

WORLD FAMOUS FICTIONS

特 地 甘
CANDIDE

DE VOLTAIRE 著
伍 光 建 選 譯

英漢對照名家小說選第二集

商 務 印 書 館 發 行

25

WORLD FAMOUS FICTIONS

CANDIDE

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THE COMMERCIAL PRESS, LIMITED

SHANGHAI, CHINA

1935

作者傳略

福耳特耳是一六九四年至一七七八年間人。他上幾代居多是中等生意人家。他十歲入大路易學校。其後他奉父命讀律，其實他偏好文學。一七一六年，他作文譏刺攝政，被逐。赦後，他撰兩篇更激烈的譏刺文章，一七一七年，他被拘入巴斯狄 (Bastile) 大監，明年出獄。當時貴族橫行，騎士羅罕 (Rohan) 因口角銜福耳特耳；一日在一位公爵席上，拖他出來，親自監視其所雇的惡棍在大街上當衆杖他足蹠。三個月後，福耳特耳約羅罕決鬪，羅罕願如約，及期，福耳特耳被拘，又幽禁於巴斯狄大監。二星期後他往英國，結交其文人；一七二九年回國。一七三三年他住在西利 (Cirey) 地方查特禮 (Châtelet) 侯爵夫人的堡裏，從此得更專心於文學。一七五一年，他應普魯斯王大腓特烈函聘，赴柏林。大王好詩，左右常多詩人，大王卻好侮辱人，好取笑人，詩人皆能甘受，惟福耳特耳不能。他此來專爲潤飾大王的詩，後來他對人說，不願再『洗髒衣服』，大王亦厭他不遜，曾對人說『吮乾了橘子就摔橘子皮』。他與大王的大臣作文互相詬詈，大王監禁他，不久兩人又言歸於好。一七五三年，福耳特耳力求歸國，大王允准，他行至佛蘭福特 (Frankfort)，與其姪女被拘，受嚴密監禁。他被釋後，住在日內瓦 (Geneva)。那時候法國鬧教禍，他見義勇爲，多所救護。官吏誣一個耶穌教徒卡拉斯 (Calas) 殺子以阻其奉天主教，車裂以殉；其親族逃依福耳特耳，纔得免受酷刑。耶穌教徒西爾文 (Sirwen) 亦被人誣告殺

女，亦依福耳特耳得免。拉巴爾(LaBarre)被誣侮聖與毀壞十字架，監督示意，要先割其舌，斷其右臂，隨後架火活活燒死；一七六六年，巴黎法院治以死罪。福耳特耳費好幾年工夫，爲此數人伸冤，要恢復他們的名譽；他用敘事文，剖辨文，長文，短文，動人的文章，論理的文章，驚動全個世界，大臣，貴婦，律師，文人，都不能不爲所動。有一個法官恐負永遠洗刷不清的惡名，說許多話恐赫他。他引用中國歷史答稱：昔日中國有一個暴君對史官說，我不許你再記我的事。史官執筆疾書。暴君問，你寫什麼，史官答稱，我記陛下剛纔所發的禁令。福耳特耳由是義聲震天下。他的著作極多，有五六十種劇本，雖以談諧勝，頗有極能感人的慘劇。其中有一種名「中國孤兒」，演中國元曲的「趙氏孤兒」事，以一七五五年初次在巴黎公演。他撰有長短詩歌；他撰有物理學，哲學，百科全書裏頭有他的好幾篇撰述；他有歷史著作；他有許多書牘；他的散文著作，以今所選譯的甘地特(Candide)爲最出名。他在這部書裏頭，攻擊哲學的及宗教的樂觀主義，用極顯明文字，很莊嚴的說譏刺話。法蘭西(Anatole France)說，福耳特耳作譏刺文章，一面寫一面大笑。立特爾(Philip Littel)說，近年發生許多「主義」，日新月異，甘地特或者能夠激發後起之秀（惟有他們能被激發）執筆試作第十八世紀輕鬆文章，討論這許多新主義。其實福耳特耳的文學藝術包孕既多，且臻完善，既無勝過他的人，亦無敵手。

民國二十三年甲戌寒露日伍光建記。

甘 地 特

C A N D I D E

CANDIDE

CHAPTER I

HOW CANDIDE WAS BROUGHT UP IN A MAGNIFICENT CASTLE, AND HOW HE WAS EXPELLED THENCE

IN a castle of Westphalia, belonging to the Baron of Thunder-ten-Tronckh, lived a youth, whom nature had endowed with the most gentle manners. His countenance was a true picture of his soul. He combined a true judgment with simplicity of spirit, which was the reason, I apprehend, of his being called Candide. The old servants of the family suspected him to have been the son of the Baron's sister, by a good, honest gentleman of the neighbourhood, whom that young lady would never marry because he had been able to prove only seventy-one quarterings,¹ the rest of his genealogical tree having been lost through the injuries of time.

The Baron was one of the most powerful lords in Westphalia, for his castle had not only a gate, but windows. His great hall, even, was hung with tapestry. All the dogs of his farmyards formed a pack of hounds at need; his grooms were his huntsmen; and the curate of the village was his grand almoner. They called him "My Lord," and laughed at all his stories.

¹ quarterings, 祖先.

甘地特

第一回

甘地特是怎樣在一所華麗堡砦裏生長的，

他又怎樣被逐出堡的。

有一個少年住在維菲利阿（Westphalia）一所堡砦裏，這所堡砦是屯特丁特朗（Thunder-ten-Tronckh）男爵的，天賦這個少年最柔和的態度。他的面貌就是他的靈魂的一幅真實圖畫。他適合準確的判斷於老實的精神，我曉得這就是人家所以稱他做甘地特（Candide 解作誠實坦白，無詐無隱。譯者註）的理由。這個人家的老僕們疑心他是男爵的姊妹的兒子，他的父親是隣近一個良善的，誠實的鄉紳，那位小姐始終不肯嫁他，因為他只能證實七十一代的祖先，其餘的世系因為年久日深，數不出來了。

男爵是維菲利阿的一個最有勢力的貴族，因為他的堡砦不獨有一個閘門，還有幾個窗子。連他的大堂屋也掛有繡幙。全數他的守田舍的狗，臨時都可以當獵狗用；他的馬夫就是他的獵人；鄉村的小牧師就是他的重大的施賑人。他們都稱他爵爺，聽他說故事，都要大笑。

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The Baron's lady weighed about three hundred and fifty pounds, and was therefore a person of great consideration, and she did the honours of the house with a dignity that commanded still greater respect. Her daughter Cunegonde was seventeen years of age, fresh-coloured, comely, plump, and desirable. The Baron's son seemed to be in every respect worthy of his father. The Preceptor Pangloss was the oracle of the family, and little Candide heard his lessons with all the good faith of his age and character.

Pangloss was professor of metaphysicotheologico cosmolog-nigology. He proved admirably that there is no effect without a cause, and that, in this best of all possible worlds, the Baron's castle was the most magnificent of castles, and his lady the best of all possible Baronesses.

"It is demonstrable," said he, "that things cannot be otherwise than as they are; for all being created for an end, all is necessarily for the best end. Observe, that the nose has been formed to bear spectacles—thus we have spectacles. Legs are visibly designed for stockings—and we have stockings. Stones were made to be hewn, and to construct castles—therefore my lord has a magnificent castle; for the greatest baron in the province ought to be the best lodged. Pigs were made to be eaten—therefore we eat pork all the year round. Consequently they who assert that all is well have said a foolish thing, they should have said all is for the best."

Candide listened attentively and believed innocently; for he thought Miss Cunegonde extremely beautiful, though he never had the courage to tell her so. He concluded that after the happiness of being born of Baron

伯爵的夫人約重三百五十磅，所以是一個重大人物；每逢請客，她當女主人，當得很有威嚴，令人更起敬。她的女兒名古尼剛狄 (Cunegonde)，十七歲，鮮明，好看，肥胖，可欲。男爵的兒子好像無一不與他的父親相配。教書先生爲彭格羅 (Pangloss)，他是這家人家的軍師(原本作神巫。譯者註)，小甘地特既是個小孩子又是個老實人，很相信他，聽他講書。

彭格羅是玄學，神學，宇宙學(Nigology)教授。他證明凡果必有因，證明這個世界是全數可能的世界中的最好的，證明伯爵的堡砦是最華麗的堡砦，又證明他的夫人是全數可能的伯爵夫人們中最好的，他證得令人稱讚不置。

他說道，『事物既是這樣，就不能不是這樣，這是可以證明的；因爲創造全數事物既有目的，所以全數事物必定是爲最好的目的才創造的。你們留心看呀，天生鼻子原爲的是架眼鏡，——所以我們就有眼鏡。我們的腿顯然是爲襪子而設的——我們就有襪子。石頭原爲的是被人打碎，與築堡砦用的——所以我們的爵爺，就有一所華麗堡砦；因爲本省的最大男爵應該有最好的地方住。天生許多豬原是供人吃的——所以我們終年吃豬肉。人們斷言全是好的，他們就是說了一句傻話，他們應該說，全是爲最好而設的。』

甘地特很留心聽先生講，沒知沒覺的胡信先生的話；因爲他以爲古尼剛狄長得極美，他卻始終不敢把他的意思告訴她。他推得結論，說第一樂無過於做屯特丁特朗男

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of Thunder-ten-Tronckh, the second degree of happiness was to be Miss Cunegonde, the third that of seeing her every day, and the fourth that of hearing Master Pangloss, the greatest philosopher of the whole province, and consequently of the whole world.

One day Cunegonde, while walking near the castle, in a little wood which they called a park, saw between the bushes, Dr. Pangloss giving a lesson in experimental natural philosophy to her mother's chamber-maid, a little brown wench, very pretty and very docile. As Miss Cunegonde had a great disposition for the sciences, she breathlessly¹ observed the repeated experiments of which she was a witness; she clearly perceived the force of the Doctor's reasons, the effects, and the causes; she turned back greatly flurried, quite pensive,² and filled with the desire to be learned; dreaming that she might well be a *sufficient reason* for young Candide, and he for her.

She met Candide on reaching the castle and blushed; Candide blushed also; she wished him good morrow in a faltering tone, and Candide spoke to her without knowing what he said. The next day after dinner, as they went from table, Cunegonde and Candide found themselves behind a screen; Cunegonde let fall her handkerchief, Candide picked it up, she took him innocently by the hand, the youth as innocently kissed the young lady's hand with particular vivacity, sensibility, and grace; their lips met, their eyes sparkled, their knees trembled, their hands strayed.³ Baron Thunder-ten-Tronckh passed near the screen and beholding this cause and

¹ breathlessly, 屏息. ² pensive, 深念. ³ strayed, 亂摸.

爵的兒子，第二樂莫如做甘尼剛狄小姐，第三樂無過於天天得見這位小姐，第四樂無過於聽彭格羅先生講話，他是全省的最偉大哲學家，所以就是全世界的最偉大哲學家。

有一天古尼剛狄小姐正在堡砦附近的小樹林（人家稱爲大花園）裏散步，在小叢樹間看見彭格羅博士教她母親的伺候臥室的女僕，同她實演自然哲學（說得蘊藉。譯者註），她是一個黑黃臉的小女孩，面貌很好看，又是很聽話的。因爲古尼剛狄小姐很喜歡科學，她就屏息觀察她所眼見的屢次實演，她很明白的曉得博士的理由的力量，效果，與原因；她心頭撲撲的跳，轉回去，很深念，很想做個有學問人；她在那裏作夢她很可以做少年甘地特的充足理由（這是從前的一個哲學名詞 Sufficient reason），他就是她的充足理由。

她走到堡砦，剛好遇見甘地特，她就臉紅；甘地特也臉紅；她用吞吞吐吐的腔調同甘地特問早安，甘地特對她說話，不曉得他自己說些什麼。翌日大餐後，他們離開飯桌，古尼剛狄同甘地特走到屏風後；古尼剛狄隨她的手帕落在地上，甘地特拾起來，她無意抓他的手，這個少年也無意的吻小姐的手，吻得特別的有精神，有感情，又吻得好看；他們唇與唇遇，他們的眼放光，他們的膝顫動，他們

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effect chased Candide from the castle with great kicks on the backside; Cunegonde fainted away; she was boxed on the ears by the Baroness, as soon as she came to herself; and all was consternation in this most magnificent and most agreeable of all possible castles.

CHAPTER II

WHAT BECAME OF CANDIDE AMONG THE BULGARIANS

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“COMRADE,” said one, “here is a well-built young fellow, and of proper height.”

They went up to Candide and very civilly invited him to dinner.

“Gentlemen,” replied Candide, with a most engaging modesty, “you do me great honour, but I have not wherewithal to pay my share.”

“Oh, sir,” said one of the blues to him, “people of your appearance and of your merit never pay anything: are you not five feet five inches high?”

“Yes, sir, that is my height,” answered he, making a low bow.

“Come, sir, seat yourself; not only will we pay your reckoning, but we will never suffer such a man as you to want money; men are only born to assist one another.”

“You are right,” said Candide; “this is what I was always taught by Mr. Pangloss, and I see plainly that all is for the best.”

的手亂摸。男爵屯特丁特朗剛好在屏風旁邊走過，看見這樣的因果，狠狠的踢了幾脚甘地特的屁股，驅逐他出堡；古尼剛狄暈倒了；等她醒過來，伯爵夫人打她幾個耳光；在全數可能的堡砦中的最華麗與最怡人的堡砦裏頭，無不人人震驚。

第 二 回

甘地特在布憂利亞人裏頭怎麼樣啦。

（甘地特既被逐，走了許多路，遇着大雪，冷壞了，餓壞了，倦壞了，歇在一個小店門口，有兩個穿藍衣的人看見。譯者註）有一個說道，『夥記，這裏有一個身體結實少年，身高正合式』。

他們走上前，很客氣的請他吃飯。

甘地特用最能令人歡喜的謙遜態度答道，『兩位先生，你們待我太客氣啦，我卻什麼都沒有，不能會我那一份的帳』。

一個穿藍的對他說道，『先生，如你這樣面貌，如你這樣身材的人，絕不必還帳的；你不是五尺五寸高麼？』

他低低的點頭，答道，『先生，是的，這是我的身高』。

『先生，來呀，請你坐下；我們不獨肯會你的帳，我們更絕不肯讓你這樣的一個人缺錢使用，人生在世，原是要彼此相幫的』。

甘地特說道，『你說得不錯，這原是彭格羅先生常時教我的，我看得很清楚，凡事都是爲最好而設的』。

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They begged of him to accept a few crowns. He took them, and wished to give them his note; they refused; they seated themselves at table.

“Love you not deeply?”

“Oh yes,” answered he; “I deeply love Miss Cunegonde”

“No,” said one of the gentlemen, “we ask you if you do not deeply love the King of the Bulgarians?”

“Not at all,” said he; “for I have never seen him.”

“What! he is the best of kings, and we must drink his health.”

“Oh! very willingly, gentlemen,” and he drank.

“That is enough,” they told him. “Now you are the help, the support, the defender, the hero of the Bulgarians. Your fortune is made, and your glory is assured.”

Instantly they fettered him, and carried him away to the regiment. There he was made to wheel about to the right and to the left, to draw his rammer, to return his rammer, to present, to fire, to march, and they gave him thirty blows with a cudgel. The next day he did his exercise a little less badly, and he received but twenty blows. The day following they gave him only ten, and he was regarded by his comrades as a prodigy¹

Candide, all stupefied, could not yet very well realise how he was a hero. He resolved one fine day in spring to go for a walk, marching straight before him, believing that it was a privilege of the human as well as of the animal species to make use of their legs as they pleased. He had advanced two leagues when he was overtaken by four

¹ prodigy, 奇人.

他們請他收受不多幾個銀幣。他收了，要給他們一張借據；他們不肯要；他們在桌邊坐下。

『你戀愛得很深麼？』

他答道，『是呀，我深愛古尼剛狄小姐』。

一個說道，『不是的，我們問你，是不是深愛布夏利阿人的王？』

他說道，『我殊不愛他，因為我一向未見過他』。

『什麼呀！全數國王中，以他為最好，我們必得舉觴祝他的健康』。

『哦，兩位先生，我很願意』，他就喝一鍾。

他們告訴他道，『這就够啦。現在你是布夏利阿人的幫手，是他們的柱石，是他們的護衛，是他們的英雄啦。你的富貴是造成啦，你的榮耀可以保有啦』。

他們立刻同他上了桎梏，拖他到營裏。他們叫他向右轉，向左轉，拔出撞火藥的桿，送進撞火藥的桿，舉槍，放槍，向前走，拿棍打他三十下。第二天他操得不如昨天那樣壞，他只捱了二十棍。第三天他們只給他十棍，他的同袍們當他是一個奇人。

甘地特全糊塗了，不能十分明白他怎樣就是一個英雄。到了春季很好的一天，他決計走去散步，一直向前走，他相信人類與獸類都有特別利益，無論什麼時候喜歡，都

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others, heroes of six feet, who bound him and carried him to a dungeon. He was asked which he would like the best, to be whipped six-and-thirty times through all the regiment, or to receive at once twelve balls of lead in his brain. He vainly said that human will is free, and that he chose neither the one nor the other. He was forced to make a choice; he determined, in virtue of that gift of God called liberty, to run the gauntlet six-and-thirty times. He bore this twice. The regiment was composed of two thousand men; that composed for him four thousand strokes, which laid bare all his muscles and nerves, from the nape of his neck quite down to his rump. As they were going to proceed to a third whipping, Candide, able to bear no more, begged as a favour that they would be so good as to shoot him. He obtained this favour; they bandaged his eyes, and bade him kneel down. The King of the Bulgarians passed at this moment and ascertained the nature of the crime. As he had great talent, he understood from all that he learnt of Candide that he was a young metaphysician, extremely ignorant of the things of this world, and he accorded him his pardon with a clemency which will bring him praise in all the journals, and throughout all ages.

An able surgeon cured Candide in three weeks by means of emollients¹ taught by Dioscorides. He had already a little skin, and was able to march when the King of the Bulgarians gave battle to the King of the Abares.

¹ emollients, 止痛藥.

