

Translation of Selected Sentences

第一单元 《知识与智慧》

1. Most people would agree that, although our age far surpasses all previous ages in knowledge, there has been no correlative increase in wisdom. (para. 1)
译文:大多数人都会赞同这一点:我们的时代尽管在知识上远远超过所有先前的时代,但智慧却没有相应地增多。
注释:correlative: having a mutual relation, interdependent
2. This has become more difficult than it used to be owing to the extent and complexity of the specialised knowledge required of various kinds of technicians. (para. 2)
译文:把握分寸感要比以前更困难,这是由于对技术人员所要求的专业知识在程度上和复杂性上都增大了。
3. This has the entirely unintended result of making the food supply inadequate and lowering the standard of life in the most populous parts of the world. (para. 2)
译文:人口增长产生了始料未及的后果:在世界上人口最众多的地区食物供应不足,生活水准下降。
4. Many eminent historians have done more harm than good because they viewed facts through the distorting medium of their own passions: Hegel had a philosophy of history which did not suffer from any lack of comprehensiveness, since it started from the earliest times and continued into an indefinite future. (para. 3)
译文:许多著名历史学家过多于功,因为他们透过自己激情的有色眼镜查看历史事实:黑格尔的历史哲学不可谓不包罗万象,因为它从最原始的时代开始,一直持续到无限的未来。
5. It is by no means uncommon to find men whose knowledge is wide but whose feelings are narrow. (para. 3)
译文:学识渊博、情感狭隘的人绝非凤毛麟角。
6. Even an end which it would be noble to pursue if it were attainable may be pursued unwisely if it is inherently impossible of achievement. (para. 4)
译文:追求一个可达到的目标,这本是一个高尚行为,但若就其本质来说是不可企及

的,那么去追求它就不明智了。

7. The essence of wisdom is emancipation, as far as possible, from the tyranny of the here and the now. We cannot help the egoism of our senses. Sight and sound and touch are bound up with our own bodies and cannot be made impersonal. (para. 5)

译文:智慧的本质就是最大限度地从此时此地的狭隘专制中解放出来。人的诸种感官就是从自我出发的,我们对此无可奈何。视觉、听觉和触觉都跟我们的肉体紧密相连,不可能变得非个人化。

8. No one can view the world with complete impartiality; and if anyone could, he would hardly be able to remain alive. (para. 5)

译文:没人能以完全不偏不倚的态度看世界;若有谁能这样做,那他就几乎难以生存下去。

9. Hatred of evil is itself a kind of bondage to evil. The way out is through understanding, not through hate. (para. 6)

译文:对邪恶的仇恨本身就是被邪恶奴役。出路是经由理解,而不是仇恨。

10. I have said that in some degree wisdom can be taught. I think that this teaching should have a larger intellectual element than has been customary in what has been thought of as moral instruction. (para. 8)

译文:我说过,智慧在某种程度上是可教的。我认为这种教海要比通常所说的道德教育包含更大的智力成分。

第二单元 《习惯》

1. "Habit a second nature! Habit is ten times nature," the Duke of Wellington is said to have exclaimed; and the degree to which this is true no one can probably appreciate as well as one who is a veteran soldier himself. The daily drill and the years of discipline end by fashioning a man completely over again, as to most of the possibilities of his conduct. (para. 1)

译文:“说什么习惯是第二天性!习惯是十倍的天性。”据说威灵顿公爵如此感叹道。这句话在多大程度上是真理,也许没人比退伍老兵更能理解了。每日的操练和多年的军纪最终把他脱胎换骨,使他一举一动都中规中矩了。

2. Habit is thus the enormous fly wheel of society, its most precious conservative agent. It alone is what keeps us all within the bounds of ordinance, and saves the children of fortune from the envious uprisings of the poor. It alone prevents the hardest and most repulsive walks of life from being deserted by those brought up to tread therein. (para. 4)

译文:因此习惯是社会的巨大飞轮,是它最弥足珍贵的保守因素。唯有习惯才使我们都遵纪守法,使得“富二代”免受穷人因嫉妒而造反的威胁。只因为它,那些被从小训练从事最艰苦、最令人厌恶的职业的人,才不会离弃本行。

3. It dooms us all to fight out the battle of life upon the lines of our nurture or our early choice, and to make the best of a pursuit that disagrees, because there is no other for which we are fitted, and it is too late to begin again. (para. 4)

译文:习惯使我们注定要沿着所受的培训或早期选择的路线做人生斗争,尽力干好一个不般配的工作,因为我们不适合另外的职业,要另起炉灶又太晚了。

4. You see the little lines of cleavage running through the character, the tricks of thought, the prejudices, the ways of the “shop”, in a word, from which the man can by and by no more escape than his coat sleeve can suddenly fall into a new set of folds. (para. 4)

译文:你会看到细微的分界线在性格中显露出来,那思考的特点、偏见、行业的独特行事方法,一言以蔽之,一个人逃脱不了这些特色,就像他的衣服袖子不会突然落入新的一套折痕中一样。

5. Hardly ever is a language learned after twenty spoken without a foreign accent; hardly ever can a youth transferred to the society of his betters unlearn the nasality and other vices of speech bred in him by the associations of his growing years. (para. 5)

译文:任何人二十岁以后学的一门外语,说起来几乎都带外国腔;一个年轻人转移到与上层人为伍时,他几乎无法摆脱在成长的年月中和别人交往所养成的说话带鼻音和其他语言的恶习。

6. The great thing, then, in all education, is to make our nervous system our ally instead of our enemy. It is to fund and capitalize our acquisitions, and live at ease upon the interest of the fund. (para. 6)

译文:那么教育中的大事就是使我们的神经系统成为盟友而非敌人。神经系统要为我们所获得的东西提供资金,并且可以靠资金的利息而过着无忧的生活。

7. There is no more miserable human being than one in whom nothing is habitual but indecision, and for whom the lighting of every cigar, the drinking of every cup, the time of rising and going to bed every day, and the beginning of every bit of work, are subjects of express volitional deliberation. Full half the time of such a man goes to the deciding, or regretting, of matters which ought to be so ingrained in him as practically not to exist for his consciousness at all. (para. 6)

译文:一个人若只有优柔寡断是唯一的习惯,那么最悲惨的人就莫过于他了。这人每点一支雪茄,每喝一杯水,每天的起床和就寝时间,每开始一项工作,都要努力思考。他整整一半的时间都花费在决定或后悔一些事情上,而这些事情本该在他身上根深蒂固,不会出现在他意识中的。

8. This will give your new beginning such a momentum that the temptation to break down will not occur as soon as it otherwise might; and every day during which a breakdown is postponed adds to the chances of its not occurring at all. (para. 7)

译文:这样做就会给你的新起点如此大的动力,故态复萌的诱惑就不会那么快出现;若是每天堕落回旧习的机遇被推迟了,那么就会使得旧习不复再现的可能性增大。

9. Every gain on the wrong side undoes the effect of many conquests on the right. (para.

9)

译文:错误一方每赢一次,就会毁掉正确一方多次胜利的结果。

10. The need of securing success at the outset is imperative. Failure at first is apt to dampen the energy of all future attempts, whereas past experience of success nerves one to future vigor. (para. 10)

译文:在一开始就要力争成功,这是十分必要的。初始时的失败往往会令人泄气,不敢继续努力。而过去成功的经历却会让人勇气倍增,干劲十足。

11. Without unbroken advance there is no such thing as accumulation of the ethical forces possible, and to make this possible, and to exercise us and habituate us in it, is the sovereign blessing of regular work. (para. 12)

译文:没有不断的进步,就不可能有伦理力量的积累。持之以恒的工作给人的最大好处,就是使这种积累成为可能,并锤炼我们,使我们习惯于它。

12. With mere good intentions, hell is proverbially paved. (para. 14)

译文:这一点是家喻户晓的:地狱就是用纯粹的良好用心铺垫成的。

注释:这句著名谚语的含义是,光有良好用心而不付诸具体行动是不行的。

13. All Goods are disguised by the vulgarity of their concomitants, in this work-a-day world; but woe to him who can only recognize them when he thinks them in their pure and abstract form! (para. 14)

译文:在这个平凡的世界里,一切善都被伴随着它们的庸俗事物所掩藏着,但一个人若只能想到纯粹和抽象的善才能辨认出来,那他就有了祸了!

注释:woe: great sadness, or feeling of pain and misfortune. Woe to is an expression from the Bible, meaning "let misfortune happen to"

14. Let the expression be the least thing in the world— speaking genially to one's aunt, or giving up one's seat in a horse car, if nothing more heroic offers — but let it not fail to take place. (para. 14)

译文:即使这种表达是世界上最微不足道的——和颜悦色地对姑母说话,或在公共马车上让座,若没有更英勇的事情发生的话——但一定要表达出来才行。

15. These latter cases make us aware that it is not simply particular lines of discharge, but also general forms of discharge, that seem to be grooved out by habit in the brain. (para. 15)

译文:后面这些案例使我们意识到,不仅具体的情感发泄渠道,而且总的发泄渠道,都是被习惯镌刻在大脑皮层回沟里的。

16. Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points, do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. (para. 15)

译文:通过每天自动的练习,保持你自身努力的器官能存活下去。这也就是说,在微

小的、不必要的事情上坚持苦修或做出英勇行为,每隔一两天干一件你不情愿做的事情,等紧迫需要时刻临近时,你不会惊慌失措,因为缺乏训练而经不起考验。

17. Every smallest stroke of virtue or of vice leaves its never so little scar. (para. 16)

译文:每件微小的善事或恶事都会留下细微的疤痕。

注释:比较中文里的说法:“勿以善小而不为,勿以恶小而为之。”

18. Nothing we ever do is, in strict scientific literalness, wiped out. (para. 16)

译文:在严格的科学意义上来说,我们做的一切事情都不会被抹掉。

19. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working-day, he may safely leave the final result to itself. (para. 16)

译文:一个年轻人无论学的是哪一行,都不要担心他受教育的结果。假如他在每个工作日的每个小时都忠实地忙碌着,就可以放心地让最后的收获水到渠成。

注释:比较中文里的说法:“只问耕耘,不问收获。”

第三单元 《作为叛逆者的科学家》

1. Science is a mosaic of partial and conflicting visions. But there is one common element in these visions. The common element is rebellion against the restrictions imposed by the locally prevailing culture, Western or Eastern as the case may be. (para. 1)

译文:科学是不完整的、互相冲突的观点组成的五彩拼图。但是在这些观点中有一个共同点。它就是对本地主导文化强制于人的约束的反叛,根据不同情况,这种文化可能是西方或东方的。

2. The people who carved these objects cannot have been ordinary hunters amusing themselves in front of the cave fire. They must have been trained artists sustained by a high culture. (para. 3)

