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邮 编 / 100044

传 真/(010) 68357870

电子邮箱 / book@ctpc.com.cn

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#### 出版前言。

多年以来,中国对外翻译出版有限公司凭借国内一流的翻译和出版实力及资源,精心策划、出版了大批双语读物,在海内外读者中和业界内产生了良好、深远的影响,形成了自己鲜明的出版特色。

二十世纪八九十年代出版的英汉(汉英)对照"一百丛书",声名远扬,成为一套最权威、最有特色且又实用的双语读物,影响了一代又一代英语学习者和中华传统文化研究者、爱好者;还有"英若诚名剧译丛"、"中华传统文化精粹丛书"、"美丽英文书系",这些优秀的双语读物,有的畅销,有的常销不衰反复再版,有的被选为大学英语阅读教材,受到广大读者的喜爱,获得了良好的社会效益和经济效益。

"双语名著无障碍阅读丛书"是中译专门为中学生和 英语学习者精心打造的又一品牌,是一个新的双语读物 系列,具有以下特点:

选题创新——该系列图书是国内第一套为中小学生量身打造的双语名著读物,所选篇目均为教育部颁布的语文新课标必读书目,或为中学生以及同等文化水平的社会读者喜闻乐见的世界名著,重新编译为英汉(汉英)

对照的双语读本。这些书既给青少年读者提供了成长过程中不可或缺的精神食粮,又让他们领略到原著的精髓和魅力,对他们更好地学习英文大有裨益;同时,丛书中入选的《论语》、《茶馆》、《家》等汉英对照读物,亦是热爱中国传统文化的中外读者所共知的经典名篇,能使读者充分享受阅读经典的无限乐趣。

无障碍阅读——中学生阅读世界文学名著的原著会遇到很多生词和文化难点。针对这一情况,我们给每一本读物原文中的较难词汇和不易理解之处都加上了注释,在内文的版式设计上也采取英汉(或汉英)对照方式,扫清了学生阅读时的障碍。

优良品质——中译双语读物多年来在读者中享有良好口碑,这得益于作者和出版者对于图书质量的不懈追求。"双语名著无障碍阅读丛书"继承了中译双语读物的优良传统——精选的篇目、优秀的译文、方便实用的注解,秉承着对每一个读者负责的精神,竭力打造精品图书。

愿这套丛书成为广大读者的良师益友,愿读者在英语学习和传统文化学习两方面都取得新的突破。

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哲理散文的永恒经典

# 1. Of Truth

What is truth? said jesting Dilate, and would not stay for an answer. Certainly there be, that delight in giddiness<sup>2</sup>, and count it a bondage<sup>®</sup> to fix a belief; affecting<sup>®</sup> free-will in thinking, as well as in acting. And though the sects of philosophers of that kind be gone, yet there remain certain **discoursing**<sup>®</sup> wits, which are of the same **veins**<sup>®</sup>, though there be not so much blood in them, as was in those of the ancients. But it is not only the difficulty and labor, which men take in finding out of truth, nor again, that when it is found, it imposeths<sup>®</sup> upon men's thoughts, that doth bring lies in favor; but a natural though corrupt love, of the lie itself. One of the later school of the Grecians ®, examineth the matter, and is at a stand, to think what should be in it, that men should love lies; where neither they make for pleasure, as with poets, nor for advantage, as with the merchant; but for the lie's sake<sup>®</sup>. But I cannot tell; this same truth, is a naked, and open day-light, that doth not show the masks, and mummeries<sup>®</sup>, and **triumphs**<sup>®</sup>, of the world, half so stately and **daintily**<sup>®</sup> as candle-lights.

