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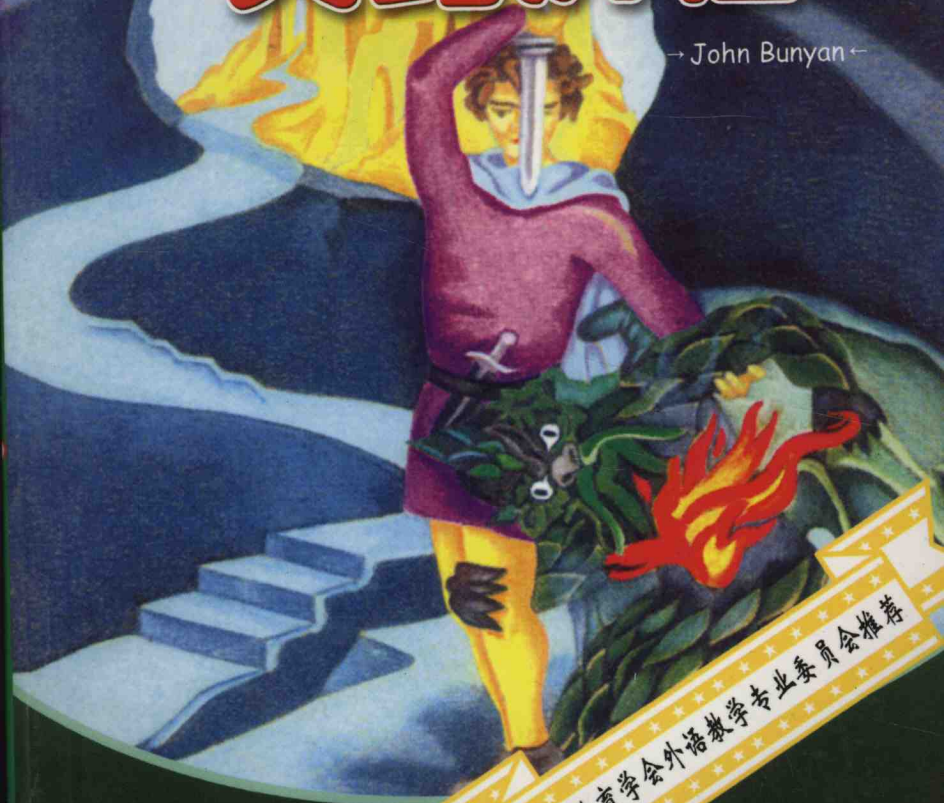
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英汉对照版

# The Pilgrim's Progress

# 天路历程

→ John Bunyan ←



中国教育学会外语教学专业委员会推荐

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阅读空间 · 新课标英语分级读物

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— 第 5 级 —

*The Pilgrim's Progress*

天路历程

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## 天路历程

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# 出 版 说 明

这是一套针对英语为外语的学生而出版的世界文学名著分级读物。丛书的编写紧密结合新《英语课程标准》的要求,按难易程度分为6个级别,适合3至8级(即初一至高三)学生的阅读需求,帮助学生在语言技能、语言知识、学习策略和文化意识等方面达到新课标的培养目标。

这套书的英文注释版出版后,引起社会广泛关注,被迅速选定为国家教育部专项任务项目——“中小学英语真实阅读教学推广实验”的推荐用书;经中国教育学会外语教学专业委员会推荐,各地中小学英语教研员和教师正积极参与课题实验。相信该英汉对照版同样会成为各层次读者英语学习的首选。

## 丛书主要有以下特点:

囊括西方经典文学名著,在帮助学生提高语言水平的同时,能通过阅读与自己外语水平相当的简写本一窥文学名著之全貌。

按新课标分级,英汉对照版的各册词汇量从700词到3500词,满足中学生的阅读需要。语言难度循序渐进,有助于教师拓展学生的语言知识和文化背景信息,提升学生的英语阅读技能。

语言浅显、生动、地道,以英汉对照的形式出版,既保留了英文的原汁原味,中英文双语又可为读者在阅读英文时扫除语言障碍,能够充分调动读者的阅读兴趣,使英语阅读更轻松。

希望本丛书能够高效地增强我国学生的英语阅读能力,提升他们的文学素养。

# 序

随着国家《英语课程标准》的颁布和实施，中小学英语教学进入了一个新的阶段。新课标对学生课外阅读量和阅读目标都提出了更高的要求。作为课堂阅读的继续和延伸，课外阅读是中学英语阅读教学中的一个重要环节。新课标对课外阅读的新要求需要广大英语教师更好地解决以下三个问题：

