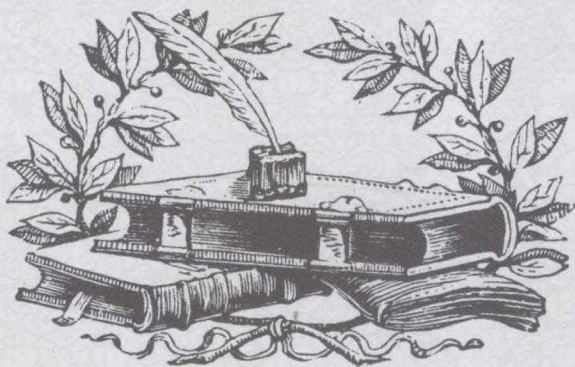




*A Study of the Development
of
Western Humanistic Tradition*

西方人文传统研究
(500-1800)

詹珣敏 著



WUHAN UNIVERSITY PRESS

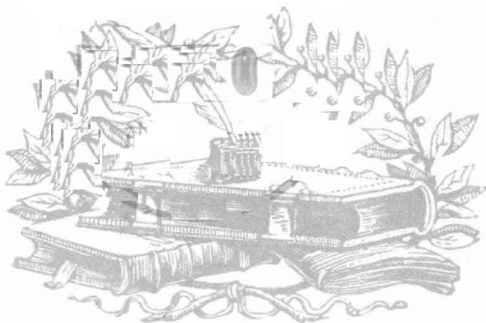
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前言

从广义上讲，人文传统是指人类的文化遗产，即世代继承下来的具有重要意义的思想和艺术作品。这个传统是整个历史发展过程中人类对其赖以生存的自然环境和社会环境的反应。自从地球上有了生命开始，人类为了生存就一直在努力地与自然和谐相处：人类已接受了疾病和死亡这些不可改变的事实；人类已建立了团结合作的生活方式；人类一直在试图了解自己，了解自己与自然的关系。生存、团结、自知是人类永远要面临的挑战。面临这些挑战，人类已学会了用科学技术这个工具，形成了社会和文化习俗，创造了哲学和宗教体系，并建立了各种表达自己情感的方式。所有这一切就是我们所称的文化。

很显然，最庞大的研究计划也无法覆盖文化所包括的各个方面，因此，本书主要研究 15 世纪到 18 世纪西方创造性的文化遗产（人文科学 humanities），包括文学、哲学、历史、视觉艺术等。所选的思想内容和艺术作品主要根据两个原则：一是它们必须代表它们所处时代的精神和价值观，从某种角度看也能代表永恒的价值观（如达·芬奇的作品代表了当时人们探索宇宙运转规律的决心，同时也代表人类永恒的价值观）；二是这些思想和作品要能对中国的文化方展有启发性。对于同一种文化，不同社会、不同时代的人会站在不同的角度去研究它，中国人与西方人的文化背景不一样，因此研究的角度也不一样，中国的研究将为中国服务，解决中国的问题。

研究西方创造性的文化遗产就是与西方一些伟大的思想家和艺术家对话，研究他们的思想价值观，然后用他们的价值观来对照、比较我们的价值观，从

而扩大我们的文化视野。这种对话也是一种个人享受，得到多大的享受取决于我们的的好奇心和耐心。就像永恒的友谊需要耐心、需要培养一样，我们需要耐心和好奇心才能理解他们的思想和作品。了解这些伟大的思想家和艺术家是没有捷径的，但有一些方法可以帮助我们。一般来说，我们可以从三个方面着手：文本、与文本有关的各种文化背景及含义。

文本：文本由构成文本的材料、形式和内容三个方面组成。如：文学文本的材料是“字”，而形式就由作家如何“放置”这些字而决定；诗歌不同于散文，散文主要用来表达思想，提供信息，而诗歌不受传统语法的限制，给表达情感提供了独特的方式。文学的内容和形式是互相联系的：内容在一定程度上决定形式，形式又为内容服务：用长诗讲述英雄冒险的故事就用史诗形式；赞扬某人或某事就用颂文形式。又如：视觉艺术的材料有木头、黏土、颜料粉、大理石、塑料、胶卷等，视觉艺术的形式就取决于艺术家如何操作颜色、线条、空间等艺术元素。与文学作品的材料“字”不一样，视觉艺术的材料缺少指意性，因此，视觉艺术家是通过操作艺术作品的形式来表达他们的思想以及他们对世界的看法。在研究和欣赏文学艺术作品时，我们一般要问作家是如何通过作品的形式来表达内容的？效果如何？通过回答这个问题找出作家的创造风格并思考这种创造风格在多大程度上代表了作家自己，在多大程度上代表了他所处的时代。在比较同一时代的作品时，我们常常会发现一些共性，这些共性又常常促使我们去探讨，去研究这一时代共同的价值观、审美观。

