

英文名人文選





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中華民國廿三年八月呈內政部註冊

# 華英對照

高中

## 英文名人文選

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### SELECTED ENGLISH AND AMERICAN ESSAYS

With

Chinese Notes and Translations

By

Richard S. C. Hsi

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## 編輯大意

- (一) 本書選自歐美名人文集，均係精心結撰之傑作，可供學校教科及讀者自修之用。
- (一) 本書內容分：論說，評論，演說，尺牘，序文，傳記，游記，日記，小品，短篇故事，小說，詩歌等各體俱備。
- (一) 本書對於各種文字的分配如下：
1. 記敘文字 約佔十分之五；
  2. 論說文字 約佔十分之二；
  3. 應用文字 約佔十分之一；
  4. 小說故事 約佔十分之一；
  5. 詩歌小品 約佔十分之一；
- (一) 本書每篇有“作者小傳，”俾讀者略知作者的生平；又加“文字註釋，”於正文之下，俾讀者易於閱讀；篇末更附“發問習題，”專供復習時練習作文及會話之用。
- (一) 本書華英對照，每篇均有中文譯文，置於原文之旁，以省讀者翻檢之勞，俾收心領神會之益。
- (一) 凡譯文中有【】記號者，其中文字，乃補充文意不足之處，惟恐依照原文直譯，不能令讀者明瞭本義，故補充之。
- (一) 本書原文用意深刻，謬為譯註，尙希隨時賜教，幸甚！



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## 序 言

英文在今日的中國，有成爲「第二語言」的趨勢，成爲治學者所必需之工具，而英文之在學校課程中，佔一僅次於國文的重要地位，是不能否認的一種事實。

然而全國各學校中，英文教學的效率，似乎不能令我們滿意。以中學畢業生而論，平均每個中學生，習英文至六七年之久，然而畢業之後，除了師長曾經講授過的課本以外，不能閱讀原文書籍的，是佔着絕對的大多數。

這是一個很可惋惜的現象，梁任公先生曾說，「通一種外國語，等於發現一處新殖民地。」（大意如此）修習英文的目的，正在發現一個學問上的新大陸，從而獲取其中的各種寶藏。假使我們習英文而不至於「通」，除師長講授以外而不能自行閱讀，這彷彿我們雖在旅程中跋涉了一番，終還不能達到新大陸，獲得殖民地。則我們又何貴乎此旅程的跋涉，換一句話，何貴乎此六七年英文的修習？

學校中英文教學的效率所以不高的最大原因，是在學生除師長指定的課本以外，不肯多閱讀。而學生之所以不肯多閱讀，則英文自修書籍之缺乏，應該負最大的責任。

在這點上我們覺得，奚君的譯註校閱英文學名著的這種工作，是值得鼓勵，值得讚美的。各校學生得到了這些英漢對照的書籍，可以無師自通，揣摩研究，用以識英文學之迷津，入英文學之堂奧。這種工作，這種貢獻，在全國各學校的英文教學上，將證實其爲一個絕大的幫助。

我們希望奚君在這方面的努力能夠繼續下去，也希望他的努力能引起別人的相同的努力，以佳惠於全國的青年學子！

三十一，十二月，十日，

夏晉麟

# STANDARD ENGLISH CLASSICS

SELECTED ENGLISH ESSAYS

FOR

SENIOR MIDDLE SCHOOL

BOOK I

## THE POWER OF GOVERNMENT IN IMPOSING TAXES

JOHN FISKE (1842-1901)

John Fiske, originally Edmund Fiske Green, was born at Hartford, Conn.<sup>1</sup>, and studied at Harvard, where he was tutor and *librarian*<sup>2</sup>. He wrote many books on *philosophy*<sup>3</sup>. His first notable book is "Outlines of Cosmic Philosophy," which *attracted*<sup>4</sup> instant attention in England and America by its literary style and rare *lucidity*<sup>5</sup> of statement. It was followed by "The Idea of God," "The Destiny of Men," and "The Origin of Evil." In later life he turned *historian*<sup>6</sup> and his first book in this field, "American Political Ideals Viewed from the Standpoint of Universal History," is a *surprising*<sup>7</sup> work. His style gives *distinction*<sup>8</sup> to his work and makes it worthy of especial notice.

"The government"<sup>9</sup> has always many things to do, and there are many different lights in which we might regard it. But for the present there is one thing which we need *especially*<sup>10</sup> to keep in mind. "The government" is the power which can rightfully take away a part of your *property*,<sup>11</sup> in the *shape of taxes*,<sup>12</sup> to be used for public purposes. A government is not worthy of the name, and cannot long be kept in *existence*,<sup>13</sup> unless it can raise

1. 即 (Connecticut) 美國四十八行省之一。 2. 管理圖書館者。 3. 哲學。 4. 引起。 5. 清楚, 清新。 6. 歷史家。 7. 可奇的。 8. 特點。 9. 政府。 10. 特別。 11. 財產。 12. 賦稅的方法。 13. 存留。



# 高 中

## 英文名人文選

### 政府賦稅權

斐斯克約翰(生於1842,死於1901)

[斐斯克約翰]，他的原名是[愛德門特斐斯克合里恩]，生長在美國[康納克鐵克脫]省的[黑脫福特]地方，就學在[哈華托]大學堂內，畢業後就在[哈華托]大學內當教授，和做圖書館等理員。在哲學問題上他著作了許多的書本。他的第一本出名的書是“哲學上的大同主義撮要”，這本書不久就引起了英國和美國的注意，因為他的文筆雄健而敘述清新。隨後又出了“上帝的真意”“人類的命數”“惡的淵源”等書。在他的一身的下半期中，他又一變為歷史家了；在這一類的書中他的第一本書是“在普遍的歷史上觀察美洲的政治觀念，”這是一本非常的著作。他的著作物的文筆有獨到之處，足以引起特別的注意。

“政府”往往有許多的事情須要舉辦，並且其中還有許多的事情，我們必需加以注意。不過先照眼前的說，那裏有一樁我們需得特別記住在心房中的事情。政府是一種權威，用了這種權威，他能夠很合法的向人民徵收你們一部份的財產，徵收的方法是用賦稅，賦稅的用途是為公衆謀利益。政府將不能與他的有價值的名義相符合，除非他能夠用一種賦稅的方法來開發財政，

money by taxation, and use force, if necessary, in collecting its taxes.

The only general government of the United States during the *Revolutionary War*,<sup>1</sup> and for six years after its close, was the *Continental Congress*,<sup>2</sup> which had no *authority*<sup>3</sup> to raise money by taxation. In order to feed and clothe the army and pay its officers and soldiers, it was *obliged to*<sup>4</sup> ask for money from the several states, and hardly ever got as much as was needed. It was obliged to *borrow*<sup>5</sup> millions of dollars from France and Holland, and to issue *promissory notes*<sup>6</sup> which soon became worthless. After the war was over it became clear that this so-called government could neither *preserve order*<sup>7</sup> nor pay its *debts*,<sup>8</sup> and accordingly it ceased to be respected either at home or abroad, and it became necessary for the American people to adopt a new form of government. Between the old Continental Congress and the government under which we have lived since 1789, the differences were many; but by far the most *essential*<sup>9</sup> difference was that the new government could raise money by taxation, and was thus enabled properly to carry on the work of governing.

If we are in any doubt as to what is really the government of some *particular*<sup>10</sup> country, we cannot do better than observe what person or persons in that country are clothed with authority to tax the people. Mere names, as *customarily*<sup>11</sup> applied to governments, are apt to be *deceptive*.<sup>12</sup> Thus in the middle of the eighteenth century France and England were both called "kingdoms;" but so far as kingly power was concerned, Louis XV was a very different sort of a king from George II. The

1. 獨立運動的革命戰爭，(指美洲 1776-1783 年的革命運動)。2. 英國殖民代表的國會，由此國會在 1781 年組成美洲的合眾國。3. 權威。4. 迫於。5. 借貸。6. 信用車券。7. 維持政命。8. 債務。9. 最重要。10. 特殊的。11. 習慣。12. 靠不住，欺人的。

並且還要能夠在必要的時期之中，用強迫的力量來收集賦稅。

僅僅是美洲合衆國的普通的政府，在革命戰爭的時候，並且在戰爭以後的六年之中，他是一種英國的殖民推舉的代表合議制，這個政府，牠確實沒有權威採用賦稅的方法，開發財政。不過因為他要供給軍隊吃和衣着，以及支付官員和將士的薪金，牠為時勢所迫，才向幾個城市裏收取金錢，不過實在難以得到與需要相等的數量。此後又迫於時勢，就向法國和荷蘭借貸幾百萬的洋銀，並且，又發行了一種國家信用庫券，不過這種庫券，不久以後，就變成無價值了。在戰爭過去以後，局勢變得非常的顯明了，那個所謂政府的，已是既不能維持政命，也不能償付國債了，在這樣的環境之下，那是當然的步驟，政府不再為國內和國外的人士們所尊敬了，於是美洲的人民趨於必然的須得採取一個新的政府。在老的英國殖民所組織的國會和我們自從1789起所相依為命的政府比較，相差的地方很多很多；不過其中最重大而最重要的異點是這樣，那個新立的政府能夠用賦稅的方法開發財政，又極能適當地施行行政的工作。

倘使我們有着懷疑在有些特別國家的真正的政府上面，那麼吾們不能有再好的方法去觀察那國家的人民的賦稅主權，是操在什麼人的手中了。僅有一種名稱，為政府所占有，那麼可以說是靠不住的，這樣我們可以舉個例，在十八世紀的中葉的時候，法國和英國都被稱謂“帝國”；不過依照帝王的權威而論，路易世第十五和喬治第二相比，他是個出類拔萃的帝王。



French king could *impose*<sup>1</sup> taxes on his people, and it might therefore be truly said that the government of France was in the king. Indeed, it was Louis XV's immediate *predecessor*<sup>2</sup> who made the famous *remark*,<sup>3</sup> "The state is myself." But the English king could not impose taxes; the only power in England that could do that was the House of Commons, and accordingly it is correct to say that in England, at the time of which we are speaking, the government was (as it still is) in the House of Commons.

I say, then, the most essential feature of a government—or at any rate the feature with which it is most important for us to become familiar at the start—is its power of taxation. The government is that which taxes. If *individuals*<sup>4</sup> take away some of your property for purposes of their own, it is robbery; you lose your money and get nothing in return. But if the government takes away some of your property in the shape of taxes, it is supposed to *render*<sup>5</sup> to you an equivalent in the shape of good government, something without which our lives and property would not be safe. Herein seems to lie the difference between taxation and *robbery*.<sup>6</sup> When the *highwayman*<sup>7</sup> points his *pistol*<sup>8</sup> at me and I hand him my *purse*<sup>9</sup> and watch, I am robbed. But when I pay the *tax collector*,<sup>10</sup> who can seize my watch or sell my house over my head if I *refuse*,<sup>11</sup> I am simply paying what is fairly due from me towards supporting the government.

### Questions

1. What is government and what will be done through the government?
2. What is tax and how to use it wisely?

1. 施行, 放. 2. 先進者. 3. 奇蹟. 4. 人民. 5. 報答. 6. 盜劫. 7. 匪徒, 強盜.  
8. 手鎗. 9. 錢袋. 10. 收稅官. 11. 反抗.

法國的帝王他能夠在人民的身上課一種賦稅，於是這樣纔可以確實的說，法國的政府的權威是在帝王的掌握中。的確，路易世第十五是個爽快的先進者，他造成了著名的奇績，說道“國家是我個人的”。但是英國的皇帝他却不能徵收賦稅；在英國所有國家的權威，祇有下議院能夠執行這些權威；依這樣看起來，這樣說是很不錯的，在英國，我們照當時的情形說，那政府是存在於下議院的掌握之中。

於是吾可以說，那政府的最重要的特點——或者不論那種特點，這是非常重要的，務必使我們對於事業的啓發，必須加以認識——是徵收賦稅的權威。政府必須有賦稅權的，方可稱之為政府。「不過這個我們須得明白」假使人民有把你的一部份的財產取了去作為他自己的東西，那麼這是盜劫了；你祇是損失了你的金錢，一些也沒有收回。但是假使政府用了賦稅的方法取了些你所有的財產，這個我們可以料定，他是在好政府的管理之下，會報償你相當的利益，似乎，倘使沒有了這樣的政府，我們的生命和財產將會沒有太平的保障。在這個裏面似乎含着賦稅和盜劫的不同之點。當路劫的強盜把他的手鎗對住了我，於是我把錢袋，和錶都給了他，這樣我是被盜劫了。但是當我把錢付給了收稅官，他可以強搶我的錶，或者出賣我所頭頂腳踏的房子，是否我可以反對，不能，因為我僅僅的付了我一部份所應該付的賦稅，將我個人的去供給政府罷了。

## 問 題

1. 什麼是政府，政府應做的是何事？
2. 什麼是賦稅，怎樣去利用牠？

3. Why should the American people adopt a new form of government in place of the Continental Congress?
4. "The state is Myself," whether it is a mistake or not?
5. What is the difference between taxation and robbery?
6. What is the duty of the people towards the government and vice versa?
7. What will the people get in return after robbery?
8. Whether it is the duty of people to pay tax?
9. Is it lawful that the government imposed heavy taxes on his people?
10. Is it possible that the people refuse to pay tax?

(The above question must be answered in English.)

## LEARNING THE USE OF LIBERTY

THOMAS BABINGTON MACAULAY (1800-1859)

Macaulay was a great *orator*<sup>1</sup> and his style is clear, and forceful. His essays are very *popular*<sup>2</sup> because he is very vivid in his *narrative*.<sup>3</sup> As a member of *parliament*,<sup>4</sup> he *advocated*<sup>5</sup> reforms. Aside from his famous essays, his greatest work was his "History of England." It is still widely read, perhaps more so than many other histories of England.

Ariosto tells a pretty story of a fairy, who, by some *mysterious*<sup>6</sup> law of her nature, *was condemned*<sup>7</sup> to appear at certain seasons in the form of a foul and poisonous snake. Those who injured her during the period of her *disguise*<sup>8</sup> were forever *excluded*<sup>9</sup> from *participation*<sup>10</sup> in the blessings which she bestowed. But to those who, in spite of her *loathsome aspect*,<sup>11</sup> pitied and protected her, she afterwards revealed herself in the beautiful and *celestial*<sup>12</sup> form which was natural to her, accompanied their steps, granted

1. 演說. 2. 流行民間. 3. 傳記. 4. 國會. 5. 雄辯. 6. 神奇. 7. 被罰. 8. 掩飾. 9. 拒絕. 10. 分潤. 11. 可惡的形態. 12. 仙神的.



3. 美洲人民，何以建設新政府以代英國殖民所立的國會？
4. “國家是我個人的”是否是錯誤？
5. 盜劫與賦稅的異點怎樣？
6. 人民對政府的責任怎樣，政府對人民的責任又怎樣？
7. 人民在盜劫以後所得的報償是什麼？
8. 人民付稅是否是一種責任？
9. 政府在人民身上徵收苛稅是否合法？
10. 人民反對付稅是否可能？

## 討論使用自由問題

馬考里湯姆斯勃並通(生於1800,死於1859)

[馬考里]是一個絕好的演說家，他的文章的文筆非常清爽而有力。因為他的傳記文章十分的活潑生動，所以他的文章在當時非常的流行。因為他是一個國會議員，所以他也曾一度雄辯過變法問題。除了他是一個著名的散文家以外，他又是一個歷史家，他的大著作是“[英格倫]的史記”。這本書近代還是採用的，或者採用的程度，比其他的“英格倫歷史”本子要勝得多哩。

[亞里奧斯託]曾經說着一只有趣美妙的神仙故事，有個仙人，在他的神奇的神怪脾氣之下，他被上帝責罰，罰他在一年的某季之中，要變成了可恨的和多毒的蛇，出來現世。誰在牠的掩飾的時期之中去損傷牠的，那麼那個人將永遠的得不到那仙人所本當賜予他的幸福了。不過那些人不顧牠的醜惡的形態而憐惜牠和保護牠的，牠會以後變得非常美麗和可人兒的樣子，這種樣子是牠本來的形態，牠會和他們形影相隨，賜給

all their wishes, filled their houses with wealth, made them happy in love and victorious in war.

Such a spirit is Liberty. At times she takes the form of a hateful *reptile*.<sup>1</sup> She *grovels*,<sup>2</sup> she hisses, she stings. But woe to those who in *disgust*<sup>3</sup> shall venture to crush her! And happy are those who, having dared to receive her in her degraded and frightful shape, shall at length be rewarded by her in the time of her beauty and her glory!

There is only one cure for the evils which newly *acquired*<sup>4</sup> freedom produces; and that cure is freedom. When a prisoner first leaves his cell he cannot bear the light of day; he is unable to *discriminate*<sup>5</sup> colors, or recognize faces. But the remedy is, not to remand him unto his *dungeon*,<sup>6</sup> but to accustom him to the rays of the sun.

The blaze of truth and liberty may at first *dazzle*<sup>7</sup> and *bewilder*<sup>8</sup> nations which have become half blind in the house of *bondage*.<sup>9</sup> But let them gaze on, and they will soon be able to bear it. In a few years men learn to reason. The extreme violence of opinions *subsides*.<sup>10</sup> Hostile theories correct each other. The scattered elements of truth cease to *contend*,<sup>11</sup> and begin to *coalesce*.<sup>12</sup> And at length a system of justice and order is *educed*<sup>13</sup> out of the *chaos*.<sup>14</sup>

Many *politicians*<sup>15</sup> of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learned to swim. If men are to wait for liberty till

1. 爬行蟲。 2. 匍匐面行。 3. 厭惡。 4. 得到。 5. 辨別。 6. 土牢。 7. 眩目。 8. 迷目。 9. 束縛，監禁。 10. 靜落，減退。 11. 爭辯。 12. 合爲一體。 13. 引出。 14. 混亂。 15. 政治家。

他們一切的許願，把金銀財寶裝滿了他們的屋宇，使他們得到愛情的樂趣和戰爭的勝利。

這樣的神仙可以說是自由之神。有的時候牠變成一種可惡的爬蟲的樣子。牠當時匍匐爬行，噝噝作聲，牠毒齒嚙人。不過這些事情牠誓必給與那些厭惡牠的人，想冒着險去打死牠的人！快樂歡愉是送給那些人了，他們當牠在卑鄙和可怕的形態的時候，膽敢去款待牠，所以終於在牠美麗和榮華的時期之中報答他們了！

此刻祇有一種醫治的方法，去醫治那些新得到自由的出產品的弱點；不過這種醫治的方法就是自由。當一個犯人剛剛離開了他的牢門，他忍不住白天的太陽的光線；他不能辨別顏色，他不能認識面貌，不過醫治的方法是這樣，不要再押還他到土牢裏去，祇須使他和太陽的光線習慣就好了。

真情和自由的光芒，起初會使一個國家的人民眼花撩亂，和目不辨色，那些國家的人民會變得像在一所監禁的屋中弄得像半盲子一樣。不過再讓他們繼續的看去，他們立刻會能夠認清楚牠了。在幾年之中。人們會學習理想了。那激烈的暴發的思想會靜落下去了。那些勢不兩立的理論會互相糾正了。那渙散的真情的流露，也不再繼續爭辯了，並且將從此會合為一體了。於是終於一種真理的系統從混亂的狀態之中引出來了。

在我們的這一個時期之中，許多的政治家往往習以為常的定下一種他們自己明白的定義，說道沒有一個人是應該自由的，除非等到他已合於使用自由了。有種箴言，在古老的故事上，對於那些笨漢是適當而有價值的，牠說一個人決不可跑至水中，須得等到他已經學會了游泳。倘使人們等候等自由的來到，須至

they become wise and good in slavery, they may indeed wait forever.

### Questions

1. Why does Macaulay apply Ariosto's story to this essay?
2. What does the story mean?
3. What will those who venture to crush the snake happen, and what will happen to those who protect her?
4. How to cure a prisoner when he first leaves his cell, as this essay stated?
5. How do men learn to correct the evils that at first come from liberty?
6. What is liberty? Tell something that you know.
7. What do the politicians think of the freedom of the people?
8. The proposition of politicians whether it is wrong or not. Why?
9. What is the wrong point of the old story?
10. Why men should not wait for liberty?

## THE DEFINITION OF A GENTLEMAN

JOHN HENRY NEWMAN (1801-1890)

John Henry Newman was born in England. He read the Bible when a very young boy, and it is said that he knew it almost by heart. The clear and forcible style which marked his writing later in life probably came in large measure from this knowledge and training. He began to practice composition at a very early age. At nine he kept a diary in which he wrote verses and observations upon men and things. He was critical of his work, and generally it did not satisfy him. At the end of his diary he says, "I think I shall burn it," but he never did. At sixteen he went to Oxford and at twenty-one was made a Fellow of Oriol College—a high honor for a young man. He became a *clergyman*<sup>1</sup> of the Church of England, and for nearly twenty years was vicar of St. Mary's at Oxford, while

1. 牧師.



他們的奴隸性變更得聰明和高尚了，這樣的等候那麼他們真的可以永久的等候下去了。

## 問 題

1. 馬考里何以引用亞里奧斯託的故事？
2. 這故事的意義是什麼？
3. 那冒險打蛇的將遇怎樣的事情，保護牠的將得到怎樣的待遇？
4. 依這課書上說犯人初離牢獄時，怎樣去醫治他？
5. 人們初得自由時應如何改正其弱點？
6. 什麼是自由？把你所知道的說出來。
7. 政治家對於人民的自由思想是怎樣的？
8. 政治家的提議是否錯誤。何以是錯，何以是對？
9. 那古老的故事的錯誤之點在何處？
10. 人類何以不能等候自由？

## 君子的解釋

牛河蠻恩約翰亨納(生於1801,死於1890)

[牛河蠻恩約翰亨納]是產生在英國的。當他年紀非常小的時候，他已經能夠朗誦聖經了，換一句話，就是說他已經能夠心領意會那本書了。在他以後的寫作中，他的那種文筆的清秀和有力，大半過得之於這種學識和訓練。在極早的時期，他就開始實習作文了。在九歲的時候他就書寫日記，在日記上面記着詩歌和觀察人類和東西的瑣屑事情。他的著作是批評的論調，不過大概那種工作他總是感覺不滿意。在他的日記的最後一頁，他記着說道，“我想我要把牠燒了”，但是終於他沒有燒去。在十六歲的時候，他投入[牛津]大學，到了廿一歲他便為[亞協愛爾]大學的榮譽學員——是一種青年的最榮耀的名銜。他在英國的教堂充當牧師，在[牛津]的[聖德瑪麗]教堂中做了廿年的代理牧師，當時

still retaining his connection with the university. At the age of forty-four he changed his religious belief and entered the Roman Catholic Church, in which he became a priest and in his later years a *cardinal*.<sup>1</sup> He died in 1890, at the age of eighty-nine.

It is almost a definition of a gentleman to say he is one who never inflicts pain. This *description*<sup>2</sup> is both *refined*<sup>3</sup> and, as far as it goes, *accurate*.<sup>4</sup> He is mainly occupied in merely removing the obstacles which hinder the free and *unembarrassed*<sup>5</sup> action of those about him; and he *concurs*<sup>6</sup> with their *movements*<sup>7</sup> rather than takes the initiative himself. His benefits may be considered as parallel to what are called comforts or conveniences in arrangements of a personal nature: like an easy-chair or a good fire, which do their part in *dispelling*<sup>8</sup> cold and fatigue, though nature *provides*<sup>9</sup> both means of rest and animal heat without them.

The true gentleman in like manner carefully avoids whatever may cause *a jar or a jolt*<sup>10</sup> in the minds of those *with whom he is cast*,<sup>11</sup>—all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or *resentment*,<sup>12</sup> his great concern being to make every one at his ease and at home. He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unseasonable *allusions*,<sup>13</sup> or topics which may irritate; he is seldom *prominent*<sup>14</sup> in conversation, and never wearisome. He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is

1. 羅馬教皇轄下的主教長. 2. 描寫. 3. 簡練. 4. 正確. 5. 不受服. 6. 對付.  
7. 改革. 8. 驅逐. 9. 創造, 設備. 10. 痛苦. 11. 與之爲伴. 12. 怨恨. 13. 背後之言.  
14. 神氣活現, 精明.

他依舊保留和大學的關係。在四十四歲的時候，他便改更他的宗教上的信心，進了羅馬教，在此他便爲僧侶了，在他晚年的時節，他是羅馬教皇轄下的主教長，在1890年物化，享年八十九歲。

這個幾乎可以說是所謂君子人的一種解釋了，君子人是一種他永遠不受痛苦的人。這樣的描寫真是又簡鍊，並且又十分正確。他在大體上祇佔據了擺脫一切的障礙，所謂擺脫僅解除他自己有礙自由的和束縛的一切障礙；他應付一切的改革，確不以身作則。所謂一切的利益，祇在幸福和便利的平行線上謀他私人的幸福：好比一只適意的椅子，或是暖和的火，他們祇把牠用爲自己驅逐寒冷和休養困倦的工具，雖然上天造就這些東西，是爲着其他的人和其他的動物而設備的，並不要那般人來享受。

同樣的，那些真君子們，他們注意着解除和他們爲伴的人們的心中的一切的痛苦打擊，——一切思想的衝擊的痛苦，感情的破裂的痛苦，一切束縛的痛苦，一切猜忌的痛苦，一切黑暗的痛苦，一切怨恨的痛苦；他的最大的關心的事情，就是要使每個人得到他本人的安慰和家庭的安慰。他的眼睛是顧到他一切的朋友；他對於赧顏的人們是寬厚溫順，他對於冷酷的人們也是和順，他對於荒誕不羈的人們也是仁慈；他能追想以前所與他談說的人們（不忘苦朋友之意）；他使那些無意識的背後之言，不侵入他的心房，他又不與那些足以破裂事情的問題相爭；他永不發誇口的論調，但是永不疲於爲善。當他施善的時候就盡量的發揮異彩，倘使有不足的時候，他就虛心受教。他又永不自言長處，除非爲時勢所逼，在僅有的反駁的言論之間，從不加以抗辯，對於毀謗和閒談置若罔聞，

scrupulous in imputing motives to those who *interfere*<sup>1</sup> with him, and interprets everything for the best.

He is never mean or little in his *disputes*,<sup>2</sup> never takes unfair advantage, never mistakes *personalities*<sup>3</sup> or sharp sayings for arguments, or insinuates evil which he dare not say out. From a *long-sighted prudence*,<sup>4</sup> he observes the *maxim*<sup>5</sup> of the ancient sage, that we should ever conduct ourselves towards our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults; he is too well employed to remember injuries, and too indolent to bear *malice*.<sup>6</sup> He is patient, forbearing, and resigned, on *philosophical principles*,<sup>7</sup> he submits to pain, because it is inevitable, to *bereavement*,<sup>8</sup> because it is *irreparable*,<sup>9</sup> and to death, because it is his destiny.

He may be right or wrong in his opinion, but he is too clear-headed to be unjust; he is as simple as he is forcible, and as brief as he is decisive. Nowhere shall we find greater *candor*,<sup>10</sup> consideration, indulgence; he throws himself into the minds of his opponents, he accounts for their mistakes. He knows the weakness of human reason as well as its strength, its province and its limits.

### Questions

1. What are the conducts of a false gentleman?
2. How to describe a false gentleman?
3. Try to compare the conducts of a true gentleman and that of a false one.

1. 干預. 2. 舌戰. 3. 人格. 4. 深切的遠慮. 5. 格言, 名言. 6. 罪惡. 7. 聖人的原則. 8. 犧牲. 9. 不可補救. 10. 篤信, 公平.



對於那些干涉他的人們，他極審慎的歸咎事實，必盡量釋明各種事情的始末。

在舌戰之上，他永不出卑鄙的惡言，永不占無謂的便宜，他永不因為辯論之故，墮落人格或發出苛銳的言語，也不阿諛奉承那些說不出口的罪過萬惡的事情。他依從深切的遠慮，考研先哲的名言，指示我們不要向我們的敵方那邊走，似乎他是曾經做過他的好朋友的。他的好處真是多極了，怎樣還可以去侮辱他呢。他對於瘡痕記得很深，對於罪惡永不沉溺。他的性情是，忍耐，寬仁，謙遜，一切都站在聖人的原則之上；他對於不能免除的痛苦，毅然承受，他對於不可補救的事情，就毅然犧牲，他對於命中注定的事情，就斷然赴死而不辭。

在他的思想之中，或有了對或不對的事情，但是他終於明白地不使牠趨於錯誤悖理；他的動作簡捷而善於力行，他的思想簡明而善於決斷。我們不能再向何處去找尋比較這樣更形偉大的公平，體恤，和寬仁；他把他本人的心思去推度對方的心事，推度他們的過失。他深明人類的理智弱點，也深知他的長處，他又深知牠的區域；他又深知牠的止境。

## 問 題

1. 偽君子的行爲是怎樣的？
2. 怎樣去描寫偽君子的事情？
3. 試將真君子的行爲和偽君子比較。

## COMPANIONSHIP OF BOOKS

SAMUEL SMILES (1812 1904)

Samuel Smiles, born at Haddington, Scotland, was in early life a medical practitioner,<sup>1</sup> and subsequently<sup>2</sup> editor of the Leeds Times. At twenty he took his Edinburgh M.D. In 1838 appeared his "Physical Education." While at Leeds he met George Stephenson, the famous English engineer, and wrote a life of him. His "Self-help," a book that has been translated into a score of languages, won him wide popularity. The series of works that brought him an LL.D. from Edinburgh included "Character," "Thrift," "Duty," and "Life and Labour." Among his other works must be mentioned "Lives of the Engineers," which formed his most solid contribution<sup>3</sup> to the world of literature.

A man may usually be known by the books he reads as well as by the company he keeps; for there is a companionship<sup>4</sup> of books as well as of men; and one should always live in the best company, whether it be of books or of men.

A good book may be among the best of friends. It is the same to-day that it always was, and it will never change. It is the most patient and cheerful of companions. It does not turn its back upon us in times of adversity<sup>5</sup> or distress. It always receives us with the same kindness; amusing and instructing us in youth, and comforting and consoling<sup>6</sup> us in age.

Men often discover their affinity<sup>7</sup> to each other by the love they have each for a book—just as two persons sometimes discover a friend by the admiration which both have for a third. There is an old proverb, "Love me, love my dog." But there is more wisdom in this: "Love me, love my book." The book is a truer and higher bond of union. Men can think, feel, and sympathize<sup>8</sup> with each other through their favorite author. They live in him together, and he in them.

1. 學習者. 2. 隨後. 3. 供獻. 4. 友誼. 5. 苦楚. 6. 安慰, 撫慰. 7. 親密.  
8. 同情.

## 書 友

斯買愛爾斯散末爾(生於1812,死於1904)

[斯買愛爾斯散末爾]生於[蘇格蘭]的[海亭登],在早年的時候,他是一個學習醫藥的人,隨後他又做[李氏報]的編輯。在二十歲的時候,他得到了[愛丁堡]大學的藥學博士。在1838年他出版了他的“物質的教學”。當他在李氏報館的時候,他結交了[斯替芬孫喬治]先生,他是一個有名的英國工程師,他替他著了一本傳記。他的“自助”的一本書差不多被譯成了二種不同的文字,他的聲名就此很廣的傳遍開來了。他做了許多的著作,隨後就使他在[愛丁堡]大學裏,得到了法學博士的名銜,著作是包括“性”,“儉”“責任”,還有“人生與工作”等書。在其他的著作之中必須提起的是“工程師的生活”,這本書對於世界上的文學,著實有重大的供獻。

這是很普通的,一個人能夠借着書的關係可以出名,並且他讀書也好比是交朋友一般;因為書中有一種友誼的性質存在着,好比存在於人類的友誼之中一般;不過人是應該相處於最有益的朋輩之中,那麼益友究竟是書本,還是人類呢。

一本有益的書,可以說是朋友之中的最好的朋友了。牠是始終不變態度,而終於如此的,並且再也不更改牠的初衷了。牠是朋友之中的最忍耐的,也是朋友之中的最有趣的。牠不會當我們在困苦,或者在潦倒的時候,把牠的背脊向着我們。牠始終用一種同樣的溫柔態度來款待我們;在我們年輕的時候,使我們快樂和教訓我們,等到我們年紀大了,牠安慰我們和撫慰我們。

人們時常會發見他們的相互間的親密之情,因為他們愛着各本的書本——好比兩個人,同時發見了他們所愛慕的一個第三者。那裏有一句老的成語,“既已愛我,就得愛我一切的東西”。不過在這一句話裏面,格外有志趣了:“既已愛我,就得愛好我的書”。那書本是在大族之中的最真誠的,最高尚的人了。人們可以有一種思想,感想,和同情關切到他們所愛寵的作家。作家的精神寄托在讀者的心裏,讀者的精神寄托在作家的心中。

“Books,” said Hazlitt, “wind into the heart; the poet’s verse slides in the *current*<sup>1</sup> of our blood. We read them when young, we remember them when old. We read there of what has happened to others, we feel that it has happened to ourselves. They are to be had everywhere cheap and good. We breathe but the air of books.”

A good book is often the best *urn*<sup>2</sup> of a life enshrining the best that life could think out; for the world of a man’s life is, for the most part, but the world of his thoughts. Thus the best books are treasuries of good words, the golden thoughts, which, remembered and *cherished*,<sup>3</sup> become our *constant*<sup>4</sup> companions and comforters. “They are never alone,” said Sir Philip Sidney, “that are *accompanied*<sup>5</sup> by noble thoughts.” The good and true thought may in times of *temptation*<sup>6</sup> be as an angel of mercy *purifying*<sup>7</sup> and guarding the soul. It also enshrines the germs of action, for good words almost always inspire to good works.

Books possess an essence of *immortality*.<sup>8</sup> They are by far the most lasting products of human effort. Temples and statues *decay*,<sup>9</sup> but books survive. Time is of no account with great thoughts, which are as fresh to-day as when they first passed through their authors’ minds, ages ago. What was then said and thought still speaks to us as vividly as ever from the printed page. The only effect of time has been to sift out the bad products; for nothing in literature can long *survive*<sup>10</sup> but what is really good.

Books introduce us into the best society; they bring us into the presence of the greatest minds that have ever lived. We hear what they said and did; we see them as if they were really

1. 流. 2. 規範. 3. 養成. 4. 永久. 5. 借. 6. 引誘. 7. 提醒. 8. 萬古不朽.  
9. 枯爛. 10. 存在.



“書”〔海立脫〕說，“會盪漾到我們的心中去；那詩人的詩文，會浸入到我們的血流中去的。當我們在年輕的時候讀着他，我們在老年的時候會記得他。我們讀着遭遇到他人的事蹟，我們又感覺到這個事情，我們也曾逢到過了。書本到處可以被我們遇到，又便宜又好。我們所受到的祇是一陣書的氣味”。

一本好的書，往往可以作為一身的最好的生活的一種規範；因為就大部份而論，世界上人類的性命，祇束縛在世界上的人們的思想上的。所以那些最有益的書本，是嘉言的寶庫，是黃金思想的寶庫，那些東西記在我們的心頭，蘊藏在我們的胸中，變成了我們永久的伴侶，也變做了我們永遠的安慰者。〔雪迪乃飛利浦〕先生曾經說過“人們決不會伶仃單調，假使他的胸中有高尚的思想作為伴侶”。那種慈善和嚴正的思想，當你入了誘惑的時候，牠會變成慈悲的仙人，提醒你的神志，和護衛你的靈魂。牠會來規定你的動作的初衷，因為良善的言語，往往喚起善良的工作。

書本是佔有流傳萬世的芬芳。牠們是人類的出品之中的求久不滅的東西。神廟和石像雖已枯爛，但是書是依舊存留。時代與偉大的思想是毫無隔膜的關係，偉大的思想，流傳到現代的時期，他的新穎是不改當年在作者的胸中的價值，不論牠經過的時期是多少。當年是怎樣說的，那思想依舊可以神氣活現的在印着的書頁上向我們演說。時代上僅僅的影響，祇把惡劣的出品刪除了去；因為文學上不能存留無謂的東西，除非牠有真真的好價值。

書本能介紹我們到一處極好的境地；他們賜給我們一批已經死去的大思想家的胸懷。我們能夠聽到他們所說的和做的；我們能夠見到他們好像他們真的活着一般；我們和他們表示同情，我們和他們共同

alive; we sympathize with them, enjoy with them, grieve with them; their experience becomes ours, and we feel as if we were in a measure actors with them in the *scenes*<sup>1</sup> which they describe.

The great and good do not die even in this world. *Embalmed*<sup>2</sup> in books, their spirits walk abroad. The book is a living voice. It is an intellect to which one still listens. Hence we ever remain under the influence of the great men of old. The *imperial*<sup>3</sup> intellects of the world are as much alive now as they were ages ago.

### Questions

1. May a man usually be known by the books?
2. May a good book be among the best of friends? Why?
3. Does book not turn its back upon us in times of adversity?
4. What do you think after reading a book?
5. Is there any good in reading? If there is, then, what?

## SELF-CONTROL

SAMUEL SMILES (1812-1904)

Self-control is only *courage*<sup>4</sup> under another form. It is in virtue of this quality that Shakespeare *defines*<sup>5</sup> man as a being "looking before and after." It forms the chief *distinction*<sup>6</sup> between man and the mere animal; and, indeed, there can be no true manhood without it.

Self-control is at the root of all the virtues. Let a man give the *reins*<sup>7</sup> to his *impulses*<sup>8</sup> and *passions*<sup>9</sup>, and from that moment he yields up his moral freedom. To be morally free—to be

1. 幕. 2. 保存永久. 3. 貴重. 4. 勇氣. 5. 分析. 6. 區別. 7. 約束. 8. 驅策. 9. 感動.

享樂，我們和他們一處悲傷；他們的經驗變成吾們的了，我們覺得，我們似乎是在他們所扮演的一幕戲中的穿插演員了。

那偉大的事業和善良的事業永遠不會在這世界上消滅的。永久保存在書上，他們的精神在四處的漫遊。那書本是他們的活躍的聲音。人們聽了可以增加他的智慧。我們永久生存在古聖大賢的感化之下。那世界上寶貴的智慧的活躍，而今的情形與古時是毫無不同。

## 問 題

1. 是否一個人能夠借着書的關係出名？
2. 有益的書本是否為益友？試述其理由何在？
3. 是否書在人苦楚的時候不以背脊向人？
4. 你在讀完一本書以後的感想是怎樣的？
5. 讀書有好處否，倘使有的話，那麼，好處是什麼？

## 自 治

斯買愛爾斯散末爾（見前篇）

自治可以說僅僅是一種勇氣的變態。在這樣的事務的性質上，〔莎士比亞〕曾經對於人類下過一個定義，他說人是一種“瞻前望後的”動物。這種定義造成人類和畜類的最明晰的區別；並且這是的確的事實，要是人沒有“瞻前望後”的能力，那末他就算不上有人氣味。

自治是一切德行的基本。讓無論何人把他的約束力，交給他鞭策和感化，從他的交付時期起，他就會得到他在道德上的自由了。要得到

more than an animal—man must be able to resist *instinctive*<sup>1</sup> impulse, and this can only be done by the exercise of self-control. Thus it is this power which *constitutes*<sup>2</sup> the real distinction between a physical and a moral life.

In the Bible praise is given, not to the strong man who “taketh a city,” but to the stronger man who “ruleth his own spirit.” This stronger man is he who, by *discipline*,<sup>3</sup> exercises a constant control over his thoughts, his speech, and his acts. Ninetenths of the vicious<sup>4</sup> desires that degrade society, and which, when *indulged*,<sup>4</sup> *swell into*<sup>5</sup> the crimes that disgrace it, would shrink into *insignificance*<sup>6</sup> before the advance of valiant self-discipline, and self-control.

Although the moral character depends in a great degree on *temperament*<sup>7</sup> and on physical health, as well as on domestic and early training and the example of companions, it is also in the power of each individual to regulate, to *restrain*,<sup>8</sup> and to discipline it by watchful and persevering self-control. Dr. Johnson, though himself *constitutionally*<sup>9</sup> *prone*<sup>10</sup> to melancholy, and afflicted by it as few have been from his earliest years, said that “a man’s being in a good or bad humour very much depends upon his will.”

We may train ourselves in a habit of patience and contentment on the one hand, or of grumbling and discontent on the other. We may accustom ourselves to *exaggerate*<sup>11</sup> small evils, and to under-estimate great blessings. We may even become the victim of petty miseries by giving way to them. Thus, we may educate ourselves in a happy disposition, as well as in a *morbid*<sup>12</sup> one. Indeed, the habit of viewing things cheerfully, and of thinking about life hopefully, may be made to

1. 天性。 2. 造成。 3. 訓練。 4. 任性，縱慾。 5. 澎漲成。 6. 卑鄙。 7. 氣質。  
8. 制止。 9. 生來的。 10. 傾向。 11. 過甚其詞。 12. 不健全。



良心上的自由——得到比畜生所得到的多一些——那麼人們須能抵抗一切性慾上的驅策，不過要壓制性慾上的驅策，祇有自治能夠辦得到。有自治的能力才得造成肉體上的生命和道德上的生命的區別。

所以在聖經上的讚美，不是給與那個“力能舉城市”的強有力者，而這種讚美是給與那些能夠“約束自己性情的”較強的人們。這樣的較強的人們是如此的，他在某種的訓練之下，他始終履行着約束他自己的思想，他的言語，和他的行動。其他的十之九的各種的慾望都會把社會墮落下去了，並且人們沈溺在那種慾望的時候，牠會膨漲得入於罪惡，罪惡也會使那些慾望變成恥辱，在力行剛毅的自制，和自治之前，那些慾望會變成卑鄙下賤了。

雖然那些德性的基礎，也是建設在氣質的絕對的高度上和健全的體育上，牠的重要，和建設在家庭的環境上，早年訓練上，和朋友的榜樣上，完全一樣的重要，並且德性的造成，亦須建設在各個人民的謹守法度，制止狂慾的上面，並且須得用謹慎和忍耐的態度來自治。〔喬遜〕博士雖然他生來就傾向於悲觀方面。並且他所受到的痛苦，任何人不能像他幼年的時候所受的那麼厲害，他說道，“一個人的入於好性情，或者入於惡劣的性情，與那個人的志向很有重大的關係”。

我們在一方面很可以把我自己訓練一種忍耐和滿足的習慣，在另一方面說，我們也可以把我們自己訓練一種好怨和不滿足的習氣。我們能夠習成一種把小的劣點看得很大，而把大的好處，看得沒有價值。我們也許會失於檢點而做了瑣屑的不堪的事情的犧牲者。這樣說起來，我們可以把我們自己訓練成功一個快樂的地位，也可以同樣的把我們自己造成一個不健全的人。這是實在的，造成一種用快樂的眼光來看不論什麼東西，還有用一種有希望的念頭來想像人生的趣味，都可以造成

grow up in us like any other habit. It was not an exaggerated estimate of Dr. Johnson to say, that the habit of looking at the best side of any event is worth far more than a thousand pounds a year.

The man of business must needs be subject to strict rule and system. Business, like life, is managed by moral *leverage*,<sup>1</sup> success in both depending in no small degree upon that regulation of temper and careful self-discipline, which give a wise man not only a command over himself, but over others. Forbearance and self-control smooth the road of life, and open many ways which would otherwise remain closed. And so does self-respect: for as men respect themselves, so will they usually respect the *personality*<sup>2</sup> of others.

It is the same in politics as in business. Success in that sphere of life is *achieved*<sup>3</sup> less by talent than by a temper, less by genius than by character. If a man has not self-control, he will lack patience, be wanting in *tact*,<sup>4</sup> and have neither the power of governing himself nor of managing others.

When the quality most needed in a prime minister was the subject of conversation in the presence of Mr. Pitt, one of the speakers said it was "eloquence;" another said it was "knowledge;" and a third said it was "toil." "No," said Pitt, "it is patience!" And patience means self-control, a quality in which he himself was superb. His friend George Rose has said of him that he never once saw Pitt out of temper.

A strong temper is not necessarily a bad temper. But the stronger the temper, the greater is the need of self-discipline and self-control.<sup>5</sup> It is not men's faults that ruin them so much as the manner in which they conduct themselves after the faults have been committed. The wise will profit by the *suffering*<sup>5</sup>

1. 平衡. 2. 人格. 3. 成功. 4. 覺悟力. 5. 受苦.

引起我們其他的一切習慣的動機。〔喬遜〕博士估計着說的話，的確並不是一種過甚之詞，他說那種向不論什麼事情的好的方面着眼的習慣的價值，比較每年一千鎊的進款要勝得多。

那職業的人所必需的要素，是真正的規矩和紀律。職業像生命一般的，也是被道德所權衡着的；一事的成功，完全是雙方的依靠於絕對的性情的約束和自治的能力上，這種原素給與聰明的人們，不但可以命令他本人自己，並且可以命令其他的人。忍耐和自治是同樣削平入世之路的並且可以啓發那些尚未開發的事情。所以自治這一道是人們敬重自己的方法，同時他們也尊重了他人的人格。

在政治上的自治和在職業上的自治完全相同的。事業的成功，在那地球上的人們看來，不講才力而言性情，不言英武而言性格的。倘使人沒有自治的能力，他一定缺乏忍耐性，並且缺少覺悟力，他決沒有管理自己的能力。也沒有約束其他的人的權威。在國務大臣所最需要的特點上看來，要算是在〔比德〕先生之前的談話本領了，其中的一個說者說道，這是“善於演辭；”另外又是一個人說道“這是富於學識，”第三個人又說道，“這是懃懇”。“不”〔比德〕說道，“這是忍耐！”忍耐就是自治的意思，他自己所固有的特性是威嚴。他的朋友〔路斯喬治〕曾經說過，他從來沒有見過〔比德〕發過脾氣。

一種健全的性情是不需要惡劣的性格兒的。不過性情愈健全，需要自修和自治愈重大。人們追隨在一種曾經着實的毀損着他們的已犯的罪過之後的，這種罪過並不是人們的過失。聰明的人們會在他們所受的痛苦之中受到益處

they cause, and eschew them for the future; but there are those on whom experience exerts no *ripening influence*,<sup>1</sup> and who only grow narrower, and more vicious with time.

Strong temper may only mean a strong and excitable will. Uncontrolled, it displays itself in fitful *outbreaks*<sup>2</sup> of passions; but controlled and held in subjection, it may become a source of energetic power and usefulness. Hence some of the greatest characters in history have been men of strong temper, but of equally strong *determination*<sup>3</sup> to hold their motive power under strict regulation and control.

Professor Tyndall has given us a fine picture of the character of *Faraday*.<sup>4</sup> "Underneath his sweetness and gentleness," he says, "was the heat of a volcano. He was a man of excitable and fiery nature; but, through high self-discipline, he had converted the fire into a central glow and motive-power of life, instead of permitting it to waste itself in useless passion."

There was one fine feature in Faraday's character which is worthy of notice—one closely akin to self-control: it was his self-denial. By devoting himself to *analytical chemistry*,<sup>5</sup> he might have speedily *realized*<sup>6</sup> a large fortune; but he nobly resisted the *temptation*,<sup>7</sup> and preferred to follow the path of pure science. "Taking the duration of his life into account," says Mr. Tyndall, "this son of a black-smith and *apprentice*<sup>8</sup> to a book-binder had to decide between a fortune of £150,000 on the one side, and his *undowered*<sup>9</sup> science on the other. He chose the latter, and died a poor man. But his was the glory of holding aloft among the nations the scientific name of England for a period of forty years."

1. 成熟的影響。 2. 流露。 3. 決斷。 4. 英國化學家，物理學家，為發現電動機者。 5. 分析科學。 6. 想出。 7. 引誘。 8. 學徒。 9. 無津貼。



而在將來的時候就遠避那些煩惱了；不過還有那一般人，他們的經歷不能發生成熟的影響，那些經歷祇使他們變成胸懷狹小，和時候同時增進惡劣。

強有力的性情，或者就是強力的心向和富於刺激的心向。完全不受約束，牠在牠本性上發展牠相當的性情上的流露，不過牠的流露是聽命於約束和主持的，牠能夠變為一種極有力量而極有利益的東西。因此有幾個在歷史上極大的人物，都是一種性格健全的人，不過同時他們也有同樣的決斷力去主持他們的思想的動機的力量，履行的方法非常的嚴格，和約束得非常的嚴緊。

〔丁大爾〕教授曾經給過我們對於〔福賴台〕的性格上的一種很好的印象。“在溫柔與寬宏之下”他說道，“是一種火山的熱度。他是一種有刺激而性情暴烈的人；不過，他經過了高壓力的自制以後，他把火變成了誠懇的熱情和生活上的主動力了，不再使牠耗作為無用的脾氣了。”

在〔福賴台〕的性格兒上有種極好的脾氣，這是值得注意的——他是一個性情近於自治的人：他是犧牲自己的性慾而為人謀幸福的。他把他自己專心研究分析化學，他必然的極容易想像到發財；不過他毅然，拒絕着這些引誘而寧可隨從着真正的科學的路上去奮鬥。“他把他的終身的過程去研究科學，”〔丁大爾〕先生曾經說過，“這個鐵匠的兒子，訂書匠的學徒，他在兩條途徑上奮鬥，一方面絕對的可得到十五萬鎊金洋錢，另一方面是在沒有津貼的科學上求進取。不過他終於採取後面的一條路，並且終於貧窮而死。不過他所得到的的是握住了國際科學上對於英國的四十年的偉大的權威和榮耀。”

If a man would get through life honourably and peaceably, he must necessarily learn to practise self-denial in small things as well as great. Men have to bear as well as forbear. The temper has to be held in subjection to the judgment; and the little *demons*<sup>1</sup> of ill-humour, *petulance*,<sup>2</sup> and *sarcasm*,<sup>3</sup> kept resolutely at a distance. If once they find an entrance to the mind, they are very apt to return, and to establish for themselves a *permanent*<sup>4</sup> occupation there.

It is necessary to one's personal happiness, to exercise control over one's words as well as acts; for there are words that strike even harder than blows; and men may "speak daggers," though they use none. The stinging *repartee*<sup>5</sup> that rises to the lips, and which, if uttered, might cover an *adversary*<sup>6</sup> with *confusion*,<sup>7</sup> how difficult it sometimes is to resist saying it! The wise and forbearant man will restrain his desire to say a smart or severe thing at the expense of another's feelings; while the fool blurts out what he thinks, and will sacrifice his friend rather than his joke. "The mouth of a wise man," said Solomon, "is in his heart; the heart of a fool is in his mouth."

There are, however, men who are no fools, that are *headlong*<sup>8</sup> in their language as in their acts, because of their want of forbearance and self-restraining patience. "The turn of a sentence," says Bentham, "has decided the fate of many a friendship, and, for aught that we know, the fate of many a kingdom." So, when one is tempted to write a clever but harsh thing, though it may be difficult to restrain it, it is always better to leave it in the *inkstand*.<sup>9</sup> "A goose's quill," says the Spanish proverb, "often hurts more than a lion's claw."

1. 魔障. 2. 惡性. 3. 諷刺. 4. 永久. 5. 敏捷的對話. 6. 狼毒. 7. 混亂. 8. 急躁. 9. 墨水瓶.

倘使一個人要想得到恭恭敬敬和太太平平的生活，他必然的須得在大的和小的事情上學習實行自制。人的行事須得忍耐和寬恕。性的趨向，須得聽從判斷力的指揮；劣性上的小魔障，喜怒無常的魔障，諷刺的魔障，須得始終守着相當的分寸。倘使有時候那些魔障溜進了心房，他們極快的轉回來了，並且，他們在心裏就會建設求久的居留所。

實行規定所說的話與所行的動作完全相符合，這種事情是對於人身的快樂上是必要的條件；因為言語的打擊比之於真真的打擊要重的多；人的嘴裏能說出刺刀來，雖然他並未用過一把刺刀。那好像有刺的敏銳的對語發出於兩脣之間，這種話要是一說出來，一定可以生出狠毒的話來，清亂聽聞，要抵抗這些說數，有時是何等的難啊！那些聰明而忍耐的人，始終約束着所想講的那種漂亮話或損害他人的話；不過愚人往往暴露出他所想說的話，他犧牲他的朋友比較犧牲笑話還要厲害。所以〔蘇羅門〕曾經說過，“聰明人的那張嘴，是在他的心中的，那笨人的心，却在他的嘴上的。”

然而有許多人，他們並非是愚笨的，雖然他們的言語和他們的行動往往躁急而不能一致，其實他們不過缺乏忍耐性和自制的性情罷了。“在一句話的宛轉之間，”〔倍思柴姆〕說道，“能夠在一個朋友的友誼上斷定命運，我們並且還應當知道，這個也曾經斷定過許多的國家的存亡。”所以，當一個人想要寫下一種光明而苛刻的文字的時候，雖然這種意氣極難節制，不過還是寧可釋之不為，讓牠存留在墨水瓶中罷。西班牙俗語上有句話說道“一根鵝毛管，往往比獅子的腳爪的損害來得利害。”

Carlyle says, when speaking of Oliver Cromwell, "He that can not withal keep his mind to himself, can not practise any *considerable thing*<sup>1</sup> whatsoever." It was said of William the Silent, by one of his greatest enemies, that an *arrogant*<sup>2</sup> or *indiscreet*<sup>3</sup> word was never known to fall from his lips. Like him, Washington was *discretion*<sup>4</sup> itself in the use of speech, never taking advantage of an opponent, or seeking a short-lived triumph in a *debate*.<sup>5</sup> And it is said that, in the long run, the world comes round to and supports the wise man who knows when and how to be silent.

We have heard men of great experience say that they have often *regretted*<sup>6</sup> having spoken, but never once regretted *holding their tongue*.<sup>7</sup> "Be silent," says Pythagoras, "or say something better than silence." "Speak fitly," says George Herbert, "or be silent wisely." St. Francis, whom Leigh Hunt styled "the Gentleman Saint," has said: "It is better to remain silent than to speak the truth *ill-humouredly*,<sup>8</sup> and so spoil an excellent dish by covering it with bad *sauce*."<sup>9</sup>

### Questions

1. How does Shakespeare define "man"? Why should he thus define?
2. Is there any difference between the physical and the moral life?
3. Is there any connection between physical health and moral character? Say why?
4. What praise is given in the Bible?
5. Define the term "moral character."
6. What is needed to the man of business?

1. 相當的事情。 2. 跨傲。 3. 暴燥，小聰明。 4. 謹慎。 5. 辯論。 6. 悔恨。 7. 保守靜默。 8. 不合時宜。 9. 油醬汁。



〔加萊爾〕在談論〔亞利浮克浪姆威爾〕的書上說，那般全然不能約束自己的心事的人，不論如何，他總是不能實行任何的事情的。這是證實〔威廉灑愛倫脫〕的話，就是他最大的仇敵，他也從沒有在他的嘴上出一句驕傲或暴躁的話來。同樣的他也是這樣，〔華盛頓〕在他的言語上也始終保守着謹慎的態度，從來不談敵方的長處，也不在辯論上面找尋一種不能耐久的勝利。話就是要這樣來說，總而言之，世界上一切的事情對於聰明的人們都是圓滿的，聰明的人能夠知道什麼時候應當靜然，靜默的方法是怎樣。

我們時常聽到非常有經驗的人說道，他們往往悔恨着他們已經說出口的話，但是從不因爲他們不開口而懊惱悔恨的。〔伯山瓜拉斯〕說道，“保守靜默，否則須得說出比較靜默有益的話。”〔黑巴脫〕也曾說過，“要說話，須得適合妥當，否則寧可善守靜默。”〔李亨德〕所師事的〔聖德弗倫雪斯〕曾經說過，“爲人中之聖是這樣的”他說道，“說一種不合時宜的好話，寧可還是保守靜默爲妙，要不然，真好像一碟子好小菜澆滿了惡劣的醬油。”

## 問 題

1. 〔莎士比亞〕分析人類怎樣的？何以他要這樣的分析？
2. 實質上的生活和道德上的生活，是否有區別？
3. 身體上的健康和道德性有何相關之處？試述明其理由何在？
4. 在聖經上所讚美的是什麼？
5. 把道德性的名詞解釋一下。
6. 職業的人需要的是什麼？

7. Whether self-control is needed to the politics?
8. If a man would get through life honourably and peaceably, must he necessarily learn to practise self-denial in small things as well as great? Why?
9. What was said by Solomon after the heart and mouth of wise man and fool?

## THE WAR FOR DEMOCRACY

WOODROW WILSON (1856-1924)

Woodrow Wilson, the twenty-eighth President of the United States, was born at Staunton, Virginia, on December 28, 1856, and of Scotch-Irish ancestry. He was brought up and received his first education in the South. Afterwards he entered Princeton University, graduating in 1879. In his college days he was noted for his ability as a debator and a writer. He studied law at the University of Virginia, and took *post-graduate*<sup>1</sup> work in political science at Johns Hopkins University, obtaining the degree of *Doctor of Philosophy*<sup>2</sup> in 1886. In 1902 he became president of Princeton University. After resigning his presidentship he entered upon political life and was elected Governor of the State of New Jersey in 1910. He was known as a Reform Governor, and did much for the *purification*<sup>3</sup> of State politics. He showed that the scholar and the practical man of affairs could be combined in one personality. In 1912 he was elected President of the United States, and was reelected for a second term in 1916. Upon the outbreak of the European War he strove to keep the United States from becoming *involved*,<sup>4</sup> but when the moral issues of the war became clearly defined, he called on the country to enter wholeheartedly into the struggle, and he assumed the place of leadership for which he was so eminently qualified. He sat through the whole of the *Paris Conference*.<sup>5</sup> He died in 1924. His speeches will take rank in American literature with those of Webster and Lincoln.

It is a war against all nations. American ships have been sunk, American lives taken, in ways which it has *stirred*<sup>6</sup> us very

1. 得到學士位以後再繼續求位的求學。 2. 哲學博士。 3. 整理。 4. 旋入。 5. 巴黎會議。 6. 激動。

7. “自治”在政治上自否需要？
8. 倘使一個人要想得到恭恭敬敬的太太平平的生活，他需否在大的和小的事情上學習實行自制？
9. 蘇羅門對於聰明人和愚人的嘴和心，說些什麼？

## 民 治 戰 爭

威爾遜胡德路(生於1856年，死於1924年)

[威爾遜胡德路]是美國的第廿八任總統，他是生長在[浮勒那]省的[斯多恩登]地方，落地的時候是1856年十一月二十八日。他是[斯高羅亞愛協許]宗族的後裔。他是在南美洲長大的，他的初步教育也是在這個地方受到的。後來他進了[潑林斯登]大學，在1879年畢業。他在學校的時期，已經就是著名的辯論家，同時也是著作家。他在[浮勒那]大學學習法律，又在[約翰霍潑金斯]大學內繼續得到學士後再讀政治學的書，在1886年得到哲學博士的學位。在1902年他擔任[潑林斯登]大學的校長。在辭去校長的職務以後，他就踏進政治的生活，隨後在1910年被選舉為[牛河裏西分]市的市長。他是著名的改組市長，在市政上有許多整飭的功績。他顯耀一種學士和政治家可以合而為一的精神。在1912年，被舉為美國的總統，在1916年又重被舉為總統。歐戰爆發的時候，他力主美國不入戰事旋渦，但當戰爭已很明顯破壞道德，他就喚起全國人民完全專心加入戰爭，慨然自任領袖的地位，對於那個地位很盡職份。他參加過巴黎會議。在1924年逝世。他演說很佔美洲文學上的地位，和[韋勃斯脫]與[林肯]並駕齊驅。

這樣的戰爭是反抗一切的國家的。美洲的船隻都被擊沉了，美洲人的性命都致於死命了，這樣的辦法，使我們聽了以後，引起了非常

deeply to learn of, but the ships and people of other *neutral*<sup>1</sup> and friendly nations have been sunk and overwhelmed in the waters in the same way. There has been no *discrimination*.<sup>2</sup> The *challenge*<sup>3</sup> is to all mankind. Each nation must decide for itself how it will meet it. The choice we make for ourselves must be made with a moderation of counsel and a *temperateness*<sup>4</sup> of judgment befitting our character and our motives as a nation. We must put excited feeling away. Our motive will not be revenge or the victorious assertion of the physical might of the nation, but only the *vindication*<sup>5</sup> of right, of human right, of which we are only a single *champion*.<sup>6</sup>

With a profound sense of the solemn and even tragical character of the step I am taking and of the grave *responsibilities*<sup>7</sup> which it involves, but in unhesitating obedience to what I deem my constitutional duty, I advise that the Congress declare the recent course of the Imperial German Government to be in fact nothing less than war against the government and people of the United States; that it formally accept the status of *belligerent*<sup>8</sup>, which has thus been thrust upon it; and that it take immediate steps not only to put the country in a more thorough state of defense but also to exert all its power and employ all its resources to bring the Government of the German Empire to terms and end the war. . . .

We have no quarrel with the German people. We have no feeling towards them but one of sympathy and friendship. It was not upon their impulse that their government acted in entering this war. It was not with their previous knowledge or approval. It was a war determined upon as wars used to be

1. 中立國. 2. 區別. 3. 挑戰. 4. 沉靜. 5. 擁護. 6. 錦標. 7. 責任. 8. 交戰國.



深的感觸，但是其他的守中立的國家和友邦的國家的人民和船隻也有沉沒了的和摧毀了的，同樣的也都沉到水中去了。在事實上是完全沒有區別的。那種挑戰行爲是向全世界的。每個國家都在爲牠自己想決定如何處理這等事情的方法。我們爲自己選擇處理的方法，須得要圓圓滿滿的商議和沉沉靜靜的判斷，須得適合吾們的民族性和國家的舉動。我們須得把激昂的感情丟開些。我們的舉動並不是報仇，也不是依仗國家的實力去博得勝仗，不過我們要擁護公理，擁護人權，這是我們所希望的唯一的錦標。

再用一種深切些的思想，並且要莊重些，或者我竟然採取一種慘厲些的步驟，或者在職責所在，厲行嚴正的責任，但是又毫無躊躇的服從我對於我們的憲法所規定的責任上去細想，我要忠告國會宣稱，德帝國政府新近的行動實在在事實上與合衆國的政府和人民取反抗行動了；這樣看來，國會在形式上已經承認交戰國的形態了，交戰國的名稱也就重新被放在合衆國身上了，這樣一來，合衆國就須立即不但使全國步驟上更加顯明的抵禦行爲，並且要集中牠完全的勢力，和一切的財源，如此使德帝國政府訂立和約而終止戰爭……

我們對於德國的人民並無相爭的口實。我們對於他們也並無惡感，祇有和他們表示同情和友愛。戰爭並不是由他們驅策的，是他們的政府使之入於戰爭的狀態的。這種戰爭以前他們並沒有認識，也不能合意。這種戰爭的基礎是

determined upon in the old, unhappy days when peoples were nowhere consulted by their rulers and wars were *provoked*<sup>1</sup> and waged in the interest of *dynasties*<sup>2</sup> or of little groups of *ambitious*<sup>3</sup> men who were accustomed to use their fellow men as pawns and tools. Self-governed nations do not fill their neighbor states with spies or set the course of *intrigue*<sup>4</sup> to bring about some critical posture of affairs which will give them an opportunity to strike and make conquest. Such designs can be successfully worked out only under cover and where no one has the right to ask questions. . . .

A steadfast *concert for peace*<sup>5</sup> can never be maintained except by a partnership of democratic nations. No *autocratic government*<sup>6</sup> could be trusted to keep faith within it or observe its *covenants*.<sup>7</sup> It must be a league of honor, a partnership of opinion. Intrigue would eat its vitals away; the *plottings*<sup>8</sup> of inner circles who could plan what they would and render account to no one would be a corruption seated at its very heart. Only free peoples can hold their purpose and their honor steady to a common end and prefer the interests of mankind to any narrow interest of their own. . . .

We are now about to accept gage of battle with this natural foe to liberty and shall, if necessary, spend the whole force of the nation to *check*<sup>9</sup> and *nullify*<sup>10</sup> its *pretensions*<sup>11</sup> and its power. We are glad, now that we see the facts with no veil of false pretense about them, to fight thus for the *ultimate peace*<sup>12</sup> of the world and for the liberation of its peoples, the German people included; for the rights of nations great and small, and the privilege of men everywhere to choose their way of life and of

1. 激發。 2. 王家。 3. 雄心。 4. 陰謀。 5. 和平條約。 6. 專制政府。 7. 條約的內容。 8. 計策。 9. 約束。 10. 消滅。 11. 慾望。 12. 絕對的和平。

取斷於古時候所慣於通行的那種戰爭的形狀，真是悽慘悲愁的時日，人民再也沒有和他們的長官有商量的餘地了，戰爭爆發了，祇是爲王家謀幸福，或者爲一小部份有雄心的人們戰爭，這般人是慣於利用他們的人們作他們的爪牙和工具。自治的國家不能在他的鄰國裏使滿了偵探，或放下一大堆的陰謀，去指使些事務不靜的狀態，造成他們戰爭和勝利的機會。這種計策祇能成功在隱瞞藏躲之下，不過這種情形，沒有一個人敢去質問理由……

一種穩固的和平條約決定難以持久，除非那種條約的當事人是兩個民主國家。沒有一種專制政治的國家能夠很靠得住保持條約的信用，或者關心到那條約的內容。這種條約，祇能在禮讓的同盟中保持永久，相互的尊重意思。陰謀會把和平條約的重要原素完全吞了下去的；那種內幕的計劃，他們會訂下他們所喜歡的和期望的並且顯然宣佈，誰也不能破壞牠的初衷。祇有民主國人的人民能夠捉摸他們的意思，和他們的價值，能夠深思到極微細普通的事情上去，和討論到人類的志趣上去，討論到他們的極小的利益上去……

我們現在將要接受挑戰的行爲了，要和這個對敵去爭自由，倘使必要的話，我們將要耗費全國的力量去約束和消滅牠的慾望和威力。我們很喜歡，我們對於那個事實，對於他們並無藉口的假面具，我們的戰爭是爲着絕對的世界和平絕對的人類自由，德國的人民也計算在裏面；我們爲大小國家的主權，和不論何處的人民的權利而戰，讓他們去選擇生路和服從的去向。

obedience. The world must be made safe for democracy. Its peace must be *planted upon*<sup>1</sup> the tested *foundations*<sup>2</sup> of political liberty. We have no selfish ends to serve. We desire no conquest, no dominion. We seek no *indemnities*<sup>3</sup> for ourselves, no material *compensation*<sup>4</sup> for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them. . . .

It is a distressing and oppressive duty, Gentlemen of the *Congress*,<sup>5</sup> which I have performed in thus addressing you. There are, it may be, many months of fiery trial and sacrifice ahead of us. It is a fearful thing to lead this great peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to *authority*<sup>6</sup> to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can *dedicate*<sup>7</sup> our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is *privileged*<sup>8</sup> to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has *treasured*.<sup>9</sup> God helping her, she can do no other.

1. 建設於. 2. 基礎. 3. 賠款. 4. 報償. 5. 國會. 6. 權威. 7. 犧牲, 供獻.  
8. 特意, 特任. 9. 貴重.



那世界決定會依賴着民主運動而太平了。世界的和平須得建設在實驗的政治自由的基礎上。我們不擁護自私自利的目的物。我們不要勝利的慾望，也不要優勝的權利。我們也不要為我們自己求賠償。也不求物質上的報償，因為我們慨然就義的犧牲。我們祇要獲得為人類的權利而爭的錦標。我們的願望，在人類的權利達到穩固以後，要爭到國家的信用和自由能夠加之於他們的時候，就滿足了……

國會中的諸君，這是一種困難的並且是難堪的責任，這種任務我已經在演說中向你們說明了。這是可能的事情，或者要有幾個月的猛烈的奮鬥和犧牲在我們的前面。領導太太平平的人民去加入戰爭，是極極可怕的事情，並且這種戰爭是戰爭之中最可怕的戰爭，對於文化本身上講也有相當的打擊。但是公理比較和平還要貴重，我們須得和我們心上最想做的事情去戰爭——換句話說就是為民主而戰，為那些被屈服的人民的權利而戰，使得在他們自己的政府，也有開口放聲的餘地，為弱小的國家的權利和自由而戰，為全世界的為條約所約束的人民而戰，把和平與太平施展到各個國家裏去，使世界終於達到自由平等。為這樣的工作而奮鬥，我們可以把我們的生命和財產去犧牲了，犧牲我們的不論什麼東西，犧牲不論什麼我們所有的東西，我們對於那些知道我們的人們可以非常榮耀，所以能夠達到這樣的日子，都是由於美洲人為自由而慨然的犧牲着他的熱血和他的力量所致的，這種主義也曾使牠產生國家，快樂與和平，和平牠是看得最寶貴的。希望上帝幫助她，她不能再有其他的辦法了。

### Questions

1. Why should the Americans declar war with Germans?
2. Was it not upon the German people's impulse; but their government acted in entering this war?
3. Why a steadfast concert for peace can never be maintained except by a partnership of democratic nations?
4. What form of government has Germany? Compare with that of America.
5. What aim does the American government take in the war?
6. Does the right is more precious than peace?

### ON READING

NOAH PORTER (1811-1892)

Noah Porter, born at Farmington, Conn., studied at Yale, was a *congregational pastor*<sup>1</sup> 1836-46, then became professor of Moral Philosophy at Yale, and in 1871-86 was president of the university. Among his numerous works are "The Human Intellect" (1868), "Books and Reading" (1870), "Moral Science" (1885), "Kant's Ethics" (1886), etc.

In reading, it is well to propose to ourselves definite ends and purposes. The more distinctly we are aware of our own wants and desires in reading, the more definite and *permanent*<sup>2</sup> will be our learning. Hence it is a good rule to ask ourselves frequently, "Why am I reading this book?" or, "Why am I reading it at the present time rather than at any other?" The answer may be that it is convenient; that the book happens to be at hand; or that we read to pass away the time. Such reasons are often very good, but they ought not always to satisfy us. Yet the very habit of asking these questions, however they may be

1. 獨立教會的牧師. 2. 永久.

## 問 題

1. 何以美人與德人開戰？
2. 是否戰爭並非由於德國人民所驅策而為德政府所促成？
3. 何以和平條約，除非民主國家為當事人而外，不能久持？
4. 德政府的政體如何？試與美政府比較？
5. 德政府在戰爭時所取的目的是什麼？
6. 公理是否比較和平為貴重？

## 讀 書

朴德拿(生於1811年,死於1892年)

[朴德拿]是生長在 [康納克鐵克]省的 [發明登]地方,讀書是在[亞爾]地方讀的,他是一個獨立教會的牧師,從1836起直做到1846年止。隨後在[亞爾]大學校內當修身學的教授在1871到1886年他在那只學校裏當校長。在他的許多著作之中的出名的書是“人類的良知。”在1868年脫稿,“書與讀”在1870年脫稿,“德道學”在1885年脫稿,“[康德]的論理學”在1886年脫稿,還著有許多其他的書籍。

在讀書的事情上說,我們自己須得擬定我們讀書的一定的目的和意旨。我們對於我們讀書的需要和慾望看得愈清楚,那麼吾們對於我們讀書的堅定性和持久性也愈加的確定。因此這樣是一種很好的方法,就是時常向我們自己問道,“我何以要讀這本書?”或者問道,“我何以要在現在讀書比較其他的時候讀書來得重要?”那個答案或者是這樣的,這是因為便利的緣故,或者說是因為書就在手頭的緣故;或者說是,讀書可以消遣時候。這樣的理由通常以為很好,不過我們不能認為滿足。但是養成這樣的自問的習慣,不論他的答案是怎樣,

answered, will help in calling ourselves to account for our reading.

To read with a definite object before us imparts a greater interest to the contents of any book. Any one is *conscious*<sup>1</sup> of this who reads a story with the purpose of repeating it to an absent friend; or an essay with the design of using its facts or arguments in a *debate*,<sup>2</sup> or a poem with the object of remembering and reciting its finest passages. Indeed, one never learns to read *effectively*<sup>3</sup> until he learns to read in such a spirit.

The private history of all self-educated men shows that they were not only earnest but select in their reading, and that they selected their books with distinct *reference*<sup>4</sup> to the purposes for which they used them. Indeed, the reason why self-trained men so often surpass men who are trained by others, in the effectiveness and success of their reading, is that they know for what they read and study, and have definite aims and wishes in all their dealings with books.

Another good rule is this—always have some solid reading in hand, some work or author which you carry forward from one day to another, or from one hour of leisure to the next, with *persistence*,<sup>5</sup> till you have finished what you have undertaken.

The writer once called upon one of the greatest of modern travellers at an early hour of the day. It was after breakfast, and though he had but a few minutes to spare, he was sitting with a book in hand—a book of solid history, which he was perusing day after day. He remarked: "This has been my habit for years, in all my *wanderings*.<sup>6</sup> It is only by reading in this way that I can overcome the *distraction*<sup>7</sup> of my attention, as strange persons and strange scenes present themselves before me from day to day."<sup>8</sup>

1. 領會. 2. 辯論. 3. 有效. 4. 考慮. 5. 堅持. 6. 遊歷之事. 7. 擾亂.



牠終於能夠幫助我們喚起讀書的注意。

讀書用一種一定的目的去讀，不論什麼書的內容，都能夠使我們得到極大的樂趣。不論那一個人對於這樁事情是能夠領會的，倘使一個人讀一本小說，用一種想把故事講述給不知道此事的人聽；他就會記得住了。或者讀一篇論文，用一種想把論中的事實和辯論來作為自己的辯論的材料；或者讀一首詩，用一種想把牠的最好的幾節記下來，背出來，那麼就容易記住了。的確，誰也不能很有效的學習讀書，除非他有這樣的精神。

從一切的自修的人們的私人歷史的表演上看，他們不但是勤於讀書，並且善於選讀，他們選擇書本，必先考慮他們所以應用牠的意思。不錯，這個就是自修的人們所以往往勝過那些有先生教授的人們。至於他們的讀書的有效力和成功，都因為他們深知他們所讀書本和所研究的書本，在他們所讀的書本上有一定的標準和一定的旨趣。

另外還有一個好的方法是這樣——你須得實心的習讀你在手中所讀的書，不論那種著作，你一天一天的在向上讀的，或者在一個空暇的時候讀，等至再有空暇的時候再讀，你須得堅持到底，直至你把拿着的書本已經讀完為止。

作者曾經有一次在一天的極早的時候去拜訪一個極有名的現代旅行家。拜會是在早膳以後，雖然祇有幾分鐘的空暇，他坐着手中却拿了一本書——書是一本厚厚的歷史，那本書他是一天復一天的細讀下去。他很莊重地說道，“這樣的讀書已經作為幾年以來的習慣了，在我的遊行之中也是如此。祇是借着讀書的一道，我才得制勝我一切煩擾的心境，因為陌生的人類和奇異的風景在我的眼前出現，一天一天的繼續不斷。”

If several subjects seem to us equally important and interesting, we should take them in order, and give to each for the time our chief and perhaps our exclusive attention. "One thing at a time" is a good rule for all activity.

Most *topics*<sup>1</sup> admit of the use of a considerable variety of books, each *supplementing*<sup>2</sup> the others. For example, if we are reading the history of the Great Rebellion in England, we should read, if we can, not a single author only, as Clarendon, but half a dozen or more, each of whom writes from his own point of view, and supplies what another omits.

But, besides the formal histories of the period, there are various novels, the scenes and characters of which are placed in those times, such as Scott's "Woodstock;" there are also diaries, such as those of Evelyn, Pepys, and Burton; and there are memoirs, such as those of Colonel Hutchinson. There are poems, such as those of Andrew Marvell, Milton, and Dryden. There are also hundreds of political *tracts*<sup>3</sup> and *pamphlets*<sup>4</sup> referring to the period.

We name these various classes of books, not because we would advise every one to read all these books, or even all these classes of books, as a matter of course, but in order to *illustrate*<sup>5</sup> how great is the variety of books and reading matter that may be grouped around a single topic.

Every person must judge for himself how long a time he can bestow upon any single subject, or how many and various are the books regarding it which it is wise to read; but of this every one may be assured, that it is far easier, far more agreeable, far more economical of time and energy, to *concentrate*<sup>6</sup> the attention upon a single subject at a time than to extend it to

1. 題目. 2. 補遺. 3. 論文. 4. 小品文. 5. 分析. 6. 集中.

倘使其他的事務，對於我們有同等的重要和有趣的，我們也須得把他們收入一處，並且我們須得不時的給與一種特別的注意。“不論什麼東西，有的時候也會有用處的，”這種話對於不論什麼事務是一種極好的標榜。

各種不同的書籍的題目都有相互補遺的好處，一本書的長處可補助他種書的短處。比如來舉個例，倘使我們來讀英國大叛變的歷史，要是可能的話，吾們須得不祇去讀一個人的著作，不要單讀〔克拉萊登〕的著作，須得讀他一個半打，或者再多讀些，每一個作家都寫着他們個人的見解，補充他人所省略不述的事情。

但是，除出了一個時期有一定的歷史的事務以外，還有許多的小說作品，小說的背景，和性格也都在這一個時期之中流露着，如同〔斯高脫〕的那本“林棧”；其中有許多筆記，和〔伊河林〕，〔批板〕，〔褒登〕諸作家的傳記相同，這些東西又和〔黑清遜柯浪納爾〕的作法相同。也有〔買凡爾愛橘羅〕，〔蜜爾登〕，和〔缺賴愛藤〕的詩歌等作品。還有成千的政治上的論文和小品文字，都記載那時候的事情。

我們所以說出各種不同的書籍來，並不因為我們要勸每一個人讀完這許多的書，或讀完這一類的書籍，不過依事理而論，吾們祇敘明一類不同的書籍，是何等繁多，論到讀書的事情，可見在一個單純的題目上就有許多的書籍。

不論那一個人都得為他自己判斷，多少的時候他能夠使用在一樁簡單的事情上，還要計算到關於這類的書籍有多少，那種書籍是很應當習讀的；不過對於讀書講，不論那一個人都可以斷定，讀書可以格外的便當，可以格外的合宜，可以格外的經濟時間，可以格外的節省精力，集中力量在一項單純的事情上，比較施展在

half a score, and that six books read in succession upon a single topic are far more interesting and profitable than twice as many which treat of distinct and unrelated topics.

### Questions

1. What should we propose in reading?
2. Why the more distinctly we are aware of our own wants and desires in reading, the more definite and permanent will be our learning?
3. Do we read with a definite object before us imparts a greater interest to the contents of any book?
4. Why self-trained men so often surpass men who are trained by others?
5. If several subjects seem to us equally important and interesting, should we take them into our attention? Why?
6. What are the two rules for reading?
7. In what way did the great traveller overcome the distraction of his attention?
8. Will we have more interesting and profitable effect in reading if we concentrate the attention upon a single subject at a time than to extend it to half a score?

## INSTINCT AND REASON

JANE TAYLOR (1783-1824)

Jane Taylor, a *meritorious*<sup>1</sup> English writer, born in London, was a sister of Isaac Taylor. In conjunction with her sister Ann, she composed "Original Poems," which were very popular, and "Hymns for Infant Minds," which passed through many editions. She also published "Display," a tale (1814), a series of able essays entitled "Contributions of Q. Q." and "Essays in Rhyme." She died in 1824.

1可稱賞。



十樣事情上好得多，讀六本關於一個單純的題目上比較讀兩倍各種不同問題的書和不相關的書要有趣的多。

## 問 題

1. 我們在讀書的時候應該怎樣設想？
2. 爲何我們對於讀書的需要和讀書的慾望看得愈清楚，那麼吾們對於讀書的堅定性和持久性也愈加的確定？
3. 是否讀書用一種一定的目的去讀，不論什麼書的內容，都能夠使我們得到極大的趣味？
4. 何以自修的人們往往勝過有先生教授的人？
5. 倘使幾種問題有同樣的重要和有趣味，那麼吾們是否要加以注意？理由何在？
6. 讀書的方法是那種？
7. 用什麼法子，旅行家制勝他的各種引誘的煩惱？
8. 我們是否能夠在讀書方面得到格外有趣和有效的效果倘使我們集中力量在一項單純的事情上，比較施展在十樣事情上來得專心？

## 天性與理智

泰羅鑒恩(生於1783年,死於1824年)

[泰羅鑒恩]是一個極可稱賞的英國女作家,生在[倫敦],是[泰羅意薩克]之妹。她會同著她的姊氏[安內],編輯了一本“古詩源”,這本書是非常的出名,又編了一本“歌頌嬰孩的心靈”的書,這本書是再版了好許多次數。她又出版了一本“流露”又出了一集很可鑒賞的論文集名叫“Q,Q的供獻物”又出了一本“詩詞論文”。在1824年逝世。

One great difference between man and the other animals consists in this, that the former has reason, whereas the latter have only *instinct*.<sup>1</sup> In order to understand what we mean by the terms "reason" and "instinct," it will be necessary to mention three things, in which the difference very distinctly appears.

To bring the parties as nearly on a level as possible, let us consider man in a savage state, wholly occupied, like the beasts of the field, in providing for the wants of his animal nature. And here the first *distinction*<sup>2</sup> that appears between him and the creatures around him is the use of implements. When the savage provides himself with a hut, or a *wigwam*<sup>3</sup> for shelter, or that he may store up his *provisions*,<sup>4</sup> he does no more than is done by the rabbit, the *beaver*,<sup>5</sup> the bee, and birds of every species. But the man cannot make any progress in this work without tools; he must provide himself with an axe even before he can lop down a tree for its timber; whereas these animals form their burrows, their cells, or their nests, with no other tools than those with which nature has provided them. In *cultivating*<sup>6</sup> the ground, also, man can do nothing without a spade or a plough, nor can he reap what he has sown till he has *shaped*<sup>7</sup> an implement with which to cut down his harvest. But the inferior animals provide for themselves and their young without any of these things.

Now for the second distinction. Man in all his *operations*<sup>8</sup> makes mistakes; animals make none. Did you ever hear of such a thing as a bird sitting *disconsolate*<sup>9</sup> on a twig, lamenting over her half-finished nest, and puzzling her little poll to know how

1. 天性. 2. 區別. 3. 皮篷. 4. 糧食. 5. 海狸. 6. 耕種. 7. 削成. 8. 工作.  
9. 不舒服.

在人類和其他的動物之中存在着一點最大的不同之點是這樣，就是人類是有理智的，非人類動物祇有一種天性。在程序之中我們要知道這兩個專門名字，“理智”和“天性”的意義，那麼我們祇少要提出三條事情來，在這個條件之中，那些不同之處極容易地，很清楚地會顯出來了。

把人類和非人類動物兩部份在可能範圍之內驅使在一根水準儀上，我們來回想到人類在野蠻時期的情形，情形完全和荒野地方的野獸相同，也是設法着想滿足他的獸慾。在這種地方，第一樣區別，顯露出來了，在人類和在人類周圍的動物之中，有種區別，就是人類是會用傢伙器具的。當那些野人爲他自己設備一間草棚或者設備一個遮蔽的皮篷，或者設備一個他可以藏置糧食的棧房，他決不能像兔兒，海狸，蜜蜂，和各種的鳥類做同樣的工作。因爲人類要是沒有器具，他決不能做不論那樣有進步的工作；他須得在斫下樹木，作爲材料以前，先行預備下一柄斧頭；至於那些禽獸製造獸穴，洞，或者鳥巢的時候，牠們沒有器具，牠們祇用天賦給牠們的爪牙。至於耕種田地，也是如此，要是沒有鏟，和鋤，人類就什麼也不能做，他也不能刈下他所種植的東西，除非他造成一種工具，去割下他所種熟的東西。但是下賤的獸類，爲牠們自己或是爲他們的孩子預備食的東西，沒有這些器具。

現在再說那第二種區別。人類在各項的工作上會有錯誤；畜類在工作上沒有錯誤的。你聽到過這樣的事情麼，一只鳥牠坐在樹枝上很不舒服。或者悲傷着他做了一半的巢，或者煩惱着他的腦子，要探知怎樣

to complete it? Or did you ever see the cells of a bee-hive in *clumsy*<sup>1</sup> irregular shapes, or observe anything like a discussion in the little *community*<sup>2</sup> as if there were a difference of opinion among the *architects*?<sup>3</sup> The lower animals are even better physicians than we are; for when they are ill, they will, many of them, seek out some particular herb which they do not use as food, and which possesses a medicinal quality exactly suited to the *complaint*;<sup>4</sup> whereas the whole college of *physicians*<sup>5</sup> will dispute for a century about the virtues of a single drug. Man undertakes nothing in which he is not more or less puzzled; he must try numberless experiments before he can bring his undertakings to anything like perfection; even the simplest operations of domestic life are not well performed without some experience; and the term of man's life is half wasted before he has done with his mistakes, and begins to profit by his lessons.

The third distinction is, that animals make no improvements; while the knowledge, skill, and success of man are perpetually on the increase. Animals, in all their operations, follow that instinct which God has *implanted*<sup>6</sup> in them; and hence their works are more perfect and regular than those of man. But man, having been *endowed*<sup>7</sup> with the *faculty*<sup>8</sup> of thinking or reasoning about what he does, is enabled by patience and industry to correct the mistakes into which he at first falls, and to go on *constantly*<sup>9</sup> improving. A bird's nest is, indeed, a perfect and beautiful structure; yet the nest of a swallow of the nineteenth century is not at all more *commodious*<sup>10</sup> or *elegant*<sup>11</sup> than that which was built amid the *rafters*<sup>12</sup> of Noah's ark. But if we compare the wigwams of the savage with the temples and palaces of ancient Greece and Rome, we then shall

1. 呆笨. 2. 集團. 3. 建築. 4. 訴冤者. 5. 內科醫生. 6. 種於心. 7. 天賦.  
8. 實力. 9. 相繼. 10. 完全. 11. 美觀. 12. 椽.



去完成這種工作？你又看到過蜜蜂的蜂房做得呆笨而不規矩的麼？你看到過不論什麼同居在一處的小集團的東西上，或者似乎在他們的建築物上有不同的地方麼？那些下等的動物真都是很好的醫藥家，比我們人類要好的多；因為當牠們病了，在牠們之中很多的動物，他們會找覓出幾種特別的藥草，那種藥草，他們並不當做糧食，不過那些藥草有藥的性質，恰好適合尋覓者的慾望，至於這種藥草，一個大學院的醫生們，會費上個一百年去研究那一種藥草的效用哩。人類對於多少還有些不明白的東西，他就決不去引用；他須得無數次經歷過以後，才算引以為成功了；就是家庭中最簡單的生活工作，也得經歷過幾次的經驗才算完成哩；人類生活的這個專門名字，多是花費在一樁事情的錯誤而尚未校正的上面，和讀書得益上面。

那第三個區別是這樣，獸類是沒有進化的；至於人類的學識，技能，和事業的成功，都是漸漸的在增加上去。獸類在牠們的一切工作上，都跟從上帝賦予的天性；所以牠們的工作，比較人類格外完妥和有規矩。但是人類，對於他所做的事情，既有天賦的思想和理想的實力，他就能夠有忍耐的精神和勤慎的精神，去改正他第一次所遭過的錯誤，並且不斷的向進展的路上走去。不過鳥的巢，的確造的完全和美麗；但是燕子在十九世紀所築的巢不見得會比較那個築在拿亞的橡橡之間的巢會便當和美麗。但是倘使我們把野人時期的皮篷和古希臘和羅馬的廟宇和王宮來比較一下，我們可以

see to what man's mistakes, *rectified*<sup>1</sup> and improved upon, conduct him.

### Questions

1. What is the great distinction between man and the other animals?
2. Explain the difference between "reason" and "instinct."
3. What are the three things, in which the difference very distinctly appears?
4. What does man need in doing his work?
5. Is it true that animals make no improvements?
6. Are the lower animals even better physicians than we are?
7. Give the reason why man is said to be the only animal that can make improvements.

## THE HAND

GEORGE WILSON (1818-1859)

George Wilson, younger brother of Sir Daniel Wilson, was a Scottish scientist and author. In 1855 he became professor of *technology*<sup>2</sup> at Edinburgh University. He published many scientific, *biographical*,<sup>3</sup> and other works of an important and popular character.

In many respects the organ of touch, as embodied in the hand, is the most wonderful of the senses. The organs of the other senses are passive: the organ of touch alone is active. The eye, the ear, and the *nostril*<sup>4</sup> stand simply open: light, sound, and *fragrance*<sup>5</sup> enter, and we are compelled to see, to hear, and to smell, but the hand selects what it shall touch, and touches what it pleases.

1. 更正. 2. 專門的. 3. 傳記的. 4. 鼻. 5. 香味.

見到人的錯誤是如何的更正和進步了。

## 問 題

1. 人類和其他的動物之間的最大區別何在？
2. 解釋“理智”和“天性”的異點。
3. 那三樁事情把人類和其他的動物的異點極顯明的表演出來？
4. 人類在做事情的時候需要什麼器具？
5. 其他動物是否真的沒有進步？
6. 是否下級動物是比我們好的醫生好？
7. 何以祇有人類是有進步的動物？

## 手 說

威爾遜喬治(生於1818年,死於1859年)

[威爾遜喬治]是[威爾遜代尼愛爾]先生的小兄弟,是[蘇格蘭]的科學家和著作家。在1855年他做了[愛丁堡]大學的專門的工業教授。他出版了許多科學上的書籍,傳記的書籍,和其他的工作,都非常的重要並且都有一種普遍性。

在各方面看來,觸覺的那種機能,在一切的知覺中要算最奇怪了,手也算在裏面。其他的知覺機能都是處於被動的地位:祇有觸覺機能是在自動的地位。那眼睛,耳朵,鼻子很單純的開着站立着:光線,聲音,和香味,都會跑進去,不過我們都是被逼迫着看,被逼迫着聽,被逼迫着嗅,祇有手牠能選擇牠所欲觸的東西,去觸牠所要觸的地方。

It puts away from it the things which it hates, and *beckons*<sup>1</sup> towards it the things which it desires; unlike the eye, which must often gaze *transfixed*<sup>2</sup> at horrible sights from which it cannot turn; and the ear, which cannot escape from the torture of *discordant*<sup>3</sup> sounds; and the nostril, which cannot protect itself from hateful odors.

Moreover, the hand cares not only for its own wants, but, when the other organs of the senses are rendered useless, takes their duties upon it. The hand of the blind man goes with him as an eye through the streets, and safely threads for him all the *devious way*:<sup>4</sup> it looks for him at the faces of his friends, and tells him whose kindly features are gazing on him; it *peruses*<sup>5</sup> books for him, and quickens the long hours by its silent readings.

It *ministers*<sup>6</sup> as willingly to the deaf; and when the tongue is dumb and the ear stopped, its fingers speak eloquently to the eye, and enable it to discharge the unwonted office of a listener.

The organs of all the other senses, also, even in their greatest perfection, are *beholden*<sup>7</sup> to the hand for the *enhancement*<sup>8</sup> and the *exaltation*<sup>9</sup> of their powers. It *constructs*<sup>10</sup> for the eye a copy of itself, and thus gives it a telescope with which to range among the stars; and by another copy on a slightly different plan, furnishes it with a *microscope*,<sup>11</sup> and introduces it into a new world of wonders.

It constructs for the ear the *instruments*<sup>12</sup> by which it is educated, and sounds them in its hearing till its powers are trained to the full. It *plucks*<sup>13</sup> for the nostril the flower which it longs to smell, and *distills*<sup>14</sup> for it the fragrance which it covets.

1. 伸展. 2. 注視不動. 3. 不好聽的. 4. 錯路, 迷路. 5. 熟讀. 6. 管理. 7. 感激. 8. 騰貴. 9. 高揚. 10. 組, 構造. 11. 顯微鏡. 12. 器具. 13. 採. 14. 蒸溜.



牠會捨棄那些牠所恨着不要觸的東西，牠會伸手過去觸那牠所願意觸的東西；不像眼睛，須得定定的注視着可怕的景象而不能把牠收回轉來，至於那只耳朵，牠不能逃出那種痛苦的不和諧的聲音；至於那個鼻子，牠不能保衛牠自己不聞可惡的氣味。

還有，那隻手不但爲牠自己的需求留神服務，並且，當那其他的知覺的機能失去牠們的效用的時候，也會把牠們的責任放置在手的工作上面去。那種瞎眼人的手和他本人的關係好比是只眼睛，領導着他穿走街道，並且能夠很安全的領他行走一切的迷途：牠會替他認辨他的朋友的面貌，還能夠說出那正注視着他的溫順的面孔；牠能夠替他讀書，借着靜寞的讀書促進沉長的時間很快的過去。

牠也能夠很如意的替聾子服務；並且當舌頭說不出話來的時候或是耳朵聽不進去的時候，牠會做手勢，很流利的說給眼睛知道，能夠把意思顯露給不明白的聽話的人知道。

那些其他的一切知覺的機能，就是牠們毫無缺憾，也得感謝手的助成他們的權威的騰貴和權威的高揚。牠會替眼睛構造書本，牠會替眼睛拿起千里鏡，使眼睛能夠在天空的星行裏漫遊；牠又可以另外起一個樣子，稍微的改變了一種方法，牠可以用一個顯微鏡來供獻給眼睛，引導眼睛到另外一個新的世界之中去遊歷。

手會替耳朵構造一種器具，用了這種器具耳朵可以受教了，把那聲音送入他的聽覺中去，直至牠的能力完全的灌溉進去了。手會替鼻子採摘鼻子所想聞的花朵，會替鼻子把那花所藏蓄的香氣蒸餾下來。

As for the tongue, if it had not the hand to serve it, it might *abdicate*<sup>1</sup> its throne as the Lord of Taste. In short, the organ of touch is the minister of its sister senses, and without any play of words, is the handmaid of them all.

And if the hand thus *munificently*<sup>2</sup> serves the body, not less *amply*<sup>3</sup> does it give expression to the genius and the wit, the courage and the affection, the will and the power of man.

Put a sword into it, and it will fight for him; put a plow into it, and it will till for him; put a harp into it, and it will play for him; put a pencil into it, and it will paint for him; put a pen into it, and it will speak for him, plead for him, pray for him.

What will it not do? What has it not done? A steam engine is but a larger hand, made to extend its powers by the little hand of man! An electric telegraph is but a long pen for that little hand to write with! All our huge cannons and other weapons of war, with which we so effectually slay our *brethren*,<sup>4</sup> are only Cain's hand made bigger, and stronger, and bloodier!

What, moreover, is a ship, a railway, a lighthouse, or a palace; what, indeed, is a whole city, a whole continent of cities, all the cities of the globe, nay, the very globe itself, in so far as man has changed it, but the work of that giant hand, with which the human race, acting as one mighty man, has *executed*<sup>5</sup> its will!

When I think of all that the human hand has wrought, from the day when Eve put forth her *erring*<sup>6</sup> hand to pluck the fruit of the forbidden tree, to that dark hour when the *pierced hands*<sup>7</sup> of the Savior of the world were nailed to the predicted tree of

1. 退位. 2. 慷慨. 3. 寬宏. 4. 弟兄. 5. 執行, 施行. 6. 錯誤. 7. 深感人心的手.

至於手和舌頭的關係，要是舌頭沒手去服務牠，那麼舌頭要退下嘗味之王的王位了。總而言之，那觸覺的機能是牠姊妹的知覺機能的總理者，要是不去戲弄文字而簡單些說，那麼手是一切知覺的隨身侍婢。

那麼手既然會如此慷慨的服務身體，牠是否也會寬容地給幫助與天性，智慧，勇敢，愛情，慾望和人的權威，而其幫助的程度不減於給予身體的。

要是將一把劍放入手中，牠就會起來爲他鬥爭；把一把犁頭放在手中，他就替他耕種；把一只琴放在手中，他就會爲他舞弄；把一枝鉛筆放在手中，他就會替他塗飾；把一枝筆放在手中，他就會替他記述，辯論，和請求。

什麼東西牠不能做？什麼東西牠是辦不到的？一個水蒸氣的機器也不過是只大手罷了，使他變大能力也是那只小手作成牠的呀！一種電報也無非是一支長筆罷了，也是小手把牠寫成功的呀！我們所有的一切大炮和其他戰事上的的武器，用他來很有力的戮殺我們的弟兄，也不過是〔凱恩〕的手大了的；更加有力量的和更加殘忍的化身罷了！

更進一層再說，什麼是船，什麼是鐵路，什麼是燈塔，或者什麼是宮殿；真的，什麼是一個完全的城市，什麼是全大陸的城市，什麼是全地球的城市，真的，地球他本身是什麼，就人類把他變動的說，這些都是偉大的手所做的工作，因爲有手的緣故，那人類才得作爲一種極有權威的人，把他的心願實行了。

當我前前後後的思量人類的手所做的工作，從〔衣河〕伸出他犯罪的手去採摘那不准許採的菓子的時日起，到那黑暗時日，當救世普渡衆生的〔耶穌〕的深感人心的手被釘在知恥的樹上爲止，

shame, and of all that human hands have done of good and evil since, I lift up my hand and gaze upon it with wonder and awe. What an instrument for good it is! What an instrument for evil! and all the day long it never is idle.

