

國家圖書館



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AUCASSIN & NICOLETTE  
AMIS & AMILES  
TWO MEDIAEVAL ROMANCES



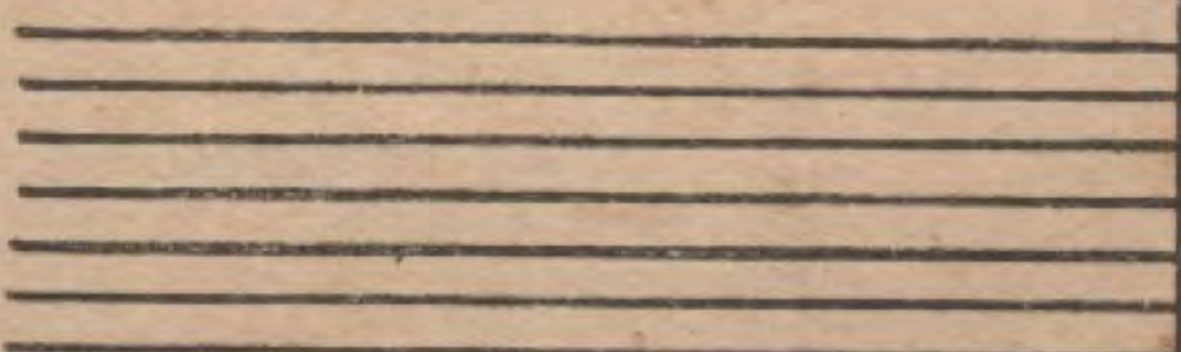
英漢對照西洋文學名著選

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兩個羅曼司

劉麟生 伍蠡甫 合譯

籍  
編





前 言



前 言

(一)

『矢無二心』或者『忠』是封建制下的，所以在今日受了許多嘲笑。

假想或執住一個不變的對象，向着它景慕依戀，這是一種最最虔

誠的『靈物崇拜』，也就是『忠』。

男人和女人，男人和男人，以至女人和女人的相悅，如果也弄到『永不懷貳』的狀態，自然也會使人發笑，說是太『癡』太『傻』了。

一個時代的頭腦例須否定前一時代的。所以，『忠』之動搖，也是現代所應有。

然而，我們却單在這個當兒，請出了以『忠』為核心的兩個羅曼司，豈不是太過不識時務嗎？

(二)

唯物論者說：觀念是基於物質

的；唯心論者說：物質是產自觀念的。於是乎，同在中國，會有人說：中國漆黑的一團是由於吃飯方式之有欠公允；也會有人說：這一大團是來自『人心大變』，和『古道淪亡』。

然而飯都吃不上來的人還會代替一位大腹賈爭辯着，說：如今的人心太壞了，提倡道德是刻不容緩的！而官宦之家的少爺羣中，也會有一位保藏着馬克思主義的文庫。

這又是怎樣一回的事呢！

(三)

人能夠超離切身利益，走入敵人的營陣，這若不是因為他本來就沒有認清自己究竟是什麼，便是因為他已屬隸於『麻木』一型了。

這一型是：只須有飯吃，又何必計較這飯是如何吃下的。本來，知識既然還是屬於少數人，那末在滿足人生一大慾——吃飯——之前，來不及思想給他飯吃的是誰，這『誰』又為什麼要這般地養活他，以及一切的一切，就把飯吞下肚裏——這自是情理之常啊。

慾拚力趕在一般知識貧乏的人的身子後，於是就演成某個形態了

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(四)

在這某個形態下，不會認清的敵人成了『靈物』，而受着一般人的『崇拜』，這一般人的心便『忠』於敵人了。這就是說：以基於理知貧乏的感情，表現在『忠』之內了。

情形既然是如此，那末『忠』之可笑，應該不僅僅限於男女朋友之間了！

抱住這般認識，再來一讀俄卡珊和聶珂萊或阿密士和阿密力士，也許不會大罵：這是些去時背道的

糟粕！

反之，他們也許會奉爲殷鑑，偷偷地照着自己，看一看『盲目的依戀』有否留在自家精神的深處！

一九三三、七、一六、

蠡甫寫於薜荔齋。







AUCASSIN AND NICOLETTE

*Painting by Herman Koch*

# AUCASSIN AND NICOLETTE

俄卡珊和聶珂萊

劉麟生譯





I.

LOVERS YOUNG AND FAIR

一 對 璧 人 的 戀 愛



Listen to a tale of love,  
Which an old grey captive wove.  
Great delight and solace he  
Found in his captivity,  
As he told what toils beset  
Aucassin and Nicolette;  
And the dolour undergone,  
And the deeds of prowess done  
By a lad of noble race,  
For a lady fair of face.  
Though a man be old and blind,  
Sick in body and in mind,  
If he hearken he shall be  
Filled with joy and jollity,  
So delectable and sweet

老卒居囹圄，

高談戀愛史。

除憂兼取樂，

請君細聽此。

男名俄卡珊，

女名聶珂萊。

苦辛與艱阻，

嘗試百千回。

少年貴家子，

佳人婀娜態。

其事亦可悲，

其勇誠足愛。

可以振聾聲，

可以興廢憤。

三復前置辭，

Is the tale I now repeat.

Now, a war broke out between Count Bougars of Valence and Count Garin of Beaucaire; and Count Bougars besieged Beaucaire with a hundred knights and ten thousand mén. Then Count Garin, who was old and feeble, said to his fair young son, Aucassin:

“Now, son, go and defend our land and people.”

“I tell you,” said Aucassin, “I will never draw sword unless I have my sweet love Nicolette to wife.”

“And I tell you,” said his father, “that I would liefer lose life and land than see you wedded to her. What! A Saracen girl, bought by one of my captains! A slave! A heathen! A witch! God! I will burn her in a fire, and you with her.”

“Stay!” said Aucassin. “I will make an agreement. I will fight Count Bougars, if you will let me speak to Nicolette after the battle.

“I agree,” said his father. And he said this



我口不言愁。

現在，瓦朗士地方的伯爵布加，與波開爾地方的伯爵茄蘭開戰了。布加伯爵，帶了一百個武士，一萬個兵丁，來圍攻波開爾地方。茄蘭伯爵，是一個老而怯弱的人，告訴他的青年美貌兒子俄卡珊說：

「我的兒子，現在你要出去禦侮了。我們的土地人民，都非你保護不可。」

俄卡珊回答道：「我告訴你，我一定要得著我所心愛的人聶珂萊做妻子，方纔可以出去打仗。」

他的父親說：「我甯可失去生命土地，不願你娶了聶珂萊。她是什麼東西？是一個回教的姑娘，爲我們一個隊長所擄來。她是一個女奴，信邪教的人。我要拿她燒死！拿你同她在一塊燒死，」

俄卡珊便說：「不要慌，我同你約好，請你讓我在打仗之後，與聶珂萊談一次話。我便肯出去打布加伯爵了。」

他的父親說道「這個我可以答應。」因爲茄蘭伯

because Count Bougars was well nigh master of Beaucaire.

Aucassin went out to battle in great joy. But his father went in great anger to the captain that had bought Nicolette from the Saracens, and said:

“If I lay hands on that heathen girl, I will burn her in a fire, and you also, unless you have a care.”

And the captain who had adopted Nicolette as his daughter was afraid both for himself and for his godchild. And he hid her in the tower that stood in the garden of his house.

In the tower that Nicolette  
Prisoned is, may no man get.  
Pleasant is her room to see,  
Carved and painted wondrously  
But no pleasure can she find  
In the paintings, to her mind.  
Look! For she is standing there  
By the window, with her hair

爵快要打進波開爾了。

俄卡珊歡天喜地去打仗去了。但是他的父親，仍舊是怒氣冲天的，跑到買聶珂萊的隊長的地方，告訴他說：

「倘使我能捉到那個信邪教的姑娘，我便要拿他燒死。你也要當心，否則便城門失火，殃及池魚了！」

這個隊長，本來是拿聶珂萊做他的乾女，聽了這話，嚇得非同小可。便拿她關在他花園裏古堡內。

巍巍古城堡，

聶珂萊所居。

閒人不得窺，

屋小自清娛；

雕鐫真精絕；

寂寞何所圖？

有女當窗立，

髮黃如秋稂。

Yellow like autumnal wheat  
When the sunshine falls on it,  
Blue-grey eyes she has, and brows  
Whiter than the winter snows;  
And her face is like a flower,  
As she gazes from the tower:  
As she gazes far below  
Where the garden roses blow,  
And the thrush and blackbird sing  
In the pleasant time of spring.  
“Woe is me!” she cries, “that I  
In a prison cell must lie;  
Parted by a cruel spite  
From my young and lovely knight.  
By the eyes of God, I swear  
Prisonment I will not bear!  
Here for long I shall not stay:  
Love will quickly find a way.”

In the meantime, Aucassin mounted a great war-horse, and rode out to battle. Still dreaming of Nicolette, he let the reins fall, and his horse carried him among his foes. They took him prisoner, and sent word to Count Bougars to come and see them hang the heir of Beaucaire.

“Ha!” said Aucassin, waking out of his daeam.

嬌眼眉勝雪，

容顏花不殊。

俯視園中地，

薔薇風正舒。

山鳥與鷓鴣，

嬉春鳴喁喁。

長嘯復長嘆，

「薄命女不如！

怨毒離佳侶；

謫居令我痛。

郎君應有法，

我不久樊羶。」

這時候俄卡珊騎了一匹大戰馬出去打仗。他的心中，仍舊是記着聶珂萊。無意間，便溜了韁，被他的馬，拖到敵人營盤中去了。敵人拿他捆起來，報告布加伯爵，請布加伯爵來參觀波卡爾太子就地正法。

俄卡珊昏睡了一番，醒來自言自語道：「哈哈，

“Ha, my God! My Saviour! If they hang me, I shall never see my sweet love Nicolette again!”

