

Translation of Selected Sentences

第一单元 《教育与规训》

1. Two men who differ as to the ends of life cannot hope to agree about education. (para. 1)

译文:两个在人生目的上看法不一的人,不可能指望在教育问题上意见一致。(编者译)

看待人生目标时产生分歧的两个人,不可能希望在教育方面看法吻合。(杨自伍译)

注释:as to: (preposition) as for, about

2. These two, when taken seriously, are incompatible, as is becoming evident in Germany. (para. 1)

译文:若认真对待这两种理论,它们犹如方枘圆凿,德国当前局势使得这一点日益昭彰。

注释:when taken seriously = when [they are] taken seriously. 省略写法,使句子更紧凑。/ incompatible: not able to exist together without trouble or conflict : not going together well. (Merriam Webster) / as: as is a relative pronoun referring to the whole preceding main clause. [example: The author was brought up in a small village, as is recounted in some of his stories. 引自葛传槿《英语惯用法词典》,时代出版社,1962年版,第63页。]

3. The belief that liberty will insure moral perfection is a relic of Rousseauism, and would not survive a study of animals and babies. (para. 3)

译文:有了自由,人就必定会道德完美,这一信念是卢梭主义的残余,只要观察动物和幼儿的行为,便可不攻自破。

自由应该确保道德的完美,这个信念是卢梭主义的遗风余烈,对动物和幼儿研究一番,信念便不攻自破。(杨自伍译)

(评注:“遗风余烈”这一成语是褒义的,意为“前人留传的风教和业迹”,而罗素在此是认为卢梭的这一信念过时了。)

4. We live in communities which require cooperation, and it would be utopian to expect all

the necessary cooperation to result from spontaneous impulse. (para. 3)

译文:我们生活于其中的社会群体要求人人合作,而希望所有必要的合作都会自发产生,这无异于望梅止渴。

我们生活在需要合作的社会群体之中,期望所有必要的合作,都能产生于自发的冲动,这是乌托邦理想。(杨自伍译)

注释:utopian: impossibly ideal, visionary

5. That is why tyrannical institutions are self-perpetuating: what a man has suffered from his father he inflicts upon his son, and the humiliations which he remembers having endured at his public school he passes on to “natives” when he becomes an empire-builder. (para. 5)

译文:暴政之所以绵延不绝,原因就在于此:一个人从父亲那里遭受的责罚,他会转嫁给儿子;他在公学里受过的屈辱终身难忘,当他成为帝国建设者时,就会施加在殖民地的“土著”身上。

暴君体制得以长久延续,道理即在于斯:大人吃了老子的苦头,又转嫁给了儿子,他在公立学校忍受的屈辱,耿耿于怀,一朝他身为帝国缔造者,就要传给“国人”。(杨自伍译)【编注:“国人”系指“本国的人”,而此处的 natives 一词乃是殖民地的土著或原住民。】

注释:public school: in Britain, a private school for children aged between 13 and 18, whose parents pay for their education. The children often live at the school while they are studying. [*Longman Dictionary of Contemporary English*] / natives: [usually plural] (*not polite*) a word used by white people in the past to refer to the people who lived in America, Africa, southern Asia etc. before European people arrived, now considered offensive. [LDCE]

6. Thus an unduly authoritative education turns the pupils into timid tyrants, incapable of either claiming or tolerating originality in word or deed. (para. 5)

译文:因此,管教过严的教育把学生培养成了怯懦的暴君,自己既无法、又不允许他人话语与行动上推陈出新。

因此,过分注重权威的教育,会把学生变成怯懦的专制者,面对言语或行动方面的创新,他们即无力为之张目,也无力予以宽容。(杨自伍译)

注释:“张目”意为“助长某人的声势”,而此处 claim 之义为“声称拥有”。

7. The effect upon the educators is even worse: they tend to become sadistic disciplinarians, glad to inspire terror, and content to inspire nothing else. (para. 5)

译文:对教育者的影响就更为恶劣了:他们往往变成虐待狂般的酷吏,只乐于令人生畏,其他则不闻不问了。

注释:sadistic 一词源于法国 18 世纪的一位贵族作家萨德侯爵 Marquis de Sade 之名,与其关联的衍生词有 sadism (虐待狂)。

8. ...but is really part of the well-grounded hatred of the authoritarian pedagogue. (para. 5)

译文:……实为(学生)对滥施刑罚的教书匠那情有可原的憎恨。

可是其实属于人们对极权思想的师资理所当然的憎恶。(杨自伍译)

9. There is a great danger in the tendency to suppose that opposition to authority is essentially meritorious and that unconventional opinions are bound to be correct; no useful purpose is served by smashing lamp-posts or maintaining Shakespeare to be no poet. (para. 6)

译文:以为反抗权威的行径在本质上值得称道,不落窠臼的主张必定正确,这种倾向中存在着大危险:砸烂路灯柱,宣称莎士比亚并非诗人,这些做法于事无补。

注释:serve a purpose; achieve a particular aim 达到……目的

10. Yet this excessive rebelliousness is often the effect that too much authority has on spirited pupils. (para. 6)

译文:然而,这种过度叛逆往往是滥施威权在朝气蓬勃的学子身上产生的后果。

然则这种过度的叛逆精神,往往产生的结果是给充满朝气的学生施加过多的权威。(杨自伍译)

注释:读者可比较两种译文,自行得出结论。

11. What is wanted is neither submissiveness nor rebellion, but good nature, and general friendliness both to people and to new ideas. These qualities are due in part to physical causes, to which old-fashioned educators paid too little attention; but they are due still more to freedom from the feeling of baffled impotence which arises when vital impulses are thwarted. (para. 7)

译文:真正需要的品质,既非奴颜婢膝,也非犯上作乱,而是善良的性格,以及待人普遍友善,对新思想也持开放态度。这些品质部分归因于身体,老派教育者对此掉以轻心。但更重要的原因,则是一个人必须免于感受到这种情绪:勃发的冲动受阻引起的无法施展拳脚的挫折感。

这些品质一则应该归诸于实质方面的因素,旧式思想的教育者则甚少注意这一方面;而主要原因在于能够摆脱进退狼狈,无力而为的感受,由于至关重要的冲动遭受了挫折,这种感受便由此产生。(杨自伍译)

注释:physical causes 是指“身体上的原因”。

12. ... formal manners are most fully developed among barbarians, and diminish with every advance in culture. (para. 8)

译文:在蛮族中形式上的礼节演化得十分繁缛,而文明每前进一步,礼仪就简化一点。

礼貌规矩在化外之民中间,演化得最为完备,而伴随着文化的每个进步却有所削弱。(杨自伍译)

13. And those who disapprove of the existence of the idle rich are hardly consistent if they bring up their children without any sense that work is necessary, and without the habits that make continuous application possible. (para. 8)

译文:那些不赞同游手好闲的富裕阶级存在于社会上的人,若他们自己养育儿女时却不使之认识到工作的必要性,也没养成锲而不舍的习惯,那他们就几乎言行不一致了。

而且有些人对悠闲富人的生活方式不以为然,他们难以始终一贯,倘若他们在养育子女时,并不带有工作是必要的这层意识,没有养成尽量持之以恒,专心致志的习惯。(杨自伍译)

注释:the idle rich:英语中某些形容词前加定冠词,表示一类人或事物。

14. In a community of children which is left without adult interference there is a tyranny of the stronger, which is likely to be far more brutal than most adult tyranny. (para. 9)

译文:在一个没有大人干预的儿童群体里,必定会有强者为王的暴政,这种暴政很可能比大多数成人的暴政要严苛得多。

15. Consideration for others does not, with most children, arise spontaneously, but has to be taught, and can hardly be taught except by the exercise of authority. This is perhaps the most important argument against the abdication of the adults. (para. 9)

译文:对于大多数儿童来说,体谅他人这一素质并非自发产生的,而是受教获得的。再者,除非大人行使管教权力,否则就几乎难以教给儿童。这也许就是反对大人放弃监护的最重要理由。

对于大多儿童而言,为别人着想不是自然而然产生的,但是必须加以教诲,而且除了严加管教,这是很难教而知之的。这或许是反对大人放弃管教最重要的论点。(杨自伍译)

注释:consideration: the quality of being thoughtful towards others

16. Just as psychoanalysts, from their clinical experience, conclude that we are all mad, the authorities in modern schools, from their contact with pupils whose parents have made them unmanageable, are disposed to conclude that all children are “difficult” and all parents utterly foolish. (para. 10)

译文:精神分析学家从他们的临床经验得出结论,说人人都是疯子。同样,有些孩子被家长宠得不服管教,所以现代学校的当局从跟这些孩子的接触中,也往往倾向于判定所有孩子都难管教,所有家长都蠢到家了。

注释:unmanageable 源自动词 manage: to control the behaviour of a person or animal, so that they do what you want. Example: It's hard to manage your children and do the shopping.

17. Children who have been driven wild by parental tyranny (which often takes the form of solicitous affection) may require a longer or shorter period of complete liberty before they can view any adult without suspicion. (para. 10)

译文:被父母的暴政(往往是焦虑不安的关爱)逼狂的儿女,可能需要或长或短的一段彻底自由的时间,然后才能不带猜忌地看待任何大人。

父母的专横霸道(往往采取的形式是百般溺爱)逼迫一些子女变得粗野了,在他们能够无所猜疑地看待大人之前,可能需要一段完全自由的时期,时间或长或短。(杨自伍译)

18. No child will be grateful for an interest in him that springs from the thought that he will have a vote to be secured for your party or a body to be sacrificed to king and country.

(para. 11)

译文:没有哪个孩子会为了出自以下念头而对他产生的兴趣心怀感激的:你要争取他
为你的政党投一票,或他能国王和祖国捐躯。

没有那个孩子会感激你对他的兴趣,倘若这种兴趣是来自于下述想法:将来他
会肯定投票支持你的党派,或者为了国王和国家而牺牲生命。(杨自伍译)

注释:spring from: start from something

19. The society of the young is fatiguing, especially when strict discipline is avoided.

(para. 12)

译文:陪伴孩童是令人疲倦的,尤其是在不用严格戒律的时候更是如此。

青年的天地令人疲劳,尤其是在避免采取严明纪律的时候。(杨自伍译)

注释:society 一词有 being with people, company, companionship 等义,因此在这里应
译为“陪伴”,且 young 一词在此文中应指“孩童”而非“年轻人”。

第二单元 《受教育者的标志》

1. In the blackest pits of pedagogy the squirming victim has only to ask, “What’s liberal about this?” to shame his persecutors. (para. 1)

译文:在教育最黑暗的深渊里,坐立不安的受害者只要一问“这有什么自由可言呢?”便
会让迫害他的人无地自容。

注释:blackest pits of pedagogy 指的是缺乏自由、教育者滥施淫威的情境。squirming
victim 是指受迫害的学生,persecutors 指的是迫害学生的老师。

2. It is sufficiently confused for the fact-filled freak who excels in quiz shows to have passed himself off in some company as an educated man. (para. 2)

译文:对那种头脑中塞满了事实、在知识抢答节目中表现突出,可以在某些人中冒充受
过教育的狂人来说,知识究竟为何,他茫然不懂。

注释:a) a quiz show: an entertainment program (as on radio or television) in which
contestants answer questions —called also quiz program

b) pass off: to give a false identity or character to

c) in some company: other people [uncountable] / when you are with other people
and not alone

3. ...as if it were obvious that without exposure to a common body of knowledge they would not be educated at all, ... (para. 2)

译文:似乎这一点是明白无误的,即若没有学习过共同的一些知识,他们就不算受过教
育,……

注释:exposure 在此处的意思是 experience [singular, uncountable], the chance to
experience new ideas, ways of life etc.,后面跟介词 to。

4. If knowledge is one of our marks, we can hardly be dogmatic about the kind or the amount. (para. 3)

译文:若说知识是我们(受过教育)的标志之一,那么我们就不能武断地决定知识的种类和数量。

注释:dogmatic 一词意为 categorical, opinionated, 有贬义。

5. However, if the framer of a curriculum wants to minimize his risks, he can invoke an ancient doctrine which holds that an educated man ought to know a little about everything and a lot about something. (para. 3)

译文:然而,课程设置者若想把风险降到最低,他就可以援引一则古代学说,这则学说认为,一个有文化的人应该对什么都略知一二,同时对某门学科应该所知甚多。

注释:framer of a curriculum: course designer / curriculum: a set of courses constituting an area of specialization / framer: from *frame* [verb]: to formulate (a set of rules, a plan, etc.)