There is no implement which it cannot wield, and it should never in working hours be without one. We unwisely restrict the term "handicraftsman," or hand-worker, to the more laborious *callings*,<sup>1</sup> but it belongs to all honest, earnest men and women, and is a title which each should covet.

For the Queen's hand there is the *scepter*,<sup>2</sup> and for the soldier's hand the sword; for the carpenter's hand the saw, and for the smith's hand the hammer; for the farmer's hand the plow; for the miner's hand the spade; for the sailor's hand the oar; for the painter's hand the brush; for the *sculptor's*<sup>3</sup> hand the *chisel*,<sup>4</sup> for the poet's hand the pen; and for the woman's hand the needle.

If none of these or the like will fit us, the felon's chain should be round our wrist, and our hand on the prisoner's *crank*.<sup>5</sup> But for each willing man and woman there is a tool which they may learn to handle; for all there is the command, "Whatsoever thy hand findeth to do, do it with thy might."

### Questions

1. Are the organs of the other senses, except the organ of touch, passive? Why?
2. Why hand is the ministers of eye, ear, and nostril?
3. What do you consider about the steam engine, electric telegraph and weapons of war?

1. 職業 2. 王杖 3. 雕匠 4. 鑿子 5. 鍊錘



再想到一切人類的手，曾經做過好的事情和罪惡的手，我於是舉起了我的手，注視着手，非常的奇怪和恐怕。怎樣手會做好事的工具！怎樣手會做惡事的工具！一天到晚牠是一刻也不懶惰的。

沒有一樣東西，手不能指揮的，並且決不能在工作時候沒有手去做。我們真是不聰明極了，去限制“工匠”這個專門名字的意義，或者說是做手藝的人，說他是一種辛苦的職業；不過這種職業是屬於一切的忠實份子的，是屬於一切的真誠的男人和女子們的，並且這種名稱，每一個人應該貪慕。

在王后的手中是持着王杖的，在兵士的手中是拿着劍的；木匠的手中是拿着鋸子，鐵匠的手中是拿着錘子，農人的手中是拿着犁頭；開礦人的手中拿着鏟；水手的手中是拿着槳；油漆匠的手中拿着刷子；雕刻匠的手中拿着鑿子；詩人的手中拿着筆；婦人的手中拿着針。

假使在這許多的東西之中，或類此的東西之中沒一件東西能夠合適我們的，那麼犯人的鏈條必定會繞到我們的手腕上來了，我們的手會捏到犯人的鐐銬上去了。不過每一個願意作事的男子和女子，都可以就一種工具上去學習手工；因為所有的一切的事務都可以去致力，“不論你的手找到什麼東西做，你就得盡力去做。”

## 問 題

1. 除出觸覺的機能以外，是否其他的知覺機能是被動的？是什麼緣故？
2. 何以手是眼睛，耳朵和鼻子的總理者？
3. 你對於蒸氣機，電報和軍器的感想的感想如何？

## TRUE HOSPITALITY

SIR ARTHUR HELPS (1813-1875)

Sir Arthur Helps was one of the most thoughtful and most highly cultured writers of the 19th century. Ruskin, who has owned his *indebtedness*<sup>1</sup> to him, describes him as a writer of "beautiful and quiet English." He was educated at Cambridge and was appointed Clerk to the Privy Council in 1859. He wrote several historical works, treating of the conquest of the New World, several dramas, and several volumes of essays.

A perfect host is as rare a being as a great poet, and for much the same reason, namely, that to be a perfect host requires as rare a combination of qualities as those which are needed to produce a great poet. He should be like that lord in waiting of whom Charles II said that he was "never in the way, and never out of the way." He should never *degenerate*<sup>2</sup> into a showman, for there is nothing of which most people are so soon weary as being shown things, especially if they are called upon to admire them. He, the perfect host, should always recollect that he is in his own house, and that his guests are not in theirs, consequently those local *arrangements*<sup>3</sup> which are familiar to him should be rendered familiar to them. His aim should be to make his house a home for his guests, with all the advantage of *novelty*.<sup>4</sup>

If he entertains many guests, he should know enough about them to be sure that he has invited those who will live *amicably*<sup>5</sup> together, and will enjoy each other's society. He should show no *favouritism*,<sup>6</sup> if possible, and if he is a man who must indulge in favouritism, it should be to those of his guests who are more obscure than the others. He should be *judiciously*<sup>7</sup> *despotic*<sup>8</sup> as

1. 欽佩. 2. 降卑. 3. 佈置. 4. 新奇. 5. 和霽. 6. 專寵. 7. 靈敏. 8. 專制.

## 好客的真情

海爾潑斯亞沙(生於1813年,死於1875年)

【海爾潑斯亞沙】是個在十九世紀時期中的最富於思想和造就最高的作家,【羅斯金】他本人就非常的欽佩他,說【海爾潑斯亞沙】先生是個英文寫得秀美和流暢的人,他受教育的地方是【康姆不立期】大學,此後他被推舉為樞密院祕書,時在1859年。他著作了幾本歷史上的工作,他深究着新大陸的問題,又著過幾篇戲劇,還有幾集的散文論述。

一個十全十美的主人翁真像一個偉大的詩人一般的稀少,所以稀少的理由也有相同的困難多端,把牠的原因來說說,就是因為要做一個十全十美的主人翁,他需要的一連串的重要原素真像造就一個詩人有同樣的難處。他的態度須得和侍候王帝的侍者一般,不過侍者的態度【却爾斯第二】曾經說過這樣的話“不要過於慇懃,也不要過於冷淡。”他決不能把人格降低,至於變成裝腔的人,因為大概的人們都不肯為人家的陳列品,尤其是倘使那些人們是被邀請來令人欽敬的。做十全十美的主人翁的他,須要不時的回想到他自己是在他自己的屋中,至於他的客人是不在他們自己的屋中,回想的結果是這樣,那些本地風光的佈置,雖然對於他自己是熟識,也須得使牠和客人也適意。他的目的須得這樣,把他的屋子變成適合客人的屋子,一切都要新奇有趣。

倘使他款宴許多的客人,他須得十分的明瞭他們,那是當然的,他所已邀請的客人都會很和藹的會聚在一處,並且也會互相為伴的從中尋樂。倘使可能的話,主人翁決不能表示專寵的意思,並且倘使那個人一定需要專誠的寵幸的,那麼他也須得致意於那些不十分注重的人。他須得很靈敏的專任

regards all proposals for pleasure, for there will be many that are diverse, and much time will be wasted if he does not take upon himself the labour and *responsibility*<sup>1</sup> of decision. He should have much regard to the comings and goings of his guests, so as to provide for their *adit*<sup>2</sup> and *exit*<sup>3</sup> every convenience.

Now I am going to insist on what I think to be a very great point. He should aim at causing that his guests should hereafter become friends, if they are not so at present, so that they might, in future days, trace back the beginning of their friendship to their having met together at his house. He, the perfect host, must have the art to lead conversation without *absorbing*<sup>4</sup> it himself, so that he may develop the best qualities of his guests. His expense in entertainment should not be devoted to what is luxurious, but to what is *ennobling*<sup>5</sup> and comfortable.

The first of all things is that he should be an affectionate, indeed, a loving host, so that every one of the guests should feel that he is really welcome. He should press them to stay, but should be careful that this pressing does not interfere with their convenience, so that they stay merely to oblige him, and not to please themselves. In considering who should be his guests, he should always have a thought as to those to whom he would render most service by having them as his guests, his poorer brethren, his more sickly brethren. Those who he feels would gain most advantage by being his guests, should have the first place in his invitations, and for his *considerateness*<sup>6</sup> he will be amply rewarded by the benefits he will have *conferred*.<sup>7</sup>

1. 責任. 2. 進口. 3. 出口. 4. 專心. 5. 高貴. 6. 體貼. 7. 賜給.



注意到尋樂趣的一切提議，因為樂事雖然不少，却他也不十分多，假使他不是負起責任和提起精神來決定好壞，那麼徒然費時而得不到真樂趣了。他尤其須得注意到他的客人的來來往往，如同替來賓們照料進門和出門的便利。

現在我再來繼續說說我想什麼是最重大的要點。他須得要這樣的看清，他的客人從此以後就要變成他的朋友了，倘使他們現在還不是朋友，那麼當然的，在將來的日子，他們會尋回到他們交友的起初時候的友誼了，會想到他們曾經在他的家中碰面過的。那十全十美的主人翁的他，須得有善於引出談鋒的藝術，不要把話頭自己都說盡了，這樣他可以啓發他的朋友高尚的性情。他的在款宴之中的費用須不專務奢華之能事，不過須得使宴會高貴而安適。

在諸事之中的第一樣是這樣，他須得做一個可愛的人，真的，做一個可愛的主人翁，這樣可使每一個客人覺得，主人是真的在歡迎。他須得強留着他們不走，不過須得注意到這種強留並不關礙他們的方便，否則，客人的不走，僅僅是一種感謝主人的盛情，而並不是為他們自己的樂趣了。在考量那許多人將為他的來賓的時候，他須得要想到那些他更加應當盡責的人做他的客人，就是要邀請他可憐的弟兄們，不健全的弟兄們。對於那些他認為有利的客人，須得在邀請時，把他放在第一位，那麼因為他的體貼的意思，他會極豐盛的把他所想賜給你的好處報答你了。

## Questions

1. Is a perfect host as rare a being as a great poet? Why?
2. What Charles II said? Is it not difficult?
3. How can he entertain the guests?
4. Should he have much regard to the comings and goings of his guests.
5. What is the most important thing to entertain your guests?

## CHARACTER AND REPUTATION

HENRY WARD BEECHER (1813-1887)

Henry Ward Beecher, born at Litchfield, Conn., graduated at Amherst College, *preached*<sup>1</sup> for eight years at Indianapolis, and in 1847 became the first pastor of Plymouth Congregational Church, New York. On the breaking out of the civil war, his church raised and equipped a *volunteer*<sup>2</sup> regiment.<sup>3</sup> On the close of the war in 1865, he became an earnest advocate of *reconciliation*.<sup>4</sup> He long wrote for "The Independent" and after 1870 edited "The Christian Union." He repeatedly visited Europe and lectured in England; and died March 8, 1887.

There are few who do not know the difference between character and reputation, though there are a few who had *analyzed*<sup>5</sup> and defined their own ideas. A man's real inward habits and mental condition form his character. This will work out to the surface in some degree, and in some persons much more than in others.

But the *appearance*<sup>6</sup> which a man presents to the world, the outward *exhibition*,<sup>7</sup> gives him his reputation. A man's character is his reality. It is the acting and moving force of his being. Reputation is the *impression*<sup>8</sup> which he has made upon

1. 傳道. 2. 義勇軍. 3. 團部. 4. 議和. 5. 分析. 6. 面貌. 7. 陳設. 8. 印象.

## 問 題

1. 是否十全十美的主人翁像大詩人一般的稀少？什麼緣故？
2. 却爾斯第二說什麼？他所說的話是否難行？
3. 他怎樣去款宴他的客人？
4. 是否他對於客人的來來往往要非常留神？
5. 款宴你的朋友那一件事情最重要？

## 本 性 和 名 譽

皮洲海協胡德(生於1813年,死於1887年)

【皮洲海協胡德】生長在美國【康納克鐵克脫】省【協于非爾德】地方，他是在【亞姆霍斯德】大學畢業的。他在【印第愛蒲列士】地方宣傳了八年的教，在1847年他變成【潑列馬斯】的獨立教會的第一個牧師，在【紐約】地方。在內戰爆發的時候，他的教堂就起來佈置成爲義勇軍的團部。在1865年戰爭終結的時候，他又變爲議和的最出力的辯護者。他很久以前寫了一本書“獨立，”又在1870年以後，出版了一本“耶教徒的聯合。”他曾經屢次的到歐洲去遊歷，並且屢次的在英國演說。

很有幾個人他們不知道本性和名譽的不同之處，雖然也很有幾個人，他也曾依着他們自己個人的意思，把這兩項事情分析過，和下過定義。說着一個人的真真內心的習慣和心靈的行爲都是出之於他的本性的。這種論調大概說出了普通的一般的情形，有幾個人是確然如此的，不過並不是個個人是如此的。

不過那種人們用以當爲對付社會的面貌，就是那種外表的陳設面貌，往往會給與人類一種名譽。一個人的本性才算是真正他的本質。本性是一種驅使有形的物質的行爲和動作的主力。名譽是他做在其他的人的心頭的一種印像罷了，

other men: it is their thought of him. Our character is always in ourselves, but our reputation is in others.

It is true that, ordinarily, among honest men, the two go together. A man who lives out of doors among men, and who gives his fellows a fair chance to see his conduct, will find that he is *accurately*<sup>1</sup> measured and correctly judged.

But it sometimes happens that men are much better than they have credit for being, and as often men are much worse than they appear to be; that is, men may have reputation either better or worse than their character.

Thus, there are many men who are *reputed*<sup>2</sup> to be hard, severe, stern, who at heart are full of all kindness, and would go farther and fare harder to serve a friend or to relieve a real case of trouble than anybody else around them. On the other hand, some people are thought to be very gentle, very sweet in manners, all smiles, promises, and politeness; but at heart they are cold and selfish. Character is bad and reputation good in such cases.

It is quite easy for a man to get himself a reputation. He has only to practise upon the imagination and *credulity*<sup>3</sup> of the public. If he takes pleasure in being thought better than he is, if he chooses to live in a *vain show*,<sup>4</sup> if he wears a mask and his life is occupied in covering up his real feelings by *feigned*<sup>5</sup> and false ones, he may have a measure of success.

But the same amount of labour and care which gives him but *fimsy*<sup>6</sup> credit, and would fall before the least *scrutiny*<sup>7</sup> or *severity of test*,<sup>8</sup> would give him a substantial reality. He labours as hard for a sham as would *suffice*<sup>9</sup> to give him a truth.

1. 正確。 2. 稱譽。 3. 輕信。 4. 假討好。 5. 假裝。 6. 輕薄。 7. 嚴查。 8. 嚴密查試。 9. 滿足。



名譽不過是他人的一種思想罷了。至於吾們的本性是始終在我們身上的，但是我們的名譽是在他人的心中的。

這是真正的事情，本來應該如此，大凡忠實的人們，本性和名譽是並重的，走在一處的。倘使一個人，他居於謙讓的地位，和給與他的朋友一種極好的機會來正確地觀察他的行為，那麼他會找到，人家的判斷是正確的，人家的糾正是正確的。

但是這種事情也會時常遇到的，有許多人他們的本性比他們的信譽要好得多，並且還有許多人，他們的本性比他們的外表要壞得多；所以說，人的名譽可以比他們的本性好，同時人的名譽也可以比本性壞。

所以，有許多的人，他被人家稱為硬心腸的，刻薄的嚴厲的，他的心中到充滿了仁慈，他會格外的去幫助一個苦朋友，或者解救一個朋友的真正的煩惱，比較不論他的那一個朋友要好。在另一方面說，有許多人想起來是非常的仁慈，態度又非常的甜蜜，一切都是笑容可掬，一切都是滿口承諾，並且一切都是有禮；但是他們的心都是冷酷和自私自利。這樣的情形，往往本性是惡劣的，名譽是極好的。

一個人要使他自已得到一種好的名譽，是一樁極易的事情。他祇須學習學習對於大眾的一種虛情和輕信就可以了。倘使他能夠裝出一種使人認爲他是好人的地方，倘使他能夠裝出一種假好處來，或者倘使他能夠戴上一副假面具，並且要是他的一生完全的用假面具來把他的真情遮蔽起來，那麼他或者可以得到一種稱揚上的成功。

但是那樣同量的工作和慰勳也祇賜給他輕薄的信譽，不過那種信譽，在嚴密的查究，或是嚴正的試驗以後，立刻會敗露了，那種打擊會給他一種有實質的真情。他越是爲虛偽盡力奮鬥，越是真情會使他流露。

Indeed, it is easier to build a character than to sustain a false reputation. Once let a man's habits be laid and solidly laid, in truth, honour, and virtue, and the more the man is tried the more he profits by it. Such men are *revealed*<sup>1</sup> to the world by misfortunes. The troubles which threaten them only end in letting people know how strong and real and good they are.

But when a man has learned to live upon a mere show, practising upon others with decent appearances, he will find that his reputation, got in fair weather, will be good for nothing in storms and trials. And when he needs most *sympathy*<sup>2</sup> and respect, he will have the least. If it is a little harder to build up character than reputation, like a poorly built house, it will cost as much for *patching*<sup>3</sup> and repairs as would have made it thorough at first.

Besides, an honourable soul ought to be ashamed of credit which he does not deserve. One hardly knows how to *interpret*<sup>4</sup> a nature that can deliberately take praise for things which he knows does not belong to him. This is particularly true of young men. What shall we think of a man who begins life on a lie? who deliberately sets out to build up a reputation without caring for his character?

### Questions

1. What is the difference between character and reputation?
2. Can you decide the character of a man by means of one's reputation?
3. Is it easier to build a character than to sustain a false reputation?

1. 露, 漏. 2. 同情. 3. 補. 4. 解釋.

的確，建設好的本性比較維持假的名譽要容易的多。假使讓一個人的習慣被沉放，很堅定的被沉放在真情上，忠信上，和德性上，人們愈是在德性上努力，他得益也愈多。這樣的人在世界上都會碰不到不幸之事的。那些恐嚇他們的煩惱，祇是讓那些人們知道堅定的本性，是何等的強有力，真實，和高尚。

但是倘使一個人學習外表的處世態度，待遇其他的人們用一種不亢不卑的面貌，那麼他就會這樣的發見了，他的名譽已經得到極好的空氣了，不過他對於危難的大事情和嚴厲的遭遇是完全沒有幫助朋友的地方的。不過當他需要人家的同情和幫助的時候，他就會低聲下氣了。倘使說建設好性情比較建設名譽並不難，那種情形好像是一座建築得並不精良的房子，牠真是須得要大大的補釘一下和修理一下，真像起初建築牠的時候一樣的困難。

再論到一個忠實的人，他對於他不當得的信譽是恥於接受的，忠實的人實在不知道，這種是何居心，往往去接受一種很有價值的頌揚，那種頌揚他自己也知道並不是屬於他的。這樣的情形特別的適合於年輕的人們。我們對於那般開始說謊的人的感想是怎樣？我們對於那般專任造就名譽而不顧本性的人的感想是怎樣？

## 問 題

1. 本性和名譽的區別何在？
2. 你能不能在一個人的名譽上確定他的本性？
3. 建設性情是否易於保守假的名譽？

4. Why an honourable soul should not take the credit which he does not deserve?
5. What shall we think of a man who begins life on a lie?

### A VISION OF WAR

ROBERT GREEN INGERSOLL (1833-1890)

Robert Green Ingersoll, born at Dresden, New York State, was the son of a Congregational minister, and became a lawyer. In 1862-65 he was colonel of a Federal cavalry regiment; in 1866 he became state attorney-general of Illinois. A successful lawyer and Republican orator, he had attracted some notice by his anti-Christian lectures, pamphlets, and books.

The past rises before me like a *dream*.<sup>1</sup> Again we are in the great struggle for national life. We hear the sound of *preparation*,<sup>2</sup> the music of *boisterous*<sup>3</sup> drums, the silver voices of heroic *bugles*.<sup>4</sup> We see the pale cheeks of women, and the flushed faces of men, and in those *assemblages*<sup>5</sup> we see all the dead whose dust we have covered with flowers. We lose sight of them no more. We are with them when they enlist in the great army of freedom. We see them part with those they love. Some are walking for the last time in quiet, woody places, with the maidens they *adore*.<sup>6</sup> We hear the whisperings and the sweet vows of *eternal love*<sup>7</sup> as they lingeringly part forever. Others are bending over *cradles*,<sup>8</sup> kissing babes that are asleep. Some are parting with mothers who hold them and press them receiving the blessings of old men. Some are to their hearts again and again, and say nothing. And some are talking with wives, and *endeavoring*<sup>9</sup> with brave words, spoken in the old tones to drive

1. 夢. 2. 準備. 3. 混亂. 4. 喇叭. 5. 集團. 6. 愛. 7. 永久的愛. 8. 搖籃.  
9. 勉勵.



- 5 何以忠實的君子不能接受不屬於他的信譽？
- 6 吾們對於一個一身說謊的人的感想如何？

## 戰爭的一瞥

英球沙爾羅勃脫台里恩(生於1833年,死於1890年)

【英球沙爾羅勃脫台里恩】產生在[紐約]市的[屆萊鄧]地方,他是自治會的總理的兒子,以後就當律師,在1862至1865年的時候他是聯盟軍騎兵團的團副;在1866年他當[宜列奴伊斯]省的公家律師。真是一個很有聲望的律師,也可以說是一個名譽很好的演說家,他一時很引起了注意,因為他反對耶教的演說,小品文和著作的書本。

那過去的情形現在我的面前好像是一場夢,而今我們又要為國家的命運去盡力掙扎了。吾們聽到預備軍隊出發的聲音,吾們聽到軍鼓的混亂的音樂之聲,吾們聽到響亮的英雄氣慨的喇叭聲。吾們見到那女人的死灰色的面孔,還有那男子的漲紅的面容,在這樣的集團之中;吾們見到所有的死去的英雄,他們的墳地,吾們現在已經遮滿了鮮花。吾們再也不能見到他們。吾們曾經和他們做過伴侶,當他們在自由軍的隊中報名。吾們見到他們和他們的情人別離。有幾個英雄,他們在靜悄的多樹林的地方,帶着他們所愛的姑娘作最後的散步。我們曾經聽到過他們的耳語和甜蜜的情誓,說着他們的永久相愛,他們纏綿地延長着永久的離別。有幾個英雄彎着身子扶住搖籃,吻着他們睡熟的孩子。有幾個英雄靜受着他們長者的祝詞,有幾個人們別離着他們的慈母,慈母把他們一再的抱入胸懷,悽慘得無話可說。有幾個英雄一再的和妻子叮囑,把勇敢的話勉勵着對方,用着老練的言語,

from their hearts the awful fear. We see them part. We see the wife standing in the door with the babe in her arms—standing in the sunlight sobbing. At the turn of the road a hand waves; she answers by holding high in her loving arms the child. He is gone, and forever.

We see them all as they march proudly away under the *flaunting*<sup>1</sup> flags, keeping time to the grand, wild music of war; marching down the streets of the great cities, through the towns and across the prairies, down to the fields of glory, to do and to die for the *eternal right*.<sup>2</sup> We go with them, one all. We are by their side on all the glory fields, in all the hospifals of pain, on all the weary marches. We stand guard with them in the wild storm and under the quiet stars. We are with them in *ravines*<sup>3</sup> running with blood, in the *furrows*<sup>4</sup> of old fields. We are with them between contending hosts, unable to move, wild with thirst, the life *ebbing slowly away*<sup>5</sup> among the withered leaves. We see them pierced by balls and torn with shells, in the trenches, by forts, and in the *whirlwind*<sup>6</sup> of the charge, where men become iron, with nerves of steel.

We are at home when the news comes that they are dead. We see the maiden in the shadow of her first sorrow! We see the silvered head of the old man bowed with the last grief!

These heroes are dead. They died for liberty; they died for us. They are at rest. They sleep in the land they made free, under the flag they rendered *stainless*;<sup>7</sup> under the solemn pines, the sad *hemlocks*,<sup>8</sup> the tearful willow, and the embracing vine. They sleep beneath the shadow of the clouds, careless alike of sunshine or of storm, each in the windowless palace of rest.

1. 飄揚。 2. 永久的光榮。 3. 谷。 4. 耕。 5. 死於路上。 6. 攻擊。 7. 白無點染。  
8. 菌蕈。

把可怖的恐嚇從他們心中驅走。我們見到他們別離了。我們見那些妻子們站在門口，把孩子懷抱在臂中——站立陽光之下嗚咽。在路的轉灣之處祇見那一只手的搖動；她的回報，祇把臂間的孩子高舉了上去。他去了，他永久的去了。

吾們都見到他們了。當他們雄糾糾的在飄盪的旗邊走去，守着時候預備衝到戰場，那戰爭的豪野音樂；一路在大城市中的街上操來，衝過那許多的城鎮，越過許多的荒野，直達到榮耀的戰場，去戰爭，去爲永久的光榮而犧牲。我們都和他們去了，一個一個的完全去了。吾們是預備着站在他們的榮耀的戰場之旁，站在他們受傷的醫院之旁，站在他們的疲困的行軍之旁。在狂飄的風雨之中與和平的時候，我們站着去護衛他們。在流血飄零之時和田野耕種的時候，吾們要和他們在一處共甘苦。在擁擠的人山人海之中，在不能動彈的時候，在喝死的時候，在憔悴將死在街頭的時候，我們須得去扶助他們。我們見到他們被子彈穿身，被礮分裂，在壕溝之中，在前線，在攻擊的衝鋒之間，在那種地方，人變作鐵了，神經變作鋼了。

當他們的死亡的消息傳來的時候，我們都靜候在家中。吾們見到那個姑娘初入悲傷的狀態！我們見到那些白髮的老人懷着最後的憂愁！

那些英雄都長眠過去了。他們爲自由而犧牲；他們爲我們的幸福而犧牲。他們現在都安息在樂土之上了。他們長眠在他們所手創的自由之土上，在他們使牠清白無點染的國旗之下，在森嚴的松樹之下，暗淡的茵蔯之下，悲淚的柳條，在緊抱的蔓草之下，他們從此長眠了。他們長 在陰雲之下，管不了光榮和風波了，每一個人都處在無窗無牖的王宮之中。

Earth may run red with other wars; they are at peace. In the midst of battle, in the roar of conflict, they found the serenity of death. I have one *sentiment*<sup>1</sup> for the soldiers living and dead, Cheers for the living and tears for the dead.

### Questions

1. What do you think about the war?
2. What will be happened to the soldiers in the war?
3. Were the soldiers died for us?
4. What should we do to the soldiers?
5. Whether war is good or not? Give your own idea.

## LINCOLN'S GETTYSBURG ADDRESS

ABRAHAM LINCOLN (1809-1865)

Abraham Lincoln, sixteenth president of the United States, was born in Kentucky, and died in Washington. He is classed with Washington in greatness of deeds, but is nearer the hearts of all Americans because he sprang from the ranks of the common people, and rose from the log hut of his birth to the White House. Because his family were *pioneers*<sup>2</sup> in the newly settled West, he had practically no regular education, but he held firmly to his purpose to secure knowledge in every possible way. Stories are told of how he walked miles to secure a book, and studied by the light of the hearth fire at night after a hard day at farm work. After a hard struggle as clerk, village postmaster, and surveyor, he succeeded in passing the bar examinations, and became a lawyer in Springfield. In 1846, he was elected to Congress. In 1858, he might have gained his place in the United States Senate had he not taken his stand against slavery in the famous debates. These debates spread his fame throughout the country and led the way for his election to the presidency in 1860. Very shortly after his election the *secession*<sup>3</sup> of certain Southern states led to the Civil War, which in turn induced Lincoln to free the slaves on January 1, 1863, by the *Emancipation Proclamation*.<sup>4</sup> His Second Inaugural

1 見解. 2 墾荒者. 3 接位. 4 解放黑奴令.



就是再有戰爭發現把地球染紅，他們也太太平無事了。在戰爭的中間在衝鋒怒吼的時候，他們悠遊在靜寞的死神之中。我對於死的活的士兵們有一種見解。對於活的用快樂的態度對付，對於死的用血淚來對付。

## 問 題

1. 你對於戰爭作何感想？
2. 士兵在戰爭中遇到的是什麼？
3. 是否兵是為我的利益而犧牲的？
4. 我們對於兵士應該怎樣對付？
5. 戰爭是好的還是壞的？把你的意見說出來？

## 林肯在「凱梯堡」的演說

林肯亞伯拉罕(生於1809年,死於1865年)

[林肯亞伯拉罕]是美國的第十六任總統,生長在[懇德基]地方,死亡在[華盛頓]地方。他也被列在與[華盛頓]一般的大事業的地位之中,不過他和一切的美國人都親近,因為他是平民出身,從草舍之中生長而顯居於白宮之中,因為他的家庭是墾荒的人,駐在西邊,他就沒有規定的實際教育,但是他却堅決地在可能範圍內求得學問。有故事傳述着他走了許多路去買一本書,在一天的辛苦工作以後,他在夜間在火爐的火光旁邊讀書。經過艱難的奮鬥,他做了書記,村間的郵務長,測量官,他終於考取了律師考試,在[斯潑林非爾得]做律師,在1846年被選入國會。在1858年,要是他不站起來演說那有名的為黑奴辯護的演說,他一定可以得到合衆國元老院的位置。這種辯論把他的聲名散佈至全國,使他得於1860年被選為大總統。在他被選接位不久以後,某南方的省份發生內戰了,這次內戰使[林肯]在1863年的正月一日宣佈解放黑奴的命令:他的第二次演說

Speech gives his plan for the building up of the peace of the nation, but he did not live to accomplish his desire. Many comparisons have been made of Washington and Lincoln. Each was in the highest sense a providential man raised up for his era, and filled with those eminent qualities that enabled him to do the great work of the hour.

*Fourscore*<sup>1</sup> and seven years ago, our fathers brought forth on this continent a new nation, *conceived*<sup>2</sup> in liberty, and *dedicated*<sup>3</sup> to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot dedicate, we cannot *consecrate*,<sup>4</sup> we cannot *hallow*<sup>5</sup> this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or *detract*.<sup>6</sup> The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here, to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us,—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion,—that we here highly resolve that these dead shall not have died in vain,—that this nation, under God, shall have a new birth of freedom,—and that government of the people, by the people, and for the people, shall not perish from the earth.

1. 八十. 2. 意想. 3. 敬奉. 4. 神聖. 5. 榮耀. 6. 減

是宣佈他的建設太平國家的計策，但是不幸他不能活着完成他的心願。[林肯]和[華盛頓]有許多相似的地方。他們都是有特別的高尚的意識的人，啓發當時的事業。都是有高尚的品格，使他們能做當時的大事業。

八十七年以前，我們的祖宗把這塊大陸造成一個新的國家，都想要牠自由，都尊重這種主義，以爲人之造成，都是平等的。現在我們被圍於重大的內戰之中了，我們去嘗試這個國家，或者其他的國家，有這樣的思想和這樣敬奉主義的，能夠永久的生存麼。

我們都遭遇在這次戰爭的大戰場上了。我們來敬奉這一部份的戰場，作爲我們誰在此處的，犧牲他們的生命者的長眠的地方，爲國家的生存而奮鬥。這是既合宜又正當的，我們須得這樣的做去。但是再深一層講，我們不能敬奉，我們不能使牠神聖，我們不能使這塊地方榮耀。那些在這裏奮鬥的英雄，活着的和已死的，已經早已把牠敬奉得神聖了，他們的力量遠過於我們單薄的力量所能增減了。那世界是不會十分注意的，也不永久記着，我們在此說的話，但是牠終不會忘却他們在此做着的事情。這是我們的責任，活着的人的責任，須得格外的要犧牲，去做他們在此戰爭而尚未完成的工作，他們是這樣勇往直前。所以我們須得格外要爲此留着待我們去完成的大工作去犧牲，——在這些榮耀的死亡上看，我們須得增加爲此而犧牲的精神，爲着這種事情，他們把生命都犧牲了，——所以我們在這裏的須得絕對的決定，要使那已死的生命並不是死的無價值，——這個在上帝之下的國家，要產生自由的新生命，——這個政府是人民的，是人民創造的，是爲人民而創造的，永久在這世界上不消滅。

## Questions

1. Who was Lincoln? Tell some of his deeds.
2. What was the great deed Lincoln had done?
3. Explain the term "of the people, by the people, and for the people."

## LIBERTY OR DEATH

PATRICK HENRY (1733-1799)

It has been said that with the exception of Daniel Webster alone, Patrick Henry was probably the greatest of American orators. He was not a brilliant student, nor did he succeed in any of the business enterprises which he undertook; but after he was admitted to the bar, he immediately began to show his power as a lawyer. He had more than one thousand cases during the first three years of practice. Within a short time of his election to the Virginia House of Burgesses he became a leader of the opposition against Great Britain. He was elected to Congress and also made governor of his own state.

MR. PRESIDENT: It is natural for man to *indulge*<sup>1</sup> in the *illusions*<sup>2</sup> of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren till she *transforms*<sup>3</sup> us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty?—Are we disposed to be of the number of those who, having eyes, see not, and having ears, hear not, the things which so nearly concern their temporal *salvation*<sup>4</sup>?

For my part, whatever *anguish*<sup>5</sup> of spirit it may cost, I am willing to know the whole truth—to know the worst, and to provide for it. I have but one lamp by which my feet are

1. 任性. 2. 幻想. 3. 變. 4. 救國. 5. 痛苦.



## 問 題

1. 誰是林肯？試述一些林肯的事業。
2. 林肯所做的大事業是什麼？
3. 解釋“政府是人民的”是人民創造的，是爲人民而創造的。

## 不自由毋寧死

亨利柏屈列克(生於1736年,死於1799年)

大都是這樣說的,除出了[韋勃斯脫台尼爾]一個人以外,[亨利柏屈列克]可以說是美國的最大的演說家:他並不是一個出類拔萃的學生,也不是一個經營事業而進取成功的人;不過他一准許站在律師的位置上,他却立刻的發展他律師的才能。在開始的三年之中有一千多件案子接手。在他被選爲[浮琴那]議會的會員,不久以後,他就變爲反英黨的領袖。他被選入國會,又做過本省的長官。

大總統,這是一種自然的現象,人類喜歡作過份的幻想的希望。我們對於痛苦的真理往往閉着眼睛裝不見,都歡喜聽那妖婦的歌聲,直聽到把我們變成野獸了才止。這是聰明人在爭自由的,偉大艱難的奮鬥之中所應有的態度麼?我們難道願意做這樣有眼睛而不見,有耳朵而不聽那關於他們的貼切的有關係的救國事情麼?

照我個人的意思,不論精神上要受多少的痛苦,我要探悉那整個的真情——要知道那最壞的情形而準備那對付的方法。我祇有一盞燈,牠可以領導我的步驟,

guided, and that is the lamp of experience. I know of no way of judging of the future but by the past; and, judging by the past, I wish to know what there has been in the conduct of the British ministry for the last ten years to justify those hopes with which gentlemen have been pleased to solace themselves and the House.

Is it that *insidious*<sup>1</sup> smile with which our petition has been lately received? Trust it not, sir; it will prove a snare to your feet! Suffer not yourself to be betrayed with a kiss. Ask yourself how this gracious *reception*<sup>2</sup> of our *petition*<sup>3</sup> comports with those warlike preparations which cover our waters and darken our land. Are fleets and armies necessary to a work of love and reconciliation? Have we shown ourselves so unwilling to be reconciled that force must be called in to win back our love?

Let us not deceive ourselves, sir. These are the implements of war and *subjugation*<sup>4</sup>—the last arguments to which kings resort. I ask, sir, what means this martial array, if its purpose be not to force us to submission? Can gentlemen assign any other possible motive for it? Has Great Britain any enemy in this quarter of the world to call for all this *accumulation*<sup>5</sup> of navies and armies?

No, sir, she has none; they are meant for us: they can be meant for no other. They are sent over to bind and *rivet up*<sup>6</sup> those chains which the British ministry have been so long forging. And what have we to oppose them?

Shall we try argument? Sir, we have been trying that for the last ten years. Have we anything new to offer upon the subject? Nothing. We have held the subject up in every light of which it is capable, but it has been all in vain. Shall we

1. 狡猾. 2. 接受. 3. 呈文. 4. 服從, 低服. 5. 集. 6. 釘住.

這盞燈就是經驗。我別的方法都不知道，祇知道用過去的事實評判來；依過去的事實作判斷，我要知道最近十年來，英國政府的行為中有什麼足以使剛才的幾位先生居然自告安慰而更來安慰議會呢。

是不是就是那最近接受我們的呈文的那種狡猾的笑容麼？先生，不要去信任牠；這會變作你腳下的陷阱的！不要把你爲着一個接吻的而至於迷惑了。試問你自己，那呈文的寬容地接受，同時那些戰爭的準備，軍艦滿佈在我們的海面上，軍隊遮黑了我們的大陸——能算是一致的行動麼？兵艦和軍隊是否是親愛的和重和的必需品麼？我們沒有表示過不願意重和，是否軍隊須得用爲奪回我們的愛給他們麼？

我們不要自己騙自己，先生。這些都是戰爭和服從的工具啊——就是爲王的最後的對付敵國的方法了。我請問，先生，這種有組織的軍隊是什麼用處的啊，如果不是要強迫我們服從，還有什麼其他的用處呢？諸君先生還能指出其他的理由來麼？英國在這塊大陸上有讎敵麼，以致他要召集這許多的海陸軍在一處？

沒有的，先生，牠一個也沒有；他們是對付我們的：他們不能說是對付他人的。他們是被派來網羅我們的，這鐵鍊是英國政府久經鍛鍊好了的。那麼我們怎樣去抵抗呢？

我們去試着和他們爭辯麼？我們已經試了有十年了？我們有沒有新的方法去獻給這個題目？沒有啊。我們在可能的範圍之中已把牠從各方考慮過了；但是一切都是無效。我們

resort to entreaty and humble *supplication*?<sup>1</sup> What terms shall we find which have not been already *exhausted*?<sup>2</sup>

Let us not, I *beseech*<sup>3</sup> you, sir, deceive ourselves longer. Sir, we have done everything that could be done to avert the storm that is now coming on. We have petitioned; we have *remonstrated*;<sup>4</sup> we have supplicated; we have *prostrated*<sup>5</sup> ourselves before the throne, and have implored its *interposition*<sup>6</sup> to arrest the tyrannical hands of the ministry and Parliament.

Our petitions have been *slighted*;<sup>7</sup> our remonstrances have produced additional violence and insult; our supplications have been *disregarded*;<sup>8</sup> and we have been spurned with contempt from the foot of the throne! In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope.

If we wish to be free; if we mean to preserve inviolate those inestimable privileges for which we have been so long contending; if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained, we must fight! I repeat it, sir: we must fight! An appeal to arms and to the God of Hosts is all that is left!

They tell us, sir, that we are weak—unable to cope with so *formidable*<sup>9</sup> an adversary, but when shall we be strong? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by *irresolution*<sup>10</sup> and *inaction*?<sup>11</sup> Shall we acquire the means of *effectual resistance*?<sup>12</sup> by

1. 懇求. 2. 耗盡. 3. 求. 4. 抗議. 5. 匍匐. 6. 調停. 7. 輕視. 8. 置之不理. 9. 可怕的. 10. 不決定. 11. 鎮靜. 12. 有效的抵抗.



去懇求，去卑鄙地請願麼？我們找什麼話呢，言詞不是都已用盡了麼？

我請求你，先生，不要再讓我們自己欺騙自己了，先生，我們已經做過一切可以做的事情，想避免這將臨的風浪，我們也曾呈請過；我們也曾抗議過；我們也曾懇求過；我們也曾匍匐在他王位的下面，我們也曾請求過他阻止那大臣和國會的專制手段。

我們的呈請也曾受過藐視；我們的抗議反產生了格外的橫暴和侮辱；我們的懇求被置之不理；我們還在他的皇帝從皇位前恥辱地踢了下來！經過了這許多的事情，依舊無效，我們還能奢望着和平與重和麼。再也沒有希望的餘地了。

倘若我們要自由，倘若我們要保存我們幾年來奮鬥着的價值不可估計的特權，倘若我們不卑鄙地放棄我們幾年來努力奮鬥的榮耀的爭鬥，這種爭鬥我們以前發過誓，決不放棄，除非我們所奮鬥着的目的物得到了以後，否則，我們必須戰爭！我再要重說一次，先生，我們必須戰爭！訴諸武力與上帝，是剩下來的唯一的方法了。

他們告訴我們，說我們太弱——不能對抗這樣可怕的一個對敵；但是我們什麼時候會強起來呢？下星期麼？明年麼？又是否等到我們完全被解除了武裝，等到每一座屋子裏守滿了英國兵麼？我們是否集聚力量全憑無決斷與鎮靜的態度麼？是否我們得到有效的抵抗

lying supinely on our backs and hugging the delusive *phantom*<sup>1</sup> of hope, until our enemies shall have bound us hand and foot?

Sir, we are not weak if we make a proper use of those means which the God of nature hath placed in our power. Three millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us.

Besides, sir, we shall not fight our battle alone: there is a just God who *presides over*<sup>2</sup> the destinies of nations, and who will raise up friends to fight our battles for us. The battle is not to the strong alone: it is to the *vigilant*,<sup>3</sup> the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission or slavery! The war is inevitable, and let it come! I repeat it, sir: let it come!

It is vain, sir, to *extenuate*<sup>4</sup> the matter. Gentlemen may cry "Peace! peace!" but there is no peace. The war is actually begun! The next *gale*<sup>5</sup> that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle?

What is it that the gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery! Forbid it, Almighty God! I know not what *course*<sup>6</sup> others may take; but, as for me, give me liberty or give me death!

### Questions

1. Why man is always apt to indulge in the illusions of hope?
2. Whether the Americans could war with the Britian.
3. What course did Henry take?
4. Shall a country gather strength by irresolution and inaction?

1. 幻想. 2. 照顧. 3. 精細. 4. 消滅, 不使擴大. 5. 狂風. 6. 途徑.

須得仰天躺着，懷抱着空洞的幻想的希望，讓敵人來縛住我們的手足麼？

先生，我們並不弱，倘使我們能夠善用那上帝天賦給我們的力量。五  
王百萬人民為神聖的自由而武裝起來。在像吾們所有的國家的環境  
之下，我們決定不會被敵盡量的派遣軍隊來的敵方的勢力所征服的。

並且，我們用不到單獨戰爭。還有上天照顧着世界各國的命運，會  
激起我們的朋友來助我們戰爭，那戰爭並不單純的靠着強硬也要依  
靠精細，活潑和勇敢。並且，先生，我們是不需要選擇的，倘使我們真  
的卑鄙得要選擇的話，那麼我們已經太遲於退出戰爭了。那裏已經沒  
有退出的餘地，祇有服從和做奴隸，戰爭是不能避免了！讓牠來吧！我  
再來說一次，先生，讓牠來吧！

這是無用了，先生，不能使事態不擴大了，諸君儘可喊“和平，和  
平！”但是那終於沒有和平啊。那戰爭實際已經開始！那第二陣北方吹  
來的狂風，就可以聽到刀槍劈拍的聲音！我們的同胞早已在戰場上  
了！何以我們還是無所事事的站在這裏？

諸君還在想什麼？他又要什麼？生命這樣的寶貴麼，和平是這樣的  
甜蜜麼，情願作為購買鐵鍊和奴隸的貨價麼！禁止牠，萬能的上帝，  
我不管其他的人民所取的途徑，但是，至於我，給我自由，否則毋寧  
死吧！

## 問 題

1. 何以人類喜歡作過分的幻想的希望。
2. 美國人是否能夠和英國戰爭？
3. 亨利所取的是什麼途徑？
4. 國家集中力量是否依據無決斷與鎮靜的態度？

## DEFENSE OF AMERICAN RIGHTS

EDMUND BURKE (1729-1797)

Edmund Burke, the son of a Dublin attorney, went to London in 1756, and made his mark in literature by his famous work on the "Sublime and Beautiful." Later on he was private secretary to the Marquis of Rockingham, then Premier, and entered Parliament, where he quickly made a name. An able and earnest debater, he took part in all the great movements of his time, and in 1797, after his retirement, was awarded a handsome pension from the Civil List.

America, gentlemen say, is a noble object. It is an object well worth fighting for. Certainly it is, if fighting a people be the best way of gaining them. Gentlemen in this respect will be led to their choice of means by their *complexions*<sup>1</sup> and their habits. Those who understand the military art will of course have some *predilection*<sup>2</sup> for it. Those who wield the thunder of the state may have more confidence in the *efficacy*<sup>3</sup> of arms. But I confess, possibly for want of this knowledge, my opinion is much more in favor of prudent management than of force; considering force not only as an *odious*,<sup>4</sup> but a feeble instrument for preserving a people so numerous, so active, so growing, so spirited as this, in a profitable and *subordinate*<sup>5</sup> connection with us.

First, sir, permit me to observe that the use of force alone is but temporary. It may *subdue*<sup>6</sup> for a moment, but it does not remove the necessity of subduing again; and a nation is not governed which is *perpetually*<sup>7</sup> to be conquered.

My next objection is its uncertainty. Terror is not always the effect of force, and an *armament*<sup>8</sup> is not a victory. If you do not succeed, you are without resource; for, **conciliation**

1. 模樣。 2. 夙愛。 3. 功力。 4. 可惡。 5. 部下。 6. 屈服。 7. 永久。 8. 武力。



## 對於美國的權利的辯護

柏克，愛德莫德（生於1729年，死於1797年）

【柏克愛德莫德】是【特別林】地方律師的兒子，在1756年他到倫敦去遊學，使他在文學上著名的著作是“Sublime and Beautiful。”後來他做了【落金海】地方侯爵的私人秘書，隨後又當國務總理的職務，進國會，在這個地方，他很快的出名了。他是一個多能的，貼切的辯論家。在當時的大運動，他是處處有份的。在1769年退職以後，在文官冊上得到一筆豐厚的養老金的酬報。

美洲，諸君都說，是一處可貴的地方。這是一處極值得戰爭的地方。當然這是不錯的，不過去打服一種民族，還時去得他們的心的好。諸君在這一點上都有着他們的模樣上的和習慣上使他們這樣的見解。那些熟悉軍事的，他們當然有他們的夙愛。那些有政治聲望的當然深信武力的功力。但是我相信，或者還缺乏這種學識，我的意思是重於慎謹的管理，而輕於用武力；以爲武力不但可惡，並且以爲是一種軟弱的工具去保全這樣繁衆的民族，如此的活躍，如此的有生氣，有如此精神的，並且他們和我們是有利益的，同時和我們有相連的關係。

第一點，先生，請准我這樣的觀察，單純的武力是暫時的。他能夠屈服於一時，但是牠不能再克服屈服的要素；那種國家並不是治理的，不過是永久的克服罷了。

我的第二點否認的意見是牠的“不可靠”。恐怖並不是永爲武力的特效，並且軍備也不是勝利品。倘使你不成功的話，那麼你的來源斷了，因爲，和議

failing, force remains; but, force failing, no further hope of reconciliation is left. Power and authority are sometimes bought by kindness; but they can never be begged as *alms*<sup>1</sup> by an *impoverished*<sup>2</sup> and defeated violence.

A further objection to force is, that you *impair*<sup>3</sup> the object by your very endeavors to preserve it. The thing you fought for is not the thing which you recover, but *depreciated*,<sup>4</sup> sunk, wasted, and *consumed*<sup>5</sup> in the contest. Nothing less will content me than whole America. I do not choose to consume its strength along with our own, because in all parts it is the British strength that I consume. I do not choose to be caught by a foreign enemy at the end of this *exhausting*<sup>6</sup> conflict; and still less in the midst of it. I may escape; but I can make no insurance against such an event. Let me add, that I do not choose wholly to break the American spirit; because it is the spirit that has made the country.

Lastly, we have no sort of experience in favor of force as an instrument in the rule of our colonies. Their growth and their *utility*<sup>7</sup> has been owing to methods altogether different. Our ancient *indulgence*<sup>8</sup> has been said to be pursued to a fault. It may be so. But we know, if feeling is evidence, that our indulgence was more tolerable than our attempt to use force.

These, sir, are my reasons for not entertaining that high opinion of untried force by which many gentlemen, for whose *sentiments*<sup>9</sup> in other particulars I have great respect, seem to be so greatly *captivated*.<sup>10</sup> But there is still behind a third consideration concerning this object which serves to determine my opinion on the sort of policy which ought to be pursued in the

1. 救濟品. 2. 窮困. 3. 減少. 4. 跌價. 5. 消耗. 6. 盡精竭力. 7. 利益. 8. 縱情所欲. 9. 主意. 10. 迷魂.

失敗，武力還可以存在，但是武力失敗，再和議是沒有希望了，權威和主權有的時候可以由仁義買來的，但是牠不能像救濟品一般的爲窮困和敗績所能求助的。

還有一點對於武力的反對的意思是這樣，你們竟把極力維護的東西，減少牠的質量了。你們要去爭戰的地方並不是你們克服的地方，但是物品的跌價啊，船艦的沉沒啊，財寶的消耗啊，和戰爭中的消費啊，都損失了。就是全美洲也不能滿足我的啊，我不贊成消耗我們單獨的力量，因爲我已損失了不列顛在各地方的力量了啊。在衝突竭盡精力之後我不願被一個外國的敵人捉住，我尤其不願被捲在漩渦裏。我可以逃走，但是我不能決定這種時候啊。讓我再來說，我不願意去破壞美國的這種精神；因爲這種精神已經造成功國家了，

最後一點就是我們對於武力不能像對於治理殖民地的那樣來的有把握。他們的發展和他們的利益，都完全有不同的地方。我們已往的縱情所欲已經可以說是一種過失，這個可以這樣的說，但是我們知道，倘使知覺足以證明的話，我們的縱情所欲的事情比採用武力還要好着一些哩。

先生，這些都是我所以不主張採用那高烈的沒有把握的武力的理由，這種武力，諸君，依着各人的主意，似乎極爲迷魂的，這是我所深切見到的。不過關於這種事情還有第三層必須考慮的事情在後面。這種思想可以斷定一種我的意見之中的一種政策。這種政策治理美洲是所必取的步驟，

management of America, even more than its population and its commerce—I mean its temper and character.

In this character of the Americans, a love of freedom is the *predominating*<sup>1</sup> feature which marks and distinguishes the whole; as an ardent is always a jealous affection, your colonies become suspicious, *restive*,<sup>2</sup> and *untractable*<sup>3</sup> whenever they see the least and attempt to *wrest*<sup>4</sup> from them by force, or *shuffle*<sup>5</sup> from them by *chicane*,<sup>6</sup> what they think the only advantage worth living for. This fierce spirit of liberty is stronger in the English colonies probably than in any other people of the earth, and this from a great *variety*<sup>7</sup> of powerful causes; which, to understand the true temper of their minds and the direction which this spirit takes, it will not be amiss to lay open somewhat more largely.

First, the people of the colonies are descendants of Englishmen. England, sir, is a nation which still, I hope, respects, and formerly *adored*,<sup>8</sup> her freedom. The colonists *emigrated*<sup>9</sup> from you when this part of your character was most predominant; and they took this *bias*<sup>10</sup> and direction the moment they parted from your hands. They are therefore not only devoted to liberty, but to liberty according to English ideas, and on English principles. Abstract liberty, like other mere abstractions, is not to be found. Liberty *inheres*<sup>11</sup> in some sensible object; and every nation has formed to itself some favorite point, which by way of *eminence*<sup>12</sup> becomes the *criterion*<sup>13</sup> of their happiness. It happened, you know, sir, that the great contests for freedom in this country were from the earliest times chiefly upon the question of taxing. Most of the contests in the ancient *commonwealths*<sup>14</sup> turned primarily on the right of election of magistrates; or on the balance among the several orders of the state. The

1. 佔優勢. 2. 不安甯. 3. 不易制. 4. 強取. 5. 搗亂. 6. 奸猾手段. 7. 種種. 8. 崇拜. 9. 移遷. 10. 偏重. 11. 附於. 12. 高尚. 13. 標準. 14. 國民.



也是治理他的人民和商業所必取的步驟；——我的意思是治理他們的脾氣和性情所必取的步驟。

在美洲人的這種性情之中，愛好自由是一種全體的人民的特性；並且因為一種熱情往往會變成一種妒忌的情感；如此你們的殖民地變成態度懷疑，不安寧，並且不易制止，當他們一見到將被強取他們的自由，或是用奸狡的手段來搗亂他們的自由，他們必定會想到活着的利益還有些什麼呢。這種自由的精神的凶勢比一切的英國的殖民地的勢力來得強，或者比世界上的不論那一種民族來的凶猛，並且這種力量是採生於各種的權威的，要知道他們心中的真情和他們所以取這種步驟的方向，須得在大的方面着想不走錯路。

第一在殖民地上的人民多是英國人的後代子孫。至於英國，先生，我希望牠還是一個像以前一樣的一個崇拜自由的國家。那些殖民從陛下這裏移民出去的時候，你的這部份性情他們先佔有了，並且他們從你的手中分出去的時候，特別的偏重於自由這一道。所以他們不僅僅是崇拜自由，並且他們依照了英國的意思去自由，並且是根據着英國的主義的。那抽象的自由，像其他的抽象物件一般，是找不到的。自由是附於有些有知覺的事物上的，並且每一個國家都有對於牠本身有好處的組織，依着高尚的途徑採生他們標準的快樂。先生，這是你知道的，遭遇是這樣的，在這個國家裏那爭辯自由的焦點是產生在極早的時候，關於賦稅的問題。在先前的國民之中的最重大的爭辯是在選舉地方官的權利；或者是爲着要政治上的幾條規定的平等。

question of money was not with them so immediate. But in England it was otherwise. On this point of taxes the ablest pens, and most eloquent tongues, have been exercised; the greatest spirits have acted and suffered. In order to give the fullest satisfaction concerning the importance of this point, it was not only necessary for those who in argument *defended*<sup>1</sup> the excellence of the English Constitution to insist on this privilege of granting money as a dry point of fact, and to prove that the right had been acknowledged in ancient *parchments*<sup>2</sup> and blind *usages*<sup>3</sup> to reside in a certain body called a House of Commons. They went much farther; they attempted to prove, and they succeeded, that in theory it ought to be so, from the particular nature of a House of Commons as an immediate representative of the people, whether the old records had delivered this oracle or not. They took infinite pains to *inculcate*,<sup>4</sup> as a fundamental principle, that in all monarchies the people must in effect themselves, mediately or immediately, possess the power of granting their own money, or no shadow of liberty can *subsist*.<sup>5</sup> The colonies draw from you, as with their lifeblood, these ideas and principles.

For that service—for all service, whether of revenue, trade, or empire—my trust is in her interest in the British Constitution. My hold of the colonies is in the close affection which grows from common names, from kindred blood, from similar privileges, and equal protection. These are ties which, though light as air, are as strong as links of iron. Let the colonies always keep the idea of their civil rights associated with your government,—they will cling and grapple to you, and no force under heaven will be of power to tear them from their *allegiance*.<sup>6</sup> But let it be once understood that your government may be one thing,

1. 答辯 2. 公文, 羊皮紙 3. 成列 4. 諄諄教誨 5. 保存 6. 忠君之心

那金錢的問題對於他們並不是貼切的問題。但是在英國方面是相反的。在賦稅這一點上，那鋒利的筆，和流利的口舌都曾辯論過；那重大的精神也曾廢在這上面了和受到過困難。因為要在這重要一點上謀至充份的滿足，這不僅是那些人爭論着英國憲法的優點須得要極爽們快的強行獲得進款的特權，並且要這樣的證明，那種權利在所謂下議院的一個集團裏在往時的公文上和默認的成例上已經承認了。他們想格外的說的明白，他們想去證明，並且他們成功了，不過在學理上講，這是應該如此的，從下議院的特殊性質上說，牠是一種直接代表民衆的代表，也不論原來的記錄上曾經宣佈過這一條沒有。他們任着限的痛苦討論這一點，作為基本的主義，就是說在一切的帝國裏的人民必須自己有種能力，間接的，或是直接的有一種權力移交他們自己的金錢，或竟可完全沒有自由的存在。那些殖民當然拚着他們的生命線來要你的這種意思和這種主意。

對於這種事務——對於一切其他的事務，不論是賦稅啊，商業啊，或帝國之中的事情——我的深信是在不列顛的憲法的旨趣之中，我對於殖民的主張是在接近情感，這種情感是在普通的事務上產生的，是在有血統關係上產生的，是在權利平等上產生的，是在保障平等上產生的。這種都是維繫的繩，雖然輕似空氣，却強如鐵鏈。你讓殖民始終守着他們有政治權的思想，和你的政府合組起來，——他們會依附你，他們揪住你的，在這天下，決定不會有任何的力量能夠來拖開他們的忠君之心的。但是要使他們一度的知道了，你的政府是一回事，

and their privileges another, that these two things may exist without any mutual relation, the *cement*<sup>1</sup> is gone—the *cohesion*<sup>2</sup> is loosened—and everything hastens to decay and dissolution. As long as you have the wisdom to keep the sovereign authority of this country as the *sanctuary*<sup>3</sup> of liberty, the sacred temple consecrated to our common faith, wherever the chosen race and sons of England worship freedom, they will turn their faces towards you. The more they *multiply*,<sup>4</sup> the more friends you will have; the more ardently they love liberty, the more perfect will be their obedience. Slavery they can have anywhere—it is a weed that grows in every soil. They may have it from Spain; they may have it from Prussia. But, until you become lost to all feeling of your true interest and your natural dignity, freedom they can have from none but you. This is the *commodity*<sup>5</sup> of price of which you have the *monopoly*.<sup>6</sup> This is the true Act of Navigation which binds to you the commerce of the colonies, and through them secures to you the wealth of the world. Deny them this participation of freedom, and you break that sole bond which originally made, and must still preserve, the unity of the empire. These things do not make your government. It is the spirit of the English *communion*<sup>7</sup> that gives all their life and efficacy to them. It is the spirit of the English Constitution which, infused through the mighty mass, *pervades*,<sup>8</sup> feeds; unites, invigorates, vivifies every part of the empire, even down to the minutest member.

### Questions

1. Why America is a noble object?

1. 黏性. 2. 接連性. 3. 安身之處. 4. 增多. 5. 商品. 6. 專利權. 7. 外交.  
8. 通透.



他們的特權又是一回事，這兩樣的東西的存在並沒有相互間的關係，那麼那黏性是完了——就是說那接連性鬆弛了——並且會促使一切事情腐敗和解散。要是你永久的有智慧去保守這國中的無上主權是自由的安身之處，是我們一般平民的信仰的神聖的宗廟，那麼不論那一處崇拜自由的精良的種族或是英國的子孫，他們都會向你低服的。那麼他們人口愈增加，你的朋友就愈多；他們愈愛自由，他們也就愈服從做奴隸，他們是到處可以奴的——這個好比一種草各處地上都可以生長。他們可以從西班牙去得來；他們可以從普羅士去得來。但是，一等你爲着你的真情和原來的尊嚴而犧牲一切。那時他們的自由別的地方都不能得到，祇有從你這裏可以得到。這好比是商品的特價，你有專利權的。這是維持海上權威的真正的策略，牠可以把殖民地的商業都被你縛住，從他們那裏，他們會替你得到世界上的財寶。要是反對他們同享自由，你把原有的僅有的必須依舊保存這帝國的連索的關節打碎，這些事情對於你的政府是無益的。這是英國外交的精神，是盡心竭力創造出來的，這是英國憲法的精神，灌輸在衆人之上，通透着，培養着，結連着，奮激着，鼓舞着帝國之中的各部份，及到於最渺小的東西。

## 問 題

1. 何以美洲是一種可貴的目的物？

2. By what did the British Government proposed to win the noble object?
3. State briefly the objections of Burke.
4. What did the Americans want to have?
5. What did the British Government want to have?
6. What are the spirits of the English communion and the English Constitution?

## LIFE IN OLD NEW YORK

WASHINGTON IRVING (1783-1859)

Irving was the first of the American writers to win fame in foreign countries. Primarily educated for the practice of law, he turned to literature and business. For a long time he was connected with the American Legation at London and later, 1842-46, he was minister to Spain. His writings contain a good deal of humor which has come down to later American writers.

In those good old days of *simplicity*<sup>1</sup> and sunshine, a passion for cleanliness was the leading principle in *domestic economy*,<sup>2</sup> and the universal test of an able housewife.

The front door was never opened, except for marriages, *funerals*,<sup>3</sup> New Year's Day, the festival of St. Nicholas, or some such great *occasion*.<sup>4</sup> It was ornamented with a *gorgeous*<sup>5</sup> brass *knocker*,<sup>6</sup> which was curiously *wrought*,<sup>7</sup>—sometimes in the device of a dog, and sometimes in that of a lion's head,—and daily *burnished*<sup>8</sup> with such *religious*<sup>9</sup> zeal that it was often *worn out*<sup>10</sup> by the very *precautions*<sup>11</sup> taken for its *preservation*.<sup>12</sup>

The whole house was constantly in a state of *inundation*,<sup>13</sup> under the discipline of *mops*<sup>14</sup> and brooms and *scrubbing*<sup>15</sup>

1. 樸素. 2. 家務. 3. 喪葬. 4. 事情. 5. 華麗. 6. 門圈. 7. 精緻琢磨. 8. 磨光. 9. 不敢苟且. 10. 消滅. 11. 小心. 12. 保存. 13. 泛濫. 14. 拖拂. 15. 擦

2. 不列顛政府用何種方法去得到那可貴的目的物?
3. 簡略說明柏克的異議。
4. 美洲人民所需要的是什麼?
5. 不列顛政府所需要的是什麼?
6. 英國的外交和英國的憲法的精神是什麼?

## 紐約古時的生活

歐文華盛頓（生於1783年，死於1859年，）

[歐文]是美國的在外國得到好名譽的第一個作家。最先他是受學做律師的教育，隨後他又轉攻文學和經營商業。他和美國駐倫敦的公使有極長久的關係，在1842年到1846年他當西班牙的大使。他的作品極多詼諧的旨趣，一直傳到美國後世的作家。

在那古昔和諧的日子的樸素和暖氣之中，那一種愛好潔淨的性情是家務上的最重要的要素，並且是普遍的對於一個能幹的主婦的標準。

那大前門是永久不開的，除非在結婚，喪葬，新年，守護神的節目，或者還有其他的這樣的日子。門上裝璜着華麗的銅門圈，圈是琢磨得很精緻的，——有時雕一只狗，有時雕一個獅子頭，——每天不敢苟且的用着心磨光着，因此就被那小心的磨擦所消損得瘦小了。

那全屋子是時常的在一種泛濫的狀態之中，在拖拂和掃帚和擦刷的管教之下的，

brushes; and the good housewives of those days were a kind of amphibious animal, delighting exceedingly to be *dabbling*<sup>1</sup> in water,—insomuch that an historian of the day gravely tells us that many of his townswomen grew to have *webbed*<sup>2</sup> fingers, “like unto ducks.”

The grand parlor was the *sanctum, sanctorum*,<sup>3</sup> where the passion for cleaning was indulged without control. No one was permitted to enter this sacred *apartment*,<sup>4</sup> except the mistress and her *confidential*<sup>5</sup> maid, who visited it once a week for the purpose of giving it a thorough cleaning. On these occasions they always took the precaution of leaving their shoes at the door, and entering *devoutly*<sup>6</sup> in their stocking feet.

After scrubbing the floor, sprinkling it with fine white sand,—which was curiously *stroked*<sup>7</sup> with a broom into angles and curves and *rhomboids*,<sup>8</sup>—after washing the windows, rubbing and polishing the furniture, and putting a new branch of evergreens in the fireplace, the windows were again closed to keep out the flies, and the room was kept carefully locked, until the revolution of time brought round the weekly cleaning day.

As to the family, they always entered in at the gate, and generally lived in the kitchen. To have seen a numerous household assembled round the fire, one would have imagined that he was transported to those happy days of *primeval*<sup>9</sup> simplicity which float before our imaginations like golden visions.

The fireplaces were of a truly *patriarchal*<sup>10</sup> *magnitude*,<sup>11</sup> where the whole family, old and young, master and servant, black and white,—nay, even the very cat and dog,—enjoyed a *community of privilege*,<sup>12</sup> and had each a right to a corner. Here the old

1. 蹣跚。 2. 有蹼的。 3. 神聖的。 4. 房間。 5. 信任的。 6. 虔誠。 7. 一畫。 8. 長斜方形。 9. 古代的。 10. 尊長的。 11. 緊要的地方。 12. 共同享福。



在那些時候的好主婦，都可以說是一種水陸兩棲的動物，更喜歡在水中躑躅，——所以當時的歷史家很鄭重的告訴我們，有許多的村婦們手指上生蹼了，“像鴨蹼一樣。”

那大廳是最神聖的，那種地方的一種潔淨之情真是過分的沒有限制了。除出那主婦和她的信任的女僕以外，不准有一個人跑進這間神的房間，女僕每星期進去一次，要去收拾得清清楚楚。遇到了這種事情，為小心起見，他們把鞋子留在門口，虔虔誠誠的著着他們的襪走進去。

在擦刷地板以後，用美麗的白沙灑在上面，——這個很古怪的用掃帚一畫畫成三角和彎形和長斜方形的形態，——在窗洗淨以後，揩擦或是擦亮傢具，擺一束冬青葉在火爐架旁邊，把窗又關了起來不讓蒼蠅飛進來，又把房間很小心的鎖了起來，直要等至輪到一週的清潔運動的那天。

至於合家的人，他們往往在那扇門裏進去的，大概都是住在廚房間裏的。往往許多的人圍聚在火旁，一個人會幻想到，他到了那古代的樸素的快樂日子中去了，那種樸素在我們的幻想之中好比是幻形。

那火爐的地方真是一塊尊敬的重要地方，在這個地方，那全家庭的人，老的少的，主人僕人，黑人白人——真的，就是那只貓和狗，——都是共享樂的，每個人都有躲在角裏的權利。在這塊地方，

*burgher*<sup>1</sup> would sit in perfect silence, puffing his pipe, looking in the fire with half-shut eyes; and thinking of nothing, for hours together; the good wife, on the opposite side, would employ herself diligently in spinning *yarn*<sup>2</sup> or *knitting*<sup>3</sup> stockings.

The young folks would crowd around the hearth, listening with breathless attention to some old *crone*<sup>4</sup> of a negro, who was the *oracle*<sup>5</sup> of the family, and who, *perched*<sup>6</sup> like a *raven*<sup>7</sup> in a corner of the chimney, would croak forth, for a long winter afternoon, a string of incredible stories about New England witches, *grisly*<sup>8</sup> ghosts, and bloody *encounters*<sup>9</sup> among Indians.

In these happy days, fashionable parties were generally confined to the higher classes, or noblesse; that is to say, such as kept their own cows, and drove their own wagons. The company usually assembled at three o'clock, and went away about six, unless it was in wintertime, when the fashionable hours were a little earlier, that the ladies might reach home before dark.

The tea table was crowned with a huge earthen dish, well stored with *slices*<sup>10</sup> of fat pork, *fried*<sup>11</sup> *brown*,<sup>12</sup> cut up into morsels, and swimming in *gravy*.<sup>13</sup> The company seated round the genial board, *evinced*<sup>14</sup> their dexterity in launching their forks at the fattest pieces in this mighty dish,—in much the same manner that sailors *harpoon*<sup>15</sup> *porpoises*<sup>16</sup> at sea, or our Indians spear *salmon*<sup>17</sup> in the lakes.

Sometimes the table was graced with immense apple pies, or *sauces*<sup>18</sup> full of preserved peaches and pears; but it was always sure to boast an enormous dish of balls of sweetened *dough*,<sup>19</sup> fried in *hog's fat*<sup>20</sup> and called *doughnuts*<sup>21</sup> or *olycooks*,<sup>22</sup> a delicious kind of cake, at present little known in this city, except in genuine Dutch families.

1. 自治之公民。 2. 紗。 3. 結。 4. 老婦。 5. 神籤。 6. 佇立。 7. 鴉。 8. 可怕。  
 9. 交戰。 10. 薄片。 11. 熱。 12. 豬肝。 13. 湯漿。 14. 證明。 15. 叉。 16. 沙魚。  
 17. 鮭魚。 18. 茶碟。 19. 麵團。 20. 豬油。 21. 油煎圓團。 22. 油塔餅。

那自治的好百姓都完全靜悄悄的坐着，卸着煙管，看着火光，眼睛是半開半閉的，一些也不想什麼。要有好幾個鐘點；那賢惠的妻子，坐在對面，自己很勤謹的紡紗和織襪。

那一羣孩子都圍住了那只火爐，用心地氣也不透的靜聽着那些黑老太婆，她是家庭中的神籤一般，她好比烏鴉一般的站在煙囪的角旁，閣閣的講着話，在冬天的長長的下午，說着難以相信的〔紐芬蘭〕地方的巫女故事，可怕的鬼故事，還有〔印第安〕人的血戰故事。

在這些快樂的日子，那體面的集會祇限於高等人家，或者那些貴婦們；就是說，他們自己有牛的人家，或者自己有大車趕的人家。那集會大概在三點鐘的時光聚集起來，大約在六點鐘的時候散去，要不是在冬天的時候的話，這個呆板的時間真是早的不多了，那婦女們在到家的時候差不多快夜了。

那茶點席上放滿了盆碟，都好好的裝着豬肉的薄片，熱騰騰的豬肝切成小小的塊頭恰好一口，還在湯漿裏氽。那一羣人圍坐在大桌子上實行他們的吃點心，他們的叉在大盆子中叉壯壯的肉，——真像那水手們在海中叉沙魚，和我們的〔印第安〕人在湖中叉鮭魚的情形一般。

有時候那桌子上放滿了許多的蘋菓饅頭，或者裝滿了蜜餞的桃子和梨的盆子；但是往往裝着那絕味的一大盆子圓圓的甜饅頭，在豬油裏面氽着的，叫做油煎圓糰，或者叫做油塔餅；是一種美味的餅，現在這城市裏知道的極少了，除非有幾個靈巧的荷蘭人家。

The tea was served out of a *majestic*<sup>1</sup> Delft teapot, ornamented with paintings of fat little Dutch shepherds, and shepherdesses *tending*<sup>2</sup> pigs.—with boats sailing in the air, and houses built in the clouds, and *sundry*<sup>3</sup> other *ingenious*<sup>4</sup> Dutch fancies. The *beaus*<sup>5</sup> distinguished themselves by their *adroitness*<sup>6</sup> in *replenishing*<sup>7</sup> this pot from a huge copper *teakettle*.<sup>8</sup> To sweeten the beverage, a *lump*<sup>9</sup> of sugar was laid beside each cup, and the company alternately *nibbled*<sup>10</sup> and *sipped*<sup>11</sup> with great *decorum*;<sup>12</sup> until an improvement was introduced by a shrewd and economic old lady, which was to *suspend*,<sup>13</sup> by a string from the ceiling, a large lump directly over the tea table, so that it could be swung from mouth to mouth.

At these *primitive*<sup>14</sup> tea parties, the utmost *propriety*<sup>15</sup> and dignity prevailed,—no *flirting*<sup>16</sup> nor *coquetting*;<sup>17</sup> no *romping*<sup>18</sup> of young ladies; no self-satisfied *struttings*<sup>19</sup> of wealthy gentlemen, with their brains in their pockets, nor amusing conceits and monkey divertissements of smart young gentlemen, with no brains at all.

On the contrary, the young ladies seated themselves *demurely*<sup>20</sup> in their *rush-bottomed*<sup>21</sup> chairs, and knit their own woolen stockings; nor ever opened their lips, excepting to say *yah*,<sup>22</sup> *mynheer*,<sup>23</sup> or *yah, yah, vrouw*,<sup>24</sup> to any question that was asked them; behaving in all things like *decent*,<sup>25</sup> well-educated damsels. As to the gentlemen, each of them tranquilly smoked his pipe, and seemed lost in contemplation of the blue and white *tiles*<sup>26</sup> with which the fireplaces were decorated; wherein sundry passages of Scripture were piously *portrayed*.<sup>27</sup> Tobit and his

1. 華麗的。 2. 牧。 3. 各種。 4. 奇想。 5. 公子哥兒。 6. 敏捷。 7. 充滿。 8. 茶罐。 9. 塊。 10. 細敲。 11. 吮。 12. 循規蹈矩。 13. 吊。 14. 古尚。 15. 按禮的。 16. 調情。 17. 賣俏。 18. 頑疲。 19. 大搖大擺。 20. 嚴肅。 21. 蘆葦草鋪底的。 22. yes。 23. 先生。 24. 太太。 25. 合禮。 26. 方磚。 27. 繪。



那茶是裝在一把華麗的大茶壺裏的，壺上裝璜着圖畫，畫着個肥小的荷蘭牧童和女牧童牧豬的情形，——也有船在空中航行，房子建築的雲中還有其他各種奇異的幻想的圖。那公子哥兒自己顯着身份，他們敏捷地從大銅茶罐裏充滿了這一壺。因為要把飲品弄得甜一些，所以在每一只杯子的旁邊另外放了一塊糖，於是那一羣人不停的循規蹈矩細咬着，吃着；直要等到一個精明的潑婦和經濟的老婦人增加了才止，那個東西用一根繩從天花板上吊下一大堆，直接吊至茶桌上，如此可以搖盪到各人的嘴邊。

在這種古俗的茶會之中，那種最按禮的規矩和尊嚴是要履行的，——不准有調情也不准有賣俏，不准年輕姑娘的頑疲，也不准有錢人自鳴得意的大搖大擺，不准故步自封，也不准有神氣活現的年少的怪想和荒唐的調戲，調戲得腦子都沒有了。

在另一方面，那些年輕的姑娘們嚴肅地坐在蘆葦草鋪底的椅子上，結着她們的絨襪；也永不開口說話，除出說說“是的，先生，”或是說“是，是，太太，”要是有問題問她們的話；行爲都是合禮的，都是有教育的姑娘。至於那男子們，個個都是靜靜的吸着管煙，似乎個個人默思都侵入於裝璜火爐的藍的和白的磚頭；那個地方彫刻着各種的神像，用爲敬神的。刻着〔土特德〕和他的

dog figured to great advantage; Haman swung *conspicuously*<sup>1</sup> on his *gibbet*,<sup>2</sup> and Jonah appeared most manfully leaping from the whale's mouth, like Harlequin through a barrel of fire.

### Questions

1. What was the leading principle in domestic economy?
2. What was the universal test of an able housewife?
3. Can you describe the grand parlor of the house?
4. Can you tell the utmost propriety and dignity prevailed in the tea parties?

## THE HOME LIFE OF THE VICAR OF WAKEFIELD

OLIVER GOLDSMITH (1728-1774)

Oliver Goldsmith was of Irish descent. As a student he was described as "a stupid blockhead" and as a professional man—for he had tried to be a clergyman, a teacher, and a doctor—he was an absolute failure. But in 1764 he began his literary career: his first contribution to the English literature being "The Vicar of Wakefield" which brought him fame and prominence.

The place of our retreat was in a little neighborhood consisting of farmers, who tilled their own grounds, and were equal strangers to *opulence*<sup>3</sup> and poverty. As they had almost all the conveniences of life within themselves, they seldom visited towns or cities in search of *superfluity*.<sup>4</sup> Remote from the polite, they still retained the *primeval*<sup>5</sup> simplicity of manners; and *frugal*<sup>6</sup> by habit, they scarcely knew that *temperance*<sup>7</sup> was a virtue. They wrought with cheerfulness on days of labor; but observed festivals as intervals of idleness and pleasure. They

1. 昭彰. 2. 絞架. 3. 殷富. 4. 奢侈物. 5. 古風的. 6. 節儉. 7. 制慾.

狗喻爲大吉利的；刻着〔哈門〕衆目昭彰的紋在紋頭台上，還有刻着〔球那〕很勇敢的跳過鯨魚嘴，好比〔哈爾崑〕跳過那火桶。

## 問 題

1. 紐約古代家務上最重要的事情是什麼？
2. 觀察主婦的才能是在什麼地方觀察的？
3. 你能否敘述屋中的大客廳？
4. 你能否說出那在茶會中必須履行的按禮的規矩和尊嚴？

## 威克斐牧師的家庭生活

哥爾斯密啞利浮(生於1728年,死於1774年)

〔哥爾斯密啞利浮〕是愛爾蘭地方的子孫。他在學生時代被稱做“一塊笨木頭”不過他是一個善於謀職業的人——因為曾經試做一個牧師，一個先生，和一個醫生——他都完全的失敗。但是到了1764年他就開始他的文學上的前程了：他的第一本供獻給英國文學的著作是“*The Vicar of Wakefield*,”這本書就使他成名變爲出名的著作。

我們所避居的地方是一處祇有幾個農民的鄉村，農民耕種着他們自己的田地，都是不貧不富，資產相等的居民。因為他們既在生活上，在自己方面有各種的便利，所以他們極少到城市中去搜買奢侈的東西。因為他們和城裏規矩是隔離開的，所以他們依舊保守着古風的樸素的舉止；風情習慣都是節儉，他們不知道制慾是一種美德。他們按日工作是非常樂意的；祇守望着節日作閒遊和快樂的休息日子。他們

kept up the Christmas *carol*,<sup>1</sup> sent true love *knots*<sup>2</sup> on *Valentine morning*,<sup>3</sup> ate pancakes on *Shrovetide*,<sup>4</sup> showed their wit on the first of April, and religiously cracked nuts on *Michaelmas*<sup>5</sup> Eve. Being *apprised*<sup>6</sup> of our approach, the whole neighborhood came out to meet their *minister*,<sup>7</sup> dressed in their finest clothes, and preceded by a pipe and *tabor*.<sup>8</sup> A feast also was provided for our *reception*,<sup>9</sup> at which we sat cheerfully down; and what the conversation wanted in wit was made up in laughter.

Our little habitation was situated at the foot of a sloping hill, sheltered with a beautiful underwood behind, and a *prattling*<sup>10</sup> river before; on one side a meadow, on the other a green. Nothing could exceed the *neatness*<sup>11</sup> of my little inclosures, the elms and *hedgerows*<sup>12</sup> appearing with inexpressible beauty. My house consisted of but one *story*,<sup>13</sup> and was covered with *thatch*,<sup>14</sup> which gave it an air of great *snugness*,<sup>15</sup> the walls on the inside were nicely whitewashed, and my daughters undertook to adorn them with pictures of their own designing. Though the same room served us for parlor and kitchen, that only made it the warmer. Besides, as it was kept with the utmost neatness, the dishes, plates, and *coppers*<sup>16</sup> being well *scoured*,<sup>17</sup> and all disposed in bright *rows*<sup>18</sup> on the shelves, the eye was agreeably relieved, and did not want richer furniture. There were three other apartments, one for my wife and me, another for our two daughters, and the third, with two beds, for the rest of the children.

The little republic to which I gave laws was regulated in the following manner: by sunrise we all assembled in our common apartment, the fire being previously kindled by the servant.

1. 頌歌。 2. 締結。 3. 二月十四日。(大意謂相互歡樂的日子)。 4. 懺悔期。 5. 九月廿九。教會紀念日。 6. 通知。 7. 神父。 8. 小鼓。 9. 款宴。 10. 潺潺之聲。 11. 清潔。 12. 劃田界之株楊列樹。 13. 樓。 14. 葺。茅。 15. 溫暖。 16. 鍋子。 17. 揩拭。 18. 排列。



保守住聖誕的頌歌，他們在二月十四日締結真情的愛，在懺悔日吃薄餅，在四月一日顯着他們的神通，在九月廿九夜間虔誠地敲碎菓殼。得到了節期將近的通知，那全村的人就來迎接他們的牧師，他們穿着他們最華麗的衣服，有喇叭和小鼓在前開路。又有酒席預備着款待我們，在酒席上我們都快快樂樂的坐下來吃了；那所談的話，都是引起笑的資料。

我們的小住宅是位居在那小山的斜坡脚上面，後面有豐美的樹蔭，前面有潺潺的河流；一方是一塊牧場，一面是青青的田地。比我的小園地裏再潔淨的東西是沒有了，那榆樹和劃田界的枝楊列着現出說不盡的美麗。我的房屋祇有一層，用葺茅蓋着屋頂，這個使空氣大大的轉暖了；那裏面的牆都是精緻的白粉刷着，我的女兒們用自己畫着的圖裝璜着，依着她們自己的計劃。雖然就是那間屋又當作我們的廳堂和廚房，却使他格外熱鬧了。此外牠是被保守得絕端的潔淨，那盆子，碟子，和鍋子都好好的揩拭着，都排列在清潔的架子上，那眼睛看去很可以舒服，也用不到富麗的裝璜。那裏還有三間房間，一間是我的妻子和我的，另一間是兩個女兒的，那第三間有兩只牀，是還有幾個孩子的。

我這個自由的小家庭之中，我却定下以下的情形的法律：在太陽起來的時候，我們集聚在我們坐起間裏邊，那火爐已經由僕人先行燃好了。

After we had saluted each other with proper ceremony—for I always thought fit to keep up some *mechanical*<sup>1</sup> forms of good breeding, without which freedom ever destroys friendship—we all *bent in gratitude*<sup>2</sup> to that Being who gave us another day. This duty being performed, my son and I went to pursue our usual industry abroad, while my wife and daughters employed themselves in provising breakfast, which was always ready at a certain time. I allowed half an hour for this meal, and an hour for dinner; which time was taken up in innocent mirth between my wife and daughters, and in *philosophical*<sup>3</sup> arguments between my son and me.

As we rose with the sun, so we never pursued our labors after it was gone down. but returned home to the expecting family, where smiling looks, a neat hearth, and pleasant fire were prepared for our reception.

Nor were we without guests: sometimes Farmer Flamborough, our talkative neighbor, and often the blind piper, would pay us a visit, and taste our *gooseberry*<sup>4</sup> wine, for the making of which we had lost neither the *receipt*<sup>5</sup> nor the reputation. These harmless people had several ways of being good company; while one played, the other would sing some soothing ballad—Johnny Armstrong's last good night, or the cruelty of Barbary Allen. The night was concluded in the manner we began the morning, my youngest boys being appointed to read the lessons of the day, and he that read loudest, distinctest, and best was to have a halfpenny on Sunday to put in the *poor's box*.<sup>6</sup>

When Sunday came it was indeed a day of finery, which all my *sumptuary*<sup>7</sup> *edicts*<sup>8</sup> could not restrain. How well soever I fancied my lectures against pride had conquered the vanity of

1. 機械式的。 2. 熱誠禱告。 3. 哲學的。 4. 多刺樹，金鈎子。 5. 製方。 6. 濟貧箱。 7. 節省靡費。 8. 敕令。

在我們相互間依照呆板的規定招呼過了以後——我們都熱誠的向上天禱告，他又賜我們多活一天了，這種事務完了以後，我的兒子和我就去做我們的通常的在外的的工作，至於我的妻子和女兒都自己去預備早膳，早膳總是在一定的時候預備下來的。我准許半點鐘作為這次吃早膳的時候，吃午飯一個鐘點；在這個時候我在我的妻子和女兒之間取着無傷的嬉戲，並且我和我的兒子之間討論哲學上的爭點。

因為我們在太陽出時一同起來，所以在日落以後，我們也不再延長工作時間，我們就回至我們所望着的家庭之中，那個地方有迎迓的笑臉，清潔的火爐，那有趣的火已經燃着預備接待我們。

吾們也並不是沒有客人的；有時候〔佛蘭姆堡〕農夫，是我們好說的鄰居，還有個專吸煙的人，他們會來拜訪我們的，來嘗我們的金鈎子酒：製這種酒我們不失製的方法，也不失去牠的名聲。這些沒有害的人很有許多地方可以做好友；要是一個奏起樂來，另一個就會唱些歌曲——〔喬思納雅姆斯登〕最後的夜的歌，或是〔柏柏蘭愛倫〕殘忍故事歌。那夜間的結束像吾們早起時的情形差不多，我的最小的孩子，被指定溫讀日間的課程，他就讀得聲音很高，非常的清楚，盡力的讀想得到半辨士在星期日去放在濟貧箱裏去。

當星期日到了的時候，這天真是豔裝的日子，這樣我的節省的敕令不能禁止了。不論怎樣，我幻想着我的反對嬌好的教訓已經多少的制勝了我女兒的虛榮心了，

my daughters, yet I still found them secretly attached to all their former finery; they still loved *laces*,<sup>1</sup> *ribbons*,<sup>2</sup> *bugles*,<sup>3</sup> and *catgut*.<sup>4</sup> my wife herself *retained*<sup>5</sup> a passion for her crimson *paduasoy*,<sup>6</sup> because I formerly happened to say it became her.

The first Sunday in particular their behavior served to *mortify*<sup>7</sup> me; I had desired my girls the preceding night to be dressed early the next day; for I always loved to be at church a good while before the rest of the congregation. They punctually obeyed my directions; but when we were to assemble in the morning at breakfast, down came my wife and daughters dressed out all in their former splendor; their hair *plastered*<sup>8</sup> up with *pomatum*,<sup>9</sup> their faces *patched*<sup>10</sup> to taste, their *trains*<sup>11</sup> bundled up in a heap behind, and rustling at every motion. I could not help smiling at their vanity, particularly that of my wife, from whom I expected more *discretion*.<sup>12</sup> In this *exigence*,<sup>13</sup> therefore, my only resource was to order my son, with an *important*<sup>14</sup> air, to call our coach. The girls were amazed at the command; but I repeated it with more solemnity than before.

"Surely, my dear, you jest," cried my wife, "we can walk it perfectly well; we want no coach to carry us now." "You mistake, child," returned I, "we do want a coach; for if we walk to church in this *trim*,<sup>15</sup> the very children in the *parish*<sup>16</sup> will *hoot*<sup>17</sup> after us." "Indeed," replied my wife, "I always imagined that my Charles was fond of seeing his children neat and handsome about him." "You may be as neat as you please," interrupted I, "and I shall love you the better for it; but all this is not neatness, but *frippery*.<sup>18</sup> These *rufflings*<sup>19</sup> and *pinkings*;<sup>20</sup>

1. 花邊. 2. 緞帶. 3. 玻璃珠. 4. 羅紋布. 5. 保持. 6. 絲織品. 7. 羞辱. 8. 膏貼. 9. 髮油. 10. 施脂粉. 11. 裙裾. 12. 思慮周到. 13. 急迫之時. 14. 重大. 15. 脩飾. 16. 教區. 17. 嘲叫. 18. 俗麗之飾. 19. 摺緣. 20. 剪成大齒形的邊.



雖然我依舊沒有發現她們往時所尚的豔裝，他們却依舊愛花邊啊，緞帶啊，玻璃珠子啊，還愛那羅紋布；我的妻子她自己也還保持她愛大紅色的絲織品的性情，因為我往時也曾向她提起這個使她不雅觀。

在特殊時期中第一個星期日，他們的行為使我非常的難為情；我要我的女兒們在前一夜在次日的一早上衣裳早些穿端正了；因為我往往愛舒服地到教堂中去，在聽衆來到以前先到的。他們規規矩矩的聽從我的指導；但是在我們早餐時會集的時候，我的妻子和女兒都穿着得像往時一般的華麗了；他們的頭髮用髮油膏貼住了，她們的面孔都施着脂粉，她們的裙裾摺疊了起來在後面，一動起來就發出窸窣之聲。我真禁不住笑起她們的好虛榮了，格外的對於我的妻子，對於她我極望她要思慮周到些。在這個急迫的時候，我的唯一的辦法是吩咐我的兒子，用着神氣嚴厲的態度，吩咐預備馬車。那姑娘們就奇怪着我的命令了。不過我却嚴重地重申前議。

“當然的，我愛，你在胡鬧了，”我的妻大聲說道，“我很可以安步當車的啊，我們用不到馬車車我們去啊，”“你錯了，孩子，”我答道“我們需要車子的；因為倘使我們這樣裝飾了到教堂去，那教區裏的孩子們要在我們的後面嘲叫了。”“是的，”我的妻子答道，“我往往這樣的幻想着，我的〔却爾斯〕極喜歡見他的孩子對他要清淨和莊嚴。”“你可以盡量的清淨，”我岔斷她的話，“我愛你盡量的清潔；不過你這樣不是清潔，却是俗麗之飾了，那些摺緣和剪成犬齒形的邊；

and patchings will only make us hated by all the wives of all our neighbors. No, my children," continued I, more gravely, "those gowns<sup>1</sup> may be altered into something of a plainer<sup>2</sup> cut,<sup>3</sup> for finery is very unbecoming in us, who want the means of decency.<sup>4</sup> I do not know whether such flouncing<sup>5</sup> and shredding<sup>6</sup> is becoming even in the rich, if we consider, upon a moderate<sup>7</sup> calculation, that the nakedness of the indigent<sup>8</sup> world may be clothed from the trimmings,<sup>9</sup> of the vain."

This remonstrance<sup>10</sup> had the proper effect; they went with great composure,<sup>11</sup> that very instant, to change their dress; and the next day I had the satisfaction of finding my daughters, at their own request, employed in cutting up their trains into Sunday waistcoats Dick and Bill, the two little ones; and what was still more satisfactory, the gowns seemed improved by this curtailing.<sup>12</sup>

### Questions

1. Tell something about the life and character of the farmers.
2. What were the laws of the vicar?
3. Describe the house of the vicar.
4. What did the vicar say to his children and his wife about their dresses?
5. Was there any proper effect of the vicar's remonstrance.

### OLIVER GOLDSMITH

WASHINGTON IRVING (1783-1859)

There are few writers for whom the reader feels such personal kindness as for Oliver Goldsmith, for few have so eminently<sup>13</sup>

1. 婦女之外衣. 2. 樸素. 3. 外觀. 4. 端莊. 5. 裝飾. 6. 剪條. 7. 限制. 8. 暴怒. 9. 粧飾. 10. 規勸. 11. 安定. 12. 割短. 13. 卓越.

和施脂粉祇會引起所有的鄰居的婦女們的憎恨吧了。我的孩子不要如此“我格外嚴重的繼續說道這些長衣服也許會變樸素的觀瞻的；因為豔裝對於我們是不自然的，我們祇需端莊好了。我真不懂這種裝飾和剪條會變到富麗了麼，倘使仔細想想，這暴怒的世界是籠罩着粧飾的虛榮吧了。”

這種規勸有相當的效力；她們極安定的回房去了，就在這個時候換着她們的衣服；並且在次日我極滿意的發現我的兒女，她們自己情願，把她們的裙裾和替[笛克]和[畢兒]的都割短了成爲星期日着的背心。笛克和畢兒是兩個小的孩子，還有格外滿意的是，那外衣經過割短了以後變得好看了。

## 問 題

1. 試述農人的生活與性情。
2. 牧師的家訓是什麼？
3. 試述牧師的房屋。
4. 牧師向他的孩子和妻子說些什麼？
5. 牧師的勸告是否有相當的效果？

## 哥爾斯密亞利浮

歐文華盛頓(見前註)

不多幾個作家，讀者對於他們在個人的情感上，能夠有比較對於[哥爾斯密亞利浮]所發生的情感再來得濃厚些了，因為沒有幾個作家者能夠卓越地有一種神祕的魄力，

possessed the magic gift of *identifying*<sup>1</sup> themselves with their writings. We read his character in every page and grow into familiar *intimacy*<sup>2</sup> with him as we read. The artless *benevolence*<sup>3</sup> that beams throughout his works; the *whimsical*,<sup>4</sup> yet *amiable*<sup>5</sup> views of human life and human nature; the unforced humor, *blending*<sup>6</sup> so happily with good feeling and good sense, and singularly dashed at times with a pleasing melancholy; even the very nature of his *mellow*,<sup>7</sup> and *flowing*<sup>8</sup> and softly *tinted*<sup>9</sup> style,—all seem to *bespeak*<sup>10</sup> his moral as well as his *intellectual*<sup>11</sup> qualities, and make us love the man at the same time that we admire the author. While the productions of writers of loftier *pretension*<sup>12</sup> and more sounding names are suffered to *molder*<sup>13</sup> on our shelves, those of Goldsmith are cherished and laid in our bosoms. We do not *quote*<sup>14</sup> them with ostentation, but they mingle with our minds, sweeten our tempers, and *harmonize*<sup>15</sup> our thoughts; they put us in good humor with ourselves and with the world, and in so doing they make us happier and better men.

An acquaintance with the private biography of Goldsmith lets us into the secret of his gifted pages. We there discover them to be little more than *transcripts*<sup>16</sup> of his own heart and picturings of his fortunes. There he shows himself the same kind, artless, good-humored, *excursive*,<sup>17</sup> *sensible*,<sup>18</sup> whimsical, intelligent being that he appears in his writings.

Scarcely an adventure or character is given in his works, that may not be traced to his own *party-colored*<sup>19</sup> story. Many of his most *ludicrous*<sup>20</sup> scenes and ridiculous incidents have been drawn from his own blunders and mischances, and he seems really to

1. 相同. 2. 親密. 3. 慈厚. 4. 幻想的. 5. 可愛的. 6. 錯雜. 7. 和藹的. 8. 平滑. 9. 素色. 10. 顯露. 11. 才智. 12. 自命. 13. 朽爛. 14. 時價. 15. 調勻. 16. 類似物. 17. 逍遙. 18. 靈動. 19. 種類不同. 20. 可笑, 滑稽.



使他們自己和他們的作品合而爲一。我們可以在每一頁的書上，讀知他的性情，並且當我們愈多讀他的作品，就愈加和他相親起來了。那沒有做作的慈厚氣味都在他的著作上流露出光彩來，那幻想的，却對於人類生活和人類的天性都很有可愛之處；那種不硬做作的滑稽，錯雜得如此的有趣，有好感覺和好意思，並且有的時候露着有味兒的悽切情事；就是他和藹的天性和平滑的與素色的文調一切都顯露着他的德性好比顯露他的才智一般，使我們愛了那個人，同時却又使我們愛那作者。至於那些自命爲高貴作家的出品和聲名極好的書都被朽爛在架子上，至於〔哥爾斯密〕的作品都被愛上了，放在我們的心懷裏。我們並不依他的外表評價，但是他們却和我們的心合在一處，使我們的性情轉和順了，把我們思想調勻了，他們使吾們自己的性情和世界合起來了，這樣一來，他們使我們格外快樂而變爲好人了。

要認識〔哥爾斯密〕的個人自傳讓我們到他所給與我們的書頁中去找。我們在那裏可以發現極多的他的心的類似物和他的命運的圖影。那種著作上顯示他自己那種同樣的和善，老誠，好性情，逍遙自在，靈動，幻奇，才智，在和他的著作上的一般。一種冒險事情或性情的描寫，在他的書上是極少見的，或者在他自己的種類不同的故事上也找不到。他的許多最可笑的幕景，和好笑的意外之事，都是從他自己的錯誤和不幸之中引出來的，他真似乎

to have been *buffeted*<sup>1</sup> into almost every maxim *imparted*<sup>2</sup> by him for the instruction of his reader.

### Questions

1. What beams were given in the works of Goldsmith?
2. What kind of works are suffered to molder on the shelves?

## SAMUEL JOHNSON

THOMAS BABINGTON MACAULAY (1800-1859)

Macaulay was a great orator and his style is clear, and forceful. His essays are very popular because he is very vivid in his narrative. As a member of Parliament, he advocated reforms. Aside from his famous essays, his greatest work was his "History of England." It is still widely read, perhaps more so than many other histories of England.

Samuel Johnson, one of the most eminent English writers of the eighteenth century, was the son of Michael Johnson, who was, at the beginning of that century, a magistrate of Lichfield, and a bookseller of great note in the Midland counties.<sup>3</sup> Samuel was born on the eighteenth of September, 1709. In the child, the physical, intellectual, and moral peculiarities which afterwards distinguished the man were plainly *discernible*,<sup>4</sup> great muscular strength accompanied by much awkwardness and many *infirmities*,<sup>5</sup> great quickness of parts, with a *morbid*<sup>6</sup> *propensity*<sup>7</sup> to *sloth*<sup>8</sup> and *procrastination*,<sup>9</sup> a kind and generous heart, with a gloomy and *irritable*<sup>10</sup> temper. He had inherited from his ancestors a *scrofulous*<sup>11</sup> *taint*,<sup>12</sup> which it was beyond the power of medicine to remove. His parents were weak enough to believe that the royal touch was a *specific*<sup>13</sup> for this *malady*.<sup>14</sup>

1. 困苦. 2. 剖白. 3. 郡. 4. 可知. 5. 多病, 孱弱. 6. 不健. 7. 性癖. 8. 懶慢. 9. 蹉跎. 10. 易怒. 11. 瘰. 12. 毒. 13. 特效藥. 14. 病.

