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# 大学英语

Learner Autonomy Series

百王

# 3 阅读



高等教育出版社  
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# 大学英语自主阅读

*Learner Autonomy Series*

第三册  
Book Three

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# 前 言

随着我国现代化建设和改革开放的纵深发展,对既懂专业又熟练掌握外语的优秀人才的需求日益迫切,这无疑给大学英语教学提出了更新、更高的要求。因此,提高大学英语学习者综合素质,转变和更新大学英语学习者的学习理念,满足国家建设对人才的需求,成为了《大学英语自主阅读》的主攻方向和探索目标。

**编写原则:**根据《大学英语课程教学要求》(试行)的精神和要求,结合当前大学英语教学改革的发展趋势,力图以建构主义为理论基石,构筑“以动机为先导,以兴趣为动力,以学生为中心,以任务为基础,以自学为途径”的全新教学理念,编写了本套以自主学习为中心的新型教材。

**编写思路:**本着打造精品教材的宗旨,针对学习者的特点和大学英语教学现状,我们首先确定了编写的根本原则,由一批深谙大学英语教学理念且富有经验的专家和一线老师牵头设计了全书框架,精心编写出了两个样课单元并在学生中试用,然后以问卷调查及座谈的形式就教材体例、板块结构、文章题材等方面广泛征集了反馈信息,并以此为依据对教材进行反复修改,力求达到材料的最优组合和体系的最佳平衡,同时力求保持教材的科学性、趣味性和可操作性。

**教材特色:**在素材选取方面,本套教材注重精泛并举,涵盖了人文、地理、文学、法律、经贸、名人演讲、高科技等领域;在学习方式方面,本套教材突出了“自主性”,强调从学习者的学习兴趣、生活经验和认知水平出发,倡导自主、体验和实践的学习方式;在操作方式上,本套教材突出了“在读中练,在练中学,在学中用,在用中学”的特色,贴近学习者、贴近现实生活,从而更易于操作和自主学习。

本套教材从内容到形式都有不少新的尝试。但是不足之处在所难免,我们会虚心听取各位同行和学习者的宝贵意见,不断加以完善。

编 者  
2005 年 5 月

# 使用说明

本套教材共4册。每册共12个单元,并配有两套水平自测题,每个单元紧扣一个特色主题(theme)展开,融知识性与趣味性于一体。

第一、二册由以下4个部分构成:

## Part One Comprehensive Reading (综合阅读)

1) Pre-reading Activities — 主体课文热身活动,由 Lead-in Questions 和 Word Warming-up 两部分组成,藉此扫清阅读中的部分单词障碍,增强学习者的阅读信心,同时训练其根据语境猜词的能力,提升阅读前的预期感。

2) Text — 单元主体课文,由精选时文及美文佳作组成。文中生词均附在当页下方,以便学习者查阅;重要词组和难句难点均进行归纳和详注,有助于学习者明确语言要点、释疑解惑。

3) Post-reading Exercises — 本部分旨在让学习者全方位掌握文章意旨并通过不同类型的练习内化语言知识。参考译文及练习答案附于每册书后,便于学习者自测自评。

## Part Two Reading Skill and Word Building (阅读技巧与词形构造)

此部分对专项阅读技巧和词形构成进行精讲精练,以全面提高学习者的阅读能力,扩大学习者的词汇量,并减少学生在阅读过程中对词典的依赖。

## Part Three Fast Reading (快速阅读)

本部分旨在使学习者透过海量资讯,快速获取所需信息,从而提高阅读速度。

## Part Four Reading for Pleasure (趣味阅读)

秉持“外语学习是一种愉快的体验”的理念,我们设计了 Reading for Pleasure 这一辅助板块,精选幽默故事、名人名言,采撷美文编汇诵读菁华,希望学习者既能领会到英语学习的愉悦,又能浸润感受英语语言的魅力,以缓解学习压力。