6. More is required than a sampling of the introductory courses which specialists offer in their own disciplines. (para. 4)

译文:对专家们在各自学科里开的入门课程浅尝辄止,这是远远不够的。

注释:sampling: a small amount of something that is offered to someone to try

7. But over and above this exciting smattering of knowledge, students should bite deeply into at least one subject and taste its full flavor. (para. 4)

译文:但是除了这令人激动的一丁点知识外,学生们还应该至少深入钻研一门学科,并全面品尝其滋味。

注释:smattering: modicum / bite deeply into: a metaphor comparing a subject to a kind of fruit such as apple

8. Very few demagogues are so cynical as to remain undeceived by their own rhetoric, and some of the worst tyrants in history have been fatally sincere. (para. 8)

译文:政治煽动家很少会愤世嫉俗,不被自己的花言巧语蒙骗;历史上最残酷暴君的初衷都很真诚,但其后果却是致命的。

注释:cynical: believing that people are only interested in themselves and are not sincere

9. ... and that democracy has made it a sin to separate the sheep from the goats. (para. 9)

译文:民主使得区分好人与坏人成了一种罪孽。

注释:参见辅导手册中第二单元的相关注释。

10. Mercifully, these are much less evident now than they were before Sputnik startled us into our wits. (para. 9)

译文:谢天谢地,自从斯普特尼克 1 号使我们美国人惊醒过来,恢复理智后,这些骗子不像以前那么猖獗了。

注释:On October 4, 1957, the former Soviet Union launched the first man-made satellite into space, thus precipitating the US into a Sputnik crisis and initiating the Space Race. / mercifully = thankfully

11. There is the sham humanism of the humanist who wonders why civilization that once feasted at his table is repelled by the shredded and desiccated dishes that often lie on it

today. (para. 10)

译文:也有人文主义学者的虚假人文主义,文明曾参与他的盛宴,现在却对餐桌上支离破碎、枯燥无味的残羹冷炙深感厌恶,为什么会如此,让他百思不得其解。

注释:humanism: the term generally applied to the predominant social philosophy and intellectual and literary currents of the period from 1400 to 1650. The return to favor of the pagan classics stimulated the philosophy of secularism, the appreciation of worldly pleasures, and above all intensified the assertion of personal independence and individual expression. (source: <http://www.historyguide.org/intellect/humanism.html>)

12. There is something irresistibly funny about the old Adam, and life would be duller without his antics. (para. 11)

译文:人类的劣根性让人忍俊不禁,若没有其插科打诨,生活就会乏味无比。

注释:Old Adam: (in Christian theology) human nature lacking in grace; humans in their unredeemed state

13. As far as can be learned, he left this country in a huff to tinkle his little bell in a foreign land. (para. 14)

译文:就我所知,他怒气冲冲地离开了美国,到一个异邦去摇他的小铃铛了。

注释:foreign land: Italy, where Pound became entangled with the Fascist Movement and did some radio propaganda work for Mussolini.

14. After all, the political history of this country is full of good judgment expressed in bad prose, and the business history has smashed through to some of its grandest triumphs across acres of broken syntax. (para. 14)

译文:归根结底,美国的政治史充斥着以拙劣文笔表述的睿智判断,她的商业史穿越连篇累牍文理不通的荒野,取得了好些辉煌的胜利。

注释:acres of broken syntax: pages and pages of poor grammar [This is a metaphor.]

15. But we can discard some of these frontier manners without becoming absurdly precious. (para. 14)

译文:但是我们可以摒弃几分粗野举止,又不会变得矫揉造作、荒谬可笑。

注释:frontier manners: during the pioneering days of America, the westward expansion pushed America's frontier further west. The settlers and cow boys were notorious for their rough manners. / precious: very fastidious or affected, as in speech and manners

16. They are the only people who are putting a handsome premium on economy of statement. (para. 15)

译文:唯有这些商家才会重金悬赏言简意赅的促销口号。

注释:handsome: generous or copious (~ reward) / premium: a high value or a value in excess of that normally or usually expected (put a premium on accuracy) / economy of statement: conciseness of writing style

17. It is very difficult to write a bad sentence if the Bible has been a steady companion and very easy to imagine a well turned phrase if the ear has been tuned on enough poetry.

(para. 16)

译文:《圣经》不离手,下笔自无忧;诗歌时在耳,妙笔不须愁。

注释:a well turned phrase: concisely or aptly expressed / tune: to adjust or adapt to

18. There is a refined nonsense which survives the raw nonsense which Emerson was talking about. (para. 21)

译文:即使在爱默生所说的愚顽者的偏见被消除后,还会有文雅人的偏见留存下来。

注释:refined nonsense: the kind of ignorance and prejudice that an educated man has / raw nonsense: the kind of ignorance and prejudice that an uneducated man has

19. The quality which distinguished the Victorian from the Elizabethan was a sensitivity to suffering and a revulsion from cruelty which greatly enlarged the idea of human dignity. (para. 23)

译文:使得维多利亚朝的人有别于伊丽莎白朝的人的素质,就是对他人的痛苦感同身受,对残暴行径的深恶痛绝,这种素质大大拓宽了人类尊严的概念。

注释:The Elizabethan age was not quite free from cruelty, and historical records furnish ample evidence of the bestialities committed by people of that age. The Victorian believes that he is morally superior to the Elizabethan in that he was repelled by bloody violence.

20. A clinical study of a hero undergoing the irrigation of his colon is about all there is left to gratify a morbid appetite. (para. 23)

译文:小说的主角接受灌肠治疗的临床研究,这就是唯一能满足病态口味的主题了。

注释:The author is using sarcasm here to ridicule the morbid appetite of the reading public.

21. Needless to say, there used to be a terrible beauty about Christians defending themselves against lions or about heretics being burned at the stake, and there are still parts of the world where a public execution is regarded as a richly satisfying feast. (para. 24)

译文:不言自明,过去基督徒被迫与猛狮搏斗,异端分子被绑在火刑柱上烧死,那是一种悲壮的美。而世界上仍有些地方把公开行刑当作一场满足嗜血欲望的盛宴。

注释:In the early days of Christianity, several Roman emperors carried out widespread persecutions against Christians, including such cruel acts as throwing them into lion dens to fend for themselves. However, after Christianity became the state religion of most European countries, it in turn persecuted those who held different doctrines from the orthodox dogmas and burned them at the stake. Bloody Marry's notorious burnings of Protestants in England is a case in point. / needless to say: as you would expect; added to, or used to introduce, a remark giving information that is expected and not surprising

22. We are not unique in suffering from moral confusion — these crises are a familiar story but we are unique in the tremendous acceleration of the rate of social change and in the tremendous risk of a catastrophic end to all our hopes. (para. 26)

译文:不独是我们遭遇道德困惑——这些危机早已为人熟知。但唯有我们经历着社

会变革的大幅增速和我们所有希望一朝灾难性地终结的巨大风险。

注释:catastrophic end: an implicit reference to the imminent nuclear war between the two blocs

23. Unfortunately, the description which once sufficed to suggest its personality has been debased in journalistic currency. (para. 27)

译文:不幸的是,过去曾足以表示其个性的描述却在新闻报道流通中贬值了。

注释:journalistic currency: widespread use in media, esp. newspapers.

24. The “well rounded man” has become the organization man, or the man who is so well rounded that he rolls wherever he was pushed. (para. 27)

译文:“全面发展”的人变成了组织的人,或变得如此圆滑,你往哪推他就往哪滚。

注释:well rounded:

a) comprehensively developed and well-balanced in a range or variety of aspects: a well-rounded scholar; a well-rounded curriculum; (the free dictionary)

b) having a fully developed or shapely figure; (ibid.)

c) having a broad educational background: schools that turn out well-rounded graduates; (*Merriam-Webster*)

d) the second well rounded means “without any fixed principles, no firm stand on any issue.”

25. They thought it a good idea to mix the wisdom of the world with the learning of the cloister, to develop the body as well as the mind, to pay a great deal of attention to character, and to neglect no art which could add to the enjoyment of living. (para. 27)

译文:他们(人文主义者)认为,把世俗的智慧与修道院的学问结合起来,让身体发育的同时让头脑成熟,要十分重视品格,不要忽视任何增添人生乐趣的艺术,这是不错的想法。

注释:wisdom of the world: from 1 Corinthians 3:19, King James Bible (Cambridge Ed.)—For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. 因这世界的智慧,在神看是愚拙。如经上记着说,“主叫有智慧的中了自己的诡计。”——《和合本圣经》简体版

第三单元 《为精英主义辩护》

1. While all the major social changes in post-war America reflect egalitarianism of some sort, no social evolution has been more willfully egalitarian than opening the academy. (para. 1)

译文:战后美国所有的重大社会变革都折射了某种平均主义,然而没有哪种社会演变比“扩招”表现出更倔强的平均主义倾向。

注释:while: in spite of the fact that = although, 在此为从属连词。

例句:While there was no conclusive evidence, most people thought he was guilty.

willfully; obstinately, used to show disapproval

2. Now high school graduation is virtually automatic for adolescents outside the ghettos and barrios, and college has become a normal way station in the average person's growing up, no longer a mark of distinction or proof of achievement. (para. 1)

译文:如今,除了贫民窟中的孩子之外,高中毕业对青少年来说几乎是水到渠成的,而且上大学成了一般人成长过程中正常的一个阶段,不再是出人头地的一个标志或功成名就的一种证明。

3. a capstone to adolescent party time(para. 1)

译文:青春期欢聚享乐时光的巅峰

注释:capstone 系建筑物上最顶端的石块,因此转义为“最高成就”, the high point, crowning achievement (*Merriam Webster*) / party time: a time of social gathering during which people enjoy themselves

4. A quarter or so of the population may seem, to egalitarian eyes, a small and hence elitist slice. But by world standards this is inclusiveness at its most extreme — and its most peculiarly American. (para. 2)

译文:在平均主义者看来,人口中四分之一左右也许为数甚少,因此是精英主义的一小撮。但根据世界标准来看,这却是最极端的包容——而且是最典型的美国式包容。

注释:or so: approximately / inclusive: including all or much 兼容并包的

5. For all the socialism of British or French public policy and for all the paternalism of the Japanese, those nations restrict university training to a much smaller percentage of their young, typically 10% to 15%. (para. 3)

译文:尽管英法两国公共政策是社会主义性质的,日本人的父权统治也尽人皆知,但 these 国家却把上大学接受培训的机会局限于其年轻人中极小的比例,典型的比例为 10%~15%。

注释:for: in spite of, notwithstanding (e. g. For all your fine words, I am still unconvinced.) 社会主义的公共政策将大学教育视为一种民众福利,认为应该让尽可能多的人上大学。而父权统治则是政府扮演着父亲的角色,为子民提供各种福利,但同时又不给他们政治权力。

6. In the sharpest divergence from American values, these other countries tend to separate the college-bound from the quotidian masses in early adolescence, with scant hope for a second chance. (para. 4)

译文:与美国的价值观南辕北辙,截然相反,这些其他国家往往在学生青春期时就把注定要上大学的与庸碌之辈区分开来,几乎没有第二次尝试的机会。

注释:divergence: departure from, difference from / values: one's principles, standards or priorities /-bound: the suffix *bound* means “in a specified direction”; *college-bound* means “destined to attend college”.

7. They get grants for research and the like, and they serve as a conduit for subsidized student loans — many of which are never fully repaid. (para. 5)

译文:它们得到研究资助及诸如此类的款项,并且充任国家补贴的助学贷款渠道——许多贷款都没有全额偿还。

注释:and the like: similar things

8. But the equation between college and wealth is not so simple. (para. 7)

译文:但是大学与发财之间的等式并非如此简单。

注释:equation: a mathematical statement that states that two amounts or values are the same

9. College graduates are winners in part because colleges attract people who are already winners — people with enough brains and drive that they would do well in almost any generation and under almost any circumstances, with or without formal credentialing. (para. 7)

译文:大学毕业生之所以是赢家,部分原因就是因为他们大学吸引了本来就是赢家的人——那些有足够的智力和动力的人——他们无论在哪一代人里,无论在什么环境里,不管是否有正式文凭,都会干得比别人好。

注释:brains: intelligence / drive: motivation or impetus

10. For the individual, college may well be a credential without being a qualification, required without being requisite. (para. 8)

译文:对于个人来说,大学学历也许只不过是一纸文凭,不是真的资质,是求职所需,并非实际有必要。

注释:credential: (often pl) letters or certificates that prove your identity or qualification / requisite: necessary for a particular purpose

11. We would use the most elitist of all means, scholarship, toward the most egalitarian of ends. (para. 9)

译文:我们要用最精英主义的手段——奖学金——来达到最平均主义的目的。

注释:scholarship: financial award for a student, given for scholarly achievement / would: here the author emphasizes the willfulness of Americans in using scholarship for enabling the average people to finish college.

