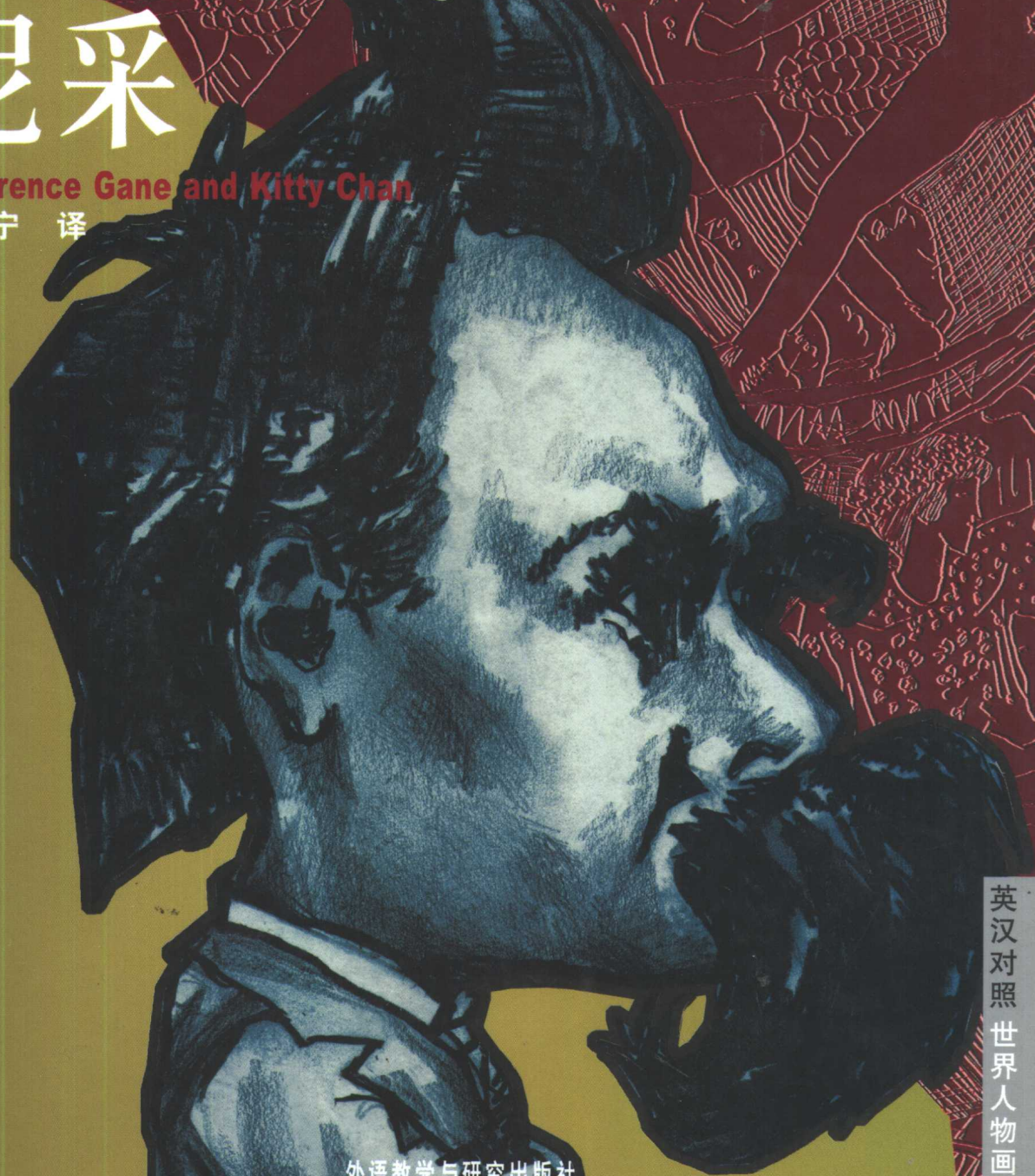


Nietzsche

For Beginners

尼采

Laurence Gane and Kitty Chan
张韶宁 译



外语教学与研究出版社
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尼采

(英) Laurence Gane and Kitty Chan 著

张韶宁 译

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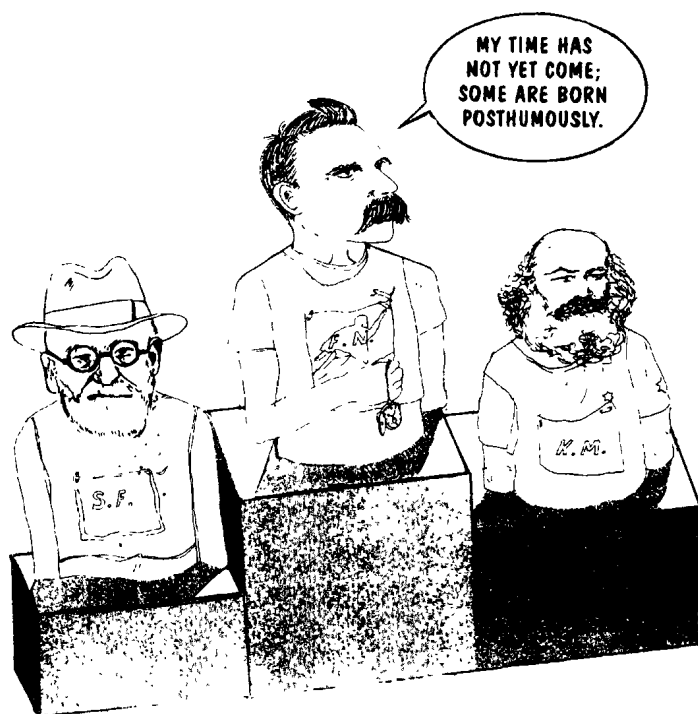
即将过去的 20 世纪是人类文明空前进步的一个世纪,也是经历了两次世界大战洗礼的一个世纪。这个世纪人类揭开了原子的奥秘,引爆了原子弹和氢弹;这个世纪人类登上了月球,准备着探索火星;这个世纪人类对生命的认识由于 DNA 结构和克隆技术的发现而有了既令人兴奋又令人惶惑的飞跃;这个世纪飞机、卫星、电视、电脑和国际互联网使我们的世界变得如此的小;这个世纪推翻了我们原有的几乎所有关于语言、逻辑、认知、数学、经济甚至时空的观念,使这个世界变得那么丰富多彩。而人类之所以能取得这些空前的令人惊叹的成就,离不开一位位卓尔不群的伟大思想家、科学家和艺术家。在新旧世纪之交,外语教学与研究出版社出版这套英汉对照世界人物画传丛书因而具有了特殊的纪念意义。