可以用脚走。他已經前走六七哩，被四個都是六尺高的英雄所趕上，他們把他綑起來，送他入監牢。有人問他最喜歡什麼，還是喜歡遊營捱打三十六次，抑或喜歡一次過收受十二個鉛彈在他的腦海裏。他說人的意志是自由的，他既不願捱打，又不願飲彈，說過也不中用。他們逼他挑選一樣；他爲上帝所賦的世人稱爲自由起見，決計遊營捱三十六次打。他曾受鞭兩次。這一營有兩千人，共成四千鞭，從頸子至屁股，打脫了皮，全數他的肌肉與腦筋都露出來了。他們正在要打他第三次，甘地特不能再受啦，他向他們求情，不如開鎗打死他。他們准他的所求；用布裹他的兩眼，叫他跪下。剛好布夏利阿王走過，問他所犯的罪狀。國王有大才，他從衆人口裏曉得甘地特是一個少年玄學家，全不曉得人情世故，他就大發慈悲赦了甘地特的罪，這樣一來全數的記載與全數後世無不恭維他。

一個有本領的外科醫師，三個星期醫好甘地特，他是用狄奧利狄(Dioscorides)所傳授的止痛藥治好的。他已經長出一點皮啦，等到布夏利阿王同阿巴利斯人(Abares在丹瑙河畔的韃種。譯者註)的王打仗的時候，他能夠走啦。

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CHAPTER III

HOW CANDIDE MADE HIS ESCAPE FROM THE BULGARIANS, AND WHAT AFTERWARDS BECAME OF HIM

THERE was never anything so gallant, so spruce,¹ so brilliant, and so well disposed as the two armies. Trumpets, fifes, hautboys, drums, and cannon made music such as Hell itself had never heard. The cannons first of all laid flat about six thousand men on each side; the muskets swept away from this best of worlds nine or ten thousand ruffians who infested² its surface. The bayonet was also a *sufficient reason* for the death of several thousands. The whole might amount to thirty thousand souls. Candide, who trembled like a philosopher, hid himself as well as he could during this heroic butchery.

At length, while the two kings were causing Te Deum to be sung each in his own camp, Candide resolved to go and reason elsewhere on effects and causes. He passed over heaps of dead and dying, and first reached a neighbouring village; it was in cinders, it was an Abare village which the Bulgarians had burnt according to the laws of war. Here, old men covered with wounds, beheld their wives, hugging their children to their bloody breasts, massacred before their faces; there, their daughters, disembowelled and breathing their last after having satisfied

¹ spruce, 漂亮. ² infested, 騷擾.

第 三 回

甘地特怎樣從布戛利阿軍隊中逃走，

後來他遇見些什麼事。

世界上無論什麼東西都比不上兩軍那樣英勇，那樣打扮得漂亮，那樣鮮明，心地那樣好。喇叭，橫笛，木笛，大鼓，大礮，湊成的音樂，地獄從來未曾聽過。首先是大礮打倒兩邊各六千人；火鎗從這個最好的世界掃除了九千或一萬騷擾地面的惡棍。此外還殺死幾千人，刺刀就是充足理由。全數約共三萬人。甘地特如同一個哲學家一般，只在那裏發抖，當兩軍英氣奮發亂殺亂屠的時候，他盡他的能力躲起來。

當兩邊的國王各在自己的軍幕叫人唱頌聖歌慶賀得勝的時候，甘地特到底決計走去別的地論因果道理。他在好幾堆的死屍與傷兵身上走過，先走到附近一個村子；這個村已經燒成灰燼啦，原是一個阿巴利斯人的村子，布戛利阿人照着戰的法律放火燒的。年老的人們滿身是傷，看着他們的妻室緊抱她們的兒女在她們的流血懷裏，當着他們的面，被人屠殺（這是多麼活現簡括雄健句子，讀了令人下淚。譯者註）；他們的女兒們被布戛利阿的英雄們

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the natural wants of Bulgarian heroes; while others, half burnt in the flames, begged to be despatched. The earth was strewed with brains, arms, and legs.

Candide fled quickly to another village; it belonged to the Bulgarians; and the Abarian heroes had treated it in the same way. Candide, walking always over palpitating limbs or across ruins, arrived at last beyond the seat of war, with a few provisions in his knapsack, and Miss Cunegonde always in his heart. His provisions failed him when he arrived in Holland; but having heard that everybody was rich in that country, and that they were Christians, he did not doubt but he should meet with the same treatment from them as he had met with in the Baron's castle, before Miss Cunegonde's bright eyes were the cause of his expulsion thence.

He asked alms of several grave-looking people, who all answered him, that if he continued to follow this trade they would confine him to the house of correction,¹ where he should be taught to get a living.

The next he addressed was a man who had been haranguing a large assembly for a whole hour on the subject of charity. But the orator, looking askew, said:

“What are you doing here? Are you for the good cause?”²

“There can be no effect without a cause,” modestly answered Candide; “the whole is necessarily concatenated³ and arranged for the best. It was necessary for me to have been banished from the presence of Miss Cunegonde, to have afterwards run the gauntlet, and now it is neces-

¹house of correction, 遷善所. ²good cause, 好主張. ³concatenated, 連貫; 串連.

縱慾滿意之後，復被他們破開肚子，正在那裏呼吸最後的一口氣；同時還有別的被害的人們，在火裏已經被燒到半死，哀求軍人們趕快殺他們。地上堆滿人腦，人手，人腳。

甘地特趕快飛跑到另一村子；這是布戛利阿人的；阿刺伯的英雄們用同樣方法對待。甘地特常在抖動的手腳上走過，或在焚餘的遺蹟上走過，後來走到戰地以外，他的行囊裝了多少食物，心裏總想着古尼剛狄小姐。他到了荷蘭就沒得食糧啦；但是他聽說荷蘭人個個都是有錢的，況且他們都是基督教徒，他深信不疑他們會待他如同當日他因為愛上古尼剛狄小姐的有光的眼被逐以前，在男爵堡裏所得的待遇一般。

他問幾個神色嚴肅的人施捨幾個錢，他們答稱，他若接連做這種買賣（指在街上求乞。譯者註），他們會把他關在遷善所，他在那裏可以學謀生的手藝。

他所求的第二個人，剛才在那裏對一大堆人演慈善問題，演說了一點鐘。演說人一聽見他求乞，斜視他，說道：

『你在這裏做什麼？你是贊成一種好主張的麼？』

甘地特很謙抑的答道，『凡事不能有果而無因（這裏的Cause解作因。譯者註），全局必然是連貫好的，布置好的，以使至於至善。我必得被逐使我不能再與古尼剛狄小姐

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sary I should beg my bread until I learn to earn it; all this cannot be otherwise.”

“My friend,” said the orator to him, “do you believe the Pope to be Anti-Christ?”

“I have not heard it,” answered Candide; “but whether he be, or whether he be not, I want bread.”

“Thou dost not deserve to eat,” said the other. “Begone, rogue; begone, wretch; do not come near me again.”

The orator’s wife, putting her head out of the window, and spying a man that doubted whether the Pope was Anti-Christ, poured over him a full . . . Oh, heavens! to what excess does religious zeal carry the ladies.

A man who had never been christened, a good Anabaptist, named James, beheld the cruel and ignominious¹ treatment shown to one of his brethren, an unfeathered biped with a rational soul, he took him home, cleaned him, gave him bread and beer, presented him with two florins, and even wished to teach him the manufacture of Persian stuffs which they make in Holland. Candide, almost prostrating himself before him, cried:

“Master Pangloss has well said that all is for the best in this world, for I am infinitely more touched by your extreme generosity than with the inhumanity of that gentleman in the black coat and his lady.”

The next day, as he took a walk, he met a beggar all covered with scabs, his eyes diseased, the end of his nose eaten away, his mouth distorted, his teeth black, choking in his throat, tormented with a violent cough, and spitting out a tooth at each effort.

¹ignominious, 不名譽.

見面，後來必然要遊營捱打，現在必然要我乞食，等到後來學會手藝自行謀生；全數這些事，都是不得不然的』。

演說家對他說道，『我的朋友，你相信教王是基督之敵麼』？

甘地特答道，『我不曾聽說過，他是也罷，不是也罷，我都不管，我要麪包』。

那個人說道，『你不配吃，流氓，你走吧；光棍，你走吧；你不許再走近我身邊』。

演說人的妻室，伸頭出窗外，看見一個人不信教王是基督之敵，就把滿滿一桶……倒在他身上。哎，天呀；信教過火，使婦女們趨於什麼極端呀。

有一個人始終未曾受過洗，是一個良善的不受洗的教徒，名詹木斯，看見他的一個同胞受這樣殘忍與不名譽的待遇，這個同胞原是一個無羽毛有明理的靈魂，又有兩腳的人，他就帶他回家，沐浴他，給他麪包吃，給他麥酒喝，送他兩圓銀幣，還想教他荷蘭人所製的波斯品物。甘地特幾乎跪倒在他面前，說道：

『彭格羅先生說得好，他說在這個世界裏頭無一事物不是為至好而後有的，我被你的極端慷慨所感動，無限的多過於被那個穿黑衣的男人與他的妻室的不以人道相待所動』。

翌日他散步，遇見一個乞丐，滿身是疤，兩眼有病，鼻尖腐了，嘴是歪的，牙是黑的，喉嚨是堵住的，被狂咳所苦，每咳一聲，吐出了一隻牙。

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CHAPTER IV

HOW CANDIDE FOUND HIS OLD MASTER PANGLOSS, AND WHAT HAPPENED TO THEM

CANDIDE, yet more moved with compassion than with horror, gave to this shocking beggar the two florins which he had received from the honest Anabaptist James. The spectre looked at him very earnestly, dropped a few tears, and fell upon his neck. Candide recoiled in disgust.

“Alas!” said one wretch to the other, “do you no longer know your dear Pangloss?”

“What do I hear? You, my dear master! you in this terrible plight! What misfortune has happened to you? Why are you no longer in the most magnificent of castles? What has become of Miss Cunegonde, the pearl of girls, and nature’s masterpiece?”

“I am so weak that I cannot stand,” said Pangloss.

Upon which Candide carried him to the Anabaptist’s stable, and gave him a crust of bread. As soon as Pangloss had refreshed himself a little:

“Well,” said Candide, “Cunegonde?”

“She is dead,” replied the other.

Candide fainted at this word; his friend recalled his senses with a little bad vinegar which he found by chance in the stable. Candide reopened his eyes.

“Cunegonde is dead! Ah, best of worlds, where art thou? But of what illness did she die? Was it not for grief, upon seeing her father kick me out of his magnificent castle?”

第 四 回

甘地特怎樣找着他的從前先生彭格羅，

他們兩人遇着什麼事。

甘地特被憐憫心所動，多過被恐怖所動，他就把那個誠實不受洗的詹木斯所給他的兩圓銀幣，給了這個令人見了恐怖的乞丐。這個醜鬼很認真的看看他，滴了幾滴眼淚，就摟住他的頸頸子。甘地特討厭他，往後退縮。

這個苦人對那個苦人說道，『哎呀！你不復認得你的寶貴彭格羅麼？』

『我聽說什麼呀？你是我的寶貴先生麼？你處這樣可怕境地呀！你遇着什麼禍害呀？你爲什麼不住在最華麗的堡砦呀？天的傑作，女中之珠，古尼剛狄小姐，她怎麼樣啦？』

彭格羅說道，『我衰弱到站不起來啦』。

甘地特於是抱他到不受洗的人的馬棧，給他一塊麪包皮吃。彭格羅吃了，精神有點復原：

甘地特就說道，『好呀！古尼剛狄怎麼樣啦？』

那個答道，『她死了』。

甘地特一聽這句話就暈倒；他的朋友碰巧在馬棧裏找着一點壞醋，救他復甦。甘地特又睜開眼。

『古尼剛狄死了！呀，我們這裏是頂好的世界呀，你往那裏去了？她是犯什麼病死的呀！莫不是她看見她父親把我一脚踢出他的華麗堡砦外，她憂傷死的麼？』

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“No,” said Pangloss, “she was ripped open by the Bulgarian soldiers, after having been violated by many; they broke the Baron’s head for attempting to defend her; my lady, her mother, was cut in pieces; my poor pupil was served just in the same manner as his sister; and as for the castle, they have not left one stone upon another, not a barn, nor a sheep, nor a duck, nor a tree; but we have had our revenge, for the Abares have done the very same thing to a neighbouring barony, which belonged to a Bulgarian lord.”

At this discourse Candide fainted again; but coming to himself, and having said all that it became him to say, inquired into the cause and effect, as well as into the *sufficient reason* that had reduced Pangloss to so miserable a plight.

“Alas!” said the other, “it was love; love, the comfort of the human species, the preserver of the universe, the soul of all sensible beings, love, tender love.”

“Alas!” said Candide, “I know this love, that sovereign of hearts, that soul of our souls; yet it never cost me more than a kiss and twenty kicks on the backside. How could this beautiful cause produce in you an effect so abominable?”

Pangloss made answer in these terms: “Oh, my dear Candide, you remember Paquette, that pretty wench who waited on our noble Baroness; in her arms I tasted the delights of paradise, which produced in me those hell torments with which you see me devoured; she was infected with them, she is perhaps dead of them. This present Paquette received of a learned Grey Friar, who had traced it to its source; he had had it of an old countess,

彭格羅說道，『不是的，她被許多布戛利阿兵輪姦之後，被他們割開肚子死的；男爵要保護她，他們打破他的頭；伯爵夫人被斬為幾塊；可憐我的學生的遭遇，同他的姊姊一樣；至於那座堡砦，被他們毀得毀搶得搶，連一塊石頭，一所糧倉，一隻羊，一隻鴨，一棵樹也不留；但是我們得了報復，因為阿巴利斯人也一樣的毀了一個布戛利阿貴族在那裏附近的一所男爵堡砦』。

甘地特聽了這番話又暈倒了；但是不久就醒過來，他說完他所該說的話之後，就盤問其所以折磨彭格羅到現在這樣可憐境地的因果與『充足理由』。

那個說道，『哎呀，原因就是戀愛；愛情原是安慰人類的，保存宇宙的；愛情，溫柔愛情，原是有感覺之倫的靈魂』。

甘地特說道，『哎呀！我曉得這樣愛情，愛情是人心的君主，是我的靈魂的靈魂；但是我為愛情，不過花了一吻，屁股受了二十踢。這樣美的原因，為什麼使你發生這樣可憎的結果』！

彭格羅用下列的一番說話答道：『哎，我的寶貴甘地特，你記得巴開特 (Paquette)，她是伺候我們的高貴男爵夫人的美秀小婢；我在她的摟抱中嘗天堂的快樂，我從此就得了地獄的痛苦，你是看見的，這樣的病痛蝕我；她染了這種病，現在也許病死了。巴開特的病，是得自一個有學問灰衣和尚的；這個和尚曾追溯這種症的來源；他得自

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who had received it from a cavalry captain, who owed it to a marchioness, who took it from a page, who had received it from a Jesuit, who when a novice had it in a direct line from one of the companions of Christopher Columbus. For my part I shall give it to nobody, I am dying."

"Oh, Pangloss!" cried Candide, "what a strange genealogy! Is not the Devil the original stock of it?"

"Not at all," replied this great man, "it was a thing unavoidable, a necessary ingredient in the best of worlds; for if Columbus had not in an island of America caught this disease, which contaminates the source of life, frequently even hinders generation, and which is evidently opposed to the great end of nature, we should have neither chocolate nor cochineal. We are also to observe that upon our continent, this distemper is like religious controversy, confined to a particular spot. The Turks, the Indians, the Persians, the Chinese, the Siamese, the Japanese, know nothing of it; but there is a sufficient reason for believing that they will know it in their turn in a few centuries. In the meantime, it has made marvellous progress among us, especially in those great armies composed of honest well-disciplined hirelings, who decide the destiny of states; for we may safely affirm that when an army of thirty thousand men fights another of an equal number, there are about twenty thousand of them p—x—d on each side."

"Well, this is wonderful!" said Candide, "but you must get cured."

"Alas! how can I?" said Pangloss, "I have not a farthing, my friend, and all over the globe there is no letting

一個老伯爵夫人，老伯爵夫人得自一個馬隊營官，營官得自一個侯爵夫人，夫人得自一個男侍從，男侍從得自一個耶穌軍的會友，會友當徒弟的時候直接得自柯侖布的一個同袍。我卻不傳給別人，我快要死啦』。

甘地特喊道，『呀，彭格羅！這是多麼奇怪的（楊梅瘡病）世系呀！最初不是從魔鬼得來的麼』？

這個偉大人物答道，『不是的，這是不能免的事，是最好的世界內的一種必要的原料；因為假使柯侖布不在美洲的一個島上染了這種病（這種病弄污了生命的來源，往往阻礙生育，顯然反對自然的大目的），我們既不會得着chocolate 亦得不着胭脂蟲。我們還要觀察這種疾病在我們的大陸上如同宗教爭辨（拿楊梅瘡比宗教爭辨，惡極。譯者註），是限於特別地點的。土耳其人，印度人，波斯人，中國人，暹羅人，日本人都不曉得這種病；但是我們有充足理由相信再過幾百年就輪到他們曉得這種病啦。（據說是由義大利傳荷蘭，由荷蘭傳印度，由印度傳中國，等不到幾百年。譯者註）。當下這種病在我們國裏進步得很快，尤其是在大軍隊裏頭，都是老實的，受過好教練的募兵成軍的，國家命運在他們手裏；因為我們可以拿穩的說，一支三萬人的軍隊與其他人數相同的軍隊打仗，每方大約總有二萬人是犯了這種病的』。

甘地特說道，『這是很奇怪的，但是你必得把病治好了』。

彭格羅說，『哎呀！我怎樣能夠辦得到呀？我的朋友，

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of blood or taking a glister, without paying, or somebody paying for you.”

These last words determined Candide; he went and flung himself at the feet of the charitable Anabaptist James, and gave him so touching a picture of the state to which his friend was reduced, that the good man did not scruple to take Dr. Pangloss into his house, and had him cured at his expense. In the cure Pangloss lost only an eye and an ear. He wrote well, and knew arithmetic perfectly. The Anabaptist James made him his bookkeeper. At the end of two months, being obliged to go to Lisbon about some mercantile affairs, he took the two philosophers with him in his ship. Pangloss explained to him how everything was so constituted that it could not be better. James was not of this opinion.

“It is more likely,” said he, “mankind have a little corrupted nature, for they were not born wolves, and they have become wolves; God has given them neither cannon of four-and-twenty pounders, nor bayonets; and yet they have made cannon and bayonets to destroy one another. Into this account I might throw not only bankrupts, but Justice which seizes on the effects of bankrupts to cheat the creditors.”

