

21世纪高等院校人文素质教育丛书

*The Arts English Reader*  
西方人文历史名著导读

杨 杰 牛建伟 编著



北京大学出版社  
PEKING UNIVERSITY PRESS

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## 内 容 简 介

《西方人文历史名著导读》(The Arts English Reader)是21世纪高等院校人文素质教育丛书之一,专门为高等院校英语及文史哲专业编写的教材,适用于英语本科专业的阅读课程 and 文史哲专业的专业英语课程。

本教材按照专业特点,以历史时代和西方文化发展为主线,兼虑文体难易,来编排篇目次序。课文共三个部分:古代部分、中世纪部分和近现代部分,共收23篇,皆精选自西方政治家、文学家和历史学家的经典英文译著和英文原著,其时代范围包括古代希腊罗马、中世纪西欧和近现代欧美;其内容包括政治、经济、文化、哲学和宗教;其文体涉及演说、对话、传记、论文、剧本、文件和通史等。精读本教材后,不但可以接触不同时代、不同文体、不同风格的历史哲作品,而且对西方政治传统和文化的演变有比较全面的了解。

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# Preface 前言

《西方人文历史名著导读》(The Arts English Reader)是为高等院校英语及文史哲专业编写的教材,适用于本科英语专业学生、文史哲专业学生、研究生和对世界文化历史感兴趣的学者。

本教材课文共三个部分:古代部分、中世纪部分和近现代部分,共收23篇,皆精选自西方政治家、文学家、和历史学家的经典英文译著和英文原著,其时代范围包括古代希腊罗马、中世纪西欧和近现代欧美;其内容包括政治、经济、文化、哲学和宗教;其文体涉及演说、对话、传记、论文、剧本、文件和通史等。学生精读本教材后,不但可以接触不同时代、不同文体、不同风格的历史哲作品,而且对西方政治传统和文化的演变有比较全面的了解。

每篇课文均由五个部分构成:课文导读(Reading Prelude)、原文节选(Text Extract)、难点注释(Explanations)、课堂问题与讨论(Classroom Activities and Seminar)、课外写作练习(Homework)等。课文导读部分对原著的历史背景和作者的主要观点及其主要著作作了扼要的评叙,以帮助学生理解、吸取文化知识。对课文中涉及的历史人物、历史事件、地理名词、以及难以在词典中查到的专业词汇,在难点注释部分里作了注释。每课课文后都设计了课堂活动(Classroom Activities)的问答题和课堂研讨(Seminar)的主题,要求学生用英文解答和参与主题演讲。

由于本教材的专业特点,其篇目次序是以历史时代和西方文化发展为主线,兼虑文体难易来排列的。每篇课文的长短也难以一致,教师需根据学生的实际水平、课文的难易程度、课时的具体计划,予以精读或泛读。

本教材自1988年着手编选,1992年后以散篇复印的形式在杭州大学人文学院历史系的本科生和研究生课使用。1997—1999年编者曾用本教材在加拿大纽布朗斯维克大学



文学院讲授《西方思想发展进程》公共必修课，对课文的理解题和研讨题做了大量增补和修正。2002—2007年被用于丽水学院外国语学院英语专业选修课程。

本教程的编写过程中承蒙许多专家学者帮助，原杭州大学历史系的丁建弘教授细致地审阅了本书的历史内容，北京大学出版社的胡伟晔女士和丽水学院英语系的杜顺老师为本书提供了许多帮助，编者谨向他们表示深深的谢意。