第三、四册大致沿承了第一、二册的体系,保留了 Part One 和 Part Four 两个板块,并各自新增了一个特色板块。第三册中的 Part Two 设置为 Translation Skill (翻译技巧),对翻译的基本理论及技巧进行了讲与练,旨在提高学生的翻译能力;第四册中的 Part Two 则设置为 Figures of Speech (修辞手法),旨在培养学习者的修辞素养,提高鉴赏评析文章的能力。第三、四册中的 Part Three 则设置为 Reading for Test (阅读测试)。

本套教材拟定两个学年完成,建议一学期完成一册的学习任务,每个单元的学习时间以一周半为宜,而对于水平自测题,建议学习者能尽量在规定的两个小时之内完成。学习者也可根据个人情况参照我们的建议妥善调整。

编者

2005年5月



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## UNIT ONE

# Mutual Trust and Help

Clouds inevitably go with sunshine and downs for sure go with ups in our lives. Therefore, we should not only share with others happiness, but also distress. The coming text will inform us how to help others in trouble, relieving their distress, which is of great use in shaping us to be humanistic.

Besides, you will

- learn about a translation skill — selection of word meaning;
- practise reading comprehension targeted for test;
- enjoy yourself through leisure reading.





## Part One

# Comprehensive Reading



## Pre-reading Activities

### I Lead-in Questions

1. When you meet with personal troubles such as disappointment in love affairs, failure in an important test, pressure from studies, clash with your classmates or roommates, etc., how do you usually deal with them?
2. When you sense or notice someone you know is troubled with misfortune, what is your usual reaction?
3. Which of the following do you think the phrase "keep the heart's door open" most probably means?
  - A. Listening to someone talking his or her heart out.
  - B. Talking your heart out to someone else.
  - C. Talking to a psychologist for advice.
  - D. Phoning a radio program column for help.
  - E. Complaining to a store manager about the poor quality of what you have bought in that store.



### II Word Warming-up

**Directions:** All the italicized words in the sentences below are taken from the following text. Use the context provided to determine their meanings. Write a definition, synonym, or description for each of them.

1. Behind his *facade* of honesty and politeness hides dishonesty and impoliteness.
2. There are times when we need the courage to knock at the locked door and demand *admittance* even at the risk of being treated coldly.
3. The smiling *countenance* on her face mirrored her happiness.

4. We should keep the heart's door open and make effort to help those who are in desperate *straits* or conditions.
5. Some people are not confident enough during interviews. Such *diffidence* surely will weaken their possibilities of getting desired jobs.



## Text

### Keep the Heart's Door Open

I. A. R. Wylie

- 1 Many years ago a friend whom I knew fairly well but not **intimately**<sup>[1]</sup> came unexpectedly to see me. I sensed at once that she was in serious trouble, but being young, shy and afraid of seeming **intrusive**<sup>[2]</sup>, I made no effort to help her unburden herself. I held her at arm's length. We talked of weather, mutual friends, news, etc. We drifted further and further away from what was so vitally concerning her. That night she tried — fortunately unsuccessfully — to commit suicide. I realized then that at a critical moment I had shut the door in the face of a desperate need for sympathy and help.
- 2 This near tragedy brought me up sharp against a problem that confronts us all: we often realize that behind the calm facade of a friend's life are grieves and anxieties we shrink from touching, which are only revealed to us by chance flashes of self-**betrayal**<sup>[3]</sup>. This knowledge creates in us a sense of helplessness and insufficiency. And it compels us, in our turn, to keep our own silence, to make ourselves little islands of loneliness surrounded by seas of **reserve**<sup>[4]</sup> and so-called pride.
- 3 I think we have made too much of this tight-lipped endurance. I am not **decrying**<sup>[5]</sup> silent courage, but I think that the silence has been overvalued. It may be, to some extent, the cause for the alarming increase in mental breakdowns. Our burdens, unshared, become too heavy to be borne.
- 4 True, we must be neither self-pitiers nor wailing walls for the self-pitiers to weep against. But the people who lock their doors most securely against us are often the most in need of being reached. There are times when we need the courage to batter at the locked door and demand admittance even at the risk of being treated coldly.
- 5 I had a friend once who was truly **afflicted**<sup>[6]</sup> with misfortune. She had a sick husband; she herself was ill. There was no money. But she wore a bright and smiling countenance that became in time almost a **distorted**<sup>[7]</sup> mask. Her friends fell back from her **inaccessibility**<sup>[8]</sup> as from a high

