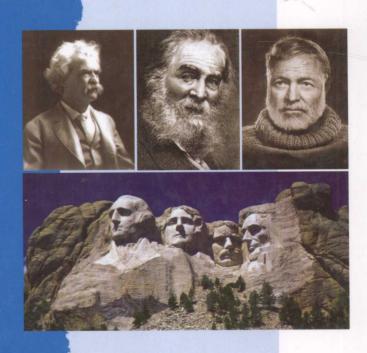


新世纪高等院校英语专业本科生系列教材(修订版) 总主编 戴炜栋

# 美国文学派美

Appreciating American Literature (第二版)

吴定柏 编注







普通高等教育"十

新世纪高等院校英语专业本科生系列教材(修订版) 总主编 戴炜栋

# 美國文章成憲

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#### 图书在版编目(CIP)数据

美国文学欣赏(第二版)/吴定柏编注. ─2 版. ─上海:上海外语教育出版社,2009 (新世纪高等院校英语专业本科生系列教材) ISBN 978 -7 -5446 -1167 -1

I. 美··· II. 吴··· III. ①英语 - 阅读教学 - 高等学校 - 教材②文学欣赏 - 美国 - 高等学校 - 教材 IV. H319.4:I 中国版本图书馆 CIP 数据核字(2008)第 209804 号

出版发行: 上海外语教育出版社

(上海外国语大学内) 邮编: 200083

电 话: 021-65425300 (总机)

电子邮箱: bookinfo@sflep.com.cn

网 址: http://www.sflep.com.cn http://www.sflep.com

责任编辑: 吴文子

印 刷: 常熟高专印刷有限公司

经 销:新华书店上海发行所

开 本: 787×1092 1/16 印张 24 字数 593千字

版 次: 2009年4月第1版 2009年4月第1次印刷

印 数:5000册

书 号: ISBN 978-7-5446-1167-1 / I • 0073

定 价: 40.00 元

本版图书如有印装质量问题,可向本社调换

### 总 序

我国英语专业本科教学与学科建设,伴随着我国改革开放的步伐,得到了长足的发展和提升。回顾这 30 多年英语专业教学改革和发展的历程,无论是英语专业教学大纲的制订、颁布、实施和修订,还是四、八级考试的开发与推行,以及多项英语教学改革项目的开拓,无不是围绕英语专业的学科建设和人才培养而进行的,正如《高等学校英语专业英语教学大纲》提出的英语专业的培养目标,即培养"具有扎实的英语语言基础和广博的文化知识并能熟练地运用英语在外事、教育、经贸、文化、科技、军事等部门从事翻译、教学、管理、研究等工作的复合型英语人才。"为促进英语专业本科建设的发展和教学质量的提高,外语专业教学指导委员会还实施了"新世纪教育质量改革工程",包括推行"十五"、"十一五"国家级教材规划和外语专业国家精品课程评审,从各个教学环节加强对外语教学质量的宏观监控,从而确保为我国的经济建设输送大量的优秀人才。

一跨入新世纪,英语专业的建设面临新的形势和任务:经济全球化,科技一体化,文化多元化,信息网络化的发展趋势加快,世界各国之间的竞争日趋激烈,这对我国英语专业本科教学理念和培养目标提出了新的挑战;大学英语教学改革如火如荼;数字化、网络化等多媒体教学辅助手段在外语教学中广泛应用和不断发展;英语专业本科生教育的改革和学科建设也呈现出多样化的趋势,翻译专业、商务英语专业相继诞生——这些变化和发展无疑对英语专业的学科定位、人才培养以及教材建设提出了新的、更高的要求。

上海外语教育出版社(简称外教社)在新世纪之初约请了全国30余所著名高校百余位英语教育专家,对面向新世纪的英语专业本科生教材建设进行了深入、全面、广泛和具有前瞻性的研讨,成功地推出了理念新颖、特色明显、体系完备的"新世纪高等院校英语专业本科生系列教材",并被列入"十五"国家级规划教材,以其前瞻性、先进性和创新性等特点受到全国众多使用院校的广泛好评。

面对快速发展的英语专业本科教育,如何保证专业的教学质量,培养具有国际视野和创新能力的英语专业人才,是国家、社会、高校教师共同关注的问题,也是教材编撰者和教材出版者关心和重视的问题。