编者

2008年5月28日



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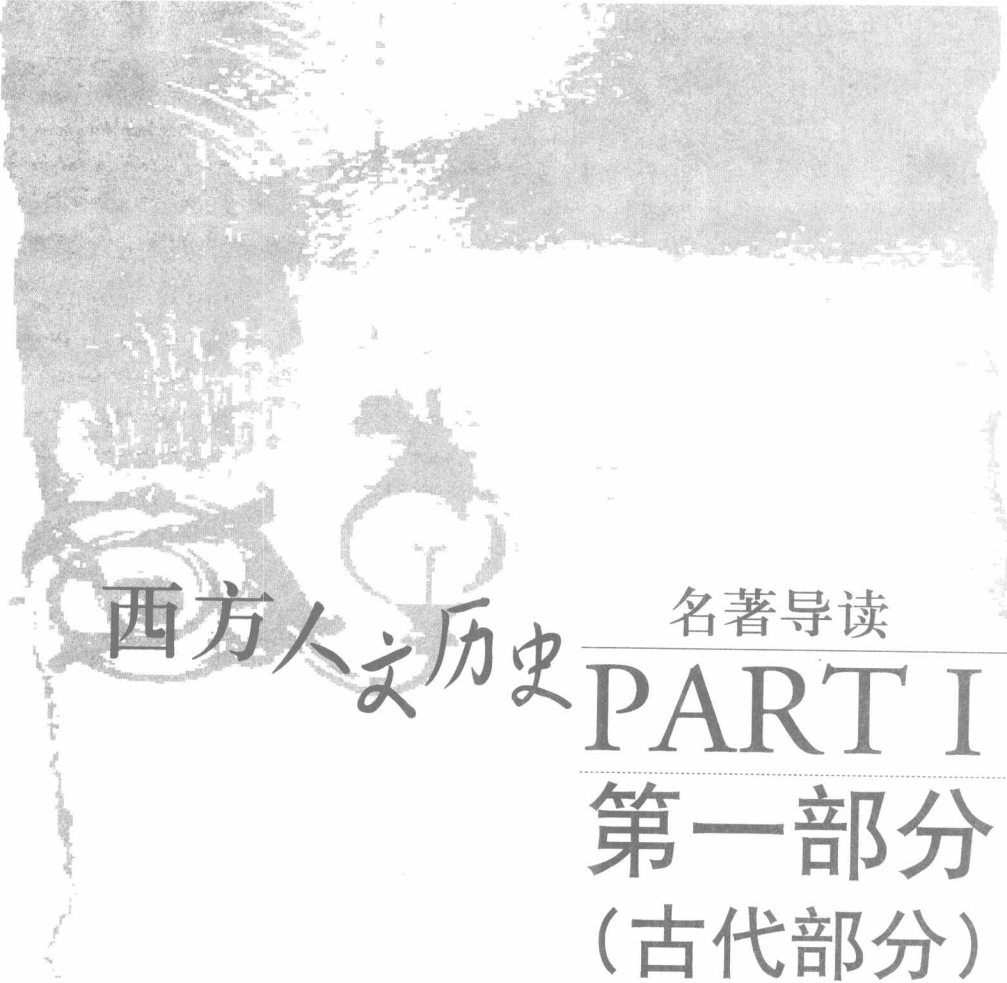
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# 西方人文历史

名著导读

## PART I

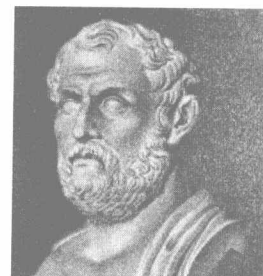
### 第一部分 (古代部分)

*No longer than do I address myself to men, but to Thee, God of all beings, of all worlds, and of all ages, if it were  
tho' permitted some creature had in its capacity and capacity to be the one of the universe, to be in  
Thee for anything. Thee who has given plenty of things to all men, and who has made it so  
that I might be able to give to the same man as I can. Let not then, in my eyes, be  
in vain Thee has not given to him, nor think to be so much, give, then, to  
and so as to be in the heart of the people of the world, and so as to be  
the greatest that man can reach, among the things that are, and so as to be  
and so as to be in the heart of the people of the world.*





# 1



## Thucydides 修昔底德

471—401BC

### Reading Prelude

Thucydides <sup>[1]</sup> was an Athenian general and historian. He is known for his *History of the Peloponnesian War*, the struggle between Athens and Sparta (431—404 BC). His emphasis on accuracy and his impartial attitude in reporting events and drawing conclusions won him the title “father of scientific history”.

