

C L A S S I C E S S A Y

感受经典美文



**【CLASSIC】**

谭卫国 主编

(第四版)

赠超值MP3光盘

# 英语背诵 范文精华

打开心灵的窗户，感受经典美文，

品味人生，领悟生命，

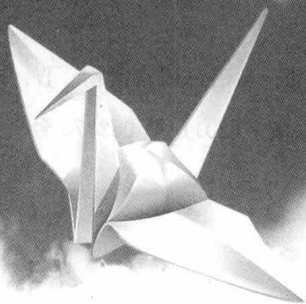
收获改变一生的智慧箴言……



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# 前言

背诵是公认的有效学习方法之一。著名文学家巴金曾经说过：“我是读了几百篇古文能够背诵，就开始写起文章来。”世界上的文坛巨擘之所以创作出许许多多脍炙人口、流芳百世的诗文佳作，主要是因为他们锲而不舍、坚持不懈地背诵了大量文质兼美的范文。

背诵范文对于外语学习尤其大有裨益。背诵可以帮助我们加深对文章的理解，提高阅读理解能力和作品赏析能力；还可以帮助我们了解文章中用词造句、布局谋篇的内在联系，培养和提高写作能力、听说能力和翻译能力。要想学好外语，背诵这种方法是必不可少的。背诵的文章多了，在大脑这座仓库里储存的语言材料就多了，在阅读时，就会自然而然地联想起已接触并背诵过的词语、句式、结构、篇章，从而有助于我们对新文章的理解和赏析。通过背诵，语言材料增多了，知识增加了，理解能力增强了，听说能力便随之提高了。在写作和翻译时，也会自然地联想起并且模仿运用那些已接触并背诵过的词语、句型和表达法，从而有助于提高写作能力和翻译能力。这个道理是显而易见、毋庸置疑的，无数例子充分证明了这一点。

背诵的真正意义还在于它能够锻炼并提高人的记忆力，而记忆力对于一个人的成长、成才、有所成就实在太重要了。俄国生理学家谢切诺夫(1829—1905)说过：“一切智慧的根源就在于记忆。”

记忆的品质表现为记忆的敏捷性、准确性、持久性和记忆的备用性。人的记忆力的好坏，与本身的遗传天赋固然有关，但主要靠后天的刻苦锻炼。训练记忆力的方法许许多多，而背诵范文就是其中最佳的方法之一。背诵和记忆语言规范、文辞优美、内容充实、饶有趣味、通俗易懂的英汉对照范文，不但能够帮助我们增长知识，优化知识结构，开阔知识视野，从而有助于我们大大提高听说读写译的能力，而且还能够帮助我们洗涤并净化心灵，纯洁和美化语言，进而有助于我们在潜移默化之中陶冶高尚情操。

本书经过第四次修订，更加精彩，更加完美，更具经典特性。本书作为独具特色的英语背诵范文精华，作为大学师生、英语专业工作者、广大英语应考者和爱好者的背诵本，必定会产生一举多得的效用，必定会成为广大英语学习者和英语使用者的良师益友。

本书译文约莫一半为主编所译，其余的则由王颖婷、王一清、朱慧蕊、何煦之、

廖如芳和杨立达所译(她们每人翻译了约3万字),还有少数译文选自国内出版的  
书刊。所有译文由谭卫国教授审定。

在此书编写的过程中,编者参考了许多国内外出版的有关书刊,在此谨向这  
些书刊的编者和作者表示衷心感谢。由于编译者水平有限,书中不妥之处在所难  
免,诚请同行专家和广大读者不吝指教,以便今后进一步完善。

编 者

2011年3月

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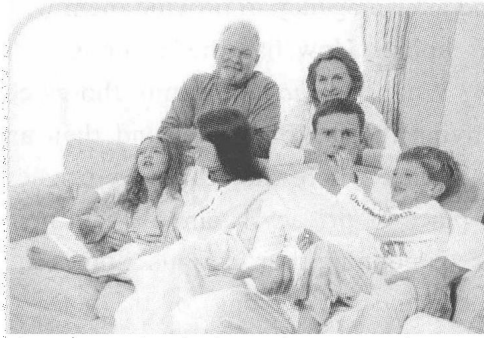
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# Unit 1

## Home and Family

### 家庭与家人

### ① Ideas of Home Have Changed

A great many people, when they speak of home, tend to associate it with a certain atmosphere, certain physical surroundings, and certain emotional attitudes within themselves. This sentimentality toward home is something that has come down to us from the past. Many modern people do not have it, and I think it is a good thing that they do not.

