

# 文科英语选读

上册

汪淑钧 郑昌珏

商务印书馆

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## 前 言

高等学校文科各系的学生学完基础英语以后，仍然需要通过精读课进一步提高阅读、翻译和表达的能力。本书就是为适应这一要求而编写的，也可以供相当程度的自学英语者使用。

课文全部为原文材料，多数选自英国牛津大学出版社出版的一套《英语学习丛书》(English Studies Series)，该丛书对一部分选收的文章作过改写，内容涉及的专业包括政治学、经济学、法学、哲学、心理学、社会学、人类学、历史学、教育学、语言学、文学等。但是，作为不同专业共同使用的语言课本，专业内容不宜过偏过深，故选材时注意以文科高年级学生对这些学科应有的基本知识为主。文章观点不尽正确，希读者批判使用。

全书分为上下两册，每册二十课。作精读课本，每周学一课，可使用一年。作自学读本则可根据实际情况掌握使用。为了便于在一定的学时内按精读课要求安排课堂教学，编写时对课文的长度、生词量及练习的份量均有所控制。同时还注意与目前高等学校使用的文科基础英语统一教材衔接，故统一教材中出现过的词语均不列入词汇表，学过的语法现象一般也不加注释。

练习以问答、填空、完成句子、改写句子、改错、中译英、英译中、写短文等形式为主，内容着重于帮助学生在深入钻研课文的基础上较熟练地掌握英语的特点，特别是一些习惯表达法，从而较快地提高理解、翻译和运用的能力。

为了便于自学，除对各课的难点详加注释外，上册每课附“英汉翻译技巧”，内容为根据各课的语言特点，专题介绍一些常用的

翻译方法,并配以练习,帮助学生较快地提高翻译能力。下册每课附“写作学习”,内容为针对中国学生用英语写作时易犯的错误,用课文中的句子引导学生注意英语的特点,帮助他们逐步提高写作能力。每册书后均附总词汇表、习题解答及课文译文也是为了便于自学。

限于时间和水平,本书在选材、课文编排,各课内容及其他方面都难免会有错误或欠妥之处,欢迎批评指正。

编 者

一九八三年九月

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# Lesson One

## TEXT

### What Can We Communicate?

The obvious answer to the question how we know about the experiences of others is that they are communicated to us, either through their natural manifestations in the form of gestures, tears, laughter, play of feature and so forth, or by the use of language. A very good way to find out what another person is thinking or feeling is to ask him. He may not answer, or if he does answer he may not answer truly, but very often he will. The fact that the information which people give about themselves can be deceptive does not entail that it is never to be trusted. We do not depend on it alone; it may be, indeed, that the inferences which we draw from people's non-verbal behaviour are more secure than those that we base upon what they say about themselves, that actions speak more honestly than words. But were it not that we can rely a great deal upon words, we should know very much less about each other than we do.

At this point, however, a difficulty arises. If I am to acquire information in this way about another person's experiences, I must understand what he says about them. And this would seem to imply that I attach the same meaning to his words as he does. But how, it may be asked, can I ever be sure that this is so? He tells me that he is in pain, but may it not be that what he understands by pain is something quite different from anything that I should call by that name? He tells me that something looks red to him, but how do I know that what he calls 'red' is not what I should call 'blue', or that it is not a colour unlike any that I have ever seen, or that it does not differ from anything that I should even take to be a colour?



All these things would seem to be possible. Yet how are such questions ever to be decided?