这套丛书精挑细选了十位近、现代很有代表性的伟大人物,他们当中有生物进化论的创立者达尔文、相对论之父爱因斯坦、宇宙和时空理论的代表者霍金、存在主义哲学的集大成者萨特、精神分析学科最新权威拉康、国家资本主义经济理论的先驱凯恩斯、立体主义绘画大师毕加索和意识流文学巨匠乔伊斯。真可谓是群星璀璨。出版这套丛书既有益于普及自然科学和社会科学,提高人民素质,又符合外语教学与研究出版社“记载人类文明,沟通世界文化”的立社宗旨。因此可以看作是外研社对千禧年的一份献礼。

该套丛书最大的特点和优点在于深入浅出、图文并茂。当今世界电视、电影作为传媒统治性的繁荣可能宣告了读图时代的来临和注意力经济的盛行。这套丛书图文并茂的形式在某种意义上也是顺应时代发展需要的产物。我们希望,生动有趣、活泼幽默的插图配上浅显易懂的地道英文、忠实的中文对译以及简明扼要的注释会大大提高读者学习英语的兴趣,最终增强中国人在全球化时代掌握这个国际交流工具的信心。

最后需要说明的是,由于原作者的历史观点难免有所偏颇,编者虽已作一定修改,仍需读者审慎辨明。但瑕不掩瑜,从学习外语同时又拓展知识的角度看,本丛书无疑是一套难得的读物。

At the front of the intellectual pantheon of the 19th century stand the figures of **Karl Marx** (1818–83), **Sigmund Freud** (1856–1939) and **Friedrich Nietzsche** (1844–1900). Marx's critique of the social-economic system and Freud's analysis of psycho-sexual life have been well assimilated by the late 20th century. The ideas of Nietzsche, however, remain on the horizon of modern consciousness: a disturbing, even frightening, challenge which he knew would not be taken up in his own lifetime. "Imagine a book which speaks of nothing but events which lie outside the possibility of general or even of rare experiences – the first language for a new range of experiences. In this case, **nothing will be heard!**"



Today, more than 100 years later, we are slowly becoming aware of the profound changes in our relationship to truth, science and morality which Nietzsche foretold.

在 19 世纪学术界的杰出人物当中，卡尔·马克思 (1818—1883)、西格蒙德·弗洛伊德 (1856—1939) 和弗里德里希·尼采 (1844—1900) 是站在最前列的。马克思对社会——经济体系的批判以及弗洛伊德对性心理支配的生活的分析已经被 20 世纪后期的人们所广泛吸收。而尼采的思想却仍在现代意识的边缘徘徊：一个令人不安甚至恐惧的挑战。他知道，在他的有生之年，人们是不会接受这一挑战的。“想像一下，一本书讲的全是在普遍、甚至罕见的经历中不可能发生的事——全新的语言描述全新的经历。这样一来，什么也听不懂！”

“我的时代还没有来临，有些人是死后才为世人所知的。”

一百多年后的今天，我们正渐渐意识到尼采所预言的我们与真理、科学及道德之间关系的深刻变化。

pantheon *n.* (一个民族所信仰的) 众神, 这里指 (一批) 卓著人物
challenge *n.* 挑战 foretell *v.* 预言

assimilate *v.* 吸收, 消化

早年生活

1844年10月15日,在萨克森州的勒肯,一位路德教牧师欣喜地迎来了他的第一个儿子弗里德里希·威廉·尼采。这个家庭是波兰贵族的后裔,祖上好几代都是神职人员。

“那么,承继家族传统的希望就寄托在小弗里德里希身上了。”

“事实将证明这种臆断是多么具有讽刺性!”

尼采只有五岁时,他父亲便因脑部摔伤而去世了。第二年,他们全家迁往瑙姆堡。尼采幼时性格内向,喜欢音乐和诗歌。在学校里,大家都叫他“小牧师”。他与母亲,妹妹、祖母及两个姑姑住在一起。我们将看到,这段经历有助于他日后思想性格的形成。