- ❶ 如何激发和持久地保持学生的阅读兴趣？
  - ❷ 如何将课外阅读活动与课堂阅读活动有效地结合？
  - ❸ 如何在有限的课堂教学指导下监控和评价学生的课外阅读效果？
- 要解决上述问题，可以从以下几个方面考虑：

**阅读选材** 阅读材料的题材和难度是影响学生阅读兴趣的主要因素，因此教师在选择和推荐课外阅读材料时，首先应注意阅读材料是否符合学生的认知水平和语言水平，并在两者间找到平衡点。许多材料容易读懂，但对该年龄段的学生可能内容太过浅显，引不起学生的兴趣；也许材料符合学生的心理和认知水平，但语言太难，使学生望而却步。另外，阅读材料还应给学生提供更多的英语国家文化背景知识。许多英语文学名著、寓言故事等在英语国家家喻户晓，人们在言谈、写作时往往予以引用，如同我们引用古诗词和成语一样。如果学生对此毫不了解，就会造成交流和理解上的困难。这套百本之巨的《阅读空间·新课标英语分级读物》（西方文学名著系列）是在《英语课程标准》推广以来出版规模最大的一套中小学生学习英语阅读丛书，选题的设计者严格按照新课标的各个级别遴选阅读材料，提倡让英语阅读更轻松、更系统、更高效，这样的主导思想和策划方案无疑是正确的。这套丛书分级明确，语言浅显、地道，且与《英语课程标准》的分级标准相匹配，教师可以根据学生的外语水平和兴趣爱好帮助学生选择。

**练习活动** 阅读的练习和活动形式也是影响学生阅读兴趣的另一个重要因素。在以往的阅读教学中，由于教学时间的限制和应试的压力，阅读的练习和活动形式往往局限于单一的限时应试练习，给学生带来很强的压迫感，严重地影响了他们的阅读兴趣。因此，教师应该设计类型丰富、形式活泼的练习与活动，使学生从被动的阅读者转变为积极的参

与者，并使学生获得更多实践英语和使用英语的机会，如此才能激发和增强他们的阅读热情和兴趣。《阅读空间·新课标英语分级读物》丛书检测方式灵活，其多样化的阅读训练题型，对有意识地培养学生正确的学习策略很有意义。这套丛书的检测训练层级清晰，从初级的看图配话、趣味学用、拼字游戏、常识判断，到较深层的读前思考、推论归纳、背景探索，加上组对练习与互动讨论，明确地突出了学生语言应用能力的培养。

**系统性与连续性** 阅读材料的系统性，是指根据《英语课程标准》，从语言知识、语言技能、文化意识和学习策略等几个方面，对阅读材料进行科学分级，使学生能够循序渐进，拾级而上。阅读材料的连续性，则是指阅读材料的篇幅和内容的关联性能够让课堂阅读活动延续并拓展到课外。阅读教学中经常采用的短篇限时阅读，虽然容易控制时间，提高阅读速度，但是因学生的阅读能力存在差异而不能“面向全体”，且阅读限时和单一的应试练习形式也很难将课堂阅读活动延伸到课外。市面上的英文名著简写本版本虽多，但像《阅读空间·新课标英语分级读物》这样内容系统、分级明确，并配有大量形式多样、活泼的分项练习的，确实不多。它弥补了短篇阅读理解内容相对独立，不具有连续性的缺陷，使阅读活动能够从课堂延伸到课外。学生可以自己选择他们喜欢的、适合自己水平的读本，教师可以通过诸如写故事梗概、预测故事情节、进行小组讨论等多样、互动的阅读练习与活动，将学生在课堂中的思维延伸到课外，并在下一次课堂教学中检验和评价学生上一次课外阅读活动的结果。

希望有更多的一线教师积极总结自身的教学经验，广泛开展和参与阅读教学的课题研究与探讨，总结出更好、更有效率的阅读教学方法。

中国教育学会外语教学专业委员会理事长  
人民教育出版社外语分社社长



龚亚夫

2004年4月18日

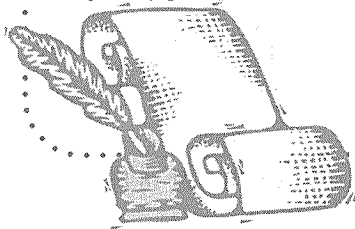
# Introduction

More than 200 years ago, a poor tinker called John Bunyan was sent to jail in Bedford, because he thought it was his duty to talk to his friends and neighbours about God. He tried to persuade men to be good, to love God, and to do no wrong. However, he did not go to church. He was a Baptist and he was put in prison by clergymen who believed that they alone had the right to preach to the people.

