**U6 Thinking as a Hobby**

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PHRSE

VOCB

1. While I was still a boy, I came to the conclusion that there were three grades of thinking; and since I was later to claim thinking as my hobby, I came to an even stranger conclusion — namely, that I myself could not think at all. 还是个孩子的时候我就得出了思考分三种等级的结论。后来思考成了嗜好，我进而得出了一个更加离奇的结论，那就是：我自己根本不会思考。
2. I must have been an unsatisfactory child for grownups to deal with. I remember how incomprehensible they appeared to me at first, but not, of course, how I appeared to them. It was the headmaster of my grammar school who first brought the subject of thinking before me — though neither in the way, nor with the result he intended. He had some statuettes in his study. They stood on a high cupboard behind his desk. One was a lady wearing nothing but a bath towel. She seemed frozen in an eternal panic lest the bath towel slip down any farther, and since she had no arms, she was in an unfortunate position to pull the towel up again. Next to her, crouched the statuette of a leopard, ready to spring down at the top drawer of a filing cabinet labeled A-AH. My innocence interpreted this as the victim’s last, despairing cry. Beyond the leopard was a naked, muscular gentleman, who sat, looking down, with his chin on his fist and his elbow on his knee. He seemed utterly miserable. 那个时候我一定是个很让大人头疼的小孩。当然我已经忘记自己当初在他们眼里是什么样子了,但却记得他们一开始在我眼中就是如何不可理喻的。第一个把思考这个问题带到我面前的是我文法学校的校长，当然这样的方式，这样的结果是他始料不及的。他的办公室里有一些小雕像，就在他书桌后面一个高高的橱柜上面。其中一位女士除了一条浴巾外一丝不挂。她好象被永远地冻结在对浴巾再往下滑的恐惧中了。而不幸的是她没有手臂，所以无法把浴巾拉上来。在她的身边蜷伏着一头美洲豹，好象随时都会往下跳到档案橱柜最上层的抽屉上去，我懵懵懂懂地把那个抽屉上标着的"A-AH"理解成为猎物临死前绝望的哀鸣/惨叫。在豹子的另一边端坐着一个健硕的裸体男子，他手肘支在膝头，手握拳托着腮帮子，全然一副痛苦不堪的样子。
3. Some time later, I learned about these statuettes. The headmaster had placed them where they would face delinquent children, because they symbolized to him the whole of life. The naked lady was the Venus of Milo. She was Love. She was not worried about the towel. She was just busy being beautiful. The leopard was Nature, and he was being natural. The naked, muscular gentleman was not miserable. He was Rodin’s Thinker, an image of pure thought. It is easy to buy small plaster models of what you think life is like. 过了一些时候，我对这些雕像有了一些了解,才知道把它们放在正对着犯错的孩子的位置是因为对校长来说这些雕像象征着整个生命。那位裸体的女士是米洛斯的维纳丝。她象征着爱。她不是在为浴巾担心，而是忙着显示美丽。美洲豹象征着自然，它在那里显得很自然而已。那位健硕的裸体男子并不痛苦，他是洛丁的思索者，一个纯粹思索的象征。要买到表达生活在你心中的意义的小石膏像是很容易的事情。
4. I had better explain that I was a frequent visitor to the headmaster’s study, because of the latest thing I had done or left undone. As we now say, I was not integrated. I was, if anything, disintegrated; and I was puzzled. Grownups never made sense. Whenever I found myself in a penal position before the headmaster’s desk, with the statuettes glimmering whitely above him, I would sink my head, clasp my hands behind my back, and writhe one shoe over the other. 我想我得解释一下，我是校长办公室的常客，为我最近做过或者没做的事情。用现在的话来说我是不堪教化的。其实应该说，我是顽劣不羁，头脑迷糊的。大人们从来不讲道理。每次在校长桌前接受处罚，那些雕像在他上方白晃晃地耀眼时，我就会垂下头，在身后紧扣双手，两只鞋不停地蹭来蹭去。
5. The headmaster would look opaquely at me through flashing spectacles. 校长透过亮晶晶的眼镜片眼神暗淡地看着我：
6. “What are we going to do with you?” “我们该拿你怎么办呢？”
