

University Reader
大学生读书计划



史铁生小说选

Selected Stories by Shi Tiesheng

English-Chinese • Gems of Chinese Literature • *Contemporary*

英汉对照 • 中国文学宝库 • 当代文学系列

史铁生 著
Shi Tiesheng

中国文学出版社
Chinese Literature Press

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大学生读书计划

——中国文学宝库出版呼吁

在即将开机印刷这第一批 50 本名为中国文学宝库的英汉对照读本时,我们的心情竟然忧多于喜。因为我们只能以保守的 5000 册印数,去面对全国 400 万在校大学生。

虽然我们并非市场经济的局外者,若仅为印数(销售量)计,大可奋起而去生产诸如 TOFEL 应试指南,或者英语四六级模拟试题集一类的教辅图书,但我们还是决定宁可冒着债台高筑的风险,也有责任对大学生同胞发出一声亲切的呼唤:请亲近我们的中国文学。

身为向世界译介中国文学和向国内出版外语读物的,具有双重责任的出版社,我们得知目前大学生往往仅注重外语的学习而偏废了母语的提高,以及忽视了中国文学的阅读,放弃了人文知识的训练。有统计表明,某理工院校 57% 的同学不曾读过《红楼梦》等四大名著,以致校园内外流行着“样子像研究生,说话像大学生,作文像中学生,写字像小学生”的幽默。还有一副这样的对联,说大学生的文章是“无错不成文,病句错句破残句,句句不堪入目;有误方为篇,别字错字自造字,字字触目惊心”,横批“斯文扫地”。作为未来社会中坚和整个社会发展关键力量的大学生,这种“文弃”现象的流行,势必导致一场人文精神危机的爆发。对照以科学与人文精神追求为主题的五四新文化运动,八十年的历程告诉我们,以上提醒绝非危言耸听。

我们已经迈入知识经济时代,在追求科学知识的同时,创新精神已成为关键;而创新的源泉其实有赖于多学科多领域知识的交融,依靠的是新型的复合型人才,所以,文学对于新一代

的大学生来说绝非装点,而是沟通自然科学与人文科学的桥梁,使我们在汲取知识的同时更能获得智慧,于创造物质的同时还进一步丰富和完善着精神;无怪乎爱因斯坦认为自己受影响最大的竟是陀思妥耶夫斯基。由此证明,一个真正的科学家应该拥有丰富的文学和文化知识以及完整的人格。十年前,七十五位诺贝尔奖得主聚会巴黎,当时他们所发表的宣言开篇就是,“如果人类要在 21 世纪生存下去,必须回首 2500 年去吸收孔子的智慧。”确实,十年的时间让我们有目共睹,现代经济科技的飞速发展何尝不是一柄双刃的剑?只有文化的力量才能抵消随之而来的负面后果。可见,知识的获取与技能的训练对于大学生来说固然重要,但文化与修养却尤需关切。正因为大学生代表着社会先知先觉的知识力量,置身当前的文化现实,就应有一分责任感与使命感,力求对知识技能以外许多带有根本性质的精神追求形成明确的意识,从而具备一种对生命意义进行探索与追问的精神,一种以人文精神为背景的生存勇气和人格力量。那么,能够引导我们探索前行的一盏明灯,不就是闪烁着理想光芒的不朽的文学名著吗?

一个人乃至一个民族,从其对文学的亲疏态度,可以衡量出其文化素质的程度。文学应是从人类文化中升华出的理想的结晶,她“使人的心灵变得高尚,使人的勇气、荣誉感、希望、尊严、同情心、怜悯心和牺牲精神复活起来”(威廉·福克纳);无疑,只有文学才能从更高的层次上提升人的文化素质和整体素质,充实人的内心世界,焕发人的精神风貌,带给人们真善美。而亲近文学,特别是热爱祖国灿烂的文学以及文化,正是当代中国大学生加强文化修养,弘扬人文精神的有力脚步。

