

787

H319.4:K812

Z73

英汉对照读物——20 世纪世界名人丛书

传奇人生

主 编 周国强 汪开虎

上海交通大学出版社

内 容 提 要

本书介绍了奇迹创造者海伦·凯勒、日记作者安妮·弗兰克、黑人民权领袖马丁·路德·金,以及戴安娜王妃、拳王阿里、飞人乔丹等传奇人物。他们的故事不仅为人们所称道,其经历也不可避免地留下了 20 世纪时代的烙印。

本书是英汉对照读物,所选文章生动、活泼,趣味性极强;译文准确,可帮助读者深入领会原文的精妙之处。此外,本书对文中提到的人物、事件及阅读难点均作了注释。

图书在版编目(CIP)数据

传奇人生:英汉对照/周国强,汪开虎主编. —上海:上海交通大学出版社,2000

(20 世纪世界名人丛书)

ISBN 7-313-02532-7

I. 传… II. ①周… ②汪… III. 英语-对照读物,传记-英、汉 IV. H319.4:K

中国版本图书馆 CIP 数据核字(2000)第 49084 号

传 奇 人 生

周国强 汪开虎 主编

上海交通大学出版社出版发行

(上海市番禺路 877 号 邮政编码 200030)

电话:64071208 出版人:张天蔚

立信会计常熟市印刷联营厂印刷 全国新华书店经销

开本:850mm×1168mm 1/32 印张:6.75 字数:193 千字

2000 年 10 月第 1 版 2000 年 10 月第 1 次印刷

印数:1~5050

ISBN 7-313-02532-7/H·486 定价:12.50 元

版权所有 侵权必究

前言

岁月不居，倏忽如白驹过隙，20 世纪转瞬即逝。对于人类来说，20 世纪是那样地激奋人心，虽然也有让我们陷于浩劫的恐怖岁月，但它总是充满魅力，摄人心魄。诚然，公元 15 世纪也可算是卓尔不凡：席卷全欧洲的文艺复兴运动正处鼎盛时期，而西班牙的宗教裁判所亦以残暴手段迫害异端，德国金匠谷登堡造出了印刷机，波兰天文学家哥白尼开始构想以太阳为宇宙中心的日心说，意大利航海家哥伦布将欧洲文化远播至南、北美洲。当然，还有传说中的耶稣生存和死亡的公元 1 世纪，耶稣基督对世界文明所产生的影响再怎么估量都不会太过分。再向前追溯，公元前 5 世纪，尽管世界在整体上还十分荒昧，但埃斯库罗斯、索福克勒斯、苏格拉底和柏拉图这些耀眼的精神星座，却使那一时期在整个人类文明史上熠熠发光。但是，我们生活在 20 世纪的人，也许可以毫不夸张地申言，这个世纪是人类全部有记载历史的岁月中最重要、最神奇、发展最迅速的四五个世纪中的一个。

回眸 20 世纪的成就，我们可信手拈来：人类成功地分裂了原子，发明了爵士乐和摇滚乐，飞机上了天，人类登上了月球，创立了广义相对论，发明了晶体管，并将数百万个晶体管植入了微晶片，发现了青霉素以及脱氧核糖核酸(DNA)的结构。我们打倒了法西斯主义。20 世纪还见证了电影和电视的发明，高速公路四通八达，电话线和互联网连接起了整个世界。最重要的是，人类成功地避免了毁灭自己。

俯仰百年之间，环顾四海之内，一时多少豪杰：有到达芬兰车站的列宁，绝食抗英的甘地和嘴叼雪茄的温斯顿·丘吉尔，也有铜号大师路易斯·阿姆斯特朗和挥舞着手杖的查理·卓别林，还有埋首书斋的爱因斯坦和“埃德·沙利文节目”中的披头士乐队。这些人均在各自的领域中创造了登峰造极的业绩。

《20 世纪世界名人丛书》是英汉对照读物，分为《学界泰斗》、《艺坛

巨擘》、《商海搏击》和《传奇人生》四册，辑录了 20 世纪中全球各领域最有影响力的名人奇才，叙述了他们的行止踪迹和非凡成就。编者在编撰过程中参阅了英语国家的一些主要报章杂志的材料，因此，我们从中可一窥西方国家读者的某些社会文化价值取向。

