



南京航空航天大学

NANJING UNIVERSITY OF AERONAUTICS AND ASTRONAUTICS

# 晨读英语经典篇目



南京航空航天大学

2024年10月

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# Youth

Samuel Ullman

Youth is not a time of life; it is a state of mind: it is not a matter of rosy cheeks, red lips and supple<sup>1</sup> knees; it is a matter of the will, a quality of the imagination, a vigor of the emotions; it is the freshness of the deep springs of life.

Youth means a temperamental<sup>2</sup> predominance<sup>3</sup> of courage over timidity, of the appetite for adventure over the love of ease. This often exists in a man of 60 more than a boy of 20. Nobody grows old merely by a number of years. We grow old by deserting<sup>4</sup> our ideals.

Years may wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, fear, self-distrust bows the heart and turns the spirit back to dust.

Whether 60 or 16, there is in every human being's heart the lure of wonder, the unfailing childlike appetite for what's next and the joy of the game of living. In the center of your heart and my heart there is a wireless station: so long as it receives messages of beauty, hope, cheer, courage and power from men and from the Infinite<sup>5</sup>, so long are you young.

When the aerials are down, and your spirit is covered with snows of cynicism<sup>6</sup> and the ice of pessimism, then you are grown old, even at 20; but as long as your aerials are up, to catch waves of optimism, there is hope you may die young at 80.

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<sup>1</sup> supple: adj. 柔软的。

<sup>2</sup> temperamental: adj. 由气质引起的。

<sup>3</sup> predominance: n. 优势。

<sup>4</sup> desert: vt. 抛弃, 放弃。

<sup>5</sup> the Infinite: 上帝。

<sup>6</sup> cynicism: n. 玩世不恭。

# What I Have Lived For<sup>1</sup>

Bertrand Russell

Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind. These passions, like great winds, have blown me hither and thither, in a wayward course, over a great ocean of anguish, reaching to the very verge of despair<sup>2</sup>.

I have sought love, first<sup>3</sup>, because it brings enthusiasm --- enthusiasm so great that I would often have sacrificed all the rest of life for a few hours of this joy. I have sought it, next, because it relieves loneliness --- that terrible loneliness in which one shivering consciousness looks over the rim of the world into the cold unfathomable lifeless abyss<sup>4</sup>. I have sought it, finally, because in the union of love I have seen, in a mystic miniature, the prefiguring vision of the heaven that saints and poets have imagined<sup>5</sup>. This is what I sought, and though it might seem too good for human life, this is what --- at last --- I have found.

With equal passion<sup>6</sup> I have sought knowledge. I have wished to understand the hearts of men<sup>7</sup>. I have wished to know why the stars shine. And I have tried to comprehend the Pythagorean power by which number holds sway above the flux<sup>8</sup>. A little of this, but not much, I have achieved.

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<sup>1</sup> What I Have Lived For: 本文是《罗素自传》的序言，因此作者在此用了现在完成时，表示这是对自己一生探索人生真谛的一段小结。同时也有继往开来，不断求索的涵义。

<sup>2</sup> These passions ... despair: 这三种因素，有如三股强劲的狂飙，卷着我到处飘零，倏忽不定，飞越深深的苦海，濒临绝望的边缘。hither and thither: 到处。In a wayward course: 沿着飘忽不定的轨迹。very: 起加强语气作用。

<sup>3</sup> first: 与下面的 because 连用，意为“首先是因为……”。下文中的 next, finally 亦然。

<sup>4</sup> that terrible ... abyss: 在那种可怕的孤寂之中，灵魂颤抖着从世界的边缘上窥视过去，却只见那天寒地冻、深不可测、毫无生气的深渊。consciousness: 灵魂。cold unfathomable lifeless abyss: 指死亡的世界。意即：当人处在极度的孤寂中时，只觉得天寒地荒，不由得想到彼岸世界的可怕。

<sup>5</sup> because in ... imagined: 因为在爱的欢聚中，我看到圣者和诗人们在想象中所预见的天堂景象的神秘缩影。the union of love: 爱的聚合，即可以指男欢女爱的相聚，亦可指人的爱心对世间一切的包容。in a mystic miniature: 指圣者和诗人想象中神秘的天堂景象的缩影。prefiguring vision: 预想到的情景。

<sup>6</sup> with equal passion: 同样热心执著地。

<sup>7</sup> the hearts of men: 此段谈罗素对知识的追求，因此“人心”在这里不仅是一个心理学上的概念，而且也指反映人类内心活动和情感的哲学、艺术和文学上的概念。

<sup>8</sup> And I ... flux: 我也曾努力理解毕达哥拉斯赋予数的力量，在他那里，数主宰了万物的流变。Pythagorean: 毕达哥拉斯的。number: 数（这里指抽象的非实体的概念）。hold sway above: 控制（主宰）某物。the flux: 指世间万物的变易。毕达哥拉斯（Pythagoras，生年不详，卒于公元前497年），希腊哲学家、数学家。在他的哲学中，“数”是宇宙的本体，万物始于“一”，由“一”生“二”，从而化成了大千世界。他的“数”是形而上学的实体。罗素也精通数学，这里他指出，自己之所以研究数学，是受了毕达哥拉斯的影响，是为了探求宇宙万物变易的奥秘。

Love and knowledge, so far as they were possible, led upward toward the heavens<sup>9</sup>. But always pity brought me back to earth. Echoes of cries of pain reverberate in my heart. Children in famine, victims tortured by oppressors, helpless old people a burden to their sons, and the whole world of loneliness, poverty, and pain make a mockery of what human life should be<sup>10</sup>. I long to alleviate this evil, but I cannot, and I too suffer.

This has been my life. I have found it worth living, and would gladly live it again if the chance were offered me.

