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錢歌川主編

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錢歌川編著

英文常識 英美采風錄

定價一元五角

學英語者每有因不明英美習俗而對某辭某義不得索解者。作者因此特撰「英美采風錄」一冊，簡要介紹英美生活習慣、社交禮尚、風土人情等。讀此不但對英美社會得一全般之印象，并有助於對英美語言之理解，誠一舉兩得之讀物。

英文作文正誤詳解

定價六元

本書主要在說明英文作文最感困難的動詞變化，前置詞用法，及副詞位置等。其討論範圍即限於這三個品詞 (Parts of Speech) 之內。每項說明之後，皆附以多量實際學習上常犯的錯誤的例句，一一加以改正對照，使讀者從這些例句中，習得英文之正確途徑。此種用具體例句，作學習英語之方法，實為本書之特色。

實用看護學

西川義方著 王瑛譯

(一) 看護學總論

定價四元

(二) 看護法各論

定價二元二角

(三) 基礎看護學

定價二元二角

本書譯自日籍醫學博士西川義方所著之「看護之實際」。內容豐富，適合實用。全書共二十餘萬字，分訂三冊。第一冊為「看護學總論」，記述一般看護法、治療輔助、救急療法、運搬法、消毒法、藥治學大意、調劑學、繃帶學、食餌療法。第二冊為「看護法各論」，分論內科、精神科、小兒科、產婦科、耳鼻喉科、眼科、泌尿科、皮膚科、外科、齒科等疾患之常識與看護。第三冊為「基礎看護學」，詳述衛生學、細菌學、生理學、人體解剖學等。最後又附錄「看護日誌用語摘要」，以資讀者之參考。本書文字力求簡明，插圖務期清晰，堪稱國內最合於實用之看護學參考書。即採作看護學教本，亦至適當也。

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ON BROADCAST ENGLISH

During the last few months since I got a *radio-set¹ I have been a fairly close observer of the salient² features of broadcast American English, given as much time as possible to listening⁴ to English *news casts⁵ from Tokyo, Hawaii, San Francisco, Los Angeles and New York. Broadcast news reports in English differ from those in newspapers in that they appeal directly to the ear instead of to the eye. Because announcers⁶ cannot make use of such visible devices as “*scare-heads⁷” and the front page to give various degrees of prominence to news stories, they must announce the more important items by saying, for example:

“Headlines⁸ for this evening include: “*Peace treaty to be signed tomorrow⁹—*Bird flies over south pole¹⁰—Marshall declines presidential nomination¹¹—*Record flight of B29¹².”

On the printed page punctuation-marks¹³ are indispensable in making the meaning of the sentence clear to the reader. In broadcast English this can only be done by means of appropriate *pauses and tones¹⁴, since punctuation-marks are not, as a rule, “spoken” in reading. An important and interesting exception is to be found in the case of quotation-marks¹⁵. The opening or beginning of the quotation is most commonly indicated by the word *quote*, and sometimes by the expression, “(and) I (or we) quote,” uttered in a slightly lower tone than the news matter itself. The end of the quoted passage is shown by the new word *unquote*¹⁶, and sometimes by saying, “End the quotation” or “Close quotes.”

When, however, news is broadcast at “*dictation speed¹⁷,” (often shortened to “dictate speed”), i. e. so slowly that one may

1. 無線電收音機. 2. 顯著的. 3. 廣播的. 4. 聽取 (現在不大說 listen in 了.) 5. = news broadcasts. Cf. telecast = television broadcast. 6. 廣播員. 7. 報上動人的標題. 8. 重要的新聞. 9. 和約明日簽字. 10. 白德少將飛越南極上空. 11. 馬歇爾辭大總統候選題名. 12. B 29 破記錄的飛行. 13. 標點符號. 14. 停頓與聲調. 15. 引用符號. 16. 引用終結 (此係新字, 雖 OED 新字附錄中亦未收入). 17. 聽寫的速度.

take it down for "copy", all punctuation-marks are noted aloud by the announcer. Unfamiliar proper names are spelt out, and every comma, semi-colon, colon and period (full stop) is given as such. Incidentally, what *strikes me as strange¹ is a recent tendency in America to call the hyphen a dash, or *vice versa².

Here are some specimens of greetings and other formulas used by radio announcers:

"This is the voice of America speaking from San Francisco."

"This is Jack Bryan speaking from Los Angeles."

"*You are listening to Nagoya, an affiliate (or member) of the Armed Forces Radio Network³."

"It is now 3 p.m. *Eastern Standard Time (E.S.T.)⁴"

"Listen at fourteen hundred (14:00⁵, i.e. 2 p.m.) tomorrow for a *play-by-play description of the football game⁶ between *Stanford and *U.C.⁷"

"*The world in Review⁸ has been a presentation⁹ of the Armed Forces Radio Service."

"A play-by-play description will be aired¹⁰ at 07:30 tomorrow."

"Here is the latest round-up¹¹ (or summary) of world news."

"Good night, and thanks for listening!"

"We wish you all a very pleasant good night."

"*So-long, and sleep tight¹²!"

1. 使我覺得奇怪的. 2. 反之亦然. 3. 這裏是美軍廣播網名古屋分局. 4. 東部標準時. 5. 下午二時(現美軍中都是這種寫法). 6. 足球比賽的實況廣播. 7. 斯丹福大學對加州大學. 8. 世界展望. 9. 貢獻. 10. 廣播. 11. 歸納報告. 12. 再會, 願你睡得好.

QUIZ

1. Have human beings ever been crossed with animals?
2. Can a naturalized citizen be deported in the U.S.?
3. How did "sandwich" originate?
4. What is the population of the world?
5. Who discovered that the earth is a sphere?

(Please turn to answers on page 23)

ON BEING WELL-READ

By ST JOHN ERVINE**

談 博 覽 多 識

錢 歌 川 譯 註

The lady remarked that the gentleman was well-read. I looked at him in awe and wonder, for I have often heard and read of well-read men and I was anxious to see one. Presently he sat down beside me, and I waited for wisdom to pour from his lips. It did not pour. I heard instead a variety of commonplace and trite statements, and a number of which were even stupid. *For all¹ the effect that his reading had had upon him he might as well have been illiterate. I do him, perhaps, an injustice. He may have been in the mood to be trivial and trite, for, indeed, we cannot always be pouring out wise words or causing our associates to gasp with astonishment at our

和我談話的婦人說，那位先生是博覽多識的。我帶着敬長和驚異來看那人，因為我常聽人說及和在書上讀到博覽多識之士，而極想看到那樣的一個人呢。隨即他便坐下到我旁邊來了，於是我便等待着智慧從他嘴脣中傾洩出來。那並沒有傾洩，我所聽到的却是種種平凡陳腐的話，有一部分竟是很愚劣的。不顧他博覽羣書給了他怎樣的影響，他可能和一個白丁沒有什麼不同。也許我對他的批評有失公正。他現在的心情正是想要說點平凡陳腐的話也未可知，因為實際上我們也不能夠老是以懸河之口，傾洩智慧之言，或是使得一座對於我們的

**St John Ervine 是生於愛爾蘭的英國劇評家及劇作家。常投稿于 Observer 雜誌，而頗負盛名。他的特點為 egotistic 而又 aggressive。這點頗與其愛爾蘭出身的前輩蕭伯納相粲露，他對蕭翁之傾倒自不待言，本文原發表于 Week-end Review.

1. 不拘，不顧。

*erudition¹ and profundity. Perhaps, on entering the room, he saw the sort of people we were, and resolved not *to cast pearls before us².

*Mr Yeats³ once advised me to seek only the society of my betters. But what, I replied, if my betters do not wish to have mine? The poet became silent. As I listened to the dull sentences which issued from the mouth of the well-read man I recollected what Mr Yeats had advised me to do. Perhaps, I told myself, this is one of my betters, and he *is greatly put out at⁴ finding himself among his inferiors. Thus, I continued, one may see how a man by keeping bad company can lower himself. He ought to have raised me to his level, so that I should talk well, but I have reduced him to mine, and he can scarcely talk at all. Put a bad apple on a plate with six good ones—I went on to myself in a moralising mood—and the good ones will not make the bad one good: it will make them bad.