“All this was indispensable,” replied the one-eyed doctor, “for private misfortunes make the general good, so that the more private misfortunes there are the greater is the general good.”

While he reasoned, the sky darkened, the winds blew from the four quarters, and the ship was assailed by a most terrible tempest within sight of the port of Lisbon.

我一文也沒有，在這個世界上，那怕是放血，或用起泡藥，無錢是辦不成的，不然也要有人替你給錢』。

末後兩句話令甘地特打定主意；他走去，跪在不受洗的詹木斯面前，把他的朋友磨折到那樣的可憐情形告訴他，說得很動聽，這個好人就毫無顧忌的接彭格羅到他家裏，用自己的錢治療他。彭格羅的病治好了，只少了一隻眼睛，一個耳朵。他寫得好，又精於算法。詹木斯用他做簿記員。到了兩個月底，他因為生意不能不去里斯本（Lisbon），他帶這兩個哲學家登舟同去。彭格羅解說給他聽，無論什麼事，都是天造地設，成爲不能更好的。詹木斯却不以爲然。

他說道，『大約還是因爲人類有一點腐敗天性，因爲人類一生下來並不是狼，卻變作狼；上帝並未曾給人類大礮或二十四磅礮，亦不曾給他們刺刀；他們卻製造大礮與刺刀以互相殘殺。我還可以不獨把破產人算在內，還要加上裁判官，他奪破產人的財產以騙債主們』。

那位單眼博士答道，『全數這樣事體都是必不能少的，因爲私人的不幸造成衆人的好運，所以私人的不幸越多，衆人的好運更大』。

當他論理的時候，天黑了，風從四面來，那條船看見里斯本口岸的時候，被狂風所打。

CANDIDE

CHAPTER XVII

ARRIVAL OF CANDIDE AND HIS VALET AT EL DORADO, AND WHAT THEY SAW THERE

“You see,” said Cacambo to Candide, as soon as they had reached the frontiers of the Oreillons, “that this hemisphere is not better than the others, take my word for it; let us go back to Europe by the shortest way.”

“How go back?” said Candide, “and where shall we go? to my own country? The Bulgarians and the Abares are slaying all; to Portugal? there I shall be burnt; and if we abide here we are every moment in danger of being spitted. But how can I resolve to quit a part of the world where my dear Cunegonde resides?”

“Let us turn towards Cayenne,” said Cacambo, “there we shall find Frenchmen, who wander all over the world; they may assist us; God will perhaps have pity on us.”

It was not easy to get to Cayenne; they knew vaguely in which direction to go, but rivers, precipices, robbers, savages, obstructed them all the way. Their horses died of fatigue. Their provisions were consumed; they fed a whole month upon wild fruits, and found themselves at last near a little river bordered with cocoa trees, which sustained their lives and their hopes.

Cacambo, who was as good a counsellor as the old woman, said to Candide:

“We are able to hold out no longer; we have walked enough. I see an empty canoe near the river-side; let us fill it with cocoanuts, throw ourselves into it, and go

第十七回

甘地特與他的跟人到了愛爾多拉杜，
他們看見些什麼。

他們一出了奧爾利朗 (Oreillons) 野人國境，卡卡布 (Cacambo 跟人名。譯者註) 就對甘地特說道，『你相信我的話，你看這半球並不比那半球好；我們不如從最近的路回去歐洲吧』。

甘地特說道，『怎樣回去呀？我們回去那裏呀？回去我自己的本國麼？布夏利亞人及阿巴利斯人逢人便殺；我們回去葡萄牙麼？我到了那裏會被人燒死的；我們若逗留在這裏，無時無刻不冒被野人燒食的危險。我怎樣能夠決計離開我的寶貴古尼剛狄所住的世界的一部分呀？』

卡卡布說道，『我們不如回頭向開彥 (Cayenne) 走吧，我們在那裏會遇着法蘭西人，他們是雲遊天下的；他們必幫助我們，上帝也許會憐憫我們』。

往開彥去原是不容易的；他們雖曉得向那一方走，但是有許多河，懸崖，強盜，野人，沿路阻攔他們。他們的馬勞苦死了。他們的食物全吃完了；他們食野果食了整一個月，後來走到兩岸有椰子樹的一條小河，這就維持他們的性命與希望。

卡卡布是一個好謀士，也有那個老婆子那麼好，對甘地特說道：

『我們不能再支持啦；我們已經走夠路啦。我看見河邊有一條空的小船；我們不如裝滿一船椰子，我們也跳上

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with the current; a river always leads to some inhabited spot. If we do not find pleasant things we shall at least find new things."

"With all my heart," said Candide, "let us recommend ourselves to Providence."

They rowed a few leagues, between banks, in some places flowery, in others barren; in some parts smooth, in others rugged. The stream ever widened, and at length lost itself under an arch of frightful rocks which reached to the sky. The two travellers had the courage to commit themselves to the current. The river, suddenly contracting at this place, whirled them along with a dreadful noise and rapidity. At the end of four-and-twenty hours they saw daylight again, but their canoe was dashed to pieces against the rocks. For a league they had to creep from rock to rock, until at length they discovered an extensive plain, bounded by inaccessible mountains. The country was cultivated as much for pleasure as for necessity. On all sides the useful was also the beautiful. The roads were covered, or rather adorned, with carriages of a glittering form and substance, in which were men and women of surprising beauty, drawn by large red sheep which surpassed in fleetness the finest coursers of Andalusia, Tetuan, and Mequinez.

"Here, however, is a country," said Candide, "which is better than Westphalia."

He stepped out with Cacambo towards the first village which he saw. Some children dressed in tattered brocades played at quoits on the outskirts. Our travellers from the other world amused themselves by looking on. The quoits were large round pieces, yellow, red, and green,

船，順流下去；一條河常引人到有人住的地方。我們若找不着娛人的事物，至少也可以找着新鮮事物』。

甘地特說道，『我滿心樂意去，我們求上天照應我們吧』。

他們搖了二三十哩，在兩岸間搖過，兩岸有時有許多花，有時並無草木；有時很平坦，有時很嶄巖。這條河越往下去越寬，後來到了一個巖石參天的拱弧，不知河流所往。這兩個行人有膽，任從河溜送他們那裏就是那裏。原來河身忽然在這裏收窄了，帶着很可怕的聲響與速率，在旋渦中衝他們下去。二十四點鐘後他們重見天日，可惜他們的小船撞石打碎了。他們從這塊石頭爬到那塊石頭，爬了三哩多路，後來看見一片很寬的平原，四圍全是不能登的高山。土地有人耕種，既因娛樂，亦因食用。四面都有有用的東西，與美觀的東西。路上舖滿大車，其實是有許多大車裝飾道路，馬車的形式與體質是閃光的，車上的男女有驚人的美貌，駕車的是紅色的棉羊，（南美洲有一種羊與駱駝相類，有時有紅色的。譯者註）比最好的安得魯西亞（Andalusia）馬，提徒安（Tetuan）馬，米金尼茲（Mequinez）馬都快得多。

甘地特說道，『這裏地方却比維菲利阿好得多』。

他同卡卡布走出來，向他們所看見的第一個村子走。有幾個孩子穿了破爛的花緞衣服在村外擲鐵餅頑耍。從那一個世界來的我們的行客看他們嬉戲消遣。鐵餅是大塊圓的東西，黃紅綠三色，閃出一種奇光！兩個行客從地

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which cast a singular lustre! The travellers picked a few of them off the ground; this was of gold, that of emeralds, the other of rubies—the least of them would have been the greatest ornament on the Mogul's throne.

“Without doubt,” said Cacambo, “these children must be the king's sons that are playing at quoits!”

The village schoolmaster appeared at this moment and called them to school.

“There,” said Candide, “is the preceptor of the royal family.”

The little truants immediately quitted their game, leaving the quoits on the ground with all their other playthings. Candide gathered them up, ran to the master, and presented them to him in a most humble manner, giving him to understand by signs that their royal highnesses had forgotten their gold and jewels. The schoolmaster, smiling, flung them upon the ground; then, looking at Candide with a good deal of surprise, went about his business.

The travellers, however, took care to gather up the gold, the rubies, and the emeralds.

“Where are we?” cried Candide. “The king's children in this country must be well brought up, since they are taught to despise gold and precious stones.”

Cacambo was as much surprised as Candide. At length they drew near the first house in the village. It was built like an European palace. A crowd of people pressed about¹ the door, and there were still more in the house. They heard most agreeable music, and were aware of a

¹pressed about, 聚在; 擠.

上拾起幾塊來；原來這塊是黃金，那幾塊是翡翠，那幾塊是紅寶石——頂小的一塊，當然可以做大蒙兀王宮的最寶貴的裝飾品。

卡卡布說道，『擲鐵餅的孩子們必定是國王的兒子們』！

這時候村學先生走出來，喊孩子們上學。

甘地特說道，『那個是王室的師傅』。

這幾個逃學的小孩子立刻不頑耍，把他們所擲的圓餅與他們的其他頑耍東西，全遺棄在地上。甘地特拾起，用最謙抑態度送還那位先生，打手勢使他曉得，王子們忘記了他們的黃金及珍寶。教書先生微笑，把那些東西摔在地下；隨即很詫異的看看甘地特，回轉頭去辦他的事。

這兩個行客却很小心的把黃金，翡翠，與紅寶石拾起來。

甘地特喊道，『我們到了那裏啦？這個國王的兒女們必定受過好教育，因為他們得過教訓，輕視黃金與寶石』。

卡卡布同甘地特一樣詫異。後來他們走近這條村子的第一所房舍。這所房子蓋得如同歐洲宮殿一般。有一羣人聚在門口，房子裏有更多的人。他們聽見最好聽的音

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delicious odour of cooking. Cacambo went up to the door and heard they were talking Peruvian; it was his mother tongue, for it is well known that Cacambo was born in Tucuman, in a village where no other language was spoken.

“I will be your interpreter here,” said he to Candide; “let us go in, it is a public-house.”

Immediately two waiters and two girls, dressed in cloth of gold, and their hair tied up with ribbons, invited them to sit down to table with the landlord. They served four dishes of soup, each garnished with two young parrots; a boiled condor which weighed two hundred pounds; two roasted monkeys, of excellent flavour; three hundred humming-birds in one dish, and six hundred fly-birds in another; exquisite ragouts; delicious pastries; the whole served up in dishes of a kind of rock-crystal. The waiters and girls poured out several liqueurs drawn from the sugar-cane.

Most of the company were chapmen and waggoners, all extremely polite; they asked Cacambo a few questions with the greatest circumspection¹, and answered his in the most obliging manner.

As soon as dinner was over, Cacambo believed as well as Candide that they might well pay their reckoning by laying down two of those large gold pieces which they had picked up. The landlord and landlady shouted with laughter and held their sides. When the fit was over:

“Gentlemen,” said the landlord, “it is plain you are strangers, and such guests we are not accustomed to see;

¹circumspection, 審慎; 思慮周詳

樂，還聞着烹調的一陣好聞的氣味。卡卡布走到門口，聽見他們說祕魯話；這是他的本國話，因為許多人都曉得卡卡布生在長圖古曼，這個村子只說祕魯話，不說別處話。

他對甘地特說道。『我在這裏當你的繙譯，這是一間酒店，我們進去』。

立刻有兩個男侍者，與兩個女子穿了織金衣服，用帶子結着頭髮，請他們與店主坐在桌邊。他們送上四盤湯，每盤有兩隻嫩鸚鵡；一隻煮神鷹有二百磅重；兩隻燒猴子，味極適口；一盤裝了三百隻天堂鳥，另外一盤裝了六百飛鳥；有頂好吃的菜燒肉；頂好吃的點心；全數食物都是用一種水晶盤裝的。男女侍役倒出蔗糖所釀的幾種蜜酒。

同堂的客人有負販，有車夫，個個都極其多禮；他們帶着極審慎的神色問卡卡布不多的幾句話，又極其客氣的答他所問。

吃過飯後，卡卡布與甘地特都相信他們不如就把他們從地下拾起來的大塊金子放在桌上當飯帳。店主東及店主婆大笑，笑到捧腹。他們笑過之後：

店主東說道，『兩位先生，我們一看就曉得你們是外國人，我們不曾見慣如你們這樣的客人；當你們把在我們

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pardon us therefore for laughing when you offered us the pebbles from our highroads in payment of your reckoning.¹ You doubtless have not the money of the country; but it is not necessary to have any money at all to dine in this house. All hostelries established for the convenience of commerce are paid by the government. You have fared but very indifferently² because this is a poor village; but everywhere else, you will be received as you deserve.”

Cacambo explained this whole discourse with great astonishment to Candide, who was as greatly astonished to hear it.

“What sort of a country then is this,” said they to one another; “a country unknown to all the rest of the world, and where nature is of a kind so different from ours? It is probably the country where all is well; for there absolutely must be one such place. And, whatever, Master Pangloss might say, I often found that things went very ill in Westphalia.”

CHAPTER XVIII

WHAT THEY SAW IN THE COUNTRY OF EL DORADO

CACAMBO expressed his curiosity to the landlord, who made answer:

“I am very ignorant, but not the worse on that account. However, we have in this neighbourhood an old man

¹reckoning, 帳(帳目). ²indifferently, 不足重輕; 平常.

的大路上拾起來的石子還飯帳的時候，你們不要怪我們大笑。你們必定沒得這裏通用的錢幣；但是在我們這裏吃飯卻不必用什麼錢。凡是爲利便商業而設的客店全是政府花錢的。因爲這條村是窮村，所以你們吃的都是平常東西；但是你們到了其餘別的地方，那裏都會按着你們的位分招待你們』。

卡卡布很詫異的把這番話全解說與甘地特曉得，他一聽了，也同卡卡布一樣詫異。

他們彼此對說道，『這是什麼地方呀；世界其餘的國都不曉得這是什麼國，這裏的風土人情與我們的風土人情極不相同？很許在這個國裏頭無論什麼全是好的。因爲世界上斷然必有這樣的地方，我且不管彭格羅先生說些什麼，我往往覺得在維菲利阿諸事居多是不會好的』。

第十八回

他們在愛爾多拉杜國看見些什麼。

卡卡布好奇，問店主東許多話，店主東答道：

『我是很無知識的，但是我並不因爲無知識就過得不好。在我們的附近卻有一個辭官歸隱的老頭子，他是我們

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retired from Court who is the most learned and most communicative person in the kingdom.”

At once he took Cacambo to the old man. Candide acted now only a second character, and accompanied his valet. They entered a very plain house, for the door was only of silver, and the ceilings were only of gold, but wrought in so elegant a taste as to vie with the richest. The antechamber, indeed, was only encrusted with rubies and emeralds, but the order in which everything was arranged made amends¹ for this great simplicity.

The old man received the strangers on his sofa, which was stuffed with humming-birds' feathers, and ordered his servants to present them with liqueurs in diamond goblets; after which he satisfied their curiosity in the following terms:

“I am now one hundred and seventy-two years old; and I learnt of my late father, Master of the Horse to the King, the amazing revolutions of Peru, of which he had been an eye-witness. The kingdom we now inhabit is the ancient country of the Incas, who quitted it very imprudently to conquer another part of the world, and were at length destroyed by the Spaniards.

“More wise by far were the princes of their family, who remained in their native country; and they ordained, with the consent of the whole nation, that none of the inhabitants should ever be permitted to quit this little kingdom: and this has preserved our innocence² and happiness. The Spaniards have had a confused notion of this country, and have called it *El Dorado*; and an Englishman, whose

¹amends, 賠補. ²innocence, 良善.

國裏最有學問又是最肯說話的』。

他立刻領卡卡布去見老頭子。甘地特現在只做一個二等腳色，陪他的跟人。他們走進一間很樸素房子，因為屋子的門不過是銀製的，天花板不過是金的，卻做得很好看，可與最富麗的房屋相比。招待室誠然不過是外面舖紅寶石與翡翠的，但各樣事物全位置得很好，就可以賠補太過樸素的缺點。

老頭子在榻上歡迎這兩個外路人，這張榻是填滿天堂鳥的羽毛；他叫他的僕人們用金盃獻蜜酒與客人；其後他說下列的一番話，使他們的好奇心滿意。

『我今年一百七十二歲啦，我的父親是國王的太僕，我聽見過我父親說祕魯的驚人革命，這是他親眼看見的。我們現在所住的國原是英伽斯(Incas)種人的古國，他們很不智，拋棄本國，跑去征服世界的另一部分，後來被西班牙人所滅。

『他們族中的諸王比他們明智得多，諸王們住在本國不走；他們得了全國的同意，定下法律，不許居民離開這個小國；這個辦法保全我們的良善與歡樂。西班牙人對於這個國曾有過一種糊塗見解，稱為愛爾多拉杜(El Dorado 產金國。譯者註)；有一個英國人，倭爾特羅理爵士

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name was Sir Walter Raleigh, came very near it about a hundred years ago; but being surrounded by inaccessible rocks and precipices, we have hitherto been sheltered from the rapaciousness of European nations, who have an inconceivable passion for the pebbles and dirt of our land, for the sake of which they would murder us to the last man."

The conversation was long: it turned chiefly on their form of government, their manners,¹ their women, their public entertainments, and the arts. At length Candide, having always had a taste for metaphysics, made Cacambo ask whether there was any religion in that country.

The old man reddened a little.

"How then," said he, "can you doubt it? Do you take us for ungrateful wretches?"

Cacambo humbly asked, "What was the religion in El Dorado?"

The old man reddened again.

"Can there be two religions?" said he. "We have, I believe, the religion of all the world: we worship God night and morning."

"Do you worship but one God?" said Cacambo, who still acted as interpreter in representing Candide's doubts.

"Surely," said the old man, "there are not two, nor three, nor four. I must confess the people from your side of the world ask very extraordinary questions."

Candide was not yet tired of interrogating the good old man; he wanted to know in what manner they prayed to God in El Dorado.

¹manners, 風俗.

