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西方女性独白

主编 高奋

Western Women's Monologue

华中理工大学出版社





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献给你的“英语咖啡屋”

在新世纪向我们走来的时候,中西方文明与文化的发展已经进入新的交汇融合时期。它伴随着现代生活的步伐和世界范围内的经济、文化、社会的多元化形式,深入到我国普通人生活的方方面面。从出访研究到升学就业,从对外合作到技术引进,这些科学文化的交流始于语言,依赖于语言,也得益于语言。因此学习和使用英语越来越受到人们的重视。

为适应新世纪中外交流的要求,配合我国素质教育的全面实施,力求摆脱多年来应试教育的不良倾向,以全新视角奉献给各位读者这套英汉对照丛书“英语咖啡屋”——

《走近野生世界》

《西方风俗觅趣》

《西方女性独白》

《美国家庭纵横》

《真情地久天长》

《名家短篇撷英》

本丛书集中了以下特色——

包罗万象 素材立足广泛,选文苛求精品。时间上从远古的风俗溯源,到当代西方的家庭、女性问题的;内容上从人与自然的

Handwritten signature or mark.

“亲和力”，到人类丰富的情感经历；视角上从大千世界的凡人到享誉世界的名家……

语言流畅 原文均出自英美书刊且经严格筛选取舍，考虑到本丛书的宗旨是达到学好用好英语的目的，因此尤其注重语言的表达。准确流畅的语言是表现力的基础，而只有朗朗上口才能言语有章，行文有法，才能达到提高英语水平的目的。

学用一致 以英汉对照的形式，且附必要的注解、导读、背景简介等，均可加深对原文的理解，通过这种对照实践，可以产生学以致用用的效果，更重要的是能够摆脱枯燥无味、生吞活剥的死记硬背的形式，激发学习英语的兴趣。

雅俗共赏 内容贴近生活，体裁灵活多样，译文准确优美，文风自然流畅，使之具有可读性和实用性，力求达到雅俗共赏。

如果能通过阅读本丛书，一学到英语，二增长知识，三得以愉悦，就像喝了一杯香浓的咖啡，那正是出版人的心愿。

前

言

女性在这个世界上曾经处于什么样的位置？她们应该有什么样的位置？这些问题的提出具有明确的实际意义。在人类文明史上，女性历来被认为是“相对于男人而不能自主的人”，是亚里士多德眼中那个“先天就有缺陷的人”，于是，女人不仅没有过去，没有历史，而且也丢失了自己的思想和共同的责任感。于是这个世界就出现了一种奇怪的现象：男女之间不是极度的依赖，就是因过分依赖而导致了极端的对立。针对上述令人困惑的问题本书将用生活中的实际境况说明男女平等的真实意义。

本书所选的几位女性作家都是英美文学史上颇有影响的女性主义思想的先驱。她们的思考深邃，明晰而客观，却不曾有当前某些欧美女性主义者那种咄咄逼人的气势；她们带给我们的不仅仅是对沉重的过去的思考，更多的是对美好的未来的展望。相信读者在浏览这本小书的时候，一定能领略到一种新的观念和新的视角，并对当代西方女性的职业与生活有进一步的了解。

本书的语言清新、细腻、优美，富有女性语言的特殊魅力，使您

在思索的同时,能品尝到英语原版原汁原味的甘醇。许多文章都是第一次译出,想必会给您一种先睹为快的惊喜。我们在翻译时所遵循的原则是:在忠实原文的基础上,力求译文的流畅和优美。当然,由于文化背景和语言上的差异,译文不可能完全表达原文的韵味。若有偏颇,还望读者不吝赐教。

编者

1999 年 10 月



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*A Vindication of the Rights of Women*¹

Mary Wollstonecraft

Mary Wollstonecraft (1759—1797) was an English author and feminist. After 1780 she left home, running a school with her sisters and subsequently serving as a governess in Ireland. After the publication of her novel, *Mary, a Fiction*, she settled in London, where she joined a group that included the poet William Blake, and apolitical philosopher Thomas Paine.

Wollstonecraft's best-known work, *A Vindication of the Rights of Woman*, pleads for equality of education and opportunity between men and women. In 1797 she married the English political philosopher William Godwin. She died later that year, shortly after the birth of their daughter Mary, who later became the wife of Percy Bysshe Shelley.

