

通往金山之路

华裔美国作家英语名著系列丛书

Gish Jen

任碧莲 著

Typical American

典型的美国人

4:1712.45

西教育出版社

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A0970976

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晋权图字 04 - 2001 - 001

图书在版编目 (C I P) 数据

典型的美国人 = Typical American/ (美) 任碧莲著. —太原: 山西教育出版社, 2002. 1

(通往金山之路华裔美国作家英语名著系列丛书/范守义主编)

ISBN 7 - 5440 - 2184 - X

I. 典… II. 任… III. 英语 - 语言读物, 小说 IV. H319.4: I

中国版本图书馆 CIP 数据核字 (2001) 第 066669 号

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This edition of *Typical American* by Gish Jen is published by arrangement with the author, c/o Maxine Groffsky Literary Agency. It is for sale in the mainland territory of the People's Republic of China only.

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出版发行: 山西教育出版社

社 址: 山西·太原市迎泽园小区 2 号楼 (030001)

印 刷: 平遥县印刷厂

开 本: 850 × 1168 1/32

印 张: 9.25

版 次: 2002 年 1 月第 1 版 2002 年 1 月第 1 次印刷

印 数: 1—5000 册

书 号: ISBN 7 - 5440 - 2184 - X/G·1918

定 价: 13.00 元



Gish Jen

Credit: Marion Ettlinger

By courtesy of Gish Jen, author of *Typical American*

Gateway to the Golden Mountain

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丛书主编 范守义(中国·外交学院)

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Typical American

Gish Jen



策划人语

在经济、市场全球化和我国已加入 WTO 的今天，学英语已是我们每一个中国人日常生活中必须做的事，学好和掌握英语、了解英语国家的文化已是一个国际型人才的必备条件。怎样才能学好和掌握英语，并了解英语国家的文化呢？经验告诉我们：**读英语原著！**

《通往金山之路——华裔美国作家英语名著系列丛书》，是山西教育出版社在人类跨入21世纪之际为顺应潮流隆重推出的一套全新的引进版权的英语教育系列丛书。丛书向读者介绍了一批美国华裔作家在20世纪用英语撰写的文学作品。这些作品从不同的侧面真实地记录了自19世纪中叶起，一些中国人卷入世界范围的赴美国加利福尼亚州淘金热潮，及其以后在美国留下来生活和创业的种种经历和感受。这些作品中，有艰苦奋斗，有成功和失败，有种族尊严，有喜怒哀乐，有善意和友情，有各种族之间的错综关系，也有中西文化的碰撞和融合。我们希望通过这套丛书能够开启一扇通过华裔美国人的眼睛去认识和研究美国社会、文化的窗户，为广大的英语学习者和爱好者提供一些新鲜的、优秀的、原汁原味的英语原著读本，同时也为从事美国社会和跨文化研究的学者和爱好者开辟一块园地。

为了便于读者阅读和理解作品，我们特请有关专家为每一种作品作了评介性的序和专门的词汇表，供读者阅读参考。

I would like to thank the Bunting Institute, the Copernicus Society, the Massachusetts Artists' Foundation, the MacDowell Colony, and the National Endowment for the Arts for the generous support that made this book possible. Heartfelt thanks also to my many kind and persnickety readers—Dave, Eileen, Jeanne, Neal, Louise, Jayne Anne, Suzanne, Maxine, Camille, Jayne, Ruth, Sam, and Mom.

Please note that, as there is no standard transliteration for Shanghainese, all Chinese phrases in this novel are given in Mandarin. *Pinyin* is used except for surnames, which are romanized as they would have been at the time.

