

复旦博学 · 21 世纪 研究生英语系列 教材



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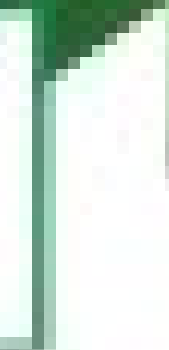
Readings in English Prose

雍毅 主编



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内容提要

本书以作者生卒年为顺序，共选编现代英语散文30篇，主要有培根的《论读书》、斯威夫特的《扫把赋》、艾迪森的《保卫幸福婚姻》、切斯特菲尔德的《论矫情》、富兰克林的《得不偿失》、约翰逊的《会话》、戈德史密斯的《游西敏寺》、欧文的《破碎的心》、雪莱的《论爱情》、巴特勒的《了解快乐之源》、吐温的《敬告青年》、里柯克的《借火柴》、鲁卡斯的《完美假日》、贝洛克的《共猫一席话》、比尔邦的《送别》、罗素的《如何安度晚年》、怀特的《论彻夜不眠》、布鲁克斯的《论智慧与幽默之异》、劳伦斯的《给她一个模式》、莫利的《论惰性》、波特的《难免之敌》、奥威尔的《乞丐缘何遭唾弃》和《政治与英语》以及邓肯的《三颗桃核》和鲁尼的《沉默即妙音》等作品。书中除原文外，还提供了英文的作者简介和难点注释。

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研究生英语散文选读

Readings in English Prose

主 编：雍 毅

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使用说明

本书是复旦大学非英语专业研究生英语散文选读课的指定教材,也可供其他院校开设同类课程时选用。

全书共选编英语国家26位作家的散文作品计30篇,并按作者的生卒年排序。所选作品长短兼顾,多则2 000词,少则500词,部分作品因篇幅稍长而做了段落删减。书中除原文外,还有作者介绍和注释。作者介绍力求简明扼要,侧重其主要作品和影响力,为学生提供必要的文学常识。注释主要针对文中难以理解的词语、典故、人名、地名及所涉及的文化背景,旨在为学生扫清阅读障碍并扩大知识面,而大学英语四六级所要求掌握的词汇,则不在注释的范围之内。

本教材的选文顺序,是按照作者的生卒年,所以不像一般英语精读课本那样,由易到难排列,但也未必由难到易,如富兰克林的《得不偿失》,虽然排在第五位,却是选文中较易理解的一篇。因此,教师可根据学生的实际情况,自行选择教学内容的次序,而不必按照书中选文的顺序。

本教材可供两学期使用。如果课程为一学期,教师可选用其中的部分内容。教师也可将部分作品作为课堂讲解内容,而把其他的留给学生作课外阅读材料。建议教师在教学时,可选用难易不同、长短不一的文章。如此搭配,可使学生有张有弛,有缓冲余地,以便消化吸收。

使用本教材的目的,除了帮助学生扩大词汇量、提高英语阅读水平外,还注重培养他们的文学鉴赏能力,使其了解西方文化知识,提高文学修养和人文素质。因此,教师在授课时,可侧重文学欣赏,让学生领会作家如何通过妙用词汇和修辞,来幽默、睿智、风趣、老练地表达自己的思想和感受;如何以独特的见解和缜密的逻辑思维,来论述诸如爱情、婚姻、幸福等一些老生常谈的话题。此外,教师还可选择某些精彩段落或句子,让学生做翻译练习,以培养他们的英语理解和汉语表达能力,也可拿原文与学生自己的或名家的译文进行对比,让学生领略英汉两种语言的文字魅力。

前 言

为了落实国家教育发展规划纲要,全面推进高等院校教学改革和创新,复旦大学研究生院在2010年至2012年期间,分批资助了已通过立项的研究生课程和教材建设项目。“英语散文选读”是获得第三批资助的20个项目之一。该项目的成果即是这本同名的《英语散文选读》教科书。

这本教材,自开始筹划至今,已历时四年,是在编者近几年为复旦大学非英语专业研究生所开设的同名课程的讲义和课件的基础上编写而成的,共选编现代英语散文30篇。其中的十几篇,曾在课堂教学中多次使用,深受学生喜爱。其他十几篇,主要选自武晔岚主编的三卷本《最美丽的英文》和杨自伍编写的《英国散文名篇欣赏》,以及李玉花等编译的《英语名人游记精选》,另有几篇是我的同事何雁老师精心搜选的。在此,对以上同行致以衷心的感谢!

