

美丽英文系列丛书

瑰丽的文学奇葩

Marvellous And Beautiful Flower In Literature

人类不能没有文学，因为文学是精神的支柱；
文学不能没有名篇，因为名篇是文学的精华；
名篇一定有智慧，我们一定要去领略它的精彩！

名篇名段 双语欣赏

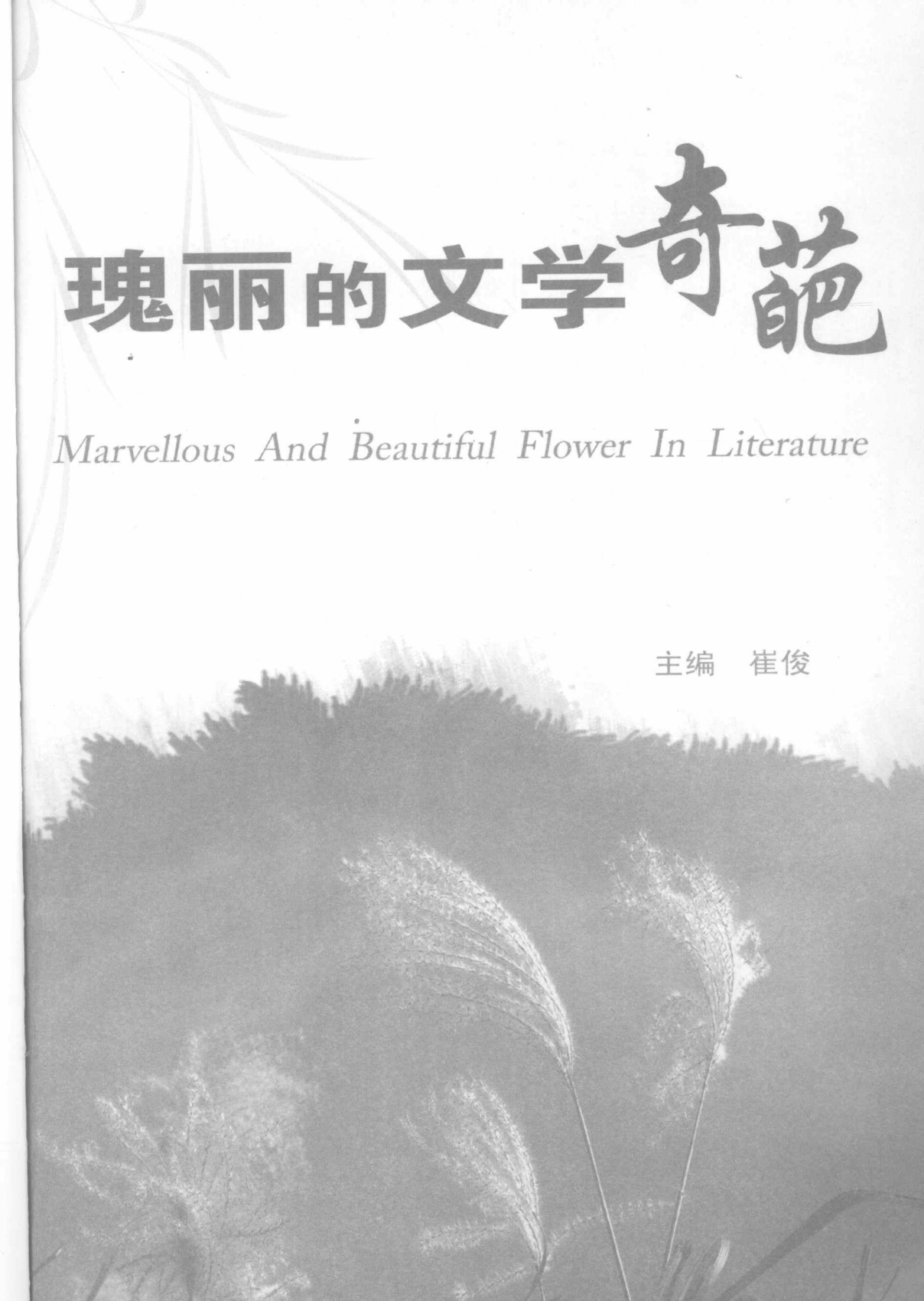
主编 崔俊

远方出版社

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图书在版编目 (CIP) 数据

瑰丽的文学奇葩: 英汉对照/崔俊主编. —呼和浩特: 远方出版社, 2009. 1
(美丽英文系列丛书)

