

THE FINEST ENGLISH ARTS

英语名篇精品

主编 马 洵



天津大学出版社

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内容提要

本书汇集多篇英语散文和演讲精品,均出自名家高手,可以作为读者学习英语的范文。每篇文章后均有作者简介、注释和参考译文,以利于读者阅读与欣赏。本书对培养英语语感,提高英语理解力、写作和口语能力都会起到积极作用,是英语学习者的良师益友。

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前 言

本书汇集了英语散文、评论和演讲中的名篇精品,作者有总统、将军、首相和革命领袖,还有哲学家、科学家、作家和诺贝尔奖获得者;内容涉及自然、社会、人生等方面的远见卓识和精辟论述。本书中的篇篇精品都出于名家高手,篇篇都是人类的共同财富;篇篇都寓意深刻、结构工整、语言流畅、充满活力、发人深省,确实体现了大家风范;篇篇在阐述哲理的同时常常伴有感情的抒发,在抒情的同时又处处可见思想的升华,这正是我们的先贤智者苦心思索探求的轨迹。

在这些名家高手面前,读者不仅可以学到真正地道的英语,而且还可以启迪心智、丰富精神;细细品味本书中的不朽名篇,读者还必将会有情绪的感染、理智的顿悟、心灵的熏陶,学得聪颖明智。英语名篇浩瀚,丰富多采,但本书中精选的篇章随时间的流逝将更显示其巨大的生命力。

为便于读者阅读和欣赏,本书中每篇文章后均附有作者简介、难点注释和参考译文。译文中除署名者外,均由编者所译。译文不仅表达了原文的内容,而且还表达了原作的风格。在编写过程中,我们参阅了大量的国内外书刊杂志,在此我们一并表示衷心感谢。

参加本书编写的有马洵(主编)、简怡、孙振刚(副主编)、马琳、薛广喜、王芳、刘春、姚岚、郝宏、康晓秋、张艳、孙维等。马洵审校了本书全稿。

因编者水平所限,如有疏漏,诚请同行和读者不吝指教。

马 洵

2000年3月于天津外国语学院

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Francis Bacon

弗兰西斯·培根

【作者简介】

弗兰西斯·培根(Francis Bacon, 1561—1626), 英国哲学家、自然科学家、文学家。《随笔录》(Essays 1597, 1612, 1625)是培根在文学方面的主要著作。他的《随笔录》共收短文 58 篇, 涉及哲学、伦理、道德、治学、生活等方面, 文字隽永, 内容精悍, 结构紧凑, 论说透彻, 警句迭出, 耐人寻味, 颇似我国唐、宋时期的古文大师, 在以后很长一段时期为后人无法比拟。对大多数读者来说, 培根的文名就是建筑在《随笔录》之上的。以下 6 篇文章均选自培根的《随笔录》。

Of Studies

Studies serve for delight, *for ornament*^①, and for ability. Their chief use for delight, is in privateness and *retiring*^②; for ornament, is in discourse; and for ability, is in the judgement and disposition of business. For expert men can execute, and perhaps judge of particulars, one by one; but *the general counsels*^③, and the plots and marshalling of affairs, come best from those that are learned. To spend too much time in studies is sloth; to use them too much for ornament, is affectation; to make judgement wholly by their rules, is the humour of a scholar. They perfect nature, and are perfected by experience; for natural abilities are like natural plants, that need pruning

by study; and studies themselves do give forth directions *too much at large*^④, except they *be bounded in by experience*^⑤. Crafty men contemn studies, simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them, and above them, won by observation. Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books; else *distilled books*^⑥ are, like common distilled waters, flashy things.

