

英汉选注
世界经典文学丛书

弗洛斯的 河上的 磨坊

〔英〕乔治·艾略特\著
伍厚恺\译

The Mill on the Floss



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Milk and mildness are not the best things for keeping, and when they turn only a little sour, they may disagree with young stomachs seriously. (bk. I, chap. 2)

牛奶和温柔都不是最能长久保存的东西，只要它们稍微有点儿变酸，就可能大伤孩子们的胃口。

There is nothing more widely misleading than sagacity if it happens to get on a wrong scent; and sagacity, persuaded that men usually act and speak from distinct motives, with a consciously proposed end in view, is certain to waste its energies on imaginary game. (bk. I, chap. 3)

倘若精明嗅错了气味追踪到错误的方向上去，那就再没有什么比精明更能使人误入歧途的了；精明人深信人的行动和语言通常都出于明确的动机，都怀着有意识策划的目的，这无疑是在捕风捉影徒费精力罢了。

Nature herself occasionally quarters an inconvenient parasite on an animal towards whom she has otherwise no ill-will. What then? We admire her care for the parasite. (bk. I, chap. 3)

大自然自己偶尔会把一种讨厌的寄生虫放置到一个动物身上，可是它对这个动物却绝无恶意。那么怎么办呢？我们就赞美大自然对那寄生虫的眷顾吧。

But that same Nature has the deep cunning which hides itself under the appearance of openness, so that simple people think they can see through her quite well, and all the while she is secretly preparing a refutation of their confident prophecies. (bk. I, chap. 5)

不过，就是这同一个大自然，在坦诚的外表下面却隐藏着深沉的机诈，头脑简单的人自认为能够完全看透它，而它却始终在暗中准备驳倒他们自以为是的预言。

It is a wonderful subduer, this need of love——this hunger of the heart——as peremptory as that other hunger by which Nature forces us to submit to the yoke, and change the face of the world. (bk. I, chap. 5)

这种对爱的需求真是一个奇妙的征服者——这种内心的饥渴——就象那另一种饥渴一样专横，而大自然正是利用那种饥渴来强迫我们服从它的支配，并且改变世界的面貌。

We learn to restrain ourselves as we get older. We keep apart when we have quarrelled, express ourselves in well-bred phrases, and in this way preserve a dignified alienation, showing much firmness on one side, and swallowing much grief on the other. (bk. I, chap. 5)

我们长大的时候就学会了约束自己。我们吵了架就彼此保

持距离，使用文雅有礼的词语来表达自己的意思，这样就保持了一种有尊严的疏远，一方面显示出非常坚决，另一方面却吞咽着大量的悲伤。

The feeblest member of a family—the one who has the least character—is often the merest epitome of the family habits and traditions. (bk. I , chap. 6)

一家人当中最柔弱的成员——最没有特性的那个人——往往是这个家庭的习惯和传统的最纯粹的缩影。

It is a pathetic sight and a striking example of the complexity introduced into the emotions by a high state of civilization—the sight of a fashionably drest female in grief. (bk. I , chap. 7)

这是一种哀婉动人的景象，也是高度文明给感情带来了复杂性的一个显著例证——请看一个衣着时髦的女人在悲伤。

" Ah, my child, you will have real troubles to fret about by-and-by," is the consolation we have almost all of us had administered to us in our childhood, and have repeated to other children since we have been grown up. (bk. I , chap. 7)

“啊，我的孩子，以后还会有真正的麻烦事让你烦恼哩。”这是我们几乎每个人在小时候都接受过的安慰，也是我们自从长大成人以来又对别的孩子们重复过的话。

Surely if we could recall that early bitterness, and the dim guesses, the strangely perspectiveless conception of life that

gave the bitterness its intensity, we should not pooh-pooh the griefs of our children. (bk. I , chap. 7)

真的，如果我们能够回想起那些小时候的痛苦、那些迷迷糊糊的猜想、那种使得痛苦变得更强烈的稀奇古怪浑浑噩噩的生活观念，我们就不会对我们的孩子们的悲伤嗤之以鼻了。

Some minds are wonderful for keeping their bloom in this way, as a patriarchal gold-fish apparently retains to the last its youthful illusion that it can swim in a straight line beyond the encircling glass. (bk. I , chap. 8)

