

LITERARY
GEMS
FOR
RECITATION



英语背诵文选

第四册

陈冠商主编

上海外语教育出版社

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陈冠商 唐振邦 王 楦 编

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本书工本由作者具下... 五册普装... 平本千册

前 言

《英语背诵文选》共四册，可供高等院校英语专业语音朗读课和名著选读课作为教材，也可供青年教师以及具有高中毕业英语程度的读者自学进修之用。

我们认为，在有一定英语程度的基础上熟读和背诵短小精悍、文字优美的文学名作，有助于培养语感和打好扎实的文学泛读基础；对于提高英语的理解能力、写作能力以及口头表达能力亦能起积极的作用。

全书四册八十余篇文字，选自文艺复兴时期以来的英美文学名著。其体裁包括诗歌、散文，多随笔、小品，亦收书信和演说。所选文章作者大都是读者所熟悉的人物，其中包括不同时期主要流派和当代英美作家中的代表人物，间或有内容与文字均属佳作的佚名作品。入选篇目力求在内容和观点上有益于培养读者的优美情操和高尚理想。

为了便于自学，本书每篇选文后均附有注释及参考译文，书后附有作者简介（英汉对照）和词汇表。此外，还请外国语音专家录音，制成唱片和磁带，供读者模仿。全套磁带由上海外语音像出版社出版发行。

自第二册起选收了若干篇有一定难度的文学作品，旨在使读者熟悉结构比较复杂的文句，并通过模仿朗读，掌握长句的停顿、节奏与语调等朗读技巧。

《英语背诵文选》第四册的参考译文、注释、词汇和索引工

CONTENTS

1. To Spring
by Henry Wadsworth Longfellow 1
2. Of Studies
by Francis Bacon 4
3. The Influence of Literature
by Arnold Bennett 10
4. The Mischievous Wind
by Charles Dickens 16
5. Man Will Prevail
by William Faulkner 21
6. Autumn
by William Cullen Bryant 27
7. Too Dear for the Whistle
by Benjamin Franklin 30
8. Books
by John Ruskin 35
9. Hamlet
by John Ruskin 41
10. The Break-up of a Great Drought
by William Hale White 47
11. On His Blindness
by John Milton 52
12. My Old Penholder

抑扬格，韵脚是 abab, cdcd, efef, gg。这是莎士比亚十四行诗的韵脚，和意大利型的十四行诗不同。

这首诗前八行写春天降临大地的风光，很自然地引出后六行两个“但愿”（“但愿四季皆春……”“但愿人人永葆青春年华”），这本应是诗的主旨，可终究是个不切实际的梦想，所以最后三行笔锋一转，表达了诗人无可奈何的哀愁。

朗费罗的诗通俗流畅，人人能解，这也是他受欢迎的原因之一。

② put ... full to flight: to put to flight, 使逃窜。full, 完全地，修饰 to flight。

③ each blossom blow = blow each blossom。动词 blow 倒装，是为了韵律。

④ stripp'd = stripped, 省掉一个音节。are stripped of, 被剥掉……

⑤ freed from: 前面省略了 are。

⑥ May seasons all be Spring = May all seasons be Spring. may 加动词原形，表示祝愿、希望等。

⑦ e'er = ever

⑧ in glories gleam = gleam in glories

⑨ in the prime of years: 在青春时期。

⑩ If happy ... when gone: 省略句。

⑪ would that: 或作 I would (that), 表示愿望，后面的从句用虚拟语气。

【译注】

①

【参考译文】

寄给春天的诗

亨利·沃兹沃思·朗费罗

啊，甜蜜的春天，从小天使翅上轻降，
吓得讨厌的冬天狼狈窜逃；
唤醒了万物——大地微笑，云雀歌唱，
天空多明亮，青年的心儿多欢畅。
你和煦的呼吸吹开一朵朵花苞，
引来蜂儿在花园里把催眠曲吟唱。
山岗和山谷脱去了积雪的斗篷，
溪涧和河川挣开了冰结的镣铐。
但愿四季皆春——一年的最好时光，
世界万物就会永远灿烂辉煌！
但愿人人永葆青春年华，
可是梦境再甜蜜，不过是梦儿一场。
如果你来了就快乐，去了就悲伤，
倒不如压根儿别来也别往。