12. Where half a century ago the bulk of jobs were blue collar, now a majority are white or pink collar. (para. 9)

译文:半个世纪以前,大部分工作都是蓝领,而现在大部分工作都是白领或粉领了。

注释:where: used at the beginning of a clause, in which you specify the particular situation, case, instance or aspect of something that you are talking about / blue collar: jobs that are physical; white collar: jobs that are carried out in the office; pink collar: jobs done mostly by women in the office

13. But the wages for them are going down virtually as often as up. And as a great many disappointed office workers have discovered, being better educated and better dressed at the workplace does not transform one's place in the pecking order. (para. 10)

译文:但是他们的薪水实际上往往不是在涨,而是在跌。正如许多失意的办公室文员

所发现的那样,在职场有更高学历或者着装更好不会改进一个人的社会地位。

注释:pecking order: social hierarchy, as observed among hens. 正如人们在鸡群中所观察到的那样,哪只鸡啄哪只鸡是有严格等级的。

14. Inevitably many students of limited talent spend huge amounts of time and money pursuing some brass-ring occupation, only to see their dreams denied. (para. 11)

译文:许多才能有限的学生花费大量时光和金钱,去追求某个“钱途光明”的职业,到了却不可避免地是黄粱一梦。

注释:brass-ring: a chance to become rich and successful

15. First, students are demanding courses that reflect and affirm their own identities in the most literal way. Rather than read a Greek dramatist of 2,000 years ago and thrill to the discovery that some ideas and emotions are universal, many insist on reading writers of their own gender or ethnicity or sexual preference, ideally writers of the present or the recent past. (para. 13)

译文:首先,学生们要求开设以最直白的方式反映和肯定他们自己身份的课程。他们不愿读2000年前一位古希腊戏剧家的作品,并激动地发现某些思想和情感具有普世价值。相反,许多学生坚持阅读他们自己性别、族裔或性取向的作家,最好是当前或最近的作家的作品。

注释:thrill to the discovery: be excited to find out / gender: ① the behavioral, cultural, or psychological traits typically associated with one sex [Merriam Webster] ② Gender refers to the socially constructed roles, behaviour, activities and attributes that a particular society considers appropriate for men and women. [World Health Organization definition] / ethnicity: people from a common racial and cultural origin, especially as a minority group within a mainstream culture

16. A school that serves a high percentage of disadvantaged students (this ought to be measured by family finances rather than just race or ethnicity) can make a better case for receiving tax dollars than one that subsidizes the children of the prosperous, who have private alternatives. (para. 17)

译文:一所为很高比例的家境困难学生服务的学校(所谓家境困难应该依据家庭收入而非种族或族裔来衡量)可以比一所补贴“富二代”的学校有更好的理由接受纳税人的美元。因为“富二代”可以选择私立学校。

注释:private alternatives: the children of the prosperous who can choose to attend private colleges that charge a higher tuition

17. One hundred fifty billion dollars is awfully high for deferring the day when the idle or ungifted take individual responsibility and face up to their fate. (para. 18)

译文:1500亿美元用来推迟懒散或没有天分的人最终担负起个人责任、面对自己命运的那一天,这代价太高。

注释:face up to: accept bravely

第四单元 《格兰特与李：一个对比研究》

1. To be sure, other armies had yet to surrender, and for a few days the fugitive Confederate government would struggle desperately and vainly, trying to find some way to go on living now that its chief support was gone. (para. 2)

译文:诚然,其他军队尚未投降,而逃亡的邦联政府还要在几天里困兽犹斗,现在它的支柱业已倒塌,它要竭力找到存活下去的办法。

注释:to be sure: (spoken, formal) used to admit that something is true, before saying something that is the opposite

2. He embodied a way of life that had come down through the age of knighthood and the English country squire. (para. 5)

译文:他代表了一种生活方式,这种生活方式经由骑士时代和英国乡绅时代流传下来。

注释:the age of knighthood: refers to an honorary military title in the High Middle ages in which a knight was of lower nobility. By the Late Middle Ages, the rank had become associated with the ideals of chivalry, a code of conduct for the perfect courtly Christian warrior. / English country squire: an English country gentleman, especially the chief landowner in a district

3. In such a land Lee stood for the feeling that it was somehow of advantage to human society to have a pronounced inequality in the social structure. (para. 5)

译文:在这样一片土地上,李代表这样一种感情:在社会结构中有明显的不平等,这在某种程度上对人类社会是很有裨益的。

注释:be of advantage to=advantageous to / pronounced: strongly marked, noticeable

4. Thousands of tired, underfed, poorly clothed Confederate soldiers, long since past the simple enthusiasm of the early days of the struggle, somehow considered Lee the symbol of everything for which they had been willing to die. (para. 6)

译文:成千上万精疲力竭、食不果腹、衣不蔽体的邦联战士,他们内战初期那纯朴的热情早已不复存在,然而不知为何却仍把李视作他们乐意为之献身的一切事物的象征。

注释:somehow: for some reason or other

5. He was one of a body of men who owed reverence and obeisance to no one, who were self-reliant to a fault, who cared hardly anything for the past but who had a sharp eye for the future. (para. 7)

译文:他属于这样一个群体:这些人对谁都不表敬意,不卑躬屈膝;他们过度自立,对过去几乎一点也不关切,但对未来却有敏锐的眼光。

注释:body: a group of people who are together or who are connected with each other in some way / to a fault: means much more than is usual or necessary, used of people's good qualities, =excessively

6. Forms and patterns meant nothing. No man was born to anything, except perhaps to a

chance to show how far he could rise. Life was competition. (para. 8)

译文:繁文缛节毫无意义。没有谁生来就有特权,除非人人皆有的一次机会,看自己能获取多大成功。人生就是竞争。

注释:forms and patterns: *Form* refers to manners or conduct while *pattern* refers to a model of behaviour

7. He could not possibly stand by unmoved in the face of an attempt to destroy the Union. (para. 11)

译文:面对着摧毁联邦的企图,他不可能袖手旁观,无动于衷。

注释:unmoved 起着状语的作用,修饰主语。

8. Lee might have ridden down from the old age of chivalry, lance in hand, silken banner fluttering over his head. (para. 12)

译文:李就好像从骑士的古老时代骑马而来,手执长矛,头顶战旗猎猎飘。

注释:might have done 是虚拟语气,表示过去的一种可能性。后半句是独立主格结构,描述主语的状况。

9. No part of either man's life became him more than the part he played in this brief meeting in the McLean house at Appomattox. (para. 16)

译文:两者一生中都没有哪一时刻像他们在阿波马托克的麦克里安庄园中那样尽显英雄本色。

注释:注意第二个 part 是“角色”之义,而 become 的意思在此是“be appropriate for”,相当于 suit。

10. Their behavior there put all succeeding generations of Americans in their debt. (para. 16)

译文:他们在那里的举止惠及后世千秋万代美国人。

注释:If you put someone in your debt, you have done something in their favour and they owe you gratitude.

第五单元 《诸种美国人物类型》

1. Trying something of the same sort for contemporary America, the first fact one encounters is the slighter emphasis on a number of character types than stand out elsewhere in Western society: to be sure, they are to be found in America as well, but they are not characteristically American. (para. 1)

译文:为当代美国尝试做类似的事情时,你发现的第一个事实就是,在西方社会其他地方突出的一些人物类型,在这里却受冷遇。诚然,在美国也可以找到他们,但他们却并非典型美国人物。

注释:作者在此无心中犯了个“悬浮修饰语”(dangling modifier)的错误。Trying something 的逻辑主语应该是个人,而不是 the first fact。/ stand out: to be very easy to see or notice

2. I want to use these traditional types as backdrops and stress some of the social roles that are new and still in process of formation. (para. 1)
 译文:我想把这些传统人物类型用作背景,来强调一些新的、正在形成的社会角色。
 注释:backdrops:① a painted cloth hung across the rear of a stage; ② background
3. At best there is something of the iconoclast in him, an unfooled quality far removed from the European personality types that always obey authority. At worst he becomes what the English call a “spiv” or cultural procurer. (para. 2)
 译文:他至多不过具有破坏偶像者的某种素质,这是不受蒙骗的素质,与欧洲那服从权威的人物类型相去十万八千里。在最坏的情况下,他成了英国人称之为“小开”者或“文化倒爷”。
4. He is oriented not so much toward getting things fixed as toward being “in the know” and “wised up” about things that innocents take at face value. (para. 3)
 译文:他倒不是倾向于把事情搞定,而是倾向于“了解内幕”,“知晓”天真汉只知道表面价值的事物内情。
5. Fearful of being caught in the crosscurrents of conflict that may endanger his safety or status, he has a horror of what he calls “controversial figures” — and anyone becomes “controversial” if he is attacked. (para. 4)
 译文:他唯恐卷入冲突的漩涡中,会危及自己的安全或地位,因此他十分害怕被称之为“有争议的人物”——而任何人若受到攻击就成了“有争议的”。
 注释:前半句的形容词短语与主句是因果关系。
6. The technician’s detachment from everything except effective results becomes — in the realm of character — an ethical vacuum that strips the results of much of their meaning. (para. 4)
 译文:除了对有效的结果外,技术员对一切事物都抱着超然物外的态度,这在性格领域里成了一个伦理的真空,使得结果失去了甚多意义。
 注释:detachment; aloofness, indifference, 后接介词 from / strip something of: deprive something of
7. Anxious to efface any unique traits of his own, he exacts conformity from others. (para. 5)
 译文:他焦虑地想抹去自己的特征,因此也强求他人循规蹈矩。
 注释:exact: to demand or insist on
8. There are very few young Americans who are likely to escape the uniform of the Armed Services. With the uniform goes an urge toward pride of status and a routineing habit of mind. (para. 6)
 译文:极少美国年轻人能逃避掉服兵役。穿上制服,人就有了一种求取地位自豪感的强烈欲望,也产生了依赖常规的思维习惯。
 注释:routineing: regular or conventional ways. 在英语中,后缀-eer 意为 a person who is connected with or who operates or produces something: <auctioneer> <pamphleteer> —

often in words with derogatory meaning <profiteer>

9. There is a sense of security in having grooves with which to move. This is true on every level of corporate business enterprise, from the white-collar employee to “the man in the gray flannel suit,” although it stops short of the top executives who create the uniforms instead of wearing them. (para. 6)

译文:有常规可循,给人一种安全感。这在公司企业的每一级都是如此,从白领雇员到中层经理概莫能外。尽管顶层经理们可以豁免,他们设计制服,但不用穿制服。

注释:grooves: a dull routine that does not change

10. What he wants is a secure niche in a society whose men are constantly being pulled upward or trodden down. (para. 7)

译文:他所欲求的就是社会中一个安全的角落,在这个社会里人们不断地被提拔上去或被踩下去。

注释:niche: a place, employment, status, or activity for which a person or thing is best fitted

第六单元 《无聊:流行最广的美国疾病》

1. Short of a personal and cultural revolution, the root causes of her sickness can't be treated. (para. 2)

译文:除非发生一场个人和文化的革命,你不能根治她的病。

注释:short of: less than (e. g. nothing short of a miracle 简直是个奇迹)

2. Yet boredom per se gets little or no attention from the public health establishment. For one thing, most victims do not identify it as the origin of their difficulties. They tend to think of it as a trivial complaint that afflicts only the decadent and jaded. (para. 3)

译文:然而公众保健机构对无聊本身却关注甚少,或根本忽略它。一个原因就是大部分患者并不把无聊看作他们疾患的起因。他们倾向于认为无聊是种微不足道的病痛,只会对颓废者和疲倦者造成痛苦。

注释:per se: in itself / trivial complaint: insignificant ailment / jaded: bored and tired

3. From the medical point of view, therefore, both poverty and boredom are no-win problems. (para. 4)

译文:从医学观点来看,贫穷和无聊都是不可解决的问题。

注释:no-win: designating a situation in which success is impossible

4. There are no class, race, age, or sex lines in its distribution, but it seems most agonizing after sustained intellectual challenge or prolonged stimulation of the senses. Starving or force-feeding the highest centers of the brain will induce its characteristic discomfort, while high sensory or intellectual expectations will intensify its symptoms. (para. 6)

译文:无聊这种疾病的传播不分阶级、种族、年龄或性别,但在长期的智力挑战或对感官的持久刺激后,无聊最令人痛苦。对大脑的最高中心实施饥饿疗法或强制进食会诱

发其典型的不适,而高度的感官或智力预期则会加重其症状。

5. I soon discovered that variety is not the spice but the very stuff of life. We need the constant ebb and flow of wavelets of our consciousness; now here, now there, keeping even our isolation in the ocean of reality so that we neither encroach nor are encroached upon. (para. 7)

