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小叢書

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散文詩選



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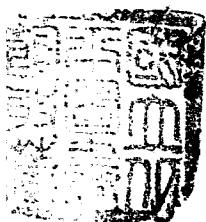
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THE GIFTS OF THE FAIRIES

(散文詩選下)



I

THE GIFTS OF THE FAIRIES

There was a great assembly of the Fairies, convoked for the purpose of distributing gifts among all the babes newborn within the previous twenty-four hours.

These ancient and capricious Sisters of Destiny, these strange Mothers of Joy and of Sorrow, were very diverse: some had a sombre,

一

仙女們的禮物

仙女們正開着大會哩，這聚會的目的是爲的要頒發一些禮物於那廿四小時內新出世的嬰孩們。

這些由來已久的，荒唐的命運女神的姊妹們，這些奇異的歡樂與悲苦之母親們，是很複雜的：有些

sulky aspect, others looked mischievous and frolicsome; some were young, and had always been young; others were old, and had always been old.

All fathers who had faith in Fairies had come, each carrying his new-born babe in his arms.

The Gifts, the Talents, Good Luck, Invincible Circumstances, all were heaped beside the tribunal, like prizes on the platform at commencement time. The difference here was that the Gifts were not the recompense for some effort, but on the contrary, were a favour granted to a person who had not yet lived, a favour that might determine his destiny and become quite as much the source of his misery as of his happiness.

The poor Fairies were very excited, for there was a great crowd of petitioners; and the intermediate

是帶着陰沉的苦臉，又有些則現出
譔浪的嬉笑的面貌；有些是年青
的，而且向來常是年青的；有些是
衰老的，而且向來常是衰老的。

所有作父親的，凡是崇信仙女
們者，都來到了，各個抱着他的新
生的孩子。

這些禮物，種種‘才能’哪，‘好的
運氣’哪，‘優越的境遇’哪，都堆積在
那公案的旁邊，如同學校給獎時的一
些獎品之在講壇上。這裏所不同
的是：這些禮物並不是什麼勤勞的
酬報，而是施予一個尙未生活過
的人的一種恩典，它足以決定他的
命運而且成爲他的悲苦或他的幸福
之本原。

這些可憐的仙女們很忙迫哩，
因爲那裏有一大堆祈求者，而且

world, placed between Man and God, is just as subject as we are to the terrible law of Time and its vast progeny, the Days, the Hours, the Minutes, the Seconds.

As a matter of fact, they were just as bewildered as Ministers on court day, or as clerks in the government pawnshops when a national holiday authorises the gratuitous return of articles in pawn. I even believe that they looked from time to time at the hands of the clock with as much impatience as those human judges who, seated on the Bench¹ since early morning, cannot keep from dreaming of their dinner, their family and their beloved slippers. If, in supernatural justice, there is a little precipitation and chance, we must not be astonished to find that the same may be true of human

1. Bench: 公堂, 法庭。

這個處於人類和上帝之間的中間世界，是如同我們一樣的受支配於‘時間’的鐵律，由它產生出‘日’，‘時’，‘分’，‘秒’。

實在，她們是弄昏了，正如羣臣之在朝，或如店員們之在國家典行，當國慶日頒下了無價付還典押品的命令的時候。我相信她們不時地看望那鐘的指針。很焦灼地，如同人間的裁判官們一樣：他們從早晨起便坐在公堂上，忍不住想念着他們的午餐，他們的夫人和孩子，以及他們所喜愛的拖鞋哩。如果，在仙界的裁判裏，免不了糊塗和僥倖，則我們之覺得人間的裁判也是如此，便不必大驚小怪了。我們，我們自己，在這麼一種情形中，也

justice. We, ourselves, should be unjust judges in such a case.

So on this day certain strange blunders were committed, which we might consider strange if prudence, rather than caprice, were a distinctive, eternal characteristic of Fairies. Thus the power of magnetically attracting fortune was bestowed upon the sole heir of a very wealthy family, who, not having been gifted with any sense of charity, nor with any great desire for the most obvious of the material things of life, was, later, to find himself prodigiously embarrassed by his millions,

Thus the love of Beauty and poetic Power were given to the son of a melancholy wretch, a quarryman by trade, who could not, in any fashion, aid the talent, nor relieve the needs of his deplorable progeny.

會成了不公平的裁判者呵。

所以，在這天，便鑄成了幾件特殊的大錯，我們難免要覺得奇怪罷，如果仙女們的永久的特徵是審慎而非隨便。例如，磁石般吸引錢財的能力被賦一個富家的獨生子：他，既不會稟受一點慈善的心腸，亦無大欲於人生中最顯然的，最着實的享樂，到後來爲了他的成千成萬的家財竟弄得無所措手足哩。

又如，愛美的熱情和詩的能力却給予一個愁苦的可憐蟲——一個石匠——的兒子：這石匠既不能在任何方面助長這種天賦，且不能免除他的可悲的兒女之飢寒。

I have forgotten to tell you that the distribution, on these solemn occasions, is without redress, and that no gift can ever be refused.

All the Fairies had arisen, believing their toilsome task was done; there remained not a single gift, not a single largesse to throw to all this small fry, when an honest fellow, a poor little tradesman he was, I believe, rose up and seizing the Fairy nearest to him by her robe of multi-coloured vapours, cried: "Oh, Madam! You have forgotten us! There's still my little boy! I don't want to have come here for nothing."

The Fairy might have been embarrassed, for nothing more was left. However, she remembered in time a well known law, which is rarely applied in the supernatural world inhabited by the Fairies, the Gnomes, the Salamanders, the Sylphides, the

我剛才忘却了告訴你：這種賞賜，在這種嚴肅的時候，是沒有改易的，而且，無論如何，沒有一種恩典是可以拒却的。

仙女們都起身了，心想她們的煩厭的公事已經辦完了；那裏沒有剩下一種禮物，一種恩典，以拋散給那些小傢伙們：這時候，一個老實的漢子，一個可憐的小商人（我想他是），站起身來而且牽住他近旁的那位仙女的燦爛的霓裳，喊道：‘呵，馬丹！你忘却了我們哩！還有我的小孩子啦！我來到這裏不是毫無所爲的呵。’

這位仙女許會失措了罷，因為再沒有什麼留下了。但是，她當時便記起了一條熟知的規律，雖則這規律很少應用於那種種虛幻的精靈

Sylphs, the Nixes,¹ the Water-sprites, those impalpable Deities, friends of man, who are often constrained to adapt themselves to his passions—I mean that law which concedes to Fairies in similar cases, that is to say: when the supply of gifts is exhausted, the faculty of still giving one additional and exceptional gift, always: providing that she have sufficient imagination to create it immediately.