7. Well, what were they going to do with me? I would writhe my shoe some more and stare down at the worn rug. 哦，他们要拿我怎么办呢？我盯着旧地毯更狠命地蹂躏我的鞋。
8. “Look up, boy! Can’t you look up?” “抬起头来，孩子！你就不能抬起头来吗？”
9. Then I would look at the cupboard, where the naked lady was frozen in her panic and the muscular gentleman contemplated the hindquarters of the leopard in endless gloom. I had nothing to say to the headmaster. His spectacles caught the light so that you could see nothing human behind them. There was no possibility of communication. 然后我就会抬起头来看橱柜，看着裸体女士被冻结在恐惧中，健硕的男子无限忧郁地凝视着猎豹的后腿。我跟校长没什么好说的。他的镜片反光，所以我看不到镜片后面有什么人性的东西，所以没有交流的可能。
10. “Don’t *you* ever thinkat all?” “你从来都不动脑筋思考的吗？”
11. No, I didn’t think, wasn’t thinking, couldn’t think — I was simply waiting in anguish for the interview to stop. 不，我不思考，刚才没思考，也不会思考——我只是在痛苦地等待接见结束。
12. “Then you’d better learn — hadn’t you?” “那你最好学一学 —— 你学了吗？”
13. On one occasion the headmaster leaped to his feet, reached up and plonked Rodin’s masterpiece on the desk before me. 有一次，校长跳起身来伸手取下洛丁的杰作重重地放在我面前的桌上。
14. “That’s what a man looks like when he’s really thinking.” “一个人真正在思考的时候是这个样子的。”
15. I surveyed the gentleman without interest or comprehension. 我毫无兴趣地看了看桌上的男子，什么也没弄懂。
16. “Go back to yourclass.” “回你班上去。”
17. Clearly there wassomething missing in me. Nature had endowed the rest of the human race with a sixth sense and left me out. This must be so, I mused, on my way back to the class, since whether I had broken a window, or failed to remember Boyle’s Law, or been late for school, my teachers produced me one, adult answer: “Why can’t *you* think?”显然我是缺了点什么。大自然赋予其余的所有的人第六感觉却独独漏掉了我。一定是这样的，在回班上去的路上我想着。因为无论我是打烂了玻璃窗，不记得波义耳法则，还是上学迟到了，我的老师们都会千篇一律地得出一个答案：“你为什么不会思考呢？”
18. As I saw the case, I had broken the window because I had tried to hit Jack Arney with a cricket ball and missed him; I could not remember Boyle’s Law because I had never bothered to learn it; and I was late for school because I preferred looking over the bridge into the river. In fact, I was wicked. Were my teachers, perhaps, so good that they could not understand the depths of my depravity? Were they clear, untormented people who could direct their every action by this mysterious business of thinking? The whole thing was incomprehensible. In my earlier years, I found even the statuette of the Thinker confusing. I did not believe any of my teachers were naked, ever. Like someone born deaf, but bitterly determined to find out about sound, I watched my teachers to find out about thought. 要我说，我打碎了玻璃窗是因为我想用板球打杰克.阿尼没打着；我记不住波义耳法则是因为我根本没想去记；迟到了是因为我更喜欢在桥上看河水。事实上，我是邪恶的。难道我的老师们是那么的善良，以致于无法理解我的堕落深度？他们是那种心地清澈，不受折磨，凭那神秘的思考指导每一个行动的人？整件事情都是让人无法理解的。更小一点的时候，我甚至觉得思索者塑像也是令人迷惑的。我才不相信我的哪位老师思考的时候是不穿衣服的。我象那些生来耳聋却决意苦苦寻求声音的人一样观察着我的老师们，想要了解思想。
19. There was Mr. Houghton. He was always telling me to think. With a modest satisfaction, he would tell that he had thought a bit himself. Then why did he spend so much time drinking? Or was there more sense in drinking than there appeared to be? But if not, and if drinking were in fact ruinous to health — and Mr. Houghton was ruined, there was no doubt about that — why was he always talking about the clean life and the virtues of fresh air? He would spread his arms wide with the action of a man who habitually spent his time striding along mountain ridges. 那时有位豪顿先生，他总是要我思考。他带着谦逊的满足告诉我他自己就动过一点脑筋思索过。那么他为什么花那么多时间酗酒？莫非酗酒其实比外表看起来更有意义？而如果不是这样，酗酒事实上损害健康 —— 豪格先生无疑被酒毁了的 —— 那他为什么还成天谈论纯净的生活以及新鲜空气的好处？他一边说一边还会象一位常年在山峦间行走的人那样伸开双臂，说：