译文:雕刻出这些艺术品的人不可能是普通的猎手,蹲在洞穴篝火前自娱自乐。他们一定是某种高级文化所养着的训练有素的艺术师。

3. Robinson Jeffers was no scientist, but he expressed better than any other poet the scientist's vision. Ironic, detached, contemptuous like Einstein of national pride and cultural taboos, he stood in awe of nature alone. (para. 6)

译文:罗宾逊·杰佛思绝非科学家,但他比别的任何科学家都更妙地表述了科学家的远见。他冷嘲、淡然,像爱因斯坦般蔑视民族自豪和文化禁忌,只对自然表示敬畏。

4. Any scientist who claims to follow such exalted ideals is easily held up to ridicule as a pious fraud. We all know that scientists, like television evangelists and politicians, are not immune to the corrupting influences of power and money. (para. 11)

译文:任何科学家若是声称他在追求这样崇高的理想,就会很容易地被人嘲讽为虔诚的造假者。我们都知道科学家也像电视传教士和政客一样,也不是对权力和金钱的腐蚀性影响完全免疫的。

注释: pious fraud: someone who fakes some religious relic or miracle in order to prove their religious belief

5. For Einstein, science as a way of escape from mundane reality was no pretense. For many scientists less divinely gifted than Einstein, the chief reward for being a scientist is not the power and the money but the chance of catching a glimpse of the transcendent beauty of nature. (para. 11)

译文:对爱因斯坦来说,说科学是逃离平庸现实之路,绝非诳语。对于许多不如爱因斯坦那么有天赋的科学家来说,当科学家的首要回报并不是权力与金钱,而是能有惊鸿一瞥看到自然那超验之美的机会。

6. Both in science and in history there is room for a variety of styles and purposes. There is no necessary contradiction between the transcendence of science and the realities of social history. (para. 12)

译文:在科学与历史学中,多种风格与目的兼容的余地是存在的。科学的超验性和社会历史现实之间,并非一定是水火不容的。

7. To my mind, the history of science is most illuminating when the frailties of human actors are put into juxtaposition with the transcendence of nature's laws. (para. 12)

译文:在我想来,当人类演员的脆弱与自然规律的超验并列时,科学史最能令人恍然大悟。

8. If we try to squeeze science into a single philosophical viewpoint such as reductionism, we are like Procrustes chopping off the feet of his guests when they do not fit onto his bed. Science flourishes best when it uses freely all the tools at hand, unconstrained by preconceived notions of what science ought to be. (para. 13)

译文:我们若试图把科学塞进一个单一的哲学观点里去,如简化论,那么我们就像普罗克鲁斯特斯那样,把所有身材不配床铺的客人脚砍掉。科学在自由运用手头所有工具,不受制于科学该是什么的先入之见束缚时,就最为繁荣发展。

第四单元 《成人期可预见的危机》

1. Coming out of each passage, though, we enter a longer and more stable period in which we can expect relative tranquility and a sense of equilibrium regained. (para. 2)

译文:当然,我们走出每个阶段时,就进入了一个更长更安定的时期,在其中我们可以希冀相对的平静,重新获得平衡。

2. ...we cast about for any beliefs we can call our own. And in the process of testing those beliefs we are often drawn to fads, preferably those most mysterious and inaccessible to our parents. (para. 8)

译文:我们四处寻求可以称作自己信仰的东西。而在检验那些信仰的过程中,我们往往被一些时尚所吸引,最好是那些最为神秘的,我们父母最不能理解的时尚。

3. As a result, we gather the impetus to leave home physically and the identity to begin

leaving home emotionally. (para. 10)

译文:结果,我们积攒起身体上离家的动力,获得身份感,以开始在情感上离家。

4. And to form the capacity for intimacy, without losing in the process whatever consistency of self we have thus far mustered. (para. 14)

译文:培养起与他人亲密关系的能力,在这一过程中,同时又不要失去我们所积累起的自我一贯性。

注释:consistency of self: 西方心理学认为,自我的概念是在儿童时期逐渐形成的。刚出生的儿童自认为与母亲是一体的,在随后几年里才逐渐个性化。

5. The “shoulds” are largely defined by family models, the press of the culture, or the prejudices of our peers. (para. 15)

译文:青少年的“义务”大多是被家庭楷模、文化中的报刊或同龄人的偏见所界定的。

6. If instead the peers insist that one should do one's own thing, the 25-year-old is likely to harness himself onto a Harley-Davidson and burn up Route 66 in the commitment to have no commitments. (para. 16)

译文:相反,若同龄人坚持认为应该我行我素,那么 25 岁的青年就可能会跨上哈雷摩托车,沿着 66 号公路飙车,铁了心什么义务也不承担。

7. Yet people who slip into a ready-made form without much self-examination are likely to find themselves *locked in*. (para. 17)

译文:然而那些未经适度自我审视就溜进现成职业模式的人,很可能会发现自己被锁闭起来。

8. Buoyed by powerful illusions and belief in the power of the will, we commonly insist in our twenties that what we have chosen to do is the one true course in life. Our backs go up at the merest hint that we are like our parents, that two decades of parental training might be reflected in our current actions and attitudes. (para. 20)

译文:我们被如真幻觉和对意志的信仰所鼓舞,在二十多岁时通常都坚持认为我们所选择的道路是人生唯一正确的道路。只要有人稍微暗示一下,说我们像父母,说父母二十年的哺育会反射在我们当下的行动和态度中,我们就大为光火。

9. Some inner aspect that was left out is striving to be taken into account. Important new choices must be made, and commitments altered or deepened. The work involves great change, turmoil, and often crisis — a simultaneous feeling of rock bottom and the urge to bust out. (para. 22)

译文:曾被忽略的内在问题此时竭力要我们再加考虑。要做出重要的新决定,原先的承诺要改变或加固。这种工作牵涉到重要的改变、动荡,经常引起危机——你同时感到沉落到底,又有破壳而出的强烈欲望。

10. The woman who was previously content at home with children chafes to venture into the world. The childless couple reconsiders children. And almost everyone who is married, especially those married for seven years, feels a discontent. (para. 23)

译文:原先安于宅在家中带孩子的女性,现在却焦躁不安,想去外面世界冒险。丁克

族重新考虑要孩子的问题。几乎每个已婚者,尤其是婚龄七年的人,都感到一种缺憾。

11. Consumed with the work of making his own critical life-steering decisions, he demonstrates the essential shift at this age; an absolute requirement to be more self-concerned. The self has new value now that his competency has been proved. (para. 26)

译文:重新调整重要的人生航向,要做出这一决定令他心力交瘁。他展现出了这个年龄段的关键转移,即有绝对必要更专心自己。既然他的能力被证明了,那么自我就具有新价值了。

12. The trouble with his advice to his wife is that it comes out of concern with his convenience, rather than with her development. She quickly picks up on this lack of goodwill; He is trying to dispose of her. (para. 29)

译文:他给妻子的忠告,问题就在于是出自他只关心自己的方便,而不是关心她的发展。她很快就悟出了老公缺乏善意:他就想甩掉她。

13. We stumble upon feminine or masculine aspects of our natures that up to this time have usually been masked. There is grieving to be done because an old self is dying. By taking in our suppressed and even our unwanted parts, we prepare at the gut level for the reintegration of an identity that is ours and ours alone — not some artificial form put together to please the culture or our mates. (para. 34)

译文:我们无意发现自己本性中女性或男性的方面,迄今为止,这些方面都被掩饰起来了。旧我将死,不胜其哀。我们把过去被压抑甚或不想要的部分融合进来,就在内心深处重新组合自己唯一拥有的身份——不是为了取悦我们所在其中的文化或我们的伴侣而拼装起来的虚假形式。

14. With some chagrin, he discovers that he has been too anxious to please and too vulnerable to criticism. (para. 36)

译文:他颇为恼怒地发现,自己太迫切地想取悦他人,太经不起批评。

15. During this period of intense concentration on external advancement, it is common for men to be unaware of the more difficult, gut issues that are propelling them forward. The survey that was neglected at 35 becomes a crucible at 40. (para. 37)

译文:在这个一心专注于升官发财的时期,人们常常意识不到推动他们前进的,更难的、内心最深处的问题。35岁时所忽略的人生审视在40岁时就成了一种严峻考验。

16. If one has refused to budge through the midlife transition, the sense of staleness will calcify into resignation. (para. 39)

译文:一个人若在中年过渡期拒绝改变,那么陈旧感就会加深,变成听天由命的无奈。

第五单元 《善与恶的演化》

1. I discovered that all these terms lead us back to the same conceptual transformation. The

basic concept is always noble in the hierarchical, class sense, and from this has developed, by historical necessity, the concept good embracing nobility of mind, spiritual distinction. This development is strictly parallel to that other which eventually converted the notions “common”, “plebeian”, “base” into the notion “bad”. (IV)

译文:在这里我发现所有这些名称都把我们引回到同一个概念转化——基本概念的等级含义往往是“高尚”“高贵”,由此又必然转化出含有“精神高尚”“高贵”意思的“好”,含有“精神崇高”“精神特权”意思的“好”;这一转化又总是伴随以另外那种转化,“普通的”“粗俗的”“低贱的”终于被转化成“坏”的概念。

2. Here we have an important clue to the actual genealogy of morals; that it has not been hit upon earlier is due to the retarding influence which democratic prejudice has had upon all investigation of origins. (IV)

译文:它之所以这么晚才被找到是因为在现代世界上,民主的偏见对所有追根溯源的工作施加了障碍性的影响。

3. As for our own problem, which we may justly call a quiet one, addressing itself to a very restricted audience, it is of interest to note that many of the words and roots denominating good still, to this day, carry overtones of the meanings according to which the nobility regarded themselves as possessing the highest moral rank. (V)

译文:说到我们的问题,我们完全有理由称其为一种安静的问题,它只是有选择地针对少数几个听众。同样有趣的是我们发现,那些标志着“好”的词汇和词根至今仍然含有某种不同一般的东西,使高尚者据此感到他们才是上等人(使贵族认为自己拥有最高尚的道德地位)。

4. By a subjective turn the true later became the truthful. During this phase the word provided the shibboleth of the nobility, describing the aristocrat, as Theognis saw and portrayed him, in distinction from the lying plebeian, until finally, after the decline of the aristocracy, the word came to stand for spiritual nobility, and ripened and sweetened. (V)

译文:而后,经过一个主观的转变,真正就变成了真实:在概念转化的这个阶段,真实成了贵族的口头禅,而且彻底地包含在“贵族的”词义里,以示和被蒂奥哥尼斯认之为并描述为不诚实的下等人相区别——一直到贵族没落以后,该词才最终被保留下来用于标志精神贵族,与此同时该词也变熟、变甜了。

注释:shibboleth 一词源自《旧约·士师记》第12章,是基列人把守约旦河渡口,不让逃亡的以法莲人过河,测试他们是否自己人时,要求他们发音的一个词,若发不准这个音就被杀死,一共有四万二千人被杀。所以此处译为“口头禅”不对,可试译为“真实变成检验贵族的标准”。

5. Who knows whether modern democracy, the even more fashionable anarchism, and especially that preference for the commune, the most primitive of all social forms, which is now shared by all European socialists — whether all these do not represent a throwback, and whether, even physiologically, the Aryan race of conquerors is not

doomed? (V)

译文:① 有谁赞成我们如下的观点,难道不是时髦的民主,难道不是更为时髦的无政府主义,尤其是现在所有的欧洲社会主义者对于“公社”这种最原始的社会形式的共同偏爱,难道它们的主旨不像是一种惊人的尾声,象征着征服者和主人种族的雅利安人甚至在生理上都处于劣势了吗?

