

【譯文】 Goldsmith が(其著書を以て)娛樂を興へたる數百萬人中。誰れか彼れを愛せざるものあらんや。英國作家中最も多く人に愛せらるゝと云ふは人に取つて是れぞ如何なる稱號なるぞよ。(最も名譽の稱號なり)粗笨にして頑執なる一少年。去れど其心慈悲と愛情を以て充滿せる一少年は幼時面白き默考に於て日を送り。遊逸無爲の隱遁。我家の外に在る大世界を見んとするの熱望。又名を成し業を遂げんとするの希望を以て其日を送りたる村落を去り。數年間恐るべき競争。世の輕蔑と貧苦を受けし後彼れの望郷の念慄々禁する能はず。其情戀々として恰も故郷に閑居せるとき。熱心に變化を渴望し。外遊の念慄々禁する能はざりしが如し。此時に當りて彼れは家郷に關する記憶と感情を叙して一書一詩を物し。——舊友を描き。少年の光景を叙し。Lissoy の記憶を交へて Auburn 及び Wakefield に己が想像の人を住はしむ。彼れは各地を流浪せざるべからざる身分なれども。常に彼れと共に家郷の遺物を携帯し。之を其胸の上に安きて又永眠せるなり。

中

【註】 A book ハ 暗ニ “Vicar of Wakefield” ナ指シ。 A poem ハ “The Deserted Village” ナ指ス。

2. His nature is truant ; in repose it longs for change, as on the journey it looks back for friends and quiet. He passes to-day in building an air-castle for to-morrow, or in writing yesterday's elegy¹ ; and he would fly away this hour, but that a cage and necessity keep him. What is the charm of his verse, of his style, and humor? His sweet regrets, his delicate compassion, his soft smile, his tremulous sympathy, the weakness which he owns? Your love for him is half pity. You come hot and tired from the day's battle, and this sweet minstrel sings to you.

(1) Yesterday's elegy. 昨日ノ不幸悲慘ノ出來事ヲ叙シタル挽歌。

【譯文】 Goldsmith は天性懶惰なり。休養に在ては變化を希ひ。旅行に出れば望郷の念熾心にして家郷の友人を念ひ又閑居を希望す。彼れは明日の爲めに空中の城郭を築き。若くは昨の挽歌を作ること今日を費やし。而して今にも飛び出でんと欲すれども。籠の鳥同様。其籠と缺乏が彼れを拘束して出さしめず。抑も彼れの韻文。彼れの文體。彼れの機才の力は如何。彼れの可愛の悔悟。彼れの柔しき慈愛。彼れの溫和なる破顔。彼れの深き同情。彼れが有する弱點等は如何。彼れに對する人の愛情は半ば惻隱の情なり。人は社會の競争場裡に立ちて戦ひ一日の勞苦に由りて身熱し。體疲る。而して此可愛の音樂師は人の爲めに歌を唱ふて之を慰むるなり。

【注】 **A cage and necessity keep him.** 彼レハ恰モ鳥ノ如ク籠ノ中ニ禁錮サレ。且ツ貧乏ナルカ故ニ。意ノ如ク外ニ飛ビ出ツル能ハズトナリ。 **Tremulous sympathy.** 人ノ不幸ヲ觀テハ身ノアル々々ト震ヒ戰クガ如キ同情。 **The day's battle.** 其日ノ戰トハ人生ノ戰ヒ。即チ勞役ヲ云フ。 **This sweet minstrel &c.**—Goldsmith ノ詩歌ヲ讀ンテ心ヲ慰藉スルヲ形容シテ云ヘルナリ。

3. Who could harm the kind vagrant harper¹? Whom did he ever hurt? He carries no weapon, save the harp on which he plays to you; and with which he delights great and humble, young and old, the captains in the tents or the soldiers round the fire, or the women and children in the villages, at whose porches he stops and sings his simple songs of love and beauty. With that sweet story of *The Vicar of Wakefield*, he has found entry into every castle and every hamlet in Europe.² Not one of us, however busy or hard, but once or twice³ in our lives has passed an evening with him, and undergone the charm of his delightful music.

(1) **Vagrant harper.** 宿無シノ彈琴者。(2) **He has found entry..... every hamlet in Europe.** 是ハ彼レノ *The Vicar of Wakefield* ガ歐洲各國ノ王宮ヨリ僻村ニ至ルマテ貴賤上下ノ人ニ由リテ愛讀サレタルコトヲ叙シタルモノナリ。(3) **But once or twice.**—But ハ that not ノ義。

【譯文】 誰レカ此親切にして宿無しノ彈琴者を害するものあらんや。彼レハ曾つて何者カ害せしことあるか。彼レハ以テ彈奏する琴ノ外如何なる武器をも手に携ふることなし。而して彼レハ此武器を以テ貴きもの。賤きもの。老ひたるもの。若きもの。天幕の中に在る大將。番火の四邊に在る兵卒。或ハ村落の婦人小兒を樂しましめ。彼等ノ門前に佇立して愛と美の率直なる歌を咏吟す。彼の *The Vicar of Wakefield* の爽快なる話を物語りつゝ歐羅巴の各城中及び村落に入り込めり。吾人は如何に繁忙なりと雖ども。如何に寸暇なく精勵するものと雖ども一人として生涯中一度カ二度カ彼レと共に一夕を過ごし。其愉快なる音楽の樂みを受けざりしものはあらざるべし。

4. Think of him reckless, thriftless, vain if you like,¹ but merciful, gentle, generous, full of love and pity. He passes out of our life, and goes to render his account beyond it.² Think of the poor pensioners weeping at his grave; think of the noble spirits that admired and deplored him; think of the righteous pen that wrote his epitaph, and of the wonderful and unanimous response of affection with which the world has paid back the love he gave it. His humor delights us still; his song is fresh and beautiful as when first he charmed with it³; his words are in all our mouths; his very weaknesses are beloved and familiar. His benevolent spirit seems still upon us; to do gentle kindnesses; to succor with sweet charity; to soothe, caress, and forgive; to plead with the fortunate for the unhappy and the poor.

(1) **Vain if you like.** 彼レハ虚飾的ト言ハント欲スレバ言ヘ。(2) **Goes to render.....beyond it.** 此人世ヲ超ヘ。來世ニ於テ彼レノ生涯ノ辨明ヲ爲スベク往ケリ。“To render account” ハ計算スルノ義。Godノ前ニ自己ノ善惡ノ行爲ヲ精シク計算スルヲ云フ。(3) **His song is fresh..... charmed with it.** 始メテ其歌ヲ以テ吾人ヲ喜バシメシトキト均シク新タニシテ且ツ美ナリ。今モ昔モ讀者ヲ樂マシムルノ力ニ變ハリナキヲ云フ。

【譯文】 不注意にして放逸。虚飾的倨傲と言はる言へ。併し慈悲深く。溫柔にして寛大。愛情と惻隱の情滿々たる彼レを一考せよ。彼レは我々人生の外に出で去り。未來に於て己ガ生涯中の辨明を爲すべく逝けり。彼レの墳墓に於て號泣する貧民に就きて一考せよ。彼レを敬仰し。彼レを痛歎せる高莊なる精神を有する士に就きて一考せよ。彼レの墓銘を書きし正義の筆に就きて一考せよ。彼レが世に與へし愛情に對し。世が心を一にして驚くべき愛情の應報を彼レに與へしことを考一考せよ。彼レの機才は今に尙吾人を喜ばしめ。彼レの歌は其始め吾人を樂ましめしときと同じく鮮明にして且つ美はし。彼レの語は人口に膾炙し。彼レの所謂弱點は人に愛せられ。且つ熟知せらる。彼レの慈善的精神は尙吾人を觀て破顔一笑するものの如し。優さしき親切を盡くし。可愛なる慈悲を以て能く人を救ひ。能く慰め。能く愛し。能く容るし。不幸なるもの。貧究なるものに對して鞠躬辨疏するものの如し。

【補註】 **Pensioners** ハ dependents ノ義。 **The righteous pen** ハ Dr. Johnson が墓銘ヲ書ケルヲ暗示ス。

THE DESERTED VILLAGE.

【緒言】 *The Deserted Village* は千七百七十年始めて發行され。直に非常の喝采を博したり。是は教訓的詩の部類に屬するものにして。目的は當時英國に盛んに行はれたる奢侈の弊を曝露するに在り。此詩は政治經濟の學理を過ぐるものなりとて屢非難されたり。然れども彼レの説是なるや將た否なるやは彼レ是れ吟咏すべき程の價值あることに非ず。——要するに興味を存する所は詩の中に含有する教訓に非ずして。技術の中に在り。其面白しき内容。其描ける肖像の美妙なるもの。其調和的語句の中に貫通する快活と優美の中に在るなり。

Sweet Auburn¹! loveliest village of the plain;
Where health and plenty² cheered the laboring swain,³
Where smiling spring its earliest visit paid,
And parting⁴ summer's lingering blooms⁵ delayed:
Dear lovely bowers⁶ of innocence and ease,
Seats of my youth when every sport could please,⁷
How often have I loitered o'er thy green,
Where humble happiness endeared each scene!
How often have I paused on every charm⁸—

The sheltered cot,⁹ the cultivated farm,
 The never-failing¹⁰ brook, the busy mill,
 The decent¹¹ church that topped the neighboring hill,
 The hawthorn bush, with seats beneath the shade,
 For talking age¹² and whispering lovers made!
 How often have I blessed the coming day,
 When toil remitting lent its turn to play,¹³
 And all the village train,¹⁴ from labor free,
 Led up their sports beneath the spreading tree,
 While many a pastime circled in the shade,
 The young contending as the old surveyed;¹⁵
 And many a gambol frolicked o'er the ground,
 And sleights of art¹⁶ and feats of strength¹⁷ went round.¹⁸
 And still, as each repeated pleasure tired,
 Succeeding sports the mirthful band inspired:
 The dancing pair that simply sought renown
 By holding out to tire each other down;¹⁹
 The swain mistrustless of his smutted face,²⁰
 While secret laughter tittered round the place;
 The bashful virgin's sidelong looks of love,
 The matron's glance that would those looks reprove.
 These were thy charms, sweet village! sports like these,
 With sweet succession, taught even toil to please;
 These round thy bowers their cheerful influence shed;
 These were thy charms—but all these charms are fled.

(1) Auburn.—Goldsmith ノ謂フ所 Auburn ニ就キテハ。其名譽ヲ得ント請求スル所一ニシテ足ラズ。然レドモ是ハ單ニ Goldsmith ノ想像ヨリ作り出シタルモノニシテ。實際地理上ノ地名ナルコトハ疑ハシト云フ。(2) Health and plenty. 健康ノ地デアリ。又五穀ノ豊饒ナル地ナルヲ云フ。(3) Swain. 農夫。(4) Parting.—Departing. (5) Blooms. 夏ノ炎天ヲ花ノ満開ニ擬シタルモノナリ。(6) Bowers. 此處ニテハ農夫ノ棲家ノ義ナリ。此字ハ種々ノ意味ニ用ヰラレ。美人ノ亭。詩人ノ棲家。又ハ園亭等ノ義ニ用ヰル。(7) Every sport could please. 少年ノ時ハ如何ナル遊ビヲシテモ面白キモノナリ故ニ云フ。(8) Every charm. アラユル人ヲ樂シマシムルモノ。即チ下ニ列記セルモノヲ指ス。(9) Cot.—Cottage. (10) Never-failing. 常ニ流レテ止マザル。(11) Decent.—Suitable, proper. (12) Age. 老人ノ義。(13) The coming dayto play. 仕事ヲ終ハリテ。今度ハ遊ブ番ニナル將ニ來ラントスル日ヲ云フ。Lent its turn to.—Gave way to. (14) The village train.—The whole body of villagers. (15) Surveyed. ナツト眼ヲ止メテ視ル。(16) Sleights of art. 人ニ見付ケラレヌヤウニ爲ス種々ノ悪戯ヲ云フ。(17) Feats of strength. 角力ノ類ヲ云フ。(18) Went round. 巡グリニ藝ヲ演ズルヲ云フ。(19) Tire each other down. 相互ヲ疲勞セシメント争フ。疲レテ倒レタルモノガ負ケニナルナリ。(20) Mistrustless of his smutted face. 己ガ顔ガ泥ダラケニナツテ居ルノニモ氣付カズ。毫モソレヲ疑ハズシテ。

【譯文】可愛の Auburn よ。草原中の最も愛すべき村よ。健康と豊饒が辛勞する所の農夫を慰め。破顔微笑の春は一番早く此地に來り。去らんとして未だ去らざる夏の炎暑は逡巡として此地に止まり。無邪氣と安樂の愛すべき農家。あらゆる遊戯が予を樂しませしめし。予が少年歡樂の此場所。如何に予は謙讓傲らざる幸福があらゆる光景を懐かしくせしめし汝 (Auburn) の緑草の上を徘徊逍遙せしぞ。如何に予はあらゆる遊興の場所に佇立せしぞ。——樹蔭に掩はれたる茅屋。耕耘されたる畑。溶々として流れて止まざる小河。忙はしく働ける水車。近隣の岡陵の頂きに立てる如何にも相應しき寺院。山藪子の叢。其蔭には椅子を据へ。以て世間話を語る老人。互に睦しく耳語する所の情耶情婦の用に供すべく。予は如何に屢仕事を終はりて遊戯に身を委ね。凡べての村人は勞働を離れて。枝葉の繁く廣がれる樹蔭に於て其遊戯を樂む將きに來らんとするの其日を祝し。(其日の來るを如何に屢俟ち受けしぞ)。其時數多の娛樂は樹蔭に於て巡番に行はれ。少年は互に其技を争ふ間。老人は之を見物し居れり。而して數多の面白き惡戯は其グラウンドに於て滑稽的に行はれ。巧妙なる惡戯。角力の類順番に行はるゝなり。而して屢繰り返へし爲されたる遊戯に厭きたるときは面白く勇める群衆は又次ぎの遊戯を勵まし始むるなり。一對の舞踏者は互に相手を疲らし倒して以て名譽を求めんとするもいぢらし。農夫は己ガ泥塗れの顔にも氣付かず平然たるあり。其際くす々々と窺りに笑ひ聲が場内に擴まれり。恥つかしげなる處女は人知れず情耶を斜視するあり。老女は眼もて此等の斜視を叱り付くるあり。此等は實に汝の吾人を樂ましめし所のもの。借ても可愛なる村なるかな。此等の如き遊戯連綿として絶へず續々爽快の感を與ふるもの。實に勞苦も其苦を知らずして樂むことを教ゆるものなり。此等の遊戯は其樂しき勢力を汝の民家の四邊に注げり。此等は汝の我等を樂しませしめし所のもの。然るに今や此等の娛樂は去りて其跡なし。

【註】 Gambol frolicked &c. — Many a sportive prank was played in a frolicsome manner. Simply.—In a simple manner.

Sweet smiling village, loveliest of the lawn,¹
 Thy sports are fled, and all thy charms withdrawn;
 Amidst thy bowers the tyrant's hand² is seen,
 And desolation saddens all thy green:
 One only master³ grasps the whole domain,
 And half a tillage stints thy smiling plain.
 No more thy glassy brook reflects the day,
 But, choked with sedges, works its weedy way:⁴
 Along thy glades, a solitary guest,⁵

The hollow-sounding bittern guards its nest ;
Amidst thy desert walks the lapwing flies,
And tires their echoes with unvaried cries ;
Sunk are thy bowers in shapeless ruin all,
And the long grass o'ertops the mouldering wall ;
And trembling, shrinking from the spoiler's hand,
Far, far away thy children⁶ leave the land.

(1) *Of the lawn.* 前節 = 'of the plain' トアルニ同シ。 (2) *The tyrant's hand.* 大地主ノ厭制ヲ指ス。 (3) *One only master.*—One sole master. 是レ大地主ヲ云フ。 (4) *Works its weedy way.* 雑草多キ所ヲ流レ居ルヲ云フ。 (5) *A solitary guest.* 唯一人ノ寂シキ客。下ノ 'bittern' ヲ受ク。 (6) *Thy children.* 村人ヲ指ス。

【譯文】 平原中の最も愛すべき。可愛にして微笑を呈する所の村よ。汝の遊戯は去りて跡なし。あらゆる汝の娯樂は去れり。汝の農家の間には厭制家の手が現はれたり。到る所荒廢が凡べて汝の終地を懐念ならしむ。唯一人の地主が全土を掌握し。半ば耕作されたる土地は汝の笑を呈せし愛すべき平原の美を奪へり。汝の清冽にして光り輝ける小河は最早日光を反射することなし。篩草の類一面河流を掩ひ。雑草の充塞せる所を流れ行くのみ。汝の林路に沿ひては寂寥たる一客。どら聲を發する鷺が獨り其巢を守るのみ。汝の人なき行路には。タゲリが飛揚し。其變化なき單調の鳴き聲を以て反響を疲らしむ。汝の農家は皆形狀すべからざる零落に沈み。長く繁れる草は頓敗せる壁の上を蓋ふ。而して暴奪者の手より恐れ縮みて遙か尙遠か汝の小兒等は此地を去れり。

【註】 *Half a tillage* ハ半分シカ土地が耕作サレ居ラザルノ義。 *Stints.* Deprives of beauty and luxuriance. *Tires their echoes.* 屢單調無味ノ聲ヲ以テ鳴クガ故ニ反響モ之ニ厭キ疲ルトナリ。 *Shrinking.....land.* 大地主が皆土地ヲ買收スルガ故ニ貧民ハ止ムヲ得ズ遠ク故郷ヲ離レテ外國ニ移住セザルベカラザルナリ。

Ill fares the land, to hastening ills a prey,¹
Where wealth accumulates² and men decay :³
Princes and lords may flourish, or may fade,—
A breath can make them, as a breath has made ;⁴
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.
A time there was, ere England's griefs began,
When every rood of ground maintained its man ;⁵
For his light labor spread her wholesome store.
Just gave what life required,⁶ but gave no more :

His best companions,⁷ innocence and health,
And his best riches,⁸ ignorance of wealth.

(1) *Ill fares.....a prey.*—The land suffers, a prey to hastening ills ノ義。初メノ Ill ハ副詞ニシテ not ノ義。次ギノ ills ハ名詞ナリ。急ギ進ム所ノ不幸災難ノ餌食トナツテ。土地が苦ム。 (2) *Accumulates.*—Increase. (3) *Decay.*—Decrease. (4) *A breath.....has made.* 王侯貴族ノ如キハ唯一呼吸ニテ作ラレ得ルモノナリ。汝ヲ何々ニ封ズ。汝ニ何々ノ爵ヲ授クト云フカ如キハ是レ眞ニ一呼吸ノミ。 (5) *Every rood.....its man.*—'Rood' ハ rod ナリ。一ろつどの地も其所有主ヲ與ヘタリ。各人皆銘々少シナレドモ土地ヲ所有シ居タルノ意ヲ含ム。 (6) *Just gave what life required &c.* 丁度人生が要スルモノダケ與ヘテ。ソレヨリ多クヲ與ヘザリシ故ニ贅澤ト云フコトヲ知ラザリシナリ。 (7) *His best companions* ノ次ギニ 'being' ヲ填充シテ 解説スベシ。 (8) *His best riches.* 是亦 'being' ヲ填充スベシ。

【譯文】 此地は急行する所の災難不幸の餌食となりて益苦み惱み。富は増し。人は減じゆくなり。王侯貴族は或は榮へ。或は亡びん。——彼れは一呼吸もて之を作りたるが如く。實に一呼吸にて作り得らるゝものなり。然れども國家の以て自慢とする勇敢なる農夫は一たび滅びんか。再び之を供給すること能はざるなり。

英國に憂苦が始めて生ぜし以前に在りては土地の各ロッドもそれ々々其所有主を與へし時ありし。勞少なき働きが彼れの爲めに人を健全ならしむる蓄積(五穀の)を多く授けたり。丁度人生の要するものを與へ。それ以上のもの(贅澤品)は何も與へざりし。彼れの最も好き友は潔白と健康にして彼れの最上の富は富貴を知らざるに在り。

【註】 "Wealth accumulates and men decay" 此句ノ如キ例ノ political economy ノ原則ヲ通マレルモノナルベシ。 *Her wholesome store.*—'Her' ハ 'labor' ヲ擬人シテ受クルモノナリ。人ニ健康ヲ與フル所ノ五穀ノ蓄積ヲ云フ。 *Ignorance of wealth.* 是レ足ルコトヲ知リテ其分ニ安ズルヲ云フ。人足ルコトヲ知レバ是レ大ニ富メルナリ。

But times are altered ; trade's unfeeling train¹
Usurp² the land and dispossess² the swain ;
Along the lawn, where scattered hamlets rose,
Unwieldy wealth³ and cumbrous pomp repose,
And every want to opulence allied,⁴
And every pang that folly pays to pride.⁵
These gentle hours that plenty bade to bloom,
Those calm desires that asked but little room,
Those healthful sports that graced the peaceful scene,
Lived in each look, and brightened all the green ;

These, far departing, seek a kinder shore,⁶
And rural mirth and manners are no more.

(1) **Trade's unfeeling train.** 商賈が此地ニ連レ來ル無情輕薄ノ人民。
(2) **Usurp, dispossess.**—'Train' が複數體ノ意義ヲ有スルガ故ニ複數動詞トハ
ナシタルナリ。"Train" ハ a train of people ノ義。(3) **Unwieldy wealth.**
餘リ澤山アリテ處置ニ困ルホドノ富。(4) **Every want.....allied.** 富者ニ
阿從セル貧民ノ義。'Want,' 'opulence' 共ニ具體的ノ意味ナリ。'Allied' ハ
同盟結合スルノ義ナルガ此處ニテハ屈從ノ意味ニ解スベシ。此句ニモ上句ノ
'repose' ナ填充シテ解讀スベシ。(5) **Every pang.....pride.**—'Folly,'
'pride' 是亦具體的ノ義ニ用ヰラル。愚癡ナル者が權門ニ對シテ表スル心ノ苦
痛。此句ニモ 'repose' ナ填充スベシ。(6) **Kinder shore.** 一層彼等ニ親切
ナル遠ク海ヲ隔テタル岸邊ノ義。換音スレバ海ヲ隔テタル外國ノ義。

【譯文】 去れど時勢は變遷せり。商賈に伴ふて入り來れる數多無情輕薄の徒が
農夫の土地を強奪し。其所有物を奪ひ。是處彼處に散在して農家の立てる草
原には處置に困まるほどの富。邪癡になるほどの華美が在住し。富者に屈從
する所の貧民。愚者が權門に呈する所の心痛が住み居れり。五穀豐饒して大
に繁榮を極めし彼の太平の時。僅に膝を容るゝに足るを願ふて其他の餘地を
求めざりし溫和靜寂の冀望。平和の光景を名譽付けし所の健全の遊戲等各人
の顔容中に存してあらゆる此綠野をして燦然たる光輝を放たしめたり。此等
のものは今や遙かに此地を去りて一層親切なる海外を求めて到り。田舎の朴
訥なる歡樂風儀は今や去りて其痕跡を止めず。

Sweet Auburn! parent of the blissful hour.
Thy glades forlorn confess¹ the tyrant's power.
Here, as I take my solitary rounds²
Amidst thy tangling walks and ruined grounds,
And, many a year elapsed, return to view
Where once the cottage stood, the hawthorn grew,
Remembrance wakes with all her busy train,³
Swells at my breast and turns the past to pain.

(1) **Confess.**—Show. (2) **Solitary rounds.** 己レ獨りヲチコチヲ徘徊巡遊
スルノ義。(3) **Her busy train.**—Remembrance ナ擬人シテ 'her' ニテ受ク
ルナリ。'Busy train' ハ急ガハシク往來スル記憶ノ行列ヲ云フ。

【譯文】 可愛なる Auburn。幸福なる時の兩親よ。汝の林路の荒廢たるは即ち壓
制地主の權を恣にすることを示すものなり。予は汝の錯交せる行路。頽敗せ
る地の間に在て唯獨りをちこちを徘徊し。數年を経たる今日。曾つて茅廬の
立ちし所。山楂子の繁茂せし所を見るべく此地に飯りしとき。懷恋の記憶勃

々として胸中に起り。萬感急がはしく連綿として醒起して予が胸底に膨溢し。
過にし昔を懐へば心痛苦を感ず。

In all my wanderings round this world of care,
In all my griefs—and God has given my share¹—
I still had hopes, my latest hours² to crown,
Amidst these humble bowers to lay me down;
To husband out life's taper at the close,³
And keep the flame⁴ from wasting by repose.
I still had hopes, for pride attends us still,
Amidst the swains to show my book-learned skill,
Around my fire an evening group to draw,⁵
And tell of all I felt and all I saw;⁶
And, as an hare whom hounds and horns pursue,
Pants the place from whence at first she flew,⁷
I still had hopes, my long vexations past,
Here to return—and die at home at last.

(1) **God has given my share.** 天帝ハ予ニモ憂苦ノ分前ヲ他人ト同様ニ與ヘ
玉ヘリ。My share.—My share of griefs. (2) **My latest hours &c.**—To crown
my latest hours. 予が晩年ヲ名譽付ケンガタメ。安カニ予が晩年ヲ送ランガタメ。
(3) **To husband out.....at the close.**—'Husband out' ハ無駄ニ費ヤサヌ
トシテ經濟的ニ使用スルノ義。Life's taper. 人生ヲ蠟燭ノ火ニ譬フ。At the
close. 人生ノ晩年ヲ云フ。(4) **To keep the flame.** 人生ノ燭火ヲ保持スル。
即チ 'life's taper' ナリ。凡ソ燈火ハ室内ヲ持チマハレバ早ク消滅スルモノナリ。
然ルニ靜止シテガツトシテ居レバ長ク持ツナリ。是レ即チ taper ナ husband ス
ル所以ナリ。(5) **Around my fire.....to draw.**—To draw an evening group
around my fire. 我家ノ爐邊ニ夕方大勢ノ友ヲ集メル。(6) **All I felt and all
I saw.** 予が思想。予が觀察セシ所ノ凡ベテノ事ト。(7) **Pants to the place
.....she flew.** 始め飛び出タ所ニ喘ギ々々飯リユク。是ハ兎ノ習慣ナリ。必
ズ始め飛び出タ處ニ飯リ行クモノナリ。

【譯文】 心配の多き此世界を予が流浪する際。予のあらゆる憂苦の中に——神
は予にも亦此憂苦の割前を與へ玉へり。——予は常に此等の卑賤なる民家の中
に我身を置き以て予が晩年を安かに送らんとするの冀望。晩年に於ける人
生の燈を徒費せざるやう。心身を休めて以て人生の燭炎を持続せんとするの
冀望を懐けり。凡そ自慢心なるものは常に吾人に伴從するが故に予も亦た農
夫の間に交りて予の博識を彼等に示し。夕暮數多の人を爐邊に集め。予が感
想。予が賞祝せし凡べてのことを彼等に物語らんとするの冀望を懐けり。而
して獵犬や獵夫の携ふる角刺に追はれ。始め飛び出でし巢穴に喘ぎ々々還
りゆく鹿の如く。予が長き辛苦痛心を経たる後。此處に還り。——而して遂に
此家郷に於て心安かに永眠せんとするの冀望を懐けり。

O blest retirement, friend to life's decline,¹
 Retreats from care that never must be mine,²
 How happy he who crowns³ in shades like these
 A youth of labor⁴ with an age of ease;⁵
 Who quits a world where strong temptations try
 And, since 'tis hard to combat, learns to fly!
 For him no wretches, born to work and weep,⁶
 Explore the mine, or tempt the dangerous deep;⁷
 No surely porter stands in guilty state,⁸
 To spurn imploring famine⁹ from the gate;
 But on he moves¹⁰ to meet his latter end,
 Angels around befriending virtue's friend;
 Bends to the grave with unperceived decay,
 While resignation gently slopes the way;¹¹
 And, all his prospects brightening to the last,
 His heaven commences ere the world be past!

(1) *Life's decline.* 老衰ノ義。(2) *Be mine.*—Mine care. (3) *Crowns* ノ字義前文ニ出ルモノト同義ナリ。併シ此處ニテハ又 terminates, finishes life ノ義アリ。(4) *A youth of labor.* 少壯ノ時ニ働ケルガ故ニ云フ。(5) *An age of ease.* 年老ヒテ安樂ニ暮ラスガ故ニ云フ。(6) *Born to work and weep.* 働キ且ツ泣ク(不幸ナルガ故ニ)タメニ此世ニ生レ出テタル如キ。(7) *Deep.* 海。(8) *In guilty state.*—In an array that of itself betrays the criminal luxury of the proprietor. 其主人ガ榮耀豪華ノ生活ヲ爲シ罪アルコトヲ示スガ如キ有様ニテ。(9) *Imploring famine.* 食ヲ乞ヒ求ムル所ノ飢ニ類スルモノヲ云フ。'Famine' ハ具體的ニ用ヰラレ。乞食ノ義ナリ。(10) *On he moves.*—He moves on. 'He' ハ前文ノ How happy he who ノ 'he' ニ同ジ。(11) *Slopes the way.* 行途ヲ滑ニシテ歩ミ易クナスヲ云フ。

【譯文】 借ても老後の友となる幸ひなる隠退處。俗界の憂苦を脱する隠れ場處。(其憂苦は決して予が所謂憂苦なるべからず)。斯くの如き庇蔭の下に安かに老後を送り。以て少壯の際に於ける勞苦を名譽付くる所の人如何に幸ひなるかな。人生の強き誘惑。之れと相戦ふことは困難なるガ故に。其誘惑の試むる世界を去り。去つて此地に來ることを知る所の人如何に幸福なるものぞ。働キ且つ泣くために生れたる不幸なるものが彼れの爲めに礦山を穿掘することなく。又危険なる海を試査することもなし。又兇惡らしき門番が。如何にも其主人の罪あることを示すが如き有様にて一飯の食を求むる飢へたるものを門より驅逐するために立てるものもなし。併し彼れは徐々に其臨終に遭ふべく進み行き。天使は徳の友なる彼れを我友となすなり。彼れは又知らず知らずの間に老衰して己が墳墓に近き。一心天意に従ふの念は以て彼れの行路を平滑になす。而して彼れの前途は最後までも光り輝きて。彼れは未だ此世界を通過し終はらざる以前既に其天國は始まるなり。

【注】 *Tempt* ハ venture upon; make trial ノ義。 *His latter end.*—His death. 是ハ聖書ノ語ナリ。 *Virtue's friend.* 徳ノ友タルモノ。常ニ徳ヲ幫助スルモノ。 *Gently slopes the way.* 峻ハシキ坂路ナドヲ隠カニ平滑ニシ歩ミ易カラシム。 *Heaven commences.....past!* 現世界ニ於テ既ニ天國が始マルノ義。

Sweet was the sound when oft, at evening's close,
 Up yonder hill the village murmur rose.
 There as I passed with careless steps and slow,¹
 The mingling notes came softened² from below;
 The swain responsive as the milkmaid sung,
 The sober herd that lowed to meet their young,³
 The noisy geese that gabbled o'er the pool,
 The playful children just let loose from school,⁴
 The watch-dog's voice that bayed the whispering wind,
 And the loud laugh that spoke the vacant mind,⁵—
 These all in sweet confusion sought the shade,⁶
 And filled each pause⁷ the nightingale had made.
 But now the sounds of population fail,
 No cheerful murmurs fluctuate in the gale,⁸
 No busy steps the grass-grown footway tread,
 For all the bloomy flush of life is fled.
 All but⁹ yon widowed, solitary thing,¹⁰
 That feebly bends beside the plashy spring:
 She, wretched matron, forced in age, for bread,
 To strip the brook with mantling cresses¹¹ spread,
 To pick her wintry fagot¹² from the thorn,
 To seek her nightly shed, and weep till mom;
 She only left of all the harmless train,¹³
 The sad historian of the pensive plain.¹⁴

(1) *Careless steps and slow.*—Steps free from care and slow steps. (2) *Softened.* 聲ガ和ヒテ。距離ノ爲メニ音聲ガ低クナルナリ。即チ低キ聲トナツテ。(3) *Their young.* 羊ノ仔。(4) *Let loose from school.* 學校ガ退ケテ出テ來リタル。(5) *Spoke the vacant mind.* 心意ノ空漠トシテ虚空ナルコトヲ顯ハス。是レ心配ナキガ故ナリ。(free from care). 'Spoke' ハ indicated ノ義。(6) *Sought the shade.* 夕方ノ日蔭ヲ求メテ到ルノ義。'Shade' ハ evening tide ノ義。(7) *Filled each pause.*—Nightingale ノ囀ル聲ノ此ミ間々々々ニ其聲ガ鳴リ響クヲ云フ。(8) *Gale.* 此處ニテハ單ニ微風ノ義ニ用ヰラレ。(9) *All but.*—All except. (10) *Solitary thing.* 唯獨リニテ他ニ夫ヤ子モナキ故ニ寂シキ者トハ云フナリ。(11) *Mantling cresses.* 水面ヲ掩フ所ノ水草。(12) *Wintry fagot.* 冬燒ク所ノ薪。(13) *Harmless train.* 無害ノ罪ナキ人民。(14) *Sad historian of the pensive plain.* 悲哀ニ沈メル悽愴タル草原ノ歴史ヲ知ルモノハ唯彼レー人アルノミ。故ニ憐レナル歴史家トハ云フナリ。

【譯文】夕景向ふに見ゆる岡陵の上で屢村人の集まりて互に語り合ふ其聲は實に爽快なりき。予は其處にて氣樂に緩歩を運ばし。種々錯綜せる音響が下の方より和きて來るを聽けり。農夫は牛乳搾りの女の歌に相和し。老實なる羊群は仔羊と相會せんがために吼へ叫び。鶯々たる鷓鴣は池の邊にてカアア々々と鳴き叫び。學校が退けて出で來りたる遊び好きの小兒。微に颯々の聲を發して吹く風に向つて吼ゆる處の番犬の聲。空漠として苦勞なき心を示す所の高笑ひ。是等爽快なる錯雜の聲は昔日蔭の時に起り。鶯の鳴く聲の絶へ間々々に聞ゆるなり。然れども今や村人の聲は全く消へ失せ。(今やなし)透かに聞へし樂しき低聲は微風に浮んで來らず。綠草の繁茂せる人道を急ばしく歩むものもなし。何となればあらゆる人生の花盛りは盡く此地を去りたればなり。唯向ふに居る寂しき世に見棄てられたる一物の在るのみ。此の憐むべき老婦は年老ひてからマンの爲めに水面を掩ふ水芹を小河より取るべく、余儀なくされて水溜の如き小河の傍に弱は々々そうに腰を屈め居るなり。又荊棘より冬の薪を燃り。夜間風雨を防ぐ小屋を求め。朝まで泣き暮らすべく余儀なくさるゝなり。彼れはあらゆる罪なき此村人の中唯一人此處に残され、此悲しき草原の憐むべき歴史家なり。

【註】Nightingale ハ鶯ニ似タル鳥ニシテ夜間鳴ク鳥ナリ。MiltonノIll Penseroso 參照。Bloomy flush of life.—Bloomy ハ bloomingノ義。人生ノ花盛リトハ少壯ノ輩ヲ云フ。Widowed.—Deserted.

II.

Near yonder copse, where once the garden smiled,¹
And still where many a garden-flower grows wild;
There, where a few torn shrubs the place disclose,
The village preacher's modest mansion rose.
A man he was to all the country dear,
And passing² rich with forty pounds³ a year;
Remote from towns he ran his godly race,⁴
Nor e'er had changed, nor wished to change, his place;⁵
Unpractised he to fawn, or seek for power,
By doctrines fashioned⁶ to the varying hour;
Far other aims his heart had learned to prize,⁷
More skilled to raise the wretched than to rise.
His house was known to all the vagrant train;
He chid their wanderings, but relieved their pain:
The long-remembered beggar was his guest,
Whose beard descending swept his aged breast;
The ruined spendthrift, no longer proud,
Claimed kindred there, and had his claims allowed;
The broken soldier, kindly bade to stay,

Sat by his fire, and talked the night away,⁸
Wept o'er his wounds or tales of sorrow done,
Shouldered his crutch and showed how fields were won.⁹
Pleased with his guests, the good man¹⁰ learned to glow,
And quite forgot their vices in their woe;
Careless their merits or their faults to scan,
His pity gave ere charity began.¹¹

(1) Smiled. 笑ヲ呈シテ花ノ咲キ開ケル形容ヲ云フ。(2) Passing.—Very.
(3) Forty pounds &c. 是ハ當時ノ牧師ノ俸給ナリ。(4) Ran his godly race. 神聖潔白ノ生涯ヲ送リシ。'To run race'ハ競走スルノ義。人生ハ恰モ競走ニ均シキナリ。(5) His place. 牧師タルノ地位ヲ云フ。(6) Doctrines fashioned &c. 移リ變ハル時世ニ應ジテ其時々ノ流行ノ意見主義。(7) To prize.—To value. (8) Talked the night away. 夜ヲ話シ暮ラスノ義。(9) Fields were won. 戦ニ勝チタルヲ云フ。(10) The good man. 牧師ヲ指ス。(11) His pity.....charity began. 慈善ヲ施ス前ニ先ヅ惻隱ノ情ヲ起ス。His heart was before his hand; so full of pity was he that his gifts were but slow followers of his intention. 憐憫ノ情が慈善ニ先チテ發スルナリ。

【譯文】曾つて庭園が笑を呈して咲き亂れ。而して今も尙園花が野生の花の如くに繁茂せる向ふの矮林の傍に於て。今少し許りの裂けたる灌木ありて舊との場所を現はし居るが。其所に村の牧師の質素なる住宅が立てり。彼れは凡べての村人に親愛されたるものにして。一年四十磅の俸給を得て甚だ富裕なりき。都會より遠く離れて潔白なる人生を送り。彼れは其牧師たるの地位を變更せざりき。又變更せんと冀望せざりき。彼れは又時世の變遷につれて時々流行する意見主義に由りて世に媚び。若くは權力を求むることに沮れず。彼れの心は透かにそれより他の[高尚なる]目的を重んずることを知れり。彼れは自ら立身するよりも不幸なるものを立身せしむることに長じ。彼れの住宅は凡べての無宿流浪の徒に知られ。彼れは彼等の處々漂流して爲す所なきことを叱責したれども。又彼等の苦勞心配を救濟せり。彼れの賓客は舊知の一乞食にして。其髯は長く垂れて其年老ひたる胸部を拂へり。此零落せる遊蕩者は今は尙も倨傲ならずして。牧師の宅に於て親戚たらんことを求め。而して彼れの要求は許容されたり。又今は退役となり。老衰せる一軍人あり。彼れ亦親切にも此家に逗留することを許るされ。牧師の爐邊に坐し。夜は彼れと共に話し暮らし。戰場に於て受けたる傷を見て泣き。若くは悲惨の話を話しつつ泣けり。其の撞木杖を盾にして如何に戦争に勝つたるかを語れり。牧師は其賓客に對して喜び。心氣激して。面然し。彼等の不幸を見て其不徳を全く忘れ。敢て彼等の功罪を査究するの念なく。慈善を施すの前に必ず先づ惻隱の情を發せり。

【註】 **Had his claims allowed.** 是ハ彼レヲ乞食視セザランガタメ彼レノ pride ヲ hurt セザランガタメ。親戚ノ待遇ヲ與ヘタルナリ。 **Shouldered his crutch.** 戦争ノ身振リヲ示シタルモノナリ。 **Learned to glow.**—His heart warmed towards them.

Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side;
But in his duty prompt at every call,
He watched and wept, he prayed and felt for all;
And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

Beside the bed where parting life was laid,¹
And sorrow, guilt, and pain by turns dismayed,
The reverend champion² stood. At his control
Despair and anguish fled the struggling soul;³
Comfort came down the trembling wretch⁴ to raise,
And his last faltering accents⁵ whispered praise.

(1) **Parting life was laid.** 將ニ死セントスル者ノ横ハリ居ル。Parting ハ Departing ノ義。(2) **The reverend champion.** 此牧師ヲ指ス。(3) **Struggling soul.** 是レ病者ノモガキ苦ム精靈ヲ云フ。(4) **Trembling wretch.** 己ガ罪ノ爲メニ恐レ慄ヘル悪人。(5) **His last faltering accents.** —'His' ハ上句ノ 'wretch' ヲ指ス。彼レノ死ニギハノブル々々慄ヘ聲ニテ云フ言葉。

【譯文】 斯くの如く不幸者を救済するは彼れの以て大に誇る所にして。彼れの缺點と雖も。徳の方面に傾向し居れり。去れど其義務を盡くすの點に於てはあらゆる其要求に應ずること頗る敏活。凡べての人の爲めに監視し。泣き。祈り。且感ず。而して彼の鳥が新たに羽翼の生じたる雛を空に飛ばしめんとて種々と慈愛の手段を盡くし試みるが如く。彼れ牧師も亦あらゆる種々の手段を試みて。あらゆる怠慢を叱責し。一層光を放つ世界に誘導して。彼等を誘掖せり。

死に垂んとせる病者が病床に横り。悲哀。罪惡。痛心の爲めに慄み苦める傍に此尊敬すべき勇者は必ず立てり。彼れの指圖に由りては絶望煩悶も必ずもがき苦む所の靈魂より逃げ去るなり。恐れ慄へる悪人を起たしむるべく心の慰安が來り。而して彼れの臨終の言葉は神を讚美する所の語を微かに發するに至る。

【註】 **In his duty &c.**—In his duty ready always when called upon. **Comfort came down.**—'Comfort' ハ牧師ガ彼等ニ與フル慰藉ヲ云フ。

At church, with meek and unaffected grace,
His looks adorned the venerable place:¹
Truth from his lips prevailed with double sway,
And fools who came to scoff remained to pray.
The service past, around the pious man,²
With steady zeal, each honest rustic ran;
Even children followed with endearing wile,³
And plucked his gown to share the good man's smile.
His ready smile a parent's warmth expressed;
Their welfare pleased him, and their cares distressed:⁴
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven.
As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,⁵
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

(1) **The venerable place.**—Church ヲ指ス。(2) **The pious man.** 敬虔ナル牧師。(3) **Endearing wile.** ナレ々々シキ惡戯ノ義。(4) **Distressed.**—That is, distressed him. (5) **Midway leaves the storm.** 岩ノ中途ニ(中央ニ)風雨ニ曝サレタル跡痕ノ存スルヲ云フ。'Storm' ハ thunderstorm ノ義。ソレホドニ高キ岩ナルヲ云フ。下文ニ云ヘルガ如ク。雲ハ其中腹ニ掛リ居ルナリ。

【譯文】 教會に於ては温雅にして飾らざる美はしき形貌を以て。彼れの風姿は其神聖なる場所を裝飾するもの如し。彼れの口より發すれば真理は一層の力を以て行はるもの如し。始め彼れを嘲罵する爲めに來りし悪者は終に神を祈るべく止まるものあり。祈禱終れば此敬虔なる牧師の周圍に堅實なる熱心を以てあらゆる正直の農夫が蟻集し來る。小兒等も懐つかしきなれ々々しき惡戯をなして彼れの後に追従し。此善人の笑顔を共に享受せんとて。或は彼れの上衣を曳くものあり。彼れのニコ々々頗は實に慈父慈母の熱情を表彰す。彼等の幸福は彼れを喜ばしめ。彼等の不幸は彼れを哀ましむ。彼れの心情。彼れの愛情。彼れの悲哀は舉つて彼等の爲めに捧げらる。併し彼れの眞面目の考慮は凡べて天に在ること。恰も其崇峻なる體を高く聳かして谿間より膨起し。中央に雷雨の痕跡を印する高き巖石の中腹は轉輾たる雲を以て包繞せらるるも。其頂きは四時絶へ間なく日光を以て輝かざるが如し。

【註】 是レ此牧師モ始終俗界ニ於テ俗人ト相混シ居レドモ。其思想ハ常ニ天ニ在ルコト此巖石ノ如クナルコトヲ叙シタルモノナリ。 **Double sway.** 音行相一致スルガ故ニ二重ノカアルヲ云フナリ。 **Ready smile** ハシブ々々ニ笑フノテナクシテ。子供サヘ見レバ直ニニコ々々顔ヲナスヲ謂フ。 **Eternal.**—Perpetual, unceasing.

Beside yon straggling fence¹ that skirts the way,
 With blossomed furze unprofitably gay,
 There in his noisy mansion,² skilled to rule,³
 The village master taught his little school.
 A man severe he was, and stern to view;
 I knew him well, and every truant knew;⁴
 Well had the boding tremblers learned to trace
 The day's disasters in his morning face;⁵
 Full well they laughed with counterfeited glee
 At all his jokes, for many a joke had he;
 Full well the busy whisper circling round
 Conveyed the dismal tidings when he frowned.
 Yet he was kind, or, if severe in aught,
 The love he bore to learning was in fault;⁶
 The village all declared how much he knew;
 'Twas certain he could write, and cipher too;
 Lands he could measure, terms and tides presage,⁷
 And e'en the story ran that he could gauge;⁸
 In arguing, too, the parson owned his skill;
 For e'en though vanquished, he could argue still;
 While words of learned length and thundering sound
 Amazed the gazing rustics ranged around;
 And still they gazed, and still the wonder grew
 That one small head could carry all he knew.

(1) *Straggling fence*. 蜿蜒トシテウネリ居ル垣根。(2) *Noisy mansion* 多人敷人が集マリ居ルが故ニ騒々シキト云フナリ。(3) *Skilled to rule*. — 'Master' ナ形容セル句ナリ。(4) *Every truant knew*. — 'Truant' ハナマケモノノ義。蓋無爲逸居ノ徒が常ニ彼レノ宅ニ集マリ居リシガ故ニ「各ノ横着者が彼レヲ能ク知ル」ト云ヘルナリ。(5) *Had the boding tremblers..... morning face*. 前兆ニ由リテ災變ノ起ルコトヲ恐ルハ者ハ此先生ノ朝夕ノ顔付キヲ視テ其日叱リ付ケラルハノ災難ヲ豫知スルノ義ナリ。(6) *If severe in aught..... in fault*. 彼レ若シ何カ嚴刻ナリシトスレバ。ソハ余リニ學問ヲ好ミシ罪ニ由ルナリ。彼レノ嚴刻ナリシ原因ハ學問ヲ余リニ愛セシニ由ル。*In fault* ハ缺點。過失ノ義。(7) *Terms and tide presage*. 四時ノ季節 (terms) ト時 (tide) ナ彼レハ豫言スルコトヲ得。*Tides* ハ time ニシテ any recurring periods ノ義。(8) *Gauge*. 器物ノ容積ヲ測量スルコト。

【譯文】 道路に接して蜿蜒とせり唯徒に美觀を呈する常盤木を持てる籬の傍に。其騒々しき住宅にて。人を統治するに熟練なる村夫子が小さき學校を開きて門弟を教授し居たり。彼れは嚴勸の人にして一見又峻峻の人物なりき。予は能く彼れを知れり。あらゆる懶惰人も亦彼れを知れり。前兆を見て恐れ戦く所のものは彼れの朝夕の顔付きの中に其日の災難を能く豫知したり。彼等は又彼れの滑稽諧謔を聞き陽に歡喜の色を裝ふて大に笑へり。何となれば彼れは

滑稽諧謔の語を吐きたればなり。彼れ若し黠面をなせしときは一座相傳へて急はしく耳語し。以て其恐ろしきことを互に通知するなり。去れど彼れは親切なりき。若しや何事か嚴刻なりし所ありとすれば。そは彼れが學問を好むの情餘りに度に過ぐるの缺點なりしなり。村人は凡べてどれほど多くのことを彼れが知りしを公言せり。彼れは書き又計算することを得しは確かなり。彼れは土地を測量し。季節と諸るの時期を豫言することを得。然も又器物の容積を測ることを得るとの噂もありたり。議論に於ても亦例の牧師は彼れの熟練を認識せり。何となれば彼れは假令議論に負けても尙能く論ずることを得ればなり。其際如何にも博識そうに長々しき語及び雷の如き音吐は遂りに並み居て見詰める田夫を驚倒せしむ。而して尙彼等は常に彼れを讃祝して如何にして斯くも小さき頭腦が彼れが知りし凡べてのことを運び得るものにやと怪訝するなり。

【注】 *Unprofitably gay*. 是ハ何等ノ益ヲ與ヘズ。何等ノ食物トモナラザルモノガ徒ラニ華美ヲ呈シテ繁茂セルヲ云フナリ。*The parson*. 是ハ一村ノ最モ重モナル人ト云フ意味ニ解スルモノモアリ。

But past is all his fame.¹ The very spot
 Where many a time he triumphed² is forgot.
 Near yonder thorn³ that lifts its head on high,
 Where once the sign-post⁴ caught the passing eye,⁵
 Low lies that house⁶ where nut-brown draughts⁷ inspired,⁸
 Where graybeard mirth⁹ and smiling toil retired,
 Where village statesmen talked with looks profound,
 And news much older than their ale went round.
 Imagination fondly stoops¹⁰ to trace
 The parlor splendor of that festive place:¹¹
 The whitewashed wall, the nicely sanded floor,¹²
 The varnished clock that clicked behind the door;
 The chest contrived a double debt to pay,¹³
 A bed by night, a chest of drawers by day;
 The pictures placed for ornament and use,
 The twelve good rules,¹⁴ the royal game of goose;¹⁵
 The hearth, except when winter chilled the day,
 With aspen boughs and flowers and fennel gay;
 While broken teacups, wisely kept for show,
 Ranged o'er the chimney,¹⁶ glistened in a row.

(1) *But past..... fame*. — But all his fame is past. (2) *He triumphed*. 彼レが酒ヲ論ジテ大ニ勝チタル。(3) *Thorn*. — Thorn-tree. (4) *Sign-post*. 看板ノタメ建テタル棒杖ナリ。(5) *Passing eye*. 其處ヲ通り過ケル人ノ眼。(6) *That house*. 即チ 'inn' ナリ。(7) *Nut-brown draughts*. びーるヲ飲

ムコト。びーろハ胡桃ノ如ク藍色ナレバ斯クハ云ヘルナリ。(8) *Inspired*. 人ヲ激シテ一杯ヲ傾ケントノ念ヲ起サシムルヲ云フ。(9) *Mirth*. 是ハ具體的ノ義ニシテ。歡樂ニ耽ケルモノヲ云フ。次ギノ 'Toil' モ亦同シ。(10) *Imagination fondly stoops* &c. 想像ガ往時ヲ追憶シ戀々トシテ當時ノ有様ヲ想ヒ起スノ義。'Stoops' ハ腰ヲ屈ムルノ義ナレバ高莊ナル想像力ヲ以テ斯ル酒店ノコトナド考フル故ニ自屈スルト云フナリ。(11) *The festive place*. 是レ 'inn' チ指シタルモノナリ。(12) *Sanded floor*. 砂ヲ撒ケル床板。客ガ唾ヲ吐キテモ直ク掃除ノ容易ニ出來得ラル、故ニ砂ヲ撒ケルナリ。(13) *Double debt to pay*. — To pay double debt. 即チ 'To serve a double purpose'. (14) *Twelve good rules*. — 1. Urge no healths [=health-drinkings]. 2. Profane no divine ordinances. 3. Touch no state matters. 4. Reveal no secrets. 5. Pick no quarrels. 6. Make no comparisons. 7. Maintain no ill opinions. 8. Keep no bad company. 9. Encourage no vice. 10. Make no long meals. 11. Repeat no grievances. 12. Lay no wagers. (15) *The royal game of goose*. — The fox and the geese ト稱スル遊戯ナリ。(16) *Chimney*. — Fire place 即チ mantelpiece ノコトヲ云フ。

【譯文】 去れど彼れの名譽は今や過ぎ去りて跡なし。爰彼れが論戰を試みて大に勝を得たる其場處も今は忘れられたり。高く其頂きを舉げ居るあの向ふの荊棘の樹の傍にて暫つて通行人の眼に付きし看板の棒枝のある所に低き平家が立ち居たり。其處は胡桃藍色の飲物が人を鼓吹せし所なり。又白髯の歡笑者。ニコ々々笑顔を呈せる勞働者が業を終りて後此所に退き。又村の政治家が如何にも莊嚴なる顔容をなして政治を談じ。彼等の飲む麥酒よりも尙一層古き新聞が互に相談話せらるゝ所なり。想像は戀々として舊時を追憶し。其酒店の立派なる會食堂のことを想ひ起すなり。即ち自ペンキ塗りの壁。奇麗に砂撒ける床板。戸の背後にてカチカチ鳴れる裝飾付きの時計。夜は寢床となり。莖は單筒となる二重の目的を勤むるやう工夫されたる櫃。裝飾と實用の爲めに置かれたる圓蓋。十二個條の規則。"The fox and the geese" と稱する遊戯。冬の寒き時を除きては常にトネリコの枝や。花。華美なる尚香等を以て飾られたる爐。又破ぶれたるコップは豈くも唯裝飾のために保存されたるものなるが。是等が爐のマントルピースの上に並置され。相列んで燦然たる光輝を放ち居れり。

【註】 *Wisely kept for show*. 使用スレバ毀ハレル。使用セズニ唯觀セ物ノ如クニ保存シアルガ故ニ賢ク保存セラルト云フナリ。

Vain transitory splendors! could not all
Relieve the tottering mansion from its fall?
Obscure it sinks, nor shall it more impart
An hour's importance¹ to the poor man's heart.
Thither no more the peasant shall repair²

To sweet oblivion³ of his daily care;
No more the farmer's news, the barber's tale,
No more the woodman's ballad⁴ shall prevail;
No more the smith his dusky brow shall clear,
Relax his ponderous strength,⁵ and lean to hear;
The host himself no longer shall be found
Careful to see the mantling bliss go round,⁶
Nor the coy maid, half willing to be prest,⁷
Shall kiss the cup to pass it to the rest.

(1) *An hour's importance*. 村ノ政治家等ガ此 inn ニ集マリテ暫クノ間時事ヲ談論シ。或ハ村ノ行政上ノ談議ヲ試ミ。一時ノ間鳥渡エラキモノトナルノ義。一時ノ英雄ヲ氣取ルナリ。(2) *Repair*. — Go. (3) *Sweet oblivion*. 愉快ナル遺忘。即チ終日ノ勞苦ヲ忘ル、ト云フ。(4) *Woodman's ballad*. — Woodman ハ hunter, forester 等ヲ云フ。Woodman's ballad トハ例ノ Robin Hood ノ話ニ關スル俗謡ヲ云フナリ。(5) *Ponderous strength*. 如何ニモ重モソウナ筋骨逞シキ身軀。(6) *Mantling bliss go round*. — Foaming ale. 泡立ツ所ノ麥酒。'Go round' ハびーろノ瓶ガ巡リ行クノ義ナリ。'Bliss' ハ祝福ノ義ニシテ酒ノコト。(7) *Half willing to be prest*. — Prest ハ pressed ナリ。其杯ヲ推シツケテ酒ヲ飲マセラル、ヤウ半バ希望シテ。(併シ陽ニハ如何ニモ厭ヤダト云フ風ヲミセカケテ)。

【譯文】 噫浮華的一時の榮華よ。此將きに倒れんとする住家の零落を何ものも止むることを得ざりしにや。家はいつのまにか人知れず落ち沈み。此處にて最早貧民が我心に一時えらそうに氣取ることもなかるべし。農夫は最早其日々の勞苦を忘れて愉快に樂むべく彼處に到らざるべし。最早農夫の新聞を話し合ふこともなかるべく。一斷髮師の雜話もなかるべく。最早樵夫の謠歌も聞ゆるなく。最早鍛冶工が其眞黒き面を洗ひ清めて其重もそんな筋骨逞しき體軀を打ちくつろげて。歌を聴くべく身を傾くるが如きこともなかるべし。酒店の主人も亦泡立ツ麥酒の客の前に巡り行くを見んと注意することもなく。尙又恥しげなる少女が(其杯を推し付けられたしと半ば希望して)他の人(客人)に其杯を廻すべく之に接吻することもなかるべし。

【註】 *The tottering mansion*. 前文ノ 'inn' チ指ス。よろ々々ト倒レカハツテ居ル住宅。

Yes! let the rich deride, the proud disdain,
These simple blessings of the lowly train;¹
To me more dear, congenial to my heart,
One native charm than all the gloss of art;
Spontaneous joys, where Nature has its play,
The soul adopts, and owns their first-born sway;

Lightly they frolic o'er the vacant mind,
Unenvied, unmolested, unconfined.
But the long pomp, the midnight masquerade,
With all the freaks of wanton wealth arrayed—
In these, ere triflers half their wish obtain,
The toiling pleasure sickens into pain;
And, e'en while fashion's brightest arts decoy,
The heart distrusting asks if this be joy.²

(1) **Lowly train.** 此村ノ賤シキ農夫ドモヲ指ス。(2) **The heart.....** **this be joy.** 果シテコナコトガ快樂カ知ラント心ガ疑念ヲ懷クコト。

【譯文】 然り賤しき農夫共の是等の單純質朴なる幸福を富者をして嘲弄せしめよ。將た驕傲なるものにして輕蔑せしめよ。一つの天然の快樂は人工にて成れる百萬の華美虛榮よりも予の一層親む所。予が心に一層適合するものなり。「自然」が其中に活動する天真の遊樂は精神之を納れ。又其初生の勢力を認識感受す。是等の快樂は輕く虚空の心意の上に遊び戯むれ。怨みなく。苦みなく。又拘束を受けずして氣輕く歡樂するなり。然れども長々と續ける華美。深夜の假裝舞踏。淫樂を肆にする狂喜を以て裝飾されたるものに在りては淫樂に耽けれるものが半ば其娛樂の目的を達せざる中に苦み多き快樂が人を惱まして苦悶せしむ。而して流行の耀々たる技術が人を誘引する間。人をして果して斯くの如き快樂なるやを疑ひ惑はしむ。

【註】 **Congenial to my heart.** 予が心ニ同性質ナルモノ。即チ我心ニ適シ。我意ヲ得ルモノナリトノ義。**Native charm.**—**Natural charm.** **Their first-born sway.**—**'Their'** ハ上句ノ **Spontaneous joys** ナリ。**'Sway'** ハ **influence, power** ノ義。始メテ生レ出テタル其快樂ノ勢力。感化力。**'Owns'** ノ **subject** ハ **'soul'** ナリ。**Lightly.....mind.**—**'They'** ハ矢張り **joys** ナリ。**Vacant mind** ハ教育ナキ農民ノ空虚ナル心意又ハ何等ノ苦勞ナキ心意ヲ云フ。何等ノ思想ナキ感念ナキ彼等ノ心意ノ程ニハ斯ル天真純朴ノ娛樂ハ氣輕ク遊ビ戯ムルトナリ。

Ye friends to truth, ye statesmen who survey
The rich man's joys increase, the poor's decay,
'Tis yours to judge how wide the limits stand
Between a splendid and a happy land.¹
Proud swells the tide² with loads of freighted ore,
And shouting Folly³ hails them from her⁴ shore;
Hoards e'en beyond the miser's wish abound,
And rich men flock from all the world around.
Yet count our gains. This wealth is but a name
That leaves our useful products still the same.
Not so the loss.⁵ The man of wealth and pride

Takes up a space that many poor supplied;
Space for his lake, his park's extended bounds,
Space for his horses, equipage, and hounds:
The robe that wraps his limbs in silken sloth⁶
Has robbed the neighboring fields of half their growth;⁷
His seat, where solitary sports⁸ are seen,
Indignant⁹ spurns the cottage from the green:
Around the world each needful product flies
For all the luxuries the world supplies;¹⁰
While thus the land adorned for pleasure all
In barren splendor feebly waits the fall.

(1) **A splendid and a happy land.**—**'A splendid land'** トハ徒ニ華美光榮ヲ街フ所ノ地。**'A happy land'** ハ昔日ノ **Auburn** ノ如ク單純質朴ノ快樂幸福ノ普及セル地ヲ云フナリ。(2) **Proud swells the tide &c.** 驕傲ナル富者ハ礦物ナドノ荷ヲ澤山船ニ積ミ來リテ爲メニ潮流ヲ膨脹セシムトナリ。**Proud** ハ擬人セルナリ。(3) **Folly.** 是レ亦擬人セルモノトス。(4) **Her** ハ **Folly** ヲ受ク。(5) **Not so the loss.** 損失ニ至リテハ唯 **'a name'** 虛名ノミニ止マラズ。實際ノ損失アリトノ義。(6) **In silken sloth.** 身ニ絹布ヲ纏ヒ飽食逸居爲ス所ナキ有様ヲ形容セルナリ。(7) **Growth.** 五穀ノ生長ノ義。(8) **Solitary sports.** 己レ獨リ廣キ場所ヲ占領シテ閑靜ナル所ニ在リテ爲ス遊戯ナルガ故ニ **'solitary'** トハ云ヘルナリ。(9) **Indignant.**—**Indignantly** ノ義。(10) **Around the world.....the world supplies.** 是ハ世界各國ノ贅澤品。奢侈品ヲ輸入センガ爲メニ國家ニ必要ナル生産物ヲ輸出スルヲ云フ。世界ノ周圍ニ各必要ナル生産品ガ世界ガ供給スル處ノアラユル贅澤物ニ向ツテ飛ブ。

【譯文】 汝眞理の友人よ。富者の快樂は斯くも増加し。貧民の快樂は斯くも減衰するを觀る所の汝爲政治家よ。華美の地と幸福の地との間に如何程の懸隔あるやを判斷するは蓋し汝の職分なり。「富豪」は礦物の荷を數多船積みして爲めに潮流を膨脹せしむ。而して「愚癡」は聲を放ちて海岸より其來るを歡迎す。守錢奴の冀望に超過するほどの貨財の蓄積は充溢し。富者は世界到る處より蟻集す。去れど之に因りて吾人の得る所を計考せよ。此富は唯只空名にして我々の有益なる生産物を矢張り舊態のまゝに存して毫も増殖せしめず。併し吾人の損害は單に空名に留まらず。富者驕者は多くの貧民が供興する所の場所を占領す。彼れの湖水のため。彼れの公園の範圍擴張のため。將た彼れの馬。馬車。獵犬等のために場所を占領するなり。無爲逸居の富者の四肢を包める衣服は近隣の田野の五穀の生産を半ば褫奪するなり。閑寂の遊戯の演ぜらるゝ富者の邸宅は傲然として此綠野より農夫の茅屋を排除せり。世界の供給するあらゆる奢侈贅澤品を輸入するために國家に必要なる生産物は世界各處に飛び行く。其際斯くの如く荒蕪たる華美に於て快樂の爲めに裝飾さるゝ土地は漸次衰頹して只唯零落沈溺を俟つのみ。

【註】 'Tis yours.—It is your duty. The robe.....their growth. 富者ノ身ニ纏フ絹布ノ衣類ヲ製スル爲メニ五穀ヲ種フル田野ヲ半バ桑田ニ化シタルヲ云フナリ。 Indignant spurns &c.—Indignantly spurns. 驟然農民ノ家屋ヲ追ヒ拂ヒ退去セシムルヲ云フ。

As some fair female unadorned and plain,
Secure to please while youth confirms her reign,¹
Slights every borrowed charm² that dress supplies,
Nor shares with art the triumph of her eyes;³
But when those charms are past, for charms are frail,
When time advances, and when lovers fail,
She then shines forth,⁴ solicitous to bless,⁵
In all the glaring impotence of dress.
Thus fares the land by luxury betrayed :⁶
In nature's simplest charms at first arrayed,
But verging to decline, its splendors rise ;
Its vistas⁷ strike, its palaces surprise :
While, scourged by famine from the smiling land,
The mournful peasant leads his humble band,
And while he sinks, without one arm to save,
The country blooms—a garden and a grave.