In face of this difficulty, some philosophers have maintained that experiences as such are uncommunicable. They have held that in so far as one uses words to refer to the content of one's experiences, they can be intelligible only to oneself. No one else can understand them, because no one else can get into one's mind to verify the statements which they express. What can be communicated, on this view, is structures. I have no means of knowing that other people have sensations or feelings which are in any way like my own. I cannot tell even that they mean the same by the words which they use to refer to physical objects, since the perceptions which they take as establishing the existence of these objects may be utterly different from any that I have ever had myself. If I could get into my neighbour's head to see what it is that he refers to as a table, I might fail to recognize it altogether, just as I might fail to recognize anything that he is disposed to call a colour or a pain. On the other hand, however different the content of his experience may be from mine, I do know that its structure is the same. The proof that it is the same is that his use of words corresponds with mine, in so far as he applies them in a corresponding way. However different the table that he perceives may be from the table that I perceive, he agrees with me in saying of certain things that they are tables and of others that they are not. No matter what he actually sees when he refers to colour, his classification of things according to their colour is the same as mine. Even if his conception of pain is quite different from my own, his behaviour when he is in pain is such as I consider to be appropriate. Thus the possible differences of content can, and indeed must be disregarded. What we can establish is that experiences are similarly ordered. It is this similarity of structure that provides us with our common world: and it is only descriptions of this common world, that is, descriptions of structure, that we are able to communicate.

On this view, the language which different people seem to share consists, as it were, of flesh and bones. The bones represent its public aspect; they serve alike for all. But each of us puts flesh upon them in accordance with the character of his experience. Whether one person's way of clothing the skeleton is or is not the same as another's is an unanswerable question. The only thing that we can be satisfied about is the identity of the bones.

(From *The Problem of Knowledge*, by A. J. AYER.)

## NOTES

1. either through ... or by ...

介词 through 用以表示方法或手段时常可与 by 换用,如:

We learn to speak through (by) speaking.

我们通过讲话学讲话。

2. play of feature = expression of the face

面部表情

3. it may be, indeed, that the inferences which ... about themselves,

①

that actions speak more honestly than words.

②

在这个分句中, it 是形式主语, 真正的主语是由 that 引导的从句

①。由 that 引导的从句②是主语从句的同位语。

4. Were it not that we can rely ... = if we could not rely, but for the fact that we can rely ...

要不是我们能够依靠……

5. If I am to acquire ... 如果我要得到……

“be + 不定式”用在由 if 引导的从句中时表示想做或者要做什么。

6. ...this would seem to imply ...

this would seem 是比 this seems 婉转一些的说法。助动词 would 表示委婉地提出请求, 建议或看法时不等于 will 的过去式, 如:

Would you give me a little more?

再给我一点好吗?

7. But how, it may be asked, can I ...

划线部分是插入语。

8. ...anything that I should even take to be a colour?

动词 take 在这里相当于 assume 或 suppose, 意思是“以为”, “假定”, 如:

We took the news to be true.

我们以为这个消息是真的。

How can you take him to be a fool?

你怎么能把他当成傻瓜呢?

9. experiences as such = such experiences

10. *uncommunicable* 也可以用 *incommunicable*

11. on this view 根据这个观点

介词 on 可用来表示“根据”或“理由”, 例如:

On what grounds do you suspect him?

你根据什么理由怀疑他?

This is not based on mere supposition.

这并不是仅仅根据推测。

12. It is this similarity of structure that provides us with our common world: and it is only descriptions of this common world ... that we are able to communicate.

这是两个强调句型, 基本结构是 It is ... that ..., 前一句强调主语 this similarity of structure, 后一句强调宾语 only descriptions of this common world, 试比较:

{ This similarity of structure provides us with our common world.  
这种结构的相似使我们能够有共通之处。

{ It is this similarity of structure that provides us with our common world.

正是这种结构的相似使我们能够有共通之处。

We are able to communicate only descriptions of this common world ...

我们只能对这种共通之处的描述进行交流。

It is only descriptions of this common world ... that we are able to communicate.

我们能够进行交流的仅仅是对这种共通之处的描述……

### 13. as it were

这是个插入语,意思是“好象是”,“可以说是”,例如:

He is, as it were, a walking dictionary.