20. “Open air does me good, boys — I know it!” “新鲜空气对我有好处，孩子们 —— 我知道的！”
21. Sometimes, exalted by his own oratory, he would leap from his desk and hustle us outside into a hideous wind. 有时候讲到兴头上，他会从讲台上跳下来，把我们一窝蜂地赶到外头去。
22. “Now, boys! Deep breaths! Feelit right down inside you — huge draughts of God’s good air!” “现在，孩子们！深呼吸！感觉上帝创造的美好气流直接进入你们的体内！”
23. He would stand before us, rejoicing in his perfect health, an open-air man. He would put his hands on his waist and take a tremendous breath. You could hear the wind trapped in the cavern of his chest and struggling with all the unnatural impediments. His body would reel with shock and his ruined face go white at the unaccustomed visitation. He would stagger back to his desk and collapse there, useless for the rest of the morning. 他会站在我们面前，为他的健康而欣喜，好象他一个常进行户外活动的人。他会叉着腰，深深地吸一口气。你能听到风被他的胸腔堵住，遇到障碍物艰难前进发出的声音。他的身体因为不习惯这样的感觉而摇摇晃晃，脸色变得惨白。他会步履蹒跚地走回讲台，然后瘫软在那里，一个上午都缓不过劲来 。
24. Mr. Houghton was given to high- minded monologues about the good life, sexless and full of duty. Yet in the middle of one of these monologues, if a girl passed the window, tapping along on her neat little feet, he would interrupt his discourse, his neck would turn of itself and he would watch her out of sight. In this instance, he seemed to me ruled not by thought but by an invisible and irresistible spring in his nape. His neck was an object of great interest to me. Normally it bulged a bit over his collar. But Mr. Houghton had fought in the First World War alongside both Americans and French, and had come — by who knows what illogic? — to a settled detestation of both countries. If either country happened to be prominent in current affairs, no argument could make Mr. Houghton think well of it. He would bang the desk, his neck would bulge still further and go red. “You can say what you like,” he would cry, “but I've thought about this - and I know what I think!” 豪顿先生喜欢发表关于美好的、清心寡欲、尽职尽责生活的独白。但是在发表这些独白的间隙，如果有个女孩经过窗前，灵巧的小脚发出轻轻的脚步声。他就会停下他的演讲，脖子不由自主地扭转过去，一直目送她走出视线之外。在这种情况下，我认为他不是受思想，而是受他后颈里某个看不到却无法抗拒的发条的控制。我对于他的脖子十分感兴趣。通常它在领口上方稍稍凸出。但是豪顿先生在第一次世界大战中曾经和美国人和法国人并肩作战，而且——由于谁也弄不懂的逻辑 —— 对两个国家都深恶痛绝。无论这两个国家中哪一个在时事中表现突出，他都对它没有好感，任何论证都无法说服他。他会捶着桌子，脖子胀红：“你爱怎么说怎么说，”他会叫道：“但是我已经想过这个问题了，而且我知道我想什么！”
25. Mr. Houghtonthought with his neck. 豪顿先生用他的脖子思考。
26. There was Miss Parsons. She assured us that her dearest wish was our welfare, but I knew even then, with the mysterious clairvoyance of childhood, that what she wanted most was the husband she never got. There was Mr. Hands — and so on. 还有帕森小姐。她要我们相信她最大的愿望是希望我们幸福，但是即使是那个时候凭着我小孩子神秘的的直觉我都知道，她最希望得到的是她从未得到过的丈夫。还有汉兹先生 —— 等等。