Reading *maketh*^⑦ a full man; conference a ready man; and writing an exact man. And therefore, if a man write little, he *had need have*^⑧ a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning, to seem to know that he *doth*^⑨ not. Histories make men wise; poets witty; the mathematics *subtile*^⑩; natural philosophy deep; moral grave; logic and rhetoric able to contend. *Abeunt studia in mores*^⑪. Nay there is no *stond*^⑫ or impediment in the wit, but may be *wrought out*^⑬ by fit studies: like as diseases of the body may have appropriate exercises. Bowling is good for the stone and reins; shooting for the lungs and breast; gentle walking for the stomach; riding for the head; and the like. So if a man's wit be wandering, let him study the mathematics; for in demonstrations, if his wit be called away *never*^⑭ so little, he must begin again. If his wit be not apt to

distinguish or find differences, let him study *the schoolmen*^⑩; for they are *cymini sectores*^⑪. If he be not apt to beat over matters, and to call up one thing to prove and illustrate another, let him study the lawyers' cases. So every defect of the mind may have a special *receipt*^⑫.

【注释】

1. for ornament 在本文中指旁征博引,显示才学。
2. retiring = retirement
3. the general counsels 意为“纵观全局,总体策划”。
4. too much at large 意为“太泛泛,太笼统”。
5. be bounded in by experience 意为“被经验所制约”。
6. distilled books 意为“别人的摘录”。
7. maketh[古] = makes
8. had need have = ought to have
9. doth[古] = does
10. subtile[古] = subtle 意为“微妙的,精细的”。
11. Abeunt studia in mores [拉丁]意为 Studies pass into the character. 凡有所学,皆成性格。指读书可以陶冶性格。
12. stond[古] = block; stoppage 意为“阻碍”。
13. wrought out[古] = work out 意为“解决”。
14. never = ever
15. the schoolmen 指欧洲中世纪的经院哲学家。
16. cymini sectores [拉丁]即 hari-splitters,意为“吹毛求疵的人”。
17. receipt = recipe 意为“药方”。

【参考译文】

谈 读 书

读书可以使人怡情养性,读书可以使人增光添彩,读书可以使人增长才智。在独处或幽居之时其更为怡情;在谈论或演讲之中更显现其光彩;在判断或处事之际更体现其才智。专家学者能逐一处理或判别事物细节,深思好学者更能纵观全局,统筹策划。读书耗时过多使人懒惰;文采过分藻饰使人做作;全凭清规戒律处世判事则是学究的荒唐可笑之处。读书可以完善性格,而经验又可以弥补、完善书本知识:因为天生的才能犹如天然的植物,通过读书才能知道如何修整;书本知识必须与实际经验结合才能做到使修整恰到好处。工匠轻视读书,头脑简单的人羡慕读书,而聪明的人则学以致用;因为书本不会教人如何应用;学以致用之明智之举不在书中,而在其外,全凭观察体会而理解书中的道理。读书不可抵触和刁难作者;也不可尽信书中所言;不可只为寻文摘句,而应该推敲深思。有些书只可浅尝,还有一些书只可吞食,只有少数的书则需要咀嚼消化。也就是说,有的书只需读其几部分;有的书只需浏览内容;只有少数的书则必须仔细地阅读。有些书可以请人代读并取其所做的摘要,但这种作法只限于题材不很重要或价值不很高的书籍;否则从这类书中提取的只会是淡而无味的蒸馏水。

读书使人内心充实,讨论使人思维敏捷,写作使人措词严谨。因此不常写作者必须有很强的记忆力,不常讨论者必须天生机敏,不常读者要狡猾得无知似有知。读史书可以使人明智,读诗可以使人聪颖,学数学可以使人精细,自然科学可以使人深沉,伦理学可以使人庄重,逻辑和修辞学可以使人善辩。读书可以陶冶性

格。如果有心理方面的障碍,通过读适当的书使之得以解决,正如人体的疾病都可以通过运动得以治疗。滚球有益于肾,射箭有益于胸肺,慢走有益于肠胃,骑术有益于头脑,诸如此类。如果精神不集中,可以让他学数学,因为在演算数学题时精神稍有偏差,就得重做;如果不善于解析辨异,可以让他学经院哲学,因为那些哲学家都过分讲究细节;如果不善于体察事物,不善于以一事物论证另一事物,可以让他读律师的案卷。由此可见,心理方面的种种障碍都有专门的治疗方法。

Of Boldness

It is a trivial grammar-school text, but yet worthy a wise man's consideration. Question was asked of *Demosthenes*^①, what was the chief part of an orator? *He answered*, *Action*. *What next?* —*Action*. *What next again?* —*Action*^②.