译文:我很快就发现,多样性不是生活的点缀,而是人生的要素。我们需要意识波浪的涨潮和退潮;时而在这,时而在那,以保持与现实海洋中我们的孤独小舟的平衡,所以我们既不侵犯他人,他人也不侵犯我们。

注释:英语中有句成语:variety is the spice of life,意思是说在生活中需要变换花样,以免无聊。

6. It has been a complacent male assumption that intelligent women don't mind doing the kind of tedious tasks that would send an intelligent man right up the wall. (para. 8)

译文:男性的一种沾沾自喜的假设就是,聪明的女性不介意干乏味的工作,若叫聪明的男性来干这些工作的话,他们会被逼疯的。

注释:send someone right up the wall: make them very irritated or annoyed

7. Our culture, it appears, does not like its men to be anything but strong and stoical in public. When anguished, they keep a stiff upper lip and perforate their ulcers. (para. 9)

译文:我们的文化似乎只喜欢男性在公众场合坚忍不拔。在痛苦时,他们默默忍受,使溃疡穿孔。

注释:据医学专家之见,若有强烈情绪隐忍不发,那么内脏溃疡就会穿孔。

8. Nothing in, nothing out is apparently the credo of the human nervous system. (Physical exercise, incidentally, appears to tone up the entire nervous system. When the subjects were allowed to move around or to exercise, their tolerance for environmental monotony increased.) (para. 10)

译文:没有投入就没有产出,这显然是人类神经系统的信条。(顺便言之,体育锻炼似乎可以强化整个神经系统。当受试者们被允许四周走动或锻炼时,他们对单调环境的忍耐性就提高了。)

注释:credo: creed, a set of beliefs, principles or opinions that strongly influence the way people live or work / tone up: make stronger (muscles, etc.)

9. The need for exploration and novelty seems to be built into brains and the more complex the brain, the more the need for variety. It is not only men who climb mountains just because they are there. (para. 13)

译文:对探险和新奇事物的需要,似乎是大脑中与生俱来的。大脑愈复杂,对多样性的需要就愈大。不仅仅是人类因为有大山就去攀登。

10. This drug ad shows a middle-aged, middle-management executive with overflowing in-and-out-boxes and three phones ringing at once. Tranquilizers will keep him going until his coronary occlusion makes further medication unnecessary. (para. 14)

译文:这则药品广告展示了一位中年的中层经理,面前的收文盒和发文盒里文件多得

流溢出来,同时有三台电话在响着。镇静剂会使他一直干下去,直到他的冠状动脉堵塞,使得再服药没有必要了。

11. The depression and anxiety of boredom seems to be generated by one's perception of the value of the work and the degree of envious awareness of more exciting possibilities. (para. 15)

译文:无聊所引起的抑郁和焦虑之所会产生,是由于一个人对工作价值的看法,以及在多大程度上他意识到还有更令人激动的可能性存在。

12. When there are no other viable choices, boredom is endured. But human beings always get some of their own back; they strike out with whatever power they have against the society that inflicts this torment upon them. (para. 17)

译文:当没有别的可行选择时,人们就忍受无聊。但是人总会有自己的报复方法的;他们利用自己或多或少的力量来反击这个施加折磨给他们的社会。

13. Bored adolescents form rampaging gangs to provide the excitement that the routine, impoverished lives don't generate. (para. 18)

译文:无聊的青少年会结成嚣张的帮派,给他们那刻板、贫乏的生活增添刺激。

14. The rich and the ruling have always put a lot of energy into staving off ennui. (para. 20)

译文:富人和统治阶级总是费尽精力来避免无聊。

15. It takes a lot of ingenuity to stay viable in the face of total leisure. (para. 20)

译文:面对着彻底的闲暇,人需要聪明伶俐才能过得下去。

注释:ingenuity: inventiveness

第七单元 《简洁》

1. We are a society strangling in unnecessary words, circular constructions, pompous frills and meaningless jargon. (para. 1)

译文:我们这个社会在冗词、拐弯抹角的结构、冠冕堂皇的点缀和毫无意义的行话中窒息而死。

注释:circular constructions: roundabout expressions

2. Our national tendency is to inflate and thereby sound important. (para. 2)

译文:全国上下都倾向于浮夸,摆出不可一世的派头。

注释:inflate: to think or say that (something) is larger or more important than it really is

3. ... these are the thousand and one adulterants that weaken the strength of a sentence. And they usually occur, ironically, in proportion to education and rank. (para. 3)

译文:这些就是那一千零一种削弱一个句子的杂质。颇有讽刺意味的是,它们随着教育程度和地位的提高也成正比地增多。

注释:thousand and one; a large number / in proportion to; in correct scale to

3. Simplify, simplify. Thoreau said it, as we are so often reminded, and no American writer

more consistently practiced what he preached. (para. 5)

译文:简化、简化。梭罗说得不错。正如我们时时被提醒的那样。没有哪位美国作家像他那样践行自己所宣扬的信条。

注释:Simplify, simplify 出自梭罗的《华尔登》第二章 Where I Lived, and What I Lived for: Simplify, simplify. Instead of three meals a day, if it be necessary eat but one; instead of a hundred dishes, five; and reduce other things in proportion. / Thoreau said it: this expression shows your complete agreement with an opinion that someone has just expressed (an informal expression), e. g. You can that again! / You said it!

4. It won't do to say that the snoozing reader is too dumb or too lazy to keep pace with the train of thought. (para. 8)

译文:你说那个打盹的读者太愚笨、太懒惰,跟不上作者的思路,那是不行的。

注释:A snooze is a short, light sleep, especially during the day. / dumb: (informal) stupid / keep pace with: advance at an equal rate

5. He may think that “sanguine” and “sanguinary” mean the same thing, but the difference is a bloody big one. (para. 9)

译文:他也许以为 sanguine 和 sanguinary 是同样的意义,但是它们之间却如天壤之别。

注释:sanguine: optimistic / sanguinary: blood-thirsty / bloody: (mainly in British English) a swear word used to emphasize something you are saying, especially something you dislike or feel strongly about

6. Faced with these obstacles, the reader is at first a remarkably tenacious bird. He blames himself — he obviously missed something, and he goes back over the mystifying sentence, or over the whole paragraph, piecing it out like an ancient rune, making guesses and moving on. (para. 10)

译文:面对着这些障碍,读者起初锲而不舍。他责怪自己——他显然错过了什么,他重读一遍那叫人捉摸不透的句子,或重读整个段落,就像解读古代楔形文字一样,边读边揣测。

注释:bird: a person of a particular quality or kind mentioned

7. Good writing doesn't come naturally, though most people obviously think it does. The professional writer is forever being bearded by strangers who say that they'd like to “try a little writing some time” when they retire from their real profession. (para. 12)

译文:好文笔并不是天生的,尽管多数人都明显以为如此。职业作家总是受到陌生人的冒犯,这些陌生人说,从真正的职业退休后,他们想“什么时候试试笔”。

注释:beard: oppose, defy 常用的习惯语有: to beard the lion in his den = to defy some authority in his own realm

第八单元 《阅读的未来》

1. But my own worry today is less that of the overwhelming problem of elemental literacy than it is of the slightly more luxurious problem of the decline in the skills even of the middle-class reader, of his unwillingness to afford those spaces of silence, those luxuries of domesticity and time and concentration, that surround the image of the classic act of reading. (para. 2)

译文:但是我今天更为担忧的并非基础识字能力这个压倒一切的问题,而是一个更为奢侈的问题:连中产阶级读者的阅读技巧都下降了,他不愿匀出安静的片刻时光,居家闲坐腾出时间,集中注意力等,这些都是环绕着经典阅读行为意象的事物。

注释:afford: provide / domesticity: someone who is domestic enjoys being at home and running a family (宅男/女)

2. This breach of concentration, silence, solitude goes to the very heart of our notion of literacy; this new form of part-reading, of part-perception against background distraction, renders impossible certain essential acts of apprehension and concentration, let alone that most important tribute any human being can pay to a poem or a piece of prose he or she really loves, which is to learn it by heart. Not by brain, by heart; the expression is vital. (para. 2)

译文:这种干扰注意力、打破寂静、闯入孤独的做法触及了我们关于阅读的观念的核心;这种半阅读、依赖背景干扰半感知的新形式,使得理解和集中注意力的必要行为成为不可能,遑论一个人可以给真正喜爱的一首诗或一篇散文所表示的最重要的敬意,即熟记于心。不是头脑,而是心灵;这个表达方式是至关重要的。

注释:impossible 在句子中是宾语补足语,因宾语过长,为了句子平衡起见,把宾补前置。/ learn by heart: to learn something so well that you can remember it perfectly

3. The information revolution will touch every facet of composition, publication, distribution, and reading. No one in the book industry can say with any confidence what will happen to the book as we've known it. (para. 3)

译文:信息革命将触及作文、出版、发行和阅读的每个方面。书籍出版业里没人能有把握地预言我们所熟知的书籍形式会变得怎样。

4. "The Library of Babel," the library of all possible libraries that Borges imagined in his fable, will be literally and concretely accessible for personal and institutional use. (para. 5)

译文:“巴别塔图书馆”,即博尔赫斯在他的寓言中所想象的最出类拔萃的图书馆,对于个人和机构将会实际地、具体地开放。

5. We now know these were in fact key ages, radiant in their patience, radiant in their sense of what had to be copied and preserved. (para. 6)

译文:我们现在知道,这其实是关键的时代,它们的耐心闪烁发光,它们明白什么必须

誊写和保存下来,这种睿智也闪烁发光。

注释:作者持有反潮流的观点,不认为中世纪是“黑暗世纪”,因为中世纪的修道院成为保存和传递古典文献的关键地点。

6. It will belong increasingly to those who, while technically almost unable to read a serious book and mostly unwilling to do so, can in preadolescence produce software of great delicacy, logical power, and conceptual depth. (para. 7)

译文:权力将日益归属那些人:严格地说,他们几乎不能阅读一本严肃的书,而且最不乐意读书,却能在青春期前编写出最精致的、逻辑性强、构思深刻的软件。

注释:读者可联想到比尔·盖茨和乔布斯等电脑天才。

7. The power relations are shifting to them, to men and women who, having freed themselves from the heavy burden of actual alphabetic literacy and its constant referential habits, from the fact that almost all great literature refers to other great literature, are creators — nonreaders, but creators of a new kind. (para. 7)

译文:权力正转向他们这样一些男士和女士们:他们摆脱了实际认读字母能力的沉重负担,以及阅读那时刻存在的指称习惯,他们也摆脱了这个事实——几乎所有伟大的文学都涉及其他伟大文学。他们是创造者,不是读者,但却是新的一种创造者。

注释:reference 在语言学上意为“指称”,即一个单词指涉到外部世界的事物或现象。

8. Today, in a vast traffic jam on a highway or in a Manhattan grid, we can insert a cassette of the *Missa Solemnis* into a tape deck. We can, via paperbacks and soon cable television, demand, command, and compel the world's greatest, most exigent, most tragic or delightful literature to be served up for us, packaged and cellophaned for immediacy. (para. 8)

译文:今天,在公路或曼哈顿公路网上严重堵车时,我们可以把一盘《庄严弥撒》塞进卡座里去。我们可以通过平装本,而且很快就可以通过电视,要求、命令和迫使世界上最伟大、最迫切、最悲剧或最令人愉悦的文学呈现在我们眼前,被精美地包装好以供迅捷消费。

注释:作者通过对比,把现代人眼中伟大文学被贬值为消费品的现象加以讽刺。这种高级文学艺术作品沦落为商品的现象被亚当·斯密描述为“高级智力活动成果……也沦落到了跟袜子一样的商品地位”。

第九单元 《乌托邦技巧》

1. In his *Republic* and in parts of other dialogues, Plato portrayed a well-managed society patterned on the Greek city-state. (para. 1)

