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(卷四)

西方经典英汉提要

English-Chinese Summaries of Western Classics Volume IV
100 Classics from the Renaissance and Baroque Periods

文艺复兴和巴洛克时期经典100部
(1450年到1750年)

(奥) 雷立柏 (Leopold Leeb) 著

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西方经典英汉提要

总 序

就早期的来龙去脉而言,欧洲文化的根源在埃及、巴勒斯坦、叙利亚和波斯地区,因此“西方文化”和“西方经典”是有争论的概念。然而从文学和思想来看,古希腊的传统在人类思想史上形成了一种很关键的新开端。因此,本系列从荷马开始梳理欧洲经典的悠久传统,其目标是提供关于一些重要著作及其作者的基本知识。当然,仅仅轮廓性地描述一部经典的内容是远远不够的,应该还要鉴定每一部经典在文学史及思想史上的位置和影响,又要提供一些分析和解释,以及关于该著作的研究书目。不过,这一切都超出本系列的范围。

欧洲文化以及西方思想史应该被视为一个整体。这就意味着人们应该研究每一个时代的作者以及前后著作之间的关联。一种比较全面的角度也应该注意到不同的知识领域,因为一些作者可能通过诗歌表达一些哲学理念或他们会将神话与历史结合起来。因此,文学、历史、哲学、法律和宗教在很多古代经典中是分不开的。比如奥古斯丁的《上帝之城》谈论历史、伦理、政治、神话学、宗教信仰以及解释学的问题。

本系列分为五卷:《古希腊罗马经典 100 部》(公元前 800 年到公元 150 年)、《古代晚期经典 100 部》(公元 150 年到 650 年)、《中世纪经典 100 部》(650 年到 1450 年)、《文艺复兴和巴洛克时期经典 100 部》(1450 到 1750 年)、《近现代经典 100 部》(1750 年到 1950 年)。每一卷都可以充当一部独立的文集,因此在每一卷附加索引,其中罗列作者、著作和重要概念的原名、英语及汉语的翻译。本系列的经典主要属于文学、历史学、哲学、法学和宗教学的领域,但也包括一些著名的自然科学著作和百科全书式的著作。在选择经典时我们优先收录那些形成比较完整叙事的著作,因此残片式的著作、“诗歌集”、“信集”和“讲演集”类型的著作比较少。一些重要的作者在正文中被忽略,但在索引中仍然有关于他们的基本资料。因为本系列特别注重经典的原文,在汉语的叙述中仍然使用 ABC 写出西文的人名、地名和书名。“关于专名,除有惯译者外,一般均不译成汉语对音。因为单是《荷马史诗》中的英雄 Achilleus 就有阿喀琉斯、阿基琉斯、阿戏留、阿溪里等许多译名,难定取舍,所以都不采用,一概使用原文。”(参见罗念生,《古希腊语汉语词典》,商务印书馆,2004 年,前言)。西文专名的汉译能在索引中查获。

希望本系列能够帮助读者更好地了解和欣赏西方文学及思想的高度、深度和广度!

编者雷立柏
2009 年于北京

The Series of “English–Chinese Summaries of Western Classics”

General Preface

The more ancient origins of European culture are in Egypt, Palestine, Syria and Persia, and thus the expressions “western culture” and “western classics” are debatable. However, as far as literature and thought are concerned, the tradition of ancient Greece forms a decisive new beginning in the intellectual history of mankind. Thus this series starts with Homer and from there follows the long stream of European classics. The purpose of the collection is to provide basic knowledge about some important classical works and about their authors. Of course, a simple summary of the contents of a classic is not enough, it would also be necessary to assess the position and influence of each work in the history of literature and thought, to offer analysis and possible interpretations, and to add a short bibliography of the studies on each of the classics. However, this exceeds the scope of this series.

European culture and the intellectual history of the West should be understood as a whole. This implies that we should be acquainted with the scholars of every period and with the continuity that links earlier and later works. A more wholistic approach will also pay attention to different fields of knowledge, because many authors may use poetry to express philosophical ideas or combine myth and history. Thus literature, history, philosophy, law, and religion are intertwined in many of the classical writings. For example, Augustine’s *The City of God* discusses questions of history, ethics, politics, mythology, religious faith, and hermeneutical questions.