② 天知道,现代民主,甚至更为时髦的无政府主义,尤其是现在所有欧洲社会主义者对最原始的社会形式“公社”的偏好,这一切难道不代表一种返祖现象,而且在生理上,征服者种族雅利安人是否注定要灭亡呢?

6. And might not our German *gut* signify *göttlich*, the man of divine race? And further be identical with the racial term, earlier also a term of rank, Goth? My arguments in support of this conjecture do not belong here. (V)

译文:① 我们德国人的“好”本身难道不是标志“神圣者”,“神圣种族”的人吗?而且这难道不是和哥特人(起初是贵族)的名称相一致吗?在此不宜阐述这些猜测的原因。

② 而且我们德语中的“好”(gut)字难道不是意为“圣者”,“神圣种族”的人吗?此外,难道这个词不是跟早先表示高贵地位的种族词语“哥特人”是一样的吗?此处不宜展示支持这一猜测的论点。

7. At the same time, given the peculiar nature of a priestly aristocracy, it becomes clear why the value opposites would early turn inward and become dangerously exacerbated; and in fact the tension between such opposites has opened abysses between man and man, over which not even an Achilles of free thought would leap without a shudder. (VI)

译文:① 此外,当然,从以教士为主的贵族的全部行为可以看清楚,为什么恰恰是在这种早期阶段,价值的对立能够以一种危险的方式内向化、尖锐化。事实上,由于这种价值的对立在人与人之间最终扯开了一道鸿沟,就连精神自由的阿基利斯也难于毫不畏惧地逾越这道鸿沟。

② 与此同时,由于教士贵族阶层的独特性质,这一点变得很清楚:为什么价值对立面很早就向内转,而且危险地尖锐化了。事实上,这种价值对立面之间的紧张关系在人与人之间挖掘了鸿沟,就连自由思想的勇士跳过去也要抖一抖。

8. And at last, supervening on all this, comes utter satiety, together with its radical remedy, nothingness — or God, for the desire for a mystical union with God is nothing other than the Buddhist's desire to sink himself in nirvana. (VI)

译文:① 最后的、非常可以理解的普遍厌倦(或者对上帝的厌倦——渴望和上帝结成一种神秘联盟是佛教徒所渴望的虚无,涅槃——仅此而已!)

② 最后,突然发生在这一切之后的,就是彻底的厌倦,以及根治它的药方:虚无——或曰上帝,因为与上帝融为一体的欲望与佛教徒沉沦涅槃的欲望毫无二致。

9. The chivalrous and aristocratic valuations presuppose a strong physique, blooming, even exuberant health, together with all the conditions that guarantee its preservation: combat, adventure, the chase, the dance, war games, etc. (VII)

译文:骑士或贵族的价值判断的前提是一个强有力的体魄,是一种焕发的、丰富的、奔

放的健康,以及维持这种体魄和健康的条件:战斗、冒险、狩猎、跳舞、比赛等等所有强壮的、自由的、愉快的行动。

10. Beside the brilliance of priestly vengeance all other brilliance fades. Human history would be a dull and stupid thing without the intelligence furnished by its impotents. (VII)

译文:在教士的报复智慧面前,其他所有的智慧都黯然失色。没有这种无能者提供的才智,人类历史将会过于乏味。

11. In reference to the grand and unspeakably disastrous initiative which the Jews have launched by this most radical of all declarations of war, I wish to repeat a statement I made in a different context *Beyond Good and Evil*, to wit, that it was the Jews who started the slave revolt in morals; a revolt with two millennia of history behind it, which we have lost sight of today simply because it has triumphed so completely. (VII)

译文:一想起这可怕的、祸及全体大众的首创,这一由犹太人提出的所有战争挑战中最根本的挑战,我就记起我在另一场合(《善恶的彼岸》)说过的话——即犹太人开始了道德上的奴隶起义:那起义已经有了两千年的历史,我们今天对此模糊不清只是因为那起义取得了完全的成功。

12. From the tree trunk of Jewish vengeance and hatred — the deepest and sublimest hatred in human history, since it gave birth to ideals and a new set of values grew a branch that was equally unique; a new love, the deepest and sublimest of loves. (VIII)

译文:从那报复的树干中,从那犹太的仇恨中,从那地球上从未有过的最深刻、最极端的、能创造理想、转变价值的仇恨中生长出某种同样无与伦比的东西,一种新的爱,各种爱中最深刻最极端的一种。

13. The lords are a thing of the past, and the ethics of the common man is completely triumphant. I don't deny that this triumph might be looked upon as a kind of blood poisoning, since it has resulted in a mingling of the races, but there can be no doubt that the intoxication has succeeded. (IX)

译文:①“主人”被打败了,平民的道德取得了胜利。这种胜利同时又可以被看成是一种败血症(它已经在各个种族中融通蔓延),我不否认,无疑地,人类中毒了。

②“贵人”乃明日黄花,平民的伦理大获全胜。我不否认,可以把这种大胜看作一种败血症,因为它的结果就是各种族融合在一起。但毫无疑问,毒性已经发作了。

第六单元 《敌人的诸种面孔》

1. Conservatives believe safety lies in more arms and increased firepower. Liberals place their trust in disarmament and a nuclear freeze. I suggest we will be saved by neither fire nor ice, that the solutions being offered by the political right and left miss the mark. (para. 1)

译文:保守派相信安全存在于更多的武器和更强大的火力中。自由派把信心放置在裁

军与核武器冻结中。我提议,冰与火都不能拯救我们,政治右翼和左翼所提出的解决办法都没击中要害。

2. We first need to answer some inevitable objections, raised by the advocates of power politics, ... (para. 3)

译文:我们首先需要答复强权政治的倡导者们不可避免会提出的反对意见,……

3. Nevertheless, to understand the hostile imagination we need to temporarily ignore the question of guilt and innocence. Our quest is for an understanding of the unchanging images we place on the enemy. (para. 4)

译文:然而,要理解敌意想象,我们就需要临时忽略有罪与无罪的问题。我们要寻求的是,对我们放置在敌人身上那些不可变更的形象的理解。

4. History shows us that, with few exceptions, social cohesion within tribes is maintained by paranoia; when we do not have enemies, we invent them. The group identity of a people depends on division between insiders and outsiders, us and them, the tribe and the enemy. (para. 5)

译文:历史向我们表明,除了少数例外,在部落中的社会团结是靠妄想狂维系着的:当我们没有敌人的时候,就创造出一些来。一个民族的群体身份就依靠于划分内部人和外部人,我们和他们,部落和敌人。

5. We like to think that theocracies and holy wars ended with the coming of the Industrial Revolution and the emergence of secular cultures in the West. Yet in World War I the Kaiser was pictured as the devil; in World War II both Germany and the US proclaimed Gott mit uns, "In God We Trust"; each accused the other of being Christ-killers. (para. 9)

译文:我们往往认为神权统治和圣战在工业革命来临和西方世俗文化的出现之时就终结了。然而在一战中德皇被描画成魔鬼;在二战中德国和美国都分别宣称“上帝与我们同在”“我们相信上帝”;他们互相指控,称对方为杀害基督的人。

6. Sophisticated politicians may insist that the conflict between the US and the USSR is a matter of pragmatic power politics, but the theological dimensions have not disappeared. (para. 9)

译文:精明老练的政客们可能会坚持认为,美国与苏联之间的冲突是实用主义强权政治的问题,但是其神学方面的问题仍未消失。

注释:sophisticated: intelligent, well-informed, and showing an ability to understand complicated matter

7. By picturing the enemy as the enemy of God we convert the guilt associated with murder into pride. A warrior who kills such an enemy strikes a blow for truth and goodness. (para. 10)

译文:把敌人描画成上帝之敌,我们就把杀人的罪孽感转化成了自豪。一个斗士杀了这样的敌人,就为真理与善立下一大功。

注释:strike a blow for: a blow for or against a particular cause, belief, or ideal is an

important action that helps it to succeed or makes it less likely to succeed

8. One poster used in Holland warned the Dutch that their supposed “liberators” were a *mélange* of KKK, jazz-crazed blacks, convicts, hangmen, and mad bombers. In turn, the U. S. frequently pictured the Germans as a Nazi horde of dark monsters on a mindless rampage. (para. 12)

译文:荷兰张挂的一幅招贴画警告荷兰人,说他们的所谓“解放者”都是由三 K 党、迷恋爵士乐的黑人、罪犯、绞刑刽子手和疯狂的轰炸者组成的乌合之众。在美国一方,则往往把德国人涂画成黑暗的纳粹匪帮,丧心病狂地横冲直撞。

9. The portrait of the enemy as rapist, destroyer of the Madonna, warns us of danger and awakens our pornographic imagination by reminding us of the enticement of rape. The appeal to sexual adventure is a *sine qua non* in motivating men to go to war; To the warrior belong the spoils, and chief among the spoils are the enemy’s women. (para. 16)

译文:敌人作为强奸犯、摧毁贞女者的画像,警告我们有危险存在,提醒我们强奸有诱惑力,从而唤醒我们身上的色情想象。要激发男子去参战,求助于性欲冒险是必不可少的一个条件。

10. The power of bestial images to degrade is rooted in the neurotic structure of the hostile imagination. Karen Homey has shown that neurosis always involves a movement between glorified and degraded images of the self. In warfare we act out a mass neurosis whereby we glorify ourselves as agents of God and project our feelings of degradation and impotence upon the enemy. (para. 17)

译文:在敌意想象的恐惧症结构中,禽兽形象贬低对手的力量根深蒂固。卡伦·荷米业已表明,恐惧症总是涉及在自我意象的美化和贬低之间来回摇摆运动。在战争中我们实践大规模的恐惧症,把自己美化成上帝的代理人,把自己的堕落感和无能感投射到敌人身上去。

