

新编研究生英语系列教材

# 西方思想经典阅读

SELECTED READINGS FROM  
WESTERN INTELLECTUAL TRADITION

朱 刚

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# 出版说明

1992年11月国家教育部颁布了《非英语专业研究生英语（第一外语）教学大纲（试行稿）》，对教学的要求更多地体现在语言基础训练和阅读能力的培养与提高上。随着我国国际化进程的加速和加入世贸组织，社会对高校毕业生的整体素质、特别是外语素质的要求不断提高，这对我国高校人才培养，当然也包括研究生的培养提出了新的任务和挑战。

到了21世纪，新颁布的《大学英语课程教学要求》对本科大学英语教学目标作了新的描述，即“培养学生的英语综合应用能力，特别是听说能力，使他们在今后工作和社会交往中能用英语有效地进行口头和书面的信息交流”。按照这个要求组织教学的学生在几年后将陆续进入研究生阶段。对于多数在本科时已打下了一定的语言基础的学生，到了研究生阶段，他们更多期望的是提高语言的的实际应用能力。因此，非英语专业研究生的英语教学理念应顺势随着本科大学英语教学理念的转变而转变，与本科英语教学的终点目标相接轨。

在当前研究生教学需求呈现多样化、实用化的情况下，需要为教师提供合适的教材，为学生提供实用的学习资源。学校不同、学生个人需求不同，市场千差万别，对教材编写的要求也更高！外教社经过广泛的市场调研，在详细分析当前研究生教学需求，并对教学发展趋势进行多次专家论证后，组织了全国10余所重点高校的专家、教授，针对我国研究生教学的实际情况和需求，编写并推出了这套“新编研究生英语系列教材”，以满足新时期人才培养的需要，和多样化、个性化的学习需求。

由于研究生阶段英语课相对较少，进校学生水平参差不齐，要在有限的时间内把每位学生的每一项技能都提高到相当的水准恐怕也不够现实。但毋庸置疑，研究生已经普遍具备了独立思考能力和较强的自主学习能力，针对他们的教学方法和教学手段也应该适时更新以区别于本科阶段的英语学习。在教学中应更强调以学习者为主体，强调个性化教学，强调对学生自主性学习能力的培养。因此，在新的教材品种设计上，出版者也是煞费苦心。《基础综合英语》和《学术综合英语》将“听、说”和“读、写、译”很好地融合起来，可以说是对基础英语的一个巩固和提高，它们既可单独使用，也可跟其他选修课程结合起来使用。选修课的科目都是实践性比较强、且比较强调英语的实际应用能力的课程，学生可以根据自己的专业特点、兴趣爱好以及时间安排，自由选择相关课程，学校也可以根据学生对选修课不同的热衷程度，建立起符合自己学校专业特色的研究生英语教学体系和评估体系，使学生真正能够学有所用。

在教学安排上，对部分起点一般的学生，可以选用综合教程，以打下扎实的语言基本功；对于起点较高的学生，可以选用综合教程+选修课的模式；而对一部分基础很好的学生，可以跳过综合教程而直接进入选修课程学习。这样有的放矢、针对学生英语学习的薄弱环节进行有针对性的学习，有助于满足个性化的学习需求。部分教材配套的电子出版物，为学生提供了自主学习的工具，为教师提供了立体化教学的帮手，相信更能适应现今研究生英语教学的需要。

社会在发展，需求在变化，人才培养规格在提升。时代对研究生英语教学改革提出了挑战，同时也提供了机遇。我们希望这套教材的编写能够对我国研究生英语教学提供值得探索的方法和途径。

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# 前言

Knowledge of the past is significant only as it deepens and extends our understanding of the present.  
(John Dewey: Liberalism and Social Action)

I am only a child playing on the beach, while vast oceans of truth lie undiscovered before me. (Isaac Newton)

《西方思想经典阅读》选取自古希腊罗马一直到二十世纪各个时期的经典(英文)原著,力求从总体上勾勒出西方人文思想的发展脉络,反映西方历史文化的一个侧面。

西方人文思潮是西方文明数千年发展的积累,是西方文化的精华。学习西方文化思想典籍,阅读西方宗教、政治、社会、经济、哲学、科学及人文思潮领域里有代表性的著述,有助于学生从宏观上了解和把握西方人文思潮的发展脉络,提高对西方历史文化的整体认识,改善知识结构,提高综合素质。

西方经典原著的文字比较艰涩,内容比较生疏,这些文字和思想常常博大精深,涉及人类知识的多个方面。要和这些思想形成交流和对话,需要学习者具有一定的知识储备,较好的知识结构,还需要养成逻辑分析和归纳总结的习惯,逐步提高理解和领悟能力。

为什么要用英语来阅读这些原著?首先,本教材辑选的许多著作原本就是用英语写成;其次,欧洲思想一贯相互借鉴,大陆思潮对英美思想界产生过巨大的影响,反之亦然;用英语阅读可以直接接触原文,避免阅读译文可能会产生的误解。另外,用英语初步把握这些思想的精要也可以提高文科研究生的人文素质和专业素质,提高跨文化交际的能力。