This series is divided into five volumes: “100 Classics of Ancient Greece and Rome” (800 BC —150 AD), “100 Classics of Late Antiquity” (150 AD—650 AD), “100 Classics of the Middle Ages” (650—1450 AD), “100 Classics of Renaissance and Baroque” (1450—1750), “100 Classics of the Modern Age” (1750—1950). Each volume is designed as an independent collection and thus has an index which contains the original names of the authors, important works and ideas, and the English and Chinese transcriptions. The classical works

chosen in this series are mainly taken from the areas of literature, history, philosophy, law, and religion, but there are also some famous scientific works and encyclopedic collections. Preference was given to those works who present a complete narrative, thus collections of fragments, poems, letters, and speeches have been somewhat neglected. Some important authors may not be mentioned in the text, but they appear in the index. Since this series pays special attention to the original languages of the classics, the Chinese text uses the ABC for western personal names, place names, and book titles. “Proper names are generally not transliterated into Chinese, except for commonly used translations. Take for example the different Chinese translations for the hero Achilles in Homer’s epic, it will be hard to choose between ‘A-ka-liu-si’, ‘A-ji-liu-si’, ‘A-xi-liu’, ‘A-xi-li’ and many other different translations. Thus we do not use any of these transliterations and keep the original way of writing.” (Luo Niansheng, *Classical Greek-Chinese Dictionary*, Shangwu, 2004, preface). The Chinese transliterations of western names can be found in the index.

May this series help the reader to better understand and enjoy the height, depth, and width of western literature and thought!

Leopold Leeb, Beijing 2009

序

15、16 世纪迎来了一种教育性的、知识性的和艺术性的运动,19 世纪的人称其为“文艺复兴”。这个词来自拉丁语的 *renasci*(重生)表示古代知识的复兴,即古希腊和拉丁语的传统。13 世纪的伟大经院思想家(比如 Albertus 和 Thomas)就对 Aristoteles 的思想有浓厚的兴趣,像 Petrarca 和 Boccaccio 等一些意大利人,就被 Cicero 和古典神话学所吸引,但只有在 Chrysoloras 来到 Florentia 之后(1397 年),意大利的学者才有机会系统地学习古希腊语。一百年以后 Calepino 的词典才被出版,但在 1500 年人们能够使用印刷技术来出版古希腊和古代拉丁语的文献。此时甚至《旧约》的希伯来文献也得到了更多的重视。

文艺复兴时期的学者,比如 Erasmus、Jimenez、Melanchthon、Etienne 等人,追求比较世俗的博学知识和优雅的辞藻,但也看重教育思想和宗教理想:他们试图培养一些学生,并帮助他们理解古典文献和《圣经》的原文。因此文艺复兴时代在很多方面都是中世纪宗教狂热的延续。该时期的很多著作是以宗教信仰为核心的,或是来自《圣经》的译本、或是灵修性的、神秘学的文献,或是教育性的书和辩论论文。而且相当多作者同时也是隐修者、司铎或修女,比如阿维拉的特蕾莎。

1500 年前后的地理发现极大地拓宽了欧洲学者的视野。文艺复兴学者的人文主义非常广泛,而这种广泛的人文主义也影响了传教士的基本态度。因为他们遇到新的语言和文化并试图与之对话的情形,亦如他们曾试图欣赏和接纳古希腊神话和古代文化的过程。这过程的第一步,是编写这些非欧洲语言的双语词典(参见 Ricci 和 Rhodes)。

其他发现,比如在天文学(Copernicus、Kepler、Galilei)、物理学(Descartes、Newton)、解剖学(Vesalius)等领域,与地理知识的扩展相匹配,而在法学方面,与本地民族的接触引出了国际法的新概念(参见 Vitoria、Grotius、Pufendorf)。

在哲学方面,文艺复兴代表一种新的人生观。此时的学者认为人是宇宙的中心(Mirandola),自我意识成为可靠的思想基础(Descartes)。个人的持续性追求和创造性活动变得尤其重要,以至于超过永恒理念。中世纪的唯名论者曾拒绝了普遍价值的权威性,而在文艺复兴时期,人们开始讨论 Aristoteles 的宇宙观以及教会文献的权威性。在各种权威动摇的时候人们在人的理性中寻求到一个新的共识。对理性的信赖激发了科学研究,带来了某种宽容(参见 Montaigne 和 Browne),同时启发了 Robinson Crusoe 的独立性,甚至 Fielding 著作中那位无所不知的叙述者,但也招来了 Bayle 和 Voltaire 的怀疑主义。在另一方面,巫婆热——它的高峰不在中世纪,而是在 1500 年以后的 200 年——Hamlet 的疯狂以及 Swift 及 Swedenborg 的奇怪梦

