

NORTH AMERICAN FOLKLORE



FOLK TALES

by Ellyn Sanna

AND LEGENDS



外文出版社
FOREIGN LANGUAGES PRESS

NORTH AMERICAN FOLKLORE

FOLK TALES AND LEGENDS

by Ellyn Sanna

丛书顾问: Dr. Alan Jabbour

译者: 洪漫/同文世纪



外文出版社
FOREIGN LANGUAGES PRESS

图书在版编目 (CIP) 数据

民间故事与传说/ (美) 森娜 (Sanna, E.) 著; 洪漫译. —北京: 外文出版社, 2006
(北美民俗文化阅读)
ISBN 7-119-04445-1

I. 民... II. ①森... ②洪... III. ①英语—汉语—对照读物②民间故事—作品集—北美洲 IV. H319.4; I

中国版本图书馆 CIP 数据核字 (2006) 第 046702 号

外文出版社网址:

<http://www.flp.com.cn>

外文出版社电子信箱:

info@flp.com.cn

sales@flp.com.cn

著作权合同登记图字: 01-2005-6429

美国 Mason Crest Publishers 授权外文出版社在中国大陆地区独家出版发行英汉对照版

北美民俗文化阅读

民间故事与传说

作 者 伊琳·森娜

丛书顾问 艾伦·亚博尔

译 者 洪 漫 / 同文世纪

责任编辑 李春英

封面设计 吴 涛

出版发行 外文出版社

社 址 北京市百万庄大街 24 号

邮政编码 100037

电 话 (010) 68995883

(010) 68329514/68327211 (推广发行部)

印 刷 三河市汇鑫印务有限公司

经 销 新华书店/外文书店

开 本 16 开

字 数 150 千字

印 数 0001—5000 册

印 张 8.375

版 次 2006 年第 1 版第 1 次印刷

装 别 平

书 号 ISBN 7-119-04445-1

定 价 19.80 元

版权所有 侵权必究

	INTRODUCTION	3
1	Stories and Storytellers: Power and Magic 故事与讲故事的人：力量与魔力	9
2	Myths and Legends: <i>Why the World Is the Way It Is</i> 神化与传说：世界为何如此	25
3	Wisdom Tales: Sharing Knowledge and Insight 智慧故事：分享知识与见识	37
4	Heroes: Tales of the Best of Us 英雄：我们当中最棒的人的故事	49
5	Fools: Stories of Noodleheads and Numbskulls 傻瓜：笨蛋和傻瓜的故事	61
6	Ghosts and Horrors: <i>Creepy Tales to Make You Shudder</i> 鬼怪与恐怖：让你毛骨悚然的恐怖故事	71
7	Love Stories: Romance and Its Consequences 爱情故事：浪漫及其结局	85
8	Historical Legends: Kernels of Truth 历史传奇：真实的核心	107
9	Ever After: <i>Stories About Death and the World to Come</i> 从此以后：有关死亡及后世的故事	117

Folklore grows from long-age seeds. Just as an acorn sends down roots even as it shoots up leaves across the sky, folklore is rooted deeply in the past and yet still lives and grows today. It spreads through our modern world with branches as wide and sturdy as any oak's; it grounds us in yesterday even as it helps us make sense of both the present and the future.



INTRODUCTION

by Dr. Alan Jabbour



What do a tale, a joke, a fiddle tune, a quilt, a jig, a game of jacks, a saint's day procession, a snake fence, and a Halloween costume have in common? Not much, at first glance, but all these forms of human creativity are part of a zone of our cultural life and experience that we sometimes call "folklore."

The word "folklore" means the cultural traditions that are learned and passed along by ordinary people as part of the fabric of their lives and culture. Folklore may be passed along in verbal form, like the urban legend that we hear about from friends who assure us that it really happened to a friend of their cousin. Or it may be tunes or dance steps we pick up on the block, or ways of shaping things to use or admire out of materials readily available to us, like that quilt our aunt made. Often we acquire folklore without even fully realizing where or how we learned it.