Early Years

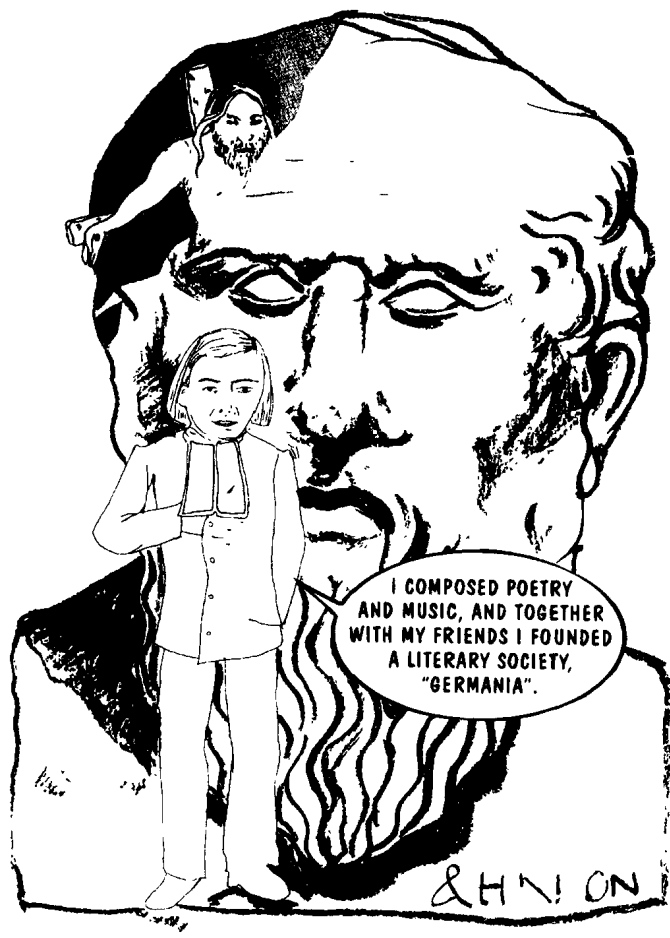
On 15 October 1844 in Röcken, Saxony, the Lutheran pastor was blessed with the birth of his first child, Friedrich Wilhelm Nietzsche. The family claimed Polish aristocratic descent, and had produced many generations of clergymen.



Nietzsche's father died of a brain injury following a fall when the boy was only five years old. The next year the family moved to Naumburg. The little boy was introspective and loved poetry and music. At school they called him "the little pastor", and at home he dwelt with his mother, his sister, a grandmother and two aunts. A formative experience, as we shall see!

claim *v.* 声称有,拥有 descent *n.* 血统 assumption *n.* 臆断;假定 introspective *a.* 内省的,自省的 formative *a.* 有助于形成的

In 1858, at the age of 14, Nietzsche gained a scholarship to study at the famous Pforta school near Naumberg, a strict Lutheran boarding school of high academic status, where he acquired his love of classical studies. He excelled in Greek and Latin and was devoted to Plato and Aeschylus.



When, in 1864, Nietzsche left Pforta, there was still no hint of the changes to come in his thinking: he thanked his masters and stated his debt of gratitude "to God and the King".

1858年，14岁的尼采获得了奖学金，在瑙姆堡附近著名的普福尔塔学校读书。这是一所严格的路德教寄宿学校，在学术界有很高的地位。在这里，尼采对古典研究课程产生了兴趣。他的希腊语和拉丁语十分出色，对柏拉图和埃斯库罗斯情有独钟。

“我写过诗，作过曲，还与朋友们合作成立了一个名叫‘日耳曼尼亚’的文学社。”

1864年尼采从普福尔塔学校毕业时，他的思想还没有任何变化的迹象：他感谢他的教师们并表示应该感激“上帝和国王”。

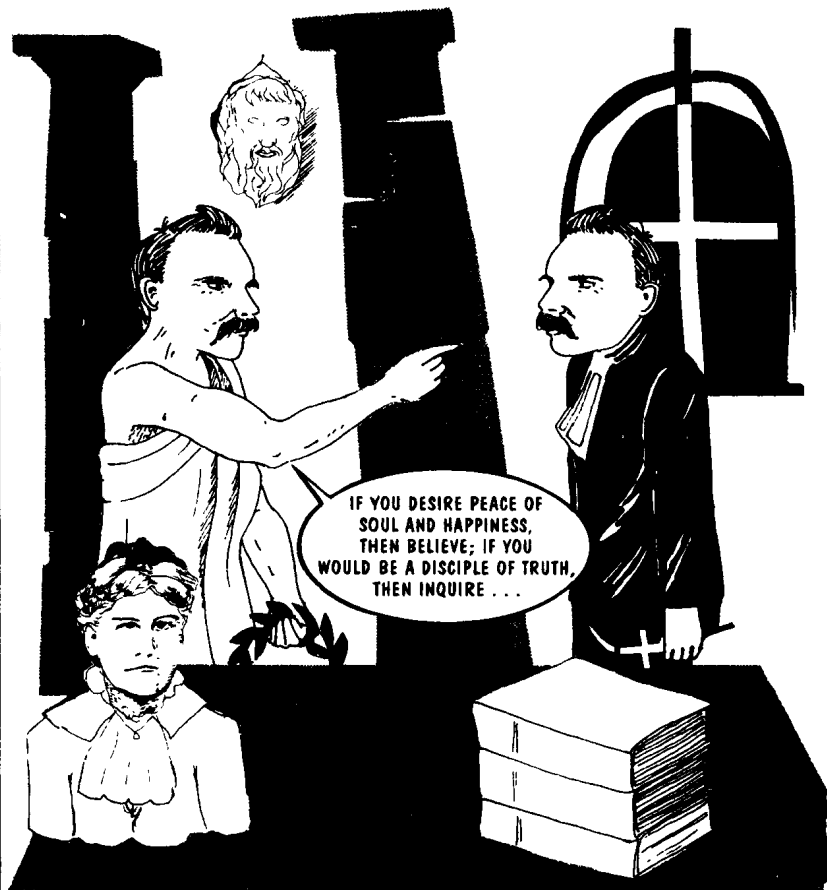
boarding school 寄宿学校 acquire *v.* 取得, 获得, 开始具有 hint *n.* 细微的迹象 gratitude *n.* 感激之情

1864年10月,20岁的尼采进入波恩大学学习神学和语文学(对古典文献进行文本分析)。不久他便放弃了神学。他在给妹妹伊丽莎白信中对此作了解释。

“假如你渴望心灵的平和快乐,那就相信一切吧;假如你想成为真理的信徒,那就提出疑问吧……”

第二年,他最喜欢的教授里切尔接受了莱比锡大学的一份教职,他也随之转学到莱比锡。

In October 1864, at 20 years of age, Nietzsche entered the University of Bonn to study theology and philology (the literary analysis of classical texts). He soon renounced theology. He explained this in a letter to his younger sister Elizabeth.



