

高校英语文学教材

鲜于静◎编著

*Selected Readings
in British and American
Essays*



英美散文名篇选读



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英美
散文
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·北京·

内 容 简 介

全书分英国散文和美国散文两部分,各部分精选10篇该领域文学大家的经典著作。每篇由作者简介、注释、中文译文和名句赏析等部分构成,有利于提升读者的英语语言水平和文学鉴赏能力。

本书可供英语专业本科师生作为教材使用,也可供其他专业的学生、广大英语文学爱好者选读。

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英美散文是英美文学乃至世界文学的重要组成部分，是英语语言和思想文化的精华。散文与社会生活联系密切，既能反映社会风貌和时代精神，又能揭示作者的思想 and 真实感受。散文家以独特的视角和笔触，通过短小精美的作品，给人以教育启迪，使人遐想，给人享受。一篇好的散文甚至可以影响人的一生。不仅现代散文，即使是 17 世纪的散文，在今天仍然具有指导意义，值得学习借鉴，其语言更是我们学习英语的典范。

然而，随着现代社会生活节奏的加快，人们变得浮躁，急功近利严重冲击了大学校园，甚至英语语言文学专业的学生也忙于等级考试、拿各种证书，其结果是英语专业和非英语专业学生的英语水平相差无几，而文学专业的特点未能得到突现。如何使 21 世纪的大学生更好地面对人生，迎接挑战？作为雅俗共赏的文学艺术，散文显示出越来越强大的生命力。

本书收集的 20 篇英美散文全部出自文学大家之手，从弗朗

西斯·培根以来直至当代散文家，皆为名篇。英美散文作品众多，流派纷呈，所选散文不仅思想深刻，内容丰富，语言简练，风格各异，且难度适中，行文规范，易为读者接受和模仿。选文风格或庄重、或轻松、或典雅、或幽默，多为思想性与艺术性兼而有之的上乘佳作。这些散文绝大多数都是完整的篇章，个别文章由于篇幅过长，在基本不损害全篇整体性的情况下，进行了适当地删减，以便于读者把握文章精华。

《英美散文名篇选读》编写体例遵循实用的原则。(1)全书分英国散文和美国散文两部分，各部分精选10篇，按照作者出生年代排列。(2)作者简介部分除介绍作家生平、主要作品外，还概括了作家创作特点及主要思想，有利于理解英语散文原文。(3)注释较为详尽，尤其是对外来词或意义生僻、容易引起误解的词汇，并介绍相关文化背景，以扩充读者的文化内涵、加强对文章的深层理解。(4)附有中文译文，可以方便自学，加深对原文的理解和把握，并提高翻译能力。译文是笔者在研读、比较相关译文的基础上，字斟句酌，修订而成，力求保证译文的准确性和流畅性。(5)赏析部分详细分析了作者思想、文章结构、写作方法和文体风格，帮助读者把握散文立论方法、遣词造句、谋篇布局的技巧。(6)思考题部分启发读者思考，拓展思维，用英语提出，便于教学。(7)名句赏析是从该作家其他散文中精选，供读者欣赏或背诵。这些名句体现了作家思想或观点，可以促进对该作家的了解，有兴趣的读者可以进一步阅读相关作品。

本书的编写旨在使读者对英美散文在不同时期的发展变化及特点有较完整的概念，了解不同散文家的写作风格，增强文

学鉴赏的能力，丰富语言知识，提高阅读理解、翻译和写作水平。如能细细品味、甚至背诵本书中的英美散文精华，您的英语语言水平和鉴赏能力将有质的提高，您将获得艺术上的享受和思想上的升华，并重新感悟人生。

同时，本书把文学看作具有一般规律的一门学科，希望读者在仔细阅读每篇文章后，参考本书的赏析部分和思考题，总结出阅读、鉴赏乃至写作散文的一般规律。本书十分重视理论联系实际，对每篇文章都介绍了其现实意义，但读者完全可以从自己的实际出发，对原文的观点或赞成，或批判，或看到编者所没有看到的精彩之处，这是既有趣又有益的。

本书不仅可以供英语专业本科师生作为教材使用，对其他专业的本科生、硕士生、广大英语和文学爱好者也大有裨益。在编写过程中编者参考了一些同类教材、相关译文、文集和网上资料，对相关译文的原译者，恕编者不再一一列出，但在此表示衷心的感谢。由于水平和眼光的局限，疏漏或错误在所难免，敬请读者批评指正。

编者
于北京玉桃园



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Part One British Essays



Francis Bacon

[作者简介]

弗朗西斯·培根（Francis Bacon, 1561—1626）是英国散文的开创者和奠基人，同时又是著名的科学家和哲学家。他创立了归纳法，为现代科学实验奠定了基础，被西方世界看成是现代科学之父。马克思称他为英国唯物主义和整个现代实验科学的创始人。