困苦地深入一切的古訓去剖白深意，而為讀者來謀講解。

## 問 題

1. 在哥爾斯密的作品之中發出些什麼光彩來？
2. 什麼著作祇落得朽爛在架子上？

## 約翰生小傳

馬考里桑買斯牌並頓(生於1800年,死於1859年)

[馬考里]是一個大演說家，他的文體極清楚，並且很有力。他的文章非常流行，因為他的傳記文章非常的活躍。因為他是國會中的會員，所以他曾經幾度的演說辯護。從他的有名的論文之中，他的大著作是“History of England.”這本書此刻還是採用的，或者比其他的英國史要用的多。

[約翰生賽莫爾]是英國十八世紀時期中許多著作家中的一個最著名的作家，他是[約翰生密却爾]的兒子，[密却爾]在十八世紀開始幾年上是[協却菲爾德]地方的官長，後來在[密德蘭恩特]郡成爲一個著名的書販。[賽莫爾]是生在1709年，九月十八日的。在孩子的時候，那種身體上的，才智上的，和德性上的特性，都可以在這上面看出他以後的貴顯的；筋肉的力量的強健上加上了許多的弱點和許多孱弱的地方；天資的敏捷，却帶了一種不健全的性癖，懶慢而蹉跎；有慈厚而寬宏的心，却帶上了一種暗淡而易怒的脾氣。他在他的祖先那裏傳染着一種癩毒，這是難於用醫藥的力量來治癒，他的父母實在不信，那皇上的一摸是醫治此病的特效藥。

In his third year he was taken up to London, *inspected*<sup>1</sup> by the court surgeon, prayed over by the court *chaplains*,<sup>2</sup> and *stroked*<sup>3</sup> and presented with a piece of gold by Queen Anne. One of his earliest recollections was that of a stately lady in a diamond *stomacher*<sup>4</sup> and a long black *hood*.<sup>5</sup> Her hand was applied in vain. The boy's features, which were originally noble and not irregular, were *distorted*<sup>6</sup> by his malady. His cheeks were deeply *scarred*.<sup>7</sup> He lost for a time the sight of one eye; and he saw but very imperfectly with the other. But the force of his mind overcame every *impediment*.<sup>8</sup> *Indolent*<sup>9</sup> as he was, he acquired knowledge with such ease and rapidity that at every school to which he was sent he was soon the best scholar.

From sixteen to eighteen he resided at home, and was left to his own devices. He learned much at this time, though his studies were without guidance and without plan. He *ransacked*<sup>10</sup> his father's shelves, dipped into a multitude of books, read what was interesting, and passed over what was dull. An ordinary lad would have acquired little or no useful knowledge in such a way; but much that was dull to ordinary lads was interesting to Samuel. He read little Greek; for his *proficiency*<sup>11</sup> in that language was not such that he could take much pleasure in the masters of Attic poetry and eloquence. But he had left school a good Latinist; and he soon acquired an extensive knowledge of Latin literature.

It was out of the power of old Michael Johnson to support his son at either university; but a wealthy neighbor offered assistance; and in *reliance*<sup>12</sup> on promises which proved to be of very little value, Samuel was entered at Pembroke College, Oxford. When the young scholar presented himself to the rulers

1. 查驗. 2. 牧師. 3. 一甩. 4. 肚兜. 5. 大帽. 6. 扭歪. 7. 刀痕. 8. 阻礙.  
9. 偷安. 10. 徧搜. 11. 博識. 12. 賴.



在他三歲的時候被帶至倫敦，由皇家的外科醫生替他查驗，有皇家的牧師替他禱告，有〔愛尼〕皇后賜給一塊金洋鈿。在他最早的回憶中的一種，是有一個貴族的女子，穿着了金鋼鑽的肚兜和長黑的大帽；她的手伸出來向他求婚却竟無效啊。那孩子的面貌，大概的孩子的面貌是可愛而端正的，他的面貌却被他的病弄得扭歪不正的。他的面孔刀痕很深。他有一時一只眼睛失明了的；他祇不清楚地用另一只眼睛看。但是他心的有力，制勝了一切的阻礙。他是喜於偷安的，他却得到學識非常的平穩非常的快，所以不論送到那一只學校裏他是最好的學生。

從十六歲至十七歲他是住在家中，留着他自己的想法處置。他在這個時候學了許多，雖然他的求學並沒有指導者和計劃。他搜遍了父親的書架，沉浸在羣書之中，細讀有趣的書，流覽不有趣的書。一個普通孩子這樣的求學，一定得益極少，也許得不到益處；但是愈是普通孩子所不喜歡的，〔賽莫爾〕却愈喜歡。他稍為讀過希臘文；因為他的對於這類文字，並不喜歡〔阿的克〕的詩和雄辯。但他離校的時候已成為一個臘丁學家；他不久就在臘丁文學上得到極廣的學識。

供給他兒子上大學校去念書，這是〔密却爾〕力量所辦不到的事情；但是有一個富足的鄰人却來幫助他了；依靠了這種允許，不過這種允許顯明着不十分的有價值，〔賽莫爾〕進了〔牛津大學院〕的〔柏姆勃洛克院〕。當這個少年學者自己到社會上的權勢者那裏去自荐的時候，

of that society, they were amazed not more by his *ungainly*<sup>1</sup> figure and *eccentric*<sup>2</sup> manners than by the quantity of extensive and curious information which he had picked up during many months of *desultory*<sup>3</sup> but not unprofitable study.

At Oxford, Johnson resided during about three years. He was poor, even to raggedness; and his appearance excited a mirth and a pity which were equally *intolerable*<sup>4</sup> to his haughty spirit. Some charitable person placed a new pair of shoes at his door; but he spurned them away in a fury. Distress made him, not *servile*,<sup>5</sup> but *reckless*<sup>6</sup> and ungovernable. The needy scholar was generally to be seen under the gate of *Pembroke*,<sup>7</sup> a gate now adorned with his *effigy*,<sup>8</sup> *haranguing*<sup>9</sup> a circle of lads, over whom, in spite of his *tattered*<sup>10</sup> gown and dirty linen, his wit and *audacity*<sup>11</sup> gave him an undisputed *ascendancy*.<sup>12</sup> In every *mutiny*<sup>13</sup> against the discipline of the college he was the *ring-leader*.<sup>14</sup> Much was pardoned, however, to a youth so highly distinguished by abilities and *acquirements*.<sup>15</sup>

In the autumn of 1731, he was under the necessity of quitting the university without a degree. In the following winter his father died. The old man left but a *pittance*,<sup>16</sup> and of that pittance almost the whole was appropriated to the support of his widow. The property to which Samuel succeeded amounted to no more than twenty pounds.

His life, during the thirty years which followed, was one struggle with poverty. The misery of that struggle needed no *aggravation*,<sup>17</sup> but was *aggravated*<sup>18</sup> by the sufferings of an unsound body and an unsound mind. Before the young man left the university, his hereditary malady had broken forth in a

1. 難看. 2. 反常. 3. 與題目不相連之著作. 4. 難堪. 5. 搖尾乞憐. 6. 怠慢.  
7. 牛津大學院之一學院. 8. 形像. 9. 雄論. 10. 碎布. 11. 無忌憚. 12. 優勢.  
13. 反抗. 14. 首領. 15. 藝能. 16. 薄極之款. 17. 過言. 18. 增難.

他們對於他的難看的容貌和反常的舉止不十分奇怪，對於他的幾月來的文不對題的著作却發生奇怪了，雖然那東西却不是沒有益處的學術。

在〔牛津大學院〕〔約翰生〕大概住了三年。他貧窮得差不多至於襤褸了；他的外表激起一種有趣和可憐之情，這種情形和他的高傲的精神一樣的難堪。有個做善事的人放一雙新鞋子在他的門口；他却發怒地把牠踢開去了。貧窮並不使他搖尾乞憐，却使他怠慢和性情不羈。那貧窮的學者總是常常的見到在〔柏姆勃洛克院〕的大門下的，一扇門現在有他的形像印在那裏，他在一圈孩子之中雄辯，他是不顧他的破碎的大衣和污穢的襯衫的，他的智慧和無忌憚的天賦，他一種不能被辨駁的優勢，在學院中的每一次的反對教學的反抗，他總是首領。但是往往的被寬恕着，總是因為他這樣的一個青年，他的才能和學識是如此的出類拔萃。

在1731年的秋天，他為勢所迫，須得離開學校沒有得到學位。在次年的冬季他的父親死了。那老人留着一些些的薄款；並且這一筆薄款幾乎全部份要為支持他的寡婦的用處所占居優先權了。〔賽莫爾〕所承繼的產業的總數不滿二十鎊。

他的生活，在起初的卅年之中是在和窮困掙扎。那窮困的掙扎，也無用多說了，但是他却又格外的難堪了，受到了身體上和心神上的不健全。在這年輕人離開大學以前，他的傳染着的病發得

singularly cruel form. He had become an incurable *hypochondriac*.<sup>1</sup> He said long after that he had been mad all his life, or at least not perfectly *sane*.<sup>2</sup> His *grimaces*,<sup>3</sup> his gestures, his mutterings, sometimes *diverted*<sup>4</sup> and sometimes terrified people who did not know him. At a dinner table he would, in a fit of absence, stoop down and *twitch*<sup>5</sup> off a lady's shoe. He would amaze a drawing-room by suddenly *ejaculating*<sup>6</sup> a clause of the Lord's Prayer. He would conceive an *unintelligible*<sup>7</sup> *aversion*<sup>8</sup> to a particular *alley*,<sup>9</sup> and perform a great *circuit*<sup>10</sup> rather than see the hateful place. He would set his heart on touching every post in the streets through which he walked. If by any chance he missed a post, he would go back a hundred yards and repair the omission.

Under the influence of his disease, his senses became morbidly *torpid*,<sup>11</sup> and his imagination morbidly active. At one time he would stand *poring*<sup>12</sup> on the town clock without being able to tell the hour. At another, he would distinctly hear his mother, who was many miles off, calling him by his name. But this was not the worst. A deep melancholy took possession of him, and gave a dark *tinge*<sup>13</sup> to all his views of human nature and of human destiny. Such wretchedness as he endured has driven many men to shoot themselves or drown themselves. But he was under no temptation to commit *suicide*.<sup>14</sup> He was sick of life; but he was afraid of death; and he *shuddered*<sup>15</sup> at every sight or sound which reminded him of the inevitable hour.

With such infirmities of body and of mind, this celebrated man was left, at two-and-twenty, to fight his way through the world. He remained during about five years in the Midland

1. 患難治之病。 2. 神清氣爽。 3. 佯笑。 4. 引喜。 5. 拉。 6. 歎。 7. 不可知的。  
8. 厭惡。 9. 狹徑。 10. 區域。 11. 麻木。 12. 流覽，看。 13. 染。 14. 自殺。 15. 抖。



非常的慘酷。他變成了一個萬難治病的人。他說，在此病以後很多的時候，他的一切的生活上發狂癡了，至少是不能神清氣爽。他的佯笑他的形式，他的自言自語，有時使不知道他的人開心，有時使人恐怖。在吃飯檯子旁邊他會一息不見了，僵着腰去拉脫女子的鞋子的。他在畫室裏出神會歎出一句主禱文來的。他會幻想出一種不可捉摸的厭惡情形出來，想到特別路徑上去，造成一種極大的區域，比眼見的可惡地方還要可惡。他會靜心地在他街道上所走過的各處上細細的去看。倘使偶然的他漏去一處，他會跑回一百碼路去補看那漏去的地方。

在他的病的影響之下，他的知覺變成不靈動而麻木了，並且他的幻想力也不健全不活靈了。有一時他竟立着看那城市的標準鐘却不能說出那時間來。另外又有一時，他能夠極清楚的聽到他的母親在幾里以外叫他的名字。但是這種還不是極壞的情形。有一種深切的悽慘事情在他的身上哩，使他對於人類的天性的觀察和人類的命運非常暗淡。這樣他所忍着的悽慘之事，曾經使許多的人自己槍殺和溺斃了。但是他却沒有想犯自殺的意思。他是終身疾病，但是他却怕死；並且他會發抖，要是使他見到了或是聽到了那種使他記起那不能避免的時候（就是死）的情形或是聲音。

有着這樣的身體上的和心神上的弱點，這個神聖的人在二十歲的時候就和這世界來對抗了。他在〔密德蘭恩德〕大概住了五年時候。

counties. At Lichfield, however, he could find no way of earning a livelihood. He became usher of a grammar school in Leicestershire; he resided as a humble companion in the house of a country gentleman; but a life of dependence was insupportable to his haughty spirit. He repaired to Birmingham, and there earned a few guineas by literary *drudgery*.<sup>1</sup>

While leading this *vagrant*<sup>2</sup> and miserable life, Johnson fell in love. The object of his passion was Mrs. Elizabeth Porter, a widow who had children as old as himself. To ordinary spectators, the lady appeared to be a short, fat, coarse woman, *painted*<sup>3</sup> half an inch thick, dressed in *gaudy*<sup>4</sup> colors, and fond of exhibiting *provincial*<sup>5</sup> airs and graces. To Johnson, however, whose passions were strong, whose eyesight was too weak to distinguish *ceruse*<sup>6</sup> from natural bloom, and who had seldom or never been in the same room with a real lady of fashion, she was the most beautiful, graceful, and accomplished of her sex. That his admiration was unfeigned cannot be doubted; for she was as poor as himself. She accepted, with a readiness which did her little honor, the addresses of a suitor who might have been her son. The marriage, however, in spite of occasional *wranglings*,<sup>7</sup> proved happier than might have been expected. The lover continued to be under the illusions of the wedding day till the lady died in her sixty-fourth year. . . .

His marriage made it necessary for him to exert himself more *strenuously*<sup>8</sup> than he had hitherto done. He took a house in the neighborhood of his native town, and advertised for pupils. But eighteen months passed away; and only three pupils came to his academy. Indeed, his appearance was so strange,

1. 苦工. 2. 流離. 3. 塗脂粉. 4. 華麗. 5. 粗俗. 6. 鉛粉. 7. 吵鬧. 8. 熱情.

在〔利却非爾德〕他終於不能找到賺生活的去路。他在〔協却斯脫洲〕的學校裏當門房傳達員；他在鄉下紳董的屋裏當下等的職位；但是依靠人家的生活不能支撐他高傲的精神，他重到〔柏民海〕地方去，在這塊地方借文學的苦工作上獲得幾個小錢。

正當這樣流離困苦的時候，〔約翰生〕發生愛情的事情了。他愛的目的是〔樸德伊利沙白斯〕太太，是一個寡婦，她兒子有他自己那樣大。對普通的旁觀者，那女人是一個矮短的肥胖的粗婦人，粉抹得有半寸厚，穿着得顏色華麗，喜歡暴露粗俗的神氣和舉止。至於〔約翰生〕，無論如何他的情感極強，他的目光在通常的黑暗之中已不能辨別鉛粉的顏色了，並且他也極少，或者竟可說是沒有和一個時髦的姑娘等過在一個房間裏，他以為她是最美麗的，莊重的，並且在女性之中是十全十美的了。所以他的愛慕不是假裝的，這是沒有懷疑的；因為她像他一樣的貧窮，她就馬馬虎虎的接受了一個求婚者的求婚詞，這個求婚者真可以做她的兒子。那個婚姻，終於不顧時時的吵鬧，證明比較的稍為快樂些，雖然不能如預期的一樣好。那情人繼續的在結婚日的到臨的幻想之中，直至那個婦人到六十四歲死了為止。

他的婚姻他須得格外盡力的情狂，要比較現在所做的更勝一籌，他在他的鄰鎮上租了一所房屋，登廣告招收學生。但是過了十八個月，祇有三個學生到他的學校裏來，的確，他的外貌是如此的奇怪，

and his temper so violent, that his schoolroom must have resembled an *ogre's den*.<sup>1</sup>

At length Johnson, in the twenty-eight year of his age, determined to seek his fortune in the capital as a literary adventurer. He set out with a few guineas, three acts of the tragedy of "Irene" in manuscript, and two or three letters of introduction. . . . It is easy to imagine the *humiliations*<sup>2</sup> and *privations*<sup>3</sup> that must have awaited the *novice*<sup>4</sup> who had still to earn a name. One of the publishers to whom Johnson applied for employment measured with a scornful eye that *athletic*<sup>5</sup> though *uncouth*<sup>6</sup> frame, and exclaimed, "You had better get a *porter's knot*,<sup>7</sup> and carry *trunks*!<sup>8</sup>" . . . .

The effect of the privations and sufferings which he endured at this time was discernible to the last in his temper and his *deportment*.<sup>9</sup> His manners had never been courtly. They now became almost savage. Being frequently under the necessity of wearing *shabby*<sup>10</sup> coats and dirty shirts, he became a *confirmed*<sup>11</sup> *sloven*.<sup>12</sup> Being often very hungry when he sat down to his meals, he *contracted*<sup>13</sup> a habit of eating with ravenous greediness. The *affronts*<sup>14</sup> which his poverty emboldened stupid and low-minded men to offer to him would have broken a mean spirit into *sycophancy*,<sup>15</sup> but made him rude even to *ferocity*.<sup>16</sup>

### Questions

1. Describe the childhood of Samuel Johnson.
2. When did he study by himself at home?
3. How did he get into Oxford?
4. Describe the temper of Samuel during the time of his privations and sufferings.

1. 妖麗的洞。 2. 恥辱。 3. 窮困。 4. 初學者。 5. 強壯。 6. 古怪。 7. 挑擔。 8. 衣箱。 9. 態度。 10. 襤褸。 11. 可稱謂的。 12. 襤褸之人。 13. 慣於。 14. 侮辱。 15. 狐媚。 16. 殘忍。



並且他的脾氣又如此的惡劣，所以他的教室一定會像妖魔的洞了。

到後來，〔約翰生〕在廿八歲的時候，決意到都市中去博他的命運，做文學上的冒險者。他帶了幾個錢，和三齣“Irene”慘劇的手抄本，還有兩三封的介紹信。這是很容易幻想出那種對於初學求名者一種必定遇到的恥辱和窮困了。其中有一個，〔約翰生〕去請他雇用的出版界人物，他用一種譏諷的眼光去觀察，見他強壯，雖是形狀古怪，大聲喊道，“你還是挑擔的好，或者去做挑衣箱的！”

在他所忍耐着的這種窮困和受苦的結果是很容易探悉的，可想見他的脾氣和態度了。他的動作是再也不文雅了。他們現在變成野蠻了。因為既已時常穿着了襤褸的大衣和污穢的襯衫，就變成了可稱為襤褸的人了。因為時常是饑餓，所以當他一坐下來吃飯，他已慣於吃得狂貪無厭了。那種他的貧困，使那些笨劣的人，大膽的侮辱會由卑鄙的神情一變而為狐媚的態度，但是這個却使他大怒了，竟由大怒而變為殘忍了。

## 問 題

1. 試述約翰生孩童時代的情形。
2. 在什麼時候他在家中自己求學？
3. 他怎樣進牛津大學院的？
4. 試述約翰生在貧困苦惱時的脾氣。

## THE HAPPY VALLEY

SAMUEL JOHNSON (1709-1784)

Dr. Samuel Johnson, the great lexicographer and writer, for a number of years was the most prominent literary man in England. His Dictionary was published in 1755, before which he had attained eminence by several works. He was greatly honored during his life, enjoyed a pension of £300 a year from 1762, at his death was buried in Westminster Abbey, and had the best biography in the language written upon him by James Boswell.

The place which the wisdom or policy of antiquity had *destined*<sup>1</sup> for the residence of the Abyssinian princes was a spacious valley in the kingdom of Amhara, surrounded on every side by mountains, of which the summits overhang the middle part. The only passage by which it could be entered was a *cavern*<sup>2</sup> that passed under a rock, of which it has been long disputed whether it was the work of nature or of human industry.

The outlet of the cavern was concealed by a thick wood, and the mouth, which opened into the valley, was closed with gates of iron *forged*<sup>3</sup> by the artificers of ancient days, so massy that no man could, without the help of engines, open or shut them.

From the mountains, on every side, *rivulets*<sup>4</sup> descended, that filled all the valley with verdure and fertility, and formed a lake in the middle, inhabited by fish of every *species*,<sup>5</sup> and frequented by every fowl which nature has taught to dip the wing in water. This lake discharged its *superfluities*<sup>6</sup> by a stream, which entered a dark *cleft*<sup>7</sup> of the mountain on the northern side, and fell, with dreadful noise, from *precipice*<sup>8</sup> to precipice, till it was heard no more.

1. 定數. 2. 山洞. 3. 製造. 4. 小河. 5. 族類. 6. 過多. 7. 裂縫. 8. 山峯.

## 快樂的山谷

約翰生賽莫爾(生於1709年,死於1784年,)

[約翰生賽莫爾]博士,是個偉大的辭典編輯家,也是著名的作家,在英國做超羣的文學家有好多的年數。他的辭典在1755年出版,在辭典出版以前,已經因為着了幾部書出名了。在他生時是榮華到極點了,享受到一種三百鎊一年的養老金從1762年起,他死了以後被葬在[威明思德]寺院,由[波斯威爾傑姆斯]爲他著非常好的傳文,用英文寫的。

有一處地方,是古代地靈人傑的所在,天然注定是[亞別心納愛恩]王子的王邸,在[愛茂拉]國中的一個廣大的深谷中間,四面環山,有一羣的山峯拱列着。那僅剩的一條可以進去的路是一個岩石下的山洞,這山洞已經爭論極久,或有說他天然成功的或有說他人工造成的。

那山洞的出口是被一叢濃厚的樹林所藏閉起來了,至於那個口子向山谷中開的,是由鐵造成的門緊閉着,這是古時的藝術家所造的,因爲牠非常的碩大,所以沒有機器幫助是沒有人能夠開或關牠的。

從山上,四周都是如此,有河流望下流,所以使全谷之中都碧草青青,非常肥沃,並且在中間成一小湖,有各種的魚類棲居着,並且常常有各種的天生成教牠可以把翅膀浸到水中去的鳥去吃牠們。這個湖由溪流灌注着過分多的水,於是溪水流進了北面陰沈的山上的裂縫之中去了,又流又下去了,挾着可怕的大聲,從這個山崖流到那個山崖,直流至再也聽不到聲音了。

The sides of the mountains were covered with trees. The banks of the brooks were *diversified*<sup>1</sup> with flowers. Every *blast*<sup>2</sup> shook spices from the rocks, and every month dropped fruits upon the ground. All animals that bite the grass or *browse*<sup>3</sup> the shrub, whether wild or tame, wandered in this extensive circuit, secured from beasts of prey by the mountains which confined them.

On one part were flocks and herds feeding in the pastures; on another, all the beasts of chase *frisking*<sup>4</sup> in the *lawns*,<sup>5</sup> the *sprightly*<sup>6</sup> kid was bounding on the rocks, the subtle monkey *frolicking*<sup>7</sup> in the trees, and the solemn elephant reposing in the shade. All the *diversities*<sup>8</sup> of the world were brought together; the blessings of nature were collected, and its evils extracted and excluded.

The valley, wide and fruitful, supplied its inhabitants with the necessaries of life; and all delights and superfluities were added at the annual visit which the emperor paid his children, when the iron gate was opened to the sound of music, and during eight days every one that resided in the valley was required to propose whatever might contribute to make *seclusion*<sup>9</sup> pleasant, to fill up the *vacancies*<sup>10</sup> of attention, and lessen the tediousness of time.

Every desire was immediately granted. All the artificers of pleasure were called to gladden the festivity; the musicians exerted the power of harmony, and the dancers showed their activity before the princes, in hope that they should pass their lives in this *blissful*<sup>11</sup> *captivity*,<sup>12</sup> to which those only were admitted whose *performance*<sup>13</sup> was thought capable of adding novelty to luxury.

1. 使異。 2. 風。 3. 嫩芽。 4. 嬉跳。 5. 草場。 6. 活潑。 7. 頑疲。 8. 不同之物。 9. 幽僻之地。 10. 繁華。 11. 多福。 12. 閉居之處。 13. 作為。



那山的旁邊長滿了樹。那溪流邊上產着異樣的花卉。每一陣風夾着芬芳從山間吹來，四時都有葉子跌在地上。一切的走獸都咬着草和矮樹的嫩芽，也不知道是野的呢，還是養馴了的，都在極廣大的地方周遊，有山擋着外界的猛獸，同時也禁住牠們的出去。

有一部份是羊羣和牛羣在牧地上餵食品。另一部份。上有各種的獸類追逐着嬉跳在草地上，那活潑的小羊縛住在石頭上，那狡猾的猴子在樹上頑疲，那大極的象在樹蔭下憩息。世界上一切不同的景物都羅列在這裏了；那天賦的福惠都聚集在這裏，而種種醜惡完全銷聲匿跡了。

那山谷，是廣闊而豐茂，足供牠的居民生活所需要的東西；而無限充分的快樂添加出來，在每年由那皇帝來看他兒子的時候，那時鐵門大開，音樂起奏。在八日之中，每一個住在山谷中的人，須得盡量幫助使這幽僻的地方變成快樂開懷，增加一切的繁華，而減少當時的沈悶乏味。

不論什麼心願立時都在滿足之中。一切娛樂家都被召來點綴這佳節的歡樂；那音樂家盡力發揮他音樂的神技；那跳舞家在王子之前顯盡他們靈活的身手，滿望着他們能夠終身在這個多福的禁宮中謀那快樂的生活，在這禁宮中的人們，祇許他們想做增添這個地方新奇的工作達到富麗的氣象。

Such was the appearance of security and delight which this retirement afforded, that they to whom it was new always desired that it might be perpetual; and as those on whom the iron gate had once closed were never suffered to return; the effect of long experience could not be known. Thus every year produced new schemes of delight and new *competitors*<sup>1</sup> for *imprisonment*.<sup>2</sup>

### Questions

1. Describe the scenery of the happy valley.
2. Describe the life of people of the valley.

## WILLIAM SHAKESPEARE

SAMUEL JOHNSON (1709-1784)

Shakespeare is, above all writers,—at least, above all modern writers,—the poet of nature; the poet that holds up to his readers a faithful mirror of manners and of life. His characters are not modified by the customs of particular places, unpracticed by the rest of the world; by the *peculiarities*<sup>3</sup> of studies or *professions*,<sup>4</sup> which can *operate*<sup>5</sup> but upon small numbers, or by the accidents of *transient*<sup>6</sup> fashions or temporary opinions: they are the *genuine*<sup>7</sup> *progeny*<sup>8</sup> of common humanity, such as the world will always supply and observation will always find. His persons act and speak by the influence of those general passions and principles by which all minds are agitated and the whole system of life is continued in motion. In the writings of other poets a character is too often an *individual*,<sup>9</sup> in those of Shakespeare it is commonly a species.

1. 對手. 2. 拘束. 3. 特別情形. 4. 專門事情. 5. 感化. 6. 暫時的. 7. 純正.  
8. 血統. 9. 個性.

這樣隱居的地方所產生的安全和快樂的光景，使他們感到這裏有新穎的風光，總是希望有保存的可能；凡是被鐵門一度禁閉着的人們，再也不放他們回去了，此中來歷，可是不能說出他的究竟了。每年就有新的娛樂計畫和新的人居住在裏面了。

## 問 題

1. 試述快樂谷中的風景。
2. 試述快樂谷中人民的生活。

## 莎 氏 比 亞 評 傳

約翰生賽莫爾(見前註)

[莎士比亞]是高出於一切的著作家的，——至少，是高出於一切現代的作家，——他是天然的詩人；那詩人抓住了他的讀者的行為上的和生活上的一種寫照。他的宗旨不是專說到一處特殊地方的風情，這種地方的習慣對於外界不是常見習慣的，和那特殊情形或是，專門事情的學術上是不相干的，因為這著作祇能向着小部份發生感化罷了，也不過是暫時的情形或是暫時的意見罷了：不過[莎士比亞]的著作却是純正的普遍的人類的血統，好比世界上永久需要的和觀察上所永久發見的。他的每個人的表情和言語，有着普遍的情感，所以個個人的心房都被激動了，那整個的生活狀況被連接了起來在那裏波動。在其他詩人的著作之中太重了他們的個性，在[莎士比亞]的著作中，却都是普及到各方面的。

It is from this wide extension of design that so much instruction is derived. It is this which fills the plays of Shakespeare with practical *axioms*<sup>1</sup> and domestic wisdom. It was said of *Euripides*<sup>2</sup> that every verse was a *precept*;<sup>3</sup> and it may be said of Shakespeare that from his works may be collected a system of civil and economical *prudence*.<sup>4</sup> Yet his real power is not shown in the splendor of particular passages, but by the progress of his fable and the *tenor*<sup>5</sup> of his *dialogue*.<sup>6</sup>

Upon every other stage the universal agent is love, by whose power all good and evil are distributed, and every action quickened or *retarded*.<sup>7</sup> But love is only one of many passions; and as it has no great influence upon the sum of life, it has little operation in the dramas of a poet who caught his ideas from the living world, and exhibited only what he saw before him. He knew that any other passion, as it was regular or *exorbitant*,<sup>8</sup> was a cause of happiness or *calamity*.<sup>9</sup> This, therefore, is the praise of Shakespeare, that his drama is the mirror of life; that he who has *mazed*<sup>10</sup> his imagination in following the phantoms which other writers raise up before him may here be cured of his *delirious*<sup>11</sup> *ecstasies*<sup>12</sup> by reading human sentiments in human language, by scenes from which a hermit may estimate the *transactions*<sup>13</sup> of the world, and a confessor *predict*<sup>14</sup> the progress of the passions.

Shakespeare's plays are not, in the *rigorous*<sup>15</sup> and critical sense, either tragedies or comedies, but compositions of a distinct kind; exhibiting the real state of *sublunary*<sup>16</sup> nature, which partakes of good and evil, joy and sorrow, mingled with endless variety of *proportion*<sup>17</sup> and innumerable modes of combination;

1. 公論. 2. 希臘悲劇詩家. 3. 教訓. 4. 遠慮. 5. 關節. 6. 談話. 7. 遲延.  
8. 不規則. 9. 苦楚. 10. 錯誤, 歧途. 11. 發狂. 12. 消魂. 13. 事件. 14. 預知.  
15. 慘酷. 16. 此世, 這世界的. 17. 定理.



因為這種設計的廣大，所以大道也從這地方得來了。這種精神充滿在〔莎士比亞〕戲劇之中，是得到實際的公論和學術上的批評。〔由里披底斯〕曾經說過，每一首詩都是一種教訓；〔莎士比亞〕的文章也可以這樣說，在他的著作之中可以收集一種政治和經濟上的有系統的策略來。但是他的真正的力量並不在那華美的幾節特殊的文章之中顯出來，却在寓言的演進之中和談話的關節之中表現出來。

在每一幕戲上那大概的事務是愛情，依借愛情的力量把善和惡都分明白了，並且每種動作是快慢適當的。但愛情不過是情感之中的一種；對於整個的生活是沒有都大影響的，牠却對於那戲劇詩人却有一種小力量，他們揪住了那生存的世界上的大道，把他所見到的演述出來。他也明白其他的情感，生活的所以安定和不安定都是關係於快樂和苦楚的情形。這個是〔莎士比亞〕之所以被人稱重，因為他的戲劇是人生的寫照；那種迷惑在，跟着他的幻想癡想的人，那種幻想其他的作家往往演在他們的面前的或者在此地可以醫好他的發狂的消魂，因為讀了那用凡俗的文字寫成的凡俗的感想，又因為賞鑒了那些世界上的隱士所稱賞的地方，又因為他是一個預知情感變遷的人。

〔莎士比亞〕的戲劇不是這樣的，是帶一種慘酷的和批評的意思的，不論牠是悲劇或是喜劇，都是編組得井井有條的，暴露這個世界的真情，這裏面是有歹有好的，有快樂，有悲愁；包含着無窮的定理，和數不清的關節；

and expressing the course of the world, in which the loss of one is the gain of another; in which, at the same time, the *reveler*<sup>1</sup> is hasting to his wine, and the mourner burying his friend; in which the *malignity*<sup>2</sup> of one is sometimes defeated by the frolic of another, and many mischiefs and many benefits are done and hindered without design.

Shakespeare has united the powers of exciting laughter and sorrow not only in one mind, but in one composition. Almost all his plays are divided between serious and ludicrous characters, and, in the successive *evolutions*<sup>3</sup> of the design, sometimes produce seriousness and sorrow, and sometimes levity and laughter. That this is a practice contrary to the rules of criticism will be readily allowed; but there is always an appeal open from criticism to nature. The end of writing is to instruct; the end of poetry is to instruct by pleasing. That the mingled drama may *convey*<sup>4</sup> all the instruction of tragedy or comedy cannot be denied, because it includes both in its alternations of exhibition, and approaches nearer than either to the appearance of life, by showing how great *machinations*<sup>5</sup> and *slender*<sup>6</sup> designs may promote or *obviate*<sup>7</sup> one another, and the high and the low cooperate in the general system by unavoidable *concatenation*.<sup>8</sup>

### Questions

1. Describe the nature of the characters of Shakespeare.
2. What is meant by saying that Shakespeare's drama is the mirror of life?
3. Can you tell the influence of the drama of Shakespeare.

1. 狂歡者。 2. 惡毒。 3. 遞變。 4. 運轉。 5. 暗算。 6. 樸樸。 7. 免除。 8. 連接。

釋明那世界的途徑，在這個世界上總是失了這個得了那個；同時狂歡的人們急着飲酒，那悲傷的在葬朋友；有時候一個人的惡毒，會被另外一個人的惡作劇所制勝了，還有許多的惡作劇的事情和許多有益的事情的出現和隱滅都是沒有什麼預計的。

[莎士比亞]有種力量能夠一個心之中同時激起大笑和悲傷，並且能夠呼成一氣。差不多他的一切的戲劇都處於莊重詼諧的旨趣之中，在一種相繼的遞變的計劃之中，有時候產生一種情形緊張而悲慘，有時候有一種輕佻而快樂的情形。這是一種近於反對評議規則的事實；但是却往往的露着答辯自然批評的光芒。那著作的目的是教訓，那詩的目的是由快樂之中去教訓。那種混合的戲劇能夠運轉一切的悲劇和喜劇的教訓，這是無可否認的，因為他包含着世事的變遷，和與人生外表的相近之處，表現着那許多的暗算和悽慘的事情，也許會在相互之間產生和免除的，那上等人物和下級人物在那不可免除的連接關係之中合作着。

## 問 題

1. 試述莎士比亞的文章的品性。
2. 何以說莎士比亞的戲劇是人生的明鏡？
3. 你能否說出莎士比亞的劇本的影響來？

## BENJAMIN FRANKLIN

ELBRIDGE BROOKS (1706-1790)

Elbridge Brooks was a famous writer of America at his time. His well known works were "Historic Americans" and "The Story of New York." This essay is selected from "Historic Americans."

Franklin's life is full of charming stories which all young men should know—how he *peddled ballads*<sup>1</sup> in Boston, and stood, the guest of kings, in Europe; how he *worked his passage*<sup>2</sup> as a *stowaway*<sup>3</sup> to Philadelphia, and rode in the queen's own litter in France; how he walked the streets of Philadelphia, homeless and unknown, with threepenny *rolls*<sup>4</sup> for his breakfast, and dined at the tables of princes, and received his friends in a palace; how he raised a kite from a cow shed, and was showered with all the high degrees the colleges of the world could give; how he was *duped by*<sup>5</sup> a false friend as a boy, and became the friend of all *humanity*<sup>6</sup> as a man; how he was made Major General Franklin, only to resign because, as he said, he was no soldier, and yet helped to organize the army that stood before the trained troops of England and Germany.

This poor Boston boy, with *scarcely*<sup>7</sup> a day's schooling, became master of six languages and never stopped studying; this *neglected apprentice*<sup>8</sup> tamed the *lightning*,<sup>9</sup> made his name famous; received degrees and diplomas from colleges in *both hemispheres*,<sup>10</sup> and became forever remembered as "Doctor Franklin," philosopher, patriot, *scientist*,<sup>11</sup> *philanthropist*,<sup>12</sup> and statesman.

Self-made, self-taught, self-reared, the candle maker's son gave light to all the world; the street ballad seller set all men

1. 販賣歌詞。 2. 以勞力作爲航程之費用。 3. 偷渡。 4. 麵包。 5. 被欺。 6. 人類。 7. 罕稀。 8. 無人照顧之學徒。 9. 電光。 10. 兩半球。 11. 科學家。 12. 慈善家。



## 佛蘭克林小傳

蒲錄克愛爾勃列其(生於1706年,死於1790年)

[蒲錄克愛爾勃列其]是美國著名的作家,在當時非常有名。他的著名的著作是“歷史上的美洲名人,”和“紐約的故事。”這篇文章是從他的“歷史上的美洲名人,”一書上選下來的。

[佛蘭克林]一生是充滿了可愛的故事,這是一切的青年所應該知道的——如何他在[波斯頓]販賣歌詞,但是如何他又會在歐洲做皇帝的嘉賓;如何他以勞作為渡航程的費用,好比偷渡到[菲勒台爾菲亞]去一般的情形,如何他在法國又趁上皇后自己的轎子;如何他在[菲勒台爾菲亞]街上徘徊,他是無家可歸,也沒人知道,用三個辨士的麵包作為早餐,但是他又和皇子同席吃飯,並且宮中款待朋友,如何他在牛棚下放起紙鳶,如何他參觀着世界上的大學堂給他的一切的名銜,如何他又會被壞朋友欺騙像小孩子一般,在成立之時却變為一切人類的好友,如何他又當[佛蘭克林]陸軍少將,他的辭職原因祇因為,依他說,他並不是軍人,不過他助理着組織軍隊確能勝過英國有訓練的軍隊和德國的軍隊。

這個可憐的[波斯頓]孩子,他沒有受到一天的學校教育,却能精通一國的語言,並且從不停止求學;這個被人輕視的學徒却制勝了電光,使他從此出名,受到全球的大學院的學位和文憑,變成永久被紀念的“佛蘭克林博士,” 哲學家,愛國之士,科學家,慈善家和政治家。

自己養成的,自己脩學的,自己養育的,那個做蠟燭的人的兒子,賜給全世界的人士們一種亮光;那街上的販賣歌詞的孩子使每一個人

singing of liberty; the runaway apprentice became the most sought-after man of two continents, and brought his native land to praise and honor him.

He built America,—for what our Republic is to-day is largely due to the prudence, the forethought, the *statesmanship*,<sup>1</sup> the *enterprise*,<sup>2</sup> the wisdom, and the ability of Benjamin Franklin. He belongs to the world, but especially does he belong to America. As the nations honored him while living, so the Republic glorifies him when dead, and has *enshrined*<sup>3</sup> him in the choicest of its *niches*,<sup>4</sup>—the one he regarded as the loftiest,—the hearts of the common people, from whom he had sprung; and in their hearts Franklin will live forever.

### Questions

1. What was invented by Franklin?
2. Describe the childhood of Franklin.
3. When did Franklin receive degrees and diplomas from colleges in both hemispheres?

## NAPOLEON

ROBERT GREEN INGERSOLL (1833-1890)

Robert Green Ingersoll, born at Dresden, New York State, was the son of a Congregational minister, and became a lawyer. In 1862-65 he was colonel of a Federal cavalry regiment; in 1866 he became state attorney-general of Illinois. A successful lawyer and Republican orator, he had attracted some notice by his anti-Christian lectures, pamphlets, and books.

A little while ago I stood by the grave of the old Napoleon—a magnificent tomb of gilt and gold, fit almost for a *deity*<sup>5</sup> dead—

1. 政治學術. 2. 進取. 3. 拱. 4. 神龕. 5. 神

都唱着自由之歌；那逃走的學徒却變成了兩大陸上的人類所愛好的人了，使他的家鄉被稱崇而尊敬他。

他創造美洲——因為我們之所以有今日的共和國大半是依於那個謹慎的，有先見之明的，那個有政治學識的，那個有進取心的，聰明的和多能的〔佛蘭克林朋球明〕。他是世界上的偉人，不過特別美屬於美洲的。因為各國當他活時尊重他，所以這個共和國在他死後使他榮耀，供他在最好的神龕之中，——是他以為最榮耀的一個神龕，——那平民的心中，他也是從平民之中跳出來的；他們的心中，〔佛蘭克林〕是永久不會忘却的了。

## 問 題

1. 佛蘭克林發明些什麼？
2. 試述佛蘭克林的孩童時代。
3. 何時佛蘭克林受到全球的大學院的學位和文憑？

## 拿 破 崙 小 傳

鷹格蘇爾羅倍脫克利恩(生於1833年,死於1890年)

〔鷹格蘇爾羅倍脫克利恩〕是生於紐約的〔屈蘭斯頓〕地方的，他是組合教會總理的兒子，後來他當律師。在1862年到1865年，他是聯邦政府的馬隊的團長；在1866年他是〔伊黎奴伊斯〕省的檢察官。他是一個有成績的律師，並且也是一個共和黨的演說家，因為他的半耶教式的演說，小品文和著書的緣故他也曾幾度的引起他人的注意。

不久以前，我站立在古〔拿破崙〕的墳墓之前——是一個富麗堂皇的用金鍍着的墳墓，幾乎合於葬神仙的遺體了，——

and gazed upon the *sarcophagus*<sup>1</sup> of rare and nameless marble, where rest at last the *ashes*<sup>2</sup> of that restless man. I leaned over the *balustrade*<sup>3</sup> and thought about the career of the greatest soldier of the modern world.

I saw him walking upon the banks of the Seine, *contemplating*<sup>4</sup> *suicide*<sup>5</sup>. I saw him at Toulon: I saw him putting down the *mob*<sup>6</sup> in the streets of Paris. I saw him at the head of the army of Italy. I saw him crossing the Bridge of Lodi with the *tricolor*<sup>7</sup> in his hand. I saw him in Egypt in the shadows of the Pyramids. I saw him conquer the Alps and mingle the eagles of France with the eagles of the *crags*<sup>8</sup>. I saw him at Marengo, at Ulm and Austerlitz. I saw him in Russia, where the *infantry*<sup>9</sup> of the snow and the *cavalry*<sup>10</sup> of the wild blast *scattered his legions*<sup>11</sup> like winter's withered leaves. I saw him at Leipzig in defeat and disaster, driven by a million *bayonets*<sup>12</sup> back upon Paris—*clutched*<sup>13</sup> like a wild beast—banished to Elba. I saw him escape and retake an empire by the force of his genius. I saw him upon the frightful field of *Waterloo*<sup>14</sup> where chance and fate combined to *wreck*<sup>15</sup> the fortunes of their former king,—and I saw him at St. Helena with his hands crossed behind him, gazing out upon the sad and solemn sea.

I thought of the *orphans*<sup>16</sup> and widows he had made, of the tears that had been shed for his glory, and of the only woman who ever loved him, pushed from his heart by the cold hand of ambition. And I said: "I would rather have been a French *peasant*<sup>17</sup> and worn wooden shoes. I would rather have lived in a hut with a vine growing over the door, and the grapes growing purple in the *amorous*<sup>18</sup> kisses of the autumn sun. I would

1. 石槨. 2. 遺體. 3. 欄杆. 4. 默想. 5. 自殺. 6. 暴徒. 7. 三色旗. 8. 高山. 9. 步兵. 10. 騎兵. 11. 擊散其軍隊. 12. 刺刀. 13. 被擒. 14. 拿破崙大敗於此. 15. 敗亡. 16. 孤兒. 17. 平民. 18. 溫柔的.



我呆看着那名貴的和用說不出名字來的，大理石所造成的石櫛，這個地方却憩息着那不喜憩息的人的遺體哩。我依着那欄杆，細想那個現代的大軍人的前程。

我曾見到過他徘徊在〔塞納河〕的邊上思想自殺。我曾見到過他在〔土龍〕地方，我曾見到過他解決那在巴黎街上的亂黨。我見到過他在意大利軍隊前方領頭。我曾見到過他經過〔羅典橋〕手中拿了法國旗。我曾見到過憩息在〔埃及〕的金字塔的影下。我曾見到過他制勝〔阿爾卑斯〕把法國的旗和那高山的峯混得看不出來。我也曾見到過他在〔買蘭哥〕在〔烏爾穆〕和在〔奧斯得里齊〕，我曾見到過他在俄羅斯，在那個地方那雪中的陸戰隊，和旋風般進行的馬隊，把他的軍隊都像冬日的葉子那般的摧殘了。我見到他在〔勒不士格〕打敗了，煩悶了，被一百萬刺刀隊趕回到巴黎去——好比野獸般的被擒住了——被驅逐到〔厄爾巴〕島上。我也曾見過他敗逃和藉着他的才能取回他的王國來。我也曾見過他在可怕的〔滑鐵盧〕戰場上，在這個地方時機和命運接連着敗亡了牠們故王，——我也曾見到他在〔聖德海蘭那〕地方，把他的手反握在背後，呆望着那悲慘的大海。

我想見那他所造成的孤兒和寡婦，那爲着他的光榮，快樂得落下來的淚珠兒，那個他所最愛的婦女現今都從他的胸懷裏，被那冷酷的野心手推出去了。所以我說：“我寧可做法國的農夫，穿着木製的鞋子，我寧可居住在草屋之中，門上長滿了葡萄藤，那葡萄長得紫紫的，曬在溫柔的秋天的太陽的熱吻之中。我甯可

rather have been that poor peasant, with my loving wife by my side, knitting as the day died out of the sky, with my children upon my knees and their arms about me, I would rather have been that man, and gone down to the *tongueless*<sup>1</sup> silence of the *dreamless dust*,<sup>2</sup> than to have been that *imperial impersonation*<sup>3</sup> of force and murder, known as Napoleon the Great.”

### Questions

1. Describe the second paragraph with your own words.
2. Say, what you want to be, a peasant or an ambitious great-man?

## THE DEATH OF SOCRATES

PLATO (427-347 B.C.)

Plato was a Greek philosopher. He was the son of a noble family and a student of Socrates. He was named the greatest thinker of the world. The dialogues of Plato are among the most important contributions to the literature of the world.

When Socrates had done speaking, *Crito*<sup>4</sup> said: “And have you any commands for us, Socrates—anything to say about your children, or any other matter in which we can serve you?”

“Nothing particular,” he said; “only I have always told you, I would have you look to yourselves; that is a service which you may always be doing to me and mine as well as to yourselves. And you need not make professions; for if you take no thought for yourselves, and walk not according to the precepts which I have given you, not now for the first time, the warmth of your professions will be of no *avail*.<sup>5</sup>”

1. 無聲無臭。 2. 冥界。 3. 帝王的現形。 4. 蘇格臘底朋友的名字。 5. 利益。

做那窮苦的農夫，有我的愛妻在我的旁邊，終日的紡織着直至天晚，有我的孩子在我的膝上，有他們的臂膀抱住了我，我甯可做這樣的人，死亡於無聲無臭的清淨世界之中，遠勝於做有勢力和行刺的帝王好比〔拿破崙大帝〕那樣著名。

## 問 題

1. 試用你自己的文字把第二節的情形敘述出來。
2. 你說你想做什麼，做一個平民呢，還是想做一個有野心的偉人？

## 蘇 格 臘 底 的 死

柏拉圖(生於耶穌降生以前427年,死於347年,)

柏拉圖是希臘的哲學家。他是貴族人家的兒子，也是蘇格蘭底的學生。他被推為世界上的大思想家。那〔柏拉圖〕的談話文對於世界上的文學上有極大的供獻。

當〔蘇格蘭底〕說完他的話以後，〔克列多〕說道：“那麼此刻你有沒有命令給我們，〔蘇格蘭底〕——有否要向你的孩子們說的話，有沒有我們可以替你做的事情？”

“沒有特殊的事情，”他說道；“祇有我時常向你說的，我希望你自己要留心些；這個就是你能夠常常替我做的事情，也是我所能替你做的事情。並且你不需宣言；因為倘使你為自己仔細想想，或者不依照我所告訴你的教訓走，不是現在算第一次，你的宣言的熱烈是沒有益處的。”

"We will do our best," said Crito. "But in what way would you have us bury you?"

"In any way that you like only you must get hold of me, and take care that I do not walk away from you."

Then he turned to us, and added with a smile: "I cannot make Crito believe that I am the same Socrates who has been talking and conducting the argument; he fancies that I am the other Socrates whom he will soon see, a dead body—and he asks how shall he bury me? And though I have spoken many words in the endeavor to show that when I have drunk the poison I shall leave you to go to the joys of the blessed—these words of mine, with which I comforted you and myself, have had, as I perceive, no effect upon Crito. And therefore I want you to be *surety*<sup>1</sup> for me now, as he was surety for me at the trial: but let the promise be of another sort; for he was my surety to the judges that I would remain, and you must be my surety to him that I shall not remain, but go away and depart; and then he will suffer less at my death, and not be grieved when he sees my body being burned or buried. I would not have him sorrow at my hard lot, or say at the burial 'Thus we lay out Socrates,' or, 'Thus we follow him to the grave or bury him,' for false words are not only evil in themselves, but they *infect*<sup>2</sup> the soul with evil. Be of good cheer then, my dear Crito, and say that you are burning my body only, and do with that as is usual, and as you think best."

When he had spoken these words, he arose and told us to wait while he went into the bath chamber with Crito; and we waited, talking and thinking of the subject of *discourse*,<sup>3</sup> and also of the greatness of our sorrow; he was like a father of whom we were

1. 擔保人. 2. 沾污. 3. 談話.



“我們盡我們的力量去做，”〔克列多〕說道。“但是你要我們怎樣的葬你呢？”

“隨你怎樣的葬法，祇有你必須緊隨着吾，不過你也得注意，我是不会離開你的。”

於是他回頭向着我們，接着又是一笑；“我難以使〔克列多〕相信，我就是他對着談話和辯論的〔蘇格臘底〕；他會幻想着我是另一個〔蘇格臘底〕，他立刻會知道是一個屍首——他問着怎樣來葬我？雖然我已經盡力的說過，表示着，當我服了毒藥，我將會離開了你們到極樂世界去——我說的這許多話，是用以安慰你我的，一定對於〔克列多〕是不生效果的。所以我要你們，現在替我擔保，因為在審問的時候，他是我的擔保者。不過讓這種允許為另一種的允許；因為他向審判官擔保我活，你們必須向他擔保我死，去了，永別了，這樣我死後他可以少受些痛苦，當我的身體被焚燒的時候，或當被葬的時候，他不會憂傷了。我不願他傷心着我的苦惱命運，或者在葬時說這些話，我們如此的葬着〔蘇格臘底〕，“或者說”我如此的跟着他到墳上來，或是我們如此的來葬他，因為不真實的話非但在他們本身有惡，並且他們會沾污惡的靈魂哩。快樂些罷，我的親愛的〔克列多〕，你這樣說，你祇焚燒我的身體，像普通一般的焚燒，依你最好的方法燒。

當他說過了這許多話。他站了起來，向我們說着，要我們等候，當他和〔克列多〕到浴間裏去的時候；於是我們等候着，談論着和思忖着談話的事情，同時非常的悲傷；他好像是一個父親，我們現在

being bereaved,<sup>1</sup> and we were about to pass the rest of our lives as orphans. When he had taken the bath, his children were brought to him (he had two young sons and an elder one); and the women of his family also came, and he talked to them and gave them a few directions in the presence of Crito; and he then dismissed them and returned to us.

Now the hour of sunset was near, for a good deal of time had passed while he was within. When he came out, he sat down again with us after his bath, but not much was said. Soon the jailer entered and stood by him, saying: "To you, Socrates, whom I know to be the noblest and gentlest and best of all who ever came to this place, I will not *impute*<sup>2</sup> the angry feelings of other men, who rage and swear at me, when, in obedience to the authorities, I bid them drink the poison; indeed, I am sure that you will not be angry with me; for others, as you are aware, and not I, are the guilty cause. And so fare you well, and try to bear lightly what must needs be. You know my *errand*."<sup>3</sup>

Then bursting into tears he turned away and went out.

Socrates looked at him and said, "I return your good wishes, and will do as you bid." Then turning to us he said: "How charming the man is! Since I have been in prison he has always been coming to see me, and at times he would talk to me, and was as good as could be, and now see how generously he sorrows for me. But we must do as he says, Crito; let the cup be brought, if the poison is prepared: if not, let the attendant prepare some."

"Yet," said Crito, "the sun is still upon the hilltops, and I know that many a one has taken the *draft*<sup>4</sup> late, and after the *announcement*<sup>5</sup> has been made to him, he has eaten and drunk,

1. 剥去. 2. 歸罪. 3. 要求. 4. 毒藥. 5. 宣佈.

要被奪去了，我們此後的生活要像孤兒一般的過了，當他洗過了浴，他的孩子都帶給了他（他有兩個小兒子，一個大兒子）；他家庭中的女人也來了，他和他們談話，又在〔克列多〕面前給他們幾個指導；他於是退去了他們，回至我們這裏來。

現在日落的時候近了，他在裏面經過了好一會時光。當他走出來的時候，在他洗浴以後，又和我們坐下，但是不多說話。不久那個獄吏進來了立在他的旁邊，說道，“你，〔蘇格臘底〕我知道你是一個高尚的，莊重的，是衆人之中的最好的人，這地方從來也沒有來過這樣的人，我不歸罪於他人的發怒，他們向我發怒和咒罵，不過要服從當權者的命令，我命令他們服毒；的確我可以決定你決不向我發怒；因為並不是其他的人，你是知道的，也並不是我是罪惡的主因。和你永別了，試着光明磊落的負起應做的事情來。你是知道我的要求的。”

他於是流着眼淚回身出去了。

〔蘇格臘底〕向他望着說道，“我依你的心願照辦，並且依你的命令做去。”於是回頭向着我們：“那人是怎樣的可愛啊！自從我下獄以來，他時常來看候我，有時候他向我談話，盡量的和善，現在你看，他是何等的替我悲傷啊。但我們須得照他所說的做去，〔克列多〕；把杯子帶來，倘使毒藥已經預備好了的話：倘使沒有預備好，那麼讓僕人預備起來。”

“但是，”〔克列多〕說道，“那太陽依舊還在山頂上啊，並且我也知道，許多人遲遲的吃毒藥的，要等至宣佈以後，他才吃了服了，

and enjoyed the society of his beloved; do not hasten then; there is still time!"

Socrates said: "Yes, Crito, and they of whom you speak are right in doing this, for they think that they will gain by the delay; but I am right in not doing thus, for I do not think that I should gain anything by drinking the poison a little later; I should be sparing and saving a life which is already gone, and could only despise myself for this. please then to do as I say, and not to refuse me."

Crito made a sign to the servant who was standing by, and he went out, and having been absent for some time returned with the jailer carrying the cup of poison. Socrates said: "You, my good friend, who are experienced in these matters, shall give me directions how I am to proceed."

The man answered: "You have only to walk about until your legs are heavy, and then to lie down, and the poison will act."

At the same time he handed the cup to Socrates, who in the easiest and gentlest manner, without the least fear or change of color of feature, looking at the man with all his eyes, as his manner was, took the cup and said: "What do you say about making a *libation*<sup>1</sup> out of this cup to any god? May I, or not?"

The man answered: "We only prepare, Socrates, just so much as we deem enough."

"I understand," he said; "but I may and must ask the gods to prosper my journey from this to that other world—even so—and so be it according to my prayer." Then holding the cup to his lips, quite readily and cheerfully he drank off the poison.

And hitherto most of us had been able to control our sorrow, but now when we saw him drinking, and saw too that he had

1. 奠酒.



去享他所愛慕的社會生活去；所以不要着急啊；還有時候啊！”

[蘇格臘底]說道：“是的[克列多]，你所說着的，他們都喜歡這樣做，他們想遲延着可以得到好處；但是我不願意這樣辦，我不想遲服毒藥一定可以得到一些利益；我倘我要去赦放和救一條已經必死的命，我祇是看輕了自己了。請你依我所說的做去，不要反對我，”

[克列多]向侍候在旁邊的僕人做了一個記號，他就去了，去了有一會的時光和獄吏帶着毒藥杯子回來了。[蘇格臘底]說道：“你，我的好朋友，你是對於這種事情很有經驗的，你告訴我，我怎樣辦法。

那人答道“你祇須散步着，直至你的腿疲乏了為止，隨後你就躺下來，那藥性就發作了。”

同時他把那杯子遞給了[蘇格臘底]，他在一種安靜和溫順的態度之中，一些也沒有恐怖之心，面色和面容都沒有變更，全部目光看着那個人，像他平時的狀態一般，接過了杯子說道：“你說可以不可以，在這杯子中取一些出來作為奠祭上帝的酒？我可以這樣辦麼？”

那人答道“[蘇格臘底]，我祇預備下適量的認為足夠的質量。”

“我知道這個，”他說道；“不過我可以，並且必定要向上帝請求使我到另個世界去的行程順利——並且還要這樣——要依我的祈禱那樣。”於是他把那杯子送至唇邊，很從容的，並且很樂意的，他把毒藥服完了。

不過從起初到如今却能夠制止我們的悲傷，現在，我們見他吃了藥，見到他

finished the draft, we could no longer forbear, and in spite of myself my own tears were flowing fast, so that I covered my face and wept over myself, for certainly I was not weeping over him, but at the thought of my own *calamity*<sup>1</sup> in having lost such a friend. Nor was I the first, for Crito, when he found himself unable to restrain his tears, had got up and moved away, and I followed; and at that moment *Apollodorus*,<sup>2</sup> who had been weeping all the time, broke out in a loud and passionate cry which made *cowards*<sup>3</sup> of us all.

Socrates alone *retained*<sup>4</sup> his calmness. "What is this strange outcry?" he said. "I sent away the women mainly in order that they might not offend in this way, for I have heard that a man should die in peace. Be quiet then, and have patience."

When we heard that, we were *ashamed*, and *refrained*<sup>5</sup> our tears; and he walked about until, as he said, his legs began to fail, and then he lay on his back, according to the directions, and the man who gave him the poison now and then looked at his feet and legs; and after awhile he pressed his foot hard, and asked him if he could feel; and he said, "No"; and then his leg, and so upwards and upwards, and showed us that he was cold and stiff. And he felt them himself, and said, "When the poison reaches the heart, that will be the end." He was beginning to grow cold, when he uncovered his face—for he had covered himself up—and said (they were his last words)—he said: "Crito, I owe a cock to Asclepius; will you remember to pay the debt?"

"The debt shall be paid," said Crito; "is there anything else?"

There was no answer to this question; but in a minute or two a movement was heard, and the attendant uncovered him; his eyes were set, and Crito closed his eyes and mouth.

1. 災難。 2. 蘇格蘭底的學生。 3. 膽怯。 4. 保持。 5. 約束。

吃完了那毒藥，我們再也不能忍耐了，我也顧不得了，我的眼淚流下來了，當然我並不是因為他的遭遇而哭，祇為着我想到我自己要失掉一個這樣的朋友的災難而哭。並不是我第一個哭，因為〔克列多〕，當他發覺他不能制止他的眼淚了，立起來跑出去了，我也跟着出去了；在這個時候，〔阿破路都勒斯〕，他是始終的哭着。現在高聲喊哭出來了，悲慘的叫聲，使我們膽寒了。

〔蘇格臘底〕一個人保持着他的鎮靜。“這是什麼怪叫啊？”他說道。“我所以把女人送回去，都因為不要她們這樣的緣故，我曾經聽說，人必須死得安靜。請安靜些，要有忍耐性。”

當我們聽到了這樣，我們都羞慚了，約束着吾們的眼淚；他徘徊着直至，依他說他的，腿要跌下來了，他於是朝天躺着，依照着指示辦，那個給他毒藥的人，時時的觀察着他的腳和腿，停一會後，他用力的壓他的腳，問他是否覺得，他說道，“不覺得”；於是他的腳向上一蹙一蹙的，他顯示給我們看，他發冷了，發硬了。他自己摸着牠們，說道，“當毒攻到了心，那就完結了。”他變成冷了，當他把面布揭開來的時候——因為他把他自己遮了起來——說道（這是他最後的話）——他說道：“〔克列多〕，我欠〔阿斯克利辟亞斯〕一只雄鷄，你能不能記着去還這個債”？

“那債務會被償還的，”〔克列多〕說道；“還有事情沒有？”

對於這個問題沒有回答了；不過在一兩分鐘以內有一種動作可以聽見，於是那侍從的人把他揭開來；他的眼睛定了，於是〔克列多〕把他的眼睛和嘴閉了起來。

Such was the end of our friend, whom I may truly call the wisest, and justest, and best of all the men whom I have ever known.

### Questions

1. What was paid to Socrates by the jailer?
2. In what manner did Socrates drink the poison?
3. Describe the manner after Socrates drank off the poison.
4. What do you think after the character of Socrates?

### SIR ROGER AT HOME

JOSEPH ADDISON (1672-1719)

Joseph Addison, the greatest writer of pure English. At Oxford he received a College education, and when twenty-seven had shown so much intellectual ability that influential Whig leaders, desiring his support, obtained for him a pension. He was afterwards a popular man; and this popularity was greatly increased by his contributions to the *Tatlar* and *Spectator*. As a light essayist he had no equal in his time.

Having often received an invitation from my friend Sir Roger de Coverley to *pass away*<sup>1</sup> a month with him in the country, I last week *accompanied*<sup>2</sup> him thither, and am settled with him for some time at his country house, where I intend to form several of my *ensuing*<sup>3</sup> *speculations*.<sup>4</sup> Sir Roger, who is very well acquainted with my humour, lets me rise and go to bed when I please, dine at his own table or in my chamber as I think fit, sit still and say nothing without bidding me be merry. When the gentlemen of the country come to see h'm, he only shows me at a distance: as I have been walking in his fields I have observed

1. 消遣. 2. 偕. 3. 以下. 4. 觀察.



這樣就是我們的朋友的收場，他，我真可以說他是最聰明的，最公正的，是人中的最好的人，這是我從來沒有見到過的。

## 問 題

1. 那獄吏給與蘇格臘底的是什麼？
2. 蘇格臘底服毒藥的情形是怎樣？
3. 試述蘇格臘底服了毒藥以後的情形。
4. 你對於蘇格臘底的性情的感想是怎樣？

## 在家裡的樂求先生

愛狄生裘西芬 (生於1672年死於1719年)

[愛狄生裘西芬]是個完全用英文著作的大作家，他在[牛津大學院]受到大學的教育，當他在廿七歲的時候，顯示着許多在智識上的才能，對於下議院的領袖很多應響，因為要得他的幫助，替他得到一種獎勵金，他隨後就變成一種出名的人物，他的能夠成名大半是由於那兩種“Tatlar”和“Spectator”報的供獻，在當時他是一個獨一無二的散文家。

我時常接到我知友[柯蘭樂求先生]的函邀，到他的鄉村裏消遣一個月，在上一個星期裏我到那邊去，與他同住在鄉舍裏，在他家中我注意到下面的幾個考察。[樂求先生]是熟識我的脾氣，起身息臥都隨我的便，有時在他的棹上一同用膳，有時或在我的房間裏吃飯，都依照我的意思，他鎮靜的坐下，一句話也不講，當我悶時，他也不說安慰語來使得我快樂些。有時鄉村裏的人來見他，他便叫我離這些：我在田野裏散步的時候，有時我覺得

them *stealing a sight of*<sup>1</sup> me over a *hedge*,<sup>2</sup> and have heard the knight desiring them not to let me see them, for that I hated to be stared at.

I am the more at ease in Sir Roger's family, because it *consists*<sup>3</sup> of sober and *staid*<sup>4</sup> persons; for as the knight is the best master in the world, he seldom changes his servants; and as he is beloved by all about him, his servants never care for leaving him; by this means his *domestics*<sup>5</sup> are all in years and grown old with their master. You would take his *valet de chambre*<sup>6</sup> for his brother, his *butler*<sup>7</sup> is grayheaded, his *groom*<sup>8</sup> is one of the gravest men that I have ever seen, and his *coachman*<sup>9</sup> has the looks of a *privy counsellor*.<sup>10</sup> You see the goodness of the master even in the old house-dog, and in a gray *pad*<sup>11</sup> that is kept in the stable with great care and tenderness *out of regard*<sup>12</sup> to his past services, though he has been useless for several years.

I *could not but*<sup>13</sup> observe with a great deal of pleasure the joy that appeared in the countenances of these ancient domestics upon my friend's arrival at his country seat. Some of them could not *refrain*<sup>14</sup> from tears at the sight of their old master; every one of them pressed forward to do something for him, and seemed discouraged if they were not employed. At the same time the good old knight, with a mixture of the father and the master of the family, *tempered*<sup>15</sup> the *inquiries after*<sup>16</sup> his own affairs with several kind questions relating to themselves. This *humanity*<sup>17</sup> and good nature *engages everybody to him*,<sup>18</sup> so that when he is *pleasant upon*<sup>19</sup> any of them, all his family are in good humour, and none so much as the person whom he diverts.

1. 偷看. 2. 籬笆. 3. 包含. 4. 嚴重. 5. 家人. 6. 近身侍僕. 7. 管家. 8. 侍  
 僮. 9. 車夫. 10. 雅緻之人, 有才學者. 11. 穩步之馬. 12. 由於眷念. 13. 不得  
 不. 14. 止住. 15. 調和. 16. 問及. 17. 仁愛. 18. 博得人心. 19. 嘲笑.

有人在短籬旁邊偷看我，也聽見〔樂求先生〕吩咐他們不要使我看見他們，因為我很厭恨爲人家所注意的。

我在〔樂求先生〕家裏很是泰然自樂，他家裏的人都是和善而沉靜；這〔樂求先生〕是世界上最好的主人翁了，他不是常常調換他的僕人；他也爲僕人所愛敬，他的僕人也不願意離開他，因此之故，他的僕從都是一樣同主人漸漸的年邁了，他的親隨或者要當做他的兄弟，他的管家頭髮花白了，他的侍僮是我所曾見的最莊敬的一個，他的御者有雅人的態度，主人的慈善甚而至於老的家裏所養的犬，也可以看出來，他一匹灰色的馬愛護備至，由於懷念這匹馬以前的服役，雖則好幾年就不能馳騁的了。

我不得不有一種快樂的心理，去觀察他老僕欣欣然的面貌，當時我的朋友到了鄉村的地方，許多人見了他們的老主人有不勝其狂喜以至於下淚，人人爭先恐後的跑去做些工作，倘然他們落了空，他們便大大的失望似的了。同時這慈愛的〔樂求先生〕，他是他家庭裏的家長，也是衆人的主人，參雜的問及他自己的事情，及關於衆人的問題，這樣的的天性博愛，使他令人愛慕，所以他有欣悅之色的時候，他全家裏便有愉快之色，也沒有一個人更加比他自己的娛樂快樂些：

himself with: on the contrary, if he *coughs*,<sup>1</sup> or *betrays*<sup>2</sup> any *infirmity*<sup>3</sup> of old age, it is easy for a stander-by to observe a *secret concern*<sup>4</sup> in the looks of all his servants.

My worthy friend has put me under the particular care of his butler, who is a very prudent man, and, as well as the rest of his fellow-servants, wonderfully desirous of pleasing me, because they have often heard their master talk of me as of his particular friend.

My chief companion, when Sir Roger is diverting himself in the woods or the fields, is a very *venerable*<sup>5</sup> man who is ever with Sir Roger, and has lived at his house in the nature of a *chaplain*<sup>6</sup> above thirty years. This gentleman is a person of good sense and some learning, of a very regular life and *obliging*<sup>7</sup> conversation: he heartily loves Sir Roger, and knows that he is very much in the old knight's esteem, so that he lives in the family rather as a relation than a dependant.

I have observed in several of my papers, that my friend Sir Roger, amidst all his good qualities, is something of a *humourist*,<sup>8</sup> and that his virtues, as well as imperfections, are as it were *tinged*<sup>9</sup> by a certain *extravagance*,<sup>10</sup> which makes them particularly his, and distinguishes them from those of other men. This cast of mind, as it is generally very innocent in itself, so it renders his conversation highly agreeable, and more delightful than the same degree of sense and virtue would appear in their common and ordinary colours. As I was walking with him last night, he asked me how I liked the good man whom I have just now *mentioned*,<sup>11</sup> and without staying for my answer told me that he was afraid of being *insulted with*<sup>12</sup> Latin and Greek at his own table; for which reason he desired a particular friend

1. 咳嗽. 2. 表示. 3. 弱. 4. 隱憂. 5. 可敬. 6. 牧師. 7. 有禮. 8. 滑稽家  
9. 染. 10. 浮誇. 11. 提起. 12. 難之以.



反言之，要是有了些咳喘顯示老年的狀態，一個旁觀者很可以看出他僕從心裏頭的隱憂。

我親敬的〔樂求先生〕安放我在他的紀綱特別小心服侍之下，這個紀綱是一個很聰明的人，好像他其餘的僕人，熱烈的希望要使得我快樂，因為他時時聽見他主人講，我是一個特別的客人。

當〔樂求先生〕在叢林綠草間遊戲之時，我另有一個主要的同伴，他是一個可敬的人，他是一個牧師，他住在〔樂求先生〕家裏已是三十餘年了，他是一個富於思想和學問的學者，他的生命是很有秩序的，也很有禮儀的：他心中很敬愛〔樂求先生〕，他也曉得〔樂求先生〕敬重他的，所以他住在〔樂求先生〕家裏不像一個外人而好像家族的一份子。

有幾期文報裏，我曾說到〔樂求先生〕在許多好的質份裏有時也善於談諧，這是他的優點好像是他的缺點，雖是他有時過份，這一種特質與人不同，反而顯出他的偉大。這種意態，流露於不知不覺之間，使他的談論很和悅，也是很愉快，比之有同樣意態的普通人為富有精彩。昨天晚上他和我二個散步，他問我對於上面所講的一個牧師的感想如何，並沒有等到我的回答，他告訴我，這牧師很怕人家以拉丁文或希臘文責難他；因為這一個緣故，他希望一個大學院的朋友

of his at the university to find him out a *clergyman*<sup>1</sup> rather of plain sense than much learning, of a good *aspect*,<sup>2</sup> a clear voice, a sociable temper, and, if possible, a man that understood a little of *backgammon*.<sup>3</sup> "My friend," says Sir Roger, "found me out this gentleman, who, besides the *endowments*<sup>4</sup> required of him, is, they tell me, a good scholar, though he does not show it. I have given him the *parsonage*<sup>5</sup> of the *parish*,<sup>6</sup> and because I know his value, have settled upon him a good *annuity*<sup>7</sup> for life. If he *outlives*<sup>8</sup> me, he shall find that he was higher in my esteem than perhaps he thinks he is. He has now been with me thirty years; and though he does not know I have taken notice of it, has never in all that time asked anything of me for himself, though he is every day *soliciting*<sup>9</sup> me for something *in behalf of*<sup>10</sup> one or other of my *tenants*,<sup>11</sup> his *parishioners*.<sup>12</sup> There has not been a *lawsuit*<sup>13</sup> in the parish since he has lived among them: if any dispute arises they apply themselves to him for the *decision*,<sup>14</sup> if they do not *acquiesce*<sup>15</sup> in his judgment, which I think never happened above once or twice at most, they appeal to me. At his first settling with me, I made him a present of all the good *sermons*<sup>16</sup> which have been printed in English, and only begged of him that every Sunday he would pronounce one of them in the *pulpit*.<sup>17</sup> Accordingly, he has digested them into such a series, that they follow one another naturally, and make a continued system of *practical divinity*.<sup>18</sup>"

As Sir Roger was going on in his story, the gentleman we were talking of came up to us; and upon the knight's asking him who *preached*<sup>19</sup> to-morrow (for it was Saturday night) told us, the Bishop of St. Asaph in the morning, and

1. 牧師. 2. 狀貌. 3. 戲具(似中國之象棋). 4. 天資. 5. 牧師之職. 6. 教區.  
7. 年俸. 8. 後死. 9. 央求. 10. 代. 11. 租戶. 12. 牧師治下之人. 13. 訟事.  
14. 判決. 15. 遵照. 16. 說法. 17. 講壇. 18. 實用神學. 19. 講道.

來幫助他的困難，他是一個普通的教士，有好的狀貌，清晰的聲音，很話得來的脾氣，而且，倘然可能的，他也精於博弈的遊戲，“我友，”〔樂求先生〕說，“告訴我這一個教士，他，除了他需要的天賦，人家說他是一個學者，雖則他沒有顯出來。我叫他做一個教區裏的教長；因為我信任他的價值，也給他終身豐富的年俸，倘然他的壽命或者比我長，他的地位和尊敬要比我高，比之他心裏自己所想像的。他和我相交三十餘年了；雖則他沒有知道我注意到這一點，也沒有爲他自己而有所請求我，雖是他每天爲租戶和教區內之教徒的利益而請求我。他在我們的區域裏以後，竟沒有一件訟爭之事發生過，偶有所爭執，都請他去公斷，對於他判斷不滿，有的到我那裏來申訴，然而對他公斷所不滿意的至多一樁或兩樁。他與我初次會見，我贈送他全部所印就的聖經道學，我請求他每逢星期日到禮拜堂裏去主講我所贈他的道學講義。他就分門別類的編纂，也是有條不紊便造成了一部有秩序和編制適切於實用的神學。”

〔樂求先生〕這樣繼續下去講他的故事，我們所講到的這位教士恰巧來了；〔樂求爵士〕問他明日是誰主持講道（那天是星期六的晚上），他對我們說，明天早上是〔聖亞薩夫〕，

*Dr. South*<sup>1</sup> in the afternoon. He then showed us his list of preachers for the whole year, where I saw with a great deal of pleasure *Archbishop Tillotson*,<sup>2</sup> *Bishop Saunderson*,<sup>3</sup> *Dr. Barrow*,<sup>4</sup> *Dr. Calamy*,<sup>5</sup> with several living authors who have published discourses of practical divinity. I no sooner saw this venerable man in the pulpit, but I very much *approved*<sup>6</sup> of my friend's *insisting upon*<sup>7</sup> the qualifications of a good aspect and a clear voice; for I was so charmed with the gracefulness of his figure and *delivery*,<sup>8</sup> as well as with the discourses he pronounced, that I think I never passed any time more to my satisfaction. A sermon repeated after this manner, is like the *composition*<sup>9</sup> of a poet in the mouth of a graceful actor.

I could heartily wish that more of our country clergy would follow this example; and instead of wasting their spirits in *laborious*<sup>10</sup> compositions of their own, would *endeavour after*<sup>11</sup> a handsome *elocution*,<sup>12</sup> and all those other talents that are proper to enforce what has been penned by greater masters. This would not only be more easy to themselves, but more edifying to the people.

### Questions

1. Describe briefly the life of Sir Roger.
2. Who is the chief companion, when Sir Roger is diverting himself in the woods or the fields?
3. How did he distinguish himself from other men?
4. What was the wish of the writer towards the clergy of his country?

1, 2, 3, 4, 5. 均為英國十七世紀著名牧師。 6. 證明。 7. 堅持。 8. 演說之風采。  
9. 作品。 10. 困難。 11. 志在。 12. 演說。



下午是〔蘇士博士〕，他就給我們看全年主講人的一張節目單，我很滿意的看，因為著名的牧師〔戴洛生〕，〔沙球倫牧師〕，〔白樂博士〕，〔克來滿博士〕還有許多著有神學的幾個現代作家，後來我在禮拜堂裏看見這位教士，我更相信我的朋友，注重於他的資格和清晰言論的態度；因為他演說的風采，我的確為之心醉，那麼聽他所發揮的偉論，我想我是再滿意也沒有的了，照這樣的一個祈禱，好像一個名伶口裏的一篇詩文。

我很忠誠的希望我們國家裏的牧師，都要以他作則；不必去費他們的心腦精神去從事他們的論文，也是可仿照他抑揚有致的演說和他像大著作家感人心魄的著作，這或可以牧師們省力些，而對於聽衆則有啓迪的功效。

## 問 題

1. 簡述樂求先生的生活。
2. 誰是一個另外的同伴，當樂求先生在叢林田野之間去遊戲的時候？
3. 怎樣他和他人有顯明的區別？
4. 作者對於他本國的牧師的希望是什麼？

## SIR ROGER'S SERVANTS

SIR RICHARD STEELE (1672-1729)

Sir Richard Steele was a famous writer of England. He and Addison were intimate friends. His writing is as beautiful as that of Addison. He has published several kinds of periodical papers. Such as: "Tatler" "Spectator" "Guardian" "Englishman" "Lover" and so on.

The reception, manner of *attendance*,<sup>1</sup> undisturbed freedom and quiet, which I meet with here in the country, has confirmed me in the opinion I always had, that the general corruption of manners in servants is *owing to*<sup>2</sup> the conduct of masters. The aspect of every one in the family carries so much satisfaction, that it appears he knows the happy lot which has befallen him in being a member of it. There is one particular which I have seldom seen but at Sir Roger's; it is usual in all other places, that servants *fly from*<sup>3</sup> the parts of the house through which their master is passing; on the contrary, here they *industriously*<sup>4</sup> place themselves in his way: and it is on both sides, as it were, understood as a visit, when the servants appear without calling. This proceeds from the humane and equal temper of the man of the house, who also perfectly well knows how to enjoy a great estate, with such economy as *ever to be much beforehand*.<sup>5</sup> This makes his own mind untroubled, and consequently unapt to vent *peevish expressions*,<sup>6</sup> or give passionate or *inconsistent*<sup>7</sup> orders to those about him. Thus respect and love go together; and a certain cheerfulness in performance of their duty is the particular distinction of the lower part of this family. When a servant is called before his master, he does not come with an expectation

1. 服侍. 2. 由於. 3. 逃避. 4. 故意. 5. 綽乎餘裕. 6. 發出怨天地之尤語.  
7. 矛盾.

## 樂求先生的僕從

斯提爾李却特 (生於1672年——死於1729年)

【斯提爾李却特】是英國著名的作家，他和【愛狄生】是好友，他的作品和愛狄生的一般的華美。他曾經出版過許多定期的刊物。如：“Tatler” “Spectator” “Gnardian” “Englishman” “Lover” 等等

我在鄉間所遇到優美的招待，服侍的方式，不來擾亂我的，也是很靜雅的，使得常常有一種牢不可破的意見，以為普通僕人的粗暴能是很有關於主人的品性，在【樂求先生】家裏的僕人都是心滿意足的，好像他們有一種心理做【樂求先生】家裏的僕人，是一種快樂的幸運。在【樂求先生】的家庭裏有一個特點，在別地方很不容易找出來的，往往在別的地方，主人翁跑進了房子，僕人就要逃避；在他家中則適得其反，他的僕人見了主人，鵠立以待命令；在兩方面講，宛比有外來賓客訪問，他的僕人都不召而至，從他的慈愛使他家裏人有同樣的脾氣，他也很精明，怎樣去運用他很大的財產，用這一類的經濟，常使他綽有餘裕，以待急需，這注意他是不肯輕易變更的，結果他也不易發生怨天尤人的態度，也不會對他的僕人頤指氣使，或發矛盾的命令。敬和愛是共同進行的；【樂求先生】家中的僕役，以為最榮幸不過的事即是去盡他們的義務，當時【樂求先生】的一個僕人，被喚到主人面前，他永不有一種思想，

to hear himself *rated for*<sup>1</sup> some *trivial fault*,<sup>2</sup> threatened to be *stripped*,<sup>3</sup> or used with any other *unbecoming language*,<sup>4</sup> which mean masters often give to worthy servants; but it is often to know, what road he took that he came so readily back according to order; whether he passed by such a ground, if the old man who rents it is in good health: or whether he gave Sir Roger's love to him, or the like.

A man who preserves a respect, founded on his *benevolence*<sup>5</sup> to his dependants, lives rather like a prince than a master in his family; his orders are received as favours rather than duties; and the distinction of *approaching*<sup>6</sup> him is part of the reward for executing what is commanded by him.

There is another *circumstance*<sup>7</sup> in which my friend *excels*<sup>8</sup> in his management, which is the manner of rewarding his servants: he has ever been of opinion, that giving his *cast clothes*<sup>9</sup> to be worn by *valets*<sup>10</sup> has a very ill effect upon little minds, and creates a *silly*<sup>11</sup> sense of equality between *the parties*,<sup>12</sup> in persons affected only with outward things. I have heard him often pleasant on this occasion, and describe a young gentleman *abusing*<sup>13</sup> his man in that coat, which a month or two before was the most pleasing distinction he was *conscious of*<sup>14</sup> in himself. He would turn his discourse still more pleasantly upon the ladies' *bounties*<sup>15</sup> of this kind; and I have heard him say he knew a fine woman, who distributed rewards and punishments in giving becoming or *unbecoming*<sup>16</sup> dresses to her maids.

But my good friend is above these little instances of good will, in *bestowing*<sup>17</sup> only trifles on his servants; a good servant to him is sure of having it in his choice very soon of being no servant

1. 責罵. 2. 小過. 3. 剝去衣服. 4. 不合身份之言語. 5. 慈悲. 6. 接近. 7. 情形. 8. 優勝. 9. 破舊之衣. 10. 侍僕. 11. 呆笨. 12. 主僕. 13. 貶罵. 14. 知覺. 15. 仁慈. 16. 不合理的. 17. 賜.



他是將要受到細微的責罵，怕到受恥辱，或者聽到不客氣的訓教，這一類的事情，胸懷窄狹的主人往往對善良的僕役時常發生的；但是他的僕從，知道這樣方法去從事很容易的去依命而行；諸如此類的事，都知道他們的所遇，是否在〔樂求先生〕快樂的時候，或者他們得到〔樂求先生〕的恩愛。

一個主人他能保僕人們的敬愛，完全根據於他給僕人的慈愛，〔樂求先生〕雖是他一家裏的主人，好比他家族裏的太子一樣，人家接受他的命令同恩惠一樣，而他的僕役反而不以爲是義務，〔樂求先生〕的所以使他人和他接近，因爲他的吩咐履行了以後，賞罰很是分明的。

我的朋友〔樂求先生〕另外有一種情形，在這種情形之下，他管理的方法是之好的，這就是怎樣去報酬他的僕人：他有一個意見，以爲給侍僕人穿着破舊的衣服，對於短視的人有不好的感想，而發生主僕相等的愚昧意識，尤其是只求外表而判斷人家的人爲甚，我曾聽見他很快樂的談到這一點，而且他形容一個年青的主人，責備他的僕人穿了他的衣服，這衣服在一個月或者二個月以前他很明白的記得他自己也穿的，如其〔樂求先生〕論到女性主人施給恩惠於僕人，類有同等的事情，他便變轉談鋒；我也曾聽見他說有一位貴族內的女主人，她支配她的女傭，或是賞，或是罰，由這女主人給女傭們合禮的或是不合禮的衣服以爲分別。

我至友〔樂求先生〕在瑣細的事情，也很致意的，對於他的僕從，不是苛責；一個好的僕人雖經他選擇不久，就給他同化了，像不是他的僕人了。

at all. As I before observed, he is so good a husband, and knows so thoroughly that the skill of the purse is the *cardinal virtue*<sup>1</sup> of this life; I say, he knows so well that *frugality*<sup>2</sup> is the support of generosity, that he can often spare a large *fine*<sup>3</sup> when a *tenement falls*,<sup>4</sup> and give that settlement to a good servant who has a mind to go into the world, or make a *stranger*<sup>5</sup> pay the fine to that servant, for his more comfortable maintenance, if he stays in his service.

A man of honour and *generosity*<sup>6</sup> considers, it would be miserable to himself to have no will but that of another, though it were of the best person breathing, and for that reason goes on as fast as he is able to put his servants into independent *livelihoods*.<sup>7</sup> The greatest part of Sir Roger's estate is tenanted by persons who have served himself or his *ancestors*.<sup>8</sup> It was to me extremely pleasant to observe the *visitants*<sup>9</sup> from several parts to welcome his arrival into the country: and all the difference that I could take notice of between the late servants who came to see him, and those who staid in the family, was that these latter were looked upon as finer gentlemen and better courtiers.

This *manumission*<sup>10</sup> and placing them in a way of livelihood. I look upon as only what is due to a good servant, which *encouragement*<sup>11</sup> will make his successor be as diligent, as humble, and as ready as he was. There is something wonderful in the narrowness of those minds, which can be *leased*,<sup>12</sup> and be *barren* of<sup>13</sup> bounty to those who please them.

One might, on this occasion, *recount*<sup>14</sup> the sense that great persons in all ages have had of the merit of their dependants,

1. 必需之德行. 2. 節省. 3. 變賣之銀. 4. 租期滿而歸還原主. 5. 新佃戶. 6. 寬厚. 7. 生計. 8. 租上. 9. 來客. 10. 釋放奴隸. 11. 鼓勵. 12. 租. 13. 絕無. 14. 細說.

我上面也說過，他是一個很好的當家人，而且完全知道量入爲出，節約爲人生的美德；我說，他洞悉惟能儉約方能慷慨，所以他能節省下來移租田地的頂費，在租地期滿之時，將這部份的產業給與僕人，如果這僕人有一個志願在世界上建一番事業，或者叫新租戶把頂費給他，使他得到更安全的生存，倘然這僕人仍舊要在〔樂求先生〕家中工作的。

有名望而慷慨的人，也許想〔樂求先生〕自己沒有意旨專以別人的意旨爲意旨，未免太覺慘苦，雖則他的僕人很多忠義的，因爲這個緣由，〔樂求先生〕使得僕人很迅速的能獨立維持生活。〔樂求先生〕大部份的產業租給那些人，或是他祖先的僕人。對於我則覺得有極端的快樂去觀察從各處來的人，歡迎〔樂求先生〕到鄉下去：這種已經出去的僕人與仍在〔樂求先生〕家裏服役的僕人，二者不同的地方我所可以注意到的，已經出去的僕人好似縉紳隊裏的人了。

這樣方法去釋放奴隸，安置他們一條出路，能得維持他們生命，我以爲對於忠肝義膽的僕人是應該享受的，這種鼓勵，使後來的僕人勤勞，謙恭，也是時時具有待命而作的心理。這有些奇怪的，在胸懷狹窄人的心理，以爲田地可以出租，而對於他們所喜歡的，慷慨博施是無益的。

一個人，是在這一方面，記得古時代裏偉大的人物也有信任僕從的忠貞，

and the *heroic*<sup>1</sup> services which men have done their masters in the *extremity of their fortunes*;<sup>2</sup> and shown to their *undone*<sup>3</sup> patrons,<sup>4</sup> that fortune was all the difference between them; but as I design this my *speculation*<sup>5</sup> only as a gentle *admonition*<sup>6</sup> to thankless masters, I shall not go out of the *occurrences*<sup>7</sup> of common life, but assert it as a general observation, that I never saw, but in Sir Roger's family, and one or two more, good servants treated as they ought to be. Sir Roger's kindness extends to their children's children, and this very morning he sent his coachman's grandson to *prentice*.<sup>8</sup> I shall *conclude*<sup>9</sup> this paper with an account of a picture in his *gallery*,<sup>10</sup> where there are many which will deserve my future observation.

At the very upper end of this handsome *structure*<sup>11</sup> I saw the *portraiture*<sup>12</sup> of two young men standing in a river, the one *naked*,<sup>13</sup> the other in a *livery*.<sup>14</sup> The person supported seemed half dead, but still so much alive as to show in his face *exquisite*<sup>15</sup> joy and love toward the other. I thought the fainting figure resembled my friend Sir Roger; and looking at the *butler*,<sup>16</sup> who stood by me, for an account of it, he informed me that the person in the livery was a servant of Sir Roger's, who stood on the shore while his master was swimming, and observing him taken with some *sudden illness*,<sup>17</sup> and sink under water, jumped in and saved him. He told me Sir Roger took off the dress he was in as soon as he came home, and by a great bounty at that time, followed by his favour ever since, had made him master of that pretty *seat*<sup>18</sup> which we saw at a distance as we came to this house. I remembered indeed Sir Roger said there lived a very worthy gentleman, to whom he was highly *obliged*,<sup>19</sup> without

1. 偉大的。 2. 窮困無聊之境。 3. 顛沛。 4. 恩人。 5. 觀察。 6. 警告。 7. 遭遇。  
8. 投師學業。 9. 結論。 10. 美術陳列室。 11. 房屋。 12. 小影。 13. 裸體。 14.  
制服。 15. 非常。 16. 僕役。 17. 急病。 18. 住宅。 19. 感激。



他們的僕人，也曾做過驚人的事業供獻給主人幸福；而不幸運的僕從所與主人們不同的便是這財產上的等差，但是我移動我的視線去溫和規勸沒有善意的主人們，我以為對於普通的生活已是足夠不要離題太遠，但是於這普遍觀察之下講到這一點，我沒有看見過，而祇在〔樂求先生〕的家庭裏他的恩惠浩蕩無邊的，甚至於他僕從的子孫，也得他的恩澤，有一天早上，我看見他送一個御者的孩兒到學師家裏去習業。待我講他美術品陳列室裏頭的一張圖畫，這以後我還要論及的，作為本文的結束。

在他美術品陳列所的一隅，懸掛著一張很美麗的圖畫，這是一張寫真，畫著二個青年站立在河畔，一個是裸體的，一個是穿制服的，那個扶持裸體的覺得喘不回氣來，但依舊顯著他十分熱烈的摯愛。我心裏暗暗想，這一個裸體而疲乏的畫像好像是〔樂求先生〕，我所以望望立在我旁邊的一個僕人，請他說明畫裏的緣由，他告訴我這個穿制服的是〔樂求先生〕的一個僕役。他立在河邊看他主人游泳，當看到他的主人忽然發生了危險，沉到水底下去了，他也跳下去將主人救了起來。他也告訴我，當時〔樂求先生〕回到家裏去以後，他立刻將這僕人免除一切工役，也給他許多恩賜，這僕人繼續地享受著他主人所賜的恩惠，方才我們在路上看見的一所美麗的住宅，現在的主人翁便是他。我確切記得〔樂求先生〕對我說，他有一個可敬的人，對於他〔樂求先生〕深為感激的。

mentioning anything further. Upon my looking a little dissatisfied at some part of the picture my attendant informed me that it was against Sir Roger's will, and at the earnest request of the gentleman himself, that he was drawn in the *habit*<sup>1</sup> in which he had saved his master.

### Questions

1. By what did Sir Roger make his servants love him?
2. What would a mean master often give to a worthy servants?
3. Describe the picture in the gallery.

## NIGHT FEARS AT COVERLEY

JOSEPH ADDISON (1672-1719)

At a little distance from Sir Roger's house, among the *ruins*<sup>2</sup> of an old *abbey*<sup>3</sup> there is a long walk of aged elms; which are shot up so very high, that when one passes under them, the *rooks*<sup>4</sup> and crows that rest upon the tops of them seem to be *cawing*<sup>5</sup> in another region. I am very much delighted with this sort of noise, which I consider as a kind of natural prayer to that Being who supplies the wants of his whole *creation*,<sup>6</sup> and who, in the beautiful language of the *Psalms*,<sup>7</sup> feedeth the young ravens that call upon him. I like this retirement the better, because of an ill report it lies under of being *haunted*,<sup>8</sup> for which reason (as I have been told in the family) no living creature ever walks in it besides the chaplain. My good friend the butler desired me with a very grave face not to venture myself in it after sunset, for that one of the footmen had been almost frightened out of his

1. 服裝. 2. 頽垣. 3. 寺院. 4. 白頸鴉. 5. 鴉鳴之聲. 6. 世界. 7. 聖詩. 8. 鬼魅所迷.

但是他沒有說出別的緣由。經我的觀察這圖畫中有幾點稍不滿意，我的隨從稟報我說，這是正對〔樂求先生〕的意旨，由他自己熱切的要求，那僕人被畫着穿制服，因為他曾穿了制服去救他的主人。

## 問 題

1. 樂求先生怎樣使他的僕人愛他？
2. 一個胸懷窄狹的主人對待有價值的僕人往往是怎樣的？
3. 試述美術品陳列室裏的一張圖畫。

## 柯佛蘭的夜間恐懼

愛狄生裘西芬（註見前）

在〔樂求先生〕府上離開沒有很遠，介在一個古寺院頹垣敗瓦之間，有一條老年榆樹林底下的路，這榆林高入雲霄，所以一個人在此榆林下經過的時候，白頸鴉同烏鴉的叫聲宛似在別的地方。我是很喜歡聽這種聲音的，我以為牠是一種天然的祈禱者對上帝所發的一種禱告，因為滿意了他們的慾望之故。而且牠，在美麗文詞的聖詩篇裏說，這是要叫乳鴉來飼哺。我很愛這一個幽靜的去處，因為有一個不好消息說，那裏是有鬼魅的；因此之故（我友〔樂求先生〕家裏人家說與我知）沒有一個人走進過這榆林，祇有一個教士。我友愛的隨侍正言厲色的對我說，太陽落山之後，切勿冒險去經過，因為僕人當中的一個，嚇得魂不附體

wits by a *spirit*<sup>1</sup> that appeared to him in the shape of a black horse without a head; to which he added, that about a month ago one of the maids coming home late that way with a *pail*<sup>2</sup> of milk upon her head, heard such a rustling among the bushes that she let it fall.

\* I was taking a walk in this place last night between the hours of nine and ten; and could not but fancy it one of the most proper scenes in the world for a ghost to appear in. The ruins of the abbey are scattered up and down on every side, and half covered with ivy and elder-bushes, the *harbours*<sup>3</sup> of several *solitary*<sup>4</sup> birds which seldom make their appearance till the dusk of the evening. The place was formerly a churchyard, and has still several marks in it of graves and burying-places. There is such an *echo*<sup>5</sup> among the old ruins and *vaults*,<sup>6</sup> that if you *stamp*<sup>7</sup> but a little louder than ordinary, you hear the sound repeated. At the same time the walk of elms, with the croaking of the *ravens*<sup>8</sup> which from time to time are heard from the tops of them, looks exceeding solemn and venerable. These objects naturally raise *seriousness*<sup>9</sup> and attention; and when night heightens the awfulness of the place, and pours out her *super-numerary*<sup>10</sup> horrors upon everything in it, I do not at all wonder that weak minds fill it with *spectres*<sup>11</sup> and *apparitions*.<sup>12</sup>

*Mr. Locke*,<sup>13</sup> in his chapter of the *Association of Ideas*,<sup>14</sup> has very curious remarks to show how by the *prejudice*<sup>15</sup> of education one idea often introduces into the mind a whole set that bear no resemblance to one another in the nature of things. Among several examples of this kind, he produces the following instance. "The ideas of *goblins*<sup>16</sup> and sprites have really no more to do

1. 鬼. 2. 桶. 3. 巢穴. 4. 孤獨. 5. 回聲. 6. 墓穴. 7. 頓足. 8. 烏鴉. 9. 敬畏之心. 10. 過多. 11. 鬼. 12. 妖, 鬼. 13. 英國著名哲學家. 14. 思想之聯合. 15. 偏見. 16. 惡魔.



在那邊看見鬼出現，這個鬼像一匹黑馬而沒有頭；講這一樁事，他又說，一個月的以前，女傭中的一個她回來略晚了些，頭上頂了一桶牛乳，她聽見了樹林中瑟瑟的怪聲，將牛乳都倒光了。

昨夜九時至十時之間，我在這榆林之下散步，我祇有幻想到這一個所在是世界上最適宜的地方，讓鬼去出現。這已淪為邱墟的古寺院的磚瓦，滿佈在路旁，有一半是為長春藤和年深的小叢樹所遮掩，這幽靜鳥類的巢空，很不容易看到，他們的蹤跡，除非薄暮黃昏之時可見，這一個地方以前是一個禮拜堂外的墓地，仍有幾處坟墓和投葬骷髏的痕跡。在遠年的廢壘同墳穴中間有很沉重的回聲，倘然你的脚步重了些，你就有回聲可以聽到。同時間棲在這一行榆樹林巔上烏鴉的叫聲，時時可以聽到的，烏鴉的狀態很莊嚴而可以尊敬似的。這許多景象產生了一種謹肅之心和注意尤其是在這冷僻而夜深人靜之時；在這裏的事物格外的恐懼，所以我並不奇異到思想薄弱之人的腦海中充滿了妖魔鬼怪的幻象。

大哲學家〔洛克先生〕所著的一篇思想聯合論裏的一節，很發人深省，值得注意的，關於教育上的謬誤，當一個意旨進了腦筋裏，便發生了不相同的感應甚至於對天然的事物。似此一類的幾個例，〔洛克先生〕發生了下面的一段議論。“深黑夜裏和白日裏對於精靈鬼怪沒有關係的；

with darkness than light: yet let but a foolish maid *inculcate*<sup>1</sup> these often on the mind of a child, and raise them there together, possibly he shall never be able to separate them again so long as he lives; but darkness shall ever afterwards bring with it those frightful ideas; and they shall be so joined, that he can no more bear the one than the other.”