他可以说是一本活字典。

## THE TECHNIQUE OF TRANSLATION FROM ENGLISH INTO CHINESE (英汉翻译技巧) (1)

### 转 换

英语和汉语在用词和表达方式上都有很多不同的地方,翻译时常常需要把原文中的某类词译成另一类词,或者把某一句子成分译成另一成分,才能使译文符合汉语的表达习惯。转换译法的应用情况很多,下面略举数例:

#### 1. 转换词类:

A dictionary tells you what words mean.

辞典会告诉你词语的涵义。(动词转换成名词)

He has no objection to our plan.

他不反对我们的计划。(名词转换成动词)

She is familiar with English.

她通晓英语。(形容词转换成动词)

It has great importance.

这件事很重要。(名词转换成形容词)

We are for your plan.

我们赞成你的计划。(介词转换成动词)

It is an absolute necessity for the beginners.

①

②

这对初学者是绝对必要的。(①形容词转换成副词;②名词转换成形容词)

① ②

2. 转换句子成分:

Please put these books where they were.

请把这些书放回原处。(状语转换成宾语)

Many of our country's resources remain untapped.

我国的资源有很多尚待开发。(定语转换成主语)

We have friends all over the world.

我们的朋友遍天下。(宾语转换成主语)

3. 本课中的例子:

He tells me that he is in pain.

他告诉我他感到痛苦。(介词转换成动词)

... they can be intelligible only to oneself.

①

②

只有自己明白。(①形容词转换成动词;②介词的宾语转换成主语)

② ①

A very good way to find out what another person is thinking or

①

②

③

feeling is to ask him.

④

要了解另一个人的思想或感觉,有个很好的办法,就是问他。(①主语

②

③

④

①

转换成宾语;②定语转换成状语;③④动词转换成名词)

## EXERCISES

I. Answer the following questions:

1. In what way can the experiences of other people be communicated to us without the use of words?
2. What difficulty arises when we use words to communicate our experiences?
3. Why have some philosophers maintained that experiences as such are incommunicable?
4. What does the author mean by saying that it is only descrip-

tions of structure that can be communicated?

II. Complete the following sentences using the words 'can', 'may', 'could', or 'might', as required:

1. If you ask another person about what he is thinking or feeling, he \_\_\_\_\_ not answer, or if he does answer, he \_\_\_\_\_ not answer truly, but very often he will.
2. It is no use asking him for information; he \_\_\_\_\_ not answer, as he does not know English.
3. If I am to acquire information about another person's experiences, I must be sure that I attach the same meaning to his words as he does. But how, it \_\_\_\_\_ be asked, \_\_\_\_\_ I ever be sure that this is so? He tells me that he is in pain, but \_\_\_\_\_ it not be that what he understands by pain is something quite different from anything that I should call by that name?
4. In face of this difficulty some philosophers have maintained that experiences as such \_\_\_\_\_ not be communicated. They believed that in so far as one uses words to refer to the content of one's experiences, they \_\_\_\_\_ be intelligible only to oneself. No one else \_\_\_\_\_ understand them, because no one else \_\_\_\_\_ get into one's mind to verify the statements they express.
5. I have no means of knowing that other people have sensations like my own. I \_\_\_\_\_ not tell even that they mean the same by the words which they use to refer to physical objects, since the perceptions which they take as establishing the existence of these objects \_\_\_\_\_ be quite different from any that I have ever had myself.
6. If I \_\_\_\_\_ get into my neighbour's head to see what it is that he refers to as a table, I \_\_\_\_\_ fail to recognize it altogether, just as I \_\_\_\_\_ fail to recognize anything that he is disposed to call a colour or a pain.

III. Complete the following sentences with the prepositions 'by', 'through', 'out of' or 'from' as required:

1. We know about the experiences of other people because they

- are communicated to us, either \_\_\_\_\_ their natural manifestations in the form of gestures, or \_\_\_\_\_ the use of words.
2. He was absent last week \_\_\_\_\_ illness.
  3. His progress has been retarded \_\_\_\_\_ illness.
  4. You should not take any notice of what he says; he makes remarks like that \_\_\_\_\_ envy, quite regardless of whether they are true or not.
  5. Children ask questions \_\_\_\_\_ a perfectly natural desire to learn.
  6. He tells me that he is in pain, but may it not be that what he understands \_\_\_\_\_ a pain is something quite different from anything that I should call \_\_\_\_\_ that name.
  7. I understand \_\_\_\_\_ this letter that the meeting has been cancelled.
  8. As they did not know each other's language, they had to carry on a conversation \_\_\_\_\_ an interpreter.

