

JUVENILE ENGLISH LITERATURE
青年英文學叢書

AN ATTIC PHILOSOPHER
IN PARIS

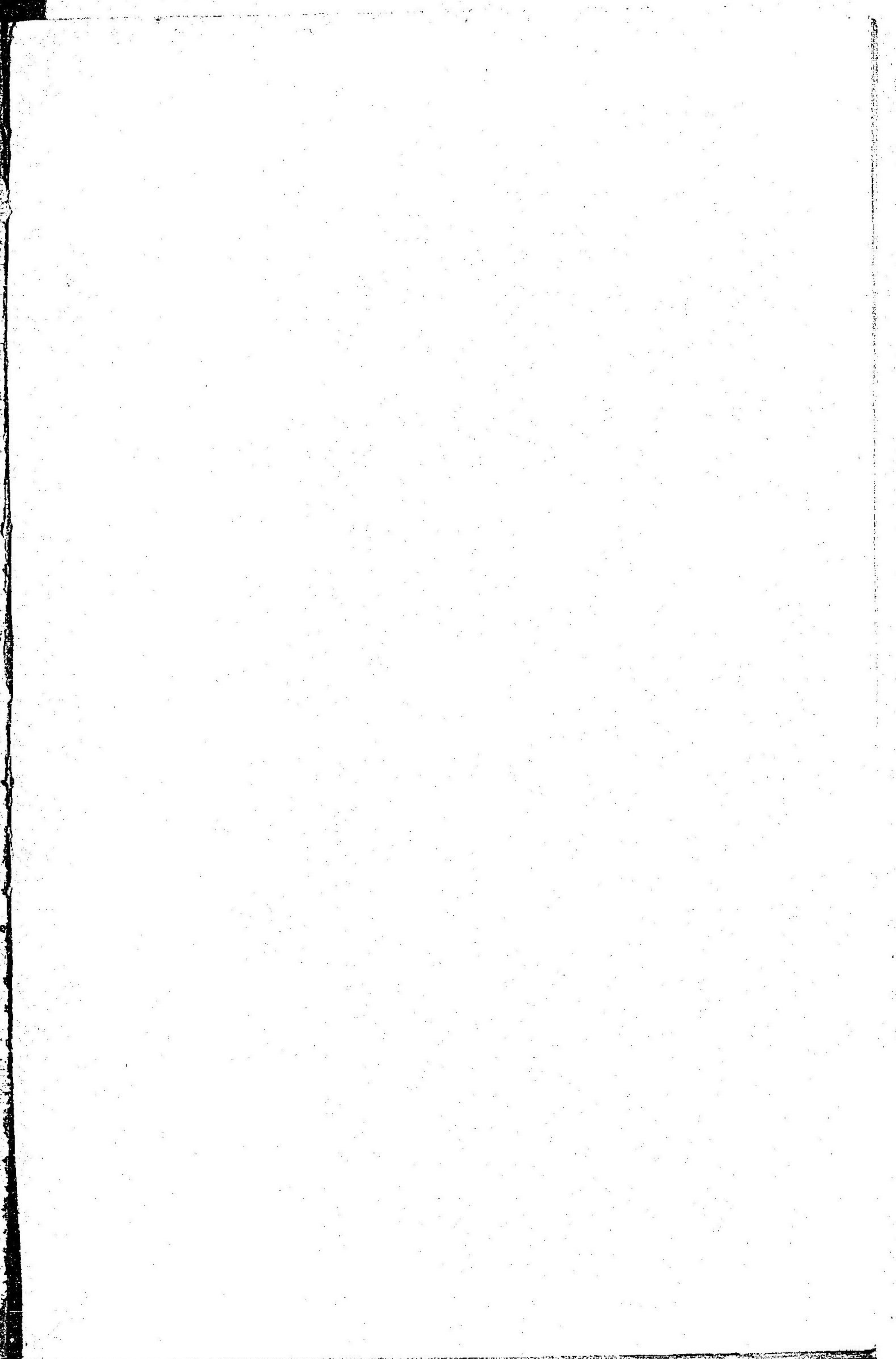
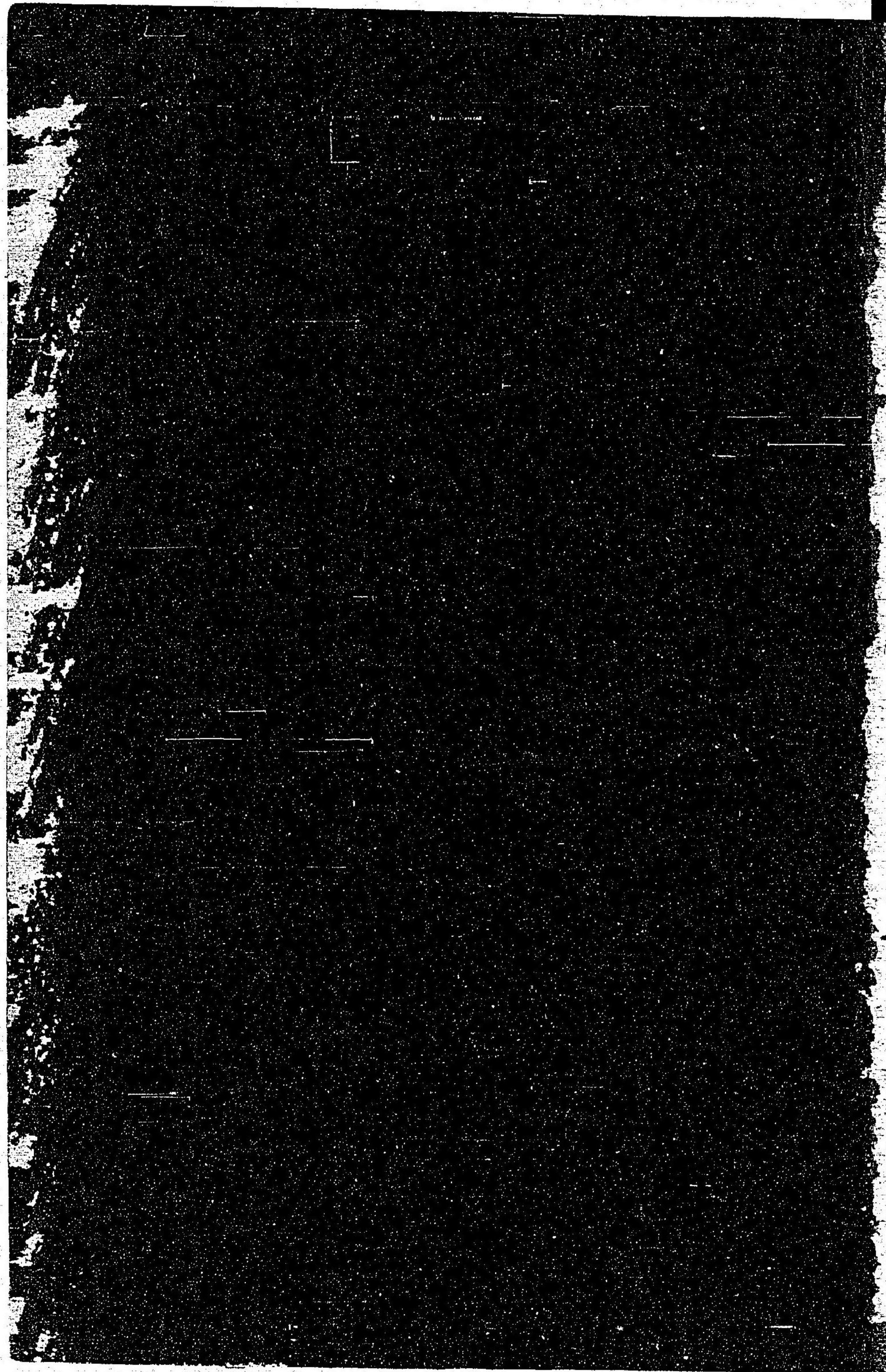
E. SOUVESTRE

菅野德助 奈倉次郎 譯註

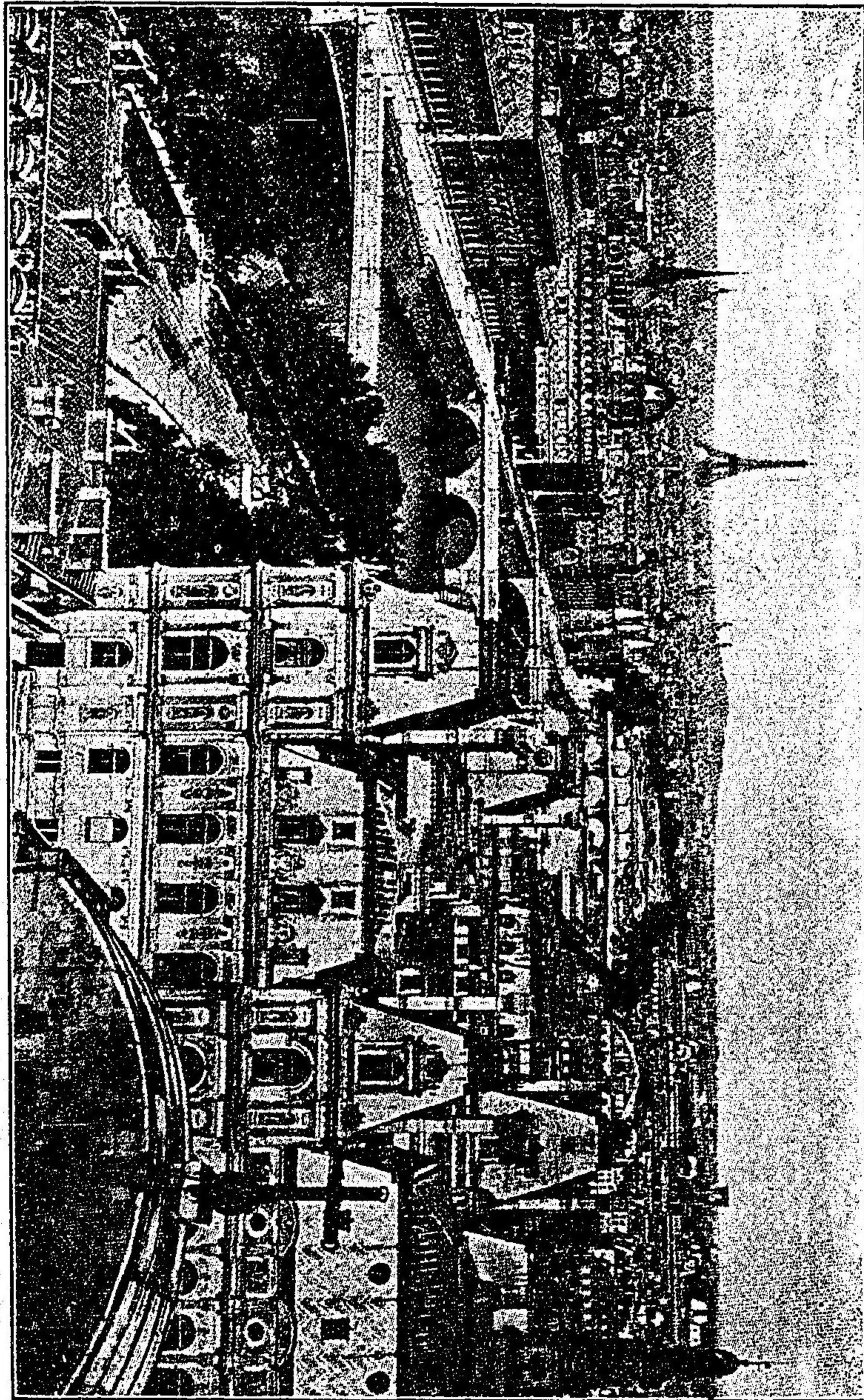
TOKYO
SANSEIDO

十五篇

巴里
屋根裏の哲人



巴里サンセルベール及セーム河



JUVENILE
ENGLISH LITERATURE

青年英文學叢書

第十五篇

巴里
哲人
の
裏
根
屋

AN ATTIC PHILOSOPHER
IN PARIS

BY

E. SOUVESTRE

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譯 註

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内交

叢書序

本叢書は拾ねく大家の手に成るもの、或は青年の必讀書として世に傳はるもの、中より、其内容文章共に英文の至珍とすべく、特に我青年諸子に利益と快樂とを與ふるものを撰拔せり。

英語を學ぶに當り、文法字義を明かにし、所謂難句集に見る如き短文を攻究するの要あるは云ふまでもなしと雖も、亦可成多く一篇を成せる名家の著を讀み、英文に對する趣味を養ひ、不知不識其の豊富なる語類成句に習熟することを怠るべからず。前者は専ら學課として教師の指導に待つべきも、後者は學生諸子自ら講學の餘暇を利用して之を心掛くべきなり。著者等は親しく學生諸子に接し、教場以外獨習の助けとなるべきもの、要求を知れり、是れ本叢書刊行の企ある所以にして、其冊子の小なるも諸子が携帶の便を計りたればなり。

直譯なるもの及び之れと密接の關係ある不完全なる和譯英字書の譯語を其儘に用うるの弊害世に知られて、英學界の呪咀となりたれども、單に代名詞、助動詞等の譯し振りを變じたるのみにして、種々の事情より此弊未だ一掃せられず、此形式的譯法は原文の意義を發揮するに於て甚だ不完全なるのみならず、諸子一度此習癖に染まば修學上の害測り知るべからざるものあらん。又之れと全く反對の自由なる意譯法は、單に譯文として見る時は兎に角、諸子が修學の助けとして遺憾甚だ多し。著者等は原文の成句成文を單位として其意義を十分に譯出し、邦語の語法の許す限りは原文の一語をも忽かせにせざらんことを努め、且つ譯文中に屢々原文を挿入して譯文との關係を示し、又其挿入の原文は直ちに和文英譯の參考たらんことに意を用ゐたり。蓋し是れ至難の業、茲には著者等の意のある所を一言し、如何に之れに成功したるかは諸子の判斷に委せんとす。

最後に諸子の注意を促さんに、原文と譯文とを對照して其意義を解したるのみに放擲せば、諸子の惱中に留まるは恐らく譯文にして原文にあらざらん、是れ英文を讀むと稱するも其實邦文を讀みたるものなり。著者等は諸子に切言す、相對照して其意義を明かにしたる後更に原文のみを數回音讀して其印象を得られんことを、且つ譯文によりて和文英譯を試みられなば頗る有益の練習となり、著者等が此微々たる盡力を最大の利益に應用するものと云ふべし。

譯 註 者 識

注 意

譯解の都合上原書の一パラグラフを幾段にも分つの必要を生ぜり、但し段落の初行を一字劃右に寄せたるが原書に於けるパラグラフの始めと知るべし。

本篇緒言

“An Attic Philosopher”は佛國著名の文人 Emile Souvestre (1806—1854) が『觀想錄』と題して雜誌に掲載せるを拔萃し英譯したるものなり。

巴理の都の真中に詫住居する所謂市井の隱者あり、孤居清貧に安んじ、人を羨ます人に妬まれず、屋根裏の高さに超然として常に全都を俯觀す、されど四時の推移、人事の變遷は走馬燈の如くに彼の心に映寫して、刻々に往來する感想は其日記に跡を留めぬ。本篇には一月一日、三月一日の記録を收む。

譯註者識

JUVENILE ENGLISH LITERATURE.

青年英文學叢書

AN ATTIC PHILOSOPHER
IN PARIS.

屋根裏の哲人

THE ATTIC NEW-YEAR'S GIFTS.

我新年之贈物

January 1st.—THE day of the month came into my mind as soon as I awoke. Another year is separated from the chain of ages, and drops into the gulf of the past! The crowd hasten to welcome her young sister. But while all looks are turned

towards the future, mine revert to the past. Every one smiles upon the new queen ; but, in spite of myself, I think of her whom time has just wrapped in her winding-sheet. The past year !—at least I know what she was, and what she has given me ; whilst this one comes surrounded by all the forebodings of the unknown. What does she hide in the clouds which mantle her ? Is it the storm or the sunshine ? Just now it rains, and I feel my mind as gloomy as the sky. I have a holiday to-day ; but what can one do with a rainy day ? I walk up and down my attic out of temper, and I determine to light my fire.