(1) Secure to please.....her reign.—While youth confirms her reign トハ單ニ年若キ間ト云フ義ナリ。「年少ト云フモノガ彼レノ主權ヲ固メル間ハ」。即チ若年ノ治世ノ間ト云フコトニ成ル。而シテ本句ノ意味ハ天然ノ美ヲ具ヘテ生レ出テタル婦人ナレバ年若キ間ハきつと已レノ美ヲ以テ他ヲ喜バシムルコトヲ得ルモノト確信シテノ義ナリ。(2) Every borrowed charm. 他ヨリ借リ來リテ飾レル美容ヲ云フ。即チ美衣若クハ顔ノ化粧ナドナリ。(3) The triumph of her eyes. 美人ノ眼ハ能ク男子ヲ懾服スルノ力アリ。是レ即チ眼ノ勝利ナリ。Nor shares &c. ハ眼モテ人ヲ征服スルハ決シテ人工ノ力ヲ藉ルモノニ非ズ。故ニ勝利ヲ分ケ前セトハ云フナリ。'Art' ハ凡ベテノ 'borrowed charm' ヲ指ス。(4) Shines forth. 身ニ紅粉ヲ裝フテびか々ト光リ輝キカスナリ。(5) Solicitous to bless. 他ノモノ(即チ男子)ヲ喜バシメント欲シテ。(求メテ)。(6) Thus fares.....betrayed. 奢侈榮華ニ耽リテ。之レガ爲メニウラレタル土地モ矢張此婦人ノ如キ經驗ヲ受ケテ消光スルトノ義。(7) Vistas.—Sights. 'Strike,' 'surprise' ナドノ次ギニ各 'men' ノ字ヲ填充シテ解説スベシ。

【譯文】 茲に或る美人あり。彼れ年若き間は。必ず他を喜ばしむることを得るものと確信して毫も裝飾を加へず。天真率直なり。而して衣服などの供與する他より借り來れる美容を蔑視し。彼れの眼の人を征服する力は其勝利を人工の裝飾と共に享有せず。然れども一たび彼れの美容も過ぎ去り消へ失せ。(蓋し人の美貌は一時のものにして脆弱なるものなればなり)日月經過し(年老ひ)彼れを愛するものもなくなるに至れば其時ぞ。彼れは慄然として身を光らかし。

衣服の無能なる華美虚飾を以て他の愛を求めんとするものなり。恰も斯る婦人の如く。奢侈榮華に耽れる土地も其日を送るなり。始めは天然の最も純朴なる美に裝はるゝも。其衰頽に傾かんとするや。忽ちに華美を之れ事とし。其光景。其宮殿は實に人目を吃驚せしむるものあり。其間笑みを呈する家郷から飢饉に由りて鞭撻されて悲みに沈める農夫は其卑賤なる一隊の群衆を率ゐて其地を去るに至る彼れは一手の以て救ふべき助を得ず。遂に沈落する際。國家は益繁榮を極む。——華美なる庭園又墳墓あり。

【註】 Impotence ハ Inability ; Powerlessness ノ義。 A garden and a grave. 富者ハ華美ナル庭園ヲ有シ。貧者ハ墳墓ニ行ク。

Where then, ah ! where, shall poverty¹ reside,
To 'scape² the pressure of contiguous pride ?³
If to some common's⁴ fenceless limits strayed
He drives his flock to pick the scanty blade,
Those fenceless fields the sons of wealth divide,
And even the bare-worn⁵ common is denied.

(1) Poverty. 貧苦。即チ貧乏人ト云フ具體的ノ意味ナリ。(2) 'scape = escape. (3) Contiguous pride. 近隣ノ富豪。(4) Common. 一村ノ共有地ニ屬スル牧場ヲ云フ。是ハ何等ノ圍障ヲ設ケズ。故ニ "Fenceless limit" ノ語アル所以ナリ。(5) Bare-worn. 荒廢セル。若クハ不毛ノ義ナリ。

【譯文】 然らば噫惜ても。貧民は近隣の富豪の壓制を脱せんが爲め。何處に。何處に逃げゆくべきや。若しや共有牧場の圍障なき所に漂ふて。乏しき草葉を拾ひ食はしむべく其羊群を驅るならば。是等の圍障なき田野も富者の分割して占領する所となり。荒廢せる牧場と雖も拒んで彼れを容れざるなり。

【註】 He drives.—He ハ前文ノ Poverty ヲ擬人シテ受ケタルモノナリ。故ニ貧民ノ義。

If to the city sped¹—what waits him there ?
To see profusion² that he must not share ;³
To see ten thousand baneful arts combined
To pamper luxury and thin mankind ;
To see those joys the sons of pleasure⁴ know
Extorted from his fellow-creature's woe.
Here while the courtier glitters in brocade,
There the pale artist⁵ plies the sickly trade ;⁶
Here while the proud their long-drawn pomps display,
There the block gibbet glooms beside the way.
The dome where pleasure holds her midnight reign⁷
Here, richly decked, admits the gorgeous train :
Tumultuous grandeur crowds the blazing square,
The rattling chariots clash, the torches glare.

Sure scenes like these no troubles e'er annoy !
 Sure these denote one universal joy !
 Are these thy serious thoughts? Ah, turn thine eyes
 Where the poor houseless, shivering female lies.
 She once, perhaps, in village plenty blessed,
 Has wept at tales of innocence distressed ;
 Her modest looks the cottage might adorn,
 Sweet as the primrose peeps beneath the thorn :
 Now lost to all ; her friends, her virtue fled
 Near her betrayer's door she lays her head,
 And, pinched with cold, and shrinking from the shower.
 With heavy heart deploras that luckless hour,
 When idly first, ambitious of the town,⁸
 She left her wheel and robes of country brown.⁹

(1) *If to the city &c.* 若シヤ急キ都會ニ出ヅルナラバ。(2) *To see profusion &c.* ノ前ニ 'He goes' ノ二字ヲ填充シテ解説スベシ。以下ノ句皆之ニ倣フ。
 (3) *He must not share.* 彼レハ貧民ナレバ到底放逸ノ生活ヲ享受スベカラザルナリ。(4) *Sons of pleasure.* 前文ノ "sons of wealth" ト殆ド同義ナリ。
 (5) *Artist.—Artisan.* (6) *Sickly trade.* 健康ニ害アル職業。(7) *Holds her midnight reign.* — 'Her' ハ 'pleasure' ナ指ス。擬人セルナリ。「快樂」ガ眞夜中ヲ統治シテ。政柄ヲ握ルトハ。凡ベテ酒宴舞蹈ナドハ夜間ニ行ハルモノナルガ故ナリ。(8) *Ambitious of the town.* 都會ニ出テ。一ト旗擧ゲヤウト野心ヲ懷ヒテ。(9) *Left her wheel and robes of country brown.* — *Wheel* ハ spinning wheel ノ義。即チ裁縫紡績ノ業ヲ捨テ。又田舎人ノ着ル露色ノ衣服ヲ脱ギ捨テ。都人ノ着ルハチヤカナル衣服ニ替テタルナリ。

【譯文】 彼れ若し急キ都會に出でしならば。如何なるものが果して彼れを俟て受け居るか。彼れが富者と共に享樂すべからざる放逸奢侈を見るべく。又數萬の世に毒を與ふる百般の工夫が相结合して奢肆を縱にし。益人類の數を減少せしむるを見るべく。又同胞の不幸より強奪せる富者の快樂を見るべく。彼れは都會に出づるなり。此處にては官人が錦繡を身に纏ふて燦爛たる光を放ちつゝある間。彼處には顔色蒼然たる職工が健康に有害なる職業に汲々たり。又此處に於ては富驕の輩が連綿として長く續ける華美の行列を示す間。彼處には暗憊悽愴たる絞首臺が路傍を隠蔽たらしむ。深夜偷樂の盛に行はる。圓頂閣には華美の裝飾をなして盛裝せる數多の人を容るゝあり。喧々然たる莊觀を呈して燦々として光り輝く四つ辻の街衢に羣集し。輕々たる車聲。煌々たる燈火。斯る光景は何等の心痛の以て之を惱ますものなく。實に一般の愉樂を示すものなり。噫。然れども借ても Auburn よ。是等の快樂が果して汝の眞面目なる思想なりや。噫汝の眼を憫れなる家なき冷へて戰慄せる一婦人の居る方に轉じて觀一觀せよ。彼女は多分嘗つて村の繁昌なりしとき其親

福に浴し。不幸なる無邪氣の村民の話の聞きて涙を流したるものならん。彼女の謙遜なる容貌は以て一村の修飾たらん。恰も櫻草が荊棘の下より覗ひ出で居るが如くに可愛なり。今や凡べての知己親戚を失ひ。彼れの友。彼れの徳亦彼れを去りて跡なし。彼れを見捨て、顧みざる者の戸側に立ちて其頭を垂れ。寒冷に暮らしめられ。雨をも防ぐ術なく。鬱然として其不幸なる時。即ち始め愚癡にも。都會に出でんとするの野心を懷き。紡績具を捨て。農夫の替る露色の衣服を脱ぎ棄てしときを哀み居るなり。

【註】 本文第六行目ノ *His fellow-creature's* ノ 'his' ハ前行ノ 'sons' ナ受クベキモノナレバ文法上ノ錯誤ナリ。 *Sure scenes like these.....one universal joy* ノ二行ハ ironical expression ト知ルベシ。即チ反對ニ述ベタルモノナリ。

Do thine,¹ sweet Auburn,—thine, the loveliest train,—²
 Do thy fair tribes participate her pain?
 Even now, perhaps, by cold and hunger led,
 At proud men's doors they ask a little bread!

(1) *Thine* ハ repeat シタルモノナリ。(2) *The loveliest train.* 最モ愛スベキ Auburn ノ民。専ラ女流ヲ指ス。下ニ "thy fair tribes" トアルハ又 repeat シタルモノナリ。

【譯文】 可愛なる Auburn よ。汝の。——汝の最も愛すべき民。汝の美はしき民族は矢張り彼の女と苦痛を共にするや。今に尙多分寒冷と飢渴の爲めに富驕の徒の門前に跪き一飯の慈みを乞ふにや。

Ah, no! To distant climes, a dreary scene,
 Where half the convex world intrudes between,¹
 Through torrid tracts² with fainting steps they go,
 Where wild Altama³ murmurs to their woe.
 Far different there⁴ from all that charmed before
 The various terrors of that horrid shore ;
 Those blazing suns that dart a downward ray,
 And fiercely shed intolerable day ;
 Those matted woods, where birds forget to sing,⁵
 But silent bats in drowsy clusters⁶ cling ;
 Those poisonous fields with rank luxuriance crowned,⁷
 Where the dark scorpion gathers death around ;⁸
 Where at each step the stranger fears to wake
 The rattling terrors⁹ of the vengeful snake ;
 Where crouching tigers wait their hapless prey,
 And savage men more murderous still than they ;
 While oft in whirls the mad tornado flies,
 Mingling the ravaged landscape with the skies.
 Far different these from every former scene—

The cooling brook, the grassy-vested green,
 The breezy covert of the warbling grove,
 That only sheltered thefts of harmless love.¹⁰

(1) *Half the convex.....between.* 地球ハ凸形體ナリ。Auburn ト今度彼等ノ移住シタル國トノ間ニ凸形ノ世界ノ半分ガ間ニ挾マル。即チ地球ノ半分ノ距離アルナ云フ。(2) *Torrid tracts.* 下文ノ Altama ハ Georgia 州ニ在ル川ノ名ニシテ其所ハ暑熱甚シキガ故ニ熱帶地方トハ云フナリ。(3) *Altama.* Altama ニ在ル川ノ名。(4) *There* ハ Altama ノ河岸ヲ指ス。(5) *Birds forget to sing.* 樹木鬱葱トシテ繁茂シ晝尙暗キガ故ニ。鳥モ夜ダト思ヒ遠ヘ轉ヘヅルコトヲ忘ルトハ云フナリ。(6) *Drowsy clusters.* 蝙蝠ハ晝眠ル。故ニ群ヲナシテ眠リ居ルノ義ナリ。(7) *Crowned* ハ 'crowned with rank luxuriance' ト續ク。數多ノ毒草ヲ恰モ冠ノ如クニ戴クノ義。'Rank luxuriance' ハ鬱葱トシテ繁殖セル毒草ヲ云フナリ。(8) *Dark scorpion gathers death around.* Scorpion ハ黒色ノ毒蟲ニシテ其形蝦ノ如ク尾ハ細ク長ク其先ハ針チナシ。毒ヲ含ム。之ニテ刺サルレバ非常ノ疼痛ヲ感ズ。其四邊ニ來ル動物ヲ盡ク刺シ殺ス故ニ四邊ニ死ヲ集ムトハ云フナリ。一説ニハ毒草ノ毒ヲ吸ヒ集ムト云フ義モアリ。(9) *Rattling terrors.* Rattle-snake ノ尾ニハ多ク角ノ如キ節アリテ尾ヲ掉ルトキカク々々ト鳴ルナリ。其音頗ル恐ロシ。故ニカク々々ト鳴ル恐怖トハ云フナリ。(10) *Thefts of harmless love.* 男女ノ密會又ハ接吻等ヲ云フ。彼等ノ戀愛ハ決して人ニ損害ヲ加フルコトナク。無邪氣ノモノナレバ「無害ノ戀」トハ云フナリ。

【譯文】 噫決して然らず。彼等は半球を距つる遠き國。物棲き場所に移住し。今や熱帶地方を覺束なきよる々々としたる足を以て歩み行くなり。彼の亦音なき Altama 河が彼等の不幸なる哀き聲に相和し滾々と流れ居る所を歩み居れり。其處に於て彼の恐ろしき河岸の種々恐ろしきものは曩日彼等を悦まし凡べての光景と如何に天地の懸隔あるぞよ。炎々たる太陽は直下する所の光線を放ち。而して激しく耐へ難き晝間の光を射るなり。晝尙暗く鳥も轉へづることを忘るゝが如き鬱葱たる森林。而して羣をなして眠れる蝙蝠は黙て木に懸り居り。又其四邊の動物を盡く刺し殺す黒き毒蟲の住する數多の毒草を顧に戴ける毒野。旅人が歩を運ぶ毎に彼の怨み深き蛇を醒起して恐ろしきカク々々と鳴る聲を發せしむることを恐るゝ毒野。又偃伏せる虎が其不運なる餌食の來るを俟ら伏せし。それより尙一層殘虐なる野蠻人の潜伏する處。[此等は彼の Auburn と如何なる差異ありや]。又塵狂せるが如き颶風が渦巻をなして吹きすさみ。風のために荒らされたる風景と人との間に差別なきに至らしむ。此等は曩日の光景と如何に異なるぞ。——彼の冷かなる小河。蘇草の茂れる牧場。颯々として風に動搖せる森林。微風の吹き來る樹蔭。そは唯害無き戀の密會所なるのみ。(猛獸毒蟲などは更に居らず)。

【註】 *Brazing suns.* 炎々ト燃ル太陽。太陽ハ一ツナレドモ日々出ルガ故ニ複數體ニナシタルナリ。

Good Heaven !¹ what sorrows gloomed² that parting day,³
 That called them from their native walks away ;
 When the poor exiles, every pleasure past,
 Hung round the bowers, and fondly looked their last,⁴
 And took a long farewell, and wished in vain
 For seats like these⁵ beyond the western main,
 And, shuddering still to face the distant deep,⁶
 Returned and wept, and still returned to weep !
 The good old sire the first prepared to go
 To new-found worlds, and wept for others' woe ;
 But for himself, in conscious virtue brave,⁷
 He only wished for worlds beyond the grave.⁸
 His lovely daughter, lovelier in her tears,
 The fond companion of his helpless years,
 Silent went next, neglectful of her charms,
 And left a lover's for a father's arms.
 With louder plaints the mother spoke her woes,⁹
 And blessed the cot¹⁰ where every pleasure rose,
 And kissed her thoughtless babes with many a tear,
 And clasped them close, in sorrow doubly dear,¹¹
 Whilst her fond husband strove to lend relief
 In all the silent manliness of grief.

(1) *Good heaven!* 驚愕ノ意ヲ表ス expression ナレドモ。此處ニテハ嗟歎ヲ表スルモノナリ。(2) *Gloomed.* 陰氣ニスル。(3) *Parting day.* Departing day. 故國ヲ去リシ日ヲ云フ。(4) *Their last.* — Their last look. (5) *Seats like these.* — Auburn ニ於ケル此等ノ住宅。(6) *Deep.* — Ocean. (7) *In conscious virtue brave.* — Brave through the consciousness of virtue. 有徳ノ人ハ俯仰天地ニ愧ザズ。己ガ徳行ヲ意識シテ毫モ懼ルゝ所ナシ。故ニ勇敢ナリ。(8) *Worlds beyond the grave.* 來世ヲ云フ。現世ノコトヲ "The world this side the grave" ト云フ。(9) *Spoke her woes.* — Indicated her sorrows. (10) *Cot.* — Cottage. (11) *In sorrow doubly dear.* 我子ノ可愛サガ悲歎ノタメニ倍加スルヲ云フ。

【譯文】 嗟情ても哀ひ哉。彼等をして故國の道より離れしめし其哀別離苦の目を如何なる悲歎が陰鬱になせしぞ。憐れなる道放の民が。あらゆる快樂は過ぎ去りて其跡を留めず。己が住宅の周圍に集まり。戀々として名残りを惜み。遠巡として長き別れをなし。西の海を超へて昔日 Auburn の家郷に於ける如き住宅を得んとしても得る能はず。而して尙遠き海に向つて此地を發するを恐れ。再び還り來りて泣き。泣くべく復還り來れり。善真なる一老翁が始めて新たに見出せる國に行くべく準備せり。而して他人の不幸の爲めに泣けり。併し彼れ自身は俯仰天地に愧づる所なきが故に毫も懼るゝ所なく。唯只あの世に行かんことを願へり。彼れの可愛なる娘は涙を流せる同情尙更ら一層いぢ

らしく。彼れの老後の最も愛する伴侶なるか。彼れ亦黙して翁の後に次ぎて往けり。彼れは己が容姿の化粧等を顧みることなく。我夫の手を振り棄て父の手にすがりて往けり。母は一層聲高く泣き沈み。以て其悲歎を顔はし。あらゆる快樂のありし此茅屋を祝し。涙涙を流して其無心の赤兒を接吻し。悲歎のために尙一層いぢらしき彼等を堅く抱き緊めたり。其際彼れの想々の思ひある夫は男らしくザツト悲を飲み込み以て彼等に慰藉を與へんと勉めたり。

O Luxury! thou cursed by Heaven's decree,
How ill exchanged are things like these for thee!¹
How do thy potions,² with insidious joy,³
Diffuse their pleasure only to destroy!
Kingdoms by thee to sickly greatness grown
Boast of a florid vigor⁴ not their own;⁵
At every draught⁶ more large and large they grow,
A bloated mass of rank unwieldy woe;⁷
Till sapped their strength,⁸ and every part unsound
Down, down they sink, and spread a ruin round.

(1) How ill exchanged.....for thee! — How unprofitable it is to give up things like these for luxury の義。(2) Thy potions.—Luxury が人ニ與フル一杯ノ水又ハ酒。(3) Insidious joy. 邪曲ナル快樂。(4) Florid vigor. 表面ハカリ光ル元氣。其實ハ脆弱ナルモノナリ。(5) Not their own. 彼等ノ固有スルモノテナク。他ヨリ借リ來リタルモノ。(6) Every draught. 前行ニ“thy potions”トアリ。即チ之ヲ飲ム毎ニノ義。(7) A bloated mass.....woe. 膨大ニシテ自ラ己ヲ處置スルコトノ出來ヌ不幸ノ膨脹セル塊團。貧弱ノタメ唯外觀ノミ立派ナル國ハ國力疲弊シ人民飢餓ニ困ムガ故ニ外形ノミ太ク。始末ニ終ヘヌ水脹レノ如キモノナルヲ云フ。(8) Till sapped their strength.—Till their strength sapped. 力竭クルマデ。

【譯文】 一奢侈よ。汝天の意に出りて呪咀されたるもの。汝と是等のものと交換するは如何に不利益なるぞよ。汝の與ふる飲物は邪曲の快樂を以て人に愉快を散布するも唯人を亡すのみ。王國は汝の爲めに病的膨大に生長し。其己が固有に非る外觀華美の元氣を誇る。汝の與ふる飲物を飲む度毎に益々膨大となり。粗大處理し難き不幸の膨脹せる塊團となる。遂に力竭き。各部分皆脆弱となり。漸次沈落して四邊に破滅を撒布するに至る。

Even now the devastation is begun,
And half the business of destruction done;
Even now, methinks, as pondering here I stand,
I see the rural Virtues¹ leave the land.
Down where yon anchoring vessel spreads the sail,
That idly waiting flaps² with every gale,

Downward they move, a melancholy band,
Pass from the shore, and darken all the strand.³
Contented Toil,⁴ and hospitable Care,⁴
And kind connubial Tenderness,⁴ are there;
And Piety⁴ with wishes placed above,
And steady Loyalty,⁴ and faithful Love.⁴
And thou, art of verse-making Poetry,⁴ thou loveliest maid,
Still first to fly where sensual joys invade;⁵
Unfit in these degenerate times of shame
To catch⁶ the heart, or strike for⁷ honest fame;
Dear charming nymph,⁸ neglected and decried,
My shame in crowds, my solitary pride;⁹
Thou source of all my bliss and all my woe,
That found'st me poor at first and keep'st me so;
Thou guide by which the nobler arts¹⁰ excel,
Thou nurse of every virtue, fare thee well!
Farewell, and oh! where'er thy voice be tried,¹¹
On Torno's cliffs¹² or Pambamarca's¹³ side,
Whether where equinoctial fervors glow,
Or winter wraps the polar world in snow,
Still let thy voice, prevailing over time,¹⁴
Redress the rigors of the inclement clime;
Aid slighted truth with thy persuasive strain;¹⁵
Teach erring man to spurn the rage of gain;¹⁶
Teach him that states of native strength possessed,¹⁷
Though very poor, may still be very blessed;
That trade's proud empire hastes to swift decay,
As ocean sweeps the labored mole away;
While self-dependent power can time defy,
As rocks resist the billows and the sky.

本文ハ記者が Auburn ナ望ミツ、昔日村民が家郷ヲ去リシ當時ヲ想像セルモノナリ。(1) Rural Virtues. 田舎ノ有徳ノ農夫ヲ云フ。‘Virtues’ハ擬人セルナリ。(2) That idly waiting flaps.—‘That’ハ sail ヲ受クル關係代名詞。帆ハ徒ニ。空シク船ノ出航ヲ俟ナツ、羽バタキテ居ル。(3) Pass from.....the strand. 此句ニハ兩様ノ意味アリ。‘Shore’ト‘strand’ハ別ノ意味ニ用ヰラレ。Shore ハ海ヨリズツト隔タレル處。Strand ハ渚ノ水際ヲ云フ。農民ドモハ岸邊ヲ通過シテ濱邊ニ集マリ。人が多勢集リ居ルガ故ニ濱邊ヲ黒クシテ居ル。又他ノ意味ハ所謂 Virtue が逃ゲ去リタルガ故ニ此地ハ暗黒トナレリト云フ Figurative ノ意義ヲ含ムモノトス。(4) Toil, Care, Tenderness, Piety, Loyalty, Love 又 Poetry 等皆擬人セルナリ。Poetry ハ Art of verse-making ノ義。(5) Still first to fly.....invade.—“Wherever or whenever sensual joys invade, poetry is the first to fly from that place.” (6) To catch.—To move. (7) Strike for.—Endeavor after, fight for. (8) Nymph.—Poetry ヲ指ス。(9) My shame.....pride. 詩人ハ常ニ貧困ニ暮ラスモノナレバ。人中ニ出テ、ハ大ニ恥辱ヲ受ケ輕蔑サルレドモ。閑居ノ生活ニ在リテハ以テ人ニ矜ル所ト

ナルモノナリ。(10) *Nobler arts.* 漢タル比較ニシテ一層高尚ナル技術即チ美術ナドヲ云フ。(11) *Where'er.....be tried.* — Wherever the influence of poetry is exercised or tasted. (12) *Torno's cliffs.* 瑞典ノ極北ニ在ル Torno 湖水ノ邊ニ在ル高地ヲ云フナラン。(13) *Pambamarca.* 南米 Quito ニ近キ山ナリ。(14) *Prevailing over time.* — Never ceasing in spite of rolling years. (15) *Persuasive strain.* 人ヲ感動セシムル所ノ口調。(16) *Rage of gain.* 利慾ヲ貪ルノ熱心ナル慾望。(17) *States of native strength possessed.* 凡ソ實力ヲ有スル有様。状態トハ。

【譯文】 今でも尙荒敗は始まり居れり。而して破壊の事業は既に半ば完成せり。予は今田舎の有徳の民が此地を去るを視る。あの向ふの碇泊せる船が風の吹く毎に出航を俟ちつゝ空しく翺々と羽ばたきする帆を揚げたる船の方に沈溺たる一隊の農民は歩み行き。海岸を通過し濱邊を眞つ黒くして集まり居れり。己が分に甘んじたる「勞苦」。人を款待する「心配」。親切にして夫婦仲睦まじき「慈愛」等も其群中に在り。高く天に其望を安ける「敬虔」。堅實なる「忠義」。信義に厚き「慈愛」等亦在り。汝可愛なる作詩の技術。汝最も愛すべき處女。汝は肉體的快樂の浸入する處に在りては常に其地を眞先きに去るものなり。蓋破壊の是等澆季の時代に於ては人心を感動せしめ。廉直なる名譽を得ん！勉むるも不可能なるが故なり。人に等閑視され。世に蔑視さるゝ憤かしく。愛すべきの汝女神よ。群衆の間に在りては我恥辱となり。閑居に於ては我自負する所のもの。我幸福我不幸の源となり。始め我を貧者と見出し。又常に我を貧しきものとなす女神よ。汝は指導者となりて一層高尚なる技術は汝に因つて以て卓絶し。又あらゆる徳の保姆たる汝よ。我れ汝と別れん。噫去らば汝と別れを告げん。到る處汝の聲。汝の勢力が及ぶ所に在りては。Torno の巖石屹立する所。Pambamarca の山。赤道直下の炎々として日陽の照らす所。北極世界の冬が雪を以て包める所に在りても。尙汝の聲は萬世に亘りて激烈なる寒暑の勢を和らげ。感動的の句調を以て輕蔑さるゝ眞理を幫助し。過まれる人に利慾の激烈なる慾望を擯斥するやう教訓し。又實力を所有する状態とは假令ひ甚だ貧しと雖も尙幸福なるものなることを教ゆるものなり。彼の商賈貿易に従事するの王國は速に衰滅に赴くこと恰も大洋が多年の勞を以て築き上げた防波石壁を拂ひ去るが如し。然るに已れを頼りとする力は能く時の破壊力を蔑視すること恰も巖石が怒濤及び天にも抵抗するが如し。

【註】 *Redress the rigors.* — Compensate for the hardships ノ義。因ニ曰ク That trade's proud empire 以下四行ハ本詩ノ意義ヲ完成センガタメ Johnson が附加シタルモノナリト云フ。

第十四章 EDMUND BURKE.

バーク小傳



Edmund Burke

Edmund Burke は千七百卅年を以て Dublin に生れ。同府 Trinity College に於て教育を受け。Goldsmith と同窓の友たり。千七百四十八年同大學を卒業して B.A. の學位を得。後又 M.A. の學位を得たり。千七百五十六年 Bolingbroke を諷刺するため “Vindication of Natural Society” を世に公にせり。千七百七十五年 Dr. Nugent の女と結婚し。數年を経て Richard 生る。千七百六十一年 William Hamilton の秘書官となり。又倫敦文學俱樂部の會員たりき。其後首相 Rockingham 侯の秘書官となり。又 Wendover 選出の國會議員となれり。侯の庇保に因りて Beaconsfield に邸宅を購求し。其子 Richard の爲めに Beaconsfield 家を建てんことに熱中せり。千七百七十四年 Bristol 選出の議員となり。講壇に於て「亞米利加加税の演説」、「亞米利加調和の演説」等有名なる大演説をなせり。彼れは二度び陸軍主計總監となり。又 Warren Hastings に関する七年間の審問に就きて重なる彈劾者なりき。千七百九十年 “Reflections on the Revolution in France”。超へて一年 “Thoughts on French Affairs” 出づ。千七百九十四年愛兒 Richard に現職を譲りて引退せり。數週を経て Richard 死す。Burke の元氣爲めに銷沈し。爾後快々として樂まず。千七百九十七年歿す。行年六十八歳。

CHARACTERIZATION BY HAZLITT.

(はすりつとノばあく品評論)。

1. There is no single speech of Burke which can convey a satisfactory idea of his powers of mind. To do him justice,¹ it would be necessary to quote all his works: the only specimen of Burke is, *all he wrote*. With respect to most other speakers, a specimen is generally enough, or more than enough. When you are acquainted with their manner, and see what proficiency they have made in the mechanical exercise of their profession, with what facility they can borrow a simile or round a period,² how dexterously they can argue and object and rejoin, you are satisfied; there is no other difference in their speeches than what arises from the difference of the subjects. But this was not the case with Burke. He brought his subjects along with him;³ he drew his materials from himself. The only limits

which circumscribed his variety were the stores of his own mind.¹ His stock of ideas did not consist of a few meagre facts, meagrely stated, of half a dozen commonplaces tortured in a thousand different ways;² but his mine of wealth was a profound understanding, inexhaustible as the human heart and various as the sources of human nature. He therefore enriched every subject to which he applied himself,³ and new subjects were only the occasions of calling forth fresh powers of mind which had not been before exerted.

(1) **To do him justice.**—Burke チ公評センニハ。(2) **Round a period.**—Period (full stop) チ圓滑ニスル。文章チ流暢婉曲ニナスノ義ナリ。(3) **He brought his subjects &c.**—Burke ハ其論セントスル論旨チ自己ノ胸中ニ保藏シテ。他ヨリ借り來ルノ必要ナシ。故ニ其材料チ己レヨリ抽キ出スチ云フ。(4) **The only limits.....of his own mind.** 彼レノ多角多變極リナキモノチ制限スルモノハ唯是レ彼レ自身ノ心意ノ蓄積ノミ。胸中ニ蓄フル所ノモノ盡クレバ 彼レノ多圭ナル思想モ茲ニ始メテ盡クルナリ。其他何モノモ之ヲ檢束スルモノナシ。(5) **Tortured in a thousand different ways.** 種々雑多ノ異ナル方法ニテ無理ニヒネクリマシ。同一ノツマラメコトヲ種々異様ニ言ヒ顯ハスノ義。Tortured ハ twisted ノ意ナリ。(6) **To which he applied himself.** 我一身チ委ネテ之レガ講究論辨ニ從事スル。

【譯文】 Burke の心力に關して彼れの完全なる觀念を表彰する演説は一もあるなし。彼れを十分に公評せんには彼れの演説論文を盡く掲載引抄するの必要あり Burke の文體の見本は唯彼れが演説の全部を示すに在るのみ。多くの他の演説家に對しては一個の見本にて充分なり。否充分よりより多くと云ふべし。人若し彼等の文體を熟知し。演説家としての器械的練習に於ける其造詣を知悉し。如何に通暢に譬論を借り來り。若くは文章語句を婉麗になすか。如何に巧みに論辨し。抗論し。辨駁するかなを知れば。それにて充分なり。彼等のなせる多くの演説に於て何等差異の點あるなし。唯異なる所のものは問題の異なるに従ひて所論に差異あるのみ。去れど Burke に於ては然らず。彼れは彼れと共に其論旨を搬運し。即ち自己の胸中に其論旨を保藏し。己れ自身より之に要する材料を抽出するなり。彼れの所謂多圭多角の思想を檢束するものは唯彼れ自身の心意の蓄積のみ。彼れが思想の蘊蓄は決して少許の乏しき事實を不充分に説明したるものより成り立つに非ず。又種々様々の方法にてひねくり廻はしたる半ダース許りの凡俗なる事實より成り立つものに非ず。彼れが所謂富を貯藏せる鑛山は深遠なる理解力にして。其理解力は恰も人の心情の如く無盡蔵にして。人の天性の源泉の如く又多角多様なり。故に彼れは彼れが論究する所の問題を豊富にし。新問題は唯未だ嘗つて顯はさざりし新奇の心力を喚起するの因由となるのみ。

【註】 **Mecanonical exercise of their profession.** 演説家ノ練習ヲ要スル辨論演述術チ云フナリ。 **Borrow a simile.** 凡ソ simile ナルモノハ皆先人ノ確定セルモノ。之ヲ借り來リテ用ウルガ故ニ斯クハ云フナリ。

2. Burke was so far from being a gaudy or flowery writer that he was one of the severest writers. His words are the most like things¹; his style is the most strictly suited to the subject. He unites every extreme and every variety of composition; the lowest and the meanest words and descriptions with the highest. He exults² in the display of power, in showing the extent, the force, and intensity of his ideas; he is led on by the mere impulse and vehemence of his fancy, not by the affectation of dazzling his readers by gaudy conceits or pompous images. He was completely carried away by his subject.³ He had no other object but to produce the strongest impression on his reader, by giving the truest, the most characteristic, the fullest, and most forcible description of things, trusting to the power of his own mind to mould them into grace and beauty. He did not produce a splendid effect by setting fire to the light vapors that float in the regions of fancy, as the chemists make fine colors with phosphorus,⁴ but by the eagerness of his blows struck fire from the flint, and melted the hardest substances in the furnace of his imagination. The wheels of his imagination⁵ did not catch fire from the rottenness of the materials, but from the rapidity of their motion. He most frequently produced an effect by the remoteness⁶ and novelty of his combinations, by the force of contrast, by the striking manner in which the most opposite and unpromising materials⁷ were harmoniously blended together; not by laying his hands on all the fine things he could think of, but by bringing together those things which he knew would blaze out into glorious light by their collision. The florid style is a mixture of affectation and commonplace. Burke's was a union of untamable vigor and originality.

(1) **His words are the most like things.** 凡ベテ言葉ハ事物ノ説明ヲ爲スニ用ウルモノナリ。其言葉が最モ能ク事物ノ如クデアルトハ即チ其言能ク背察チ得ルチ云フ。Butler ノ "Hudibras" ノ中ニ "His notions fitted things so well That which was which he could not tell" トアルチ參照スベシ。(2) **Exults.** 躍如トシテ勇ミ喜ブノ狀チ云フ。(3) **Carried away by his subject.** 知ラズ識ラズ己ガ所論ニ導カレテ連レ行カル、即チ議論ノ熱心ニ由リテ我チ忘ル、ニ至ルチ云フ。(4) **He did not produce.....with phosphorus.** 是ハ要スルニ浮華虚飾的ノ空想ヲ臆列シテ語句文章ヲ裝飾セザルチ云フナリ。(5) **The wheels of his imagination.** 彼レノ想像力ハ車輪ノ如ク輪轉セルニ擬シタルモノナリ。(6) **Remoteness &c.** 人ノ意想外ニ出ヅル換言スレバ遙ルカニ隔タレル數多ノ思想ヲ聯結シテ一箇ノ概念ヲ形成スルチ云フ。(7) **Unpromising materials.** 何等ノ役ニモ立タザルガ如ク。到底見込ナキ興味ナキガ如ク見ユル材料。

【譯文】 Burke は華美浮華的の作家に非ずして。最も眞面目なる作家の一人なり。彼れの語は最も能く事物に酷似し。彼れの文體は最も嚴密に論旨に恰適す。彼れは事物の成分の極端と異分子を能く結合し。最も卑近の語及び説明を最も高尚なるものと能く調和す。彼れは己が思想の廣闊なる範圍。強盛なる力。烈火の如き熱度を示して以て自己の心力を發現し。自ら躍如として勇み喜ぶものの如し。彼れは街美的浮華的現象に由りて讀者を眩迷するが如き虚飾に因らずして。唯其想像の激動及び猛烈なることに因りて以て誘導せられ。熱心の餘り殆ど自己を忘るゝに至る。彼れは自己の心意の力もて凡べて事物を溫雅優美の形態に鑄造し得ることを確信し。事物に關し。最も誠なる。最も固有の。最も十全なる。最も力ある説明を與へ。讀者に最も強き印象を生ぜしめんとするの外他に目的を有せず。彼れは彼の化學者が燐素を以て美しき色を作るが如く。想像の天地に浮遊する輕き蒸氣に點火して以て婉麗の結果を生ずるものに非ず。其猛烈の打撃に因りて燧石より發火せしめ。最も堅き物質を想像の爐の中に入れて溶解するものなり。彼れの想像の車輪は材料の腐敗せるものより火を捕へ來るに非ずして。其運動の迅速なるより自然と火を發するものなり。彼れは遠く隔たれる思想。嶄新なる思想を結合すること。又對比の力。最も相反的にして到底取り處なきが如く見ゆる材料を能く調和的に結合するの如何にも顯著なる方法等に因りて大に讀者を動かすの結果を生ず。又彼れが胸裏に浮び來るあらゆる婉美なるものを捕捉するに非ずして。衝突對比に由りて燦爛たる光輝を放ち。炎々として燃ゆるものと彼れが知れるものを捕捉して以て讀者を動かすの結果を生ずるものなり。凡そ街美的の文體は虚飾と凡俗の混成物なれども。Burke の文體は強硬御し難きの文勢と原造力の合體なり。

3. Burke was not a verbose writer. If he sometimes multiplies words, it is not for want of ideas, but because there are no words that fully express his ideas, and he tries to do it as well as he can by different ones.¹ He had nothing of the *set* or formal style, the measured cadence,² and stately phraseology of Johnson³ and most of our modern writers. This style, which is what we understand by the *artificial*, is all in one key.⁴ It selects a certain set of words to represent all ideas whatever as the most dignified and eloquent, and excludes all others as low and vulgar. The words are not fitted to the things, but the things to the words.⁵

(1) *Different ones*.—Different words. (2) *Measured cadence*. 韻律ナリ。或ル作家ハ虚飾的ノ文體ヲ以テ散文ノ中ニ韻律ヲ用ウルモノアリ。(3) *Stately phraseology of Johnson*. 所謂“Johnsonese”ナリ。(4) *All in one key*. 皆同一轍ニ出ヅルモノ。(5) *The words are not fitted.....to the words*.

語が事物ニ適合スルモノニ非ズシテ。事物が語ニ適合スルモノナリ。即チ語が主トナリテ事物ハ客トナル。是レ本末ヲ誤レルモノニシテ。即チ所謂虚飾的ノモノナリ。凡ベテ説明スル所ノ words が things ニ fit セザルベカラザルナリ。

【譯文】 Burke は多言饒舌の作家に非ず。彼れ若し語を累積すれば。そは思想の乏しきが故に非ず。十分に觀念を表彰するの語なきに由るなり。而して彼れは種々の語を用ひて能ふだけ十分に其觀念を顯彰せんと勉むるものなり。彼れは毫も所謂固定の文體若くは形式的文體。韻律的句調。或はジョンソン其他多くの近世作家の用ゐる莊嚴なる句法を用ゐず。吾人の所謂「人工的」と稱する此文體は凡べて同一轍の句調に出づるものにして。凡百の思想を表彰するに或る一定の語を選択採用し。之を以て最も莊嚴なるもの。最も違辨なるものと認め。凡べて他の語は野卑鄙俗なるものとなすなり。是は語が事物に適合するものに非ずして。事物が語に適合する所のものなり。

4. Burke was altogether free from the pedantry which I have here endeavored to expose.¹ His style was as original as expressive, as rich and varied as it was possible; his combinations were as exquisite, as playful, as happy, as unexpected, as bold and daring as his fancy. If anything,² he ran into the opposite extreme of too great an inequality,³ if truth and nature could ever be carried to an extreme.

(1) *Here endeavored to expose*. 是レ第三節ニ説ケルガ如シ。(2) *If anything*.—If he made any mistake; if there is some mistake to criticize him ノ義ヲ含ム。(3) *He ran.....an inequality*. 思想ヲ combine スルニ當リテ餘リニ大ヒナル不平衡ノ相反的極端ヲ結合スルコトアルナ云フ。

【譯文】 Burke は予が今此處に曝露したる饒舌の嗅味を全然有せず。彼れの文體は可成的原造的にして明晰。多面的にして豊富なり。其思想の結合は其想像の如く純美にして。快活。快活にして意表の外に出で。剛勇にして放膽なる所あり。若しや何か批判すべきものありとせば。若し自然や眞理が果して極端に持ちゆかぬものとすれば。彼れは餘りに不齊なる思想を相反的極端に結合することもあり。

【註】 *Playful* ハ humorous ノ義。

5. Burke has been compared to Cicero—I do not know for what reason. Their excellences are as different, and indeed as opposite, as they can well be.¹ Burke had not the polished elegance, the glossy neatness, the artful regularity, the exquisite modulation, of Cicero; he had a thousand times more richness and originality of mind, more strength and pomp of diction.

(1) *As they can well be.*—As far as it is possible. 'They' は excellences を受ク。

【譯文】 Burke は Cicero に擬せられたり。予は何の故なるやを詳にせず。兩者卓抜の點は遙るか大に相異なり。又大に相反するものあり。Burke は Cicero の有する圓滑なる佳美。光澤ある流麗。巧妙なる規律齊整。美妙なる曲調を有せず。去れど彼れは Cicero よりも數千倍の豊富と原造的心意。思想顯彰の力と華美とを有す。

I.—LORD CHATHAM.

【緒言。下に掲ぐる抜萃文は Burke が千七百七十一年下院に於て演説したる "Speech on American Taxation" より取れるものなり。是は千七百七十四年四月九日を以て提出されたる動議即ち「議院は亞米利加に於ける英國皇帝陛下の領地内に於て茶一斤毎に三ペンスの税を徴收することを審議す」と云ふに對し。之を廢止せんとするの見解を以て述べられたる演説なり。彼れの長時間に渉れる演説の際。Burke は亞米利加殖民地に對する英國歴代の内閣政策を批判せり。此抜萃文は千七百六十六年内閣總理大臣となりし Chatham 卿 (William Pitt) の人物評を以て始まる】。

1. I have done with the third period¹ of your policy—that of your repeal² and the return of your ancient system and your ancient tranquillity and concord.³ Sir, this period was not as long as it was happy. Another scene was opened, and other actors appeared on the stage. The state, in the condition I have described it, was delivered into the hands of Lord Chatham—a great and celebrated name; a name that keeps the name of this country respectable in every other on the globe. It may be truly called,

"Clarum et venerabile nomen
Gentibus, multum et nostrae quod proderat urbi."⁴

(1) *I have done with the third period.*—'Done with' は論辨を終ハリタリノ意。'Third period' トハ英國政府ノ亞米利加殖民地ニ對スル商略ヲ三期ニ分チテ論辨シタルナリ。即チ 1, the period of the Navigation Acts; 2, that of the attempts to raise revenue from America; and 3, that of the Repeal of the Stamp Act. (2) *Your repeal.* 千七百六十六年所謂印紙條例ノ廢止サレタルコトヲ示ス。 (3) *The return of.....and concord.* 印紙條例廢セラレテ後。亞米利加殖民地鎮靜ニ歸シタルヲ云フ。 (4) "*Clarum et venerabile nomen*" &c. 是ハ Lucan ノ羅典詩ヨリ引鈔セルモノ。之ヲ英語ニテ解スレバ "A name venerable and illustrious to all nations, and which greatly advantaged our city" ノ意。

【譯文】 予は諸君の政策の第三期に就きて論辨を終はりたり。——即ち例の印紙條例の廢止。而して舊制の復舊。舊時の靜謐。平和の克復に關して論辨を終はれり。議長足下。此時期は幸福なりしだけ永續せざりし。幾くならずして又他の舞臺は開かれ他の役者は舞臺の上に現出せり。國家は予が聲きに陳辨せし通りの状態に於て Chatham 卿の手に渡されたり。——卿の名は偉大にして赫々と輝き。實に地球上のあらゆる他の國に於て我英國を敬仰せしむる處の名なり。

「世界各國民の崇敬する赫々たる名聲。而して大に我市を益せし所の名」とは眞に是れ Chatham 卿の謂ひなり。

【註】本文中ノ Sir は議長ヲ指ス。是レ議院内ニ於ケル演説ハ議長ニ向テ述ブルガ故ナリ。

2. Sir, the venerable age of this great man, his merited rank,¹ his superior eloquence, his splendid qualities, his eminent services, the vast space he fills² in the eye of mankind; and, more than all the rest, his fall from power³—which, like death, canonizes and sanctifies a great character⁴—will not suffer me to censure any part of his conduct. I am afraid to flatter him; I am sure I am not disposed to blame him. Let those who have betrayed him by their adulation insult him with their malevolence. But what I do not presume to censure I may have leave to lament. For a wise man he seemed to me at that time to be governed too much by general maxims⁵. I speak with the freedom of history,⁶ and, I hope, without offence.⁷ One or two of these maxims, flowing from an opinion not the most indulgent to our unhappy species,⁸ and surely a little too general, led him into measures that were greatly mischievous to himself, and for that reason, among others, perhaps fatal to his country—measures the effects of which, I am afraid, are forever incurable.

(1) *Merited rank.* ソレ相應ノ功績アリテ得タル爵位。即チ Earl of Chatham ニ封セラレタルコトヲ指ス。 (2) *Vast space he fills &c.* 彼レハ不世出ノ英雄ナルガ故ニ。彼レカ此世界ニ於テ充タス場所ハ宏大無邊ナルヲ云フ。 (3) *His fall from power.* 千七百六十八年内閣ヲ退キタルヲ云フ。 (4) *Like death canonizes &c.* 生前有徳ノ人死スレバ聖僧ノ中ニ列セラル。ソレト均シク非凡ノ大政治家致仕シテ野ニ下レバ。人益其徳ヲ慕フモノナリ。 (5) *General maxims.* 實地ニ疎キ餘リニ理論的ノ格言。是ハ Macaulay ノ "Essay on Chatham" ニ云ヘルガ如ク Pitt ハ比較的人ヲ見ルノ明ニ乏シク。所謂公益的人物ト眞ニ國家ヲ憂フルノ志士トヲ區別セズシテ官吏ヲ登用シタルコトヲ暗指スルナリ。下ニ "One or two of these maxims" トアルモ即チ之ヲ謂フナリ。 (6) *The freedom of history.* 歴史的ノ事實ハ褒貶毀譽自由自在ニ論陳スルヲ得ベシ。故ニ云フ。 (7) *Without offence.* 人ノ感情ヲ害スルコトナクシテ。

(6) *Unhappy species.* 是ハ被治者タル國民ニ取ツテ甚ダ不幸ナル政策ナルガ故ニ「不幸ナル人類」トハ云フナリ。

【譯文】議長足下。此偉人の崇敬すべき時代。彼れの當然の勳功を以て得たる叙爵。彼れの拔絶なる能辨。彼れの立派なる資質。彼れの拔擢の功勞。彼れが世界の視線に於て占むる宏大無邊の地位。就中彼れの致仕して政權を失ふたること。——是は恰も人の死の如く大人物を聖僧に列し。神聖になしたること等。今之を想へば予をして彼れの行動を毫も非難することを許さざるなり。予は却つて彼れに阿諛せんことを恐る。予は決して彼れを非議せんとするものに非ず。佞便の辭を逞ふし却て彼れの非行を暴露するものをして其惡意を以て彼れを侮辱せしめよ。予は決して之を爲さず。併し予は敢て彼れを非議せざる所のものを轉じて。之を懺悔するの許を與へよ。蓋し賢者としては彼れは當時餘り空理的箴言を守り。之に因りて心を支配されたるもの如く見ゆ。予は歴史の自由を以て之を論ずるものなり。而して庶幾くは他の感情を害せざらんことを。是等の格言の一二は我不幸なる人民に對して最も寛洪ならざる意見より發するを以て。而して慥かに餘りに汎通的なるが故に彼れをして大に彼れ自身に不利益なる政策を執らしめ。就中。従つて國家に不利益なる政策を執らしめたり。——其政策の結果は予は恐る蓋し萬世不治のものなることな。

3. He made an administration so checkered and speckled, he put together a piece of joinery so crossly indented¹ and whimsically dovetailed,² a cabinet so variously inlaid, such a piece of diversified mosaic, such a tessellated pavement without cement—here a bit of black stone and there a bit of white, patriots and courtiers, king's friends and republicans, Whigs and Tories, treacherous friends and open enemies—that it was, indeed, a very curious show, but utterly unsafe to touch and unsure to stand on. The colleagues whom he had assorted at the same boards³ stared at each other, and were obliged to ask “Sir, your name?”—“Sir, you have the advantage of me.”⁴—“Mr. Such-a-one.”⁵—“beg a thousand pardons.”⁶ I venture to say, it did so happen that persons had a single office divided between them who had never spoken to each other in their lives until they found themselves, they knew not how, pigging together, heads and points,⁷ in the same truckle-bed.⁸

(1) *Crossly indented.* 縦横ニ縁(フチ)彫マレタル。(2) *Whimsically dovetailed.* 奇怪ニ凸凹高低セルヲ云フ。(3) *Boards.* 内閣ニ備ヘアル會議席ノ卓ヲ云フ。(4) *You have the advantage of me.* 足下ハ我氏名ヲ知レドモ予ハ足下ノ名ヲ知ラズ。故ニ足下ハ予ヨリモ大ニ便宜ヲ存ストノ意味ナリ。(5) “*Mr. Such-a-one.*” 是ハ同僚デアリナガラ其名ヲ知ラザルコトヲ暗示ス。

(6) “*I beg a thousand pardons.*” 是レ同僚デアリナガラ甚ダ疎遠ナルコトヲ示ス。(7) *Heads and points.* 數本ノ針チ一處ニシテ之ヲ震動スレバ頭ト先キトめちや々々々ニナルガ如ク。頭ト足。足ト頭トゴタマセニナルチ云フ。(8) *Truckle-bed.* 小輪付キノ小サキ寢床ヲ云フ。

【譯文】彼れは斯くも棋盤碁の如く。斑點の錯交せる混成内閣を組織せり。彼れは縦横に縁きざまれたる一片の指物細工を製造せり。即ち斯くも雜多に鑲刻したる内閣。雜多に作成されたる一片の嵌工。セメントにて固めざる棋盤目の敷石を作れり。——是處には一片の黒き石あり。彼處には一片の白き石あり。愛國者あり。廷臣あり。王黨あり。共和黨あり。民權黨あり。王權黨あり。逆意を挟む味方あり。公然の敵あり。實に一大奇觀を呈するもの。然れども之に觸るゝは危險にして又牢乎たる基礎を有せず。頗る脆弱の内閣なり。彼れが卓邊に集めし同僚閣員は相互をちつと諦視して。下の如く相尋ねるの止むを得ざるに至れり。即ち「貴下の御氏名は」又は「貴下は拙者よりもエロウござる」(自分は貴下の名を知らざれども貴下は自分の名を知つて居るゆへ)「何某君」とか「甚だ御無禮申しました」とか云ふものあり。予は敢て言ふ。脅つて生涯中相方一言をも交へたることなき人々が一の官職を分擔し。遂に其如何にしてか知らざれども共に豕の如く群居し同じ寢床の上に首足相雜混するを見出すことあるべし。

4. Sir, in consequence of this arrangement, having put so much the larger part of his enemies and opposers into power, the confusion was such that his own principles could not possibly have any effect or influence in the conduct of affairs. If ever he fell into a fit of the gout,¹ or if any other cause withdrew him from public cares, principles directly the contrary were sure to predominate. When he had executed his plan, he had not an inch of ground to stand upon. When he had accomplished his scheme of administration, he was no longer minister.

(1) *Fit of the gout.*—Pitt ハ幼年ノ頃ヨリ痛風病ノタメニ惱マサレタリ。内閣ニ席ヲ占メシトキモ。之レガ爲メニ屢政務ヲ見ルコトヲ得ザリシコトアリ。

【譯文】議長足下。前述の如き内閣組織の結果として。政敵若くは反抗者の斯くも大部分を網羅して政權を握らしめたる結果として。其秩序の亂雜は實に甚しく彼れ自身の主義は政務を執行するに當りて何等の効果を奏せず。何等の勢力なきに至れり。彼れ若し宿痼の痛風病を發作し。若くは何等か他の原因ありて一時親しく公務を視ることを得ざるが如きことあらば。彼れの主義と直接に反對なるものが直ちに其勢力を得るに至る。彼れ其毒策を實行した

りとせば彼れば一インチたりとも。立脚の地を有せず。彼れが内閣の設計を遂行したるとき。彼れは既に内閣員たらざりき。

5. When his face was hid but for a moment,¹ his whole system was on a wide sea without chart or compass. The gentlemen, his particular friends, who, with the names of various departments of ministry, were admitted to seem as if they acted a part under him, with a modesty that becomes all men, and with a confidence in him which was justified even in its extravagance by his superior abilities,² had never in any instance presumed upon any opinion of their own. Deprived of his guiding influence, they were whirled about, the sport of every gust,³ and easily driven into any port; and as those who joined with them in manning the vessel⁴ were the most directly opposite to his opinions, measures, and character, and far the most artful and most powerful of the set, they easily prevailed, so as to seize upon the vacant, unoccupied, and derelict minds of his friends;⁵ and instantly they turned the vessel wholly out of the course of his policy. As if it were to insult as well as to betray him, even long before the close of the first session of his administration, when everything was publicly transacted, and with great parade, in his name, they made an act declaring it highly just and expedient to raise a revenue in America. For even then, sir, even before this splendid orb⁶ was entirely set, and while the western horizon was in a blaze with his descending glory, on the opposite quarter of the heavens arose another luminary,⁷ and, for his hour,⁸ became lord of the ascendant.⁹

(1) When his face &c. 聖書ノ語ニシテ。Isaiah liv., 8 ナ看ヨ。(2) Confidence in him.....superior abilities. 彼レヲ信用スルコト其度ニ過ケルモ。兎ニ角彼レハ非凡ノ英オヲ有スルヲ以テ不當ナラザルヲ云フ。(3) Sport of every gust. 吹き來ル風ノマニ々々。(4) In manning vessel. 船ニ乗込員ヲ乗リ込マセルニ當リテ。即チ内閣ノ役割ヲ割リ當ツルトキニ。(5) To seize upon the vacant, unoccupied, and derelict minds of his friends. —Friends ハ前文ノ“The gentlemen, his particular friends”即チ Pitt 党ノモノ。Pitt ノ直參ヲ指ス。彼等ハ所謂 Pitt ノ“guiding influence”ヲ失フテ茫然自失向フ所ヲ知ラズ。空虚ニシテ信義ノナキ心ヲ有シ居ルガ故ニ其慮ニ乗ジテノ義ナリ。(6) This splendid orb. — Pitt ナ指ス。(Orb) ハ舊ト星占學上ノ語ナリ。(7) Another luminary. 又別ノ光リ輝ク物體。是ハ Pitt ノ内閣ニ於テ Chancellor of the Exchequer ノ地位ヲ占メシ Charles Townsend ナ指ス。(8) For his hour. ホンノ暫時ノ間。其全盛ノ間ヲ云フ。(9) Lord of the ascendant. 是ハ中古時代ノ星占學ニ於テ人ヤ國民ノ運命ヲ左右スル星ヲ云ヘルナリ。要スルニ政府ノ勢力家ヲ意味ス。

【譯文】 彼れの顔が一時たりとも匿くされたるときは彼れの 齋策に係る全系統は恰も海圖なく。ヨムメスなく。茫々たる大洋を航するが如し。内閣に於ける各部門の名義を以て。恰も彼れの部下に屬して其役割を實行するかの如く。而

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wrong,⁴—with a serene patience, in a manner suited to her rank and race, and becoming the offspring of a sovereign distinguished for her piety and her courage;⁵ that, like her, she has lofty sentiments; that she feels with the dignity of a Roman matron;⁶ that in the last extremity she will save herself from the last disgrace; and that if she must fall, she will fall by no ignoble hand.

(1) **The great lady.** 佛國女王ヲ指ス。(2) **The other object &c.** 暴徒が國王。女王ナバ里ニ護送シ來リタルヲ稱シテ「凱旋入城」ト云フ。其護送サレタル國王ニ對シテ女王ヲ“the other object”トハ云フナリ。(3) **Belugs made for suffering.** 苦ム爲メニ作ラレタル人間ト云フ義ナリ。(4) **The whole weight.....wrongs.** 數多蓄積サレタル損害(侮辱)ヲ重荷ト云フ義ナリ。(5) **Becoming the offspring.....and her courage.** 女王 Marie Antoinette ハ彼ノ有名ナル Austria ノ女帝 Maria Theresa ノ娘ナリ。其敬愛其勇氣ニ對シテ斯克モ名高キ帝王ノ子ニ相當スル。恥チザル。(6) **Roman matron.** 羅馬ノ婦人ハ特ニ勇壯義烈ヲ以テ有名ナリシモノナリ。

【譯文】 予は之を聞く。聞ひて而して喜ぶものなり。彼の凱旋入城の他の目的物たる高貴の婦人は當日(千七百八十九年十月六日)能く其苦痛に耐へたりと。(苦痛の爲めに作られたる人間が斯くも能く苦痛を耐へ忍ぶを見て人は感興を起すものなり)。彼れは又當日以後始終能く耐へ忍び。夫の禁錮。自己の捕虜。味方の放逐。輕蔑的便儀の言語。及び其受けたる數多損害の重荷を——沈着なる忍耐。其身分と其血族に適應せる態度。敬愛の念。剛毅の心を持つるを以て名高き國君の子に恥ぢざる態度を以て耐へ忍びたることを聞ひて予は大に喜ぶものなり。又彼の國君の如く彼れは頗る高潔の感想を持し。恰も昔時羅馬人の母の如き儀式を以て感想し。最後の場合には最後の恥辱より我一身を救ふなるべし。而して彼れ若し殘るゝならば彼れは賤しきものゝ手に係りて殞れざるの決心あるを聞きて予は大に喜ぶものなり。

【註】 **In the last extremity.....no ignoble hand.** 是ハ女王が常ニ毒藥ヲ傾中シテ非常ノ場合ニハ非常ノ手段ヲ取ルノ決心アリシコトヲ暗示セルナリ。

2. It is now sixteen or seventeen years since I saw the Queen of France, then the dauphiness,¹ at Versailles; and surely never lighted on this orb,² which she hardly seemed to touch,³ a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere⁴ she just began to move in—glittering like the morning-star, full of life and splendor and joy. Oh, what a revolution! and what a heart I must have to contemplate without emotion that elevation and that fall!⁵ Little did I dream, when she added titles of veneration⁶ to those of enthusiastic, distant, respectful love,⁷ that she would ever be obliged to carry the sharp antidote against disgrace⁸

concealed in that bosom; little did I dream that I should have lived to see such disasters fallen upon her in a nation of gallant men,⁹ in a nation of men of honor and of cavaliers.¹⁰ I thought thousand swords¹¹ must have leaped from their scabbards to avenge even a look that threatened her with insult. But the age of chivalry is gone. That of sophisters, economists, and calculators¹² has succeeded; and the glory of Europe is extinguished forever. Never, more shall we behold that generous loyalty to rank and sex,¹³ that proud submission,¹⁴ that dignified obedience, that subordination of the heart,¹⁵ which kept alive, even in servitude itself, the spirit of an exalted freedom. The unbought grace of life,¹⁶ the cheap defence of nations,¹⁷ the nurse of manly sentiment and heroic enterprise, is gone! It is gone,¹⁸ that sensibility of principle, that chastity of honor,¹⁹ which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched, and under which vice itself lost half its evil by losing all its grossness.

