



Critical Theory Since Plato

Third Edition

柏拉图以来的批评理论 (第三版)(上册)

Hazard Adams
& Leroy Searle



北京大学出版社
PEKING UNIVERSITY PRESS

CRITICAL THEORY SINCE PLATO

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(第三版)

— *Edited by* —

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and

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著作权合同登记号 图字 01-2006-1858 号

图书在版编目(CIP)数据

柏拉图以来的批评理论(上、下)(第三版)=Critical Theory Since Plato
(Third Edition)/亚当斯(Adams,H.),瑟尔(Searle,L.)主编. —影印本. —
北京:北京大学出版社,2006.7

(西方文学原版影印系列丛书)

ISBN 7-301-10858-3

I. 柏… II. ①亚…②瑟… III. 文学批评—理论研究—西方国家—
英文 IV. I106

中国版本图书馆 CIP 数据核字(2006)第 072965 号

Hazard Adams & Leroy Searle
Critical Theory Since Plato, Third Edition
EISBN: 0-155-05504-6

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9780155055049

Thomson Learning (A division of Thomson Asia Pte Ltd)
5 Shenton Way, # 01-01 UIC Building Singapore 068808

书 名: 柏拉图以来的批评理论(上、下)(第三版)

Critical Theory Since Plato (Third Edition)

著作责任者: 亚当斯(Adams,H.) 瑟尔(Searle,L.) 主编

责任编辑: 胡娜 张冰

标准书号: ISBN 7-301-10858-3/I·0816

出版发行: 北京大学出版社

地 址: 北京市海淀区成府路 205 号 100871

网 址: <http://www.pup.cn>

电 话: 邮购部 62752015 发行部 62750672 编辑部 62767347 出版部 62754962

电子邮箱: zbing@pup.pku.edu.cn

印 刷 者: 涿州市星河印刷有限公司

经 销 者: 新华书店

787 毫米×980 毫米 16 开本 98.75 印张 3150 千字

2006 年 7 月第 1 版 2006 年 7 月第 1 次印刷

定 价: 110.00 元

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导 言

刘象愚

自 20 世纪 60 年代以来,西方批评理论进入了极盛期。理论的大旗在人文社科的所有领域中猎猎招展,理论及其相关课程占领了几乎所有人文社科的课堂。学者们言必称理论,每以谈玄说理为时尚。在这样的氛围中,各种理论文集也就应运而生。

在众多的理论文集中,有两部影响最大。这就是英国学者拉曼·塞尔登(Raman Selden)等编选的《文学批评理论:从柏拉图到现在》(*The Theory of Criticism: from Plato to the Present*)和美国学者哈泽德·亚当斯(Hazard Adams)等编选的《柏拉图以来的批评理论》(*Critical Theory Since Plato*)。这两本书标题与内容大致相同,但却各领风骚,各具特色,堪称西方文论选本中的双壁。

塞尔登等人的选本按主题结构全书,将两千余年来的西方文论分为“再现”、“主体性”、“形式、体系与结构”、“历史与社会”、“道德、阶级与性别”这样五个部分,在每一个部分下设专章和专节,再按时代顺序选收重要批评家和理论家们最精彩的文论片断。这种将共时与历时相结合的结构模式,既给人以历史感,又给人以空间感。当然这种分割与归纳很难完全避免武断和简单之嫌,但它毕竟为读者研习历史悠久、浩如烟海的西方文论提供了一条方便快捷的途径。正因为如此,该书自 20 世纪 80 年代问世以来,很快被读书界接受,并被许多高校用作文论课的教材或教学参考材料,20 多年来盛行不衰。

亚当斯等人的选本早塞尔登等人的选本十几年出版,到目前为止已经是第三版。这个选本虽然按照时代顺序以重要批评家和理论家的理论结构全书,所选文论同样上迄柏拉图,下至现当代。但它却自有独特的优势。与塞尔登的选本相比,首先,它的选文分量重,一般不是零散的片断,而力求给读者留下丰厚完满的印象。譬如,对西方文论鼻祖亚里士多德的理论,塞本只在三处选收了《诗学》中的部分章节,而亚本却不仅完整地选收了《诗学》全书,还选收了《形下学》(或译《物理学》)、《形上学》和《修辞学》的部分内容。贺拉斯的《诗艺》、伪朗吉弩斯的《论崇高》、锡德尼的《诗辩》、德莱顿的《论戏剧诗》、蒲柏的《论批评》、休谟的《趣味的标准》、华兹华斯的《抒情歌谣集序》、雪莱的《为诗一辩》、阿诺德的《时下批评的功能》、王尔德的《撒谎术的衰朽》、托尔斯泰的《何为艺术?》、什克洛夫斯基的《艺术即技巧》、艾略特的《传统与个人才能》、伍尔夫的《自己的一间屋》、韦姆塞特和比尔兹利的《意图谬误》、罗兰·巴特的《作者之死》、福柯的《何为作者?》、保尔·德曼的《抵抗理论》、斯坦利·费什的

