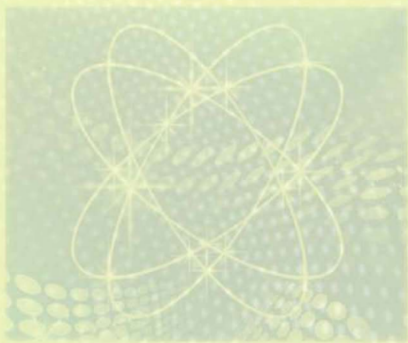


为奴十二年

Twelve Years a Slave by Solomon Northup

(美) 诺瑟普著



辽宁人民出版社



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TWELVE YEARS A SLAVE

Narrative of

Solomon Northup

A Citizen of New-York

Kidnapped in Washington City in 1841

and

Rescued in 1853

From a Cotton Plantation Near

The Red River in Louisiana



Liaoning People's Publishing House, China

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Solomon Northup

Solomon Northup (July 1808-1863?) was an American abolitionist and the primary author of the memoir *Twelve Years a Slave*. A free-born African American from New York, he was the son of a freed slave and free woman of color. A farmer and violinist, Northup owned land in Hebron, New York. In 1841, he was offered a traveling musician's job and went to Washington, D.C. (where slavery was legal); there he was kidnapped, and sold as a slave. He was shipped to New Orleans, purchased by a planter, and held as a slave for 12 years in the Red River region of Louisiana, mostly in Avoyelles Parish. He remained in slavery until he met a Canadian working on his plantation who helped get word to New York, where state law provided aid to free New York citizens kidnapped into slavery. Family and friends enlisted the aid of the Governor of New York, Washington Hunt, and Northup regained his freedom on January 3, 1853.

Is This Book for You?

一部推动废奴运动的奴隶叙事

——“最经典英语文库”第五辑之
《为奴十二年》导读

马玉凤

美国黑人文学始于早在17世纪开始流行的奴隶叙事 (Slave Narrative) 和黑人民间传说。大部分奴隶叙事是前奴隶写作的种植园回忆录、生平、经历等。南北战争前, 这些叙事发表出来是为了揭露奴隶制的残酷和虚伪, 支持废奴运动; 南北战争之后, 奴隶叙事则起到了推动社会改革, 改善前黑奴及其后代的境况的作用。

所罗门·诺瑟普原本是生来自由的非洲裔美国人, 曾经是一位农场主、小提琴手和木匠, 在纽约的希伯伦拥有自己的土地。1841年诺瑟普得到一份旅行音乐家的职业, 在前往当时奴隶制仍然合法的华盛顿地区时, 被两个白人 (汉密尔顿和布朗) 绑架, 并卖给华盛顿的奴隶贩子詹姆斯·博奇。之后, 被当作奴隶贩卖到新奥尔良做了12年奴隶, 期间被几个种植园主转卖多次, 受尽折磨凌辱。最后, 在一位加拿大人的帮助下, 联系到在纽约的亲友, 并于1853年被解救。重获自由的诺瑟普将贩卖他的奴隶贩子告上法庭, 但由于黑人无权在华盛顿地区出庭指证白人, 詹姆斯·博奇被无罪开

释。又经历了在纽约的漫长诉讼程序，绑架他的汉密尔顿和布朗也免于指控。最终，绑架、贩卖诺瑟普的白人无一受到惩罚。

诺瑟普重获自由的第一年便撰写、发表了回忆录《为奴十二年》，详尽描述了路易斯安那州种植园奴隶的日常生活、饮食劳作及其生存条件，揭露了种植园主的残暴虚伪。这些细节在当时针对蓄奴制进行的全国范围的政治辩论中产生了影响，引起了北方报纸、废奴组织以及一些宗教团体的重视。之后，诺瑟普又积极投身废奴运动，多次在美国东北部进行演讲，以自己的亲身经历控诉奴隶制的罪恶。诺瑟普的名字自1857年起就从历史记录中消失了，有评论家猜测他有可能再次被绑架了，但也有史学家认为，诺瑟普年事已高不能再引起公众的注意。

然而，诺瑟普的奴隶叙事回忆录不仅为研究蓄奴历史的史学家提供了资料，而且为哈莉特·斯托夫人的著名小说《汤姆叔叔的小屋》提供了事实依据。1851年，斯托夫人出版了废奴文学代表作《汤姆叔叔的小屋》。这部作品揭示了作为一种社会制度，奴隶制不仅违背人性，背离基督教教义，而且极具腐蚀性，会使人沉湎于自身的邪恶。斯托夫人对奴隶制的道德批判后来得到了北方议员们的采纳，林肯总统因此称其为“引发这场伟大战争（南北战争）的小妇人”。虽然，《汤姆叔叔的小屋》的出版比《为奴十二年》早一年，但是，在1853年出版的《〈汤姆叔叔的小屋〉题解》中，斯托夫人引用了诺瑟普的奴隶叙事回忆录来证明自己小说所揭露的事实具有充分的依据。