博學和高深，爲之驚歎不置的。也許是他一走進屋子來，看見了我們原是這樣的一種人，所以便決心不以明珠投暗也未可知呢。

葉芝先生有次曾指教我要專找勝過我的人去交際。我回答說，如果那些勝過我的人，不要和我交際將如之何？那位詩人却没有話說了。當我恭聽着那位博覽君子口中所發出的愚笨的語句時，我便想到葉芝先生給我的教言了。我私自在想，也許這就是一位勝過我的人，他發現他來到了一羣遠不如他的人們之間，而極感困惑吧。因此，我繼續想道，我們可以明白一個人交接壞的朋友是會多麼墮落的呀。他應該把我提高到他那水準上去才對，那末，便可以使我也能和他高談闊論，但是現在我却把他拖下到我這水準，而使他幾乎連話都說不出來了。比方拿一個腐爛的蘋果和六個好的放在一盆——我在一種有道德意義的心境之中繼續這樣默想下去——那好的並不能使壞的變好，反之，那壞的却要把好的都帶壞了。

1. erudition [ˌeruˈdɪʃən], 博學. 2. cast pearls 出自成語 to cast pearls before swine, 意即 to give what the recipient cannot appreciate 以珠投豕，即以貴重之物給不知價值的人之意. 3. Mr yeats 愛爾蘭文藝復興的大詩人. 4. 極困惑感.

In some sorrow, then, for the well-read man as much as for myself, I went home, saying, "Well, well!" and "What's the use!" and similar things which are intended to denote a *wordly-wise¹ despair; but scarcely had I entered my house than I suddenly thought to myself, "But what is a well-read man?" and wondered whether, after all, my acquaintance was the reader I had been led to suppose him to be. Well-read, like widely-read, may only mean that a man may have read many books, but why should we assume because a man has been industrious in perusal that he is, therefore, cultured and wise? There are persons, I am told, who read a novel a day. Three hundred and sixty-five novels *per annum²! Are they well-read? Are they even widely-read? Once, when I was a wageslave, I read a dozen books a week, and was as widely-read as any person can expect to be. But can I recall a word that I read in any of those books? I cannot. Nor do I desire to recall one. That, indeed, is the extraordinary and appalling³ fact

於是，我不勝自憐，同時又爲那位博覽君子感覺悲傷地踏上了歸途，口中喃喃地說着。「哎呀，哎呀！」和「現在還有什麼辦法呢！」一個深知世故的人在失望之餘所能說出的那一類的話。但是等我一踏進自己的家門，我心中便突然發生了一個疑問，「但是所謂博覽多識之士，到底是一個什麼樣的人呀？」我極想知道我這位新結識的朋友，到底是不是如我將他視爲那樣的一位讀破萬卷的人。所謂博覽多識，也就像多讀一樣，也許只是說一個人可能讀過很多的書，但是是一個人曾經艱勉攻讀，我們怎樣可以就因此而斷定他是很有教養而賢明過人呢？我聽說世上有些人一天讀一本小說，一年讀三百六十五本小說！他們是不是可以算得博覽多識呢？或是可稱爲多讀呢？當我在做工資奴隸的時候，有一次，我在一個禮拜之中，讀了十二本書，其多讀的程度，任何人恐也無有過之。但是在我當時所讀的那些書，我現在能想起一個字來嗎？一個字也想不起來。我也不指望可以想起一個字。那誠

1. 深知世故的。 2. per annum = by year. 3. 可怕的，令人失望的。

about *omnivorous readers¹, which is what we mean ninety-nine times out of a hundred when we say that people are well or widely-read, that they remember almost nothing of what they have seen in their books. A man told me that he was capable of rereading a book without recollecting that he had ever read it, until perhaps a sentence towards the end of the last chapter stirred some remembrance in his mind. Yet he was always reading. The queer thing is that the majority of people are ready to believe the best of well-and-widely read persons. Announce to any company that Mr So-and-so is "always reading" or "never without a book in his hand" and instantly the entire assembly will conclude that he is a profound person and very wise in the ways of the world. "Ah, young man," the country fellow said to *Jude Fawley², as they stood gazing towards the bright spot in the nor' east that might have been Christminster³, "you'd have *to get your head screwed on t'other

然是關於濫讀的人一種異常而可驚訝的事實，但當我們說某人是博覽或多讀的時候，我們實際的意思不過是說這種濫讀的人百個人中有九十九個對於他們所看的書一點也不會記得的。有一個人告訴過我，說他能夠讀一本書，一點也不記得是他從前讀過一次的，直到快讀完了，才也許有一句要鉤起他心頭的一點記憶來。然而他却老是在讀着書。奇怪的就是世間大多數的人，都毫不躊躇地相信博覽多讀的人是最好的。你對任何會衆介紹某君是「好讀不倦」或「手不釋卷」，馬上便要使得大家對他另眼相看，斷定他是學問高深，處事賢明的人。『呀，青年啲，』那鄉下人對裘德發雷說，當他們站在那裏向那東北方多半是克利斯特敏士說的光明的一點望着的時候，『你若是想要能夠讀他們在那裏所讀

1. 濫讀的人。 2. Jude Fawley 爲英國文學家 Thomas Hardy 所作 *Jude the Obscure* 小說中之主人公。 3. Christminster 爲上述 Hardy 所作小說中假設的地名，實即指 Oxford。

way¹ before you could read what they read there." When Jude, in his boyish innocence, enquired why, he was assured that "they" are too learned to look at anything folks like we can understand. On'y *foreign tongues used before the Flood², when no two families spoke alike. They read that sort of thing as fast as a night hawk will whir 'Tis all learning there—nothing but learning, except religion. And that's learning, too, for I never could understand it."

I must have read several thousands of books in my life, yet of all that I have read, and it has been most various, I discover that little sticks in my mind. What was the use, I exclaim, of spending precious time in reading so many books when the matter of some of them was beyond me or disremembered³

的書的話，你非把你的頭腦，從新改變過一下不可。』當裘德天真爛漫地問他那理由的時候，那回答是說『那裏的人們太有學問了而不屑於來望一望我們所能理解的任何俗物。他們所讀的全是那些諾亞洪水以前家家各有一種語言的外國話。他們讀那種東西，一目十行，迅速得就像一隻夜裏飛着的老鷹一樣。那裏他們所弄的全是學問——除了宗教之外，就只有學問一種東西。而宗教也就是學問，因為我從來就不懂得的。』

我生平也就讀過好幾千卷書了，可是我所讀過的那一切，各種各樣的都有，我發現很少有點心得的。我不禁要叫出來，費去許多寶貴的時間來讀這麼多的書，既不能理解書的內容，又幾乎是讀過便忘記了，這到底有什

1. to get one's head screwed on the other way 把頭腦改變過來。 2. foreign tongues used before the Flood 舊約聖經上說現世界上之有各種語言發生是在 Noah 洪水時期以後，因當時其子孫想建一 Babel 塔以通天界，上帝為要挫折他們這種野心，便使得建塔的工人，一朝各說一種語言，互不相通，以致大起混亂，而建塔的工事遂告停頓。照此看來並不是在洪水時代以前有各種不同的語言，這不過是作者用以表示那鄉下人的無學，而暴露其觀念之錯誤而已。又後面的 no two families spoke alike 也未免太誇張了。 3. disremembered 在 N.E.D. 上注明是 dialect, 意為 fail to remember 或 forget. 在 Sean O'Casey (愛爾斯戲劇家) 寫的 Plough and Stars 第二幕中那酒店的 barman 也說過 I disremember 一句話，可見愛爾蘭人是常用的。

almost as soon as it was read? Would I not have done better to have read a few books many times, so that they became intimate friends?

We will do well to be honest about our reading. Why not honourably admit that we read for fun, and cease to claim a virtue in ourselves for following a hobby, even if we follow it with great earnestness, which we deny to a man who follows as earnestly a hobby of another sort. Am I entitled to think highly of myself because I have read several thousands of books, whereas my neighbour has read only a hundred or two, if he has read so many? What shall it profit a man to be able to say, “*Ay, there’s the rub¹”, as Hamlet remarks”? Is he, therefore, a better man, a more cultured man, than one who has to be told who Hamlet is? There was a book lately published which was so full of quotations, proying the wide reading of its author, that there was scarcely any room for the book.