他出身于贵族家庭，自幼聪明颖悟，6岁即出入伊丽莎白一世女皇的宫廷，12岁进剑桥大学，23岁被选为议员。曾历任副检察长、检察总长、掌玺大臣、大法官等职，但1621年被控受贿，囚于伦敦塔中，不久获释，从此隐退，专事著述。

培根的著述大致分为三类：一是哲学著作，二是文学著作，三是法律著作。他在文学上对后世影响较大的为其散文集《随笔集》，1597年初版时仅有10篇文章，到1625年最后一版时增至58篇。这些散文的内容涉及政治、经济、宗教、爱情、婚姻、友谊、艺术、教育和伦理等等，几乎触及了人类生活的方方面面。他的文章采用一事一议的写法，或旁征博引，纵横议论，或多方推究，层层剖析，寓深刻的思想于浅显的事例之中，读来引人深思。培根文笔十分正式、庄重、华丽、夸张，却又极为简练、字斟句酌，句法严谨，浓缩到像谚语箴言一样，充满警句格言。培根的散文文体开创了英国正式散文的先河，堪称后世散文大家之楷模。

Of Friendship

It had been hard for him that spake¹ it to have put more truth and untruth together in few words, than in that speech, *Whatsoever is delighted in solitude, is either a wild beast or a god*². For it is most true, that a natural and secret hatred, and aversion towards society, in any man, hath³ somewhat of the savage beast; but it is most untrue, that it should have any character at all, of the divine nature; except it proceed, not out of a pleasure in solitude, but out of a love and desire to sequester a man's self, for a higher conversation: such as is found to have been falsely and feignedly in some of the heathen; as Epimenides⁴ the Candian, Numa⁵ the Roman, Empedocles⁶ the Sicilian, and Apollonius⁷ of Tyana; and truly and really, in divers⁸ of the ancient hermits and holy fathers of the church.

But little do men perceive what solitude is, and how far it extendeth. For a crowd is not company; and faces are but a gallery of pictures; and talk but a tinkling cymbal, where there is no love. The Latin adage meeteth with it a little: *Magna civitas, magna solitudo*⁹; because in a great town friends are scattered; so that there is not that fellowship, for the most part, which is in less neighborhoods. But we may go further, and affirm most truly, that it is a mere and miserable solitude to want true friends; without which the world is but a wilderness; and even in this sense also of solitude, whosoever in the frame of his nature and affections, is

unfit for friendship, he taketh it of the beast, and not from humanity.

A principal fruit of friendship, is the ease and discharge of the fullness and swellings of the heart¹⁰, which passions of all kinds do cause and induce. We know diseases of stoppings, and suffocations, are the most dangerous in the body; and it is not much otherwise in the mind; you may take sarza¹¹ to open the liver, steel to open the spleen, flowers of sulphur for the lungs, castoreum¹² for the brain; but no receipt openeth the heart, but a true friend; to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon the heart to oppress it, in a kind of civil shrift¹³ or confession.

It is a strange thing to observe, how high a rate great kings and monarchs do set upon this fruit of friendship, whereof¹⁴ we speak: so great, as they purchase it, many times, at the hazard of their own safety and greatness. For princes, in regard of the distance of their fortune from that of their subjects and servants, cannot gather this fruit, except (to make themselves capable thereof) they raise some persons to be, as it were, companions and almost equals to themselves, which many times sorteth¹⁵ to inconvenience. The modern languages give unto such persons the name of favorites, or *privadoes*¹⁶; as if it were matter of grace, or conversation. But the Roman name attaineth the true use and cause thereof, naming them *participes curarum*¹⁷; for it is that which tieth the knot. And we see plainly that this hath been done, not by weak and passionate princes only, but by the wisest and most politic that ever reigned; who have oftentimes joined to themselves some of

their servants; whom both themselves have called friends, and allowed other likewise to call them in the same manner; using the word which is received between private men.

The parable of Pythagoras¹⁸ is dark, but true; *Cor ne edito*¹⁹; Eat not the heart. Certainly, if a man would give it a hard phrase, those that want friends, to open themselves unto, are carnibals of their own hearts. But one thing is most admirable (wherewith I will conclude this first fruit of friendship), which is, that this communicating of a man's self to his friend, works two contrary effects; for it redoubleth joys, and cutteth griefs in halves. For there is no man, that imparteth his joys to his friend, but he joyeth the more; and no man that imparteth his griefs to his friend, but he grieveth the less. So that it is in truth, of operation upon a man's mind, of like virtue as the alchemists use to attribute to their stone, for man's body; that it worketh all contrary effects, but still to the good and benefit of nature²⁰. But yet without praying in aid of alchemists, there is a manifest image of this, in the ordinary course of nature. For in bodies, union strengtheneth and cherisheth any natural action; and on the other side, weakeneth and dulleth any violent impression: and even so it is of minds.

