

WORLD FAMOUS FICTIONS

伽利華遊記  
GULLIVER'S TRAVELS

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# GULLIVER'S TRAVELS

By

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# 迦利華遊記

## 作者傳略

士維甫特(Swift)是一六六七至一七四五年間人，父母是英國人，他生於愛爾蘭(Ireland)，在都伯林(Dublin)之特林尼替(Trinity)大學讀書，其後得過牛津學位。他想在教會裏得高位。當時改進黨及保守黨互爭政權，頗重文人，最借重他的文章，以攻擊彼黨，他替兩黨都做過文章。當他最得意的時候，他居然以才子詞人，做白衣卿相，蔑視公侯，不可一世。他有一次當宰相是個小跑，打發他去下議院告訴一個大臣說，『倘着他大餐吃得遲，我就不同他吃了。』又有一次他到一個新婚的伯爵府裏，他對伯爵的新夫人說道『我聽說你會唱，你唱給我聽。』夫人見他這樣無禮，不肯唱。他說道『她得唱給我聽，不然的話，他就要逼她唱——夫人，我叫你唱，你就得唱。』伯爵大笑，他的夫人大哭，走開。下次他見着她，說道，『夫人，你現在還是如我初次見你的時候那樣驕傲，那樣脾氣不好麼？』夫人答道，『牧師先生，我並不驕傲，你若喜歡我唱，我就唱。』他曾寫信給他的愛人，說道，『我在別處不擺架子，惟

在宮庭擺架子，我當一個貴族，如同我的一個最下等的朋友。』可惜他揚眉吐氣不過三年，又未得過什麼厚報，不過做到監督大教堂的牧師。他卻善與人交，是一個極好的同伴，最靠得住的朋友，又是當代最富於天才的文學家。他犯了幾年腦病纔死的。他的文章，峭麗雄健，簡潔明白。英文無有如他那樣鋒利，那樣直接的。他的字句，其利如刀，直刺心胸，卻無一個多餘的字。他的著作很多，有幾種都是傑作，伽利華遊記就是其中之一。有人批評這部遊記，說道，『有一種人讀這部書，不過如讀魯濱孫的飄流記，及史蒂芬孫的金銀島 (Stevenson's Treasure Island)。另外一種人，卻見得這部書是描摹世情，用不假裝飾的淺近文章，說深奧的道理，欺世的偽君子，讀了會很難過的。又有人說父母買這本書給孩子們讀，原望他們讀奇怪的故事，殊不知作者是為孩子們的父母說法。』坊間的本子，每多刪節，今選譯翻印的一七二六年原本。民國二十二年癸酉大暑日新會伍光建記。

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GULLIVER'S TRAVELS

# TRAVELS

## PART I

### A VOYAGE TO LILLIPUT

#### CHAPTER I

The Author gives some Account of himself and Family, his first Inducements to travel. He is shipwrecked, and swims for his Life, gets safe on shoar in the Country of *Lilliput*, is made a Prisoner, and carried up the Country.

I was extreemly tired, and with that, and the Heat of the Weather, and about half a Pint of Brandy that I drank as I left the Ship, I found myself much inclined to sleep. I lay down on the Grass, which was very short and soft, where I slept sounder than ever I remember to have done in my Life, and as I reckoned, above nine Hours; for when I awaked, it was just Day-light. I attempted to rise, but was not able to stir: For as I happen'd to lye on my Back, I found my Arms and Legs were strongly fastened on each side to the Ground; and my Hair, which was long and thick, tied down in the same manner. I likewise felt several slender Ligatures across my Body, from my Armpits to my Thighs. I could only look upwards, the Sun began to grow hot, and the Light offended mine Eyes. I heard a confused Noise about me, but in the Posture I lay, could see nothing except the Sky. In a little Time I felt something alive moving on my left Leg, which advancing gently forward over my Breast, came

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## 第一卷

### 第一回 到了小人國被囚

【格利瓦(又作加力味)說他航海觸礁,船破,棄水登岸,到了小人國,以後全是他自述。——譯者註】

我是極疲倦了,加上天熱,我離船的時候又喝了半合白蘭地,我就覺困倦想睡,我倒在極短而軟的草上睡,睡得很酣,我記得我生平沒有比這次睡得更酣的。我計算我睡了約九點鐘;因為我醒的時候,剛好天亮。我嘗試起來,卻動不得;因為我是仰着睡的,我看見我的手脚被東西綑得很牢,兩邊身子都被綑在地下,我的頭髮長而多,也是一樣的被綑在地下。我還覺得身上有幾條小帶子,從腋下到我的腿。我只能向上看:太陽起首熱,陽光傷我的眼。我聽見左右有嘈雜聲音;但是我這樣躺在地下,我只能看見天,不能看其他什麼東西。再過一會,我覺得有會動的東西在我的左腿上動,這個東西在我的胸脯上輕輕的向前

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almost up to my Chin; when bending mine Eyes downwards as much as I could, I perceived<sup>1</sup> it to be a human Creature not six Inches high, with a Bow and Arrow in his Hands, and a Quiver at his Back. In the mean time, I felt at least forty more of the same kind (as I conjectured) following the first. I was in the utmost Astonishment, and roared so loud, that they all ran back in a Fright; and some of them, as I was afterwards told, were hurt with the Falls they got by leaping from my sides upon the Ground. However, they soon returned, and one of them, who ventured so far as to get a full sight of my Face, lifting up his Hands and Eyes by Way of Admiration,<sup>2</sup> cried out in a shrill, but distinct Voice, *Hekinah Degul*. The others repeated the same Words several times, but I then knew not what they meant. I lay all this while, as the Reader may believe, in great Uneasiness: at length, struggling<sup>3</sup> to get loose, I had the fortune to break the Strings, and wrench out the Pegs that fastened my left Arm to the Ground; for, by lifting it up to my Face, I discover'd the Methods they had taken to bind me, and, at the same Time, with a violent Pull, which gave me excessive Pain, I a little loosened the Strings that tied down my Hair on the left Side, so that I was just able to turn my Head about two Inches. But the Creatures ran off a second time, before I could seize them; whereupon there was a great Shout in a very shrill Accent, and after it ceased, I heard one of them cry aloud, *Tolgo Phonac*; when in an instant I felt above an hundred Arrows discharged on my left Hand, which pricked me like so many Needles; and besides

<sup>1</sup> perceive 看見, 覺得. <sup>2</sup> admiration 嘉許, 讚美, 驚奇. <sup>3</sup> struggling 努力, 掙扎, 奮鬥.



走，幾乎走到我的下頷；那時候我盡我的所能，使我的兩眼向下看，我看見一個人不過六寸高，一手執弓，一手執箭，背着箭壺。當下我覺得至少還有四十個同類的人（我猜是同類的）跟隨第一個人來。我驚訝到極點，我很大聲叫喊，他們驚怕，全回頭跑，後來有人告訴我，他們從我的身邊往地下跳，受了傷。他們不久卻又回來，其中有一個膽大的，竟走上前，看我的全臉，他舉手舉目表示驚奇，用很尖很清楚的聲音喊希金那狄加爾。（Hekinah Degul 不知所謂只能譯音。——譯者註）其他的小人也同說這幾個字，說了幾次，這時候我還不曉得他們的意思。讀者可以相信，這時候我躺在那裏極不舒服。後來我掙扎鬆綁，幸而弄斷了繩子，把綁我的左手在地下的幾個木釘拔出來。我舉起左手到我的臉，我就看出他們是用什麼方法綁我的；同時我用力猛拉，這卻使我覺得非常痛楚，我就把綁我左邊頭髮在地下的繩子略弄鬆了，我剛好能夠轉我的頭約轉二寸。但是這些小人又跑開，我來不及捉他們；於是他們大喊，喊的聲音是很刺耳的，聲音停止之後，我聽一個小人大聲喊托拉谷甫那克；（Tolgo Phonac 小人國的話——譯者註。）我忽然覺得有一百多支箭向我的左手射來，我覺得如一百多針刺我一樣；此外他們還向

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they shot another Flight into the Air, as we do Bombs in *Europe*, whereof many, I suppose, fell on my Body, (though I felt them not) and some on my Face, which I immediately covered with my left Hand. When this Shower of Arrows was over, I fell a groaning with Grief and Pain, and then striving again to get loose, they discharged another Volly larger than the first, and some of them attempted with Spears to stick me in the Sides; but, by good luck, I had on me a Buff Jerkin, which they could not pierce. . . .

## CHAPTER II

The Emperor of *Lilliput*, attended by several of the Nobility, come to see the Author in his Confinement. The Emperor's Person and Habit describ'd. Learned Men appointed to teach the Author their Language. He gains Favour by his mild Disposition. His Pockets are searched, and his Sword and Pistols taken from him.

When I found myself on my Feet, I looked about me, and must confess I never beheld a more entertaining Prospect. The Country round appeared like a continued Garden, and the inclosed Fields, which were generally forty Foot square, resembled so many Beds of Flowers. These Fields were intermingled with Woods of half a stang,<sup>1</sup> and the tallest Trees, as I could judge, appeared to be seven Foot high. I viewed the Town on my left hand, which looked like the painted Scene of a City in a Theatre. . . .

The Emperor was already descended from the Tower, and advancing on Horse-back towards me, which had like to have cost him dear,<sup>2</sup> for the Beast, though very well

<sup>1</sup> stang 十六尺半. <sup>2</sup> had like to have cost him dear 使他幾乎受傷

空中放了一陣的箭，如歐洲人放炸彈，我猜想有好幾箭落在我身上（我卻不覺得），有幾箭落在我臉上，我立刻用我的左手遮我的臉。等到這一陣的箭放過之後，我聽見一陣帶着憂愁痛苦的呻吟；隨後我又努力要鬆了束縛，他們又放箭，放得比前次多，還有幾個小人嘗試用矛刺我兩邊的身；好在我穿了一件堅固牛皮短衣，他們刺不入。

## 第二回 小人國的皇帝

等到我站起來的時候，我四圍一看，我必要承認向來未見過比這裏更有趣的風景。四圍的地方好像是一片接連不斷的花園，大約都是四十尺見方的有東西圍住的田園，好像若干片的花畦。這些田園雜以八寸零四分之一寸高的樹林，據我所能測度的而言，最高的樹有七尺高。我看左手的市鎮，好像戲臺上的繪畫的城市。

皇帝已經從高臺下來，騎馬向我這裏來，使他幾乎受傷；因為那匹馬雖然是很受過教練的，卻完全未見過我這

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trained, yet wholly unused to such a Sight, which appeared as if a Mountain moved before him, reared up on his hinder Feet: But that Prince, who is an excellent Horse-Man, kept his Seat, till his Attendants ran in, and held the Bridle, while his Majesty had time to dismount. When he alighted, he surveyed me round with great Admiration, but kept without the length of my Chain. He ordered his Cooks and Butlers, who were already prepared to give me Victuals and Drink, which they pushed forward in a sort of Vehicles upon Wheels till I could reach them. I took these Vehicles, and soon emptied them all; twenty of them were filled with Meat, and ten with Liquor, each of the former afforded me two or three good Mouthfuls, and I emptied the Liquor of ten Vessels, which was contained in earthen Vials, into one Vehicle, drinking it off at a Draught, and so I did with the rest. The Empress, and young Princes of the Blood, of both Sexes, attended by many Ladies, sat at some distance in their Chairs, but upon the Accident that happened to the Emperor's Horse, they alighted, and came near his Person, which I am now going to describe. He is taller by almost the breadth of my Nail, than any of his Court, which alone is enough to strike an Awe into the Beholders. His Features are strong and masculine, with an *Austrian* Lip and arched Nose, his Complexion olive, his Countenance erect, his Body and Limbs well proportioned, all his motions graceful, and his Deportment majestick. He was then past his Prime, being twenty-eight Years and three Quarters old, of which he had reigned about seven, in great Felicity, and generally victorious. For the better convenience of beholding him, I lay on my

樣大的一個人，馬看見我好像看見眼前有一座大山在那裏動，就高舉後蹄：好在皇帝原是一個善騎馬的人，騎在馬上並未跌下來，等他的侍從們走來，抓住馬韁，皇帝就有時候下馬。他下了馬，四面的看我，很帶着稱讚的神色，卻離得遠遠的看，在鎖我的鏈子之長之外。那時候他的廚師及管事們已經侍候着，他就吩咐他們給我飲食，他們把飲食放在有輪的車子上，推到我身邊，使我能夠取用。我拿這些車子，不久把幾車的東西都吃完了；有二十輛車子滿裝着肉，十輛車子滿裝酒水；每車的肉供我兩三口，每車有十個瓦瓶的酒水，我一口喝盡，我照樣把其餘的酒水都喝了。皇后與少年的皇子皇女們，坐在轎子裏，有許多宮女伺候，離得我遠遠的；但是當皇帝的馬受驚時候，他們都下了轎，走近他身邊。我現在要實寫皇帝的身材面貌了。他比無論那個廷臣都高，幾乎高過我的一指甲；只是這一層就足以使旁觀人畏懼。他的面貌壯健，有男子氣概，有奧國人的嘴唇，鷹鉤鼻子，橄欖色的臉，他的神氣端正，他的身材及他的四肢很合比例，他的行動大方，他的態度莊嚴。（據說這是說英王佐治第一——譯者註。）這時候他已經過了盛年時代，他現在是二十八歲零八個月，他在位已經約及七年，人民歡樂，打仗大概總是得勝的。我因為要便於看他，我就歪着身子躺下，使我的臉同他的臉

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Side, so that my Face was parallel to his, and he stood but three Yards off: However, I have had him since many times in my Hand, and therefore cannot be deceived in the Description. His Dress was very plain and simple, and the Fashion of it between the *Asiatick* and the *European*: but he had on his Head a light Helmet of Gold, adorned with Jewels, and a Plume on the Crest. He held his Sword drawn in his Hand, to defend himself, if I should happen to break loose; it was almost three Inches long, the Hilt and Scabbard were Gold, enriched with Diamonds. His Voice was shrill, but very clear and articulate, and I could distinctly hear it when I stood up. The Ladies and Courtiers were all most magnificently clad, so that the Spot they stood upon seemed to resemble a Petticoat spread on the Ground, embroidered with Figures of Gold and Silver. His Imperial Majesty spoke often to me, and I returned Answers, but neither of us could understand a Syllable. There were several of his Priests and Lawyers present (as I conjectured by their Habits) who were commanded to address themselves to me, and I spoke to them in as many Languages as I had the least smattering of, which were *High* and *Low Dutch*, *Latin*, *French*, *Spanish*, *Italian*, and *Lingua Franca*:<sup>1</sup> but all to no purpose. After about two Hours the Court retired, and I was left with a strong Guard, to prevent the Impertinence, and probably the Malice of the Rabble, who were very impatient to croud about me as near as they durst, and some of them had the Impudence to shoot their Arrows

<sup>1</sup>Lingua Franca 在東方的買賣人所說的一種話,是意大利話,西班牙話,土耳其話,及別種話造成的。

平，他離我不過三碼遠：但是後來他有好幾次都在我的掌握中，（作者確有傲王侯的意思——譯者註。）所以我的實寫是不會錯的。他的衣服是樸素的，單簡的，式樣是居於歐亞兩洲之間：他頭上卻戴了一頂輕的金盔，有珠寶作裝飾，頂上有鳥羽。他拔出刀來，拿在手上，倘若我掙脫了，他好保護自己；這把刀約有三寸長，刀柄刀鞘都是金的，鑲了金剛鑽。他的聲音很尖卻是很清楚的，字眼又是說得很清楚的，我站起來的時候我還能夠聽得清楚。女眷們及廷臣們都穿得極華麗，他們所站的地方好像鋪在地上的裙，用金線銀線繡成花樣。皇帝屢次同我說話，我就回答，可惜彼此都不曉得對方說些什麼。在場的有好幾個他們教士及律師（我是從他們所穿的衣服猜的）、奉命同我說話，我所會的一知半解的幾種外國話，如高腔及低腔的荷蘭話，拉丁話，法蘭西話，西班牙話，意大利話及東方的買賣人的話，我盡情對他們說，還是無用。約有兩點鐘工夫就退朝，留下許多衛兵保護我，以免羣衆騷擾我，很許是免得他們虐待我，這些人很想走近前包圍我，當我坐在我的房子門口的時候，有幾個人居然無禮放箭射我，其中有

at me as I sate on the Ground by the Door of my House, whereof one very narrowly missed my left Eye. But the Colonel ordered six of the Ring leaders<sup>1</sup> to be seized, and thought no Punishment so proper as to deliver them bound into my Hands, which some of his Soldiers accordingly did, pushing them forwards with the But-Ends of their Pikes into my reach; I took them all in my right Hand, put five of them into my Coat-Pocket, and as to the sixth, I made a Countenance as if I would eat him alive. The poor Man squalled terribly and the Colonel and his Officers were in much Pain, especially when they saw me take out my Penknife: But I soon put them out of fear; for, looking mildly and immediately cutting the Strings he was bound with, I set him gently on the Ground, and away he ran; I treated the rest in the same manner, taking them one by one out of my Pocket, and I observed both the Soldiers and People were highly obliged at this Mark of my Clemency, which was represented very much to my Advantage at Court.

Towards Night I got with some difficulty into my House, where I lay on the Ground, and continued to do so about a Fortnight; during which time the Emperor gave Orders to have a Bed prepared for me. Six hundred Beds of the common Measure, were brought in Carriages and worked up in my House, an hundred and fifty of their Beds sown together made up the Breadth and Length, and these were four double, which however kept me but very indifferently<sup>2</sup> from the Hardness of the Floor,

<sup>1</sup> Ring leaders 禍首, 爲首滋事的人. <sup>2</sup> indifferently 不相干的, 是說疊四層的牀, 原是要使我不覺得石板的硬, 其實是很不相干的, 還是覺得硬.