The next year he moved to Leipzig to follow his favourite professor, Ritschl, who had taken a teaching post at the university.

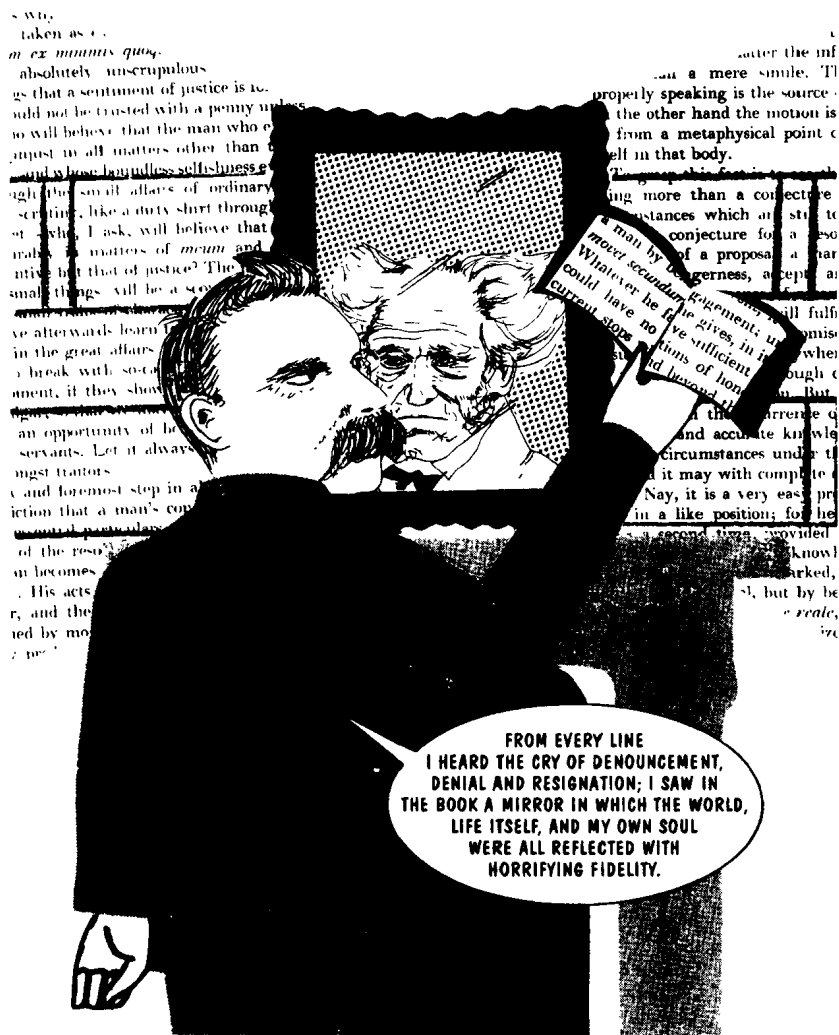
theology n. 神学 philology n. 语文学(语言学的旧名,尤指历史和比较语言学)

Schopenhauer: the Denial of Life

At Leipzig, in a second-hand bookshop, Nietzsche discovered *The World as Will and Idea* by the German idealist philosopher **Arthur Schopenhauer** (1788–1860), whose atheism would echo through his own writings.

叔本华：否定生命

尼采在莱比锡一家旧书店发现了德国理想主义哲学家亚瑟·叔本华（1788—1860）的著作《作为意志和表象的世界》。叔本华的无神论将在他的文章中重现。



“从每一行文字里，我听到了谴责、自我否定与断念的呐喊；在书中，我仿佛看到了一面镜子，这个世界、生命本身，还有我自己的灵魂都映在其中，真实得可怕。”

Schopenhauer 叔本华，德国哲学家，唯意志论的创始人。著有《作为意志和表象的世界》。

denial *n.* 自我克制 atheism *n.* 无神论 echo *v.* 重复，仿效 denouncement *n.* 谴责
resignation *n.* 听从，顺从。这里指叔本华的“断念”。叔本华认为，人的欲求无止境，痛苦也无止境，意志愈发达，痛苦愈烈。惟有清心寡欲，彻底否定生命意志，达到忘我境界，才能获得内心宁静。