麼用呢？若是只讀少數的幾本，多讀幾遍，使之精通熟悉，豈不更好嗎？

關於我們讀書的問題我們最好是誠實一點。我們為什麼不率直地承認我們是為娛樂而讀的？為什麼一定要把我們的那種癖好，即今是很認真地來讀書的癖好，稱為是一種德行，而對於別人同樣認真地來從事另外一種癖好的時候，就不認為是他的德行呢？因為我讀過好千卷書，而我的鄰人不過只讀了一兩百卷，我就有權利可以自命不凡嗎？一個人能夠說，「如哈孟雷特所說的，「是呀，困難就在這裏。」」這對於他又有什麼好處呢？所以，他果真比一個連哈孟雷特的名字都不曉得的人，要更優越，要更有教養嗎？在最近出版的某一本書中，充滿着引用的文句，證明那作者涉獵之廣，但引用之多，幾乎使那書本身都沒有存在的餘地了。

1. “Ay, there’s the rub” 在莎士比亞的代表作 *Hamlet* 一劇中，Hamlet 有一段以 To be, or not to be 開頭的獨白，這是其中名句之一 (*Hamlet* 第三幕第一場第六十四行) 意為「困難之點在此」。

The author had taken such pains to remember what other people had said that he had no time in which to say anything himself. That may or may not have been a pity, and I am ready to believe a man had better repeat other men's wisdom than utter his own folly. But I am not ready to believe that he becomes wise by proxy. I look along my bookshelves. Here are hundreds of books. I have read many of them. Some I shall never read, because the mood in which I bought them passed long ago. A few have been read by me several times. And what is the result of all this reading? Some addition, no doubt, to my mind, but also some confusion. Here is an historian who, with a display of learning that is almost blinding, tells me so and so. I have no time nor any qualification in which to check what he says, so I accept his word. So and so is as he says, and I begin to formulate a theory with his statement as its basis. But along comes another historian, and with a display of learning as blinding as his, assures me of the exact opposite of what the first one said.

那作者煞費苦心來記取別人所說的話，所以結局自己倒反沒有說話的餘暇了。那也許可惜，也許不足惜，因為我頗相信一個人與其來說自己的傻話，不如複述他人的名言呢。但是我却不敢相信一個人可以請人代理而獲得智慧的。我望着我的書架，上面有好幾百本的書。大多數我都讀過的。有的我將永遠不會去讀它，因為我買它時的那種心情早已消逝了。有少數的，我讀過好幾遍。而這種讀書的效果是怎樣的呢？無疑地對於我的心靈頗有貢獻，但也就使得我的頭腦混亂起來了。有一個歷史家，他誇示他那令人眩惑的博學，對我如是云云。我既沒有時間，也沒有資格，來檢討所說的對不對，所以我只好接受了他的話。如他所說，如是云云，而我便開始把他的話作為根據而成一個理論。但是忽又來另外一個歷史家，也和前者一樣，誇示他那令人眩惑的博學，對我說了一套，正和頭一個人所說的恰恰相反。這可把我弄糊塗了，如入五里霧中，令人莫衷一是。

Where am I? Nowhere. Newton¹ says one thing; Einstein² says another; and presently a third will come who will repudiate both or *restore Newton to grace³. A girl, after she had read *Sir James Jeans⁴, remarked, "This makes Genesis⁵ easy"! Her reading, then, had brought her to a conclusion, though it may not have been a comforting one. But why go on reading merely to assure yourself that you are no better than you were?

I say that, knowing that I shall continue to read as avidly as ever, but now, I hope, I shall own to myself, if to no other person that I read chiefly for the reason that another person plays golf: for fun and to pass the time. No longer shall I pretend that I am reading to improve my mind or with the intention of producing a work which will render all other works unnecessary. Nor shall I *preen myself on⁶ being a well-read man when I am merely an omnivorous reader, a fellow who has taken to books as another takes to drink.

牛頓這樣說; 愛因斯坦又那樣說; 隨即另外又來了一個學者, 他對於兩人所說都認為不對, 或是再恢復牛頓的令譽. 有一個少女在讀過詹姆士·鏡斯爵士的大作之後; 說, 「比起這個來創世記却容易懂了!」可見她讀書却得到了一個結論,* 雖則那結論也許不足以資安慰. 但是如果僅是使你自己確信讀過以後並不見得比專讀時有何進境, 那又何必繼續地去讀呢?

我雖是這樣說, 明知我仍將貪婪如昔地繼續去讀, 但是現在不足為外人道, 只對自己承認, 我希望我讀書主要是和別人打高爾夫球一樣的理由: 即是為着娛樂, 為着消遣. 我早已不想假裝着我讀書是為着想要使精神有所進益, 或是要想寫出一部傑作而使其他一切作品都歸於無效. 我也不想自誇為一博覽多識之士, 實則我不過是一個濫讀的人, 一個嗜書如別人嗜酒一樣的人而已.

1. Newton 牛頓, 英國發見地心吸力的科學家. 2. Einstein 愛因斯坦, 現在世界上最偉大的科學家, 為猶太種的德國人. 發明相對性原理, 打倒了 Newton 的定律. 3. restore Newton to grace = restore Newton to dignity 恢復牛頓的名譽. 4. Sir James Jeans 當代英國的天文學家. 1929 年曾刊行通俗讀物 The Universe Around Us 一書, 一時為之洛陽紙貴, 1930 年又出續篇 The Mysterious Universe 也同樣的博得好評. 5. Genesis 舊約聖經中的創世記. 6. preen myself on = pride myself on, 但依據 N.E.D. 這並不是正當的用法, 原意為鳥嘔運羽毛, 即修飾之意.

ON THE CHINESE TRANSLATION OF “PRIDE AND PREJUDICE.”

關於翻譯「傲慢與偏見」

約莫在半年以前，曹先鋨兄來到台灣，創辦台北版的和平日報，他一定要我給他的報紙，翻譯一個長篇名著，作為連載，我勉強答應下來。當時本打算把手邊唯一的長篇小說，穆姆 (W. S. Maugham) 的『刀口』(The Razor's Edge)，譯給他去發表的，後來覺得那種寫給美國人看的東西，未見得合乎我們中國人的胃口，還不如譯一部比較古典一點的名著，對一般讀者，也許更會有興趣一點，於是便選定了奧斯丁 (Jane Austen) 女士的代表作『傲慢與偏見』。這本書我認為一定可以投合一般讀者愛好，而且確是一部值得翻譯的名著，在我的記憶中，似乎中國還沒有人譯過的樣子。可是在我譯了幾章在報上登出之後，饒餘威兄便告訴我中國早有翻譯了，而且記得還有吳宓教授的序文，大概是他的一位高足譯的。我便馬上寫信到上海去買，商務印書館的回信是書已絕版，而這裏的報紙又天天來索稿，我只得仍然繼續地譯下去，事隔半年忽接商務的通知，說我定的書已經再版出來了，我便馬上去買了一部來，這時我已經翻完了三分之一，是不是還要繼續譯下去，只好看原有的譯得如何而定，如果譯得不錯的話，我就無需再譯了，如果譯得不忠實，那麼我便還有接着譯下去的必要。

現在我正譯完第二十章，我便把揚績女士的翻譯 (160-167面) 拿來和原文對閱了一下，結果剛對完一面，在譯本 161 面的第一行上，就發現了可疑的地方。那原文是：

“But depend upon it, Mr Collins,” she added, “that Lizzy shall be brought to reason……”

楊譯：『可是相信罷，哥林斯先生，』她又說，『麗綏會給弄出道理來……』

因為麗綏頑強地拒絕了哥林斯的求婚，她母親却來安慰哥林斯，叫他不用着急，她可以去使她服理，而悟其非的。reason 在此，似乎不宜譯作道理，應該是理智；即合理或明理的意思。

下面 very desirable wife 楊譯作「很需要的妻子」，也殊不妥，原意是「很合意的妻室」。接着 In everything else she is as good-natured a girl as ever lived. 楊譯作「在別的一切事情上，她是個有生以來好脾氣姑娘」。應當是「從來沒有那個姑娘有她這樣好的脾氣的」。I have not the pleasure of understanding you. 譯作「我沒有那種樂趣能够懂得你」，未免太直譯了。又如 though his pride was hurt, he suffered in no other way. 楊女士譯作「他的自尊雖然受了打擊，可是不是爲了別的理由」，這後面一句，不能不說是以意爲之。我覺得應該是「雖則有傷他的自尊心，他却並不覺得有什麼痛苦」。

爲免有斷章取義，我把本章最後兩節抄在這裏，並附楊女士的譯文，加以校閱研究。

Elizabeth passed quietly out of the room, Jane and Kitty followed, but Lydia stood her ground, determined to hear all she could; and Charlotte, detained first by the civility of Mr Collins, whose inquiries after herself and all her family were very minute, and then by a little curiosity, satisfied herself with walking to the window and pretending not to hear. In a doleful voice Mrs Bennet thus began the projected conversation:—"Oh, Mr Collins!"