ISBN 978 - 7 - 80723 - 372 - 5

I. 瑰… II. 崔… III. ①英语 - 汉语 - 对照读物②散文 - 作品集 - 世界 IV. H319.4: I

中国版本图书馆 CIP 数据核字 (2008) 第 180810 号

美丽英文系列丛书·瑰丽的文学奇葩

主 编: 崔 俊

责任编辑: 韩美凤

装帧设计: 平艺工作室

出版发行: 远方出版社

社 址: 呼和浩特市乌兰察布东路 666 号

电 话: 0471 - 4919981 (发行部)

邮 编: 010010

经 销: 新华书店

印 刷: 北京楠萍印刷有限公司

开 本: 710 × 1000 1/16

字 数: 1600 千

总 印 张: 125

版 次: 2009 年 1 月第 1 版

印 次: 2009 年 1 月第 1 次印刷

印 数: 1 - 5000

标准书号: ISBN 978 - 7 - 80723 - 372 - 5

总 定 价: 298.00 元 (全十册)



前言

毋庸置疑，世界正在变得越来越一体化，学会和世界各国交流成为我们必须面对的问题。作为世界通用语言之一的英语，就成为很多人学习外语的首选。要学好英语，学音标、背单词当然是非常重要的，但最有效的方法肯定离不开大量的英语阅读。那么，要让一个初学者对英语发生兴趣，让已经有一定基础的英语学习者水平更上一层楼，如果只是枯燥地看一些英语原文肯定不会有什么效果，甚至有可能让学习者丧失学英语的兴趣，因此，对于初学英语和希望提高英语水平的人首先应该阅读浅显易懂的文章，同时还应该注重文章的趣味性，最后就是选择多方面的内容。另外一点特别值得特别注意，学习语言应该循序渐进，持续学习，平时应该注意不间断地阅读，正是基于这些认识，我们编选了这套丛书。

在编选这套书的过程中我们认为英语阅读书籍应该更人性化一些，所以我们在书籍的功能上做了很多功课！

中国晋代有一位大诗人陶渊明，他在一首叫做《移居》的诗中有一句：“奇文共欣赏，疑义相与析”。这句是说有了好文章大家一起来欣赏，遇到疑难问题大家一同钻研。其实这句话用在我们对英语的学习上也很贴

切，我们希望这套书能够达到让读者欣赏美文的同时排解疑难，增长见闻的目的！所以这套书具备了如下特点：

从内容上来看，本套丛书涵盖面比较广泛，包括了亲情、友情、爱情、童年故事、成功故事、哲理故事、名人传记、名人游记、名篇名段、电影对白等 10 个主题。

从阅读及学习的具体要求上看，本书正文采用了英汉对照的方式，同时设计了“热词空间”，加注了单词释义，方便读者查询；我们还配合正文加了作者简介，以及电影内容简介，帮助读者理解正文；每篇中文译文 的篇末加了精彩的名人名言或小幽默，也是采用了英汉对照，这样读者在阅读中会感到轻松，更加人性化！

从篇目选择上来看，我们尽量选择了贴近生活、易于理解、较富趣味的文章，争取所选择的篇目都能达到“奇文”的标准，从而增强读者阅读的兴趣。

的确，每个人都希望看到最精美的文字，因为读一篇好文章就如同品味一杯香茗，总是希望每一口都是馨香溢怀，久久回味。我们希望能把您带到浓浓的亲情之中，把您带到真挚的友情之中，把您带回甜美的爱情之中，把您带回童年的记忆之中，同时让成功的故事激励您前行，让哲理故事带给您深刻的人生思考，让名人的传记给您启迪，让名人的游记带您饱览世界风光，让名人的佳作带给您文学与艺术的品味，让电影的精彩对白带给您惊喜与感动！

人生或许也正是这样，各种颜色，各种气息，各种味道都汇聚在一起，我们的阅读也如同一道道色、香、味俱全的美文大餐，相信尽享这道大餐的感觉一定美妙无比啊！

让我们一起阅读吧，一起享用吧！

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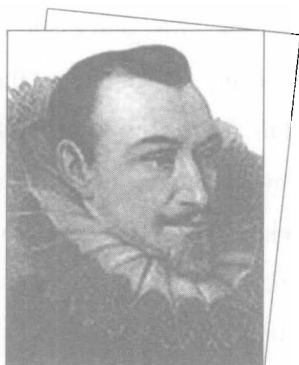
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From Amoretti