(譯) 一月一日。——眼を覺ますと直ぐ (as soon as I awoke) 一月一日と云ふ事が (the day of the month) 胸

に浮んだ (came into my mind)。嗚呼又一年 (老ひたる年は) 歲月の鏈鎖を離れ (another year is separated from the chain of ages) て、過去の淵に落ちたのである (drops into the gulf of the past!)。世間は若き妹(の新年)を迎ふるに忙はしい (the crowd hasten to welcome her young sister)。だが、萬人の眼は皆將來を望めども (while all looks are turned towards the future) 我眼は過去を離れず (mine revert to the past)。人争ふて新年の女王に笑ひを呈す (every one smiles upon the new queen)、併し余の心は如何にせん (in spite of myself) 光陰の手が今其葬衣を纏ふたる (whom time has just wrapped in her winding-sheet) 去年(こそ)の姉君に留まる (think of her)。嗚呼過ぎたる歳 (the past year!)、——余は少くも彼女の人と爲りを知る (at least I know what she was)、彼女が余に與へたるものを知る (I know what she has given me)、然るに (whilst) 新らしき年は覺束なき望みの不明の雲に包まれて來るのである (this one comes surrounded by all the forebodings of the unknown)。其の雲の衣の裡に彼女は何か隠せる (what does she hide in the clouds which mantle her?)。暴風雨(あらし)か照る日か (is it the storm or the sunshine?)。兎に角今

は雨 (just now it rains), 余の心は空の様に暗いのである (I feel my mind as gloomy as the sky). 今日は休日 (I have a holiday to-day), でも雨降では仕様があるまい (what can one do with a rainy day?). 余は癪に障つて (out of temper) 屋根裏の部屋を歩るき廻つた (walk up and down) が愈々火を焚く事に決心した (I determine to light my fire).

(註) another year……of the past——歲月を一條の鏈鎖と見做し一年を一環として過ぎたる毎に一環づゝ鏈より離れ去るものとせる比喻を用ゐたるなり。 her young sister——her は舊年 young sister は新年、此段皆同様の擬人法を用ゐたり。 in spite of myself——思はざらんとするも能はず、の意。 comes surrounded by all the forebodings of the unknown——未知の有らゆる前兆に圍まれて來る、が文字通りなるが、人々新年の目出たさを豫想して色々祝事などすれども要するに未來は如何になるや知るべからず、の意義なり。 to light my fire——火を焚き付けるとは外出せず我部屋にて暮らん準備なり。

Unfortunately the matches are bad, the chimney smokes, the wood goes out! I

throw down my bellows in disgust, and sink into my old arm-chair.

(譯) 生憎く (unfortunately) マツチは悪く (the matches are bad), 煙突はいぶり (the chimney smokes), 薪は焚き付かない (the wood goes out). 忌々しくなつて (in disgust) 風櫃 (ふむがう) を投げつけ (I throw down my bellows), 古い臂掛椅子に腰を卸るす (sink into my old arm-chair).

(註) goes out は消ゆる即ち焚き付かぬ、の意。

In truth, why should I rejoice to see the birth of a new year? All those who are already in the streets, with their holiday looks and smiling faces—do they understand what makes them so gay? Do they even know what is the meaning of this holiday; or from whence comes the custom of New-year's gifts?

(譯) 一體 (in truth) 新年が生れて來たと云ふて (to see

the birth of a new year) 自分は何の嬉しい譯がある
(why should I rejoice?). 目出たさうにニコ々々しながら
(with their holiday looks and smiling faces) 早くも通
りへ出て居る者共 (all those who are already in the
streets), 何であの様に嬉しいのか其譯を知つて居るか
(do they understand what makes them so gay?). せ
めては (even) 此元日の意義 (what is the meaning of
this holiday), 新年の贈物が慣例と成つた由來を (from
whence comes the custom of New-year's gifts) 知つて
居るか。

Here my mind pauses to prove to itself its superiority over that of the vulgar. I make a parenthesis in my ill-temper in favour of my vanity, and I bring together all the evidence which my knowledge can produce.

(譯) 此處で (here) 余は我知識が俗人のそれ以上である事を我と我に證明せんとした (my mind pauses to prove to itself its superiority over that of the vulgar). 余は

虚榮心を満足さす爲めに (in favour of my vanity) 我不機嫌の中に括弧を挿み (make a parenthesis in my ill-temper), 己が學力の有らん限り (which my knowledge can produce) 有らゆる證據を蒐聚する (I bring together all the evidence).

(註) my mind pauses to prove to itself its superiority over that of the vulgar——我心は俗人等の心に優さつて居る事を自ら證明する爲めに立ち止まつた、が文字通り、itself, its 共に my mind を受く、that は the mind の代名詞。make a parenthesis in my ill-temper——我此朝快々として樂しまざる不機嫌の中にも暫らく心を釋じて餘談ながら此處に一月の由來を挿んで述べると云ふ事を洒落れて云へるなり、即ち次の一節が parenthesis なり。

(The old Romans divided the year into ten months only; it was Numa Pompilius who added January and February. The former took its name from Janus, to whom it was dedicated. As it opened the New-year, they surrounded its commencement

with good omens, and thence came the custom of visits between neighbours, of wishing happiness, and of *New-year's gifts*. The presents given by the Romans were symbolic. They consisted of dried figs, dates, honeycomb, as emblems of "the sweetness of the auspices under which the year should begin its course," and a small piece of money called *stips*, which foreboded riches.)

(譯) 『元來古代の羅馬人は一年を分ちて僅かに十ヶ月となしたり (the old Romans divided the year into ten months only) しが、ニューマ、ポムピリウス始めて之れに一月と二月とを加ふ (it was Numa Pompilius who added January and February). 一月はジュエナスの神に因みて シヤニュアリーと名づけ (the former took its name from Janus) 之れを其神に捧ぐ (to whom it was dedicated). 其は新年の始めに當るを以て (as it opened

the New-year), 民其の初日を祝ひ壽けり (they surrounded its commencement with good omens), 而して親隣の間に訪問、賀詞、新年贈物を交ゆる慣例は實に此處に由來す (and thence came the custom of visits between neighbours, of wishing happiness, and of New-year's gifts). 羅馬人等の用ゐたる贈物は徴象的にして (the presents given by the Romans were symbolic), 乾したる無花果、棗實、蜂房より成り (they consisted of dried figs, dates, honeycomb), 「新玉の年明け初むる祥瑞の甘美」 (the sweetness of the auspices under which the year should begin its course) なるを表し (as emblems of), 又スティプスと呼ぶ小貨幣を用ゐて財福の縁喜となしたり (a small piece of money called *stips*, which foreboded riches)』

(註) they surrounded its commencement with good omens——人々は吉兆を以て其の始めを圍むた、が文字通り。 of wishing happiness 及び of New-year's gifts の of は of visits の of と共に custom に掛かる。 as emblems of……——云々の表彰として、と成りて dried figs 以下三つの名詞にかゝる。 a small piece……——は consisted of に接す。 which は piece of money を受く。

Here I close the parenthesis, and return to my ill-humour. The little *speech*, I have just addressed to myself has restored me my self-satisfaction, but made me more dissatisfied with others. I could now enjoy my breakfast; but the portress has forgotten my morning's milk, and the pot of preserves is empty! Any one else would have been vexed; as for me, I affect the most supreme indifference. There remains a hard crust, which I break by main strength, and which I carelessly nibble, as a man far above the vanities of the world and of fresh rolls.

(譯) 余は此處に括弧を結んで (here I close the parenthesis) 復不機嫌に立ち返へる (return to my ill-humour). 今自分に述べたる此短い獨り演説で (the little speech, I have just addressed to myself) 自分丈には腹の虫が居

直つた (has restored me my self-satisfaction) が、外の人間は益々氣に喰はなくなつた (made me more dissatisfied with others). 借朝飯の甘い腹加減 (I could now enjoy my breakfast)、ところが (but) 配達女は朝の牛乳を忘れる (the portress has forgotten my morning's milk)、砂糖漬けの壺は空虚 (the pot of preserves is empty!). 餘人なら屹度疝癢を起したらうが (any one else would have been vexed)、自分ば (as for me) 飽く迄も平氣な様子をする (I affect the most supreme indifference). 堅く成つたパンの皮が残つて居る (there remains a hard crust)、力を極めて引き裂き (which I break by main strength)、世俗の虚榮、焼き立てのパンなどは眼中に無いと云ふ勢ひで (as a man far above the vanities of the world and of fresh rolls) 無頓着に之れを噛ぢる (which I carelessly nibble).

However, I do not know why my thoughts should grow more gloomy by reason of the difficulties of mastication. I once read the story of an Englishman who

hanged himself because they had brought him his tea without sugar. There are hours in life when the most trifling cross takes the form of a calamity. Our temper is like an opera-glass, which makes the object small or great according to the end you look through.

(譯) 併し、余は喰物が好く嚙めないからと云つて (by reason of the difficulties of mastication) 悲觀せればならずとも覺えない (I do not know why my thoughts should grow more gloomy)。余は嘗て砂糖を入れずに茶を出されたと云ふので (because they had brought him his tea without sugar) 首を縊つた英吉利人の話を讀んだ事がある (read the story of an Englishman who hanged himself)。成程時に依つては (there are hours in life) 極めて些細な故障も大難と思はれる時もある (when the most trifling cross takes the form of a calamity)。人間の氣分はオペラ眼鏡同様 (our temper is like an opera-glass)、當り前にして觀るのと逆まにして觀るのとで (according to the end you look through)

觀る物が小さくもなれば大きくも成る (which makes the object small or great).

Generally, the prospect which opens out before my window delights me. It is a mountain range of roofs, with ridges crossing, interlacing, and piled on one another, and upon which tall chimneys raise their peaks. It was but yesterday that they had an alpine aspect to me, and I waited for the first snow-storm to see glaciers among them; to-day, I only see tiles and stone flues. The pegions, which assisted my rural illusions, seem no more than miserable birds which have mistaken the roof for the back-yard; the smoke, which rises in light clouds, instead of making me dream of the panting of Vesuvius, reminds me of kitchen

preparations and dish-water ; and lastly, the telegraph, that I see far off on the old tower of Montmartre, has the effect of a vile gallows stretching its arms over the city.

(譯) 常時(いつも)大抵 (generally) 我窓前に開けたる眺望は (the prospect which opens out before my window) 我悦である (delights me)。一帯の人家の山脈 (it is a mountain range of roofs) 其の棟縦横に交叉して (with ridges crossing, interlacing) 重なり合ひ (piled on one another)、其の上に更に高く煙突の頂が聳えて居る (upon which tall chimneys raise their peaks)。ツイ昨日迄 (it was but yesterday that) 其景色はアルプス山脈の面影あつて (they had an alpine aspect to me)、初雪の降ると共に山々の間に氷河の流るゝを見んと待ちしに (I waited for the first snow-storm to see glaciers among them)、今日は唯瓦と石の煙筒を見るばかり (to-day, I only see tiles and stone flues)。山野の趣きを添えしと見たる (which assisted my rural illusions) 幾多の鳩は (the pigeons) 裏庭より屋上に迷ひ出でたる (which have mistaken the roof for the back-yard) 哀れな鳥に過ぎず

と見ゆ (seem no more than miserable birds)、輕き雲と成つて立ち騰る煙は (the smoke, which rises in light clouds)、ヴェスューヴィアスの喘ぎと觀たる夢覺めて (instead of making me dream of the panting of Vesuvius) 臺所の忙しさ洗ひ滌ぎの水を思ひ出さず (reminds me of kitchen preparations and dish-water)、さては又遙か彼方モントマルトルの古塔に見ゆる電柱迄も (and lastly, the telegraph, that I see far off on the old tower of Montmartre)、都の上に其の腕を擡げたる (stretching its arms over the city) 忌まはしき死刑臺の觀がある (has the effect of a vile gallows).

(註) which assisted my rural illusions——我山野的迷想を助けたる、が文字通り。 which have mistaken the roof for the back-yard——裏庭と屋根とを間違へたる、が文字通り、野の鳥には非ずして人の家に飼はれ宜しく裏庭に居るべきを屋根の上に迷ひ出でたる、の義。 instead of making me dream of the panting of Vesuvius——ヴェスューヴィアス (伊太利著名の噴火山) の火煙の喘ぎを夢みさず代りに、が文字通り。 kitchen preparations——食事の仕度なり。 the telegraph——電信機なれども勿論遠望の光景主として電柱を云ふ。

My eyes, thus hurt by all they meet, fall upon the great man's house which faces my attic.

(譯) 斯く觀る物毎に惱みたる我眼は (my eyes, thus hurt by all they meet) 我部屋と差向ひの (which faces my attic) 貴人の家に移る (fall upon the great man's house).

The influence of New-year's Day is visible there. The servants have an air of eagerness proportioned to the value of their New-year's gifts, received or expected. I see the master of the house crossing the court with the morose look of a man who is forced to be generous; and the visitors increase, followed by shop porters who carry flowers, band-boxes, or toys. All at once the great gates are opened, and a

new carriage, drawn by thorough-bred horses, draws up before the door-steps. They are, without doubt, the New-year's gifts presented to the mistress of the house by her husband; for she comes herself to look at the new equipage. Very soon she gets into it with a little girl, all streaming with laces, feathers, and velvets, and loaded with parcels which she goes to distribute as New-year's gifts. The door is shut, the windows drawn up, the carriage sets off.

(譯) 正月元日の勢力は此處にも著しい (the influence of New-year's Day). 召使ひ共は、既に手に入つたか又は是れよりか (received or expected) 銘々新年の貰物の價に比例して (proportioned to the value of their New-year's gifts). 熱心の様子が見える (have an air of eagerness). 家の主人は、厭や々々ながら懐を損(いた)める (who

is forced to be generous) 人のムツとした顔をして (with the morose look of a man)、今庭を横切つて来る (I see—crossing the court)、して、花、ボール包み、玩具などを小僧に持たして (followed by shop porters who carry flowers, band-box, or toys) 年頭客が繁くなる (the visitors increase)。 遽かに (all at once) 大門が開 (あ) いて (the great gates are opened)、見事な揃ひの馬に曳かしたる (drawn by thorough-bred horses) 新調の馬車一臺 (a new carriage) 玄関前に引き寄せられる (draws up before the door-steps)。 其れは紛れもなく (without doubt) 夫から其家の主婦に贈つたる新年の贈物 (are the New-year's gifts presented to the mistress of the house by her husband)、細君が自ら出て来て其新調物を見るのである (for she comes herself to look at the new equipage)。 程なく (very soon) 彼女は、レースや羽根や天鵝絨をヒラヒラ吹き流した (all streaming with laces, feathers, and velvets) 一人の小娘を連れ (with a little girl)、新年の贈物に (as New-year's gifts) 配ばらうとする (which she goes to distribute) 包物をどつしり持込んで (loaded with parcels) 馬車に乗込む (gets into it)。 其の戸が締まる (the door is shut)、其の窓が引上がる (the windows are drawn up)、馬車は出掛ける (the carriage sets off)。

(註) band-box—ネクタイや帽子や女襟巻等を入れる、厚紙製の箱、我國にて今日普通にボール箱と云ふ。 thorough-bred horses)—純種の馬、良馬、駿馬等の義。

Thus all the world are exchanging good wishes and presents to-day: I alone have nothing to give or to receive. Poor solitary! I do not even know one chosen being for whom I might offer a prayer.