编撰本丛书的目的既是让中国读者了解一些在世界上其他地方发生的事情，但更重要的则是让学习英语的读者接触一些当今最新的语言现象。语言是一直在变化的，英语也一直在变。但遗憾的是，现今一般英语教科书挑选的课文大多是与我们的时代相隔甚远的文章，而且词典的编写也远远赶不上语言的发展。本丛书编入的都是最新的英语材料，文章中有不少新词汇、新结构，可以部分地弥补这个缺憾。

《20 世纪世界名人丛书》编委会由周国强、俞理明、陈德民和朱务诚组成。《传奇人生》由周国强和汪开虎主编，参编的有朱务诚、刘向军、冯善萍、吴裕霞和杨立钧。

编者在编撰过程中虽经仔细查找和核对资料，反复推敲和修改译文，并对疑难处加以注释，力求尽善尽美，但囿于学识和时间，书中倘有疏漏失当之处，亟盼识家指正。

上海交通大学英语系

周国强

2000 年 8 月



Mother
Teresa



Teresa

<i>Born</i>	<i>Aug. 27, 1910, in Shkup, Ottoman Empire</i>	1910年8月27日出生于奥斯曼帝国的西库普
1928	<i>Joins Irish convent</i>	1928年入爱尔兰女修道院
1929	<i>Sent to novitiate in Darjeeling, India</i>	1929年被派往印度大吉岭作见习修女
1931	<i>Begins teaching at a Calcutta girls school</i>	1931年开始在加尔各答的一所女子学校任教
1946	<i>Receives "call" to live and work among the poor</i>	1946年响应感召,在穷人之中生活、工作
1950	<i>The Pope officially sanctions her order, the Missionaries of Charity</i>	1950年罗马教皇正式授予她“仁爱传教士”圣职
1963	<i>Awarded India's padmashri, for services to the people of India</i>	1963年因对印度人民的贡献而被授予印度“莲花主”勋章
1979	<i>Wins Nobel Peace Prize</i>	1979年获诺贝尔和平奖
<i>Died</i>	<i>Sept. 5, 1997, in Calcutta</i>	1997年9月5日于加尔各答去世

Saint: Mother Teresa^①

In fighting for the dignity of the destitute, she gave the world a moral example that bridged divides of culture, class and religion.

The Bengali chauvinist in me got a thrill: “This is Peter Jennings, tonight live from Calcutta.” For the first and only time in my life, the great city I was born and raised in hit the big time^②. Bengalis love to celebrate their language, their culture, their politics, their fierce attachment to a city that has been famously “dying” for more than a century. They resent with equal ferocity the reflex stereotyping^③ that labels any civic dysfunction^④ anywhere in the world “another Calcutta.” And why were the American media in Calcutta? For the funeral of an 87-year-old Albanian immigrant by the name of Agnes Gonxha Bojaxhiu.

In this era of “ethnic cleansing,” identity politics and dislocation^⑤ of communities, it is heartening that one of the most marginalized^⑥ people in recent history—a minority Albanian inside Slavic Macedonia, a minority Roman Catholic among Muslims and Orthodox Christians—should find a home, citizenship and acceptance in an Indian city of countless non-Christians. She blurred the line between insider and outsider that so many today are trying to deepen.

Bojaxhiu was born of Roman Catholic Albanian parents in 1910 in Shkup (now Skopje), a town that straddled the ethnic, linguistic, religious and geological fault line^⑦ in the then Turkish province, later Yugoslav republic, now unnameable independent state of FYROM (the

圣徒——德肋撒院长

在异国他乡，她为贫民的尊严而战，为世界树立了一个弥合文化、阶层和信仰裂痕的道德典范。

“我是彼得·詹尼斯，今晚在加尔各答为您实况转播。”我这个孟加拉民族第一主义者内心一阵激动。我在这座伟大的城市土生土长，生平第一次、也是仅有的一次，看到孟加拉城一下子变得名声大噪。孟加拉人喜爱颂扬自己的语言、文化、政治、以及他们对孟加拉城的挚爱。众所周知，一个多世纪以来，孟加拉城正在一点点地“衰败”。他们对将世界任何地方出现问题的城市一律称之为“另一个加尔各答”的成见也极为愤慨。为什么美国媒体纷纷来到加尔各答？为了报道一位阿尔巴尼亚移民——艾格尼丝·贡克萨·博贾克修——的葬礼，她享年 87 岁。

