

西方名著文库



Readings in Western Culture

西方文化名著选读

(上卷)

杜瑞清 主编

西北工业大学出版社

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主 编 杜瑞清
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【内容简介】《西方文化名著选读》(上、下卷)节选、汇编了从公元前 5 世纪至 20 世纪 80 年代后期,即从古希腊文明到当代后工业化社会的西方思想文化名著 39 篇,囊括哲学、宗教、文学、政治学、心理学、生物学、伦理学、社会学、教育学、人类学、未来学等领域。每篇选文独立成篇,包括作者简介、选文题解、选文和注释。内容丰富,选文精当,简介和题解言简意赅。一卷在手,读者可以较全面、系统、准确地领略西方文化的演变和发展轨迹,开阔视野,丰富知识,陶冶情操,同时提高英语阅读和理解能力,为进一步学习和研究西方文化奠定良好的基础。

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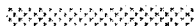
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前 言



自 1994 年起,我在西安外国语学院为英语专业研究生及青年教师讲授西方思想文化导论和西方文明两门课程。在教和学的过程中,大家深刻地感受到,在我国改革开放日益深入的新形势下,要防止在扑朔迷离的文化现象和文化冲突中迷失方向,保证我国文化事业的健康发展,就必须提高对西方文化的理解、鉴赏和辨别能力。同时,大家认识到,积极、全面地了解西方文化,大胆吸收和借鉴人类社会所创造的一切文明成果,可以帮助我们 from 更深的层次、更高的角度,加深对中华民族优秀历史和文化的理解,使东西方文化互为补充,相得益彰,更好地为我国的现代化建设服务。

对广大英语工作者和学习者来说,了解西方文化是不可避免的,也是完全必要的。语言是文化的载体,学习和掌握一门语言,自然要接触其赖以生存的文化。这种过程可能是自觉的,也可能是不自觉的,然而文化的影响却是无处不在、潜移默化的。如果不自觉、主动地学习、理解与英语语言息息相关的西方文化,就既不能熟练、自如、得体地运用英语语言,达到交际的目的,更不能明辨是非,使自己具有较高的思想文化修养。因此,有选择地阅读西方文化名著,特别是阅读其原著,是广大外语工作者和学习者提高外语水平和自身文化素质的重要途径。

《西方文化名著选读》(上、下卷)正是基于以上认识编选的。全书共收入从公元前 5 世纪至 20 世纪 80 年代,即从古希腊文明至当代后工业化社会重要思想文化名著 39 篇,内容涵盖哲学、宗教、文学、政治学、心理学、生物学、伦理学、社会学、教育学、人类学及未来学等,作者均为世界公认的学术权威或著名学者。每篇选文独立成篇,包括作者简介、选文题解、选文和注释四个部分。作者介绍

旨在简明扼要地勾画出选文作者的生平、学术思想及其主要学术著作，首先给读者一个整体印象。选文题解则提纲挈领地介绍原书或原文的中心思想和主要论点，然后画龙点睛地概述选文内容，以帮助读者正确、全面地理解选文内容，并培养和提高继而阅读全书或全文的兴趣。注释对选文中的一些背景知识、重点和难点做了简短的介绍或解释，以利于读者阅读和理解选文。

应该说明的是，编选一本读物，特别是从历史跨度长达2 000多年、卷帙浩繁的世界名著中进行筛选，难免挂一漏万，甚至收入了代表性不一定很强、内容不大深刻的作品，而忽略了被公认的经典之作。这虽然是仁者见仁，智者见智，但终归会留下遗憾。如果本书也存在这种情况，敬希读者见谅。另外，任何精选的章节或片段，都可能以偏概全，很难反映一部作品的全貌和精神实质。从一部经典著作中节选段落更是如此。最好的弥补办法是在阅读、理解选文的基础上，抽时间阅读全书或全文。这是我们编选《西方文化名著选读》的初衷，更是我们的殷切希望。

在本书编选过程中，西安外国语学院在国内外工作或进修的同事根据选材需要，及时为我们搜集了不少最新资料。更值得一提的是，西北工业大学出版社的同志独具慧眼，给了我们热情的支持和大力帮助，使本书得以很快付梓、出版。在此，我谨向他们表示诚挚的谢意。

杜瑞清

1999年4月

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The Republic

□ *Plato*

【作者简介】

柏拉图(Plato, 427—347 B. C.)是古希腊哲学家、西方客观唯心主义哲学创始人。

柏拉图出身于雅典城邦衰落时期的一个贵族家庭,从小受到良好的教育,青年时代成为苏格拉底的得意门徒。在苏格拉底被指控传播异端邪说、判处死刑后,柏拉图离开雅典,周游地中海沿岸国家,竭力宣传并推行他的《理想国》主张。40岁时返回雅典后,柏拉图创办了学园,讲学著书,吸引了大批思维敏捷、学识渊博的有志之士,使之成为当时雅典的最高学府和传播唯心主义的中心,直到公元6世纪初学园被罗马皇帝强行关闭。柏拉图也因之成为一位影响深远的思想家。

