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世界历史名篇译读

— 卷 一 —

自由与权利

梅祖蓉 编著

人民出版社

世界历史名篇译读



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前言

历史名篇的阅读,若求理想状态,须在三个方面努力。一是读通,或说读顺,知其字、词、句的基本含义;二是读懂,求其历史背景或其诞生的缘由;三是读透,理解其思想、学术价值乃至其历史与现实意义。

这由通至透的境界,说来不费功夫,其实难于实践,就笔者而言,实可谓“望尽天涯路”、不知其究竟止于何处的过程。静安先生学问三境界的总括,道尽问学之艰难与甘苦,亦说尽学人之追求。由是,笔者不揣冒昧,远望“灯火阑珊处”,不惜上下求索,勉力求知,绝不敢说已达“衣带渐宽终不悔”乃至“蓦然回首”的境界;然而山高水长,今已迈出一小步的欣喜,令笔者大胆奉献给读者一部不成熟的文选阅读心得。

就笔者所见,目前国内提供给史学新生的《世界历史文选》大多以编为主,辅之以字词释义、作者与选文背景简介、翻译练习,偶尔可见篇幅不大的导读。这是可以理解的,毕竟这样可以为学习者提供更多选篇,并且突出其目的:提高阅读外文文献的能力。然而,笔者却欲在此传统之外,尝试另一类风格的文选译读。一方面,保留“世界历史文选”注重外语学习的传统;另一方面,将更多历史元素注入其中,并以某一主题为统领,遴选名篇文献,以期达到系统性学术训练的目的。譬如本卷“自由与权利”,即以西方政治思想史上两个最基本的概念“自由”与“权利”为主题,说明它们如何成为人们争取、维护公平与正义的工具,其概念本身又如何演变发展。细心的读者会发现,各篇之间,从《我有一个梦》到1215年《大宪章》,有着内在的关联。

基于此思路,《世界历史名篇译读》的体例与结构就必然与传统的《世界历史文选》颇为相异。所谓《名篇译读》,顾名思义,有原文、译文、解读。为便于读者延伸阅读,解读末尾还提供了推荐书目,并就推荐理由有所陈述,有别于简单的书名列举。“原文”部分(TEXT),在文本之外,给出两类注释:页边

注,以英文释义难字与词^①;页下注,给出有关作者、地名、人名、历史事件、特定术语的知识性注释。译文,除了林肯《葛底斯堡演讲》引用朱曾汶译本外,均为笔者参考诸多版本后自译。之所以要给出译文,是为读者提供一种参照或学习英语的路径。常习英语的人,往往发现,有成就的译家多建议初学者找来经典译作,仔细对比原文,体味翻译之道与翻译之难。笔者在读威廉·夏伊勒(William Shiler)所著《第三帝国的兴亡——纳粹德国史》(*The Rise and Fall of the Third Reich: A History of Nazi Germany*)时,特意找来董乐山主译的中译本,与原著对照着读,真是受益匪浅。譬如“Hitler was the fate of the German People”一句,董先生译作“希特勒是德国人民的劫数”,把通常译为“命运”的“fate”改译为“劫数”,准确地传递出德国人民命中注定、在劫难逃的原文意图;再如“beside himself with excitement and joy”这一短语,如译为“因为兴奋和快乐而发狂”也未为不可,但难免显得欧化,不像是地道的汉语表达方式,董乐山则以“乐极忘形”译出,将一个标准的英语结构不露痕迹地化为汉语结构,叫人拍案叫绝。通过这样的对比,笔者知道,想要提高英文水平,参考他人的译作是一种有效的方式。课堂教学中,我也经常发现,学生们对于外文文本的理解往往出现很大的偏差,如果让他们养成比照的习惯,也许可以少走弯路,哪怕是通过批评的方式。正是出于这个原因,我在“文选解析”中也将部分引文以中英文对比的方式列出,一来令读者体会原文之美,二来提供一个批评的靶子,令笔者与读者共同在批评中成长。