In the old days life was difficult. Enemies could attack you and kill or rob you, and you had little protection against them. People did not live in well-built houses where doors could be locked. They did not have the protection of an organized police force or telephones which could summon the police instantly. How did this influence the way people felt about home? Small family groups clung tightly together for protection against beasts and against other men. Only the bravest went beyond the small family area. Even in the Middle Ages only the most daring went to lands beyond the sea. The human pursuit of security conditioned men to love their homes. I am sure that this feeling must have been very strong among the early settlers of the United States who were obliged, by famine and oppression, to take the plunge and go to the new land where they knew no one and where they were subjected to Indian attack. We can see this even today in the attitudes of minority groups who, because of a feeling of insecurity, still preserve cohesive family ties.

Today, thanks to modern transportation and well-organized societies, thousands of people willingly and eagerly leave the surroundings where they were born, and the more often they do so, the less sentiment they are likely to have for those surroundings. I lived in England for three years, and I noticed that boys and girls left their parents' homes and lived in dwellings of their own.

There they could just telephone and ask an agency to provide them with a house or an apartment, which was their home. How has the meaning of the word *home* been altered by such activity? What does *home* mean to those people or to families who often move about, living in first one hotel and then another? I believe that for them home means a place where they can have privacy.

This idea of *home* as being a place of privacy is emerging in my country, Saudi Arabia, where the young are abandoning their parents' homes to live their own life. As for me, the atmosphere and surroundings of the place where my parents live have no sentimental attachment. *Home* is where I can shut the door and be by myself. At the moment it is a room in Eaton Hall. When I left my parents several years ago, I was anxious to leave. You might call it unfeeling, but that was the way I felt. On the day of my departure for the United States, my grandmother sobbed and wept. My father, however, indicated that he understood how I felt. "Son," he said, "I am not sorry that you are leaving us. I only hope that you make the most of your time."

### Words and Expressions

1. associate [ə'səʊʃieɪt] *vt.* 由……联想到,把……与……联想在一起
2. surroundings [sə'raʊndɪŋz] *n.* 周围的事物,环境
3. sentimentality ['sentɪmen'tæltɪti] *n.* 多愁善感,感伤
4. summon ['sʌmən] *vt.* 召唤,召集;集拢,聚集
5. cohesive [kəʊ'hɪsɪv] *adj.* 有附着力的,有内聚力的
6. sentiment ['sentɪmənt] *n.* 感情,情绪,情操;伤感;意见;观点
7. dwelling ['dwellɪŋ] *n.* 住处,住宅
8. agency ['eɪdʒənsɪ] *n.* 经销;代理;经销处;代理处;工具;媒介;作用;力量
9. emerge [ɪ'mɛɪdʒ] *vi.* 出现,暴露;(从困境中)摆脱;发生
10. attachment [ə'tætʃmənt] *n.* 附着,附属,附带;附属物,附件;情感,深情友爱
11. to take the plunge: 采取断然行动;冒险尝试,毅然从事
12. where they were subject to Indian attack: (在那儿)他们受到印第安人的攻击

### 参考译文

## ① 家庭观念的变化

许多人在谈到家的时候往往将它和某种气氛、某种环境及内心的某些情感态度联系在一起。这种对家的依恋情感古已有之,代代相传。许多现代人不再有了,

我认为这是件好事。

在遥远的过去,人们生活十分艰难。敌人可能会攻击你,杀害你或抢劫你的财富,而你却毫无还手之力。人们并不住在可以锁门闭户的构造坚固的房子里。他们没有一支有组织的警察队伍的保护,也不能随时打电话报警。这些怎样影响人们对于家的感情呢?小家族的成员紧密团结,聚在一起,共同抵御野兽和敌人。只有最勇敢的人才离开小家族管辖区。甚至在中世纪也只有最勇敢的人才敢涉足海外。人类对安全的追求决定了人们对家的热爱。我相信,美国的早期定居者对此一定深有感触。他们被饥荒、压迫逼得走投无路,只好毅然决然冒险来到这个举目无亲、易受印第安人攻击的陌生的地方。甚至今天,我们从少数民族团体的态度也可以看出这一点。由于缺乏安全感,他们仍然保持着富有凝聚力的家庭纽带。