(譯) 此様に世間は皆 (thus all the world) 今日祝詞や贈物の遣り取り (are exchanging good wishes and presents to-day)、自分ばかりは贈る物もなければ贈らるゝ物もない (I alone have nothing to give or to receive)、哀れな孤獨 (poor solitary!)。 余は祝福を祈つてやる (for whom I might offer a prayer) 之れと云ふ一人の人間も知らぬのである (I do not even know one chosen being)。

Then let my wishes for a happy New-year go, and seek out all my unknown

friends,—lost in the multitude which murmurs like the ocean at my feet!

(譯) されば (then) 我が新年の祝詞は、廣く之れを放ちて (let my wishes for a happy New-year go)、あらゆる我が未識の友等 (all my unknown friends)——脚下に (at my feet) 大洋の唸りを揚げる (which murmurs like the ocean) 群集の中に没して居る (lost in the multitude) 人々の門に至らしめやう (let seek out friends)。

(註) seek は let my wishes……seek なり。lost は friends を形容す。at my feet——勿論自分の居る高き處より云ふ。

To you first, hermits in cities, for whom death and poverty have created a solitude in the midst of the crowd! unhappy labourers, who are condemned to toil in melancholy, and eat your daily bread in silence and desertion, and whom God has withdrawn from the intoxicating pangs of love or friendship!

(譯) 第一に (first)、死に其の愛する者を奪はれ、貧乏の爲めに群集の中に孤獨の生涯を送り居る (for whom death and poverty have created a solitude in the midst of the crowd) 市井の隱者 (hermits in cities)、憂鬱の裡に勞役し (to toil in melancholy)、無言の裡に獨り日毎のパンを味ふべき (to eat your daily bread in silence and desertion) 運命に封じられ (who are condemned)、苦痛にして而も樂しき愛情友誼の杯を神の爲めに奪はれたる (whom God has withdrawn from the intoxicating pangs of love or friendship) 汝不幸なる労働者へ (to you—unhappy labourers!).

(註) hermits in cities——都會の中に在りながら人を知らず人に知らるゝ事なく隱者の如き生活を送る者の義なり。death と poverty は擬人的に用ゐられて共に have created の subject なり。desertion は顧る者交はる者無き状態。intoxicating pangs of love or friendship——愛と友誼の酔はしむる苦痛、即ち苦痛ながらも愛する者親しき者の爲めに我を忘れて盡すの喜、と云ふ義なり。

To you, fond dreamers, who pass through life with your eyes turned towards

some polar star, while you tread with indifference over the rich harvests of reality!

(譯) 富貴の稔る現實の畠を無頓着に踏みながら (while you tread with indifference over the rich harvests of reality), 一生涯遙かに希望の北斗星を望みつゝ (who pass through life with your eyes turned towards some polar star) 汝理想の夢に耽ける人へ (to you, fond dreamers!).

To you, honest fathers, who lengthen out the evening to maintain your families! to you, poor widows, weeping and working by a cradle! to you, young men, resolutely set to open for yourselves a path in life, large enough to lead through it the wife of your choice! to you, all brave soldiers of work, and of self-sacrifice!

(譯) 妻子の生計(たつき)に夜を更かす (who lengthen

out the evening to maintain your families) 汝まめやかなる父達へ (to you, honest fathers!). 搖籃の側に泣いて働く (weeping and working by a cradle) 汝哀れなる寡婦等へ (to you, poor widows!). 妻と定めし戀人を (the wife of your choice) 安らかに過さん爲め (large enough to lead it) 決然獨立出世の道を開かんとする (resolutely set to open a path in life for yourself) 汝(健げなる)若者等へ (to you, young men!). 勇敢事に當り身を犠牲にする汝あらゆる奮闘の健兒等へ (to you, all brave soldiers of work, and of self-sacrifice).

(註) through it の it は path in life を指す。

To you, lastly, whatever your title and your name, who love the good, who pity the suffering; who walk through the world like the symbolical Virgin of Byzantium, with both arms open to the human race!

(譯) 最後に (lastly), 其の位置其の名は何にもあれ

(whatever your title and your name), 善き人を愛し (who love the good), 悩める者を憐れむの人々 (who pity the suffering), ビザンティアムの聖母の畫像の如く (like the symbolical Virgin of Byzantium), 其の兩腕を人類に差伸べる (with both arms open to the human race) 人々へ (to you!).

(註) the symbolical Virgin of Byzantium—Byzantium は今の Constantinople にて其處の某寺院に Virgin Mary の畫像あり、兩腕を擴げたるは萬民を抱く愛の表彰なり、と云ふ。

—Here I am suddenly interrupted by loud and increasing chirpings. I look about me—my window is surrounded with sparrows picking up the crumbs of bread, which in my brown study I had just scattered on the roof. At this sight, a flash of light broke upon my saddened heart. I deceived myself just now, when I complained that I had nothing to give:

thanks to me, the sparrows of this part of the town will have their New-year's gifts!

(譯) —此時 (here) 余は遽かに (suddenly) 高く賑はしく成つた囀りの聲に驚かされた (am interrupted by loud and increasing chirpings). 振り向いて見る (I look about me)—我窓に雀が群がり (my window is surrounded with sparrows), 余が先程 (just) 沈思に耽けりながら (in my brown study) 屋根に散らした (had scattered on the roof) パン屑を拾つて居る (picking up the crumbs of bread). 之れを見て (at this sight), 忽ち一條の光我悲しめる心に閃めいた (a flash of light broke upon my saddened heart). 今の今 (just now) 興へる物無し (I had nothing to give) と呟いたるは (when I complained that) 誤りであつた (I deceived myself), 余の御蔭で (thanks to me) 此處等邊りの都の雀は (the sparrows of this part of the town) 新年の馳走に興るのである (will have their New-year's gifts!).

(註) brown study=a fit of mental abstraction, or meditation. had scattered|I have scattered 又 broke は breaks とするが適當なりと思はる。

Twelve o'clock.—A knock at my door; a poor girl comes in, and greets me by name. At first I do not recollect her; but she looks at me, and smiles.—Ah! it is Paulette! But it is almost a year since I have seen her, and Paulette is no longer the same: the other day she was a child, now she is almost a young woman.

(譯) 十二時。—入口の戸を叩く音す (a knock at my door)、見すぼらしい一人の少女入り来り、我名を呼んで挨拶する (greets me by name)。始めは誰とも思ひ出さぬ (at first I do not recollect her)、併し少女は余を見て笑顔をする。—ハ、ア! パウレットである! 併し逢つたのは早や一年にも成る (it is almost a year since I have seen her)、してパウレットはもう丸で變つて居る (Paulette is no longer the same)、先達て迄小傭であつたのに (the other day she was a child) 今は幾ど若い女と成つたのである (now she is almost a young woman)。

(註) since I have seen は since I saw とするが普通。

Paulette is thin, pale, and miserably clad; but she has still the same open and straightforward look—the same mouth, smiling at every word, as if to court your sympathy—the same voice, somewhat timid, yet expressing fondness. Paulette is not pretty—she is even thought plain; but I think her charming.

(譯) パウレットは瘦せて (thin) 血色悪く (pale) 見すぼらしい服装(みなり) (miserably clad)、でも相變らず隔ての無い氣さくな顔付 (she has still the same open and straightforward look)—人の同情を求める様に (as if to court your sympathy) 物言ふ度笑を漏らす (smiling at every word) 例の口元 (the same mouth)—内氣な様で而も狎れ々々しい (somewhat timid, yet expressing fondness) 何時もの聲 (the same voice)。彼女は美しいとは行かぬ (is not pretty)—榮(はえ)ない顔と迄思はれて居る (is even thought plain)、でも自分は可愛らしい子と思ふ (think her charming)。

(註) the same mouth 及び the same voice も has の object.

Perhaps that is not on her account, but on my own. Paulette appears to me as a part of one of my happiest recollections.

(譯) さう思はれるのは (that) 多分當人の容姿 (きりょう) よりも 此方の見様に依るのだらう (is not on her account, but on my own)。パウレットは余に取つて (to me) 最も楽しき記憶の一つと結び着いて居るのである (appears as a part of one of my happiest recollections)。

(註) is not on her account, but on my own (account)——彼女自身の所以 (せい) でなく自分自身の所以である、が文字通り。appears as a part of one of……——云々の一つの部分と思はれる、が文字通り。

It was the evening of a public holiday. Our principal buildings were illuminated with festoons of fire, a thousand flags

waved in the night winds, and the fireworks had just shot forth their spouts of flame into the midst of the Champs-de-Mars. All of a sudden, one of the unaccountable alarms which strike a multitude with panic, fell upon the dense crowd: they cry out, they rush on headlong, the weaker ones fall, and the frightened crowd tramples them down in its convulsive struggles. I escaped from the confusion by a miracle, and was hastening away, when the cries of a perishing child arrested me: I re-entered that human chaos, and, after unheard of exertions, I brought Paulette out of it at the peril of my life.

(譯) それはある公けの祭日の宵の事であつた (it was the evening of a public holiday)。都の重なる建物は燈火の

簾を飾り (our principal buildings were illuminated with festoons of fire)、千百の旗は夜風に閃めき (a thousand flags waved in the night winds)、恰も今シヤン、ド、マースのたゞ中に (into the midst of the Champs-de-Mars) 打揚げられたる花火は幾條の焔を迸しさせた (the fire-works had just shot forth their spouts of flame) 此時忽ち (all of a sudden) 群衆の中に起る例の恐慌 (which strike a multitude with panic)、何事とも知れぬ騒ぎが (one of the unaccountable alarms) 此人込みに始まり (fell upon the dense crowd)、人々叫喚 (they cry out)、狂奔 (rush on headlong)、老若は押倒され (the weaker ones fall)、狼狽せる群集は (the frightened crowd) 慌て躓 (もが) いて (in its convulsive struggles) 彼等を踏み付ける (tramples them)。余は不思議に (by a miracle) 混雑の中を免れ出で (escaped from the confusion)、其場を駈け出しつゝあつた時 (was hastening away, when) 垂死の小兒の叫び聲が (the cries of a perishing child) 余の足を止めた (arrested me)、余は再び其沸騰せる人海の中に入り (re-entered that human chaos)、例めしの無い骨折をして (after unheard of exertions) 命懸けで (at the peril of my life) パウレットを其の中から連れ出した (brought Paulette out of it)。

(註) festoons——普通花などを連れて懸け垂らす裝飾。the Champs-de-Mars——巴理セーヌ河の左岸に於ける現時の練兵場 (一部は公園)、古來歴史的事件、祭禮、興行、展覽會等に依つて有名なり。unheard of は exertions を形容する一箇の形容詞と見るべし。此段は過去の追憶故に動詞に過去形を用ゐたり。

That was two years ago: since then I had not seen the child again but at long intervals, and I had almost forgotten her; but Paulette's memory was that of a grateful heart, and she came at the beginning of the year to offer me her wishes for my happiness. She brought me, besides, a wallflower in full bloom; she herself had planted and reared it:—it was something that belonged wholly to herself; for it was by her care, her perseverance, and her patience that, she had obtained it.

(譯) 之れは二年以前の事であつた (that was two years ago), 爾來余は此子に逢ひしは唯たまさかの事で (since then I had not seen the child again but at long intervals), 自分は幾ど忘れて仕舞ふた (I had almost forgotten her), 併しパウレットの方では恩を忘れないで (Paulette's memory was that of a grateful heart), 年改まつて (at the beginning of the year) 新年の挨拶を述べに來たのである (came to offer me her wishes for my happiness), して又 (besides) 彼女は満開の麝香蘭を持って來た (brought me a wallflower in full bloom), 其れは自分で植えて育てたので (she herself had planted and reared it)——其れこそ全く彼女自身のものであつた (it was something that belonged wholly to herself), 自ら丹精して (by her care), 根氣善く (by her perseverance), 辛抱して (by her patience) 手に入れたものであるから (for it was—that she had obtained it).

(註) since then……at long intervals——爾來余は久しく間を隔てゝの外は再び其子に逢はなかつた、が文字通り。Paulette's memory was that of a grateful heart——パウレットの記憶は恩義に感ずる心の記憶であつた、が文字通りにて、that は memory を指す。

此段前段と同じく過去動詞を用ゐありて一見過去の追懐の如くなれども然らず、元來日記は現在を標準として認むるが普通なれども説明的叙事に入りたる時或は文の單調を破る爲めに過去の形を挿む事屢々なり、she came at the beginning of the year は前に此娘の來りしを現在にて記したると同じ事を云ふもの、以下屢々此例あれば其積りにて解すべし。

The wallflower had grown in a common pot; but Paulette, who is a bandbox-maker, had put it into a case of varnished paper, ornamented with arabesques. These might have been in better taste, but I did not feel the attention and good-will the less.

(譯) 其麝香蘭は普通の鉢に植付けてあつた (the wallflower had grown in a common pot) が、ボール箱張りを職業として居る (who is a bandbox-maker) パウレットは其鉢を唐草模様の有る (ornamented with arabesques)

ヲニシ引きの紙箱に入れたのである (had put it into a case of varnished paper). もつと善い思ひ付きも有つたらう (these might have been in better taste), 併し其の心遣ひと親切とは同じである (but I did not feel the attention and good-will the less).

(註) these might have been.....the less——是等が一層勝れたる趣味にする事も出来たらうが、(此儘でも)其の心遣ひと親切とを感ずる事は減じなかつた、が文字通り。

This unexpected present, the little girl's modest blushes, the compliments she stammered out, dispelled, as by a sunbeam, the kind of mist which had gathered round my mind; my thoughts suddenly changed from the leaden tints of evening to the brightest colours of dawn. I made Paulette sit down, and questioned her with a light heart.

(譯) 思ひ設けぬ此贈物 (this unexpected present),

少女の羞らう赤面 (the little girl's modest blushes), 其の口節る挨拶は (the compliments she stammered out), 日光の如くに (as by a sunbeam), 我胸に群がる (which had gathered round my mind) 鬱陶しい霞を打拂つた (dispelled the kind of mist), 我心は俄かに (my thoughts suddenly) 薄暮(たそがれ)の鼠の色より (from the leaden tints) 曙の最も鮮かな色に變じた (changed to the brightest colours of dawn). 余はパウレットを座に着かせ (made Paulette sit down), 元氣に (with a light heart) 物言ひ掛けた (questioned her).

(註) compliments の後に that 若くは which なる關係代名詞を補ふて見るべし。

At first the little girl replied by monosyllables; but very soon the tables were turned, and it was I who interrupted with short interjections her long and confidential talk. The poor child leads a hard life. She was left an orphan long since, with a brother and sister, and lives with an old

grandmother, who has *brought them up to poverty*, as she always calls it.

(譯) 始めの中 (at first) 少女は (イエスとかノーとか) 單音で答へた (replied by monosyllables) が、やがて忽ちに主客顛倒 (very soon the tables were turned), 彼方の長い打明け話に (her long and confidential talk) 余の方が短い感投詞を挟む様に成つた (it was I who interrupted with short interjections). 哀れな少女は難義な暮らしをして居るのである (the poor child leads a hard life). 少女は男女二人の同胞 (ばらから) と共に (with a brother and sister) 久しい以前に孤兒となり (was left an orphan), 今老ひたる祖母と共に住み (lives with an old grandmother), 其老婆が (who), 自ら口癖に云ふ通り (as she always calls it), 『孫共を貧乏に育て馴らした』のである (has brought them up to poverty).

However, Paulette now helps her to make bandboxes, her little sister Perrine begins to use her needle, and her brother Henry is apprentice to a printer. All would

go well if it were not for losses and want of work—if it were not for clothes which wear out, for appetites which grow larger, and for the winter, when you cannot get sunshine for nothing. Paulette complains that her candles go too quickly, and that her wood costs too much. The fireplace in their garret is so large, that a fagot makes no more show in it than a match; it is so near the roof, that the wind blows the rain down it, and in winter it hails upon the hearth; so they have left off using it. Henceforth they must be content with an earthen chafing-dish, upon which they cook their meals. The grandmother had often spoken of a stove that was to sell at the broker's close by; but he asked seven francs for it, and the times are too

hard for such an expense: the family, therefore, resign themselves to the cold for economy!

