	170
(4) England: Thomas More and Shakespeare	171
4. Conclusion	173
Chapter 11 The Reformation	174
1. Medieval Church in Crisis	175
(1) Challenge of Christian Humanism	175
(2) Church Corruptions	176
2. The Revolt of Martin Luther	178
(1) Luther and His Ninety-Five Theses	178

(2) Luther's Split with Rome	180
(3) Spread of Lutheranism	180
3. The Spread of Protestantism	182
(1) Calvin and Calvinism	182
(2) Church of England	184
(3) Minor Protestant Denominations	187
4. The Catholic Reformation	188
(1) The Society of Jesus	189
(2) The Council of Trent	190
5. Conclusion	192
Chapter 12 The Scientific Revolution	194
1. Background	195
(1) Greek Ideas	195
(2) Medieval Ideas	196
(3) Renaissance Ideas	197
2. Revolution in Astronomy	198
(1) Copernicus	198
(2) Kepler	199
(3) Galileo	200
(4) Newton	201
3. The Spread of Scientific Knowledge	203
(1) The Scientific Method	203
(2) Scientific Societies	207
(3) Advances in Other Fields	208
4. Conclusion	210
Chapter 13 The Age of Enlightenment	212
1. Religious Skepticism	213
(1) Deists	213
(2) Pantheists	216
(3) Freemasons	216
(4) Bayle and Hume	218
2. Political Liberalism	219
(1) John Locke	220

(2) Montesquieu	222
(3) Rousseau	223
3. Social Ideas	225
(1) Education	225
(2) Liberal Reformers	227
(3) Attitudes towards Women	229
4. Conclusion	231
Chapter 14 The Revolutions of the Eighteenth Century	232
1. American Revolution	233
(1) American Colonies	233
(2) Conflicts between the Colonies and the Mother Country	234
(3) A New Nation	236
2. French Revolution	238
(1) The Old Regime	238
(2) Start of the Revolution	240
(3) The Radical Stage of the Revolution	242
(4) The Age of Napoleon	245
3. Industrial Revolution	248
(1) The Industrial Revolution in Britain	249
(2) The Spread of the Industrial Revolution	251
(3) Influence of the Industrial Revolution	252
4. Conclusion	254
Chapter 15 Art and Literature in the Eighteenth and Nineteenth Centuries	256
1. Art	257
(1) Baroque Art	257
(2) Rococo Art	259
(3) Neoclassic Art	260
(4) Romantic Art	262
(5) Realist Art	264
2. Music	265
(1) Baroque Music	266

(2) Classical Music	268
(3) Romantic Music	270
3. Literature	272
(1) Classicism	272
(2) Romanticism	275
4. Conclusion	277
Chapter 16 The Revolution in Western Culture	279
1. Discovering the Secrets of the Physical Universe and Human Psychology	280
(1) A New Physics	280
(2) Darwinism and Social Darwinism	281
(3) Freud's Psychoanalysis	285
2. Modernist Movement in Art and Literature	286
(1) Literature	287
(2) Arts	289
(3) Music	292
3. Changes in Social Values	296
(1) Counterculture of the Young	296
(2) The Sexual Revolution	298
(3) The Feminist Movement	299
4. Conclusion	302
Bibliography	303

Chapter 1

First Civilizations

According to biologists, it took millions of years for the earliest humanlike creatures to develop into modern humans known as “wise, wise human being.” During the “Old Stone Age” (c. 2500000-10000 BC), they managed to devise tools made of stone and, ignorant of growing crops or raising animals, lived on hunting and gathering for food. Later on, they learned to create different types of shelter and make use of fire to cook food, adapting themselves more ingeniously to their harsh environment.

From the New Stone Age (c. 10000-4000 BC), human beings took a very important step forward on the way to civilization; they entered into a new relationship with nature by planting grains and vegetables as well as domesticating animals, a dramatic change described by historians as an agricultural revolution. Gradually people began to give up their habit of following the migration of animals and the rotation of plants in favor of a settled life. Villages or towns emerged as permanent settlements, which stimulated new developments in the direction of civilization, a new form of existence that finally elevated human beings above animals.

1. Characteristics of a Civilization

The earliest civilizations mostly emerged in the fertile river valleys: the Tigris and Euphrates, the Nile, the Indus and the Yellow River. With different natural surroundings and climates, they manifested different characteristics and followed different patterns. By and large, however, they still shared some in common.

Cities were centers of a civilization. In Mesopotamia, city-states were formed as basic units to control the surrounding countryside. Egypt boasted of no big cities, but a lot of population centers dotted either side of the Nile River. In fact, etymologically speaking, the word “city” has the same origin as “civil”, and both of them were derived from the Latin word *civis*, which means “citizen.” Cities facilitated communication, defense, trade, administration and the employment of natural and human resources as well as the observation of religious rituals. Without cities, therefore, civilization is impossible.

A religious belief is the superstructure of a civilization. Unable to understand themselves and their environment, people at that time had to depend on supernatural powers they worshiped as gods for their success or even survival. When a community

adored the same gods under the conduct of professional priests, religion emerged as a tie of unity among the people.

Government was organized for administrative purposes. Increasing population required an efficient bureaucracy to take charge of the administration, which is quite different from the clanship in a tribal society. The change of administrative systems drew a demarcation line between barbarism and civilization.

There was a division of labor among the people. In a primitive society, men and women did the same work, but gradually they began to assume different responsibilities. Men undertook jobs away from home, either working in the fields or herding animals, while women stayed at home attending children or keeping house. When cities emerged, individuals began to specialize in a certain profession to meet the needs of a more complicated society, and priests, merchants and artisans performed their appropriate functions as the salt of the earth or free men. Needless to say, slaves were kept at the bottom of society.