The second fruit of friendship, is healthful and sovereign for the understanding, as the first is for the affections. For friendship maketh indeed a fair day in the affections, from storm and tempests; but it maketh daylight in the understanding, out of darkness, and confusion of thoughts. Neither is this to be understood only of faithful counsel, which a man receiveth from his friend; but before you come to that, certain it is, that whosoever hath his mind

fraught with many thoughts, his wits and understanding do clarify and break up, in the communicating and discoursing with another; he tosseth his thoughts more easily; he marshalleth²¹ them more orderly, he seeth how they look when they are turned into words: finally, he waxeth wiser than himself; and that more by an hour's discourse, than by a day's meditation. It was well said by Themistocles²², to the king of Persia, *That speech was like cloth of Arras²³, opened and put abroad; whereby the imagery doth appear in figure; whereas in thoughts they lie but as in packs.* Neither is this second fruit of friendship, in opening the understanding, restrained only to such friends as are able to give a man counsel; (they indeed are best;) but even without that, a man learneth of himself, and bringeth his own thoughts to light, and whetteth his wits as against a stone, which itself cuts not. In a word, a man were better relate himself to a statua²⁴, or picture, than to suffer his thoughts to pass in smother.

After these two noble fruits of friendship (peace in the affections, and support of the judgment), followeth the last fruit; which is like the pomegranate, full of many kernels; I mean aid, and bearing a part, in all actions and occasions. Here the best way to represent to life the manifold use of friendship, is to cast and see how many things there are, which a man cannot do himself; and then it will appear, that it was a sparing speech of the ancients, to say, that a friend is another himself; for that a friend is far more than himself.

Men have their time, and die many times, in desire of some things which they principally take to heart; the bestowing of a

child, the finishing of a work, or the like. If a man have a true friend, he may rest almost secure that the care of those things will continue after him. So that a man hath, as it were, two lives in his desires. A man hath a body, and that body is confined to a place; but where friendship is, all offices of life²⁵ are as it were granted to him, and his deputy. For he may exercise them by his friend. How many things are there which a man cannot, with any face or comeliness, say or do himself? A man can scarce allege his own merits with modesty, much less extol them; a man cannot sometimes brook²⁶ to supplicate or beg; and a number of the like. But all these things are graceful, in a friend's mouth, which are blushing in a man's own. So again, a man's person hath many proper relations, which he cannot put off. A man cannot speak to his son but as a father; to his wife but as a husband; to his enemy but upon terms: whereas a friend may speak as the case requires, and not as it sorteth²⁷ with the person. But to enumerate these things were endless; I have given the rule, where a man cannot fitly play his own part; if he have not a friend, he may quit the stage.

[注释]

1. spake: (古) speak 的过去式。此句使用否定词 hard 加比较级 (more...than...), 结构较复杂, 请参看译文
2. *Whatsoever is delighted in solitude, is either a wild beast or a god:*
语出亚里士多德的《政治论》第1章第1节
3. hath: =has, 古英语中-th 构成动词第三人称单数, 相当于现在的 -s, -es。后文有很多这样的用法, 请以此类推

4. divers: 各种各样的, 多样的
5. Epimenides: 公元前六世纪希腊诗人及哲学家
6. Numa: 罗马开国之第二代君王
7. Empedocles: 公元前五世纪西西里哲学家
8. Apollonius: 公元一世纪哲学家
9. *Magna civitas, magna solitudo*: 拉丁文, 意为“一座城市就如同一片荒野”
10. the fullness and swellings of the heart: 心中的愤懑抑郁之气
11. sarza: 一种用于治疗梅毒及风湿病的药
12. castoreum: 拉丁语, 海狸的分泌物
13. shrift: (古) 忏悔
14. whereof: 关于那事
15. sorteth: (古) 导致, 造成
16. *rivadoes*: 拉丁文, 意为“宠臣”
17. *participes curarum*: 拉丁文, 意为“分忧者”
18. Pythagoras: 公元前六世纪希腊哲学家和数学家
19. *Cor ne edito*: 拉丁文, 意为“勿食心”
20. it worketh all contrary effects, but still to the good and benefit of nature: 传说中的点金石既可使人延年益寿, 又可替人祛病除疾, 前者为增, 后者为减, 但都有益处
21. marshalleth: 排列, 整理
22. Themistocles: 雅典人, 因抗击波斯军而著名
23. arras: 花毯 (常指挂在墙上的)
24. statua: =statue, 雕像
25. all offices of life: 所有的人生大事
26. brook: (常用在否定句中) 容忍, 忍受
27. sorteth: (古) 适合, 相配