fidelity *n.* 正确；确切

像他伟大的前辈伊曼努尔·康德一样,叔本华认为,世界的表象(现象)与世界的本质(本体)之间有着根本的区别。

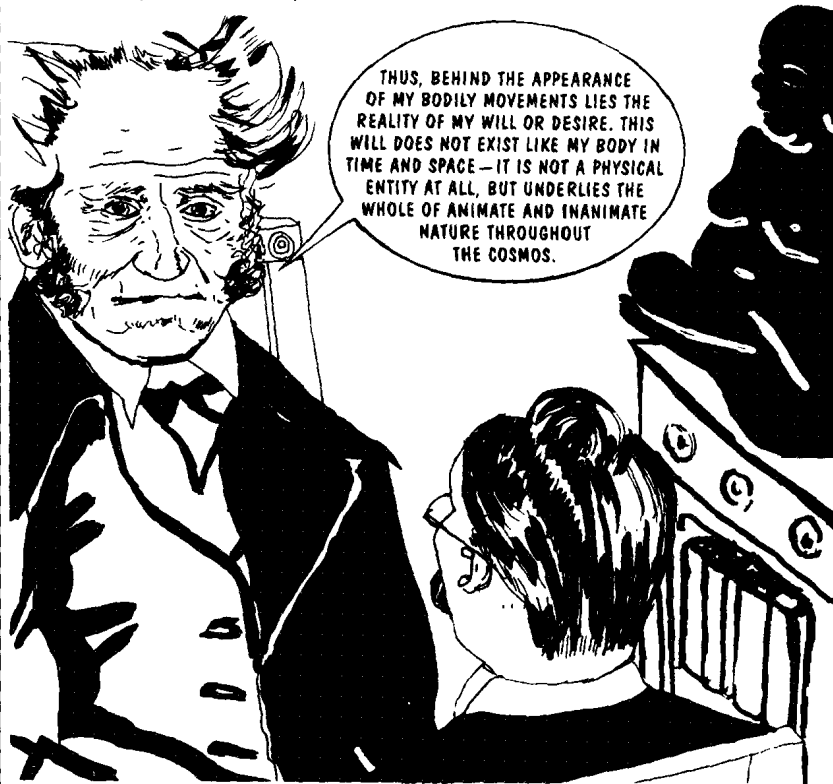
一切表象都只是潜藏的真实的一种具体表现,在叔本华看来,这真相就是意志。

“因此,在我肢体活动的各种表象下面隐藏着真实的意志,即欲望。这种意志与我的身体不同,它不存在于时间和空间中——它根本不是有形的实体,而是潜藏在遍及宇宙的整个有生命和无生命的自然状态中。”

这个永恒的、无形的宇宙力量并没有使叔本华得出上帝存在的结论。相反,他把意志视为一切痛苦的根源,因为意愿从未带来过满足感,它带来的只有更进一步的欲望!(这是传承了释迦牟尼佛的教理。)于是我们便被罚永远追求无法实现的欲望:“我们吹出一个肥皂泡,尽可能把它吹得又长又大,尽管我们十分清楚它终究是要破裂的。”

For Schopenhauer, like his great predecessor Immanuel Kant, there is a fundamental distinction between the world as it *appears* (**phenomena**) and the world as it *truly is* (**noumena**).

All appearances are mere physical manifestations of an underlying reality, which for Schopenhauer is the **WILL**.

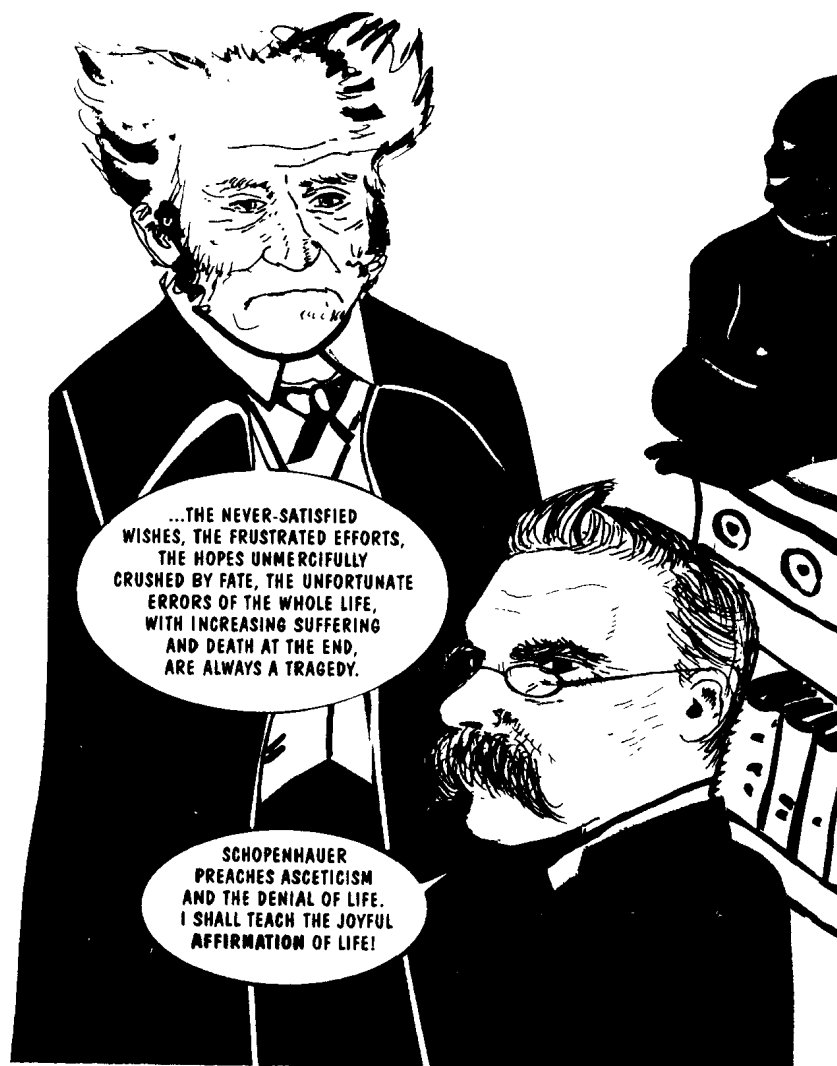


This timeless, non-physical cosmic force doesn't lead Schopenhauer to the idea of a God. Instead, Will is seen as the source of all suffering, since willing never brings contentment, but only further desire! (An echo of the teaching of Gautama Buddha.) Thus we are condemned to the endless pursuit of impossible desires: "We blow out a soap-bubble as long and as large as possible, although we well know that it will burst."

Kant 康德(1724—1804),德国哲学家、德国古典唯心主义哲学创始人,著有《纯粹理性批判》、《实践理性批判》等。

fundamental *a.* 基本的;主要的 manifestation *n.* 显示,表明 underlie *v.* 构成……的基础;潜存于……之下 entity *n.* 实体;存在 animate *a.* 有生命的 condemn *v.* 判刑

This suggests a pessimistic resignation to endure life as best we can. Although Nietzsche later rejected this profound pessimism, Schopenhauer's sombre, atheistic image of a universe moved by blind Will with no ultimate meaning or solace stayed with him.



