SELECTED SHORT STORIES OF TOLSTOY

With Translation and Annotations by

KAO TIEN SHEN

托爾斯泰短篇小說選

【英漢對照】

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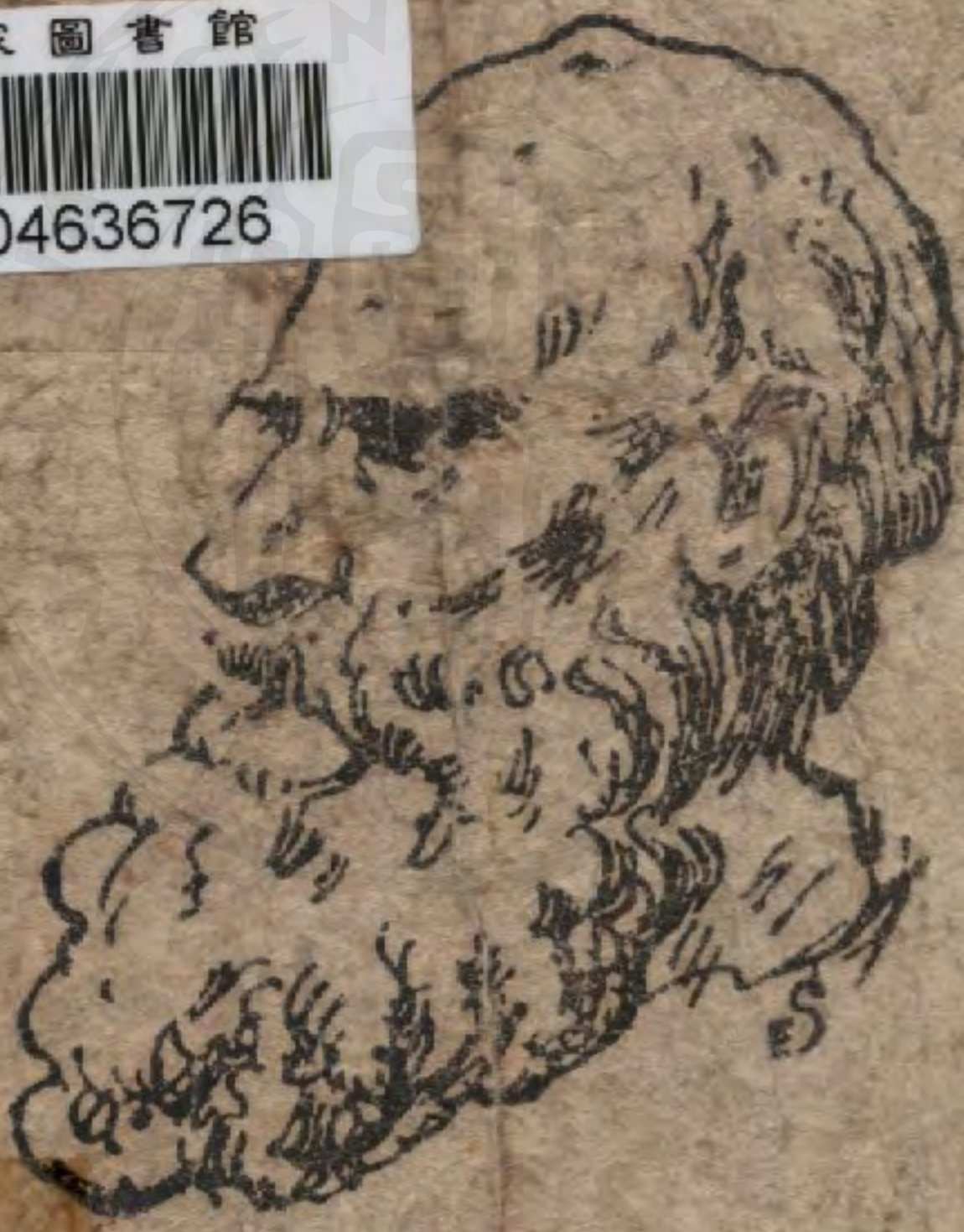

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國資料記

英漢對照

托爾斯泰短篇小說選

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序　言

『托爾斯泰是俄國最偉大的作家。』舉世聞名的屠格涅夫對於托氏這樣批評着。

『啊，這是第二個莎氏比亞！』法國大小說家福洛貝爾熱烈而奮狂地景仰他說。

托爾斯泰的偉大是無可置疑的，但是這位法國作家的比擬却並不十分高明。莎氏和托氏兩人唯一相似之點，乃是他們那天才的廣度與深度。兩個人同是『巨人作家』；每一個人都創造了千百有血有肉的人物——從國王、太子、貴婦這些顯赫的人物，到僕從少女與鄉農這些平庸之流。可是他們接近這些人物的角度却是多麼不同喲！譬如托爾斯泰的安娜（Anna Karenina）也許有莎氏比亞的鮑霞(Portia) 的那種精明的女性魔力，可是她的苦難却多麼不同於鮑霞的！莎氏比亞不能夠處理安娜的一切問題，安娜這樣的女性也不會出現在莎翁的書頁上，要出現就只有以罕姆雷特（Hamlet）之母格初得(Gertrude) 那樣的罪女人的姿態出現。莎氏比亞有他那個時代的一切偏見，他接受眞實內世界以及牠的荒唐道德，牠的習俗，法制與社會階級。在他的眼裏，一個挖墳工人自然劣於一位伯爵，如果要描寫他，他上場來就必得是一個丑角。莎翁筆底下的普通老百姓永遠是烏合之衆，盲目的大羣，然而托爾斯泰是革命家，是偶像破壞者。他的思想是完全獨立自由，決不爲成見或習俗所囿的。他拒絕接受成規

和定俗，他以尖針來挑探事物的是非和善惡。他的精神是一個恢宏慷慨，普遍的平民精神，他的心量是涵蓋一切，同情萬物的，他絕對不會以地位，階級或門第職業，來評定人們的高下尊卑，他用以度量人品的只是「良心」和「道德」。在托爾斯泰的作品裏，偉大的人格永遠與偉大的藝術雜揉交織。他寫得那麼自然，那麼粗獷而又那麼感人！我們看看天網恢恢裏的阿克生諾甫，看看伊萊阿斯，看看上帝與愛俱在裏的馬丁，這三位純朴忠厚的老人影子誰會忘的掉呢？

請想想一個愛好自然者的快樂：他剛剛走出了美術品展覽室，漫步在綠林紅花之間，百鳥競唱，萬卉爭芳。這樹這草這花鳥人物都是美術品展覽室裏所象徵所描摹所潤色渲染的東西，現在都眞實地陳在眼前，響在耳鼓了。這正是一個愛好高尚文藝者初次嘗到俄國文學的醇香時所感到的快樂。英、美、法、德的作家們偶而也貢獻給世人幾本高尚純朴的自然作品，但是整個俄國文學的基調就是純樸，自然與堅韌。

俄國文學的另一特點，就是牠將下級人物與所謂上層階級擺在一個平等的平面上加以論列，予以描述，毫無偏見毫無不自然的忸怩。當英國的狄更司（Dickens）以深透的憐憫與同情的瞭解來描寫窮苦的人們時，其中總使人嗅到一點疎漠遠淡的氣味，甚至在刻繪他們的當兒，他還免不掉有一點漫畫家或諷刺畫家給人造像的態度。他將他們的貧困苦難訴說給世人們聽時，似乎總附着這麼一句按語：「看啊，世界上另外一半的人們是在怎樣生活着啊！」但是俄國作家們的描寫窮人是發自內心的，把自己也算作他們中間的一個，根本不管這種敍述方法對於富有的人們有沒有戲劇的藝術與效

果。窮人們是個什麼樣子，就描寫他們成個什麼樣子，不加隱飾，不事渲染，大胆地說，赤裸裸地寫，善就是善，惡就是惡，痛快淋漓，爽直粗擴。他們的作品反映着一種特有的平民化的精神，跳動着一種廣泛的人性，純朴的普遍性和一種率眞的忠厚。他們並不是先相信『瞭解一切就是寬恕一切』，然後才以這樣的寫作態度去對付題材；他們是本能地感覺到世界上沒有人有權力把自己弄成一個法官或一個裁判去評論別人，他們覺得一個人只有觀察與紀錄。

這些是一般俄國文學作品的特點，更是托爾斯泰短篇小說的特點。

托爾斯泰和其他的俄國作家一樣，把文學看得非常鄭重，他要使文學作品成爲實際人生的鏡子，也要有用於人生，所以在技巧，結構與詞藻方面他並不一定要爬到完美無疵的藝術頂峯。他的短篇小說有兩個主要的要件——人道的理想，和忠實的人生報道。他曉得他蓋不住思想的貧乏，掩不盡精神的窮匱，他更曉得任憑你怎樣舞筆弄墨琢字雕句，也道不盡情緒的曲折幽邃，也探不盡人生的奧妙詭幻，所以他索性不作管窺蠡測的無益徒勞，而只帶着一顆熱辣的心，一股忠實的情，去用粗線條勾抹出一個人的輪廓，一樁事的肩架，自自然然地，簡簡單單地繪出一幅筆簡而意深的漫畫。

從這里所選的十個短篇裏，你可以看到他這種作風。

托氏在他的藝術論裏說：「未來的藝術家們一定會知道創作一個感動人羣的神話、小曲、迷語或笑話，要比創作一個暫時取悅貴族不久就被人們遺忘的小說，歌詞或圖畫更有價值，更有功效……。」是的，我們誰會忘記了孟姜女哭長城的故事？有幾個人不記得了石豪吏與琵琶行？文字那麼

簡單，故事那麼單純，然而牠們却那麼能抓住我們的記憶，感動我們的心！

這里只選了托氏的十篇短篇小說，然而從這一鱗半爪裏，我們不難窺見他的文章作風與人生哲學。

英譯是根據牛津大學出版部(Oxford University Press)出版的茅德夫婦(Mr. and Mrs. Aylmer Maude) 的譯文。

高殿森於柏溪

一九四五・三・卜

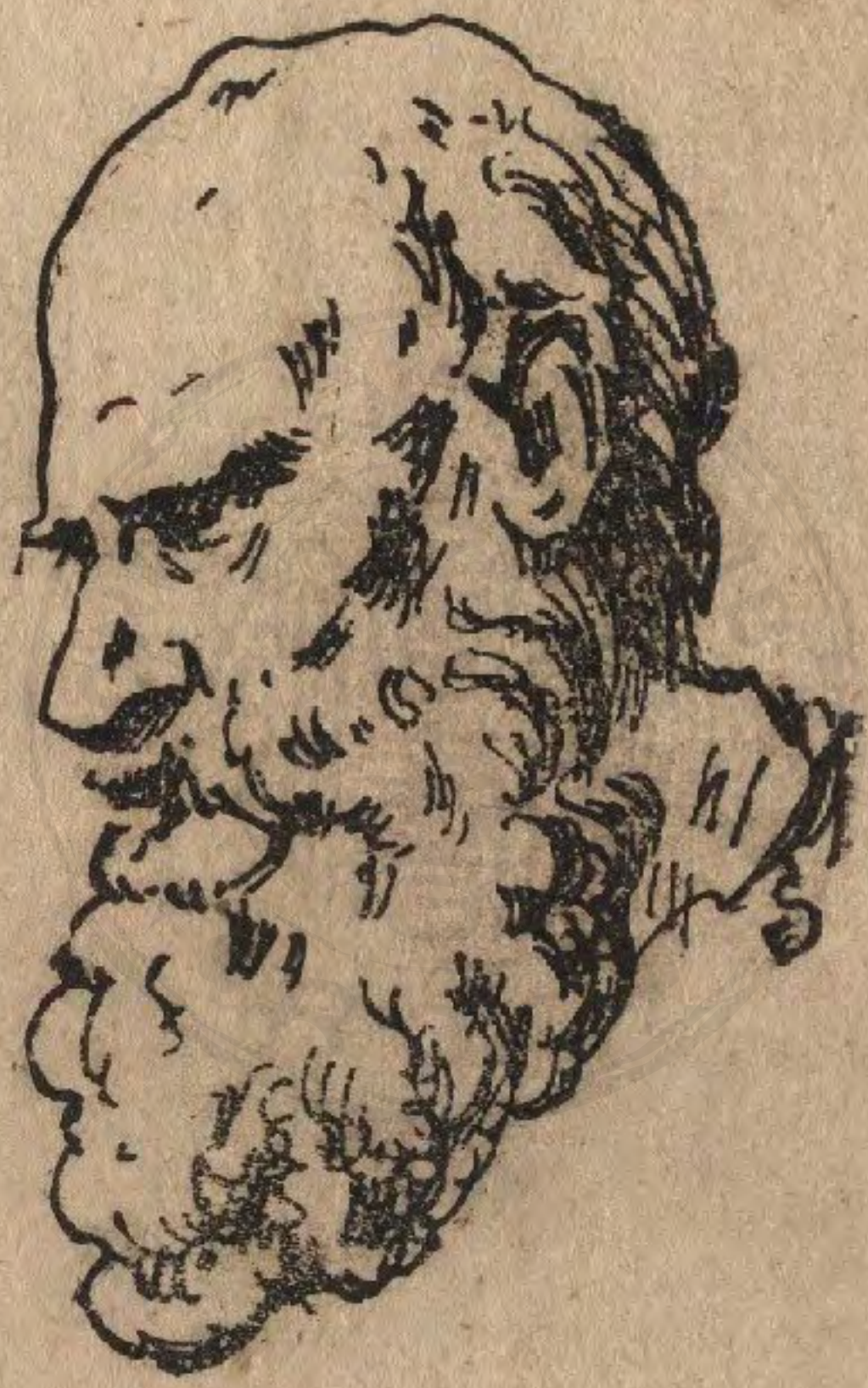
托爾斯泰小傳

托爾斯泰(Leo Tolstoy)於一八二八年生於都拉(Toula)附近的耶斯那耶，帕列安那(Yasnaya Palyana)，一九一〇年死於一個小火車站上，那時他正旅行以求在安靜的生活中度完他的餘年。父母都是俄國的貴族。

最初他學習東方語言，後習法律，最後又從軍當兵，並且參加過克里姆之戰(Crimean Campaign)最初的創作是"童年"(Childhood)，"少年"(Boyhood)和關於描述從軍經驗的一些文章。不久他便退伍而開始服務本鄉鄉農的生活。名著"戰爭與和平"(War and Peace)出版於一八六四——一八六九年；繼於一八七五至一八七六年間出版了轟動世界文壇的"安娜卡列妮娜"(Anna Karenina)，它一邊描寫俄國社會的情形，一邊極力宣示自己心理上的經驗。一八八〇年受了一種靈魂上的刺激之後，他寫了"我的懺悔"(My Confession)自此以後，他對於教會總持着一種社會主義者打破偶像的態度，到了一九〇一年聖總會(The Holy Synod)終於下了驅逐出教的命令。一八九五年托氏的社會主義傾向益發顯明，他自動放棄了一切版權和財產權，繼續住在田莊之上過着簡單樸素的農民生活。"我的宗教"(My Religion)和"復活"(Resurrection)都是他的嘔心之作，永垂不朽的鉅著。

托氏在人類歷史上是一個非常獨特的人物，是文學家，

是革命家，也是一個勇敢的眞理追求者，胸中雪亮，腕底生風，生平著作等身，爲一絕世的天才。他認爲基督教乃是一種需要實際身體力行的信仰，他又倡導不抵抗主義。



Leo Tolstoy 肖像

GOD SEES THE TRUTH, BUT WAITS

In the town of Vladimir lived a young merchant named Ivan Dmitrich Aksënov. He had two shops and a house of his own.

Aksënov was a *handsome, fair-haired,*[1] curly-headed fellow, full of fun and *very fond*[2] *of singing.* When quite a young man he had been *given to*[3] drink and was riotous when he had had too much; but after he married he *gave up*[4] drinking except now and then.

One summer Aksënov was going to the Nizhny Fair, and as he bade good-bye to his family his wife said to him, 'Iván Dmitrich, do not start today; I have had a bad dream about you.'

Aksënov laughed, and said, 'You are afraid that when I get to the fair I shall go *on the spree.*'[5]

His wife replied: 'I do not know what I am afraid of; all I know is that I had a bad dream. I dreamt you returned from the town, and when you took off your cap I saw that your hair was quite grey.'

天網恢恢疏而不漏

小城烏拉底謨裏，住着一位叫作伊凡·德米特利區·阿克生諾甫的青年商人，他自己有兩個店舖和一所房屋。

阿克生諾甫是一位漂亮的小夥子，長了一頭美麗而鬈曲的柔髮，天性詼諧而好歌唱。年紀很輕的時候，酷愛吃酒，每逢喝得過多而醉醺醺了的時候，總是叫囂吵鬧，鬧個不亦樂乎；但是自從結婚之後，忽然脾氣大改，除去偶爾小飲一點之外，簡直就算完全戒絕了這杯中之物。

有一年夏天，阿克生諾甫要往尼善市去趕場。當他告別家人的時候，他太太向他說道：「伊凡啊，你今天可不要動身；我做了一個關於你的壞夢。」

阿克生諾甫聽了哈哈大笑道：「我曉得你是怕我一旦到了市上，會要狂飲鬧酒的，是不是？」

太太答道：「我也不曉得我是怕什麼；我所曉得的只是我做了一個很不好的惡夢。我夢見你從市上囘來了，可是當你脫下帽子來時，我看見你的頭髮已經變成斑白。」

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(1)頭髮美麗的——英文中此種形容詞甚多，如 bare-footed (赤足的)； round-faced (圓臉的) left-handed man (用左手做事的人)等是。

(2)喜歡—— fond 一字爲形容詞，非動詞。故 I fond of music (我歡喜音樂)不對，因句中尙無動詞，應說 I am fond of music。

(3)沈溺于，委身于——意同 have the habit of 或 to be devoted to。例一： Mr. Wang is an honest man, but he is given to intemperance.(王君本爲誠實之人，只是生活放縱。)例二： Professor Chang's life has been given to the study of politics (張教授終身致力于政治學之研究)。

(4)放棄——意同 resign 或 part with。例 He could not give up smoking (他戒不了吸煙的習慣。)

(5)狂飲——例： On New Year's Eve We were all on a spree, (除夕之夜，我們大家縱飲)。

Aksenov laughed. 'That's a lucky sign,' said he. '*See if*[6] I don't sell out all my goods and bring you some presents from the fair.'

So he said good-bye to his family and drove away.

When he had travelled half-way, he met a merchant whom he knew, and they *put up at*[7] the same inn for the night. They had some tea together, and then went to bed in adjoining rooms.

It was not Aksenov's habit to sleep late, and, wishing to travel while it was still cool, he aroused his driver before dawn and told him to *put in*[8] the horses.

Then he made his way across to the landlord of the inn (who lived in a cottage at theback), paid his bill, and continued his journey.

When he had gone about twenty-five miles he stopped for the horses to be fed. Aksënov rested awhile in the passage of the inn, then he stepped out into the porch and, ordering a *samovar*[9] to be heated, got out his guitar and began to play.

Suddenly a *troyka*[10] daove up with tinkling bells, and an official alighted, followed by two soldiers. He came to Aksënov and began to question him, asking him who he was and whence he came. Aksënov answered him fully, and said, 'Won't you have some-

阿克生諾甫又大笑了。「那正是一個吉兆呀，」他說：「哼，試試看吧，看看我能不能把所有的貨物都賣乾淨，然後從市上給你帶點禮物來？」

於是他就告別了家庭，駕車而去。

走到半路的時候，他碰見一個熟識的商人，當晚他們二人就一同宿在一家小店裏。兩人一起喝了一點茶後，就各自走到相鄰的房間內去睡覺。

阿克生諾甫自來就沒有睡嬾覺的習慣，這次急於要趁天早氣涼往前趕路，所以天還不亮就把車夫喚起，叫他趕快套上車馬動身。

阿克生諾甫走向小店後面的一間茅屋子。去和店老闆算清了賬付了款，然後繼續走上征途。

走了大概有二十五哩的光景，他停下車來去喂馬。阿克生諾甫在小店的過道裏休息了一刻，便走到門廊邊，叫茶房給他煮上一銅壺茶。然後取出他的小六絃琴，錚玲瑯啷地彈奏起來了。

門前忽然駛來了一輛鈴聲叮瑯的三馬車，車上跳下來一個軍官，後面跟着兩個士兵。那位軍官一直走到阿克生諾甫的面前，開始來盤詰他，他問他是什麼人，從什麼地方來。阿克生諾甫一一詳答之後就向他說：「和我一塊兒吃點茶，好不好？」但是那位軍官繼續反覆詰問並且問他說：「昨晚

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(6)是否——意同 whether。例 I wonder if you can all understand me·（我不曉得諸位是不是都能明白我）。

(7)宿于——例：Last night I put up at a small inn·（昨夜宿于一小旅棧之內）。

(8)套上，駕好——意同 harness·

(9)(俄國煮茶用的)銅罐。

(10)三匹馬駕的車(俄語)。

tea with me?' But the official went on cross-questioning him and asking him, 'Where did you spend last night? Were you alone, or with a follow-mer chant? Did you see the the other merchant this morning? Why did you leave the inn before dawn?'

Aksënov wondered why he asked all these questions, but he described all that had happened, and then added, 'Why do you cross-question me as if I were a thief or a robber? I am travelling on business of my own, and there is no need to question me.'

Then the official, calling the soldiers, said, 'I am the police-officer of this district, and I question you because the merchant with whom you spent last night has been found with his throat cut. We must search your things.'

They entered the house. The soldiers and the police-officer unstrapped Aksënov's luggage and searched it. Suddenly the officer drew a knife out of a bag, crying, 'Whose knife is this?'

Aksënov looked, and seeing a blood-stained knife taken from his bag, he was frightened.

'How is it there is blood on this knife?'

Aksënov tried to answer, but could *hardly*[11] utter a word, and only stammered; 'I—d n't know—not mine.'

Then the police-officer said, 'This morning the

你在什麼地方過的夜？是一個人呢？還是和一位同業商人在一起呢？今天早晨你看見那位商人沒有？你爲什麼天還不亮就離開了店家？」

阿克生諾甫很納悶他爲什麼問這些問題，但是他將一切經過的事情，一五一十地敍述給他聽，末了並且加了這麼一句：「爲什麼你這樣不放鬆地盤詰我，好像我是個竊賊或強盜似的呢？我是爲了自己的事情走路，你用不着這樣逼問我！」

於是那個軍官招呼着士兵們說：「我是本區的警官，我方才盤問你，因爲我們發覺昨晚與你一同過夜的那位商人的喉嚨給人家割斷氣絕了，我們一定要搜查你的物件。」

他們走進房子來。警官和警察動手解開了阿克生諾甫的行李，仔細加以搜查。警官忽然從一個小袋子裏抽出一把小刀，大叫道：「啊，啊，這是誰的小刀？」

阿克生諾甫在旁邊看着，當他看見從他的袋子裏抽出一把滿塗血跡的小刀時，不禁大吃一驚。

「這是怎麼回事？爲什麼小刀上有血痕呢？」

阿克生諾甫打算答話，但是目怔口呆，幾乎吐不出一個字來，只能結結巴巴地說：「我……我不……曉得——不，不是我的。」

警官又開口了，他說：「今天早晨別人發覺那個商人躺在床上。喉管被人切斷。能幹這件事的，只有你一個人。

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(11)幾乎不，殆不——意即 scarcely 或 not fully or completely。按初學英語的人每易將此字與 hard 相混，實則這兩個字全然沒有關係。故如說“我很用功”，應說 I study hard，千萬不能說 I study hardly。“我不大十分明白你的意思”，這句話的“不大十分”四個字正好用 hardly 表示，全句應爲 I can hardly see what you mean.

merchant was found in bed with his throat c cut. You are the only person who could have donene it. The house was locked from inside, and no one e else was there. Here is this blood-stained knife in y your bag, and your face and manner betray you! Tell l me how you killed him and how much money you stolole?"

Aksënov swore he had not done it; that he h had not seen the merchant after they had had tea totoge-ther; that he had no money except eight thousasand *rubles*[12] of his own, and that the knife was not h his. But his voice was broken, his face pale, and he trembled with fear as though he were guilty.

The police-officer ordered the soldiers to bbind Aksënov and to put him in the cart. As they t tied his feet together and flung him into the cart, Aksënnov crossed himself and wept. His money and goods were taken from him, and he was sent to the nearest toown and imprisoned there. Enquiries as to his character were made in Vladimir. The merchants and otther inhabitants of that town said that in former days he used to drink and waste his time, but that he was a good man. Then the trial came on: he was charged with murdering a merchant from Ryazan and *robbing him of*[13] twenty thousand rubles.

His wife was in despair, and did not know what to believe. Her children were all quite small; one

你想，屋子是從裏面鎖上的，而且另外沒有別人在那里。現在這把血刀是在你的袋子裏，你的面容和態度也洩露出你的秘密！告訴我你是怎樣殺他的？你究竟偷了他多少錢？」

阿克生諾甫對天發誓說他沒有幹這件事！說他自從和那位商人吃過茶之後，便不曾再見着他；說他除去自己的八千盧布之外，另外並沒有錢；說這把染有血跡的小刀決不是他的。但是他的聲音抖顫得直要斷氣、他的面色蒼白得怕人，而害怕得周身戰慄抖擻，簡直就像是眞地犯了罪行。

警官命令弟兄們把阿克生諾甫綑綁起來，送上車去。當他們綑起阿克生諾甫的雙足，將他丟進車廂裏去的當兒，他用手在胸前畫了一個十字，表明心跡，然後就放聲大哭了。他的金錢貨物完全給人拿去，本人也被解到最近的一個小城而入了牢獄。警察當局跑到阿氏的故鄉烏拉底謨去調查他的品格，聽得當地商人和其他居民說從前他總是吃酒遊蕩，荒費時間，不過心地純正，的確是個好人。審判終於開始了：阿克生諾甫被控謀殺來自阿里贊的一個商人，並且刼去盧布兩萬。

阿克生諾甫的太太陷入了絕望的深淵，簡直不知道相信什麼好。孩子們都還太小。其中一個還正在襁褓之中。萬般出於無奈，她只好帶着所有的孩子，去往城裏探視繫身囹圄

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(12)盧布(俄國銀幣)

(13)刼了他……——在英文中如說"刼了一個人一千元"，一定要說 He has robbed him of one thousand dollars。句中的 of 很重要，不能省去。不能說 He has robbed him thousand dollars。這是中英語言習慣的不同，讀者要特別注意。

was a baby at the breast. Taking them all with her, she went to the town where her husband was in *gaol*.[14] At first she was not allowed to see him; but, after much begging, she obtained permission from the officials and was taken to him. When she saw her husband *in prison-dress*[15] and in chains, shut up with thieves and criminals, she fell down and did not come to her senses for a long time. Then she drew her children to her, and sat down near him. She told him of things at home, and asked about what had happened to him. He told her all, and she asked, 'What can we do now?'

'We must petition the *Tsar*[16] not to let an innocent man perish.'

His wife told him that she had sent a petition to the Tsar, but that it had not been accepted.

Aksenov did not reply, but only looked downcast.

Then his wife said, 'It was not for nothing I dreamt your hair had turned grey. You remember? You should not have started that day.' And passing her fingers through his hair she said; '*Vanya*[17] dearest, tell your wife the truth; was it not you who did it?'

'So you, too, suspect me!' said Aksenov, and, hiding his face in his hands, he began to weep. Then a soldier came to say that the wife and children

之中的丈夫。最初監獄官們不許她進監探視，幸而經過多時的懇求後，他們才答應了並且將她帶進去看他。天哪！當她看見丈夫穿着囚衣，帶着鐵鏈，和盜賊罪犯們禁錮在一塊兒的時候，她猝然暈倒在地，過了老半天才蘇醒過來。然後她將孩子們拉到身邊，靠近他坐了下來。她將家中諸事一一告訴給他，隨卽問他到是發生了什麼事情。他將一切講給她聽之後，她問道：「那麼我們可怎麼辦呢？」

「我們一定向沙皇請願，求他不要讓一個清白無辜的好人受冤而死。」

他太太說她早已上稟沙皇請求開釋，但是沙皇不理，上訴駁回。

阿克生諾甫沒有答話，垂頭喪氣，兩眼直釘着地上。

然後他的太太說：「唉，難怪我夢見你的頭髮變成斑白，看來眞是不無緣由的啊，你總還記得吧？那天你眞不應該動身！」言畢以手撫摸着他的頭髮說：「親愛的凡尼亞！請你將實情告訴給你的妻，幹那件事的當眞不是你嗎？」

「噢，那麼連你也疑心我了！」阿克生諾甫說後，以手掩面，放聲慟哭。忽而一個兵走進來說是時間已到，太太小孩們馬上就得離開。阿克生諾甫就這樣向他的家人作了最後

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(14)監獄 — 此字讀(jāl)與 jail 同，不要與 goal 相混，特別注意拚法。

(15)穿著囚衣 — in 字即 dressed in 之意。如說"我昨天看見一個穿紅衣的女郎"。即 Yesterday I saw a girl in red。

(16) Tsar (=Czar)沙皇(俄皇的尊號)。

(17)凡尼亞(阿克生諾甫的小名)。

must go away, and Aksenov said good-bye to his family for the last time.

When they were gone, Aksenov recalled what had been said, and when he remembered that his wife also had suspected him, he said to himself, 'It seems that only God can know the truth; it is to Him alone we must appeal and from Him alone expect mercy.'

And Aksenov wrote no more petitions, gove up all hope, and only prayed to God.

Aksenov was condemned to be flogged and sent to the mines. So he was flogged with a knout, and when the wounds caused by the knout were healed, he was driven to Siberia with other convicts.

For twenty-six years Aksenov lived as a convict in Siberia. His hair turned white as snow, and his beard grew long, thin, and grey. All his mirth went; he stooped; he walked slowly, spoke little, and never laughed, but he often prayed.

In prison Aksenov learnt to make boots, and earned a little money, with which he bought The Lives of the Saints. He read this book when it was light enough in the prison; and on Sundays in the prison-church he read the epistle and sang in the choir, for his voice was still good.

The prison authorities liked Aksenov for his meo

的告別。

妻子們出去之後，阿克生諾甫回想了方才所說的一切話。當他想到自己的老婆居然也疑心他時，便對自己說道：「在我看來，好像只有上帝才能夠曉得眞情；我們所能夠求援的只有他老人家，也只有從他老人家手裏，我們才能希望得到憐憫。」

阿克生諾甫於是不再寫什麼請願書，放棄了一切希望，而只專心致志地祈禱上帝。

阿克生諾甫被判先受鞭撻處分，再被放逐至鑛坑作苦工。宣判既定，阿克生諾甫便被鞭撻了、及至遍體鱗傷痊癒之後，就和其他犯人一齊被放逐到人烟荒漠的西伯利亞。

阿克生諾甫在西伯利亞過了二十六個年頭的罪犯生活。他的頭髮變得皓白如雪，鬍鬚長得稀疏灰白而很長。他的人生歡娛，業已完全飛喪；他已經曲躬駝背，成了一個龍鍾老人。走起路來很慢，說話的時候很少；從來不曾笑過一次，可是常常禱告上蒼。

阿克生諾甫在獄中曾經學會了做皮靴，他便以所賺來的一點錢，買了一本聖徒傳。每當獄中光線可以看書的時候，他總是閱讀此書。星期日在獄中禮拜堂內，他總讀聖經使徒書，並且在歌唱班內唱詩，因爲他的聲帶還是很好呢。

監獄當局們都很歡喜阿克生諾甫。因爲他很溫順謙恭；

kness, and his fellow-prisoners respected him: they called him '*Grandfather*,'[18] and 'The Saint.' When they wanted to petition the prison authorities about anything, they always made Aksenov their spakesman, and when there were quarrels among the prisoners they came to him to put things right, and to judge the matter.

No news reached Aksenov from his home, and he did not even know if his wife and children were still alive.

One day a fresh gang of convicts came to the prison. In the evening the old prisoners collected round the new ones and asked them what towns or villages they came from, and what they were sentenced for. Among the rest Aksenov sat down near the new-comers, and listeded with downcast air to what was said.

One of the new convicts, a tall, strong man of sixty, with a closely-cropped grey beard, was telling the others what he had been arrested for.

'Well, friends,' he said, 'I only took a horse that was tied to a sledge, and I was arrested and accused of stealing. I said I had only taken it to get home quicker, and had then let it go; besides, the driver was a personal friend of mine. So I said, "It's all right." "No," said they, "you stole it." But how

獄中的囚伴們都很敬重他，都呼他爲『老公公』與『聖人』。每逢他們向監獄當局有所請求，有所呼籲時，總推舉阿克生諾甫爲代言人；每逢囚徒之間有所爭執的時候，總請阿克生諾甫出面評判，以求事理公平。

阿克生諾甫一直沒有接到家中的消息，甚至妻兒老小的生死他都不知道。

某日一批新犯人又解到獄中來。傍晚的時候，獄中的老囚犯們紛紛前來圍住新犯人等，詢問他們是從什麼城市或鄉村來的，爲什麼而被判定了罪。阿克生諾甫也雜在人羣中坐近新來的夥伴們，帶着非常沮喪的神情，傾聽着他們所講的話語。

新犯人中有一個高大強壯，年紀六十，灰鬍子剪得短短的人，正在給別人講述他爲什麼被捕的事情。

「朋友們，你看！」他說，「我只牽走了一匹拴在雪車上的馬，便被控偷竊而被捕了。我告訴他們說，我只牽那匹馬騎上，好回家回得快些，然後我就把牠放回去；再說，那位車夫又是我的朋友，這又有什麼關係呢？所以當時我就說：『這怕什麼呢？不是很平常的事嗎？但是他們却一定咬住死嘴說："那可不成，是你偷了牠！"那麼我是怎樣偷的，在

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(18)老公公，老爹爹(對于老年的尊稱)。

or where I stole it they could not say. I once really did something wrong, and ought by rights to have come here long ago, but that time I was not found out. Now I have been sent here for nothing at all. Eh, but it's lies I'm telling you; I've been to Siberia before, but I did not stay long.'

'Where are you from?' asked some one.

'From Vladimir. My family are of that town. My name is Makar, and they also call me Semenich.'

Aksenov raised his head and said: 'Tell me, Semenich, do you know anything of the merchants Aksenov, of Vladimir? Are they still alive?'

'Know them? Of course I do. The Aksenovs are rich, though their father is in Siberia: a sinner like ourselves, it seems! As for you, *Gran'dad*,[19] how did you come here?'

Aksenov did not like to speak of his misfortune. He only sighed, and said, 'For my sins I have been in prison these twent-six years.'

'What sins?' asked Makar Semenich.

But Aksenov only said, 'Well, well—I must have deserved it!' He would have said no more, but his companions told the new-comer how Aksenov came to be in Siberia: how some one had killed a merchant and had put a knife among Aksenov's things, and he had been unjustly condemned.

什麼地方偷的，他們可又說不出來。不錯，從前的確有一次我做了錯事，而且照理早應當被解到此地來，但是那回人們却沒有發覺我。現在我是被送到這裏來了，可是什麼也不爲。啊，我現在是在說謊了；不，我從前曾經到過西伯利亞的，不過並沒有住好久。」

「你是從哪里來的呢？」一個人問道。

「烏拉底謨，我的家就在那個小城。我的名子叫馬加，可是人們也叫我森米尼區。」

阿克生諾甫仰起了臉望着他說道：「告訴我，森米尼區，你曉得烏拉底謨姓阿克生諾甫的商人們的情形嗎？他們是否還都健在呢？」

「怎麼，曉得他們嗎？自然我曉得嘍！阿克生諾甫家的人們都很有錢，雖然他們的父親是在西伯利亞也像我們大家似的是一個罪人，哼，也許是的。你呢，老公公？你是怎麼來到此地的？」

阿克生諾甫不願意敍述他的不幸遭遇，只是嘆了一口氣道：「爲了我的罪過，我一直在這獄裏混了二十六個年頭了！」

「到是什麼罪過呀？」馬加·森米尼區問道。

但是阿克生諾甫只答道：「哦——哦，反正我一定是罪有應得就是了！」他也許不再多說什麼了，可是他的同伴們却告訴這位新犯人阿克生諾甫是怎樣來到西伯利亞的；怎樣有一個人殺死了一位商人而將血刀放到阿克生諾甫的東西裏，於是他就含冤判了罪。

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(19) Gran dad (=grandfather)老爹爹(對老年人的尊稱。

When Makar Semenich heard this he looked at Aksenov, slapped his own knee, and exclaimed, 'Well, this is wonderful! Really wonderful! But how old you've grown, Gran'dad!'

The others asked him why he was so surprised, and where he had seen Aksenov before; but Makar Semenich did not reply. He only said: 'It's wonderful that we *should*[20] meet here, lads!'

These words made Aksenov wonder whether this man knew who had killed the merchat; so he said, 'Perhaps, Semenich, you have heard of that affair, or maybe you've seen me before?'

'*How could I help hearing?*[21] The world's full of rumours. But it's long ago, and I've forgotten what I heard.'

'Perhaps you heard who killed the merchant?' asked Aksenov.