[1] intimately /'ɪntɪmətli/ *adv.* closely 密切地

[2] intrusive /ɪn'trusɪv/ *adj.* becoming involved in sth. in a way that is not invited or welcome 闯入的

[3] betrayal /bɪ'treɪəl/ *n.* disclosure, letting out something 泄露

[4] reserve /rɪ'zɜ:v/ *n.* the attitude or behavior of someone who tends not to talk about or show his feelings 谨慎

[5] decry /dɪ'krai/ *vt.* speak ill of, say bad things about 谴责

[6] afflict /ə'flɪkt/ *vt.* trouble 使痛苦; 折磨

[7] distort /dɪ'stɔ:t/ *vt.* twist, make ... out of shape 扭曲, 歪曲

[8] inaccessibility /ɪnæk'sesə'bɪlɪti/ *n.* being unable to approach 不易接近; 难达到

stone wall. I cared deeply for her and one day I took my courage in both hands and told her, "I know you are in desperate straits. If you want to talk about them, please prove that we are friends and talk. If I can, I shall be proud to help. I shall be prouder if you trust me."

6 She was silent for a moment, fighting herself. Then she began, for the first time in years, I suspect, to cry her heart out. It was like the bursting of a **pent-up**<sup>[9]</sup> river. All the concealed fears, **perplexities**<sup>[10]</sup> and grieves poured over its banks. And when the flood tide had passed, her strained, **make-believe**<sup>[11]</sup> cheerfulness had given place to an openhearted serenity. We talked for hours. Her story is not mine to tell. I can only say that just by talking freely she was able to work out the worst of her difficulties. Long afterward she confided that she had felt herself to be on the verge of a mental breakdown. My seemingly **brash**<sup>[12]</sup> **disregard**<sup>[13]</sup> for what she had considered her pride, her obligation to live out her tragedy in silence, had pulled her back from the **abyss**<sup>[14]</sup>.

7 There is another approach which, though indirect, sometimes leads to the heart of the matter. When I feel in my bones that someone I know is very unhappy but doesn't know how to unburden herself or thinks that to do so would impose upon her friends, I go to her for help and advice. I confide my troubles to her. She recognizes that I have trusted her and returns the confidence.

8 The highest walls that people build around their troubles seem to be those constructed around financial misfortune. Money can be wonderful to have. It is cruel hard to be without it. But it is silly that men should be proud of having it or ashamed of not having it. I brush aside the defenses of friends who believe that though they can accept my time and strength — so much more valuable — they would be forever **humiliated**<sup>[15]</sup> if they confided their financial troubles to me or accepted financial help from me. To one protesting friend I **retorted**<sup>[16]</sup>, "You mean that if I accepted help from you, I ought to feel humiliated?"

9 After a moment's thought, she laughed. And the false pride which she had built around herself melted like a mist in sunshine.

10 Sometimes **delicacy**<sup>[17]</sup> can be a form of crudity. To be "delicate" in your sympathy with someone in financial straits is, to my mind, to be clumsy and heavy-handed. It creates the impression that something as simple and natural as giving what you happen to have to someone who happens to be in need of it is in itself an indelicacy. Try forthrightness with a friend in need and you will find

[9] pent-up *adj.* shut up with narrow limits 被抑制的; 被关住的

[10] perplexity /pə'pleksəti/ *n.* puzzle 困惑; 混乱

[11] make-believe *adj.* pretended or not real 伪装的; 不真实的

[12] brash /bræʃ/ *adj.* rude; behaving and talking in a way that annoys others 无礼的; 傲慢的

[13] disregard /disri'gərd/ *n.* ignorance; paying no attention to 漠视; 忽视

[14] abyss /ə'bis/ *n.* a very frightening or dangerous situation; a situation in which there seems to be no hope 深渊