Striking out in a great passion, he made a havoc about him, like a boar that turns at bay on the hounds in a forest. Ten knights he struck down, and seven he wounded. Then, spying Count Bougars, that had come to see him hanged, he lashed at his helm, and stunned him, and took him prisoner to Beaucaire.

“Father,” he said, “here is Count Bougars. The war is ended. Now let me see Nicolette.”

“I will not,” said his father. “That is my last word in this matter. So help me, God.”

“Count Bougars,” said Aucassin, “you are my prisoner. I will have a pledge from you; give me your hand.” Count Bougars gave his hand.

“Pledge me,” said Aucassin, “that if I set you free, you will do my father all the hurt and damage and shame you can; for he is a liar.”

“In God's name,” said Count Bougars, “put me to ransom and take all my wealth; but do not mock me!”

上帝呀！救我罷！倘使他們絞死我，我怎麼再看見我的可愛的聶珂萊呢？」

他情急智生，便作困獸之鬥，先打倒旁邊十個武士，七個已經受了重創。他看見布加伯爵來了，也出其不意，在背後給他一個重打，他便擒了布加伯爵，到波卡爾去。

他說：「父親，布加伯爵到了。戰事已告結束，請你讓我見見聶珂萊。」

他的父親說：「這是辦不到的！我對於這事，有最後的發言權。上帝，你幫助我罷！」

俄卡珊說：「布加伯爵，你是我的俘虜，我要與你立約，請你伸出手來。」布加伯爵便伸出他的手。俄卡珊又說道：「請你答應一件事：我父親是一個說謊的人，假是我釋放你，你可以損害他的財產，犧牲他的名譽。」

布加伯爵答道：「請你不要得開心，我的財產，你儘管去取，我祇希望贖身罷了。」

“Are you my prisoner?” said Aucassin.

“Yes,” said Count Bougars.

“Then, so help me, God,” said Aucassin, “I will now send your head from your shoulders unless I have that pledge!”

Thereupon Count Bougars pledged him, and Aucassin set him free. Then Aucassin went to the captain that was godfather to Nicolette. “What have you done with my sweet lady?” he asked.

“You will never again see Nicolette, my fair lord,” said the captain. “What would you gain if you took the Saracen maid to bed? Your soul would go to hell. You would never win to heaven!”

“And what of that?” said Aucassin. “Who is it that win to heaven? Old priests, and cripples that grovel and pray at altars, and tattered beggars that die of cold and hunger. These only go to heaven, and I do not want their company. So I will go to hell. For there go all good scholars and the brave knights that died in wars, and sweet ladies that had many lovers, and harpers, and minstrels, and great kings. Give me but my Nicolette, and gladly I will keep them company.”



俄卡珊說：「你是不是我的俘虜？」

波加伯爵答道：「是的。」

俄卡珊說：「那麼你一定要聽我的話，答應一切；否則你便身首分離了。」

波加伯爵便一一的答應。俄卡珊就釋放了他，然後訪問聶珂萊的義父，就是那個隊長。他問道：「你怎樣待遇我的愛人？」

隊長答道：「我的小爵爺！你不能再看見聶珂萊了！你就是拿了那個回教姑娘到床上，你又有什麼便宜呢？你的靈魂，還是要到地獄裏去。永遠不能進天國！」

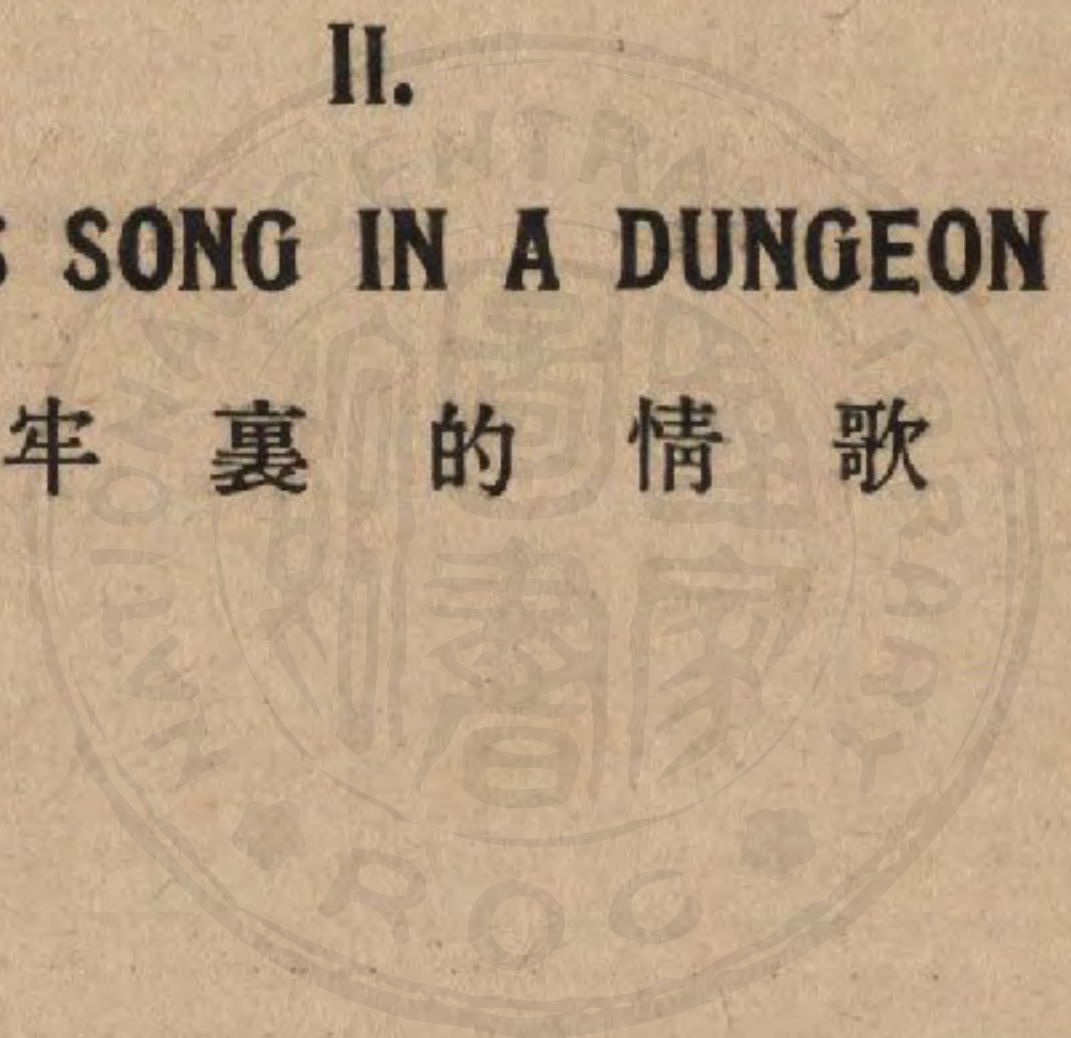
「這是什麼話？」俄卡珊說道：「誰想到天國裏去？不過是那些天天歡喜禱告的教士，死于飢寒的乞丐們，他們到天國裏去！我不要陪他們去！我要到地獄裏去，地獄裏，有文人學者，有忠臣烈士，有美女，琴師，和偉大的帝王。請你將聶珂萊交把我，我情願到地獄裏去，陪那些人們！」



II.

LOVE'S SONG IN A DUNGEON

監牢裏的情歌



Aucassin returned very sorrowfully to the castle, and there his father put him into a dungeon.

Aucassin is cast and bound  
In a dungeon underground;  
Never does the sunlight fall  
Shining on his prison wall;  
Only one faint ray of it  
Glimmers down a narrow slit.  
But does Aucassin forget  
His sweet lady, Nicolette?  
Listen! He is singing there,  
And his song is all of her:  
"Though for love of thee I die  
In this dungeon where I lie,  
Wonder of the world, I will  
Worship thee and praise thee still!  
By the beauty of thy face,  
By the joy of thy embrace,  
By the rapture of thy kiss,  
And thy body's sweetnesses,  
Miracle of loveliness,  
Comfort me in my distress!  
Surely, 'twas but yesterday,  
That the pilgrim came this way—  
Weak and poor and travel-worn—  
Who in Limousin was born.

俄卡珊到底被他的父親，關在古堡內的監牢裏。

可憐俄卡珊，

幽禁在地下！

終年不見日，

一隙光可假。

晝夜不忘意中人；

一歌再歌聲震瓦。

「我爲愛君將至死；

身居囹圄心不渝。

如花之貌猶在眼，

偎倚之樂樂何如？

驚鴻倩影似來慰，

慰我死生憂患餘！

憶昨來一燒香客，

窮愁委頓嗟長途。

With the falling sickness, he  
Stricken was full grievously.  
He had prayed to many a saint  
For the cure of his complaint;  
But no healing did he get  
Till he saw my Nicolette.  
Even as he lay down to die,  
Nicolette came walking by.  
On her shining limbs he gazed,  
As her kirtle she upraised.  
And he rose from off the ground,  
Healed and joyful, whole and sound.  
Miracle of loveliness,  
Comfort me in my distress!"

As Aucassin was singing in his dungeon, Nicolette was devising how to get out of her tower. It was now summer time, in the month of May, when the day is warm, long and clear, and the night still and serene. Nicolette lay on her bed, and the moonlight streamed through the window, and the nighingale sang in the garden below; and she thought of Aucassin, her lover, whom she loved, and of Count Garin, who hated her.

"I will stay here no longer," said Nicolette, "or the count will find me and kill me."