After considering the historic page, and viewing the living world with anxious solicitude, the most melancholy emotions of sorrowful indignation have depressed my spirits, and I have sighed when obliged to confess, that either nature has made a great difference between man and man, or that the civilization which has hitherto taken place in the world has been very partial. I have turned over various books written on the subject of education, and patiently observed the conduct of parents and the management of schools; but what has been the result? —a profound conviction that the neglected education of my fellow-creatures is the grand



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女权辩

玛丽·沃尔斯通克拉夫特

玛丽·沃尔斯通克拉夫特(1759—1797)英国作家、女权主义者。1780年后,与姐妹一起离家办学,后在爱尔兰任家庭教师。在发表了小说《玛丽——一个虚构的故事》之后,她定居伦敦,并在那里参加了一个包括诗人威廉·布莱克、非政治哲学家托马斯·潘恩等人的组织。

沃尔斯通克拉夫特在她最负盛名的作品《女权辩》中为男女之间的教育和机遇的平等发出呼吁。1797年她与英格兰政治哲学家威廉·戈德温结婚,当年在生下一个女儿后不久去世。女儿玛丽后来成了诗人雪莱的妻子。

我思索了历史,又在忧虑中关注现实的世界。惆怅悲愤的心情使我意气沮丧。我叹息着,无奈地承认,是造化使人与人之间有天壤之别,或是这世界上的文明自古以来就不公平。我阅读教育方面的书籍,又耐心观察家长的行为和学校的做法;可是得出的结果是什么呢?——结果我深信,忽视对同胞的教育是令我悲叹不幸的主要根源;尤其是女子,她们成为弱者,受人哀怜,有多方面的



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source of the misery I deplore; and that women, in particular, are rendered weak and wretched by a variety of concurring causes, originating from one hasty conclusion. The conduct and manners of women, in fact, evidently prove that their minds are not in a healthy state; for, like the flowers which are planted in too rich a soil, strength and usefulness are sacrificed to beauty; and the flaunting leaves, after having pleased a fastidious eye, fade, disregarded on the stalk, long before the season when they ought to have arrived at maturity. —One cause of this barren blooming I attribute to a false system of education, gathered from the books written on this subject by men who, considering females rather as women than human creatures, have been more anxious to make them alluring mistresses than affectionate wives and rational mothers; and the understanding of the sex has been so bubbled by this specious homage, that the civilized women of the present century, with a few exceptions, are only anxious to inspire love, when they ought to cherish a nobler ambition, and by their abilities and virtues exact respect.

In a treatise, therefore, on female rights and manners, the works which have been particularly written for their improvement must not be overlooked; especially when it is asserted, in direct terms, that the minds of women are enfeebled by false refinement; that the books of instruction, written by men of genius, have had the same tendency as more frivolous productions; and that, in the true style of Mahometanism, they are treated as a kind of subordinate beings, and not as a part of the human species, when improveable reason is allowed to be the dignified distinction which raises men above the brute creation, and puts a natural sceptre in a feeble hand.

Yet, because I am a woman, I would not lead my readers to suppose that I mean violently to agitate the contested question respecting the





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原因,但都源于一个匆忙的结论。事实上,妇女的行为举止充分证明其头脑状况并不健康;好像养在过分肥沃的土壤中的花儿,为鲜艳而牺牲了力量 and 作用;招展的叶子,在愉悦了挑剔的目光之后,枯萎了,挂在枝头,再无人理睬,而她们还远未进入成熟的季节——这种不结果实的开花,我认为原因之一要归咎于一个由论述这个问题的书籍而形成的错误的教育体系。写这些书的男人把女性更多地看成女人而不是人,急于把她们变成媚人的情妇而非深情的妻子和理智的母亲;在这种假惺惺的殷勤下,女性的见识便如泡影一般虚幻;现代的文明女子,除了少许例外,皆热心于撩拨男性的爱欲,而她们本该有更高尚的理想,以她们的才干和贤德去赢得敬重。



因此,在论述女子权利与规范的文章中,一定不能忽视那些专为改变她们而写的著作;有些作品指出女人被虚伪的优雅削弱了智力;指出一些天才的男子所写的教育书籍也与那些无聊的作品所见略同;指出女子受到了真正的回教式的待遇,她们没有被当作人类种族的一部分,却被当作了次等生物,而并不完美的理性倒成了使男人脱离畜类的高尚特征,并将自然的权杖塞到了他软弱无力的手中。这些直言不讳的文字尤其值得注意。