So the good Fairy replied, with a self-possession worthy of her rank: “I give your son—I give him—the *Gift of pleasing!*”

“But please how? Please? Please why?” obstinately demanded the little shopkeeper, who was doubtless one of those reasoners, so commonly heard, who are incapable of grasping the logic of the Absurd.

1. Fairies, Gnomes, Salamanders, Sylphides, Sylphs, Nixes, Water-sprites: 諸種仙

們(如菲黎哪，隆姆哪，莎那芒德哪，西爾菲德哪，西爾弗哪，麗克思哪，渦提恩哪)所居住的超自然的世界裏——我的意思就是指在同樣的情況之中(這就是說，當禮物的供給已經竭盡了的時候)讓仙女們通融辦理的那條規律：她們可以給予一種額外的特別的禮物，只要她們有充分的想像力足以登時創出它來。

這樣，這位善良的仙女，帶着適於她的身分的鎮靜態度，回答道：‘我給予你的兒子——我給予他——‘取樂’的才能！’

‘取樂？怎樣地呀？取樂？爲甚麼呀？’這位小商人固執地問，——無疑地，他是那些很常見的論理家之一，是‘不能懂得無理之理的。

靈。

“Because! because!” replied the enraged Fairy, turning her back on him; and rejoining the retinue of her companions, she said to them: “What do you think of this vain little Frenchman who wants to understand everything, and who, having obtained for his son the best of the Gifts, dares to question and to discuss the Indisputable?”

II

THE COUNTERFEIT COIN

As we walked away from a tobacco shop, my friend sorted his money very carefully; he slipped the small gold coins into the left pocket of his waistcoat; into the right, the silver coins; into the left pocket of his trousers, a lot of coppers; and finally, into the right, a silver two-franc-

‘因為呀！因為呀！’這位仙女不禁發惱了，這樣回答後，便抽身去了，不再理會他；當她趕上了她的同伴們的隊伍時，她對她們說道：‘你們想想這個卑賤的法蘭西人多麼可厭：他對於無論什麼事都要明白它的所以然，而且他，既已為他的兒子得到了最優越的才能，還敢於究問，敢於議論這種無容置辯的事哩！’

二

僞幣

我們從一個香煙店裏出來，在路上走着。我的朋友很仔細地理清他的錢；他把那些小的金角子納入他的背心的左邊袋子裏；那右邊的呢，就盛取那些銀角子；他的褲子的左邊袋子裏，則安放一批銅板；最後，放進那右邊的，是一個兩佛

piece he had particularly examined. "A strange, minute distribution!" I said to myself. On our way, we met a poor man who held out his cap to us with a trembling hand. I know nothing more disturbing than the mute eloquence of those supplicating eyes, in which the sensitive man who knows how to read can find so much humility and so much reproach. He will see in the tearful eyes of a whipped dog this same deep and complex emotion. My friend's donation was much larger than mine, and I said to him: "You are right; once we ourselves have had the pleasure of being astonished there is no greater pleasure than that of causing surprise to others." "I gave him the counterfeit coin," he quietly replied, as if to justify his prodigality.

My poor mind, always looking for difficulties where there are none

郵的銀元，這個，他特別地看了一看。‘一種希奇的瑣細的處置哪！’我心裏想。在我們的路，我們遇着一個窮人，他以顫抖的手向我們伸出他的帽子來。我所知道的再沒有比這種乞憐的眼睛之無聲的言語更刺心的了，在這種眼睛裏，那知道怎樣體會的敏感的人，定能看出那麼重大的委屈和那麼深沈的哀怨。他會在一隻被鞭的狗子之含淚的眼睛中看出這同樣的深切而且複雜的情緒哩。我的朋友之所施捨比我的大量得多了，所以我對他說道：‘你很對；我們自己只要曾經有一回感受過那種驚喜的樂趣，則世上就沒有比使別人驚喜的那種樂趣更大的了。’我給他的是那塊假的哩，他悄悄地回答，彷彿是解釋他的這種揮霍行爲。

我的可憐的心，平日慣愛無中

(what a tiresome faculty nature has given me!), suddenly conceived the idea that my friend's action was prompted by a desire to make this an eventful moment in the life of this poor devil, and perhaps also to learn the various consequences, either fatal or otherwise, which might result from a counterfeit coin being found in a beggar's possession. Might it not be multiplied into real coins? Might it not also be the cause of his imprisonment? A baker, a tavern-keeper, for instance, might have him arrested as a counterfeiter or for circulating counterfeit money. And it was possible, too, that the coin might become, for some poor little speculator, the nucleus of a fortune that would quickly vanish. And so played my fantasy, lending wings to my friend's thought, and drawing all possible conclusions from all possible hypothesis.

生有，（是怎樣的一種煩惱的天性呵，造物者賦予我！）這回即刻就生出了如下的這種想頭：我的朋友的這種行事一定是出乎一種異想，想要使這事成爲這個窮鬼的生涯中一件肇事的主因，而且也許還想知道那種種的結果，無論是倒霉，或不是，因爲一塊銀錢在一個乞丐的手裏是難免惹出事來的。它不會被換得真的角子嗎？它不也會使他坐牢嗎？假如說罷，也許一個麵包店的老闆會把他捉將官裏去，當作是一個造假幣的人，或控告他行使僞幣哩。但是，同樣可能的，也許那塊錢，在一個可憐的小滑頭手裏，會成爲一宗小小財喜的種子罷。如此這般，我胡思亂想的，推演着我這位朋友的心意，而又由種種可能的假設推求種種可能的結果。

Suddenly he interrupted my reverie by repeating my own words: "Yes, you are right; there's no greater pleasure than that of surprising a man by giving him more than he expects."