作为教学改革的一个重要组成部分,优质教材的编写和出版对学科建设的推动和人才培养的作用是有目共睹的。外教社为满足教学和学科发展的需要,与教材编写者们一起,力图全方位、大幅度修订并扩充原有的"新世纪高等院校英语专业本科生系列教材",以打造英语专业教材建设完整的学科体系。为此,外教社邀请了全国几十所知名高校40余位著名英语教育专家,根据英语专业学科发展的新趋势,围绕梳理现有课程,优化教材结构,改进教学方法和手段,强化学生自主学习能力的培养,有效提高教学质量等问题开展了专题研究,并在教材编写与出版中予以体现。

修订后的教材仍保持原有的专业技能、专业知识、文化知识和相关专业知识四大板块,品种包括基础技能、语言学、文学、文化、人文科学、测试、教学法等,总数逾200种,几乎涵盖了当前我国高校英语专业所开设的全部课程,并充分考虑到我国英语教育的地区差异和不同院校英语专业的特点,提供更多的选择。教材编写深入浅出,内容反映了各个学科领域的最新研究成果;在编写宗旨上,除了帮助学生打下扎实的语言基本功外,着力培养学生分析问题、解决问题的能力,提高学生的思辨能力和人文、科学素养,培养健康向上的人生观,使学生真正成为我国新时代所需要的英语专门人才。

系列教材修订版编写委员会仍由我国英语界的知名专家学者组成,其中多数是在各个领域颇有建树的专家,不少是高等学校外语专业教学指导委员会的委员,总体上代表了中国英语教育的发展方向和水平。

系列教材完整的学科体系、先进的编写理念、权威的编者队伍,再次得到教育部的认可,荣列"普通高等教育'十一五'国家级规划教材"。我深信,这套教材一定会促进学生语言技能、专业知识、学科素养和创新能力的培养,填补现行教材某些空白,为培养高素质的英语专业人才奠定坚实的基础。

#### 戴烯栋

教育部高校外语专业教学指导委员会主任委员 国务院学位委员会外语学科评议组组长

### 前言

美国文学的发展虽然只有 200 多年,但是在这段时间里却培育出数不胜数的优秀作家,为世人奉献了耐人寻味的不朽篇章。学习语言,欣赏文学,读一些美国文学作品原文是一举多得的途径。这不仅可以提高读者的语言文学水平,而且可以开阔眼界,陶冶情操,增进文化修养。

美国自1776年建国以来,其文学的发展轨迹基本上是:启蒙主义、浪漫主义、超验主义、现实主义、自然主义、现代主义、后现代主义及后现实主义。 其间,迷惘的一代、垮掉的一代、女性文学、犹太文学、黑人文学和南方文学也都是美国文学的重要组成部分。

富兰克林代表 18 世纪清新质朴的散文传统,作品体现启蒙主义崇尚理 性、追求成功的精神。19世纪美国文学的主流是浪漫主义。弗瑞诺、朗费 罗、布莱恩特和欧文都是早期浪漫主义的代表,为新英格兰文艺复兴作出了 杰出的贡献。作品以乐观主义的基调,赞美人生和大自然。爱默生和梭罗 是超验主义的领军人物,主张以人为本,走向自然,把美国浪漫主义运动推 向新的成熟的阶段。坡、狄金森和霍桑是后期浪漫主义作家,以悲观主义为 基调,不满强调物质生活忽视精神生活的社会现状。惠特曼是唯一持乐观 态度的后期浪漫主义诗人,作品充满热情地歌颂祖国及人民。南北战争标 志浪漫主义和现实主义的交替。伦敦、詹姆斯和吐温都是现实主义作家,作 品反映社会真实、生活真实。伦敦以社会底层劳动人民为主要对象,而詹姆 斯以中、上流社会生活为主要题材。詹姆斯和吐温代表现实主义的两个极 端:前者以高雅文学著称,后者开创富有地方色彩的口语文学。克莱恩和德 莱塞代表自然主义,作品反映宿命论的观点,描绘人在大自然和社会外力下 成为无所选择、无力抗争的牺牲品。庞德开创意象主义诗歌,为现代主义开 辟道路。而艾略特的诗歌反映社会秩序解体和异化的精神危机,成为现代 主义的里程碑。弗罗斯特对诗歌革新不感兴趣,基本上继承了保守的新英 格兰传统,是20世纪美国人气最高的诗人。