The old woman that was set to watch over her was asleep. Nicolette put on her fine silken

上下八方都禱遍，

悲痛欲絕泣且吁。

眼中忽來聶珂萊，

凌波微步蹇長裾。

一雙雪腕扶客立，

客心愉快病亦除。

驚鴻倩影似來慰，

慰我死生憂患餘？」

當俄卡珊在牢獄中，如此的歌唱，聶珂萊正在那兒，想法逃出了古堡。這時候是夏天五月的光景，氣候很熱，白晝很長，天氣非常晴朗。聶珂萊臥在床上，月光由窗際射進來，窗下的夜鶯，叫個不停。她便想着她的戀人俄卡珊，與恨她的茄蘭伯爵。

她自言自語道：「我不能再在這裏住下去了。伯爵要曉得我在這裏，一定要拿我殺死。」

監牢的婦人，正在那熟睡，聶珂萊便着了她的絲裙，拿她的被單，一一打起結子，做一個繩子使用

kirtle, and took the bedclothes and knotted them together, and made a rope. This she fastened to the bar of her window, and so got down from the tower. Then she lifted up her kirtle with both hands, because the dew was lying deep on the grass, and went away down the garden.

Her locks were yellow and curled; her eyes blue-grey and laughing; her lips were redder than the cherry or rose in summertime; her teeth white and small; so slim was her waist that you could have clipped her in your two hands; and so firm were her breasts that they rose against her bodice as if they were two apples. The daisies that bent above her instep, and broke beneath her light tread, looked black against her feet; so white the maiden was.

She came to the postern gate, and unbarred it, and went out through the streets of Beaucaire, keeping always in the shadows, for the moon was shining. And so she got to the dungeon where her lover, Aucassin, lay. She thrust her head through the chink, and there she heard Aucassin grieving for her whom he loved so much.

"Ah, Aucassin!" she said. "Never will you have joy of me. Your father hates me to death, and I must cross the sea, and go to some strange land."

"If you were to go away," said Aucassin, "you would kill me. The first man that saw you would take you to his bed. And, then, do you think I would wait till I found a knife? No! I would



。先在窗格子上繫好，便抓住這個繩子，慢慢地逃出了高樓，一路上草地露水很重，她便舉起裙子，一步一步的走。

她的鬢髮黃黃的，灰藍的眼睛，笑咪咪的朱唇，比夏天的櫻桃和玫瑰還好看，齒白而小，纖腰真是不堪盈握，乳峯高聳如兩蘋果，鞋面前的雛菊，襯着她的玉趾，格外發黑。她實在是一個太潔白了的的女子！

她走到後門，開了門，經過波開爾的街衢。因為月光如水，她總是揀着黑暗的地方走。不久便到了俄卡珊的監牢旁邊。從一個孔隙中，窺見俄卡珊，正在那裏，爲着他的愛人，長吁短歎咧。

她便說道：「俄卡珊！你不能再歡喜我了！你的父親，恨我到了死地，我不能不到海角天涯去了！」

俄卡珊說：「倘使你要走，你便殺了我！你出去的時候，遇見了一個男人那個男人，便要帶了你去。你想你走了之後，我還等待一把刀來覓死嗎？我便在

dash my head to pieces against a wall or a rock."

"Ah!" she said. "I love you more than you love me."

"Nay, my sweet lady," said he. "Woman cannot love man as much as man loves woman. Woman only loves with her eyes; man loves with his heart."

Aucassin and Nicolette were thus debating, when the soldiers of the count came marching down the street. Their swords were drawn, and they were seeking for Nicolette to slay her.

"God, it were a great pity to kill so fair a maid!" said the warden of the dungeon. "My young lord Aucassin would die of it, and that would be a great loss to Beaucaire. Would that I could warn Nicolette!"

And with that, he struck up a merry tune, but the words he sang to it were not merry.

Lady with the yellow hair,

Lovely, sweet and debonair,

Now take heed.

Death comes on thee unaware.

Turn thee now; oh, turn and flee;

這個牆上，撞一個粉碎了。」

她說：「我實在愛你，比你愛我還要厲害咧！」

「我的愛人。這個話是不對的。」俄卡珊說道：  
「女子的恩愛，比不上男子。女子愛人，用了她的眼睛；男子愛人，用了他的心肝。」

他們兩人正在談辯的時候，路上的兵士走過來，拔了快劍，要找出聶珂萊，去殺掉她。

監牢的人說道：「上帝呀！殺了這個美人，不太作孽嗎？我的小主人俄卡珊，要爲她死了，這不是波開爾的大損失嗎？我趕快叫聶珂萊躲起來。」

監牢的人便唱了一個快樂歌，但是字句中，是很不快樂的。

黃髮美人，

旣爛且都。

汝其慎兮，

死不須臾！

轉身而逃，

Death is coming suddenly.

And the swords

Flash that seek to murder thee.

“May God reward you for your fair words!” said Nicolette.

Wrapping herself in her mantle, she hid in the shadows until the soldiers went by. Then she said farewell to Aucassin, and climbed up the castle-wall where it had been broken in the siege. But steep and deep was the moat, and Nicolette's fair hands and feet were bleeding when she got out. But she did not feel any pain, because of the great fear that was on her lest she should fall into the hands of the count's men.

Within two bow-shots from Beaucaire was a great forest; and here Nicolette slept in a thicket, until the herd-boys came in the morning, and pastured their cattle close to her resting-place. They sat down by a fountain, and spread out a cloak, and put their bread on it. Their shouting aroused Nicolette, and she came to them.

“God bless you, sweet boys!” said she.

“God bless you, lady!” said one that had a readier tongue than the others.

“Do you know Aucassin, the brave young son of Count Garin?” she said.

“Yes, lady,” they said. “We know him very well.”

擇善而居。

刀光一閃，

汝將無餘！

「你說了這些好話，上帝要保祐你！」聶珂萊說罷，便拿了大衣一裹，躲在黑暗中，讓兵士們走過了。她向俄卡珊說一聲告別，便靠近攻破的一段城牆上爬出去。因為城濠很深，爬了過來，她的手足都出血了。但是她害怕過甚，倒不覺得什麼痛苦。

離波開爾不遠便是一個大樹林。聶珂萊便在這森林中，睡了一夜，天明之後，有幾個牧童，牽了牛走過來。大家一齊坐下，吃他們的早飯。聶珂萊被他們噪醒了，便向他們說道：「好孩子，上帝保祐你們！」

他們的當中，有一人口齒伶俐一點，便說道：「小姐，上帝保祐你！」

她說道：「你們認識茄蘭伯爵的兒子俄卡珊嗎？他是一個很勇敢的青年。」

他們都說道：「我們都認識他。」

“Then tell him, in the name of God,” said she, “that there is a beast in this forest that he must come and hunt. If he can take it, he will not sell a limb of it for a hundred marks of gold. Nay, not for any money.”

“I tell him that?” said the boy that had a readier tongue than the others. “Curse me if I do! There’s no beast in this forest—stag, boar, wolf or lion—with a limb worth more than two or three pence. You speak of some enchantment, and you are a fairy woman. We do not want your company, Go away.”

“Sweet boys,” said Nicolette, “you must do as I tell you. For the beast has a medicine that will cure Aucassin of all his pain. Ah! I have five pieces of money in my purse. Take them, and tell him. He must come and hunt within three days, and if he does not, he will never be cured.”

“Faith,” said the boy, after consulting with his fellows, “we shall tell him if he comes, but we will not search after him!”

「那麼便請你們告訴他，說森林中有一個猛獸，非他來打不可。倘使他能打倒這個猛獸，就是一百塊錢，他也不可以出賣獸的一隻腿。」

一個牧童說：「我能彀拿這些話告訴他嗎？難道他是罵我不成！現在森林中，并沒有一個猛獸，並且一隻獸腿，那里有值一百塊錢的道理。你是一個美人，怎麼說起這些怪話起來。請你走開罷。」

聶珂萊說道：「好孩子，你們一定要照我的話去做。因為俄卡珊受了傷，非這個猛獸不能治好。我這裏有五塊錢，你們拿了去，去找俄卡珊。叫他在三天之內，一定要快快到此，否則他的病，便永遠不會好了！」

牧童們商量了一番便答應道：「可以的，倘是他來，我們一定告訴他。但是我們不能去找他。」





III.

**AUGASSIN GOES IN QUEST OF NICOLETTE**

俄 卡 珊 去 找 聶 珂 萊



Nicolette took leave of the herd-boys, and went into the forest down a green way that led to a place where seven paths met. Close at hand was a deep thicket, and there Nicolette built a lodge of green boughs, and covered it with oak-leaves and lily-flowers, and made it sweet and pleasant, both inside and out. And she stayed in this lodge to see what Aucassin would do.

In the meantime, the cry went through all the country that Nicolette was lost. Some said that she had gone away; others that Count Garin had put her to death. If any man had joy in the news, that man was not Aucassin. His father let him out of prison, and summoned all the knights and ladies of the land to a great feast that he made to comfort his young son. But when the revelry was at its height, there was Aucassin leaning despondently from a gallery, sorrowful and utterly downcast. And an old knight saw him, and came to him.

“Aucassin,” he said, “there was a time when I, too, was sick with the sickness that you have. If you will trust me, I will give you some good counsel.”

“Gramercy,” answered Aucassin. “Good coun-

聶珂萊向一羣牧童告別之後，便向深林中行。一路上，蒼翠可愛，過去便是七條叉路。她在附近，找出一叢矮樹，便揀了許多綠色樹枝，拿矮樹砌成一個屋子樣式，外面鋪了槲樹葉子與野荷花，自己住了裏邊，等待俄卡珊有什麼辦法再說。

這時候全境正嚷着聶珂萊逃亡的故事。有人說她已經不知去向了；有人說她被茄蘭伯爵弄死。俄卡珊聽了，心中當然極不快樂。不過這時候茄蘭伯爵，已經放了俄卡珊出來，開了一個慶功宴，貴人貴婦，一齊出席，使得他的兒子快活一番。但是在那酒酣耳熱的時候，俄卡珊憑欄而坐，有無限的悲傷。一個老武士看見他，便走到他的面前說道：

「俄卡珊，你現在所害的病，同我從前所害的病一樣，倘使你肯相信我，我可以給你很好的意見。」

「格拉賀賽，」俄卡珊答道。「好的意見，是當

sel is indeed a precious thing."