I looked straight into his eyes, and I was terrified to see that they shone with unmistakable candour. I saw then clearly that he had wanted to be charitable and, at the same time, make a good deal;¹ to win forty *sous*² and the Kingdom of Heaven; to get into paradise thriftily; to acquire without expense the reputation of being a charitable man. I might almost have pardoned in him the desire for that criminal experience I had attributed to him but a short while ago; I might have found it curious, singular, that he should

1. To make a good deal—to do a profitable affair.

突然地，他打斷了我的幻想，重說着我自己的話：‘是，你很對；給他那麼多是出乎他意料之外的：再沒有比這樣使他驚喜的那種樂趣更大的了。’

我一直望着他的眼睛，我驚訝了，看着那目光閃爍，顯出那毫無掩飾的真情。我纔明白地知道他原來是爲的要施恩而同時又佔便宜；心想賺得用了那兩佛郎而又博得‘上帝的歡心’；那麼便宜地昇入天國；毫不花費而贏得好善樂施之名。

我當初以爲他是想藉惡作劇以求快意：這種想頭我本是可以原諒他的；我本可以感覺趣味，新奇，以爲他之欺弄那可憐蟲是弄着玩兒的；但是我絕不能容恕他的那種無

2. 按二佛郎等於四十蘇 (Sous)。

amuse himself by implicating the poor ; but I shall never forgive the absurdity of his motive. There is no excuse for being wicked, but there is some merit in knowing that one is wicked ; and the most irreparable vice is to do evil through sheer stupidity.

III

VOCATIONS

In a lovely garden, where the rays of an autumnal sun seemed to be pleasantly lingering, under a green sky in which aureate clouds floated like travelling continents, four handsome children, four boys, no doubt tired of their games, began to talk.

One said : "Yesterday I was taken to the theatre. In great, gloomy palaces, beyond which could be seen the sky and the sea, men and

聊的意念。本來作惡是無可容恕的，但自知是作惡，則總算有點德性；而最不可救藥的罪惡是由於徹底的鄙陋之心所驅使的那種缺德行爲。

三

宿緣

在一個秀麗的花園中，秋陽的光輝似乎是很舒暢地徘徊着，那上面，一片碧綠的天空，空中有燦爛的雲霞，一片一片的，浮動着，如同一些移遊的海島。在那兒有四個兒童，不用說是玩得倦了，便開始談起話來。

一個說：‘昨天我被帶到戲院裏去了。在一些高大的半明半暗的華屋中（那後面還可以看見天和海哩），’

women, looking grave and sad, but far more beautiful and far better dressed than those we see elsewhere, spoke in melodious voices. They threatened each other, they pleaded, they grieved, and often they gripped the dagger that was thrust through their girdles. Ah! that was splendid! The women were more beautiful and much taller than those who come to our house, and though their big, sunken eyes and their fiery cheeks gave them a terrifying appearance, you could not help loving them. They frightened you, they made you want to weep, and yet you were glad. And then, what is still more strange, they made you want to dress just as they were dressed, say and do the same things, and speak in the same voice."

One of these four children, who for some seconds had ceased listening to his friend, and was staring

一些男人們和女人們，樣子都顯得莊重而且憂愁，但是比我們在別的地方所看見的那些是漂亮的多而且穿得好的多，他們以一種悠揚的聲音說着話。他們彼此爭執着，辯論着，他們嘆息着，而且他們屢次作勢要拔出那橫插在他們腰帶中的短劍來。嚇！那真好看極了！那些女人們比那些到我家裏來的是漂亮些而且高些；雖則她們的沈陷的大眼睛和她們的火紅的臉兒給她們弄成一種令人害怕的面貌，然而你忍不住要喜愛她們。他們使你驚訝，他們使你不由自主地流出淚來，然而你却覺得愉快。而且，說起更奇怪，他們使得你很想同她們一樣地打扮，說着而且做着同樣的事，而且用着那同樣的聲調說哩。”

這四個孩子中的一個，適纔有幾分鐘沒有聽着他的朋友的話了，

strangely at some point in the sky, said suddenly: "Look, look over there. Do you see *him*? He's sitting on that lonely little cloud, that little fire-coloured cloud, that is drifting slowly. *He*, too, seems to be looking at us."

"But who?" asked the others.

"God!" he replied in a tone of perfect conviction. "Ah! He's already far off; in a moment you will not be able to see him at all. He must be travelling, to visit all the countries. There, he's going to pass behind that row of trees that is almost on the horizon..... and now he is going down behind the belfry. Ah! He's gone!" The child remained a long while looking in that direction, and while he gazed at the line that separates the earth from the sky, his eyes reflected his inarticulate ecstasy and regret.

"Isn't he stupid, talking about

正驚奇地凝望着空中的某點，突然地說道：‘你瞧，你瞧那兒！你們沒有看見‘他’嗎？他正坐在那小小的一片雲頭上哩，正慢慢兒飄過去的那一片小小的紅雲呀。他似乎也在望着我們哪。’

‘誰呀？’其餘的問着。

‘上帝呵！’他回答，口氣是十分的確定。‘哎呀！他已經去得遠了。再過一會兒你就不能夠看見他了。想必他正是遊行着，查訪各地方哩？你瞧那兒，他正打那天邊的那排樹後面經過……此刻他正向下走，在那鐘樓的後面。呀！他已不見了！’這孩子正向着那方面呆呆地望了好一會兒，而且，當他望着那天地交界的一綫時，他的眼睛反映出他的說不出的迷神和惋惜。

‘可不是傻氣十足嗎？他的什麼

that God of his, whom he alone can see?" said the third, a tiny fellow, yet full of surprising vivacity and vitality. "I'll tell you something that happened to me and which never happened to you, something more interesting than your theatre or your clouds. A few days ago, my parents took me with them on a journey, and, as there were not enough beds for all of us in the inn where we stayed, it was decided that I was to sleep in my nurse's bed." He made his friends come closer, and continued in a lower voice. "It's a funny feeling, let me tell you, not to be sleeping alone and to be in a bed with your nurse, in the dark. I couldn't sleep, so while she slept I amused myself by running my hand over her arms, and her neck and her shoulders. Her neck and arms are bigger than those of other women, and her skin is so soft—just like notepaper or tissue paper.