"My dear madam," replied he, "let us be for ever silent on this point. Far be it from me," he presently continued, in a voice that marked his displeasure, "to resent the behaviour of your daughter. Resignation to inevitable evils is the duty of us all: the peculiar duty of a young man who has been so fortunate as I have been, in early preferment; and, I trust, I am resigned. Perhaps not the less so from feeling a doubt of my positive happiness had my fair cousin honoured me with her hand; for I have often observed that resignation is never so perfect as when the blessing denied begins to lose somewhat of its value in our estimation. You will not, I hope, consider me as showing any disrespect to your family, my dear madam, by thus withdrawing my pretensions

to your daughter's favour, without having paid yourself and Mr Bennet the compliment of requesting you to interpose your authority in my behalf. My conduct may, I fear, be objectionable in having accepting my dismissal from your daughter's lips instead of your own; but we are all liable to error. I have certainly meant well through the whole affair. My object has been to secure an amiable companion for myself, with due consideration for the advantage of all your family; and if my *manner* has been at all reprehensible, I here beg leave to apologise."

楊譯：——

伊利沙伯靜靜的自己走出去了，擷茵和加撒琳也跟出去，只有李底亞還站着不動，定要盡可能的把他們的話全聽去；夏綠蒂起先是被哥林斯先生的禮貌止住了，問她和她的家世，問得非常之詳細，以後自己有點好奇心便走到窗前去裝着不聽見借此滿足自己。於是彭乃特太太便怨聲苦調的談起那在她計慮中的談話來——『啊！哥林斯先生！』

『親愛的太太，』他回答說，『以後我們再也不要談這件事了吧。你的女兒的行爲，』他又說，明明是一種不高興的聲氣，『我並不怨天尤人。隨遇而安是我們人人應有的義務，尤其是年青人像我這麼走運早年就高發了的人應該如此；我相信我已經拋棄了。並且假使我的尊表妹惠我，許了婚姻，我是否能得到積極的快樂呢，我也是同樣的懷疑；因為我常常看出來，一種幸福要是不能到手，因之在我們的估量裏面就失掉了牠某部分價值的時候，那種拋棄可以說是最圓滿，最無遺憾的。親愛的太太，我現在取消了向令愛求愛的企圖，顯出一點不尊崇你和彭乃特先生，並不請你二位幫我的忙，我很希望你不要因此覺得我是在表示瞧你們不起纔好。我接收了你女兒的拒絕，却不是你的，這一點我怕我的行爲是會叫人反對的。可是我們誰都有作錯事情的時候呢。我的目的是要替自己找個可愛的伴侶，同時也有些應有的爲你家利益着想裏面。假使我的態度會受責罰，我這兒請求原諒好了。』

在第一段中的 *inquires after herself and all her family*，一語，譯作「問她，和她的家世」，這是錯誤的，單就中文意思來說，也講不通。所謂

「問她」是問她什麼呢？既有一個「和她的家世」在後，前面必得有一個「她的……」才行。我們現在再看原文真正的意義，inquire after 是「問候」，而不是「問」，all her family 是說她家裏所有的人，父親母親兄弟姊妹，每個人都問候一遍，但却不是冒冒失失一見面就去盤問她的家世。奧斯丁筆下的哥林斯，儘管是一個滑稽的人物，不至於這樣沒有常識。

第二段比較難譯，楊女士也譯得比較草率，把倒數第二句的 I have certainly meant well through the whole affair. 完全漏掉了。又把 I have often observed 譯作「我常常看出來」，其實 observe 這個普通的字，在此就是「說」的意思，不宜解作「觀察」。至於把 Resignation to inevitable evils, 譯作「隨遇而安」，就難免風馬牛不相及了，大約譯者是想到「聽天由命」一個成語，而寫成「隨遇而安」的罷。這句我覺得應譯作「逆來順受」，才比較近乎原意。跟着下面的 resigned 一字，譯作「拋棄了」，也未盡妥善，自己在前既說了隨遇而安，為什麼又要拋棄呢？這可能由於譯者對於全文的意思並沒有了解。Positive happiness 不是「積極的快樂」，「是而絕對的幸福」。Not the less so from feeling a doubt 譯作「也是同樣的懷疑」，近乎意造，其句中的 so 是指 resigned。所謂「同樣的」not the less, 並不是「同樣的懷疑」，而是「同樣的聽從 (resigned)」，即不忍住感覺懷疑，全句是「也就不免要感到懷疑」的意思。前面既譯的是「拋棄了」，後面接上一個「同樣的懷疑」，便成爲「拋棄了懷疑」，與原文的意思就恰好相反了。

在這任意指定的一兩面之間，就發現這許多誤譯和不妥的地方，如果從頭校閱起來，可能還有不少需要斟酌之處，這部書是民國二十四年六月由商務印書館作爲世界文學名著之一出版的，到現在已經印了四版，如譯者有心想要改正，也至少有過三次的機會，時間也經過十二年之久，可見她已經把它作爲定譯本了。如果這譯本不加修正，或有另外的從新來譯過一次，這位英國的一代閨秀作家，將永遠不能得到忠實的介紹了。想到這裏，我便決心還要把它譯下去，雖則我將來譯出來，也未見得完全能夠傳出奧斯丁的神貌，但望至少在表面的字句上，不要有太多的錯誤就滿意了。

三十七年三月于台北。

MISCELLANEOUS NOTES ON ENGLISH GRAMMAR

文法雜拾

NOR

- (a) He writes and speaks. (他又寫又說).
 (b) He both writes and speaks. (他寫說都行).

兩這句話我們把它改爲否定的時候，便是：

- (a) He writes not *nor* speaks. (他不寫也不說).
 (b) He neither writes *nor* speaks. (他既不寫又不說).

或是把動詞分開，作成現代普通的否定形式，則爲：

- (a) He does not write *or* speak.
 (b) He does not either write *or* speak.

但是在這種否定的形式中，*nor* 和 *or* 常要被人混亂，應該用 *nor* 的地方用了 *or*；反之，應該用 *or* 的地方又用了 *nor* 的事，實在習見不鮮。這也許是將單純動詞（如上例中的 *writes*）和助動詞+動詞而形成的分離動詞（如上例中的 *does write*）混同了的緣故吧。如果把動詞分解的話，常常要把助動詞分開的，若是在否定句的場合，因否定詞是跟着助動詞跑的，所以否定的力量可以因助動詞而貫徹到第二個 *clause* 去，在第二個 *clause* 上使用不着再加否定詞了。茲就一組上文爲例，即

He writes not *nor* speaks \longleftrightarrow He writes not *or* speaks not.

He does not write *or* speaks. \longleftrightarrow He does not write *or* (does not) speak.

由此可見非用 *nor*, *or* 不可。但在後者的場合，在 *nor* 或 *or* 以下，爲一完全的 *clause*，如有主詞的，便如

He does not write, *nor* does he speak.

其用 *nor* 亦不爲不合理。我們由以上各例看來，固知 He does not write *or* speak 一句中的 *or*，是不能換用 *nor* 的，但實際上用 *nor* 的例子也不

少。這大概是因爲那些人認爲在 He does not write, nor does he speak 的那種形式，可將 does he 省略而發生的誤解。現在我且試舉幾個那樣的實例來研究吧。

Beautiful songs they were, but they *did not* replenish the Tsar's Treasure, *nor* defend the realm, *nor* smite the evil foe.—R.N. Bain (那些都是美麗的歌調，但是名歌美曲並不能充實沙皇的寶庫，也不足以護衛國土，也不能消除敵人。)

They *could no longer* lead ordinary lives *nor* content themselves with the common things of this world once they had heard this voice.—H. G. Wells. (他們只要一度聽了這種聲音，他們早已不能再度平凡的生活，也再不能對這世俗之物感到滿足了)。

以上二例就算慣用上的關係可以讓它過去，但下面這樣的句子却沒有辯解的餘地的：——

Sir Guy Granet was naturally and properly at pains to prove that his company had not acted negligently or carelessly or had been unduly influenced by reasons of economy. (格拉納特爵士爲要證明他的朋友做得並不怠慢或是疏忽，也沒有因經濟的理由而受到不當的影響，他爲證明這個而很費了力是自然而正當的。) 其句中雖將 had 反複用了，但在 or 以下並不能因 had 一字而傳出否定之意，所以不如索性將 had 不要，倒還可以看出是略去了 had not，即是應說 or been 或是 and had not been，否則是不能把否定之意在 or 以下表示出來的。

其次還有一種更重大的錯誤，即在上述的例句，He writes not *nor* speaks 中，將 or 來代替 *nor*。第一個 clause 的否定詞(在上例中是 not)，既無助動詞可依附，在前後的 clause 中又無一個共通的字可以關聯，而只是屬於其他一個不相干的部分(如上例的 not，既非屬於助動詞，也無兩個 clause 的共通的字可依附，而只是與 write 一字相關聯)的場合，否定的力量，僅止於第一個 clause，在第二個 clause 中就非從新另以 *nor* 來開始不可，試看下舉之例，便可以明瞭。

No one writes *nor* speaks.

