

Memory work for
English learners



高中英语

饶健华 选注

英语背诵文萃

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湖南大学出版社

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前 言

众所周知，要学好一种语言，除了多读、多写、多实践外，还要多练“背功”——选择自己喜爱的名篇佳作反复朗读，直至烂熟于胸。这对于积累词汇、培养语感，提高阅读、写作水平和听说能力，乃至本身的素质均大有裨益。古人云：“熟读唐诗三百首，不会吟诗也会吟。”“读书破万卷，下笔如有神。”“腹有诗书气自华”，说的就是这个道理。

为了给莘莘学子提供一份精美的精神食粮，我们从古今中外的文献典籍中，爬罗剔抉，选择了近 200 篇（段）文章，分为《小学篇》、《初中篇》和《高中篇》。内容涉及文学、历史、语言、哲学、经济、政治、军事、艺术和其他文化门类，林林总总，构成了生活的万花筒。读者打开此书，定会有“山阴道上，应接不暇”之感。

“厚今薄古”是本套书的编选原则。但“古人”（其实大多数离今日也不过一二百年）的文章写得流利清新、明白如话而又文采斐然的，我们也不忍割爱，酌情选入。近人和今人入选的文章须晓畅流利自不必说，但还须寓意深刻，富于哲理，言语隽永，耐人咀嚼。因此爱因斯坦和罗素的文章多有入选。政坛领袖的演说也选得不少，一来演说词更接近口语，宜于诵读，易于模仿学习；二来他们眼观五洲风雨，胸有人世情怀，高屋建瓴，指点江山，墨溅珠玑，舌吐莲花，他们的声音将长久地在历史的长廊里回响。寻常百姓的儿女私情和人生感悟，只要是真情实感，我们也采撷了若干片断。总之，在这套选本中，革命导师、哲学家、文学家、科学家、军事家……从国家元首、文人学者到升斗小民，聚集一堂，谈人生、社会、理

想、事业，谈责任、治学、工作、处世，无不深中肯綮，读来给人启迪，益人神智。

苏东坡诗云：“好书不厌百回读，熟读深思子自知。”我们这套选本是否属于这类好书，读者诸君开卷便知分晓，我们就不再饶舌，以免“王婆卖瓜”之嫌。最后我想用一位香港青年作家谈背书的话来结束这篇前言：“一本书，是一坛酒，趁早珍放在心的地窖里，锁好，先不要品尝，为的是三十年后，当你独登高楼，推开了西边的一扇窗，但见一天星斗，满地江湖……”

编者

2002年3月15日

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1. Work for Humanity ⁽¹⁾

Karl Marx was one of the rare men who could be leaders in science and public life at the same time: these two aspects were so closely united in him that one can understand him only by taking into account ⁽²⁾ both the scholar and the socialist fighter.

Marx held the view that science must be pursued for itself, irrespective of the eventual results of research ⁽³⁾, but at the same time that the scientist could only debase himself by giving up active participation in public life or shutting himself up in his study or laboratory like a maggot in cheese and hold aloof from the life and political struggle of his contemporaries.

"Science must not be a selfish pleasure," he used to say.

"Those who have the good fortune to be able to devote themselves to scientific pursuits must be first to place their knowledge at the service of humanity." ⁽⁴⁾ One of his favourite sayings was: "Work for humanity."

Paul Lafargue ⁽⁵⁾: *Reminiscences* ⁽¹⁰⁾ of Marx

(1) humanity: [hju: 'mænəti] n. 人类。

(2) take into account: 考虑到。例如:

These figures do not take account of changes in the rate of inflation. 这些数字没有考虑通货膨胀率的变化。

- (3) Marx held the view that science must be pursued for itself, irrespective of the eventual results of research: 马克思认为必须为科学本身而研究科学,不要考虑研究的最后结果。
hold the view that: 持……观点;认为。that 引导的是 view 的同位语从句。irrespective of: 不考虑;不顾。
- (4) debase: [di'beis] *vt.* 降低;贬低。
- (5) maggot: ['mægət] *n.* 蛆。
- (6) hold aloof: 脱离;远离。例如:
Never hold (或 stand, keep) aloof from the masses. 千万不要脱离群众。
- (7) contemporary [kən'tempərəri] *n.* 当代人;同时期的人。
- (8) must be first to place their knowledge at the service of humanity: 必须首先用他们的知识为人类服务。
- (9) Paul Lafargue: 保尔·拉法格,马克思的女婿。
- (10) reminiscence: [ˌremi'nisəns] *n.* 回忆;旧事。
reminiscences: 回忆录。

2. *Why I Teach (Excerpt)*

Peter G. Beidler

I teach because I like the pace of the academic calendar. June, July, and August offer an opportunity for reflection, research and writing. I teach because teaching is a profession built on change. When the material is the same, I change—and, more important, my students change.



I teach because I like the freedom to make my own mistakes, to learn my own lessons, to stimulate⁽¹⁾ myself and my students. As a teacher, I'm my own boss. If I want my freshmen to learn to write by creating their own textbook, who is to say I can't? Such courses may be huge failures, but we can all learn

from failures.

I teach because I like to ask questions that students must struggle to answer⁽²⁾. The world is full of right answers to bad questions. While teaching, I sometimes find good questions.

I teach because I enjoy finding ways of getting myself and my students out of the ivory tower⁽³⁾ and into the real world. I once taught a course called "Self-Reliance in a Technological Society." My 15 students read Emerson⁽⁴⁾, Thoreau⁽⁵⁾ and Huxley⁽⁶⁾. They kept diaries. They wrote term papers⁽⁷⁾.