“越是民族的,就越是世界的”,中国文学属于中国,也属于世界。和平是人类共同愿望,交流与共享则是新世纪的潮流。

中国当代大学生的血液里流动着数千年的文化积淀,没有理由在让世界了解中国大学生聪明才智的同时,却无缘分享我们的骄傲——中国大学生不但能够读懂英语的莎士比亚,而且能让世界感动于中国文学的伟大。

这是我们作为出版者的理想。我们原有一个世纪礼物的构想,是同大学生一起做一个“读书计划”。这一次将中国文学的最新荟萃配设高水平的英语译文,是其中推荐给新世纪大学生的第一批读物。盼望着您——我们无数知音中的 5000 名先来者,给我们鼓励,也给我们意见和批评。

编者

一九九九年五月三十日

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只有文学才能从更高的层次上提升人的文化素质和整体素质,充实人的内心世界,焕发人的精神风貌,带给人们真善美。而亲近文学,特别是热爱祖国灿烂的文学以及文化,正是当代中国大学生加强文化修养,弘扬人文精神的有力脚步。

My Faraway Qingpingwan

Generally speaking, northern cattle can be divided into two types: Mongolian and Huabei. Of the Huabei type, those from Qinchuan and Nanyang are the best, for they are tall and strong. A Huabei-Mongolian cross is an even more attractive animal, with its crooked horns pointing forward, its fighting ability and fine hide. It is also easy to rear. I know a little about Huabei cattle. Let's say, if somebody wanted to buy one right now, I could guarantee to buy him the best. Everybody knows you should look at its build, its teeth and see what sort of temperament it has. By doing that, you can perhaps get one that isn't too bad, but you won't necessarily get a really good one. The key thing is to check out its temperament by taking a whip and cracking it in the air, at which a good animal will glower and thrash about. This kind of animal will work hard and trot spiritedly. A lazy animal, when it hears the whip crack, will slump, close its eyes and put up with it. Don't choose this kind of animal.

When I was sent to the countryside, where I looked after cattle for two years, it was in a small mountain village in northern Shaanxi — Qingpingwan. Although our village was on the loess plateau, you found only yellow loess and nothing like a plateau there. Land frequently caved in because of the floods which washed the soil down the ditches, dams and rivulets into the

我的遥远的清平湾^①

北方的黄牛一般分为蒙古牛和华北牛。华北牛中要数秦川牛和南阳牛最好，个儿大，肩峰很高，劲儿足。华北牛和蒙古牛杂交的牛更漂亮，犄角向前弯去，顶架也厉害，而且皮实、好养。对北方的黄牛，我多少懂一点。这么说吧：现在要是谁想买牛，我担保能给他挑头好的。看体形，看牙口，看精神儿，这谁都知道；光凭这些也许能挑到一头不坏的，可未必能挑到一头真正的好牛。关键是得看脾气。拿根鞭子，一甩，“嗖”的一声，好牛就会瞪圆了眼睛，左蹦右跳。这样的牛干起活来下死劲，走得欢。疲牛呢？听见鞭子响准是把腰往下一塌，闭一下眼睛，忍了。这样的牛，别要。

我插队的时候喂过两年牛，那是在陕北的一个小山村儿——清平湾。

我们那个地方虽然也还算是黄土高原，却只有黄土，见不到真正的平坦的塬地了。由于洪水年年吞噬，塬地总在塌方，顺着沟、渠、小河，流进了黄河。从洛川再往北，全是一座座黄

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① 此篇英译文有删节。

Yellow River. From Luochuan northward, the yellow mountain ranges and ridges spread along uninterrupted. There were few trees, so few that the villagers remembered clearly the exact number and type on each mountain.

When I herded cattle on the mountains, I often thought how wonderful it would be if that yellow earth could be changed into piles of millet and wheat, and the wild grasses and thistle in the ditches and gullies into cypress groves. The old fellow who herded the cattle with me, always smoking a long-stemmed pipe, would laugh and say, "Then we could have steamed buns all year long and the wife and I might get wooden coffins."