一箭幾乎射中我的左眼。但是帶衛隊的軍官下令拘捕六個爲首滋事的人，他以爲最正當的懲罰就是把他們捆起來，送到我手上；於是有幾個兵丁就照辦，用他們長槍的那一頭推他們上前，推到我的手邊；我把這六個人都放在我的右手上，放了五個入我的衣袋，我對那第六個裝出一種顏色來，好像是要生吃他。這個可憐人大喊，喊得很可怕，軍官與他的部下心裏都很痛，尤其是當我拿出削鉛筆小刀的時候：好在我不久就使他們放心；因爲我露出溫和的神色，立刻把捆綁他的繩子割斷了，輕輕的放他在地，他就跑開；其餘五個人我全放了，我是從衣袋裏逐個拿出來放走的，我看見軍人們及民人們看見我這樣慈悲，都很感激我，這件事對朝廷說知，很有利於我。

到了晚上我很爲難的走進屋子，我躺在地下，接連約兩個星期都是這樣；那時候皇帝命人替我造一張牀。用許多車運六百張平常尺寸的牀來，在我的房子裏造起來；用他們的牀一百五十張縫起來纔夠長夠寬，還要四重這樣的牀纔夠厚，地板原是光滑的石頭造成的，我還是覺得很

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that was of smooth Stone. By the same Computation they provided me with Sheets, Blankets, and Coverlets, tolerable enough for one who had been so long enured<sup>1</sup> to Hardships as I.

As the News of my Arrival spread through the Kingdom, it brought prodigious Numbers of rich, idle, and curious People to see me; so that the Villages were almost emptied, and great Neglect of Tillage and Household Affairs must have ensued, if his Imperial Majesty had not provided by several Proclamations and Orders of State against this Inconveniency. He directed that those, who had already beheld me, should return Home, and not presume to come within fifty Yards of my House, without Licence from Court; whereby the Secretarys of State got considerable Fees.

In the mean time, the Emperor held frequent Councils to debate what Course should be taken with me; and I was afterwards assured by a particular Friend, a Person of great Quality, who was looked upon to be as much in the Secret as any, that the Court was under many Difficulties concerning me. They apprehended<sup>2</sup> my breaking loose, that my Diet would be very expensive, and might cause a Famine. Sometimes they determined to starve me, or at least to shoot me in the Face and Hands with poisoned Arrows, which would soon dispatch<sup>3</sup> me: But again they considered, that the Stench of so large a Carcase might produce a Plague in the Metropolis, and probably spread through the whole Kingdom. In the midst of these Consultations, several Officers of the Army

<sup>1</sup> enured 或 inured 習慣. <sup>2</sup> apprehend 顧慮, 恐怕. <sup>3</sup> dispatch 打發. dispatch me 這裏解作結果我的性命.

硬。他們照同樣的數目計算，供給我褥單，毯子，被單，如我這樣久已習慣受辛苦的人，我足受得了。

因為我到了這裏，消息徧傳國中，就有非常多的人來看我，來的都是有錢的人，遊手可閒的人，還有好奇的人；所以幾乎空了鄉村來看我，假使不是皇帝出了嚴厲的告示及政府的命令，禁止發生不便，必定是會無人耕種，無人料理家事的。他吩咐人民，凡是已經見過我的，就得回家，若不是領到政府執照的，不許走近我的屋子五十碼之內；因為這樣大臣們得了許多照費。

當下皇帝開過好幾次政事會議，討論應該怎樣對付我；後來我聽見我的一個好朋友告訴我，政府因為我，很有許多為難，我這個朋友是一個大人物，他預聞國家的秘密，與其他大臣一樣。他們慮到我脫逃，我的食用太費，可以發生饑荒。有時他們議定要饑死我，不然至少也想用毒箭射我的臉，射我的手，不久就可以結果我的性命：但是他們又考慮到這樣大的屍身可以在都城發生瘟疫，還許徧傳國中。當大臣們正在議論的時候，有幾個武官到於大

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went to the Door of the great Council Chamber; and two of them being admitted, gave an account of my Behaviour to the six Criminals above-mentioned, which made so favourable an Impression in the Breast of his Majesty and the whole Board in my behalf that an Imperial Commission was issued out, obliging all the Villages nine hundred Yards round the City, to deliver in every Morning six Beeves, forty Sheep, and other Victuals for my Sustenance; together with a proportionable Quantity of Bread, and Wine, and other Liquors: for the due Payment of which, his Majesty gave assignments upon his Treasury. For this Prince lives chiefly upon his own Demesnes, seldom except upon great Occasions raising any Subsidies upon his Subjects, who are bound to attend him in his Wars at their own Expence. An Establishment was also made of six hundred Persons to be my Domesticks, who had Board-Wages allowed for their Maintenance, and Tents built for them very conveniently on each side of my Door. It was likewise ordered, that three hundred Taylors should make me a Suit of Cloaths after the Fashion of the Country: That six of his Majesty's greatest Scholars should be employ'd to instruct me in their Language: And, lastly, that the Emperor's Horses, and those of the Nobility, and Troops of Guards, should be frequently exercised in my sight, to accustom themselves to me. All these Orders were duly put in Execution, and in about three Weeks I made a great Progress in learning their Language; during which time, the Emperor frequently honoured me with his Visits, and was pleased to assist my Masters in teaching me. We began already to converse together in some sort. . . .

議政廳的門口，只許兩個進去，他們報告我怎樣對待上文所說的六個罪犯，這樣的報告，在皇帝與會議的大臣們心中發生很有利於我的印像，於是欽派一個委員會，強逼凡是在這個城市周圍九百碼的鄉村，每早交納六頭菜牛，四十頭絛羊，及其他食物，以供養我；還要交納合比例的麵包，紅酒，及其他酒水；皇帝撥他的款項給價。這個皇帝居多都是靠他自己的田地過活，除非遇着大典，不然是很少在人民身上籌款的，但是遇有軍務，人民卻不能不自備費用隨皇帝出征。皇帝還派六百人當我的僕役，他們領工食以自供，在我們的門口兩旁支帳篷以便他們居住。皇帝還命三百個裁縫接着本國時裝，替我製一套衣服；還派皇帝手下六個最有學問的學者以他們的語言教我；最後的命令是要皇帝的馬隊，貴族的馬隊，及衛隊，屢次在我面前操練，使這些隊伍習慣見我。全數這樣的命令都敬謹奉行，於是我學了約有三個星期，我學得很有進步；皇帝還屢次臨幸，有時幫着我的先生教我。我們起首會談啦。……

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### CHAPTER IV

*Milendo*, the Metropolis of *Lilliput*, described, together with the Emperor's Palace. A Conversation between the Author and a Principal Secretary, concerning the Affairs of that Empire: The Author's Offers to serve the Emperor in his Wars.

One Morning, about a Fortnight after I had obtained my Liberty, *Keldresal*, Principal Secretary (as they style him) of private Affairs, came to my House, attended only by one Servant. He ordered his Coach to wait at a distance, and desired I would give him an Hour's Audience; which I readily consented to, on account of his Quality, and Personal Merits, as well as the many good Offices he had done me<sup>1</sup> during my Sollicitations at Court. I offered to lie down, that he might the more conveniently reach my Ear; but he chose rather to let me hold him in my hand during our Conversation. He began with Compliments on my Liberty, said he might pretend to some Merit in it: but, however, added, that if it had not been for the present Situation of things at Court, perhaps I might not have obtained it so soon. For said he, as flourishing a Condition as we may appear to be in to Foreigners, we labour under<sup>2</sup> two mighty Evils; a violent Faction at home, and the Danger of an Invasion by a most potent Enemy from abroad. As to the first, you are to understand, that for above seventy Moons past, there have been two struggling Parties in this Empire, under the Names of *Tramecksan*, and *Slamecksan*, from the high and low Hee's<sup>3</sup> on their Shoes, by which they distinguish themselves. It is alleged indeed that the

<sup>1</sup> he had done good offices 他曾出力幫忙. <sup>2</sup> labour under 作犧牲. <sup>3</sup> High Heels 亦指當時主張看重教士權力及宗教儀節的一個黨派, Low Heels 指與此相反的.

第四回 作者與一個大臣談國事

我得了自由之後約兩星期有一個管私事的大臣（他們是這樣稱呼他）只隨帶一個僕人到我家來。他吩咐他的車在遠處等候，請我同他談一點鐘；我因為他的位分及他本人的才德，又因我曾求朝廷好幾件事，他曾出力幫忙，我立即答應見他。我本來自請躺下來，以便他在我耳邊說話；他卻寧願當會談的時候，讓我抓住他在我的掌中。他起首恭維我的自由；他說他可以居功；他卻說假使不是因為朝廷現在的情形，也許我不能恢復自由得這樣早。他說從外國人眼中看來，我們的情形雖然是興盛的，我們卻是兩件大害的犧牲；一件大害就是國裏的激烈黨爭，一件大危險就是有一個極強的外敵要來犯。關於第一件，你要曉得，這個帝國裏頭有兩個奮鬪的黨派，相爭已經有了七十個月，一個叫做特拉米克森黨 (Tramecksan)，一個叫做司拉米克森黨 (Slamecksan)，因為一黨的鞋跟高，一黨的鞋跟低，所以他們就用作區別。（這是諷刺當日的改進

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high Heels are most agreeable to our ancient Constitution: But however this be, his Majesty hath determined to make use of only low Heels in the Administration of the Government, and all Offices in the Gift of the Crown, as you cannot but observe; and particularly, that his Majesty's Imperial Heels are lower at least by a *Drurr* than any of his Court; (*Drurr* is a Measure about the fourteenth Part of an Inch.) The Animositys between these two Partys run so high, that they will neither eat nor drink, nor talk with each other. We compute the *Tramecksan*, or High-Heels, to exceed us in number; but the Power is wholly on our side. We apprehend his Imperial Highness, the Heir to the Crown, to have some Tendency towards the High-Heels; at least, we can plainly discover one of his Heels higher than the other, which gives him a Hobble in his Gait. Now, in the midst of these intestine Disquiets, we are threatned with an Invasion from the Island of *Blefuscu*, which is the other great Empire of the Universe, almost as large and powerful as this of his Majesty. For as to what we have heard you affirm, that there are other Kingdoms and States in the World, inhabited by human Creatures as large as yourself, our Philosophers are in much doubt, and would rather conjecture that you dropt from the Moon, or one of the Stars; because it is certain, that an hundred Mortals of your Bulk would, in a short time, destroy all the Fruits and Cattle of his Majesty's Dominions. Besides, our Historys of six thousand Moons make no mention of any other Regions, than the two great Empires of *Lilliput* and *Blefuscu*. Which two mighty Powers have, as I was going to tell you, been engaged in a most obstinate War for six and thirty Moons past.



黨及保守黨——譯者註。) 據說高鞋跟黨最喜歡我們的古制：雖是這樣，皇帝卻決定只用低鞋跟黨執政，凡是皇帝所派的差使也是只用他們，這是你所不能不看見的，皇帝的鞋跟尤其低，至少要比任何廷臣的鞋跟低十四分寸之一。這兩黨的仇恨很深，他們不在一起食喝，亦不在一起說話。我們算得高鞋跟的人數比我們多；但是政權全在我們黨裏。我們恐怕我們的太子多少有向往於高鞋跟黨的趨勢；我們至少能夠很清楚的看見他一隻鞋跟高，一隻鞋跟低，所以他走路的狀態像跛人走路。(這是諷刺當日的太子後來的佐治第二，他反對政府，延攬兩黨的失意人，人家不知道他究竟附那一黨——譯者註。) 當我們國裏不安的時候，比列甫士古(Blefuscu 指法蘭西——譯者註。) 島國，正在以來犯恐嚇我們，這是宇宙間另一個大帝國，與我們的帝國一樣強一樣大。至於我們聽你所說的其他許多國，據你說是其大與你相同的人們所居，我們的哲學家們並不相信，他們猜你是從月裏丟下來的，不然，就是從星丟下來的；因為我們曉得如你這樣大的人一百個，不久就會把帝國的出產及牲畜全毀完了。況且我們六千月的歷史，只說利利普特(Lilliput 小人國) 及比列甫士古兩個大帝國。我正在要告訴你這兩個強國已經苦戰

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It began upon the following Occasion. It is allowed on all hands, that the primitive way of breaking Eggs before we eat them, was upon the Larger End; But his present Majesty's Grandfather, while he was a Boy, going to eat an Egg, and breaking it according to the ancient Practice, happened to cut one of his Fingers. Whereupon the Emperor his Father published an Edict, commanding all his Subjects, upon great Penaltys, to break the smaller End of their Eggs. The People so highly resented this Law, that our Histories tell us there have been six Rebellions raised on that account; wherein one Emperor lost his Life, and another his Crown. These civil Commotions were constantly fomented by the Monarchs of *Blefuscu* and when they were quelled, the Exiles always fled for Refuge to that Empire. It is computed, that eleven thousand Persons have, at several times, suffered Death, rather than submit to break their Eggs at the smaller End. Many hundred large Volumes have been published upon this Controversy: But the Books of the *Big-Endians* have been long forbidden, and the whole Party rendred incapable by Law of holding Employments. During the Course of these Troubles, the Emperors of *Blefuscu* did frequently expostulate by their Ambassadors, accusing us of making a Schism in Religion, by offending against a fundamental Doctrine of our great Prophet *Lustrog*, in the fifty-fourth Chapter of the *Blundecral*, (which is their *Alcoran*.) This, however, is thought to be a meer Strain upon the Text: For the Words are these: *That all true Believers shall break their Eggs at the convenient End:* and which is the convenient End, seems, in my humble Opinion, to be left to every Man's

三十六個月了。戰禍是從下列的事體發生的。人人都承認，我們正在快要吃蛋的時候，最淺的方法就是打破蛋的更大的那端，但是現時在位皇帝的祖父，當做小孩子的時候，正要吃蛋，就照着古法，打破蛋的一頭，偶然割破他的一個手指。他的父親，就是當時的皇帝於是下一道諭旨，要全數人民當食蛋時要先打破蛋的小端，違者重罰。人民很反對這條法令，我們的歷史告訴我們，因為這件事，有過六次舉族造反；有一個皇帝送了命，有一個失了國。（割手指的指顯理第八，送了命的指查理第一，失了國的指詹木士第二——譯者注。）比列甫士古王們常激動我們內亂；等到亂平的時候，亡臣們都逃往那個國裏。有人計過，先後幾次有一萬一千人，寧願受死，也不肯吃蛋打破較小的那一端。因為這樣的爭論，曾刊行好幾百冊大書：但是主持打破蛋的大端的書籍，久被嚴禁，法令會規定這個全黨的人都不能做官，這一黨就變作無力了。當這樣的騷擾進行的時候，比列甫士古的皇帝們屢次派遣大使們來，規勸我們，責我們在宗教裏頭分黨，責我們反對我們的大前知人拉士得洛（Lustrog）的一條基本的教旨，這是在他們的可蘭經的第五十四章。雖是這樣說，我們卻以為這不過是在本文上加以矯強的附會：正文所說的是：『凡是奉正宗的人，都要在利便的一端打破他們的蛋』依我的愚見，到底那一端是利便的，原是歸各人自己的信心決定，

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Conscience,<sup>1</sup> or at least in the power of the Chief Magistrate to determine. Now, the *Big-Indian Exiles* have found so much Credit in the Emperor of *Blefuscu's* Court, and so much private Assistance and Encouragement from their Party here at home, that a bloody War hath been carried on between the two Empires for six and thirty Moons with various Success; during which time we have lost forty Capital Ships,<sup>2</sup> and a much greater number of smaller Vessels, together with thirty thousand of our best Seamen and Soldiers; and the Damage received by the Enemy is reckon'd to be somewhat greater than Ours. However, they have now equipped a numerous Fleet, and are just preparing to make a Descent<sup>3</sup> upon us; and his Imperial Majesty placing great Confidence in your Valour and Strength, hath commanded Me to lay this Account of his Affairs before You.

I desired the Secretary to present my humble Duty to the Emperor, and to let him know, that I thought it would not become Me,<sup>4</sup> who was a Foreigner, to interfere with Parties; but I was ready, with the hazard of my Life, to defend his Person and State against all Invaders.

## CHAPTER VI

Of the Inhabitants of *Lilliput*; their Learning, Laws, and Customs, the Manner of educating their Children. The Author's Way of living in that Country. His Vindication of a great Lady.

I shall say but little at the present of their Learning, which for many Ages hath flourished in all its Branches among them: But their manner of Writing is very

<sup>1</sup> Conscience 良心, 又解作信心. <sup>2</sup> Capital Ships 戰船. <sup>3</sup> make a Descent 攻打. <sup>4</sup> it would not become Me 我不該.

不然至少也要歸元首規定。被逐出國的大端派，極蒙比列甫士古皇帝的朝廷所信用，又得本國的同黨的許多祕密資助及鼓勵，兩國因是血戰三十六個月，互有勝敗；那個時候我們失了四十條戰船，更多數的小船，還死了三萬我們的最好的水兵及陸兵；計算敵人的損失，比我們更多。他們現在卻裝配好一支許多船的海軍，正在要來攻我們；皇帝深信你的勇氣及膂力，命我把他的國事告訴你。

我請這位大臣奏明皇帝，說我是一個外國人，我不該干預黨爭；但是我卻預備冒險攻打全數入犯的人們，以保護他的國家及他的身體。

#### 第六回 小人國的學術法律及教育

我現在關於他們的學術不多發議論，各種的學問，在這個國裏頭，發達過好幾代；但是他們寫字的樣子很特

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peculiar being neither from the Left to the Right, like the *Europeans*; nor from the Right to the Left, like the *Arabians*; nor from up to down, like the *Chinese*; nor from down to up, like the *Cascagians*; but aslant from one Corner of the Paper to the other, like Ladies in *England*.