上帝，只有他一個人看得見哩。’第三個說，這是一個短小的然而富於驚人的血氣和精力的孩子。‘我要告訴你們一件事情，這是我所經歷過而你們却從未曾經歷過的，這種事情比你的什麼戲劇或你的什麼上帝是有趣的多哪。是幾天之前，我的爸爸和媽媽帶着我往一個地方去旅行，那晚上，因為我們所歇宿的那客店裏所有的床舖不夠我們用，所以就決定要我睡在我的丫頭的床上。’他把他的同伴們扯攏來，而且用一種較低的聲音繼續說。‘嚇，那種味道是怪有趣的，我告訴你，並不獨自一個兒睡，却同你的丫頭黑漆漆地睡在一個床上哩。我簡直睡不着，她是睡熟了，我使用手摸着她的臂兒，摸着她的頸兒和肩兒。她的頸兒和臂兒比別的女人們的大些，而她的皮膚是這樣柔軟，這樣柔軟——真好比是信紙或玻璃紙——

"I found this such fun that I would have kept it up if I had not been afraid, first of waking her, and then of I don't know what. So I buried my head in her hair which hung down her back, heavy as a horse's mane, and, let me tell you, it smelled just as wonderfully as the flowers in the garden at this minute. Try it, sometime, if you get the chance, and you'll see."

The young author of this wonderful revelation, while telling his story, had his eyes wide open, as if still astonished at what he had experienced, and the rays of the setting sun, as they touched the red curls of his dishevelled hair, changed them, as it were, into a sulphurous halo of passion. It was easy to predict that this lad would not waste his life seeking Divinity in the clouds; rather would he often find it elsewhere.

樣。我覺得這是有趣極了，我很想繼續着摸來摸去，可惜我有點害怕，第一是怕弄醒了她，又怕——怕什麼呢，我說不出來。所以，我就把我的頭兒鑽在她的頭髮裏，那頭髮是披在她的肩膀後面，又深又密，像馬的鬃毛似的，而且，我告訴你，它發出一種香味來簡直像這會兒這園子裏的花一樣地妙哩。將來，如果你們有機會，試它一試，你們就會明白。

這個洩漏了這種奇妙的天機的小傢伙，當他說着這故事的時候，他的眼睛是圓睜睜的，似乎還是驚奇於他所經歷的那種事，而那夕陽的光輝，照着他的那些蓬鬆的紅髮，似乎使它們變成了一種燃燒的熱情之圓光。這很容易料想：這個小子將來不會枉費他的生命去尋求什麼真神於浮雲之中；他大概會於別的處所發見神祕。

Finally the fourth said: "You know I never have a good time at home; they never take me to the theatre; my tutor is too stingy; God never concerns himself about¹ me and my boredom; and I haven't even a fine-looking nurse to pamper me. It has often seemed to me that my greatest delight would be always to keep going straight ahead, without knowing where, without anyone bothering about it, and of always seeing new countries. I am never happy anywhere, and I always think I should be happier elsewhere than there where I happen to be. Well, at a recent fair held in a neighbouring village, I saw three men who live exactly as I should like to live. You fellows didn't notice them. They were tall, almost black, and very proud, though they were in rags, and

1. To concern one's self about: 關心於。

最後是那第四個說了：,你們知道，我從來在家裏就不會過過好日子；他們從來不會帶我去上過什麼戲院，我的家庭教師又是愛打人的：上帝簡直不關心於我和我的煩惱：我連一個足以撫慰我的漂亮的丫頭都沒有。我往往覺得：我的極大的興趣是在於不息地一直往前走，不管什麼地方，也不要什麼人來管閑事，而常常遊覽着一些新的地方。我在什麼地方都不暢快，我常常想：如果在別的什麼處所，我就會比在現在所遭逢着的地方暢快些。好了，在最近舉行於鄰村的一個市集上，我看見了三個人，他們的生活正是如我所願意過的。你們一夥子是不會留意過他們的。他們身材高大，面貌差不多是烏黑的，很揚揚得意，雖則他們穿的是破爛

they looked as if they needed help from no one. Their great dark eyes became absolutely brilliant when they played their music ; such astonishing music that it made me want to dance, weep, or do both at once, and it would have driven me mad if I had heard much more of it. One, as he drew his bow across his violin, seemed to tell his sorrows, and the other, making his tiny hammer skip over the notes of a little piano that hung from his neck by a leather strap, seemed to be making fun of¹ his comrade's lamentation, while the third clashed his cymbals from time to time with extraordinary violence. They were so pleased with themselves that they kept on playing their wild music, even after the crowd had dispersed. Finally, they picked up the coins that had been tossed to

1. To make fun of: 嘲弄, 開玩笑。

的衣服，而他們表現着他們並不需要誰的幫助的樣子。他們的大黑眼，當他們演奏着他們的音樂的時候，簡直是亮晶晶的；那麼希奇的音樂呀，它使得我想要跳舞，要流淚，或兩樣一齊來，而且它許會使得我發狂哩，如果我當時再多聽些。有一個，當他拉動他的弓，撫着他的梵阿林的時候，似是訴說着他的心事，而另一個，用他的小錘子在那以皮帶掛於他的頸項的小鋼琴上敲來敲去，似乎是對他的夥伴的悲歌開着頑笑。而那第三個接連地以非常狂亂的樣子拍着他的鏡鈸。他們是很自得的：甚至於那一堆人都走散了之後，他們還是繼續演奏着他們的狂亂的音樂。最後，他們把那些丟給他們的錢都拾起來，

them, loaded their baggage on their backs, and went their way. I wanted to find out where they lived, so I followed them at a distance, until they reached the edge of the forest, and then it suddenly came to me that they lived nowhere.

“Then one of them said: ‘Shall we put up our tent?’

“‘Lord, no,’ said the other, ‘it’s such a wonderful night!’

“The third said, as he counted the collection: ‘These people here have no sense of music, and their women dance like bears. Fortunately, in less than one month, we shall be in Austria, where we shall find pleasanter people.’