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<sup>9</sup> led upward toward the heavens: 将我引向高高的天空。led upward ... = led me upward ...这里作者的意思是: 由于爱和智慧都是积极的东西, 因此使人忘却了人世间的忧患, 仿佛使人超凡脱俗了似的。the heavens: 这里并非是指宗教意义上的天堂 (Heaven), 而是指超越了凡俗世界后的境界。

<sup>10</sup> make a ... be: 意即人类生活应更加美好, 但这一切 (指上述诸多苦难) 却与此相悖, 成为对人类理想的讽刺。human life should be: 人类生活理当成为的样子。should 既有虚拟意味, 又带有强烈的主观色彩, 表示人对生活的理想。

# Solitude

Henry David Thoreau

I find it wholesome to be alone the greater part of the time. To be in company, even with the best, is soon wearisome and dissipating<sup>1</sup>. I love to be alone. I never found the companion that was so companionable as solitude. We are for the most part more lonely when we go abroad among men than when we stay in our chambers. A man thinking or working is always alone, let him be where he will. Solitude is not measured by the miles of space that intervene between a man and his fellows. The really diligent student in one of the crowded hives of Cambridge College is as solitary as a dervish<sup>2</sup> in the desert. The farmer can work alone in the field or the woods all day, hoeing<sup>3</sup> or chopping, and not feel lonesome, because he is employed; but when he comes home at night he cannot sit down in a room alone, at the mercy of his thoughts, but must be where he can “see the folks,” and recreate, and, as he thinks, remunerate<sup>4</sup> himself for his day’s solitude; and hence he wonders how the student can sit alone in the house all night and most of the day without ennui<sup>5</sup> and “the blues”; but he does not realize that the student, though in the house, is still at work in his field, and chopping in his woods, as the farmer in his, and in turn seeks the same recreation and society that the latter does, though it may be a more condensed form of it.

Society is commonly too cheap. We meet at very short intervals, not having had time to acquire any new value for each other. We meet at meals three times a day, and give each other a new taste of that old musty<sup>6</sup> cheese that we are. We have had to agree on a certain set of rules, called etiquette<sup>7</sup> and politeness, to make this frequent meeting tolerable and that we need not come to open war. We meet at the post-office, and at the sociable, and about the fireside every night; we live thick and are in each other’s way, and stumble over one another, and I think that we thus lose some respect

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<sup>1</sup> dissipate: v. 浪费（金钱或时间）。

<sup>2</sup> dervish: n. 托钵僧，苦行僧人。

<sup>3</sup> hoe: v. 用锄耕地，锄。

<sup>4</sup> remunerate: v. 酬劳。

<sup>5</sup> ennui: n. 倦怠，厌倦。

<sup>6</sup> musty: adj. 发霉的，有霉味的，冷淡的。

<sup>7</sup> etiquette: n. 礼节。

for one another. Certainly less frequency would suffice for all important and hearty communications. Consider the girls in a factory --- never alone, hardly in their dreams. It would be better if there were but one inhabitant to a square mile, as where I live. The value of a man is not in his skin, that we should touch him.

I have a great deal of company in my house; especially in the morning, when nobody calls. Let me suggest a few comparisons, that someone may convey an idea of my situation. I am no more lonely than the loon<sup>8</sup> in the pond that laughs so loud, or than Walden Pond itself. What company has that lonely lake, I pray? And yet it has not the blue devils, but the blue angels in it, in the azure<sup>9</sup> tint of its waters. The sun is alone, except in thick weather, when there sometimes appear to be two, but one is a mock sun. God is alone --- but the devil, he is far from being alone; he sees a great deal of company; he is legion<sup>10</sup>. I am no more lonely than a single mullein<sup>11</sup> or dandelion<sup>12</sup> in a pasture, or a bean leaf, or sorrel, or a horse-fly, or a bumblebee. I am no more lonely than the Millbrook, or a weathercock, or the north star, or the south wind, or an April shower, or a January thaw, or the first spider in a new house.

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<sup>8</sup> loon: n. 懒人, 笨蛋, [动物] 潜鸟。

<sup>9</sup> azure: adj. 天蓝的, 蔚蓝的。

<sup>10</sup> legion: n. 众多, 大批。

<sup>11</sup> mullein: n. [植物] 毛蕊花属的植物。

<sup>12</sup> dandelion: n. 蒲公英。



# Universities and Their Function (excerpt)

Alfred North Whitehead

The universities are schools of education, and schools of research. But the primary reason for their existence is not to be found either in the mere knowledge conveyed to the students or in the mere opportunities for research afforded to the members of the faculty<sup>1</sup>.

The justification for a university is that it preserves the connection between knowledge and the zest of life, by uniting the young and the old in the imaginative consideration of learning<sup>2</sup>. The university imparts information, but it imparts it imaginatively. At least, this is the function which it should perform for society. A university which fails in this respect has no reason for existence. This atmosphere of excitement, arising from imaginative consideration, transforms knowledge. A fact is no longer a bare fact: it is invested with all its possibilities. It is no longer a burden on the memory: it is energizing as the poet of our dreams, and as the architect of our purposes<sup>3</sup>.

Imagination is not to be divorced from the facts: it is a way of illuminating the facts. It works by eliciting the general principles which apply to the facts, as they exist, and then by an intellectual survey of alternative possibilities which are consistent with those principles<sup>4</sup>. It enables men to construct an intellectual vision of a new world, and it preserves the zest of life by the suggestion of satisfying purposes.<sup>5</sup>

Youth is imaginative, and if the imagination be strengthened by discipline this energy of imagination can in great measure be preserved through life. The tragedy of the world is that those who are imaginative have but slight experience, and those who are experienced have feeble imaginations. Fools act on imagination without

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<sup>1</sup> But the ... faculty: 但它们存在的首要原因既不在于纯粹向学生传授知识, 也不在于为教员的研究提供机会。

<sup>2</sup> The justification ... learning: 大学之所以有理由存在, 是因为它使老少两代在富于想象力的学习中, 保持了知识与对生活的热情之间的联系。

<sup>3</sup> it is ... purposes: 它充满活力, 犹如能描绘我们梦境的诗人, 能实现我们意图的建筑师。

<sup>4</sup> It works ... principles: 想象是通过引出适用于具体事实本身的一般规律, 并随之对与这些规律一致的种种可能性进行理性概括而起作用的。

<sup>5</sup> it preserves ... purposes: 通过暗示令人满意的目标, 来使人保持对生活的热情。

knowledge; pedants act on knowledge without imagination<sup>6</sup>. The task of a university is to weld together imagination and experience.

These reflections upon the general functions of a university can be at once translated in terms of the particular functions of a business school<sup>7</sup>. We need not flinch from the assertion that<sup>8</sup> the main function of such a school is to produce men with a greater zest for business. ....