海明威和菲茨杰拉德是迷惘一代的代表作家,作品是年青一代的集体画像。纳博科夫和巴塞尔姆的作品展现了后现代主义的基本特征:不确定性、不连贯性和虚无主义。契弗、塞林格和厄普代克是战后现实主义小说作家中的佼佼者。他们遵循现实主义传统,又借鉴现代主义的创作技巧。前者以短篇小说著称,后两位以长篇小说闻名。作品主要描写美国中产阶级的

生活方式和精神面貌。作为垮掉一代的代表人物,克鲁亚克以小说为主,展现反英雄、反情节、反结构等反传统特征。而斯奈德则以诗歌为主,主张摆脱西方现代文明而隐居大自然,作品深入浅出,富有禅机。波特和沃克代表女性文学,马拉默德、辛格和贝娄代表犹太文学,休斯、埃利森和莫里森代表黑人文学,福克纳代表南方文学。他们从各自不同的视角审视美国不同性别、不同民族、不同地域芸芸众生的起伏浮沉,向世人展现美国社会一幅幅真实画卷。奥尼尔是美国现代戏剧之父,剧作融合表现主义、印象主义、象征主义、自然主义和现实主义种种流派,呈现人类命运的悲剧色彩,为美国戏剧的发展和走向世界作出了无与伦比的贡献。

《美国文学欣赏》(第二版) 共收 38 位美国作家的 50 篇作品,分别代表美国各个历史时期、不同文学流派及不同群体的名家名作,具有一定的代表性。编写本书的目的是为英语语言文学专业的学生和美国文学爱好者提供学习和欣赏名家名作原文的机会。每篇包括作者介绍、作品原文、作品介绍、注释、讨论题和参考文献六个部分。作者介绍简明扼要;作品原文有全文,也有节选;作品介绍画龙点睛,点到为止;注释清楚明了;讨论题自由开放;参考文献推荐学术力作。这样的体例最适合以学生为中心的讨论式教学模式。本书若与文学史《美国文学大纲》配合使用,教学效果更好。作为教材,此书教学内容仅供一个学期使用。当然,作为一般性的英语读物,也可以单独使用。

本人受上海外语教育出版社和全国高等院校英语专业本科生教材编写委员会的委托重新修订《美国文学欣赏》,深感荣幸。在修订工作中,出版社编校人员为本书编写提出了宝贵意见,使本人受益匪浅,在此表示感谢。高筠女士在本书编写过程中做了大量的打字和整理工作,本人也在此致以谢意。

根据教学实践和学生反馈,这次修订删去埃尔克和鲁滨逊的作品,加塞林格、马拉默德、巴塞尔姆三篇小说,另在布莱恩特、坡、弗罗斯特和休斯名下各加诗一首。

尽管本人作了最大的努力,但是限于学术水平,书中一定会有不妥和错误之处,敬请读者批评指出,以便今后订正。

吴定柏

2008年6月 上海

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## 1. Benjamin Franklin

Benjamin Franklin (1706 – 1790) was born on Milk Street in Boston, Massachusetts from a very large family. At the age of 12, Franklin was apprenticed to be a newspaper printer in Boston. In 1729, he already owned his own printing shop and published the newspaper Pennsylvania Gazette. In 1732 he offered his Poor Richard's Almanac for sale and made it an American institution. By 1748, at the age of 42, Franklin had acquired enough wealth that he retired. It was after his retirement that he began his very active life in civic and scientific activities, and then showed his interest in politics. He was one of those who drafted articles leading to the Declaration of Independence. Later he also served on the convention to draft the constitution, which was finally adopted in 1789. His place in literature owes much to his Poor Richard's Almanac and The Autobiography. Franklin produced satire that was good-natured or caustic at his pleasure. He had talents for irony, allegory and fable that he could adapt with great will to the promotion of moral and practical truth. He was a very humorous man who knew how to use his humor to achieve social purposes.



# From The Autobiography

- 1. Habit took ... of inattention — Habit made one neglectful or careless.
- 2. Inclination personal interest or preference.
- ... It was about this time I conceived the bold and arduous project of arriving at moral perfection. I wished to live without committing any fault at any time: I would conquer all that either natural inclination, custom, or company might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. While my care was employed in guarding against one fault, I was often surprised by another. Habit took the advantage of inattention. Inclination was sometimes too strong for reason. I concluded at length, that the mere speculative conviction that it was our interest to be completely virtuous, was not sufficient to prevent our slipping, and that the contrary habits must be broken and good ones acquired and established, before we can have any dependence on a steady, uniform rectitude of conduct. For this purpose I therefore contrived the following method.

