

双语美文悦读馆

享用一生 一世的恩赐

(名篇名段)

主编 执云 / 邓秋峰 译

APPRECIATION OF LIFELONG BLESSINGS

得来一份恩赐，珍惜一次机会，回报一段满意的人生。

光明日报出版社

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(Memorable Articles and Passages)

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主编寄语

每一次的相遇都会发生一些故事，相遇可以是人，亦可是物。如伯牙之于子期、陆游之于唐婉、伯乐之于千里马，而人与好书的相遇，也定会携带醉人的故事。

与一本好书相遇，如同十字路口寻获了地标，减少了些许的迷茫。

与一本好书相遇，如同都市尘嚣偶得了清茗，涤荡了几多的倦怠。

与一本好书相遇，如同夜深枯灯瞥见了后窗，增加了无限的遐思。

与一本好书相遇，如同历史遗迹发掘了珍宝，开拓了未知的视野。

每个人会与许多不同的好书相遇，这是人与物的牵绊，也是人与人的牵绊。每个人与好书相遇都在上演着各自不同的故事。当然你也不例外，现在你也与一本好书相遇了。这本书中有优美的英文及美丽的中文，她会给你山泉般甘甜的知识，待你畅游你未曾游览过的景致，而你又将与她上演怎样精彩的故事呢……





目 录



Sonnet 75	1
第七十五首十四行诗	
Of Truth	5
论真理	
Of Travel	12
论游历	
Of Riches	18
论财富	
To the Virgins, to Make Much of Time	26
劝贞女莫要虚度时光	
The Good Old Times	30
好时光不再重现	
Westminster Abbey	40
西敏大修道院	
Song	64
歌	
The Ugly Duck	68
丑小鸭	
Insufficiency	77
相形见绌	

The Eagle	81
鹰	
Music	84
音乐	
The Dalliance of the Eagles	88
鹰嬉	
A Tramp Abroad (excerpted)	90
登勃朗峰(节选)	
The £ 1,000,000 Bank – Note (excerpted)	98
百万英镑(节选)	
The Last Class	109
最后一课	116
El Dorado	121
理想的乐园	
The Lake Isle of Innisfree	129
茵尼斯弗里湖心岛	
Death Is Stronger Than I Am	132
死亡比我更强大	
Tolerance (excerpted)	137
宽容(节选)	
The Old Man And The Sea (excerpted)	150
老人与海(节选)	
October Lake	165
十月的湖上	
The Olympian Gods	170
奥林匹斯山众神	
Apollo	174
阿波罗	
Prometheus	178
普罗米修斯	

Nereus and Proteus	182
纳鲁斯和普鲁吐斯	
Palladium	184
雅典娜的神像	
Eros (Cupid)	187
厄洛斯(丘比特)	
Ares	191
阿瑞斯	
Dionysus	195
狄俄尼索斯	
Philomela	198
菲勒美拉	

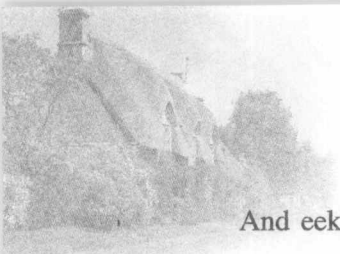
Sonnet 75

Edmund Spenser

埃德蒙·斯宾塞(Edmund Spenser, 1552? —1599年),英国诗人。斯宾塞的主要作品是《仙后》。1596年斯宾塞译过法国诗人杜倍雷的诗歌,还用法文转译了意大利诗人彼特拉克的诗歌。他最早的诗作《牧人月历》是仿罗马诗人维吉尔等古代牧歌写成的。