各篇选文的次序安排,我也突破了按时间先后来排的常例。缘何如此?主要是出于难易程度的考虑。所选5篇文献,最难的是1215年《大宪章》,如果按年代早晚将它置于最前,对于部分读者来说,也许会出现理解上的障碍。它是产生于英国中古时期的文献,其中又涉及西欧封建社会封君与封臣间的权利与义务,理解起来,需要有相当的知识储备。因此笔者考虑再三,决定按照循序渐进、先易后难的思路,逐一地从《我有一个梦》开始,最后解读《大宪章》。这样一来,正好形成了本书的一个特色:倒叙的手法。

^① 英文释义在《牛津高阶英汉双解词典》《韦氏高阶英语词典》《韦氏大学英语词典》“牛津在线英语词典”(http://en.oxford dictionaries.com)中选取较为简明的一种,有时稍加编辑。

倒叙有倒叙的好处。先看《我有一个梦》，原文文本提到了林肯的《解放宣言》与美国《独立宣言》，笔者的解读也以之为起点，这就为后面的《葛底斯堡演说》与《独立宣言》埋下伏笔。第2篇《葛底斯堡演说》的解析，重点是林肯如何提升《独立宣言》的地位与价值，所以第3篇顺理成章地跟上了《独立宣言》；而《独立宣言》在世界上的影响首先及于法国，恰如美国历史学家卡尔·贝克尔（Carl Becker）所言，美国《独立宣言》启发了法国人想要有一份权利宣言的愿望^①，这个愿望在1789年的法国大革命中得以实现。因此，第4篇紧接着读法国《人权与公民权宣言》（简称《人权宣言》）。最后，无论是美国《独立宣言》，还是法国《人权宣言》，其理论源头都离不开英国《大宪章》，而前面那些文选解析已经为理解《大宪章》做了诸多准备与铺垫，所以接下来无论从解析理路与难易程度来说，都可以来读《大宪章》了。这样的排序恰好也满足了按国别来分的原则。

同样出于难易程度的考虑，各篇文选的解析篇幅稍有差异，最长的是《大宪章》，4万余字；其次是《人权与公民权宣言》，3万8千字；《我有一个梦》只有不到2万字的解析篇幅。依据著作结构讲究均衡的美学标准，这样安排，稍嫌不美，但这是不得已的结果。《译读》原属课堂教学的产物，是笔者对“世界历史文选”双语课大胆改革后的成果，各篇文选的解析篇幅取决于听众的理解能力与反馈意见。文选难，则解析长；文选易，则解析短。若为求均衡而勉强增削篇幅，并非不可以，然而笔者认为无必要。

最后要诚挚地感谢加拿大劳里埃大学（Wilfrid Laurier University）布莱恩·蔡森（Blaine Chaisson，中文名柴国松）教授。作为以英语、法语为母语，同时又通晓中文、俄文的历史学家，Blaine总是不厌其烦地回答我各种各样的问题，帮助我搜求资料；这份文稿完成后，他又通读全稿，修正了其中不尽妥当的英文表达，令人感激不尽。当然，文中缺漏与错误之处，均系我一人造成，责任自负。恳请读者批评、指正！

梅祖蓉

2017年1月16日晨于开封

^① Carl Becker, *Declaration of Independence: A Study in the History of Political Ideas*, New York: Harcourt, Brance and Company, Inc., 1922, p. 232.

目 录

前 言	1
I HAVE A DREAM(《我有一个梦》)	1
I HAVE A DREAM / Martin Luther King, Jr.	2
《我有一个梦》(译文)/ 马丁·路德·金	11
解 析	15
延伸阅读	26
THE GETTYSBURG ADDRESS(《葛底斯堡演说》)	29
THE GETTYSBURG ADDRESS / Abraham Lincoln	30
《葛底斯堡演说》(译文)/ 亚伯拉罕·林肯	32
解 析	33
延伸阅读	54
DECLARATION OF INDEPENDENCE(美国《独立宣言》)	57
DECLARATION OF INDEPENDENCE	58
美国《独立宣言》(译文)	68
解 析	72
延伸阅读	100

DECLARATION OF THE RIGHTS OF MAN AND OF

CITIZEN(法国《人权与公民权宣言》)	103
DECLARATION OF THE RIGHTS OF MAN AND OF CITIZEN	104
法国《人权与公民权宣言》(译文)	108
解 析	110
延伸阅读	142