11. Lying within each of us is the desire for immortality. And because this near-instinctive desire for immortality is balanced by the precariously repressed fear that death might really eradicate all traces of our existence, we will go to any extreme to reassure ourselves. (para. 20)

译文:我们每个人身上都潜藏着不朽的欲望。由于这种近乎本能的不朽欲望被一种恐惧所平衡,即死亡也许会真的把我们的生存痕迹抹得一干二净,所以为了使自己问心无愧,我们会无所不用其极。

12. It is easy to despair when we look at the human genius for creating enemies in the image of our own disowned vices. When we add our mass paranoia and projection to our constantly progressing weapons technology, it seems we are doomed to destroy ourselves. (para. 21)

译文:当我们看到,人类用自己否认的罪恶形象创造敌人,这种天才往往会让我们绝望。当我们把大众的恐惧症和投射添加到不断进步的武器技术时,我们似乎注定要

摧毁自己了。

注释: projection: a psychoanalytical theory, projection is the process whereby one subject believes they see attributes (both good and bad) in another. The theory views this tendency as a defense mechanism whereby unenviable or unpleasant traits, impulses or ideas are attributed to another. In this way, the projector is able to avoid the unpleasantness in themselves. However, the theory goes on to explain that in severe cases of projection, the condition of projection may degenerate into paranoid delusions to the point that the projector believes others are responsible for the projector's problems and are secretly plotting against them. The projection basically allows a subject to ignore faults within themselves. (source: Psychology Dictionary online <http://psychologydictionary.org/projection/>)

13. We demean our enemies not because we are instinctively sadistic, but because it is difficult for us to kill others whom we recognize as fully human beings. (para. 22)

译文:我们贬损敌人,并非因为我们具有施虐本能,而是因为对我们认为是同样的人类,难以痛下杀手。

14. Our true war is our struggle against the antagonistic mind. Our true enemy is our propensity to make enemies. The highest form of moral courage requires us to look at ourselves from another perspective, to repent, and to reown our own shadows. (para. 24)

译文:我们真正要进行的战争就是跟敌对心理作斗争。我们真正的敌人就是我们树敌的倾向。最高的道义勇气要求我们从另一个视角来看自己,要求我们悔过,并承认自己的阴暗面。

第七单元 《吉本》

1. Good fortune, indeed, followed him from the cradle to the grave in the most tactful way possible; occasionally it appeared to fail him, but its absence always turned out to be a blessing in disguise. (para. 1)

译文:诚然,终其一生,好运都最巧妙地如影随形;偶尔似乎运气不济,但其实好运缺席只如塞翁失马。

注释: from the cradle to the grave: throughout one's lifetime / a blessing in disguise: something that seems to cause problems and difficulties at first but which is seen later to be an advantage

2. He fell in love; the match was forbidden; and he escaped the dubious joys of domestic life with the future Madame Necker. (para. 1)

译文:他坠入爱河,但被禁止联姻;因此他逃脱了与未来奈克夫人共享的令人生疑的家庭乐趣。

注释: 吉本在负笈瑞士时结识了贫家淑女苏珊,由于双方父母均反对这场婚事,两人终

于劳燕分飞。苏珊后来嫁给了瑞士金融家奈克。奈克夫人在巴黎以举办文学艺术沙龙著称,并帮助其夫获得了法国财政部的高位。

3. At the age of thirty-three Gibbon found himself his own master, with a fortune just sufficient to support him as an English gentleman of leisure and fashion. For ten years he lived in London, a member of Parliament, a place-man, and a diner-out, and during those ten years he produced the first three volumes of his *History*. (para. 1)

译文:在三十三岁时,吉本当家做主了,他拥有一笔财富,仅够使他成为一个悠闲、时尚的英国绅士。他在伦敦居住了十年,充任议员、领干薪者,并常在外就餐。就在那十年里他写出了《罗马帝国衰亡史》的前三卷。

4. In Lausanne he was rich once more, he was famous, he enjoyed a delightful combination of retirement and society. Before another ten years were out he had completed his *History*; and in ease, dignity, and absolute satisfaction his work in this world was accomplished. (para. 1)

译文:在洛桑,他又是个富人了。他名声卓著,享受着退隐与社交生活兼有的乐趣。在另一个十年过去之前,他的史书杀青了;他生活舒适、享有尊严、心满意足,在这个世界上大功告成了。

5. It is difficult to imagine, at any other period in history, such a combination of varied qualities, so beautifully balanced — the profound scholar who was also a brilliant man of the world — the votary of cosmopolitan culture, who never for a moment ceased to be a supremely English “character”. (para. 2)

译文:在其他历史时期,要设想这样兼容多种品质、如此美妙平衡在一身的人物,简直难于登天。渊博的学者同时也是才华横溢的通晓世故之人,他是大都会文化的信徒,没有一刻不是个顶级的英国“人物”。

注释:man of the world: a practical or worldly-wise man of wide experience

6. It was not that the historian was a mere frigid observer of the golden mean — far from it. He was full of fire and feeling. (para. 2)

译文:这位历史学家倒并不是冷淡的持守中庸之道者——远非如此。他性格火热,感情澎湃。

7. With Gibbon there was never any struggle; everything came naturally to him—learning and dissipation, industry and indolence, affection and kepticism—in the correct proportions; and he enjoyed himself up to the very end. (para. 2)

译文:吉本从未经历过内心斗争:一切都水到渠成——钻研学问与放浪形骸,勤勉与懒散,亲情与疑虑——所有都分寸不差;他自始至终都怡然自得。

8. To complete the picture one must notice another antithesis: the wit, the genius, the massive intellect, were housed in a physical mould that was ridiculous. A little figure, extraordinarily rotund, met the eye, surmounted by a top-heavy head, with a button nose, planted amid a vast expanse of cheek and ear, and chin upon chin rolling downward. (para. 3)

译文:要把这幅画像勾勒完整,还得注意另一个对比:机智、天分、超人的智力,竟然是装在一幅滑稽可笑的皮囊里。一个矮小身材、外形几乎是滚圆的人映入你的眼帘,顶端长了颗沉重的大头颅,在肥厚的脸颊和耳朵中间长着扁平鼻,下巴重峦叠嶂。

9. The astonishing creature was able to make a virtue of absurdity. Without that touch of nature he would have run the risk of being too much of a good thing; as it was there was no such danger; he was preposterous and a human being. (para. 3)

译文:这个令人惊诧的怪物竟能化荒诞为神奇。若无这一怪癖,他本会有好过头的危险;而实际上却并没有这种风险;他既荒诞不经,又是个凡人。

10. The utter incongruity of those combining elements produced the masterpiece — the gigantic ruin of Europe through a thousand years, mirrored in the mind of an eighteenth-century English gentleman. (para. 4)

译文:那些组合成分完全互不相干,却产生了这部巨著——欧洲历经千年的巨大废墟在一位18世纪英国绅士的头脑中映现出来。

11. Only the pedantry of incomplete academic persons could have given birth to such a monstrous supposition. Facts relating to the past, when they are collected without art, are compilations; and compilations, no doubt, may be useful; but they are no more history than butter, eggs, salt and herbs are an omelette. (para. 5)

译文:只有学养不足的迂腐学者才会提出如此荒诞的假设。与过去有关的事实若未经过艺术加工,只不过是编纂而已;无疑,编纂可能会有用;但这并不是《罗马帝国衰亡史》,就像黄油、鸡蛋、盐和香料并非煎蛋饼一样。

12. “*L'ordre est ce qu'il y a de plus rare dans les operations de l'esprit.*” Gibbon's work is a magnificent illustration of the splendid dictum of Fenelon. (para. 6)

译文:“精神活动中,条理是更为难得的一种素质。”吉本的著作就是费奈隆这句精彩箴言的绝妙佐证。

注释:Fenelon(1651-1715),法国天主教大主教、作家、教育家。

13. To dominate, nothing more; anything else would have been foreign to his purpose. He was a classicist; and his object was not comprehension but illumination. (para. 6)

译文:把握史料,别无其他;任何别的做法都会与他的目的相左。他是个古典主义者;他的目的不是包罗万象,而是阐释清晰。

14. Gibbon's style is probably the most exclusive in literature. By its very nature it bars out a great multitude of human energies. It makes sympathy impossible, it takes no cognizance of passion, it turns its back upon religion with a withering smile. (para. 7)

译文:吉本的风格也许是文学中最独特的。就其本性来说,它舍弃了大量人类业绩。它使得同情成为不可能的,它不承认激情。它用尖刻的嘲笑漠视宗教。

15. By the penetrating influence of style — automatically, inevitably — lucidity, balance and precision were everywhere introduced; and the miracle of order was established over the chaos of a thousand years. (para. 7)

译文:得益于他文风的深刻影响,明晰、均衡和准确就自然而然地、不可避免地进入了书中每一处,在千年的混沌之上,建造起了奇迹般的条理。

16. From this point of view it is interesting to compare him with Voltaire. The irony of the great Frenchman was a flashing sword — extreme, virulent, deadly — a terrific instrument of propaganda. Gibbon uses the weapon with far more delicacy; he carves his enemy “as a dish fit for the Gods”; his mocking is aloof, almost indifferent, and perhaps, in the long run, for that very reason, even more effective. (para. 9)

译文:从这一观点来看,将吉本与伏尔泰比较一番是颇有意味的。这位伟大的法国人的反讽是把闪光的刀——极端、恶毒、致命——是宣传的可怕武器。吉本使用起这个武器来更婉转得多;他把敌人像“祭神的贡品”般精心切割;他的嘲讽很超然,几乎是冷漠的,而且从长远来看,由于这个原因,也许更有效果。

第八单元 《俗子与俗气》

1. I have said “full-grown person” because the child or the adolescent who may look like a small philistine is only a small parrot mimicking the ways of confirmed vulgarians, and it is easier to be a parrot than to be a white heron. (para. 1)

译文:我说过“长大成人”的人,因为儿童或少年看起来也许像个小凡夫俗子,其实只是一只学舌的鹦鹉,在模仿着铁杆俗子的行事方法。而当只鹦鹉要比当只白鹭容易得多。

注释:在英语中 heron 是否意为“有独立见解的人”,一般辞书上未列出。但在此处应为“鹦鹉”的反义词。

2. Genteel implies the lace-curtain refined vulgarity which is worse than simple coarseness. To burp in company may be rude, but to say “excuse me” after a burp is genteel and thus worse than vulgar. (para. 1)

译文:“假斯文”暗指冒充中产阶级的那种附庸风雅的俗气,比淳朴的粗鲁更糟。在社交场合打嗝是失礼行为,但在打嗝后说“对不起”却是假斯文,比粗俗更不堪。

注释:lace-curtain: copying middle-class attributes, aspiring to middle-class standing

