



西安外国语大学编著

21★世纪英语专业

系列教材

美国文学选读

Selected Readings in American Literature

主编 胡小花



西安交通大学出版社
XI'AN JIAOTONG UNIVERSITY PRESS



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西安外国语大学“十一五”规划教材

21[★]世纪英语专业

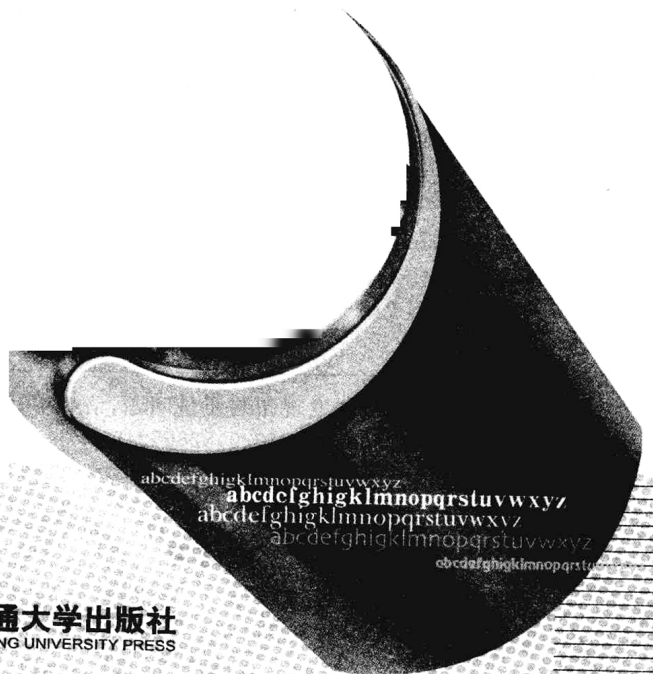
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新世纪之初,随着英语教育的快速发展,高等学校英语专业学生的入学英语水平在不断提高,这对英语专业教材的时效性和适用性是一种挑战。随着新世纪的到来,中国在文化和经济等领域变化巨大,国际交往越来越多,网络应用不断普及,知识更新周期不断缩短。社会的种种变化也对英语专业的教学与教材建设提出了新的任务。为了顺应时代的进步,满足不断发展的社会对英语人才知识结构的新要求,高等学校英语专业应在继承优秀教材编写传统的前提下,不断创新,推出能够反映新的教学理念、体现新的教学改革成果、富有时代气息和丰富内容、符合英语专业教学实际需要的新教材。基于以上思路,西安外国语大学英文学院将“21世纪英语专业系列教材”列为“十一五”规划教材建设项目,统一策划并组织富有教学经验的教师参与编写。

“21世纪英语专业系列教材”包括英语语音、口语、听力、阅读、写作、翻译、英美文学、语言学、英语国家社会与文化等英语专业必修课程和选修课程使用的教材。本系列教材的编写以高等学校英语专业教学大纲为依据,在全面分析我国中西部地区英语专业学生实际水平和需要的前提下,对每门课程的教材内容进行精心筛选,有针对性地对教材的编排体例进行合理设计。专业基础课程的教材做到有利于学生英语基本功的训练和语言技能的全面发展;相关专业课程教材旨在拓宽学生的知识范围,提高他们的人文素养,培养分析问题、解决问题的能力。

“21世纪英语专业系列教材”在选材方面依据知识性、科学性、时代性的总原则,力图反映该教材涉及学科新的教学与研究成果。专业基础课程的教材选取语言知识丰富、内容生动活泼、能够反映现当代社会特征、启迪思想并能够调动学习自觉性的材料。此类教材在内容安排上体现循序渐进、由浅入深、有利于教学活动组织和学生参与讨论交流的原



则。相关专业知识课程的教材在侧重学科基础知识传授的同时力图体现反映学科发展的新内容,注意专业知识的系统性介绍并体现相近专业课程之间的相互关联。此类教材在编写方面力图做到表述语言简明、信息量大且相对集中,在选材和内容安排方面考虑到有利于现代教育技术的应用。