译文:在他的《理想国》和其他对话录的一些部分,柏拉图描述了一个以古希腊城邦为楷模的治理有方的社会。

注释:city-state: a central city and its surrounding villages, which together follow the same law, have one form of government, and share languages, religious beliefs, and ways

of life

2. The philosopher-king was to patch up a defective governmental design as the need might arise. (para. 1)
 译文: 哲学王在需要时, 就该勾画出一幅有欠缺的政府蓝图。
 注释: as the need might arise; when required
3. St. Augustine's mundane version set the pattern for the monastic communities of early Christianity, but it would be hard to defend it as a good life. The monastery was a transitory state to which men turned with assurance that it was to be followed by a better life in a world to come. (para. 2)
 译文: 圣奥古斯丁的世俗化版本为早期基督教的修道院社团设立了楷模, 但要为之辩解, 称其为良好生活, 却是很难的。修道院只是一个过渡状态, 人们满怀信心投身其中, 坚信随后会在来世过上更好的生活。
 注释: 圣奥古斯丁在其巨著《上帝之城》中, 描述了天国的生活。
4. Plato hoped to find the good life *sub homine*, and St. Augustine sought it *sub deo*. It remained for Thomas More to propose that it might be found *sub lege*. (para. 3)
 译文: 柏拉图希冀在人世中找到良好生活, 圣奥古斯丁在神治下寻求良好生活。要等托马斯·莫尔来提出, 可能要在法治中才能找到。
 注释: sub homine: under man/ sub deo: under God/ sub lege: under law
5. Government, he said, is all very well, but were it not for the folly of sex no one would be born, and were it not for the folly of appetite no one would survive, to be governed. (para. 4)
 译文: 他说, 政府诚然不错, 但若非性爱的愚蠢, 就没人会出生, 若非食欲的愚蠢, 没人能活着受统治。
 注释: all very well: used to express agreement before you state something opposite / were it not for: inverted sentence order in the subjunctive mood
6. It was not long before further doubt was cast on the necessity or sufficiency of law and order. (para. 5)
 译文: 时过不久, 人们对法律与秩序是否必要或是否足够表达了更进一步的疑虑。
 注释: cast doubt on: to call in question
7. Jean-Jacques Rousseau took a stronger line: government was not only unnecessary, it was inimical to the good life. (para. 5)
 译文: 让-雅克·卢梭走的是更强硬的路线: 政府不仅没有必要, 且对良好生活是有害的。
 注释: take a stronger line: adopt a more negative attitude towards
8. Here were the beginnings of a philosophy of anarchy which still finds a place in utopian speculation. (para. 5)
 译文: 这就是无政府主义哲学的源头, 它在乌托邦空想里仍占有一席之地。
 注释: beginnings: background or origin of something

9. A special kind of utopian writing began to take shape when Robinson Crusoe put the solitary good life to the test. Frontier America offered many opportunities to the individual *coureur de bois*, and the theme was still strong in the middle of the nineteenth century when Henry David Thoreau built his own tropical island on the shores of Walden Pond. (para. 6)

译文:当鲁滨逊·克鲁梭检验孤独的良好生活时,一种特殊的乌托邦书写就开始成型了。拓荒时期的美国为独行的捕猎者提供了许多机会,而这一主题到19世纪中期还十分流行,当时梭罗在瓦尔登湖畔建造了他自己的热带岛屿。

注释:*coureur de bois* 为北美法语,意为“林间猎手”。

10. It is true that the Greeks dreamed of Arcadia, which was a real place, and proposals to found a utopia were occasionally made (according to Gibbon, the Emperor Gallienus was on the point of offering the philosopher Plotinus a captured city so that he might try Plato's experiment when, perhaps fortunately for Plotinus, the emperor was called away on emergencies of state), but More and Bacon were not drawing blueprints; they were simply describing societies with which contemporary life might be compared. (para. 7)

译文:诚然,古希腊人梦想过世外桃源,但确有其地。而建立乌托邦的各种倡议也时不时被提出(据吉本之说,加利努斯皇帝恰好要把被征服的一座城市赐给哲学家普洛丁,好让他尝试柏拉图的实验,却因为紧急国事而离开了,这对普洛丁来说也许是件幸事),但莫尔和培根并非在勾画蓝图,而是纯粹在描述一些社会,当代生活可与之对比。

注释:Arcadia 是希腊的一个地区名,当时有“世外桃源”之义。爱德华·吉本是英国18世纪的著名历史学家,其代表作是《罗马帝国衰亡史》。普洛丁是新柏拉图主义的创始人,擅长雄辩和说服术。

11. It was possible that human happiness might be traced not so much to the absence of government as to an abundance of goods. (para. 8)

译文:很可能人类幸福不是存在于无政府状态中,而是在物资的丰盛中。

注释:not so much...as...与其说是,毋宁说是。

12. The doctrine that the good life will follow when each has been supplied “according to his need” is scriptural; it is St. Augustine, not St. Karl. (para. 10)

译文:人人都“按需分配”后良好生活就会到来,这个学说是来自《圣经》的:这是圣奥古斯丁之说,不是圣卡尔之说。

注释:“圣卡尔”乃戏谑之语,指 Karl Marx。

第十单元 《我的树林》

1. He was not wicked, that unfortunate millionaire in the parable, he was only stout; he stuck out in front, not to mention behind, and as he wedged himself this way and that in the crystalline entrance and bruised his well-fed flanks, he saw beneath him a comparatively slim camel passing through the eye of a needle and being woven into the

robe of God. (para. 2)

译文:寓言中那个不幸的百万富翁并不邪恶,他只不过是太胖了:他大腹便便,更不用说臀部高翘了。他在天堂那透明的入口东挤西挤,把他那饱食的两侧腰部挤得青一块紫一块,这时他看见一头相对苗条的骆驼穿过针眼,被织进上帝的长袍中。

注释:这则寓言出自《马可福音》第10章。

2. Men of weight cannot, by definition, move like the lightning from the East unto the West, and the ascent of a fourteen-stone bishop into a pulpit is thus the exact antithesis of the coming of the Son of Man. (para. 2)

译文:根据定义,胖子是不能像闪电一般从东闪到西的,而一个体重14石的主教登上布道台,恰恰是人子降临的反面。

注释:英语中一个 stone = 6.35 千克或 14 磅。

3. Ahab did not want that vineyard — he only needed it to round off his property, preparatory to plotting a new curve — and all the land around my wood has become necessary to me in order to round off the wood. (para. 4)

译文:阿哈伯国王并非想要那个葡萄园——他只是需要它来使自己的领地变完整,然后准备好画一条新的弧线——而我的树林周围所有的土地也变得对我成为必要的了,这样好把树林画完整。

注释:注意这段的幽默调侃语气。其中的《圣经》典故可参见《旧约·列王记前书》。

4. It is forced on us by our economic system as the alternative to starvation. (para. 5)

译文:我们的经济制度迫使我们接受财产,否则就要挨饿。

5. He had built high stone walls each side of the path, and has spanned it by bridges, so that the public circulate like termites while he gorges on the blackberries unseen. (para. 6)

译文:他在公共通道的两侧都砌起了高高的石墙,并在石墙上建起桥,所以公众就像白蚁般绕行,而他则不被人瞧见,大快朵颐地吞食黑莓。

6. I shall weave upon my forehead the quadruple crown of possession until those nasty Bolshies come and take it off again and thrust me aside into the outer darkness. (para. 6)

译文:我将在我的额头上编织起拥有财产的四重冠,直到那些讨厌的布尔什维克来夺走我的王冠,并把我推入漆黑之中。

第十一单元 《势利百态》

1. More picturesque diseases, even when they are dangerous, and less dangerous diseases, particularly when they are the diseases of the rich, can be and very frequently are a source of snobbish self-importance. I have met several adolescent consumption-snobs, who thought that it would be romantic to fade away in the flower of youth, like Keats or Marie Bashkirtseff. (para. 1)

译文:更美妙如画的疾病,即便它们是危险的,或危险性更小的疾病,尤其当它们是富

人的疾病时,就可能并往往成为势利鬼觉得了不起的原因。我曾碰到过好几个崇尚肺结核的青春少年,他们以为像济慈或玛丽·巴什克采夫那样在青春韶华时就憔悴而死,是十分浪漫的一件快事。

注释:fade away 出自济慈的诗歌《夜莺颂》。

2. To any one who has actually witnessed these final stages, the complacent poeticizings of these adolescents must seem as exasperating as they are profoundly pathetic. (para. 1)

译文:对任何实际目睹了这些疾病晚期状况的人来说,这些青少年如此自满地将之诗意化,既令人怒不可遏,又叫人深为同情。

3. People who possess sufficient leisure, sufficient wealth, not to mention sufficient health, to go travelling from spa to spa, from doctor to fashionable doctor, in search of cures from problematical diseases (which, in so far as they exist at all, probably have their source in overeating) cannot expect us to be very lavish in our solicitude and pity. (para. 1)

译文:有足够闲暇、足够财富、更不用说足够健康的人,从一个温泉旅行到另一个温泉,从一个医生到下一个时尚的医生,寻求疑难病症的疗法(这些病症即使存在,其起因也是暴饮暴食),对于他们不可指望我们会殷切关心,大发慈悲。

4. The snobbery of culture, still strong, has now to wrestle with an organized and active low-browism, with a snobbery of ignorance and stupidity unique, so far as I know in the whole of history. (para. 2)

译文:对文化的崇尚势头仍强劲,可现在不得不与大规模的积极的低俗抗争,伴随这种低俗的是我所知的人类历史上独一无二的对无知和愚蠢的崇尚。

注释:lowbrow: 1. a person who is uninterested in intellectual pursuits; 2. characteristic of a person who is not cultivated or does not have intellectual tastes/ lowbrowism: vulgar tastes and lack of intellectual inspirations/ highbrow: synonymous with intellectual; as an adjective, it also means elite, and generally carries a connotation of high culture

5. Hardly less characteristic of our age is that repulsive booze-snobbery, born of American Prohibition. The malefic influences of this snobbery are rapidly spreading all over the world. (para. 2)

译文:我们这个时代同样典型的特征就是源自美国禁酒运动的令人厌恶的酗酒时尚。这一时尚的有害影响正迅速地传遍全世界。

注释:booze: alcoholic drink, especially drink that is not of a high quality/ to be on the booze: drink a lot of alcohol

6. Even in France, where the existence of so many varieties of delicious wine has hitherto imposed a judicious connoisseurship and has led to the branding of mere drinking as a brutish solecism, even in France the American booze-snobbery, with its odious accompaniments — a taste for hard drinks in general and for cocktails in particular — is making headway among the rich. (para. 2)

译文:法国的葡萄美酒琳琅满目,所以迄今为止要审慎品酒,并把为喝酒而喝酒斥之为

粗俗的失礼行为。即便如此,在法国,由于美国的酗酒时尚及其令人厌恶的后果——普遍喜爱酒精饮料,尤其偏爱鸡尾酒——正在富人中蔓延开来。

注释:hitherto: until this time, up to now / judicious connoisseurship: prudent expert judgment / brutish solecism: very coarse manners/in general: for the most part / in particular: especially

7. Booze-snobbery has now made it socially permissible, and in some circles even rather creditable, for well-brought-up men and (this is the novelty) well-brought-up women of all ages, from fifteen to seventy, to be seen drunk, if not in public, at least in the very much tempered privacy of a party. (para. 2)

译文:酗酒时尚现在使得社交界允许,在某些圈子里甚至值得引以为荣,让那些有良好教养的男士(新奇之处即在此),连从15到70岁的各种年龄层、教养有方的女士,即便不在公开场合,至少在没有太多隐私可言的聚会上,被人看见醉态可掬。

注释:creditable: reputable, honorable / novelty: new or unusual thing or occurrence / temper: to modify or mitigate

8. Organized waste among consumers is the first condition of our industrial prosperity. (para. 3)

译文:消费者大规模的浪费是我们工业繁荣的首要条件。

注释:organized: planned and controlled on a large scale and involves a lot of people all taking part in the same type of activity

9. At the same time, of course, the producer must do his bit by producing nothing but the most perishable articles. (para. 3)

译文:与此同时,生产商当然也要尽自己一份力,只生产最易损坏的商品。

注释:do one's bit: do something that, to a small or limited extent, helps to make a large organization or system successful or helps to achieve something / perishable articles: goods that are easily damaged or remain good only for a short period of time

10. The public is taught that up-to-dateness is one of the first duties of man. Docile, it accepts the reiterated suggestion. We are all modernity-snobs now. (para. 3)

译文:公众被教导说,跟上时代是人的首要职责之一。驯服的公众接受那重复的暗示。我们现在都是崇尚现代性的势利鬼了。

注释:docile 作为形容词修饰的是 it (the public),起着状语的作用。

11. Every snobbery demands of its devotees unceasing efforts, a succession of sacrifices. The society-snob must be perpetually lion-hunting; the modernity-snob can never rest from trying to be up to date. Swiss doctors and the Best that has been thought or said must be the daily and nightly preoccupation of all the snobs respectively of disease and culture. (para. 6)

译文:每种势利时尚都要求其追随者做出不懈的努力,做出一连串牺牲。社交势利鬼必须时刻去追名人;现代性势利鬼总是要跟上时代,否则就不得安宁。瑞士医生和最佳思想与言论分别是疾病势利鬼和文化势利鬼日思夜想的追求。

注释:demand of; require of someone. / devotee; zealous enthusiast or supporter. / lion-hunting; pursuing social celebrities. / preoccupation; concern.