1984年美国公共广播公司将诺瑟普的回忆录改编成电视剧《所罗门·诺瑟普的奥德赛》；2013年《为

奴十二年》又被拍摄成同名电影，2014年影片获“最佳学院奖”。

贩卖奴隶是人类历史上最野蛮邪恶的行为。事实上，早在1619年就有20名黑人随荷兰军舰在詹姆斯城登陆。随着美洲大陆的不断开发，大量黑人被欧洲殖民者从非洲源源不断地贩卖到美洲大陆，直至19世纪，被贩卖的黑奴人数达到1500万。然而，直到18世纪启蒙运动时期，欧洲人才开始对这一反人性和侵犯人权的行径加以批判。当时一些教会，如贵格派，就认为买卖奴隶违背了基督精神。1772年，英国规定种植园不得雇佣奴隶；1777年至1804年间，美国马里兰州以北各州相继废除奴隶制，但在美国南方和南美洲，买卖奴隶的交易仍然存在。19世纪以后，英属殖民地和美国先后禁止输入非洲奴隶；1838年和1848年，英国和法国相继废除奴隶制。然而，由于美国南方11州的种植园经济主要依赖奴隶制，这些地区的奴隶制反而在不断加强。1850年美国国会通过《逃奴法案》（the Fugitive Slave Law），强迫将逃亡奴隶归还其原来的主人。《逃奴法案》进一步激发了全国范围的废奴情绪。1862年夏，林肯总统开始起草《解放黑奴宣言》。1865年，第十三条先决修正案在国会通过，400万黑奴正式获得解放。



TO HARRIET BEECHER STOWE:

WHOSE NAME, THROUGHOUT THE WORLD,
IS IDENTIFIED WITH THE GREAT REFORM:
THIS NARRATIVE, AFFORDING ANOTHER
KEY TO *Uncle Tom's Cabin*, IS RESPECTFULLY
DEDICATED

*"Such dupes are men to custom, and so prone
To reverence what is ancient, and can plead
A course of long observance for its use,
That even servitude, the worst of ills,
Because delivered down from sire to son,
Is kept and guarded as a sacred thing.
But is it fit, or can it bear the shock
Of rational discussion, that a man
Compounded and made up, like other men,
Of elements tumultuous, in whom lust
And folly in as ample measure meet,
As in the bosom of the slave he rules,
Should be a despot absolute, and boast
Himself the only freeman of his land?"*

—Cowper.

General Preface

Millions of Chinese are learning English to acquire knowledge and skills for communication in a world where English has become the primary language for international discourse. Yet not many learners have come to realize that the command of the English language also enables them to have an easy access to the world literary classics such as Shakespeare's plays, Shelley's poems, mark Twain's novels and Nietzsche's works which are an important part of liberal-arts education. The most important goals of universities are not vocational, that is, not merely the giving of knowledge and the training of skills.

In a broad sense, education aims at broadening young people's mental horizon, cultivating virtues and shaping their character. Lincoln, Mao Zedong and many other great leaders and personages of distinction declared how they drew immense inspiration and strength from literary works. As a matter of fact, many of them had aspired to become writers in their young age. Alexander the Great (356-323 B.C.) is said to take along with him two things, waking or sleeping: a book and a dagger, and the book is Iliad, a literary classic, by Homer. He would put these two much treasured things under his pillow when he went to bed.

Today, we face an unprecedented complex and changing world. To cope with this rapid changing world requires not only communication skills, but also adequate knowledge of cultures other than our own home culture. Among the most important developments in present-day global culture is the ever increasing cultural exchanges and understanding between different nations and peoples. And one of the best ways to know foreign cultures is to read their literary works, particularly their literary classics, the soul of a country's culture. They also give you the best language and the feeling of sublimity.

Liaoning People's Publishing House is to be congratulated for its foresight and courage in making a new series of world literary classics available to the reading public. It is hoped that people with an adequate command of the English language will read them, like them and keep them as their lifetime companions.

I am convinced that the series will make an important contribution to the literary education of the young people in china. At a time when the whole country is emphasizing "spiritual civilization", it is certainly a very timely venture to put out the series of literary classics for literary and cultural education.