有些人以这种方式来保持青春真是令人惊奇，他们就象一只年老的金鱼，至死都显然保持着年轻时候的错觉，以为它能够笔直地游到包围着它的玻璃缸外面去。

Poor relations are undeniably irritating—their existence is so entirely uncalled for on our part, and they are almost always very faulty people. (bk. I , chap. 8)

穷亲戚们不容置疑是很令人不快的——他们的存在对我们来说纯属多余，而且他们几乎总是些毛病很多的人。

Childhood has no forebodings; but then, it is soothed by no memories of outlived sorrow. (bk. I , chap. 9)

童年时代固然不能预见未来，然而，值得欣慰的是也没有对往昔悲哀的回忆。

A boy's sheepishness is by no means a sign of overmastering reverence; and while you are making encouraging advances

to him under the idea that he is overwhelmed by a sense of your age and wisdom, ten to one he is thinking you extremely queer. The only consolation I can suggest to you is that the Greek boys probably thought the same of Aristotle. (bk. I , chap. 9)

一个男孩子表现得腼腆绝不是极度敬畏的迹象；就在你认为他是意识到了你的年龄和智慧才变得不知所措的，为了鼓励而亲近他的时候，十之八九他正觉得你这家伙极其古怪哩。我能给你提供的唯一安慰是，希腊的男孩们对亚里士多德大概也有同样的想法。

The only pleasure such a restriction suggested was the pleasure of breaking it. (bk. I , chap. 10)

这样的禁令让人想到的唯一快乐，就是打破禁令的快乐。

Anger and jealousy can no more bear to lose sight of their objects than love. (bk. I , chap. 10)

愤怒和忌妒就同爱情一样，找不到对象是令人难以忍受的。

The present time was like the level plain where men lose their belief in volcanoes and earthquakes, thinking tomorrow will be as yesterday, and the giant forces that used to shake the earth are forever laid to sleep. (bk. I , chap. 12)

“现在”就象是一片平畴沃野，住在上面的人们已经不再相信有火山和地震，总以为明天就会和昨天一样，过去常常震撼大地的那种巨大的力量已经永远沉睡不醒了。

The days were gone when people could be greatly wrought upon by their faith, still less change it. (bk. I, chap. 12)

从前人们总会受他们的信仰强烈影响，更不会改变信仰，但那样的日子已经一去不复返了。

It was a time when ignorance was much more comfortable than at present, and was received with all the honours in very good society, without being obliged to dress itself in an elaborate costume of knowledge. (bk. I, chap. 12)

那时候，不学无知的人要比现在舒服得多，无须穿一套精心制作的博学多才的外衣，就能在上流社会受到极体面的接待。

But in that curious compound, the feminine character, it may easily happen that the flavour is unpleasant in spite of excellent ingredients. (bk. I, chap. 12)

但是在那种奇怪的混合物——女人的性格里，却很容易发生这样的情况：尽管各种成分都很好，滋味却并不令人愉快。

In old-fashioned times, an "independence" was hardly ever made without a little miserliness as a condition, and you would have found that quality in every provincial district, combined with characters as various as the fruits from which we can extract acid. (bk. I, chap. 12)

在旧时代里，没有一点儿吝啬作为条件就很难做到“自立家业”，你在每一个乡村地区都可以发现这种特性，它溶入了各种各样的人的性格中，就象从各种各样的水果里都能提取出酸

素来一样。

A man with an affectionate disposition, who finds a wife to concur with his fundamental idea of life, easily comes to persuade himself that no other woman would have suited him so well, and does a little daily snapping and quarrelling without any sense of alienation. (bk. I , chap. 12)

一个生性重感情的男人，找到了一个和他的基本人生观一致的妻子，就很容易让自己相信绝没有别的女人能和他这般匹配了，即使每天稍微吵吵闹闹也不会觉得有隔阂。

People who seem to enjoy their ill-temper have a way of keeping it in fine condition by inflicting privations on themselves. (bk. I , chap. 12)

那些似乎很欣赏自己的坏脾气的人，有一个使坏脾气保持良好状态的办法，那就是自己折磨自己。

If people are to quarrel often, it follows as a corollary that their quarrels cannot be protracted beyond certain limits. (bk. I , chap. 12)

假如人们要常常吵架的话，随之而来的必然结果就是，他们总是吵到某种限度就不能再延续下去了。

In the matter of wills, personal qualities were subordinate to the great fundamental fact of blood; and to be determined in the distribution of your property by caprice, and not make your legacies bear a direct ratio to degrees of kinship, was a

prospective disgrace that would have embittered your life. (bk. I , chap. 13)