(Sir Walter Raleigh) 一百年前幾乎走到這裏；好在這個地方四面都是不能登的大石與峭壁，所以到了現在，還受石山的遮蔽，不曾被歐洲諸國所攘奪，歐洲人有一種我所們不能概念的貪心，酷愛我們地下的石子與渣滓，他們因為好這種東西，會不惜屠殺我們，把我們殺絕』。

這次的談話很長：居多談到他們的政體，他們的風俗，他們的婦女，他們的公共娛樂，與他們的技術。甘地特常好談玄學，後來叫卡卡布問老頭子，這個國裏頭有無宗教。

老頭子的臉稍微變紅。

他說道，『你怎樣能夠懷疑，難道你們以為我們是忘恩的可憐蟲麼？』

卡卡布很謙抑的問道，『產金國奉的是什麼宗教？』

老頭子又臉紅。

他說道，『世上能夠有兩個宗教麼？我相信我們有全個世界的宗教：我們日夜崇拜上帝』。

卡卡布代表甘地特的疑團，仍然當繙譯，說道，『你們崇拜只一個上帝麼？』

老頭子說道，『自然只拜一個，並無兩個，三個，或四個。我必得供認，從你們那一邊世界來的人們發許多極其非常的詰問』。

甘地特還不厭煩，還要詰問這個老頭子；他要曉得，在產金國裏頭，人們怎樣祈禱上帝。

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“We do not pray to Him,” said the worthy sage; “we have nothing to ask of Him; He has given us all we need, and we return Him thanks without ceasing.”

Candide having a curiosity to see the priests asked where they were. The good old man smiled.

“My friend,” said he, “we are all priests. The King and all the heads of families sing solemn canticles of thanksgiving every morning, accompanied by five or six thousand musicians.”

“What! have you no monks who teach, who dispute, who govern, who cabal, and who burn people that are not of their opinion?”

“We must be mad, indeed, if that were the case,” said the old man; “here we are all of one opinion, and we know not what you mean by monks.”

During this whole discourse Candide was in raptures, and he said to himself:

“This is vastly different from Westphalia and the Baron’s castle. Had our friend Pangloss seen El Dorado he would no longer have said that the castle of Thunder-ten-Tronckh was the finest upon earth. It is evident that one must travel.”

After this long conversation the old man ordered a coach and six sheep to be got ready, and twelve of his domestics to conduct the travellers to Court.

“Excuse me,” said he, “if my age deprives me of the honour of accompanying you. The King will receive you in a manner that cannot displease you; and no doubt you will make an allowance for the customs of the country, if some things should not be to your liking.”

Candide and Cacambo got into the coach, the six sheep

這個有價值的哲人說道，『我們不向上帝祈禱，我們不向上帝求什麼；上帝已經給我全數我們的需要，我們不停的感謝上帝』。

甘地特好奇，要看看他們的教士，就問教士們在那裏。這個好老頭子微笑。

他說道，『我的朋友，我們全是教士。國王及全數家長每早唱嚴肅的頌聖歌感謝上帝，有五六千音樂家陪着奏樂』。

『什麼呀！你們沒得和尚們（或教士。譯者註）教人，爭論，治理，結黨，與焚燒異己的人們麼？』

老頭子說道，『設使有這種事，我們必定是瘋了；我們這裏的人見解都是相同的，我們不聽得你們所謂和尚是什麼東西』。

當他們談論的時候，甘地特歡喜欲狂，他對自己說道：『這個地方與維菲利阿及男爵的堡砦大不相同。假使我的朋友彭格羅見過產金國，他當然不復說屯特丁特朗堡是世上最美的堡啦，這就顯然見得一個人必要遊歷』。

談論許久之後，老頭子吩咐備好一輛六條羊拉的大車，與十二個客人，領兩個行客入宮。

他說道，『我的年紀使我不能奉陪，我請你兩位勿怪。國王將用一種儀注接見你們，不會使你們不歡喜的；倘若有幾件事不中你們的意，我相信你們會原諒敝國的習俗』。

甘地特與卡卡布上車，六條羊飛跑，不到一點鐘他們

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flew, and in less than four hours they reached the King's palace situated at the extremity of the capital. The portal was two hundred and twenty feet high, and one hundred wide; but words are wanting to express the materials of which it was built. It is plain such materials must have prodigious superiority over those pebbles and sand which we call gold and precious stones.

Twenty beautiful damsels of the King's guard received Candide and Cacambo as they alighted from the coach, conducted them to the bath, and dressed them in robes woven of the down of humming-birds; after which the great crown officers, of both sexes, led them to the King's apartment, between two files of musicians, a thousand on each side. When they drew near to the audience chamber Cacambo asked one of the great officers in what way he should pay his obeisance to his Majesty; whether they should throw themselves upon their knees or on their stomachs; whether they should put their hands upon their heads or behind their backs; whether they should lick the dust off the floor; in a word, what was the ceremony?

"The custom," said the great officer, "is to embrace the King, and to kiss him on each cheek."

Candide and Cacambo threw themselves round his Majesty's neck. He received them with all the goodness imaginable, and politely invited them to supper.

While waiting they were shown the city, and saw the public edifices raised as high as the clouds, the market places ornamented with a thousand columns, the fountains of spring water, those of rose water, those of liqueurs drawn from sugar-cane, incessantly flowing into the great

就到了王宮，在都城的極端。宮門高二百二十呎，闊一百呎；但是找不出字眼來發表宮門是什麼原料造的。這樣原料顯然比我們稱爲黃金與寶石的石子與砂子強得多。

當他們下車的時候，國王衛隊的二十個美女迎接他們，領他們去洗浴，換上天堂鳥的細絨織的袍子；其後就有男女大臣們領他們入國王的大殿，他們在兩排音樂隊中間走過，每排有一千人。等他們走近覲見的大殿時候，卡卡布問一位大臣，當他見國王的時候，他們該行什麼大禮；他們是否應該雙膝跪下，抑下肚子貼地爬在地下；他們是否應該把兩手放在頭上，抑或放在背後；他們是否應該舐地下的塵土；說一句簡單話，他們應該行什麼禮？

大臣說道，『我們的習慣是摟抱國王，吻他的兩邊臉』。

甘地特與卡卡布果然抱國王的頭。國王用全數可以想像得到的優待接見他們，很客氣的請他們吃晚餐。

在未宴會前有人領他們遊覽城市，他們看見許多公家建築高與雲齊，看見幾處市場飾以一千高柱，泉水的噴池，玫瑰水的噴池，糖蔗釀的蜜酒噴池，不停的流入廣大的

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squares, which were paved with a kind of precious stone, which gave off a delicious fragrancy like that of cloves and cinnamon. Candide asked to see the court of justice, the parliament. They told him they had none, and that they were strangers to lawsuits. He asked if they had any prisons, and they answered no. But what surprised him most and gave him the greatest pleasure was the palace of sciences, where he saw a gallery two thousand feet long, and filled with instruments employed in mathematics and physics.

After rambling about the city the whole afternoon, and seeing but a thousandth part of it, they were reconducted to the royal palace, where Candide sat down to table with his Majesty, his valet Cacambo, and several ladies. Never was there a better entertainment and never was more wit shown at a table than that which fell from his Majesty. Cacambo explained the King's *bon-mots* to Candide, and notwithstanding they were translated they still appeared to be *bon-mots*. Of all the things that surprised Candide this was not the least.

They spent a month in this hospitable place. Candide frequently said to Cacambo:

"I own, my friend, once more that the castle where I was born is nothing in comparison with this; but, after all, Miss Cunegonde is not here, and you have, without doubt, some mistress in Europe. If we abide here we shall only be upon a footing with the rest, whereas, if we return to our old world, only with twelve sheep laden with the pebbles of El Dorado, we shall be richer than all the kings in Europe. We shall have no more Inquisitors to fear, and we may easily recover Miss Cunegonde."

方場，這裏用寶石鋪地，發出一種妙香好像丁香及玉桂。甘地特更看法庭及議院。他們告訴他，他們並無法庭及議院，還說他們不曉得什麼叫做打官司。他們問有無監獄，他們答稱並無監獄。他們所最詫異及最喜歡的就是研究科學的宮殿，他們看見裏頭有二千呎的長廊，裝滿用以研究算學及物理學的儀器。

他們全個下午在城市閒遊，不過看見全城的千分之一，就有人重領他們回王宮，甘地特與國王同席，他的跟人卡卡布與幾個貴婦同席。向來的宴會未有比這次更好的，向來在席上說俏皮話也未有比國王說得更好的。卡卡布把國王的俏皮話解說與甘地特聽，雖然經過一次繙譯，俏皮話還是俏皮話。有過許多事令甘地特驚奇，這一層尤其令他驚奇。

他們在這個優待行客地方住了一個星期。甘地特屢次對卡卡布說道：

『我的朋友，我又要承認，我所在生長的堡砦全比不上這裏；可惜古尼剛狄小姐不在這裏，你必定有一個姘婦在歐洲。我們若在這裏久住，我們不過與其餘的人同等，我們若回去舊世界，只要帶十二條羊，載滿產金國的石子，我們就會比歐洲的全數帝王富得多。我們不必再怕審訊異教的人員，我們還可以容易再找着古尼剛狄小姐。』

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This speech was agreeable to Cacambo; mankind are so fond of roving, of making a figure in their own country, and of boasting of what they have seen in their travels, that the two happy ones resolved to be no longer so, but to ask his Majesty's leave to quit the country.

"You are foolish," said the King. "I am sensible that my kingdom is but a small place, but when a person is comfortably settled in any part he should abide there. I have not the right to detain strangers. It is a tyranny which neither our manners nor our laws permit. All men are free. Go when you wish, but the going will be very difficult. It is impossible to ascend that rapid river on which you came by a miracle, and which runs under vaulted rocks. The mountains which surround my kingdom are ten thousand feet high, and as steep as walls; they are each over ten leagues in breadth, and there is no other way to descend them than by precipices. However, since you absolutely wish to depart, I shall give orders to my engineers to construct a machine that will convey you very safely. When we have conducted you over the mountains no one can accompany you further, for my subjects have made a vow never to quit the kingdom, and they are too wise to break it. Ask me besides anything that you please."

"We desire nothing of your Majesty," says Candide, "but a few sheep laden with provisions, pebbles, and the earth of this country."

The King laughed.

"I cannot conceive," said he, "what pleasure you Europeans find in our yellow clay, but take as much as you like, and great good may it do you."

這番話很對卡卡布的意思；人類喜歡遨遊，喜歡在他們的本國出風頭，又喜歡誇口說他們旅行看見些什麼，所以這兩個歡樂人決計不再在此享福，要請國王允許他們離開這個地方。

國王說道，『你們傻啦。我很曉得我的國不過是一個小地方，但是一個人既然安頓得舒服，他就該久住那個地方。我無權利扣留異鄉人。扣留異鄉人原是虐政，非我們的風俗與法律所許。凡人都是自由的。你們想什麼時候走就什麼時候走，不過走是很爲難的。那條急流的河在大石拱弧下流過，你們順水溜來如同演奇蹟那麼容易，上水卻是不可能的。環繞我國的山高有一萬呎，如同牆壁那麼陡；每座山有三十多哩寬，除了走峭壁，別無下山方法。雖是這樣說，你們既然未定要走，我將吩咐我的工程師們造一部機器送你們平安下山。等到我們領你們走過大山之後，無人能陪你們再往前進，因爲我的人民曾發誓永不離開本國，他們都是很明智的，不會違誓的。此外你們喜歡問我要什麼東西，你們只管問』。

甘地特說道，『我們不想問陛下要別的，只要不多幾條羊裝載食物，石子，與貴國的泥土』。

國王大笑。

他說道，『我簡直不能概念你們歐洲人爲什麼喜歡我們的黃土，你個喜歡拿多少就拿多少，但願我們的黃土可以使你們得着許多好處』。

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At once he gave directions that his engineers should construct a machine to hoist up these two extraordinary men out of the kingdom. Three thousand good mathematicians went to work; it was ready in fifteen days, and did not cost more than twenty million sterling in the specie of that country. They placed Candide and Cacambo on the machine. There were two great red sheep saddled and bridled to ride upon as soon as they were beyond the mountains, twenty pack-sheep laden with provisions, thirty with presents of the curiosities of the country, and fifty with gold, diamonds, and precious stones. The King embraced the two wanderers very tenderly.

.....

“Now,” said he, “we are able to pay the Governor of Buenos Ayres if Miss Cunegonde can be ransomed. Let us journey towards Cayenne. Let us embark, and we will afterwards see what kingdom we shall be able to purchase.”

CHAPTER XIX

WHAT HAPPENED TO THEM AT SURINAM AND HOW CANDIDE GOT ACQUAINTED WITH MARTIN

OUR travellers spent the first day very agreeably. They were delighted with possessing more treasure than all Asia, Europe, and Africa could scrape together. Candide, in his raptures, cut Cunegonde's name on the trees. The second day two of their sheep plunged into a morass, where they and their burdens were lost; two more died

他立刻吩咐他的工程師們造一部機器，把這兩個非常人高高的扯起來，送出國外。有三千個算學好手去計算；十五天就把這部機器造好，不過花了二千萬本國的金幣。他們把甘地特與卡卡布放在機器內。有兩頭大的紅毛羊韃好鞍勒，預備他們過山後乘騎，還有二十匹負重的羊裝食物，三十匹裝本國的奇異禮物，還有五十匹載黃金，金剛鑽，與寶石。國王很親愛的摟抱這兩個遊人。

……（算學家們送他們過山後就同他們辭別。譯者註）甘地特說道，『倘若古尼剛狄小姐可以取贖，我們現在能夠付款與布安諾愛爾利（Buenos Ayres）的總督。我們不如向開彥走。我們登舟吧，我們將來試看我們能夠買那一國』。

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他們在素利南遇着什麼事。

甘地特怎樣認得馬丁。

我們的兩個遊客第一天過得很適意。他們得了許多寶物，比亞洲歐洲與非洲所能刮在一起的寶物多得多，他們就很高興。甘地特狂喜到發狂，在樹上刻古尼剛狄的名字。第二天有兩條羊跳入大澤裏，羊同寶物都不見了；過

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of fatigue a few days after; seven or eight perished with hunger in a desert; and others subsequently fell down precipices. At length, after travelling a hundred days, only two sheep remained. Said Candide to Cacambo:

“My friend, you see how perishable are the riches of this world; there is nothing solid but virtue, and the happiness of seeing Cunegonde once more.”

“I grant all you say,” said Cacambo, “but we have still two sheep remaining, with more treasure than the King of Spain will ever have; and I see a town which I take to be Surinam, belonging to the Dutch. We are at the end of all our troubles, and at the beginning of happiness.”

As they drew near the town, they saw a negro stretched upon the ground, with only one moiety of his clothes, that is, of his blue linen drawers; the poor man had lost his left leg and his right hand.

“Good God!” said Candide in Dutch, “what art thou doing there, friend, in that shocking condition?”

“I am waiting for my master, Mynheer Vanderdendur, the famous merchant,” answered the negro.

“Was it Mynheer Vanderdendur,” said Candide, “that treated thee thus?”

“Yes, sir,” said the negro, “it is the custom. They give us a pair of linen drawers for our whole garment twice a year. When we work at the sugar-canes, and the mill snatches hold of a finger, they cut off the hand; and when we attempt to run away, they cut off the leg; both cases have happened to me. This is the price at which you eat sugar in Europe. Yet when my mother sold me for ten patagons on the coast of Guinea, she said to me: ‘My dear child, bless our fetiches, adore

了幾天又有兩條羊辛苦死了；有七八條羊餓死於沙漠；後來又有幾條墜崖死了。他們走了一百天後，只剩兩條羊。甘地特對卡卡布說道：

『我的朋友，你看這個世界上的值錢寶物是多麼容易消滅呀；世界無結實東西，惟有美德，與再見古尼剛狄一面的快樂是結實的』。

卡卡布說道，『我與你所說的話全表同意，但是我們還有兩隻羊，這就比西班牙王向來所有的寶貨多的多；我看見一個市鎮，我想就是素利南 (Surinam)，屬於荷蘭人的。我們的全數爲難告終啦，我們的歡樂起首啦』。

當他們走近市鎮的時候，他們看見一個黑人直挺挺的躺在地下，身上只得一半衣服，只穿着他的藍布褲子：這個可憐人失丟他的左腳與他的右手。

甘地特用荷蘭話說道，『好上帝呀！朋友，你的情形這樣可怕，你在這裏作什麼呀？』

黑人答道，『我在這裏等候我的主人文特丁特 (M. Vanderdendur)，那個有名的商人』。

甘地特說道，『原來是文特丁特這樣待你麼？』

黑人說道，先生，是呀，這是慣例。他們給我們一雙布褲，每年給兩次，就算是我們的全身衣服。當我們榨甘蔗，機器傷我們一隻手指的時候，他們就斬斷那隻手；當我們嘗試逃走的時候，他們斬那個人的一隻腳；我的一手一腳被他斬斷了。你們在歐洲吃糖，斬了我們的手腳，你們纔有糖吃。當我的母親在格伊尼海岸得了十個帕塔剛（原註西班牙銀幣名）把我賣丟的時候，她還對我說道：『我的

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them for ever; they will make thee live happily; thou hast the honour of being the slave of our lords, the whites, which is making the fortune of thy father and mother.' Alas! I know not whether I have made their fortunes; this I know, that they have not made mine. Dogs, monkeys, and parrots are a thousand times less wretched than I. The Dutch fetiches, who have converted me, declare every Sunday that we are all of us children of Adam—blacks as well as whites. I am not a genealogist, but if these preachers tell truth, we are all second cousins. Now, you must agree, that it is impossible to treat one's relations in a more barbarous manner."

"Oh, Pangloss!" cried Candide, "thou hadst not guessed at this abomination;¹ it is the end. I must at last renounce thy optimism."²

"What is this optimism?" said Cacambo.

"Alas!" said Candide, "it is the madness of maintaining that everything is right when it is wrong."

Looking at the negro, he shed tears, and weeping, he entered Surinam.

The first thing they inquired after was whether there was a vessel in the harbour which could be sent to Buenos Ayres. The person to whom they applied was a Spanish sea-captain, who offered to agree with them upon reasonable terms. He appointed to meet them at a public-house, whither Candide and the faithful Cacambo went with their two sheep, and awaited his coming.

Candide, who had his heart upon his lips, told the Spaniard all his adventures, and avowed that he intended

¹ abomination, 可恨的事. ² optimism, 樂觀主義.