As I was walking in this solitude, where dusk of the evening *conspired with*<sup>2</sup> so many other occasions of terror, I observed a cow grazing not far from me, which an imagination that is apt to startle might easily have *construed into*<sup>3</sup> a black horse without a head: and I dare say the poor footman lost his wits upon some such trivial occasion.

My friend Sir Roger has often told me with a great deal of mirth, that at his first coming to his estate he found three parts of his house altogether useless; that the best room in it had the reputation of being haunted, and by that means was locked up; that noises had been heard in his long gallery, so that he could not get a servant to enter it after eight o'clock at night; that the door of one of his chambers was *nailed up*,<sup>4</sup> because there went a story in the family that a butler had formerly hanged himself in it; and that his mother, who lived to a great age, had shut up half the rooms in the house, in which either her husband, a son, or daughter had died. The knight seeing his *habitation*<sup>5</sup> reduced to<sup>6</sup> so small a *compass*,<sup>7</sup> and himself in a manner shut out of his own house, upon the death of his mother ordered all the *apartments*<sup>8</sup> to be flung open, and *exorcised*<sup>9</sup> by his chaplain who lay in every room one after another, and by that means *dissipated*<sup>10</sup> the fears which had so long reigned in the family.

1. 諄諄勸教. 2. 相因而生. 3. 誤爲. 4. 釘着. 5. 居處. 6. 減至. 7. 空地.  
8. 房間. 9. 祈禱以祛邪. 10. 化淨.

但是對於一個愚笨的女孩子時常說到鬼魅，使她腦筋印象很深，這種印象同時的露現出來，這印象她永生也不能拋離；一到了黑暗時光，更易發生恐怖的意旨。這懼怕的意旨便也聯結起來，但是她不能有一個怕鬼魅的印象，或者有別的附會的心理。

我在這榆林裏蹣跚，夜色漫漫，與恐怖的情況，相因而至，我考慮到一隻老鴉，離我也不十分遠，這隻烏鴉，或也足使他們幻想到別的，竟誤爲沒有頭的一匹黑馬：我決斷的說這一個可憐的僕人，嚇得魂不附體，也是爲逢了這細小的東西。

我的朋友〔樂求先生〕，用滑稽態度時常對我講，他起始來到這個居處，他找出來房屋裏的三部份，是沒有用的；最優美的一間房子，人家都說他有鬼出現的，因此之故這間房屋是上鎖的；在那長形的陳列室聲音可以聽到的，所以在晚上八點鐘後〔樂求先生〕，不能喚到一個僕人進來；因爲他房間裏一個的門，已經封釘，在他家庭裏流傳一個故事，說從前有一個僕人，在這房屋裏自縊而死的；〔樂求先生〕的年齡很高的母親，吩咐將房屋的一半都關閉，在這關閉的房屋裏，或是他的丈夫，一個兒子，一個女兒所死的地方。〔樂求先生〕的住所，看起來減少到很小範圍，他自己好似關閉到門外去了，自他母親逝世之後，〔樂求先生〕命將所有的房間開啓，也請了教士祈禱求福，這教士也在每個房間裏居住過，以爲如此足以消散長久盤據在他家庭中的疑懼。

I should not have been thus particular upon these ridiculous horrors, did I not find them so very much *prevail*<sup>1</sup> in all parts of the country. At the same time I think a person who is thus terrified with the imagination of ghosts and spectres much more reasonable than one who, contrary to the reports of all historians *sacred*<sup>2</sup> and *profane*,<sup>3</sup> ancient and modern, and to the *traditions*<sup>4</sup> of all nations, thinks the appearance of spirits *fabulous*<sup>5</sup> and *groundless*.<sup>6</sup> could not I give myself up to this general *testimony*<sup>7</sup> of mankind, I should to the relations of particular persons who are now living, and whom I cannot distrust in other matters of fact. I might here add, that not only the historians, to whom we may join the poets, but likewise the philosophers of *antiquity*<sup>8</sup> have favoured this opinion. *Lucretius*<sup>9</sup> himself, though by the course of his philosophy he was obliged to maintain that the soul did not exist separate from the body, makes no doubt of the reality of apparitions, and that men have often appeared after their death. This I think very remarkable; he was so pressed with the matter of fact which he could not have the *confidence*<sup>10</sup> to deny, that he was forced to account for it by one of the most *absurd*<sup>11</sup> unphilosophical notions that was ever started. He tells us, that the surfaces of all bodies are *perpetually*<sup>12</sup> flying off from their respective bodies, one after another; and that these surfaces or thin cases included each other whilst they were joined in the body like the coats of an onion, are sometimes seen entire when they are separated from it; by which means we often behold the shapes and shadows of persons who are either dead or absent.

I shall *dismiss*<sup>13</sup> this paper with a story out of *Josephus*,<sup>14</sup> not

1. 盛行. 2. 神聖. 3. 卑鄙. 4. 傳記. 5. 荒誕. 6. 無根據. 7. 證據. 8. 古代. 9. 羅馬詩人. 10. 自信. 11. 可笑的. 12. 永久. 13. 結束. 14. 猶太著名史學家.



我將不縷述這種可笑的恐怖，這一類的事情在我們國家裏是很普遍的。同時我想，一個人這樣的有幻想鬼怪妖魔的恐怖，較之一個反對神聖清潔的歷史上的古代的或近代的記錄也不信任各國的史料記錄，而祇想迷信鬼神的爲誕誕不經，比較起來前者爲有理由，我亦深信不疑這是普通人類相信的證據。我將說到幾個人他們現還生存，事實上講我不得不信任他們。我寫到這裏，我要多寫些，不但是一般歷史家，從歷史家可以聯想到詩人，而古時代的哲學家也贊成此意見。

大詩人〔羅克利休士〕，雖是遵照他哲學上的主張，他維持一種意見，以爲靈魂離開了肉體是不能存在的，沒有疑惑的，真的靈魂可以於這人死後可以發現，這我想是很重要的，〔羅克利休士〕先生爲事實所逼迫，他是沒有信任心去否認，因他如此的被迫他用很矛盾而不合哲學的概念去掩飾他的學說，這個概念別人沒有發現過，他對我們說，我人肉體的外表永久地一層一層離開了各該人的肉體而望外面飛出去；這一種外表或叫之謂薄膜，在牠沒有飛離肉體，一個包裹一個，好似大蒜的衣，我們有時可以看見完全的衣，這人死了或是不在，我們所看見鬼的形狀，亦同此理，

我將引述史學家〔約瑟弗斯〕的一篇史料，以爲本文之結束，

so much for the sake of the story itself as for the *moral reflections*<sup>1</sup> with which the author concludes it, and which I shall here set down in his own words. ‘Glaphyra, the daughter of King Archelaus, after the death of her two first husbands (being married to a third, who was brother to her first husband, and so passionately in love with her that he turned off his former wife to make room for this marriage) had a very odd kind of dream. She fancied that she saw her first husband coming towards her, and that she embraced him with great tenderness; when in the midst of the pleasure which she expressed at the sight of him, he reproached her after the following manner: ‘Glaphyra,’ says he, ‘thou hast *made good*<sup>2</sup> the old saying, that women are not to be trusted. Was not I the husband of thy *virginity*?<sup>3</sup> Have I not children by thee? How couldst thou forget our loves so far as to *enter into*<sup>4</sup> a second marriage, and after that into a third, nay to take for thy husband a man who has so *shamelessly*<sup>5</sup> crept into the bed of his brother? However, for the sake of our past loves, I shall free thee from thy present *reproach*,<sup>6</sup> and make thee mine forever.’ Glaphyra told this dream to several women of her acquaintance, and died soon after.” I thought this story might not be *impertinent*<sup>7</sup> in this place, wherein I speak of those kings: besides that, the example deserves to be taken notice of as it contains a most certain *proof*<sup>8</sup> of the immortality of the soul, and of Divine Providence. If any man thinks these facts *incredible*,<sup>9</sup> let him enjoy his own opinion to himself, but let him not endeavour to disturb the belief of others, who by *instances*<sup>10</sup> of this nature are excited to the study of virtue.

1. 倫理上之概念. 2. 使徵實. 3. 處女時代. 4. 訂合. 5. 無恥. 6. 責備. 7. 不關. 8. 證明. 9. 不可信. 10. 證例.

我的所以引述這故事不注重於故事之內容，而注重該故事於道德立場上的倫理思想，這個故事，我將原文寫在下面。〔格蘭菲亞〕是〔阿幾羅斯〕皇帝的女兒，嫁過的二個丈夫都死了，（與第三個丈夫結過婚，這第三個丈夫是他第一個丈夫的兄弟，二人很熱愛的，所以第三個丈夫將髮妻拋却，以便和她結婚）；嫁了第三個丈夫後，她得一很奇異的夢兆，她好似看見他第一個丈夫走近到伊身邊，她便很溫柔的將她丈夫抱住了，她看見了表示心中的快慰。但是她丈夫責備她說下面的話：‘格蘭菲亞，’她丈夫講，‘你是已經實踐了一句惟女子不足信仰的老話，我不是你處女時代的丈夫麼？你也沒有和我生過兒女麼？怎麼你忘記了我倆過去的恩愛，而去締結第二個婚約，第三個婚約，不對的，去選擇一個丈夫，他是沒有羞恥的爬到他兄長的床上？無論如何，因為我們過去的情愛，我也不來責備你了，我始終是愛你的，〔格蘭菲亞〕將這個夢說與他的女伴知道，她沒有好久便死了，’我想這一個史料，祇少在這一點不是不適切的，不論何時所講到的歷代皇帝有一個榜樣去注意到這樣一類的事情，有一個確切無疑的證明靈魂是永不消滅的，神權也是永久的。倘然，不論何人，對於這類事情是不足致信的，不妨去信任他自己的意見，不必嘗試去擾亂別人的信任，不要去擾亂一般有熱望去研究因果關係的人們。

## Questions

1. Describe the appearance of the spirit? What do you think about it.
2. Describe the ruins of the abbey.
3. What was the thought of Mr. Locke?

## THE FREEDOM OF THE FLY

JOHN RUSKIN (1819-1900)

John Ruskin, art critic and philosopher, was the son of a wealthy London wine merchant. His famous works are "Modern Painters," "The Seven Lamps of Architecture," and "The Stones of Venice." Always taking a deep interest in economic questions, Ruskin delivered and published numerous lectures on a wide range of subjects—art, pleasure, religion, war, work and so forth, and he was acknowledged to be one of the greatest thinkers of the time. Often his views were impracticable and even eccentric, but behind them there was always evident a sincere desire to promote the well-being of the people.

We can nowhere find a better *type*<sup>1</sup> of a perfectly free creature than in the common house fly. Nor free only, but brave. There is no *courtesy*<sup>2</sup> in him; he does not care whether it is king or *clown*<sup>3</sup> whom he teases; and in every step of his swift *mechanical*<sup>4</sup> march, and in every pause of his resolute observation, there is one and the same expression of perfect *egotism*,<sup>5</sup> perfect independence and *self-confidence*,<sup>6</sup> and conviction of the world's having been made for flies. Strike at him with your hand; and to him, the aspect of the matter is, what to you it would be, if an acre of red clay, ten feet thick, tore itself up from the ground and came crashing down with an aim. He steps out of the way of your hand, and *alights*<sup>7</sup> on the back of it. You cannot

1. 例. 2. 禮貌. 3. 村夫. 4. 機械的. 5. 惟我獨尊. 6. 自信. 7. 飛落.



## 問 題

1. 試述鬼的出現，你對於這個的見解怎樣？
2. 試述寺院的衰頹之象。
3. 洛克先生的思想是怎樣？

## 蒼 蠅 的 自 由

羅斯金約翰（生於1819年，死於1900年）

[羅斯金約翰]是一個文藝上的批評家，同時，也是一個哲學家，是倫敦的富有酒商的兒子。他的出名的著作是“近代的畫家；”“構造學上的七盞燈；”還有“[威尼斯]的古石。”他的著作往往談到經濟學上的深切有趣的問題，[羅斯金]對於演說的題目非常多，並且也有許多出版物，如同關於文藝的，詠誦的，宗教的，戰爭的，還有許多其他門類的，他是被公認為當時的大思想家，他的觀察往往不切實際並且不切時務的，其實那些觀察的背後藏着忠誠的意旨，要為人民造福哩。

我們不論在什麼地方都不能找到比較在普通的屋子裏的蒼蠅再要來得自由些的動物了。那些蒼蠅不但自由，並且非常勇敢。牠並不顧到一切的禮節。牠不顧牠所嘗着的東西是王帝的，還是村夫的東西；在牠步步的機械式的敏捷的進行過去，在牠仔細的觀察以後才憩息下來，牠是完全的惟我獨尊的，牠是完全獨立的，並且也自信自的，深信這個世界是為蒼蠅而創造的，要是你把手去一擊牠，對於牠，那個事實是這樣的，對於你想起來也是以為這樣的，好像用一畝大的赤土，十尺厚，由地上轟了起來，很正確的，看準了目標的打下去一般。但是牠却在你的手下走了出來，飛落在你的手背上了，你是嚇不

*terrify*<sup>1</sup> him, nor govern him, nor persuade him, nor convince him. He has his own positive opinion on all matters; not an unwise one, usually, for his own ends; and will ask no advice of yours. He has no work to do—no *tyrannical instinct*<sup>2</sup> to obey. The *earthworm*<sup>3</sup> has his digging; the bee her gathering and building; the spider her *cunning*<sup>4</sup> network; the ant her treasury and accounts. All these are comparatively slaves, or people of business. But your fly, free in the air, free in the chamber—a black *incarnation*<sup>5</sup> of *caprice*<sup>6</sup>—*wandering*,<sup>7</sup> *investigating*,<sup>8</sup> *flitting*,<sup>9</sup> *firting*,<sup>10</sup> *feasting*<sup>11</sup> at his will, with rich variety of choice in feast, from the heaped *sweets*<sup>12</sup> in the *grocer's*<sup>13</sup> window to those of the *butcher's*<sup>14</sup> back yard—what freedom is like his?

### Questions

1. Describe the deep interest of this essay.
2. What do you think of the freedom of the fly?
3. Whether it is good for fly having no work to do.
4. Compare the freedom of fly with other creatures.

## DEATH OF LITTLE NELL

CHARLES DICKENS (1812-1870)

Charles Dickens, the "prince of story-writers," was born at Portsmouth, England. His parents were miserably poor and his father was at one time put in prison for debt, where his family went to reside with him. As he had to go to work before ten years old to help support the family, he had little opportunity for getting an education. In his boyhood, he worked in an old warehouse, dirty, decayed, and infested with rats. There he toiled from early morning till eight o'clock at night. His hard

1. 使怕。 2. 不可遏制之天性。 3. 蚯蚓。 4. 靈巧。 5. 代身物。 6. 朝三暮四。 7. 遊行。 8. 考察。 9. 翱翔。 10. 跳動。 11. 宴食。 12. 糖食。 13. 雜貨店。 14. 肉莊的。

怕牠的，也管不了牠的，你也勸不服牠的，並且也說不服牠的，牠對的各種事情都有絕對的主見，牠並不是不聰明，普通是因為牠自己的目的而如此的；牠是總不請來求你的忠告的，他是沒有工作做的——他有一種不可遏制的不服從的天性。那蚯蚓牠有牠的掘土的工作，那蜜蜂有牠的聚藏和建造的工作，那蜘蛛有牠的靈巧的做網工夫，那螞蟻有牠的聚藏和計算的工夫，一切的東西都是比較的有奴隸性，或者說是有職業的人民。但是你這個蒼蠅，在空中毫無拘束的；在房間裏也是毫無拘束的。——是一個黑色的朝三暮四的化身物——飛來飛去，東看西望，東飛西撞，跳跳躍躍任意的亂喫，選喫着各種筵席的好東西，到雜貨店的廚窗裏的糖菓堆裏去喫，到肉莊的後作場上去喫，——還有什麼再比牠自由的了？

## 問 題

1. 試述這篇文章的深切的旨趣。
2. 你對於蒼蠅的自由感想如何？
3. 蒼蠅沒有工作是好是壞？
4. 試比較蒼蠅和其他動物的自由。

## 悼小納爾的死亡

迭更司却爾斯（生於1812年，死於1870年）

[迭更司却爾斯]是小說家之王，他是生在[英格蘭]的[柏德馬河司]地方。他的父母是貧賤得可憐，他的父親曾經有一次因為欠了債吃官司，在監獄裏他的家屬竟去和他住在一處，在十歲以前他就去工作，補助家庭的用度，因此他很少得到教育的機會，在孩子的時候，他在一個老的棧房裏工作，那裏真污穢，又爛臭，並且有老鼠擾害。在這個地方，他要一早辛苦起直至晚上八點鐘才止。他的困難的

life fostered in him an unusual strength of character and made him a keen observer of life going around him. He was fond of reading and very diligent in his studies. He spent all his spare hours in the library. Later on, he became a newspaper reporter. When he was twenty-five years old he established his fame as a great writer by publishing "The Pickwick Papers," which became the most popular book of the day and has generally been considered as one of his best books. His other popular works are "Oliver Twist," "Nicholas Nickleby," "Old Curiosity Shop," "Little Dorrit," "A Tale of Two Cities," and "David Copperfield," the last is specially interesting as being largely autobiographical and revealing many of his own experiences in youth. His novels were the first stories to portray the life of poor people of the lower classes, and their success brought him both fame and wealth. He died at the age of fifty-eight and was buried in Westminster Abbey, leaving behind him an enormous amount of good stories which would fill at least twenty large volumes.

She was dead. No sleep so beautiful and calm, so free from trace of pain, so fair to look upon. She seemed a creature fresh from the hand of God, and waiting for the breath of life; not one who had lived, and suffered death. Her *couch*<sup>1</sup> was dressed with here and there some *winterberries*<sup>2</sup> and green leaves, gathered in a spot she had been used to favour. "When I die, put near me something that has loved the light, and had the sky above it always." These were her words.

She was dead. Dear, gentle, patient, noble Nell was dead. Her little bird—a poor, *slight*<sup>3</sup> thing, the pressure of a finger would have *crushed*<sup>4</sup>—was *stirring*<sup>5</sup> *nimbly*<sup>6</sup> in its cage; and the strong heart of its child-mistress was *mute*<sup>7</sup> and motionless for ever! Where were the traces of her early cares, her *sufferings*<sup>8</sup> and *fatigues*?<sup>9</sup> All gone. Sorrow was dead, indeed, in her; but peace and perfect happiness were born—*imaged*<sup>10</sup> in her *tranquil*<sup>11</sup> beauty and *profound*<sup>12</sup> *repose*.<sup>13</sup>

1. 柩。 2. 臘梅花。 3. 孱弱。 4. 撞碎。 5. 吵鬧。 6. 無力。 7. 靜默。 8. 寬容。  
9. 辛苦。 10. 想像。 11. 靜悄的。 12. 沉默。 13. 偃臥。



生活養成他一種非常的性情，並且在他的環境之下造成他一個善於監督的人。他是喜歡讀書，並且勤於學問的，他把空閒的時間都費在圖書館裏。隨後他又變成了新聞記者。當他廿五歲的時候，他出版了“*The Pickwick Papers*,”因此就出名了，被視為大著作家了。算是那時候最通行的書本，並且視為最好的書籍。他的其他的著名的書如：“*Oliver Twist*” “*Nicholas Nickleby*,” “*Old Curiosity Shop*,” “*Little Dorrit*,” “*A Tale of Two Cities*,” “*David Copperfield*”等著作，那最後的一本著作，是最有趣味的，是他的自傳，暗示着他幼年時的經歷。他的小說是描摹貧民和下等階級的生活，結果使他成名和富貴。他死的年齡是五十五歲，被葬在[威明士德士院，]他死後留下了許多的好小說，足足的至少有二十大厚冊。】

她死了。再沒有睡着的態度這樣的美麗和這樣的平靜了。如此的放棄了一切的痛苦的痕跡，看上去是如此的可愛。她看上去真好像是剛剛才由上帝造成的，正等着落地呼吸；不像活着的人，却受到死亡了。她的靈柩遮滿了臘梅花和碧綠的葉子，還堆滿在她所常到的地方。“當我死了以後，把我放近在那喜歡亮光的東西，的地方，並且要時常見到天的地方。”這是她臨死時說的話。

她是死了。那可愛的，溫柔的，有耐性的，莊重的，[納爾]死亡了 她的那只小鳥，——一只可憐的，孱弱的動物，那指頭把牠一壓，就會使牠破裂的小鳥——在牠的籠中無力地吵鬧；牠小姐的熱誠的心是從此的靜默和不動了！她的早年的撫育的痕跡到那裏去了，她所受的痛苦的痕跡和勞苦的痕跡又到那裏去了呢？一切都消滅了。的確，在她的悲愁，是終止了；平安和完全的快樂是產生了——從她的靜悄的美麗神態和沉默的偃臥的神態之中可以幻想得出來。

And still her former self lay there, unaltered in this change. Yes, the old fireside had smiled upon that same sweet face; it had passed like a dream through *haunts*<sup>1</sup> of misery and care—at the door of the poor schoolmaster on the summer evening, before the *furnace*<sup>2</sup> fire upon the cold wet night, at the still bedside of the dying boy, there had been the same mild and lovely look. So shall we know the *angels*<sup>3</sup> in their majesty after death.

The old man held one *landguid*<sup>4</sup> arm in his, and the small *tight*<sup>5</sup> hand folded to his breast for warmth. It was the hand she had stretched out to him with her last smile—the hand that had led him on through all their *wanderings*.<sup>6</sup> *Ever and anon*<sup>7</sup> he pressed it to his lips, then *hugged*<sup>8</sup> it to his breast again, murmuring that it was warmer now; and as he said it he looked in *agony*<sup>9</sup> to those who stood around, as if *imploing*<sup>10</sup> them to help her.

She was dead, and past all help or need of help. The ancient rooms she had seemed to fill with life even while her own was waning fast, the garden she had tended, the eyes she had gladdened, the noiseless haunts of many a thoughtful hour, the paths she had *trodden*<sup>11</sup> as it were but yesterday, could know her no more. “It is not,” said the schoolmaster, as he bent down to kiss her on the cheek, and gave his tears free *vent*<sup>12</sup>—“it is not in this world that Heaven’s justice ends. Think what it is, compared with the world to which her young spirit has winged its early flight, and say, if one deliberate wish, expressed in solemn tones above this bed, could call her back to life, which of us would utter it?”

She had been dead two days. They were all about her at the time, knowing that the end was drawing on. She died soon

1. 纏繞. 2. 爐子. 3. 神仙. 4. 衰弱. 5. 貼身的. 6. 遊行. 7. 常常. 8. 擁抱. 9. 痛若. 10. 請求. 11. 踏. 12. 瀉出.

還是她從前的她，現在躲在那裏，生時和死時並沒有什麼變化。是了，那舊日的爐旁也曾經笑迎着這同一個多情的面孔的啊；她現在已經好比從那纏繞的鄙陋和勞心的環境中醒過夢來了——在夏天的晚上，在可憐的小學校長的門前，在寒冷的夜裏的火爐的旁邊，在這個躺着的孩子的靜悄的牀邊，還是這同一樣的溫柔的，可愛的面貌啊，所以我們知道，在死後是有神仙在他們的背後啊。

那老年的人伸出了他的一只瘦弱的臂膀，那小小的貼身的手，懷抱着在他的胸懷裏取暖，這只手，就是她最後一次笑的時候，伸出着向他的那手啊——那手也正是他每次領她去遊玩時，牽領她的那手啊。往往把她的手，放到嘴唇那裏，隨後又伸了回去，抱在懷裏，輕聲說着，現在暖一些了；他這樣的說道，他對於周圍立着的人看着的人非常痛苦，似乎他在請求他們去救助她啊。

她是死了，一切救助是終於無用了，一切的要求救助也沒有用了，那以前的房間，她似乎想終身寄居的房間，那她所常到的花園，那她所喜歡看的眼睛，那曾經一度靜悄的常到的地方，還有那她所踐踏過的狹徑，都好像是昨天的情境，現在都不能再和她發生關係了。“這個不能了”那小學校長說道，當時他偃身下去吻着她的面孔，他的眼淚忍不住的流下來了——“在這個世界上是辦不到了，這是上帝的公正的結局啊。我們來試想這些緣故，來比較一下她幼年時候所漫遊着的世界，你說是否一個人他想得到一種稱心如意的心願，在靜默地用言語來在這牀邊表示，能夠把她的性命叫了回來的，我們之中，誰又能叫得她回來呢？”

她已經死了兩天了，那時他們是始終的陪着她，他們都知道死之神是終於把她拖去了，她在天一亮的時候就過世了。

after *daybreak*.<sup>1</sup> They had read and talked to her in the earlier portion of the night; but as the hours *crept on*<sup>2</sup> she sank to sleep. They could tell, by what she faintly uttered in her dreams, that they were of her wanderings with the old man. They were of no painful scenes, but of those who had helped them and used them kindly; for she often said, "God bless you!" with great fervour. Waking, she never wandered in her mind but once, and that was at beautiful music which, she said, was in the air, God knows. It may have been.

Opening her eyes at last from a very quiet sleep, she begged that they would kiss her once again. That done, she turned to the old man, with a lovely smile upon her face—such, they said, as they had never seen, and never could forget—and clung with both her arms about his neck. She had never murmured or complained, but with a quiet mind, and manner quite unaltered—save that she every day became more earnest, and more grateful to them—*faded*<sup>3</sup> like the light upon the summer's evening.

The child who had been her little friend came there almost as soon as it was day with an offering of dried flowers, which he begged them to lay upon her breast. He told them of his dream again, and that it was of her being *restored*<sup>4</sup> to them, just as she used to be. He begged hard to see her, saying that he would be very quiet, and that they need not fear his being alarmed, for he had sat alone by his younger brother all day long when he was dead, and had felt glad to be so near him. They let him have his wish; and indeed he kept his word, and was in his childish way a lesson to them all.

Up to that time the old man had not spoken once—except to her—or stirred from the bedside. But when he saw her little

1. 天明. 2. 爬上, 進行. 3. 消滅. 4. 復原, 收回.



他們還曾在早半夜的時候講故事給她聽和她談話的，但是時光一些一些的捱過去，他終於長眠了。他們都能夠說出她在夢囈裏說話，她說着他們和一個老年人都和她在一處玩耍。當時他們都並沒有痛苦的印像，不過那些幫他們忙的和時常待他們很好的人們，却有一種痛苦的感想，因為她時時很懇切的說着“上帝祝福你們！”她醒着，她心中從沒有這樣的想着，有一次是這樣了，她說着有一種很幽揚的音樂之聲在天空之中，祇有上帝知道了，這個或者是有的。

在一次很平靜的睡眠之中，她最後睜開了眼睛，她要求他們再一度的吻她一吻。吻過了以後，她的頭向着那老人，她面孔上帶了一種可愛的笑容——依他們說，這樣的態度，他們是從未見過的，並且他們也永不能忘却的——她把雙手抱住了他的頭頸。她是從不呻吟和怨恨的，她是始終平心靜氣的，幽靜的舉止也始終不變的——不過她一天一天的格外和他們親近了，格外的感激他們了——她的物化好比是夏天的將晚的陽光消滅了。

那一個孩子，是她的小朋友，當天一亮以後他就來了，帶了一束乾了的花來弔她，他要求着把這花去放在她的胸前，他重新又把他的夢告訴他，這個又把她在他們的腦海之中叫回來了，她正是如此的啊。他堅持着請求要去看看她，說着他一定非常靜悄的，他們不必驚惶着他會大驚小怪，因為他也曾獨自的一天到晚的坐在他死去的小弟弟的旁邊，他很近的在他的旁邊，他並不不高興。他們也就讓他成全他的心願；並且的確，他是守信用的，他的孩子行爲是天真爛漫的，他們都敬佩他。

一直等到這個時候，那老人從沒有說過一次話——除出了和她說話——也沒有在牀邊動過一動。但是當他一見了她的小

favourite, he was moved as they had not seen him yet, and made as though he would have him come nearer. Then, pointing to the bed, he burst into tears for the first time; and they who stood by, knowing that the sight of this child had done him good, left them alone together.

Soothing him with his *artless*<sup>1</sup> talk of her, the child persuaded him to take some rest, to walk abroad—to do almost as he desired him. And when the day came on which they must remove her in her earthly shape from earthly eyes forever, he led him away, that he might not know when she was taken from him. They were to gather fresh leaves and *berries*<sup>2</sup> for her bed.

And now the bell—the bell she had so often heard by night and day, and listened to with solemn pleasure, almost as to a living voice—rang its *remorseless*<sup>3</sup> toll<sup>4</sup> for her, so young, so beautiful, so good. *Decrepit*<sup>5</sup> age, and *vigorous*<sup>6</sup> life, and blooming youth, and helpless infancy, *poured forth*<sup>7</sup>—on *crutches*<sup>8</sup>, in the pride of health and strength, in the full blush of promise, in the mere dawn of life—to gather round her tomb. Old men were there, whose eyes were *dim*<sup>9</sup> and senses failing—grandmothers, who might have died ten years ago and still been old—the deaf, the blind, the lame, the *palsied*<sup>10</sup>—the living dead, in many shapes and forms, to see the closing of that early grave.

Along the crowded path they bore her now—pure as the newly fallen snow that covered it, whose day on earth had been as fleeting. Under that *porch*<sup>11</sup> where she had sat when Heaven, in its mercy, brought her to that peaceful spot, she passed again; and the old church received her in its quiet shade. They carried her to one old *nook*,<sup>12</sup> where she had many and many a

1. 無藝術的。 2. 梅花。 3. 殘忍。 4. 葬時集會的鐘聲。 5. 老弱。 6. 活潑。 7. 瀾至。 8. 拐杖。 9. 朦朧。 10. 半癱。 11. 門間。 12. 幽隱之所。

朋友，他就動了，他們直到現在還沒見他動過哩，並且似乎他想要他走近些去。於是他又指着牀上，他立刻眼淚直流下來了；他們立在旁邊的人，知道他見了這個孩子是於他有益的，就留着他們二人在這裏了。

那孩子把關於她的事情，去安慰他，又勸他稍微去歇息歇息，出去散散步——服侍着他所要他做的事情。當時光一些一些的過去時候，他們須得把她的遺體搬到凡人所永遠不能看見的地方去了，因此他把他領走了，這樣才可以使他不知道，她究竟在什麼時候從他那裏奪了去了。他們聚集着新鮮的葉子和梅花放在她永睡的牀上。

現在那個鐘——那個鐘聲，她生時是常常聽到的，日日夜夜聽到的，她很嚴肅地和喜歡地聽着，真是有十分的生氣——牠現在為她敲着牠的殘忍的葬時集會的鐘聲了，她是如此的年輕，如此的美麗，如此的姣好。那年老的人，還有活活潑潑的人，還有正成年的青年，還有無補於事的小孩子，都向前走去——有的拿了拐杖走路，正驕傲着他的健康和有力。有的面孔上帶了青春的紅潤之色，正是活着有生氣的時期——都來圍在她的坟墓之旁。年紀老的人都聚在那裏，他們的眼睛都是朦朧，他們的知覺都已消失——那年老的太太們本當在十年前應該死了，他們却依然老健——那聾子，那瞎眼，那跛子，那癱子，——那有生如死的人們，各種不同狀態的人，却來觀看這先葬的坟墓。

在那擁擠的狹道上，他們把她帶走——那路上散鋪滿了像剛才下過雪後的白花，她在世界上所度的日子已經很快的掠過了。在在這個她現在所放着的門房之下，就是上天賜給她生命的時候的太平地方，她又要在這裏經過了。在那陰森之處那老教堂又把她收留下來了。他們把她帶到一所幽隱之處，這個地方他也曾屢次的坐着默思，

time sat musing, and laid their burden softly on the pavement. The light streamed on it through the coloured window—a window where the boughs of trees were ever *rustling*<sup>1</sup> in the summer, and where the birds sang sweetly all day long. With every breath of air that stirred among those branches in the sunshine, some trembling, changing light would fall upon her grave.

“Earth to earth, ashes to ashes, dust to dust.” Many a young hand dropped in its little *wreath*<sup>2</sup>—many a *stifled*<sup>3</sup> *sob*<sup>4</sup> was heard. Some, and they were not a few, knelt down. All were sincere and truthful in their sorrow. The service done, the *mourners*<sup>5</sup> stood apart, and the villagers closed round to look into the grave before the stone should be replaced.

One called to mind how he had seen her sitting on that very spot, and how her book had fallen on her *lap*,<sup>6</sup> and she was gazing with a *pensive*<sup>7</sup> face upon the sky. Another told how he had wondered much that one so delicate as she should be so bold; how she had never feared to enter the church alone at night, but had loved to *linger*<sup>8</sup> there when all was quiet, and even to climb the tower-stair, with no more light than that of the moon rays stealing through the *loop-holes*<sup>9</sup> in the thick old walls. A whisper went about among the oldest there that she had seen and talked with angels; and when they called to mind how she had looked and spoken, and her early death, some thought it might be so indeed.

Thus, coming to the grave in little *knots*,<sup>10</sup> and glancing down, and giving place to others, and falling off in whispering groups of three or four, the church was cleared in time of all but the *sexton*<sup>11</sup> and the mourning friends. Then, when the *dusk*<sup>12</sup> of

1. 柩擦之聲。 2. 花圈。 3. 窒塞。 4. 嗚咽。 5. 送葬者。 6. 膝。 7. 悲傷的。 8. 延長。 9. 牆洞。 10. 隊。 11. 牧師。 12. 黑暗。



此刻她的靈柩被他們放在砌好的坑中了。那光線穿過那顏色的窗門射到那靈柩的上面——那窗邊的樹葉就是夏天也沒有相擦的聲音，在那裏那些鳥終日的唱着悠揚的歌曲，那每一口的透氣之聲會擾動了那曬在日光中的樹枝，有的震動了，移動的光線射在她的坟上。

“坟墓填塞起來了。”許多的孩子的小手把花圈丟下去——處處可以聽到那窸窣的嗚咽之聲。有些人，並不是少數的人，都跪了下去，他們的悲哀都是真誠和實情的。那葬禮過了，送葬的人都離着坟墓立着，在那坟上的石塊還沒安置妥當以前，那些村夫都圍起來觀看着坟墓。

又一個人回想起他曾經看到過她坐在這同一塊地方，如何的她的書本放在她的膝上，她憂愁地向着天呆望着，另外有個人說道，他非常的奇怪，她是非常可敬，並且她是如此的勇敢，她從不怕獨個在夜間到這教堂中去。當一切都靜寞以後，她喜歡在那裏滯留並且她還敢爬到燭臺上去，那時候除出了月光從那厚的老牆壁的牆洞裏偷射進來以外，其他就沒有光亮了，此時有一種在老年的人的交頭接耳談話聲之中，說着她也曾見到過仙人，並且和她談過話，當他們回想起她如何看見仙人，以及和仙人談話的事情，她的早死，有些人就連想起那事情是千真萬真的了。

這樣的結着小隊的人向坟墓走去，都向下望着，隨後又讓着他人上來“行禮”接着三四個一羣的耳語的人也去了，那教堂此時已經清靜了，除出牧師和送喪的以外，一切都沒有了。此時昏沉的

evening had come on, and not a sound disturbed the sacred stillness of the place—when the bright moon poured in her light on tomb and monument, on *pillar*,<sup>1</sup> wall, and, *arch*,<sup>2</sup> and most of all, it seemed to them, upon her quiet grave—in that calm time, when all outward things and inward thoughts teem with *assurances*<sup>3</sup> of *immortality*,<sup>4</sup> and worldly hopes and fears are humbled in the *dust*<sup>5</sup> before them, then with tranquil and *submissive*<sup>6</sup> hearts they turned away, and left the child with God.

### Questions

1. Rewrite the fact of this lesson briefly.
2. Whether Nell has altered in the change?
3. What did the schoolmaster say, when he bent down to kiss her?
4. Don't you think the heart of the oldman was broken after the death of Nell?
5. Who is the child and what he has done?
6. Whether the sight of this child had done the old man good.
7. When they led the oldman away?
8. Describe something between the tomb and the mourners.
9. What was seen by the villagers? Whether it is true. What did the writer say about it?

## A GRAIN AS BIG AS A HEN'S EGG

LEO TOLSTOI (1828-1910)

Leo Tolstoi was "the greatest writer of Russia," and is also regarded by many as the greatest Russian that ever lived. At fifteen, he entered the University of Kazan and later the school of Eastern Languages and the school of law. Later on, he enlisted in the army as a volunteer. After

1. 柱. 2. 拱廊. 3. 堅決. 4. 永遠的. 5. 死體. 6. 低服.

夜色已經上來了，再也沒有聲息擾來動這地方的靜寞了——當時那明亮的月發射出她的光亮，射在坟上和墓碑上，射在柱上，牆上，以及拱廊上，依他們看起來，大半的月光是射在她的靜悄的坟上——在這個平靜的時候，一切的外界的和內心的思想都非常的堅決，那世俗的希望心和恐怖心，都深入於在他們之前的死體上，隨後他們也就靜悄悄地，傷心地轉身回去了，留着這孩子讓上帝去保護了。

## 問 題

1. 把這課書的事實簡略地重寫出來。
2. 納爾死後面色等有沒有變動？
3. 那小學校校長說些什麼話，當他偻着腰去吻她的時候？
4. 你想納爾死後那老人的心碎麼？
5. 那孩子是誰，他做了些什麼事？
6. 見了那個孩子，對於老人有好處，處是有壞處。
7. 在什麼時候，他們把老人領開去的？
8. 試簡述在坟墓與送喪者之間的一種情形。
9. 那村夫們所見到的是什麼？是真是假？那作者對於這一點說些什麼？

## 一 粒 米 好 比 雞 蛋 大

托爾斯泰（生於1828年，死於1910年）

【托爾斯泰黎阿】是蘇俄的大作家，也被視為蘇俄的從來未有的大人物。在十五歲時他在帝國大學讀書，後來他又在東方語言學校和法律學校讀書，此後他又入伍作義勇軍。

his marriage he enjoyed sixteen years of happy home life, and devoted himself to the management of his country estates and the writing of books. In short, Tolstoi's long life of eighty-two years was crowded with a struggle with the imperfect conditions of society in Russia and the world. His works are too numerous to be mentioned here.

One day some children found, in a *ravine*,<sup>1</sup> a thing shaped like a grain of corn with a *groove*<sup>2</sup> down the middle, but as large as a hen's egg. A traveler passing by saw the thing, bought it from the children for a penny, and took it to the King as a curiosity.

The King called together his wise men, and told them to find out what the thing was. The wise men *pondered and pondered*<sup>3</sup> and could not make head or tail of it, till one day, when the thing was lying on a *window-sill*,<sup>4</sup> a hen flew in and *pecked*<sup>5</sup> at it till she made a hole in it, and then every one saw that it was a grain of corn. The wise men went to the King and said, "It is a grain of corn."

At this the King was much surprised; and he ordered the learned men to find out when and where such corn had grown. The learned men pondered again, and searched in their books, but could find nothing about it. So they returned to the King, and said, "We can give you no answer. There is nothing about it in our books. You will have to ask the *peasants*,<sup>6</sup> perhaps some of them may have heard from their fathers when and where grain grew to such a size."

So the King gave orders that some very old peasants should be brought before him; and his servants found such a man and brought him to the King. Old and bent, ashy pale and *toothless*,<sup>7</sup> he just managed with the help of two *crutches*<sup>8</sup> to *totter*<sup>9</sup> into the King's presence.

1. 山谷. 2. 凹. 3. 一再思忖. 4. 窗檻. 5. 啄. 6. 農夫. 7. 無齒. 8. 杖. 9. 蹣跚.



他結婚以後，度了十六年的家庭生活。他理着鄉間的事務和著作書籍。總而言之，[托爾斯泰的八十二歲的長時期是在和不健全的蘇俄的社會和世界奮鬥。他的作品多得不能在這裏提起了。

有一天幾個孩子，在一個山谷之中找到一樣形似一粒米的東西，有一條凹在中間，不過牠却有雞蛋一般的大。有個遊歷的人經過時。看到了這個東西，用一辨士來從孩子那裏把牠買了下來，把牠送給國王作為珍奇之品。

那國王召集了他的一切的聰明顧問，命令他們去考查這個究竟是什麼東西，那些聰明人思想去思想來，不能找出牠的頭緒來，直至有一天，當那個東西放在窗檻上，有只雞飛進來，在牠上面啄，把牠啄了一個洞，這樣一來，每一個人才知道這是一粒米了。那聰明人就跑到國王那裏說道“這是一粒米。”

對於這個事情，國王非常的奇怪起來了；於是他又命令那有學問的人，去尋出這種米是產生在什麼地方的，並且是什麼時候採生的，那有學問的人又思忖了，到他們的書上去尋找，但是終於不能找出關於牠的原由來。所以他們去回答國王，說道，“我們不能給你任何的答復我們的書上沒有關於這事情的記載。你可以去問問那農夫；或者他們之中有幾個從他們的父親那裏聽到過，這米是什麼時候生的，在什麼地方出產的。”

因此那國王發命令，要找個非常的年老的農夫，把他帶到他面前來；於是他的手下人找到了這樣的一個人，把他帶到國王那裏。那個人又老又僵硬的樣子，面色灰白的，並且是無齒的了，他用着兩根杖幫着，蹣跚地跑至國王的面前來。

The King showed him the grain, but the old man could hardly see it; he took it, however, and felt it with his hands. The King questioned him, saying, "Can you tell us, old man, where such grain as this grew? Have you ever bought such corn, or sown such in your fields?"

The old man was so deaf that he could hardly hear what the King said, and only understood with great difficulty. "No!" he answered at last. "I never sowed nor *reaped*<sup>1</sup> any like it in my fields, nor did I ever buy any such. When we bought corn, the grains were always as small as they are now. But you may ask my father. He may have heard where such grain grew."

So the King sent for the old man's father, and he was found and brought before the King. He came walking with one crutch. The King showed him the grain, and the old peasant, who was still able to see, took a good look at it. And the King asked him, "Can you tell us, old man, where corn like this used to grow? Have you ever bought any like it, or sown any in your fields?"

"No," he said, "I never sowed nor reaped any grain like this in my field. As to buying, I never bought any, for in my time money was not yet in use. Every one grew his own corn, and when there was any need we shared with one another. I do not know where corn like this grew. Ours was larger and yielded more *flour*<sup>2</sup> than present-day grain, but I never saw any like this. I have, however, heard my father say that in his time the grain grew larger and yielded more flour than ours. You had better ask him."

So the King sent for this old man's father, and they found him too, and brought him before the King. He entered walking

1. 收穫 2. 粉

那國王把米給他看了，但是老年的人却很難看見米，他把牠拿住了，但是他終於把手捫得明白了。那國王就問他道，“老人，你能不能告訴吾們這粒米是產生在什麼地方的？你曾經買過這樣的米嗎，你的田裏種過這樣的種子嗎？”

那老人是如此的耳聾，所以他很難聽到國王說的話，費了極大的困難才懂得了話。“不知道他！”終於回答了。“在我的田中，我從沒種過或是收獲過像這樣的米，我也從沒有買過這樣的米，我們買米的時候，那米是像現在一樣的小的，不過你可以去問我的父親去。他或者會聽到過這種米是什麼地方產生的。

如此那國王又去召那老人的父親來，他也被找到了，帶到國王面前來了。他來的時候，祇撐了一根杖，那國王把米給他看，不過那個老人，他還能看的。把牠細細的一看，隨後那國王問他道，“老人，你能不能告訴我們牠是慣產生在什麼地方的，你曾經買過麼，在你田中曾種過牠麼？”

“不”他說道，“在我的田中，我從未種過，或是收獲過像這樣的米，至於買的話，我也從沒買過這東西，因為在我那時候，錢幣是還沒有用的，各人種他自己的米，當有人需要的時候，我們就互相的共同交換，我不知道像這樣的米是產在什麼地方的，我們的米做粉起來要比現在的米要多些，但是我沒有見到過這樣的，不過，我曾聽到我的父親說過，在他的時候的米，比較我的時候還要大些，做起粉要多些，你最好去問他。”

於是那國王又去召這個老人的父親來，他們也把他找到了，又把他帶到國王這裏來。他走進來的時候，

easily and without crutches; his eyes were clear, his hearing good, and he spoke distinctly. The King showed him the grain, and the old grandfather looked at it, and turned it about in his hand, "It is a long time since I saw such a fine grain," said he, and he bit a piece off and tasted it. "It's the very same kind," he added.

"Tell me, grandfather," said the King, "when and where was such a corn grown? Have you ever bought any like it, or sown any in your fields?" The old man replied, "Corn like this used to grow everywhere in my time. I lived on corn like this that we used to sow and reap and *thresh*.<sup>1</sup>"

Then the King asked, "Tell me, grandfather, did you buy it anywhere or grow it yourself?" The old man smiled. "In my time," he answered, "no one ever thought of such a sin as buying or selling bread; and we knew nothing of money. Each man had corn of his own." "Then tell me, grandfather," asked the King, "where was your field, where did you grow corn like this?" And the grandfather answered, "My field was God's earth. Wherever I *ploughed*,<sup>2</sup> there was my field. Land was free. It was a thing no man called his own."

"Answer me two more questions," said the King. "The first is: Why did the earth bear such grain then, and has ceased to do so now? And the second is: Why your grandson walks with two crutches, your son with one, and you yourself with none? Your eyes are bright, your teeth are sound, and your speech clear and pleasant to the ear. How have these things come about?"

The old man answered, "These things are so, because men have ceased to live by their own labor, and have taken to

1. 打禾. 2. 耕.



很健並且也不用杖撐，他的眼睛清明，他的聽覺很好，他說話很清楚，那國王把米給他看，那老祖父細細的看了一看，把牠在手中翻了過來，“我已經很久很久的不曾見過這樣的米了，”他說道，同時他又咬了一片，嘗着味兒。“這個正是那一種米了，”又說道。

“告訴我，祖父，”那國王說道，“這種米是什麼時候生的？生在什麼地方的？你曾經買過像這樣的米麼？或者曾經種過這樣的在你的田裏麼？”那老人答道，“像這樣的米，在我的時候是隨處都是這樣生長的，我曾經度過這樣的米的時候，我們是種這樣的，收穫和打這樣的稻。”

於是那國王問道，“告訴我祖父，你是從別地方買來的呢，還是你自己種的呢？”那老人笑道，“在我的時候，”他答道，“沒有人想到把麵包賣出買進的惡念頭的；我們也不知道什麼是錢幣。每個人有他自己的米。”“那麼你告訴我祖父”那國王問道，“你的田呢，在什麼地方你曾經產出過這樣的米？”那祖父答道，“我的田是上帝的地球。我在什麼地方耕種，那邊就是我的田了。地土是自由的。並沒有什麼叫做“他的”的名字。”

“你再回答我兩個問題，”那國王說道，“那第一個是：何以地上能產這樣的米，而現在却停止了？第二個是：何意你的孫子走起來用二根杖，而你的兒子用一根杖，你自己却一根也不用？你的眼睛是明亮的，你的牙齒是強硬的，你的話是清楚的，你的耳朵是不聾的，這些事情怎麼會這樣的？”

那老人答道，“那些事情是這樣的，因為人們停止了他們自己應做的工作，並且要

depending on the labor of others. In the old time, men lived according to God's law. They had what was their own, and *coveted*<sup>1</sup> not what others had produced.<sup>2</sup>

### Questions

1. Explain the true spirit of this essay.
2. Do the men live according to God's law at present time?
3. What were the differences among the son, father and grandfather?

## WHANG, THE MILLER

OLIVER GOLDSMITH (1728-1774)

Oliver Goldsmith was of Irish descent. As a student he was described as "a stupid blockhead" and as a professional man—for he had tried to be a clergyman, a teacher, and a doctor—he was an absolute failure. But in 1764 he began his literary career: his first contribution to the English literature being "The Vicar of Wakefield" which brought him fame and prominence.

Whang, the miller, was naturally *avaricious*,<sup>2</sup> nobody loved money better than he, or more respected those who had it. When people would talk of a rich man in company, Whang would say, "I know him very well, he and I have been very long *acquainted*,<sup>3</sup> he and I are *intimate*."<sup>4</sup>

But, if a poor man was mentioned, he had not the least knowledge of the man; he might be very well, for aught he knew; but he was not fond of making many acquaintances, and loved to choose his company.

Whang, however, with all his *eagerness*<sup>5</sup> for riches, was poor. He had nothing but the profits of his mill to support him; but,

1. 貪求 2. 貪婪 3. 認識 4. 知友 5. 切望

依靠他人的工作。在古時光，人類是依天律過生活的。他所有的是他們自己的，並不去貪求他人所生產的。”

## 問 題

1. 將此篇的真意說明之。
2. 現今的人是否依着天的法律過活？
5. 那兒子，父親，和祖父三人之間的不同點是什麼？

## 磨 粉 人

哥爾斯密斯亞利浮(生於1728年,死於1774年)

[哥爾斯密斯亞利浮]是愛爾蘭地方人。當他做學生的時候,被稱為“一根笨木頭,”是個善於謀職業的人——他曾經一度的做過牧師,做過教員,也做醫生——他是一個萬事失敗的人。不過到了1764年却交了文學上的好運道了:他第一本對於英國文學有所供獻的是[威克斐牧師]傳“The Vicar of Wakefield,”這書是使他成名的傑作。

[黃]是一個磨粉的人,天性是很貪婪的;再也沒有人比他再歡喜金錢了,並且也不能比他更加的崇拜有錢的人了。要是有人在一處談起一個有錢的人,[黃]一定會說道,“我很熟悉那個人,他和我認識得很久很久了;他和我好朋友。”

但是,倘使一提起了貧窮的人,他就一些也不知道那個人了;不過他實際上是很知道那個人的,因為他是應當知道的;但是他究竟是個不喜歡多交識朋友的人,喜歡在人羣中選擇朋友的人。

[黃]雖然盡力的想富足,但是終於窮苦。他別無所有,祇有磨子的利益支持他的用度;但是,

though these were small, they were certain; while it stood and went, he was sure of eating; and his *frugality*<sup>1</sup> was such, that he, everyday, laid some money by; which he would, *at intervals*,<sup>2</sup> count and *contemplate*<sup>3</sup> with much satisfaction.

Yet still his *acquisitions*<sup>4</sup> were not equal to his desires; he only found himself above want; whereas he desired to be possessed of *affluence*.<sup>5</sup> One day, as he was indulging these wishes, he was informed that a neighbor of his had found a pan of money under ground, having dreamed of it three nights in *succession*.<sup>6</sup>

These tidings were *daggers*<sup>7</sup> to the heart of poor Whang. "Here am I," said he, "*toiling*<sup>8</sup> and *moiling*<sup>9</sup> from morning till night for a few *paltry*<sup>10</sup> *farthings*,<sup>11</sup> while neighbor Tang only goes quietly to bed, and dreams himself into thousands before morning. Oh, that I could dream like him! With what pleasure would I dig round the pan! How slyly would I carry it home! Not even my wife should see me! And then, oh the pleasure of *thrusting*<sup>12</sup> one's hands into a heap of gold up to the *elbows*!<sup>13</sup>"

Such reflections only served to make the miller unhappy. He discontinued his former *assiduity*,<sup>14</sup> he was quite *disgusted*<sup>15</sup> with small gains, and his *customers*<sup>16</sup> began to forsake him. Every day he repeated the wish and every night he laid himself down in order to dream. Fortune, that was for a long time unkind, at last, however, seemed to smile upon his *distress*,<sup>17</sup> and *indulged*<sup>18</sup> him with the *wished-for*<sup>19</sup> *vision*.<sup>20</sup>

He dreamed that, under a certain part of the foundation of his mill, there was *concealed*<sup>21</sup> a *monstrous*<sup>22</sup> pan of gold and

1. 省儉. 2. 有時. 3. 思想. 4. 貪得. 5. 富裕. 6. 相繼. 7. 匕首, 刺刀. 8. 勞苦. 9. 苦工. 10. 微細. 11. 錢名. 12. 伸入. 13. 臂. 14. 勤辛. 15. 憎厭. 16. 主顧. 17. 煩惱. 18. 賜給. 19. 希望的. 20. 幻想. 21. 藏. 22. 巨大的.



雖然進款少，他們却是一定的進款；這樣的來來去去，他却衣食於此的；他的省儉方法是這樣；他每天存起些金錢；對於這個金錢，他不停的時時的數着和很滿足的對牠默想着。

但是他的貪得之心，終於不能和他的慾望相等；他始終發覺他是站在需求的地位；到處他想着要富裕。有一天，他正在瞎想這種慾望，有人來告訴他，有個鄰居在地下得到一鍋子金錢，他接連的三夜做着同一個夢。

這種事情直刺到了〔黃〕的心中去了。“我在這裏，”他說道，“從早到夜的辛勤勞苦，祇爲了這些些的金錢，至於〔唐〕鄰居，他吧靜靜悄悄的到牀上去睡，他早晨以前却一夢夢了幾千。噢，這樣我也要像他那樣的夢他一夢！我掘起那只鍋子是何等的快樂啊！我要多麼的敏捷地把牠運回家來！就是我的妻子也不能見到我！那麼，我可以快快樂樂的一伸手就伸入深至臂膀的一堆金子裏去了！”

這樣的感想祇使那個磨粉人不快樂。他再也不繼續他往日的辛勤了；他憎恨那些小進款，於是他的顧客不到那兒來了。每一天他背誦那個慾望，每夜他躺着預備做夢。機會，却很久很久的不湊巧，最後，不過，上天似乎的笑着他的可憐了，於是賜給他那個所希望着做的幻想夢了。

他做夢在他的磨石的某一部份的地基下面，那裏藏着一大鍋的金子

*diamonds*,<sup>1</sup> buried deep in the ground, and covered with a large flat stone. He *concealed*<sup>2</sup> his *good luck*<sup>3</sup> from every person, as is usual in money-dreams, in order to have the vision repeated the two succeeding nights, by which he should be certain of its truth. His wishes in this, also, were answered; he still dreamed of the same pan of money, in the very same place.

Now, therefore, it was past a doubt; so getting up early the third morning, he *repaired*,<sup>4</sup> alone, with a *mattock*<sup>5</sup> in his hand, to the mill, and began to *undermine*<sup>6</sup> that part of the wall to which the vision directed. The first omen of success that he met with, was a broken ring; digging still deeper, he turned up a *house-tile*,<sup>7</sup> quite new and entire.

At last, after much digging, he came to a broad flat stone; but then it was so large, that it was beyond his strength to remove it. "There," cried he in *raptures*<sup>8</sup> to himself, "there it is! under this stone, there is room for a very large pan of diamonds indeed. I must e'en go home to my wife, and tell her the whole affair, and get her to assist me in turning it up." Away, therefore he goes, and *acquaints*<sup>9</sup> his wife with every *circumstance*<sup>10</sup> of their good fortune.

Her raptures, on this occasion, may easily be imagined; she flew round his neck, and embraced him in an agony of joy. But these *transports*,<sup>11</sup> however, did not *allay*<sup>12</sup> their eagerness to know the exact sum; returning, together, to the place where Whang had been digging, there they found—not, indeed, the expected treasure—but the mill, their only support, undermined and fallen!

1. 金鋼鑽. 2. 購住. 3. 好運道. 4. 從事. 5. 鶴嘴鋤. 6. 開發. 7. 基石. 8. 狂喜. 9. 告知. 10. 情形. 11. 心蕩神移. 12. 鎮定.

和金鋼鑽，埋在地下極深的地方，上面有一塊大的平石遮蓋着。他把他的好運道瞞着他人，尤其是這是一個金錢的夢，他預備着那接連三夜的幻夢，這樣他才可決定牠是真的，他的慾望已都圓滿的答覆了；他依舊的做着那個同樣的金錢的鍋子的夢，也在同樣的地方。

所以現在，已經過了懷疑的時期了；因此他在第三天的極早的早晨就起身來，他立刻從事了，獨自去掘，帶了一柄鶴嘴鋤在手中，跑至磨石那裏，開始在牆的某處地方掘着，依着夢所指示的方向，那一掘的先兆却是應驗了，他所遇到的是只碎了戒指，再向下掘些，他翻起一地基石，還是很新的並且也很完正的。

最後，掘了很久以後，他掘到一塊闊大的平石頭了；不過因為牠過於大了，這是非他一人的力量所能移動的。“那裏”他自己狂喜地喊着；“那裏是了！在這塊石頭下面，真的有一大鍋的金鋼鑽了。我須得回家去到我妻子那裏去，把一切事情都去告訴他，要她來幫助我把石頭翻牠過來。”所以他就走了，告知他的妻子關於他們的好運道的各種事情。

她的狂喜，在這個時候，這是很易容猜想到的；她一躍就抱住了他的頭頸抱緊了他發出一種快樂的嘆息聲出來。但是這樣的心蕩神移，無論如何不能鎮定他們的貼切的想知道那正確的數目，於是兩個人一同回至〔黃〕所掘的地方去了，在那裏他們發現——並無，是真的並無希望着想得的寶庫——不過那只磨子，是他們僅有的生產品，因為掘空了地基，翻到了！

## Questions

1. State the character of the miller.
2. What was the dream of the neighbour?
3. What did the miller think after hearing his neighbour had found a pan of money under ground?
4. Don't you think the dreams are reliable?

## THE SAGACITY OF THE SPIDER

OLIVER GOLDSMITH (1728-1774)

Of all the *solitary*<sup>1</sup> *insects*<sup>2</sup> I have ever remarked, the spider is the most *sagacious*,<sup>3</sup> and its actions, to me, who have attentively considered them, seem almost to exceed belief. This insect is formed by nature for a state of war, not only upon other insects, but upon each other. For this state nature seems perfectly well to have formed it. Its head and breast are covered with a strong natural coat of *mail*,<sup>4</sup> which is *impenetrable*<sup>5</sup> to the attempts of every other insect, and its *belly*<sup>6</sup> is *enveloped*<sup>7</sup> in a soft, *pliant*<sup>8</sup> skin which *eludes*<sup>9</sup> the sting even of a *wasp*.<sup>10</sup> Its legs are *terminated*<sup>11</sup> by strong *claws*,<sup>12</sup> not unlike those of the *lobster*,<sup>13</sup> and their vast length, like spears, serves to keep every *assailant*<sup>14</sup> at a distance.

Not worse furnished for observation than for an attack or defense, it has several eyes, large, *transparent*,<sup>15</sup> and covered with a *horny substance*,<sup>16</sup> which, however, does not *impede*<sup>17</sup> its vision. Besides this, it is furnished with a *forceps*<sup>18</sup> above the mouth, which serves to kill or secure the *prey*<sup>19</sup> already caught in its claws or its net.

1. 孤獨的。 2. 昆蟲。 3. 聰慧。 4. 鎧甲。 5. 不能刺入。 6. 腹。 7. 包裹。 8. 柔軟。 9. 避。 10. 黃蜂。 11. 製成。 12. 爪。 13. 蝦。 14. 刺客。 15. 明亮。 16. 物質。 17. 阻滯。 18. 鉗。 19. 奪獲物。



## 問 題

1. 試述磨粉人的個性。
3. 那鄰人的夢是什麼？
2. 那磨粉人聽到鄰人得到一鍋子金錢以後想些什麼？
4. 你以為夢都是可靠的麼？

## 蜘蛛的智慧

哥爾斯密斯亞利淨 (註見前)

在一切的孤居的昆蟲之中，我所最注意的，要算那蜘蛛是最聰明的了，至於牠的動作的靈敏似乎是要超過我們的信心，我曾經着實的仔細地觀察過牠的。這種昆蟲，是由天生成功善於計劃戰鬥的，不但僅僅善於和其他的昆蟲作戰，並且又善於和同類互相的作戰，對於這種情形，上天似乎替牠很完全的構造着牠的身體。牠的頭和胸部都天然的有着強硬如鎧的外衣長着，那種皮是不能為其他的昆蟲所能試想去刺進肉去的，牠的腹部是包裹得很柔軔的，牠柔軔的皮能夠避免不論什麼刺，就是黃蜂的刺也不能刺入的，牠的脚是由堅硬的爪所製成的，很像那蝦的脚；脚的長度真像是長尖槍，用作預防在某距離的時候去抵抗各種的攻擊者的。

細細的觀察起來，不論是攻擊或者是抵禦，牠的一切天生着的佈置並不惡劣，牠有好幾只眼睛，又大，又明亮，並且又有角的硬東西遮蔽着，但是並不阻滯牠的視線。除此以外，牠又在嘴邊生着一只鉗，作為殺害或保守那已經捉到在爪中或是在網中的奪獲物的用處。

Such are the *implements*<sup>1</sup> of war with which the body is immediately furnished; but its net to *entangle*<sup>2</sup> the enemy seems to be what it chiefly trusts to, and what it takes most pains to render as complete as possible. Nature has furnished the body of this little creature with a *glutinous*<sup>3</sup> liquid, which, *proceeding*<sup>4</sup> from the lower *extremity*<sup>5</sup> of the body; it spins into a thread, coarser or finer as it chooses to *contract*<sup>6</sup> its *sphincter*.<sup>7</sup> In order to fix its threads, when it begins to weave it *emits*<sup>8</sup> a small drop of its liquid against the wall, which, hardening by degrees, serves to hold the thread very firmly. Then *receding*<sup>9</sup> from the first point, as it recedes the thread lengthens; and when the spider has come to the place where the other end of the thread should be fixed, gathering up with its claws the thread, which would otherwise be too *slack*,<sup>10</sup> it is stretched tightly, and fixed in the same manner to the wall as before.

In this manner it spins and fixes several threads *parallel*<sup>11</sup> to each other, which, so to speak, serve as the *warp*<sup>12</sup> to the intended *web*.<sup>13</sup> To form the *woof*,<sup>14</sup> it spins in the same manner its thread, *transversely*<sup>15</sup> fixing one end to the first thread that was spun, and which is always the strongest of the whole web, and the other to the wall. All these threads, being newly spun, are glutinous, and therefore *stick*<sup>16</sup> to each other wherever they happen to touch; and in those parts of the web most *exposed*<sup>17</sup> to be torn, our natural artist strengthens them, by *doubling*<sup>18</sup> the thread sometimes *six-fold*.<sup>19</sup>

Thus far naturalists have gone in the description of this animal; what follows is the result of my own *observation*<sup>20</sup> upon that *species*<sup>21</sup> of insect called the house-spider. I perceived,

1. 傢伙。 2. 纏繞。 3. 膠黏的。 4. 生出，伸出。 5. 極度。 6. 組織。 7. 網。 8. 洩出。 9. 退回。 10. 鬆。 11. 平行。 12. 經線。 13. 網。 14. 緯。 15. 橫過。 16. 黏住。 17. 暴露。 18. 重疊。 19. 六倍。 20. 觀察。 21. 種類。

這個就是戰爭的傢伙了，有了這種傢伙，他的身體就立刻可以有供給了；不過牠的網去纏繞對敵，似乎是牠唯一的可靠的東西了，並且牠要費極大的辛苦去盡力的把牠做成。上天已經在這小動物的身上天賦了一種膠黏的液汁，這種液汁是在牠的下身的最頂的地方伸出來的，牠把牠弄成了線，粗糙的或是精細的，牠會選擇着去做成牠的網。在牠把牠的線黏置的時候，當牠開始做網的時候，牠就洩出一小滴的液汁來放射在牆上，那一滴液汁漸漸的硬了，能夠把線支持得很緊。於是牠又回至起先的地方，牠又會把線拖長開去；當那蜘蛛到了那另一面地方，須得把線膠住的時候，把那線用腳拉緊，否則線一定會太鬆了，把線拉緊以後，又像以前一樣的把牠膠在牆上。

在這樣的情形之下，牠紡着線，把線平行的相互的膠着，換句話就是這樣，把經線去織在欲做的網上。做緯線時牠又把線同樣的織着。橫着把線交岔在那第一個已經織好的頭上，至於那根線總是全網之中的最粗的一根，那另外一根在牆上。那一切的線，剛剛做好的時候，都是很膠黏的，所以不論在什麼地方互相碰到了以後就能夠黏住，至於那一部份暴露在外面，易於被拖壞的地方，我們的天然藝術家會把牠兩倍起來，有時候把線六倍起來。

對於這種動物就是那動物學家也難以形容牠的；那以下的敘述裏就是我對於我自己的所謂家庭蜘蛛的一類的觀察。

about four years ago, a large spider in one corner of my room making its web, and though the maid frequently *leveled*<sup>1</sup> her fatal *broom*<sup>2</sup> against the labors of the little animal, I had the good fortune then to *prevent*<sup>3</sup> its *destruction*,<sup>4</sup> and, I may say, it more than paid me by the *entertainment*<sup>5</sup> it *afforded*.<sup>6</sup>

In three days the web was with *incredible*<sup>7</sup> diligence completed; nor could I *avoid*<sup>8</sup> thinking that the insect seemed to *exult*<sup>9</sup> in its new abode. It frequently *traversed*<sup>10</sup> it round, and examined the strength of every part of it, retired into its hole, and came out very frequently. The first enemy, however, it had to *encounter*,<sup>11</sup> was another and a much larger spider, which having no web of its own, and having probably *exhausted*<sup>12</sup> all its *stock*<sup>13</sup> in former labors of this kind, came to *invade*<sup>14</sup> the property of its neighbor. Soon, then, a terrible encounter *ensued*,<sup>15</sup> in which the invader seemed to have the victory, and the laborious spider was obliged to take *refuge*<sup>16</sup> in its hole. Upon this I perceived the victor using every art to draw the enemy from its stronghold. He seemed to go off, but quickly returned, and when he found all arts vain, began to *demolish*<sup>17</sup> the new web without mercy. This brought on another battle, and, contrary to my *expectations*,<sup>18</sup> the laborious spider became conqueror, and fairly killed his *antagonist*.<sup>19</sup>

Now, then, in peaceful possession of what was justly its own, it waited three days with the utmost *impatience*,<sup>20</sup> repairing the breaches of its web, and taking no *sustenance*<sup>21</sup> that I could perceive. At last, however, a large blue fly fell into the *snare*,<sup>22</sup> and struggled hard to get loose. The spider gave it leave to

1. 傾覆. 2. 掃帚. 3. 阻止. 4. 毀滅. 5. 款待. 6. 供給. 7. 出奇的. 8. 去  
除. 9. 歡悅. 10. 橫切線. 11. 交戰. 12. 完, 耗盡. 13. 材料. 14. 侵略. 15.  
開始. 16. 避難. 17. 破壞. 18. 預料. 19. 敵人. 20. 不耐煩. 21. 維持生活之  
物. 22. 網, 陷阱.



大概在四年以前，我曾見到過一個大蜘蛛在我的屋角上做網，雖然那個女傭人往往的傾覆那小動物的工作物，我却有這極好的機會去阻止她的毀滅，我可以說，牠對於我的有趣着實勝過我的幫牠忙。

在三天的工作之中，那網已經由出奇的勤謹工作所做成了；我也不能不以爲那只昆蟲似乎對於牠的新住宅非常的歡悅。牠時常橫着周圍的走着，考察那各部份的力量如何，隨後又到洞中去休息了，不過又會時時的跑出來的，那第一個對敵終於來交戰了，是一只另外的一個大蜘蛛，牠並沒有自己的網，牠或者已經耗盡了牠做這樣的網的材料了，因此來侵略牠的鄰居的財產了，於是立刻有一場可怕的交戰開始了，在交戰之中，那侵略的一個似乎佔據優勝了，所以那個鄰居的蜘蛛只得被逼得避難在牠的洞中了。在這樣的情形之下。我見到那勝利的用着各種的方法，去挑撥那個敵人，從牠的強固的防線裏跑出來。牠似乎走去了，但是立刻又回來了，不過當牠發現一切的方法，都歸於無用的時候，牠開始毫無慈悲心的破壞那個新築成的網了。這樣一來，又引起一場交戰了，對於我的預料是相反的，那辛苦的蜘蛛變成勝利的了，很滿意的把牠的敵人殺死了。

却說現在牠很太平的佔有了牠所應該得的東西了，牠很不耐煩的等了三天功夫，重修着牠的網的破碎，並不去取維持生活的東西，這是我所見到的。到後來終於有只大的綠蒼蠅飛倒在那陷阱裏去了，十分的掙扎着想鬆綁。那蜘蛛讓牠去

entangle itself as much as possible, but it seemed to be too strong for the *cobweb*.<sup>1</sup> I must own I was greatly surprised when I saw the spider immediately *sally out*,<sup>2</sup> and in less than a minute weave a net round its *captive*,<sup>3</sup> by which the motion of its wings was stopped, and when it was fairly *hampered*<sup>4</sup> in this manner, it was seized and dragged into the hole.

In this manner it lived, in a precarious state, and nature seemed to have fitted it for such a life; for upon a single fly it *subsisted*<sup>5</sup> for more than a week. I once put a wasp into the net; but when the spider came out in order to seize it as usual, upon perceiving what kind of an enemy it had to deal with, it instantly broke all the *bands*<sup>6</sup> that held it fast, and *contributed*<sup>7</sup> all that lay in its power to *disengage*<sup>8</sup> so *formidable*<sup>9</sup> an antagonist. When the wasp was at liberty, I expected the spider would have set about repairing the breaches that were made in its net; but those, it seems, were *irreparable*,<sup>10</sup> wherefore the cobweb was now entirely forsaken, and a new one begun, which was completed in the usual time.

I had now a mind to try how many cobwebs a single spider could furnish; wherefore I destroyed this, and the insect set about another. When I destroyed the other also, its whole stock seemed entirely exhausted, and it could spin no more. The arts it made use of to support itself, now *deprived*<sup>11</sup> of its great means of subsistence, were indeed surprising. I have seen it roll up its legs like a ball, and lie motionless for hours together, but *cautiously*<sup>12</sup> watching all the time; when a fly happened to approach sufficiently near, it would dart out all at once, and often seize its prey.

1. 蛛網. 2. 衝出. 3. 俘虜. 4. 攔阻. 5. 支住. 6. 綁縛. 7. 助. 8. 解脫. 9. 可怕的. 10. 不可脩補. 11. 奪去. 12. 注意.

盡量的自己纏繞自己，發現蛛網太強固了。我絕對的奇怪了，當我見到那蜘蛛立刻的衝了出來，不到一分鐘的時光，在俘虜的東西上結了一個網，這樣一來，那翅膀的動作停止了，當牠完完全全的這樣被網住以後，牠就被捉住，被拖至那個洞中去了。

牠這樣的住着，搖搖盪盪的，好像是上天賜牠要過這樣的生活的；這樣的一只小蒼蠅，支持了牠一星期的糧食，我有一次把一只黃蜂放在那個網上，但是當那蜘蛛像平時一樣的出來捉住牠的時候，不過一看清了那要去對付的敵人的種類，牠立刻去解斷了緊縛着牠的東西，並且盡力的幫助着去解脫那如此可怕的對敵。當那黃蜂恢復自由了，我希望那蜘蛛要去修理那網上的破地方了；不過，這個似乎是不能重修的了，那蜘蛛網現在是全部被放棄了但是牠又做了一個新的，像在平時一樣的時期之中做成功了。

現在吾心裏想試驗一只蜘蛛可以做幾個網；所以我把這個網毀壞了，於是那昆蟲又做了一個起來。當我又去毀壞那一個的時候，牠的完全的材料似乎已經完全的用盡了，所以牠再也不能做了。那種技術用作支持牠的生命的，現在是用來搶劫供給品了，這種技術真是可驚了。我見到牠把脚捲了起來像個球，躺着約有一點鐘的光景，不過牠是始終謹慎地守着的；當時有了蒼蠅，足足的近牠了，牠會立刻的衝了出來，往往能夠捉住俘虜的。

Of this life, however, it soon began to grow weary, and resolved to invade the possession of some other spider, since it could not make a web of its own. It formed an attack upon a neighboring *fortification*,<sup>1</sup> with great *vigor*,<sup>2</sup> and at first was vigorously *repulsed*.<sup>3</sup> Not *daunted*,<sup>4</sup> however, with one defeat, in this manner it continued to lay *siege*<sup>5</sup> to another's web for three days, and at length, having killed the *defendant*,<sup>6</sup> actually took possession. When smaller flies happen to fall into the snare, the spider does not sally out at once, but very patiently waits till it is sure of them; for upon his immediately approaching, the terror of his appearance might give the captive strength sufficient to get loose; the manner, then, is to wait patiently till, by *ineffectual*<sup>7</sup> and *impotent*<sup>8</sup> struggles the captive has wasted all his strength, and then he becomes a certain and easy conquest.

The insect I am now describing lived three years; every year it changed its skin and got a new set of legs. At first it dreaded my *approach*<sup>9</sup> to its web; but at last it became so *familiar*<sup>10</sup> as to take a fly out of my hand, and upon my touching any part of the web, would immediately leave its hole, prepared either for a *defense*<sup>11</sup> or an *attack*.<sup>12</sup>

### Questions

1. Describe the head, the breast and the claws of a spider.
2. When the spider will invade the property of its neighbor?
3. How many cobwebs could a spider furnish?

1. 堡壘. 2. 勇氣. 3. 擊退. 4. 挫銳. 5. 圍攻. 6. 抵抗者. 7. 無效的. 8. 無能的. 9. 行近. 10. 相熟. 11. 抵抗. 12. 攻擊.



對於這樣的生活，不論如何，終歸於發生疲困乏味了，於是決意要去侵略其他的蜘蛛的財產了，因為他再也不能做網了。牠做一種攻擊一個鄰居的堡壘，用着非常的勇氣，起先是被激烈地打敗了。但是並不把銳氣挫却，終於又引起一場大戰，這樣的接連着圍攻他人的網，攻了三天，到底把抵抗的殺死了，確實的佔有了那個網了。當有小的蒼蠅撞在網上的時候，那蜘蛛並不立刻就衝出來，但是很忍耐的等候着讓他把力氣掙扎盡了，因為他的即時就跑近牠，牠一見了牠的驚惶會使俘虜着的東西有極足夠的力氣把牠自己掙脫去的；所以那方法是忍耐地地等候着，因為那無效的和無能為的掙扎，那俘虜把牠所有的力氣都盡了，這牠可以一定很容易的制勝了。

那我現在所記述的昆蟲活了有三年；每一年他換一次牠的皮，又換一付腳。起初牠還怕我的走近牠的網；但是到後來變成和我非常的相熟了，好像一只蒼蠅從我的手中出來一般的容易，在我去觸碰不論那網的那一部份，牠立刻要跑出洞來，預備着抵抗或是攻擊。

## 問 題

1. 試述蜘蛛的頭部，胸部，和牠的腳。
2. 在什麼時候那蜘蛛要侵略他鄰居的財產？
3. 一只蜘蛛可以做幾個網？

## THE LADY, OR THE TIGER?

FRANK RICHARD STOCKTON (1834-1902)

Frank Richard Stockton, one of America's foremost story-tellers and humorists, was born in Philadelphia. His father devoutly wished that his son might study medicine. The wish was shattered early, for the son showed symptoms of being a writer while yet in the Central High School of Philadelphia. In competition with many of his schoolmates for a prize offered for the best story, young Stockton won easily. After finishing his high school course, he adopted the profession of wood-engraver. Although he earned his living for several years by carving wood, he never lost his desire to write, and practised, at every spare moment, his favorite avocation. It was this careful and patient training during his apprenticeship that finally made him the expert storyteller that he is. In 1882 he resigned all editorial work and spent his entire time in literary composition. He was a genial and companionable man, loved by all who knew him. He was very modest, even to the point of shyness, exceptionally sincere, and quaintly humorous.

In the very olden time, there lived a *semi-barbaric*<sup>1</sup> king, whose ideas, though somewhat polished and sharpened by the *progressiveness*<sup>2</sup> of distant Latin neighbors, were still large, *florid*,<sup>3</sup> and *untrammelled*,<sup>4</sup> as became the half of him which was *barbaric*.<sup>5</sup> He was a man of *exuberant*<sup>6</sup> fancy, and, withal, of an authority so *irresistible*<sup>7</sup> that, at his will, he turned his varied fancies into facts. He was greatly given to *self-communing*,<sup>8</sup> and, when he and himself agreed upon anything, the thing was done. When every member of his *domestic*<sup>9</sup> and *political systems*<sup>10</sup> moved smoothly in its appointed course, his nature was *bland*<sup>11</sup> and *genial*,<sup>12</sup> but whenever there was a little *hitch*,<sup>13</sup> and some of his *orbs*<sup>14</sup> got out of their *orbits*,<sup>15</sup> he was blander and more genial still, for nothing pleased him so much as to make the *crooked*<sup>16</sup> straight, and crush down *uneven places*.<sup>17</sup>

1. 半開化的。 2. 進步的, 文明的。 3. 鮮明。 4. 不受拘束。 5. 野蠻。 6. 富於。  
7. 不能反對。 8. 自己向自己商議。 9. 家庭的。 10. 政治系統上的。 11. 溫柔。 12.  
懇切。 13. 阻滯。 14. 事情。 15. 常軌。 16. 彎曲之物。 17. 不平之地。

## 姑娘呢還是老虎

斯托克東弗蘭恩克李却得（生於1834年，死於1902年）

【斯托克東弗蘭恩克李却得】是美洲的小說家和滑稽家之中的最出名的人物，產生在【菲勒台爾菲亞】地方。他的父親極望他的兒子去學醫道。那種願望早先就被動搖了，因為這個兒子在【菲勒台爾菲亞】的中央高等小學校讀書時，就有想做著作家的先兆了。在同學之中競賽最好的故事奪標時，那年輕的【斯托克東】就得獎了。他讀完了高小，就從事雕刻木頭的職業。雖然好幾年依靠刻木爲生。他却從不忘著作的慾望，在空的時候就去練習他喜歡的職業。他在學徒的時候，注意地和忍耐地鍛鍊着，終於結果成功了一個出類拔萃的故事著述家。在1882年他擠棄一切的編輯工作，把他的完全的時候化在文藝的文章上面。他是一個溫順而易與爲友的人，誰知道他的都愛他。他是非常規矩的，竟至於怕難爲情了，特別是爲人忠厚，人却很滑稽的。

在極古的時候，有一個半開化的國王，他的思想，雖然似乎是被遠處的文明的鄰居【臘丁】人民所感化着，粉飾着和磨琢着，不過他的思想依舊是海外奇談的，新鮮的，並且不受拘束的，於是把他變得一半有些野蠻了。他是個富於幻想的人，總而言之稱他的心願行事，他是有權力的人，不能反抗的，所以他把他的不同的幻想竟然見之於事實了。他自己向自己商議的，便算他自己贊成了他自己了，那事情就得實行了。當他的家庭裏的或者是政治上的人員在指定的工作做的很順利，他的性情是溫柔而切懇的；但是不論什麼時候遇到了阻滯了，他指定的事情，走出了常軌，他還是格外的柔順和格外的懇切了，因爲他最喜歡要把彎曲的東西弄直來，把凹下的東西弄平來。

Among the *borrowed notions*<sup>1</sup> by which his barbarism had become *semified*<sup>2</sup> was that of the public arena,<sup>3</sup> in which, by *exhibitions*<sup>4</sup> of manly and beastly valor, the minds of his subjects were *refined*<sup>5</sup> and cultured.

But even here the exuberant and barbaric fancy *asserted*<sup>6</sup> itself. The arena of the king was built, not to give the people an opportunity of hearing the *rhapsodies*<sup>7</sup> of dying *gladiators*,<sup>8</sup> nor to enable them to view the inevitable *conclusion*<sup>9</sup> of a *conflict*<sup>10</sup> between religious opinions and hungry jaws, but for purposes far better adapted to widen and develop the *mental energies*<sup>11</sup> of the people. This vast *amphitheater*,<sup>12</sup> with its *encircling*<sup>13</sup> galleries,<sup>14</sup> its *mysterious*<sup>15</sup> vaults,<sup>16</sup> and its unseen *passages*,<sup>17</sup> was an agent of poetic justice, in which crime was punished, or virtue rewarded, by the *decrees*<sup>18</sup> of an *impartial*<sup>19</sup> and *incorruptible*<sup>20</sup> chance.

When a subject was *accused*<sup>21</sup> of a crime of sufficient importance to interest the king, public notice was given that on an appointed day the fate of the accused person would be *decided*<sup>22</sup> in the king's arena,—a structure which well deserved its name; for, although its form and plan were borrowed from afar, its purpose *emanated*<sup>23</sup> solely from the brain of this man, who, every *barleycorn*<sup>24</sup> a king, knew no tradition to which he owed more *allegiance*<sup>25</sup> than pleased his fancy, and who *ingrafted*<sup>26</sup> on every adopted form of human thought and action the rich growth of his barbaric *idealism*.<sup>27</sup>

When all the people had assembled in the galleries, and the king, surrounded by his court, sat high up on his throne of

1. 從國外採取的新知識。
2. 半化。
3. 決鬥場。
4. 展覽。
5. 鍛鍊。
6. 固守。
7. 狂歌。
8. 角鬥者。
9. 結果。
10. 衝突。
11. 智能。
12. 圓形遊戲場。
13. 周圍。
14. 樓廂。
15. 神祕。
16. 圓頂屋。
17. 走廊。
18. 法令。
19. 公正。
20. 廉正。
21. 控告。
22. 判斷。
23. 發出。
24. 大麥之粒。(即小之意義)。
25. 忠君之心。
26. 加上, 接上。
27. 思想, 幻想。



在一切被仿效的國家，使他學的似乎野蠻的就是決鬥場，在這樣的一個決鬥場之中去展覽陳列着人和野獸的勇氣，如此可以去鍛練和感化他的人民。

於是這裏的那個富於幻想的野蠻國王也來仿效了。那國王的決鬥場是造起來了，並不給人民一種機會去聽那死鬥者狂歌，也不是使他們去看人和餓獸之間的不能免除的戰鬥的結果，但是那個意思却比採取開發人民的智能要好的多。這個廣大的圓形遊戲場有着周圍的樓廂，有偉大神聖的圓屋頂；這有不能見到的走廊，有一處有詩意的裁判所，在這裏，有罪的在這裏罰，有德的在這裏賞，用這種公正的和廉正的法令的機會來判斷善惡。

要是有一個人民被控告了一種對於國王有興趣的相當的的重大的罪，那麼有一種公告出來了，說着在指定的某一天，那被告的命運要在國王的決鬥場上去判決了，——所謂決鬥場者，却是名實相符的；因為，雖然牠的形象和計劃都是很遠的國家之中去探訪來的，牠的用意却是這一個人所發出來的了，他是一個小小的王帝，他也不知道什麼叫作，為王之道，祇知道取悅他的心意，他又加上了仿效人類思想的樣子，和動作的樣子，就格外的生出了野蠻的幻想了。

當所有的人民都聚集到了那個樓廂裏去了的時候，那個國王，有着他的衛隊周圍保護着，在決鬥場的一方面，高高的坐在他的莊嚴的王位上。

royal state on one side of the arena, he gave a signal, a door beneath him opened, and the accused subject stepped out into the amphitheater. Directly opposite him, on the other side of the enclosed space, were two doors, exactly alike and side by side. It was the duty and the privilege of the person on *trial*,<sup>1</sup> to walk directly to these doors and open one of them. He could open either door he pleased: he was subject to no *guidance*<sup>2</sup> or *influence*<sup>3</sup> but that of the aforementioned impartial and incorruptible chance. If he opened the one, there came out of it a hungry tiger, the fiercest and most cruel that could be *procured*,<sup>4</sup> which immediately sprang upon him, and tore him to pieces, as a punishment for his *guilt*.<sup>5</sup> The moment that the case of the criminal was thus decided, *doleful*<sup>6</sup> iron bells were *clanged*,<sup>7</sup> great *wails*<sup>8</sup> went up from the hired mourners posted on the outer *rim*<sup>9</sup> of the arena, and the vast *audience*,<sup>10</sup> with bowed heads and downcast hearts, wended slowly their homeward way, mourning greatly that one so young and fair, or so old and respected, should have merited so *dire*<sup>11</sup> a fate.

But, if the accused person opened the other door, there came forth from it a lady, the most suitable to his years and *station*,<sup>12</sup> that his majesty could select among his fair subjects; and to this lady he was immediately married, as a reward of his innocence. It mattered not that he might already possess a wife and family, or that his *affections*<sup>13</sup> might be engaged upon an object of his own selection: the king allowed no such *subordinate*<sup>14</sup> arrangements to interfere with his great scheme of *retribution*<sup>15</sup> and reward. The exercises, as in the other instance, took place immediately, and in the arena. Another door opened beneath

1. 審問. 2. 指教. 3. 感化. 4. 得到. 5. 罪. 6. 悲哀. 7. 鏗鏘之聲. 8. 哀號. 9. 邊. 10. 觀眾. 11. 可畏. 12. 安置. 13. 愛情. 14. 附從的. 15. 罰.

他於是發出一種處令，一扇在他的下面的門開了，那個被控告的人民走進圓形的遊戲場。直接的在他的對面，在圍着的空場的另一面，是兩扇門，形式是完全相像的。這是被審問的人的一種義務和權利，一直向這兩扇門走過去，把一扇門開開來。他可以任意的在二扇門之中，去開一扇：他是沒人指教和感化的，以前已經提起過是個不偏不私的機會。倘使他開了那一扇，那裏有只餓虎跑出來了，是選着的最兇猛的和殘忍的，牠立刻的會撲上去，把他撕成碎塊，作為他的罪的責罰，這個時候那樁刑事案件就算判決了，那悲哀的鐘聲鏗鏘鏘鏘的打着，那子女的哀號沿着決鬥場的邊緣哭喊，那千千萬萬的觀眾，都垂着頭喪心，懶洋洋的慢慢的一路走回家去。大大的悲傷着一個如此年輕如此俊俏，或是如此老弱；如此可敬的人，竟然遭遇這樣可怕的命運。

但是，倘使那個被控告的人開了另一扇門，那裏會跑出一個姑娘來，非常的合配他的年齡和地位，這是他皇上在他的好人民之中選擇出來的；對於這個姑娘，他須得和她立刻結婚，作為酬答他的無罪的報償。進行這種事情，就不問他或者已經有一個妻子了，或已經有家庭了，也不問他的愛情是付託在他自己選擇的情人身上：那國王就不准有這樣的節外生枝的事情來干預他的對於賞罰的大計劃。另外有一決鬥的事情不久在這決鬥場上發生了。那另一扇門在國王的底下開了，

the king, and a *priest*,<sup>1</sup> followed by a band of *choristers*,<sup>2</sup> and dancing maidens blowing joyous *airs*<sup>3</sup> on golden horns and treading an *epithalamic measure*,<sup>4</sup> advanced to where the pair stood, side by side; and the wedding was promptly and cheerily *solemnized*.<sup>5</sup> Then the gay brass bells rang forth their merry peals, the people shouted glad *hurrahs*,<sup>6</sup> and the innocent man, preceded by children strewing flowers on his path, led his bride to his home.

This was the king's semi-barbaric method of *administering*<sup>7</sup> justice. Its perfect fairness is obvious. The criminal could not know out of which door would come the lady: he opened either he pleased, without having the *slightest idea*<sup>8</sup> whether, in the next instant, he was to be devoured or married. On some occasions the tiger came out of one door, and on some out of the other. The decisions of this *tribunal*<sup>9</sup> were not only fair, they were positively *determinate*.<sup>10</sup> the accused person was instantly punished, if he found himself guilty; and, if innocent, he was rewarded on the spot, whether he liked it or not. There was no escape from the judgments of the king's arena.

The *institution*<sup>11</sup> was a very popular one. When the people gathered together on one of the great trial days, they never knew whether they were to witness a *bloody slaughter*<sup>12</sup> or a *hilarious wedding*.<sup>13</sup> This element of uncertainty lent an interest to the occasion which it could not otherwise have *attained*.<sup>14</sup> Thus, the *masses*<sup>15</sup> were entertained and pleased, and the thinking part of the community could bring no charge of unfairness against this plan; for did not the accused person have the whole matter in his own hands?

1. 牧師. 2. 唱歌者. 3. 歌曲. 4. 賀新婚步履. 5. 舉行. 6. 歡呼之聲. 7. 施行. 8. 微意. 9. 法庭. 10. 決斷. 11. 制度. 12. 慘殺. 13. 快樂的婚禮. 14. 得到. 15. 羣衆.



於是有一個牧師，跟着一羣的唱歌班和舞女用全班吹着歡樂的歌曲。走着賀新婚的步履，向前進發，行至新娘新郎之處，並排地走着；那結婚是這樣的進行了並且很樂快的舉行完竣。於是那只灰色的銅鐘打着歡樂之聲，百姓們高聲呼喊，至於那無罪的人，有着孩子們在他前面的一路上撒着鮮花，領導新娘回家。

這是那國王的半開化式的施行公判的方法。牠的完全的好處是很顯明的。那犯人是不知道在那一個門中會走出姑娘來的：他可以任意的隨便開門。並沒有一些的徵意去知道，等一會，他是被狼吞虎嚥呢還是和姑娘結婚。在有的時候，那老虎從這個門裏跑出來，有的時候從另一個門裏跑出來。這種法庭的判斷不但非常爽快，並且他們是絕對的有決心的：那被控告的人，倘使他自己發現是有罪的，那麼立刻的被罰，倘使他是無罪的，也在這塊地方受賞，不問他的喜歡不喜歡。在那國王的決鬥場上審判從來沒有逃脫的犯人。

那個制度是極通行的。當那百姓們在審問的那天聚在一處的時候，他們實在不能知道，他們到底去看殘忍的慘殺呢還是去看歡樂的婚禮？這種不能斷定的事情，造成了一種碰機會的興趣。這種機會是不能確定得到那一種待遇的。因此人民到也很又趣味和喜歡牠，至於那社會上的有思想部份，也找不出不好的地方去攻擊那種政策；是否那被控告的人能夠用他自己的手來主持事情的全部呢？

This semi-barbaric king had a daughter as *blooming*<sup>1</sup> as his most florid fancies, and with a soul as fervent and *imperious*<sup>2</sup> as his own. As is usual in such cases, she was the apple of his eye, and was loved by him above all humanity. Among his courtiers was a young man of that fineness of blood and lowness of station common to the *conventional*<sup>3</sup> heroes of romance who love royal maidens. This royal maiden was well satisfied with her lover, for he was handsome and brave to a degree *unsurpassed*<sup>4</sup> in all this kingdom; and she loved him with an *ardor*<sup>5</sup> that had enough of barbarism in it to make it exceedingly warm and strong. This love affair moved on happily for many months, until one day the king happened to discover its existence. He did not hesitate nor waver in regard to his duty in the *premises*.<sup>6</sup> The youth was immediately cast into prison, and a day was appointed for his trial in the king's arena. This, of course, was an especially important occasion; and his majesty, as well as all the people, was greatly interested in the workings and development of this trial. Never before had such a case occurred; never before had a subject dared to love the daughter of a king. In after years such things became commonplace enough; but then they were, in no slight degree, novel and startling.

The tiger-cages of the kingdom were searched for the most savage and *relentless*<sup>7</sup> beasts, from which the fiercest monster might be selected for the arena; and the ranks of maiden youth and beauty throughout the land were carefully surveyed by *competent*<sup>8</sup> judges, in order that the young man might have a fitting bride in case fate did not determine for him a different *destiny*.<sup>9</sup> Of course, everybody knew that the deed with which

1. 美麗可愛. 2. 昂然. 3. 合乎法度的. 4. 不能超過. 5. 熱情. 6. 提論. 7. 慘酷. 8. 合宜. 9. 命運.

這個半開化的國王有個女兒，真是美麗得像他的最鮮明的幻想一般，並且她的精神也是熱情和軒昂得和他自己一樣。這個當然是一種普通的情形了，依他的眼睛看起來，她是隻可愛的蘋果，他愛她是在一切的人間的東西以上。在他的朝臣之中，有個年輕的人，也是長得美麗絕倫，不過身份低微，這是對於多情的英雄，愛上了王家的姑娘的一種很普通於事情。這個王家的姑娘對於她的情人却很滿意，因為他是美麗溫雅而勇敢得超過這國中的一切人民。她愛他的一種熱情，真是愛得有些發獸，造成了非常的熱情和有力，這種愛的事務很快樂的經過了好幾月，直至有一天被國王發見了他的痕跡，他也並不躊躇，也不猶豫着他先決的責任。那個青年立刻的被困入牢獄之中，並且指定日期，到國王的決鬥場去審判。這個當然是一種特別重要的事情了；那國王，他的百姓也是如此，對於這次的審判的工作和發展是非常的有興趣。以前從沒有這樣的事情遇到過；以前也從沒一個百姓，敢去愛上了國王的女兒。到後來，這種事情是非常的普通了；不過這種事情大半是在小說傳奇之中的。

那國度之中的虎籠都被搜查過了，搜查最兇猛和慘酷的野獸，要在虎籠中去選一只最兇惡的怪物作為決鬥場上的用途。並且各級的年輕姑娘和美人也在國中仔細地搜遍了，作為合配這種審判之用，如此可以使那青年能夠得到一個合配的新娘，倘使上天不斷他一種惡劣的運道。當然的，不論誰都知道

the accused was charged had been done. He had loved the princess, and neither he, she, nor any one else thought of denying the fact; but the king would not think of allowing any fact of this kind to interfere with the workings of the tribunal, in which he took such great delight and satisfaction. No matter how the affair turned out, the youth would be disposed of, and the king would take an *æsthetic*<sup>1</sup> pleasure in watching the course of events, which would determine whether or not the young man had done wrong in allowing himself to love the princess.

The appointed day arrived. From far and near the people gathered, and thronged the great galleries of the arena; and crowds, unable to gain admittance, massed themselves against its outside walls. The king and his court were in their places, opposite the *twin*<sup>2</sup> doors,—those fateful *portals*,<sup>3</sup> so terrible in their similarity.

All was ready. The signal was given. A door beneath the royal party opened, and the lover of the princess walked into the arena. Tall, beautiful, fair, his appearance was greeted with a low *hum*<sup>4</sup> of admiration and *anxiety*.<sup>5</sup> Half the audience had not known so grand a youth had lived among them. No wonder the princess loved him! What a terrible thing for him to be there!

As the youth advanced into the arena, he turned, as the custom was, to bow to the king; but he did not think at all of that royal personage; his eyes were fixed upon the princess, who sat to the right of her father. Had it not been for the *moiety*<sup>6</sup> of barbarism in her nature, it is probable that lady would not have been there; but her intense and fervid soul would not allow her to be absent on an occasion in which she was so

1. 美學. 2. 一對. 3. 大門. 4. 歎息之聲. 5. 急切. 6. 半分.



那被告的人所犯的事情。他愛上了那個公主，不僅是他和她不否認這事實，其他的人也不否認這種事情；但是國王也不因有這種事實的緣故，來打斷那種審判的工作，對於這種審判他是非常的有興趣和滿意的。不論那事情是怎樣的變化，那少年必須處置，那國王懷着一種好奇的興味，觀看這事情的進行，這樣他可以決定那少年去愛上了公主是錯是對。

那指定的日子到了，從遠處和近處的人民都聚集起來了，在那決鬥場樓廂裏擁擠，因為不能再進得去了，都在牆外擠擁。國王和他的朝臣都坐在他們的地方，在兩扇門的對面，——就是那兩扇可惡的門牠們是同樣的可怕啊。

一切都預備好了。那命令也宣佈了。在那王族們的下面的那扇門開了，於是那公主的情人走進了那決鬥場。他是一個高大，美麗，可愛的人，他的面貌現着一種歡羨和急切的低聲歎息的神氣。一半的觀客還不知道有這樣的一個英美的少年生長在他的國中哩。那公主愛他是沒有奇怪了！他在這種地方是何等的危險呀！

當那少年向決鬥場前進時，他轉身來向國王鞠躬，這是一種禮節；但是並不注意那威嚴的國王，他的眼睛却注視着公主，她坐在她父親的右邊。那姑娘難道連一些野蠻天性都沒有麼，這個或者是這樣的，那姑娘本來不願意到這地方去，但是她的貼切的熱烈的神志不能讓她不去看這次的

terribly interested. From the moment that the decree had gone forth, that her lover should decide his fate in the king's arena, she had thought of nothing, night or day, but this great event and the various subjects connected with it. Possessed of more power, influence, and force of character than any one who had ever before been interested in such a case, she had done what no other person had done,—she had possessed herself of the *secret*<sup>1</sup> of the doors. She knew in which of the two rooms, that lay behind those doors, stood the cage of the tiger, with its open front, and in which waited the lady. Through these thick doors, heavily *curtained*<sup>2</sup> with skins on the inside, it was impossible that any noise or *suggestion*<sup>3</sup> should come from within to the person who should approach to raise the *latch*<sup>4</sup> of one of them; but gold and the power of a woman's will, had brought the secret to the princess.