在遗嘱这种事情上，个人的品质跟血统这一重大的基本事实相比是次要的；在财产的分配上意气用事，不按照亲疏程度来直接决定遗产的比例，可以想见那将是一种令你终生痛苦的耻辱。

It is only by a wide comparison of facts that the wisest full-grown man can distinguish well-rolled barrels from more supernal thunder. (bk. I , chap. 1)

最聪明的成年人，也只是凭着对许多事实进行广泛的比较，才能够把滚动良好的琵琶桶的隆隆声和天上的雷声区别开来。

There are two expensive forms of education, either of which a parent may procure for his son by sending him as solitary pupil to a clergyman; one is, the enjoyment of the reverend gentleman's undivided neglect; the other is, the endurance of the reverend gentleman's undivided attention. (bk. I , chap. 1)

做父母的把儿子送到一个牧师那儿去单独上学，花了昂贵的学费而得到的教育无非是两种：一种是在那位牧师先生的一味放任下享乐，另一种是在那位牧师先生的一味关心下受苦。

It is astonishing what a different result one gets by changing the metaphor. (bk. I , chap. 1)

人们一旦改变了比喻方法，就会得到多么不同的结果，这真是令人惊讶。

It was doubtless an ingenious idea to call the camel the ship of the desert, but it would hardly lead one far in training that useful beast. (bk. I, chap. 1)

把骆驼称作沙漠之舟无疑是一个巧妙的想法，不过这对训练那种有用的动物却不会有有多大启发。

There are feminine virtues which are with difficulty combined, even if they are not incompatible. (bk. I, chap. 1)

女性的有些美德，即使不是互不相容的，也是很难兼备于一身的。

There is no sense of ease like the ease we felt in those scenes where we were born, where objects became dear to us before we had known the labour of choice, and where the outer world seemed only an extension of our personality; we accepted and loved it as we accepted our own sense of existence and our limbs. (bk. I, chap. 1)

没有任何舒适的感觉能比得上我们在自己出生的地方所感受到的那种舒坦自如，这里的一切东西在我们还不懂得苦心选择之前就已经是珍贵可爱的了，在这里外部世界好象只是我们自身存在的延伸而已：我们接受它和爱它，就象我们接受自己的生存意识和自己的肢体一样。

Tom was not fond of quarrelling, unless it could soon be put an end to by a fair stand-up fight with an adversary whom he had every chance of thrashing. (bk. I, chap. 2)

汤姆不喜欢争吵，除非争吵能够通过公平合理、正大光明地打一架来很快地结束，并且他又有充分把握打败对手。

Law was a sort of cock-fight, in which it was the business of injured honesty to get a game bird with the best pluck and the strongest spurs. (bk. I, chap. 2)

打官司就好比是斗鸡，吃了亏的老实人所要做的事，就是去找一只斗志最旺的、距铁最坚硬的雄鸡。

Iteration, like friction, is likely to generate heat instead of progress. (bk. I, chap. 2)

反复说同一件事情就好比摩擦，多半是导致发热，而不会有所进展。

Boy's shyness only wears off in the absence of their elders. (bk. I, chap. 3)

男孩子们的羞怯心理只有大人不在场的时候才会消失。

Education was almost entirely a matter of luck—usually of ill-luck—in those distant days. (bk. I, chap. 4)

在那些久远的日子里，受教育几乎是全凭运气的事——通常碰到的都是霉运。

A method of education sanctioned by the long practice of our venerable ancestors was not to give way before the exceptional dulness of a boy who was merely living at the time then present. (bk. I, chap. 4)

我们可敬的祖先经过长期实践而认可的教育方法，不能因为碰到一个仅仅生活在现在的孩子特别迟钝就让步了。

It was the practice of our venerable ancestors to apply that ingenious instrument the thumb-screw, and to tighten and tighten it in order to elicit non-existent facts; they had a fixed opinion to begin with, that the facts were existent, and what had they to do but to tighten the thumbscrew? (bk. I, chap. 4)

我们可敬的祖先有一种习惯做法，那就是使用拇指夹这种巧妙的刑具，并且把它上紧再上紧，为的是要逼出并不存在的事实；首先，他们认定那些事实是存在的，况且除了上紧拇指夹而外，他们还能怎么办呢？

