

专业外语系列教材

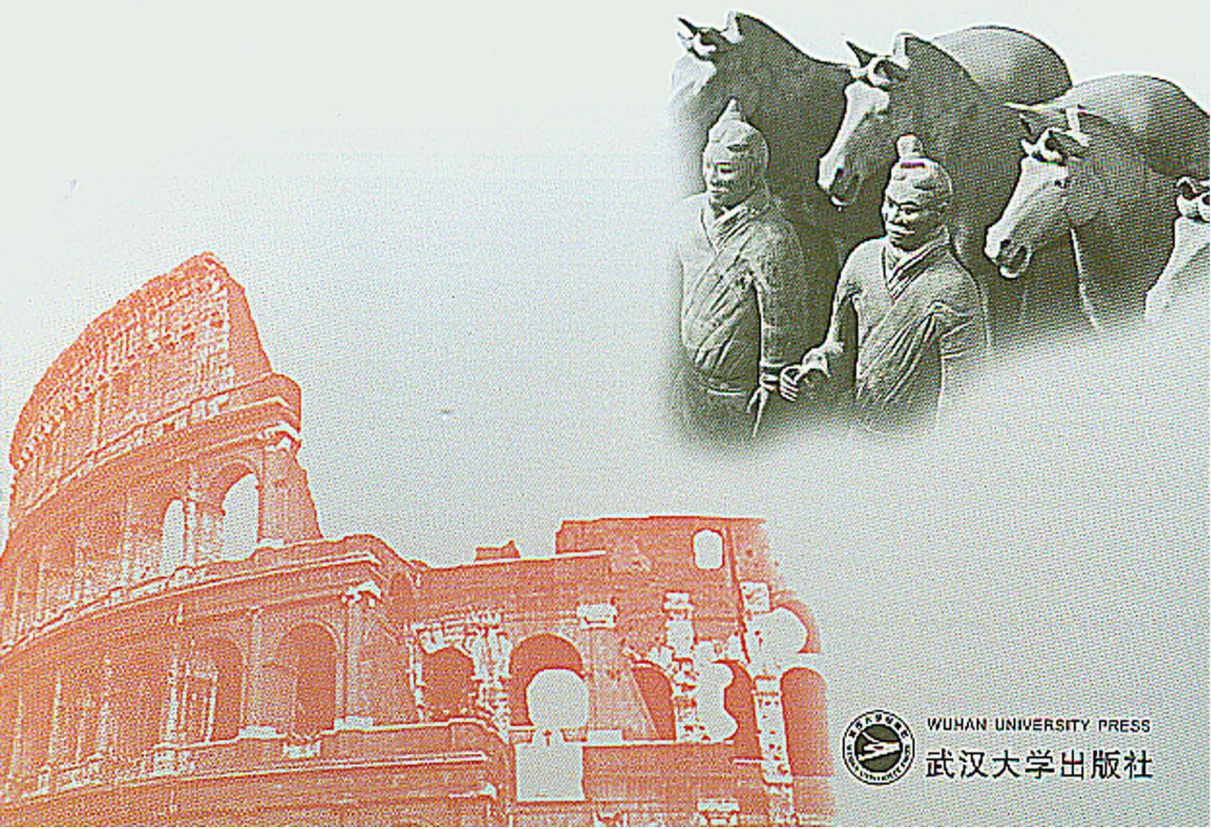
English for the Students Majoring in History



历史专业英语

(本科生、研究生教材)

■ 张德明 编著



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武汉大学出版社

历史专业英语

(本科生、研究生教材)

ENGLISH FOR THE STUDENTS MAJORING IN HISTORY

(for Undergraduates , Postgraduates and PhD Candidates)

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前 言

《历史专业英语》是武汉大学“十五”规划教材项目。本教材根据中国史专业、世界史专业和考古学与博物馆学专业教学之需要以及编者长期担任世界史和历史专业英语教学所得的体会和积累的资料编写而成。本教材供本科生和研究生使用，其目的是培养学生具备利用英文原版史料进行科研的能力，并为他们进行专业领域内的国际学术交流打下英语听说基础。本教材除了适用于历史专业和考古学与博物馆学专业的本科生、硕士生、博士生之外，也适用于对中国史、世界史和考古学与博物馆学专业感兴趣的哲学、文学、英语专业和其他专业的学生。还可以作为大专院校青年教师的教学参考书。本教材有如下特点：