I felt *no* love, *nor* feigned any.—Hawthorne (我一點愛都沒有感到, 也沒有裝着有點愛的樣子.)

以下且再舉幾個錯誤的例。其中的 *or* 都是應該改為 *nor* 的, 如果要保留那個 *or* 的話, 就非得如我在最初所說過的一樣, 把第一個 *clause* 多少加以訂正不可。

President Wilson has determined that *no troops shall* march, *or* anything resembling a military or naval demonstration be carried out. (威爾遜大總統決定軍隊不得前進, 並不得有任何類似海陸軍示威的舉動。) 如欲將 *or* 保留則前面須改為 *that troops shall not march, or* 才行。

In its six months of power it has offered *not one constructive measure or* done a single thing to relieve suffering. (在其勢力之下那六個月中, 既沒有提供一個建設的方案, 也沒有做過一件救濟的事業。) 如改為 *it has not offered one.....* 的話, *or* 一字便可不改。

It is *with no unfriendly intention* to Germany *or* with any desire to question her right or her need to possess a powerful Navy. (那決不是對德國有什麼不友誼的企圖, 也不是有意想質問她那保持強大海軍的權利和必要。) 如用 *or* 的話, 就得說 *it is not with any*。

Manifestly we can grant *no armistice* while they occupy French and Belgian territory, *or* delude ourselves into thinking that a League of Nations is possible. (他們在佔領法國和比利時的時候, 很顯明地我們不能允許休戰, 也不能夠欺騙我的自己認為有國際聯盟的可能性。) 如改為 *we cannot grant an*, 便可不必把 *or* 改為 *nor*。

He did *nothing* without consulting Lovel, *or* failed in anything without expecting and fearing his admonishing. (便沒有做一件事不是和萊佛爾商量過的, 而沒有遇到一事情失敗了的時候, 不是預期着他的訓戒而懷着恐怖的。) 如不把 *or* 改為 *nor* 的話, 就應該說 *he did not do anything...or fail....*

更正:——Vol. IX, No. 5, P. 17「文法雜拾」None 的用法 19-20 行: I looked and saw that none were wanting. 譯文應作「我看了一下, 看見一個人也不缺少」。承楊景君指正, 附此致謝。——編者。

MODEL SENTENCES

張 其 春 輯

COMPLEX SENTENCES

- 21.01 *It is not good that man should be alone.* —Bible.
- 21.02 *It is an awful truth, that innocence and piety are not always successful in this world.* —Lamb.
- 21.03 To what happy accident is *it that* we owe so unexpected a visit? —Goldsmith.
- 21.11 We have always thought *it* strange *that* while the history of the Spanish Empire in America is familiarly known to all the nations of Europe, the great actions of our own countrymen in the east should, even among ourselves, excite but little interest. —Macaulay.
- 21.12 She took *it* for granted *that* her companion was familiar with every slope and corrie of these Lochaber hills. —W. Black.
- 21.21 There is something beautiful, affecting, romantic in *the fact that* one loves deeply while the other is indifferent. —Tcheklov.
- 21.22 Among the many reasons which made me glad to have been born in England, *one* of the first is *that* I read Shakespeare in my mother tongue. —Gissing.
- 21.23 Greater love hath no man than *this, that* a man lay down his life for his friends. —Bible.
- 21.31 We doubt *whether* any name in literary history be so generally odious as that of Michiavell; —Macaulay.
- 21.41 All such objections hinge on *the question whether* we really know *how* old the world is, and at what periods the various forms of life first appeared. —Darwin.

- 21.5I There is no character more contemptible than a man that is a fortune-hunter; and I can see *no reason why* fortune-hunting women should not be contemptible too.
—Goldsmith.
- 22.0I An Englishman thinks he is moral *when* he is only uncomfortable.
—Shaw.
- 22.1I *While* he was thus irregularly educating himself, his family was sinking into hopeless poverty.
—Macaulay.
- 22.2I Presently he would begin to laugh *before* his tears were dry.
—Dickens.
- 22.22 The poor fellow's health so gave way under this meagre diet, that he died *before* his course of study was finished.
—Max O'Rell.
- 22.23 It was *a long time before* the English and Scotch could live together like brethren.
—Parley
- 22.24 I had *not long* been at the university, *before* I distinguished myself by a most profound silence.
—Addison.
- 22.25 From this motive I had scarcely taken orders a year *before* I began to think seriously of matrimony.
—Goldsmith.
- 22.3I The king was *no sooner* dead *than* all the plans and schemes he had laboured at so long, and lied so much for, crumbled away like a hollow heap of sand.
—Dickens.
- 22.4I The next morning *as soon as* I awaked, I found my eldest son sitting by my bedside, who came to increase my joy with another turn of fortune in my favour.
—Goldsmith.
- 22.5I When a nation has become enslaved, *as long as* she holds fast to her language, it is as if she had the key which shall unlock her prison.
—Daudet.
- 22.6I The school-boy counts the time *till* the return of the holidays; the lover is impatient *till* he is married.
—Addison.

ON TALKIE ENGLISH

美國電影英語

第十四. 關於學生生活

美國的小學叫 grammar school, 中學叫 high school, 預備學校叫 prep school, 預備學校的學生, 便叫作 prep student, 所謂 prep 當然是 preparatory 之略。

中等學校以下的校長叫 principal, 大學校長就叫 president (可略為 prex 或 prexy), faculty 是指教授團。

學期或學年考試, 普通稱 exam 即 examination 之略, 至於每天或隨時的試驗便叫 quiz。

考試舞弊英美人都是說 cheat in examination. 考試不及格 (fail in examination) 美國人說 flunk. 學生缺席曠課叫 cut, 拼命用功的學生叫 grind, 普通用功的就說 dig.

大學一年級的學生叫 freshman, 二年級的叫 sophomore, 三年級的叫 junior, 四年級的叫 senior.

畢業典禮叫 commencement exercises 或 graduation exercises. 在美國 exercises 一字是可用作 ceremony, proceeding 的. 畢業生除說 graduates 外, 又可用拉丁字的 alumni. 畢業文證是 diploma, 但美國大學的畢業證書常稱為 sheepskin 因為是用羊皮做的. 至於 pigskin 便是指足球的球).

校友會或同學會叫 alumni-association.

Co-education 是男女同校, co-ed 是指男女同校的大學中的女學生.

第十五 GET 的用法

普通 get 一個動詞, 有得、取、捕、受、賺、患, 或如 get him a place, get him a job (致使) 等意.

發音他們常讀着 git.

此字又有到達之意, 如 get to New York 到達紐約. You got here in the nick of time. 你正在危機一髮的時候趕到了.

又可用於理解或聽取的意思, I didn't get the name. 我沒有聽清楚那名字. Get it! 用心聽呀.

Get out! 為 go away quickly 之意.

窮迫或為難, corner 之意, I'll get you yet! 我會要給你為難的。

他如 *get him to do it*, 與 infinitive 連用時, 則有使動的意思 (要他替你去做)。

Get it done, get the boat ready, get an arm broken 與過去分詞或形容詞連用時, 也是使動之意。

至於與 infinitive 連用如 *get to like it* 的形式, 意為「變成那樣」。(變得喜歡這個起來)。

與形容詞一類的字連用時, 也有「變成」或「成為」之意, 如 *get well, get better*。

與現在分詞連用, 則為開始之意, 如 *get talking*。

與過去分詞連用, 而為一種受動形時, 則幾乎和 *be* 同樣的意思, 但無繼續之意: *get married, get elected. We got caught in the collapse.*

Get along (=get on) 是過活、相處、做下去、前進、成功等意: *He can't get along without you, Bess.* 伯士, 他沒有你就活不下去的。

Get along with you. 你走開去吧。不要囉嗦。

Get-away 逃走, 離去。

Get away with 搬去、占領、打勝、擊破、擠過、收拾: *I nearly got away with it yesterday.* 昨天我就差不多把它做完了的。

Get a more on (=make haste) 趕快, *Get a more on you, gang.* 喂, 大家快點做吧。

Get busy on 開始做一種工作。

I can get by with it, if I want to. 只要我想做, 我是能够做的。

Get fresh 喝醉。 *Someone's getting fresh* 有人喝醉了。

Get fresh with 逞強、傲慢。 *fresh* 一字在美國俗語中有冒味、莽撞、鹵莽、無禮之意。 *I think you are a little to fresh.* 我想你太傲慢了一點。

Let's get down to business now, gents. 諸位我們來做事吧。

Quick, get hold of him. 趕快把他捉住。

Get a grip on yourself and think clearly. 你沈着下來好好地想一下吧。 *grip* 在此為 *intellectual hold* 之意。美國人又常把用作 *hand-bag* 或 *influenza* 之意。

Get in touch with him at once. 你趕快去和他聯絡一下 (或去會談, *get in touch with* 有親樂之意。)

Get mad 忿怒 (*mad=angry*)。

Get it in the neck 大敗, 一敗塗地.