27. I have dealt at length with my teachers because this was my introduction to the nature of what is commonly called thought. Through them I discovered that thought is often full of unconscious prejudice, ignorance, and hypocrisy. It will lecture on disinterested purity while its neck is being remorselessly twisted toward a skirt. Technically, it is about as proficient as most businessmen’s golf, as honest as most politicians’ intentions, or — to come near my own preoccupation — as coherent as most books that get written. It is what I came to call grade-three thinking, though more properly, it is feeling, rather than thought. 我要对我的老师们进行详细的分析是为了介绍一下通常被称为思想的本质。通过他们我发现思考通常是充满了无意识的偏见、无知和虚伪的。在训诫无私的纯真的时候它的脖子却为了短裙而执意扭曲。从技术上而言，它娴熟如同商人玩高尔夫，诚实如同政客的意图，或者 ——更接近我自己的领域—— 有条理如同大多数写出来的书。这就是后来被我称作第三等级的思考，虽然事实上称它为感觉更为恰当。
28. True, often there is a kind of innocence in prejudices, but in those days I viewed grade-three thinking with an intolerant contempt and an incautious mockery. I delighted to confront a pious lady who hated the Germans with the proposition that we should love our enemies. She taught me a great truth in dealing with grade-three thinkers; because of her, I no longer dismiss lightly a mental process which for nine-tenths of the population is the nearest they will ever get to thought. They have immense solidarity. We had better respect them, for we are outnumbered and surrounded. A crowd of grade-three thinkers, all shouting the same thing, all warming their hands at the fire of their own prejudices, will not thank you for pointing out the contradictions in their beliefs. Man is a gregarious animal, and enjoys agreement as cows will graze all the same way on the side of a hill. 诚然，偏见里是有无辜的成分，但是在那时我对第三等级的思考的态度是毫不宽容的蔑视和不假思索的嘲笑。我以驳斥一位憎恨德国人却主张爱我们的敌人的虔诚女士为乐。她让我懂得了和第三等级思考者打交道的一个重大的真理。因为她，我不再轻易地拒绝百分之九十的人可能经历过的精神过程。他们高度地团结一致。我们最好尊重他们，因为我们处于他们的包围之中，势单力薄。一大堆第三等级的思考者，众口一词，籍着自己的偏见温暖双手，他们是不会感激你指出他们信仰中的矛盾的。人是一种爱群居的动物，就象牛喜欢沿着山坡的同一条道路吃草一样喜爱共识。
29. Grade-two thinking is the detection of contradictions. I reached grade two when I trapped the poor, pious lady. Grade-two thinkers do not stampede easily, though often they fall into the other fault and lag behind. Grade-two thinking is a withdrawal, with eyes and ears open. It became my hobby and brought satisfaction and loneliness in either hand. For grade-two thinking destroys without having the power to create. It set me watching the crowds cheering His Majesty the King and asking myself what all the fuss was about, without giving me anything positive to put in the place of that heady patriotism. But there were compensations. To hear people justify their habit of hunting foxes and tearing them to pieces by claiming that the foxes like it. To hear our Prime Minister talk about the great benefit we conferred on India by jailing people like Pandit Nehru and Gandhi. To hear American politicians talk about peace in one sentence and refuse to join the League of Nations in the next. Yes, there were moments of delight. 第二个等级的思考是对于矛盾的觉察。难倒那位可怜而虔诚的老太太的时候我达到了这个层次。第二等级的思考者虽然常常回会犯另一个错，落在后面，但他们不会轻易地被吓倒。第二等级思考是一种警醒状态下的退缩。这种思考成为我的嗜好，给我带来满足干的同时也带来孤独感。因为第二等级思考具有破坏却没有创造的能力。它让我在冷眼看着人群为国王陛下欢呼的时候觉得这样的喧嚣不知所谓，却没有提供什么可以替代这样强烈爱国精神。但是这样的思考还是有好处的。听人们以狐狸喜欢这样的待遇为理由为他们捕猎狐狸，把它们撕成碎片的习惯辩护，我们的女首相谈论通过逮捕尼赫鲁和甘地这样的人跟印度协商的好处，美国政客们可以刚谈完和平转身就拒绝加入国际联盟的时候，是的，还是有令人高兴的时刻的。