He said it that knew it best, and had, by nature, himself no advantage in that he commended. A strange thing, that that part of an orator which is but superficial, and rather the virtue of a player, should be placed so high above those other noble parts of invention, *elocution*^③, and the rest; nay, almost alone, as if it were all in all. But the reason is plain.

Wonderful like is the case of boldness in civil business. What first? —Boldness; what second and third? —Boldness. And yet boldness is a child of ignorance and baseness, far inferior to other parts; but, nevertheless, it doth fascinate, and bind hand and foot those that are either *shallow*^④ in judgment or weak in courage, which are the greatest part, yea, and prevaieth with wise men at weak times. Surely, as there are mountebanks for the natural body,

so are there mountebanks for the politic body; men that undertake great cures, and perhaps have been lucky in two or three experiments, but want the grounds of science, and therefore cannot hold out, nay, you shall see a bold fellow many times do Mahomet's miracle. Mahomet made the people believe that he would call a hill to him, and from the top of it offer up his prayers for the observers of his law. The people assembled; Mahomet called the hill to come to him again and again; and when the hill *stood still*⁵, he was never a whit abashed, but said, *if the hill will not come to Mahomet, Mahomet will go to the hill*⁶. So these men, when they have promised great matters and failed most shamefully, yet if they have the perfection of boldness, they will but slight it over, and make a turn, and no more ado.

Certainly to men of great judgment, bold persons are a sport to behold; *nay*⁷, and to the vulgar also boldness hath somewhat of the ridiculous; for if absurdity be the subject of laughter, doubt you not but great boldness is seldom without some absurdity; especially it is a sport to see when a bold fellow is out of countenance, for that puts his face into a most shrunken and wooden posture, as needs' it must; for in bashfulness the spirits do a little go and come, but with bold men, upon like occasion, they stand at a stay; like a stale at chess, where it is no mate, but yet the game cannot stir; but this last were fitter for a satire than for a serious observation. This is well to be weighed, that boldness is ever blind, for it seeth not dangers and inconveniences; therefore, it is ill in counsel, good in execution; so that the right use of bold persons is, that they never command in chief, but be seconds and under the *direction*⁸ of others; for in counsel it is good to see dangers; and in execution not to see them except

they[®] be very great.

【注释】

1. Demosthenes 迪莫斯森斯(公元前385—322),古希腊演说家和政治家。
2. 这个故事是塞西罗(Cicero)口述,收入《论演说家》一书。故事中讲的是迪莫森斯口吃,不宜于演说,但他口含小石子练习克服口吃,对大海朗诵,终于成为大演说家。
3. elocution 本文中意为“雄辩的口才”。
4. shallow 意为“浅薄,肤浅”。
5. stood still 本文中意为“一动不动”。
6. ... if the hill will not come to Mahomet, Mahomet will go to the hill. ……如果山不到穆罕默德这边来,穆罕默德就要到山那边去。
7. nay[古] *adv.* 意为“不,否;不仅如此,而且”。
8. direction 意为“指导,指示”。
9. they 在本句中意为“危险”。

【参考译文】

谈 胆 量

这里讲一个中学课本中的常见课文,但很值得一个聪明人深思。曾有人向迪莫斯森斯提出过这样一个问题,问他:“当一名演说家主要应具备什么条件?”他回答说:“多说。”“其次呢?”“多说。”“再次呢?”“还是多说。”