To D . O . , giver of life

FOREWORD

Fan Shouyi

MORE THAN A CENTURY AND A HALF AGO, CHINA WAS STILL UNDER the feudal rule of the Manchurians. The doors of the heretofore isolated, self-centered, Middle Kingdom were forced open by the joint assault of imperialist powers of the West. The humiliating unequal treaties signed between China and the invaders awoke the Chinese people to the realization that the world was much larger than they had ever known it to be and that there were much stronger nations existing in the rest of the world, and their people lived in quite different societies. The impotence of the Qing rulers in face of Western aggression fermented strong discontent among the intellectuals as well as among the masses.

While the gun-boat policies of the Western powers had been successful in reducing China to subjugation, the activities of missionaries played a large part in influencing mentally those Chinese who had had an opportunity to receive a Western education. Yung Wing was a typical example of the early beneficiaries, who became the first Chinese graduating from Yale. Persuaded by Yung Wing, the Qing Government agreed to send 120 boys in 4 detachments to the United States for study for a duration of 15 years as of 1872, who, though recalled before their time due, were able to render services to their fatherland one way or another. They were the ones who helped the people on either side of the Pacific to know and understand each other.

The discovery of gold in Sacramento, California in 1848 attracted the first wave of Chinese from Canton to join the world-wide rush for gold. A decade later, some 50 Chinese were enlisted on a trial basis to help build the transcontinental railroad, to be reinforced later by more Chinese laborers from China. The Chinese were also engaged in farming, fishing, running restaurants, laundries, and doing domestic services, etc. Many Chinese merchants also went to the US to trade. But in an inherently racist society where white suprematism reigned, the services of Chinese in California were no longer welcome. A handful of racists stirred up anti-Chinese sentiments, which led to the passing of the Chinese Exclusion Act by Congress in 1882, making further entry of Chinese into the United States more difficult, followed by a series of other acts enacted for the same purpose. These acts remained in force until 1943 when they were fi-

nally repealed. However, despite the unfair treatment and persecutions, the Chinese in America managed to survive in an hostile country. With their wisdom and diligence, they have made positive contributions to the growth of the United States from the mid nineteenth century until today.

Many educated Chinese in America took up their pens as an instrument of expression to write about their own stories or the stories of others, or fictionalize their experiences. Sui Sin Far, or Edith Eaton, was the first writer to write in defense of the Chinese in the late nineteenth century. Then came Yung Wing, Pardee Lowe, Jade Snow Wong, C. Y. Lee, Louis Chu, Maxine Hong Kingston, and a wave of younger writers, like Frank Chin, Amy Tan, Gish Jen, Gus Lee, David Henry Hwang, David Wong Louie, Fae Myenne Ng, among others. They write in a variety of literary genres and styles, and on a wide range of subject-matters, to give voice to their sentiments, demands, and dreams.

In *Gateway to the Golden Mountain*, which is an educational series organized and reprinted by the Shanxi Education Press, we plan to present to our mainland readers some of the Chinese-American authors, through whose works we will learn about the life of the Chinese Americans—their hardships and struggles, successes and failures, thoughts and feelings, their interrelationship with the other races, etc. We believe that mutual understanding is essential to furthering the friendly ties between the Chinese and American people, and the publication of this educational series shall be instrumental in this regard. We sincerely hope that our efforts are appreciated and more authors would agree to let their works appear in this series. It is expected that with more and more works available here in the mainland Chinese American studies will become an independent inquiry for the aspiring students to pursue, the implication of which will be tremendous in deed.

Acknowledgments

I wish to express my thanks to the USIA, CIES, whose Fulbright Grant (1995 ~ 1996) has made this project a reality; and to the State Education Commission of China and Foreign Affairs College for giving me this opportunity to visit the US as a Fulbright Scholar. My thanks also go to the Ethnic Studies Department of University of California, Berkeley, which has done everything to make my stay enjoyable, and to the Asian American Studies Library which is a treasure trove for me to explore. I am

greatly indebted to the authors and their publishers for permission to use their copy-righted works. My special thanks are due to Dr. Sau-ling Cynthia Wong, my UC Berkeley associate, who has spent many hours answering my questions, and giving me advice and relevant reference books as well. Finally, I wish to thank Brigid Tung, the secretary and Dorothy Wang, a Ph .D. student, who helped me during my visit to Berkeley.