Makar Semenich laughed, and replied, 'It must have been him in whose bag the knife was found! If some one else hid the knife there—"*He's not a thief till he's caught*,"[22] as the saying is. How could any one put a knife into your bag while it was under your head? It would surely have woke you up.'

When Aksenov heard these words he felt sure this was the man who had killed the merchant. He rose and went away. All that night Aksenov *lay*[23]

馬加•森米尼區聽到這里，看了看阿克生諾甫，然後拍着自己的膝蓋大叫道：「唉呀，這可眞太奇怪了哇！眞太驚奇！但是，老公公，你怎麼已經長得這樣老，這樣大年紀了呢！」

別人問他爲什麼這麼吃驚，以前他在什麼地方見過阿克生諾甫；但是森米尼區都沒有答復。他只說了一句：「朋友們，我們竟然在此相遇，眞太奇妙了！」

這些話很使阿克諾甫懷疑他也許曉得是誰殺了那個商人，於是他就說道：「森米尼區啊，說不定你也許聽說過那件事，或者你以前也許見過我吧？」

「我怎麼能夠不聽呢？世界上的謠言多極了。但那已是很久以前的事，早已忘記我所聽說的是什麼了。」

「你也許聽說過是誰殺了那位商人？」阿克生諾甫問他說。

馬加•森米尼區大笑了，他說：「刀子在誰的袋子裏被搜出來，一定就是誰殺的。如果別的人把刀子藏在那兒的話——哦，俗語說的好：『捉賊要捉贓，無贓不算賊。』再說，袋子既然枕在你的頭底下，別人怎麼能放進一把刀子去呢？那一定會將你驚醒的。」

阿克生諾甫聽了這些話之後，覺得這一定就是謀害那位商人的兇手。他站起來，走開了。阿克生諾甫一夜不曾閤眼。他覺得非常不愉快，各式各樣的影子在腦海裏亂轉　那兒有

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(20)居然，竟然 —加重的語氣；有時作"萬一"解，如 What shall I do if I should fail? 萬一我失敗了，可怎麼辦呢)?

(21)我怎樣能自禁住不聽呢？——這樣句子中的 help 後面一定要跟 gerund。例：I could not help laughing when I heard such a funny thing，(聽到這樣滑稽有趣的事情時，不禁失聲大笑了)。這樣的語句表示與 cannot but 不同。形式上 cannot but 之後一定跟 root verb，如 I cannot but do it (我不得不做牠)；意義上 Cannot help + gerund 是情不自禁，爭于內感；Cannot but + root verb 是不得不然，由于外力。

(22)直譯應爲"他被捉住以前，不算是賊。"

(23)乃 lie 的過去式——按有三字極易爲中國學英文的新手所混，今將其普通意義與三個主式列下，以便記憶。

(A) lie (說謊)，(past) lied，(past participle) lied.
(B) lie (躺臥)，(past) lay，(past participle) lain.
(C) lay (放置)，(past) laid，(past participle) laid.

awake. He felt terribly unhappy, and all sorts of images rose in his mind. There was the image of his wife as she was when he parted form her to go to the fair. He saw her as if she were present; her face and her eyes rose before him, he heard her speak and laugh. Then he saw his children, quite little, as they were at that time: one with a little cloak on, another at his mother's breast. And then he remembered himself as he *used to*[24] be—young and merry. He remembered how he sat playing the guitar in the porch of the inn where he was arrested, and how free from *care*[25] he had been. He saw in his mind the place where he was flogged, the executioner, and the people standing around; the chains, the convicts, all the twenty-six years of his prison life, and his premature old age. The thought of it all made him so wretched that he was ready to kill himself.

'And it's all that villain's doing!' thought Aksenov. And his anger was so great against Makar Semenich that he longed for vengeance, even if he himself should perish for it. He kept saying prayers all night, but could get no peace. During the day he did not go near Makar Semenich, nor even look at him.

A fortnight passed in this way. Aksenov could not sleep at nights and was so miserable that he did not know what to do.

他太太的影子，正是他要趕場時離別她的樣兒。他看得見她，好像她就在眼前；她的面龐，她的眼睛，都浮現在他的面前，他聽見她講話，聽見她笑。他又看見他的孩子們，很小很小，還和當時那麼小：一個穿着一件小斗篷，另一個躺在媽媽的懷裏。然後他又想起他自己當年的樣子來——年紀輕輕的，高高興興的。他想起當初他怎樣坐在小店的門廊裏，彈弄着小六絃琴，就在那里遭了冤枉的逮捕，他想起一向他是多麼無憂無慮，快快樂樂的。在想像裏他看見被鞭撻的地方，那個行刑者，那站在四周觀看的人們；啊，還有那鐵鏈，那些罪犯，二十六個長長年頭的監牢生活，和他那早熟的老年！這些起伏的思潮，使他感到非常狼狽非常難過，他幾乎要準備自殺了。

「而這完全是那個惡漢幹的勾當！」阿克生諾甫想。他的憤怒像是狂沸的水，再也按捺不下想向馬加·森米尼區報仇的念頭，就是萬一爲報仇而不幸喪了命，也不在乎。他澈夜不停地禱告，但是心情總安定不來。第二天白天他沒有走近馬加·森米尼區，甚至連看都不曾看他一眼。

兩個禮拜像這樣子溜過去得。每天晚上阿克生諾甫都睡不着覺，而且心情苦惱得不知如何是好。

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(24)往往，慣于——限用于過去式，如 I used to see him on Sundays three years ago.(三年以前我總在星期天看到他，)注意，此與 be used to 不同，後者爲習慣于……。形式上，前者之 used 爲動詞，後者之 used 則爲形容詞，如 I am used (or get used, become used) to this kind of hard life (我對于這種困苦生活已經過慣了。)

(25)憂慮，牽掛——Careless, Carefree (無憂無慮) 二字皆自此義悅生而來，如 Careless fish (無憂無慮，逍遙自在的魚兒)；Care-free college boys (無牽無掛，高高興興的大學生)。

One night as he was walking about the prison he noticed some earth that came rolling out from under one of the shelves on which the prisoners slept. He *stopped to see*[26] what it was. Suddenly Makar Semenich crept out from under the shelf, and looked up at Aksenov *with frightened*[27] face. Aksenov tried to pass without looking at him, but Makar seized his hand and told him that he had dug a hole under the wall, *getting rid of*[28] the earth by putting it into his high boots and emptying it out every day on the road when the prisoners were driven to their work.

'Just you keep quiet, old man, and you shall get out too. If you blab they'll *flog the life out of me*,[29] but I will kill you first.'

Aksenov trembled with anger as he looked at his enemy. He drew his hand away, saying, 'I have no wish to escape, and you have no need to kill me; you killed me long ago! As to *telling of*[30] you—I may do so or not, as God shall direct.'

Next day, when the convicts were led out to work, the convoy soldiers noticed that one or other of the prisoners emptied some earth out of his boots. The prison was searched and the tunnle found. The Governor came and questioned all the prisoners to find out who had dug the hole. They all denied any knowledge of it. Those who knew would not betray

一天晚上他正在獄中踽踽獨步的時候，忽然看見一個囚徒所睡的架床底下，有一些泥土翻滾出來。他停住脚步，看看這是什麼東西。忽然間，馬加·森米尼區從床架底下爬了出來，帶着非常驚慌的面孔，仰起臉來望着阿克生諾甫。阿克生諾甫打算走過他去，裝作看不見這回事，但是森米尼區却走上來抓住他的手，告訴他說他已經在牆底下挖了一個洞，將挖出來的土放到他的高統靴子裏，然後再趁每天罪犯被迫去做苦工的機會，偷偷的扔在外面的大路上。

「老夥計，只要你不聲張，你也可以越獄的。假如你多嘴多舌，洩露了祕密，他們一定會將我活活鞭撻而死，但是在未死之前，我一定先把你殺掉。」

當阿克生諾甫看着他的仇人時，怒火中燒，氣得渾身發抖。他自森米尼區的手裏，抽回自己的手說道：「我並沒有越獄的願望，你也沒有殺我的必要：很久之前，你早已把我殺掉了！至於我告發不告發你，現在還不知道——也許告發，也許不，全看上帝怎樣領示我。」

第二天罪囚被領到外面做苦工的時候，護送兵們發覺其中有一個人曾經從靴子裏往外傾倒泥土，可是究竟是誰，他們並不曉得。全監被搜查了，地道被發現出來。監獄長來到獄內，將所有的罪犯一一審訊，希望找出是誰挖的那個地道。大家都說不知道，眞正知道的人也不敢說出是馬加·森米

(26)他停住脚開始去看—— stop + infinitive 有停下他事開始去做……之意，而stop+gerund則爲停止做……。
例一： I was reading newspaper when the letter reached me, and immediately I stopped to read what was in it，(信來到手邊時，我正在閱報，我立刻丟下報紙去看信)。
例二： Time is up ! stop writing. (時間到了，不要再寫了！)

(27)被嚇壞了的——此字是一個 Verbal adjective (是過去分詞用作形容詞的)有被動的意思，與 frightening (現在分詞用作形容詞)不同，後者有主動的意思。
例一： He has a frightened face. (他帶着很害怕的面色)。
例二： He has a frightening look. (他的面貌獰狰，令人害怕)。

(28)除去——意即 rezmoving，亦作"自免于……"解，如 When you get rid of this habit of using opium, I will recommend you to the shop-keeper. (你戒絕鴉片癮之後，我就將你荐給老闆)。

(29)直譯則爲"將生命從我的軀殼中鞭撻出來"。

Makar Semenich, knowing he would be flogged almost to death. At last the Governor turned to Aksenov, whom he knew to be a just man and said:

'You are a truthful old man; tell me, before God, who dug the hole?'

Makar Semenich stood as if he were quite unconcerned, looking at the Governor and not so much as glancing at Aksenov. Aksenov's lips and hands trembled, and for a long time he could not utter a word. He thought, 'Why should I screen him who ruined my life? Let him pay for what I have suffered. But if I tell, they will probably flog the life out of him, and maybe I suspect him wrongly. And, after all, what good would it be to me?'

'Well, old man,' repeated the Governor, 'tell us the truth: who has been digging under the wall?'

Aksenov glanced at Makar Semenich and said, 'I cannot say, your honour. It is not God's will that I should tell! Do what you like with me; I am in your hands.'

However much the Governor tried, Aksenov would say no more, and so the matter had to be left.

That night, when Aksenov was lying on his bed and just beginning to doze, some one came quietly and sat down on his bed. He peered through the darkness and recognized Makar.

尼區幹的，因爲那樣他就會被鞭撻得要死。後來沒有辦法，監獄長便轉向阿克生諾甫，因爲他曉得阿克生諾甫是一個公平正直的人，問道：

「你是一個誠實的人；告訴我，上帝在上，是誰挖的那地道？」

馬加·森米尼區站在那兒，好像是全然不干己事似的，面對着監獄長看，却連阿克生諾甫一睬也不睬。阿克生諾甫的唇和手都抖個不停，半晌吐不出一個字來。他心裏想：「他壞毀了我的一生，我爲什麼庇護他呢？讓他賠償我所受的苦痛吧。但是如果我告發了他，他們也許會把他鞭撻至死，而且我也許錯懷疑了他。再說，那與我又有什麼好處呢？」

「嗳，老者！」監獄長重複着說，「告訴我們實情，是誰在牆根下挖洞了!?」

阿克生諾甫瞥了森米尼區一眼，然後向監獄長說：「對不起，老爺，我不能說。上帝的意思是不叫我說。任憑您怎樣處置我好了，反正我是在您的掌握之中的。」

不管監獄長怎樣多方試探，阿克生諾甫一句話也不多說了，所以這件事情就只好這樣擱置起來。

那天晚上，正當阿克生諾甫躺在床上開始朦朧欲睡的當兒，忽然有一個人悄悄走了進來，坐在他的牀邊。阿克生諾甫張大了眼睛在黑暗中仔細一看，原來那人就是馬加·森米尼區。

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(30)告發，密告——意即 informing against 或 disclosing some fault of。

'What more do you want of me?' asked Aksenov. 'Why have you come here?'

Makar Semenich was silent. So Aksenov sat up and said, 'What do you want? Go away *or*[31] I will call the guard!'.

Makar Semenich bent close over Aksenov, and whispered, 'Ivan Dmitrch, forgive me!'

'What for?' asked Aksenov.

'It was I who killed the merchant and hid the knife among your things. I meant to kill you too, but I heard a noise outside; so I hid the knife in your bag and escaped through the window.'

Aksenov was silent and did not know what to say. Makar Semenich slid off the bed-shelf and knelt upon the ground. 'Ivan Dmitrich,' said he, 'forgive me! For the love of God, forgive me! I will confess that it was I who killed the merchant, and you will be released and can go to your home,'

'It is easy for you to talk,' said Aksenov, 'but I have suffered for you these twenty-six years. Where could I go to now? My wife is dead, and my children have forgotten me. I have nowhere to go. . . .'

Makar Semenich did not rise, but beat his head on the floor. 'Ivan Dmitrich, forgive me!' he cried. 'When they flogged me with the knout it was not so

「你還要把我怎麼樣？」阿克生諾甫問，「你爲什麼又到這兒來？」

馬加·森米尼區一句話也不講。阿克生諾甫於是坐起來說道：「你打算幹什麼？快快走開，否則我可要招呼獄守了！」

森米尼區屈身靠近阿克生諾甫，低聲說道：「伊凡·德米特利區喲。請你饒恕了我！」

「爲了什麼事？」阿克生諾甫問。

「是我殺的那個商人，並且將刀子藏在你的東西裏。本來我是打算連你也殺死的，但是我聽到外面有聲音，沒敢下手，於是將刀子藏在你的東西裏，便由窗子逃跑了。」

阿克生諾甫沒有哼一聲，他不曉得怎樣是好。森米尼區滑下床架來，雙膝跪在地上。「伊凡·德米特利區，請你饒恕我！」他說，「爲了上帝的愛，請你饒了我吧！我一定要自首，承認是我殺的那個商人，你一定可以被開釋而重回你的家園。」

「哼，你講起來倒是挺容易的呢！」阿克生諾甫說：「但是爲了你，我可足足受了二十六個年頭的苦罪了。現在我還能往那里去呢？我的妻已成地下之鬼，我的孩子們業已忘記了我。現在我沒有地方去了！……」

馬加·森米尼區一直不站起來，而以頭叩地，砰砰作響。「伊凡·德米特利區啊，饒了我吧！」他大叫起來，「他們用皮鞭痛抽我的痛苦，都不如我現在看見你痛苦……然而你那麼仁慈，你憐恤了我，不告發我。請你看在耶穌的面上

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(31)否則，不然的話——意同 otherwise。

例： You have to study hard, or you will fail.（你一定好好用功，否則就要失敗）。

hard to bear as it is to see you now...yet you had pity on me and did not tell. For Christ's sake forgive me, wretch that I am!' And he began to sob.

When Aksenov heard him sobbing he, too, began to weep.

'God will forgive you!' said he. 'Maybe I am a hundred times worse than you.' And at these words his heart grew light and the longing for home left him. He no longer had any desire to leave the prison, but only hoped for his last hour to come.

In spite of what Aksenov had said, Makar Semenich confessed his guilt. But when the order for his release came, Aksenov was already dead.

1872

，饒了我吧！我實在是個坏東西！」說完之後，痛哭流涕，泣不成聲。

阿克生諾甫聽到他嗚咽悲哽的時候，自己也哭照起來。

「上帝會饒恕你的！」他說，「說不定我還要比你坏一百倍呢。」說到這里，心境忽然輕鬆開朗了許多，重返家園的熱念頓時消失。他不再生離開牢獄的念頭，而只盼待末日的來臨。

不顧阿克生諾甫所說的一切話，馬加森米尼區終于自首了他的罪行。但是開釋出獄的命令傳到時，阿克生諾甫却已溘然長逝，永辭了人間。

——作于一八七二年——

A GRAIN AS BIG AS A HEN'S EGG

One day some children found, in a ravine, a thing shaped like a grain of corn, with a groove down the middle, but as large as a hen's egg. A traveller passing by saw the thing, bought it from the children for a penny, and taking it to town sold it to the King as a curiosity.

The King called together his wise men, and told them to find out what the thing was. The wise men pondered and pondered and *could not make head or tail of it*[1] till one day, when the thing was lying on a window-sill, a hen *flwe*[2] in and pecked at it till she made a hole in it, and then every one saw that it was a grain of corn. The wise men went to the King, and said:

'It is a grain of corn.'

At this the King was much surprised; and he ordered the learned men to find out when and where such corn had grown. The learned men pondered again and searched in their books, but could find

像鷄蛋大的一顆穀粒

有一天幾個小孩子在一個峽谷裏拾了一顆形同穀粒的東西，中間有一條細凹槽兒，可是大的和一個鷄蛋差不多。一個行經該處的旅客看見了這個東西，便用一個辨士從小孩們的手中將牠買了過來，帶到城裏，賣給國王當作一件骨董。

國王將他的智者們召集了來，叫他們研究研究這是個什麼東西。智者們一再思量，反復考慮，結果還是茫無頭緒，不明究竟。後來有一天這個東西正放在窗檻上的時候，一隻母鷄飛了進來，將牠啄了又啄，一直啄穿了一個小洞。這麼一來，大家都看出來了，原來牠就是一顆穀粒。于是智者們便去晉謁國王說：

「這是一顆穀粒。」

國王聽了大爲吃驚；他立刻命令博學之士們去研究這樣的穀粒是在什麼時候什麼地方生長的。博學之士翻經閱典

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(1) head or tail — beginning or end — something definite 始末，原委。

例： I could not make head or tail of what he was saying.（我不明白他講的話的原委）

(2) fly 之過去式——注意：fly 的過去是 flew，過去分詞是 flown。幸勿錯拼爲 flied，flied。

nothing about it. So they returned to the King and said:

'We can give you no answer. There is nothing about it in our books. You will have to ask the peasants; perhaps some of them may have heard from their fathers when and where grain grew to such a size.'

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

The King showed him the grain, but the old man could hardly see it; he took it, however, and *felt*[3] it with his hands. The King questioned him, saying:

'Can you tell us, old man, where such grain as this grew? Have you ever bought such corn, or sown such in your fields?'

The old man was so deaf that he could hardly hear what the King said, and only understood with great difficulty.

'No!' he answered at last, 'I never sowed nor reaped any like it in my fields, nor did I ever buy any such. When we bought corn, the grains were

考慮至再，結果一點線索也找不出來。于是他們就回到國王跟前報命道：

「陛下啊，我們不能給您一個答案。我們的書中沒有關於這個東西的紀載。或者您要問問老農們才行；他們之中也許有些人曾經聽見他們的父親們講過長到這樣大的穀粒是在什麼時候什麼地方生長的。」

於是國王就下令找一個年紀很老很老的鄉農前來覲見；他的扈從奉命之後就找到了這樣一位老農，將他帶到國王面前。這人老而佝僂，面色蒼白牙齒脫落，扶着一對拐杖才勉強蹣跚到國王之前。

國王將穀粒遞給他看，但是老人已經眼花得幾乎看不見了；然而他依然接了過來，用手摸了摸牠。國王問他道：

「老者啊，你能告訴我們像這樣的穀粒生長在什麼地方嗎？你買不曾買過這樣的穀粒？你的田裏種不曾種過？」

老人非常耳聾幾乎聽不見國王的話，費了很大的氣力好容易才算懂了他的意思。

「沒有！」他終于答了，「我的田裏從來沒有種過或收穫過這樣的穀子，我也從來不曾買到過這樣大的。我們那時候所買到的穀子，米粒都和現在的同樣的小。但是您無妨問問

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(3)摸——診脈叫 feel the pulse.

always as small as they are now. But you might ask my father. He may have heard where such grain grew.'

So the King sent for the old man's father, and he was found and brought before the King. He came walking with one crutch. The King showed him the grain, and the old peasant, who was still able to see, took a good look at it. And the King asked him:

'Can you not tell us, old man, where corn like this used to grow? Have you ever bought any like it, or sown any in your fields?'

Though the old man was rather hard of hearing, he still heard better than his son had *done*.[4]

'No,' he said, 'I never sowed nor reaped any grain like this in my field. As to buying, I never bought any, for in my time money was not yet in use. Every one grew his own corn, and when there was any need we shared with one another. I do not know where corn like this grew. Ours was larger and yielded more flour than present-day grain, but I never saw any like this. I have, however, heard my father say that in his time the grain grëw larger and yielded more flour than ours. You had better ask him.'

So the King sent for this old man's father, and they found him too, and brouht him before the King. He entered walking easily and without crutches: his

我的父親，他也許聽說過什麼地方生長這樣大的穀子。]

於是國王就差人去請老者的父親，人們找到他後就將他帶到國王面前。他只扶着一根拐杖走了來。國王把穀粒交給他看，這位老人的眼睛並不太花，依然能夠看得見牠，所以便接過來仔細觀察了一會。國王問道：

「老者啊，你能不能告訴我們像這樣的穀粒以往總在什麼地方生長？你曾不曾買到過這樣的穀粒？你的田裏曾不曾種過？」

雖然這位老者的聽覺不靈，可是依然比他的兒子聽得要好些。

「沒有，」他說，「我的田裏從來不曾種過或收過這樣大的穀粒。至於說到買呢，我也從來不曾買過，因爲在我那個時代金錢還沒有被人使用。每一個人種植自己的穀子，如果碰到需要時便彼此共分共享，不分你我的。我不曉得什麼地方長這樣的穀子。不錯，我們那時的穀粒是比現在的大些，所產的穀粉也是比現在的多些，但是像這麼大的穀粒我還不曾見過。不過我聽到父親說過，他說他那個時代的穀子，論粒比較我那個時代的長得大，論粉比較我那個時代的產得多。所以您最好問問他看。」

於是國王就差人去請這位老人的父親，他們找到他把他帶到國王這兒來。他很健步的走了進來，根本沒有扶着拐杖；他的眼睛很清亮，他的聽覺很靈敏，他說起話來還是嘹嘹亮亮。國王將穀粒遞給這位老祖父，他接過來拿在手裏反

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(4) (= heard)

eye was clear, his hearing good, and he spoke distinctly. The King showed him the grain, and the old grandfather looked at it and turned it about in his hand.

'It is long since I saw such a fine grain,' said he, and he bit a piece off and tasted it.

'It's the *very*[5] same kind,' he added.

'Tell me, grandfather,' said the King, 'when and where was such corn grown? Havë you ever bought any like it, or sown any in your fields?'

And the old man replied:

'Corn like this used to grow everywhere in my time. I *lived on*[6] corn like this in my young days, and fed others on it. It was grain like this that we used to sow and reap and thresh.'

And the King asked:

'Tell me, grandfather, did you buy it anywhere, or did you grow it all yourself?'

The old man smiled.

'In my time,' he answered, 'no one ever thought of such a sin as buying or selling bread, and we knew nothing of money. Each man had corn enough of his own.'

'Then tell me, grandfather,' asked the King 'where was your field, where did you grow corn like this?'

復摸弄着牠。

「啊，好久好久我不曾看見過這樣好的穀粒了，」他說，用口咬下一塊來放到唇頭上嘗了嘗。

「這完全是那同一種的，」他又加上一句。

「告訴我，老爹爹，」國王說，「告訴我什麼時候什麼地方生長過這樣的穀子。你買到過像這樣的穀粒嗎？你的田裏有沒有種過？」

老者回答道：

「在我那個時代裏，像這樣的穀子到處生長着。我年輕的時候就是吃這樣的穀粒長大的，給別人也是吃這個。我們所播種的，所收穫的，所搗打的都是這樣的穀粒兒。」

國王問道：

「告訴我，老爹爹，你是從什麼地方買來的呢？還是完全你自己種的呢？」

老者微笑了。

「在我那個時代，」他答道，「從來沒有一個人想到過買賣麵包這一類的罪惡勾當，而我們也根本不曉得金錢爲何物。每一個人都有他自己足夠吃的穀子。」

「那麼請你告訴我，老爹爹，」國王問道，「你的田是在哪里？你在哪里種植這樣的穀子呢」

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(5)(= absolutely)

(6)依……而生——意即 subsist on

例： The Chinese live on rice.（中國人食米爲生）

And the grandfather answered:

'My field was God's earth. Wherever I ploughed, there was my field. Land was free. It was a thing no man called his own. Labour was the only thing men called their own.'

'Answer me two more questions,' said the King. 'The first is, Why did the earth bear such grain then, and has ceased to *do*[7] so now? And the second is, Why your grandson walks with two crutches, your son with one, and you yourself with none? Your eyes are bright, your teeth sound, and your speech clear and pleasant to the ear. How have these things *come about?*'[8]

And the old man answered:

'These things are so, because men have ceased to live by their own labour and *have taken to*[9] depending on the labour of others. In the old time, men lived according to God's law. They had what was their own and coveted not *what*[10] others had produced.'

1886

老祖父答道：

「我的田就是上帝的地球。我在哪里耕種，哪里就是我的田。土地在那個時候是自由的。沒有一個人把土地喚作是自己的，人們所喚作是自己的唯一的東西乃是勞力。」

「請你再答復我兩個問題，」國王說，「第一、那個時候的地球爲什麼能生這樣大的穀粒，而現在就不那樣生了呢？第二、爲什麼你的孫子扶着兩根拐杖走路，你的兒子扶着一根，而你却連一根都不用了呢？你的眼睛是亮的，牙齒是好的，你說起話來清清楚楚，和諧悅耳。這些事情究竟是怎麼回事呢？」

老者答道：

「這些事情之所以如此的原故，就是因爲人們已經不靠着自己的勞力生活，而專好依賴着別人的勞力了。古時候人們遵照着上帝的法則去生活，他們有他們自己的東西，從來不貪求別人所生產的。」

——作于一八八六年——

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(7) (= bear)

(8) Come about = occur, happen, result. (發生，結果)

例： How did the hostilities between China and Japan come about? (中日之戰如何而起?)

(9) take to = to be disposed or inclined to (傾向，偏好)

例： He takes to literature. (彼性嗜文學)。

(10) (= that which)

THE COFFEE-HOUSE OF SURAT[1]

(AFTER BERNARDIN DE SAINT-PIERRE.)[2]

In the town of Surat, in India, was a coffee-house where many travellers and foreigners from all parts of the world met and conversed.

One day a learned Persian theologian visited this coffee-house. He was a man who had spent his life studying the nature of the Deity, and reading and writing books upon the subject. He had thought, read, and written, so much about God that eventually he lost his wits, became quite confused, and ceased even to believe in the existence of a God. The *Shah*,[3] hearing of this, had banished him from Persia.

After having argued all his life about the *First Cause*,[4] this unfortunate theologian had ended by quite perplexing himself, and instead of understanding that he had lost his own reason he began to think that there was no higher Reason controlling the universe.

This man had an African slave who followed him everywhere. When the theologian entered the

蘇萊特的咖啡店

（仿十八世紀法作家聖比耶而作）

在印度的蘇萊特鎮有一家咖啡店，來自世界各地的遊客與外人都在此處聚會與閒談。

有一天一位學識淵博的波斯神學家來到了這家咖啡店。他曾經盡了畢生之力去窮究神的性質，而且讀了許多關于這個題目的書，也寫了許多關于這個題目的書。他對于上帝思想的，讀的和寫的都太多了，後來竟致失去理知，神經錯亂，甚至不相信有一個上帝的存在。波斯的國王聞聽這個消息之後，就下令將他放逐出境。

在終身論辯關于宇宙造物主的問題之後，這位可憐的神學家終于鬧到束繭自縛，自己陷于迷亂的地步，個人不曉得自己業已喪失了理知，却以爲根本沒有什麼較高的理知（即神）控制偌大的宇宙。

他有一個非洲奴隸到處跟他遊行。當這位神學家走進咖啡店的時候。那個奴隸坐在靠近門口的一塊石頭上，在玆目

（1）(soo — rat)蘇萊特(地名，在英領印度的孟買區)

（2）(ber'nar'daN' de saN — pyar')聖比耶(人名，十八世紀法作家)

（3）(sha)波斯之王，回教國的君主。

（4）(= the original cause or creator of all; God) 萬物之原始或造物主；神，上帝。

coffee-house the slave remained outside, near the door, sitting on a stone in the glare of the sun and driving away the flies that buzzed around him. The Persian having settled down on a divan in the coffee-house, ordered himself a cup of opium. When he had drunk it and the opium had begun to quicken the workings of his brain, he addressed his slave through the open door:

'Tell me, wretched slave,' said he, 'do you think there is a God, or not?'

'Of course there is,' said the slave, and immediately drew from under his girdle a small idol of wood.

'There,' said he, 'that is the God who has guarded me from the day of my birth. Every one in our country worships the fetish tree, from the wood of which this God was made.'

This conversation between the theologian and his slave was listened to with surprise by the other guests in the coffee-house. They were astonished at the master's question and yet more *so*[5] at the slave's reply.

One of them, a Brahmin, on hearing the words spoken by the slave turned to him and said:

'Miserable fool! Is it possible you believe that God can be carried under a man's girdle? There is

耀眼的陽光裏，驅趕着亂飛在身子周圍的嗡嗡蒼蠅。這位波斯人在沿壁有墊的長椅坐定之後，就叫來了一杯鴉片。將牠吃下去後，鴉片的力量開始激刺着他的腦子加速活動，于是他就從開敞的門兒向外招呼他的奴隸道：

「可憐的奴隸呀，告訴我，你認爲有沒有所謂上帝？」他說。

「當然是有的了。」奴隸說着馬上從腰帶下面抽出來一個小的木頭偶像。

「你瞧，」奴隸說，「這就是從我出世以來時刻護衛着我的上帝。在我的國家裏人人都崇拜神樹，這個上帝的偶像就是從那種樹的木頭做成的。」

咖啡店的其他顧客們都帶着十分詫異的心情，諦聽着這位神家和他的奴隸的談話。他們聽到主人的問題卽已吃驚不置，而聽到奴隸的答復後更是嚇得不了。

其中一個婆羅門教徒聽到奴隸的話後立刻轉過去向他說道：

「可憐可嘆的傻子啊！你會相信上帝能在一個人的腰帶下攜着嗎？這眞是荒謬絕倫的不可能的事！天地間只有一個

(ɔ) (= astonished)

one God—Brahma, and he is greater than the whole world, for he created it. Brahma is the *One*,[6] the mighty God, and in His honour are built the temples on the *Ganges'* banks where his true priests, the Brahmins, worship him. They know the true God and none but they. A thousand score of years have passed, and yet through revolution after revolution these priests have held their sway, because Brahma, the one true God, has protected them.'

So spoke the Brahmin thinking to convince every one; but a Jewish broker who was present replied to him, and said:

'No! the temple of the true God is not in India. Neither does God protect the Brahmin caste. The true God is not the God of the Brahmins, but of Abraham, Isaac, and Jacob. None does He protect but His chosen people, the Israelites. From the commencement of the world our nation has been beloved *of*[7] Him, and *ours*[8] alone. *If*[9] we are now scattered over the whole earth, it is but to try us; for God has promised that He will one day gather His people together in Jerusalem. Then, with the Temple of Jerusalem—the wonder of the ancient world—restored to splendour, *Israel shall be established a ruler over all nations.*'[10]

So spoke the Jew and burst into tears. He wished

神——叫作婆羅叶摩（或梵天），他比整個的世界都偉大，因爲世界是他創造的。婆羅叶摩才是唯一的，萬能的上帝，恆河兩岸的廟宇都是爲了敬拜他老人家而修的，他的虔誠信徒們——婆羅門教徒都到那兒去崇拜他。他們曉得眞的上帝。是的，只有他們才曉得。你瞧，兩萬年都過去了，中間經過了多少革命大變，然而這些婆羅門徒依然好好保持着他們的統治大權，爲什麼呢？完全是因爲唯一眞神婆羅叶摩始終保護着他們的原故。」

這位婆羅門教徒這樣說着，希望說服在座的一切顧客；但是一位在場的猶太經紀人答復他說：

「不對，不對。眞神的廟宇根本不在印度，上帝也不保護婆羅門教徒階級。眞神並不是婆羅門教的神，而是亞伯拉罕，以撒和雅各的神。眞神是保護他的選民以色列人，此外誰也不加保護。自從世界開闢以來，我們的民族就敬愛他老人家，而且只有我們的民族如此。不錯，我們的民族現在到處漂泊，散佈全球，但這只是上帝故意磨練我們而已；因爲上帝答應我們將來總有一天他會將他的人民聚在耶路撒冷的。等到耶路撒冷廟——昔日的奇蹟——恢復了牠的光輝的時候，以色列就要被立爲萬邦之主了。」

猶太人這樣說着突然眼淚迸流了。他本想再往下多說一些。但是一位在座的意大利傳教士突然打斷他的話頭說：

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(6)萬物之精靈，宇宙之主宰。

(7)(= by)

(8)(= our nation)

(9)(= though)

例： If he is poor, he is honest（彼雖貧而誠實）

(10) i. e. God will establish Israel as a ruler over all nations.

to say more, but an Italian missionary who was there interrupted him.

'What you are saying is untrue,' said he to the Jew. 'You attribute injustice to God. He cannot love your nation above the rest. *Nay rather*,[11] even if it be true that *of old*[12] He favoured the Israelites, it is now nineteen hundred years since they angered Him and caused Him to destroy their nation and scatter them over the earth, so that their faith makes no converts and has died out except here and there. God shows preference to no nation, but calls all who wish to be saved to the bosom of the Catholic Church of Rome, the one outside whose borders no salvation can be found.'

So spoke the Italian. But a Protestant minister, who happened to be present, growing pale, turned to the Catholic missionary and exclaimed:

'How can you say that salvation belongs to your religion? Those only will be saved who serve God according to the Gospel, in spirit and in truth, as bidden by the word of Christ.'

Then a Turk, an office-holder in the customhouse at Surat, who was sitting in the coffee-house smoking a pipe, turned with an air of superiority to both the Christians.

'Your belief in your Roman religion is vain,'

「你所說的這一篇話都不是眞的，」他向猶太人說，「你把不公平加于上帝之身。他不能愛你們的民族超過其餘一切民族。更正確的說，縱使古時上帝寵愛以色列人是眞的，可是自從他們激怒了他，惹得他毀滅了他們的國家並且使他們到處漂泊以來，已經更易了一千九百個寒暑了。因此他們的信仰贏不了皈依的信徒，而且除去零零落落少數地方之外，這種信仰業已死亡。上帝從來不偏愛任何民族，而只將凡是願意得救的人們引到羅馬天主教堂的懷抱中去。一個站在羅馬邊疆以外的人永遠不會得救。」

意大利人這樣說。但是一位基督教新教徒牧師剛巧在座，聽到他的議論之後，不覺氣得面色蒼白，轉臉對這位天主教傳教士大叫道：

「你怎麼能說『得救』屬於你們的宗教呢？只有那些在心靈與眞道上，按照基督所宣揚的福音去服侍上帝的人才能得救。」

這時一位在蘇萊特海關作事的回教徒官吏，正坐在咖啡間裏吸着煙斗，他聽到這番話語之後，便帶着一種優越得意的神情，轉臉對那兩位基督徒說：

「你對于羅馬教的信仰全是空幻的。一千二百年以前這種信仰早已被一種眞正信仰——穆罕默得的信仰——所代替

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(11) i. e. No, I would rather say.

(12) (= of ancient times)古時，往昔。

例： of old, the Egyptians were among the most civilized peoples. (古時埃及人乃世界最文明民族之一)

said he. 'It was superseded twelve hundred years ago by the true faith: that of Mohammed! You cannot but observe how the true Mohammedan faith continues to spread both in Europe and Asia and even in the enlightened country of China. You say yourselves that God has rejected the Jews; and, as a proof, you quote the fact that the Jews are humiliated and their faith does not spread. Confess then the truth of Mohammedanism, for it is triumphant and spreads far and wide. None will be saved but the followers of Mohammed, God's latest prophet; and of them only the followers of Omar, and not of Ali, for the latter are false to the faith.'

To this the Persian theologian, who was of the sect of Ali, wished to reply; but by this time a great dispute had arisen among all the strangers of different faiths and creeds present. There were Abyssinian Christians, Llamas from Thibet, Ismailites and Fire-worshippers. They all argued about the nature of God and how He should be worshipped. Each of them asserted that in his country alone was the true God known and rightly worshipped.

Every one argued and shouted except a China-man, a student of Confucius, who sat quietly in one corner of the coffee-house not joining in the dispute. He sat there drinking tea and listening to what the

了。你們定然可以看到這種眞正穆罕默得的信仰是如何在歐亞兩洲，甚至在文明的中國繼續發展不已。你們自己說上帝棄絕了猶太人；而且爲了證明起見，你們引用了猶太人被凌辱和他們的信仰不發展的事實。那麼承認回教的眞義吧，因爲牠是勝利的，傳遍遐邇的。除去穆罕默得的信徒之外，誰都不會得救的，穆罕默得是上帝最近打發下來的預言先知。而且回教徒中只有歐瑪的門徒可以得救，厄利的門徒便不行，因爲厄利的門徒是不忠於信仰的。」

那位波斯神學家是屬於厄利宗派的，所以聽到這句話後很想起來答辯，但是這時在座的一切信仰不同，教條互異的生人，都紛紛爭辯鬧得不了。這里有阿比西尼亞基督徒，西藏喇嘛，西伊次派回教徒，還有拜火教徒。他們紛紛辯論上帝的性質及崇拜上帝的方法。每一個人都說只有在他的國家裏眞神才被知道，崇敬的方式才算眞對。

人人爭辯，個個叫囂，只有一位中國人——一位孔子的信徒——默默坐在咖啡店的一角不參加這個大辯論。他坐在那里吃着茶，靜聽着別人講話而自己一言不發。

others said, but did not speak himself.