《此中真有文本吗?》等重要理论著述也都收入了全文。这样,亚本就为读者勾勒出了西方文论以及文学研究发展演化的历史脉络。其次,这个选本十分重视选收那些与文学和审美关系密切的哲学家的著述,因此,我们不仅可以读到培根、洛克、维柯、康德、黑格尔等老一代哲人的精彩论述,还可以读到尼采、弗洛伊德、罗素、维特根斯坦、海德格尔、本雅明、阿多诺、乔姆斯基、萨特、法依、德里达、阿尔都塞、罗蒂、黎奥塔、哈贝马斯、斯皮瓦克等现当代思想家的精湛见解。就此而论,亚本具有更为深广的哲学与文化底蕴。从某种意义上说,亚本不仅是文学理论的选本,更是文化理论的选本,它为那些试图理解并深入研究西方文学与文化的读者提供了更为深刻、更为厚实的第一手资料。最后,亚本对每一位所选的批评家或理论家都做了简明但却十分到位的介绍和评价。正因为有这些长处,亚当斯等人的这个选本似乎比塞尔登等人的选本具有更大的影响,自1971年第一版至今的30余年间,它还牢牢地控制着大学文论的讲堂。1992年它出了修订版(第二版),大大拓展了篇幅和范围,2005年出的这个第三版,又扩充了内容,所收论家的数目从第二版的115位,增加到122位,同时,还扩大了原先所选古典批评家与理论家文论的篇幅。

这里提供给读者的文本有相当一部分是英文原典或其片断,也有一部分是用其他文字撰写的原典的英文译文。应该说,这些译文都是经过时间考验留存下来的精品。对那些一时读不到原文或只能读英文的读者来说,读这些英译文,是能够较好地接近原典的唯一途径。

如前所述,塞尔登的选本与亚当斯的选本是目前西方文论选本中两个各有千秋,相辅相成的本子。北京大学出版社在2003年已经推出了塞尔登选本的中文本,现在又要出版亚当斯的英文本,这是非常有眼光的。在我看来,无论从选本的结构,篇幅抑或选本的内容,塞尔登的本子都可以作为亚当斯本子的先导。读者诸君不妨先读塞尔登选本的中译文,然后再来读亚当斯的英文本,谅必能收到深入胜景或更上层楼之效。

Preface



Since the publication of the first edition in 1971, the field of critical theory has expanded dramatically, particularly after the 1960s. This edition, accordingly, has been reshaped throughout, not only to reflect recent work but also to provide a more substantial historical background for it. This third edition of *Critical Theory Since Plato* follows the basic plan of previous editions in offering a general introduction (plus a supplementary introduction to modern criticism—see page 621), with selections prefaced by headnotes and brief bibliographic information, all presented in chronological order. We have avoided the use of thematic or other rubrics that group texts by approach or subject, since each individual selection reflects substantive individual work, by older as well as more recent writers, that may connect with other authors and historical periods in multiple ways. The aim is to present in a single volume, of moderate size, materials for a course of representative readings in the history of critical theory in Western culture, without privileging any particular scheme of associations.

The special problems of representing contemporary criticism since 1965 are already familiar to scholars, teachers, and students. The issue is not merely the sheer growth of the field itself, in the number of universities that now offer (and in many cases, require) courses in criticism and theory, together with a dramatic increase in professional publications on theoretical subjects in literary and cultural study. Even more important, we believe, are changes in the conception of the field that can be evaluated only by patient historical and philosophical reflection. Some of these problems we addressed in *Critical Theory Since 1965* (Tallahassee: Florida State University Press, 1986), but in this volume our approach has been more comprehensive.

As critical theory has become more diverse, it has also become increasingly divergent in the sense that the special problems of particular areas of study demand separate and extensive treatment that cannot reasonably be satisfied by a general and historical anthology such as this one. Fortunately, very good resources for more extended work on such areas are now readily available. What is required, we believe, is a selection of essential and substantive materials to facilitate a rethinking of the historical shape and trajectory of the expanded field as a whole. Thus, readers will find in this edition amplified resources to examine the rhetorical and pedagogical function of the literary in the ancient world, with sometimes surprising pertinence to contemporary studies of discursive practices, just as they will find throughout a greater diversity of philosophical selections, ancient and modern, and a broad representation of work addressing contemporary themes pertaining to the role of theory and the place of literature in collective cultural life.

In particular, we have been concerned in this edition to take full advantage of historical reflection as a way to put contemporary practices and concerns in an expansive framework. This pertains not only to the addition, for example, of selections from the

dialogues of Plato that formerly were not seen as pertinent to the literary, but the representation of other philosophical perspectives from the last one or two centuries where, conversely, the problems usually associated exclusively with the literary have been found to be fundamental for all organized thinking. We have, in this spirit, included new selections by such philosophers and theorists as Charles Sanders Peirce, Edmund Husserl, Gottlob Frege, Bertrand Russell, Ludwig Wittgenstein, Rudolph Carnap, Valentin N. Volosinov, Jean Paul Sartre, Martin Heidegger, Frantz Fanon, Jacques Derrida, Edward W. Said, Gayatri Chakravorty Spivak, Judith Butler, and Ernesto Laclau, among others, that together make clear the shortsightedness of insular and exclusive reliance on only certain traditions of thinking on fundamental topics. Additional material extending the scope of this edition is available on-line at www.textchoice.com.

Two general observations concerning the selections in this anthology bear special mention. The first is that we have been guided in our editorial choices by the conviction that the intellectual problems of the literary, and more generally, the imaginative, are fundamental and not topical. The sense of crisis and controversy that has marked recent criticism is, in this light, partly the result of the discovery that many of our dominant philosophical presuppositions are vulnerable precisely because they have been unable to accommodate the vigorous and dynamic quality of imaginative thinking. The second is that imaginative thinking, so considered, remains one of the greatest practical resources upon which we can draw, as a continuing source of the ongoing discourse of justice that has been particularly prominent in contemporary critical theory.

Finally, we wish to thank our students and colleagues, especially the late Ernst Behler, Robert L. Montgomery, Henry Staten, Raimonda Modiano, Nicholas Halmi, and Gary Handwerk, whose generous conversations and suggestions have been most appreciated.

*Hazard Adams
Leroy Searle*

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