They bury their Dead with their Heads directly downwards, because they hold an Opinion, that in eleven thousand Moons they are all to rise again, in which Period the Earth (which they conceive to be flat) will turn upside down, and by this means they shall, at their Resurrection, be found ready standing on their Feet. The Learned among them confess the Absurdity of this Doctrine, but the Practice still continues, in compliance to the Vulgar.<sup>1</sup>

There are some Laws and Customs in this Empire very peculiar; and if they were not so directly contrary to those of my own dear Country, I should be tempted to say a little in their justification. It is only to be wished, that they were as well executed. The first I shall mention, relates to Informers. All Crimes against the State are punished here with the utmost severity; but if the Person accused maketh his Innocence plainly to appear upon his Tryal, the Accuser is immediately put to an ignominious Death; and out of his Goods or Lands, the innocent Person is quadruply recompensed for the Loss of his Time, for the Danger he underwent, for the Hardship of his imprisonment, and for all the Charges he hath been at in making his Defence. Or, if that Fund be deficient, it is largely supplied by the Crown. The

<sup>1</sup> in compliance to the Vulgar 從衆, 從俗.

別，既不是同歐洲人一樣從左至右；亦不是從右至左，像阿剌伯人；又不是從上至下，像中國人；又不是從下至上像卡斯伽吉安人 (Cascagians)；他們寫字是從那一角至這一角，像英國的女人。

他們埋葬死人是頭向下腳向上，因為他們有一種見解，以為死後一萬一千個月死人全復活，到了那個時候大地將顛倒過來（他們概念大地是平的），這樣一來，到了復活的時候，就是頭向上腳向下的站着。國內有學問的人們承認這樣的道理太紕繆，但是為從俗起見，仍然奉行這樣辦法。

帝國有幾條法律及幾種習慣是很特別的；假使不是與我自己的貴國的法律及習慣直接的相反，我是不會多發議論以證明是公道的。我但願他們不獨立法立得好，而且奉行得也好。第一件我要說關於告發或告密的法律。小人國極端的嚴懲凡是害國的罪；但若被告當受審時，證明他顯然是無辜的，立刻就把原告處以不體面的死刑；取誣告人的財貨或田地以賠償被告，賠償計分四項，一、賠償他的廢時失業，二、賠償他所經歷的危險，三、賠償他被監禁時所受的痛苦，四、賠償他因為自衛而花的全數費用。倘若誣告者的資產不夠賠償，其大部分由國家供給。皇帝

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Emperor does also confer on him some publick Mark of his Favour, and Proclamation is made of his Innocence through the whole City.

They look upon Fraud as a greater Crime than Theft, and therefore seldom fail to punish it with Death; for they alledge, that Care and Vigilance, with a very common Understanding, may preserve a Man's Goods from Thieves, but Honesty has no fence against superior Cunning: and since it is necessary that there should be a perpetual Intercourse of Buying and Selling, and dealing upon Credit, where Fraud is permitted or connived at, or hath no Law to punish it, the honest Dealer is always undone, and the Knave gets the advantage. I remember when I was once interceding with the King for a Criminal who had wronged his Master of a great Sum of Money, which he received by Order, and ran away with; and happening to tell his Majesty, by way of Extenuation, that it was only a Breach of Trust; the Emperor thought it monstrous in me to offer as a Defence, the greatest Aggravation of the Crime: and truly I had little to say in return, farther than the common Answer, that different Nations had different Customs; for, I confess, I was heartily ashamed. . . .

Ingratitude is among them a capital Crime, as we read it to have been in some other Countries; for they reason thus, that whoever makes ill Returns to his Benefactor, must needs be a common Enemy to the rest of Mankind, from whom he hath received no Obligation, and therefore such a Man is not fit to live.

Their Notions relating to the Duties of Parents and Children differ extremely from ours. . . . .



還獎賞他，以示恩施，還在全城宣布他無辜。

他們以爲欺騙罪大過偷竊罪，所以他們居多處欺騙人以死刑；他們說，一個人只要小心及不懈的防守，又只要有極其平常的知識，就可以保守他的財貨不被偷竊，但是誠實不能防禦有過人之才的狡詐：又因買賣及借貸是人民必需的，若是任人欺詐，及故意縱容，或無法律懲罰這樣的罪惡，誠實的買賣人常受損失，騙子常得利益。我記得我有一次在皇帝面前同一個罪人居間求情，這個人奉主人命收一筆大款子，他收了就逃走；我因爲要減輕他的罪惡，就對皇帝說，這個人所犯的不對是破壞信用或失信；皇帝以我是個怪物，爲什麼用最重大的破壞信用的罪惡作辯護：我其實無什麼話回答，只好用通常的話回答，說各國有各國的習慣；因爲我承認我實在是慚愧。……

他們把忘恩列在死罪之列，我們讀過其他幾國的法律，也有這一條；因爲他們的理由說一個人既以怨報德，他必定是其餘人類的一個公敵，他從其餘的人類未受過恩，所以這樣的一個人，不合活在世上。

父母對及兒女彼此所負的責任，他們的見解與我們的見解極不相同。……

their Opinion is, that Parents are the last of all others to be trusted with the Education of their own Children: and therefore they have in every Town publick Nurseries, where all Parents, except Cottagers and Labourers, are obliged to send their Infants of both Sexes to be reared and educated when they come to the Age of twenty Moons, at which time, they are supposed to have some Rudiments of Docility. These Schools are of several kinds, suited to different Qualities, and to both Sexes. They have certain Professors well skilled in preparing Children for such a condition of Life as befits the Rank of their Parents, and their own Capacities as well as Inclinations. I shall first say something of the Male Nurseries, and then of the Female.

The Nurseries for Males of Noble or Eminent Birth, are provided with Grave and Learned Professors, and their several Deputies. The Clothes and Food of the Children are plain and simple. They are bred up in the Principles of Honour, Justice, Courage, Modesty, Clemency, Religion, and Love of their Country; they are always employed in some Business, except in the times of Eating and Sleeping, which are very short, and two Hours for Diversions, consisting of bodily Exercises. They are dressed by Men till four Years of Age, and then are obliged to dress themselves, although their Quality be ever so great; and the Women Attendants, who are aged proportionably to ours at fifty, perform only the most menial Offices. They are never suffered to converse with Servants, but go together in small or greater numbers to take their Diversions, and always in the presence of a Professor, or one of his Deputies; whereby they avoid those early bad Impressions of Folly and Vice to which our Children are subject. Their

他們的見解說，父母最不宜教育自己的兒女：所以他們在每個市鎮都有公開的教養室，除了鄉下人及工人之外，都強迫父母送他們的二十個月大的兒女到那裏受教育，到了這個年紀，兒女們可以學多少粗淺知識。學校是分開幾種，以適合於諸多不同的性情，且分男女校。學校裏有某種教授們善於培植孩子們將來操某種行業，以適合於他們父母的階級。我將先說男學校，隨後說女學校。

教養貴族的或達人的男孩子們的學校，有莊嚴而淵博的教授，還有幾個他們的代表。孩子們的衣服飲食都是樸素單簡的。先生們教他們以廉恥，公道，勇敢，謙退，慈祥，宗教，及愛國的種種道理；除了吃飯及睡覺之外，要他們常做事，食睡的時候極短，兩點鐘體操以作遊戲。男人同他們穿衣服，到四歲為止，無論他們怎樣高貴，都是這樣；女僕們，歲數約合我們的五十歲，只做最卑賤的事。絕不許學生們同僕人談話；學生們或結為小羣或大羣，同時遊戲，常有一個教授或他的代表看着學生遊戲；因此他們就得不到早年的惡劣印像，我們的孩子們卻受這樣的影

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Parents are suffered to see them only twice a Year; the Visit is to last but an hour. They are allowed to kiss the Child at Meeting and Parting; but a Professor, who always stands by on those occasions, will not suffer them to whisper, or use any fondling Expressions, or bring any Presents of Toys, Sweet-meats, and the like.

The Pension from each Family for the Education and Entertainment of a Child, upon failure of due payment, is levied by the Emperor's Officers.

The Nurseries for Children of ordinary Gentlemen, Merchants, Traders, and Handicrafts, are managed proportionably after the same manner; only those designed for Trades, are put out Apprentices at Eleven years old, whereas those of Persons of Quality continue in their Nurseries till Fifteen, which answers to One and Twenty with us: but the Confinement is gradually lessened for the last three Years.

In the Female Nurseries, the young Girls of Quality are educated much like the Males, only they are dressed by orderly Servants of their own Sex, but always in the presence of a Professor or Deputy, till they come to dress themselves, which is at five Years old. And if it be found that these Nurses ever presume to entertain the Girls with frightful or foolish Stories, or the common Follies practised by Chamber-Maids among us, they are publicly whipped thrice about the City, imprisoned for a Year, and banished for Life to the most desolate Part of the Country. Thus the young Ladies there are as much ashamed of being Cowards and Fools, as the Men, and despise all personal Ornaments beyond Decency<sup>1</sup> and

<sup>1</sup>Decency 壯觀瞻, 像樣

響。只許父母每兩年看孩子們一次，每次不得過一點鐘。那見面與分手的父母可以吻孩子；但是當父母與孩子相見時常有一個教授在旁，他不許他們耳語，亦不許用任何親愛的名辭，亦不許帶任何玩具，甜食等物。

每家應納若干教育費及遊樂費，到時不繳，由官徵收。

其教養平常的鄉紳們，商人們，作小買賣的人們，及作手工的人們的兒子的學校，按照比例，辦法相同；不過志在做買賣的到了十一歲就得出去當學徒，餘人的兒子接連讀書讀到十五歲，正合我們二十一歲：但是在最後三年，拘禁得漸鬆。

在女學校裏頭上等人家的女孩子們所受的教育大約與男孩子們相同，不過是知規矩的女僕們同她們穿衣服；卻常有一個教授或他的代表當場監察，等到五歲，她們就自己穿。倘若查出這些女僕們膽敢對女學生們說可怕的或無理的故事，或查出如我們的女僕們所作的通常的愚蠢無知的事，就捉住她們遊街示衆，鞭打三次，關禁一年，永遠驅逐到本國荒遠地方。所以這些小姐們同男子一樣，以怯懦及愚蠢爲恥，只顧觀瞻及乾淨，不尚美飾：據我所

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Cleanliness: Neither did I perceive any Difference in their Education, made by their Difference of Sex, only that the Exercises of the Females were not altogether so robust; and that some Rules were given them relating to domestick Life, and a smaller Compass<sup>1</sup> of Learning was enjoined them: For the Maxim is, that among People of Quality, a Wife should be always a reasonable and agreeable Companion, because she cannot always be young. When the Girls are twelve Years old, which among them is the marriageable Age, their Parents or Guardians take them home, with great Expressions of Gratitude to the Professors, and seldom without Tears of the young Lady and her Companions.

In the Nurseries of Females of the meaner sort, the Children are instructed in all kinds of Works proper for their Sex, and their several degrees: Those intended for Apprentices, are dismissed at nine Years old, the rest are kept to thirteen.

The meaner Families, who have Children at these Nurseries, are obliged, besides their annual Pension, which is as low as possible, to return to the Steward of the Nursery a small monthly Share of their Gettings, to be a Portion for the Child, and therefore all Parents are limited in their expences by the Law. For the *Lilliputians* think nothing can be more unjust, than for People, in subservience to their own Appetites,<sup>2</sup> to bring Children into the World, and leave the Burthen of supporting them on the Publick. As to Persons of Quality, they give Security to appropriate a certain Sum for each Child, suitable to their Condition;

<sup>1</sup> Compass 範圍。 <sup>2</sup> in subservience to their own Appetites 原文解作甘做他們的淫慾的奴隸,不如痛痛快快譯作縱慾。

見的，男女教育無甚分別，不過女子的體操較為不費力；還教她們居家生活的規則，替她們規定的學問範圍較小：因為他們的格言說，在上等人裏頭，一個為人妻的應該常是一個明理的及和氣的良伴，因為她不能常時是少艾。等到女孩子們到了十二歲（小人國以此為可以出嫁之年），她們的父母或保護人就接她們回家，說許多感激的話謝教授們，少女及她的同伴們很少不流淚的。

在較為下等人家的女學校，教學生們以全數女人所應作的事，分出幾個等級：志在當學徒的七歲就出校，其餘要等到十一歲纔出校。

凡是有女兒在這樣學校的較為下等人家，每年要送供養費，儘可能的程度減至最低，此外還要每月納他們的收入的一小份，交與學校的總管，以為那個女孩子的妝奩；所以有法律限定父母的費用。小人國以為任由人民縱慾生了許多兒女，反把教育責任交與公家擔負是最不公道的事。至若上等人，他們要出單擔保，撥給每個女兒一年有定的款子，要適合於他們的情形；這種樣的款子常是

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and these Funds are always managed with good Husbandry, and the most exact Justice.

The Cottagers and Labourers keep their Children at Home, their Business being only to till and cultivate the Earth, and therefore their Education is of little consequence to the Publick; but the Old and Diseased among them are supported by Hospitals: for Begging is a Trade unknown in this Kingdom. . . .

One day his Imperial Majesty being informed of my way of living, desired that himself and his Royal Consort, with the young Princes of the Blood of both Sexes, might have the Happiness (as he was pleased to call it) of dining with me. They came accordingly, and I placed 'em upon Chairs of State on my Table, just over-against me, with their Guards about them. *Flimnap* the Lord High Treasurer attended there likewise, with his white Staff; and I observed he often looked on me with a sour Countenance, which I would not seem to regard, but eat more than usual, in honour to my dear Country, as well as to fill the Court with Admiration. I have some private Reasons to believe, that this Visit from his Majesty gave *Flimnap* an opportunity of doing me ill Offices<sup>1</sup> to his Master. That Minister had always been my secret Enemy, though he outwardly caressed me more than was usual to the Moroseness of his Nature. He represented to the Emperor the low Condition of his Treasury; that he was forced to take up Money at great Discount; that Exchequer Bills would not circulate under nine *per Cent.* below Par; that in short I had cost his Majesty above a Million and half of *Sprugs*, (their greatest Gold Coin, about the bigness of a Spangle;)

<sup>1</sup> do ill Offices 害.



管理得很經濟的，又是最準確公平的。

鄉下人和小工們把他們的兒女們留在家裏，因為他們只以種地爲業，所以他們的教育，與公家無甚關係；但是其中有老病的卻有醫院收養：小人國裏無乞丐。……

有一天皇帝聽說我過日子的方法，要帶着皇后及皇子公主們，到我家裏來，以便可以享受同我吃飯的歡樂（他喜歡這樣說）。他們果然來了，我請他們坐在我桌上的御椅上，正與我相對，衛隊們在他們的左右。度支大臣弗林那普（Flimnap 這是指當時的宰相羅伯窩爾坡爾爵士 Sir Robert Walpole，這是作者所最反對的——譯者註。）手執白權杖隨扈；我看見他屢次帶着難看的顏色看我，我裝作不理，我吃東西比平常吃得多，一來是爲我的貴國爭體面，二來我要使小人國的君臣稱讚。我有多少私人的理由相信皇帝這次臨幸，給弗林那普一個機會，使他在皇帝面前害我。這個大臣常是我的私仇，他面子上卻同我更要好，他這樣性情殘酷的人，是很少這樣敷衍人的。他對皇帝說國庫空虛；他不得不重利借錢；國庫券至高只能到九一才能通行；總而言之，他說我耗費一百五十萬斯普拉格（小人國的最大金幣，約有釘在衣服上的小銅片那樣大；）

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and upon the whole, that it would be advisable in the Emperor to take the first fair Occasion of dismissing me. . . .

PART II  
A VOYAGE TO BROBDINGNAG  
CHAPTER III

The Author sent for to Court. The Queen buys him of his Master the Farmer, and presents him to the King. He disputes with his Majesty's great Scholars. An Apartment at Court provided for the Author. He is in high Favour with the Queen. He stands up for the Honour of his own Country. His Quarrels with the Queen's Dwarf.