(譯) 併し、今パウレットはボール箱を拵へる祖母の手傳ひをし (now helps her to make handboxes)、妹のペリンは針の手が動く様に成り (begins to use her needle)、兄のヘンリーは活版屋へ見習ひに行つて居る (is apprentice to a printer)、其れで先づ差支へは無い様なものゝ (all would go well *if*……) 時々仕事が失くなつて手の明く事もあり (if it were not for losses and want of work)、着る物は切れずに居らず (if it were not for clothes which wear out)、段々に食料が増して来る (*if it were not* for appetites)、して冬になれば只では寒さの凌ぎが付かないのである (*if it were not* for the winter, when you cannot get sunshine for nothing)、パウレットは蠟燭が餘りに早くともり (her candles go too quickly)、薪の價が高過ぎる (her wood costs too much) と啣つ (complains that)、彼等が屋根裏の爐は無闇に大きくて (the fireplace in their garret is so large, that) 薪一本がマツチ一本丈にしか目立たない (a fagot makes no more

show in it than a match)、して直ぐ屋根の近くに在るので (it is so near the roof, that) 風が雨を吹き込み (the wind blows the rain) 冬に成ると灰の上に霰が降る (in winter it hails upon the hearth)、其れで彼等は其爐を用ゐずに置くのである (so they have left off using it)、其れ故 (henceforth) 一家は土焼きの焜爐一つで我慢をし (they must be content with an earthen chafing-dish) 其の上で食事の料理もする (upon which they cook their meals)、祖母は直ぐ側の古道具屋に (at the broker's close by) ストーヴが賣物に出て居ると (of a stove that was to sell) 度々話した (had often spoken)、併し道具屋は七フランだと云ふ (he asked seven franks for it) が、仲々其様な金を拂ひ切れる様な暮らし向きではない (the times are too hard for such an expense)、そこで (therefore) 家族は儉約の爲めに (for economy) 寒い儘で我慢して居る (resign to the cold!).

(註) all would go well if it were not for……此文の結構は文字通りには、云々なる事無かりせば萬事好都合に行くものを、と成る、併し困つて居ると云ふ事を主として言ふものなれば文字の關係通りに譯しては意味十分現はれず、故に譯文の如くせり、for clothes……, for appetites……, for

the winter……皆相並んで上の for losses and want ……
と共に if it were not に接す。appetites which grow
larger——益々大きくなる食欲即ち子供等が成長して益々
食料の多くなるを云ふ。the winter, when you cannot
get sunshine for nothing——春夏秋は火が無くとも日光
で温まつて居る事を得れども冬は日當りでは凌ぎがつかず
只では此日光に代る暖爐の火は得られない、の義。so near
the roof——屋根に近しとは煙突が短い爲めなり。

As Paulette spoke, I felt more and more
that I was losing my fretfulness and low
spirits. The first disclosures of the little
bandbox-maker created within me a wish
that soon became a plan. I questioned her
about her daily occupations, and she inform-
ed me, that on leaving me she must go, with
her brother, her sister, and grandmother, to
the different people for whom they work.
My plan was immediately settled. I told

the child that I would go to see her in the
evening, and I sent her away with fresh
thanks.

(譯) パウレットが話しの中に (as Paulette spoke). 余
は次第々に我疇癢と憂鬱が減じ行くを感じた (felt more
and more that I was losing my fretfulness and low
spirits). 幼きボール箱製造人(つくり)の初めての打明け
話で (the first disclosures of the little bandbox-maker)
我心の裡に一つの願望が起り (created within me a wish)
其れが早速計畫と成つた (that soon became a plan). 余
は少女が毎日の家業の事を尋れた (questioned her about
her daily occupations). すると (and). 此處から歸ると
(on leaving me) 兄や妹や祖母と一緒に、銘々勤めて居る所
へ (to the different people for whom they work) 行か
ればならずと云ふた. 我計畫は立所に定まつた (my plan
was immediately settled). 余は此宵に尋れて行かうと
(that I would go to see her in the evening) 云つて、又
改めて禮を云ふて少女を往なした (sent her away with
fresh thanks).

(註) she must go, with her brother, her sister, and

grandmother, to the different people 云々は彼等四人
が一緒に different people の所へ行くものと様に解すべ
からず with に and の如き意を含ましむる事は屢々あり。

I placed the wallflower in the open window, where a ray of sunshine bid it welcome; the birds were singing around, the sky had cleared up, and the day, which began so louringly, had become bright. I sang as I moved about my room, and, having hastily put on my hat and coat, I went out.

(譯) 余は明けたる窓に (in the open window) 其麝香
蘭を据えんと (placed the wallflower—, where) 一條
の日光が其れを歓迎した (a ray of sunshine bid it wel-
come). 鳥は邊りに歌ひ (the birds were singing around)
空は晴れ渡つて居て (the sky had cleared up). 始め鬱陶
しかつた日が (the day, which began so louringly) 麗か
に成つた (had become bright). 余は部屋の中を歩るき

廻りながら (as I moved about my room) 歌を歌ふた
が、急ぎ帽子と外套を着けて (having hastily put on my
hat and coat) 外へ出た。

Three o'clock.—All is settled with my neighbour, the chimney-doctor; he will repair my old stove, and answers for its being as good as new. At five o'clock we are to set out, and put it up in Paulette's grandmother's room.

(譯) 三時。—近所の煙突直しとすつかり話が着いた (all
is settled with my neighbour, the chimney-doctor). 彼
れは我古ストーヴを修繕する事になり (will repair my old
stove) 新らしいのと同様に成ると引受けた (answers for
its being as good as new). 五時に我等は出掛けて行つて
(to set out, and) パウレットの祖母の部屋に其れを据え付
ける手筈 (are to put it up in Paulette's grandmother's
room).

Midnight.—All has gone off well. At

the hour agreed upon, I was at the old bandbox-maker's; she was still out. My Piedmontese fixed the stove, while I arranged a dozen logs in the great fireplace, taken from my winter stock. I shall make up for them, by warming myself with walking, or by going to bed earlier.

(譯) 夜半。——萬事都合好く運んだ (all has gone off well)。申し合せた時間に (at the hour agreed upon) * ール箱造りの老婆の許へ行つた (was at the old bandbox-maker's)、老婆はまだ留守であつた (she was still out)。頼んだストーヴ直しはストーヴを据え付けた (my Piedmontese fixed the stove)、自分は我冬の蓄への中から持出して (taken from my winter stock) 薪丸太一ダースを例の大きな爐に入れた (arranged a dozen logs in the great fireplace)。自分は散歩でもして温まるか (by warming myself with walking, or) 早く寢床へでも這入つて (by going to bed earlier) 薪の不足を埋め合せやう (shall make up for them)。

(註) Piedmontese は原註に巴里に於て chimney-sweeper (煙突掃除人) は彼等が来る地方の名に従つて

Piedmontese 又は Savoyard と呼ぶとあり、勿論此處に見ゆる如く彼等は又 stove の修繕をもするものを知るべし。

My heart beat at every step which was heard on the staircase; I trembled lest they should interrupt me in my preparations, and should thus spoil my intended surprise. But no—see every thing ready: the lighted stove murmurs gently, the little lamp burns upon the table, and a bottle of oil for it is provided on the shelf. The chimney-doctor is gone. Now, my fear lest they should come is changed into impatience at their not coming. At last I hear children's voices; here they are; they push open the door and rush in—But they all stop in astonishment.

(譯) 余の心臓は (my heart) 梯子段に (on the staircase)

足音の聞える毎に (at every step which was heard) 鼓動し (beat)、家族が準備中に仕事を遮ぎり (they should interrupt me) 不意打ちの案を臺なしにしてはと (lest should thus spoil my intended surprise) 身を震はした (trembled)。併しもう可し、何も彼もチャンと此通り (but no—see every thing ready)、焚付いたストーヴは優しく唸る (the lighted stove murmurs gently)、小さなランプがテーブルの上にともる (the little lamp burns upon the table)、して其れに注(つ)ぐ油が一罎棚に備へてある (a bottle of oil for it is provided on the shelf)、煙突直しは早や去つた (the chimney-doctor is gone)、家族の来るのを心配したが (my fear lest they should come) 今は (now) 打つて變つて彼等の來ないのがもどかしく成る (is changed into impatience at their not coming)。やつと (at last) 子供等の聲が聞こえる (I hear children's voices)、サア遣て來た (here they are)、彼等は戸を押し開いて駆け込む (push open the door and rush in)、——ところが一同吃驚りして立ち止まる (but they all stop in astonishment)。

(註) oil for it の it は lamp を指す。

At the sight of the lamp, the stove, and the visitor, who stands there like a magician in the midst of these wonders, they draw back almost frightened. Paulette is the first to comprehend it, and arrival of the grandmother, who is more slowly mounting the stairs, finishes the explanation. Then come tears, ecstasies, thanks!

(譯) ランプとストーヴ、して此不可思議物の眞入中に (in the midst of these wonders) 魔法師の様に立つて居る (who stands there like a magician) 客人 (the visitor) を見て (at the sight of)、彼等は幾んど怖れをなして後へすぎる (draw back almost frightened)。第一に呑み込めたのはパウレットであつて (Paulette is the first to comprehend it)、後から徐ろ々々梯子段を登つて來る (who is more slowly mounting the stairs) 祖母が來て (the arrival of the grandmother) すつかり其不思議が譯かる (finishes the explanation)、それから (then) 涙と成り、狂喜と成り、感謝と成る (come tears, ecstasies, thanks!).

But the wonders are not yet ended. The little sister opens the oven, and discovers some chestnuts just roasted; the grandmother puts her hand on the bottles of cider arranged on the dresser, and I draw forth from the basket that I have hidden a cold tongue, a pat of butter, and some fresh rolls.

(譯) だが不思議はまだある (the wonders are not yet ended). 妹娘がストーヴの蓋(ふた)を明ける (the little sister opens the oven), すると焼き立ての栗が幾つか現はれる (and discovers some chestnuts just roasted), 祖母は置棚の上に並んで居る (arranged on the dresser) サイダーの罎に手を掛ける (puts hand on the bottles of cider), 余は又隠して置いた手籠から (from the basket that I have hidden) 冷たいタン (a cold tongue), バター玉 (a pat of butter), 焼き立ての棒パン幾つかを (some fresh rolls) 取出だす (draw forth).

(註) oven は stove の物を入れて焼く部分。cold tongue — 料理した冷たい牛の舌。 pat は手で丸めた一塊。

Now their wonder turns into admiration; the little family have never seen such a feast! They lay the cloth, they sit down, they eat; it is a complete banquet for all, and each contributes his share to it. I had brought only the supper; the bandbox-maker and her children supplied the enjoyment.

(譯) 今や彼等の驚愕は嘆稱と成る (their wonder turns into admiration), 此小家族は斯かる馳走を嘗て見た事がなかつたのだ (have never seen such a feast!). 彼等はテーブル掛けを擴げ (lay the cloth), 席に着いて食ふ (sit down, they eat), 我々一同に取つて無上の饗應 (it is a complete banquet for all) して其馳走は皆々の持ち寄りである (each contributes his share to it), 自分の持つて来たのは夕飯ばかりで (I had brought only the supper), 其歡樂はボール箱造りの老婆と孫達に寄附したのである (the bandbox-maker and her children supplied the enjoyment).

(註) each contributes his share to it — 各其れに銘

々の分前を寄附した、男女混淆の一團の個々を指すに his (男性代名詞) を以てする事普通なり。

What bursts of laughter at nothing!
What a hubbub of questions which waited for no reply, of replies which answered no question! The old woman herself shared in the wild merriment of the little ones! I have always been struck at the ease with which the poor forget their wretchedness. Being only used to live for the present, they make a gain of every pleasure as soon as it offers itself. But the surfeited rich are more difficult to satisfy: they require time and every thing to suit before they will consent to be happy.

(譯) 唯譯もない笑ひさゝめき (what bursts of laughter at nothing!). 答へを俟たざる問や (questions which waited for no reply) 問ひを俟たざる答 (replies which answered no question) の賑やかな談話 (what a hubbub

of—!). 老婆までが孫共の浮かれ騒ぎに釣り込まれた (the old woman herself shared in the wild merriment of the little ones!). 何時も (always) 余は貧しき者が容易く其の不幸を忘れる事の出来るのに (at the ease with which the poor forget their wretchedness) 感心するのであるが (have been struck) 蓋し彼等は唯今日の事丈を考へて生活して居るので (being only used to live for the present) 楽しい事の有り次第直ちに其場で楽しみを盡すのである (make a gain of every pleasure as soon as it offers itself). 之れに反して何不足の無い金持は容易に満足は得られない (the surfeited rich are more difficult to satisfy). 彼等は幸福であると云ふ氣持になる迄には (before they will consent to be happy) 餘程の手間が掛かり (require time) 萬事萬端皆意の如くなつた上でなければ之れが得られぬ (require every thing to suit).

(註) as soon as it offers itself—快樂が自ら現はれて来るや否や、が文字通り、it も itself も pleasure を指す。

The evening has passed like a moment.
The old woman told me the history of her

life, sometimes smiling, sometimes drying her eyes. Perrine sang an old ballad with her fresh, young voice. Henry told us what he knows of the great writers of the day, to whom he has to carry their proofs. At last we were obliged to separate, not without fresh thanks on the happy family.

(譯) 夜は束の間に過ぎた (the evening has passed like a moment). 老婆は或は笑みを漏らしながら (sometimes smiling) 或は眼を拭ひながら (sometimes drying her eyes) 其の身の上話を余に語つた (told me the history of her life). ペリンは鮮やかな幼ない聲で (with her fresh, young voice) 古い俗謡を歌つた (sang an old ballad). ヘンリーは自分が毎時も其の校正を持つて行く (to whom he has to carry their proof) 今日の大著作家に就て (of the great writers of the day) 知つて居る事を我々に話した (told us what he knows). 遂に我等は止むなく解散と成り (were obliged to separate) 楽しい家族等は (on the part of the happy family) 復

其の感謝を繰返へさずには居なかつた (not without fresh thanks).

I have come home slowly, ruminating with a full heart, and pure enjoyment, on the simple events of my evening. It has given me much comfort, and much instruction. Now, no New-year's Day will come amiss to me; I know that no one is so unhappy as to have nothing to give, and nothing to receive.

(譯) 余は心の底から楽しく嬉しく (with a full heart, and pure enjoyment) 此夜の單純な出來事を (on the simple events of my evening) 思ひ廻らしながら (ruminating) 足の運び遅く歸へつて來た (have come home slowly). して此出來事が自分に大なる慰藉と教訓とを興へた (has given me much comfort, and much instruction). 此後は (now) 目出たからぬ新年の來る事は無い (no New-year's Day will come amiss to me).

余は、如何に不幸の人にせよ全く興ふる物無く興へらるゝ物
無きまで不幸なる人は無し (no one is so unhappy as
to have nothing to give, and nothing to receive)
と覺つた (I know that).

As I came in, I met my rich neighbour's
new equipage. She, too, had just return-
ed from her evening's party; and, as she
sprang from the carriage-step with feverish
impatience, I heard her murmur—*At last!*

I, when I left Paulette's family, said—
So soon!

(譯) 我家に入る時 (as I came in) 例の有福な隣人の
新しい馬車に逢つた (met my rich neighbour's new
equipage)、夫人も丁度夜會から歸つたのである (had just
returned from her evening's party)、して彼女が非常に
待ち兼ねた様子で (with feverish impatience) 馬車の
踏板から飛んだ時に (as she sprang from the carriage-
step) 『やう々々濟んだ』 (at last) と呟く聲が聞こえた
(I heard her murmur).

余は、パウレットの家を去る時に (when I left Paulette's
family) 『残り惜しい』 (so soon) と云つたのである。

WHAT WE MAY LEARN BY
LOOKING OUT OF WINDOW.