他说这话是他体会最深的事。迪莫斯森斯是在他所说的事上没有天赋的人。“多说”作为演说要求的一部分不过是表面现象,

演说家把这条件摆得高于修养、创新、雄辩等其他条件，不但如此，还把它看作独一无二，似乎有了它就有了一切的条件，真是咄咄怪事，但是其中的道理也很明显。

与此非常相似的一件事是办事的胆量。“办事首要的条件是什么？”“胆量。”“其次，再次呢？”“还是胆量。”然而胆大过分则是卑鄙和无知的产物——远比其他方面低劣。尽管如此，胆量真能鼓舞和牵制那些见识浅薄或缺乏勇气的人，而这种人又是非常多，甚至在聪明人不够坚强的时候胆量也能使他坚强。就像医治身体上的疾病有江湖医生一样，对政治上的疾病也有江湖医生，他们保证能医治大病，偶尔侥幸得手两三次，但缺乏科学根据，不能持久。确实行不通，你可看到这种狂人多次创造穆罕默德的“奇绩”。穆罕默德为叫人们相信他有呼山前来的本领，并从山顶上为遵奉他的教律的人祈祷。人们聚集过来，穆罕默德一遍又一遍呼山前来，但山依然一动不动，可他一点也不感到羞愧，反而说“如果山不到穆罕默德这边来，穆罕默德就必须到山那边去。”这些政治上的江湖骗子，一旦他们大胆预言的事可耻地失败时，如果尚有这种“完美的”胆量，他们就会轻轻滑掉，转移方向，不再那么说了。

对于有远见卓识的人来说，胆大妄为是荒唐的，甚至在一般人看来也有几分可笑。既然荒唐是引人发笑的材料，那么胆大包天也就免不了会干出荒唐可笑的事来。最可笑的是在这种胆大妄为的人丢脸之时，因为这时他们必然处在一种最难堪、最尴尬的境地，而对胆小的人来说，反而有了迂回的余地，但大胆妄为的人碰到这种情况，就会不知所措了，就好比下棋陷入了僵局，分不出谁胜谁负，也使这盘棋无法下下去了。因此可以说，胆大妄为常常是盲目的，因为它既看不到危险也看不到困难。所以大胆不利于思考，只利于实干。因此，有勇无谋的人绝不能担任主要领导，只能让他们在别人的指导下当助手，因为在审议时要看出危险，除非危险特别大时在行动上要藐视危险。

Of Ceremonies and Respects

He that is only real had need have exceeding great parts of virtue; as the stone had need to be rich that is set without foil; but if a man mark it well, it is in praise and *commendation*^① of men. It is true that small matters win great commendation, because they are continually in use and in note; whereas the occasion of any great virtue *cometh*^② but *on festivals*^③; therefore it doth much add to a man's reputation, and is (as *Queen Isabella*^④ said) like *perpetual*^⑤ letters commendatory, to have good forms. To attain them, it almost sufficeth not to despise them; for so shall a man observe them in others; and let him trust himself with the rest; for if he labor too much to express them, he shall lose their grace, which is to be natural and unaffected. Some men's behavior is like a verse wherein every syllable is measured; how can a man comprehend great matters, that breaketh his mind too much to small observations?

Not to use ceremonies at all is to teach others not to use them again, and so diminisheth respect to himself; especially they be not to be omitted to strangers and formal *natures*^⑥; but the *dwelling upon*^⑦ them, and exalting them above the moon, is not noly *tedious*^⑧, but doth diminish the faith and credit of him that speaks; and certainly, there is a kind of conveying of effectual and imprinting passages amongst compliments, which is of singular use, if a man can *hit upon*^⑨ it.

Amongst a man's peers, a man shall be sure of familiarity, and, therefore, it is good a little to keep state. Amongst a man's inferiors, one shall be sure of reverence, and therefore it is good a little to be