OF STUDIES^①

Studies serve for delight, for ornament^②, and for ability. Their chief use for delight, is in privateness and retiring^③; for ornament, is in discourse; and for ability, is in the judgment and disposition of business. For expert men can execute, and perhaps judge of particulars^④, one by one; but the general counsels^⑤, and the plots and marshalling of affairs^⑥, 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 humour^⑦ of a scholar. They perfect nature, and are perfected by experience: for natural abilities are like natural plants, that need proyning^⑧ by study; and studies themselves do give forth directions too much at large^⑨, except they be bounded in by experience^⑩. Crafty men contemn studies, simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them^⑪, 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^⑫; 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 curious-

ly^①; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others^②; but that would be^③ only in the less important arguments, and the meaner sort of books; else^④ distilled books^⑤ are like common distilled waters, flashy things. Reading maketh^⑥ a full man; conference a ready man; and writing^⑦ an exact man. And therefore, if a man write little, he had need have^⑧ a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning, to seem to know that^⑨ he doth^⑩ not. Histories make men wise; poets witty; the mathematics subtile^⑪; natural philosophy^⑫ deep; moral grave; logic and rhetoric able to contend. *Abeunt studia in mores.*^⑬ Nay there is no stond^⑭ or impediment in the wit^⑮, but^⑯ may be wrought out^⑰ by fit studies: like as^⑱ diseases of the body may have appropriate exercises. Bowling is good for the stone and reins^⑲; shooting for the lungs and breast; gentle walking for the stomach; riding for the head; and the like. So if a man's wit be wandering, let him study the mathematics; for in demonstrations, if his wit be called away never^⑳ so little, he must begin again. If his wit be not apt to distinguish or find differences, let him study the schoolmen^㉑; for they are *cymini sectores*^㉒. If he be not apt to beat over matters,^㉓ and to call up one thing to prove and illustrate another, let him study the lawyers' cases. So every defect of the mind may have a special re-

已服者而事区 : 211111 to quillederism has and plot ⑳

those that are conversant in them.

cept.®

by Francis Bacon

【注释】

① 题解：

本文选自培根的《论说文集》(*Essays* 1597, 1612, 1625), 该书是英国这种散文形式的第一部作品, 初版于1597年, 经两次增补, 最后共收58篇。这些文章以贵族、资产阶级世家子弟为对象, 谈论社会风尚、处世哲学、治学方法、人生经验等, 文字紧凑简洁, 分析周密深刻, 颇似我国唐、宋某些古文大师风格。文中许多警句, 已成为英语国家家喻户晓的名言。

《谈读书》这一篇, 对读书的作用和方法提出了重要的经验和看法, 至今尚有指导意义。例如“读书时不可存心与作者辩难, 也不可轻信盲从,”我国古代哲学家和教育家也有“尽信书不如无书”等等见解, 可以互相印证。

文中多用排比与省略句。读者不难发现, 有些词用的是古义, 切勿与今义混淆。

② **for ornament:** ornament 原意为装饰或装饰品。多读书可旁征博引, 显得有才学, 故云。

③ **privateness and retiring:** 幽居独处。retiring = retirement

④ **judge of particulars:** 对个别问题作出评价或论断。

⑤ **general counsels:** 总的计划; 大计的商定。

⑥ **plots and marshalling of affairs:** 对事务的计划与

安排。此处 plots = plans, 非“阴谋”之意。

- ⑦ **humour:** 脾气(古义), 此处指怪癖。
- ⑧ **proyning** [古] = pruning, 修剪枝叶。
- ⑨ **too much at large:** 过于笼统; 不着边际。
- ⑩ **except they be bounded in by experience = unless they are checked by experience,** 除非书本知识为经验所制约。except 作 unless 解是古义。
- ⑪ **that is a wisdom without them:** that 指运用书本, them 指书本, without = outside。
- ⑫ **find talk and discourse:** 寻找谈话的材料。
- ⑬ **curiously = attentively, carefully** (古义)。
- ⑭ **and extracts made of them by others = and you may read the extracts made of them by others.**
- ⑮ **would be:** 意为 ought to be。
- ⑯ **else = or else,** 否则, 不然。
- ⑰ **distilled books:** 指别人摘录或重述的书。
- ⑱ **maketh** [古] = makes
- ⑲ **writing:** 指写笔记或作札记。
- ⑳ **had need have = ought to have**
- ㉑ **that = what**
- ㉒ **doth** [古] = does
- ㉓ **subtile** [古] = subtle, 这里作“精确细致”解。
- ㉔ **natural philosophy:** 自然科学(古义)。
- ㉕ **Abeunt studia in mores** [拉丁]: 培根自己在“Advancement of Learning”一文中对它的解释是“studies have an influence upon the manners of those that are conversant in them,” 意谓“专心学

问者，性格也受陶冶”。

- ②6 stoned [古] = hindrance, stoppage, 阻碍。
- ②7 in the wit = in the mind, wit 作“心智”解。
- ②8 but: 这里是关系代词，相当于 that not。
- ②9 wrought out [古]: 得到解决。
- ③0 like as = as
- ③1 stone and reins: 睾丸与肾脏。stone 也可作“结石(病)”解。
- ③2 never = ever
- ③3 the schoolmen: 欧洲中世纪经院哲学家。
- ③4 cymini sectores [拉丁]: 即 hair-splitters, 过分讲究细节的人，条分缕析的人，俗称“钻牛角尖的人”。
- ③5 beat over matters: 详细审察事物
- ③6 receipt = recipe, 药方。