窓外之教訓

March 3rd.—A poet has said that life
is the dream of a shadow: he had better
have compared it to a night of fever!
What alternate fits of restlessness and
sleep! what discomfort! what sudden
starts! what ever-returning thirst! what a
chaos of mournful and confused fancies!
We can neither sleep nor wake; we seek
in vain for repose, and we stop short on
the brink of action. Two-thirds of human

existence are wasted in hesitation, and the last in repenting.

三月三日。——さる詩人が、人生は幻影(まぼろし)の夢なり (life is the dream of a shadow) と云つた、彼れは寧ろ熱病の夜に譬へた方が適切であつたらう (had better have compared it to a night of fever!). 嗚呼、夢と現の轉帳反側 (what alternate fits of restlessness and sleep!), 何等の懊惱 (what discomfort!), 愕然たる驚覺 (what sudden starts!), 絶間なく責め來る渴き (what ever-returning thirst!), 渾沌たる悲哀紛雜の妄想 (what a chaos of mournful and confused fancies!). 我等は睡る能はず、覺むる能はず (we can neither sleep nor wake), 休安を求めて得ず (we see in vain for repose), 活動せんとしては俄かに止む (we stop short on the brink of action), 人生の三分の二は躊躇の中に空費し (two-thirds of human existence are wasted in hesitation), 殘途の時をば後悔の中に過ごす (the last in repenting).

(註) what alternate fits of restlessness and sleep たり confused fancies まで night of fever の状態を形

容して比喩的に人生の有様を述べ we can neither sleep nor wake より以下前の比喩を受けて之れを直説す。

When I say *human existence*, I mean my own! We are so made that each of us regards himself as the mirror of the community: what passes in our own minds infallibly seems to us a history of the universe. Every man is like the drunkard who reports an earthquake, because he feels himself staggering.

(譯) 此處に云ふ人生とは (when I say human existence) (餘所ならぬ) 我身の上の事 (I mean my own!), 我等人間は銘々自分を以て社會の鏡とする様に出て居る (we are so made that each of us regards himself as the mirror of the community), 銘々の心の裡に現はれたる事を以て必ず宇宙の歴史と見るのである (what passes in our own mind infallibly seems to us a history of the universe). 人は皆、己が身の踰躑たるを感

ずるので (because he feels himself staggering) 地震ありと云ふ (who reports an earthquake) 酔ひどれに類して居る (is like the drunkard).

And why am I uncertain and restless— I, a poor day-labourer in the world—who fill an obscure station in a corner of it, and whose work it avails itself of, without heeding the workman? I will tell you, my unseen friend, for whom these lines are written; my unknown brother, on whom the solitary call in sorrow; my imaginary confidant, to whom all monologues are addressed, and who is but the shadow of our own consciousness.

(譯) 余は是れ此世界に於ける哀れな日稼ぎ人 (I, a poor day-labourer in the world), 世界の薄暗き片隅に蹲(うづく)まり (who fill an obscure station in a corner of it) て、世は其の労働を利用すれども (whose

work it avails itself of) 世に顧みられざる者 (without heeding the workman), 斯かる余が何故に心落ち着かず氣を揉むのであるか (why am I uncertain and restless?). 余が爲めに此筆を執る我未見の友よ (my unknown friend, for whom these lines are written), 孤獨者が其の悲しみを訴ふべき我未知の兄弟よ (my unknown brother, on whom the solitary call in sorrow), 有らゆる獨言の聞き手であつて (to whom all monologues are addressed, and) 吾人が自覺の影に過ぎざる (who is but the shadow of our own consciousness) 我假想の親友よ (my imaginary confidant), 余は其次第を御身に語らん (I will tell you).

(註) am I uncertain の I と I, a poor day-labourer の I とは説明の爲めに重ねたるもの、poor day-labourer は又 I の同格名詞。whose work it avails itself of—其者の仕事を世界が利用する、が文字通り、it 及び itself は共に the world を指す。without heeding the workman—其仕事を爲す當人をば顧みる事無くして、が文字通りにて、avails の副詞句。I will tell you 以下單に其次第を讀者諸君に告げんと云ふ意なり、而して on whom the solitary call in sorrow—孤獨なる者が悲しみを懐いて

訪づれるところの、となり unknown brother を形容し、其の意味は外に訴ふる友無き者が文筆を通じて其の悲しみを訴へ聞いて貰ふところの、と云ふ義なり、the solitary は the solitary ones として call の subject なり。imaginary confidant は我心を打明ける想像上の親しき友の意味。to whom all monologues are addressed——總て自分の悲喜哀樂其の外の感想を筆に述べたるものは話し相手無くして我心を語るものなれば即ち monologue (獨語) とも云ふ可きものなり、而して其の獨語の言ひ掛けらるゝ (are addressed) 人とは取りも直ほさず其の感想を読む人の事なり。who is but the shadow of our consciousness——實際其場に入無き場合の聞き手なれば我自覺の影即ち我心の想像で造り出したる影である。

A great event has happened in my life! A cross-road has suddenly opened in the middle of the monotonous way along which I was travelling quietly, and without thinking of it. Two roads present themselves, and I must choose between them. One

is only the continuation of that I have followed till now: the other is wider, and exhibits wondrous prospects. On the first there is nothing to fear, but also little to hope; on the other, great dangers and great fortune. In a word, the question is, whether I shall give up the humble office in which I thought to die, for one of those bold speculations in which chance alone is banker! Ever since yesterday I have consulted with myself; I have compared the two, and I remain undecided.

Where shall I get any light—who will advise me?

(譯) げに一大事こそ我身の上につつた (a great event has happened in my life!). 余は心靜かに辿りつゝあつた (along which I was travelling quietly) 單調なる世路の真ん中で (in the middle of the monotonous

way), 俄然 (suddenly) 思ひがけも無く (without thinking of it) 十字の道へ出た (a cross-road has opened), 二條の道路眼前にあり (two roads present themselves), 余は其の孰れかを選まなければならない (must choose between them). 一は唯余が今迄進つて來たる道路の繼續のみ (one is only the continuation of that I have followed till now), 他は其の幅廣く (the other is wider) 前途の觀望驚くべきものがある (exhibits wondrous prospects). 此方には (on the first) 怖るべき物が無い (there is nothing to fear) 然り亦望みも少ない (but also little to hope), 彼方には (on the other) 大危険もあれば大好运もある (great dangers and great fortune). 一言に云へば (in a word) 我疑問は (the question), 其儘で一生終らうとした (in which I thought to die) 賤しい職分を捨て、 (I shall give up the humble office), 運のみを資本 (もとで) とする (in which chance alone is banker) 彼の投機にかゝらうか如何うかと云ふのである (is, whether—for one of those bold speculations). 昨日以來 (ever since yesterday) 余は一人で考へ (have consulted with myself) て、此二筋の道を較べて見た (have compared the two) が、決心は着かずに居る (I remain undecided).

余は何處に解決を求めてよいか (where shall I get any light)—誰れぞ分別を借して呉れる人はあるまいか (who will advise me?).

(註) without thinking of—副詞句にして was travelling にかゝる。great dangers の前に there are を補ふて見るべし。give up……for one—云々を取つて (for) 云々を捨てるが文字通り。in which chance alone is banker—其れに在つては運のみが銀行家である、即ち運の外には頼るべき金主を要せぬ、の義。

Sunday, 4th.—See the sun coming out from the thick fogs of winter; spring announces its approach; a soft breeze skims over the roofs, and my wallflower begins to blow again!

(譯) 四日、日曜日。—見よ太陽は冬の濃き霧 (もや) の中から現はれる (see the sun coming out from the thick fogs of winter), 春は既に其近づけるを告げ (spring announces its approach), 軟風軽く屋根々々を吹き渡つて

(a soft breeze skims over the roofs, and) 我癖香蘭は
再び咲き初める (my wallflower begins to blow again!).

We are near that sweet season of *fresh green*, of which the poets of the sixteenth century sang with so much feeling:—

Now the gladsome month of May
All things newly doth array;
Fairer lady, let me too
In thy love my life renew.

(譯) 我々は彼の楽しき新緑の季節に近づいて居る
(are near that sweet season of fresh green)、十六
世紀の詩人が其れを歌ふたる歌は能く其の感を盡してある
(of which the poets of the sixteenth century sang
with so much feeling).

佐保姫の輝く笑みに
萬づの物装ひ新たなり、
美はしき姫よ、我にも亦
汝が愛をもて新たなる命興へよ。

(註) the poets は a poet とする方穩かなるべきも暫ら
く原文の儘になし置く。

The chirping of the sparrows calls me; they claim the crumbs I scatter to them every morning. I open my window, and the prospect of roofs opens out before me in all its splendour.

(譯) 雀の囀づりは我を呼ぶ (the chirping of the sparrows calls me)、朝毎に撒き與へる (I scatter to them every morning) パン屑を求めるのである (they claim the crumbs)、窓を明けると、屋根々々の光景は (the prospects of roofs) 其の美を盡して (in all its splendour) 我眼の前に開く (opens out before me).

He who has only lived on a first floor, has no idea of the picturesque variety of such a view. He has never contemplated these tile-coloured heights which intersect each other; he has not followed with his eyes these gutter-valleys, where the fresh

verdure of the attic gardens waves, the deep shadows which evening spreads over the slated slopes, and the sparkling of windows which the setting sun has kindled to a blaze of fire. He has not studied the flora of these Alps of civilisation, carpeted by lichens and mosses; he is not acquainted with the thousand inhabitants which people them, from the microscopic insect to the domestic cat—that Reynard of the roofs who is always on the prowl, or in ambush; he has not witnessed the thousand aspects of a clear or cloudy sky; nor the thousand effects of light, which make these upper regions a theatre with ever-changing scenes! How many times have my days of leisure passed away in contemplating this wonderful sight—in discovering its

darker or brighter episodes—in seeking, in short, in this unknown world for the *impressions of travelling* that wealthy tourists look for lower down!

(譯) 第一層の室にのみ住んで居た人は (he who has only lived on a first floor) 斯く美しい變化ある光景ありとは思ひも寄らず (has no idea of the picturesque variety of such a view), 彼れは藁を疊める此の丘陵に對したる事が無い (has never contemplated these tile-coloured heights which intersect each other), 彼れは高層より見渡す綠鮮かな綠揺らぐ (where the fresh verdure of the attic gardens) 斯くの如き屋上の谷 (these gutter-valleys) や、夕暮が石板葺の阪に擴げる (which evening spreads over the slated slopes) 濃き蔭 (the deep shadows) や、落日の光りが燄を燃やしたる (which the setting sun has kindled to a blaze of fire) 窓々の輝き (the sparkling of windows) などに其の眼を注いだ事が無い (has not followed with his eyes). 彼れは種々なる苔を敷物とする (carpeted by lichens and mosses) 都會のアルプスに生ずる是等の

草木を (the flora of these Alps of civilisation) 研究せし事無く (has not studied)、顯微鏡的昆虫の小なるより (from the microscopic insect) 家猫 (the domestic cat) 即ち或は遑よひ或は待ち伏せして食を求め (who is always on the prowl, or in ambush) 屋根狐 (that Reynard of the roofs) の大に至るまで (to)、千百の動物の其の間に棲み居るを知らず (is not acquainted with the thousand inhabitants)、彼れは千様に變り行く青空曇天の面影をも (the thousand aspects of a clear or cloudy sky)、萬態に移り行く光線の變化あつて (the thousand effects of light, which) 此天界を涯(はて)し無く幕變る劇場と成すをも (make these upper regions a theatre with ever-changing scenes) 目撃した事が無い (has not witnessed)、余は此驚くべき光景に對しつゝ (in contemplating this wonderful sight)、其の中にも特に暗澹たる幕赫耀たる幕を見免さじと注目する (in discovering its darker or brighter episodes)、約言すれば (in short) 富有なる漫遊客が下界に求むる (that wealthy tourists look for lower down) 旅行の快感を此天上の不可思議界に求めつゝ (in seeking in this unknown world for the impressions

of travelling) 如何に數多度我無事の日を過ごしたるよ (how many times have my days of leisure passed away!).

(註) first floor——地面より見て第一階即ち二階の下に當る、但し此下に猶部屋の有る事あり。gutter-valleys——gutter は屋根の水はけの溝重もに屋根の縁りに在りて其處に置庭の如きもの若くは鉢植えの如きものを置くが常なり、故に突出したる屋根を山の頂と見、其處は一層低くして樹木の茂り居るの觀あれば valley に比して斯く云へるなり、次に attic gardens と云へるは即ち此故なり。the flora of these Alps of civilisation——實際のアルプス山に對して都の屋根の突起せる様を稱して斯く「文明のアルプス山」と云ひ flora は其地方の植物の義なり。lichens は苔の一種錢苔と稱するもの。which people them の people は他動詞にして live among の意義なり。that Reynard は domestic cat と同格、Reynard は狐の異名、of the roofs を附して此處にては猫を狐に譬へたり。episodes は挿話若くは合ひの幕、即ち際立つたる光景の意義に用ゐたり。this unknown world——人間の住む下界に對して斯く云ふ前の upper regions の事なり。

Nine o'clock.—But why, then, have not my winged neighbours picked up the crumbs I have scattered for them before my window? I see them fly away, come back, perch upon the ledges of the windows, and chirp at the sight of the feast they are usually so ready to devour! It is not my presence that frightens them; I have accustomed them to eat out of my hand. Then, why is this fearful suspense? In vain I look around; the roof is clear, the windows near are closed. I crumble the bread that remains from my breakfast to attract them by an ampler feast. Their chirpings increase, they bend down their heads, the boldest approach upon the wing, but without daring to alight.

(譯) 九時。——だが併し (then) 我翼有る隣人等は (my winged neighbours) 余が窓の前に撒いて遣つたパン屑を (the crumbs I have scattered for them) 何故拾はないのである (why have not picked up?). 見れば彼等は飛んで行き (I see them fly away), 歸つて來 (come back), 窓の濡椽に棲 (とま) り (perch upon the ledges of the windows), して常時 (いつ) も早速喰ひ掛かるのに (they are usually so ready to devour) 其馳走を見てチリ々々鳴いて居るばかり (chirp at the sight of the feast). 余が居るのを怖がる筈は無い (it is not my presence that frightens them), 余の手から喰ふ様に馴れたのである (I have accustomed them to eat out of my hand). 其れに何故此様に恐れをなして後り込みをして居るか (why is this fearful suspense?). 見廻はして疑は解けない (in vain I look around), 屋根には何も居らず (the roof is clear), 邊りの窓々は締まつて居る (the windows near are closed). 余は馳走をふやして (by an ampler feast) 彼等を誘はうと (to attract them), 朝飯に残つた (that remains from my breakfast) パンを碎く (crumble the bread). 鳴聲が繁くなる (their chirpings increase), 頭を傾ける (they bend

down their heads), 中にも度胸の善い奴は (the boldest) 羽ばたいて側迄来ても (approach upon the wing, but) よう棲(とま)り得ない (without daring to alight).

(註) the winged neighbours—勿論鳥の事、此處には馴染みの雀を指す。ledges of windows—窓の所より出て居る小椽物など乗せる所。the boldest—the boldest ones.

Come, come, my sparrows are the victims of one of the foolish panics which make the funds fall at the Bourse! It is plain that birds are not more reasonable than men!

(譯) ヤレ、々々、我雀共もブルスで株券の相場を下げ (which make the funds fall at the Bourse) 阿呆らしい例の恐慌病に罹かつて居るのだ (are the victims of one of the foolish panics)。成程 (it is plain that) 鳥も矢張り人間と同じ様に譯が分らぬ (birds are not more reasonable than men!).

(註) the Bourse—巴理にはブルスと稱する有名な取引所あり。

With this reflection I was about to shut my window, when all of a sudden I perceived, in a spot of sunshine on my right, the shadow of two pricked-up ears; then a paw advanced, then the head of a tabby-cat showed itself at the corner of the gutter. The cunning fellow was lying there in wait, hoping the crumbs would bring him some game.