(1) *Dauphiness*. 皇太子妃。Marie Atoinette は Louis XV. の曾孫ニ嫁シタルモノニシテ。Louis XVI. の皇后ナリ。(2) *This orb*. 是ハ星占學ニ於テ用ヰル語ニシテ。人ノ運命ヲ支配スル所ノ星ナリト云フ。去レド唯球體ニテ即チ地球ヲ指スモノト解シテ可ナリ。(3) *Which she hardly seemed to touch*. 彼レハ今此ノ orb ノ上ヲ歩ムヤ。足踏ド之ニ觸レザルガ如シ。所謂輕歩。玉歩ノ義ナリ。(4) *Elevated sphere*. 高ク天ニ登リ居ル球體ノ義ニシテ。是レ亦星占學上ノ語ナリト云フ。(5) *That elevation and that fall*.—“Elevation” ハ彼ノ凜然タル光輝ヲ放チツ、天ノ一方ヨリ高ク登リタルヲ云フ。“Fall” ハ現下ノ皇后ノ境遇。即チ囹圄ノ中ニ呻吟セル零落ノ状態ヲ指ス。(6) *Titles of veneration*. 尊稱トハ皇后ノ位ニ即キタルコトヲ云フ。皇后ノ位ニ即キタルニ就キテハ又他ニ種々ノ尊稱ヲ得ルナリ。故ニ“Titles” トハ云フ。(7) *To those of.....respectful love*.—“Those” ハ titles ヲ受ク。是等ハ彼女ガ天然ニ有スル生得ノ權利稱號ナリ。之ニ加フルニ人爵タル Titles of veneration ヲ以テシタルヲ云フ。Distant (love) トハ父子兄弟骨肉ノ近親ニ對スル love ニ非ズシテ。モツト遠キモノ。下萬民ヨリ彼女ニ對スルノ愛ヲ云フ。是レ隔タル愛ナリ。(8) *Sharp antidote against disgrace*. 恥辱ヲ受ケザルヤウ。之ヲ防禦スル爲メノ激烈ナル解毒劑ナレバ。例ノ彼レノ常ニ携ヘタル毒藥ヲ云フ。恥辱ノ解毒劑ナレバ毒藥ナリ。(9) *In a nation of gallant men &c.* 佛國民ヲ云フ。佛國人ハ勇武ヲ以テ特ニ名高カリシ人民ナリ。(10) *Cavaliers*.—Knights, gallant gentlemen. (11) *Ten thousand swords*. 唯數多キヲ示ス。(12) *Calculators*. 營利ヲ是レ事トスル者。(13) *Sex*.—Female sex ヲ指ス。(14) *Proud submission*. 傲慢ナル服従トハ例ヘバ我日本國民ノ如ク文武獻聖ナル天子ナシニ戴キ居ルモノハ實ニ以テ自慢トスルニ足ル服従ナリ。(15) *Subordination of the heart*.—Loving obedience. 心服ノ義。(16) *Unbought grace of life*. 金錢モテ買ヒ得ラザル人生ノ美德。凡ソ人ノ感情ナルモノハ天然自然ノモノナレバ。到底他ヨリ買ヒ得ラザルモノナリ。(17) *The cheap defence of nations*. 國民皆自由ノ精神ニ富ミ居レバ。莫大ノ軍費ヲ要セズシテ國家ヲ防衛

スルコトヲ得。是レ安似ノ防衛ナリ。即チ愛國的精神ヲ云フ。(18) *It is gone* ノ“it” ハ下ニ記述セルモノヲ受ク。(19) *Chastity of honor*. 婦人が貞節ヲ重ンブルガ如クニ名譽ヲ重ンブルノ觀念ヲ云フ。

【譯文】 當時 Versailles 宮に於て皇太子妃たりし。佛國女王と予が會見せしは今を距ること凡そ十六年乃至十七年前なりき。隨かに此球體の上に是れより一落快爽なる幻影の光輝を放ちたるものなし。而して彼女は其足踏んど此球體に觸れざるもの、如し。彼女が今丁度其中を動き始めし此高く天に登れる球體を裝飾し。且快暢ならしめつ。恰も今。地平線上に在る所を予は見たり。其狀宛然活氣と華美及び快活に充てる曉星の光り輝くが如し。噫如何なる革命なりしぞ。予にして若し彼の高昇。彼の零没を何等の感應なくして靜觀するとせば果して如何なる感情を有せざるべからざるか。[木石の心ならん]。彼女が尊敬の稱號に熱心なる。隔たれる。崇尊的愛情を加へしときに當りて。其胸の裏に恥辱に對する激烈なる解毒劑を携ふるべく餘儀なくさるゝとは予は夢にも想はざりき。予は又勇壯武烈の國民。節義を重んずる勇武の國民に於て斯る災難が彼女の頭上に落ちかゝるを見るべく此世に生存へようとは夢にも思はざりき。予は想へり。人誰れか唯一視して彼れに侮辱を加へんか。其一視に對しても復讐の爲め。數千の劍が其鞘より飛ぶべしと。去れど武士道の時代は今や過ぎ去れり。之に代つて欺詐者。經濟家。營利者の時代が來れり。而して歐洲の光榮は永久に消滅して其影を留めず。彼の高貴と女性に對する寛洪なる忠義心。彼の尊大なる服従。彼の禮式高き服従。彼の風從の境遇に在ても高尚なる自由の精神を保持せしむる心服の如きは今後決して決して見るこゝとなかるべし。他より買ひ得たるものに非る自發的なる人生の美德。國民の愛國的精神たる廉價なる防衛。勇ましき感想。勇武なる企業心を養ふ所の保姆。是亦往ひて無し。彼の主義を重んずるの感念。名譽を尊ぶの節操。そは汚辱を以て損傷の如く感じ。一方に於ては狂猛を寛和しつ。他の一方に於ては武勇を鼓吹し。何者に接觸しても。之を高潔になし。邪惡其者と雖も其粗雜なる性質を失はしめて半ば其害濫を消滅せしむるものなるが。是亦今や往ひて跡なし。

【註】 *I saw her just above the horizon, &c.*—Burke ハ dauphiness ガ恰も天ヨリ天降りタル天津乙女ノ如クニ記述セルナリ。‘Just above horizon’ ハ彼女ガ佛國ニ來リテカラ間モナキコトヲ暗示ス。 *The elevated sphere.....move in*. 彼レガ其中ニ活動シ始メシ高貴ノ社會ト云フ義ニ解スルモノアリ。‘Elevated sphere’ ヲ ‘high circle’ ニ解シタルモノナリ。是レ亦一説ナリ。 *Rank and sex*.—Rank ハ一天萬衆ノ貴キ身分ヲ指ス。Sex ハ男女兩性ノ義ナレドモ此所ニテハ female sex ノ意ニ解スベシ。 *It is gone* ノ ‘It’ ハ下ニ記述セルモノヲ指ス。

3. This mixed system of opinion¹ and sentiment had its origin in the ancient chivalry; and the principle, though varied in its appearance by the varying state of human affairs, subsisted and influenced through a long succession of generations, even to the time we live in. If it should ever be totally extinguished, the loss, I fear, will be great. It is this which has given its character² to modern Europe. It is this which has distinguished it³ under all its forms of government, and distinguished it to its advantage, from the states of Asia, and possibly from those states which flourished in the most brilliant periods of the antique world. It was this which, without confounding ranks, had produced a noble equality, and handed it down through all the gradations of social life. It was this opinion which mitigated kings into companions, and raised private men to be fellows⁴ with kings. Without force or opposition, it subdued the fierceness of pride and power; it obliged sovereigns to submit to the soft collar of social esteem,⁵ compelled stern authority to submit to elegance, and gave a dominating vanquisher of laws⁶ to be subdued by manners.

(1) **This mixed system &c.** 此名譽ヲ重シ。主義ヲ貴ブノ念ハ先ト是レ人ノ懐抱セル意見ト感情ガ合體シテ成リタルモノナルナ云フ。(2) **Its character.** 歐洲ノ特性。(3) **Distinguished it.**—'It' ハ Europe ヲ指ス。(4) **Fellows.**—Equals. (5) **The soft collar of social esteem.**—The gentle restraint of public opinion. 輿論ノ制裁ハ若モ腕力ヲ用非ルコトナク。恰モ眞綿ヲ首ヲシメルガ如キモノナレバナリ。(6) **Dominating vanquisher of laws.** 世ノ壓制家ヲ指ス。

【譯文】 此意見と感想の混成制度は古代の武士道に其根原を發し。而して其主義は人事の變遷と共に其外形に於ては變化したりと雖も。連續たる數世を通じて存在し。且つ之を感化して吾人の生存する現代に及べり。是主義にして全然消滅せんか。予は恐る其損害の實に大ならんことを。是れぞ現今の歐洲に其特異の性を與へたるもの。又歐洲各種の政體をして亞細亞諸國。并に古代世界の最も光輝を放ちたる時期に於て隆盛を極めし諸國より異なる所ありしめ。而して大に其利便を得て異彩を放たしめしものなり。又諸種の階級を攪亂することなくして高潔なる平等主義を建て。その社會的生活のあらゆる段階を徹ふして傳襲せしめしものも是主義なり。そは又帝王を緩和して私人の友となし。私人を高めて帝王の同輩たらしめしものなり。腕力若くは抵抗なくして。高慢と權力の暴威を服従し。君主をして輿論の柔かなる頸圍に從はしめ。峻烈なる威力を優佳に。世の壓制家を温雅なる禮儀に服従せしめしものも亦是主義なりとす。

4. But now all is to be changed. All the pleasing illusions¹ which made power gentle and obedience liberal, which harmonized the

different shades of life,² and which, by a bland assimilation,³ incorporated into politics the sentiments which beautify and soften private society, are to be dissolved by this new conquering empire of light and reason.⁴ All the decent drapery of life is to be rudely torn off. All the superadded ideas,⁵ furnished from the wardrobe of a moral imagination, which the heart owns⁶ and the understanding ratifies, as necessary to cover the defects of naked shivering nature,⁷ and to raise it⁸ to dignity in our own estimation, are to be exploded as a ridiculous, absurd, and antiquated fashion

(1) **Pleasing illusions.** 喜バシキ妄想。隠見ナレドモ人ニ満足ヲ與フルモノ。是レ帝王ハ神ノ代ハリトシテ人民ヲ支配スルモノナリト云フ所謂帝王神權説ヲ暗示セルナリ。(2) **Different shades of life.** 人生ノ種々相異ナル陰影トハ色々相異ナル分子ヲ云フ。人ノ階級ノ如キモ其中ニ含有ス。'Shades' ハ phases ranks ノ義ナリ。(3) **Bland assimilation.** 和柔ナル同化。即チ君臣ノ關係ヲ同化シテ父子ノ如ク親密ナラシムルナ云フ。(4) **New conquering empire of light and reason.** 新タニ勝ヲ得タル智識ト道理ノ權力トハ例ノ佛國革命主義ヲ暗示セルモノナリ。Burke ハ人ノ行爲ノ上ニ及ボス感情ノ力ハ單ニ道理ノ力ヨリ遙ルカニ一層大ニナルコトヲ説ケルモノナリ。(5) **All the superadded ideas.** 是ハ上文ニ在ル private society ヲ beautify シ又ハ soften スル sentiments ニ附加シテ所謂 moral imagination ノ衣服ヨリ供與サレタル思想ヲ云フナリ。(6) **The heart owns.** 心情ガ認識スル。即チ natural to the heart ノ義ナリ。(7) **Naked, shivering nature.** 是レ人ノ肉體ヲ云フ。人ノ肉體ハ深カナレバブル々々震ヘ居ルトハ云フナリ。(8) **To raise it.**—It ハ nature ヲ指ス。

【譯文】 然れども今や全く變化を受けざるべからず。彼の權力を軟和し。服従を寛洪にし。人生の種々の異なる差別階級を調和し。和柔なる同化の力に由りて私人の社會を美化し。軟和する感情を政治社會と合體せしめし例の帝王神權説の如きものは今や全く新たに勝を博したる智識と道理の權力によりて瓦解せしめられんとす。人生のあらゆる端正なる衣服は荒々しく裂き破られ。道徳的想像の衣服より供與されたる凡べて附加的思想にして心情が認知し。悟性が批准し。且つ吾人の震懼せる裸體の缺點を掩ひ。吾人の考定に於て威嚴を具ふるものに之を高めんために必要なるものは今や笑ふべき無稽にして朽古の風俗なりとして破壊されんとするなり。

【註】 **All the decent drapery &c.**—Decent ハ宜シキニ適ス。格恰好キノ義。道義ノ感念ノ人ノ情慾ニ於ケルハ恰モ衣服ノ肉體ニ於ケルガ如キヲ云フナリ。人類ノ道義的感念ヲ恰モ吾人ノ裸體ヲ掩フ衣服ニ譬ヘ。所謂革命主義ハ此格恰好キ服裝ヲ盡ク破壊打破スルモノナリトノ意ヲ論ジタルモノナリ。**Necessary to cover the defects.....in our own estimation.** 衣服ハ吾人ノ裸體ニシテ震懼セルモノヲ掩フニ是非トモ必要ナルモノナリ。而シテ斯クナセバ不格恰ナル吾人ノ肉體モ大ニ體裁ヨク。吾人ノ考定スル處テ甚ダ

威嚴ヲ加フルノ觀アリ。人性ニ道義的感念ノ必要缺クベカラザル恰モ衣服ノ身體ニ於ケルカ如キナ云フ。

5. On this scheme of things,¹ a king is a man, a queen is but a woman, a woman is but an animal, and an animal not of the highest order.² All homage paid to the sex in general as such,³ and without distinct views,⁴ is to be regarded as romance and folly. Regicide and parricide and sacrilege are but fictions of superstition, corrupting jurisprudence by destroying its simplicity. The murder of a king, or a queen, or a bishop, or a father is only common homicide; and if the people are any chance, or in any way, gainers by it,⁵ a sort of homicide much the most pardonable, and into which we ought not to make too severe a scrutiny.

(1) **This scheme of things.** 是レ前文ニ説ケル “This new conquering empire of light and reason” ナ指スモノニシテ。佛國革命黨者クハ革命主義ノ政治家ノ理論ヲ指ス。(2) **The highest order.** — The highest class. (3) **To the sex in general as such.** — The sex ハ female sex ノ義。Such ハ female sex ナ受ク。即チ女性トシテ女性一般ニ。(4) **Without distinct views.** 何等顯著特別ノ目的ナク。即チ婦人ヲ我ニ傾ケントカ。其愛ヲ求メントカスルノ目的ナクシテ。(5) **Gainers by it.** 人殺ナシテ何方得ル所アリトスレバ。

【譯文】 前述の如き主義經營に從へば王は唯一個の人間にして。女王は唯一個の婦人のみ。婦人は唯一つの動物にして。然かも高尚なる階級の動物に非ず婦人たるの故を以て概して婦人に表せらるゝ凡べての尊敬は。何等特殊の目的なくして唯荒唐無稽のこと癡愚のこと、見做さるゝなり。君を弑し。親を殺し。神聖を汚濁する等のことは唯是れ妄信的虚構の空談と見做され。爲めに法理の單純を破壊して遂に之を腐敗せしむるものと信ぜらる。國王。女王。若くは僧正を處殺するは唯尋常一般の殺人と認められ。人民若し何等かの偶然に由りて。又は何等かの方法にて此等のものを處殺して以て自ら得る所あれば。是れ一種の最も寛恕すべき殺人と認められ。從つて吾人が餘り嚴密に彼れ是れ審査すべきものに非らずと見做さるゝなり。

【註】 **Sacrilege.** 僧侶ニ不敬ヲ加へ。若クハ教會ノ聖物ヲ奪ヒ去ル等皆所謂神聖ヲ汚濁スルモノナリ。**Corrupting.....destroying its simplicity.** 單純ヲ破壊スルトハ徒ラニ法條ヲ増加シ。益法律ヲ複雑ナラシムルナ云フ。殺人ハ唯殺人ノミ。然ルニ君ヲ弑シ。親ヲ殺シ。兄ヲ殺ス等ノ罪ヲ區別スレバ從ツテ法律ヲ煩雜ナラシメ。爲メニ法律ヲ腐敗セシムトハ云フナリ。是レ革命主義ノ論旨ナリトス。

6. On the scheme of this barbarous philosophy,¹ which is the offspring of cold hearts and muddy understandings, and which is as void of solid wisdom as it is destitute of all taste and elegance, laws are to

be supported only by their own terrors,² and by the concern which each individual may find in them from his own private speculations, or can spare to them from his own private interests.³ In the groves of their Academy,⁴ at the end of every vista,⁵ you see nothing but the gallows!⁶ Nothing is left which engages the affections on the part of the commonwealth.⁷ On the principles of this mechanic philosophy,⁸ our institutions can never be embodied, if I may use the expression, in persons, so as to create in us love, veneration, admiration, or attachment. But that sort of reason which banishes the affections,⁹ combined with manners, are required sometimes as supplements, sometimes as correctives, always as aids, to law. The precept given by a wise man, as well as great critic, for the construction of poem equally true as to states: “Non satis est pulchra esse poemata, dulcia sunt.”¹⁰ There ought to be a system of manners in every nation which well-formed mind would be disposed to relish. To make us love our country, our country ought to be lovely.

(1) **This barbarous philosophy.** 即チ佛國革命主義ノ哲理ヲ云フ。(2) **Supported only by their own terrors.** 唯恐ロシヒト云フダケテ維持サレテ居ル。恐ヒカラ止ムヲ得ズ服從スルナリ。(3) **By the concern..... from his own private interests.** 愛國的的精神ヨリ國家ノ法律秩序ヲ守ラントスルノ考ハナク。唯自己一身上ニ關スル見地ヨリ其法律ニ對スル關係。若クハ自己一身ノ利益ニ關スル見地ヨリ法律ニ與フル關係。掛念ノ義。‘Speculation’ ハ mental view 若クハ process of reasoning ノ義ナリ。(4) **The groves of their Academy.** 古昔希臘ニ於テ哲學者ハ樹木ノ林立セル庭園ニ於テ散步シツ、學問上ノ談話ヲナシタルモノナリ。‘Academy’ ハ哲學者集會ノ場處ニシテ。‘Groves’ ハ gardens ノ義ナリ。彼等佛國革命家ノ所謂 Academy ノ並樹ノ庭園ヲ遙ルカ望ミ見ルニ其 vista ノ先キノ方ニハ斷頭臺ノ外何ニモ見ヘヌトノ義。(5) **Vista.** — Vista, view. (6) **Nothing but the gallows.** 絞首臺ノ外何モナシ。唯人ヲ殺シテ以テ威嚇ヲ是レ事トスルノミ。毫モ人ヲ憐柔セントハセザルナリ。(7) **The commonwealth.** 唯政府ト云フ義ニ解スベシ。(8) **Mechanic philosophy.** 機械的ノ哲理。即チ前文ニ “barbarous philosophy” トアルニ同シ。(9) **Public affections.** 國民ハ國家ヲ愛スルノ情ヲ云フ。(10) “Non satis.....dulcia sunt.” 是ハ Horace ノ “Ars Poetica” ヨリ取レル句ナリ。“It is not enough that poems be beautiful, they must also be sweet” ノ義ナリ。A wise man &c. ハ Horace ナ指ス。

【譯文】 此野蠻的哲理は冷かなること水の如き心情。汚穢なること泥の如き悟性より出で。あらゆる趣味優佳を缺くと均しく又堅實なる智慧を缺く所のものなるが。此主義に據れば。法律は唯只其恐ろしきものなりとの故を以て支持せられ。又個人が自己一身上のことを考案する其見地より之に對する關係とか又は自己一身の利益の點より之に與ふる關係に由りて漸く維持せらるゝものなり。彼等の學林中には其並樹の最端を見透らすに斷頭臺の外何ものも

見ざるなり。政府側には所謂愛情に關する所のものは一つも存するなし。此機械的哲理の原則に従へば。吾人の法律規則なるものは吾人の心裏に愛。尊崇。敬仰。戀慕などの情を惹起せしむるやう人となつて體現するを得ざるものゝ如し。然れども愛情を驅逐する所の此種の理論は此等の諸情をして其地歩を得せしむることを許さざるなり。(予若し斯る言辭を用ゐ得べしとすれば)。抑も是等の公共的愛情は人民の風儀と相結合して時に或は法律の補充として。或は整正者として。又常に法律の補助として必要缺ぐべからざるものなり。賢明にして偉大なる批評家が詩の構造法に就いて與へたる教訓は均しく國家にも應用することを得べし。即ち「詩は美なるを以て未だ足れりとなさず。又美味を有せざるべからず」と。彼の十全なる心意が常に賞玩嗜好するの傾きを有する風儀の制度なるものが各國民の中に存せざるべからず。吾人をして我邦を愛せしめんとするには。我邦が吾人に對して愛らしきものたらざるべからず。

【註】 *Can never be embodied.....in persons.* 甚々奇異ノ言説ナレドモ。予若し斯ル言詞ヲ用井得ルモノトスレバ(辭ハリ書キナリ)制度法律ハ人トナツテ體現スルヲ得ザルベシ。法律ハ一種ノ器械的無情ノ死物體ヲラズシテ。人ト云フ有情的生物體ニ體現シ。其中ニ愛情ヲ含有セザルベカラズトノ謂ヒナリ。去スレバ從ツテ吾人ノ心裏ニ法律ニ對シテ愛。尊崇。敬仰。戀慕等ノ諸情ヲ惹起スベシトナリ。 *Filling their place.*—Theirハ上句ノ“love, veneration, admiration, attachment”等ヲ受ク。“*Non satis.....dulcia sunt.*”是ハ國家ハ單ニ法律制度ノ完美ナルヲ以テ充分ナリトナスベカラズ。又其中ニ國家が如何ニモ‘sweet’ニシテ。國民が之ヲ深ク愛スルト云フ感念ナルベカラズトノ意ヲ含ム。尙ホ之ヲ英譯スレバ“*Mere grace is not enough; a play should thrill The hearer's soul, and move it at its will*”ト云フニ相當ス。

第十五章

WILLIAM COWPER.

クーパー小傳

William Cowper は千七百卅一年を以て英國に生る。牧師 John Cowper の子なり。六歳にして母を失ひ。十歳にして Westminster School に入學せり。千七百四十八年同校を去りて一辯護士に仕へ。三年間法律を研究し。遂に辯護士となり。幾くならずして。父を喪ひ。彼れ又發狂して St. Albans の孤獨養育院に入れり。病愈へて退院せる後は始終友人に寄食して其日を送りしが。其兄弟病没後は全く憂鬱病に陥り。千七百七十三年再び發病して。自殺を企てたることありき。是れより先き Cowper は Newton なる牧師と共に一篇の讚美歌を著し。"Olney Hymns" と命名して發行せり。其後始終著作に従事し。"Progress of Error," "Truth," "Table-talk," "Expostulation" 等出づ。爾後 Cowper は Lady Austin と相識となり。性來活潑の婦人なりしかば。大に彼れの沈鬱の精神を快活ならしめ。一夕夫人より John Gilpin の面白き物語を聞き。終夜之を想ふて眠る能はず。翌朝筆を執つて滑稽的俗談を物せり。千七百九十一年 "Translation of Homer" を發行し。千八百年病を得て没す。行年七十歳。



Wm Cowper

CHARACTERIZATION BY CAMPBELL.

(きめるノクーパー品評論)

1. The nature of Cowper's works makes us peculiarly identify the poet and the man¹ in perusing them. As an individual, he was retired and weaned from the vanities of the world; and as an original writer, he left the ambitious and luxuriant subjects of fiction and passion for those of real life² and simple nature, and for the development of his own earnest feelings in behalf of moral and religious truth.

(1) Identify the poet and the man. 人ノ文章ハ其人ノ特性ヲ顯表スルガ如ク。詩人タル彼レノ特性ト其人格ト同一ナルノ義ナリ。(2) Those of real life. 實際的人生ノ問題。'Those' ハ 'subjects' ナ受ク。

【譯文】 Cowper の著作は吾人之を一讀して。詩人と其人物とを特に均一なるものと思はしむ。Cowper は一個人としては隱遁的にして。全く俗界と絶ち。原造的作家としては實際の人生生活及び單純なる人生問題の爲め。又道義的宗教的眞理の爲めに自己の熱情を啓發せしめんが爲め。最も野心的且つ最も豐富なる寓話若くは人情に関する問題を論陳して後世に遺せり。

【注】 *Identify the poet and the man.* 詩人タル Cowper ト又一個人タル Cowper ノ人ト爲リト相均一ナルコトヲ曉ラシムルヲ云フ。

2. His language has such a masculine, idiomatic strength, and his manner, whether he rises into grace or falls into negligence, has so much plain and familiar freedom, that we read no poetry with a deeper conviction of its sentiments having come from the author's heart; and of the enthusiasm, in whatever he describes, having been unfeigned and unexaggerated. He impresses us with the idea of a being whose fine spirit had been long enough in the mixed society of the world to be polished by its intercourse, and yet withdrawn so soon as to retain an unworldly degree of purity and simplicity.

【譯文】 Cowper の用ゐる言語は男性的且つ方言的の力を有し。而して其文體は優美に登り。粗糙に陥るも。非常に簡明にして卑近なる放膽の趣味を有し。爲めに吾人は如何なる詩を讀むとも彼れの如く其感想が作家の衷心より出でたるものなりとの信念を深くする能はず。又彼れが何事を記述するとも。其熱情の虚偽ならず。過大ならずとの信念を一層深くする者なり。彼れは精微なる精神が永く俗界と相混じ。之れに由りて琢磨せられ。而して尙純潔朴實の非俗界的性質を維持するため速に俗界を脱したるかの如き觀念を吾人に印象するものなり。

3. He was advanced in years before he became an author; but his compositions display a tenderness of feeling so youthfully preserved, and even a vein of humor so far from being extinguished by his ascetic habits, that we can scarcely regret his not having written them at an earlier period of life. For he blends the determination of age with an exquisite and ingenuous sensibility; and, though he sports very much with his subjects, yet when he is in earnest, there is a gravity of long-felt conviction in his sentiments which gives an uncommon ripeness of character to his poetry.

【譯文】 彼れは作家となりし以前既に年老ひたり。然れども彼れの作物は斯くも若々しく保存されたる温乎たる慈悲の感情を有し。彼滑稽の調子も彼れの歴世的習慣に由りて毫も消滅することなし。故に吾人は彼れが今一層壯年の時代に於て著作の業に従事せざりしことを惜まざるなり。何となれば彼れは老成の牢乎たる決心に交ゆるに精美巧慧の識別を以てし。又彼れは其所論を諷刺と戯言を吐くと雖も。彼れ若し其熱誠に於るときは彼れの感想の中には如何にも其所信の莊重なる一朝一夕の論旨に非ることを示すものありて。爲めに彼れの詩質に非凡の圓熟を與ふ。

4. It is due to Cowper to fix our regard on this unaffectedness and authenticity of his works, considered as representations of himself,

because he forms a striking instance of genius, writing the history of its own secluded feelings, reflections, and enjoyments, in a shape so interesting as to engage the imagination like a work of fiction. He has invented no character in fable, nor in the drama; but he has left a record of his own character, which forms not only an object of deep sympathy, but a subject for the study of human nature. His verse, it is true, considered as such a record, abounds with opposite traits of severity and gentleness, of playfulness and superstition, of solemnity and mirth, which appear almost anomalous; and there is, undoubtedly, sometimes an air of moody versatility in the extreme contrasts of his feelings.

【譯文】 彼れが一身の表現として考ふべき彼れの著作の虚飾なきこと。其精確にして信賴し得べきことに對して吾人が特に之を敬重するは畢竟 Cowper 其人に因由して起りたるものなり。何となれば彼れは想像を寓話的作物の如く物して最も興味深き形體にて世の天才なるもの、隱遁的感情。其省察。其快樂の歴史を叙して。天才の最も顯著なる實例を示したればなり。彼れは其虚構談の中にも。其脚本の中にも特に人物なるものを創造せず。唯自己の性行の記録を遺せるのみ。そは深き同情の目的物となるのみならず。尙人性研究の題目となるなり。斯の如く彼れ一身の記録として考へられたる彼れの韻文の中には嚴刻と柔和。滑稽と迷信。嚴肅と嬉樂と云ふが如き正反對の特質の充滿するは事實なり。而して往々彼れの感情の極端的對比に於ける陰鬱的變易性の風あることも疑ふべからず。

【注】 *An air of moody versatility.....of his feelings.* 彼レノ極端的相反ノ感情ノ中ニハ何トナク半バ 狂亂的思想ノ變化アリトノ義。 *Moody versatility* ハ Half-insane turn of thought. 一ツノ思想ヨリ他ノ思想ニ移ル思想ノ轉遷ヲ versatility ト云フ。

5. But looking to his poetry as an entire structure, it has a massive air of sincerity. It is founded in steadfast principles of belief; and if we may prolong the architectural metaphor,¹ though its arches may be sometimes gloomy, its tracery sportive, and its lights and shadows grotesquely crossed, yet, altogether, it still forms a vast, various, and interesting monument of the builder's mind. Young's works are as devout, as satirical, sometimes as merry, as those of Cowper, and undoubtedly more witty. But the melancholy and wit of Young² do not make up to us the idea of a conceivable or natural being. He has sketched in his pages the ingenious but incongruous form of a fictitious mind; Cowper's soul speaks from his volumes.³

(1) *If we may prolong the architectural metaphor.* 前文 Cowper ノ詩ヲ一箇ノ建物ニ擬シテ論ゼリ。是ハ即チ metaphor ナリ。而シテ今此 metaphor

ナ尙敷衍シテ論述スレバノ義。(2) **Young**.—Edward Young (1684—1765). 英國ノ詩人。(3) **Speaks from his volumes**.—Cowper ノ著作ハ彼レノ心裏ヲ描寫セルモノ。故ニ彼レノ精神ハ其著書ノ中ニ在リテ語ルナリ。

【譯文】 去りながら彼れの詩を完璧なる一個の建物と見做せば。實に誠實てう莊重なる風采を保つものなり。而してそれは信仰と云ふ堅實なる主義の上に立つものなり。今若し此建築上の直喩を敷衍して陳辨すれば。假令ひ其弓形門は往々陸濤なるものあれども。其窓飾は如何にも滑稽じみたる所あり。其光と影は奇怪に相交錯し居れども其全體より觀すれば。實に宏莊にして然かも多變。興味津々たる建築者其人の心意を表彰せる記念碑の状を呈す。彼の Young の著作は Cowper のそれらの如く敬虔にして時に或は快活なるものあり。而して睡ひもなく一層機智に富めり。然れども Young の沈鬱と機智は吾人之を讀んで人の想像し得べき即ち自然的の人物なりとの感念を構成せざるものなり。彼れは其書中に假作的心意の巧妙なれども不調和的形態を具するものを物せり。然るに Cowper の精神は實に其書冊の中より醇々として語るものの如し。

【註】 **Do not make up to us.....natural being**. — 'Make up' ハ form as a whole ノ義。彼レハ人間ノ心ニテ想像シ得ベキモノ。即チ自然的ノ人物ヲ構成セズ。

6. Considering the tenor and circumstances of his life, it is not much to be wondered at that some asperities and peculiarities should have adhered to the strong stem of his genius, like the moss and fungus that cling to some noble oak of the forest amidst the damps of its unsunned retirement.

【譯文】 彼れの生涯の進路并に其境遇を考察すれば。恰も日陽の照らさる幽處に於ける陰濕の中に在る巍々たる或る樞樹に附着せる苔又は菌の如く一種陰溼の情并に特異の性質が彼れの天才の強幹に固着せるは毫も怪むに足らざるなり。

【註】 是レ Cowper ハ沈鬱病若クハ狂癩病ニ係リ常ニ陰鬱の生涯ヲ送リタルモノナレバ時ニ或ハ冷酷ナル所アリ。特異ノ心狀ヲ有セシコトハ毫モ怪ムニ足ラズトナリ。

MRS. BROWNING'S STANZAS ON COWPER'S GRAVE.

1. It is a place¹ where poets crowned²
May feel the heart's decaying;
It is a place where happy saints
May weep amid their praying.
Yet let the grief and humbleness

As low as silence languish,³
Earth surely now may give her calm
To whom she gave her anguish.

(1) **It is a place**. 即チ墳墓ヲ云フ。(2) **Poets crowned**. 冕冠ヲ着ケタル詩人。即チ功成り名遂ゲタル詩人ヲ云フ。(3) **Yet let the grief.....languish**. —Grief 憂愁トハ Cowper ハ狂人トナリシヲ指ス。Humbleness トハ Cowper ハ非常ニ心ノ謙遜ナリシコトヲ指ス。Silence ハ殆ド擬人セルモノナリ。憂愁ト謙遜トシテ「沈黙」ノ如ク靜カニ安臥セシメヨ。

【譯文】 是れぞ冕冠を被りたる詩人が心の銷亡を感ずるの所ならん。是れぞ幸福なる聖僧が其祈禱の中に號泣するの所ならん。去れど憂愁と抑遜をして沈黙の如く謙遜に安臥せしめよ。地球は確かに彼れが生前苦痛を與へし人に對して今や彼れの安靜を與ふるならん。

2. O poets! from a maniac's¹ tongue
Was poured the deathless singing!²
O Christians! at your cross of hope³
A hopeless hand⁴ was clinging!
O men! this man⁵ in brotherhood,
Your weary paths beguiling,
Groaned inly while he taught you peace,
And died while ye were smiling.

(1) **Maniac**. — Cowper ハ小傳中ニモ在ルガ如ク發狂セリ。故ニ狂人ト云フ。(2) **Deathless singing**. 是ハ Cowper ノ *John Gilpin* ナ暗示ス。(3) **Cross of hope**. 十字架ニ因リテ基督信者ハ罪ヲ贖ハレ。救ハレハ故ニ希望ノ十字架ト云フナリ。(4) **A hopeless hand**. — Cowper ノ助ケナキ孤立ノ手ヲ指ス。(5) **This man**. — Cowper ナ云フ。

【譯文】 詩人よ。狂者の口より不朽の詩歌は咏ぜられたり。基督信徒よ。希望の十字架の上に助けなき人の手は纏着し居るなり。人類よ。汝等の同胞兄弟たる此人は汝等の疲勞せる道途に漂ひつゝ口に平和を説きながら心中竊に呻吟し。汝等は笑ひさいめきつゝある間彼れは死せるなり。

【註】 **Weary paths**. — 'Weary' ハ transferred epithet ナリ。

3. And now, what time¹ ye all may read
Through dimming tears his story—
How discord on the music fell,
And darkness on the glory;
And how, when, one by one, sweet sounds
And wandering lights departed,
He wore no less a loving face
Because so broken-hearted.

(1) *What time*.—At the time when.

【譯文】而して今や汝等凡べて涙を含める朦朧たる眼を以て彼れの歴史を読むに當りて音樂に不調の曲調起り。光榮の上に暗黒を影す。而して一つ々々爽快なる音響や。漂流せる光線が消へ失せるとき。彼れは斯くも失心せるの故を以て決して其愛らしき顔貌を失ふものに非ず。

【註】 *How discord.....glory*.—Darkness ノ次ギニ 'fell' ナ填充スベシ。是レ Cowper ノ發狂シテ恒ノ心ヲ失セルコトヲ叙ス。故ニ其嚙噬タル音樂ノ中ニモ不調和ノ聲アリ。赫灼タル光輝ノ中ニモ何トナク陰氣ノ暗黒ガ交ハルナリ。 *Departed*.—Disappeared. *He wore no less lovely face*. 以前ト異ナラズ lovely face ナナシ居タリ。

4. He shall be strong to sanctify
The poet's high vocation,
And bow the meekest Christian down
In meeker adoration;
Nor ever shall he be in praise
By wise or good forsaken;
Named softly as the household name
Of one whom God hath taken!

【譯文】彼れは詩人の崇高なる職を神聖ならしむべく剛強なるべし。又最も謙抑なる基督信者を尙一層謙讓なる崇拜を以て跪かしむべし。彼れは常に賢者又は善人に由りて敬愛されざることなかるべく。恰も天帝が召し玉ふた一人の名の如く柔かなる親愛の名を以て呼ばるべし。

【註】 *Nor ever shall he.....forsaken*.—Nor ever he shall be forsaken in praise by wise or good. *Softly*.—With tender feeling. *God hath taken*. 天帝が奪ヒ取ツタ。神ニ召サレテ天ニ登ツタ。死去シタノ義。

ON THE RECEIPT OF MY MOTHER'S PICTURE OUT OF NORFOLK.

【緒言。大に讀者を感動せしむる本篇は Cowper の死去前十年即ち千七百九十年に書かれたるものなり。是は彼れの従姉妹たる Ann Bodham より母の肖像を贈り越したるに因り物したるものなり。彼れが其従姉妹に與へたる書面中に左の如く云へり。「貴嬪が今回親切にも手に贈與されたる肖像の如き予が最も歡受する所の贈物は世界廣しと雖も。何れの處にもあらざるべし。予は一昨夜之を受領し。之を一見せしときは神聖の震慄を感ぜり。又恰も親愛なる眞の母が予が眼前に現はれて自ら予を懷抱せしとき感ずると稍相似たる精神を以て之を一

見したり。予は之に接吻し。夜間予が見る最後のもの。而して勿論朝に於て予が始めて眼を向くるものとなるやうの場所に之を掛け置けり。我母は予が滿六歳に達せるとき死去せり。去れど予は能く彼れを記憶し。此肖像の眞に迫り能く其相貌を忠實に寫したることを證明する實地目撃の證人たることを得るものなり。】。

Oh that¹ those lips had language! Life has passed
With me but roughly² since I heard thee last.
Those lips are thine—thy own sweet smile I see,
The same that oft in childhood solaced me;
Voice only fails, else how distinct they say,³
“Grieve not, my child; chase all thy fears away!”
The meek intelligence⁴ of those dear eyes
(Blest be the art⁵ that can immortalize—
The art that baffles Time's tyrannic claim
To quench it) here shines on me still the same.

(1) *Oh that*.—How I wish that. (2) *Life has passed.....roughly*. 具ニ人生ノ苦楚ヲ嘗メタリ。(3) *Voice only fails.....they say*. 唯聲ヲ發シナイバカリダ。左モナクバ(聲サヘ發スレバ)如何ニはつきりト斯ク々々ニ云フゾヨ。‘Distinct’ハ distinctly ノ義ナリ。(4) *The meek intelligence*.—The meek intelligent look of those dear eyes ノ義。(5) *The art &c*. 是ハ圖畫ノ術ヲ云フ。時ハ凡ベテノモノヲ破壊消亡スル實ニ壓制極マル要求(若クハ力)ヲ有スルモノナレドモ。此力ヲ打チ消シテ斯ク我母ノ容姿ヲ何時マデモ保存セシムル術。

【譯文】願くは此等の唇が物言はんことを。予は阿母を最後に聞きし以來(阿母の死去以來)具に此世の難苦を嘗めたり。此等の唇は實に阿母の唇なり。——予は今阿母の可愛なる微笑を視る。是れぞ予が小兒の時阿母を慰めしと同じ唇なり。唯聲を發せざるばかり。左もなくば如何にハッキリと是等の詞を述ぶるぞよ。「哀む勿れ。我兒よ。あらゆる汝の恐怖を驅除せよ」と。是等の愛らしき柔和なる惻然らしき眼は矢張り昔日と毫も變はることなく予を照らすなり。(物を不朽に傳ふる所の技術は福ひなる哉。之を消滅せんとする「時」の壓制的要求を打破する所の技術は福ひなる哉)。

Faithful remembrancer¹ of one so dear;
O welcome guest, though unexpected here,
Who bidd'st me honor with an artless song,
Affectionate, a mother lost so long!
I will obey, not willingly alone,
But gladly, as the precept² were her own:
And, while that face renews my filial grief,³
Fancy⁴ shall weave a charm for my relief,

Shall steep me in Elysian revery,⁵
A momentary dream,⁶ that⁷ thou art she.⁸

(1) **Faithful remembrancer.** 忠實ニ其容姿ヲ寫シ。之ヲ想起セシムル記念物。(2) **Precept.** 歌ヲ作ツテ母ヲ祝セヨト云フ教。(命令)。(3) **Filial grief.** 子が親ノ死ヲ哀ムノ義。(4) **Fancy.** —Imagination。(5) **Elysian revery.** —Elysium ハ死後善人ノ住ム處ナリ。身ヲ Elysium ニ置キタルガ如キ幻想ヲ生ズルヲ云フ。(6) **A momentary dream** ノ前ニ 'in' チ填充スベシ。(7) **That** ハ 'dream' チ受クル關係代名詞。(8) **Thou art she.** — 'Thou' ハ肖像ニ向ツテ云フ。「汝ハ眞ニ彼レ(母)ナリト云フ」。

【譯文】 斯くも親愛なる人の忠實なる紀念よ。假令ひ予は彼れを期待せざりしとは云へ。惜ても珍客よ。そは純朴なる歌を作つて斯くも久しき以前に受ひたる親愛なる母を祝すべく予に命ずる所のものなり。予は恰も此命令が阿母自身の命令なりしかの如く快く之に服従するのみならず尙又喜んで之を聴くものなり。而して此肖像の顔は新たに予が母に對する哀みの情を惹きしむる間。一方に於ては予が心を慰藉する爲め。想像が藝術を編み織りて予をして極樂淨土の幻想中に没(ヒタ)し。汝は眞に彼れなりと云ふ一時の夢中に予を浮ばしむ。

My mother! when I learned that thou wast dead,
Say,¹ wast thou conscious of the tears I shed?
Hovered thy spirit o'er thy sorrowing son,
Wretch² even then, life's journey just begun?
Perhaps thou gav'st me, though unfelt, a kiss?
Perhaps a tear, if souls can weep in bliss?³
Ah, that maternal smile! It answers, Yes.
I heard the bell⁴ tolled on thy burial day,
I saw the hearse that bore thee slow away,
And turning from my nursery⁵ window, drew
A long, long sigh, and wept a last adieu!
But was it such?⁶—It was.—Where thou art gone,
Adieus and farewells are a sound unknown.⁷
May I but meet thee on that peaceful shore,⁸
The parting word shall pass my lips no more!
Thy maidens⁹ grieved themselves at my concern,
Oft gave me promise of thy quick return.
What ardently I wished, I long believed,
And, disappointed still, was still deceived.
By expectation every day beguiled,
Dupe of *to-morrow*¹⁰ even from a child.
Thus many a sad to-morrow came and went,
Till all my stock of infant sorrow¹¹ spent,
I learned at last submission to my lot;
But, though I less deplored thee, ne'er forgot.

(1) **Say.** 借聞ス。(2) **Wretch.** 不幸ナルモノ。'Sorrowing son' ト同格ナリ。(3) **Bliss.** —Highest happiness. 天國ノ義。(4) **Bell.** 葬式ノ時ニ鳴ラス鐘聲ナリ。(5) **Nursery.** 育兒房。守子が小兒ヲ遊バセル所。(6) **Was it such.** —Was it a last adieu? (7) **Adieus and farewells.**unknown.— Revelation, xxi, 4 參照。(8) **That peaceful shore.** —Heaven. (9) **Thy maidens.** —Cowper 家ノ召使ヲ云フ。(10) **Dupe of to-morrow.** 明日ハ斯クアラズ。明日ハ斯クアルベシト思フテ居テモ豫期ノ如クナラズ。故ニ明日ニ欺カルモノト云フナリ。(11) **My stock of &c.** 子供心ニ蓄フル凡ベテノ悲ミ。

【譯文】 阿母よ。予は阿母の死せるを聞き知りしとき。借聞す。予が流せし涙を阿母は感知せるにや。阿母の靈は今丁度人生の行路の始まりかけた其當時でも不幸なる汝の哀み歎ける兒の上に飄乎として徘徊せるにや。假令ひ予は感ぜざりしとは雖も。汝は予に接吻を與へしにや。靈魂果して天國に於て泣くことを得ば多分涙を與へしにや。噫此慈眼微笑。そは「然り」と予に答ふ。予は阿母の葬式の日々に於て鐘聲を聴けり。予は徐々に汝を運び去る棺車を見たり。而して予の育兒房を廻りて過ぎ去りしとき予は長き長き歎息を發し。實に其最後の別々に泣き叫べり。併しそは眞に最後の別なりしや。——然り最後の別なりき。——往ひて今阿母の在る所には告別分袂の如きは知られざるの聲なりとかや。予は唯其平和の岸に於て阿母と相會せんことを望む。然らば別れの辭は最早予が口より發することなるべし。汝の召使は予を掛念慈慮して哀めり。阿母の速に飯來ることを屢予に約せり。是は予が熱心に冀望する所のもの。而して予は長く其冀望を信ぜり。而して常に失望して。常に欺かれたり。毎日豫期に欺かれ。小兒の時から既に己に明日の被欺者たりしなり。斯くて數多の哀しき明日は來りて去り。遂に小兒心の哀みの蓄積が悉く盡き果て。予は遂に予が運命に服従することを學びたり。併し予は汝を哀むの念は減じたれども。毫も汝を忘るゝことなかりし。

【註】 **Though unfelt.** 是レ死人ナルガ故ニ其接吻ヲ感ゼザルナリ。 **Sad to-morrow.** 豫期ニ欺カルガ故ニ悲シキナリ。 **Less deplored.** 運命ニ任セテアキラメタルガ故ニ。一層鬱ナク悲ムニ至リタルナリ。

Where once we dwelt, our name is heard no more.
Children not thine have trod my nursery floor;
And where the gardener Robin,¹ day by day,
Drew me to school along the public way,
Delighted with my bauble coach,² and wrapped
In scarlet mantle warm, and velvet-capped,
'Tis now become a history little known,
That once we called the pastoral house our own.³

Short-lived possession! but the record fair⁴
 That memory keeps of all my kindness there⁵
 Still outlives many a storm⁶ that has effaced
 A thousand other themes less deeply traced.⁷
 Thy nightly visits to my chamber made,⁸
 That thou mightst know me safe and warmly laid;
 Thy morning bounties⁹ ere I left my home,
 The biscuit or confectionary plum;¹⁰
 The fragrant waters¹¹ on my cheeks bestowed
 By thy own hand, till fresh they shone and glowed,—
 All this, and, more endearing still than all,
 Thy constant flow of love, that knew no fall,¹²
 Ne'er roughened by those cataracts and breaks,¹³
 That humor interposed¹⁴ too often makes;
 All this⁵ still legible in memory's page,
 And still to be so to my latest age,
 Adds joy to duty, makes me glad to pay
 Such honors to thee as my numbers may;¹⁶
 Perhaps a frail memorial, but a sincere,
 Not scorned in heaven, though little noticed here.¹⁷
 Could Time, his flight reversed, restore the hours
 When, playing with thy vesture's tissued flowers,¹⁸
 The violet, the pink, and jessamine,
 I pricked them into paper with a pin¹⁹
 (And thou wast happier than myself the while;
 Wouldst softly speak, and stroke my head and smile),
 Could those few pleasant days again appear,
 Might one wish bring them, would I wish them here?²⁰
 I would not trust my heart²¹—the dear delight
 Seems so to be desired, perhaps I might.²²
 But no!²³ what here²⁴ we call our life is such,²⁵
 So little to be loved, and thou so much,²⁶
 That I should ill reunite thee to constrain
 Thy unbound spirit into bonds again.²⁷

(1) Robin. 是ハ Cowper 家ニ雇使サレタル園丁ノ名ナリ。(2) *Hauble coach*. 乳母車ノ類。(3) *We called.....our own*.—We were once the occupants of the parsonage. Cowper ノ父ハ牧師タリシナリ。(4) *The record fair*.—The fair record imprinted on the heart. (5) *There*.—Memory ノ中ニ。(6) *A storm*. 浮世ノ變遷ヲ云フ。(7) *Less deeply traced*. 汝ノ kindness ヨリ一層深ク印象サレザル。(8) *Made* ハ 'visits' ノ次キニ挿入シテ讀ムベシ。(9) *Bounties*. 下文ニ在ル菓子ナドヲ云フ。(10) *Confectionary plum*. 砂糖漬ケノ梅。(11) *The fragrant waters*. 庭園ノ植物ヨリ搾リ取リテ製シタル香水ナリ。(12) *Knew no fall*. 何時モ變リナキ。落モ衰ヘザル。(13) *Cataract and breaks*. 瀑布。急湍。是ハ怒怒。叱咤。不和等ニ擬ス。(14) *Humor interposed*.—Humor (i fits of ill-temper) ノ義。愛ノ間ニ挟マリ

テ來ル氣儘氣隨ノ義。(15) *All this*. 全文ニ記述セル母ノ凡ベテノ慈愛ヲ云フ。(16) *As my numbers may*.—As my poetry (these lines) may be able to confer. (17) *Little noticed here*. 此現世界テハ餘リ注目サレズトモ。(18) *Thy vesture's tissued flowers*. 汝ノ衣服ニ縫ヒ込マレタル。即チ縫箔ニナリタル花。(19) *I pricked them.....with a pin*. 縫箔サレタル衣服ノ下ニ紙ヲ置キ。上ヨリ針ニテ其花形ノ輪郭ヲ紙ニ刺シ取ルナリ。(20) *Could those few pleasant days.....wish them here?*—If that short period of pleasant days could be summoned back again, if a wish uttered to that effect, could bring it back, would I utter that wish? (21) *I would not trust my heart*. 予ハ予ガ心情ヲ信頼セヌ。正シキ判斷ニ由リテ之ヲ決セントスルノ義ナリ。(22) *I might*.—I might wish to bring those few pleasant days. (23) *But no*. 是ハ前言ヲ否定スルナリ。假令ヒ予ガ冀望スルバ昔日ノ愉快ナリシ日ヲ呼ビ返スコトガ出來テモ。決シテ斯クノ如キコトヲ希望セザルベシ。(24) *Here*.—In this world. (25) *Such*. 斯クモツマラカキモノ。(26) *Thou so much*.—Thou so much to be loved. (27) *Constrain.....bonds again*. 天ニ於ケル汝ノ不羈自由ナル精神ヲ再ビ束縛縛縛スルトハ。再ビ俗界ニ呼ビ返ヘシテ。之ヲ肉體ニ掣束スルヲ云フ。

【譯文】 嘗つて我々が住居せし處に在つて我々の名は最早聞かれず。今や汝の子供に非る他家の子供が予が嘗つて遊び戯むれし育兒房を歩み居れり。予は常に乳母車を好み。深紅色のマンテルにて暖く身を包み天絨氈の帽を冠むり。日々園丁ロビンが公道に沿ふて予を曳きゆきし所に於て嘗つて我々が牧師邸の住人なりしと云ふ事實は今や世に知られざる過去の歴史となれり。實に短日月の所有なりしぞ。然れどもあらゆる汝の親切に就いて記憶が保つ明かなる記録は印象の左程深からざる數多の他の事項を抹殺せし幾多世の變遷に生き残りて今に尙心底に銘記されて忘れず。予が無事に暖かに就學し居るやを見んがため阿母が毎夜予の部屋を見舞ひ玉ひしこと。予が家を出て往くとき毎朝手に與へ玉ひし恩惠。即ちビスケット。砂糖漬けの梅。又は阿母自身の手にて予が頬の上に與へ玉ひし香水。爲めに頬は光り輝ぐに至る。—凡べて此等の恩惠。加ふるに何時も變りなき更に消衰を知らざる愛情の絶間なき流出。是は何物よりも一層懐かしく感ぜしむるものにして。彼の時々愛の情に挟まり來る氣儘氣隨等が醸生する瀑布急湍の如き諸情に由りて毫も粗糙にせらるることなきものなり。凡べて是等のことは尙記憶の頁の中に瞭然として明かに。予が老年に至るも尙然り。而して此記憶が予が盡すべき義務と快樂を加へ。予をして喜んで予が今物せる此詩が與ふることを得る名譽を阿母に對して表せしめんとす。此詩や恐くは脆弱忽ちに滅するが如き記念ならん。去れど誠心より出づるもの。現世界に於ては注目を惹くことなけれども天に於ては(天に在る汝に由りては)決して蔑辱されざるべし。時若し其飛行

を逆にして。予が汝の衣服に織り込みある花。莖菜。石竹。茉莉を以て戯れ
つゝ。留針にて是等の花形を紙にかたどり遊びし昔日に販り得るとすれば。
(此時阿母は予自身よりも一層幸福に暮らし玉ひ。温かに予に物語り。又は予
の頭を撫して笑み玉ひし)是等愉快なりし昔の数日が再び現はれ。一たび之を
希望せば予が意の儘に此等の日を現出することを得るとすれば。予は今茲に
是等の日を呼び戻すべく願ふ。予は予の心情に信頼せざらんとす。——是
の懐しき快樂は實に願はしく思はれ。多分予は之を翼ふならん。然れども予
は之を翼はざるべし。此世界に於て吾人が所謂人世と呼ぶ所のものは斯くも
憐はれなるもの。愛せらるべきもの一つもあるなし。而して阿母は(天に在つ
て)斯くも愛せらるべき生活を有す。故に予若し阿母の不羈自由なる靈魂を再
び肉體に檢束するならば。實に不孝を以て阿母に酬ゆるものなり。

【註】 Short-lived possession. 牧師ノ邸ニ住居シタル時ノ短キヲ云フナリ。

Thou, as a gallant bark from Albion's¹ coast
(The storms all weathered and the ocean crossed)
Shoots into port at some well-havened isle
Where spices breathe,² and brighter seasons³ smile,
There sits quiescent on the floods,⁴ that show
Her beauteous form reflected clear below,
While airs impregnated with incense play
Around her, fanning light⁵ her streamers⁶ gay,—
So thou, with sails how swift!⁷ hast reached the shore,
“Where tempests never beat, nor billows roar;”⁸
And thy loved consort⁹ on the dangerous tide
Of life long since has anchored by thy side.¹⁰
But me,¹¹ scarce hoping to attain that rest,¹²
Always from port withheld, always distressed—
Me howling blasts drive devious,¹³ tempest-tossed¹⁴
Sails ripped, seams opening wide, and compass lost,
And day by day some current's thwarting force
Sets me more distant from a prosperous course.
But oh! the thought that thou art safe, and he,¹⁵
That thought is joy, arrive what may to me.¹⁶
My boast is not that I deduce my birth
From loins enthroned¹⁷ and rulers of the earth;
But higher far my proud pretensions¹⁸ rise—
The son of parents passed into the skies.
And now, farewell! Time unrevoked¹⁹ has run
His wonted course;²⁰ yet what I wished is done.²¹
By contemplation's help, not sought in vain,
I seem to have lived my childhood o'er again;
To have renewed the joys that once were mine.

Without the sin of violating thine;²²
And, while the wings of fancy still are free,²³
And I can view this mimic show²⁴ of thee,
Time has but half succeeded in his theft²⁵—
Thyself removed, thy power to soothe me left.

(1) Albion. 英國ノ舊稱ナリ。是ハ white island ノ義ニシテ。蓋英國ハ白島
ノ岩石ヨリ成ルガ故ニ此名稱アル所以ナリ。(2) Spices breathe. 香木ノ香
氣カ風ニ含ツテ吹キ來ルナリ。(3) Brighter seasons. 太陽カ常ニ絶間ナク
光リ輝クガ故ニ斯クハ云ヘルナリ。(4) Floods. 海。(5) Light.—Lightly.
輕々ト。(6) Streamers.—Flags. (7) Sails how swift. 是ハ天死セルコト
ヲ暗示ス。Cowper ノ母ハ卅四歳ニシテ没ス。(8) “Where tempests never
beat” &c.—Sir Samuel Garth ノ著 “The Dispensary” ノ中ニ在ル句ナリ。
(9) Consort. 夫ヲ云フ。又船ノ全乗者ノ義モアリ。(10) Has anchored by
thy side. 汝ノ傍ニ停船シタルハ死去シタルヲ云フ。(11) But me.—‘Me’ ハ
三行目下ノ ‘drive’ ノ目的トナル。尙其處ニ ‘me’ アルハ repeat シタルモノナ
リ。(12) That rest. 即チ阿母ノ如ク平和ノ岸ニ達シテ安ラカニ休息スルコト
ヲ指ス。Cowper ハ常ニ己ガ後生ヲ掛念シテ嘗ツテ云ヘルコトアリ。曰ク
“I am not a whit nearer the home, unless dungeon may be called so” ト。
(13) Me howling blasts &c.—Howling blasts drive me devious &c. Devious
ハ out of a straight way ノ義。(14) Tempest-tossed.—Knocked about by
storms. (15) And he.—He ハ父ヲ指ス。(16) Arrive what may to me.—
Whatever may happen to me. (17) Loins enthroned. 王位ニ座シタル腰。即
チ王者ノコト。Cowper ノ母ノ祖先ハ英王 Henry III. ヨリ出テタルモノナリト
云フ。(18) Pretensions.—Claims. (19) Unrevoked. 呼ビ返サザリシ時。
前文参照。時ヲ逆行セシメテ昔日ノ小兒ノ時代ヲ呼ビ返サンカト云ヘルコト前
文ニ見ユ。(20) Has run &c. イツモノ通リノ針路ヲ執ツテ進ミ行ケリ。
(21) What I wished is done. 予ガ願カナヒス。予ハ母ノ膝ノ上ニ戯マルコ
トヲ得タリ。(想像ノ上テ)。(22) Without the sin of.....thine.—Thine
ハ thine joys ナリ。天國ニ於ケル汝ノ快樂ヲ奪フナドノ罪ヲ犯サズシテ。
(23) While the wings of fancy &c. 所謂思想ノ聯絡ニ由リテ今ノ此想像カ尙
活動シテ居ル間。(24) Mimic show. 此肖像ヲ指ス。(25) Half succeeded
in his theft. 時ハ能ク物ヲ奪ヒ去ルモノナリ。然ルニ今ヤ充分其竊取ヲ成功セ
ザリシ。何トナレバ時ハ我母ヲ奪ヒ去リタレドモ。我ヲ慰ムル母ノ力ハ尙依然ト
シテ在レバナリ。

【譯文】 汝は恰も Albion の海岸より發したる勇壯なる帆船の如く。(あらゆる
風雨を犯し。茫々たる大洋を横過して) 飄忽たる風の吹き來り赫灼たる季節の
笑を呈する或る良港を有する島の港に矢を射るが如く航行し。而して其船の
美はしき形態を清かに反射する海面に停止し。四邊の空氣は香氣を滿載して
船の周圍に活躍しつゝ。其小旗は快活に翻々として流るゝなり。斯る船の如
く。阿母も如何に迅速に駛行せるぞよ。如何に迅速に彼の「暴風の決して吹き

荒らさる。怒濤の決して逆捲かざる」岸邊に達したるぞよ。而して人生の此危険なる潮流の上に在りし汝の愛する配偶(夫)は其後久しきを経て汝の傍に錠繫せり。然れども予は到底斯る立命安神の地に達するの望なし。常に港より拒まれ。常に惱まされ。—— 鷲々と吹きすさむ暴風は予を岐路に驅り遊り。又風雨に打たれ。帆は裂け。板目は廣く割れ。コンパスは失ひ。而して日々或る急流の手が進行を妨ぐる力は予を益幸福なる航路より遠ざからしむ。然れども阿母の身は安全なり。父も亦無事なりとの考は實に予に取りて快心なり。予が身は如何になりゆくとも此考こそ實に予の愉快とする所なり。予の誇らんとする所は予は世界の王者。君主より系統を引き來れるものなりと云に非ず。予の自慢とする要求は尙それより一層高尚なり。—— 即ち天に到れる兩親の子なりと云ふに在り。而して今ぞ阿母と別を告げん。彼の呼び返さざりし「時」は平常の通りの常道を執つて進行せり。去れど予が願はかなひぬ。靜觀の助に由りて。予の求むる所のものは徒勞に屬せずして。予は再び小兒の時の生活を送りたるもの如く想へり。即ち阿母の快樂を乱すてふ罪を犯さずして。嘗つて予の享樂せし快樂を今又新たに享樂せるものなり。而して想像の羽翼が尙まだ活躍しつゝある際。而して予は尙阿母の此肖像を見ることを得る際。時は唯僅に半ば其竊盜を成功したるのみ。—— 即ち阿母は今此世に亡しと雖も。阿母の予を慰むる力は尙在りて存す。

【註】 *Reflected clear below.* — Below は船ノ下部ノ水面ヲ云フ。其處ニテ朗ラカニ船體ヲ反映シテノ義。



Gibbon.

第十六章 EDWARD GIBBON.

ギボン小傳

Edward Gibbon は千七百卅七年を以て London の Putney に生まる。幼にして羸弱。初め私立學校に於て教育を受け。後 Oxford の Magdalen 大學に入り。在學一年有餘。其間に羅馬加特力に改宗せるを以て父は佛國 Lausanne のカルグキン派の傳道師に従ひ教を受けしめたり。爾後幾くならずして復宗し。千七百六十二年佛蘭西。瑞西を経て伊太利に旅行。伊國滯在中。羅馬府政廳の古蹟の中に在つて古往今來を默念しつゝある際。羅馬大帝國の衰頹せる因由を叙述して一編の歴史を物せんと念始めて彼れの胸中に浮べり。千七百七十四年 Liskeard 選出の議員となり。八年間議席に在りたり。爾後 Lausanne に在りて羅馬史を完稿し。千七百八十八年其全部を刊行せり。其後引續き Lausanne に住居し。革命(佛國)の起りたるため。止むを得ず英國に航り。千七百九十四年を以て没す。行年六十八歳。

GIBBON'S OWN ACCOUNT OF HIS GREAT HISTORY.

(GIBBON ノ 羅馬史 自叙)。

1. It was at Rome, on the 15th of October, 1764, as I sat musing amidst the ruins of the capitol, while the barefooted friars were singing vespers¹ in the Temple of Jupiter, that the idea of writing the decline and fall of the city first started to my mind. But my original plan was circumscribed to the decay of the city, rather than of the empire; and though my reading and reflections² began to point towards that object, some years elapsed, and several avocations intervened, before I was seriously engaged in the execution of that laborious task.³

(1) Vespers. 天主教ニテ夕方ニ唱フ歌。Evening song ノ義ナリ。(2) Reading and reflections. 史ヲ編纂スルニ當リテ參考ノタメ。書ヲ讀ミ。又ハ古今ノ事蹟ヲ省察スルヲ云フ。(3) That laborious task. 羅馬史ヲ指ス。

【譯文】 羅馬市衰亡の史を編著せんとするの感想が始めて予の胸中に浮びしは。千七百六十四年十月十五日。羅馬に於ける政廳の古蹟中に在りて默想しつゝ坐し居たりしときなりし。其際洗足の僧侶は Jupiter の殿堂に於て晩禱の唱歌を誦ひつゝありし。去れど予の本來の計畫は羅馬帝國よりも。寧ろ羅馬市の衰

亡に關する歴史に制限されたり。而して爾後予の讀書及び省察は其目的に傾向したれども。予が眞面目に此大事業の完成に従事せし前既に數年を経過し。且又諸種の雜務に妨げられたり。

2. No sooner was I settled in my house and library than I undertook the composition of the first volume of my History. At the outset all was dark and doubtful; even the title of the work, the true era of the decline and fall of the empire, the limits of the introduction, the division of the chapters, and the order of the narrative; and I was often tempted to cast away the labor of seven years.¹ The style of an author should be the image of his mind,² but the choice and command of language is the fruit of exercise. Many experiments were made before I could hit the middle tone³ between a dull chronicle⁴ and a rhetorical declamation.⁵ Three times did I compose the first chapter, and twice the second and third, before I was tolerably satisfied with their effect. In the remainder of the way⁶ I advanced with a more equal and easy pace; but the fifteenth and sixteenth chapters have been reduced, by three successive revisals, from a large volume to their present size; and they might still be compressed, without any loss of facts or sentiments. An opposite fault⁷ may be imputed to the concise and superficial narrative of the first reigns from Commodus to Alexander;⁸ a fault of which I have never heard, except from Mr. Hume⁹ in his last journey to London. Such an oracle¹⁰ might have been consulted and obeyed with rational devotion; but I was soon disgusted with the modest practice of reading the manuscript to my friends.¹¹ Of such friends, some will praise from politeness, and some will criticise from vanity. The author himself is the best judge of his own performance; no one has so deeply meditated the subject; no one is so sincerely interested in the event.

