



英文经典系列丛书



英文经典

西方人文掠影

杨自伍·编注

English Classics
for Students

大学版



上海交通大学出版社
SHANGHAI JIAO-TONG UNIVERSITY PRESS



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内容提要

“英文经典”丛书分为小学版、初中版、高中版和大学版4卷。丛书选材为英美古今名篇,短小精悍,便于朗朗上口,从语音、语调和语感三方面着眼,同时从小培养用法意识,各类常用搭配,予以提示。书中每篇由正文、常用语词、典型例句和用法提示四部分内容构成,旨在培养学生语感与语用的英语实用能力。高中及大学版突出语言与文化相得益彰的理念,一则注重语言的典雅优美,一则重视古典文化的熏陶修养。本书为大学版。

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绪 言

杨自伍

当今之世,中国学子需要什么类型的英文读本?这个问题萦绕脑际,挥之不去。倘若解答不了,选编本书也就无从着手。不过这个看似简单的问题,常常是众说纷纭,不易形成基本共识。索绪尔掀起的革命带来了语言学的长期繁荣,传统的文学地位不同程度受到前所未有的挑战。列维·施特劳斯以降,从结构主义到解构主义,各种主义甚嚣尘上,经过数十年的蚕食,文学由中心罢黜至边缘,地盘越来越小。西学风气东渐之后,分析哲学的深远影响,在国内外语教育界的反映昭昭在目,甚至可谓愈演愈烈。

之所以有必要提出如此莫衷一是的问题,首先针对的是目前国内各级英语读本。现有读本大多囿于传统的编写思路,出入门径不外乎文学或是语言。编者思路大多局限于文学或语言两大门类,视野更为开阔的英美人文领域,在英语教育方面几乎鲜有涉猎。远者培根,近者罗素,虽然不少选本均有所收录,遗憾的是,大多为耳熟能详的区区几篇。一旦我们正视文学的源头活水,便会发现一个严重的问题:远离西方文化深厚的土壤,阅读经典时,往往会局限于一诗一文本身。或者文学,或者语言学,非此即彼,这样的治学之道,大家早已习以为常。结果理解或欣赏文学作品的时候,认识必然囿于文学领域,人文的理想境界还是流于空谈。丘山之功则更需要我们探求本源,远者如《失乐园》,近者如《荒原》,两部经典诗篇同样昭示我们:凡是不朽的伟大作品,无不植根于弥历千载的文化土壤。倘若轻采毛发,骨髓终究无从深及。

长期以来,我们的思路或者局限于文学本身,或者偏重语言本身。以前者而论,比较常见的脉络是文学史与作品选读合二为一,人文基本典籍很少纳入视野,而在古希腊罗马时期,人文原本为一个百科全书式的概念,文学仅仅是其中的组成部分。现代教育中,古典文学已经失去应有的地位。早在七十多年前,托·斯·艾略特便明确指出,“这个危

机到处都有它的共同特点”。如果不能自觉意识到问题的严重性,同时共同致力于扭转局面,我们培养的人才,或许远达不到通识博雅的理想。志怀霄汉而裹足泥涂,彼此相隔,何其远矣!造成如此局面的原因之一,可能在于我们普遍缺乏历史意识,这里仅仅是指大学英语教育而言。“要用你的心灵牢牢地注视那遥远的东西,一如近在目前”。先哲巴门尼德这样看待历史,因为那遥远的东西永远具有生命。我们的国学注重文史或者章句,而西方过去的传统注重人文,二者显然存在区别,从现行大学英语课程设置来看,人文缺失的一大原因在于师资不足,因为教师本身成为现有课程设置的牺牲品。