"Mount your horse and ride into the forest," said the old knight. "You will see the flowers and the sweet herbs, and hear the birds singing. And, perchance, you may also hear a word that will take away your sickness."

"Gramercy," said Aucassin. "That is what I will do."

He stole out of the hall, and went to the stable, and bridled and saddled his horse, and rode swiftly out into the forest. By the fountain he found the herd-boys. They had spread a cloak out on the grass, and were eating their bread and making merry.

Jolly herd-boys, every one:

Martin, Emery, and John,

Aubrey, Oliver, and Matt

By the fountain-side they sat.

"Here," said John, "comes Aucassin,

Son of our good Count Garin.

Faith, he is a handsome boy!

Let us wish him luck and joy."

"And the girl with yellow hair

Wandering in the forest there,"

Aubrey said. "She gave us more

然要寶貴的。」

老武士說道：「請你騎馬到森林中去，那處有好花可看，好鳥可聽，或者你可以聽見幾句話，可以解你的悶咧。」

俄卡珊說：「格拉賀賽，這是很想做的事。」

俄卡珊說罷，便偷偷地出去，跑到馬房，裝上馬具，騎上馬，一直飛奔到樹林裏邊。到了泉水的附近，便遇着一羣牧童。他們正拿衣服鋪在青草地上，吃著麵包，玩玩笑笑。

牧童羣居何逍遙！

馬丁伊美與約翰，

白賴俄麗與馬特，

六人並坐泉水畔。

約翰眼見俄卡珊，

說「是茄蘭善人之子美可贊。

我輩頌之禱之，祝其離憂患！」

白賴便道「聶珂萊，

Gold than we have seen before.

Say, what shall we go and buy?"

"Cakes!" said greedy Emery.

"Flutes and bagpipes!" Johnny said.

"No," cried Martin; "knives instead!

Knives and swords! Then we can go

Out to war and fight the foe."

"Sweet boys," said Aucassin, as he rode up to them, "sing again the song that you were singing just now, I pray you."

"We will not," said Aubrey, who had a readier tongue than the others.

"Do you not know me, then?" said Aucassin.

"Yes," said Aubrey. "You are our young lord, Aucassin. But we are not your men, but the count's."

"Sweet boys, sing it again, I pray you," said Aucassin.

"God's heart!" cried Aubrey. "Why should I sing for you, if I do not want to? There is no man in this country—save Count Garin—that dare

黃髮女子森林竄；

意外金錢給我儕！

欲市何物君且算？」

伊美餅，約翰笛；

馬丁欲購刀與箭，

大刀利箭可殺敵，

齊去從軍我無怨！

俄卡珊走到他們面前，說道：「好孩子，請你們拿剛纔唱的歌，再唱一遍，把我聽。」

有一個口快的童子說道：「我們不肯再唱了。」

俄卡珊說：「你們認識我是誰嗎？」

「我們認識你，」白賴說道：「你是我們的小爵爺，但是我們是茄蘭伯爵的人，不是你的人。」

俄卡珊說：「好孩子，千萬請你們再唱一遍！」

白賴大聲說：「我不願唱，你怎麼樣？現在除了茄蘭伯爵之外，沒有一個人能彀干涉我們牧牛的事情。什麼地方我都可以到的，倘使有人干涉我，無論他

drive my cattle from his fields and corn-lands, if I put them there. He would lose his eyes for it, no matter how rich he were. So, now, why should I sing for you, if I do not want to?"

"In the name of God," said Aucassin, "take these ten sous, and sing it!"

"Sir, I will take your money," said Aubrey, "but will not sing you anything. Still, if you like, I will tell you something."

"By God," said Aucassin, "something is better than nothing!"

"Sir," said Aubrey, then, "we were eating our bread by this fountain, between prime and tierce, and a maid came by—the loveliest thing in all the world. She lighted up the forest with her beauty; so we thought she was a fairy woman. But she gave us some money; and we promised that if you came by we would tell you to go hunting in the forest. In there is a beast of marvellous value. If you took it you would not sell one of its limbs for many marks of gold, for it has a medicine that will cure your sickness. Now I have told you all."

"And you have told me enough, sweet boy," said Aucassin. "Farewell! God give me good hunting!"



怎樣的富，我總是要打瞎他的眼睛。我不願唱，你又怎樣？」

俄卡珊取出十個小銀幣，說：「這些錢，你拿去唱一遍罷。」

白賴說「小爵爺，我要你的錢，可是我不願唱。我可以告訴你一點事情，你願意嗎？」

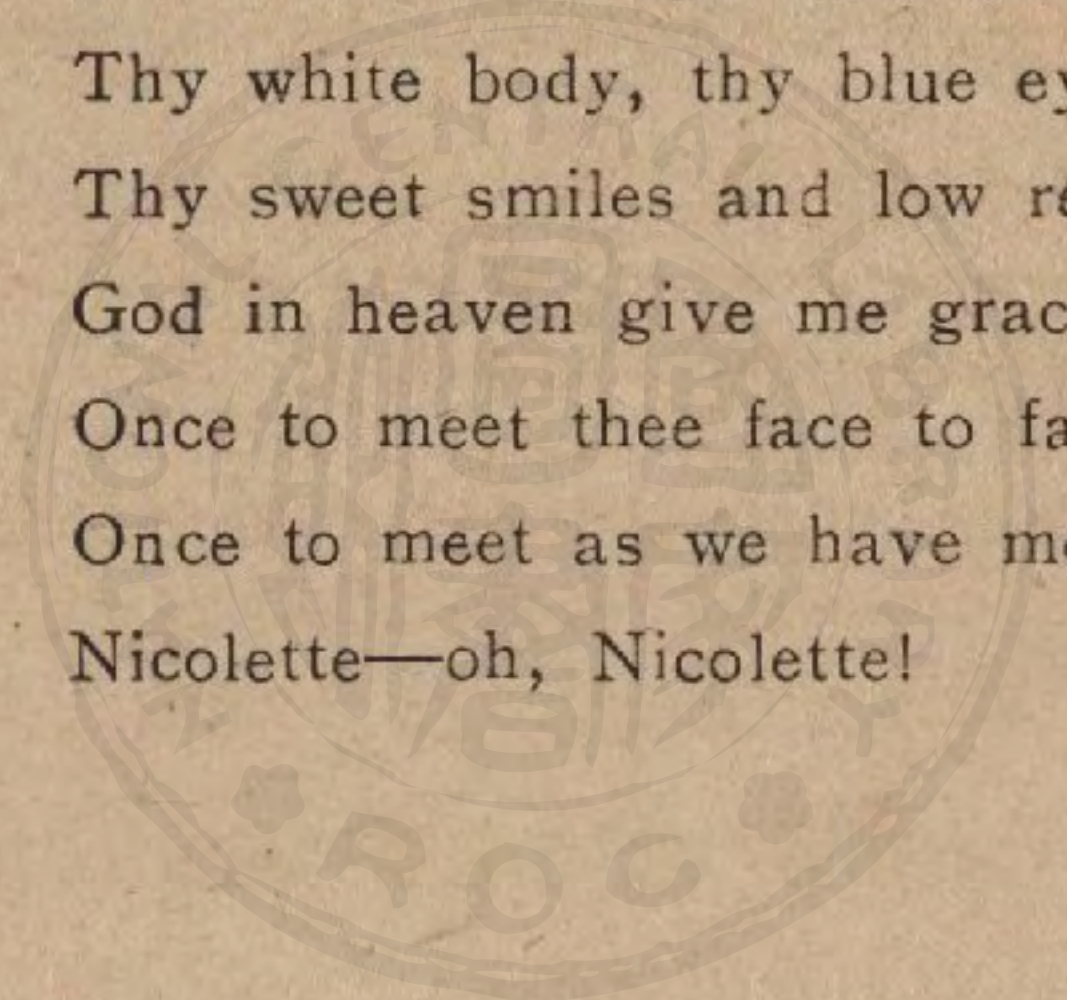
俄卡珊說：「那是好的？」

白賴接著說：「我們正在靠近泉水吃東西的時候，忽然來了一個極美的姑娘。容華煥發，我們真疑是天仙下降咧。她把我們些錢，關照我們，倘使你要來，便告訴你，到深林中去打獵。那邊有一個大獸，價值非常之大。如果你打倒這個獸，千萬不可以割了獸的腿，去賣錢。因為那個獸，可以當藥使用，醫治你的病咧。我們當時便一一答應起來。這就是我要說的話。」

俄卡珊說：「好孩子，你說得不少了。我想我這回打獵，一定有好的運氣。再會罷。」

And, as he spurred his horse into the forest,  
Aucassin sang right joyously:

Track of boar and slot of deer,  
Neither do I follow here.  
Nicolette I hotly chase  
Down the winding, woodland ways—  
Thy white body, thy blue eyes,  
Thy sweet smiles and low replies  
God in heaven give me grace,  
Once to meet thee face to face;  
Once to meet as we have met,  
Nicolette—oh, Nicolette!



