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瓦解

Things Fall Apart

〔尼〕 Chinua Achebe 原著

Selena Ward 导读

Zahrsaid 翻译

方慧敏 翻译

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E-mail: tstitbc@public.tpt.tj.cn

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致读者

亲爱的读者，在这个多元文化的世界里，渴望知识，钟情文学，热爱英语的你是否想过站在巨人的肩膀上摘星呢？

你手上这本蓝色小册子正是风行全美的哈佛蓝星笔记，是哈佛学生们将名著阅读与文学学习融会贯通，编写而成的名著导读本。它们以经典性和流行性并存的名著为素材，以明晰的风格和地道的语言而著称。每一本都包括著作的创作背景，人物分析，主题解析，篇章讲解，重要引文释义，作品档案，并且附有相关的思考题，推荐的论文题，阅读后的小测验，要点注释，以及推荐阅读篇目。

这样的编排使你不仅仅停留在对名著内容上的了解，更可迅速、全面、深入地掌握著作的全部资料，同时也满足了对文化做进一步了解和研究的需求。蓝星精辟、明晰的编写风格将“半天阅读一本名著”的想法变为现实，帮你在有限的闲暇内阅读更多的书，在地道的语言环境中迅速提高英语水平，丰富文学内涵，增加谈资。

天津科技翻译出版公司精挑细选了50本蓝星笔记，由我国外语界资深专家张滨江教授、刘品义教授主持翻译和审校工作，天津外国语学院教授、副教授以及部分优秀青年教师进行翻译，陈法春教授，阎玉敏、常子霞副教授和李晓霞讲师协助部分审校，共同合作、精心制作成为“哈佛蓝星双语名著导读”，既保留了原书特点，并对文中的知识要点做了注释，更加适合你的需要。

蓝星闪耀，照你前行！

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CONTEXT

Albert Chinualumogu Achebe * was born on November 16, 1930, in Ogidi, a large village in Nigeria. Although he was the child of a Protestant missionary and received his early education in English, his upbringing was multicultural, as the inhabitants of Ogidi still lived according to many aspects of traditional Igbo* (formerly written as Ibo) culture. Achebe attended the Government College in Umuahia* from 1944 to 1947. He graduated from University College, Ibadan*, in 1953. While he was in college, Achebe studied history and theology. He also developed his interest in indigenous Nigerian cultures, and he rejected his Christian name, Albert, for his indigenous one, Chinua.

In the 1950s, Achebe was one of the founders of a Nigerian literary movement that drew upon the traditional oral culture of its indigenous peoples. In 1959, he published *Things Fall Apart* as a response to novels, such as Joseph Conrad*'s *Heart of Darkness*, that treat Africa as a primordial and cultureless foil for Europe. Tired of reading white men's accounts of how primitive, socially backward, and, most important, language-less native Africans were, Achebe sought to convey a fuller understanding of one African culture and, in so doing, give voice to an under-represented and exploited colonial subject.

Things Fall Apart is set in the 1890s and portrays the clash between Nigeria's white colonial government and the traditional culture of the indigenous Igbo people. Achebe's novel shatters the stereotypical European portraits of native Africans. He is careful to portray the complex, advanced social institutions and

来龙·去脉

艾伯特·齐努雅卢莫古·艾坎比 1930 年 11 月 16 日生于尼日利亚的一个大村落——奥吉迪。虽然他是新教传教士的孩子，并在早期接受英语教育，但却是在多元文化中成长起来的，因为奥吉迪的村民那时在许多方面仍旧按照伊博人传统文化方式生活着。艾坎比 1944 年至 1947 年就读于乌穆阿希亚国立专科学院，1953 年毕业于伊巴丹大学。上大学期间艾坎比专攻历史和神学，还对尼日利亚各种土著文化产生了兴趣。他拒绝了自己的教名阿伯特，因为他要用自己的土著名字——齐努雅。