Thucydides believed that studying events of the past could help men understand similar events in the future and perhaps avoid similar mistakes. He saw and reported the greed of power as the underlying cause of this war. Thucydides included facts he knew to be true, either from his own experience of the war or from interviews with persons who had participated in other actions. In his *History of the Peloponnesian War*, we find not only an exacting account of the details of the conflict, but also his own detailed analysis of human nature, as a means of understanding why events happen as they do.

The famous “Funeral Speech of Pericles” is extracted from Book VI. In spite of the fact that this speech was delivered at the annual public funeral ceremony in 431 BC honoring all Athenian soldiers who had died that year in the war against the Spartans (whom Pericles refers to as the Lacedaemonian), it does not say much about the dead. Instead, Pericles’ oration overflows with praise for Athenian power and national character. He praises the freedom of the individual enjoyed by Athenian citizens, and he celebrates Athens’ destiny to be an example and an “education” to other Greek cities. While reading the extract, please notice the things to which Thucydides/Pericles attributes Athenian greatness and the many civic virtues of individual Athenian citizens.

## Text

# History of the Pelloponesian War

### (Extract) by Thucydides

In the same winter the **Athenians** gave a **funeral** at the public cost to those who had first fallen in this war. ... And **Pericles**, son of **Xanthippus**, was chosen to pronounce their **eulogium**.<sup>[2]</sup> When the proper time arrived, he advanced from the **sepulcher**<sup>[3]</sup> to an elevated platform in order to be heard by as many of the crowd as possible, and spoke as follows:

“Most of my **predecessors** in this place have commended him who made this speech part of the law, telling us that it is well that it should be delivered at the burial of those who fall in battle.<sup>[4]</sup> Since our ancestors have **stamped** this custom with their approval, it becomes my duty to obey the law and to try to satisfy your several wishes and opinions as best I may.”

“I shall begin with our ancestors: it is both just and proper that they should have the honor of the first mention on an occasion like the present. They dwelt in the country without break in the succession from generation to generation, and handed it down free to the present time by their valor. And if our more remote ancestors deserve praise, much more do our own fathers, who added to their **inheritance** the empire which we now possess, and spared no pains to be able to leave their **acquisitions** to us of the present generation. Lastly, there are few parts of our dominions that have not been **augmented** by those of us here,<sup>[5]</sup> who are still more or less in the vigor of life; while the mother country has been **furnished** by us with everything that can enable her to depend on her own resources whether for war or for peace. That part of our history which tells of the military achievements which gave us several **possession**, or of the

Athenian *n.* 雅典人

funeral *n.* 葬礼

Pericles *n.* 伯里克利斯[人名]

Xanthippus *n.* 桑瑟卜斯[人名]

eulogy *n.* eulogium[复数] 悼文

sepulcher *n.* 墓穴

predecessor *n.* 前辈

stamp *v.* 盖印; 承认

inheritance *n.* 继承

acquisition *n.* 取得

augment *vt.* 扩大

furnish *vt.* 提供

possession *n.* 领地; 财富

ready valor with which either we or our fathers stemmed the tide of **Hellenic** or foreign aggression, is a theme too familiar to my hearers for me to **dilate on**,<sup>[6]</sup> and I shall therefore pass it by. But what was the road by which we reached our position, what the form of government under which our greatness grew, what the national habits out of which it sprang,<sup>[7]</sup> these are questions which I may try to solve before I proceed to my **panegyric** upon these men; since I think this to be freedom which we enjoy in our government extends also to our ordinary lives. There, far from exercising a jealous **surveillance** over each other, we do not feel called upon to be angry with our neighbor for doing what he likes, or even to **indulge in** those **injurious** looks which cannot fail to be **offensive**, although they **inflict** no positive **penalty**.<sup>[8]</sup> If we look to the laws, they afford equal justice to all in their private differences; if no social standing, advancement in public life falls to reputation for capacity, class considerations not being allowed to interfere with merit; nor again does poverty bar the way, if a man is able to serve the state, he is not hindered by the obscurity of his condition.<sup>[9]</sup> But all this ease in our private relations does not make us lawless as citizens. Against this fear is our chief safeguard, teaching us to obey the **magistrates** and the laws, particularly such as regard the protection of the injured, whether they are actually on the statute book, or belong to that code which, although unwritten, yet cannot be broken without **acknowledged disgrace**.<sup>[10]</sup> ...