俄卡珊馳馬向森林中去的時候，一路上還快樂地  
唱著歌。

豕之踪兮鹿之跡，

與我前無媒。

追佳人兮心煎迫，

路彎彎兮蒿與萊。

嬌軀兮藍睛，

低聲巧笑兮費疑猜。

帝福我兮拾歸歡，

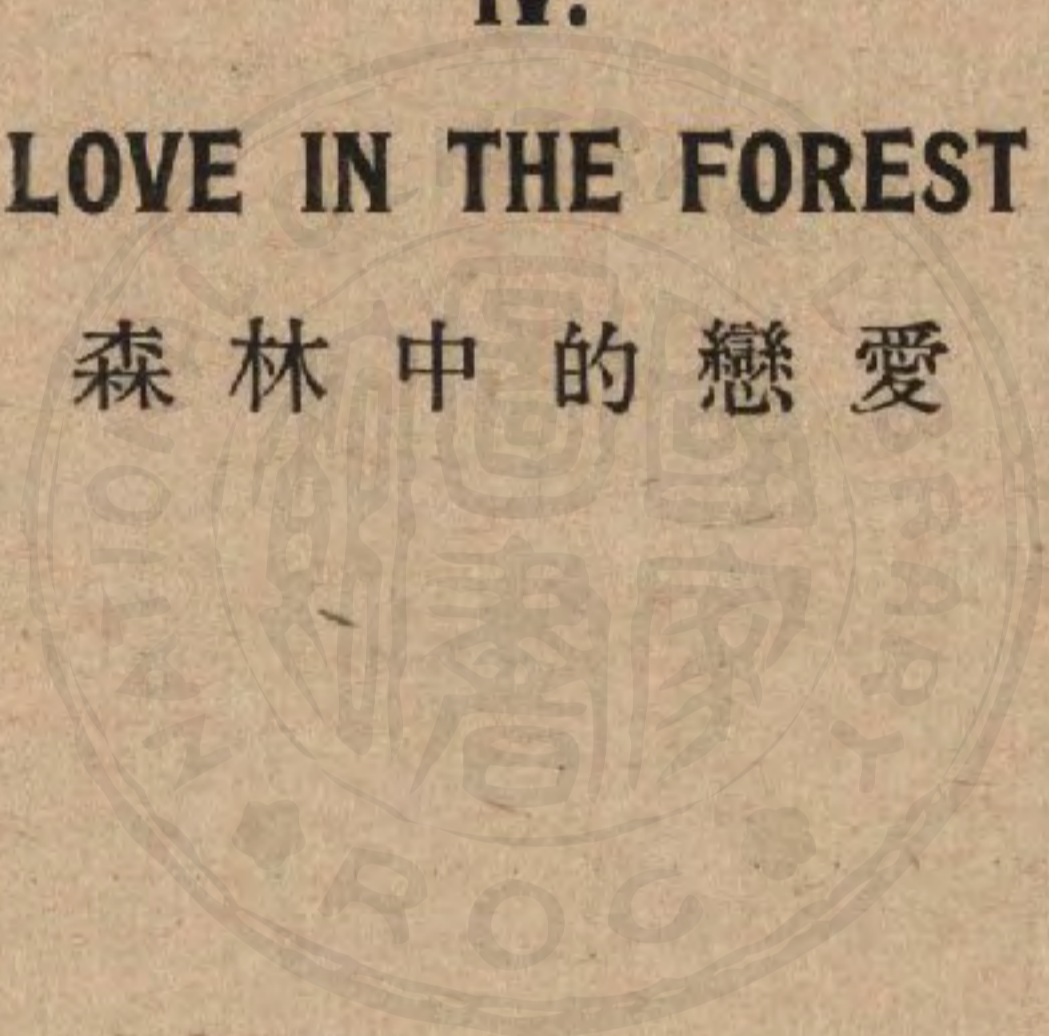
聶珂萊兮聶珂萊！



IV.

LOVE IN THE FOREST

森林中的戀愛



Furiously did his horse bear him on through the thorns and briars that tore his clothes and scratched his body, so that you could have followed the track of his blood on the grass. But neither hurt nor pain did he feel, for he thought only of Nicolette. All day he sought for her in the forest, and when evening drew on, he began to weep because he had not found her. Night fell, but still he rode on; and he came at last to the place where the seven roads met, and there he saw the lodge of green boughs and lily-flowers which Nicolette had made.

“Ah, heaven,” said Aucassin, “here Nicolette has been, and she has made this lodge with her own fair hands! For the sweetness of it, and for love of her, I will sleep here to-night.”

As he sat in the lodge, Aucassin saw the evening star shining through a gap in the boughs, and he sang:

Star of eve! Oh, star of love,  
Gleaming in the sky above!  
Nicolette, the bright of brow,  
Dwells with thee in heaven now.  
God has set her in the skies  
To delight my longing eyes;

俄卡珊的馬穿過荊棘叢中，怒馳而過。因此他的衣服，都破了；皮膚上，也受了傷；草上都染了些血。但是他一路上記望着聶珂萊，並不覺得什麼痛苦。在森林中找了一天，到晚仍舊找不着，他便啼哭起來。一直走到夜間，方纔尋著七條叉路的地方，看見聶珂萊所住的小屋子，真是花枝招展的一般。

俄卡珊喊道：「聶珂萊一定在這裏；這個小屋子，一定是她親手做的。我想到溫柔可愛的她，我今晚不能不在這地方睡下了。」

俄卡珊坐在這個屋子裏邊，由樹枝的罅裏，仰看天上的夜星，便唱了起來。

晚星與愛星，  
燦爛天空中。  
宛轉秋波動，  
念彼佳人瞳。  
恍惚金黃髮，  
耀此黑暗叢。

---

And her clear and yellow hair  
Shines upon the darkness there.  
Oh! my lady, would that I  
Swiftly up to thee could fly.  
Meet thee, greet thee, kiss thee, fold thee  
To my aching heart, and hold thee.  
Here, without thee, nothing worth  
Can I find upon the earth.

When Nicolette heard Aucassin singing, she came into the bower, and threw her arms around his neck and kissed him. Aucassin then set his sweet love upon his horse, and mounted behind her; and with all haste they rode out from the forest and came to the seashore.

There Aucassin saw a ship sailing upon the sea, and he beckoned to it; and the sailors took him and Nicolette on board, and they sailed to the land of Torelore. And the King of Torelore welcomed them courteously; and for two whole years they lived in great delight in his beautiful castle by the sea. But one night the castle was suddenly stormed by the Saracens; and Aucassin was bound hand and foot and thrown into a ship, and Nicolette into another.

The ship that carried Aucassin was wrecked in a great storm, and it drifted over the sea to



思君欲抱君，

恨不飛相從！

心痛君兮君不見！

世間何物恤我躬！

聶珂萊聽見他的唱，跑進這個小屋子，抱著他的頸子，與他接吻。俄卡珊叫她騎在馬的前面，兩個人慌慌忙忙地，由森林中馳到海濱去了。

兩人在海濱，看見了一隻船，招招手，那個船便來了。他們坐了船，到拖羅爾地方去，拖羅爾國王聽見，恭恭敬敬地招待他們。兩人住在海天明媚的城堡中，足足兩年，愉快真是不可想像。後來有一天晚上，這個城堡，被回教人攻破。俄卡珊與聶珂萊，被綁在兩個船中，彼此不相聞問了。

俄卡珊的船，遇了大風，船邊破壞，飄泊到波開爾的海岸。人民上船，找到俄卡珊，真是高興得了不得。因為這時候，老伯爵已經去世。俄卡珊便繼承這個伯爵的位置了。人民擁他進了城堡，同他行禮，他

Beaucaire. The people that ran to break up the wreck found their young lord, and made great joy over his return. For his father was dead, and he was now Count Aucassin. The people led him to the castle, and did homage to him, and he held all his lands in peace. But little delight had Aucassin in his wealth and power and kingdom.

Though he lived in joy and ease,

And his kingdom was at peace,

Aucassin did so regret

His sweet lady, Nicolette,

That he would have liefer died

In the battle by her side.

“Ah, my Nicolette,” he said,

“Are you living, are you dead?

All my kingdom I would give

For the news that still you live.

For the joy of finding you

Would I search the whole world through,

Did I think you living yet,

Nicolette—my Nicolette!”

一一與之握手。但是，俄卡珊對於這個富貴，視之很爲漠然。

養尊處優兮國泰民安；

君王鬱鬱兮，失所歡。

悔不雙雙效死兮疆場間，

吾愛生死莫辨兮，我長嘆！

願與君再見兮，棄此江山！

天涯海角兮，覓君難！

聶珂萊兮，祝爾生還！



V.

**NICOLETTE'S LOVE SONG**

聶萊珂的情歌



In the meantime, the Saracens took Nicolette to their great city of Carthage; and because she was lovely and seemed of noble birth, they led her to their king. And when Nicolette saw the King of Carthage, she knew him again; and he, also, knew her. For she was his daughter who had been carried off in her young days by the Christians. Her father held a great feast in honour of Nicolette, and would have married her to a mighty king of Paynim. But Nicolette had no mind to marry anyone but Aucassin, and she devised how she might get news of her lover. One night she smeared her face with a brown ointment, and dressed herself in minstrel's clothes, and took a viol, and stole out of her father's palace to the seashore. There she found a ship that was bound for Provence, and she sailed in it to Beaucaire. She took her viol, and went playing through the town, and came to the castle. Aucassin was sitting on the castle steps with his proud barons and brave knights around him, gazing sorrowfully at the sweet flowers, and listening to the singing of the birds.

"Shall I sing you a new song, sire?" said Nicolette.

"Yes, fair friend," said Aucassin; "if it be a merry one, for I am very sad."

"If you like it," said Nicolette, "you will find it merry enough."

聶珂萊被回教人擄到卡太基國，因為她生得雍容華貴，他們便帶她去進見國王。幸而她就是國王的女兒，幼年時被耶穌教人擄去，早已不知消息。此番歸來，國王便設了盛宴，大大的慶祝一番。想拿她嫁給一個強國的國王，便是派甯國王。但是聶珂萊除却俄卡珊，怎肯嫁了別人？因此有一天晚上，她在面上，塗了很多油膏，偷偷地出了宮殿，走到海濱，乘一個船，到波開爾。手裏拿著提琴，一路上唱到波開爾城堡前面。這時候俄卡珊正坐在堡門口，兩邊都是些貴人武士，他對着鳥語花香，正是愁悶得很！

聶珂萊走上前來說道：「爵爺，我唱一個歌好罷很？」

俄卡珊答道：「好朋友，我現在正是無聊，你可以唱一個愉快動人的歌。」

聶珂萊說：「恐怕我的歌一定能彀使你快樂咧！」

聶珂萊拿了她的提琴先奏了一曲很動聽的音樂，

She drew the bow across her viol, and made  
sweet music, and then she sung:

Once a lover met a maid  
Wandering in a forest glade,  
Where she had a pretty house  
Framed with flowers and leafy boughs.