20 世纪 50 年代艾坎比是尼日利亚土著口头文学运动创始人之一。作为对某些小说如约瑟夫·康拉德的《黑暗的中心》的回应，1959 年艾坎比发表了小说《瓦解》。小说《黑暗的中心》把非洲描写成原始的、没有文化的非洲而反衬欧洲文化。因为白人连篇累牍地描述非洲是怎样的原始，怎样的社会落后，特别是非洲的土著语言是怎样地缺乏表达能力，所以艾坎比设法让人们更为全面地了解非洲的一种文化（伊博文化）。在此过程中，他表述了没有被充分展示的、被剥削的殖民地非洲人民的心声。

《瓦解》这个故事发生在 19 世纪 90 年代，描写了尼日利亚白人殖民政府与土著伊博民族传统文化间的冲突。艾坎比的小说打破了欧洲人对非洲土著人僵化了的描述模式。艾坎比仔细描写了在和欧洲人接触

artistic traditions of Igbo culture prior to its contact with Europeans. Yet he is just as careful not to stereotype the Europeans; he offers varying depictions of the white man, such as the mostly benevolent Mr. Brown, the zealous Reverend Smith, and the ruthlessly calculating District Commissioner.

Achebe's education in English and exposure to European customs have allowed him to capture both the European and the African perspectives on colonial expansion, religion, race, and culture. His decision to write *Things Fall Apart* in English is an important one. Achebe wanted this novel to respond to earlier colonial accounts of Africa; his choice of language was thus political. Unlike some later African authors who chose to revitalize native languages as a form of resistance to colonial culture, Achebe wanted to achieve cultural revitalization within and through English. Nevertheless, he manages to capture the rhythm of the Igbo language and he integrates Igbo vocabulary into the narrative.


Achebe has become renowned throughout the world as a father of modern African literature, essayist, and professor of English literature at Bard College in New York. But Achebe's achievements are most concretely reflected by his prominence in Nigeria's academic culture and in its literary and political institutions. He worked for the Nigerian Broadcasting Company for over a decade and later became an English professor at the University of Nigeria. He has also been quite influential in the publication of new Nigerian writers. In 1967, he co-founded a publishing company with a Nigerian poet named Christopher Okigbo * and in 1971, he began editing *Okike*, a respected journal of Nigerian writing. In 1984, he founded *Uwa ndi Igbo*, a bilingual magazine containing a great deal of information about Igbo culture. He has been active in Nigerian politics since

之前，伊博人丰富、先进的社会制度和富有艺术魅力的文化传统。不过他也同样小心地避免对欧洲人进行僵化的描述；他对白人做了各种不同的描写，例如最仁慈的布先生、热衷传教的史密斯牧师和无情地专为自己打算的教区传教士。

艾坎比所接受的英语教育，以及他受欧洲文化的熏陶，使他得以全面捕捉到欧洲人和非洲人分别对殖民扩张、宗教信仰、种族及文化的种种观点。用英语来写《瓦解》是他的一个重要决定，艾坎比要用这部小说回敬欧洲早期殖民主义者对非洲的描写；因此语言的选择对他来说是有政治意义的。和后来那些选用充满活力的土著语言来做为抵抗殖民文化的一种形式的非洲作家不同，艾坎比想要通过英语，并在英语中表达土著文化的活力。然而他设法捕捉到了伊博语的节奏，并将伊博语的词汇融入英语叙述之中。

艾坎比作为非洲现代文学之父、随笔作家、纽约巴德学院英语文学教授而闻名于世。但艾坎比更突出的成就则表现在尼日利亚学院派文化、文学和政治制度等方面的影响。他为尼日利亚广播公司工作了十几年，后来又成为尼日利亚大学的教授，在新尼日利亚作家的出版工作中也很有影响。1967年他和一位名叫克里斯托弗·奥基博的尼日利亚诗人联合成立了一家出版公司，1971年开始编辑《奥凯歌》——一份备受尊崇的尼日利亚写作期刊。1984年他创刊《乌瓦安蒂》——一份传递伊博文化信息的双语杂志。自20世纪60年代以来，他积极参与尼日利亚政治，他的很

the 1960s, and many of his novels address the post-colonial social and political problems that Nigeria still faces. 🌿

多部小说都论及了后殖民时期尼日利亚仍然面对的社会和政治问题。

PLOT OVERVIEW

Okonkwo is a wealthy and respected warrior of the Umuofia clan, a lower Nigerian tribe that is part of a consortium of nine connected villages. He is haunted by the actions of Unoka, his cowardly and spendthrift father, who died in disrepute, leaving many village debts unsettled. In response, Okonkwo becomes a clansman, warrior, farmer, and family provider extraordinaire. He has a twelve-year-old son named Nwoye whom he finds lazy; Okonkwo worries that Nwoye will end up a failure like Unoka.