教材建设是英语专业建设的一项重要工作。编写能够通过教学有效传授系统的专业基础知识和相关专业知识、反映各门课程涉及学科的发展、体现和推广英语专业教学改革成果和成功经验的教材,是高等学校英语专业建设的一项长期任务。西安外国语大学英文学院在英语专业本科教育方面已有50年的积淀,在长期的专业建设和发展中形成了自身的英语教育特色,编写了一批反响良好的本科教材。此次推出的“21世纪英语专业系列教材”有的是在过去出版使用的基础上修订再版的,有的是使用数年的校内教材经编者重新改编修订的,有的是依据教学大纲要求、结合编者的研究成果和教学经验新编的。所有教材编写人员均有多年的专业教学经验和相关研究成果。他们熟悉英语专业本科教学的原理与规律,了解学生的难点所在和实际需要,将各自的课程教学经验积累融入编写的教材之中并体现在教材内容科学合理的编排方面。

“21世纪英语专业系列教材”的编写出版丰富了英语专业教材的种类,为本科教学提供了更多的教材选择,从而使教学更符合学生需要、更有明确的针对性。限于编写水平,本系列教材不足之处在所难免。我们真诚地希望专家、同行提出宝贵意见,以帮助我们改进教材编写工作。

编委会

2008年9月

前 言

即使不包括印第安神话、诗歌与口头叙事,自1608年约翰·史密斯写作《关于弗吉尼亚的真实叙事》至今,美国文学已走过四百年风雨历程,也算是一段不短的历史,经过了殖民地时期的宗教与纪实文学、建国前后启蒙与革命文学以及浪漫主义、现实主义文学直到进入二十世纪后的各种文学思潮与流派,每个阶段都在继承与突破传统中前行,表现出越来越鲜明的“美国性”(Americanness)。D·H·劳伦斯在其《美国经典文学研究》(1923)中称美国文学具有世界上任何地方都不具备的只属于美洲大陆的特质。他分析评价了从富兰克林到麦尔维尔近二百年美国文学史上八位作家及其主要作品,认为“在陈旧的美国经典中有一种新鲜的声音”。诚然,美国文学之所以吸引学者、评论家以及普通读者正是因为其新奇独特的、不可复制的“美国性”或者“美国声音”,但是,当我们畅游美国文学之河,我们会发现所谓的“美国性”其实是很难界定的。

首先,早期的美国文学可以说是欧洲特别是英国文学传统在新大陆的延续。虽然独立战争以后一批又一批的作家竭力摆脱旧大陆的影响,努力创造、发展独立的美国文学,但他们与欧洲文学之间的渊源从未被彻底割裂。例如,马克·吐温的作品多以特定的美国口语表现特有的美国精神,被学术界称为“用自己的思想、自己的眼睛、自己的语言写作”的“真正美国作家”,然而,他的作品与狄更生及其他欧洲现实主义作家的作品有着显而易见的共性与关联。其实,这种对欧洲传统有意无意的继承不但没有影响美国文学的独立性反而使其更加深刻与厚重。其次,美国是一个幅员辽阔的国家,生活在不同地域的人们生活习俗、价值观甚至思维方式都有明显差异,不同地区的作家也会以不同的艺术语言、不同的表现手法关注生活的不同侧面。然而,无论是凯瑟的内布拉斯加大草原、斯坦贝克的加利福尼亚塞林纳斯山谷,还是福克纳的“邮票大小的故乡”、密西西比的牛津,除了其浓厚的地域色彩以外也表现出相通的美国特点。最后,美国是一个多民族的国家,不同种族的作家把自己的文化、宗教与理想同时融进这个国家的文学,使它变得丰富多彩。因此,所谓的“美国性”是多元的,所谓的“美国声音”确切地说是一种多重唱。