This old man's name was Bai. He had a few teeth left and a straggly beard and he liked to sing, although he had a voice like a broken gong. At dusk, when we herded the cattle back to the village and the last ray of the setting sun fell on the river bank, the old boy would hoist the bundle of wood tied to the end of his pick and walk along singing: "Red flowers blossom along the river bank, the poor long for a good life . . ." drawling out the words. Although it wasn't a particularly robust voice, it was melodious with a slight *vibrato*. Sometimes, by chance, we'd see a couple of small heads appear; they would prick up their ears to listen for a bit and then run away; perhaps they were foxes or wild goats. Anyway, you couldn't have lived by hunting there, animals were so scarce. The most outstanding feature of the place was its poverty, with its barren mountain and empty rivers, so the "good life" was something the poor only dreamt of. When it was nearly dark, the children who'd gone out looking for edible wild

的山岭或一道道黄的山梁，绵延不断。树很少，少到哪座山上有几棵什么树，老乡们都记得清清楚楚；只有打新窑或是做棺木的时候，才放倒一两棵。碗口粗的柏树就稀罕得不得了。要是谁能做上一口薄柏木板的棺材，大伙儿就都佩服，方圆几十里内都会传开。

在山上拦牛的时候，我常想，要是那一座座黄土山都是谷堆、麦垛，山坡上的胡蒿和沟壑里的狼牙刺都是柏树林，就好了。和我一起拦牛的老汉总是“唏溜唏溜”地抽着旱烟，笑笑，说：“那可就一股劲儿吃白馍了。老汉儿家、老婆儿家都睡一口好材。”

和我一起拦牛的老汉姓白。陕北话里，“白”发“破”的音，我们都管他叫“破老汉”。也许还因为他穷吧，英语中的“Poor”就是“穷”的意思。或者还因为别的：那几颗零零碎碎的牙，那几根稀稀拉拉的胡子，尤其是他的嗓子——他爱唱，可嗓子像破锣。傍晚赶着牛回村的时候，最后一缕阳光照在崖畔上，红的。破老汉用镢把挑起一捆柴，扛着，一路走一路唱：“崖畔上开花崖畔上红，受苦人① 过得好光景……”，声音拉得很长，虽不洪亮，但颤微微的，悠扬。碰巧了，屋顶上探出两个小脑瓜，竖着耳朵听一阵，跑了；可能是狐狸，也可能是野羊。不过，要想靠打猎为生可不行，野兽很少。我们那地方突出的特点是穷，穷山穷水，“好光景”永远是“受苦人”的一种盼望。天快黑的时候，进山寻

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① 受苦人，即庄稼人的意思。陕北方言。

herbs would come back, the older ones leading the little ones, the little ones pulling even smaller ones, each with a basket on their arms full of amaranth, or garlic and mushrooms. They would all follow on behind the cattle, shouting and laughing, vying with each other to scoop up the cattle dropping to take home.

The poorer a place is, the harder the work is. Sowing in spring, harvesting wheat in summer, planting corn, sorghum and millet in the autumn and in winter building up dams and terraced fields, work went on non-stop. Take spring sowing for example. Manure had to be carried up the mountain with poles and baskets, each load weighing about sixty or seventy *jin*, and every morning you had to make four or five trips, which earned you only two workpoints. That was equivalent to six fen. With that you could buy two popsicles in Beijing. In that place of course, there weren't any popsicles. People who worked in the mountains would drink whatever water they could get. Before sunrise, people tilling the fields would pick up their wooden ploughs and drive their cattle up the mountains. By the time the sun appeared, they would already have ploughed several *mu*. A blazing sun imprinted the elongated shadows of cattle and men on to the mountain slopes, of people spreading fertilizer in the wake of the ploughs, of others behind them sowing, and to the rear, others breaking up clods of earth; a line moving slowly, rhythmically forward to the cattle driver's long cry. Sometimes the cries were exhausted and sad, sometimes cheerful and humorous. It was a scene which made me forget the time I lived in and silently reflect on mankind's long and remote history. It seemed to me that this