The Turk noticed him sitting there, and appealed to him, saying:

'You can confirm what I say, my good Chinaman. You *hold your peace*,[13] but if you spoke I know you would uphold my opinion. Traders from your country who come to me for assistance, tell me that though many religions have been introduced into China, you Chinese consider Mohammedanism the best of all, and adopt it willingly. Confirm, then, my words, and tell us your opinion of the true God and of His prophet.'

'Yes, yes,' said the rest, turning to the Chinaman, 'let us hear what you think on the subject.'

The Chinaman, the student of Confucius, closed his eyes and thought a while. Then he opened *them*[14] again, and drawing his hands out of the wide sleeves of his garment and folding them on his breast, he spoke as follows in a calm and quiet voice.

* * *

Sirs, it seems to me that it is chiefly pride that prevents men agreeing with one another on matters of faith. If you care to listen to me, I will tell you a story which will explain this by an example.

I came here from China on an English steamer which had been round the world. We stopped for

那位回教徒看見他坐在那里，便走上前去求援問斷道：

「我的善良中國朋友啊，你可以證實我所說的話。你坐在這里不聲不響始終保持着緘默，可是如果你肯開口的時候，我曉得你一定會支持我的意見。從貴國前來向我求助的商旅告訴我說，雖然很多宗教介紹到中國，可是你們中國人却認爲回教是最好的一種，而且樂意接受牠。那麼請你證實我的話，並且將你對於眞神的意見與對於眞神的預言者的意見，告訴給我們大家聽聽。」

「對呀，對呀，」其餘的人們都轉向那位中國人說，「讓我們聽聽你對於這個問題的意見。」

那位孔子信徒的中國人閉上眼睛沉思了片刻。然後又睜開眼睛，將雙手從寬大的衣袖中伸出來合攏在他的胸前、才以安詳平靜的聲調說着下面這一席話：

諸位先生，我以爲使人們在信仰方面你爭我辯彼此不能同意的，大半是驕傲的作祟。倘使諸位肯聽兄弟的謬見，我願意告訴大家一個故事，拿牠作個例證來說明這個意思。

我是搭一隻環航世界的英國輪船，從中國來到此地的。途中我們曾經停下來找新鮮水吃。便在蘇門答臘的東岸登了

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(13) hold one's place (or tongue)=refrain from speaking; preserve silence. 守口如瓶，緘默。

(14) (= eyes)

fresh water, and landed on the east coast of the island of Sumatra. It was midday, and some of us having landed sat in the shade of some coconut palms by the seashore, not far form a native village. We were a party of men of different nationalities.

As we sat there a blind man approached us. We learnt afterwards that he had gone blind from gazing too long and too persistently at the sun, trying to find out what it is, in order to seize its light.

He strove a long time to accomplish this, constantly looking at the sun; but the only result was that his eyes were injured by its brightness and he became blind.

Then he said to himself:

'The light of the sun is not a liquid, for if it were a liquid it would be possible to pour it from one vessel into another and it would be moved, like water, by the wind. Neither is it fire, for if it were fire, water would extinguish it. Neither is light a spirit, for it is seen by the eye; nor is it matier, for it cannot be moved. Therefore, as the light of the sun is neither liquid, nor fire, nor spirit nor matter, it is—nothing!'

So he argued, and, as a result of always looking at the sun and always thinking about it, he lost both his sight and his reason. And when he went

陸。那正是中午的時分，我們其中幾個人登陸之後，便坐在海岸旁邊距一個本地鄉村不遠的椰子樹蔭中乘涼。我們是一羣國際不同的人們。

我們正在那兒坐着的時候，一個盲人走上前來。後來我們才曉得他之所以變瞎的原因，完全是由於他總在注視太陽，時間既久又不間歇，他的目的是要看看太陽究竟是個什麼東西，以便捉住牠的光。

他努力試行了很久以求達到目的，一直不間斷的注視太陽；但是唯一的結果乃是他的眼睛因陽光太強而受傷，終至變成了一個瞎子。

然後他向自己說道：

「啊，太陽的光並不是一種液體，假如是的話，那麼一定可以從這個器皿裏倒到那個器皿，而且一定會像水似的可以被風吹動。牠也不是火，假如是的話，水一定可以將牠澆滅。牠不是一種精神，因爲可以被眼睛看見；可是也不會是物質，因爲動轉不了牠。所以太陽的光既然不是液體，不是火，也不是精神或物質，當然只有是——『無』了！」

他像這樣辯論着，而由於看太陽想太陽一直沒有間斷的結果，他既喪失了視力又喪失了理知。當他完全變瞎之後，他竟堅決相信太陽是不存在的了。

quite blind he became fully convinced that the sun did not exist.

With this blind man came a slave, who after placing his master in the shade of a coconut tree picked up a coconut from the ground. and began making it into a night-light. He twisted a wick from the fibre of the coconut, squeezed oil from the nut into the shell, and soaked the wick in it.

As the slave sat doing this, the blind man sighed and said to him:

'Well, slave, was I not right when I told you there is no sun? Do you not see how dark it is? Yet people say there is a sun. . . .But if so, what is it?'

'I do not know what the sun is,' said the slave. 'That is no business of mine. But I know what light is. Here I have made a night-light by the help of which I can serve you and find anything I want in the hut.'

And the slave picked up the coconut shell, saying:

'This is my sun.'

A lame man with crutches, who was sitting near by, heard these words and laughed:

'You have evidently been blind all your life,' said he to the blind man, 'not to know what the sun

和這個瞎子一同來的還有他的一個奴隸。奴隸將主人安放到椰子樹蔭之後，便從地上檢起一個椰子，將牠做成一個夜燈。他將纖維弄下來一點，將牠搓成燈心，然後從果實上榨出一點油來放到果殼裏，把燈心浸漬到裏面。

當奴隸坐在那兒弄這個的時候，盲人嘆了一口氣向他說道：

「嘿，奴隸！我告訴你說沒有太陽這個東西，我不對嗎？你看不到這是多麼黑暗嗎？然而人們却非說有太陽不可……但是假如眞有的話，太陽是個什麼？」

「我不曉得太陽是什麼，」奴隸說，「那完全與我無干。但是我曉得光是什麼，你瞧，我已經做好了一個夜燈，我可以用牠來服侍你，來在小屋裏找着我所要的東西。」

於是奴隸拾起一個椰子果殼說：

「這就是我的太陽。」

一位坐在旁邊扶拐杖的跛子聽見這些話大笑道：

「很顯明的，你一定是自從下生以來就瞎了，」他向着盲者說。「所以才不曉得太陽是什麼。讓我來告訴你太陽是什

is, I will tell you what it is. The sun is a ball of fire which rises every morning out of the sea and goes down again among the mountains of our island each evening. We have all seen this, and if you had had your eyesight you too would have seen it.'

A fisherman who had been listening to the conversation, said:

'It is plain enough that you have never been beyond your own island. If you were not lame, and if you had been out as I have in a fishing-boat. you wonld know that the sun does not set among the mountains of our island, but as it rises from the ocean every morning so it sets again in the sea every night. What I am telling you is true for I see it every day with my own eyes.'

Then an Indian who was of our party, interrupted him by saying:

'I am astonished that a reasonable man shonld talk such nonsense. How can a ball of fire possibly descend into the water and not be extinguished? The sun is not a ball of fire at all, it is the Deity named Deva, who rides for ever in a chariot round the golden mountain, Meru. Sometimes the evil serpents Rahu and Ketu attack Deva and swallow him; and then the earth is dark. But our priests pray that the Deity may be released, and then he is set free. Only

麼吧。太陽是一個火球，每天早晨從海裏出來，每天黃昏落到我們這島上的山中去。我們大家都看見這個，假如你也有視力的話，你一定也會看到。」

一個聽着這篇談話的漁夫說：

「你一定從來不曾走出過你自己的島，這是很明顯的。假如你不跛，而且假如你像我坐着漁船似的曾經出過門，離開過島，那麼你就可以知道太陽並不是落到我們這個島上的山中，而是和他每天早晨由海中升起來似的，每天晚上依然落到海中去。我所告訴你的這些話，都是千眞萬確的，因爲我每天親眼看到這個。」

屬於我們那個團體的一位印度旅伴打斷了他的話頭插嘴說：

「一個有理性的人居然說出這樣胡扯八謅的話來，實在使我吃驚之至。你想一個火球怎麼能掉到水裏而不被淹滅呢？太陽根本不是一個火球而是一位叫作提婆的神靈，他永遠坐在馬車裏繞着一座叫作梅魯的金山轉。有時邪惡之蛇喇虎與凱圖便攻噬提婆而將他吞下：於是地球便黑暗了。但是我們的牧師祈禱提婆被釋，於是他就恢復了自由。只有像你們

such ignorant men as you, who have never been beyond their own island, can imagine that the sun shines for their country alone.'

Then the master of an Egyptian vessel, who was present, spoke in his turn.

'No' said he, 'you also are wrong. The sun is not a Deity and does not move only round India and its golden mountain. I have sailed much on the Black Sea and along the coasts of Arabia, and have been to Madagascar and to the Philippines. The sun lights the whole earth and not India alone. It does not circle round one mountain, but rises far in the east beyond the Isles of Japan, and sets far, far, away in the west, beyond the islands of England. That is why the Japanese call their country "Nippon," that is "the birth of the sun." I know this well for I have myself seen much, and heard more from my grandfather who sailed to the very ends of the sea.'

He would have gone on, but an English sailor from our ship interrupted him.

'There is no country,' he said, 'where people know so much about the sun's movements as in England. The sun, as every one in England knows, rises nowhere and sets nowhere. It is always moving round the earth. We can be sure of this for we have

這樣愚昧無知的人們，像你們這些從來不曾離開自己的島嶼的人們，才會想像太陽僅僅照耀你們的國家哩。」

然後一位在場的埃及船長就開了腔。

「不，」他說，「你也是錯的。太陽並不是一個神靈，並不只繞着印度與印度的金山轉。我在黑海和阿拉伯的沿岸航行過很多次，我也曾到過印度洋的馬達加斯加島和菲律賓羣島。太陽照射着整個的地球，並不單單照射印度。太陽並不圍着一個山轉，而是從日本三島那邊很遠很遠的東方升將起來，然後落到英倫三島那邊很遠很遠的西方去。這就是日本人稱他們的國家爲『日本』的理由，『日本』就是『日之降生』的意思。我懂這個懂得很清楚，因爲我本人曾經見聞過許多許多，而且從我的曾經航行到天涯海角的祖父那里聽說過很多很多。」

他也許要繼續往下發揮，但是我們船上的一位英國水手打斷他說：

「世界上沒有一個國家的人民能夠像英國人似的懂得太陽的運動懂得那麼多。每一個英國人都曉得太陽從『烏何有』之處升起，又從『烏何有』之處降下。太陽永遠圍着地球轉。對于這件事情我們是確信不疑的。因爲我們剛剛航行了

just been round the world ourselves and nowhere knocked up against the sun. Wherever we went the sun showed itself in the morning and hid itself at night, just as it does here.'

And the Englishman took a stick and, drawing circles on the sand, tried to explain how the sun moves in the heavens and goes round the world. But he was unable to explain it clearly, and pointing to the ship's pilot, said:

'This man knows more about it than I do. He can explain it properly.'

The pilot, who was an intelligent man, had listened in slence to the talk till he was asked to speak. Now every one turned to him, and he said:

'You are all misleading one another and are yourselves deceived. The sun does not go round the earth, but the earth goes round the sun, revolving as it goes, and in the course of each twenty-four hours turning towards the sun, not only Japan, and the Philippines, and Sumatra where we now are, but Africa, and Europe, and America, and many lands besides The sun does not shine for some one mountain, or for some one island, or for some one sea, nor even for one earth alone, but for other planets as well as our earth. If you would only look up at the heavens instead of at the ground beneath your

世界一周而並不曾碰撞着太陽。不管我們走到那里，太陽總是在早晨露面在晚上隱藏，完全和此處一樣。」

英國人說到這里，用手杖在地上畫着圈子，希望說明太陽如何在天上運行，如何環繞地球轉動。但是他總不能解釋清楚，于是便指着船上的領港者說：

「關于這件事這個人比我知道的多多。他一定可以解釋得清清楚楚。」

領港者是一位很聰明懂事的人，在未被邀請說話之前，他一直默默聽着別人談話。現在大家一齊轉向他來，他說：

「你們大家都在互相領着別人走錯路，而且自己也都在受着騙而不自知。不是太陽繞着地球轉，而是地球繞着太陽轉，同時地球繞日的時候，本身還不停的自轉着，每二十四個鐘頭向着太陽自轉一次：不但日本、菲律賓與我們現在所在的蘇門答臘是如此，非洲、歐洲、美洲和許多別的地方也都是一樣。太陽並不單爲某一座山，某一個島，某一個海洋，或一個地球而照耀，牠還照耀別的行星，正如照耀我們的地球一樣。如果你們肯仰望上天而不低頭視地。你們一定可

own feet, pou might all understand this, and would then no longer suppose that the sun shines for you or for your country alone.'

Thus spoke the wise pilot who had voyaged much about the world and had gazed much upon the heavens above.

* * *

'So on matters of faith,' continued the Chinaman, the student of Confucius, 'it is pride that causes error and discord among men. As with the sun so it is with God. Each man wants to have a special God of his own, or at least a special God for his native land. Each nation wishes to confine in its own temples Him whom the world cannot contain.

'Can any temple compare with that which God Himself has built to unite all men in one faith and one religion?

'All human temples are built on the model of this temple, which is God's own world. Every temple has its fonts, its vaulted roof, its lamps, its pictures or sculptures, its inscriptions, its books of the law, its offerings, its altars, and its priests. But in what temple is there such a font as the ocean; such a vault as that of the heavens; such lamps as the sun, moon, and stars; or any figures to be compared with living, loving, mutually helpful men? Where are

以明白這個道理，而不再以爲太陽只照射你們自己或你們的國家了。」

這位聰明的領港這樣說着；他曾經航行世界很多次，也曾經詳細注視過頭上的天。

「所以關于仰信一方面的事」，那位中國人——孔子的門徒繼續說，「使人羣中間發生錯誤與爭端的乃是驕傲。關于太陽一方面的事是如此，關于上帝的問題也是如此。每一個人都希望有他自己的一個特殊上帝，或者至少希望他的本土有一個特殊的上帝。每一個國家都希望將整個世界都容納不下的上帝，關閉在她自己的廟宇裏。

「上帝立了一個廟將所有的人類都結和在一個信仰與一個宗教之下，什麼廟能和他這個廟比較呢？

「人類所修的一切廟宇都以他的廟爲榜樣，他這座廟就是他自己的世界。人類間每一座廟都有牠的洗禮盆，拱形屋頂，燦燭燈光，圖畫、雕刻、碑文、律書、祭品、神壇和牧師。但是什麼廟裏能有像海洋一樣的洗禮盆；像天蓋一樣的拱形屋頂；像日月星光一樣的燦燭呢？什麼圖繪雕刻的人物能夠比得了活活的愛愛的互相輔助的眞男女呢？哪里有像上帝爲人類幸福而播散四方的神恩那麼容易懂的神恩紀載呢？

there any records of God's goodness so easy to understand as the blessings which He has strewm abroad for man's happiness? Where is there any book of the law so clear to each man as that written in his heart? What sacrifices equal the self-denials which loving men and women make for one another? And what altar can be compared with the heart of a good man on which God Himself accepls the sacrifice?

'The higher a man's conception of God the better will he know Him. And the better he knows God the nearer will he draw to Him, imitating His goodness, His mercy, and His love of man.

'Therefore, let him who sees the sun's whole light filling the world, *refrain from*[15] blaming or despising the superstitious man who in his own idol sees one ray of that same light. Let him not despise even the unbeliever who is blind and cannot see the sun at all.'

So spoke the Chinaman, the student of Confucius; and all who were present in the coffee-house were silent, and they disputed no more as to whose faith was the best.

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什麼地方能有像寫在每人心坎上的律書那麼清楚明確的律書呢？什麼樣的祭品犧牲能夠配得上善誠男女間的互相克已犧牲呢？什麼祭壇能夠比得上一個善人的心——一個上帝在其上領受供品的心？

「一個人對于上帝的概念愈高，一個人愈懂得上帝清楚。他懂得上帝愈清楚他愈能接近上帝，模仿他老人家的善，他的慈悲，和他對于人類的愛。

「因此，讓那個看見整個陽光照遍世界的人，不要非難或藐視那在一己偶像崇拜中看見同一陽光之一線的迷信者吧。讓他也不要輕侮那眼睛瞎盲絲毫看不見太陽的不信宗教者吧！」

那位中國人——孔子的門徒這樣說：咖啡店裏的一切座客都鴉默雀靜，不再爭論誰的信仰是最好的了。

——作于一八九三年——

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(15) (=prevent himself from or keep himself from)

ELIAS

There once lived, in the Government of Ufá, a Bashkir named Elias. His father, who died a year after he had found his son a wife, did not leave him much property. Elias *then*[1] had only seven mares, two cows, and about a score of *sheep*.[2] He was a good manager, however, and soon began to acquire more. He and his wife worked from *morn*[3] till night; rising earlier than others and going later to bed; and his possessions increased year by year. Living in the way, Elias little by little acquired great wealth. At the end of thirty-five years had 200 horses, 150 head of cattle, and 1,200 sheep. Hired labourers tended his flocks and herds, and hired women milked his mares and cows, and made kumiss, butter, and cheese. Elias had abundance of everything, and every one in the district envied him. They said of him:

'Elias is a fortunate man: he has plenty of everything. This world must be a pleasant place for

伊萊阿斯

從前在烏發的轄境內住着一個叫作伊萊阿斯的巴士克人。他父親給他娶了一個媳婦一年之後便逝世了，並沒有遺留給他多少財產。那個當兒伊萊阿斯只有七匹牝馬，兩頭母牛和二十來隻羊。然而他是一個善于操持家務的人，所以不久便賺得了更多的牲畜。他和他的妻從早到晚，工作不息；比別人起的早睡的晚；因此他的財產年年增加。像這個樣子過着過着，伊萊阿斯就掙下了很大的家業。到了三十五歲的年終，他已經掙下二百匹馬，一百五十頭牛與一千二百隻羊了。僱來的男工照料他的羊羣與牛馬羣，僱來的女工擠那牝馬和母牛的乳，以之製爲馬乳酒（按此種酒爲韃靼人用牝馬乳駱駝乳所釀成者），牛乳油與乾酪。伊萊阿斯什麼東西都有，而且樣樣豐富；全邑的人們沒有一個不羨慕他的。他們說：

「伊萊阿斯是一個幸福的人，他什麼東西都多得不了。這個世界對于他一定是一個非常快樂好玩的地方呀。」

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(1)(=at that time)

(2此字單數多數均爲 sheep，並不變形。

(3)(= morning)——詩中常用之。

him.'

People of position heard of Elias and sought his acquaintance. Visitors came to him from afar; and he welcomed every one, and gave them food and drink. *Whoever*[4] might come, there was always kumiss, tea, sherbet, and mutton to set before them. Whenever visitors arrived a sheep would be killed, or sometimes two; and if many guests came he would even slaughter a mare for them.

Elias had three children: two sons and a daughter; and he married them all aff. While he was poor, his sons worked with him and *looked after*[5] the flocks and herds themselves; but when he grew rich they got spoiled, and one of them took to drink. The elder was killed in a brawl; and the younger, who had married a self-willed woman, ceased to obey his father, and they could not live together any more.

So they parted, and Elias gave his son a house and some of the cattle, and this diminished his wealth. Soon after that, a disease broke out among Elias's sheep, and many died. Then followed a bad harvest, and the hay crop failed; and many cattle died that winter. Then the Kirghiz captured his best herd of horses; and Elias's property dwindled away. It became smaller and smaller, while at the same time his strength grew less; till, by the time he was seventy

有地位的人們都聽說他，力求和他結識相好。遠方許多人來拜訪他；他個個歡迎人人招待，吃飯飲酒，款待慇懃。凡是來到他這里的，他總是饗以馬乳酒、茶、果汁、羊肉等物。每逢訪客來到的時候，他總要宰一隻羊，有時甚至宰兩隻：如果很多客人在家時，他就要宰一匹牝馬招待了。

伊萊阿斯有三個孩子：兩個兒子一個女兒；他都給他們完了婚嫁大事。當他窮困的時候，他的兒子們給他幫忙做活，並且看守他的牛馬羊羣；可是當他有了錢之後，兒子們都慣壞了，其中一個喜歡飲酒。大兒子後來在與人吵架的時候被人打死；二兒子呢，自從娶了一個任性執拗的女人後，便不再服從父親，因此他們父子之間便不能再住在一起了。

這樣他們便分了居。伊萊阿斯給他的兒子一所房子，若干牲畜，結果自己的財產便受了損失。不久之後，伊萊阿斯的羊羣突然發生了一種病，很多羊子因以死掉。隨後又來了一個歉收的年頭，乾草沒有收穫好，那年冬天許多頭牛便死掉了。後來豈爾基次人擄走了他的最好馬羣。所以他的家產便日就衰微，一蹶而不復振。家產愈變愈少，個人的體力也越來越弱。到了七十歲的時候，他已經開始出賣皮毛、地氈

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(4) (any one who)

(5) look after = take care of; attend to. 照料；當心，

例： His father being laid up in the hospital he went to look after him. (其父臥病醫院，彼往照料之)

years old, he had begun to sell his furs, carpets, saddles, and tents. At last he had to part with his remaining cattle, and found himself face to face with want. Before he knew how it had happened, he had lost everything, and in their old age he and his wife had to go into service. Elias had nothing left, except the clothes on his back, a fur cloak, a cup, his indoor shoes and over-shoes, and his wife, Sham-Shemagi, who also by this time was old. The son who had parted from him had gone into a far country, and his daughter was dead, so that there was no one to help the old couple.

Their neighbour, Muhammad-Shah, took pity on them. Muhammad-Shah was neither rich nor poor, but lived comfortably, and was a good man. He remembered Elias's hospitality, and, pitying him, said:

'Come and live with me, Elias, you and your old woman. In summer you can work in my melon-garden as much as your strength allows, and in winter feed my cattle; and Sham-Shemagi shall milk my mares and make kumiss. I will feed and clothe you both. When you need anything, tell me, and *you shall have it.*'[3]

Elias thanked his neighbour, and he and his wife took service with Muhammad-Shah as labourers. At first the position seemed hard to them, but they got

、馬鞍與篷帳等物了。最後他竟不得不棄捨（出賣）了剩餘下來的牛而發覺自己是面對着窮困了。他還不曉得怎麼回事呢，所有的東西都已丟光。到了老年的時候，他和他的妻都得到外面去給人做活才能維持生活。伊萊阿斯目下甚麼東西都沒有了，只剩下背上穿的一件皮斗篷，一個茶杯，戶內便鞋與套鞋一雙而已。他的妻珊姆·賽梅吉這時也已成了龍鍾老嫗。和他分居的那個兒子業已搬到很遠的鄉間去住，他的女兒已經作了地下之鬼，因此這一對老年夫婦孤苦丁零沒有一個人來幫助他們。

他們的鄰人，莫罕麥夏很憐卹他倆。莫氏不算窮也說不上富，只是日子過得還相當舒服。他是一個好人，他還記得伊萊阿斯的殷勤好客，因而非常可憐他的說道：

「伊萊阿斯喲，你和你的老伴都來我這里住吧。夏天的時候，你可以就着你的體力所及，在我的瓜園裏做點活兒，冬天便照料照料我的牲畜。你的妻賽梅吉便擠擠馬乳做點馬乳酒。我一定管你們兩個吃和穿。缺乏什麼東西的時候，便告訴我一聲，馬上就會給你。」

伊萊阿斯謝了謝鄰人，便和老妻一同到他家裏去當工人。最初他們覺得這個位置非常難處，但習慣成了自然之後，便繼續幹了下去，有多少氣力便使多少氣力的工作着。

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(6) (= I must let you have it)

used to it, and lived on, working as much as their strength allowed.

Muhammad-Shah found it was to his advantage to keep such people, because, having been masters themselves, they knew how to manage and were not lazy, but did all the work they could. Yet it grieved Muhammad-Shah to see people brought so low who had been of such high standing.

It happened once that some of Muhammad-Shah's relatives came from a great distance to visit him, and a Mullah came too. Muhammad-Shah told Elias to catch a sheep and kill it. Elias skinned the sheep and boiled it, and sent it in to the guests. The guests ate the mutton, had some tea, and then began drinking kumiss. As they were sitting with their host on down cushions on a carpet, conversing and spping kumiss from their cups, Elias having finished his work, passed by the open door. Muhammad-Shah, seeing him pass, said to one of the guests:

'Did you notice that old man who passed just now?'

'Yes,' said the visitor, 'what is there remarkable about him?'

'Only this—that he was once the richest man among us,' replied the host. 'His name is Elias. You may have heard of him.'

莫罕麥夏覺得養活這樣的人們非常有益，因爲他們自己作過主人，當然曉得怎樣處理事情，不會偷嬾，一定盡力去做一切工作。然而他覺得難過的是不忍看見曾經煊赫一時地位很高的人們，現在竟然跌落到這樣卑下的地步。

有一次莫罕麥夏的幾個親戚從很遠的地方來看望他，一位回教神學大師也來了。莫氏告訴伊萊阿斯叫他捉一隻羊，宰以饗客。伊萊阿斯果然就剝了羊皮，煮了羊肉，然後端給客人們去吃。客人吃了羊肉，喝了茶，就開始喝馬乳酒。當他們和主人一同坐在地氈上的絨毛墊上，且談且飲的當兒，適值伊萊阿斯做完了工作，正從開啓着的門口經過。莫罕麥夏看見他就對一個客人說：

「你看到剛才走過去的那個老頭子了沒有？」

「看到的，」客人說，「他有什麼可以注意的嗎？」

「是的，只有這一點——他曾經是我們中間最富的一個財主，」主人答，「他的名子叫伊萊阿斯。你也許聽說過他的。」

'Of course I have heard of him,' the guest answered, 'I never saw him before, but his fame has spread far and wide.'

'Yes, and now he has nothing left,' said Muhammad-Shah, 'and he lives with me as my labourer, and his old woman is here too—she milks the mares.'

The guest was astonished: he clicked with his tongue, shook his head, and said:

'Fortune turns like a wheel. One man *it*[7] lifts, another it sets down! Does not the old man grieve over all he has lost?'

'Who can tell? He lives quietly and peacefully, and works well.'

'May I speak to him?' asked the guest. 'I should like to ask him about his life.'

'*Why not?*'[8] replied the master, and he called from the kibitka in which they were sitting:

'Babay,' (which in the Bashkir tongue means 'Grandfather') 'come in and have a cup of kumiss with us, and call your wife here also.'

Elias entered with his wife: and after exchanging greetings with his master and the guests, he repeated a prayer and seated himself near the door. His wife passed in behind the curtain and sat down with her mistress.

「自然我聽說過他了，」客人說，「雖然以前不曾看到過他，但是他的名聲傳遍遐邇，盡人皆知。」

「的確，可是現在他却蕭然四壁，什麼都沒有了，」莫罕麥夏說，「他在我這里住着當工人，他的老婆也在這里——她替我擠馬乳。」

客人大吃一驚：他的舌頭嘖嘖作聲，搖了搖頭兒說道：

「唉，十年河東，十年河西，人類的命運竟像個車輪似的旋轉不息，牠舉起這個人來又將那個人兒扔下！那個老頭子對于所損失的一切東西不感覺難受嗎？」

「那可誰知道呢？他儘管過的很安靜很恬然，做起活來也滿好。」

「我可以和他說句話嗎？」客人問，「我很願意問問他的生活怎樣。」

「那有甚麼不可以？」主人答，他就從他們所坐的圓形天幕（按爲韃靼民族所居）中向外喊道：

「巴貝喲，」——巴士克語，作老公公講——「請你來來和我們喝杯馬乳酒，把你的老伴兒也叫來。」

伊萊阿斯和他的妻走了進來；和他的主人及座客們互道寒暄之後，他重複了一個禱告，便坐在近門之處，他的妻走進帷帳之後，就坐在主婦的旁邊。

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(7) (= fortune)

(8) (= there is no reason why one should not.) 何故不？

A cup of kumiss was handed to Elias; he wished the guests and his master good health, bowed, drank a little, and put down the cup.

'Well, Daddy,' said the guest who had wished to speak to him, 'I suppose you feel rather sad at the sight of us. It must remind you of your former prosperity and of your present sorrows.'

Elias smiled, and said:

'*If I were to tell*[9] you what is happiness and what is misfortune, you would not believe me. You had better ask my wife. She is a woman, and what is in her heart is on her tongue. She will tell you the whole truth.'

The guest turned towards the curtain.

'Well, Granny,' he cried, 'tell me how your former happiness compares with your present misfortune.'

And Sham-Shemagi answered from behind the curtain:

'This is what I think about it: My old man and I lived for fifty years seeking happiness and not finding it; and it is only now, these last two years, since we had nothing left and have lived as labourers, that we have found real happiness, and we wish for nothing better than our present lot.'

The guests were astonished, and *so was the*

他們遞給伊萊阿斯一杯馬乳酒；他舉起杯來恭祝主客健康，然後鞠了一躬，喝了一點，就將杯子放下來。

「嗨，老爹爹，」那位願意給他說話的客人說，「我想你看到我們也許覺得很難過吧，這一定可以惹你記起昔日的榮華富貴與今日的憂愁苦痛的。」

伊萊阿斯微笑道：

「如果我要告訴你什麼是快樂，什麼是不幸，你一定不相信我。你最好問問我的內人，她是一個女人，存在心裏的都掛在唇邊，她可以告訴你全盤實情。」

客人于是就轉向帳帷。

「嗳，老婆婆，」他喊道，「請你告訴我，以前的快樂與現在的不幸兩相比較起來怎樣。」

賽梅吉自帷後答道：

「我的想法是這樣：我的老頭子和我以前活了四十歲，天天找快樂而始終找不到；只有到了現在，就是過去這兩年的工夫，自從我們一無所有而當了工人以後，我們才找到了眞正的快樂，而我們也並不願意再有比現在更好的命運了。」

客人們聽了這話以後都覺得非常詫異，主人也是如此。

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(9)此係 subjunctive future (與將來事實相反)——注意前後兩子句中之動詞式。

例： If the sun were to rise in the west tomorrow morning we would all be alarmed. (設明晨太陽出自西方，吾等必感大驚，——事實上太陽不會如此，故與將來事實相反也——)

master;[10] he even rose and drew the curtain back, so as to see the old woman's face. There she stood with her arms folded, looking at her old husband, and smiling; and he smiled back at her. The old woman went on:

'I speak the truth and do not jest. For half a century we sought for happiness, and as long as we were rich we never found it. Now that we have nothing left and have taken service as labourers, we have found such happiness that we want nothing better.'

'But in what does your happiness consist?' asked the guest.

'Why, in this,' she replied, 'when we were rich, my husband and I had so many cares that we had no time to talk to one another, or to think of our souls, or to pray to God. Now we had visitors, and I had to consider what food to set before them, and what presents to give them, lest they should speak ill of us. When they left we had to look after our labourers, who were always trying to shirk work and get the best food, while we wanted to get all we could out of them. So we sinned. Then we were in fear lest a wolf should kill a foal or a calf, or thieves steal our horses. We lay awake at night worrying lest the ewes should overlie their lambs, and

他甚至站起來將帳帷拉回去以便看看那位老婦人的面孔是個什麼樣兒。老婦人站在那兒兩隻手合攏着，笑瞇瞇的看着她的丈夫；她丈夫也對她報以微笑。老婦人繼續說道：

「我是講的眞話，並不是在開頑笑。我們找快樂一直找了四五十年，而只要我們還是富有的時候，便永遠沒有找到牠。現在我們是一無所有了，是給人家當工人做活了，可是我們却找到了不再願意有比這個更好更大的快樂。」

「但是你們的快樂存于什麼之中呢？」客人問。

「啊，是存于這個的，」她答，「當我們富有的時候，我丈夫和我總是事事操心，愁慮萬千，彼此之間簡直沒有工夫談話，或者想想自己的靈魂，或者祈禱上帝。忽而訪客來了，我們就要好好想想給他們什麼吃，送他們什麼禮，怕的是他們要說我們壞話。他們離開之後，我們就要照料那些永遠設法規避工作而只要吃最好吃的東西的工人，我們希望盡力叫他們替我們苦苦拉磨幹活，所以我們就犯了罪了。忽而我們又怕的不了，怕狼會吃掉我們一隻小駒或小犢，怕賊會偷走我們的馬。夜裏我們不敢睡覺，害怕牝羊會將牠們的羊羔壓死。我們一次一次的起來看看一切事情是不是完全妥當無

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(10) (= the master was also astonished)

we got up again and again to *see that*[11] all was well. One thing *attended to*,[12] another care would spring up: how, fo instance, to get enough fodder for the winter. And besides that, my old man and I used to disagree. He would say we must do so and so, and I would differ from him; and then we disputed—sinning again. So we passed from one trouble to another, from one sin to another, and found no happiness.'

'Well, and now?'

'Now when my husband and I wake in the morning we always have a loving word for one another, and we live peacefully having nothing to quarrel about. We have no care but how best to serve our master. We work as much as our strength allows, and do it with a will, *that*[13] our master may not lose, but profit by us. When we come in, dinner or supper is ready and there is kumiss to drink. We have fuel to burn when it is cold, and we have our fur cloak. And we have time to talk, time to think of our souls, and time to pray. For fifty years we sought happiness, but only now at last have we found it.'

The guests laughed.

But Elias said:

'Do not laugh, friends. It is not a matter for jesting—it is the truth of life. We also were foolish at first and wept at the loss of our wealth; but now

錯，才說注意好了一樁情，另一個愁慮又鑽上了心頭；譬如說，要怎樣弄些足量的芻草過冬天。再說啦，我和我的老伴二人還常常鬧意見不合。他要說，我們必得如此如彼，我就偏不聽那一套而另作主張，于是兩個人就爭吵起來——這又是犯了罪。因此我們過了一個麻煩，又來一個麻煩，犯一次罪又犯一次罪，而始終找不到快樂。」

「噢，噢，可是現在呢？」

「現在，每當我的丈夫和我清早醒來的時候，彼此總是互相說一句很恩愛的話。我們過着非常平靜的日子，簡直沒有什麼可以爭吵的。除去怎樣想法盡力服侍主人以外，我們毫無別的愁慮牽掛。我們盡着力量去做活，而且以決心做牠，這樣我們的主人就可以因爲有我們而獲利而不致受損失了。每當我們進到家裏來時，午飯或晚飯都已預備妥當，另外還有馬乳酒可喝。天冷的時候我們有柴可燒，還有我們的皮抖篷可披。我們有時間談話，有時間想我們的靈魂，也有時間去禱告上帝。我們尋找快樂尋找了五十來年，而直到現在才算是眞的找到了牠。」

座客們都爲之失聲大笑了。

但是伊萊阿斯說：

「請不要笑，朋友們。這不是一件玩笑的事情——而是人生的眞情。我們當初也是傻氣氣的，喪失了財產就哭個不停。可是現在上帝已經將眞理告訴給我們了，我們現在將這

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(11) see that (a thing is done)意即 to attend to, as to the performance of something. 加意及之。
例： I will see that it is done according to your advice. (我一定使其依照尊囑而作)
(12) (= given attention to)被注意，被照料
(13) (= so that)

God has shown us the truth, and we tell it not for our own consolation, but for your good.'

And the Mullah said:

'That is a wise speech. Elias has spoken the exact truth. The same is said in Holy Writ.'

And the guests ceased laughing and became thoughtful.

1885

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眞理講說出來，並不是爲了我們的慰藉，而是爲了你們的福利。」

于是那位神學大師說道：

「這是一篇非常明智的談話，伊萊阿斯說出了實在的眞理。聖經裏也講到同樣的話。」

客人們不再笑了，一個一個的沉思起來。

——作於一八八五年——

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TOO DEAR!

(TOLSTOY'S ADAPTATION OF A STORY BY *GUY DE MAUPASSANT*.)[1]

Near the borders of France and Italy, on the shore of the Mediterranean Sea, lies a tiny little kingdom called Monaco. Many a small country town can boast more inhabitants than this kingdom, for there are only about seven thousand of them *all told*,[2] and if all the land in the kingdom were divided there would not be an acre for each inhabitant. But in this toy kingdom there is a real kinglet; and he has a palace, and courtiers, and ministers, and a bishop, and generals, and an army.