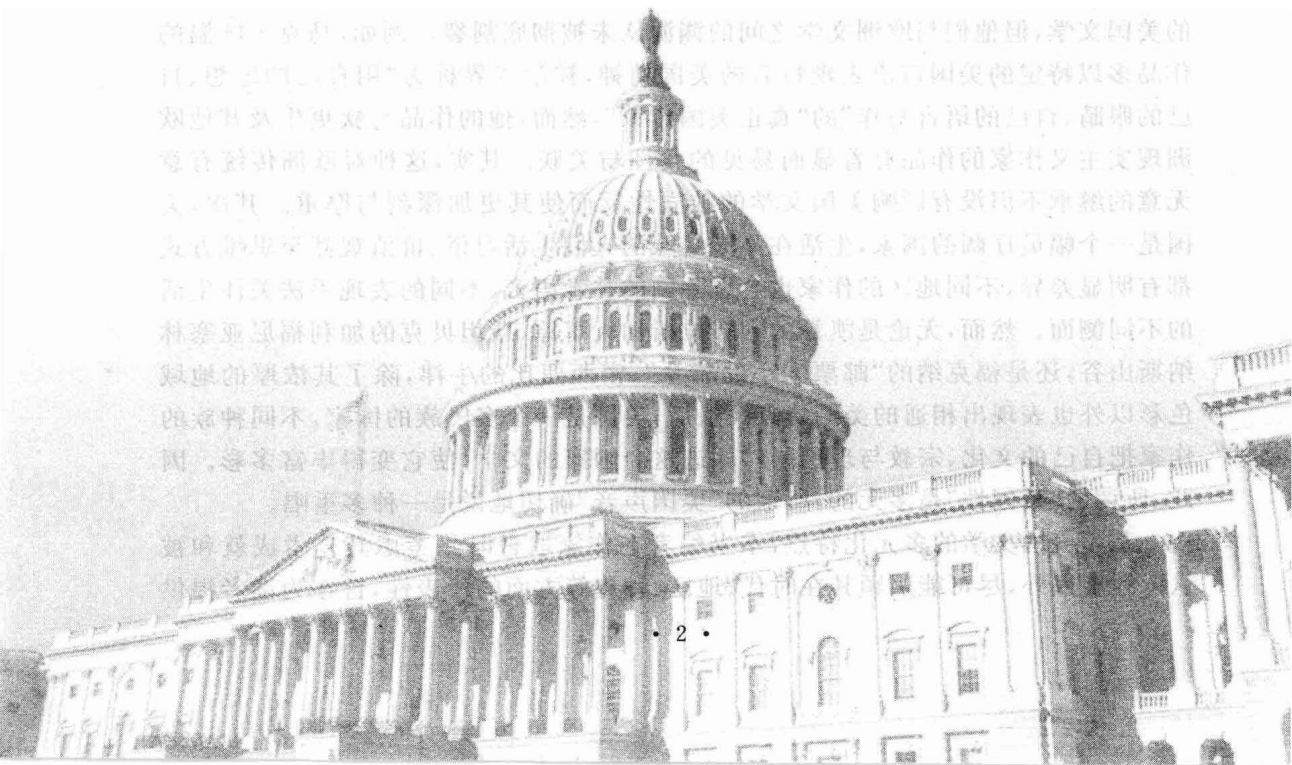
基于美国文学的多元化特点,本书编者在作家取舍时除考虑其艺术成就和被认可程度以外,尽可能照顾其在时代、地区、种族等方面的代表性,旨在为读者提供

一幅相对说来较为全面的图画。然而,因篇幅所限,不少优秀的作家及其作品不得不被割舍。如果篇幅许可,我们会收入更多的早期作家因为他们是美国文学的源头、更多的女作家因为她们所创造的文学宝藏曾不公地被长期埋葬、更多的自然文学作家因为赞颂自然是始于荒野的美国文学中一个不衰的主题、更多的少数族裔作家因为他们与众不同的声音使美国文学更加新鲜更具活力。本书适合大学英语专业学生学习美国文学课程以及报考研究生复习之用。为了给读者提供一个较为清晰的美国文学发展轮廓,并凸显出其中的亮点,该选读包括了三个附录:美国文学大事记、获普利策奖的作家名单、获诺贝尔文学奖的美国作家名单。

本书编写分工如下:胡小花负责编写大纲制定、全书审校、附录整理及 Thoreau, James, Faulkner, Hemingway, Steinbeck 和 Miller 等章节;郭淑青负责 Hawthorne, Twain, O'Neil, Fitzgerald, Tennessee Williams, Dreiser, London, Bellow 和 Kingston 等章节;张媛负责 Poe, Whitman, Dickinson, Cather, Frost, William Carlos Williams, Albee 和 Morrison 等章节。本书在编写过程中得到西安外国语大学研究生王新文、白雪、于晓燕同学的协助,在此表示感谢。