[15] humiliate /hju:'miliət/ *vt.* make someone feel very embarrassed and ashamed 羞辱; 使丢脸/耻辱

[16] retort /ri'tɔ:t/ *vi.* reply in an angry or humorous way 反驳; 反击

[17] delicacy /'delikəsi/ *n.* sensitive and careful dealing with a difficult situation 审慎

tight-lipped **reticence**<sup>[18]</sup> breaking down before your matter-of-fact assumption that where money is concerned pride and reticence are out of place

- 11 I suppose marital troubles are among the hardest to hear, certainly the most dangerous to the well-intentioned sympathizer. It is a case of intruding "where angels fear to tread." And yet, referring back to the instance in my first paragraph, it was my failure to **intrude**<sup>[19]</sup> that allowed my friend to drift to the brink of suicide. In that case, I was a friend of both the husband and wife; I sympathized with both. I realized they were the victims of an incurable circumstance rather than of wrongdoing. There seemed little I could do. But I could have given her time. She was crushed breathless under her unhappiness. I could have persuaded her to talk her heart out; perhaps then she might have faced her disaster with more calm and judgment.
- 12 I failed her, partly from youth and diffidence but also because of a subconscious reluctance to take my share of another's burden. For the moment we become aware of another's troubles we become automatically responsible. The friend's troubles are ours until we have done our best to relieve them. So it appears much easier not to see, not to intrude.
- 13 When we are perplexed as to what part we should play in our friends' troubles, it is our motive that should be our guide. And motives are **tricky**<sup>[20]</sup> things. Are we seeking the satisfaction or mere curiosity? Do we want to make ourselves interesting by providing gossip, by passing on, under the guise of sympathy, what has been entrusted to us? When we are sure that we seek nothing but the relief of another's distress then I think we have the right and duty to risk the dangerous adventure of interference. We may fail. It may cost us dearly. But it is better to seem **tactless**<sup>[21]</sup> than to be heartless, better to risk intrusion than to be indifferent. By intruding we may set someone who is on the verge of disaster back onto the road to **rehabilitation**<sup>[22]</sup>.
- 14 If we give freely we must also accept freely. If we lock our own doors against sympathy we cannot expect other doors to open to us. We should remember that there is nothing that makes our good friend happier than to be trusted with his friend's troubles. There is no burden that is not lightened by the sharing of it.
- 15 Above all, we must keep our own doors open so that grief can feel instinctively that with us it can find shelter and so that happiness can be sure of welcome.

(1,267 words Suggested time for reading: 12 min 30 sec.)

[18] reticence /rɪˈtɪsəns/ *n.* the state of remaining wordless although one could say a lot 沉默寡言

[19] intrude /ɪnˈtruːd/ *vt.* come in or enter unwanted 闯入, 侵入

[20] tricky /ˈtrɪki/ *adj.* difficult to handle, delicate 不易处理的, 微妙的

[21] tactless /ˈtæktlɪs/ *adj.* without skill 不老练的, 圆滑的

[22] rehabilitation /ˌrɪhˌbɪlɪˈteɪʃən/ *n.* making someone able to live an ordinary life again 恢复



## Phrases to Learn

1. **hold/keep someone at arm's length**: keep a safe distance away from someone 与某人保持一定距离
2. **drift from**: wander/move away from 偏离
3. **commit suicide**: kill oneself 自杀
4. **shrink from**: move back or withdraw from 躲避
5. **make much of**: value too highly, emphasize too much 过分看重
6. **batter at**: beat hard and repeatedly 用力敲击
7. **be afflicted with**: be troubled with 受到……的困扰
8. **cry one's heart/eyes out**: cry very bitterly 痛哭
9. **on the verge/edge/brink of**: very near to 在……的边缘
10. **brush aside/away**: refuse to pay attention to 置……于不顾
11. **under/in the guise of**: pretending to be or have 以……为借口/幌子