令人兴奋的是，在这“种族清洗”、身份政治和社会动荡的时代，她作为最近历史时期处于社会最边缘的民族中的一员——斯拉夫马其顿共和国内极少数阿尔巴尼亚人中的一员、穆斯林信徒和东正教基督教徒中的极少数罗马天主教徒中的一员——竟能在一座满是非基督教徒的印度城市中顺利地安家、取得国籍并得到人们的承认。她淡化了现今很多人都想加深的基督徒与非基督徒之间的界线。

1910 年，博贾克修出生于西库普（现在的斯科普里），她的父母是阿尔巴尼亚人，信奉罗马天主教。西库普镇处于种族、语言、宗教和地理交叉地带，当时位于土耳其的一个省，后来是隶属于南斯拉夫的一个共和国，现成了 FYROM

Former Yugoslav Republic of Macedonia). When she was seven, her father was murdered. Bojaxhiu chose emigration over political activism and at the age of 18 entered the Sisters of Loreto's convent[®] in Ireland as a novice. The Sisters of Loreto, a teaching order[®], sent her to Bengal in 1929. She spoke broken English and had yet to take her first vows[®].

I first saw Mother Teresa in the summer of 1951, when I started school at Loreto House[®] in Calcutta. The school was run by the Sisters of Loreto according to directives sent from its principal convent in Ireland. During the British raj[®], Loreto House had admitted very few Indians. By the time I became a student there, the majority of students were Hindu Bengalis, the daughters of Calcutta's élite families, but the majority of teachers continued to be Irish-born nuns. Mother Teresa was no longer affiliated with the Sisters of Loreto, but she came around to our campus every now and then. She had left teaching at another of the Sisters' schools three years before in order to, as she put it, "follow Christ into the slums." The break, as far as we school-girls could tell, had not been totally amicable[®], at least not on the part of the Loreto nuns.

The picture of Mother Teresa that I remember from my childhood is of a short, sari-wearing woman scurrying down a red gravel path between manicured lawns. She would have in tow one or two slower-footed, sari-clad young Indian nuns. We thought her a freak. Probably we'd picked up on[®] unvoiced opinions of our Loreto nuns. We weren't quite sure what an Albanian was except that she wasn't as fully European as our Irish nuns. Or perhaps she seemed odd to us because we had never encountered a nun who wore a sari. There was only one Anglo-Indian nun in our school, and she wore the customary habit[®]. The government had made anti-missionary noises but hadn't yet cracked down on missionaries' visa applications.

In the early '50s, we non-Christian students at Loreto House were

(前南斯拉夫马其顿共和国)这个名称拗口的独立国家的一部分。博贾克修 7 岁时,她的父亲遭人暗杀。她并没有因此成为政治激进分子,却转而移居国外。她 18 岁时进了爱尔兰洛雷托女修道院,成为一名见习修女。这家修道院是个修道会教育机构,1929 年将她派往孟加拉。当时她英语讲得结结巴巴,她只得用结结巴巴的英语宣誓当修女。

我第一次见到德肋撒院长是在 1951 年的夏天,当时我刚开始在加尔各答的洛雷托教会学校上学。这所学校由洛雷托女修道院在爱尔兰女修道会总部的指导下管理运行。在英国统治期间,洛雷托教会学校很少招收印度人。而当我是那儿的学生时,绝大多数学生都已是印度孟加拉人,这些女学生都来自加尔各答特权阶层家庭。但是,绝大多数的教师仍然是出生于爱尔兰的修女。德肋撒院长已不再隶属于洛雷托女修道会,但她仍时常到我们学校来。三年前,她放下在另一所洛雷托女修道院所属的女子教会学校任教的职位,用她自己的话说,为的是“在基督的引导下深入贫民窟。”就我们女学生所知,这一决裂并没能完全令人心平气和地接受,至少对于洛雷托女修道院的修女们是这样。