想都表明那些非理性因素始终存在于人心,甚至萦绕在“理性的时代”。

由于16世纪的宗教改革者,对教会传统权威的攻击变得更为直接,但直到第18世纪才出现比较多可称其为“自由思想家”的人。有时候他们会遭到自己圈子完全的排斥(比如Spinoza),却成为另一些人眼中伟大的哲学家。由于对欧洲文化根源的理解无法在欧洲形成稳定合一的思想,文艺复兴时期的多元化和内在张力在之后的时期更加剧烈。欧洲在很大的程度上,已经失去了曾经那种不容置疑的共识和信仰,而西班牙、法、英等帝国的崛起加深了从中世纪传承至此的民族主义思想。另一方面,这种民族主义也促进各国语言中文学传统的形成。比如,很多意大利语、西班牙语、法语和英语的经典著作都创作于1500—1700年间。尤其在法国的“太阳王”路易十四世的时代,法语在哲学、历史学、文学评论和神学方面是最有影响力的语言(除拉丁语之外)。然而,很多重要的学术著作仍然是拉丁语写的,比如牛顿的《数学原理》。

《西方经典英汉提要》第四卷中的作者和著作只是众多人物和无数著作的一个小部分,如果读者想了解更多,请参考索引。本书的资料主要来自*Encyclopedia Britannica*(《不列颠百科全书》,Chicago 1985年)、*Reader's Companion to World Literature*(《世界文学解读》,C. S. Brown编,Dryden出版社,New York 1956)、*Lexikon fuer Theologie und Kirche*(《神学与教会百科全书》,Herder, Freiburg 2002年)、*Aus dem Reichtum der Dichtung, Mittelalter, Renaissance, Barock*(《文学的富饶·中世纪、文艺复兴、巴洛克》,W. Sanz编,Vienna 1975)和*Kindlers Literaturlexikon*(《肯德勒文学大百科全书》,Munich 1971)。我谢谢黄星女士,她帮助我看汉语的部分,更谢谢后浪出版公司的吴兴元先生,他始终支持这个系列的出版。

雷立柏,北京,中国人民大学

2011年12月

Preface

The 15th and 16th centuries ushered in an educational, intellectual and artistic movement that was later (in the 19th century) called “Renaissance”. This word comes from the Latin “renasci” (to be re-born) and denotes the rebirth of classical scholarship, the revival of the ancient Greek and Latin tradition. The great scholastics of the 13th century (like Albert and Thomas), were ardently interested in

Aristotle's thought, and Italians like Petrarch and Boccaccio felt attracted to Cicero and classical mythology, but only since the arrival of Chrysoloras in Florence (1397) scholars in Italy had an opportunity to study the Greek language in a systematic way. It took another century before Calepino's dictionary appeared in print, but by 1500 the art of printing made it possible to edit the Greek and Latin classical texts. Even the Hebrew texts of the *Old Testament* received now more attention.

Renaissance scholars like Erasmus, Jimenez, Melanchthon, and Etienne, combined the more secular quest for erudition and beauty of literary style with educational efforts and religious ideals: they tried to educate students and helped them to read and understand the classical and Biblical texts. Thus the era of the Renaissance was in many ways a continuation of the religious fervor of the Middle Ages. Many of the famous works of the era are devoted to religious themes, be it Bible translations, spiritual and mystical texts, educational works, or polemic treatises. And quite many of the authors are still monks, priests, or nuns, for example Teresa of Avila.

The geographical discoveries around the year 1500 enormously widened the horizon of European scholars. The broad humanism of the Renaissance scholars also was reflected in the approach of missionaries who encountered other languages and cultures and tried to dialog with these cultures just like they had tried to appreciate and integrate classical Greek mythology and culture. One of the first steps was to elaborate bilingual dictionaries of these new non-European languages (confer Ricci and Rhodes).

The expansion of geographical knowledge was matched by discoveries in the fields of astronomy (Copernicus, Galilei), physics (Descartes, Newton), anatomy (Vesalius), and law, where the contact with indigenous tribes led to new conceptions of international law (Vitoria, Grotius, Pufendorf).

In the field of philosophy the Renaissance represented a new approach to human life. Man was now conceived as the center of the universe (Mirandola), and self-consciousness became the foundation of reliable thinking (Descartes). The continuous search and creative dynamism of the individual were now becoming more important than the eternal ideas. The nominalists of the Middle Ages had rejected the authority of universal values, and in the Renaissance Aristotle's world view and even the authority of ecclesiastical texts was debated. In this time of shaking authorities new consensus was sought in human reason. This faith in human reasoning inspired scientific research, a certain tolerance (Montaigne and Browne), the independent actions of Robinson Crusoe, the omniscient narrator of Fielding's works, but also the skepticism of Bayle and Voltaire. On the other hand, the witch craze, which reached its peak not in the Middle Ages but in the two centuries after 1500, Hamlet's madness, and Swift's and Swedenborg's strange visions show that the irrational elements that were never absent, vexing even the "age of reason".