## Notes

1. This passage is chosen from *Essays for Modern Youth*, edited by Jay E. Greene, New York. The author, I. A. R. Wylie, is an American Australian, who often writes essays for American magazines.
2. ...but being young, shy and afraid of seeming intrusive... (*Para. 1*): ... but because I was young, shy and afraid of giving others impression that I was a busybody — taking too much interest in others' affairs...
3. This near tragedy... (*Para. 2*): This event that almost became a tragedy...
4. ... which are only revealed to us by chance flashes of self-betrayal (*Para. 2*): ... which we can only learn from what they unconsciously disclose at times.
5. ...wailing walls (*Para. 4*): places where people can relieve themselves by crying their hearts out to get comfort. The phrase "wailing walls" originally refers to a high stone wall at Jerusalem said to be the relic (遗址) of the Temple of Herod (希律王圣庙) which was destroyed in A. D. 70 by the Romans. After the Jews returned, there gradually came a tradition for the Jews to gather there every Friday for prayer and lamentations (悲悼) for the lost glories of Israel.
6. She was silent for a moment, fighting herself (*Para. 6*): She was silent for a while, fighting against her own pride, and struggling to decide whether to tell me about it or not.
7. ...when the flood tide had passed, her strained, make-believe cheerfulness had given place to an openhearted serenity (*Para. 6*): ...after she cried her heart out, her pretended, false cheerfulness was gone. Then she became peaceful and quiet.
8. Her story is not mine to tell (*Para. 6*): It's inappropriate for me to tell her story here.
9. It is cruel hard to be without it (*Para. 8*): It's very hard to be without money. The word "cruel" is an adverb which means "very".

10. ... where angels fear to tread (*Para. 11*): The original sentence is "For fools run in where angels fear to tread", which is taken from *An Essay on Criticism* by Alexander Pope, a British poet. By using this sentence, the author here refers to some topics that are not appropriate to talk about.



## Post-reading Exercises

### I Questions

**Directions:** Answer the following questions according to the information you get from the text.

1. According to the author, what makes people close their hearts' doors?
2. How many ways does the author suggest to help those in need? And what are they?
3. Why do some of the author's friends refuse to confide their financial problems to her or accept her help?
4. According to the author, what attitudes and purposes should we avoid if we want to help our friends?
5. What does the author mainly talk about in the passage and how does she develop the main idea?

### II True or False

**Directions:** Decide whether each of the following statements is true (T) or false (F) according to the text.

- ( ) 1. Many years ago, one of the author's close friends came unexpectedly to see her.
- ( ) 2. The author's friend came for help, though she didn't talk her heart out.
- ( ) 3. According to the author, underestimation of silent courage leads to the alarming increase in mental breakdowns.
- ( ) 4. It can be inferred from the passage that the author believes intruding others' lives is the best way to help people unburden themselves when they are afflicted with misfortune.
- ( ) 5. According to the author, entrusting others with our own troubles can obtain their trust and lead to the heart of their troubles.
- ( ) 6. Forthrightness is strongly suggested as an effective way to help people with marital problems.
- ( ) 7. According to the author, the purpose of interference is nothing but to seek the relief of another's grieves and perplexities.
- ( ) 8. From Paragraph 14, we can safely conclude that the best way to make a friend happy is to let his troubles known to us and help him unburden them.



### III Words Used Alive

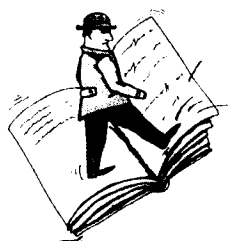
**Directions:** Fill in each of the blanks with an appropriate word or expression provided in the box below. Change the form if necessary.

entrust	intimately	intrusion	admit	perplex
accessible	treatment	diffidence	keep ... at arm's length	under the guise of

1. John is on holiday. So before leaving, he has \_\_\_\_\_ his job to his secretary.
2. They operated a drug-smuggling business \_\_\_\_\_ a legal one.
3. After the job interview, she felt quite \_\_\_\_\_, not sure whether she could get the job or not.
4. Usually people in \_\_\_\_\_ don't know what to do.
5. I saw that Brian was having a (an) \_\_\_\_\_ conversation with a charming young lady, so I left quietly.
6. Penny doesn't think her co-workers \_\_\_\_\_ her as an equal.
7. Those who gained \_\_\_\_\_ into world-famous universities like Harvard are fortunate.
8. These mountain villages are completely \_\_\_\_\_ in winter because of deep snow.
9. Mary \_\_\_\_\_ all men \_\_\_\_\_ to avoid getting hurt.
10. Would you please mind your own business? You seem to be so \_\_\_\_\_.