12. Our approval will be given only to such snobberies as excite what we regard as the better activities; the most professional intellectuals will approve of culture-snobbery (even while intensely disliking most individual culture-snobs), because it compels the Philistines to pay at least some slight tribute to the things of the mind and so helps to make the world less dangerously unsafe for ideas than it otherwise might have been. (para. 7)

译文:我们只会赞同会激起我们认为更好行为的那些时尚;大部分职业知识分子都赞同追求文化的时尚(尽管同时极为厌恶个人文化势利鬼),因为它迫使非利士人(庸俗的追求物质财富者)对心灵的事物至少要略表敬意,从而使得世界对于思想不会成为危险之境,否则就会没有思想的存身之地了。

注释:otherwise; or else, in different circumstances / might have been; indicating a past possibility (the subjunctive mood)

第十二单元 《在音乐中听什么》

1. The only advantage to be gained from mechanically splitting up the listening process into these hypothetical planes is the clearer view to be had of the way in which we listen. (para. 1)

译文:机械地把听音乐的过程划分为这些假想的层面,唯一的好处就是可以对我们听音乐的方式有更清楚的看法。

2. A kind of brainless but attractive state of mind is engendered by the mere sound appeal of the music. (para. 2)

译文:音乐那纯粹的吸引力引发出了某种没有思想但却非常诱人的心理状态。

3. Immediately that one note is enough to change the atmosphere of the room — proving that the sound element in music is a powerful and mysterious agent, which it would be foolish to deride or belittle. (para. 3)

译文:这一个音符立即就能改变房间里的氛围——只要音乐中的声音元素是种有力而神秘的动因,要嘲笑或贬低它是愚蠢的。

4. Music allows them to leave it, and they go off to a place to dream, dreaming because of and apropos of the music yet never quite listening to it. (para. 4)

译文:音乐使他们可以离开音乐,他们逃避到一个地方去做梦,因为音乐,关于音乐,他们做起了梦,但确没有专心聆听。

5. Yes, the sound appeal of music is a potent and primitive force, but you must not allow it to usurp a disproportionate share of your interest. The sensuous plane is an important one in music, a very important one, but it does not constitute the whole story. (para. 5)

译文:是的,音乐的音响魅力是种强烈的、原始的力量,但你不应该让它占据你兴趣中

太多的比例。感官层面在音乐中是个重要方面,十分重要,但它并非听音乐的全部。

6. There is no need to digress further on the sensuous plane. Its appeal to every normal human being is self-evident. There is, however, such a thing as becoming more sensitive to the different kinds of sound stuff as used by various composers. (para. 6)

译文:关于感官层面,不必要说更多离题话了。它对每个正常人的吸引力是不言自明的。然而,还有一件事,就是对各个不同作曲家运用的声音元素变得更敏感的问题。

7. Composers have a way of shying away from any discussion of music's expressive side. Did not Stravinsky himself proclaim that his music was an "object", a "thing", with a life of its own, and with no other meaning than its own purely musical existence? (para. 7)

译文:作曲家都习惯于躲开音乐的表意方面的讨论。斯特拉文斯基自己不是就宣称他的音乐是个“物体”,是件“东西”,有自己的生命,除了它纯粹的音乐存在之外,没有别的意义吗?

8. Simple-minded souls will never be satisfied with the answer to the second of these questions. They always want music to have a meaning, and the more concrete it is the better they like it. (para. 9)

译文:头脑简单的人对第二个问题的答案决不会满意。他们总是想让音乐具有一种意义,越具体他们就越喜欢。

9. Music expresses, at different moments, serenity or exuberance, regret or triumph, fury or delight. It expresses each of these moods, and many others, in a numberless variety of subtle shadings and differences. (para. 10)

译文:音乐在不同的时刻表达宁静或洋溢的热情,悔恨或得意,狂怒或快乐。它以数不清的微妙区别和差异表达上述每一种心情。

10. In the first place, it is easier to pin a meaning-word on a Tchaikovsky piece than on a Beethoven one. Much easier. Moreover, with the Russian composer, every time you come back to a piece of his it almost always says the same thing to you, whereas with Beethoven it is often quite difficult to put your finger right on what he is saying. (para. 11)

译文:首先,要确定一部柴可夫斯基作品的意义比确定贝多芬作品的意义要容易得多。此外,每次你重听俄罗斯作曲家(柴可夫斯基)的作品,它似乎总是对你述说同样的事情,而听贝多芬的曲子,则往往很难确切说出他想说什么。

注释:put your finger on: if you put your finger on something, for example a reason or problem, you see and identify exactly what it is.

11. Now study the sad one a little closer. Try to pin down the exact quality of its sadness. Is it pessimistically sad or resignedly sad; is it fatefully sad or smilingly sad? (para. 12)

译文:现在更仔细地研究哀怨的曲子。试试看确切地说出其哀怨的性质。它是悲观的哀怨呢还是无可奈何的哀怨呢;它是命运注定般的哀怨呢还是微笑的哀怨?

注释:pin down: specify precisely / resigned: if you are resigned to something

unpleasant, you accept it without complaining because you realize that you cannot change it or prevent it.

12. The musician, in his exasperation, says it means nothing but the notes themselves, whereas the nonprofessional is only too anxious to hang on to any explanation that gives him the illusion of getting closer to the music's meaning. (para. 14)

译文:百般恼怒的音乐家说这首曲子没有别的意义,只是音符本身,而非专业的人却太急迫地要抓住任何能够给他幻觉的解释,使他觉得贴近了音乐作品的意义。

13. Professional musicians, on the other hand, are, if anything, too conscious of the mere notes themselves. They often fall into the error of becoming so engrossed with their arpeggios and staccatos that they forget the deeper aspects of the music they are performing. (para. 17)

译文:在另一方面,职业音乐家若有什么不同的话,就是对音符本身太过敏感了。他们经常犯这样的错误:他们如此沉迷于琶音和断奏,都把演奏的音乐更深的层面忽略了。

14. According to the degree of your awareness of the way in which the artist in either field handles his material will you become a more intelligent listener. (para. 23)

译文:根据你对两个领域里的艺术家处理其素材方式的感知程度,你也会成为更聪明的听众。

第十三单元 《世俗化城市时代》

1. Secularization, an equally epochal movement, marks a change in the way men grasp and understand their life together, and it occurred only when the cosmopolitan confrontations of city living exposed the relativity of the myths and traditions men once thought were unquestionable. (para. 1)

译文:世俗化也是同样划时代的一场运动,它标志着人们把握和理解共同生活的方式有个改变,而这只是在城市生活中全球性的碰撞揭穿了那些神话和传统的相对性之后才发生的。人们一度以为这些神话和传统是不可置疑的。

2. In our day the secular metropolis stands as both the pattern of our life together and the symbol of our view of the world. (para. 1)

译文:在我们的时代,世俗的大都会既是人类共同生活的模式,又是人类世界观的象征。

3. It is the loosing of the world from religious and quasi-religious understandings of itself, the dispelling of all closed world-views, the breaking of all supernatural myths and sacred symbols. (para. 2)

译文:世俗化是世界从对自己的宗教和准宗教的理解中解脱出来,是驱散所有封闭的世界观,是打破所有超自然的神话和神圣的象征。

4. The era of the secular city is not one of anti-clericalism or feverish antireligious fanaticism. The anti-Christian zealot is something of an anachronism today, a fact which

explains why Bertrand Russell's books often seem quaint rather than daring and why the antireligious propaganda of the Communists sometimes appears intent on dispelling belief in a "God out there" who has long since been laid to rest. (para. 3)

译文:世俗化城市的时代并不是反神职的或激烈的反宗教狂热。反基督教的奋锐分子在今天是某种生错时代的人,这个事实说明为何伯特兰·罗素的书显得怪异而不是大胆,为什么共产主义者的反宗教宣传显得一心要摧毁对“天堂上帝”的信仰,其实他早已寿终正寝了。

5. Religion has been privatized. It has been accepted as the peculiar prerogative and, point of view of a particular person or group. Secularization has accomplished what fire and chain could not; it has convinced the believer that he could be wrong, and persuaded the devotee that there are more important things than dying for the faith. (para. 4)

译文:宗教被私有化了。它被作为某一个人或群体的特殊权利和观念被接受下来。火刑与镣铐没办到的,世俗化办到了。世俗化说服了信徒,他可能犯了错误,并说服了热心的门徒,除了为信念而死外,还有更重要的事情要办。

6. These currents either express themselves in quasi-religious form or else elicit adjustments in religious systems which alter them so radically that they pose no real threat to the secularization process. (para. 5)

译文:这些潮流要么表现为准宗教形式,要么引发了宗教体制的调整,使得宗教体制经历根本性的变革,以至于对世俗化进程不构成任何威胁。

7. Pluralism and tolerance are the children of secularization. They represent a society's unwillingness to enforce any particular world-view on its citizens. Movements within the Roman Catholic Church culminating in the Second Vatican Council indicate its growing readiness to be open to truth from all sides. Pluralism is breaking out where once a closed system stood. (para. 5)

译文:多元化和宽容是世俗化的产物。它们表示社会不情愿把某一世界观强加给其公民。罗马天主教内部的一些运动导致了第二次梵蒂冈公会,表明天主教会日益开放,乐于接受来自各个方面的真理。过去封闭的体制存在之处爆发出了多元化。

8. The effort to force secular and political movements of our time to be "religious" so that we can feel justified in clinging to our religion is, in the end, a losing battle. (para. 7)

译文:竭力把我们时代的世俗和政治运动硬说成是“宗教性质的”,好让我们有理由死死抓住我们的宗教,这么做终究会失败的。

9. Urbanization means a structure of common life in which diversity and the disintegration of tradition are paramount. It means a type of impersonality in which functional relationships multiply. It means that a degree of tolerance and anonymity replace traditional moral sanctions and long-term acquaintanceships. (para. 9)

译文:城市化意味着一种共同生活结构,在其中多元性和传统的分崩离析是至为重要的。城市化意味着一种非个人化类型,在其中功能性关系日益增多。它意味着某种程度的宽容和匿名性代替了传统的道德戒律和长期的熟人关系。

10. Modern Rome and modern London are more than larger versions of their Augustinian or Chaucerian forebears. There comes a point at which quantitative development releases qualitative change, and that point was reached in urban development only after the modern Western scientific revolution. (para. 12)
 译文:现代罗马和现代伦敦不仅仅是比它们在奥古斯都时代和乔叟时代的前身规模更大而已。量变发展到一定程度就会产生质变。而这一转折点只是在现代科学革命之后才达到的。
11. Whatever purposes were served by the various social-contract theories of Rousseau or Locke in advancing personal rights, they can now be seen as sheer fiction, as social myths with little grounding whatever in history. (para. 16)
 译文:无论卢梭或洛克的促进个人权利的社会契约理论是为为什么目的服务的,现在可以看出,它们纯属虚构,是没有什么历史依据的社会神话。
12. By tribal society we have in mind a stage in human social development which has been described variously as totemic, preliterate, primitive, and even savage or prelogical. The variousness of the terms illustrates the problem, since they include descriptive and pejorative labels as well as terms designed to illuminate different aspects in the lives of peoples who seem increasingly remote from us in the modern technopolis. (para. 18)
 译文:一提到“部落社会”,我们心里就想到人类社会发展的一个阶段,有各种名称描述它:图腾时代、前文字时代、原始时代,甚至野蛮或前逻辑时代。名称的多样性说明了问题。因为它们都包含描述性或贬义性的标签,也包含了一些用来说明日益远离我们现代技术城邦的民族生活的不同方面的术语。
13. But one consensus has clearly emerged from modern anthropological studies. It is that the religion and culture of a society cannot be studied apart from its economic and social context. Religion is embedded in behavior and institutions before it is consciously codified, and the alteration of social and economic patterns always entails religious change. (para. 20)
 译文:但是,从现代人类学研究中清楚地出现了一个一致的见解。这就是说,某一社会的宗教和文化不能脱离其经济和社会背景来研究。宗教在被有意识地编纂成典籍之前,就已经浸淫在人们的行为和习俗中了,而社会和经济模式的改变则始终使得宗教改革成为必然。
14. Tribal societies are compact and enclosed. Prolonged contact with the outside world is bound to be disruptive, but this is precisely what happens to every tribe sooner or later. There are no hiding places left on our shrunken globe for the Noble Savage. (para. 22)
 译文:部落社会是紧密相连和封闭式的。与外部世界的长期接触注定对部落社会有破坏性,但这恰恰是每个部落迟早都会碰到的事情。我们这个萎缩的地球上没有高尚的野蛮人的藏身之地了。
15. There is no time for codification if everyone's energy is spent in simply keeping alive. There is no need for a definition of the relationships between the mythical heroes and

divinities until questions are raised or other tribes with other divinities are encountered. (para. 23)

译文:倘若每个人的精力都用在维持生计上,那么就没有时间来编纂典籍。要等到提出了质疑,或碰到其他部落及其神祇时,才会有必要界定神话英雄和神祇的关系。

16. The polis appeared when bellicose clans and rival houses met here and there to form a new type of community, loyalty to whose laws and gods replaced the more elemental kinship ties which had previously held force. The gods of the tribes were demoted and a new religion arose, often centering on a common divine ancestor. (para. 24)

译文:当互相争战的部落及竞争的家族在各地碰头,形成一种新的社区时,古希腊的城邦就出现了。对新社区的律法和神祇的忠诚取代了先前有效的更为基础性的氏族关系。部落的神祇被贬斥了,新的宗教涌现了,它往往是聚焦在一个共同的神性祖先身上。

17. The tribe was a family writ large. Its roots reached back to a common mythological past and its members were locked together in lines of consanguinity. It bestowed on all its members an unquestioned place and a secure identity. (para. 26)

译文:部落是大写的家庭。它的根源可追溯到一个共同的神话过去,它的成员被牢牢锁在共同血脉的谱系里。它给所有成员无可质疑的一席之地,一个牢靠的身份。

注释:writ large: (formal expression) If one thing is another thing writ large, the first thing is a larger or exaggerated version of the second thing.