And not only did she know in which room stood the lady ready to *emerge*,<sup>5</sup> all blushing and radiant, should her door be opened, but she knew who the lady was. It was one of the fairest and loveliest of the *damsels*<sup>6</sup> of the court who had been selected as the reward of the accused youth, should he be proved *innocent of the crime*<sup>7</sup> of aspiring to one so far above him; and the princess hated her. Often had she seen, or *imagined*<sup>8</sup> that she had seen, this fair creature throwing glances of *admiration*<sup>9</sup> upon the person of her lover, and sometimes she thought these glances were perceived and even returned. Now and then she had seen them talking together; it was but for a moment or two, but much can be said in a brief space; it may have been on most unimportant *topics*,<sup>10</sup> but how could she know that? The

1. 祕密. 2. 包遮. 3. 露情. 4. 門門. 5. 發現. 6. 姑娘. 7. 無罪. 8. 幻想.  
9. 愛. 10. 最緊要之事.

使她非常可怕的事情，從那命令發出的時候起，她的情人一定要在那國王的決鬥場上審判了，從此她就日日夜夜的，別的都不想，祇想着那樁大事情，和與牠有關係的事情，因為她有較厚的力量，較大的勢力和比他人對於這種事情來得有力量，她所以能做他人所不能做到的事情，——就是說她自有能夠知道那門中的祕密的權力，她知道兩間之中的那一間的門之後是站着那只老虎，把牠的嘴張大了，也知道在那一個門後等着那個姑娘。這種厚門，裏面有皮一重重的遮圍着，所以這是不能憑着聲音或是其他的猜測去知道內中的東西的，那走近門去開啓門的人是不能知道的；但是金子和女人們的權威的力量，却已買到了那個祕密去通知公主了。

所以不但她知道那一間裏是立着預備啓發面孔紅漲着的姑娘，並且她也知道那個姑娘是誰。她也是那朝廷裏的一個最美麗的，最可愛的姑娘，她被選着去補償那被控告的少年，倘使他能夠證實，他愛上了比他身份高的姑娘是無罪的；但是公主却非常的恨她。她時常見過她，或者她幻想着見過這個美麗的姑娘，丟謎眼給那個她所愛好的情人，有的時候他想着，這種謎眼是被見到了，並且也得到還報的謎眼了。有的時候，她見到她和他在一處談話；但是這個在一兩分鐘之內，就有許多的話可以說了，這個或者並不是最緊要的事情，但是她又怎樣會知道呢？

girl was lovely, but she had dared to raise her eyes to the loved one of the princess; and, with all the *intensity*<sup>1</sup> of the savage blood *transmitted*<sup>2</sup> to her through long lines of wholly barbaric ancestors, she hated the woman who blushed and trembled behind that silent door.

When her lover turned and looked at her, and his eye met hers as she sat there paler and whiter than any one in the vast ocean of anxious faces about her, he saw, by that power of *quick perception*<sup>3</sup> which is given to those whose souls are one, that she knew behind which door *crouched*<sup>4</sup> the tiger, and behind which stood the lady. He had expected her to know it. He understood her nature, and his soul was assured that she would never rest until she had made plain to herself this thing, hidden to all other lookers-on, even to the king. The only hope for the youth in which there was any element <sup>of certainty</sup> was based upon the success of the princess in discovering this mystery; and the moment he looked upon her, he saw she had succeeded, as in his soul he knew she would succeed.

Then it was that his quick and anxious glance asked the question: "Which?" It was as plain to her as if he shouted it from where he stood. There was not an instant to be lost. The question was asked in a flash; it must be answered in another.

Her right arm lay on the *cushioned*<sup>5</sup> *parapet*<sup>6</sup> before her. She raised her hand, and made a slight, quick movement toward the right. No one but her lover saw her. Every eye but his was fixed on the man in the arena.

He turned, and with a firm and *rapid step*<sup>7</sup> he walked across the empty space. Every heart stopped beating, every breath was held, every eye was fixed *immovably*<sup>8</sup> upon that man.

1. 緊張. 2. 遺傳. 3. 一望而知. 4. 蹲伏. 5. 坐褥. 6. 欄杆. 7. 急步. 8. 不動.



那姑娘是可愛，但是竟敢舉起眼睛來看那公主愛好的情人；於是她帶着一種野蠻緊張的，她從她的野蠻的祖宗的血統遺傳下來的血情，她恨着那個姑娘，她是漲紅了臉，戰抖着立在靜寞的門背後。

當她的情人回過頭來看她的時候，他的目光和她遇着了，當時她坐在那裏面色灰和白，比較其他一切的急切的面孔要不好看，他見到，在很快的觀察力之下，這種力量祇給與那些心神相通的人的，他知道她明白，在那一扇門的後面蹲伏着那只老虎，在那扇門的後面的站着那個姑娘，他希望她告知他。他知道她的性情，他的心靈可以決定，她決計不肯心死的，除非她自己對於這樁事情明白了以後，牠是瞞住一切的其他的看客的，就是國王，她也瞞着的。那少年的惟一的希望，在這種希望之中或者還有一些決定的可能性；這種希望是完全要依靠公主發現這個祕密的成功了；不過在他一看了她以後，他看出她已經成功了，因為他的心靈知道她是會成功的。

於是辦法是這樣了，他的敏捷而急切的目光就去問這個問題，“在那一個門裏啊？”這個對於她是非常的明白，好比他在立着的地方大叫一般。那時是一刻時光也不能失去。那問題是在同光線一般快的問着；並且須得在另一線之中給與回答。

她的右臂膀放在她前面的有褥子鋪着的欄杆上。她把手提了起來，做着一個輕巧而極快的動作向着那右面的門。除了她的情人，別人都看不見牠，除了他的眼睛以外，只只眼睛都定定的看着那決鬥場內的人。

他回轉身去，用着極穩重的，並且極快的步履，他走過了那空場。不論誰的心那停止着跳盪了，每一個人都忍不住透氣了。每只眼睛都不動地注視着那個人了。

Without the slightest *hesitation*,<sup>1</sup> he went to the door on the right, and opened it.

Now, the point of the story is this: Did the tiger come out of that door, or did the lady?

The more we reflect upon this question, the harder it is to answer. It *involves*<sup>2</sup> a study of the human heart which leads us through *devious*<sup>3</sup> *mazes*<sup>4</sup> of passion, out of which it is difficult to find our way. Think of it, fair reader, not as if the decision of the question depended upon yourself, but upon that hot-blooded, semi-barbaric princess, her soul at a white heat beneath the combined fires of despair and *jealousy*.<sup>5</sup> She had lost him, but who should have him?

How often, in her waking hours and in her dreams, had she started in wild horror, and covered her face with her hand as she thought of her lover opening the door on the other side of which waited the cruel *fangs*<sup>6</sup> of the tiger!

But how much oftener had she seen him at the other door! How in her grievous *reveries*<sup>7</sup> had she *gnashed*<sup>8</sup> her teeth, and torn her hair, when she saw his start of rapturous delight as he opened the door of the lady! How her soul had burned in agony when she had seen him rush to meet that woman, with her *flushing*<sup>9</sup> cheek and sparkling eye of triumph; when she had seen him lead her forth, his whole frame kindled with the joy of recovered life; when she had heard the glad shouts from the multitude, and the wild ringing of the happy bells; when she had seen the priest, with his joyous followers, advance to the couple, and make them man and wife before her very eyes; and when she had seen them walk away together upon their path of flowers, followed by the tremendous shouts of the hilarious

1. 躊躇. 2. 隱藏. 3. 行錯的. 4. 迷路. 5. 妒忌. 6. 獸之長尖牙. 7. 幻想  
8. 咬牙切齒. 9. 漲紅.

他却一些沒有懷疑，跑至右面的門，把牠開了。

現在，那故事的要點是這樣：是老虎在門中跑出來呢，還是姑娘從門中跑出來？

我們愈細想那個問題，就愈難回答牠。這個故事包含一種人類的學問在裏面，這種心往往領導我們走那天性的走錯的迷路上去，在這種路上，極難去找出我們的正路來。想想看，可愛的讀者，不要去決定這個問題，全憑了你自己的意見，要憑那熱情的，半開化的公主的心理，她的潔白的心靈是在一種失望和妒忌慾火之下發燒。她失去了他，但是誰又得到他了呢？

她在醒的時候和做夢的時候，不是往往大驚失色的麼，當她想到了她的情人把另一方面的門開了以後，那裏等着隻長尖腳爪的老虎的時候，她就把她的手遮住了她的面孔麼！

不過她又何等的往往見到他開啓另外的一扇門！如在她的憂悶的幻想之中，她咬牙切齒的，又把她的頭髮拉着當，她見到了他的消魂的歡樂，當他把那姑娘的門開了！她的心靈是何等的被怒火焚燒着，當她見到他跑着去迎接那個姑娘，那姑娘是漲紅了臉，並且眼睛裏放着光，表示勝利了；當她見到他領着她向前走去時，他全身快樂得發熱，得到再生了；當她聽到了快歡樂的叫聲，從民衆之間發出來，又聽到那快樂的鐘聲的狂打；當她見到了那牧師，和他的快樂的從人，向前走至夫婦那裏，在他的面前使他們成爲丈夫與妻子；又當她見到他們倆一同在有花撒着的路上走去之時，接着又有快樂的民衆的歡呼，

multitude, in which her one *despairing*<sup>1</sup> *shriek*<sup>2</sup> was lost and drowned!

Would it not be better for him to die once, and go to wait for her in the blessed regions of semi-barbaric futurity?

And yet, that awful tiger, those shrieks, that blood!

Her decision had been indicated in an instant, but it had been made after days and nights of *anguished*<sup>3</sup> *deliberation*.<sup>4</sup> She had known she would be asked, she had decided what she would answer, and, without the slightest hesitation, she had moved her hand to the right.

The question of her decision is one not to be lightly considered, and it is not for me to *presume*<sup>5</sup> to set myself up as the one person able to answer it. And so I leave it with all of you: Which came out of the opened door,—the lady, or the tiger?

### Questions

1. Was the semi-barbaric king a man of exuberant fancy?
2. For what purpose was the arena of the king built?
3. Can we regard the arena as an agent of justice?
4. How would the accused person be tried?
5. State your own opinion about the arena.
6. Would the king let anyone to interfere with his great scheme of retribution and reward?
7. What was happened to the king's daughter?
8. Describe the fairness of the youth.
9. What was accured to the mind of the princess when her lover would be tried in the arena?
10. Which came out of the opened door,—the lady or the tiger?

1. 失望. 2. 叫. 3. 憂. 4. 細思. 5. 推測.



在這樣的叫聲之中，他的一陣的失望的叫是消滅了，並且昏倒了！

那麼豈不是立刻叫他死的好麼，讓他去在將來的幸福的天堂上去等候着她的來好麼！

不過，但是，那可怕的老虎，並且那些慘叫之聲，和流血又怎樣呢！

她的決定已經在一個時候決定了，但是她的決定是經日日夜夜的憂悶的仔細想忖的。她早已知道，她一定會被問的，她也已經決定怎樣去回答，所以並無一些躊躇的態度，她把她的右手向右動了。

她的決定的問題，是個不能輕易思忖的問題，不過我也不敢擅自說是一個能夠回答的人，所以我把牠留給你們來回答：誰在開着的門中走出來，——姑娘呢還是老虎？

## 問 題

1. 那半開化的國王是不是一個富於幻想的人？
2. 那國王的決鬥場是造作什麼用處的？
3. 吾們能否以決鬥場為公判之所？
4. 那被控告的犯人是怎樣審問法的？
5. 試述你對於決鬥場的意見？
6. 國王能不能允許人們去干預他賞罰的大計劃？
7. 那國王的女兒遭遇到了什麼事情？
8. 試述那青年的的優點。
9. 當公主的情人要被在決鬥場上審判的時候公主的心上想的是什麼？
10. 誰在開着的門中走出來，——是姑娘呢，還是老虎？

## THE VALUE OF PHILOSOPHY

BERTRAND RUSSELL (1878—)

Bertrand Russell is the grandson of Lord John Russell, twice Prime Minister in Queen Victoria's reign. He was educated at Trinity College, Cambridge. Early distinguished in mathematics and philosophy, he has become one of the leading philosophers of our time. "The Analysis of Mind," "The Analysis of Matter" are his more important works. Being a versatile thinker, he also writes on politics, on socialism, on Russia, on China, and on other general subjects. "Roads to Freedom," "Principles of Social Reconstruction" are more widely read than his philosophical works.

If we are not to fail in our *endeavour*<sup>1</sup> to determine the value of philosophy, we must first free our minds from the *prejudices*<sup>2</sup> of what are wrongly called "practical" men. The "practical" man, as this word is often used, is one who *recognises*<sup>3</sup> only *material*<sup>4</sup> needs, who realises that men must have food for the body, but is *oblivious*<sup>5</sup> of the necessity of providing food for the mind. If all men were *well off*,<sup>6</sup> if poverty and disease had been *reduced*<sup>7</sup> to their lowest possible point, there would still remain much to be done to produce a valuable society; and even in the existing world the goods of the mind are at least as important as the goods of the body. It is *exclusively*<sup>8</sup> among the goods of the mind that the value of philosophy is to be found; and only those who are not *indifferent*<sup>9</sup> to these goods can be persuaded that the study of philosophy is not a *waste of time*.<sup>10</sup>

There are many questions—and among them those that are of the *profoundest*<sup>11</sup> interest to our spiritual life—which, so far as we can see, must remain *insoluble*<sup>12</sup> to the human *intellect*<sup>13</sup> unless its powers become of quite a different order from what

1. 勉力。 2. 武斷。 3. 認識。 4. 物質上的。 5. 易忘。 6. 富足。 7. 減低。 8. 不計在內。 9. 輕視。 10. 徒費光陰。 11. 幽深的。 12. 不能解釋。 13. 智慧。

## 哲學的價值

羅素布屈蘭恩特（生於1878年——）

【羅素布屈蘭恩特】是【羅素約翰】的孫子，在【維多里亞】做皇后的時候曾經兩度做大臣。他是在【康潑利期】大學院的【屈林尼的院】受教育的。他在極早的時候對於數學和哲學就極精明了，他已成為我們現代的哲學上的哲學家了。“心的分析”和“物的分析”都是他的最著明的創作。因為他是一個靈巧的思想家，所以他也寫着政治，社會學以及關於俄國及中國的事情，還有其他的種種的名目。“自由之路”“重組社會的要素”這兩本書是比較他的哲學書還要銷路廣。

要是我們不斷我們的努力去決定那哲學上的價值，我們須得先放寬我們的心境，不要去管那武斷的所謂“實際”上的人類。這個名字是往往通用的，所謂“實際”上的人，就是說一個人，他祇認識物質上的需要，他以爲人必須要有東西去供給身體，但是他却忽略了爲心神去預備需要的東西了。倘使人類都富貴了，倘使窮困和疾病都減少至最低的一點了，不過却還有許多東西留着要爲社會去做；並且在這個存在的世界上，那心所需要的東西，至少是和身體所需要的東西是相等的重要。包括在心的需要的東西之內，那哲學的價值可以找出來了；並且祇有那些不輕視這種東西的人，才能相信，哲學一道並不是虛度光陰的學問。

那裏有許多的問題，——在牠們之中，那深幽的問題對於我們精神上的生活是有趣的——那些我們所能見到的問題，那人類的智慧也決不能解決，除非牠的力量竟變得和現在所有的全然的不同了。

they are now. Has the *universe*<sup>1</sup> any unity of plan or purpose, or is it a *fortuitous*<sup>2</sup> *concourse*<sup>3</sup> of *atoms*?<sup>4</sup> Is *consciousness*<sup>5</sup> a permanent part of the universe, giving hope of indefinite growth in wisdom, or is it a *transitory*<sup>6</sup> accident on a small *planet*<sup>7</sup> on which life must ultimately become impossible? Are good and evil of importance to the universe or only to man? Such questions are asked by philosophy, and variously answered by various philosophers. But it would seem that, whether answers be otherwise *discoverable*<sup>8</sup> or not, the answers suggested by philosophy are none of them *demonstrably*<sup>9</sup> true. Yet, however slight may be the hope of discovering an answer, it is part of the business of philosophy to continue the *consideration*<sup>10</sup> of such questions, to make us aware of their importance, to examine all the approaches to them, and to keep alive that *speculative*<sup>11</sup> interest in the universe which is apt to be killed by confining ourselves to definitely *ascertainable*<sup>12</sup> knowledge.

The value of philosophy is, in fact, to be sought largely in its very uncertainty. The man who has no *tincture*<sup>13</sup> of philosophy goes through life imprisoned in the prejudices *derived from*<sup>14</sup> common sense, from the habitual *beliefs*<sup>15</sup> of his age or his nation, and from *convictions*<sup>16</sup> which have grown up in his mind without the co-operation or consent of his *deliberate*<sup>17</sup> reason. To such a man the world tends to become *definite*,<sup>18</sup> *finite*<sup>19</sup> *obvious*,<sup>20</sup> common objects rouse no questions, and unfamiliar *possibilities*<sup>21</sup> are *contemptuously*<sup>22</sup> *rejected*.<sup>23</sup> As soon as we begin to philosophise, on the contrary, we find, as we saw in our opening chapters, that even the most everyday things lead to

1. 天地. 2. 偶然的. 3. 集合物. 4. 原子. 5. 自知, 天性. 6. 暫時的. 7. 行星. 8. 可發見. 9. 確有證據. 10. 思想. 11. 默思的. 12. 肯定的. 13. 習染. 14. 得自. 15. 信. 16. 信心. 17. 三思, 細思. 18. 限定. 19. 有界限的. 20. 易見的. 21. 可有的事. 22. 不足爲奇. 23. 拒絕.



那天地有沒有一定的連貫的計劃或是連貫的意思的嗎，或者牠是否是偶然的由原子所集成功的呢？是否天性是天地間永久的一部份，牠生出那不定的智慧的希望，或者是不是牠是一個在一種小動物上的一種暫時的不測的東西，在這個上面，性命是絕對的不能確定？還有那好和歹是為天地而生存的呢還是為人類的。這種問題都是哲學上問着的，並且不同的哲學家，回答不同的答案。但是這個似乎是這樣的，不論答案是否能夠演出，不過那些哲學上的答案是都不能確確有證的。但是不論想發現一個答案的希望是怎樣的不經意，不過這是哲學上的一部份須得繼續着去思想這樣的問題。使我們注意他們的重要，去觀察哲學上相近的地方，去把在這世界上的費思量的趣味，弄得有生氣，世界幾乎要被我們的固步自封的在不化的肯定的學術上的思想所殺害了。

那哲學的價值，其實是須得要在他的空洞性上去找尋的。那些對於哲學沒有嗜好的人，他的生活是關住在，從普通一般的意識中得來的意識之中，他是關住在他的時期的或是他的國籍的宗教的思想之中，他是關住在他自己生出來的沒有和他自己的理想合作的思想之中。對於這種人那世界的界限變成限定了，有界限了，顯見了；普通的事物不會起什麼問題了，並且那些不常見的可能的事情都被不足為奇的拒絕了。反過來說，當我們一入了哲學思想化，當我們在翻開的一段書上看時，我們發現的是這樣，就是那最普通的每日動用的東西，會發見

problems to which only very incomplete answers can be given. Philosophy, though unable to tell us with certainty what is the true answer to the doubts which it raises, is able to suggest many possibilities which enlarge our thoughts and free them from the *tyranny of custom*.<sup>1</sup> Thus, while *diminishing*<sup>2</sup> our feeling of certainty as to what things are, it greatly increases our knowledge as to what they may be; it removes the somewhat *arrogant dogmatism*<sup>4</sup> of those who have never travelled into the region of *liberating*<sup>5</sup> doubt, and it keeps alive our sense of wonder by showing familiar things in an unfamiliar *aspect*.<sup>6</sup>

The mind which has become accustomed to the freedom and impartiality of philosophic *contemplation*<sup>7</sup> will preserve something of the same freedom and impartiality in the world of action and *emotion*.<sup>8</sup> It will view its purposes and desires as parts of the whole, with the absence of insistence that results from seeing them as *infinitesimal*<sup>9</sup> fragment in a world of which all the rest is unaffected by any one man's deeds. The impartiality which, in contemplation, is the *unalloyed*<sup>10</sup> desire for truth, is the very same quality of mind which, in action, is justice, and in emotion is that universal love which can be given to all, and not only to those who are judged useful or admirable. Thus contemplation enlarges not only the objects of our thoughts, but also the objects of our actions and our affections: it makes us citizens of the universe, not only of one walled city at war with all the rest. In this citizenship of the universe consists man's true freedom, and his liberation from the *thralldom*<sup>11</sup> of narrow hopes and fears.

1. 習慣的約束。 2. 減小。 3. 傲然。 4. 獨斷。 5. 脫離一切。 6. 狀態。 7. 深思。 8. 感情。 9. 微極的。 10. 純粹。 11. 束縛。

問題，對於這種問題祇可以說出不完全的答案。哲學，雖然不能確定告訴我們對於他所發現的疑點的確切的答案，哲學確能提出許多可能性，這些可能性却能開放我們的思想和解放我們從習慣上得來的約束。如此，當減輕我們對於物的一種一定的感覺的時候，同時就會大大的增加不論牠是怎樣的一種知識；這樣移去那種存在在那些從沒有踏進過脫離一切懷疑境界的傲然獨斷的人的思想，並且，牠也能把通常的事物說出牠一個不通常的狀態，使我們的好奇的意識變成有生氣。

那種對於已經習慣於不拘束和不偏私的哲學上的深思的心，也會把世界上的事物的動作和情感弄得同樣的不拘束和不偏私。牠用着一種沒有實質存在的目光，觀察那意旨和慾望在世界之上是一部份的，那世界上的最微細的一片也不是任何人的事業所能感動的。那不偏私的思想，在細思以後，是完全的純粹的求真情的一種慾望，也可以說就是心中的本質，在動作方面是大公無私的，在情感方面是普遍的愛，這種普遍的愛是給與任何人的，不是僅僅的給與那些被斷有用和可羨的。如此可見，那深長的思想不僅擴充我們的思想，並且也會擴充我們的動作和情感：使我們去做天下的百姓，不去做一個圍着牆的和其城市開戰的城中百姓。做這天下的百姓，其中才包含着真正的自由，他的自由是從束縛着的狹小的希望和恐怖之中解放出來的。

## Questions

1. What is philosophy?
2. If we want to determine the value of philosophy, what we must be freed from our mind?
3. Can you describe the "Practical men?"
4. Is philosophy able to suggest many possibilities which enlarge our thoughts and free them from the tyranny of custom?
5. How can we get true freedom?

TO HIS WIFE ON TAKING COMMAND  
OF THE ARMY

GEORGE WASHINGTON (1732-1799)

George Washington was of English descent, and was living on his American estate at Mount Vernon when the dispute between the British home government and the colonies broke out. He became one of the leaders of the revolutionary party, and later was elected to the first Congress at Philadelphia. The following year 1775 saw him commander-in-chief of the American army, and from this time to the end of the struggle, in 1783, he was trusted and respected by the people. On the founding of the Republic he was elected to be the first president of the United States for a period of two terms (1789-96) and refused to be elected for the third term. He was one of the noblest characters in history—good, simple, honest, brave, and efficient.

My Dearest: I am now set down to write to you on a subject which fills me with *inexpressible*<sup>1</sup> *concern*,<sup>2</sup> and this concern is greatly *aggravated*<sup>3</sup> and increased when I *reflect upon*<sup>4</sup> the *uneasiness*<sup>5</sup> I know it will give you. It has been determined in *Congress*<sup>6</sup> that the whole army raised for the defense of the

1. 不可言喻. 2. 掛慮. 3. 加極. 4. 回想. 5. 不安. 6. 國會.



## 問 題

1. 什麼是哲學？
2. 倘使我想去斷定哲學的價值，我們心中的什麼觀念必須解除？
3. 你能不能說明那“實際”人的意思？
4. 哲學是否能夠提出開放我們思想和解放我們從習慣上得來的約束的可能性？
5. 怎樣我們才能得到真的自由？

## 給妻子的信報告已就指揮軍隊之職

華盛頓喬治（生於1732年，死於1799年）

【華盛頓喬治】是英國的後裔，當那個殖民地和那不列顛的祖國政府發生爭執爆發以後，他就居住在美洲的[凡龍]地方。他成爲革命黨的領袖，隨後又被選爲[菲勒台爾菲亞]的國會主席。在次年1775年就被推做美洲軍隊的總司令，從這個時候起直到1783年戰爭結束爲止，他已經被人民所信仰和尊敬了。在建設民主國以後，就被選爲第一任總統，做了二任總統（從1786——1796），他却反對再被選爲第三任總統。他在歷史上是一個德隆望重的人——是個和善，敏捷，誠實，勇敢，有毅力的人。

我最親愛的：我現在坐下來寫信告訴你一件事情，這樁事情使我充滿了不可言喻的掛慮，並且這種掛慮格外的增加了，當我回想到我知道又要給你一種不自然的感覺了。此刻在國會之中決定，那爲美洲而抵抗的全部軍隊，

American cause shall be put under my care, and that it is necessary for me to proceed immediately to Boston to take upon<sup>1</sup> me the command of it.

You may believe me, my dear Patsy,<sup>2</sup> when I assure you, in the most solemn manner, that, so far from seeking this appointment,<sup>3</sup> I have used every endeavor in my power to avoid it, not only from my unwillingness to part with you and the family, but from a consciousness<sup>4</sup> of its being a trust too great for my capacity,<sup>5</sup> and that I should enjoy more real happiness in one month with you at home than I have the most distant prospect of finding abroad, if my stay were to be seven times seven years. But as it has been a kind of destiny<sup>6</sup> that has thrown me upon this service, I shall hope that my undertaking it is designed<sup>7</sup> to answer some good purpose.

You might, and I suppose did perceive, from the tenor<sup>8</sup> of my letters, that I was apprehensive<sup>9</sup> I could not avoid this appointment, as I did not pretend to intimate<sup>10</sup> when I should return. That was the case. It was utterly out of my power to refuse this appointment without exposing<sup>11</sup> my character to such censures<sup>12</sup> as would have reflected dishonor upon myself, and given pain to my friends. This, I am sure, could not, and ought not, to be pleasing to you, and must have lessened<sup>13</sup> me considerably in my own esteem.<sup>14</sup> I shall rely,<sup>15</sup> therefore, confidently on that Providence<sup>16</sup> which has heretofore<sup>17</sup> preserved<sup>18</sup> and been bountiful<sup>19</sup> to me, not doubting but that I shall return safe to you in the fall.<sup>20</sup> I shall feel no pain from the toil or the danger of the campaign,<sup>21</sup> my unhappiness will flow from the uneasiness I know you will feel from being left alone. I therefore beg that

1. 接任. 2. 華盛頓之妻名. 3. 職任. 4. 自知. 5. 能力. 6. 一種天意. 7. 天定. 8. 旨趣. 9. 明瞭. 10. 表示. 11. 暴露. 12. 譴責. 13. 減低. 14. 身價. 15. 信賴. 16. 天命. 17. 前此. 18. 保全. 19. 厚賜. 20. 秋天. 21. 戰爭.

要我來指揮作戰，所以我必須立刻進發到〔波士登〕去接任指揮。

你可信任我，我親愛的〔柏雪〕，極嚴重的告訴你，我確實的告訴你，我並沒有想謀這種職位，我並且曾經屢次的盡力避免，不但我不情願和你分離，和我家庭分離，並且我自知這種責任太重大了，或是非我的能力所能勝任的，並且我在家和你享受一個月的真正的快樂，比較在遠處地方找到的快樂要勝過的多，假使我在外居住有七七四十九年之久。但是這種事情又似乎是一種天命注定的，這樣的職務又擲在我的身上來了，我希望我的擔負此職能夠供獻良好的結果。

你一定可以，並且我以為你從我的這封信的旨趣上看來已經能夠看出，我是非常的明白，這次的推舉我是無能避免的，所以我也不僞情表示我什麼時候能夠歸家。那事實就是這樣。這樁事情實在是非我的能力所能反抗這種推舉的，並且我也不願人格受人責備，以致本身受辱而使親友也受一種痛苦的應響。這種事情，我可以決定，是不能的，並且是不應當的，不能僅取悅於你而致減低我的相當的身價。所以我得信賴上天，他是以前保全我的，並且往往厚賜於我的，所以不必疑慮我，一定能夠在秋天太平回家。那戰爭的辛苦和危險，我是絲毫不覺得痛苦的；我的不愉快祇會從你的被離後感覺到不自然而生出來。我所以請求你，

you will *summon*<sup>1</sup> your whole *fortitude*,<sup>2</sup> and pass your time as agreeably as possible. Nothing will give me so much sincere satisfaction as to hear this, and to hear it from your own pen. My earnest and ardent desire is that you would *pursue any plan*<sup>3</sup> that is most likely to produce *content*,<sup>4</sup> and a *tolerable*<sup>5</sup> degree of *tranquillity*,<sup>6</sup> as it must add greatly to my uneasy feelings to hear that you are dissatisfied or *complaining*<sup>7</sup> at what I really could not avoid.

As life is always uncertain, and common *prudence*<sup>8</sup> *dictates*<sup>9</sup> to every man the necessity of settling his *temporal concerns*,<sup>10</sup> while it is in his power, and while the mind is calm and *undisturbed*,<sup>11</sup> I have, since I came to this place (for I had not time to do it before I left home) got *Colonel*<sup>12</sup> *Penldeton*<sup>13</sup> to *draft*<sup>14</sup> a will for me, by the directions I gave him, which will I now inclose. The provision made for you in case of my death will, I hope, be agreeable.

I shall add nothing more, as I have several letters to write, but to desire that you will *remember me to*<sup>15</sup> your friends, and to assure you that I am with the most *unfeigned*<sup>16</sup> regard, my dear Patsy, Your affectionate.

### Questions

1. Who is Patsy?
2. Could Washington avoid the appointment? Why not?
3. What did Washington enclose to his wife?

1. 聚集. 2. 勇氣. 3. 設法. 4. 滿足. 5. 可過得去的. 6. 安靜. 7. 怨言. 8. 謹慎. 9. 指示. 10. 俗務. 11. 不煩惱. 12. 上校. 13. 人名. 14. 起草. 15. 問候. 16. 真切, 真情的.



把你的勇氣聚集起來，盡量的善自消遣。再也不能比這個能夠來得格外滿足我的慾望了，要是能夠聽到你這樣的話，從你自己的筆上寫信來告訴我這樣。我的最貼切的和最熱誠的慾望是如此，希望你能夠設法，盡量的想法使你稱心如願，安靜的要能夠過得去；因為聽到了你不滿意和怨望的消息，就會增加我的不快樂的感覺，這種情感我是決定難以避免的。

至於生命是往往飄搖不定的，並且那普通的人們的謹慎之心往往指導每個人當他能夠辦事的時候，當他的心境是安靜的和不煩惱的時候，須得把暫時的世俗之事了清楚，既經到了這個地位，我（因為在我離家以前沒有空去做這樣的工作）已經由〔攀恩台爾敦上校〕，依我吩咐着他的意見之下，替我草就了一張遺囑，現在我把他附上，那是你預擬的條件，要是我死亡的話我希望你同意。

我不再多說了，因為我還有許多信要寫，不過希望你在你的朋友之前代我致意問候，我確實的向你說，我對於你是真情的，我的親愛的〔柏雪〕，你的愛人上。

## 問 題

1. 誰是〔柏雪〕？
2. 華盛頓能不能避免推舉之職？何以不能？
3. 華盛頓在信中附給他妻子的是什麼？

## A LETTER TO HIS FRIEND

BENJAMIN FRANKLIN (1703-1790)

Benjamin Franklin is often spoken of as the first of the American writers in point of time. He came of a humble origin but made himself one of the most educated men of the whole world by careful study and observation. Of all his writings his "Autobiography" in the most famous, not only for the simplicity of his style, but also for the soundness of his reason and the depth of his reflection and thinking. Franklin's activities were not limited to literature. In fact, he was more of a public man than anything else. As a scientist, he ranks among the greatest, being an inventor of many practical appliances.

Passy, 22 April, 1784.

I received yours of the 15th *instant*.<sup>1</sup> The account of your *situation*<sup>2</sup> grieves me. I send you herewith a *bill*<sup>3</sup> for ten louis d'ors.

I do not *pretend*<sup>4</sup> to give you such a sum; I only lend it to you. When you shall return to your country, you cannot fail of getting into some business that will in time enable you to pay all your *debts*.<sup>5</sup>

In that case, when you meet with another honest man in similar distress, you must pay me by lending this sum to him; requiring him to discharge the debt by a like action when he shall be able, and shall meet with another such *opportunity*.<sup>6</sup> I hope it may thus go through many hands before it meets with a *knave*<sup>7</sup> who will stop its progress. This is a *trick*<sup>8</sup> of mine for doing a deal of good with a little money. I am not rich enough to afford much in good works, and so am obliged to be *cunning*,<sup>9</sup> and make the most of a little.

With best wishes for your future *prosperity*,<sup>10</sup>

I am, dear sir,

Your most obedient servant,

B. Franklin.

1. 本月. 2. 地位, 情况. 3. 匯票. 4. 自命. 5. 債務. 6. 機會. 7. 流氓. 8. 癖. 9. 狡猾. 10. 富足.

## 寄給友人的一封信

富蘭克林朋球敏（生於1706年，死於1790年）

〔富蘭克林朋球敏〕是往往被稱為美洲的當時的第一流作家。他的出身窮苦，不過他却自成為一個全世界的最有學問的人，勤於讀書，精於觀察。在他一切的作品之中“Autobiography”一書是最著名的，不僅是章法簡潔並是理論通暢，思想深刻。〔富蘭克林〕的文藝在文學上是無可限量的。其實他是一個博通萬物的一個人。他同時又是一個科學家，他是科學家之中的最有名的人物，他發明了許多的實用的東西。

〔柏山〕四月二十二日，一七八四年。

我在本月十五日接到你的信。你敘述你的情況非常的使我納悶。我在這裏附給你一紙匯票，十塊洋鈔。

我並不自命為「送給」你這樣的一筆款子；我是借給你的。當你回到你的鄉間，你不能不去謀些事情做，做事以後會使你能夠還清你所欠着的債務的。

當你也遇到一個誠實朋友，也是同樣的困苦，你也得像這樣的把那筆款子借給他，作為還了我；你也責成他是這樣的還債，當他能夠還錢了，也遇到這樣的同一的機會。我希望這樣能夠經過許多的手，直至輪到了一個流氓停止這種進行。這是我的一種用一筆款子來行善的怪癖。我沒有足夠的錢來供給這種好工作，所以我才被逼於做這種狡猾的事情，用極小的錢行大的事情。

敬祝你將來的富裕！

我是你的，先生，

你的最從命的僕人。

〔富蘭克林〕

## TO WILLIAM WORDSWORTH

CHARLES LAMB (1775-1834)

Charles Lamb was born in London. At seventeen, he became a clerk in the India House, and there he served till 1825, when he retired on a pension. He devoted his life to the care of his sister, Mary, who at dinner one day seized a knife in a fit of hereditary madness and stabbed her mother to death. Along with Mary, he wrote the well-known "Tales founded on the Plays of Shakespeare." His literary fame, however, rests chiefly on his "Essays of Elia," which appeared originally in The London Magazine. He spent the last ten years of his life at Enfield, and there he died in 1834.

30 Jan., 1801.

I ought before this to have replied to your very kind *invitation*<sup>1</sup> into Cumberland. With you and your sister I could *gang*<sup>2</sup> anywhere; but I am afraid whether I shall ever be able to afford so *desperate*<sup>3</sup> a journey. Separate from the pleasure of your company, I don't much care if I never see a mountain in my life. I have passed all my days in London, until I have formed as many and intense local *attachments*<sup>4</sup> as any of you *mountaineers*<sup>5</sup> can have done with dead Nature. The lighted shops of the Strand and Fleet Street; the *innumerable*<sup>6</sup> trades, tradesmen, and customers, coaches, waggons, play-houses; all the bustle and wickedness round about Covent Garden; the very women of the Town; the watchmen, drunken scenes, rattle;—life awake, if you awake, at all hours of the night; the crowds, the very dirt and mud, the sun shining upon houses and pavements, the printshops, the old *book-stalls*,<sup>7</sup> parsons cheapening books, coffee-houses, steams of soups from kitchens, the *pantomimes*<sup>8</sup>—London itself a pantomime and a *masquerade*<sup>9</sup>—all these things work

1. 邀請. 2. =go. 3. 艱難的. 4. 流連之處. 5. 山居者. 6. 數不清. 7. 書攤. 8. 啞戲. 9. 化裝舞.



## 給華茲華斯的信

萊姆却爾斯（生於1775年，死於1834年）

[萊姆却爾斯]是生長在倫敦的。到十七歲的時候，他在[印第安]署裏做書記，他在那裏服務一直到1825年才停止，當他退職的時候就有養老金享用。他一身把時間都付於服侍他的妹妹，[瑪麗]，她有一天在喫午飯的時候，搶一柄刀，發邪似的癡了，把她的母親刺死。他和[瑪麗]，著了一本著名的“Tales founded on the Plays of Shakespeare.”他的文名大半是靠着他所著的“Essays of Elia,”這書是在[倫敦雜誌]上發表的。他最後的十年是在[愛恩非爾德]地方度過的，他在1834年就死在那個地方。

一月三十日，一八〇一年。

我早就該在寫這封信以前就答覆你的盛情的邀我到[堪勃蘭]地方去玩耍的信。有和你妹妹在一處，我是到處可以去的了；不過我恐怕，我是否能夠經受這樣難難的一個旅行。除了和你同伴的那種快樂以外，就是我一生沒見過山的話，我也不會有這種的興趣了。我是一向在[倫敦]過日子的，現在我已經和許多本地的地方結上了不解之緣了，好比你們山居的人能夠和死板的自然界有緣分一般。那[司台特]和[佛利脫街]燈光輝煌的店舖；那許許多多的買賣商人，顧客，轎車，貨車，游藝場；那[考文花園]四周的種種的喧嘩的和邪僻的事情；那班流浪的街頭的婦女們；巡捕們；沉醉的形象，可惡的聲音；——人是沒斷氣的話，只要你是醒着的話，那些是終夜不停的；那人羣，那些眼見的污穢和污泥，那照在屋上和街坊的陽光，那印刷店，那舊書攤，牧師們的爭論書價，咖啡店，從廚房流出來的菜湯，啞戲，——[倫敦]本身就是一種啞戲和化裝舞罷了——一切的東西都爬進了

themselves into my mind, and feed me, without a power of *satiating*<sup>1</sup> me. The wonder of these sights impels me often into night-walks about her crowded streets, and I often shed tears in the motley Strand from fullness of joy at so much life. All these emotions must be strange to you; so are your *rural*<sup>2</sup> emotions to me. But consider, what must I have been doing all my life, not to have lent great portions of my heart with usury to such scenes?

My attachments are all local, purely local. I have no passion (or have had none since I was in love, and then it was the *spurious*<sup>3</sup> *engendering*<sup>4</sup> of poetry and books) to *groves*<sup>5</sup> and valleys. The rooms where I was born, the furniture which has been before my eyes all my life, a book-case which has followed me about like a faithful dog, (only exceeding him in knowledge,) wherever I have moved, old chairs, old tables, streets, squares, where I have sunned myself, my old school,—these are my mistresses,—have I not enough, without your mountains? I do not envy you. I should pity you, did I not know that the mind will make friends of anything. Your sun, and moon, and skies, and hills, and lakes, affect me no more, or *scarcely*<sup>6</sup> come to me in more *venerable characters*,<sup>7</sup> than as a gilded room with *tapestry*<sup>8</sup> and *tapers*,<sup>9</sup> where I might live with handsome visible objects. I consider the clouds above me but as a roof beautifully painted, but unable to satisfy the mind: and at last, like the pictures of the apartment of a *connoisseur*,<sup>10</sup> unable to afford him any longer a pleasure. So fading upon me, from disuse, have been the beauties of Nature, as they have been confinedly called; so ever fresh, and green, and warm are all the *inventions*<sup>11</sup> of men, and assen'b'ies of men in this great city. I should certainly have laughed with dear Joanna.

1. 飽厭. 2. 鄉村的. 3. 虛誕. 4. 產出. 5. 森林. 6. 罕少. 7. 特殊可貴的意味. 8. 錦繡帷幕. 9. 燭台. 10. 古董收藏家, 藝術品收藏家. 11. 發明.

我的心房，並且滋養我，並不有使我飽的發厭的力量。那景象的奇形怪狀，使我往往的在擁擠的人羣中，夜間去散步，並且我在那熱鬧的〔司台特〕街上目見如此多的人生，快樂到極點了，樂的眼淚也流出來了，這樣一切的情感，對於你一定奇怪的；好比你的鄉下情感對於我發生的感覺一般。但是試想不把我的心境付於這樣的情景，博歡樂而外，我一身又能做些什麼呢？

我所戀戀的種種事情。都是本地的風光，完全是本地的風光。我對於森林溪谷是沒有情感。（或者可以說自從我有情感以來，我就不曾有這種興趣，縱然有興趣，也不過是讀些詩和記事文中糊塗地產生出來的）。那我在那裏被產生的屋子，那終生在我眼前的傢具，一只跟隨我的書架，不管我搬到什麼地方去，總是像忠心的狗一般。（只在知識上勝過牠）一些舊椅子，舊桌子，街道，草地，在那裏我曾經晒過太陽。我的老學堂——這是我的眷戀的，——我所有的不是已經足夠了麼，雖然我沒有你的青山？我並不妒忌你。我倒有些可憐你，倘使我不明瞭心之所好的意思。你的日，月，清天，山，河，並不能引動我，比之於一間有繡簾，和燭光鍍金的房間並不會格外的來得有特殊可貴的意味兒，在屋裏我可以享受種種的美妙的實質上的東西。我以為在我上面的雲只是一種繪得好的屋頂吧了，却不能滿足我的心慾：並且到後來無異於一個美術品收藏家屋中的圖畫罷了，再也不能作為他的耐性兒的有趣東西了。所以在我看來，因為廢棄的緣故，那種所謂自然美的却已漸漸的消沉了。人類所發明的一切，在大城市中的人羣，却永遠是活潑，青春，溫柔的。我須得和可愛的〔約亞那〕同聲一笑了。

Give my kindest love, and my sister's, to D.<sup>1</sup> and yourself; and a kiss from me to little Barbara Lewthwaite. Thank you for liking my play!

### Questions

1. Who invite Lamb to take a journey?
2. What were the attachments of Lamb?
3. Describe the life of the great city.

## A LETTER TO HIS SON

LORD CHESTERFIELD (1694-1773)

Lord Chesterfield (Philip Dormer Stanhope), born in London, was a statesman, orator, and man of letters. He spent two years at Cambridge (1712-13), where he seemed to have studied ancient and modern languages, history and oratory. As a boy he had formed the habit of early rising, which he always maintained; and by a systematic use of his time he was able to accomplish much. At the age of twenty he left college for a tour on the Continent, visiting Holland, Belgium, and Paris. In 1726, when he succeeded his father as fourth Earl of Chesterfield, he took his seat in the House of Lords, where his oratorical powers made him one of the most eloquent orators of the age. During the latter part of his life he was afflicted with deafness, which caused him to withdraw from public life and devote himself to studying and writing. He died blind March 24, 1773. Intimate with Swift and Pope, he drew from Dr. Johnson the famous indignant letter. Besides his "Letters to his Son," he also wrote "Letters to his Godson and Successor." By his Letters he is remembered, while his prominence in the political circles is almost forgotten.

Spa, July 25, 1741

Dear Boy:

I have often told you in my former letters (and it is most certainly true) that the *strictest*<sup>2</sup> and most *scrupulous*<sup>3</sup> honor and

1. 華茲華斯的妹妹。 2. 嚴正。 3. 精細。



請你替我和我的妹妹，問候 D 和你自己好；並且代我吻吻小[巴巴那溜司維德]。多謝你賞識我的戲曲！

## 問 題

1. 誰邀萊姆去旅行的？
2. 萊姆所眷戀的是什麼？
3. 試述大城市的生活。

## 給他兒子的一封信

却司脫非爾特先生（生於1694年，死於1726年）

[却司脫非爾特先生]（就是斯丹恩荷潑非力蒲多茂）是生長在[倫敦]的，他是一個政治家，演說家，並且也是一個精於尺牘的人。他在[凱勃列其大學院]讀過二年書，在那裏他似乎已經學會了古今的文學，歷史和演說了。當他在孩子時代，就養成了早起的習慣，是始終奉行的；又因為他是準時工作的所以才能成功了許多事業。在念歲的時候，他就離開了學校到歐洲大陸上去遊歷，到[荷蘭]，[比利時]，和[巴黎]去。在1726年他承繼他父親在[却司脫非爾特]地方第四任伯爵的位置，他就在伯爵署中接位，他在這個地方的演說力量使他成為當時最好的演說家。不過在他下半世，他是受到耳聾的痛苦，這才使他棄去公務生活而專心學問和著作。他在1773年的三月廿四日逝世，死時眼睛瞎了。他和[斯惠夫特]和[卜坡]都是好友，他從[約翰孫博士]那裏得到許多有名的信札。除出他的“Letters to his son”以外，他又著“Letters to his Godson and Sdecessor”。因為他的尺牘的緣故他才得傳名後世，至於他政績都已將遺忘了。

[斯拍]，七月廿五日，一七四一年。

親愛的孩子：

我往往在我的以前的信中說起，（這是完全確定是真實的），那嚴正，精細，賢德，和

virtue can alone make you esteemed and valued by mankind; that *parts*<sup>1</sup> and learning can alone make you admired and *celebrated*<sup>2</sup> by them; but that the possession of lesser talents was most *absolutely*<sup>3</sup> necessary toward making you liked, beloved, and sought after in private life. Of these lesser talents, *good breeding*<sup>4</sup> is the principal and most necessary one, not only as it is very important in itself, but as it adds great *lustre*<sup>5</sup> to the more *solid*<sup>6</sup> advantages both of the heart and the mind. I have often touched upon good breeding to you before, so that this letter shall be upon the next necessary *qualification*<sup>7</sup> to it, which is a *genteel*,<sup>8</sup> easy manner and *carriage*,<sup>9</sup> wholly free from those odd tricks, ill habits, and *awkwardnesses*<sup>10</sup> which even many very worthy and sensible people have in their *behavior*.<sup>11</sup> However *trifling*<sup>12</sup> a genteel manner may sound, it is of very great *consequence*<sup>13</sup> toward pleasing in private life, especially the women, which, one time or other, you will think worth pleasing; and I have known many a man, from his awkwardness, give people such a dislike of him at first, that all his *merit*<sup>14</sup> could not get the better of it afterward. Whereas a genteel manner *prepossesses*<sup>15</sup> people in your favor, bends them toward you, and makes them wish to like you. Awkwardness can proceed but from two causes—either from not having kept good company, or from not having attended to it. As for your keeping good company, I will take care of that; do you take care to observe their ways and manners, and to form your own upon them. Attention is absolutely necessary for this, as indeed it is for everything else, and a man without attention is not fit to live in the world. When an awkward fellow first comes into a room, it

1. 才能。 2. 敬重。 3. 確然。 4. 儀節。 5. 榮耀。 6. 實在的。 7. 資格。 8. 文雅。 9. 態度。 10. 不雅觀。 11. 習慣。 12. 瑣細。 13. 結局。 14. 旨趣。 15. 先入人心。

清貞，都能使你身價增高，並且爲他人所欽敬；才能和學問都能使你被人羨慕和敬重的；但是在才學方面缺乏一些的，確然的須得要把你做得討人喜歡些，可愛些，並且須得檢點檢點私自的行爲。對於才學缺乏的人，儀節是最重要的，並且最需要的，不但對於本身非常重要，他對於心神兩者的實在的利益也着實是加重的。我以前常常在你前面提起儀節的事情，所以我這封信要談談第二種對於此事的要素，這就是要文雅，舉止和態度從容，完全不要有怪癖，不好的習慣，不雅觀的惡相，就是有許多的有價值的和通達的人氏也有這樣的習慣的，這種惡相依舊是有不得的。不論文雅的事務是如何的瑣細，牠却對於你的個人的生活上的安逸有極大的結果，特別的對於婦女是如此的，這種事情，將來也許會使你贊許爲有價值的；我很知道有許多人，因爲他們的惡相，使人們一見就不喜歡他了，以致他所有的好處以後不能有較好的發展。那文雅的舉止會先入人心的，對於你有好感的，曲意的來奉承你，會使他們來喜悅你的。惡相的產生有兩種原因——不是因爲沒有擇得益友，就是因爲不注意儀節。至於你的選擇益友做伴侶，我却十分注意這點；你是否注意到觀察他們的旨趣和舉止麼，是否依着他們的行爲造成你自己的行爲。這個須要絕對的注意，並且注意及於不論什麼事情，因爲要是人沒有注意的心就不配活在這個世界上。當一個不知道儀節的人第一次跑至屋中來時，這

is highly probable that his sword gets between his legs and throws him down, or makes him *stumble*,<sup>1</sup> at least. When he has recovered this accident, he goes and places himself in the very place of the whole room where he should not; there he soon lets his hat fall down, and in taking it up again, throws down his cane; in recovering his cane, his hat falls a second time; so that he is a quarter of an hour before he is in order again. If he drinks tea or coffee he certainly *scalds*<sup>2</sup> his mouth, and lets either the cup or the saucer fall, and spills the tea or coffee in his *breeches*.<sup>3</sup> At dinner his awkwardness distinguishes itself particularly, as he has more to do: there he holds his knife, fork, and spoon differently from other people; eats with his knife to the great danger of his mouth; picks his teeth with his fork, and puts his spoon, which has been in his *throat*<sup>4</sup> twenty times, into the dishes again. If he is to *carve*,<sup>5</sup> he can never hit the joint, but, in his vain efforts to cut through the bone, scatters the sauce in everybody's face. He generally *daubs*<sup>6</sup> himself with soup and *grease*,<sup>7</sup> though his *napkin*<sup>8</sup> is commonly *stuck*<sup>9</sup> through a botton-hole and *tickles*<sup>10</sup> his chin. When he drinks he *infallibly*<sup>11</sup> coughs in his glass, and *besprinkles*<sup>12</sup> the company. His hands are troublesome to him when he has not something in them, and he does not know where to put them; but they are in *perpetual*<sup>13</sup> motion between his *bosom*<sup>14</sup> and his breeches: he does not wear his clothes, and, in short, does nothing, like other people. All this, I own, is not in any degree criminal; but it is highly disagreeable and ridiculous in company, and ought most carefully to be avoided by whoever desires to please.

1. 跌。 2. 燙痛。 3. 褲。 4. 喉。 5. 雕刻。 6. 塗抹。 7. 油膏。 8. 手巾。 9. 穿  
10. 掉。 11. 不誤。 12. 淋漓。 13. 永久。 14. 胸懷。



是十分可能的，好比他的劍會夾在他的兩腿之中，使他下去了，至少會使他跌交的。當他恢復了這次鹵莽的意外的事情，他就會自己在這全屋之中在他不能安身的地方徘徊着找安身之處；那裏他又讓他的帽翻落下去了，等得他把帽子拾起，又把手杖落去了；等得他把手杖拾起又把帽子落下去了；如此他在他再能恢復他的秩序以前，須得要費去一刻鐘的時光。倘使他飲茶或是喝咖啡，就會燙痛他的嘴，不然就會讓他的杯子或是茶碟子翻倒了，把茶或是咖啡潑在他的褲子上。在喫起飯來，他的醜態格外的顯著了，因為他事情格外可以多做了：他拿了他的刀，叉，匙，和他人的拿法都不同；喫用他的刀，以致使他的嘴受到極大的危險；用叉來戳牙齒，把他的在嘴裏拿出拿進過廿多次的匙又放到盆子裏去了，倘使割肉，他又不能戳中要點，但是他却用力地不中用地割着骨頭，把醬油洒在個個人的面孔上。他往往自己塗抹滿了湯和油膩，雖然他的手巾是常常的穿好在鈕扣中，並且擦在他的下頷上。當飲起來決不會錯誤的向杯子咳嗽，淋灑着同席人的身上。當他的手中沒有了東西，他的手就會不耐煩了，他不知道把牠們放在什麼地方好；但是手會在他的胸懷和褲子之間不停的摸索了：他也不著他的衣服，總而言之他並不像其他的人。這樣的一切，我知道，並不是犯什麼刑法；不過這個在人羣之中是絕對的不合理和可笑的，所以不論誰都應該注意避免他。

From this account of what you should not do, you may easily judge what you should do; and a due attention to the manners of people of fashion, and who have seen the world, will make it habitual and familiar to you.

There is, likewise, an awkwardness of expression and words, most carefully to be avoided; such as false English, bad pronunciation, old sayings; and common *proverbs*,<sup>1</sup> which are so many proofs of having kept bad and low company. For example; if, instead of saying that tastes are different, and that every man has his own peculiar one, you should *let off*<sup>2</sup> a proverb, and say, That what is one man's meat is another man's poison; or else, Everyone as they like, as the good man said when he kissed his cow; everybody would be persuaded that you had never kept company with anybody above *footmen*<sup>3</sup> and housemaids.

Attention will do all this; and without attention nothing is to be done: want of attention, which is really want of thought, is either folly or madness. You should not only have attention to everything, but a quickness of attention, so as to observe, at once, all the people in the room, their motions, their looks, and their words, and yet without staring at them, and seeming to be an observer. This quick and unobserved observation is of *infinite*<sup>4</sup> advantage in life, and is to be acquired with care; and, on the contrary, what is called absence, which is a *thoughtlessness*,<sup>5</sup> and want of attention about what is doing, makes a man so like either a fool or a madman, that for my part I see no real difference. A fool never has thought; a madman has lost it; and an absent man is, for the time, without it. *Adieu*.<sup>6</sup>

1. 俗語. 2. 減去. 3. 從僕. 4. 無限的. 5. 不留意. 6. 再會.

從這樣的說着你所不應該做的事情，你就可以容易地判斷你什麼是應該做的，並且你須得注意那些有禮貌的人的舉止，那些見過世面的人，把牠做成一種習慣，並且要把牠和你相熟。

同樣的，還有一種談話的劣點，須得小心避免；比如說那種不純粹英文，不正確的讀音，老話，還有普通的俗語；這些已有許多顯明的證實是惡劣的和在下等社會之中通用的。舉一個例來說；倘使我們說“嘗味是各有不同的”“各人有各人的特性”，與其這樣說，不如脫去俗語，還是說“一個人作為肉有滋味的，另一個人也許會當作有毒的”；或者還用其他的說法，“每一個人喜歡他自己所喜歡的，好比有人說，他會去和烏鴉接吻的；個個人會相信的，你沒有和從僕和女傭人以上的人做過朋友”。

注意須得及到這些事情，要是沒有注意心的話，萬事都不能做：缺少注意心，換一句話說，就是缺少思想，不是發慧，就是發瘋，你不僅僅是對於萬事要小心，並且你要敏捷而小心，如此才能立刻觀察到一屋之中的一切的人，他們的動作，他們的面貌，他們的言語，但是，並不是耽視着他們和似乎是一個觀察的人。這樣的快捷的，不被窺出的觀察對於人生是有無限的好處，這些事情是由於注意小心得到的；在反面講，那所謂無頭腦的人這是一種不留意，對於所做的事情缺少謹慎，使人成為慧大，或是癡人，這個依我想起來，並沒有區別。慧大是永無思想的；癡人是失却思想的；至於那忽略的人，有時候是沒有思想的。再會。

## Questions

1. What did Stanhope often tell his son?
2. What is good breeding?
3. What is awkwardness?
4. Write something about the awkward fellow.

## A LETTER TO HIS FATHER

HENRY WADSWORTH LONGFELLOW (1807-1882)

Henry Wadsworth Longfellow was an American poet. He was ambitious when he was quite young. This letter was written by him when he was only seventeen years old. In this simple and clear letter he told his father of his boyish ambition which turned out to be true as he grew old. His famous works "The Song of Haiwatha" "Voice of the Night" etc. are well known to the world.

December 5, 1824.

I take this early opportunity to write to you, because I wish to know fully your *inclination*<sup>1</sup> with regard to the profession I am to pursue when I leave college.

For my part, I have already *hinted*<sup>2</sup> to you what would best please me. I want to spend one year at Cambridge for the purpose of reading history, and of becoming familiar with the best authors in *polite literature*,<sup>3</sup> whilst at the same time I can be acquiring a knowledge of the Italian language, without an acquaintance with which I shall be shut out from one of the most beautiful departments of letters. The French I mean to understand pretty thoroughly before I leave college. After leaving Cambridge, I would *attach*<sup>4</sup> myself to some literary periodical publication, by which I could maintain myself and

1. 意向. 2. 暗示. 3. 華麗的文學. 4. 流連於.



## 問 題

1. 斯丹思荷潑向他的兒子常說的是什麼？
2. 什麼是儀節？
3. 什麼是惡劣的行爲？
4. 試述不講儀節的人的行爲，

## 給他父親的一封信

耶佛羅凡斯華斯亨利（生於1807年，死於1882年）

【耶佛羅凡斯華斯亨利】是美國的詩人。當他在幼年的時候，就有很大的志向。這封信是他在十七歲的時候寫的。在這封簡短和清晰的信上他把他的孩子氣的志願告訴他的父親，這個當他長大了以後，真的變成事實了。他的著名的著作是“*The Song of Hawatha*” “*Voice of the Night*” 等等都是世界上最聞名的著作。

十二月五日，一八二四年。

我所以先在此刻寫信給你，是因為我想知道你的完全的意向，關於我離開學校以後我應謀的職業。

依我的意思，我早已向你暗暗的說過什麼是我所最喜歡的。我想要在〔凱勃列期大學院〕去讀一年書去學歷史，並且對於大著作家的華麗的文學要多認識些；在同時我可以得到一種〔意大利〕文字，因為沒有這項的認識，那麼我就被逐於這一部份的美好的文字了。我的意思是，在我離校以前法文是已經能夠通暢的知道了。離開〔凱勃列期〕以後我要流連在有些文學上的定期刊物，這樣我可以

still enjoy the advantages of reading. Now, I do not think that there is anything *visionary*<sup>1</sup> or *chimerical*<sup>2</sup> in my plan thus far. The fact is—and I will not disguise it in the least, for I think I ought not—the fact is, I most eagerly *aspire*<sup>3</sup> after future *eminence*<sup>4</sup> in literature; my whole soul burns most ardently for it, and every earthly thought centers in it. There may be something visionary in this, but I *flatter*<sup>5</sup> myself that I have prudence enough to keep my *enthusiasm*<sup>6</sup> from defeating its own object by too great haste. Surely, there never was a better opportunity offered for the *exertion*<sup>7</sup> of literary *talent*<sup>8</sup> in our own country than is now offered. To be sure, most of our literary men thus far have not been *professedly*<sup>9</sup> so, until they have studied and entered the practice of Theology, Law, or Medicine. But this is evidently lost time. I do believe that we ought to pay more attention to the opinion of philosophers, that “nothing but Nature can qualify a man for knowledge.”

Whether Nature has given me any *capacity*<sup>10</sup> for knowledge or not, she has at any rate given me a very strong *predilection*<sup>11</sup> for literary pursuits, and I am almost confident in believing, that, if I can ever rise in the world, it must be by the exercise of my talent in the wide field of literature. With such a belief, I must say that I am unwilling to engage in the study of the law.

Here, then, seems to be the starting point: and I think it best for me to float out into the world upon that tide and in that channel which will the soonest bring me to my destined port, and not to struggle against both wind and tide, and by attempting<sup>12</sup> what is impossible lose everything.

1. 合於夢想. 2. 怪想. 3. 渴望. 4. 顯達. 5. 誇口, 譭彌. 6. 熱情. 7. 努力.  
8. 才能. 9. 公認. 10. 容量. 11. 愛好. 12. 嘗試.

依舊的享受讀書的益處。真是，我並不以為在我的計劃之中有一些夢想和怪想。那事實是這樣——我並不有一些的裝腔，因為我想這是不應該的——事實是這樣，我極望在將來能夠在文學上著名，我完全的精神都在這一點上燃燒了，一切的思想都集中在這上面了。也許這裏面有些夢想，不過我敢自誇我却有極周密的熱情，用急切的態度去擔當這項的事務。當然的，那裏並沒再有比我國此時來得有機會足以供給文學上的才能的努力的好機會了。那是一定的，我們的大半的文學家，都不能這樣的公認為文學家，除非他們已經學過和實習過神學，法律，或是醫學。但是這個徒然是耗費時光吧了。我却深信，我們應當特別注意哲學上的意識，因為“除了大自然可能供給一個人一種適當的知識以外，其他就沒有了。”

不論大自然是否已經付給我一種知識上的能力，她却已經賦給我一種強有力的愛好為文學家的力量了，並且我自己確信，倘使我能夠在這世界上出名的話，須得把我的才能在廣大的文學場中去鍛鍊。既有這樣的信仰力，我須這樣的說，我不願意去獻身於學法律。

此刻，於是，似乎是出發點了：我想這樣對於我是最好了，去浮在世界的潮流之上，在這潮流之中，不久就會把我送至我的注定的地點了，不要逆風浪而奮鬥，去試作辦不到的事情，以致失去一切。

## Questions

1. What is the ambition of Longfellow?
2. What did Longfellow consider the way of learning literature?
3. Why Longfellow struggle not against both wind and tide?

## THE VOYAGE

WASHINGTON IRVING (1783-1859)

To an American visiting Europe, the long voyage he has to make is *an excellent preparative*.<sup>1</sup> *The temporary absence of worldly scenes and employments*<sup>2</sup> produces a *state of mind*<sup>3</sup> *peculiarly fitted*<sup>4</sup> to receive new and *vivid impressions*.<sup>5</sup> *The vast space of waters*<sup>6</sup> that separates the *hemispheres*<sup>7</sup> is *like a blank page in existence*.<sup>8</sup> There is no *gradual*<sup>9</sup> *transition*,<sup>10</sup> by which, as in Europe, the features and population of one country *blend*<sup>11</sup> almost *imperceptibly*<sup>12</sup> with those of another. From the moment you lose sight of the land you have left, *all is vacancy*<sup>13</sup> until you step on the *opposite shore*,<sup>14</sup> and are *launched*<sup>15</sup> at once into the *bustle and novelties*<sup>16</sup> of another world.

In travelling by land there is a *continuity of scene*,<sup>17</sup> and a *connected succession*<sup>18</sup> of persons and *incidents*,<sup>19</sup> that *carry on the story of life*,<sup>20</sup> and *lessen the effect of absence and separation*.<sup>21</sup> We drag, it is true, "*a lengthening chain*"<sup>22</sup> at each remove of our *pilgrimage*,<sup>23</sup> but the chain is unbroken: we can *trace it back link by link*,<sup>24</sup> and we feel that *the last of them still grapples us to home*.<sup>25</sup> But a wide sea voyage severs us at once. It makes us

1. 一個極好的預備時期。 2. 暫時的不看見世間的情景和勞役。 3. 心境。 4. 特別的宜于... 5. 明晰之影象。 6. 龐大的水的面積。 7. 兩半球。 8. 像生存史上空白的一頁。 9. 逐漸的。 10. 蛻變。 11. 混雜。 12. 不可分辨的。 13. 一切是空空的。 14. 對岸。 15. 闖進。 16. 擾攘和新奇之事。 17. 景物的聯續。 18. 繼續一串的。 19. 新事件。 20. 把生命的故事續下去。 21. 減少遠離闊別的痛苦。 22. 一條引長的鏈。 23. 每次旅行之改換方向。 24. 追蹤轉去。 25. 一環環的。 26. 那最後的一環，仍就將我們牽回家中。



## 問 題

1. 郎佛羅的志向是什麼？
2. 郎佛羅以爲學文學之路是什麼？
3. 何以郎佛羅不願逆風浪而奮鬪？

## 航 海 記

歐文華盛頓(註見前)

對一個打算去歐洲觀光的美國人講來，取道長途的航海確是一個很好的初步計劃，暫時的不看見人世間一切的情景和勞役，每能產生出一種心境來，特別的宜於接受一切，新奇和活躍的影像。那分隔兩半球的一片渺渺的浩水，就像是生存史上的一頁的白紙。不像在歐洲似的，有的是那種逐漸的變化，使一國中的人民生活情狀和另一國中的混雜得幾乎分不開來。從你一看不見你剛離去的陸地的片刻間起，一切都是空虛了，要直到你踏上對岸，和立即被捲入那另一世界的擾攘和新奇的旋渦中去時爲止。

在陸地旅行之中，有的是不斷的景物的變遷，不斷的新人物和新事件的聯續，把那生命的故事繼續下去，減少了離鄉背井的痛苦。這話是真的，在我們遠行中每一遷徙的時候，總拖着“一根引長的鐵鏈”；可是這鐵鏈是不斷的，我們可以從一節節的鏈環追回轉去；並且我們還會發覺那最末了的一個鏈環，還把我們拖回到自己家裏去。然而航行大海，却立即將我們和一切隔絕了。它能叫我們明白自己已

unconscious<sup>1</sup> of being cast loose from the secure anchorage of settled life,<sup>2</sup> and sent adrift upon a doubtful world. It interposes<sup>3</sup> a gulf, not merely imaginary,<sup>4</sup> but real, between us and our homes,—a gulf<sup>5</sup> subject to<sup>6</sup> tempest<sup>7</sup> and fear and uncertainty, that makes distance palpable, and return precarious.<sup>8</sup>

Such, at least, was the case with myself. As I saw the last blue line of my native land fade away like a cloud in the horizon,<sup>9</sup> it seemed as if I had closed one volume<sup>10</sup> of the world and its concerns, and had time for meditation<sup>11</sup> before I opened another. That land, too, now vanishing<sup>12</sup> from my view, which contained<sup>13</sup> all that was most dear to me in life,—what vicissitudes<sup>14</sup> might occur<sup>15</sup> in it, what changes might take place in me, before I should visit it again! Who can tell, when he sets forth to wander, whither he may be driven by the uncertain currents of existence,<sup>16</sup> or when he may return, or whether it may be ever his lot to revisit the scenes of his childhood?

I said that at sea all is vacancy. I should correct the expression.<sup>17</sup> To one given to day-dreaming,<sup>18</sup> and fond of losing himself<sup>19</sup> in reveries,<sup>20</sup> a sea voyage is full of subjects for meditation; but then they are the wonders of the deep<sup>21</sup> and of the air, and rather tend to abstract the mind from worldly themes.<sup>22</sup> I delighted to toll over the quarter railing,<sup>23</sup> or climb<sup>24</sup> to the maintop,<sup>25</sup> of a calm day, and muse<sup>26</sup> for hours together on the tranquil<sup>27</sup> bosom<sup>28</sup> of a summer's sea; to gaze upon the piles of<sup>29</sup> golden clouds<sup>30</sup> just peering above the horizon<sup>31</sup> fancy<sup>32</sup> them some

1. 覺出。 2. 從固定生活的穩定的船錨脫了開來。 3. 嵌入。 4. 幻想的。 5. 深壑。 6. 有...之患。 7. 風潮。 8. 使途程迢遙可憂，歸程飄渺無期。 9. 地平綫。 10. 一巨冊(多也)。 11. 冥想。 12. 隱滅。 13. 包含。 14. 滄桑。 15. 遇到。 16. 生活的渺茫的波流。 17. 說法。 18. 白日做夢。 19. 神馳于...之中。 20. 冥想。 21. 海。 22. 使人心灑脫一切事俗慮。 23. 閒倚在船尾欄干上。 24. 爬上。 25. 大桅盤。 26. 默想。 27. 沉靜的。 28. 胸腹。 29. 一堆堆的。 30. 金雲。 31. 閃爍于地平之上。 32. 幻想。

從那固定生活的穩定的船錨脫空了出來，而被載到一個生死渺茫的世界上去漂浮了。它在我們和我們的家鄉間，造成一個深壑，一個非但想像的而却是實際的深壑——一個隱藏着風潮和恐怖和危機的深壑，而使人深深的感覺途程的迢遙，和歸期的杳渺。

至少，我自身的情形是如此的。當我眼望着我故鄉的最後一行藍線，在那天邊像雲霧似的隱滅了去的時候。竟像是我已把這世界和其中一切牽掛的這一部大書合攏，而在我來翻開另一部之前，又這時候來冥想一番。就是現在從我眼裏漸漸遠邈下去的這片陸地，這片包含着此生最親密的一切的陸地——在我第二次跟他會面之前，那上面也許會經歷到怎樣的滄桑，我個人也許會發生這樣的變化呢！在一個人出發遨遊的時候：有誰能告訴生活的渺茫的波流會將他沖到何處，或者什麼時候他可以回家，或者他命裏究竟能不能夠再一見他從小長大的故鄉呢？

我已講過在海裏一切都是空虛。我要把這話來改說一下。在於一個慣于白日做夢，和喜歡縱情幻想的人看來，航海的事都是可以拿來作冥想的材料；不過那時候這所謂材料都是那深海長空的一切奇蹟，每每要使人心超脫一切的人世，我每歡喜去間倚在船尾的欄杆上，或者走上那大桅盤的頂上去，當那風平浪靜的日子，在這夏季海洋的沉靜的胸上，一個兒遐想到數小時之久；呆望着那正在地平線上耀眼的一堆堆的金色的雲彩，幻想那一處是個

*fairy realms,*<sup>1</sup> and *people them with a creation of my own,*<sup>2</sup> to watch the gentle, *undulating*<sup>3</sup> *billows,*<sup>4</sup> rolling their *silver volumes,*<sup>5</sup> as if to die away on those happy shores.

There was a *delicious sensation of*<sup>6</sup> *mingled security and awe*<sup>7</sup> with which I looked down, from any *giddy height,*<sup>8</sup> on the *monsters*<sup>9</sup> of the deep at their *uncouth gambols,*<sup>10</sup>—*shoals of porpoises,*<sup>11</sup> *tumbling about the bow of the ship,*<sup>12</sup> the *grampus,*<sup>13</sup> slowly heaving his *huge*<sup>14</sup> form above the surface; or the *ravenous*<sup>15</sup> *shark,*<sup>16</sup> *darting,*<sup>17</sup> *like a specter,*<sup>18</sup> through the blue waters. My imagination would *conjure up*<sup>19</sup> all that I had heard or read of the watery world beneath me,—of the *finny herds*<sup>20</sup> that roam its *fathomless*<sup>21</sup> valleys, of the shapeless monsters that lurk among the very *foundations*<sup>22</sup> of the earth, and of those *wild phantasms that swell the tales of fishermen and sailors.*<sup>23</sup>

Sometimes a distant sail, *gliding*<sup>24</sup> along the edge of the ocean, would be another *theme of idle speculation.*<sup>25</sup> How interesting this *fragment*<sup>26</sup> of a world, *hastening*<sup>27</sup> to rejoin the *great mass of existence!*<sup>28</sup> What a *glorious monument*<sup>29</sup> of human invention,<sup>30</sup> that has thus *triumphed*<sup>31</sup> over wind and wave; has *brought the ends of the world into communion,*<sup>32</sup> has established an *interchange of blessings,*<sup>33</sup> pouring into the *sterile regions*<sup>34</sup> of the north all the *luxuries*<sup>35</sup> of the south; has *diffused*<sup>36</sup> the light of knowledge and the *charities*<sup>37</sup> of cultivated life,<sup>38</sup> and has thus bound together those *scattered*<sup>39</sup> portions of the human race between which *Nature seemed to have thrown an insurmountable barrier.*<sup>40</sup>

1. 神仙境界。 2. 憑我幻想出許多人去居住其間。 3. 起伏。 4. 水波。 5. 銀色的水波。 6. 快感。 7. 寧與恐懼相混的。 8. 巍峨的高處。 9. 怪物。 10. 奇突的戲躍。 11. 一羣羣的鯨魚。 12. 在船身左右翻躍。 13. 大鯨。 14. 碩大無朋。 15. 貪婪。 16. 鯊魚。 17. 穿游。 18. 和鬼似的。 19. 造出。 20. 鱗屬。 21. 深不可測。 22. 基礎。 23. 那激蕩着一切漁人水手們的故事的荒誕的幻影。 24. 遲進。 25. 遐想之題目。 26. 片段。 27. 趕急。 28. 人生的大團結。 29. 光榮之碑(與有口皆碑之意同)。 30. 人類之發明。 31. 戰勝。 32. 將世界各端拉攏相會。 33. 造成幸福的交換。 34. 荒艘之區。 35. 豐產。 36. 散播。 37. 福澤。 38. 文明生活。 39. 散佈。 40. 像是自然有意築成一種不能超越的屏障。



神仙境界，還懸擬出許多人物浮動在其間；再遙望着那微微起伏的萬頃柔波，滾滾銀濤，像是要直到那些快樂之鄉的邊岸上才肯死去。

我用一種寧靜與恐懼相混和的快感，站在那巍峨的高處，俯首看着那些深淵中的怪物在恣浪笑謔——一羣羣的鯨魚，翻躍在那船身的左右；還有那大鯨魚，緩緩的從海面上湧出那個大身軀來；還有那最貪婪的鯊魚，在那青波裏像鬼也似的穿來穿去。我的想像會喚出我所聞所讀的在那下面澤國中的事物，——那在不可測的海底中漫遊的魚族，那在這地球的根基中，蠢動着的巨大絕倫的怪物，和那激蕩着一切漁人水手的故事的荒誕的幻影。

有時候遠處海邊在緩進着的一隻船，也成爲我遐想的一個目的物。這個人間的小玩意兒是多有趣的，看它這麼急匆匆的又要去加入人類的大團體了！這是人類發明中的一個何等光榮的成績呀，它曾戰勝了巨風大浪；它曾把這世界的各極端聚攏來集會一起；它曾造成幸福的交換，把南方一切豐饒的產物去傾倒在北方的荒蕪的地段上；它曾把智識的光明和文明生活的福澤散佈各處；它曾把那些散播到各方的人類，那似乎自然有意築成一種不能超越的障礙來分隔他們的人類，都聯繫在一起了。

We one day *descried*<sup>1</sup> some *shapeless object*<sup>2</sup> drifting at a distance. At sea everything that *breaks the monotony of the surrounding expanse*<sup>3</sup> *attracts*<sup>4</sup> *attention*.<sup>5</sup> It proved to be the mast of a ship that must have been completely *wrecked*,<sup>6</sup> for there were the remains of handkerchiefs, by which some of the *crew*<sup>7</sup> had fastened themselves to this *spar*,<sup>8</sup> to *prevent*<sup>9</sup> their being washed off by the waves. There was no trace by which the name of the ship could be *ascertained*.<sup>10</sup> The wreck had *evidently*<sup>11</sup> drifted about for many months. Clusters of *shell-fish*<sup>12</sup> had fastened about it, and long *seaweeds*<sup>13</sup> *flaunted*<sup>14</sup> at its sides. But where, thought I, is the crew? Their *struggle*<sup>15</sup> has long been over; they have gone down amidst the *roar*<sup>16</sup> of the tempest; their bones lie whitening among the caverns of the deep. Silence, *oblivion*,<sup>17</sup> like the waves, have *closed over*<sup>18</sup> them, and no one can tell the story of their end. What sighs have been *wafted*<sup>19</sup> after that ship? what prayers offered up at the *deserted*<sup>20</sup> fireside of home! How often has the mistress, the wife, the mother, *pored over*<sup>21</sup> the daily news to catch some *casual intelligence*<sup>22</sup> of this *rover of the deep*!<sup>23</sup> How has *expectation*<sup>24</sup> *darkened into anxiety*,<sup>25</sup> *anxiety into dread*,<sup>26</sup> and *dread into despair*!<sup>27</sup> Alas! not one *memento*<sup>28</sup> shall ever return for love to *cherish*.<sup>29</sup> All that shall ever be known, is that she *sailed*<sup>30</sup> from her port, "and was never heard of more."

The sight of this *wreck*,<sup>31</sup> as usual, *gave rise to*<sup>32</sup> many *dismal*<sup>33</sup> *anecdotes*.<sup>34</sup> This was particularly the case in the evening, when the weather, which had hitherto been fair, began to look wild

1. 眺望。 2. 不似任何物的東西。 3. 破壞那周圍一派單調的東西。 4. 吸引。 5. 注意。 6. 沉毀。 7. 水手們。 8. 桅桿。 9. 免去。 10. 認出。 11. 顯然的。 12. 貝殼魚類。 13. 海藻。 14. 浮動。 15. 掙扎。 16. 怒號。 17. 淡忘。 18. 包裹住。 19. 浮動。 20. 人去空荒的。 21. 小心檢閱。 22. 偶然的。 23. 深海的漫遊者(指船)。 24. 希望。 25. 惡化(猶如消息之惡化)。 26. 焦急。 27. 恐懼。 28. 遺物。 29. 撫愛。 30. 駛去。 31. 沉舟。 32. 引起。 33. 悲傷的。 34. 事蹟。

一天我們遠望見一樣不像任何物的東西，在遠處水面上漂着，在海裏，但凡能破壞這周圍一片的單調的東西，就能引起人的注意。後來看出它是一隻船上的船桅，那船一定是早已完全毀滅的了；因為有許多殘破的手巾，那些手巾是有幾個水手用來把自己身子縛在桅桿上，以免波浪打開去的。因為沒有痕跡，可以看清那船隻的名字，那破船是顯然已經漂蕩了好幾月的了，一簇簇的貝殼魚類聚在那船的四周，還有長長的海藻也在兩邊擺動。但是那些水手們，我心裏想，又往那裏去了呢？他們的掙扎已經久已過去了；他們在風潮的咆哮之中已早經沉入水底，他們的白骨瑩瑩，靜眠在那深淵的底裏。也像那海波一般，靜默和潛忘已把他們裹往，同時也再無人告訴他們結局的情形。對那船所發的是如何的嘆息！在那淒涼的家屬的火爐邊所祈求的是如何的禱告。那做家主婦的，做妻子的，做母親的是如何不時的關心的誦讀那每日的新聞，想找些關於這隻大海中的孤舟的偶然的消息？如何的希望凝成爲焦急，焦急化爲恐懼，恐懼化爲絕望！啊！再不會有什麼遺物回來做愛的安慰品。一切所能知道的，就是那船在牠的埠頭開去，“而從此就再聽不到牠的消息了。”

像平時一般的，這隻沉舟的景象喚起了許多悲涼往事。在向晚的時候，這情形更顯然了，幾日來雖都很好，却已開始變成猙獰

and threatening,<sup>1</sup> and gave indications<sup>2</sup> of one of those sudden storms that will sometimes break in upon the serenity<sup>3</sup> of a summer voyage. As we sat round the dull<sup>4</sup> light of a lamp in the cabin,<sup>5</sup> that made the gloom<sup>6</sup> more ghastly,<sup>7</sup> every one had his tale of shipwreck and disaster.<sup>8</sup> I was particularly struck with a short one related by the captain.

“As I was once sailing,” said he, “in a fine stout<sup>9</sup> ship across the Banks of Newfoundland,<sup>10</sup> one of those heavy fogs<sup>11</sup> that prevail<sup>12</sup> in those parts rendered<sup>13</sup> it impossible for us to see far ahead<sup>14</sup> even in the daytime; but at night the weather<sup>15</sup> was so thick that we could not distinguish<sup>16</sup> any object at twice the length of the ship. I kept lights at the masthead,<sup>17</sup> and a constant<sup>18</sup> watch forward to look out for fishing-smacks,<sup>19</sup> which are accustomed<sup>20</sup> to lie at anchor on<sup>21</sup> the Banke. The wind was blowing a smacking<sup>22</sup> breeze,<sup>23</sup> and we were going at a great rate<sup>24</sup> through the water. Suddenly the watch gave the alarm of ‘A sail ahead!’ It was scarcely uttered<sup>25</sup> before we were upon her. She was a small schooner,<sup>26</sup> at anchor, with her broadside<sup>27</sup> toward us. The crew were all asleep, and had neglected to hoist<sup>28</sup> a light. We struck her just amidships.<sup>29</sup> The force, the size, and weight<sup>30</sup> of our vessel bore her down<sup>31</sup> below the waves. We passed over<sup>32</sup> her, and were hurried on our course.<sup>33</sup> As the crashing<sup>34</sup> wreck was sinking<sup>35</sup> beneath us, I had a glimpse<sup>36</sup> of two or three half-naked<sup>37</sup> wretches rushing from her cabin. They just started from their beds, to be swallowed,<sup>38</sup> shrieking,<sup>39</sup> by the

1. 恐怖. 2. 預兆. 3. 平靜. 4. 昏暗. 5. 船艙. 6. 暗色. 7. 陰森森的. 8. 禍事. 9. 高大的. 10. 紐芬蘭島東南部之淺灘(在北美洲之東). 11. 霧. 12. 流行. 13. 使. 14. 前方. 15. 氣候. 16. 看請. 17. 桅頂. 18. 當時的. 19. 捕魚船. 20. 時常. 21. 拋錨. 22. 虎虎發聲. 23. 風. 24. 極快之速度. 25. 發出. 26. 小帆船. 27. 船腰. 28. 懸起. 29. 船身正中. 30. 重量. 31. 將牠撞沉. 32. 從上面衝過. 33. 順我們的舊路沖下去. 34. 破裂. 35. 沉. 36. 一眼. 37. 半裸的. 38. 被吞. 39. 叫喊.



可怖，光景像是那不時突然擾亂夏日航行的幽靜的狂風暴雨，又快來了。當我們在船艙裏圍住那一隻火爐。

共話的時候，看着燈光使那昏暗的房間更充滿了陰氣，每人都有一隻沉船和慘禍的事來談談。我聽了那船長告訴的一個短故事，覺得特別的感動。

“一次”他說“我在駕駛一隻完美的大船經過〔紐芬蘭〕”一帶淺灘時候，在那一帶特多的大霧來了，使我們就在白天也不能看得很遠；但一到夜裏，天氣是如此壞，只要離船身兩倍遠的東西，就看不清了。我在桅桿頂上燃了幾盞燈，又一個人專在上面看守，防着前面可有什麼漁船，因為它們時常是停泊在那些灘邊的。那風吹得呼呼的發響，而我們在水裏向前進行得很快。忽然的，那看守的人，發出一個“前面有船”的警告來！但這警告剛好發出，我們已撞在那船身上了。牠是一隻小帆船，下了錨，船舷正對着我門。他們的水手們都睡熟了，並且忘掉掛起一盞燈。我們正對着牠船腰裏撞去。我們船的力量，船身的大小，船上的載重一撞上去，就把牠沖到水底下去了。

我們打牠船上走過，不自主的向前沖下去。在那隻破船在我們底下沉下去的當兒，我只看到一眼有兩三個半裸着身子的可憐的人，從那船艙裏狂奔了出來。他們是正從他們牀上驚起，高呼着，眼見要被波浪吞下去了。

waves. I heard their drowning cry *mingling*<sup>1</sup> with the wind. The *blast*<sup>2</sup> that bore it to our ears swept us out of all *further hearing*.<sup>3</sup> I shall never forget that cry. It was some time before we could *put the ship about*,<sup>4</sup> she was *under such headway*.<sup>5</sup> We returned, as nearly as we could *guess*,<sup>6</sup> to the place where the *smack*<sup>7</sup> had anchored. We *cruised about*<sup>8</sup> for several hours in the *dense fog*.<sup>9</sup> We fired signal guns, and listened if we might hear the *halloo*<sup>10</sup> of any *survivors*,<sup>11</sup> but all was silent. We never saw or heard anything of them more.”

I *confess*<sup>12</sup> these stories, for a time, *put an end to*<sup>13</sup> all my fine *fancies*.<sup>14</sup> The storm increased with the night. The sea was *lashed into tremendous confusion*.<sup>15</sup> There was a fearful, *sullen*<sup>16</sup> sound of rushing waves and *broken surges*.<sup>17</sup> *Deep called unto deep*.<sup>18</sup> At times the black volume of clouds overhead seemed *rent asunder*<sup>19</sup> by flashes of lightning that *quivered*<sup>20</sup> along the *foaming billows*,<sup>21</sup> and made the succeeding darkness doubly *terrible*.<sup>22</sup> The thunders bellowed over the wild waste of waters, and were *echoed*<sup>23</sup> and *prolonged*<sup>24</sup> by the mountain waves. As I saw the ship *staggering*<sup>25</sup> and *plunging*<sup>26</sup> among these *roaring*<sup>27</sup> caverns, it seemed *miraculous*<sup>28</sup> that she *regained*<sup>29</sup> her *balance*,<sup>30</sup> or preserved her *buoyancy*.<sup>31</sup> Her yards would dip into the water. Her bow was almost buried beneath the waves. Sometimes an *impending*<sup>32</sup> *surge*<sup>33</sup> appeared ready to *overwhelm*<sup>34</sup> her, and nothing but a *dexterous*<sup>35</sup> movement of the *helm*<sup>36</sup> preserved her from the *shock*.<sup>37</sup>

1. 混和. 2. 狂風. 3. 再聽. 4. 把船掉頭. 5. 正在如此的進行中. 6. 猜測.  
7. 漁船. 8. 開來開去. 9. 濃霧. 10. 招呼聲. 11. 生人. 12. 承認, 召供. 13.  
結束. 14. 幻想. 15. 被鞭策到可怕的亂情狀中. 16. 低啞的. 17. 一陣陣的波  
浪. 18. 潮音四處的呼應. 19. 破開. 20. 戰抖. 21. 泛白沫的. 22. 可怕. 23.  
回聲. 24. 拖長. 25. 顛沛. 26. 沖入浪去. 27. 怒號. 28. 神奇的. 29. 又獲得.  
30. 平衡. 31. 浮力. 32. 掀天. 33. 巨浪. 34. 埋沒. 35. 手腕巧妙. 36. 舵.  
37. 危機.

我聽到他們在水裏呼咽的聲音，混和在風聲之中。把這片呼聲傳到我們耳朵裏來的狂風，又把我們吹遠到再聽不到了呼聲。我是再不會忘記那種呼聲的了。很費了些時候，我才能把船掉過頭來，因為船向前剛進得極快。我們回轉過來，盡猜想所及的靠近那小船剛才停泊的地點。我們在這濃霧中，向四周足足巡查了數小時之久。我們放了幾次的記號炮，又靜聽着希望能聽到什麼還不會死的呼救聲；但是一切都靜悄悄的。我們從此就再不會看到或者聽到他們什麼消息了。”

我承認有多時這一類的故事了，打斷了我一切優美的幻想。那風浪在夜裏逐漸的增大。海水被激蕩打得顛狂的騷動。同時還有一種可怕而低咽的怒濤和激浪的聲音。潮聲四處八方的呼應。有時候頭頂上烏黑的雲塊，像被那在白沫四濺的波濤上跳躍過的一陣陣的閃電劃分了開來，而使那跟着來的黑暗加倍的可怕了，雷聲在那驚濤駭浪的上頭不住的咆哮，又被那像高山似海波回應着或拖長着。當我看着船在這些喧鬧的波浪間顛簸起伏，覺得牠還能夠維持牠的平衡，保持牠的浮泛，像是很神奇的了，牠的橫桅桿直浸入水中。牠的船頭幾乎埋入于浪下。有幾次一個軒然的巨波像打算一下子沉沒了牠，全賴乎那轉舵的巧妙的一轉動，才把牠救出了這個危機。

When I retired<sup>1</sup> to my cabin, the awful scene<sup>2</sup> still followed me. The whistling<sup>3</sup> of the wind through the rigging<sup>4</sup> sounded like funeral<sup>5</sup> wailings.<sup>6</sup> The creaking<sup>7</sup> of the masts, the straining and groaning of bulk-heads,<sup>8</sup> as the ship labored<sup>9</sup> in the weltering<sup>10</sup> sea, were frightful.<sup>11</sup> As I heard the waves rushing along the side of the ship, and roaring in my very ear, it seemed as if Death were raging<sup>12</sup> round this floating prison,<sup>13</sup> seeking for his prey. The mere starting of a nail,<sup>14</sup> the yawning of a seam,<sup>15</sup> might give him entrance.

A fine day, however, with a tranquil<sup>16</sup> sea and favoring breeze,<sup>17</sup> soon put all these dismal reflections to flight.<sup>18</sup> It is impossible to resist the gladdening<sup>19</sup> influence<sup>20</sup> of fine weather and fair wind at sea. When the ship is decked out in all her canvas,<sup>21</sup> every sail swelled,<sup>22</sup> and careering gayly over the curling waves,<sup>23</sup> how lofty, how gallant, she appears! How she seems to lord it over the deep! I might fill a volume with the reveries<sup>24</sup> of a sea voyage,—for with me it is almost a continual reverie,—but it is time to get to shore.

It was a fine, sunny morning<sup>25</sup> when the thrilling<sup>26</sup> cry of "Land!" was given from the mast-head. None but those who have experienced<sup>27</sup> it can form an idea of the delicious throng<sup>28</sup> of sensations<sup>29</sup> which rush into an American's bosom when he first comes in sight of<sup>30</sup> Europe. There is a volume of associations<sup>31</sup> with the very name. It is the land of promise, teeming<sup>32</sup> with everything of which his childhood has heard, or on which his studious years have pondered.<sup>33</sup>

1. 退入。 2. 恐怖的景象。 3. 呼號聲。 4. 帆索。 5. 喪葬的。 6. 啼哭。 7. 鞭軌聲。 8. 船隔板的哮喘呻吟聲。 9. 工作。 10. 洶湧。 11. 可怖。 12. 發怒。 13. 這浮動的囚犯(指船)。 14. 釘。 15. 一條微縫的裂開。 16. 悠靜。 17. 順風。 18. 把這一切黯淡的回憶驅逐走了。 19. 使人歡喜的。 20. 影響。 21. 高揚起全船的篷帆。 22. 漲滿。 23. 在起伏的柔波上興頭頭的大顯神通。 24. 幻想。 25. 有陽光的早晨。 26. 刺戟神經的。 27. 經歷。 28. 一羣。 29. 情感。 30. 歐洲已經在望。 31. 有不少東西發生關聯。 32. 滿生着。 33. 細想。



當我回進自己艙裏的時候，這些可怕的景象依然跟着我。那經過船索傳來的尖銳的風聲，像是喪葬時的悲哭。當船在這洶湧的海面上行進時，船桅的輾軋聲，船板被打擊時的呻吟聲，都是可怕的。當我聽着海波沿船邊追逐，而在我親耳朵裏咆哮着的時候，髻髻死神就在這浮動的囚徒四周奔馳怒號，正在找尋他的犧牲品似的。一隻釘的脫落，一條縫的裂開，都足以引他進來的。

然而，一朝天氣清和，海波不興，順風徐來，就立即把這一切黯淡的回憶趕走了。在海裏要拒絕清明天氣和清風的快感影響的，是做不到的。當船上的蓬帆，盡行高高的揚起，每張帆都把風吃得滿滿的，她很興頭頭的在這些起伏的柔波上一顯神通，看來她是何等的偉大，何等的氣慨？髻髻她在那片大洋之上，是如何的聲威赫赫！要我來寫寫航海的幻想，我可以寫滿足足一巨冊之多，——因為在我這幾乎是一片不斷的幻想，——但是現在已是到岸的時候了。

這是一個晴和，而有太陽的早晨，當從那桅頂上，忽然傳來“到岸了”的尖銳的呼聲。除了那親歷其境的人以外，決沒人能夠猜到當一個美國人第一眼看到歐洲時，闖進他心裏去的那段快感。（一提起這個名字，就有不少不少東西聯在一起的。這是那希望之鄉，他幼年時會聽到，或讀書時細想過的一切事物，都載滿在那邊。

From that time until the moment of arrival, it was all *feverish excitement*.<sup>1</sup> The ships of war, that *prowled*<sup>2</sup> like *gnardian giants*<sup>3</sup> along the coast; the headlands of Ireland, *stretching out*<sup>4</sup> into the *Channel*,<sup>5</sup> the Welsh mountains, *towering into*<sup>6</sup> the clouds,—all were objects of interest. As we sailed up the *Mersey*<sup>7</sup> I *reconnoitered*<sup>8</sup> the shores with a *telescope*.<sup>9</sup> My eye *dwelt*<sup>10</sup> with delight on neat cottages, with their *trim*<sup>11</sup> *shrubberies*<sup>12</sup> and green grass *plots*.<sup>13</sup> I saw the *moldering*<sup>14</sup> *ruin*<sup>15</sup> of an *abbey*<sup>16</sup> *overrun*<sup>17</sup> with *ivy*,<sup>18</sup> and the *taper spire*<sup>19</sup> of a village church rising from the brow of a neighboring hill. All were *characteristic*<sup>20</sup> of England.

The tide and wind were so favorable that the ship was enabled to come at once to the *pier*.<sup>21</sup> It was thronged with people,—some idle lookers-on, others eager *expectants*<sup>22</sup> of friends or relatives, I could *distinguish*<sup>23</sup> the merchant to whom the ship was *consigned*.<sup>24</sup> I knew him by his *calculating brow and restless air*.<sup>25</sup> His hands were *thrust*<sup>26</sup> into his pockets. He was whistling thoughtfully, and walking *to and fro*,<sup>27</sup> a small *space*<sup>28</sup> having been accorded him by the *crowd*,<sup>29</sup> *in deference to his temporary importance*.<sup>30</sup> There were repeated cheerings and *salutations*<sup>31</sup> *interchanged*<sup>32</sup> between the shore and the ship as friends happened to *recognize*<sup>33</sup> each other. I particularly noticed one young woman of *humble dress*<sup>34</sup> but interesting *demeanor*.<sup>35</sup> She was leaning forward from among the crowd. Her eye *hurried*<sup>36</sup> over the ship as it neared the shore, to catch some wished-for

1. 如狂的興奮。 2. 巡查。 3. 奇形的巨人。 4. 遠伸出到。 5. 海峽（指聖喬治海峽）。 6. 一層層堆上去。 7. 馬賽河。 8. 觀察。 9. 望遠鏡。 10. 留視。 11. 整齊的。 12. 短樹。 13. 設計。 14. 毀圮。 15. 遺蹟。 16. 寺院。 17. 爬滿了（幾乎太多了）。 18. 藤。 19. 尖頂塔。 20. 代表...派。 21. 碼頭。 22. 守候的人。 23. 看清。 24. 承辦。 25. 那正在盤算的眉峯和侷促不寧的神色。 26. 插入。 27. 來回的。 28. 空處。 29. 羣衆。 30. 尊敬他暫時的重要性。 31. 招呼。 32. 交換。 33. 認識。 34. 樸素服飾。 35. 神態。 36. 急視。

從出發起直到抵埠才止，路上有的盡是高熱度的興奮。巡行在沿海的那些像奇形的巨人似的軍艦；遠伸出到海峽中來的〔愛爾蘭〕的山岬；那高聳雲霄的〔威爾士〕高山，——一切都是有趣的東西。當我們從〔馬賽〕河而上的時候，我用了一架望遠鏡來觀察兩岸。我的眼睛很舒服的——看着那些雅緻的鄉村人家，還有牠們整齊的短樹林，和青蔥蔥的一方方的草坪，我看見一個寺院的圯毀的遺跡，上面爬滿了常春藤，還有一個鄉下禮拜堂的尖頂塔，正在鄰近一座山的懸崖上，伸了出來。一切都是十足着〔英格蘭〕的氣派。

潮流和風息都是如此的順利，船在不一會之間，就可以到碼頭的了。碼頭上聚滿了人堆，——有幾個沒事情做的看那熱鬧的，另外的都是在一心等待着朋友親戚的。我能夠認出那位承辦本船的商人。我是由於他正在盤算的眉峯和踟躕不安的神色而認識他的。他的兩手伸在袋子裏。他正在掬着嘴吹着，一邊在用心思，一邊在來回的走着，因為他暫時的重要性，而特地由衆人讓出一塊小地方來給他的。當船上和岸上的朋友們碰巧互相認清了的時候，就互相交換着多次的歡呼和招呼聲。我特別的注意就中有一個年青的婦人，衣裳雖很樸素，但模樣却很端正。她是正在那堆人羣前探出身來。在船靠近岸去的時候，她眼睛忙從頭至尾的看過一眼，想看到她所要看見的

countenance.<sup>1</sup> She seemed disappointed and agitated,<sup>2</sup> when I heard a faint voice<sup>3</sup> call her name. It was from a poor sailor who had been ill all the voyage, and had excited the sympathy<sup>4</sup> of every one on board. When the weather was fine, his messmates<sup>5</sup> had spread a mattress<sup>6</sup> for him on deck in the shade, but of late<sup>7</sup> his illness had so increased, that he had taken to his hammock,<sup>8</sup> and only breathed<sup>9</sup> a wish that he might see his wife before he died. He had been helped on deck as we came up the river, and was now leaning against the shrouds,<sup>10</sup> with a countenance so wasted,<sup>11</sup> so pale, so ghastly,<sup>12</sup> that it was no wonder even the eye of affection<sup>13</sup> did not recognize him. But at the sound of his voice, her eye darted on his features.<sup>14</sup> It read<sup>15</sup> at once a whole volume of sorrow. She clasped her hands, uttered a faint shriek,<sup>16</sup> and stood wringing<sup>17</sup> them in silent agony.<sup>18</sup>

All now was hurry and bustle,<sup>19</sup>—the meetings of acquaintances,<sup>20</sup> the greetings<sup>21</sup> of friends, the consultations<sup>22</sup> of men of business. I alone was solitary<sup>23</sup> and idle, I had no friend to meet, no cheering to receive. I stepped upon<sup>24</sup> the land of my forefathers,<sup>25</sup> but felt that I was a stranger<sup>26</sup> in the land.