30. But I was growing toward adolescence and had to admit that Mr. Houghton was not the only one with an irresistible spring in his neck. I, too, felt the compulsive hand of nature and began to find thatpointing out contradiction could be costly as well as fun. There was Ruth, for example, a serious and attractive girl. I was an atheist at the time. Grade-two thinking is a menace to religion and knocks down sects like skittles. I put myself in a position to be converted by her with a hypocrisy worthy of grade three. She was a Methodist — or at least, her parents were, and Ruth had to follow suit. But, alas, instead of relying on the Holy Spirit to convert me, Ruth was foolish enough to open her pretty mouth in argument. She claimed that the *Bible* (King James Version) was literally inspired. I countered by saying that the Catholics believed in the literal inspiration of Saint Jerome’s *Vulgate*, and the two books were different. Argument flagged. 但是，当我渐渐长大，进入青春期以后，我不得不承认豪顿先生不是唯一一个无法抗拒脖子里的发条的人。我也一样感觉到了强大的自然之手的力量，开始发现指出矛盾有可能代价昂贵，也可能是有趣的。比如说，曾经有个严肃而迷人的姑娘，她的名字叫露丝。那个时候我是一个无神论者。第二等级的思考对于宗教来说是一种威胁，象九柱游戏里的小柱一样把宗教流派各个击破。我象个第三等级的思考者一样假惺惺地任由她改变我的信仰。她是一个卫理会会派教徒 —— 至少，她父母是，因此而露丝也得是。但是，呵呵，露丝没有用圣灵的精神来转化我，而是愚蠢地用她可爱的小嘴试图说服我。她声称圣经（詹姆士国王版）逐字逐句都是得到启示而来的。我反驳说天主教徒信仰圣杰罗姆的拉丁文圣经，而这两本书是不同的。争论顿时卡壳了。
31. At last she remarked that there were an awful lot of Methodists and they couldn’t be wrong, could they — not all those millions? That was too easy, said I restively (for the nearer you were to Ruth, the nicer she was to be near to) since there were more Roman Catholics than Methodists anyway; and they couldn’t be wrong, could they — not all those hundreds of millions? An awful flicker of doubt appeared in her eyes. I slid my arm round her waist and murmured breathlessly that if we were counting heads, the Buddhists were the boys for my money. But Ruth has really wanted to do me good, because I was so nice. She fled. The combination of my arm and those countless Buddhists was too much for her. 最后她说有那么多卫理会会派教徒，他们不可能是错的，几百万的人都错了，可能吗？这太简单了，我倔强地说（你越接近露丝，她就越好接近），罗马天主教徒也为数众多，他们也不可能是错的，他们有几亿人，可能都错了吗？她眼中扑闪着疑虑。我伸手揽过她的腰屏住呼吸低声说，如果算人数，我该捐钱给佛教徒。露丝的确是为我好，因为我人这么好。但是我的手臂加上那些数不胜数的佛教徒实在让她无法忍受了。
32. That night her father visited my father and left, red- cheeked and indignant. I was given the third degree to find out what had happened. It was lucky we were both of us only fourteen. I lost Ruth and gained an undeserved reputation as a potential libertine. 那天晚上，她父亲来拜访我父亲，走的时候一副面红耳赤，义愤填膺的样子。我为发生过的事情受到了盘问。幸好我们当时都才十四岁。我失去了露丝，却冤枉地担上了准浪子的名声。
33. So grade-two thinking could be dangerous. It was in this knowledge, at the age of fifteen, that I remember making a comment from the heights of grade two, on the limitations of grade three. One evening I found myself alone in the school hall, preparing it for a party. The door of the headmaster’s study was open. I went in. The headmaster had ceased to thump Rodin’s Thinker down on the desk as an example to the young. Perhaps he had not found any more candidates, but the statuettes were still there, glimmering and gathering dust on top of the cupboard. I stood on a chair and rearranged them. I stood Venus in her bath towel on the filing cabinet, so that now the top drawer caught its breath in a gasp of sexy excitement. “A-ah!” The portentous Thinker I placed on the edge of the cupboard so that he looked down at the bath towel and waited for it to slip. Grade-two thinking, though