散文是与诗歌、小说、戏剧并称的一种文学体裁,包括杂文、随笔、书信、游记等,是一种无拘无束、自由闲散的文体,作者可借以直抒胸臆、直言所想、直陈所感。因其贴近生活,易于表达思想和情感,备受作家推崇,也深为读者喜爱。而英语散文堪称英语语言的精华,它的定义更为宽泛,有时与短篇小说难以区分,如英国作家毕尔邦的《送行》,就颇有短篇小说的韵味。本书所选录的文章,均出自现代英语散文名家之手,

并按作者的生卒年排列。远至生于16世纪中叶的培根,近至卒于21世纪初的鲁尼,历时500余年。所选作家的作品多则两篇,少则一篇。有的短小精炼,只有500多词,如里柯克的《借火柴》;有的则洋洋洒洒两千余词,如戈德史密斯的《游西敏寺》;有的则因篇幅稍长而删减了某些段落,如奥威尔的《政治和英语》。所选作品的内容和主题力求多样,有的励志诲人,如培根的《论读书》;有的借物喻人,如斯威夫特的《扫把赋》;有的畅谈人生,如罗素的《如何安度晚年》;有的发思古之幽情,如戈德史密斯的《游西敏寺》;有的则极尽讽刺之能事,如吐温的《高雅音乐和低俗音乐》。

本书选文的编写内容,包括作者介绍、文本和注释三部分。其中作者介绍的编写,侧重作家的主要作品及影响力,主要参考维基百科和《朗文现代英语词典》的介绍文字。而注释则全部采用英文,力求简洁、准确、通顺。所选之文除以上提到的几篇之外,还有安德森的《保卫幸福婚姻》、切斯特菲尔德的《论矫情》、富兰克林的《得不偿失》、约翰逊的《会话》、欧文的《破碎的心》、雪莱的《论爱情》、巴特勒的《了解快乐之源》、吐温的《敬告青年》、鲁卡斯的《完美假日》、贝洛克的《共猫一席话》、怀特的《论彻夜不眠》、布鲁克斯的《论智慧与幽默之异》、劳伦斯的《给她一个模式》、莫利的《论懒散》、波特的《难免之敌》、奥威尔的《乞丐缘何遭唾弃》以及邓肯的《三颗桃核》和鲁尼的《沉默即妙音》等。

在英语散文这个绚丽多姿的百花园中,令人百读不厌、脍炙人口的经典作品,目不暇接,美不胜收。任何一个选本的编者,都无法囊括所有的美文,而只能凭着自己的兴趣,撷取其中的几枝,献给心目中的读者,本书的编者也是如此。虽喜欢英语散文,但其实并没读过多少篇,只好凭着自己的兴趣,把曾经读过的一些文章重新收集,做了简单的注释,汇编成一个读本,献给选修这门课的同学和开设这门课的老师。

本书的编写和出版,曾得到复旦大学研究生院先梦涵老师和复旦大学出版社施胜今老师的热情关注和大力支持。此外,我的两位同事何雁和傅佳老师也编写了部分内容,在此一并表示衷心的感谢!由于本人才疏学浅,疏漏谬误之处在所难免,敬请使用本书的同行批评指正!

雍毅

2014年1月于复旦大学文科楼

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SIR FRANCIS BACON (1561–1626)

Introduction

Francis Bacon was an English philosopher, statesman, scientist, lawyer, jurist and author. He was extremely influential through his works though his political career ended in disgrace. Bacon has been called the father of empiricism. His works established the inductive methodology for scientific inquiry, which is often called the Baconian method. His demand for a planned procedure of investigating all things marked a new turn in the theoretical framework for science. His dedication probably led to his death, bringing him into a rare group of scientists who were killed by their own experiments. He died of pneumonia contracted while studying the effects of freezing on the preservation of meat.