3. But generally speaking philistinism presupposes a certain advanced state of civilization where throughout the ages certain traditions have accumulated in a heap and have started to stink. (para. 2)

译文:但总的来说,俗子风气预设文明的某种高级状态,在那里经过多少年代后一些传统积攒成堆,开始发臭。

4. Philistinism implies not only a collection of stock ideas but also the use of set phrases, clichés, banalities expressed in faded words. A true philistine has nothing but these trivial ideas of which he entirely consists. (para. 4)

译文:俗子风气不仅暗示着一套陈腐思想,而且还意味着使用套话、陈词滥调、用过时词语表达的老生常谈。

5. I have known great scholars and poets and scientists who in the cafeteria sank to the level of the most commonplace give and take. (para. 4)

译文:我知道有些大学者、诗人和科学家在自助餐厅里堕落到最平庸的寒暄水平。

6. The philistine in his passionate urge to conform, to belong, to join, is torn between two longings: to act as everybody does, to admire, to use this or that thing because millions of people do; or else he craves to belong to an exclusive set, to an organization, to a club, to a hotel patronage or an ocean liner community (with the captain in white and wonderful food), and to delight in the knowledge that there is the head of a corporation or a European count sitting next to him. (para. 6)

译文:俗子有强烈的欲望,要跟从世风,归属组织,加入团体。因此他在两种渴望间摇摆不定:像大家一样行事,钦羡别人,用这件或那件物品,因为成百万的人都在用;在另一方面,他又强烈渴望属于一个精英小团体,属于一个组织,一个俱乐部,一家酒店的常客或一个远洋游轮社团(在那里船长身穿白制服,有精美佳肴),当他知道有家大公司总裁或一位欧洲伯爵坐在他身边时,竟然欣喜若狂。

7. But although the good cute little boys of the ads are blond or redhaired, with freckles, the handsome young men of the ads are generally dark haired and always have thick dark eyebrows. The evolution is from Scotch to Celtic. (para. 7)

译文:但是,尽管广告中可爱的小男孩是白皮肤或红头发,长着雀斑,然而广告中的年轻人却一般长着黑发,总有一对黑色浓眉。进化是从苏格兰人到凯尔特人。

注释:苏格兰人是金发白皮肤的,凯尔特人是黑发。

8. The rich philistinism emanating from advertisements is due not to their exaggerating (or inventing) the glory of this or that serviceable article but to suggesting that the acme of human happiness is purchasable and that its purchase somehow ennobles the purchaser. (para. 8)

译文:广告中散发出的浓厚俗气并不是由于它们夸大(或虚构)某一有用的商品,而是由于它们暗示,人类幸福的极致可以买到,购买它能让买主地位高尚。

9. To apply the deadly label of poshism to something is not only an esthetic judgment but also a moral indictment. The genuine, the guileless, the good is never poshlust. (para. 9)

译文:把致命的“庸俗”标签贴在某物上,不仅仅是种审美判断,而且还是一种道德指控。真实的、不伪装的、良善的从来都不是庸俗的。

第九单元 《美国学者》

1. Perhaps the time is already come, when it ought to be, and will be, something else; when the sluggish intellect of this continent will look from under its iron lids, and fill the postponed expectation of the world with something better than the exertions of mechanical skill. Our day of dependence, our long apprenticeship to the learning of other lands,

draws to a close. (para. 1)

译文:也许时间已经来到,也应该来到,这个大陆迟钝的智力要从它铁一样沉重的眼皮下远望,干出比发挥机械技能更高明的业绩,以期不辜负世人对它迁延日久的期待。我们寄人篱下的日子,我们给异国学问长期当学徒的日子,行将结束了。

(以下有些为赵一凡译文,节选自《爱默生集》,生活·读书·新知三联书店1993年版。简称“赵译”。)

2. It is one of those fables, which, out of an unknown antiquity, convey an unlooked-for wisdom, that the gods, in the beginning, divided Man into men, that he might be more helpful to himself; just as the hand was divided into fingers, the better to answer its end. (para. 3)

译文:有个从远古时期流传下来的寓言,它含带着意想不到的智慧。说是在创世阶段,众神把“人”分成了“人群”,以便人能更好地照料自己;这好比一只手分成五指之后,手的用处就会更大。(赵译)

3. The fable implies, that the individual, to possess himself, must sometimes return from his own labor to embrace all the other laborers. But unfortunately, this original unit, this fountain of power, has been so distributed to multitudes, has been so minutely subdivided and peddled out, that it is spilled into drops, and cannot be gathered. (para. 4)

译文:这个寓言暗示,个人若要把握自己,就必须时常从自己的分工职能中脱离出来,去了解一下其他劳动者的感受。然而不幸的是,这原初的统一体,这力量的源头,早已被众人所瓜分,并且被分割得细而又细,抛售无贻。(赵译)

4. In this distribution of functions, the scholar is the delegated intellect. In the right state, he is, Man Thinking. In the degenerate state, when the victim of society, he tends to become a mere thinker, or, still worse, the parrot of other men's thinking. (para. 6)

译文:在这种职能分配中,学者被指派去代表知识。正常状态下,他是所谓“思想的人”。在糟糕的情况下,当他成为社会的牺牲品时,他就偏向于成为一个单纯的思想者,或者更糟一些,变为别人思想的鹦鹉学舌者。(赵译)

5. To the young mind, every thing is individual, stands by itself. By and by, it finds how to join two things, and see in them one nature; then three, then three thousand; and so, tyrannized over by its own unifying instinct, it goes on tying things together, diminishing anomalies, discovering roots running under ground, whereby contrary and remote things cohere, and flower out from one stem. (para. 8)

译文:在年轻的头脑看来,每件事物都单独的,独自存在的。它逐渐发现了如何把两件事物连接起来,看出它们的共同本质;然后三件事物,然后三千件事物;就这样被它自己的统一事物本能所强制着,它不断地把事物捆绑在一起,减少怪异之处,发现地下蔓延的根,从根上长出了共处的相反、遥远事物,从一根主干上开出万朵鲜花。(蒋译)

6. He shall see, that nature is the opposite of the soul, answering to it part for part. One is seal, and one is print. Its beauty is the beauty of his own mind. Its laws are the laws of his own mind. Nature then becomes to him the measure of his attainments. So much of

nature as he is ignorant of, so much of his own mind does he not yet possess. And, in fine, the ancient precept, "Know thyself," and the modern precept, "Study nature," become at last one maxim. (para. 9)

译文:他将明白,自然是灵魂的对立面,与灵魂一一对应。一个是印章,另一个是印记。大自然的美就是他自己心灵的美。大自然的定律就是他自己心灵的定律。就这样大自然变成了他的成就的衡量标准。他对自然还有几分无知,他对自己的心灵就还有几分无知。总之,“认识你自己”的古训和“研究自然”的现代箴言终究合二为一了。(蒋译)

7. The scholar of the first age received into him the world around; brooded thereon; gave it the new arrangement of his own mind, and uttered it again. It came into him, life; it went out from him, truth. (para. 11)

译文:原初时代的学者将四周的世界吸纳进他的头脑中,加以沉思,给出了他的头脑重新安排后的世界,再将其宣读出来。世界进入他的头脑时是生活,从他头脑中出来就是真理。(蒋译)

8. Precisely in proportion to the depth of mind from which it issued, so high does it soar, so long does it sing. (para. 11)

译文:真理从那里出来的头脑有多深刻,它就能成正比地飞得多高,能咏唱得多久。(蒋译)

9. In proportion to the completeness of the distillation, so will the purity and imperishableness of the product be. (para. 12)

译文:将人生转化成真理的蒸馏过程越彻底,其产品就越纯粹,越经久不坏。(蒋译)

10. The sluggish and perverted mind of the multitude, slow to open to the incursions of Reason, having once so opened, having once received this book, stands upon it, and makes an outcry, if it is disparaged. (para. 13)

译文:芸芸众生那迟钝扭曲的头脑,迟迟不对理性敞开大门。一旦敞开了大门后,就拘泥于这本书,若有人贬损它就强烈抗议。(蒋译)

11. Hence, instead of Man Thinking, we have the bookworm. Hence, the book-learned class, who value books, as such; not as related to nature and the human constitution, but as making a sort of Third Estate with the world and the soul. Hence, the restorers of readings, the emendators, the bibliomaniacs of all degrees. (para. 14)

译文:因此,我们拥有的不是思考的人,而是书虫。因此,满腹经纶的阶级之所以珍爱书籍,并非因为书籍与自然和人性息息相关,而是因为书籍似乎在世界和灵魂之外形成了第三阶层。这样我们就有了训诂学者,校勘学者以及各色藏书狂。(蒋译)

注释:Third Estate; the commoners, one of the three main social strata of medieval and early modern Europe (the estates of the realm) 欧洲中世纪及早期现代社会的三个阶层:僧侣、贵族和平民。

12. Books are the best of things, well used; abused, among the worst. What is the right use? What is the one end, which all means go to effect? They are for nothing but to

inspire. I had better never see a book, than to be warped by its attraction clean out of my own orbit, and made a satellite instead of a system. (para. 15)

译文:书用得好,就是最好的东西;用得不好,就是最糟糕的东西。什么是正确的使用方法?什么是要用一切手段来达到的目的?不是别的,就是激发灵感。与其被一本书的吸引力诱使我偏离自己的轨道,成了一颗卫星而不是一个星系,我倒宁愿从未读过这本书。(蒋译)

13. On the other part, instead of being its own seer, let it receive from another mind its truth, though it were in torrents of light, without periods of solitude, inquest, and self-recovery, and a fatal disservice is done. Genius is always sufficiently the enemy of genius by over influence. (para. 16)

译文:在另一方面,天才若不自己去观察,而是从另一个人的头脑中接受其真理,尽管这真理如光芒的洪水般涌来,若没有独处、探索和自我发现的各个时期,那么就产生了致命的伤害。天才始终凭借过度影响而成为另一个天才的敌人。(蒋译)

注释:美国当代学者哈罗德·布鲁姆(Harold Bloom)所提出的“影响的焦虑”说跟这句话很接近。

14. Books are for the scholar's idle times. When he can read God directly, the hour is too precious to be wasted in other men's transcripts of their readings. (para. 17)

译文:书籍只供学者闲暇时光阅读。当他可以直接阅读上帝时,光阴太宝贵了,不可浪费在读他人阅读上帝的文字记载上。(蒋译)

15. One must be an inventor to read well. As the proverb says, "He that would bring home the wealth of the Indies, must carry out the wealth of the Indies." There is then creative reading as well as creative writing. When the mind is braced by labor and invention, the page of whatever book we read becomes luminous with manifold allusion. (para. 19)