“‘Perhaps it would be better to start for Spain; the season is getting on.’¹ We ought to get away before

1. the season is getting on: 時節漸移

把他們的行頭背到他們的肩上，於是他們就走他們的了。我當時就很想探明他們是住在什麼地方，所以我就跟在他們的後面走，直到他們走到那林邊，而彼時我忽然明白他們是沒有住所的。

‘於是，他們之中便有一個說道：‘我們把帳幕撐起來罷？’

“用不着哪，’另一個說：‘這夜晚多麼好！’

‘那第三個，一面數着那些進款，說道：這裏的人簡直不懂音樂，而那些女人跳起舞來就像活狗熊哩。幸喜不要過一個月我們便會到奧大利了，在那裏我們大概會得一些較快意的人們。’

“也許往西班牙去更好些；天氣是漸漸地變了哩。我們應當趁着還

(to get on—to advance)。

the rains, and wet nothing but our throats,' said one of the two others.

“As you see, I have remembered everything. Then each one drank a mug of brandy and fell asleep, his face turned towards the stars. At first I wanted to ask them to take me with them and to teach me how to play their instruments; but I did not dare, probably because it's always very difficult to make any kind of a decision, and also because I was afraid of being overtaken before I was outside of France.”

The uninterested attitude of the three other boys gave me food for reflection. They already considered the little fellow *queer*. I looked at him closely. There was something in his eyes and in his forehead which betokened that fatal precocity which generally alienates sympathy, and which, I don't know why, excited mine to such a pitch that for a

沒有下雨的時候走，因為不要淋濕了東西呀。」其他兩個中有一個這樣說。

‘你們知道，我是什麼事都記得的。彼時他們就各自喝了一盃白蘭地，於是就睡着了，臉兒朝着天上的星子。起初，我本想要求他收留我和他們在一塊兒，而且教給我怎樣奏他們的樂器；但是我不敢開口，大概是因為要下一種決心總是很難的罷，而且也因為我恐怕我在走出法蘭西國境之前就會被追獲哩。’

那其他的三個孩子所顯出的那種毫不理會的神氣，給我以思維的根據，他們對於這個小朋友已經認為是乖僻的了。我切近地望着他。在他的眼中和他的額上，是有着或種神情，表出那種不詳的夙慧（這，大抵是不能得人了解的），而且，

moment I had the strange idea that I might find a brother who was unknown to me.

The sun had set. The solemn night came into its own.¹ The children parted, each one going, unconsciously, according to chance or circumstance, to consummate his destiny, to scandalise his kindred and to gravitate either towards glory or towards dishonour.

IV

BE DRUNKEN

Be drunken, always. That is the point; nothing else matters. If you would not feel the horrible burden of Time weigh you down and crush you to the earth, be drunken continually.

Drunken with what? With wine,

1. To come into one's own:—to take

不知怎的，使我感動到這步田地——竟使我起了一種怪念頭，心想我也許會得到了一個未知的同調者哩。

太陽落了。蒼茫的夜色降臨大地。這幾個孩子們分別了，各人走各人的路，不自覺地，隨着機會或境遇，去了結他的宿緣，拂逆他的家人，趨赴光榮或墮落。

四

醉

應當一輩子醒醉着。如是而已：不管別的。如果你不願感着那可怕的‘時間’之壓迫壓得你無可如何，你就永遠地醉罷。

但是以什麼來醉呢？以酒、以

place.

with poetry or with virtue, as you please. But be drunken.

And if sometimes, on the steps of a palace, or on the green grass in a ditch, or in the dreary solitude of your own room, you should awaken and find the drunkenness half or entirely gone, ask of the wind, of the wave, of the star, of the bird, of the clock, of all that flies, of all that sighs, of all that moves, of all that sings, of all that speaks, ask what hour it is; and wind, wave, star, bird, or clock will answer you: "It is the hour to be drunken! Be drunken, if you would not be the martyred slaves of Time; be drunken continually! With wine, with poetry or with virtue, as you please."

V

THE MIRROR

A hideous man enters and

詩、或以德、聽憑你自己。總之醉而已。

如果你有時，在宮殿的瑤階上，或在綠草的溝邊，或在你自己的房間之淒涼的孤寂裏，你醒來而覺得醉意半消或全消，那麼且問風、問水、問星、問鳥、問鐘、問一切飛者，問一切唏噓者，問一切行動者，問一切歌唱者，問一切說話者，問是什麼時候了；於是風呵，水呵、星呵、鳥呵、鐘呵、都會回答你道：‘這是求醉的時候！醉罷，如果你不願為殉於‘時’的奴隸；不斷地醉！以酒、以詩、或以德，聽憑自己。’

五

鏡子

一個猶怪的人走進來照着鏡

stares at his reflection in the looking-glass.

“Why do you look at yourself in the mirror, when your reflection never gives you any pleasure?”

The hideous man replies: “Sir, according to the immortal principles of 1789,¹ all men have equal rights; therefore I have the right to look at myself; and whether with pleasure or with displeasure, concerns only my feelings.”

In the name of common sense, I was certainly right; but from the legal point of view, he was certainly not wrong.

VI

THE COURTEOUS MARKSMAN

As the carriage drove through

1. 即法國大革命之年。

子。

‘你幹嗎照鏡子呢，你的尊容只足以使你自己看了不舒服呀？’

這位猶怪的人回答我：‘先生，按照一七八九年的天經地義，一切人們都有平等的權利；那麼我就也有權利照鏡子呀；至於舒服不舒服，那只是我自己心裏的事。’

以常識論，我當然是對的；但是，按法律講，他並不錯。

六

謙恭的射手

車兒走過那樹林，他吩咐御者停到一個射戲廳近邊，說他想要去

the wood, he told the driver to stop near a shooting gallery, remarking that he would like to take a shot or two, to *kill* Time.¹ To kill that monster:² isn't that everyone's most usual and legitimate occupation? Gallantly he offered his arm to his dear, charming and execrable wife, to that mysterious woman to whom he owed so many pleasures, so many sorrows, and perhaps the greater part of his genius.