“If we turn to our military policy, there also we differ from our **antagonists**. We throw open our city to the world, and never by a subject upon which on the present occasion a speaker may properly dwell, and to which the whole **assemblage**, whether citizens or foreigners, may listen with advantage.”

“Our constitution does not copy the laws of neighboring states; we are rather a pattern to others than **imitators** ourselves. Its administration favors the many instead of the

Hellenic *adj.* 希腊的; 希腊人的  
dilate on *vi.* 详述

panegyric *n.* 颂文; 赞颂

surveillance *n.* 监视; 看守

indulge in *vt.* 沉溺于; 满足于  
injurious *adj.* 有害的; 不公正的  
offensive *adj.* 冒犯的; 无理的  
inflict *vt.* 使遭受; 使承受(负担)  
penalty *n.* 惩罚

magistrate *n.* 地方行政官

acknowledged *adj.* 公认的  
disgrace *n.* 丢脸; 耻辱

antagonist *n.* 对手; 对抗者

assemblage *n.* 集会

imitator *n.* 模仿者

few; this is why it is called a democracy. If we look to the laws, they afford equal justice to all in their private differences; if no social standing, **advancement** in public life falls to **reputation** for capacity, class considerations not being allowed to interfere with merit; nor again does poverty bar the way, if a man is able to serve the state, he is not hindered by the obscurity of his condition. The acts exclude foreigners from any opportunity of learning or observing, although the eyes of an enemy may occasionally profit by our **liberality**; trusting less in system and policy than to the native spirit of our citizens; <sup>[11]</sup> while in education, where our rivals from their very **cradles** by a painful discipline seek after manliness, at **Athens** we live exactly as we please, and yet are just as ready to **encounter** every **legitimate** danger. In proof of this it may be noticed that the **Lacedaemonians** <sup>[12]</sup> do not invade our country alone, but bring with them all their **confederates**; while we Athenians advance unsupported into the territory of a neighbor, and fighting upon a foreign soil usually **vanquish** with ease men who are defending their homes. Our united force was never yet encountered by any enemy, because we have at once to attend to our **marine** and to **dispatch** our citizens by land upon a hundred different services; so that, wherever they engage with some such **fraction** of our strength, a success against a **detachment** is **magnified** into a victory over the nation, and a defeat into a **reverse** suffered at the hands of our entire people. And yet if with habits not of labor but of ease, and courage not of art but of nature, we are still willing to encounter danger, we have the double advantage of escaping the experience of hardships in **anticipation** and of facing them in the hour of need as fearlessly as those who are never free from them. <sup>[13]</sup>

“Nor are these the only points in which our city is worthy of **admiration**. We cultivate **refinement** without **extravagance** and knowledge without **effeminacy**; wealth we employ more for use than for show, and place the real disgrace of poverty not in owning to the fact but in declining

advancement *n.* 前进; 推进

reputation *n.* 名望

liberality *n.* 慷慨; 心胸宽大

cradle *n.* 摇篮

Athens *n.* 雅典[希腊首都]

encounter *n.* 意外的相见; 遭遇

legitimate *a.* 合法的, 正当的

Lacedaemonians *n.* 斯巴达人

confederate *n.* 同盟者

vanquish *vt.* 征服; 克服

marine *n.* 船舶

dispatch *vt.* 派遣

fraction *n.* 小部分

detachment *n.* 特遣队

magnify *vt./vi.* 扩大

reverse *n.* 相反

anticipation *n.* 预见

admiration *n.* 钦佩; 赞美

refinement *n.* 优雅; 高雅

extravagance *n.* 奢侈; 放肆

effeminacy *n.* 柔软; 女人气

the struggle against it. ... In **generosity** we are equally singular, acquiring our friends by **conferring**, not by receiving, favors. Yet, of course, the doer of the favor is the firmer friend of the two, in order by continued kindness to keep the **recipient** in his debt; while the debtor feels less keenly from the very consciousness that the return he makes will be a payment, not a free gift. And it is only the Athenians, who, fearless of consequences, confer their benefits not from calculations of **expediency**, but in the confidence of liberality. <sup>[14]</sup>

...