译文:要把书读透彻,读者必须是个创造者。正如寓言所说:“要把印度群岛的财富带回家,必须先把它背出来。”既有创造性写作,也有创造性阅读。当心灵被努力和创造所支撑时,我们在读的无论哪本书的每一页都闪耀着多重意蕴。(蒋译)

16. Thought and knowledge are natures in which apparatus and pretension avail nothing. Gowns, and pecuniary foundations, though of towns of gold, can never countervail the least sentence or syllable of wit. Forget this, and our American colleges will recede in their public importance, whilst they grow richer every year. (para. 20)

译文:思想与知识的本质,设备与浮夸在其中于事无补。即使是黄金之城中的学者长袍和金融基金会,也抵不过机智的一句话或一个音节。忘记这一点,美国大学的公共重要性就会减弱,即使它们年复一年变得更富裕。(蒋译)

17. There goes in the world a notion, that the scholar should be a recluse, a valetudinarian, — as unfit for any handiwork or public labor, as a penknife for an axe. The so-called “practical men” sneer at speculative men, as if, because they speculate or see, they could do nothing. (para. 21)

译文:世界上有这样一种观念,认为学者应该是隐士,是弱不禁风的人——就像铅笔

刀不能作斧头用一样,他们不适合干任何手工活或公众劳动。所谓的“有实用性的人”嘲讽思考的人,似乎因为他们思考(或曰看),就什么事也干不了。(蒋译)

注释:英语中 speculate(推测,猜想)在拉丁文中的词源意为“看”。

18. Only so much do I know, as I have lived. Instantly we know whose words are loaded with life, and whose not. (para. 21)

译文:我有多少生活经验,我就有多少知识。我们能立即知道谁的话语承载满了生活,谁的没有。(蒋译)

19. I do not see how any man can afford, for the sake of his nerves and his nap, to spare any action in which he can partake. It is pearls and rubies to his discourse. Drudgery, calamity, exasperation, want, are instructors in eloquence and wisdom. The true scholar grudges every opportunity of action past by, as a loss of power. (para. 22)

译文:我不明白有谁为了自己的神经和午休的缘故,会舍弃自己可以参与的行动。行动对他的话语来说就是珍珠与宝石。苦活、灾殃、恼怒、匮乏,都是教人雄辩和智慧的老师。真正的学者不舍得放弃每一个行动的机会,因为每失去一次机会就是失去一次力量。(蒋译)

20. Authors we have, in numbers, who have written out their vein, and who, moved by a commendable prudence, sail for Greece or Palestine, follow the trapper into the prairie, or ramble round Algiers, to replenish their merchantable stock. (para. 23)

译文:我们有为数众多的作家,他们写光了自己的素材后,被值得称道的审慎所推动,启航去希腊或巴勒斯坦,跟随捕兽夹猎手去大草原,或在阿尔及尔流浪,以便重新充实他们的存货。(蒋译)

21. The office of the scholar is to cheer, to raise, and to guide men by showing them facts amidst appearances. He plies the slow, unhonored, and unpaid task of observation. Flamsteed and Herschel, in their glazed observatories, may catalogue the stars with the praise of all men, and, the results being splendid and useful, honor is sure. But he, in his private observatory, cataloguing obscure and nebulous stars of the human mind, which as yet no man has thought of as such, — watching days and months, sometimes, for a few facts; correcting still his old records; — must relinquish display and immediate fame. (para. 27)

译文:学者的职责与思考者相配。它们都可以包含在自信中。学者的职责是揭示表象下的事实,从而鼓舞、提高和指引他人。他费心竭力地从事缓慢、无尊荣、无报酬的观察工作。弗拉姆斯蒂德与赫舍尔在他们镶玻璃的观象台里,可以为群星列表而享受世人赞誉。此外,他们的成果如此辉煌有用,注定要荣誉加身。但学者在他私人的观象台里,为人类心灵晦暗模糊的群星列表,还没有人这样看待他的行为——他接连数日数月地观察,有时仅仅是为了寥寥几个事实;不断地修正他的旧档案;——他必须放弃出人头地和一夜成名的想法。(蒋译)

22. For the ease and pleasure of treading the old road, accepting the fashions, the education, the religion of society, he takes the cross of making his own, and, of course, the self-

accusation, the faint heart, the frequent uncertainty and loss of time, which are the nettles and tangling vines in the way of the self-relying and self-directed; and the state of virtual hostility in which he seems to stand to society, and especially to educated society. For all this loss and scorn, what offset? He is to find consolation in exercising the highest functions of human nature. (para. 27)

译文:他不接受走老路的轻松和愉悦,不接受社会的时尚、教育和宗教,他却要背负起一切由自己创造的沉重十字架。当然,自责、心虚、经常踌躇不定、丧失时光,这些都是自力更生和自我指引者跋涉道路上的荆棘和纠结的长藤。他似乎跟社会总是处于实际的敌对状态,尤其跟受过教育的社会冰炭不容。(蒋译)

23. These being his functions, it becomes him to feel all confidence in himself, and to defer never to the popular cry. (para. 28)

译文:由于这些就是他的职能,所以他倍感自信,不屈从大众的呼吁,与他是十分相称的。

24. The odds are that the whole question is not worth the poorest thought which the scholar has lost in listening to the controversy. (para. 28)

译文:这整个问题很可能不值得学者在聆听辩论时失去的最微不足道的思想。(蒋译)

25. The world is his, who can see through its pretension. What deafness, what stone-blind custom, what overgrown error you behold, is there only by sufferance, — by your sufferance. See it to be a lie, and you have already dealt it its mortal blow. (para. 29)

译文:谁若能看穿世人的虚伪,世界就属于他。你所看到的聋哑、彻底盲目的习俗、猖獗的谬误,之所以存在,就是因为默许——被你默许。看穿其谎言本质,你就给了它致命的一击。(蒋译)

26. Yes, we are the cowed, — we the trustless. It is a mischievous notion that we are come late into nature; that the world was finished a long time ago. As the world was plastic and fluid in the hands of God, so it is ever to so much of his attributes as we bring to it. To ignorance and sin, it is flint. They adapt themselves to it as they may; but in proportion as a man has any thing in him divine, the firmament flows before him and takes his signet and form. (para. 30)

译文:是的,我们担惊受怕,满腹猜疑。认为吾生也晚,创世早已告成,这种观念十分有害。正如世界在上帝手中绵软可塑一样,我们将上帝的特性施加给世界多少,世界就始终是可塑的。在无知和罪孽面前,世界如燧石般坚硬。无知和罪孽尽可以适应世界;但看一个人内心神性多寡,苍穹就在他面前如水流淌,并接纳他的印章和外形。(蒋译)

注释:这一段充满神秘哲学的理念,比较晦涩难懂。作者主要的意思是,现代人失去了自信,认为世界上没有自己的勇武之地了。只要人类还能把上帝的特征来施加给世界,那么这个世界就始终是可塑的。最后一句话大意为只要人心里有神性,就能将

自己的意志施加在可塑的外部世界上。

27. Not he is great who can alter matter, but he who can alter my state of mind. (para. 30)

译文:伟人不是能改变物质者,乃是能改变我思想者。

28. Men are become of no account. Men in history, men in the world of today are bugs, are spawn, and are called "the mass" and "the herd". In a century, in a millennium, one or two men; that is to say, — one or two approximations to the right state of every man. (para. 31)

译文:人变得无足轻重了。在历史上、在今天世界上的人贱如虫蚁鱼卵,被称作“大众”“群氓”。一个世纪或一千年里才会出一两个真人;也就是说,一两个近乎每个人的真实状态的人。(蒋译)

29. The poor and the low find some amends to their immense moral capacity, for their acquiescence in a political and social inferiority. They are content to be brushed like flies from the path of a great person, so that justice shall be done by him to that common nature which it is the dearest desire of all to see enlarged and glorified. (para. 31)

译文:贫贱小民为他们巨大的道德能力和默认自己政治社会地位卑微得到些许补偿。他们像蚊蝇般被从伟人的道路上拂开,好让他充分达到人类的共同天性,那是万众渴慕去扩大并赞誉的。(蒋译)

30. Wake them, and they shall quit the false good, and leap to the true, and leave governments to clerks and desks. This revolution is to be wrought by the gradual domestication of the idea of Culture. The main enterprise of the world for splendor, for extent, is the upbuilding of a man. (para. 32)

译文:唤醒他们,他们就会抛弃虚假的善,飞跃到真实的善那里去,把政府留给职员和书案去管理。这场革命要靠逐渐普及文化概念来达到。世人建功立业主要靠培育人才。(蒋译)

31. The human mind cannot be enshrined in a person, who shall set a barrier on any one side to this unbounded, unboundable empire. (para. 32)

译文:人类心灵不能在一个人身上被奉为神圣。那个人将会给这个广阔无垠、不可封闭的帝国的四面都设置一道障碍。(蒋译)

第十单元 《一种职业疾患》

1. Such advances in science and therapeutics have not blossomed in a desert. They have arisen from the vast endowment of medicine as a social utility. In the United Kingdom, the creation of the National Health Service in 1948 remains a red-letter day, but nations world-wide have been devoting ever larger public and private resources to medicine. (para. 3)

译文:科学与治疗术中这样的进步并非如同在沙漠中绽放鲜花一样。它们来自作为社

会服务的医学所接受的巨额捐赠。在英国,国家健康服务部在 1948 年的建立一直是个节庆日,但是世界各国都把日益增多的公众或私人资源贡献给医学。

2. To put developments in a nutshell, two facts give powerful (if conflicting) evidence of the growing significance of medicine. (para. 4)

译文:概述一下医学的进展,有两个事实提供了强有力的(然而互相冲突的)证据来证明医学日益增长的重要性。

3. But not until within the last half-century has there been a therapeutic revolution, if we take as our yardstick the dependable ability to vanquish life-threatening disease on a vast scale. The healthiness and longevity of the rich world, and the populousness of the poor world, alike attest this. (para. 5)

译文:但是如果我们把征服大规模威胁生命的疾病的可靠能力作为标准的话,要等到上半个世纪才出现了一次医疗革命。富裕世界里人们的健康和长寿,贫穷世界里的人口众多,都证明这一点。

4. Yet people aren't out today waving the flags. Euphoria bubbled over penicillin, over Barnard; but now the mood has changed. (para. 7)

译文:然而人们今天却没有涌上街头挥舞旗帜。发明青霉素和第一次心脏移植时人们欣喜若狂,但现在的气氛却改变了。

5. For all medicine's success stories, who would deny a certain malaise? The atmosphere is one of hollow conquest, as at the end of the Gulf War. (para. 8)