Though we might imagine that the word "folklore" refers to cultural traditions from far away or long ago, we actually use and enjoy folklore as part of our own daily lives. It is often ordinary, yet we often remember and prize it because it seems somehow very special. Folklore is culture we share with others in our communities, and we build our identities through the sharing. Our first shared identity is family identity, and family folklore such as shared meals or prayers or songs helps us develop a sense of belonging. But as we grow older we learn to belong to other groups as well. Our identities may be ethnic, religious, occupational, or regional—or all of these, since no one has only one cultural identity. But in every case, the identity is anchored and strengthened by a variety of cultural

traditions in which we participate and share with our neighbors. We feel the threads of connection with people we know, but the threads extend far beyond our own immediate communities. In a real sense, they connect us in one way or another to the world.

传说故事、笑话、小提琴曲、棉被、快步舞曲、抓子游戏、圣徒日游行、蛇形栅栏、万圣节服装，这些东西有什么共同之处？乍看上去似乎没什么，但是所有这些人类的创造形式都属于我们文化生活和经验中的一部分，我们有时称之为“民俗”。

“民俗”指的是一种文化传统，老百姓把这种传统作为生活和文化架构中的一部分来学习和继承。民俗可以是以口头形式传播的，就像我们在朋友那儿听到的都市传奇故事，讲述者会向我们保证那确实是发生在他们堂兄的一个朋友身上的真事；也可以是我们无意间从街上学到的曲调或舞步，或是用已有的材料做出可使用或用来欣赏的东西的方式，就像姨妈缝制的棉被。我们通常已经了解了一些民俗知识，然而却不能确切地意识到是从哪里、又是怎样得到它们的。

尽管我们可以认为“民俗”这个词指的是来自于很久以前或从很远的地方流传而来的文化传统，而事实上，我们是把它作为日常生活的一部分来利用和享受的。它常常是普普通通的，但由于其独特性，我们往往会记住并珍视它。民俗是我们与社会群体中的其他人共享的文化，我们通过这种共享来确立自己的身份特征。我们第一个与他人共享的就是家庭的特征，而家庭习俗——如共享的饭菜、祈祷和歌曲——都帮助我们建立起一种归属感。随着年龄的增长，我们也学会了从属于其他的社会群体。我们的身份特征可以是种族的、宗教的、职业的、区域性的或兼而有之，因为没有人只具有一种文化特征。然而无论如何，各色各样的文化传统都是这些特征赖以生存并得以壮大发展的支柱。我们置身于这种文化传统之中，并与邻人共同分享。我们能够感受到自己与相识的人之间的关联，然而这种关联远远超出了我们所直属的生活范围。实际上，这种关联是以某种方式将我们与世界连接在一起。

Folklore possesses features by which we distinguish ourselves from each other. A certain dance step may be African American, or a certain story urban, or a certain hymn Protestant, or a certain food preparation Cajun. Folklore can distinguish us, but at the same time it is one of the best ways we introduce ourselves to each other. We learn about new ethnic groups on the North American landscape by sampling their cuisine, and we enthusiastically adopt musical ideas from other communities. Stories, songs, and visual designs move from group to group, enriching all people in the process. Folklore thus is both a sign of identity, experienced as a special marker of our special groups, and at the same time a cultural coin that is well spent by sharing with others beyond our group boundaries.

Folklore is usually learned informally. Somebody, somewhere, taught us that jump rope rhyme we know, but we may have trouble remembering just where we got it, and it probably wasn't in a book that was assigned as homework. Our world has a domain of formal knowledge, but folklore is a domain of knowledge and culture that is learned by sharing and imitation rather than formal instruction. We can study it formally—that's what we are doing now!—but its natural arena is in the informal, person-to-person fabric of our lives.

Not all culture is folklore. Classical music, art sculpture, or great novels are forms of high art that may contain folklore but are not themselves folklore. Popular music or art may be built on folklore themes and traditions, but it addresses a much wider and more diverse audience than folk music or folk art. But even in the world of popular and mass culture, folklore keeps popping up around the margins. E-mail is not folklore—but an e-mail smile is. And college football is not folklore—but the wave we do at

the stadium is.

This series of volumes explores the many faces of folklore throughout the North American continent. By illuminating the many aspects of folklore in our lives, we hope to help readers of the series to appreciate more fully the richness of the cultural fabric they either possess already or can easily encounter as they interact with their North American neighbors.