Zhang Zhongzai

Professor

Beijing Foreign Studies University

July, 2013 Beijing

总序

经典名著的语言无疑是最凝练、最优美、最有审美价值的。雪莱的那句“如冬已来临，春天还会远吗？”让多少陷于绝望的人重新燃起希望之火，鼓起勇气，迎接严冬过后的春天。徐志摩一句“悄悄的我走了，正如我悄悄的来；我挥一挥衣袖，不带走一片云彩”又让多少人陶醉。尼采的那句“上帝死了”，又给多少人以振聋发聩的启迪作用。

读经典名著，尤其阅读原汁原味作品，可以怡情养性，增长知识，加添才干，丰富情感，开阔视野。所谓“经典”，其实就是作者所属的那个民族的文化积淀，是那个民族的灵魂缩影。英国戏剧泰斗莎士比亚的《哈姆雷特》和《麦克白》等、“意大利语言之父”的但丁的《神曲》之《地狱篇》《炼狱篇》及《天堂篇》、爱尔兰世界一流作家詹姆斯·乔伊斯的《尤利西斯》及《一个艺术家的肖像》等、美国风趣而笔法超一流的著名小说家马克·吐温的《哈克历险记》以及《汤姆索亚历险记》等，德国著名哲学家尼采的《查拉图斯特拉如是说》及《快乐的科学》等等，都为塑造自己民族的文化积淀，做出了永恒的贡献，也同时向世界展示了他们所属的民族的优秀剪影。

很多著名领袖如林肯、毛泽东等伟大人物，也都曾从经典名著中汲取力量，甚至获得治国理念。耶鲁大学教授查尔斯·希尔曾在题为《经典与治国理念》的文章，阐述了读书与治国之间的绝妙关系。他这样写道：“在几乎所有经典名著中，都可以找到让人叹为观止、深藏其中的治国艺术原则。”

经典名著，不仅仅有治国理念，更具提升读者审美情趣的功能。世界上不同时代、不同地域的优秀经典作品，都存在一个共同属性：歌颂赞美人间的真善美，揭露抨击世间的假恶丑。

读欧美自但丁以来的经典名著，你会看到，西方无论是在漫长的黑暗时期，抑或进入现代进程时期，总有经典作品问世，对世间的负面，进行冷峻的批判。与此同时，也有更多的大家作品问世，热情讴歌人间的真诚与善良，使读者不由自主地沉浸于经典作品的审美情感之中。

英语经典名著，显然是除了汉语经典名著以外，人类整个进程中至关重要的文化遗产的一部分。从历史上看，英语是全世界经典阅读作品中，使用得最广泛的国际性语言。这一事实，没有产生根本性变化。本世纪相当长一段时间，这一事实也似乎不会发生任何变化。而要更深入地了解并切身感受英语经典名著的风采，阅读原汁原味的英语经典作品的过程，显然是必不可少的。

辽宁人民出版社及时并隆重推出“最经典英语文库”系列丛书，是具有远见与卓识的出版行为。我相信，这套既可供阅读，同时也具收藏价值的英语原版经

典作品系列丛书，在帮助人们了解什么才是经典作品的同时，也一定会成为广大英语爱好者、大中学生以及学生家长们的挚爱的“最经典英语文库”。

北京外国语大学英语学院
北外公共外交研究中心
欧美文学研究中心主任
全国英国文学学会名誉会长

张中载 教授
2013年7月于北京



EDITOR'S PREFACE

When the editor commenced the preparation of the following narrative, he did not suppose it would reach the size of this volume. In order, however, to present all the facts which have been communicated to him, it has seemed necessary to extend it to its present length.

Many of the statements contained in the following pages are corroborated by abundant evidence—others rest entirely upon Solomon's assertion. That he has adhered strictly to the truth, the editor, at least, who has had an opportunity of detecting any contradiction or discrepancy in his statements, is well satisfied. He has invariably repeated the same story without deviating in the slightest particular, and has also carefully perused the manuscript, dictating an alteration wherever the most trivial inaccuracy has appeared.

It was Solomon's fortune, during his captivity, to be owned by several masters. The treatment he received while at the "Pine Woods" shows that among slaveholders there are men of humanity as well as of cruelty. Some of them are spoken of with emotions of gratitude—others in a spirit of bitterness. It is believed that the following account of his experience on Bayou Bœuf presents a correct picture of Slavery, in all its lights and shadows, as it now exists in that locality. Unbiased, as he conceives, by any prepossessions or prejudices, the only object of the editor has been to

give a faithful history of Solomon Northup's life, as he received it from his lips.

In the accomplishment of that object, he trusts he has succeeded, notwithstanding the numerous faults of style and of expression it may be found to contain.

DAVID WILSON.
WHITEHALL, N. Y., May, 1853.



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CONTENTS

CHAPTER 1 / 1
CHAPTER 2 / 10
CHAPTER 3 / 19
CHAPTER 4 / 30
CHAPTER 5 / 39
CHAPTER 6 / 50
CHAPTER 7 / 59
CHAPTER 8 / 72
CHAPTER 9 / 82
CHAPTER 10 / 93
CHAPTER 11 / 105
CHAPTER 12 / 118
CHAPTER 13 / 129
CHAPTER 14 / 141
CHAPTER 15 / 154
CHAPTER 16 / 166
CHAPTER 17 / 177
CHAPTER 18 / 189
CHAPTER 19 / 199