译文:医学尽管不断成功,可有谁会否认某种疾患?现在的气氛就是空虚的征服,如同海湾战争结束时一样。

6. Not least, the AIDS pandemic has destroyed any naive faith that disease itself was somehow hors de combat. The fact that, fifteen years on, AIDS remains without a cure reminds us that panaceas do not grow on trees. (para. 8)

译文:不可小觑的是,广泛流行的艾滋病使得认为疾病已经退出战斗的天真信念破灭了。被发现十五年之后,艾滋病还没有一种有效疗法,这一事实提醒我们万应良药并非唾手可得。

7. For centuries, the medical enterprise was too paltry to attract radical critiques of itself. From Cato to Chekhov, medicine had its mockers; yet most who could automatically called the doctor when sick. (para. 10)

译文:在多少世纪里,医学事业太过软弱,无法吸引对它自己的激烈批评。从加图到契科夫,医学的嘲讽者不乏其人。然而请得起医生的人在生病时还是会叫医生。

8. The reader might well decide that medicine had mainly been the reinforcements that arrived after the battle was decided. (para. 12)

译文:读者颇有理由断定,医学主要是战斗胜负已分之后派来的增援部队。

9. One school of sociologists mounted critiques of professional dominance. Another contended that the categories medicine — the very notions of health and sickness, and also specific diagnosed disorders, such as hysteria — were not scientific realities but grids

of social labels, often involving scapegoating and the designation of deviance with respect to class, race and gender. (para. 13)

译文:有一个社会学家流派发起了对医学的批判,说它职业性统治我们。另一派论证到,医学的疾病分类——健康与疾病的概念本身,还有具体诊断出的一些疾患,如歇斯底里症——都不是科学的真实存在,而是社会标签的网格,往往牵涉到找替罪羊,并指认阶级、种族、性别方面的变态。

10. Where patients are seen as problems and reduced to biopsies and lab tests, no wonder sections of the public vote with their feet, and opt for styles of holistic medicine that present themselves as more humane. (para. 17)

译文:在病人被当成了问题,被迫接受活体检验和化验的情形里,公众的一些部分就用脚投票,并选择更显得有人性的一些整体医疗方法,这就不足为奇了。

注释:所谓的 holistic medicine 就是指不对病人头痛医头,脚痛医脚,而是当作一个活的整体来辨证施治。

11. Thanks to diagnostic creep or leap, ever more disorders are revealed. Extensive and expensive treatments are then urged — in New York, the physician who chooses not to treat leaves himself exposed to accusations of malpractice. (para. 18)

译文:多亏了诊断的爬行或飞跃,越来越多的疾患被揭露出来了。然后就力促广泛和昂贵的治疗——在纽约,选择不施治的医生会遭到行医不当的指控。

12. We are slipping into a medical McDonald's, in which phobias and superfluous therapeutics may jeopardize health more than disease itself — though all the while, the Treasury knife amputates essential services. (para. 20)

译文:我们正在滑落进一家医疗麦当劳店里,在那里各种恐惧症和画蛇添足的疗法可能会比疾病本身更危害健康——尽管同时财政部正在大肆砍掉必要的医疗服务。

13. The prolongation of life and the search for perfect health (beauty, youth, happiness) are inherently self-defeating. The law of diminishing returns necessarily applies. (para. 21)

译文:延长生命和追求健康(美貌、青春、幸福)的企图注定要失败。回报递减的定律必定生效。

14. What an ignominious destiny for medicine if its future turned into one of bestowing meagre increments of unenjoyed life! (para. 22)

译文:医学的未来若是沦落到给人增添少许毫无乐趣的寿命,它的命运将是多么不光彩呀!

第十一单元 《希伯来精神与希腊精神》

本单元译文选自三联书店 2002 年版韩敏中译马修·阿诺德著《文化与无政府状态》。

1. The final aim of both Hellenism and Hebraism, as of all great spiritual disciplines, is no doubt the same: man's perfection or salvation. (para. 1)

译文:和一切伟大的精神传统一样,希腊精神和希伯来精神无疑有着同样的终极目标,那就是人类的完美或曰救赎。

2. To employ the actual words of that discipline with which we ourselves are all of us most familiar, and the words of which, therefore, come most home to us, that final end and aim is “that we might be partakers of the divine nature”. (para. 1)

译文:用我们大家最熟悉的传统所使用的语言来说,也就是用我们最听得进去的话来说,最终的目的应是“我们得与神的性情有分”。

3. On the other hand, Heinrich Heine, and other writers of his sort, give us the spectacle of the tables completely turned, and of Hebraism brought in just as a foil and contrast to Hellenism, and to make the superiority of Hellenism more manifest. (para. 1)

译文:另一方面,在海因里希·海涅以及和他类似的作家笔下,情形却整个地翻转过来,提到希伯来精神只是用它作为希腊精神的陪衬和对照,目的是使希腊精神的优越性更得以凸现。

4. The Greek quarrel with the body and its desires is, that they hinder right thinking, the Hebrew quarrel with them is, that they hinder right acting. (para. 2)

译文:希腊人对肉体 and 欲望的不满在于它们妨碍了正确的思考,希伯来人则认为肉体 and 欲望阻碍了正确的行止。

5. At the bottom of both the Greek and the Hebrew notion is the desire, native in man, for reason and the will of God, the feeling after the universal order, — in a word, the love of God. (para. 2)

译文:在希腊和希伯来观念的背后都是人生来就有的追随天道和神的意旨、追求普遍秩序的欲望,总之,是对上帝的热爱。

6. An unclouded clearness of mind, an unimpeded play of thought, is what this bent drives at. The governing idea of Hellenism is spontaneity of consciousness; that of Hebraism, strictness of conscience. (para. 2)

译文:澄澈的头脑,自由的思维,这便是希腊式的追求。希腊精神的主导思想是意识的自发性,希伯来精神的主导则是严正的良知。

7. So long as we do not forget that both Hellenism and Hebraism are profound and admirable manifestations of man's life, tendencies, and powers, and that both of them aim at a like final result, we can hardly insist too strongly on the divergence of line and of operation with which they proceed. (para. 4)

译文:希腊精神和希伯来精神都深刻而令人赞叹地显现了人类的生活、趋势和力量,两者有着一致的终极目标—只要我们不忘这些,那么无论如何降调两者所走的路线和方式上的差异也不为过。

8. The moral virtues, on the other hand, are with Aristotle but the porch and access to the intellectual, and with these last is blessedness. That partaking of the divine life, which both Hellenism and Hebraism, as we have said, fix as their crowning aim, Plato expressly denies to the man of practical virtue merely, of self-conquest with any other motive than

that of perfect intellectual vision. He reserves it for the lover of pure knowledge, of seeing things as they really are, — the *λομοαθηζ*. (para. 4)

译文:回过头来看亚里士多德,他谈美德时也讲道德情操,然而这些只是通向智慧的入口和途径,神的恩惠是赐予后者即智性的。我们已说过,无论希腊精神还是希伯来精神,都以分有神性为最高目标。柏拉图明言,仅有实用的美德,或并非出于获得完美卓识的动机而克己自制的人,是得不到神性的。他只将神性分与热爱纯粹知识,欲看清事物本相的人。

9. To get rid of one's ignorance, to see things as they are, and by seeing them as they are to see them in their beauty, is the simple and attractive ideal which Hellenism holds out before human nature; and from the simplicity and charm of this ideal, Hellenism, and human life in the hands of Hellenism, is invested with a kind of aerial ease, clearness, and radiancy; they are full of what we call sweetness and light. (para. 5)

译文:摆脱蒙昧状态、看清事物真相、并由此认识事物之美,这便是希腊精神要求于人的淳朴而迷人的理想。其素朴和魅力,使希腊文化精神及其影响下的人生获得了一种飘逸、澄澈和光彩,使之充满了我们所说的美好与光明。

10. The discipline of the Old Testament may be summed up as a discipline teaching us to abhor and flee from sin; the discipline of the New Testament, as a discipline teaching us to die to it. (para. 6)

译文:《旧约》的训诫可总结为教导人们憎恨罪恶,逃离罪恶;《新约》则训导人们不为罪恶所动。

11. The indispensable basis of conduct and self-control, the platform upon which alone the perfection aimed at by Greece can come into bloom, was not to be reached by our race so easily; centuries of probation and discipline were needed to bring us to it. Therefore the bright promise of Hellenism faded, and Hebraism ruled the world. (para. 7)

译文:人的德行、自制是完美之不可或缺的根基,只有筑起自律的台基,希腊人所追求的完美才会枝繁叶茂。然而做到自制对人类来说谈何容易,需要长时间的准备和训练,才能铺好达到完美的基石。于是,希腊精神中那辉煌的应许黯淡了,希伯来精神统治了世界。

12. It was Christianity; that is to say, Hebraism aiming at self-conquest and rescue from the thrall of vile affections, not by obedience to the letter of a law, but by conformity to the image of a self-sacrificing example. (para. 7)

译文:就是基督教,也即希伯来精神,它不通过遵循律法的具体条文实现克己制欲,而是通过效法一个舍己的榜样,达到奉行克己自制、摆脱恶念的束缚、从而得到拯救的目的。

13. Through age after age and generation after generation, our race, or all that part of our race which was most living and progressive, was baptized into a death; and endeavoured, by suffering in the flesh, to cease from sin. (para. 7)

译文:一代又一代,我们的族类,或曰其中最有活力最先进的部分,都由受浸归入死

亡,通过肉体受苦,求得脱离罪孽。

14. And, therefore, it is justly said of the Jewish people, who were charged with setting powerfully forth that side of the divine order to which the words conscience and self-conquest point, that they were “entrusted with the oracles of God”; as it is justly said of Christianity, which followed Judaism and which set forth this side with a much deeper effectiveness and a much wider influence, that the wisdom of the old Pagan world was foolishness compared to it. (para. 8)

译文:犹太人承担着宣告神的诫命的职责,强有力地阐明了“良知”“自制”等词语所指向的境界,因此“神的圣言交托他们”这句话所言十分精当。基督教紧随犹太教,对神谕作出更为深刻有力的阐述,产生的影响也广泛得多,因此,要说与基督教相比,古老希腊多神教世界的智慧简直是愚拙,此言并不为过。

15. Hebraism and Hellenism are, neither of them, the law of human development, as their admirers are prone to make them; they are, each of them, contributions to human development, — august contributions, invaluable contributions; and each showing itself to us more august, more invaluable, more preponderant over the other, according to the moment in which we take them, and the relation in which we stand to them. (para. 9)