Several shots missed their mark; one even lodged in the ceiling: and as the charming creature laughed immoderately, making fun of her husband's skill, he suddenly turned, and said to her: "See that doll, there, on the right, with its nose in the air and the haughty expression. Well, dear angel, I am pretending *that it is you!*" And closing his eyes,

1. To kill time: 消磨時光。

玩它一兩下，藉以銷磨時光。銷磨時光：這在各人不是最平常而且最正當的勾當嗎？他便謙恭地挽着他的寶貴的，嬌媚的冤家：這個神祕的女人，他因了她而得有如許多的樂趣，如許多的苦惱，以及他的大部分靈智哩。

好幾下沒有射中；有一鎗竟打進天花板上去了；這嬌媚的人兒破聲大笑起來，譏笑她的男人的手法，於是他便突然掉過頭來，對她說道：‘你瞧那個木人兒，那兒，在那右邊，那種目空一切的傲慢的樣子呵。喔，我的天使，我且擬想着它就是你！’於是閉起眼睛，他勾動那鎗機。那木人兒便截然地打成兩

2. That monster: 指 Time,

he let go the trigger. The doll was neatly decapitated.

Then bowing to his dear, charming, execrable wife, his inevitable and pitiless Muse, he respectfully kissed her hand, and added: "Ah! my dear angel, how I do thank you for my skill!"

VIII

THE SOUP AND THE CLOUDS

My dear little madcap friend had invited me to dine with her. Through the open window of the dining-room I watched that ever-changing architecture God fashions out of vapour, those marvellous structures built of the impalpable; and I said to myself, as I watched: "All those dissolving shapes are almost as lovely as the eyes of my beloved, my fantastic little madcap

段。

於是躬身向着他的寶貝，嬌媚的冤家，擺不脫的狠毒的繆茜，他恭恭敬敬地吻着她的手，而且說道：‘喔！我的珍貴的天使，我多麼感謝你呵，我有這種手法！’

七

羹湯和雲霞

我的親愛的妙人兒邀請我共餐。由那食堂的敞開的窗口往外望，我凝視着由浮汽所形成的那些變幻莫測的樓閣，由不可捉摸的東西所築成的那些神奇的宮殿呵，我望着，心裏想道：‘這些柔軟的物像都是差不多同我的好人兒的眼睛一樣嬌美哩，我的乖巧的冤家具有碧綠的眼

with the green eyes.”

And suddenly I received a violent blow from behind, and I heard a hoarse, charming voice, a voice hysterical and as though made raucous by too much brandy, the voice of my dear little beloved that said: “Are you ever going to take your soup, you damned silly old cloud-merchant?”¹

VIII

THE SHOOTING GALLERY AND THE CEMETERY

At the Sign of the Cemetery. Tavern. “Curious signboard,” our wanderer said to himself, “but certainly one to inspire thirst! I’m sure the proprietor of this tavern knows his Horace² and those Poets

1. Cloud-merchant: 作雲霞買賣者(言其遊心於虛幻也)。

睛呵。’

於時突然地我受了由背後來的魯莽的一拍，而且我聽到一個粗暴的，嬌媚的聲音，燥急的而且似乎是因飲酒過量而變嘶的聲音，即我的嬌小的愛人的聲音，她說：‘你到底打不打算喝你的羹湯呢，你這個討厭的作雲霞買賣者？’

八

靶子場與墓園

‘墓園大觀樓’——‘古怪的招牌哪，’這位遊浪者暗自說着；‘但是這可引起了一種渴想！這個酒館的主人一定了解荷萊斯和那些私淑伊壁鳩魯的詩人們。也許他還知道古埃

1. Horace: 古拉丁詩人。

who were pupils of Epicurus.¹ He may even know about the profound sensibilities of the ancient Egyptians, to whom no feast was complete without a skeleton, or without some emblem of the brevity of life.”

He entered, drank a glass of beer while facing the graves, and slowly smoked a cigar. Then it occurred to him to explore the cemetery, where the grass was so high and so inviting, and where so ardent a sun held sway.

For indeed, both light and heat raged there: one would have said that the intoxicated sun was sprawled full length on a magnificent carpet of flowers battered on destruction. The air was filled with an immense buzzing of life—the life of the infinitely minute—interrupted at regular intervals by the crackling of

1. Epicurus: 古希臘哲學家。

及人的那種徹悟的慧覺哩：他們於任何宴會上總是少不了一具骷髏，或足以表示人世之無常的某種東西的。

他進去了，喝了一杯啤酒，望着那些墳墓，而且懶懶地抽起煙來。於是，他想起要去視察那墓場：那裏的草是那麼深，又那麼眩目，而且那裏瀰漫着那麼豪放的陽光。

是的，光與熱是那麼放肆着，彷彿那沈酣的太陽在那野花的繡氈上打滾哩。那些花草，因吸收那地下的腐餘，十分繁茂。空氣中洋溢着無限的嚶聲——渺小的生物之嚶聲——時或被震斷於那附近的靶子場傳來的槍的迸響——拍的一聲，

shots from a shooting gallery near by, that burst like champagne corks amid the hum of some mute symphony.

Then, basking in the sun that heated his brain and breathing the atmosphere pregnant with the warm perfumes of Death, he heard a voice whispering from the tomb on which he was seated, and this voice said: "Accursed be your targets and your rifles, turbulent mortals, who care so little for the dead and their divine repose! Accursed be your ambitions, and accursed your designs, impatient mortals, who come to study the art of killing near the sanctuary of Death! If you only knew how easy it is to win the prize, how easy it is to hit the mark, and how little anything matters, excepting Death, you would not tire yourselves so, industrious mortals, and you would prove far less troublesome to the slumber

迸響的如同開香賓酒的瓶塞而震斷那遊宴場中悠悠的嫋嫋的音樂。

曬着那使頭腦發熱的太陽，而且呼吸着那含有‘死’之芬芳的空氣，這其間，他聽到一種微語的聲音從他所坐的那個墳墓裏傳出來；那聲音說道：‘該詛咒的是你們的什麼靶子哪，來福槍哪，擾攘的人類呵，你們這樣地不顧慮這些死者們和他們的莊嚴的安息哩！該詛咒的是你們的野心，該詛咒的是你們的陰謀，無鑿的人類呀，你們竟來到這“死”之淨土附近練習着殺人的手法哪！如果你們知道射中靶子而奪得錦標是怎樣地容易，而且知道除了“死”一切都是這樣地虛無，那麼你們便不會使你們自己這樣地勞神，忙碌的人們呵，而且你們便不會這樣地擾擾我們的睡眠了：我們是早

of those who long ago attained the Goal, the only real goal of odious life!"