..... In a simpler world, business relations were simpler, being based on the immediate contact of man with man and on immediate confrontation with all relevant material circumstances. Today business organization requires an imaginative grasp of the psychologies of populations engaged in differing modes of occupation<sup>9</sup>; of populations scattered through cities, through mountains, through plains; of populations on the ocean, and of populations in mines, and of populations in forests. It requires an imaginative grasp of conditions in the tropics, and of conditions in temperate zones. It requires an imaginative grasp of the interlocking interests of great organizations, and of the reactions of the whole complex to any change in one of its elements<sup>10</sup>. It requires an imaginative understanding of laws of political economy, not merely in the abstract, but also with the power to construe them in terms of the particular circumstances of a concrete business. It requires some knowledge of the habits of government, and of the variations of those habits under diverse conditions<sup>11</sup>. It requires an imaginative vision of the binding forces of any human organization, a sympathetic vision of the limits of human nature and of the conditions which evoke loyalty of service<sup>12</sup>. It requires some knowledge of the laws of health, and of the laws of fatigue, and of the conditions for sustained reliability. It requires an imaginative understanding of the social effects of the conditions of factories. It requires a

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<sup>6</sup> Fools act ... imagination: 蠢夫们无知地凭想象行事, 学究们死抠知识、缺乏想象。

<sup>7</sup> These reflections ... school: 关于大学之一般功能的见解, 可立即用某所商业学校的特定功能来说明。

<sup>8</sup> We need not flinch from the assertion that ...: 我们无须讳言.....。

<sup>9</sup> engaged ... occupation: 从事不同职业。

<sup>10</sup> It requires ... elements: 它要求凭想象把握各大企业之间交织着的利益关系, 以把握整个综合企业对其各分企业任何变化的反应。

<sup>11</sup> It requires some knowledge of ... conditions: 它要求能对政府的决策规律有所了解, 并对在不同条件下这些规律的变化有所了解。

<sup>12</sup> It requires an imaginative vision service: 要求能够设想各组织机构的种种制约力、合情合理地预见人的局限性和激发人的耿耿忠心的条件。

sufficient conception of the role of applied science in modern society. It requires that discipline of character which can say 'yes' and 'no' to other men, not by reason of blind obstinacy, but with firmness derived from a conscious evaluation of relevant alternatives<sup>13</sup>.

The universities have trained the intellectual pioneers of our civilization --- the priests, the lawyers, the statesmen, the doctors, the men of science, and the men of letters. They have been the home of those ideals which lead men to confront the confusion of their present times. The Pilgrim Fathers left England to found a state of society according to the ideals of their religious faith; and one of their earlier acts was the foundation of Harvard University in Cambridge, named after that ancient mother of ideals in England, to which so many of them owed their training. The conduct of business now requires intellectual imagination of the same type as that which in former times has mainly passed into those other occupations; and the universities are the organizations which have supplied this type of mentality for the service of the progress of the European races.

There is one great difficulty which hampers all the higher types of human endeavor. In modern times this difficulty has even increased in its possibilities for evil<sup>14</sup>. In any large organization the younger men, who are novices, must be set to jobs which consist in carrying out fixed duties in obedience to orders. No president of a large corporation meets his youngest employee at his office door with the offer of the most responsible job which the work of that corporation includes. The young men are set to work at a fixed routine, and only occasionally even see the president as he passes in and out of the building. Such work is a great discipline. It imparts knowledge, and it produces reliability of character; also it is the only work for which the young men, in that novice stage, are fit, and it is the work for which they are hired. There can be no criticism of the custom, but there may be an unfortunate effect-prolonged routine work dulls the imagination<sup>15</sup>.

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<sup>13</sup> It requires that ... alternatives: 在性格上必须受过这样的训练, 即对别人的看法表示赞同或反对时, 不是出自于固执己见, 而是理智地权衡各种相关选择方案, 从而变得果断的结果。

<sup>14</sup> its possibilities for evil: 产生弊端的可能性。

<sup>15</sup> There can ... imagination: 这种惯例本身无可指摘, 但可能有令人遗憾的副作用——长期、机械的工作削

The way in which a university should function in the preparation for an intellectual career, such as modern business or one of the older professions, is by promoting the imaginative consideration of the various general principles underlying that career. Its students thus pass into their period of technical apprenticeship with their imaginations already practiced in connecting details with general principles. The routine then receives its meaning, and also illuminates the principles which give it that meaning. Hence, instead of a drudgery issuing in a blind rule of thumb, the properly trained man has some hope of obtaining an imagination disciplined by detailed facts and by necessary habits<sup>16</sup>.

Thus the proper function of a university is the imaginative acquisition of knowledge. Apart from this importance of the imagination, there is no reason why business men, and other professional men, should not pick up their facts bit by bit as they want them for particular occasions<sup>17</sup>. A university is imaginative or it is nothing --- at least nothing useful.

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弱了想象力。

<sup>16</sup> Hence ... habits: 因此, 训练有素的人所面临的不再是单调乏味的工作所导致的墨守成规, 而是有希望获得一种受详尽的事实和必要习惯所规范的想象力。

<sup>17</sup> Apart from ... occasions: 排除了这一想象的重要性, 从事商业或其他职业的人们就完全有理由依照各种场合的需要去就事论事了。

# Work, Labor, and Play

Wystan Hugh Auden

So far as I know, Miss Hannah Arendt<sup>1</sup> was the first person to define the essential difference between work and labor.<sup>2</sup> To be happy, a man must feel, firstly, free and, secondly, important. He cannot be really happy if he is compelled by society to do what he does not enjoy doing, or if what he enjoys doing is ignored by society as of no value or importance. In a society where slavery in the strict sense has been abolished, the sign that what a man does is of social value is that he is paid money to do it, but a laborer<sup>3</sup> today can rightly be called a wage slave. A man is a laborer if the job society offers him is of no interest to himself but he is compelled to take it by the necessity of earning a living and supporting his family.

The antithesis to labor is play. When we play a game, we enjoy what we are doing, otherwise we should not play it, but it is a purely private activity; society could not care less whether we play it or not.

Between labor and play stands work. A man is a worker if he is personally interested in the job which society pays him to do; what from the point of view of society is necessary labor is from his own point of view voluntary play. Whether a job is to be classified as labor or work depends, not on the job itself, but on the tastes of the individual who undertakes it. The difference does not, for example, coincide with the difference between a manual and a mental job; a gardener or a cobbler may be a worker, a bank clerk a laborer. Which a man is can be seen from his attitude toward leisure. To a worker, leisure means simply the hours he needs to relax and rest in order to work efficiently. He is therefore more likely to take too little leisure than too much; workers die of coronaries<sup>4</sup> and forget their wives' birthdays. To the laborer, on the other hand, leisure means freedom from compulsion, so that it is natural for him to imagine that the fewer hours he has to spend laboring, and the more hours he is free to

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<sup>1</sup> Hannah Arendt: 汉纳·阿伦特 (1906-1975), 出生于德国的美国哲学家。

<sup>2</sup> work and labor: 按作者的意思, 这里的 work 意为人们所喜爱或感兴趣的工作, 而 labor 则指自己并不喜欢但为了生计而不得不从事的劳动。

<sup>3</sup> Laborer: 此处意为雇佣劳动者。

<sup>4</sup> Coronaries: 冠状动脉血栓症。

play, the better.