(譯) 斯く考へ込み乍ら (with this reflection) 我窓を閉ぢやうとする時 (I was about to shut my window, when), 豊岡らんや (all of a sudden) 右手の日當りに (in a spot of sunshine on my right) 二つの耳が突つ立つて居るのを見た (perceived the shadow of two pricked-up ears), すると (then) 手が一本前へ出る (a paw advanced), それから又 (then) 水吐けの隅に (at the cor-

ner of the gutter). 虎猫の頭が現はれた (the head of a tabby-cat showed itself). 狡猾な奴めが (the cunning fellow) パン屑で誘はれて獲物が来ると見込みを付け (hoping the crumbs would bring him some game). 其處に待伏せをして居たのである (was lying there in wait).

And I had accused my guests of cowardice! I was so sure that no danger could menace them! I thought I had looked well every where! I had only forgotten the corner behind me!

In life, as on the roofs, how many misfortunes come from having forgotten a single corner!

(譯) 然るに (and) 余は我客人等の臆病を責めたのである (I had accused my guests of cowardice!). 余は慥かに彼等を脅やかす危険のある筈が無いと思つた (I was so sure that no danger could menace them!).

余は残る隈なく注意をした積りであつた (I thought I had looked well every where!). 嗚呼余は唯後ろの方の一隅を忘れたのである (I had only forgotten the corner behind me!).

(嗚呼) 人生に在つても (in life), 今此屋上に於けると同じ事 (as on the roofs), 唯一つの片隅を忘れたばかりで (from having forgotten a single corner) 幾多の不幸を招くのである (how many misfortunes come!).

Ten o'clock.—I cannot leave my window; the rain and the cold have kept it shut so long, that I must reconnoitre all the environs to be able to take possession of them again. My eyes search in succession all the points of the jumbled and confused prospect, passing on, or stopping, according to what they light upon.

(譯) 十時。——余は我窓を去る事が出来ない (cannot leave my window). 雨と寒さの爲めに長らく其れを閉

ちて置いたので (the rain and the cold have kept it shut so long, that) 再び其景色を我有とするまでに (to be able to take possession of them again) 普れく四方を見極めなければならない (I must reconnoitre all the environs). 我眼は其の留まる物に應じて (according to what they light upon) 或は一瞥 (passing on), 或は諦視して (or stopping), 紛亂混雜せる光景の (of the jumbled and confused prospect) 有らゆる點を (all the points) 其れから其れへと見渡す (search in succession).

(註) must reconnoitre—reconnoitre は特に兵語として用ゐられ 搜索若しくは偵察の意なり。 what they light upon の they は eyes なり。

Ah! see the windows upon which they formerly loved to rest; they are those of two unknown neighbours, whose different habits they have long remarked.

(譯) アレ々々あれは以前我眼の喜んで留まつた窓 (the windows upon which they formerly loved to rest), 此(二つ)の窓は余が知らぬ二人の隣人のものであつて

(they are those of two unknown neighbours, whose) 全然相異りたる彼等の生活は久しく我眼に留まつて居つた (different habits they have long remarked).

(註) 三箇の they の中第一及び第三は my eyes を受け、第二は windows を受く。

One is a poor workwoman, who rises before sunrise, and whose profile is shadowed upon her little muslin window curtain far into the evening; the other is a young lady-singer, whose vocal flourishes sometimes reach my attic by snatches. When their windows are open, that of the workwoman discovers a humble but decent abode, the other, an elegantly furnished room; but to-day a crowd of trades-people throng the latter: they take down the silk hangings and carry off the furniture, and I now remember that the

young singer passed under my window this morning with her veil down, and walking with the hasty step of one who suffers some inward trouble. Ah! I guess it all. Her means are exhausted in elegant fancies, or have been taken away by some unexpected misfortune, and now she has fallen from luxury to indigence. While the workwoman manages not only to keep her little room, but also to furnish it with decent comfort by her steady toil, that of the singer is become the property of brokers. The one sparkled for a moment on the wave of prosperity; the other sails slowly but safely along the coast of a humble and laborious industry.

(譯) 一人は貧しき女工 (one is a poor workwoman).

(何時も)日出前に起き (who rises before sunrise), 其の横姿は (whose profile) 夜遅く迄 (far into the evening) 其の小さいモスリンの窓掛けに (upon her little muslin window curtain) 影を映つす (is shadowed), もう一人は若い歌ひ女 (the other is a young lady-singer), 折々 (sometimes) 其の張り上げる節が (whose vocal flourishes) ゆれ々々に (by snatches) 我部屋に聞こえる (reach my attic). 彼等の窓の明いて居る時 (when their windows are open), 女工の窓は (that of the workwoman) 質素ながらも整然たる住居を見せ (discovers a humble but decent abode), 外のは華美に飾つた部屋を現はす (the other discovers an elegantly furnished room), ところが今日は一群の商賈人が (a crowd of trades-people) 歌ひ女の部屋に集まり (throng the latter), 絹の窓掛け類を取り外し (take down the silk hangings) 家具一式を携出す (carry off the furniture), して今若い歌ひ女がヴェールを卸ろし (with her veil down) 何事か心配の様に急ぎ足をして (walking with the hasty step of one who suffers some inward trouble), 今朝我窓下を通ほつた (passed under my window) 事を想ひ起す (remember that). ア、

すつかり分つた (I guess it all)。彼女は其金を驕りに使ひ散らしたか (her means are exhausted in elegant fancies, or) 何ぞ不時の災難で無くしたか (have been taken away by some unexpected misfortune) で、今贅澤から貧乏に落ちぶれたのだ (has fallen from luxury to indigence)。女工の方は其の小さな部屋を持ち堪へるばかりか (the workwoman manages not only to keep her little room, but also)、撓まず動いて (by her steady toil) 部屋の調度も一通り不自由の無い様にして行く (to furnish it with decent comfort) のに (while)、歌ひ女の部屋は道具屋の所有物に成つて仕舞つた (that of the singer is become the property of brokers)、此れは榮華の浪の上に一瞬間燦めいたばかり (the one sparkled for a moment on the waves of prosperity)、彼等は (the other) 賤しき業の勤勉の岸を擧ふて (along the coast of a humble and laborious industry) 遅いながらも安全な航海をする (sails slowly but safely)。

(註) profile—半面像若くは側面の姿などを云ふ。
veil—婦人の覆面纱。 elegant fancies—贅澤な好み。

Alas! is there not here a lesson for us all?—Is it really in hazardous experiments, at the end of which we shall meet with wealth or ruin, that the wise man should employ his years of strength and freedom? Ought he to consider life as a regular employment which brings its daily wages, or as a game in which the future is determined by a few throws? Why take the risk of extreme chances? For what end hasten to riches by dangerous roads? Is it really certain that happiness is the prize of brilliant successes, rather than of a wisely accepted poverty? Ah! if men but knew in what a small dwelling joy can live, and how little it costs to furnish it!

(譯) あはれ、此の中には我々總べての人に取つて教訓が無からうか (is there not here a lesson for us

all?). 富財を獲るか、零落に陥るか (at the end of which we shall meet with wealth or ruin), 危険なる運試めしをする爲めに (in hazardous experiments), 我元氣の盛んな自由の時代を費やすのが果して賢者の爲すべき事か (is it really—that the wise man should employ his years of strength and freedom?), 智慧ある人は此人生を (life) 其日々々の報酬を齎らし來る (which brings its daily wages) 常職として見るべきものか (ought to consider as a regular employment?), 或は又 (or) 唯數回の骰子(さい)を投げて (by a few throws), 一生の運を決すべき賭博として (as a game in which the future is determined) 見るべきものか, 何故に極端なる運試めしの危険を冒すや (why take the risk of extreme chances?), 何の目的あつて危険なる道路を経て富に喘ぐや (for what end hasten to riches by dangerous roads?). 幸福は、清貧に安んずるの報酬なりと云はんよりは (rather than of a wisely accepted poverty) 人目を眩する成切の賜物なり (is the prize of brilliant successes) と云ふ事果して眞(まこと)なるや (is it really certain that?). 嗚呼、世人、如何なる矮屋の中にも喜びあり (in what a small dwelling joy

can live), 極めて些少の價を以て其喜びの獲らるゝ事を (how little it costs to furnish it) 悟つて欲しや (if—but knew!).

(註) is it really……and freedom—it は that 以下の句を受く、should the wise man really employ……in hazardous experiments と轉置して見れば解し易し、文字通りには賢者は果して其の結局 (at the end of which) 吾人が富若くば零落に出遇ふ事になる危険なる實驗に、其の力と自由の時代とを費やすべきものであるか、なり。why take……及び次の for what end……の二文には should he 若くば ought he to を補ふて見るべし。of a wisely……の前にも the prize を補ふて見るべし。how little it costs to furnish it の前の it は to furnish より掛かる、終りの it は joy を受く。

Twelve o'clock.—I have been walking up and down my attic for a long time, with my arms folded and my eyes on the ground! My doubts increase, like shadows encroaching more and more on some

bright space: my fears multiply; and the uncertainty becomes every moment more painful to me! It is necessary for me to decide to-day, and before the evening! I hold the dice of my future fate in my hands, and I dare not throw them.

(譯) 十二時。——余は腕を組み (with my arms folded), 眼を床に向けながら (with my eyes on the ground) 久しき間 (for a long time) 我部屋を歩るき廻はつて居た (have been walking up and down my attic); 我疑ひは (my doubts) 陰影の益々明處を蔽ひ來る如くに (like shadows encroaching more and more on some bright space) 加はる (increase), いや増す恐懼と (my fears multiply), 不安の念は (the uncertainty) 刻々余の苦痛を烈しからしむ (becomes every moment more painful to me!). 余は今日、而も夕方前に (and before the evening) 之を決定するの必要がある (it is necessary for me to decide). 余は今將來を決すべき運命の骰子 (さい) を手に握り (hold the dice of my future fate in my hands), さて其れを投げる事が出来ないのである (and I dare not throw them).

Three o'clock.--The sky has become cloudy, and a cold wind begins to blow from the west; all the windows which were opened to the sunshine of a beautiful day are shut again. Only on the opposite side of the street, the lodger on the last story has not yet left his balcony.

(譯) 三時。——空は曇つて來た (the sky has become cloudy), 寒き風西より吹出す (a cold wind begins to blow from the west), 美はしき空の日光を迎へて居た (which were opened to the sunshine of a beautiful day) 窓々が皆再び閉められる (all the windows are shut again), 唯向ふ側に (on the opposite side of the street) 上層の下宿人が一人 (the lodger on the last story) まだ其の露臺を去らずに居た (has not yet left his balcony).

One knows him to be a soldier by his regular walk, his grey mustaches, and the

ribbon which decorates his button-hole: indeed, one might have guessed as much from the care he takes of the little garden which is the ornament of his balcony in mid-air; for there are two things especially loved by all old soldiers—flowers and children. They have been so long obliged to look upon the earth as a field of battle, and so long cut off from the peaceful pleasures of a quiet lot, that they seem to begin life at an age when others end it. The tastes of their early years, which were arrested by the stern duties of war, suddenly break out again with their white hairs; and are like the savings of youth which they spend again in old age. Besides, they have been condemned to be

destroyers for so long, that perhaps they feel a secret pleasure in creating, and seeing life spring up again: the beauty of weakness has a grace and an attraction the more for those who have been the agents of unbending force; and the watching over the frail germs of life has all the charm of novelty for these old workmen of death.

(譯) 其人は、規則正しい歩み振りや (his regular walk)、白髪の間髭や (his grey mustaches)、鈕孔 (ボタンアナ) を飾るリボンで以て (by—the ribbon which decorates his button-hole)、其の軍人たる事が知れる (one knows him to be a soldier)。げに (indeed)、彼れが空中の露臺を飾る (which is the ornament of his balcony in mid-air) 其小園を大切にすることを見ても (from the care he takes of the little garden) 大抵其れと知れるだらう (one might have guessed as much)、何と云ふに老軍人の皆が皆迄特に好きなものは、花と子供の二つであるから (for there are two things especially loved

by all old soldiers—flowers and children). 彼等は職業柄から久しい間此世の中を戰場と見做し(have been so long obliged to look upon earth as a field of battle), 長らく静かな境遇に在る人の平和の楽しみを断たれて居たので(have been so long cut off from the peaceful pleasures of a quiet lot), 餘人ならば隠居する齡に成つて(at an age when others end it) 始めて世の中へ出る心持ちがするのである(seem to begin life). 厳しき軍務の爲めに(by the stern duties of war) 抑へられてあつた(which were arrested) 幼年時代の趣味が(the tastes of their early years) 遽かに白髪と共に崩え出すので(suddenly break out again with their white hairs, and), 丁度若い時に使はずに置いた金を年寄りに成つてから使かう様なものである(are like the savings of youth which they spend again in old age). 加之(besides) 彼等は多年破壊者たらざるを得ぬ運命に在つたので(have been condemned to be destroyers for so long, that), 茲に再び(again) 生命を造り其の發生を見て(in creating, and seeing life spring up) 心密かに樂むのであらう(perhaps feel a secret pleasure), 其れ故益々(the more) 弱者の美には(the beauty of weakness) 猛けき

武人と成つて居た(who have been the agents of unbending force) 人々を引着ける難有味が有り(has a grace and an attraction for those), 又軟弱(かよほ)い生命の芽を愛護するのが(the watching over the frail germs of life) 是等人を殺すを職としたる老人等に取つて全く新奇の妙味があるのである(has all the charm of novelty for these old workmen of death),

(註) as much は上の regular walk, grey mustaches, 及び the ribbon に依つて推測し得ると同様に、の意。so long obliged 及び so long cut off は that they seem と連続す。a quiet lot—静かなる運命即ち軍人とは異なりたる境遇にある人の義。at an age when others end it—他が其れを終る齡、即ち老齡の義、it は life を受く。

Therefore the cold wind has not driven my neighbour from his balcony. He is digging up the earth in his green boxes, and carefully sowing in it the seeds of the scarlet nasturtium, convolvulus, and sweet

pea. Henceforth he will come every day to watch for their first sprouting, to protect the young shoots from weeds or insects, to arrange the strings for the tendrils to climb by, and carefully to regulate their supply of water and heat!

(譯) されば (therefore) 此寒風も我隣人を露臺より逐ひやる事が出来なかつた (the cold wind has not driven my neighbour from his balcony), 彼れは緑色の箱の土を掘り (digging up the earth in his green boxes), 紅犬辛子 (the scarlet nasturtium) や、フギン朝顔 (convolvulus) や、香ひ豌豆 (sweet pea) の種を (the seeds of) 丁寧に其れに播いて居る (is carefully sowing in it), 今より後 (henceforth) 彼れは芽の出るのを見に (to watch for their first sprouting), 若芽を大切に (to protect the young shoots from weeds or insects), 蔓を翳ませる糸を掛けに (to arrange the strings for the tendrils to climb by), 又善く水と温度の供給を加減しに (carefully to regulate their supply

of water and heat) 毎日出て来るのだらう (will come every day).

How much labour to bring in the desired harvest! For that how many times shall I see him brave cold or heat, wind or sun, as he does to-day! But then, in the hot summer days, when the blinding dust whirls in clouds through our streets, when the eye, dazzled by the glare of white stucco, knows not where to rest, and the glowing roofs reflect their heat upon us to burning, the old soldier will sit in his arbour and perceive nothing but green leaves and flowers around him, and the breeze will come cool and fresh to him through these perfumed shades. His assiduous care will be rewarded at last.

We must sow the seeds, and tend the growth, if we would enjoy the flower.