I can get it into my head, now. 現在我完全懂了.

Why don't get in the game yourself? 你爲什麼不跟他們一道去玩? (get in 加入、到達)

Get into 也是加入或穿衣之意.

Tell him to *get on his feet*. 要他站起來.

Get me=look here, I tell you. 喂.

Get rid of that guy as soon as you can. 趕快把他收拾一下.
get rid of 除去.

Get off a speech 演說. Get off 有 start 或 escape 之意, 這裏却作 deliver 解.

Get on well 好起來了.

Get round 爲 trick, fool, cajole 之意. 欺騙、惡作劇, 如 He was amiable and easy to get round. 又有避免、着落、逃脫, 如 get round a rule 躲避法規. get round 又有病愈之意.

Get solid with=get acquainted with (相熟).

Get the hang of=understand the meaning of (了解, 懂得.)

Get the magoo 不吉利.

Get there 爲 succeed 之意: get 達到 (成功, 目的).

Don't get me wrong, young man. 你不要誤解我呀.

Got to (即縮寫的 gotta) 在美國話中用得很多, 值得注意. 其意爲必得, 如 I gotta go home now: 我現在非回去不可了. You gotta go at once or you'll be too late for the show. 你要去看戲, 現在馬上就得走, 不然就遲了.

美國人喜歡用的 have got, 就是 have 之意: I have got nothing=I have nothing. 甚至 I have to go home 也說成 I have got to go home, 再變成 (略去 have) I got to go home 或 I gotta go home.

All right, Clancy, you *got the drop* on me. 好吧格蘭西, 你算是搶了我的頭了.

He got balled up in his speech. 他在演說中慌亂不知所云. (get balled up=fail, confuse 失敗, 混亂之意).

Jack got canned from the company. 賈克被公司開除了. (can 除作罐頭解之外, 還有 discharge 之意. 又可作 stop 解, 如 Can that stuff and come over here. 停止那個玩意到這裏來吧)

ANSWERS TO QUIZ on page 2

1. There is no authentic record of a cross between the human race and lower animals of any species whatever. According to the Smithsonian Institution, numerous reports of crosses between human beings on the one hand and apes, bears, dogs and other animals on the other have invariably proved groundless when investigated by competent scientists.
2. A naturalized citizen of the United States cannot be legally deported to the country of his birth, or to any other country. American citizens, whether natural-born or naturalized, are not subject to the immigration laws. However, the naturalization of an alien who has acquired citizenship fraudulently may be declared null and void, in which event he may be subject to deportation like any other alien.
3. *Sandwich*, meaning two slices of bread with meat, cheese or other food between them, is derived from the name of the fourth Earl of Sandwich, who lived in the time of George III. He was the same nobleman after whom Captain James Cook named the Sandwich Islands, now the Hawaiian Islands. The sandwich was a great favorite with the Earl. He was a notorious gambler and often became so engrossed in his cards that he would not stop to eat his meals. Instead he would have an attendant put meat between two pieces of bread, which he ate without leaving the gaming table. Although the Earl thus gave his name to the sandwich, he was not the first to eat bread or biscuits and meat so combined. Under different names the sandwich has been popular in several countries since ancient times. The Romans knew the sandwich under the name *offula*, diminutive of *offa*, signifying bit or morsel. The sandwich may very well have been introduced into England by the Romans nearly 1800 years before the birth of the Earl of Sandwich. Charles Dickens, in his *Sketches by Boz*, appears to have been the first to use *sandwich man* in the sense of a man who walks about carrying advertising placards on his breast and back.
4. On the basis of 1939 figures the League of Nations estimated the total population of the world at that time at about 2,170,000,000. In 1927 the World Peace Foundation, using figures prepared by the Secretariat of the League of Nations, estimated the world's population at 1,906,000,000. Such figures are naturally little more than good guesses. In some countries no census has ever been taken; in others the censuses have been very inaccurate and incomplete, and in still others the census has been taken at such irregular intervals that the figures provide no accurate basis of comparison. It has been roughly estimated that the population of the world at the present time is increasing at the rate of about thirty million a year. One economist estimated that under present economic conditions the earth would support about six billion persons, or about three times the present population. It is impossible, however, to anticipate the economic

conditions of the future. In 1939 more than one half of the some two billion inhabitants of the earth lived on less than six per cent of its land area. A few years ago the eugenics department of the Carnegie Institution estimated that some thirty billion people have lived on the earth since the beginning of recorded history about six thousand or seven thousand years ago.

5. That the earth is a sphere was one of the discoveries made by Pythagoras, a Greek philosopher who lived in the sixth century B. C. The researches of Anaximander had prepared the way for the discovery, and the doctrine of the spherical form of the earth was taught by Parmenides, who was associated with the Pythagoreans. Pythagoras himself clearly understood that the sun, moon and planets have motions of their own independent of the rotation of the earth. Plutarch attributed the discovery that the earth is a sphere to Thales of Miletus, who preceded Pythagoras by a generation, but it is now known that Thales, like his contemporaries, conceived the earth as a flat disk. In the time of Aristotle the arguments employed to demonstrate that the earth is a sphere were similar to those employed at the present time. The doctrine of the spherical form of the earth later became almost the exclusive property of the Italian schools, and it was not until long after the discovery of the New World by Columbus that it was accepted by people in general. A book entitled *The Metrical Lives of the Saints*, written by an English monk at the close of the thirteenth century, says: "As an apple the earth is round, so that evermo half the earth the sonne byschyneth, hou so hit erere go." Since the time of the Pergamene school of sculpture, which flourished two centuries before Christ, Atlas has been portrayed as supporting the heavens or the terrestrial globe on his shoulders. According to one mythological story, Atlas, as leader of the Titans, tried to storm heaven, and as a punishment for this rebellion Zeus compelled him to bear the vault of the heavens on his head and hands. But even in ancient times the terrestrial globe was often substituted for the canopy of the skies in portrayals of Atlas. A Roman statue made before the time of Hadrian shows Atlas kneeling and sustaining the globe on his head and shoulders. *Atlas* was first applied to a volume of maps by Gerhard Mercator (1512-1594), the Flemish mathematician and geographer, because a figure of Atlas supporting the heavens had been commonly used as a frontispiece for such collections. The suggestion was that Mercator's book contained all the knowledge of the world between its two covers. During the so-called Dark Ages the knowledge that the earth is a globe was suppressed, and many scholars who knew the truth about its shape discussed the subject only among themselves for fear of persecution. In *Isaiah 40:22*, reference is made to "the circle of the earth," but this does not prove that the ancient Hebrew prophet conceived the earth as a globe. He might have used the same figure of speech if he had accepted the theory that the world is a flat disk.

(Continued)

TURMOIL

SECOND PART OF THE *ECLIPSE* BY MAO TUN
TRANSLATED FROM THE CHINESE BY CHIEN GOCHUEN

動搖

茅盾原著——錢歌川英譯

『可不是又來了。現在你還騙我。你每天到那裏去，做什麼事，我都知道；然而你不肯說，問你也不肯說。羅蘭，你也是做着損人不利己的事，你也何苦來呢？』

『我找孫舞陽，都有正經事；就是閒談，也沒有什麼不可以告人的！』

太看低了他的感覺，又在方羅蘭心上活動，他不能不分辯了。

『好了，我們不談這個。我早已說，這是你的事，你自己明白，我也不必管了。目前我特地和你談的，我們的關係是完了，倒不如老老實實離婚。』

方太太說這句話，雖然那麼堅決，但是她好容易才壓住了心頭儘往上冒的酸辛；不肯被欺騙的自尊心挾住了她，使她有這麼勇氣。

“There! Again! You're still cheating me. I know all about where you go and what you do every day, but you won't tell me, even if I ask you. You are doing things that hurt other people and don't benefit yourself, and why need you trouble yourself like that?”