It is the Custom that every *Wednesday*, (which, as I have before observed, was their Sabbath) the King and Queen, with the Royal Issue of both Sexes, dine together in the Apartment of his Majesty, to whom I was now become a great Favourite; and at these times my little Chair and Table were placed at his left Hand, before one of the Salt-sellers. This Prince took a Pleasure in conversing with me, enquiring into the Manners, Religion, Laws, Government, and Learning of *Europe*; wherein I gave him the best Account I was able. His Apprehension<sup>1</sup> was so clear, and his Judgment so exact, that he made very wise Reflexions and Observations upon all I said. But, I confess, that after I had been a little too copious in talking of my own beloved Country, of our Trade, and Wars by Sea and Land, of our Schisms in Religion, and Parties in the State; the Prejudices of his Education prevailed so far, that he could not forbear taking me up in his Right Hand, and stroaking<sup>2</sup> me gently with the other, after an

<sup>1</sup> Apprehension 這裏解作悟性。 <sup>2</sup> stroaking 今作 stroking, 這是古今併音不同的地方, 本書如此等類頗多, 讀者須會意。

通盤籌算，皇帝還是不如趁着頭一個好機會打發我走。…

[後來皇帝聽信讒言，作者曉得站不住，只好離開小人國，到了比列甫士古，由此回國。——譯者注]

## 第二卷

### 第三回 大人國

[小人國是形容有人形的渺小的可憐蟲，居然要做大事，大人國是形容大怪物忙於做小事。第一卷書居多諷刺人物，第二卷書居多諷刺制度。小人國以一寸當一尺，大人國以一尺當一寸。作者以一七〇二年六月二十日放洋遇風到了大人國。王后買他作奴，送與國王。——譯者註]

國王同王后，及王子王女們，每逢星期三日（我已經說過這是他們的安息日）照例在國王的宮殿聚食，這時候我變作國王的大寵臣；當聚食的時候，他們把我的小桌子放在他的左邊，在一個鹽碟前。國王喜歡同我談，問我歐羅巴的風俗，宗教，法律，政治及學術；我就盡我的能力，好好的告訴他一番。他的悟性是很清楚的，他的判斷是很準確的，他對於我所說的話，加了許多明智的反省及議論。但是我說及我所愛的本國，我們的商務，水陸的戰事，我們的宗教分派，我們的朝臣分黨，我說了許多話，說得未免太多了；我承認我說過之後，國王的教育所得的成見發作，他忍不住用右手把我拿起來，用左手輕輕的撫摩

heartly Fit of laughing, asked me whether I were a *Whig* or a *Tory*. Then turning to his first Minister, who waited behind him with a white Staff near as tall as the main-mast of the *Royal Sovereign*, he observed how contemptible a thing was human Grandeur, which could be mimicked by such diminutive Insects as I: And yet, said he, I dare engage, these Creatures have their Titles and Distinctions of Honour, they contrive little Nests and Burrows, that they call Houses and Cities; they make a Figure in Dress and Equipage; they love, they fight, they dispute, they cheat, they betray. And thus he continued on, while my Colour came and went several times, with Indignation to hear our noble Country, the Mistress of Arts and Arms, the Scourge of *France*, the Arbitress of *Europe*, the Seat of Virtue, Piety, Honour and Truth, the Pride and Envy of the World, so contemptuously treated.

But, as I was not in a Condition to resent Injuries, so, upon mature Thoughts, I began to doubt whether I was injured or no. For, after having been accustomed several Months to the Sight and Converse of this People, and observed every Object upon which I cast mine Eyes, to be of proportionable Magnitude, the Horror I had first conceived from their Bulk and Aspect was so far worn off, that if I had then beheld a Company of *English* Lords and Ladies in their Finery and Birth-day Cloaths,<sup>1</sup> acting their several Parts in the most courtly manner, of strutting, and bowing, and prating; to say the Truth, I should have been strongly tempted to laugh as much at them as the King and his Grandees did at me. Neither indeed could I forbear smiling at my self, when the Queen used to place me

<sup>1</sup> Birth-day Cloaths 新衣服.

我，他盡情大笑一陣之後，問我是改進黨，抑或是保守黨。他於是轉過頭來，對他的宰相（這個人站在國王背後侍候，手執一根白色權杖，有 Royal Sovereign 兵船的中桅那樣高）說，人類的偉大是多麼可鄙，如我這樣的一條小可憐蟲就能夠摹擬：他說，我敢相信這些渺小的可憐蟲有他們的表示高貴的榮銜及職位，他們蓋造小巢小穴，稱為第宅及城邑；他們穿衣服乘車馬以出風頭；他們戀愛，打架，爭論，欺騙，陷害。他就是這樣接連往下說，我的臉一陣紅一陣白變了好幾次，我聽見他這樣鄙薄我們的貴國，我們的貴國是美術及水陸軍的女主人，是法蘭西的鞭笞人，是操縱歐羅巴的女主人，是美德，虔敬，體面與真理所在地，又是世界的驕子，世界所妒忌的國，被他這樣鄙薄，我聽了實在是憤怒。

但是我所處的地位，不能報怨雪恥，所以我想透之後，就起首疑問，我究竟曾否受過他的損傷。因為我見慣大人國的人，同他們會談，已經有幾個月，我所見的比例相稱的事物，我無不細心觀察，我那時看見他們那樣碩大的身軀及面貌，原是很害怕的，但是習慣之後，也就不甚害怕了，這個時候假使我看見一羣英國的貴族，及貴族的夫人們，戴了首飾，穿了新衣服，在那裏高視闊步，鞠躬，很鄭重說極不相干的話，各人用最繁重的宮庭儀式，演各人的身分，我說句老實話，我也會笑他們，如國王及大臣們現在笑我一樣。王后常把我放在她掌上，照着鏡子，我同

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upon her Hand towards a Looking-glass, by which both our Persons appeared before me in full View together; and there could be nothing more ridiculous than the Comparison: So that I really began to imagine myself dwindled many Degrees below my usual Size.

Nothing angered and mortified<sup>1</sup> me so much as the Queen's Dwarf, who being of the lowest Stature that was ever in that Country (for I verily think he was not full thirty Foot high) became insolent at seeing a Creature so much beneath him, that he would always affect to swagger and look big as he passed by me in the Queen's Antichamber, while I was standing on some Table talking with the Lords or Ladies of the Court, and he seldom failed of a small Word or two upon my Littleness; against which I could only revenge my self by calling him Brother, challenging him to wrestle, and such Repartees as are usual in the Mouths of *Court Pages*. One Day at Dinner this malicious little Cubb was so nettled with something I had said to him, that raising himself upon the Frame of her Majesty's Chair, he took me up by the Middle, as I was sitting down, not thinking any harm, and let me drop into a large silver Bowl of Cream, and then ran away as fast as he could. I fell over Head and Ears, and if I had not been a good swimmer, it might have gone very hard with me; for *Glumdaleclitch*<sup>2</sup> in that Instant happened to be at the other End of the Room, and the Queen was in such a Fright that she wanted Presence of Mind<sup>3</sup> to assist me. But my little Nurse ran to my Relief, and took me out, after I had swallowed above a Quart of Cream. I was

<sup>1</sup> mortified 受屈辱. <sup>2</sup> Glumdaleclitch 大人國稱小乳母. <sup>3</sup> Presence of Mind 鎮靜機警.

時看見我們兩個人的全身，我其實禁不住不笑我自己；再沒有比這樣的比較，令人發笑的了：所以我實在起首以為我自己變小了，比我的一向的尺寸，小了好幾度。

最令我生氣最令我難堪的就是王后的侏儒，他是國裏最矮的（我看他不夠三丈高），他看見我比他還矮，就很無禮，當我站在桌子上同宮裏的貴族或貴族女人談話時，當他在王后的前廳在我身邊走時，他裝作大模大樣，他還要說一兩句鄙薄的話，挖苦我渺小；我只能稱他哥哥以洩忿，對他挑戰，及說宮僕所說的俏皮話回答他。有一天吃飯的時候，這個不懷好意的小畜生聽了我對他所說的話很生氣，他站在皇帝的椅子上，攔腰捉住我，那時候我正坐下，想不到有人害我，他把我摔在一個裝乳酪的銀碗裏，他盡他的能力跑開。我連頭帶耳跌在碗裏，假使我不是善於斃水的人，我就很可以受痛苦；剛好那個時候小乳母在屋子的那一端，王后看見嚇了一跳，想不起拖我出來。好在我的小乳母走來救我，拖我出來，我已經咽了兩

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put to Bed; however I received no other Damage than the Loss of a Suit of Cloaths, which was utterly spoiled. The Dwarf was soundly whipped, and as a farther punishment, forced to drink up the Bowl of Cream, into which he had thrown me; neither was he ever restored to Favour: For, soon after the Queen bestowed him to a Lady of high Quality, so that I saw him no more, to my very great Satisfaction; for I could not tell to what Extremity such a malicious Urchin might have carried his Resentment. . . .

## CHAPTER VI

Several Contrivances of the Author to please the King and Queen. He shews his Skill in Musick. The King enquires into the State of *Europe*, which the Author relates to him. The King's Observations thereon.

The King, who, as I before observed, was a Prince of excellent Understanding, would frequently order that I should be brought in my Box, and set upon the Table in his Closet: He would then command me to bring one of my Chairs out of the Box, and sit down within three Yards Distance upon the Top of the Cabinet, which brought me almost to a level with his Face. In this manner I had several Conversations with him. I one Day took the Freedom to tell his majesty, that the Contempt he discovered towards *Europe*, and the rest of the World, did not seem answerable to those excellent Qualities of the Mind he was Master of. That Reason did not extend it self with the Bulk of the Body: On the contrary, we observed in our Country, that the tallest Persons were usually least provided with it. That among other Animals, Bees



升乳酪。她把我放在床上，好在我只完全糟塌了一身衣服，此外並不受着什麼傷害。侏儒飽捱了一頓打，還強逼他喝完了那碗乳酪，以再示懲罰；從此以後他失了寵：王后不久把他賞給一個高貴婦人，我以後永遠不看見他，我心裏極其安慰；因為我不能說這樣一個不懷好意的小鬼，可以報復到什麼極端地步。……

#### 第六回 作者對國王說歐羅巴情形

我在前文說過，國王有極好的悟性，他屢次命人把我裝在籠子裏送來，放在他的小殿裏的桌子上：他於是叫我從籠子裏把我的椅子搬出來，坐在櫺頂上，相離三碼遠，剛好與國王的臉平。我就是這樣同國王談過好幾次。我有一天放膽對國王說，他表示藐視歐羅巴及其餘的世界，似乎與他所有的好幾種極好的性情不符。我說，身軀只管碩大，悟性卻並不與身軀並大：其實是相反的，因為在我們的本國，我們見得最高的人，有最少的悟性。在其他動物

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and Ants had the Reputation of more Industry, Art, and Sagacity, than many of the larger Kinds; and that, as inconsiderable<sup>1</sup> as he took me to be, I hoped I might live to do his Majesty some signal Service. The King heard me with Attention, and began to conceive a much better Opinion of me than he had ever before. He desired I would give him as exact an Account of the Government of *England*, as I possibly could; because, as fond as Princes commonly are of their own Customs, (for so he conjectured of other Monarchs by my former Discourses,) he should be glad to hear of any Thing that might deserve Imitation.

Imagine with thy self, courteous Reader, how often I then wish<sup>2</sup> for the Tongue of *Demosthenes* or *Cicero*, that might have enabled me to celebrate the Praise of my own dear native Country in a Stile<sup>2</sup> equal to its Merits and Felicity.

I began my Discourse by informing his Majesty that our Dominions consisted of two Islands, which composed three mighty Kingdoms under one Sovereign, besides our Plantations in *America*. I dwelt long upon the Fertility of our Soil, and the Temperature of our Climate. I then spoke at large upon the Constitution of an *English* Parliament, partly made up of an illustrious Body called the House of Peers, Persons of the noblest Blood, and of the most ancient and ample Patrimonies. I described that extraordinary Care always taken of their Education in Arts and Arms, to qualify them<sup>3</sup> for being Counsellors born to the King and Kingdom; to have a Share in the Legislature; to be Members of the highest Court of Judi-

<sup>1</sup> inconsiderable 不足數, 不足慮. <sup>2</sup> Stile 今作 style, 文章的派頭. <sup>3</sup> to qualify them 使他們有資格.

裏頭，蜜蜂與螞蟻，以勤力，善建築，及聰敏得名，勝過許多較大的動物；陛下雖然很看不起我，我卻希望我還可以替陛下多少建立奇功。國王很留意聽我說話，起首很看重我，這是從前一向所未曾有過的。他要我把英國政治的準確情形告訴他，要我盡我的能力說得準確；因為帝王們雖然是居多都是喜歡他們自己的習慣的（從我從前的談論看來，他就猜度其他帝王都是這樣），他卻喜歡聽有什麼可以值得摹倣的。

客氣（多禮）的讀者，我請你設想，我怎樣屢次想望我有狄摩西尼或西塞祿的舌頭，以便可以使我能夠以對得起我本國的好處及幸福的一篇妙文，頌揚我的貴國。

我一起首發議論，就是告訴大人國王，說我們的國土是兩個島，是三個大國家治於一個君主，另外還有殖民地的美洲。我說了許久的話，稱讚我們的土地肥美，我們的氣候和平。我於是暢談一個英國議院的組織，其中有一部分是貴族組織成的，稱為貴族院，他們的血統是最高貴的，他們的家產是最古的及最富厚的。我說他們常受異常精細的藝術及軍事教育，以備他們可以有資格當國王的及國家的自然的參政；以備他們預聞立法的事；以備他們

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cature, from whence there could be no Appeal; and to be Champions always ready for the Defence of their Prince and Country, by their Valour, Conduct and Fidelity. That these were the Ornament and Bulwark of the Kingdom, worthy Followers of their most renowned Ancestors, whose Honour had been the Reward of their Virtue, from which their Posterity were never once known to degenerate. To these were joined several holy Persons, as part of that Assembly, under the Title of Bishops, whose peculiar Business it is to take care of Religion, and of those who instruct the People therein. These were searched, and sought out, through the whole Nation, by the Prince and his wisest Counsellors, among such of the Priesthood as were most deservedly distinguished by the Sanctity<sup>1</sup> of their Lives, and the depth of their Erudition, who were indeed the spiritual Fathers of the Clergy and the People.

That, the other Part of the Parliament consisted of an Assembly called the House of Commons, who were all principal Gentlemen, *freely* picked and culled out by the People themselves, for their great Abilities and Love of their Country, to represent the Wisdom of the whole Nation. And these two Bodies make up the most august Assembly in *Europe*, to whom, in Conjunction with the Prince, the whole Legislature is Committed.

I then descended to the Courts of Justice, over which the Judges, those venerable Sages and Interpreters of the Law presided, for determining the disputed Rights and Properties of Men, as well as for the Punishment of Vice, and Protection of Innocence. I mentioned the prudent Management of our Treasury, the Valour and Atchieve-

<sup>1</sup> Sanctity 奉教虔篤。

做最高法院的裁判員，一經這裏判決，就不能上控的了；還要備他們以勇敢，行爲，及忠誠，保護他們的君主及國家。我對國王說貴族們是國家的裝飾及保障，是他們的最有爲的祖先們的有價值的步趨人，他們的爵位原是他們的美德的酬勞，他們的子孫絕無退化的。貴族院有一部分是若干教士，稱爲教會監督，他們的專責是管理宗教，及宗教師們。這些人都是由君主及他的最明智的參政們，在全國的教士裏頭，物色其奉教最虔篤的，其學識最深奧的，最宜授以顯位的，這些人真是教士們及人民的神父。

議院的其他部分稱爲衆議院，全是重要的鄉紳，是人民所自由挑選的，因爲他們有大才，又愛國，所以選他們代表全國的明智。這兩院成爲歐羅巴的最莊嚴的議會，全體的立法都交與這兩院，會同君主執行。

我於是說到法庭，有可敬的聖哲及解釋法律的人們當主席，以判斷人們的權利的及財產的官司，及懲罰有罪，與保護無辜。我說到我們國幣的審慎管理，海陸軍的

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ments of our Forces by Sea and Land. I computed the Number of our People, by reckoning how many Millions there might be of each religious Sect, or political Party among us. I did not omit even our Sports and Pastimes, or any other Particular which I thought might redound<sup>1</sup> to the Honour of my Country. And I finished all with a brief historical Account of Affairs and Events in *England* for about an hundred Years past.

This Conversation was not ended under five Audiences, each of several Hours, and the King heard the whole with great Attention, frequently taking Notes of what I spoke, as well as Memorandums of all Questions he intended to ask me.

When I had put an End to these long Discourses, his Majesty in a sixth Audience consulting his Notes, proposed many Doubts, Queries, and Objections, upon every Article. He asked what Methods were used to cultivate the Minds and Bodies of our young Nobility, and in what kind of Business they commonly spent the first and teachable Part of their Lives. What Course was taken to supply that Assembly when any noble Family became extinct. What Qualifications were necessary in those who are to be created new Lords: Whether the Humour of the Prince, a Sum of Money to a Court Lady or a Prime Minister, or a Design of strengthening a Party opposite to the publick Interest, ever happened to be Motives in those Advancements. What Share of Knowledge these Lords had in the Laws of their Country, and how they came by it, so as to enable them to decide the Properties of their Fellow-Subjects in the last Resort. Whether they were always so

<sup>1</sup> redound 到底大有所貢獻於。

勇敢與戰功。我計算我們的戶口，每個教派有若干百萬人，或每個黨派有若干人。我並不遺漏我們的遊戲與消遣，無論任何其他某事，凡是我以為到底可以大有所貢獻於本國的體面的，我全說到。最後我把約一百年前的英國史事告訴他。

我凡親見國王五次，每次好幾點鐘，纔把這許多事說完，國王很留心聽我說，屢次寫下我所說的話，他還把他要詢問我的話記載下來。

當我結束這幾次很長的議論時候，到了我第六次親見國王就看他的筆記，對於每款提出幾條疑問及反對。他問我們用什麼法子，培植我們的貴族少年的身體及性靈，當他們在最初的及能受教訓的時期，他們平常作些什麼事。當無論那一個貴族絕嗣的時候，用什麼方法填補貴族院。凡是新授人以爵位，要這個人有什麼資格：是否憑君主的愛憎，或納賂於一個宮廷的貴婦或宰相，抑或志在增加一黨的勢力而反對公利，才新授爵位。這些貴族們，曉得多少本國的法律，他們何從得到法律知識，使他們能夠判斷人民關於財產的最後上控案件。國王問貴族們是否

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free from Avarice, Partialities, or Want, that a Bribe, or some other sinister View, could have no Place among them. Whether those holy Lords I spoke of were always promoted to that Rank upon account of their Knowledge in religious Matters, and the Sanctity of their Lives, had never been Compliers with the Times<sup>1</sup> while they were common Priests, or slavish prostitute Chaplains to some Nobleman, whose Opinions they continued servilely to follow after they were admitted into that Assembly.

