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# TESS OF THE D'URBERVILLES

by

Thomas Hardy

苔丝

[英]托·哈代 著



Liaoning People's Publishing House, China

辽宁人民出版社

CLASSIC • A BEDSIDE CL

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## Thomas Hardy

Thomas Hardy (2 June 1840 – 11 January 1928) was an English novelist and poet. A Victorian realist, in the tradition of George Eliot, he was also influenced both in his novels and poetry by Romanticism, especially by William Wordsworth. Charles Dickens is another important influence on Thomas Hardy. Like Dickens, he was also highly critical of much in Victorian society, though Hardy focused more on a declining rural society.

While Hardy wrote poetry throughout his life, and regarded himself primarily as a poet, his first collection was not published until 1898. Initially therefore he gained fame as the author of such novels as *Far from the Madding Crowd* (1874), *The Mayor of Casterbridge* (1886), *Tess of the d'Urbervilles* (1891), and *Jude the Obscure* (1895). However, since the 1950s Hardy has been recognized as a major poet, and had a significant influence on The Movement poets of the 1950s and 1960s, including Phillip Larkin.

The bulk of his fictional works, initially published as serials in magazines, were set in the semi-fictional region of Wessex and explored tragic characters struggling against their passions and social circumstances. Hardy's Wessex is based on the medieval Anglo-Saxon kingdom and eventually came to include the counties of Dorset, Wiltshire, Somerset, Devon, Hampshire and much of Berkshire, in south west England.

**More classics to be soon published are:**

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And many more ...

## General Preface

Millions of Chinese are learning English to acquire knowledge and skills for communication in a world where English has become the primary language for international discourse. Yet not many learners have come to realize that the command of the English language also enables them to have an easy access to the world literary classics such as Shakespeare's plays, Shelley's poems, mark Twain's novels and Nietzsche's works which are an important part of liberal-arts education. The most important goals of universities are not vocational, that is, not merely the giving of knowledge and the training of skills.

In a broad sense, education aims at broadening young people's mental horizon, cultivating virtues and shaping their character. Lincoln, Mao Zedong and many other great leaders and personages of distinction declared how they drew immense inspiration and strength from literary works. As a matter of fact, many of them had aspired to become writers in their young age. Alexander the Great (356-323 B.C.) is said to take along with him two things, waking or sleeping: a book and a dagger, and the book is *Iliad*, a literary classic, by Homer. He would put these two much treasured things under his pillow when he went to bed.

Today, we face an unprecedented complex and changing world. To cope with this rapid changing world requires not only communication skills, but also adequate knowledge of cultures other than our own home culture. Among the most important developments in present-day global culture is the ever increasing cultural exchanges and understanding between different nations and peoples. And one of the best ways to know foreign cultures is to read their literary works, particularly their literary classics, the soul of a country's culture. They also give you the best language and the feeling of sublimity.

Liaoning People's Publishing House is to be congratulated for its foresight and courage in making a new series of world literary classics available to the reading public. It is hoped that people with an adequate command of the English language will read them, like them and keep them as their lifetime companions.

I am convinced that the series will make an important contribution to the literary education of the young people in china. At a time when the whole country is emphasizing "spiritual civilization", it is certainly a very timely venture to put out the series of literary classics for literary and cultural education.

Zhang Zhongzai

Professor

Beijing Foreign Studies University

July, 2013 Beijing



## 总 序

经典名著的语言无疑是最凝练、最优美、最有审美价值的。雪莱的那句“如冬已来临，春天还会远吗？”让多少陷于绝望的人重新燃起希望之火，鼓起勇气，迎接严冬过后的春天。徐志摩一句“悄悄的我走了，正如我悄悄的来；我挥一挥衣袖，不带走一片云彩”又让多少人陶醉。尼采的那句“上帝死了”，又给多少人以振聋发聩的启迪作用。

读经典名著，尤其阅读原汁原味作品，可以怡情养性，增长知识，加添才干，丰富情感，开阔视野。所谓“经典”，其实就是作者所属的那个民族的文化积淀，是那个民族的灵魂缩影。英国戏剧泰斗莎士比亚的《哈姆雷特》和《麦克白》等、“意大利语言之父”的但丁的《神曲》之《地狱篇》《炼狱篇》及《天堂篇》、爱尔兰世界一流作家詹姆斯·乔伊斯的《尤利西斯》及《一个艺术家的肖像》等、美国风趣而笔法超一流的著名小说家马克·吐温的《哈克历险记》以及《汤姆索亚历险记》等，德国著名哲学家尼采的《查拉图斯特拉如是说》及《快乐的科学》等等，都为塑造自己民族的文化积淀，做出了永恒的贡献，也同时向世界展示了他们所属的民族的优美剪影。