一、横向上，将中国史专业英语与世界史专业英语相结合，基本上按照历史进程的顺序把两个专业的英文史料合编成一部教材。这样编是必要的和合乎逻辑的：因为中国本来就是世界的一部分；同时，两个专业的学生需要相互学习对方专业的知识。对于未分为中国史专业和世界史专业的大历史专业的学生当然是再适用不过了。

二、纵向上，将本科生的专业英语与研究生（硕士生和博士生）的专业英语相结合。历史专业英语本来是一个不可分割的整体，但英文史料有难易之分，本科生的课文应容易一些，硕士生的就难一些，博士生的则更难。但英语基础好的本科生可能希望读一点有一定难度的课文，英语基础差一点的研究生也可能想从基础课程学起。因此，本教材同时能满足三者的要求。

三、教材的设计上，将通史资料、论文（专著是论文的扩大）和第一手史料三结合。历史资料五花八门、种类繁多，但总的来讲不外乎这三类史料。本教材根据此三者的内在逻辑联系将其编辑在一起，以培养学生阅读和理解各种英文史料的整体能力。

四、综合能力的训练上，在以培养史料阅读和理解能力为主的基础上使读、写、听、说、译的教学相结合。对课文中的疑难句子用英文进行语法分析和讲解，同时，为加深对课文的全面理解，还专门设有思考题；对课文中出现的几乎所有的专业术语（人名、地名和事件名）进行双语解释以帮助对课文

的理解。为了减少学生听、说练习中的障碍，还专门对专业术语注了音，围绕思考题的课堂问答本身就是听、说实践。英汉互译题可提高学生的笔译能力和英文写作水平。

本教材的 20 个单元 60 篇课文均选自西方历史学家和政治家的英文原版名著、英译名著、政府文件以及其他原始档案等。其时代范围，世界史从古希腊、罗马时代至冷战后；中国史从孔夫子到邓小平；囊括全球史中的最重要的事件。内容涵盖政治、经济、军事、文化、宗教和科技等，体裁包括通史、论文、著作、文件、演说、传记、国际条约、碑文、竹简及其他，旨在使学生有机会接触不同时期、不同文体、不同风格和不同难易度的史学作品，为日后顺利阅读各类英语原版史料、独立从事史学研究打下扎实的基础。

编者首先对本教材 60 篇课文的作者、编者、译者及其出版社以及本教材后面所列参考书目的作者、编者、译者以及出版社表示衷心的感谢！

本教材的编写得到了武汉大学教务部、研究生院、历史学院、世界历史研究所、世界历史教研室的亲切关怀和大力支持，以及历史学院老师们的帮助。出版社外语图书事业部主任、本教材责任编辑王春阁教授对教材的编写提出了宝贵意见、对教材的出版付出了艰辛的劳动，在此致以诚挚的谢意！

本教材从语种来讲包括英语和汉语（实际上还涉及拉丁语、法语、德语、西班牙语、日语等语言文字），就学科而言涉及中国史和世界史。这两种语言和两门学科皆博大精深，而编者力薄才疏，常感诚惶诚恐。因此，教材中不妥之处在所难免，望广大读者不惜赐教。

编 者

2006 年中秋节于武昌珞珈山

使用说明

本教材分为 20 个单元，每个单元包括三篇课文 (Text)：第一篇为通史 (General History)，第二篇为论文 (Article)，第三篇为原始资料 (Original Record)。第一篇的篇幅等于第二篇与第三篇之和。第一篇适合本科生学习，第二篇和第三篇适合研究生学习。教师可根据学生具体情况计划课时，选择课文。(“原始资料”是相对的，不是绝对的。)