### IV Writing

**Directions:** Have you ever talked your heart out when in trouble or any of your friends shared with you his or her trouble for advice? Write a short passage to describe either of the experiences, covering the following three parts: the problem, the method recommended, and the result.



## Part Two

## Translation Skill



### 翻译概述

翻译是人类语言活动中的一种,它是用一种语言形式把另外一种语言形式的内容重新表达出来的语言实践活动。翻译是促进不同民族、国家和地区之间互相交流、互相学习和互相借鉴的重要手段。从翻译的手段来看,有口译、笔译和机器翻译;从翻译的内容来看,有文学翻译、政治翻译、科技翻译和应用文翻译等等;

从出发语和归宿语的角度来看,包括本族语译为外语以及外语译为本族语。

翻译是一门艺术,是语言艺术的再创造。人们翻译一部作品,总是需要反复的琢磨,仔细的修改,才能达到较高的水准。同时,对同一部作品,不同的译者可能译出风格各异、各有千秋的译本,这都体现了翻译的艺术性。

翻译是一门科学。由于语言与语言之间既存在相同或相近的特点,也存在不同之处,翻译就有了一定的规律可循。翻译并不是盲目性的活动,而是需要理论指导、需要不断总结提高的科学实践。翻译作为语言学习的重要组成部分,就是要在掌握英汉语言的基础上,结合大量的翻译实践,学习翻译中的各种技巧,提高翻译水平。同时,通过反思,对已经掌握的听说读写能力进行一次全方位的检验,查漏补缺,并使这些能力在综合运用中得到巩固和提高,所以翻译既是英语学习的目的,也是促进进一步学习的手段。

## 一、翻译的标准

翻译的标准是指导翻译活动的原则,也是衡量翻译成果的尺度。怎样的译文才算是好的译文呢?每个做翻译的人都会问到这一问题。对此,古今中外的翻译家和翻译理论家都提出了自己的观点。在我国,影响力最大的莫过于严复提出的“信、达、雅”。他觉得好的译文必须做到忠实于原文、译文流畅、文字典雅。对于前两条,人们几乎没有太大异议,即译文在内容上要忠实于原文,语言表达上要流畅,但对于是否所有的作品都要译得“雅”这个问题,人们却多有不同意见。后来,傅雷先生提出了“传神论”,他觉得“以效果而论,翻译应当像临画一样,所求的不在形似而在神似”。学贯中西的学者钱钟书提出了“化境”之说,他认为文学翻译的最高标准是“化”。把作品从一国文字转变成另一国文字,既能不因行文习惯的差异而露出生硬牵强的痕迹,又能完全保存原有的风味,那就算得入于“化境”。著名的翻译理论家奈达提出翻译要实现“动态对等”。他觉得衡量一篇译作不是以译者本人的主观愿望或主观意志为标准,而必须以读者的客观反应来衡量。如果译文读者对译文所做出的反应与原文读者对原文所做出的反应基本一致,那么便可认为翻译是成功的,也就是说达到了动态对等。这些观点都从不同的角度、不同的层次阐述了翻译所应当遵循的标准。

对于初学者而言,有两点最重要:(一)忠实;(二)通顺。“忠实”是指译文必须忠实于原文,把原作的内容准确地、完整地表达出来,译者不得任意歪曲、增删、遗漏和更改。译者的任务是表达原作者的意思,而不是自己进行创作。“通顺”是指译文的语言必须通顺易懂,不能为了追求忠实而逐字逐句地死译,而要依照译文的语言习惯地道流畅地表达。这两点可以作为大家进行翻译时的基本尺度和要求。

