

第八届  
“华东师范大学-《英语世界》杯”  
翻译大赛原文

英译汉原文：

**On Home**

By *John Berger*

“Philosophy is really homesickness, it is the urge to be at home everywhere.”—Novalis

【1】The transition from a nomadic life to a settled one is said to mark the beginning of what was later called civilization. Soon all those who survived outside the city began to be considered uncivilized. But that is another story—to be told in the hills near the wolves.

【2】Perhaps during the last century and a half an equally important transformation has taken place. Never before our time have so many people been uprooted. Emigration, forced or chosen, across national frontiers or from village to metropolis, is the quintessential experience of our time. That industrialization and capitalism would require such a transport of men on an unprecedented scale and with a new kind of violence was already prophesied by the opening of the slave trade in the sixteenth century. The Western Front in the First World War with its conscripted massed armies was a later confirmation of the same practice of tearing up, assembling, transporting, and concentrating in a “no-man’s land.” Later, concentration camps, across the world, followed the logic of the same continuous practice.

【3】All the modern historians from Marx to Spengler have identified the contemporary phenomenon of emigration. Why add more words? To whisper for that which has been lost. Not out of nostalgia, but because it is on the site of loss that hopes are born.

【4】The term *home* (Old Norse *Heimer*, High German *heim*, Greek *kōmi*, meaning “village”) has, since a long time, been taken over by two kinds of moralists, both dear to those who wield power. The notion of *home* became the keystone for a code of domestic morality, safeguarding the property (which included the women) of the family. Simultaneously the notion of *homeland* supplied a first article of faith for patriotism, persuading men to die in wars which often served no other interest except that of a minority of their ruling class. Both usages have hidden the original meaning.

【5】Originally home meant the center of the world—not in a geographical, but in an ontological sense. Mircea Eliade has demonstrated how home was the place from which the world could be *founded*. A home was established, as he says, “at the heart of the real.” In traditional societies, everything that made sense of the world was real; the surrounding chaos existed and was threatening, but it was threatening because it was *unreal*. Without a home at the center of the real, one was not only shelterless, but also lost in nonbeing, in unreality. Without a home everything was fragmentation.

【6】Home was the center of the world because it was the place where a vertical line crossed with a horizontal one. The vertical line was a path leading upwards to the sky and downwards to the underworld. The horizontal line represented the traffic of the world, all the possible roads leading across the earth to other places. Thus, at

home, one was nearest to the gods in the sky and to the dead in the underworld. This nearness promised access to both. And at the same time, one was at the starting point and, hopefully, the returning point of all terrestrial journeys.

【7】The crossing of the two lines, the reassurance their intersection promises, was probably already there, in embryo, in the thinking and beliefs of nomadic people, but they carried the vertical line with them, as they might carry a tent pole. Perhaps at the end of this century of unprecedented transportation, vestiges of the reassurance still remain in the unarticulated feelings of many millions of displaced people.

【8】Emigration does not only involve leaving behind, crossing water, living amongst strangers, but also, undoing the very meaning of the world and—at its most extreme—abandoning oneself to the unreal which is the absurd.

【9】Emigration, when it is not enforced at gunpoint, may of course be prompted by hope as well as desperation. For example, to the peasant son the father's traditional authority may seem more oppressively absurd than any chaos. The poverty of the village may appear more absurd than the crimes of the metropolis. To live and die amongst foreigners may seem less absurd than to live persecuted or tortured by one's fellow countrymen. All this can be true. But to emigrate is always to dismantle the center of the world, and so to move into a lost, disoriented one of fragments.

汉译英原文:

## 家（节选）

文/周国平

【1】家庭是人类一切社会组织中最自然的社会组织，是把人与大地、与生命的源头联结起来的主要纽带。有一个好伴侣，筑一个好窝，生儿育女，恤老抚幼，会给人一种踏实的生命感觉。无家的人倒是一身轻，只怕这轻有时难以承受，容易使人陷入一种在这世上没有根基的虚无感觉之中。

【2】人是一种很贪心的动物，他往往想同时得到彼此矛盾的东西。譬如说，他既想要安宁，又想要自由，既想有一个温暖的窝，又想作浪漫的漂流。他很容易这山望那山高，不满足于既得的这一面而向往未得的那一面，于是便有了进出“围城”的迷乱和折腾。不过，就大多数人而言，是宁愿为了安宁而约束一下自由的。一度以唾弃家庭为时髦的现代人，现在纷纷回归家庭，珍视和谐的婚姻，也正证明了这一点。原因很简单，人终究是一种社会性的动物，而作为社会之细胞的家庭能使人的社会天性得到最经常最切近的满足。

【3】家不仅仅是一个场所，而更是一个本身即具有生命的活体。两个生命因相爱而结合为一个家，在共同生活的过程中，他们的生命随岁月的流逝而流逝，流归何处？我敢说，很大一部分流入这个家，转化为这个家的生命了。共同生活的时间愈长，这个家就愈成为一个有生命的东西，其中交织着两人共同的生活经历和命运，无数细小而宝贵的共同记忆，在多数情况下还有共同抚育小生命的辛劳和欢乐。正因为如此，即使在爱情已经消失的情况下，离异仍然会使当事人感觉到一种撕裂的痛楚。此时不是别的东西，而正是家这个活体，这个由双方生命岁月交织成的生命体在感到疼痛。如果我们时时记住家是一个有生命的东西，它也知道疼，它也畏惧死，我们就会心疼它，更加细心地爱护它了。那么，我们也许就可以避免一些原可避免的家庭破裂的悲剧了。

【4】心疼这个家吧，如同心疼一个默默护佑着也铭记着我们的生命岁月的善良的亲人。