Edmund Spenser

埃德蒙·斯宾塞 (Edmund Spenser, 1552?—1599)，英国诗人。斯宾塞的主要作品是《仙后》。1596年斯宾塞译过法国诗人杜倍雷的诗歌，还用法文转译了意大利诗人彼特拉克的诗歌。他最早的诗作《牧人月历》是仿罗马诗人维吉尔等古代牧歌写成的。

从思想内容说，他既热爱生活，又有新柏拉图主义的神秘思想，甚至还带有清教徒的伦理宗教观念和强烈的资产阶级爱国情绪。他一向乐于探索诗歌形式，在《仙后》中他找到一种适用于长诗的格律形式，这种格律形式后来被称为“斯宾塞诗节”，拜伦、雪莱都使用过这种格律形式。由于他在技巧上用功夫，后人称之为“诗人的诗人”。无论在思想上、语言上、诗歌艺术上，斯宾塞对后世英国诗人（包括弥尔顿）都有很深远的影响。马洛便深受他的启发，并让十音节诗行在无韵诗体里臻于完美。他也影响了18世纪前期浪漫主义诗人汤姆逊、格雷以及19世纪浪漫主义诗人雪莱和济慈。

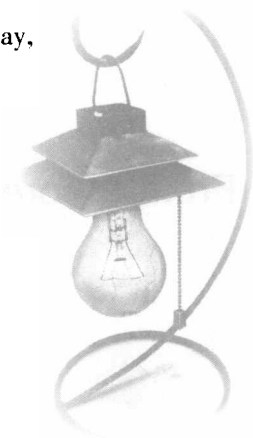
(Sonnet 75)

One day I wrote her name upon the **strand**,

But came the waves and washed it away;

Aguein I wrote it with a second hand,

But came the tyde, and made my paynes his pray,
 "Vayne man," sayd she, "that doest in vaine assay,
 A mortall thing so to **immortalize**,
 For I my selve shall like to this **decay**,
 And eek my name bee wypéd out likewise."
 "Not so," quod I, "let baser things devize,
 To dy in dust, but you shall live by fame.
 My **verse** your virtues rare shall eternize,
 And in the heavens wryte your glorious name.
 Where whenas death shall all the world subdew,
 Our love shall live, and later life renew."



热词空间

strand n. 海滩；湖滨；绳；线

v. 使搁浅；使处于困境；搁浅；处于困境；

immortalize v. 使永恒；使不朽；使不灭

decay n. 腐朽；衰败；蛀牙

v. 腐烂；衰败；蛀蚀；使腐烂；使蛀坏

verse n. 韵文；诗节；诗

小小情诗

[英] 埃德蒙·斯宾塞

(第七十五首十四行诗)

一天我在海滩上面写下了她的芳名，
可是海浪袭来，将它冲洗得不见踪影。
我在海面上重写了一遍。
潮水上涨，又让我白费力气。

“你呀真傻，”她说，“你怎能这样瞎想？
靠一支笔岂能使平凡人物青春永驻？
我自会化为一把尘土，
我的姓名同样会变成虚无。”

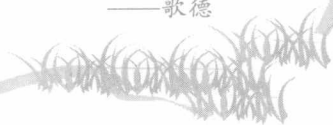
“不，不会的，”我说，“世上的卑下粗俗，
尽管死归泥土，但是你的芳名永不消除。
让我的诗行使你的美德流芳千古，
还把你光辉的名字写在天庭之上。
死神可以把世人征服，
但是我们的爱情永生，地久天长。”

Man's highest merit always is, as much as possible, to rule external circumstances and as little as possible to let himself be ruled by them.

——Goethe

人最大的优点是尽可能多地驾驭外部环境，尽可能少地让环境约束自己。

——歌德



Of Truth



Francis Bacon

弗兰西斯·培根 (Francis Bacon, 1561—1626), 英国哲学家和科学家。他竭力倡导“读史使人明智, 读诗使人聪慧, 演算使人精密, 哲理使人深刻, 伦理学使人有修养, 逻辑修辞使人善辩”。培根一生崇尚科学和知识, 一生追求真理。马克思称其为“英国唯物主义和整个现代实验科学的真正始祖”。他在逻辑学、美学、教育学方面也提出许多思想。著有《新工具》《论说随笔文集》等, 后者收入58篇随笔, 从各个角度论述广泛的人生问题, 精妙、有哲理, 拥有很多读者。