柏拉图的思想集中体现在他的35部对话体哲学著作中。这些积40年心血写成的哲学著作集当时人类科学及哲学思想之大成,囊括了政治、伦理、教育、哲学、宗教、神话、文艺理论等诸多领域,系统地总结了他的理念论思想,形成了古代最大的唯心主义哲学体系,开创了哲学研究的先河,其思辨模式也发展成为一种崭新的文学形式。

柏拉图认为,在人们给许多个别的事物冠以同一名称时,就有了理念。对人类来说,“感觉世界”和“理念世界”同时存在,人们感觉所感受到的事物运动不息,变幻不定,不是知识的对象;而理念世界的理念不生不灭,永恒不变,为知识的对象。在理念世界中,具体事物理念是低级的,抽象的理念是高级的。由此推理,从事体力劳动的农夫和手工业者社会地位最低,哲学家以及贵族奴隶主脱离了体力劳动,所以至高无上,是天生的统治者,社会生活中的不平等制度因之也是合理的。

在其理念论的基础上,柏拉图提出了“回忆说”,认为灵魂在进入肉体以前属于理念世界,而进入肉体以后就会忘记原来熟悉的理念,因之认识就是借助于感觉去回忆理念。显而易见,这是一种唯心主义的先验论。

柏拉图的主要对话体哲学著作包括:《理想国》、《法律篇》、《斐多篇》、《泰阿泰德篇》、《巴门尼德篇》、《智者篇》、《会饮篇》、《美诺篇》等。

【选文题解】

《理想国》(*The Republic*)是柏拉图中期著作中的代表作,也是柏拉图最重要、影响最深远的一部哲学论著。该书内容广泛,寓意深邃,被公认为西方政治、哲学的经典著作,对西方思想文化的发展起了奠基作用。

与柏拉图的其他著作一样,《理想国》采用对话形式。对话半庄半谐,常常运用“苏格拉底式的幽默”。该书以唯心主义哲学为基础,论述了加强奴隶制国家的统治方案,为剥削阶级的国家学说奠定了基础。

柏拉图认为,在理想国里,少数圣哲为国家的最高统治者,否

则就会国无宁日。除奴隶外,公民可分为三个等级,即智者、勇敢者和生产者。智者为哲学家,至高无上,统治一切;勇敢者为卫士或军人,保卫国家;生产者为农夫和手工业者,创造物质财富。在这三种人中,哲学家最高贵,卫士和军人次之,劳动者最卑贱。为了巩固国家权力,必须对劳动者进行教育和训练,实行共同私有制和公妻制度。在理想国里,人们各守其位,各司其职,睿智,勇敢,又能节制自己,共同追求最终目标——“善”。从这一点讲,《理想国》描绘了一个乌托邦式的国家蓝图,也开创了西方乌托邦文学的先河。

《理想国》是一部综合性著作,内容涉及民主、宗教、道德、教育、文艺、婚姻、专制、独裁、优生、节育等许多方面。本书选文为该书(1945年牛津大学出版社英文版,译者为F. M. Cornford)第7卷的一部分,通常称为“洞喻”。在这一部分中,作者通过比喻,强调了教育,特别是“善行”或“善的理念”的重要性,认为只有智慧,有崇高的精神境界,不追逐个人财富和权力,才能把国家治理好。

【选 文】

The Allegory of the Cave

Next said I, here is a parable to illustrate the degrees in which our nature may be enlightened or unenlightened. Imagine the condition of men living in a sort of cavernous chamber underground, with an entrance open to the light and a long passage all down the cave. Here they have been from childhood, chained by the leg and also by the neck, so that they cannot move and can see only what is in front of them, because the chains will not let them turn their heads. At some distance higher up is the light of

a fire burning behind them; and between the prisoners and the fire is a track with a parapet built along it like the screen at a puppet show, which hides the performers while they show their puppets over the top.

I see, said he.

Now behind this parapet imagine persons carrying along various artificial objects, including figures of men and animals in wood or stone or other materials, which project above the parapet. Naturally, some of these persons will be talking, others silent.

It is a strange picture, he said, and a strange sort of prisoners.

Like ourselves, I replied; for in the first place prisoners so confined would have seen nothing of themselves or of one another, except the shadows thrown by the fire-light on the wall of the Cave facing them, would they?