Due to the reformers of the 16th century the attacks on the traditional authority of the Church became more outspoken, but only at the end of the period there appeared more authors who might be called "freethinkers". These were sometimes completely rejected by their own communities (like Spinoza) but found acceptance in other circles as great philosophers. As the quest for understanding

the origins of European culture could not form a reliable unity in Europe, the pluralism and the contradictions of Renaissance thought even increased during the following centuries. To a large extent Europe had lost an unquestioned unity of thinking and believing, and the rise of empires in Spain, France, and Britain aggravated the incipient nationalism inherited from the Middle Ages. On the other hand this nationalism speeded the formation of national literatures in the local languages. Many of the classical masterpieces of Italian, Spanish, French, and English literature were created in the period from 1500 to 1700. Especially in the age of the “Sun King” Louis XIV. French (besides Latin) was the most influential language in the fields of philosophy, history, literary criticism, and theology. However, many important scientific works continued to be written in Latin, for example Newton’s *Principia mathematica*.

The authors and works mentioned in this volume are only a small selection. For more names and more background information concerning the period please consult the index. Much of the material presented in this volume comes from the *Encyclopedia Britannica* (Chicago 1985), the *Reader’s Companion to World Literature* (ed. C. S. Brown, Dryden Press, New York 1956), *Lexikon fuer Theologie und Kirche* (Herder, Freiburg 2002), *Aus dem Reichtum der Dichtung, Mittelalter, Renaissance, Barock* (ed. W. Sanz, Vienna 1975), and from the *Kindlers Literaturlexikon* (Munich 1971). My thanks go to Mrs. Huang Xing who helped me to read the Chinese manuscript, and to Mr. Wu Xingyuan from the Houlang editorial, for his constant support.

Leo Leeb, Beijing, Renmin University Dec. 2011

Table of Important Events

大事年表

1452	德国人古登堡印拉丁语《圣经》	Gutenberg prints the Latin Bible
1453	百年战争结束。拜占庭沦陷	End of the Hundred Years' War. Fall of Byzantium
1472	伊凡三世与拜占庭最后的皇帝的侄女芝俄结婚	Ivan III marries Zoe, niece of the last Emperor of Byzantium
1492	穆斯林退出西班牙。哥伦布发现美洲	Muslims withdraw from Spain. Columbus discovers America
1503—1513	教宗尤利乌斯二世资助艺术和建筑	Pope Julius II patronizes arts and architecture
1517	马丁·路德反对某些宗教习惯	Martin Luther opposes certain religious practices
1529	奥斯曼帝国围攻维也纳	Vienna is besieged by forces of the Osman Empire
1530	新教徒在奥格斯堡帝国议会上写下信纲	Protestants formulate a creed at the Diet of Augsburg
1534	亨利八世成为英国教会的最高首领	Henry VIII demands supreme power over the Church of England
1540	罗耀拉在罗马建立耶稣会	Loyola organizes the Jesuits in Rome
1545—1563	特伦托会议执行一些改革	The Council of Trento implements reforms of the Church
1547—1584	沙皇伊凡使俄罗斯贵族感到恐怖	Czar Ivan IV terrorizes the Russian aristocracy
1553—1558	玛丽·斯图亚特的恢复努力落空	Mary Stuart's restoration program fails
1558—1603	伊丽莎白一世统治英国	Elizabeth I reigns in England
1559—1598	法国出现胡格诺特战争	Huguenot Wars in France
1571	土耳其人在勒潘托海战中被打败	Victory over the Turks at the sea—battle of Lepanto
1588	西班牙失去海军	Spain loses the Armada
1601	利玛窦来到中国北京	Matteo Ricci arrives in Beijing, China
1618—1648	三十年战争毁坏德国地区	Thirty Years' War devastates Germany
1648	西班牙失去对荷兰的控制	Spain loses control of the Netherlands
1649—1660	克伦威尔领导下的清教共和国	Puritanist republic under Oliver Cromwell
1661—1715	路易十四世专制统治法国	Louis XIV reigns with absolute power
1665	大约 6 万伦敦人因鼠疫丧亡	Around 60,000 people die of the plague in London
1682—1725	彼得大帝使俄罗斯走向现代化	Peter the Great modernizes Russia
1683	波兰军队使维也纳脱离土耳其的围困	Polish forces save Vienna from the Turkish siege
1689	威廉三世的“光荣革命”	“Glorious Revolution” of William III
1701—1714	西班牙继承权战争	Succession War in Spain
1706	新教的传教士开始在印度工作	Protestant missionaries start to work in India
1707	英格兰和苏格兰结合成“大不列颠”	England and Scotland unite to form “Great Britain”
1714	哈布斯堡王朝将西班牙让给法国博本王朝	Habsburgs cede Spain to the Bourbons
1740—1786	普鲁士的弗里德里希扩展自己的王国	Frederick II of Prussia expands his kingdom
1750	德国巴洛克音乐家巴哈去世	J. S. Bach, German composer of Baroque music, dies

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