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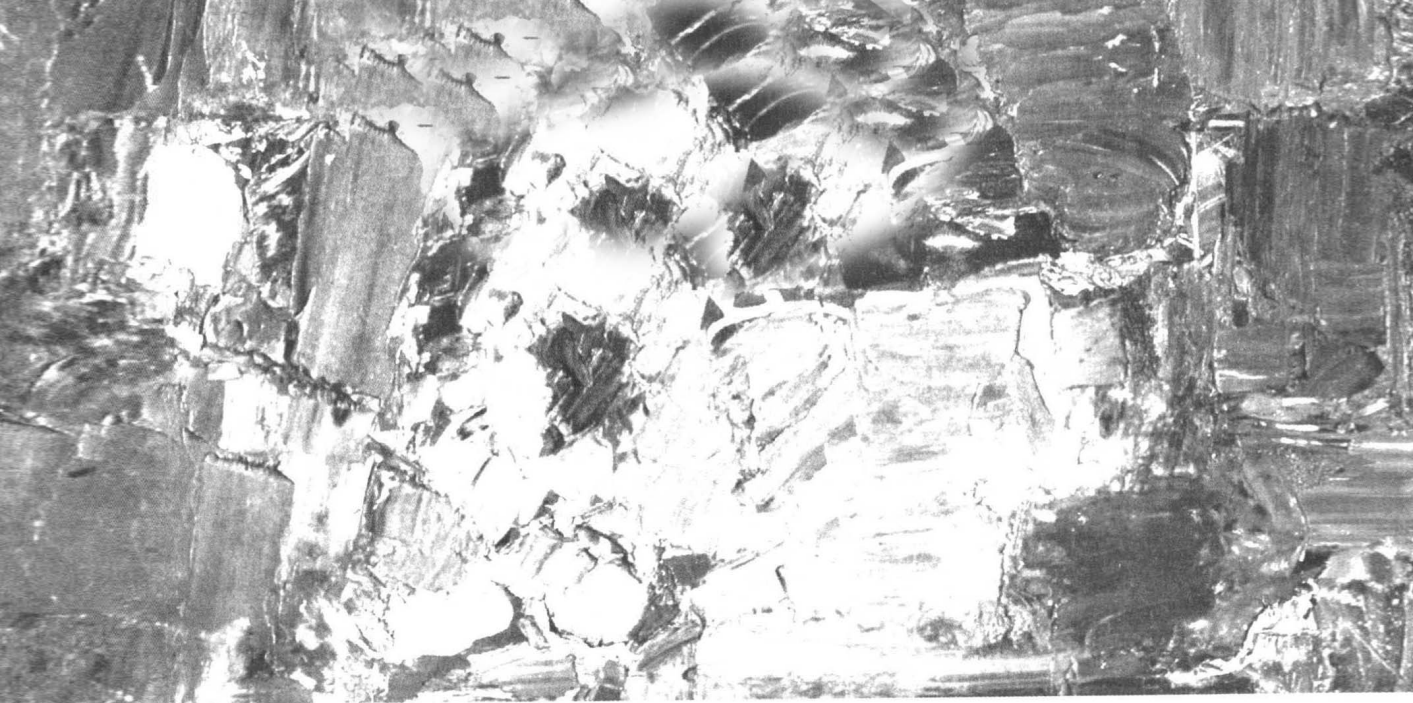
*Selected Readings in American Literature*

# 美国文学选读

张冲 / 主编

张冲 张琼 王爱萍 / 选编注释

 复旦大学出版社



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张 冲 主编

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# 前 言

这部《美国文学选读》，是为国内高等院校本科英语专业和其他相关专业的学生选编选注的，也可为其他对美国文学感兴趣的读者提供又一个选择。使用者和读者可根据课程安排和自己的兴趣，选用选读其中的一部分或大部分。