It is not a large army, only sixty men in all, but still it is an army. There are also taxes in this kingdom, as elsewhere: a tax on tobacco, and on wine and spirits, and a poll-tax. But though the people there drink and smoke as people do in other countries, there so are few of them that the Prince would have been hard put to it to feed his cour-

太貴了

（托爾斯泰所改編的一個莫泊桑的故事）

在法意邊疆附近靠着地中海沿岸的地方，有一個極小極小的王國叫作芒那柯。許多鄉曲的小城都擁有比這個王國更多的居民，因爲在這個小國裏統共只有七千來往的人口，而假如把這個王國分割開來，一個居民連一英畝地都分配不到。但是在這個小玩藝似的國度裏，却像煞有介事的有個眞正爲人主宰的小國王；他居然也有皇宮、廷臣、各部大臣、主教、將軍和一枝軍隊。

這枝軍隊並不大，只有六十來個人，但總不能不算是軍隊呀。也像別處一樣，這裏也有各種稅課：有煙稅，酒稅，酒精稅和人頭稅。雖然這裏的人民也像別的國家的人民似的，也吸煙也吃酒，但是爲數太少了；國王抽不到許多稅，如果他不設法開闢新而特殊的稅源，他覺得很難維持廷臣，官吏以及他個人的生活。這特殊的稅源是來自一個賭場，人們

（1）莫泊桑法國少說家 1850—1893）

（2）意即 when all are counted or considered. 總計，統共，

例： There were one hundred persons in the audience, all told.（總計聽衆不下百人）

tiers and to keep himself, if he had not found a new and special source of revenue. This special revenue comes form a gaming house, where people play roulette. People play, and whether they win or lose the keeper always gets a percentage on the turnover, and out of his profits he pays a large sum to th Prince. The reason he pays so much is that it is the only such gambling establishment left in Europe. Some of the little German Sovereigns used to keep gaming houses of the same kind, but some years ago they were forbidden to do so. The reason they were stopped was because these gaming houses did so much harm. A man would come and try his luck, then he would risk all he had and lose it, then he would even risk money that did not belong to him and lose that too, and then, in despair, he would drown or shoot himself. So the Germans forbade their rulers to make money in this way; but there was no one to stop the Prince of Monaco, and he remained with monopoly of the business.

So now every one who wants to gamble goes to Monaco. Whether they win or lose, the Prince gains by it. 'You can't earn stone palaces by honest labour,' as the proverb says; and the Kinglet of Monaco knows it is a dirty business, but what is he to do? He has to live; and to draw a revenue from

在那里所耍的是輪盤賭博。人們在那裏賭博的時候，不管是輸是贏，反正賭場主人于每一度贏輸的總額上，總要抽一定百分比例的撂頭錢，然後他再從這些獲利中拿出一大批錢來交奉給國王。他之所以交納偌大數目的賭捐的理由，就是因爲在全歐洲之中，這是一所惟一殘存的這類賭博機構了。有些小日爾曼的君主們過去也往往維持着同類的賭場，可是數年之前他們就被禁止這樣做了。這類賭場被封閉的理由，就是因爲牠們有害于社會人羣者太大。一個人走進來碰碰運氣，就要罄其所有冒險下注，然後就不免輸光，輸光之後，他又要拿着別人的錢冒險下注，結果不免又輸光了，然後在絕望痛苦之中不是跳水溺死就是以鎗自戕。因此日爾曼人堅決阻止他們的君主用這種方法來賺收入；但是沒人阻止芒那柯的國王，于是他就依然壟斷着這件事情。

所以現在誰願意賭博誰就跑到芒那柯去。不管他們是輸是贏，反正國王總是可以得利。俗語說的好：「誠實無欺的苦工，給你賺不出石頭皇城。」；芒那柯的小王子知道這是一件不名譽的坏勾當，但是他有什麼辦法呢？他不能不生活着呀，再說就是從煙酒兩樣東西抽稅也並不是一件好事情的呀。於是他就這樣生活着統治着，搜刮着錢執掌着朝廷大事

drink and from tobacco is also not a nice thing. So he lives and reigns, and rakes in the money, and holds his court with all the ceremony of a real king.

He has his coronation, his levées; he rewards, sentences, and pardons; aud he also has his reviews, councils, laws, and courts of justice; just like other kings, only all on a smaller scale.

Now it happened a few years ago that a murder was committed in this toy Prince's domains. The people of that kingdom are peaceable, and such a thing had not happened before, The judges assembled with much ceremony and *tried*[3] *the case* in the most judicial manner. There were judges, and prosecutors, and jurymen, and barristers. They argued and judged, and at last they condemned the criminal to have his head cut off as the law directs. *So far so good.*[4] Next they submitted the sentence to the Prince. The Prince read the sentence and confirmed it. 'If the fellow must be executed, execute him.'

There was only one hitch in the matter; and that was that they had neither a quillotine for cutting heads off, nor an executioner. The Ministers considered the matter, and decided to address an inquiry to the French Government, asking whether the French could not lend them a machine and an expert to cut off the criminal's head; and if so, would the French

，禮節威儀，應有盡有，完全和一個眞正的國王無殊。

他有加冕禮有朝會；他也有獎賞定刑和赦免；他也有閱兵、議會、法律、與審判廳：這一切都與其他國王無殊只是規模較小而已。

幾年以前，在這個小玩藝似的國王領土裏忽然發生了一件暗殺案。這個國度裏的人們一向和平睦善，像這樣的事情還從來不曾有過。法官們威儀棣棣的集合起來，以最愼重的司法方式來裁判這件案子。法官，檢舉者，陪審官及律師們都齊集了來，他們辯論，他們審判，最後他們依照法律，判決罪犯斬首示衆。截至此時爲止，一切都還相當順利，並沒有遇到什麼困難。次一步驟就是他們將這個判決呈給國王裁奪。國王讀過判決之後馬上就批准了。『如果這個傢伙該斬首，就斬了他好了。』

執行這件事情只有一件困難；那就是他們既沒有斷頭台來斬首，又沒有執行這個刑罰的劊子手。羣臣們一度集議之後，決定備文法國政府詢請，看看法國能不能借給他們一架斷頭機與一位專家來斬掉這位罪犯的頭；而且如果可以的話，法國是不是可以惠告他們辦這件事要化多少錢。這件詢請公文就這樣送了出去。一星期後法國送來一件復牒說他們可

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(3) (= examined the guilt of)審問，審判。

(4) (= up to now everything is quite all right.)截至目下爲止一切都很順利。

kindly inform them what it would cost. The letter was sent. A week later the reply came: a machine and an expert could be supplied, and the cost would be 16,000 francs. This was laid before the King. He thought it over. Sixteen thousand francs! 'The wretch is not worth the money,' said he. 'Can't it be done, somehow, cheaper? Why, 16,000 francs is more than two francs a head on the whole population. The people won't *stand*[5] it, and it may cause a riot!'

So a Council was called to consider what could be done; and it was decided to send a similar inquiry to the King of Italy. The French Government is republican, and has no proper respect for kings; but the King of Italy was a brother monarch and might be induced, to do the thing cheaper. So the letter was written, and a prompt reply was received.

The Italian Government wrote that they would have pleasure in supplying both a machine and an expert; and the whole cost would be 12,000 francs, including travelling expenses. This was cheaper, but still it seemed too much. The rascal was really not worth the money. It would still mean nearly two francs more per head on the taxes. Another Council was called. They discussed and considered how it could be done with less expense. Could not one of the soldiers, perhaps, be got to do it in a rough and

以供給一件機器，一位專家，總共要化一萬六千佛郎。羣臣將這復牒呈到國王面前，國王反復考慮了一下。啊，一萬六千佛郎！「這個壞蛋不值這許多錢！」他說：「用別種方法，便宜一點不行嗎？哎呀，一萬六千佛郎，那麼我這個國家的全體人民，每一個人要出兩個多佛郎了。那還了得？人民不會忍受這個，說不定還會惹起一場大暴動呢！」

於是就召集了一個議會來商量如何處理這件事情。決議的結果是向意大利國王發送一個同樣詢請的公文。他們想法國政府是共和的，對於國王們根本沒有什麼敬重；但是意大利王乃是一位兄弟君主，說不定他也許會願意少索一點價。因此信就寫好送去，果然馬上就接到了意王的復文。

意大利政府的復文說他們極願幫忙供給一架斷頭機，一位劊子手，連旅費在內總共要化一萬二千佛郎。這自然是比較便宜了一些，但還是太貴。那個壞東西實在不值得耗消這許多錢。在課稅上講每一位國民差不多還是要出兩個來佛郎的錢。於是又一個議會召開了。他們討論，他們商量，看看怎麼樣能夠少化點錢來辦理這件事。叫一個士兵以粗魯而家常的方式把他結果了不行嗎？領兵大將被召喚了來，國王向

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(5) (= put up with; endure)容忍，忍受。

例： I can't stand the cold. (余不耐此寒)

homely fashion? The General was called and was asked: 'Can't you find us a soldier who would cut the man's head off? In war they don't *mind*[6] killing people. In fact, that is weat they are trained for.' So the General talked it over with the soldiers to see whether one of them would not undertake the job. But none of the soldiers would do it. 'No,' they said, 'we dont know how to do it; it is not a thing we have been taught.'

What was to be done? Again the Ministers considered and reconsidered. They assembled a Commission, and a Committee, and a Sub-Committee, and at last they decided that the best thing would be to alter the death sentence to one of imprisonment for life. This would enable the Prince to show his mercy, and it would come cheaper.

The Prince agreed to this, and so the matter was arranged. The only hitch now was that there was no suitable prison for a man sentenced for life. There was a small lock-up where people were sometimes kept temporarily, but there was no strong prison fit for permanent use. However, they managed to find a place that would *do*,[7] and they put the young fellow there and placed a guard over him. The guard had to watch the criminal, and had also to fetch his food from the palace kitchen.

他問道：「你不能找一個可以斬掉這個惡漢的頭的士兵嗎？在作戰的時候，他們是不在乎殺人的，老實說，他們所訓練的就是爲了這個。」於是將軍就將這事給弟兄們說了，看看是不是有人願意承担這個任務。但是沒有一個人願意幹這種事。「不行，」他們說：「我們不曉得怎樣幹這玩藝兒；我們所學的不是這個。」

這可怎麼辦呢？羣臣們商量了又商量，考慮了又考慮。他們召集了一個高級委員會一個委員會和一個小組委員會，最後決定：最好的辦法就是將死刑改爲無期徒刑，一方面可以表示國王的仁慈，一方面也可以來得比較便宜些。

國王果然贊同了這個建議，這件事情就這樣安排起來。現在唯一的困難就是沒有一所囚禁無期徒刑人犯的合適牢獄。這裏只有一間小監屋，有時暫時拘留留犯人們；可是爲永久用途的堅固牢獄是沒有的。然而他們費了點事居然也找着了一個可以過得去的地方，於是他們就將那個青年罪犯囚到那里，並且派了一個監守監視着他。這個監守一方面要看守罪犯，一方面還要自皇宮廚房裏給他拿飯吃。

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(6) (= be troubled by)以爲苦。

例： Do you mind my smoking? (君厭吾吸煙否?)

(7) (= answer the need)應所需。

例： For the time being, thousand dollars will do. (就目下言，千元即辦。)

The prisoner remained there month after month till a year had passed. But when a year had passed, the Kinglet, looking over the account of his income and expenditure one day, noticed a new item of expenditure. This was for the keep of the criminal; nor was it a small item *either*.[8] There was a special guard, and there was also the man's food. It came to more than 600 francs a year And the worst of it was that the fellow was still young and healthy, and might live for fifty years. When one came to reckon it up, the matter was serious. It would never do. So the Prince summoned his Ministers and said to them:

'You must find some cheaper way of *dealing with*[9] this rascal. The present plan is too expensive.' And the Ministers met and considered and reconsidered, till one of them said: 'Gentlemen, in my opinion we must dismiss the guard.' 'But then,' rejoined another Minister, 'the fellow will run away.' 'Well,' said the first speaker, 'let him run away, and be hanged to him!' So they reported the result of their deliberations to the Kinglet, and he agreed with them. The guard was dismissed, and they waited to see what would happen. All that happened was that at dinner-time the criminal came out, and, not finding his guard, he went to the Princes's kitchen to fetch

囚徒一月一月的居留在那裏，像這樣子一年過去了。一年過去之後，某日國王檢查出入流水賬的時候，忽然注意到一項新的開支，就是爲看管囚犯而支出的錢：這項開支也並不小呀。專門僱着一個人看守他，而他自己又得要吃要喝。總共算起來一年要化六百多佛郎。而最倒霉最糟糕的乃是這個傢伙既年輕又健壯，說不定還有五十年的活頭。把這份算盤仔細一打，立刻就會感到這件事情的嚴重性。這樣子一直下去可不成呀。於是國王將羣臣召來向他們說道：

「你們一定要想一個比較便宜的方法，來處置這個壞蛋，現在的辦法太浪費了。」於是羣臣集議，一再商討，其中一人說：「諸位同僚，依照兄弟的意思是將那個監守撤掉。」另外一位大臣答道：「但是那麼一來，那個傢伙可要逃跑了」。「讓他逃好了，」第一位發言人說：「把他捉回來絞死！」他們考慮決定之後就將結果呈報給國王，國王很贊成。監守撤掉了，他們等着去看後果如何；結果所發生的後果是這樣：到了吃午飯的時候，囚犯出來了，他看見監守不在，便自己跑到御廚房裏去拿自己的飯。他拿到人家所給他的一份，回

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(8)(= also: used after a negative)亦，也(用在否定詞之後)

例：He doesn't know German, and I don't know either.(彼不知德文，我亦不知)注意：此處萬勿錯用 also 或 too。

(9)(= disposing of)處置。(亦作 treat 解)

例：The teacher should not deal severely with the mistakes of his pupils, but he should deal severely with their disobedience.(作教師者不應嚴責學生之過，而應嚴責其抗命與不服從)

his own dinner. He took what was given him, returned to the prison, shut the door on himself, and stayed inside. Next day the same thing occurred. He went for his food at the proper time; but as for running away, he did not show the least sign of it! What was to be done? They considered the matter again.

'We shall have to tell him straight out,' said they, 'that we do not want to keep him.' So the Minister of Justice had him brought before him.

'Why do you not run away?' said the Minister. 'There is no guard to keep you. You can go where you like, and the Prince will not mind.'

'I dare say the Prince would not mind,' replied the man, 'but I have nowhere to go. What can I do? You have ruined my character by your sentence and people will turn their backs on me. Besides, I have got out of the way of working. You have treated me badly. It is not fair. In the first place, when once you sentenced me to death you ought to have executed me; but you did not do it. That's one thing. I did not complain about that. Then you sentenced me to imprisonment for life and put a guard to bring me my food; but after a time you took him away again and I had to fetch my own food. Again I did not complain. But now you actually want me to go away! I can't *agree to*[10] that. You may do as

到獄中，自己關上門，便停在裏邊。第二天依然是這個樣子，到了該吃的時候便自己去取飯吃；但是說到逃跑的事，他却一點表示也沒有！這可怎麼辦呢？羣臣無奈，只好又來討論論討論這件事。

「我們不如直捷了當的告訴他，告訴他說我們實在不願意養他了。」他們說。於是司法大臣叫人把他弄來，當面告訴他說：

「你爲什麼不逃跑呢？並沒有監守來看守你呀。你願意跑到哪里便跑到哪里，國王是不在乎的。」

「我相信國王會不在乎的」那人答道，「但是我沒有地方去。我能幹什麼呢？你們定了我的刑，因而就破壞了我的人格，人們一定都躲着我不理我。再說呢，我已經不能工作了，你們待我那樣的壞。這眞不公平：第一，那次你們定了我的死刑，就應當把他處死；可是你們却不那樣做。這是一件事。我很大方並不曾抱怨過。後來你們又判我無期徒刑，並且派了一個監守給我取飯；但是不久之後，你們便將他撤走，而我就得自己去取自己的飯。也罷，這個我也不曾抱怨。現在呢，現在你們都又願意叫我走開了！這我可不能同意。你們願意怎樣便怎樣，反正我是不走的！」

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(10) agree to (a thing)

例： I agree to his proposal.

agree with (a person)

例： I don't agree with him.

you like, but I won't go away!'

What was to be done? Once more the Council was summoned. What course could they adopt? The man would not go. They reflected and considered. The only way to *get rid of*[11] him was to offer him a pension. And so they reported to the Prince. 'There is nothing else for it,' said they; 'we must get rid of him somehow.' The sum fixed was 600 francs, and this was announced to the prisoner.

'Well,' said he, 'I don't mind so long as you undertake to pay it regularly. On that condition I am willing to go.'

So the matter was settled. He received one third of his annuity in advance, and left the King's dominions. It was only a quarter of an hour by rail; and he *emigrated*,[12] and settled just across the frontier, where he bought a bit of land, started market-gardening, and now lives comfortably. He always goes at the proper time to draw his pension. Having received it, he goes to the gaming tables, stakes two or three francs, sometimes wins and sometimes loses, and then returns home. He lives peaceably and well.

It is a good thing that he did not commit his crime in a country where they do not grudge expense to cut a man's head off or to keep him in prison for life. 1897

這可怎麼辦呢？議會又召開了。他們能採取什麼辦法呢？那個人就是不走！他們沉思，他們考慮。唯一擺脫他的方法，就是給他一筆養老金。於是他們就去報告國王。「別的沒有辦法了，」他們說，「我們總得設法擺脫掉他。」養老金的數目定妥是六百佛郎，於是就將這消息告訴給囚犯說。

「好吧，」他說，「我是可以不在乎的，不過你們一定要扣保準時付款。在這種條件之下，我是願意走的。」

事情就這樣決定了。他預支了年金（養老金）的三分之一，便離開了國王的領土，坐一刻鐘的火車就到了異邦；於是他就這樣移居到外國，而在邊疆稍稍過去一點的地方安居下來，他在那裏購置了一點田產，經營了一塊市場菜圃，現在過的很是優裕舒服。到了應該領錢的時候，他就前來領取養老金，領取之後，他就跑到賭桌去下那麼三佛郎或兩佛郎的注，有時輸有時贏，然後便返回家園。他的生活又平靜又順適。

有的國家既不吝惜爲砍掉一個人的頭而化錢，也不吝惜把一個人終身關在獄裏而化錢，現在這個青年沒有在這樣一個國度裏犯罪，該是多麼幸福的一件事啊。

——作於一八九七年——

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(11) get rid of 意即 free one's self from 擺脫開。

例： Yon must try to get rid of your bad habits and establish good ones in their stead. (你一定設法革除惡習而養良習)

(12) emigrate = to leave one's country to settle in another. 移往外國居住。

immigrate = to come into a country to settle down. 自外國移此居住。

WHERE LOVE IS, GOD IS

In a certain town there lived a cobbler, Martin Avdéich by name. He had a tiny room in a basement, the one window of which looked out on to the street. Through it one could only see the feet of those who passed by, but Martin recognized the people by their boots. He had lived long in the place and had many *acquaintances*.[1] There was hardly a pair of boots in the neighbourhood that had not been once or twice through his hands, so he often saw his own handiwork through the window. Some he had resoled, some patched, some stitched up, and to some he had even put fresh uppers. He had plenty to do, for he worked well, used good material, did not charge too much, and could be relied on. If he could do a job by the day required, he undertook it; if not, he told the truth and gave no false promises; so he was well known and never *short of work*.[2]

Martin had always been a good man, but in his old age he began to think more about his soul and

上帝與愛俱在

某小鎮上住着一位叫作馬丁·艾維達池的補鞋匠。他在樓房的地下室內有一間很小的屋子，屋子的唯一窗子面對着大街。從這個窗子裏只能看到來往過路人們的脚，可是馬丁一看見脚上所穿的靴子，就能夠認識出誰是誰來。他在這里住了很久，認識了很多的人們。在附近這一帶地方幾乎沒有一雙靴子不曾經他修理過一兩次，所以他常常從窗子邊看見他親手做的手工。有些靴子的底是他重新配過的，有些靴子是他補綴過的，有些是他縫合過的，另外甚至有些是由他配過新靴面的，他的活兒很多，因爲他做的好，材料好，索價不多，而人又可靠。如果在顧客所指定需要的那天，他能夠做完一件工作，他就承担答應下來；如果不行，他就說不行，從來不作虛僞的諾言；因此他聞名遐邇，永遠不會沒有工作可做。

馬丁一向是一個善良的好人，不過年紀大了的時候，他開始更多思想靈魂方面的事情。更希望與上帝接近一些。在

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(1)相識的人們(不如 friend ——朋友——交情深)

(2)(= lacking of)缺乏，短少。

例： At the battle of Burma, the Japanese army was short of ammunition.(緬甸戰中日軍，給養不足)

to draw nearer to God. While he still worked for a master, before he *set up*[3] *on his own account*[4] his wife had died, leaving him with a three-year old son. None of his elder children had lived, they had all died in infancy. At first Martin thought of sending his little son to his *sister's*[5] in the country, but then he felt sorry to *part with*[6] the boy, thinking: 'It would be hard for my little Kapiton to have to grow up in a strange family, I will keep him with me.'

Martin left his master and went into lodgings with his little son. But he had no luck with his children. *No sooner*[7] had the boy reached an age when he could help his father and be a support as well as a joy to him *than*[8] he fell ill and, after *being laid up*[8] for a week with a burning fever died. Martin buried his son, and *gave way to*[9] despair so great and overwhelming that he murmured against God. In his sorrow he prayed again and again that he too might die, reproaching God for having taken the son he loved, his only son, while he, *old as he was*,[10] remained alive. After that Martin *left off*[11] going to church.

One day an old man from Martin's native village, who had been a pilgrim for the last eight years, called in on his way from the Troitsa Monastery. Martin opened his heart to him and told him of his sorrow.

他尙爲一個老闆工作，而不曾獨立開設門面的當兒，他的妻不幸死去，身後留下一個三歲大的男孩。他那些大孩子們一個一個的在孩提時代先後夭最初馬丁很想將這個孩子送到住在鄉間的妹妹家，但是離開折了，現在一個都沒有剩下。這個孩子，心里覺得很難過，他想道：「叫我的小凱皮頓在一個生人家裏生長起來，未免太難爲他了，還是叫他跟着我過吧。」

馬丁離開了他的老闆，帶着小兒住到他的賃屋裏去。但是他對於孩子們是沒有福氣的。這個小孩剛剛達到足以幫忙父親，作一個助手與掌上明珠的年紀，馬上就病了，而且以高熱臥床一周之後，不幸又辭別了人世。馬丁葬埋了他的兒子，立刻陷到重大絕望的深淵中，這個打擊太大太重了，他不禁對上帝發出了怨言。痛苦悲傷之餘，他一再祈禱，祈禱自己不如也死去，同時責備上帝不該將他心愛的獨子叫去，讓他這麼大年紀的人孤零零的活在這個世間。從那以後，馬丁永不再往教堂去禮拜了。

有一天馬丁故鄉的一位老者來自屈勞沙寺，順便前來看望，這位老人在以往八年之中，曾經是一位拜廟謁寺的香客。馬丁見他之後，暢談曲衷，將他個人的憂愁苦痛，舉以相告。

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(3)(= began his business)開始事業，立業。

例： When his apprenticeship expired, he set up for himself.（他學徒期滿之後，自己便立業了。）

(4) On one's own account = for oneself, or for the benefit of oneself. 爲自己，爲自己之利益。

例： To start life on your own account requires patience and perseverance.（你單獨自立爲生便要忍耐與有恆。）

(5)(= sister's house)在這種語法內house一字往往省掉。

例： yesterday I went to mr. chang's.（昨日我去張君家）

(6) part with = send away or give up 遣去。放棄。

例： I will not part with my watch unless you give me a better one.（除非你給我一隻更好的錶，我決不放棄這個）

(7) No sooner …… than = as soon as 甫……立……

'I no longer even wish to live, holy man,' he said. 'All I ask of God is that I soon may die. I am now quite without hope in the world.'

The old man replied: 'You have no right to say such things, Martin. We cannot judge God's ways. Not our reasoning, but God's will, decides; If God willed that your son should die and you should live, it must be best so. *As to*[12] your despair—that comes because you wish to live for your own happiness.'

'What else should one live for?' asked Martin.

'For God, Martin,' said the old man. 'He gives you life, and you must live for Him. When you have learnt to live for Him, you will grieve no more, and all will seem *easy to*[13] you.

Martin was silent awhile, and then asked: 'But how is one to live for God?'

The old man answered: 'How one may live for God has been shown us by Christ. Can you read? Then buy the Gospels and read them: there you will see how God would have you live. You have ti all there.'

These words sank deep into Martin's heart, and that same day he went and bought himself a Testament in large print, and began to read.

At first he meant only to read on holidays, but having once begun he found it made his heart so

「聖潔的老人啊，我甚至不願再活下去了。」他說，「我所請求於上帝的就是趁早把我也叫去得了，在這個世界上我現在是毫無希望啦。」

「馬丁啊，你沒有權利說這些話。」老人答，「天父的神道我們是不能判斷的。只有上帝的意志可以決定一切，我們的理知是不能的。如果上帝的意思是要你的兒子死而要你活着，那就得這樣，沒有別的辦法。至於說是你失望絕望的話——那只是因爲你要爲了一己的快樂而活着，所以才有絕望，」

「一個人不爲快樂，還爲別的什麼活着呢？」馬丁問。

「自然是爲上帝了，馬丁！」老人說，「祂給你生命，你自然就得爲他活着。一旦你懂得爲上帝而活着了時，你便不會再有悲傷，而一切都似乎非常舒適了。」

馬丁沉默了一會又問道「但是請問一個人怎樣爲上帝而活着呢？」

老人答道「基督已經告訴我們一個人怎樣可以爲上帝而活着了。你認得字吧？那麼買本福音讀讀：你就可以知道上帝願你怎樣生活着了，那里講得都有。」

這一番話深深打進了馬丁的心坎，當天就買了一本大字體的聖經，開始去讀。

最初他只打算假日才讀，但是一次開始之後，他覺得這本東西使他感到非常輕快愉暢，所以竟至日日讀誦。愛之不

例： No sooner had my head touched the pillow than I fell asleep.（我的頭甫一着枕立即睡去）

(8) to be laid up = to be ill; keep one's bed 困病，臥病牀上。(常用被動式)

例： He was laid up four weeks with fever.（彼因發燒臥病四周）

(9) give way to = to permit one's fortitude to be shaken or overcome. 不能自持。

例： Losing control of herself, she gives way to grief.（伊不能自持而悲痛無已）

(10) (though he was old)

例： Poor as I am, I can afford to buy it.（我雖窮，但尚能買得起牠）

(11) leave off = discontinue (an action)不再繼續。

例： The natives of this island leave off worshipping snakes.（此島土人不再崇拜蛇類）

(12) (= concerning)

(13) (= comfortable)

light that he read every day. Sometimes he was so *absorbed in*[14] his reading that the oil in his lamp burnt out before he could tear himself away from the book. He continued to read every night, and the more he read the more clearly he understood what God required of him, and how he might live for God. And his heart grew lighter and lighter. Before, when he went to bed he used to lie with a heavy heart, moaning as he thought of his little Kapitón; but now he only repeated again and again: 'Glory to Thee, glory to Thee, O Lord! Thy will be done!'

From that time Martin's whole life changed. Formerly, on holidays he used to go and have tea at the public-house and did not even refuse a glass or two of vódka. Sometimes, after having had a drop with a friend, he left the public-house not drunk, but rather merry, and would say foolish things: shout at a man, or abuse him. Now all that sort of thing passed away from him. His life became peaceful and joyful. He sat down to his work in the morning, and when he had finished his day's work he took the lamp down from the wall, stood it on the table, fetched his book from the shelf, opened it and sat down to read. The more he read the better he understood and the clearer and happier he felt in his mind.

忍釋手了。有時他讀得非常入神，往往燈油業已燒盡，他還不肯勉強丟下書本。他每晚繼續誦讀，他越讀越曉得上帝所要求於他的是什麼他又應當怎樣爲上帝而生活。他的心越變越輕鬆愉快。以前每逢要去上床睡覺的時候，總是心頭憂鬱，悶悶不歡，一想起他的小凱皮頓，便呻吟悲傷，難過不了；但是現在不然了，現在他只是一再重複着：「榮耀歸於你，榮耀歸於你，主啊！願你的旨意成功！」

自從那個時候起，馬丁的生活全盤變了。從前，每逢遇到節日假日，他總是跑到公共場所去吃茶，甚至還喝一兩杯醇酒。有時和朋友小酌一些杯中物之後，離開酒館的時候雖不酩酊而微帶醉意的說些傻里傻氣的話語：不是對人大聲叫囂，便是出言不遜辱罵人家。現在呢，諸如此類的事情完全沒有了。他的生活既平靜無事，又復樂意洋洋。白天坐在那里工作，一天的工作完了之後，便從牆上將燈兒取下，放到桌子上，然後從架子上取下書來，掀開牠，坐下來讀。他越讀的多，理解的也愈多，心裏也覺得益發清亮明快的多。

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(14) (= engaged in)

It happened once that Martin sat up late, absorbed in his book. He was reading Luks's Gospel: and in the sixth chapter he *came upon*[15] the verses:

'To him that smiteth thee on the one cheek offer also the other; and from him that taketh away the cloke withhold not thy coat also. Give to every man that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise.'

He also read the verses where our Lord says:

'And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.'

When Martin read these words his soul was glad within him. He took off his spectacles and laid them on the book, and leaning his elbows on the table pondered over what he had read. He tried his own

有一天，馬丁深夜不睡，凝神讀經。他讀的是路加福音；讀到第六章的時候，他碰到如下的幾節：

「有人打你這邊的臉，連那邊的臉也由他打。有人奪你的外衣，連內衣也由他拿去。凡求你的，就給他。有人奪你的東西去，不用再要回來。你們願意人怎樣待你們，你們也要怎樣待人。」

他也讀了那幾節，在那里我們的主說：

「你們爲什麼主啊主啊的叫我，而不遵照我的話行呢？凡是到我這里來，聽到我的話而照着去做的，我要告訴你們他像什麼人：他如同一個人造了一所房子，地脚掘的很深，又將基礎打在磐石上：當洪水泛濫的時候，水流狂打着那所房子，但是不能搖動它：因爲牠是建築在磐石之上的。但是那聽了我的話而不遵行的人，就好比一個人不打基礎而又將房子蓋在沙地上，水流猛烈冲來，立刻牠就坍塌了；而這所房子的損害是很厲害的。」

馬丁讀到這些話語的時候，感覺到心裏的靈魂非常愉快。他摘下眼鏡來，將其放到書上，兩肘倚着桌子，沉思方才所讀的是些什麼東西。他將自己的生活依照那些話的標準測量了測量，然後問自己道：

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(15) (= chanced upon or came across)不期遇見。

例： In reading English I came upon a French word. (讀英文時忽遇一法文字)

life by the standard of these words, asking himself:

'Is my house built on the rock, or on sand? If it stands on the rock, it is well. It seems easy enough while one sits here alone, and one thinks one has done all that God commands; but as soon as I cease to be *on my guard*,[16] I sin again. Still I will persevere. It brings such joy. Help me, O Lord!'

He thought all this, and was about to go to bed, but was loth to leave his book. So he went on reading the seventh chapter—about the centurion, the widow's son, and the answer to John's disciples – and he came to the part where a rich Pharisee invited the Lord to his house; and he read how the woman who was a sinner, anointed his feet and washed them with her tears, and how he justified her. Coming to the fortyfourth verse, he read:

'And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss; but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment.'

He read these verses and thought: 'He gave no water for his feet, gave no kiss, his head with oil

「我的房子是蓋在磐石之上了呢，還是沙土之上？如果牠是建在磐石上，那自然是很好了。一個人自己坐在這里，想着他已經做完了上帝所吩咐的事，這好像是極其容易的事；但是他一不警戒，一不小心，便又犯罪了。但是不管怎樣，我依然要好好堅持下去，一刻不使鬆懈。牠給我這麼大的快樂。啊，主哇！請幫助我！」

他對於這些事都想過了，馬上就要去上床睡覺，但是實在不願離開書本，於是又繼續往下讀第七章——關於百人隊長的事，那位孀婦之子，和對於約翰門徒的答復——他讀到一個有錢的法利賽人邀請主到他的家裏；他讀到一個犯罪的女人怎樣在他的脚上塗油，並且以眼淚洗濯他的脚，也讀到他怎樣認爲她是正當的。讀到四十四節的時候他念道：

「於是轉過來向着那女人，便對西門說，你看見這女人了嗎？我進了你的家，你沒有給我水洗脚。但這女人用眼淚濕了我的脚，用頭髮將它擦乾。你沒有給我親嘴，但這女人從我進來的時候，就不住的用嘴親我的脚。你沒有用油抹我的頭，但這女人用香膏抹我的脚。」

他讀了這幾節想道：「他不給他水洗脚，不給他親嘴。「他不用油抹他的頭……」馬丁又摘下眼鏡來，將其放在

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(16) On one's guard = cautious; watchful for danger or attack. 小心翼翼，戒備。

he did not anoint . . . .' And Martin took off his spectacles once more, laid them on his book, and pondered.

'He must have bedn like me, that Pharisee. He too thought only of himself—how to get a cup of tea, how to keep warm and comfortable; never a thought of his guest. He took care of himself, but for his guest he cared nothing at all. Yet who was the guest? The Lord himself! If he came to me, should I behave like that?'

Then Martin laid his head upon both his arms and, before he was aware of it, he fell asleep.

'Martin!' he suddenly heard a voice, as if someone had breathed the word above his ear.

He *started*[17] from his sleep. 'Who's there?' he asked.

He turned round and looked at the door; no one was there. He called again. Then he heard quite distinctly: 'Martin, Martin! Look out into the street tomorrow, for I shall come.'

Martin roused himself, rose from his chair and rubbed his eyes, but did not know whether he had heard these words in a dream or awake. He put out the lamp and lay down to sleep.

Next morning he rose before daylight and after saying his prayers he lit the fire and prepared his

書上，細細沉思。

「他一定很像我，那位法利賽人。他也是只想到個人——只想到怎樣得一杯茶吃，怎樣使自己温暖和舒服；一點也不想到他的客人。他只關照自己，但是對於他的客人却一點也不照料。然而那位客人是什麼人呀？就是主自己！如果他到我這兒來，我應當像那個樣子做嗎？」

想着想着馬丁將頭枕在兩隻胳膊上，不知不覺的竟然睡過去了。

「馬丁！」他忽然聽到一個聲音喊他，好像有一個人在他的耳邊低聲說了這兩個字。

他由睡中驚醒過來，「那兒是什麼人？」他說。

他轉過身來，向着門口望去；那里並沒有一個人。他又喊問了一次。於是他聽得很清楚的說：「馬丁！馬丁！明天往街上看看，因爲我要來了。」

馬丁將自己喚醒過來，從椅子上站起，揉了揉眼睛，但是不曉得究竟是在夢中聽到這些話呢，還是在醒着的時候。他吹滅了油燈，躺下入寢。

第二天天還不亮他就起來了，祈禱之後，便點起火來。

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(17) (= made a sudden movement)

cabbage soup and buckwheat porridge. Then he lit the samovar, put on his apron, and sat down by the window to his work. As he sat working Martin thought over what had happened the night before. At times it seemed to him like a dream, and at times he thought that he had really heard the voice. 'Such things have happened before now,' thought he.

So he sat by the window, looking out into the street more than he worked, and whenever any one passed in unfamiliar boots he would stoop and look up, so as to see not the feet only but the face of the passer-by *as well*.[18] A house-porter passed in new *felt*[19] boots; then a water-carrier. Presently an old soldier of Nicholas' reign came near the window spade in hand. Martin knew him by his boots, which were shabby old felt ones, goloshed with leather. The old man was called Stepanich: a neighbouring tradesman kept him in his house for charity, and his duty was to help the house-porter. He began to clear away the snow before Martin's window. Martin glanced at him and then went on with his work.

'I must be growing crazy with age,' said Martin, laughing at his fancy. 'Stepánich comes to clear away the snow, and I must *needs*[20] imagine it's Christ coming to visit me. Old dotard that I am!'