Not if all their lives they had been prevented from moving their heads.

And they would have seen as little of the objects carried past.

Of course.

Now, if they could talk to one another, would they not suppose that their words referred only to those passing shadows which they saw?

Necessarily.

And suppose their prison had an echo from the wall facing them? When one of the people crossing behind them spoke, they could only suppose that the sound came from the shadow passing

before their eyes.

No doubt.

In every way, then, such prisoners would recognize as reality nothing but the shadows of those artificial objects.

Inevitably.

Now consider what would happen if their release from the chains and the healing of their unwisdom should come about in this way. Suppose one of them set free and forced suddenly to stand up, turn his head, and walk with eyes lifted to the light; all these movements would be painful, and he would be too dazzled to make out the objects whose shadows he had been used to see. What do you think he would say, if someone told him that what he had formerly seen was meaningless illusion, but now, being somewhat nearer to reality and turned towards more real objects, he was getting a truer view? Suppose further that he were shown the various objects being carried by and were made to say, in reply to questions, what each of them was. Would he not be perplexed and believe the objects now shown him to be not so real as what he formerly saw?

Yes, not nearly so real.

And if he were forced to look at the fire-light itself, would not his eyes ache, so that he would try to escape and turn back to the things which he could see distinctly, convinced that they really were clearer than these other objects now being shown to him?

Yes.

And suppose someone were to drag him away forcibly up the steep and rugged ascent and not let him go until he had hauled

him out into the sunlight, would he not suffer pain and vexation at such treatment, and, when he had come out into the light, find his eyes so full of its radiance that he could not see a single one of the things that he was now told were real?

Certainly he would not see them all at once.

He would need, then, to grow accustomed before he could see things in that upper world. At first it would be easiest to make out shadows, and then the images of men and things reflected in water, and later on the things themselves. After that, it would be easier to watch the heavenly bodies and the sky itself by night, looking at the light of the moon and stars rather than the Sun and the Sun's light in the day-time.

Yes, surely.

Last of all, he would be able to look at the Sun and contemplate its nature, not as it appears when reflected in water or any alien medium, but as it is in itself in its own domain.

No doubt.

And now he would begin to draw the conclusion that it is the Sun that produces the seasons and the course of the year and controls everything in the visible world, and moreover is in a way the cause of all that he and his companions used to see.

Clearly he would come at last to that conclusion.

Then if he called to mind his fellow prisoners and what passed for wisdom in his former dwelling-place, he would surely think himself happy in the change and be sorry for them. They may have had a practice of honoring and commending one another, with prizes for the man who had the keenest eye for the passing shadows and the best memory for the order in which they

followed or accompanied one another, so that he could make a good guess as to which was going to come next. Would our released prisoner be likely to covet those prizes or to envy the men exalted to honour and power in the Cave? Would he not feel like Homer's Achilles¹, that he would far sooner "be on earth as a hired servant in the house of a landless man" or endure anything rather than go back to his old beliefs and live in the old way?

Yes, he would prefer any fate to such a life.

Now imagine what would happen if he went down again to take his former seat in the Cave. Coming suddenly out of the sunlight, his eyes would be filled with darkness. He might be required once more to deliver his opinion on those shadows, in competition with the prisoners who had never been released, while his eyesight was still dim and unsteady; and it might take some time to become used to the darkness. They would laugh at him and say that he had gone up only to come back with his sight ruined; it was worth no one's while even to attempt the ascent. If they could lay hands on the man who was trying to set them free and lead them up, they would kill him.²

Yes, they would.

Every feature in this parable, my dear Glaucon, is meant to fit our earlier analysis. The prison dwelling corresponds to the region revealed to us through the sense of sight, and the fire-light within it to the power of the Sun. The ascent to see the things in the upper world you may take as standing for the upward journey of the soul into the region of the intelligible; then you will be in possession of what I surmise, since that is what you wish to be told. Heaven knows whether it is true; but this,

at any rate, is how it appears to me. In the world of knowledge, the last thing to be perceived and only with great difficulty is the essential Form of Goodness³. Once it is perceived, the conclusion must follow that, for all things, this is the cause of whatever is right and good; in the visible world it gives birth to light and to the lord of light, while it is itself sovereign in the intelligible world and the parent of intelligence and truth. Without having had a vision of this Form no one can act with wisdom, either in his own life or in matters of state.