当前高等教育的英语语言文学教学内容中，美国文学的教学研究占了相当的分量，美国文学选读的版本也十分丰富，任何新起的选编选注工作，都不是一件容易的事情。本《美国文学选读》的选编者根据自己多年的教学和研究体会，从浩如烟海的美国文学宝库中选取素材。又考虑到使用对象的英语阅读理解能力，对一些必要的语言和文化背景内容做了简要的注释。我们的原则是，尽可能少用注释，以免伤损连贯阅读的愉悦，并相信读者能从上下文中自己揣摩出大部分的意思，同时也为选用这套读本的教师留下在自己研究基础上进行阐述发挥的余地。

本选集如果说还略有新意的话，那就是选编者希望能在一定程度上扩大中国读者和使用者对美国文学“经典”范围的认识。我们根据国内外美国文学研究的进展，在传统的始于17世纪的美国文学经典之前，增加了比欧洲移民传统要早两三千年的传统本土美国文学内容，还增加了当代美国族裔文学发展、特别是华裔美国文学(Chinese American literature)和本土美国文学(Native American literature)的内容，以期更为全面地反映以多元文化为特征的美国文学现象。另外，在传统经典作家及作品的选用上，我们也根据自己的认识作了一些调整。希望这部选读能大致反映美国文学发展的全貌，满足读者和使用者的部分要求。

张 冲

2007年10月

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# 北美本土(印第安)文学—1860

## (From the Native Tradition to the 1860s)

在欧洲人哥伦布于1492年航行抵达北美之前数千年,这片大陆上的居民——现通称为“本土美国人”(Native Americans)\*的北美印第安人——就一直在创造着一种绚丽多彩的文学现象:北美本土的口头文学,其主要表现形式包括在各种部落仪式上咏颂的祝词,在劳作生活中吟唱的歌曲(曲词),刻写在山洞岩壁上的象形史诗,以及世代交口相传的创世神话、部落神话和文化英雄故事。17世纪时,欧洲文明大举进入,这一口头文学传统的发展受到阻滞,几近断裂。18世纪末,开始有学者和传教士将收集到的口头文学材料翻译成现代英语,方得以将这一优秀独特的文学传统部分保存下来,也为后来的本土美国文学发展提供了一个可以追溯的源头。

随着欧洲殖民者于17世纪初到达北美大陆,以英语文学为主要表现形式的北美文学开始兴起,并最终成为后来美国的“主流文学”的源头。这一时期的文学,以史密斯(John Smith)、布莱福德(William Bradford)、温思罗普(John Winthrop)、布莱德斯特里特(Anne Bradstreet)等人的作品为代表,浸润着深厚的清教意识,讲述北美的探险与开发,记叙殖民生活的历史,描绘大自然的壮美丰富和奇趣,表达深切的灵魂内省和追索。

美国独立战争以及美利坚合众国的建立,催生了以政论文和讽刺诗为主的“革命文学”,以及大量充满自豪、自信、爱国精神的诗歌作品。虽然从今天的角度看,弗瑞诺(Philip Freneau)等人的作品因其“宣传性”而有浅薄自妄之嫌,却仍不失为美国文学从殖民时期的清教诗歌向后来气势恢弘的浪漫诗歌过渡的重要一环。诗歌之外,美国小说、散文、戏剧等文学现象在这一时期也开始出现,尤其是欧文(Washington Irving)的短篇小说和散文札记,使外界读者首次接触到了美国作家的优秀作品。

19世纪30年代兴起的超验主义(transcendentalism)思潮,使美国在取得了政治、经济等方面的独立之后,最终赢得了文化独立。这一时期常被称为“美国文艺复兴”(American Renaissance)或“美国浪漫主义”(American Romanticism),美国作家和诗人们创作了大量以美国本土故事为题材、富有美国本土风格、反映美国思想文化语言特征的长、短篇小说和诗

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\* Native American 泛指北美印第安人,在当代美国社会描述中,亦特指与 African American(非裔美国人)、Asian American(亚裔美国人)、Hispanic/Latino American(西裔及拉美裔美国人)并列的“本土美国人”或“美国本土居民”。