(譯) 思ふ様に其れを育て上げるには (to bring in the desired harvest) どれ程の丹精ぞ (how much labour!), 其の爲めには (for that) 今日の如く (as he does to-day) 此老人が寒さや暑さや風や日に曝されるのを見る事が幾度であらう (how many times shall I see him brave cold or heat, wind or sun). 併し又 (but then), 炎熱の夏の日 (in the hot summer days), 顔を向けられぬ埃りの雲が都の街に渦巻く時 (when the blinding dust whirls in clouds through our streets), 人の眼が白壁の輝きに眩むで (the eyes, dazzled by the glare of white stucco) 何處に向ける事もならず (knows not where to rest), 屋根焼けて反射の熱が我々を燃やす時 (when—the glowing roofs reflect their heat upon us to burning), 老軍人は其の園亭に坐して (will sit in his arbour and) 眼に入る物は唯其の周圍の緑の葉と花ばかり (will perceive nothing but green leaves and flowers around him), 吹き来る風も香ばしき葉蔭を通ほつて、彼れには涼しく清いであらう (the breeze will come cool

and fresh to him through these perfumed shades), 斯くして遂に彼れの丹精は報酬を得るのであらう (his assiduous care will be rewarded at last),

我等花を楽しまんと思へば (if we would enjoy the flower), 種を蒔き (sow the seeds) 栽培をしなければならぬ (must tend the growth).

Four o'clock.—The clouds, which have been gathering in the horizon for a long time, are become darker; it thunders loudly, and the rain pours down! Those who are caught in it fly in every direction, some laughing and some crying.

(譯) 四時。——久しく 地平線に集りつゝあつた (which have been gathering in the horizon) 雲は益々暗く成り (are become darker), 雷轟き (it thunders loudly), 雨は車軸を流す (the rain pours down), 雷雨に捕まつた人々は (those who are caught in it) 或は笑ひ或は泣き叫んで (some laughing and some crying) 八方に飛び散る (fly in every direction).

I always find particular amusement in these helter-skelters caused by a sudden storm. It seems as if each one, when thus taken by surprise, loses the factitious character the world or habit has given him, and appears in his true colours.

(譯) 余は何時も驟雨の爲めに起る (caused by a sudden storm) 斯くの如き周章狼狽に (in these helter-skelters) 特殊の面白味を感じる (find particular amusement), 斯く不意打を喰つた時には (when thus taken by surprise) 誰れも彼れも、體裁と習慣が被ふせた (the world or habit has given him) 假面を落して (loses the factitious character) 其の正體を現はす様に思はれる (it seems as if—appears in his true colours).

See, for example, that big man with deliberate step, who suddenly forgets his indifference made to order, and runs like a

schoolboy! He is a thrifty city gentleman, who, with all his fashionable airs, is afraid to spoil his hat.

(譯) あれ、あの通り (see, for example), 鷹揚な歩き振の (with deliberate step) 肥大男が (that big man) 遽かに (suddenly), 折角繕ふた (made to order) 沈着 (おちつき) も何處へやら (forgets his indifference), 學校生徒の様に駆け出すのだ (runs like a schoolboy!), 彼れは仲々儉約な都紳士 (he is a thrifty gentleman) ハイカラが看板の癖に (with all his fashionable airs) 帽子を濡らすが怖いのである (is afraid to spoil his hat).

(註) made to order—誂へ製、の義。

That pretty lady yonder, on the contrary, whose looks are so modest, and whose dress is so elaborate, slackens her pace with the increasing storm. She seems to find pleasure in braving it, and does not

think of her velvet cloak spotted by the hail! She is evidently a lioness in sheep's clothing.

(譯) 其れとは反對に (on the contrary), 内端な顔付き (whose looks are so modest) で、立派な着物を着て居る (whose dress is so elaborate), あれあの向ふの美しい婦人 (that pretty lady yonder), 暴風雨が烈しく成ると共に (with the increasing storm) 歩みを緩める (slackens her pace), 彼女は暴風雨に遇ふのが楽しみと云ふ様に (she seems to find pleasure in braving it), 其の天鵝絨の上着が霰で斑に成るも意としない (does not think of her velvet cloak spotted by the hail!), 紛れもない、あの女は羊の皮に隠れた女獅子である (she is evidently a lioness in sheep's clothing).

Here, a young man who was passing stops to catch some of the hailstones in his hand, and examines them. By his quick and business-like walk just now,

you would have taken him for a tax-gatherer on his rounds, when he is a young philosopher studying the effects of electricity. And those schoolboys who leave their ranks to run after the sudden gusts of a March whirlwind; those girls, just now so demure, and who now fly with bursts of laughters; those national guards, who quit the martial attitude of their days of duty, to take refuge under a porch! The storm has caused all these transformations.

(譯) 此方には (here) 通りかゝりの若い男が (a young man who was passing) 足を止めて幾粒かの霰を手に受け (stops to catch some of the hailstones in his hand) て、之れを調べる (examines them). 今の足早やな忙がしさうな歩るき振りで見ると (by his quick and business-like walk just now) 巡廻中の (on his rounds) 收税吏とも思はれやうが (you would have

taken him for a tax-gatherer), 其實 (when) 彼れは電氣の作用を研究して居る (studying the effects of electricity) 若い理學者である (he is a young philosopher)。そして又遠かに吹起つた三月の旋風 (つむじかぜ) を、列から離れて追駈けるあの學校生徒等 (those school-boys who leave their ranks to run after the sudden gusts of a March whirlwind)、今迄あんなに殊勝らしくして居たが (just now so demure) 忽ちどつと笑ひながら飛んで行くあの娘等 (those girls who now fly with bursts of laughters)、服務中の嚴肅な態度を亂して (quit the martial attitude of their days of duty) 玄関の軒下に雨宿りする (to take refuge under a porch) あの警護の兵士等 (those national guards)、暴風雨が皆是等の變化を惹起こしたのである (the storm has caused all these transformations)。

(註) martial attitude of their days of duty—當番の日の軍紀的姿勢、が文字通り。

See, it increases! The hardest are obliged to seek shelter. I see every one

rushing towards the shop in front of my window, which a bill announces is to let. It is for the fourth time within a few months. A year ago, all the skill of the joiner and the art of the painter were employed in beautifying it, but their works are already destroyed, by the leaving of so many tenants; the cornices of the front are disfigured by mud; the arabesques on the doorway are spoiled by bills posted upon them to announce the sale of the effects. The splendid shop has lost some of its embellishments with each change of the tenant. See it now empty, and left open to the passers-by. How much does its fate resemble that of so many who, like it, only change their occupation to hasten the faster to ruin!

(譯) 見よ、暴風雨は益々荒れまさる (it increases!), 最も豪氣な者迄も雨宿りをせざるを得ない (the hardest are obliged to seek shelter)。我窓の向ふ側の (in front of my window) 貸家札を掲げてある (which a bill announces is to let) 店舗(みせや)の方へ (towards the shop) 誰れも彼れも駈けて行く (I see every one rushing)。其れが空家に成つたのは、數ヶ月経たぬ中に四回目である (it is for the fourth time within a few months)。一年前 (a year ago)、建具屋の熟練とペンキ屋の技術とを盡して (all the skill of the joiner and the art of the painter were employed) 其れを美装したのであつた (in beautifying it) が、彼等の細工は (their works) 數多借屋人の出代りで (by the leaving of so many tenants) 早や臺無しに成り (are already destroyed)、正面の軒蛇腹は泥で形を失ひ (the cornices of the front are disfigured by mud)、入口の唐艸模様は (the arabesques on the doorway) 家財賣拂の廣告札を粘られて汚たなく成つて居る (are spoiled by bills posted upon them to announce the sale of the effects)、此立派な店舗は (the splendid shop) 借家人の代る毎に (with each change of the tenant) 其の

裝飾の幾分づゝを失なつたのである (has lost some of its embellishments)、今あの通り空家に成つて居て (see it now empty) 通行人の入るに任せる (left open to the passers-by)。如何にも (how much) 此家の運命は (its fate) 恰も (like it)、已が破滅を早くする (to hasten the faster to ruin) ばつかりに、其の職業を變へる (who only change their occupation) 數多の人の運命に似て居るのである (resemble that of so many)。

(註) are spoiled by bills posted upon them to announce the sale of the effects—家財の賣却を廣告する爲めに其の上に粘られた札で汚たなく成つて居る、が文字通り。like it の it は its fate の its と同じく shop を指す。

I am struck by this last reflection: since the morning every thing seems to speak to me, and with the same warning tone. Every thing says—"Take care! be content with your happy though humble lot:

happiness can only be retained by constancy; do not forsake your old patrons, for the protection of those who are unknown!"

(譯) 余は此最後の反省が胸に堪たへた (I am struck by this last reflection)、朝來 (since the morning) 見る物悉く我に對して物言ふ如く (everything seems to speak to me)、して同じ警戒の調子を帯びて居る (with the same warning tone)、彼等皆云ふ (everything says)——『心せよ (take care!) 微賤ながらも幸福なる汝の運命に満足せよ (be content with your happy though humble lot)、幸福は恒心に依つてのみ保留する事が出来る (happiness can only be retained by constancy)、舊識の恩誼を捨て、未識の眷顧に頼(たよ)る事勿れ (do not forsake your old patrons, for the protection of those who are unknown)』

(註) do not forsake.....are unknown——未だ識らざる恩顧者の保護の爲めに汝の舊來の恩顧者を捨つる勿れ、が文字通り。

Are they the outward objects which speak thus, or does the warning come from within? Is it not I myself who give this language to all that surrounds me? The world is but an instrument, to which we give sound at will. But what does it signify if it teaches us wisdom? The low voice which squeaks in our breasts is always a friendly voice, for it tells us what we are, that is to say, what is our capability. Bad conduct results, for the most part, from mistaking our calling. There are so many fools and knaves, because there are so few men who know themselves. The question is not to discover what will suit us, but for what we are suited!

(譯) 斯く云ふは外界の事物であるか (are they the

objects which speak thus), 抑も亦 (or) 此警告は我心の中より發し來るものであるか (does the warning come from within?). - 身邊の萬物に (to all that surrounds me) 此言を發せしむるは我自らで無からうか (is it not I myself who give this language?). 身外の世界は我等が心の儘に之れを奏づる樂器に過ぎない (the world is but an instrument, to which we give sound at will). 併しながら我等若し之れに依つて悟るところあらば (if it teaches us wisdom) 孰れであつても問ふところでない (what does it signify?). 我等の胸中に響く呟きこそ (the low voice which speaks in our breast) 常に我等に忠なる聲である (is always a friendly voice). 蓋し (for) こは我等が何物であるか (what we are). 言ひ換へれば (that is to say), 我等が何を爲し得るかを (what is our capability) 我等に告げるものである. 悪行は (bad conduct) 大抵 (for the most part) 吾人の本分を誤る結果である (results from mistaking our calling). 世に數多の痴者惡漢あるは (there are so many fools and knaves) 己れを知る人の少なきが爲めである (because there are so few men who know themselves). 問題は、何が吾人に適するかを知るに非ずして (the question is not to discover what will suit us, but) 何に吾人が

適し居るかを知らるのに在る (*is to discover for what we are suited!*).

What should I do in the midst of these experienced financial speculators? I am a poor sparrow, born among the house-tops, and should always fear the enemy crouching in the dark corner; I am a prudent workman, and should think of the business of my neighbour who so suddenly disappeared; I am a timid observer, and should call to mind the flowers so slowly raised by the old soldier, or the shop brought to ruin by constant change of masters. Away from me, ye banquets over which hangs the sword of Damocles! I am a country mouse. Give me my nuts and hollow tree, and I ask nothing beside—except security.

(譯) 余はあの老功な相場師共の間に交つて何をし

やう (what should I do in the midst of these experienced financial speculators?). 余は家の棟の間に生れたる (born among the house-tops) 哀れな雀である (am a poor sparrow), されば (and) 片隅の暗い處に潜み居る (crouching in the dark corner) 彼の敵に用心すべきである (should fear the enemy), 余は約(つまし)き労働者である (am a prudent workman), されば遽かに立退いたる (who so suddenly disappeared) 我隣人の職業に省みるべきである (should think of the business of my neighbour), 余は心弱き観察者である (am a timid observer), されば老軍人が氣長に育てたる彼の花 (the flowers so slowly raised by the old soldier), 又は絶えず住む人の入り代つた爲め (by constant change of masters) 破滅に瀕したる彼の店舗を (the shop brought to ruin) 忘れてはならない (should call to mind), 嗚呼我れより去れよ (away from me), ダモクリースの劍頭上に懸かる (over which hangs the sword of Damocles) 酒池肉林 (ye banquets!), 余は田舎の鼠である (am a country mouse), 木の實と空洞(うつろ)木とを興へよ (give me my nuts and hollow tree), さすれば (and) 安全を外にしては (except security) 他に望むものが無いのである (I ask nothing beside).

(註) the sword of Damocles—Damocles は紀元四百年前希臘 Syracuse の暴君 Dionysius に仕へ阿諛に巧みなるを以て知らる、一日主君より我が日頃羨める王者の美味を饗され、席に臨めば山海の珍味前に有りながら頭上に氷の如き劍一筋の毛髪に懸かれるを見て戦慄し折角の美味に手を觸れ得ざりしと云ふ話有り、怖ろしき誘惑の意に用ゐらるゝ故事なり。

And why this insatiable craving for riches? Does a man drink more when he drinks from a large glass? From whence comes that universal dread of mediocrity, the fruitful mother of peace and liberty? Ah! there is the evil which, above every other, it should be the aim of both public and private education to anticipate! If that were got rid of, what treasons would be spared, what baseness avoided, what a chain of excess and crime would be forever broken! We award the palm to charity, and to self-sacrifice; but, above all,

let us award it to moderation, for it is the great social virtue. Even when it does not create the others, it stands instead of them.

(譯) ところで彼の飽くなき富の餓渴は何故ぞ(why this insatiable craving for riches?). 杯が大きくても人は飲む丈よりは飲みぬでないか (does a man drink more when he drinks from a large glass?). 平和自由の恵みの母たる (the fruitful mother of peace and liberty) 中庸なば、世を擧げて人々皆恐れるは何の故ぞ (from whence comes that universal dread of mediocrity?). 嗚呼公私教育の衝に當る人々が、如何なるものにも増して戒心すべき害悪は即ち此處に在るのである (there is……to anticipate!). 之れだに除かれなば (if that were got rid of), 反逆の起るを防ぎ得る事幾何 (what treasons would be spared), 卑劣の行ひを避け得る事幾何 (what baseness would be avoided), 幾多放恣と罪惡の連鎖は永久に斷絶するであらう (what a chain of excess and crime would be for ever broken!). 我等は慈善に對し献身に對して月桂冠を捧ぐ (award the palm to charity, and to self-sacrifice), 併しながら節慾は最大の社會的

徳義なれば何よりも先づ此徳に其冠を捧げるがよい (above all, let us award it to moderation, for it is the great social virtue). 此徳は、他の二徳を造り出さざる場合に在つても、猶 (even when it does not create the others) 彼等に代るべき力がある (stands instead of them).

(註) does a man drink more when he drinks from a large glass?—人は大杯より飲む時は更に多く飲むのであるか、が文字通り。which it should be the aim of both public and private education to anticipate—之れを豫想するのが公私教育の目的たるべき、となりて evil を形容す anticipate は此處にては豫想して警戒する、の意を含む。

Six o'clock.—I have written a letter of thanks to the promoters of the new speculation, and have declined their offer! This decision has restored my peace of mind. I stopped singing, like the cobbler, as long as I entertained the hope of riches: it is gone, and happiness is come back!

(譯) 六時。——余は此度の新事業の發起人等に (to the promoters of the new speculation) 謝状を認め (have written a letter of thanks)、彼等の申入れを断つた (have declined their offer)、此決定で我心の平和を恢復した (this decision has restored my peace of mind)。余は金儲けの希望を懐いて居る間 (as long as I entertained the hope of riches) 靴直しの様に (like the cobbler) 黙して歌はなかつた (stopped singing) が、其希望が失くなつて幸福が歸つて來た (it is gone, and happiness is come back !).

