

[英 汉 对 照]

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人 性 论

A TREATISE OF HUMAN NATURE

[英]戴维·休谟 著

(四)

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石碧球 译

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SECTION II. Of The Origin Of Justice And Property.

We now proceed to examine two questions, viz. *concerning the manner, in which the rules of justice are establish'd by the artifice of men; and concerning the reasons, which determine us to attribute to the observance or neglect of these rules a moral beauty and deformity.* These questions will appear afterwards to be distinct. We shall begin with the former.

Of all the animals, with which this globe is peopled, there is none towards whom nature seems, at first sight, to have exercis'd more cruelty than towards man, in the numberless wants and necessities, with which she has loaded him, and in the slender means, which she affords to the relieving these necessities. In other creatures these two particulars generally compensate each other. If we consider the lion as a voracious and carnivorous animal, we shall easily discover him to be very necessitous; but if we turn our eye to his make and temper, his agility, his courage, his arms, and his force, we shall find, that his advantages hold proportion with his wants. The sheep and ox are depriv'd of all these advantages; but their appetites are moderate, and their food is of easy purchase. In man alone, this unnatural conjunction of infirmity, and of necessity, may be observ'd in its greatest perfection. Not only the food, which is requir'd for his sustenance, flies his search and approach, or at least requires his labour to be produc'd, but he must be possess'd of cloaths and lodging, to defend him against the injuries of the weather; tho' to consider him only in himself, he is provided neither with arms, nor force, nor other natural abilities, which are in any degree answerable to so many necessities.

'Tis by society alone he is able to supply his defects, and raise himself up to an equality with his fellow-creatures, and even acquire a

第二节 论正义和财产权的起源

现在,我们就进而对下面两个问题加以考察,一个问题是关于正义规则为人造的计谋所确立的方式,另一个问题是关于决定我们将道德上的美归因于对正义规则的遵守、而将道德上的丑归因于对正义规则的忽视的那些理由。这两个问题在随后将会表现得截然不同。我们就从第一个问题开始探究。

在地球上居住的所有动物中,乍一看,似乎受到自然虐待最多的动物莫过于人类,自然给予人以无数的欲望和需要,却只提供了缓解这些需要的微小的手段。在其他动物那里,这两个方面通常都是相互补偿的。如果我们考虑到狮子是一个贪吃的食肉动物,我们就会容易发现它是非常贫困的;但是,如果我们将目光转到它的身体架构和性情、它的敏捷、它的勇气、它的四肢、它的力量上面,我们就会发现,它的这些优势与它的欲望是成比例的。羊和牛被剥夺了这些优势,但是,它们的食欲是适中的,而且它们的食物也是容易获得的。单单在人这里,可以看到,弱点和需要之间的不自然的结合达到了最大程度。不仅人类维持生计所必需的食物难以寻觅和靠近,或者至少必须经过他的劳动才能生产出来,而且他还必须占有衣服和居所,以保护其不受恶劣天气的伤害;尽管就其自身来说,他并不拥有能在任何程度上满足如此多需要的肢体、力量或其他自然能力。

只有通过社会,人才能补足他的缺陷,并同其他动物保持势

superiority above them. By society all his infirmities are compensated; and tho' in that situation his wants multiply every moment upon him, yet his abilities are still more augmented, and leave him in every respect more satisfied and happy, than 'tis possible for him, in his savage and solitary condition, ever to become. When every individual person labours a-part, and only for himself, his force is too small to execute any considerable work; his labour being employ'd in supplying all his different necessities, he never attains a perfection in any particular art; and as his force and success are not at all times equal, the least failure in either of these particulars must be attended with inevitable ruin and misery. Society provides a remedy for these *three* inconveniences. By the conjunction of forces, our power is augmented: By the partition of employments, our ability encreases: And by mutual succour we are less expos'd to fortune and accidents. 'Tis by this additional *force*, *ability*, and *security*, that society becomes advantageous.

But in order to form society, 'tis requisite not only that it be advantageous, but also that men be sensible of these advantages; and 'tis impossible, in their wild uncultivated state, that by study and reflexion alone, they should ever be able to attain this knowledge. Most fortunately, therefore, there is conjoin'd to those necessities, whose remedies are remote and obscure, another necessity, which having a present and more obvious remedy, may justly be regarded as the first and original principle of human society. This necessity is no other than that natural appetite betwixt the sexes, which unites them together, and preserves their union, till a new tie takes place in their concern for their common offspring. This new concern becomes also a principle of union betwixt the parents and offspring, and forms a more numerous society; where the parents govern by the advantage of their superior strength and wisdom, and at the same time are restrain'd in the exercise of their authority by that natural affection, which they bear their children. In a

均力敌,甚至取得对其他动物的优势。依赖于社会,人的所有弱点都获得了补偿;尽管在社会状态中,人的欲望时刻都在增加,但是他的能力也更加增大,并且使他在各个方面都比他在野蛮的和独居的状态中所能达到的境况更加感到满意和幸福。当每一个个体都分开并只是为自己劳作时,他的力量就会太过微弱,以至不能完成任何重要的工作;由于他的劳动要用于满足他的各种不同需要,所以他在任何一种特殊的技艺方面都不会达到完美的程度;而由于他的力量和成就并不一直都是相等的,所以,在任何一个方面的最轻微的失败都肯定会带来不可避免的毁灭和不幸。社会给这三种不方便之处提供了补救措施。通过协作,我们的力量得到增强;通过分工,我们的能力得到增加;而通过互助,我们就较少地遭受到偶然发生的和意外的事故。通过这种额外的力量、能力和安全,社会才成为对人有利的。

但是,要组成社会,不仅需要社会是对人有利的,而且还需要人们能够觉察到这些有利条件;人们在其未受教化的野蛮状态中,单单依靠钻研和反省永远都不能获得这种知识。因此,最为幸运的是,那些其补救措施原本是遥远的和含糊的需要,已经同另一种需要(这种需要有一种当前的和较明显的补救措施)结合在一起,因而有充分的理由被看作是人类社会最初的和最原始的原理。这种需要正是两性之间的自然欲望,这种欲望将两性结合在一起,并且维系着他们的结合,直到由于对他们共同的子女的关注而发生一种新的关系。这种新的关注也就成了父母和子女之间的一种结合原理,并且形成了一个人数较多的社会。在这个社会中,父母依靠他们较高的力量和智慧这个优势来进行管理,同时又因为他们对子女自然的爱而使得他们权威的行使受到限制。在较短的