In a settlement with a neighboring tribe, Okonkwo wins a virgin and a fifteen-year-old boy for the tribe. Okonkwo takes charge of the boy, Ikemefuna, and finds an ideal son in him. Nwoye likewise forms a strong attachment to the newcomer. Despite his fondness for Ikemefuna and despite the fact that the boy begins to call him “father,” Okonkwo does not let himself show any affection for him.

During the Week of Peace*, Okonkwo accuses his youngest wife, Ojiugo, of negligence. He severely beats her, breaking the peace of the sacred week. He makes some sacrifices to show his repentance, but he has shocked his community irreparably.

Ikemefuna stays with Okonkwo’s family for three years. Nwoye looks up to him as an older brother and, much to Okonkwo’s pleasure, develops a more masculine attitude. One day, the locusts come to Umuofia — they will come every year for seven years before disappearing for another generation. The village excitedly collects them because they are good to eat when cooked.

情节·览

奥康考是乌穆阿希亚氏族一名富有而受人尊敬的斗士。乌穆阿希亚氏族是一个下尼日利亚部落，隶属于一个由9个村落组成的联盟。其父乌诺卡懦弱、败家的形象总是萦绕在他的脑海。父亲死时名声不好，欠下村里很多债。与父亲不同，奥康考成为氏族里一名男子汉、斗士、农场主和出色的家庭供养者。他有一个名叫诺亚的12岁儿子，奥康考发现他很懒，担心诺亚会像乌诺卡那样以败家告终。

在同另一个邻近部落清算时，奥康考为自己的部落赢得一名处女和一个15岁的男孩。氏族让奥康考照料这个叫做伊科玛福纳的男孩。奥康考发现这个男孩身上有他理想中的儿子的素质，同时诺亚也对这个新来的男孩产生了一种依恋之情。尽管奥康考喜欢伊科玛福纳，而且事实上这个男孩也称他“爸爸”，奥康考仍旧不表露出对他的喜爱。

在祥瑞周内，奥康考指责小老婆奥基格有失疏忽，严厉地殴打了她，打破了这个祥瑞周的神圣安宁。他拿出些祭品表示懊悔，但仍无可挽回地使村落里的人对他感到愕然。

伊科玛福纳在奥康考家住了3年，诺亚尊他为哥哥并开始有了男子气概的表现。奥康考为此感到高兴。一天蝗虫又飞临乌穆阿希亚。每年这些蝗虫都会飞来，一来就是7年，然后就消失，再来下一代蝗虫。整个村落的人都兴奋地用笤帚扫集蝗虫，因为蝗虫做熟后很好吃。

Ogbuefi Ezeudu, a respected village elder, informs Okonkwo in private that the Oracle has said that Ikemefuna must be killed. He tells Okonkwo that because Ikemefuna calls him “father,” Okonkwo should not take part in the boy’s death. Okonkwo lies to Ikemefuna, telling him that they must return him to his home village. Nwoye bursts into tears.

As he walks with the men of Umuofia, Ikemefuna thinks about seeing his mother. After several hours of walking, some of Okonkwo’s clansmen attack the boy with machetes. Ikemefuna runs to Okonkwo for help. But Okonkwo, who doesn’t wish to look weak in front of his fellow tribesmen, cuts the boy down despite the Oracle’s admonishment. When Okonkwo returns home, Nwoye deduces that his friend is dead.

Okonkwo sinks into a depression, able neither to sleep nor eat. He visits his friend Obierika and begins to feel revived a bit. Okonkwo’s daughter Ezinma falls ill, but she recovers after Okonkwo gathers leaves for her medicine.