### Questions

1. Describe the difference between the land travel and the sea travel.
2. Some one said that at sea all is vacancy. Do you think it is right?
3. With your own words retell the tale of shipwreck that was related by the captain.

1. 臉面. 2. 內心紛亂. 3. 微弱的聲音. 4. 同情. 5. 伙伴. 6. 臥褥. 7. 近來.  
8. 吊牀. 9. 呼吸. 10. 桅繩. 11. 憔悴. 12. 無人相, 可怕. 13. 即指情人之眼.  
14. 臉面. 15. 看出. 16. 悲呼. 17. 絞. 18. 默默無言的悲痛. 19. 忙亂與紛擾.  
20. 熟識之人. 21. 問候. 22. 招呼, 談論. 23. 孤獨. 24. 踏上. 25. 祖先. 26. 陌路人



臉兒。她像是既失望而又痛心的樣子，當我聽到有一個微弱的聲音在呼喊她的名字。這呼聲是從一個可憐的水手發出來的，他在全部份的海行期間中都害着病，並且會引起全船人的同情來的。當天氣晴和的時候，他的伙伴常在那甲板的遮陰處去鋪好一張臥牀給他；但是近來他的病情已增劇到如此程度，他只能夠去睡到他的吊牀上去，呼吸於一個唯一的希望中，那就是在他死前，他或能看到他的妻子。在我們船沿江而上的時候，他由幾個人扶着到甲板上來，現在是正在正靠着桅桿索子，那張臉色是如此的憔悴，如此的臃白，如此的毫無生氣，無怪連那對多情的眼睛，也竟認他不出來了。然而在一聽到他的聲音的時候，她的兩眼就立即射到他的臉上來。她在片刻間就讀到了無限的悲哀。她捏着自己的手，發出一聲低咽的悲鳴，站着於那默然的痛苦中，空絞着自己的兩手。

現在一片都是忙亂與騷動，——熟人的相見，朋友的問候，生意人相互招呼，而唯有我是孤單單而又無所事事的。我既沒有朋來給我一會；亦沒有歡呼聲來給我一聽。我跨上了我祖先的故土，然而心裏覺得我是這地方的一位陌生客人。

## 問 題

1. 試述陸地旅行與海上旅行的異點。
2. 有許多人說在海上一切都是空虛的。你想是不錯的麼？
3. 用你自己的字，把船長所述的船破的故事重述出來。

4. Describe the thought of the travellers at the moment of arrival.

## GULLIVER'S TRAVELS TO BROBDINGNAG

JONATHAN SWIFT (1667-1745)

Jonathan Swift, an English sarcastic essayist, was born at Dublin in Ireland. But his parents were the Englishes. Before he was born, his father had brought an end to his life; and not long after his birth, his mother was also dead. He was therefore brought up under the fosterage of his uncle. He has afterwards become a paster, and also a "men hater." His works are sarcastic. "Gulliver's Travels" is one of his best works.

Having been *condemned*<sup>1</sup> by nature and *fortune*<sup>2</sup> to an active and *restless*<sup>3</sup> life, in two months after my return I again left my native country and took *shipping*<sup>4</sup> in the Downs on the twentieth day of June, 1702, in the "Adventure," Captain John Nicholas, a Cornish man, commander, bound for Su at. We had a very *prosperous*<sup>5</sup> gale till we arrived at the Cape of Good Hope, where we landed for fresh water; but, discovering a leak, we unshipped our goods and *wintered*<sup>6</sup> there: for, the captain falling sick of an *ague*,<sup>7</sup> we could not leave the Cape till the end of March. We then set sail, and had a good voyage till we passed the Straits of Madagasear; but having got northward of that island, and to about five degrees south *latitude*,<sup>8</sup> the wind's which in those seas are observed to blow a constant equal gale, between the north and west, from the beginning of December to the beginning of May, on the nineteenth of April began to blow with much greater violence and more westerly than usual, continuing so for twenty days together, during which time we

1. 命定, 定刑. 2. 命運. 3. 不停, 不息. 4. 船務, 船上. 5. 順利. 6. 過冬. 7. 瘧疾. 8. 緯線.

## 4. 試述旅客在到埠頭時的思想。

## 格利浮的大人國游記

斯惠夫特喬那孫 (生於1667年,死於1745年)

[斯惠夫特喬那孫],是英國的諷刺文藝家,生在[愛爾蘭]的[特別林]地方。但是他的父母都是[英國]人。在他產生之前,他的父親已經過世了,在他生了不久以後,他的母親也死了。所以他由他的舅父撫養大的。他隨後做了牧師,並且變成了一個厭惡人類的人。他的著作是諷刺的,“格利浮遊記”是他的佳作之中的最好的作品。

因為生來就被自然和命運注定下要度着活動不息底生活,我回家來二個月後又要離開家鄉,到[多恩]港“冒險”號船上,船主[約翰尼古拉],一位[可尼卒]人的領導,駛到[蘇拉特]地方去。我們一路都有非常順向的風一直到我們駛至[好望角],在那裏我們上岸取淡水;不過,因為我們發現船身有漏,所以把貨物卸起來,就在那裏過冬天;又因為船主患瘧疾,我們離不開[好望角]一直到三月杪。我們後來又張帆駛去,一路穿過[馬達加司加]海峽,都航行得非常順利;但是自離該島向北駛去,到赤道南五度左右,那裏的風,據在這幾處海內,從十二月初直要到五月初止都是不斷地在西北兩方吹着同等的大風,而在四月十九日起,還有更劇烈的風,方向特別偏西,一共要繼續二十日纔止,我們正在這時個候

were driven a little to the east of the Molucca Islands, and about three degrees northward of the line, as our captain found by an *observation*<sup>1</sup> he took the second of May, at which time the wind ceased and it was a perfect calm; whereat I was not a little rejoiced. But he, being a man well experienced in the *navigation*<sup>2</sup> of those seas, bid us all prepare against a storm, which accordingly happened the day following: for the southern wind, called the southern *monsoon*,<sup>3</sup> began to set in, and soon it was a fierce storm.

During this storm, which was followed by a strong wind, west southwest, we were carried, by my *computation*,<sup>4</sup> about five hundred leagues to the east, so that the oldest sailor on board could not tell in what part of the world we were. Our *provisions*<sup>5</sup> held out well, our ship was *stanch*,<sup>6</sup> and our *crew*<sup>7</sup> all in good health; but we lay in the utmost distress for water. We thought it best to hold on the same *course*,<sup>8</sup> rather than turn more *north-erly*,<sup>9</sup> which might have brought us to the northwest parts of Great Tartary, and into the Frozen Sea.

On the sixteenth day of June, 1703, a boy on the *topmast*<sup>10</sup> discovered land. On the seventeenth, we came in *full view*<sup>11</sup> of a great island or *continent*<sup>12</sup> (for we knew not which), on the south side whereof was a small *neck*<sup>13</sup> of land, *jutting out*<sup>14</sup> into the sea, and a *creek*<sup>15</sup> too *shallow*<sup>16</sup> to hold a ship of above one hundred tons. We cast anchor within a league of this creek, and our captain sent a dozen of his men well armed in the *longboat*,<sup>17</sup> with vessels for water, if any could be found. I desired his leave to go with them, that I might see the country, and make what discoveries I could.

1. 觀察. 2. 航海術. 3. 時令風, 多在印度洋. 4. 計算. 5. 糧食. 6. 堅固. 7. 水手. 8. 方向. 9. 向北. 10. 第二接桅, 中桅. 11. 全景. 12. 大陸. 13. 頸. 14. 伸出. 15. 小河. 16. 淺. 17. 大舢板.



被牠吹漂到〔馬拉加〕島稍東地方，大約是赤道北三度，這是船主在五月二日時觀察所得的，那一天風停止了，海面完全平靜，這時候我心中非常歡喜，但是他在這幾處海內航行的經驗非常豐富，吩咐我們大家準備下迎禦颶風，照例等二日會發生的：因為南風，所謂的南時令風，要開始來到，不久就是掀天的大風浪。

當此大風浪中間，西、西南的大風把我們漂到，據我的計算，東方五百海里遠地方，弄得船上最老的水手都說不出我們現在是在地球那一部分了。我們的糧食保存得很好，我們的船身也堅固，所以我們水手都仍是很康健；不過我們都非常困苦着沒有水。我們想最好是繼續照原方向進行，並不轉偏朝北去，這樣的恐怕要把我們漂流到〔韃靼海峽〕西北部，到〔北冰洋〕裏去。

一七零三年六月十六日，一個水手在第二接桅上面發見到陸地。到十七日我們已能夠看見大島或大陸（我們不知道孰是孰非）的全景，是在靠南地方有個小半島伸出海來，還有一條小河水，很淺，容不下一百噸以上的船，我們在離小河一海里遠地方下錨，船主就遣他手下十二人帶着槍械帶着水桶下長舢板去看看有沒有水。我請求船主准我跟他們一塊兒去，觀光該地，盡量探求有什麼發見。

When we came to land, we saw no river or spring, nor any sign of inhabitants. Our men therefore wandered on the shore to find out some fresh water near the sea, and I walked alone about a mile on the other side, where I observed the country all *barren*<sup>1</sup> and rocky. I now began to be weary, and seeing nothing to entertain my curiosity, I returned gently down toward the creek; and the sea being full in my view, I saw our men already got into the boat, and rowing for life to the ship. I was going to *holla*<sup>2</sup> after them, although it had been to little purpose, when I observed a huge creature walking after them in the sea, as fast as he could; he waded not much deeper than his knees, and took *prodigious*<sup>3</sup> *strides*,<sup>4</sup> but our men had the start of him about half a league, and the sea thereabouts being full of pointed rocks, the monster was not able to overtake the boat. This I was afterwards told, for I durst not stay to see the *issue*<sup>5</sup> of the *adventure*,<sup>6</sup> but ran as fast as I could the way I first went, and then climbed up a *steep*<sup>7</sup> hill, which gave me some *prospect*<sup>8</sup> of the country. I found it fully *cultivated*,<sup>9</sup> but that which first surprised me was the length of the grass which, in those grounds that seemed to be kept for hay, was about twenty feet high.

I fell into a high road, for so I took it to be, though it served to the inhabitants only as a footpath through a field of barley. Here I walked on for some time, but could see little on either side, it being now near harvest, and the corn rising at least forty feet. I was an hour walking to the end of this field, which was fenced in with a *hedge*<sup>10</sup> of at least one hundred and twenty feet high, and the trees so lofty that I could make no *computation*<sup>11</sup> of their altitude. There was a stile to pass from this field into the next. It had four steps, and a stone to cross over when you

1. 荒蕪, 不毛之土. 2. 大聲疾呼. 3. 大. 4. 跨行. 5. 結果. 6. 冒險. 7. 壁立, 峭直. 8. 景色. 9. 開墾, 耕種. 10. 籬笆. 11. 計算.

我們上岸的時候，找不到什麼河流，水泉，也找不到一點人烟的痕跡。所以他們就在近海地方走來走去找淡水，我一個人單獨地向另一方向走去，走有一里遠的地方，我見該地盡是岩石不毛之土。我現在覺得厭煩疲倦起來，得不到一件東西來酬報我底好奇心，我就慢慢地向小河地方回去；到海景完全排列到我眼前時候，我看見我的同伴都已經下船了，並且向大船拚命盪去逃命。我正要開口向他們大聲呼喊，雖然這是沒有什麼用處，我看見一個巨人跟着他們極力的趕來；他涉行到水還不很深過他的膝，他的步伐很大；不過我的同伴比他先走半海里光景，並且海底那裏都是尖銳的巖石，所以這一位怪物趕不上他門。這都是以後聽到的，因為當時我那裏敢站好好的看危險的結果；我急急地向剛纔走過的路飛跑去，爬上壁立的高山，這裏使我看見村田所在的全景，我見那裏地方已完全開墾下；而使我最先驚奇的就是他們的長草，留着生長預備做乾芻用，差不多有二十呎高。

我走進一條大道，我把牠當作是，其實不過是那裏居民走進大麥田用的小徑罷了。我在那裏走了好久還是一點也不能看見兩邊以外的東西，因為這時正是收穫的時候，穀植長得有至少四十呎那麼高。我走一點鐘光景纔走到田邊地方，那裏是籬笆圍着至少也有百二十呎高。那裏的樹木却高聳得非常，我計算不出牠到底有多麼高。從我這邊田走到隔田去要經過一個階級。牠是四層高，

came to the *uppermost*.<sup>1</sup> It was impossible for me to climb this stile, because every step was six feet high, and the upper stone above twenty.

I was *endeavoring*<sup>2</sup> to find some gap in the hedge, when I discovered one of the inhabitants in the next field, advancing towards the *stile*,<sup>3</sup> of the same size with him whom I saw in the sea *pursuing*<sup>4</sup> our boat. He appeared as tall as an ordinary spire steeple, and took about ten yards at every *stride*,<sup>5</sup> as near as I could guess. I was struck with the utmost fear and astonishment, and ran to hide myself in the corn, from whence I saw him at the top of the stile, looking back into the next field on the right hand, and heard him call in a voice many degrees louder than a speaking *trumpet*,<sup>6</sup> but the noise was so high in the air that at first I certainly thought it was thunder. Whereupon seven monsters, like himself, came towards him with reaping hooks in their hands, each hook about the largeness of six *scythes*.<sup>7</sup> These people were not so well clad as the first, whose servants or *laborers*<sup>8</sup> they seemed to be; for, upon some words he spoke, they went to reap the corn in the field where I lay. I kept from them at as great a distance as I could, but was forced to move, with extreme difficulty, for the *stalks*<sup>9</sup> of the corn were sometimes not above a foot distance, so that I could hardly *squeeze*<sup>10</sup> my body betwixt them. However, I made a *shift*<sup>11</sup> to go forward till I came to a part of the field where the corn had been laid by the rain and wind. Here it was impossible for me to advance a step; for the stalks were so *interwoven*<sup>12</sup> that I could not creep through, and the beards of the fallen ears so strong and pointed that they *pierced*<sup>13</sup> through

1. 最高之處。 2. 奮力。 3. 階級。 4. 追趕。 5. 步伐。 6. 喇叭。 7. 刈刀。 8. 工人。 9. 幹，莖。 10. 擠出，壓出。 11. 設法。 12. 交錯。 13. 刺，鑽。



就是我爬上到頂級的地方那裏還有一條石條橫在上面。這一個階級我是絕對爬不上的，因為每層都有六呎高，上面的石條更有二十呎以上。

我正很出力的想在籬笆地方找一個破裂地方，忽有一人從鄰田地方走向那一條階級來，和以前我看見追趕我們的船的人一般大。他看過去有普通尖塔那麼高，每步我想差不多都有十碼那麼闊。我怕極駭極忙跑到麥裏藏匿，在那裏我看見他站在階級上面，向右轉頭望回鄰田，只聽見他叫一聲比喇叭還要響得許多；因為這聲音高發在天空，當初的時候我還十分相信是雷鳴。如此就有七位怪物，和他一般來到他的面前都帶着割禾刀，每把約有我們六把刈刀大。這幾個人沒有先前的一個衣服穿得好；他們好像是他的奴僕或者是他的工人；因為聽得他的幾句話他們就來到我所藏匿的麥田地方收割。我盡量地遠遠避開他們，不過走動得非常困難，因為有時麥稈中間的距離只有一呎，所以我要很費力地從牠們中間擠過。可是我已設法走來到田中的一部分，那裏的麥都給風雨吹倒下。在這裏我一步也不能走進了；因為麥稈是交雜錯亂在一起使我不能夠匍匐過去，並且下垂的穗的鬚這樣堅硬尖銳得很能夠穿過

my clothes into my flesh. At the same time I heard the reapers not about a hundred yards behind me.

Being quite *dispirited*<sup>1</sup> with toil, and wholly overcome by grief and despair, I lay down between two *ridges*<sup>2</sup> and heartily wished I might there end my days. I *bemoaned*<sup>3</sup> my *desolate*<sup>4</sup> widow and fatherless children. I lamented my own folly and willfulness in attempting a second voyage against the advice of all my friends and relations. In this terrible *agitation*<sup>5</sup> of mind, I could not forbear thinking of Lilliput, whose inhabitants looked upon me as the greatest *prodigy*<sup>6</sup> that ever appeared in the world; where I was able to draw an imperial fleet in my hand, and perform those other actions which will be recorded forever in the *chronicles*<sup>7</sup> of that empire while posterity shall hardly believe them, although attested by millions. I reflected what a *mortification*<sup>8</sup> it must prove to me to appear as inconsiderable in this nation as one single Lilliputian would be among us. But this I *conceived*<sup>9</sup> was to be among the least of my misfortunes for, as human creatures are observed to be more savage and cruel in *proportion*<sup>10</sup> to their bulk, what could I expect but to be a morsel in the mouth of the first among these *enormous*<sup>11</sup> barbarians that should happen to seize me? Undoubtedly *philosophers*<sup>12</sup> are in the right when they tell us that nothing is great or little otherwise than by *comparison*<sup>13</sup>. It might have pleased fortune to let the Lilliputians find some nation where the people were as diminutive with respect to them as they were to me. And who knows but that even this prodigious race of mortals might be equally *overmatched*<sup>14</sup> in some distant part of the world, whereof we have yet no discovery?

1. 無精神. 2. 脊脊, 隆起線. 3. 痛哭. 4. 淒涼寂寞. 5. 紛亂. 6. 怪物. 7. 國史. 8. 屈辱, 煩悶. 9. 知道, 恐怕. 10. 比例. 11. 巨大. 12. 哲學家. 13. 比較. 14. 制服.

衣服刺我的皮肉。同時我又聽見收割的人不過離我只有二百碼遠。

爲着過度的辛苦精神非常沮喪，這時候我完全給悲苦失望克服了，我就在兩處隆起地方中間躺下，心中切望着就此作我的末日。我痛哭着我的淒涼底寡妻和無父底孤兒。我追悔着此次反對我所有的朋友和親戚們勸我不要再作航行的忠告底愚蠢和執迷。在這頭腦十分紛亂的時候，我不禁的想起小人國來，那裏的居民看着我算是世界上從來沒有看見過的大怪物；我在他們那裏能夠用手槍奪皇上的艦隊，並且幹下許多事情都要永遠載入他們的國史內，雖然當時有百萬人證實其事，恐怕後世的人很難會相信。我迴想着這是多麼不高興假使我在我們中間不過是一個〔利利柏〕人。但是對於此事我想恐怕還是我的不幸命運中最僥倖的：因爲人類這一種動物他們身軀愈高大他們的野蠻和殘忍也愈利害，我到底還能夠期望什麼，不過供給這些野蠻不過的人，他們中間第一位看見我的人，把我揪到一口吞下，毫無疑義的。哲學家們是不錯的當他們對我們說世界上沒有什麼大小，除却你要牠們拿在一起比較，或許會有這樣事實使〔利利柏〕人找到幾個國家那裏比他們小得和他們比我小得一般，並且誰能曉得就是眼前最高大的人類他們也會同樣的給世界上遙遠地方更高大的人類所制服，那裏我們還沒有發現到呢？

Scared and *confounded*<sup>1</sup> as I was, I could not fordear going on with these reflections, when one of the reapers, approaching within ten yards of the rigde where I lay, made me apprehend that with the next step I should be *squashed*<sup>2</sup> to death under his foot, or cut in two with his reaping hook. And, therefore, when he was again about to move, I *scramed*<sup>3</sup> as loud as fear could make me. Whereupon the huge creature trod short, and looking round about under him for some time, at last espied me as I lay on the ground. He considered awhile, with the caution of one who endeavors to lay hold on a small dangerous animal in such a manner that it shall not be able either to *scratch*<sup>4</sup> or to bite him, as I myself have sometimes done with a *weasel*<sup>5</sup> in England.

At length he ventured to take me up between his forefinger and *thumb*,<sup>6</sup> and brought me within three yards of his eyes, that he might behold my shape more perfectly. I guessed his meaning, and my good fortune gave me so much presence of mind that I resolved not to struggle in the least as he held me in the air, above sixty feet from the ground although he grievously *pinched*<sup>7</sup> my sides, for fear I should slip through his fingers. All I ventured was to raise my eyes towards the sun, and place my hands together in a *supplicating*<sup>8</sup> posture, and to speak some words in an humble *melancholy*<sup>9</sup> tone, suitable to the condition I then was in. For I *apprehended*<sup>10</sup> every moment that he would dash me against the ground, as we usually do any little hateful animal which we have a mind to destroy. But my good star would have it that he appeared pleased with my voice and gestures, and began to look upon me as a curiosity, much wondering to hear me *pronounce*<sup>11</sup> *articulate*<sup>12</sup> words, although he could not understand them. In the meantime I was not able to

1. 慌亂。 2. 壓爛，碾。 3. 哭喊。 4. 抓。 5. 黃鼠狼。 6. 大指拇。 7. 捏，捻。 8. 哀求。 9. 悲哀，可憐。 10. 恐怕。 11. 發聲。 12. 言時字眼清楚。



驚駭和慌亂到這樣程度的我，還是禁不下要繼續着此種的幻想，這時候有一位收割者走近只有和我所躺隴地距離十碼，恐怕第二步就要把我踏爛在脚下死於非命，或許給他的刈刀截為兩段，所以我剛剛要轉動，就驚得大聲慘叫起來，因此這一位巨人的脚步就慢起來，向下四圍找着好久，最後看見我躺在地上，他躊躇一些時，然後很小心地和一般人捉拿危險小動物一般使牠不能將他抓得到或嚙得他，好像我有時在歐洲時捉黃鼠狼一般。

究竟他大膽的用食指和大拇指，把我捉上來近他眼睛三碼地方，使他能夠看得我十分清楚，我猜想得他的意思，而我的好命運又使我心神鎮定，所以就決定下一點也不掙扎，聽着他把我舉在空中，離地有六十呎以上的高。雖然他把我捏得很緊因為恐怕我會從他的手指間溜脫。我所敢冒險做的就是舉目對着太陽，雙手合在一起裝出哀求的樣子，發出幾句很謙卑很悲憐底聲音，適合我現在的地位，因為我時時刻刻都在恐懼着他要把我摔死在地上，同我們有意殺死可惡的小動物一般，但是我的好命運使他對我的聲音和姿勢發生趣味，他很驚奇的望着我，極詫異的聽到我所發底明白清楚的語句，雖然他是不懂得，在這時候我又不得不

forbear groaning and *shedding tears*,<sup>1</sup> and turning my head towards my sides; letting him know, as well as I could how cruelly I was hurt by the pressure of his thumb and finger. He seemed to apprehend my meaning; for, lifting up the skirt of his coat, he put me gently into it, and immediately ran along with me to his master, who was a *substantial*<sup>2</sup> farmer, and the same person I had first seen in the field.

The farmer, having (as I supposed by their talk) received such an account of me as his servant could give him, took a piece of a small straw, about the size of a walking staff, and therewith lifted up the skirts of my coat, which it seems he thought to be some kind of covering that nature had given me. He blew my hair aside, to take a better view of my face. He called his hinds about him, and asked them (as I afterwards learned) whether they had ever seen in the fields any little creature that *resembled*<sup>3</sup> me. He then placed me softly on the ground upon all fours, but I got immediately up, and walked slowly backwards and forwards, to let those people see that I had no *intent*<sup>4</sup> to run away. They all sat down in a circle about me, the better to observe my motions. I pulled off my hat, and made a low bow towards the farmer. I fell on my knees, and lifted up my hands and eyes, and spoke several words as loud as I could: I took a purse of gold out of my pocket, and humbly presented it to him. He received it on the palm of his hand, then applied it close to his eye to see what it was, and afterwards turned it several times with the point of a pin (which he took out of his sleeve), but could make nothing of it. Whereupon I made a sign that he should place his hand on the ground. I then took the purse and opening it, poured all the gold into his palm. There were six Spanish pieces, of four

1. 流淚. 2. 殷實, 富有. 3. 相像. 4. 有意.

有所嗟嘆流淚，左右轉着頭；盡力地使他知道我被他的手指捏壓得受傷得多麼利害。他好似懂得我的意想；因為他把衣襟掀開就把我慢慢的放在裏面，然後帶着我跑到他主人那裏。他的主人是一位很殷實富有底農戶，就是我在田間最初看見的那個人。

這一位農夫，自(據我從他們談話中猜想出來)聽到他的奴僕對他所說關於我的事後，拿來一支小梗，有手杖那麼大；用此把我的外衣邊掀開，好像是以爲我的衣服是天生蔽身羽毛一類的東西，他吹我的頭髮，又仔細的看我的面目，他叫他身邊的僕人們來，問他們(是我後來知道的)到底以前在田間有看見過我一樣的小動物沒有。不久他就把我慢慢地四肢向下的放在地上，不過我立刻就站起，慢慢的一前一後的徘徊着，使他知道我是無意逃走的。他們向我環圍的坐下，能夠看見我的動作更清楚，我脫下帽來，向着那一位農夫行個鞠躬禮，我又跪下，舉起雙手仰着雙目，竭力大聲地說出幾句話：就從袋裏拿出一錢袋的金子很謙卑送上送給他。他用手掌把牠接來，靠近眼睛來看這是什麼，反覆的幾次用針頭(這是他自己衣袖中拿出的)撥看後，不懂得這是什麼。因此我就做一個手勢叫他把手放在地上。我其次又將錢袋拿出來，開起來把所有的金子都倒在他的手掌上面。其中有六個西班牙錢幣和四個

pistoles each, besides twenty or thirty smaller coins. I saw him wet the *tip*<sup>1</sup> of his little finger upon his tongue, and take up one of my largest pieces, and then another, but he seemed to be wholly *ignorant*<sup>2</sup> what they were. He made me a sign to put them again into my purse and the purse again into my pocket, which, after offering it to him several times, I thought it best to do.

The farmer by this time was convinced I must be a *rational*<sup>3</sup> creature. He spoke often to me, but the sound of his voice pierced my ears like that of a water mill, yet his words were articulate enough. I answered as loud as I could in several languages, and he often laid his ear within two yards of me; but all in vain, for we were wholly unintelligible to each other. He then sent his servants to their work, and taking his handkerchief out of his pocket, he doubled and spread it on his left hand, which he placed flat on the ground, with the palm upwards, making me a sign to step into it, as I could easily do, for it was not above a foot in thickness. I thought it my part to obey, and; for fear of falling, laid myself at full length upon the handkerchief, with the remainder of which he *lapped*<sup>4</sup> me up to the head for further security, and in this manner carried me home to his house. There he called his wife, and showed me to her; but she *screamed*<sup>5</sup> and ran back, as women in England do at the sight of a toad or a spider. However, when she had awhile seen my behavior, and how well I observed the signs her husband made, she was soon *reconciled*<sup>6</sup>, and by degrees grew extremely tender of me.

It was about twelve at noon, and a servant brought in dinner. It was only one *substantial*<sup>7</sup> dish of meat (fit for the plain

1. 指尖 2. 無知 3. 有理性 4. 包裹 5. 驚叫 6. 鎮定, 安心 7. 滿, 實



西班牙金幣，此外還有二三十小銀角子。我看見他用口舌把手指頭舐溼，就將最大的一塊黏上來，以後再黏上別一塊，但是好像他到底完全不曉得牠們是什麼。他向我做一個記號要把牠們放在錢袋裏，我數次要求他收下他不要，我只得再把牠放進袋子裏去。

這時候農夫十分的相信我是一種有理性的動物。他時常向我說話，但是發出的聲音好似水磨發出的洪聲刺激我一般，不過字句還清晰可聽。我大聲的用幾國語言來答應他，而他却時常還要耳朵挪近二碼地方聽我；可是完全沒有功效，因為我們彼此語言實在是不通的。他後來就吩咐僕人們再去做工，自己從衣袋裏拿出手帕來，重摺下攤在地上面，用手掌向上，做一個記號叫我走上去，那是我辦得到的因為還沒有一尺厚：我想這是我的職分一定要服從，不過恐怕要跌下來，就直直的躺在手帕上面，為穩健計又把手帕其餘部分包上全身到頸部地方而止，如此的就被帶到他的家裏去，他喊出他的女人家來看我！可是她一見我就驚得大叫一聲逕往內跑，好像我們英國的女人看見蝦蟆或蜘蛛一般的形狀，不過她看見我的行為，和我伶俐地從她丈夫的手勢底指揮，不久就安心下去，漸漸地對我十分和藹溫柔起來。

那時候大約是中午十二點時候，有一個僕人送進午膳來，午膳一大滿盆的肉（適合農夫儉樸

condition of an *husbandman*<sup>1</sup>) in a dish of about four-and-twenty feet diameter. The company were the farmer and his wife, three children, and an old grandmother. When they were sat down, the farmer placed me at some distance from him on the table, which was thirty feet high from the floor. I was in a terrible fright, and kept as far as I could from the edge for fear of falling. The wife minced a bit of meat, then *crumbled*<sup>2</sup> some bread on a *trencher*,<sup>3</sup> and placed it before me. I made her a low bow, took out my knife and fork, and fell to eat, which gave them exceeding delight.

The mistress sent her maid for a small *dram*<sup>4</sup> cup, which held about three gallons, and filled it with drink: I took up the vessel with much difficulty in both hands, and in a most respectful manner drank to her ladyship's health, expressing the words as loud as I could in English, which made the company laugh so heartily that I was almost deafened by the noise. This *liquor*<sup>5</sup> tasted like a small *cider*,<sup>6</sup> and was not unpleasant. Then the master made me a sign to come to his *trencher-side*,<sup>7</sup> but as I walked on the table, being in great surprise all the time, as the *indulgent*<sup>8</sup> reader will easily conceive and excuse, I happened to stumble against a *crust*,<sup>9</sup> and fell flat on my face, but received no hurt. I got up immediately, and observing the good people to be in much concern, I took my hat (which I held under my arm out of good manners), and, waving it over my head, made three huzzas, to show that I had got no mischief by my fall.

But advancing forwards towards my master (as I shall henceforth call him), his youngest son, who sat next him, an arch boy of about ten years old, took me up by the legs, and held me so

1. 農夫, 田戶. 2. 捏碎. 3. 木盤. 4. 衡量名, 爲一兩之八分之一. 5. 口味. 6. 蘋果酒. 7. 盆邊. 8. 寬容, 溫和. 9. 麵包皮.

底境况)盛在一只直徑有二十四呎左右的盆內，他們一起是，那一位農夫和他的老婆，三位小孩，和一位老祖母。當他們都坐好了，農夫把我放在離他不遠的棹面上，那棹子離地有三十呎高。我駭怕非常，居留在離棹旁愈遠的地方恐怕從上面跌下來，他的老婆細細的切下一小塊肉和捏碎一點麵包放在木盤內，排在我的面前給我，我輕輕地向她鞠一個躬，拿出刀叉，就動手來吃，這使他們覺得十分歡喜。

女主人叫她的女僕拿來一個小酒杯，有三加倫容量那麼大，傾滿飲料給我；我很不容易的用雙手把杯擎起來，十分恭敬的樣子要爲祝她女人家的康健而飲，竭聲地用英國話來表示一下，這樣使他們一起都笑得十分利害，差不多我給他們的聲音震聾，這種飲料滋味好似蘋果酒，並不好吃。後來主人做一個手勢叫我走到盆邊來；可是當我在棹上向前走的時候，因爲一向都是包圍在驚奇中，這溫和的讀者一定會容易了解和原諒我，一不小心給麵包皮拌倒，把臉直仆在棹子上面，還好沒有受傷，我立刻就站起來，覺得和善的他們對我非常不安，就拿出我的帽子(那是爲着禮貌緣故挾在脅下)，在頭上舞動着，再歡呼三聲，告訴他們我並沒有受傷。

但是正走向我的主人(我嗣後要這樣的稱呼他)，他的最年幼的男孩，坐在他的旁邊，是一位十歲左右的狡猾小孩，一手把我雙腿捉住高舉

high in the air, that I trembled in every limb; but his father *snatched*<sup>1</sup> me from him, and at the same time gave him such a box in the left ear as would have felled an European troop of horse to the earth, ordering him to be taken from the table. But being afraid the boy might own me a spite, and well remembering how mischievous all children among us naturally are to sparrows, rabbits, young kittens, and puppy dogs I fell on my knees, and, pointing to the boy, made my master to understand as well as I could, that I desired his son might be pardoned. The father *complied*,<sup>2</sup> and the lad took his seat again; whereupon I went to him and kissed his hand, which my master took, and made him stroke me gantly with it.

In the midst of dinner, my mistress's favorite cat leapt into her lap. I heard a noise behind me like that of a dozen stocking weavers at work; and, turning my head, I found it *proceeded*<sup>3</sup> from the purring of that animal, who seemed to be three times larger than an ox, as I *computed*<sup>4</sup> by the view of her head and one of her paws, while her mistrees was feeding and stroking her. The fierceness of this creature's *countenance*<sup>5</sup> altogether *discomposed*<sup>6</sup> me, though I stood at the farther end of the table, above fifty feet off, and although my mistress held her fast, for fear she might give a spring and seize me in her *talons*.<sup>7</sup>

But it happened there was no danger; for the cat took not the least notice of me, when my master placed me within three yards of her. And as I have been always told, and found true by experience in my travels, that flying or discovering fear before a fierce animal is a certain way to make it pursue or attack you, so I resolved in this dangerous *junction*<sup>8</sup> to show no

1. 掠奪. 2. 准許. 3. 進行, 前進. 4. 計算. 5. 相貌, 形態. 6. 擾亂, 使不安.  
7. 獸爪. 8. 際遇, 時期.



在空中，使我怕得四肢戰慄不已；却好他的父親就把我由他那邊搶過來，同時在他的左耳地方給他那麼重的一個耳光，足可打得歐洲一馬隊人都跌倒下來，又命令他離掉走開。不過我恐那小孩會懷恨，又想到吾們中間小孩平素對待雀，兔子，小貓，和小狗那樣的惡作劇，我就向主人跪下，一手指着小孩，用種種法子使他知道我要求他寬恕他的兒子。他的父親准許我的請求，那小孩就再上席坐；因此我就跑到小孩那裏，他的父親輕輕地把他的手拿出碰近我給我接吻一下。

我們正吃的時候，女主人的愛貓忽然跳在他的膝上。我只聽見一種聲音好像一打織襪機一起工作；就回頭去看，見是從該動物前進時咆哮的聲音發出來的，那動物比三頭牛還要大，據我從牠的頭和前足推算出來，那時女主人正餵牠和撫摩牠。這個動物猙獰底面貌使我覺得非常不安，雖然我是站在棹子離牠最遠的地方，離開五十呎以上，並且女主人又把牠緊緊的抱住，我仍害怕牠會突然的跳過來用爪來攫我。

但是原來到底一些危險也沒有；因為這一只貓絲毫也不注意我，就是當牠的主人把我放在近牠三碼以內的地方，我時常聽人家告訴我，也從我幾次旅行經驗中確切證實過，就是當碰到一個兇猛的禽獸，驚得逃走或露出懼怕底形狀，就會引起牠來追你或來侵害你，所以我在這樣危險關頭底時候，決打定主意裝下

manner of concern. I walked with *intrepidity*<sup>1</sup> five or six times before the very head of the cat, and came within half a yard of her; whereupon she drew herself back, as if she were more afraid of me. I had less apprehension concerning the dogs, whereof three or four came into the room, as it is usual in farmers' houses; one of which was a *mastiff*<sup>2</sup> equal in bulk to four elephants, and a *greyhound*<sup>3</sup> somewhat taller than the mastiff, but not so large.

When dinner was almost done, the nurse came in with a child of a year old in her arms, who immediately spied me, and began a *squall*<sup>4</sup> that you might have heard from London Bridge to Chelsea, after the usual oratory of *infants*,<sup>5</sup> to get me for a plaything. The mother out of pure indulgence took me up, and put me towards the child, who presently seized me by the middle and got my head in its mouth, where I roared so loud that the *urchin*<sup>6</sup> was frightened, and let me drop, and I should *infallibly*<sup>7</sup> have broken my neck if the mother had not held her apron under me. The nurse, to quiet her babe, made use of a *rattle*,<sup>8</sup> which was a kind of hollow vessel filled with great stones, and fastened by a cable to the child's waist. As she sat down close to the table on which I stood, her appearance astonished me not a little. This made me *reflect*<sup>9</sup> upon the fair skins of our English ladies, who appear so beautiful to us, only because they are of our own size, and their *defects*<sup>10</sup> not to be seen but through a *magnifying*<sup>11</sup> glass, where we find by experiment that the smoothest and whitest skins look rough, and coarse and ill-colored.

I remember, when I was at Lilliput, the *complexions*<sup>12</sup> of those

1. 勇敢, 大膽. 2. 猛犬. 3. 獵犬. 4. 大聲號叫. 5. 小兒, 小孩. 6. 頑皮小孩.  
7. 定然, 確實. 8. 發聲之玩具. 9. 回憶, 幻想. 10. 缺點. 11. 放大. 12. 面色, 皮色.

摸不開心的樣子。我大膽的在貓頭面前徘徊五六次，並且走近離牠祇有半碼內的地方；這樣一來牠倒退回，好像是還怕我。我對於狗更不怕，那有三四頭狗走進屋來，此事在農人家裏是平常不過的；其中一頭是猛獒，有四個象那麼大，還有一頭獵狗，比猛獒高些，不過沒有牠那麼大。

飯快要吃完的時候，乳母抱出一個一歲大的小孩，那個小孩立刻看見到我，就大喊着，聲音夠使從[倫敦橋]聽到[察司亞]三英里那麼遠的地方，小孩那種好嬉戲的習慣要把我拿來玩玩。牠的母親不過要縱容小孩却把我拿上去給他，她就把我當腰握住，將我的頭往口裏送。我大喊起來，驚得那頑皮的小孩把手一鬆讓我跌下來，若不是她的母親，把圍裙放在下面接着我，我一定要跌個頭破血流。乳母利用一種發聲的玩具，是一種空管中裝下大石頭子拿來把小孩哄得不哭，又把這個用鏈縛在小孩的腰間。當乳母坐近我所站棹上地方的時候，她的面貌使我嚇得了不得。這使我迴憶到皮膚秀麗娟好底英國娘娘，她們在我們看來多麼美麗，原因只是不過她們和我們是一般大小，所以她們的缺點看不出，除却你用放大鏡來看，那據經驗告訴我們就是最潤滑最白皙的皮膚，也要看過來是十分粗糙和顏色不佳。

我記得當我在[利利柏]的時候，他們矮小人物的面色

*diminutive*<sup>2</sup> people appeared to me the fairest in the world; and talking upon this subject with a person of learning there, who was an *intimate*<sup>2</sup> friend of mine, he said that my face appeared much fairer and smoother when he looked on me from the ground than it did upon a nearer view, when I took him up in my hand and brought him close, which he confessed was at first a very shocking sight. He said he could discover great holes in my skin; that the stumps of my beard were ten times stronger than the *bristles*<sup>3</sup> of a boar, and my complexion made up of several colors altogether disagreeable: although I must beg leave to say for myself that I am as fair as most of my sex and country, and very little *sunburnt*<sup>4</sup> by my travels. On the other side, discoursing of the ladies of that emperor's court, he used to tell me one had *freckles*,<sup>5</sup> another too wide a mouth's third too large a nose, nothing of which I was able to distinguish, I confess this reflection was obvious enough; which, however, I could not forbear, lest the reader might think those vast creatures were actually deformed: for I must do them justice to say they are a *comely*<sup>6</sup> race of people: and particularly the features of my master's countenance, although he were but a farmer when I beheld him from the height of sixty feet, appeared very well proportioned.

When dinner was done, my master went out to his labors, and, as I could discover by his voice and gestures, gave his wife a strict charge to take care of me. I was very much tired and *disposed*<sup>7</sup> to sleep, which, my mistress perceiving, she put me on her own bed, and covered me with a clean white handkerchief, but larger and coarser than the *mainsail*<sup>8</sup> of a man-of-war.

1. 細小, 矮人. 2. 深密. 3. 硬毛, 鬃毛. 4. 爲日所曬黑. 5. 雀斑. 6. 美好, 秀麗. 7. 意欲. 8. 船篷.



在我看來是世界上再美麗不過了；又和一位很有學問的人，算是我的親密朋友，談論到此種問題，他說我的面貌從地下看上比貼近的看我，要覺得好看得多光滑得多，他承認當我把手握住他使他移近看，便覺得我的面孔十分難看。他說他可以在我的皮膚上找到許多大孔；鬚髯有野豬鬃毛十倍那麼粗，並且我的面色含好幾色十分不悅目；雖然我仍可以大言不慚的自稱像同國內同性的一般美麗，並且我旅行中給太陽曬黑很少。在另一方面，我們談論到皇宮裏許多后妃宮娥，他時常告訴我說有一位雀斑太多，另一位的口太闊。第三位的鼻大，沒有一件我可以辨別出來。我承認此種迴想是顯然易見的事實；不過我不能已於言，怕讀者竟想這些巨大人物都是天生下就是形狀醜陋的：我要替他們公正的說一下，就是他們都是秀麗底人類：特別是我主人的容儀，雖然他不過是一個農夫，當我離六十呎看上去的時候，覺得他是何等勻配合度。

飯吃罷後，我的主人出去工作，我從他的聲音和形狀看來，知道他再三的吩咐他的老婆小心看護我。我非常疲倦很想睡覺，給我的女主人覺得，她把我放在她自己的床上，用一塊潔淨白色底手帕把我蓋好，那手帕比戰艦上大船篷還要大還要粗。

I slept about two hours, and dreamed I was at home with my wife and children, which *aggravated*<sup>1</sup> my sorrows when I awaked and found myself alone in a vast room, between two and three hundred feet wide, and above two hundred high, lying in a bed twenty yards wide. My mistress was gone about her household affairs, and had locked me in. The bed was eight yards from the floor.

Presently two rats crept up the curtains, and ran smelling backwards and forwards on my bed. One of them came almost up to my face; whereupon I rose in a fright, and drew out my hanger to *defend*<sup>2</sup> myself. The horrible animals had the boldness to attack me on both sides, and one of them held his forefeet at my *collar*;<sup>3</sup> but I killed him before he could do me any mischief. He fell down at my feet; and the other, seeing the fate of his comrade, made his escape, but not without one good wound on the back, which I gave him as he fled, and made the blood run trickling from him. After this *exploit*<sup>4</sup> I walked gently to and fro on the bed to recover my breath and loss of spirits. These creatures were of the size of a large mastiff, but *infinitely*<sup>5</sup> more *nimble*<sup>6</sup> and fierce; so that, if I had taken off my belt before I went to sleep, I must infallibly have been torn to pieces and *devoured*.<sup>7</sup> I measured the tail of the dead rat, and found it to be two yards long wanting an inch; but it went against my *stomach*<sup>8</sup> to drag the *carcass*<sup>9</sup> off the bed, where it still lay bleeding. I observed it had yet some life; but, with a strong slash across the neck; I thoroughly *dispatched*<sup>10</sup> it.

I hope the gentle reader will excuse me for dwelling on these and the like particulars, which, however *insignificant*<sup>11</sup> they

1. 增加, 激增. 2. 保護. 3. 領. 4. 壯舉, 功績. 5. 無限. 6. 伶俐, 敏捷. 7. 吞吃. 8. 胃. 9. 屍體. 10. 殺死. 11. 無關緊要.

我大概睡了兩小時，做夢在家裏跟着妻子在一起，此夢激增我悲哀不少，當我醒過來的時候覺得我自己原來是伶仃的置身在一間極大的房子裏面，有二三百呎闊，二百呎以上高，躺在一個床上也有二十碼闊。我的女主人已經出去料理家務，把我鎖在裏面。睡床離地有八碼高。

恰好這時候二隻老鼠悄悄地爬進蚊帳來，在我床上前後逡巡味臭着，其中有一隻差不多走到我的臉上；因此我嚇得跳起來，立刻就拔出我的腰刀來保衛自己。此種可怕底動物竟敢站在我的左右來侵犯我，有一隻用牠的前面的雙脚踏住我的衣領；不過還沒有等到牠來加害我，我就把牠殺死了。牠在我的腳邊倒下；還有一隻看見牠的同伴的結果，拔脚就跑，不過我當牠逃走的時候，我並不沒有給牠背上一下利害底創傷，使牠滴流許多血來。這樣壯舉之後，我就慢慢的在床上踱來踱去，恢復我的呼吸和損失的精神。此種動物有大猛獁那麼大不過比牠還要伶俐還要兇猛得多；所以設使我睡覺之前把皮帶解下，一定被牠們撕得粉碎吞吃下了。我量那一隻死鼠的尾巴足有二碼一吋長；

不過拖着尾把，將那尚流血的死屍拖下床去之時，那種血腥臭味觸得我的胃口要吐。我覺得牠尚有一點生氣；極力的一刀在牠的頸子斬一下就把牠完全殺死了。

我希望耐心底讀者們會原諒我贅述着這些及相似拉雜底事情，這些事情不論是在

may appear to *groveling*<sup>1</sup> *vulgar minds*,<sup>2</sup> yet will certainly help a philosopher to enlarge his thoughts and imagination, and apply them to the benefit of public as well as private life, which was my sole design in presenting this and other accounts of my travels to the world; wherein I have been chiefly *studious*<sup>3</sup> of truth, without affecting any ornaments of learning or style. But the whole scene of this voyage made so strong an impression on my mind, and is so deeply fixed in my memory, that in *committing*<sup>4</sup> it to paper I did not omit one material circumstance. However, upon a strict review, I blotted out several passages of less moment which were in my first copy, for fear of being *censured*<sup>5</sup> as tedious and trifling, whereof travelers are often, perhaps not without justice, accused.

#### Questions

1. When did they discover the land and what happened on this day?
2. What happened to Gulliver in the field of barley?
3. Why Gulliver bemoaned his desolate widow and fatherless children?
4. How could Gulliver save his life from the field?
5. Describe the family of the farmer and the manner of their eating?

1. 卑陋。 2. 庸俗或膚淺頭腦。 3. 專心尋求, 沈思。 4. 委託。 5. 譴責。



庸俗膚淺底人們看來是何等無關緊要，不過相信一定很會幫助一位哲學家擴大他的思想和理想，應用牠們使社會和個人會蒙到利益，這就是貢獻此次及他次旅行事實公開給世界的獨一無二的宗旨了；於此我完全是專心尋求真實，並非冒着粉飾學問文章來矜異於人。不過此次旅行的全程的經過對於我的印象特深，深深地打入我的記憶中，所以寫成書的時候就沒有把一件重要的事刪節去。可是，自嚴格的校訂後，我却刪去幾頁初稿上比較不重要的事實，爲的是恐讀者譴責我的書太冗長多話，此點旅行的人們時常，或許並不是沒有理由，受人家的責難。

## 問 題

1. 在什麼時候他們發現陸地，在這一天他們遇到什麼事情？
2. 格利浮在麥田中遇到些什麼？
3. 格利浮何以悲哭着他的淒涼的寡婦和沒爺的孤兒？
4. 怎樣格到浮能夠在田中得免於死？
5. 試述農人的家庭和他們吃飯的情形。

## TWO LITTLE SOLDIERS

GUY DE MAUPASSANT (1850-1893)

Guy de Maupassant, the famous French short story writer, was born in Normandy. As a boy, he was under the special training of the great French prose writer, Flaubert, who taught him to observe all things accurately and express himself clearly. It is said that this relentless teacher read all the young author's early poems and stories, pointed out the faults in them, and then destroyed them. Thus did Maupassant learn to perfection these two qualities for which all his stories are noted: exact observation of facts and emotions, and a brief simple style. He produced six novels and over two hundred short stories. He always looked on the dark side of life, and many of his stories contain sad and bitter tragedies. Even the humor in them is grim and dismal. Being miserably insane in his later years, he died in an asylum.

Every Sunday, as soon as they were free, the little soldiers would go for a walk. They turned to the right on leaving the barracks,<sup>1</sup> crossed *Courbevoie*<sup>2</sup> with rapid *strides*,<sup>3</sup> as though on a *forced march*,<sup>4</sup> then, as the houses grew *scarcer*,<sup>5</sup> they *slowed down*<sup>6</sup> and followed the dusty road which leads to *Bezons*.<sup>7</sup>

They were small and thin, lost in their *ill-fitting*<sup>8</sup> *capotes*,<sup>9</sup> too large and too long, whose *sleeves*<sup>10</sup> covered their hands; their ample red *trousers*<sup>11</sup> fell in *folds*<sup>12</sup> around their *ankles*.<sup>13</sup> Under the high, stiff *shako*<sup>14</sup> one could just barely perceive two thin, *hollow-cheeked*<sup>15</sup> Breton faces, with their calm, *naive*<sup>16</sup> blue eyes. They never spoke during their journey, going straight before them, the same idea in each one's mind taking the place of *conversation*.<sup>17</sup> For at the *entrance*<sup>18</sup> of the little forest of Champieux they had found a spot which reminded them of home, and they did not feel happy anywhere else.

1. 營盤。 2. 鎮名。 3. 步。 4. 急速行軍。 5. 稀少。 6. 慢慢步去。 7. 地名。 8. 不配身。 9. 肩衣。 10. 袖口。 11. 褲。 12. 摺。 13. 腳踝。 14. 軍帽。 15. 面部凹入。 16. 天真爛漫。 17. 談話。 18. 進口。

## 兩個小兵

莫泊桑堪德（生於1850年，死於1893年）

【莫泊桑堪德】是法國的著名的短篇小說家，是產生在[拿猛台]地方的。在孩子的時候，他是在法國的散文大家[佛羅貝爾]的特別的教育之下的，[佛羅貝爾]教他觀察一切事情非常正確，並且他自己又講解的非常清楚。這樣就是說，這個嚴厲的先生讀着一切的新的作家的初期的詩和故事，把他們的壞處指出來，隨後就把牠們糟塌了。如此[莫泊桑]學成他的小說上的兩種要素：就是明確的事實的和情感上的觀察，還有一種是格律簡明。他產生了六種長篇小說，和兩百種以上的短篇故事。他往往把眼光放在人生的黑暗的方面，他的許多的故事含着悲愁和苦楚的悲劇。就是那滑稽的也都悽慘的。他的晚年可憐精神錯亂了，死在瘋人院裏。

每一個星期日，當他們一自由了以後，那小兵們就要去散步了。他們離開營盤就向右轉去，很快的走過[柯皮河移]鎮，好似急速的行軍；隨後在房屋稀少的時候，他們又慢步走去，探着到[皮從斯]地方去的路走去。

他們都是又小又瘦的，沒在他們的不配身的肩衣裏，衣服太大了，又太長了，牠的袖子遮住了他們的手；他們的大紅褲摺疊着扎在他們的腳踝上。在那高的笨重的軍帽之下，人們祇能見兩個瘦的，面部凹入的[皮從斯]面孔，他們的眼睛是安靜而天真爛漫的。他們在路上從不談話，一直的向前走去，兩個人的心中有同一樣的心思，找塊地方去談話。在[強辟阿克斯]小森林的進口地方，他們找一處足以回想起家鄉的地方，他們不論在其他的什麼地方都不能快樂。

在[柯崙皮斯]和[却多]路的十字路上，當他們跑進了樹底下，他們

At the crossing of the Colombes and Chatou roads, when they arrived under the trees, they would take off their heavy, *oppressive*<sup>1</sup> *headgear*<sup>2</sup> and *wipe*<sup>3</sup> their *foreheads*.<sup>4</sup>

They always stopped for a while on the bridge at Bezons, and looked at the Seine. They stood there several minutes, *bending over*<sup>5</sup> the *railing*,<sup>6</sup> watching the white sails, which perhaps reminded them of their home, and of the *fishing smacks*<sup>7</sup> leaving for the *open*.<sup>8</sup>

As soon as they had crossed the Seine, they would purchase *provisions*<sup>9</sup> at the *delicatessen*,<sup>10</sup> the baker's, and the wine merchant's. A piece of *bologna*,<sup>11</sup> four cents' worth of bread, and a quart of wine, made up the *luncheon*<sup>12</sup> which they carried away, wrapped up in their handkerchiefs. But as soon as they were out of the village their *gait*<sup>13</sup> would *slacken*<sup>14</sup> and they would begin to talk.

Before them was a plain with a few *clumps*<sup>15</sup> of trees, which led to the woods, a little forest which seemed to remind them of that other forest at *Kermarivan*.<sup>16</sup> The wheat and oat fields *bordered on*<sup>17</sup> the narrow path, and Jean Kerderen said each time to Luc Le Ganidec:

"It's just like home, just like Plounivon."

"Yes, it's just like home."

And they went on, side by side, their minds full of *dim memories*<sup>18</sup> of home. They saw the fields, the hedges, the forests, and *beaches*.<sup>19</sup>

Each time they stopped near a large stone on the edge of the *private estate*,<sup>20</sup> because it reminded them of the *dolmen*<sup>21</sup> of Locneuveu.

1. 壓迫的。 2. 帽子。 3. 拭乾。 4. 額。 5. 依靠。 6. 欄杆。 7. 魚船。 8. 大海。 9. 食糧。 10. 熟食店。 11. 大臘腸。 12. 點心。 13. 步。 14. 減慢。 15. 矮樹。 16. 地名。 17. 毗於。 18. 憧憬。 19. 海灘。 20. 鄉人的私產，田地。 21. 婦女所戴之斗篷。



會把他們的重的，壓迫着的帽子拿下來，接着拭乾他們額上的汗。

他們往往立停在〔皮從斯〕的橋上好一會時光，望着那〔賽納河〕。他們立在那邊有幾分鐘的時光，依靠在那欄桿旁邊，守望着那白白的帆篷，那白帆或者會使他們想起他們的家庭的，他們又守望着那漁船開駛到大海中去。

當他們一經過了〔賽納河〕，他們就在熟食店裏去買食糧，又到麵包舖去，又到酒商店裏去買酒。買一塊大臘腸，值四分錢的麵包，一夸爾的酒，做成一餐點心的食料，他們包在手帕裏帶着走去了。但是當他們一走過了村莊，他們的脚步放慢了，同時他們開始談話了。

在他們的面前是一塊平原，有幾株矮樹，這是通達到森林中去的，那小小的森林似乎會提起他們想起那另一處的〔看媽列文〕的森林的。那麥和雀麥的田地接連在狹徑的旁邊，於是〔艦恩看荳蘭〕不時的和〔路賽綠堪納台塞〕說着話：

“這真像家鄉了，好像〔潑龍尼望〕地方。”

“是了，這真像家鄉地方。”

他們一路走去，東歪西歪的，他們的心中充滿了懵懂的家鄉思想。他們見到那些田野，籬笆，那樹林，和那海灘的情境。

每次他們總是停等在相近一塊大石的地方，在那人家的田地的旁邊，因為這個可以引起他們回想到那〔路堪納文〕地方的婦女所戴的斗篷的影像。

As soon as they reached the first clump of trees, Luc Le Ganidec would cut off a small stick, and, *whittling*<sup>1</sup> it slowly, would walk on, thinking of the folks at home.

Jean Kerderen carried the provisions.

From time to time Luc would mention a name, or *allude to*<sup>2</sup> some *boyish prank*<sup>3</sup> which would give them *food*<sup>4</sup> for plenty of thought. And the home country, so dear and so distant, would little by little gain possession of their minds, sending them back through space, to the well-known *forms*<sup>5</sup> and noises, to the familiar scenery, with the fragrance of its green fields and sea air. They no longer noticed the smells of the city. And in their dreams they saw their friends leaving, perhaps forever, for the dangerous fishing grounds.

They were walking slowly; Luc Le Ganidec and Jean Kerderen, *contented*<sup>6</sup> and sad, *haunted*<sup>7</sup> by a sweet sorrow, the slow and *penetrating*<sup>8</sup> sorrow of a *captive animal*<sup>9</sup> which remembers the days of its freedom.

And when Luc had finished whittling his stick, they came to a little *nook*,<sup>10</sup> where every Sunday they took their *meal*.<sup>11</sup> They found the two bricks, which they had hidden in a hedge, and they made a little fire of dry branches and *roasted*<sup>12</sup> their *sausages*<sup>13</sup> on the ends of their knives.

When their last crumb of bread had been eaten and the last drop of wine had been drunk, they stretched themselves out on the grass side by side, without speaking, their halfclosed eyes looking away in the distance, their hands clasped as in prayer, their red-trousered legs mingling with the bright colors of the wild flowers.

1. 削. 2. 暗示. 3. 孩童時的惡作劇. 4. 資料. 5. 地方, 形狀. 6. 做夠了. 7. 纏繞. 8. 銳利的. 9. 被捕的動物. 10. 幽隱之處. 11. 食. 12. 炙. 13. 臘腸.

當他們一走到第一叢樹林的時候，〔路賽綠堪納台塞〕就要去斫下一支小樹枝，接着慢慢的前進着，一路的走上去，一邊想着他家鄉的人氏。

〔艦恩看荳蘭〕帶着那些食料。

〔路賽〕不時的提起一種話來，或者暗示些孩童時代的惡作劇，這個會給他們一種思想上的充份的材料。至於那家鄉的地方，是如此的親愛，如此的遠，會一些些的佔據到他們的想像裏去了，似乎在空洞之中把他們送回去了，心中造成一種見慣的形象和聽慣的聲音，到那相熟的風景之中，有那青青的田野中的香味和那海中的新鮮空氣。他們再也不注意那城中的氣味了。在他們的夢中，他們見到他們的朋友別離，或者永久的別離了到那危險的捕魚地方去了。

他們慢慢的走去，〔路賽綠堪納台塞〕和〔艦恩看荳蘭〕，看夠了，並且又愁悶，被那甜蜜的愁思所纏繞着，那拘束的動物的幽深和銳利的愁悶，會使他們想起那往時的自由之樂。

當〔路賽〕剛才削完了他的杖的時候，他們已走到了那處小小的幽隱的地方了，這是他們每星期日在此吃飯的地方。他們找到了那兩塊磚頭，這是他們藏置在籬笆旁的，隨後他們用乾燥的樹枝燒起一點小火，在他們的刀尖上炙着他們的臘腸。

當他們的最後的一塊麵包也都吃完了，那最後的一滴酒也都飲盡了以後，他們四肢伸直了躺在草上，也不說話，他們的半開半閉的眼睛遠遠的望着，他們的手緊緊的合着好似在禱告，他們的紅褲子綁着的腿和那顏色鮮美的野花混雜着。

Towards noon they *glanced*,<sup>1</sup> from time to time, towards the village of Bezons, for the dairy maid would soon be coming. Every Sunday she would pass in front of them on the way to milk her cow, the only cow in the neighborhood which was sent out to *pasture*.<sup>2</sup>

Soon they would see the girl, coming through the fields, and it pleased them to watch the *sparkling*<sup>3</sup> *sunbeams*<sup>4</sup> *reflected*<sup>5</sup> from her shining *pail*.<sup>6</sup> They never spoke of her. They were just glad to see her, without understanding why.

She was a tall, *strapping*<sup>7</sup> girl, *freckled*<sup>8</sup> and *tanned*<sup>9</sup> by the open air—a girl *typical*<sup>10</sup> of the Parisian *suburbs*.<sup>11</sup>

Once, on noticing that they were always sitting in the same place, she said to them:

“Do you always come here?”

Luc Le Ganidec, more daring than his friend, *stammered*.<sup>12</sup>

“Yes, we come here for our rest.”

That was all. But the following Sunday, on seeing them, she smiled with the kindly smile of a woman who understood their shyness, and she asked:

“What are you doing here? Are you watching the grass grow?”

Luc, *cheered up*,<sup>13</sup> smiled: “*P'raps*.<sup>14</sup>”

She continued: “It's not growing fast, is it?”

He answered, still laughing: “Not exactly.”

She went on. But when she came back with her pail full of milk, she stopped before them and said:

“Want some? It will *remind*<sup>15</sup> you of home.”

1. 看。 2. 吃草。 3. 發光的。 4. 光線。 5. 射。 6. 乳桶。 7. 強健。 8. 生雀斑的。 9. 曬成褐色的。 10. 儀型。 11. 鄉下人。 12. 口吃，言語不清。 13. 振作精神。 14. perhaps 或者。 15. 想起。



一直到了下午時候，他們不時的向那〔皮從斯〕的村鎮上望着，因為那個瀟牛奶的姑娘快裏來了。每個星期她要經過他們的面前，一路過去瀟她的牛的奶，就是那只鄰村中僅有的一只牛，放在外邊吃草的。

不一刻他們見到那個姑娘了，經過田野過來了，他們極喜歡地守望着她的那太陽光照耀着發出耀光來的乳桶。他們從不向她說話。他們極喜歡看她，却不知道是什麼緣故。

她是一個高大的強健的姑娘，在露天裏被曬得生出褐色的雀斑，——一付〔柏列生〕鄉下人的儀型。

有一次，她注意到他們常常的在那一處地方，她向他們說道：

“你們常常到這裏來的麼？”

〔路賽綠堪納台塞〕，比他的朋友格外來的膽大些，吃吃的說道：

“是的。吾們到這裏來休息的。”

這樣就完了。但是到了下一個星期日，她見到了他們，她很溫柔的笑着他們，像婦人們知道他們的難為情似的，她問道：

“你們在這裏做什麼？你們在守那草長起來麼？”

〔路賽〕振作着精神笑道：“或者是的？”

她繼續說道：“牠長的不快吧，是不是？”

他答道，依舊是笑着：“不十分正確。”

她向前去了。但是當她回來的時候，拿着她的一滿桶的牛奶，她站在他們的面前說道：

“要一些麼？這個可以使你們記起家鄉的。”

She had, perhaps *instinctively*,<sup>1</sup> guessed and touched the right spot.

Both were moved. Then, not without difficulty, she poured some milk into the bottle in which they had brought their wine. Luc started to drink, carefully watching lest he should take more than his share. Then he passed the bottle to Jean. She stood before them, her hands on her *hips*,<sup>2</sup> her pail at her feet, enjoying the pleasure that she was giving them. Then she went on, saying: "Well, byebye until next Sunday!"

For a long time they watched her tall form as it *receded*<sup>3</sup> in the distance, *blending*<sup>4</sup> with the background, and finally disappeared.

The following week as they left the barracks, Jean said to Luc:

"Don't you think we ought to buy her something good?"

They were sorely *perplexed*<sup>5</sup> by the problem of choosing something to bring to the dairy maid. Luc was in favor of bringing her some *chitterlings*,<sup>6</sup> but Jean, who had a sweet tooth, thought that *candy*<sup>7</sup> would be the best thing. He won, and so they went to a *grocery*<sup>8</sup> to buy two *sous*<sup>9</sup> worth of red and white candies.

This time they ate more quickly than usual, excited by *anticipation*.<sup>10</sup>

Jean was the first one to notice her. "There she is," he said; and Luc answered: "Yes, there she is."

She smiled when she saw them, and cried:

"Well, how are you to-day?"

They both answered together:

"All right! How's everything with you?"

1. 不明透, 不了解. 2. 臀. 3. 不見, 消滅. 4. 錯雜. 5. 煩惱. 6. 煙小腸. 7. 糖果. 8. 雜貨商. 9. 法國古銅幣. 10. 預期.

她或是已經不知不覺的猜出和猜正了那一點了。

兩個人都被說的感動了。隨後，她很困難的傾出了些牛奶，傾注在他們帶酒來的瓶中，〔路賽〕開始飲了，小心地注意着他不要喫的過分。隨後他把瓶提給了〔艦恩〕。她立在他們的面前，她的手撐在臀上，她的牛奶桶在她的腳旁，歡喜着她所給與他們的愉快。於是她去了，說道：“好吧，再會，再會，等下星期再會！”

他們很久的守望着她的高大的人影，直至她在遠處消滅得不見了，和背後的東西錯綜的看不清了，最後看不見了。

在下一星期日，當他們離開營盤時，〔艦恩〕和〔路賽〕說道：

“你想我們應當買些東西給她麼。”

他們對於選購東西給濾牛奶的姑娘的問題非常的煩惱起來了。〔路賽〕想帶給她燻小腸；但是〔艦恩〕他是喜歡吃糖的，所以想糖果是最好的東西。他勝利了，於是他們跑至雜貨商店去買了兩個古銅幣價值的紅白糖果。

這個時候他們被希望所激盪着，所以比平時要格外喫的快。

〔艦恩〕是第一個注意她，“她在那邊了，”他道；〔路賽〕答道：是的，她在那裏了。”

當她一見到了他們，她就笑了，高聲說道：

“好，你們今天好啊？”

他們兩人都答道：

“很好！一切都如意啊？”

Then she started to talk of simple things which might interest them; of the weather, of the *crops*,<sup>1</sup> of her masters.

They didn't dare to offer their candies, which were slowly melting in Jean's pocket. Finally Luc, growing bolder, murmured:

"We have brought you something."<sup>2</sup>

She asked: "Let's see it."<sup>3</sup>

Then Jean, blushing to the *tips*<sup>4</sup> of his ears, reached in his pocket, and drawing out the little paper bag, handed it to her.

She began to eat the little sweet dainties. The two soldiers sat in front of her, moved and delighted.

At last she went to do her milking, and when she came back she again gave them some milk.

They thought of her all through the week and often spoke of her. The following Sunday she sat beside them for a longer time.

The three of them sat there, side by side, their eyes looking far away in the distance, their hands clasped over their knees, and they told each other *little incidents*<sup>5</sup> and *little details of the villages*<sup>6</sup> where they were born, while the cow, waiting to be milked, stretched her heavy head toward the girl and *mooed*.<sup>7</sup>

Soon the girl consented to eat with them, and to take a *sip*<sup>8</sup> of wine. Often she brought them *plums*<sup>9</sup> in her pocket, for plums were now ripe. Her presence *enlivened*<sup>3</sup> the little Breton soldiers, who chattered away like two birds.

One Tuesday something unusual happened to Luc Le Gamidec; he asked for leave and did not return until ten o'clock at night.

Jean worried and *racked his brain*<sup>9</sup> to account for his friend's having obtained leave.

1. 收成. 2. 邊. 3. 小事情. 4. 村莊上的事情. 5. 牛叫. 6. 少啜, 飲. 7. 犍子. 8. 感動. 9. 細思.

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隨後開始談話着使他們有趣的小事情；談說着氣候，收成，還談着她的主人的事情。

他們不敢把他們的糖果獻給她，糖在〔艦恩〕的袋裏一些一些的要溶化了，最後〔路賽〕鼓起了勇氣，輕聲說道：

“我們替你帶東西來了。”

她問道：“我們來看看。”

於是〔艦恩〕，耳朵邊也紅了起來了，手伸進他的袋去，拉出了那小的紙袋，把牠提給了她。

她就吃那小小的甜糖果。那兩個兵坐在她的面前，消魂着和快樂着。

到後來她去濾牛奶了，當她回來的時候，她又給他們些牛奶。

他們整個星期的相思着她，時常談論着她。在下一個星期她坐在他們的旁邊時候格外長久些。

那三個人坐在那裏，分開地坐着，他們的眼睛遠遠的望着，她的手緊緊的抱着他們的足膝，他們相互的說着小事情，和他們生長的本鄉村莊上的事情，至於那只牛却等着去濾牛奶，把牠的重笨的頭向着那姑娘叫着。

立刻那姑娘允許和他們一處吃，並且還稍為飲一些酒。時常在她的袋裏帶給他們許多梅子，因為梅子此時已經熟了。她的來倒感動了那兩個〔勃利登〕小兵，他們走時好像兩隻鳥一般的喃喃着。

有一個星期二的一天，有些特別的事情遇到了〔路賽綠堪納台塞〕了；他請求給假，直至夜間十點鐘才回來。

〔艦恩〕恐懼着，和細想着考究着他朋友的得到請離營的事情。

The following Friday, Luc borrowed ten sous from one of his friends, and once more asked and obtained leave for several hours.

When he started out with Jean on Sunday he seemed *queer*,<sup>1</sup> disturbed, changed. Kerderen did not understand; he *vaguely*<sup>2</sup> suspected something, but he could not guess what it might be.

They went straight to the usual place, and lunched slowly. Neither was hungry.

Soon the girl appeared. They watched her approach as they always did. When she was near, Luc arose and went towards her. She placed her pail on the ground and kissed him. She kissed him *passionately*,<sup>3</sup> throwing her arms around his neck, without paying attention to Jean, without even noticing that he was there.

Poor Jean was *dazed*,<sup>4</sup> so dazed that he could not understand. His mind was upset and his heart broken, without his even realizing why.

Then the girl sat down beside Luc, and they started to chat.

Jean was not looking at them. He understood now why his friend had gone out twice during the week. He felt the pain and the sting which *treachery*<sup>5</sup> and *deceit*<sup>6</sup> leave in their wake.

Luc and the girl went together to attend to the cow.

Jean followed them with his eyes. He saw them disappear side by side, the red *trousers*<sup>7</sup> of his friend making a *scarlet*<sup>8</sup> spot against the white road. It was Luc who *sank the stake*<sup>9</sup> to which the cow was *tethered*.<sup>10</sup> The girl stooped down to milk the cow, while he absent-mindedly stroked the animal's *glossy*<sup>11</sup> neck. Then they left the pail in the grass and disappeared in the woods.

1. 奇怪, 煩惱地. 2. 煩雜. 3. 親愛. 4. 呆住. 5. 奸詐. 6. 欺騙. 7. 褲. 8. 深紅. 9. 止住, 釘樁. 10. 繫住. 11. 光滑的.

在下一個星期五，〔路賽〕在他朋友那裏借了十個〔蘇斯〕的錢，又去請求准許離營幾小時了。

當他和〔艦恩〕在星期日出發的時候，他似乎有些奇怪，煩惱，有些變更常態了。〔看荳蘭〕並不懂得什麼緣故；他煩雜地猜想着些緣由，但是他終於猜不出什麼緣故。

他們一直到了那常到的地方，慢慢的喫着，並不覺得餓。

那姑娘立刻來了。他們像平時一般的守着她過來。當她走近的時候〔路賽〕起來了，向她走去。她把她的乳桶放在地上，隨即去吻他。她吻他非常親愛，把她的臂膀抱住他的頭頸，一些不注意〔艦恩〕，並且竟不注意到他是在那邊哩。

可憐的〔艦恩〕呆住了，如此的呆住了，所以他也懂不出所以然來了。他的心跳盪了，並且他的心分碎了，也不去想像這是什麼緣故。

於是那姑娘坐在〔路賽〕旁邊，他們就談話了。

〔艦恩〕不去看他們。他現在知道何以他的朋友在那一星期裏兩次出去的緣故。他感覺到那活躍的奸詐和欺騙的痛苦。

〔路賽〕和那姑娘一同去看守牛了。

〔艦恩〕用眼睛跟着他們。他見到他們漸漸的不見了，他的朋友的紅褲子在白的路上射出一個紅的影子來。就是那個〔路賽〕立住在那牛繫住的地方。那姑娘偃着身子濾牛奶，至於他却心不在焉的輕敲着那牛的光滑的頭頸。接着他們把那乳桶放在草地上，到樹林裏去看不見了。

Jean could no longer see anything but the wall of leaves through which they had passed. He was *unmanned*<sup>1</sup> so that he did not have strength to stand. He stayed there, motionless, *bewildered*<sup>2</sup> and grieving—simple, passionate grief. He wanted to weep, to run away, to hide somewhere, never to see anyone again.

Then he saw them coming back again. They were walking slowly, hand in hand, as village lovers do. Luc was carrying the pail.

After kissing him again, the girl went on, nodding carelessly to Jean. She did not offer him any milk that day.

The two little soldiers sat side by side, motionless as always, silent and quiet, their calm faces *in no way betraying*<sup>3</sup> the trouble in their hearts. The sun shone down on them. From time to time they could hear the *plaintive*<sup>4</sup> lowing of the cow. At the usual time they arose to return.

Luc was whittling a stick. Jean carried the empty bottle. He left it at the wine merchant's in Bezons. Then they stopped on the bridge, as they did every Sunday, and watched the water flowing by.

Jean leaned over the *railing*,<sup>5</sup> farther and farther, as though he had seen something in the stream which *hypnotized*<sup>6</sup> him. Luc said to him:

“What's the matter? Do you want a drink?”

He had hardly said the last word when Jean's head carried away the rest of his body, and the little blue and red soldier fell like a shot and disappeared in the water.

Luc, *paralyzed*<sup>7</sup> with horror, tried vainly to shout for help. In the distance he saw something move; then his friend's head *bobbed*<sup>8</sup> up out of the water only to disappear again.

1. 喪心. 2. 昏迷. 3. 露. 4. 悲傷. 5. 欄杆. 6. 催眠. 7. 失感覺. 8. 擺動.



[艦恩]再也看不見什麼了，祇見那樹葉造成的牆壁，這是他們從此處經過的地方。他是如此的喪心，所以他沒有氣力站起來了。他等在那裏。動也不動，昏昏迷迷，並且很愁悶——貼切的真心的悲愁。他要哭了，他要走了，要去躲在一個地方，再不要見到人了。

隨後他又見到他們回來了。他們慢慢的走着，手牽着手好像鄉村上的情人一般。[路賽]帶着那只乳桶。

在她又吻了他以後，那姑娘去了，淡漠地向[艦恩]點點頭。她在這一天並不給他牛乳。

那兩個小兵各自坐着。像平時一般的一動不動，靜悄和安靜，他們的面部並不露出他們心中的煩惱。那太陽光漸向下射在他們身上。他們時時可以聽到那悲傷的牛叫。在那慣常的時候他們回去了。

[路賽]削着一根杖。[艦恩]帶着那只空瓶。他把牠留放在[皮從斯]的酒商店裏以後，於是他們停立在那橋上，他們每星期那是都是如此的，守望着水在這裏流去。

[艦恩]靠着那欄桿。一些一些的向下低去。好似在水中見到什麼東西，那溪水把他催眠了。

[路賽]向他說道：

“什麼事情啊？你要喝酒麼？”

他不及再說一句最後的話，[艦恩]的頭把身體的其他部分都拖下去了，那小小的藍藍的和紅的兵像射槍一般快的在水中看不見了。

[路賽]嚇的沒有知覺了，無效果地試叫着救命。在不遠的地方，他見到有東西在浮動；接着他的朋友頭露在水面上擺動，却又不見了。

Farther down he again noticed a hand, just one hand, which appeared and again went out of sight. That was all.

The boatmen who had rushed to the scene found no body that day.

Luc ran back to the barracks, *crazed*,<sup>1</sup> and with eyes and voice full of tears, he related the accident: "He leaned—he—he was leaning—so far over—that his head carried him away—and—he—fell—he fell——"

Emotion *choked*<sup>2</sup> him so that he could say no more. If he had only known!

### Questions

1. How did the girl acquaint with the soldiers?
2. When did Luc win the love of the dairy maid?
3. What was becoming of the girl after she loved Luc?
4. What was becoming of Jean when he discovered the girl did not love him?
5. Write an outline of his story.

## RIP VAN WINKLE

WASHINGTON IRVING (1789-1859)

Whoever has made a *voyage up*<sup>3</sup> the Hudson must remember the *Catskill Mountains*.<sup>4</sup> They are a *dismembered*<sup>5</sup> *branch*<sup>6</sup> of the great *Appalachian family*,<sup>7</sup> and are seen away to the west of the *river*,<sup>8</sup> *swelling up*<sup>9</sup> to a noble height, and *lording it over*<sup>10</sup> the surrounding country. Every change of season, every change of weather, indeed every hour of the day, produces some change in the magical hues and shapes of these mountains; and they are

1. 發狂. 2. 抑鬱. 3. 航于...上游. 4. 山名. 5. 被離散, 獨剩着. 6. 支派.  
7. 美國東部之大山系. 8. 指那特森. 9. 聳起. 10. 傲然于...之上.

又遠了些，他又見到一只手，祇有一只手，又見到了，却又不見了。這就完了。

那船夫急急的去觀察這一幕慘劇，却在這一天找不出屍體來。

[路賽]跑回到營盤裏，發狂了，眼睛裏充滿了淚，聲音充滿了悲聲，他把不測的事情說了出來：“他靠在——他——他是靠在欄桿上的——靠的這樣深——所以他的頭把他的身子一同跌了下去——他——跌——他跌——”

情感把他抑鬱住了，他再也不能說話了。是否他還有一些兒知道的啊！

## 問 題

1. 怎樣那姑娘會認識那兵士的？
2. 在什麼時候路賽得到那濾牛奶的姑娘的愛？
3. 那姑娘愛上路賽以後態度變更得怎樣了？
4. 艦恩當他發見了姑娘不愛他以後，他怎樣了？
5. 把這篇故事簡短地寫來。

## 李潑·溫·萬格兒

歐文·威華頓(註見前)

不論那個，凡會到[黑特森河]上游去過的，一定會記得[蓋滋克爾山]的。這山原從[阿伯雷拉加山脈]中沿出來的單獨的一支，在那河流的西面，可以看見他高聳雲霄，俯瞰着週圍一帶的村落。每當節氣改變，或是氣候變換，或簡直是在一天的每小時中，都會在這一帶高山的奇幻的色澤和形態之上，產生出各種的變化來的；

regarded by all the good wives, far and near, as perfect *barometers*.<sup>1</sup> When the weather is fair and settled, they are clothed in blue and purple, and *print their bold outlines*<sup>2</sup> on the clear evening sky; but sometimes, when the rest of the landscape is cloudless, they will gather a *hood*<sup>3</sup> of gray *vapours*<sup>4</sup> about their summits, which, in the last rays of the setting sun, will glow and light up like a *crown of glory*.<sup>5</sup>

At the foot of these fairy mountains the voyager may have *descried*<sup>6</sup> the light smoke curling up from a Village, whose *shingle-roofs*<sup>7</sup> gleam among the trees, just where the blue *tints*<sup>8</sup> of the upland melt away into the fresh green of the nearer landscape. It is a little village, of great antiquity, having been founded by some of the Dutch colonists in the early times of the province, just about the beginning of the government of the good *Peter Stuyvesant*,<sup>9</sup> (may he rest in peace!) and there were some of the houses of the original *settlers*<sup>10</sup> standing within a few years, built of small, yellow bricks brought from Holland, having *latticed windows*<sup>11</sup> and *gable*<sup>12</sup> fronts, *surmounted*<sup>13</sup> with *weathercocks*.<sup>14</sup>

In that same village, and in one of these very houses (which, to tell the precise truth, was sadly time-worn and weather-beaten), there lived many years since, while the country was yet a *province of Great Britain*,<sup>15</sup> a simple, good-natured fellow of the name of Rip Van Winkle. He was a *descendant*<sup>16</sup> of the *Van Winkles*<sup>17</sup> who figured so *gallantly*<sup>18</sup> in the *chivalrous*<sup>19</sup> days of Peter Stuyvesant, and accompanied him to the *siege*<sup>20</sup> of *Fort*

1. 風雨表. 2. 將他們突出的輪廓印在... 3. 一圈. 4. 水蒸氣. 5. 燦爛的皇冠. 6. 遠見. 7. 木板頂. 8. 色澤. 9. 荷蘭人. 一六四七年, 曾任 Manhattan Island 之總督, 以賢德著名. 10. 居民. 11. 格子窗. 12. 尖頂形. 13. 上面擺着. 14. 定風針. 15. 指美國尚未獨立前. 16. 後裔. 17. 一族之姓. 18. 驍勇. 19. 英名赫赫. 20. 攻克.



所以遠近一帶一般的婦人，都把他當做風雨表似的看待。在氣候晴定的時候，這些山都著上了一層淺藍和深紫的顏色，並且在那傍晚時清朗的天色上描出他們顯明的輪廓來；但是有幾次，當其餘一切風景都淨無點塵的時候，它們偏會在尖峯上聚攏一圈灰色的雲霧來，並且在那落日最後的一派光線中，每照耀燃熠得猶如一頂燦爛奪目的皇冠一般。

靠在這一帶仙境似的山嶺的腳下，航行的人就可以遠遠的望見有幾縷青烟，從一個村坊裏裊裊的升上來，並且正在這碧澄的山色溶入近處風景的青新的草色之中的地方，村坊裏許多人家的木板的屋頂，從樹林子裏閃出光來。這是一個極富于古代意味的小村落，是在從前，大約正當那位能幹的〔比德斯特維森〕（願他安眠地下！）剛開始治理這省份的時候，就由幾個荷蘭殖民來開拓的；就是在不多年前，有幾座原始殖民興造的古屋，也還依然存在，都是由從荷蘭運來的小黃磚造成的，並且都有格子窗，尖頂形的屋面，和屋上面造著的一隻定風針。

就在這個村坊裏，並且也就在這些屋子之內（要真說句老實話，這些屋子都年久失修風打雨吹得怪可憐的了，）離今許多年前，當這國家還只是〔大伯列顛國〕一省的時候，住着一個簡樸，性情溫良的人，名叫李潑，萬，溫格兒。他是那萬，溫格兒一族中的一個子孫，這一族在〔比德斯特維森〕武功顯赫的當年是曾很露過頭角的，並且就在他奪得克黎斯安娜堡的一役，也曾效過力的。

*Christina*.<sup>1</sup> He *inherited*,<sup>2</sup> however, but little of the *martial character*<sup>3</sup> of his ancestors. I have observed that he was a simple, good-natured man; he was, moreover, a kind neighbour, and an obedient, *hen-pecked*<sup>4</sup> husband. Indeed, to the latter circumstance might be owing that *meekness*<sup>5</sup> of spirit which *gained him such universal popularity*.<sup>6</sup> for those men are most apt to be *obsequious*<sup>7</sup> and *canciliating*<sup>8</sup> abroad, who are under the *discipline*<sup>9</sup> of *shrews*<sup>10</sup> at home. Their tempers doubtless, are *rendered*<sup>11</sup> *pliant*<sup>12</sup> and *malleable*<sup>13</sup> in the *fiery furnace*<sup>14</sup> of domestic *tribulation*,<sup>15</sup> and a *curtain lecture*<sup>16</sup> is worth all the *sermons*<sup>17</sup> in the world for teaching the virtues of patience and *long-suffering*.<sup>18</sup> A *termagant*<sup>19</sup> wife may therefore, in some respects, be considered a tolerable blessing; and, if so, Rip Van Winkle was *thrice*<sup>20</sup> blessed.

Certain it is, that he was a great favourite among all the good wives of the village, who, as usual with *the amiable sex*,<sup>21</sup> took his part in all family *squabbles*,<sup>22</sup> and never failed, whenever they talked those matters over in their *evening gossipings*,<sup>23</sup> to lay all the blame on Dame Van Winkle. The children of the village, too, would shout with joy whenever he approached. He *assisted*<sup>24</sup> at their sports, made their playthings taught them to fly kites and shoot marbles, and told them long stories of ghosts, witches, and Indians. Whenever he *went dodging*<sup>25</sup> about the village, he was surrounded by a troop of them, hanging on his skirts, *clambering*<sup>26</sup> on his back, and playing a thousand tricks on him with *impunity*.<sup>27</sup> and not a dog would bark at him throughout the neighbourhood.

1. 一六五五年爲荷蘭人攻克，即今 Delawau 省 New Eastel 舊地。 2. 傳襲。  
3. 軍人性格。 4. 懼內的。 5. 柔順。 6. 造成他到處都受人歡迎。 7. 隨順他人。 8. 馬虎，無可無不可的。 9. 訓練。 10. 悍婦。 11. 使。 12. 柔韌。 13. 馴良。 14. 火爐。 15. 磨鍊。 16. 訓話。 17. 訓誡，勸世文。 18. 耐苦。 19. 潑辣。 20. 三倍。 21. 溫柔之女性。 22. 吵嘴。 23. 晚快的閒話。 24. 幫助。 25. 躑躅。 26. 爬上。 27. 情有可願，適可而止。

然而，他從他的祖宗方面，倒并不傳下什麼軍人的性格來。我已講過了，他是一位簡樸，而性情溫良的人兒；並且，他又是一個好鄰舍，和一個很聽話的，怕老婆的漢子。真的，也許那造成後面這事實的他那柔順的性格，就是造成他到處受人歡迎的原因了；因為這些人在外面是最易於隨順人家，無可無不可的，他們在家裏原來是受過雌老虎的訓練的呀。他們的性情，自然用不了說，是已在家庭磨鍊這火爐之中鍊成柔韌和馴良的了；並且要教人以忍耐和吃苦這種美德的話，一番悵裏的言辭；是抵得了世界上全般的教訓的。所以，在某幾點說來，有一位潑辣的妻子，也可以認為是一件尚可勉強的幸福事；假使這話果然是真的，那麼〔李潑，萬，溫格兒〕所受的福澤，更將三倍於人的了。

這用不了說，他是村坊上一般好婦人所頂歡喜的人物，並且這也是對那可愛的異性，人人是如此的，在家家人家搬起是非來，總有他的份兒，並且每逢他們在傍晚閒談中間一提起這些事情來，總每次把一切的罪過，都加在那位萬，溫格兒太太的身上。就連那村坊裏的小孩子，只要他一走攏去，就會高興的發叫。他幫助他們玩耍，替他們製造各種的玩具，教他們放風箏，打石彈，再有時講許多鬼怪，巫人，和印度國的長故事給他們聽。每逢他在村坊上閒踱的時候。他就會被這一隊的孩子團團的圍住，有的拖住他的衣角，有的吊在他的背上，又向他玩出百般的把戲來，可都不太過分；並且在這整個村坊上，也決沒有一隻狗會向他叫的。

The great error in Rip's *composition*<sup>1</sup> was an *insuperable aversion*<sup>2</sup> to all kinds of profitable labour. It could not be from the want of *assiduity*<sup>3</sup> or *perseverance*,<sup>4</sup> for he would sit on a wet rock, with a rod as long and heavy as a Tartar's lance, and fish all day without a murmur, even though he should not be encouraged by a single *nibble*.<sup>5</sup> He would carry a *fowling-piece*<sup>6</sup> on his shoulder for hours together *trudging*<sup>7</sup> through woods and *swamps*,<sup>8</sup> and up hill and down *dale*,<sup>9</sup> to shoot a few *squirrels*<sup>10</sup> or wild *pigeons*.<sup>11</sup> He would never refuse to assist a neighbour even in the roughest toil, and was a foremost man at all country *forlics*<sup>12</sup> for *husking*<sup>13</sup> Indian corn or building stone fences. The women of the village, too, used to employ him to *run their errands*,<sup>14</sup> and to do such little odd jobs as their *less obliging*<sup>15</sup> husbands would not do for them. In a word, Rip was ready to attend to anybody's business but his own; but as to doing family duty, and keeping his farm in order, he found it impossible.

In fact, he declared it was of no use to work on his farm, it was the most *pestilent*<sup>16</sup> little piece of ground in the whole country. Everything about it went wrong, and would go wrong, in spite of him. His *fences*<sup>17</sup> were continually falling to pieces; his cow would either go *astray*,<sup>18</sup> or get among the *cabbages*,<sup>19</sup> weeds were sure to grow quicker in his fields than anywhere else; *the rain always made a point of setting in*<sup>20</sup> just as he had some outdoor work to do: so that, though his *patrimonial estate had dwindled away*<sup>21</sup> under his management acre by acre, until there was little more left than a mere *patch*<sup>22</sup> of Indian corn

1. 性情. 2. 不可抑制之深惡痛恨. 3. 耐苦. 4. 忍耐. 5. 一咬. 6. 鳥槍. 7. 蹣跚. 8. 水沼. 9. 谷. 10. 松鼠. 11. 鴿. 12. 歡樂, 慶祝. 13. 剝. 14. 做做他們的小差使. 15. 比較不聽話的. 16. 荒脊. 17. 籬. 18. 走錯. 19. 菜, 白菜. 20. 雨漏要在那時候降下來. 21. 他祖傳的產業已漸漸化盡. 22. 一小塊.



在〔李潑〕的性情中，有一個大缺點，就是他對於任何種生利營業都有種不可克制的反感。這決不會是因為他缺乏堅忍耐苦的本領的；現爲他會得坐在一塊潮溼的巖石上，拿着一根和〔韃靼人〕長矛一般的，又長又重的竹竿，而鎮日的釣着魚，并且即使沒有一尾魚來略咬一下以鼓鼓他的興，他亦是再不多句嘴的。他又會肩上荷着一根鳥槍，成幾小時之久的在森林沼澤之間來去，跑上這個山峯又走下那個山壑，只爲打幾隻松鼠或野白鴿而已。要他幫助鄉鄰，他是無有不肯的，即使叫他去做頂粗的粗工，譬如在剝珍珠米或是砌石牆的時候，鄉下有什麼娛樂的事情，那麼他就是第一個起勁。村坊上的一般婦人，也時常央他做些體己事情，或是她們自己的比較不聽話的丈夫們所不肯盡的小義務兒。總之，〔李潑〕替任何人效力都肯，惟獨對自己却不然；但至于盡什麼家庭間的義務，或是要整理他的田畝到井井有條，他簡直覺得是不可能的了。

當真的，據他自己告訴別人說，他在自己田裏做工是不中用的，因爲這是舉國一小片最瘦瘠的土地了，田裏面的一切都鬧得一團糟，從前如此，將來亦是如此，有他亦是徒然。他家的牆垣，老是在坍塌；他家的牛，要不是走失了，就會闖進菜園裏去搗亂；野草在他家田裏，長得比在任何別處都要快；就是雨也彷彿要等到他要出外做工的時候，偏再來下；所以，自從他經手以來，他那祖傳的產業也一畝畝的減削下去，到現在已剩得幾乎只有一片珍珠米田，和一畝番薯田罷了，

and potatoes, yet it was the worst-conditioned farm in the neighbourhood.

His children, too, were as *ragged*<sup>1</sup> and wild as if they belonged to nobody. His son Rip, an *urchin*<sup>2</sup> *begotten*<sup>3</sup> in his own likeness, promised to inherit the habits with the old clothes of his father. He was generally seen *trooping*<sup>4</sup> like a *colt*<sup>5</sup> at his mother's *heels*,<sup>6</sup> *equipped*<sup>7</sup> in a pair of his father's cast-off *galligaskins*,<sup>8</sup> which he had much ado to hold up with one hand, as a fine lady does her *train*<sup>9</sup> in bad weather.

Rip Van Winkle, however, was one of those happy *mortals*,<sup>10</sup> of foolish, *well-oiled*<sup>11</sup> dispositions, who take the world easy, eat white bread or brown, whichever can be got with least thought or trouble, and would rather starve on a penny than work for a pound. If left to himself, he would have *whistled*<sup>12</sup> life away in perfect *contentment*,<sup>13</sup> but his wife kept continually dinning in his ears about his idleness, his carelessness, and the *ruin*<sup>14</sup> he was bringing on his family.

Morning, noon, and night, her tongue was *incessantly*<sup>15</sup> going, and everything he said or did was sure to produce a *torrent*<sup>16</sup> of household *eloquence*.<sup>17</sup> Rip had but one way of replying to all lectures of the kind, and that, by frequent use, had grown into a habit. He *shrugged*<sup>18</sup> his shoulders' *shook*<sup>19</sup> his head, cast up his eyes, but said nothing. This, however, always provoked a fresh *volley*<sup>20</sup> from his wife; so that he was fain to draw off his forces, and take to the outside of the house,—the only side which, in truth, belongs to a hen-pecked husband.

Rip's sole domestic *adherent*<sup>21</sup> was his dog Wolf, who was as much hen-pecked as his master; for Dame Van Winkle regarded

1. 破碎。 2. 頑童。 3. 生就。 4. 跟隨。 走。 5. 小馬。 6. 腳跟。 7. 穿着。 8. 闊當袴。 9. 長裙。 10. 人。 11. 馴良，隨和。 12. 逍遙的吹着調子（狀其無憂）。 13. 滿足。 14. 破家。 15. 不斷的。 16. 急流。 17. 滔滔之辯才。 18. 聳。 19. 搖。 20. 一陣彈雨。 21. 依附者。

但就是這一些也是近村一帶情形最糟的田地了

他家的孩子也都衣裳破碎，野得像沒父母管領似的。他的兒子〔李潑〕，一個生來跟他一模一樣的頑童，看來是非但能夠繼承他父那套破衣服，並且也承繼他老人家那些脾氣。人家常常看見他像匹小馬似的儘跟在他母親的背後，穿着他父親不要了的一條闊襠袴，看他還用着一隻手提着，很費事似的，彷彿一個漂亮的姑娘在雨天提着的長裙似的。

然而〔李潑，萬，溫格兒〕正是那般生性蠢笨，馴良的快活人之一：他們的處世原是隨遇而安的，吃白麵包固然好，吃黃燒包亦不在乎，只看那樣可以最不用心思最不費事的到手就行，並且與其爲一金鎊而操勞，毋甯拿一個辨士餓肚子的好。如其剩着他一個兒的話，他也很可以稱心滿意的嘴裏吹着什麼曲子過這一世了；然而偏有他那位夫人，不住嘴的在他耳邊埋怨他的懶惰，他的沒出息，還有爲他造成的家庭的破產。

早晨，中午，晚上，她的舌頭老是不住的在翻動，並且無論他說句什麼話，或是做件什麼事，總得引起一片滔滔的流水似的家常言論。〔李潑〕只有一種法子來對付這一類的演講，這個法子，因爲用得過多了，已變成一種習慣了。他總是聳一下肩膀，搖一下頭，兩眼看着上面，可絕不作聲。然而這態度，又每引出他夫人的另一陣新排槍來；所以他情願早些收兵息將，退出到房子的外面去，——這真是一個怕老婆的漢子份內所儘有的樣子了。

〔李潑〕在家裏唯一的忠臣，就是他那隻叫山狼的狗了，這狗也正跟他主人一般的懼內的；因爲〔萬，溫，格兒〕認爲

them as *companions*<sup>1</sup> in idleness, and even looked upon Wolf with an evil eye, as the cause of his master's going so often *astray*.<sup>2</sup> True it is, in all points of spirit befitting an honourable dog, he was as courageous an animal as ever *scoured*<sup>3</sup> the woods; but what courage can withstand the ever-during and *all-besotting*<sup>4</sup> terrors of a woman's tongue? The moment Wolf entered the house, his crest fell; his tail drooped to the ground or curled between his leg; he *sneaked*<sup>5</sup> about *with a gallows air*,<sup>6</sup> casting many a *sidelong*<sup>7</sup> glance at Dame Van Winkle; and, at the least flourish of a *broomstick*<sup>8</sup> or *ladle*,<sup>9</sup> he would fly to the door with *yelping precipitation*.<sup>10</sup>

Times grew worse and worse with Rip Van Winkle as *years of matrimony rolled on*.<sup>11</sup> *A tart temper never mellows with age*,<sup>12</sup> and a sharp tongue is the only edged tool that grows keener with constant use. For a long while he used to *console*<sup>13</sup> himself, when driven from home, by *frequenting*<sup>14</sup> a kind of *perpetual*<sup>15</sup> club of the sages, philosophers, and other idle personages of the village, which *held its sessions*<sup>16</sup> on a bench before a small inn, *designated*<sup>17</sup> by a *rubicund*<sup>18</sup> *portrait*<sup>19</sup> of his Majesty George III. Here they used to sit in the shade of a long, lazy, summer's day, talking listlessly over village gossip, or telling endless sleepy stories about nothing. But it would have been worth any statesman's money to have heard the profound *discussions*<sup>20</sup> which sometimes took place, when by chance an old newspaper fell into their hands from some passing traveller. How solemnly they would listen to the contents, as *drawled*<sup>21</sup> out by Derrick

1. 同伴。 2. 誤入歧路。 3. 走動。 4. 足以摧毀一切的。 5. 閃來躲去。 6. 像罪人似的。 7. 橫睨。 8. 掃帚。 9. 杓子柄。 10. 急，畏懼。 11. 婚後生活一年年的過去。 12. 潑悍的性情決不因年齡而衰退。 13. 安慰。 14. 常去。 15. 永遠的。 16. 開會。 17. 指明。 18. 紅色的。 19. 人像。 20. 討論。 21. 誦讀。



他倆是一對懷情朋友，竟至于把山狼當仇人似的看待，認為牠就是每次引他主人誤入迷途的原因。這是真的，從真精神的各方面談起來，他的膽量已可以跟任何隻在樹林裏走走的狗英雄相等的了；可是天下又有什麼膽略能抵抗那永遠尖銳，能摧毀百物的一個婦人的舌頭的利害呢？在山狼一走進屋門的時候，牠的銳氣全消了；牠的尾巴拖在地上，或是彎在兩腿間；像罪人要受刑似的躲來躲去，又偷着只是一隻睛眼的望〔萬，溫格兒太太〕的臉色；只消看見掃帚或是杓子柄略動一動，他就急得帶叫逃出門去了。

〔李潑，萬，溫格兒〕婚後一年年的過去，他的生活也就一刻難似一刻了。潑悍的性情是不會因為年紀而軟化的，而一根尖舌，却正是一柄越用越爽快的利斧。每逢他被逐出家門的時候，他所時常安慰自己的法子，便是往一個一般鄉老，鄉下哲學家，或者其他村坊上的懶人物所時常聚會的地方一溜，原來這般人時常在一個小客棧門前的一張長檯上舉行他們的談話會的，至于那客棧，是門上有一個紅色〔喬治第三〕的聖像做記認的。在這兒，他們每在那困人的夏季的長日中坐在樹蔭裏，亂談些村坊上一家家的長短，或是講些毫無意義而長得要人打瞌睡的故事。但是有時候，從那個過路的旅客，掉下一張舊報紙來落入他們手中之後，他們就會很深切的加以討論，那真是一班政治家出錢來聽都值得的了。他們將如何嚴肅的靜聆着那報上的內容，當一面那位教書先生〔德歷克，萬，彭買爾〕朗聲展頌着的時候，

Van Bummel, the schoolmaster,—a dapper, learned little man, who was not to be *daunted*<sup>1</sup> by the most *gigantic*<sup>2</sup> word in the dictionary! and how sagely they would *deliberate*<sup>3</sup> upon public events some months after they had taken place!