(1) *The labor of seven years.* 七年ノ勞役。羅馬史ノ編著ニ七年ヲ費ヤシタルナリ。(2) *The style of an author.....of his mind.* 文章ハ凡ベテ其人ノ人格ヲ示現スルモノ。故ニ作家ノ文體ハ其心意ノ現象タルモノナリ。(3) *Hit the middle tone.* 二者相折中シテ所謂中庸ヲ得ルヲ云フ。(4) *Dull chronicle.* 史ノ體裁ニシテ唯年代記ノ如キモノナレバ。乾燥無味。何等ノ活氣ナキナリ。(5) *Rhetorical declamation.* 修辭的句調ノ演說。是レ亦歴史ノ本體ニ非ズ。(6) *In the remainder of the way.* 殘餘ノ路。即チ第三以下ノ volume ヲ云フ。(7) *An opposite fault.* 前者ト正反對ノ缺點。即チ餘リ簡畧ニ過ヤタル短處ヲ云フ。(8) *First reigns from Commodus to Alexander.* —Commodus Antonius. 羅馬ノ皇帝。Alexander Severus. 同上。“First reigns”ハ early reigns ノ義。(9) *Mr. Hume.*—David Hume ハ英國ノ哲學者兼歴史家。其著“History of England”ハ Macaulay ノ英國史ト相並ニテ最モ著明ナリ。(10) *An oracle.* 神ノ謠言ノ義ナルガ。此處ニテハ注告ノ義ニ解シテ可ナリ。(11) *Reading the manuscript to my friends.* 朋友ニ我が草稿(羅馬史ノ)ヲ讀ミ聞カスト。(斯クシテ其批評ヲ乞フノ義)。

【譯文】 予は予が家に居を定め予が書齋に閉ち籠りしや否や。羅馬史第一卷の編著に従事せり。初めは全く暗憊として五里霧中に在りき。著書の名稱。羅馬帝國衰亡の眞の時期。緒論の範圍。章句の區劃。史談の順序等一として定見なかりし。而して予は屢七年間の勞役を放棄せんと思ひしことあり。凡そ作家の文體は其心意の顯象たるべき者なれども。語の選擇。操縱は練習の結果に因るものなり。予は趣味なき年代記と修辭的演說體とを折中して其中庸を得しまでに數多の實驗をなしたり。即ち第一章を三たび書き。第二。第三章は其成績に就きて可なり満足を得るまでには二たび書きたり。殘餘の章に於ては一層均等にして一層便安の歩を以て進行したれども第十五。十六章は三たび引續き訂正を加へて元との大部浩瀚なりしものより現今の如き頁數に削減されたり。而して此第二章は事實や思想を減失することなくして尙ほ減縮することを得べし。之れと正反對の短所は Commodus より Alexander に至るまで初期の帝政の簡短淺薄の史談の中に在りと非難せらる。此短所たるや先頃 London に旅行したる Hume より外には聞きたることなし。斯る神託は之を人に商談し且つ合理的心服を以て服従さるべきものなり。去れど予は問もなく予が草稿を友人に讀み聞かす謙抑なる習慣を嫌厭するに至れり。斯る友人の或るものは唯禮讓の上より賞めそやすものあり。或は自慢心より徒に批評を試むるものあり。抑も自己の作物の最上判斷者は作家自身なり。何人も作家自身と均しく深く問題を審議したるものなく。何人も書中の出來事に關して作家自身ほど熱心に興味を感ずるものもあるなし。

3. It was not till after many designs and many trials that I preferred, as I still prefer, the method of grouping my picture by nations;¹ and the seeming neglect of chronological order is surely compensated by the superior merits of interest and perspicuity. The style of the first volume is, in my opinion, somewhat crude and elaborate; in the second and third it is ripened into ease, correctness, and numbers; but in the three last I may have been seduced by the facility of my pen, and the constant habit of speaking one language and writing another may have infused some mixture of Gallic idioms.²

(1) *Grouping my picture by nations.* 國民別ニ區劃類集スルノ義。Picture トハ歴史中ニ畫ケル史蹟ヲ云フ。(2) *Gallic idioms.* 佛語ノ方言。

【譯文】 予は國民別に因りて史蹟を類別する方法を常に撰擇するものなるが。此方法を採擇するに至りしまでには幾多の意想を凝らし。幾多の試験を爲したり。而して是は一見年代の順序を等閑視するが如くなれども此缺點は興味と明晰を得るの功德に由りて優に補償せらるるものなり。第一卷の文體は予惟ふに稍未熟にして苦心慘憊の跡あり。第二。第三冊に於ては通暢。精毅。

秩序的に圓熟せり。然れども終りの三冊に於ては予は筆の趨勢に従つて自然と挑誘されたり。而して常に口には一つの國語を談じ。筆を執つては別の國語を書ける習慣ありたるため。知らず識らず佛語の方音を混入したるやも知れず。

【註】 Numbers. — Rhythms or order の義ニシテ調和的 style チ云フナリ。Speaking one language and writing another. — Gibbon ハ佛國 Lausanne ニ居テトシテ羅馬史ヲ編著シタルモノナリ。故ニ常ニ佛語ヲ話シツト。英語ヲ書キタルナリ。

4. Happily for my eyes, I have always closed my studies with the day, and commonly with the morning;¹ and a long but temperate labor has been accomplished without fatiguing either the mind or body; but when I computed the remainder of my time and my task, it was apparent that, according to the season of publication, the delay of a month would be productive of that of a year.² I was now straining for the goal, and in the last winter many evenings were borrowed from the social pleasures of Lausanne.³ I could now wish that a pause, an interval, had been allowed for a serious revisal.

(1) Commonly with the morning. 大抵朝キリテ仕事ヲ止メテ午後ハヤラナイ。Commonly closed with the morning. (2) Would be productive. of a year. — That ハ delay チ受クル代名詞。出版ノ期ガ一ヶ月延ビレバ丁度一ヶ年延ビルコトニナル。是レ出版社會ニハ一定ノ出版期限ナルモノアリテ。此際一ヶ月ヲ過クレバ其出版期限ヲ超過スルガ故ニ。次ギノ出版期マデニハ一年ノ日月アリ。故ニ一月ノ延引ハ一年ノ延期ヲ生ズルニ至ルトハ云フナリ。凡ソ十一月頃チ以テ出版界ノ出版期限トナス。(3) Borrowed from the social pleasures &c. 夕方ハ社交ノ爲メニ費ヤスモノト定メアルナレドモ著作事業繁忙ナルガ故其社交ニ費ヤス夕方ヲ借リテ著述ニ從事シタルチ云フ。

【譯文】予が眼に取つて幸ひにも予は常に日と共に其業を止め。大抵朝と共に其業を止めたり。而して長日月の勞役なれども。過度ならざりしため幸に心身を疲衰せしむることなくして之を完成したり。併し予が事業と時日の殘餘を計考したるとき。所謂彼の出版の時期に従へば一月の延期は丁度一年の延期を生ずるの明かなることを發見せり。予は今決勝點(脱稿)に向つて激勞しつゝありし。而して昨冬の如きは幾多の夕方を Lausanne に於ける社交的快樂より借り來りて著作に從事せり。而して今や予は嚴重に訂正をなすの猶豫。間隙を得んことを切に發望したり。

5. I have presumed to mark the moment of conception:¹ I shall now commemorate the hour of my final deliverance.² It was on the day, or rather night, of the 27th of June, 1787, between the hours fo

sleven and twelve, that I wrote the last lines of the last page, in a summer-house in my garden. After laying down my pen, I took several turns in a *berceau*, or covered walk of acacias, which commands a prospect of the country, the lake, and the mountains. The air was temperate, the sky was serene, the silver orb of the moon was reflected from the waters, and all nature was silent. I will not dissemble first emotions of joy³ on recovery of my freedom,⁴ and, perhaps, the establishment of my fame. But my pride was soon humbled, and a sober melancholy was spread over my mind by the idea that I had taken an everlasting leave of an old and agreeable companion,⁵ and that whatsoever might be the future fate of my History, the life of the historian⁶ must be short and precarious.

(1) The moment of conception. 受胎ノ時期。即チ始メテ羅馬史ヲ著ハサント思ヒ立チタルトキ。本篇冒頭參照(千七百六十四年十月十五日)。(2) The hour of my final deliverance. 分娩ノ時。即チ脱稿ノ年月日チ云フ。著作ハ作家ノ産ム子ナリ。故ニ受胎分娩ノ語ヲ用フ。(3) I will not dissemble &c. 予ハ此時感シタル欣喜ノ情ヲ詐ハラズ。有リノ儘ニ白狀ス。(4) Recovery of my freedom. 多年ノ大事業ヲ完成シテ再ビ自由ノ身トナリタルコト。(5) Old and agreeable companion. 羅馬史チ云フ。今ヤ全ク脱稿シタルガ故ニ舊友ト相別レタリトハ云フナリ。(6) The historian. — Gibbon 自身チ云フ。

【譯文】予は嚙きに本史受胎の時期を記述したり。今や分娩の時を記録せん。頃には千七百八十七年六月廿七日と云ふよりも寧ろ七日の夜なりき。予は十一時十二の時間に予が庭園の涼亭内にて本書最後の頁の最後の行を書き終はりたり。其時筆を投じて彼の四邊の園や湖水や。山々の眺望を眼下に見降ろせる *berceau* 即ち荊球花屬もて掩へる運動場を數回散歩せり。時恰も氣温穩かに。天空晴朗。銀色を呈せる月球は水面より反射し天地靜寂萬籟闕として更に聲なし。予は再び自由の身となり。而して恐くは又予が名聲の確立に關して予が懐ける當初の感應を決して曲庇するものに非ず。去れど予が軒昂の意氣は忽ち銷沈し。森嚴なる沈鬱は忽ち予が心裏に擴がれり。そは予が此舊友にして且つ好箇の友人と永久の別を告げ。予が歴史の未來の運命は如何なるとも。著者の生命は今後長からず。且つ無常なるの觀念を生じたればなり。

【註】 *Berceau* ハ佛語ニシテ。即チ covered walk ノ義ナリ。The lake. — Lake Lemane チ云フ。

6. I will add two facts, which have seldom occurred in the composition of six, or at least of five, quartos:¹ 1. My first rough manuscript, without any intermediate copy,² has been sent to the press; 2. Not a sheet has been seen by any human eyes, excepting those of the author and the printer. The faults and the merits are exclusively my own.

(1) *Six, or at least of five, quartos.* 是ハ書物ノ大サヲ云フモノニシテ。大盤ノ紙ヲ四ツ折リニシタル書物テ六册少クモ五册ノ義。(2) *Without any intermediate copy.* 初稿ト清書稿トノ中間ニ在ル原稿。故ニ此第一項ノ意味ハ清書セズニ書キマナシノ原稿ヲ印刷屋ニ送リタルヲ云フ。Press ハ印刷器械ノ義。

【譯文】 予は茲に尙二個の事實を附加して一言せん。そは六クォート若くは少くとも五クォートの著作には甚だ稀れなることなり。第一。予の書きはなしの粗雑なる原稿が直に印刷に付せられ。何等中間の原稿あるなし。第二。予の校正刷は作家たる予と印刷者の外何人の眼にも觸れざりき。故に功過共に予一人の責に負するものとす。

THE OVERTHROW OF ZENOBIA.

【緒言。次に掲ぐる抜萃は Gibbon の「羅馬衰亡史」より取れるものにして其初巻は千七百七十六年を以て發行されたり。Sir Archibald Alison は Gibbon を評して曰く「Gibbon は古代と今代を隔つる暗黒の江湖の上に橋梁を築きたる建築技師なり。彼れの敏活なる天才は灼燿たる色を以て世界最大の歴史を潤色せり」と】。

1. Aurelian¹ had no sooner secured the person and provinces of Tetricus² than he turned his arms against Zenobia,³ the celebrated Queen of Palmyra and the East. Modern Europe has produced several illustrious women who have sustained with glory the weight of empire, nor is our own age destitute of such distinguished characters. But if we except the doubtful achievements of Semiramis,⁴ Zenobia is, perhaps, the only female whose superior genius broke through the servile indolence imposed on her sex by the climate and manners of Asia. She claimed her descent from the Macedonian kings of Egypt, equalled in beauty her ancestor Cleopatra,⁵ and far surpassed that princess in chastity and valor. Zenobia was esteemed the most lovely as well as the most heroic of her sex. She was of a dark complexion (for in speaking of a lady these trifles become important). Her teeth were of a pearly whiteness, and her large black eyes sparkled with uncommon fire, tempered by the most attractive sweetness. Her voice was strong and harmonious. Her manly understanding was strengthened and adorned by study. She was not ignorant of the Latin tongue, but possessed in equal perfection the Greek, the Syriac, and the Egyptian languages. She had drawn up for her own use an epitome of Oriental history, and familiarly compared the beauties⁶ of Homer and Plato under the tuition of the sublime Longinus.⁷

(1) *Aurelian.* 羅馬皇帝ニシテ三世紀ノ始メニ生レ後ニ暗殺サレタリ。(2) *Tetricus.* 是ハ“Thirty Tyrants”ノ一人ニシテ。羅馬ノ謁官ナリ。三世紀ニ於ケル王位篡奪者ノ一人ナリ。(3) *Zenobia* ハあらびヤ一酋長ノ娘ナルガ始メ Mesopotamia ノ南部ヲ領シタリ。彼レノ第二ノ夫ハ Palmyra ノ Prince ナリシガ。夫ガ暗殺サレシ後。彼レニ嗣ヒテ Palmyra ヲ領シ。其後 Mesopotamia, Syria 等ノ大部分ヲ占領シ遂ニ東洋ノ女王テフ名稱ヲ冒スニ至レリ。(4) *The doubtful achievements of Semiramis.* — Semiramis ハ紀元前二千年ノ頃 Assyria ヲ統御セシ女王ナリト言ヒ傳ヘラル。是ハ唯口碑傳説ニ由ルモノナルガ故ニ「疑ハシキ功業」トハ云フナリ。(5) *Cleopatra.* 埃及最後ノ女王ニシテ。彼ノ Antony ト聯想シテ人ノ能ク知ル所ナリ。(6) *Beauties of &c.* 是ハ文學上ノ美ヲ云フ。(7) *Longinus.* — Zenobia ノ招キニ應ツテ Palmyra ニ移住シタル希臘ノ作家ナリ。彼レハ Zenobia ノ文學上ノ師タリシノミナラズ。尙政治上ノ顧問トシテ重要ノ位地ヲ占メタリ。其最モ顯ハルイ著作ハ“On the Sublime”ナリ。

【譯文】 Aurelian は Tetricus を虜にし。其有に關する諸州を占領せしや否や。直ちに有名なる彼の Palmyra 及び東洋の女王 Zenobia に其鋒先きを向けたり。近世歐洲は光榮を以て一帝國の重きを支へ名を輝かせし名高き女流に乏しからず。又現今の時代に於ても斯る顯著なる人物に乏しからず。然れども吾人若し Semiramis の頗る積穢なる功業を除外せば。Zenobia は恐く絶筆の天才を以て亞洲の風土習慣カ婦女の上に課したる卑風的凌辱を打破したる唯一の女流なるべし。彼れは埃及のマケドニヤ王族に其系統を引くものなりと揚言し。其美に於ては而かも其祖 Cleopatra に比敵し。貞操と勇氣に於ては彼れを凌ぐものなり。Zenobia は女流中の最も愛らしき且つ武勇なるものなりし。彼れの顔色は淺黒く。(凡そ婦人のことを叙するには是等些細のことも甚だ大切なるものなれば)。彼れの齒は眞珠の如き白色を呈し。彼れの的大眼睛は非常の活氣を放ちて輝き。最も人目を惹く可愛の狀に由りて緩和されたり。彼れの音聲は強烈にして調和的なりき。彼れの勇壯なる悟性は強健にして尙研學に由りて裝飾されたり。彼れは拉典語にも通じ。均しく又希臘。シリヤ語を學び埃及語にも通じ。彼れは崇高なる學者 Longinus の教育を受け自己の使用に供するため東洋歴史の梗概を編輯し。親しく Homer や Plato の美を比較研究せり。

【註】 *Palmyra* ハ Syria ノ沙漠中ニ在ル一都會ニシテ。一個ノ獨立市ナリキ。商賈貿易頗ル隆盛ヲ致シ。Hadrian 王ノ時代ニハ羅馬ト同盟國タリシト云フ。

2. This accomplished woman gave her hand¹ to Odenathus, who, from a private station, raised himself to the dominion of the East. She soon became the friend and companion of a hero.² In the

intervals of war, Odenathus passionately delighted in the exercise of hunting; he pursued with ardor the wild beasts of the desert, lions, panthers, and bears; and the ardor of Zenobia in that dangerous amusement¹ was not inferior to his own. She had inured her constitution to fatigue, disdained the use of a covered carriage,⁴ generally appeared on horseback in a military habit, and sometimes marched several miles on foot at the head of the troops. The success of Odenathus was, in a great measure, ascribed to her incomparable prudence and fortitude. Their splendid victories over the great king,⁵ whom they twice pursued as far as the gates of Ctesiphon, laid the foundation for their united fame and power. The armies which they commanded, and the provinces which they had saved, acknowledged not any other sovereigns than their invincible chiefs.⁶ The senate and people of Rome revered a stranger⁷ who had avenged their captive emperor,⁸ and even the insensible son⁹ of Valerian accepted Odenathus for his legitimate colleague.

(1) Gave her hand. 結婚シタリ。(2) The friend and companion of a hero.—Odenathusノ友人タリ又伴侶トナリシチ云フ。(3) Dangerous amusement. 即チ虎ヤ獅子ノ狩獵。(4) Covered carriage. 上ニ掩ヒノアル所謂箱馬車。(5) The great king.—Persiaノ王 Sapor。(6) The invincible chiefs. 即チ Odenathusト Zenobiaチ云フ。(7) A stranger.—Odenathusハ羅馬人ニ取ツテハ異邦人ナリ。(8) Their captive emperor.—Valerianチ云フ。彼レハ波斯王 Saporニ虜ニセラレ。終身禁錮ノ身トナレリ。死後波斯王ハ彼レノ皮ヲ剥ギ。凱旋紀念トシテ保存セリト云フ。(9) Insensible son.—Valerianノ子 Gallienusチ指ス。父ノ仇ヲ報ズルノ勇氣モナキ無感覺ノ義ナリ。

【譯文】此多藝多才の婦人は遂に Odenathus と結婚せり。彼れは身を匹夫に起し。東洋の一國を領するに至りしものなり。其後 Zenobia は間もなく Odenathus の友となり。伴侶となり。彼れは戰の間際に於て狩獵の樂に耽り。砂漠の猛獸。獅子。豹。熊などを熱心に獵りまはれり。此危險なる娛樂に於ける Zenobia の熱心も亦夫に劣らず。彼れは己が體格を疲勞に慣れしめ。覆蓋馬車を蔑視し。概して馬上軍服を着て外出せり。又時としては軍隊の先頭に立ちて徒歩數十哩を行進せりと云ふ。Odenathus の成功は大に Zenobia の比類なき深慮と剛勇に因由せるものなり。彼等は波斯の大王と戦ひ。長驅して二たび之を Ctesiphon の城門まで追撃し。稀世の大勝利を博したるより。遂に合同の名聲と權力の礎を作れり。彼等が指揮せし軍隊。彼等が救ひし諸國は此犯すべからざる君主より決して他の君主を戴かざるに至れり。羅馬の議員並に人民は其因襲となれる帝王のために復讐せし異邦人 (Odenathus) を崇敬し。Valerian の愚鈍なる子と雖も彼れを正統の同盟主と認むるに至れり。

3. After a successful expedition against the Gothic plunderers of Asia, the Palmyrenian prince returned to the city of Emesa, in Syria. Invincible in war, he was there cut off by domestic treason, and his favorite amusement of hunting was the cause, or at least the occasion, of his death. His nephew Mæonius presumed to dart his javelin before that of his uncle, and, though admonished of his error, repeated the same insolence. As a monarch and as a sportsman, Odenathus was provoked, took away his horse—a mark of ignominy among the barbarians—and chastised the rash youth by a short confinement. The offence was soon forgot, but the punishment was remembered, and Mæonius, with a few daring associates, assassinated his uncle in the midst of a great entertainment. Herod, the son of Odenathus, though not of Zenobia, a young man of a soft and effeminate temper, was killed with his father. But Mæonius obtained only the pleasure of revenge¹ by this bloody deed. He had scarcely time to assume the title of Augustus² before he was sacrificed by Zenobia to the memory of her husband.³

(1) The pleasure of revenge. 復讐ノ快樂トハ是レ ironical expression ナリ。(2) The title of Augustus. 羅馬皇帝 Gallienusハ Odenathusニ Augustusノ名稱ヲ贈リ。同盟ヲ結ビタリ。(3) He was sacrificed &c. 夫ノ靈前ニ犧牲トシテ供セラレタリ。殺ナレタリ。

【譯文】亞細亞の Goth 人畧奪者を征服し。大功を奏したる後。Odenathus は Syria の Emesa 市に假へり。彼れは戰に於ては當るべからざるも。遂に家人の反逆に遭ふて首を刎れられたり。而して彼れの常に嗜める狩獵の娛樂が彼れの死の原因となり。少くとも理由となれり。彼れの甥 Mæonius が叔父に先だちて投槍を投ぜんとし。其過れることを忠告されたれども。其同じ無禮を再びせり。Odenathus は狩獵者として且つ王者として。大に其無禮を憤り。彼れの馬を奪ひ取れり。——是は野蠻人の間に於ける恥辱の表章たりしなり。——而して此無法なる少年を暫時幽閉して懲戒せり。Odenathus に於ては此無禮を忽ち忘れたれども。Mæonius に於ては其受けたる辱を忘れず。二三の武勇なる同志を罷らひ。盛蓮の眞最中に叔父を暗殺せり。Zenobia の出に非るも Odenathus の子にして温厚柔弱なる少年 Herod も父と共に殺されたり。併し Mæonius は此殺伐なる所行に由りて唯只復讐の快樂を得しのみなり。彼れは Augustus の稱號を冒せし間もなく。Zenobia に由りて夫の靈前に犧牲として供せられたり。

4. With the assistance of his most faithful friends, she immediately filled the vacant throne, and governed with manly councils. Palmyra, and the East above five years. By the death of Odenathus, that authority was at an end¹ which the senate had granted him only

as a personal distinction; but his martial widow, disdainning both the senate and Gallienus, obliged one of the Roman generals, who was sent against her, to retreat into Europe, with the loss of his army and his reputation. Instead of the little passions which so frequently perplex a female reign, the steady administration of Zenobia was guided by the most judicious maxims of policy. If it was expedient to pardon, she could calm her resentment; if it was necessary to punish, she could impose silence on the voice of pity. Her strict economy was accused of avarice; yet on every proper occasion she appeared magnificent and liberal. The neighboring states of Arabia, Armenia, and Persia dreaded her enmity, and solicited her alliance. To the dominions of Odenathus, which extended from the Euphrates to the frontiers of Bithynia, his widow added the inheritance of her ancestors, the populous and fertile kingdom of Egypt. The Emperor Claudius acknowledged her merit, and was content that, while *he* pursued the Gothic war, *she* should assert the dignity of the empire in the East. The conduct, however, of Zenobia was attended with some ambiguity; nor is it unlikely that she had conceived the design of erecting an independent and hostile monarchy. She blended with the popular manners of Roman princes the stately pomp of the courts of Asia, and exacted from her subjects the same adoration that was paid to the successors of Cyrus.² She bestowed on her three sons a Latin education, and often showed them to the troops adorned with the imperial purple.³ For herself she reserved the diadem, with the splendid but doubtful title⁴ of Queen of the East.

(1) *The authority was at an end* &c. 例ノ Augustus ト云フ稱號ハ Odenathus 一代ノモノナレバ。彼レノ死後其効ヲ失フヲ云フ。(2) *Successors of Cyrus*.—Persia ノ諸王ヲ云フ。(3) *Imperial purple*. 紫色ハ王衣ヲ表シスルモノナリ。(4) *Doubtful title*. 東洋ノ女王タル實權アルヲ否ヤ疑ハシ。故ニ云フ。

【譯文】 Zenobia は彼れの最も忠實なる友人(味方)の幫助に藉りて。直ちに登祚し。勇ましき顧問官と共に Palmyra 及び東洋を五年以上統御せり。Odenathus の死するや羅馬の議院が唯彼れ一身の名譽として彼れに授けし Augustus の稱號も茲に終焉を告げたり。去れど此武烈なる寡婦は議院並に皇帝 Gallienus を輕蔑し。彼れを討たんがために派遣されたる羅馬の一將をして其軍兵を失ひ且つ名譽をも失墜せしめて遂に歐洲に退却するの止むを得ざるに至らしめたり。彼の女性の國を統治するに當りて屢其政治を攪擾する些々たる私情を有せずして彼れの鞏固なる政治は最も賢明なる政策の格言に由りて指導されたり。若しや罪を恕するの得策なる場合には彼れは能く其忿怒の情を抑制することを得。若しや之を罰するの必要あらば彼れは能く求擧の聲を沈黙せしむることを得。彼れの嚴格なる經濟は貪慾なりとの非難ありし。去れど相應の

場合には頗る寛大仁恕を示せり。Arabia, Armenia 及び Persia 等の隣邦は偏に彼れの敵意を恐れ。戰々として其友邦たることを求めたり。亡夫 Odenathus の所領は Euphrates 河より Bithynia まで廣かりしか。彼れは之に尙其祖先傳來の王國。人口稠密なる沃土埃及國を加へたり。皇帝 Claudius は彼れの功績を認識し。彼れ (Claudius) が Gothic 人と戰を交ゆる間。Zenobia は東洋に於ける帝國の威嚴を持したるを以て自ら大に満足を表せり。去れど Zenobia の行動は稍曖昧模稜の態度に出づ。彼れは獨立して敵對の意を憤ける一王國を建設するの意なきにも非りし。彼れは羅馬帝王の人心收攬的の舉止に亞細亞宮廷の嚴然たる華美を交へ。彼の Cyrus の後繼者に對して表せられしと同様の崇敬を其臣民より強求せり。彼れは又其三子に古典の教育を受けしめ。彼等に王衣を着せしめて屢軍隊に示せり。彼れ自身は東洋の女帝てふ華美なる然し疑はしき稱號を以て自ら冕冠を保有したり。

【註】 *Reserved the diadem*. 東洋ノ女帝が冠ムル冕冠ダケハ人ニ與ヘズニ自ラ保存セリトノ義。

5. When Aurelian passed over into Asia, against an adversary whose sex alone could render her an object of contempt,¹ his presence restored² obedience to the province of Bithynia, already shaken by the arms and intrigues of Zenobia. Advancing at the head of his legions, he accepted the submission of Ancyra, and was admitted into Tyana, after an obstinate siege, by the help of a perfidious citizen.³ The generous though fierce temper of Aurelian abandoned the traitor to the rage of the soldiers; a superstitious reverence induced him to treat with lenity the country-men of Apollonius,⁴ the philosopher. Antioch was deserted on his approach, till the emperor, by his salutary edicts, recalled the fugitives, and granted a general pardon to all who, from necessity rather than choice, had been engaged in the service of the Palmyrenian queen. The unexpected mildness of such a conduct reconciled the minds of the Syrians, and, as far as the gates of Emesa, the wishes of the people seconded the terror of his arms.⁵

(1) *Whose sex alone could.....of contempt*. 女性デアルト云フコトが唯彼レ (Zenobia) ヲ他ヨリ輕蔑サルトモノトナシタ。之ヲ除ケバ彼レハ實ニ勇猛絶倫ノ大將タルナリ。(2) *His presence restored* &c. — Aurelius が身ヲ其地ニ現ハシタバカリテ既ニ國民ハ元トノ通り彼レニ服從シタルヲ云フ。(3) *Perfidious citizen*. 款ヲ通シ内應シタル一市民。(4) *Apollonius*. — Apollonius Tyanaeus ハ Pythagorus 派ノ哲學者ニシテ Cappadoc ノ Tyana ニ生マレタリ。紀元前四年頃ノ人。(5) *Wishes of the people seconded* &c. 人民ノ冀望が彼レノ軍勢ノ恐怖ヲ幫助シタリ。即チ彼レハ恐ロシキ當ルベカラザル兵力ヲ有シ居ルニ加ヘテ又人民ノ方デモ彼レニ服從セントノ冀望ヲ有シ居タリシヲ云フ。

【譯文】 Aurelian が敵を討たんがため亞細亞に通りしとき [其敵は唯其女流なるの故を以て他に輕蔑さるゝ所のものとなるのみ] 彼れは身を其地に現はしたるばかりにて是れより先き既に Zenobia の軍隊及び其隱謀に由りて動搖し始めたる Bithynia を回復し。軍隊の先頭に立ちて益前進し Ancyra の降を容れ。又頑固の包圍の後市民に内應するものありて其助力に藉り Tyana に入れり。Aurelian の氣性は寛洪なれども亦過激なる所あり。此叛人を兵士の怒りに放任せり。彼れは忘信的崇敬心を以て哲學者 Appollonius の國 (即ち Tyana) を待つに寛典を以てせり。Antioch は彼れの近づくを視て人影を留めず苦逃走せり。是に於て Aurelian は遂に大に民を懷柔する詔敕を發して逃亡者を呼び還へし。自己の任意に由らずして寧ろ強迫的に Zenobia に使役されたるものの外。凡ての人民に恩典を與へたり。意外にも斯くの如き溫柔の所作に由りて Syria 人は大に心を安んじ。而して Emesa の城門に至るまで。彼れの率ゆる當るべからざる恐ろしき軍隊に加勢して之を喜び迎へたり。

6. Zenobia would have ill deserved her reputation had she indolently permitted the Emperor of the West¹ to approach within a hundred miles of her capital. The fate of the East was decided in two great battles, so similar, in almost every circumstance, that we can scarcely distinguish them from each other, except by observing that the first was fought near Antioch, and the second near Emesa. In both the Queen of Palmyra animated the armies by her presence, and devolved the execution of her orders on Zabdas, who had already signalized his military talents by the conquest of Egypt. The numerous forces of Zenobia consisted for the most part of light archers,² and of heavy cavalry³ clothed in complete steel.⁴ The moorish and Illyrian horse of Aurelian were unable to sustain the ponderous charge of their antagonists. They fled in real or affected disorder, engaged Palmyrenians in a laborious pursuit, harassed them by a desultory combat, and at length discomfited this impenetrable but unwieldy body⁵ of cavalry. The light infantry, in the meantime, when they had exhausted their quivers, remaining without protection against a closer onset, exposed their naked sides to the swords of the legions. Aurelian had chosen these veteran troops, who were usually stationed on the Upper Danube, and whose valor had been severely tried in the Alemannic war. After the defeat of Emesa, Zenobia found it impossible to collect a third army. As far as the frontier of Egypt, the nations subject to her empire had joined the standard of the conqueror, who detached Probus, the bravest of his generals, to possess himself of the Egyptian provinces. Palmyra was the last resource of the widow of Odenathus. She retired within the walls of her capital, made every preparation for a vigorous resistance, and declared, with the intrepidity of a heroine, that the last moment of her reign and of her life should be the same.⁶

(1) The Emperor of the West. — Aurelian ナ云フ。(2) Light archers. 輕裝弓兵。(3) Heavy cavalry. 甲裝セル騎兵。(4) Complete steel. 全身鋼鐵ヲ以テ掩フノ義。(5) Unwieldy body. 全身ニ甲冑ヲ纏ヘルヲ以テ自由ニ身ヲ操縱スルコト能ハザル身體ノ義。(6) The last moment of her reign be the same. 治政ノ最後ノ時ト。生命ノ最後ノ時ト同シカルベシ。「予若シ國土ヲ失ハシム。同時ニ予モ運命ヲ共ニシテ死ス」トノ意ナリ。

【譯文】 Zenobia 若し安閑として其首都百哩以内に泰西の皇帝を近かしむるならば彼れの名聲は全く失墜して何等の價値なきものとならん。東洋 (Zenobia の領土を云ふ) の運命は二大戰に因つて確定されたり。此二戰とも其境涯に於ては殆ど相類似し。其一は Antioch 附近に於てし。一は Emesa に於て戰はれたることを注目して區別するのみ。此兩戰に於て Palmyra の女王は身親ら陣頭に立ちて軍隊を激勵し。其命令實行の任は既に已に埃及の征服に於て其勇名を顯はしたる Zabdas に委任せり。Zenobia の大軍の大部分は輕裝弓兵並に全身甲冑を纏へる甲裝騎兵より成立せり。Aurelian の率ゆる Moor 及び Illyria の騎兵は其敵 (Zenobia 方) の烈しき攻撃に耐へ得ざりき。彼等は眞か偽か兎に角潰敗逃走し。Palmyra 軍をして長驅疲勞の追撃をなさしめ。散漫不定の戰をなして彼等を苦しめ。而して遂に此の侵すべからざる併しなから進退自由ならざる甲裝騎兵を散亂せしめたり。其際輕裝騎兵は其矢筒を空虛にし一矢を餘まさざるに至りしとき。一層近接し來れる攻撃に向つて自ら禦ぐの術なく。其裸體の側面を敵軍 (Aurelian) の刀劍に曝したり。Aurelian は平素上 Danube 河邊に駐屯し。其武勇は Alemannic 戰爭に於て嚴に試められたる是等老練の軍兵を撰拔したり。Emesa に敗れたる後 Zenobia は第三軍を招集するの難きを知れり。埃及の國境に至るまで Zenobia の所領に屬せし國民は皆此征服者 (Aurelian) に合したり。彼れは直に埃及の諸州を占領すべく部下の一勇將 Probus を派遣せり。Palmyra こそ (Odenathus の未亡人 Zenobia の最後の頼みとする處なりしが。彼れは其首府の城壘中に退却し。活潑なる抵抗をなすべくあらゆる準備をなし。勇婦の剛膽を以て彼れの治世の最期と生命の最期は同時たるべしと宣言せり。

【註】 Ponderous charge. 甲裝騎兵ノ激シキ攻撃ヲ形容シテ重々シキ攻撃トハ云ヘルナリ。Desultory combat. 敵ヲ苦ムルノ目的ナレバ。故意ニ或ハ敗レ。或ハ勝チ。更ニ其眞意ノ知レザル不規則ノ戰爭ヲ云フ。

7. Amid the barren deserts of Arabia, a few cultivated spots rise like islands out of the sandy ocean.¹ Even the name of Tadmor, or Palmyra, by its signification in the Syriac as well as in the Latin language, denoted the multitude of plam-trees which afforded shade

and verdure to that temperate region. The air was pure, and the soil, watered by some invaluable springs, was capable of producing fruits as well as corn.² A place possessed of such singular advantages, and situated at a convenient distance between the Gulf of Persia and the Mediterranean, was soon frequented by the caravans which conveyed to the nations of Europe a considerable part of the rich commodities of India. Palmyra insensibly increased into an opulent and independent city, and connecting the Roman and the Parthian monarchies by the mutual benefits of commerce, was suffered to observe a humble neutrality,³ till at length, after the victories of Trajan, the little republic sank into the bosom of Rome,⁴ and flourished more than one hundred and fifty years in the subordinate though honorable rank of a colony. It was during that peaceful period, if we may judge from a few remaining inscriptions that the wealthy Palmyrenians constructed those temples, palaces, and porticos of Grecian architecture whose ruins, scattered over an extent of several miles, have deserved the curiosity of our travellers. The elevation of Odenathus and Zenobia appeared to reflect new splendor on their country, and Palmyra, for a while, stood forth the rival of Rome; but the competition was fatal, and ages of prosperity were sacrificed to a moment of glory.

(1) *The sandy ocean.* 茫々たる大砂漠ヲ云フ。‘Ocean’ハ figurative ニ用キタルモノナリ。(2) *Corn.—Wheat.* (3) *A humble neutrality.* 小國ナガラモ局外中立ヲ持シタルガ故ニ云フ。(4) *Sank into the bosom of Rome.* 羅馬ノ附庸屬國トナリタルヲ云フ。

【譯文】アラビヤの荒寥たる砂漠の中に二三耕耘の地が恰も砂原の太平洋の間に在る島嶼の如くに散在せり。彼の Tadmor 或は Palmyra の如き其ソリヤ語並に拉典語の意味より考ふれば棕櫚の繁茂の義を示すものにして。そは是等温帯の地方に樹蔭若くは綠々たる草木を供與するものなり。空氣は純潔にして。地味は無数の源泉に由りて灌溉せられ。菓實並に小麥を生産するに適す。斯く一種の便益を有し。彼斯處と地中海の間に於ける便宜の距離に位ひせる場所は忽ち隊商の類々往來する所となり。彼等は印度の豊富なる貿易品の大部分を歐洲の國民に持ち運れり。Palmyra は知らず識らずの間に富める獨立の市に發達し。而して相互貿易の利益に由りて羅馬とマアーンヤ王國とを運繋して。遂に Trajan (羅馬皇帝) の勝利の後此小共和國は羅馬の附庸となりしまでは微力ながらも中立國の態度を持したり。爾後百五十年以上の間假令ハ羅馬の附庸なれども名譽ある屬國の位地に在りて大に隆盛を極めたり。吾人若し今に尙存する二三の碑文等より之を判断することを得ば。彼の Palmyra の富榮が堂宇。宮殿並に希臘建築術の玄關等を建立し。其故蹟は數十哩の廣さに亘り。旅人の好奇的觀覽を値ひするものなるが是等を建設せしは此の五

十年間太平の時代なりし。Odenathus 及び Zenobia 冲天の勢は其國に新奇の光榮を反映したるものの如し。而して Palmyra は暫時羅馬と競争の位地に立ちたり。然れども此競争は不幸の競争なり。繁榮の數十年代は一時の光榮のために犠牲にされたり。

8. In his march over the sandy desert between Emesa and Palmyra, the Emperor Aurelian was perpetually harassed by the Arabs; nor could he always defend his army, and especially his baggage, from those flying troops of active and daring robbers, who watched the moment of surprise, and eluded the slow pursuit of the legions. The siege of Palmyra was an object far more difficult and important, and the emperor, who, with incessant vigor, pressed the attacks in person, was himself wounded with a dart. “The Roman people,” says Aurelian, in an original letter,¹ “speak with contempt of the war which I am waging against a woman. They are ignorant both of the character and of the power of Zenobia. It is impossible to enumerate her warlike preparations. Every part of the walls is provided with two or three *ballista*,² and artificial fires are thrown from her military engines. The fear of punishment has armed her with a desperate courage. Yet still I trust in the protecting deities of Rome, who have hitherto been favourable to all my undertakings.” Doubtful, however, of the protection of the gods, and of the event of the siege, Aurelian judged it more prudent to offer terms of an advantageous capitulation: to the queen, a splendid retreat; to the citizens, their ancient privileges. His proposals were obstinately rejected, and the refusal was accompanied with insult.

(1) *An original letter.* — Aurelian が羅馬語ヲ以テ書キ記ルセル書面。(2) *Ballista.* 昔時戰爭ニ用キタル石投ケ器械ナリ。其形弓ニ似タルモノナリ。

【譯文】Aurelian 皇帝は Emesa と Palmyra の間に於ける砂漠地方を進軍する際絶へずアラビヤ人に由りて悩まされたり。又彼等は其軍隊特に其輜重を是等の活潑にして勇敢なる強盜の常に鳥の如く飛行する軍隊より防衛すること能はざりき。彼等は常に敵を不意に襲撃するの機を見。羅馬の軍隊の緩慢なる追撃を巧みに避けたり。Palmyra の包圍は尙遙かに困難にして且つ大切の事業なりき。而して Aurelian は絶へず勇を鼓して身親ら陣頭に立ち敵に肉薄し。投矢に當りて負傷せり。彼等は其書面に曰く「羅馬人は予が一婦人に對して賭しつゝある戰を蔑視するものの如し。彼等は Zenobia の人格及び其勢力を兩つながら知らず。實に石矢や其他あらゆる種類の飛道具に関する彼女の戰備を一々列挙するは甚だ難し。城門には到る處二三の投石器を備へ。彼れの軍用機關よりは絶へず人工的の火が投ぜらる。彼等は罰を恐れ必死の勇氣を

以て自ら守るものなり。去れど予は尙從來あらゆる予の企畫を補助し玉ひし羅馬の神々の加護を信じて疑はざるものなり」と。去りながら尙神々の保護を疑ひ。且つ包圍 (Palmyra の) の結果如何を氣遣ひて。Aurelian は有利なる投降の條約を呈出するを以て得策なりと決心し。女王には名譽の退却を勧め。市民には古來の特權を與ふるの提議をなせり。然れども彼れの提議は頑強に拒絶せられ。加ふるに侮辱を以てせられたり。

【註】 *The fear of punishment.* 是ハ敗軍ノ場合ニ於テ Aurelian ノ Zenobia ニ加フル罰ヲ恐ルノ義ナリ。 *An advantageous capitulation.* — Zenobia ニ取ツテ有利ナル投降條約ヲ云フ。

9. The firmness of Zenobia was supported by the hope that in a very short time famine would compel the Roman army to repossess the desert, and by the reasonable expectation that the kings of the East, and particularly the Persian monarch, would arm in the defence of their most natural ally.¹ But fortune, and the perseverance of Aurelian, overcame every obstacle. The death of Sapor, which happened about this time, distracted the councils of Persia, and the inconsiderable succors that attempted to relieve Palmyra were easily intercepted either by the arms or the liberality of the emperor. From every part of Syria a regular succession of convoys safely arrived in the camp, which was increased by the return of Probus with his victorious troops from the conquest of Egypt. It was then that Zenobia resolved to fly. She mounted the fleetest of her dromedaries, and had already reached the banks of the Euphrates, about sixty miles from Palmyra, when she was overtaken by the pursuit of Aurelian's light horse, seized, and brought back a captive to the feet of the emperor. Her capital soon afterwards surrendered, and was treated with unexpected lenity. The arms, horses, and camels, with an immense treasure of gold, silver, silk, and precious stones, were all delivered to the conqueror, who, leaving only a garrison of six hundred archers, returned to Emesa, and employed some time in the distribution of rewards and punishments at the end of so memorable a war, which restored to the obedience of Rome those provinces that had renounced their allegiance² since the captivity of Valerian.

(1) *Their most natural ally.* — Palmyra ナ救フハ自然自國ノ防衛トナルモノナレバ。自然ノ同盟國トハ云フナリ。(2) *Had renounced their allegiance.* 君臣ノ盟約ヲ放棄スルノ義ニシテ。離叛セルノ義ナリ。

【譯文】 Zenobia は暫時にして糧食の缺乏が羅馬の軍兵を餘儀なくして再び砂漠を通過せしむるに至るべしと云ふ冀望と且つ東洋の君主。特に波斯王は彼等の自然の同盟國たる Palmyra の防衛のために兵備をなすべしと云ふ道理ある豫期とに由りて其強硬の態度を維持し居たり。然れども Aurelian の幸運と

堅忍はあらゆる障害を打破せり。此時に當りて波斯王 Sapor 死し。爲めに波斯の政變を來たし。其他 Palmyra を救はんと企てられたる諸種の救援は Aurelian の兵力に由り又は其恩惠を施したるに由りて盡く阻礙されたり。Syria の各方面より運送船は概々と規則的に無事彼れの陣營に着し。又 Probus が埃及を征服して凱旋したるより尙更ら軍資を増したり。是に於て Zenobia は逃走せんと決心し。最も駿足なる軍用駱駝に乗り。Palmyra より凡そ六十哩 Euphrates の河岸に達したり。其時 Aurelian の輕騎兵の追撃に遭ひ捕はれて皇帝の足下に捕縛として後送されたり。Palmyra は其後間もなく降伏し。意外の寛典を以て遇せられたり。武器。軍馬。駱駝。其外金銀。絹布寶石等皆征服者の手に落ち。Aurelian は守備として唯六百の弓兵を殘し。Emesa に返還し。此紀念すべき戦争の終結に當りて暫時それ々々賞功罰罪の事に従へり。抑も此戦は彼の Valerian が囚虜の身となりし以來羅馬より離叛したる諸國を盡く恢復せるものなり。

10. When the Syrian queen¹ was brought into the presence of Aurelian, he sternly asked her how she had presumed to rise in arms against the emperors of Rome! The answer of Zenobia was a prudent mixture of respect and firmness: Because I disdained to consider as Roman emperors an Aureolus or Gallienus. You alone I acknowledge as my conqueror and my sovereign." But as female fortitude is commonly artificial, so it is seldom steady or consistent. The courage of Zenobia deserted her² in the hour of trial. She trembled at the angry clamors of the soldiers, who called aloud for her immediate execution, forgot the generous despair of Cleopatra, which she had proposed as her model, and ignominiously purchased life by the sacrifice of her fame and her friends.³ It was to their counsels, which governed the weakness of her sex, that she imputed the guilt of her obstinate resistance; it was on their heads that she directed the vengeance of the cruel Aurelian. The fame of Longinus, who was included among the numerous and perhaps innocent victims of her fear,⁴ will survive that of the queen who betrayed, or the tyrant who condemned him. Genius and learning were incapable of moving a fierce, unlettered soldier,⁵ but they had served to elevate and harmonize the soul of Longinus. Without uttering a complaint, he calmly followed the executioner, pitying his unhappy mistress,⁶ and bestowing comfort on his afflicted friends.

* * * * *

(1) *The Syrian queen.* — Zenobia. (2) *The courage.....deserted her.* 勇氣が彼レヲ見棄テル。即チ勇氣沮喪ノ義ナリ。(3) *By the sacrifice of her fame and her friends.* 己カ名譽ト友人ヲ犠牲ニ供シテ。(4) *Victims of her fear.* 彼レノ恐レノ犠牲トナリ。彼レガ生命ヲ助カランガタメ其身代ハ

リトナリタルモノ。(5) A fierce, unlettered soldier. — Aurelian チ指ス。
(6) His unhappy mistress. — Zenobia.

【譯文】 Syria の女王 Zenobia が Aurelian の前に引き出さるゝや。Aurelian は
嚴然として問ふて曰く何を以て羅馬の帝王に反抗せんとしたるやと。Zenobia
の之に對する答は巧みに尊敬と剛毅を交へたるものあり。曰く「予は Aureolus
の如き將た Gallienus の如き。之を羅馬皇帝として仰ぐことを潔しとせざる
なり。予は陛下を唯獨り予の征服者予の君主と認むるものなり」と。然れども
凡そ婦人の剛毅なるものは概して作爲的のものなれば堅實恒久なるもの甚だ
稀れなり。Zenobia の勇氣は審問を受くる際全く沮喪し。彼れは大聲を放
ち即時死刑に處すべしと叫べる軍人憤怒の聲を聽ひて戰慄し。彼れが例の模
範なりと稱道せし Cleopatra の沈重なる絶望を打ち忘れ。破廉恥にも己が名
譽己が味方を犠牲に供して生命を買ひ求めたり。彼れは其頑強に抵抗したる
の罪を其女流の虚弱を左右せし彼等の忠言に由るものとなし。酷虐なる Aure-
lian の復讐を彼等の頭上に向けしめたり。彼の Longinus も彼れの恐怖の犠
牲となれる數多罪なきものの數に漏れざりしか。彼れの名譽は蓋彼れを犠牲
にせし女王。彼を死刑に處せし暴主 Aurelian の名譽に残存して長に万世に傳
はらん。天才と學識は毫も此殘暴なる無學の軍人を動かすに足らざりき。去
れど是等のものは能く Longinus の鐵魂を高上し且つ調和するの用に供せられ
たり。彼れは一言の怨言をも吐かず。泰然として死刑執行人の後に従ひ。不
幸なる主君を憫れみ。災禍に苦める友人に慰藉の語を與へ。従容として死に
就けり。

* * * * *

11. Since the foundation of Rome, no general had more nobly
deserved a triumph than Aurelian; nor was a triumph ever celebrated
with surperior pride and magnificence. The pomp was opened¹ by
twenty elephants, four royal tigers, and above two hundreds of the most
curious animals from every climate² of the north, the east, and the
south. They were followed by sixteen hundred gladiators, devoted to
the cruel amusement of the amphitheatre. The wealth of Asia, the
arms and ensigns of so many conquered nations, and the magnificent
plate³ and wardrobe of the Syrian queen, were disposed in exact
symmetry or artful disorder.⁴ The ambassadors of the most remote
part of the earth, of Æthiopia, Arabia, Persia, Bactriana, India, and
China, all remarkable by their rich or singular dresses, displayed the
fame and power of the Roman emperor, who exposed likewise to the
public view the presents that he had received, and particularly a great
number of crowns of gold, the offerings of grateful cities.⁵ The
victories of Aurelian were attested by the long train of captives who

reluctantly attended his triumph—Goths, Vandals, Sarmatians,
Alemanni, Franks, Gauls, Syrians, and Egyptians. Each people was
distinguished by its peculiar inscription, and the title of Amazons was
bestowed on ten martial heroines of the Gothic nation who had been
taken in arms. But every eye, disregarding the crowd of captives, was
fixed on the emperor Tetricus and the Queen of the East. The
former, as well as his son, whom he had created Augustus, was dressed
in Gallic trousers, a saffron tunic, and a robe of purple. The beau-
tiful figure of Zenobia was confined by fetters of gold; a slave supported
the gold chain which encircled her neck, and she almost fainted under
the intolerable weight of jewels. She preceded on foot the magnificent
chariot, in which she once hoped to enter the gates of Rome. It
was followed by two other chariots, still more sumptuous, of Odenathus
and of the Persian monarch. The triumphal car of Aurelian (it had
formerly been used by a Gothic king) was drawn, on this memorable
occasion, either by four stags or by four elephants. The most illustri-
ous of the senate, the people, and the army closed the solemn pro-
cession. Unfeigned joy, wonder, and gratitude swelled the acclama-
tions of the multitude; but the satisfaction of the senate was clouded
by the appearance of Tetricus; nor could they suppress a rising
murmur, that the haughty emperor should thus expose to public
ignominy the person of a Roman and a magistrate.⁶

(1) The pomp was opened &c. 華美ナル凱旋行列ハ云々ノモノカラ始マ
リ。是等ノモノガ行列ノ先頭ニ立チタルヲ云フ。(2) Climate. — Country.
(3) Plate. 胸甲ノ如キ防禦的武器ヲ云フ。(4) Artful disorder. 亂雜秩序
ナキガ如ク見ユレドモ亦巧妙ニ序列シアルヲ云フ。(5) Grateful cities. 彼
レニ對シテ感謝ノ意ヲ表セル市府。(6) The person of a Roman and a
magistrate. — Tetricus ハ羅馬ノ人。且ツ該官ナレバ「羅馬人及ビ羅馬ノ行政官
ノ身體」トハ云ヘルナリ。

【譯文】 羅馬建國以來 Aurelian ほど凱旋の榮名を値ひしたる大將はあらざるべ
し。又彼れに優るの自負と壯大を以て凱旋を祝したるものはあらざるべし。
華美なる凱旋の行列は先づ二十頭の象と四頭の大虎と東北又は南部諸國より
の奇獸約二百頭以上を以て始められり。之に次ひて彼の圓形劇場に於て野蠻な
る試合の娛樂に従事する六百名の擊劍家が從へり。亞洲の富を集めたるも
の。征服されたる國民の分捕武具。軍旗及びシリヤ女王の莊麗華美なる胸甲
及び軍服等整然たる序列に於て配置せられ。若くは雜然と巧妙に列置され
たり。世界の最も遠隔の地。Æthiopia, Arabia, Persia, Bactriana 印度及び支那
等の大使が美麗なる又一種奇異なる服裝をなして頗る人目を惹きて行列に加
はり以て羅馬皇帝の名譽と權力を表彰せり。Aurelian は又彼れが受領せし獻
呈品。特に彼れに對して感謝の情を表せる市府の獻品たる數多の金冠を公衆

の眼に曝せり。Aurelian の戦捷は又厭ながらも其凱旋行列に加はりし捕虜の長き列に由りて顕彰されたり——即ち Goths, Vandals, Sarmatians, Alemanni, Franks, Gauls, Syrians 及び Egyptians 等皆捕虜の列にありしなり。各國の人民皆それ々々特別の徽彰に由りて區別され。Amazon なる名稱が戦ひに於て捕はれたる Goth 國の十名の勇婦に與へられたり。去れど十日皆捕虜の群集には注がずして。皇帝 Tetricus や及び東洋の女王 Zenobia の方に向へり。Tetricus 並に彼れが Augustus 皇帝と命名せし其子も共に Gaul 風のツボン 泪美藍色の短袴及び紫の王衣を着せり。Zenobia の麗麗なる姿は黄金の冠帽に由つて縛られ。一人の奴隸が彼れの頸部を纏ひし處の黄金の鎖鎖の一端を支持し。彼れは寶玉の耐へ得ざる重みのために殆んど絶息するばかりなりき。彼れは曾つて之に駕して羅馬の城門に入らんと望み居たりし莊麗なる軍車の前に徒歩して進み行けり。此軍車に次ひて尙一層華美なる Odenathus 及び彼斯王の軍車が從へり。此紀念すべき空前の儀式に於て Aurelian の凱旋車(是は昔時 Goth の王の用ゐたるものなり)は四頭の鹿或は四頭の象に由つて曳かれたり。此嚴肅なる行列は議官の最も名高き人々。羅馬の人民。軍隊を以て終はれり。眞情面に顯はれたる喜悅。吃驚及び感謝は澎湃して群集の昂衆となりたり。去れど議官等の満足喜悅は Tetricus の現はれ出でたるに由りて忽ち墜り。此傲慢不遜の皇帝(Aurelian)は羅馬人。羅馬の行政官の身體を公衆の侮辱に暴露するものなりと云ふ。嗚呼の聲を抑ゆる能はざりき。

【註】 Amazon.—A horsewoman, fighting or masculine woman の義。Tetricus ノコトハ本篇ノ冒頭ニ説ケリ。

12. But, however in the treatment of his unfortunate rivals¹ Aurelian might indulge his pride, he behaved towards them with a generous clemency, which was seldom exercised by the ancient conquerors. Princes who, without success, had defended their throne or freedom, were frequently strangled in prison, as soon as the triumphal pomp ascended the Capitol. These usurpers,² whom their defeat had convicted of the crime of treason, were permitted to spend their lives in affluence and honorable repose. The emperor presented Zenobia with an elegant villa at Tibur, or Tivoli, about twenty miles from the capital; the Syrian queen insensibly sunk into a Roman matron, her daughters married into noble families, and her race was not yet extinct in the fifth century.

(1) Rivals.—Tetricus + Zenobia ナ指ス。(2) Usurpers. 同上。特ニ Tetricus ナ指ス。

【譯文】然れども Aurelian は是等の不幸なる競争者の待遇に於て如何ほど其傲岸無禮を肆にしたりとするも。彼れは古代の戦勝者に於て稀れに見る所の寛典を以て彼等に望めり。凡そ自己の王位若くは自由を防衛せんがために戦ひ一敗地に塗れたる諸ろの帝王は多くは凱旋行列が羅馬の政廳に登臨するや否や直ちに牢獄に於て絞殺さるゝの例なり。然るに戦ひ敗れて反逆の罪に陥りたる此等の王位篡奪者は豊かなる生計。名譽ある隱退を以て生涯を送ることを許るされたり。Aurelian は羅馬より約二十哩の Tibur 又は Tivoli と稱する所に於て莊麗なる別墅を Zenobia に贈れり。斯くてシリヤ女王は知らず識らず羅馬一老母に零落し。彼れの娘は或る貴族に嫁し。其血統は紀元第五世紀の頃尙存せりと云ふ。

第十七章 ROBERT BURNS.

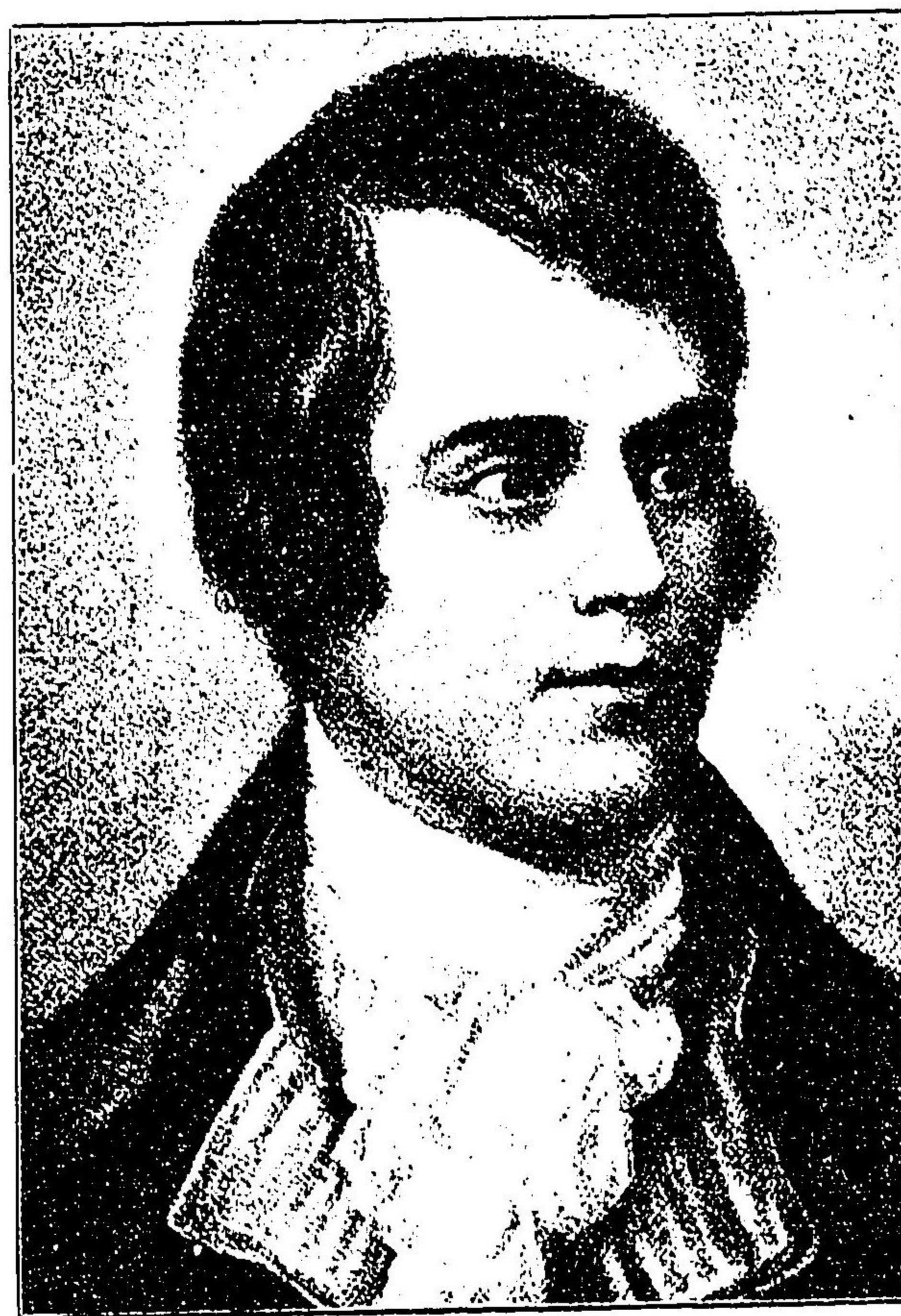
ロバート、バーンズ小傳

Robert Burns は千七百五十九年を以て蘇國 Ayr 市の附近に生まる。父は園丁なり。Robert は六歳にして始め Murdoch なる人が教鞭を執りし一學校に入り。又習字の稽古のため Dalrymple に於ける一學校に二ヶ月間隔日に通校せり。其後幾くならずして彼れは測量術研究のため一學校に入りしが千七百八十一年より二年まで亞麻製造業を學ばんがため六ヶ月間 Irvine に在り。越へて一年其兄弟 Gilbert と共に農耕に従事せしも事業振はず。其後 Gavin Hamilton と親善の交を結び。“The Holy Fair,” “Twa Herds” 等を著はす。又 “The Cotter's Saturday Night” の著あり。千七百八十七年 Johnson が “Museum of Scottish Song” を刊行するや續々之に謠曲を寄稿せり。Jean Armour なる女を娶り。尋いで國稅局に出仕し。其際 “Tam o' Shanter” を著はす。千七百九十一年年俸七十鎊を以て Dumfries 國稅局分署に轉じ。家族を率ゐて同所に移住せり。常に貧苦と虚弱のために憫まされ。漸次疲衰して遂に千七百九十六年を以て没す。享年卅八歳。

CHARACTERIZATION BY THOMAS CARLYLE.

1. We love Burns, and we pity him; and love and pity are prone to magnify.¹ Criticism, it is sometimes thought, should be a cold business:² we are not so sure of this; but, at all events, our concern with Burns is not exclusively that of critics. True and genial as his poetry must appear, it is not chiefly as a poet, but as a man, that he interests and affects us. He was often advised to write a tragedy: time and means were not lent him for this; but through life he enacted a tragedy, and one of the deepest. We question whether the world has since witnessed so utterly sad a scene; whether Napoleon himself, left to brawl with Sir Hudson Lowe,³ and perish on his rock⁴ “amid the melancholy main,”⁵ presented to the reflecting mind such a “spectacle of pity and fear” as did this intrinsically nobler,⁶ gentler, and perhaps greater soul, wasting itself away in a hopeless struggle with base entanglements,⁷ which coiled closer around him, till only death opened him an outlet.