What percentage of the population in a modern technological society are, like myself, in the fortunate position of being workers? At a guess I would say sixteen percent, and I do not think that figure is likely to get bigger in the future.

Technology and the division of labor have done two things: by eliminating in many fields the need for special strength of skill, they have made a very large number of paid occupations which formerly were enjoyable work into boring labor, and by increasing productivity they have reduced the number of necessary laboring hours. It is already possible to imagine a society in which the majority of the population, that is to say, its laborers, will have almost as much leisure as in earlier times was enjoyed by the aristocracy.<sup>5</sup> When one recalls how aristocracies in the past actually behaved, the prospect is not cheerful. Indeed, the problem of dealing with boredom may be even more difficult for such a future mass society than it was for aristocracies. The latter, for example, ritualized their time; there was a season to shoot grouse, a season to spend in town, etc. The masses are more likely to replace an unchanging ritual by fashion which it will be in the economic interest of certain people to change as often as possible.<sup>6</sup> Again, the masses cannot go in for hunting, for very soon there would be no animals left to hunt. For other aristocratic amusements like gambling, dueling, and warfare, it may be only too easy to find equivalents in dangerous driving, drug-taking, and senseless acts of violence. Workers seldom commit acts of violence, because they can put their aggression<sup>7</sup> into their work, be it physical like the work of a smith, or mental like the work of a scientist or an artist. The role of aggression in mental work is aptly expressed by the phrase “getting one’s teeth into a problem.”<sup>8</sup>

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<sup>5</sup> It is already ... aristocracy: 已能想象出这样一个社会, 其人口的大多数(即雇佣劳动者们)几乎都可以享受到昔日贵族所能享受的同样充分的悠闲安逸。

<sup>6</sup> The masses ... possible: 人民大众非常可能用时尚取代一种一成不变的仪式。并且这种时尚也将根据某些人在经济方面的兴趣而不断地翻新花样。

<sup>7</sup> Aggression: (精神上或精力上的) 宣泄。

<sup>8</sup> getting one’s teeth into a problem: 精神抖擞地去解决问题。to get one’s teeth into = to attack (a job) vigorously.

# A Passion for Cities

Jan Morris

Love apart, and perhaps wine, more than anything else I enjoy looking at cities<sup>1</sup> not looking at them methodically, or even analytically, but just as E. M. Forster recommended long ago, “wing aimlessly around”. The pleasure they have given me has been varied, ranging from the delight of sheer serendipity<sup>2</sup> to the satisfaction of knowledge gained or anticipations fulfilled, and now that I have visited (with one single exception) all the incontestably great cities of the earth, I find myself sorting my favorites not just by degrees of enjoyment, but by category.

For example, nobody could seriously deny that the most beautiful of all cities is Venice: the Shakespeare of cities,<sup>3</sup> as it was once called, all on its own;<sup>4</sup> water-lapped, shadow-dappled, tower-crowned,<sup>5</sup> gilded and flagged and marvelously chimneyed, stacked so subtly beside its lagoon<sup>6</sup> that as you sail past its palaces in your long black gondola its layers<sup>7</sup> seem to be moving, building behind building like a marble ballet.<sup>8</sup>

On the other hand, for intricacy of interest nowhere can match London, the most richly experienced, adaptable, devious and cynical of capitals. London is a theatre. Nothing is unpremeditated there, almost nothing is altogether frank, from the astonishing permutation of royalty (clank of cavalry down the Mall,<sup>9</sup> billow of golden ensign above the Palace<sup>10</sup>) to the infinite sense of gentlemanly cunning that informs the financial quarter of The City.<sup>11</sup>

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<sup>1</sup> Love apart ... cities: 除了恋爱以外也许还有酒, 最使我兴致勃勃的事就是去各大城市观光了。

<sup>2</sup> sheer serendipity: 纯属好运。

<sup>3</sup> the Shakespeare of cities: 都市中之佼佼者。由于莎士比亚举世闻名, 所以作者用莎士比亚的名声来表示威尼斯城的知名度。

<sup>4</sup> all on its own = on its own account; independently.

<sup>5</sup> water-lapped, shadow-dappled, tower-crowned: 水波拍岸, 阴影斑驳, 塔楼高耸(均系对威尼斯城的描绘)。

<sup>6</sup> stacked so subtly beside its lagoon: (高塔、彩旗、烟囱、建筑等) 如此精巧的排列在内河两旁。Lagoon: 原意为“环礁湖”。这里指内河。

<sup>7</sup> Layers: 指两岸建筑群一层层排列着。

<sup>8</sup> building behind building like a marble ballet: 层层叠叠的建筑物, 在河面潋滟的水光中恰似由大理石组成的演员在上演一幕芭蕾舞剧。

<sup>9</sup> the Mall: 伦敦圣·詹姆斯公园 (St. James Park) 林荫路。

<sup>10</sup> the Palace: 即白金汉宫 (Buckingham Palace)。

<sup>11</sup> the infinite sense ... City: 那揭示市中心金融区无所不在的绅士派头的精明狡诈。

The City = the City of London: 伦敦商业中心区。

For stimulus and rejuvenation, for staying up late and dancing in the park - well, hackneyed though the judgement seems, it can only be New York. I am always more than myself in New York:<sup>12</sup> partly because of its architectural intensity, that masonry thicket of Manhattan,<sup>13</sup> partly because of its climatic extremes, but chiefly because nearly everybody I know there is cleverer (if not necessarily wiser) than I am.<sup>14</sup>

Mind you, for majesty, for tremendousness, I think another American city beats it. Charles Dickens was told by his train conductor, when he first went to Chicago, that he was entering “the boss city of the universe”.<sup>15</sup> It is hardly that, but all the same no other city so impresses me with the scale of the human potential. That magnificent lakefront, those terrific windy boulevards, that stupendous Sears skyscraper,<sup>16</sup> like a slab of living rock left standing when the rest of a precipice was quarried away - Chicago is a city fit for giants.