去做他的黃椰菜湯蕎麥稀粥。然後又點起煮茶的銅壺，穿上他的圍裙，坐到窗邊去做工。坐在那兒做活的時候，馬丁想着昨晚所發生的事情。有時他覺得那很像是一個夢，有時他又覺得的確是聽到了那個聲音。「這樣的事情以前並不是沒有過的呀。」他想。

因此他坐在窗邊不住的向大街上望，望的次數和時間比做活的時間和次數還多。每逢看到一個穿着生疏靴子的人走過時，他就站起來彎腰向上看看，以便不但看見那雙靴子，而且連那位過路人的面孔也看見。一個守門人穿着一雙新呢靴子走過了！然後又走過了一個挑水夫。不久一個尼古拉朝的老軍人拿着一把鐵鏟走近了窗子。馬丁看到那雙靴子就知道是他，那是一雙破爛的舊呢靴，外邊套着一層皮套鞋。這位老人叫作史蒂潘尼池：一位鄰居商人爲了慈善的原故養活着他，他的職務就是幫忙守門的人。他正在打掃馬丁窗前的積雪。馬丁看了他一眼，便又繼續做活去了。

「我一定是年老得神經錯亂了，」馬丁說，覺得他的幻想很好笑。「老史蒂潘尼池來掃雪了，我一定就得假想他就是來訪問我的基督。啊喲，我這個老朽昏庸的東西！眞好笑！」

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(18) (= too; also)

(19)呢，絨——注意這是名詞，不是 feel 之過去式。

(20) (= necessarily)

Yet after he had made a dozen stitches he felt drawn to look out of the window again. He saw that Stepánich had leaned his spade against the wall and was either resting himself or trying to get warm. The man was old and *broken down*,[21] and had evidently not enough strength even to clear away the snow.

'*What if*[22] I called him in and gave him some tea?' thought Martin. 'The samovár is just *on the boil*.'[23]

He stuck his awl in its place, and rose; and putting the samovár on the table, made tea. Then he tapped the window with his fingers. Stepánich turned and came to the window. Martin beckoned to him to come in and went himself to open the door.

'Come in,' he said, 'and warm yourself a bit. I'm sure you must be cold.'

'May God bless you!' Stepánich answered. 'My bones *do*[24] *ache to be sure*.'[25] He came in, first shaking off the snow, and lest he should leave marks on the floor he began wiping his feet, but as he did so he tottered and nearly fell.

'Don't trouble to wipe your feet,' said Martin; 'I'll wipe up the floor – it's all in the day's work. Come, friend, sit down and have some tea.'

Filling two tumblers, he passed one to his visitor, and pouring his own out into the saucer, began to

然而在他低頭縫了十一二針脚之後，他又被吸引着去往窗子以外望了。他看見史蒂潘尼池已經將鐵鏟靠到牆上，不是在休息就是在取暖。他的年紀已經很大，身體業已衰弱不堪，很顯然的連掃除積雪的氣力都沒有了。

「如果我把他叫進屋來給他一點茶吃，又該怎麼樣呢？馬丁想，「銅壺裏的水正在滾開着。」

他把錐子放到牠原來的地方就站了起來；然後將銅壺放到桌子上去弄茶。他用手指輕輕敲了敲窗子，史蒂潘尼池就轉身來到前面。馬丁招手叫他進來，並且親自前去開門。

「進來，」他說，「進來暖一暖吧，我相信你一定很冷了。」

「願上帝佑汝！」史蒂潘尼池答道，「我的骨頭實實在在疼的不了。」他走進來先將身上的雪抖掉。恐怕在地板上留下痕跡，於是又將兩足擦了個乾淨；但是當他做這事的時候，搖搖欲墜，幾乎摔倒在地。

「不要麻煩着去擦你的脚吧」馬丁說，「等會我自然要將地板拭淨的——這都是一天工作以內的事，並沒有什麼麻煩，進來吧，朋友，請坐下喝點熱茶。」

馬丁斟滿了兩杯茶，將一杯遞給他的訪客。又將自己的茶自杯中倒在茶托裏，開始以口吹氣使牠不致於燙唇。

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(21) break down = fail in health or strength. 不健壯。

例： No man could go on so and not break down.

(無人能繼續如此下去而不體力崩潰。)

(22) (= what would happen if ……)

(23) (= at the boil = at the boiling-point)達沸點。

(24) 加重的語氣

(25) (口頭語) = of course; without doubt.

blow on it.

Stepánich emptied his glass, ond, *turning it upside down*,[26] put the remains of his piece of sugar on the top. He begon to cxpress his thanks, but it was plain that he would be glad of some more.

'Have another glass,' said Martin, refilling the visitor's tumbler and his own. But while he drank his tea Martin kept looking out into the street.

'Are you expecting any one?' asked the visitor.

'Am I expecting any one? *Well now*[27] I'm ashamed to tell you. It isn't that I really expect any one; but I heard something last night which I can't get out of my mind. Whether it was a vision, or only a fancy, I can't tell, You see, friend, last night I was reading the Gospel, about Christ the Lord, how he suffered and how he walked on earth. You have heard tell of it, *I dare say*.'[28]

'I have heard tell of it,' answered Stepánich; 'but I'm an ignorant man and not able to read.'

'Well, you see. I was reading of how he walked on earth. I came to that part, you know, where he went to a Pharisee who did not receive him well. Well, friend, as I read about it, I thought how that man did not receive Christ the Lord with proper honour. Suppose such a thing could happen to such a man as myself, I thought, *what would I not do to*

史蒂潘尼池喝乾了他的杯子，將其倒置過來，表示業已喝夠，然後將剩餘下來的一點糖放在杯底上。他開始向馬丁表示謝意，可是很顯然的他還是願意再喝一點。

「再喝一杯吧，」馬丁說着又將兩個杯子斟滿。但是當他喝茶的時候，馬丁不住的向窗子外面望着大街。

「你是不是在期待什麼人呢？」訪客問。

「我是不是期待什麼人嗎？哎呀，我也不怕你笑話，告訴你實話吧。事實上我並沒有期待什麼人；只是昨天晚上我聽到了點什麼，現在無論如何也忘不下牠。至於那究竟是一種托夢異像呢，還只不過是一種幻想，我也說不上來。是這樣的，朋友，昨天晚上我在讀聖經裏的福音，讀到關於吾主基督的事——他怎樣受苦受難，怎樣行走在世界上。你總會聽人講過這個的了，我想。」

「是的，我聽人講過，」史蒂潘尼池答，「但我是一個粗人，根本不會讀書的。」

「啊，你聽，我正在讀到他怎樣行走在世界上。我讀到那一段，你曉得，讀到他走到一個法利賽人的家裏，但是那位法利賽人不好好招待他。朋友，當我讀到那兒的時候，我就想那個人怎樣不以適當的敬意招待我們的主基督。我想假如像我這樣的一個人碰見像那樣的一樁事情，我一定會罄我

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(26)將杯子倒置過來，表示不再飲了，客氣的表示)

(27)呼人注意之詞，(別無意義)

(28) I dare say = probably: I think likely。或者如此，我想是可能的。

receive him![29] But that man gave him no reception at all. Well, friend, as I was thinking of this I began to doze, and as I dozed I heard some one call me by name. I got up, and thought I heard some one whispering, "Expect me; I will come tomorrow." This happened twice over. And to tell you the truth, it sank so into my mind that, though I am ashamed of it myself, I keep on expecting him, the dear Lord!'

Stepánich shook his head in silence, finished his tumbler and laid it on its side; but Martin stood it up again and refilled it for him.

'Here, drink another glass, bless you! And I was thinking, too, how he walked on earth and despised no one, but went mostly among common folk. He went with plain people, and chose his disciples from among the *likes*[30] of us, from workmen like us, sinners that we are. "He who raises himself" he said "shall be humbled; and he who humbles himself shall be raised." "You call me Lord," he said, "and I will wash your feet." "He who would be first," he said, "let him be the servant of all; because," he said, "blessed are *the poor*,[31] the humble the meek, and the merciful." '

Stepánich forgot his tea. He was an old man, easily moved to tears, and as he sat and listened the

所有竭我所能以招待他的！但是那個人竟然一點也不招待他。啊，朋友，當我想到這個的時候，我就朦朧入睡了，正在迷迷糊糊睡意很濃的當兒，我聽到有人呼喚我的名子。馬上我就起來了，聽到有人向我低語道：『等着我，明天我一定來。』這樣的事情足足發生了兩次。告訴你實話吧，這件事情深深打入了我的腦子，雖然我覺得很難爲情，但是總在期待着他——親愛的主！」

史蒂潘尼池搖了搖頭一聲也不響，喝乾了茶杯就將牠側放過來；但是馬丁拿過去將牠放平了，又給他斟上一杯。

「再喝一杯，上帝佑汝！同時我也在想，他怎樣行走在人世，誰也不瞧不起，而大半在普通老百姓之間走來走去的。他總和極平凡的人們在一起，並且從像我們這樣的人們中間去選擇他的門徒，從像我們這樣的工人中間，啊，我們這些罪人！我們的主說：『高舉自已的人，一定會被貶謙；謙卑自已的人，一定會被高舉，』他又說：『你能夠稱呼我主，我要給你洗脚。』他又說：『願意第一個作的人，讓他來作大家的僕役，因爲受窮的人，謙卑的人，溫和的人和仁慈的人都是有福的。』

史蒂潘尼池聽得非常入神，竟忘記了他的茶。他是一個老人，很容易感動得下淚。當他坐在那兒諦聽的當兒，淚珠點點，流下了他的雙頰。

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(29) i. e. I would do everything in order to receive him.
(30)相同或相類之人
(31) (= poor people)

tears ran down his cheeks.

'Come, drink some more,' said Martin. But Stepánich crossed himself, thanked him, moved away his tumbler, and rose,

'Thank you, Martin Avdéich,' he said, 'you have given me food and comfort both for soul and body.'

'You're very welcome. Come again another time. I am glad to have a guest,' said Martin.

Stepánich went away; and Martin poured out the last of the tea and *drank it up*.[32] Then he put away the tea things and sat down to his work, stitching the back seam of a boot. And as he stitched he kept looking out of the window, waiting for Christ and thinking about him and his doings. And his head was full of Christ's sayings.

Two soldiers went by: one in Government boots, the other in boots of his own; then the master of a neighbouring house, in shining goloshes; then a baker carrying a basket. All these passed on. Then a woman came up in worsted stockings and peasant-made shoes. She passed the window, but stopped by the wall. Martin glanced up at her through the window and saw that she was a stranger, poorly dressed and with a baby in her arms. She stopped by the wall with her back to the wind, trying to wrap the baby up (though she had hardly anything to wrap *it*[33] in.

「啊，再喝點，」馬丁說。但是史蒂潘尼沈在胸前畫了個十字，謝了謝他，將杯子移開，然後站起來了。

「謝謝你，馬丁•艾維達池，」他說，「你已經給了我的身體與靈魂以食糧與安慰。」

「非常歡迎你來。下次再來。我非常高興有個來訪的客人。」馬丁說。

史蒂潘尼池走後，馬丁倒出最後的一點茶，將牠一飲而乾。然後將茶具挪開，坐下來做活——縫一隻靴子的後部的縫。一面縫一面頻望窗外，期待着基督的降臨，思想着他的爲人與行爲。他的腦子裏充滿了基督的話語。

兩個士兵走過去了：一個穿着政府發給的官靴，一個穿着他自己所做的；隨後又走過鄰居的主人，穿着發亮的套鞋；後來又走過了一個携着藍子的烤麵包匠這些人都走過去了，然後走來了一個女人，穿着一雙毛線長襪和一對鄉農自製的鞋子。她走過了窗子，但是在靠牆處停了下來。馬丁從窗裏向上望了望，看見她是一個生人，衣服穿得很破，懷抱着一個嬰孩。她停在牆邊，背向着風，希望設法將小孩包裹起來，但是她的東西很少，幾乎不能包紮得住。她只穿着夏

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(32)喝淨，喝乾——同理：eat up 吃光，吃淨。

(33)(= child) 極小之嬰孩往往以 it 代 he 或 she，因其過小類似小動物也。

The woman had only summer clothes on, and even they were shabby and worn. Through the window Martin heard the baby crying and the woman trying to soothe it but unable to do so. Martin rose, and going out of the door and up the steps he called to her.

'My dear, *I say*,[34] my dear!'

The woman heard and turned round.

'Why do you stand out there with the baby in the cold? Come inside. You can wrap him up better in a warm place. Come this way!'

The woman was surprised to see an old man in an apron, with spectacles on his nose, calling to her, but she followed him in.

They went down the steps, entered the little room, and the old man led her to the bed.

'There, sit down, my dear, near the stove. Warm yourself and feed the baby.'

'Haven't any milk. I have eaten nothing myselt since early morning,' said the woman, but still she took the baby to her breast.

Martin shook his head. He brought out a basin and some bread. Then he opened the oven door and poured some cabbage soup into the basin. He took out the porridge pot also, but the porridge was not yet ready, so he spread a cloth on the table and

天的衣服，而且是破爛不堪的。馬丁從窗子裏聽到那個嬰孩在哭，那個女人在努力哄他，但是不行。馬丁站了起來，走出門，上了台階向女人招呼道：

「親愛的！噯，親愛的！」

女人聽見他喊，轉過身來。

「你爲什麼抱着小孩站在冷風之中呢？進來。在溫暖的地方你可以把小孩包好一點。到這兒來！」

女人看到一位老人穿着圍裙鼻子上架着一付眼鏡，向她招呼，心裏不免覺得詫異，但是還是跟他走了進去。

他們走上台階，進了小屋，老人就領她到了床邊。

「就坐在這兒吧，親愛的，靠近火爐。自己取取暖再喂小寶寶。」

「但是我沒有奶。自從清早起來我自己一點東西還沒吃呢」，女人說着儘管將小孩抱到懷裏叫他去吃。

馬丁搖了搖頭。他拿出了一個小盆和一些麵包，然後又打開爐灶的門將一些白菜湯倒入小盆裏。他又拿出粥罐來一看，粥還沒有做好，於是他在桌鋪了一塊布，就只備好了菜湯與麵包。

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(34)當重說一字或一句時用此二字。

served only the soup and bread.

'Sit down and eat, my dear, and I'll *mind*[35] the baby. Why, bless me, I've had children of my own; I know how to manage them.'

The woman crossed herself, and sitting down at the table began to eat, while Martin put the baby on the bed and sat down by it. He chucked and chucked, but having no teeth he could not do it well and the baby continued to cry. Then Martin tried poking at him with his finger; he drove his finger straight at the baby's mouth and then quickly drew it back, and did this again and again. He did not let the baby take his finger in its mouth, because it was all black with cobbler's wax. But the baby first grew quiet watching the finger, and then began to laugh. And Martin felt quite pleased.

The woman sat eating and talking, and told him who she was, and where she had been.

'I'm a soldier's wife,' said she. 'They sent my husband somewhere, for away, eight months ago, and I have heard nothing of him *since*.[36] I had a place as cook till my baby was born, but then they would not keep me with a child. For three months now I have been struggling, unable to find a place, and I've had to sell all I had for food. I tried to go as a wet nurse, but no one would have me; they said I was

「親愛的，坐下吃吧，讓我來照顧小寶寶。啊，謝天謝地，我自己也有過小孩子們，我曉得怎樣照料他們。」

女人在胸前畫了個十字表示感謝，然後坐在桌子旁邊去吃東西；馬丁將小孩抱到床上就坐在牠的旁邊。他一再以吱吱作聲來哄小孩，但是因爲沒有牙齒所以做不甚好，而小孩依然哭個不停。他又以手指撥推他，先將手指突然戮到牠的口邊，又突然將牠抽將回來，像這樣一而再再而三的連續做了多次。他不讓小孩嗍住他的手指，因爲上面滿是鞋蠟的黑跡，那小孩安靜下來，瞪着小眼注視他的手指，然後就大笑了。馬丁覺得非常高興。

女人坐在那里邊吃邊談，告訴馬丁她是什麼人，以前她是在什麼地方。

「我是一個軍人的老婆，」她說，「八個月以前，他們把我的丈夫調到一個地方，很遠很遠，從那以後，我就沒有聽到他一點消息。我曾經給人家當廚婦，但是我這個孩子降生以後，人家就不要我了，人家不願意連孩子養活着我。最近三個月以來，我一直在掙扎着找事，可是始終找不到。爲了吃我已經把所有的東西都賣光了。我想法去給人家當奶媽，但是沒人要我；人家說我太飢相太瘦弱。我方才去看了一位

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(35) (= pay attention to)照料。

(36) (= ever since that time 自從那時以後)。

too starved-looking and thin. Now I have just been to see a tradesman's wife (a woman from our village is in service with her) and she has promised to take me. I thought it was all settled at last, but she tells me not to come till next week. It is far to her place, and I am *fagged out*,[37] and baby is quite starved, poor mite. Fortunately our landlady has pity on us, and lets us lodge free, *else*[38] I don't know what we should do.'

Martin sighed. 'Haven't you any warmer clothing?' he asked.

'How could I get warm clothing?' said she. '*Why*,[39] I pawned my last shawl for sixpence yesterday.'

Then the woman came and took the child, and Martin got up. He went and looked among some things that were hanging on the wall, and brought back an old cloak.

'Here' he said, 'though it's a worn-out old thing, *it will do*[40] to wrap him up in.'

The woman looked at the cloak, then at the old man, and taking it, burst into tears. Martin turned away, and groping under the bed brought out a small trunk. He fumbled about in it, and again sat down opposite the woman. And the woman said:

'The Lord bless you, friend. Surely Christ must

商人的太太（我本村的一位女人給她當老媽子），她答應要我。我很高興，想着這回可一切都解決了，誰知道她告訴我一定要到下禮拜才能去上工。到她那裏去遠得很，我已經跑的疲乏不堪，小孩也餓得不得了了，唉，可憐的小東西呀！幸而我的女房東很憐卹我，叫我們母子二人白白住宿，要不然，我可眞不知道如何是好了。」

馬丁長嘆了一聲。「你沒有比較暖活一些的衣服了嗎？」他問。

「我怎麼能夠得到暖活的衣服？」她說，「唉，還說什麼，昨天連最後一條圍巾都典當了，當了六個辨士。」

說畢女人走過來抱起小孩。馬丁站起來，走過去看了看掛在牆上的一些東西，然後拿了一件舊外衣回來。

「你看，」他說，「是雖是一件破舊的東西，可是用牠來將小孩裹起，還是要得的。」

女人看了看舊外衣，又看了看老人馬丁，然後拿將過去，淚淚滂沱了。馬丁轉過去，由床底下摸索出一隻小衣箱。他在裏邊摸索了一陣，就面對着女人坐了下來。女人說，

「願主賜福給你，朋友，一定是基督把我送到你的窗子邊來。不然我的小孩一定早已凍死了。我動身的時候天還相

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(37) fag out 一語本指繩之一頭披散或脫鬆，此處借用，言人疲乏過甚猶如繩頭脫鬆也。

(39)（口頭語呼人注意時所用之詞）。

(40)（= answer the purpose 足用，可用）。

have sent me to your window, else the child would have frozen. *It*[41] was mild when I started, but now see how cold it has turned. Surely it must have been Christ who made you look out of your window and take pity on me, poor wretch!'

Martin smiled and said, 'It is quite true; it was he made me do it. It was no mere chance made me look out.'

And he told the woman his dream, and how he had heard the Lord's voice promising to visit him that day.

'Who knows? All things are possible,' said the woman. And she got up and threw the cloak over her shoulders, wrapping it round herself and round the baby. Then she bowed, and thanked Martin once more.

'Take this fof Christ's sake,' said Martin, and gave her sixpence to get her shawl out of pawn. The woman crossed herself, and Martin did the same, and then he saw her out.

After the woman had gone, Martin ate some cabbage soup, cleared the things away, and sat down to work again. He sat and worked, but did not forget the window, and every time a shadow fell on it he looked up at once to see who was passing. People he knew and strangers passed by, but no one

當暖活，但是現在已經變得這麼寒冷。一定是吾主基督叫你往窗子外面望而對我生了憐心，可憐虫啊！」

馬丁微笑着說：「一點也不錯；正是主叫我這樣做的。叫我往外望，並非純粹的偶然之事啊。」

於是他就將夢告訴給那個女人聽。並且談他怎樣聽到主的聲音答應那天來訪問他。

「誰敢說呢？一切事情都是可能的！」女人說。她站起來，將那件外衣披到肩上，將自己纏了一匝，也將小兒包紮在裏面。然後她向馬丁彎了彎腰，重新表示謝意。

「爲了基督的原故，把這個也收下吧。」馬丁說着給了她六個辨士叫她將那條典當的圍巾贖將出來。女人在胸前畫了個十字，馬丁也畫了一個，然後就送她出去。

女人走後，馬丁吃了一點白菜湯，收拾走了那些東西，就又坐下來做活。儘管坐在那里工作，可是始終忘不下窗子，只要有個影子落在上面，馬上就往上看看是誰在經過。他認識的人與生人們都走過了，但是並沒有什麼怎可惹人注意的人。

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(41) (= weather)

remarkable.

After a while Martin saw an apple-woman stop just in front of his window. She had a large basket, but there did not seem to be many apples left in it; she had evidently sold most of her stock. On her back she had a sack full of chips, which she was taking home. No doubt she had gathered them at some place where building was going on The sack evidently hurt her and she wanted to shift it from one shoulder to the other, so she put it down on the footpath and, placing her basket on a post, began to shake down the chips in the sack. While she was doing this a boy in a tattered cap ran up, snatched an apple out of the basket and tried to slip away; but the old woman noticed it, and turning, caught the boy by his sleeve. He began to struggle, trying to free himself, but the old woman held on with both hands, knocked his cap off his head, and seized hold of his hair. The boy screamed and the old woman scolded. Martin dropped his awl, not waiting to stick it in *its*[42] place, and rushed out of the door. Stumbling up the steps, and dropping his spectacles in his hurry, he ran out into the street. The old woman was pulling the boy's hair and scolding him, and threatening to take him to the police. The lad was struggling and protesting, saying, 'I did not take

一會兒馬丁看見一個賣蘋果的女人停在他的窗前。她提着一隻很大的籃子，可是裏面剩下的蘋果似乎並不太多。很顯明的她已經賣完她的大部存貨了。背上背着一大口袋碎木片兒，預備弄回家。毫無問題的，她一定是在什麼蓋房子的地方拾檢了來的。那個口袋一定壓得她很痛，她想從這個肩上將牠移到那個肩上，於是將牠卸在小路上，放到一個柱樁上，再將口袋裏的碎片往下搖幌。當她正在搖幌的時候，一個頭戴破帽的小孩跑上前來，從她的籃子裏搶了一個蘋果，就想偷偷溜開；但是老婦人看見他了，急忙轉過身來抓住了那個小孩的袖子。他掙扎着要逃開，但是老婦人兩手緊捏住他，打掉了他的帽子並且抓住了他的頭髮。小孩尖聲狂叫，老婦則怒罵不休。馬丁扔下錐子，不等將牠放到原來的位子，便一溜煙似的跑出來了。踉蹌跑上了台階，倉卒中摔掉了眼鏡；他一步踏上了大街。老婦正在拉着小孩的頭髮罵他，並且恐嚇他說要將他捉到警察那里去。小孩正在掙扎和抗議着，他說：「我並沒有拿你的蘋果呀，你爲什麼打我呢？放了我吧！」

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(42) its 與 it's 不同，不可混用。前者爲 it 之 possesive case (牠的)後者爲 it is 之縮寫)。

it. What are you beating me for? Let me go!'

Martin separated them. He took the boy by the hand and said, 'Let him go, *Granny*.[43] Forgive him for Christ's sake.'

'*I'll pay him out*,[44] so that he won't forget it for a year! I'll take the rascal to the police!'

Martin began entreating the old woman.

'Let him go, Granny. He won't do it again. Let him go for Christ's sake!'

The old woman let go, and the boy wished to run away, but Martin stopped him.

'Ask the Granny's forgiveness!' said he. 'And don't do it another time. I saw you take the apple.'

The boy began to cry and to beg pardon.

'That's right. And now here's an apple for you,' and Martin took an apple from the basket and gave it to the boy, saying, 'I will pay you, Granny.'

'You will spoil them that way, the young rascals,' said the old woman. 'He ought to be whipped so that he should remember it for a week.'

'Oh, Granny, Granny,' said Martin, 'that's our way—but it's not God's way. If he should be whipped for stealing an apple, what should be done to us for our sins?'

The old woman was silent.

And Martin told her the parable of the lord who

馬丁走上前來將他們分開。他執着小孩的手說：「老婆婆，放開他吧。爲了基督的原故，請你饒恕了他。」

「我一定要好好罰他一場，好使他一年之內也忘記不了這件事！我一定把這個小壞蛋送到警察那里去！」

馬丁開始懇求那個女人了。

「放他走吧，老婆婆！他不會再做這樣的事了。看在基督的面上放他走吧！」

老婦人放了手，小孩希望立刻逃開去，但是馬丁攔住了他。

「請求老婆婆的饒恕！」他說，「下次不要再做這樣的事了。我親眼看到你拿蘋果的。」

小孩哭了，向老婦人求饒。

「這樣很好。我給你一個蘋果，」，馬丁說着從籃子裏取出一個蘋果遞給小孩，然後向老婦人說，「老婆婆，我付你錢。」

「你這樣可慣壞了他們，這些小壞蛋們！」老婦說，「他應當被鞭子痛抽一頓，才能記住一個禮拜不重犯哩。」

「啊，老婆婆，老婆婆，」馬丁說，「那是我們待人的方式——可不是上帝待人的方式。如果他偷了一個蘋果就被鞭撻，那麼我們這些大罪人要應該怎麼樣呢？」

老婦人不作聲了。

於是馬丁就告訴她關於一個主人的喻言，那主人怎樣赦

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(43)老婆婆(對老年女人之尊稱)

(44)(口頭語)責罰(= punish)

forgave his servant a large debt, and how the servant went out and seized his debtor by the throat. The old woman listened to it all, and the boy, too, stood by and listened.

'God bids us forgive,' said Martin, 'or else we shall not be forgiven. Forgive every one, and a thoughtless youngster most of all.'

The old woman wagged her head and sighed.

'It's true enough,' said she, 'but they are getting terribly spoilt.'

'Then we old ones must show them better ways,' Martin replied.

'That's just what I say,' said the old woman. 'I have had seven of them myself, and only one daughter is left.' And the old woman began to tell how and where she was living with her daughter, and how many grandchildren she had. 'There now,' she said, 'I have but little strength left, yet I work hard for the sake of my grandchildren; and nice children they are, too. No one comes out to meet me but the children. Little Annie, now, won't leave me for any one. "It's grandmother, dear grandmother, darling grandmother." And the old woman completely softened at the thought.

'Of course it was only his childishness, God help him,' said she, referring to the boy.

免了他的僕人一筆大債，而那個僕人却怎樣走出去抓住他自己的負債人的頸頸。老婦人從頭聽到尾，小孩子也站在旁邊聽。

「上帝吩咐我們要寬恕，否則我們就不會被饒，」馬丁說，「饒恕每一個人，特別要饒恕一個不懂什麼好歹的小孩子。」

老婦人搖了搖頭，嘆了一口氣。

「這對是很對的，」她說，「但是他們愈來愈變得可怕的壞了！」

「那麼我們這些年老的人們，便應當指示給他們好路子去走了。」馬丁答。

「那正是我所說的話呢」老婦說，「我自己就有七個孩子，可是如今只剩下一個女兒了」。於是她就告訴馬丁她怎樣和她女兒過活，在什麼地方過活，她有多少外孫子們。「你瞧，我拚得拚命工作；可是他們也眞是些好孩子們。我回到家的時候只有那些孩子們出來接我。小安妮現在和我親近極了，除了我之外，什麼人她都不要，她總說：『這是外婆，親親的外婆，寶貝的外婆』」老婦人一思想到這個，態度立刻緩和下來了。

「自然這只是他的不懂事的孩子氣，上帝助他，」牠指着小孩說。

As the old woman was about to hoist her sack on her back, the lad sprang forward to her, saying, 'Let me carry it for you, Granny. I'm going that way.'

The old woman nodded her head, and put the sack on the boy's back, and they went down the street together, the old woman quite forgetting to ask Martin to pay for the apple. Martin stood and watched them as they went along talking to each other.

When they were out of sight Martin went back to the house. Having found his spectacles unbroken on the steps, he picked up his awl and sat down again to work. He worked a little, but could soon not see to pass the bristle through the holes in the leather; and presently he noticed the lamplighter passing on his way to light the street lamps.

'*Seems*[45] it's time to light up,' thought he. So he trimmed his lamp, *hund*[46] it up, and sat down again to work. He finished off one boot and, turning it about, examined it. It was all right. Then he gathered his tools together, swept up the cuttings, put away the bristles and the thread and awls, and, taking down the lamp placed it on the table. Then he took the Gospels from the shelf. He meant to open them at the place he had marked the day before

老婦人正要往背上舉她的口袋時，小孩忽然跑上前來說：「老婆婆，讓我來給你背走吧。我正要走那條路子。」

老婦人點了點頭，將口袋放到小孩的背上，就一同走下街去了，老婦人也忘記了叫馬丁付她那個蘋果錢。當她倆邊走邊談的時候，馬丁站在那兒，目不轉睛的望着她們的背影。

直到她倆看不見的時候，馬丁才走回自己的屋子。他發現他的眼鏡仍然在台階上，沒有摔壞，然後拾起錐子來，坐下工作去了。他做了一點活，但是一會兒就看不見將剛毛穿進皮子的洞裏了。少頃他看見點燈夫去點燃街燈去了。

「我覺得似乎是點燈的時候了，」他想。於是收拾收拾了燈，將牠掛在牆上，便又坐下去做活。他做完了一隻靴子，將牠翻過來翻過去的仔細檢視了一番，結果很好，一點毛病都沒有。然後他將傢俱收拾在一起，掃淨了切下來的碎片爛屑，放起了剛毛、線、錐等物，將燈兒取下放到桌子上。然後從架上取下福音來。他本打算掀開昨天用一塊小摩洛

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(45) (= it seems to me that)

(46)懸掛。——英語中"懸掛"與"縊死"的動詞根是一樣的，惟其變化則不同。茲分列於下，以免混淆。

(A) hang (懸掛), hung; hung.

(B) hang (縊死), hanged; hanged.

with a blt of moroccoo, but the book opened at another place. As Martin opened it, his yesterday's dream came back to his mind, and no sooner had he thought of it than he seemed to hear footsteps, as though some one were moving behind him. Martin turned round, and it seemed to him as if people were standing in the dark corner, but he could not make out who they were. And a voice whispered in his ear: 'Martin, Martin, don't you know me?'

'Who is it?' muttered Martin.

'It is I,' said the voice. And out of the dark corner stepped Stepánich, who smiled and vanishing like a cloud was seen no more.

'It is I,' said the voice again. And out of the darkness stepped the woman with the baby in her arms, and the woman smiled and the baby laughed, and they too vanished.

'It is I,' said the voice once more. And the old woman and the boy with the apple stepped out and both smiled, and then they too vanished.

And Martin's soul grew glad. He crossed himself, put on his spectacles, and began reading the Gospel just where it had opened; and at the top of the page he read:

'I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and

哥皮子作爲記號的地方，但是牠自己在另一個地方張開了。當馬丁掀開牠的時候，昨天的夢又浮現到腦海裏來。剛剛一想那件事情，立刻聽到脚步聲音，似乎有一個人在身後動。馬丁轉過臉來一看，他覺得屋子的黑暗角落處好像有一些人在站着，可是他辨別不出究竟是些什麼人來。忽然聽到一個聲音在他的耳邊低語道：「馬丁！馬丁！你不認得我嗎？」

「是誰呀？」馬丁嘟唸了一句。

「是我。」那個聲音說。於是史蒂潘尼池從黑暗角落中步上前來，微笑了一下，便像煙雲似的消逝無影了。

「是我。」那個聲音又說。於是那個懷抱嬰孩的女人從黑暗角落中走上前來，大人微笑着，小孩大笑着一齊消逝不見了。

「是我。」那個聲音又說了一次。於是那個老婦人和拿着蘋果的小孩從黑暗的角落裏步上前來，兩個人都微笑了笑，兩個人也都消逝無踪了。

馬丁的靈魂變得非常愉快。他在胸前畫了個十字，戴上了眼鏡，就去讀那自己張開的地方的福音；在那一頁的頂端他讀道：

「我是一個飢餓者，你們給我肉吃：我是渴的，而你們給我水喝：我是一個陌生人，而你們將我收留下。」

ye took me in.'

And at the bottom of the page he read:

'*Inasmuch as*[47] ye did it unto one of these my brethren, even these least, ye did it unto me' (Matt. xxv).

And Martin understood that his dream had *come true*;[48] and that the Saviour had really come to him that day, and he had welcomed him.

1885

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在那一頁的底端他讀道：

「這些事你們既作在我這弟兄中一個最小的身上，就是作在我身上了。」——馬太福音第二十五章——

現在馬丁明白了：明白他的夢是證實了，而救世主那天眞的來到他這里，而他也歡迎了救世主。

——作于一八八五年

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(47)= seeing; since; considering the fact

(48)= happened as predicted or expected

THE THREE HERMITS

AN OLD *LEGEND CURRENT* IN THE *VOLGA DISTTRICT*

'And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their mueh speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.' —*Matt.* vi. 7, 8.

A Bishop was sailing from Archangel to the Solovétek Monastery, and on the same vessel were a number of pilgrims on their way to visit the shrines at that place. The voyage was *a smooth one*.[1] The wind favourable and the weather fair. The pilgrims lay on deck, *eating*,[2] or sat in groups talking to *one another*.[3] The Bishop, too, came on deck, and as he was pacing up and down he noticed a group of men standing near the prow and listening to a fisherman, who was pointing to the sea and telling them something. The Bishop stopped, and looked in the direction in which the man was pointing. He could see nothing, however, but the sea glistening in the sunshine.

三　隱　士

（流行于窩爾加地方的民間傳奇）

『你們禱告，不可像外邦人，用許多重複話。他們以爲話多了必蒙垂聽。
你們不可效法他們，因爲你們沒有祈求以先，你們所需用的，你們的父早已知道了。』
——新約，馬太福音第六章，七、八節

一個主教由阿琪直（按爲俄羅斯北部之一城）乘船至紹羅外斯克寺，同船的有一羣前往該地謁拜廟宇的香客。這次航程，平穩順利，毫無顛簸之苦，風順天晴，人人舒適愉爽。香客們橫臥在艙面上吃着東西，或者三五圍坐漫談家常。主教也來到艙面上，當他緩步往來，逍遙閒步的時候，他看見一羣人站在靠近船首的地方，傾聽着一個漁夫講什麼，漁夫指着大海給他們侃侃講述。主教停住了步，向着漁夫所指的方向望去。但是他只看見陽光之下海水泛着耀眼的波光，另外別無他物。他往前走近一些去聽，但是那人一看見他，立即脫帽致敬，閉口不說了。其餘的人們也跟着脫下帽來，

（1）（= voyage）爲避免重複，故用此字代之。
例：We are going to leave our house and remove to a new one.（我們要離此屋而遷入一新屋）
（2）這是現在分詞用作形容詞，英文中此種用法甚多。
例：Do you know the gentleman standing there?
（你認得站在那兒的那個人嗎？）
（3）兩個人說"彼此"時用 each other；兩個人以上時用 one another.（惟有時亦可通用）

He *drew*[4] *nearer* to listen, but when the man saw him, he *took off his cap*[5] and was silent. The *rest*[6] of the people also took off their caps and bowed.

'Do not let me disturb you, friends,' said the Bishop. 'I came to hear what this good man was saying.'

'The fisherman was telling us about the hermits,' replied one, a tradesman, rather bolder than the rest.

'What hermits?' asked the Bishop, going to the side of the vessel and seating himself on a box. 'Tell me about them. I *should like to*[7] hear. What were you pointing at?'

'Why, that little island you can just see over there,' answered the man, pointing to a spot ahead and a little to the right. 'That is the island where the hermits live for the salvation of their souls.'

'Where is the island?' asked the Bishop. 'I see nothing.'

'There, in the distance, if you will please look along my hand. Do you see that little cloud? Below it, and a bit to the left, there is just a faint streak. That is the island.'

The Bishop looked carefully, but his unaccustomed eyes could *make out*[8] *nothing but*[9] the water *shimmering* in the sun.

'I cannot see it,' he said. 'But who are the

鞠躬行禮。

「不要讓我打擾了你們，朋友們，」主教說，「我是來聽這位老鄉講什麼的。」

「這位漁夫正在給我們講隱士們呢。」一個比較其餘人們稍微豁達的商人說。

「什麼隱士？」主教說着隨即走到船的一邊，坐在一隻箱子上。「告訴我隱士們怎麼樣，我也很願意聽呢。方才你指的是什麼東西？」

「噢，就是你所看見的那兒那個小島，」漁夫答，手指着前面略偏右方的一個地方。「那就是隱士們爲超渡靈魂而寄寓的小島。」

「島在哪里呢？」主教問，「怎麼我什麼都看不見？」

「那不是嗎？就在遠處，請您順着我的手看去。您看到那小塊雲了吧？好，雲的下面，略偏左方，恰恰有一條模模糊糊的東西。那就是那個小島。」

主教順着方向仔細往那里望去，但是除去海水閃爍在陽光之下以外，他這對不習慣的眼睛什麼也看不出來。

「我看不見牠，」他說，「住在那里的隱士們是什麼人呢？」

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(4) draw 之過去式——意同 move。
例： The final examination is drawing near.（大考就要來到了。）

(5) 脫帽(表示敬意)

(6) (= remainder) 剩餘者(與 the 連用)
例： We killed five hundred Japanese soldiers, the rest of them ran away higgledy-piggledy.（我們殺了五百日本兵，其餘的便狼狽逃走了）

(7) I should like + infinitive（我甚願……）比較 I like + infinitive 溫和而謙恭。含有眞不能或佯不能做某事之意。故談話時爲表示客氣而語調溫和起見常用此語法。
例： I should like very much to go with you.（我極願與君同行——但恐不配或不能耳——）

(8) (= discern or discover visually = succeed in perceiving or identifying something not easily visible.) 用目力看出；能够以目力辨出(某種不易見之物)。
例： He can make out any object at a distance.（他於很遠之處能够看出任何東西）

(9) (= except)

hermits that live there?'