每个单元的第一篇通史部分由课文、短语 (Phrases & Expressions)、专有名称 (Proper Names)、注释 (Notes)、课文理解 (Understanding the Text) 和翻译 (Translation) 六部分组成。第二篇论文部分由课文、短语、注释、课文理解和翻译五部分组成。第三篇原始资料部分的组成与第二篇相同。教材最后附有翻译练习的参考答案。

课文全部选录于原文资料，绝对忠实于原文，即使原文有错字也照旧保留，只是在注释中注明。引号的不同用法 (个别原作者将单引号置于外，双引号置于内，如：‘“”’)、同一人物和地方的名称在不同文献中的不同写法等，都按原文，全书不作统一。这样做是为了让学生习惯于同一术语的不同写法和引号的各种不同形式。

课文中的难句用英文讲解并译成中文。人物、地名、事件等用中英文双解，但英文解释详，中文解释略，目的在于提高学生的英文理解能力。

词典中能查到读音的生词一律不注音、不解释。只是一般词典中查不到的人名、地名、事件名等才予以注音和解释。为使学生完全理解以英文所作的解释，对该解释中的生词又在其后的括号内作了解释。

缩写与符号说明：① r. 是 rule 的缩写；S 是 South, Southern 的缩写；NW 是 Northwest, Northwestern 的缩写，等等。② [拉] 代表 [拉丁语]；[法] 代表 [法语]；[拼] 代表 [拼音]，等等。= 表示等号两边句子或短语的意思相同；+ 表示将加号两边的成分合在一起。

由于所选课文的作者大都为西方学者和政治家，因此，请读者以正确的态度对待其中的观点。

编者

2006 年中秋节于武昌珞珈山

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Unit One

Greco-Roman Civilization

Part One General History

Ancient Times: Greece and Rome

Europeans were by no means the pioneers of human civilization. Half of recorded history had passed before anyone in Europe could read or write. The priests of Egypt began to keep written records between 4000 and 3000 B. C. , but two thousand years later the poems of Homer were still being circulated in the Greek city-states by word of mouth. Shortly after 3000 B. C. , while the pharaohs were building the pyramids, Europeans were laboriously setting up the huge, unwrought stones called megaliths, of which Stonehenge is the best-known example. In a word, until after 2000 B. C. , Europe was in the Neolithic or New Stone Age. This was in truth a great age in human history, the age in which human beings learned to make and use sharp tools, weave cloth, build living quarters, domesticate animals, plant seeds, harvest crops, and sense the returning cycles of the months and years. But the Near East — Egypt, the Euphrates and Tigris valley, the island of Crete, and the shores of the Aegean Sea (which belonged more to Asia than to Europe) — had reached its Neolithic Age two thousand years before Europe. By about 4000 B. C. the Near East was already moving into the Bronze Age.

After about 2000 B. C. , in the dim, dark continent that Europe then was, there began to be great changes that are now difficult to trace. Europeans, too, learned how to smelt and forge metals, with the Bronze Age setting in about 2000 B. C. and the Iron Age about 1000 B. C. There was also a steady infusion of new peoples into Europe. They spoke languages related to

languages now spoken in India and Iran, to which similar peoples migrated at about the same time. All these languages (whose interconnection was not known until the nineteenth century) are now referred to as Indo-European, and the people who spoke them, merging with and imposing their speech upon older European stocks, became the ancestors both of the classical Greeks and Romans and of the Europeans of modern times. All European languages today are Indo-European with the exceptions of Basque, which is thought to be a survival from before the Indo-European invasion, and of Finnish and Hungarian, which were brought into Europe from Asia some centuries later. It was these invading Indo-Europeans who diffused over Europe the kind of speech from which the Latin, Greek, Germanic, Slavic, Celtic, and Baltic languages were later derived.

The Greek World

The first Indo-Europeans to emerge into the clear light of history, in what is now Europe, were the Greeks. They filtered down through the Balkan peninsula to the shores of the Aegean Sea about 1900 B. C. , undermining the older Cretan civilization, and occupying most of what has since been called Greece by 1300 B. C. Beginning about 1150 B. C. , other Greek-speaking tribes invaded from the north in successive waves. The newcomers consisted of separate barbaric tribes and their coming ushered in several centuries of chaos and unrest before a gradual stabilization and revival began in the ninth century. The *Iliad* and the *Odyssey*, written down about 800 B. C. , but composed and recited much earlier, probably refer to wars between the Greeks and other centers of civilization, of which one was at Troy in Asia Minor. The siege of Troy is thought to have occurred about 1200 B. C.