与文本有关的各种情况：这些情况是指与作品有关的历史文化背景：作品创造的时间和地点？作品在当时社会中有何反响？起到了什么作用？作品的性质（装饰、说教、宣传）？作品有政治或宗教目的吗？对这些问题的回答有时只能是猜测，但研究这些问题往往能帮助我们了解作品的形式。如西方 15 世纪以前的作品常常是口头的，因此就有复述、押韵等形式上的特点。

含义：含义就是字面下的文本，它包括情感方面的，也包括知识方面的。如 17 世纪法国统治者路易十四那张有名的表情威严的肖像就象征着君主统治者毋庸置疑的绝对权威。探讨作品的含义有利于我们决定作品所处时代的风俗和价值观，并把这些价值观与中国的价值观进行比较，这样就能促使我们去寻找真理，寻求社会改革的方法。

本研究为中南民族大学英美文学团队研究项目。

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PART I

WESTERN CIVILIZATION IN THE MIDDLE AGES

(500-1500)

The term "Middle Ages" was coined by Europeans in the seventeenth century to express their view that a long and dismal period of interruption extended between the glorious accomplishments of classical Greece and Rome and their own "modern age." But no serious scholar now used this term with the sense of contempt it once had. After the fall of Rome, three new civilizations fell heir to the Classical tradition: Christian civilization in Western Europe; Byzantine civilization in Asia Minor, the Balkan Peninsula, and Russia; and Islamic civilization in the Middle East and North Africa. Although the Byzantine civilization came to an end in 1453, the Islamic civilization has continued to exist without major interruption right up to the present. The history of Western Europe in the Middle Ages is conventionally divided into three parts: the Early Middle Ages; the High Middle Ages; and the Late Middle Ages. The Early Middle Ages (600-1050) came closest to appearing like an interval of darkness, for the level of material and intellectual accomplishment was very low. But even during the Early Middle Ages important foundations were being laid for the future: Western Europe was beginning to develop its own distinct sense of cultural identity. The High Middle Ages (1050-1300) was one of the most creative epochs in the history of human endeavor. Europeans greatly improved their standard of living, established enduring national states, developed new institutions of learning

and modes of thought, and created magnificent works of literature and art. During the Late Middle Ages (1300-1500) the survival of many high-medieval accomplishments was threatened by numerous disasters, particularly profound economic depression and lethal plague. But people in the Late Middle Ages rose above adversity, held on to what was most valuable in their inheritance and created new institutions and thought-patterns to fit their new circumstances. The Middle Ages can be studied profitably for the fundamental contributions they made to the development of the western modern world.

CHAPTER ONE

THE EARLY MIDDLE AGES

After the fall of the Roman Empire, three new civilizations fell heir to the Greco-roman tradition and each was marked by a distinctive religious belief: Roman (or Catholic) Christianity in Western Europe; Eastern (or Orthodox) Christianity in Asia Minor, the Balkan Peninsula, and Russia; and Islam in the Middle East and North Africa. And these three successor civilizations differed from their common parent in two fundamental ways: they were based on peasants' willing labor (although slavery remained important, it no longer provided a principal support to their economic systems), and the Christian and Muslim visions of life after death.

THE ROMANO-GERMANIC CHRISTIANIZED WEST

The West in the Early Middle Ages is a Romano-Germanic Christianized West. Its civilization rose out of the dissolution of the Western Roman Empire and was formed by the coalescence of three major elements: the Germanic peoples who moved into the western Empire and established new kingdoms, the continuing attraction of classical culture, and the Christian church. Christianity was the most distinctive and most powerful component of the new medieval civilization. The church assimilated the classical tradition and through its clergy, especially the monks, brought Christianized

civilization to the Germanic tribes.