在我童年的记忆中,德肋撒院长个子矮小,她总是身穿莎丽服,匆匆地走过一条铺满红色砾石、两边有着修剪整齐的草坪的小路。她身后还常常跟着一两个行动缓慢、身穿莎丽服的年轻印度修女。那时,我们都把她当成怪人。这或许是因为我们心中已默默形成了对洛雷托女修道院修女们的印象。除了知道她不同于我们的爱尔兰修女,不像个土生土长的欧洲人外,我们并不十分清楚阿尔巴尼亚人是什么样的人。她对我们来说显得古怪,也有可能是因为我们从未遇见过身穿莎丽服的修女。在我们学校里只有一位英籍印度修女,她一般只穿修女服。政府已公开反对传教,但还没有采取严厉措施拒绝传教士入境申请。

50 年代初,我们洛雷托教会学校的非基督教徒学生怀

suspicious of Mother Teresa's motives in helping street children and orphans. Was she rescuing these children to convert them? Her antiabortion campaigns among homeless women were as easy for us to ignore as were the antiabortion lectures our nuns delivered twice weekly. The government had made even very young women aware of the consequences of population explosion.

But the project of Mother Teresa's that confused us most was her care of the terminally ill destitute who came to the Kalighat Temple to die near a holy place. She wasn't interested in prolonging their life. What she railed against was the squalor and loneliness of their last hours. Her apparent dread of mortality and her obsession with dignified dying were at odds with Hindu concepts of reincarnation and death as a hoped-for release from *maya*[®], the illusory reality of worldly existence.

It wasn't until she had set up a leprosarium outside Calcutta on land provided by the government that I began to see her as an idealist rather than an eccentric. Lepers were a common sight all over India and in every part of Calcutta, but extending help beyond dropping a coin or two into their rag-wrapped stumps[®] was not. As a child I was convinced even touching a spot a leper had rubbed against would lead to infection. The ultimate terror the city held had nothing to do with violence. It was fear of the Other, the poor, the dying—or to evoke a word with biblical authority—the pestilential. And so I could no longer be cynical about her motives. She wasn't just another Christian proselytizer. Her care of lepers changed the mind of many Calcuttans. Young physicians, one of them the uncle of a classmate, began to sign up as volunteers. It all made Mother Teresa seem less remote. The very people whom she had deserted when she broke with the Loreto nuns were now seeking her out.

I left Calcutta as a teenager and did not return to live there for any

疑德肋撒院长帮助街头流浪儿和孤儿是出于某种动机。她拯救他们是不是为了促使他们改信基督教？就像我们易于忽视修女们给我们所作的每周两次的反堕胎讲座一样，我们也很容易忽视她在无家可归的妇女中间发起的反堕胎运动。政府甚至让非常年轻的女性都意识到了人口爆炸的不良后果。

德肋撒院长的善行中最让我们困惑不解的是，她对那些患了不治之症，为能死在圣地附近而来到卡利格哈特教堂的穷苦病人的照料。她并不关注如何延长他们的生命，而这些病人在生命的最后时刻还是如此邈邈与孤独却使她怒气冲天。她对死亡毫不掩饰的恐惧和对不失尊严的死亡的沉迷，与印度人的投胎转世观念以及祈盼死亡能把他们从尘世虚无缥缈的空幻境界中解脱出来的观念相去甚远。

直到她在政府划拨的、位于加尔各答郊外的一块地皮上建立了一所麻风病院后，我才认识到她是位理想主义者而不是生性古怪的人。麻风病在印度是常见病，这种病人在加尔各答比比皆是。人们常常往他们衣衫褴褛的病体上扔一两枚硬币，而真正能出手相助的人却寥寥无几。当我还是个孩子时，我对哪怕是摸一下麻风病人接触过的地方也会感染麻风病的说法确信无疑。全城人都陷入极度的恐惧之中，这种恐惧与暴力毫不相关，而与另一种情况相关，这是对穷人、垂死之人——或是引用圣典的话说——对感染了瘟疫的人的恐惧。因此，我不能再怀疑她的动机了。她不仅仅是一个劝诱人改变宗教信仰的基督徒。她对麻风病人的照料改变了许多加尔各答人对她的看法。许多年轻的医生，其中有一位是我的一个同班同学的叔叔，纷纷自愿报名加入她的行列。所有这些使德肋撒院长与我们显得越发亲近了。而正是那些她在与洛雷托女修道院的修女们分手时抛下不管的人现在又纷纷来向她求助了。