While he was in prison, he wrote a little book called *The Pilgrim's Progress*. This book has since been read and praised all over the world and, after the Bible, is the most widely circulated book in the world.

The pilgrim, whose adventures Bunyan tells, is Everyman, an allegorical figure who represents us all, and his pilgrimage is the story of our own lives. Having woken up one day to the discovery that living life only to please oneself inevitably leads to destruction, the pilgrim sets out on a journey to the Celestial City, with the idea of improving himself. It is interesting that Bunyan should chose the metaphor of a journey to illustrate his tale, as it reflects his own life as a wandering tinker and possibly the fact that he lived in the age of map-making, when the great pioneers were discovering the new world overseas. The journey is not simply a voyage from one place to another, but represents a learning process, and the spiritual growth of the hero, Christian.

The first part of the story tells the tale of Christian and his difficult journey to the Celestial City and salvation, and the second part tells the story of his wife and family who follow him there. In both parts we see how the characters grow and learn from the lessons that their journey presents them with.



简

介

两百多年前，一位叫约翰·班扬的穷白铁修补匠被送进了贝德福德监狱，原因在于他把向朋友和邻居布道当成了自己的义务。他劝人行善，爱上帝，不作恶。可是作为浸礼会教徒，他拒绝去教堂，因此被那些认为只有他们自己才可以向人们布道的牧师们送入了监狱。

狱中他写成一本小书《天路历程》。从那时起，这本书在全世界范围内被广泛阅读并受到一致好评，成为世界上除圣经之外发行最广的书籍。

班扬讲述的是一位名叫“凡人”的天路行客（朝圣者）的奇遇，“凡人”是一个代表我们所有普通人的寓言性人物，而他走天路的经历象征着我们自己的生活。一天醒来，天路行客突然发现，如果一个人活着只为了满足自己的需要，就将不可避免地导致个人的毁灭。于是他启程走上前往天国之路，去净化灵魂。班扬用旅程做比喻来讲故事，寓意深刻，一方面反映了他作为修补匠的漂泊生活，另一方面或许也反映了他生活在一个绘制地图的时代，伟大的探险者们正在寻找海外的新大陆。书中所说的旅程不仅仅是指从一个地方到另一个地方的旅行，它更代表了一个学习的过程，以及主人公基督徒灵魂成长的进程。

故事的第一部分讲述了基督徒通往天国的艰难旅程以及赎罪的过程，第二部分则讲述了跟随他走上天路的事和家人



## PART I

### **Evangelist's Warning**

**A**s I was walking through the world, I came across a place, where there was a garden, and I lay down to sleep. As I slept I dreamed. I saw a man clothed in rags and with a great burden on his back. He was reading in a book, and as he read he trembled and cried aloud, "What must I do to be saved?"

And then I saw a man called Evangelist coming towards him, and Evangelist asked, "Why are you crying?"

He answered, "Sir, I read in this book that I must die and come to judgement, and I find that I am not willing to do the first, nor able to do the second."

"Why are you unwilling to die, since this world is full of troubles?"

"Because I fear that this burden on my back will sink me lower than the grave."

Then Evangelist gave him a scroll on which was written "Flee from the wrath to come." The man read it and understood and asked of Evangelist, "But where must I go?" Then Evangelist pointed across a wide field and said, "Do you see that shining light?" and the man answered, "I think I do." Then said Evangelist, "Go towards that light and you will find a gate. Knock at the gate and you will be told what you must do."



## 第一部分

### 传道者的劝诫

我周游世界，来到一个地方，那里有座花园，于是我便躺下来睡觉。睡熟后我做了一个梦，梦见一个衣衫褴褛的男人背着沉重的负担。他手里捧着一本书在读，边读边浑身发抖地大哭，喊道：“我该怎么做才能得到救赎啊？”

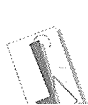
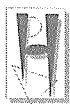
这时我看见一个叫“传道者”的人走到他跟前，问道：“你为什么哭啊？”

他回答说：“先生，我从手中的这本书里读到，我必有一死，而且还要受到审判；可是我既不愿意做前一件事，又没有能力去做第二件事。”

“既然这个世界充满了烦恼，你为什么还不愿意死呢？”

“我担心背上的重负会使我沉沦到坟墓以下的地方。”

传道者给了他一个羊皮卷，上面写道：“逃避即将到来的天怒。”那人读后有所悟，便问传道者：“但是我应该去哪里呢？”传道者的指向越过一片广阔的田地，他说：“看见那片亮光了吗？”这个人回答说：“我想我看见了。”传道者接着说：“朝那片亮光径直前行，你会发现一扇门，敲门，然后你就会被告知必须做什么了。”





So in my dream the man began to run. He had not run far from his own door, when his wife and children began to cry after him to return, but the man ran on, crying, "Life! Life! Eternal life!" Two neighbours also ran after him, determined to fetch him back by force. One was called Obstinate, and the other was called Pliable. And when they overtook him, Christian, for that was the man's name, said, "Neighbours, why have you come?" They answered him, "To persuade you to go back with us."