### 1. 论真理

- ① jesting /'dʒestiŋ/ 开玩笑的,滑稽的
- ② giddiness 眼花,轻率
- ③ bondage /'bondidʒ/ n. 奴役,束缚
- ④ affecting = loving 喜欢
- ⑤ sect /sekt/ n. 教派
- ⑥ philosopher /fi'losəfə/ n. 哲学家
- ⑦ discoursing = windy, rambling 夸夸其谈的,不 着边际的
- ® vein /vein/ n. 静脉
- ⑨ imposeth upon = imposes upon 约束,限制(-th或-eth 为动词单数第三人称后 缀,下文同)
- ⑩ Grecian /ˈgriːʃən/ a. 古希腊的n. 希腊人
- ① sake /seik/ n. 缘故
- ② mummery /'mʌməri/ 哑 剧表演
- ③ triumph /' traiəmf/ n. 凯旋

善戏谑的彼拉多曾说: "真理是什么呢?"说 了之后并且不肯等候回答。世上尽有一般人喜欢把 意见变来变去,并且认为固定了一种信仰即等于上 了一套枷锁: 在思想上和行为上他们都一样地要求 意志的自由。虽然这一流的各派哲学家已成过去, 然而仍有些心志游移的说者和他们同声同气——虽 然这般人比起古人来血气薄弱一点。但是使人们好 伪说的原因,不仅是人们找寻真理时的艰难困苦, 亦不是找寻着了真理之后真理所加于人们的思想约 束, 而是一种天生的——虽然是恶劣的——对于伪 说本身的爱好。古希腊晚期哲学学派中有人曾研究 过这个问题, 他不懂得伪说之中有什么东西竟会使 人们为伪说的本身而爱它, 因为伪说既不能如诗人 之所为,引人入胜;亦不能如商人之所为,导人得 利。我亦不懂得这是什么缘故:可是"真理"这件 东西可说是一种无隐无饰的白昼之光, 世间的那些 歌剧、表演、庆典在这种光之下所显露的, 远不如

Truth may perhaps come to the price of a pearl, that showeth best by day; but it will not rise to the price of a diamond, or **carbuncle**<sup>①</sup>, that showeth best in varied lights. A mixture of a lie doth ever add pleasure. Doth any man doubt, that if there were taken out of men's minds, vain opinions, flattering hopes, false valuations, imaginations as one would, and the like, but it would leave the minds, of a number of men, poor **shrunken** <sup>②</sup> things, full of **melancholy** <sup>③</sup> and **indisposition** <sup>④</sup>, and unpleasing to themselves?

One of the fathers, in great severity <sup>⑤</sup>, called poesy <sup>⑥</sup> vinum <sup>⑦</sup> doemonum, because it filleth the imagination; and yet, it is but with the shadow of a lie. But it is not the lie that passeth through the mind, but the lie that sinketh in, and settleth in it, that doth the hurt; such as we spake <sup>⑥</sup> of before. But, howsoever these things are thus <sup>⑥</sup> in men's depraved <sup>⑥</sup> judgments, and affections, yet truth, which only doth judge itself, teacheth that the inquiry <sup>⑥</sup> of truth, which is the love-making, or wooing <sup>⑥</sup> of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign <sup>⑥</sup> good of human nature.

The first creature of God, in the works of the days, was the light of the sense; the last, was the light of reason; and his Sabbath<sup>®</sup> work ever since, is the illumination<sup>®</sup> of his Spirit<sup>®</sup>. First he breathed light, upon the face of the matter or chaos<sup>®</sup>; then he breathed light, into the face of man; and still he breatheth and inspireth<sup>®</sup> light, into the face of his chosen. The poet<sup>®</sup>, that beautified the sect<sup>®</sup>, that was otherwise inferior<sup>®</sup> to the rest, saith yet excellently well: It is a pleasure, to stand upon the shore, and to see ships tossed upon the sea; a pleasure, to stand in the window of a castle, and to see a battle, and the adventures thereof