He then desired to know what Arts were practised in electing those whom I called Commoners: Whether a Stranger with a strong Purse might not influence the vulgar Voters to choose him before their own Landlord, or the most considerable Gentleman in the Neighbourhood. How it came to pass, that People were so violently bent upon getting into this Assembly, which I allowed to be a great Trouble and Expence, often to the Ruin of their Families, without any Salary or Pension: Because this appeared such an exalted Strain of Virtue and publick Spirit, that his Majesty seemed to doubt it might possibly not be always sincere: And he desired to know whether such zealous Gentlemen could have any Views of refunding themselves for the Charges and Trouble they were at, by sacrificing the publick Good to the Designs of a weak and vicious Prince in Conjunction with a corrupted Ministry. He multiplied his Questions, and sifted me thoroughly upon every Part of this Head, proposing numberless Enquiries and Objections, which I think it not prudent or convenient to repeat.

<sup>1</sup> Compliers with the Times 趨時的人, 與時俯仰的人。



常不爲貪賊，徇私，或貧窮所動，而不受賄賂，或不存其他卑惡見解。他又問我所說的管理宗教的貴族們升到這樣地位，是否常是因爲他們有宗教事務的知識，及奉教虔篤，是否因爲他們當平常的教士時，始終不會趨時，或不曾當過貴族的以奴僕妾婦之道事人的家庭牧師，（讀此就可以明白作者爲什麼不會做到大官——譯者註。）這種人一入了議院，自然接連的自甘做奴隸，盲從貴族的意思。

國王於是要曉得公舉我所謂平民議員的時候，慣用什麼妙法：是否一個外來的人，只要有錢，就可以運動庸俗的投票人們公舉他，不公舉他們的地主（作者殆指本地人，與外路人相對——譯者註。）或不公舉鄰近的最要緊的鄉紳。況且求人選舉原是極麻煩又要花許多錢的事，既無薪水，又無津貼，往往還要傾家蕩產，他們爲什麼這樣兇兇的必要選入議院：國王因爲這件事外觀乃爲一種出於太過勉強的美德及爲公的精神，就疑心不必常是出於至誠的。他想曉得這樣熱心國事的議員們能否存一種任何卑劣觀念，要犧牲公家的利益，以迎合一個納賂政府串同一個懦弱而惡劣的君主所欲施行的種種計劃，以賠償他們所花的費用，及所受的麻煩。他增加許多他的詰問，對於這件事體的各一部分，無不澈底的詳細追問到，他還提出無數的討論和反對，我以爲不宜或不便再述。

Upon what I said in relation to our Courts of Justice, his Majesty desired to be satisfied in several Points: And this I was the better able to do, having been formerly almost ruined by a long Suit in the Chancery, which was decreed for me with Costs. He asked, what Time was usually spent in determining between Right and Wrong, and what Degree of Expence. Whether Advocates and Orators had Liberty to plead in Causes manifestly known to be unjust, vexatious, or oppressive. Whether Party in Religion or Politicks were observed to be of any Weight in the Scale of Justice. Whether those pleading Orators were Persons educated in the general Knowledge of Equity or only in provincial, national, and other local Customs. Whether they or their Judges had any Part in penning those Laws which they assumed the Liberty of interpreting and glossing upon<sup>1</sup> at their Pleasure. Whether they had ever at different Times pleaded for and against the same Cause, and cited Precedents to prove contrary Opinions. Whether they were a rich or a poor Corporation. Whether they received any pecuniary Reward for pleading or delivering their Opinions. And particularly, whether they were ever admitted as Members in the lower Senate.

He fell next upon the Management of our Treasury, and said, he thought my Memory had failed me, because I computed our Taxes at about five or six Millions a Year, and when I came to mention the Issues, he found they sometimes amounted to more than double; for the Notes he had taken were very particular in this Point, because he hoped, as he told me, that the Knowledge of our Conduct might be useful to him, and he could not be deceived in his Cal-

<sup>1</sup> gloss upon 舞文弄法.

關於我們的法庭，國王想詳問幾個要點，因為從前我在大理院打過官司，打得很久，判我出訟費，幾乎毀了我，我所以更能對答他。他問判斷曲直，居多要多少時候，要花多少錢。他問凡遇顯然是不公道的，意在麻煩人的，或逼壓人的案件，是否還讓律師及代言人辯護。他問政黨或教黨是否能左右法庭。他問那些上堂辯護的代言人會否對於持平法律的普通知識受過教育，抑或不過是曉得一省的，民族的，及其他地方的習慣。他問那些代言人或他們的裁判官，會否與聞規定那許多法律，他們擅自解說這樣的法律，又任意舞文弄法。他問，他們會否自相矛盾，有時為一個案件辯護，有時卻反對同此案，且引例以證明互相矛盾的見解。他問，律師們是否一個有錢的團體，抑或是一個貧窮的團體。他問，他們辯護或說他們的見解，是否收受任何酬金。他所尤其注意詢問的，就是他們會否被選為下院的議員。

他隨後詢問管理國帑，他說，他想我無記性，因為我估計我們的稅收為每年五六百萬，等到我說支出的時候，他見得這許多支出有時多過於稅收兩倍有餘；因為他的注記，尤其注意於此點，他對我說，因為他希望他曉得了我們的理財方法，可以有益於他，而且他不能被他的核計

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culations. But, if what I told him were true, he was still at a Loss how a Kingdom could run out of its Estate like a private Person. He asked me, who were our Creditors; and where we should find Money to pay them. He wonder'd to hear me talk of such chargeable and extensive Wars; that certainly we must be a quarrelsome People, or live among very bad Neighbours, and that our Generals must needs be richer than our Kings. He asked what Business we had out of our own Islands, unless upon the Score of Trade or Treaty, or to defend the Coasts with our Fleet. Above all, he was amazed to hear me talk of a mercenary standing Army in the midst of Peace, and among a free People. He said, if we were governed by our own Consent in the Persons of our Representatives, he could not imagine of whom we were afraid, or against whom we were to fight, and would hear my Opinion, whether a private Man's House might not better be defended by himself, his Children, and Family, than by half a dozen Rascals picked up at a venture<sup>2</sup> in the Streets, for small Wages, who might get an hundred times more by cutting their Throats.

He laughed at my odd Kind of Arithmetick (as he was pleased to call it) in reckoning the Numbers of our People by a Computation drawn from the several Sects among us in Religion and Politicks. He said, he knew no Reason, why those who entertain Opinions prejudicial to<sup>3</sup> the Publick, should be obliged to change, or should not be obliged to conceal them. And as it was Tyranny in any Government to require the first, so it was Weakness not to

<sup>1</sup> upon the Score of 因爲, 關於, 爲的是. <sup>2</sup> at a venture 隨便, 任意. <sup>3</sup> prejudicial to 不利於.

所欺。但是假使我所告訴他的話是真實的，他還是莫名其妙的，不能明白一個國怎樣能夠如同一個私人一樣，能夠破產的。他問我，誰是我們的債主；我們從那裏找錢還債。他聽見我說抽稅於民間以作軍費及大規模的戰事，他就詫異；他說我們必定是一個好爭的民族，不然就是與惡隣居為伍，他還說我們的軍長們，必定比我們的君主們富得多。他問我們在我們的兩島之外有什麼事，除非為的是商務或條約，不然就是用我們的海軍保護海岸。他所最詫異的，還是聽見我說當太平的時候，而且在一個自由民族裏頭，設招募來的常備軍。他說假使我們是由我們的代表們發表民意，政府就以民意統治我們，他絕不能設想我們怕什麼人，我們要同誰打仗；他要我發表意見，一個私人的家宅，由他本人，他的兒子們，及家人們保護，是否不勝過由隨便在街上找來的六七個無賴保護，這些人只領很小的工食，他們殺宅裏的人，所得可以比工食多百倍。

我用教派的及政黨的人數，計算戶口，他笑我這樣的算法（他喜歡稱為算法）奇怪。他說他不曉得有什麼理由，有些人存了不利於對國家的意見，為什麼要逼他們改變，為什麼不強逼他們隱藏這樣的意見。因為無論什麼政府，逼人改變意見就是專制，若不逼人隱藏意見，就是懦弱：

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enforce the second: For a Man may be allowed to keep Poisons in his Closet, but not to vend them about for Cordials.

He observed, that among the Diversions of our Nobility and Gentry, I had mentioned Gaming. He desired to *know at what Age* this Entertainment was usually taken up, and when it was laid down; how much of their Time it employed; whether it ever went so high as to affect their Fortunes: Whether mean vicious People, by their Dexterity in that Art, might not arrive at great Riches, and sometimes *keep our very Nobles in Dependance*, as well as habituate them to vile Companions, wholly take them from the Improvement of their Minds, and force them, by the Losses they have received, to learn and practise that infamous Dexterity upon others.

*He was perfectly astonished with the historical Account* I gave him of our Affairs during the last Century, protesting it was only an Heap of Conspiracies, Rebellions, Murders, Massacres, Revolutions, Banishments, the very worst Effects that Avarice, Faction, Hypocrisy, Perfidiousness, Cruelty, *Rage, Madness, Hatred, Envy, Lust, Malice, or Ambition*, could produce. . . .

### PART III

#### A VOYAGE TO LAPUTA, BALNIBARBI, LUGGNAGG, GLUBBDUBDRIBB, AND JAPAN

#### CHAPTER VI

*A further Account of the Academy. The Author proposes some Improvements which are honourably received.*

In the School of Political Projectors I was but ill entertained, the Professors appearing in my Judgment wholly out of their Senses, which is a Scene that never fails to

因爲一個人，雖可以藏毒藥於他自己的密室，卻不許當作補劑出賣。

他說我於歷舉我們的貴族們及鄉紳們的諸多消遣方法的時候，我曾說及賭博。他要曉得這些人居多到什麼年歲起首賭博，到什麼年歲就不賭；他們費多少時候賭博；賭得有多麼大，是否大到可以影響他們的財產；有些惡劣人們，是否因善賭的手段可以發大財，是否因大賭有時使我們的貴族失了獨立性質，有時使他們習慣與卑劣人爲伍，完全使他們不能增長知識，而且因爲他們賭輸了，就逼他們練習及運用不名譽的賭博手段施於他人。

他聽見我所說的前一百年的政事歷史，很詫異，他很不以爲然的說，這樣的歷史不過是一大堆的謀反，作亂，殺人，屠殺，革命，貶逐，這是貪婪，分黨，詐僞，背信，殘忍，忿怒，瘋狂，怨恨，妒忌，好色，作惡，或好大喜功，所能產生的最惡的效果。……

[作者借題發揮，把當時的稗政及惡習說得淋漓盡致，文章是鋒利無比。——譯者註]

### 第三卷

#### 第六回 拉伽杜大學

[作者從大人國回國，一七〇六年八月又航海到了好幾國，他到了飛島(Laputa)的時候，參觀拉伽杜(Lagado)大學。參觀過幾處之後，就到了政治計劃家的學校。——譯者註]

我在政治計劃家的學校，覺得無甚趣味，據我看來，這裏的教授們完全是瘋了，這種情形，常使我愁悶。這些

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make me melancholy. These unhappy People were proposing Schemes for persuading Monarchs to chuse Favourites upon the Score of their Wisdom, Capacity and Virtue; of teaching Ministers to consult the Publick Good; of rewarding Merit, great Abilities, and eminent Services; of instructing Princes to know their true Interest by placing it on the same Foundation with that of their People: Of chusing for Employments Persons qualified to exercise them; with many other wild impossible Chimæras, that never entred before into the heart of Man to conceive, and confirmed in me the old Observation, that there is nothing so extravagant and irrational which some Philosophers have not maintained for Truth.

But, however I shall so far do Justice to this Part of the Academy, as to acknowledge that all of them were not so visionary. There was a most Ingenious Doctor who seemed to be perfectly versed in the whole Nature and System of Government. This illustrious Person had very usefully employed his Studies in finding out effectual Remedys for all Diseases and Corruptions, to which the several kinds of publick Administration are subject by the Vices or Infirmities of those who govern, as well as by the Licentiousness of those who are to obey. For instance; whereas all Writers and Reasoners have agreed, that there is a strict universal Resemblance between the Natural and the Political Body; can there be any thing more evident, than that the Health of both must be preserved, and the Diseases cured by the same Prescription? It is allowed, that Senates and great Councils are often troubled with redundant,<sup>1</sup> ebullient,<sup>2</sup> and other peccant<sup>3</sup>

<sup>1</sup> redundant 今作 redundant 過量. <sup>2</sup> ebullient 滾熱, 沸騰, 發怒, 發燒. <sup>3</sup> peccant 今作 peccant 疼痛.



不歡的教授們，正在提議幾個規劃，要勸帝王們選擇有智有才又有德的人做他們所信任的大臣；要勸大臣們以國家的利益為前提；要獎勵偉大的才能及優異的功勞；要教訓帝王們曉得他們的真利益在乎以他們自己的利益與人民的利益置於同一基礎上；勸帝王們用人須要這些人有能辦事的資格；還有許多其他荒唐行不通的怪辦法，向來是無人會概念過的，這就證實古人的一句格言，說無論怎樣荒唐無理的事，總有哲學家視為真理。

雖是這樣說，我對於大學的這個部分，要說句公道話，我要承認教授們並非全是這樣做夢的。其中有一個極會想法的博士，好像曉得政治的全個性質及系統。這個名人，很有用的研究，要找着有效的藥物，以療治全數政治的疾病及腐敗，這許多病痛，都是行政的官吏們的罪惡或衰弱所執行的幾種政治所發生的，又是受治的人們的放縱所發生的。我今試舉一事；全數的著作家及推理家，都一致的說，人體與政體，有一種極密切的普遍的相似地方；說是這樣，同此藥方，必能保存人體及政體的健康，及療治其疾病，世上還有比這樣的道理更顯明的麼？我們承認貴族院及大議會，常犯過飽，沸騰，及其他疼痛等病，還有

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Humours,<sup>1</sup> with many Diseases of the Head and more of the Heart; with strong Convulsions, with grievous Contractions of the Nerves and Sinews in both Hands, but especially the Right: With Spleen, Flatus, Vertigos and Deliriums; with Scrophulous Tumours full of fætid purulent Matter; with sower, frothy Ructations, with Canine Appetites and crudeness of Digestion, besides many others needless to mention. This Doctor therefore proposed, that upon the Meeting of a Senate, certain Physicians should attend at the three first Days of their sitting, and at the Close of each day's Debate, feel the Pulses of every Senator; after which having maturely considered, and consulted upon the Nature of the several Maladies, and the method of Cure, they should on the fourth Day return to the Senate House, attended by their Apothecaries stored with proper Medicines, and before the Members sate, administer to each of them Lenatives,<sup>2</sup> Aperitives, Abstersives, Currosives,<sup>3</sup> Restringtons,<sup>4</sup> Palliatives, Laxatives, Cephalalgicks, Ictericks, Apophlegmaticks, Acousticks, as their several Cases required, and according as these Medicines should operate, repeat, alter, or omit them at the next Meeting. . . .

Another Professor shewed me a large Paper of Instructions for discovering Plots and Conspiracies against the Governments. He advised great Statesmen to examine into the Dyet of all suspected Persons; their times of eating; upon which side they lay in Bed; with which hand they wiped their Posteriors; take a strict View of

<sup>1</sup>Humours 這裏作病解。 <sup>2</sup>Lenative 今作 Lenitive 鎮痛劑。 <sup>3</sup>Currosive 今作 corrosive 腐蝕藥。 <sup>4</sup>Restringtons 殆即 astringents 收斂劑。

幾種頭腦的病，更多心病；還有利害的抽風病，令人難受的腦筋抽縮病，兩手的抽筋病，尤其是右手抽筋；有發怒病，胃腸氣脹病，頭暈病，酒狂病；有犯內蘊臭惡物的瘰癧；有患酸而多沫的噎氣病，有貪食病，有不消化病，此外還有許多疾病，用不着說了。所以這位博士提議，於議院開會的時候，當初會開的三天，及每次辯論完結的時候，要有幾個醫師在議場上伺候着，診每個議員的脈；診過之後，他們就透徹考慮，酌量過各種疾病及療治方法，到了第四天回到會場，隨帶藥劑師帶備正當藥材，在議員們出席之先，照着各人所患的病，分投鎮痛劑，輕瀉劑，除垢劑，去腐劑，增力劑，和緩劑，大瀉劑，治腦病劑，治黃疸病劑，消痰劑，治聾劑；到了下次開議，看有無效果，斷定或再服，或改方或不必再服。……

又有一位教授給我一大篇的訓條看，這是教人怎樣查出反對政府的詭計及陰謀。他勸大臣查驗全數犯嫌疑的人的飲食；查考他們什麼時候吃飯；睡覺時睡在左邊或右邊；如廁的時候用那一隻手拭穢；詳細驗看他們所拉出

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their Excrements, and from the Colour, the Odour, the Taste, the Consistence, the Crudeness, or Maturity of Digestion form a Judgment of their Thoughts and Designs. Because Men are never so Serious, Thoughtful, and Intent, as when they are at Stool, which he found by frequent Experiment: For in such Conjectures, when he used meerly as a Trial to consider which was the best way of murdering the King, his Ordure would have A Tincture of Green, but quite different when he thought only of raising an Insurrection or burning the Metropolis.

The whole Discourse was written with great Acuteness, containing many Observations both curious and useful for Politicians, but as I conceived not altogether compleat. This I ventured to tell the Author, and offered if he pleased to supply him with some Additions. He received my Proposition with more Compliance than is usual among Writers, especially those of the projecting Species, professing he would be glad to receive farther Information.

