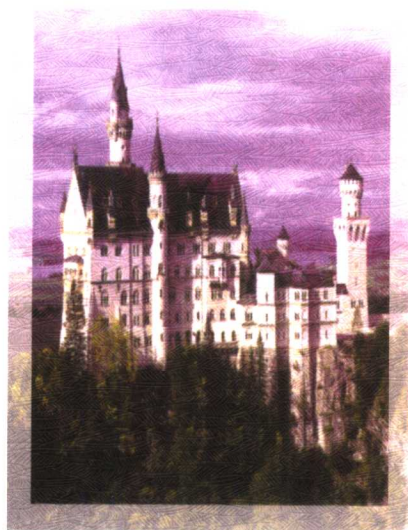


# English Essays

*Gu Zhengkun*

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鉴赏金库

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辜正坤 / 主编

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电子信箱: [tjrmchbs@public.tpt.tj.cn](mailto:tjrmchbs@public.tpt.tj.cn)

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## 主要撰稿人

辜正坤: 北京大学英语系教授、博士生导师

赵洪定: 四川大学英文系教授

蒋显璟: 对外经贸大学英语系教授兼系主任

龚登墉: 四川师大外语学院英语教授兼外语学院院长

阮江平: 新华社《参考消息》编辑部英文编辑

黎 丹: 北京大学英语专业硕士

刘 昊: 北京大学英语专业博士生

牛云平: 北京大学英语专业博士生

彭发胜: 北京大学英语专业博士生

孙继成: 北京大学英语专业博士生

彭 萍: 北京大学英语专业博士生

徐 阳: 北京大学英语专业博士生

邵雪萍: 北京大学英语专业博士生

# 编前小引

辜正坤

要真正欣赏英美的散文，须对中国的传统散文有相应的认识。

中国散文在春秋战国乃至两汉时代，就已经非常发达。儒、墨、道、法、农、阴阳、名、纵横、杂、小说等诸多流派，即所谓诸子百家，曾创造了中国学术史上的辉煌成就。他们使用的文体，基本上是散文。到东汉时期，散文可谓众体皆备。之后的唐、宋、元、明、清各个朝代，散文都有极大的创获。

但散文有文学性散文与非文学性散文的区别。先秦时代的散文以非文学散文为主，然而，作为文学特点特别浓郁的美文式散文，即使在先秦时代也已经斐然可观。例如庄子、荀子、韩非等大学者的散文，其文采就已经汪洋恣肆，足可以名垂千古。然而具有美文散文家自觉性的风气，则出现得稍后一些。这里我想特别提到南朝梁昭明太子萧统（501～531）。他的《文选》在中国散文史上，影响颇大。他所标举的散文主要是美文性散文，要“事出于沉思，而义归于翰藻”。从“翰藻”二字，足可见出他的审美要求是侧重文章的艺术性。《文选》中的大部分篇章基本上都以这个标准筛选。按照这个标准，先秦诸子的散文“盖以立意为宗，不以能文为本”，说理性太强，学术性太强，文采还不够理想。所以在《文选》中还难以入选。其实，先秦散文，例如战国之文，“深于比兴，即深于取象者也。”（章学诚《文史通义·易教下》）其文学性、文采性，就是以今天的标准看，也是颇突出

的。至于唐、宋、明、清的美文性散文大家，则层见叠出，蔚为大观，非一言可尽述。清人吴楚材、吴调侯所编《古文观止》上起周代，下迄明末，洋洋乎 222 篇文章，可由之窥见中华散文雄奇伟丽之一斑。

但是在英美，同类的美文性散文至少要迟 1500 年才能出现。16 世纪的莫尔、班扬、锡德尼、阿斯坎姆、李黎等学者的散文已初见气象，但整体看毕竟汗漫芜杂，难与传统中国的美文比肩。在简洁、严谨、哲理深厚方面，培根的散文独具一格，几乎后无来者。但是培根的散文略嫌句式单调，变化不够，还不是理想的美文。后来的洛克与道登在改造英语散文、使之清晰明白、活泼生动方面，可谓另辟蹊径的一代枭雄，功不可没。但是其整体风格还是“以立意为宗”的倾向为主，专事“翰藻”“比兴”的美文文字，依然少见。

17、18 世纪的英国，国运大盛，其在散文上的表现则是充满自信，具有典型的古典主义和理性主义色彩，此期散文尤重法度、长于推理。艾狄生、斯梯尔借当时报刊的勃兴，迎合大众需要，减少板滞味，有温文尔雅的趋势。普柏、约翰逊、柏克等作家与学者，在打造更为圆熟的英国散文方面，立下了汗马功劳。斯威夫特的散文在说理方面，有长江大河万马奔腾的气象，且兼有嬉笑怒骂的辛辣笔触。