'They are holy men,' answered the fisherman. 'I had long *heard tell of*[10] them, but never chanced to see them myself till the year before last.'

And the fisherman related how once, when he was out fishing, he had been siranded at night upon that island, not knowing where he was. In the morning, as he wandered about the island, he came across an earth hut, and met an old man standing near it. Presently two others came out, and after having fed him and dried his things, they *helped him*[11] *mend* his boat.

'And what are they like?' asked the Bishop.

'One is a small man and his back is bent. He wears a priest's cassock and is very old; he must be more than a hundred, *I should say*.[12] He is so old that the white of his beard is taking a greenish tinge, but he is always smiling, and his face is as bright as an *angel's*[13] from heaven. The second is taller, but he also is very old. He wears a *tattered*, peasant coat. His beard is broad, and of a yellowish grey colour. He is a strong man. Before I had time to help him, he turned my boat over as if it were only a pail. He too is kindly and cheerful. The third is tall, and has a beard as white as snow and reaching to his knees. He is stern, with overhanging eyebrows;

「他們都是些神聖潔高的人們，」漁夫答，「我很久以前就聽人講過他們，但是直到前年才不期而遇到了他們。」

於是漁夫就敍述他怎樣有一次出去打魚的時候，夜晚擱淺在那個島上，可是當時却不知道是置身於什麼地方。早晨閒逛該島的時候，他怎樣碰到一座泥土茅房，並且看見一位老者站在房子附近。一會的工夫，又有兩位老者走了出來。他們給他東西吃並且晒乾了他的物件後，便去幫他修理他的船。

「他們長得像個什麼樣子呢？」主教問。

「一個長得身材很小，背彎彎的。他穿着牧師的袈裟，年紀很老很大，我以爲總有一百多歲。他老的很，鬍鬚的白色都微帶綠意了，但是他總在微笑着，而他的面龐也明朗得像是由天上下來的神仙的臉。第二個長得稍高一些，但也非常老。他穿着一件襤褸的鄉農外衣，鬍子很多很寬，顏色有點黃而灰。他是一位很健壯的人，我還來不及幫他一手，他已經將我的船翻轉過來，好像牠只是一個小提桶似的。這位老者也是非常和藹可親，興致勃勃的。第三個的身材很高，像雪一樣白的鬍子長得一直達到膝蓋。他的眉毛懸垂，樣子很是嚴肅；他沒有穿着什麼衣服，只在腰間圍了一塊蓆子。」

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(10) (= heard people tell……)

(11) (= helped him to mend) 在此類語法裏 to 字往往省掉。

(12) I should say (think) 比較 I say (think) 溫和而謙遜，談話時往往用此說法，表示客氣

例： Question. Is he the greatest Chinese poet living?

Answer. I should say (think) so. 他是當代中國的最大詩人嗎？我想是的——鄙見如此——)

(13) (= angel's face)

and he wears nothing but a piece of matting tied round his waist.'

'And did they speak to you?' asked the Bishop.

'For the most part they did everything in silence, and spoke *but*[14] little even to one another. One of them would just give a glance, and the others would understand him. I asked the tallest whether they had lived there long, He frowned, and muttered something as if he were angry; but the oldest one took his hand and smiled, and then the tall one was quiet. The oldest one only said: "Have mercy upon us," and smiled.'

While the fisherman was talking, the ship had drawn nearer to the island.

'There, now you can see it plainly, if your Lordship will please to look,' said the tradesman, pointing with his hand.

The Bishop looked, and now he really saw a dark streak— which was the island. Having looked at it a while, he left the prow of the vessel, and going to the stern, asked the helmsman.

'What island is that?'

'That one,' replied the man, 'has no name. There are many *such*[15] in this sea.'

'Is it true that there are hermits who live there for the salvatin of their souls?'

「他們和你說話了沒有？」主教問。

『大半時間他們一聲也不響的做着各種事情，甚至彼此三人之間也很少開口。其中一個只消使使眼色，另外兩個也就能夠瞭解他了。我曾經問過那位最高的他們是不是已經在那里住了很久。他皺了皺眉頭，口裏都唸了一些什麼，好像是生氣似的；但是最老的那一位一把抓住了他的手，微笑了一下，然後那位高個子就平靜下來了。最老的那位只說了一句：『請你垂憐我們，』就微笑了。」

漁夫正在津津敍述的時候，船兒已經漸漸行近了那個小島。

「啊，大人，如果您願意看看的話，現在您很可以看得清清楚楚了。」商人用手指着小島說。

主教朝那里一望，這次果然看見一條黑帶似的地方——那就是小島。他定睛望了一會之後，便離開船首走到船尾問舵工道：

「那是什麼島？」

「那個島沒有名子的，」舵工答，「這海裏面像那樣的島多得很。」

「那里果然有爲拯救靈魂而居住的隱士嗎？」

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(14) (= only)

(15) (= many such islands)

'So it is said, your Lordship, but I don't know if it's true. Fishermen say they have seen them; but of course they may only be *spinning yarns*.'[16]

'I should like to land on the island and see these men,' said the Bishop. 'How could I manage it?'

'The ship cannot get close to the island,' replied the helmsman, 'but you might be rowed there in a boat. You *had better*[17] speak to the captain.'

The captain was sent for and came.

'I should like to see these hermits,' said the Bishop. '*Could I*[18] not be rowed ashore?'

The captain tried to dissuade him.

'Of course it could be done,' said he 'but we should lose much time. And if I might *venture to say*[19] so to your Lordship, the old men are not worth your pains. I have *heard say*[20] that they are foolish old fellows, who understand nothing, and never speak a word, any more than the fish in the sea.'

'I wish to see them,' said the Bishop, 'and I will pay you for your trouble and loss of time. Please let me have a boat.'

There was no help for it; so the order was given. The sailors trimmed the sails, the steersman put up the helm, and the ship's course was set for the island. A chair was placed at the prow for the Bishop, and he sat there, looking ahead. The passengers all

「人家都這樣傳說，大人，究竟是眞是假，我可就不知道。漁夫們說他們親自見過那些隱士；但這也許只是他們隨便說說故事，擺擺龍門陣而已。」

「我很高興到那個島上登陸去看看那些人們，」主教說，「可是我怎樣才能夠達到目的呢？」

「這隻大船不能行近那島，」舵工答，「但是您可以叫一個小船把您划到那里。您最好給船長談談。」

船長着人邀請了來。

「我很願意去看看這些隱士，」主教說，「能不能夠將我划送上岸？」

船長竭力設法勸阻他。

「自然，去是可以去的，但是我們要躭擱許多時光，而且，大人，如果我可以在您面前大胆說話的話，那麼我可以說，那些老隱士們實在並不值得您的關心。我聽人家說過他們都是些老傻瓜們，什麼也不懂，從來不說一句話——比海裏的魚一點也不多說。」

「我願意去看他們，」主教說，「你的勞苦麻煩和時間損失，一概由我賠償，無論如何，請你給我一隻小船吧。」

船長既然勸阻不了，另外也就沒有辦法，只好發令準備了。水手們整理了船帆，舵手裝置妥當了舵，於是大船就衝着那個小島駛去　船首放置」一把椅子，請主教坐在那里，向前看着。乘客們都聚攏在船首，向着小島諦視。眼睛特別

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(16) spin a yarn (口頭語) 談天說地，講古論今—— 意即 relate a story
例：The retired soldier used to delight us by spinning yarns about the Shanghai war. (退伍之兵常以上海之戰的故事饗吾等之耳)

(17)這里的 had 是一個 subjunctive past 意即 would have。had better 二字等於 would have better (這是按照文法分析如此，事實上只消記住 had better 的意思及其後面要跟 root verb 就够了，用不着死記這種文法的呆板分析)

(18) could 在這里表示一種客氣的請求，比較 can 字客氣得多；同樣 would 比較 will 客氣；might 比較 may 客氣。
例一：Would you do me the fovour?
(可否請你幫我這個忙？)
例二：Might I go home?
(可以回家嗎？)
例三：Could you take me there?
(您能把我帶到那兒去嗎？)

(19)如果我可以大胆這樣說的話(非常客氣的語法)

(20) (= heard people say)

collected at the prow, and gazed at the island. Those who had the sharpest eyes could presently make out the rocks on it, and then a mud hut was seen. At last one man saw the hermits themselves. The captain brought a telescope and, after looking through it, handed it to the Bishop.

'It's right enough. There are three men standing on the shore. There, a little to the right of that big rock.'

The Bishop took the telescope, got it into position, and he saw the three men: a tall one, a shorter one, and one very small and bent, standing on the shore and holding each other by the hand.

The captain turned to the Bishop.

'The vessel can get no nearer in than this, your Lordship. If you wish to go ashore, we must ask you to go in the boat, while we anchor here.'

Tne cable was quickly let out; the anchor *cast*[21] and the sails *furled*.[22] There was a jerk, and the vessel shook. Then, a boat having been lowered, the oarsmen jumped in, and the Bishop descended the lader and took his seat. The men pulled at their oars and the boat moved rapidly towards the island. When they came within a stone's throw, they saw three old men: a tall one with only a piece of matting tied round his waist, a shorter one in a tattered

尖銳的人們立刻能夠辨別出島上的巖石，不久就又看出了一所泥土茅屋。後來有一個人居然看見那幾位隱士們了。船長拿出望遠鏡來瞭望了一下，便將鏡子轉遞給主教。

「對的，對的。是有三個人站在岸上呢。就在那塊大岩石的偏右一點的地方。」

主教接過望遠鏡來，將牠按排好了地位，對準了光線，然後從中望去，果然也就看見了那三個人：一個高的，一個比較矮的，還有一個既矮小又駝背的。三個人站在岸上，彼此牽着手兒。

船長轉過臉來向主教說：

「大人，這隻大船不能再往前走近一點了。如果您願意上岸去看，我們只好在此下錨，用小船將您划渡過去就是了。」

錨鏈立刻扔放出去；錨拋下了水，船帆捲了起來。大家感到一陣急盪，船身側搖了幾下，一隻小船繫放下來，划手們跳進船去，主教走下梯子就了座位。他們搖起槳來，小船很快的飄向小島而去。當他們距離那島不過投石之遠的時候，他們看見了三位老人：一個身材很高的腰際只圍着一塊蓆子，一個比較矮的穿着一件襤褸的鄉農外衣。還有一個年紀

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(21) (= was cast)

(22) (= were furled)

peasant coat, and a very old one bent with age and wearing an old cassock—all three standing hand in hand.

The oarsmen pulled in to the shore, and held on with the boathook while the Bishop *got out*.

The old men bowed to him, and he gave them his blessing, at which they bowed still lower. Then the Bishop began to speak to them.

'I have heard,' 'that you, godly men, live here saving your own souls and praying to our Lord Christ for your fellow men. I, an unworthy servant of Christ, am called, by God's mercy, to *keep* and teach His flock. I wished to see you, servants of God, and to do what I can to teach you, also.'

The old men looked at each other smiling, but remained silent.

'Tell me,' said the Bishop, 'what you are doing to save your souls, and how you serve God on this island.'

The second hermit sighed, and looked at the oldest, the very *ancient*[23] one. The latter smiled, and said:

'We do not know how to serve God. We only serve and support curselves, servant of God.'

'But how do you pray to God?' asked the Bishop.

非常老的，老得背都彎了，穿着一件老袈裟——三個人手牽手兒的站在那里。

划手們將船拉到岸上，以鈎篙將其勒住，然後主教走出船來。

老人們見了他鞠躬爲禮，他也就以祝福的言詞相報，老人們聽到這個鞠躬鞠得更深了。於是主教開始給他們說話起來。

「諸位虔敬天神的老者，我聽說你們住在此地拯救自己的靈魂，同時又爲你們的同胞向我們的主基督祈禱。我是吾主基督的不肖之僕，仰賴上帝之恩，被呼喚來守護來教養主的人羣。我很願意來看你們這些上帝的僕人，並且願意竭盡棉薄來教導你們。」

三位老人彼此看了看笑了笑，但是閉口不言，一聲不響。

「告訴我，你們怎樣拯救着你們的靈魂呢？你們在這個島上怎樣侍奉上帝？」主教說。

第二位隱士嘆了一口氣，望着最老的那一位，正是年紀最大的那個人。這位老人笑了笑說道：

「我們不曉得怎樣侍奉上帝。上帝之僕啊，我們只是侍奉自己維持自己。」

「但是你們怎樣祈禱上帝呢？」主教問。

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(23) (= old = of great age)

'We pray in this way,' replied the hermit. 'Three are ye three are we, have mercy upon us.'

And when the old man said this, all three raised their eyes to heaven, and repeated:

'Three are ye, three are we, have mercy upon us'!

The Bishop smiled.

'You have evidently heard something about the Holy Trinity,' said he. 'But you do not pray *aright*.[24] You have won my affection, godly men. I see you wish to please the Lord, but you do not know how to serve Him. That is not the way to pray; but listen to me, and I will teach you. I will teach you, not a way of my own, but the way in which God in the Holy Scriptures has commanded all men to pray to Him.'

And the Bishop began explaining to the hermits how God had revealed Himself to men; telling them of God the Father, and God the Son, and God the Holy Ghost.

'God the Son came down on earth,' said he, 'to save men, and this is how He taught us all to pray. Listen, and repeat after me: "Our Father." '

And the first old man repeated after him, 'Our Father,' and the second said, 'Our Father,' and the third said, 'Our Father.'

'Which art in heaven,' continued the Bishop.

「我們這樣祈禱：你們三人，我們三人，願主垂憐我們。」那位隱士說。

當老人說這個的時候，三個人都舉目對天，重複着說：

「你們三人，我們三人，願主垂憐我們。」

主教微笑了。

「很顯然的，你們曾經聽說過神聖三位一體，」他說，「但是你們祈禱的不對。虔誠的人們，你們業已贏得了我的愛慕。我看出你們是願意取悅上帝的，但是你們不曉得如何侍奉他老人家。像你們這樣祈禱是不行的；聽着我，讓我來教你。我教你們，不是按着我自己的祈禱方式，而是遵循着上帝在聖經中命令人們向他祈禱的方式。」

於是主教開始給他們講解上帝如何將自己啓示給世人；並且告訴他們關於聖父、聖子、及聖靈的事。

「聖子降到人間來拯救人類，這就是他怎樣教給大家去祈禱。聽着，跟着我說：『我們的父。』

於我第一個老人跟着說「我們的父。」第二個說，「我們的父。」第三個說，「我們的父。」

「是在天上，」主教繼續說。

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(24) (= in a proper way)

The first hermit repeated, 'Which art in heaven,' but the second blundered over the words, and the tall hermit could not say them properly. His hair had grown over his mouth so that he could not speak plainly. The very old hermit, having no teeth, also mumbled indistinctly.

The Bishop repeated the words again, and the old men repeated them after him. The Bishop sat down on a stone, and the old men stood before him, watching his mouth, and repeating the words as he uttered them. And all day long the Bishop laboured, saying a word twenty, thirty, a hundred times over, and the old men repeated it after him. They blundered, and he corrected them, made them begin again.

The Bishop did not leave off till he had taught them the whole of the Lord's Prayer so that they could not only repeat it after him, but could say it by themselves. The middle one was the first to know it, and to repeat the whole of it alone. The Bishop made him say it again and again, and at last the others could say it too.

It was getting dark and the moon was appearing over the water, before the Bishop rose to return to the vessel. When he *took leave of*[25] the old men they all bowed down to the ground before him. He

第一個隱士跟着說，「是在天上。」但是第二個說錯了這幾個字，而第三位大個子却不能將這些字讀得對。他的頭髮長得蓋住了口，因此他講話不能講得清楚。那位最老的隱士因爲口裏沒了牙，所以也是嘟唸不清楚字音的。

主教又將這句話重複了一遍，三位老人跟他重複着。主教坐在一塊石頭上，老人們站在他的面前，注視着他的口，當他讀這些字的時候，跟着他讀。整個一天的工夫，主教努力不懈，辛辛苦苦，將一個字讀二十遍，三十遍，甚至百遍，老人們也就跟他重複練習着。他們弄錯了，他給改正過來，然後再教他們重來。

直到教得他們完全學會了整個主的祈禱詞以後，主教才離開了他們，這樣他們不但能夠跟他重複着說，而且他們自己也能夠說了。中間那個人第一個學會了牠，而且能夠獨自背誦整個的辭句。主教叫他背了又背，最後那兩個人也會說了。

天色漸黑，月已照在水上，這時主教才起身返舟。當他告別三位老人時，他們一齊鞠躬，幾至頭可觸地。主教將他們扶起來，吻了吻每一個人，然後告訴他們按照他所教的去

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(25)(bade farewell or adieu)告別，辭行。

例： He took leave of me last night before starting.(他昨晚動身之前向我辭行。)

raised them, and kissed each of them, telling them to pray as he had taught them. Then he got into the boat and returned to the ship.

And as he sat in the boat and was rowed to the ship he could hear the three voices of the hermits loudly repeating the Lord's Prayer. As the boat drew near the vessel their voices could no longer be heard, but they could still be seen in the moonlight, standing as he had left them on the shore, the shortest in the middle, the tallest on the right, the middle one on the left. As soon as the Bishop had reached the vessel and got on board, the anchor was weighed and the sails unfurled. The wind filled *them*[26] and the ship sailed away, and the Bishop took a seat in the stern and watched the island they had left. For a time he could still see the hermits, but presently they disappeared from sight, though the island was still visible. At last it too vanished, and only the sea was to be seen, rippling in the moonlight.

The pilgrims lay down to sleep, and all was quiet on deck. The Bishop did not wish to sleep, but sat alone at the stern, gazing at the sea where the island was no longer visible, and thinking of the good old men. He thought how pleased they had been to learn the Lord's Prayer; and he thanked God for

祈禱。然後就上了小船，划回大船來了。

當他坐在小船划回大船的時候，他能夠聽到三位隱士高聲背誦主的祈禱詞的聲音。可是當小船划近大船的時候，就不能再聽到他們的聲音，不過在朦朧月光之下，依然可以隱約看見他們三人站在岸上，和他離開他們的時候無殊：最矮的一個站在中間，最高的一個站在右邊，中等身材的一個站在左邊。主教到了大船登舟以後，錨立刻拉起，帆立刻張開。風兒吹脹船帆，船兒馬上駛向前進了。主教在船尾找了一個地方坐下，直望着剛剛離開的小島。有一陣的工夫他仍然可以看見那三位隱士，但不久就看不見了，雖然島還可以隱約在望。最後小島也為夜幕所吞噬了，只剩下海水在銀色月影中漾着微波萬千。

朝拜廟宇的香客們都已臥倒睡去，艙面上鴉默雀靜。主教獨自坐在船尾，不願睏覺，兩眼直望着業已不復能見的小島的一帶海面，腦子裏牽掛着那三位善良的老人。他想他們學會了主的祈禱詞應該是多麼高興啊。

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(26) (= sails)

having sent him to teach and help such godly men.

So the Bishop sat, thinking, and gazing at the sea where the island had disappeared. And the moonlight flickered before his eyes, sparkling, now here, now there, upon the waves. Suddenly he saw something white and shining, on the bright path which the moon cast across the sea. Was it a seagull, or the little gleaming sail of some small boat? The Bishop fixed his eyes on it, wondering.

'It must be a boat sailing after us,' thought he, 'but it is overtaking us very rapidly. It was far, far away a minute ago, but now it is much nearer. It cannot be a boat, for I can see no sail; but whatever it may be, it is following us and catching us up.'

And he could not make out what it was. Not a boat, nor a bird, nor a fish! It was too large for a man, and besides a man could not be out there in the midst of the sea. The Bishop rose, and said to the helmsman:

'Look there, what is that, my friend? What is it?' the Bishop repeated, though he could now see plainly what it was—the three hermits running upon the water, all gleaming white, their grey beards shining, and approaching the ship as quickly *as though*[27] it were not moving.

The steersman looked, and *let go*[28] the helm in

他感謝上帝打發他去教導幫助那樣虔敬的人們。

主教就這樣坐在那兒想着，眼睛注視着小島業已不見了的地方的海面。月光閃爍在面前，時而照耀着這里的，時而照耀着那里的水波。忽然在月光橫射到海水的銀亮光帶上他看到一個又白又亮的東西。那是一隻海鷗呢？還是一隻小船的發亮光的小帆呢？主教諦視着牠，心裏懷疑這到底是個什麼。

「那一定是划行在我們後邊的一隻小船，」他想，「但是牠追趕得我們好快呀。一分鐘之前，牠還距離我們很遠很遠，但是現在却已經這麼近了。牠不會是一隻船，因爲我看不到有帆；但不管是什麼吧，反正牠是在跟着我們，正在趕上我們。」

他看不出那是什麼東西來。不是小舟，不是小島，也不是一條魚！一個人沒有那麼大，而且一個人又怎麼能夠跑到海心裏去呢？主教站起來給舵工說道：

「朋友，你看那里，那是什麼？那是什麼？」主教重複着說，雖然現在他已經很清楚的看出那是什麼來了——原來就是那三位隱士奔馳在水上，三個人都是白亮亮的，灰色鬍鬚發着亮光，跑向船來有如風馳電掣，快得簡直不像是在動。

管舵的人看到這個，不禁嚇得放下了船舵。

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(27) (= as if)

(28) let go = quit one's hold 放手，釋。——有時亦作 release (放鬆) 解。

例： Let go the name, and come to the very nature of the th ng. (且不要管名義，讓我們討論事情的本質吧！)

terror.

'Oh Lord! The hermits are running after us on the water as though it were dry land!'

The passengers, hearing him, jumped up and crowded to the stern. They saw the hermits coming along hand in hand, and the two outer ones beckoning the ship to stop. All three were gliding along upon the water without moving their feet. Before the ship could be stopped, the hermits had reached it, and raising their heads, all three as with one voice, began to say:

'We have forgotten your teaching, servant of God. As long as we kept repeating it we remembered, but when we stopped sayin it for a time, a word dropped out, and now it has all gone to pieces. We can remember nothing of it. Teach us again.'

The Bishop crossed himself, and leaning over the ship's side, said:

'Your own prayer will reach the Lord, men of God. It is not for me to teach you. Pray for us sinners.'

And the Bishop bowed low before the old men; and they turned and went back across the sea. And a light shone until daybreak on the spot where they were lost to sight.

1886.

「主啊！那幾位隱士正在水上向我們追趕，好像是在乾地上跑的似的！」

乘客們聽到這話，馬上跳起來，一齊湧到船尾。他們看見三位隱士手牽手兒跑上前來，兩旁那兩個並且招着手兒叫船停住。三個人沿着水面滑溜前進，腿脚根本不動。船還不及停住，三位隱士業已跑到跟前，仰起頭來，三人異口同音的說道：

「上帝之僕啊，我們忘記了你所教的。只要我們繼續不斷的重複着，我們就完全記得，但是停一個時間不說，就要有一個字滑脫掉。現在那些字全丟掉了，我們一點也記不起來。請再教我們。」

主教在胸前以手作十字，然後倚着船邊說：

「聖徒們啊，你們自己的祈禱詞就可以上達天聽，我不應該教你們的。爲我們這些罪人祈禱吧。」

主教在三位老人面前深深鞠了一躬；他們轉過身子橫渡大海而歸了。在他們消逝於視線以外的地方，忽然泛起了一道亮光，直到破曉才幻滅不見了。

（作於一八八六年）

THE EMPTY DRUM

(AFOLK-TALE LONG CURRENT IN THE REGION OF THE VOLGA)

Emelyán was a labourer and worked for a master, Crossing the meadows one day on his way to work he nearly trod on a frog that jumped right in front of him, but he just *managed*[1] to avoid it. Suddenly he heard some one calling to him from behind.

Emelyán looked round and saw a lovely lassie, who said to him: 'Why don't you *get married*[2] Emelyán?'

'How can I marry, my lass?' said he. 'I have but the clothes I *stand up in*,[3] nothing more, and no one would have me for a husband.'

'Take me for a wife,' said she.

Emelyán liked the maid. 'I *should be glad to*,'[4] said he, 'but where and how could we live?'

'Why trouble about that?' said the girl. 'One only has to work more and sleep less, and one can clothe and feed oneself anywhere.'

'Very well then, let us marry,' said Emelyán.

空　鼓

（窩爾加地方流行很久的民間故事）

艾密良是一個工人，給一位主人做工。有一天他上班做工，路經一片牧場的時候，險些兒踐踏着一個正在面前跳躍的青蛙，可是他腿疾眼快終于將牠躲開了。忽然他聽見有人在後面喊他。

艾密良四下一望，看見了一位嬝娜嬌美的少女，她向他說道：「艾密良，你爲什麼不結婚呢？」

「我怎麼結的起呢，我的姑娘？」他說，「我窮得只有身上穿的這套衣服，另外一無所有，誰會要我這樣一個窮光蛋作丈夫呢？」

「娶我作你的太太好了。」她說。

艾密良很歡喜這位姑娘，於是就說：「那我可太高興了；但是我們到哪里去住？又怎樣過活下去呢？」

「你何必爲這些事情發愁？」女孩子說，「一個人只要多作些工，少睡點覺，自然就可以有吃有喝，隨便走到哪里都行。」

「那麼好極了，我們就結婚吧。」艾密良說，「可是我們

（1）（費了好大力氣而終于）做成（某事）——詳見獵熊記（29）註。

（2）（= become）

（3）（= in which I am dressed）

（4）（= I should be glad to take you for a wife）

'Where shall we go to?'

'Let us go to town.'

So Emelyán and the lass went to town, and she took him to a small hut on the very edge of the town, and they married and began housekeeping.

One day the King driving through the town passed by Emelyán's hut. Emelyán's wife came out to see the King. The King noticed her and was quite surprised.

'Where did such *a beauty*[5] come form?' said he; and stopping his carriage he called Emelyán's wife and asked her: 'Who are you?'

'The peasant Emelyán's wife,' said she.

'Why did you, who are such a beauty, marry a peasant?' said the King. 'You ought to be a queen!'

'Thank you for your kind words,' said she, 'but a peasant husband is good enough for me.'

The King talked to her awhile and then drove on. He returned to the palace, but could not get Emelyán's wife out of his head. All night he did not sleep but *kept thinking*[6] how to get her for himself. He could think of no way of doing it, so he called his servants and told them they must find a way.

The King's servants said: 'Command Emelyán to come to the palace to work, and we will work

要往哪兒去呢？」

「讓我們到鎮上去。」

於是艾密良就和那位少女一同上了鎮。少女將他領到鎮邊一間小茅屋裏去；他們就結了婚，開始料理家務過起日子來。

有一天國王驅車過鎮，行經艾密良的茅屋。艾密良的妻走出屋來瞻仰國王的豐采，國王看見了她，不覺大吃一驚。

「這麼一位美麗天仙是從哪里來的呢？」他說。隨即停下車來將艾密良之妻喚到面前問道：「你是什麼人？」

「艾密良鄉農之妻。」她答。

「像你這樣一位美人爲什麼嫁給一個鄉農呢？」國王說，「你應當作一位皇后呀。」

「謝謝您說這麼和藹的話，」她說，「但是我覺得一位鄉農丈夫就夠好的了。」

國王和她談了一刻，便又駕車續行。他回到了皇宮，可是艾密良之妻的倩影却一直縈迴在腦海裏，無論如何也忘她不掉。他整夜睡不着覺，總在盤算怎樣將她弄到手。但是想來想去，想不出一個法子，不得已就將侍者們呼喚了來，命令他們一定替他想個方法。

侍者們說：「請您下諭，命令艾密良來宮做工，我們就

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(5)美人；佳人——例： She is a reigning beauty（伊乃公認之美人也）

(6) 詳見獵熊記第(12)註

him so hard that he will die. His wife will be left a widow and then you can take her yourself.'

The King *followed their advice*.[7] He sent an order that Emelyán should come to the palace as a workman, and that he should live at the palace and his wife with him.

The messengers came to Emelyán and gave him the King's message. His wife said, 'Go, Emelyán; work all day but come back home at night.'

So Emelyán went, and when he got to the palace the King's steward asked him. 'Why have you come alone, without your wife?'

'Why should I dray her about?' said Emelyán. 'She has a house to live in.'

At the King's palace they gave Emelyán work enough for two. He began the job not hoping to finish it, but when evening came, *lo and behold!*[8] it was all done. The steward saw that it was finished and set him four times as much for next day.

Emelyán *went home*.[9] Everything there was swept and tidy; the oven was heated, his supper was cooked and ready, and his wife sat by the table sewing and awaiting his return. She greeted him, laid the table, gave him to eat and drink, and then began to ask him about his work.

'Ah!' said he, 'it's a bad business; they give me

有辦法，我們一定逼他苦幹直至累死。那麼他的妻就成了寡婦，您也就可以將她弄過來了。」

國王果然聽了他們的話，下了一道命令叫艾密良前來皇宮做工，並且帶着妻子一同前來居住。

使者到了艾密良的家，將國王的諭令傳達給他。艾密良的妻說：「去吧，阿良！白天儘管在那里做一天工，但是夜晚可一定轉回家來。」

於是艾密良就應召前去了，到了皇宮之後，國王的家宰問道：「爲什麼你一個人隻身前來，不帶着你的妻子呢？」

「何必把她拖來拖去的？」艾密良說，「她是有家可住的呀！」

在國王的皇宮裏，他們給了艾密良足夠兩個人所做的工作。他開始去幹這件指派的工作，並不希望當天一定能夠做得完。但是看啊！黃昏到來的時候，居然一切畢事了。國王的家宰見他做完，馬上又派了四倍於此的工作叫他明天再做。

艾密良回了家，家裏的一切東西打掃的乾乾淨淨，安排得整整齊齊；爐竈熱了，晚餐業已備妥。他的妻坐在桌旁正在縫衣服，正在等待着他的歸來。見他回來的時候，向他招呼了一下，便收拾餐桌給他吃喝，然後就詢問起他的工作。

「啊，壞透了！他們逼我去做超乎我能力以外的工作，

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(7)接受他們的忠告——按有數說法可表相同的意思：

(a) took their advice.
(b) acted on their advice.
(c) acted according to their advice.
(d) acted iu accordance with their advice.
(e) followed their advice.

(8)看呀瞧啊！——lo 即 see 之意。

(9) home 在此處作副詞用，形容 went.

例： He has come back home； 惟 He has come back to his home.(此句之 home 乃名詞)

tasks beyond my strength and want to kill me with work.'

'Don't fret about the work,' said she, 'don't look either before or behind to see how much you have done, or how much there is left to do; only keep on working all will be right.'

So Emelyán lay down and slept. Next morning he went to work again and worked without once looking round. And, lo and behold! *by the evening*[10] it was all done, and before dark he came home for the night.

Again and again they increased Emelyán's work, but he always *got through* it *in good time*[11] and went back to his hut to sleep. A week passed, and the King's servants saw they could not crush him with rough work, so they tried giving him work that required skill. But this also was of no avail. Carpentering, and masonry, and roofing, whatever they *set*[12] him to do, Emelyán had it ready in time, and went home to his wife at night. So a second week passed.

Then the King called his servants and said: 'Do I feed you for nothing? Two weeks have gone and I don't see that you have done anything. You were going to tire Emelyán out with work, but I see from my windows how he goes home every evening—singing cheerfully! Are you making a fool of me?'

他們打算用工作殺掉我。」

「不要你的工作着急，」她說，「不要顧前顧後的，不要顧慮已經作了多少，或者還有多少沒有作。儘管一直幹下去，放心好了，一切都無問題。」

艾密良躺到床上睡下去。第二天早晨他又到皇宮去做工，聚精會神地絕無一次東張西望過。啊，看哪，到了黃昏時分，居然一切又做完了。天黑之前，他又趕回家來過夜。

他們一再增重艾密良的工作，但他總能及時完工交代命令，然後再回到他的茅屋去睡覺。一個星期過去了，國王的侍者們已經看出任何粗笨的工作都壓他不住，逼不死他，於是又改變計劃，叫他去做需要技術的細工。但是這種計劃依然無效，不管他們叫他作什麼細工：木工也好，泥水工也好，修屋頂也好，反正艾密良準能及時交代，然後回家去同太太過夜。這樣，第二個星期又溜過去了。

國王不得已，又將侍者呼喚到面前說：「你們這些東西眞無用，難道我白白養活你們嗎？兩個星期已經過去了，我還不曾看見你們作一點事。你們不是要以工作來困憊艾密良嗎？好，可是我却從窗子裏看到他是怎樣回家去了——嘴邊掛着歌兒，態度瀟洒自在。莫非你們要把我當作傻瓜來愚弄我不成？」

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(10)此處之 by 即等于 not any later than（不遲；不遲于）

例： You must finish it by two o'clock.（兩點鐘之前你一定將牠趕完）

(11) "in time" 意即 "sufficiently early"。如兩點鐘開會你一點五十分便到了場，那麼就是 you are in time. "on time" 意即 "promptly present". 如兩點鐘開會你恰恰準時出場，不早也不晚，那麼就是 you are just on time.

(12)（= assign）指派。

The King's servants began to excuse themselves. 'We tried our best to *wear him out*[13] with rough work,' they said, 'but nothing was too hard for him: he cleared lt all off as though he had swept it away with a broom. *There was no tiring him out.*[14] Then we set him tasks needing skill, which we did not think he was clever enough to do, but he managed them all. No matter what one sets him he does it all, no one knows how. Either he or his wife must know some charm that helps them. We ourselves are *sick of him*[15] and wish to find a task he cannot *master*.[16] We have now thought of setting him to build a cathedral in a single day. Send for Emelyán and order him to build a cathedral in front of the palace in a single day. Then if he does not do it let his head be cut off for disobedience.'

The King sent for Emelyán. 'Listen to my command,' said he: 'build me a new cathedral on the *square*[17] in front of my palace and have it ready by tomorrow evening. If you have it ready I will reward you, but if not I will *have your head cut off*.'[18]

When Emelyán heard the King's command he turned away and went home. 'My end is at hand,' thought he. And coming to his wife, he said: 'Get ready, wife, we must fly from here *or*[19] I shall be lost by no fault of my own.'

侍者們替自己辯護剖白道：「我們曾經以粗笨的工作竭力設法困憊他，但是任何工作都難他不倒；不管什麼事到了他的手，他就好像用一把掃帚似地將牠們一掃而光；隨便我們怎麼樣，都不會困憊了他。後來又派他做些需要技術的細工，我們滿以爲他的才智不勝，這樣必能難倒他無疑了，誰知他又能將牠們做得很好。總之，不管我們派給他什麼工作，他都能做好做完，誰也不曉得究竟是怎麼回事。不是他，就是他的妻，反正他們二人之中，總有一個懂得魔術的，是魔術幫了他的忙。我們這些人也恨透了他，希望給他找一件幹不了的工作，因此我們想在一天之內，叫他蓋好大禮拜堂一座。請你下令將艾密良叫來，命令他在一天之內，在皇宮前面蓋一座大禮拜堂，那麼如果他不去做，就說他違抗命令，斬首以懲。」

國王於是就將艾密良召來說：「現在着你聽命，看你在宮前廣場上，給我造一所新的大禮拜堂，並且限你明晚以前完成。如果你能及時造好，我有獎賞，否則就要砍下你的頭來。」

艾密良聽了國王的命令，就轉身回家而去。「我的末日就在眼前了！」他想。走到妻的面前時，他說：「妻呀，準備好吧！我們非從這里逃跑不可了，否則我就要無辜無罪地白白送倒了這條性命。」

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(13)(= tire or exhaust him to decay or death)
例： That old man is worn out in military service.
(老者已爲軍中服務所耗竭疲困了)。

(14) There is(was) no + gerund = It is (was) impossible + infinitive 故此句等于 It was impossible to tire him out.
例一： There is no going there in such weather.
(= It is impossible to go there in such weather)(天氣這樣，是不能到那兒去的)
例二： There was no knowing who he was. (= It was impossible to know who he was)
(我們不能知道他是什麼人)

(15)(= having a strong dislike of ; tired of ; disgusted with) 深惡痛絕，厭倦，憎惡。
例： He was sick of life ; but he was afraid of death.(他已厭倦人生下却又懼怕死亡)

(16)(= subdue or overcome) 克服，戰勝

(17)(都市街道中之)廣場。

(18)直譯應爲"使你的頭被割下來"。此處之have作"使"解。

(19)否則。——意同 otherwise

'What has frightened you so?' said she, 'and why should we run away?'

'How can I *help being frightened?*[20] The King has ordered me, tomorrow, in a single day, to build him a cathedral. If I fail he will cut my head off. There is only one thing to be done, we must fly while there is yet time.'