The Germanic Society

The New Kingdoms In the last two centuries of the Roman Empire, Germanic military leaders dominated the Roman imperial courts, treating the Roman emperors as puppet rulers under their control. One such Germanic leader Odoacer deposed the last Roman emperor Romulus Augustulus in 476 and began to rule on his own. Meanwhile, another German tribe, the Ostrogoths, under their chief Theodoric (493-526), marched into Italy, killed Odoacer, and established control of Italy in 493.

By 500, a series of small kingdoms ruled by German monarchs were established in the Western Roman Empire (Map 1.1): the Ostrogothic kingdom of Italy, the Visigothic kingdom of Spain, the Frankish kingdom, and Anglo-Saxon England.



Map 1.1 The Main Germanic Kingdoms

The Germans and Romans Early medieval Europe was founded upon a new community of peoples, which included both the former subjects of the Empire and the “barbarians” (the Romans called Germans “barbarians” because of their unintelligible languages and strange customs). The Germans

did not exterminate the Roman aristocratic classes or establish their own aristocracy; rather, they gradually intermarried and made use of the inhabitants' skills. Great or humble, rich or poor, the Germans adopted the Roman way of life, and this favored assimilation. The Germans also reinforced certain characteristics of the early medieval: the destruction they did and their apparent reluctance to settle in cities accelerated the decline of urban life in the West; thus, the centers of economic, social, and cultural life shifted to the countryside. This was a critical change, for in the Classical world, the cities had dominated the economy and culture.

The social values of a society lie in part in the status women. In classical time, females were devalued and powerless. Baby girls were more likely to be abandoned or killed than were their brothers. Those who survived were married at a young age, usually about 16, to men who were usually about 10 years older, and under unfavorable terms: the bride had to provide a substantial dowry to the groom; many young Roman men were thus persuaded to delay marriage until they could make the most profitable match. Germanic society was much different in its treatment of women: German women were praised for their chastity and fidelity (but men of high position took several wives); they were mature at first marriage, and their husbands were equal in age; and the family of the groom paid a dowry to the bride, which was hers to keep and to pass on to her heirs.

The Germans were also different in their attitude toward children. Classical cultures were based on literacy and learning and required that heavy investments be made in the young. But since Classical society was poor, the Classical people chose to make that high investment, but in a limited number of their children. The illiterate Germans, however, had another choice; they raised many children, but invested little in them. And although the Germans did not practise infanticide, they treated their children with benign neglect. Children of rich and poor were raised with equal indifference. This contrast helped assure that the Germanic peoples would eventually overwhelm the

Roman world by sheer numbers.

The Germanic Social Structure and Law The crucial social bond among the Germanic peoples was the family, especially the extended (or patriarchal) family of husbands, wives, children, brothers, sisters, cousins, and grandparents. Besides working the land together and passing it down to succeeding generations, the extended family provided protection, which was needed in the violent atmosphere.

The German conception of family affected their law. In the Roman system, a crime was considered an offense against society or the state and was handled by a court that heard evidence and made decisions. Germanic law tended to be personal. An injury by one person against another could mean a blood feud in which the family of the injured took revenge on the family of the wrongdoer. It could lead to savage acts such as hacking off hands or feet, gouging out eyes, or slicing off ears and noses. Because this system could easily get out of control, an alternative system arose that made use of a fine, which was paid by a wrongdoer to the family of the person he had injured or killed. The fine varied considerably according to social status. An offense against a nobleman cost more than one against a freeman or a slave.

To remember contracts between individual members of a community, the Germans relied heavily on symbolic gestures publicly performed. In conveying property, for example, the former owner would hand a twig or a clod of earth to its recipient; witnesses would note the act and later testify to its occurrence. However, the memory of witnesses was often unreliable. So compurgation and the ordeal were often used in determining whether the accused was guilty. In the practice of compurgation, 12 good men who typically knew nothing at all about the facts at issue would swear to the honest reputation and presumed innocence of the accused. In the practice of ordeal, the accused person would step barefoot over hot irons or immerse a hand in boiling water. If the feet or hand showed no severe burns, the