我十几岁时离开加尔各答，直到1973年从未回来过。

length of time until 1973. The Calcutta I went back to was vociferously¹⁸ in love with Mother Teresa. The women I had been close to in Loreto House, women who in the '70s had become socialite wives and volunteer social workers, were devoted to Mother Teresa and her projects, especially the leprosarium. Years later, I learned that the volunteer Mother Teresa came to rely on was a Loreto House graduate.

It is the fate of moral crusaders to be vulnerable to charges of hypocrisy or have the arbitrary selectiveness of their campaigns held against them¹⁹. Mother Teresa's detractors have accused her of over-emphasizing Calcuttans' destitution and of coercing conversion from the defenseless. In the context of lost causes²⁰, Mother Teresa took on battles she knew she could win. Taken together, it seems to me, the criticisms of her work do not undermine or topple her overall achievement. The real test might be, Did she inspire followers, skeptics and even opponents to larger acts of kindness or greater visions of possibility? If the church demands hard evidence of a miracle for sainthood, the transformation of many hearts might make the strongest case.

而当我返回加尔各答时，全城人谈起德肋撒院长时无不对她充满了敬爱之情。我在洛雷托教会学校时与我关系密切的妇女都极为忠实于德肋撒院长和她的事业，尤其是她建立麻风病院的工作。这些妇女早在 70 年代就已成为社会名流的太太和社会福利志愿工作者。许多年以后，我了解到德肋撒院长后来依靠的那位志愿工作者正是洛雷托教会学校的毕业生。

道德斗士的命运不是易被人指责为虚伪的人，就是毫无道理地成为对其所发起运动的偏见的牺牲品。德肋撒院长的诋毁者们指责她过于强调加尔各答人的贫困并强迫孤弱无助的人改信基督教。在事业失败的情况下，德肋撒院长继续坚持奋斗，她坚信能够成功。总而言之，在我看来，对她的工作的批评并不有损于、也不能全盘否定她的全部成就。可以说，真正的检验是：她是否激励了追随她的人、怀疑她的人、甚至是反对她的人更多地行善或在更大程度上发现做好自己工作的可能性？如果教会要求用功德来证明她成为圣徒的铁证，那么许多心灵的改变将是最强有力的证据。

-
1. Saint Mother Teresa: 圣德肋撒院长或圣特里萨嬷嬷，印度天主教仁爱传教会创办人(1948)，在加尔各答设立许多服务所，救济平民、残疾人和重病患者。
 2. Big time: 快乐的时光，出名
 3. stereotype: 对……产生成见
 4. dysfunction: (医)机能障碍，机能不良
 5. dislocation: (医)脱位，混乱，紊乱，错位
 6. marginalized: 被排斥的；边缘的，处于社会边缘的
 7. fault line: (地)断层线，歧见分界线
 8. enter a convent: (宗)当修女
 9. teaching order: 教学修道院
 10. take vows: 发愿当修女或教士

11. house: 宗教会所;教堂
12. raj: (印地)统治,主权
13. amicable: 不伤和气的,平心静气的,友善的
14. pick up on: 了解到,听到(消息);注意到……并作出反应
15. customary habit: 合乎(或依照)习俗的修女服
16. maya: (印度教)幻;空幻境界
17. stump: 残肢
18. vociferously: 大声疾呼地;强烈地表达自己的观点地
19. hold sth against sb: 让某件事影响自己对某人的看法或评价
20. lost cause: 败局已定的事;注定失败的斗争(或主张)