The opinions of this *junto*<sup>4</sup> were completely controlled by Nicholas Vedder, a *patriarch*<sup>5</sup> of the village, and landlord of the inn, at the door of which he took his seat from morning till night, just moving sufficiently to avoid the sun, and keep in the shade of a large tree; so that the neighbours could tell the hour by his movements as accurately as by a *sun-dial*.<sup>6</sup> It is true, he was rarely heard to speak, but smoked his pipe incessantly. His adherents, however (for every great man has his adherents), perfectly understood him, and knew how to gather his opinions. When anything that was read or related displeased him, he was observed to smoke his pipe *vehemently*,<sup>7</sup> and to send forth short, frequent, and angry *puffs*;<sup>8</sup> but, when pleased, he would *inhale*<sup>9</sup> the smoke slowly and tranquilly, and *emit*<sup>10</sup> it in light and *placid*<sup>11</sup> clouds, and sometimes, taking the pipe from his mouth, and letting the fragrant vapour *curl*<sup>12</sup> about his nose, would gravely nod his head in token of perfect *approbation*.<sup>13</sup>

From even this *stronghold*<sup>14</sup> the unlucky Rip was at length routed by his termagant wife, who would suddenly break in upon the tranquillity of the *assemblage*,<sup>15</sup> and call the members all to naught; nor was that *august*<sup>16</sup> personage, Nicholas Vedder himself, sacred from the daring tongue of this terrible *virago*,<sup>17</sup> who charged him *outright*<sup>18</sup> with encouraging her husband in habits of idleness.

1. 嚇退. 2. 最大, 最長. 3. 細細研究. 4. 會. 5. 長老, 前輩, 村長. 6. 日晷.  
7. 熱烈的. 8. 一口口的烟. 9. 吸入. 10. 噴出. 11. 穩定. 12. 捲. 13. 贊同.  
14. 堡壘, 堅固之關. 15. 會. 16. 嚴厲. 17. 潑婦. 18. 直爽, 立即.

——一位靈敏，而有學問的小人兒，他就是字典裏頂長的字也不懼的！而且他們又將如何聰敏的想辦法，對付那些在幾月前發生的時事！

這個會中的意見，是完全受〔業珂拉斯佛德〕的管理的，他是這村坊裏的村長，也是這客棧的主人，一天到晚的坐在那客棧門前，除了要躲避太陽，和躲在一棵大樹的樹蔭之下以外，他是再不多動一動的，所以臨近的人，可以看他的動靜而知道鐘點，和一個日規一般的準確。這是真的，從來難得有人聽見他開口的，只見他不住的吸着他的烟斗。然而他的屬下，（因為每個大人物都有他的屬下的），都完全能夠領悟他，能知道如何的採集他的意見。每逢有什麼念出來或是講出來的不中他的意，你就可以看見他生氣似的吸着他的烟斗。噴出一陣陣又短促，又多，而又含怒氣的烟霧來；要是中他的意的話，他就會遲緩而幽靜的吸着烟，又吐出一圈圈輕淡的烟雲來，或者有時候，從他嘴裏拿下那個烟斗，任那一陣香霧環繞着他的鼻尖，表示完全讚許的，慢慢的點着他的頭。

就在這個堡壘裏，這位不幸的〔李潑〕也終究要被他那潑悍的太太找着的。她每次突然的來破壞那會場的沉靜，把全場的會員趕散；即使那位〔業珂拉斯佛德〕這了不得的人物，也難免這位可怕的潑婦的舌的攻擊的，牠簡直開口就罵他是慫恿她丈夫養成這些懶惰的惡習慣。

Poor Rip was at last *reduced*<sup>1</sup> almost to despair; and his only alternative, to escape from the labour of the farm and the *clamour*<sup>2</sup> of his wife, was to take gun in hand and stroll away into the woods. Here he would sometimes seat himself at the foot of a tree, and share the contents of his wallet with Wolf, with whom he *sympathized*<sup>3</sup> as a fellow-sufferer in *presecution*.<sup>4</sup> "Poor Wolf," he would say, "thy mistress leads thee a dog's life of it; but never mind, my lad, whilst I live thou shalt never want a friend to stand by thee."<sup>5</sup> Wolf would wag his tail, look *wistfully*<sup>6</sup> in his master's face, and, if dogs can feel pity, I verily believe he *reciprocated*<sup>7</sup> the sentiment with all his heart.

In a long *ramble*<sup>8</sup> of the kind on a fine autumnal day, Rip had *unconsciously*<sup>9</sup> *scrambled*<sup>10</sup> to one of the highest parts of the Catskill Mountains. He was after his favourite sport of squirrel shooting, and the still solitudes had echoed and *reechoed*<sup>11</sup> with the reports of his gun. Panting and fatigued, he threw himself, late in the afternoon, on a green knoll, covered with mountain herbage, that *crowned*<sup>12</sup> the brow of a *precipice*.<sup>13</sup> From an opening between the trees he could overlook all the lower country for many a mile of rich woodland. He saw at a distance the lordly Hudson, far, far below him, moving on its silent but *majestic course*,<sup>14</sup> with the reflection of a purple cloud, or the sail of a *lagnig*<sup>15</sup> *bark*,<sup>16</sup> here and there sleeping on its glassy bosom, and at last losing itself in the blue highlands.

On the other side he looked down into a deep mountain glen, wild, lonely, and *shagged*,<sup>17</sup> the bottom filled with fragments from the *impending cliffs*,<sup>18</sup> and scarcely lighted by the reflected rays of the setting sun. For some time Rip lay musing on this

1. 減少. 2. 雷霆. 3. 表示同情. 4. 凌壓. 5. 聰敏的. 6. 感應. 7. 漫遊. 8. 不知不覺. 9. 爬上. 10. 回應. 11. 生在頭上. 12. 峭壁. 13. 莊麗的道路. 14. 走在後面. 緩進. 15. 小航船. 16. 長着亂草. 17. 懸在頭頂的山峯.



可憐的〔李潑〕終於退步到幾乎絕望了；他要躲避田坊裏的工作或是他太太的雷霆之唯一的辦法，就是手裏端根槍，跑向森林裏去。這兒他有時會坐在一棵樹根下，同山狼平分他荷包裏的食物，這狗他是當做一個同受壓迫弱者似的與以同情的。“可憐的山狼，”他每次這樣的說，“你的太太每把你當隻狗似的看待；但是，不要緊，我的好孩子，只要我活着的時候，你是決不會缺少一個肯幫助的朋友的。”山狼也自會搖搖尾巴，怪機靈的望着他主人的臉兒。假使做狗的也會知道憐憫的話，那麼我絕對相信他一定是誠心誠意的感應着此種情緒的。

在一個爽亮的秋天，某次在這同樣情狀的遊獵之中，〔李潑〕不知不覺的爬到〔蓋滋克爾州〕一帶最高的部份上去了。他是正在幹他頂喜歡的打松鼠的遊戲，這一帶靜定的荒地裏，已把他的槍反應好多次了，氣喘喘的覺得累極了，他就在那午後遲暮的時候。聳身睡在一塊青巖之上，巖上覆着一層高山的青草，正像一頂帽子似的罩着那峭壁。從那些樹間開朗的地方，他可以俯瞰下面一切的村落，綿延幾里都是樹木茂盛。他遠遠的望見那條莊嚴的〔黑特森河〕。遠遠的，遠遠的在他脚下，旋着他那肅靜而莊麗的河身滾滾流去，反映着一朵紫雲，或是一隻遲遲的小帆船的白帆，這裏那裏的靜眠在那明鏡似的波心裏，終於在那一帶青幽幽的遠山間消失了。

在另一面，他俯視到一個極深的山壑，荒涼，淒切，亂長着野草，底面裏積了滿從上頭山峯落下來的雜物，並且也從來難得被落日的回光所照到的。〔李潑〕睡着看這片景緻，默想了好一會兒。

scene. Evening was gradually advancing; the mountains began to throw their long, blue shadows over the valleys; he saw that it would be dark long before he could reach the village, and he heaved a heavy sigh when he thought of *encountering*<sup>1</sup> the terrors of Dame Van Winkle.

As he was about to descend, he heard a voice from a distance, *hallooing*<sup>2</sup> "Rip Van Winkle! Rip Van Winkle!" He looked around but could see nothing but a crow *winging*<sup>3</sup> its solitary flight across the mountain. He thought his fancy must have deceived him, and turned again to descend, when he heard the same cry ring through the still evening air, "Rip Van Winkle! Rip Van Winkle!"<sup>4</sup> At the same time Wolf *bristled*<sup>5</sup> up his back, and, giving a low growl, *skulked*<sup>6</sup> to his master's side, looking fearfully down into the *glen*.<sup>7</sup> Rip now *felt a vague apprehension stealing over him*.<sup>8</sup> He looked anxiously in the same direction, and perceived a strange figure slowly toiling up the rocks, and bending under the weight of something he carried on his back. He was surprised to see any human being in this lonely and unfrequented place, but, supposing it to be some one of the neighbourhood in need of his assistance, he hastened down to yield it.

On nearer approach he was still more surprised at the *singularity*<sup>9</sup> of the stranger's appearance. He was a short, *square-built*<sup>10</sup> old fellow, with thick, *bushy*<sup>11</sup> hair, and a *grizzled*<sup>12</sup> beard. His dress was of the *antique*<sup>13</sup> Dutch fashion,—a cloth *jerkin*<sup>14</sup> strapped round the waist; several pair of breeches, the outer one of *ample volume*,<sup>15</sup> decorated with rows of buttons down the sides, and bunches at the knees. He bore on his shoulders a

1. 遇到. 2. 遠遠招呼. 3. 盤旋. 4. 聳起. 5. 縮退. 6. 谷. 7. 恍惚的有某種恐懼的念頭襲過身上. 8. 特異. 9. 身軀橫闊. 10. 多如草. 11. 刺蝟似的. 12. 古式. 13. 短衫. 14. 尺寸極大.

暮色已逐漸的走攏來了；那一帶高山已開始擲出他們藍色的長長的影子在那些山谷之間；他明知道在他回到村坊上之前，天是早要黑下來的了，他不禁長長的嘆了一口氣，當他想起又要碰到〔萬，溫格兒太太〕的冒火的時候。

在他這正打算下山的當兒，他聽見遠遠的有個聲音，在喊着，“李潑，萬，溫格兒！李潑，萬，溫格兒！”他向四下裏看，但是什麼都不見，只除了一隻老鴉從山上孤零零的飛過。他想一定是他的幻感在欺騙自己罷，所以就轉過來又預備下山，但忽然他聽到那同樣的呼聲又從那沉靜的夜氣中傳了過來，“李潑，萬，溫格兒！”“李潑，萬，溫格兒！”同時山狼猛的聳起了頭，低低的鳴了一聲，一下子竄到他主人身畔，很可怕的望着下面那個山谷。〔李潑〕現在覺得有一種恍惚的恐懼，襲上他身來。他也盡力的向這同一個方向望去，他看見有一個很怪的人形在緩緩的爬上巖石來，又像背上荷着什麼東西，所以身軀彎屈在那重負的下面。他在這荒涼而絕無人跡的地方看見有人，覺得很詫異，但是，轉念一想覺得也許是臨村的什麼人在要求他的幫助的時候，他就趕忙奔下預備去接住了。

在走近了一些之後，他看見那位生人的臉相的奇突，覺得格外的詫異了。他是一個短小，身軀橫闊的老頭子，長着一頭濃密，雜亂的頭髮，一片刺蝟似的鬍子。他那服裝是帶着古代的荷蘭式，——一件短衫圍住在腰際；幾條短袴，那外面的一條尺寸極其寬大的，在兩邊沿邊都鑲着一排排的鈕子，到腳膝處又裝着扣鈕。他肩上背着一個

*stout*<sup>1</sup> *keg*,<sup>2</sup> that seemed full of *liquor*,<sup>3</sup> and made signs for Rip to approach and assist him with the load. Though rather shy and distrustful of this new acquaintance, Rip *complied*<sup>4</sup> with his usual *alacrity*,<sup>5</sup> and, mutually relieving each other, they *clambered*<sup>6</sup> up a narrow gully apparently the dry bed of a mountain torrent. As they ascended, Rip every now and then heard long, rolling peals, like distant thunder, that seemed to *issue out*<sup>7</sup> of a deep *ravine*,<sup>8</sup> or rather *cleft*,<sup>9</sup> between lofty rocks, toward which their rugged path conducted. He paused for an instant, but, supposing it to be the muttering of one of those *transient*<sup>10</sup> *thunder-showers*<sup>11</sup> which often take place in mountain heights, he proceeded. Passing through the ravine, they came to a hollow, like a small *amphitheatre*,<sup>12</sup> surrounded by *perpendicular*<sup>13</sup> precipices, over the brinks of which impending trees shot their branches, so that you only caught glimpses of the *azure sky*<sup>14</sup> and the bright evening cloud. During the whole, time Rip and his companion had laboured on in silence; for, though the former *marvelled*<sup>15</sup> greatly what could be the object of carrying a keg of liquor up this wild mountain, yet there was something strange and *incomprehensible*<sup>16</sup> about the unknown, that inspired *awe*<sup>17</sup> and checked *familiarity*.<sup>18</sup>

On entering the amphitheatre, new objects of wonder presented themselves. On a level spot in the centre was a company of odd-looking personages playing at *ninepins*.<sup>19</sup> They were dressed in a quaint, *outlandish*<sup>20</sup> fashion. Some wore short *doublets*,<sup>21</sup> others, *jerkins*,<sup>22</sup> with long knives in their belts; and most of them had enormous breeches of similar style with that

1. 高大. 2. 木桶. 3. 酒. 4. 答應. 5. 歡快. 6. 爬上. 7. 發出. 8. 山峽. 9. 空隙. 10. 片刻即逝的. 11. 急雷暴雨. 12. 圓劇場(古劇場皆圓形). 13. 垂直. 14. 青天. 15. 詫異. 16. 不懂. 17. 懼. 18. 放肆. 19. 遊戲, 以木九根, 墜于地上, 復以木丸擊之, 倒則算勝. 20. 外路. 21. 鑿身衣. 22. 短小衫.



大木桶，彷彿滿盛着酒似的，對〔李潑〕做着手勢要他過去幫他負那重担。雖然覺得不好意思并且又不敢深信這位新的伴侶。但〔李潑〕終于像平時一般的高高興興的答應他的要求了；在兩人相互的襄助之下，他倆一起的走上一條溝壑，分明是一道山泉的舊路。當他們上山的時候，〔李潑〕時刻的聽到曳長而發滾的雷鳴聲，猶如遠處的雷鳴似的，彷彿正從一個極深的山壑，或者可說是從他們那條羊腸小徑引上去的高峯之間的裂隙邊傳出來。他呆住了片刻，但轉念以為這不過是在高山裏常有的片刻即逝的暴雷急雨的鳴聲而已，所以他仍是向上走去。走過了山谷，他們來到了一塊平地，像一個小小的圓劇場似的，四下裏圍住一帶聳峙的懸崖，崖邊倒掛着的樹木都射出它們的枝條來，所以你只能夠從縫隙裏望見幾眼青天 and 閃亮的晚雲。在這些時間之中，〔李潑〕和他那位同伴只背着走，不作一聲；因為，雖然，〔李潑〕十分詫異把這一桶酒背上這荒山來的用意何在，然而在這不知名的朋友的身上，有某種神祕而不可了解的成份，令人發生恭敬而不敢十分放肆似的。

一走進那圓劇場之後，許多新鮮的怪物齊送入眼來了。在正中一方平地上，坐着一堆奇形怪狀的人物，在玩“倒九木。”他們都穿着古怪，不合時的服裝。有幾個穿着短小的緊身衣；還有幾個穿着短小衫，腰帶上吊着一柄長長的刀；大多人都穿着一條條大得了不得了不得的短袴，跟那位帶路的所穿的一個樣子。

of the guide's. Their *visages*,<sup>1</sup> too, were peculiar. One had a large head, broad face, and small, *piggish*<sup>2</sup> eyes. The face of another seemed to consist entirely of nose, and was surmounted by a white *sugarloaf*<sup>3</sup> hat, set off with a little red cock's tail. They all had beards, of various shapes and colours. There was one who seemed to be the commander. He was a stout old gentleman, with a *weather-beaten*<sup>4</sup> countenance.<sup>5</sup> He wore a laced *doublet*,<sup>6</sup> broad belt and hanger, *high-crowned*<sup>7</sup> hat and feather, red stocking, and high-heeled shoes with roses in them. The whole group reminded Rip of the figures in an old *Flemish painting*<sup>8</sup> in the parlour of *Dominie*<sup>9</sup> Van Schaick, the village parson, and which had been brought over from Holland at the time of the settlement.

What seemed particularly *odd*<sup>10</sup> to Rip was, that, though these folks were evidently amusing themselves, yet they maintained the gravest faces, the most *mysterious silence*,<sup>11</sup> and were, withal, the most *melancholy*<sup>12</sup> party of pleasure he had ever witnessed. Nothing interrupted the stillness of the scene but the noise of the balls, which, whenever they were rolled, *echoed*<sup>13</sup> along the mountains like rumbling peals of thunder.

As Rip and his companion approached them, they suddenly *desisted*<sup>14</sup> from their play, and stared at him with such fixed, *statue-like*<sup>15</sup> gaze, and such strange, uncouth; *lack-lustre*<sup>16</sup> countenances, that his heart turned within him, and his knees *smote*<sup>17</sup> together. His companion now emptied the contents of the keg into large *flacons*,<sup>18</sup> and made sign to him to wait upon the company. He obeyed with fear and *trembling*.<sup>19</sup> They quaffed the liquor in *profound*<sup>20</sup> silence, and then returned to their game.

1. 相貌。 2. 豬獠似的。 3. 錐形。 4. 飽經風霜的。 5. 臉。 6. 緊身衣。 7. 高頂。  
8. Flanders, 歐洲一古國, 出名畫家頗多。 9. 先生。 10. 奇特。 11. 神祕之靜默。  
12. 悲哀。 13. 回應。 14. 停住。 15. 石像似的(意指注定不動的看)。 16. 無光彩。  
17. 打擊。 18. 細口罇。 19. 戰抖。 20. 深深的沉靜。

他們的臉相亦都是特別的。有一個生着一個大嘴，闊臉，和一對小小的豬獠眼。另一個人的臉兒，彷彿只有一個鼻子似的，頭上戴着一頂白色的錐形的帽子，頂上拖着個紅色的小尖角兒。他們大家都長着鬍子，有各種不同的式樣和顏色。內中有一個彷彿是隊長似的。他是一個高大的老頭子，有一張飽經風雨的臉兒。他穿着一件鑲衣帶的緊身襖，一根闊腰帶上繫着一把寶劍，一頂高羽冠，紅襪子，還有裏面盛着玫瑰花的高跟鞋。這全班人的樣子，促醒〔李潑〕記起〔萬，賽克先生〕，那位村坊上的牧師的會客室裏一張〔法蘭特〕的古畫上的人物了，這幅古畫是在當年殖民時期從荷蘭運來的。

〔李潑〕的所認為最奇突的。是雖然這些人分明是在從事娛樂，然而一個個都板起一張最嚴厲的臉兒，守着一種最神祕的靜默，總之，可說是他所眼見過的一隊最悲傷的作樂人了。絕對沒有什麼來打斷這派景色中的靜寂，只除了那幾個木彈子的聲音，每當它們轉動的時候，那回聲沿着那帶山峯流滾得恰如殷殷的雷鳴。

在〔李潑〕和他的伴侶走攏他們的時候，他們突然的停住不玩了，並且用如此固定，石像似的目光，和如此神祕，醜陋，和毫無光彩的臉兒望着他，以致于他的心在裏面跳動了，他的腳膝也互相打擊了。他的伴侶現在把那木桶裏的酒傾入一個個的細口罈裏，並且又向他做手勢；要他也去侍候那班人。他嚇得戰戰兢兢的聽着那命令。他們都在那種神祕的沉靜中，一大口一大口的呷着，然後再回復他們的遊戲。

By degrees Rip's awe and *apprehension*<sup>1</sup> subsided.<sup>2</sup> He even ventured, when no eye was fixed upon him, to taste the *beverage*,<sup>3</sup> which he found had much of the flavour of excellent Hollands. He was naturally a *thirsty soul*,<sup>4</sup> and was soon tempted to repeat the draught.<sup>5</sup> One taste provoked another; and he reiterated<sup>6</sup> his visits to the flagon so often, that at length his senses were overpowered, his eye swam in his head, his head gradually declined,<sup>7</sup> and he fell into a deep sleep.

On waking, he found himself on the green *knoll*<sup>8</sup> whence he had first seen the old man of the *glen*.<sup>9</sup> He rubbed his eyes. It was a bright, sunny morning. The birds were hopping and *twittering*<sup>10</sup> among the bushes; and the eagle was wheeling aloft, and breasting the pure mountain breeze "Surely" thought Rip, "I have not slept here all night." He recalled the *occurrences*<sup>11</sup> before he fell asleep,—the strange man with a keg of liquor, the mountain ravine, the wild *retreat*<sup>12</sup> among the rocks, the *woe-begone party*<sup>13</sup> at ninepins, the flagon. "Oh, that wicked flagon!"<sup>14</sup> thought Rip: "what excuse shall I make to Dame Van Winkle!"<sup>15</sup>

He looked round for his gun, but in place of the clean, well-oiled fowling-piece, he found an old *firelock*<sup>16</sup> lying by him, the *barrel*<sup>17</sup> incrusting with rust,<sup>18</sup> the lock falling off, and the *stock*<sup>19</sup> worm-eaten. He now suspected that the *grave roysters*<sup>20</sup> of the mountain had put a trick upon him, and, having *dosed*<sup>21</sup> him with liquor, had *robbed*<sup>22</sup> him of his gun. Wolf, too, had disappeared; but he might have strayed away after a squirrel or *partridge*.<sup>23</sup> He whistled after him, and shouted his name, but all in vain: the echoes repeated his whistle and shout, but no dog was to be seen.

1. 畏懼. 2. 退盡. 3. 酒. 4. 好酒之人. 5. 再喝一口. 6. 重復. 7. 睡倒. 8. 巖. 9. 山. 10. 唧唧. 11. 遭遇. 12. 荒地. 13. 那隊壞蛋. 14. 手銃. 15. 槍銃. 16. 包着鐵銹. 17. 槍托子. 18. 口是心非之人...賊. 19. 服藥. 20. 奪. 21. 鷓鴣.



逐漸的〔李潑〕的恐懼和張慌都消滅了。他竟敢在沒有眼睛看着他的時候，去偷嘗一下那罈好酒，嘗後他覺得它滿溢着荷蘭好酒的芬芳。他自然是個有好酒量的朋友，所以立即熬不住的又再偷了一口。吃了一口再想一口；他竟如此不斷的去光顧那個酒罈，以至于終究他的精神被麻醉了，他的兩眼眩得頭昏，他的頭緩緩的垂將下來，就此深深的睡去了。

一覺醒來，他發見自己仍就睡在頭裏他看見那個谷中老人的青巖上。他揉了一下眼睛。這正是一個陽光燦爛的早晨。許多小鳥在樹叢裏跳着叫着；幾隻老鷹在半空中打轉迎送着高山上的清風。“當然，”〔李潑〕想，“我沒有在這裏睡過了整夜罷。”他又追想起他在熟睡前的遭逢來了，——他想起那個負着一桶酒的怪人，那個山峽，那山巖中的一片荒土。那班玩“倒九木”的壞蛋，還有那盛酒的細口罈。“嗚，這可惡的酒罈！”〔李潑〕想：“我對〔萬；温格兒太太〕將如何解說呢。”

他向四下裏找尋他的長槍，但是在擺那管光潔，油亮的烏槍的地方，他看見一根手銃靜眠在他旁邊，槍銃上包着一層鐵鏽，槍機已經脫落，槍托已經腐爛了。他現在疑惑定是山嶺裏那口是心非的傢伙在有意安排他，一定用酒把他迷翻之後，就把他的槍搶去的了。山狼亦不見了；不過他也許是追逐什麼松鼠或是鷓鴣而走遠了的。他就用嘴吹起哨子來，又大聲喊着牠的名字，但都沒用：只有回聲答應着他的哨子和喊聲，而終究看不到什麼狗。

He determined to revisit the scene of the last evening's gambol,<sup>1</sup> and, if he met with any of the party, to demand his dog and gun. As he rose to walk, he found himself *stiff in the joints*,<sup>2</sup> and wanting in his usual activity. "These mountain beds do not agree with me," thought Rip; "and, if this forlic should lay me up with a fit of the *rheumatism*,<sup>3</sup> I shall have a blessed time with Dame Van Winkle." With some difficulty he got down into the glen. He found the gully up which he and his companion had ascended the preceding evening; but, to his astonishment, a mountain stream was now foaming down it, leaping from rock to rock, and filling the glen with babbling murmurs. He, however, made shift to *scramble*<sup>4</sup> up its sides, working his toilsome way through thickets of birch, *sassafras*,<sup>5</sup> and witch-hazel, and sometimes *tripped*<sup>6</sup> up or *entangled*<sup>7</sup> by the wild grape-vines that twisted their coils and *tendrils*<sup>8</sup> from tree to tree, and spread a kind of network in his path.

At length he reached to where the ravine had opened through the cliffs to the amphitheatre: but no traces of such opening remained. The rocks presented a high, *impenetrable*<sup>9</sup> wall, over which the *torrent*<sup>10</sup> came tumbling in a sheet of feathery foam, and fell into a broad, deep basin black from the shadows of the surrounding forest. Here, then, poor Rip was brought to a stand. He again called and whistled after his dog. He was only answered by the *cawing*<sup>11</sup> of a flock of idle crows, sporting high in air about a dry tree that overhung a sunny precipice, and who, secure in their *elevation*,<sup>12</sup> seemed to look down and scoff at the poor man's *perplexities*.<sup>13</sup> What was to be done? The morning was passing away, and Rip felt famished for want of his breakfast. He grieved to give up his dog and gun, he

1. 宴樂. 2. 腰骨酸硬. 3. 風溼病. 4. 爬上. 5. 黃樟. 6. 攀倒. 7. 纏住. 8. 藤絲. 9. 不可穿透的. 10. 流瀑. 11. 啞啞之啼聲. 12. 崇高之地位. 13. 窘.

他打定主意再去一到昨晚那個宴飲的地方，萬一他看見那隊人中的任何一個，就可以向他索回自己的狗和槍。當他爬起來要走的時候，他發覺自己節骨都僵硬了，他平時的敏捷也失去了。“這些山石的眠牀畢竟不宜于我的，”〔李潑〕想；“要是這一場快樂，帶遣我害起一身風溼病來的話，那我跟〔萬，溫格兒太太〕的日子真要好過了，”很費了一番力的，他才走下那山谷。他找到前晚他和那位伴侶同上的那條山隙了；但是，使他大驚的，是有一抹山泉正沖瀉下來，從一塊塊的巖石間聳着跳着，把整個的山谷充滿了一陣流泉的潺湲聲。但是他改路從水邊爬上去，很費力的向上掙扎，經過一叢叢的赤楊，黃樟，和金縷梅，有時候還得被許多在一棵棵的樹木間枝葉蔓延，而在他的去路上佈成一個密網似的野葡萄藤在攀援扯拉。

終於他走到那山隙洞開為一個圓劇場的地方了；可是竟沒有那開裂的痕跡可以看見。那些巖石只像是一片不可穿透的高牆，從那上頭，瀑布像一片飛沫似的沖落到一個寬闊的深潭之中，潭水在四周樹木的黑蔭中，但見漆黑的一團。所以，在這兒，可憐的〔李潑〕不覺呆住了。他再喊着吹着哨子叫他的狗。答應他的是惟有一羣懶烏鴉的啞啞聲，它們正繞着一棵懸在陽光照着的削壁巖上的枯樹飛旋，又彷彿知道自己地位的崇高，決沒有危險似的，像在嘲笑這可憐的人兒的窘迫。怎麼辦呢？早晨快過完了，〔李潑〕因為沒吃早餐，也覺得飢餓了。他悲悼失去了他的狗和槍，他

dreaded to meet his wife; but it would not do to *starve*<sup>1</sup> among the mountains. He shook his head, shouldered the rusty firelock, and, with a heart full of trouble and anxiety, turned his steps homeward.

As he approached the village, he met a number of people, but none whom he knew; which somewhat surprised him, for he had thought himself acquainted with every one in the country round. Their dregs, too, was of a different fashion from that to which he was *accustomed*,<sup>2</sup> They all stared at him with equal marks of surprise, and, whenever they cast their eyes upon him, *invariably*<sup>3</sup> stroked their chins. The constant *recurrence*<sup>4</sup> of this gesture induced Rip *involuntarily*<sup>5</sup> to do the same, when, to his astonishment, he found his beard had grown a foot long.

He had now entered the *skirts*<sup>6</sup> of the village. A troop of strange children ran at his heels, *hooting*<sup>7</sup> after him, and pointing at his gray beard. The dogs, too, not one of which he recognized for an old acquaintance, barked at him as he passed. The very village was altered: it was larger and more populous. There were rows of houses which he had never seen before, and those which had been his familiar haunts had disappeared. Strange names were over the doors, strange faces at the windows: everything was strange. His mind now *misgave*<sup>8</sup> him. He began to doubt whether both he and the world around him were not bewitched. Surely this was his native village, which he had left but the day before. There stood the Catskill Mountains; there ran the silver Hudson at a distance; there was every hill and dale precisely as it had always been. Rip was sorely perplexed. "That flagon last night," thought he, "has *addled*<sup>9</sup> my poor head sadly."

1. 餓. 2. 習慣. 3. 無變更. 4. 一遇而再遇. 5. 不自主的. 6. 邊境. 7. 叫.  
8. 使疑懼. 9. 使腐敗.



又怕去見他妻子的面；可是在這叢山中餓肚子亦决不是一樁事情。他搖了一下頭。背起那根生鏽的火銃來，載着一顆充滿了悲哀和焦灼的心，轉身往家裏走去，

在他走近村坊的時候，他碰到了許多人，可沒有一個是認識的；這使他略覺詫異；因為他以爲在這村坊左近的人，是無有不認識的。就是他們的服飾，和他所看慣的亦是不同。他們亦露出一般驚詫的神態呆望住他，並且，每次在眼光望看他身上的時候，都不約而同的拿手去撫摩着下頷。因爲這手勢的一遇再遇，所以引得〔李潑〕亦不自主的來看樣子，可是當時使他大驚的，是他發覺自己的鬍子已經長出一尺來了。

他現在走到那村坊的裏邊了。有一羣不相識的小孩跟在他後頭，向他叫囂，又指着他長長的花白鬍鬚，就是那些狗，亦沒有一隻是他和老朋友似的認識的，看他走過時都向他亂叫，連那村坊的本身也改變了：它比以前大些，居民也較多了。有好幾行的房屋是他從未見過的，至于他從前所時時光顧的那些已都不見了，門外面都黏着些陌生的人名，窗戶裏也露出些陌生的臉兒來：一切都是生疏的了。他心裏也不禁疑惑起來了。他開始疑惑，不會是他自己和這環村一帶都中了魔了罷。這村坊當然是他的故鄉，就是他在一日前所離開的。那裏站着那一帶〔蓋滋克爾州〕，那裏遠遠的流着銀光燦爛的〔黑特森河〕；那裏的每山每谷，都和平時一般無二。〔李潑〕真被鬧得心緒恍惚了。“昨夜的那罈酒”。他心裏想，“真把我這可憐頭腦害得好苦了。”

It was with some difficulty that he found the way to his own house, which he approached with silent awe, expecting very moment to hear the shrill voice of Dame Van Winkle. He found the house gone to *decay*,<sup>1</sup>—the roof fallen in, the windows *shattered*,<sup>2</sup> and the doors off the *hinges*.<sup>3</sup> A half-starved dog that looked like Wolf was *skulking*<sup>4</sup> about it. Rip called him by name; but the cur *sarled*,<sup>5</sup> *showed his teeth*,<sup>6</sup> and passed on. This was an unkind cut, indeed. “My very dog,” sighed poor Rip, “has forgotten me!”

He entered the house, which, to tell the truth, Dame Van Winkle had always kept in neat order. It was empty, forlorn, and apparently abandoned. This *desolateness*<sup>7</sup> overcame all his *connubial fears*.<sup>8</sup> He called loudly for his wife and children: the lonely chambers rang for a moment with his voice, and then all again was silence.

He now *hurried forth*,<sup>9</sup> and hastened to his old *resort*,<sup>10</sup> the village inn, but it, too, was gone. A large, *rickety*,<sup>11</sup> wooden building stood in its place, with great, gaping windows, some of them broken and mended with old hats and *petticoats*,<sup>12</sup> and over the door was painted, “The Union Hotel, by Jonathan Doolittle.” Instead of the great tree that used to shelter the quiet little Dutch inn of yore, there now was reared a tall, naked pole, with something on the top that looked like a *red-night-cap*<sup>13</sup> and from it was *fluttering*<sup>14</sup> a flag, on which was a singular assemblage of *stars and stripes*.<sup>15</sup> All this was strange and *incomprehensible*.<sup>16</sup> He recognized on the sign, however, the ruby face of *King George*,<sup>17</sup> under which he had smoked so many a peaceful pipe; but even this was singularly *metamorphosed*.<sup>18</sup> This red coat was

1. 毀損。 2. 破。 3. 門樞。 4. 潛伏，隱身。 5. 怒而露牙。 6. 露牙切齒。 7. 荒涼。 8. 懼內之心。 9. 出發。 10. 舊地。 11. 歪斜。 12. 袴。 13. 紅睡帽。 14. 飄揚。 15. 星星與長條（美國國旗）。 16. 不知其底細，莫明其妙。 17. 指喬琪第三。 18. 變過形像。

很費了一番周折之後，他才認出到自己家去的舊路，他一步步的走近去，默然的覺得很慌張，在每分鐘裏都預備聽見〔萬，溫格兒〕的尖銳的聲音。他看見那房子已朽腐了，——屋頂掉了下來，窗戶破落，門也脫出了門樞。有一隻餓得半死的彷彿像山狼的狗，正潛伏在一旁。〔李潑〕叫着它的名字；但是那狗露出了牙齒來，管自走開了。這真是一件不幸的事情。“就是我自己的狗，”可憐的〔李潑〕嘆息着，“也忘掉我了！”

他走進了房子，那裏面，說句老實話，從前〔萬，溫格兒太太〕確是整理的清清楚楚的，它現在是空着，一片淒涼，分明是沒人住的了。這片荒涼的景象超過了他一切對於夫人的恐懼。他放聲的叫着他的妻子兒女：在這些冷落房間裏，是有一會的震盪着他的聲音，過後一切又都靜悄悄的了。

他現在趕忙跑出，匆匆的跑到他棵老去的地方，那鄉下小客棧去，然而它亦已不在了。站在那地方的是一座歪斜的大木屋，有許多洞開着的窗子，內中有幾扇已破的。就用舊帽舊襖來補上；大門上刻着〔合衆旅館，主人瓊大桑，都列德爾。〕代替那棵永遠遮蔭着從前那家幽靜的小荷蘭客棧的大樹的，現在却是豎着的很高的光柱子，上面頂上有個看來彷彿像紅睡帽似的東西；從那上頭又飄着一面旗子，旗上很特別的畫着許多星星和花柳條。這一切都是奇怪得莫名其妙的。然而，在那標記上，他還能認出那〔喬治〕皇的紅臉兒來；在這張臉下，他曾一筒筒的吸過幾次悠然自得的板烟的呀；但現在竟連這張臉，亦奇突的改頭換面了。那件紅色的褂子，

changed for one of *blue and buff*,<sup>1</sup> a sword was held in the hand instead of a *sceptre*,<sup>2</sup> the head was decorated with a cocked hat, and underneath was painted in large characters, "General Washington."<sup>3</sup>

There was, as usual, a crowd of folk about the door, but none that Rip recollected. The very character of the people seemed changed. There was a busy, bustling, *disputatious*<sup>4</sup> tone about it; instead of the accustomed phlegm and *drowsy*<sup>5</sup> tranquillity. He looked in vain for the sage Nicholas Vedder, with his broad face, double chin, and fair long pipe, uttering clouds of tobacco-smoke instead of idle speeches; or Van Bummel, the school-master, *doling*<sup>6</sup> forth the contents of an ancient newspaper. In place of these, a lean, bilious-looking fellow, with his pockets full of *handbills*,<sup>6</sup> was *haranguing*<sup>7</sup> *vehemently*<sup>8</sup> about the rights of citizens, election, members of *Congress*,<sup>9</sup> liberty, *Bunker's*<sup>10</sup> Hill, heroes of seventy-six, and other words, that were a perfect *Babylonish jargon*<sup>11</sup> to the bewildered Van Winkle.<sup>6</sup>

The appearance of Rip, with his long, *grizzled*<sup>12</sup> beard, his rusty fowling-piece, his uncouth dress, and the army of women and children that had gathered at his heels, soon attracted the attention of the *tavern politicians*.<sup>13</sup> They crowded round him *eying*<sup>14</sup> him from head to foot with great curiosity. The orator *bustled up*<sup>15</sup> to him; and, drawing him partly aside, inquired on which side he voted. Rip stared in vacant *stupidity*.<sup>16</sup> Another short but busy little fellow pulled him by the arm, and, *rising on tiptoe*,<sup>17</sup> inquired in his ear whether he was a *Federal*<sup>18</sup> or a *Democrat*.<sup>19</sup> Rip was equally at a loss to comprehend the

1. 青黄色的。 2. 朝笏。 3. 多爭論。 4. 昏沉。 5. 慘然的讀出。 6. 傳單。 7. 宣講。 8. 熱烈。 9. 國會。 10. 在 Boston 省之北，一七七五年六月七日，英美人戰於此。 11. 喻莫明其妙之奇語。 12. 蓬鬆。 13. 酒店政治家。 14. 看。 15. 匆匆的走。 16. 呆態。 17. 站在腳尖。 18. 聯合黨。 19. 民主黨。



已換上了一件青黃色的，手裏已不再持着笏而執着一柄刀，頭上點綴着一頂三角形的帽子，人像下面漆着幾個大大的字，〔華盛頓將軍。〕

門前還是像往常一般的聚着一堆人，可沒有一個是〔李潑〕記得起來的。就連這些人的性情也彷彿改變了。講起話來都有一股匆忙，碌亂，和吵架似的聲氣，面不復有從前常有的那種冷漠，昏沉的幽靜了。他再看不見那位有一張闊臉，雙疊的下頷，會着一個好看的長烟斗，不說廢話而只顧噴吐一陣陣雲烟的〔業珂拉斯，佛德〕：或是那位緩緩朗誦出一張舊報紙的內容的教書先生，〔萬，彭買爾〕。現在代替他們的，是一個像是脾氣極大的瘦子，袋子裏塞滿了傳單，正對人熱烈的宣講着公民之權利，選舉，國會議員，自由，〔朋格山〕，一七七六年的英雄，還有其他許多在那驚詫的〔萬，溫格兒〕認為簡直是〔巴比倫〕的奇語的言辭。

〔李潑〕長着長長的，蓬鬆的鬚鬚，荷着生鏽的烏槍，穿着一套古怪的服裝，他這樣子，還有那跟在後頭一大隊的婦人小孩，立即引起了那批酒肆政治家的注意了。他們團團的圍住他，從頭到脚的審度着他，覺得非常好奇似的。那位演講家急匆匆的跑到他身邊，把他輕輕的拉到一邊，就問他要選舉那一方面。〔李潑〕圓睜着眼，莫明其妙。另外一個瘦削，但極匆忙的小夥子在他臂膊上拉了一下，然後翹起脚尖來對他耳朵裏問他究竟是聯合黨員，還是民主黨員。〔李潑〕還是一般不解這句問語的命意，

question, when a knowing, self-important old gentleman in a sharp cocked hat made his way through the crowd, putting them to the right and left with his *elbows*<sup>1</sup> as he passed, and, planting himself before Van Winkle,—*with one arm akimbo*,<sup>2</sup> the other resting on his cane; his keen eyes and sharp hat penetrating, as it were, into his very soul,—demanded in an *austere*<sup>3</sup> tone what brought him to the election with a gun on his shoulder and a *mob*<sup>4</sup> at his heels, and whether he meant to breed a riot in the village. “Alas! gentlemen,” cried Rip, somewhat *dismayed*,<sup>5</sup> “I am a poor, quiet man, a native of the place, and a loyal subject to the King, God bless him!”

Here a general shout burst from the *bystanders*:<sup>6</sup> “A Tory, a Tory! A spy! A *refugee*!” Hustle him! Away with him! It was with great difficulty that the self-important man in the cocked hat restored order, and, having assumed a tenfold austerity of brow, demanded again of the unknown *culprit*<sup>8</sup> what he came there for and whom he was seeking. The poor man humbly assured him that he meant no harm, but merely came there in search of some of his neighbours, who used to keep about the *tevern*.<sup>9</sup>

“Well who are they? Name them.”

Rip bethought himself a moment, and inquired, “Where’s Nicholas Vedder?”

There was a silence for a little while, when an old man replied in a thin, *piping voice*,<sup>10</sup> “Nicholas Vedder! Why, he is dead and gone these eighteen years! There was a wooden tombstone in the churchyard that used to tell all about him, but that’s *rotten*<sup>11</sup> and gone, too.”

“Where’s Brom Dutcher?”

1. 臂灣 2. 一手撐腰 3. 嚴肅 4. 民衆, 暴動之民衆 5. 灰心 6. 旁觀者  
7. 避難者 8. 罪人 9. 酒店 10. 氣喘之語聲 11. 腐爛

忽然又有一位自作聰明，自命不凡的老頭子，戴着一頂尖形三角帽的，從人叢裏擠了出來。帶走帶跑一雙手肘向左右的亂推，於是，在〔萬，溫格爾〕面前站定了脚，——又把一手撐腰，一手支在手杖上；他那對敏捷的目光和那頂帽子髻髮能直穿透到他的靈魂裏頭似的，——就在一種聲色俱厲的語調中請問他肩上荷了槍，後面跟着一大隊的暴徒到這選舉場上來是何用意，并又問他是否打算在這村莊上引起暴動嗎。“啊呀！各位先生，”〔李潑〕一半兒驚惶的叫着說，“我是一個安分的窮人，是住在這兒的鄉民，並且又是一個皇上的忠實百姓，但願上帝祝福於他呀！”

這時候就有一陣呼喊聲從那班旁觀者發出來：“是個保王黨！保王黨員！他是暗探！他是逃犯！快抓住他！送了他去呀！”很費了一番力量，那戴三角帽的自命不凡的人才算恢復了秩序，於是，先把眉頭繃出個十倍於前的嚴厲態度來，再訊問這位不知名的罪犯他來此有何貴幹，他要找的是那幾個人。這個可憐的人兒很謙恭的說明他來意是決無惡念，原是來找尋幾位老鄰舍，他們是時常坐在這客棧前面的。

“那麼，他們是誰呢？說出名字來呀，”

〔李潑〕默想了一會，然後問“〔業珂拉斯，佛德〕住在那裏了？”

接着是片刻的靜默，然後忽的有一位老頭子在一個輕微而氣喘的聲音中回道，“〔業珂拉斯，佛德〕！怎麼，他已死去了十八年了！從前在那教堂的墓地上有一塊木牌，是記述他一生的，但現在也已爛得沒有了。”

“〔白籠，達喬〕住在那裏？”

“Oh, he went off to the army in the beginning of the war. Some say he was killed at the storming of *Stony Point*,<sup>1</sup> others say he was drowned in the squell at the foot of *Anthony's Nose*.<sup>2</sup> I don't know: he never came back again.”

“Where's Van Bummel, the schoolmaster?”

“He went off to the wars, too, was a great *militia general*,<sup>3</sup> and is now in Congress.”

Rip's heart died away at hearing of these sad changes in his home and friends, and finding himself thus alone in the world. Every answer *puzzled*<sup>4</sup> him, too, by treating of such *enormous*<sup>5</sup> *lapses*<sup>6</sup> of time, and of matters which he could not understand,—war, Congress, *Stony Point*. He had no courage to ask after any more friends, but cried out in despair, “Does nobody here know Rip Van Winkle?”

“Oh, Rip Van Winkle!” exclaimed two or three. “Oh, to be sure! that's Rip Van Winkle yonder, leaning against the tree.”

Rip looked, and beheld a precise *counterpart*<sup>7</sup> of himself, as he went up the mountain, apparently as lazy, and certain by as ragged. The poor fellow was now completely *confounded*.<sup>8</sup> He doubted his own *identity*,<sup>9</sup> and whether he was himself or another man. In the midst of his bewilderment, the man in the *cocked hat*<sup>10</sup> demanded who he was, and what was his name.

“God knows!” exclaimed he, *at his wits' end*.<sup>11</sup> “I'm not myself: I'm somebody else. That's me yonder. No, that's somebody else got into my shoes. I was myself last night: but I fell asleep on the mountain; and they've changed my gun; and everything's changed; and I'm changed; and I can't tell what's my name, or who I am!”

1. 在紐約四十二里之北，有礮台。 2. 在郝特森河東岸離紐約五十里處。 3. 民團團長。 4. 弄糊塗。 5. 巨大。 6. 逝去。 7. 印板，契合之物。 8. 迷亂。 9. 同樣之人。 10. 三角帽。 11. 智窮謀盡。



“嗚，他在戰爭一開始時就去加入了軍隊。有的說他在〔斯東奈礮台〕前的風浪裏死了；有的說他死於〔安桑奈角〕腳下的暴風裏。我亦不知道：總之他去後就不再轉回來了。”

“那麼〔萬，彭買爾〕又在那裏了呢，那位教書先生？”

“他也先去打仗的，曾做過一任民團的團長，現在是在國會裏了。”

〔李潑〕聽到他自己家屬和故友的這些變故，又發見他自己在這世界裏已是孤苦伶仃了，不禁心也全灰了。聽他們講這麼長的時間已過去了的話，以及那些全不懂的事情，——什麼大戰，國會，〔斯東奈礮台〕等等，每句的答話，都使他迷惑。他已經沒有膽量再問什麼朋友的消息了，他只能絕望的高叫出，“難道這裏竟沒有一個知道〔李潑，萬，溫格兒〕的嗎？”

“嗚，〔李潑，萬，溫格兒〕！”有兩三個這樣的應着。“嗚，當真的，那面的就是〔李潑，萬，溫格兒〕，那靠在樹上的。”

〔李潑〕向那裏看去，他看見一個和自己完全契合的印板，和他以前上山的時候，分明是一般的懶惰，並且一定也一般的潦倒。這位可憐的人，現在是完全的昏迷了。他不懂這和他自己一般的人物，究竟就是他自己本人呢還是另外一人。在他這昏迷紛亂之中，那戴三角帽的就又問他究竟是什麼人，叫什麼名字。

“天曉得！”他智窮慮絕的喊道。“我已經不是我自己了：我已是另外一個人了。那面的才是我。不，那是別人，學着我們的打扮了。昨夜我還是我自己：但是我在山上睡了一覺；他們掉換下我的槍；一切都掉換過了，連我也換過了；我也告訴不出我的名字是什麼，我是個什麼人了！”

The bystanders began now to look at each other, nod, *wink significantly*,<sup>1</sup> and tap their fingers against their foreheads. There was a whisper, also, about securing the gun, and keeping the old fellow from doing mischief, at the very suggestion of which the *self-important*<sup>2</sup> man in the cocked hat retired with some *precipitation*.<sup>3</sup> At *this critical moment*<sup>4</sup> a fresh, comely woman pressed through the throng to get a peep at the gray-bearded man. She had a chubby child in her arms, which, frightened at his looks, began to cry. "Hush, Rip!" cried she. "Hush, you little food; the old man won't hurt you."

The name of the child, the air of the mother, the tone of her voice, all awakened a train of recollections in his mind. "What is your name, my good woman?" asked he.

"Judith Gardenier."<sup>5</sup>

"And your father's name?"

"Ah, poor man, his name was Rip Van Winkle. It's twenty years since he went away from home with his gun, and never has been heard of since. His dog came home without him; but whether he shot himself, or was carried away by the Indians, nobody can tell. I was then but a little girl."

Rip had but one question more to ask, but he put it with a *faltering voice*.<sup>5</sup>

"Where's your mother?"

"Oh, she too had died but a short time since. She broke a *blood-vessel*<sup>6</sup> in a fit of passion at a New England *peddler*.<sup>7</sup>"

There was a drop of comfort, at least, in this intelligence.

The honest man could contain himself no longer. He caught his daughter and her child in his arms. "I am your father!"

1. 有意義的處着眼。 2. 自命重要。 3. 惴惴不甯。 4. 正在這緊要關頭。 5. 聲音打戰。 6. 血管。 7. 零售販子。

那些旁邊站着的人，現在都互相觀看，點點頭，有意的霎霎眼，又把手指尖打着腦袋。同時又有人在低談，說要奪下那根槍；別讓這老頭兒鬧出禍來，一聽到這話，那戴三角帽自命不凡的朋友，趕忙帶幾分顧忌的躲開了。正在這緊急的時機，只見有一個清楚，曼妙的婦人從人堆裏擠出來，要望一眼這位灰鬚的老人。她手裏抱着一個矮胖的小孩，小孩因為看見他怕了起來，就放聲大哭了。“不要哭〔李潑〕！”她這樣說。“不許哭，你這小呆子；這位老公公不會來害你的。”

那孩子的名字，那母親的態度，以及她語音的聲調，都在他心裏喚醒一連串的回憶來。“你叫什麼名字呀，我的好姑娘？”他問。

“裘蝶斯，旆藤尼愛”

“那麼你父親的名字呢？”

啊，可憐的爺，他名字叫〔李潑，萬，溫格兒〕，自從他一天背了槍出門以來，已經二十年了，從來都不曾聽見他的消息過。他的狗回來了，可沒有他；至於他還是自殺了，或是被印度人架去了，也沒有人知道。那時候我還是一個小姑娘哩。”

〔李潑〕現在只有一句話要問的了。但是他問出來還是有些聲音打戰的；——

“那麼你母親在那裏呢？”

“嗚，她也在不多時之前死掉了。一天她跟一個新〔英格蘭〕的販子嘔氣，把一根血管爆破了。”

至少在這個消息裏，是有點滴的慰安的。這位誠實的人委實的再熬不住了。他把他女兒和她的孩子一下子抱在雙臂中。“我就是你的爸呀！”

cried he,—“young Rip Van Winkle once, old Rip Van Winkle now! Does nobody know poor Rip Van Winkle?”

All stood amazed, until an old woman, *tottering*<sup>1</sup> out from among the crowd, put her hand to her brow and, peering under it in his face for a moment, exclaimed, “Sure enough! It is Rip Van Winkle! It is himself! Welcome home again, old neighbour! Why, where have you been these twenty long years?”

Rip's story was soon told, for the whole twenty years had been to him but as one night. The neighbours stared when they heard it. Some were seen to wink at each other, and put their tongues in their cheeks; and the self-important man in the cocked hat, who, when the alarm was over, had returned to the field, screwed down the corners of his mouth, and shook his head, upon which there was a general shaking of the head throughout the *assemblage*.<sup>2</sup>

It was determined, however, to take the opinion of old Peter Vanderdonk, who was seen slowly advancing up the road. He was a *descendant*<sup>3</sup> of the historian of that name, who wrote one of the earliest accounts of the province. Peter was the most ancient inhabitant of the village, and well *versed*<sup>4</sup> in all the wonderful events and traditions of the neighbourhood. He recollected Rip at once, and *corroborated*<sup>5</sup> his story in the most satisfactory manner. He assured the company that it was a fact, handed down from his ancestor the historian, that the Catskill Mountains had always been haunted by strangs; beings; that it was affirmed that the great *Henrick Hudson*,<sup>6</sup> the first discoverer of the river and country, kept a kind of vigil there every twenty years, with his crew of the *Half-moon*,<sup>7</sup> being permitted in this way so revisit the scenes of his enterprise, and keep a *guardian*<sup>8</sup>

1. 蹣跚. 2. 會衆. 3. 後裔. 4. 熟悉. 5. 證實. 6. 人名. 7. 船名. 8. 看管.



他這樣的喊着，——“就是從前的〔李潑，萬，溫格兒，〕現在的老〔溜潑，萬，溫格兒〕了，難道竟然沒有一個人知道可憐的〔李潑，萬溫格兒〕嗎？”

大家都莫明其妙的站着，直到一個老太婆跌跌闖闖的從人羣裏走了出來，拿一隻手在眉頭遮着，用眼睛從下面細細的端詳了一會他的臉容，才喊出聲來，“當真的！這是〔李潑，萬，溫格兒〕呀！這就是他本人呀！歡迎你又回家了，我們的老鄉鄰！怎麼，你這二十年長長的住在那裏？”

〔李潑〕的事實不多工夫就講完了，因為這整整的二十年，在他只不過是一夜而已。那些鄉鄰聽見這話，都睜着眼睛呆着。有幾個在互相雲雲眼睛，把舌頭縮在兩頰裏；還有那位戴三角帽的自命不凡的人，在那緊張時期一過，就早經回進場來的，把他嘴的兩角往下一拖，搖着他的頭，這一來，那整個人羣裏，有不少人也都跟着搖起頭來。

但是終於大家決定去徵求那老〔比德，萬德唐克〕的意見，即時候，正有人看見他遲遲的從路上走來呢。他是從前一位寫本省最早一部敘述文的叫這名字的歷史家的嫡系。〔比德〕是這村莊上的最老的居民，對於這鄰近一帶的一切奇事異蹟，都是極熟悉的。他立即就記起了〔李潑〕來，當下就極美滿的證實了他的故事。他向衆申明這確是從他祖上那位歷史家傳下來的一回事實，據說那〔蓋滋克爾山〕是常有異人出現的；並且這又是大家承認的，說那偉大的〔漢屈克，哥特森，〕這河與國家的第一個發見人，每逢二十年，就和他那“半月”船上的水手們來守夜一次，因為天允許他這樣的重臨他建功的舊地，來看守。

eye upon the river, and the great city called by his name; that his father had once seen them in their old Dutch dresses, playing at ninepins in the hollow of the mountain; and that he himself had heard, one summer afternoon, the sound of their balls, like distant peals of thunder.

To make a long story short, the company broke up, and returned to the more important concerns of the election. Rip's daughter took him home to live with her. She had a snug, well-furnished house, and a stout, cheery farmer for a husband, whom Rip recollected for one of the urchins that used to climb upon his back. As to Rip's son and heir, who was *the ditto*<sup>1</sup> of himself, seen leaning against the tree, he was employed to work on the farm, but evinced an *hereditary disposition*<sup>2</sup> to attend to anything else but his business.

Rip now *resumed*<sup>3</sup> his old walks and habits. He soon found many of his former *cronies*,<sup>4</sup> though all rather the worse for the wear and tear of time, and *preferred*<sup>5</sup> making friends among the rising generation, with whom he soon grew into great favour.

Having nothing to do at home, and being arrived at that happy age when a man can do nothing with *impunity*,<sup>6</sup> he took his place once more on the bench at the inn door, and was *reverenced*<sup>7</sup> as one of the *patriarches*<sup>8</sup> of the village, and a *chronicle*<sup>9</sup> of the old times "before the war." It was some time before he could get into the regular track of gossip, or could be made to *comprehend*<sup>10</sup> the strange events that had taken place during his torpor,—how that there had been a *revolutionary*<sup>11</sup> war; that the country had thrown off the yoke of old England, and that, instead of being a subject of his Majesty George III, he was now a *free citizen*<sup>12</sup> of the United States. Rip, in fact,

1. 再版. 2. 傳習之性格. 3. 恢復. 4. 好朋友. 5. 情願. 6. 情有可願. 7. 敬重. 8. 長輩. 9. 歷史, 掌故. 10. 瞭解. 11. 革命. 12. 自由之公民.

這取名于他的河和大城池的；并且他父親某次曾看見他們穿着舊的荷蘭裝，在那山頭的一片平谷裏玩“倒九木”的；就是他自己，在一個夏天的午後，也聽見過他們的木球聲，髻鬚像遠處的雷鳴似的。

把話說簡單些，這隊人就此散開了，又去回復他們比較更重要的選舉工作了。〔李潑〕的女兒就把他帶到家裏去，跟她一起住了。她有一個舒適，佈置得很好的家庭，還有一個高大，快活的種田的丈夫，據〔李潑〕回想起來，此人就是從前時常爬到他背上的幾個美孩子中的一個。至於〔李潑〕的兒子。他的後裔，那個他自身的再版，那天看見他靠在樹上的，也被雇來在農場上工作，可是他每露出那種祖傳的習性來，就是別的事情都管到，而惟獨自已的却不然。

〔李潑〕現在又恢復了他舊日的遊蕩和旁的習慣。他不久就尋到了他許多從前的好朋友，雖然都被光陰磨折得可憐了，并且同時他又情願跟那些年輕的後輩們去做朋友，果然不久就和他們成爲很莫逆的朋友了。

一因爲在家沒有事做，二自己已到了那無論做什麼事都容易做錯的快樂的年紀了，所以又重新的回復了他那客棧門前的長櫂的地位，并且人家就尊奉他爲村中的長老之一，和“大戰前”的古時候的一位掌故家了。在好久之後，他才能同人家談談些尋常的話兒，才能夠聽了理會到那些在他的昏睡時間中發生的怪事情，——怎樣的發生了一場革命的戰爭；怎樣的他國家已推倒了老〔英格蘭〕的壓到，怎樣的他已不復是〔喬治〕第三皇上的百姓，而是合衆國中的一個自由的公民了。〔李潑，〕老實說句，

was no politician,—the changes of states and empires made but little impression on him,—but there was one species of *despotism*<sup>1</sup> under which he had long groaned, and that was, petticoat government. Happily, that was at an end. He *had got his neck out of the yoke of matrimony*,<sup>2</sup> and could go in and out whenever he pleased, without dreading the tyranny of Dame Van Winkle. Whenever her name was mentioned, however, he shook his head, *shrugged*<sup>3</sup> his shoulders, and cast up his eyes; which might pass either for *an expression of resignation to his fate*,<sup>4</sup> or joy at his *deliverance*.<sup>5</sup>

He used to tell his story to every stranger that arrived at Mr. Doolittle's hotel. He was observed at first to vary on some points every time he told it which was doubtless owing to his having so recently awaked. It at last settled down precisely to the tale I have related; and not a man, woman, or child in the neighborhood but knew it by heart. Some always pretended to doubt the reality of it, and insisted that Rip had been out of his head, and that this was one point on which he always remained *flighty*.<sup>6</sup> The old Dutch inhabitants, however, almost *universally*<sup>7</sup> gave it full *credit*.<sup>8</sup> Even to this day they never hear a *thunderstorm*<sup>9</sup> of a summer afternoon about the Catskill, but they say Hendrick Hudson and his crew are at their game of ninepins; and it is a common wish of all henpecked husbands in the neighborhood, when life hangs heavy on their hands, that they might have a quieting *draught out*<sup>10</sup> of Rip Van Wink's flagon.

## NOTE

The *foregoing*<sup>11</sup> tale, one would suspect, had been suggested to Mr. Knickerbocker by a little German *superstition*<sup>12</sup> about the Emperor

1. 專制. 2. 他的頭頸已從那婚姻壓制之下得到解救了. 3. 聳. 4. 表示對他的命運無可奈何. 5. 得救. 6. 恍惚. 7. 一致. 8. 信任. 9. 雷鳴. 10. 一呷. 11. 前面. 12. 迷信.



并不是政治家，——什麼聯邦和皇國的變更，在他都不生什麼大影象，——但是在某種特殊的專主制度之下，是呻吟過很久的，那就是裙釵專制，幸而這種專制已經完了。他的頭頸，已從那婚姻壓制之下解放出來了，現在可以照自己歡喜的走進走出而不消再怕那〔萬，溫格兒〕太太的雌威了。然而，在每次提及她的名字的時候，他總是搖一下頭，聳聳肩，把眼睛望着上面；這態度既然可當是他對自己命運的無可奈何的表情，亦可是對於現在獲救的一種愉快的表示。

他時常把他的故事講給到〔都列德爾〕先生的客棧裏來的客人聽。有人注意到，有幾點他每次講起總有些改變的，這當然是因為他還是剛剛醒來不久的緣故了。終於這故事修正到像我剛才講的一模一樣了；鄰近不論男的，女的，或是小孩子都無有不知道的。有幾個人時常要懷疑這故事的真實性，他們堅持說〔李潑〕一定是神經錯亂的，說他就是在這一點上，老是那麼言辭恍惚的。但是那般老荷蘭居民，却都一致的深信無疑。就是直到現在，他們每逢聽到什麼夏日午後〔蓋滋克爾山〕附近的雷響，就無有不說是〔漢屈克〕，〔黑特森〕和他的水手們在玩“倒九木”了；并且鄰近一帶的怕老婆的漢子，每逢生活艱難的時候，都有一個同一的願望，就是但願能從那〔李潑，萬，溫格兒〕的酒罈中，喝一口那安眠的藥酒呢。

### 註

前面這隻故事，有人難免會懷疑，是由關於〔羅斯拔弗萊特歷克皇〕和〔墓法薩山〕的一個小小的德人的迷信所提示給〔業克包克〕先生的；但是下面這篇注脚，附在篇末的，可以證明這絕對是一回事實，都像他平時一般樸實的敘述出來的。

Frederick der Rothbart<sup>1</sup> and the Kyphauser Mountain; the *subjoined*<sup>2</sup> note, however, which he had appended to the tale, shows that it is an *absolute*<sup>3</sup> fact, narrated with his usual *fidelity*.<sup>4</sup>

"The story of Rip Van Winkle may seem incredible to many; but nevertheless I give it my full belief, for I know the vicinity of our old Dutch settlements to have been very subject to *marvellous*<sup>5</sup> events and appearances. Indeed, I have heard many stranger stories than this, in the villages along the Hudson, all of which were too well *authenticated*<sup>6</sup> to admit of a doubt. I have even talked with Rip Van Winkle myself, who, when last I saw him, was a very venerable old man, and so perfectly *rational*<sup>7</sup> and consistent on every other point, that I think no conscientious person could refuse to take this into the bargain; nay, I have seen a *certificate*<sup>8</sup> on the subject taken before a country justice and signed with a cross, in the justice's own handwriting. The story, therefore, is beyond the possibility of doubt."

#### POSTSCRIPT

The following are travelling notes from a *memorandumbook*<sup>9</sup> of Mr Knickerbocker:—

"The Kaatsberg, or Catskill Mountains, have always been a region full of fable. The Indians considered them the *abode*<sup>10</sup> of spirits, who influenced, the weather, spreading sunshine or clouds over the landscape, and sending good or bad hunting seasons. They were ruled by an old *squaw*<sup>11</sup> spirit, said to be their mother. She dwelt on the highest peak of the Catskills, and had charge of the doors of day and night to open and shut them at the proper hour. She hung up the new moons in the skies, and cut up the old ones into stars. In times of *drought*,<sup>12</sup> if properly *propitiated*,<sup>13</sup> she would spin light summer clouds out of cobwebs and morning dew, and send them off from the crest of the mountain, flake after flake, like flakes of *carded*<sup>14</sup> cotton, to float in the air; until *dissolved*<sup>15</sup> by the heat of the sun, they would fall in gentle showers, causing the grass to spring, the fruits to ripen, and the corn to grow an inch an hour. If displeased, however, she would brew up clouds black as ink, sitting in the midst of them like a *bottle-bellied*<sup>16</sup> spider in the midst of its web; and when these clouds broke, woe *betide*<sup>17</sup> the valleys!

1. 德皇名。 2. 附着的。 3. 絕對。 4. 誠實。 5. 神奇。 6. 鑿鑿有據。 7. 合理性。  
8. 證書。 9. 備忘錄。 10. 居處。 11. 女。 12. 大旱。 13. 贖宥。 14. 刷過。  
15. 融化。 16. 大腹。 17. 臨。

“這[李潑，萬，溫格兒]的故事，有許多人也許認為是不足信；然而我却給以十分的信任，因為我知道我們那班老荷蘭殖民的地域，素來多的是奇事，和鬼神的顯靈。真的，我曾聽過許多關於[黑特森]河沿岸一帶地方的故事，比這還要奇怪，而且都是鑿有據，而不容疑義的。我就連[李潑，萬，溫格兒]，也曾和他親自交談過，他，在我上次看見他的時候，是一位很可敬的老者，並且談起其他任何事情來，都是如此的有理性，和頭頭是道，所以我以為無論那個有真理性的人，都不會否認這故事也是可靠的了；再者，我又親見關於這事的一張證明書由一位當地的法官親自校閱，並且由那法官的親筆，畫過一個十字。所以這故事，是在疑惑的可能範圍之外的了。”

## 跋 語

下面是[樂克包克]先生備忘錄中的一段遊記：——

“[茹支勃]，或[蓋滋克爾山]是一個極富於奇事的地域。一般的印度人每以為這山是仙人的居處，他們管領氣候，在山水上散佈陽光和雲霞，又主使或好或壞的狩獵時季。他們又都受管於一個女仙，據說是他們的母親。她住在那[蓋滋克爾山]的最高峯上，是負責管理那日夜之門，在適當的時間由她啓閉的。她在天上掛起那一個新的月亮來，又把那舊的翦成一粒粒的星星。在大旱的時候，如其受人相當的顧宥的話，她就會用蜘蛛網和晨露來織成許多輕翻的夏雲，從山頂上放出來，一片一片的，像是一片片的刷過的棉花，輕飄飄的浮在空中；直到被日光的熱度所融解，化爲一陣陣的微雨降下。使那青草也長了，菓子也熟了，還使那穀子每小時長出一寸來。但是如其生了氣的話，她就會釀成一陣陣的烏雲，像墨水似的黑，她自己就坐在那當中，猶如一隻大腹的蜘蛛，坐在他的網中央似的；在這些烏雲被破裂的時候，那一帶山谷就要召災了！”

"In old times, say the Indian traditions, there was a kind of *Monitou*, or Spirit, who kept about the wildest *recesses*<sup>1</sup> of the Catskill Mountains, and took a mischievous pleasure in *wreaking*<sup>2</sup> all kinds of evils and vexations upon the *redmen*.<sup>3</sup> Sometimes he would assume the form of a bear, a *panther*,<sup>4</sup> or a deer, lead the bewildered hunter a weary chase through tangled forests and among ragged rocks, and then spring off with a loud 'he, ho!' leaving him *aghast*<sup>5</sup> on the brink of a beetling precipice or raging torrent."

### Questions

1. Describe the character of Rip and his wife.
2. What was Rip afraid of when he noticed that evening was coming on?
3. Describe the condition of Rip's home.
4. With whom did Rip live the rest of his days?

## ROMEO AND JULIET

CHARLES LAMB (1775-1834)

The two *chief families*<sup>6</sup> in Verona were the rich Capulets and the Montagues. There had been an old quarrel between these families, which was grown to such a *height*,<sup>7</sup> and so deadly was the enmity between them, that it extended to the *remotest*<sup>8</sup> kindred, to the followers and *retainers*<sup>9</sup> of both sides, insomuch that a servant of the house of Montague could not meet a servant of the house of Capulet, nor a Capulet *encounter*<sup>10</sup> with a Montague by chance, but fierce words and sometimes bloodshed ensued; and frequent were the *brawls*<sup>11</sup> from such accidental meetings, which disturbed the happy quiet of Verona's streets.

1. 內部。 2. 發洩。 3. 紅種人。 4. 豹。 5. 少魂失魄。 6. 大族。 7. 極點。 8. 遠。 9. 從人, 奴僕。 10. 相遇。 11. 吵鬧。



“在古時候，這印度的傳襲信仰又這樣說，有一位神明，或是仙人，時常住在那[蓋滋克爾山]一帶最荒涼的地方，並且生性頑皮，頂歡喜跟那些紅種人作樂和戲弄。有時候，他變爲一隻野熊，一隻豹，或是一隻鹿，故意把那些獵人引逗着誤入亂樹和怪巖之中，然後再“呼呼”！的霹靂一聲，一聲而逝，把那獵人嚇得少魂失魄的剩在那削壁或怒瀑的旁邊”。

## 問 題

1. 試述[李潑]和她的妻子的性情。
2. [李潑]怕什麼，當他注意到天快晚了？
3. 試述[李潑]的家庭情況。
4. [李潑]老時和誰住在一處？

## 羅美豪和尤麗端

萊姆却爾斯(註見前)

[萬羅那]地方的兩個大族，一個是富貴的[卡潑來茲]，一個是[孟太哥斯]。他們兩族之間，向來懷着舊恨，這種仇恨是如此的達於極點，如此的深刻在他們兩族之間，致使他們這種相仇心竟延及於很遠的戚屬，更及於兩方面的侍從者和僕役；所以[孟太哥]的僕人不能遇到[卡潑來脫]族的僕人，[卡潑來脫]族的僕人也不能會到[孟太哥]族的僕人，即使有的時候偶然的相遇了，也會引起兇惡的相罵和流血的事情，時常因爲偶然的相遇，引起了極大的吵鬧，因爲這些鬧吵的事情，致使快樂靜悄的[萬羅那]的街道時常攪亂着了。

Old lord Capulet made a great supper, to which many fair ladies and many noble guests were invited. All the admired beauties of Verona were present, and all comers were made welcome if they were not of the house of Montague. At this feast of Capulets, Rosaline, beloved of Romeo, son to the old lord Montague, was present; and though it was dangerous for a Montague to be seen in this assembly, yet Benvolio, a friend of Romeo, persuaded the young lord to go to this assembly in the disguise of a *mask*<sup>1</sup> that he might see his Rosaline, and seeing her, compare her with some choice beauties of Verona, who (he said) would make him think his swan a crow. Romeo had small faith in Benvolio's words; nevertheless, for the love of Rosaline, he was persuaded to go. For Romeo was a sincere and passionate lover, and one that lost his sleep for love, and fled society to be alone, thinking on Rosaline, who disdained him, and never *requited*<sup>2</sup> his love with the least show of courtesy or affection; and Benvolio wished to cure his friend of this love by showing him *diversity*<sup>3</sup> of ladies and company. To this feast of Capulets then young Romeo with Benvolio and their friend Mercutio went masked. Old Capulet bid them welcome, and told them that ladies who had their *toes unplagued*<sup>4</sup> with corns would dance with them. And the old man was light-hearted and merry, and said that he had worn a mask when he was young, and could have told a whispering tale in a fair lady's ear. And they fell to dancing, and Romeo was suddenly struck with the exceeding beauty of a lady who danced there, who seemed to him to teach the *torches*<sup>5</sup> to burn bright, and her beauty to show by night like a rich jewel worn by a blackamoor; beauty too rich for use, too dear for earth! like a snowy dove trooping with crows (he said), so richly did her beauty and perfections shine above the ladies her

1. 假面具。 2. 酬報，獲報。 3. 各種。 4. 不受累，不損壞的。 5. 火把。

[卡潑來脫]的族長設着一個盛大的晚宴，請着許多美麗的女子和高貴的客人，[萬羅那]所有的佳人都出席了，凡來與會的人，若使他不是[孟太哥]族人，那麼都歡迎的，在這個[卡潑來脫]的宴會裏，[羅美豪]，[陸賽林]的愛人，他是[孟太哥]族長的兒子，也在那裏與會；雖然[孟太哥]族的人現身於這個會集，是非常危險的事情；但是[皮復羅]，[羅美豪]的朋友，勸着這個少年公子去赴這個盛會，令他套着假面具，如此必定可以會見他的[陸賽林]，見她之後，可以再將她和[萬羅那]選出的美人去比一下，如此就會使他想着，(依他說)他的意中人，乃醜婦耳，[羅美豪]稍微有些信着[皮復羅]的話；無論如何，因為他愛着[陸賽林]的緣故，就被勸得去了，因為[羅美豪]是一個忠實情深的情人，竟然為着愛情之故，致使他廢寢忘食，避着人羣獨處孤單，相思着[陸賽林]她却藐視着她，他從不以輕薄的情愛酬答着他的深情，[皮復羅]有意想醫治他朋友的愛病，所以指點各項的女子和伴侶給他看着。在這個[卡潑來脫]的宴會之中，年輕的[羅美豪]和[皮復羅]再有他們的朋友都是喬裝着去的。[卡潑來脫]族長向他們道着歡迎之辭，告訴着他們，這些女子，她們的足趾沒有雞眼之病累的，都要和他們跳舞了。這個老年人的性情，也是非常和諧與滑稽的，他說道，他在年輕的時候，也曾經戴過假面具的，在佳人的耳邊說着情話。當時他們未與跳舞之會，[羅美豪]却突然的被一個在那邊跳舞的絕世美女所鼓動了，她似乎對於他令着火炬發着光一般，牠的美麗在夜間顯耀着，好像寶貴的珠寶穿戴在黑人的身上；美麗的用處太大了，太可貴了！真像雪裏的鴿子，周圍着烏鴉(他這樣說着)，她如此的豐滿和美麗，又是品貌雙全，她的確是超乎她的同伴之上，

companions. While he uttered these praises, he overheard by Tybalt; a nephew of lord Capulet, who knew him by his voice to be Romeo. And this Tybalt, being of a fiery and passionate temper, could not endure that a Montague should come under cover of a mask, to fieur and scorn (as he said) at their solemnities. And he *stormed*<sup>1</sup> and raged exceedingly, and would have struck young Romeo dead. But his uncle, the old lord Capulet, would not suffer him to do any injury at that time, both out of respect to his guests, and because Romeo had borne himself like a gentleman, and all tongues in Verona bragged of him to be a virtuous and well-governed youth, Tybalt, forced to be patient against his will, restrained himself, but swore that this vile Montague should at another time dearly pay for his *intrusion*.<sup>2</sup>

The dancing being done, Romeo watched the place where the lady stood; and under favour of his masking habit, which might seem to excuse in part the liberty, he *presumed*<sup>3</sup> in the gentlest manner to take her by the hand, calling it a shrine, which if he *profaned*<sup>4</sup> by touching it, he was a blushing *pilgrim*,<sup>5</sup> and would kiss it for *atonement*.<sup>6</sup> "Good pilgrim," answered the lady, "your devotion shows by far too mannerly and too courtly: saints have hands, which pilgrims may touch, but kiss not."—"Have not saints lips and pilgrims too?" said Romeo. "Ay," said the lady, "lips which they must use in prayer."—"O then, my dear saint," said Romeo, "hear my prayer, and grant it, lest I despair." In such like *allusions*<sup>7</sup> and loving conceits they were engaged, when the lady was called away to her mother. And Romeo inquiring who her mother was, discovered that the lady whose *peerless*<sup>8</sup> beauty he was so much struck with, was young Juliet, daughter and heir to the lord Capulet, the great

1. 發怒。 2. 不邀而入，闖入。 3. 擅自。 4. 污瀆，侵犯神聖。 5. 香客。 6. 贖罪。  
7. 暗語。 8. 無比的。



當他這樣的稱讚着，却被〔泰倍爾脫〕聽着了，他是〔卡潑來脫〕族長的姪子，他聽出他的聲音是〔羅美豪〕了。〔泰倍爾脫〕，是一個易怒而性急的人，再不能忍着一個〔孟太哥〕族人戴着假面具來與會，（依他說）他〔指〔羅美豪〕〕嘲笑和譏諷着他們的儀式，他就十分發怒和生氣了，要將年輕的〔羅美豪〕打得死去。但是他的叔父，〔卡潑來脫〕族長，在此時不願讓他打人，也不願失禮於他的客人，並且因為〔羅美豪〕的品行深如君子，〔萬羅那〕的人士都盛稱着他是有德有為的少年。〔泰倍爾脫〕既被強制忍耐着他的意旨，也就自己節制着他自己了，但是誓必在別的時候，讓這個卑鄙的〔孟太哥〕受不邀而入的配報。

跳舞既開始以後，〔羅美豪〕守着美女姑立的地方；幸有他喬裝着的假面具遮着，他似乎可以行動自由些，他大膽的在很溫柔大方的態度之中牽着她的手，叫她是神聖，倘使他污瀆的碰了牠了，那麼他是一個含愧的香客，因為想贖罪的緣故，他就吻着她。“好香客”美女答道，“你的盛情客氣得太謙恭斯文了：神聖有着這個手，香客可以碰碰，但是不要吻牠。”〔羅美豪〕道，“神聖有否嘴唇的，香客也有沒有啊？”美女道，“嘴不過用以禱告的。”〔羅美豪〕說道，“噢，那麼，我親愛的神聖，聽我禱告，‘賜着她給我，否則我失望了’。”在這許多暗射的言語和愛情的意像之中，他們互相的親愛起來了，當時美女被喚到她的母親那裏去了。〔羅美豪〕問着誰是她的母親，他就發現着這個女子，她的無比的美麗，他極被其顛倒神魂的女子，就是小〔尤麗端〕她是〔卡潑來脫〕族長的女兒，也是惟一的後嗣，

enemy of the Montagues; and that he had unknowingly engaged his heart to his foe. This troubled him, but it could not *dis-*  
*suade*<sup>1</sup> him from loving. As little rest had Juliet, when he found that the gentleman that she had been talking with was Romeo and a Montague, for she had been suddenly smit with the same hasty and inconsiderate passion for Romeo, which he had *conceived*<sup>2</sup> for her; and prodigious birth of love it seemed to her, that she must love her enemy, and that her affections should settle there, where family considerations should induce her chiefly to hate.

It being midnight, Romeo with his companions departed; but they soon missed him, for, unable to stay away from the house where he had left his heart, he leaped the wall of an *orchard*<sup>3</sup> which was at the back of Juliet's house. Here he had not been long, *ruminating*<sup>4</sup> on his new love, when Juliet appeared above at a window, through which her exceeding beauty seemed to break like the light of the sun in the east; and the moon, which shone in the orchard with a faint light, appeared to Romeo as if sick and pale with grief at the superior lustre of this new sun. And she, leaning her cheek upon her hand, he passionately wished himself a glove upon that hand, that he might touch her cheek. She all this while thinking herself alone, fetched a deep sigh, and exclaimed, "Ah me!" Romeo, *enraptured*<sup>5</sup> to hear her speak, said softly, and unheard by her, "O speak again, bright angel, for such you appear, being over my head, like a winged messenger from heaven whom mortals fall back to gaze upon." She, unconscious of being overheard, and full of the new passion which that night's adventure had given birth to, called upon her lover by name (whom she supposed absent): "O Romeo, Romeo!" said she, "wherefore art thou Romeo? Deny thy

1. 否認, 打消. 2. 設想, 幻想. 3. 菓園. 4. 回想. 5. 因而雀躍.

也是〔孟太哥斯〕的大仇敵；他實於無意之中將他的心委託給了他的敵人。這個雖然煩惱了他的心房，却不能因此阻止了他的情愛。〔尤麗端〕却也不肯干休，當她發現着和她說話的男子是〔羅美豪〕，是〔孟太哥〕族人，因為她突然的被與〔羅美豪〕相同的急遽之情懷所激觸，這種深情就是〔羅美豪〕為她而生的；她似乎既生了偉大的情愛，她須去愛着她的仇人，她的情愛也必須伏於彼方，至於她家庭中的思想，必定要引她為深恨的。

既在深夜了，〔羅美豪〕和他的同伴就離此回家去了；但是他們〔指朋友們〕却立刻的失落了他，因為他已不能離開這所房屋了，在這個地方，他的心早已放下了，因此他就跳過了菓園的矮牆，這是在〔尤麗端〕房屋的後方。他在此不久的時候，他正相思着他的新愛人，〔尤麗端〕就發現在她的窗口之上了，在窗口之上她的美麗似乎像東天將起來的日光，非常燦爛；月光，照着果園，帶着羞暈之色了，〔羅美豪〕看起來，比較這個燦爛明媚的日光以後，似乎牠變成了沉鬱和慘淡了，她將她的嬌容托在她手上，他恨不得身為手套；得以一親她的香澤。她此時獨自的思想着，深沉地嘆了一口氣，就悄說道，“可憐的我啊！”〔羅美豪〕聽了她的話，為之魂消，借此很溫柔的說道，但是她沒有聽到，“美麗的天仙，再說啊，你在我的上面，如此的現着，真像天上愛之神，愛之神人們都瞻仰着她啊，”她，因為沒有聽到他的話，此時夜深之色觸起了她滿懷的深情，她就叫着她情人的名字（她以為他不在這裏），“噢，〔羅美豪〕，〔羅美豪〕！”她喊着，“〔羅美豪〕你在何處啊？

father, and refuse thy name, for my sake; or if thou wilt not, be but my sworn love, and I no longer will be a Capulet." Romeo, having this encouragement, would fain have spoken, but he was desirous of hearing more; and the lady continued her passionate discourse with herself (as she thought) still chiding Romeo for being Romeo and a Montague, and wishing him some other name, or that he would put away that hated name, and for that name which was no part of himself, he should take all herself. At this loving word Romeo could no longer *refrain*<sup>1</sup> but taking up the *dialogue*<sup>2</sup> as if her words had been addressed to him personally, and not merely in fancy, he bade her call him Love, or by whatever other name she pleased, for he was no longer Romeo, if that name was displeasing to her. Juliet, alarmed to hear a man's voice in the garden, did not at first know who it was, that *by favour of*<sup>3</sup> the night and darkness had thus *stumbled upon*<sup>4</sup> the discovery of her secret; but when he spoke again, though her ears had not yet drunk a hundred words of that tongue's uttering, yet so nice is a lover's hearing, that she immediately knew him to be young Romeo, and she *expostulated with*<sup>5</sup> him on the danger to which he had exposed himself by climbing the orchard walls, for if any of her kinsmen should find him there, it would be death to him, being a Montague. "Alack," said Romeo, "there is more peril in your eye, than in twenty of their swords. Do you but look kind upon me, lady, and I am proof against their enmity. Better my life should be ended by their hate, than that hated life should be *prolonged*<sup>6</sup> to live without your love."—"How came you into this place," said Juliet, "and by whose direction?"—"Love directed me," answered Romeo: "I am no pilot, yet wert thou as far apart from me, as that vast shore which is washed with the farthest

1. 禁止, 自禁 2. 問答, 談話 3. 乘, 因 4. 顛蹶而及於 5. 勸告 6. 延長



爲着我的緣故；你須拒絕着你的父親，丟棄了你的英名：倘使你不能如此，祇爲着我矢願相從的愛人，那麼我將不能再爲〔卡潑來脫〕族的人了。”〔羅美豪〕這樣一激以後，本想很喜悅的開口了，但是他想再聽聽她的怨情，因此依舊不開口；所以姑娘依舊續繼着自言自語（依她想）的情辭，責着〔羅美豪〕爲何是〔羅美豪〕，又爲何是一個〔孟太哥〕，她希望着他叫作別的名字，或者他能夠將此可惡的名字丟棄牠，因爲這個名字完全與他的本性不同，他須將一切取她自己的。聽了這些情辭以後，〔羅美豪〕不能再忍了，就搭談着這個談話，似乎她的話單獨地向他說着的，其實這個並不是幻想，【的確是向着他說的話】；他叫她稱他情人，或者不論什麼名字她喜歡叫就叫，因爲他不再爲〔羅美豪〕了，倘使他不喜悅這個名字。〔尤麗端〕驚惶着園裏有了男子的聲音，她早先不知道是誰，因爲她乘着深夜和黑暗之中將她胸懷的祕密顛顛倒倒的洩漏了出來了；但是當他又說的時候，雖然她的耳朵不被醉於這千言萬語的柔情蜜語，但是確實的引起了情人的聽聞，她立刻想到，他一定是〔羅美豪〕少年了，她於是勸告着他，爬菓園的危險，因爲倘使她的家人找到他在那裏，必定會將他處死，因爲他是〔孟太哥〕“唉拉克”〔羅美豪〕嘆着，“你眼裏的危險更比他們二十柄劍上的危險要多。你是否親愛地視着我，姑娘，我決定毅然反抗着他們的仇恨。我的生命甯可終於他們的舊恨之下，不願延長我可恨的生命於得不到你的愛情。”——〔尤麗端〕說道，“你如何到這個地方來的，誰領着你的？”——“愛之神領着我的。”〔羅美豪〕答着：“雖然我並非領港者，但是倘使你遠離着我，就是茫茫大海的對岸，

sea, I should venture for such merchandise." A *crimson blush*<sup>1</sup> came over Juliet's face, yet unseen by Romeo by reason of the night, when she reflected upon the discovery which she had made, yet not meaning to make it, of her love to Romeo. She would fain have recalled her words, but that was impossible: fain would she have stood upon form, and have kept her lover at a distance, as the custom of *discreet*<sup>2</sup> ladies is, to frown and be perverse, and give their suitors harsh *denials*<sup>3</sup> at first; to stand off, and affect a *coyness*<sup>4</sup> or indifference, where they most love, that their lovers may not think them too lightly or too easily won: for the difficulty of *attainment*<sup>5</sup> increases the value of the object. But there was no room in her case for denials, or puttings off, or any of the customary arts of delay and *protracted*<sup>6</sup> courtship. Romeo had heard from her own tongue, when she did not dream that he was near her, a confession of her love. So with an honest *frankness*,<sup>7</sup> which the novelty of her situation excused, she confirmed the truth of what he had before heard, and addressing him by the name of FAIR MONTAGUE (love can sweeten a sour name), she begged him not to *impute*<sup>8</sup> her easy yielding to levity or an unworthy mind, but that he must lay the fault of it (if it were a fault) upon the accident of the night which had so strangely discovered her thoughts. And she added, that though her behaviour to him might not be sufficiently prudent, measured by the custom of her sex, yet that she would prove more true than many whose prudence was dissembling, and their modesty *artificial cunning*.<sup>9</sup>

Romeo was beginning to call the heavens to witness, that nothing was farther from his thoughts than to impute a shadow of dishonour to such an honoured lady, when she stopped him,

1. 羞紅, 紅暈. 2. 明亮, 穎慧. 3. 反對. 4. 羞澀. 5. 佔據, 求得. 6. 保護. 7. 坦白, 潔白. 8. 委咎. 9. 做作的刁猾手段.

我也會冒着險作此勾當。”因為她回想到了她洩漏着愛〔羅美豪〕的深情，〔尤麗端〕的面孔羞得紅暈了，但是沒有被〔羅美豪〕看到，因為夜黑的緣故；她如今很願意再說她的話，但是萬萬不能了：他本想嚴守形式，離開她的情人立着，這是慎重的姑娘的習慣使然的，她們務須先加白眼於她的情人，遠遠的站着，假裝着羞澀，或是冷淡，其實非常愛着他哩，這也是所以使她們的情人知道，她們也不是可以輕佔易惹的，用易制勝的，因為難於求得可以增加他們的目的物的價值。但是在他的情形之中已無暇於拒絕，或偽裝延長時期，以及各種做作的禮節，用以遲延或耽擱求婚之事了。〔羅美豪〕已經聽到她親自說着她的情懷，當時她夢想不到他正近她哩。所以她用着忠實坦白的情愛；承認了他所以聽到的話，處於這個迥異尋常的地位，這種偽裝的行爲也可以不必用了，她稱着他〔伐愛爾〕〔孟太哥〕的名稱，（愛可以將酸澀的名稱變成甜蜜）請求着原諒她的輕佻和無價值的心懷，但是他必須原諒她這個過失，（倘使這是一個過失）就是他於無意之中，在夜間將她的情懷洩露了出來的過失。她又道，雖然她對於他的貞節是不足，倘使將她與她們女性比測起來，那麼她真的貞節比較虛偽的貞節，溫柔與假裝的奸刁要強的多哩。

〔羅美豪〕請着上天作證，他思想之中決無虛偽的隱情奉承這樣可敬的姑娘，他就止住了他，

begging him not to swear: for although she joyed in him, yet she had no joy of that night's contract: it was too rash, too unadvised, too sudden. But he being urgent with her to exchange a vow of love with him that night, she said that she already had given him hers before he requested it; meaning, when he overheard her confession: but she would *retract*<sup>1</sup> what she then bestowed, for the pleasure of giving it again, for her bounty was as infinite as the sea, and her love as deep. From this loving conference she was called away by her nurse, who slept with her, and thought it time for her to be in bed, for it was near to day-break; but *hastily*<sup>2</sup> returning, she said three or four words more to Romeo, the purport of which was, that if his love was indeed honourable, and his purpose marriage, she would send a messenger to him to-morrow, to appoint a time for their marriage, when she would lay all her fortunes at his feet, and follow him as her lord through the world. While they were settling this point, Juliet was repeatedly called for by her nurse, and went in and returned, and went and returned again, for she seemed as *jealous*<sup>3</sup> of Romeo going from her, as a young girl of her bird, which she will let hop a little from her hand, and pluck it back with a silken thread; and Romeo was as loath to a part as she; for the sweetest music to lovers is the sound of each other's tongues at night. But at last they parted, wishing *mutually*<sup>4</sup> sweet sleep and rest for that night.

The day was breaking when they parted, and Romeo, who was too full of thoughts of his mistress and that blessed meeting to allow him to sleep, instead of going home, bent his course to monastery hard by, to find friar Lawrence. The good friar was already up at his devotions, but seeing young Romeo abroad so early, he *conjectured*<sup>5</sup> rightly that he had not been abed that

1. 撤回, 作廢. 2. 急促. 3. 妒忌. 4. 互相. 5. 猜想.



請他不要立誓，因為她雖然極愛他，却不喜歡訂婚約於晚間：因為這樣的訂婚是太輕躁，太鹵莽，太急促了。但是他敦促她在這夜交換相愛的誓言，她說道，在他請講求以前；她早已將她的一切都給了他了，她的意思就是，當他聽得她自認的話的時候，已經足以表示她的情愛了；但是她此時將彼時之所許之情作廢，因為她必須再重申恩愛之情，她的宏恩寬若海面，她的情愛深若海底。正在談話之際，被看護的將她喚去了，她（指看護）是和她同睡的，以為此時她須睡了，將近天亮了；但是很匆忙的回去，她向着〔羅美豪〕祇說了三四句的話，她的意思就是，倘使他的愛是真情的，真有意與她結婚的，那麼她當於次日遣人送信給他，指定他們結婚的時期，那時將她一身的命運歸結於他，她願意跟着他為她的丈夫，周遊世界。當他們正在說這一點的時候，〔尤麗端〕又被看護的叫喚了，她跑了進去又跑出來，又跑進去了，仍舊又跑了回來，她似乎妒忌着〔羅美豪〕從她這裏回去了，好像女孩兒家愛着他的鳥，再想牠在她的手上跳舞一回，又將牠用絲線拖了回來，〔羅美豪〕不願離開她像她一般的恨着；因為情人在晚上互相的談話足以比上纏綿的音樂。但是最後他們終究分離了，互相祝着這晚夜甜甜蜜蜜的安睡一回。

常他們分離時天已發光了，〔羅美豪〕心中太充滿了他情人的思想和這可慶的佳會，祝着他安睡，他不回到他家裏去，却轉向着他的路程，逼近着一座寺院，去尋訪一個羅馬教中的僧人〔老綸司〕。這個好僧人此時早已起來做着他的虔拜了。他見着年輕的〔羅美豪〕如此早的出來，他極對的猜着了晚間沒有安睡。

night, but that some *distemper*<sup>1</sup> of youthful affection had kept him waking. He was right in imputing the cause of Romeo's *wakefulness*<sup>2</sup> to love, but he made a wrong guess at the object, for he thought that his love for Rosaline had kept him waking. But when Romeo *revealed*<sup>3</sup> his new passion for Juliet, and requested the assistance of the friar to marry them that day, the holy man lifted up his eyes and hands in a sort of wonder at the sudden change in Romeo's affections, for he had been privy to all Romeo's love for Rosaline, and his many *complaints*<sup>4</sup> of her *disdain*.<sup>5</sup> and he said, that young men's love lay not truly in their hearts, but in their eyes. But Romeo replying, that he himself had often *chidden*<sup>6</sup> him for *doting*<sup>7</sup> on Rosaline, who could not love him again, whereas Juliet both loved and was beloved by him, the friar assented in some measure to his reasons; and thinking that a *matrimonial*<sup>8</sup> alliance between young Juliet and Romeo might happily be the means of making up the long breach between the Capulets and the Montagues; which no one more lamented than this good friar, who was a friend to both the families and had often *interposed*<sup>9</sup> his mediation to make up the quarrel without effect; partly moved by policy, and partly by his fondness for young Romeo, to whom he could deny nothing, the old man consented to join their hands in marriage.

Now was Romeo blessed indeed, and Juliet, who knew his intent from a messenger which she had *despatched*<sup>10</sup> according to promise, did not fail to be early at the cell of friar Lawrence, where their hands were joined in holy marriage; the good friar praying the heavens to smile upon that act, and in the union of

1. 煩悶. 不樂. 2. 醒. 3. 說明, 敗露. 4. 突然之變. 5. 藐視. 6. 責問. 7. 愛. 8. 婚媾之盟, 姻好. 9. 居中調停. 10. 遣.