Written language was invented for the cultured class to keep records or pass on their knowledge to the following generations. In primitive societies, people developed colloquial language to communicate with each other, but the spoken form of language could not carry information far. With the development of economy, people had to take

BOX 1-1

Culture and Civilization

The words “culture” and “civilization” have often been used synonymously, and the two concepts are often mixed up in people’s minds. Though they share something in common, their differences should in no ways be ignored.

“Culture” can be defined as all the ways of life of a population, including traditions and beliefs, language and codes of manners, value systems, arts and literature, which are passed down from generation to generation. “Civilization” is a developed complex society characterized by the practice of agriculture, settlement in cities, diverse division of labor and intricate social hierarchy. In this sense, culture, which emphasizes the spiritual aspect of human creation, is the base of civilization and the essence of civilization at the same time.

The word “culture” originally means “to till the ground; to inhabit”, implying that culture comes into being when human beings are able to cultivate the land and have a place to inhabit. The word “civilization” originally means a “citizen governed by the law of his city”, a descriptive term for a relatively complex-agricultural and urban culture.

When a human society has distinct language and religious systems, it has its own culture;

inventories and record transactions, using signs or pictographs which in time evolved into ideograms — abstract symbols used to denote things and ideas to retain knowledge of previous practices and events. Thanks to the invention of writing, therefore, the first civilizations became intelligible to us.

2. Mesopotamia



The earliest civilization arose in what is now southern Iraq, a vast plain stretching between the Tigris and Euphrates rivers that the Greeks called “Mesopotamia”, meaning “the land between the rivers”. Rainfall there was slight, and summers were very hot. On the other hand, river floodings every year deposited water and its rich silt. To live there, therefore, the farmers had to rely on

irrigation and flood control to improve the fertility of the land, making the place the most productive in the entire Middle East.

In c. 3000BC, the population of the region so increased that some villages developed

but before these systems become institutionalized politically and socially, there is no civilization. In this light, culture precedes civilization and civilization is the result of culture.

However, in practice, culture can refer only to elite goods and activities such as academic institutions, literature, professional art, architecture, organized religion and complex customs associated with the elite. A society is said to have a cultural life when it has these institutions. This more intricate culture is the so-called high culture in opposition to the low culture or popular culture. It is only when a society is developed to a higher civilization that such culture will arise. Therefore it is not improper to say civilization is fundamental and culture is the best of a civilization.

Actually, civilization and culture are different aspects of a single entity. Culture is what people do in their daily life and what people pass down from generation to generation; civilization is what people create by advancement of human wisdom. Culture is the internal character of a society, while civilization is the external manifestation.

into small towns and a few towns into cities, the earliest in the history of the world. The consequent technical innovation, cultural development and government organization eventually nurtured one of the first civilizations in the real sense of the word.

(1) City-States

Early cities were established in Sumer, described as the Land of Shinar in the Bible, the southern part of Mesopotamia, where it was hot and dry rather than rainy. The Sumerians turned the dry plains there into fertile fields, and their farming settlements gradually grew into cities, which were eventually influential enough to dominate the surrounding countryside as city-states but always remained independent of each other. Geographically separated by such obstacles as desert or swampland, they could not get united; rather, they often quarreled and even fought with each other especially for fresh water, a scarce substance in a land of extreme heat and scorching winds. These city-states became the basic political units of southern Mesopotamia and a laboratory of civilization.

The building materials for the cities were mudbricks shaped by hand and dried in the hot sun. In a place where stone or wood was hardly available, people made use of mudbricks to construct walls around cities and various buildings, especially temples. The highest temple was usually located in the center of a city and was dedicated to its patron deity. The Sumerians believed that their city was governed by the gods, who created everything and owned everything in the world, and that is why the priests, regarded as the servants of gods and goddesses, had such great power as to play an important role in the administration of the city. They supervised the building of large temples, employed craftsmen to decorate the temples with works of art, and initiated technical innovations. Then, as constant warfare called for centralized rule under military chieftains or kings, theocracy gradually gave way to monarchy, and kings took over the ruling power by the middle of the third millennium B. C.

The Sumerians believed in the divine right of kings. That is, the power of the kings was derived from a divine source and the kings themselves were the agents of the gods on earth. Therefore they commanded armies, proposed legislation, and supervised public works with the aid of the other officials and the priests. In each city there was also a

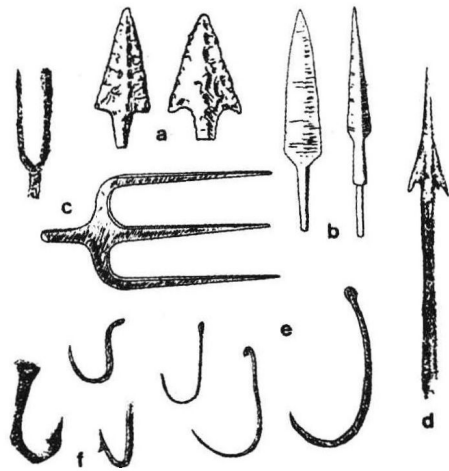


Abb. 69: Speerspitzen, Harpunen, Fischgabeln und Angelhaken für den Fischfang.
a: Pfeilspitzen aus Flintstein, Ur, Obel-Periode, Länge 3 cm; b: Kupferne Speerspitzen
c: Zwei- und dreizählige Fischgabeln aus Kupfer; d: Harpunen aus Kupfer von Uruk,
Länge 3,5 cm; e: Kupferne Angelhaken aus Ur, Länge 1,5-4 cm; f: Kupferne Angelhaken
mit nach außen bzw. innen gerichteten Widerhaken

Tools Used by the Mesopotamians