① carbuncle /ˈkɑːbʌŋkl/ 红 宝石

- ② shrink /ʃriŋk/ v. 收缩 动词过去式:shrank /shrunk 过去分词:shrunk /shrunken
- ③ melancholy / melənkəli/ 忧郁
- ④ indisposition /ˌindispə'zi∫ən/ 小病,微 恙
- ⑤ severity /si'veriti/ n. 严重
- ⑥ poesy /' pəuisi/ = poetry 诗歌
- ⑦ vinum doemonum = devils' wine 魔鬼的酒
- ® spake /speik/[古] speak 的过去式
- ⑨ thus /ðas/ ad. 如此,这样
- ① depraved /dɪ'preɪvd/ 堕落的,颓废的
- ① inquiry /in'kwaiəri/ n. 打 听,询问
- ⑫ woo /wu:/ v. 求婚,求爱
- ③ sovereign /ˈsɔvrin/ 至高无 上的
- ⑤ illumination
  /iˌljuːmiˈneiʃən/ n. 照明
- 16 Spirit /'spirit/ n. 精神
- ⑰ chaos /'keios/ n. 混乱
- ® inspire /in'spaiə/ v.激发, 启示
- (9) The poet 这里这个诗人 指Lucretius(卢克莱修)
- ② the sect 这里这一流派指 Epicureans (伊璧鸠鲁学 派)
- ② inferior /in'fiəriə/ a. 次等的,较低的

灯烛之光所显露的庄严美丽。在世人眼中真理的价值也许等于一颗珍珠,在日光之下看起来最好;但是它决够不上那些在各种不同光线下都显得无比美丽的钻石和红玉的价值。搀上一点伪说的道理总是给人添乐趣的。要是从人们的心中取去了虚妄的自是、自谀的希望、错误的评价、武断的想象,就会使许多人的心变成一种可怜的、缩小的东西,充满忧郁和疾病,自己看起来也讨厌。对于这一点会有人怀疑么?

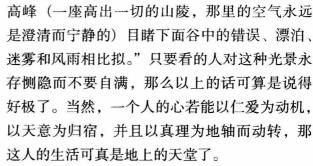
早期的耶教著作家中有一位曾经很严厉地把诗叫做"魔鬼的酒",因为诗能占据人的想象,然而诗不过是伪说的影子罢了。害人的不是那从心中经过的伪说,而是那沉入心中、盘据心中的伪说,如前所言者是也。然而这些事情,无论其在人们堕落的判断力及好尚中是如何,真理(它只受本身的评判)却教给我们说研究真理(就是向它求爱求婚)、认识真理(就是与之同处)和相信真理(就是享受它)乃是人性中最高的美德。

上帝创造宇宙的最初那几日中,他所创造的头一件东西就是感官的光明;他所创造的末一件东西就是理智的光明;从那以后直到如今,在他工作完毕而休息的时候,他的作为全是以他的圣灵昭示世人。最初他在物或浑沌的面上吹吐光明;然后他向人的面目中吹入光明;到如今他还在往他选中的人的面目之中吐射光明。有一派哲学在别的方面都不如他派,可是有一位诗人为这派哲学增光不少。这位诗人曾说:"站在岸上看船舶在海上簸荡是一件乐事;站在堡垒的窗前看下面的战争和它的种种经过是一件乐事;但是没有一件乐事能与站在真理的

below: but no pleasure is comparable to the standing upon the vantage<sup>®</sup> ground of truth (a hill not to be commanded, and where the air is always clear and serene<sup>®</sup>), and to see the errors, and wanderings, and mists, and tempests<sup>®</sup>, in the vale<sup>®</sup> below: so always that this prospect be with pity, and not with swelling<sup>®</sup>, or pride. Certainly, it is heaven upon earth, to have a man's mind move in charity, rest in providence<sup>®</sup>, and turn upon the poles of truth.