Then Christian said, "I cannot go back with you, for you live in the City of Destruction, where I also was born, and dying there you will sink lower than the grave. Be content and come along with me."

"What, and leave our friends?" said Neighbour Obstinate. "Come, Neighbour Pliable, let us leave this mad man and go home."

"Do not be so angry," said Neighbour Pliable. "If what the good Christian says is true, my heart inclines to go with him." So he joined Christian on his journey and they both went on together. Neighbour Obstinate returned home saying, "I will be no companion of such fantastical fellows."

### The Slough of Despond

Then in my dream I saw how Christian and Pliable approached a slough, and being both unawares, they suddenly fell into this bog. The name of this slough was Despond and here they struggled for a while, and Christian, because of the burden that was on his back,



于是在我的梦里，那个人开始奔跑，还没有跑出自己的家门多远，他的妻子和孩子们就跟在他身后呼唤他回来，但是这个人一边继续奔跑，一边高声叫道：“生命！生命！永恒的生命！”两个邻居也跟着他跑，决意要把他带回去。这两个邻居，一个叫“顽固”，一个叫“柔顺”。当他们赶上之后，“基督徒”，也就是这个人的名字，问道：“邻居们，你们为什么赶过来？”他们回答：“我们要说服你跟我们一起回去。”

基督徒说：“我不能和你们回去，因为你们生活在毁灭城。我在那里降生，如果死在那里的话，你们会沉到比坟墓更深的地方。同意我的想法吧，和我一起走吧！”

“什么？要我撇下朋友们？”顽固说，“过来，柔顺，别管这个疯子了，咱们回家吧。”

“别那样生气，”柔顺说，“如果好心的基督徒说的是对的，我倒有心和他一起走。”于是他加入基督徒的旅程。顽固转身回家，他说：“我才不会和这种想入非非的家伙为伴呢。”

## 绝望沼

接下来我又梦见基督徒和柔顺走到了一池泥沼跟前，两个人没有留意，一下子都掉进了这个叫做绝望沼的泥潭里。两人在里面挣扎了一阵，基督徒因身上有沉重的负担，在泥沼中越陷越深。这时柔顺讲话了：“啊！我说邻居基督徒，你现在是在哪里？”基督徒答道：“说实话，我自己也不知道。”





began to sink deeper into the mud. Then Pliable said, “Ah, neighbour Christian, where are you now?” and Christian answered, “Truly, I do not know.”

At this Pliable began to get angry, and said to his fellow traveler, “Is this the happiness you told me of? Truly, if we have such troubles at the outset, what may happen to us between now and our journey’s end? If only I can get out of here with my life, you can keep your brave country for yourself.” With that he gave a desperate heave and dragged himself out of the Slough of Despond on that side which was near his own house, and he left Christian to struggle alone.

Christian continued to struggle towards the part that was nearest the light, but he could not get out because of the heavy burden that was on his back. Then, I saw in my dream, that a man came to him, whose name was Help. Help called out to Christian and asked him what he was doing there.

“Sir, ” said Christian. “I was told to come this way by a man called Evangelist, who directed me to follow the light over yonder, so that I might escape the wrath that is to come. While I was walking on my way I fell into this slough. ”

“But why did you not look for the steps?”asked Help.

“I was so afraid, that I chose the quickest way and fell in here. ” said Christian.

Then Help gave Christian his hand, pulled him out of the Slough of Despond and set him upon the firm ground. Then he told him to go on his way until he came to the house of the Interpreter.