But his wife would not hear of it. 'The King has many soldiers,' said she. 'They would catch us anywhere. We cannot escape from him, but must obey him *as long as*[21] strenth *holds out.*'[22]

'How can I obey him when the task is beyond my strength?'

'Eh, goodman, don't be downhearted. Eat your supper now and go to sleep. Rise early in the morning and all will *get*[23] dyne.'

So Emelyán lay down and slept. His wife roused him early next day. 'Go quickly,' said she, and finish the cathedral. Here are nails and a hammer; there is still enough work there for a day.'

Emelyán went into the town, reached the palace square, and there stood a large cathedral not quite finished. Emelyán set to work to do what was needed, and by the evening all was ready.

When the King awoke he looked out from his palace, and saw the cathedral and Emelyán going

「什麼事情嚇得你這個樣子？」她說，「爲什麼我們要逃跑呢？」

「國王命令我明天，是的，在明天一天之內給他造好一座大禮拜堂，你想我怎能不害怕呢？如果我不能按時造起，他就要砍掉我的腦袋。所以現在只有一件事可作——就是趁着時間還來得及的時候，我們趕快逃跑。」

但是他的妻却不以這個辦法爲然。「國王有的是兵丁士卒，」她說，「我們隨便逃到哪里，他們都能夠捉住我們，我們絕對逃不開他的手掌，因此只要能夠勉強支持，還是要服從他的命令。」

「這樣的工作實在超出了我的能力之外，我怎能服從他呢？」

「啊，我的郎君，不要喪氣！現在先吃晚飯吧，飯後就去睡覺，明晨早點起來，一切都會弄好的。」

於是艾密良就躺下睡去了。第二天黎明，他的妻就喚醒了他。「快去吧！」她說，「去把大禮拜堂給他蓋完。這里是些鐵釘子和一把鎚子；那里還有足夠你一天做的工作呢。」

艾密良走進城裏，到達了皇宮前面的廣場，那里已經聳立着一座沒有十分完工的大禮拜堂。艾密良只開始去做一些剩下來的必要工作。到了黃昏時分，居然又都一切完工了。

國王睡醒之後，一眼從窗子裏望出去，他看見了那座大禮拜堂，同時也看見艾密良正在釘着東釘一個釘子，西釘一

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(20)此種語法詳見天網恢恢第(21)註。

(21)(= so long as = on condition that = under the circumstances that)以……爲條件；在……情形之下。

例： As long as you remain at school, you have to observe the school rules.(只要你在學校，便須遵守校規。)

(22)(= endures; lasts)支持；支撐。

(23)(= by)被。

例： It will get finished by noon.(午飯前就可將牠弄完)

about driving in nails here and there. And the King was not pleased to have the cathedral—he was annoged at not being able to condemn Emelyán and take his wife. Again he called his servants, 'Emelyán has done this task also,' said the King, and there is no excuse for putting him to death. Even this work was not too hard for him. You must find a more cunning plan, or I will cut off your heads as well as his,'

So his servants planned that Emelyán should be ordered to make a river round the palace with ships sailing on it. And the King sent for Emelyán and set him this new task.

'If,' said he, 'you could build a cathedral in one night, you can also do this. Tomorrow all must be ready. If not, I will have your head off.'

Emelyán was more downeast than before, and returned to his wife sad at heart.

'Why are you so sad?' said his wife. 'Has the King set you a fresh task?'

Emelyán told her about it. 'We must fly' said he.

But his wife replied: 'There is no escaping the soldiers; they will catch us wherever we go. *There is nothing for it but*[24] *to obey*.'

'How can I do it?' groaned Emelyán.

個釘子。自然國王並不高興有這座大禮拜堂——相反的，他更因爲找不到口實將艾密良定罪和（能將他的美妻弄到手，而煩惱不堪。沒有辦法了，他又將侍者們喚到面前說：「艾密良又將工作做完了，我沒有藉口可以治他的死罪。你們看，就是這樣艱巨的工作都難不倒他，趕快再想一個比較巧妙的計劃，否則我可要將你們的頭和他的頭一齊砍掉了！」

於是侍者們就計劃叫艾密良在皇宮周圍造一條河，河裏還得有來往行駛的船隻。國王果然就照話將艾密良召來，並且指派他去完成這件工程。

「如果你能於一夜之間造好一座大禮拜堂，」國王說，「當然你也能夠做這個工作，明天要你一切弄得好好的，不然就砍掉你的腦袋。」

艾密良比以前更難過更喪氣了，非常掃興地又回到他的家。

「爲什麼你又這麼難受？」她說，「莫非國王又派給你新工作了？」

艾密良將全盤經過詳細敍述給她聽。「這回我們可一定要逃了！」他說。

但是他的妻答道：「我們絕對逃不開那些兵丁，隨便我們飛到哪里，他們都會將我們捉回來。沒有辦法，只有服從。」

「但是我怎麼幹的了這件艱巨的工作？」他歎氣道。

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(24)(= except)除去。

'Eh! eh! goodman,' said she, 'don't be downhearted. Eat your supper now and go to sleep. Rise early, and all will get done in good time.'

So Emelyán *lay*[25] down and slept. In the morning his wife woke him. 'Go,' said she, 'to the palace—all is ready. Only near the wharf in front of the palace there is a mound left; take a spade and level it.'

When the King awoke he saw river where there had not been one; ships were sailing up and down and Emelyán was levelling a mound with a spade. The King wondered, but was pleased neither with the river nor with the ships, so vexed was he at not being able to condemn Emelyán. 'There is no task,' thought he. 'that he cannot manage. What is to be done?' And he called his servants and again asked their advice.

'Find some task,' said he, 'which Emelyán cannot compass. For whatever we plan he fulfils and I cannot take his wife from him.'

The King's servants thought and thought, and at last devised a plan. They came to the King and said: 'Send for Emelyán and say to him: "Go to there, don't know where, and bring back that, don't know what!" Then he will not be able to escape you. No matter where he goes, you can say that he

「啊，我的良人！」她說，「不要氣餒，現在就吃你的晚飯吧，然後再去睡覺，明晨早點起來，一切就會準時弄好的。」

艾密良果然就躺下睡去了。第二天早晨他的妻將他喚醒說：「去吧，到皇宮去。一切都預備好了，只是宮前的碼頭附近，還剩下一個小土墩，拿一把鋤頭將牠平掉。」

國王醒來的時候，忽然看見一條向所未有的河流，水上飄着若干來來往往的船隻。他看見艾密良正在使用一把鋤頭剷平一個小土墩。國王覺得非常吃驚，可是既不愛這條河，也不歡喜那些船隻。他煩惱極了，因爲總定不了艾密良的罪。「眞氣人，沒有一件工作他幹不來的。」他想，「這可怎麼辦呢？」因而他又將侍者們召到面前，垂詢牠們的意見。

「你們要找一件艾密良幹不了的工作，」他說，「因爲凡是我們所計劃的他都圓滿完成了，而我也就不能娶過他的妻來。」

國王的侍者們絞盡了腦汁，才想出了一個絕妙的計策，於是他們就晉謁國王報告道：「請您再召令艾密良前來告訴給他說：『你要到那里去，不曉得是哪里，並且拿回那個來，不曉得是什麼。』這樣他可萬不能逃出陛下的手心去了。不管他到哪里去，您都可以說他去的不是對的地方。不管他

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(25) lie 之過去式。

has not gone to the right place, and no matter what he brings, you can say it is not the right thing. Then you can have him beheaded and can take his wife.'

The King was pleased. 'That is well thought of,' said he. So the King sent for Emelyán and said to him: 'Go to "there, don't know where," and bring back "that, don't know what." If you *fail*[25] to bring it I will have you beheaded.'

Emelyán returned to his wife and told her what the King had said. His wife became thoughtful.

'Well,' said she, 'they have taught the King how to catch you. Now we must act warily.' So she sat and thought, and at last said to her husband: 'You must go far, to our Grandam—the old peasant woman, the mother of soldiers—and you must ask her aid. If she helps you to anything, go straight to the palace with it, I shall be there: I cannot escape them now. They will take me by force, but it will not be for long. If you do everything as Grandam directs you will soon save me.'

So the wife got her husband ready for the journey. She gave him a wallet and also a spindle. 'Give her this,' said she. 'By this token she will know that you are my husband.' And his wife showed him his road.

拿什麼東西來，您都可以說他拿的不是對的東西。然後您就可以砍掉他的頭娶過他的妻。」

國王高興極了。「好妙的想法！」他說。于是又將艾密良召到面前說道：「去到『那里，不曉得是那里，』並且拿回『那個來，不曉得是什麼。』如果你拿不回那個來，我就斬你的頭。」

艾密良回到妻那里將國王說的話，完全告訴給她聽，他的妻馬上就愁愀愀地思慮起來了。

「噢，原來他們是教唆國王怎樣陷害你喲！」她說，「這回我們可要謹愼行事了。」於是她就坐下來仔細考慮這個問題，最後她給丈夫說道：「這一次你一定要走得很遠，去到我們的老婆婆那里去——那位老農女人，那位軍人之母——去請求她的援助。如果她給你什麼東西，你就拿着那個東西到皇宮去，我大概會在那里的：這回我可逃不開他們了，他們一定會用武力捉住我，但請放心，爲時不會很長的。如果你遵循老婆婆的指示去做一切事情，你一定可以搭救我的。」

他的妻給他準備妥當了行程上所需要的一切東西。她給他一個行囊和一個紡錘。「把這個給老婆婆，」她說，「藉着這個標號她就知道你是我的丈夫。」說罷就將應走的路徑指點給她的丈夫。

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(26) fail + infinitive = leave undone 未成所願。

例： He failed to appear.（彼爽約未至）

Emelyán set off. He left the town behind and came to where some soldiers were being drilled. Emelyán stood and watched them. After drill the soldiers sat down to rest. Then Emelyán went up to them and asked: 'Do you know, brcthers, the way to "there, don't know where"? and how I can get "that, don't know what"?'

The soldiers listened to him with surprise. 'Who sent you on this errand?' said they.

'The King,' said he.

'We ourselves,' said they, 'from the day we became soldiers go we "don't know where," and never yet have we got there; and we seek we "don't know what," and cannot find it. We cannot help you.'

Emelyán sat a while with the soldiers and then went on again. He trudged *many a mile*,[27] and at last came to a wood. In the wood *was*[28] a hut and in the hut sat an old, old woman, the mother of peasant soldiers, spinning flrx and weering. And as she spun she did not put her fingers to her mouth to wet them with spittle but to her eyes to wet them with tears. When the old woman saw Emelyán she cried out at him: 'Why have you come here?' Then Emelyán gave her the spindle and said his wife had sent it.

艾密良動身了，離開小城之後，就走到一個正在操練兵士的地方。他停住脚步去觀看他們操練。操練完畢之後，士兵們都坐下來休息。艾密良趁機走上前去問道：「弟兄們，你們曉得到『那里而不曉得是哪里』去的路徑嗎？我又怎麼能得到『那個而不曉得是什麼』呢？」

士兵們非常詫異地聽着他。「誰打發你來辦這件差事的？」他們說。

「國王。」他答

「自從我們本身當兵之日起，我們一直在開往我們『不曉得是哪里的地方去，然而我們却永不曾到達到那里；我們一直在尋找我們所『不曉得是什麼』的東西，而總尋覓不到手，我們怎能幫你的忙呢？」

艾密良和士兵們坐了一會，便又繼續他的旅程。他跋涉了許多哩路，最後走到了一片森林。森林裏有一座茅屋，茅屋裏坐着一位很老很老的老婆婆——她就是農兵之母。她坐在那里，一邊紡亞麻線，一邊啜泣不停。紡線的時候，她不把手指放進口裏去浸濕，而放到眼邊去以眼淚浸濕牠們。當老婆婆看見艾密良的時候，她向他大哭道：「你上這兒來幹什麼呢？」艾密良將帶來的紡錘交給她，說是他的太太叫他拿來的。

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(27)(= many miles)——按 many a (or an)在意思上與 many 無殊；形式上前者跟單數名詞單數動詞，後者跟多數名詞與多數動詞。

例一： Many a man has tried to get rich.

例二： Many men have tried to get rich.

(28)(= existed)存在。

例： All that is is right.(天地間凡物皆有其理)

The old woman softened at once and began to question him. And Emelyán told her his whole life: how he married the lass; how they went to live in the town; how he had worked, and what he had done at the palace; how he built the cathedral, and made a river with ships on it, and how the King had now told him to go to 'there, don't know where,' and bring back 'that, don't know what.'

The Grandam *listened to*[29] the end, and ceased weeping. She muttered to herself: 'The time has surely come,' and said to him: 'All right, my *lad*.[30] Sit down now, and I will give you something to eat.'

Emelyán ate, and then the Grandam told him what to do. 'Here,' said she, 'is a ball of thread; roll it before you and follow where it goes. You must go far till you come right to the sea. When you get there you will see a great city. Enter the city and ask for a night's lodging at the furthest house. There look out for what you are seeking.'

'How shall I know it when I see it, Granny?' said he.

'When you see something men obey more than father or mother, that is it. Seize that and take it to to the King. When you bring it to the King he will say it is not right, and you must answer: "If it is not the right thing it must be smashed," and

老婆婆立刻柔和下來，開始追問他的來歷艾密良將他的一生全告訴給她聽：他怎樣娶了那位少女；他們怎樣到鎮上去度日；他怎樣工作，在皇宮裏做了些什麼事；他怎樣造了一座大禮拜堂，挖了一條河，河上還有船隻往來；現白國王又怎樣叫他去到『那里，不曉得是哪里』並且拿回『那個，不曉得是什麼。』

老婆婆一直聽到末尾，也不哭了。她自己低聲嘟噥道：「時間的確是到了！」然後又向他說，「好吧，我的孩子！坐下來，給你點東西吃。」

艾密良吃過東西之後，老婆婆就指示他一切應做的事情。「這里是一個線球，在你的面前滾轉牠，然後跟隨牠走，牠往哪里滾，你就往哪里走。你一定要走很遠很遠，直到大海；到達海邊的時候，你一定會看到一座大城。走進城去，在最遠處的一所房子內要求住宿一夜，然後就在那兒出去尋找你所需要的那個東西。」

「可是，老婆婆，當我看見所要尋找的那個東西時，我怎麼會曉得那就是牠呢？」艾密良說。

『當你看見一個人服從牠比服從父母還要厲害的時候，你就曉得牠就是你所尋找的東西了。想法把那個東西弄過來，帶到國王那里去。當你將牠交給國王時，他一定要說那不是他所要的那個對的東西，可是你却必須這麼說：『好吧，既然這不是那個對的東西，那麼就得打碎牠！』于是你一定要擊打那個東西，並且將牠帶到河邊，在河邊你把牠打成粉

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(29)與 hear 不同。hear 是"聽見"；listen to 是"聽"，也許"聽見"也許"聽不見"，凡用 listen，後面一定跟 to。

例： Yes, I amr listening to you, but I can't hear you.（是的，我在聽呢，但是聽不見你。）

(30)青年；後生；孩子(老人對年幼者親暱稱呼)。

you must beat it and carry it to the river, break it in pieces, and throw it into the water. Then you will get your wife back and my tears will be dried.'

Emelyán bade farewell to the Grandam and began rolling his ball before him. It rolled and rolled until at last it reached the sea. By the sea stood a great city and at the further end of the city was a big house. There Emelyán begged for a night's lodging and was granted it. He lay down to sleep, and in the morning awoke and heard a father rousing his son to go and cut wood for the fire. But the son did not obey. 'It is too early,' said he, 'there is time enough.' Then Emelyán heard the mother say, 'Go, my son, your father's bones ache, would you have him go himself? It is time to be up!'

But the son only murmured some words and *fell*[31] asleep again. *Hardly* was he asleep *when*[32] something thundered and rottled in the street. *Up jumped the son and*[33] quickly putting on his clothes, ran out into the street. Up jumped Emelyán, too, and ran after him to see what it was that a son obeys more than father or mother. What he saw was a man walking along the street carrying, tied to his stomach, a thing which he beat with sticks, and that it was that rattled and thundered so and that the son had obeyed. Emelyán ran up and had a look at it. He

碎，扔到水裏去，然後就可救回你的太太，而我的眼淚也就乾了。」

艾密良告別了老婆婆之後，就開始往前滾轉那個線球，牠滾轉復滾轉，一直滾到海邊，海邊上有一座大城市，城市的最遠端有一座大房子。艾密良走到這座大房子請求主人允許他借宿一夜，果然成功了，他就躺下去睡覺。第二天早晨醒來時，他聽到一位作父親的叫醒他的兒子出門去砍柴，以便回來生火。但是那位作兒子的根本不聽父親的命令。「天還早的很呢，」他說，「時間還非常從容。」艾密良又聽見作母親的說：「去吧，我的兒！爸爸的骨頭疼，難道你願意叫他自己去不成？現在是起床的時候了。」

但是這一篇話也是枉然，那位兒子只嘟嘟了兩句便又睡去了。他剛剛睡着，街上忽然有個東西像雷似的響了起來，而且一片連聲的嚓嚓響個不停。這位作兒子的驀地跳起來，匆匆穿上了衣服，一口氣跑到大街去。艾密良也隨着跳起身來，馬上向他追去。他希望看看到底是什麼東西使這位兒子服從得比服從父母還厲害。現在他看見了，他看見一個人正沿着大街走，腰間繫着一個東西，用兩根棍子在上面敲打着。啊，原來作雷聲而嚓嚓響個不停的就是牠喲，那位兒子所服從的也就是牠喲！艾密良跑上前去，瞧看了一下。

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(31) fall 的過去式，此字之變化常與 feel 混，茲分別列下以免混淆。

(A) fall, fell, fallen.

(B) feel, felt, felt.

(32) Hardly……when（剛……便……）

例： Hardly had the Japanese begun to attack when the chinese garrison struck back.（日軍甫發動攻勢，中國守軍即予反擊。）

(33)（= the son jumped up）文法上稱此種倒置語法爲 inverted order.

saw it was round, like a small tub, with a skin stretched over both ends, and he asked what it was called.

He was told, 'A drum.'

'And is it empty?'

'Yes, it is empty.'

Emelyán was surprised. He asked them to give the thing to him, but they would not. So Emelyán left off asking and followed the drummer. All day he followed, and when the drummer at last lay down to sleep, Emelyán snatched the drum from him and ran away with it.

He ran and ran till at last he got back to his own town. He went to see his wife, but she was not at home. The day after he went away the King had taken her. So Emelyán went to the palace and sent in a message to the King: 'He has returned who went to "there, don't know where," and he has brought with him "that, don't know what."'

They told the King, and the King said he was to come again next day.

But Emelyán said, 'Tell the King I am here today and have brought what the King wanted. Let him come out to me, or I will go in to him!'

The King came out. 'Where have you been?' said he.

資料圖記

他看見那個東西是圓的，形狀活像一個小木桶，可是兩端却被獸皮緊緊地蒙罩着。他問人家這個東西叫作什麼。

「鼓。」人家告訴他說。

「牠是空的嗎？」

「是的，空的。」

艾密良覺得非常吃驚。他請求人家把這東西給他，但是人家不肯。艾密良就放棄了請求，而跟隨着那個鼓手走，一直跟他走了一整天。最後他趁着鼓手躺下睡了覺時，就將牠抓將過來，帶着跑開。

他跑了又跑，一直跑回他的本城。他跑到家去看他的妻，但是她不在家，原來他走後的第二日，國王就將她搶走了。艾密良隨即跑到宮中請人帶信傳稟給國王說：「那個到『那里，不曉得是哪里』的人回來了，而且他也帶來了『那個不曉得是什麼』的東西。」

他們傳稟給國王，國王叫他第二天再來。

但是艾密良說：「告訴國王說今天我就在這里，而且帶來了他所需要的東西。讓他出來見我，否則我就進去見他！」

國王果然出來了。「你到哪里去了？」他說。

Emelyán told him.

'That's not the right place,' said the King. 'What have you brought?'

Emelyán pointed to the drum, but the King did not look at it.

'That is not it.'

'If it is not the right thing,' said Emelyán, 'it must be smashed *and may the devil take it!*'[34]

And Emelyán left the palace carrying the drum and beating it. And as he beat it all the King's army ran out to follow Emelyán, and they saluted him and waited his commands.

The King from his window began to shout at his army telling them not to follow Emelyán. They did not listeu to what he said but all followed Emelyán.

When the King saw that, he gave orders that Emelyán's wife should be taken back to him and he sent to ask Emelyán to give him the drum.

'It can't be done,' said Emelyán. 'I was told to smash it and to throw the splinters into the river.'

So Emelyán went down to the river carrying the drum and the soldiers followed him. When he reached the river bank Emelyán smashed the drum to splinters and threw the splintenrs into the stream. And then all the soldiers ran away.

艾密良告訴了他。

「那並不是我要你去的地方，」國王說，「你帶來了什麼東西呢？」

艾密良指了指鼓，但是國王並不睬牠一眼。

「那並不是我所要的東西！」

「也好，」艾密良說，「既然這不是你所要的東西，那麼就得將牠打碎，讓魔鬼把牠拿去好了！」

於是艾密良就帶着鼓離開了皇宮，一邊走一邊敲。國王所有的軍隊們聽到這個聲音，都跑了出來跟着他走。他們向他行敬禮，並且聽候他的命令。

國王從窗子邊對着他的軍隊狂喊，叫他們不要跟着艾密良走。但是他們絲毫不理會他，繼續跟着艾密良向前跑。

國王看到這種情形，立刻下令將艾密良的妻釋還給他，可是派人要求艾密良將那面空鼓給他。

「那可辦不到，」艾密良說：「人家告訴我將牠打碎，並且將碎片扔到河裏去。」

艾密良帶着那面鼓向河邊走去，軍隊們依然在後面跟着走。達到河邊的時候，他先將鼓打得稀爛，然後再將碎片丟到河裏去，軍隊看到這個，東走西散，完全逃了個淨光。

艾密良領出他的妻，一同返回了家園。

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(34)但願魔鬼攜之以去！(詛咒語)——may 表示希望之意。

例： May he rest in peace！(願彼永安地下！)

Emelyán took his wife and went home with her. And after that the King ceased to trouble him, and so they lived happily ever after.

1891

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從此以後，國王不再麻煩糾纏他們；他們就快快樂樂的過了下去。

（作於一八九一年）

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THREE QUESTIONS

It once occured to a certain king, that if he always knew the right time to begin everything; if he knew who were the right people to listen to and whom to avoid; and, abeve all, if he always knew what was the most important thing to do, he would never fail in anything he might undertake.

And this thought having occurred to him, he had it proclaimed through out his kingdom that he would give a great reward to any one who would teach him what was the right time for every action, and who were the most necessary people, and how he might know what was the most important thing to do.

And learned men came to the King, but they all answered his questions differently.

In reply to the first question, some said that to know the right time for every action one must draw up in advance a table of days, months, and years, and must live strictly according to it. Only thus, said they, could everything be done at its proper

三個問題

有一次一個國王心裏想道：如果他永遠知道做事情的恰好時間；如果他知道什麼人是他所要聽從的或避開的；而最要緊的，如果他永遠知道什麼是他所應當做的最重要的事情那麼凡是他所要承担的事情都不會有失敗之虞了。

自從發生了這個念頭之後，他立刻公告全國向人民曉諭說，凡是能夠教給他什麼是每種行動的恰好時間，誰是最需要的人們，以及他怎樣曉得什麼是應該做的最重要的事情的，凡是能夠教給他這三項事情的人，他要給予很大的獎賞。

許多才高智廣之士來到了國王面前，但是他們對於這三項問題的答案却各不相同。

在答復第一個問題的時候，有的說一個人要打算知道每種行動的恰好時間，就必須預先將年月日等製成一張時間表，而且必須嚴格遵守着牠。他們說只有這樣，才能夠在恰好的時機做每種事情。但是另外一些人却說要想預先決定每種行動的恰好時機是萬萬不可能的事；不過不使自己沉溺于無

time. Others declared that it was impossible to decide beforehand the right time for every action; but that, not letting oneself be absorbed in idle pastimes, one should always attend to all that was going on and then do what was most needful. Others, again, said that however attentive the King might be to what was going on, it was impossible for one man to decide correctly the right time for every action, but that he should have a Council of wise men who would help him to fix the proper time for everything.

But then again others said there were some things which could not wait to be laid before a Council, but about which one had at once to decide whether to undertake them or not, But in order to decide that, one must know beforehand what was going to happen. It is only magicians who know that; and, therefore, in order to know the right time for evey action, one must consult magicians.

Equally various were the answers to the second question. Some said, the people the King most needed were his councillors; *others the priests; others, the dottors;*[1] while some said the warriors were the most necessary.

To the third question, as to what was the most important occupation: some replied that the most important thing in the world was science. Others

聊的娛樂之中，一個人便可以永遠注意一切正在進行的事，而做最需要的事情了。另外又有一些人說不管國王對於正在進行的事如何注意，一個人絕不能準確的決定每種行動的恰好時機，所以他應當有一個『智者委員會』幫忙他決定做事的恰當時機。

可是另外又有些人說了，他們說有些事情根本等不及提出議會的，必得立時決定要做或不做。但是要決定那個，就得預先曉得什麼要發生。只有術士們才能預先曉得，所以要曉得每種行動的恰好時機，我們惟有去向術士請教。

對於第二個問題的答案，也是同樣的不同。有的說國王所最需要的人們是他的顧問官；別的說是牧師；別的又說是醫生；而另外一些人們却說戰士才是他所最需要的人們。

至於第三個問題——最重要的事情是什麼，答案也是照樣的不同；有的答道世界上最重要的東西是科學。別的說是戰爭的技術；更有一些人說是宗教的崇拜。

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(1)(= others said the people the king most needed were the priests; still othes said the people the king most needed were the doctors)

said it was skill in warfare; and others, again, that it was religious worship.

All the answers being different, the King agreed with none of them, and gave the reward to none. But still wishing to find the right answers to his questions, he decided to consult a hermit widely renowned for his wisdom.

The hermit lived in a wood which he never quitted, and he received none but common folk. So the King put on simple clothes, and before reaching the hermit's cell dismounted from his horse, and, leaving his bodyguard behind, went on alone.

When the King approached, the hermit was digging the ground in front of his hut. Seeing the King, he greeted him and went on digging. The hermit was frail and weak, and each time he stuck his spade into the ground and turned a little earth, he breathed heavily.

The King went up to him and said: 'I have come to you, wise hermit, to ask you to answer three questions: .How can I learn to do the right thing at the right time? Who are the people I most need, and to whom should I, therefore, pay more attention than to the rest? And, what affairs are the most important, and need my first attention?'

The hermit listened to the King, but answered

所有的答案既然不同，國王對誰都不贊成，因而誰也不給獎賞。但是因爲他仍然願意得着這些問題的正確答案，所以便決定親身去拜訪一位廣享智者之名的隱士，以便向他請教。

那位隱士住在一個樹林裏，從來不曾外出一步，除去普通老百姓之外，什麼人都不接見。因此國王穿上樸素的衣服，在走到隱士的小舍之前便下了馬，然後將衞兵留在後面，隻身前往。

國王到達的時候，隱士正在小舍前面掘地。他看見國王，打了一個招呼，便又繼續掘去。隱士的身體非常脆弱，每次將鋤頭插入地中，掘起一點土來的時候，都是呼呼嘶嘶，喘個不停。

國王走上前去說道：「多才多智的隱士啊，今天我到此地來請你答復三個問題；第一，我怎樣學會在恰好的時機做恰好的事情？第二，什麼人是我所最需要的，因而要對他比對其他的人們多注意些？第三，什麼事情是最重要的，最需要我的首先注意？」

隱士聽着國王講話，可是一句也沒回答。他在手上唾了一口唾液，便又開始掘地去了。

nothing. He just spat on his hand and recommenced digging.

'You are tired,' said the King, 'let me take the spade and work awhile for you.'

'Thanks!' said the hermit, and, giving the spade to the King, he sat down on the ground.

When he had dug two beds, the King stopped and repeated his questions. The hermit again gave no answer, but rose, stretched out his hand for the spade, and said:

'Now rest awhile—and let me work a bit.'

But the Kiug did not give him the spade, and continued to dig. One hour passed, and another. The sun began to sink behind the trees, and the King at last stuck the spade into the ground, and said:

'I came to you, wise man, for an answer to my questions. If you can give me none, tell me so and I will return home.'

'Here comes some one running,' said the mermit, 'let us see who it is.'

The King turned round, and saw a bearded man come running out of the wood. The man held his hands pressed *against*[2] his stomach and blood was flowing from under *them*.[3] When ne reached the King, he fell fainting on the ground moaning feebly. The King and the hermit unfastened the

「你很累了，」國王說，「讓我拿過鋤頭來替你幹一會兒。」

「謝謝！」隱士說，將鋤遞給國王便坐到地上去休息。

國王掘完了兩條苗床之後，便又停下來將他的問題重複了一遍。隱士依然不作一聲，但是站了起來伸過手去接那個鋤頭，並且向國王說：

「請休息一下吧——讓我再做一會兒。」

可是國王不給他鋤頭，繼續往下掘去。一個鐘頭過去了，又是一個，太陽已經落下樹梢。國王終於將鋤頭插到土中說：

「聰明的人啊，我是來請你答復我的問題的。如果你不能給我一個答案，請明白告訴我說，我就回家去了。」

「你瞧那裏跑來了一個人，」隱士說：「讓我們看看他是什麼人。」

國王轉臉一看，看見一個長着鬍鬚的人正從樹林裏跑將出來。他的雙手緊按着臀部，鮮血從手下邊奔流不止。當他跑到國王跟前的時候，突然暈絕在地，微弱地呻吟不停。國王和隱士二人將他的衣服解開一看，胃部上有一大塊傷口。

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(2)(= in contact with)接觸，靠着。

例： The table is against the wall.(桌靠牆而立)

(3)(= hands)

man's clothing. There was a large wound in his stomach. The Kingw ashed it as best he could, and bandaged it with his handkerchief and with a towel the hermit had. But the blood would not stop flowing, and the King again and again removed the bandage soaked with warm blood, and washed and rebandaged the wound. When at last the blood ceased flowing, the man revived and asked for something to drink. The King brought fresh water and gave it to him. Meanwhile the sun had set, and it had become cool. So the King, with the hermit's help, carried the wounded man into the hut and laid him on the bed. Lying on the bed the man closed his eyes aud was quiet; but the King was so tired with his walk and with the work he had done, that he crouched down on the threshold, and also fell asleep—so soundly that he slept all through the short summer night. When he awoke in the morning, it was long before he could remember where he was or who was the strange bearded man lying on the bed and gaziug intently at him with shining eyes.

'Forgive me!' said the bearded man in a weak voice, when he saw that the King was awake and was looking at him.

'I do not know you, and have nothing to forgive you for,' said the King.

國王盡其所能將牠洗滌之後，就用自己的手帕與隱士的毛巾將牠好好包紮起來。但是鮮血依然淋淋不止，國王一再將那被温血浸透的紮布解下來，洗乾淨牠，再將傷口包紮起來。最後血停不流了，那人蘇醒過來，要點水喝。國王弄了點新鮮水給了他。這時夕陽已墜，天氣轉涼。國王得隱士之助將傷者抬進小舍之中將其放到床上。躺上床後，那人閉上眼睛，很安靜的了。但是國王因爲走路和工作的關係，已經疲憊不堪，蹲在門檻之上，不覺呼呼入睡——睡得那麼熟，在這一個短的夏夜裏一直睡到天亮，不曾睜眼。第二天早晨醒來的時候，他弄了半晌才記起自己是在什麼地方，才想起躺在床上睜着明亮眼睛凝視他的生人是誰。

「請你饒恕我！」長鬍子的人聲音很低微的說，他看見國王已經醒來，並且正在看他。

「我並不認識你呀！有什麼可饒恕的呢？」國王說：

'You do not know me, but I know you. I am that enemy of yours who swore to revenge himself on you, because you execvted his brother and seized his property. I knew you had gone alone to see the hermit, and I resolved to kill you on your way back. But the day passed and you did not return. So I came out from my ambush to find you, and I came upon your bodyguard and they recognized me and wounded me. I escaped from them, but should have bled to death *had you not dressed my wounds.*[4] I wished to kill you, and you have saved my life. Now, if I live, and if you wish it, I will serve you as your most faithful slave and will bid my sons do the same. Forgive me!'

The King was very glad to have *made peace*[5] with his enemy so easily, and to have gained him for a friend, and he not only forgave him, but said he would send his servants and his own physician to *attend*[6] him, and promised to restore his property.

Having taken leave of the wounded man, the King went out into the porch and looked around for the hermit. Before going away he wished once more to beg an answes to the questions *he had put.*[7] The hermit was outside, on his knees, sowing seeds in the beds that had been dug the day before.

The King approached him, and said:

「你不認識我，可是我却認識你。我是你的仇人，曾經發誓向你報仇，因爲你處決了我的哥哥霸佔了他的財產。我曉得你隻身來訪隱士，決心在你回去的路上將你刺死。但是一天過去了，你並沒有回去。於是我就從埋伏的地方出來找你，不巧一下子碰到了你的衞兵，他們認識我，就打傷了我。我逃掉了，但是如果沒有你來爲我包紮傷口，恐怕早已因流血過多而喪了命。我本打算殺死你的，可是你却救了我的命。好，現在如果我能活下去，如果你願意的話，我要作你的最忠實的僕人，一生服侍你，而且吩咐我的兒子們同樣服侍你。請你饒恕我吧！」

國王十分高興這樣容易地和仇人講了和，而且和他作成了朋友。他不但饒恕了他，而且要打發自己的僕從和私人醫生去照料他，此外又答應將沒收了的財產完全退還給他。

國王辭別傷者之後，便走到門廊裏去尋找隱士。在離開此地之前，他希望再向隱士請求給那三個問題一個答案。隱士正在屋外跪着往昨天掘好的苗床中撒播種子。

國王走近他說道：

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(4) (= if you had not dressed my wounds) 普通說法用 If one had + past participle 比較文雅的說法用 Had one + past participle

(5) make peace = effect a reconciliation between persons or parties at variance 和解成功，重歸于好例： The two contending nations, France and England, have made peace. (英法兩爭執國家業已重修舊好。)

(6) (= care for; look after) 照顧，看護(病人)

(7) (= which he had put) ——在 adjective clause 中如 relative pronoun 爲 object 時，即可將此 relative pronoun 省去；如其爲 subject 時則不可省去。茲分別舉例明之：

(a) This is the boy (whom) I saw last night.

(b) This is the boy who saw me last night.

'For the last time, I pray you to answer my questions, wise man.'

'You have already been answered!' said the hermit still crouching on his thin legs, and looking up at the King, who stood before him.

'How answered? What do you mean?' asked the King.

'Do you not see,' replied the hermit. 'If you had not pitied my weakness yesterday and had not dug these beds for me, but had gone your way, that man would have attacked you and you would have repented of not having stayed with me. So the most important time was when you were digging the beds; and I was the most important man; and to do me good was your most important business. Afterwards, when that man ran to us, the most important time was when you were attending to him, for if you had not bound up his wounds he would have died without having made peace with you. So he was the most important man, and what you did for him was your most important business. Remember then: there is only one time that is important—Now! It is the most important time because it is the only time when we have any power. The most necessary man is he with whom you are, for no man knows whether he will ever have dealings

「聰明的人喲，我現在向你作一次最後的請求， 請你給我那幾個問題作一個答案。」

「你已經被答復了！」隱士說着，仍然蹲在兩隻細腿上，並且仰起臉來向上望了望站在面前的國王。

「怎樣被答復了？我不明白你的意思。」國王問。

「你還不明白嗎？」隱士說，「你想， 假如昨天你沒有憐憫我的衰弱，而不曾替我掘這些苗床，你一定是回去了，那一來那個人可就攻擊上了你，而你也就一定後悔沒有和我留在一起。所以最重要的時機就是你掘苗床的時候；我就是最重要的人；而給我作善事就是你最重要的事情。後來，當那個人跑到我們這兒來時，最重要的時機就是你照料他的時候，因爲假如你沒有繃起他的傷口，他也許不及與你講和便死去了。所以他就是最重要的人，而你給他做的事，就是最重要的事情。記住吧：只有一個時間是重要的——現在！『現在』是最重要的時刻，因爲我們力量所能控制的只有這個時刻。最重要的人就是和你在一起的人， 因爲沒有人知道他是不是會和另外的任何人發生關係，而最重要的事就是給他

wtih any one else: and the most important affair is, to do him good, because for that purpose alone was man sent into this life!'

1903

作善事，因爲上帝把人打發到此世來，完全是爲了這一項目的！」

——作於一九〇三年——

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THE BEAR-HUNT

(The adventure here *narrated*[1] is one that happened to Tolstoy himself, in 1858. More than twenty years later he gave up hunting, *on humanitarian grounds*[2].)

We were out on a bear-hunting expedition. My comrade had shot at a bear, but only gave him a flesh-wound. There were traces of blood on the snow, but the bear had got away.

We all collected in a group in the forest, to decide whether we ought to go after the bear at once or wait two or three days till he should *settle down*[3] again. We asked the peasant bear-drivers whether it would be possible to get round the bear that day.