The Greeks proved to be as gifted a people as mankind has ever produced, achieving supreme heights in thought and letters. They absorbed the knowledge of the, to them, mysterious East, the mathematical lore of the ancient Chaldeans, the arts and crafts that they found in Asia Minor and on voyages to Egypt. They added immediately to everything that they learned. It was the Greeks of the fifth and fourth centuries B. C. who first became fully conscious of the powers of the human mind, who formulated what the Western world long meant by the beautiful, and who first speculated on political

freedom.

As they settled down, the Greeks formed tiny city-states, all independent and often at war with one another, each only a few miles across, and typically including a coastal city and its adjoining farmlands. Athens, Corinth, Sparta were such city-states. Many were democratic; all citizens (i.e., all grown men except slaves and “metics”, or outsiders) congregated in the marketplace to elect officials and discuss their public business. Politics was turbulent in the small Greek states. Democracy alternated with aristocracy, oligarchy, despotism, and tyranny. From this rich fund of experience was born systematic political science as set forth in the unwritten speculations of Socrates and in the *Republic* of Plato and the *Politics* of Aristotle in the fourth century before Christ. The Greeks also were the first to write history as a subject distinct from myth and legend. Herodotus, “the Father of History,” traveled throughout the Greek world and far beyond, ferreting out all he could learn of the past; and Thucydides, in his account of the wars between Athens and Sparta, presented history as a guide to enlightened citizenship and constructive statecraft.

Perhaps because they were a restless and vehement people, the Greeks came to prize the “classical” virtues, which they were the first to define. For them, the ideal lay in moderation, or a golden mean. They valued order, balance, symmetry, clarity, and control. Their statues revealed their conception of what man ought to be — a noble creature, dignified, poised, unterrified by life or death, master of himself and of his feelings. Their architecture, as in the Parthenon, made use of exactly measured angles and rows of columns. The classical “order,” or set of carefully wrought pillars placed in a straight line at specified intervals, represented the firm impress of human reason on the brute materials of nature. The same sense of form was thrown over the torrent of human words. Written language became contrived, carefully planned, organized for effect. The epic poem, the lyric, the drama, the oration, along with history and the philosophic dialogue, each with its own rules and principles of composition, became the “forms” within which, in Western civilization, men long continued to express their thoughts.

Reflecting on the world about them, the Greeks concluded that something more fundamental existed beyond the world of appearances, that true

reality was not what met the eye. With other peoples, and with the Greeks themselves in earlier times, this same realization had led to the formation of myths, dealing with invisible but mighty beings known as gods and with faraway places on the tops of mountains, beneath the earth, or in a world that followed death. Greek thinkers set to criticizing the web of myth. They looked for rational or natural explanations of what was at work behind the variety and confusion that they saw. Some, observing human sickness, said that disease was not a demonic possession, but a natural sequence of conditions in the body, which could be identified, understood, foreseen, and even treated in a natural way. Others, turning to physical nature, said that all matter was in reality composed of a very few things — of atoms or elements — which they usually designated as fire, water, earth, and air. Some said that change was a kind of illusion, all basic reality being uniform; some, that only change was real, and that the world was a flux. Some, like Pythagoras, found the enduring reality in “number,” or mathematics. The Greeks, in short, laid the foundations for science. Studying also the way in which the mind worked, or ought to work if it was to reach truthful conclusions, they developed the science of logic. The great codifier of Greek thought on almost all subjects in the classical period was Aristotle, who lived in Athens from 384 to 322 B. C.