为了加强对西方思想的把握和理解,在学习西方思想的同时,本教材提供了相应的中国人文背景,尝试中西对比,对同一议题从不同视角进行关照,培养在较高层次上使用双语进行文化沟通、思想交流的能力。这是本教材的一个特色:连接古今,打通中西,在跨时代、跨语境、跨文化、跨知识领域的环境下领会与把握中西文化的精髓,有如钱钟书先生在《管锥编》“前言”中所说:研习中西,贵在“打通”。

本教材的另一个特点是增加了大量的图片。西方思想文字较为艰涩,内容也常常很抽象,图片则比较直观,可以增加一些感性印象,或许有助于对思想的理解和接受。视觉反映对文字阅读有直接的帮助,在哈佛大学图书馆翻阅爱米丽·狄金森的照片和诗歌手稿,和面对市面上出版的狄金森选读,感觉是大不一样的:除了能更加直接地了解诗人的成长、揣摩诗歌的创作过程之外,感情上也能和她靠得更近。电脑时代,“手稿”和“手迹”之类的文献越来越少见,但是“文”与“人”齐出,仍然不失为一种增加阅读兴趣、加深阅读理解的做法。

本教材提供了尽可能多的背景介绍和大量的中英文注释,以帮助提高阅读速度。这些单词释义、语言解释和背景介绍只是为了方便理解,很多单词释义提供的只是最接近的字面意义,其确切的含义还需要读者根据上下文进行补充和修正。

本教材共有十六个单元,每个单元由四部分组成:第一部分是“准备”阶段,包含与

正文内容相关的课前提问和重要词汇的发音；第二部分是两篇“正文”，每篇正文前有背景介绍，正文后有“关键术语”和关键段落，后者以练习的形式（理解性提问与翻译练习）出现；第三部分“中外比较”，把一篇与正文相关的文章放到中国背景下进行比较性阅读，并附有讨论题以供课堂讨论；第四部分“补充阅读”是正文的延伸。以上的安排目的是为阅读原文提供方便，为理解原文提供帮助，为课堂讨论提供内容。

学生对西方思想典籍比较生疏，加上阅读量比较大，语言比较艰涩，阅读起来会有费时费力的感觉，尤其在最初的几个星期。

下面的一些建议或许对学习本教材有一定帮助：

**端正态度：**具备阅读英文西方思想经典的能力是文科研究生的专业特征之一，大家对此要有足够的认识，树立起充分的信心；

**讲究方法：**善于抓住文章的中心论点，对重点段落和核心词句要进行推敲，仔细思考，和作者产生思想互动；其他的部分只须了解大意，没有必要过分依赖字典；

**抓住关键：**善于抓住关键词句，围绕关键词句推广开去，形成自己的思想。发言和写作时抓住这些关键词句加以论述，切忌离开原文、泛泛而谈；

**提高效率：**阅读量大，时间有限，要注意提高阅读效率，提高时间段的信息获取量和接受量，注意不断加以改进和提高；

**动手动脑：**利用图书馆和网络资源，扩大阅读范围，更好地消化吸收原文。养成写作的习惯，阅读时做读书笔记，记下重要的观点、自己的想法、遇到的问题；

**善于交流：**学习中产生的观点和想法、遇到的问题，要不失时机地向老师和同学提出，参与讨论，争取不断有所收获。

本书在编写过程中得到很多同行的指点与学生的帮助。杨金才教授在使用本教材过程中提出了很多宝贵建议，任裕海副教授在审读时作了重要的批改和更正，博士生孙希佳、张宇做了认真细致的校读，使用本教材的七年里本科生们作了很多精彩的课堂报告与演示，其中的部分内容已经体现在本教材中。上海外语教育出版社谢宇女士和本教材的责任编辑邬安安在教材编写过程中提出了诸多宝贵意见和建议。在此谨对以上人员表示衷心的感谢。由于教材内容涉及西方人文传统的方方面面，编者受知识和能力的局限，理解上和语言表述中难免会有错误或不恰当之处，请专家和读者提出宝贵意见。

编者

2007年岁末于南京



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# UNIT 1

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## The Christian Bible

### What You Will Learn in This Unit

- Some knowledge about the Christian Bible;
- Important sections from the Bible; and
- Chinese creation stories.

### Part One Warm-up Activities

#### Pre-reading Questions

1. What do you know about the Christian Bible?
2. Why is the Bible so significant to so many people in the world?
3. What are the messages conveyed through the creation story and the Gospel of Matthew?