大学公共英语课程,解放之后直至现在,半个多世纪没有多少实质性的变化,旧瓶装新酒而已。这是一个尽人皆知的简单事实,却令人困惑,百思莫解。始于小学课堂,终于高等学府,教师首要注重的是语言传授。各个阶段的教学基本脱节,结果便是初中教师讲解语法,大学教师依然围绕语言本身做文章,如此局面由来已久。“振叶以寻根,观澜而索源”,《文心雕龙》揭橥的治文之道,值得我们深刻反思。国外教授外语的方式或许不尽相同,不揣冒昧,推测一下,从豆蔻之年直至血气方刚,千篇一律讲授语言本身,这样的情形估计不太可能存在。既然初中便开始教授语法之类,大学还在围绕词组、搭配用法、语词释义颠倒反复讨生计,实在看不出有什么道理作茧自缚。我国现在英语教学存在的最大问题,或许在于师资培养的目标和方式未能改弦易辙。当然,这里的历史原因可能是陈陈相因。几十年间,或许一以贯之的总体思路是语言导向,而在不同阶段,思路应该调整拓宽,方式应该区别对待。

假设仅仅凭借技术或手段的更新,可想而知,我们距离文化英语还是任重道远。文化英语的理念在于通过语言认知文化,在判断、思辨、审美方面的能力有所提高。换言之,对于学子而言,语言首先只是通向人文的手段而已。至于英语专业的课程设置,恐怕早晚也得将文化英语作为一个基本内容,否则,跨文化交际中便是一厢情愿的纸上谈兵。当下最新的指挥棒是跨文化交际,试想一下,倘若尚未逾越文学本身的藩篱,文学的土壤令人陌生,那么侈谈跨国的文化交际,岂非咄咄怪事?文化英语与文学或语言导向的英语的根本区别何在?客观而

论,在大学阶段,学士已经基本解决一般语言问题,但是一读经典,问题便产生了。历史语义往往为教师忽略,在偏重时文的今日,我们的无知程度可能甚于既往,因为洛克、休谟、贝克莱,或者马修·阿诺德、汤恩比、以赛亚·伯林、彼得·盖伊,这些英美文化大厦的台柱,我们束之高阁,非止一日。将近百年之前,托·斯·艾略特痛心疾首之余,倡导历史意识和传统,指出历史意识包括的感觉是“不仅感受过去的过去特性,而且感受过去的现在特性”,夫子恂恂如也。培根《论读书》一类随笔,固然列于必读书目,但是除此之外,《学问的推进》恐怕还很遥远。“西流之水东流河,一去不还奈子何!”技术日新月异的时代,我们尤其需要重温经典,但不只是文学经典,更为迫切需要的是人文经典,因为文学只是其中的一个分支。今日大学英语的出路,先文化而后语言,恐怕尤为必要,所谓矫枉过正,往往不得已矣。试想缺乏历史和传统两层意识,人文素养或审美水平从何而谈起?

长期以来,我们主流的思路属于语言或文学导向性质。而在英语专业遍地开花的今日学府,这样的思路依然居于统治地位。按理来说,处于本科阶段,学子应该经教师点拨而拓宽精神视平线,提倡必读与自选研读并重的读书方式。大家趣好各异,因此可以发掘不同领域的典籍,“沈潜乎训义,反复乎句读”,然后相互切磋。积年累月的潜移默化,自然获益良多。形成这样的格局,首先需要我们的英语教师更上一层楼,具有相当开阔的文化视野,自身必须认真研读经典,而非拘泥于一派之说、一家之言。一言以蔽之,具体而言,就文本而论,人文导向应该取代单纯文学或语言导向的传统做法。现在国内的英语教师,从自身接受高等教育时起,便是一路如此走来,改弦易辙谈何容易?更待何年?斯宾诺莎告诉我们,在永恒下看待一切。而永恒不是固化的,而是流动的,包括一切变化在内。赫拉克利特说得浅显明白:“太阳每天都是新的,永远不断地更新。”传统模式束缚太久太紧,求新求变自然而然成为一种内心的声音。这个选本是产生过程,自始至终受到心灵吁求的呼唤和引导,直至编就之后,开头提出的问题也算有所交代。