FSY/1 January, 2001

华裔美国人英语文学概况

范守义

国弱真难讲。华侨到异邦。
阻留候审困山房。供一不符案死绑。
总唔放。同胞呼冤枉。
志在严禁拔返港。可怜梓里泪汪汪。

(歌九)^①

华人文学之滥觞或许可以追溯到旧金山湾区天使岛上的木屋
里,那里是自 1882 年美国通过《排华法案》以后,拘禁抵美华
人进行审讯的地方;这种拘留可长达数周,乃至一年之久。这里生
活条件极差,毫无隐私可言,被拘禁在这里的华人在忍无可忍的时
候走上不归之路。一些有文化的华人在木屋中的墙壁上留下一首
首诗歌以抗议美国政府执行如此非人道的排华政策,这些诗歌被
后人保留下来得以流传至今。华人文学可以根据语言载体而划分
为华文文学和英语文学两大支流。我们这里所要介绍的是在美华
人使用英语写作的自传、传记、小说、报告文学、剧本和一些应属于
社会学的专著等。我们基本上是按照作品的出版时间顺序对这些
华裔作家和他们的作品进行介绍的。这些作品反映了不同历史时

① A weak nation can't speak up for herself.

Chinese sojourners have come to a foreign country.

Detained, put on trial, imprisoned in a hillside building;

If deposition doesn't exactly match; the case is dead and in a bind.

No chance for release.

My fellow countrymen cry out injustice;

The sole purpose is strict exclusion, to deport us all back to Hong Kong.

Pity my fellow villagers and their flood of tears. (9)

(From *Songs of Gold Mountain*, translated by Marlon K. Hom; see *The Big Aii-
ieeeee! — An Anthology of Chinese American and Japanese American Literature*, 1991,
edited by Jeffery Paul Chan, Frank Chin, Lawson Fusao Inada, and Shawn Wong.
p. 150.)

期的状况,代表着不同的生活背景或来自不同的群体,有一定的社会影响。这些作品多数是以作者自己的生活经历为主要的创作源泉。我们希望通过华裔美国人或旅美华人的特定视角,考察美国社会的诸多方面,去认识那块曾经吸引过许多淘金者、且今天仍吸引着“淘金者”的土地。

一百多年前,有一群留着辫子的中国少年留学生来到美国的康涅狄格州的哈特福特市。有一个孩子叫李恩富(Yan Phou Lee, 1861~1938?),字少弼,广东香山人,是容闳组织的第二批(1873年)留美学习的幼童之一,时年13岁。1881年他与其他留学生全部被清廷召回,数年后李恩富自己返美,继续其学业,1897年毕业于容闳的母校耶鲁大学。他用英语写作的《我在中国的童年》(*When I Was a Boy in China*)发表于1887年,比他的老师容闳的作品早了22年。这本单薄的小书当是最早用英语写出的华人传记作品,并在美国的波士顿出版。当然这部作品的影响不大,其主要内容讲的都是在中国发生的事情。李恩富本人后来回国,在广州从事新闻工作和商务活动。

19世纪末和20世纪初,在北美媒体上宣传华人生活和境遇的最有影响的人是一位华裔作家,她的名字叫埃迪思·牟德·伊顿(Edith Maude Eaton, 1865~1914),笔名“水仙花”(Sui Sin Far)。水仙花于1880年开始发表文章,其中《赌徒》("The Gamblers")发表在1896年二月号的*Flyleaf*上,这是水仙花用英语写的第一篇有关发生在美国华人中间的故事。她为华人在美国所受到的不公正待遇奔走呼号,赢得北美华人的爱戴。她的第一部短篇小说集《春郁太太》(*Mrs. Spring Fragrance*)于1912年出版,1995年林英敏和怀特·帕克思重辑了水仙花的作品,以*Mrs. Spring Fragrance and Other Writings*的书名重新出版,为推动华人英语文学的研究和创作做出了贡献;怀特·帕克思还为水仙花写了一部文学传记,题目是《水仙花/埃迪思·牟德·伊顿:文学传记》(*Sui Sin Far/Edith Maude Eaton: A Literary Biography*)。水仙花的作品虽然都是一些短篇故事或报道,但是其历史意义是不可低估的。这些文章是一百年前在美华