18. Man and nature, the animals and the gods, all form one continuous life process whose meaning courses through it just below the surface and can erupt anywhere in a transparent moment of magical or religious power. (para. 27)

译文:人与自然、动物和诸神,这一切形成了一个不断线的生命过程,其意义就在浅表下川流不息,在任何一个魔法或宗教力量的透明时刻都可能爆发出来。

19. But the man who can sell a sheep and buy bread with the money is at once a more mobile and a more independent operator. The jingle of coins tolls the end of tribal existence and signals the beginning of a more impersonal, more rationalized way of living together. (para. 28)

译文:但能够出售一只羊,并用所得货币购买面包的人,却同时是个更有流动性、更独立的经营者。硬币的叮当声敲响了部落生活的丧钟,标志着更非个人化、更理性的共同生活方式的开端。

20. In the same way, as writing develops, man's dependence on the person of the shaman or the oracle is undercut. Now he can begin to examine documents himself. Books and parchments can circulate and be perused outside the dim circle of the sacred fire where one had to cling to the storyteller's every syllable and defer to his traditional role in order to find out about the world. Writing depersonalizes man's access to information. (para. 29)

译文:同理,随着书写的发展,人对萨满巫医个人或神谕的依赖性也削弱了。现在他

可以开始自己审视文献了。书籍和羊皮纸文献现在可以在神圣篝火那昏暗的圈子外流通和阅读了。在过去,人必须在篝火旁凝神聆听故事叙说者的每个字,要屈从于萨满的传统角色,以便了解世界。书写使得人索取信息不必依赖萨满了。

21. Without overdrawing the analogies between tribal and technopolitan life, to which we shall return later, it is worth noting that for Marxist theory, the “bourgeois” period (which actually means “the age of the town-dweller”) constitutes nothing more than a long, conflict-ridden transition from primitive communism to socialist communism. (para. 33)

译文:我们不必过分强调部落与技术大都会生活之间的类似,稍后我们将会论述后者,现在值得注意的是,对于马克思主义理论来说,所谓“资产阶级时期”(其字面义就是“城镇居住者”)其实构成了一个长期的、冲突繁多的从原始共产主义到社会主义共产主义的过渡时期。

22. Town man is a discreet individual who reads Robinson Crusoe. Tribal man’s gods whirl with him in the night of sensual ecstasy. Town man’s God calls him from an infinite distance to work soberly in the daylight of self-discipline. (para. 34)

译文:他载歌载舞地践行他的宗教。小镇居民是阅读《鲁滨逊漂流记》的独立个人。部落居民的诸神在声色狂欢的夜晚中与他一起翩翩起舞,旋转不停。城镇居民的上帝从无限遥远之处呼唤他,要他在自律的白昼之光中清醒地劳作。

第十四单元 《多少才算够?》

1. We are wealthy beyond the wildest dreams of our ancestors; the average human living today is four-and-a-half times richer than his or her great-grandparents, and the factor is larger still among the world’s consuming class. (para. 3)

译文:我们的富裕程度让我们的祖先在最离奇的梦里也想不到;今天的普通人要比他的曾祖父母富裕四倍半,而在世界上的消费阶级中,这个数字还更大。

2. The richest billion people in the world have created a form of civilization so acquisitive and profligate that the planet is in danger. (para. 4)

译文:世界上最富裕的十亿人口创造出了如此贪婪、挥霍的一种文明,使地球处于险境之中。

3. Ironically, abundance has not even made people terribly happy. In the United States, repeated opinion polls of people’s sense of wellbeing show that no more Americans are satisfied with their lot now than they were in 1957. (para. 5)

译文:颇有讽刺意味的是,富裕并没有使人幸福感倍增。在美国,对人们的幸福感的重复民意调查表明,与1957年相比,对自己命运感到满意的美国人并未增多。

4. Dispossessed peasants slash-and-burn their way into the rain forests of Latin America, and hungry nomads turn their herds out onto fragile African rangeland, reducing it to desert. (para. 6)

译文:被剥夺土地的农民在拉丁美洲的雨林中刀耕火种,饥饿的游牧部落把牛群散放到非洲那脆弱的牧场上去,使其沦为沙漠。

5. But whatever share of our acquisitiveness is part of our nature, the compulsion to have more has never been so actively promoted, nor so easily acted upon, as it is today. (para. 8)

译文:但是不管贪婪在人性中占多大比例,人们今天比以往任何时候都更积极地倡导拥有更多的冲动,人们也比以往更轻易地践行这种号召。

6. Consumption becomes a treadmill with everyone judging their status by who's ahead of them and who's behind. (para. 10)

译文:消费变成了一种竞赛,每个人都看谁跑在前面,谁落在后面,以此来判断自己的地位。

7. Japan, for example, uses one-third as much energy as the Soviet Union to produce a dollar's worth of goods and services, and Norwegians use half as much paper and cardboard apiece as their neighbors in Sweden, though they are equals in literacy and richer in dollar terms. (para. 13)

译文:譬如说日本生产一美元价值的商品和服务,所用的能源只有苏联的三分之一,挪威人均使用的纸张和硬纸板只是其邻居瑞典人的一半,尽管挪威人与瑞典人的文化程度一样高,而且以美元衡量要比瑞典人富裕。

8. Eventually, though, technological change will need to be complemented by curbing our material wants. (para. 14)

译文:归根结底,需要遏制我们的物质需求,这样才能补充技术变革。

9. The study had an implicit conclusion, however: The entire world population decidedly could not live in the style of Americans, with their larger homes, more numerous electrical gadgets, and auto-centered transportation systems. (para. 16)

译文:然而,这项研究却有一条隐含的结论:整个世界人口绝对不能按美国人的生活方式来过活,即宽敞的居所,更多的电器,以汽车为中心的交通系统。

10. For three of the most ecologically important types of consumption — transportation, diet, and use of raw materials — the world's 5.3 billion people are distributed unevenly over a vast range. (para. 19)

译文:对于三种有最重要生态意义的消费类型——交通、饮食和原材料的使用——来说,世界53亿人口不平均地分布在广袤的范围里。

11. The auto class's fleet of four-wheelers is directly responsible for an estimated 13 percent of carbon dioxide emissions from fossil fuels worldwide, along with air pollution and acid rain, traffic fatalities numbering a quarter million annually, and the sprawl of urban areas into endless tract developments lacking community cohesion. (para. 22)

译文:有车阶层的四轮车队要占全世界化石燃料的二氧化碳排放量的约为13%,加上空气污染、酸雨、每年25万人的交通事故伤亡率,以及城镇区域向没有社区凝聚力的无限制道路开发扩散。

12. The automobile makes itself indispensable: cities sprawl, public transit atrophies, shopping centers multiply, employers scatter. (para. 23)
译文:汽车成为必不可少的了;城市乱扩张、公交萎缩、购物中心如雨后春笋般涌现,雇主分散在四面八方。
13. In fact, the US government, long beholden to livestock and dairy interests, now recommends a diet in which no more than 30 percent of calories come from fat. (para. 30)
译文:事实上,美国政府长期都依赖畜牧和乳品利益,现在却推荐这种饮食结构:在其中不超过30%的热量来自脂肪。
14. America's far-flung agribusiness food system is only partly a product of agronomic forces. It is also a result of farm policies and health standards that favor large producers, massive government subsidies for Western irrigation water, and a national highway system that makes trucking economical by transferring the tax burden from truckers onto car drivers. (para. 33)
译文:美国那分布广泛的农业综合食品生产企业只是农艺力量的部分产品。它是有利于大规模生产商的农业政策和健康标准的结果,是政府为西部灌溉水利大额补贴的结果,也是全国性高速公路的结果。这些高速公路把纳税负担从卡车司机转移到汽车司机身上,使得卡车运输经济可行。
15. Ironically, where tap water is purest and most accessible, its use as a beverage is declining. It now typically accounts for only a quarter of drinks in developed countries. (para. 40)
译文:具有讽刺意味的是,在自来水最纯洁、供应充裕的地方,作为饮用水的自来水的用量却在下降。在发达国家更明显,自来水只占饮料总用量的四分之一。

第十五单元 《美》

1. If it did occur to the Greeks to distinguish between a person's "inside" and "outside", they still expected that inner beauty would be matched by beauty of the other kind. The well-born young Athenians who gathered around Socrates found it quite paradoxical that their hero was so intelligent, so brave, so honorable, so seductive — and so ugly. (para. 1)
译文:古希腊人若想到要区别一个人的“内在”和“外表”的话,他们仍然希冀内在美会被另一种美所匹配。那些环绕在苏格拉底周围、出身名门的年轻雅典人发现了有悖情理的事:他们的英雄如此聪明、如此勇敢、如此高尚、如此诱人——却如此丑陋。
注释:苏格拉底据说是长得很对不起观众。
2. It was principally the influence of Christianity that deprived beauty of the central place it had in classical ideals of human excellence. By limiting excellence (virtus in Latin) to moral virtue only, Christianity set beauty adrift — as an alienated, arbitrary, superficial

enchantment. (para. 3)

译文:主要是基督教的影响剥夺了美在人类卓越的理念里的中心地位。基督教把卓越(拉丁文是 *virtus*)局限于德行,从而使得美四处漂流——成了异化的、主观的、浮浅的魅力。

3. For close to two centuries it has become a convention to attribute beauty to only one of the two sexes: the sex which, however Fair, is always Second. Associating beauty with women has put beauty even further on the defensive, morally. (para. 3)

译文:在近两个世纪里,这样做已经成了常规:把美只归之于两性之一。这一性别无论多美,总是第二的。把美与妇女联系起来,使得美在道德上更处于守势。

4. It does not take someone in the throes of advanced feminist awareness to perceive that the way women are taught to be involved with beauty encourages narcissism, reinforces dependence and immaturity. (para. 5)

译文:一个人不需要具有高度的女权主义意识的痛苦,就能看出妇女被教导跟美打交道的方法鼓励自恋、强化依赖性,使得她们更不成熟。

5. Given these stereotypes, it is no wonder that beauty enjoys, at best, a rather mixed reputation. (para. 5)

译文:有了这些偏见,美的名声至多只是毁誉参半就不足为奇了。

6. What is accepted by most women as a flattering idealization of their sex is a way of making women feel inferior to what they actually are — or normally grow to be. (para. 6)

译文:大部分妇女接受的对她们性别的一种阿谀奉承,却是一种伎俩,使女性觉得劣于她们的实际状况——或常态下会成长到的状况。

7. Even if some pass muster, some will always be found wanting. Nothing less than perfection will do. (para. 6)

译文:即使某些部位达标,另一些部位却总有缺憾。除了完美无缺外,别的都不行。

8. In men, good looks is a whole, something taken in at a glance. It does not need to be confirmed by giving measurements of different regions of the body, nobody encourages a man to dissect his appearance, feature by feature. As for perfection, that is considered trivial — almost unmanly. (para. 7)