I told him, that should I happen to live in a Kingdom where Plots and Conspiracies were either in vogue from the turbulency of the meaner People, or could be turned to the use and service of the higher Rank of them, I first would take care to cherish and encourage the breed of Discoverers, Witnesses, Informers, Accusers, Prosecutors, Evidences, Swearers, together with their several subservient and subaltern Instruments; and when I had got a competent Number of them of all sorts and Capacities, I would put them under the Colour and conduct of some dextrous Persons in sufficient power both to protect and reward them. Men thus qualified and thus empowered might make a most excellent use and advantage of Plots, they might raise their own Characters and pass

的排洩物，看是什麼顏色，聞聞看是什麼氣味，嘗嘗看是什麼口味，或乾或稀，未盡消化，或完全消化，由此以曉得犯嫌疑人們的思想及計劃。因為人當如廁時最認真，最有思想，盡用心，這是這位教授從好幾次的閱歷得來的；因為當謀反人籌劃辦法的時候，他若不過嘗試斟酌弑君最好用什麼方法，他們排洩物會有稍綠的顏色，他若是只想作亂或放火燒都城，顏色卻是大不相同的。

全篇議論寫得很深透，內裏有許多說話是很奇怪的，又是有益於政治家的，但是我覺得還未完全。我放膽把我的意思告訴作者，只要他喜歡的話，我願增入幾條。他居然願意承受我的提議，在著書人之中，他算是較為受商量的，在策士中尤為難得，他口稱他樂於承受加多的知識。

我就告訴他，假使我住在一個國裏頭，這個國因為下等人民好滋事，使謀為不軌變成風氣，或因謀反作亂，可以有利於階級較高的人們，我第一件要做的事，就是留意培養及鼓勵偵探，證人，告密人，誣告人，出首人，證人，宣誓人，及他們的許多受雇的及附屬的走狗們：等到我有了足用數目的各色各樣的人材，我就把他們撥歸幾個有很高手段的人們統領，歸他們指揮，給他們充足的事權，以便保護及獎勵這班人。有了這樣資格及有了這樣事權的人們，就可以利用謀反的陰謀，他們還可以提高他們的

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for most profound Politicians, they might restore new Vigor to a crazy Administration, they might stifle or divert general Discontents; fill their Pockets with Forfeitures, and advance or sink the Opinion of Publick Credit, as either might answer their private Advantage. This might be done by first agreeing and settling among themselves what suspected Persons should be accused of a Plot. Then effectual care is taken to secure all their Letters and Papers, and put the Criminal in safe and secure Custody. These Papers might be delivered to a Sett of Artists of Dexterity sufficient to find out the mysterious Meanings of Words, Syllables, and Letters. They should be allowed to put what Interpretation they pleased upon them, giving them a Sense not only which had no relation at all to them, but even what is quite contrary to their true Intent and real meaning, thus for Instance, they may, if they so fancy, interpret a *Sieve*<sup>1</sup> to signify a *Court-Lady*, a *lame Dog* an *Invader*, the *Plague* a *standing Army*, a *Buzzard* a *great Statesman*, the *Gout* a *High Priest*, a *Chamber-pot* a *Committee of Grandees*, a *Broom* a *Revolution*, a *Mouse-trap* an *Employment*, a *Bottomless-pit* a *Treasury*, a *Sink* a *Court*, a *Cap and Bells* a *Favourite*, a *broken Reed* a *Court of Justice*, an *empty Tun* a *General*, a *running Sore* an *Administration*. . . .

## CHAPTER X

The *Luggnaggians* commended. A particular Description of the *Struldbrugs*, with many Conversations between the Author and some eminent Persons upon that Subject.

He said they commonly acted like Mortals, till about thirty Years old, after which by degrees they grew melancholy and dejected, encreasing in both till they came to

<sup>1</sup> Sieve 篩子, 這裏解作洩漏秘密者。

人格，冒充有最深資格的政治家，他們可以恢復新精力於一個支持不住快要倒地的政府，他們可以把人民的怨望思逞壓制下來，或令其向別處發洩；他們可以把罰款塞滿他們的私囊，使公債或起或跌，看那一樣辦法可以徇他們的私利。他們卻要在自己的同志中首先一致商定應該控告某某受嫌疑的人們是陰謀害國的。於是用有效力的籌劃，取得全數他們的書信及文件，把犯人交與妥當的嚴密看管。這許多文件可以交與一羣有好手段的技士們，要他們有本事足以揭露字句及書信的祕密意義。還要許他們任意解說這些字句及書信，喜歡怎樣解說就怎樣解說；不獨給這樣的字句書信以毫不相干的意義，還要給以與真實意義相反的解釋；例如，他們只要喜歡，就可以說一個洩漏祕密的人就是指一個宮庭的貴婦，一個跛狗就是指一個犯人，瘟疫指常備軍，一個蠢物就是指一個大政治家，腳風病指位高的教士，一個便壺指一個闊老的委員團，一把筭籌指一個革命，一個老鼠籠指一種的任用，一個無底深坑指一個國庫，一個臭水坑指一個宮庭，一個小丑所戴的尖帽及響鈴指一個得寵的人，一條斷了蘆葦指一個法庭，一個空桶指一個軍長，一個流膿血的瘡指一個政府。……

[觀此，可以知當時英國政治情形。——譯者註]

### 第十回 長生不死的人

[當作者在飛鳥的時候，有一日談到長生問題，他的譯人對他說這裏有所謂長生不死的人的情形。——譯者註]

他說，這些長生不死的人們通常作事，初時同我們會死的人們相同，大約到了三十歲他們就逐漸變作憂愁與

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four-score. This he learned from their own Confession; for otherwise there not being above two or three of that Species born in an Age, were too few to form a general Observation by. When they came to four-score Years, which is reckoned the Extremity of living in this Country, they had not only all the Follies and Infirmities of other old Men, but many more which arose from the dreadful Prospects of never dying. They were not only Opinionative, Peevish, Covetous, Morose, Vain, Talkative, but uncapable of Friendship, and dead to all natural Affection, which never descended below their Grand-children. Envy and impotent Desires, are their prevailing Passions. But those Objects against which their Envy seems principally directed, are the Vices of the younger sort, and the Deaths of the old. By reflecting on the former, they find themselves cut off from all possibility of Pleasure; and whenever they see a Funeral, they lament and repine that others are gone to an Harbour of Rest, to which they themselves never can hope to arrive. They have no Remembrance of any thing but what they learned and observed in their Youth and middle Age, and even that is very imperfect. And for the Truth or Particulars of any Fact, it is safer to depend on common Traditions than upon their best Recollections. The least miserable among them appear to be those who turn to Dotage, and entirely lose their Memories; these meet with more Pity and Assistance, because they want many bad Qualities which abound in others.

If a *Struldbugg* happen to marry one of his own kind, the Marriage is dissolved of course by the Courtesy of the Kingdom, as soon as the younger of the two come to be four-score. For the Law thinks it a reasonable Indul-



抑鬱，到了八十歲更甚。這是他從他們自己的供認纔曉得的；不然他是不會曉得的，因為在幾十年間不過生兩三個這樣的人，既是這樣的少數，只用一種大概觀察，是看不出來的。他們到了八十歲的時候（本國以此為最高的壽數），不獨有其他老年人的全數過失及衰老狀態，而且還有許多的過失及疾病，發生於永遠不死的可怕光景。他們不獨是偏執己見，容易發怒，貪得無厭，性情乖僻，好虛榮，好說話，而且不能同人做朋友，毫無全數至親的愛情，孫子以下他們就不知親愛了。他們的不能克制的激情，就是羨慕，及心有餘而力不足的欲望。但是他們所最羨慕的就是少年人的尋樂，及老年人的死亡。他們一反省到少年人的尋樂，就覺得自己與娛樂脫離，永遠不能享受了；無論什麼時候，他們一看見出殯，就要悲歎與怨尤，羨慕他人往休息所去了，他們自己是永遠不能希望走到的。他們只記得他們少年時及中年時所學所見的事，但是並這樣的事，還是記得不清楚。至於任何一件事體的真實及詳情，他們靠着平常的傳統，比靠他們的最好的記憶還要妥當得多。他們到了老耄無知，完全失了記性的時候，還算是最不痛苦的；他人還多憐憫他們些，多幫助他們些，因為他們這時候並無其他老而不死的人們的許多惡性。

倘若一個年老不死的人娶了一個也是年老不死的人，國家為行善起見，只要其中一個較為年少的到了八十歲，就解除他們的婚約。他們本來是無罪而受天譴，使他

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gence. that those who are condemned without any Fault of their own to a perpetual Continuance in the World, should not have their Misery doubled by the Load of a Wife. . . .

At Ninety they lose their Teeth and Hair, they have at that age no Distinction of Taste, but eat and drink whatever they can get, without Relish or Appetite. The Diseases they were subject to still continuing without encreasing or diminishing. In talking they forgot the common Appellation of things, and the Names of Persons, even of those who are their nearest Friends and Relations. For the same reason they never can amuse themselves with reading, because their Memory will not serve to carry them from the beginning of a Sentence to the end; and by this Defect they are deprived of the only Entertainment whereof they might otherwise be capable. . . .

They were the most mortifying Sight I ever beheld, and the Women more horrible than the Men. Besides the usual Deformities in extreme old Age, they acquired an additional Ghastliness in Proportion to their Number of Years, which is not to be described, and among half a Dozen I soon distinguished which was the eldest, although there was not above a Century or two between them. . . .

### PART IV A VOYAGE TO THE COUNTRY OF THE HOUYHNHNMS CHAPTER IV

The *Houyhnhnms* Notion of Truth and Falsehood. The Author's Discourse disapproved by his Master. The Author gives a more particular Account of himself, and the Accidents of his Voyage.

To return from this Digression; when I asserted that the *Yahoos* were the only governing Animals in my Country,

們永遠長存於世間，法律以爲有理由應該解放他們，使他們不受有妻的雙料痛苦。……

他們到了九十歲就無牙齒無頭髮，不能辨別口味，得着什麼就吃什麼飲什麼，既不知味，又無食慾。他們所患的疾病，還是一樣，無增無減。當他們說話的時候，忘記事物的名稱，忘記人名，連至親的親戚，至密的朋友的名，都忘記了。因爲他們讀書讀到一句的末後一字，就忘記了第一字，所以不能享受讀書的樂趣；因爲這個毛病，他們原可以享受的惟一樂趣，也不能享受了。……

我從來未見過如這樣長生不死的人們那樣難過，女的比男的更可怕。他們既有年紀極老的人們所常有的種種醜怪，還要添上一種死人的色氣，越老越難看，筆墨不能述，在六七個裏頭，雖然年歲不過相差一二百年，我不久就辨別那個是最老的。……

#### 第四卷

#### 第四回 說馬

[作者於一七一〇年八月又航海，到了某處，因爲同人們吵鬧，被他們驅逐離船，把他遺留在馬國(Houyhnhnms)，被獸人或野人(Yahoos)所虐待，來了一頭馬救了他，他認馬作主人。——譯者註]

我說了許多旁枝的話，現在回頭說正文：我說，在我的本國裏頭，只有野人或獸人當官吏，我的主人說，他簡

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which my Master said was altogether past his Conception, he desired to know, whether we had *Houyhnhnms* among us, and what was their Employment: I told him, we had great Numbers, that in Summer they grazed in the Fields, and in Winter were kept in Houses, with Hay and Oats, when *Yahoo*-Servants were employed to rub their Skins smooth, comb their Manes, pick their Feet, serve them with Food, and make their Beds. I understand you well, said my Master, it is now very plain, from all you have spoken, that whatever share of Reason the *Yahoos* pretended to, the *Houyhnhnms* are your Masters; I heartily wish our *Yahoos* would be so tractable. I begged his Honour would please to excuse me from proceeding any farther, because I was very certain that the Account he expected from me would be highly displeasing. But he insisted in commanding me to let him know the best and the worst: I told him, he should be obeyed. I owned, that the *Houyhnhnms* among us, whom we called *Horses*, were the most generous and comely Animal we had, that they excelled in Strength and Swiftmess; and when they belonged to Persons of Quality, employed in Travelling, Racing, or drawing Chariots, they were treated with much Kindness and Care, till they fell into Diseases, or became foundred in the Feet; and then they were sold, and used to all kind of Drudgery till they died; after which their Skins were stripped and sold for what they were worth, and their Bodies left to be devoured by Dogs and Birds of Prey. But the common Race of Horses had not so good Fortune, being kept by Farmers and Carriers and other mean People, who put them to greater Labour, and feed them worse. I described as well as I could, our way of Riding, the shape and use of a Bridle, a Saddle, a Spur, and a

直想不到有這樣的事，他要曉得我們有馬沒有，若是有的話，拿馬作什麼用：我告訴他我們有許多馬，夏天放青，冬天養在屋裏，餵以乾草及油麥，用野人做馬夫刷馬，刷到光滑，梳馬鬃，剔馬腳，餵草料，收拾馬睡的地方。我的主人說道，我很明白你的說話，我顯然見得野人們無論怎樣自以為有多少理性，馬還是你們的主人；我很想望我們的野人也會這樣的聽指揮。我求他饒了我，不叫我往下再說，因為我確曉得他盼望我所說的事體，會使他極其不歡的。但是他逼我說，他要曉得最悅耳及最逆耳的話。我告訴他，我願聽命。我承認我們的馬是最慷慨大方的，又是最好看的動物，他們最有氣力，又跑得最快；凡是屬於貴人們的馬，用以旅行賽跑，或拉車，都是以慈心及小心相待，等到馬有病或腳腫，就把他賣了，那時候就要做種種苦工，做到死為止；死後剝皮賣，賣得多少是多少，馬肉任從狗吃或鷺鳥吃。但是平常種類的馬卻走不着這樣的好運，是農夫，趕腳的，及其他下等人所養，要馬做很辛苦的事，餵養得更不好。我盡我的能力告訴他，我們怎樣騎馬，把羈勒，鞍子，靴距，馬鞭，駕馬的器具，及馬車的形式告

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Whip, of Harness and Wheels. I added, that we fastned Plates of a certain hard Substance called *Iron* at the Bottom of their Feet, to preserve their Hoofs from being broken by the Stony Ways on which we often travelled.

My Master, after some Expressions of great Indignation, wondered how we dared to venture upon a *Houyhnhnm's* Back, for he was sure, that the meanest Servant in his House would be able to shake off the strongest *Yahoo*, or by lying down, and rouling on his Back, squeeze the Brute to Death. I answered, That our Horses were trained up from three or four Years old to the several Uses we intended them for; That if any of them proved intolerably vicious, they were employed for Carriages; that they were severely beaten while they were young, for any mischievous Tricks: That the Males, designed for common Use of Riding or Draught, were generally *castrated* about two Years after their Birth, to take down their Spirits, and make them more tame and gentle; that they were indeed sensible of Rewards and Punishments; but his Honour would please to consider, that they had not the least Tincture of Reason any more than the *Yahoos* in this Country. . . .

## CHAPTER V

The Author at his Master's Commands informs him of the State of *England*. The Causes of War among the Princes of *Europe*. The Author begins to explain the *English* Constitution.

In Obedience therefore to his Honour's Commands, I related to him the *Revolution* under the Prince of *Orange*, the long War with *France* entered into by the said Prince,

訴他。我還說，我們把一種東西名叫鐵片，鑲馬腳底，以免馬蹄被我們所常走的石路所損傷。

我的主人大怒之後很詫異的說道，我們怎敢這樣大膽騎在馬背上，因為他很曉得他家裏無論那個最下賤的僕人，都能夠把最有力的野人，從背上摔他下地，不然躺在地下，用背在地上滾，也能夠把那隻野獸壓死了。我答道，我們的馬從三四歲起，就教練他們做我們所要他們做的幾種事；倘若有幾匹馬現出他們是令人受不了的那樣性烈，就用作駕車；當他們少年的時候，若要有害的把戲，我們就重打他們：用以騎坐或拉重的牡馬，到了約兩歲，大概都要受閹，以挫他們的烈性，使他們變作更馴服更和平：他們是很曉得賞罰的；但是主人要考慮，我們的馬是毫無理性的，如同貴國的獸人一樣。……

#### 第五回 歐羅巴的帝王們爲什麼打仗

我遵主人的命，對他說，當奧倫治（Orange）王爵在位時候的革命，這個王爵同法蘭西打了很久的仗，現時繼

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and renewed by his Successor the present Queen; wherein the greatest Powers of *Christendom* were engaged, and which still continued: I computed at his Request, that about a Million of *Yahoos* might have been killed in the whole Progress of it, and perhaps a Hundred or more Cities taken, and thrice as many Ships burnt or sunk.

He asked me what were the usual Causes or Motives that made one Country go to War with another. I answered they were innumerable, but I should only mention a few of the chief. Sometimes the Ambition of Princes, who never think they have Land or People enough to govern: Sometimes the Corruption of Ministers, who engage their Master in a War in order to stifle or divert the Clamour of the Subjects against their Evil Administration. Difference in Opinions hath cost many Millions of Lives: For instance, whether *Flesh* be *Bread*, or *Bread* be *Flesh*; whether the Juice of a certain *Berry* be *Blood* or *Wine*; whether *Whistling* be a Vice or a Virtue; whether it be better to *kiss a post*, or throw it into the Fire; what is the best Colour for a *Coat*, whether *Black*, *White*, *Red* or *Gray*; and whether it should be *long* or *short*, *narrow* or *wide*, *dirty* or *clean*, with many more. Neither are any Wars so furious and Bloody, or of so long Continuance, as those occasioned by Difference in Opinion, especially if it be in things indifferent.