很多著名领袖如林肯、毛泽东等伟大人物，也都曾从经典名著中汲取力量，甚至获得治国理念。耶鲁大学教授查尔斯·希尔曾在题为《经典与治国理念》的文章，阐述了读书与治国之间的绝妙关系。他这样写道：“在几乎所有经典名著中，都可以找到让人叹为观止、深藏其中的治国艺术原则。”

经典名著，不仅仅有治国理念，更具提升读者审美情趣的功能。世界上不同时代、不同地域的优秀经典作品，都存在一个共同属性：歌颂赞美人间的真善美，揭露抨击世间的假恶丑。

读欧美自但丁以来的经典名著，你会看到，西方无论是在漫长的黑暗时期，抑或进入现代进程时期，总有经典作品问世，对世间的负面，进行冷峻的批判。与此同时，也有更多的大家作品问世，热情讴歌人间的真诚与善良，使读者不由自主地沉浸于经典作品的审美情感之中。

英语经典名著，显然是除了汉语经典名著以外，人类整个进程中至关重要的文化遗产的一部分。从历史上看，英语是全世界经典阅读作品中，使用得最广泛的国际性语言。这一事实，没有产生根本性变化。本世纪相当长一段时间，这一事实也似乎不会发生任何变化。而要更深入地了解并切身感受英语经典名著的风采，阅读原汁原味的英语经典作品的过程，显然是必不可少的。

辽宁人民出版社及时并隆重推出“最经典英语文库”系列丛书，是具有远见与卓识的出版行为。我相信，这套既可供阅读，同时也具收藏价值的英语原版经

典作品系列丛书，在帮助人们了解什么才是经典作品的同时，也一定会成为广大英语爱好者、大中学生以及学生家长们的挚爱的“最经典英语文库”。

北京外国语大学英语学院  
北外公共外交研究中心  
欧美文学研究中心主任  
全国英国文学学会名誉会长

张中载 教授  
2013年7月于北京

## Is this book for you?

### 像游丝一样敏感，像雪一样洁白

《苔丝》是英国著名小说家托马斯·哈代的代表作。一百多年过去了，女主人公苔丝也早已树立在世界文学画廊之中。

哈代是横跨两个世纪的作家，其小说以所生活的英格兰西南部地区为背景，富有浓重地方色彩。哈代的作品，反映了资本主义侵入英国农村城镇后，所引起的经济、政治、道德、风俗等方面的深刻变化，揭露了资产阶级道德、法律和宗教的虚伪性。其作品承上启下，既继承了英国批判现实主义优秀传统，也为20世纪英国文学开拓了道路。《苔丝》被认为是哈代思想、艺术上最成熟的作品。

《苔丝》描写了一位农村姑娘的悲惨命运。哈代在小说的副标题中称女主人公为“纯洁的女人”，公开向维多利亚时代虚伪的社会道德挑战。苔丝是被哈代理想化的现代女性。在哈代的理想世界中，苔丝是美的象征和爱的化身，代表着他心目中最向往的一切优秀方面：美丽、纯洁、善良、质朴、仁爱、坚韧和容忍。她敢于自我牺牲，勇于自我反抗，对生活抱美好愿望。女性的温柔和勇敢，在其身上融成一体。她有美丽女人的气质，有坚强的意志和热烈的感情，同时，也有正直与忠实，自然与纯朴。

她没有借婚姻实现追求虚荣的愿望，而是立足于自

尊去追求幸福。苔丝的灵魂是纯洁的，其道德是高尚的。但在资产阶级道德面前，她却被看成伤风败俗的典型，奉为警戒淫荡的榜样，她竟成了侵犯清白领域的“罪恶化身”，成为当时人们嘲讽的对象。哈代的观点，则与社会偏见尖锐对立。他通过苔丝这个人物形象，对当时虚伪的道德标准，加以抨击与批判。哈代认为，道德的纯洁，在于心灵的纯洁，不在于一时的过错。而社会则坚持认为，一时的过错，就是不可挽救的堕落。

苔丝本是位纯洁、美丽、勤劳的农村姑娘，向往人生的真与善，却遭到伪与恶的打击。苔丝的悲剧，是社会悲剧，抑或命运悲剧，还是性格悲剧？读过本书，您就能得到自己的答案。

如果您是学生家长，建议您给上中学或大学的孩子准备一套“最经典英语文库”，放在书架上。它们是永远不会过时的精神食粮。

如果您是正在学习的大中学生，也建议您抽空读读这些经时间检验的人类精神食粮文库里最经典的精品。一时读不懂不要紧，先收藏起来，放进您的书架里，等您长大到某个时候，您会忽然发现，自己开始能读，而且读懂了作品的字里行间意义时，那种喜悦感，是无法言述的，也是无与伦比的。您可能也会因此对走过的人生，有更深刻的感悟与理解。