...THE NEVER-SATISFIED
WISHES, THE FRUSTRATED EFFORTS,
THE HOPES UNMERCIFULLY
CRUSHED BY FATE, THE UNFORTUNATE
ERRORS OF THE WHOLE LIFE,
WITH INCREASING SUFFERING
AND DEATH AT THE END,
ARE ALWAYS A TRAGEDY.

SCHOPENHAUER
PREACHES ASCETICISM
AND THE DENIAL OF LIFE.
I SHALL TEACH THE JOYFUL
AFFIRMATION OF LIFE!

这意味着一种悲观的断念,即我们要尽量忍受生活。尽管尼采后来摈弃了这种极度的悲观主义思想,但叔本华所描述的被盲目的意志所推动的宇宙的形象——阴暗、没有上帝主宰、没有终极意义,也没有慰藉——却留在了他的心里。

“……永不满足的欲望,倍受挫折的努力,被命运无情碾碎的希望,整个生活中不幸犯下的错误,以及与日俱增的痛苦和最终的死亡,这些都是永恒的悲剧。”

“叔本华宣扬禁欲主义,否定生命。我要宣讲的则是生命的愉悦和肯定。”

pessimistic *a.* 悲观的 sombre *a.* 严重的;严肃认真的 solace *n.* 安慰,慰藉 preach *v.* 宣讲
(教义) affirmation *n.* 断言,肯定

反学者的学者

1867年，尼采离开学校，应征入伍，加入了普鲁士军队。他在炮兵团服役期间，一次上马时伤了胸部。自幼就体弱多病的尼采，此后的身体状况更是一天比一天糟。疗养期间，他开始思考那种学究式的生活方式，尤其是语言学。在1867年11月20日给朋友艾尔文·罗德的信中，他写到：“……那帮研究语言学的人搞的鼯鼠似的活动……他们对生活中真实紧迫的问题漠不关心。”

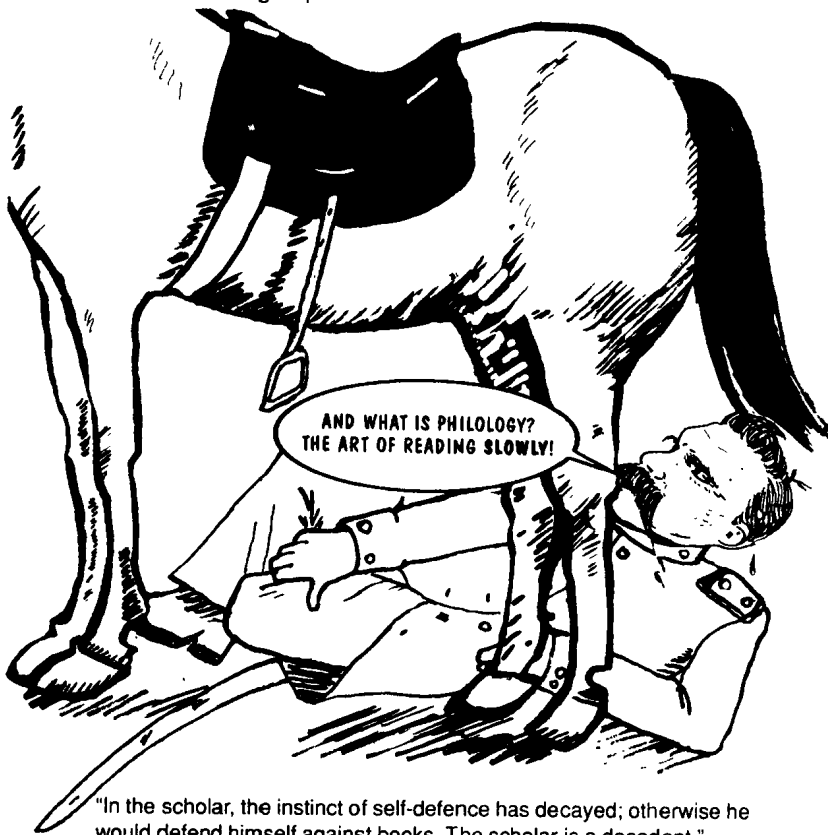
“而语言学是什么呢？
是缓慢阅读的艺术！”

“在学者身上，那种自我保护的本能已经衰退了；否则他会保护自己不受书本的毒害。学者是颓废派。”

“不能激发人们行动的文章是无用的文章。”