“I went to see Sun Wu-yang only on business; even if I went just for a chat there is nothing to be suspicious about.”

The sense of being made light of arose in him again so he could not help pleading.

“Well, we had better not talk about this any more. As I've said already, it is your own affair, as you know quite well, and I need not trouble about it. But now what I want to say to you especially is that we had better get a divorce as our relations have come to an end.”

These words, firm though they were, were uttered with great difficulty as she suppressed the bitterness which rose within her; she was encouraged by her self-respect of not being cheated.

『因爲是你的不了解，你的誤會，我不能和你離婚。』方羅蘭也說得很堅決。可惜他不知道他這話僅能厚了『不了解』，添多了『誤會』；方太太有一個好處是太狷傲，然而有一個壞處，也是太狷傲。所以方羅蘭愈說她不了解，愈不肯承認自己也有半分的不是，方太太愈不肯讓步。方太太只冷笑了一聲，沒有回答。

『梅麗，我們做了許多年的夫妻，不料到了中年，孩子已經四歲，還聽到離婚兩個字，我真痛心！梅麗，你如果想起從前我們的快活日子，就是不久以前我們也還是快樂日子，你能忍心說和我離婚麼？』方羅蘭現在是動之以情了。這確不是他的手段，而是真誠；他的雖感不滿而始終尙無以孫舞陽替代了太太的意思，也就是他的留戀過去的情性使然。

方太太心中似乎一動。但她不是感情熱烈的人，她說要離婚，絕不是感情動動而是深思的結果，所以舊情也不能挽回她目前的狷介的意志。 (待續)

"I cannot divorce you because it is altogether owing to your misunderstanding," said Fang Lo-lan firmly too, but unfortunately it could only increase her "misunderstanding." Madame Fang had the quality of pride which was also her failing, so that the more Fang Lo-lan blamed her for not understanding him, and did not own his fault, the less Madame Fang would give in. So she did not answer a word but gave an affected laugh.

"We have been husband and wife, Mei-li, for so many years. I am awfully sorry to hear the word divorce now I am middle aged with a four year old child. Mei-li, if you think of the happy days of our past, even that of not long ago, can you bear to talk of obtaining a divorce from me?" Fang Lo-lan was now trying to move her with sentiment. It was certainly not a trick, but sincerity; through the force of habit in longing for his past, he had so far no intention of taking Sun Wu-yang instead of his wife, though he felt displeased with her.

Madame Fang seemed to be moved at the moment, but she was not a woman of passion, and her demand for divorce was not a result of impulse but of consideration, so that even the old affection could not retrieve her narrow-minded will at present.

CURRENT ENGLISH SLANG WITH ILLUSTRATIONS

俚俗用語例解

S—(續)

Slap in the face; A: a severe snub. 侮辱的行爲。

"It was a *slap in the face*, and he'll probably never forgive him for that."

那是一種大的侮辱，他永不會饒恕他的吧。

Slayed; I'm: an expression denoting extreme surprise. 爲之駭然；驚訝。

"He's appointed as the new manager? Well, *I'm slayed*."

新經理是他嗎？哎呀，那真太出人意外了。

Sleeve; To have up one's: to hold something in readiness as a surprise. 錦囊另有妙計；另外準備得有一手。

"He still has some plan or other *up his sleeve*. I'm sure. He's not yet beaten."

我相信他還是有錦囊妙計，可出奇兵的。他並不會就是這樣被打倒的。

Slumber party; A: an all night party. 徹夜的宴會。

"We had a *slumber party* on New Year's eve."

在除夕晚上我們大家一夜都沒有睡。

Smooth sailing: things will go along as expected. 順利進行，如所指望的一樣。

"The rest is *smooth sailing*: every arrangement is made."

其餘可順利進行，一切都安排好了。

Snag; To come up against a: to meet with an unexpected obstacle. 遇到意外的困難。

"The chief promoter suddenly threatened to withdraw and the business is *up against a snag*."

主要的支持者突然說要退出，使這事遇到意外的困難。

Sneezed at; Not to be: not to under-rate or to think little of. 不容輕視或愚弄；不要估價過低。

"They're paying me 500 spot for the job and it's *nothing to be sneezed at* when prices of things are so high."

他們只給我五萬元做那事情，●現在物價這樣高，可不能讓他們估價太低了。

(Continued on page 30)

THE USAGE OF PREPOSITIONS

By H. SAITO

VII. "FOR" OF EXCHANGE AND SUBSTITUTION

(32) 'For' of Reward and Punishment, Praise and Censure

He was rewarded for saving a drowning child

Group I.

- (a) **To reward one for:**—He was *rewarded for* his services.
 (b) **To punish one for:**—He was *punished for* disobeying his orders.

Etc.

etc.

Note:—*For* of Exchange thus comes to denote Reason.

The boy was dismissed from school **for** misconducting himself.
 The man had his salary raised **for** his diligence in attending to his duties.

Group II.

- (a) **To praise one for:**—I *praised* him *for* his diligence.
 (b) **To blame one for:**—Who is *to blame for* this accident?
 (c) **To scold one for:**—She sharply *scolded* me *for* being stupid.
 (d) **To chide one for:**—She often *chide* me *for* my faults.
 (e) **To rebuke one for:**—He was *rebuked for* his cowardice.
 (f) **To reprove one for:**—I *reproved* him *for* his carelessness.
 (g) **To censure one for:**—He is *censured for* his sensuality.
 (h) **To reprimand one for:**—He was *reprimanded for* neglect of duty.
 (i) **To take one to task for:**—I took him *to task for* his negligence.

Etc.

etc.

Note 1:—The above Verbs sometimes omit the Personal Object.
 Fortune has rewarded [*him for*] his diligence.
 The general praised [*them for*] their bravery.

Compare:—

- { Heaven has **chastized** Russia **for** her pride.
 { Heaven has **chastized** Russia's pride.

Note 2:—Hence it is that the rarer Verbs of Praise are not followed by *For*.

- (a) **To extol:**—As he was king, everybody *extolled* his poems to the skies.
 (b) **To laud:**—People *laud* the bravery of the sailors and soldiers.
 (c) **To applaud:**—People *applaud* the successes of the army and navy.
 (d) **To commend:**—He *commended* my spirit, though he disapproved my suspicions.—*Goldsmith*.

Etc.

etc.

Note 3:—The verb *to compliment* is followed by *on* (of Congratulation). Compare:—

- { He **praised** his men **for** their bravery.
 { He **complimented** his men **on** their bravery.

Note 4:—*For* of Exchange comes to denote Cause or Reason after expressions of *Pleasure, Displeasure, Fame, etc.*

Nikko is **noted for** its scenery.

I am **displeased with** him **for** his carelessness.

Compare:—

- { I must **blame** you **for** your conduct.
 { I am **angry** with you **for** your conduct.
 { The Japanese are **praised for** bravery.
 { The Japanese are **renowned for** bravery.

Group III.

- (a) **To thank one for:**—I *thanked* him *for* his trouble.
 (b) **To excuse one for:**—*Excuse* me *for* interrupting you.
 (c) **To forgive one for:**—We willingly *forgive* him (*for*) his fault.

- (d) **To pardon one for:**—I beg your *pardon for* correcting you.
 (e) **To deride one for:**—They *laugh* at him *for* his rustic manners.

Etc.

etc.

Note:—The verb “*to thank one for*” in one of its uses is allied in meaning to the verb *to owe* and the adjective *indebted*.

Compare:—

- { I must **thank** you **for** my success.
 { I am **indebted to** you **for** my success.
 { I **owe** [to] you . . . my success.

Idiom:—**To thank oneself for.**

If with all your advantage you do not succeed, you will have **to thank yourself for** your failure.

He has no one but **himself to thank for** his success.

The following Adjectives consequently govern *For*:—

- (a) **Thankful for:**—I am *thankful for* your favours.
 (b) **Grateful for:**—We are *grateful for* the sympathy shown us.
 (c) **Indebted for:**—I am *indebted for* the account *to* one of the town papers.

CURRENT ENGLISH SLANG WITH ILLUSTRATIONS

(Continued from page 27)

Snitch; To: to betray a secret. 告密; 洩露秘密.

Syn: to let the cat out of the bag.