I suppose one must grant that Paris is the most elegant of cities still, but I have never really responded to it. I prefer a more spontaneous kind of stylishness, and I find it preeminently in Rio de Janeiro.<sup>17</sup> Rio is urbane and squalid cheek by jowl,<sup>18</sup> but its overwhelming characteristic is charm. Set there on its lovely bays, serenely supervised by its hilltop figure of Christ, it seems designed to soothe the cares away. More than any other city I know it possesses what the Arabs call *baraka*,<sup>19</sup> the gift of being blessed, and of bestowing blessings, both at the same time.

I detested Sydney when I first went there, but it has grown on me<sup>20</sup> - partly no doubt because I have matured, but partly because it has blossomed miraculously during the twenty years I have known it. Now if I were asked to name the jolliest city, I think my mind would spring at once to the good-natured bustle of the Circular

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<sup>12</sup> I am ... New York: 在纽约我总是感到不自在。

<sup>13</sup> I am ... New York: 在纽约我总是感到不自在。

<sup>14</sup> masonry thicket of Manhattan: 曼哈顿密集的高楼大厦。Manhattan: 曼哈顿（美国纽约市中心）。

<sup>15</sup> is cleverer (if not necessarily wiser) than I am: 比我精明（但不一定比我聪明）。

<sup>16</sup> the boss city of the universe: 世界第一城。Boss: （俚）第一流的。

<sup>17</sup> Sears skyscraper: 即 Sears Tower, 西尔斯大厦（是美国，也是世界上最高的大厦，位于芝加哥中心区密歇根湖畔）。

<sup>18</sup> Rio de Janeiro: 里约热内卢（巴西港口城市）。

Rio is ... jowl: 在里约热内卢，彬彬有礼与肮脏污秽紧密相连。cheek by jowl (with): （和……）紧紧靠着。

<sup>19</sup> Baraka: [阿拉伯] 穆斯林的祝福和礼赞。

<sup>20</sup> it has grown on me: 我已经喜欢悉尼市了。to grow on = to grow upon; to win the liking of.



Quay,<sup>21</sup> the shambled bonhomie of Kings Cross,<sup>22</sup> the mordancy the Sydney taxi drivers and the inimitable Sydney humour.

The city where I really grew up, where I experienced I suppose the most formative years of my young adulthood, was Cairo, and it remains for me in many ways the grandest of them all. As Charles Doughty<sup>23</sup> observed of the Arabs, it has its feet in a sewer but its brow touches heaven. As old as the Sphinx, as brash as television, with its incomparable medieval center, the desert that hems it in and the benign old Nile that flows through the middle of it, it is truly the greatheart of towns, addled by poverty, inefficiency and bad luck, but ennobled always by human sympathy.<sup>24</sup>

And there remains one more category of city than enralls me<sup>25</sup> the tantalizing city, the mysterious, the beckoning, the never-quite-understood. Of all the supreme cities of the earth, for me the most tantalizing is Peking, because that's the one I've never been to.

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<sup>21</sup> the Circular Quay: 悉尼市轮渡中心码头。

<sup>22</sup> the shambled bonhomie of Kings Cross: 国王十字区节奏缓慢的娱乐。bonhomie 是法语, 英语为 cheerfulness; Kings Cross: 悉尼市区一个商业娱乐区。

<sup>23</sup> Charles Doughty: 查尔斯·道蒂 (1843—1926), 英国诗人、旅行家, 以游记作品《在阿拉伯沙漠旅行》(Travels in Arabia Deserta, 1888) 而闻名。

<sup>24</sup> As old as ... sympathy: 开罗城拥有无与伦比的、起源于中世纪的商业中心, 有沙漠把它环抱拱卫, 有古老而又慈祥的尼罗河穿城流过; 它既像狮身人面像那般历史悠久, 又似电视那样充满活力, 至今仍是众城之翘楚。尽管它由于贫困、平庸和失意而腐败堕落, 但是人的同情使它永远崇高神圣。

<sup>25</sup> And there ... me: 另外还有一种城市使我着迷。than 在此用来表示不同类别和特性, 意义上与 that 相近。

# Of Studies

Francis Bacon

Studies serve for delight, for ornament, and for ability. Their chief use for delight is in privateness and retiring<sup>1</sup>; for ornament, is in discourse; and for ability, is in the judgment and disposition of business.<sup>2</sup> For expert men can execute, and perhaps judge of particulars, one by one;<sup>3</sup> but the general counsels, and the plots<sup>4</sup> and marshalling of affairs,<sup>5</sup> come best from those that are learned. To spend too much time in studies is sloth; to use them too much for ornament, is affectation; to make judgment wholly by their rules<sup>6</sup>, is the humor of a scholar<sup>7</sup>. They perfect nature, and are perfected by experience: for natural abilities are like natural plants, that need pruning, by study; and studies themselves do give forth directions too much at large, except they be bounded in by experience.<sup>8</sup> Crafty men<sup>9</sup> condemn studies, simple<sup>10</sup> men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them, and above them, won by observation<sup>11</sup>. Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously;<sup>12</sup> and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy<sup>13</sup>, and extracts made of them by others; but that would be only in the less important

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<sup>1</sup> privateness and retiring: 独处幽居之时。

<sup>2</sup> in the judgment and disposition of business: 判断、处理事物。

<sup>3</sup> expert men ... one by one: 有经验的人善于实践, 并能一一辨别细节。expert men: 有经验的人。

<sup>4</sup> plots = plans: 计划。

<sup>5</sup> marshalling of affairs: 安排事物。

<sup>6</sup> by their rules: 按书本里的条条框框。

<sup>7</sup> the humor of a scholar: 学者的癖性。

<sup>8</sup> and studies ... by experience: 书本所提供的启示, 若不以经验约束之, 则会不着边际。except they be = except they should be.