In the various enumerations of the moral virtues I had met with in my reading, I found the catalogue more or less numerous, as different writers included more or fewer ideas under the same name. Temperance, for example, was by some confined to eating and drinking, while by others it was extended to mean the moderating every other pleasure, appetite, inclination, or passion, bodily or mental, even to our avarice and ambition. I proto each a short precept, which fully expressed the extent I gave to  virtues — secular virtues that prepare for a good citizen, but not for a religion. its meaning.

These names of virtues, with their precepts, were:

#### 1. TEMPERANCE

Eat not to dullness; drink not to elevation.

#### 2. SILENCE

Speak not but what may benefit others or yourself; avoid trifling conversation.

#### 3. ORDER

Let all your things have their places; let each part of your business have its time.

#### 4. RESOLUTION

Resolve to perform what you ought; perform without fail what you resolve.

#### 5. FRUGALITY

Make no expense but to do good to others or yourself; i.e., waste nothing.

#### 6. INDUSTRY

Lose no time; be always employed in something useful; cut off all unnecessary actions.

#### 7. SINCERITY

Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly:

#### 8. JUSTICE

Wrong none by doing injuries, or omitting the benefits that are your duty.

#### 9. MODERATION

Avoid extremes; forbear resenting injuries so much as you think they deserve.

#### 10. CLEANLINESS

Tolerate no uncleanliness in body, clothes, or habitation.

#### 11. TRANQUILITY

Be not disturbed at trifles, or at accidents common or unavoidable.

#### 12. CHASTITY

Rarely use venery but for health or offspring, never to dullness, weakness, or the injury of your own or another's peace or reputation.

#### 13. HUMILITY

Imitate Jesus and Socrates.

 Imitate Jesus and Socrates — Be as modest as Jesus and Socrates.  habitude — making these virtues an integral part of his nature.

6. Pythagoras — Greek philosopher and mathematician of the sixth century BC. Franklin added a note here: "Insert those lines that direct it in a Note," and wished include verses translated: "Let sleep not close your eyes till you have thrice examined the transactions of the day: where have I strayed. what have I done, what good have I omitted?"

My intention being to acquire the habitude. of all these virtues. I judged it would be well not to distract my attention by attempting the whole at once, but to fix it on one of them at a time; and, when I should be master of that, then to proceed to another, and so on, till I should have gone through the thirteen; and, as the previous acquisition of some might facilitate the acquisition of certain others, I arranged them with that view, as they stand above. Temperance first, as it tends to procure that coolness and clearness of head, which is so necessary where constant vigilance was to be kept up, and guard maintained against the unremitting attraction of ancient habits, and the force of perpetual temptations. This being acquired and established, Silence would be more easy; and my desire being to gain knowledge at the same time that I improved in virtue, and considering that in conversation it was obtained rather by the use of the ears than of the tongue, and therefore wishing to break a habit I was getting into of prattling, punning, and joking, which only made me acceptable to trifling company, I gave Silence the second place. This and the next, Order, I expected would allow me more time for attending to my project and my studies. Resolution, once become habitual, would keep me firm in my endeavors to obtain all the subsequent virtues; Frugality and Industry, by freeing me from my remaining debt, and producing affluence and independence, would make more easy the practice of Sincerity and Justice, etc., etc. Conceiving then, that, agreeably to the advice of Pythagoras in his Golden Verses, daily examination would be necessary, I contrived the following method for conducting that examination.

I made a little book, in which I allotted a page for each of the virtues. I ruled each page with red ink, so as to have seven columns, one for each day of the week, marking each column with a letter for the day. I crossed these columns with thirteen red lines, marking the beginning of each line with the first letter of one of the virtues, on which line, and in its proper column, I might mark, by a little black spot, every fault I found upon examination to have been committed respecting that virtue upon that day.

I determined to give a week's strict attention to each of the virtues successively. Thus, in the first week, my great guard was to avoid even the least offence against *Temperance*, leaving the other virtues to their ordinary chance, only marking every evening