“Indeed if I have dwelt at some length upon the character of our country, it has been to show that our stake in the struggle is not the same as theirs who have no such blessings to lose, and also that the panegyric of the men over whom I am now speaking might be by definite proofs established. <sup>[15]</sup> ... But none of these allowed either wealth with its prospect of future enjoyment to unnerve his spirit, or poverty with its hope of a day of freedom and riches to tempt him to shrink from danger. <sup>[16]</sup>”

“So died these men as became Athenians. <sup>[17]</sup> You, their survivors, must determine to have as **unfaltering** a resolution in the field, though you may pray that it may have a happier issue.... These take as your model and, judging happiness to be the fruit of freedom and freedom of valor, never decline the dangers of war. For it is not the miserable that would most justly be unsparing of their lives; these have nothing to hope for: it is rather they to whom continued life may bring reverses as yet unknown, and to whom a fall, if it came, would be most tremendous in its consequences. And surely, to a man of spirit, the **degradation** of **cowardice** must be **immeasurably** more grievous than the unfelt death which strikes him in the midst of his strength and **patriotism!**”

“Turning to the sons or brothers of the dead, I see an arduous struggle before you. When a man is gone, all are

generosity *n.* 宽宏大量; 慷慨  
confer *vt.* 授予; 赋予

recipient *n.* 接受者

expediency *n.* 利己; 权宜之计

unfaltering *adj.* 坚定的; 不动摇的

degradation *n.* 堕落, 下降

cowardice *n.* 胆小; 卑怯

immeasurably *ad.* 不可测量的

patriotism *n.* 爱国心; 爱国主义



wont to praise him, and should your merit be ever so **transcendent**, you will still find it difficult not merely to overtake, but even to approach their renown. The living have envy to contend with, while those who are no longer in our path are honored with a goodwill into which rivalry does not enter. ... My task is now finished.”

transcendent *adj.* 卓越的

From Thucydides, *The History of the Peloponnan War*, book II, trans. Richard Crawley,  
<http://www.usd.edu/~clehmann/courses/thuc.htm>



### Classroom Activities

#### Questions:

1. According to Pericles, what does it mean to say that Athens is a democracy?
2. How does Pericles describe the role of the law in Athenian society?
3. Does poverty prohibit citizens from political participation?
4. Can you cite at least one passage in which Pericles describes the Athenian attitude toward political participation?
5. Although he does not mention the Spartans by name, Pericles is anxious to contrast the spiritual and political atmosphere of Athens with the harsher and more militaristic experience in Sparta. Can you find passages in which he appears to be doing this?

#### Seminar:

Athenian Democracy



### Homework

#### Write a short essay with the following words and phrases:

in order to    it becomes one's duty to obey    be worthy of admiration    extravagance  
 either ... or ....    generosity    admiration    to find it difficult not merely to do