Maid and lover merrily  
Sailed away across the sea,  
To a castle by the strand  
Of a strange and pleasant land.

There they lived in great delight  
Till the Saracens by night  
Stormed the keep, and took the maid,  
With the captives of their raid.

Back to Carthage they returned,  
And the maiden sadly mourned.  
But they did not make of her  
Paramour or prisoner.

For the King of Carthage said,  
When he saw the fair young maid:  
"Daughter!" and the maid replied:  
"Father!" And they laughed and cried.



接著便唱她的歌。

馳騁森林中，

情人所歡遇。

所歡屋甚美，

花枝招展處。

\* \* \*

雙雙渡海去，

尋出桃源路。

安居一二年，

一夜回人怒。

\* \* \*

攻破好城池，

擄去此弱女。

回到卡太基，

宛轉嬌啼訴。

\* \* \*

羣衆莫敢犯，

For she had been stolen when  
She was young by Christian men.  
And the captain of Beaucaire  
Bought her as a slave-girl there.

Once her lover loved her well.  
Now, alas! he cannot tell  
Who she is. Does he forget—  
Aucassin—his Nicolette?

Aucassin leaped down the castle steps,  
and took his lady in his arms. Then she went to  
the house of her godfather, the captain of the town,  
and washed all the brownness from her face, and  
clad herself in robes of rich silk. And, early on  
the morrow, Count Aucassin wedded her, and made  
her Lady of Beaucaire; and they had great joy of  
one another. And here my song-story ends. I  
know no more.

此是國王女。

父女互相呼，

笑啼應無數！

\* \* \*

憶昔爲奴婢，

苦爲耶徒誤。

今茲晤戀人，

肯把小名悟？

俄卡珊跳下了階沿，抱了這個女子。兩人一齊到了隊長家裏，這個隊長便是聶珂萊的義父。她將面上的油膏，一齊洗去，穿了很華麗的錦衣。第二天，便正式結了婚，她做了波開爾的爵夫人了！兩人相親相愛，快樂真是無以復加！以後怎樣，我也不知道。這篇彈詞，便告結束了。



# AMIS AND AMILES

Retold by LAFCADIO HEARN

阿密士和阿密力士

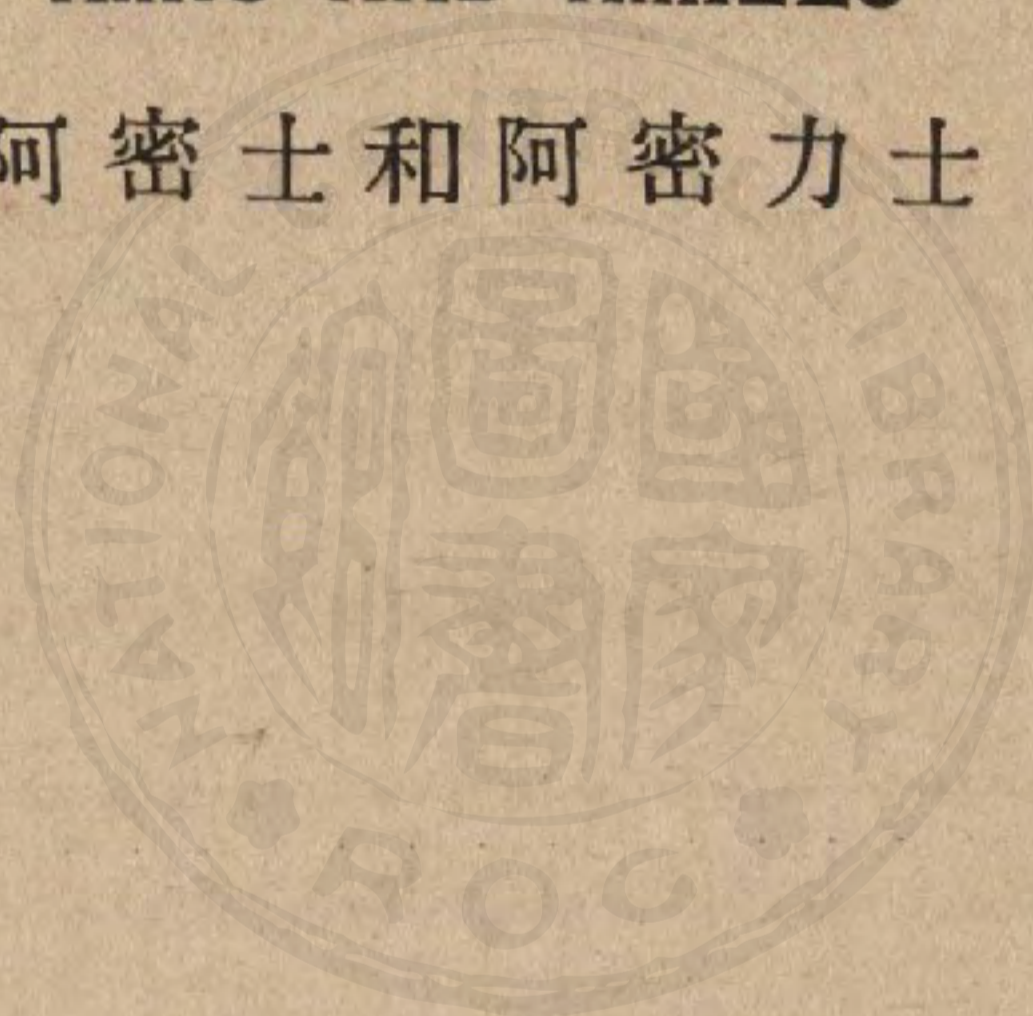
小泉八雲述  
伍蠡甫譯





**AMIS AND AMILES**

阿密士和阿密力士



The whole subject of this romance is the virtue of friendship, though this of course involves a number of other virtues quite as distinguished. Amis and Amiles, that is to say Amicus and Amelius, are two young knights who at the beginning of their career become profoundly attached to each other. Not content with the duties of this natural affection, they imposed upon themselves all the duties which chivalry also attached to the office of friend. The romance tells of how they triumph over every conceivable test to which their friendship was subjected. Often and often the witchcraft of woman worked to separate them, but could not. Both married, yet after marriage their friendship was just as strong as before. Each has to fight many times on account of the other, and suffer all things which it is most hard for a proud and brave man to bear. But everything is suffered cheerfully, and the friends are such true knights that, in all their trials, neither does anything wrong, or commits the slightest fault against truth—until a certain sad day. On that day it is the



這個羅曼司完全是講友愛的美德，雖然它還同時具有一般顯著的其它的幾種品性。阿密士和阿密力士，也就是阿密加士和阿密力阿士，是兩個青年的騎士，他們起首就有很深的交情，非常地親昵。他們覺得僅僅爲了天性的相投，盡了雙方的責任，還不能算是真好的朋友，他們對於騎士制度所期望於朋友的一切，也都要親身去實現。這個羅曼司告訴我們無論那種可以想像的試探都不足以危害這兩個騎士的交情。女性的誘惑雖也屢次試要拆散他們倆，但是終於失敗了。他們都娶親，然而婚後的友誼仍和以前一樣地堅固。每人都得爲了朋友奮鬥好多次，忍受一切連壯旺勇敢之士都覺爲難的苦痛。然而這一切的苦痛都給與相當的快樂，並且他們已是如此忠誠的騎士，所以所有經過的試驗都不致陷他們於任何的不義，或絲毫的不信——直到某某一個悲慘的日子。那天正輪到阿密士

duty of Amis to fight in a trial by battle. But he is sick, and cannot fight; then to save his honour his friend Amelius puts on the armour and helmet of Amis, and so pretending to be Amis, goes to the meeting place, and wins the fight gloriously. But this was an act of untruthfulness: he had gone into battle under a false name, and to do anything false even for a good motive is bad. So heaven punishes him by afflicting him with the horrible disease of leprosy.

The conditions of leprosy in the Middle Ages were of a peculiar kind. The disease seems to have been introduced into Europe from Asia—perhaps by the Crusaders. Michelet suggests that it may have resulted from the European want of cleanliness, brought about by ascetic teachings—for the old Greek and Roman public bath-houses were held in horror by the mediaeval church. But this is not at all certain. What is certain is that in the thirteenth, fourteenth and fifteenth centuries leprosy became very prevalent. The disease was not then at all understood: it was supposed to be extremely contagious, and the man afflicted by it was immediately separated from society, and not allowed to live in any community under such conditions as could bring him into contact with other

的職分，去和人家格鬥，再受一次的試驗。但是他剛巧有病，不能夠去；阿密力阿士要想保持他朋友的情面，便穿戴了阿密士的甲冑和頭盔，扮作阿密士，來到會場，得了榮耀的勝利。然而這是一樁沒有信義的事體；他用假名去參戰，雖說動機是好的，然而因此而作偽，便不能算是完行。所以上天懲罰他，給他一個可怕的癡瘋病。

中古時代的癡瘋病有一種特異的情形。這病像似經過了十字軍的手，從亞洲流入歐洲。米細勒（註一）以爲這病最初導原於歐洲人之不講清潔，更造成於節慾主義者的教訓——因爲中世的教會視希臘和羅馬的公衆浴室爲一種的恐怖。不過這樣的假定未必完全可靠。我們所可置信的是，在紀元十三，十四，十五世紀裏，癡瘋病已經非常流行了。當時的人并未完全了解這個病；他們以爲這病有絕對的傳染性，凡爲癡瘋所累的人立刻要和社會隔離，他所居處的環境不得和其它住民有任何接觸。他的女人或孩子們只有不怕自

inhabitants. His wife or children could accompany him only on the terrible condition of being considered lepers. Every leper wore a kind of monk's dress, with a hood covering the face; and he had to carry a bell and ring it constantly to give notice of his approach. Special leper-houses were built near every town, where such unfortunates might obtain accommodation. They were allowed to beg, but it was considered dangerous to go very near them, so that in most cases alms or food would be thrown to them only, instead of being put into their hands.