The death of Ogbuefi Ezeudu is announced to the surrounding villages by means of the *ekwe*, a musical instrument. Okonkwo feels guilty because the last time Ezeudu visited him was to warn him against taking part in Ikemefuna’s death. At Ogbuefi Ezeudu’s large and elaborate funeral, the men beat drums and fire their guns. Tragedy compounds upon itself when Okonkwo’s gun explodes and kills Ogbuefi Ezeudu’s sixteen-year-old son.

Because killing a clansman is a crime against the earth goddess, Okonkwo must take his family into exile for seven years in order to atone. He gathers his most valuable belongings and takes his family to his mother’s natal village, Mbanta. The men from Ogbuefi Ezeudu’s quarter burn Okonkwo’s buildings and

奥贝福·佐都是村落里一位受人尊敬的长者，他私下里告诉奥康考，神降旨必须杀死伊科玛福纳。奥贝福·佐都对奥康考说，伊科玛福纳叫他“爸爸”，他就不应参与杀死这个男孩。奥康考向伊科玛福纳扯谎，告诉他他们必须把他转交回原来的村落，诺亚听后失声哭了起来。

乌穆阿希亚氏族的男人们一起送行，去男孩原来的村落，伊科玛福纳走着，想着快要看到自己的妈妈了。走了几小时后，奥康考氏族的人用宽刀向伊科玛福纳砍去。伊科玛福纳奔向奥康考求救。可是奥康考不希望在自己部落人面前表现得懦弱，不顾神的警告亲手杀死了伊科玛福纳。奥康考回到家，诺亚推测出自己的朋友死了。

奥康考陷入沮丧，既睡不着，又吃不下。他去看望朋友奥比瑞卡，然后感觉好了一些，奥康考的女儿艾兹玛病了，不过吃了奥康考为她采集的草药就痊愈了。

奥贝福·佐都死了，他的死讯用一种叫爱克维的乐器向周围村落宣告。奥康考对奥贝福·佐都的死感到内疚，因为最后一次佐都来看他时是告诫他不要参与杀死伊科玛福纳。在奥贝福·佐都盛大的葬礼上，男人们击鼓鸣枪。奥康考的枪走火打死了奥贝福·佐都16岁的儿子，进一步加重了奥康考的悲剧。

打死了同氏族的人，奥康考犯下了触怒大地女神的罪恶。为了赎罪，奥康考必须带着家人流亡7年。奥康考收拾起自己最值钱的家当带着家人投奔到母亲的故乡——姆班塔。奥贝福·佐都家族的男人们焚烧了奥康考的茅屋宅院，杀了他的家畜、牲口以清洗他

kill his animals to cleanse the village of his sin.

Okonkwo's kinsmen, especially his uncle, Uchendu, receive him warmly. They help him build a new compound of huts and lend him yam seeds to start a farm. Although he is bitterly disappointed at his misfortune, Okonkwo reconciles himself to life in his motherland.

During the second year of Okonkwo's exile, Obierika brings several bags of cowries (shells used as currency) to buy yams from Okonkwo. Obierika plans to continue to do so until Okonkwo returns to the village. Obierika also brings the bad news that Abame, another village, has been destroyed by the white man.

Soon afterward, six missionaries travel to Mbanta. Through an interpreter named Mr. Kiaga, the missionaries' leader, Mr. Brown, speaks to the villagers. He tells them that their gods are false and that worshipping more than one God is idolatrous. But the villagers do not understand how the Holy Trinity can be accepted as one God. Although his aim is to convert the residents of Umuofia to Christianity, Mr. Brown does not allow his followers to antagonize the clan.

Mr. Brown grows ill and is soon replaced by Reverend James Smith, an intolerant and strict man. The more zealous converts are relieved to be free of Mr. Brown's policy of restraint. One such convert, Enoch, dares to unmask an *egwugwu* during the annual ceremony to honor the earth deity, an act equivalent to killing an ancestral spirit. The next day, the *egwugwu* burn Enoch's compound and Reverend Smith's church to the ground.

The District Commissioner is upset by the burning of the church and requests that the leaders of Umuofia meet with him. Once they are gathered, however, the leaders are handcuffed