MAGNA CARTA OF 1215(1215 年《大宪章》)

MAGNA CARTA OF 1215	145
MAGNA CARTA OF 1215	146
1215 年《大宪章》(译文)	168
解 析	178
延伸阅读	217

I HAVE A DREAM

《我有一个梦》



I HAVE A DREAM

Martin Luther King, Jr.^①

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation^②. This momentous decree came as a great beacon light of hope to millions of Negro^③slaves who had

① Martin Luther King, Jr. (马丁·路德·金, 1929. 1. 15 ~ 1968. 4. 4), 出生于美国南部佐治亚州亚特兰大市 (Atlanta, Georgia), 中产阶级家庭背景, 自幼接受良好教育, 大学阶段主修神学与社会学。1954 年继承其父衣钵, 在阿拉巴马州蒙哥马利 (Montgomery, Alabama) 的一个浸礼会教堂 (Baptist Church) 担任牧师 (a pastor)。1955 年于波士顿大学获神学博士学位。1955 年底, 蒙哥马利公车抵制运动 (Montgomery Bus Boycott) 发起, 金被推选为抵制运动的领导人, 自此投身美国民权运动, 并于 1957 年组建“南方基督教领导大会” (Southern Christian Leadership Conference, SCLC)。其哲学思想以“爱”为核心, 积极主张非暴力抵抗。1963 年 8 月 28 日, 马丁·路德·金参与领导“华盛顿游行” (March on Washington for Jobs and Freedom)。游行末, 他发表演说“*I Have a Dream*”, 从此又以其卓越的演说才能著称于世。1964 年获诺贝尔和平奖。1968 年 4 月 4 日, 在田纳西州孟菲斯 (Memphis, Tennessee), 马丁·路德·金遇刺身亡, 年仅 39 岁。短暂一生, 他发表了大量演说与文章, 著有 *Stride Toward Freedom: The Montgomery Story* (1958), *Why We Can't Wait* (1964), *Where do we go from here: Chaos or Community?* (1967) 等作品。他去世后, 美国许多城市将其生辰日——1 月 15 日——定为节日。1986 年, 这一天成为美国的国家节日。此处所引演说词出自 Clayborne Carson ed., *The Autography of Martin Luther King, Jr.*, New York: Intellectual Property Management, Inc., 2013, pp. 223 ~ 227.

② 1863 年 1 月 1 日, 美国第 16 任总统亚伯拉罕·林肯签署并颁布《解放宣言》, 宣布南方反叛军控制地区的黑奴获得自由。

③ 尽管在日常生活中, “negro”一词含贬义, 但首字母大写的“Negro”不同。20 世纪初, 从牙买加来到美国的黑人民族主义领袖马库斯·加维 (Marcus Garvey, 1887 ~ 1940) 倡议将黑人的贬称“negro”首字母大写以示对黑人的尊重, 获国际社会与美国官方支持。

been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land.

And so we've come here today to dramatize a shameful condition. In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence^①, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the "unalienable Rights" of "Life, Liberty and the pursuit of Happiness"^②.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds". But we refuse to believe that the

sear; to burn, scorch and damage with strong and sudden heat

wither; (of a plant) to become dry and weak

manacle; either one of a set of two metal rings designed to lock around a person's wrists or ankles; handcuff

segregation; the practice or policy of keeping people of different races, religions, etc., separate from each other

languish; to be or live in a state of depression or decreasing vitality

dramatize; to show (something that might not be noticed) in a clear and effective way

fall; used when something passes to someone in a way that doesn't involve choice

① "Constitution"指《美利坚合众国宪法》(*The Constitution of the United States of America*), 1787年由制宪会议制订, 1789年获各州批准并生效。"Declaration of Independence"指美国《独立宣言》, 发表于1776年7月4日。