Now when the victim of leprosy in this romance is first afflicted by the disease, he happens to be far away from his good friend. And none of his own family is willing to help him; he is regarded with superstitious as well as with physical horror. There is nothing left for him to do but to yield up his knighthood and his welfare and his family, to put on the leper's robe, and to go begging along the roads, carrying a leper's bell. And this he does. For long, long months he goes begging from town to town, till at last, by mere chance, he finds his way to the gate of the great castle where his good friend is living—now a great prince, and married to the daughter of the king. And he asks at the castle gate for charity and for food.

身也變作癡瘋者，才可以允許和他在一起。每個癡瘋者穿着一種和尚的衣裳，用頭巾蓋着面部；他還得拿着一個鈴並且不住地搖它，預告人家他已走近了。在每一城市的附近都建有癡瘋者的居室，給這般不幸的人以相當的便利。他們可以乞討，但是大家都覺得靠近他們是危險的，所以施捨或食物常常只擲到他們的面前，而不放在他們的手中。

且說這個羅曼司裏的癡瘋者最初染有這疾病的時候，恰巧遠離他的好友。他自己家裏的人沒有一個願意幫助他；因為在迷信和肉體上，他都引起家人的恐怖。他別無出路，只得捐棄他的騎士資格以及他的幸福和家庭，披上癡瘋者的袍子，帶着癡瘋者的鈴鐺，沿街去乞討。這些他都照辦了。有好幾個月的工夫，他從一個城市到另一個城市，不住地乞討，直到最後一次，不過是由於機會，他來到一座大堡，堡裏住着他的好朋友——他現在已是一位富貴的公爵，娶了國王的女兒。阿密士在堡的門外請求施捨和食物。

Now the porter at the gate observes that the leper has a very beautiful cup, exactly resembling a drinking cup belonging to his master, and he thinks it his duty to tell these things to the lord of the castle. And the lord of the castle remembers that very long ago he and his friend each had a cup of this kind, given to them by the bishop of Rome. So, hearing the porter's story, he knew that the leper at the gate was the friend who "had delivered him from death, and won for him the daughter of the King of France to be his wife." Here I had better quote from the French version of the story, in which the names of the friends are changed, but without changing the beauty of the tale itself:

"And straightway he fell upon him, and began to weep greatly, and kissed him. And when his wife heard that, she ran out with her hair in disarray, weeping and distressed exceedingly—for she remembered that it was he who had slain the false Andres. And thereupon they placed him in a fair cell, and said to him, 'Abide with us until God's will be accomplished in thee, for all that we have is at thy service.' So he abode with them."

You must understand by the allusion to "God's

守門的人看了這個癡瘋者有一個非常美麗的杯子，正和他主人所有的一樣，他想他自己應該把這些事情告訴城堡的主人。這主人却還記得許久以前羅馬的主教曾經給他和他的朋友每人一個這樣的杯子。所以，他一聽門上所說的一番故事，曉得門外的癡瘋者就是他的朋友，以前『救過他的命，給他贏得法王的女兒做夫人。』在此我不妨引用這篇故事的法文本，在那裏兩個朋友的名字對換了，但是不會影響故事本身的美：

『他立刻撲在他身上，開始大哭，並且吻他。他的女人聽見了，頭髮都來不及梳理就跑了出來，她也哭了，悲傷得非常——因為她還記得殺了那個假的安得烈的就是他，於是他們把他收留在一個精美的小室內，和他說，「你和我們同住，直等上帝的意志在你的身上完成了，因為我們今日所有的一切都要供你使用的。」因此他和他們住在一處了。』

你們必須明白，所謂『上帝意志』的引喻就是說

will," that leprosy was in the Middle Ages really considered to be a punishment from heaven—so that in taking a leper into his castle, the good friend was not only offending against the law of the land, but risking celestial punishment as well, according to the notions of that age. His charity, therefore, was true charity indeed, and his friendship without fear. But it was going to be put to a test more terrible than any ever endured before. To comprehend what followed, you must know that there was one horrible superstition of the Middle Ages—the belief that by bathing in human blood the disease of leprosy might be cured. Murders were often committed under the influence of that superstition. I believe you will remember that the "Golden Legend" of Longfellow is founded upon a mediaeval story in which a young girl voluntarily offers up her life in order that her blood may cure the leprosy of her king. In the present romance there is much more tragedy. One night while sleeping in his friend's castle, the leper was awakened by an angel from God—Raphael—who said to him:

"I am Raphael, the angel of the Lord, and I am come to tell thee how thou mayst be healed.



，在中世紀癲瘋真被認為上天的懲罰——所以這位好朋友把一個癲瘋者收容在自己的堡內，他不僅違犯當地的法律，照那時的觀念，他更預備犧牲自己，同去受上天的懲罰。了所以，他的施捨可以算是真正的施捨，他的友誼是不知所畏的。但是這友誼還須再受一度的試驗，比以前所受的却要更加可怕了。你們如果要了解未來的事實，必須曉得中世紀有一個令人恐怖的迷信——就是大家相信，癲瘋症也可以治療，假使用人血去洗滌。由於這迷信的影響，暗殺的事件不時發生了。我相信你們還記得郎菲羅的黃金傳奇是用中世的一篇故事作根據，講到一個年青的姑娘自願犧牲性命，好把她的血來醫治她的國王的癲瘋症。不過現在這篇羅曼司却有更加沉痛的悲劇。這位癲瘋者有一天夜晚睡在他朋友的堡內，忽地被一位上帝的使者拉斐爾驚醒了，這天使對他說：

『我是拉斐爾，上帝的使者，我是要來告訴你，如何可以治療你自己。你應該吩咐你的朋友阿密力士

Thou shalt bid Amiles thy comrade to slay his two children and wash thee in their blood, and so thy body shall be made whole." And Amis said to him, "Let not this thing be, that my comrade should become a murderer for my sake." But the angel said, "It is convenient that he do this." And thereupon the angel departed.

The phrase, "it is convenient," must be understood as meaning, "is ordered." For the mediaeval lord used such gentle expressions when issuing his commands; and the angel talked like a feudal messenger. But in spite of the command, the sick man does not tell his friend about the angel's visit, until Amelius, who has overheard the voice, forces him to acknowledge whom he had been talking with during the night. And the emotion of the lord may be imagined, though he utters it only in the following gentle words—"I would have given to thee my man servants and my maid servants and all my goods—and thou feignest that an angel hath spoken to thee that I should slay my two children. But I conjure thee by the faith which there is between me and thee, and by our comradeship and by the baptism we received together, that thou tell me whether it was man or angel said that to thee."

殺死他的兩個孩子，把你浴在他們的血中，那末你的身體一定可以重新健全了。』阿密士回答天使說，『我不願意如此，我怎肯爲了我自己的原故使我的朋友做了一個殺害者。』但是天使說，『他要這般做，是並無困難的。』於是天使去了。

所謂『並無困難』應該解爲『這是天命。』因爲中世的領主每當發令的時候總用這些溫靄的語法；而天使却也學着一個封建制下的使臣的口氣了。然而雖已有了天使的吩咐，這病人並沒有把天使之來告訴他的朋友，直到阿密力阿士聽到這聲音，逼他說明白夜間相與談話的究竟是何人。這領主的感情是不難想像的，雖然他只表現在下面溫靄的話裏——『我情願把我的男女僕從以及我的產業一齊都給你——然而你却要來騙我，說是一位天使已經告訴過你，我得殺死我的兩個小孩子。但是我要用你我雙方的信義，交情，以及共同受過的浸禮來向你懇求，求你告訴我，那和你說話的究竟是人還是天使。』

Amis declares that it was really an angel, and Amelius never thinks of doubting his friend's word. It would be a pity to tell you the sequel in my own words; let me quote again from the text, translated by Walter Pater. I think you will find it beautiful and touching:

“Then Amelius began to weep in secret, and thought within himself, ‘If this man was ready to die for me, shall I not for him slay my children? Shall I not keep faith with him who was faithful unto death?’ And Amelius tarried no longer, but departed to the chamber of his wife, and bade her into the secret office. And he took a sword, and went to the bed where the children were lying, and found them asleep. And he lay down over them and began to weep bitterly and said, ‘Has any man yet heard of a father who of his own will slew his own children? Alas, my children! I am no longer your father, but your cruel murderer.’