(1) Love and pity are prone to magnify. 愛と憐憫ノ情が其極途ニ彼レヲ一層大ヒナルモノトナシ。過稱セシムルニ至ル。(2) Should be a cold



Robert Burns

business. 凡ソ批評ハ人ノ惡ヲ惡トシ。善チ善トスルモノナレバ。冷々淡々モ情實ヲ挾ムモノタルベカラズトハ云フナリ。(3) Sir Hudson Lowe. — Napoleon ガ St. Helena 島ニ流竄サレシトキ同島ノ島守タリシ人ナリ。(4) On his rock. — St. Helena 島ハ岩石ヨリ成ル。故ニ云フ。(5) "Amid the melancholy main." — Thomson ノ "Castle of Indolence" ノ中ニ在ル句ナリ。Main ハ大洋ノ義。(6) Nobler ノ比較ハ Napoleon ヨリモノ義ナリ。(7) Base entanglements. 生計上諸種ノ煩累ヲ云フ。

【譯文】吾人は Burns を愛し且つ之を憐む。而して其愛と憐みは吾人をして稍もすれば彼れを偉大にし過稱せしむるの傾を有す。凡そ批評は冷々淡々の事業たるべしと考ふるものあれども。我儕は其然る所以を確信せず。去れど究極する所吾人が Burns に対する論評は全然批評の一點に非ず。彼れの詩は眞善にして和樂に見へざるべからざるが如く。彼れが主として吾人に興味を與へ吾人を感動せしむる所以の者は人としての Burns にて詩人としての Burns に非ず。彼れは屢悲劇の書を著はすべく勸告せられたれども。天は彼れに之を實行するの時と資産を貸さざりき。去れど彼れは實地悲劇に扮粧して之を演ぜり。而して最も慘憺たる悲劇の一なりき。吾人は Burns 以後世界が曾つて斯くも絶對に悲惨の光景を目睹したるや否やを疑ふ。彼の Sir Hudson Lowe と始終口角泡を飛ばして爭論し。而して「陰鬱たる大洋の中」に在る巖石の上に朽死すべく孤島に流されたる Napoleon と雖も。心ある人に對して實際此一層高潔にして一層溫柔なる多分一層偉大なる精神を有する Burns が現はせしが如き悲酸にして恐ろしき光景を現出せしや否やを疑ふ。即ち彼れは終生を賤しき煩累と望みなく戦ふことに徒費し。其煩累は益密に彼れの一身に纏繞し。遂に死に由つての外免るゝの途なきに至らしめしものなり。

2. Conquerors are a race with whom the world could well dispense.¹ Nor can the hard intellect,² the unsympathizing loftiness,³ and high but selfish enthusiasm⁴ of such persons inspire us, in general, with any affection: at best it may excite amazement; and their fall, like that of a pyramid, will be beheld with a certain sadness and awe. But a true poet, a man in whose heart resides some effluence of wisdom, some tone of the "eternal melodies,"⁵ is the most precious gifts that can be bestowed on a generation. We see in him a freer, purer development of whatever is noblest in ourselves; his life is a rich lesson to us, and we mourn his death as that of a benefactor who loved and taught us.

(1) Could well dispense. 廢シ。省クコトヲ得。無クテモヨイモノダ。
 (2) Hard intellect. 賢智ニ長ク居レドモ殘忍無情ノモノ。
 (3) Unsympathizing loftiness. 高潔ナル徳操ヲ有スルモ。更ニ人ヲ憐ミ愛シムノ情ナキモノ。
 (4) High but selfish enthusiasm. 高尚ナル精神ヲ以テ一心君國ノ爲

メニ盡サントスルノ熱情ヲ有スレドモ。是ハ自己一身ノ名譽ノタメニナスカ如キ私慾心ヲ有スルモノ。(5) "Eternal melodies." 獨逸ノ文學ヨリ引鈔シタルモノアラン。

【譯文】 凡そ世の征服者なるものは此世界に存在せずとも可なる所の種屬なり。又斯る人物の無情酷薄なる才智。同情なき高潔。高尚なれども利己的の熱情は概して吾人に何等の愛情を喚起せしめざるものなり。最も好く見た所で唯吃驚の念を鼓吹せしむるのみ。而して斯る人物の倒るゝや。恰もピラミッドのその如く一種の悲哀と畏懼を以て之を視るのみ。然れども眞の詩人は。其心の裡には混々たる智慧と所謂「不朽の諧音」を貯ふる眞の詩人は實に一代に授けられたる最も貴重なる資物なり。我儕は彼れに於て吾人の最も高潔と稱するものは何者でも一層不羈に一層純潔に發展せるを視る。彼れの一生は吾人に對する富める教訓にして我儕は彼れの死を悼むこと恰も吾人を愛し。吾人を教へし恩人に對するが如し。

3. Such a gift had Nature in her bounty bestowed on us in Robert Burns; but with queen-like indifference she cast it from her hand, like a thing of no moment, and it was defaced and torn asunder, as an idle bauble, before we recognized it. To the ill-starred Burns was given the power of making man's life more venerable, but that of wisely guiding his own was not given. Destiny,—for so, in our ignorance, we must speak,—his faults, the faults of others, proved too hard for him; and that spirit which might have soared, could it but have walked, soon sank to the dust. Its glorious faculties trodden under foot in the blossom, and died, we may almost say, without ever having lived.

(1) Bestowed on us in Robert Burns. 天ハ Burns ニ澤山ノ 'gift' ヲ與ヘ。而シテ之ヲ吾人ニ授ク。故ニ Burns ニ於テ吾人ニ授與ストハ云フナリ。(2) Queen-like indifference. 女王ハ金銀珠玉ヲ瓦石ノ如ク惜氣モナク投ケ棄ツルナリ。故ニ女王ノ如キ冷淡無頓着トハ云フナリ。(3) No moment. — No importance. (4) Idle. ツマラヌ。役ニ立タヌ。(5) Faults of others. 世人ガ Burns ヲ冷遇シタルコトヲ指ス。(6) In the blossom. 花ノマデ。未ダ結實ニ至ラザルトキ。

【譯文】 恩恵に富める自然は斯る天才を Burns に於て吾人に與へたり。去れど自然は恰も王妃のなすが如く。冷然左程大切ならざるもの如く其手より之を放棄し。そは吾人が未だ能く其眞價を認知せざる以前既に無用の玩弄品として辱しめられ。粉碎されたり。不運の Burns には人生を一層崇敬すべきものとなすの力は授けられたれども。巧みに自己の生涯を指導するの力は授けられざりし。運命——蓋し吾人の無識よりして先づ之を運命なりと云はざる

べからず。——及び彼れの過失並に世人の過失(不明)は彼れに對して甚だ辛らかりしことを證明す。而して彼の Burns の精神にして一たび歩むことを得たりしならば蓋し天に冲するの勢ひありしならんが。其精神は忽ち沈衰して塵埃に委せられたり。其光明ある智能は花のまゝ足下に蹂躙せられて死せり。殆ど曾つて此世に生活することなくして死せるものと云ふを得べし。

4. And so kind and warm a soul—so full of inborn riches, of love to all living and lifeless things! How his heart flows out in sympathy over universal nature, and in her bleakest provinces discerns beauty and a meaning! The "daisy" falls not unheeded under his ploughshare; nor the ruined nest of that "wee, cowering, timorous beastie," cast forth, after all its provident pains, to "thole the sleety dribble, and cranreuch cauld." The "hoar visage" of Winter delights him. He dwells with a sad and oft-returning fondness in these scenes of solemn desolation; but the voice of the tempest becomes an anthem to his ears; he loves to walk in the sounding woods, for "it raises his thoughts to Him that walketh on the wings of the wind." A true poet-soul, for it needs but to be struck, and the sound it yields will be music!

(1) Her bleakest provinces. — Nature ノ最も荒蕪タル部分。即チ下文ニ在ル 'daisy,' 'mouse' ナドヲ暗示ス。(2) Meaning. 眞詩人ノ眼ヨリ視レバ如何ナル卑賤微細ノモノ中ニモ必ズ深遠ナル意味アリテ。奥妙不思議ノ意匠ガ其中ニ含有サレ居ルナリ。(3) The "daisy." 是ハ Burns ノ有名ナル作 "To a Mountain Daisy" ニ關スルモノナリ。(4) The ruined nest.....beastie. 是ハ Burns ノ "To a Mouse" ニ關ス。'Wee' ハ小サキ。'Cowering' 恐レ縮ム。'Beastie' 小サキ獸。(5) Cast forth. — Cast forth unheeded ノ義。此Quotation ハ Burns 自身ノ句ナリ。(6) "Thole the sleety dribble &c. — To endure sleety drizzling and cold hoar frost ノ義。'Cranreuch' ハ hoar frost. 'Cauld' ハ cold ニシテ cranreuch ヲ形容ス。是レ亦 Burns ノ句ニシテ前ノ句ト同様。"To a Mouse" ノ中ニ在リ。(7) The "hoar visage" of Winter. 冬ノ霜白ノ景色ヲ云フ。是ハ Burns ガ Miss Kennedy ニ與ヘタル書簡ノ中ノ語ナリ。(8) Dwells with. 戀愛スルノ義。(9) Oft-returning fondness. 臆想ヒ出シテ眷戀スルヲ云フ。(10) Solemn desolation. 四邊荒蕪タル中ニ如何ニモ殿廟ノ模様アルヲ云フ。(11) Sounding woods. 嵐々タル風聲ノ聞ユル森林。(12) Him that walketh on the wings of the wind. — Him ハ God ナリ。是句ハ Psalm civ. 3 ニ在リ。[風ノ翼ニ乘リアルキ]。(13) For it needs but to be struck &c. 是レ眞ノ詩人タル心靈ニシテ唯一打チ撃チサヘスレバ其聲忽チ音樂トナル。毫モ熟思沈想琢磨精練ヲ要セズ。事ニ當リ物ニ觸レテ一言ヲ發スレバ忽チ詩歌トナル。恰もなるが人ニ手モテ一たび觸ルレバ忽チ美音ヲ發スルガ如キヲ云フ。

【譯文】 彼れは斯くも親切にして暖かき精神を有し。——生來の美德と生ある

もの。生なきものに對する愛情に富めり。彼れの心は宇宙の万有に對し同情を以て流出し。自然の最も荒蕪たる部分の中にも能く美と意味を識別す。「延命菊」も彼れの一翫を受けずしては彼れの掣頭にかいらす。彼の小さき恐れ縮める臆病なる小獸が霰の雨や冷き霜を凌ぐべくあらゆる艱苦を嘗めて巢を作りたる後。そが彼れの掣頭にかいりて廻り返へさるゝや。是れ亦彼れの同情を惹かずには放擲されざりき。「冬」の霜白なる形貌(景色)は彼れを樂ませたり。彼れは嚴肅にして荒蕪たる景色を愁然たる且つ臆想起する所の眷戀を以て視る。併し暴風怒號の聲も亦彼れの耳には恰も神歌の如くに聞ゆるなり。彼れは又颯々たる森林の中を散策することを好めり。そは彼れの思想を風の翼に乗りて行く神に高上せしむればなり。實に是れ眞の詩人たるものの精靈にして。唯一撃を要するもの。而して其發する音聲は忽ちに音樂となるなり。

5. But observe him chiefly as he mingles with his brother men.¹ What warm, all-comprehending² fellow-feeling! what trustful, boundless love! what generous exaggeration³ of the object loved! His rustic friend, his nut-brown⁴ maiden, are no longer mean and homely, but a hero and a queen, whom he prizes as the paragons⁵ of earth. The rough scenes of Scottish life, not seen by him in any Arcadian illusion,⁶ but in the rude contradiction,⁷ in the smoke and soil of a too harsh reality,⁸ are still lovely to him. Poverty is indeed his companion, but Love also, and Courage; the simple feelings, the worth, the nobleness, that dwell under the straw roof,⁹ are dear and venerable to his heart: and thus over the lowest provinces of man's existence he pours the glory of his own soul; and they rise, in shadow and sunshine,¹⁰ softened and brightened into a beauty which other eyes¹¹ discern not in the highest.¹²

(1) **Brother men.**—Fellow creatures. (2) **All-comprehending.** 所謂生アルモノ。生ナキモノ。自然ノ最も荒蕪タル領域マテモ包含スル所ノ。(3) **Generous exaggeration.** 己ヲ愛スルモノハ寛仁ノ心ヲ以テ之ヲ大キクシ。偉大ニシ。過稱スルヲ云フ。(4) **Nut-brown.** 胡桃ノ如キ黒褐色ノ顔面ヲ有スルモノヲ指ス。是ハ田舎ノ婦人ヲ形容スル語ニシテ詩人ノ多ク用ウルモノナリ。(5) **Paragons.**—Pattern, modelノ義。要スルニ something supremely excellentニシテ範疇ノ義ナリ。(6) **Arcadian illusion.**—Arcadian ハ純朴ナル田舎風ノ性質ヲ有スル民ナリ。是ハ希臘ノ The Peloponnesus 山ノ中心ニ在リテ四方皆山岳ヲ以テ圍繞セラル。故ニ風俗朴質ナル理想ノ田舎ニ用キラレ 普通名詞トナルコト屢アリ。“Illusion”トハ幻影ノ義ナリ。(7) **The rude contradiction.**—Arcadian トハ反對ニテ粗糲ナル田舎ノ不潔。見苦ルンキ光景ヲ云フ。(8) **The smoke……reality.** 煤ダラケニナリ。土塗レニナリ。甚ダツラキ實際ノ生活状態ヲ云フ。(9) **Straw roof.** 茅蘆。(10) **Shadow and sunshine.** 不幸ト幸福。(11) **Other eyes.** 他ノ詩人ノ眼。(12) **The highest.**—The highest provinces of man's existence.

【譯文】 去りながら彼れが其同胞兄弟に對するとき特に彼れを注目せよ。其情如何に暖かく。如何に万有を包括する同胞的情に富めるぞ。如何に信義に厚く。博愛に充つるぞや。其愛する物を過實過稱するの寛洪なる幾何ぞや。彼れの田夫野人の友。彼れの田舎風の純朴なる處女は彼れに取つては卑賤野俗のものならず。實に勇者たり。王妃たり。眞に此れ天下の模範たるもの。Arcadia の幻影を以て視察したるものに非ずして。之れと反對の粗野なる光景。煤煙にくすぼり。土塗れになれる餘りに辛き生存の實狀より觀察したる蘇國人の生活も彼れに取りては尙愛すべき光景たりしなり。貧苦は實に彼れの伴侶たり。併し愛も亦。而して勇氣も亦彼れの伴侶たりしなり。茅蘆の下に住める朴質の感情。徳。高潔は彼れの心が親愛し且つ敬重したるものなり。斯くて彼れは人生の最も卑賤なるものにも彼れ自身の精靈より發する光明を注ぎ。ために彼等は不幸の陰影に於ても幸福の光輝に於て彼れの光明に輝らされて高上し。之に由りて融和せられ。耀されて他人の眼が最も尊きものの中にも識別せざる美の光を放つに至る。

6. And so did our Peasant¹ show himself among us: “a soul like an Æolian harp,² in whose strings the vulgar wind,³ as it passed through them, changed itself into articulate melody.”⁴ And this was he for whom the world found no fitter business than quarrelling with smugglers and vintners, computing excise dues⁵ upon tallow, and gauging ale-barrels! In such toils was that mighty spirit sorrowfully wasted; and a hundred years may pass on before another such is given us to waste.⁶

(1) **Peasant.**—Burns ハ農業ニ従事シタルコトアリ。故ニ農夫トハ云フナリ。(2) **“A soul like an Æolian harp &c.** 此一句ノ出所詳カナラズ。Æolian harpノコトハ前ニ出ヅ。(3) **Vulgar wind.** 通常ノ風。Common windノ義。(4) **Articulate melody.** 發音ノ分明ナル。意義明晰ナル諧音。(5) **Excise dues.** 内國稅。(6) **To waste.**—Burns ノ天才ノ如ク俗務ニ執掌シテ天才ヲ徒ラニ消耗スルベク。

【譯文】 而して我々の農詩人が我々の間に現はれ出しは抑も斯くの如き状態にてありき。是れぞ實に「彼の ‘Æolian harp’ の如き精神にして。通常の風が其琴絃を通過すれば忽ちに明瞭なる美音に化するものなり」。而して世人は如何に彼れを遇したるかと云ふに密商人や葡萄酒商人等と絶へず相喧嘩口論し。脂蠟燭の税額を計算し。麥酒樽を測量するが如き業務より一層適當の職を與へざりしなり。此偉大なる精神は斯る艱苦の中に憫れに其一生を徒費したり。第二の Burns が又出て、斯く其一生を消耗する前には盡し數百年を經過せん。

【註】 *A soul like an Aeolian harp* &c. ノ句ト四節ノ “For it needs but to be struck, and the sound it yields will be music.” ノ句ト相對照シテ其意義ヲ詠味スベシ。 *A hundred years may pass* &c. 是レ英雄偉才ハ歴世ニ出ヅルモノニ非ズ。百年ニ一度千年ニ一度位ヒノモノナルコトヲ云フ。

7. With our readers in general, with men of right feeling anywhere, we are not required to plead for Burns. In pitying admiration,¹ he lies enshrined in all our hearts, in a far nobler mausoleum than that one of marble. Neither will his Works, even as they are,² pass away from the memory of men. While the Shakespeares and Miltons roll on like mighty rivers through the country of Thought,³ bearing fleets of traffickers and assiduous pearl-fishers on their waves, this little Valclusa Fountain⁴ will also arrest our eye; for this also is of Nature's own and most cunning⁵ workmanship, bursts from the depths of the earth,⁶ with a full gushing current, into the light of day; and often will the traveller turn aside to drink of its clear waters, and muse among its rocks and pines!

(1) *Pitying admiration.* — Burns ノ不運ヲ憫ミツ、其英才ヲ敬仰スルヲ云フ。(2) *Even as they are.* — They ハ Works ナリ。シカモ彼等が現在アル通りニ。(3) *The country of Thought.* 比喩的ニ思想國トハ云ヘルナリ。(4) *This little Valclusa Fountain.* 南部佛蘭西ノ Avignon ニ近キ Valclusa ニ在ル泉ニシテ。沙翁。Milton ノ詩作ヲ大河ニ譬へ。Burns ノ詩作ヲ此淡々タル泉ニ擬ス。(5) *Cunning.* 精巧ナル。(6) *Bursts from the depths of the earth.* 是ハ水が地ノ底ヨリ湧キ出ヅルガ如ク彼レノ詩モ亦心ノ奥底ヨリ流レ出ヅルノ義ナリ。

【譯文】 一般の讀者並に何處にても苟くも正しき感情を抱ける人と共に吾人は Burns を左程辨護するの要あることなし。彼れを憫み彼れを敬仰するに於て。彼れは凡べて吾人の心裡に安置せられ祀られて存し。大理石のそれよりも一層高尚なる廟に祭祀せられ居るものなり。彼れの作物は今現在あるが如く決して人の記憶より抹殺せらるゝことなかるべし。彼の Shakespeare や Milton は貿易船や忙はしき眞珠漁船の艦隊を其波頭に浮べて思想國を貫流する大江の如くに轉輾として流るゝに當りて。此小さき Valclusa の泉も亦吾人の眼を惹くものなるべし。何となれば是れ亦自然自身の最も精巧な極むる細工にして地の底より湧き出で。氾濫たる急流迸出して。地上に奔流するものなればなり。而して旅客は其清爽たる水を飲み。岩石松樹の間に黙坐して静観すべく屢其泉に振り返り向くものあるべし。

【註】 *Into the light of day.* 是ハ ‘bursts’ トツキ太陽ノ光ニ破裂シテ出ヅル。即チ暗キ地ノ奥底ヨリ地上ニ湧キ出ヅルヲ云フ。

FITZ-GREENE HALLECK'S TRIBUTE TO BURNS.

[HALLECK (1790—1867) 米國ノ詩人ナリ]。

1. There have been loftier themes than his,¹
And longer scrolls,² and louder³ lyres,
And lays lit up with Poesy's
Purer and holier fires:

(1) *His.* — His (Burn's) themes. (2) *Longer scrolls.* — Scroll ハ a writing formed into a roll ノ義。即チ Burns ノヨリモ一層長キ巻物ノ書物。一言スレバ一層長キ著作ヲ云フ。(3) *Louder.* 是レ Burns ヨリモ一層名聲天下ニ轟ゲルノ義ナリ。

【譯文】 世に Burns の誇ひたるものよりも一層高潔なる問題あり。又一層長き作物もあり。一層純潔にして一層神聖なる詩的活氣を以て其聲天下に轟ける琴もあり。歌もあり。

2. Yet read the names that know not death;¹
Few nobler ones than Burns are there;
And few have won a greener wreath²
Than that which binds his hair.

(1) *Know not death.* 万世不朽ナルモノ。(2) *Greener wreath.* 一層綠々トシテ新鮮ナル枝葉ニテ造レル花冠。花冠ハ名譽光榮ヲ表彰スルモノナリ。

【譯文】 去れど試みに万世不朽の名を有する人々の氏名を一讀せよ。Burns より一層崇高の名を有するもの果して幾何かある。彼れの眞髪を束ぬる花冠より一層綠々たる花冠を冠するものは甚だ稀れなり。

3. His¹ is that language of the heart
In which the answering heart² would speak,
Thought, word, that bids the warm tear start,
Or the smile light the cheek;³

(1) *His.* — His language. (2) *Answering heart.* — Sympathising heart. (3) *The smile light the cheek.* — Thought, word that bids smile light the cheek ナリ。

【譯文】 彼れの言語は其心情より發する言語なり。其同情的心情は熱涙をして迸發せしめ。莞爾たる笑みをして頬を光らしむる所の思想言詞を撰述するものなり。

4. And his¹ that music to whose tone
The common pulse of man keeps time,²

In cot³ or castle's mirth or moan,
In cold or sunny clime.

(1) *And his &c.*—And his music is that music &c. (2) *The common pulse* *time.* — Keeps time ハ打子ヲ取ツテ音楽ヲ論フノ義ナリ。本文ハ上下賞賤。學者無學者ノ別ナク万人ノ了解シテ吟唱スルノ義ナリ。(3) *Cot.*—Cottage.

【譯文】 而して彼れの音楽は田夫野人若くは王城の歡樂若くは吟詠に在りても。寒國若くは暖國に於ても天下万民の吟唱する所のものなり。

【注】 *Music* トハ彼レノ詩ヲ指シタルモノ。*Cot or castle's.* 貴賤ノ別ナクノ義ナリ。*Cold or sunny climate.* 處ノ東西ヲ問ハズノ義ナリ。

5. And who hath heard his song, nor knelt
Before its spell with willing knee,¹
And listened, and believed, and felt,
The poet's mastery?²
6. O'er the mind's sea, in calm and storm,
O'er the heart's sunshine and its showers,³
O'er Passion's moments, bright and warm,
O'er Reason's dark, cold hours;⁴
7. On fields where brave men "die or do,"⁵
In halls where rings the banquets mirth,
Where mourners weep, where lovers woo,
From throne to cottage hearth?

(1) *Knelt before*.....*willing knee.* 其吟唱セラル、歌ノ前ニ喜ンテ跪キ。其歌ノ魔力ヲ感ズルナリ。(2) *Mastery.* 其天才ノ力。勢力ヲ云フ。(3) *Sunshine and its showers.* 心ノ幸福ナルトキ並ニ陰鬱不幸ナルトキヲ云フ。(4) *Dark, cold hours.*—Not excited but calm hours ノ義。'Dark' ハ陰鬱トシテ沈着ナルノ義。(5) *Die or do.*—Die or do something. 何事カ成ス所アラザレバ一死アルノミ。

【譯文】 其晴靜なると風雨吹き暴れるとを問はず。心界の海に於て。又心情の幸福災禍の中に在る際。赫々として暖かい感情を發したる際。道理を推究し。陰鬱として沈靜なるの際。又勇士の屍を曝らし否らざれば軍功を輝やす戰場に於て。又盛蓮の歡喜和樂の四方に轟き響く會堂に於て。又喪主は慟哭し。情婦情郎は愛を求むるの所に於て。若くは上王侯より下匹夫匹婦に至るまで。誰れハ Burns の歌を聴き。其魔力の前に喜び跪き。之に傾耳し。詩人の天才の力を信じ且つ感ぜざるものあらんや。

【注】 *Passion* ハ High passion ニシテ高尚ナル情念ヲ云フ。

8. What sweet tears dim the eyes unshed,¹
What wild vows² falter on the tongue,
When "Scots wha hae wi' Wallace bled,"³
Or "Auld Lang Syne,"⁴ is sung!

(1) *The eyes unshed.* 未ダ嘗ツテ涙ヲ流シタルコトナキ人ノ眼。(2) *What wild vows &c.* 是ハ Burns ノ下ニ記セル歌ヲ聽ヒテ切齒扼腕。慷慨悲憤。田舎モノノ野鄙ナル言葉ヲ以テ誓言ヲ口ノ中ニテ述ブルヲ云フ。(3) "Scots wha hae wi' Wallace bled."—Burns ノ作ナリ。"Scots who have with Wallace bled." (4) "Auld Lang Syne." 是レ亦 Burns ノ作。

【譯文】 "Scots wha hae wi' Wallace bled" 又は "Auld Lang Syne" ヲ吟唱せらるゝとき。如何に嘗つて涙を澀ぎしことなき眼を可憐の涙が濡ふし曇らしむるぞや。如何に粗野なる誓言が舌端にて囁囁せらるゝぞや。

9. Pure hopes, that left the soul above,
Come with his "Cotter's"¹ hymn of praise,
And dreams of youth, and truth, and love
With "Logan's" banks and braes.²

(1) "Cotter's." 是ハ Burns ノ "The Cotter's Saturday Night" ヲ指ス。(2) "Logan's" banks and braes. 是レ亦 Burns ノ詩ニシテ "Ye banks and braes of Logan" &c. ヲ指ス。Logan ハ蘇國 Highlands ノ藩族ノ名ナリ。

【譯文】 彼れの "Cotter's" の讚美の歌が吟ぜらるゝときは人の精神を高上せしむる純潔なる希望生じ。彼の "Logan's" の河岸。谿谷と共に青年の妄想や。眞理。慈愛の念勃々として生ず。

10. And when he breathes his master-lay
Of Alloway's witch-haunted wall,¹
All passions in our frames of clay²
Come thronging at his call.

(1) *Of Alloway's witch-haunted wall.*—"Hallowe'en" ニ就キテ云ヘルナリ。(2) *Frames of clay.* 人ノ肉體ヲ云フ。

【譯文】 彼れ若し Alloway の巫女の出没する館に就きて其傑作を口吟すれば吾人の肉體に於て凡百の情念は彼れの稱呼に應じて忽ちに簇出するなり。

11. Imagination's world of air,
And our own world, its gloom and glee,
Wit, pathos, poetry, are there,
And death's sublimity.

【譯文】 想像の描き出す大空の世界。吾人の棲息する現世界。其陰鬱。其歡樂。滑稽。悲歎。詩皆其中に在り。而して死の尊嚴亦其中に存す。

【註】 **Are there.** 即チ Burns ノ “Hallowe'en” ナ讀ミテ人ノ有スルアラユル諸情簇發シテ。右ニ叙述セル如キ感想モ忽チ前ニ現レテ其處ニ在ルヲ云フ。**Death's sublimity.** 死ト云フ問題ハ實ニ ‘sublime’ ノモノナリ。其 ‘sublime subject’ タル死ニ關スル感想モ現出シ來ルトノ義。

12. And Burns—though brief the race he ran,¹
Though rough and dark the path he trod²—
Lived, died, in form and soul a Man,
The image of his God.

(1) **Brief the race he ran.** 人生ノ race ナ走リタルコトノ短キ義ナリ。短命ナリシヲ云フナリ。(2) **Rough and dark the path he trod.** 是ハ艱難困苦ヲ極メタルコトヲ云フ。

【譯文】 而して Burns は——假令ひ短命にして死せりと雖も。粗糙なる暗黒の道を歩みしとは雖も。——神の肖像たる「人間」の體形と精神を持して生活し。而して死せり。

13. Through care, and pain, and want, and woe,
With wounds that only death could heal,
Tortures the poor alone can know,
The proud alone can feel ;
14. He kept his honesty and truth,
His independent tongue and pen,
And moved in manhood as in youth,
Pride of his fellow-men.

【譯文】 唯死に由りて始めて治癒すべき創を受け。唯貧者のみが知り。尊大の心を持する者が唯感ずることを得る艱苦を以て生涯心痛。苦銀。欠亡。災禍の中に在りて。彼れば其廉直と眞理。獨立の筆舌を持ち來り。其成人の時に於ても青年の時に於けるが如く。同胞の譽れとなりて活動せり。

【註】 **Wounds that.....heal.** 死シテ始メテ治癒スベキ創。即チ生キテ居ル間ハ到底癒ヘザル創ニシテ。創トハ世ノ艱難苦勞ト關ヒテ得タル創ナリ。即チ醫論的ノ創ヲ云フ。文字通りノ眞傷ニ非ズ。

15. Praise to the bard ! his words are driven,
Like flower-seeds by the far winds sown,
Where'er beneath the sky of heaven.
The birds of fame have flown.

【譯文】 詩人 Burns は贊むべき哉。彼れの發する語は恰も遠るかの風に由りて蒔き散らされし花種の如し。苟も名譽を傳達する鳥が飛揚する處は普天の下何處の處にも吹かれ行かざるばなし。

【註】 是ハ Burns ノ名聲天下ニ轟キ。其詩其文ハ世界ノ各地ニ傳波普及スルヲ云フ。**Birds of fame.**—Birds that carry reputation.

16. Praise to the man ! a nation stood
Besides his coffin with wet eyes,—
Her' brave, her beautiful, her good,—
As when a loved one dies.

(1) **Her** ハ nation ナ受ク。

【譯文】 人としての Burns は贊むべき哉。國民は眼を濡ふして彼れの棺の傍に立てり。——其勇敢なるもの。其美なるもの。其善きもの。——皆恰も人が深く愛するものが死せし如くに立てり。

17. Such graves as his¹ are pilgrim-shrines,²
Shrines to no code or creed confined—
The Delphian vales,³ the Palestines,⁴
The Meccas,⁵ of the mind.

(1) **His.**—His grave. (2) **Pilgrim-shrines.** 參詣人ノ各地ヨリ羣集スル廟社ヲ云フ。(3) **The Delphian vales.**—Apollo ノ神殿ノアル所。(4) **The Palestines.**—Jerusalem ノ神殿ノアル所。(5) **Meccas.** 是ハ回教信者ノ靈所ナリ。Mecca ノ如クナモノト云フ義ニテ複數トナス。

【譯文】 彼れの墳墓の如きは實に是れ參詣者の集まる廟社にして。何等の法紀條にも拘束されざる廟社なり。——眞に是れ心界の Delphi の谿。Palestine。Mecca の如きものなり。

【註】 **Shrines.....confined.** 宗教宗派ノ如何ヲ問ハズ。何人モ之ニ參詣スルモノナレバ斯クハ云ヘルナリ。**The Delphian.....of the mind.** 人ノ心意ノ中ニ在ル Delphi, Palestine, Mecca ニシテ。Burns ハ人ノ心意ヲ以テ其墓地トナセルヲ云フ。

18. Sages, with Wisdom's¹ garland wreathed,
Crowned kings, and mitred priests of power,²
And warriors with their bright swords sheathed,
The mightiest of the hour ;
19. And lowlier names, whose humble home
Is lit by Fortune's dimmer star,³
Are there⁴—o'er wave and mountain come,⁵
From countries near and far ;

(1) *Wisdom*. 擬人セルモノ。"Wreathed with Wisdom's garland" トツク。 (2) *Mitred priests of power*. 僧侶ノ制冠ヲ冠スル最モ権力アル高僧ノ義。 (3) *Fortune's dinner star*. 不幸不運ナルノ義。 *Fortune* ハ擬人セルナリ。 (4) *Are there*.—Burnsノ墳墓ニ詣フ。 (5) *O'er wave*.....
come. 山海ヲ超ヘテ來ル。

【譯文】「智慧」の花冠を冠せる賢人。帝王及び権力ある高僧。纏繞たる刀劍を帯びたる平人。當代の偉人並に其賤の茅屋は運命の騰騰たる星に由りて輝らざる、不運薄命の匹夫野人も亦皆 Burns の墓に詣ふて。海を渉り。山を越へ。遠近の諸國より來るなり。

【註】 *Lowlier names*. 前者ニ比シテ一層賤シキ名。即チ身分ノ卑賤ナルモノヲ云フ。

20. Pilgrims, whose wandering feet have pressed
The Switzer's snow, the Arab's sand,
Or trod the piled leaves of the West,¹
My own green forest land.

21. All ask the cottage of his birth,
Gaze on the scenes he loved and sung,
And gather feeling not of earth
His fields and streams among.²

(1) *Piled leaves of the West*. 北米合衆國ノ森林ノ木葉積ミ重ナレル地方ヲ云フ。"My own green forest land" ト全格ヲナス。著者ハ米人ナレバ *My own* &c. ト云ヘルナリ。 (2) *His fields*.....*among*.—Among his fields and streams ノ義。 Burns が耕ヘシタル田畑。井ニ其附近ノ細流ノ間ニ在リテ。 *Feelings not of earth* ハ此世ニ屬スルモノニ非ズシテ。遙ルカ天界ニ屬スル一層高尚ナル感情ノ義。

【譯文】足瑞西の雪。亞刺比亞の砂を踏み。我邦の綠林。或は太西の木葉の堆積を踏みて各地を漂流する巡禮者は皆 Burns の生れたる茅廬を訪ひ。彼れが生前愛して眺ひたる光景を熟視し。彼れが耕やしたる田野。河川の間に在りて此世ならざる天界の感情を摘收するなり。

22. They¹ linger by the Doon's² low trees,
And pastoral Nith,² and wooded Ayr,
And round thy sepulchres, Dumfries³!
The poet's tomb is there.

(1) *They*. 上文ノ Pilgrims ヲ指ス。 (2) *The Doon, Nith*. 皆 Ayr 附近ノ川ナリ。 Nith 河ノ傍ニ牧場アルナリ。 (3) *Dumfries*. 小傳參照。 Burns ハ Dumfries 收税分署ノ收税官タリシ。而シテ任處ニ於テ死シ。此地ニ葬ラル。 (3) *Thy sepulchres*.—'Thy' ハ Dumfries ヲ指ス。

【譯文】彼等は Doon の低き樹木の傍。牧畜場 Nith。森林の繁茂せる Ayr の附近に躊躇逡巡し。而して Dumfries よ。汝の壘城の邊りに詩人 Burns の墳墓あり。

23. But what to them¹ the sculptor's art,
His funeral columns, wreaths, and urns!²
Wear they³ not graven on the heart
The name of Robert Burns?

(1) *Them* ハ第二十節ノ Pilgrims ヲ指ス。 (2) *Urns*. 遺骨ヲ收ムル壺ナリ。 (3) *They*. 矢張り Pilgrims ナリ。

【譯文】然れども彫刻家の技術。其墳墓の圓柱。花冠。收骨の壺等彼等に取りて何かあらん。彼等は Robert Burns の名を其心裡に銘記せるに非ずや。

【註】是ハ Carlyle ノ品評論中第七節ニ在ル "He lies enshrined in all our hearts, in a far nobler mausoleum than that one of marble" 又ハ Milton の Shakespeare ニ對スル "Tribute" 中ニ在ル。"Thou in our wonder and astonishment Has built thyself a livelong monument" ナド云ヘルガ如ク。 Burns ニ於テハ蓋モ其墳墓ニ人工ノ技術ヲ加フルヲ要セズ。彼レハ人ノ心裡ノ中ニ葬ラレテ万世ノ後マデモ人ニ記憶セラルトコトヲ叙シタルモノナリ。

I.—THE COTTER'S SATURDAY NIGHT.

【緒言】本篇は Burns が廿六歳のとき。千七百八十五年の作に係るものにして。蘇國 Ayr の都會に於て辯護士を業とせる親友 Robert Aiken に捧呈したる詩なり。本篇の出づるや忽ち世の名聲を博し。獨り Burns の生家郷のみならず。苟も英語の談ぜらるゝ處に在りては其名蹟々として聞へ。今に尙其名聲を失墜せず。Hales 之を評して曰く「本篇を一讀すれば彼の Gray, Goldsmith, Pope 等の感化を受け居ることを見るは離からず。去れど勇健の筆勢。原造的思想を其中に見るは尙一層離からず。英國の文壇に於て其實際を穿ち熱誠の情面に表はれ過大の痕跡なき本篇と競争の位地に立ち家庭の光景を描るけ作物は縦しや一二ありとするも。甚だ稀れなるべし」。

此詩は一部分蘇國語を以て書かれ (Burns の故郷たる Ayrshire の方言を以て) 又一部分英語にて綴らる。——一層卑近の語句は皆 Burns 自國の方言なり。律脚は九行より成る Spenserian stanza なりとす]。

1. My loved, my honored, much respected friend!¹
No mercenary bard his homage pays;²
With honest pride, I scorn each selfish end:

My dearest meed,³ a friend's esteem and praise.
 To you I sing, in simple Scottish lays,
 The lowly train⁴ in life's sequestered scene ;
 The native feelings strong,⁵ the guileless ways ;⁶
 What Aiken in a cottage would have been ;⁷
 Ah ! though his worth unknown, far happier there,⁸ I ween !⁹

(1) My loved.....respected friend ! — Robert Aiken を指す。緒言参照。(2) No mercenary bard.....homage pays. 營利ヲ目的トセザル詩人が敬禮ヲ表す。斯ク本篤ヲ捧呈スルハ 敢テ金錢ヲ食ランガタメニ非ズトノ義。(3) Meed. — Reward. (4) Lowly train. 卑賤ノ人民(前ニ出ヅ)。(5) The native feelings strong.—The strong natural feelings. 強キ自然ノ情。天真ノ至情ヨリ出ヅルモノ。(6) The guileless ways. 無邪氣罪ナキ生活ノ有様ニテ。(7) What Aiken.....have been. 若シヤ Aiken が田舎ノ茅屋ニ居住シタナラバ云々デアリシ所ノコトナ。(8) There. 其 cottage ニテ。(9) I ween.—I imagine.

【譯文】 我愛する。我敬する。我最も尊む友人よ。本篤は世の營利を食はる詩人が爲にする所ありて其尊敬を表せんとするものに非ず。予は清廉なる自重心を以てあらゆる利己主義の目的を輕視するなり。予が最も親愛する所の報ひは友人の尊敬と稱賛なり。予は朴實なる蘇國の歌を吟じて邊陲の地に在りて俗世と違かりたる郷に於ける賤民の光景や天真の強き感情や。罪なき無邪氣の生活法や。又若しヤ Aiken が田舎の小舎住ひをなしたりしならば。噫彼れの徳望は世に知られざりしとするも。都に住めるよりも遙かに幸ひなりしと予が思惟することを汝に語らん。

2. November chill blows¹ loud wi' angry sugh ;²
 The short'ning winter-day is near a close ;
 The miry beasts³ retreating frae the plough ;⁴
 The black'ning trains o' craws⁵ to their repose :
 The toilworn cotter frae his labor goes,—
 This night his weekly moil is at an end,—
 Collects his spades, his mattocks, and his hoes,
 Hoping the morn⁶ in ease and rest to spend,
 And weary, o'er the moor, his course does hameward⁷ bend.

(1) Blaws. — Blows. (2) Wi' angry sugh. — With angry sough, or morning sound. (3) Miry beasts. — Muddy cattle. (4) Frae the plough. — From the plough. (5) Craws. — Crows. (6) The morn. — On the morrow, next day. (7) Hameward.—Homeward.

【譯文】 十一月の寒風は怒號して高く吹き荒み。短き冬の日を將に暮れんとし。泥塗れになれる牛馬は其犁働より取りはづされて小屋に退き。空天を暗

黒になせる群鳥の行列は其棚に皈へり。一日の勞役に疲れたる農夫は其仕事を終はり。今夕にて彼れの一週間の勞苦は一先づ終を告げたれば翌日は安樂と休息にて一日を暮らさんとて鋤。鵝。鶉。鉄等を集め。沼地を履み。疲れながら歩を家路に向くるなり。

3. At length his lonely cot appears in view,
 Beneath the shelter of an aged tree ;
 Th' expectant wee things,¹ toddlin',² stacher³ through
 To meet their dad,⁴ wi' slichterin'⁵ noise and glee,
 His wee bit⁶ ingle,⁷ blinking bonnily,
 His clean hearthstane, his thriftie wifie's smile,
 This lispin infant prattling on his knee,
 Does a⁸ his weary kiaugh⁹ and care beguile,
 And makes him quite forget his labor and toil.

(1) Th' expectant wee things. — The expectant little things. 父ノ飯宅ヲ俟チカネテ居ル小供等。(2) Toddlin'. — Toddling ハ walking with short steps ノ義。(3) Stacher. — Stagger. (4) Dad. 父。(5) Wi' slichterin'. — With fluttering. バタバタスル音。(6) Wee bit. 小サキ。(7) Ingle.—Fire place. (8) A'. — All. (9) Kiaugh.—Anxiety.

【譯文】 遂に彼れの寂寥たる小舎は古き大木の下に掩はれて眼前に見ゆ。俟ちて俟ちたる小兒等はばた々音をなし。喜び勇んで其父に會せんがため。チヨコ々々とよるめき歩みついで來るなり。彼れの小さき爐は樂しげにきらめき。彼れの清かなる爐邊。ついまやかなる妻の微笑。彼れの膝の上にてまばらぬ舌にてべチヤ々々としやべる嬰兒等皆彼れの心勞憂慮をまぎらかし。彼れをして全く其勞役苦役を忘れしむるなり。

4. Belyve,¹ the elder bairns² come drapping in,³
 At service out amang the farmers roun' ;⁴
 Some ca⁵ the pleugh, some herd, some tentie rin⁶
 A cannie⁷ errand to a neibor⁸ town :
 Their eldest hope,⁹ their Jenney, woman grown,¹⁰
 In youthfu' bloom, love sparkling in her e'e,¹¹
 Come haune, perhaps, to show a braw¹² new gown.
 Or deposite her sair-worn¹³ penny-fee,¹⁴
 To help her parents dear, if they in hardship be.

(1) Belyve.—By and by. (2) Elder bairns.—Elder children. 是ハ他家ニ奉公ニ出テ居ル年長ノ兒女ヲ云フ。(3) Drapping in. 一人一人ボツリ々々ト家ニ入り來ル。(4) At service out.....roun'. — Roun' ハ vicinity ノ義。近邊ノ農家ニ奉公シテ居ル。'Out' ハ外ニ在リテ我家ニ居ラザルノ義ナリ。(5) Ca'. — Call, drive. 乗車ニ付ケアル牛馬ヲ驅ルノ義。(6) Tentie rin.—

Run attentively. 注意シテお使チスルタメニ走ル。(7) **Cannie.**—Careful.
 (8) **Neibor.**—Neighbor. (9) **Eldst hope.** 老後ノ頼リトスル年長ノ娘 Jenny
 チ云フ。(10) **Woman grown.**—Grown woman. 一人前ニ生長シタル女。
 (11) **Love sparkling.....c'e.** 愛ノ情ガ彼レノ眼ニ溢ル、バカリニ光リ輝
 ク。E'e ハ eye ナリ。(12) **Braw.**—Handsome. (13) **Sair-worn.**—Dearly
 earned. (14) **Penny-fee.**—Wages paid in money.

【譯文】 追々と近隣の農家に奉公中の年長の小供等がホツ々々間を置ひて販り
 来る。中には耒犂の牛馬を驅るものもあり。羊群を飼ふものもあり。近邊の
 都會に熱心お使に驅けまはるものもあり。一番年上の一人前の婦人となる
 Jenny は若き年さかりにて愛嬌其眼に溢るゝばかり。彼れ亦多分其綺麗な新衣
 を示さんとして若くは又兩親が困却し居るなれば我愛する父母を救はんかた
 め骨折りて儲けたる給金を彼等に預けんとて奉公先きより販り来る。

5. Wi' joy unfeigned, brothers and sisters meet,
 And each for other's welfare kindly splers :¹
 The social hours,² swift-winged, unnoticed fleet ;
 Each tells the uncos³ that he sees or hears.
 The parents, partial,⁴ eye their hopeful years ;⁵
 Anticipation forward points the view :⁶
 The mother, wi' her needle an' her shears,⁷
 Gars auld claes look amaist as weel's the new ;⁸
 The father mixes a' wi' admonition due.⁹

(1) **Splers.**—Inquires. (2) **The social hours.** 社交ノ時間。此處ニテハ一
 家團樂ノ時ヲ云フ。ソチ鳥ノ飛ビユクニ譬へ。時間ノ知ラヌ間ニ經過スルヲ叙セ
 ルナリ。(3) **Uncos.**—News. (4) **Partial.** 親ノ最良目ノ義。(5) **Eye their**
hopeful years. 小供等ノ他日有望ナルコトヲ視ル。(6) **Anticipation for-**
ward points the view. 我子ノ將來ヲ豫想シテ。將來ニ望ヲ屬シ樂ムナリ。
 [豫想ガ前ノ方ニ見察ヲ向クル]。(7) **Shears.** 羊毛ヲ刈ル大剪刀ナレドモ。此
 處ニテハ裁縫用ノ剪刀ナリ。(8) **Gars auld claes.....weel's the new.**—
 Makes old clothes look almost as well as the new. 古ルキ衣服ヲ殆ド新衣ト同ジ
 ク見ユルヤウニ仕立直ホスノ義。(9) **The father.....admonition due.**—
 A' wi' ハ All with ナリ。其際父ハ何事ニ付ケテモ適當ナル訓誡ヲ交ヘテ語ル。

【譯文】 詐りなき歡喜を以て兄弟姉妹相會し。各他の安否を親切に尋れ合ひ。其
 睦ましく話し合ふ時間は鳥の羽の如く速に飛び。知らぬ間に疾走するなり。各
 彼れが見た所の珍聞奇事を語り。兩親は最良目もて彼等の前途望みあること
 を視。將來に見込を屬して樂しむなり。母は針や剪刀を以て古き衣服を殆ど
 新しき衣服の如くに仕立て直ほし。其際父は始終適切なる訓誡を交へて談話
 するなり。

6. Their master's and their mistress's command
 The younkens' a' are warned to obey,
 An' mind their labors wi' an eydent hand,²
 An' ne'er, though out o' sight,³ to jauk⁴ or play :
 "An' oh, be sure to fear the Lord alway !⁵
 An' mind your duty, duly, morn an' night !
 Lest in temptation's path ye gang⁶ astray,
 Implore His counsel and assisting might :⁷
 They never sought in vain that sought the Lord aright !"

(1) **Younkens.**—Youngsters. (2) **Eydent hand.**—Diligent hand. (3) **Though**
out o' sight. 假令主人ノ眼ニ付カヌトテモ。O' ハ of ナリ。(4) **Jauk.**—
 Trifle. (5) **Alway.**—Always. (6) **Gang.**—Go. (7) **Assisting might.**—
 Helping power.

【譯文】 幼者は其主人主婦の命令に従はざるべからず。又勉勵して其仕事を心
 掛け。假令人目に付かずとも。決してなまけたり。遊んだりすること勿れと
 父より教訓されたり。又曰く「而して必ず常に神を畏敬し。朝に夕に汝の義務
 を適宜に注意し誘惑の路に迷はざらんかため常に神の忠告其助力を請ふべし。
 凡そ正道を蹈んで神の助を求めて與へられざるものはあることなし」と。

【注】 本文ハ父ノ訓誡ヲ叙シタルモノナリ。而シテ "An' oh, &c. ヲリ直接體ニ
 陳ベタルモノナリ。

7. But hark ! a rap¹ comes gently to the door ;
 Jenny, wha kens the meaning o' the same,²
 Tells how a neebor lad cam o'er the moor
 To do some errands, and convoy her hame.³
 The wily mother sees the conscious flame⁴
 Sparkle in Jenny's c'e, an' flush her cheek ;
 Wi' heart-struck,⁵ anxious care, inquires his name,
 While Jenny hafflins⁶ is afraid to speak ;
 Weel⁷ pleased the mother hears it's nae wild, worthless rake.⁸

(1) **A rap.** コツ々々ト戸ヲ敲クコト。(2) **Wha kens.....o' the same.**
 —Who knows the meaning of the knock of the door. 誰レカ何用アリテ戸ヲ叩ケ
 ルカヲ知リシ所ノ。(3) **Convoy her hame.**—Jenny チ主人ノ家ニ送り届ケル。
 (4) **Conscious flame.** 自覺ノ熱情。我愛スル男ガ尋ネ來リタルガ故ニ。自己ノ
 意中チ人ニ曉ラレハスマジキヤトハツト精神ノ激昂スル心狀ナリ。(5) **Heart-**
struck.—Most sincere. (6) **Hafflins.**—Partly. (7) **Weel.**—Well. (8) **It's**
nae.....rake.—It is not wild, worthless fellow.

【譯文】 併し聞け。戸を叩く音が靜に聞ゆるぞ。此意味を曉れる Jenny は隣家
 の若者がお使ひの用にて沼池を履んで此處に來り販途 Jenny を主家に送り届

けるために来りしものなることを語れり。機敏なる母は Jenny の眼に他人の手前を匿さんとする自覚の熱情が光り。頬が眞赤になれるを見て取り。最も熱心なる心配そうな注意を以て恥ぢて半ば言ふことを恐る。Jenny に向ひ。若者の名は何と云ふかを尋ぬ。然るに彼れは亂暴なる役立たはずの無頼漢に非ることを聞いて母は大に喜べり。

8. Wi' kindly welcome Jenny brings him ben¹—
A strappin'² youth; he tak's³ the mother's eye;
Blythe Jenny sees the visit's no ill ta'en;⁴
'The father cracks⁵ of horses, pleughs, and kye.⁶
The youngster's⁷ artless heart o'erflows wi' joy,
But, blate an' laithfu',⁸ scarce can weel behave;
The mother, wi' a woman's wiles,⁹ can spy
What makes the youth sac'¹⁰ bashfu' and sae grave;
Weel pleased to think her bairn's respected like the lave.¹¹

(1) **Brings him ben.**—Brings him in into the room. (2) **Strappin'.**—Strapping, —tall and muscular. (3) **He tak's &c.**—He catches, attracts the mother's eye. 母ノ眼ニ留マル。 (4) **Sees the visit's no ill ta'en.** 若者ノ尋ネ来リタルノガ父母ニ由リテ冷遇サレザリシヲ見ル。 (5) **Cracks.**—Talks. (6) **Kye.**—Cows. (7) **The youngster's.** 今尋ネ来リタル若者。 (8) **Blate an' laithfu'.**—Bashful and hesitating. (9) **Wi' a woman's wiles.** 所謂婦人ノ手管ヲ以テ。 (10) **Sae.**—So. (11) **Her bairn's.....the lave.**—Her bairn (Jenny) is respected like the rest. 我娘 (Jenny) モ世間ノ娘ト同シク (男子ニ) 尊敬セラル。

【譯文】 Jenny は丁重に若者を歓迎して室内に誘ひたり。——彼れは脊高く筋骨逞しき若者なり。彼れは忽ちに母の眼に留まり。快活なる Jenny は若者の訪問が冷遇を以て受けられざりしを見て取れり。父は馬や乗車や牝牛のことなど種々物語り。若者の無邪氣なる心は喜びを以て溢る。去れど恥かしげに。口ごもり。何となく手持無沙汰なり。母は所謂婦人の手管手練を以て忽ちに何故若者がそう恥かしげなるか。何故そう莊重なるかを見通ふせり。而して我が娘も世間の他の娘と等しく斯く若者に尊敬さるゝやと思ふて大に喜べり。

9. O, happy love!—where love like this is found!
O heart-felt raptures!—bliss beyond compare!
I've paced much this weary, mortal round,¹
And sage experience bids me this² declare—
“If heaven a draught of heavenly pleasure spare,³
One cordial⁴ in this melancholy vale,⁵
'Tis when a youthful, loving, modest pair

In other's arms breathe out⁶ the tender tale,
Beneath the milk-white thorn⁷ that scents the evening gale.”

(1) **I've paced.....mortal round.** 予ハ此艱難ニシテ勞多キ人生ノ行路ヲ多ク履メリ。 (2) **This.** 下ノコトヲ受ク。 (3) **Spare.** 割愛スル。 (4) **One cordial.**—'Draught' ナ形容ス。 (5) **This melancholy vale.** 此陰鬱ノ谷。人世ヲ云フ。 (6) **Breathe out.** 口外スル。物語ル。 (7) **Milk-white thorn.**—Milk-white hawthorn. 白色ノ花ヲ開ク山楂子ナリ。

【譯文】 實に幸福なる愛かな。——何處に又と斯る愛が見出さるべきか。實に衷心より出づる大悦よ。——比類なきの幸福なり。予は此行路難なる人生を多く履み来れり。而して賢き經驗は予をして斯く宣言せしむ。「天若し此陰鬱なる谷間 (此世) に於て天の快樂の樂しき一杯を割愛するとせば。そは年若き相愛する一對の最も謙讓なる若者が互ひの手に相抱かれ夕方の風に飄渺たる香氣を與ふる白花の山楂子の下に在りてやさしき 睡じまき物語をなすの時なり。」

【註】 **Compare.**—Comparison ノ義ニ用キラル。 **Round** ハ Circle of life. 即チ daily experience ノ義ナリ。

10. Is there in human form, that bears a heart,
A wretch, a villain, lost to love and truth,¹
That can, with studied,² sly, ensnaring art,
Betray sweet Jenny's unsuspecting youth?³
Curse on his perjured arts! dissembling smooth!⁴
Are honor, virtue, conscience, all exiled?⁵
Is there no pity, no relenting ruth,⁶
Points to the parents fondling o'er their child?
Then paints the ruined maid, and their distraction wild?⁷

(1) **Lost to love and truth.** 愛情ト眞實ヲ失ヒテ徳義上墮落セルモノ。 (2) **Studied.** 工夫ヲ凝ラシタル。 (3) **Unsuspecting youth.** 未ダ世故ニ通セザル故。何人モ正直ナモノト疑ハザル。(故ニ欺レ易キ) 若者。 (4) **Dissembling smooth.** 陽ニ伴ハル所ノ圓滑。即チ巧言令色ノ義ナリ。 (5) **All exiled.** 其男ノ心カラ盡ク放逐セラルカ。 (6) **Relenting ruth.** 憐憫ノ情ヲ挑發セシムル悔恨。次ギニ 'that' 若クハ 'which' ナ填充シテ解讀スベシ。 (7) **Their distraction wild.**—Their wild distraction. 父母ノ狂亂セル心狀ヲ云フ。

【譯文】 苟も心情を有し。人間の形體を具するものにして。工夫を凝らし。巧みに人を誘惑する所の手管を以て此可愛なる處も猜疑の念なき年若き Jenny を敢て欺騙するが如き愛も眞實も全く失ひたる愚漢。兇漢ありや。彼れの詐欺的叢計。其巧言令色の上に天爵降れかし。節義も徳も良心も盡く彼れの心よ

り放逐されたるにや。兩親が其子を抱きて愛撫することを指示し。又節操を破られ破滅せる其兒を視て兩親が狂亂せる様を我心に描く惻隱の情。若くは憐れの情を發せしむる悔恨は毫も彼れの心に起らざるにや。

11. But now the supper crowns their simple board,¹
The halesome parritch,² chief of Scotia's³ food ;
The soupe⁴ their only hawkie⁵ does afford,
That 'yont the hallan⁶ snugly chows her cood!⁷
The dame brings forth, in complimentary mood,
To grace⁸ the lad, her weel-hained kebbuck fell,⁹
And aft¹⁰ he's prest,¹¹ and aft he ca's it guid ;¹²
The frugal wife, garrulous, will tell
How 'was a towmond auld,¹³ sin' lint was i' the bell.¹⁴

(1) **The supper.....simple board.**—The supper is placed on their simple table. —Crown ハ冠リスル。即チ上ニ置クノ義ナリ。(2) **Halesome parritch.**—Wholesome porridge, oatmeal-pudding. (3) **Scotia.**—Scotlandノ雅名。(4) **The soupe.**—The soup. Soup ハ此處ニテハ milkノ義ナリ。次ギニ 'that'ヲ補充シテ解説スベシ。(5) **Hawkie.**—Cowノ dear nameナリ。(6) **'Yont the hallan.**—Beyond the hallan. 即チ戸ノ入口ナリ。Hallanハ蘇國ノ小舎ニテ表ノ戸ヲ開クトキ外ノ冷キ空氣が浸入シ來ルヲ防グタメニ入口ニ附ケテアル戸障子ノ類ナリ。(7) **Cood.**—Food. (8) **To grace.** 名譽付ケル。此處ニテハ喜ハセルノ義ナリ。(9) **Her weel-hained.....fell.**—Her well-kept (carefully kept) cheese tasty. (甘味ナル。cheeseヲ形容ス)。(10) **Aft.**—After. (11) **Prest.** 強ヘラル。 (12) **Ca's it guid.**—Calls it good. (13) **'Was a towmond auld.**—It was twelvemonths old. (14) **Sin'.....the bell.**—Since lint was in the bell. 麻ノ花が開花期ニ於テアリシ以後。麻ノ花ハ鈴形ナラス。故ニ云フ。是ハ cheeseヲ製シテ一年ニナル。即チ一年古ルキ cheeseナリトノ義。因ニ曰ク麻ハ七月ニ開花ス。

【譯文】 併し今や夕食が彼等の質素なる食卓の上に置かれたり。蘇國の馳走とされたる健康に長き粥。戸の入口にて心地よく草を咀嚼し居る一家只一疋の愛牛が給する牛乳等食膳に供せらる。主婦は若者を喜ばしむるため。款待の心を以て其秘蔵せる味佳き乾酪を持ち來れり。彼れは之を強へられ。味へて其美味なることを語りたる後つましき妻は嘖々として此乾酪は亞麻の開花以來十二ヶ月を経たるものなりとて其來歴を語り出でたり。

12. The cheerfu' supper done, wi' serious face,
They round the ingle form a circle wide.
The sire turns o'er, with patriarchal grace.¹
The big ha' Bible,² ance³ his father's pride ;
His bonnet rev'rently is laid aside,
His lyart haffets⁴ wearing⁵ thin and bare ;

Those strains⁶ that once did sweet⁷ in Zion⁸ glide,⁹
He wales¹⁰ a portion with judicious care ;
And "Let us worship God!" he says, with solemn air.

(1) **Patriarchal grace.** 族長即チ一家ノ主人タル温雅ノ風采ヲ以テ。(2) **Ha' Bible.** 本來ハ Hall-Bibleトテ重モナル室ニ備ヘアル聖書ノ義ナルガ此處ニテハ Family Bibleナリ。(3) **Ance.**—Once. (4) **Lyart haffets.**—Gray mixed temples. 半白ノ髪ヲ交ユル前頭部。(5) **Wearing.**—Becoming, growing. (6) **Those strains.** 聖書ノ中ニ在ル Davidノ Psalmsヲ云フ。(7) **Sweet.**—Sweetly. (8) **Zion.**—Jerusalemニ在ル岡ノ名ニシテ。神ノ宮ノ在リシ所ナリ。(9) **Glide.** 歌曲ガ洋々トシテ流レ出ヅルノ義。昔曾ツテ Jerusalemノ神宮ニ於テ讚美歌ガ洋々トシテ歌ハレタルコトアリ。(10) **Wales.**—Chooses.

【譯文】 愉快なる晩餐が終はるや一同皆眞面目なる顔になして爐邊を圍んで廣く相集まり。父は族長然たる温雅の風采を以て。曾つて彼れの父の自慢物なりし家に傳來の古びなる聖書を繕き。恭しく其帽子を傍に脱ぎ置けり。彼れの白髪交りの前頭部は毛薄く禿頭となり居れり。彼れは思慮ある注意を以て其昔し彼の Zionの神宮に於て洋々と歌ひ嘖嘖と流出したる歌曲の一部を撰み。崇敬なる態度を以て曰く「我等祈るべし」と。

【註】 **Bonnet**ハ古昔英國ニテ男子ノ帽子ノ義ニ用キタレドモ今ハ女子ノ帽子ノミニ用リ。併シ蘇國ニ於テハ尙男子ノ帽子ノ義ニ用キラル。

13. They chant their artless notes¹ in simple guise ;²
They tune their hearts,³ by far the noblest aim :⁴
Perhaps Dundee's⁵ wild-warbling measures rise,
Or plaintive Martyrs,⁶ worthy of the name,⁶
Or noble Elgin⁷ beats the heavenward flame,⁸
The sweetest⁹ far of Scotia's holy lays :
Compared with these, Italian trills¹⁰ are tame :¹¹
The tickled ear¹² no heart-felt raptures raise ;
Nae unison hae they with our Creator's praise.¹³

(1) **Artless notes.** 飾リナキ純朴ノ曲調。(2) **Simple guise.**—Simple manner, way. (3) **Tune their hearts.** 歌ヒ方ハ下手テ調子ニ合ハヌケレドモ。其心ハチャント能ク調子ニ合フテ居ル。故ニ其心ヲ調子ニ合ハセルトハ云フナリ。(4) **By far the noblest aim.** 遙ルカニ極メテ高尚ナル心懸ケ。是レ心ヲ調子ニ合ハセルト云フコトガ一番高尚ノ目的ナルヲ云フ。(5) **Dundee, Martyrs.** 共ニ蘇國ノ有名ナル讚美歌ノ曲ナリ。(6) **Worthy of the name.** 眞ニ殉教者(Martyr)ノ名ニ恥ガザル。(7) **Elgin.** 是レ亦蘇國讚美歌ノ曲ナリ。(8) **Beats the heavenward flame.**—Inspires the feeling of devotion.—Supplies the flame with fuel. (9) **The sweetest.** 是ハ Elginヲ形容ス。(10) **Trills.** 聲ヲ震ハシテ歌フ歌曲。(11) **Tame.** 平凡。(12) **Tickled ear.**—The ear is amused for the moment. 其頭音ヲ聞ク間チヨツト耳ヲコソクラルノ義。(13) **Nae**

unison.....**praise**.—These Italian songs have no connection with divine worship and are unsuited for such a noble purpose. Nae へ no. Unison へ和協一致ノ義。

【譯文】 彼等は質朴なる方法にて飾りなき純朴の音調を吟唱す。彼等は實に其精神を吟唱するものなり。是れ遙るか極めて高尚なる心懸けなり。多分彼の Dundee の調子高き賛頌の音曲が若くは又殉教者の名に恥ぢざる Martyrs の悲曲もあるべし。又崇高なる Elgin が敬虔の熱情を鼓吹するもあるべし。是れぞ蘇國神歌の極めて快美なるものなるべし。是等に比べては彼の伊太利の顔音の如きは實に平凡無趣味。一時耳を喜ばしむるも熱心の喜びを惹きしむることなく。是等は竟も神の讚美に何たる關係あることなし。

14. The priest-like father reads the sacred page¹—
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny;²
Or how the royal bard³ did groaning lie
Beneath the stroke of Heaven's avenging ire;⁴
Or Job's pathetic plaint,⁵ and wailing cry;
Or rapt Isaiah's wild seraphic fire;⁶
Or other holy seers⁷ that tune the sacred lyre.⁸

(1) **Sacred page**.—Bible ナ云フ。(2) **Moses bade**.....**progeny**.—Amalek へ Eliphaz ノ義ニシテ。Esau ノ孫ナリ。其子孫へ Amalekites ト稱シ。神ノ命ニ背キ屢 Israel 人ト戦ヘリ。Genesis xxxvi. 12—16. I. Chronicle vii. 35 参照。Wage へ仕カケル。Ungracious へ惡逆ノ義。(3) **Royal bard**.—David. David へ Psalms ナ作りタルモノ。故ニ王ノ詩人ト云フナリ。(4) **The stroke of Heaven's avenging ire**.—David 曾ツテ人ノ妻ヲ奪ヒ。神怒リテ彼レヲ誅責セリ。爲メニ大ニ悔恨慄慄シタルコトアリ。2. Samuel xi. 3. I. Kings i. 15—31 参照。(5) **Job's pathetic plaint**.—Job へ豫言者ナリ。神彼レノ信仰ヲ試サンガタメ屢彼レヲ苦惱ス。Job 爲メニ愁歎痛哭セルコトハ舊約聖書 Job ノ篇ニ詳カナリ。(6) **Rapt Isaiah's wild seraphic fire**.—Rapt へ狂喜ノ義ニシテ。愛ヤ。神ノ讚美ヤ。愉快ノ爲メニ精神が喜ビ勇ミ恰モ狂スルガ如キナ云フ。Isaiah へ豫言者ニシテ崇高ナル熱情ヲ以テ未來ノコトヲ豫言セルヲ云フナリ。Seraphic へ angelic 即チ sublime ノ義。(7) **Seers**. 豫言者。(8) **Sacred lyre**. 琴ニ合ハセテ吟唱スル聖歌。

【譯文】 祭司然たる父は聖書の神聖なる頁を通讀し。Abraham が天上の神の友たりしこと。Moses が Amalek の惡逆なる子孫に對して永久の戦を仕向けしことや。David が神の復讐の激怒に打たれ呻吟慄慄せしことや。Job の愁歎痛哭悲哀慄慄せることや。狂喜の情を抱ける Isaiah の崇高激甚なる熱情や。其他神を讚美する琴歌を吟唱せし神聖なる預言者などのことを讀み聞かせり。

15. Perhaps the Christian volume¹ is the theme²—
How guiltless blood for guilty man was shed;³
How He who bore in heaven the second name⁴
Had not on earth whereon to lay his head;⁵
How his first followers and servants⁶ sped,⁷
The precepts sage⁸ they wrote to many a land;
How he, who lone in Patmos banishéd,⁹
Saw in the sun a mighty angel stand,
And heard great Bablon's doom pronounced by Heaven's
command.¹⁰

(1) **Christian volume**.—New Testament. (2) **Theme**. 話題。(3) **Guiltless blood**.....**was shed**. 基督ハ罪アル人間ノ爲メニ十字架ニ其罪ナキ血ヲ流セルナリ。(4) **The second name**. 基督ハ神ノ獨子ニシテ。神ノ次ギニ位ヒスルモノ。故ニ「第二ノ名」ト云フ。(5) **Had not**.....**his head**. 「狐ハ穴アリ。空ノ鳥ハ巢アリ。然レドモ人ノ子ハ枕スル所ナシ」ト云ヘルヲ指ス。St. Luke, ix. 58 参照。(6) **First followers and servants**. 基督ノ十二弟子ヲ云フ。(7) **Sped**.—Fared. (8) **The precepts sage**.—The sage precepts. 是ハ新約聖書ノ Epistles ナ指ス。(9) **He, who**.....**banishéd**.—St. John ナ指ス。彼レハ小亞細亞ノ西南岸 Patmos ノ島ニ流サレタリ。Revelation, i., 9—10 参照。(10) **Saw in the sun**.....**by Heaven's command**.—Revelation 第十八章ニ曰ク。「此後我レ又一人ノ天使ノ大ヒナル權威ヲ有テ天ヨリ降ルヲ見ル。其榮(さかへ)地ヲ照ラシケリ。彼レ大ヒナル聲ニテ呼ハリ云ヒケルハ大ヒナルばびるん倒レタリ。倒レタリ。今惡魔ノ住所又々各様ノ汚レタル靈及ビ穢レタル憎ムベキ鳥ノ巢トナレリ」ト。

【譯文】 新約聖書が彼等の話題たりしならん。罪なき血が罪ある人の爲に流されしことや。天に在りて神の次ぎに坐するものが地に於ては枕を安くすべき所なかりしことや。基督の十二弟子は如何に此世を送りしか。彼等は又賢き教を數多の國々に書き贈りしことや。唯獨り Patmos に流滴されし St. John は太陽の中に大ひなる天使の立てるを視。又 Babylon の亡ぶることが神の命令に由りて宣言されしことなど。彼等の話題に上れり。

16. Then, kneeling down to heaven's eternal King,¹
The saint, the father, and the husband² prays
(Hope "springs exulting on triumphant wing"³)
That thus they all shall meet in future days;
There ever bask in uncreated rays,⁴
No more to sigh or shed the bitter tear;
Together hymning their Creator's praise,
In such society,⁵ yet still more dear;
While circling time⁶ moves round in an eternal sphere.