关于这套图书的装帧设计与性价比：完全按欧美出版规则操作，从图书开本，到封面设计，从体例版式，到字体选取，但价钱却比欧美原版图书便宜三分之二，甚至更多。因此，从性价比看，它们也是最值得收藏的。

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## Phase the First: The Maiden

### 1

On an evening in the latter part of May a middle-aged man was walking homeward from Shaston to the village of Marlott, in the adjoining Vale of Blakemore, or Blackmoor. The pair of legs that carried him were rickety, and there was a bias in his gait which inclined him somewhat to the left of a straight line. He occasionally gave a smart nod, as if in confirmation of some opinion, though he was not thinking of anything in particular. An empty egg-basket was slung upon his arm, the nap of his hat was ruffled, a patch being quite worn away at its brim where his thumb came in taking it off. Presently he was met by an elderly parson astride on a gray mare, who, as he rode, hummed a wandering tune.

"Good night t'ee," said the man with the basket.

"Good night, Sir John," said the parson.

The pedestrian, after another pace or two, halted, and turned round.

"Now, sir, begging your pardon; we met last market-day on this road about this time, and I said 'Good night,' and you made reply '*Good night, Sir John,*' as now."

"I did," said the parson.

"And once before that — near a month ago."

"I may have."

"Then what might your meaning be in calling me 'Sir John' these different times, when I be plain Jack Durbeyfield, the haggler?"

The parson rode a step or two nearer.

"It was only my whim," he said; and, after a moment's hesitation: "It was on account of a discovery I made some little time ago, whilst I was hunting up pedigrees for the new county history. I am Parson Tringham, the antiquary, of Stagfoot Lane. Don't you really know, Durbeyfield, that you are the lineal representative of the ancient and knightly family of the d'Urbervilles, who derive their descent from Sir Pagan d'Urberville, that renowned knight who came from Normandy with William the Conqueror, as appears by Battle Abbey Roll?"

"Never heard it before, sir!"

"Well it's true. Throw up your chin a moment, so that I may catch the profile of your face better. Yes, that's the d'Urberville nose and chin — a little debased. Your ancestor was one of the twelve knights who assisted the Lord of Estremavilla in Normandy in his conquest of Glamorganshire. Branches of your family held manors over all this part of England; their names appear in the Pipe Rolls in the time of King Stephen. In the reign of King John one of them was rich enough to give a manor to the Knights Hospitallers; and in Edward the Second's time your forefather Brian was summoned to Westminster to attend the great Council there. You declined a little in Oliver Cromwell's time, but to no serious extent, and in Charles the Second's reign you were made Knights of the Royal Oak for your loyalty. Aye, there have been generations of Sir Johns among you, and if knighthood were hereditary, like a baronetcy, as it practically was in old times, when men were knighted from father to son, you would be Sir John now."

"Ye don't say so!"

"In short," concluded the parson, decisively smacking his leg with his switch, "there's hardly such another family in England."

"Daze my eyes, and isn't there?" said Durbeyfield. "And here have I been knocking about, year after



year, from pillar to post, as if I was no more than the commonest feller in the parish... And how long hev this news about me been knowed, Pa'son Tringham?"

The clergyman explained that, as far as he was aware, it had quite died out of knowledge, and could hardly be said to be known at all. His own investigations had begun on a day in the preceding spring when, having been engaged in tracing the vicissitudes of the d'Urberville family, he had observed Durbeyfield's name on his waggon, and had thereupon been led to make inquiries about his father and grandfather till he had no doubt on the subject.

"At first I resolved not to disturb you with such a useless piece of information," said he. "However, our impulses are too strong for our judgement sometimes. I thought you might perhaps know something of it all the while."

"Well, I have heard once or twice, 'tis true, that my family had seen better days afore they came to Blackmoor. But I took no notice o't, thinking it to mean that we had once kept two horses where we now keep only one. I've got a wold silver spoon, and a wold graven seal at home, too; but, Lord, what's a spoon and seal? ... And to think that I and these noble d'Urbervilles were one flesh all the time. 'Twas said that my gr't-granfer had secrets, and didn't care to talk of where he came from... And where do we raise our smoke, now, parson, if I may make so bold; I mean, where do we d'Urbervilles live?"

"You don't live anywhere. You are extinct — as a county family."

"That's bad."

"Yes — what the mendacious family chronicles call extinct in the male line — that is, gone down—gone under."

"Then where do we lie?"

"At Kingsbere-sub-Greenhill: rows and rows of you in your vaults, with your effigies under Purbeck-