## Explanations

1. 古希腊历史学家修昔底德，出生于雅典贵族家庭。公元前 431 年伯罗奔尼撒战争爆发后从军，前 424 年任雅典将军，指挥色雷斯舰队，但因未能及时援救安菲波利斯城，被判放逐。前 404 年返回雅典。此后的 30 多年里，他收集材料撰写《伯罗奔尼撒战争史》共八卷。全书不但生动再现这场战争之过程，而且通过对人性的透彻分析，阐述战争起因，为后人诸多思考。修昔底德以唯物主义精神对待历史，摒弃天命观念，强调社会经济对历史的影响，注重事件的因果关系。他的《伯罗奔尼撒战争史》资料翔实，为研究古希腊的重要著作。
2. In the same winter the Athenians gave a funeral at the public cost to those who had first fallen in this war. ... and Pericles, son of Xanthippus, was chosen to pronounce their eulogium.  
同年的冬季，雅典人举行公共葬礼，悼念在这场（伯罗奔尼撒）战争中首先倒下的人。……伯里克利斯，桑瑟卜斯之子，被挑选出来致悼词。[Pericles: 伯里克利斯 (495—429BC), 古雅典政治家、民主派领导人]
3. sepulcher: 葬地，墓穴。
4. Most of my predecessors in this place have commended him who made this speech part of the law, telling us that it is well that it should be delivered at the burial of those who fall in battle.  
这里，大多数在这个地方致过悼词的人都赞扬他把这种悼念致词成为习惯法的一部分，告诉我们这样很好，应该在葬礼上为战死的人致悼词。
5. Lastly, there are few parts of our dominions that have not been augmented by those of us here.  
最后，我们的领土中几乎没有一块不是由我们在场的人拓展开来的。
6. a theme too familiar to my hearers for me to dilate on: 一个听众过于熟悉的论题，我毋庸赘述
7. But what was the road by which we reached our position, what the form of government under which our greatness grew, what the national habits out of which it sprang ...  
但是，什么是让我们到达目的地的道路，什么政府形式使我们日渐强大，什么民族特性由此而产生……
8. If we look to the laws, they afford equal justice to all in their private differences; if no social standing, advancement in public life falls to reputation for capacity, class considerations not being allowed to interfere with merit; nor again does poverty bar the

way, if a man is able to serve the state, he is not hindered by the obscurity of his condition.

我们如果来看一下法律,对所有不同的个人,法律面前,人人平等;如果没有社会地位,公众生活中的进取始于对才能的公认,等级优劣不得影响功过;如果一个人能为城邦效力,贫困更不会挡道,不会因条件不好而受阻。

9. There, far from exercising a jealous surveillance over each other, we do not feel called upon to be angry with our neighbor for doing what he likes, or even to indulge in those injurious looks which cannot fail to be offensive, although they inflict no positive penalty. 那里,我们不会因为我们的邻居想做自己的事而生气,彼此之间更不会进行嫉妒性的监视,或做出伤天害理、冒犯他人的行为,虽说他们这样做并不一定会受到处罚。

10. Against this fear is our chief safeguard, teaching us to obey the magistrates and the laws, particularly such as regard the protection of the injured, whether they are actually on the statute book, or belong to that code which, although unwritten, yet cannot be broken without acknowledged disgrace.

我们的主要防卫就是对付这种恐惧感,教育我们遵循地方行政官和遵守法律,尤其是有关对受害者的保护,不管实际上已有明文规定的,还是属于那种规范的,即使尚无成文的规范,也是不可违犯的。

11. We throw open our city to the world, and never by alien acts exclude foreigners from any opportunity of learning or observing, although the eyes of an enemy may occasionally profit by our liberality; trusting less in system and policy than to the native spirit of our citizens.

我们敞开城门,对世界开放,而且根据外国人法,从不限制给予外国人学习和观察的机会,尽管敌人的眼界有时因我们的自由开放而受益;与其信任制度和政策,不如信赖我们市民的天赋精神。(less... than: 与其……不如)

12. Lacedaemonians: 拉凯哉孟人, 即斯巴达人

13. we have the double advantage of escaping the experience of hardships in anticipation and of facing them in the hour of need as fearlessly as those who are never free from them... 我们具有强大优势,去预先躲避苦难经历,也能在必要的时刻像那些始终遭受苦难的人们一样毫不畏惧地面对它们……

14. it is only the Athenians, who, fearless of consequences, confer their benefits not from calculations of expediency, but in the confidence of liberality...

只有雅典人,才会不怕后果如何,决不从权宜考虑出发,而只根据平等的诚信,来赐让利益……