民俗所具有的特点将我们与他人区分开来,例如某种舞步可能是非裔美洲人所特有的,某个故事是属于都市风格的,某首赞美诗是新教徒们吟唱的,某种烹调方法是法国移民的后裔发明的。民俗可以识别出我们,同时它也是我们彼此介绍的最佳方式之一。我们通过品尝他们的食品来了解北美大陆上新的种族群体,我们也可以从其他社会群体中汲取音乐的灵感。故事、歌曲以及形象化的图案在不同群体间传播,并在传播的过程中使所有人受益。因而民俗既是身份的特征、特殊群体的特殊标记,同时也是一种文化货币,通过与我们群体范围之外的人共享而实现它的价值。

民俗通常是人们在不拘形式的情形下学到的。有人,在某个地方,教会了我们那首跳绳的歌谣,然而我们可能记不起到底是在什么地方学到的,也不可能是从某本老师布置课后要读的书里看到的。在我们的世界中有正规知识的领域,然而民俗的领域却是通过共享和模仿,而不是通过正规学习来获得的。我们可以中规中矩地研习它——这正是我们现在正在做的——但是它天然的舞台却是在生活中非正式的、人与人之间的交流模式中。

并非所有的文化都属于民俗的范畴。古典音乐、艺术雕刻或长篇名著属于高层次的艺术形式,它们可能包含民俗的成分,但其本身并不是民俗的一部分。流行音乐或艺术可能基于民俗的主题和传统,但它们面对的是比民间音乐和艺术更为广泛和多样化的群体。然而,即便在流行文化和大众文化的领域里,民俗也一直不断地在边缘地带崭露头角。电子邮件不是民俗的一种——但电子邮件里的笑脸却是;大学足球不是民俗的一种——但我们在体育场中掀起的阵阵人浪却是。

本系列书探讨了北美大陆上民俗文化的众多方面。民俗作为文化的一个组成元素,人们或者已经拥有,或者在平时的交往中会轻易地碰到。通过对生活中民俗文化各个方面的解读,希望能够帮助读者更充分地品味民俗文化的丰富性。



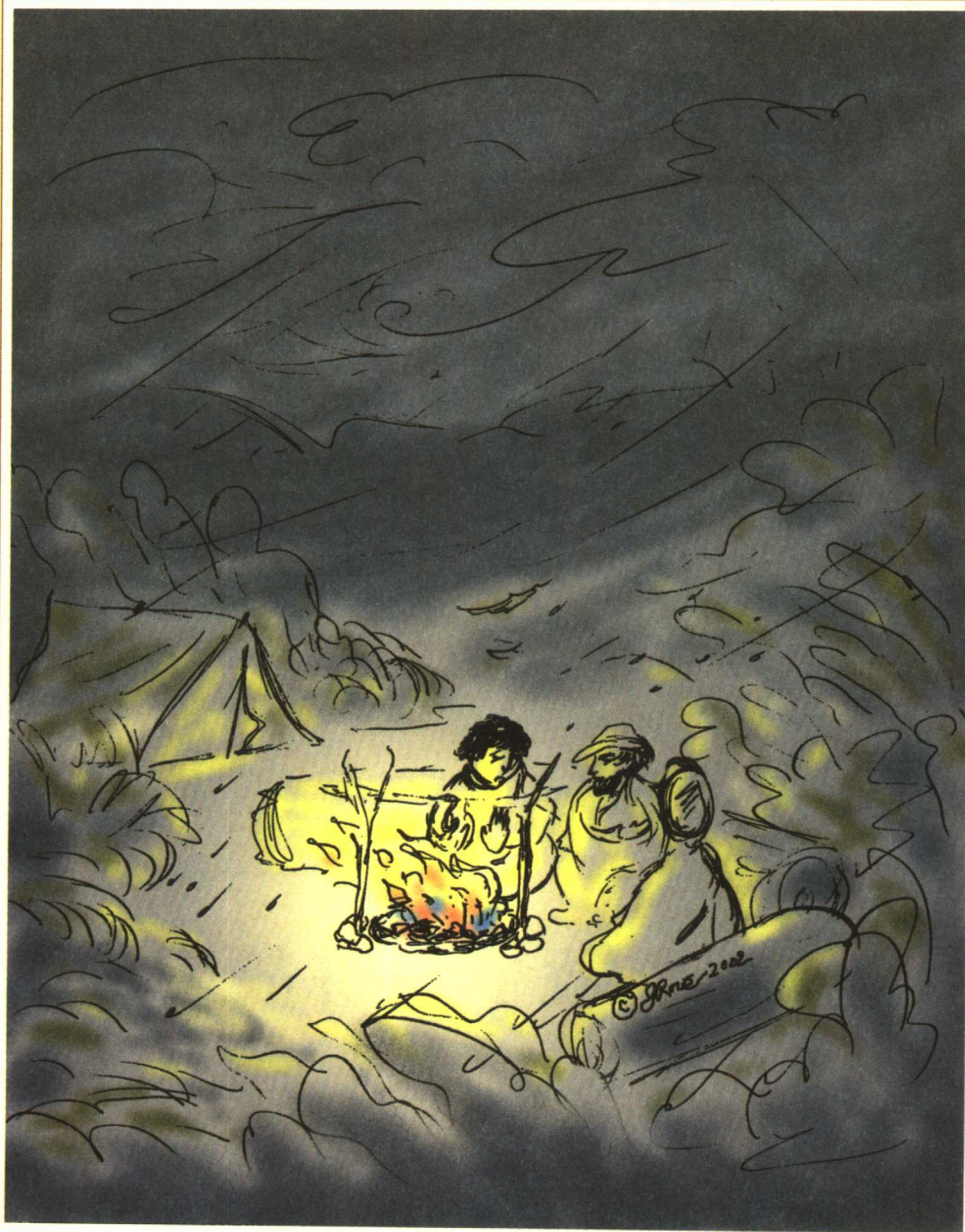
A tale from Africa explains the beginning of stories.