<sup>9</sup> crafty men = men of skill: 有一技之长者。

<sup>10</sup> Simple: 此处意为“头脑简单”。

<sup>11</sup> for they ... by observation: 因为书本本身并不教人用书之道, 用书之道是一种智慧, 不在书内而在书外, 由观察而得之。

<sup>12</sup> curiously: 仔细地。

<sup>13</sup> read by deputy: 由人代读。

arguments<sup>14</sup> and the meaner sort of books, else distilled books are like common distilled waters, flashy things<sup>15</sup>. Reading maketh a full man; conference<sup>16</sup> a ready man; and writing an exact man. And therefore, if a man write little<sup>17</sup>, he had need have<sup>18</sup> a great memory; if he confer little, he had need have a present wit;<sup>19</sup> and if he read little, he had need have much cunning, to seem to know that he doth not<sup>20</sup>. Histories make men wise; poets witty; the mathematics subtle; natural philosophy<sup>21</sup> deep; moral<sup>22</sup> grave; logic and rhetoric able to contend. “*Abeunt studia in mores*”.<sup>23</sup> Nay, there is no stound or impediment in the wit but may be wrought out by fit studies<sup>24</sup>; like as<sup>25</sup> diseases of the body may have appropriate exercises. Bowling is good for the stone and reins<sup>26</sup>, shooting for the lungs and breast; gentle walking for the stomach; riding for the head; and the like.<sup>27</sup> So if a man’s wit be wandering, let him study the mathematics; for in demonstrations<sup>28</sup>, if his wit be called away never so little, he must begin again<sup>29</sup>. If his wit be not apt to distinguish or find differences, let him study the Schoolmen;<sup>30</sup> for they are *Cymini sectores*<sup>31</sup>. If he be not apt to beat over matters<sup>32</sup>, and to call up one thing to prove and illustrate another, let him study the lawyers’ cases: so every defect of the mind may have a special receipt<sup>33</sup>.

<sup>14</sup> arguments: 内容。

<sup>15</sup> flashy things: 平淡无味的东西。

<sup>16</sup> conference: 谈话, 交谈。

<sup>17</sup> If a man write little: 此处为虚拟语气, 凡以 if, though 等引起的句子, 其动词须用虚拟语气, 下文中的 confer, read 等均如此。

<sup>18</sup> had need have = would need to have。

<sup>19</sup> If he confer ... a present wit: 如果他很少与人谈话, 那他必须有敏捷的机智。present wit = ready wit。

<sup>20</sup> that he doth not = that he does not。

<sup>21</sup> natural philosophy: 物理学。

<sup>22</sup> moral = moral philosophy: 伦理学。

<sup>23</sup> Abeunt studia in mores: [拉] 语出古罗马诗人奥维德的《女英雄书信集》, 意为一切学问都对性格有所影响。

<sup>24</sup> There is ... studies: 凡智力有障, 只要学习得法, 皆可消除。wrought out: 消除。

<sup>25</sup> like as = as: 正如, 就像。

<sup>26</sup> the stone and reins: 结石和肾脏。

<sup>27</sup> riding for...the like: 骑马有利于大脑, 如此等等。

<sup>28</sup> demonstrations: 演算数学题。

<sup>29</sup> If ... again: 哪怕他开半点小差, 他又得从头开始。never so little = ever so little。

<sup>30</sup> the schoolmen: 中世纪欧洲经院哲学家。

<sup>31</sup> Cymini sectores: [拉] 意为 hair-splitters。

<sup>32</sup> beat over matters: 思考问题。

<sup>33</sup> so every ... receipt: 凡智力上有缺陷, 皆有医治的良方。receipt = recipe。

# Letter to Lord Chesterfield<sup>1</sup>

Samuel Johnson

To the right honorable the Earl of Chesterfield

7<sup>th</sup> February, 1755.

My Lord<sup>2</sup>,

I have been lately informed by the proprietor of *The World*,<sup>3</sup> that two papers, in which my Dictionary is recommended to the Public, were written by your Lordship. To be so distinguished, is an honor which, being very little accustomed to favors from the Great, I know not well how to receive, or in what terms to acknowledge<sup>4</sup>.

When upon some slight encouragement, I first visited your Lordship, I was overpowered, like the rest of mankind, by the enchantment of your address; and could not forbear to wish that I might boast myself *Le vainqueur du vainqueur de la terre*<sup>5</sup>; — that I might obtain the regard for which I saw the world<sup>6</sup> contending; but I found my attendance<sup>7</sup> so little encouraged, that neither pride nor modesty would suffer me to continue it<sup>8</sup>. When I had once addressed your Lordship in public, I had exhausted all the art of pleasing which a retired and uncourtly scholar can possess<sup>9</sup>. I had done all that I could; and no man is well pleased to have his all neglected, be it ever so little<sup>10</sup>.

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<sup>1</sup> Lord Chesterfield: 此指菲力浦·多墨·斯坦霍普(Philip Dormer Stanhope, 1694-1773)切斯特菲尔德第四位伯爵, 曾出使海牙, 做过爱尔兰总督。他也是一位书简家, 其信件被编为《切斯特菲尔德伯爵书信集》, 亦为名牒。

<sup>2</sup> My Lord: 阁下, 大人, 伯爵大人, 用作某些高官和地位高的人的称谓。此指切斯特菲尔德伯爵。

<sup>3</sup> The World: 《世界报》。周刊, 由切斯特菲尔德伯爵和著名作家贺拉斯·沃尔波尔(Horace Walpole, 4th Earl of Orford)资助, 爱德华·摩尔(Edward Moore)主编。1753-1757年间在伦敦发行, 风格与当时的著名刊物《漫谈者》(The Rambler)相近。

<sup>4</sup> very little ...acknowledge: 很不习惯受达官贵人的垂青, 我不知道如何接受、何辞答谢。

<sup>5</sup> Le vainqueur du vainqueur de la terre: [法] 英文意思为, Conqueror of the conqueror of the earth, “世界征服者的征服者”。

<sup>6</sup> the world: 世人, 与上文的 mankind 相呼应, 都是夸张。天下人都趋之若鹜, 举世竟求其恩宠, 极言切斯特菲尔德伯爵声名之盛。

<sup>7</sup> Attendance: 此作“趋候、逢迎”。

<sup>8</sup> that neither ... continue it: 无论是骄傲还是谦卑都不容我继续如此曲意逢迎。suffer: 允许、容许。It: 指的是 attendance。

<sup>9</sup> I had ... possess: 我已经尽一个不善逢迎的书生之所能取悦于您。此处暗含讽刺之意, 切斯特菲尔德伯爵于1774年2月至6月间给他的教子(有传为其私生子)写了十四封信探讨取悦别人的艺术(the art of pleasing)。亦为信中名篇。retired: 与世无争的。uncourtly: 不善逢迎的。

<sup>10</sup> no man ... little: 如果这一切努力(尽管微不足道)均被忽视, 谁都不会感到高兴。be it ever so little: 虚拟语气。尽管这些努力微不足道。

Seven years, my Lord, have now past, since I waited in your outward rooms<sup>11</sup>, or was repulsed from your door;<sup>12</sup> during which time I have been pushing on my work through difficulties, of which it is useless to complain, and have brought it, at last, to the verge of publication, without one act of assistance, one word of encouragement, or one smile of favour<sup>13</sup>. Such treatment I did not expect, for I never had a patron before<sup>14</sup>.