IX

LOSS OF HALO¹

"What! You here, my dear fellow? You, in a house of ill-fame! You, the drinker of quintessences! You, the eater of ambrosia! This is certainly a surprise!"

"My dear fellow, you know my fear of horses and of carriages. Well, just now, as I was hurrying across the boulevard, hopping about in the mud in order to get through that moving chaos out of which death comes galloping at you from all sides at once, I made a sudden movement, and my halo slipped from my head

1. Halo: 圓光(莊嚴之象徵)。

已達到了那歸宿——煩惱的人生之
唯一的真實的歸宿呀！’

九

圓光之失却

‘呀！怎麼！你，在這裏，好朋友？你，在這裏惡濁的地方！你，飲露之士呵！你，餐霞之客！嘻，這真出乎意料之外哪。’

‘我的好朋友，你知道我之害怕車馬。剛纔我穿過那大街，狼急忙地，在泥塗中東一脚西一脚亂跳，四面都是來來往往的一片大混亂，一個不留神，馬上‘死’就從前後左右一齊撲來哩，當時，因為突然的一驚，我的圓光便從我的頂上失落

into the slime of the road. I hadn't the courage to pick it up; I decided that it was pleasanter to lose my insignia than to have my bones broken. And then I said to myself, it's an ill wind that blows no good.¹ For now I can wander about incognito, commit base actions, give myself up to debauchery, like any simple mortal. So here I am, just like yourself, you see!"

"At least you ought to advertise for the halo, or notify the police about it."

"Certainly not! I'm very happy here. You alone have recongized me. Besides, dignity bores me. And I like to think that some miserable poet will pick it up, and shamelessly wear it. How nice to be able to make someone happy—

1. It's an ill wind that blows no good (成語), 言於不幸之中亦可以得到好處。(直

到路上的泥濘中去了。我可沒有勇氣去拾起它來。我覺得與其摔碎了我的骨頭，倒不如失却了我的榮徽也罷。而且，我想，禍中亦有福哩。我從此可以到處浪遊而不爲人所注意，可以實行種種下流的事而且可以把我自己捨棄於荒淫中，如同普通一般的凡人。現在，我在這裏，簡直同你一樣了，你瞧！’

‘你至少應該登個廣告招尋那失却的圓光，或者問一問巡警。’

‘不，我的皇天！我在這裏是好極了。只有你認識我。況且，‘莊嚴是怪討厭的，再，我想着這就高興哩：如果有一個可憐的詩人拾着它便糊糊塗塗地把他自己裝扮起來呵。使人得意，是何等趣事！——尤

譯：吹不出一點利益來的，那纔是災風哩。)

someone I can laugh at! Think of X. or of Z! How funny that would be!"

X

KNOCK DOWN THE POOR!

I HAD provided myself with the popular books of the day (this was sixteen or seventeen years ago), and for two weeks I had never left my room. I am speaking now of those books that treat of the art of making nations happy, wise and rich in twenty-four hours. I had therefore digested—swallowed, I should say—all the lucubrations of all the authorities on the happiness of society—those who advise the poor to become slaves, and those who persuade them that they are all dethroned kings. So it is not astonishing if I was in a state of mind bordering on stupidity

其是一個得意的人足以使我發笑者！
想一想 X ——，或者 Z ——！哈，
那纔滑稽哪。’

十

打倒窮光蛋！

我曾經購備了一些當代流行的書籍(這是十六七年前的事)，而且有兩個星期我沒有走出我的房子。我所說的是研究怎樣使人民一朝便幸福，聰明而富足起來的那些書。我所以當時便咀嚼了——我應當說，吞咽了——那一切研究社會之幸福的名人們的那一切大作——他們，有些是勸貧苦者安分守己，而有些則是說他們都是被廢黜的皇帝。這

or madness. Only it seemed to me that deep in my mind, I was conscious of an obscure germ of an idea, superior to all the old wives' formulas¹ whose dictionary I had just been perusing. But it was only the idea of an idea, something infinitely vague. And I went out with a great thirst, for a passionate taste for bad looks engenders a proportionate desire for the open air and for refreshments.

As I was about to enter a tavern, a beggar held out his hat to me and gave me one of those unforgettable glances which might overturn thrones if spirit could move matter, and if the eyes of a mesmerist could ripen grapes. At the same time I heard a voice whispering in my ear, a voice I recognized: it was that of a good

1. The old wives' formulas: 愚夫愚婦的辦法, (引例: old wives' tale—foolish

樣，無怪當時我的心境是頻于發痴或發瘋了。只是我覺得：在我心裏，我彷彿起了一個模糊的念頭，勝於我當時讀過的那些愚夫愚婦的辦法。於是我奮然地走出門來，因為熱忱地談了一些無聊的書便不由得想要到外面來吐一吐氣，散一散心呵。

我剛要走進一個酒館，一個叫化子對我伸出他的帽子，而且給我那麼一瞥，這一瞥足以推翻帝皇的寶座哩，如果精神果能夠動物質，而魔術者的眼光竟能夠使葡萄紅熟的話。同時我便聽到有一個聲音在我的耳邊細語，這聲音我是明白

tradition)。

Angel; or of a good Demon, who is always following me about. Since Socrates had his good Demon,¹ why should I not have my good Angel, and why should I not have the honour, like Socrates, of obtaining my certificate of folly, signed by the subtle Lélut and by the sage Baillarger?² There is this difference between Socrates' Demon and mine: his did not appear except to defend, warn or prevent whereas mine deigns to counsel, suggest, or persuade. Poor Socrates had only a prohibitive Demon; mine is a great master of affirmations, mine is a Demon of action; a Demon of combat. And his voice was now whispering to me: "He alone is the equal of another who proves it, and he alone is worthy