译文:对男人来说,美貌却是整体的,可以一览无余。美貌不需要对身体各部位加以测量来确认。没人鼓励一个男子去解剖他的外表,对五官逐一分析。至于说到完美,这被认为是微不足道的——几乎是没有男子气概的。

9. This power is always conceived in relation to men; it is not the power to do but the power to attract. It is a power that negates itself. For this power is not one that can be chosen freely — at least, not by women — or renounced without social censure. (para. 8)

译文:这种力量总是跟男性联系起来考虑;它不是行动的力量,只是勾引人的力量。这是自我否定的力量。因为这种力量不能自由选择——至少女性不可以——也不可以宣布放弃而不受社会谴责。

10. But in so far as she is keeping up as one of the Fair Sex, she brings under suspicion her very capacity to be objective, professional, authoritative, thoughtful. (para. 9)
 译文:但只要她保持女性的身份,她就会招来质疑,使人不相信她客观看事物、办事职业化、行使权威和深思熟虑的能力。
11. One could hardly ask for more important evidence of the dangers of considering persons as split between what is “inside” and what is “outside” than that interminable half-comic half-tragic tale, the oppression of women. (para. 10)
 译文:把人看作分裂为“内在的”和“外在的”,这样做的危险性的最重要的证据,莫过于那永无休止的半喜剧、半悲剧故事,即对妇女的压迫。
12. There should be a way of saving beauty from women — and for them. (para. 10)
 译文:应该有种把美从女性那里解救出来,并为女性解救美的方法。
 注释:注意这句里的两个介词:from 和 for。把美从女性那里解救出来,就是说美不仅是女性的专利,也归属于男性。而 for 的意思就是说,当美属于两性之后,女性就可以从世俗的偏见中被解放出来。

第十六单元 《论天才与独创性》

1. There is always need of persons not only to discover new truths, and point out when what were once truths are true no longer, but also to commence new practices, and set the example of more enlightened conduct, and better taste and sense in human life. This cannot well be gainsaid by anybody who does not believe that the world has already attained perfection in all its ways and practices. (para. 1)
 译文:任何时候都需要有人不仅去发现新真理,指出过去曾是真理的东西现在不复如此了,而且开辟新风,为人树立起人生更开明行为、更佳品味和更明智理念的楷模。任何人只要他不相信世界的习俗和风气已臻完美,就不能否认这一条。
2. But these few are the salt of the earth; without them, human life would become a stagnant pool. (para. 1)
 译文:但就是这少数人是人间翘楚,若没有他们,人生就如死水一潭。
3. There is only too great a tendency in the best beliefs and practices to degenerate into the mechanical; and unless there were a succession of persons whose ever recurring originality prevents the grounds of those beliefs and practices from becoming merely traditional, such dead matter would not resist the smallest shock from anything really alive, and there would be no reason why civilisation should not die out, as in the Byzantine Empire. (para. 1)
 译文:最明智的信念和风俗最易蜕变成机械之物;除非有前赴后继、不断创新的人物出现,阻止这些信念与风俗的根基沦为仅仅是传统的东西,那么这些僵死之物就抵挡不住真正鲜活事物最轻微的冲击,也没有理由阻止文明像拜占庭帝国一样消亡。
4. Persons of genius are, ex vi termini, more individual than any other people — less

capable, consequently, of fitting themselves, without hurtful compression, into any of the small number of moulds which society provides in order to save its members the trouble of forming their own character. (para. 2)

译文:天才人物就其本义来说,比他人更有个性——从而更不能不受到伤害地被塞进社会提供的少数模子里去,这些模子是社会为了给其成员省去麻烦,不必为自己塑造性格而设置的。

5. If they are of a strong character, and break their fetters, they become a mark for the society which has not succeeded in reducing them to commonplace, to point out with solemn warning as “wild”, “erratic”, and the like; much as if one should complain of the Niagara river for not flowing smoothly between its banks like a Dutch canal. (para. 2)

译文:如果他们个性强硬,打破镣铐,那么他们就成了社会的众矢之的,社会没能逼迫他们沦为平庸之辈,就以他们为例严肃警告他人,把他们贬斥为“狂野不驯”、“荒诞不经”等;就如人们抱怨尼亚加拉河不像荷兰人造运河一样在两岸之间平缓地流淌。

6. I insist thus emphatically on the importance of genius, and the necessity of allowing it to unfold itself freely both in thought and in practice, being well aware that no one will deny the position in theory, but knowing also that almost every one, in reality, is totally indifferent to it. (para. 3)

译文:我因此十分强调坚持天才的重要性,认为有必要让天才在思想和实践上自由发展,同时也十分清楚,没人会在理论上否定这个立场,但也知道在现实中几乎每个人都对此完全无动于衷。

7. Originality is the one thing which unoriginal minds cannot feel the use of. They cannot see what it is to do for them; how should they? If they could see what it would do for them, it would not be originality. (para. 3)

译文:创新是没有创新头脑的人唯一看不到其用处的东西。他们不明白创新能为他们做什么;他们怎么会明白呢?他们若能明白创新之用处,那创新就毫无新意可言了。

8. ... let them be modest enough to believe that there is something still left for it to accomplish, and assure themselves that they are more in need of originality, the less they are conscious of the want. (para. 3)

译文:让他们保持足够的谦虚,相信创新还有用武之地,并让自己确信,他们越是意识不到自己缺乏创新,他们就越需要创新。

9. At present individuals are lost in the crowd. In politics it is almost a triviality to say that public opinion now rules the world. The only power deserving the name is that of masses, and of governments while they make themselves the organ of the tendencies and instincts of masses. (para. 4)

译文:①当下个人湮没在人群中了。在政界里,现在说公众舆论统治着世界,这几乎是老生常谈了。现在唯一名副其实的势力就是大众的势力,以及成为大众倾向及本能的工具政府。

② 到现在,个人却消失在人群之中了。在政治中,若还说什么公众意见现在统治着世界,那几乎是多余的话了。唯一名副其实的势力,只是群众的势力,或者是作为表达群众倾向或群众本能的机关的政府的势力。

10. No government by a democracy or a numerous aristocracy, either in its political acts or in the opinions, qualities, and tone of mind which it fosters, ever did or could rise above mediocrity, except in so far as the sovereign. (para. 5)

译文:任何民主的或多数贵族的政府,在其政治行为,或在其所倡导的舆论、素质和心灵风气中,都无法超越平庸,除非是君主政府。

11. The honour and glory of the average man is that he is capable of following that initiative; that he can respond internally to wise and noble things, and be led to them with his eyes open. (para. 5)

译文:平凡人的荣誉就在于他能跟随伟人的创新之举;他能在内心对明智与高尚的事物做出反响,而且能睁开眼睛被引导至这些事物那里去。

12. Eccentricity has always abounded when and where strength of character has abounded; and the amount of eccentricity in a society has generally been proportional to the amount of genius, mental vigour, and moral courage it contained. (para. 5)

译文:无论何时何地,只要社会上多数人有骨气,那么怪异思想就随处可见;而一个社会里怪异见解的多少,与天才人物、精神元气和道德勇气的多少成正比。

《美》全文译文

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对古希腊人来说,美是一种德行,是一种卓越。人们曾设想,当时的希腊人是“完整的人”——这是如今我们对自己想成为却成不了的一种人的称谓。假若古希腊人会想到区别一个人的“内在”与“外在”,他们还是会希望内在美能有外在美相配。围绕在苏格拉底周围的那些出身名门的雅典年轻人发现,他们的偶像(苏格拉底)是如此聪明、勇敢、高尚而有魅力,但却如此丑陋,这真是有悖情理。苏格拉底的一个主要教学法就是以丑陋示人:教育他那些天真的、无疑是仪表堂堂的追随者,让他们知道生活中的确充满悖论。

他们也许抗拒了苏格拉底的教诲,但我们没有。几千年过后,我们对美的外在魅力更为留意了。我们不仅极为轻松地把“内在”(品格,智力)和“外在”(外表)割裂开来,而且在看到一个人既美,又聪明、有才干而善良时,竟然会惊讶不已。

在关于人类卓越的古典理想中,美曾占有中心地位,但(后来)主要由于基督教的影响,这一地位被剥夺了。基督教把卓越(在拉丁文中是 *virtus*)局限于德行的范畴,使得美脱离出来,成了一种孤立的、随意的、肤浅的魅力。美的声望每况愈下。近两个世纪以来,美只属于两性之一(女性)已成了一种惯例。而这一性别无论多美好,总是第二位的。把美跟女性联系起来,使得美在道德上日益处于守势。

在英语中,我们说一个女人美丽,但却说一个英俊的男人。“英俊”是“美丽”这一誉

词的男性对等词——但也是对“美丽”一词的排斥——后者因为只用于女性的缘故而已增加了某种特定的贬义。在法语和意大利语中,可以说一个男人“美”,这说明在天主教国家里还保留了几分异教对美的赞赏之心——不像被基督教新教所影响的国家那样。但即使存在着某种区别,也只是程度的不同而已。在每个基督教或后基督教的现代国家里,女性才是美的性别;这对美和女性两个概念都是一种损害。

人们认为,说某人美即是指出此人在本质上具有女性特征及兴趣(男人则相反,他们的本质在于追求坚强、高效,或能干)。不用有强烈的、令人痛苦的女权主义意识,人们也都能看出,教导女性去关注美的那种方式实际上是在鼓励她们孤芳自赏、加深她们的依赖性和不成熟性。每个人(女人和男人)都知道这一点。因为正是“每个人”,即整个社会,把身为女人和关心外表等同起来。(而身为男人则被等同于关注身份和行动,其次才是外表——如果他们还关心这个的话),由于这些思维定式的缘故,美的名声至多只是毁誉参半就不足为奇了。

当然,对美的渴望没错,但是把美或是竭力变美当成是自己的义务就不对了。大多数女性心目中自身性别的理想状态实际上起到了让女性自我贬低的作用——使她们的自我感觉比自我的实际状况或正常发展所能达到的状态差。因为美的理想是通过自我压迫的形式来实施的。遵循教导,女性把自己的身体分割成各个部分来看,并将各个部分单独评价。胸脯、脚、臀部、腰围、脖颈、眼睛、鼻子、面色和头发等,每一部分都要接受让人焦虑、气恼并往往是绝望的详细检查。即使有些部分及格了,也总会有一些部分存在缺陷。只有完美才符合要求。

在男人身上,好容貌是个整体,一眼便知。不必对身体各部分测量就可确定,没人鼓励男人去一样样地剖析自己的外表。至于完美无缺,它被认为是无足轻重的,甚至是不够男子气概的。实际上,在理想的美貌男人身上,一点小缺陷或瑕疵倒是令人向往的。根据一位自称是罗伯特·雷福德之影迷的电影评论家(一位女性)的说法,恰恰因为他一边脸颊上那几粒肉色的痣,雷福德才避免了被称为“小白脸”的厄运。想想这句话中暗含的对妇女——也是对美的——贬低吧。

“美的特权是巨大的。”科克多如是说。诚然,美是能力的一种表现形式。而且它也确实如此。可悲的是,它是社会鼓励大多数女性追求的唯一的能力形式。女人只有在跟男人打交道的时候才会认识到这种能力;这不是行动的能力,而是吸引的能力。这是一种否定自身的能力。因为这种能力不能被自由选择——至少女性不能——如果宣布放弃它也会遭到社会谴责。

对一位女性来说,梳妆打扮绝不仅仅是件乐事,它还是一种义务。这就是她的工作。一位女性实干家,虽然已经在政界、法律界、医学界、商界或任何其他行业中升至领导地位,却还是要被迫承认自己仍在努力保持吸引力。只要她仍为女性身份,她的客观判断能力、专业化程度、权威性和考虑问题的周全性就会受到质疑。她们有这些能力会受到指责——女性的确如此;没有能力也会受到指责。

在将人分割为“内在”与“外在”一两部分的危险性问题上,人们不必再寻求其他更为重要的证据,只需看看女性受到压迫这一永无休止、悲喜参半的故事就够了。把女性界定为只关注外表的人,然后因其“肤浅”而贬损她们(或发觉她们“可爱”),这是多么容易的

事。这是个拙劣的陷阱,但在很长的时期里却一直行之有效。女性要跳出这个陷阱,就必须保持一个批判的距离来看待作为美的卓越和特权,要有足够的距离才能看到,为了支撑“女性”这个神话,美本身已被删减了多少。应该有一种办法把美从妇女那里解救出来——为了她们的利益。