The shepherd in Virgil grew at last acquainted with Love, and found him a native of the rocks<sup>15</sup>.

Is not a patron, my Lord, one who looks with unconcern on a man struggling for life in the water and when he has reached ground, encumbers him with help<sup>16</sup>? The notice which you have been pleased to take of my labours<sup>17</sup>, had it been early, had been kind<sup>18</sup>; but it has been delayed till I am indifferent and cannot enjoy it; till I am solitary and cannot impart it; till I am known and do not want it<sup>19</sup>. I hope it is no very cynical asperity not to confess obligations where no benefit has been received<sup>20</sup>, or to be unwilling that the public should consider me as owing that to a patron, which Providence<sup>21</sup> has enabled me to do for myself.

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<sup>11</sup> waited in your outward rooms: 在外室恭立候教。

<sup>12</sup> or was repulsed from your door: 或见逐于门外, 吃闭门羹。

<sup>13</sup> Without ... favour: (在此期间) 未曾有过赞助的行为、温勉的言辞和称许的微笑。三联排比, 很有气势。名词前用 one 而不是 a(n) 以增强语气。三个名词短语涉及的动作难度呈递减趋势, 但是语意强度渐强。值得一提的是, 约翰逊的传记作者詹姆斯·鲍斯韦尔 (James Boswell) 指出, 约翰逊在一封致友人的信中说, 其实切斯特菲尔德伯爵给他十英镑的资助。约翰逊认为这点钱实在是太寒碜, 在信中不宜提及。

<sup>14</sup> Such ... before: 我未曾奢望得此恩宠, 因为我未曾有过赞助人。

<sup>15</sup> The shepherd ... rocks: 维吉尔诗中的牧羊人终于和爱神相识, 却发现爱神如山居野人一般残酷。典出古罗马诗人维吉尔的长诗《牧歌》第八章 (ECLOGUE VIII), JW. Mackall 的英译文为: Now I know what Love is: on iron fints of Imaros or Rhodope or the utmost Garamants is he born, no child of our kin or blood. 杨宪益先生译为: 现在我认识了爱神, 他在坚实的岩石间长成, / 在特马洛山或洛多贝山或靠近远方加拉蛮人, 他不是我们族类, 也不是血肉所生。native of the rocks: 边鄙之地的草野之夫。

<sup>16</sup> Is not ... help: 伯爵大人, 有的人见人溺水呼救却无动于衷, 等他上岸后再碍手碍脚地伸手相助, 难道赞助者不是这样的人吗? 类比和反讽用在一个尾重句的长句里, 语气十分强烈。encumber: 阻碍、拖累。

<sup>17</sup> labours: 劳动成果, 此指他所编著的词典。

<sup>18</sup> had it been early, had been kind: 虚拟语气。(您的照拂) 如果来得早一点, 倒是一种仁慈、一番美意。

<sup>19</sup> but it ... it: 可惜, 您的关心姗姗来迟我已不感兴趣, 无法享受了; 我已经孑然一身, 无人之与共享; 我已经小有声名; 无意再要您的惠泽了。这里再次使用三联排比, 语势渐强, 达到全文的高潮。前两个短语中用 cannot 强调客观上不能第三个短语中用 do not, 则突出主观上不愿意; 作者百感交集, 悲伤、愤慨和骄傲混合在一起如鲠在喉、不吐不快。风格上已由绵里藏针转为语多机锋, 气势磅礴。till I am solitary: 约翰逊的妻子长其 20 余岁, 1752 年去世, 三年后词典方得出版。约翰逊与妻子情感甚笃, 最大的遗憾就是不能和妻子分享成功的快乐。

<sup>20</sup> cynical asperity: 愤世嫉俗、尖酸刻薄。

<sup>21</sup> Providence: 上苍、上帝。

Having carried on my work thus far with so little obligation to any favorer of learning<sup>22</sup>, I shall not be disappointed though I should conclude it<sup>23</sup>, if less be possible, with less<sup>24</sup>; for I have been long wakened from that dream of hope<sup>25</sup>, in which I once boasted myself with so much exultation.

My Lord,

Your Lordship's most humble, most obedient servant.

Sam. Johnson<sup>26</sup>

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<sup>22</sup> favorer of learning: 学术赞助人。

<sup>23</sup> conclude it: 完稿、定稿。

<sup>24</sup> with less = with less obligation: 更少的恩惠。即使所受到的恩惠再少我也会完成编纂。If less is possible: 如果别人的恩惠还能再少的话, 与上文的 without one act of assistance, one word of encouragement, or one smile of favour 遥相呼应。本已无助, 何以再少? 极言困顿无援, 但是仍然决心完成词典编纂。

<sup>25</sup> For I ... hope: 因为我早已从那个希望受人赞助的美梦中惊醒。

<sup>26</sup> in which ... Sam. Johnson: 在梦中, 我曾得意地自诩为大人您的最谦卑、最恭顺的仆人塞·约翰逊。最后一段为一句话, 把信的内容与信尾的客套语以及签名天衣无缝地结合在一起, 既卖弄文采, 又调侃伯爵, 有大梦初醒者的自嘲, 更有睥睨王侯的气概。

# 出师表

诸葛亮

臣亮言：

先帝创业未半而中道崩殂，今天下三分，益州疲弊，此诚危急存亡之秋也。然侍卫之臣不懈于内，忠志之士忘身于外者，盖追先帝之殊遇，欲报之于陛下也。诚宜开张圣听，以光先帝遗德，恢弘志士之气，不宜妄自菲薄，引喻失义，以塞忠谏之路也。

亲贤臣，远小人，此先汉所以兴隆也；亲小人，远贤臣，此后汉所以倾颓也。先帝在时，每与臣论此事，未尝不叹息痛恨于桓、灵也。

臣本布衣，躬耕于南阳，苟全性命于乱世，不求闻达于诸侯。先帝不以臣卑鄙，猥自枉屈，三顾臣于草庐之中，咨臣以当世之事，由是感激，遂许先帝以驱驰。尔来二十有一年矣。

先帝知臣谨慎，故临崩寄臣以大事也。受命以来，夙夜忧叹，恐托付不效，以伤先帝之明，故五月渡泸，深入不毛。今南方已定，兵甲已足，当奖率三军，北定中原，庶竭驽钝，攘除奸凶，兴复汉室，还于旧都。此臣所以报先帝而忠陛下之职分也。