1. 按蘇格拉底謂人心中宿有善之鬼和惡之鬼，其意蓋有類乎宋儒之言天理和人欲。

的，是常常追隨我的善良之神，或善良之鬼，的聲音。蘇格拉底有他的善良之鬼，那麼爲什麼我不可以有我的善良的神呢，而且爲什麼我不可以有資格，如同蘇格拉底一樣，得到那位精明的納魯和那位聖智的白耶格所簽字以證明其愚忘的診斷書呢？本來蘇格拉底的“鬼”和我的，其間有這個不同處：他的只是出來防衛他，警告他，或阻止他，而我的則予以指導：暗示，或鼓勵。可憐的蘇格拉底只有一個“消極”的鬼：我的則是狠有主張的，是一個有作爲的鬼，有胆量的鬼呵。此刻他的聲音悄悄地對我說道：‘惟有證明其爲平等者乃得與人平等：惟有

2. Lélut and Baillarger: 當時有名的巴黎精神病醫學家。

of liberty who knows how to obtain it."

Immediately, I sprang at the beggar. With a single blow of my fist, I closed one of his eyes, which became, in a second, as big as a ball. In breaking two of his teeth I split a nail; but being of a delicate constitution from birth, and not used to boxing, I didn't feel strong enough to knock the old man senseless; so I seized the collar of his coat with one hand, grasped his throat with the other, and began vigorously to beat his head against a wall. I must confess that I had first glanced around carefully, and had made certain that in this lonely suburb I should find myself, for a short while, at least, out of immediate danger from the police.

Next, having knocked down this feeble man of sixty with a kick in the back sufficiently vicious to have

知道怎樣得到自由者纔有自由的資格。’

登時我便撲向這個叫化子。我只揮了一拳，便打瞎了他的一隻眼睛，這，一會兒便腫起來像一個皮球。我又打掉他兩個牙齒，把指甲都弄破了，但是生來便是一種纖弱的體格，而又不慣於打架的我，覺得氣力不夠來把這個老頭兒打得昏死：於是我便一隻手抓住他的領帶，另一隻手便扼着他的頸兒，使勁地把他的頭往壁上碰，我得申明，我預先向四面仔細地看了一眼，確信在這個冷僻的地方，至少暫時，不怕有警察來。

接着，狠狠地給他背上一踢，把這個六十歲的孱頭踢倒，幾乎踢

broken his shoulder blades, I picked up a big branch of a tree which lay on the ground, and beat him with the persistent energy of a cook pounding a tough steak.

All of a sudden—O miracle! O happiness of the philosopher proving the excellence of this theory!—I saw this ancient carcass turn, stand up with an energy I should never have suspected in a machine so badly out of order, and with a glance of hatred which seemed to me of good omen, the decrepit ruffian hurled himself upon me, blackened both my eyes, broke four of my teeth, and with the same tree-branch, beat me to a pulp. Thus by an energetic treatment, I had restored to him his pride and his life.

Then I motioned to him to make him understand that I considered the discussion ended, and getting up, I said to him, with all the satisfaction

斷了他的背肩的排骨，我於是從地上拾起一根大樹枝，用了渾身的氣力打着他，如同一個廚子斫肉似的。

一霎時——呵，奇怪呀！呵，證明他的學說之高明的哲學家的歡喜呀！——我看見這老骨頭轉動着，奮然地站立起來，我絕不會料想到這麼傷殘了的一具機體還會有那樣一種氣力哩，他把毒恨的眼光一閃（這在我似乎是好預兆），這個衰老的流氓便猛然地向我撲來，打瞎了我的雙眼，打掉了我四個牙齒，而且用了那同一根樹棍子把我打得血肉模糊。這樣，因這使勁的一陣打，我給他恢復了他的豪氣和生命。

於是我對他做手勢，使他明白我認為這次爭鬪告了一段落，而且我心滿意足地站了起來，如一個有

of a Sophist of the Porch:¹ “ Sir, you are my equal! Will you do me the honour of sharing my purse, and will you remember, if you are really philanthropic, that you must apply to all the members of your profession, when they seek alms from you, the theory it has been my misfortune to practice on your back?”

He swore to me that he had understood my theory, and that he would carry out my advice.

XI

EPILOGUE

With heart at rest I climbed the
citadel's
Steep height, and saw the city as
from a tower,
Hospital, brothel, prison, and such
hells,

1. Sophist of the Porch: 斯多葛學派的

道之士，對他說道：‘先生，你和我平等了！你願意賞臉來分取我荷包裏的東西嗎？而且，如果你真正是一個博愛者，你會記得你應當把剛纔我不幸實行於你的身上的這種學說施之於你的同業中那一切人們罷，當他們求你施捨的時候？’

他對我發誓，說他已經明白了我的學說，而且他會實行我的主張云。

十一

尾 曲

心兒閑靜，我爬上那樓頂，
高高地，如登浮屠，俯視這城市，
病院，娼寮，牢獄，一切火炕，

哲人(以吃苦爲高尚之德行)。

Where evil comes up softly like
a flower.

Thou knowest, O Satan, patron of
my pain,

Not for vain tears I went up at that
hour ;

But, like an old sad faithful lecher,
fain

To drink delight of that enor-
mous trull

Whose hellish beauty makes me
young again.

Whether thou sleep, with heavy
vapours full,

Sodden with day, or, new apparel-
led, stand

In gold-laced veils of evening
beautiful,

I love thee, infamous city! Har-
lots and

Hunted have pleasures of their

隱約地浮現出罪惡之浮影，
你知道，呵，撒但，苦孽之瘟使，
非爲太息流淚，我這番登臨；

只是，如衰老的可憐的浪子，
欲求歡於此邪侈的淫婦：
她的妖艷呵，還我少年豪氣。

無論你猶睡於冥濛的宿霧裏，
抑服新裝，披着燦爛的夕陽
之光彩，傲然地，臨風佇立，

積惡的城市呵，我總喜愛你！
繁華場中，無非獵艷與賣笑：

own to give,
The vulgar herd¹ can never understand.

I. Vulgar herd; 俗衆。

個中消息 —— 殊不屑爲俗人道。