it filled life with fun and excitement, did not make for content. To find out the deficiencies of our elders bolsters the young ego but does not make for personal security. I found that grade two was not only the power to point out contradictions. It took the swimmer some distance from the shore and left him there, out of his depth. I decided that Pontius Pilate was a typical grade-two thinker. “What is truth?” he said, a very common grade two thought, but one that is used always as the end of an argument instead of the beginning. There is still a higher grade of thought which says, “What is truth?” and sets out to find it. 所以第二等级思考可能会是危险的。我记得我是在十五岁的时候了解到了这一点后从第二等级的高度对第三等级的局限性作出了一番评论。一天晚上，我一个人来到学校的礼堂为一个聚会做准备。校长室的门是开着的。我走了进去。校长已经不再把洛丁的思考者重重地板在桌上作为年轻人的榜样了。也许是因为他没有找到更多的侯选者，那些雕像还在老地方，在那橱柜顶上白晃晃的落满尘埃。我站在一把椅子上把他们进行了重新的排列。我把披着浴巾的维纳斯放在档案橱柜上，这样顶层抽屉就接住了她在性感的骚动中发出的喘息：“A-ah!”那个怪异的思考者，我把它放到了橱柜边缘，这样他好象在朝下盯着那条浴巾，等待着它掉下来。第二等级思考虽然让生活充满了乐趣和兴奋，却无法令人满足。寻找比我们年长的人的缺陷助长了年轻的自我，却无法让人觉得安全。我发现第二等级不仅是指出矛盾的力量。它带着游泳者离开岸游了一段距离，然后把他留在那里，束手无策。我判定本丢.彼拉多就是典型的第二等级思考者。“什么是真理？”他问道，一种十分常见却总出现在争论的末尾而不是开头的第二等级思考m 67。还有更高一级的思索问过“什么是真理？”后就开始去寻找它。
34. But these grade-one thinkers were few and far between. They did not visit my grammar school in the flesh though they were there in books. I aspired to them, partly because I was ambitious and partly because I now saw my hobby as an unsatisfactory thing if it went no further. If you set out to climb a mountain, however high you climb, you have failed if you cannot reach the top. 但这些第一等级思考者是十分罕见的。他们没有亲自来我的文法学校但却藏在书籍里。我向往他们是因为我雄心勃勃，因为我现在发现自己的嗜好如果不能更进一步就不能令人满意。如果你出发去爬山，不论你爬了多高，只要没到顶就不算成功。
35. I did meet an undeniably grade one thinker in my first year at Oxford. I was looking over a small bridge in Magdalen Deer Park, and a tiny mustached and hatted figure came and stood by my side. He was a German who had just fled from the Nazis to Oxford as a temporary refuge. His name was Einstein. 在牛津读大学一年级的时候我就真的碰到过一个第一等级的思考者。当时我在麦格德林鹿公园的一座小桥上往下看。一个小个子蓄着胡子戴着帽子的人走过来站到我身边。他是从纳粹德国逃到牛津来暂时避难的，他的名字是爱因斯坦。
36. But Professor Einstein knew no English at that time and I knew only two words of German. I beamed at him, trying wordlessly to convey by my bearing all the affection and respect that the English felt for him. It is possible — and I have to make the admission — that I felt here were two grade-one thinkers standing side by side; yet I doubt if my face conveyed more than a formless awe. I would have given my Greek and Latin and French and a good slice of my English for enough German to communicate. But we were divided; he was as inscrutable as my headmaster. For perhaps five minutes we stood together on the bridge, undeniable grade-one thinker and breathless aspirant. With true greatness, Professor Einstein realized that any contact was better than none. He pointed to a trout wavering in midstream. 但那个时候爱因斯坦教授还不懂英文，而我只知道德文的几个单词。我向他微笑，想以这样无声的方式向他传达所有英国人对他的友爱和尊敬。有可能——我得承认 ——我觉得此刻是两个第一等级思考者肩并肩站着。然而我怀疑我的表情所传达的不仅仅是一种无形的敬畏。我愿意用我懂得的希腊语、拉丁文、法语和大部分的英语来换取足够的德语来跟他交流。可是我们却咫尺天涯，他象我的校长一样不可理解。我们一块在桥上站了大约五分钟，不可否认是作为一个第一等级思考者和心情激动的景仰者。真不愧是伟人，爱因斯坦教授意识到任何联系都比没有好。指着河里游动着的一条鲑鱼。
37. He spoke: “Fisch.” 他说：“鱼。”