【参考译文】

谈 读 书

——弗兰西斯·培根

读书可以怡情养性，可以撷拾文采，可以增长才干。在幽居独处时，最能体现其怡情养性的作用；在友朋交谈中，最能体现其撷拾文采的作用；在处世论事之际，最能体现其增长才干的作用。阅历丰富的人虽能逐一判断或处理具体问题，但出谋画策，统筹全局，惟有博学之士最能胜任。读书费时过多则

懒散，过于追求文采显得矫揉造作，全凭书中条条框框论事，未免书生气过重。须知读书固可补天然之不足，而经验又补读书之不足。因为天生才干犹如天然花木，须靠读书修枝剪叶。而书本知识如不以经验相制约，其教导也难免过于笼统。有实际才干的人鄙薄书本；头脑简单的人羡慕书本；只有聪明人才会运用书本。因为书籍本身并不教人如何运用，运用之道，乃在书外，且高于书本，惟有通过观察才能学到手。读书时不可存心与作者辩难，不可以轻信盲从，也不可寻章摘句，作为谈助，而须权衡与琢磨。有的书浅尝即可，有的书可以狼吞虎咽，少数书籍则须咀嚼消化。换言之，有些书只须阅读一部分，另一些读时可不求甚解，但少数则须通读，且须勤勉而专心。有些书也可以请人代读，然后读其所作摘要；但只限于题材比较次要以及比较寻常的书。否则书经提炼犹如水经蒸馏，成为淡而无味的东西。读书使人充实，讨论使人机敏，作笔记使人精确。不常作笔记的人须有很强的记忆力，不常讨论的人须有急智，不常读书的人则须十分乖巧，方能不知而佯作知之。读历史使人明智，读诗使人机灵，数学使人周密，自然科学使人深刻，伦理学使人庄重，逻辑与修辞使人能言善辩。专心治学者，性格也受陶冶。心智方面的种种障碍，无不可读适当的书加以排除，正如身体百病，皆可以适当的运动治疗。滚球利肾脏，射箭利胸肺，慢步利肠胃，骑术利头脑，诸如此类。如若思想不能集中，可让他学数学；因为在演算时思想稍有旁鹜，就须重新做起。如若不善于析难辨异，可让他学经院哲学，因为那些哲学家无不讲究细节。如若他粗枝大叶，不善于以一事论证和阐述另一事，可让他读律师的案卷。由此可见心智方面的任何缺陷都有良方可治。

THE INFLUENCE OF LITERATURE^①

I will tell you what literature is! No — I only wish I could. But I can't. No one can. Gleams can be thrown on the secret^②, inklings given^③, but no more. I will try to give you an inkling. And, to do so, I will take you back into your own history, or forward into it^④. That evening when you went for a walk with your faithful friend, the friend from whom you hid nothing—or almost nothing...! You were, in truth, somewhat inclined to hide from him the particular matter which monopolized your mind that evening, but somehow you contrived to get on to^⑤ it, drawn by an overpowering fascination^⑥. And as your faithful friend was sympathetic and discreet, and flattered you by a respectful curiosity^⑦, you proceeded further and further into the said matter^⑧, growing more and more confidential, until at last you cried out, in a terrific whisper: "My boy, she is simply miraculous!" At that moment you were in the domain of literature.

Let me explain. Of course, in the ordinary acceptation of the word, she was not miraculous. Your faithful friend had never noticed that she was miraculous, nor had about forty thousand other fairly keen observers^⑨. She was just a girl. Troy^⑩ had not been burnt for her. A girl cannot be called

a miracle. If a girl is to be called a miracle, then you might call pretty nearly anything a miracle... That is just it: you might. You can. You ought. Amid all the miracles of the universe you had just wakened up to^① one. You were full of your discovery. You were under a divine impulsion to impart that discovery. You had a strong sense of the marvellous beauty of something, and you had to share it. You were in a passion^② about something, and you had to vent yourself on somebody. You were drawn^③ towards the whole of the rest of the human race. Mark the effect of your mood and utterance on your faithful friend. He knew that she was not a miracle. No other person could have made him believe that she was a miracle. But you, by the force and sincerity of your own vision of her^④, and by the fervor of your desire to make him participate in your vision, did for quite a long time cause him to feel that he had been blind to^⑤ the miracle of that girl.

You were producing literature. You were alive. Your eyes were unlidged, your ears were unstopped, to some part of the beauty and the strangeness of the world; and a strong instinct within you forced you to tell someone. It was not enough for you that you saw and heard. Others had to see and hear. Others had to be wakened up. And they were! It is quite possible — I am not quite sure — that your faithful friend the very next day, or the next month, looked at some other girl, and suddenly saw that she, too, was miraculous!