The Scholar as Anti-Scholar

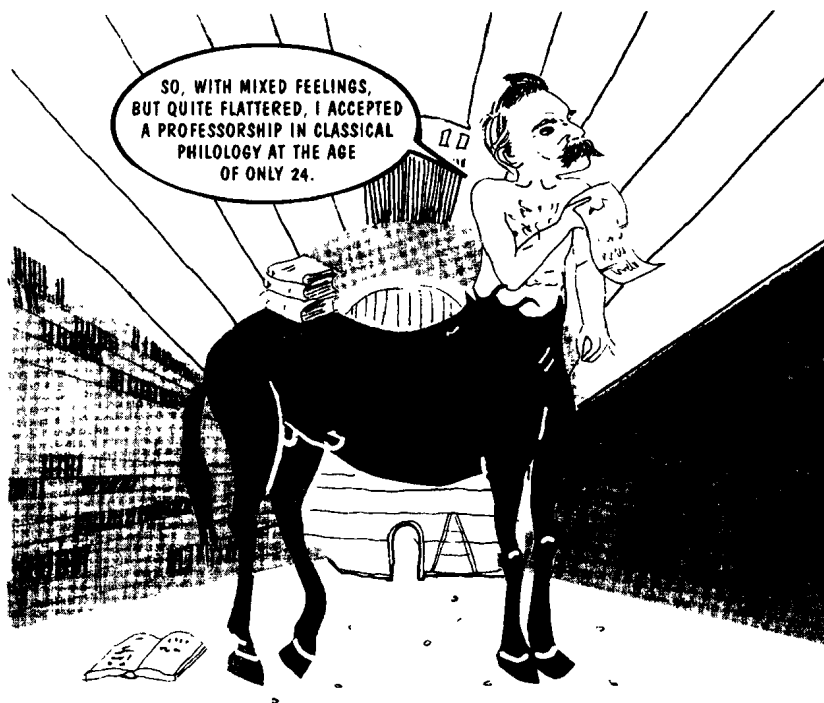
In 1867, Nietzsche was called away from his studies to do military service in the Prussian army. Serving in an artillery regiment, he suffered a bad chest injury while mounting a horse. From childhood, his health had never been good and it was to decline steadily in the future. While convalescing, he began to reflect on the academic way of life and philology in particular. In a letter to his friend Erwin Rhode, 20 November 1867, he writes of "... the mole-like activities of the philological brood ... their indifference to the true and urgent problems of life."



"All writing is useless that does not contain a stimulus to activity."

regiment *n.* (一)大批, (一)大群 decline *v.* 衰退, 衰落 convalesce *v.* 恢复, 康复 brood *n.* 一类, 一批 decay *v.* 腐朽; 衰败 stimulus *n.* 刺激(物); 促进(因素)

Meanwhile, Nietzsche's early essays on classical Greek culture, published in the *Rheinisches Museum*, brought him to the attention of the authorities at the University of Basel. The following year, 1868, Professor Ritschl received a letter from that university asking if he thought Herr Nietzsche would make a good Professor of Philology.



His teachers at Leipzig decided to award his degree without final examination. Clearly this student was possessed of an unusual intellectual ability.

At Basel, where he taught for the next ten years, Nietzsche became increasingly disillusioned with academic life. This, and his steadily declining health, would lead to his resignation in 1879 at the age of 34. "No entirely radical truth is possible (in academic life)."

与此同时,《莱茵博物馆》刊登了尼采早期的几篇有关古希腊文化的论文,引起了巴塞尔大学校方的注意。第二年,即1868年,里切尔教授收到了这所大学的来信,询问他是否认为尼采先生会成为优秀的语言学教授。

“于是,怀着复杂的心情,又带着几许荣幸,我接受了古典语言学教授之职。那年我只有24岁。”

他在莱比锡大学的老师决定为他免试颁发学位。很显然,这名学生具有非同寻常的智力。

此后的十年里,尼采在巴塞尔大学教书,但对学术生活却日渐失望。加上他的身体一天不如一天,因此,他在1879年辞职了,当时他34岁。“(在学术生活中)不可能有完全彻底的真理。”

make v. (因有某特点、品质等而)可发展为,足以成为 flatter v. 使高兴,使感到荣幸
be possessed of 拥有……的,具有……的 disillusion v. 使……的理想破灭,使不再抱幻想
radical a. 根本的,彻底的

悲剧从音乐的精髓中诞生
他的第一部著作《悲剧的诞生》于1872年出版。这本书非但没有拉近他与学术界的距离,反而使他远离了学术界。惟一的一篇书评写道:“不管是谁,写了这种书,他的学者生涯就算到头了。”

这本书遭到了他的同事们
的诋毁与蔑视,原因很明显,它威胁到了西方学术传统所珍视的理性论述与哲学论述之间、创造性表述与艺术性表述之间的划分准则。这本精彩绝伦、抱负远大的著作试图解释:

1. 希腊古典悲剧的起源。
2. 在人类文化与思想中存在的理性与美学经验之间的基本区分。
3. 为什么生活的美学形式是基本的,而理性形式是次要的。
4. 为什么现代文化是病态的及如何使之复兴。

这本书运用议论、隐喻、趣闻轶事、告诫、雄辩及诗的破格等方法来阐述论证观点,并显示了尼采成为学者们眼中的“问题哲学家”的原因:他不肯把自己的风格局限于正统的理性表达!相反,他撼动了语言的铁笼,并与诗人席勒一样相信“心灵的某种音乐倾向是首要的,其次是诗意的思想。”

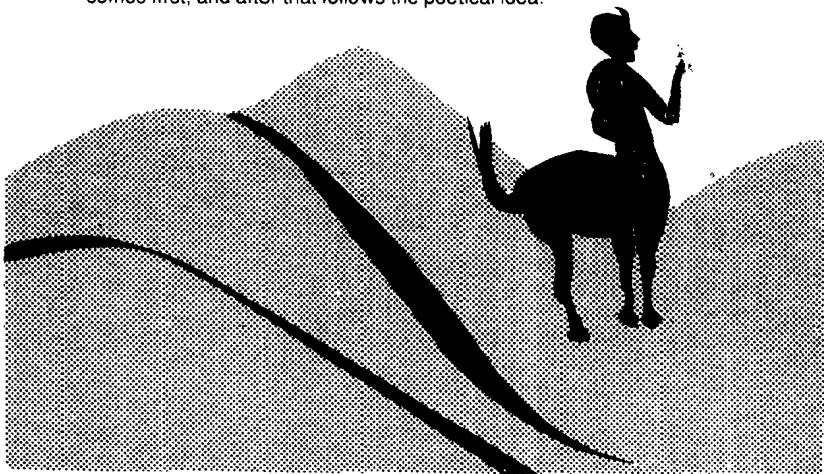
The Birth of Tragedy from the Spirit of Music

When his first book *The Birth of Tragedy* appeared in 1872, it served only to distance him from the academic establishment. The only review of it commented: "Anyone who has written a work of this sort is finished as a scholar."

