

名师翻译讲义：海伦凯勒：假如给我三天光明(一)口译笔译
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https://www.100test.com/kao_ti2020/570/2021_2022__E5_90_8D_E5_B8_88_E7_BF_BB_E8_c95_570796.htm Three Days to See All of us have read thrilling stories in which the hero had only a limited and specified time to live. Sometimes it was as long as a year. sometimes as short as twenty-four hours. But always we were interested in discovering just how the doomed man chose to spend his last days or his last hours. I speak, of course, of free men who have a choice, not condemned criminals whose sphere of activities is strictly delimited. 我们大家都读过一些令人激动的故事，这些故事里的主人公仅仅活在有限并且特定的时间内，有时长达一年，有时短到 24 小时。但我们总是有兴趣发现，那命中注定要死的是那些有选择自由的人，而不是那些活动范围被严格限定了的判了刑的犯人。 Such stories set us thinking, wondering what we should do under similar circumstances. What events, what experiences, what associations should we crowd into those last hours as mortal beings? What happiness should we find in reviewing the past, what regrets? 这样的故事让我们思考，在相似的情况下，我们该怎么办，作为终有一死的人，在那最终的几个小时内安排什么事件，什么经历，什么交往？在回顾往事时，我们该找到什么快乐？什么悔恨？ Sometimes I have thought it would be an excellent rule to live each day as if we should die tomorrow. Such an attitude would emphasize sharply the values of life. We should live each day with a gentleness, a vigor, and a keenness of appreciation which are often lost when time stretches

before us in the constant panorama of more days and months and years to come. There are those, of course, who would adopt the Epicurean motto of "Eat, drink, and be merry," but most people would be chastened by the certainty of impending death. 有时我想到，过好每一天是个非常好的习惯，似乎我们明天就会死去。这种态度鲜明地强调了生命的价值。我们应该以优雅、精力充沛、善知乐趣的方式过好每一天。而当岁月推移，在经常瞻观未来之时日、未来之年月中，这些又常常失去。当然，也有人愿按伊壁鸠鲁的信条“吃、喝和欢乐”去生活。（译注：伊壁鸠鲁是古希腊哲学家，他认为生活的主题目的是享乐，而最高的享受唯通过合理的生活，如自我控制才能得到。因为生活享受的目的被过分强调，而达此目的之手段被忽视，所以伊壁鸠鲁的信徒现今变为追求享乐的人。他们的信条是：“让我们吃喝，因为明天我们就死亡”），但绝大多数人还是被即将面临死亡的必然性所折磨。 In stories the doomed hero is usually saved at the last minute by some stroke of fortune, but almost always his sense of values is changed. he becomes more appreciative of the meaning of life and its permanent spiritual values. It has often been noted that those who live, or have lived, in the shadow of death bring a mellow sweetness to everything they do. 在故事里，注定要死的主人公往往在最后一刻由某种命运的突变而得救，但几乎总是他的价值观被改变了。他们对生活的意义和它永恒的精神价值变得更具欣赏力了。常常看到那些生活或已生活在死亡的阴影之中的人们都赋予他们所做的每件事以芳醇甜美。 Most of us, however, take life for granted. We know that one day we must die, but usually we picture that day

as far in the future. When we are in buoyant health, death is all but unimaginable. We seldom think of it. The days stretch out in an endless vista. So we go about our petty tasks, hardly aware of our listless attitude toward life. 但是，我们大多数人把生活认为是理所当然的。我们知道，某一天我们一定会死，但通常我们把那天想象在遥远的将来。当我们心宽体健时，死亡几乎是不可想象的，我们很少想到它。时日在无穷的展望中延展着，于是我们干着琐碎的事情，几乎意识不到我们对生活的倦怠态度。 The same lethargy, I am afraid, characterizes the use of all our faculties and senses. Only the deaf appreciate hearing, only the blind realize the manifold blessings that lie in sight. Particularly does this observation apply to those who have lost sight and hearing in adult life. But those who have never suffered impairment of sight or hearing seldom make the fullest use of these blessed faculties. Their eyes and ears take in all sights and sounds hazily, without concentration and with little appreciation. It is the same old story of not being grateful for what we have until we lose it, of not being conscious of health until we are ill. 恐怕，同倦的懒散也成为利用我们所有的本能和感觉的特点。只有聋子才珍惜听力，唯有瞎子才体会到能看见事物的种种幸福，这种结论特别适合于那些在成年阶段失去视力和听力的人们，而那些从没有遭受视觉或听觉损伤之苦的人却很少充分利用这些天赐的官能。他们模模糊糊地眼观八方，耳听各音，毫无重点，不会鉴赏，还是那相同的老话，对我们所有的官能不知珍惜，直至失去它，对我们的健康意识不到，直至生病时。

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