The Roman World

In 146 B. C. the Greeks of Greece were conquered by a new people, the Romans. The Romans, while keeping their own Latin language, rapidly absorbed what they could of the intellectual and artistic culture of the Greeks. Over a period of two or three centuries they assembled an empire in which the whole world of ancient civilization (west of Persia) was included. Egypt, Greece, Asia Minor, Syria all became Roman provinces, but in them the Romans had hardly any deep influence except in a political sense. In the West — in what are now Tunisia, Algeria, Morocco, Spain, Portugal, France, Switzerland, Belgium, and England — the Romans, though ruthless in their methods of conquest, in the long run acted as civilizing agents, transmitting to these hitherto backward countries the age-old achievements of the East and the more recent culture of Greece and of Rome itself. So thorough

was the Romanization that in the West Latin even became the currently spoken language. It was later wiped out in Africa by Arabic but survives to this day, transformed by time, in the languages of France, Italy, Spain, Portugal, and Rumania.

In the Roman Empire, which lasted with many vicissitudes from about 31 B. C. to the latter part of the fifth century A. D. , virtually the entire civilized world of the ancient West was politically united and enjoyed generations of internal peace. Rome was the center, around which in all directions lay the “circle of lands,” the *orbis terrarum* , the known world — that is, as known in the West, for the Han Empire at the same time in China was also a highly organized cultural and political entity. The Roman Empire consisted essentially of the coasts of the Mediterranean Sea, which provided the great artery of transport and communication, and from which no part of the empire, except northern Gaul (France) , Britain, and the Rhineland, was more than a couple of hundred miles away. Civilization was uniform; there were no distinct nationalities; the only significant cultural difference was that east of Italy the predominant language was Greek, in Italy and west of it, Latin. Cities grew up everywhere, engaged in a busy commercial life and exchange of ideas with one another. They remained most numerous in the east, where most of the manufacturing crafts and the densest population were still concentrated, but they sprang up also in the west — indeed, most of the older cities of France, Spain, England, and western and southern Germany boast of some kind of origin under the Romans.

The distinctive aptitude of the Romans lay in organization, administration, government, and law. Never before had armies been so systematically formed, maintained over such long periods, dispatched at a word of command over such distances, or maneuvered so effectively on the field of battle. Never had so many peoples been governed from a single center. The Romans had at first possessed self-governing and republican institutions, but they lost them in the process of conquest, and the governing talents which they displayed in the days of the empire were of an authoritarian character — talents, not for self-government, but for managing, coordinating, and ruling the manifold and scattered parts of one enormous system. Locally, cities and city-states enjoyed a good deal of autonomy. But above them all rose a

pyramid of imperial officials and provincial governors, culminating in the emperor at the top. The empire kept peace, the *pax Romana*, and even provided a certain justice as between its many peoples. Lawyers worked on the body of principles known ever afterward as Roman law.

Roman judges had somehow to settle disputes between persons of different regions, with conflicting local customs, for example, two merchants of Spain and Egypt. The Roman law came therefore to hold that no custom is necessarily right, that there is a higher or universal law by which fair decisions may be made, and that this higher, universal, or “natural” law, or “law of nature,” will be understandable or acceptable to all men, since it arises from human nature and reason. Here the lawyers drew on Greek philosophy for support. They held also that law derives its force from being enacted by a proper authority (not merely from custom, usage, or former legal cases); this authority to make law they called *majestas*, or sovereign power, and they attributed it to the emperor. Thus the Romans emancipated the idea of law from mere custom on the one hand and mere caprice on the other; they regarded it as something to be formed by enlightened intelligence, consistently with reason and the nature of things; and they associated it with the solemn action of official power. It must be added that Roman law favored the state, or the public interest as seen by the government, rather than the interests or liberties of individual persons. These principles, together with more specific ideas on property, debt, marriage, wills, etc., were in later centuries to have a great effect in Europe.

The thousand years during which Greco-Roman civilization arose and flourished were notable in another way even more momentous for all the later history of mankind. It was in this period that the greatest world religions came into being.

Phrases & Expressions

set in	begin and probably continue 开始
merge with	combine or cause (two or more things) to combine 融合
usher in	come, bringing or causing to enter 导致
speculate on	think about 思考
a golden mean	a balance between two extreme positions, ideas, etc.