寶貝孩子，你要謝我們的神，永遠崇拜他們；他們會使你過歡樂生活；你做了白人們的奴隸，即是做了我們主人的奴隸，你就有了體面啦，這就是使你的父母發財啦。哎呀！我不知道我曾使父母發財沒有；我卻知道父母並不曾使我發財。狗的，猴子的，鸚鵡的可憐，比我還要減輕一千倍。荷蘭神父們要我改奉宗教，他們每逢星期日都說我們全是阿當的子孫——黑人與白人全是的。我們雖然不是一個世系學家，但若這許多講經人說真實話，我們全是從堂兄弟。對待親戚再沒有比他們更野蠻的了，我這句話，你必表同意』。

甘地特喊道，『哎，彭格羅呀，你不曾猜着有這樣可恨的事；完了。我到底必定要不承認你的樂觀主義』。

卡卡布問道，『什麼是樂觀主義』。

甘地特說道，『啊！樂觀主義是一種瘋病，維持一種以非爲是的主義』。

他看看那個黑人，他就滴淚，啼哭，走入素利南。

他們所問的第一件事就是港裏有無能夠開往布安諾愛伊利的船。他們所問的人原是一個西班牙船主，他只要得着公道的酬勞就願意去。他指定一個酒店同他們相見，甘地特與他的忠誠卡卡布帶着他們的兩條羊前往，在那裏等他來。

甘地特原是個心直口快的人，把他全數所遇的事全

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to elope with Miss Cunegonde.

“Then I will take good care not to carry you to Buenos Ayres,” said the seaman. “I should be hanged, and so would you. The fair Cunegonde is my lord’s favourite mistress.”

This was a thunderclap for Candide: he wept for a long while. At last he drew Cacambo aside.

“Here, my dear friend,” said he to him, “this thou must do. We have, each of us in his pocket, five or six millions in diamonds; you are more clever than I; you must go and bring Miss Cunegonde from Buenos Ayres. If the Governor makes any difficulty, give him a million; if he will not relinquish her, give him two; as you have not killed an Inquisitor, they will have no suspicion of you; I’ll get another ship, and go and wait for you at Venice; that’s a free country, where there is no danger either from Bulgarians, Abares, Jews, or Inquisitors.”

Cacambo applauded this wise resolution. He despaired at parting from so good a master, who had become his intimate friend; but the pleasure of serving him prevailed over the pain of leaving him. They embraced with tears; Candide charged him not to forget the good old woman. Cacambo set out that very same day. This Cacambo was a very honest fellow.

Candide stayed some time longer in Surinam, waiting for another captain to carry him and the two remaining sheep to Italy. After he had hired domestics, and purchased everything necessary for a long voyage, Mynheer Vanderdendur, captain of a large vessel, came and offered his services.

“How much will you charge,” said he to this man, “to

告訴西班牙人，他還發誓說他想同古尼剛狄小姐逃走。

海員說道，『既是這樣，我要很小心的不載你往布安諾愛伊利去。我要載你去，我會被絞，你也會被絞的。那個美貌古尼剛狄是我們爵爺的得寵姘婦』。

甘地特聽了這句話好像半天霹靂；他哭了許久。後來他把卡卡布拖往一邊。

他對他說道，『我的朋友，你必得做這件事。我們每人衣袋裏各有值五六萬的金剛鑽；你比我聰明些；你必得往布安諾愛伊利把古尼剛狄小姐接來。那裏的總督若有什麼留難，你就給他一百萬；他若還不肯釋放她，你給他二百萬；因為你不曾殺死一個審訊異教的裁判官，他們是不會疑你的；我將另雇一條船，我到威尼斯等你；威尼斯是一個自由國，不會冒險，遇着阿巴利斯人，猶太人，或審訊異教的裁判官們的』。

卡卡布稱讚這條明智計劃。他同這樣一個好主人分手，很有點難捨難分，因為這個主人變作他的密友；但是他去爲主人效勞原是件快樂事，效勞的快樂就打倒分離的痛苦。他們落淚摟抱；甘地特吩咐他不要忘記那個好的老婆子（這個老婆子曾拯教甘地特。譯者註）。卡卡布當天就出發。這個卡卡布是一個很忠實的人。

甘地特在素利南逗留久些，等候另一個船主送他與剩下來的兩隻羊往義大利。他雇了幾個家人，買了許多走很遠海程所必要的物件。文特丁特，是一條大船的船主，去求對他說願意效勞。

他對這個人說道，『你一直送我，我的僕人，我的行

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carry me straight to Venice—me, my servants, my baggage, and these two sheep?”

The skipper asked ten thousand piastres. Candide did not hesitate.

“Oh! oh!” said the prudent¹ Vanderdendur to himself, “this stranger gives ten thousand piastres unhesitatingly! He must be very rich.”

Returning a little while after, he let him know that upon second consideration, he could not undertake the voyage for less than twenty thousand piastres.

“Well, you shall have them,” said Candide.

“Ay!” said the skipper to himself, “this man agrees to pay twenty thousand piastres with as much ease as ten.”

He went back to him again, and declared that he could not carry him to Venice for less than thirty thousand piastres.

“Then you shall have thirty thousand,” replied Candide.

“Oh! oh!” said the Dutch skipper once more to himself, “thirty thousand piastres are a trifle to this man; surely these sheep must be laden with an immense treasure; let us say no more about it. First of all, let him pay down the thirty thousand piastres; then we shall see.”

Candide sold two small diamonds, the least of which was worth more than what the skipper asked for his freight. He paid him in advance. The two sheep were put on board. Candide followed in a little boat to join the vessel in the roads.² The skipper seized his opportunity, set sail, and put out to sea, the wind favouring him. Candide, dis-

¹ prudent, 會打算盤. ² roads, 泊船處.

李，還有這兩隻羊，往威尼斯，你要多少錢呀？』？

這個駛船的駕長要一萬披阿斯特（piastres 西班牙
義大利等國所用銀幣）。甘地特毫不遲疑，就照數答應他。

這個會打算盤的文特丁特對自己說道，『哦！哦！這個
異鄉人毫不遲疑就給我一萬披阿斯特！他必定很有錢』。

他先走了，過了一回又回來，他給甘地特曉得，他再
考慮一番，他至少要二萬披阿斯特，不然，他不能擔任這
次海程。

甘地特說道，『也罷，我就給你二萬』。

這個駕長又對自己說道，『呀！這個人肯給二萬披阿
斯特，如同給我一萬那麼容易』。

他走了又回來，他說至少要三萬披阿斯特，不然，他
就不能擔任送他到威尼斯。

甘地特答道，『既是這樣，你就領三萬』。

這個弄船的荷蘭人又對自己說道，『哦！哦！這個人看
三萬披阿斯特不過是小意思；這兩條羊必定馱了極多的
珍寶；我們不如不再提這件事。首先叫他付下三萬披阿斯
特；我們隨後再看』。

甘地特賣了兩粒小金剛鑽，最小的一粒所值多過弄
船人所要的船腳。他預先付錢。把兩條羊放在船上。甘地
特隨後坐小艇跟來，到泊船處登舟。弄船人趁機會，揚帆，

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mayed and stupefied, soon lost sight of the vessel.

“Alas!” said he, “this is a trick worthy of the old world!”

He put back, overwhelmed with sorrow, for indeed he had lost sufficient to make the fortune of twenty monarchs. He waited upon the Dutch magistrate, and in his distress he knocked over loudly at the door. He entered and told his adventure, raising his voice with unnecessary vehemence. The magistrate began by fining him ten thousand piastres for making a noise; then he listened patiently, promised to examine into his affair at the skipper's return, and ordered him to pay ten thousand piastres for the expense of the hearing.

This drove Candide to despair; he had, indeed, endured misfortunes a thousand times worse; the coolness of the magistrate and of the skipper who had robbed him, roused his choler and flung him into a deep melancholy. The villainy of mankind presented itself before his imagination in all its deformity, and his mind was filled with gloomy ideas. At length hearing that a French vessel was ready to set sail for Bordeaux, as he had no sheep laden with diamonds to take along with him he hired a cabin at the usual price. He made it known in the town that he would pay the passage and board and give two thousand piastres to any honest man who would make the voyage with him, upon condition that this man was the most dissatisfied with his state, and the most unfortunate in the whole province.

Such a crowd of candidates presented themselves that a fleet of ships could hardly have held them. Candide being desirous of selecting from among the best, marked out about one-twentieth of them who seemed to be sociable

出海，又遇順風。甘地特慌亂了，糊塗了，眼睜睜看着船走了，看不見了。

他說道，『哎呀！這場把戲配是舊世界人耍的』

他愁苦到不能支，只好回去，因為他的損失，確夠造成二十個君主的財富。他去見荷蘭的地方官，他因為困苦，就大聲敲門。他走進去，申訴他所遇的事，大聲說話，其實用不着那樣激烈。地方官因為他大聲吵鬧，首先罰他一萬披阿斯特；隨後他很耐煩的留心聽，答應等到弄船人來回，考察他這件事，判他付一萬披阿斯特作堂費。

這樣一來，逼甘地特絕了望；他誠然受過更壞一千倍的不幸；地方官那樣冷冷的要錢，弄船人那樣冷冷的搶劫他，激動他的憤怒，使他陷入很深的愁悶。人類的兇險行爲，在他的想像之前，發現全數醜惡狀態，他心裏裝滿了憂悶思想。後來他聽見有一條法蘭西船快要揚帆往坡爾都(Bordeaux)，因為他不必帶駝金剛鑽的羊同行，所以他用通行錢，價租了一間房艙。他在市鎮上宣布，若有人願陪他走一程的，他肯代他付水腳與火食，另外還酬勞二千披阿斯特，卻附有條件，這個人必要是最不滿意於他自己的景況，又更是全省的最不幸的。

於是就有成羣結隊的人來投考，即使有一隊的船，也裝載不了他們。甘地特要在最好的考手裏頭挑選，於是指定二十分之一，這些人好像是可以做同伴的，每不口稱，

CANDIDE

men, and who all pretended to merit his preference. He assembled them at his inn, and gave them a supper on condition that each took an oath to relate his history faithfully, promising to choose him who appeared to be most justly discontented with his state, and to bestow some presents upon the rest.

They sat until four o'clock in the morning. Candide, in listening to all their adventures, was reminded of what the old woman had said to him in their voyage to Buenos Ayres, and of her wager that there was not a person on board the ship but had met with very great misfortunes. He dreamed of Pangloss at every adventure told to him.

“This Pangloss,” said he, “would be puzzled to demonstrate his system. I wish that he were here. Certainly, if all things are good, it is in El Dorado and not in the rest of the world.”

At length he made choice of a poor man of letters, who had worked ten years for the booksellers of Amsterdam. He judged that there was not in the whole world a trade which could disgust one more.

This philosopher was an honest man; but he had been robbed by his wife, beaten by his son, and abandoned by his daughter who got a Portuguese to run away with her. He had just been deprived of a small employment, on which he subsisted; and he was persecuted by the preachers of Surinam, who took him for a Socinian. We must allow that the others were at least as wretched as he; but Candide hoped that the philosopher would entertain him during the voyage. All the other candidates complained that

他是配他挑選的。他在他的客店裏招集這許多人，請他們吃晚餐，附帶一個條件，要每人宣誓，直言無隱說他的歷史，那個最公道的不滿意於他的景況的，他就挑選那個，還答應送多少禮物給與其餘不中選的。

他們坐到早上四點鐘。甘地特留心聽全數他們的際遇，就記起當他與老婆子航海往布安諾阿爾利的時候，老婆子所說的話，又記得她敢同人賭彩物，她說在船上的人都遇過極大的不幸。當每人述他的際遇時，他夢見彭格羅。

他說道，『彭格羅若證明他的主義，當然會變糊塗的。我很想他現時在這裏。倘若全數事物無不是好的，必定是在產金國，不是在世界的其餘部分』。

後來他挑選一個貧窮文學家，這個人曾在阿姆斯特當（Amsterdam）的幾個書店做過十年工。他想在全個世界裏頭沒得一種手藝比賣書能令人更厭惡。

這個哲學家是一個誠實人；但是他曾被他的妻室所劫奪，被他的兒子所毆打，被他的女兒所拋棄，她同一個葡萄牙人逃走。他原靠一件小事餬口，新近連這件小事也被人奪了；他又被素利南的教士們所窘逐，教士們當他是一個素吉那教派。（Socinian 是義大利神學家反對三位一體及宿罪諸說。譯者註）我們必要承認其餘的人至少也是同他一樣的可憐；但是甘地特希望這個哲學家在船上時可以同他解悶。全數其他投考的人說不滿意話，說甘地

CANDIDE

Candide had done them great injustice; but he appeased them by giving one hundred piastres to each.

CHAPTER XX

WHAT HAPPENED AT SEA TO CANDIDE AND MARTIN

THE old philosopher, whose name was Martin, embarked then with Candide for Bordeaux. They had both seen and suffered a great deal; and if the vessel had sailed from Surinam to Japan, by the Cape of Good Hope, the subject of moral and natural evil would have enabled them to entertain one another during the whole voyage.

Candide, however, had one great advantage over Martin, in that he always hoped to see Miss Cunegonde; whereas Martin had nothing at all to hope. Besides, Candide was possessed of money and jewels, and though he had lost one hundred large red sheep, laden with the greatest treasure upon earth; though the knavery of the Dutch skipper still sat heavy upon his mind; yet when he reflected upon what he had still left, and when he mentioned the name of Cunegonde, especially towards the latter end of a repast, he inclined to Pangloss's doctrine.

"But you, Mr. Martin," said he to the philosopher, "what do you think of all this? what are your ideas on moral and natural evil?"

"Sir," answered Martin, "our priests accused me of being a Socinian, but the real fact is I am a Manichean."

"You jest," said Candide; "there are no longer Manicheans in the world."

特對待他們很不公；他送每人一百披阿斯特，安慰他們。

第 二 十 回

甘地特與馬丁在海上遇見什麼。

那個老哲學家名馬丁（Martin）同甘地特登舟開往坡爾都。他們兩人見過許多事，受過許多苦；設使這條船從素利南經由好望角駛往日本，道德罪惡與自然罪惡問題，就能夠使他們在海上彼此都有話談。

甘地特卻比馬丁便利得多，因為甘地特常時希望再見古尼剛狄小姐；馬丁卻全無希望。況且甘地特雖然失了一百匹大紅羊滿載着世界上最貴重的寶物，卻還有錢，有珍寶；荷蘭船主欺騙他，這件事雖然還令他心裏大不高興；但是他一想起他還有許多東西剩下，又當他一說到古尼剛狄的名字，尤其是當快要吃完飯的時候，他還是傾向於彭格羅的理論。

他對這個哲學家說道：『但是馬丁先生，你對於這件事作什麼思想？你對於道德的罪惡，與本性的罪惡，作什麼見解？』

馬丁答道：『先生，我們的教士們斥我是一個素西那教派，其實我是一個摩尼教派』。（Manichean 此教初嘗入中國。譯者註）

甘地特說道：『你說哭話呀，世上不復有摩尼教派啦！』

CANDIDE

“I am one,” said Martin. “I cannot help it; I know not how to think otherwise.”

“Surely you must be possessed by the devil,” said Candide.

“He is so deeply concerned in the affairs of this world,” answered Martin, “that he may very well be in me, as well as in everybody else; but I own to you that when I cast an eye on this globe, or rather on this little ball, I cannot help thinking that God has abandoned it to some malignant being. I except, always, El Dorado. I scarcely ever knew a city that did not desire the destruction of a neighbouring city, nor a family that did not wish to exterminate some other family. Everywhere the weak execrate the powerful, before whom they cringe; and the powerful beat them like sheep whose wool and flesh they sell. A million regimented assassins, from one extremity of Europe to the other, get their bread by disciplined depredation and murder, for want of more honest employment. Even in those cities which seem to enjoy peace, and where the arts flourish, the inhabitants are devoured by more envy, care, and uneasiness than are experienced by a besieged town. Secret griefs are more cruel than public calamities. In a word I have seen so much, and experienced so much that I am a Manichean.”

“There are, however, some things good,” said Candide.

“That may be,” said Martin; “but I know them not.”

In the middle of this dispute they heard the report of cannon; it redoubled every instant. Each took out his glass. They saw two ships in close fight about three miles off. The wind brought both so near to the French

馬丁說道：『我是這一個教派的人，我是不能自主的；我不曉得怎樣作其他思想』。

甘地特說道：『你必定是被魔鬼迷住了』。

馬丁答道：『魔鬼爲這個世界的事，忙得很啦，他很可以迷我，如同迷他人一般；但是我要對他承認，當我放眼縱觀這個世界的時候，其實是縱觀這個小圓球的時候，我不能不想到上帝已經把這個世界拋棄與一個惡人了。我卻常要撇開產金國不計。我絕少曉得一個城市不想毀壞隣近一個城市的，我又絕少曉得一個家族不想滅絕其他一個家族的。無論在什麼地方，弱的總是詛罵強的，弱的見了強的，就縮成一團；強的鞭撻弱的，如同鞭撻綿羊一般，羊毛羊肉却被強的所賣。有一萬成軍的殺人兇犯，從歐洲這一端到那一端，都是靠有紀律的搶掠與殺人食飯，因爲他們並無更忠實的事體做。即使說到好像安享太平的城市，與技藝發達的地方，居民被更多的妒忌，憂慮與不安所噬，多過被圍的市鎮所受的。祕密的憂戚比公共的災禍更殘忍。一言以蔽之，我見得太多了，受得太多了，所以我變作一個摩尼派』。

甘地特道：『雖是這樣說，世上還有幾樣好東西』。

馬丁說道：『也許有幾樣好東西，我卻不知道』。

他們正在辯論的時候，聽見大礮聲，每一會子又響。各人把望遠鏡拿出來。他們看見兩條船很湊近的相打，離他們約三哩。風刮這兩條船，刮到與法蘭西船很近，我

CANDIDE

vessel that our travellers had the pleasure of seeing the fight at their ease. At length one let off a broadside, so low and so truly aimed, that the other sank to the bottom. Candide and Martin could plainly perceive a hundred men on the deck of the sinking vessel; they raised their hands to heaven and uttered terrible outcries, and the next moment were swallowed up by the sea.

“Well,” said Martin, “this is how men treat one another.”

“It is true,” said Candide; “there is something diabolical in this affair.”

While speaking, he saw he knew not what, of a shining red, swimming close to the vessel. They put out the long-boat to see what it could be: it was one of his sheep! Candide was more rejoiced at the recovery of this one sheep than he had been grieved at the loss of the hundred laden with the large diamonds of El Dorado.