(1) **Heaven's eternal King**.—God. (2) **The saint**.....**husband**.—

Saint は holy man トテ道德堅固ノ聖人ヲ云フ。父ハ聖者タリ。父タリ。夫タル三ツノ資格ヲ有スルナリ。(3) "Springs exulting.....wing." 是ハ Pope ノ "Windsor Forest" ノ中ニ在ル句ナリ。(4) *Uncreated rays*. 創造サレザル。即チ永遠ノ光リ。(5) *Society*. — Social enjoyment. (6) *Circling time*. 圓回ナルモノハ終極スル所ナキモノナリ。故ニ永遠無究ノ時ト云フ義ナリ。

【譯文】 其時在天の永遠の王に向ひ。聖者たり。父たり。夫たる父は跪ひて祈りて曰く。(翼忍々勝ち誇れる翼の上に喜び勇みて起り)。此家庭に於けるが如く彼等は凡べて未來の世に於ても相會せんことを。而して天に於て始終創造されざる光りに預喧し。最早嘆息の聲を發することなく。若くはつらき涙を澁ぐことなく。圓回を廻る時が無限永遠の環を廻轉する際斯る樂しき社交の快樂に於て。然も尙一層尊き社交に於て。造物主の讚美を吟唱し玉へ。

17. Compared with this,¹ how poor religion's pride,²
 In all the pomp of method and of art,³
 When men display to congregations wide,⁴
 Devotion's every grace,⁵ except the heart!
 The power incensed the pageant will desert,⁶
 The pompous strain,⁷ the sacerdotal stole;⁸
 But, haply, in some cottage far apart,
 May hear, well pleased, the language of the soul,
 And in His book of life⁹ the inmates poor enroll.

(1) *This*. 本篇叙スル所家庭ノ睦マシキノ狀ヲ云フ。(2) *Religion's pride*. 宗教ノ多ク虚禮虚式ヲ以テ世人ヲ驕着シ以テ誇レルモノ。(3) *The pomp of method and of art*. 禮拜ノ儀式方法が妄リニ華麗浮華ナルコト。(4) *Congregations wide*. — Wide congregation, large congregation. (5) *Devotion's every grace*. 神ヲ崇拜スルアラユル殊勝ラシキ態度ヲ用井ルコト。(6) *The power incensed.....will desert*. — Power ハ暗ニ神ヲ指ス。神モ僧侶ノ虚禮ヲ唯事トスルヲ見テ大ニ怒リ。其莊觀ヲ見棄ツルナラン。(7) *The pompous strain*. 浮華虚飾的ノ樂曲。(8) *Sacerdotal stole*. 僧侶ノ袈裟。單ニ外觀ヲ飾ルコトヲ叙ス。(9) *Book of Life*. 天國ニ於テ永遠ノ生命ヲ得ベキ人ノ姓名ヲ記ルセル書物。

【譯文】 人若し數多の會衆に眞情を除いてあらゆる虚飾的外形の信仰を表彰するを思へば。此睦じき家庭に比し宗教上の所謂自貢驕慢は如何に憐れむべきものなるぞ。其虚禮虚式のあらゆる浮華に於ける宗教上の自貢は如何に惘然なるものぞ。神は大に怒りて其盛観や。浮華虚飾の樂奏。僧侶の袈裟などを見棄て玉ふなるべし。併しながら幸ひにも遙るゝ隔てる邊陲の茅舎に在ては其精神より出づる言葉を喜んで聽き玉ひ。其生命の帳面に貧しき小舎人の姓名を記録し玉ふならん。

【註】 *Except the heart*. — Heart (眞情) ハ毫モ顯ハスコトナク。唯外觀虚飾ノ信仰ヲ示現スルノ義ナリ。

18. Then homeward all take off¹ their several way:
 The youngling cottagers retire to rest;
 The parents pair² their secret homage pay,
 And proffer up to Heaven the warm request,
 That He who stills the raven's clam'rous nest,³
 And decks the lily fair in flowery pride,⁴
 Would, in the way His wisdom sees the best,
 For them and for their little ones provide,⁵
 But chiefly in their hearts with grace divine preside.⁶

(1) *Take off*. — Depart. 'Off' ハ皆々主家ニ販り去リ。諸方ニ散ルノ義ヲ示ス。(2) *The parents pair*. 親夫婦。(3) *He who stills the raven's clam'rous nest*. — Psalms cxlvii. 9 參照。(クヒモノヲ黙ニアタヘ又鳴ク小鴉ニ與ヘタマフ)。He ハ God ナリ。(4) *Decks the lily fair.....pride*. 百合ノ花が今チ咲リト自慢サウニ開キ居ルヲ形容シテ 'flowery pride' トハ云フナリ。神ハ美ハシキ百合ヲ咲カシメ以テ野ニ飾リ人ノ眼ヲ喜バシム。是レ亦 Biblical expression ナリ。(5) *Provide*. 專ラ衣食ヲ供與スルノ義ナリ。(6) *In their hearts &c.* — Preside in their hearts with divine grace. — 'Preside' ハ live. 自己ノ心ノ中ニ宿リ玉ヘノ義。

【譯文】 それより皆 それ々々自己の主家に販り去り。年若の子供等は寢に就き。兩親は心の中にて祈禱を捧げ。食餌を與へて鳥の騒々しき巢を静め。又美はしき百合を今を咲りと満開せしめ。野を飾り玉ふ神は其智慧もて尤も良しと考へ玉ふ方法にて彼等兩親並に子供等に衣食を供與し玉へ。併し重もに神恩加護を垂れ玉ひて神彼等の心に宿り玉へかしと云ふ暖かき祈を捧げたり。

【註】 *Secret homage*. 聲ヲ擧ゲテ祈ルニ非ズ。心竊カニ獨リ默禱スルノ義ナリ。*Raven's clam'rous nest*. 是ハ鳥ノ巢即チ巢ノ中ニ居ル騒々シキ鳥ノ雛鳥ヲ云フ。之ニ食餌ヲ與ヘ其喧々囂々ノ聲ヲ静ムルトナリ。彼等ノ食餌ヲ得ルモ皆神ノ養ナリ。

19. From scenes like these old Scotia's grandeur springs,
 That makes her loved at home, revered abroad:
 Princes and lords are but the breath of kings,¹
 "And honest man's the noblest work of God;"²
 An certes,³ in fair Virtue's heavenly road,⁴
 The cottage leaves the palace far behind;⁵
 What is a lordling's pomp? — a cumbrous load,⁶
 Disguising oft the wretch of humankind,⁷
 Studied in arts of hell,⁸ in wickedness refined!⁹

(1) *Princes and lords.....of kings.* 是ハ Goldsmith ノ “Deserted Village” ノ中ニ在ル句ナリ。(2) “*An honest man's.....of God.* 是ハ Pope ノ “Essay on Man” ノ中ニ在ル句ナリ。Man's ハ man is ナリ。(3) *Certes.—Surely.* (4) *In fair Virtue's heavenly road.* 徳ハ登天ニ登ルモノナリ。故ニ徳ノ路ニ行ク天上ノ途トハ云フナリ。(5) *The cottage leaves.....far behind.* 此處ノ ‘Cottage’ ハ修辭學上ノ所謂 Metonymy (換喩法) ニテ cottier 即チ卑賤ナル田夫野人ヲ指シ。‘Palace’ ハ王侯相將ヲ指ス。天國ニハ身分賤シキ田夫野人が先キニ行キ王侯相將ノ如キ身分貴キモノハ却ツテ後レル。故ニ彼等ヲ遙ルカ後ニ置キ去リスルトハ云フナリ。(6) *A cumbrous road.* 是亦 “Deserted Village” ヨリ引鈔セルモノニシテ。 “Unwieldy wealth and cumbrous pomp repose” ノ句アリ。煩ハシキ厄介ナル荷物ノ義ナリ。(7) *Disguising.....of humankind.* 身分尊キモノノ中ニハ只外形ヲ裝飾シテ其卑シキ心ヲ掩ヒ匿クスモノ多シ。所謂人面獸心ナルモノ多シ。故ニ人類ノ惡漢ヲ變形スルトハ云ヘルナリ。(8) *Studded in arts of hell.—Learned in evil arts.* (9) *In wickedness refined.—Refined in wickedness.*

【譯文】 是等の景趣(家庭團樂の如何にも睦まじき光景を指す)より古昔蘇國の莊觀偉大が發生せるなり。是は内に在ては國人をして祖國を受せしめ。外に在ては外國をして此國を受せしむる所以のものなり。蓋し公侯貴族は帝王の一呼吸にて造れるもの。廉直の人は神の最も貴き細工なり。而して確かに美はしき「鐵」が天に昇る途に於て田夫野人は王侯貴族に遙か先だちて後に瞠若たらしむ。公侯貴族の華美は抑も何ものなりや。蓋し一個の煩累なるのみ。惡逆無道の術に通じ。奸惡の道に上達せる人間の層を美観もて掩ひ包めるものなり。

20. O Scotia! my dear, my native soil!
For whom my warmest wish to Heaven is sent!
Long may thy hardy sons of rustic toil
Be blest with health, and peace, and sweet content!
And oh! may Heaven their simple lives prevent
From luxury's contagion, weak and vile!
Then, howe'er crowns and coronets be rent,²
A virtuous populace may rise the while,
And stand a wall of fire³ around their much-loved isle.⁴

(1) *Crowns and coronets.*—Crowns ハ帝王。Coronets ハ貴族ヲ指ス。(2) *Be rent.* 盡ク滅亡スルヲ云フ。(3) *Stand a wall of fire.* 火ノ壁トナツテ國家ヲ防衛スルヲ云フ。(4) *Much-loved isle.*—Scotland.

【譯文】 な、Scotia よ。我親愛なる。我が故郷よ。予の最も熱心なる祈は汝の爲めに神に捧げらるゝぞよ。願くは農耕の事に従ふ汝の剛強なる息子等は歳久しく健康と平和と樂しき満足を以て祝ひせられんことを。而して願くは天

彼等の純朴なる生活をして奢侈に傳染することを妨げしめ。懦弱兇惡に流れしめざらんことを。假令ひ王侯貴族は滅亡するも。其際有徳の人々が起りて。火の壁となり。彼等の愛する島國の藩屏とならんことを冀望す。

21. O Thou!¹ who poured the patriotic tide²
That streamed through Wallace's³ undaunted heart;
Who dared to nobly stem tyrannic pride,⁴
Or nobly die, the second glorious part,⁵
(The patriot's God, peculiarly thou art,⁶
His friend, inspirer, guardian, and reward!⁷)
Oh, never, never, Scotia's realm desert;
But still the patriot, and the patriot bard,⁸
In bright succession raise,⁹ her ornament and guard.¹⁰

(1) *Thou.*—God ヲ指ス。(2) *Patriotic tide.* 愛國的精神ヲ血ノ循環スルニ譬ヘ。‘Tide’ ハ盛シナル熱血ノ循環ヲ云フ。愛國心ガ全身ニ潮ノ如ク溢ルヲ云フナリ。(3) *Wallace.*—Sir William Wallace ハ蘇國ノ有名ナル愛國者ニシテ千二百九十七年英軍ト Stirling Bridge ニ大ニ戦ヒテ之ヲ破リ。一時盡ク英兵ヲ國外ニ放逐シテ蘇國ノ獨立ヲ全フシタリ。後 Wallace ハ英軍ニ擒ニセラレ倫敦ニ於テ刎首セラレタリ。Burns ハ最モ Wallace ヲ欣慕敬仰セリト云フ。(4) *Stem tyrannic pride.* 驕慢ナル壓制ヲ堰キ止メル。(5) *Nobly die,.....part.* 第一ノ彼レノ役目ハ蘇國ノ健兒ヲ率テ英軍ヲ破リ。以テ祖國ヲシテ英國ノ羈絆ヨリ免レシムルニ在リシ。第二ノ立派ナル役目ハ祖國ノ爲メニ深ク死スルニ在リシナリ。(6) *Thou art &c.*—Thou ハ God ヲ指ス。(7) *Reward.* 神恩ト云フ神ノ報酬ナリ。(8) *The patriot, and the patriot bard.* 是ハ兩ツナカラ class name ニシテ。一般ノ愛國者。一般ノ愛國心ニ富メル詩人ヲ指ス。(9) *Bright succession raise.* 連綿トシテ光輝ヲ放ツ數多ノ愛國者。詩人ヲ起タシムルノ義ナリ。(10) *Her ornament and guard.* 是ハ上句ノ ‘patriot’ ‘patriot bard’ ト同格ヲナス。Her ハ Scotland ヲ指ス。

【譯文】 勇ましくも驕傲なる壓制を堰き止むべく國の爲めに戦ひ。又は深く國家のために殉死して第二の光榮ある義務を盡したる彼の Wallace の剛毅なる精神を通ふして流動したる愛國的热血を凝ぎ込みし汝。神よ。(汝は特に愛國家の神たり。彼れの友人たり。彼れの鼓吹者たり。守護者たり。且つ彼れの報酬者たり)決して我此蘇國の領土を離れ玉ふ勿れ。彼れの裝飾たり。彼れの警護たる愛國者。愛國的精神人をして燦爛たる光を放ち連綿として起たしめよ。

II.—TO A MOUNTAIN DAISY.

ON TURNING ONE DOWN WITH THE PLOUGH, IN
APRIL, 1786.

(此詩ハ Burns が千七百八十六年四月田ヲ耕ヘシツ、アル際。其犂頭ニテ離蘭ヲ廻リ返ヘシ。之ニ對シテ作リタルモノナリ)。

1. Wee,¹ modest, crimson-tippéd² flow'r,
Thou's³ met me in an evil hour;
For I maun⁴ crush amang⁵ the stoure⁶
The slender stem.
To spare thee now is past my power,
Thou bonnie gem.⁷

(1) Wee.—Little. (2) Crimson-tippéd flow'r. 赤キ先キノ光レル花。離蘭ヲ云フ。 (3) Thou's.—Thou hast. (4) Maun.—Must. (5) Amang.—Among. (6) Stoure.—Dust. (7) Bonnie gem. 嬌美ナル寶玉。即チ Daisy ニ向ツテ address シタルモノナリ。

【譯文】 小なき謙讓なる尖頭の赤色を帯ぶる花よ。汝は實に不仕合せなる時に於て予に遭遇したるものなり。何となれば予は汝の弱小なる幹を塵埃の中に碎破せざるべからざればなり。汝を助け救ふことは今や予の力の及ぶ所に非ず。汝嬌愛なる寶よ。

2. Alas! it's no thy neebor¹ sweet,
The bonnie lark, companion meet²
Bending thee 'mang the dewy weet³
Wi' speckled breast,
When upward springing, blythe⁴ to greet
The purpling east.⁵

(1) Neebor.—Neighbor. (2) Companion meet.—Fit companion. (3) Weet.—Wet. (4) Blythe.—Blithe. (5) Purpling east. 紫色ヲ呈スル東ノ天。

【譯文】 噫是は可愛なる汝の親しき隣人に非ず。借ても彼快活なる雲雀は汝の好伴侶なるかな。彼れは紫色を呈する東天に向つて快活に挨拶すべく上の方に飛び揚がる時。斑點の胸を以て濡れたる露の中に在つて汝を軽くたはめつゝ昇るなり。

【註】 It's no thy neebor.—It ハ離蘭ヲ廻リ返ヘシタル 犂ヲ云フナリ。故ニ「予」ハ汝ノ sweet neighbor ニ非ズト云フモ同義ナリ。 Bending ハ雲雀ガ飛ビアガルトキニ輕ク離蘭ヲタハメルノ義。

3. Cauld blew the bitter-biting north
Upon thy early humble birth;
Yet cheerfully thou glinted forth
Amid the storm,
Scarce reared above the parent earth¹
Thy tender form.

(1) The parent earth 又ハ mother earth トモ云フ。此地球ヲ以テ萬物ノ母トナスナリ。

【譯文】 汝の始めて生れ出で其弱き卑しき汝に對して刺し通ふすが如き冷き北風が吹き荒む。去れど汝は漸くに其脆弱なる形體を母たる地球の上に擧げ風雨の中に在て愉快そうに輝き光るなり。

4. The flaunting flowers our gardens yield,
High sheltering woods an' wa's¹ maun shield;
But thou, beneath the random bield²
O' clod or stane,⁴
Adorns⁵ the histie stibble-field,⁶
Unseen, alane.⁷

(1) An' wa's.—And walls. (2) Random bield.—Random shelter. 整然トシテ樹立セルモノテナリ。土ヤ石ノ減茶々々ノ掩庇ヲ云フ。 (3) O' = Of. (4) Stane.—Stone. (5) Adorns.—Adorn'st. (6) Histie stibble-field.—Dry stubble field. 稻ヲ刈リテ一ニ寸バカリ株ガ残り居ル田ヲ云フ。 (7) Alane.—Alone.

【譯文】 我々の庭園に生ぜる華美に誇れる花は高き森林及び障壁が之を掩庇するなり。然れども汝は土塊や石の秩序なき亂雜の掩庇の下に在りて。姿を現はさず唯獨り乾燥せる刈株の田を裝飾するなり。

5. There, in thy scanty mantle clad,
Thy snawie¹ bosom sunward spread,
Thou lifts thy unassuming head²
In humble guise:
But now the share³ uptears thy bed,
And low thou lies!

(1) Snawie.—Snowy. (2) Unassuming head. 驕傲ナラザル謙抑ノ。第一節ノ 'modest' 參照。 (3) Share.—Ploughshare ナリ。

【譯文】 汝は其處で (stibble field にて) 汝の薄きマントルにて包まれ。汝の雪の如き白き胸を太陽に向け。如何にも謙遜なる有様にて其抑遜なる頭を上に掲ぐるなり。併し今や犂頭が汝の寢床を顛へし。今や汝は地に倒れて伏し居るなり。

6. Such is the fate of artless maid,
Sweet flow'ret of the rural shade!¹
By love's simplicity betrayed,
And guileless trust,
Till she, like thee, all soiled,² is laid
Low i' the dust.

(1) Sweet flow'ret.....shade. 處女ヲ花ニ譬へ。斯ル天真爛漫ノ處女ハ僻陬ノ田舎ニ生ヘ居ル可愛ノ小花ナリトハ云フナリ。(2) All soiled. 全ク其身ヲ汚サレテ。(3) I'. — In.

【譯文】 彼僻陬の田舎の美しき小花なる天真飾りなき處女の運命も實に斯くの如けん。單純朴質なる愛。無邪氣なる信頼のため人に欺かれ。遂に汝の如く全く身を汚され。塵埃の中に倒れ伏するに至るなり。

【註】 By love's simplicity betrayed. 單純率直。毫モ手練手管ヲ弄スルコトナキ純愛ヲ有スルガ故。人ニ欺カレ易キナリ。 Guileless trust. 無邪氣ナル心ヲ有スルガ故ニ。己ヲ推シテ人モ亦正直ナルモノト思ヒ。何人デモ深く信用ス。故ニ亦欺カレ易キナリ。

7. Such is the fate of simple bard,
On life's rough ocean luckless starred!¹
Unskilful he to note the card
Of prudent lore,²
Till billows rage, and gales blow hard,
And whelm³ him o'er!

(1) Luckless starred. 不運ノ義。(2) To note the card Of prudent lore. 處世ニ巧ミナル智識學問ガ指示スル方針。Cardハcompassナリ。(3) Whelm.—Overwhelm.

【譯文】 人生の波荒き大洋の上に於て不運の星の下に生れたる純朴なる詩人の運命も斯くの如けん。彼れは智慮深き學問智識の指示する方針を注目するに拙にして。遂に怒濤逆捲き。暴風吹き荒ミ。彼れを壓倒するに至るなり。

8. Such fate to suffering worth' is given,
Who long with wants and woes has striven,
By human pride or cunning driven
To misery's brink,
Till, wrenched of every stay² but Heaven,
He, ruined, sink!

(1) Suffering worth. 有徳ノ君子ニシテ世ノ艱難不幸ノ爲メニ苦ムモノ。(2) Stay. 支柱。Supportノ義。

【譯文】 艱難に遭遇せる有徳の人にも斯る運命が與へらるゝなり。彼等は長く缺亡。災難と闘ひ。人類の驕傲奸計に罹りて不幸の險崖に驅り遣られ。遂に天を除ひて他の凡べての支柱扶助を奪ひ取られ落魄して斃るゝに至る。

9. Even thou¹ who mourn'st the Daisy's fate.
'That fate is thine—no distant date;²
Stern Ruin's ploughshare drives, elate,³
Full on thy bloom,
Till crushed beneath the furrow's weight,
Shall be thy doom.

(1) Thou.—The poet 自身ヲ指ス。(2) No distant date. 遠カラズ。近キ中ニ。(3) Elate.—Elatelyノ義。揚々トシテ。

【譯文】 今斯くの如く難關の運命を哀悼する所の汝と雖も。如上の運命は即ち汝の運命なるぞ——久しからずして。峻酷なる「破滅」の犁頭は揚々として汝の花咲りの満開の上に容赦なく馳驅し來り。遂に畦の重みの下に打破さるゝ。是れぞ汝の運命ならん。

【註】 Stern Ruin's.....thy bloom.—Ruinハ擬人セルナリ。「Bloom」ハBurnsノ壯年ノ時期ヲ指ス。Burnsハ常ニ農耕ノ事ニ從フヲ以テ。「破滅」ノ犁頭ガ今ヲ咲リト開ケル花ヲ刈リ鋤キテ。彼レヲ倒ストハ云ヘルナリ。Furrow's weight. 田ノ中ニ倒レ。鋤ニテ作レル畦土ノ下ニ壓殺サレルヤウニ叙セルナリ。

III.—FOR A' THAT, AND A' THAT.

1. Is there for honest poverty
That' hangs his head, and a' that?²
The coward slave, we pass him by,
We dare be poor for a' that!³
For a' that, and a' that,
Our toils obscure, and a' that;⁴
The rank is but the guinea's stamp,⁵
The man's the gowd for a' that.⁶

(1) ThatハHe whoノ義。(2) And a' that.—And all that.—And all that sort of things。(3) We dare be poor &c. 如何ニ我々ハ人ニ輕蔑サレテモ。ソレニモ拘ハラズ敢テ貧乏タルノ勇氣ヲ有セザルベカラズ。For a' thatハIn spite of. ソレニモ拘ハラズノ義。(4) For a' that,.....and a' that. 我々ノ勞苦ハ世ニ現ハレズ。人ニ知ラレズ。其他斯ル類ノコトガ澤山アルニモ拘ハラズ。Toils obscureハobscure toilsノ義。(5) The rank is.....stamp. 爵位ハ唯ぎに—(英國金貨ノ名)ノ刻印ノ如キモノナリ。(6) The man's.....a' that.—Man's.—Man is. Gowd.—Gold. 爵位ハ刻印ノ如キモノナレドモ。ソレニモ拘ハラズ。人間ハ實ニ黄金ナリ。

【譯文】 茲に清貧に對して自ら首を縮るが如きものありや。其他之に類することありや。我儕は斯くの如きものを懦夫として看過せん。我々はそれにも拘はらず敢て貧苦に甘んずるものなり。我々の勞苦は世に知られず。其他之に類するが如きことありと雖も。それにも拘はらず。敢て赤貧に甘んずるものなり。凡そ爵位は只ギニーの刻印のみ。それにも拘はらず人は黄金なり。

2. What though on hamely fare¹ we dine,
Wear hoddin-grey,² and a' that;
Gie³ folks their silks, and knaves their wine,
A man's a man for a' that.
For a' that, and a' that,
Their tinsel show, and a' that;
The honest man, though e'er sae⁴ poor
Is king o' men for a' that.

(1) *Hamely fare*.—Homely fare. 麁食。(2) *Hoddin-grey*. 極粗末ナル毛織ノ反物。(3) *Gie*.—Give. (4) *Sae*.—So.

【譯文】 我々は口に麁食を味ひ。身に粗衣を纏ふとも。而して其外凡べて質素の生活を爲すとも何かあらん。人には絹布を與へよ。悪漢には酒を與へよ。是等の有無に拘はらず。人は矢張り人なり。彼等の虚飾的外觀其他之に類するものの有無に拘はらず尙人は人なり。凡そ廉直の人は常に貧なりと雖もそれにも拘はらず。人の王なり。

3. Ye see yon birkie,¹ ca'd² a lord,
Wha³ struts, and stares, and a' that;
Though hundreds worship at his word,
He's but a coof⁴ for a' that;
For a' that, and a' that,
His riband, star,⁵ and a' that;
The man of independent mind,
He⁶ looks and laughs at a' that.⁷

(1) *Birkie*.—A forward, conceited fellow. (2) *Ca'd*.—Called. (3) *Wha*.—Who. (4) *Coof*.—Blockhead. (5) *Riband, star*. 綬章ヲ勳章ヲ云フ。(6) *He* ト The man &c. ハ 同格 ナス。(7) *At a' that*.—All that ハ上ノ riband, star ヲ指ス。

【譯文】 汝等見ん。あの傲然として歩み。嚴然として他を睥睨し。其他凡べて傲岸の様をなし。自ら貴族なりと稱する生意氣ものを。假令ひ數百の人が彼れの言を崇拜すと雖も。彼れはそれにも拘はらず一個の鈍物のみ。彼れの綬章勳章其他斯るものあるに拘はらず。彼れは尙鈍物なり。苟も獨立の精神あるものは彼れの綬勳。其他凡べてのものを見て一笑せんのみ。

4. A prince can mak'¹ a belted knight,²
A marquis, duke, and a' that;
But an honest man's aboon³ his might,
Guid faith,⁴ he mauna fa' that!⁵
For a' that, and a' that,
Their dignities, and a' that;
The pith o' sense, and pride o' worth,
Are higher ranks than a' that.

(1) *A prince can mak'* &c. 是ハ Goldsmith 〆 “Deserted Village” 中ノ一句ヲ借り來リタルモノナリ。Mak'.—Make. (2) *Belted knight*. 勳騎士ハ一定ノ帶ヲ附クルナリ。故ニ云フ。‘Belt and spur’ ハ勳騎士ノ必ズ附キモノナリ。(3) *Aboon*.—Above. (4) *Guid faith*.—Good faith. 實ニ。誠ニ。(5) *He mauna fa' that*.—He must not try that; he cannot possibly do that; he cannot make a man. ‘He’ ハ prince ヲ指ス。

【譯文】 帝王は勳騎士。公侯其他凡べてのものを作る。然れども廉直の人は彼れの權力以上に在り。實に彼れは之を試みるべからず。到底彼れは人を作るを得ざるべし。彼等の權威其他のものを以てしても。之を作る能はず。思想の精華。徳の自擧は凡べて是等のものより一層貴き位なり。

【註】 *Man's aboon his might*.—Man is above his power.

5. Then let us pray that come it may,¹
As come it will, for a' that,
That sense and worth o'er a' the earth,
May bear the gree,² and a' that.
For a' that, and a' that,
It's coming³ yet, for a' that,
That man to man, the warl' o'er,
Shall brothers be for a' that.

(1) *That.....it may* &c. ソレカ來ランコトヲ祈ルベシ。‘It’ ハ下ノ句ノ “That sense and worth.....the gree” 云々ヲ受ク。(2) *Bear the gree*.—Be victorious. (3) *It's coming*.—It ハ “That man to man” &c. ノ事柄ヲ受ク。

【譯文】 然らば我々をしてそれが來りつゝあるか如く。それにも拘はらず(來りつゝあるにも拘はらず)來らんことを神に祈らしめよ。即ち思想と徳は世界の上に於て勝を制せんことを祈るべし。其他凡べて善は惡に勝らんことを祈るべし。それが來りつゝあるにも拘はらず尙來らんことを祈るべし。即ち世界の人と人とは互に相兄弟たるべきことを。尙來りつゝあるにも拘はらず。神に祈るべし。

【註】 *The warl' o'er*.—The world over.

第十八章

WILLIAM WORDSWORTH.

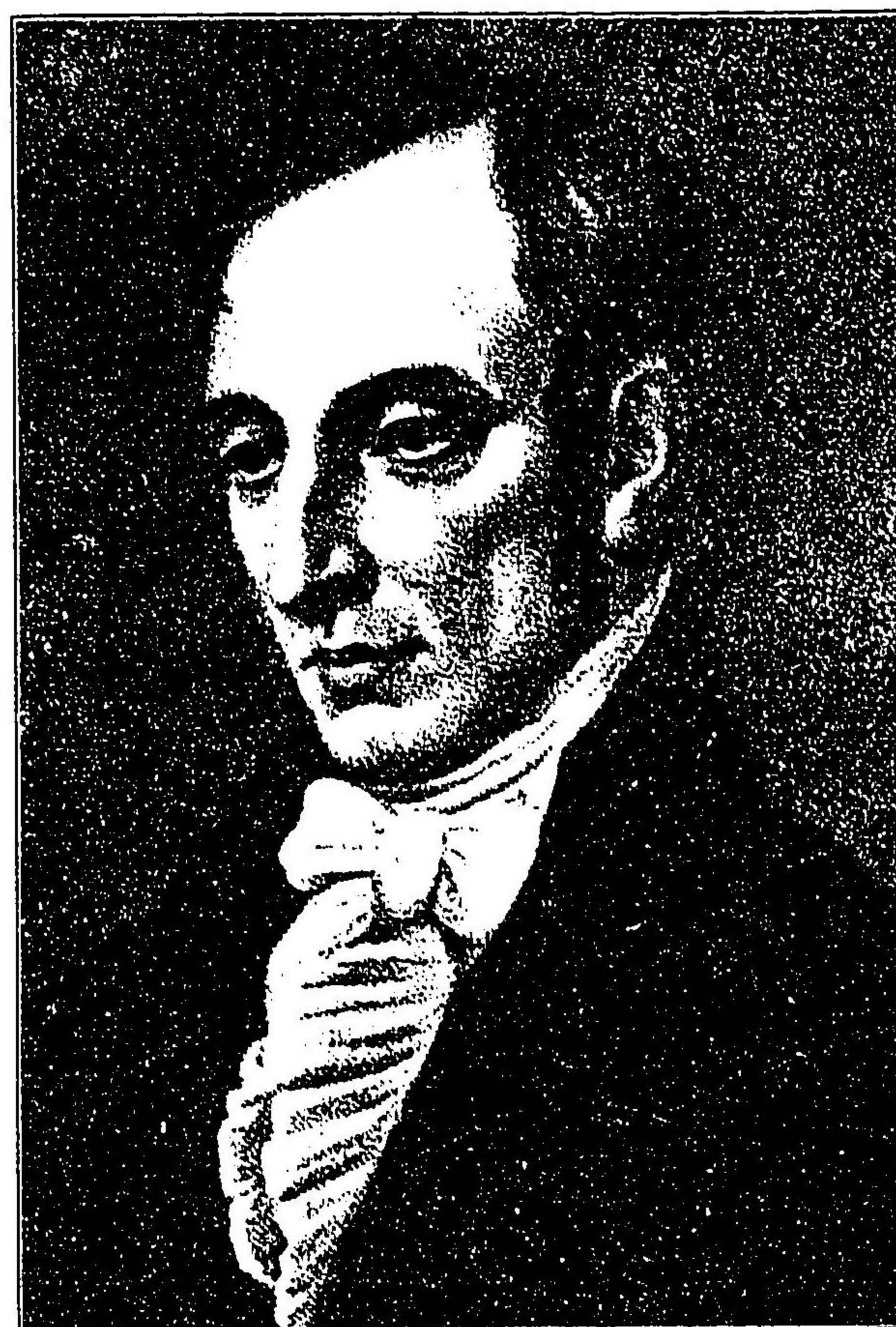
ウアルツワルス小傳

William Wordsworth は千七百七十年を以て英國 Cumberland の Cockermouth に生まる。十七歳にして Cambridge の St. John's College に入り。千七百九十一年業を終へ。直ちに歐洲に旅行せり。千七百九十三年佛國より返りて後二三の著述を公にせり。爾後數年を経て。友人の遺産を譲り受け。衣食に汲々するの必要なきに至り。一身を詩作に委するに及べり。Wordsworth は全然主觀的詩人にして脚本作家の技能は有せざりき。千七百九十八年 “The Lyrical Ballads” 出づ。其中には Coleridge の “Ancient Mariner” 載録されたり。千八百十三年居を Rydal Mount にトし。茲に其餘生を送れり。千八百十四年 “The Excursion” 出づ。是は數年前より著作に従事せる “The Recluse” と稱する哲學的詩の一部分にして Wordsworth 傑作の一なり。千八百四十三年 Southey の死するに及び戴冠詩宗となり。千八百五十年死す行年八十一歳。

CHARACTERIZATION BY LOWELL.

(ろーうえるノ品評論)

1. It cannot be denied that in Wordsworth the very highest powers of the poetic mind were associated with a certain tendency to the diffuse and commonplace.¹ It is in the understanding (always prosaic) that the great golden veins of his imagination are imbedded. He wrote too much to write always well²; for it is not a great Xerxes' army of words, but a compact Greek ten thousand, that march safely down to posterity.³ He set tasks to his divine faculty,⁴ which is much the same as trying to make Jove's eagle do the service of a clucking hen.⁵ Throughout “The Prelude” and “The Excursion” he seems striving to bind the wizard Imagination with the sand-ropes of dry disquisition,⁶ and to have forgotten the potent spell-word which would make the particles cohere.⁷ There is an amaceous quality in the style which makes progress wearisome.⁸ Yet with what splendors, as of mountain sunsets, are we rewarded! what golden rounds of verse do we not see⁹ stretching heavenward with angels ascending and descending! what haunting harmonies hover around us, deep and eternal, like the undying baritone¹⁰ of the sea! and if we are compelled to fare through sands and desert wildernesses,¹¹ how often do we not hear airy shapes that syllable our names with a startling personal appeal to our highest



Wm Wordsworth

consciousness and our noblest aspiration,¹² such as we wait for in vain in any other poet!¹³

(1) **Diffuse and commonplace.**—Diffuse style 又ハ diffuse writer ナド云フコトアリ。是ハ思想ヲ顯ハスニ非常ニ多クノ語ヲ用ユル文體又ハ作家ノ義ナリ。Commonplace ハ凡俗ノ義ニシテ原造的ナラザル凡庸ノ思想ヲ云フ。(2) **He wrote.....always well.** 彼レハ餘リ澤山書キタルヲ。常ニ書ク所ノモノ好著作ナラザリシノ義。‘Too’ノ次ギニ來ル Infinitive ハ negative トナル。著ハス所ノ書多クレバ。從ツテ比較的傑作ノ跡キハ蓋自然ノ數ナリ。(3) **It is not a great Xerxes' army of words.....to posterity.**—Xerxes ハ Persia ノ王ニシテ。數百萬ノ兵ヲ以テ希臘ヲ討ツ。希臘ノ大將 Themistocles カ Salamis ニ於テ彼レノ艦隊ヲ殲滅セリ。故ニ Xerxes' army of words ハ徒ニ言葉數ノ多キヲ云フ。Compact Greek ten thousand ハ Xerxes ヲ破リタル希臘ノ Themistocles ノ猛勇ナル軍隊ヲ指ス。兵ノ強弱ハ軍隊ノ多少ニ由ラズ。精神ニ由ルガ如ク。著作モ後世ニ傳ヘテ朽チザルモノハ決シテ言葉數ノ多キモノナラズ。若クハ著書ノ數ノ多キニ由ルニ非ズ。恰モ Themistocles ノ軍隊ノ如ク。數ハ少クトモ所謂 “Compact Greek ten thousand” ニテ要ハ傑作ナルニ在リ。“march safely” ハ軍隊ガ無事ニ行進スルト又其名ノ朽チズシテ遠ク万世ニ傳ハルト兩用ニ掛ケタルモノナリ。(4) **Set tasks to his divine faculty.** 其天來ノ能力ニ絶ヘ間ナク仕事ヲ課スルノ義。毫モ所謂 “inspiration” ナドヲ俟ツコトナク書クコトヲ常業トナスノ謂ヒナリ。(5) **The same as trying a clucking hen.**—Jove ハ Jupiter ナリ。Jupiter ノ常ニ携フル所ノモノハ笏 (Scepter)。雷 (Thunder)。鷲 (Eagle) ノ三者ナリ。是ハ Jove ノ鷲ニ牝雞ノナス役目ヲナサシメントスルニ同ツ。Clucking ハこつこつ々々ト雞ヲ呼ブトキ叫ブ聲ヲ云フ。(6) **Sand-ropes of dry disquisition.** 乾燥無味ノ議論ヲ砂繩ニ譬フ。是レ例ノ A diffuse style ヲ暗示セルモノナリ。(7) **Which would make the partleles cohere.** 分子ヲシテ固着セシムルモノ。Sand-ropes ハ如何ニ固ク結合シテモ決シテ其分子ハ固着セズ。是ハ所謂 ‘compact’ ニシテ ‘diffuse’ ナラザル文體ヲ云フ。(8) **Which makes progress wearisome.** 砂地ヲ歩ムハ大ニ足ヲ疲勞セシム。即チ arduous (sandlike) quality ナリ。(9) **What golden rounds of verse do we not see.** 詩ノ金鑛區トハ譬喩的ノ語法ナリ。到ル所詩ノ金脈ガ貫流シテ居ル。Rounds of verse ハ stanzas of verse ノ義ニ解スベシ。‘Do we not see’ ハ反語ナリ。(10) **Baritone.**—Grave and deep tone. (11) **Sands and desert wildernesses.** 是ハ Wordsworth ノ所謂 Diffuse and commonplace style ヲ暗指セルモノナリ。(12) **Airy shapes that syllable our names &c.** 何カ或ル “imaginary things” アリテ。吾人ノ名ヲ呼ビ立テ。至高ノ意識。至高ノ熱望ヲ吾人自身ニ鼓吹セシムルモノノ聲ヲ聞クガ如キ感ヲ起スヲ云フ。(13) **Such as weother poet.** 吾人が到底他ノ詩人ニ於テ期俟スルコトヲ得ザル。

【譯文】 Wordsworth に於ては詩的思想の最高の力が稍贅言凡庸と云ふ傾向と聯伴せることは毫も否定すべからざるなり。彼れの想像の偉大なる金脈が埋伏するは其悟性の中に存す(常に卑近通俗の悟性の中に)。彼れは餘りに多く作

り。爲めに其書く所のもの常に好真ならず。蓋し無事に後世に行軍し。万世に傳はる所のものは所謂 Xerxes の大軍の如き語の多きに非ずして。堅實なる希臘の一万の兵なり。彼れは其神來の能力を苦役に服せしむ。そは恰も Jove の鷲をして牝鷄の役目を勤めしめんとするに均し。其著 "The Prelude" 及び "The Excursion" は通篇乾燥無味なる議論の砂繩の如きものと靈妙なる想像とを結合せんとし。彼の分子をして密着せしむる有力なる魔力を有する語を全く忘れたるものの如し。此種の文體に於ては運歩をして疲勞を起さしむる彼の砂石の如き資質あり。去れど又其中には恰も山間の夕陽の如き壯觀を以て報はるゝあり。彼の天上に向けて天使が或は昇りつゝ。或は降りつゝある詩の金鐵區が高く天の一方に擡がるあり。洋海の絶へざる深調の如く。前後左右に來往する調和が深遠永遠に吾人の四邊に徘徊するあり。而して砂漠の荒地を旅行すべく餘儀なくせらるゝとも。又屢到底他の如何なる詩人に於て期俟することを得ざるが如き最高の意識と最貴の熱望に訴へて。吾人を醒起し。吾人の名を呼稱する或る無形の者の聲を壓開く。

【注】 Always prosaic. — Always commonplace. Wizard imagination. — Divine, majestic imagination.

2. Wordsworth's mind had not that reach and elemental movement of Milton's,¹ which, like the trade-wind, gathered to itself thoughts and images, like stately fleets, from every quarter; some deep with silks and spicery, some brooding over the silent thunders of their battailous armaments,² but all swept forward in their destined track, over the long billows of his verse, every inch of canvas strained by the unifying breath of their common epic impulse.³ It was an organ that Milton mastered, mighty in compass,⁴ capable equally of the tempest's ardors or the slim delicacy of the flute; and sometimes it bursts forth in great crashes through his prose, as if he touched it for solace in the intervals of his toil. If Wordsworth sometimes puts the trumpet to his lips, yet he lays it aside soon and willingly for his appropriate instrument, the pastoral reed⁵ And it is not one that grew by any vulgar stream, but that which Apollo breathed through, tending the flocks of Admetus,⁶—that which Pan endowed with every melody of the visible universe,⁷—so that ever and anon, amid the notes of human joy or sorrow, there comes suddenly a deeper and almost awful tone, thrilling us into dim consciousness of forgotten divinity.⁸

(1) That reach and elemental movement &c. — Milton の根本的心意ノ活動並ニ其心意ノ範圍。'Elemental' ハ根本的ノ義ニシテ。凡ベテノ思想ノ根基トナル或ル偉大ナル思想ヲ云フ。'Movement' ハ心意ノ活動ノ義ナリ。
(2) Some deep... battailous armaments. 是ハ "thoughts and images" ナ艦隊ニ譬ヘタルモノナリ。故ニ或ル船ハ絹ヤ香料ヲ満載シテ吃水頗ル深キモ

ノアリ。又或ル船ハ其戰團準備ヲナセル大砲ヲ發射セズシテ。其聲ヲヒソメ。如何ニ何處ニ砲撃スベキヤト深く自ラ沈思默考セルモノノ如シ。'Silent thunders' トハ砲聲ヲヒソメ。發射セザルガ故ニ云フ。(3) Every inch of canvas..... their common epic impulse. 帆ノ各いんち即チ滿帆英雄的偉大ノ衝動刺戟ノ調和的風ニ吹キ延バサレテ。(張ラレテ。風ニ由ツテ膨脹サレテ居ル)。(4) Mighty in compass. 其聲音ノ格ノ偉大ナルコト。(5) The pastoral reed. 是ハ his appropriate instrument ト同格チナス。牧草者ノ用フル竹笛ナリ。即チ Wordsworth チ以テ pastoral poet ニ擬シタルモノナリ。彼レニ適スル音樂器ハ Milton ノ如ク 'organ' ニ非ズシテ。pastoral reed ナリトノ義ナリ。'Reed' ハ又蘆ノ意味アリ。故ニ下文 "It is not one that grew by any vulgar stream" &c. ノ句アル所以ナリ。(6) But that which Apollo..... of Admetus. 本文ニ於テハ reed チ笛ノ義ニ用非アリ。此笛ハ彼ノ Apollo ガ Admetus ノ羊群ヲ監視シツゝアルトキ吹キ鳴ラス笛ナリ。決シテ凡俗普通ノ笛ニ非ズトナリ。Admetus ハ Euripides ノ悲劇中ニ在リ。矢張り Shepherd ナルガ。本來 Thessaly ノ Phrae ノ王ニシテ Pheres ト Clymene ノ子ナリ。彼レノ死後 Apollo ガ其羊群ヲ監視セリト云フ。(7) That which Pan..... of visible universe. — Pan ハ山羊ノ體。人間ノ顔チナセル神ニシテ The god of flocks and herds ト稱セラルゝモノ。Pan ハ又 The god of hylē トモ稱セラル。是ハ凡ベテ物質界ノ神ト云フ義ナリ。[Pan ノ神ガ物質世界ノアラユル調音ヲ賦與セシ竹笛]。(8) Thrilling us..... forgotten divinity. 吾人が時ニ或ハ神ノコトヲ忘却シ居レルヲ醒起衝昂シテ以テ。朦朧ゲニ其意識ヲ喚起セシムルチ云フ。

【譯文】 Wordsworth の心意ハ Milton の原始的心意の活動及び其範圍を有せず。彼の Milton の心意は恰も貿易風の如くあらゆる方面より嚴然たる艦隊に類する思想や現象を収集するなり。其或るものは絹布香料を満載して吃水頗る深く。又或るものは戰團準備を整へて其大砲の聲を沈黙せしめ。以て暫く沈思默想せるものの如し。併し凡べて皆彼れの韻律の長き波濤の上に於て指定の行路に前進するなり。而して帆布の各インチは彼等が共通に有する英雄的壯偉の刺戟力の調和的風に吹かれて膨脹するなり。Milton が超絶せし所のものはナルガンなり。其聲音の格偉大にして。疾風迅雷の曲に於ても。優美なる吹笛の嬌音に於ても共に均しく適當なるものなり。而して時としては其散文となつて大ひなる囁々の聲を發し。驟然破裂することあり。是は恰も彼れの勞苦の間隙に慰みの爲め島渡其曲に觸るゝものの如し。Wordsworth は時に或は喇叭を唇に觸るゝことあれども彼れは忽ちに之を放棄し其代はりに彼れに最も通ずる牧羊者の竹笛を手執る。而して是は俗凡の水脈の傍に發生するものに非ずして彼の Apollo が Admetus の羊群を監視しつゝ吹奏する所のものなり。——Pan が物質世界のあらゆる調音を賦與せし所のものなり。故に Wordsworth に在りては人類の喜樂を謠ふ曲調に交りて折々一層深遠なる殆ど

凜乎として恐るべき曲調が遽然として起り。吾人の意識を振起して。其一たび忘却したる神のことを想起せしむるものなり。

【註】本文中 Milton の 'organ,' Wordsworth の 'trumpet' 又ハ 'reed' 等皆譬諭的ノ語字ニシテ Milton, Wordsworth ノ詩質ヲ品評セルモノト知ルベシ。

3. None of our great poets can be called popular in any exact sense of the word,¹ for the highest poetry deals with thoughts and emotions which inhabit, like rarest sea-mosses, the doubtful limits of that shore between our abiding divine and our fluctuating human nature,² rooted in the one, but living in the other,³ seldom laid bare and otherwise visible only at exceptional moments of entire calm and clearness.⁴ Of no other poet, except Shakespeare, have so many phrases become household words⁵ as of Wordsworth. If Pope has made current more epigrams of worldly wisdom,⁶ to Wordsworth belongs the nobler praise of having defined for us, and given us for a daily possession,⁷ those faint and vague suggestions of other worldliness,⁸ of whose gentle ministry with our baser nature the hurry and bustle of life scarcely ever allowed us to be conscious.⁹ He has won for himself a secure immortality¹⁰ by the depth of intuition¹¹ which makes only the best minds at their best hours worthy, or indeed capable, of his companionship, and by a homely sincerity of human sympathy which reaches the humblest heart.¹² Our language owes him gratitude for the habitual purity and abstinence of his style,¹³ and we who speak it,¹⁴ for having emboldened us to take delight in simple things, and to trust ourselves to our own instincts.¹⁵ And he hath his reward. It needs not to bid.

"Renowned Chaucer lie a thought more nigh
To rare Beaumont, and learned Beaumont lie
A little nearer Spenser;"¹⁶

for there is no fear of crowding in that little society¹⁷ with whom he is now enrolled as fifth¹⁸ in the succession of the great English poets.

(1) *The word.* — Popular ト云フ語ヲ指ス。(2) *Thoughts and emotions* *human nature.* 最も高尚ナル詩ノ執ツテ以テ論ズル所ノ思想ハ幽邃隱微ノモノナレバ恰モ世ニ最モ稀ナル海苔ノ如ク。海ニ在ルカ。陸ニ在ルカ一向ニ不分明ナルカノ如ク。人類ノ有スル確固不定ノ神性ト又變移常ナキ人性トノ中間ニ存スル境界不明ノ岸邊ニ在住スル思想感應ヲ論陳スルナリ。Abiding *divine.* 是ハ人類ノ有スル *divine nature* ニシテ確固恒久モモ變化ナク。惡人ニ於テモ善人ニ於テモ何等異動ナキ固有的未來ノ性質ヲ云フナリ。(3) *Rooted in the one* *the other.* 其思想ヤ感應ハ根本ヲ所謂 *divine nature* ニ有シ。併シ *human nature* ニ生活スルモノ。(4) *Entire calm and clearness.* 心氣清爽。心神玲瓏一點ノ曇リナキチ云フ。(5) *Household words.* 家庭ノ教訓トナル語。(6) *Worldly wisdom.* 世教。(7) *Given us for a daily pos-*

session. 日常吾人ガ之ヲ服膺スルヤウニ胸裡ニ記セシムルチ云フ。(8) *Those faint and vague suggestions of other worldliness.* 未來ノ世界ヲ渴望スル念ノ朦朧トシテ曖昧ナル暗示。(9) *Of whose gentle ministry* *to be conscious.* — Whose ハ other worldliness ヲ指ス。'Ministry' ハ親切ニ吾人ノ必要トスルモノヲ供給シテ庇保スルノ義。"Baser nature." 人性ノ中ノ一層卑賤劣等ナル部分。"Hurry and bustle." 喧々囂々タル俗界ノ人生々活チ云フ。吾人ノ一層野鄙ナル人生ニ對シテ。所謂來世ノヲ渴望スルノ念ガ吾人ニ親切ニモ吾人ノ必要トスル諸々ノ道義的情念ヲ供給スルコトハ俗世ノ煩累ニマギレテ吾人ハ意識セザルモノナリ。(10) *Secure immortality.* 大丈夫ニシテ確固安全ナル不朽ノ名。(11) *The depth of intuition.* 深遠高尚ナル直覺ノ力。(12) *A homely sincerity* *humblest heart.* 田夫野人ノ如キ最モ卑賤ナル人ノ心ニモ通徹スルカ如キ人類全情ノ質素飾リナキ誠實。(13) *Abstinence of his style.* 質素單純ノ文體。(14) *We who speak it.* — We who speak it (language) owe him gratitude, for having emboldened &c. ト續ク。(15) *To trust ourselves* *own instincts.* 吾人ヲシテ吾人自身ノ直覺的本能性ヲ激リトスルヤウニ。(16) *It needs not to bid* *A little nearer Spenser.* — Chaucer ハ (1340—1400) "Father of English poetry" ト稱セラレ英國詩家ノ元祖ナリ。Beaumont (1586—1615) 英國ノ Dramatic poet ナリ。Rare ハ稀世ノ義。Spenser (1552—1599) 英國ノ詩人ニシテ有名ナル *Faerie Queene* ノ著者ナリ。A thought ハ a little ノ義。前記ノ三人ハ皆 Westminster Abbey ニ葬ラレ居ルモノナリ。然ルニ Wordsworth ハ彼等ノ間ニ入り。ソノ狭キ場所ニ混入セラルハノ必要ナシ。「名聲高キ Chaucer ナシテ今少シ稀世ノ文豪 Beaumont ノ傍ニ寄ラシメ。而シテ博識ナル Beaumont ナシテ今少シ Spenser ノ葬ラレ居ル所ニ近ク寄ラシメ以テ Wordsworth ヲ其間ニ入レルノ必要ナシ」トナリ。此詩句ハ William Basse ノ作ニ係ル。(17) *No fear of crowding in that little society.* — Little society トハ僅々少數ノ仲間。即チ大詩人ノ名稱アル Shakespeare, Milton, Dryden, Pope 等此數人ノ仲間ニ入り。狭キ場所ニ推シ合フテ相群集スルノ恐レナシ云々。(18) *Fifth.* 第一ニ Chaucer。第二ニ Spenser。第三ニ Shakespeare。第四ニ Milton。第五ニ Wordsworth。因ニ曰ク三書堂翻刻ノ本書ニ *world lines* トアルハ *worldliness* ノ誤植ナリ。

【譯文】大詩人と稱するものは何人に限らず。語の正確なる意義に於て「人間的」と云ふを得べきものなし。何となれば凡べて最高尙の詩は恰も世に稀なる海苔の如く。吾人の恒久不易の神來の性質と變移極りなき人性との間に在る岸邊の疑はしき境界に存在する思想と感應を論述するものなればなり。是思想感應は其根帯を神來の性質の中に保ち而して尙人性の中に生存するものにして外に發現すること稀に。而して發現することあるも。唯只心神沈靜心氣玲瓏と云ふ異例の瞬間に於てのみ見ることを得べきものなり。他の詩人の中で。沙翁を除くの外。Wordsworth の昔句ほど家庭教訓の語となりしものあることなし。Pope が世教に関する短句を一層多く世に流布したりとするも。Wordsworth に在りては吾人の爲めに未來の世界の渴望の朦朧模糊たる感念

を説明し。之を吾人日常の所有物となしたりと云ふ。一層高尚なる稱讃を受くるものなり。其親切にも吾人の野鄙なる人性に對して必要なるものを供給することは俗界の煩累繁忙の爲めに吾人の曾つて稀れに意識する所となるものなり。彼れは深遠なる直覺の力に由りて恒久不易なる不朽の名を得たり。是は唯最善の心を有する人のみが其最善の時に於て彼れの伴侶となすの値ひあるもの。否實に其伴侶となすことを得るものなり。又 Wordsworth は愛他全情の朴實なる誠實に由りて不朽の名を博し得たり。そは最も卑賤なる人にも通徹する所のものとす。我英語は彼れの平生用ふる單純なる文體に對して大に負ふ所あり。而して吾人も亦單純なる事物を視て大に樂む所あるやう鼓舞され。自己の本能を信頼するやう鼓吹されたるが爲め大に彼れに負ふ所あり。而して彼れは其勞に酬はるゝだけの應報を得たり。蓋し

「名聲高キ Chaucer チシテ今少シク稀世ノ文豪 Beaumont ノ方ニ寄ラシメ。而シテ博識ノ Beaumont チシテ今少シ Spenser ノ方ニ寄ラシムル」

の必要なが故なり。蓋し彼れが今英國大詩人の列に於て第五位を占むるものとして登録せらるゝ彼の狭き社交に雜居するの要なきが故なり。

因ニ曰ク James Russell Lowell ノ作物ハ非常ニ Imaginative ニシテ。之ヲ邦文ニ譯スル甚タ困難ナリ。讀者幸ヒニ此意ヲ體シ。單ニ本書ノ譯文ノミニ依頼セズシテ讀者ノ推考力ヲ加ヘ。兩々相俟ツテ原意ヲ諒會センコトヲ望ム。

【註】 *By the depth of intuition.....of his companionship.* 深遠支妙ナル直覺力ナルモノハ能ク人チシテ靈的感應ヲ惹起セシムルコトハ Wordsworth ム “High instincts before which our mortal nature Did tremble like a guilty thing surprised!” (“Intimations of Immortality” 參照。) ト云ヘルニテモ明カナリ。故ニ至高ノ直覺力ナルモノハ高尚最良ノ心意ヲ有テルモノガ。其心意ノ状態ガ最良ノ有様ニ於テ在ルトキ (at their best hours) ノミ獨リ之ヲ我友トナスニ足ルモノ。又其時ニ於テノミ之ヲ我伴侶トナスチ得ルモノナリ。後文 “To trust ourselves to our own instincts” トアルモ前文ノ説明ト比照シテ會得スベシ。

INTIMATIONS OF IMMORTALITY FROM RECOLLECTIONS OF EARLY CHILDHOOD.

The child is father of the man;¹
And I could wish my days to be
Bound each to each by natural piety.²

此句ハ Wordsworth ノ “My Heart leaps up” ト題スル小詩中ノ一句ナリ。其前句ハ下ノ如シ。

My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it now I am a Man;
So be it when I shall grow old;
Or let me die!

(1) *The child is father of the man.* 我心ハ天ニ在ル虹ヲ視テ喜ビ勇ム。ソハ小兒ノ時モ然リ。又大人トナリタル今日モ尙然リ。故ニ大人ノ今日アルハ小兒ノ時ヨリ引續ケルモノナレバ。ツマリ小兒ハ大人ノ父ナリト云フナリ。
(2) *Natural piety.* 自然界ノ萬有ヲ視テ我前生ハ神ノ處ニ在リシコトヲ追想シ。從ツテ神ヲ敬虔スルノ念ヲ起ス。是レ即チ自然ノ信仰心ナリ。

【譯文】 小兒は大人の父なり。而して我が送る生涯は自然の信仰心に由りて日々互に相連結せられんことを望む。

【緒言】 此崇高なる短篇詩は Emerson 之を評して「十九世紀に於ける英國思想の高潮標なり」と云へるものなるが一部分は千八百三年。他の一部分は千八百六年に作りたるものなり。抑も本篇を物するに至りし由因は本文の結尾に附しある Wordsworth 自身の説明に述ぶるが如し。本篇謂ふ所 “immortality” なる語は通常の意義にて「不滅」の意に非ず。尙一層廣義にて用ゐあり。即ち人生々存の不朽なるを意味するのみならず。尙「永遠的生存」の義を含む。詳言すれば「來世」并に「前世」の意味に用ゐあるなり。]

【註】 本詩ハ千八百三年ニ始メノ四韻ヲ書キ。後二年ヲ經テ殘部即チ五韻ヨリ終韻マテヲ書キタルモノナリ。

I.

There was a time when meadow, grove, and stream,¹
The earth, and every common sight,²
To me did seem
Apparelled in celestial light,³
The glory and the freshness of a dream.⁴
It is not now as it hath been of yore;⁵
'Tum wheresoe'er I may,
By night or day,
The things which I have seen I now can see no more.

(1) *Meadow, grove, stream* ノ前ニ冠詞ヲ付セザルハ所謂 poetic license ナリ。
(2) *Common sight.* 日常吾人ノ目撃スル尋常普通ノ光景ヲ云フ。
(3) *Celestial light.* 天上ノ光リ。此世ニ在テハ見ルコトヲ得ザル一種ノ光輝ナリ。
(4) *The glory and the freshness of a dream.* 凡ソ夢ト云フモノハ戀々タル光チ放チ鮮カニシテ明カナルモノナリ。然レドモ忽チニシテ消滅ス。是レ

夢ノ特色ナリトス。要スルニ Apparell'd of a dream ノ一句ハ
Clothed in all spirituality and unmateriality ノ義ナリ。(5) Of yore. 昔日。予
が小兒タリシトキ。是ハ散文ニハ用キザル句ナリ。

【譯文】 牧場。森林。河川。地球其他あらゆる日常目撃する普通の光景が皆つて
天上の光に包まれ。夢の光明と鮮光に由りて裝はれて予に見へし時ありき。然
るに今は昔日の如くあらず。日となく夜となく予は何處に向つて望見するも。
予が昔日見し處のものを最早見るを得ず。

【註】 小兒ノ時見シ天地間ノ光景ハ大人トナリタル今日到底見ルヲ得ズトナリ。

II.