IV. For each blank in the following passage, choose the best answer from the choices given below:

The fact that the information which people ① about themselves can be deceptive does not entail that it is never to be trusted. It may be that the inferences which we draw ② people's non-verbal behaviour are more secure than those which we base upon what they say about themselves. But if we want to know what another person is thinking, we have to depend ③ upon words.

When we try to find out the experiences of others by ④ language, a difficulty ⑤. If I am to obtain information in this way about another person's experiences, I must understand what he says about them. And this would seem to imply that I attach the same meaning to his words ⑥ he does.

- |             |                |                 |           |
|-------------|----------------|-----------------|-----------|
| ① a. tell   | b. give        | c. get          | d. talk   |
| ② a. from   | b. upon        | c. to           | d. by     |
| ③ a. many   |                | b. a lot of     |           |
|             | c. a number of | d. a great deal |           |
| ④ a. used   | b. the use     | c. use          | d. using  |
| ⑤ a. arises | b. rises       | c. arose        | d. arisen |

- ⑥ a. like      b. if      c. as      d. that

V. Complete the following sentences in any way you wish:

1. One of the ways to know about the experience of others is ...
2. When you ask someone what he is thinking ...
3. When you want to know some people's feeling, you should not only base upon ...
4. If people could not rely upon word to communicate their experiences ...
5. If you try to find out what another person is feeling by the use of language ...
6. Is it possible that what he understands by pain is something different from ...
7. The perceptions which you take as establishing the existence of something may be completely different from ...
8. No matter how different the table you perceive may be from the table I perceive, you agree with me in ...

VI. Translate the following sentences into English:

1. 人们的不同感受可以通过语言互相交流。
2. 我们能通过和一个人谈话来了解他的思想或感觉吗?
3. 我们能够互相了解是由于我们有共同的语言。
4. 有些哲学家认为一个人用语言表达他的感受时,只有他自己能明白。
5. 有时我们可以通过面部表情把自己的感受传达给别人。
6. 有些人关于自己的情况所作的说明是不可靠的,这是事实。
7. 你若想通过一个人的讲述了解他的感受,你就得按他的原意去理解他的话。
8. 一个人对某件事情的理解可能和另一个人的完全不同。

VII. Translate the following passage into Chinese:

People have been misunderstanding each other ever since they began to make noises that meant something to somebody else. Words are not inert vessels, the capacity of which we decide on once and for all time, unchangeable and unalterable. They contain people's hopes and fears, and their meanings vary and change as people vary and change and as society varies and changes. There are groups of people in the world who develop powerful feelings about



a certain object and endow that object (it could be almost anything — an animal, a shell, a skull, a particular tree) with religious significance. The object becomes taboo — that is, touching it becomes sacrilege. Eventually the feelings become so strong that the word which names the object also becomes taboo, so that uttering the word becomes sacrilegious. How these feelings develop and spread is of interest to anthropologists, who study such manifestations in people all over the world and who conclude many things about a culture from its taboo items.

The study of word meanings and how they develop is called semantics. Semantics and word symbolism are closely related in literary works: an author can make use of double and often triple meanings of words to add depth and scope to his work. Thus yellow, a word originally simply denoting a certain color, has come to be associated with cowardice — an example of both semantics and symbolism at work.

Words and objects can become powerful symbols of a family, a tribe, a nation, a whole civilization and should thus be dealt with tenderly.

- VIII. Explain in your own words what the author says about the problem of communicating experiences by means of words, using different examples from the ones in the text.