② "unalienable Rights" of "Life, Liberty and the pursuit of Happiness"取自美国宪法。首字母大写表示强调。

vault; room, especially in a bank, used for keeping valuable safe

tranquilize; to use a drug to cause a person or animal to become relaxed and calm

quicksand; a situation that is dangerous of difficult escape from

blow off steam; release surplus energy or emotion from being restrained

bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we've come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot^① to remind America of the fierce urgency of Now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism^②. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children^③.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer^④ of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be

① “hallowed spot”(圣地)指林肯纪念堂(Lincoln Memorial)。它是“华盛顿游行”的最后一站,也是马丁·路德·金发表演说之地。黑人齐聚于此,以示对他们心中的圣人亚伯拉罕·林肯的崇敬。

② “gradualism”(渐进主义)反对游行、示威、静坐等较为激进的民权运动方式。

③ 意指上帝面前,人人平等。

④ “sweltering summer”(酷热的夏季)一语双关。1963年夏,美国南方异常炎热;1963年夏,又是美国诸多城市,尤其是在南方,发生严重种族冲突的时候,黑人与白人的关系异常紧张。

neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

tranquility: state of being quiet and peaceful

But there is something that I must say to my people, who stand on the warm threshold which leads into the palace of justice; in the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force.

warm: fresh

plane: level of thought, existence or development

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today^①, have come to realize that their destiny is tied up with our destiny. They have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone. And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back.

pledge: solemn promise; vow

There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain

① 当日参与游行的白人约6万之众。

lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto^① to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "for whites only."^② We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote^③. No, no, we are not satisfied, and we will not be satisfied until "justice rolls down like waters, and righteousness like a mighty stream."

tribulation; a state of great trouble or suffering

stagger; cause (someone) to move unsteadily from side to side; walk with weak unsteady steps, as if you are about to fall

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana^④, go back to the slums and ghettos of our northern cities, knowing

① “ghetto”是北方州各城市专为黑人或其他有色人种而建的聚居区，有译为“隔都”者。

② “For Whites Only”（仅供白人），种族隔离的标识；见于候车室、餐厅、剧院、公园、图书馆、俱乐部、医院、学校等公共场所。

③ 以密西西比与纽约州的黑人为例，意味深长。密西西比州位于美国南方，南方州的黑人由于形形色色的法律规定而在事实乃至法律上被剥夺了选举权，而密西西比是黑人受歧视与迫害最严重的州之一。纽约州位于北方，北方州的黑人在法律上享有选举权，也在事实上能够参与投票，但是，黑人在国家权力体系中的作用微不足道，即便有选举权也改变不了他们的命运。以这两州为例，一方面表明美国南北方在种族政策上的差异，另一方面也揭示：无论南方还是北方，黑人都需为改变自己的命运而努力。

④ 密西西比、阿拉巴马、南卡罗来纳、佐治亚、路易斯安那这5个州是通常所说的南方腹地州（Deep South，亦称“深南方”），种族歧视与迫害最为严重。有时，“Deep South”还包括佛罗里达和德克萨斯州，语境不同，所指范围亦有差异。

that somehow this situation can and will be changed.

Let us not wallow in the valley of despair, I say to you today, my friends: so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.^①

wallow: to roll oneself about in a lazy manner; to spend time without making any effort to change situation, feelings, etc.

I have a dream that one day this nation will rise up and live out the true meaning of its creed—we hold these truths to be self-evident, that all men are created equal^②.

I have a dream that one day on the red hills of Georgia^③ the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

oasis: a pleasant or peaceful area or period in the midst of a difficult or hectic place or situation.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today!

① 从此段起,演说进入“我有一个梦”的主题;但这个“梦”并非马丁·路德·金事先准备好要说的内容,而属即兴发挥。当时,台下有听众向他喊道:“告诉他们,我们有一个梦”(Tell them, we have a dream)。回应观众的请求,金放下讲稿,开始大声讲述黑人的梦想。此段中“still”一词就透露出了当时的情形。

② 何谓“American dream”? 机会平等、自由竞争、努力工作,寻找自己的幸福。这就是美国梦! 然而,对于黑人来说,他们在获得与白人平等的身份之前,不可能实现这样的梦。因此,马丁·路德·金首先用美国《独立宣言》所宣示的“不言而喻的真理:人人生而平等”(we hold these truths to be self-evident, that all men are created equal)作为讲述其“梦”的起点。随后几段是历史性的追忆。