由于编者水平有限,书中错误与不足在所难免,恳请读者批评指正。

编者



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Nathaniel Hawthorne (1804 — 1864)

Nathaniel Hawthorne was born in 1804 in the city of Salem, Massachusetts. His great-grandfather, John Hathorne, was one of the judges who oversaw the Salem Witch Trials. Therefore, Hawthorne later changed his name to “Hawthorne”, adding a “w” to dissociate from his notorious forebears. In 1828, Hawthorne anonymously published his first work *Fanshawe*. Then, he published several short stories in various periodicals which he collected in 1837 as *Twice-Told Tales*. In 1836, he became engaged to Sophia Peabody, an illustrator and transcendentalist. He worked at a Custom House and joined a Transcendentalist Utopian community in order to save money to marry her. After three years of engagement, Hawthorne married Sophia Peabody on July 9, 1842. They moved to The Old Manse in Concord, Massachusetts, where he wrote most of the tales collected in *Mosses from an Old Manse*. In April 1846, Hawthorne was officially appointed as the “Surveyor for the District of Salem and Beverly and Inspector of the Revenue for the Port of Salem” at an annual salary of \$ 1,200, and he had difficulty writing during this period, but returned to writing and published *The Scarlet Letter* in mid-March 1850. In 1851, he finished *The House of the Seven Gables*, which was called “the most valuable contribution to New England history that has been made” and *The Blithedale Romance* followed in quick succession. He also published in 1851 a collection of short stories retelling myths, *A Wonder-Book for Girls and Boys*. The year 1860 saw the publication of *The Marble Faun*, which is his last and longest novel. But, failing health prevented him from completing several more romances. He died in sleep on May 19, 1864, and was buried in Sleepy Hollow Cemetery, Concord, Massachusetts.

Hawthorne has long been considered as the first American writer who was concerned with morality. He showed great interest in the theme of guilt and sin, and devoted himself to the exploration of the result of sin, and the effect of guilt by dealing in most of his works with sensational material, such as poisoning, adultery and crime. The central subject of Hawthorne's works was the human soul, in the exploration of which he revealed his criticism of life. He lived seclusively in the time less religious but more industrialized, and he believed that the evil in the heart of man is the source of social evils. According to Hawthorne, “There is evil in every human heart, which may remain latent, perhaps through the whole life; but





circumstance may rouse it to activity.” He believed that human beings get punished by their sins in one way or another, and they are predestined; they will continually commit sins. They can never get free from their depravity.

Hawthorne showed his mastery of history and tradition of the region he lived in. Most of his characters and settings are puritan and he deals a lot with witchcraft, the Puritan persecution of Quakers, and the theocratic society in his works. However, the Puritan religion has its influence on him in turn. Puritan doctrine taught that all men are totally depraved because man had broken the Covenant of Works when Adam had eaten from the Tree of Knowledge, and God offered a new covenant to Abraham's people which held that election to Heaven was merely a possibility. In the Puritan religion, believers recognized the negative aspects of their humanity rather than the gifts they possessed.

Hawthorne wrote over a hundred stories, essays and sketches, among which *The Scarlet Letter* was undoubtedly the first great American novel. However, he was also well known for his short stories. “Young Goodman Brown” was one of the best.

“Young Goodman Brown” is the dream experience of Goodman Brown who is young, innocent and, as his name suggests, an average man. He leaves his wife, Faith, to meet with somebody in the forest, who was hinted to be the Devil, and the journey is to join in an unspecified but unholy ritual. As they proceed, Goodman meets an old woman named Goody Cloyse. He recognizes her as a teacher and a spiritual guide but begins to realize she is part of the evil that surrounds him. The same is true with Deacon Gookin and the Minister and Goodman realizes that these men are both in league with evil. Therefore, he hesitates and then is determined to go back. However, as he moves out of the darkness, he hears his wife's voice, and a pink ribbon blows down next to him and he sees that Faith, his wife, is part of the “communion” that is taking place in the woods.

Soon he reaches a clearing with a crude altar surrounded by the “saints” and “sinners” of Salem. At a call for the new members he steps forward, and Faith is led forward by two women. Goodman and his wife approach the altar and, as they are about to be anointed in blood to seal their alliance with wickedness, he cries out to Faith to resist this evil. He never finds out, however, if Faith does resist. As soon as the words are out of his mouth, Goodman Brown finds himself alone in the forest. The next morning he returns to Salem. Everywhere he goes he sees people who attended the meeting, but he turns away from them. He even turns from Faith.