然而,我不会因为自己是女子就使读者认为我打算为这一性别的平等或优劣大打笔墨官司;这个问题已经争得够热闹了;但既





equality or inferiority of the sex; but as the subject lies in my way, and I cannot pass it over without subjecting the main tendency of my reasoning to misconstruction, I shall stop a moment to deliver, in a few words, my opinion. —In the government of the physical world it is observable that the female in point of strength is, in general, inferior to the male. This is the law of nature; and it does not appear to be suspended or abrogated in favour of women. A degree of physical superiority cannot, therefore, be denied—and it is a noble prerogative! But not content with this natural pre-eminence, men endeavour to sink us still lower, merely to render us alluring objects for a moment; and women, intoxicated by the adoration which men, under the influence of their senses, pay them, do not seek to obtain a durable interest in their hearts, or to become the friends of the fellow creatures who find amusement in their society.

I am aware of an obvious inference:—from every quarter have I heard exclamations against masculine women; but where are they to be found? If by this appellation men mean to inveigh against their ardour in hunting, shooting, and gaming, I shall most cordially join in the cry; but if it be against the imitation of manly virtues, or, more properly speaking, the attainment of those talents and virtues, the exercise of which ennoble the human character, and which raise females in the scale of animal being, when they are comprehensively termed mankind;—all those who view them with a philosophic eye must, I should think, wish with me, that they may every day grow more and more masculine.

This discussion naturally divides the subject. I shall first consider women in the grand light of human creatures, who, in common with men, are placed on this earth to unfold their faculties; and afterwards I shall more particularly point out their peculiar designation.

I wish also to steer clear of an error which many respectable writers





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然它挡在面前,若是回避反而使人对我的倾向产生误解,故宜稍作停留,对我的观点作一略述。——在物质世界的秩序中可以看到,就力量而言,雌性大体弱于雄性。这是自然法则;而且它显然不会为了女人的面子而废止。因此,一定程度的生理优势是无法否认的——而且这是一种慷慨的特权!但是男人并不以此天赐的优势为满足,反而想把我们再往下压,只要把我们变成一时的诱人尤物;女人则迷醉于男人在肉欲的影响下向她们献上的爱慕,而并不想获得他们心中持久的关注,或同喜欢与她们交往的同胞为友。

我注意到一种明白的论调——我到处听到指责“男子气的女人”的喧嚣;可是她们在哪里呢?假如男人是用这个说法抨击她们打猎、射击和赌牌的热情,我会全力加入这呐喊;但如果这是攻击她们效仿男子汉的气概,或者更确切地说,仿效那些使人性更加高尚,使女性在动物阶梯上得以上升而成为名副其实的“人”的才能和美德——那么我以为,所有以哲学的目光看待她们的人都一定会同我一起,祝愿她们每天更多一点男子气。

这个讨论自然将这个问题分成了几个方面。我将首先在人类生物的大背景下对与男性同在地球上展露自己才能的女性作一探讨;然后我将具体地阐明她们独特的使命。

同时,我希望避免许多可敬的作者所犯的一个错误;迄今为止





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have fallen into; for the instruction which has hitherto been addressed to women, has rather been applicable to *ladies*, if the little indirect advice, that is scattered through Sandford and Merton,² be excepted; but, addressing my sex in a firmer tone, I pay particular attention to those in the middle class, because they appear to be in the most natural state. Perhaps the seeds of false-refinement, immorality, and vanity, have ever been shed by the great. Weak, artificial beings, raised above the common wants and affections of their race, in a premature unnatural manner, undermine the very foundation of virtue, and spread corruption through the whole mass of society! As a class of mankind they have the strongest claim to pity; the education of the rich tends to render them vain and helpless, and the unfolding mind is not strengthened by the practice of those duties which dignify the human character. —They only live to amuse themselves, and by the same law which in nature invariably produces certain effects, they soon only afford barren amusement.

But as I purpose taking a separate view of the different ranks of society, and of the moral character of women, in each, this hint is, for the present, sufficient; and I have only alluded to the subject, because it appears to me to be the very essence of an introduction to give a cursory account of the contents of the work it introduces.

My own sex, I hope, will excuse me, if I treat them like rational creatures, instead of flattering their *fascinating* graces, and viewing them as if they were in a state of perpetual childhood, unable to stand alone. I earnestly wish to point out in what true dignity and human happiness consists—I wish to persuade women to endeavour to acquire strength, both of mind and body, and to convince them that the soft phrases, susceptibility of heart, delicacy of sentiment, and refinement of taste, are almost synonymous with epithets of weakness, and that those beings who