Sometimes the Quarrel between two Princes is to decide which of them shall dispossess a Third of his Dominions, where neither of them pretend to any Right. Sometimes one Prince quarrelleth with another, for fear the other should quarrel with him. Sometimes a War is entered upon, because the Enemy is too *strong*, and sometimes because he is too *weak*. Sometimes our Neighbours *want*



位的女主，重新同法蘭西打仗，基督世界的最強大的國，也預聞這次的戰事，至今還未打完：我奉主人的命計算人數，我說在這一次尚在進行的戰事裏頭，大約可以有一百萬野人陣亡，也許攻下一百多座城邑，燒燬了或打沉了三百多條船。（其實那時候所力爭的原是和戰問題，作者主和所以有這種議論。——譯者註）

他問我，這一國同那一國打仗，居多是因為什麼原故，或有什麼用意。我說原因及用意是數不盡那樣多的，我只說幾樣最要緊的。有時是因為帝王們好大喜功，無論有了多少土地或人民，總以為是不夠的：有的是因為大臣們腐敗，曉得他們自己的政治不良，就要他們的君主打仗，以壓服人民的怨怒，或使他們借此洩忿。因為意見不同，會糟塌了幾百萬人的性命：例如，因為肉是否即是麵包或麵包是否即是肉；一種漿果的汁是否即是血，或即是酒（殆指聖餐之爭論——譯者註）；吹嘯是善抑是惡；還是吻一根棍子，抑或摔在火裏燒；衣服的颜色，最好是黑的，白的，紅的，或灰的；應該是長的或短的，窄的或寬的，脆膩的或乾淨的；此外還有許多原因。無論因為什麼打仗，都不如因為意見不同而打仗，打得那樣兇猛，流那樣多的血，打得那樣久長，對於越不相干的事體所發生的意見，打仗越打的兇。

有時兩個帝王相爭，為的是要決定誰奪得第三國的土地，這國的土地都不是他們無論那一個所應得的。有時這一個帝王同那一個帝王打仗，為的是恐怕那一個來打他。有時打仗，是因為仇敵太強，有時卻因為仇敵太弱。

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the *Things* which we *have*, or *have* the *Things* which we *want*; and we both fight, till they take ours or give us theirs. It is a very justifiable Cause of War to invade a Country after the People have been wasted by Famine, destroyed by Pestilence, or embroiled by Factions among themselves. It is justifiable to enter into War against our nearest Ally, when one of his Towns lies convenient for us, or a Territory of Land, that would render our Dominions round and compleat. If a Prince sends Forces into a Nation, where the People are poor and ignorant, he may lawfully put half of them to Death, and make Slaves of the rest, in order to civilize and reduce them from their barbarous Way of Living. It is a very kingly, honourable, and frequent Practice, when one Prince desires the Assistance of another to secure him against an Invasion, that the Assistant, when he hath driven out the Invader, should seize on the Dominions himself, and kill, imprison or banish the Prince he came to relieve. Alliance by Blood or Marriage, is a frequent Cause of War between Princes, and the nearer the Kindred is, the greater is their Disposition to quarrel: *Poor Nations are hungry*, and *rich Nations are proud*, and Pride and Hunger will ever be at Variance.<sup>1</sup> For those Reasons, the Trade of a *Soldier* is held the most honourable of all others: Because a *Soldier* is a *Yahoo* hired to kill in cold Blood<sup>2</sup> as many of his own Species, who have never offended him, as possibly he can. . . .

I was going on to more Particulars, when my Master commanded me Silence. He said, Whoever understood the Nature of *Yahoos* might easily believe it possible for so vile an Animal, to be capable of every Action I had

<sup>1</sup> at Variance 不相能, 相衝突. <sup>2</sup> in cold Blood 殘忍, 無人道.

有時我們的隣邦要我們所有的東西，或因我們要隣邦所有的東西；我們因此就打仗，等到他們奪取我們的，或我們奪取他們的，纔肯罷手。一個國的人民受過饑荒之後，被瘟疫所毀之後，或被國內的黨爭所擾亂之後，糟塌了許多人，別國來侵犯，是很可以說得過去的。我們的最近的同盟，有一個市鎮與我們很利便的，或是他的土地被我們得了，會使我們的疆土完整的，我們同他打仗，也是很可以說得過去的。倘若一個帝王派兵入一個人民貧窮而無知的國，他殺死這個國的一半人民，奴隸其餘的一半，以便教化他們，使他們不再過野蠻生活，這是很合法律的。當一個帝王想其他一個帝王幫助抗拒一個仇敵入犯，這個幫手等到他把入犯人逐出，就自己奪了土地，或把他所助的帝王殺了，或幽禁，或貶逐出境，這是很有帝王態度，又是很有體面的事，且是常有的事。帝王的血統聯盟或婚姻的聯盟，常是打仗的原因；血統越相近，越好相打；窮國餓，富國驕，驕與餓，常是不相能的。因為這許多理由，所以最看重當兵的行業，以為是最體面的：因為一個當兵的，原是一個受雇的野人，要他毫無人道的，殺他的同胞，越殺得多越好，這些同胞們，卻從來未曾得罪過他。

當我正在把打仗的詳情，往下告訴我的主人的時候，他叫我不要響。他說，無論什麼人，只要曉得獸人或野人們性情的，都可以容易相信這樣的一個醜惡動物可以做

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named, if their Strength and Cunning equalled their Malice. But as my Discourse had increased his Abhorrence of the whole Species, so he found it gave him a Disturbance in his Mind, to which he was wholly a Stranger<sup>1</sup> before. He thought his Ears being used to such abominable Words, might by Degrees admit them with less Detestation. That although he hated the *Yahoos* of this Country, yet he no more blamed them for their odious Qualities, than he did a *Gnnayh* (a Bird of Prey) for its Cruelty, or a sharp Stone for cutting my Hoof. But when a Creature pretending to Reason, could be capable of such Enormities, he dreaded lest the Corruption of that Faculty might be worse than Brutality itself. He seemed therefore confident, that instead of Reason, we were only possessed of some Quality fitted to increase our natural Vices; as the Reflection from a troubled Stream returns the Image of an ill-shapen Body, not only *larger*, but more *distorted*. . . .

I said that those who made profession of this Science were exceedingly multiplied, being almost equal to the Caterpillars in Number; that they were of divers Degrees, Distinctions, and Denominations. The Numerousness of those that dedicated themselves to this Profession were such that the fair and justifiable Advantage and Income of the Profession was not sufficient for the decent and handsome Maintenance of Multitudes of those who followed it. Hence it came to pass that it was found needfull to supply that by Artifice and Cunning, which could not be procured by just and honest Methods: The better to bring which about, very many Men among us were

<sup>1</sup> he was wholly a Stranger 他全不曉得。

出我所說的各種事體來，只要他們的氣力及詭詐能濟他們的惡。但因我的說話使他更憎惡全族的野人，他覺得心裏擾亂，他從前所未曾有過的。他以為他的耳朵聽慣了這樣可厭的說話，逐漸可以聽得入耳，覺得不如從前那樣厭惡了。他說他雖然憎惡這個國裏的野人，他卻不因為他們惡劣性情而怪責他們，亦如他一樣的不怪責一隻鷺鳥的殘忍或怪責一塊尖石割破我的蹄。但是一個自以為有理性的動物，能夠犯這樣的大罪惡，他恐怕理性的腐敗，可以比獸性還要壞得多。所以他好像深信我們並無理性，只有一種性情，宜於增加我們的與生俱生的惡行；猶如一片擾亂不寧的水，照着一個形狀醜惡的身體，不獨使反照的影子加大，且使其變作更不成形。……

[主人問作者以律師情形，作者答復如下。——譯者註]

我說，拿法律學作行業的人，數目極多，幾乎有蠅那麼多；他們有各種階級，分別，及名稱。專心致志當律師的人數太多了，執業所得的公道的與該得的利益及收入，不足以養那許多執業的人，使他們得溫飽，享富厚。所以他們見得必要用手段，用狡獪，以供他們的大欲，用公道及誠實方法就不能了：我們那裏有許多人，因為要求得溫

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bred up from their Youth in the Art of proving by Words multiplied for the Purpose that *White* is *Black*, and *Black* is *White*, according as they are paid. The Greatness of these Mens Assurance and the Boldness of their Pretensions gained upon the Opinion of the Vulgar, whom in a Manner they made Slaves of, and got into their Hands much the larger Share of the Practice of their Profession. These Practitioners were by Men of Discernment called *Pettifoggers*, (that is, *Confounders*, or rather, *Destroyers of Right*;) as it was my ill Hap as well as the Misfortune of my suffering Acquaintance to be engaged only with this Species of the Profession. . . .

My Neighbour, said I, I will suppose, has a mind to my *Cow*, he hires one of these Advocates to prove that he ought to have my *Cow* from me. I must then hire another of them to defend my Right, it being against all Rules of *Law* that any Man should be allowed to speak for himself. Now in this case, I who am the Right Owner lie under two great Disadvantages. First, my Advocate, being as I said before practised almost from his Cradle in defending Falsehood, is quite out of his Element<sup>1</sup> when he would argue for Right, which as an Office unnatural he attempts with great Awkwardness, if not with an Ill-will. The Second Disadvantage is that my Advocate must proceed with great Caution; for, since the Maintenance of so many depend on the keeping up of Business, should he proceed too summarily, if he does not incur the Displeasure of his Superiors, he is sure to gain the Ill-will and hatred of his Brethren, as being by them esteemed one that would lessen the Practice of the Law. This being the case I have

<sup>1</sup> out of his Element 不在行, 如魚失水.

飽及富厚，從少年時起，就受教育，學會用許多字，以證白就是黑，黑就是白，那一造給的錢多，就替那一造說話。這些律師們無論什麼大案子都敢擔保，且過於自信，庸人就相信他們，他們多少把庸人變作他們的奴隸，他們把更大部分的案子取到他們手中。能窺見律師伎倆的人們，稱他們做多行不義的小人（即謂顛倒曲直的人，其實是破壞正直的人），只因我自己不幸，我的吃過苦頭的朋友的不幸，纔同執行這種行業的人們交涉。……

[作者要把打官司的進行手續告訴主人，以爲莫如舉一個榜樣，告訴他。——譯者註]

我說道，譬如我的隣居想要我的母牛，他就僱一個律師，證明他應該得我的牛。我於是不得不雇另外一個律師，保護我的權利，法律規定不許本人出庭辯護自己。以這件案子而論，我是正名的物主，反處於兩種大不利之下。一，我的律師幾乎從在搖床的時代起，就練習替騙子當辯護，一到他要替真業主當辯護就如魚失水，他只管出力做這樣不是習慣成自然的事，即使心裏並無惡意，也是辦得極拙的。二，我的律師必得很小心進行；因爲有許多律師全靠維持這種買賣吃飯，倘若他進行得太過爽快，即使他不遭他的上司們的怨怒，他必定要招他的同業們的懷恨及憎惡，因爲他們當他會減少他們的買賣。既是這

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but two Methods to preserve my *Cow*. The first is, to gain over my Adversary's Advocate with a double Fee; from the Manner and Design of whose Education before mentioned it is easy to expect he will be induced to drop his Client and let the Balance fall to my Side. The Second Way is for my Advocate not to insist on the Justice of my Cause, by allowing the *Cow* to belong to my Adversary; and this if it be dexterously and skilfully done will go a great Way towards obtaining a favourable Verdict, it having been found, from a careful Observation of Issues and Events, that the wrong Side, under the Management of such Practitioners, has the fairer Chance for success, and this more especially if it happens, as it did in mine and my Friend's Case, and may have done since, that the Person appointed to decide all Controversies of Propriety as well as for the Tryal of Criminals, who should be taken out of the most knowing and wise of his Profession, is by the Recommendation of a great Favourite, or Court-Mistress chosen out of the Sect before mentioned, and so, having been under a strange Biass all his Life against Equity and fair dealing, lies as it were under a fatal Necessity of favouring, shifting, double dealing and Oppression, and besides through Age, Infirmary, and Distempers grown lazy, unactive, and inattentive, and thereby almost incapacitated from doing any thing becoming the nature of his Employment, and the Duty of his Office. In such Cases, the Decisions and Determinations of Men so bred, and so qualified, may with Reason be expected on the wrong side of the Cause since those who can take Harangue and Noise, (if pursued with Warmth, and drawn out into a Length,) for Reasoning, are not much to be wondered at, if they infer the weight of the Argument from the heaviness of the Pleading.



樣，我只有兩個方法以保存我的牛。一，我只好出加倍的律師費，買我的對頭人的律師；我從前說過，從他們所受的教育的方法及計劃看來，原是容易預料得到，他會受賂，拋棄他的當事人，讓我這邊得勝利。二，要請我自己的律師不必出力證明是我該得直，任由我的牛歸了我的對頭；倘若照這樣辦，辦得巧妙，就很許我們可以得着好判辭。有人很小心的觀察官司的結果及輸贏，曾看出理曲的方面歸這樣的律師們辦理，有得勝的較好機會，尤其是奉派審判錢財案件及刑事案件的人，不是派最有學識及最明哲的人，反派有大勢力的寵臣或宮內得寵的女人所保薦的人（我打官司，及我的朋友打官司，就是遇着這樣的人，後來還有許多打官司的人，也是這樣），這些人原是上文所說的黨派裏頭的人，畢生都是被一種奇異的偏執所使，反對持平及公道，好像是不得不徇私，不得不以黑爲白，不得不騙詐，不得不壓制，況且這樣的裁判官，因爲年老衰弱，多病，就變作懶惰，不好動，不肯用心，因此就不能盡職。（好長句子，卻能控制，算是說得和平的；——譯者註。）遇着這樣案子，我們有理由可以預料，受那樣教育，有那樣資格的人的判斷及審定，當然是袒護理曲的方面，倘若人們由辯護的拖沓而以爲是證據有力，我們就不必怪他們能夠以說話說得多，說得響，爲發明道理（只要說得激烈，拖得很長）。

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It is a Maxim among these Men, That whatever has been done before may legally be done again: And therefore they take special Care to record all the Decisions formerly made, even those which have through Ignorance or Corruption contradicted the Rules of common Justice and the general Reason of Mankind. These, under the Name of *Precedents*, they produce as Authorities, and thereby endeavour to justify the most iniquitous Opinions; and they are so lucky in this Practice, that it rarely fails of Decrees answerable to their Intent and Expectation.

In pleading, they studiously avoid entering into the *Merits* of the Cause; but are loud, violent and tedious in dwelling upon all *Circumstances* which are not to the Purpose. For Instance, in the Case already mentioned; They never desire to know what Claim or Title my Adversary had to my *Cow*, but whether the said *Cow* were Red or Black, her Horns long or short; whether the Field I graze her in be round or square, whether she was milked at home or abroad, what Diseases she is subject to, and the like; after which they consult *Precedents*, adjourn the Cause, from Time to Time, and in Ten, Twenty, or Thirty Years come to an Issue.

It is likewise to be observed that this Society hath a peculiar Cant and Jargon of their own, that no other Mortal can understand, and wherein all their Laws are written, which they take special Care to multiply; whereby they have gone near to confound the very Essence of Truth and Falsehood, of Right and Wrong; so that it may take Thirty Years to decide whether the Field, left me by my Ancestors for Six Generations, belongs to me or to a Stranger three hundred miles off. . . .

這些人有一句格言，說無論什麼，只要從前曾經做過的，都可以再做，都算是合法律的：所以他們特別小心記載從前的判辭，即使這樣的判辭是由於不知法律或由於貪賊枉法，與平常的公平及人類的普通理性相反的，也要記載下來，稱為例案，他們就引為法權，奉為圭臬，多方嘗試，以證明最不公道的見解為公道；這種辦法很僥倖，所得的判辭很少不是如願以償的。

律師們當辯護的時候，特為躲避討論案情的曲直；只是大聲叫喊，說話說得很激烈，說許多廢話，只管論全數與案情無關的環境。姑舉上文所說的母牛案子；他們絕不要曉得我的對頭對於我的母牛，有什麼權利，或有什麼憑據，只在那裏討論那條母牛是紅色的抑或是黑色的，牛的角度是長的，抑或是短的；牛所吃草的那塊地，是圓的抑或是方的，擠牛奶時是在家擠的，抑或是在外頭擠的，這條牛得過那幾樣的病等等；討論過了，他們就找例案，陸續展緩開庭，要等十年，二十年，或三十年纔判案。

我們還要注意，這種律師團體有他們一種特別口頭語，及法律名詞，別人是不能懂的，全數他們的法律都是用這種話語及名詞寫的，他們特別留心增加許多法律；因此他們幾乎淆亂真偽及曲直；所以他們要三十年纔判斷經過六代的祖上遺留給我的田地是否是我的，抑或是離此三百哩遠的一個異鄉人的。……

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### CHAPTER VI

A Continuation of the State of *England*, so well governed by a Queen as to need no first Minister. The Character of such an one in some *European* Courts.