一定爲着愛情的煩惱使他醒着。他很對的指出了〔羅美豪〕爲着愛，所以沒有睡的理由，但是誤測了他的愛人了，因爲他想着他一定爲着愛〔陸賽林〕的緣故，致使他沒睡。但是當〔羅美豪〕說明了他新愛的〔尤麗端〕之深情，請求僧人幫着他們在這天結婚，這個神聖的人，就舉起了他的眼睛和手，表示非常的奇怪着〔羅美豪〕突然的變了他的愛情了，因爲他也暗知着〔羅美豪〕愛〔陸賽林〕的事情，和他怨恨她的薄情之辭：他說道，青年人的愛並非真的存在心中，祇在他們的眼中。〔羅美豪〕答道，他自己時常責着他，因爲他愛上了〔陸賽林〕，她却不能愛他，但是，和〔尤麗端〕互相的能夠親愛着，他又十分的愛她；僧人對於他的理由亦以爲然；他想借着〔尤麗端〕與〔羅美豪〕的婚姻極可藉以修好他們兩族〔卡潑來茲〕與〔孟太哥斯〕的舊恨；這樁事情沒有人更加能比僧人擔憂些了，他是兩族之中的朋友，時常居中調停，彌補他們的舊恨，但是終歸於無效；一半是爲他〔指〔羅美豪〕〕靈敏所動，一半是爲着他〔指僧人〕愛着年輕的〔羅美豪〕的緣故，所以對於他的要求，他未加拒絕，這老人就允許着替他們撮合婚姻。

此時〔羅美豪〕與〔尤麗端〕真的受了祝福了，〔尤麗端〕是從信差那裏得悉了他的意思，信差是她依着昨晚之約差來聽信的，〔尤麗端〕並未失約，很早的到了僧人〔老綸司〕的禪房裏來，在這塊地方他們的手在神聖的結婚之中就結合了起來；好僧人請求上帝含笑祝福着他們的婚禮。

this young Montague and young Capulet to bury the old *strife*<sup>1</sup> and long dissensions of their families.

The ceremony being over, Juliet hastened home, where she stayed impatient for the coming of night, at which time Romeo promised to come and meet her in the orchard, where they had met the night before; and the time between seemed as tedious to her, as the night before some great festival seems to an impatient child, that has got new *finery*<sup>2</sup> which it may not put on till the morning.

That same day, about noon, Romeo's friends, Benvolio and Mercutio, walking through the streets of Verona, were met by a party of the Capulets with the *impetuous*<sup>3</sup> Tybalt at their head. This was the same angry Tybalt who would have fought with Romeo at old lord Capulet's feast. He, seeing *Mercutio*,<sup>4</sup> accused him *bluntly*<sup>5</sup> of *associating*<sup>6</sup> with Romeo, a Montague. Mercutio, who had as much fire and youthful blood in him as Tybalt, replied to this *accusation*<sup>7</sup> with some sharpness; and in spite of all Benvolio could say to moderate their wrath, a quarrel was beginning, when Romeo himself passing that way, the fierce Tybalt turned from Mercutio to Romeo, and gave him the *disgraceful appellation*<sup>8</sup> of villain. Romeo wished to avoid a quarrel with Tybalt above all men, because he was the kinsman of Juliet, and much beloved by her; besides, this young Montague had never thoroughly entered into the family quarrel, being by nature wise and gentle, and the name of a Capulet, which was his dear lady's name, was now rather a charm to *allay*<sup>9</sup> resentment, than a *watchword*<sup>10</sup> to excite fury. So he tried to reason with Tybalt, whom he saluted mildly by the name of GOOD CAPULET, as if he, though Montague, had some secret pleasure

1. 冤仇. 2. 裝飾品. 3. 奮激. 4. 人名. 5. 呆蠢, 錯誤, 盲. 6. 交友, 聯絡. 7. 咒罵. 8. 陵辱的名稱. 9. 減輕. 10. 口號.



在年輕的〔孟太哥〕與〔卡潑來脫〕之間使他們兩族的舊恨從此埋藏。

婚姻完竣之後，〔尤麗端〕很急忙的回了家去，在家裏她又很難忍的候着夜來，因為在夜裏〔羅美豪〕允許着到園裏來會她，那個地方就是他們前晚相會的地方；她候着這個無聊的時候，好像不能忍耐的孩子等着次一夜的酒席，將他所得到的新裝式，須於次晨裝上身去一般。

就在這天的午間。〔羅美豪〕的朋友，〔皮復羅〕與〔梅克宜〕走過〔萬羅那〕的街，遇到了一羣〔卡潑來茲〕，當他們的頭就是暴躁的〔泰倍爾脫〕，〔泰倍爾脫〕就是易怒的人，當〔卡潑來茲〕族長宴會的時候，他想與〔羅美豪〕爭鬥的〔泰倍爾脫〕，他見了〔梅克宜〕就辱罵着他和〔羅美豪〕為伍，與〔孟太哥〕為伍。〔梅克宜〕也像〔泰倍爾脫〕一般，也是十分暴烈，青年負氣的人，也很兇惡的回罵着他；雖然〔皮復羅〕調解着他們的發怒，他們却依舊開始着他們的相罵，剛才在這個時候〔羅美豪〕他自己也經過此路，這個兇惡的〔泰倍爾脫〕就放下了〔梅克宜〕和〔羅美豪〕相罵起來了，用着他下賤的光棍的名稱。〔羅美豪〕深願極力的避免和〔泰倍爾脫〕爭吵，因為他是〔尤麗端〕的同宗，又是十分被她所愛着的，並且這年輕的〔孟太哥〕從未相與種族的相爭，因為他的天性是聰明和溫柔，又因為他愛着這個〔卡潑來脫〕的名字，因為〔卡潑來脫〕是他親愛的妻子的族名，這個真是使他此時減少怨恨和怒氣的神符，勝於做着惹起他的怒氣的導線。所以他想與他理論，他就稱着他親愛的名稱“慷慨的〔卡潑來脫〕”。他雖然是個〔孟太哥〕，喊着這個名稱，却有所竊喜：

in uttering that name: but Tybalt, who hated all Montagues as he hated hell, would hear no reason, but drew his weapon; and Mercutio, who knew not of Romeo's secret motive for desiring peace with Tybalt, but looked upon his present forbearance as a sort of calm dishonourable submission, with many disdainful words provoked Tybalt to the *prosecution*<sup>1</sup> of his first quarrel with him; and Tybalt and Mercutio fought, till Mercutio fell, receiving his death's wound while Romeo and Benvolio were vainly endeavouring to part the *combatants*.<sup>2</sup> Mercutio being dead, Romeo kept his temper no longer, but returned the scornful *appellation*<sup>3</sup> of *villain*<sup>4</sup> which Tybalt had given him; and they fought till Tybalt was slain by Romeo. This deadly *broi*<sup>5</sup> falling out in the midst of Verona at noonday, the news of it quickly brought a crowd of citizens to the spot, and among them the old lords Capulet and Montague, with their wives; and soon after arrived the prince himself, who being related to Mercutio, whom Tybalt had slain, and having had the peace of his government often disturbed by these brawls of Montagues and Capulets, came determined to put the law in strictest force against those who should be found to be offenders. Benvolio, who had been *eyewitness*<sup>6</sup> to the fray, was commanded by the prince to relate the origin of it; which he did, keeping as near the truth as he could without injury to Romeo, softening and excusing the part which his friends took in it. Lady Capulet, whose extreme grief for the loss of her kinsman Tybalt made her keep no bounds in her revenge, *exhorted*<sup>7</sup> the prince to do strict justice upon his murderer, and to pay no attention to Benvolio's representation, who, being Romeo's friend and a Montague, spoke *partially*.<sup>8</sup> Thus she pleaded against her new son-in-law,

1. 興訟, 從事, 造事. 2. 爭鬥. 3. 名稱. 4. 賤人. 5. 擾鬧之事. 6. 目見的證人. 7. 勸諫. 8. 偏情不公.

【因為他愛着〔尤麗端〕，她是〔卡潑來脫〕族人】但是〔泰倍爾脫〕恨着一切的〔孟太哥斯〕像恨着地獄一般，他不聽什麼理由不理由，抽着他的兇器要鬥；但是〔梅克宜〕他沒有知道〔羅美豪〕祕密的原因，所以要和〔泰倍爾脫〕和平，因為他看着他隱忍，受辱，示弱，屈服，【不耐煩起來了】他就用了輕視的話激怒着〔泰倍爾脫〕和他造事的人去相爭；於是〔泰倍爾脫〕和〔梅克宜〕爭鬥起來了，直到〔梅克宜〕倒了，受了他極重的致命傷，當時〔羅美豪〕和〔皮復羅〕却無法企圖分解他們的爭鬥。〔梅克宜〕既死之後，〔羅美豪〕已不能再忍了；也就回罵着他下賤的光棍的名稱，這是〔泰倍爾脫〕以前罵着他的；他們也鬥爭了，直鬥到〔卡潑爾脫〕被〔羅美豪〕刺死。這個死爭的事情發生在〔萬羅那〕的街心之中，在午時的時候，相傳着這個新聞，立刻引起一羣居民到這塊地方來了；在人羣之中，〔卡潑來脫〕與〔孟太哥〕族長和他們的妻子也在場了，不久王侯自己也到了，他和〔梅克宜〕是親戚，〔梅克宜〕是被〔卡潑爾脫〕殺死的但是王侯本來很太平的市政却時常被〔孟太哥斯〕和〔泰倍來茲〕的爭吵所擾亂了，所以他決意來施行嚴法，找着犯罪之人，〔皮復羅〕是眼見爭鬥的證人，因此被王侯命令他講述此事的起端，他就依令照做，他說着與事實相近的真情而不累及〔羅美豪〕的真情，善言着和原諒着他朋友轉入漩渦的一部份事情。〔卡潑來脫〕夫人，她因為失了親屬〔泰倍爾脫〕，絕頂的憂愁着，她極欲報仇雪恨，所以勸諫王侯對於謀刺者必須與以正直的判斷，不要注意於〔皮復羅〕的陳辭，他是〔羅美豪〕的朋友，也是〔孟太哥〕族人，所說的話是偏私不公的，她如此抗辯着她的新女婿，

but she knew not yet that he was her son-in-law and Juliet's husband. On the other hand was to be seen lady Montague pleading for her child's life, and arguing with some justice that Romeo had done nothing worthy of punishment in taking the life of Tybalt, which was already forfeited to the law by his having slain Mercutio. The prince, unmoved by the passionate exclamations of these women, on a careful examination of the facts, pronounced his *sentence*,<sup>1</sup> and by that sentence Romeo was banished from Verona.

Heavy news to young Juliet, who had been but a few hours a bride, and now by this *decree*<sup>2</sup> seemed *everlastingly divorced*!<sup>3</sup> When the *tidings*<sup>4</sup> reached her, she at first gave way to rage against Romeo, who had slain her dear cousin: she called him a beautiful tyrant, a fiend angelical, a ravenous dove, a lamb with a wolf's nature, a *serpent-heart*<sup>5</sup> hid with a flowering face, and other like contradictory names, which denoted the struggles in her minds between her love and her *resentment*.<sup>6</sup> but in the end love got the mastery, and the tears which she shed for grief that Romeo had slain her cousin, turned to drops of joy that her husband lived whom Tybalt would have slain. Then came fresh tears, and they were altogether of grief for Romeo's banishment. That word was more terrible to her than the death of many Tybalts.

Romeo, after the *fray*,<sup>7</sup> had taken refuge in friar Lawrence's cell, where he was first made acquainted with the prince's sentence, which seemed to him far more terrible than death. To him it appeared there was no world out of Verona's walls, no living out of the sight of Juliet. Heaven was there where Juliet lived, and all beyond was *purgatory*<sup>8</sup> torture, hell. The good

1. 判決. 2. 諭旨. 3. 永遠離婚. 4. 消息. 5. 毒蛇的心腸. 6. 怨恨. 7. 爭鬥. 8. 死後滌罪之所.



但是她尚未知道他是她的女婿，〔尤麗端〕的丈夫哩，在另一方面〔孟太哥〕夫人爲着她兒子的生命也辯駁着理由。以公正而論〔羅美豪〕之所爲不值得負〔泰倍爾脫〕抵償生命之責，他【指〔泰倍爾脫〕】的生命早爲法律所不恕，因爲他已殺了〔梅克宜〕，王侯却不被這些女子的任亂叫所煽動，謹慎地考察其事實之後，就宣佈他的判決，判〔羅美豪〕情逐出〔萬羅那〕的境界。

這個對於〔尤麗端〕真是一個難堪的消息，她纔不過是幾個鐘頭的新娘，既有此諭旨，似乎【她與他】變成永久的離婚了！當消息初至她時，她先時發着怒反抗着〔羅美豪〕因爲他殺了她的堂兄：她稱着他是美麗的專制王，深仇的天仙，劫掠的鴿子，仁慈羊的外形狼的天性，毒蛇的心懷藏於花顏之下，以及一切互相矛盾的名稱，但是在她心裏愛與恨爭鬥之下：結果愛得到勝利，她因爲〔羅美豪〕殺了她的堂兄的愁痛而流着的淚，現在變爲快樂的淚了，因爲她的丈夫依舊活着，或者他也會被〔泰倍爾脫〕所殺却的，倘使他不殺却〔泰倍爾脫〕。繼而重新又哭起來了，便是聚合了〔羅美豪〕被逐的悲愁。這句〔羅美豪〕被逐的話，她聽着了比較殺死了許多的〔泰倍爾脫〕，還要可怕悲傷。

〔羅美豪〕於爭鬥以後，躲避在僧人〔老綸司〕的禪房裏，在那裏他聆悉了王侯的判決，這個判決他聽了以後比較要他死還驚惶。對於他似乎除出了〔萬羅那〕的城牆之外再無世界了。不見着〔尤麗端〕他決不能生存的。祇有〔尤麗端〕居住之處是有天的；此外的地方都是死後滌罪之處，痛苦之處，地獄。

friar would have applied the *consolation*<sup>1</sup> of philosophy to his griefs: but this frantic young man would hear of none, but like a madman he tore his hair, and threw himself all along upon the ground, as he said, to take the measure of his grave. From this unseemly state he was roused by a message from his dear lady, which a little revived him; and then the friar took the advantage to *expostulate*<sup>2</sup> with him on the unmanly weakness which he had shown. He had slain Tybalt, but would he also slay himself, slay his dear lady, who lived but in his life? The noble form of man, he said, was but a *shape of war*,<sup>3</sup> when it wanted the courage which should keep it firm. The law had been *lenient*<sup>4</sup> to him, that instead of death, which he had *incurred*,<sup>5</sup> had pronounced by the prince's mouth only banishment. He had slain Tybalt, but Tybalt would have slain him: there was a sort of happiness in that. Juliet was alive, and (beyond all hope) had become his dear wife; therein he was most happy. All these blessings, as the friar, made them out to be, did Romeo put from him like a sullen *misbehaved*<sup>6</sup> wench. And the friar bade him beware, for such as despaired (he said) died miserable. Then when Romeo was a little calmed, he counselled him that he should go that night and secretly take his leave of Juliet, and thence *proceed straightways*<sup>7</sup> to Mantua, at which place he should sojourn, till the friar found fit occasion to publish his marriage, which might be a joyful means of reconciling their families; and then he did not doubt but the prince would be moved to pardon him, and he would return with twenty times more joy than he went forth with grief. Romeo was convinced by these wise counsels of the friar, and took his leave to go and seek his lady, proposing to stay with her that night, and

1. 安慰. 2. 勸告. 3. 蠟形. 4. 寬恕. 5. 招逢, 罹. 6. 不端之行爲. 7. 一路進行.

好僧人用了哲學的方式勸慰着他的憂愁：但是這癡情的少年，一些也不聽，祇像癡人一般的拉着他的頭髮，在地上始終亂滾亂滾，依他說，在地上測量他的坟墓哩。在這個不合宜的情境中，他被一個信差從他愛人那裏差來的，激醒了他，這樣一來稍微恢復了些他的精神；於是僧人趁着勢勸告他所表現着的不大方的弱點。他既殺了〔泰倍爾脫〕但是，是否他要將他自己也殺死，也殺死他親愛的姑娘，她的生死依着他的生命為轉移？他說道，一個人的高尚形式不過是一個蠟的形像，當用得到勇氣的地方那麼就使牠穩固，而今法律已經寬恕着他，王侯祇判他驅逐之罪以代他應罹的死刑，他曾殺了〔泰倍爾脫〕但是〔泰倍爾脫〕也可以殺死他的：這是天道的循環。〔尤麗端〕活着（這是出於一般人意料之外的）變成了他的親愛的妻子；當彼之時他真是十分的快樂啊。一切如此的祝辭，僧人指點着他都是應有的因果，使着〔羅美豪〕自認為一個品行不端的蕩子。於是僧人叮囑他注意着，為此失望而死是死得卑鄙的。於是當〔羅美豪〕稍微安靜了些，他就勸他須在今夜，祕密些去和〔尤麗端〕道別，從此就向着〔門塔〕一路出發，在那個地方是他必須寄居的，等到僧人找到了機會，再宣佈着他的婚姻，如此他們二族之間，可以得到很快樂的重和；那時他可以無疑，王侯必被感動而赦他了，屆時他歸來的快樂可以廿倍於他去時候的憂愁。〔羅美豪〕此時深信着僧人的聰明勸告，於是從了他的命令去找他的妻子，適意的與她同住一宵，

by daybreak pursue his journey alone to Mantua; to which place the good friar promised to send him letters from time to time, acquainting him with the state of affairs at home.

That night Romeo passed with his dear wife, gaining secret admission to her chamber, from the orchard in which he had heard her confession of love the night before. That had been a night of unmixed joy and *rapture*,<sup>1</sup> but the pleasures of this night, and the delight which these lovers took in each other's society, were sadly *allayed*<sup>2</sup> with the prospect of parting, and the fatal adventures of the past day. The unwelcome daybreak seemed to come too soon, and when Juliet heard the morning song of the lark, she would have persuaded herself that it was the *nightingale*,<sup>3</sup> which sings by night; but it was too truly the lark which sang, and a *discordant*<sup>4</sup> and displeasing note it seemed to her; and the streaks of day in the east too certainly pointed out that it was time for these lovers to part. Romeo took his leave of his dear wife with a heavy heart, promising to write to her from Mantua every hour in the day; and when he had *descended*<sup>5</sup> from her chamber-window, as he stood below her on the ground; in that sad *foreboding*<sup>6</sup> state of mind in which she was, he appeared to her eyes as one dead in the bottom of a tomb. Romeo's mind misgave him in like manner: but now he was forced hastily to depart, for it was death for him to be found within the walls of Verona after daybreak.

This was but the beginning of the *tragedy*<sup>7</sup> of this pair of star-crossed lovers. Romeo had not been gone many days, before the old lord Capulet proposed a match for Juliet. The husband he had chosen for her, not dreaming that she was married already, was count Paris, a *gallant*<sup>8</sup> and noble gentleman, no

1. 消魂. 2. 消滅. 3. 夜鶯. 4. 不和諧的. 5. 下去, 降落. 6. 預兆. 7. 悲愁.  
8. 有勇氣, 有爲.



天光以後就獨人上道直到〔門塔〕去了；在那個地方好僧人允許着時常送信給他，告訴他家中的事情。

這夜〔羅美豪〕和他愛妻過着夜，得到她祕密的允許准進了她的房間，從着果園裏進去，那個果園就是他聽見她前次晚上自述情懷的地方。這一宵真是柔情纏綿之夜，但是這一宵的快樂，和他們兩方面的歉情，都被慘別的境象與過去的禍事所消滅。這無情的天明似乎來得太快，當〔尤麗端〕聽到了百靈鵲的晨鳴，牠會自己騙着自己以為這是夜鶯的叫聲了，這種聲音〔就是百靈的晨鳴之聲〕對於她聽了似乎是堙鬱不揚的悲愁之聲；東方一線慘淡之光指點着這些情人分離之時。〔羅美豪〕和他愛妻分別，真是愁腸寸斷，允許着從〔門塔〕時時刻刻的寫着信寄給她；當他下了她臥房的窗，立在地上，站在她的下面，處於心境悲淒的預兆之中，他〔的神情〕現在她的眼簾裏，好像一個死屍在墳墓之中一般。〔羅美豪〕的心中也是這樣的恍惚：但是他比時被迫着急於離開她了，因為倘使在天明以後，他依舊在〔萬羅那〕的城牆之中，那麼必至於死了。

此時正是一對薄命情人的慘劇開始之時了。〔羅美豪〕去了不多日子的時光，〔卡潑來茲〕族長就替〔尤麗端〕選擇良配。他替她選的丈夫是〔潘里斯〕伯爵，他夢想不到她已經結婚了，他是個膽壯之人，高尚的君子

unworthy suitor to the young Joliet, if she had never seen Romeo.

The terrified Juliet was in a sad *perplexity*<sup>1</sup> at her father's offer. She pleaded her youth unsuitable to marriage, the *recent*<sup>2</sup> death of Tybalt, which had left her spirits too weak to meet a husband with any face of joy, and how indecorous it would show for the family of the Capulets to be celebrating a nuptial feast, when his *funeral solemnities*<sup>3</sup> were hardly over: she pleaded every reason against the match, but the true one, namely, that she was married already. But lord Capulet was deaf to all her excuses, and in a *peremptory*<sup>4</sup> manner ordered her to get ready, for by the following Thursday she should be married to Paris; and having found her a husband, rich, young, and noble, such as the proudest maid in Verona might joyfully accept, he could not bear that out of an affected coyness, as he *construed*<sup>5</sup> her denial, she should oppose *obstacles*<sup>6</sup> to her own good fortune.

In this extremity Juliet applied to the friendly friar, always her counsellor in distress, and he asking her if she had resolution to undertake a desperate *remedy*,<sup>7</sup> and she answering that she would go into the grave alive rather than marry Paris, her own dear husband living; he directed her to go home, and appear merry, and give her consent to marry Paris, according to her father's desire, and on the next night, which was the night before the marriage, to drink off the contents of a *phial*<sup>8</sup> which he then gave her, the effect of which would be that for two-and-forty hours after drinking it she should appear cold and lifeless; and when the bridegroom came to fetch her in the morning, he would find her to appearance dead; that then she would be borne, as the manner in that country was, uncovered on a bier,

1. 忐忑不安, 煩亂. 2. 新近. 3. 喪事. 4. 堅決. 5. 猜想. 6. 阻礙物. 7. 方法, 救藥. 8. 藥瓶.

論理未始不是〔尤麗端〕的嘉耦，倘使她不見着〔羅美豪〕其人。

這個忍嚇的〔尤麗端〕對於她父親的提議，實處於愁急煩惱之中，她辯着年齡尚輕，不合於婚嫁，加以〔泰倍爾脫〕新死，使她的精神過於衰弱，使她不能以歡樂的容貌去迎合她的丈夫，並且這是何等的不體面，〔卡潑來茲〕大族可慶的婚宴，擇選在新喪之後：他用着各種的理由反抗着這個婚事，其實最真的理由，是因為她已經結婚了。但是〔卡潑來茲〕族長却不聽着她的辯護之辭，處於堅決的態度，吩咐她預備着一切，因為下星期二她須和〔潘里斯〕結婚了：他既替她找了丈夫，如此的富，溫雅，高尚，就是〔萬羅那〕最驕傲的女子也應該接受了，他不能忍着她這個假裝羞怯以外的舉止，（依他虛擬着她的反對之情），她須避免一切對於她好運道的障礙。

在此煩急之時她去請求友愛的僧人了，他時常是她煩急時的顧問，他問她是否能夠擔任不顧死的救治方法，她答道，她和〔潘里斯〕結婚當可度荒塚生活，在她親愛的丈夫活着的時候；於是他指教她回到家中，裝作歡歡樂的樣子，令她允許和〔潘里斯〕結婚。依照着父親的命令行事，在次日，就是結婚的前一天，服着瓶中所裝的東西，這是他此時授給她的，牠的功效是這樣的，服了二十四個鐘頭以後，她會變成冷了，無生命了；當新郎於晨間來娶她的時候，他就發覺她像死了一般；她於是將被抬走，（這是城中的習慣），放在不蓋的棺車裏面。

to be buried in the family *vault*<sup>1</sup> that if she could put off womanish fear, and consent to this terrible trial, in forty-two-hours after swallowing the liquid (such was its certain operation) she would be sure to awake, as from a dream; and before she should awake, he would let her husband know their drift, and he should come in the night, and bear her thence to Mantua. Love, and the dread of marrying Paris, gave young Juliet strength to undertake this horrible adventure: and she took the phial of the friar, promising to observe his directions.

Going from the *monastery*,<sup>2</sup> she met the young count Paris, and modestly dissembling, promised to become his bride. This was joyful news to the lord Capulet and his wife. It seemed to put youth into the old man; and Juliet, who had displeased him exceedingly, by her refusal of the count, was his darling again, now she promised to be obedient. All things in the house were in a bustle against the approaching *nuptials*.<sup>3</sup> No cost was spared to prepare such festival rejoicings as Verona had never before witnessed.

On the Wednesday night Juliet drank off the potion. She had many misgivings lest the friar, to avoid the blame which might be *imputed*<sup>4</sup> to him for marrying her to Romeo, had given her poison; but then he was always known for a holy man: then lest she should awake before the time that Romeo was to come for her; whether the terror of the place, a vault full of dead Capulets' bones, and where Tybalt, all bloody, lay festering in his *shrouds*<sup>5</sup> would not be enough to drive her *distracted*.<sup>6</sup> again she thought of all the stories she had heard of spirits haunting the places where their bodies were bestowed. But then her love for Romeo, and her *aversion*<sup>7</sup> for Paris returned, and she desperately swallowed the draught, and became insensible.

1. 窆塚. 2. 寺院. 3. 婚禮. 4. 歸於. 5. 死衣. 6. 傷神. 7. 嫌惡.



於一族的窠窠之中；【僧人說着】倘使她能夠去除婦女的膽怯，允許這個可怕的嘗試，在吞服液質四十二小時以後（這是他藥的一定的效力）他決定就會醒過來了，像做着夢醒來一般；在她未醒之前，他就讓他的丈夫【指〔羅美豪〕】知道他們的目的。他必定於晚間來，從此領他到〔門塔〕地方去。由着愛神的指使，又恐怖着和〔潘里斯〕結婚，竟使年輕的〔尤麗端〕鼓着勇氣去嘗試這可怕的冒險了：她拿了僧人的藥瓶，允許着去思量他的指救。

從寺院裏回去，她在路上遇到了少年的伯爵，〔潘里斯〕，她溫柔地假裝着允許做他的新娘。這樣一來，對於〔卡潑來脫〕夫婦異常的喜歡了。這個似乎使着老年人獲得了少年的生氣一般；當時因為她拒絕着伯爵，因此〔尤麗端〕却十分為他所恨着（幾何失歡於他）此時又是他的親愛者了，因她現在允許着服從命令了。屋裏一切的熱鬧都是爲了將近的婚禮。這嚴重盛大的婚事，在〔萬羅那〕是從未見着過的。

在星期三的晚上，〔尤麗端〕服完了這個藥。她此時心裏又懷着許多疑慮，懷疑着僧人，或者因為他要避除歸咎他的使她和〔羅美豪〕結婚的事情，所以給她這個毒藥；但是她因為信着他是個聖明之人，【因此她吃藥了】但是她須於〔羅美豪〕爲她而來之前醒過來纔好；不論恐怖着這個地方與否，窠窠裏滿埋着〔卡潑來茲〕族的人的骨頭，那個地方〔泰倍爾脫〕，血肉模糊潰爛着他的死衣，都不足使她放棄煩惱，她又想着，一切的故事，以前所聽的【這些故事是述及】一切的鬼常到的地方，這個地方就是他們出生的地方。但是因為愛着〔羅美豪〕，和恨着〔潘里斯〕的思想復興起來的緣故，她決意不顧死活的吞了藥料，就失去了知覺。

When young Paris came early in the morning with music to awaken his bride, instead of a living Juliet, her chamber presented the dreary spectacle of a lifeless corpse. What death to his hopes! What confusion then reigned through the whole house! Poor Paris lamenting his bride, whom most *detestable*<sup>1</sup> death had bequiled him of, had divorced from him even before their hands were joined. But still more piteous it was to hear the mournings of the old lord and lady Capulet, who having but this one, one poor loving child to rejoice and *solace*<sup>2</sup> in, cruel death had snatched her from their sight, just as these careful parents were on the point of seeing her advanced (as they thought) by a promising and advantageous match. Now all things that were *ordained*<sup>3</sup> for the festival were turned from their properties to do the office of a black funeral. The wedding cheer served for a sad burial feast, the bridal *hymns*<sup>4</sup> were changed for sullen dirges, the sprightly instruments to *melancholy*<sup>5</sup> bells, and the flowers that should have been strewed in the bride's path, now served but to strew her corpse. Now, instead of a priest to marry her, a priest was needed to bury her; and she was borne to church indeed, not to augment the cheerful hopes of the living, but to swell the *dreary*<sup>6</sup> numbers of the dead.

Bad news, which always travels faster than good, now brought the dismal story of his Juliet's death to Romeo, at Mantua, before the messenger could arrive who was sent from friar Lawrence to apprise him that these were mock funerals only, and but the shadow and representation of death, and that his dear lady lay in the tomb but for a short while, expecting when Romeo would come to release her from that dreary mansion. Just before, Romeo had been unusually joyful and light-hearted. He had dreamed in the night that he was dead (a strange dream,

1. 可惡. 2. 慰藉, 娛樂. 3. 本爲. 4. 詩歌. 5. 悲慘. 6. 慘淡.

當少年〔潘里斯〕早上帶了音樂來催醒他新娘的時候，她臥房裏已呈着慘淡的景象，一個斷氣的屍首，代替着活潑的〔尤麗端〕，死對於他的心房是何等的失望！合家的光景是何等的混亂！可憐的〔潘里斯〕悲傷着他的新娘；他在他們互相牽着手之前，却宣告脫離了，這是可憎的屍首作弄他啊。聽了老年的〔卡潑來茲〕夫婦的悲傷之聲，更加增添了憐惜之心，他們祇有一個孩子，祇有她能夠承歡着他們安慰着他們，暴虐的死之神將她從他們眼光之中捉了過去。正當護愛她的雙親想看著她的高陞，（依他們這樣想着），處於很有希望和富有的婚事之中。此時一切事情本為喜事所用的設備都變作喪事所需的材料了。婚宴變成了喪宴，歡樂的悠揚之詩變成了悲慘喪弔之詞，精緻的裝式品都變成了悽慘的采白，鮮花將用以散佈在新娘的走廊的，現在祇用以遮蓋屍身了。【這是風俗】此時須有教士為她落葬，代替着教士為她舉行結婚之禮；她此時須被扶持到教堂之中去了，不祝着人生的興趣，祇憑弔着死身的慘淡。

壞消息，總是比較好消息傳播得快，在信差送到信以前，此時已將〔尤麗端〕悲愁的事情傳到了〔門塔〕地方〔羅美豪〕的耳中去了，信差是僧人〔老綸司〕遣使着的，來告訴他這事情不過是開玩笑的葬禮並非事實，祇是死的偽影，他親愛的姑娘躺在墓中，不過是一息的時候罷了，希望着〔羅美豪〕在什麼時候，可以來解除她悲慘遭遇的痛苦，消息來到之前，〔羅美豪〕正像平常一樣快樂着。他在晚上做了一個夢，他自己死了（真是一個奇夢）

that gave a dead man leave to think) and that his lady came and found him dead, and breathed such life with kisses in his lips, that he *revived*,<sup>1</sup> and was an emperor! And now that a messenger came from Verona, he thought surely it was to confirm some good news which his dreams had presaged. But when the contrary to this flattering vision appeared, and that it was his lady who was dead in truth, whom he could not revive by any kisses, he ordered horses to be got ready, for he determined that night to visit Verona, and to see his lady in her tomb. And as mischief is swift to enter into the thoughts of desperate men, he called to mind a poor *apothecary*,<sup>2</sup> whose shop in Mantua he had lately passed, and from the beggary appearance of the man, who seemed famished, and the *wretched*<sup>3</sup> show in his shop empty boxes ranged on dirty shelves, and other tokens of extreme wretchedness, he had said at the time (perhaps having some misgivings that his own disastrous life might haply meet with a conclusion so desperate), "If a man were to need poison, which by the law of Mantua it is death to sell, here lives a poor wretch who would sell it him." These words of his now came into his mind and he sought out the apothecary who after some pretended *scruples*,<sup>4</sup> Romeo offering him gold, which his poverty could not resist, sold him a poison, which, if he swallowed, he told him, if he had the strength of twenty men, would quickly despatch him.

With this poison he set out for Verona, to have a sight of his dear lady in her tomb, meaning, when he had satisfied his sight, to swallow the poison, and be buried by her side. He reached Verona at midnight, and found the churchyard, in the midst of which was situated the ancient tomb of the Capulets. He had provided a light, and a *spade*,<sup>5</sup> and wrenching iron,

1. 復活. 2. 藥材店. 3. 凋零. 4. 懷疑. 5. 用以扭轉之鐵器.



這也是使死人一個機會想想)，他的妻子却來找到他死了，和他嘴唇接着吻，他就醒過來了，變成了皇帝了！此時〔萬羅那〕的信差到了〔這個信差並非僧人所遣着的信差〕，他想着信中一定是證實他在夢中的預兆的好消息了。但是與他歡樂的幻想相反的事情却發現了，就是他的妻子真的死了，她却不能被他任何方法的接吻所救活了，他就吩咐將馬預備着；因為他決定在這晚夜到〔萬羅那〕地方去，到墓上去看他的妻子。大概神魂顛倒的人最易感想到無謂之事上去，他於此時想到了一爿藥材店，設在〔門塔〕地方，這是他新近走過的，那個人有些像着乞丐，似乎饑餓得很，他的店裝得腐敗不堪，都是些空箱子，放着骯髒的砂石，再有許多極其不堪的東西，他在那個時候喊着（或者他自己有些不相信他自己煩惱生命竟會遭遇到如此不堪的結局），“倘使有人要買毒藥，這個藥在〔門塔〕城中出售是犯死刑的，但是這兒可憐的賤人倒有着可以買給他”他喊着的話直達到了他的心中。他探問了買藥人，他假裝着懷疑樣子，〔羅美豪〕將錢給了他，這個可憐人却不能拒絕他，將毒藥給了他，這個藥，他告訴他，倘使他吞了，即使他有敵廿人之力的，也會立刻使他致死。

他拿了藥就出發到〔萬羅那〕去，再去一會他坟中的愛妻，他的意思，就是當他看夠了她，就要吞下毒藥，葬在她的旁邊。他在半夜裏進了〔萬羅那〕，尋到了教會中所連着的塚地，在其中建築着〔卡潑來茲〕的舊坟。他預備着燈光，鐵鏟，以及扭轉的鐵器。

and was proceeding to break open the monument, when he was interrupted by a voice, which by the name of VILE MONTAGUE, bade him desist from his unlawful business. It was the young count Paris, who had come to the tomb of Juliet at that unseasonable time of night, to *strew*<sup>1</sup> flowers and to weep over the grave of her that should have been his bride. He knew not what an interest Romeo had in the dead, but knowing him to be a Montague, and (as he supposed) a sworn foe to all the Capulets, he judged that he was come by night to do some *villainous*<sup>2</sup> shame to the dead bodies; therefore in an angry tone he bade him *desist*,<sup>3</sup> and as a *criminal*,<sup>4</sup> *condemned*<sup>5</sup> by the laws of Verona to die if he were found within the walls of the city, he would have apprehended him. Romeo urged Paris to leave him, and *warned*<sup>6</sup> him by the fate of Tybalt, who lay buried there, not to provoke his anger, or draw down another sin upon his head, by forcing him to kill him. But the count in scorn refused his warning, and laid hands on him as a *felon*,<sup>7</sup> which Romeo resisting, they fought, and Paris fell. When Romeo, by the help of a light, came to see who it was that he had slain, that it was Paris, who (he learned in his way from Mantua) should have married Juliet, he took the dead youth by the hand, as one whom misfortune had made a companion, and said that he would bury him in a triumphal grave, meaning in Juliet's grave, which he now opened: and there lay his lady, as one whom death had no power upon to change a feature or *complexion*<sup>8</sup> in her matchless beauty; or as if death were *amorous*,<sup>9</sup> and the lean abhorred monster kept her there for his delight; for she lay yet fresh and blooming, as she had fallen to sleep when she swallowed that *benumbing*<sup>10</sup> potion; and near her lay Tybalt in

1. 散佈. 2. 殘忍的. 3. 止. 4. 犯刑事的. 5. 懲罰. 6. 警告. 7. 犯人. 8. 容貌. 9. 多情. 10. 麻醉, 麻木.

準備進行掘開坟墓，當他却被一種聲音禁止住了，叫着他〔伐愛爾孟太哥〕的名稱，令他停止犯法的行爲。這年輕的〔潘里斯〕伯爵，他也在這個想不到的時候在這天夜裏，也到〔尤麗端〕的坟墓上來，散着鮮花和悲慟着她的坟墓，（倘使她不死）她一定是他的新娘了。他不知道〔羅美豪〕與死者到底有什麼關係，祇知道他是〔孟太哥〕，或者（依他想）是一個與〔卡潑來茲〕勢不兩立的仇人，他推想他一定是晚間來污辱她死身的；所以他發着怒吩咐他停止；因爲這是〔萬羅那〕的法律所規定的，倘使〔羅美豪〕再在城中被發現之時須受死刑，故此他就要將他捉住。〔羅美豪〕逼迫他放釋他，並且警告着他〔泰倍爾脫〕的不幸遭遇的故事，他也被葬在那邊哩，請他不用觸他的怒，致使他又拔着刀再殺一個人，使他的手又多犯一次的罪，逼着他去殺他。但是伯爵諷笑着他，反抗他的警告，將手攥住他像犯人一般，這個〔羅美豪〕就抵抗着了，因此他們爭鬥起來了，結果〔潘里斯〕戰死。當時〔羅美豪〕用燈光一照，看着他所殺却的人真是〔潘里斯〕，他（〔羅美豪〕已經在路上聽說）將必與〔尤麗端〕結婚了。他於是就將手扛着死少年，似乎不幸的人遇到了一個伴侶了，他說着他須將他埋在戰勝的坟墓裏，他的意思就是將他葬在〔尤麗端〕的墳裏，這個坟此時爲他所掘開的：他的妻子正躺着在那裏，她似乎死之神無法去變換她的美麗的容貌和姿色；或者死之神是多情的，或者瘦的惡魔爲着承歡他的緣故，守着在那裏，因爲她依舊是美麗，有生氣，像睡着的一般，似乎服了麻醉的藥一般；靠近着她〔泰倍爾脫〕葬着。

his bloody shroud, whom Romeo seeing, begged pardon of his lifeless *corpse*,<sup>1</sup> and for Juliet's sake called him *COUSIN*, and said that he was about to do him a favour by putting his enemy to death. Hero Romeo took his last leave of his lady's lips, kissing them; and here he shook the burden of his *cross stars*<sup>2</sup> from his weary body, swallowing that poison which the apothecary had sold him, whose operation was fatal and real, not like that dissembling potion which Juliet had swallowed, the effect of which was now nearly *expiring*,<sup>3</sup> and she about to awake to complain that Romeo had not kept his time, or that he had come too soon.

For now the hour was arrived at which the friar had promised that she should awake; and he, having learned that his letters which he had sent to Mantua, by some unlucky *detention*<sup>4</sup> of the messenger, had never reached Romeo, came himself, provided with a *pickaxe*<sup>5</sup> and *lantern*,<sup>6</sup> to deliver the lady from her confinement; but he was surprised to find a light already burning in the Capulets' monument, and to see swords and blood near it, and Romeo and Paris lying breathless by the monument.

Before he could entertain a conjecture, to imagine how these fatal accidents had fallen out, Juliet awoke out of her trance, and seeing the friar near her, she remembered the place where she was, and the occasion of her being there, and asked for Romeo, but the friar, hearing a noise, bade her come out of that place of death, and of unnatural sleep; for a greater power than they could *contradict*<sup>7</sup> had thwarted their intents, and being frightened by the noise of people coming, he fled: but when Juliet saw the cup closed in her true love's hands, she guessed that poison had been the cause of his end, and she would have swallowed the *dregs*<sup>8</sup> if any had been left, and she kissed his still

1. 屍. 2. 薄命. 3. 消滅. 4. 延擱. 5. 斧. 6. 手提燈. 7. 反抗. 8. 藥.



著了血肉模糊的死衣，他，〔羅美豪〕見着。請求他饒恕他的死屍，因為〔尤麗端〕的緣故，叫他一聲‘小舅’說道，他要替他做友誼的事情了，將他的仇人處死了。【這個意思就是〔羅美豪〕自己也要自盡了】。此時〔羅美豪〕與他的妻子相持着最後的一吻；吻着牠（指嘴唇）；此〔羅美豪〕消去了他一身薄命的煩惱，將那買藥的人給他的藥吞了下去，牠的效力的確是致死的，真的有效力，不像〔尤麗端〕服的假藥，牠的效力此時將近消滅了，她將醒來怨着〔羅美豪〕來非其時，來得太早了。

因為時候已經到了，正是僧人允許她醒轉來的時候了；僧人既知他的信送到〔門塔〕去的；信差不幸的延擱了時候，並未送給〔羅美豪〕，此時〔羅美豪〕他自己已經來了，預備着斧頭燈，來開她的坟墓；但是他〔指僧人〕非常奇怪的找到燈光早已在〔卡潑來茲〕的墓旁了，見着劍和血跡靠近着坟墓，〔羅美豪〕與〔潘里斯〕絕着氣躺在墓旁。

在他猜度以前，設想如何這個意外的致死的事情會遇到的，〔尤麗端〕的游魂醒過來了，既見了僧人近着她，她就記起了所在的地方了，因為她既在此地，她就問起〔羅美豪〕的消息，但是當時僧人聽到一種吵鬧的聲音，所以就吩咐她跑出她的地方，睡得不自然的地方，因為他們的意思實不能反抗着與他們理論的。人聲既近，他就逃走了：但是，當時〔尤麗端〕却見一只杯子附近着她真情人的手，她猜到這是毒藥，是結果他性命的東西，她情願吞着毒藥的渣滓，倘使有剩下來的，她吻着他依舊

warm lips to try if any poison yet did hang upon them; then hearing a nearer noise of people coming, she quickly *unsheathed*<sup>1</sup> a dagger which she wore, and *stabbing*<sup>2</sup> herself, died by her true Romeo's side.

The watch by this time had come up to the place. A page belonging to count Paris, who had witnessed the fight between his master and Romeo, had given the alarm, which had spread among the citizens, who went up and down the streets of Verona *confusedly*<sup>3</sup> exclaiming, A Paris! a Romeo! a Juliet! as the *rumour*<sup>4</sup> had imperfectly reached them, till the uproar brought lord Montague and lord Capulet out of their beds, with the prince, to inquire into the causes of the disturbance. The friar had been apprehended by some of the watch, coming from the churchyard, trembling, sighing, and weeping, in a *suspicious*<sup>5</sup> manner. A great multitude being assembled at the Capulets' monument, the friar was demanded by the prince to deliver what he knew of these strange and *disastrous*<sup>6</sup> accidents.

And there, in the presence of the old lords Montague and Capulet, he faithfully related the story of their children's fatal love, the part he took in promoting their marriage, in the hope in that union to end the long quarrels between their families: how Romeo, there dead, was husband to Juliet; and Juliet, there dead, was Romeo's faithful wife; how before he could find a fit opportunity to *divulge*<sup>7</sup> their marriage, another match was projected for Juliet who, to avoid the crime of a second marriage, swallowed the sleeping draught (as he advised), and all thought her dead; how meantime he wrote to Romeo, to come and take her thence when the force of the potion should cease, and by what unfortunate miscarriage of the messenger the letters never reached Romeo; further than this the friar could not follow the

1. 出鞘. 2. 刺. 3. 混亂. 4. 謠言. 5. 猜疑. 6. 擾亂, 煩惱. 7. 宣佈.

暖 and 的 嘴 脣，想 舐 着 剩 留 的 毒 質；此 時 又 聽 到 人 聲 更 近 了，她 很 快 的 拔 出 匕 首（這 是 她 所 佩 着 的）將 她 自 己 殺 死，死 在 她 真 情 人 的 身 旁。

此 時 更 夫 跑 到 這 裏 來 了，一 個〔潘 里 斯〕的 書 僮，他 見 他 主 人 和 〔羅 美 豪〕的 開 戰，他 就 在 出 去 報 告，這 個 事 情 宣 揚 到 了 人 民 的 耳 朵 裏 去，他 們 就 在 〔萬 羅 那〕的 街 上 亂 跑 亂 叫，“一 個〔潘 里 斯〕！一 個〔羅 美 豪〕！一 個〔尤 麗 端〕”因 爲 此 時 謠 諑 尚 未 完 全 明 白 他 們 的 真 相，直 鬧 到 〔孟 太 哥〕族 長。和 〔卡 潑 來 脫〕族 長 離 開 了 他 們 的 牀，和 王 侯 來 問 着 擾 亂 的 原 因。此 時 僧 人 已 被 更 夫 擒 捉 了，因 他 是 從 塚 地 過 來 的，戰 慄 着，哀 泣 着，有 可 疑 的 態 度。人 山 人 海 的 看 客 聚 集 在 〔卡 潑 來 茲〕的 墓 地 之 上，王 侯 於 是 就 令 他 將 這 樁 奇 怪 的 突 然 遭 遇 的 慘 事 據 他 所 知 道 的，陳 述 出 來。

此 時 僧 人 在 〔孟 太 哥〕與 〔卡 潑 來 脫〕族 長 之 前 正 直 地 將 他 們 孩 子 的 相 愛 經 過 的 事 情，他 贊 助 他 們 婚 姻 之 事，希 望 他 們 兩 族 從 深 仇 之 中，重 復 聯 合 的 話 都 說 了：如 何 死 在 那 邊 的〔羅 美 豪〕是 〔尤 麗 端〕的 丈 夫；如 何 死 那 邊 的，〔尤 麗 端〕是 〔羅 美 豪〕忠 心 的 妻 子；如 何 在 他 設 法 將 他 們 的 婚 禮 宣 佈 之 前，另 一 個 爲 〔尤 麗 端〕的 訂 婚 計 劃 出 現 了，如 何 〔尤 麗 端〕想 避 免 重 婚 之 罪，吞 服 了 睡 藥（依 他 的 忠 告），如 何 衆 人 都 以 爲 她 死 了；如 何 他 在 同 時 寫 信 給 〔羅 美 豪〕，令 他 來 帶 她 去，在 她 的 藥 力 未 完 以 前，如 何 信 差 誤 送 了 信，沒 有 遞 到 〔羅 美 豪〕：其 餘 僧 人 不 能 再 知 這 段 事 情 了。

story, nor knew more than that coming himself, to deliver Juliet from that place of death, he found the count Paris and Romeo slain. The remainder of the *transactions*<sup>1</sup> was supplied by the narration of the page who had seen Paris and Romeo fight; and by the servant who came with Romeo from Verona, to whom this faithful lover had given letters to be *delivered*<sup>2</sup> to his father in the event of his death, which made good the friar's words, confessing his marriage with Juliet, *imploing*<sup>3</sup> the forgiveness of his parents, acknowledging the buying of the poison of the poor apothecary, and his intent in coming to the monument, to die, and lie with Juliet. All these circumstances agreed together to clear the friar from any hand he could be supposed to have in these *complicated*<sup>4</sup> *slaughters*,<sup>5</sup> further than as the unintended consequences of his own well meant, yet too artificial and subtle contrivances.<sup>6</sup>

And the prince, turning to these old lords, Montague and Capulet, rebuked them for their *brutal*<sup>7</sup> and *irrational*<sup>8</sup> enmities, and showed them what a scourge Heaven had laid upon such offences, that it had found means even through the love of their children to punish their unnatural hate. And these old *rivals*,<sup>9</sup> no longer enemies, agreed to bury their long strife in their children's graves; and lord Capulet requested lord Montague to give him his hand, calling him by the name of brother, as if in acknowledgment of the union of their families, by the marriage of the young Capulet and Montague; and saying that lord Montague's hand (in token of reconciliation) was all he demanded for his daughter's *jointure*,<sup>10</sup> but lord Montague said he would give him more, for he would raise her a statue of pure gold, that while Verona kept its name, no figure should be so

1. 事情, 情節. 2. 轉交, 交. 3. 請求. 4. 糾紛. 5. 未預料, 不料. 6. 計策. 7. 殘忍, 慘. 8. 無理, 不達情理. 9. 對敵. 10. 寡婦得享之定產.



也不知道他自己又將如何了，從死的地方來救〔尤麗端〕，他就是發現了〔潘里斯〕和〔羅美豪〕都已慘死了。其餘的一段情節由書僮補述，因為他目覩〔潘里斯〕與〔羅美豪〕的鬪爭，同時又有一個傭僕，他是和〔羅美豪〕一處從〔萬羅那〕的來，這個情人【指〔羅美豪〕】有一封信給了傭僕，命他轉交他的父親說着致死的原因，承認着和〔尤麗端〕結婚的事情，請求着他父母的寬宥，承認着他從可憐的買藥人那裏買服了毒藥，又說着到此坟墓的來意思是想去死，葬在〔尤麗端〕之身旁。這一段情節反證僧人的話都是真的。一切的情形和合起來都可以洗淨嫌疑僧人的涉於複雜的謀刺，‘此時的結果’比較他未預料的結果還要好着些，但是這種計策也過於刁黠了。

於是王侯對着這些老人們，就是〔孟太哥〕與〔卡潑來脫〕族長，大發雷霆，爲着他們的殘忍的無理的結仇，這個正是上天藉着慘事示以天災，也是借他們的愛子，懲罰着他們無理的相仇相恨。此是深仇的敵手，已非仇人了，願意將往昔之深仇闊恨同葬於他們愛子的墳墓之中；〔卡潑來脫〕族長請求〔孟太哥〕族長給他牽牽手，叫着兄弟的稱呼，似乎承認着兩族互相連和，使小〔卡潑來脫〕與〔孟太哥〕結爲夫婦；說着〔孟太哥〕可以得到寡婦得享之定產，（作爲重和的紀念品），〔孟太哥〕說着他更將還以厚報，他將爲她起一個純金的像，

esteemed for its richness and workmanship as that of the true faithful Juliet. And lord Capulet in return said that he would raise another statue to Romeo. So did these poor old lords, when it was too late, strive to outgo each other in mutual *courtesies*;<sup>1</sup> while so deadly had been their rage and *enmity*<sup>2</sup> in past times, that nothing but the fearful overthrow of their children (poor sacrifices to their quarrels and *dissensions*)<sup>3</sup> could remove the rooted hates and jealousies of the noble families.

### Questions

1. When Romeo fall in love with Juliet?
2. Describe the enmity between Capulets and Montagues.
3. What was the way in which Romeo try to meet Juliet?
4. What was the result which caused by the enmity between the two families?
5. What the friar directed Juliet to do?
6. What news was brought to Romeo?
7. What was becoming of Romeo after hearing the death of his lover?

## THE JOURNAL

DANIEL DEFOE (1661-1731)

Daniel Defoe was a popular English author born in London. The number of his works amounts to about two hundred, of which the "Adventures of Robinson Crusoe" is the most popular. "Perhaps there exists no work in the English language," says Sir Walter Scott, "which has been more generally read and more universally admired than the Adventures of Robinson Crusoe."

September 30, 1659.—I, poor, *miserable* Robinson Crusoe, being shipwrecked during a dreadful storm in the offing, came

1. 禮節 2. 仇怨, 仇 3. 舊恨, 怨仇 4. 受難

使〔萬羅那〕的人永久記着她的名字，至於真誠忠心的〔尤麗端〕的像的貴重與精緻，將無出其右者，〔卡潑來脫〕族長答着他也要爲〔羅美豪〕同樣的起一個像。如此的辦法，都盡力的張羅着相敬之情；這些可憐的族長，【對於種這事情】發覺得太晚了，此時他們往時的相仇相恨，別的結果一些沒有，祇有消滅了他們的孩子（作爲他們相仇相恨可憐的犧牲），使他們的仇恨和妒忌消滅無蹤。

## 問 題

1. 何時〔羅美豪〕愛上了〔尤麗端〕？
2. 試述〔卡潑來茲族〕和〔孟太哥斯族〕之間的仇惡。
3. 〔羅美豪〕想去會〔尤麗端〕的方法是怎樣的？
4. 被那兩族的仇怨所造成的結果是什麼？
5. 那僧人指導〔尤麗端〕去做的是什麼事情？
6. 什麼新聞被傳至〔羅美豪〕處？
7. 〔羅美豪〕什樣了，當他聽到了他的情人的死亡？

## 航海日記

狄孚譚尼爾（生於1661年，死於1731年）

【狄孚譚尼爾】是英國有名的作家，生長在〔倫敦〕地方；他的許多著作大概有兩百多種，其中最出名的是〔魯濱孫飄流記〕，〔斯高脫，華德先生〕曾經說過，“在英國的文學之中，比較〔魯濱孫飄流記〕被採讀和普遍的羨慕的恐怕沒有了。”

一六五九年九月卅日，——我這可憐的受難的〔魯濱孫〕，爲了在一個可怖的颶風的海面上觸礁，

on shore on this *dismal*,<sup>1</sup> unfortunate island, which I called "The Island of Despair;" all the rest of the ship's company being drowned, and myself almost dead.

All the rest of the day I spent in afflicting myself at the dismal circumstances I was brought to; namely, I had neither food, house, clothes, weapon, nor place to fly to; and, in despair of any relief, saw nothing but death before me,—either that I should be *devoured*<sup>2</sup> by wild beasts, *murdered*<sup>3</sup> by savages, or starved to death for want of food. At the approach of night I slept in a tree, for fear of wild creatures; but slept soundly, though it rained all night.

October 1.—In the morning I saw, to my great surprise, the ship had floated with the high tide, and was driven on shore again much nearer the island. This, as it was some comfort, on one hand.—for, seeing her set upright, and not broken to pieces, I hoped, if the wind *abated*,<sup>4</sup> I might get on board, and get some food and necessaries out of her for my relief,—so, on the other hand, it renewed my grief at the loss of my comrades, who, I imagined, if we had all staid on board, might have saved the ship, or, at least, that they would not have been all drowned, as they were; and that had the men been saved, we might perhaps have built us a boat out of the ruins of the ship, to have carried us to some other part of the world. I spent great part of this day in *perplexing*<sup>5</sup> myself on these things; but, at length, seeing the ship almost dry, I went upon the sand as near as I could, and then swam on board. This day also it continued raining, though with no wind at all.

From the 1st of October to the 24th.—All these days entirely spent in many several voyages to get all I could out of the ship, which I brought on shore every flood of tide upon rafts. Much

1. 不樂的。 2. 吞食。 3. 刺殺。 4. 減少。 5. 困惱。



來到這昏暗，不幸的島岸上，我呼牠爲“絕望島，”船上的其他同伴均已溺死，而我自己幾乎要死。

處在此種暗淡的環境內我過着痛苦的日子；就是我没有食物，房屋衣服，軍器，也沒有可逃避的地方去，無拯救的希望，只有滿目淒涼，惟死而已。——或者我要被野獸吞食，被野人刺死，或者食絕餓斃。臨夜我睡在一株樹中，因爲怕野獸；不過倒可酣睡，雖是全夜下雨。

十月一日——在早晨我看見，不覺驚奇不已，這船隨着大潮高漲而漂流，又被打至海灘，更近此島，這方面倒有些慰藉，——因爲看見牠豎起着，沒有打成碎片，我希望，要是風減輕，我可以上船，從船上找點食物或是必需品藉以救濟我自己，——另一方面，爲着我的同伴之死的悲哀又復哭起來了，我想如果他們歇在船內，或者可以使船安全或者，最低限度，他們不致于溺死。如今他們已死；如此，要是這班人均告無恙，我們也許可以將破壞的船造成一只船，可以帶我們到世上別處去，我消磨大半天爲這些事情上困惱；但終究，看看此船將乾，我奮勇走近海灘，然後游到船上。這一天依舊繼續下雨，雖則全然無風。

自十月一日至念四日，——這許多日子完全消磨在航行之中，借此把船內貨物竭力取出，每逢上潮時我把貨物放在木排上運到岸上，

rain also in the days, though with some *intervals of fair weather*.<sup>1</sup> but it seems this was the rainy season.

October 20.—I overset my raft, and all the goods I had got upon it; but, being in shoal water, and the things being chiefly heavy, I recovered many of them when the tide was out.

October 25.—It rained all night and all day, with some gusts of wind; during which time the ship broke in pieces, the wind blowing a little harder than before, and was no more to be seen, except the wreck of her, and that only at low water. I spent this day in covering and securing the goods which I had saved, that the rain might not *spoil*<sup>2</sup> them.

October 26.—I walked about the shore almost all day, to find out a place to fix my habitation greatly concerned to secure myself from any attack in the night, either from wild beasts or men. Towards night I fixed upon a proper place, under a rock, and marked out a semicircle for my *encampment*,<sup>3</sup> which I resolved to strengthen with a work, wall, or fortification, made of double piles, lined within with cables, and without, with *turf*.<sup>4</sup>

From the 26th to the 30th, I worked very hard in carrying all my goods to my new habitation, though some part of the time it rained exceedingly hard.

The 31st, in the morning, I went out into the island with my gun, to seek for some food, and discover the country. I killed a she-goat, and her kid followed me home, which I afterwards killed also, because it would not feed.

November 1.—I set up my tent under a rock, and lay there for the first night; making it as large as I could, with stakes driven in to swing my *hammock*<sup>5</sup> upon.

1. 天晴之日。 2. 損壞。 3. 營房。 4. 泥土。 5. 吊牀。

白天下雨很多，雖然間或天晴：不過看起來好像是黃梅天（多雨之時）。

十月二十日。——我的木排傾覆，同時我放在木排上的貨物都倒在海內；但是，因在淺水處，貨物大半頗重，當潮退之時我把牠們都取出。

十月二十五日。——終日夜降雨，也有猛烈的風；在此時這船被浪擊碎了，風較前吹得更劇烈，這船不再有了，在下潮時祇見破船。這天我將檢得的貨物安放妥當，以免風雨的打壞。

十月二十六日。——幾乎整日在河邊走着，尋找一處適宜我的居所，非常注意安寧可使夜間沒有危險，無論是野獸的害或人類的害。臨夜我擇定一個適當的地方，在石的底下，劃一個半圓形做我的營房，我決意將我的營房堅固圍住一建築物或圍牆或堡壘，用雙重的大木樁做成，內層鑲以錨纜，外面蓋以草土。

自二十六日至卅日，我費了許多力把我的貨物都搬進新屋，雖則有時大雨傾盆。

卅一日早晨，我攜帶我的槍到島內去尋些食物，才發見這個地方。我殺死一隻雌羊，牠的小羊便隨我到家去，我後來也把小羊殺死，因為牠不肯吃東西。

十一日。——在一石的底下我便豎建了我的帳篷，這是我第一天睡在那裏的；竭力擴大我的居所，並且又打入木樁懸掛我的吊牀。

November 2.—I set up all my *chests*<sup>1</sup> and boards, and the pieces of *timber*<sup>2</sup> which made my rafts, and with them formed a fence round me, a little within the place I had marked out for my fortification.

November 3.—I went out with my gun, and killed two fowls like ducks which were very good food. In the afternoon went to work to make me a table.

#### CHAPTER XIV

November 4.—This morning I began to order my times of work, of going out with my gun, time of sleep, and time of diversion. Every morning I walked out with my gun for two or three hours, if it did not rain; then employed myself to work till about eleven o'clock; then ate what I had to live on; and from twelve till two I lay down to sleep, the weather being *excessively* hot; and then, in the evening, to work again. The working part of this day and of the next was wholly employed in making my table, for I was yet but a very sorry workman, though time and necessity made me a *complete natural mechanic*<sup>4</sup> soon after, as I believe they would do any one else.

November 5.—This day, went abroad with my gun and my dog, and killed a wild cat; her skin pretty soft, but her flesh good for nothing. Every creature that I killed I took off the skins and preserved them. Coming back by the seashore, I saw many sorts of sea fowls, which I did not understand; but was surprised, and almost frightened, with two or three seals, which, while I was gazing at, not well knowing what they were got into the sea, and escaped me for that time.

1. 箱. 2. 木板. 3. 過於. 4. 完全天然的工匠.



十一月二日。——我安放我的箱子，桌子，以及做我木排的幾塊木板。將牠們造成我的圍籬，籬內一塊小地我劃作我的堡壘。

十一月三日。——我攜帶我的槍出去，殺死兩隻類似鴨的禽類，鴨是很好的食品。下午我去工作一只桌子。

#### 第十四章

十一月四日。——這天早晨我始行酌定我工作的時間，游獵的時刻，睡的時刻，以及娛樂的時刻，如果不下雨；每天早晨我去游獵兩三個鐘點，然後從事工作直至將近十一時，此後我吃東西以養生：由十二時至二時是休息的時間，因為天氣很熱的緣故；然後，在黃昏，再工作。今天工作的時間和明天的工作完全從事於做一桌子，因為我是個很拙劣的工人，雖然時間與需要不久會把我造成很自然的工匠，因為我相信這工作對於他人亦然。

十一月五日。——此日，帶我的槍，與我的狗出外，我殺死一隻野貓；牠的皮非常柔軟，不過牠的肉絕無用處。我所殺死的每個動物。我去了牠們的皮，便把牠們保藏着，沿海岸回來時，我見有許多種類的海禽，可是我不懂是何種禽類；但是看見兩三隻海狗，不覺驚奇而有些畏懼；當我注視牠們時，不確實知道牠們為何物，牠們此時跳進海內去迴避我。

November 6.—After my morning walk, I went to work with my table again, and finished it, though not to my liking; nor was it long before I learned to mend it.

November 7.—Now it began to be settled fair weather. The 7th, 8th, 9th, 10th, and part of the 12th (for the 11th was Sunday) I took wholly up to make me a chair, and *with much ado brought it to a tolerable shape*,<sup>1</sup> but never to please me; and even in the making I pulled it in pieces several times.

Note.—I soon neglected my keeping Sundays; for, omitting my mark for them on my post, I forgot which was which.

November 13.—This day it rained, which *refreshed*<sup>2</sup> me exceedingly, and cooled the earth; but it was accompanied with terrible thunder and lightning, which frightened me dreadfully, for fear of my powder. As soon as it was over, I resolved to separate my stock of powder into as many little parcels as possible, that it might not be in danger.

November 14—16.—These three days I spent in making little square chests, or boxes, which might hold about a pound, or two pounds at most, of powder; and so, putting the powder in, I *stowed*<sup>3</sup> it in places as secure and remote from one another as possible. On one of these three days I killed a large bird that was good to eat, but I knew not what to call it.

November 17.—This day I began to dig behind my tent into the rock, to make room for my further conveniency.

Note.—Three things I wanted exceedingly for this work; namely, a pickax, a shovel, and a *wheelbarrow*,<sup>4</sup> or basket; so I desisted from my work, and began to consider how to supply that want and make me some tools. As for the pickax, I made use of the iron crows, which were proper enough, though heavy. But the next thing was a *shovel*,<sup>5</sup> or spade. This was so

1. 艱難盡至才略成形式。 2. 令予神清氣爽。 3. 藏。 4. 手車。 5. 鏟。

十一月六日。——我早晨散步之後，我再去做我的桌子，預備把牠完工，雖則我不甚喜悅牠；並且不久我就漸漸的把牠改進。

十一月七日。——現在天氣漸漸晴朗。七日，八日，九日，以及十二日的一部份（因為十一日是星期），我盡日專門做椅，經過許多艱難才略成形式，但總不能使我滿意；就是當在做的時候，我已折散了幾次。

注意。——我不久輕忽了維持星期日；因為在柱上遺漏了星期日的記號，我忘記了那個是那個。

十一月十三日。——此日下雨，使我神清氣爽，涼快了土地；但是接着是可怕的打雷與電閃，令我恐怖不堪，尤其是恐怖我的軍藥着火。雷電雨完畢之後，我決定把我所藏有的軍火分做許多小包，俾不致發生危險。

十一月十四日，十五日，十六日。——這三日我消磨於做小方匣子，匣內約可藏一磅或至多二磅的火藥；於是安放了火藥以後，我把牠藏在最妥的地方，彼此隔離很遠。四日中的一天我殺死一隻可吃的鳥，可是我不知怎樣叫牠。

十一月十七日——此日我起始在篷帳後掘進石內闢地以更求便利。

注意。——做這種工作有三樣東西我非常需要；就是，一只丁字斧，一只鏟與一手車或籃；所以我停止工作，開始考慮如何供給我的需要與做幾只工具。至於丁字斧，我把鐵挺來替代，鐵挺頗適用，雖然重些，第二件東西就是鏟或鑿。這是

absolutely necessary that, indeed, I could do nothing *effectually*<sup>1</sup> without it; but what kind of one to make I knew not.

November 18.—The next day, in searching the woods, I found a tree of that wood, or like it, which, in Brazil, they call the iron tree, for its exceeding hardness. Of this, with great labor, and almost spoiling my ax, I cut a piece, and brought it home, too, with difficulty enough, for it was exceeding heavy. The excessive hardness of the wood, and my having no other way, made me a long while upon this machine, for I worked it effectually by little and little into the form of a shovel or spade; the handle exactly shaped like ours in England, only that the broad part having no iron shod upon it at bottom, it would not last me so long. However, it served well enough for the uses which I had occasion to put it to; but never was a shovel, I believe, made after that fashion, or so long in making.

I was still *deficient*,<sup>2</sup> for I wanted a basket or a wheel-barrow. A basket I could not make by any means, having no such things as twigs that would bend to make wicker ware,—at least, none yet found out. As to a wheelbarrow, I fancied I could make all but the wheel, but that I had no notion of, neither did I know how to go about it; besides, I had no possible way to make the iron gudgeons for the spindle or axis of the wheel to run in. So I gave it over, and for carrying away the earth which I dug out of the cave I made me a thing like a *hod*<sup>3</sup> which the laborers carry mortar in when they serve the bricklayers. This was not so difficult to me as the making the shovel; and yet this and the shovel, and the *attempt*<sup>4</sup> which I made in vain to make a wheelbarrow, took me no less than four days,—I mean always excepting my morning walk with my gun, which I seldom failed, and very seldom failed also bringing home something fit to eat.

1. 有效. 2. 不足的. 3. 灰沙桶 4. 試.



萬不可少的，的確，無此不能成事的；但做怎樣的一個，我可不知了。

十一月十八日。——第二天在尋木料，我找到一株這種木料的樹，或者類似的，在巴西國，他們叫牠鐵樹，因為非常堅硬的緣故。這樹，大費工夫，幾乎斬壞了我的斧頭，我斬去一塊，帶回家，也非常困難，因為木料過重，木料過硬，同時我沒有別的方法，費了我許多時間做這機器，因為我用了十足力氣，才一些些的把牠做成一只鏟或是鏟。柄的模樣正如我們在英國的一般，不過鋤之闊頭沒有鐵裝着的，所以不能耐久，不論如何，牠頗能合我所擬之用；但我相信從未有一個鏟子是依照此種形式製造的，或是做了這好久的時間。

我依舊缺乏，因為我要一只小車或籃。籃子我無論如何不能做的，因為沒有細小的樹枝可彎做柳枝編織的器具，——至少，我還沒有找到，講到小車，我想其他的，我都可以做，就是車輪，我沒有想到，也不知道何從措手；此外，我沒有方法可以做鐵軸的中樞去通過車輪。所以我置諸度外了，因為要裝載我從洞內掘出的泥土，我做一隻類似的灰沙桶，就是工人在服役泥水匠時帶灰泥用的。做這桶沒有像做鏟那麼困難；但是這個和這鏟，和試做小車而未成的小車，整個的費了我四天，——我的意思，除去我時常在早晨攜帶着鎗出去漫游以外，早晨散步這回事我少見不實行的，也少見着不帶些食物回家的。

November 23.—My other work having now stood still, because of my making these tools, when they were finished I went on, and working every day, as my strength and time allowed, I spent eighteen days entirely in *widening*<sup>1</sup> and deepening my cave, that it might hold my goods commodiously.

Note.—During all this time I worked to make this room or cave spacious enough to *accommodate*<sup>2</sup> me as a warehouse, or magazine, a kitchen, a dining room, and a *cellar*.<sup>3</sup> As for my lodging, I kept to the tent; except that sometimes, in the wet season of the year, it rained so hard that I could not keep myself dry, which caused me afterwards to cover all my place within my pale with long poles, in the form of rafters, leaning against the rock, and load them with flags and large leaves of trees, like a *thatch*.<sup>4</sup>

December 10.—I began now to think my cave or vault finished, when on a sudden (it seems I had made it too large) a great quantity of earth fell down from the top on one side; so much that, in short, it frightened me, and not without reason, too, for if I had been under it, I had never wanted a gravedigger. I had now a great deal of work to do over again, for I had the loose earth to carry out; and, which was of more importance, I had the ceiling to prop up, so that I might be sure no more would come down.

December 11.—This day I went to work with it accordingly, and got two shores or posts pitched upright to the top, with two pieces of boards across over each post. This I finished the next day; and setting more posts up with boards, in about a week more I had the roof secured, and the posts, standing in rows, served me for partitions to part off the house.

1. 擴大. 2. 合用. 3. 地窖. 4. 茅茨.

十一月二十三日。——我別的工作現在擱起着，因為我在做這些工具，當工具竣工，我繼續每天工作，要是我的氣力與時間准我的話。我整個的費了十八天在擴大和掘深我的洞的工作上，俾可便利貯藏我的貨物。

注意。——在這個時期內我從事工作，使這房間或穴寬闊足容我的棧房，雜物間，廚房，膳堂與地窖之用。至於我的住宿，我堅定於我的篷帳內，除非有時，年內多雨的時期，雨下得過多至於不能保持乾燥的時候，這是使我後來在我的垣牆上遮蓋長柱，似椽的形式，靠在石上，裝滿了旗和大樹葉，像一茅茨。

十二月十日。——我現在起才想；我的穴或窖的工程已經告竣了，猝然(好像我做得太大之故)多量的泥土由一邊的頂上落下來；因為如是之多，簡直把我嚇壞了，也並非是沒理由的，因為如果我在底下，自必葬身其中而無需土工為我治塚了。現在我有許多的工作要重做，因為我要把鬆下的泥土帶出去；這是最重大的工作我得撐住天花板，如是使我確知再沒有泥土墜下。

十二月十一日。——此日我依舊如是工作，撐支兩柱插立着直至頂上，有兩塊木板橫過每梗柱的上面。這個我第二天便完工；再豎起木柱與木板，大約再過一星期，我的屋頂做妥了，還有木柱排立着，借此劃分我家的區域之用。

December 17.—From this day to the 20th I placed shelves, and knocked up nails on the posts to hang everything up that could be hung up; and now I began to be in some order within doors.

December 20.—Now I carried everything into the cave, and began to furnish my house, and set up some pieces of boards like a dresser, to order my *victuals*<sup>1</sup> upon; but boards began to be very scarce with me. Also I made me another table.

December 24.—Much rain all night and all day. No stirring out.

December 25.—Rain all day.

December 26.—No rain, and the earth much cooler than before and pleasanter.

December 27.—Killed a young goat, and tamed another so that I caught it and led it home on a string; when I had it at home, I bound and *splintered up its leg*,<sup>2</sup> which was broken.

N. B.—I took such care of it that it lived, and the leg grew well and as strong as ever; but, by my nursing it so long, it grew tame, and fed upon the little green at my door, and would not go away. This was the first time that I entertained a thought of breeding up some tame creatures, that I might have food when my powder and shot was all spent.

December 28-31.—Great heats, and no breeze so that there was no stirring abroad, except in the evening, for food. This time I spent in putting all my things in order within doors.

1. 食物. 2. 以夾骨板夾其斷肢.



十二月十七日。——從此日起至二十日止我放置壁架，並且敲釘在柱上，以便凡能掛的東西都得掛起來；現在屋內的一切開始有些秩序了。

十二月二十日。——現在我把每件東西搬進洞內，起始整齊我的房屋，放起幾塊板，像碗碟架似的依次序排列我的食物在牠上面；但是我有的板漸次缺少，我又做了一只桌子。

十二月二十四日。——全夜與終日多雨，未出戶外。

十二月二十五日。——全天降雨。

十二月二十六日。——無雨，地上較先前冷而爽快，

十二月二十七日。——殺死一隻小山羊，又打了一只打破了一腿的羊，於是被我帶回家去，用繩縛住；我放在家內之後，我用布綁住牠還用夾骨板夾着牠的斷肢，

注意。——我留心看護，所以牠才得活着，那腿長好了像先前那麼強壯；但是，我養了牠好久，漸漸的馴服了，在我的門前草池上吃草，不會逃走。這是第一次我有志馴服幾個動物的思想，以便將來我的軍火都用完了以後借此有食物吃。

十二月二十八日，二十九，三十，卅一日，——熱，毫無微風，所以沒有出去，除非黃昏出去尋食。此時我把門內的一切貨物整頓完備。

## PREFACE TO THE TALES FROM SHAKESPEARE

CHARLES LAMB (1775-1834)

The following Tales are meant to be *submitted*<sup>1</sup> to the young reader as an introduction to the study of Shakspeare, for which purpose his words are used whenever it seemed possible to bring them in; and in whatever has been added to give them the regular form of a connected story, diligent care has been taken to select such words as might least *interrupt*<sup>2</sup> the effect of the beautiful English tongue in which he wrote: therefore, words introduced into our language since his time have been as far as possible avoided.

In those tales which have been taken from the *Tragedies*,<sup>3</sup> the young readers will perceive, when they come to see the source from which these stories are derived, that Shakspeare's own words, with little alteration, *recur*<sup>4</sup> very frequently in the narrative as well as in the dialogue; but in those made from the *Comedies*<sup>5</sup> the writers found themselves scarcely ever able to turn his words into the narrative form: therefore it is feared that, in them, dialogue has been made use of too frequently for young people not accustomed to the dramatic form of writing. But this fault, if it be a fault, has been caused by an earnest wish to give as much of Shakspeare's own words as possible: and if the "He said," and "She said," the question and the reply, should sometimes seem tedious to their young ears, they must pardon it, because it was the only way in which could be given to them a few *hints*<sup>6</sup> and little *foretastes*<sup>7</sup> of the great pleasure which awaits them in their elder years, when they come to the rich

1. 支配. 2. 妨害. 3. 悲劇. 4. 再見. 5. 喜劇. 6. 暗示. 7. 預期.

## 莎氏比亞樂府本事序

萊姆却爾斯(註見前)

那以下的故事是用以支配給青年讀者的，作為研究〔莎氏比亞樂府〕的介紹，因為這種意思，所以把他原來的字句，在可以引用的時候都引用了；至於因為要使一個故事成為有形式而意思相連而加增上去的字，也都時時的注意到選擇字句，至少要不妨害他寫着的美麗的英文的旨趣：所以，引用在我們的文字之中的在他的時候所用的字，盡量的在可能範圍以內避免着。

在那些在悲劇裏選取來的故事之中，青年讀者們，當他們來觀察那些故事所自得來的淵源之時，他們會看出來了，那〔莎氏比亞〕自己所用的字，稍為有些變動，都時常在傳記之中再見，好比在那談話之中常見的一般；但是在那喜劇之中選取來的故事，作者實在難於把他的字來寫傳記文章：所以這就恐懼了，在這些文章之中，常用劇本式的談話，對於青年讀者是不慣的。不過這種過失，倘使當作他是一種過失的話，這是終於因為要熱心地盡量地把〔莎氏比亞〕自己用的字引用在傳記文中才造成了這種過失了：倘使那些“他說”和“她說”，那問題和答話，會使他們的小耳朵聽得乏味，那麼他們必須要原諒的，因為這個是僅有的方法了，用這種方法才得給他們一種極大的樂趣的暗示和預期，等他們在年紀老的時候。當他們得到了那種寶庫的時候須得把那

treasures from which these small and valueless coins are *extracted*,<sup>1</sup> pretending to no other *merit*<sup>2</sup> than as *faint*<sup>3</sup> and imperfect *stamps*<sup>4</sup> of Shakspeare's matchless *image*.<sup>5</sup> Faint and imperfect images they must be called, because the beauty of his language is too frequently destroyed by the necessity of changing many of his excellent words into words far less expressive of his true sense, to make it read something like prose; and even in some few places, where his blank verse is given unaltered, as hoping from its simple plainness to cheat the young readers into the belief that they are reading prose, yet still his language being *transplanted*<sup>6</sup> from its own natural soil and wild poetic garden, it must want much of its native beauty.

It has been wished to make these Tales easy reading for very young children. To the utmost of their ability the writers have constantly kept this in mind; but the subjects of most of them made this a very difficult task. It was no easy matter to give the histories of men and women in terms familiar to the apprehension of a very young mind. For young ladies too, it has been the intention chiefly to write; because boys being generally permitted the use of their father's libraries at a much earlier age than girls are, they frequently have the best scenes of Shakspeare by heart, before their sisters are permitted to look into this manly book; and, therefore, instead of recommending these Tales to the perusal of young gentlemen who can read them so much better in the originals, their kind assistance is rather requested in explaining to their sisters such parts as are hardest for them to understand: and when they have helped them to get over the difficulties, then perhaps they will read to them (carefully selecting what is proper for a young sister's ear) some passage which has pleased them in one of these stories, in the

1. 除去. 2. 旨趣. 3. 弱的. 4. 特點. 5. 描寫. 6. 移植.



鄙小的無價值的錢從中除去，沒有假裝出有其他的旨趣。祇把〔莎氏比亞〕的超羣的描寫裝成了軟弱和不完全的特點。這個須得稱為軟弱和不完全的描寫，因為他的文字上的精華地方往往被擾攘於把他精美絕倫的文字換成遠不如他原來的對於他的真意思有力量的字。使牠讀起來好似散文一般；並且還有幾處地方，把他的無韻律詩也引用了，一些也沒有更動，也不希望從他的簡潔的文章之中欺騙青年讀者去相信着他們是在讀散文，但是依舊把他的文章從他自己的田地上和豪邁的詩園裏去採用出來，因為這個極需要他的原來的美麗文采作為點綴的。

作者的志願是要使這類故事使年輕的孩子易於誦讀。作者時時在他的心中想着盡量做去；但是其中有許多的地方却成為艱難的工作。因為要把男男女女的一身事情使那非常年輕的孩子們完全透澈地知道；這是不容易的事情。這本書也是為女子們而著述的；因為男孩子們往往比女孩子們准去流覽他的父親的圖書的時候要早的多，男孩子們往往對於〔莎氏比亞〕的最好的劇幕，心上很知道的，比他們的姊妹被准許去最看那男人看的書的時候來的早；所以介紹這許多故事那些極能讀原本的男子們，是想把他作為他們講解那些深難的，他們不懂的，給他們的姊妹聽的需要上的幫助：當他們既能幫助他們經過了那些困難，他們或者才能讀給她們聽〔仔細地擇選對於姊妹們聽起來是適當的〕幾節在這故事中，她們所喜歡的用那從劇幕中取用來

very words of the scene from which it is taken; and it is hoped they will find that the beautiful *extracts*,<sup>1</sup> the select passages, they may choose to give their sisters in this way will be much better relished and understood from their having some notion of the general story from one of these imperfect *abridgements*,<sup>2</sup>—which if they be fortunately so done as to prove delightful to any of the young readers.

What these Tales shall have been to the young readers, that and much more it is the writers' wish that the true Plays of Shakspeare may prove to them in older years—enrichers of the fancy, strengtheners of virtue, a withdrawing from all selfish and *mercenary*<sup>3</sup> thoughts, a lesson of all sweet and honourable thoughts and actions, to teach courtesy, *benignity*,<sup>4</sup> generosity, humanity.

## THE ISLES OF GREECE

GEORGE GORDEN BYRON (1788-1824)

Byron was born in London. After an unhappy boyhood he was educated at Cambridge. In 1807 he published his first book, "Hours of Idleness," and two years later replied to his critics in "English Bards and Scottish Reviewers." His fame began with the first two cantos of "Childe Harold's Pilgrimage," 1812, written after his first visit to the Mediterranean. The English public simply went mad over it, buying seven editions in five weeks. After one year's unhappy married life, Byron left England in 1816, never to return alive. He lived on the Continent, chiefly in Italy. No English poet, not even Shakspeare, has equalled him in popularity. He engaged in the war of Greek independence.

The isles of Greece, the isles of Greece!

Where burning *Sappho*<sup>5</sup> loved and sung,

Where grew the arts of war and peace,—

Where *Delos*<sup>6</sup> rose, and *Phœbus*<sup>7</sup> sprung!

1. 精華. 2. 節要. 3. 金錢主義. 4. 仁慈. 5. 希臘女詩人. 6. Apollo 的降生地. 7. 音樂之神.

的字句去講給她們聽；並且希望他們能夠找到華美的精華，就是那擇選着的幾節。

在這樣的過程之中，他們或者可以從這些不完全的節要之中所得到的意思，擇選給他們的姊妹有比較好些的趣味和深切的了解了；一倘使他們幸而是這樣的辦理，那麼可以增進小讀者的趣味兒了，

這些故事的所以供獻給青年讀者，作者的最大的心願是這樣，希望讀者長大起來讀〔莎氏比亞〕真的戲劇來證實這些故事——使那幻想豐富，使那德行增強，消除一切的自私自利和金錢主義，是一本甜蜜的和忠實的思想書，也可以說是一本指導行為的書，教授禮儀，仁慈，寬宏人道的書。

## 希臘島

拜崙喬治高藤(生於1788年，死於1824年)

〔拜崙〕是產生在〔倫敦〕的。經過了孩子時代的惡劣生活，後來他在〔康潑利其〕地方受教育。在1807年他出版了“無謂的時候”一書又兩年以後還罵他的譏評者，他出版了“英國詩人與〔蘇格蘭〕評家”一書。他的名聲著名於做了起初的兩只歌曲，“childe harolds pilgrimage”是在1812年著的，在他第一次作〔地中海〕遊記以後做的。英國人真是為此發狂了，在五星期之內售出七版。經過了一年的不快樂的婚後生活，〔拜崙〕在1816年離開了〔倫敦〕再也不生還了。他在大陸上的生活：大半是在〔意大利〕。沒有一個英國的詩人在風行上面能夠和他齊名，就是〔莎氏比亞〕也夠不上。希臘的獨立戰爭他也曾參加過。

(本篇為胡適所譯)

嗟汝希臘之羣島兮

實文教武術之所肇始

詩媛沙浮嘗詠歌於斯兮

亦繼和素娥之故里

Eternal summer gilds them yet,  
But all, except their sun, is set.

The *Scian*<sup>1</sup> and the *Teian*<sup>2</sup> muse,  
The hero's harp, the lover's lute;  
Have found the fame your shores refuse:  
Their place of birth alone is mute  
To sounds with echo further west  
Than your sires' "*Islands of the Blest*."<sup>3</sup>

The mountains looks on *Marathon*<sup>4</sup>  
And *Marathon* looks on the sea;  
And musing there an hour alone  
I dreamed that Greece might still be free;  
For, standing on the Persian's grave,  
I could not deem myself a slave.

A king sate on the rocky brow  
Which looks o'er sea-bron *Salamis*,<sup>5</sup>  
And ships, by thousands, lay below,  
And men in nations—all were his!  
He counted them at break of day—  
And when the sun set, where were they?  
And where are they? and where art thou,  
My country? On thy voiceless shore  
The heroic lay is tuneless now—  
The heroic bosom beats no more!  
And must thy lyre, so long ddivine,  
Degenerate into hands like mine?

1. 詩的發展地。 2. Anacreon 詩人降生地。 3. Homer 所稱賞之快樂地。 4. 波斯人戰敗于此。 5. 希臘人戰勝波斯人之海軍之地。



今惟長夏之驕陽兮  
 紛燦爛其如初兮  
 我徘徊以憂傷兮  
 哀舊烈之無餘

悠悠兮我何所思  
 荷馬效阿難雄  
 慷慨兮歌英幽歡  
 纏綿於萬代此士  
 享盛名於寂於仙島西  
 大風起乎邦之無語

馬拉頓後兮山海高  
 馬拉頓前兮海遊兮處  
 哀時詞客希臘觀奴以終  
 指波斯京能奴以終古也

彼高崖何巉巖兮濱  
 有俯視王沙拉米之嶺  
 臨大名王大管踞坐其  
 千海千兮照兵海  
 列艦兮何百里  
 朝點兵兮無復存兮  
 日之入兮

往烈兮難追  
 故國兮汝魂何  
 俠于歌久銷兮  
 英雄之人血難  
 古詩荒老臣精  
 琴荒老臣精竭

'Tis something, in the dearth of fame,  
 Though linked among a fettered race,  
 To feel at least a patriot's shame,  
 Even as I sing, suffuse my face;  
 For what is left the poet here?  
 For Greeks a blush—for Greece a tear.

Must we but weep o'er days more blest?  
 Must we but blush?—Our fathers bled.  
 Earth! render back from out thy breast  
 A remnant of our Spartan dead!  
 Of the three hundred grant but three,  
 To make a new *Thermopylæ*!<sup>1</sup>

What! silent still? and silent all?  
 Ah! no;—the voices of the dead  
 Sound like a distant torrent's fall,  
 And answer, "Let one living head,  
 But one, arise,—we come, we come!"  
 This but the living who are dumb.

In vain—in vain: strike other chords:  
 Fill high the cup with *Samian*<sup>2</sup> wine!  
 Leave battles to the Turkish hordes,  
 And shed the blood of Scio's vine!  
 Hark! rising to the ignoble call—  
 How answers each bold *Bacchanal*!<sup>3</sup>

You have the *Pyrrhic*<sup>4</sup> dance as yet:  
 Where is the *Pyrrhic* phalanx gone?  
 Of two such lessons, why forget  
 The nobler and the manlier one?  
 You have the letters *Cadmus*<sup>5</sup> gave—  
 Think ye, he meant them for a slave?

1. 480 B.C. 希臘之大戰場. 2. 產酒最著名之地. 3. 酒仙. 4. 舞名. 5. 十個希臘字母的創作家.

雖舉族今奴虜兮  
 豈無遺風之猶在  
 慷慨以悲歌兮  
 耿臺國魂磊磊兮  
 惟餘顏為希人羞兮  
 惟有淚為希人眼灑

徒愧赧曾何益兮  
 嗟雪涕之計拙兮  
 不念我由而人流血兮  
 爲自欲訴天關兮  
 吾斯巴達之三英魂兮  
 尙令百一存兮  
 以再造我瘦馬披離之關兮

沈沈希臘猶無聲兮  
 但聞鬼語作潮鳴兮  
 鬼曰但令生者一  
 吾曹兮雖死終陰相  
 嗚咽兮鬼歌兮奈鬼何

吾曉曉兮終徒然  
 且爲君兮何言曲  
 注美酒兮彈別尊  
 姑坐視兮厥之吾  
 君聽其宰割外之凱  
 且赴此貝凱之舞

汝猶能舞今之舞兮  
 霹歷之陣今猶許兮  
 舞之何陣今猶不兮  
 獨念先人法之靡兮  
 以遺汝庸奴兮

Fill high the bowl with Samian wine!

We will not think of themes like these!  
It made Anacreon's song divine;  
He served—but served *Polycrates*<sup>1</sup>—  
A tyrant; but our masters then  
Were still, at least, our countrymen.

The tyrant of the *Chersonese*<sup>2</sup>

Was freedom's best and bravest friend;  
That tyrant was Miltiades!

Oh! that the present hour would lend  
Another despot of the kind!  
Such chains as his were sure to bind.

Fill high the bowl with Samian wine!

On *Suli's*<sup>3</sup> rock, and *Parga's*<sup>4</sup> shore,  
Exists the remnant of a line  
Such as the Doric mothers bore;  
And there, perhaps, some seed is sown,  
The *Heracleidan blood*<sup>5</sup> might own.

Trust not for freedom to the *Franks*<sup>6</sup>,

They have a king who buys and sells;  
In native swords, and native ranks,  
The only hope of courage dwells:  
But Turkish force, and Latin fraud,  
Would break your shield, however broad.

Fill high the bowl with Samian wine!

Our virgins dance beneath the shade—  
I see their glorious black eyes shine:  
But, gazing on each glowing maid,  
My own the burning tear-drop laves,  
To think such breasts must suckle slaves.

1. Samos 的國王，厚待詩人者。 2. 軍隊領袖之勝利者。 3. 叛變希臘之重要地。  
人民善戰。 4. 海口。 5. 希臘之英雄血族。 6. 希臘革命爆發地。



尊 有 兮 兮 神  
 憂 盈 泯 歌 人 君 之 人 兮  
 煩 效 憂 兮 詩 暴 種  
 徒 酒 百 醉 代 事 兮 同  
 兮 美 兮 老 蓋 嘗 諸 吾  
 古 注 醉 阿 難 信 暴 猶  
 懷 一 阿 雖

兮 兮 兮 兮 兮 兮  
 兮 淋 嗣 家 何 傷  
 思 低 休 自 而 誰 造 主  
 所 爾 且 我 昔 風 再 暴  
 吾 米 武 保 撫 遺 能 雖  
 吾 誠

崖 兮 兮 兮 兮 兮  
 盃 懷 之 里 族 其 之 未  
 盈 吾 階 修 民 於 由 而  
 兮 兮 自 兮 之 生 自 規  
 酒 悠 兮 魏 離 肇 有 百  
 美 悠 湯 崔 陀 寶 猶 歷  
 湯 吾 或

兮 兮 刀 豪  
 託 度 之 之  
 可 可 臘 臘  
 烏 不 希 希 兮 兮 堅 全  
 人 狹 兮 兮 狹 狹 之 自  
 之 食 託 任 厥 丁 盾 以  
 蘭 王 可 可 突 拉 吾 何  
 法 其 所 所  
 雖 吾

盃 徊 盈 城 已 兮 兮  
 盈 低 盈 傾 兮 自 兮 兮  
 兮 兮 兮 兮 美 能 子 兒  
 酒 舞 波 顯 彼 不 兮 兮 兮  
 美 人 眼 一 對 下 子 兮  
 注 美 淚 胡

Place me on *Sunium's*<sup>1</sup> marbled steep;  
 Where nothing, save the waves and I,  
 May hear our mutual murmurs sweep;  
 There, swan-like, let me sing and die:  
 A land of slaves shall ne'er be mine—  
 Dash down you cup of Samian wine!

## TO CELIA

BEN JONSON, (1573-1637)

Jonson was an English dramatist. He was born after the death of his father. In hating his step-father, he ran away to Holland and enlisted in the army. His fame, at his time, was far above Shakespeare.

Drink to me only with thine eyes,  
 And I will pledge with mine;  
 Or leave a kiss but in the cup  
 And I'll not look for wine.  
 The thirst that from the soul doth rise  
 Doth ask a drink *divine*,<sup>2</sup>  
 But might I of Jove's nectar sup,  
 I would not change for thine.

I sent thee late a rosy wreath,  
 Not so much honouring thee  
 As giving it a hope that there  
 It could not wither'd be;  
 But thou thereon didst only breathe,  
 And sent'st it back to me;  
 Since when it grows, and smells I swear,  
 Not of itself but thee!

2. 神仙。

置我乎須甯之巖兮  
 狎波濤而爲伍  
 且行吟以悲嘯兮  
 惟潮聲與對語  
 如鴻鷗之逍遙兮  
 將於是焉老死  
 奴隸之國非吾土兮  
 碎比盃以自矢

## 致散麗啊詩

瓊生樂恩(生於1573年，死於1637年)

[瓊生]是[英國]戲劇家，他是在他的父親死後生出來的。他因爲恨着他的後父，他奔跑[荷蘭]去，隨後在那兒當兵。當時他的聲名遠出放[莎氏比亞]之上。

儘要你的秋波把我沉醉，  
 我也用我的來酬答你的深情；  
 只要你留下一吻在杯裏，  
 我再也不去飲別的美酒。  
 那精神上生出來的渴望，  
 要求喝一杯神聖的酒。  
 但是就使我有上天的甘露暢飲。  
 我也不願拿你的去掉換。

我最近送你一束薔薇，  
 這個雖然對你是不夠尊貴，  
 不過我希望牠在你那兒  
 牠或許不會凋零了；  
 但是我只要求你在牠上面吸一只氣，  
 依舊把牠送還給了我；  
 從此當牠有生之日我敢誓言  
 不是牠自己長大的，是你吹吹大了的。

## TO WIN THE LOVE

JOHN DRYDEN (1631-1700)

Dryden was an English poet and he was the first man who sold poem and essay. He was the son of a judge. He earned his life on writing drama. His successful work were "All for Love" and "Secret Love" etc.

No, no, poor suffering heart, no change endeavor;  
 Choose to *sustain*<sup>1</sup> the smart, rather than leave her:  
 My *ravished*<sup>2</sup> eyes behold such charms about her,  
 I can die with her, but not live without her;  
 One tender sigh of hers to see me languish,  
 Will more than pay the price of my past anguish.  
 Beware, O cruel fair, how you smile on me,  
 'T was a kind look of yours that has undone me.

Love has in store for me one happy minute,  
 And she will end my pain who did begin it;  
 Then no day void of bliss or pleasure leaving,  
 Ages shall slide away without perceiving:  
*Cupid*<sup>3</sup> shall guard the door, the more to please us,  
 And keep out Time and Death, when they would seize us:  
 Time and Death shall depart, and say in flying,  
 Love has found out a way to live by dying.

1. 擁護. 2. 心怡神蕩. 3. 愛情之神.



## 戰勝愛情

彌拉頓約翰(生於1631年,死於1700年)

[托拉頓]是[英國]的詩人,他是第一個出賣詩文的人。他是一個審判官的兒子。他的生活是靠在著述戲劇上的。他的成功作是“一切都是爲著愛”和“祕密的愛”等等戲劇。

不,不,那可憐的受苦的心兒,並不企圖更變;

甯可忍受刺痛,不願離開了她。

我的迷醉的眼睛看出她許多的消魂地方,

我甯可和她死不願沒她生;

當她看見他憔悴而發出一聲長嘆,

却能償了我過去的悲傷,而有餘。

留心啊,殘忍的美人,你何以向我微笑,

祇因你溫順的一盼,使我神魂顛倒。

愛神也曾爲我積起一分愉快的光陰,

並且她會來結束着以前給我的悲愁;

從此以後再也逃不過幸福和快樂的日子了,

年月也不知不覺的流過去了:

愛神會守衛着門口,更加使我們快樂,

不使光陰老去,和趕走了死神,當他們想來攔奪我們,

光陰和死神會退走了,連飛帶說道,

愛情是用死的方法來尋生路的。

## NAPLES

PEBOY BYSSHE SHELLEY (1792-1822)

Shelley was an English poet and the son of a noble family. He was kind and beautiful. After he was growing up he loved the democracy and hated the despotism. By and by he brought it to propaganda. For this reason he was expelled from the school. His writing was beautiful and interesting. His famous works were "To a Skylark," "Ode to Westwind" "Keats," etc.

The sun is warm, the sky is clear,

The waves are dancing fast and bright,

Blue isles and snowy mountains wear

The purple noon's *transparent*<sup>1</sup> might:

The breath of the moist earth is light

Around its unexpanded buds:

Like many a voice of one delight—

The winds, the birds, the ocean-floods—

The City's voice itself is soft like solitude's.

I see the Deep's *unrampled*<sup>2</sup> floor

With green and purple seaweeds strown;

I see the waves upon the shore.

Like light dissolved in star-showers thrown:

I sit upon the sands alone;

The lightning of the noontide ocean

Is flashing round me, and a tone

Arises from its measured motion—

How sweet! did any heart now share in my emotion.

1. 澄清. 2. 不被踐踏的.

## 納破爾河濱

雪萊,保賽,畢喜(生於1792年,死於1822年)

[雪萊]是[英國]的詩人,是貴族的子孫。他是美雅而溫順的。當他長大起來的時候愛慕民主。厭惡專制。其後他就實行宣傳。因此他就被學校開除了出來。他的作品雄偉而多風趣。他的著名的作品如:“雲雀歌”“西風詩”“濟慈”等名作。

那太陽是暖和的,那天空是清靜的,  
 那波浪是跳躍的又快又亮,  
 那藍藍的小島和雪白的山頭都披上了  
 那紫色的下午的清徹的光亮:  
 那溼壤的潮氣照耀的很亮。  
 環繞在還沒開放的花朵上:  
 好比許多異樣的聲音發出一樣的快樂之聲——  
 那風的聲音那鳥的聲音那好比海濤的聲音——  
 那都市的聲音也柔輾的好比幽靜的地方。

我見到那水波不興的海面,  
 漫佈着青紫的海草;  
 我見到那打擊在岸上的浪花,  
 好比光采化作了星雨。  
 我獨自坐在沙灘上:  
 那正午時候的潮兒的耀光,  
 照耀在我的四周,那潮聲的音韻  
 發出在一起一伏之中——  
 多麼的甜蜜呀!現在有誰和我有同樣的幽情。