The French captain soon saw that the captain of the victorious vessel was a Spaniard, and that the other was a Dutch pirate, and the very same one who had robbed Candide. The immense plunder which this villain had amassed, was buried with him in the sea, and out of the whole only one sheep was saved.

“You see,” said Candide to Martin, “that crime is sometimes punished. This rogue of a Dutch skipper has met with the fate he deserved.”

“Yes,” said Martin; “but why should the passengers be doomed also to destruction? God has punished the knave, and the devil has drowned the rest.”

The French and Spanish ships continued their course, and Candide continued his conversation with Martin. They disputed fifteen successive days, and on the last of those

們這兩個遊客享受平安觀戰的娛樂。後來有一條船放船邊的一排礮，放得低，瞄得準，那一條船就沉了。甘地特與馬丁能夠很清楚的看見沉船的船面有一百人；他們舉手向天，大聲叫喊，叫得很可怕，再過一會，全沉入海了。

馬丁說道：『人與人相持就是這樣』。

甘地特說道：『在這樣的事體裏頭，真有魔鬼作祟』。

他正在說話的時候，看見一件發亮的紅色東西，鳧水鳧近他們的船。他們放下長艇看看是什麼東西：原來是他的一條羊！甘地特失了馱着產金國的大金剛鑽的一百條羊，他的悲傷還少過他現時再得這一條羊的歡樂』。

法蘭西船主不久就看出打勝仗的船主是一個西班牙人，那一條的船主是一個荷蘭海盜，就是搶劫甘地特的。這個惡棍所積聚的極多的擄掠品，全與他同葬海中，全船的東西盡沉了，只救得一隻羊。

甘地特對馬丁說道：『你看呀！犯罪有時是會受罰的。這個駕船的荷蘭光棍已經遇着他所該遇的惡運』。

馬丁說道：『是呀，但是搭客們爲什麼也要受毀滅的惡運呀？上帝已經懲罰那個惡棍，魔鬼已經沉溺其餘的人』。

法蘭西船與西班牙船接連前進，甘地特接連與馬丁談話。他們繼續辯論十五天，到了第十五天，他們並無進

fifteen days, they were as far advanced as on the first. But, however, they chatted, they communicated ideas, they consoled each other. Candide caressed his sheep.

“Since I have found thee again,” said he, “I may likewise chance to find my Cunegonde.”

CHAPTER XXIV

OF PAQUETTE AND FRIAR GIROFLÉE

.....

WHILE they were disputing on this important subject and waiting for Cunegonde, Candide saw a young Theatin friar in St. Mark's Piazza, holding a girl on his arm. The Theatin looked fresh coloured, plump, and vigorous; his eyes were sparkling, his air assured, his look lofty, and his step bold. The girl was very pretty, and sang; she looked amorously at her Theatin, and from time to time pinched his fat cheeks.

“At least you will allow me,” said Candide to Martin, “that these two are happy. Hitherto I have met with none but unfortunate people in the whole habitable globe, except in El Dorado; but as to this pair, I would venture to lay a wager that they are very happy.”

“I lay you they are not,” said Martin.

“We need only ask them to dine with us,” said Candide, “and you will see whether I am mistaken.”

.....

“Ah! Mr. Candide does not know Paquette again.” Candide had not viewed her as yet with attention, his

步，還是同第一天一樣。他們卻說了許多話，互換見解，互相安慰。甘地特撫摩他的羊。

他說道：『我既然又找着你，我就可以有機會找着我的甘尼剛狄』。

第二十四回

巴開特與托鉢和尚吉洛弗雷。

（甘地特與馬丁到了威尼斯，遍尋卡卡布不着，以為古尼剛狄小姐死了。很憂悶，馬丁對他證明，在這個世界上，是沒得美德與歡樂的，甘地特同他爭辨。譯者註）當他們辨論這個要緊題目與等候古尼剛狄的時候，甘地特看見一個少年狄阿丁（Theatin此是一五二四年新設的一派和尚，專反對耶穌教的。譯者註）派的托鉢和尚在聖馬可大廊，一手抱住一個女郎。這個和尚臉上很鮮豔，又肥又有精力；他的兩眼放光，他的態度果於自信，他的神氣高傲，他的腳步果敢。那個女孩子很秀美，唱歌；她用媚眼看她的和尚，久不久還擰他的嘴巴。（一個肥大托鉢和尚抱住一個女郎，女還作種種媚態，確是奇觀。譯者註）

甘地特對馬丁說道：『至少你也要承認這兩個是歡樂的。我一向所遇的，無一不是全個可居的地球上的不幸人，除了住在產金國的不計；至於這一對，我敢同你賭，他們是很歡樂的』。

馬丁說道：『我同你賭，他們不是歡樂的』。

甘地特說道：『我們只要請他們吃飯，你就曉得是否我錯』。

（他們立刻過去，同他們說話，請他們吃好的，喝好的。那個女子看看甘地特，帶着慌亂與詫異神色；他一坐下，就說道。譯者註）『呀！甘地特先生，你不復認得巴開特（Paquette）啦』！

甘地特那時候還未留心看她，他的思想全在古尼剛

CANDIDE

thoughts being entirely taken up with Cunegonde; but recollecting her as she spoke.

“Alas!” said he, “my poor child, it is you who reduced Doctor Pangloss to the beautiful condition in which I saw him?”

“Alas! it was I, sir, indeed,” answered Paquette. “I see that you have heard all. I have been informed of the frightful disasters that befell the family of my lady Baroness, and the fair Cunegonde. I swear to you that my fate has been scarcely less sad. I was very innocent when you knew me. A Grey Friar, who was my confessor, easily seduced me. The consequences were terrible. I was obliged to quit the castle some time after the Baron had sent you away with kicks on the backside. If a famous surgeon had not taken compassion on me, I should have died. For some time I was this surgeon’s mistress, merely out of gratitude. His wife, who was mad with jealousy, beat me every day unmercifully; she was a fury. The surgeon was one of the ugliest of men, and I the most wretched of women, to be continually beaten for a man I did not love. You know, sir, what a dangerous thing it is for an ill-natured woman to be married to a doctor. Incensed at the behaviour of his wife, he one day gave her so effectual a remedy to cure her of a slight cold, that she died two hours after, in most horrid convulsions. The wife’s relations prosecuted the husband; he took flight, and I was thrown into jail. My innocence would not have saved me if I had not been good-looking. The judge set me free, on condition that he succeeded the surgeon. I was soon supplanted by a rival, turned out of doors quite destitute, and obliged to continue this

狄身上；當她說話的時候。他才記得她。

他說道：『哎呀！我的可憐孩子，原來把彭格羅博士弄到如我所看見他那樣華美情形，就是你麼？』

巴開特答道：『哎呀！先生，當真是我呀。我曉得你已經聽見全數情形了。我曾聽說男爵夫人家裏所遇的及古尼剛狄所遇的可怕的慘禍。我對你發誓，我所遇的慘禍，也不亞於他們。有一個灰衣和尚，原是我的懺悔人，並不費事，就把我引誘成奸了。結果是很可怕的。男爵踢你屁股，闖你出堡很不久，我不能不離開堡砦。設使不是一個有名的外科醫師可憐我，我早已死了。我做了醫師的姘婦做了幾時，我不過是酬謝他。誰和他的妻室吃醋吃到發瘋，每天很殘酷的打我；她是一個怒到發狂的人。外科醫師是一個最醜陋的男子，我是一個最可憐的女子，我因為一個我所不戀愛的人，接連捱打。先生，你是曉得的，一個脾氣不好的女人嫁與一個醫師是多麼危險的事。他見他妻室的行爲就大怒，有一天她稍微傷風，他給她很有效力的藥吃，要治她的傷風，服藥後兩點鐘她就死了，死的時候渾身抖動得可怕。妻室的親戚告他；他逃走，我被禁在監裏。假使我不是長得美，我的無辜是不會救我的。裁判官釋放我，卻定有條件，他要當外科醫師的後任。不久就有另外一個女人來作勁敵，把我闖走，我一無所有，不能不接連做這

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abominable trade, which appears so pleasant to you men, while to us women it is the utmost abyss of misery. I have come to exercise the profession at Venice. Ah! sir, if you could only imagine what it is to be obliged to caress indifferently an old merchant, a lawyer, a monk, a gondolier, an abbé, to be exposed to abuse and insults; to be often reduced to borrowing a petticoat, only to go and have it raised by a disagreeable man; to be robbed by one of what one has earned from another; to be subject to the extortions¹ of the officers of justice; and to have in prospect only a frightful old age, a hospital, and a dung-hill; you would conclude that I am one of the most unhappy creatures in the world."

Paquette thus opened her heart to honest Candide, in the presence of Martin, who said to his friend:

"You see that already I have won half the wager."

Friar Giroflée stayed in the dining-room, and drank a glass or two of wine while he was waiting for dinner.

"But," said Candide to Paquette, "you looked so gay and content when I met you; you sang and you behaved so lovingly to the Theatin, that you seemed to me as happy as you pretend to be now the reverse."

"Ah! sir," answered Paquette, "this is one of the miseries of the trade. Yesterday I was robbed and beaten by an officer; yet to-day I must put on good humour to please a friar."

Candide wanted no more convincing; he owned that Martin was in the right. They sat down to table with Paquette and the Theatin; the repast was entertaining;

¹ extortions, 敲詐.

樣醜惡買賣，少年男子看來是很快樂，我們女人看來就是最苦的深坑。我來威尼斯操我的皮肉生涯。呀！先生，你若能想像，我逼於不得已。無論是一個老商人，一個律師，一個和尚，一個弄船的人，一個方丈，都要摟抱，受他們糟塌，受他們侮辱；往往窮到要借裙子穿，不過走出去被一個可厭的人扯我的裙子；我賺了這個人的錢，卻被那個人所搶奪；被地方官的差役所敲詐；我沒得前程，惟有可怕的年老色衰，一所醫院，與一個垃圾堆；你若能想像這許多悽慘情形，你就會推得結論，說我是世上一個最不歡樂的人。（沙爾西 Sarcey 評曰：『全在這裏啦！作者在這十行裏頭，把妓女們全數的愁苦與全數的恐怖都聚攏在一起啦；這幅圖畫既真確又有力。寫得確是可嘉！但是讀者們不覺得畫者的憐憫麼！』云云。譯者註）

巴開特就是這樣把他的心事當着馬丁的面開誠布公告訴老實的甘地特，馬丁對他的朋友說道：

『你看呀！我已經贏你一半了』。

托鉢和尚吉洛弗雷在飯廳逗留，喝一兩鍾酒，等候吃飯。

甘地特對巴開特說道：『但是當我遇見你的時候，你的神氣是很快活很滿意的；你唱歌，你又那樣愛那個和尚，那時候看你是很歡樂的，你現在卻裝作不歡樂』。

巴開特說道：『呀！先生，這就是我們當妓女的諸般愁苦之一。昨天我有一個差役搶了我。又打我；今天我必得裝出快樂，以使一個和尚歡喜』。

甘地特不必再要更能令他深信的憑據啦；他承認馬丁是對的。他們同巴開特及托鉢和尚坐下吃飯；吃飯的

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and towards the end they conversed with all confidence.

“Father,” said Candide to the Friar, “you appear to me to enjoy a state that all the world might envy; the flower of health shines in your face, your expression makes plain your happiness; you have a very pretty girl for your recreation,¹ and you seem well satisfied with your state as a Theatin.”

“My faith, sir,” said Friar Giroflée, “I wish that all the Theatins were at the bottom of the sea. I have been tempted a hundred times to set fire to the convent, and go and become a Turk. My parents forced me at the age of fifteen to put on this detestable habit, to increase the fortune of a cursed elder brother, whom God confound. Jealousy, discord, and fury, dwell in the convent. It is true I have preached a few bad sermons that have brought me in a little money, of which the prior stole half, while the rest serves to maintain my girls; but when I return at night to the monastery, I am ready to dash my head against the walls of the dormitory; and all my fellows are in the same case.”

Martin turned towards Candide with his usual coolness.

“Well,” said he, “have I not won the whole wager?”

Candide gave two thousand piastres to Paquette, and one thousand to Friar Giroflée.

“I’ll answer for it,” said he, “that with this they will be happy.”

“I do not believe it at all,” said Martin; “you will, perhaps, with these piastres only render them the more unhappy.”

¹recreation, 消遣; 開心.

時候，談得很高興；快要吃完的時候，他們很談祕密話啦。

甘地特對和尚說道：『神父，據我看來，你所享受的情形，是全個世界可以羨慕的，你滿臉發出如開花那樣康健的光彩，你的神氣顯然露出你的歡樂；你有一個美貌女郎供你開心，況且你當了一個和尚好像很滿意』。

托鉢和尚吉洛弗雷說道：『先生，我對你說句實話，我但願全數狄阿丁派的和尚們全沉在海底，我有過一百次想放火燒寺，走去做土耳其人。我的父母當我十五歲時逼我穿上這樣可厭的衣服，爲的是要增加一個受天譴的哥哥的財產，我但願上帝譴責他。寺裏頭全是妒忌，不和，與狂怒，我誠然曾講過幾篇不好的經論，得過不多的錢，卻被方丈偷去一半，剩下的一半我養我的姑娘們；但是等到晚上我回去寺院的時候，我恨不得拿我的頭碰在宿舍的牆上；全數我的師兄弟們都是這樣』。

馬丁帶着他向來的冷落神色，回頭向着甘地特。

他說道：『好呀，這場的賭，不是我全贏了麼？』

甘地特給兩千披阿斯特與巴開特，一千與托鉢和尚吉洛弗雷』。

他說道：『我敢保，這些錢會使他們歡樂』。

馬丁說道：『我絕不相信他們得了錢會歡樂；你給他們這些錢也許不過使他們更不歡樂』。

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“Let that be as it may,” said Candide, “but one thing consoles me. I see that we often meet with those whom we expected never to see more; so that, perhaps, as I have found my red sheep and Paquette, it may well be that I shall also find Cunegonde.”

“I wish,” said Martin, “she may one day make you very happy; but I doubt it very much.”

“You are very hard of belief,” said Candide.

“I have lived,” said Martin.

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CHAPTER XXVI

OF A SUPPER WHICH CANDIDE AND MARTIN TOOK WITH SIX STRANGERS, AND WHO THEY WERE

ONE evening that Candide and Martin were going to sit down to supper with some foreigners who lodged in the same inn, a man whose complexion was as black as soot, came behind Candide, and taking him by the arm, said:

“Get yourself ready to go along with us; do not fail.”

Upon this he turned round and saw—Cacambo! Nothing but the sight of Cunegonde could have astonished and delighted him more. He was on the point of going mad with joy. He embraced his dear friend.

“Cunegonde is here, without doubt; where is she? Take me to her that I may die of joy in her company.”

“Cunegonde is not here,” said Cacambo, “she is at Constantinople.”

甘地特說道：『也許會的，不過有一件事使我安心。我見得我們往往遇見我們以為絕不會遇見的人們；我既然找着我的紅羊與巴開特，也許我將來會找着古尼剛狄』。

馬丁說道：『我但願她有一天可以使你歡樂；但是我很懷疑，恐怕是不會的』。

甘地特說道：『要你相信原是很難的』。

馬丁說道：『我閱世已多啦……』。

（甘地特同馬丁走近法蘭西海岸。他們住巴黎。甘地特與教士們論文。他們隨後到英國。最後到了威尼斯，先遇着巴開特。隨後他們往訪當地的一個貴族。他們住了許久，還不見卡卡布來。譯者註）

第二十六回

甘地特與馬丁同六個外國人吃晚飯，

這六個外國人是誰。

有一天晚上甘地特與馬丁同幾個外國人坐下吃晚飯，這都是同住在這間客店的人，有一個面黑如煤烟的在甘地特背後走來，抓住他的膀子，說道：

『你預備同我們去；不要誤了』。

他掉過頭來一看——原來是卡卡布。除了看見古尼剛狄外，他所最詫異的就是看見卡卡布。他快要歡喜欲狂啦。他摟抱他的寶貴朋友。

『古尼剛狄在這裏，這是無可疑的了；她現時在那裏？你領我去見她，使我可以歡樂到死在她身邊』。

卡卡布說道：『古尼剛狄不在這裏，她在君士但丁城』。

CANDIDE

“Oh, heavens! at Constantinople! But were she in China I would fly thither; let us be off.”

“We shall set out after supper,” replied Cacambo. “I can tell you nothing more; I am a slave, my master awaits me, I must serve him at table; speak not a word, eat, and then get ready.”

Candide, distracted between joy and grief, delighted at seeing his faithful agent again, astonished at finding him a slave, filled with the fresh hope of recovering his mistress, his heart palpitating, his understanding confused, sat down to table with Martin, who saw all these scenes quite unconcerned,¹ and with six strangers who had come to spend the Carnival at Venice.

Cacambo waited at table upon one of the strangers; towards the end of the entertainment he drew near his master, and whispered in his ear:

“Sire, your Majesty may start when you please, the vessel is ready.”

On saying these words he went out. The company in great surprise looked at one another without speaking a word, when another domestic approached his master and said to him:

“Sire, your Majesty’s chaise is at Padua, and the boat is ready.”

The master gave a nod and the servant went away. The company all stared at one another again, and their surprise redoubled. A third valet came up to a third stranger, saying:

“Sire, believe me, your Majesty ought not to stay

¹unconcerned, 不關切.

『哎，天呀！在君士但丁城，呀！假使她在中國，我也要飛到那裏去；我們走吧』。

卡卡布答道：『我們吃過晚飯就走。我不能再有什麼告訴你；我是一個奴才，我的主人等着我呢，我必得伺候他吃飯；你只管吃，不可說一句話，預備起程』。

甘地特被一憂一樂所分心，很喜歡再見他的忠實僕人，才曉得他當了奴才很詫異，現在滿有新希望可以找他的姘婦，他的心撲撲的跳，他的知識糊塗了，他同馬丁坐下，馬丁看見他這種情景，殊不關切，座中還有六個外國人，都是來威尼斯過狂歡節的。

卡卡布伺候其中一個外國人吃飯；等到吃完了，他走近他的主人身邊，附耳說道：

『陛下幾時喜歡，幾時都可以動身，船是預備好了』。

他說完話，就走出去。座中人很詫異的面面相看，不發一言，有又一個家人走到他的主人身邊，說道：

『陛下的車在巴都阿（Padua），小艇也預備好了』。

主人點頭，家人走出去。座中全數的人又面面相視，加倍詫異。第三個僕人走到第三個主人身邊，說道：

『陛下，我請你聽我說，陛下不該還在這裏逗留啦。我

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here any longer. I am going to get everything ready.”