Soft soap: complimentary and flattering speeches. 逢迎諂媚.

Hence: he's soft soaping. 他是在拍馬屁.

Syn: a handshaker.

Solar plexus: the most important issue in a difficulty. 難關.

“The son's incompetence is the *solar plexus* of the whole situation.”

那兒子的不爭氣便是整個問題的難關.

Syn: the crux.

WORLD AFFAIRS**All Six Arab States Reject Cease-Fire Call
Of United Nations**

All six *Arab States¹ have rejected *the United Nations ceasefire order for Palestine² a bulletin³ from *Lake Success⁴ announced on the night of May 26.

The six replies were said to be similar to that from *Saudi Arabia⁵, which *laid down⁶ these conditions:

(1) The *ceasefire conditions⁷ must include some provisions⁸ for *halting Zionist political development⁹;

(2) The United Nations should guarantee¹⁰ that the number of Jews and their military forces shall not be increased.

When the replies were given to the *Security Council¹¹ on the night of May 26 at 17:00 hours GMT¹² all the Arab States declared that they were anxious to help the United Nations mediator¹³ in every way, but that they could not stop their military action without political conditions.

China Reveals Official Attitude On Palestine

The Chinese Government has officially expressed its desire for *enforcement of the cease-fire for Palestine¹⁴ as adopted by the United Nations Security Council on Saturday.

The Chinese attitude on Palestine was conveyed¹⁵ to the United Nations by *Foreign Minister Dr Wang Shih-chieh¹⁶ in a message sent to *Mr Trygve Lie, United Nations Secretary-General¹⁷ on May 24.

In his message Dr Wang said the Chinese Government desires the terms¹⁸ of the resolution adopted by the Security Council *to be fully observed¹⁹.

The resolution *called for²⁰ cease-fire in Palestine to become effective 16:00 hours GMT on May 24.

1. 阿拉伯國家。 2. 聯合國對巴勒斯坦的停戰令。 3. 公報。 4. (聯合國會址所在地) 成功湖。 5. (阿拉伯半島中部國家名) 沙特阿拉伯。 6. 宣言。 7. 停戰條件。 8. 條款。 9. 停止猶太復國運動者的政治發展 (Zionist [dzai'onist], 猶太復國運動者)。 10. 保證。 11. 安全理事會。 12. =Greenwich Mean Time. 13. 調解者。 14. 執行巴勒斯坦的停戰命令。 15. 傳送。 16. 外長王世杰。 17. 聯合國秘書長賴依。 18. 條件。 19. 完全遵守。 20. 要求。

U.S. Remains Cold To Bids For Peace Conference

Chinese and British bids for an early Japanese peace conference recently made by top spokesmen for these two countries aroused no enthusiasm¹ in *United States Official circles².

*Ernest Bevin's assertion³ that the United States, Britain and Russia should agree "to have the peace conference *right away⁴ with all 14 or 15 *countries affected⁵" in attendance failed *to stir the response⁶ here in Washington *that it would have a year ago⁷.

It was known the United States at present sees no virtue⁸ in trying to hold the Japanese peace conference *within the foreseeable future⁹, believing it would merely be providing another example of *Soviet-American inability to reach an agreement on basic issues¹⁰.

Firstly, the Americans have had no reason to believe the Russians have abandoned their insistence, on *the veto over conference decisions¹¹ with the treaty written only by the Big Four or Five.

The British, on the other hand, insist on a veto free conference of all nations who fought Japan, with decisions reached by a two-thirds majority.

The United States, which once supported the British position but now is uncertain, nevertheless sees no possibility of resolving the deadlock.

Secondly, United States officials are understood to believe that even if it were possible to agree on *procedure for holding the conference¹² it would *break down¹³ due to inability to reach an accord on fundamentals concerning *the future role of Japan¹⁴.

Their contention is that Russia and United States will be able to reach no agreement on specific issues such as *the Japanese treaty¹⁵ until they have settled broader problems of the "cold war". In addition the United States found several of its policies concerning Japan viewed by non-Soviet nations as over generous.

1. 熱忱. 2. 美國的官方. 3. 貝文的主張. 4. 立即. 5. 受害的國家.
6. 激起反應. 7. 如在一年前該反應是會激起的. 8. 效力. 9. 在這預想得見的將來期內.
10. 美蘇對基本問題之不能協議. 11. 否決會議各種決定之權.
12. 舉行會議的程序. 13. 破壞, 崩毀. 14. 日本將來的地位. 15. 對日和約.

The majority on *the 11-nation Far Eastern Commission¹ object to American plans to rebuild Japanese economy to a high level. There is *divergence of opinion² other points too. For these reasons the United States is understood to have cooled considerably in its desire for an early peace conference.

Silver Dollars May Become Legal Again

The old Chinese *silver dollar³, which was the *legal tender⁴ before China adopted *the managed monetary system in 1935⁵, may be readmitted as a legal currency⁶, according to *the official Central Daily News⁷ on May 24.

The silver dollar, known as "yuan", was withdrawn⁸ from circulation at *the nationalization of silver⁹ in 1935. Some of these silver dollars, which previously hoarded¹⁰, are now being put into circulation, mostly in Northwestern and Southwestern China.

1. 十一國遠東委員會. 2. 意見之分歧. (divergence [dai'və:dʒəns], 相違).
3. 銀元. 4. 法律規定使用的錢幣. 5. 1935年制定之的幣制. 6. 通貨. 7. 官方的中央日報. 8. 收回, 撤回. 9. 白銀國有化. 10. 囤積.

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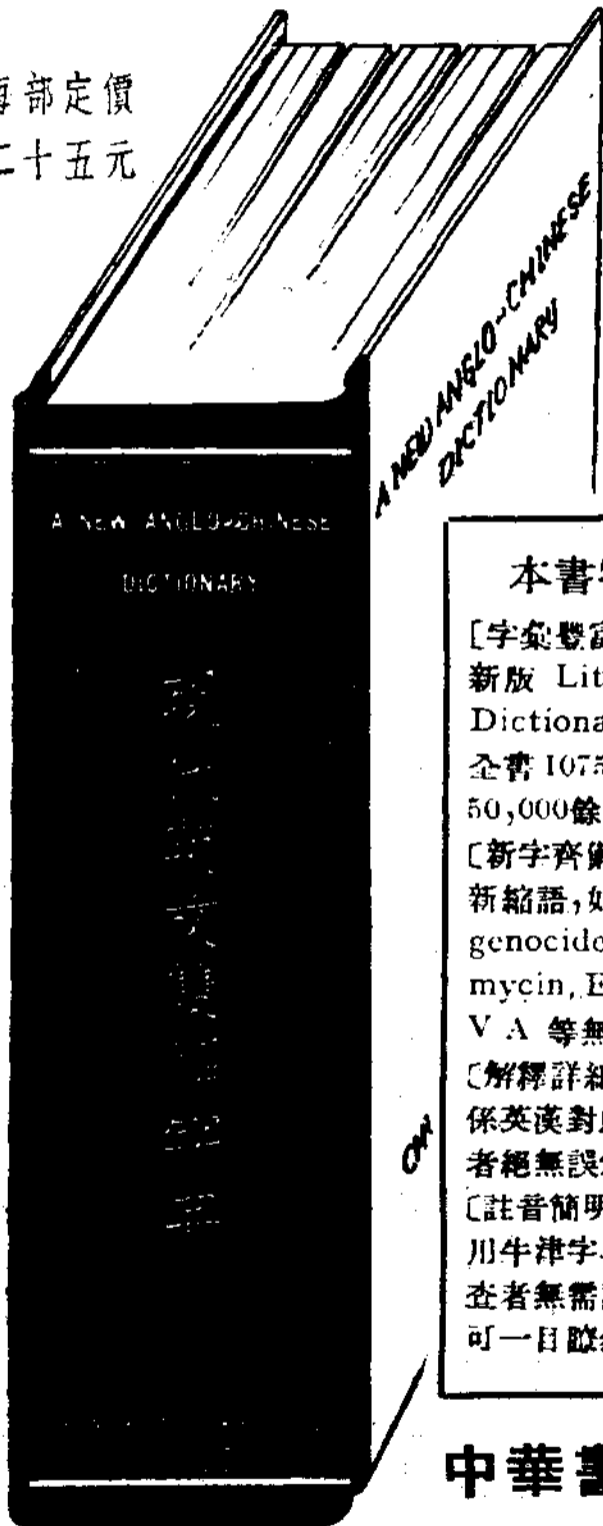
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