My Master was yet wholly at a Loss to understand what Motives could incite this Race of Lawyers to perplex, disquiet, and weary themselves, and engage in a Confederacy of Injustice, merely for the Sake of injuring their Fellow-Animals; neither could he comprehend what I meant in saying they did it for *Hire*. Whereupon I was at much Pains to describe to him the Use of *Money*, the Materials it was made of, and the Value of the Metals, that when a *Yahoo* had got a great Store of this precious Substance, he was able to purchase whatever he had a mind to, the finest Cloathing, the noblest Houses, great Tracts of Land, the most costly Meats and Drinks, and have his choice of the most beautiful Females. Therefore since *Money* alone, was able to perform all these Feats,<sup>1</sup> our *Yahoos* thought, they could never have enough of it to spend or to save, as they found themselves inclined from their natural Bent<sup>2</sup> either to Profusion or Avarice. That the Rich Man enjoyed the Fruit of the Poor Man's Labour, and the latter were a thousand to one in proportion to the former. That the Bulk of our People were forced to live miserable, by labouring every Day for small Wages to make a few live plentifully. I enlarged myself much on these and many other Particulars to the same purpose: But his Honour was still to seek: For he went upon a supposition that all Animals had a Title to their share in

<sup>1</sup> Feats 要費大力或費手段才能辦到的事。 <sup>2</sup> natural Bent, 天生的性向。

第六回 飲食醫藥行政

我的主人還是完全不明白究竟是什麼動機，能夠激動這一類的律師們甘受疑惑，不安與麻煩，及串同做不公的事，不過爲的是傷害他們的同胞；他又不能明白我說他們是受雇做這樣事的，究竟是什麼意思。我於是費了許多事對他說錢幣的用處，是什麼金類造的，金類的價值，我又告訴他一個獸人得了許多這樣值錢東西，就能夠喜歡什麼買什麼，頂細的衣服，頂高大的房子，頂大塊的地，頂值錢的酒肉，都可以買，還可以挑選最美貌的女人，因爲只要有錢就能夠辦這許多事，所以我們的獸人想，他們要花钱要積蓄，無論得了多少錢，總是不夠的，因爲他們見得他們的天性，不是趨向於浪費就是趨向於貪得無厭。我告訴他，富人享受貧人的勞工所種的果，我們國裏有一千貧人只有一個富人。我告訴他許多我們的人民被逼而每日勞動以博小薪，過困苦生活，以供不多的幾個人過豐富生活。我說了許多這樣的話及許多其他詳情，以使他明白；但是我的主人還要我解說：因爲他臆度全數動物都應該享受他們所該得的一部分的大地的出產，尤其是當其

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the Productions of the Earth, and especially those who presided over the rest. Therefore he desired I would let him know, what these costly Meats were, and how any of us happened to want them. Whereupon I enumerated as many sorts as came into my Head, with the various Methods of dressing them, which could not be done without sending Vessels by Sea to every part of the World, as well for Liquors to Drink, as for Sauces, and innumerable other Conveniencies. I assured him, that this whole Globe of Earth must be at least three times gone round, before one of our better Female *Yahoos* could get her Breakfast, or a Cup to put it in. He said, That must needs be a miserable Country which cannot furnish Food for its own Inhabitants. But what he chiefly wondered at was how such vast Tracts of Grounds as I described should be wholly without *Fresh-water*, and the People put to the Necessity of sending over the Sea for Drink. I replied, that *England* (the dear Place of my Nativity) was computed to produce three times the quantity of Food, more than its Inhabitants are able to consume, as well as Liquors extracted from Grain, or pressed out of the Fruit of certain Trees, which made excellent Drink, and the same Proportion in every other Convenience of Life. But in order to feed the Luxury and Intemperance of the Males, and the Vanity of the Females, we sent away the greatest Part of our necessary Things to other Countries, from whence in return we brought the Materials of Diseases, Folly, and Vice, to spend among ourselves. Hence it follows of Necessity, that vast Numbers of our People are compelled to seek their Livelihood by Begging, Robbing, Stealing, Cheating, Pimping, Forswearing, Flattering, Suborning, Forging, Gaming, Lying, Fawning, Hectoring,

餘的人們的頭目們。所以他要我告訴他，那些值錢的肉是什麼東西，我們爲什麼要吃。我於是歷舉我的頭腦所能想到的種種肉食，還說種種烹調方法，這就要放船航海到世界上各處地方纔能辦到，至於飲料，醬料及無數其他所需的東西，也要這樣置備。我告訴他，要放船至少繞地球三周，然後我們的上等女獸人纔能夠得着她的早膳，或用一個盃裝早膳。他說一個國既不能供飲食以養本國的人民，必定是一個受愁困的國。但是他所最詫異的還是，既然是如我所說的那樣大塊的地方，全無食水，人民還要放船出洋求飲料。我答道，英國（這就是我生長的貴地）出產三倍的食料，多過其人民所能消耗，還有從五穀得來的酒，或榨果子得來的酒，也是供過於求，其他日用所需的東西稱是。但是因爲要供養男人們的奢侈及過量的飲食，與供給女人的裝飾，我們輸送最大部分我們所需要的物產給別國，我們所得的回頭貨就是疾病，罪過的種種原料，以便我們分用。所以我們有大多數的人因爲謀生，必定被逼而求乞，搶劫，偷竊，欺騙，拉皮條，發假誓，巴結，買證人，造僞文書，賭博，說謊，諂媚，欺陵，投票，賣文占

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Voting, Scribbling, Stargazing, Poysoning, Whoring, Canting, Libelling, Free-thinking, and the like Occupations: Every one of which Terms, I was at much Pains to make him understand. . . .

I was going on to tell him of another sort of People, who get their Livelihood by attending the Sick, having upon some Occasions informed his Honour that many of my Crew had died of Diseases. But here it was with the utmost Difficulty, that I brought him to apprehend what I meant. He could easily conceive, that a *Houyhnhnm* grew weak and heavy a few Days before his Death, or by some Accident might hurt a Limb. But that Nature, who works all Things to Perfection, should suffer any Pains to breed in our Bodies, he thought it impossible, and desired to know the reason of so unaccountable an Evil. I told him, we fed on a thousand Things which operated the one contrary to each other; that we eat when we were not hungry, and drank without the Provocation of Thirst; That we sate whole Nights drinking strong Liquors without eating a Bit, which disposed us to Sloth, enflamed our Bodies, and precipitated or prevented Digestion. That prostitute Female *Yahoos* acquired a certain Malady, which bred Rottenness in the Bones of those, who fell into their Embraces; That this and many other Diseases, were propagated from Father to Son, so that great Numbers come into the World with complicated Maladies upon them; that it would be endless to give him a Catalogue of all Diseases incident to human Bodies; for they could not be fewer than five or six hundred, spread over every Limb, and Joynt; in short, every Part, external and intestine, having Diseases appropriated to them. To remedy which, there was a Sort of People bred up among



卜，放毒，賣淫，作偽，造人謠言，自由思想，與同樣的行業；我費了許多事解說上列各名詞，以使他明白。……

我正在告訴他另外一種人，以醫病爲生，因我有幾次告訴我的主人說（我航海的時候）有好幾個水手，得病死了。但是我費了許多解說，纔能使他明白我的意思。他很容易概念馬將死的前幾天變作衰弱及笨重，或遇着意外的事，可以損傷馬足。但是自然作事是盡善盡美的，他絕不能想到會使我們的身體生病，他要曉得有什麼理由可以解說這樣的災害。我告訴他，我們所吃的有一千樣東西，性子都是互相反對的；我們不餓也要吃，不渴也要飲；我們通夜坐着飲烈酒，並不吃一口東西，這就使我們變作懶惰，使我的身體發燒，或使我們消化得很快，或停止我們消化飲食。當妓婦的女獸人，得了一種病，使同她他摟抱過男人得了就會使骨頭腐化；這種及其他許多種的病會從父傳與子，所以有許多人一生下來身上就帶着複雜難治的病：人身所能生的疾病是無限的，我不能列表告訴他；凡是四肢骨節所能生的病至少也有五六百種：總而言之，內外各部分無不有其所得的病。因爲要治病，就發生

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us, in the Profession or Pretence of curing the Sick. And because I had some Skill in the Faculty, I would in Gratitude to his Honour, let him know the whole Mystery and Method by which they proceed.

Their Fundamental is, That all Diseases arise from *Repletion*, from whence they conclude, that a great *Evacuation* of the Body is necessary, either through the natural Passage, or upwards at the Mouth. Their next Business is, from Herbs, Minerals, Gums, Oyls, Shells, Salts, Juices, Seaweed, Excrements, Barks of Trees, Serpents, Toads, Frogs, Spiders, dead Mens Flesh and Bones, Beasts and Fishes, to form a Composition for Smell and Taste the most abominable, nauseous and detestable, they can possibly contrive, which the Stomach immediately rejects with loathing; and this they call a *Vomit*; or else from the same Storehouse, with some other Poysonous Additions, they command us to take in at the Orifice *above* or *below*, (just as the Physician then happens to be disposed) a Medicine equally annoying and disgusting to the Bowels, which relaxing the Belly, drives down all before it, and this they call a *Purge*, or a *Glyster*. For Nature (as the Physicians alledge) having intended the superior anterior Orifice only for the *intromission* of Solids and Liquids, and the inferior for Ejection, these artists ingeniously considering that in all Diseases Nature is forced out of her Seat; therefore to replace her in it, the Body must be treated in a manner directly contrary, by interchanging the Use of each Orifice, forcing Solids and Liquids in at the *Anus*, and making Evacuations at the Mouth.

But, besides real Diseases, we are subject to many that are only imaginary, for which the Physicians have invented imaginary Cures; these have their several Names, and so

一種人來，以治病爲業，或許稱會治病。因爲我有多少治病的本事（士維甫特著這部書托名伽利華這個人自稱是一個外科醫師——譯者註。），我感激主人，我就把醫師們的全體神祕及治療方法告訴主人。

他們的基本原理，說百病生於吃得太多，所以他們的結論，就是必要大瀉，或從自然的道路出來，不然就是使其上行，從口吐出。第二件就是用藥，草木，金石，膠質，油質，殼子，鹽類，汁水，海草，排洩物，樹皮，蛇，蝦蟆，青蛙，蜘蛛，死人肉，死人骨，獸類，魚類，無不用到，合成藥劑，氣味口味是極其可憎又惡心，又可厭，儘他們的能力設法做成藥劑，一入肚子，肚子不受，立刻吐出來；他們稱這樣的藥爲吐劑；不然，他們從這樣的藥料，加上其他有毒的東西，就強逼我們吃，或從上口吃，或從下口吃（要看醫師那時候的意思）一種藥劑，這是腸臟所不喜，又是激刺腸臟的東西，吃了就攪鬆肚子，無論什麼都驅逐出來，他們稱這種藥爲瀉劑。醫師們稱，自然既欲使上身前面的口只是進硬物及流質，下身的口，是用以排洩的，這些醫師們卻很聰明的考慮，百病無不是強逼自然出任；他們今欲使自然復位，所以必定以直接相爲矛盾的辦法療治，只好在變上下兩口的功用，從肛門逼硬質及流質入，逼肚裏的東西從口出。

我們既犯實在的病，又犯好幾種空幻的病，醫師們爲空幻的病，造空幻療治，幻想的病有種種名稱，治幻想病

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have the Drugs that are proper for them, and with these our Female *Yahoos* are always infested. . . .

I had formerly upon occasion discoursed with my Master upon the Nature of *Government* in general, and particularly of our own *excellent Constitution*, deservedly the Wonder and Envy of the whole World. But having here accidentally mentioned a *Minister of State*; he commanded me some time after to inform him, what Species of *Yahoos* I particularly meant by that Application.<sup>1</sup>

I told him, that our She Governor or Queen having no Ambition to gratify, no Inclination to satisfy of extending her Power to the Injury of her Neighbours, or the Prejudice of her own Subjects, was therefore so far from needing a corrupt Ministry to carry on or cover any sinister Designs, that She not only directs her own Actions to the Good of her People, conducts them by the Direction, and restrains them within the Limitation of the Laws of her own Country; but submits the Behaviour and Acts of those She intrusts with the Administration of her Affairs to the Examination of Her great Council, and subjects them to the Penalties of the Law; and therefore never puts any such Confidence in any of her Subjects as to entrust them with the whole and entire Administration of her Affairs: But I added, that in some former Reigns here, and in many other Courts of *Europe* now, where Princes grew indolent and careless of their own Affairs through a constant Love and Pursuit of Pleasure, they made use of such an Administrator, as I had mentioned, under the Title of *first or chief Minister of State*, the Description of which, as far as it may be collected not only from their Actions, but from the Letters, Memoirs, and Writings

<sup>1</sup> Application 名稱.

的藥亦有種種名稱，我們的女獸人常裝滿這種藥。……

我從前有過機會，同我的主人略談政治的性質，詳論我們的至美盡善的憲法，值得全個世界驚奇及羨慕。我偶然說到一個大臣；他吩咐我，過幾時告訴他，我用這個名稱，所指的是那一種野人或獸人。

我告訴他，我們的女主既無大志，亦無意向要推廣她的勢力，以害她的隣邦，或使她自己的人民的成見滿意，所以她用不着一個貪污的政府奉行或遮掩任何惡劣計劃，她不能指揮她自己的施為以利她的人民，以這樣的指揮引導人民，約束他們不使越出她自己本國的法律之外；而且把她所信任的行政的官吏們的行為及法令交與她的議政大會考察，使她的官吏們受法律的刑罰；所以她絕不信任無論那一個臣民，給與完整的事權，辦她的政事：

（據說女主當時信任一個公爵夫人，這個夫人卻犯謀殺親夫的嫌疑，作者這樣說法，總算是善於迴護的了。——譯者註）我還說，在我本國的前幾朝，在歐羅巴的好幾個現在的朝廷，帝王們因為常好娛樂，常追逐娛樂，就變作怠惰，不理政事，纔任用如我所說的一個執政，稱為宰相；我們不獨從他們的行事看來，而且從他們自己所刊行

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published by themselves, the Truth of which has not yet been disputed, may be allowed to be as follows: That he is a Person wholly exempt from Joy and Grief, Love and Hatred, Pity and Anger; at least makes use of no other Passions but a violent Desire of Wealth, Power, and Titles, That he never tells Words to all Uses, except to the Indication of his Mind; That he never tells a *Truth*, but with an Intent that you should take it for a *Lye*; nor a *Lye*, but with a Design that you should take it for a *Truth*; That those he speaks worst of behind their Backs, are in the surest Way to Preferment; and whenever he begins to praise you to others or to yourself, you are from that Day forlorn. The worst Mark you can receive is a *Promise*, especially when it is confirmed with an Oath; after which every wise Man retires, and gives over all Hopes.

There are three Methods by which a Man may rise to be chief Minister: The first is, by knowing how with Prudence to dispose of a Wife, a Daughter, or a Sister: The second, by betraying or undermining his Predecessor: And the third is by a *furious Zeal* in publick Assemblies against the Corruptions of the Court. But a wise Prince would rather choose to employ those who practice the last of these Methods; because such Zealots prove always the most obsequious and subservient to the Will and Passions of their Master. That these *Ministers* having all Employments at their Disposal, preserve themselves in Power by bribing the Majority of a Senate or great Council; and at last by an *Act of Indemnity* (whereof I described the Nature to him) they secured themselves from after Reckonings, and retired from the Publick, laden with the Spoils of the Nation.

的函牘，自傳及著作（其真實尙未經人辯駁過）看來，我們可以說宰相是如下文所說的一種人：宰相是無憂無樂的，無愛無憎的，無憐憫無忿怒的；至少也是不用其他激情，只是極其利害的想錢財，權力，及榮銜；他只管說許多話，卻絕不表示他的意思；他絕不說一句實話，他若說實話，意在使你聽了，以爲是一句謊話；他絕不說一句謊話，若說謊話，意在使你聽了以爲是一句實話；他在背後說人的最壞的話，這樣的人必是他所歡喜的；無論什麼時候，只要他起首對他人或對你自己恭維你，你從此時起，就變作毫無希望的了。你所能得於他的，最不好的就是他答應你一件事，尤其是他矢天誓日的答應你；凡是明哲人，一蒙他答應就退步，拋棄全數的希望。（大約作者嘗過這樣的滋味，所以說得這樣痛快。——譯者註）

一個人想做宰相，利用三個法子，可以做到：一，要會打算盤，怎樣發付一個夫人，一個女兒，或一個妹妹；二，背叛或陷害他的前任；三，在議院裏頭表示一種狂怒的熱心，以反對政府的腐敗。但是一個明智的帝王，莫如選任其善用第三個方法的；因爲這樣的狂熱人們，對於他們的君主的意旨及情慾，是最恭順最服從的。宰相很有全數用人之權，賄賂一個上議院或大會的大多數，以保全自己的勢力；最後他通過一條免于追究的法令（我把這樣法令的性質解說給他聽），就使他們自己處於安穩之地，免了後來的追究，辭官退位時滿載而歸。（讀者要注意作者先說明在位的女主不用宰相，只是泛說前朝及歐洲其他幾國，切勿誤會。——譯者註）

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The Palace of a *Chief Minister*, is a Seminary to breed up others in his own Trade: The Pages, Lacquies, and Porter, by imitating their Master, become *Ministers of State* in their several Districts, and learn to excel in the three principal *Ingredients*, of *Insolence, Lying, and Bribery*. Accordingly, they have a *Subaltern* Court paid to them by Persons of the best Rank, and sometimes by the Force of Dexterity and Impudence, arrive through several Gradations to be Successors to their Lord.

He is usually governed by a decayed Wench, or favourite Footman, who are the Tunnels through which all Graces are conveyed, and may properly be called, *in the last Resort*, the Governors of the Kingdom. . . .



宰相的府第是一個栽培宰相人材的學校：府裏的差役，小廝，及看門的，摹倣他們的主人，就做到幾部的大臣，學得很像，最拿手的就是傲慢，說謊，及受賄。於是階級很高的人們都要巴結這樣下級的人們，而且他們有時用巧妙的能力及無恥的能力，歷階上升，隨他們的主人做宰相。

做宰相的居多受制於一個面貌憔悴的女子，或一個得寵的家人，宰相施恩全經他們的手，既是事權所寄，可以正當稱他們為一國的最高的治理人。……

[作者以一七一四年二月十五放洋回國，一七一五年十二月五日到本國。其後把他十六年零七個多月的遊記刊行聞世。——譯者註]

(一二五六七)

英漢對照名家小說選

# 伽利華遊記

Gulliver's Travels

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