野菜的孩子也都回村了，大的拉着小的，小的扯着更小的，每人的臂弯里都扛着个小篮子，装的苦菜、苋菜，或者小蒜、蘑菇……孩子们跟在牛群后面，“叽叽嘎嘎”地吵，争抢着把牛粪撮回窑里①去。

越是穷地方，农活也越重。春天播种；夏天收麦；秋天玉米、高粱、谷子都熟了，更忙；冬天打坝、修梯田，总不得闲。单说春种吧，往山上送粪全靠人挑。一担粪六七十斤，一早上就得送四五趟；挣两个工分，合六分钱。在北京，才够买两根冰棍儿的。那地方当然没有冰棍儿，在山上干活渴急了，什么水都喝。天不亮，耕地的人们就扛着木犁、赶着牛上山了。太阳出来，已经耕完了几垧地。火红的太阳把牛和人的影子长长地印在山坡上，扶犁的后面跟着撒粪的，撒粪的后头跟着点籽的，点籽的后头是打土坷拉的，一行人慢慢地、有节奏地向前移动，随着那悠长的吆牛声。吆牛声有时疲惫、凄婉；有时又欢快、诙谐，引动一片笑声。那情景几乎使我忘记自己是生活在哪个世纪，默默地想着人类遥远而漫长的历史。人类好像就是这么走过来的。

① 窑里，即家里之意。陕北方言。

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was exactly how we had walked through the centuries.

At Qingming Festival I got ill and had terrible pains in my back and legs. At first, I thought it was only sciatica or strain and never imagined it would become as serious as it has. It's very windy at Qingming in north Shaanxi and even the sky is yellow with dust. The sun becomes hazy and the wind beats against the paper panes of the cave house windows. One day I was lying alone on the earthen *kang* . . .

That day the team leader brought me a bowl full of steamed buns.

It's a north Shaanxi custom that at Qingming every household, even poor ones, must eat several of these steamed buns. They are dyed red and green and the villagers call them *zichui*. Everyone in Qingpingwan enjoyed eating them, especially the children, who'd been clamouring for them for days.

清明节的时候我病倒了，腰腿疼得厉害。那时只以为是坐骨神经疼，或是腰肌劳损，没想到会发展到现在这么严重。陕北的清明前后爱刮风，天都是黄的。太阳白蒙蒙的。窑洞的窗纸被风沙打得“喇啦啦”响。我一个人躺在土炕上……

那天，队长端来了一碗白馍……

陕北的风俗，清明节家家都蒸白馍，再穷也要蒸几个。白馍被染得红红绿绿的，老乡管那叫“zì chuí”。开始我们不知道是哪两个字，也不知道什么意思，跟着叫“紫锤”。后来才知道，是叫“子推”，是为了纪念春秋时期一个叫介子推的人的。破老汉说，那是个刚强的人，宁可被人烧死在山里，也不出去做官。我没有考证过，也不知史学家们对此作何评价。反正吃一顿白馍，清平湾的老老少少都很高兴。尤其是孩子们，头好几天就喊着要吃子推馍了。春秋距今两千多年了，陕北的文化很古老，就像黄河。譬如，陕北话中有好些很文的字眼：“喊”不说“喊”，要说“呐喊”；香菜，叫芫荽；“骗人”也不说“骗人”，叫作“玄谎”……连最没文化的老婆儿也会用“酝酿”这词儿。开社员会时，黑压压坐了一窑人，小油灯冒着黑烟，四下里闪着烟袋锅的红光。支书念完了文件，喊一声：“不敢睡！大家讨论个一下！”人群中于是息了鼾声，不紧不慢地应着：“酝酿酝酿了再……”这“酝酿”二字使人想到那儿确是革命圣地，老乡们还记得

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