19 世纪，浪漫派兴起，英语散文迎来了它最辉煌的时代。此时，在英国 有兰姆、德·昆西、莱·亨特、哈兹里特浪漫派散文四大家。兰姆文风格偏古雅，笔下虽多日常琐事类描写，而一经点染，便成佳作。对后世散文（甚至对中国某些现代散文家如梁玉春辈）影响颇大。哈兹里特是浪漫派权威批评家，散文风格亦庄亦谐，文白两夹，处处流露出独立不羁的精神。莱·亨特的散文则趣味横生，极富消遣性，虽不比哈兹里特的宏伟壮丽，却多奇想妙构，别是一代文宗。卡莱尔、安诺德、罗斯金等散文大家，则不仅以文采胜，其思想亦博大沉雄，在同时代学人中，亦属佼佼者。在美国则有爱默生、梭罗、霍桑、马克·吐温等文坛巨擘及政坛演讲

大家如林肯。大西洋两岸,此时文星踵出,此呼彼应,交相辉照。

19世纪末20世纪初,英美散文受现实主义思潮的影响,题材趋于严肃的居多。美文类性质的散文反不如19世纪兴旺发达。但是可观者亦不少。例如英国的普里斯特利、吉辛、史蒂文生、罗素、奥威尔、萧·伯纳及美国的坎比、摩莱等众多散文家,都是值得一读的英文良师。此不一缕述。

但是,在把中国散文和英美散文进行比较之后,我们现在整体上,中国散文有更强的抒情风味,字面上更追求典雅、平衡,作家有强烈的美文自觉性,能够在情志、性灵的抒写方面达到高度的和谐,并且这种和谐常常与自然景物描写的和谐融为一体。英美散文则有更强的说理性,更多叙事性,更重用字的准确性。

溯其原因,在于英语散文在传统方面无法摆脱其思辨性占上风的文化逻辑,其语言本身的严密的语法体制具有极强的暗示性,促发了条分缕析的行文程式。其文风渊源上承古希腊、罗马之滥觞,下袭法语、意大利语之文脉,重在叙事、说理,稳健然而板滞,哲理性多因而学究味也强。而中国散文一则沾溉于其汉字象形图画意味、灵活可变的对仗句式,文法上的因位组合释义等特殊背景,二则受惠于其直观综合、物我交融的民族思维模式。故其散文理事无碍,自在圆通,情味与志趣相互绾合,直可谓美文美焕,人天一境,妙合自然。

本文限于篇幅,不拟多所议论。但是读者若能把握住中英散文(尤其是美文性散文)的基本特征,则在如何正确地鉴赏英美散文名篇方面,必有更多的心得。

本书编选、注释、赏析等工作始于1991年,但是由于出国、审校、时间安排等诸多因素,未能及时交稿,没想到断断续续经历了14年,现在才完成全稿,深望读者和本书撰稿者谅解。本书原系天津人民出版社编辑胡建中先生约稿。

责任编辑解鸿茹女士在本书的编撰体例及催稿校稿方面,提出过诸多宝贵意见,做出过很大的努力,编者均于此特致谢忱。

2005年7月于北京大学畅春园



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# Roger Ascham

## 罗杰·阿斯坎姆

(1515? ~ 1568)

罗杰·阿斯坎姆生于英格兰约克郡附近的柯比威斯克(Kirby Wiske)村,14岁入剑桥大学圣约翰学院学习,因古典文学成绩骄人,1540年任学院的希腊语讲师。以对话体写的《射箭爱好者》(*Toxophilus*)发表于1545年,是第一部英语写的箭术书,为后世的对话体著作提供了范本。序言中表现出人文主义者不断增长的爱国热诚,声称是在“用英语为英国人写英国事”。此书一出版便大受欢迎,并为阿斯坎姆赢得了每年10英镑的皇室津贴。他曾任伊丽莎白公主的希腊语和拉丁语教师(1548~1550),后任英国大使莫里逊(Richard Morison)的秘书(1550~1553),周游欧洲大陆,回国后著《记德意志》(*Report of Germany*)。1554年起出任玛丽女王的拉丁文秘书,还曾任爱德华6世的拉丁文秘书并为伊丽莎白女王起草致外国统治者的信件。1570年由其遗孀出版的《教师》(*The Scholemaster*)为其最著名的作品,用简单清晰的英语散文写成。作者在书中反对当时蔚为风气的体罚学生的做法,并提倡采用拉丁语、英语互译法帮助学生掌握拉丁语。阿斯坎姆在此书中还表明了自己对意大利的态度,在承认意大利文化、语言的重要性的同时,指出它是个易于使人腐化的国家。《教师》一书直接影响了菲利普·锡德尼的《诗辩》(*Defence of Poetry*),又被视为教育理论发展史上的一个