ONE

Stories and Storytellers

Power and Magic

故事与讲故事的人
力量与魔力



It was a dark and stormy night. . . .



It was a dark and stormy night. Three men sat around the campfire. One said, "John, tell us a story." So John began:

"It was a dark and stormy night. Three men sat around the campfire. One said, 'John, tell us a story.' So John began:

"It was a dark and stormy night. Three men sat around the campfire. One said, "John, tell us a story." So John began. . . .

这是一个狂风大作暴雨倾盆的黑夜。三个男人围坐在篝火旁。其中一人说道：“约翰，给我们讲个故事吧。”于是，约翰开始讲了起来：

“这是一个狂风大作暴雨倾盆的黑夜。三个男人围坐在篝火旁。其中一人说道：‘约翰，给我们讲个故事吧。’于是，约翰开始讲了起来：”

“这是一个狂风大作暴雨倾盆的黑夜。三个男人围坐在篝火旁。其中一人说道：‘约翰，给我们讲个故事吧。’于是，约翰开始讲了起来……”

If you've ever camped out or slept overnight at a pajama party, chances are you heard this endless story. Nothing ever happens; we're trapped in the loop¹ of John's story, like a mirror reflecting a mirror, endlessly into eternity. And yet there's still something gripping² and mysterious about that dark, stormy night; something about those three men huddled³ around their campfire fascinates us. The words are more than just a word game; they have power.

All stories have power. And in the centuries before televisions, radios, and CD players, human beings' amusement often depended on their own voices. The word "tale" comes from an Anglo-Saxon word that means "speech"—and folktales were meant to be told out loud. Like John and his two friends, people spoke their stories around the fire at night, whiling away the long dark hours until daylight.

At first these stories may have been merely a way of spreading news, the way today we watch the evening news on television or pick up a newspaper. "Did you hear about what happened over the mountain?" the story may have begun, and what followed would have been a factual account of recent events.