愿陛下托臣以讨贼兴复之效，不效，则治臣之罪，以告先帝之灵。陛下亦宜自谋，以咨诹善道，察纳雅言，深追先帝遗诏，臣不胜受恩感激。

今当远离，临表涕零，不知所言。

# Memorial on Sending Out the Troops

Zhuge Liang

Permit me to observe:

The late emperor was taken from us before he could finish his life's work, the restoration of the Han. Today, the empire is still divided in three, and our very survival is threatened. Yet still, the officials at court and the soldiers throughout the realm remain loyal to you, your majesty, because they remember the late emperor, all of them, and they wish to repay his kindness in service to you. This is the moment to extend your divine influence, to honor the memory of the late Emperor and strengthen the morale of your officers. It is not the time to listen to bad advice or close your ears to the suggestions of loyal men.

The emperors of the Western Han chose their courtiers wisely, and their dynasty flourished. The emperors of the Eastern Han chose poorly, and they doomed the empire to ruin. Whenever the late Emperor discussed this problem with me, he lamented the failings of Emperors Huan and Ling.

I began as a common man, farming in my fields in Nanyang, doing what I could to survive in an age of chaos. I never had any interest in making a name for myself as a noble. The late Emperor was not ashamed to visit my cottage and seek my advice. Grateful for his regard, I responded to his appeal and threw myself into his service. Now twenty-one-years has passed.

The late Emperor always appreciated my caution and, in his final days, entrusted me with his cause. Since that moment, I have been tormented day and night by the fear that I might let him down. That is why I crossed the Lu river at the height of summer, and entered the wastelands beyond. Now the south has been subdued, and our forces are fully armed. I should lead our soldiers to conquer the northern heartland and attempt to remove the hateful traitors, restore the house of Han, and return it to the former capital. This is the way I mean to honor my debt to the late Emperor and fulfill my duty to you.

My only desire is to be permitted to drive out the traitors and restore the Han. If I should let you down, punish my offense and report it to the spirit of the late Emperor.

Your Majesty, consider your course of action carefully. Seeking out good advice, and never forget the late words of the late Emperor. I depart now on a long expedition,



and I will be forever grateful if you heed my advice.

Blinded by my own tears, I know not what I write.

# 葬花吟

(清) 曹雪芹

花榭花飞飞满天，红绡香断有谁怜？游丝软系飘春榭，落絮轻沾扑绣帘。  
闺中女儿惜春暮，愁绪满怀无处诉；手把花锄出绣帘，忍踏落花来复去。  
柳丝榆荚自芳菲，不管桃飘与李飞；桃李明年能再发，明岁闺中知是谁？  
三月香巢初垒成，梁间燕子太无情！明年花发虽可啄，却不道人去梁空巢也倾！  
一年三百六十日，风刀霜剑严相逼；明媚鲜妍能几时，一朝飘泊难寻觅。  
花开易见落难寻，阶前愁杀葬花人；独把花锄偷洒泪，洒上空枝见血痕。  
杜鹃无语正黄昏，荷锄归去掩重门；青灯照壁人初睡，冷雨敲窗被未温。  
怪侬底事倍伤神，半为怜春半恼春；怜春忽至恼忽去，至又无语去不闻。  
昨宵庭外悲歌奏，知是花魂与鸟魂？花魂鸟魂总难留，鸟自无语花自羞；  
愿侬此日生双翼，随花飞到天尽头。天尽头！何处有香丘？  
未若锦囊收艳骨，一杯净土掩风流；质本洁来还洁去，强于污淖陷渠沟。  
尔今死去侬收葬，未卜侬身何日丧？侬今葬花人笑痴，他年葬侬知是谁？  
试看春残花渐落，便是红颜老死时；一朝春尽红颜老，花落人亡两不知！

# Burial of Fallen Flowers

Cao Xueqin [Qing Dynasty]

As blossoms fade and fly across the sky,  
who pities the faded red, the scent that has been?  
Softly the gossamer floats over spring pavilions,  
Gently the willow fluff wafts to the embroidered screen.  
A girl in her chamber mourns the passing of spring,  
No relief from anxiety her poor heart knows;  
Hoe in hand she steps through her portal,  
Loath to tread on the blossom as she comes and goes.  
Willows and elms, fresh and verdant,  
Care not if peach and plum blossom drift away;  
Next year the peach and plum blossom will bloom again,  
But her chamber may stand empty on that day.  
By the third month the scented nests are built,  
But the swallows on the beam are heartless all.  
Next year, though once again you may peck the buds,  
From the beam of an empty room your nest will fall.  
Each year for three hundred and sixty days,  
The cutting wind and biting frost contend.  
How long can beauty flower fresh and fair?  
In a single day wind can whirl it to its end.  
Fallen, the brightest blooms are hard to find;  
With aching heart their grave-digger comes now.  
Alone, her hoe in hand, her secret tears,  
Falling like drops of blood on each bare bough.  
Dusk falls and the cuckoo is silent;  
Her hoe brought back, the lodge is locked and still;  
A green lamp lights the wall as steep enfolds her,  
Cold rain pelts the casement and her quilt is chill.  
What causes my two-fold anguish?  
Love for spring and resentment of spring;

For suddenly it comes and suddenly goes,  
Its arrival unheralded, noiseless its departing.  
Last night from the courtyard floated a sad song —  
Was it the soul of blossom, the soul of birds?  
Hard to detain, the soul of blossom or birds,  
For blossoms have no assurance, birds no words.  
I long to take wing and fly,  
With the flowers to earth's uttermost bound;  
And yet at earth's uttermost bound,  
Where can a fragrant burial mound be found?  
Better shroud the fair petals in silk,  
With clean earth for their outer attire;  
For pure you came and pure shall go,  
Not sinking into some foul ditch or mire.  
Now you are dead I come to bury you;  
None has divined the day when I shall die;  
Men laugh at my folly in burying fallen flowers,  
But who will bury me when dead I lie?  
See, when spring draws to a close and flowers fall,  
This is the season when beauty must ebb and fade;  
The day that spring takes wing and beauty fades,  
Who will care for the fallen blossom or dead maid?

(杨宪益，戴乃迭译)