歌。爱默生(Ralph Waldo Emerson)和梭罗(Henry David Thoreau)的散文,库柏(James Fenimore Cooper)、霍桑(Nathaniel Hawthorne)和麦尔维尔(Herman Melville)等的小说,狄金森(Emily Dickinson)、惠特曼(Walt Whitman)、惠蒂埃(John Greenleaf Whittier)和朗费罗(Henry Wadsworth Longfellow)等人的诗歌,集中代表了美国文学这一时期最重要的成就。自此,美国文学独立于世界文学之林,并开始产生世界范围的影响。

## Oral Literatures of the Native Americans

### 作者简介

早在欧洲移民到达并在北美大陆定居以前数千年,本土(印第安)居民就创造着形式多样、内容丰富、极具特色的文学,主要包括曲辞、典仪、诗歌、有关世界和部落起源的神话,以及文化和部落英雄传说等。早期的北美本土(印第安)文学是口头文学,经一代代的创造者交口相传方得以保存,并在不断的变化中得到发展,所以,它们的作者,其实是整个部落的整个传统,而非现代意义上的某个确定的作者。19世纪末,美国的学者开始有意识地收录整理这一文学现象,并将它们翻译成英语,使更多的人得以了解和欣赏这一传统。本选集选取了几段典仪曲辞、德拉瓦尔史诗《瓦拉姆·欧卢姆》(片段)、《易洛魁创世故事》、《裨马世界起源故事》以及《温尼巴哥恶作剧者传奇》,使读者能见此优秀文学传统之一斑。

### 题解

《奥吉布韦战歌》(*Ojibwa War Songs*)是奥吉布韦印第安人开战前诵唱的歌曲之一,其目的是鼓舞士气,使战士们树立起必胜的信心和勇气;《夜歌之九》(*Night Chant, for the Ninth Song*)是美国西南部本土居民的歌曲,内容是向神灵企求一天劳作后身心康复,其中的“house made of dawn”一词后来为当代美国著名小说家莫马迪(*Scott Momady*)用于其名作《晨曦屋》(*House Made of Dawn*)的标题。《瓦拉姆·欧卢姆》(*Walam Olum*)是德拉华印第安人(*the Delawares*)的著名岩画石刻史诗,这里选取其讲述世界创始的内容。《易洛魁创世故事》(*the Iroquois Creation Story*)和《裨马世界起源故事》(*Pima Stories of the Beginnings of the World*)表达了不同本土部落的起源神话,而《温尼巴哥恶作剧者传奇》(*The Winnebago Trickster Cycle*),则是以“恶作剧者”这一文化英雄为主人公的本土文学中比较重要的一个版本。

## *Ojibwa War Songs*

### I

Hear my voice, Birds of War<sup>①</sup>!  
I prepare a feast for you to feed on;  
I see you cross the enemy's lines;  
Like you I shall go.  
I wish the swiftness of your wings;  
I wish the vengeance of your claws;  
I muster my friends;  
I follow your flight.  
Ho, you young men warriors,  
Bear your angers to the place of fighting!

### II

From the south they came, Birds of War —  
Hark! to their passing scream.  
I wish the body of the fiercest,  
As swift, as cruel, as strong.  
I cast my body to the chance of fighting.  
Happy I shall be to lie in that place,  
In that place where the fight was,  
Beyond the enemy's line.

### III

Here on my breast have I bled!  
See — see! these are fighting-scars!  
Mountains tremble at my yell!  
I strike for life.

---

① Birds of War; eagles.