柔顺一听就生气了，对他的同伴说：“这就是你对我说的幸福吗？说真的，我们刚启程就遇到这样的麻烦，从这里到我们旅途的终点还不知道会有多少艰难险阻呢！但愿我能够活着逃脱出去，你只管一个人去享有那理想的国度好了。”说完，他奋力从泥沼中挣脱出来，爬上朝着他家的那一边，离开了，留下基督徒一人在泥沼中挣扎。

基督徒继续朝着靠近光亮的方向奋力走过去，但背上的负担太重，他怎么也爬不上来。这时，我在梦里看见一个名叫“援助”的人走过来，问基督徒在那里干什么。

“先生，”基督徒说，“我听了一位叫传道者的人的话而走上这条路，他让我朝远处的光亮走，这样就可以逃避天怒。可就在我朝那边走的时候，掉到了这个泥沼里。”

援助说：“你为什么不留心找石头台阶呢？”

基督徒说：“我心里非常害怕，就选了一条最近的路程，结果在这里掉了下去。”

援助听到后就伸手把基督徒从绝望沼中拉了出来，帮他站在坚实的土地上。援助告诉他应继续走他的路，直至他来到“晓谕”的住所。





## The House of the Interpreter

So Christian went on until he came to the house of the Interpreter. He knocked, as he had been instructed to do, and presently the master of the house came to the door and asked him what he would have.

“Sir,” said Christian, “I have come from the City of Destruction and am going to Mount Zion. I was told that if I called here you would show me excellent things that would be helpful to me on my journey.”

And the Interpreter took the Christian by the hand and led him into a little room where two children sat. The name of the eldest was Passion, and he seemed to be very discontented. The name of the other was Patience and he was very quiet. Then Christian asked, “Why is Passion so discontented?” and the Interpreter answered, “Their governor would have him wait for his reward until the beginning of next year, but he would have all his treasure now, while Patience is willing to wait.”

Then I saw, that a man came to Passion and brought him a bag of treasure, which he poured at his feet. Passion took up the treasure with joy and laughed Patience to scorn. Even so, I saw that he kept his treasure but a little while. He spent everything and was soon left in rags. Then Christian said to the Interpreter, “Explain these things more fully to me.” The Interpreter answered, “These two boys are figures: Passion of the men of this world and Patience of the men of that world which is to come. As you have seen, Passion would have



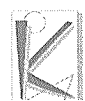
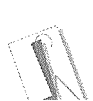
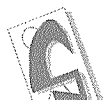
## 晓谕的住所

基督徒来到晓谕的门前，按照援助的指示敲门，房子的主人开门问他想要什么。

基督徒说：“先生，我来自毁灭之城，打算前往锡安山。有人让我来拜访你，说你会给我许多无比美好的东西，它们会对我的旅途有所帮助。”

于是晓谕牵着基督徒的手，领他来到一个小房间，里面坐着两个孩子。大的叫“欲望”，看起来很不开心；另一个叫“耐心”，非常安静。基督徒问：“欲望为什么那样不满意？”晓谕答道：“掌管他们的人要等到明年年初才给他赏赐，可他现在就想要，而耐心就愿意等待。”

接着我看见一个人带着一袋财宝来到欲望面前，把这些财宝倒在欲望脚边，欲望高兴地拾起财宝，一边还嘲笑耐心。但只过了一會兒，我就看见所有财宝很快就被他挥霍一空，剩下的只是一身破烂衣裳。基督徒对晓谕说：“请把这些事情详细解释一下。”晓谕回答：“这两个男孩代表两种形象：欲望代表世俗的人，耐心代表来世的人；就像你所看到的，欲望想要现在的一切，正如在今世里的人们想拥有一切好东西，他们更看重‘两鸟在树不如一鸟在手’，他们信奉这句俗语胜于主的



everything now and so the men of this world would prefer to have all their good things now. They set more store by the proverb ‘A bird in the hand is worth two in the bush’ than by all the divine testimonies of our Lord. But as you have seen, Passion soon lavished all his treasure away and was left with nothing. So it will be with the men of this world.”

“I see,” said Christian, “that Patience is by far the wiser of the two, firstly because he waits for the best things, and secondly because he will have glory when the other has nothing but rags.”

“You may add a third reason,” said the Interpreter. “That the glory of the next world will never wear out, whereas these earthly treasures are soon spent.”

Then the Interpreter led Christian to another room which was very dark and in it sat a man in an iron cage. The man seemed very sad, for his eyes were downcast and he sighed as if his heart would break.

“Who are you?” said Christian to the man. “And how did you come to be in this condition?”

“I am not what I once was,” answered the man sadly. “Once I was a righteous and flourishing professor, worthy, as I thought, for the world to come, but now I am shut up in this cage and cannot get out. I stopped being careful and sober in my ways, and sinned against the light of the world and the spirit of God, and I have so hardened my heart that I cannot repent. I indulged in the lusts, pleasures and profits of this world, but now each one of those pleasures comes to bite me like a burning worm in my flesh.” Then the Interpreter said to Christian, “Remember this man’s misery and let it be an everlasting