Anne Frank

- | | | |
|------|---|---------------------------------|
| Born | June 12, 1929, in Frankfurt, Germany | 1929 年 6 月 12 日出生于德国法兰克福 |
| 1934 | Family moves to Amsterdam | 1934 年举家迁往阿姆斯特丹 |
| 1942 | Receives diary for 13th birthday | 1942 年收到 13 岁生日礼物日记本 |
| 1942 | Anne's sister receives a notice to report to the Nazis, and the family goes into hiding | 1942 年安妮的姐姐接到向纳粹分子报到的通知,全家躲藏了起来 |
| 1944 | The Franks are captured by the Nazis and sent to Auschwitz | 1944 年弗兰克全家被纳粹逮捕,送往奥斯威辛 |
| 1945 | Dies in March of typhus in the Bergen-Belsen concentration camp | 1945 年 3 月因患斑疹伤寒死于卑尔根 - 贝尔森集中营 |
| 1947 | Her father Otto has Anne Frank: The Diary of a Young Girl published | 1947 年她父亲奥托发表了安妮·弗兰克《一个女孩的日记》 |
| 1955 | Diary adapted as stage play | 1955 年日记被改写成话剧 |
| 1995 | Sections of diary suppressed by Otto Frank made public | 1995 年公开发表了被奥托·弗兰克隐瞒了的部分日记 |

Diarist: Anne Frank

With a diary kept in a secret attic^①, she braved the Nazis and lent a searing voice to the fight for human dignity.

Along with everything else she came to represent, Anne Frank symbolized the power of a book. Because of the diary she kept between 1942 and 1944, in the secret upstairs annex^② of an Amsterdam warehouse where she and her family hid until the Nazis found them, she became the most memorable figure to emerge from World War II—besides Hitler, of course, who also proclaimed his life and his beliefs in a book. In a way, the Holocaust began with one book and ended with another. Yet it was Anne's that finally prevailed—a beneficent and complicated work outlasting a simple and evil one—and that secured to the world's embrace the second most famous child in history.

So stirring has been the effect of the solemn-eyed, cheerful, moody, funny, self-critical, other-critical^③ teenager on those who have read her story that it became a test of ethics to ask a journalist, If you had proof the diary was a fraud, would you expose it? The point was that there are some stories the world so needs to believe that it would be profane to impair their influence. All the same^④, the Book of Anne has inspired a panoply^⑤ of responses—plays, movies, documentaries, biographies, a critical edition^⑥ of the diary—all in the service of understanding or imagining the girl or, in some cases, of putting her down^⑦.

"Who owns Anne Frank?" asked novelist Cynthia Ozick^⑧, in an article that holds up the diary as a sacred text and condemns any

日记作者——安妮·弗兰克

她在密室里，用日记对抗纳粹，发出为人类尊严而斗争的无声怒吼。

安妮·弗兰克除了代表其他一切外，她还象征着一本书的力量。1942年至1944年，安妮与全家人躲在阿姆斯特丹一个仓库楼上的密室里，直到被纳粹发现。在此期间她所记的日记，使她成了第二次世界大战中涌现出的最令人难忘的人物——当然希特勒也是人们难以忘记的人物，因为他也在一本书中表述了他一生的活动和他的信仰。从某种意义上说，大屠杀以一本书开始，以另一本书结束。不过，最终还是安妮的书广为流传——这本书复杂而有益，远比另一本简单而邪恶的书更流传久远——它给世界带来了第二位名垂千古的孩子。

凡是读过这本书的人无不为此时而一本正经，时而兴高采烈，时而郁郁寡欢，时而引人发笑，时而自我苛责，时而评论他人的十几岁女孩的故事激动不已，以至衡量新闻记者职业道德的标准可以是：作为一名记者，如果你有证据证明日记是伪造的，你会揭露它吗？此处的关键是，有一些故事世人非常需要相信，以至任何削弱其影响的事都无异于亵渎。安妮的书在各方面都激起了反响——戏剧、电影、纪实小说、传记、对这本日记异文的校勘本——一切都为了理解或想象这个女孩，或者在某些情况下则对她加以指摘。

小说家辛西娅·奥齐克在一篇文章中问道，“谁拥有安妮·弗兰克？”这篇文章将日记奉为圣书并谴责那些歪曲日