如果你有过露宿或者参加通宵睡衣派对的经历,你就有可能听到这样一个永无休止的故事。什么都没发生,我们身陷于约翰的故事的循环往复之中,就像一面镜子映照着另一面镜子,无休无止直至永恒。不过那个狂风大作暴雨倾盆的黑夜仍然具有某种令人无法抗拒的神秘气息,围坐在篝火旁的那三个男人身上有某种东西让我们着迷。这些话语不仅仅是语言游戏,它们还拥有力量。

所有的故事都有力量。在电视机、收音机和CD机还没有问世的岁月里,人类的娱乐消遣通常来自于他们自己的声音。“故事”(tale)这个词源自盎格鲁-撒克逊人的语言,意思是“讲话”——民间故事就意味着要大声地讲出来。就像约翰和他的两个朋友那样,夜晚人们围坐在火堆旁讲故事,以打发漫漫长夜,直至天际露出曙光。

一开始这些故事可能只是一种传播新闻的方式,就像现在我们观看晚间电视新闻或者拿起报纸一样。“你听说山上发生的事情了吗?”故事可能这样开始,接下来就是对不久前所发生事件的真实描述。



The Story Behind Words

Another root word for “tale” has to do with counting. That’s where the word “teller” comes from; you might think a teller is one who tells a tale, but in today’s usage, a teller usually works at a bank and counts money. But we might also say that we “recount a story”—and in this case, we don’t mean we counted the story over again, but that we told a story. The reason for the closeness between counting and telling has to do with the fact that the earliest stories were often rhymed; storytellers spoke with a rhythm, counting off the beats of the words.

“故事”(tale)的另一个词根与计算有关,这正是 teller 一词的出处。你也许会认为 teller 就是讲故事的人,但在如今的语言中, teller 通常指的是在银行点钱的出纳员。也许我们还会说“讲一个故事”(recount a story)——在这种情况下,我们的意思并不是要重新讲述(recount)这个故事,而是开始一个新故事。计算(counting)与讲述(telling)之所以密切相关,与这样一个事实有关,那就是最早的故事通常具有节奏感,讲故事者的语言抑扬顿挫。

But some of these accounts were so exciting that they were repeated over and over down through the years, until the new generation learned the stories and retold them to their own children. As the years went by, these stories changed and grew. New details were added, while some were forgotten. They were no longer strictly **factual**⁴ accounts (although people probably still regarded them as “true”).

¹ loop: *n.* 环; 环路

² gripping: *a.* 令人全神贯注的, 吸引人的

³ huddle: *v.* 聚在一起

⁴ factual: *a.* 根据事实的; 真实的

但一些故事非常引人入胜,以至于经年不衰,被人们口耳相传,直到新的一代学会了它们,并且讲给孩子们听。随着岁月的流逝,这些故事被人们添枝加叶,使内容更加丰富。故事加入了新的细节,而有些内容却被人遗忘,因此它们不再是严格意义上的真实事件(尽管人们也许还认为“确有其事”)。

Those who could tell the best tales, who knew the most stories and could hold their audiences enthralled¹, came to hold a special place in the community. These people were valuable (more valuable than the most expensive big-screen TV!), and they possessed a power that seemed nearly magical to the others in their communities. With their words they were able to recreate the past; with the strength of their speech they could make new worlds; and by the magic of their voice they could bring wisdom and insight to their listeners.

Stories brought people knowledge, comfort, and inspiration. No matter what their present circumstances, through the power of a story, people in strange lands could go home again . . . find courage for current hardships . . . take hope in the assurance² of a divine³ or supernatural order that governed the world. When people from Africa came to North America as slaves, for instance, they had lost nearly everything—but no one could steal their stories.

Some say these stories came from the gods themselves. . . .

那些最擅长讲故事的人在社区里拥有特殊的地位，因为他们知道的故事最多，并且能够紧紧抓住听众的心。这些人是颇有价值的（比最昂贵的大屏幕电视还值钱！），对社区里的其他人来说，他们所拥有的力量近乎某种魔力。他们可以利用自己的语言再现过去，利用演讲的力量创造新的世界，利用声音的魔力把智慧和洞察力灌输给听众。

故事给人们带来知识、安慰和启迪。不管他们目前身处什么样的环境，通过一个故事的力量，身处异乡的人们可以重返家园……找回克服目前困境的勇气……一旦确信有种主宰世界的神圣的或超自然的秩序存在便会充满希望。例如，当那些非洲的人们以奴隶身份来到北美时，他们几乎一无所有——但没人可以偷走他们的故事。

有些人说，这些故事来自天神……

1 enthral: v. 迷住；吸引住

2 assurance: n. 自信；信心

3 divine: a. 神圣的