## *Night Chant*

### For The Ninth Song

In Tsegihi<sup>①</sup>,  
In the house made of dawn,  
In the house made of evening twilight,  
In the house made of dark cloud,  
In the house made of rain and mist, of pollen, of grasshoppers,  
Where the dark mist curtains the doorway,  
The path to which is on the rainbow,  
Where the zig-zag lightning stands high on top,  
Where the he-rain<sup>②</sup> stands high on top,  
Oh, male divinity!  
With your moccasins of dark clouds, come to us,  
With your mind enveloped in dark cloud, come to us,  
With the dark thunder above you, come to us soaring,  
With the shapen<sup>③</sup> cloud at your feet, come to us soaring.  
With the far darkness made of the dark cloud over your head, come to us soaring,  
With the far darkness made of the rain and the mist over your head, come to us soaring,  
With the far darkness made of the rain and the mist over your head, come to us soaring.  
With the zig-zag lightning flung out high over your head,  
With the rainbow hanging high over your head, come to us soaring.  
With the far darkness made of the dark cloud on the ends of your wings,  
With the far darkness made of the rain and the mist on the ends of your wings, come to us  
soaring,  
With the zig-zag lightning, with the rainbow hanging high on the ends of your wings,  
come to us soaring.  
With the near darkness made of dark cloud of the rain and the mist, come to us,

---

① Tsegihi: 纳瓦霍印第安安语, 意为“晨曦屋”(house made of dawn)。

② he-rain: male god of rain.

③ shapen: be made into certain shapes.

With the darkness on the earth, come to us.  
With these I wish the foam floating on the flowing water over the roots of the great corn,  
I have made your sacrifice,  
I have prepared a smoke for you,  
My feet restore for me.  
My limbs restore, my body restore, my mind restore, my voice restore for me.  
Today, take out your spell for me,  
Today, take away your spell for me.  
Away from me you have taken it,  
Far off from me it is taken,  
Far off you have done it.

Happily I recover,  
Happily I become cool,  
My eyes regain their power, my head cools, my limbs regain their strength, I hear again.  
Happily for me the spell is taken off,  
Happily I walk; impervious to pain, I walk; light within, I walk; joyous, I walk.  
Abundant dark clouds I desire,  
An abundance of vegetation I desire,  
An abundance of pollen, abundant dew, I desire.  
Happily may fair white corn, to the ends of the earth, come with you,  
Happily may fair yellow corn, fair blue corn, fair corn of all kinds, plants of all kinds,  
goods of all kinds, jewels of all kinds, to the ends of the earth, come with you.  
With these before you, happily may they come with you,  
With these behind, below, above, around you, happily may they come with you,  
Thus you accomplish your tasks.

Happily the old men will regard you,  
Happily the old women will regard you,  
The young men and the young women will regard you,  
The children will regard you,  
The chiefs will regard you,  
Happily, as they scatter in different directions, they will regard you,  
Happily, as they approach their homes, they will regard you.



May their roads home be on the trail of peace,  
Happily may they all return.  
In beauty I walk,  
With beauty before me, I walk,  
With beauty behind me, I walk,  
With beauty above and about me, I walk,  
It is finished in beauty,  
It is finished in beauty.

*Walam Olum*<sup>①</sup> (excerpt)

I.

1. At first, in that place, at all times, above the earth,
2. On the earth, [ was ] an extended fog, and there the great Manito<sup>②</sup> was.
3. At first, forever, lost in space, everywhere, the great Manito was.
4. He made the extended land and the sky.
5. He made the sun, the moon, the stars.
6. He made them all to move evenly.
7. Then the wind blew violently, and it cleared, and the water flowed off far and strong.
8. And groups of islands grew newly, and there remained.
9. Anew spoke the great Manito, a manito to manitos,
10. To beings, mortals, souls and all,
11. And ever after he was a manito to men, and their grandfather.
12. He gave the first mother, the mother of beings.
13. He gave the fish, he gave the turtles, he gave the beasts, he gave the birds.
14. But an evil Manito made evil beings only, monsters,
15. He made the flies, he made the gnats.
16. All beings were then friendly.
17. Truly the manitos were active and kindly.
18. To those very first men, and to those first mothers; fetched them wives,

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① *Walam Olum*: 字面意思为“画录”,即 painted record.

② *Manito*: great God; God of all gods (manitos).