It is easy to see why this book was vilified and dismissed by his colleagues, since it undermines the traditional division between rational-philosophical **discourse** and creative-artistic **expression**, so dear to the Western intellectual tradition. This wonderfully ambitious work seeks to explain . . .

1. *The origin of Greek classical tragedy.*
2. *A fundamental dichotomy in human culture and thought between rational and aesthetic experience.*
3. *Why the aesthetic form of life is fundamental and the rational is secondary.*
4. *Why modern culture is sick and how it must be revived.*

It achieves its aims using argument, metaphor, anecdote, exhortation, rhetoric and poetic licence, and shows why Nietzsche is the "problem philosopher" for academics: he will not confine his style to orthodox rational expression! Instead, he rattles the iron cage of language, and like the poet Schiller, he believes that "a certain musical disposition of mind comes first, and after that follows the poetical idea."



distance . . . from 使远离,使疏远 vilify v. 污蔑,诋毁;贬低 discourse n. 论述 dichotomy n. 二分法;一分为二 exhortation n. 劝告,告诫 orthodox a. 正统的;传统的

Apollo and Dionysus

Dionysus, the Greek god of wine, revelry and sensual abandon, represents "primary man". The followers of this cult cast aside language and personal identity to enter an ecstatic dance. Music and intoxication are their means, and "mystical collective ecstasy" is their end.



This trance-like condition briefly protects us from our sense of isolation and the transitory nature of human life, from which our **intuition** won't allow us to escape.

阿波罗和狄俄尼索斯

狄俄尼索斯是希腊神话中的酒神，纵情于狂欢和感官享受，代表的是“原始的人”。这一派别的追随者把语言和个性抛在一边，沉醉于狂欢和舞蹈。音乐和酣醉是他们的手段，“人神灵交的共同狂喜”是他们的最终目的。

“他们寻找一条返回生命发源地的道路——即逃离自我的禁锢。”

希腊戏剧家欧里庇得斯（公元前484—前407）：“多达7,000名男女信徒扰乱了秩序，败坏了风气，却没有受到惩罚，执政官见了，万分震惊。”

这一着了魔的状态能够使我们暂时忘却孤独和人生的短暂，而这些是我们的直觉不允许我们逃避的。

revelry *n.* 狂欢；寻欢作乐 cult *n.* 教派 cast aside 把……丢在一边 with impunity 不受惩罚地
votary *n.* (宗教等的)信徒；(神的)礼拜者 consul *n.* (罗马共和国时期的)执政官 trance *n.* 狂喜，入迷

尼采想起一个古老的传说，国王迈达斯找到狄俄尼索斯的忠实同伴赛利纳斯，问他：“人最大的幸福是什么？”这个魔鬼愠怒不语，国王再三催促，他才尖声大笑起来。

“可怜的短命鬼啊，你生于偶然和辛劳，为什么硬要我告诉你那种你听不到才是万幸的事呢？最能给你幸福的事你永远都享受不到：那就是从未出生过，不存在，什么也不是。不过第二大幸福就是快快死掉！”

希腊文化如何承受这些可怕的真理呢？幸好有另一个神的帮助：阿波罗。

Nietzsche recalls the old legend where King Midas seeks out Selenus, the constant companion of Dionysus, and asks him: What is man's greatest happiness? The daemon remains sullen and uncommunicative until, finally, forced by the King, he breaks into a shrill laugh.

EPHEMERAL WRETCH, BEGOTTEN
BY ACCIDENT AND TOIL, WHY DO YOU
FORCE ME TO TELL YOU WHAT IT
WOULD BE YOUR GREATEST BOON
NOT TO HEAR? WHAT WOULD BE BEST
FOR YOU IS QUITE BEYOND YOUR
REACH: NOT TO HAVE BEEN BORN,
NOT TO BE, TO BE NOTHING. BUT
THE SECOND BEST IS
TO DIE SOON!



How did Hellenic culture bear these terrible truths? With the help of another God: Apollo

seek out 找到 constant *a.* 忠实的；始终如一的 sullen *a.* 愠怒的；郁郁寡欢的
uncommunicative *a.* 不受说话的，沉默寡言的 break out 突然发出 ephemeral *a.* 极短的，短暂的
boon *n.* 恩惠；裨益

Apollo, the Sun god of order and reason, embodied in the dream of **illusion**, represents civilized man. The Apolline cult generates optimism. Its insistence on form, visual beauty and rational understanding helps to fortify us against the Dionysian terror and the irrational frenzy it produces. "To be able to live at all, the Greeks had to place before themselves the shining fantasy of the Olympians", with Apollo as their greatest god. Self-control, self-knowledge and moderation: the "middle-path" of the philosopher **Aristotle** (385-322 BC).



阿波罗是代表秩序和理性的太阳神,体现在幻梦中,代表着文明的人。阿波罗派制造乐观。它的注重形式、视觉美和理性理解的思想能够使我们坚强起来,抵御狄俄尼索斯式的恐怖及因之而来的非理性疯狂。“为了能够生活,希腊人只得把幻想中辉煌的奥林匹斯山神摆在自己眼前”,而阿波罗是他们最伟大的神。自我克制、自知之明和中庸适度:这是哲学家亚里斯多德(公元前385—前322)的“中庸之道”。

“如果把艺术中通常分离的阿波罗的力量和狄俄尼索斯的力量结合在一起,那会产生何种审美效果呢?更确切地说,音乐与形象、观念之间的关系是什么呢?”

“叔本华告诉我们……”

“音乐与其它一切艺术形式的区别在于它不是对现象的复制……而是对意志本身的复制。”

embody v. 使具体化;体现 fortify v. (在肉体、精神、道德方面)增强 frenzy n. 狂乱;狂热