译文:希伯来精神也好,希腊精神也好,都不像其各自的景仰者总爱说的那样,是人类发展的法则。应当说,两者都是对人类发展的贡献,是辉煌的、无可估量的贡献。依照人类历史上的不同时代、依照我们与两者的不同关系来看,各自都出现过比对方显得更辉煌、更可贵、更优越的时候。

16. And yet the lesson must perforce be learned, that the human spirit is wider than the most priceless of the forces which bear it onward, and that to the whole development of man Hebraism itself is, like Hellenism, but a contribution. (para. 9)

译文:但是,恐怕必须认识到,人的灵性其实比带动它向前的最珍贵的力还要宽阔,希伯来精神如同希腊精神一样,只是对人类整体发展的一种贡献而已。

17. It surely must be perceived that the idea of immortality, as this idea rises in its generality before the human spirit, is something grander, truer, and more satisfying, than it is in the particular forms by which St. Paul, in the famous fifteenth chapter of the Epistle to the Corinthians, and Plato, in the *Phaedo*, endeavour to develop and establish it. Surely we cannot but feel, that the argumentation with which the Hebrew apostle goes about to expound this great idea is, after all, confused and inconclusive; and that the reasoning, drawn from analogies of likeness and equality, which is employed upon it by the Greek philosopher, is over-subtle and sterile. (para. 10)

译文:大家一定会觉察到,灵魂不朽作为一种普遍性的理念出现在精神面前的时候,比起对它的具体阐发显得更为宏大,更加真确,也更能使人感到满足。圣保罗在著名的致哥林多人的书信第15章中,柏拉图在《斐多篇》中,都殚精竭虑地想确立不朽的思想。大家一定会感到,希伯来使徒阐发这一伟大理念的证据和论述终究是混乱而

结论不详的;那位希腊哲人则用相似和相等的类比方法来推断不朽,既显得过分的精细含蓄,又没有产生结果。

第十二单元 《语言天赋》

1. It's A PITY that so few of us have lived down our childhood struggles with grammar. We have been made to suffer so much from memorizing rules by rote and from approaching language in a mechanical, unimaginative way that we tend to think of grammar as the most inhuman of studies. (para. 1)

译文:能释怀儿童时期跟语法纠结的人,在我们中寥寥无几,这真是件憾事。我们被迫死记硬背语法规则,以一种机械的、毫无想象力的方式来学语言,遭受深重的痛苦,弄得我们把语法视为最没有人性的一种研究。

2. Only the human animal can communicate abstract ideas and converse about conditions that are contrary to fact. Indeed the purely conventional element in speech is so large that language be regarded as pure culture. (para. 2)

译文:唯有人类动物才能表述抽象思想,谈论与事实相反的情况。诚然,语言中约定俗成的元素如此之大,甚至可以把语言看作纯文化了。

3. No clues are so helpful as those of language in pointing to ultimate, unconscious psychological attitudes. (para. 2)

译文:没有别的提示能像语言中的提示那样,能指向终极的、无意识的心理态度。

4. We live in an environment which is largely verbal in the sense that we spend the most of our waking hours uttering words or responding actively or passively to the words of others. (para. 3)

译文:我们生活于其中的环境在很大程度上是词语性的,其意义就是,我们清醒的时光大部分都花在说词语或要么主动、要么被动地对他人的词语做出反应。

5. Language completely interpenetrates direct experience. For most persons every experience, real or potential, is saturated with verbalism. This perhaps explains why so many nature lovers do not feel that they are truly in touch with nature until they have mastered the names of a great many flowers and trees, as though the primary world of reality were a verbal one, and as though one could not get close to nature unless one first mastered the terminology that somehow magically expresses it. It is this constant interplay between language and experience which removes language from the cold status of such purely and simply symbolic systems as mathematical symbolism or flag signalling. (para. 3)

译文:语言彻底地渗透到经验中去。对大部分人来说,每种真实或潜在的经验都浸透了词语。这就解释了为什么许多爱自然的人要等到掌握了许多花卉和树木的名称后,才觉得他们跟自然有真正的接触。这就好像现实的首要世界是个词语世界一样,也好像一个人要先掌握了神奇地表述自然的术语后才能接近自然一样。就是语言与

经验这种时刻不停的互动,使得语言摆脱了如数学符号或旗语那样纯粹简单的象征体系的冰冷地位。

6. Mainly, language is an instrument for action. The meaning of a word or phrase is not its dictionary equivalent but the difference its utterance brings about in a situation. (para. 4)

译文:语言主要是行动的一种工具。一个词或短语的意义并非其字典上的对等意义,而是说出这个词语后在一个情景中所带来的差别。

7. The primary social value of speech lies in getting individuals to work more effectively together and in easing social tensions. Very often what is said matters much less than that something is said. (para. 4)

译文:话语的首要社会价值就在于让人更有效地合作,在于缓解社会的紧张局势。说出的话,往往要比说了点什么的重要性低得多。

8. Since many odd languages were of military significance during World War II, the anthropological linguist had a chance to introduce his method of working directly with the native informant. (para. 5)

译文:二战期间,由于许多奇特的语言具有军事意义,人类语言学专家就有机会推介出他直接跟土著语言信息提供者直接合作的方法。

9. Analysis of a vocabulary shows the principal emphases of a culture and reflects culture history. In Arabic, for example, there are more than six thousand different words for camel, its parts, and equipment. The crudity and the special local words of the vocabulary of Spanish-speaking villages in New Mexico reflect the long isolation of these groups from the main stream of Latin culture. (para. 6)

译文:对一种语言词汇的分析能显示出一个文化主要强调的是什,也反映了文化史。例如,在阿拉伯语中,有超过六千个不同的词表达骆驼、骆驼的各部位和装备。新墨西哥说西班牙语的村庄里的词汇很原始,含有特殊的当地词语,反映了这些群体长期孤立存在,与主流拉丁文化无缘。

10. Small peculiarities of linguistic usage are very revealing. (para. 8)

译文:语言惯用法中细微的特殊之处能揭示很多东西。

11. In France one comes to *tutoyer* few people after adolescence. This familiarity is restricted to immediate relatives and, to a few intimate friends of childhood. In the German-speaking world, however, a student who did not soon come to use the familiar *Du* with those whom he saw frequently would be regarded as stuffy. (para. 9)

译文:在法国,一个人在青春期后就很少用“你”来称呼别人。这种亲昵的称呼只局限于直系亲属和少数几个发小。然而,在说德语的世界里,一个学生若不是很快用亲昵的“你”来称呼他常见的人,就会被认为很古板。

注释:*tutoyer* 是法语动词,意为用“你”称呼对方,是随便、关系亲密的表示。*Du* 是德语中“你”的意思。

12. The hunting or “county” set in England affects the dropping of final g’s as a badge of

their being set apart. Understatement is the mark of unshakable psychological security. (para. 10)

译文:英格兰的狩猎或“郡县”一族故意不发词尾的 g 音,以此来表示他们与众不同。婉陈法是不可动摇的心理安全的标志。

13. You can pretty well place an Englishman by his tie and his accent. Idiomatic turns of speech identify to society at large the special positions and roles of its various members. Cliques and classes unconsciously use this device to prevent absorption into the larger group. (para. 10)

译文:看一个英国人的领带,听他的口音,你就能八九不离十地断定他的社会阶级。习惯用语使社会大众辨别其各色成员的特殊地位和角色。小集团和各阶层无意识地用这招来预防自己被吸纳进更大众的群体中去。

14. The words, then, that pass so readily from mouth to mouth are not entirely trustworthy substitutes for the facts of the physical world. The smooth-worn standard coins are slippery steppingstones from mind to mind. Nor is thinking simply a matter of choosing words to express thoughts. The selected words always mirror social situation as well as objective fact. (para. 13)

译文:从一张嘴轻而易举地传到另一张嘴的词语,并不是现实世界中事实的可信赖的替代品。磨得光滑的标准硬币是从一个头脑跳到另一个头脑的滑溜脚踏石。思考也不是简单地选择词语来表达思想。被选中的词语始终折射社会情境和客观事实。

15. Every language is something more than a vehicle for exchanging ideas and information — more even than a tool for self-expression and for letting off emotional steam or for getting other people to do what we want. (para. 14)

译文:每种语言都不仅仅是交换思想和信息的载体,甚至也不仅仅是自我表达和发泄情感、或让别人去做我们想要的事情的一件工具。

16. Concealed in the structure of each different language are a whole set of unconscious assumptions about the world and life in it. The anthropological linguist has come to realize that the general ideas one has about what happens in the world outside oneself are not altogether “given” by external events. Rather, up to a point, one sees and hears what the grammatical system of one’s language has made one sensitive to, has trained one to look for in experience. (para. 15)

译文:在每种不同语言的结构中掩藏着一整套关于世界和其中的生活的无意识设想。人类语言学家业已认识到,一个人关于身外世界发生的事情的笼统想法并不完全是由外部事件所客观给予的。相反,在一定程度上,一个人所看到和听到的,都是他的母语语法使他变得敏感的事物,都是他被训练在经验中去寻求的东西。

17. Modern physics has shown that even in the inanimate world there are many questions that cannot be answered by an unrestricted “yes” or an unqualified “no”. (para. 16)

译文:现代物理学表明,即使在无生命世界里,还是有许多不能由无限制的“是”或未加限定的“不”来答复的问题。

18. Every language is also a means of categorizing experience. The events of the “real” world are never felt or reported as a machine would do it. There is a selection process and an interpretation in the very act of response. Some features of the external situation are highlighted; others are ignored or not fully discriminated. (para. 21)

译文:每种语言也是给经验化分范畴的手段。“现实”世界里的事件从不是像被机器所感觉或报道的那样。在做出反应的行为自身里,有一个选择过程和阐释行为。外部情景的有些特点被强调;另一些特点被忽略,或没有被完全鉴别。

19. Every people has its own characteristic classes in which individuals pigeonhole their experiences. These classes are established primarily by the language through the types of objects, processes, or qualities which receive special emphasis in the vocabulary and equally, though more subtly, through the types of differentiation or activity which are distinguished in grammatical forms. (para. 22)

译文:每个民族都有其典型的类别,个人可以把他的经验分类储存于其中。这些类别主要经由语言建立起来,而语言则是通过词汇中特别强调的物体、过程或品质来建立这些类别。同样重要然而更为隐晦的是,语言也是通过语法形式所区别的区分与活动类型来建立这些类型的。

20. The lack of true equivalences between any two languages is merely the outward expression of inward differences between two peoples in premises, in basic categories, in the training of fundamental sensitivities, and in general view of the world. (para. 24)

译文:任何两门语言之间都没有真正的同义词,这个事实仅仅是两个民族在前提、在基本范畴、在对根本的敏感性的训练和在总的世界观方面内在差异的外在表达。