③ Red Hills 横跨佐治亚与佛罗里达州。18 世纪初,美国白人驱逐、杀害居住于此的印第安人,并开始定居于此,种植棉花,施行奴隶制度。此处提示黑人为奴的历史。

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition^① and nullification^②; one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today!

exalt; raise to a higher position

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight and the glory of the Lord shall be revealed and all flesh shall see it together^③.

hew; to shape sth by cutting with a sharp tool (such as an ax)

This is our hope. This is the faith that I go back to the South with. With this faith, we will be able to hew out of the mountain of despair a stone of hope.

jangle; to make a ringing metallic sound, typically a discordant one

With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith, we will be able to work together,

① 1896年5月,美国联邦最高法院在“普莱西对弗格森”(Plessy v. Ferguson)一案中作出“隔离但平等”(Separate but Equal)的裁决。1954年5月,该裁决由联邦最高法院在“布朗对托皮卡”(Brown v. Board of Education of Topeka)案中宣布废除。自此,种族隔离制度的合法性被推翻。但是,布朗裁决遭到了南方各州白人种族主义者的强烈抵制,他们呼吁南方各州政府插在联邦最高法院与白人之间,抵制布朗裁决的执行,使之归于无效。1956年4月起,阿拉巴马、密西西比、佐治亚、田纳西、南卡罗来纳、弗吉尼亚、阿肯色、佛罗里达、路易斯安那等南方州先后通过法案,同意以“插入”(Interposition)策略抵制布朗裁决,宣布布朗裁决无效。

② “nullification”指州政府如认定联邦法令违宪,便可拒绝执行。作为一种政治、法律思想,它在美国南方由来已久。19世纪上半叶,美国政治家约翰·卡尔洪恩(John Calhoun)主张最为激烈与坚决。

③ 此段从“Every valley shall be exalted”直到结尾,均出自《圣经·旧约》“以赛亚书”(Isaiah)第40章第4至5节(通常以40:4~5表示)，“以赛亚书”对之有特别说明：“这是耶和華亲口说的”。马丁·路德·金拥有神学博士学位,身为牧师,引用《圣经》是他的习惯。这一段也是他布道时常常引用的段落。另:前文“unearned suffering is redemptive”亦出自《圣经》。

to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day, this will be the day when all of God's children will be able to sing with new meaning: "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the Pilgrim's pride, from every mountainside, let freedom ring!"^① And if America is to be a great nation, this must become true.

And so let freedom ring from the prodigious hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York.

Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California.

But not only that^②

Let freedom ring from Stone Mountain of Georgia.

'tis: that is

thee: used as a singular form of "you" when it is the object of a verb or preposition

Pilgrim: one of the people who traveled by boat from England and created the first permanent settlement in New England at Plymouth in 1620

prodigious: amazing or wonderful

curvaceous: having an attractively curved shape

① "My Country, 'tis of thee" 是一首在美国传唱百余年的爱国歌曲, 又名 "America", 歌词由塞穆尔·史密斯 (Samuel Francis Smith) 于 1831 年创作。美国官方于 1931 年将 "The Star-Spangled Banner" 定为国歌之前, "My Country, 'tis of thee" 一直是美国国歌之一。演说中所引是它的第一段歌词。

② 前文 "let freedom ring" 指自由的歌声从美国东部、西部与中部, 即美国全境响起; 从这里起, 以下三句 "Let freedom ring" 让自由之声响起的地方转入对美国黑人来说意味尤其深长的地区: Stone Mountains of Georgia, 刻有南部邦联总统杰斐逊·戴维斯 (Jefferson Davis)、南部邦联名将罗伯特·李 (Robert E. Lee) 与托马斯·杰克逊 (Thomas Jackson) 三人的巨型浮雕, 均为骑在马上姿态; Lookout Mountain of Tennessee, 1863 年美国内战战场之一; Mississippi, 既是美国南方棉花种植带 (又称 Black Belt) 的中心, 也是美国黑人受歧视与迫害最严重的地区之一。