38. My brain reeled. Here I was, mingling with the great, and yet helpless as the veriest grade-three thinker. Desperately I sought for some sign by which I might convey that I, too, revered pure reason. I nodded vehemently. In a brilliant flash I used up half of my German vocabulary. “Fisch. Ja. Ja.” 我的头脑一阵晕眩。我在这里，和伟人并肩，却和真正的第三等级思考者一样无助。我拼命想作出点表示，告诉他我也一样尊重纯粹的推理。我不住地点头。然后忽然灵光乍现，我用掉了我一半的德语词汇说道“鱼，是的，是的。
39. For perhaps another five minutes we stood side by side. Then Professor Einstein, his whole figure still conveying good will and amiability, drifted away out of sight. 我们肩并肩站了大约五分钟。然后爱因斯坦教授飘然而去, 身形间仍然洋溢着善意和亲切。
40. I, too, would be a grade-one thinker. I was irreverent at the best of times. Political and religious systems, social customs, loyalties and traditions, they all came tumbling down like so many rotten apples off a tree. This was a fine hobby and a sensible substitute for cricket, since you could play it all the year round. I came up in the end with what must always remain the justification for grade-one thinking, its sign, seal, and charter. I devised a coherent system for living. It was a moral system, which was wholly logical. Of course, as I readily admitted, conversion of the world to my way of thinking might be difficult, since my system did away with a number of trifles, such as big business, centralized government, armies, marriage... It was Ruth all over again. I had some very good friends who stood by me, and still do. But my acquaintances vanished, taking the girls with them. Young women seemed oddly contented with the world as it was. They valued the meaningless ceremony with a ring. Young men, while willing to concede the chaining sordidness of marriage, were hesitant about abandoning the organizations which they hoped would give them a career. A young man on the first rung of the Royal Navy, while perfectly agreeable to doing away with big business and marriage, got as red-necked as Mr. Houghton when I proposed a world without any battleships in it. 我也可以成为第一等级思考者的。即使在人生最得意的时候我也是心无挂碍的。政治和宗教系统、社会风俗、忠诚和传统，都象腐烂的苹果纷纷从树上掉落下来。这是一个很好的嗜好，板球的明智替代品，因为你一年四季都可以进行思考。最后我想出了为第一等级思考辩护永远的理由：它的标志、印记和章程。我设计了一个连贯的生活体系。这是一个道德体系，完全合乎逻辑的道德体系。当然，我很乐意承认，要世界按我的思考方式转化将是困难的，因为我的体系废除了诸如大公司、中央政府、军队、婚姻等等之类的琐事。又是露丝的问题。我曾有一些很要好的朋友站在我这边，他们现在仍然站在我这边。但是我的熟人都不见了，带着他们的女孩子消失了。姑娘们好象对世界的现状出奇的满意。她们用一只戒指来衡量那个毫无意义的仪式。小伙子一方面愿意对婚姻带来的一连串可悲的后果让步，同时也舍不得放弃有希望给他们提供一份事业的组织机构。有一个在皇家海军当下等兵的年轻人，对于不要大公司和婚姻乐意之至，但是一听我提议要一个没有战舰的世界时他的脖子跟豪顿先生一样胀得通红。
41. Had the game gone too far? Was it a game any longer? In those prewar days, I stood to lose a great deal, for the sake of a hobby. 游戏太过火了？它还是游戏吗？在战前的那段日子，为了这个嗜好我固执地失去了很多东西。
42. Now you are expecting me to describe how I saw the folly of my ways and came back to the warm nest, where prejudices are so often called loyalties, where pointless actions are hallowed into custom by repetition, where we are content to say we think when all we do is feel. 现在你一定指望我描述我如何认识到了我自己路线的荒谬回到温暖的小巢了吧，回到那偏见常常被称为忠诚，无谓的行为因为重复被神圣化为风俗的小巢里，满足于把感觉说成思考。
43. But you would be wrong. I dropped my hobby and turned professional. 但是，你错了。我把我的嗜好变成了职业。