'No. It's impossible,' said an old bear-driver. 'You must let the bear quiet down. In five days' time it will be possible to surround him, but if you followed him now, you would only frighten him away and he would not settle down.'

But a young bear-driver began disputing with the old man, saying that it was quite possible to get

獵熊記

（本篇所敍述的險險經驗乃是一八五八年托爾斯泰親身遭遇的事情。二十多年之後，爲了人道的原故，他終於放棄了打獵。）

我們出去作了一次獵熊的遠征。我的同伴射擊了一隻熊，但是只給了牠一個皮肉的微傷。雪地上看得到血跡，可是熊却逃走了。

我們大家在樹林裏聚在一起，商量商量看是應該馬上跟踪追擊呢，還是等兩三天候牠安定下來再說。我們向鄉間獵熊的人們請教，看看那天能不能立刻予以圍困。

「不行，絕對不行，」一位老獵熊者說，「你們一定要讓這隻熊安定下來。再過五天的工夫方才能夠圍攻牠，如果你們現在就跟着搜索，一定會把牠嚇跑，而牠也就安定不下來了。」

但是一位青年獵熊者却和老者辯論說，現在馬上就去圍困那隻熊是很可行的一件事。

（1）描述的——過去分詞作形容詞（= which is here narrated），這種用法在英文中非常普遍，讀者務須仔細注意，必須有把握而後已。

（2）站在人道的立場上；爲了人道的原故。——同例：
On insufficient grounds（依據不充分之理由）；
On the ground of ill health（因爲身體不健康）

（3）安定下來——意即 become quiet after agitation.
例： The city was very much excited by the murder, but is now settling down to ordinary quiet.（暗殺案發生之後全城譁然，惟目下已漸恢復平日之安靜矣。）

round the bear now.

'On such snow as this,' said he, 'he won't go far, for he is a fat bear. He will settle down before evening, or, if not, I can overtake him on snowshoes.'

The comrade whom I was with was against following up the bear and advised waiting. But I said:

'We need not argue. You do as you like, but I will follow up the track with Demyán. If we get round the bear, all right. If not, we lose nothing. It is still early and there is nothing else for us to do today.'

So it was arranged.

The others went back to the sledges and returned to the village. Demyán and I took some bread and remained behind in the forest.

When they had all left us, Demyán and I examined our guns and, after tuckiug the skirts of our warm coats tnto our belts, we started off, following the bear's tracks.

The weather was fine, frosty and calm; but it was hard work snow-shoeiny. The snow was deep and soft: it had not caked together at all in the forest and our snow-shoes sank six inches deep in the snow, and sometimes more.

The bear's tracks were visible from a distance and we could see how he had been going; sometimes

「在這樣的雪地上，牠是不會跑得很遠的，」青年獵夫說，「因爲牠是一隻肥熊。黃昏之前牠一定會安靜下來，如果不然，我穿上雪鞋也能夠追得到牠。」

我的同伴反對馬上追趕，他勸告我們等待些時。但是我說：

「我們用不着爭辯。你高興怎樣便怎樣，反正我要和戴米安去按跡追尋。如果能夠將牠圍住，自然很好，就是圍牠不得，也無損失。反正現在天氣還早，我們今天也沒有別的事做。」

果然我們就這樣安排了。

別的人們都奔向雪車往村莊回去，而戴米安和我却吃了一些麵包停留在樹林裏。

當他們離開之後，戴米安和我檢查檢查了我們的鎗，將溫暖大衣的邊緣捲起來掖到腰帶裏，然後按着熊的足跡踏雪前進了。

天氣相當好，有點霜而很安靜；但是穿着雪鞋奔跑却是很苦的事情。雪很軟而又深，牠在樹林裏邊一點也沒有凍結在一塊，何況前天又落了新雪，因此我們的雪鞋一陷就是六英寸深，有時陷的還要深些。

從相當遠的距離之外，我們就可以看見熊的足跡，而且能夠看出牠是怎麼走的；有時牠陷到雪裏深及腹部，一走連深雪都翻騰起來。最初在大樹底下的時候，我們始終可以看

sinking in up to his belly and ploughing up the snow as he went. At first, while under large trees, we kept in sight of his track; but when it turned into a thicket of small firs, Demyán stopped.

'We must leave the trail now,' said he. 'He has probably settled somewhere here. You can see by the snow that he has been squatting down. Let us leave the track and go round; but we must go quietly. Don't shout or cough, *or*[4] we shall frighten him away.'

Leaving the track, therefore, we turned off to the left. But when we had gone about five hundred yards, there were the bear's traces again right before us. We followed them and they brought us out on to the road. There we stopped, examining the road to see which way the bear had gone. *Here and there*[5] in the snow were prints of the bear's paw, claws and all, and here and there the marks of a peasant's bark shoes. The bear had evidently gone towards the village.

As we followed the road, Demyán said:

'*It's no use watching*[6] the road now. We shall see where he has turned off, to right or left, by the marks in the soft snow at the side. He must have turned off somewhere, for he won't have gone on to the village.'

到牠的足跡，但是一轉進矮樹叢中戴米安便停住了脚步。

「我們現在不要再按跡追尋了，很可能牠就在這一帶地方安定下來。」他說，「從此地的雪窩，你可以看出牠一定總在此地蹲臥的。我們離開這足跡，在周圍尋找一番好了；但是一定要小心走路，輕輕放步。不要嚷叫，不要咳嗽，否則牠會嚇跑的。」

離開那一串的足跡之後，我們就轉身左走。大概走了五百碼的距離之後，正前方又出現了熊跡。我們跟着走去，隨着熊跡走出去而到了大路。在那兒，我們又停了下來，將大路端詳了一刻，看看這隻熊究竟往那裏跑去。雪地上到處有熊爪熊掌的印痕，也到處是一個鄉農的樹皮鞋子的足印。很顯然地，熊是向着村莊跑去了。

當我們循路前進的時候，戴米安說：

「我們單單注視這條路是沒用的。我們一定要看看牠是折向哪里去了，左邊還是右邊？這可以從路邊軟雪上的痕跡看得出來的。牠一定是折向什麼地方去了，因爲牠不會一直衝向這個村莊去的。」

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(4)否則；不然——意同 otherwise。例見第一課註。

(5)處處；各處；四散——意即 in one place and another; so as to be irregularly scattered.

例： Recently there have been cases of dysentery in the city here and there.（近日以來城內到處痢疾流行。）

(6)注視……是無用的——這種語法在英文中很是常見，其結構爲 It is no use + ing form.

例： It is no use threatening them, we have to fight.（恐嚇他們是沒用的，我們只有打。）

We went along the road for nearly a mile, and then saw, ahead of us, the bear's track turning off the road. We examined it. How strange! It was a bear's track right enough, *only*[7] not going from the road into the forest but from thd forest on the to road! The toes were pointing towards the road.

'This must be another bear,' I said.

Demyán looked at it and considered a while.

'No,' said he. 'It's the same one. He's been playing tricks and walked backwards when he left the road.'

We followed the track, and found it really was so! The bear had gone some ten steps back-wards, and then, behind a fir tree, had turned round and gone straight ahead. Demyán stopped and said:

'Now we are sure to get round him. There is a marsh ahead of us and he must have settled down there. Let us go round it.'

We began to make our way round through a fir thicket. I was tired out by this time, and it hed become still more difficult to get along. *Nou*[8] I glided on to juniper bushes and *caught my snowshoes in them, nou*[8] a tiny fir tree appeared between my feet, or, from *want*[9] of practice, my snow shoes slipped off: and now I came upon a stump or a log hidden by the snow, I was *getting*[10] very tired and was drench-

我們沿路前進約摸走了一哩的光景，忽然看到前面的熊跡離開了正路。仔細定睛看了一會，但是怎麼這樣奇怪！這的確是一隻熊的足跡呀，只是這足跡不是從路上往樹林裏去，而是由樹林向路上來！牠的足趾是向着路上來的樣子。

「這一定是另外一隻熊。」我說。

戴米安看了看牠，仔細思索了一會。

「不會，」他說，「還是原來那一隻。牠是在耍手段鬧把戲，牠離開路之後，是倒退着身子走的。」

我們跟着足跡走，果然發現是這個樣子的！這隻熊倒走了十來步，然後在一棵樅樹後面轉過身子來，一直向前走去。戴米安停下來說：

「這一回我們可眞能圍住牠了。我們前面不是有一片又低又濕的地方嗎，牠一定就在那兒。走，讓我們前去圍牠。」

我們穿過一片樅樹叢開始去合圍。這個時候我本已疲憊不堪，往前行進更是困難多多了。一會兒我滑進杜松叢中，將雪鞋絆在裏面一會兒一株小樅樹出現在兩腿的中間，或者由於經驗的缺乏，我的雪鞋忽然滑脫下來；一會兒我又撞着一塊殘樹根或被雪埋起來的木頭。我越來越疲乏不堪了，汗水濕透了我的衣服。我脫下了皮外衣。而戴米安却總在那里，好像坐在一隻船裏似的滑來滑去，他的雪鞋似乎自動的跑

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(7)只是；但是——意同 but。

(8) Now……now——時而(如此)……時而(如彼)。

例： Now I saw some students passing by, now several urchins ran down the street.(忽而我看到幾個學生走過，忽而幾個頑童跑下街去。)

(9)缺乏；短少——意同 lack。

(10)變的——意同 becoming。

例： It is getting cold.(天氣漸冷了。)

ed with perspiration, and I took off my fur cloak. And there was Demyán all the time, gliding along as if in a boat, *his snow-shoes moving as if of their own accord*,[11] never catching against anything nor slipping off. He even took my fur and slung it over his shoulder and still *kept urging me on*.[12]

We went on for two more miles and came out on the other side of the marsh. I was lagging behind. My snow-shoes kept slipping off and my feet stumbled. Suddenly Demyán, who was ahead of me, stopped and waved his arm. When I came up to him he bent down, pointing with his hand, and whispered:

'Do you see the magpie chattering above that underrgowth? It scents the bear from afar. That is where he must be.'

We turned off and went on for more than another half-mile and presently we came on to the old track again. We had, therefore, been right round the bear, who was now within the track we had left. We stopped, and I took off my cap and loosened all my clothes. I was as hot as in a steam bath and as wet as a *drowned rat*.[13] Demyán too was flushed, and wiped his face with his sleeve.

'Well, sir,' he said, 'we have done our job and now we must have a rest'

The evening glow already showed red through

來跑去，毫不吃力，從來不會被什麼東西絆住，也從來不會滑脫下來。他甚至將我的皮衣拿去，搭到他的膀子上，繼續催我前進。

我們繼續走了兩哩路，而到達了濕窪的那一邊。我總是落後，雪鞋不住的滑脫，兩足不住的踉蹌。走在前面的戴米安忽然停了脚步，向我揮着他的胳膊。當我趕上前去的時候，他彎下了腰，用手指着低聲向我說：

「你看到矮樹上有鵲鳥在嗜嗜的叫嗎？牠在遠處就嗅出熊的氣味來了。熊一定就在那里。」

我們轉向那里，又走了多半哩路，立刻又遇到前此的熊跡。這麼看來，我們正正圍牠圍對了路線，牠就在我們所走過的足跡圈內。我們停了下來，我脫下了帽子，鬆解了衣服。我熱得如同洗了一個蒸氣浴，汗濕得活像一隻落湯鷄。戴米安的臉也漲紅了，頻頻以袖頭揩拭。

「好啦，」他說，「我們已經幹完了我們的活，現在可要歇歇兒了。」

晚霞射過樹林，業已紅色緋緋。我們脫下雪鞋來，坐在雪鞋的上面，然後從袋子裏取出一些鹽巴和麵包。我先吃了

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(11)在英語中這種結構叫作 absolute construction

例： The sun having risen we all got up.（太陽既已升起，我們全體起床）

(12) keep + gerund 的語法都有"繼續做(某事)之意。與 keep on + gerund 同。

例： It has kept (on) raining for a number of days.（天已繼續落雨好多天了。）

(13)直譯應爲"被水淹了的鼠"，意與中文之"落湯鷄"無殊，故譯爲後者。

the forest. We took off our snow-shoes and sat down on them, and got some bread and salt out of our bags. First I ate some snow and then some bread; and the bread tasted so good, that I thought I had never in my life had any like it before. We sat there resting until it began to grow dnsk, and then I asked Demyán if it was far to the village.

'Yes,' he said. 'It must be about eight miles. We will go on there tonight, but now we must rest. Put on your fur coat, sir, or you'll be catching cold.'

Demyán flattened down the snow, and breaking off some fir branches *made a bed of them*.[14] We lay down side by side, resting our heads on our arms. I do not emember how I fell asleep. Two hours later I woke up, hearing something crack.

I had slept so soundly that I did not know where I was. I looked around me. How wonderful! I was in some sort of a hall, all glittering and white with *gleaming pillars*, and when I looked up I saw through delicate white tracery, a vault, of raven blackness and stunded with coloured lights. After a good look, I remembered that we were in the forest and that what I *took for*[15] a hall and pillars, were trees covered with snow and hoarfrost, and the coloured lights were stars twinkling between the branches.

Hoar-frost had settled in the night; all the twigs

一點雪，然後再吃麵包。麵包的味道好極了，我覺得有生以來，從來不曾吃過這麼好的麵包，我們坐在那裏，直到薄暮開始降臨。我問戴米安說到村莊去的路到底還遠不遠。

「很遠，」他說，「總還有八哩的光景。今晚我們自然要去那里，但是現在我們還得休息。穿上你的皮衣吧，少爺，否則你會傷風的。」

戴米安平了平積雪，折下一些樅枝來做成了一個床，我們平行的躺在上面，將頭放在胳膊上，權作枕頭。我不記得是怎麼熟睡過去的了，反正兩個鐘頭以後才醒了過來，忽然聽得什麼東西拍拍作響。

我在酣睡之中，幾已忘却置身何處。我四周看了看，唉呀，好奇怪約！我發現我是置身於一座什麼大廳之中，廳內潔白輝煌，圓柱燦爛奪目；舉首仰望，但見精緻明亮的花飾之上，赫然是一個拱形圓頂，黑澤耀眼，彩燈點點，密佈其上。仔細觀察了一陣之後，我才明白了，我們原來是仰臥在樹林之中，我所誤認的大廳與圓柱，乃是被雪霜覆蓋的樹木，而所謂彩燈點點，也只是稀疏枝葉間所透過來的閃爍星光而已。

夜幕四合之後，白霜已經結凝，大枝小葉上都是牠的棲

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(14)此句之 of 即等於 from.

例： You can't expect too much of (= from) him.
(你對他不能過存奢望。)

(15)意即 supposed to be (以爲，錯認。

例： The student was so dressed in uniform that the stranger took him for a soldier. (那個學生穿着一身那樣的軍服，所以生人誤認他是一個士兵。)

were thick with it, Demyán was covered with it, it was on my fur coat, and it dropped down from the trees. I woke Demyán, and we put on our snow-shoes and started. It was very quiet in the forest. No sound was heard but that of our snow-shoes pushing through the soft snow; except when now and then a tree, cracking from the frost, made the forest resound. Only once we heard the sound of a living creature. Something rustled close to us and then rushed away. I felt sure it was the bear, but when we went to the spot whence the sound had come, we found the footmarks of hares, and saw several young aspen trees with their bark gnawed. We had startled some hares while they were *feeding*.

We came out on the road and followed it, dragging our snow-shoes behind us. It was easy walking now. Our snow-shoes clattered as they slid behind us from side to side of the hard trodden road. The snow creaked under our boots and the cold hoar-frost settled on our faces like *down*.[16] *Seen throgh the branches*[17] the stars seemed to be running to meet us, now twinkling, now vanishing, as if the whole sky were on the move.

I found my comrade sleeping, but woke him up and related how we had got round the bear. After telling our peasant host to collect leaters for the

息之所，牠蓋住了戴米安，牠覆蔽了我的皮衣，牠從樹枝下點滴下落。我喚醒了戴米安，我們穿上雪鞋，開始動身前行。樹林中萬籟俱寂，靜悄無聲，惟有我們的雪鞋衝透軟雪，不時發出沙沙的聲響；而霜中樹裂的聲音，也不時使樹林發生陣陣的回聲。只有一次我們聽到了一個動物的聲音，有個什麼東西次次拉拉的行進了我們，隨即就又跑開了去。我覺得那一定是那隻熊，但當我們跑到聲音所由來的地方時，我們發現的是野兔的足印，而幾株新嫩白楊樹皮已被牠咬了，原來我們驚跑的是幾隻正在吃草的野兔。

我們走出樹林來到了大路，然後將雪鞋拖在身後循路前行。現在路是平坦易行了，當身後的雪鞋在被人踏硬的路上左右滑動的時候，牠們發出叮噹嚇啦的聲音。靴子底下的雪咯咯吱吱，落在臉上的白霜，像是一層絨毛。枝葉間透射過來的繁星萬千，好像是在跑迎我們，時而閃閃眨眼，時而幻滅不見，盤徊的穹蒼似乎都在動盪不定。

我發現我的同伴（駐：非戴米安，乃以前傷熊一鎗而不贊成立即追圍的同伴），正在睡覺，我將他喚醒之後，就將我和戴米安如何合圍那熊的故事全盤說給他聽。然後又囑咐鄉農東道，請他明天早晨聚集獵戶，一同前往捕捉。言畢吃過晚飯，便去上床睡覺了。

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(16)絨毛——非普通"向下"或"下"之意。

(17)這是一個 past participle phrase used as an adjective 意即 since the stars were seen through the branches so……。

morning, we had supper and lay down to sleep.

I was so tired that *I could have slept on till midday if my comrade had not roused me.*[18] I jumped up and saw that he was already dressed, and *busy doing*[19] something to his gun.

'Where is Demyán?' said I.

In the forest, long ago. He has already been over the tracks you made and been back here, and now he has gone to look after the beaters.'

I washed and dressed, and loaded my guns; and then we got into a sledge and started.

The sharp frost still continued. It was quiet, and the sun could not be seen. There was a thick mist above us, and hoar-frost still covered everything.

After driving about two miles along the road, as we came near the forest we saw a cloud of smoke rising from a hollow, and presently *reached a group of peasants*[20] both men and women, armed with cudgels.

We got out and went up to them. The men sat roasting potaoes and laughing and talking with the women.

Demyán was there too; and when we arrived the people got up and Demyán led them away to place them in the circle we had made the day before. They went along in single file, men and women, thirty in all. The snow was so deep that we could

我疲乏極了，如果我的同伴不將我喚醒，我一定會睡到第二天中午去的。急忙跳起身來，見他早已穿好衣服，並且正在忙着弄他的獵鎗。

「戴米安呢？」我說。

「早已在樹林裏了。他已經踏過你們昨晚的足跡，而且又回到此地來，現在他去照料那些獵戶去了。」

我洗了臉，穿了衣，獵鎗裏裝好了子彈，然後大家坐上雪車，一同起身前去。

峻寒的白霜，依然在下。一切都鴉默雀靜的，可是看不見太陽，因爲我們的頭上罩着一層很濃厚的霧氣，而且白霜依然遮蓋着一切。

在路上駕車前進了兩哩的光景，我們就走近了樹林，這時我們看見一道白烟從一個窟窿裏升了起來，馬上一羣鄉下人們就湊上前來，男男女女，各携棍棒。

我們下了車趕上他們。男人們坐在那兒，烤着馬鈴薯，和女人們笑謔閒談。

戴米安也在那里；我們到達之後，人們都站了起來，戴米安將他們領走，叫他們散置在我們昨天所做的圓圈上。全體男女約有三十個人，列作單行行進。雪深極了，我們只能

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(18) subjunctive past (與過去事實相反)，務須注意前後兩個子句內之動詞的形式。

(19) (= busy in doing)。在現代英語中 "in" 字往往省掉。

例： I have been busy translating.(我日來正趕繙譯)

(20) (= a group of peasants reached) 這種句法叫作 inverted order 的句子。

only see them from their waists upwards. They turned into the forest and my friend and I followed in their track.

Though they had trodden a path, walking was difficult; but, on the other hand, it was impossible to fall: it was like walking between two walls of snow.

We went on in this way for nearly half a mile, when all at once we saw Demyán coming from another direction—running towards us on his snow-shoes and beckoning us to join him. We went towards him, and he showed us where to stand. I took my place and looked round me.

To my left were tall fir trees, between the trunks of which I could see a good way, and, like a black patch just visible behind the trees, I could see a beater. In front of me was a thicket of young firs, about as high as a man, their branches weighed down and stuck together with snow. Through this copse *ran a*[21] path thickly covered with snow and *leading*[22] straight up to where I stood. The thicket stretched away to the right of me and ended in a small glade, where I could see Demyán placing my comrade,

I examined both my guns and considered where I had better stand. Three steps behind me was a tall fir.

'That's where I'll stand,' thought I, 'and then I

看見他們腰部以上的半截身子。他們走進樹林去了，我和我的朋友跟踪而進。

雖然他們已經艱步踏行，踐出了一條雪徑，但是反過來說，要想跌倒在地，乃是萬萬不可能的事：因爲兩旁積雪極深，我們好像是在兩道雪牆之中行進似的。

我們這樣走了約摸半里路的樣子，忽然看見戴米安從另一個方向走來——穿着雪鞋跑向我們，並且招手叫我們跟上他去。我們走上去後，他指給我們應當站的地方。我站到自己的崗位上，四圍觀瞧着。

身子的左邊是些高大的樅樹，從樹幹的中間我能夠看到一條好路，而在樹後剛剛可以看到像一個小黑片的東西，那就是一個獵夫。我的前面是一片小樅叢林，高度有如人身，樹枝垂垂，觸及深雪。這片叢藪之間有一條深雪覆被的小徑，直通我所站立的地方。叢藪一直伸展到我的右邊，而終止在一小片空曠草地的邊緣，戴米安正在那里安置我的同伴的崗位。

我檢查檢查了自己的鎗，掛酌掛酌自己應當站在什麼地位好。身後三步遠的地方，就有一棵高大的樅樹。

「我應當站在靠近那棵大樅樹的地方，」我想，「然後

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(21)在中文說"這里有一條路通重慶"，在英文說"Here is a path running to chungking"。這是英文比較中文活潑的地方，中文的"有"字遠不及"run"字來得生動。

(22)通到——例： All roads lead to Rome（條條大路通羅馬）——即異途同歸，百慮一致之意——

can lean my second gun : gainst the tree'; and I moved towards the tree, sinking up to my knees in the snow at each step. I trod the snow down, and made a clearance about a yard square to stand on. One gun I kept in my hand; the other, ready cocked, I placed leaning up against the tree. Then I unsheathed and replaced my dagger, to make sure that I could draw it easily *in case of need*.[23]

Just as I had finished these preparations I heard Demyán shouting in the forest:

'He's up! He's up!'

And as soon as Demyán shouted, the peasants round the circle all replied in their different voices.

'Up, up, up! Ou! Ou! Ou!' shouted the men.

'Ay! Ay! Ay!' *screamed* the women in highpitched tones.

The bear was inside the circle, and as Demyán drove him on, the people all round kept shouting. Only my friend and I *stood silent and motionless*,[24] waiting for the bear to come towards us. As I stood gazing and listening, my heart beat violently. I trembled, holding my gun fast.

'Now, now,' I thought. 'He will come suddenly. I shall aim, fire, and he will drop——'

Suddenly, to my left, but at a distance, I heard something falling on the snow. I looked between

我就可以將第二枝鎗倚在樹幹上。」於是我就踏着深及漆蓋的雪，向着樅樹移去。我將雪用力踐踏，結果踏出約有一方碼的廊清地方，以便站立其上。一枝鎗握在手裏，另一枝扳好了鎗機的則豎倚在樹上。然後將短刀抽出皮鞘，重放進去，以便確定需用牠時可以易於拔出，而不悞事。

我剛剛弄完這些準備手續，忽然聽得戴米安在林中大叫道：

「牠起來了！牠來了！」

戴米安一嚷，所有站在圓圈上的鄉農都以不同的聲音響應道：

「起來，起來，起來！噢！噢！噢！」男人們喊。

「啊！啊！啊！」女人們提高了嗓子尖呼着。

熊正在這個圈子以內。當戴米安趕起來的時候，四圍的人們齊聲呼喊。只有我和我的朋友，一聲不響，兀立不動，靜靜等候牠跑上前來。我站在那兒，凝視靜聽的時候，心房突突狂跳不停。我周身發抖了，鎗緊握在手裏。

「唉呀，馬上牠就衝來了，」我想，「牠一下子就會來到的。我要瞄準，開火，牠就要應聲倒地……」

忽然在我左邊相當距離的地方，我聽到有個什麼東西跌落在雪地上。我從高大樅樹之間望去，但見四五十步之外，

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(23)在需要的時候——in case of 後面要跟 noun 或 noun phrase；in case 的後面要跟 clause。because of 和 because 也同此理。

(24)這里的 silent 與 motionless 都不是形容 stood 的副詞，而是 I 的 complement。

the tall fir trees, and some fifty paces off, behind the trunks, saw something big and black. I took aim and waited, thinking:

'*Won't he*[25] come any nearer?'

As I waited I saw him move his ears, turn, and go back; and then I caught a glimpse of the whole of him in profile. He was an immense brute. In my excitement I fired, and heard my bullet go 'flop' against a tree. Peering through the smoke, I saw my bear scampering back into the circle, and disappearing among the trees.

'Well,' thought I. 'My chance is lost. He won't come back to me. Either my comrade will shoot him or he will escape through the line of beaters. In any case he won't give me another chance.'

I reloaded my gun, however, and again stood listening. The peasants were shouting all round, but to the right, not far from where my comrade stood, I heard a woman screaming in a frenzied voice:

'Here he is! Here he is! Come here, come here! Oh! Ay! Ay!'

Evidently she could see the bear. I had given up expecting him and was looking to the right at my comrade. All at once I saw Demyán with a stick in his hand, and without his snowshoes, running along a footpath towards my friend. He crouched

樹幹的後面，有一個相當大而黑的東西。我瞄好了準，等待着，心裏想：

「牠不會再走近一些兒嗎？」

我等待的時候，看見牠的耳朵動了動，轉過身來走了回去。這時我從側面，得以看見了牠的整個側影。牠是一個非常龐大的野獸。極度興奮之下，我開鎗了，然而聽到我的子彈啪噠碰到一棵樹上。從煙霧中定睛一看，看見熊又匆匆竄入圈內，跑進樹叢中不見踪影了。

「唉，」我想，「我的機會是丟了。牠不會再回到我這邊來。或者我的同伴擊斃牠或者牠竟能逃脫了獵人合圍的陣線。無論怎樣，反正牠不會再給我一個機會了。」

然而我又裝好了子彈，站在那里靜聽着。鄉農們四周亂叫着，但是在右面距離我同伴站的不遠的地方，我聽到一個女人以癲狂的聲調尖呼道：

「呀！牠在這里！牠在這里！這兒來呀，這兒來呀！噢！噢！噯！噯！」

顯然她是能夠看到那熊了。我已經放棄了等待牠會前來的希望，只是向右面看我們的同伴。忽然我看見戴米安手裏拿着一根棍子，足上沒有穿着雪鞋，沿着一條小徑跑向我的朋友。他蹲在朋友的身旁，以棍指着一個方向，似乎是在瞄

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(25) (=will not)

down beside him, pointing his stick as if aiming at something, and then I saw my friend raise his gun and aim in the same direction. Crack! He fired.

'There,' thought I. 'He has killed him.'

But I saw that my comrade did not run towards the bear. Evidently he had missed him or the shot had not *taken full effect.*[26]

'The bear will get away,' I thought. 'He will go back, but he won't come a second time towards me.—But what is that?'

Something was coming towards me like a whirlwind, snorting as it came, and I saw the snow flying up quite near me. I glanced straight before me, and there was the bear, rushing along the path through the thicket riget at me, evidently *beside himself with*[27] fear. He was hardly half a dozen paces off, and I could see the whole of him—his black chest and enormous head with a reddish patch. There he was, blundering straight at me and scattering the snow about as he came. I could see by his eyes that he did not see me, but, mad with fear, was rushing blindly along, and his path led him straight at the tree under which I was standing. I raised my gun and fired. He was almost upon me now and I saw that I had missed. My bullet had gone *past*[28] him, and he did not even hear me fire, but still came

準一個什麼東西，然後我看見我的朋友端起他的鎗向着同一的方向瞄準，啪！他開火了。

「他一定將牠擊斃了。」我想。

但是我看見我的同伴並沒有向着熊跑。很顯然的他並沒有擊中牠，再不然就是他的射擊不曾十分奏效。

「那熊一定會逃開的，」我想，「牠一定會回去，但牠決不會第二次再向我跑來了——但那是什麼呀？」

一個東西像旋風似的向我衝來了，鼻孔裏呼呼咻咻的噴着氣，我看見飛揚起來的雪十分挨近了我。我向正前方一瞧，果然熊就在那兒，從林叢中沿着小路直奔我這方面風馳電掣而來，樣子顯然是驚惶瘋狂了。牠就在前面不及六步的地力，我可以看見牠的全像——牠的黑胸膛，巨大的頭上帶着一塊紅斑。牠就在那兒，向着我肯衝而來，脚步起處泥雪四濺。由着牠的眼神判斷，我曉得牠並沒有看見我，只是驚惶失措，橫衝直闖的前奔而已。牠的小徑引着牠跑向我所站立的大樹邊。我舉起槍來，啪的放了一下。牠几乎衝到我的身上了，我看見我沒有射中牠。子彈從牠的身旁穿過，牠簡直連聽都不曾聽見放鎗。只是一味 莽撞飛衝。我放低了鎗又

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(26)發生十分的效果。

(27)beside oneself 發狂，失知覺（=out of one's wits or senses).

例： He was beside himself with rage.（他怒髮冲冠，幾至發狂。）

(28) past 在此處是一個介詞。勿與 passed（動詞）相混。

不對： seven years have past.

對： seven years have passed.

headlong towards me. I lowered my gun and fired again, almost touching his head. Crack! I had hit, but not killed him!

He raised his head and, laying his ears back, came at me, showing his teeth.

I snatched at my other gun, but almost before I had touched it, he had flown at me and, knocking me over into the snow, had passed right over me.

'Thank goodness, he has left me,' thought I.

I tried to rise, but something pressed me down and prevented my getting up. The bear's rush had carried him past me, but he had turned back and had fallen on me with the whole weight of his body. I felt something heavy weighing me down and something warm above my face, and I realized that he was drawing my whole face into his mouth. My nose was already in it and I felt the heat of it, and smelt his blood. He was pressing my shoulders down with his paws so that I could not move: all I could do was to draw my head down towards my chest away from his mouth, trying to free my nose and eyes, while he tried to get his teeth into them. Then I felt that he had seized my forehead just under the hair with the teeth of his lower jaw, and the flesh below my eyes with his upper jaw, and was closing his teeth. It was as if my face were

放了一下，鎗口几乎接觸着牠的頭部。啪！我打中了，但是沒有打死牠！

牠仰起了頭，兩耳往後抿着，直向我撲來，張着嘴露着牙。

我趕緊去抓第二枝鎗，但還不及摸到，牠已經飛上前來，將我撲倒在雪中，從身上躍了過去。

「謝天謝地，牠可離開我了，」我想。

我想法爬起來，但是一個東西將我壓倒，使我爬不起來。熊的猛衝將牠帶過了我的身子，但是牠又轉回身子，以全身的重量壓在我的身上。我覺着一個很重的東西將我壓倒，臉上有個熱烘烘的東西。我知道了，我知道牠正在將我整個的臉往牠的大口中吞送。我的鼻子已經在牠的嘴裏了，我感到牠的口熱，嗅着牠的血腥。牠以掌爪壓住我的肩膀，這樣好使我不能動顫：我所能做的只是用力將頭縮向胸部藉以離開牠的嘴牙，而且竭力使鼻子眼睛脫開牠的牙齒，當牠正在咬牠們的時候。後來我覺得牠已經用下排牙銜住了我的前額——正在頭髮的下面：用上排牙銜住了我眼皮下面的肉，而且正在閣閉牠的上下兩排牙齒。我的臉好像是被刀割一樣的

being cut with knives. I struggled to get away, while he made haste to close his jaws like a dog gnawing. I *managed*[29] to twist my face away, but he began drawing it again into his mouth.

'Now,' thought I, 'my end has come!'

Then I felt the weight lifted, and looking up, I saw that he was no longer there. He had jumped off me and run away.

When my comrade and Demyán had seen the bear knock me down and begin worrying me, they rushed to the rescue. My comrade, in his haste, blundered, and instead of following the trodden path, ran into the deep snow and fell down. While he was struggling out of the snow, the bear was gnawing at me. But Demyán *just as he was*,[30] without a gun and with only a stick in his hand, rushed along the path shouting:

'He's eating the master! He's eating the master!'

And as he ran, he called to the bear:

'Oh, you idiot! What are you doing? Leave off! Leave off!'

The bear obeyed him, and leaving me ran away. When I rose, there was as much blood on the snow as if a sheep had been killed and the flesh hung in rags above my eyes, though in my excitement I felt no pain.

疼痛。我拚力掙扎希望逃避開牠，而牠却像狗咬的一樣趕緊閉閉牠的牙床。我好容易扭開了我的臉，而牠却又開始將臉抓到嘴裏去。

「這一下子，我的命可休矣了！」我想。

忽然我覺得身上的重量移開了，往上一看，熊已經不在那兒。牠已經跳過我跑走了去。

原來當我的同伴和戴米安看見牠將我撲倒，開始咬我的時候，便跑上前來援救。我的同伴在急忙之中，走錯了路，他沒有遵循着人們踐踏的小徑，而跑到深雪之中，跌陷了下去。當他掙扎出雪窩來時，熊正在咬我。但是戴米安依然是英雄本色，不帶一鎗只握一棍，急沿小徑馳來大喊道：

「啊，牠在吃少爺呢！牠在吃少爺呢！」

他一面跑一面向熊招呼道：

「啊呀，你這個蠢東西！你在幹什麼呀！滾開！滾開！」

熊服從了他，丟下我跑開了。我站起來的時候，雪地上的血多得簡直像是殺死了一隻羊，而我的眼睛上的肉被牠撕得縷縷破裂，滴溜擋掷，雖然在極度的緊張心情之下，並沒有覺出疼痛來。

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(29)(= brought about by hard efforts or ingenious devices) 意即(費了很大的力氣而終於)做成(某事)。

例： Hard as English is, I managed to master it (英語儘管難學，可是我終於因努力的結果而將牠學好了)。

(30)一如往日風度。(= just as he used to be)

My comrade had come up by this time and the other people collected round, they looked at my wound and put snow on it. But I, forgetting about my wounds, only asked:

'Where's the bear? Which way has he gone?'

Suddenly I heard:

'Here he is! Here he is!'

And we saw the bear again running at us. We seized our guns, but before any one had time to fire, he had run past. He had grown ferocious and wanted to gnaw me again, but seeing so many people he took fright. We saw by his track that his head was bleeding, and we wanted to follow him up; but, as my wounds had become very painful, we went *instead*[31] to the town to find a doctor.

The doctor *stitched up* my wounds with silk, and they soon began to heal.

A month later we went to hunt that bear again, but I did not get a chance of finishing him. He would not come out of the circle, but went round and round, growling in a terrible voice.

Demyán killed him. The bear's lower jaw had been broken, and one of his teeth knocked out by my bullet.

He was a huge creature and had splendid black fur.

我的同伴這時已趕上前來，別的人們也圍攏上來，他們看了看我的傷口，將雪敷在上面。但是我已忘掉自己的創傷，只顧問道：

「熊上哪里去了？牠跑向哪個方向去了？」

忽然我聽到：「呀，牠在這兒！牠在這兒！」

我們又見牠向我們跑來。我們大家抓起了鎗，但是沒有一個人來得及射擊，牠已經飛跑過我們而去了。牠業已變得兇猛狂怒，並且打算再來咬我，可是牠一看到這麼多人在此，便又嚇得跑開。從牠的足跡上我們可以看出牠的頭部已在受傷流血，我們很希望再追趕上去；但是我的傷處變得非常疼痛了，于是我們就改變路線跑向城裏去找醫生。

醫生將傷口一一用絲線縫合妥貼，不久牠們就開始好起來了。

一個月之後，我們又去獵那隻熊，但是我沒有得着一個機會去完結牠的性命。牠始終不走出我們的圈子，只在裏面轉來轉去，以可怕的聲音咆哮不停。

戴米安擊斃了牠。牠的下牙床已經打壞，其中一個牙齒被我的子彈打掉。

牠是一個龐然巨物，有一身極好的黑毛。

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(31) (= instead of following the bear up)

I *had him stuffed*,[32] and he now lies in my room. The wounds on my forehead healed up so that the scars can scarcely be seen.

(*Written about* 1872)

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我將牠的屍體剝製塡裝了起來，現在牠的遺體就躺在我的房間之內。我的額部傷處都好了，几乎一點疤痕都看不出來。

（約作於一八七二年）

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(32)此處之 had 作"使"字解。

例： I had my watch mended.（我使我的錶被修理好了）

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