And immediately he disappeared. Candide and Martin did not doubt that this was a masquerade of the Carnival. Then a fourth domestic said to a fourth master:

“Your Majesty may depart when you please.”

Saying this he went away like the rest. The fifth valet said the same thing to the fifth master. But the sixth valet spoke differently to the sixth stranger, who sat near Candide. He said to him:

“Faith, Sire, they will no longer give credit to your Majesty nor to me, and we may perhaps both of us be put in jail this very night. Therefore I will take care of myself. Adieu.”

The servants being all gone, the six strangers, with Candide and Martin, remained in a profound silence. At length Candide broke it.

“Gentlemen,” said he, “this is a very good joke indeed, but why should you all be kings? For me I own that neither Martin nor I is a king.”

Cacambo’s master then gravely answered in Italian:

“I am not at all joking. My name is Achmet III. I was Grand Sultan many years. I dethroned my brother; my nephew dethroned me, my viziers were beheaded, and I am condemned to end my days in the old Seraglio. My nephew, the great Sultan Mahmoud, permits me to travel sometimes for my health, and I am come to spend the Carnival at Venice.”

A young man who sat next to Achmet, spoke then as follows:

“My name is Ivan. I was once Emperor of all the Russias, but was dethroned in my cradle. My parents

去把諸事預備好』。

他立刻走了。甘地特與馬丁並不會懷疑，都曉得他們都是在狂樂節大會裏的戴假面的人。第四個家人對第四個主人說道：

『陛下喜歡幾時走就幾時走』。

他說完這句話也走了。第五個僕人對第五個主人說同樣的話。但是第六個僕人對第六個主人（他的坐位與甘地特相近）卻說不同的話。他對主人說道：

『喂！陛下，他們既不肯賒東西給你，又不肯賒東西給我，我們兩人還許在今天晚上被禁在監獄裏。所以我要顧住我自己。我同你告辭啦』。

這時候僕人們全走了，只剩下甘地特與馬丁及六個外國人，這幾個人很沉寂，不發一言。後來還是甘地特打破沉寂。

他說道：『諸位先生，這樣開頑笑，真是開得好，但是爲什麼你們全該是帝王？我承認我與馬丁都不是帝王』。

卡卡布的主人於是很嚴重的用義大利話答道：

『我殊不開頑笑。我就是阿開米第三（Achmet III）。我做過好幾年土耳其大帝。我篡奪我哥哥的帝位；我的姪子篡奪我的帝位，我的大臣們全被殺了，我被貶在舊宮，過我的餘年。我的姪兒土耳其大帝瑪木特（Mahmoud）許我爲康健起見旅行幾時，我走來威尼斯過狂樂節』。

坐在阿開米身邊的一個少年，隨即說下列的一番話：『我的名字是伊萬。我有一度做過全俄羅斯的皇帝，

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were confined in prison and I was educated there; yet I am sometimes allowed to travel in company with persons who act as guards; and I am come to spend the Carnival at Venice.”

The third said:

“I am Charles Edward, King of England; my father has resigned all his legal rights to me. I have fought in defence of them; and above eight hundred of my adherents have been hanged, drawn,¹ and quartered. I have been confined in prison; I am going to Rome, to pay a visit to the King, my father, who was dethroned as well as myself and my grandfather, and I am come to spend the Carnival at Venice.”

The fourth spoke thus in his turn:

“I am the King of Poland; the fortune of war has stripped me of my hereditary dominions; my father underwent the same vicissitudes; I resign myself to Providence in the same manner as Sultan Achmet, the Emperor Ivan, and King Charles Edward, whom God long preserve; and I am come to the Carnival at Venice.”

The fifth said:

“I am King of Poland also; I have been twice dethroned but Providence has given me another country, where I have done more good than all the Sarmatian kings were ever capable of doing on the banks of the Vistula; I resign myself likewise to Providence, and am come to pass the Carnival at Venice.”

It was now the sixth monarch's turn to speak:

“Gentlemen,” said he, “I am not so great a prince as

¹ drawn, 破腹挖五臟.

不料當我在孩提時代，就被廢了。我的父母被禁在監裏，我是在監裏受教育的；但是有時我曾奉准同看守我的幾個人出外遊歷；我來威尼斯過狂樂節』。

第三個說道：

『我就是英王查裏愛都華(Charles Edward)；我的父親曾把全數他的法定權力讓給我。我曾打仗以保護我的權利；有我的八百多個黨人先的絞，後的被破肚子，最後被支解。我曾被禁在監裏；我正在要往羅馬，探望我的父親英國君主，我的父親，我的祖父與我自己，都被廢了，我來威尼斯過狂樂節』。

論到第四個這樣說道：

『我是波蘭王；我打敗仗，我的世襲國土被人剝奪了；我的父親受同樣的慘變；我同阿開米大帝，伊萬皇帝，英王查裏愛都華查理(我但願上帝保存他們日久)一樣，聽天由命的退讓；我來威尼斯過狂樂節』。

第五個說道：

『我也是波蘭王；我曾被廢兩次；上帝卻給我另外一國，我在該國做了許多好事，多過全數沙爾馬順(Sarmatian)王在維斯徒拉(Vistula)河兩岸所能做到的；我也是聽天由命，退讓出來，現在我來威尼斯過狂樂節』。

現在輪到第六個國王說話啦。

他說道：『諸位。我不是你們那麼大的帝王；我卻還是

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any of you; however, I am a king. I am Theodore, elected King of Corsica; I had the title of Majesty, and now I am scarcely treated as a gentleman. I have coined money, and now am not worth a farthing; I have had two secretaries of state, and now I have scarce a valet; I have seen myself on a throne, and I have seen myself upon straw in a common jail in London. I am afraid that I shall meet with the same treatment here though, like your majesties, I am come to see the Carnival at Venice."

The other five kings listened to this speech with generous compassion. Each of them gave twenty sequins to King Theodore to buy him clothes and linen; and Candide made him a present of a diamond worth two thousand sequins.

"Who can this private person be," said the five kings to one another, "who is able to give, and really has given a hundred times as much as any of us?"

Just as they rose from table, in came four Serene Highnesses, who had also been stripped of their territories by the fortune of war, and were come to spend the Carnival at Venice. But Candide paid no regard to these newcomers, his thoughts were entirely employed on his voyage to Constantinople, in search of his beloved Cunegonde.

CHAPTER XXVIII

WHAT HAPPENED TO CANDIDE, CUNEGONDE, PANGLOSS, MARTIN, ETC.

"I ask your pardon once more," said Candide to the Baron, "your pardon, reverend father, for having run you through the body."

一個王。我就是狄奧多 (Theodore) 柯西伽的選定國王；我有國王的徽號，現時人家幾乎不當我是個上等人看待。我曾鑄過錢，我現在卻不名一錢；我有過兩個大臣，現時我幾乎連一個跟人都沒有；我曾見過我自己坐在一個寶座上，我也曾見過我自己坐在倫敦的平常監牢裏的草薦上。我同諸位陛下一樣，我也是來威尼斯過狂樂節的，我恐怕在這裏又會受同樣的待遇』。

那五個帝王帶着慨慷激昂的憐憫，留心聽這番話。每位給二十個威尼斯金幣與國王狄奧多，供他買外衣與內衣；甘地特送他一粒值二千威尼斯金幣的金剛鑽。

那五位帝王互相詢問，說道：『這個私人能够是誰呀？他能够送給，又實行送給，比我們無論那一個所能給的，有百倍那麼多？』

他們正在寬座的時候，就有四位德國小王進來，他們也是因為打敗仗失了土地的，也來威尼斯過狂節樂。甘地特卻不理會這幾個新到的人，他的心思全用在乘船往君士但丁城找古尼剛狄小姐。

第二十八回

甘地特，古尼剛狄，彭格羅，馬丁

等遇着些什麼事。

(他們到了博斯福拉海 (Bosphirus) 看見兩個奴才搖船，甘地特認得一個是屯特丁特朗，一個是彭格羅，他就花錢贖了他們。卡卡布告訴甘地特，古尼剛狄小姐變醜了，在一個小王家裏當奴才，洗盤碗。甘地特還是要找她。譯者註)

甘地特對男爵說道：『我又求你不要怪我，因為我用刀子刺穿你，我求老父不要怪我。』

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“Say no more about it,” answered the Baron. “I was a little too hasty, I own, but since you wish to know by what fatality I came to be a galley-slave I will inform you. After I had been cured by the surgeon of the college of the wound you gave me, I was attacked and carried off by a party of Spanish troops, who confined me in prison at Buenos Ayres at the very time my sister was setting out thence. I asked leave to return to Rome to the General of my Order. I was appointed chaplain to the French Ambassador at Constantinople. I had not been eight days in this employment when one evening I met with a young Ichoglan, who was a very handsome fellow. The weather was warm. The young man wanted to bathe, and I took this opportunity of bathing also. I did not know that it was a capital crime for a Christian to be found naked with a young Mussulman. A *cadi* ordered me a hundred blows on the soles of the feet, and condemned me to the galleys. I do not think there ever was a greater act of injustice. But I should be glad to know how my sister came to be scullion to a Transylvanian prince who has taken shelter among the Turks.”

“But you, my dear Pangloss,” said Candide, “how can it be that I behold you again?”

“It is true,” said Pangloss, “that you saw me hanged. I should have been burnt, but you may remember it rained exceedingly hard when they were going to roast me; the storm was so violent that they despaired of lighting the fire, so I was hanged because they could do no better. A surgeon purchased my body, carried me home, and dissected me. He began with making a crucial incision on me from the navel to the clavícula. One could not

男爵答道：『你不必再提啦，我承認我有點太過性急，但是你既要曉得我怎樣會變作搖船的奴隸，我肯告訴你。你傷了我，學校的外科醫生治好我之後，我被一羣西班牙兵所攻，我被他們拖走，他們關我在布爾諾愛爾利的監獄，那個時候我的姊姊正從那裏動身。我請假回羅馬，回去見我們耶穌軍的統領。我奉派在君士但丁城法蘭西大使館當教士。我到差不過八日，有一天晚上我遇見一個少年伊楚格蘭 (Ichoglan)，他是一個很美貌的人。天氣很熱。這個少年要洗浴，我也趁這個機會洗浴。我不曉得這裏有一條嚴厲法律，凡有基督教徒與少年回教徒裸體同浴的，殺無赦。一個司法官叫人打了我一百腳心，罰我當搖船奴隸，我想世上再沒有比這件事更不公的了。但是我要曉得我的姊妹怎樣變作一個在土耳其蔭庇之下的一個特蘭維尼亞 (Transylvanian) 王的竈下婢』。

甘地特說道：『我的寶貴彭格羅，我怎樣能夠又見你？』

彭格羅說道：『你誠然看見我被人絞死。他們本來要燒死我的，你要記得當他們正在要烤我的時候，雨下得極大；風又刮得很猛，他們無法生火，他們沒得更好方法，所以才絞死我的。一個外科醫生買了我的屍身，抬我回家，剖解我。他起首在我身上十字交加的割一刀，從臍割到鎖骨。凡是被吊的人，再沒得比我被吊得那樣不好的了。神

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have been worse hanged than I was. The executioner of the Holy Inquisition was a sub-deacon, and knew how to burn people marvellously well, but he was not accustomed to hanging. The cord was wet and did not slip properly, and besides it was badly tied; in short, I still drew my breath, when the crucial incision made me give such a frightful scream that my surgeon fell flat upon his back, and imagining that he had been dissecting the devil he ran away, dying with fear, and fell down the staircase in his flight. His wife, hearing the noise, flew from the next room. She saw me stretched out upon the table with my crucial incision. She was seized with yet greater fear than her husband, fled, and tumbled over him. When they came to themselves a little, I heard the wife say to her husband: 'My dear, how could you take it into your head to dissect a heretic? Do you not know that these people always have the devil in their bodies? I will go and fetch a priest this minute to exorcise¹ him.' At this proposal I shuddered, and mustering up what little courage I had still remaining I cried out aloud, 'Have mercy on me!' At length the Portuguese barber plucked up his spirits. He sewed up my wounds; his wife even nursed me. I was upon my legs at the end of fifteen days. The barber found me a place as lackey to a knight of Malta who was going to Venice, but finding that my master had no money to pay me my wages I entered the service of a Venetian merchant, and went with him to Constantinople. One day I took it into my head to step into a mosque, where I saw an old Iman and a very pretty young

¹ exorcise. 念咒逐鬼.

聖的審訊異端法庭的劊子手是一個副錄事。他很曉得怎樣燒人，卻不習慣絞人。繩子是濕的，不曾好好的套在頸子上，況且結子又不曾打好；說句短話，那時候我還有氣，醫師割我兩刀使我大喊得很可怕，外科醫師嚇倒在地，面朝着天，他以爲解剖了魔鬼，他就逃走，嚇得要死，跌在樓下。他的妻室聽見吵聲，從隔壁屋子逃走。她看見我直挺挺躺在桌上，身上割了一個十字形。她比她的丈夫更害怕逃走，跌在她丈夫身上。等到他們兩人稍醒過來，我聽見她對丈夫說道：『我的寶貝，你這樣會想到解剖一個異教人呀？你不曉得這樣的人身上常帶着魔鬼麼？我立刻就去找一個教士來念咒逐鬼』。我一聽她這個提議就發抖，我提起我所餘的一點勇氣，大聲喊道：『你們可憐我呀！後來這個葡萄牙 薙頭匠提起他的精神。他縫好我的傷口。他的女人還看護我。十五天後我能走啦。薙頭匠薦我當摩爾塔 (Malta) 俠士的跟人，他正在要往威尼斯，我看見我的主人無錢給我的工錢，我就在一個威尼斯商人手下做事，同他往君士但丁城。有一天我忽然想起要走入一所回教禮拜堂，我在裏面看見一個老教師與一個很美貌的少年女

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devotee who was saying her paternosters. Her bosom was uncovered, and between her breasts she had a beautiful bouquet of tulips, roses, anemones, ranunculus, hyacinths, and auriculas. She dropped her bouquet; I picked it up, and presented it to her with a profound reverence. I was so long in delivering it that the Iman began to get angry, and seeing that I was a Christian he called out for help. They carried me before the cadî, who ordered me a hundred lashes on the soles of the feet and sent me to the galleys. I was chained to the very same galley and the same bench as the young Baron. On board this galley there were four young men from Marseilles, five Neapolitan priests, and two monks from Corfu, who told us similar adventures happened daily. The Baron maintained that he had suffered greater injustice than I, and I insisted that it was far more innocent to take up a bouquet and place it again on a woman's bosom than to be found stark naked with an Ichoglan. We were continually disputing, and received twenty lashes with a bull's pizzle when the concatenation of universal events brought you to our galley, and you were good enough to ransom us."

"Well, my dear Pangloss," said Candide to him, "when you had been hanged, dissected, whipped, and were tugging at the oar, did you always think that everything happens for the best?"

"I am still of my first opinion," answered Pangloss, "for I am a philosopher and I cannot retract, especially as Leibnitz could never be wrong; and besides, the pre-established harmony is the finest thing in the world, and so is his *plenum* and *materia subtilis*."

教徒，她正在誦她的祈禱文。她的胸脯是袒露的。有一球很美麗的鬱金香花，玫瑰花，秋牡丹，芫荽花，玉簪花，櫻草花，在她的兩乳間。她的花球丟下來；我拾起來，我很恭敬的獻與她。我送花送得太久，教師起首生氣，他看見我是一個基督教徒，就喊人來幫助。他們把我送到司法官面前，他吩咐打我一百下腳心，押我到船上當苦工。我與少年男爵同鎖在一條船上，同鎖在一條板凳上。這條船上有四個從瑪爾塞來的少年，五個那不勒司的教士，兩個柯爾富和尚，他們告訴我們，每天都有同樣的事發生。男爵力辨他所受的不公待遇比我所受的更大，我卻堅持，我不過拾起一個花球，再放在一個女人的胸上，比被人看見同一個伊楚格蘭裸浴，無辜得多。我們接連辨論，捱了二十下牡牛鞭（指牛勢。譯者註），這時候剛好接連發生好幾件普遍事體，就送你們到我們的船，你們很慈善化錢贖我們』。

甘地特對彭格羅說道：『呀，我的寶貝彭格羅，當你被人吊死，被人解剖，被人鞭撻，與在船上搖槳的時候，你可常想到無論發生什麼事，常為的是最好，所以纔發生的』？

彭格羅說道：『我還是抱住我最初的見解，因為我是一個哲學家，我又不能收回我的見解，況且萊布尼茲（Liebnitz）尤其是不會錯的；此外還有一層，「預定調和」是世上最好的事物，他們充實與精微物質也是最好的』。

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CHAPTER XXIX

HOW CANDIDE FOUND CUNEGONDE AND THE OLD WOMAN AGAIN

WHILE Candide, the Baron, Pangloss, Martin, and Cacambo were relating their several adventures, were reasoning on the contingent¹ or non-contingent events of the universe, disputing on effects and causes, on moral and physical evil, on liberty and necessity, and on the consolations a slave may feel even on a Turkish galley, they arrived at the house of the Transylvanian prince on the banks of the Propontis. The first objects which met their sight were Cunegonde and the old woman hanging towels out to dry.

The Baron paled at this sight. The tender, loving Candide, seeing his beautiful Cunegonde embrowned, with blood-shot eyes, withered neck, wrinkled cheeks, and rough, red arms, recoiled three paces, seized with horror, and then advanced out of good manners. She embraced Candide and her brother; they embraced the old woman, and Candide ransomed them both.

There was a small farm in the neighbourhood which the old woman proposed to Candide to make a shift with till the company could be provided for in a better manner. Cunegonde did not know she had grown ugly, for nobody had told her of it; and she reminded Candide of his promise in so positive² a tone that the good man durst not refuse her. He therefore intimated to the Baron that he intended marrying his sister.

¹contingent, 偶然發生的. ²positive, 切實.