So far as I can understand, I share your belief

You will see, then, Glaucon, that there will be no real injustice in compelling our philosophers to watch over and care for the other citizens. We can fairly tell them that their compeers⁴ in other states may quite reasonably refuse to collaborate; there they have sprung up, like a self-sown plant, in despite of their country's institutions; no one has fostered their growth, and they cannot be expected to show gratitude for a care they have never received. "But," we shall say, "it is not so with you. We have brought you into existence for your country's sake as well as for your own, to be like leaders and king-bees in a hive; you have been better and more thoroughly educated than those others and hence you are more capable of playing your part both as men of thought and as men of action. You must go down, then, each in his turn, to live with the rest and let your eyes grow accustomed to the darkness. You will then see a thousand times better than those who live there always; you will recognize every image for what it is and know what it represents, because you have seen justice, beauty, and goodness in their reality; and so you

and we shall find life in our commonwealth no mere dream, as it is in most existing states, where men live fighting one another about shadows and quarrelling for power, as if that were a great prize; whereas in truth government can be at its best and free from dissension only where the destined rulers are least desirous of holding office."

【注 释】

1. Homer's Achilles: 荷马(Homer), 古希腊诗人, 生活于约公元前9世纪至公元前8世纪, 相传为著名史诗《伊利亚特》和《奥德赛》的作者。Achilles: 阿契里斯, 为《伊利亚特》中的主人公, 一位勇士, 原始社会中理想的英雄。
2. ..., they would kill him.: 这里喻指人间悲剧——其他囚徒把见识到外部世界、获取了真理的同伴处死, 如同苏格拉底被处死一样。
3. Form of Goodness: 善的实质, 这里的 form 意为 essence as distinguished from matter, 故可理解为“善行”或“善的理念”。
4. compeers: 地位相当的人

(杜瑞清 评注)

2

Politics

□ Aristotle

【作者简介】

亚里士多德 (Aristotle, 384—322 B. C.) 是古希腊最著名的哲学家、逻辑学家和科学家。

从公元前 367 年起,亚里士多德在雅典柏拉图学园学习达 20 年之久,在苏格拉底和柏拉图思想的影响下,逐步形成了自己的哲学思想。公元前 348 年至公元前 347 年,亚里士多德去了小亚细亚阿苏斯的一个学院,并在那里写下了《政治学》第 7 卷的前 12 章和《论国王职位》。3 年后,他和友人泰奥弗拉托在莱斯沃斯岛共同建立了类似学院的哲学中心,并在当地考察生物。公元前 343 年至公元前 342 年,亚里士多德受聘担任马其顿王子亚历山大的教师,在宫中生活 3 年后回到了家乡斯塔吉茹斯。公元前 335 年,亚里士多德又返回雅典,在郊外的吕克昂体育馆开设了自己的学校,从事教学和研究长达 13 年之久。他的大部分著作是在这个时期创作完成的。

亚里士多德是西方思想史中实在论哲学派最杰出的代表。他的学说对西方文化的根本倾向以至内容产生了重大影响。因此,马克思把他誉为“古代最伟大的思想家”,恩格斯称他为古希腊哲学

家中最“博学的人物”。

亚里士多德一生所从事的学术活动广泛,其著述丰富。他的著作主要分为6类:①逻辑学,包括《范畴学》和《解释篇》等。②自然哲学,包括《物理学》和《论天学》。③心理学、生物学,包括《论灵魂》和《动物结构》。④哲学,包括《形而上学》。⑤伦理学、政治学,包括《尼各马可伦理学》和《政治学》等。这两部著作研究的范围是相同的,只是角度不同。⑥文艺理论、美学,包括《修辞学》和《诗学》等。

【选文题解】

亚里士多德生活在古希腊奴隶主统治的城邦分崩离析的危机时期。伯罗奔尼撒战争后,雅典社会各阶层都受到战争的严重影响,社会矛盾和阶级斗争日趋尖锐化,一度繁荣的城邦制国家危机四伏。面对这一切,亚里士多德力图寻求一种挽救城邦制的有效途径。通过对古希腊城邦制的调查研究,于公元前326年完成的《政治学》(Politics)就是他为这个危机时期的奴隶制社会开出的药方——中产阶级执政的共和政体。而当时的社会经济已经要求打破小国寡民的城邦制,试图建立一种调和矛盾和斗争的政权只是一种设想而已。

《政治学》共分8卷103章。就实际内容而言,它主要是讨论两大主题:政治理论和现实政体。《政治学》以幸福生活为核心来讨论人类行为和相互交往的问题;以人天生是政治动物作为前提,从公民的品行、条件等方面论述什么是对公民最好的国家政体。亚里士多德的《政治学》是第一部以剥削阶级的观点来阐述政治问题和原理的著作。它开辟了人类历史上剥削阶级政治学说的体系。

本书选文选自亚里士多德《政治学》第7卷。作者从人类最崇