以上所论,仅为管见所及,不过毕竟是当下英语教学方面存在的现实。为了达到跨文化交际的遥远目标,我们首先从基本功做起,那就是

重温一国文化的源流,《诗经》晓示我们:左之左之,君子宜之;右之右之,君子有之。左宜右宜,虽不能至,心向往之。以英美文化为导向,通过英语进而认识两国文化不同时期的不同侧面,同时折射西方历史与人文发展的重要阶段或人物思想。基于这样的理念,《英文经典》(大学版)另辟蹊径,尝试突破国内英美文学或语言学习选读的编选模式,也不再沿用以章句注疏为要津的方式。本书明确以人文导向为编选思路,非文学类作品占据主要篇幅。举例而言,《鲁滨孙漂流记》,相信尚未踏进大学校门的后生已经读过,但是笛福在那个时代便著书立说,专门探讨女性教育问题,恐怕多数英语教师有可能忽略,而女权运动其实可以在笛福的文章里发现先声。故而本书选录的是《女性教育》,而非《鲁滨逊漂流记》。现在时兴轻松读本,其实是误人子弟。经典倘若可以轻松读来,那些历朝历代的典籍还能称为经典吗?因此虽然在客观接受方面有所考虑,这个选本首先注重的是内容体现文化价值和历史意义的篇章。同时在选材方面也本着折中主义的态度,力求兼顾表里,希望语言难度不至于令人却步。

本书编选作家从年代来看,跨度弥历四个世纪。毋庸讳言,一两个选本甚至多卷本选读,当然难以全方位展示英美文化。可以聊以自慰的是,这个选本从大文化的背景精选百家。序次未以年代先后为据,主要考虑的是内容的关联性,刘知几称“鲁之曹沫与燕荆轲并遍”,据此认为《史记》“所以为短也”。此说不无道理,不过毕竟为一家之言。倘若严格根据年代先后或国别及类别来编选,阅读上存在的困难可能更大一些,因此采取文学、历史、哲学交叉选文的方式,主要也是从读者方面着想。

体例比较简单,这里略加说明。人物或作品以及术语,一般置于脚注,涉及历史背景等问题的,置于篇末札记一栏,旨在弥补脚注的不便说明之处。正文后第一栏名之“活用语词”,意在显示经典篇章的修辞或遣词造句依然具有活力,善于吸收的话,可以为我所用。第二栏名之“仿写句式”,主要选择若干足以鉴赏或模仿的句式,同时挑选适合写作或翻译的个别段落或章句,以期便于读者提高英语写作能力。第三栏名之“札记”,主要围绕文化背景、作家风格、语言特色,择要略加说明。

凡是属于一般历史或文化常识范围内的人名或事件，解释从略。历史语义及特殊用法之外，普通语词释义不在注释之列。归根结底，读书需要个人付出艰辛的努力。牛津大学出版社往昔的许多诗文版本，一字不注，一度感到费解。时隔多年，终于明白其中自有道理：追求知识或真理，他人无法代庖。

2015 年春夏之交

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The Wilderness

The Bible

- 1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.
- 2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.
- 3 Strengthen ye the weak hands, and confirm^① the feeble knees.
- 4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.
- 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.
- 6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.
- 7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.
- 8 And an high way shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall

① confirm; make firm, 旧式用法。

be for those: the wayfaring men, though fools, shall not err therein.

- 9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:
- 10 And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

【Expressions to Use】

1. blossom abundantly; rejoice even with joy and singing
2. of a fearful heart
3. the parched ground; the thirsty land
4. grass with reeds and rushes
5. obtain joy and gladness

【Sentences to Imitate】

1. ... the desert shall rejoice, and blossom as the rose.
2. ... the thirsty land springs of water.
3. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.
4. ... the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.
5. ... they shall obtain joy and gladness, and sorrow and sighing shall flee away.
6. ... in the wilderness shall waters break out, and streams in the desert.