第二十九回

甘地特怎樣又找着古尼剛狄

及那個老婆子。

當甘地特，男爵，彭格羅，馬丁，及卡卡布正在各人說各人所遇的事，正在論宇宙的事體出於偶然或不出於偶然的道理，正在辨論因果，辨論德道的罪惡及體魄的罪惡，自由與必要，及一個奴隸雖然在土耳其船上也可以覺得安慰，他們一面辨論，一面就到了特蘭維尼阿小王在普洛滂提 (Propontis) 岸邊的房子。他們最先看見的就是古尼剛狄與那個老婆子晾面巾。

男爵一看見，臉上作青白色。溫柔戀愛的甘地特看見美貌的古尼剛狄皮膚變黃黑了，兩眼發紅，頸鬚子乾枯了，臉上有皺紋了，兩膀既粗又紅，他就退後三步，害怕，隨後因為禮節上，只好前進。她摟抱甘地特與她的兄弟；他們摟抱那個老婆子，甘地特花錢贖回這兩個人。

附近有一所小田舍，老婆子提議先搬進去住，等到能够找着更好房子以居衆人，再遷居。古尼剛狄不曉得她自己變作醜陋了，因為無人告訴她；她使甘地特追記他所答應過的事，說得很切實，這個好人不敢拒絕她。所以他對男爵示意他想娶他的姊姊。

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“I will not suffer,” said the Baron, “such meanness on her part, and such insolence on yours; I will never be reproached with this scandalous thing; my sister’s children would never be able to enter the church in Germany. No; my sister shall only marry a baron of the empire.”

Cunegonde flung herself at his feet, and bathed them with her tears; still he was inflexible.

“Thou foolish fellow,” said Candide; “I have delivered thee out of the galleys, I have paid thy ransom, and thy sister’s also; she was a scullion, and is very ugly, yet I am so condescending as to marry her; and dost thou pretend to oppose the match? I should kill thee again, were I only to consult my anger.”

“Thou mayest kill me again,” said the Baron, “but thou shalt not marry my sister, at least whilst I am living.”

CHAPTER XXX

THE CONCLUSION

AT the bottom of his heart Candide had no wish to marry Cunegonde. But the extreme impertinence of the Baron determined him to conclude the match, and Cunegonde pressed him so strongly that he could not go from his word.¹ He consulted Pangloss, Martin, and the faithful Cacambo. Pangloss drew up an excellent memorial, wherein he proved that the Baron had no right

¹go from his word, 他食言.

男爵說道：『我不能讓她做這樣下作的事，我不能讓你做這樣無禮的事；我永遠不受人家以這樣不名譽的事怪責我；若是許他們結了婚，我姊姊的兒女們永遠不能進去在日耳曼的教堂。不能；我的姊姊只能嫁帝國的一個男爵』。

古尼剛狄跪在他腳下，用她的眼淚洗他的兩腳；他還是毫不通融。

甘地特說道：『你這個糊塗人，我把你從做苦工的船救出來，花錢贖你，又贖你的姊姊；她是一個竈下婢，面貌很醜，我卻是很屈尊要娶他；你敢反對我們結婚麼？假使我只顧我的憤怒，我會再殺你』。

男爵說道：『你可以再殺我，你卻不能娶我的姊姊，至少當我在世時你不能娶她』。

第 三 十 回

結 局

甘地特心裏並不想娶古尼剛狄。但是男爵的極端無禮，反使他決定要娶她，古尼剛狄又竭力逼他，他不能食言。他同彭格羅，馬丁，與忠誠的卡卡布商量。彭格羅寫了一篇頂好的節略，他在這篇文章裏頭證明男爵無權利節

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over his sister, and that according to all the laws of the empire, she might marry Candide with her left hand. Martin was for throwing the Baron into the sea; Cacambo decided that it would be better to deliver him up again to the captain of the galley, after which they thought to send him back to the General Father of the Order at Rome by the first ship. This advice was well received, the old woman approved it; they said not a word to his sister; the thing was executed for a little money, and they had the double pleasure of entrapping a Jesuit, and punishing the pride of a German baron.

It is natural to imagine that after so many disasters Candide married, and living with the philosopher Pangloss, the philosopher Martin, the prudent Cacambo, and the old woman, having besides brought so many diamonds from the country of the ancient Incas, must have led a very happy life. But he was so much imposed upon¹ by the Jews that he had nothing left except his small farm; his wife became uglier every day, more peevish and unsupportable; the old woman was infirm and even more fretful than Cunegonde. Cacambo, who worked in the garden, and took vegetables for sale to Constantinople, was fatigued with hard work, and cursed his destiny. Pangloss was in despair at not shining in some German university. For Martin, he was firmly persuaded that he would be as badly off elsewhere, and therefore bore things patiently. Candide, Martin, and Pangloss sometimes disputed about morals and metaphysics. They often saw passing under the windows of their farm boats

¹imposed upon, 騙.

制他的姊姊，並且按照帝國的全數法律，她可以用她的左手嫁與甘地特。馬丁的主意是要把男爵摔在海裏；卡卡布決定莫如仍把男爵交與勞工船的船主，後來他們想有第一條船開行，就把他送回羅馬的耶穌軍統領。衆人都歡迎這個條陳，老婆子也贊成這個辦法；他們一字也不對他的姊姊講；只要花一點錢就把事辦了，他們享兩層快意的事，一設計陷了一個耶穌軍教士，一懲罰一個日耳曼男爵的傲氣。

我們自然會想像甘地特經過這許多折磨之後結了婚，同哲學家彭格羅，哲學家馬丁，會打算盤的卡卡布，及那個老婆子同居，況且又從古時英伽斯人的國帶回來這許多金鋼鑽，必定過很歡樂的生活。但是他很被猶太人所驅，他除了他的小田園之外，什麼東西都沒得了；他的夫人日見其醜惡，日見其鬧脾氣，使人不能維護她；老婆子多病，比古尼剛狄更好鬧脾氣。卡卡布收拾花園，拿菜蔬在君士但丁城賣，做工辛苦疲倦了，就詛罵他的命運。彭格羅因爲不能在日耳曼大學出風頭就絕了望。說到馬丁，他是堅信他無論在那裏總是弄不好的，所以甘心忍耐。甘地特，馬丁，及彭格羅有時辯論道德及玄學。他們往往看

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full of Effendis, Pashas, and Cadis, who were going into banishment to Lemnos, Mitylene, or Erzeroum. And they saw other Cadis, Pashas, and Effendis coming to supply the place of the exiles, and afterwards exiled in their turn. They saw heads decently impaled for presentation to the Sublime Porte. Such spectacles as these increased the number of their dissertations; and when they did not dispute time hung so heavily upon their hands,¹ that one day the old woman ventured to say to them:

“I want to know which is worse, to be ravished a hundred times by negro pirates, to have a buttock cut off, to run the gauntlet among the Bulgarians, to be whipped and hanged at an *auto-da-fé*, to be dissected, to row in the galleys—in short, to go through all the miseries we have undergone, or to stay here and have nothing to do?”

“It is a great question,” said Candide.

This discourse gave rise to new reflections, and Martin especially concluded that man was born to live either in a state of distracting inquietude or of lethargic² disgust. Candide did not quite agree to that, but he affirmed nothing. Pangloss owned that he had always suffered horribly, but as he had once asserted that everything went wonderfully well, he asserted it still, though he no longer believed it.

What helped to confirm Martin in his detestable principles, to stagger Candide more than ever, and to puzzle Pangloss, was that one day they saw Paquette and Friar Giroflée land at the farm in extreme misery. They had

¹ time hung so heavily upon their hands, 他們餘暇太多無以消遣. ² lethargic, 無振作.

見整船的達官，貴人，及司法官們，在他們的田舍窗下經過，這些人是被貶到林諾斯(Lemnos) 米提林(Mitylene) 或愛爾西隆(Erzeroum)的。他們又看見其他司法官，貴人，達官等走來補出亡人們的缺，到後來又輪到他們被貶遠出。他們看見許多人頭好好的用杙穿着，送與土耳其政府。這樣的光景增加他們的辯論數目；當他不辯論的時候，他們餘暇太多無以消遣，所以有一天那個老婆子放膽對他們說道：

『我要比較兩件事，第一件事是被黑人強盜強奸一百次，屁股被人割丟，在兩排布憂利阿人之間走過，捱他們打，照着審訊異教法庭的判辭捱打與受絞，被人解剖，在苦工船上搖船，——總而言之，受盡我們所受的痛苦——第二件是逗留在這裏沒得事做，我要曉得，究竟是那一件不如那一件』？

甘地特說道：『這是一個大問題』。

這種討論發生許多新反省，尤其是馬丁推得結論，說一個人生來不是過令人糊塗的不安生活，不然就要過令人討厭毫無振作的生活。甘地特不十分與馬丁表同意，卻不會肯定什麼。彭格羅承認他已經常受過可怕的痛苦，但是他曾有一次斷言過，無論什麼事全進行得奇異的好，他雖然不復相信這句話，卻還要斷言。

有一件事幫助馬丁所說的可憎的主義，更推翻甘地特，又令彭格羅疑惑，就是有一天巴開特與吉洛弗雷和尚

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soon squandered their three thousand piastres, parted, were reconciled, quarrelled again, were thrown into gaol, had escaped, and Friar Giroflée had at length become Turk. Paquette continued her trade wherever she went, but made nothing of it.

“I foresaw,” said Martin to Candide, “that your presents would soon be dissipated, and only make them the more miserable. You have rolled in millions of money, you and Cacambo; and yet you are not happier than Friar Giroflée and Paquette.”

“Ha!” said Pangloss to Paquette, “Providence has then brought you amongst us again, my poor child! Do you know that you cost me the tip of my nose, an eye, and an ear, as you may see? What a world is this!”

And now this new adventure set them philosophising more than ever.

In the neighbourhood there lived a very famous Dervish who was esteemed the best philosopher in all Turkey, and they went to consult him. Pangloss was the speaker.

“Master,” said he, “we come to beg you to tell why so strange an animal as man was made.”

“With what meddlest thou?” said the Dervish; “is it thy business?”

“But, reverend father,” said Candide, “there is horrible evil in this world.”

“What signifies it,” said the Dervish, “whether there be evil or good? When his highness sends a ship to Egypt, does he trouble his head whether the mice on board are at their ease or not?”

“What, then, must we do?” said Pangloss.

到了田舍，情形是極端的愁慘。原來他們不久就浪費了他們的三千披阿斯特，兩人分手，又言歸於好，又相爭，被禁在監裏，越獄逃走，托鉢和尚吉洛弗雷後來果然做了土耳其人。巴開特無論到了什麼，接連做他的皮肉生涯，卻還弄不了什麼錢。

馬丁對甘地特說道：『我預料你所送給他們的錢，不久就會糟場完了，不過使他們變作更愁慘。你同卡卡布曾在幾百萬裏頭打滾；你們卻並不見得比巴開特及吉洛弗雷更歡樂』。

彭格羅對巴開特說道：『哈！我的可憐孩子，天意又送你們到我們這裏來啦！你曉得麼？你使我失丟我的鼻子尖，使我失丟一隻眼，失丟一隻耳，你可以看呀。這是什麼世界呀！』

現在這件新事又使他們更要談哲理。

有一個很有名的回教的教師住在他們附近，人家都敬他是全個土耳其的最好哲學家，他們就去請教他。彭格羅作說話人。

他說道：『先生，我們來求你告訴我們，爲什麼要創造如人這樣的一個怪物？』

教師說道：『你無端干預些什麼，難道這是你的正業麼？』

甘地特說道：『可敬的神父，但是這個世界上有可怕的罪惡』。

教師說道：『有善也罷，有惡也罷，算得了什麼？當國王打發一條船往埃及的時候，他會爲船上的老鼠安樂與不安樂煩心麼？』

彭格羅問道：『既是這樣，我們必得做什麼？』

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“Hold your tongue,” answered the Dervish.

“I was in hopes,” said Pangloss, “that I should reason with you a little about causes and effects, about that best of possible worlds, the origin of evil, the nature of the soul, and the pre-established harmony.”

At these words, the Dervish shut the door in their faces.

During this conversation, the news was spread that two Viziers and the Mufti had been strangled at Constantinople, and that several of their friends had been impaled. This catastrophe made a great noise for some hours. Pangloss, Candide, and Martin, returning to the little farm, saw a good old man taking the fresh air at his door under an orange bower. Pangloss, who was as inquisitive¹ as he was argumentative,² asked the old man what was the name of the strangled Mufti.

“I do not know,” answered the worthy man, “and I have not known the name of any Mufti, nor of any Vizier. I am entirely ignorant of the event you mention; I presume in general that they who meddle with the administration of public affairs die sometimes miserably, and that they deserve it; but I never trouble my head about what is transacting at Constantinople; I content myself with sending there for sale the fruits of the garden which I cultivate.”

Having said these words, he invited the strangers into his house; his two sons and two daughters presented them with several sorts of sherbet, which they made themselves, with Kaimak enriched with the candied-peel of citrons, with oranges, lemons, pine-apples, pistachio-nuts, and

inquisitive, 好問. ² argumentative, 好辯.

教師說道：『你不要開口』。

彭格羅說道：『我曾希望我同你推理稍論因果。論最好的可能的世界，罪惡本源，靈魂的本性，與預定的調和』。

教師聽了他這一番話，餉他們以閉門羹。

當他們這次談話的時候，就有新聞傳來，說兩個大臣及法典博士已經在君士但丁城被絞死，還有有他們的幾個朋友受了用杙其頭的酷刑。這件禍事吵了幾點鐘。彭格羅，甘地特，與馬丁，回去他們的小田舍，看見一個好老頭子在門口的橙子叢林下吸新空氣。彭格羅既好問又好辨，問老頭子那個被絞死的法典博士叫什麼名字。

這個有價值的人答道：『我不曉得，無論什麼法典博士的名姓，無論那個大臣的名姓，我全不曉得。我完全不曉得他所說的事；我大概的預猜凡是干預公事行政的有時死得很慘，他們是該受這樣慘痛的；但是我絕不把君士但丁城所做的事煩我的心；我把我所種植的花園的鮮果送進城賣，我就滿意啦』。

他說完這兩句話就請這幾個異鄉人進他的屋子；他的兩個兒子兩個女兒送他們幾種他們自製的清涼飲品，還有蜜餞橘子皮，與橘子，檸檬，波羅蜜，榧子，還有摩伽

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Mocha coffee unadulterated with the bad coffee of Batavia or the American islands. After which the two daughters of the honest Mussulman perfumed the strangers' beards.

"You must have a vast and magnificent estate," said Candide to the Turk.

"I have only twenty acres," replied the old man; "I and my children cultivate them; our labour preserves us from three great evils—weariness, vice, and want."

Candide, on his way home, made profound reflections on the old man's conversation.

"This honest Turk," said he to Pangloss and Martin, "seems to be in a situation far preferable to that of the six kings with whom we had the honour of supping."

"Grandeur," said Pangloss, "is extremely dangerous according to the testimony of philosophers. . . . You know——"

"I know also," said Candide, "that we must cultivate our garden."

"You are right," said Pangloss, "for when man was first placed in the Garden of Eden, he was put there *ut operaretur eum*, that he might cultivate it; which shows that man was not born to be idle."

"Let us work," said Martin, "without disputing; it is the only way to render life tolerable."

The whole little society entered into this laudable design, according to their different abilities. Their little plot of land produced plentiful crops. Cunegonde was, indeed, very ugly, but she became an excellent pastry cook; Paquette worked at embroidery; the old woman looked after the linen. They were all, not excepting Friar

(Mocha)咖啡，不曾攙過巴塔維亞 (Batavia) 的或美洲海島的劣咖啡。後來這個忠實回教人的兩個女兒用香水噴幾個異鄉人的鬍子。

甘地特對這個土耳其人說道：『你必定有很大與很美的田土』。

老人答道：『我只有二十畝；由我與我的兒女們耕種；我們的勞力保存我們，免受三害——即是厭倦，罪惡，與窮乏』。

甘地特回家，在路上曾深省老人的談話。

他對彭格羅及馬丁說道：『這個老實土耳其人所處的地位，好像比我們所與同桌共食的六個帝王的地位可羨得多』。

彭格羅說道：『按着哲學家的證明，榮華富貴是極其危險的。(他於是歷敘自舊約時代的帝王以至於皇帝顯理第四，三十多個帝王都是不得善終的。譯者註)你曉得——』

甘地特說道：『我也曉得我們必得培植我們的花園』。

彭格羅說道：『你說得對。因為當初把人放在伊登 (Eden) 花園的時候，所以放我在那裏，原為的是他可以培植花園；這就證明天生人不是叫他遊手好閒的』。

馬丁說道：『我們不如作工，不必辨論；惟有作工可以使生活能夠忍受』。

全個小社會於是奉行這個可嘉的計劃，各人儘着各人的不同能力做去。他們這片小土地產生豐富收穫。古尼狄剛的確是很寢陋，卻變作一個很好的製點心廚師；巴開特繡花；老婆子管衣服。連那個托鉢和尚吉洛弗雷都算在

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Giroflée, of some service or other; for he made a good joiner, and became a very honest man.

Pangloss sometimes said to Candide:

“There is a concatenation of events in this best of all possible worlds: for if you had not been kicked out of a magnificent castle for love of Miss Cunegonde: if you had not been put into the Inquisition: if you had not walked over America: if you had not stabbed the Baron: if you had not lost all your sheep from the fine country of El Dorado: you would not be here eating perserved citrons and pistachio-nuts.”

“All that is very well,” answered Candide, “but let us cultivate our garden.”

裏頭，他們都有用處，不是做這個就是做那個；因為和尚是個好木匠，變作一個很誠實的人。

彭格羅有時對甘地特說道：

『在全數可能的世界裏頭，以我們這個為最好，在我們這個世界裏頭，有一串連環而生的事體；因為設使你不是因為戀愛古尼剛狄小姐以致被人踢出一個華麗的堡砦外；設使你不是被禁在審訊異端的法庭監獄裏；設使你不是在美洲步行；設使你不曾刺男爵；設使你不曾失去從產金國帶回來的全數的綿羊；你是不會在這裏吃蜜餞橘子與榲子的』。

甘地特答道：『全數這些事體固然是好，我們不如還是耕種我們的花園吧』。

(84421)

英漢對照名家小說選

甘地特

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原 著 者 d e V o l t a i r e

選 譯 者 伍 光 建

發 行 人 王 雲 五
 上 海 河 南 路

印 刷 所 商 務 印 書 館
 上 海 河 南 路

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 上 海 及 各 埠

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中華民國二十四年十二月初版

（本書校對者
馮郭
寶浩
武如）