人的真实写照。研究美国华人文学一般都把水仙花作为第一个作家介绍给读者。

容闳(Yung Wing, 1828 ~ 1912)所著的《我在中国和美国的生活》(*My Life in China and America*)出版于1909年。容闳是第一个从美国耶鲁大学本科毕业的中国“自费”留学生;正是他促成了1872年以后4批120名中国少儿赴美留学;虽然15年的留学教育计划最终由于一些昏庸官员作梗,他于1881年被提前召回,致使留学生未能按原计划完成在美学业。然而还是有一些留学生为中国做了一些事情,如第一批的詹天佑(Jeme Tien Yau, 1861 ~ 1919),第三批的唐绍仪(Tong Shao Yi, 1860 ~ 1938)等。容闳曾经试图说服太平天国的领袖接受他的一些改革中国的建议,但终未果。倒是李鸿章、曾国藩听从了容闳的忠告,采纳了他的一些建议,派少儿留美即是一例。容闳也为晚清的洋务运动做出了重要贡献。从这本书中,我们可以了解一些美国的教育和中美在教育方面的交流情况,同时也可以了解到晚清最后数十年的朝廷和社会情况。容闳在晚年支持中国的资产阶级革命,也有人推举容闳做共和总统,孙中山亦很尊重和器重容闳。容闳教诲自己的两个儿子热爱祖国,回到中国工作。容闳是中国留学史上的一个重要人物。

比容闳略晚一些时候的对中国做出了更大贡献的人是从英国自费留学归来的伍廷芳(Wu Tingfang, 1842 ~ 1922)。他是我国第一位在英国获得法律博士学位的留学生,第一个被英国政府聘用的华人律师。他曾两次出任清朝驻美国公使。辛亥革命后是南北和谈的南方代表,南京临时政府司法总长,北京政府外交总长兼国务总理,西南护法军政府外交部长,并曾代孙中山摄行大总统之权。伍廷芳是在晚清和民国初年中国社会大变革时期的一个相当重要的人物。伍廷芳所著《一位东方外交家眼中的美国》(*America through the Spectacles of an Oriental Diplomat*, 1914)是在美国友人的鼓励之下写成的。这位夫人说:“我们想让你写一写我们的国家,谈一谈我们的人民,不偏不倚,坦诚相见。我们不想让你颂扬那些

不值得颂扬的地方;你要是注意到一些什么事情应该批评或谴责,请不要犹豫,尽管提出来,因为我们想让你指出我们的缺点,以便改正。”作者就是本着这一精神去描述他所见到的美国的。从政治到经济,从教育到妇女问题,从家宴到运动,作者都做了细致的描述,并且进行了中西文明对比。伍廷芳的这一作品讲述的是 90 年前的美国社会,语言幽默机智,评论较为客观;有时推理论证与众不同,倒也唬住一些美国人;同时也流露出作者对中华民族的热爱。作为一个外交官,伍廷芳为维护国家和民族的尊严及利益,尽其所能,堪称称职;作为政府的高官,他为晚清有限的改革同样作出了贡献,在法制、交通、财政等方面均有建树,他是一名开明而又耿直的政府官员。如果我们把容闳和伍廷芳的回忆录都看做是外交家作品的话,那么我们还应提一下屠汝涑(J.S. Tow),他曾经在纽约的中国领事馆工作。在 20 世纪 20 年代,美国的排华法案仍在执行当中,一些美国白人作家对华人的描写还充满偏见的时候,屠汝涑像伍廷芳一样,凭着一个外交家的责任感和一个中国人的良心,写下了《在美国的真正的华人》(*The Real Chinese in America*, 1923)一书,以正视听。