从思想内容说,他既热爱生活,又有新柏拉图主义的神秘思想,甚至还带有清教徒的伦理宗教观念和强烈的资产阶级爱国情绪。他一向乐于探索诗歌形式,在《仙后》中,他找到一种适用于长诗的格律形式,这种格律形式后来被称为“斯宾塞诗节”,拜伦、雪莱都使用过这种格律形式。由于他在技巧上下工夫,后人称之为“诗人的诗人”。无论在思想上、语言上、还是诗歌艺术上,斯宾塞对后世英国诗人(包括弥尔顿)都有很深远的影响。马洛便深受他的启发,并让十音节诗行在无韵诗体里臻于完美。他也影响了18世纪前期浪漫主义诗人汤姆逊、格雷以及19世纪浪漫主义诗人雪莱和济慈。

One day I wrote her name upon the strand,
But came the waves and washed it away;
Aguin I wrote it with a second hand,
But came the tyde, and made my paynes his pray,
“Vayne man,” sayd she, “that doest in vaine assay,
A mortall thing so to immortalize,
For I my selve shall like to this decay,



And eek my name bee wypéd out likewise.”

“Not so,” quod I, “let baser things devise,

To dy in dust, but you shall live by fame.

My verse your virtues rare shall eternize,

And in the heavens wryte your glorious name.

Where whenas death shall all the world subdew,

Our love shall live, and later life renew.”



汇空间

strand n. 海滩;湖滨;绳;线

v. 使搁浅;使处于困境;搁浅;处于困境;

immortalize v. 使永恒;使不朽;使不灭

decay n. 腐朽;衰败;蛀牙

v. 腐烂;衰败;蛀蚀;使腐烂;使蛀坏

verse n. 韵文;诗节;诗





第七十五首十四行诗

[英] 埃德蒙·斯宾塞

一天，我在海滩上面写下了她的芳名，
可是海浪袭来，将它冲洗得不见踪影。
于是我在海面上重写了一遍。
可惜潮水侵袭，一切又化为乌有。
“傻瓜，”她说，“别再白费力气了？
凡夫俗物焉能永世长存？
我终会化为一抔土，
连同我的名字消逝殆尽。”
“不，不会的，”我说，“让世间的卑下粗俗，
尽管尘土，而你的芳名却将永世长存。
让我的诗行使你的美德流芳千古，
还要你圣洁的名字誉写在天庭之上。
死神可以把世人征服，
但是我们的爱情永不止息，地久天长。”



名人名言



Man's highest merit always is, as much as possible, to rule external circumstances and as little as possible to let himself be ruled by them.

——Goethe

人最大的优点是尽可能多地驾驭外部环境，尽可能少地让环境约束自己。

——歌德



思路心语

Of Truth

Francis Bacon

弗兰西斯·培根(Francis Bacon, 1561—16206 年),英国哲学家和作家。他竭力倡导“读史使人明智,读诗使人聪慧,演算使人缜密,哲理使人深刻,伦理学使人有修养,逻辑修辞使人善辩”。培根一生崇尚科学和知识,追求真理。马克思称其为“英国唯物主义和整个现代实验科学的真正始祖”。他在逻辑学、美学、教育学等方面也提出许多思想。著有《新工具》、《论说随笔文集》等。后者收入 58 篇随笔,从各个角度论述广泛的人生问题,精辟、富有哲理,为很多读者所热捧。

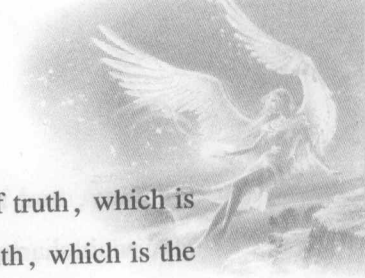
培根在他的著作中尖锐地批判了中世纪经院哲学,认为经院哲学和神学严重地阻碍了科学的发展和进步,主张全面改造人类的知识,让整个学术文化从经院哲学中解放出来,实现伟大的复兴。他认为,科学必须探究自然界事物的原因和规律。要达到这个目的,就必须以感官经验为依据。他提出了唯物主义经验论的原则,认为知识和观念起源于感性世界,感觉经验是一切知识的源泉。要获得自然的科学知识,就必须把认识建筑在感觉经验的基础上。他还提出了经验归纳法,主张以实验和观察材料为基础,经过分析、比较、选择、排斥,最后得出正确的结论。