O, beloved and gentle Poverty! pardon me for having for a moment wished to fly from thee, as I would from Want; stay here for ever with thy charming sisters, Pity, Patience, Sobriety, and Solitude; be ye my queens and my instructors; teach me the stern duties of life; remove far from my abode the weaknesses of heart, and

giddiness of head, which follow prosperity. Holy Poverty! teach me to endure without complaining, to impart without grudging, to seek the end of life higher than in pleasure, further off than in power. ~ Thou gives the body strength; thou makest the mind more firm; and, thanks to thee, this life, to which the rich attach themselves as to a rock, becomes a bark of which death may cut the cable without awakening all our fears. Continue to sustain me, O thou whom Christ hath called *Blessed!*

(譯) 嗚呼、愛すべき優しき貧賤の女神 (beloved and gentle Poverty!). 餓死を恐れ避くる様に (as I would from Want)、暫したりとも (for a moment) 爾より走らん事を願ひたる (for having wished to fly from thee) 余を許し給へ (pardon me)、汝の美しき姉妹 (thy charming sisters)、同情 (Pity)、忍耐 (Patience).

節制 (Sobriety)、孤獨 (Solitude) と共に 永久我許に留まり給へ (stay here for ever with)、爾等姉妹は我女王と成り我教師と成り (be ye my queens and my instructors)、嚴格なる人生の義務を教へ (teach me the stern duties of life)、榮華に伴ふ (which follow prosperity) 浮薄の情 (the weaknesses of heart)、輕佻の心を (giddiness of head) 我家より遠ざけ給へ (remove far from my abode)、嗚呼神聖なる貧賤 (holy Poverty!)、咳かずして忍び (to endure without complaining)、惜まずして與へ (to impart without grudging)、快樂よりも崇高なる (higher than in pleasure) 權力よりも久遠なる (further off than in power) 人生の目的に従ふ事を教へ給へ (teach me to seek the end of life)、爾は肉體を強健にし (thou givest the body strength)、汝は精神を堅固にす (thou makest the mind more firm)、而して富貴なる者が岩石に縋がる如く執着する (to which the rich attach themselves as to a rock) 此世の中は (this life)、汝の爲めに (thanks to thee)、假りの泊りの小舟と成つて (becomes a bark)、死の手に其の綱を斷たるゝとも、我等は更に驚き騒ぐ事は無からん (of which death may cut the cable without awakening all our fears)。何時

迄も余に力を與へよ (continue to sustain me)、基督が『幸ひなり』と云はれたる嗚呼貧しき女神 (O thou whom Christ hath called Blessed!)

(註) as I would from Want—would fly from なり。higher than in pleasure—快樂に於ける人生の目的よりも高き、が文字通り、than の次に that を補ふて見るべし、次の further off than in power も同一の配置なり。of which の of は cable にかゝる。Blessed—聖書の句、山上の垂訓中に在り。

[THE END]

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青年英文學叢書刊行に 就き謹告

中學生諸君教課以外英語練習の讀物として且つ一般英學生諸君の有益なる伴侶として本叢書刊行を企圖致し候處譯註者兩先生の御盡力に依り第一篇發行以來世評嘖々非常の歡迎を博し英學界稀に見るの名著なりとまでの高評を得殊に諸中學教諭諸先生の御推舉に依りて中學生諸君の需用頗る盛んに中には學校より直接の恩命を蒙り學生夏期休暇中の讀物として御指定相成候向も有之候に付今回愈全部百篇の大事業として續々刊行致候間弊店の此舉を御贊助御購讀被下度奉願上候 敬白 三省堂書店

本叢書に對する世評の一斑

中外英字新聞曰、翻譯の痕跡露ほどもなく譯語妥當翻譯の模範たる聲價益發揮す云々。

英語青年曰、英文和譯上乘の模範、和文英譯最良の參考書、此く賞讃に價する名著(小冊子とば云へ)の出版は英學界の爲に賀せざるを得ず、此類の出版物中信頼するに足り、讀者に推薦すべきは此集を除きて他になし云々。

JUVENILE ENGLISH LITERATURE

菅野德助 奈倉次郎 兩先生共編

對譯 青年英文學叢書 詳註

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第一篇 (改版)

金色王

THE GOLDEN TOUCH
BY NATHANIEL HAWTHORNE

米國第一の小説家、近世心理小説の鼻祖と稱せらるゝ、有名なるスカーレット、レットターの著者、ナザニエル、ホーソルンが、希臘の古譚を藉りて、黄金崇拜の愚を指摘したるもの、其の筆致の妙なる、其の寓意の深き、一言にして茲に盡し難し。本書曩きに附註のみを以て刊行せしが改版に於ては全文の對譯を加へ最も詳細なる註を附したり。

第二篇 (改版)

船乗新八

SINDBAD THE SAILOR
FROM THE ARABIAN NIGHTS

天下の一大奇書アラビヤ物語中殊に著名なる一篇、船乗新八が前後七回の航海に於ける苦樂禍福、珍聞奇談、應接に違わず、殊に其想像の荒怪放大なる實に亞刺比亞的特色なり。デフォーのロビンソン漂流記、スウィフトのガリヴァー旅行記と相併んで、航海小説の至珍、而して此書最も異彩を放つ。改版に於て譯文を修正し、附註を多くしたり。

第三篇

三人姫

THE THREE BEAUTIFUL
PRINCESSES
BY WASHINGTON IRVING

スケッチ、ブックを以て有名なる新世界最初の文人ワシントン、アーヴィングの名著アルハムブラ中の一編、グラナダの左利王モハメッドと其の妃西班牙の貴女との中に生れたる三ツ子姫の身の上話、物語既に珍奇、叙するに優美輕妙の筆を以てす、スケッチ、ブックとは自ら別種の興味ありて一度手にすれば巻を措く能はず。

第四篇

ヴェニス商人

THE MERCHANT OF VENICE
FROM LAMB'S TALES FROM
SHAKSPEARE

世界文學の霸王『萬魂詩人』ウィリアム、シェークスピアの作中最も世に持て囃さるゝものの一にして、散文の大家チャールズ、ラムが青年の爲めに其の概略を叙したるもの、其の内容の如何は云ふに及ばず、苟も教育ある人にして沙翁の著名なる物語の何物なるかを知らざるは、ロンドン、パリスの何處にあるを知らざるの耻辱と同一ならん。

第五篇

小九郎次大九郎次

LITTLE KLAUS AND
BIG KLAUS
BY HANS ANDERSEN

著者アンダーセンは丁抹の文人、森鷗外氏の譯『即興詩人』の原著者にして其のフェアリー、テールズ最も著名なり。本篇は即ち其の一章と外に『着道樂』とを収めたり、少年の御伽話として上乘のものたるのみならず、其談話の滑稽奇抜而も寓意の深き、有髯の人も爲めに其の願を解き、且つ其教訓に依つて學ぶところ大なるべし。

第六篇
無人島日記

THE JOURNAL OF ROBINSON
CRUSOE
BY DANIEL DEFOE

ダニエル、デフォーは英國散文家中最も有名なる一人、其の著ロビンソン、クルーソー漂流記は英國民の冒險的商業的特色を具體にしたるものにして、英國少年愛讀書の第一とせらる、而して本篇はロビンソンが二十八年の間孤棲したりと云ふ無人島の一ヶ年に亙る日記なり、其の筆精細にして最も自然、日記文上乘の模範なり。

第七篇
出世曆

POOR RICHARD'S ALMANAC
BY BENJAMIN FRANKLIN

フランクリンの自叙傳は殆らく我國に知られたりと雖も其の名著プーア、リチャーズ、オルマナックの我國に行はれざるは寧ろ不思議の事なり、蓋し其全體の譯文の世に現はれたるは實に本篇を以て嚆矢となす。此書はフ氏が立身出世の要訣を格言俚語に表はしたるもの、其の教訓の貴きのみならず、英語受験科生の讀書として其文體最も適せり。

第八篇
アーサー王物語

KING ARTHUR'S ROUND
TABLE
SELECTED AND ADAPTED

英國武士道の理想がケルチック族の一王の口碑を藉りて發揮し、幾世紀の間に文となり詩となり、終にテニソン卿のアイディルス、オブ、セ、キングに至りて大成せり、而して此詩は十九世紀の理想を以て詠じたる英國武士道詩なりと稱せらる。本篇は其の概略を散文に叙したるものゝ一部、又自ら全き物語をなして此有名なる大作の一斑を窺はしむ。

第九篇

クリートの迷宮
THE LABYRINTH OF CRETE
BY JAMES BALDWIN

希臘の文學、羅馬の法律、希伯來の宗教、是れ歐洲近代文明の三要素とせらるゝもの、殊に希臘文明が近代の學藝思想に影響するところ最も大にして、其神話古譚は文學に繪畫に彫刻に無限の材料を供給す。本篇及び本篇に添へたるアタランタ姫物語は此驚くべき古代文明の斷片、其文も流暢なるポールドウィン氏の筆になれり。

第十篇

皇子ハムレット
HAMLET, PRINCE OF
DENMARK
FROM LAMB'S TALES FROM
SHAKSPEARE

本叢書第四篇『ヴェニス商人』と同じく『萬魂詩人』ウィリアム・シェークスピアの作にして散文の大家チャールズ・ラムが其梗概を叙したるもの、原作はマクベス、リア王、オセロと相並んで沙翁の四大悲劇と稱せられ、翁をして所謂 Immortal Shakspeare の名を得せしめ世界文學界の霸王たらしめたる傑作中の傑作也。

第十一篇

反魂鳥
THE NIGHTINGALE
BY HANS ANDERSEN

フェアリーテールを口にする者にしてアンダーセンの名を知らざるあらば事寧ろ滑稽に屬せん。丁抹の僻偶に生れて其都コーペンハーゲンに世を逝りたる一文人が、全世界幾億の兒童をして其奇想妙案に快哉を呼ばしむるの事實亦是れ神仙譚の奇なるに近し。本篇に収めたる二章、一は滑稽の中に高遠なる詩味を有し、一は悲哀の中に幽玄なる神秘を寓す、豈に兒童のみの讀物と云はんや。

第十二篇

新世界浦島物語
RIP VAN WINKLE
BY WASHINGTON IRVING

新世界最初の文人ワシントン・アーヴィングをして其名を高ふせしめたるは彼のスケッチブック也、スケッチブックをして重きを爲さしむるはリップヴァンウィングルの一篇、即ち本篇に収むる『新世界浦島物語』也。太平無我の化身リップが二十年の山中の昏睡、開けて口惜しき玉手箱にあらで、開らけ行く世の變遷推移、米國獨立の大業其間に成りて、醒めて我身を疑ふ程の芽出たき物語なり。

第十三篇

小人國旅行記
A VOYAGE TO LILIPUT
BY J. SWIFT

『ロビンソン漂流記』『船乗新八』『ガリヴァー旅行記』は航海小説中の三珍書、第一は冒險的商業的特質を以て、第二は想像の奇怪放大なるを以て、第三は着想の嶄新と骨を穿つ諷刺の深刻とを以て優さる。吾人は既に前二者を紹介し今又第三者の一部『小人國旅行記』を紹介す。蓋し本篇の原著者スキフトは散文全盛時代の十八世紀に於ける散文家の最大なるものと稱せらる。

青年英文學叢書

第十四篇
少年繪師

BENJAMIN WEST
FROM
HAWTHORN'S BIOGRAPHICAL STORIES

本叢書第一篇『色金王』と同じく米國第一の小説家ナザニエル・ホーソンの著『傳記物語』の中の第一章第二章を収む。ベンジヤミン・ウエストは有名なるサー・ジョシュア・レーナルヅの後を繼ぎて英國皇立美術院の總長となりし畫家の偉人、本書は嫩葉より香ばしき其天才の幼時を天才の文章を以て叙したる名篇也。

第十五篇
屋根裏の哲人

AN ATTIC PHILOSOPHER
IN PARIS
BY E. SOUVESTRE

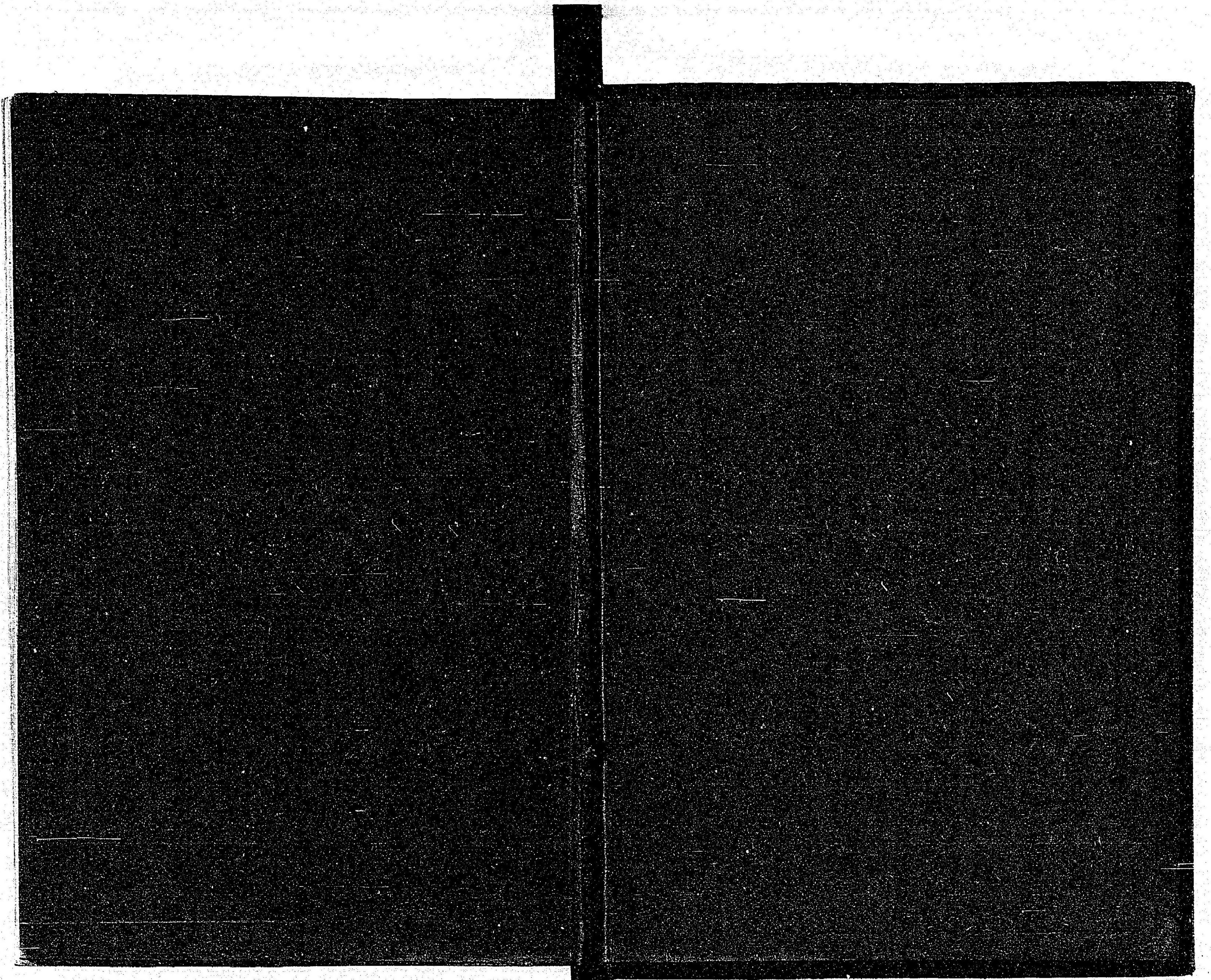
巴理の都の眞中に詫住居する所謂市井の隱者あり、清食孤居に安んじて人を羨まず人に妬まれず、屋根裏の高きに超然として常に滿都を下瞰す、されど四時の變遷人事の推移は走馬燈の如くに彼の心に映じて、刻々に往來する感想は其日記に跡を留めぬ、本篇には一月一日三月一日の記録を収たり。

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