To pass from **theological**, and philosophical truth, to the truth of civil business; it will be acknowledged<sup>®</sup>, even by those that practise it not, that clear, and round dealing, is the honor of man's nature; and that mixture of falsehoods<sup>®</sup>, is like alloy<sup>®</sup> in coin of gold and silver, which may make the metal work the better, but it embaseth 10 it. For these winding<sup>®</sup>, and crooked<sup>®</sup> courses, are the goings of the serpent<sup>®</sup>; which goeth basely upon the belly, and not upon the feet. There is no vice<sup>®</sup>, that doth so cover a man with shame, as to be found false and perfidious<sup>®</sup>. And therefore Montaigne<sup>®</sup> saith prettily, when he inquired the reason, why the word of the lie should be such a disgrace<sup>®</sup>, and such an odious<sup>®</sup> charge? Saith he, If it be well weighed, to say that a man lieth, is as much to say, as that he is brave towards God, and a coward towards men. For a lie faces God, and shrinks from man. Surely the wickedness of falsehood, and **breach**<sup>®</sup> of faith, cannot possibly be so highly expressed, as in that it shall be the last peal<sup>20</sup>, to call the judgments of God upon the generations of men; it being foretold, that when Christ cometh, he shall not find faith upon the earth.

- ① vantage /'va:ntid3/ n. 优势
- ② serene /si'ri:n/ a.宁静的
- ③ tempest /'tempist/ n. 暴风雨
- ④ vale /'veiliː, 'waːlei / n. 谷, 尘世
- ⑤ swelling /'swelin/ a. 膨胀的 (增大的)
- ⑥ providence /' providens/ n. 天意
- ⑦ theological /θiə'lɔdʒikəl/ a. 神学
- ⑨ falsehood /'fɔ:lshud/ 谬误
- ® alloy /'ælɔi/ n. 合金
- ⑩ embase = debase 贬低,降低
- ② winding /'waindin/ a. 蜿蜒 的
- 13 crooked /'krukid/ a. 弯曲的
- ⑤ goeth basely upon the belly 卑贱地用肚皮走路。《圣经》 中的故事,说蛇引诱亚当、 夏娃犯罪,于是神诅咒蛇 "你必用肚子行走,终身吃 土"。
- ⑩ vice /vais/ n.罪恶
- © perfidious /pə'fidiəs/ 背信 弃义的,不忠的
- ® Montaigne Michel Eyquem de Montaigne 米歇尔·埃康·德·蒙田(1533~1592),法国散文作家,其散漫而生动的有关个人的散文被认为是16世纪法国散文的最高表现形式。
- ⑲ disgrace /dis'greis/ n. 不名
- ② odious /ˈəudjəs, -diəs/ a. 可 憎的
- ② breach /bri:tʃ/ n.违背
- 2 peal /pi:l/ n. 钟声
- 23 foretell /fo:'tel/ v. 预言



从教义中的真理和哲学中的真理再说到世 事上的真理。即使那些行为并不坦白正直的人 也会承认坦白正直地待人是人性的光荣,而真 假相混则有如金银币中杂以合金一样, 也许可 以使那金银用起来方便一点, 但是把它们的品 质却弄贱了。因为这些曲曲折折的行为可说是 蛇走路, 蛇是不用脚而是很卑贱地用肚子走路 的。没有一种罪恶能和被人发现是虚伪欺诈一 般使人如此蒙羞。所以蒙田在他研究为什么说 人说谎算是这样的一种羞辱, 一种可恨之极的 罪责的时候,说得极好。他说: "仔细考虑起 来,说某人说谎就等于说他对上帝很大胆,对 世人很怯懦。"因为谎言是直对着上帝而躲避着 世人的。曾经有个预言,说基督重临的时候, 他将在地上找不到信实; 所以谎言可说是请上 帝来裁判人类全体的最后的钟声。对于虚假和 背信的罪恶再不能比这个说法揭露得更高明了。