What is truth, said jesting Pilate. and would not stay for an answer.
Certainly there be, that delights in giddiness; and count it a bondage, to



fix a belief, affecting free – will in thinking, as well as in acting. And though the sects of philosophers of that kind begone, yet there remain certain discoursing wits, which are of the same veins, though there be not so much blood in them, as was in those of the ancients. But it is not only the difficulty, and labor, which men take in finding out of truth; nor again, that when it is found, it imposeth upon men's thoughts; that doth bring lies in favour: but a natural, though corrupt love, of the lie itself. One of the later schools of the Grecians, examineth the matter, and is at a stand, to think what should be in it, that men should love lies; where neither they make for pleasure, as with poets; nor for advantage, as with the merchant; but for the lie's sake. But I cannot tell: this same truth, is a naked, and open day light, that doth not show, the masques, and mummeries, and triumphs of the world, half so stately, and daintily, as candle – lights. Truth may perhaps come to the price of a pearl that sheweth best by day: but it will not raise, to the price of a diamond, or carbuncle that sheweth best in varied lights. A mixture of a lie doth ever add pleasure. Doth any man doubt, that if there were taken out of men's minds, vain opinions, flattering hopes, false valuations, imaginations as one would, and the like; but it would leave the minds, of a number of men, poor shrunken things; full of melancholy, and indisposition, and unpleasing to themselves? One of the fathers, in great severity, called poesy, vinum daemwnwn; because it filleth the imagination, and yet it is, but with the shadow of a lie. But it is not the lie, that passeth through the mind, but the lie that sinketh in, and settleth in it, that doth me hurt, such as we spake of before. But howsoever these things are thus, in men's depraved judgements, and affections, yet truth,





which only doth judge itself, teacheth, that the inquiry of truth, which is the love – making, or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it; is the sovereign good of human nature.

The first creature of God, in the works of the days, was the light of the sense; the last, was the light of reason; and his Sabbath work, ever since, is the illumination of his spirit. First he breathed light, upon the face, of the matter or chaos; then he breathed light, into the face of man; and still he breatheth and inspireth light, into the face of his chosen. The poet, that beautified the sect, that was otherwise inferior to the rest, saith yet excellently well: “It is a pleasure to stand upon the shore, and to see ships tossed upon the sea; a pleasure to stand in the window of a castle, and to see a battle, and the adventures thereof, below; but no pleasure is comparable, to the standing, upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene;) And to see the errors, and wanderings, and mists, and tempests, in the vale below. So always, that this prospect, be with pity, and not with swelling, or pride. Certainly, it is heaven upon earth, to have a man’s mind move in charity, rest in providence, and turn upon the poles of truth.

To pass from theological, and philosophical truth, to the truth of civil business; it will be acknowledged, even by those that practise it not, that clear and round dealing is the honour of man’s nature; and that mixture of falsehood, is like allay in coin of gold and silver, which may make the metal work the better, but it embaseth it. For these winding and crooked courses, are the goings of the serpent; which goeth basely upon

the belly, and not upon the feet. There is no vice that doth so cover a man with shame, as to be found false, and perfidious.

And therefore Mountaigny saith prettily, when he enquired the reason, why the word of the lie should be such a disgrace, and such an odious charge? Saith he, "If it be well weighed, to lay that a man lieth, is as much to say, as mat he is brave towards God, and a coward towards men." For a lie faces God, and shrinks from man. Surely the wickedness of falsehoods, and breach of faith, cannot possibly be so highly expressed, as in mat it shall be the last peal, to call the judgments of God upon the generations of men, it being foretold, that when Christ cometh. He shall not find faith upon the earth.