Gentlemen with broad chests and ambitious intentions do sometimes disappoint their friends by failing to carry the world before them. Perhaps it is, that high achievements demand some other unusual qualification besides an unusual desire for high prizes. (bk. I, chap. 4)

胸怀广阔、雄心勃勃的先生们有时候的确因为未能迅速成功而令他们的朋友们失望。这或许是因为要取得巨大的成就，除了要对巨大的奖赏怀有一种非凡的欲望而外，还要求有其他非凡的条件吧。

It is doubtful whether our soldiers would be maintained if there were not pacific people at home who like to fancy themselves soldiers. (bk. I, chap. 4)

倘若没有了那些喜欢把自己想象为军人的安居在家的和平人士，我们的军队是否还能维持下去就很值得怀疑了。

War, like other dramatic spectacles, might possibly cease for want of "public" . (bk. I , chap. 4)

战争，就和别的戏剧性场面一样，缺少了“观众”或许就会停止的。

The ox—we may venture to assert it on the authority of a great classic—is not given to use his teeth as an instrument of attack. (bk. I , chap. 5)

牛——根据一部伟大的古典名著，我们可以大胆地断言——是不喜欢用它的牙齿来做攻击武器的。

If boys and men are to be welded together in the glow of transient feeling, they must be made of metal that will mix, else they inevitably fall asunder when the heat dies out. (bk. I , chap. 6)

如果男孩子们和男人们要在一时的灼热感情中熔化为一体的话，那他们必须是由本来就可以融合的金属做成的，否则热度一退，就不可避免地要裂开。

This promise was void, like so many other sweet, illusory promises of our childhood; void as promises made in Eden before the seasons were divided, and when the starry blossoms grew side by side with the ripening peach—impossible to be fulfilled when the golden gates had been passed. (bk. I ,

chap. 7)

这种诺言，就象我们童年时代的许许多多别的甜蜜而虚幻的诺言一样，已经失效了；就象在伊甸园里，当四季尚未分明、灿若星辰的花朵还和正在成熟的桃子并排长着的时候所作的诺言一样，已经失效了——在跨出黄金之门以后，就再也不可能履行这种诺言了。

It was the first sign within the poor child of that new sense which is the gift of sorrow—that susceptibility to the bare offices of humanity which raises them into a bond of loving fellowship, as to haggard men among the icebergs the mere presence of an ordinary comrade stirs the deep fountains of affection. (bk. I, chap. 7)

这是那个可怜的孩子心里产生了一种新感觉的征象，这种新感觉乃是悲惨生活的赠礼——正因为对人类微不足道的帮助也能有所感动，才唤起人们结下相亲相爱的情谊，就象对于困在冰山当中枯槁待毙的人们一样，哪怕只有一个普通的伴侣，也能激起深切的感情泉涌不绝。

They had gone forth together into their new life of sorrow, and they would never more see the sunshine undimmed by remembered cares. They had entered the thorny wilderness, and the golden gates of their childhood had for ever closed behind them. (bk. I, chap. 7)

他们一道向前走，已经走进了他们那悲惨的新生活，再也见不到无忧无虑的灿烂阳光了。他们已经踏上了荆棘密布的荒原，而童年的黄金之门，则在他们身后永远关闭了。

It is precisely the proudest and most obstinate men who are the most liable to shift their position and contradict themselves in this sudden manner; everything is easier to them than to face the simple fact that they have been thoroughly defeated, and must begin life anew. (bk. III, chap. 1)

正是那种最骄傲、最固执的人，才最容易这样突然地改变立场和自相矛盾：对于他们来说，要面对自己已经彻底失败、必须重新做人这一简单的事实，真是再困难不过了。

There are certain human beings to whom predominance is a law of life—they can only sustain humiliation so long as they can refuse to believe in it, and, in their own conception, predominate still. (bk. III, chap. 1)

有一些人，他们的生存法则就是要胜过别人——他们只有在拒不相信受了屈辱，并且自以为还仍然占着上风的时候，才能够承受屈辱。

The possession of a wife conspicuously one's inferior in intellect, is, like other high privileges, attended with a few inconveniences, and, among the rest, with the occasional necessity for using a little deception. (bk. III, chap. 1)

娶了一个在智力上明显比自己逊色的妻子，正象享有其他种种优越权利一样，总会伴随着一些不方便，其中就包括偶尔必须要点小骗术。

A medical man is the good angel of the troubled house.