今天,由于有了现代交通工具和组织良好的社会,成千上万的人们愿意并且渴望离开他们出生的环境。而且,他们离家外出越频繁,对那个环境的情感就可能越少。我曾经在英国呆过三年。我注意到孩子们离开父母的家,住进自己的房子。在英国,他们只需拿起电话,要求一家房地产经销处提供一幢房子或一套公寓,那就是他们的家了。家这个词的意义是如何被这种行为改变的呢?家对于那些经常流动、从一家旅馆搬到另一家旅馆居住的人们或家庭成员又意味着什么呢?我认为,家对他们来说是一个离群独处不受干扰的地方。

在我的国家沙特阿拉伯,年轻人放弃父母的家去过他们自己的生活。这种把家作为私人独处之地的看法正在我的国家形成。我对父母居住之地的气氛、环境没有眷恋的情感。家就是一个我关起门来独处的地方。现在我的家就是伊登宿舍的一个房间。几年前当我离开父母时,我没有恋恋不舍,巴不得快快离开。你也许会觉得这是无情无义,然而那确实是我的感受。我离家去美国那天,祖母呜咽,泪流不止。但我的父亲却表明他能理解我的心情。“孩子,”他说,“我对于你的离去不觉得悲伤。我只希望你能充分利用时间。”

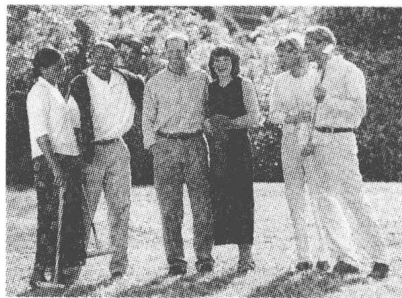
## ② Three Types of Parents

It is universally true that all parents in the world love their children. However, as parents' views of life vary, they show their love in different ways. Generally speaking, parents can be classified into three types: the monarch type, the servant type, and the friend type according to their different ways of showing their love for their children.

The monarch type of parents are intolerant, autocratic, and self-centered. They lay down regulations in the family for their children to observe. Furthermore, they insist that their children should act upon them without



question. When their authority is challenged, they become infuriated. With a firm belief in their own philosophy of life, they have little respect for others' opinions, least of all, their children's. The sentence they say most frequently to their children is, "You should do this."



Contrary to the monarch-type parents, the servant-type parents revolve around their children all the time. They are soft, good-natured, and easy-going. They never deny their children any wish, and cheerfully run to buy anything their children ask for. They are happy so long as their children are content. With the sincere belief that love means sacrifice, they are ready to give up anything for their children's sake. With their children at the center of their lives, they always ask, "What else can we do for you?"

The friend-type parents, as the term implies, treat their children as friends. They are generous and wise. Like good friends, they discuss with their children the latest news, share their children's interests, and listen attentively to their children's expression of emotion, whether it is anger, fear, joy or sorrow. They have an intimate relationship with their children while adhering to their principled stand. They discuss problems with their children rather than provide ready solutions. They respect their children as their equals. They often say, "Let's put our heads together and see what we can do."

There is no doubt that children welcome the third type of parents, for a free, friendly, and sympathetic atmosphere at home is most favorable to the development of youngsters both in body and in mind. All parents should re-examine and change some of their ways of showing their love if they want their children to grow up happily and healthily.

### Words and Expressions

1. universally [ˌjuːniˈvɜːsəli] *adv.* 普遍地;到处
2. monarch ['mɒnək] *n.* 君主;帝王
3. intolerant [ɪn'tɒlərənt] *adj.* 不宽容的;偏狭的
4. autocratic [ˌɔːtəʊ'kræti:k] *adj.* 独裁统治的;独断专横的
5. adhere [əd'hɪə] *vi.* 黏附;坚持
6. principle ['prɪnsəpl] *n.* 法则;原则;原理
7. sympathetic [ˌsɪmpə'tetɪk] *adj.* 有同情心的;支持的;赞成的