## 二、翻译的过程

翻译过程包括理解和表达两个重要阶段。首先是理解,只有在正确理解原文的基础上才能正确地表达,所以,理解是做好翻译的第一步。理解原文词句不应脱离上下文。词义总是受到上下文制约的,没有上下文就没有词义。翻译一篇文章时,最好通读全文,掌握了整篇文章的意思、文体风格之后,再着手理解和翻译每一句话。理解既包括对词汇含义、句法结构和习惯用法的理解,也包括对逻辑关系、文体风格的理解,只有掌握了所有这一切之后才能准确地表达。如:

1. She *cried her eyes out*.  
她哭得很伤心。
2. We searched him *to no purpose*.  
我们找了他,但一无所获。
3. From life to death is man's *reach*.  
人生历程就是从生到死。

例1乍一看是“她把眼睛哭出来了”,如果这样翻译就错了,错在对 *cried her eyes out* 的理解,这是一个习惯表达,意思是“伤心地哭”。例2的 *to no purpose* 与另外一个短语 *for no purpose* 含义不同。前者意思是“毫无结果”,而后者是“没有目的”。例3的 *reach* 有很多含义,但在这里应当理解为“历程”。

由此可见,同样的词在不同的上下文中意思往往不同,只有正确地理解,才能做到忠实地表达。

正确理解了原文之后,就需要译者用通顺、流畅的语言将原文的意思表达出来。表达是理解的结果,但理解正确并不意味着必然能正确地表达,表达既涉及到对原文的理解,也取决于对译文语言的修养程度,还涉及很多方法和技巧。如:

4. I had read your articles. *I expected to meet an older man.*

我拜读过你的大作。没想到你这么年轻有为。

5. Ruth was upsetting the other children, so *I showed her the door.*

露丝一直在扰乱别的孩子,我就把她撵出去了。

6. *I'll see you dead before that happened.*

我绝不同意。

例4不能按字面意思表达为“我盼望见到一位更老的人”,这样不通顺。例5 *I showed her the door* 的意思不是“我把门指给她看”,而应译为“把她撵出去了”。例6也不能按原文逐字翻译。

理解和表达是相辅相成的。译者在理解原文的同时,也在选择表达方式;在表达的同时,又会进一步加深理解。这样,经过反复推敲、措辞,使译文达到既忠实又通顺的要求。



## 词义确定

在翻译中首先碰到的问题是对词或短语意思的选择。英汉两种语言都有一词多义、一词多类的现象。越是常用的词语,越是拥有繁多的释义。同一个词,在不同的语言环境和搭配关系中,往往具有不同的意义,如 *run* 一词,在下列搭配中,分别表示不同含义,需要根据不同的上下文来翻译。

1. The dog was *running after* a rabbit.

狗正在追逐一只兔子。

2. John *ran into* an old friend in a pub.

约翰在酒吧偶遇一位老朋友。

3. The company has *run into* great debt.

该公司已负债累累。

4. Her patience is *running out*.

她渐渐失去耐心。

英语里有些词,其不同的词义有不同的形态变化,因此我们可以根据具体形式决定它的意义。比如 *time* 一词作“时间”理解,为不可数名词,而作“次数”理解,为可数名词。对于 *work* 一词其不同的形式也具有不同的含义。如:

5. Machines now do much of the *work* formerly done by man.

以前由人力做的工作现在大部分用机器来做。

6. This iron and steel *works* was set up last year.

这家钢铁厂是去年建成的。

有些词汇在一般的语言环境下表示一般的意义,但在某些专业领域就成了专业词汇,而且在不同的领域中具有几乎完全不同的含义。这样我们就可以根据其使用的专业来确定该词的含义。例如 *power* 一词在政治、物理、电力、数学等领域分别表示“权力”、“动力”、“功率”、“乘方”之意。

7. Basically, all *power* is with the people.

归根到底,一切权力属于人民。(政治)

8. To drive machines requires *power*.

开动机器需要动力。(物理)