## From “The Scholemaster” 选自《教师》

### 【作品赏析】

《教师》一书是从作者 1563 年 10 月与几位政要(主要是多塞特伯爵的祖父理查德·萨克维尔)就当时学校体罚学生和如何教导子女的问题进行的谈话扩充而来的。此书分两部分,第一部分提供教导子女的总体纲领,第二部分传授学习拉丁文的便捷方式。由于写书的目的旨在提供指导性的原则和方法,因此所用的多是日常语言,文风总体看来也显得朴素无华,但这并不是说毫无修饰。阿斯坎姆运有了鲜明的视觉意象使文章形象生动,例如,选文中就有“精选肉食之于好身体的必要性恰如贴切的措辞之于好内容”这样的句子。应该指出,阿斯坎姆使用意象不是为了炫耀文采,而是为了帮助读者加深印象,所以他选择的意象均来自日常生活,读来平易近人。此外,由于深受雅典雄辩家、修辞学家伊索克拉底(Isocrates)的影响,阿斯坎姆也追求文章的乐感,有意使用了较多的对比(“...whosoever be found fond in judgment of matter, be commonly found as rude in uttering the mind ...”,“...人们发现任何乐于判断的人总不免表达粗野...” )和并列(如“...apt by nature and willing by desire...”,“...天性使然也心甘情愿...” ),以及表现“巧智”的公式化精巧描述,如:“For as ye use to hear, so ye learn to speak: if ye hear no other, ye speak not yourself: and whom ye only hear, of them ye only learn.” “你听人家是怎样说话,你就照样学着说:如果没听过别人说话,你自己也说不:你只听过谁说话,就只能学谁说。”有时过度使用了“高尔吉亚(修辞)体”(Gorgianic figure),追求句子对应部分音节的相等或几乎相等、对应部分中句法完全平衡,用头韵和尾韵使句子成分中对应的词读音相近,句子表达就显得单调乏味了。读者在参看选文中可以细加体会。阿斯坎姆对散文发展的贡献在于演示了众多使句子更谐和、更整饬的方法。他想使英语写作铿锵有力、富于雄辩的心愿由于过分使用修辞体没有完全实现,但他确实证明了用英语优雅地表达思想是完全可能、可行的。虽然作

者在《教师》中并未提出什么自出机杼的教育理论,但此书“奠定了一种既简洁又不失古雅的行文模式”,所以一问世就广为流传和被引用,成了都铎时代最有影响力的教育学论著之一,连作者在书中阐明的对古典文学和本国文学的态度也为世人竞相采纳。

(邵雪萍)

## 【作品欣赏】

Imitation is a faculty to express lively and perfectly that example which ye<sup>1</sup> go about<sup>2</sup> to follow. And of itself it is large and wide: for all the works of nature in a manner be examples for art to follow.

But to our purpose<sup>3</sup>: all languages, both learned and mother tongues, be gotten, and gotten only by *Imitation*. For as ye use<sup>4</sup> to hear, so ye learn to speak: if ye hear no other, ye speak not yourself: and whom ye only hear, of them ye only learn.

Yet, nevertheless, the rudeness of common and mother tongues is no bar<sup>5</sup> to wise speaking. For in the rudest country, and most barbarous mother language, many be found that can speak very wisely: but in the Greek and Latin tongue, the two only learned tongues, which be kept not in common talk but in private books, we find always wisdom and eloquence, good matter and good utterance, never or seldom asunder<sup>6</sup>. For all such authors as be fullest of good matter and right judgment in doctrine be likewise most proper in words, most apt in sentence, most plain and pure in uttering the same.

And, contrariwise, in those two tongues, all writers, either in Religion or any sect of Philosophy, whosoever be found fond in judgment of matter, be commonly found as rude in uttering their mind. . . . They be not wise therefore that say, “What care I for a man’s words and utterance, if his matter and reasons be good.” Such men say so, not so much of ignorance, as<sup>7</sup> either of some singular pride in themselves or some special malice or other, or for

罗  
克·  
阿  
斯  
快  
姆

some private and partial matter, either in religion or other kind of learning. For good and choice meats be no more<sup>8</sup> requisite for healthy bodies than proper and apt words be for good matters, and also plain and sensible utterance for the best and deepest reasons: in which two points standeth perfect eloquence, one of the fairest and rarest gifts that God doth give to man.