Though Goodman Brown never finds out whether or not he dreamed the meeting in the forest, the experience still has a profound effect on him. After that night, he becomes a stern, sad, and distrustful man. He rejects the faith he once had in his religion and even rejects his own wife. At his death, no hopeful words are carved upon his tombstone. He lives a gloomy life ever since.

Hawthorne expresses the theme of guilt and evil in the story of "Young Goodman Brown" by employing symbols. First, he bestows on the names of characters symbolic meanings. Brown, for example, stands for everyman in society, who is made a fallen soul overnight by an adventure. So his experience can be taken as that of everyone around us. While Faith, the name of Brown's wife, has symbolic meaning of love, hope and belief. Goodman Brown has lost both his wife Faith and his spiritual faith. The journey to the forest may well be a journey of his mind into the dark region of evil.

Hawthorne's ambiguity is pervasive and intentional. Many of Hawthorne's stories show the interplay of light and dark, good and evil, but do not offer easy explanations or resolutions. Take "Young Goodman Brown" as an example. The center of the story is whether the events of the night are actual or dreamlike. It seems that at the crucial point when Brown summons the strength to cry to his wife, he has successfully resisted the temptation. But he is not saved at the end of the story. The paradoxical nature of ambiguity can be traced back to Hawthorne's view on human life and human nature, which is also paradoxical.

"Young Goodman Brown" has been taken as a biographical framework of Hawthorne. It was influenced by his Puritan heritage. His 17th century paternal ancestors had been illustrious founders as well as political and religious Puritan leaders of Salem. He felt guilty for his ancestor's part in witch trials and intolerant prosecution of Quakers. In "Young Goodman Brown", the devil tells Brown that "I helped your grandfather, the constable, when he lashed the Quaker woman so smartly". Historians of Hawthorne's day harshly criticized witch trials, and Hawthorne anticipated reader interest as an added incentive for using his Puritan heritage as a background for his work.

Young Goodman Brown

Young Goodman Brown came forth at sunset into the street at Salem village; but put his head back, after crossing the threshold, to exchange a parting kiss with his young wife. And Faith, as the wife was aptly named, thrust her own





pretty head into the street, letting the wind play with the pink ribbons of her cap while she called to Goodman Brown.

“Dearest heart,” whispered she, softly and rather sadly, when her lips were close to his ear, “prithee put off your journey until sunrise and sleep in your own bed tonight. A lone woman is troubled with such dreams and such thoughts that she’s afraid of herself sometimes. Pray tarry with me this night, dear husband, of all nights in the year.”

“My love and my Faith,” replied young Goodman Brown, “of all nights in the year, this one night must I tarry away from thee. My journey, as thou callest it, forth and back again, must needs be done twixt now and sunrise. What, my sweet, pretty wife, dost thou doubt me already, and we but three months married?”

“Then God bless you!” said Faith, with the pink ribbons; “and may you find all well when you come back.”

“Amen!” cried Goodman Brown. “Say thy prayers, dear Faith, and go to bed at dusk, and no harm will come to thee.”

So they parted; and the young man pursued his way until, being about to turn the corner by the meeting-house, he looked back and saw the head of Faith still peeping after him with a melancholy air, in spite of her pink ribbons.

“Poor little Faith!” thought he, for his heart smote him. “What a wretch am I to leave her on such an errand! She talks of dreams, too. Methought as she spoke there was trouble in her face, as if a dream had warned her what work is to be done tonight. But no, no; ’t would kill her to think it. Well, she’s a blessed angel on earth; and after this one night I’ll cling to her skirts and follow her to heaven.”

With this excellent resolve for the future, Goodman Brown felt himself justified in making more haste on his present evil purpose. He had taken a dreary road, darkened by all the gloomiest trees of the forest, which barely stood aside to let the narrow path creep through, and closed immediately behind. It was all as lonely as could be; and there is this peculiarity in such a solitude, that the traveller knows not who may be concealed by the innumerable trunks and the thick boughs overhead; so that with lonely footsteps he may yet be passing through an unseen multitude.