【Notes to Study】

1. 选文出自《钦定版圣经》，《旧约·以赛亚书》，第三十五章第一至第十节。

2. wilderness, 古义一般指荒野, 有虚实两种内涵, 宗教用法上也特指现世。
3. 一般而言,《圣经》最适合英语学习。在《致牛津伯爵书》中, 乔纳森·斯威夫特认为,“倘若没有本国语《圣经》和《祈祷书》, 大家几乎看不懂百年前的书面文字。”由此可见, 在英语发展过程中,《圣经》产生过重要作用。到了大学阶段, 虽然有多种现代版本可供阅读, 但是《钦定版圣经》仍不失为明智的选择。或有论者嗤点以为陈旧, 实为浅见。语言一事, 可以沿流而不可失源。有些篇章宜于读古本, 如《赞美诗》或《所罗门之歌》。古今对照是比较可取的方式。古朴的语言有助于阅读英语经典原著。从文化方面来看, 很少有英国作家的作品著述完全不用《圣经》典故。

Holy Living

by Jeremy Taylor

Neither must we think that the life of a man begins when he can feed himself, or walk alone, when he can fight or beget his like^①; for so he is contemporary with a camel or a cow: but he is first a man, when he comes to a certain steady use of reason, according to his proportion; and when that is, all the world of men cannot tell precisely. Some are called at age at fourteen, some at one-and-twenty, some never; but all men late enough, for the life of a man comes upon him slowly and insensibly. But as when the sun approaches towards the gates of the morning, he first opens a little eye of heaven, and sends away the spirits of darkness, and gives light to a cock, and calls up the lark to matins, and by and by gilds the fringes of a cloud, and peeps over the eastern hills, thrusting out his golden horns, like those which decked the brows of Moses when he was forced to wear a veil, because himself had seen the face of God; and still while a man tells the story, the sun gets up higher, till he shews a fair face and a full light, and then he shines one whole day, under a cloud often, and sometimes weeping great and little showers and sets quickly: so is a man's reason and his life. He first begins to perceive himself, to see or taste, making little reflections upon his actions of sense, and can

① beget his like: 为人父者; 有时也指生儿育女, 历史语义。现代意义为“招致”, 如“Hunger begets crime.”。

discourse of flies and dogs, shells and play, horses and liberty; but when he is strong enough to enter into arts and little institutions, he is at first entertained with trifles and impertinent things, not because he needs them, but because his understanding is no bigger, and little images of things are laid before him, like a cock-boat to a whale, only to play withal; but before a man comes to be wise, he is half dead with gouts and consumption, with catarrhs and aches, with sore eyes and a worn-out body. So that if we must not reckon the life of a man but by the accounts of his reason, he is long before his soul be dressed; and he is not to be called a man without a wise and an adorned soul, a soul at least furnished with what is necessary towards his well-being; but by that time his soul is thus furnished, his body is decayed; and then you can hardly reckon him to be alive, when his body is possessed by so many degrees of death.

But there is yet another arrest. At first he wants strength of body, and then he wants the use of reason, and when that is come, it is ten to one but he stops by the impediments of vice, and wants the strength of the spirit; and we know that body, and soul, and spirit, are the constituent parts of every Christian man. And now let us consider what that thing is which we call years of discretion. The young man is past his tutors, and arrived at the bondage of a caitiff spirit; he is run from discipline, and is let loose to passion; the man by this time hath wit enough to choose his vice, to act his lust, to court his mistress, to talk confidently, and ignorantly, and perpetually. To despise his betters, to deny nothing to his appetite, to do things that when he is indeed a man he must for ever be ashamed of; for this is all the discretion that most men shew in the first stage their manhood; they can discern good from evil; and they prove their skill by leaving all that is good; and wallowing in the evils of folly and an unbridled appetite. And by this time the young man hath contracted vicious habits, and is a beast in