词 汇空间

jesting n. 开玩笑;打趣;滑稽

adj. 爱开玩笑的;打趣的;说着玩的

philosopher n. 哲学家,哲人

mummery n. 哑剧表演;可笑的仪式

charity n. 慈善;慈善团体;施舍

serpent n. 蛇,狡猾的人,蛇一般的人

foretell v. 预言,预示,预告



论真理

[英] 弗兰西斯·培根

爱开玩笑的彼拉多曾戏问：“真理是什么？”但问后却并不等候答案。无疑，世上总有一些人喜欢善变，认为固定了一种信仰即等于上了一套枷锁，会影响思想和行动上的自由。虽然这一哲学流派已成过去，然而仍有心志游移者坚守此观点，尽管他们比他人要少了许多血性，不仅仅是人们找寻真理时的艰难困苦，抑或是找寻着了真理之后真理所加于人们思想上的约束，而是一种天生的，恶劣的，对于伪说本身的爱好。希腊晚期哲学学派中有人曾研究过这个问题，他不懂得伪说之中到底有什么东西竟会使人们如此这般痴迷于它。因为伪说既不能像诗人一样，引人入胜；亦不能和商人一样，导人得利。我也不懂得这是什么缘故：“真理”这东西犹如无隐无饰的白昼之光，世间的那些歌剧、表演、庆典在这种昼光之下所显露的，远不如在灯烛之光下所显露的庄严美丽。真理在世人眼中也许就是一颗珍珠的价值，在日光之下看起来最美；但是它绝比不上那些在各种不同的光线下幻化闪耀的钻石和红玉的价格。掺上一点伪说的道理总是给人添乐趣的。要是从人们的心中除去了虚妄的自是，自诩的希望，错误的评价，随意的想象，诸如此类的东西，那么，许多人头脑中留下的不过是些可怜的、缩水的事物，充满忧郁、厌倦和不快，对于这一点会有人怀疑吗？早期的耶教著作家中有一位曾经很苛刻地把诗称为“魔鬼的酒”，因为诗充斥着想象，然而诗也只不过是伪说的影子罢了。就像前面说的一样，害人的不是那从心中一闪而过的伪说，而是那沉入心中、根深蒂固的伪说。然而这些伪说，无论其在人们堕落的判断力及喜好中是如何，真理



只受其本身的评判。它教导我们探究真理就是向它求爱求婚，认识真理就是与之朝夕相处，相信真理就是享受它，这是人性中的主打歌。

上帝创造世界的时候，他所创造的头一件东西就是感觉之光；最后一件是理智之光；此后，在他的休息日时，他的作为全是以他的圣灵昭示世人。最初，他将光明注入到混沌万物的表面；然后，他将光明注入到世人的脸庞；到如今，他还在往他的选民面目之中吐射光明。有一哲学派在别的方面都不如他派系，可是一位诗人为这一哲学派增光不少。这位诗人说：“站在岸上看船舶在海上簸荡是一件乐事；站在一座堡垒的窗前看下面的战争和它的种种经过是一件乐事；但是没有一件乐事能与站在真理的高峰（一座高出一切的山陵，在那里空气永远是澄清而宁静的）目睹下面谷中的错误、漂泊、迷雾和风雨相媲美的。”只要看的人对这种光景永存恻隐而不自满，那么以上的这些话可算是见仁见智了。当然，一个人的心若能以仁爱为动机，以天意为归宿，并以真理为中轴而转动，那这人的生活可真是人间天堂了。

从教义中的真理和哲学中的真理再说到世事上的真理。即使那些行为并不坦率正直的人也会承认坦率正直地待人是人性的光荣，而真假相混则有如金银币中杂以合金一样，也许可以使那金银用起来方便一点，但是却降低了他们的品质。这些曲曲折折的行为可说是蛇走路的方法，因为蛇是卑贱地用肚子而不是用脚来走路的。没有一件恶行能比被人发现是虚伪欺诈更令人蒙羞的。所以蒙泰涅在研究为什么说谎是一种耻辱，一种极其可恶的犯罪的原因时，说得极好。他说：“仔细考虑起来，要是说某人说谎就等于说他对上帝很大胆，对世人很怯懦。”因为谎言是直对着上帝而躲避着世人的。曾经有个预言，说基督重临的时候，他将在世间找不到诚信，所以谎言可说是请上帝来裁判全体人类的最后的钟声。这是对虚假和背信罪恶的最高明的揭露。