“There may be a devilish Indian behind every tree,” said Goodman Brown to himself; and he glanced fearfully behind him as he added, “What if the devil



himself should be at my very elbow!"

His head being turned back, he passed a crook of the road, and, looking forward again, beheld the figure of a man, in grave and decent attire, seated at the foot of an old tree. He arose at Goodman Brown's approach and walked onward side by side with him.

"You are late, Goodman Brown," said he. "The clock of the Old South was striking as I came through Boston, and that is full fifteen minutes ago."

"Faith kept me back a while," replied the young man, with a tremor in his voice, caused by the sudden appearance of his companion, though not wholly unexpected.

It was now deep dusk in the forest, and deepest in that part of it where these two were journeying. As nearly as could be discerned, the second traveller was about fifty years old, apparently in the same rank of life as Goodman Brown, and bearing a considerable resemblance to him, though perhaps more in expression than features. Still they might have been taken for father and son. And yet, though the elder person was as simply clad as the younger, and as simple in manner too, he had an indescribable air of one who knew the world, and who would not have felt abashed at the governor's dinner table or in King William's court, were it possible that his affairs should call him thither. But the only thing about him that could be fixed upon as remarkable was his staff, which bore the likeness of a great black snake, so curiously wrought that it might almost be seen to twist and wriggle itself like a living serpent. This, of course, must have been an ocular deception, assisted by the uncertain light.

"Come, Goodman Brown," cried his fellow-traveller, "this is a dull pace for the beginning of a journey. Take my staff, if you are so soon weary."

"Friend," said the other, exchanging his slow pace for a full stop, "having kept covenant by meeting thee here, it is my purpose now to return whence I came. I have scruples touching the matter thou wot'st of."

"Sayest thou so?" replied he of the serpent, smiling apart. "Let us walk on, nevertheless, reasoning as we go; and if I convince thee not thou shalt turn back. We are but a little way in the forest yet."

"Too far! Too far!" exclaimed the goodman, unconsciously resuming his walk. "My father never went into the woods on such an errand, nor his father before him. We have been a race of honest men and good Christians since the days of the martyrs; and shall I be the first of the name of Brown that ever took this





path and kept.”

“Such company, thou wouldst say,” observed the elder person, interpreting his pause. “Well said, Goodman Brown! I have been as well acquainted with your family as with ever a one among the Puritans; and that’s no trifle to say. I helped your grandfather, the constable, when he lashed the Quaker woman so smartly through the streets of Salem; and it was I that brought your father a pitch-pine knot, kindled at my own hearth, to set fire to an Indian village, in King Philip’s war. They were my good friends, both; and many a pleasant walk have we had along this path, and returned merrily after midnight. I would fain be friends with you for their sake.”

“If it be as thou sayest,” replied Goodman Brown, “I marvel they never spoke of these matters; or, verily, I marvel not, seeing that the least rumor of the sort would have driven them from New England. We are a people of prayer, and good works to boot, and abide no such wickedness.”

“Wickedness or not,” said the traveller with the twisted staff, “I have a very general acquaintance here in New England. The deacons of many a church have drunk the communion wine with me; the selectmen of divers towns make me their chairman; and a majority of the Great and General Court are firm supporters of my interest. The governor and I, too—But these are state secrets.”

“Can this be so?” cried Goodman Brown, with a stare of amazement at his undisturbed companion. “Howbeit, I have nothing to do with the governor and council; they have their own ways, and are no rule for a simple husbandman like me. But, were I to go on with thee, how should I meet the eye of that good old man, our minister, at Salem village? Oh, his voice would make me tremble both Sabbath day and lecture day.”

Thus far the elder traveller had listened with due gravity; but now burst into a fit of irrepressible mirth, shaking himself so violently that his snake-like staff actually seemed to wriggle in sympathy.

“Ha! ha! ha!” shouted he again and again; then composing himself, “Well, go on, Goodman Brown, go on; but, prithee, don’t kill me with laughing.”

“Well, then, to end the matter at once,” said Goodman Brown, considerably nettled, “there is my wife, Faith. It would break her dear little heart; and I’d rather break my own.”

“Nay, if that be the case,” answered the other, “e’en go thy ways, Goodman Brown. I would not for twenty old women like the one hobbling before