此后的 1/4 个世纪中,当世界正处于第二次世界大战的时候,在美国的华人开始关注他们自己生活的地方——他们赖以生存聚居的中国城,亦称唐人街。我们最先读到的是由笔名为 Leong Gor Yun(两个人)所著的《中国城内幕》(*Chinatown Inside Out*, 1936),这是一部自水仙花以来由华人写的关于华人在美国生活的又一部作品,也可以看成是一个社会考察报告,它告诉我们当时在美国的华人有 75 ~ 80% 都是从事洗衣或餐饮业。由于美国排华政策的影响,比如在纽约的华人不得从事 27 种职业,从丧葬服务到教书、治牙都不准雇佣华人。蒋希曾(Tsiang Hsi Tseng)所著的《中国有的是人手》(*And China Has Hands*, 1937)则是通过一个虚构的人物来描述纽约中国城中的洗衣工的单身汉生活——美国底层社会的华人居住区的困境和遭遇。大约 10 年之后我们读到了文学大家林语堂(Lin Yutang, 1895 ~ 1976)的《唐人街的一家人》(*A Chinatown*

Family, 1948), 这部书的文学艺术水平比蒋希曾的作品要胜一筹。故事也发生在纽约的中国城, 主人公也是洗衣工, 由当初在地下室工作, 渐渐地成为了餐馆的主人, 在他的身上表现出两种价值观念的融合与冲突。林语堂特有的幽默文笔使这部作品具有了“肥皂剧”的风格(金惠经: 1982: 105)。林语堂的更多的作品是介绍中国的文化, 宣传中国的文明的, 如《吾国吾民》(*My Country, My People*, 1937)、《京华烟云》(*Moment in Peking: A Novel of Contemporary Chinese Life*, 1939)、《京城》(*Imperial Peking: Seven Centuries of China*, 1962)等。林语堂对于沟通中西方文化起到了桥梁作用。

在这一时期还有一个人和他的作品我们必须提及, 这就是刘裔昌(Pardee Lowe)和他的自传《父与子》(*Father and Glorious Descendant*, 1943)。一些文学批评家和读者指责刘裔昌是数典忘祖的不肖子孙, 也许是言之过重了。我们或许不该忘记当时的时代背景——那正是中国经历了封建王朝的崩溃和连年战乱的年头。而刘裔昌又是生在美国长在美国的年轻人, 他与其父的争执和观念的分歧是代沟的表现, 也与他看到当时中国阴暗落后的方面太多, 思维方式片面, 对于古老中华大地的眷恋程度不及第一代移民那样深厚有很大的关系。他父亲的“美国化”或许可以看成是因为看到两种文明的差异而最终决定“放弃”古老的中华文明而去拥抱“美国的民主”。而 Sze Mai-mai 这位外交家的女儿(其父曾在中国驻英使馆和驻美使馆工作)在其《呐喊的回声》(*Echo of a Cry: A Story which Began in China*, 1945)这部回忆录中, 则更看重的是两种不同的文明中间有着许多相似之处, 因而也就表现出她对中国依恋的情愫。另一个年轻姑娘郭镜秋(Kuo Ching Ch'iu 又称 Helena Kuo)在她的《漫漫离乡路》(*I've Come a Long Way*, 1942)中则记述了她从广东来到美国的经历。

黄玉雪(Jade Snow Wong, 1922 ~), 这位在美国出生的年轻姑娘在 1950 年, 时年 28 岁时推出了她的处女作《五姑娘》(*Fifth Chinese Daughter*), 此作多次重印, 1989 年修订本出版, 又多次重印。这是第二次世界大战结束时第二代华人女性写的一部自传, 表现