培根的著作有《学术的进步》(1605)和《新工具》(1620)等。培根尖锐地批判了中世纪经院哲学, 认为经院哲学和神学严重地阻碍了科学的发展和进步, 主张全面改造人类的知识, 让整个学术文化从经院哲学中解放出来, 实现伟大的复兴。他认为, 科学必须追求自然界事物的原因和规律。要达到这个目的, 就必须以感官经验为依据。他提出了唯物主义经验论的原则, 认为知识和观念起源于感性世界, 感觉经验是一切知识的源泉。要获得自然的科学知识, 就必须把认识建筑在感觉经验的基础上。他还提出了经验归纳法, 主张以实验和观察材料为基础, 经过分析、比较、选择、排斥, 最后得出正确的结论。

What is truth, said **jesting** Pilate, and would not stay for an answer. Cer-

tainly there be, that delights in giddiness; and count it a bondage, to fix a belief, affecting free-will in thinking, as well as in acting. And though the sects of **philosophers** of that kind begone, yet there remain certain discoursing wits, which are of the same veins, 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 imposeth upon men's thoughts; that doth bring lies in favour; but a natural, though corrupt love, of the lie itself. One of the later schools of the Grecians, examined 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. But I cannot tell; this same truth, is a naked, and open day light, that doth not show, the masques, and **mummeries**, and triumphs of the world, half so stately, and daintily, as candle-lights. Truth may perhaps come to the price of a pearl that showeth best by day; but it will not raise, to the price of a diamond, or carbuncle 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 things; full of melancholy, and indisposition, and unpleasing to themselves? One of the fathers, in great severity, called poesy, vinum daemnon; 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 setteth in it, that doth us hurt, such as we spoke of before. But howsoever these things are thus, in men's depraved judgements, and affections, yet truth, which only doth judge itself, teacheth, that the inquiry of truth, which is the love-making, or wooing 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

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 work, ever since, is the illumination of his spirit First he breathed light, upon the face, of the matter or chaos; then he breathed light, into the face of man; and still he breatheth and inspireth light, into the face of his chosen. The poet, that beautified the sect, that was otherwise inferior 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, below; but no pleasure is comparable, to the standing, upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene;) And to see the errors, and wanderings, and mists, and tempests, in the vale below. So always, that this prospect, be with pity, and not with swelling, or pride. Certainly, it is heaven upon earth, to have a man's mind move in **charity**, rest in providence, and turn upon the poles of truth.

To pass from theological, and philosophical truth, to the truth of civil business; it will be acknowledged, even by those that practise it not, that clear and round dealing is the honour of man's nature; and that mixture of falsehood, is like alloy in coin of gold and silver, which may make the metal work the better, but it embaseth it For these winding and crooked courses, are the goings of the **serpent**; which goeth basely upon the belly, and not upon the feet. There is no vice, that doth so cover a man with shame, as to be found false, and perfidious.

And therefore Mountaigny saith prettily, when he enquired the reason, why the word of the lie should be such a disgrace, and such an odious charge? Saith he, "If it be well weighed, to lay 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 falsehoods, and breach of faith, can-

not possibly be so highly expressed, as in mat it shall be the last peal, 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.

热词空间

jesting n. 开玩笑；打趣；滑稽

adj. 爱开玩笑的；打趣的；说着玩的

philosopher n. 哲学家，哲人

mummery n. 哑剧表演；可笑的仪式

charity n. 慈善；慈善团体；施舍

serpent n. 蛇，狡猾的人，蛇一般的人

foretell v. 预言，预示，预告



论真理

[英] 弗兰西斯·培根

善于开玩笑的彼拉多曾说：“真理是什么呢？”说了之后并不等候回答。世上总有一些人喜欢善变，并且认为固定了一种信仰即等于上了一套枷锁；他们在思想和行为上均要求意志的自由。并且虽然这一流的各派哲学家已成过去，然而仍有些血气薄弱于古人的心志游移的说者和他们同声同气。但是使人们好伪说的原因，不仅仅是人们找寻真理时的艰难困苦，亦或是找寻着了真理之后真理所加于人们思想上的约束，而是一种天生的，恶劣的，对于伪说本身的爱好。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爱它，因为伪说既不能像诗人一样，引人入胜；亦不能和商人一样，导人得利。我也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，远不如灯烛之光所显露的庄严美丽。真理在世人眼中也许就是一颗珍珠的价值，在日光之下看起来最好；但是它绝比不上那些在各种不同的光线下显得最美的钻石和红玉的价格。掺上一点伪说的道理总是给人添乐趣的。要是从人们的心中除去了虚妄的自是，自诩的希望，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，自己看了也会觉得讨厌。对于这一点会有人怀疑吗？早期的耶教著作家中有一位曾经很严厉地把诗

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