So teaching gives me pace and variety⁽⁸⁾, and challenge, and the opportunity to keep on learning.

However, the most important reasons why I teach are that my students grow up and change in front me. Some have become doctoral⁽⁹⁾ students with excellent success and found good jobs; some have become interested in the urban poor and served as civil rights⁽¹⁰⁾ lawyers; some have decided to finish high school and go to college.

A "promotion" out of teaching would give me money and power. But I have money. I get paid to do what I enjoy: reading, talking with people, and asking questions like, "What is the point of being rich?"

And I have power. I have the power to nudge⁽¹¹⁾, to fan sparks⁽¹²⁾, to suggest books, to point out a pathway. What other power matters?

But teaching offers something besides money and power: it offers love. Not only the love of learning and of books and ideas, but also the love that a teacher feels for that rare student who walk into a teacher's life and begins to breathe. Perhaps love is the wrong word: magic might be better.

I teach because, being around people who are beginning to

breathe, I occasionally find myself catching my breath with them.

- (1) stimulate: ['stimjuleit] *vt.* 激励; 刺激。
- (2) struggle to answer: 绞尽脑汁来回答。
- (3) ivory tower: 象牙之塔。
- (4) Emerson: ['eməsn] 埃默森(1803 ~ 1882), 美国评论家、哲学家、诗人。
- (5) Thoreau: ['θɔ: rəu] *n.* 梭罗(1817 ~ 1862), 美国作家。
- (6) Huxley: ['hʌksli] *n.* 赫胥黎(1825 ~ 1895), 英国生物学家。
- (7) term papers: 学期论文。
- (8) pace and variety: 节奏和变化。
- (9) doctoral: ['dɒktərəl] *a.* 博士的。
- (10) civil rights: 公民权。
- (11) nudge: [nʌdʒ] *v.* 推进; 温和地说服。
- (12) fan sparks: 煽起火星; (喻)使才智焕发。

3. *American and Italian Children*

B. David

All young children, whatever their culture, are alike in their charm and innocence—in being a clean slate⁽¹⁾ on which the wonders and ways of the world are yet to be written. But during the three years I worked in a school in Milan.⁽²⁾ I learned that American and Italian children are different in several ways. First, young American children tend to be active, enthusiastic, and inquisitive.⁽³⁾ Italian children, on the other hand, tend to be passive, quiet, and not particularly inquisitive. They usually depend on their parents to tell them what to do. Second, American children show their independence while their Italian counterparts⁽⁴⁾ are still looking to their parents and grandparents to tell them what to do or not do. Third, and most important to those who question the influence of environment on a child, the American children generally surpass their Italian schoolmates in math, mechanical, and scientific abilities. But American children are over-shadowed⁽⁵⁾ by their Italian counterparts in their languages, literature, art, and music courses. Perhaps the differences, which those of us at the school confirmed in an informal study, were to be expected. After all, what priority⁽⁶⁾ do Americans give to the technological skills? And what value do Italians—with the literature of poets and authors like Boccaccio⁽⁷⁾, the works of Michelangelo⁽⁸⁾, and the music of the world-famous La Scala opera⁽⁹⁾ at Milan—place on the cultural arts?⁽¹⁰⁾

-
- (1) slate: [sleit] *n.* 石板。
 - (2) Milan: [mi'læn] *n.* 米兰(意大利城市)。
 - (3) inquisitive: [in'kwizitiv] *a.* 好询问的;爱钻研的。
 - (4) counterpart: ['kauntəpɑ:t] *n.* 对应的人(或物)。
 - (5) overshadow: [ɔ:əʃədəu] *vt.* 使相形见绌。
 - (6) priority: [praɪ'ɔ:rəti] *n.* 优先, 重点。give priority to: 优先考虑。
 - (7) Boccaccio: [bəu'kɑ:tʃiəu] 薄加丘(1313 ~ 1375), 文艺复兴时期意大利作家,《十日谈》的作者。
 - (8) Michelangelo: [ɪmaɪkə'lændʒiləu] 米开朗基罗(1475 ~ 1564), 意大利雕刻家、画家、建筑家、诗人。
 - (9) La Scala opera: 拉·斯卡拉歌剧院。
 - (10) What value do Italians ... place on the cultural arts?
意大利人给文化艺术赋予了何等的价值?

4. Making Friends

Friends play an important part in our lives, and although we may take friendship for granted⁽¹⁾, we often don't clearly understand how we make friends. While we get on well⁽²⁾ with a number of people, we are usually friends with only a very few. In all the cases of friendly relationships, two people like one another and enjoy being together, but beyond⁽³⁾ that, the degree of intimacy⁽⁴⁾ between them and the reasons for their shared interests vary⁽⁵⁾ enormously. As we get to know people we take into account⁽⁶⁾ things like age, race, economic condition, social position, and intelligence. Although these factors are not of prime importance, it is more difficult to get on with people when there is a marked difference in age and background.

Some friendly relations can be kept on argument and discussion, but it is usual for close friends to have similar ideas and beliefs, to have attitudes and interests in common—they often talk about “being on the same wavelength”⁽⁷⁾. It generally takes time to reach this point. And the more intimately involved people become, the more they rely on one another.⁽⁸⁾ People want to do friends favours⁽⁹⁾ and hate to break a promise. Equally, friends have to learn to put up with annoying⁽¹⁰⁾ habits and to tolerate differences of opinion.

In contrast with⁽¹¹⁾ marriage, there are no friendship ceremonies to strengthen the association between two people. But the supporting and understanding of each other that results from⁽¹²⁾