44. If I were to go back to the headmaster’s study and find the dusty statuettes still there, I would arrange them differently. I would dust Venus and put her aside, for I have come to love her and know herfor the fair thing she is. But I would put the Thinker, sunk in his desperate thought, where there were shadows before him — and at his back, I would put the leopard, crouched and ready to spring. 如果我还回到校长室里而那些雕像还在那里，我会重新安排它们的位置。我会掸掉维纳斯身上的灰尘,因为我已经了解她美好的本质，开始喜爱她了。但是我会把陷入沉思的思考者放到背光的位置，而在他身后，放上那头蜷伏着准备扑上来的美洲豹。

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| --- | --- | --- |
| Norm | Convention, standard, rule | 协定，标准，准则 |
| Maroon | Put a person ashore on a deserted island | 放逐到孤岛 |
| Incomprehensible | Impossible to understand, unintelligible | 不能理解的，难懂的 |
| Innocence | Naivety | 天真，单纯 |
| Plonk | Set down heavily and carelessly | 随意的重重放下 |
| Muse | Meditate, think deeply | 沉思、冥想 |
| Depravity | Corruption, wickedness | 道德败坏，堕落 |
| Exalt | Elate, inspire | 使兴奋 |
| Impediment | Hindrance, obstacle | 阻碍 |
| Reel | Have a sensation of whirling | 踉跄，头晕 |
| Stagger | Totter, move unsteadily | 踉跄的走 |
| Bulge | Stick out, protrude | 伸出 |
| Detest | Dislike very much, loathe | 憎恨 |
| Pious | Devout, having a dutiful reverence for God | 对宗教虔诚的 |
| Proposition | Statement in which an opinion or judgement is expressed | 主张，见解，观点 |
| Stampede | Force sb. into a hasty action | 涌入，跟风 |
| Confer | Give, grant, present | 给予，授予 |
| Portentous | Pompously solemn, pretentious | 自命不凡的，自以为是的 |
| Deficiency | Defect, imperfection, weakness | 不足之处 |
| Bolster | Reinforce, strengthen | 改善，加固 |
| Beam | Smile joyfully | 微笑 |
| Inscrutable | Not to be discovered, incomprehensible | 难以捉摸的，神秘的 |
| Mingle | Mix, associate | 混合，交往 |
| Amiability | Friendliness | 亲和力 |
| Concede | Admit the truth of | 不情愿地承认 |
| Sordid | Dirty, ignoble | 脏的，不道德的 |
| Irreverent | Deficient in respect | 不尊重的 |
| Delinquent | Guilty of minor crimes | 不良的，违法的 |
| Gregarious | Fond of company | 喜欢交际的 |
| Revere | Respect and admire greatly | 尊敬，尊崇 |
| Awe | A feeling of respect combined with fear or wonder | 惊叹，敬畏 |

Vocabulary

PHRASE

|  |  |  |
| --- | --- | --- |
| Aspire to | 渴求 | Countries that aspire to economic development. |
| 渴求经济发展的国家 | | |
| At length | 详细地 | The governor spoke at length about Guangdong’s plan |
| 官员详细阐述了广东的计划。 | | |
| Be contented with | 只好 | Too wet to go outside, we had to be contented with playing indoors. |
| 外面太潮湿，我们只好在室内玩。 | | |
| Be given to | 惯于 | That journalist is not welcome to our country; he is given to confusing right and wrong. |
| 我们不欢迎这个记者来访，他惯于颠倒是非。 | | |
| Come to | 达成 | Come to an understanding |
| 达成共识 | | |
| Do away with | 消除 | Do away with nuclear threat |
| 消除核威胁 | | |
| Follow suit | 效仿 | Many institutions of higher learning in China have followed suit in recent years. |
| 许多机构都纷纷效仿这个做法。 | | |
| Leave out | 漏掉 | Not fully prepared, she left out an important detail in her account. |
| 由于准备不充分， 她漏掉了一个重要的细节。 | | |
| If anything | 相反地 | The new president is no better than his predecessor. He is, if anything, more cunning and more hypocritical. |
| 新总统并没有比旧总统好多少，相反地，他更为狡猾、虚伪。 | | |
| Lest | 以免 | We set out very early for the railway station lest we should be delayed by traffic jams. |
| 我们提早出发，以免塞车误事。 | | |
| Make for | 导致，促成 | The spread of the common speech makes for closer national unity. |
| 推广普通话能促进民族团结。 | | |