Narcissus or Self-Love

Narcissus¹ is said to have been a young man of wonderful beauty, but intolerably proud, fastidious², and disdainful. Pleased with himself and despising all others, he led a solitary life in the woods and hunting grounds; with a few companions to whom he was all in all³; followed also wherever he went by a nymph⁴ called Echo⁵. Living thus,

he came by chance one day to a clear fountain, and (being in the heat of noon) lay down by it; when beholding in the water his own image, he fell into such a study⁶ and then into such a rapturous⁷ admiration of himself, that he could not be drawn away from gazing at the shadowy picture, but remained rooted to the spot till sense left him; and at last he was changed into the flower that bears his name; a flower which appears in the early spring; and is sacred to the infernal deities⁸ — Pluto⁹, Proserpine¹⁰, and the Furies¹¹.

In this fable are presented the dispositions¹² and the fortunes too, of those persons who from consciousness either of beauty or some other gift with which nature unaided¹³ by any industry of their own has graced them, fall in love as it were with themselves. For with this state of mind there is commonly joined an indisposition¹⁴ to appear much in public or engage in business; because business would expose them to many neglects and scorns, by which their minds would be dejected¹⁵ and troubled. Therefore they commonly live a solitary, private, and shadowed life; with a small circle of chosen companions, all devoted admirers, who assent like an echo to everything they say, and entertain them with mouth-homage¹⁶; till being by such habits gradually depraved¹⁷ and puffed up¹⁸, and besotted¹⁹ at last with self-admiration, they fall into such a sloth and listlessness²⁰ that they grow utterly stupid, and lose all vigour and alacrity²¹. And it was a beautiful thought to choose the flower of spring as an emblem of characters like this: characters which in the opening of their career flourish and are talked of, but disappoint in maturity the promise of their youth. The fact too that this flower is sacred to the infernal deities contains an allusion²² to the same thing. For men of this disposition turn out utterly useless and good

for nothing whatever; and anything that yields no fruit, but like the way of a ship in the sea passes and leaves no trace, was by the ancients held sacred to the shades²³ and infernal gods.

Notes

1. Narcissus: a beautiful youth who fell in love with his own reflection in water, died, and was turned into the flower that bears his name
2. fastidious: hard to please
3. all in all: of supreme importance
4. nymph: minor goddess living in rivers, trees, hills, etc.
5. Echo: the nymph who helped Zeus to deceive his wife Hera by distracting her with chatter, punished by being deprived of the power to say anything except the last syllables of whatever she heard
6. he fell into such a study: he was absorbed in such a deep thought
7. rapturous: joyful
8. infernal deities: gods or goddesses of the underworld
9. Pluto: the god of departed spirits and of the underworld
10. Proserpine: the daughter of Zeus and Demeter, kidnapped by Pluto and made queen of the underworld, but was allowed to return to the earth every spring and summer
11. the Furies: the three Furies, who punished sin, especially the murder of kin, pictured as winged women with snakes for hair
12. disposition: inclination
13. unaided: without help
14. indisposition: unwillingness
15. dejected: depressed
16. mouth-homage: things said to show respect
17. depraved: morally bad
18. puffed up: too proud
19. besotted: made silly or stupid, especially by love
20. listlessness: lack of energy, vitality or enthusiasm
21. alacrity: eagerness and readiness

-
22. allusion: indirect reference
23. shade: soul after death or ghost

Of Studies

Studies serve for delight, for ornament¹, and for ability. Their chief use for delight is in privateness² and retiring³; for ornament, is in discourse⁴; and for ability, is in the judgment, and disposition⁵ of business. For expert men can execute, and perhaps judge of particulars, one by one; but the general counsels⁶, and the plots⁷ and marshalling⁸ 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 judgment wholly by their rules, is the humor⁹ of a scholar. They perfect nature, and are perfected by experience: for natural abilities are like natural plants, that need pruning¹⁰, by study; and studies themselves, do give forth¹¹ directions too much at large, except they be bounded in by experience¹². Crafty men condemn¹³ studies, simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them,¹⁴ 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 deputy¹⁵, and extracts made of them by others; but that would be only in the less important arguments and the meaner sort of books, else¹⁶ distilled

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