“And the children awoke at the tears of their father which fell upon them; and they looked up into his face and began to laugh. And as they were of age about three years, he said, ‘Your laughing will be turned into tears, for your innocent

阿密士聲明那來者的確是天使，於是阿密力阿士也不再懷疑他朋友的話了。現在如果用我自己的字面來把這故事的收場講給你們聽，未免是美中不足；還是讓我再引培德（註二）所譯的原文吧。我想們你們會感到它是美麗動人的。

『於是阿密力阿士開始暗暗地哭泣，他自己想，「如果這個人已經預備替我死，我難道不應該爲了他殺死我的兩個孩子嗎？我對於一個忠於我的人，難道可以不守信義嗎？」阿密力阿士不再躊躇，走到他女人的房裏，叫她等在密室裏。他拿了一柄刀，走到兩個孩子正在躺着的牀邊，一看他們都睡了。他伏在他們的身上，痛哭着說，「有誰曾經聽見過一個父親情願自己殺了自己的孩子：哎，我的孩子們！我不再是你們的父親，我是你們的慘酷的刺客。」

『父親的眼淚掉在孩子們的臉上，孩子們驚醒，他們抬頭望着他的臉，他們開始笑了。因爲他們都約模只有三歲，所以他說『你們的笑容就要變成眼淚，

blood must now be shed'; and therewith he cut off their heads. Then he laid them as though they were sleeping; and with the blood which he had taken he washed his comrade, and said, 'Lord Jesus Christ! who hast commanded men to keep faith on earth, and didst heal the leper by Thy word! cleanse now my comrade, for whose love I have shed the blood of my children.' " And of course the leper is immediately and completely cured. But the mother did not know anything about the killing of the children; we have to hear something about her share in the tragedy. Let me again quote, this time giving the real and very beautiful conclusion—

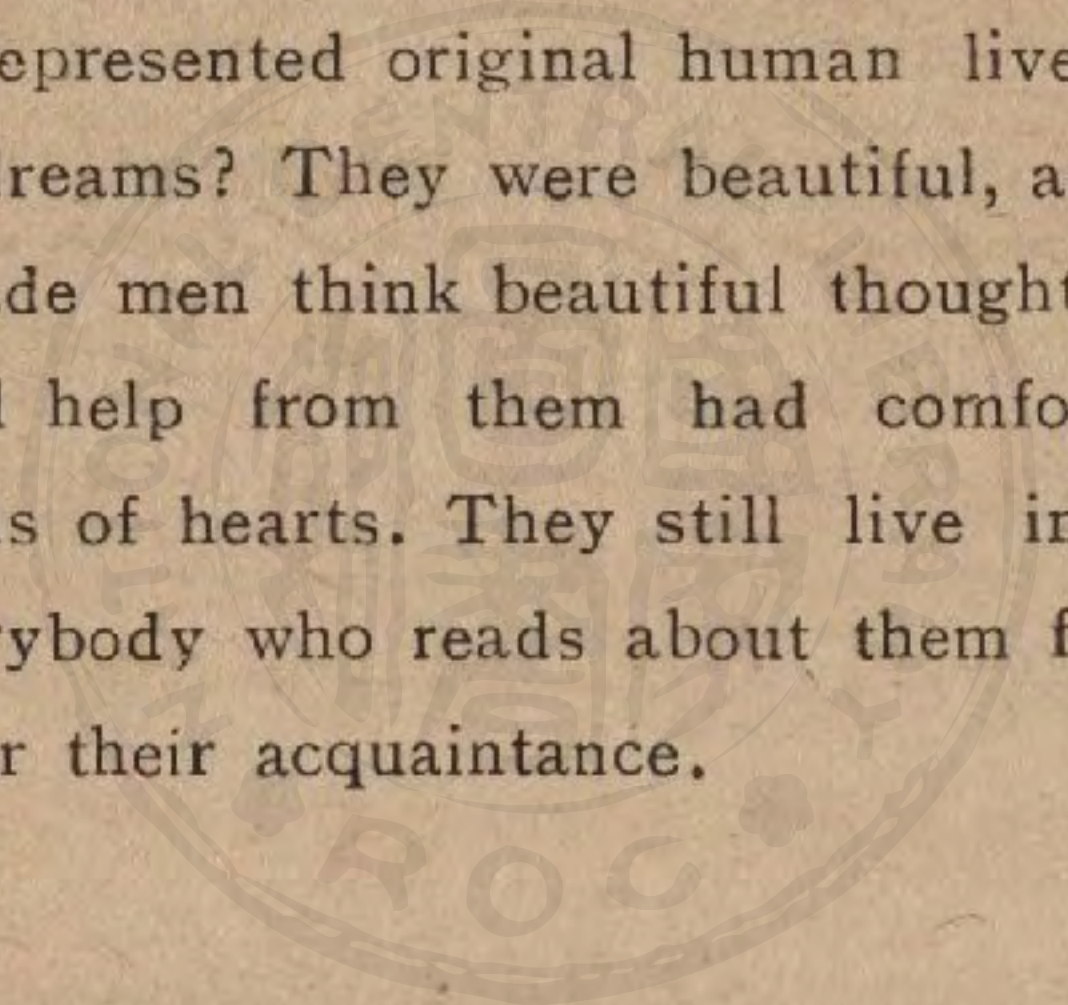
"Now neither the father nor the mother had yet entered where the children were, but the father sighed heavily because of their death, and the mother asked for them, that they might rejoice together; but Amelius said, 'Dame! let the children sleep.' And it was already the hour of Tierce. And going in alone to the children to weep over them, he found them at play in the bed; only in the place of the sword-cuts about their throats was, as it were, a thread of crimson. And he took them in his arms and carried them to his wife and said, 'Rejoice

因爲你們無罪的血現在必須流出了；」跟着他就割下他們的頭。於是他放他們在牀上作爲睡着的樣子；一面他拿這血去洗他的友伴，並且說「主耶穌啊！你向來吩咐人們在世上須有信心，並且曾用你的一句話就醫好痲瘋者！現在我也祈求你滌淨我的友伴，我爲了他對我的愛，已經滴出我孩子們的血了。」』當然地，痲瘋者立即完全地好了。但是母親絲毫不曉得殺死孩子們的事情；我們也該知道她在這齣悲劇裏所擔任的部份。讓我再引一段原文，這一次可以給與你們一個真正而又美麗的結束——

『父親母親都還沒有走進孩子們躺着的地方，但是父親爲了他們之死，傷感得萬分，母親却又要孩子們出來好和大家一處地作樂；但是阿密力阿士說，「夫人！讓孩子們睡覺罷。」那時候應該要做午前九點鐘的禱告。他獨自去向孩子們慟哭，忽地他看見他們正在牀上玩耍着；不過他們咽喉的刀創已經不見了，只剩下宛如一線的深紅色。他用手抱了他們，捧到他

greatly! For thy children whom I had slain by the commandment of the angel, are alive, and by their blood is Amis healed.' ”

I think you will all see how fine a story this is and feel the emotional force of the grand moral idea behind it. What matter whether those shadowy figures represented original human lives or only human dreams? They were beautiful, and belief in them made men think beautiful thoughts, and the imagined help from them had comforted many thousands of hearts. They still live in romance; and everybody who reads about them feels a little better for their acquaintance.





女人的面前，說，「大家該作樂！因為我奉了天使的命令殺了你的孩子們，然而他們現在還活着，並且用了他們的血，阿密士的瘋病也治好。」』

我想你們都會明白這是如何美麗的一篇故事，並且感到故事背後所含的崇高的道德觀念是有如何的感情的動力。至於那些漠然的人物究竟代表着人類的實生活或人類的夢想，這又有什麼關係呢？那些人物是美的，相信了他們會使大家有過美的思想，並且在想像中髣髴得着他們所給的幫助，這幫助也曾安慰過好幾千顆心。他們如今還生存在羅曼司裏；凡是讀過關於他們的故事的人，都覺得認識了他們常是稍稍舒暢的事情。

(註一) 法國的歷史家(一七九八——一八七四)。

(註二) 英國的文學批評家(一八三九——一八九四)，以快樂主義 (Hedonism) 爲歸依，著文藝復興論 (The Renaissance)，內有兩篇法蘭西的故事 (Two Early French Stories) 一章，就是說到俄卡珊和聶珂萊，阿密士和阿密力士的。



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兩個羅曼司

# 英漢對照 西洋文學名著譯叢

伍甫蠡主編

本叢書精選西洋文學傑作，由海內名譯家分別担任，每種除英漢對照外，並將作家思想，時代背景，全書涵義等，撰為長序，作極為深刻之剖解。讀者手此一編，既可增加閱讀英文之能力，又可養成文學之嗜好。茲先出第一批。

- 1 新哀綠綺思 伍蠡甫譯  
Rousseau: *The New Heloise*
- 2 悲慘世界 伍光建譯  
Hugo: *The Miserables*
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# 西洋文學名著選 五版

◁▷ 孫寒冰 伍蠡甫 合編 ▷◁

本書所選，有歐美的論文，小說，詩歌，童話，書札等名遺三十餘篇；如：雪萊論愛情，基茨黃鶯歌，新俄小說，盧梭新哀綠綺思，郭哥兒外套，哈代兒子否決權，哥德格言，辛克萊詩人，華盛頓別妻詩，小泉八雲文學的情緒，霍桑抱奢望者，莫伯桑嫁粧，海涅石像，蘭伯求婚書，我默魯拜集選，莎士比亞歌曲，王爾德黃鶯與玫瑰，柴霍甫打賭等篇，莫不內容精湛，文字優美。每篇均首例中文小序，略述作著的生平，思想，作風，和重要著作；末附註解，凡難字，奧句，習語，廢辭，發音等，詳釋以外，間附例證。訂正五版，內容增加三分之一以上。採本書為英文教本者，今已有三十餘校之多。

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# 福地 The Good Earth

伍蠡甫譯 by .P. S. Buck

## 閩動世界的名著

本書乃用十分成熟的技術，寫出從動搖而崩潰的中國農村的一切。舉凡農民所受的天災人禍的痛苦，及其顛沛流離的運命，無不繪聲繪色，莫怪能獲得普利賽文學獎金，感化美國朝野借麥債給中國。西線無戰事與黑奴籲天錄僅描寫西方情形，已轟動中國讀者；今本書即以中國農村爲對象，是其動人之深，不難想見。伍君譯述之後，又加以長至萬言的物觀批評，以明作者立場與觀點之確正與否，實兼文學名著及文學批評而有之。愛好文學的青年，莫輕輕地放過這本時代的代表作品。

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著者以福地一書，震動中外文壇，近更以本書爲福地續篇，完成一偉大工作。著者以軍閥，地主，奸商的結合，爲中國社會中種種罪惡之主相；以王龍的三子分別象徵此三種人物，表現統治層的意識形態。至其技術之精，想像之妙，造語之巧，可與福地並美。譯者伍蠡甫先生以犀利新穎之筆，十分流暢而忠實地譯述以後，仍照前譯福地，給本書以深刻的批評，尤能引起讀者長思。

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