The rainbow comes and goes,
And lovely is the rose.
The moon doth with delight
Look round her¹ when the heavens are bare;²
Waters on a starry night
Are beautiful and fair;
The sunshine is a glorious birth;³
But yet I know, where'er I go,
That there hath passed away a glory⁴ from the earth.

(1) Her. — Moon ヲ指ス。(2) Bare. — 天澄ミ亘リテ曇リナキヲ云フ。
(3) A glorious birth. — Birth ハ生レタルモノ。抽象的ノ語ヲ具體的ニ用キタル
ナリ。(4) A glory. 第一義ニ在ル The glory &c. ト全シ。

【譯文】 虹は現はれ又消ゆ。而して薔薇の花は嬋妍として愛らし。月は一天澄み
亘りて雲霞なきときは樂しげに己が四邊を見廻はす。星の光り輝ける夜之を
映す水は美はしく麗かなり。新たに生れ出でたる日光は赫灼たり。去れど予は
何處に到るも此地球より光榮の消へ失せたることを知る。

【註】 自然界ノ外觀ハ今モ變リナク美ハシケレドモ。昔日見タル例ノ光明赫灼タル
光景ハナシトノ義ナリ。

III.

Now, while the birds thus sing a joyous song,
And while the young lambs bound
As to the tabor's¹ sound,
To me alone there came a thought of grief:
A timely utterance² gave that thought relief,
And I again am strong:
The cataracts blow their trumpets³ from the steep;
No more shall grief of mine the season wrong;⁴

I hear the echoes through the mountains throng,
The winds come to me from the fields of sleep,⁵
And all the earth is gay;
Land and sea
Give themselves up to jollity,
And with heart of May⁶
Doth every beast keep holiday;—
Thou child of joy,⁷
Shout round me, let me hear thy shout, thou happy
Shepherd boy!

(1) Tabor. 小鼓。(2) A timely utterance. 程好キ時ニ發シタル發言。
心憂愁ニ沈ミ居タルトキ。其煩悶ヲ口外シタルバ。自然其憂思ガ散シタリ。是レ
時ニ取ツテ。程好キ時ノ發言ナリトス。是ハ第 I. ト第 II. ニ述ベタルコトヲ受ケ
テ云フ。斯ク心ニ思フコトヲ口外シタルバ自然胸中ノ苦惱ガ發散シタルナリ。

"Give sorrow words: the grief that does not speak
Whispers the o'er-fraught heart and bids it break.

Shaks: *Macbeth*.

(3) The cataracts blow their trumpets.—Wordsworth ノ住居セシ Lake Dis-
trict ニハ數多ノ山岳アリ。從ツテ多クノ瀑布アルガ故瀑布ハ喇叭ノ如キ聲ヲ發
シテ鳴動ストハ云ヘルナリ。(4) No more.....the season wrong.—Grief
of mine shall wrong the season no more ノ義。'The season' ハ春ノ樂シキ季節
ヲ指ス。時正ニ陽春ニ際シ。萬物皆喜ビ勇メル時ニ當リテ予獨リ沈憂ニ在ルハ折
角喜ビテ人ニ寄ラシ來レル春ニ對シ。其厚意ヲ無ニスルコトトナル。故ニ「最早
予ノ鬱悶ハ此春ノ季節ニ損害ヲ加ヘテハナラヌ」ト云フナリ。(5) The fields
of sleep. 早朝ナルガ故ニ田畑ハマダ眠ルトハ云フナリ。(6) Heart of
May.—May ハ春ヲ代表セルモノナリ。春ノ如キ陽氣ノ心。(7) Thou child of
joy.—Thou ハ shepherd-boy ニ address シタルモノ。凡ソ牧童ナルモノハ常ニ樂
シク面白ゲニ暮ラスモノニシテ更ニ悲憂ノ何タルヲ知ラズ。故ニ 'child of joy'
トハ云フナリ。

【譯文】 今や禽鳥は樂しき歌を請ひて囀へづり。若き小羊は恰も小鼓の聲に和
して飛び廻はる間。予一人憂ひの思に沈めり。然るに程好き時に胸中の思を吐
講したるを以て大に其憂を慰め今は再び心強くなれり。瀑布は峻険より喇叭
の如く鳴動す。此時に當りて予は獨り憂悶して此春の季節の好意に背くまじ。
予は其反響が山岳の間に集まれるを聞く。風は睡れる田野より予の處に吹き
來り。而して天地爽快なり。陸も海も快適に一身を委するの觀あり。而して春
の陽氣の心を以てあらゆる獸類も遊び興じ恰も祭日の狀を呈す。汝歡樂の小
兒よ。予の四邊に於て歌ひ叫べよ。予をして汝の叫びを聞かしめよ。汝幸福な
る牧童よ。

【註】 一タビ憂ニ沈ミタルドモ。丁度程好キ時ニ胸中ノ鬱悶ヲ瀉ラシタルバ。大

ニ其憂ヲ慰メラレ。陽春ノ感化ヲ受ケテ再ビ快活ノ精神元氣ヲ恢復シタルコトヲ叙ス。

IV.

Ye blessed creatures,¹ I have heard the call
Ye to each other make, I see
The heavens laugh with you in your jubilee;²
My heart is at your festival,³
My head hath its coronal,³
The fulness of your bliss I feel—I feel it all.
Oh evil day!⁴ if I were sullen
While that Earth herself is adorning
This sweet May morning;
And the children are pulling,
On every side,
In a thousand valleys far and wide,
Fresh flowers; while the sun shines warm,
And the babe leaps up on his mother's arm:—
I hear, I hear, with joy I hear!
—But there's a tree,⁵ of many one,
A single field⁶ which I have looked upon,
Both of them speak of something that is gone:
The pansy at my feet
Doth the same tale repeat:
Whither is fled the visionary gleam?⁷
Where is it now, the glory and the dream?⁸

(1) *Ye blessed creatures.* 前篇ニ列擧セル有情無情ノ諸物ヲ指ス。鳥獸。瀑布。山海。田野。反響。風ナドヲ指シテ「汝等ハナル物」トハ云ヘルナリ。(2) *My heart.....festival.* 予ガ心モ汝等ノ祝典ニ加ハリ共ニ喜ビ樂シム。(3) *My head hath its coronal.* — *Coronal* ハ古昔希臘羅馬ニ於テ宴會ノ時冠アレハ花環ナリ。詩人モ(想像ノ上ニテ)彼等ノ儀フス祝祭ニ加ハリ頭ニ花環ヲ冠ストナリ。'Its'ハ festival ヲ受ケ。(4) *Oh evil day!* 借テモ災ヒナル哉。若シ云々デアリシナラバ(下文ニ記スルカ如ク)天罰我身ニ來ラン。不吉ガ起ラン。(5) *There's a tree &c.* 多クノ木ノ中テ一本予ノ見覺ヘアル處ノ木ガアル。是ハ詩人ガ幼稚ノ時ヨリ始終見慣レタルモノニシテ。是ハ第一篇ニ云ヘルカ如ク天上ノ光ニテ包マレ。夢ノ鮮明光榮ヲ帯ビタルモノナリ。(6) *A single field.* 是レ亦詩人ガ幼稚ノ時ヨリ見慣レ居タル一ツノ田野ヲ指ス。(7) *The visionary gleam.* 幻影ノ如キ光。是ハ矢張り幼稚ノ時ニ見タル例ノ夢ノ鮮明光榮ヲ指ス。(8) *The glory and the dream.* 是ハ *The glory and freshness of a dream* ノ義ナリ。第一篇參照。故ニ *where is it &c.* ト單數體ノ文字ヲ用キアルナリ。

【譯文】 汝等福なる有情無情の諸物よ。予は汝等が互に相呼はる聲を聞く。汝等の發する歡呼の聲に於て天も汝等と共に相笑ふ。予が心も汝等の祝祭に在り。

予が頭は其花環を冠す。予は汝等の祝福の圓滿を心に感ず。——予は全然之を感知するものなり。今や此地球は此爽快なる五月の春の朝を飾り立て。小兒等は遠近幾多の谷間に於て到る處新しき花卉を抜き取り。太陽は暖かに光り輝き。赤兒は母に抱かれて飛び揚がれる時に當りて予獨り陰鬱として遠面をなすならば。噫嘆我身に落ち來らん。予は聞く予は聞く。予は實に喜を以て之を聞く。去りながら數多の樹木の中に一本の木あり。又予が瞥つて見た處の一つの田野あり。此二者は何者か過ぎ去り消へ失せて今は無きことを告ぐ。予が脚下に咲けるミイロスミレも亦全じことを繰り返へして物語る。抑も彼幻の如き光輝は何處に逃げ去りしか。彼の光榮。彼の夢は今は何處にかある。

【註】 *Something that is gone* ハ矢張り *The glory and freshness of a dream* トカ。又ハ *Celestial light* ヲ受ケ。

V.

Our birth is but a sleep and a forgetting:¹
The soul that rises with us—our life's star²—
Hath had elsewhere its setting,³
And cometh from afar,⁴
Not in entire forgetfulness,
And not in utter nakedness,⁵
But trailing clouds of glory⁶ do we come
From God, who is our home.⁷
Heaven lies about us in our infancy;⁸
Shades of the prison-house⁹ begin to close
Upon the growing boy;
But he beholds the light,¹⁰ and whence it flows,
He sees it in his joy;
The youth who daily farther from the east¹¹
Must travel still is nature's priest.¹²
And by the vision splendid
Is on his way attended;
At length the man perceives it die away,
And fade into the light of common day.¹³

(1) *Our birth.....forgetting.* 我々が此世ニ生レ出ヅル時ハ前世ヲ忘レテシマヒ。唯夢ノ如クニオホロニ之ヲ記憶スルニ過ギズトナリ。'A forgetting'ハ前世ニ起リシコトヲ忘ルノ義ナリ。凡ソ前世説ハ Plato, Pythagoras 并ニ埃及印度等ノ預言者多ク之ヲ信ジタリ。(2) *The soul that rises.....star.* 吾人ガ此世ニ生マルト共ニ吾人ノ靈魂ハ恰モ太陽ガ登ルト共ニ登リ出ヅトナリ。其靈魂ヲ人生ノ星ニ擬ス。(3) *Hath had.....setting.* 既ニ登リ來ルト云ヘバ必ズ何處カニ是レマテ没シテ居タリシ場處無カルベカラズトナリ。即チ太陽ノ登リ出ヅルモ。前日没シタルガ故ニ今日登リ出テタルモノナルガ如シ。

(4) *Afar*. 神ノ御座ヲ指ス。(5) *Not in entire.....utter nakedness*. 我々ノ此世ニ生レ出ヅルヤ。其初メハ(即チ嬰兒ノトキハ)全ク此前世ノコトヲ忘レズ。又幾分カ前生活ノ光榮ガ残り居ルガ故ニ全ク裸體ニ非ズトノ義ナリ。(6) *Trailing clouds of glory*. 光榮ノ雲ヲ曳キツ。 (7) *Our home*. 神ノ元ハ我々ノ眞ノ家ニシテ。此世界ハツマリ吾人ノ止宿處ノ如キモノナリ。(8) *Heaven lies.....infancy*. 我々ハ元ト神ノ傍ヨリ來リタルモノ。其始メテ來リタルトキ。即チ幼稚ノ時ハ心清ク何等ノ苦勞心配モナシ。故ニ我々嬰兒ノトキハ其四邊ニ天國ガ廣ク横ハルトハ云フナリ。(9) *Shades of the prison-house*. 是レ天國ノ廣キト究風ナル獄舎ト相對比シタルモノナリ。何等ノ巧妙ソ。何等ノ奇想ゾ。嬰兒ガ段々ト生長スルニ從ヒ漸次心配苦勞モ起リ。慈情モ生ジ。遂ニ究風ナル狭キ獄舎ノ中ニ生活スルコトハナルナリ。(10) *He beholds the light*.—*He* ハ growing boy ヲ指ス。 *The light* ハ第一齣ノ celestial light ヲ受ク。(11) *From the east &c.* 少年ヲ太陽ニ擬シ。段々東ヨリ西ニ進ミ天ニ沖スルニ至レバ壯年ナリ。ソレヨリ西ニ没シテ死スルヤウニ述ベアルナリ。(12) *Nature's priest*.—*Nature's worshippers*. 天然ノ美ヲ觀テ之ヲ欣慕敬仰ソ。隨喜歸依スルモノヲ云フ。此語ヲ執リテ Wordsworth ヲ Nature's priest ト稱スルニ至レリ。(13) *And by the vision.....common day*. 此數行ノ大意ハ段々東ヲ離レテ西ノ方ニ旅行シ。即チ神ノ元ト段々ト遠ガカルニ從ヒ。 boy ノ時 youth ノ時ハ其途スカラニ光榮ガ伴ヒ來ルモ。所謂 man トナレバ其光遂ニ消ヘ失セテ普通ノ白晝ノ光トナリ終ハルヲ云フナリ。普通ノ白晝ノ光トハ朝日ノ光ノ如ク鮮明ナル美觀ナキヲ云フ。即チ天上ノ光榮ガ消ヘ失セルノ義ナリ。*Not in entire forgetfulness.....who is our home* ノ一句ニ就キテハ彼ノ Campbell ノ一句ヲ參照スベシ。 "Children have so recently come out of the hands of their Creator, that they have not had time to lose the impress of their divine origin." 又 Hood ノ句アリ。

"I remember, I remember,
The fir-trees dark and high;
I used to think their slender tops
Were close against the sky.
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy."

【譯文】吾人の此世に生まるゝや唯一睡の夢の如きものにして。一時前世の狀態を忘れたるもののみ。吾人の生まるゝと共に登り來る靈魂。——是は吾人生活の星の如きものなるが。——そは何れの處か是れまで没入し居たる場所を有するものなり。即ち遙るか遠き神の元より來り。其來るや全然前世のこゝを忘れたるに非ず。又全然裸體にて來れるに非ず。我々の眞の家たる神の元より光榮の雲を曳きつゝ來れるなり。天國は我々幼稚のとき我々の四邊に横はる。然るに獄舎の陰影が漸次生長する兒童に薄り來る。然れども尙彼れは天上の光を視。何處より此光が流れ來るかを知り。又喜びを以て此光を視るなり。日々東より遙るか過き行く所の少年は尙自然の崇拜者たり。而して其旅の途

すから赫灼たる幻影に由りて伴はるゝなり。遂に大人となるに及んで其光の消へ失せて普通の白晝の光となるを見る。

【註】天地間ニ於ケル一般ノ歡樂ニツレテ自分モ心樂シク感ズルヤウニ決心シタレドモ。何分ニモ幼兒ノ所謂天上ノ光ノ消ヘ失セタルヲ視テ心ニ憂悶ノ念ヲ禁ズル能ハザル所以ヲ叙ス。

VI.

Earth fills her lap with pleasures of her own;¹
Yearnings she hath in her own natural kind,²
And, even with something of a mother's mind,
And no unworthy aim,³
The homely nurse⁴ doth all she can
To make her foster-child,⁵ her inmate man,
Forget the glories⁶ he hath known,
And that imperial palace⁷ whence he came.

(1) *Earth fills.....her own*. 地球ハ擬人シタルモノナレバ。恰モ婦人ガ其前垂レノ中ニ色々ノ物ヲ入レルガ如ク。其前垂レノ中ニ種々ノ快樂ヲ滿タシ。以テ地球ノ養兒タル人間ヲ喜バシムルヲ云フ。(2) *Yearnings.....natural kind*.—*She has yearnings in her own natural kind*. 地球ハ地球ニ相當ナル愛着ヲ持ツ。凡ソ此世界ハ苦勞多キ心配ノ滿ツル處ナレドモ。又ソレニ相應ナル愛着心ヲ起サシムルモノアルガ故ニ人間ハ戀々トシテ此世ニ固着スルモノナリ。要スルニ父母妻子ノ愛着トカ。名譽金錢ノ戀着トカヲ指シテ云フナリ。(3) *No unworthy aim*.—*With* トツマク。貴キ目的ノ義。吾人ガ此世ニ愛着シテ此世ノ爲メニ働クハ決シテ卑ヤシムベキノコトニ非ズ。故ニ云フ。(4) *Homely nurse*. 質素飾リナキノ乳母。地球ヲ乳母ニ擬シタルナリ。'Homely' トハ天國ノ光榮。下文ノ 'glories' ニ對シテ云ヘルナリ。(5) *Foster-child*. 人ハ神ヨリ出テタルモノナレバ地球ノ養兒ナリ。'Inmate man' ハ之レト全格ヲナス。全居人ノ義ナリ。(6) *The glories*. 神ノ光榮。所謂 "celestial light" ヲ指ス。(7) *Imperial palace*. 神ノ宮。是レ人間ノ home ナルナリ。

【譯文】地球は己が有する快樂を以て其前垂れを一杯充滿せしむ。地球は彼れに相當なる(固有なる)愛着心を具備す。而して尙甚しきに至りては恰も慈母の如き心を以て。而して卑からざる目的を以て。此質素飾りなき乳母は彼れの養兒。彼れの全居人たる人間をして彼れが曾つて知りし光榮と。彼れが生れ來りし天上の宮を忘れしむるやう全力を盡くすものなり。

【註】人ハ此地球上ノ凡ベテノ快樂若クハ自己ノ職業義務ノタメニ前生ノ光榮。其生レ出テタル神ノ宮ノコトヲ忘レシムル傾向アルコトヲ叙ス。併シ人ガ斯ク此世ノ務ニ從事シ。各其職分ヲ盡クスハ決シテ卑ムベキノコトニ非ズトナリ。

VII.

Behold the child¹ among his new-born blisses²—
 A six years' darling of a pigmy size!
 See, where 'mid work of his own hand' he lies,
 Fretted by sallies of his mother's kisses,⁴
 With light⁵ upon him from his father's eyes!
 See, at his feet, some little plan or chart,⁶
 Some fragment from his dream of human life,
 Shaped by himself with newly learned art—
 A wedding or a festival, a mourning or a funeral—
 And this hath now his heart,
 And unto this he frames his song.⁷
 Then will he fit his tongue
 To dialogues of business,⁸ love, or strife;
 But it will not be long
 Ere this be thrown aside,
 And with new joy and pride
 The little actor⁹ cons another part¹⁰—
 Filling from time to time his humorous stage.¹¹
 With all the persons,¹² down to palsied age,
 That¹³ life brings with her in her equipage;¹⁴
 As if his whole vocation were endless imitation.

(1) **The child.** 是ハ勿論一般ノ小供ヲ指スモノナレドモ。Wordsworthハ特ニ其親友 Samuel Coleridge ノ子 Hartly ヲ目當テトシテ叙シタルモノナリト云フ。(2) **New-born blisses.** 小兒ガ新タニ味ヘタル此地球ノ快樂ヲ云フ。(3) **'Mid work of his own hand.** 自分ノ手テ作レル玩具ノ義。(4) **Fretted by sallies &c.** 餘リニ屢母ガ其子ヲ接吻スルガ故ニ接吻ノ不意討チヲ食セ小兒ハちれ惱マサルノ義。(5) **Light.** 是ハ父ノ慈眼ヨリ流レ出ヅル慈悲ノ光ヲ云フ。(6) **Some little plan or chart.** 是ハ Some fragment ト全格チナス。設計。海圖ノ義ナレドモ韻文ノコトナレバ漫然ト下文ニ云フ冠婚葬祭ノ真似事ヲ指ス。小兒ハ人生ノ事柄ヲ多ク知ラザレドモ自ラ人生ノコトヲ夢ミ。其想像ヨリ考ヘ出シタル支離滅裂取り止メナキ真似事ノ義ナリ。(7) **Unto this..... song.** 其想像ヨリ描キ出シタル人生ノ真似事ニ適スルヤリナ歌ヲ作りテ出鱈目ニ饒舌ベル。(8) **Dialogues of business.** 諸種ノ商業上ノ用務ヲ辨ズルタメニナス對話ヲ云フ。(9) **The little actor &c.** 種々ト人生ノ真似事ヲ演ズル小俳優ノ義。(10) **Part** ハ俳優ノ演ズル役割ナリ。(11) **Humorous stage.**—Saint Daniel ノ“Musophilus”ノ中ニ在ル句ナリ。人間ノ轉意ニ任セ。種々ノ愚癡滑稽ノ演ゼラルハ舞臺ヲ云フ。(12) **Persons.**—Personae. 舞臺ニ登場スル人物。(13) **That** ハ persons ヲ受ク。(14) **Life brings..... equipage.**—Her ハ life ヲ受ク。人生ガ其供廻ハリ供奉ニ準ヘルアルトアラユル。人ノ行路ニ追従スル凡ベテノ人物ヲ扮スルノ義ナリ。

【譯文】 見よ。新たに生れたる此地球の快樂を味ふる小兒を。侏儒の如き大さ

の六才ばかりの愛兒を。見よ。母の接吻の不意討に由りてテラサレ。父の慈眼より出づる其光りに照らされ。己が手にて作れる玩具の中に在る彼れを見よ。見よ彼れの脚下には彼れが新たに學び得たる手際を以て作りたる。其想像より考へ出せる人生の支離滅裂せる片々の真似事。——冠婚葬祭の器具圖面などの列置せらるゝを。而して是は今や彼れの心を占領し。之に適する歌を作り。それより商業上のことや。戀愛や。争闘のことに其舌を使ひ。出鱈目のことを饒舌べるなり。然れども又久しからずして之れをも放擲し。新たなる喜びと自慢を以て小俳優は又別の役を學びて演ずるなり。——始終彼れの「轉意定りなきの舞臺」にあらゆる人物を登場せしめ。中風病に罹れる老人に至るまで。人生の行路に伴従するあらゆる人物を扮して其役割を演ずる其状恰も彼れの一生の職業は究りなき模擬なるが如し。

【註】 小兒ハ天國ヨリ此地球ニ渡來シ。直ニ此世ノ事物ニ心ヲ引カレ未ダ世間ノ事ヲ能クモ知ラザル時ヨリ。種々ト俗界ノ真似事ヲナスニ至ルコトヲ叙ス。

VIII.

Thou, whose exterior semblance doth belie
 Thy soul's immensity!¹
 Thou best philosopher,² who yet dost keep
 Thy heritage! thou eye among the blind,
 That, deaf and silent, read'st the eternal deep—
 Haunted forever by the eternal mind³—
 Mighty prophet! Seer blest,⁴
 On whom those truths do rest,⁵
 Which we are toiling all our lives to find,
 In darkness lost, the darkness of the grave!⁶
 Thou over whom thy immortality
 Broods like the day, a master o'er a slave,⁷
 A presence which is not to be put by!⁸
 Thou little child, yet glorious in the might
 Of heaven-born freedom on thy being's height,⁹
 Why with such earnest pains dost thou provoke
 The years to bring the inevitable yoke,¹⁰
 Thus blindly with thy blessedness at strife?¹¹
 Full soon thy soul shall have her earthly freight,¹²
 And custom¹³ lie upon thee with a weight
 Heavy as frost, and deep almost as life!¹⁴

(1) **Thou,.....soul's immensity.**—Thou ハ前篇ノ child ヲ指ス。小兒ノ外形ハ微小ナレドモ其中ニハ實ニ廣大無邊ノ靈魂ヲ保藏スルナリ。故ニ其外形 (exterior semblance) ハ靈魂ノ廣大無邊ヲ偽ハル。廣大ナルニ似合ハズトハ云フナリ。Doth belie ハ gives no indication of ノ義ナリ。(2) **Best philosopher.**

小兒ヲ指シテ。哲學者ト云フ所以ハ下文ニモ叙スルガ如ク。自ラ知ラズシテ偉大ナル真理ヲ公言スルモノナレバナリ。(3) *Thou eye.....eternal mind.* — Eye ハ see ノ義。The blind 天下滔々タル明キ目盲チ云フ。Deaf and silent. 小兒ハ偉大ナル哲學者タルコトヲ自ラ感セザルガ故ニ 'deaf' ナリ。又之ヲ口ニ出シテ宣言スルコトモナキガ故ニ 'silent' タルナリ。'That' ハ Thou ノ關係代名詞ニシテ。其動詞ハ read'st ナリ。Readest ハ明ニ察知スルノ義。'Eternal deep' ハ無限永遠ノ神秘。靈魂不滅ナドノ深遠幽玄ナル真理ヲ指ス。'Haunted.'—Visited. "Eternal mind."—Divine inspiration. 小兒ノ心ハ常ニ神ト交通ス。此靈感ガ絶ヘズ往來スルチ云フ。(4) *Seer blest. — Blest prophet.* (5) *Those truths do rest.* 下ニ叙述セル真理ヲ指ス。Do rest ハ安坐スルノ義。小兒ハ刻苦研究セズシテ自然ニ是等ノ真理ヲ直覺力ニ由リテ目睹スルガ故ニ云ハ求メズシテ是等ノ真理ガ彼レノ上ニ安坐休息スルガ如シトナリ。(6) *In darkness.....the grave.* 暗黒ノ中ニ失ハレ。五里霧中ニ彷徨シ。其暗黒ハ實ニ墳墓ノ暗黒ノ如シトナリ。(7) *Thou over whom.....o'er a slave.* 前世ノ有様ハ不朽不滅。廣大無邊ナリトノ觀念ハ恰モ白晝ノ光ガ萬物ヲ照ラシテ殘ス所ナキガ如クニ凡ベテノ物ヲ掩ヒ包ム。其觀念ガ小兒ヲ印シ。小兒ノ心ヲ壓スルコト恰モ主人ガ奴隸ヲ壓倒スルガ如ク強キチ云フ。(8) *A presence.....put by.* 此觀念ハ終始現存シテ瞬時モ放棄スルコト能ハザルモノナリ。(9) *Glorious in the night.....being's height.*—Thy being's height トハ小兒ハ人間生存ノ時期ニ於テ最高ノ地位ニ在ルモノナリトノ義。蓋最モ潔白ニシテ。人世ノ汚濁ニ感染セザルモノナレバナリ。此地位ニ在ルガ故ニ天來ノ自由ヲ得テ。自由自在ニ靈魂不滅ノ神秘。天帝ノ存在ヲ知ルト云フ力ヲ有シテ最モ光榮アルモノナリトノ義。此一旬ヲ paraphrase スレバ。"Thou little child, still (as long as thou remainest a child) supremely happy in the possession of liberty from heaven on the exalted position that thou dost occupy." (10) *Provoke.....inevitable yoke.* 人生ニ避クベカラザル羈絆。辛酸苦勞チ云フ。此羈絆ハ成長スルニ從ツテ人ニ必ズトモ伴從スルモノナリ。小兒ハ未ダ此羈絆ノ味ヲ知ラザル時カラ前齒ニ言ヘルガ如ク自ラ求メテ之ヲ挑發 (provoke) スル。'Years' ハ後年ナリ。避クベカラザル羈絆ノ伴フ後年ヲ自ラ求メテ挑發スルノ義。(11) *Thus blindly.....at strife.* — Thus blindly at strife with thy blessedness. 斯ク小兒ハ盲然前後ヲ考ヘズニ小兒ニ伴フ祝福ニ抵抗 (at strife) シ。自ラ求メテ人生ノ苦勞ニ陥キラントスルチ云フ。(12) *Her earthly freight.* — Her ハ soul チ指ス。後年其靈魂ノ受クベキ俗界ノ荷物 (辛酸苦勞)。(13) *Custom.* 人ハ俗界ノ習慣ニ是非トモ從ハザルベカラズ。此習慣ノ壓力ト云フモノハ甚ダ辛キ苦キモノナリ。(14) *Deep almost as life.* 其壓力ノ甚キコト。深ク人心ヲ壓倒スルコト殆ド人ノ身體ニ充溢スル活氣ノ如シトナリ。

【譯文】 汝の外形は汝の靈魂の廣大無量を容るゝものとは見へざるなり。汝は今日に至るまで尙生れながらの權利を保有する最上の哲學者よ。汝は世の盲目者の間に在て能く視。聳にして黙。齒へず永遠の心に由りて來往され。以て永遠の神秘を了得す。偉哲學者なる哉。祝福なる豫言者なる哉。汝の上には是等の真理が安坐するなり。そを吾人は見出さんとて終生辛苦するも尙暗黒の

中に彷徨し。茫然自失墳墓の暗黒の中に没して發見する能はず。靈魂不滅に對する汝の觀念は深く汝の心に透徹し。其觀念が汝を掩包すること恰も白晝の光が六合を掩ふが如し。其觀念の強き主人が奴隸を壓するが如し。此觀念は常に現存して到底脱離すること能はざるものなり。汝嬰兒よ。汝は人生階段の最高位を占め。天賦の自由の力を保ちて常に顯赫たる身分でありながら何を苦んでか又熱心辛苦。後年避くべからざるの羈絆を迎へ。盲然汝の祝福に抗爭するにや。忽ちに汝の靈魂は俗界の重荷を負ひ。世の習慣が汝を壓して其重きこと霜が地を壓するが如く。其深きこと殆ど生命の如くならん。

【註】 小兒ハ。尙小兒ノ有様ニテ在ル間ハ人生階段ノ最高位ヲ占メ。最モ光榮アル身分テアリナカラ。求メズシテ直チニ來ルベキ人生ノ煩累ヲ摸擬シ。喜ンテ之ヲ迎ヘントスルハ抑モ何故ナリヤ。誠ニ惜ムベキノコトナリトノコトヲ叙ス。

IX.

O joy!¹ that in our embers
Is something that doth live;
That nature yet remembers
What was so fugitive.²
The thought of our past years in me doth breed
Perpetual benediction:³ not, indeed,⁴
For that which is most worthy to be blest,⁵
Delight and liberty, the simple creed
Of childhood,⁶ whether busy or at rest,⁷
With new-fledged hope⁸ still fluttering in his breast.
Not for these I raise
The song of thanks and praise;
But for those obstinate questionings⁹
Of sense and outward things,
Fallings from us, vanishings;
Blank misgivings of a creature
Moving about in worlds not realized,¹⁰
High instincts before which our mortal nature
Did tremble like a guilty thing surprised!¹¹
But for those first affections,
Those shadowy recollections,¹²
Which, be they what they may,
Are yet the fountain light of all our day,¹³
Are yet a master light of all our seeing;¹⁴
Uphold¹⁵ us, cherish, and have power to make
Our noisy years seem moments in the being
Of the eternal Silence:¹⁶ truths that wake,¹⁷
To perish never;

Which neither listlessness, nor mad endeavor,¹⁸
 Nor man nor boy,¹⁹
 Nor all that is at enmity with joy,²⁰
 Can utterly abolish or destroy!
 Hence,²¹ in a season of calm weather,²²
 'Though inland far we be,²³
 Our souls have sight of that immortal sea
 Which brought us hither,²⁴
 Can²⁵ in a moment travel thither,²⁶
 And see the children sport upon the shore,
 And hear the mighty waters rolling evermore²⁷

(1) O joy! 下文ニ記セルコトヲ指シテ如何ニモ快事ナリト云フナリ。次ギノ that ハ「即チ」ト譯スベシ。(2) In our embers.....fugitive. — Embers ハ灰燼ノ義ナルガ詩ニ於テハ人ガ死シテ灰ト化シタルノ義ニ用ウ。Gray ノ “Elegy” ニ “Ev'n in our ashes live their wonted fires.” ノ句アリ参照セヨ。然レドモ此處ニテハ Gray ノ用キタル字義トハ少シク異ナリ。成人ノ後ハ幼兒ノ時ニ見シカ如キ天上ノ光榮ヲ見ズ。殆ド全ク之ヲ忘ルニ至ル。是レ猶人死シテ灰ト化シタルガ如キチ云フ。去レド尙此餘燼ノ中ニモ何カ生ケルモノアリテ人性ハ尙一時限リニテ消滅セシモノヲ記憶ス。是レ實ニ人生ノ一大快事ナリ。“What was so fugitive.” 一時限リニテ忽チ消滅セシモノトハ例ノ幼稚ノ際見タル天上ノ光榮ナドヲ指ス。(3) The thought of our past years.....benediction. 過ぎ去リシ年ノコトヲ回想スレバ我心ニ永久ノ幸福ヲ感ズル。(4) Indeed. モツトモ。(5) To be blest. — To be thanked. (6) DelightOf childhood. 是ハ下ノ句ノ “that which is most worthy to be blest” ト全格ヲナス。凡ソ小兒ノ時ハ何事ヲ視テモ喜バシキモノニシテ快樂ノ充溢スルモノナリ。故ニ delight ト云フ。又小兒ハ邪念誘惑ナキガ故ニ自由ニシテ束縛ヲ受クルコトナシ。故ニ liberty ト云フ。‘Simple creed’ ハ innocent credulity 無邪氣ニシテ。何事モ疑フコトナク。凡ベテ見ルモノ。聞クモノ其儘ニ之ヲ信ズルチ云フ。(7) Busy or at rest. — Busy ハ active ニシテ自ラ進ンテ事ヲナスチ云フ。At rest ハ受動的ナルチ云フ。是ハ ‘simple creed’ ナ形容スル語ナリ。(8) New-fledged hope. 新タニ羽ノ生ヘタル。即チ新タニ生ジタル冀望。是レヨリ ‘fluttering’ 羽バタクノ語出ヅ。(9) Obstinate questionings &c. 是ハ本詩ニ關シテ Wordsworth 自身ノ書ケル Note チ一讀スレバ意自ラ明カナルベシ。否之チ一讀セザレバ充分ニ其意義ヲ了解スルコト甚ク難シ。要スルニ吾人ノ感能及ビ感能ニ觸ルハ外界ノ事物ヲ頑固ニモ疑ヒ。所謂 Mental struggle ノ義ナリ。有形的物質ニテハ到底我心ヲ満足セシムル能ハズ。而シテ是等ノ外界的事物ヲ手ニテ捕ヘントテ手ヲ伸セバ忽チニ吾人ノ眼前ヨリ消ヘ失セテ仕舞ウ。是レ即チ Falling from us 即チ vanishings ナリ。即チ人間ハ多ク靈的ノコトノミニ心ヲ取ラレハガ故ナリ。(10) Blank misgivings.....not realized. 吾人ノ未ダ知ラザル世界ニ於テ活動スル一動物ガ其胸底ニ抱ケカ如キ空々漠々タル疑惑。(11) High instincts.....surprised! — High instinct ハ靈的事物ニ關シテ人ガ直覺的ニ高尚ナル事物ヲ思考シ其一端ヲ窺フヲ云フ。Sudden intuitions of the Higher (spiritual) things ノ義ナリ。是等ノ靈的直覺力ニ對シテハ吾人ノ心

ガ常ニ俗界ノ事ニ汲々タリシコトヲ想フテ恰モ罪アルモノノ如クニびっくりシテ恐レ震フトナリ。(12) But for.....recollections. — But I raise the song of thanks and praise for those first affections &c. ト續ク。‘First affections’ ハ The best, purest love ノ義。“Shadow recollections” ハ前世ノコト。例ノ幼稚ノ時ニ見タル天上ノ光榮ナドヲ瀰々ニ回想スルコトヲ云フ。(13) All our day. — All our life. (14) Master light of all our seeing. 吾人ガ此世ニ於テ萬物ヲ見ルノ重モナル光。(15) Uphold ノ subject ハ前文ノ ‘which’ ニシテ即チ ‘affections,’ ‘recollections’ チ受ク。(16) Our noisy years.....eternal silence. 永遠無限ナルモノハ聲モナク音モナク。浩々トシテ漠々タリ。此間ニ吾人ガ生存スル其間ニ在リテ騒々シキ吾人ノ人生ヲ實ニ一瞬間ノヤウニ見セシムル。“Noisy years.” 現世ハ恰モ修羅場ノ如ク聾々喧々タルモノナルチ云フ。‘Being’ ハ existence. 人生生存ノ道中ナリ。“Eternal Silence.” 前生未來共ニ永遠ニシテ無聲無音ナリ。故ニ云フ。(17) Truths that wake. — Which (affections, recollections) are truths that rise in the mind ノ義。(18) Mad endeavor. 名利ヲ貪ランガタメ狂氣ノ如クニ苦心遠慮スルコト。(19) Man nor boy. — Manhood nor boyhood. (20) All that is at enmity with joy. 人生ノ苦患憂慮チ云フ。(21) Hence. ツレヨリ。即チ Those shadowy recollections ヨリ。(22) In a season of calm weather. — When our souls are quiet. (23) Inland far we be. 人間ハ永遠ノ海ニ浮ビテ此世界ニ上陸セルモノナルガ成人スルニ從ツテ漸次内海ノ方ニ航行シテ靈性ニ隔絶スルニ至ルチ云フ。(24) Brought us hither. 吾人ヲ現世界ニ浮ベテ來リシ。(25) Can ノ subject ハ ‘souls’ ナリ。(26) In a moment travel thither. 所謂默考靜觀ノ力ニ由レバ何時デモ一瞬間ニ其方(即チ永遠ノ海ノ方)ヘ想像ノ上ニテ旅行スルコトヲ得。(27) And see the children.....evermore. 幼稚ノ時其上陸シタル海邊ニ遊ビ戯ムレ。例ノ天上ノ光ヲ以テ萬物ノ包マレタルナ仰ギ見ルコトヲ得。又其永遠ノ海ガ澎湃タル音ヲ發シテ輾轉動搖スルチ聞キ。一時俗界ノ事ヲ全ク忘レ。神ト直接ニ交通スルノ感ヲ惹スコトヲ得ルトナリ。

【譯文】 借ても愉快なる哉。吾人は死灰の中にも尙生ける或る物ありて人性は尙一時的のものなりしものを記憶するは實に喜ばし。過ぎにし往昔の事を追憶すれば絶へず予の心に幸福の念を惹きしむ。もつとも彼の大に感謝すべき値ひのあるもの。即ち快樂。自由。其受動的なると活動的なるとを問はず。其胸底に羽ばたきつゝ新たに生じたる冀望に 盈てる小兒の率直なる信仰の爲めに予は感謝賞讃の聲を擧げて歌ふものに非ず。併しなから感能及び感能に觸るハ外界の事物に對して有する頑固なる疑念の爲めなり。餘りに靈的のこゝを想ふて外界の事物に對する感念薄弱となり。爲めに手を伸べて之を捕捉せんとするも能はず。吾人の眼前より消滅するが爲めなり。吾人の未だ了得せざる知られざる世界に活動する一活物が懷抱する空漠たる疑念のためなり。又高尚なる直覺力のためなり。そは吾人が常に俗事に纏繞するよりして此直覺力に對すれば吾人の人性は恰も罪あるもの如く吃驚して戦々恐々たるなり。

又彼の純潔最高の愛。前世の追憶等のためなり。此の前世の追憶や。其如何なるものなるやを問はず。尙吾人人生の源泉たる光となり。吾人が現世の事物を視察する主要なる光となり。吾人を支持し。吾人を養成し。又永遠無言の生存に於て此喧々囂々たる人生をして恰も一瞬の夢の如く想はしめ。倏忽の間に通過せしむ。是等の追憶は實に吾人の心裡に醒起し。永世不朽のもの。又無頓着(不注意)も名利に狂奔すること。成人も小童も。凡べて喜樂と抗争する憂苦痛心も到底全く之を癡癡絶滅すること能はざる眞理なり。此眞理よりして吾人の心静平を得たる時(假令ひ吾人は漸次遠く内海の方に進みゆくとは雖ども)吾人の靈魂は因つて以て吾人が此世界に浮び運ばれし彼の永遠の海を一望することを得。静觀默想に由りて一時吾人の靈は此永遠の海に航し。海邊に遊び戯むる(天上の光を以て包まる。萬物を視る)小兒を視。又偉大なる永遠の海の波が永久輾轉動搖するを聞くことを得るなり。

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X.

Then sing, ye birds, sing, sing a joyous song,
 And let the young lambs bound
 As to the tabor's sound!
 We in thought will join your throng,
 Ye that pipe¹ and ye that play,²
 Ye that through your hearts to-day
 Feel the gladness of the May!
 What though the radiance³ which was once so bright
 Be now forever taken from my sight,
 Though nothing can bring back the hour
 Of splendor in the grass, of glory in the flower;
 We will grieve not—rather find
 Strength in what remains behind;⁴
 In the primal sympathy⁵
 Which, having been,⁶ must ever be;
 In the soothing thoughts that spring
 Out of human suffering,⁷
 In the faith that looks through death,⁸
 In years that bring the philosophic mind.⁹

本詩并ニ次詩ニハ第三詩ニ叙シタルコトヲ反置シテ以テ本篇ヲ終結スルナリ。
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 よ。今日衷心より陽春の喜ばしさを感ずる汝等よ。曾つて斯くも赫灼たりし光
 榮が今や永久予の眼前より奪ひ取られたりとするも何ぞ憂ふるに足らん。草
 の中に光輝を視。花の中に光榮を視し昔日を何ものも復返するを得ずと雖ど
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XI.

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To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.⁹

(1) Forebode not.....our loves. 我レト汝等ト愛念ノ斷絶シタルモノト豫想スル勿レ。今ヤ老年ニ至レバ幼時ニ見シ如ク天上ノ光ニテ萬物ハ包マレズ。併シ自然界ト我レトノ間ニハ依然昔日ノ愛情ノ存スルアリ。決シテ幼時ト異ナルコトナシトナリ。「我レ自然ヲ愛スレバ自然モ亦我ヲ愛ス」。(2) Heart of hearts.—Inmost heart. (3) Your might.—Your (fountains ヤ meadows ヤ其他ノ) influence. (4) I only have relinquished &c. 幼時ニ受クル「自然」ノ感化ハ強烈ナレドモ唯一時的ノモノナリ。然レドモ老年ニ於テ受クル感化ハ世ノ辛酸艱苦ヲ具サニ嘗メタル後ナレバ一層其感化ヲ靜平沈着ニ受ク。從ツテ一層永久的ナリ。故ニ汝ノ一層永久的ノ感化ノ下ニ生活センガタメ。一ツノ愉快ヲ棄テタリトハ云フ。「One delight」トハ例ノ幼兒ノトキニ見タル天上ノ光榮ヲ指ス。(5) As they.—As the brooks. (6) The innocent brightness.....new-born day. 旭日ノ鮮カナル光輝ヲ云フ。朝日 (new-born day) ハマダ太空ノ不潔ナルモノニ感染セザルガ故ニ恰モ小兒ノ純潔ナルカ如シト云フヨリ「innocent」トハ云ヘルナリ。(7) The clouds.....man's mortality.—Sober colouringハ less bright colour ノ義ナリ。「人生ノ榮華ノ忽チニ消ユルヲ見タル者ノ眼ニハ色ガ一層じみニ見ヘル。天地ノ萬物幼兒ノ眼ニハ燦爛トシテ眼ヲ眩セシムルカ如ク至ツテ派出ニ見ユレドモ。人生ノ苦酸ヲ嘗メ。榮枯盛衰ノ味ヲ知レルモノ。即チ人ノ朽ツベキコトヲ注視シタル者ノ眼ニハ至ツテじみニ見ヘルモノナリトノ義。(8) Another race.....are won.—I have been another race since my birth and won other victories. ノ義。幼稚ノ時代チ一ツノ競走ト見做シ。老年ニ至リテ一層深キ全情ヲ以テ萬物ヲ見。一層永久的ノ感化ヲ受クルニ至リタルトキチ以テ又別ノ競走トナシタルナリ。而シテ此競走ニ於テ他ノ勝利ヲ博シタ。懸賞ヲ得タ。即チ靜平ニ自然ト親シミ。神ト直接ノ交通ヲナシテ靈妙ナル快樂ヲ感シタルコトヲ暗示セルナリ。(9) Thanks to the human heart.....too deep for tears. 人ニ人情ナルモノアリテ。慈愛。歡樂。恐怖ナドノ諸情アルカラコソ。最も賤シキ花テモ之ヲ視テ或ハ涙ノ流レザルホドノ悲歎ヲ懷クコトモアルナリ。

【譯文】 おい汝泉流。牧場。丘陵。森林よ。我と汝の愛念が睽離せるものと豫想する勿れ。尙ほ予は予の心髓に於て汝の感化力を感ずるものなり。予は汝の一層永久なる感化力の下に住まわんがためにのみ。一つの快樂を放棄せり。予は是等の細流の如くに輕快に飛び廻はりし小兒の時よりも尙一層其兩岸に激して奔飛する細流を愛するものなり。旭日の純潔なる鮮光も尙受らし。夕陽の周圍に集まる所の雲は人間の榮枯浮沈の定めなき。其忽ちに消沈するの狀を視たる眼には一層じみなる色を帯びて見ゆるなり。予は別の競走を走りて又別の桂冠を得たり。因つて以て吾人の此世に生活する人情。其慈愛。其歡樂。其恐懼に感謝す。此諸情あるがためにこそ。吾人は咲く最も賤しき花を視ても感概餘りに深くして涙も出でざる想を起さしむるなり。

【註】 The clouds that gather round the setting sun. 夕陽ノ下ニ集マル雲ハ一時赫々タル光ニ輝サレテ燦爛タル光ヲ放テドモ。忽チニ消滅スルモノナリ。

リ。人生モ是レト均シク如何ニ一時赫々ノ光ヲ放ツト雖モ忽チニ死滅スルモノナリ。故ニ夕陽ノ下ニ集マル赫々ノ雲モ人生ノ蠅蟻ノ如キ有機ヲ目暗セルモノニハぢみニ見ヘル。沈着ノ色ヲ帯ブルトハ云フナリ。

【註】 終ハリノ二韻ニ於テハ幼時ニ見タル例ノ光榮ハ最早之ヲ見ルコトヲ得ザレドモ。尙自然ニ對スル“primal sympathy”ハ依然存在シ。年ヲ重ヌルニ從ヒテ永生ヲ得ベシト云フ信仰ガ益固クナリ。自然ニ對スル愛念ハ毫モ昔日ト變ハルコトナク。却ツテ一層永久ナル自然ノ感化力ヲ感受シ。萬物ニ對スル全情ノ念一層老實沈着トナリテ圓熟シ。自然界ノ最微最早ナルモノニ對シテモ深ク全情ノ涙ヲ灑ゲニ至ルコトヲ叙ス。

NOTE BY WORDSWORTH.—This was composed during my residence at Town-End, Grasmere. Two years at least passed between the writing of the first four stanzas and the remaining part. To the attentive and competent reader the whole sufficiently explains itself, but there may be no harm in adverting here to particular feelings or experiences of my own mind on which the structure of the poem partly rests. Nothing was more difficult for me in childhood than to admit the notion of death as a state applicable to my own being. I have elsewhere said,

A simple child
That lightly draws its breath
And feels its life in every limb,
What should it know of death?

But it was not so much from the source of animal vivacity that my difficulty came as from a sense of the indomitableness of the spirit within me. I used to brood over the stories of Enoch and Elijah, and almost persuade myself that, whatever might become of others, I should be translated in something of the same way to heaven. With a feeling congenial to this, I was often unable to think of external things as having external existence, and I communed with all that I saw as something not apart from, but inherent in, my own immaterial nature. Many times while going to school have I grasped at a wall or tree to recall myself from this abyss of idealism to the reality. At that time I was afraid of mere processes. In later periods of life I have deplored, as we have all reason to do, a subjugation of an opposite character, and have rejoiced over the remembrances, as is expressed in the lines *Obstinate Questionings*, etc. To that dreamlike vividness and splendor which invests objects of sight in childhood, every one, I believe, if he would look back, could bear testimony, and I need not dwell upon it here; but having in the poem regarded it as a presumptive evidence of a prior state of existence, I think it right to protest against a conclusion which has given pain to some good and pious persons, that I meant to inculcate such a belief. It is far too shadowy a notion to be recommended to faith as more than an element in our instincts of immortality. But let us bear in mind that though the idea is not advanced in Revelation, there is nothing there to contradict it, and the fall of man presents an analogy in its favor. Accordingly, a pre-existent state has entered into the creed of many nations, and among all persons acquainted with classic literature is known as an ingredient in Platonic philosophy. Archimedes said that he could move the world if he had a point whereon to rest his machine. Who has not felt the same aspirations as regards his own mind? Having to wield some of its element when I was impelled to write this poem on the immortality of the soul, I took hold of the notion of pre-existence as having sufficient foundation in humanity for authorizing me to make for my purpose the best use of it I could as a poet.

第十九章 WALTER SCOTT.

スコット小傳

Sir Walter Scott は千七百七十一年を以て蘇國 Edinburgh に生まる。幼にして羸弱。始め Edinburgh の高等學校に入り。後全地の大學に入れり。千七百八十六年より九十二年まで父の法律事務所に於て法律を研究し。後辯護士となりたれども其職務に餘り熱心ならず。大に文學を嗜好し。著書頗る多く。千八百五年 “The Lay of the Last Minstrel” 又千八百八年 “Marmion” 出づ。又千八百十年 “The Lady of the Lake” を發行せり。居を Tweed の河岸 Melrose の近傍にトし。其邸室を Abbotsford と命名せり。幾くならずして其最も有名なる小説 “Waverley” 出づ。千八百二十五年彼れの關係せし Constable & Co. と稱する出版會社の破産するに當りて彼れ亦 £150,000 の負債を以て破産の身となれり。爾後此負債償却のために一身を犠牲に供し。あらゆる奢侈を放擲し。身を奉ずること甚だ薄く。Edinburgh に貸居して専心著作の業に従事すること十年一日の如し。漸く £40,000 を辨償し。千八百卅年中風病に罹り。超へて一年終に没す。行年六十二歳。

CHARACTERIZATION BY R. H. HUTTON.

(ハットンのスコット品評論)

1. The most striking feature of Scott's romances is that, for the most part, they are pivoted on public rather than mere private interests and passions.¹ With but few exceptions—*The Antiquary*, *St. Ronan's Well*, and *Guy Riddering* are the most important—Scott's novels give us an imaginative view, not of mere individuals, but of individuals as they are affected by the public strifes and social divisions of the age.² And this it is which gives his books so large an interest for old and young, soldiers and statesmen, the world of society and the recluse alike. You can hardly read any novel of Scott's and not become better aware what public life and political issues mean. And yet there is no artificiality, no elaborate attitudinizing before the antique mirrors of the past, like Bulwer's,³ no dressing-out of clothes-horses,⁴ like G. P. R. James.⁵ The boldness and freshness of the present are carried back into the past,⁶ and you see Papists and Puritans, Cavaliers and Roundheads, Jews, Jacobites, and freebooters, preachers, schoolmasters, mercenary soldiers, gypsies, and beggars, all living the sort of



Sir Walter Scott

life which the reader feels that their circumstances, and under the same conditions of time and place and parentage, he might have lived, too. Indeed, no man can read Scott without being more of a public man, whereas the ordinary novel tends to make its readers rather less of one than before.

(1) *They are pivoted &c.* — 私人ノ利害休戚ニ關スルヨリモ寧ロ國家公共ノ安危ニ關スルモノヲ樞軸トシテ回轉シテ居ルノ義。 (2) *Scott's novels give us.....divisions of the age.* — Scottノ小説ハ單ニ一個人ノ想像的見解ニ止マラズシテ。一個人が社會ノ争闘トカ。時代ノ社會的分離トカ云フモノニ由リテ影響ヲ受ケ。之ニ由リテ感化サレタル想像的見解ヲ述ベテ居ル。 (3) *There is no artificiality, like Bulwer's.* — Bulwerハ英國ノ小説家ナリ。Bulwerノ小説ハ氣取り。虚飾が多クシテ。過去ノ事跡ヲ叙述スルヤ。恰モ古代ノ鏡ノ前ニテ種々工夫ヲ凝ラシテ扮粧ヲ事トシ。如何ニモ天真ヲ矯メテ人工的虚構ヲ街フ處アレドモ。Scottニハ此趣キナシトナリ。 (4) *No dressing-out of clothes-horses &c.* — Jamesハ英國ノ小説家兼雜書ノ作家ナリ。其著“*Richelieu*”最モ名高シ。是ハJamesノ文體ヲ云フ。恰モ衣紋架ニ美々シク衣服ヲ打チ掛ケテ飾リ付ケアルカ如シ。 (5) *The boldness and freshness..... into the past.* 現今ノ時代ノ剛勇ナル功名。嶄新顯著ナル偉業ヲ過去ニ移シ。現代ノアリタタト鮮カナル事柄が過去ノ時代ニ在リシ如クニ叙述スルヲ云フナリ。‘*Boldness*’ハBold actionヲ云ヒ。‘*Freshness*’ハnoveltyノ義ナリ。 (6) *Less of one.* — Less of a public man.

【譯文】 Scottの小説の最も顯著なる特性は其概して一個人の利害情慾に関するよりも寧ろ社會一般の利害情慾を樞軸として旋轉せることなり。唯二三の例外を以て。—— *The Antiquary, St. Roman's Well* 及び *Guy Mannering* の如きは其例外の最も著るしきものなり。—— Scottの小説は唯單に個人の想像的見解のみに止まらず。個人が社會の争闘。時代の社會的分離に由りて影響感化を受けたる個人の想像的見解を叙述せり。是れぞ彼れの著作が老若に拘はらず。軍人政治家を問はず又交際社會にも。隱遁者にも均しく大ひなる興味を興ふる所以なり。凡そScottの小説を閱讀して公人生活及び政治的争論の何たるを一層能く熟知するに至らざるものはなし。去れど彼のBulwerの小説の如く虚飾。過去の鏡に向つて紅粉を着裝する等の趣致なく。又Jamesの如き衣紋架の美々しき修飾もなし。彼れは現代の剛勇嶄新なる事跡を過去に移して叙述す。故に讀者は舊教信者。清教徒。チャールズ一世に屬せる官軍党。圓頂徒。ユダヤ人。James党。強盜。説教家。學校教師。雇兵。流氓。乞食等皆讀者も彼等と境遇を全じくし。時と場所を全じくし。全じ血族より生れ出でたる場合には。彼等と全じ生活をなすならんと想像せる有様にて生活するものなり。實に何人もScottの小説を讀めば一層公人的となるの感を生ず

るものなり。之に反して普通の小説は以前よりも一層人をしてより少く公人的たらしむるものとす。

【註】 **Cavaliers.** 此處ニテハ King Charles I. ニ屬シテ國會軍ト戦ヒタル王党派ヲ指ス。 **Roundheads.** 是ハ矢張り Puritan ノ一派ニシテ Cromwell ニ屬シタル國會派ヲ云フ。頭髮ヲ短ク刈リ居タルヲ以テ此綽名アリ。 Butler ノ "Hudibras" ニ出ヅ。 **Jacobites.** —1688 ノ革命ニ反對セルモノニシテ James II. カ位ヲ廢セラレシ後。彼レ及ビ彼レノ子孫ニ黨セシ。所謂 James 党ナリ。 **Mercenary soldiers.** 俸給ヲ得テ各國ノ政府。若クハ党派ニ雇ハレシ兵士。 **Gypsies.** 十五世紀。十六世紀ノ頃ニ印度ヨリ歐洲ニ入り込ミ。今ハ各地ニ散在セル流民ニシテ多クハ竊盜ヲ以テ其業トナスモノヲ云フ。

2. Next, though most of these stories are rightly called romances, no one can avoid observing that they give that side of life which is unromantic quite as vigorously as the romantic side. This was not true of Scott's poems, which only expressed one half of his nature, and were almost pure romances. But in the novels the business of life is even better portrayed than its sentiments. Indeed, it was because Scott so much enjoyed the contrasts between the high sentiments of life and its dry and often absurd detail, that his imagination found so much freer a vent in the historical romance than it ever found in the romantic poem. Yet he clearly needed the romantic excitement of picturesque scenes and historical interests, too. I do not think he would ever have gained any brilliant success in the narrow region of the domestic novel. He said himself, in expressing his admiration of Miss Austen: "The big bow-wow strain² I can do myself, like any now going," but the exquisite touch which renders ordinary commonplace things and characters interesting, from the truth of the description and the sentiments, is denied to me." Indeed, he tried it to some extent in *St. Roman's Well*, and so far as he tried it,⁴ I think he failed. Scott needed a certain largeness of type, a strong-marked class-life, and, where it was possible, a free, out-of-doors life, for his delineations. No one could paint beggars and gypsies, and wandering fiddlers, and mercenary soldiers, peasants and farmers and lawyers, and magistrates, and preachers, and courtiers, and statesmen, and, best of all, perhaps, queens and kings, with anything like his ability.

(1) *Miss Austen.* — Jane Austen ハ英國ノ女流小説家ナリ。數多ノ著作ノ中 "Sense and Sensibility" 最も顯ハル。 (2) *The big bow-wow strain.* 犬ガワンマ々吠ユルヤウナ "conceited style," "pedantic style" ヲ云フ。 (3) *Like any now going.* 目下一般ニ世ニ行ハル any bow-wow strain ノ如キ。 (4) *So far as he tried it.* — "It" ハ前文ノ "the exquisite touch" ヲ受ク。彼レガ之ヲ試ミ。遺ツテ見タダケノ點カラ觀ズレバ。即チ之ヲ試ミテ舊キタダケノ事跡ヨリ察スレバ。

【譯文】 Scott の是等の作物は正しく小説と呼稱するを得べしと雖とも。小説的方面と均しく又非小説的方面の人生觀をも最も壯烈に描寫しあることを何人も注目せざるを得ざるべし。然れど Scott の詩は然らず。是は唯彼れの眞性質の半面を顯表せるものにして殆ど皆小説的なり。併し其小説の中には人生に關する意見よりも人生の實務を一層詳に描寫しあり。Scott の想像は詩的小説に於けるよりも。史的小説に於て一層自由に進出せる所以のものは畢竟彼れは人生に關する高尚の意見と人生に關する乾燥無味而して多くは背理的瑣末の事項とを能く對比照考するに因由するものなり。去れど又彼れは明かに描寫的光景と歴史的興味に關する想像心を有するを要す。彼れは家庭小説の一層狹隘なる領域に於て大成功をなしたるものとは予は考へざるなり。彼れは Austen 環を感賞して自ら云へることあり。曰く「當時世に行はるゝ如き彼の犬齶的誇負の句調は予も亦之を物することを得。去れど記事感想の眞摯に由りて通俗平凡の事物人物を最も興味あるやう言ひ顯はす微妙の筆致に至りては予の到底企て及ばざる所なり」と。もつとも彼れは之を其 *St. Roman's Well* に於て幾分か試みたれども。其形跡に由りて察するに失敗したるものの如し。蓋 Scott は幾分か儀型の濶大。非常に顯著なる階級的生活。而して能ふべくんば非常に顯著なる事實的生活を描寫するを要す。彼の乞丐。流氓。渡り彈琴者。雇兵。百姓。農。法律家。行政官。教師。廷臣。政治家。就中彼の帝王女帝を描寫するに當りて彼れの如き技量才幹を有するものはあらざるべし。

3. I think the deficiency of his pictures of women, odd as it seems to say so, should be greatly attributed to his natural chivalry. His conception of women of his own or a higher class was always too romantic. He hardly ventured, as it were, in his tenderness for them, to look deeply into their little weaknesses and intricacies of character. With women of an inferior class, he had not this feeling. Nothing can be more perfect than the manner in which he blends the dairy-women and women of business in *Jeanie Deans*¹ with the lover and the sister. But once make a woman beautiful, or in any way an object of homage to him, and Scott bowed so low before the image of her that he could not go deep into her heart. He could no more have analyzed such a woman, as Thackeray analyzed *Lady Castlewood*, or *Amelia*, or *Becky*,² or as George Eliot analyzed *Rosamond Vincy*,³ than he could have vivisected *Camp* or *Maida*.⁴ To some extent, therefore, Scott's pictures of women remain something in the style of the miniatures of the last age⁵—bright and beautiful beings without any special character in them. He was dazzled by a fair heroine. He could not take them up into his imagination as real beings as he did men.⁶ But then how living are his men, whether coarse or noble!

(1) **Jennie Deans.** 蘇國 Lowland に在ル一村落ナリ。(2) **Lady Castlewood.**—Thackeray ノ小説 “Henry Esmond” ノ中ニ在ル婦人ノ名。**Amelia, Becky** 共ニ Thackeray ノ小説 “Vanity Fair” ノ中ニ在ル婦人ノ名ナリ。(3) **Rosamond Vincy.** 是ハ George Eliot ノ著 “Middlemarch” ノ中ニ在ル人物ナリ。(4) **Camp or Maida.** 是ハ Scott ノ愛犬ノ名ナリ。如何ニ Scott ハ文豪大家ナリト雖モ。犬ノ性質性格ヲ分析解剖シテ叙述スルコト能ハザルベシ。(5) **Miniatures of the last age.** 人老ヒ衰ヘ。老後身體ノ縮小シタルカ如キ文體ヲ云フ。(6) **As he did men.**—As he did take men up into his imagination.