Ye, know not what hurt ye do to learning, that care not for words but for matter, and so make a divorce<sup>9</sup> between tongue and heart. For mark all ages: look upon the whole course of both the Greek and Latin tongue, and ye shall surely find that, when apt and good words began to be neglected, and properties of those two tongues to be confounded then also began ill deeds to spring, strange manners to oppress good orders, new and fond opinions to strive with old and true doctrine, first in Philosophy and after in Religion, right judgment of all things to be perverted, and so virtue with learning is condemned, and study left off<sup>10</sup>: of ill thoughts cometh perverse judgment, of ill deeds springeth lewd talk. Which four misorders, as they mar<sup>11</sup> man's life, so destroy (they) good learning withal.

But behold the goodness of God's prudence for learning: all old authors and sects of Philosophy, which were fondest in opinion and rudest in utterance, as Stoics and Epicures, first condemned of wise men and after forgotten of all men, be so consumed<sup>12</sup> by time, as they be now not only out of use but also out of memory of man: which thing, I surely think, will shortly chance to the whole doctrine and all the books of phantastical Anabaptists<sup>13</sup> and Friars<sup>14</sup>, and of the beastly Libertines<sup>15</sup> and Monks.

Again, behold on the other side how God's wisdom hath wrought, that of Academici and Peripatetici<sup>16</sup>, those that were wisest in judgment of matters and purest in uttering their minds, the first and chiefest that wrote most and best in either tongue, as Pla-

to and Aristotle in Greek, and Tullie in Latin, be so either wholly or sufficiently left unto us, as I never knew yet scholar that gave himself to<sup>17</sup> like, and love, and follow chiefly those three authors, but be proved both learned, wise, and also an honest man, if he joined with all true doctrine of God's Holy Bible, without the which the other three be but fine-edged tools in a fool or madman's hand.

And here for my pleasure I purpose a little by the way to play and sport with<sup>18</sup> my master Tullie; from whom commonly I am never wont to dissent<sup>19</sup>. He himself, from this point of learning, in his verses doth halt<sup>20</sup> a little, by his leave<sup>21</sup>. He could not deny it, if he were alive, nor those defend him now that love him best. This fault I lay to his charge<sup>22</sup>; because once it pleased him, though somewhat merrily, yet over uncourteously, to rail upon<sup>23</sup> poor England, objecting both extreme beggary and mere barbariousness unto it, writing thus unto his friend Atticus: There is not one scruple<sup>24</sup> of silver in that whole Isle, or any one that knoweth either learning or letter.

But now, master Cicero<sup>25</sup>, blessed be God and his son Jesus Christ, whom you never knew, except it were as it pleased him to lighten you by some shadow, as courtly in one place ye confess saying, *Veritatis tantum umbram consecramur*<sup>26</sup>, as your master Plato did before you: blessed be God, I say, that sixteen hundred years after you were dead and gone it may truly be said, that for silver there is more comely<sup>27</sup> plate in one city of England than is in four of the proudest cities in all Italy, and take Rome for one of them. And for learning, beside the knowledge of all learned tongues and liberal sciences, even your own books, Cicero, be as well read, and your excellent eloquence is as well liked and loved, and as truly followed, in England at this day, as it is now, or ever was, since your own time in any place of Italy, either at Arpinum,



where ye were born, or else at Rome, where ye were brought up<sup>28</sup>. And a little to brag with you, Cicero, where you yourself, by your leave, halted in some point of learning in your own tongue, many in England at this day go straight up, both in true skill and right doing therein.<sup>29</sup>

This I write, not to reprehend<sup>30</sup> Tullie, whom above all other I like and love best, but to excuse Terence<sup>31</sup>, because in his time, and a good while after, poetry was never perfected in Latin, until by true Imitation of the Greeians it was at length<sup>32</sup> brought to perfection: And also thereby<sup>33</sup> to exhort<sup>34</sup> the goodly wits of England, which, apt by nature and willing by desire, give themselves to poetry, that they, rightly understanding the barbarous bringing of rimes<sup>35</sup>, would labor as Vergil<sup>36</sup> and Horace<sup>37</sup> did in Latin, to make perfect also this point in our English tongue.

1. ye: 你。

2. go about: 将要。

3. to our purpose: 回到我的话题上来。

4. as ye use: 正如你曾……。

5. bar: 障碍。

6. asunder: 分离。

7. not so much ... as ...: 与其说……不如说……。

8. no more (than): 只是。

9. divorce: 脱离。

10. leave off: 停止。

11. mar: 破坏。

12. consume: 消耗, 耗费。

13. Anabaptist: 再洗礼派教徒, 为 16 世纪极端的新教教派, 认为对婴儿所施的洗礼无效。

14. friar: (天主教) 行乞修道士。

15. Libertine: 自由思想家, 不可知论者, 怀疑论者。

16. Academici and Peripatetici: 亚里士多德和柏拉图的追随者。

17. give oneself to: 沉湎于。