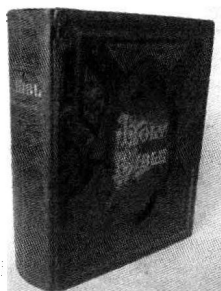
#### Learn to Pronounce

Apostle /ə'pɒsl/ 使徒, 耶稣的十二门徒  
Ethiopia /i:θi'əʊpjə/ 埃塞俄比亚  
Euphrates /ju:'frenti:z/ 幼发拉底河  
Genesis /'dʒenɪsɪs/ 创世记  
Gospel /'ɡɒspəl/ (圣经)福音书  
heathen /'hi:ðən/ 异教徒  
Israelite /'ɪzriələɪt/ 犹太人, 以色列人  
Jacob /'dʒeɪkəb/ 雅各  
Jerusalem /dʒe'ru:sələm/ 耶路撒冷

Jesus /'dʒi:zəs/ 耶稣  
Judaism /'dʒu:deɪnɪzəm/ 犹太教  
Matthew /'mæθju:/ 马太  
Moses /'məʊzɪz/ 摩西  
Noah /'nəʊə/ 诺亚  
patriarch /'peɪtriɑ:k/ 族长  
Pharaoh /'feərəʊ/ (古埃及) 法老  
Sinai /'saɪnaɪ/ 西奈

## Part Two Basic Readings

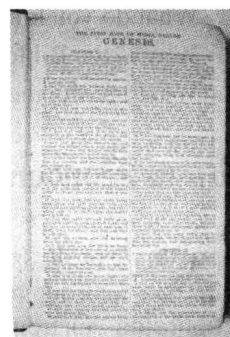
### Introduction



Christianity is the world's most popular religion as roughly 33% of the world population is believed to be Christians (roughly, Muslims take up 18%, Hindus 16%, Buddhists 6%, Chinese traditional religions 4%, and atheists 16%). The Christian Bible, also called the Holy Bible, the Sacred Book or Scriptures of Judaism (犹太教) and of Christianity, is the most widely distributed book in human history. Literature, art, and music of Western culture are deeply indebted to biblical themes, motifs, and images. Translations of the Bible helped the development of Western vernacular (当地的) languages. The word "Bible" derived through Latin from the Greek *biblia*, or "books," the diminutive (小词) form of *byblos*, the word for "papyrus" or "paper," exported from the ancient Phoenician (腓尼基) port city of Biblos. The Jewish Bible or the Hebrew (希伯来) Scriptures contains 39 books originally written in Hebrew. The Christian Bible comprises of two parts, the Old Testament and the New Testament. In 1382 the first complete English Bible appeared in manuscript by the English reformer John Wycliffe (1328 – 84), whose goal was to liberate the Bible from its possession and use by clergy (教士) alone to the hands of the laity (世俗大众). The controversy over the Bible, or Biblical Criticism, gave rise to two branches of modern learning: exegesis (圣经诠释) and hermeneutics (阐释学).

### Genesis\*

The Old Testament, used by Roman Catholics (罗马天主教徒), contains the Bible of Judaism plus 7 other books and additions to these books. The Old Testament used by the Protestants (新教徒) is limited to the 39 books of the Jewish Bible. It was written originally in Hebrew during 1200 to 100 BC. The word "testament" derives from the Latin word for "covenant (约定)," and the term "Old Testament" was said to be devised by a Christian, Melito of Sardis, in about AD 170 to distinguish between the "Old Covenant" that God made with Israel and the "New Covenant" established through Jesus Christ. The word "Genesis" is derived from *genesis kosmou* (希腊语: 宇宙之源). The book falls into two parts: chapters 1–11 are concerned with the primeval history of humankind and contain stories about the first man



1<sup>st</sup> page of Genesis

\* 选自《创世记》前三章。

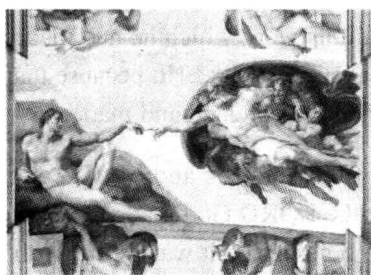


and the first woman, and the first covenant made by God with humanity in the person of Noah (诺亚); chapters 12 – 50 are mainly an account of the lives of the Hebrew patriarch (族长) Abraham, Isaac, and Jacob, or a history of the origins of the Hebrew nation. The basic aim of Genesis is to relate creation and history to God, and, specifically, to explain the role of Israel in the world. Genesis is still regarded by many as a literal account of the Creation, but most see it as myth or legend (传说) expressive merely of tribal beliefs, superstitions, and mores (民俗), though archaeological (考古) investigations have revealed that events, places, and persons in Genesis most probably have basis in historical fact.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, “Let there be light”: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.<sup>1</sup>

And God said, “Let there be a firmament (天空) in the midst of the waters, and let it divide the waters from the waters.” And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, “Let the waters under the heaven be gathered together unto one place, and let the dry land appear”: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, “Let the earth bring forth grass, the herb yielding seed (结果的植物), and the fruit tree yielding fruit after his kind, whose<sup>2</sup> seed is in itself, upon the earth”: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.



Creation of Adam by Michelangelo

And God said, “Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth”: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

1 And God saw the light, that it was good ...: 注意圣经特有的词汇、术语、表达方式以及句子结构。

2 whose: “whose” 在这里修饰 “fruit”。