# 2. Of Adversity<sup>®</sup>

It was a high speech of Seneca (after the manner of the Stoics), that the good things which belong to prosperity<sup>2</sup> are to be wished; but the good things that belong to adversity are to be admired. (Bona rerum secundarum optabilia; adversarum mirabilia.) Certainly if miracles<sup>®</sup> be the command over nature, they appear most in adversity. It is yet a higher speech of his than the other (much too high for a heathen<sup>®</sup>), It is true greatness to have in one the frailty of a man, and the security of a God. Vere magnum habere fragilitatem hominis, securitatem Dei. This would have done better in poesy, where transcendences 6 are more allowed. And the poets indeed have been busy with it; for it is in effect the thing which figured in that strange fiction of the ancient poets, which seemeth not to be without mystery; nay, and to have some approach to the state of a Christian; that Hercules<sup>®</sup>, when he went to unbind **Prometheus**<sup>®</sup> (by whom human nature is represented), sailed the length of the great ocean in an earthen pot or pitcher 9; lively describing Christian resolution, that saileth in the frail bark of the flesh

#### 2. 论图厄

不幸

① adversity /əd ' vəɪsiti/ n.

- ② prosperity /pros'periti/ n. 繁荣
- ③ miracle /'mirəkl/ n. 奇迹
- ④ heathen /'hi:ðən/ 异教徒
- ⑤ frailty /'freilti/ n. 脆弱
- ⑥ transcendence
  /trænūsendəns/ 卓越,出
  类拔萃
- ⑦ Hercules〈希腊,罗马神化〉宙斯与阿尔克墨涅之子,力大无比的英雄,因完成赫拉要求的十二项任务而获得永生
- ® Prometheus〈希腊、罗马神化〉普罗米修斯,从奥林匹斯偷火给人类的巨人,因为这事宙斯将他锁在一块巨石上,派一只鹰去吃他的肝,而他的肝每天又重新长上

⑨ pitcher /ˈpitʃə/ n. 水罐

"幸运的好处是应当希望的;但是厄运的好处 是应当惊奇叹赏的。"这是塞内加斯多葛学派的高 论。无疑地,如果奇迹的意思是"超越自然",那 么奇迹多是在厄运中出现的。塞氏还有一句比这更 高的话(这话由一个异教徒说出,几平是太高了): "一个人有凡人的脆弱而又有神仙的自在无忧,那 就是真正的伟大。"这句话如果是一句诗,也许更 好一点,因为在诗里头,高夸的说法,好像是更为 可许似的。诗人们也真的常说这句话, 因为这句话 实际就是古诗人常述的那个奇谈中所表现的——而 这个奇谈又似乎非无深义的;不特如此,它所描写 的还很有点接近基督徒的情形呢——那就是当赫扣 力斯夫解放普罗密修斯的时候(普罗密修斯是象征 人性的)他坐在一个瓦盆或瓦罐里渡过了大海。基 督徒以血肉之躯轻舟渡过世间的波涛的决心,这故 事很生动地描写出来了。但是用平凡的话来说, 幸 运所生的德性是节制,厄运所生的德性是坚忍;从 伦理上讲,后者是更为伟大的一种德性。

through the waves of the world. But to speak in a mean<sup>①</sup>. The virtue<sup>②</sup> of prosperity<sup>®</sup> is temperance<sup>®</sup>; the virtue of adversity is fortitude<sup>®</sup>; which in morals is the more heroical virtue. Prosperity is the blessing of the Old Testament 6; adversity is the blessing of the New; which carrieth the greater benediction<sup>®</sup>, and the clearer revelation of God's favor. Yet even in the Old Testament, if you listen to David's harp, you shall hear as many hearse 8-like airs as carols 9; and the pencil of the Holy Ghost hath labored more in describing the afflictions of Job than the felicities <sup>®</sup> of Solomon. Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes. We see in needleworks<sup>®</sup> and embroideries<sup>®</sup>, it is more pleasing to have a lively work upon a sad 3 and solenm ground, than to have a dark and melancholy 4 work upon a lightsome ground: judge therefore of the pleasure of the heart by the pleasure of the eye. Certainly virtue is like precious odors<sup>®</sup>, most fragrant when they are incensed<sup>®</sup> or crushed: for prosperity doth best discover<sup>®</sup> vice, but adversity doth best discover virtue.