【譯文】 斯く云ふは頗る奇なるが如しと雖ども。惟ふに Scott が婦人を描寫するに就きての短處は主として彼れの天性たる武士的精神に因由するものと信ず。彼れ自身の階級若くは一層高尚なる階級に屬する婦人に關する彼れの概念は餘りに荒唐なるが如し。先づ言は。彼れは餘り婦人に對して慈悲憐憫の情を抱けるより深く婦人の微細なる弱點。并に彼等の複雑なる特性を洞視する能はざるもの如し。下等社會の婦人に對しては彼れは此所謂慈悲の情を有せず。彼の Jennie Deans に於ける乳棒女や實業に従事せる婦人か其情人及び姉妹等と相交はりて交遊するの狀を叙するの一段に至りては實に完全圓滿一點の打ち所なきなり。然れども一たび婦人をして婢姪たるものたらしむるか。若くは又兎に角彼れが崇敬を表するものたらしむれば。彼れは忽ち其容姿の前に叩頭平伏して。最早深く彼れの心髓に入りて之を穿つ勇氣なきに至るなり。彼れは Camp 或は Maida の活體解剖をなす能はざると均しく彼の Thackeray が Lady Castlewood, Amelia 又は Becky を解剖し。George Eliot が Rosamond Vincy を解剖せしか如き斯る婦人を到底解剖分析することを得ざるなり。故に Scott の婦人の描寫は幾分か老年の縮圖の如き體を具ふ。——何等の特性を備へずして唯燦然として光り輝く美々しきものと云ふに過ぎず。彼れは婉麗なる女犬夫に由りて眩迷せらるゝなり。彼れは婦人を描くに當りて男子を描くが如く之を自己の想像に充分捕捉すること能はざるなり。去れど彼れの描く男子は其貴賤を問はず。如何に生きて活動せるぞよ。

【註】 **George Eliot.**—Mrs. G. H. Lewes. George Eliot ハ其 pen-name ナリ。處女名ハ Mary Ann Evans ニシテ英國ノ小説家ナリ。

4. Some of the finest touches of Scott's humor are no doubt much heightened by his perfect command of the genius as well as the dialect of a peasantry in whom a true culture of mind and sometimes also of heart is found in the closest possible contact with the humblest pursuits and the quaintest enthusiasm for them.¹ But Scott, with all his turn for irony—and Mr. Lockhart² says that even on his death-bed he used towards his children the same sort of good-humored irony to

which he had always accustomed them in his life—certainly never gives us any example of that highest irony which is found so frequently in Shakespeare, which touches the paradoxes³ of the spiritual life of the children of earth,⁴ and which reached its highest point in Isaiah⁵ The irony of Hamlet⁷ is far from Scott. His imagination⁸ was essentially one of distinct embodiment.⁹ He never even seemed so much as to contemplate that sundering of substance and form, that rending away of outwards garments, that unclothing of the soul, in order that it might be more effectually clothed upon, which is at the heart of anything that may be called spiritual irony.¹⁰ The constant abiding of his mind within the well-defined forms of some one or other of the conditions of outward life and manners, among the scores of different spheres of human habit, was, no doubt, one of the secrets of his genius; but it was also its greatest limitation.¹

(1) **Enthusiasm for them.**—Them ハ pursuits ヲ指ス。(2) **With all his turn for irony.**—With ハ notwithstanding ノ義。諷刺ニ對シテ彼レガ有スルアラユル變化。傾向ニモ拘ハラズ。(3) **Mr. Lockhart.** 英國ノ小説家兼雜誌記者ニシテ。Scott ノ義子ナリ。(Scott ノ長女ヲ娶ル)。(4) **Paradoxes.** 逆説。一見奇怪ノ如クナレドモ。其中ニ道理ヲ含メルモノ。(5) **The children of earth.** 人類ノ義。(6) **Reached its highest point in Isaiah.**—Isaiah ハ豫言者ナリ。人類ノ靈的生活ニ關スル最高ノ諷刺ヲ述ブルハ Isaiah ニ於テ其頂點ニ達ス。蓋シ此點ニ於テ Isaiah ニ及ブモノナキヲ謂フナリ。(7) **The irony of Hamlet.** 沙翁ノ著 “Hamlet” ニ於ケル其主人公 Hamlet ノ諷刺ハ Scott ナ離レトコト遙カニ違シ。即チ Scott ノ諷刺ニ超然トシテ優ル所アルヲ云フ。(8) **His imagination.**—His ハ Scott ヲ受ク。(9) **Distinct embodiment.** はつきりト形體ヲ具スル有形的體現的ノモノヲ云フ。即チ彼レノ想像ハ具體的ニシテ抽象的ナラズ。客觀的ニシテ主觀的ナラザルヲ云フ。(10) **He never even seemed may be called spiritual irony.** 彼レノ想像ハ具體的客觀的ナルガ故ニ。毫モ事物形體ヲ解體。分析シ。若クハ物ノ外衣ヲ破碎シテ其心髓ヲ洞見シ。以テ靈的諷刺ヲ考察スル等ノコトナク。精神ノ外衣ヲ褫キ以テ靈的諷刺ヲ考察セザリシトナリ。而シテ精神ノ外衣ヲ褫クハ即チ一層能ク之ニ被テセシムルノ謂ヒニシテ。是レ靈的諷刺ト稱スルモノノ骨髓ナリトノ義。(11) **Its greatest limitation.** 其天才ナ大ニ制限檢縛スル所ノモノナリ。

【譯文】 Scott の滑稽の最も美はしき妙致は彼れが自己の天才を自由に操縦することと且つ其書中の農夫の方言に由りて一層の妙味を加ふることは疑ふべからず。彼れの描寫する農夫に在りては心意の研磨。而して時としては又心情の研究が彼等の最も賤しき職業并に其職業に對する最も奇怪なる熱情とが出來得べきだけ最も近接合體せるを見る。去れど Scott は其諷刺に對するあらゆる機轉を以てしても。——而して Lockhart 氏の云へるに Scott は其臨終の際に於ても生前始終兒女の聞き慣れたるが如き滑稽的諷刺を彼等に向ひて述べ

たりと云ふ。——吾人が塵沙翁に於て之を見る世界の人類の靈的生活の逆説を含有する最高尙の諷刺にして彼の Isaiah に於て絶巔に達するものの何等實例を吾人に示さず。彼の Hamlet の諷刺は遙かに Scott を離れて。遠く其上に在り。Scott の想像は根本的にハッキリと形體を具する所謂具體的のものにして。彼れは物質形體を分離切斷し。外被を破碎分析し。靈魂を一層巧みに被服せしめんがため。之を脱衣せしむるは是れぞ靈魂諷刺の心髓とも云ふべきものなるが。是等のことを毫も考慮せざりしもの如し。其何たるを問はず。孰れか外界的生活若くは習慣に關する或る固形的形體の中に常に其心意を緊留し。人類習慣の種々なる範圍限界の中に常に其心意を固着せしめたる。是れぞ彼れの天才の秘訣なりしこと疑ふべからず。而して是れ亦其天才を大に限束せし所以のものなり。

【註】 *The constant abiding of his mind its greatest limitation.* 要スルニ Scott の靈的性質ヲ有スルモノニ其心意ヲ向ケテシテ。有形的實體物ニ其心意ヲ傾注セルヲ云フナリ。換言スレバ Scott の寫實的小説家ナリ。常ニ外觀的生活ノ状態又ハ習俗ノ如キ具體的事物ノ中ニ其心意ヲ住ハシメ。常ニ種々雜多ノ人類習慣ニ關スル範圍内ニ其心意ヲ固着セシメ。務メテ客觀的方面ニ其心意ヲ留注シタリトノ意ナリ。是レ彼レノ諷刺ハ沙翁ノソレノ如ク靈性的ナラザリシ理由ナリ。‘greatest limitation’ トハ前述ノ如ク其天才ノ活動範圍ヲ客觀的ニノミ制限シタルガ故ニ斯クハ云フナリ。

THE CHRISTIAN KNIGHT AND THE SARACEN CAVALIER.

【緒言。茲に掲載せる斬合ひの場は Scott の小説 “Talisman” の發端の章句より拔萃せるものにして。是れぞ Scott の物せる東洋小説中の美談なり。Christian Knight は本篇の主人公にして Saracen Cavalier は Saladin のことを云ふ。其人物を描寫せる頗る力あり。】

1. The burning sun of Syria had not yet attained its highest point in the horizon, when a knight of the Red Cross,¹ who had left his distant northern home, and joined the host of the crusaders in Palestine, was pacing slowly along the sandy deserts which lie in the vicinity of the Dead Sea, where the waves of the Jordan pour themselves into an inland sea, from which there is no discharge of waters.

(1) *A knight of the Red Cross.* 是レ Christian Knight チ云フ。

【譯文】 Syria の焼くが如き太陽は未だ地平線の最高點に達せざりき。其時遠き北國の故郷を發して Palestine の十字軍に合したる赤十字印の一勳騎士が彼の

Jordan 河が内海に注ぎ。それより水流を堰き止め居れる死海の近傍に横れる沙漠の地を徐ろに徒歩しつつありたり。

2 Upon this scene of desolation the sun shone with almost intolerable splendor, and all living nature seemed to have hidden itself from the rays, excepting the solitary figure,¹ which moved through the flitting sand at a foot's pace, and appeared the sole breathing thing on the wide surface of the plain.

(1) *The solitary figure.* 是レ亦 Christian Knight チ指ス。

【譯文】 此荒涼たる光景の上に太陽は殆ど耐ゆべからざる美艷を以て赫灼として光り輝けり。而して生とし活ける萬有は凡べて太陽の光線を避け匿くれ。唯獨り一フートの歩を以て飛び散る沙を蹴て動ける寥寂たる一物あるのみ。而して是れぞ此廣漠たる平原に於ける單獨の生物なり。

3. The dress of the fider and the accoutrements of his horse were peculiarly unfit for the traveller in such a country. A coat of linked mail, with long sleeves, plated gauntlets,¹ and a steel breastplate had not been esteemed a sufficient weight of armor; there was, also, his triangular shield suspended round his neck, and his barred helmet of steel,² over which he had a hood and collar of mail, which was drawn around the warrior's shoulders and throat, and filled up the vacancy between the hauberk and the head-piece. His lower limbs were sheathed, like his body, in flexible mail, securing the legs and thighs, while the feet rested in plated shoes, which corresponded with the gauntlets.

(1) *Plated gauntlets.* 延金ニテ作レル手甲。 (2) *Barred helmet of steel.* 横棒ヲ入レテ堅固ニ作リアル鋼ノ兜チ云フ。

【譯文】 騎手の服装並に其馬の軍裝は斯る國(熱帶國)の旅人には特に適當せざるものなりき。長き袖ある鎖子鎧。延金の手甲。鋼鐵の胸甲等は未だ以て甲冑の充分なる重みと考へられざりしもの如く。尙之に加へて三角形の盾が彼れの頭の周圍に掛り居たり而して鋼鐵製の兜を着け。其上に頭巾を被れり。又鎧の頸巻を纏ひ。そば肩と咽喉の部に垂れ掛りて其鎖子鎧と兜の空間を掩へり。彼れの下方部も亦胴部と均しく風曲自在なる鎧にて包まれ。脚部。股などを掩へり。而して其足は延金の靴を穿たり。是は彼の手甲と相對するものなり。

4. A long, broad, straight-shaped, double-edged falchion, with a handle formed like a cross, corresponded with a stout poniard on the

other side. The knight also bore, secured to his saddle, with one end resting on his stirrup, the long steel-headed lance, his own proper weapon, which, as he rode, projected backwards, and displayed its little pennoncel, to dally with the faint breeze, or drop in the dead calm. To this cumbrous equipment must be added a surcoat of embroidered cloth, much frayed and worn, which was thus far useful, that it excluded the burning rays of the sun from the armor, which they would otherwise have rendered intolerable to the wearer.

【譯文】 十字架の如き柄を有てる長き。幅廣き。眞直の。兩刃の偃月刀の一方に帯べる頑丈なる短劍と相對せり。勳爵士は又堅く其鞍に結び付けて其一方は鐙に掛り居る長き鋼鐵の劍先きを有てる槍を携へたり。そは彼れが騎行せるとき後ろの方に突出し。其小さき小旗をちら々々と顯はして。或は微風と嬉戲し。或は風なく静かなるときは下に垂るなり。此柄はしき服裝に加へて尙縫箔せる短衣を纏ひ居れり。そは多く破損し。消磨せるが彼の甲冑より燃ゆるが如き日光を避くるには斯くも大に必要なるものにして。之れなくしては彼の甲冑をして其是を着せるものに到底堪へざらしむるなり。

【註】 Pennoncel. 槍ニ着ケアル小旗ヲ云フ。 Dead calm. 死セルガ如ク静カニシテ一點ノ微風ガモナキト云フ。 Which they would otherwise to the wearer.—Which は armor ヲ受ケ。 They は burning rays ヲ受ケ。此短衣が日光ヲ防遮スルノ効アリ。若シ之レナカリセバ (otherwise) 甲冑が日ニ燒ケテ到底着ルニ堪ヘザラシムルヤウナルトナリ。

5 The surcoat bore, in several places, the arms of the owner, although much defaced. These seemed to be a couchant leopard, with the motto, "I sleep—wake me not." An outline of the same device might be traced on his shield, though many a blow had almost effaced the painting. The flat top of his cumbrous cylindrical helmet was unadorned with any crest. In retaining their own unwieldy defensive armor, the northern crusaders seemed to set at defiance the nature of the climate and country to which they were come to war.

【譯文】 此短衣は假令の磨滅せりと雖ども。多くの所に其持主の紋印を持てり。此等の紋印は偃臥せる豹にして。「予は眠れり。予を醒ます勿れ」と云ふ座右銘を有てり。此紋印の輪廓は其楯の上にも見認めらる。併し多くの打撃を受けて其繪は消磨し居れり。彼れの冠むれる重も々々しき圓筒形の兜の平たき頂きには何等の裝飾なし。凡そ北國の十字軍從軍者は其重き防禦的武器(甲冑)を棄てずして常に之を着け。彼等が戦争に來りし國。氣候を無視せるもの如し。

【註】 "I sleep—wake me not." 豹ノ睡眠ヲ醒起スルハ非常ニ危險ナルモノナリ。醒マセバ食ヒ殺サル。

6. The accoutrements of the horse were scarcely less massive and unwieldy than those of the rider. The animal had a heavy saddle plated with steel, uniting in front with a species of breast-plate, and behind with defensive armor made to cover the loins. Then there was a steel axe, or hammer, called a mace-of-arms, and which hung to the saddle-bow; the reins were secured by chain work, and the front stall of the bridle was a steel plate, with apertures for the eyes and nostrils, having in the midst a short, sharp pike, projecting from the forehead of the horse like the horn of the fabulous unicorn.

【譯文】 馬の武裝も騎者のそれと殆ど均しく尠積にして重々々しかりき。即ち鋼鐵の延金にて作れる重き延金の鞍を負ひ。そは前の方では一種の胸甲の如きものと相接し。後ろの方では臀部を掩ふ防禦的武器と相繋合せらる。又鞍先きに結び付けある鋼の斧あり。又鍔笏と呼ばれる鎚あり。手綱は銀細工に由りて結び付けられ。轡の前面は鋼鐵の延金にして。眼と鼻のために穴あり。其中央には恰も彼の小説に在る一角獸の角の如く馬の前額より突出せる短き。光れる鎗の如きものあり。

【註】 Front stall.—Front covering. 即チ馬ノ面部ヲ掩フモノ。

7. But habit had made the endurance of this load of panoply a second nature, both to the knight and his gallant charger. Numbers, indeed, of the western warriors who hurried to Palestine died ere they became inured to the burning climate; but there were others to whom that climate became innocent, and even friendly, and among this fortunate number was the solitary horseman who now traversed the border of the Dead Sea.

【譯文】 然れども勳爵士に對しても勇敢なる軍馬に對しても習慣が甲冑の此重荷に耐ゆることを第二の性質となしたり。もつとも Palestine に急行せし幾多西國の武士は此燃ゆるが如き氣候に慣る前に死亡せるもの多し。去れど又斯る氣候に由て何等の害をも受けず。却つて之と相親むが如きものもありたり。彼の今や死海の海岸を横過せし單獨の騎者の如き即ち此幸ひなる仲間の中に在りたるものなり。

8. Nature, which cast his limbs in a mould of uncommon strength, fitted to wear his linked hauberk with as much ease as if the meshes had been formed of cobwebs, had endowed him with a constitution as strong as his limbs, and which bade defiance to almost all changes of

climate, as well as to fatigue and privations of every kind. His dispositions seemed, in some degree, to partake of the qualities of his bodily frame; and as the one possessed great strength and endurance, united with the power of violent exertion, the other, under a calm and undisturbed semblance, had much of the fiery and enthusiastic love of glory which constituted the principal attribute of the renowned Norman line, and had rendered them sovereigns in every corner of Europe where they had drawn their adventurous swords.

【譯文】 彼れの四肢を異常の力を有する模型にて鑄造し。其鐵條網は恰も蜘蛛網から作られたるかの如く。容易く鎖子鎧を着するやう適當になさしめし天然は又彼れの四肢の如く強硬なる體格を彼れに賦與せり。而してそは氣候のあらゆる變化。並にあらゆる種類の疲勞。缺乏を殆ど無視せり。彼れの性向は幾分か彼れの體格の特性を分享せり。彼れの體格は激烈なる勞役をなすの力と相合して非常の強剛と忍耐を有せしか如く。其性向は沈着恬靜の狀態の下に激烈熱心火の如き名譽心を多く有せり。是れぞ名高き Norman 種族の重なる屬性にして。彼等が其冒險的劍を携へて歐洲の邊陲までも到る處彼等を其地の帝王となさしめし所以のものなり。

9. Nature had, however, her demands for refreshment and repose even on the iron frame and patient disposition of the Knight of the Sleeping Leopard; and at noon, when the Dead Sea lay at some distance on his right, he joyfully hailed the sight of two or three palm-trees, which arose beside the well which was assigned for his mid-day station. His good horse, too, which had plodded forward with the steady endurance of his master, now lifted his head, expanded his nostrils, and quickened his pace, as if he snuffed afar off the living waters, which marked the place of repose and refreshment. But labor and danger were doomed to intervene ere the horse or horseman reached the desired spot.

【譯文】 去りながら天然は彼の Knight of the Sleeping Leopard の如き鐵石の如き體格。其堅忍なる性質に對しても尙飲食休憩を要めたり。而して正午の頃。少し距れる所に於て死海を其右側に見しとき。恰も其日中の停留所として指定されし井戸の傍に生長せし二三の棕櫚の樹を一見し躍如として喜べり。主人の堅實なる忍耐と共に前方に緩歩せし馬も亦恰も遙るか遠方より休息飲食の場所と指定されたる生ける水を嗅き知りしかの如くに頭を擧げ鼻口を廣げて急歩せり。去れど此騎者若くは馬が其冀望の地に達する前に勞苦と危險が間に挿まり入りて彼等を遮止すべき運命に至れり。

【註】 The Knight of the Sleeping Leopard. 是ハ矢張り Christian Knight 指ス。第五節ヲ參照スベシ。

10. As the Knight of the Couchant Leopard continued to fix his eyes attentively on the yet distant cluster of palm-trees, it seemed to him as if some object was moving among them. The distant form separated itself from the trees, which partly hid its motions, and advanced towards the knight with a speed which soon showed a mounted horseman whom his turban, long spear, and green caftan floating in the wind, on his nearer approach, proved to be a Saracen cavalier. "In the desert," saith an Eastern proverb, "no man meets a friend." The crusader was totally indifferent whether the infidel, who now approached on his gallant barb as if borne on the wings of an eagle, came as friend or foe—perhaps, as a vowed champion of the cross, he might rather have preferred the latter. He disengaged his lance from his saddle, seized it with the right hand, placed it in rest with its point half elevated, gathered up the reins in the left, waked his horse's mettle with the spur, and prepared to encounter the stranger with the calm self-confidence belonging to the victor in many contests.

【譯文】 Knight of the Couchant Leopard が遠るかに見ゆる棕櫚の樹の鬱鬱たるを注意して望み見しとき。何か或る物が樹間を動きつゝありしかの如くに思へり。遠くに見ゆる此一物は樹に遮ぎられて一部分其動作を匿くせしか漸次樹を離れ。疾驅勳騎士の方に進み來れり。而してそは直に一騎兵なることが知れ。段々近づくに從ひて其鎧。長槍。空中に浮揚せる綠色の長衫等が Saracen 騎兵なることを示せり。東洋の俚諺に「沙漠に於て人は朋友に相會せず」と云へり。十字軍從軍者は今恰も鷲の翼に乗れるかの如く勇壯なる駿馬に乗りて近づき來れる異教徒が我敵たるを將た味方たるに毫も頓着せざりき。多分十字架によりて固く天に誓へるチャムヒオンとしては敵たれかしと冀ひたるならん。彼れは直に其槍を鞍より取り外づし。右手に之を持ち其劍先きを半ば上へなりに向けて身構へ。左手にて手綱を引きしめ。一鞭當てて馬の氣を勵まし。數多の争闘に於て彼の戰勝者に關する沈着なる自信を以て此異邦人に相會せんと準備したり。

【註】 Couchant Leopard ハ Sleeping Leopard ニ全シ。 Barb.—Barbary 種ノ駿馬ナリ。"In the desert" meets a friend." 沙漠ニ於テ出會シタルモノハ皆敵若クハ盜賊ト思ヘトノ義。 Vowed champion. 固ク天ニ誓ツテ敵ヲ斃サシムル止マザル勇士ノ義。 Placed it in rest.—In rest ハ仕合ヒノ時身構ヘテシテ槍ヲ持ツ持チ方ヲ云フ。'At rest' ハ唯槍ヲ横ヘテ仕合ヒノ準備ヲナサズニ持チ居ルヲ云フナリ。

11. The Saracen came on at the speedy gallop of an Arab horseman, managing his steed more by his limbs and the inflection of his body than by any use of the reins which hung loose in his left hand;

so that he was enabled to wield the light round buckler of the skin of the rhinoceros, ornamented with silver loops, which he wore on his arm, swinging it as if he meant to oppose its slender circle to the formidable thrust of the Western lance. His own long spear was not couched or levelled like that of his antagonist, but grasped by the middle with his right hand, and brandished at arm's length above his head. As the cavalier approached his enemy at full career, he seemed to expect that the Knight of the Leopard would put his horse to the gallop to encounter him.

【譯文】 Saracen は所謂アラビヤ騎兵の驪足にて進行し。其駁馬を扱ふこと所謂鞍上人なし。鞍下馬なしで。手綱を用うるよりも纏る其四肢身體の伸縮に由ること多し。而して其手綱は彼れの左手に在りて唯ゆるく下に垂れ居たり。故に彼れば其腕の上に着けし銀の縁を以て飾れる犀牛の皮の輕き圓形の盾を自由に使ふことを得たり。西國の槍の恐るべき衝きに對し。其狹小なる圓圍即ち盾にて之を防ぐかの如くに彼れば其盾を振り廻はし居たり。彼れの持てる長槍は偃伏しあらず。又彼れの敵のそれの如く地平線なりにもされず。併し右手にて其中央部を握り。頭上腕の長さばかりの所にて閃めき居たり。Saracen 騎兵は全速力を以て其敵に近づきしとき。彼れば Knight of the Leopard は彼れと會戦すべく驪足にて進み來るならんと豫期したり。

【註】 To oppose its slender circle. 狭小ナル圓圍。即ち buckler ハ圓形ヲナスガ故ニ云フナリ。 He seemed. — The Cavalier seemed. Put his horse. — His ハ Knight ヲ指ス。 Encounter him. — Him ハ Cavalier ヲ指ス。

12. But the Christian knight, well acquainted with the customs of Eastern warriors, did not mean to exhaust his good horse by any unnecessary exertion; and, on the contrary, made a dead halt, confident that if the enemy advanced to the actual shock, his own weight, and that of his powerful charger, would give him sufficient advantage, without the additional momentum of rapid motion. Equally sensible and apprehensive of such a probable result, the Saracen cavalier, when he had approached towards the Christian within twice the length of his lance, wheeled his steed to the left with inimitable dexterity, and rode twice around his antagonist, who, turning without quitting his ground, and presenting his front constantly to his enemy, frustrated his attempts to attack him on an unguarded point; so that the Saracen, wheeling his horse, was fain to retreat to the distance of a hundred yards.

【譯文】 然れども Christian Knight は能く東洋武士の習慣を熟知せるを以て不必要の骨折をなして其馬を疲勞せしめんとはせざりき。却つてちつと停止し

て更に動かす。蓋し敵若し實際衝突し來りしならば迅速なる運動の動力を加へずとも彼れ自身の重みと其勢熾んなる軍馬の重みが自然彼れ (Knight) に充分の便宜を與ふることを信じたればなり。Saracen 騎兵も均しく斯る蓋然的結果を感知し。且つ了得して。彼れが Knight の方に鎗二本の長さの距離内に近づきしとき。實に眞似の出來ざる巧妙手練を以て左方に其馬を廻轉し。二たび其敵の周圍を乗り廻はしたり。Knight は毫も其立場を去らずして常に其敵に前面を向け。以て其警戒なき點(スキマ)より彼れの攻撃せんとする計畫を挫折せしめたり。是に於て Saracen は其馬を廻轉し。忻然百ヤードの距離に退却せり。

13. A second time, like a hawk attacking a heron, the heathen renewed the charge, and a second time was fain to retreat without coming to a close struggle. A third time he approached in the same manner, when the Christian knight, desirous to terminate this illusory warfare, in which he might at length have been worn out by the activity of his foeman, suddenly seized the mace which hung at his saddle-bow, and, with a strong hand and unerring aim, hurled it against the head of the emir; for such, and not less, his enemy appeared.

【譯文】 恰も鷹が鷺を襲ふが如く二たび Saracen は Knight を攻撃し。二たび接戦せず自ら好んで退却せり。三たび前全様に近づき來りたりしか。其時 Christian Knight は敵の此活動に由りて遂に自ら疲勞したらん此幻影的戰爭を終結せんと冀ひ。突然鞍頭に掛けありし鎚笏を執り。力を籠め。過たざる狙を以て之を亞刺比亞將軍の頭部を目標けて投げ出したり。蓋し敵 Saracen は將軍らしき身分のものに見へたればなり。

14. The Saracen was just aware of the formidable missile in time to interpose his light buckler betwixt the mace and his head; but the violence of the blow forced the buckler down on his turban, and though that defence also contributed to deaden its violence, the Saracen was beaten from his horse. Ere the Christian could avail himself of this mishap, his nimble foeman sprang from the ground, and, calling on his steed, which instantly returned to his side, he leaped into his seat without touching the stirrup, and regained all the advantage of which the Knight of the Leopard had hoped to deprive him.

【譯文】 Saracen は危機一髪の間此恐るべき飛道具の來るを自覺し。鎚笏と頭の間其輕き盾を挿むの機を得たり。去れど其打撃の猛烈なるよりして彼れの盾を帽子の上に打ち落さしめたり。而して斯く我身を防禦したることば

大に猛烈の打撃を打破するに與つて力ありしと雖ども。Saracen は遂に落馬したり。Christian Knight は此災變の機に乗する前に敏捷なる敵は忽ちに起き上がり。其馬を呼びしか。馬は直に彼れの傍に還りたるを以て。彼れは鎧にも觸れずして馬上に跨り。斯くして Knight of Leopard が彼れより機奪せんと冀望せしあらゆる便宜を盡く獲取せり。

15. But the latter had in the meanwhile recovered his mace, and the Eastern cavalier, who remembered the strength and dexterity with which his antagonist had aimed it, seemed to keep cautiously out of reach of that weapon, of which he had so lately felt the force; while he showed his purpose of waging a distant warfare with missile weapons of his own. Planting his long spear in the sand at a distance from the scene of combat, he strung with great address a short bow, which he carried at his back, and, putting his horse to the gallop, once more described two or three circles of a wider extent than formerly, in the course of which he discharged six arrows at the Christian with such unerring skill that the goodness of his harness alone saved him from being wounded in as many places. The seventh shaft apparently found a less perfect part of the armor, and the Christian dropped heavily from his horse.

【譯文】 併しながら勳騎士は其際彼れの鎧笏を再び手に執り。而して敵の之を狙撃せし力と巧手を味へし東洋の騎兵は先刻其打撃の力を感知せし此武器を注意して避くるが如く見へたり。其際彼れは自己の有する飛道具を以て一番遠隔の所に在つて一戦を賭するの意志を示したり。今戦ひたる場所を隔つる砂上に其長槍を置き。其背部に負ひたる短弓を頗る巧妙に張り。馬を鞭りて驅けを追ひ。再び以前より一層廣き圓圍をなして二三回乗り廻はし。其間に斯くも正鵠なる熟練を以て Knight に六矢を放ちたり。Knight の具足の完全其好なるよりして漸くに其矢の當りたる個處々に負傷することを免れたる位ひなりし。第七矢は明かに武具の最も不完全なる個處に當り。而して Knight は烈しく落馬せり。

【註】 As many places. 六矢ヲ放チテ當リタルソレダケノ六カ處ヲ云フ。身ニ六カ處矢が當リタルナリ。

16. But what was the surprise of the Saracen, when, dismounting to examine the condition of his prostrate enemy, he found himself suddenly within the grasp of the European, who had had recourse to this artifice to bring his enemy within his reach. Even in this deadly grapple, the Saracen was saved by his agility and presence of mind. He unloosed the sword-belt, in which the Knight of the Leopard had fixed his hold, and thus eluding his fatal grasp, mounted his horse,

which seemed to watch his motions with the intelligence of a human being, and again rode off. But in the last encounter the Saracen had lost his sword and his quiver of arrows, both of which were attached to the girdle, which he was obliged to abandon. He had also lost his turban in the struggle. These disadvantages seemed to incline the Moslem to a truce: he approached the Christian with his right hand extended, but no longer in a menacing attitude.

【譯文】 併しながら Saracen の大に吃驚せしことは。彼れが今斃れたる敵(勳騎士)の様子如何と之を檢視せんと馬より降りしとき。彼れは遂然此歐洲武士の把握の中に在りたることを見出せり。彼れは斯の術策を用ゐて以て其敵を近づけんと巧みたるなり。此の恐ろしき把握の中に在ても Saracen は自己の敏捷と自若として狼狽せざるとに由りて己を救ふことを得たり。彼れは Knight of the Leopard が堅く握り緊めし帯をほどき。斯くして其致死の把握を脱し。其時殆ど人間の如き智識を以て彼れの動作を始終見詰め居るが如く見へし彼れの馬に乗りて逃げ去れり。然れども Saracen は此最後の會戦に於て其帯に着けありし自己の劍と矢筒を失ひ。是等を彼れは遂に棄てざるを得ざるやう餘儀なくされたるなり。是等の不利が終に回教徒(Saracen)をして休戦をなさしむるに至れり。彼れは其右手を延ばし。去りながら最早威嚇的攻撃的ならざる態度を以て Christian Knight に接近し來れり。

17. "There is truce betwixt our nations," he said, in the lingua franca commonly used for the purpose of communication with the crusaders; "wherefore should there be war betwixt thee and me? Let there be peace betwixt us."

"I am well contented," answered he of the Couchant Leopard; "but what security dost thou offer that thou wilt observe the truce?"

"The word of a follower of the Prophet was never broken," answered the emir. "It is thou, brave Nazarene, from whom I should demand security, did I not know that treason seldom dwells with courage."

【譯文】 通常十字軍從軍者と談話の際に用ゐらるイフランク語を以て彼れは言へり。曰く「我々兩國民間に休戦を宣言せん。汝と予と何故に戦はざるべからざるか。今や兩人の間に和睦あらしめよ」と。

Knight of the Couchant Leopard は對へて曰く「予は確かに全意を表す。予大に満足せり。併し汝は其休戦を固く守ると云ふ如何なる保障を興ふるか」と。

亞刺比亞の將軍は對へて曰く「苟も豫言者(マホメット)を信する徒の言に決して二言なし。勇敢なる Nazare 人よ。我れこそ汝より保障を求めざるべからず。予若し反逆は勇氣と相伴ふことを知らざりせば。

【註】 *Lingua franca* (literally the Franks tongue) 地中海ノ東海岸ニ境セル諸國ニテ使用セル雜種ノ言葉ナリ。 *He of the Couchant Leopard.* — *The Knight of the Couchant Leopard* ナリ。(Couchant Leopardノ彼レガ)。*The Prophet.* — Mohametヲ指ス。Saracenハ回教徒ナリ。*Nazarene.* — Christian Knightヲ指ス。是ハ回教徒ガ基督信徒ヲ蔑視シテ呼稱スル語ナリ。*Did I not know.....with courage.* — Didノ前ニ 'if'ヲ填充シテ解説スベシ。凡ソ勇アルモノハ信義ヲ守ルモノナリ。然ルニ予若シ勇氣ガ反逆ト相伴フコトノ稀レナルコトヲ知ラザレバ。(勇氣ハ常ニ反逆ト相伴ハザルナリ)。

18. The crusader felt that the confidence of the Moslem made him ashamed of his own doubts.

"By the cross of my sword," he said, laying his hand on the weapon as he spoke, "I will be true companion to thee, Saracen, while our fortune wills that we remain in company together."

"By Mohammed, Prophet of God, and by Allah, God of the Prophet," replied his late foeman, "there is not treachery in my heart towards thee. And now wend we to yonder fountain, for the hour of rest is at hand, and the stream had hardly touched my lip when I was called to battle by thy approach."

【譯文】 勳騎士ハ回教徒 Saracen の信認の深きに由りて自己の疑念を恥ぢらひたるが如く感じたり。

勳騎士ハ話しつゝ手ヲ劍ノ上ニ置き言ひけるに「Saracenよ。我々の運命ガ我々をして相友たらしむるを欲する間予ハ誓つて汝に對して忠實の友たるべし」と。

今迄敵たりし Saracen は對へて曰く「神の豫言者マホメツト。豫言者の神 Allah に由りて予ハ誓言す。予ハ心汝に對して更に逆意なし。我等休息の時近きたれば。いざ是れより向ふの泉に行かん。露きに水予ガ唇に觸れしや否や汝の近づき來りたるため予ハ汝と相戦ふに至りしなり」と。

【註】 *By the cross of my sword.* 我劍ノ十字印ニ由リテ。是ハ An expression of oath ナリ。 *By Mohammed.....God of the Prophet.* 是亦誓詞ニシテ。'Allah'ハ亞刺比亞語ニテ Supreme Beingノ義。 *Wend.* — Go.

19. The Knight of the Couchant Leopard yielded a ready and courteous assent; and the late foes, without an angry look or gesture of doubt, rode side by side to the little cluster of palm-trees.

【譯文】 勳騎士ハ鄭寧に早速の全意を表し。而して今まで敵たりし彼等は毫も憤怒の顔色。若くは疑念の狀貌をなさず。相並んで棕櫚の小森に向つて騎行せり。

スウ井ントン

英文學詳解

下卷

第二十章

SAMUEL TAYLOR COLERIDGE.

コールリヂ小傳



S. T. Coleridge

Samuel Coleridge は千七百七十二年を以て Ottery St. Mary の牧師の公宅に生まる。九歳にして父を失ひ。Christ Hospital, Jesus College 等に於て學び専ら哲學詩學及び神學等の研鑽に従事せり。Jesus College 在學中負債の爲め脱走し。偽名を以て軍隊に入りしも幾くならずして事發覺し。再び同大學に送還されたり。千七百九十四年著す所の "Sonnets on Eminent Characters" は the "Morning Chronicle" 雜誌に掲載せらる。其後 Southey, Lovell 等と協同して一の理想的社交團組織の計畫を公表せり。千七百九十六年 "The Watchman" 雜誌を發刊し。又其詩集一卷を世に公にせり。千七百九十年 "The Rime of Ancient Mariner" を Wordsworth の "Lyrical Ballad" に寄稿せり。千八百年倫敦に移り。暫く The "Morning Post" の記者たりしが。幾くならずして之を止め。Highgate に於ける Gillman なる外科醫の許に寄寓し。哲學。神學。詩學等に關して屢演述する所あり。四方ノ學者 Coleridge を敬慕するもの。多く此地に集まれり。彼れの勢力は其著作に由るよりも其演説に由るもの一層多大なりしと云ふ。千八百三十四年を以て歿す。行年六十三歳。Coleridge 晩年鴉片に耽けり。落魄此世を終はれり。

CHARACTERIZATION BY CRAIK.

(くれい-くノ-るりぢ品評論)

1. Coleridge's poetry is remarkable for the perfection of its execution,¹ for the exquisite art with which its divine spirit² is endowed with formal expression. The subtly woven words, with all their sky colors, seem to grow out of the thought or emotion, as the flower from its stalk,³ or the flame from its feed-

ing oil. The music⁴ of his verse, too, especially of what he has written in rhyme, is as sweet and as characteristic as anything in the language,⁵ placing him for that rare excellence in the same small band with Shakespeare, and Beaumont⁶ and Fletcher⁷ (in their lyrics), and Milton, and Collins,⁸ and Shelley, and Tennyson.

(1) Execution.—The act or the mode of performing the work of art. (2) Its divine spirit.—Its \rightarrow poetry \rightarrow 指ス。Coleridge ノ詩ノ神來ノ精神。(3) As the flower from its stalk.—As the flower grows out from its stalk. Feeding oil. 燭ノ油ニ養ハレテ燃ユルナリ。故ニ云フ。(4) music. 韻律。(5) As anything in the language.—As anything best in the English language. Small band.—Small circle. (6) Beaumont.—Francis Beaumont. (1586—1615) English dramatic poet. (7) Fletcher.—John Fletcher. (1579—1625) English dramatist. (8) Collins.—William Collins (1720—1756) English poet.

【譯文】 Coleridge の詩は其作技の完全なるが爲めに著名なり。又巧妙なる技を以て其神來の精神が威容堂々たる言詞となつて現はるゝが爲めに著名なり。其巧みに織り込まれたる言詞は皆天色を呈して恰も花卉が其幹より生長し、燭が之を飼ふ油より發するが如く。自然に思想若くは感應より發生するものゝ如し。彼れの韻文の音律。特に彼れが律脚を以て書けるものは英語を以て物されたる上乘のものと同じく快活にして且つ一種の特性を具備し。爲めに彼れをして沙翁。Beaumont, Fletcher, (其琴歌に於て) Milton, Collins, Shelley 及び Tennyson 等と同じく少數文豪の中に在ても世に稀れる優絶の地位を占めしむる所以なり。

【註】 Small band—small circle. 沙翁以下 Tennyson ノ如キ天才ハ少數ナルガ故ニ狭小ナル範圍ト云フナリ。Shakespeare, Milton ハ前ニ出ヅ。Shelley 及び Tennyson ハ本篇後ニ出ヅ。

2. It was probably only quantity¹ that was wanting to make Coleridge the greatest poet of his day. Certainly, at least, some things that he has written have not been surpassed, if they have been matched, by any of his contemporaries. And (as, indeed, has been the case with almost all great poets) he continued to write better and better the longer he wrote: some of his happiest verses² were the produce of his latest years. Not only, as we proceed from his earlier to his later compositions, does the execution become much more artistic and perfect, but the informing spirit³ refined and purified, the tenderness grows more delicate and deep, the fire brighter and keener, the sense of beauty more subtle and exquisite. Yet from the first there was in all he wrote the divine breath which essentially makes poetry

what it is. There was "the shaping spirit of imagination,"⁴ evidently of soaring pinion and full of strength, though as yet sometimes unskilfully directed,⁵ and encumbered in its flight by an affluence of power which it seemed⁶ hardly to know how to manage; hence an unselecting impetuosity in these early compositions, never indicating anything like poverty of thought, but producing occasionally considerable awkwardness and turgidity of style,⁷ and a declamatory air,⁸ from which no poetry was ever more free than that of Coleridge in its maturer form.⁹

(1) quantity. 分量。質 (quality) ト相對スルノ語ナレバ。Coleridge ハ量ニ於テ缺ケル所アリ。著作ノ量ノ少ナキヲ云フ。(2) Happiest verses. 上乘ノ詩作ヲ云フ。(3) Informing spirit.—Animating spirit. (4) "The shaping spirit of imagination." 想像力ヲ以テ無ヨリ有ヲ作り出ダスノ力ヲ云フ。(5) unskilfully directed 鳥ガ翼ニテ飛ブガ如クニ擬シタルモノ。其飛ビ方ガ拙劣ナルヲ云フナリ。(6) Which it seemed &c.—"which" ハ前文ノ "encumbered in its flight by an affluence of power" \rightarrow 受ク。(7) Turgidity of style. コツタツシタル文體ヲ云フ。"turgidity" ハ腫物ナドノ脹レアガレルヲ云フナリ。(8) Declamatory air. 演説體ノ句調。(9) No poetry was, ever.....in its matured form.—Coleridge ノ晩年ノ作ホド前記ノ缺點ナキ詩ハ外ニ無イ。matured form. 晩年一層成熟セル體裁。that \rightarrow poetry \rightarrow 受ク。

【譯文】 Coleridge をして當代の最大詩人とならしむるに缺ぐる所のものは唯量の不足なるに在り。少くとも彼れが著はせる或る作物は彼れの同時代の何人にも劣る所なきことは確實なり。〔假令ハ相比敵するものはありとするも〕。而して (質に殆ど凡べての大詩人は皆斯くの如きものであるが。其如く) 彼れは長く書けば書くほど引き續き益善く書くに至れり。即ち彼れの上乗の作物の或るものは皆晩年の作に係る。彼れの青年時代の作より漸次進んで晩年の作に至るに従ひ。其文作技巧が一層美術的且つ完全となるのみならず。其雄遠なる精神は益精美純潔に。其優柔の氣は益巧妙深遠に。活氣は益煌々として鋭どく光を放ち。美的感念は益巧緻美妙となれり。去れど彼れが物せしあらゆる作物の中には始めより所謂詩の根本的元質たる神氣が貫流するを見る。茲に「想像力の製作的精神」の存するありて。明かに高く天に翱翔する羽翼と氣力に充滿せり。假令ハ未熟にして往々其向嚮する所拙劣を極むるものあり。餘まり力の豊富なるが爲め。其飛揚の際大に阻碍せらるゝが如き傾きあり。爲めに如何に己れを處すべきやを殆ど知らざるが如き傾きありと雖とも。兎に角「想像力の製作的精神」の存することは明かなり。是に於てハ彼れの少年時代の作物には選擇宜しきを得ざる激烈の文體あり。思想缺乏の如き表徴は更に無しと雖とも。時々非常に拙漏脹大の文體。若くは演説的句調の文體を現出することあり。而して Coleridge 晩年の作物ほど斯る缺點を有せざる詩は皆つてあることなし。

【註】 Tenderness. 和柔。溫良。人情ニ厚キノ義。From the first.—From his earliest compositions ノ義。

3. Of Coleridge's poetry, in its most matured form, and in its best specimens, the most distinguishing characteristics are vividness of imagination and subtlety of thought, combined with unrivalled beauty and expressiveness of diction, and the most exquisite melody of verse. With the exception of a vein of melancholy and meditative tenderness,¹ flowing rather from a contemplative survey of the mystery—the strangely mingled good and evil²—of all things human than connected with any individual interests, there is not in general much of passion in his compositions, and he is not well fitted, therefore, to become a very popular poet, or a favorite with the multitude.

(1) A vein of melancholy and meditative tenderness. 憂鬱的句調。默思的優柔ノ語氣ヲ云フ。(2) The strangely mingled good and evil. 所謂人事ノ隱微ノ中ニハ不思議ニモ善ト惡ト相混錯セリヲ云フ。

【譯文】 Coleridge の詩に就いて其最も圓熟せるもの。其上乗の作物に在りて最も顯著なる特性は想像力の敏活。思想の巧緻と加ふるに詞章の比類なきほどに美にして明晰なると韻律の最も美妙調和的なるに在り。彼の個人の利害に關係するものよりも寧ろ——不思議にも善惡相混錯せる——あらゆる人事の神秘奥妙を深く觀察せるより生ずる憂鬱的句調。沈思的優柔の語氣を除きては概して彼れの作物の中には人情に就いて脱く所多からず。故に彼れは甚だ人望的詩人たるに適せず。即ち世人に歡迎せられざりしなり。

【註】 With the exception of a vein of melancholy.....connected with any individual interests 彼レハ彼ノ人事ノ奥妙ヲ深ク觀察シテ——ソハ不思議ニモ善ト惡ト相混錯セルモノナルガ——ソハ深ク觀察シテ所謂沈鬱的句調。沈思的優柔ノ語氣ヲ吐露セルガソレヲ除キテハ云々。而シテ此句調。此語氣ハ人間個人ノ利害關係ヨリ出ヅルモノニ非ズシテ。寧ろ人事ノ奥妙ヲ觀察タル結果ニ由ルモノナリトノ義ナリ。

4. His love itself, warm and tender as it is, is still Platonic and spiritual¹ in its tenderness, rather than a thing of flesh and blood. There is nothing in his poetry of the pulse of fire that throbs in that of Burns; neither has he much of the homely every-day truth, the proverbial and universally applicable wisdom of Wordsworth. Coleridge was, far more than either of these poets,² “of imagination all compact.”³ The fault of his poetry is the same that belongs to that of Spenser⁴—it is too purely or unalloyedly poetical. But rarely, on the other hand, has there existed an imagination in which so much originality and daring were associated and harmonized with so gentle and tremblingly delicate⁵ a sense of beauty. Some of his minor poems especially, for the richness of their coloring combined with the

most perfect finish, can be compared only to the flowers which spring up into loveliness at the touch of “great creating nature.” The words, the rhyme, the whole flow of the music seem to be not so much the mere expression or sign of the thought as its blossoming or irradiation of the bright essence,⁶ the equally bright though sensible effluence.⁷

(1) Platonic and spiritual.—Pure spiritual affection between sexes.—Platonic love トハ男女間ニ於ケル精神的戀愛ヲ云フ。肉體的ノ愛情ニ反スルモノナリ。(2) These poets.—Burns, Wordsworth ヲ指ス。(3) “Of imagination all compact.” 堅實ニシテカタクルシキ想像力ノ義。(4) Spenser—Edmund Spenser (1553-1599) 英國ノ詩人ニシテ其著 “Fairie Queene” ナ以テ有名ナリ。(5) Tremblingly delicate—Exceedingly delicate ノ義。(6) Its blossoming or irradiation of the bright essence. 思想が恰モ花ノ咲キ開ケルガ如クナル。若クハ煌々タル精氣が燦爛タル光ヲ放テルガ如キヲ云フ。(7) The equally bright though sensible effluence. 感覺ヲ有スレドモ均シク光輝ヲ放ツ光ノ流出。

【譯文】 彼れの所謂愛戀説は熱情に富み且つ和柔の情に厚きも。尙肉體的戀愛と云ふよりも寧ろプラトニック的戀愛にして其情に於ては精神的戀愛なり。彼れの物せる詩の中には彼の Burns の詩の中に躍如として活動せる焔々たる活氣あるなし。尙又彼れは Wordsworth の所謂日用の教訓。俚諺的一般應用の格言を叙することなし。Coleridge は是等の二人の詩人より遙かに「堅實なる想像力」を有するものなり。彼れの詩の缺點は彼の Spenser の有する缺點と同一にして。餘りに純然詩想的なるに在り。併し他の一方に於ては斯くも原造的思想。剛強的感念が斯くも和柔なる非常に精妙なる美的感念と相聯想し相調和せるものは實に他に比類なし。特に彼れの短篇詩の或るものは其着色の豊富なると加ふるに作技の完全なるとに由りて之を物に譬ふれば彼の「偉大なる造化力」に觸れて愛らしき姿に生長する花の如きものなり。彼れの用語。韻語。韻律の全潮は恰も思想の花咲けるが如く。或は煌々たる精氣の焔々たる光を放つもの如く。均しく赫灼たる光明なれども亦感觸し得べきものなり。

【補註】 Irradiation of bright essence ハ花ノ香バシキ香氣ヲ放散スルヲ暗示セルモノナリ。The equally bright though sensible effluence ハ單ニ無形ナル思想ノ symbol ニ止マラズ。一步進シテ有形ナル花ノ如ク。ソハ均シク光明ナレドモ然シ有形ノモノナルガ故ニ感觸シ得ベキ光輝ノ放出ナリトノ義。

I.—LOVE.

1. All thoughts, all passions, all delights,
Whatever stirs this mortal frame,¹
All are but² ministers³ of Love,
And feed⁴ his sacred flame.⁵

(1) *Mortal frame.*—Human body ノ義。(2) *But.*—only 語勢ヲ強ムルモノナリ。(3) *Ministers.*—Subordinate servants. (4) *And feed.*—And all feed. (5) *His sacred flame.*—Love ノ神聖ナル焰火。Love ハ擬人サレタルモノニシテ。Cupid ノ義ナリ。Cupid ハ男性ノ神ナレバ “His” トハ云フナリ。

【譯文】凡百の思想。凡百の情慾。凡百の愉樂。其他何ものでも凡そ人の肉體を刺戟衝動する所のものは皆是れ Love の奴隷に過ぎず。而して皆其神聖なる焰火を養ふ所のものなり。

【註】此詩ハ所謂 Lyric poetry ト稱スルモノニシテ一齣四行ヨリ成ル。第一齣ノ要旨ハ凡ソテ人ヲ刺戟衝動スル凡百ノ諸情ハ皆所謂 Love ノ云ハレ召使ノ如キモノニシテ。Love が主トナリテ凡百ノ情ヲ挑發ストナリ。

2. Oft in my waking dreams¹ do I
Live o'er again² that happy hour,
When midway on the mount I lay,
Beside the ruined tower.

(1) *Waking dreams.*—妄想。(2) *Live o'er again &c.* 再三再四其時ノトナ想ヒ出シテ恰モ其時ノ生活ヲ再び送ルカ如ク感ズルヲ云フ。

【譯文】予は屢其妄想の中に替つて丘上の半腹古塔の側に在りしとき[昔日の]幸福の時を想ひ起して再び當時の生活を送るの感を生ずることあり。

3. The moonshine, stealing o'er the scene¹
Had blended with the lights of eve;
And she was there, my hope, my joy,²
My own dear Genevieve!³

(1) *Stealing o'er the scene.* [月光ガ]微カニ人知レズソツト此地ニ差込ミ居ルノ義。(2) *My hope, my joy* ハ前ノ “She” ト同格ヲナス。(3) *My own dear Genevieve* 予ガ愛スル。予ガ意中ノ Genevieve 是レ前文ノ “she” ト同ジモノナリ。

【譯文】月光は微かに此所を照し。夕方の光と相混和し居たり。而して予ガ冀望。予ガ喜び予ノ深く愛スル Genevieve 亦其處に在りたり。

4. She¹ leaned against the armed man,²
The statue of the armed knight;
She stood and listened to my lay,³
Amid the lingering light.⁴

(1) *She.*—Genevieve. (2) *The armed man* 武装セル人。是ハ一勳騎士ノ立像ニシテ。下文ノ *The Statue* ト同格ヲナス。(3) *Lay.* 歌。(4) *The lingering light.* 是ハ前節ニ在ル “the light of eve” ニシテ夕景ノ光線ノ將ニ去ラン

トシテ未ダ去ラザル躊躇逡巡セル光ヲ云フ。

【譯文】彼女は武装せる勳騎士の立像たる武者に憑りかゝり。立ちて躊躇逡巡せる光の中に在りて予ガ歌に耳を傾け居たり。

5. Few sorrows hath she of her own,
My hope! my joy! my Genevieve!
She loves me best whene'er I sing
The songs that make her grieve.

【譯文】彼女は自己の悲と云ふものは多く有せず。予ガ冀望。予ガ愉樂。予ガ意中ノ Genevieve! 彼れは何時でも彼れを悲歎に沈ましむる歌を予ガ語ふとき最も深く予を愛せり。

【註】*Grieve* ハ畢竟 rhyme ヲ合ハセルタメニ用キタルモノニシテ。斯程強キ語ヲ用キルノ必要ナキナリ。

6. I played a soft and doleful air,¹
I sang an old and moving story—
An old rude song, that suited well
That ruin wild and hoary.

(1) *Air*—music.

【譯文】予は軟柔悲酸の曲を奏し。古るき且つ人の心を動かす話を謡へり。即ち古色蒼然たる荒廢せる此古蹟に最も能く適應する古るき俗曲を唱吟せり。

7. She listened with a flitting blush,¹
With downcast eyes and modest grace;
For well she knew I could not choose
But gaze upon her face.

(1) *A flitting blush.* 急ニ顔面ニ浮ビ出ヅルハツカシソツナル桃色顔ヲ云フ。*flitting* ハ浮動。飛ビ去ルノ義ニシテ。赤キ顔ノ色が始終來往スルヲ云フ。

【譯文】彼女は眼を垂れ。謙抑なる権識ある風姿をなし。速かに差し來たる紅葉顔を以て予ガ吟唱を傾聽せり。何となれば予は彼女の面を視るを禁ずる能はざることを能く知ればなり。(故に顔を打ち向け紅葉顔を爲し居たり)。

8. I told her of the knight that wore
Upon his shield a burning brand;¹
And that² for ten long years he wooed
The Lady of the Land.³

(1) *A burning brand.* 燃ユルガ如キ。焼木ナリ。楯ノ面ニソカ記ルシ

ナリ。(2) *And that*—And I told that. (3) *The Lady of the Land*. 是ハ本篇ノ主人公トモ云フベキ其地ノ貴婦人ヲ云フナリ。

【譯文】予は又其橋の上に燃木を記るせるものを帯びたる武士の話を彼れに語れり。而して十年の久しき此武士は此地の貴婦人に懸想したることを話し聞かせたり。

9. I told her how he pined: and ah!
The deep, the low, the pleading tone
With which I sang another's love
Interpreted my own.¹

(1) *My own*—my own love.

【譯文】予は如何に武士が戀ひ煩ひしかを彼れに語れり。而して噫情てもいと深く訴ふるが如き句調を以て他人の戀情を歌ひたるものが。そは何となく自己の切なる戀情を解き明せるが如く聞へたり。

10. She listened with a flitting blush,
With downcast eyes and modest grace;
And she forgave me, that I gazed
Too! fondly on her face!

(1) *Too*.—very ノ意味強キモノナリ。

【譯文】彼女は眼を垂れ。謙抑なる品位ある風姿をなし。遽かに差し來る紅葉色の顔を以て予が吟唱を傾聴せり。而して彼れは餘まり戀々として予が彼れの顔を眺めしを許るし呉れたり。

11. But when I told¹ the cruel scorn²
That crazed that bold and lovely knight,
And that³ he crossed the mountain-woods
Nor rested day nor night;

(1) *When I told &c.* ノ句ハ十七節ノ *My faltering voice.....Disturbed her soul with pity!* ト連続スルナリ。(2) *The cruel scorn* 是ハ例ノ *Lady* が武士ヲ手ヒドリ輕蔑シテ之ヲ擯斥シタルコトヲ云フ。(3) *And that* 矢張り *And told that* トツマク。

【譯文】予は又彼の *Lady* が酷に武士を擯斥侮蔑し。爲めに此剛勇なる愛らしき武士を發狂せしめしことを語り。又武士は狂して晝夜休むことなく山林を彷徨せしことを語せしとき。

12. That¹ sometimes from the savage den,
And sometimes from the darksome shade,

And sometimes starting up at once
In green and sunny glade,

(1) *That*.—When I told that.

【譯文】時としては荒蕪たる荆棘繁茂せる洞穴より。時としては暗鬱たる葎尚暗き木影より。又時としては綠々として日光の輝らせる林路より遽かに立ち上がりて。

【註】後節と連続す。

13. There came and looked him in the face
An angel beautiful and bright;¹
And that he knew it was a fiend,
This miserable knight;

(1) *An angel beautiful and bright*.—此所謂 “Angel” が前節ノ *starting up* ノ subject トナリ居ルナリ。

【譯文】美はしき光り輝ぐ天使が出て來りて面たり彼れを見つめたり。而して此憫むべき武士は之を視て以て惡魔と想ひたることを話し聞かせたり。

【註】*Angel* ハ *imaginary angel* ニシテ彼レノ心ニ斯ク想像シタルナリ。*And that* ハ *And when I told that* トツマク。*This miserable knight* ハ上ノ “he” ト同格ヲナセルモノナリ。

14. And that,¹ unknowing what he did,
He leaped amid a murderous band,
And saved from outrage worse than death
The Lady of the Land;

(1) *And that* ハ前ニ同シ。*outrage worse than death*. 是ハ婦人ノ節操ヲ破ラシムル亂暴ヲ暗示スルモノナリ。

【譯文】而して又彼の武士は其自ら爲す所を知らずして殺人強盜の群に飛び込み。彼の *Lady* を死より一層惡しき凌辱より救ひ出せしことを話し聞かせしとき。

15. And how she wept, and clasped his knees;
And how she tended him in vain,
And ever strove to expiate
That scorn that crazed his brain;

【譯文】其時彼女は涕泣して武士の膝に抱き付き。彼れを親切に看護し。自己の擯斥侮蔑に由りて彼れを發狂せしめし其罪を贖はんと常に勉めたることを語れり。

16. And that¹ she nursed him in a cave;
And how his madness went away,
When on the yellow forest-leaves²
A dying man he lay.³

(1) And that 前ニ同シ。(2) The yellow forest-leaves. 是ハ秋ノ季節ヲ示シタルモノナリ。(3) A dying man he lay. 死ニ垂ントセル人トシテ横リシ。

【譯文】 而して彼れは洞穴の中に於て武士を看護し爲めに其發狂は秋季黄色を呈せる木葉の上に在りて瀕死の人として横はりしとき全く治癒したることを語りしとき。

17. His dying words—But when I reached
That tenderest strain of all the ditty,
My faltering voice and pausing harp
Disturbed her soul with pity!

【譯文】 武士の臨終の語は——併し予は予が吟歌の其尤も悲惨なる曲調に至りしとき。予の逡巡たる音聲。遅々たる琴の音は惻隱の情を以て彼女の心を動かしたり。

18. All impulses of soul and sense¹
Had thrilled my guileless Genevieve;
The music and the doleful tale,
The rich and balmy eve;

(1) All impulses of soul and sense. 精神ノ刺戟衝動ハ即チ “The music and the doleful tale” ノ與ヘタルモノナリ。又五官ノ刺戟衝動ハ “The rich and balmy eve” ノ與ヘタルモノナリ。之ヲ要スルニ本文ノ大意ハ “My innocent Genevieve had been affected by every emotion intellectual and corporeal, which the story I had narrated roused in her.” ノ義ナリ。

【譯文】 予が吹奏せる音楽并に悲惨の物語。香氣馥郁として心地よき夕景等あらゆる精神五官の衝動が予の愛する無邪氣なる Genevieve の心を動かしたり。

19. And hopes, and fears that kindle hope,¹
An undistinguishable throng,²
And gentle wishes³ long subdued,
Subdued and cherished long!

(1) Fears that kindle hope. 處女ノ所謂恐怖ノ感想ハ遂ニ熱シテ冀望ヲ生ゼシムルニ至ルノ義。恐怖ノ情トハ處女ガ男子ノ前ニ出テ何トナクチアケチ生ズルヲ云フナリ。(2) An undistinguishable throng. 是等ノ諸情ガ滅

茶々々ニ一緒ニナツテ。(3) Gentle wishes. 溫柔ナル冀望トハ本文ノ “I” ナル人ニ由リテ愛セラレントスルノ願ヲ云フ。

本文ヲ Paraphrase スレバ

It roused her hopes, and feelings of apprehension that leads on to hope, all mixed up together; it roused also gentle wishes which she had long refused to entertain, but which had nevertheless been present to her heart (wishes to be loved by him, the narrator.)

【譯文】 彼女は冀望と又冀望を奮興せしむる所の恐怖心を惹起し。是等の諸情雜然として勃興し。又久しく抑へて外に現はすまじとしたり。併しながら久しく胸中に懐きたるやさしの願を惹起したり。

【註】 An undistinguishable throng ハ上ノ行ノ hopes ト fears ト同格ヲナス。

20. She wept with pity and delight,¹
She blushed with love and virgin shame;
And, like the murmur of a dream,
I heard her breathe my name.

(1) With pity and delight.—例ノ The Lady of the Land 并ニ Knight ノ境遇ヲ憐ミテ “pity” ノ情ヲ發シタルモノナリ。又己ガ愛スル人ニ對シテ delight ノ情ヲ感シタルナリ。

【譯文】 彼女は惻隱の情と快樂の感に打たれて泣けり。彼女は戀情と處女の恥づかしさを以て顔を赧め。而して夢の中に言ふ囁聲の如く予が名を口吟するを聞きたり。

21. Her bosom heaved—she stepped aside,¹
As conscious of my look she stepped—
Then suddenly, with timorous eye,
She fled to me and wept.

(1) She stepped aside—She stepped aside, as if she knew I was looking at her.—義。

【譯文】 彼女の胸は昂がり——彼れは予が恰も彼れを見詰め居ることを感付きたるかの如く。側に歩を移し飛び退きたり。——其時如何にも臆病らしき眼付きをなし遽然として予が所に逃げ來りて泣けり。

【註】 Her bosom heaved 心臓の鼓動甚しくなり。胸がどき々とするを云ふ。

22. She half enclosed me with her arms,
She pressed me with a meek embrace;

And, bending back her head, looked up,
And gazed upon my face.

【譯文】 彼女は腕を以て半ば予を擁し。柔かに予を抱きしめ。其頭を後ろなりに曲げて上の方に眼を向け。予が面をジツと見詰めたり。

23. 'Twas partly love, and partly fear,
And partly 'twas a bashful art,¹
That I might rather feel than see.
The swelling of her heart.

(1) A bashful art. 處女ノ如何ニモハツカシソウニ構ヘル手筈ナ云フ。

【譯文】 そは予が彼女の胸の昂騰眼溢するを見るより寧ろ予に感ぜしめんが爲め。一は愛情より。一は恐怖より。一は所謂處女のはつかしける手筈なりき

【注】 Rather feel than see. 眼テ視ルニ非ズ。心ニ感ズルカ故ニ云フナリ。予ニ之ヲ感ヒシメンガ爲メ (22) ニ在ルガ如キ舉動ヲ爲シタリトノ義。

24. I calmed her fears, and she was calm,
And told her love¹ with virgin pride;²
And so I won my Genevieve,
My bright and beauteous bride.

(1) Told her love—She told her love. (2) virgin pride. 所謂處女ノ自尊ノ態度ナ云フ。

【譯文】 予は彼れの恐怖を静め。彼れ亦心を沈靜したり。而して彼れが所謂處女の自尊の態度を以て己が戀情を吐露したり。そこで此 Genevieve。予の怜悧なる美はしき花嫁は予之を得たり。

【注】 virgin pride トハ處女タルモノガ漫リニ其戀愛ヲ口ニ語ルハ其見識ヲ傷ク。故ニつんと澄マシテ處女ノ見識ヲ維持スルナ云フ。

II.—MORNING HYMN TO MONT BLANC.

【注】 Mont Blanc (Mon' blon'') Alps 山ノ高嶺ニシテ。佛伊兩國ニ跨ル。Mont Blanc (White Mountain) ハ佛國ノ方面ナ云フ。

1. Hast thou a charm to stay the morning-star
In his steep course?¹ So long he² seems to pause
On thy bald, awful head, O sovran³ Blanc!
The Arvé and Arveiron⁴ at thy base
Rave ceaselessly; but thou, most awful form!

Risest from⁵ forth thy silent sea of pines,
How silently! Around thee and above
Deep is the air, and dark, substantial, black,
An ebon mass⁶: methinks thou piercest it,⁷
As with a wedge! But when I look again,
It is thine own calm home, the crystal shrine,
Thy habitation from eternity!
O dread and silent mount! I gazed upon thee,
Till thou, still present to the bodily sense,
Didst vanish from my thought: entranced in prayer,
I worshipped the Invisible⁸ alone.

(1) Hast thou a charm &c.—Thou ハ Mont Blanc ナ指ス。his ハ the morning-star ナ受ク。朝方ノ曉星モ Mont Blanc ノ巍然タル風姿ヲ見テ其進行ヲ暫ク止ムトノ意ナリ。(2) He—The morning star. (3) Sovran—Sovereign. (4) The Arvé and Arveiron—Mont Blanc ノ麓ヲ流ル川流ナリ。(5) Risest from.....sea of pines—Thou risest forth from the silent sea of pines. 鬱鬱トシテ繁茂セル松樹ハ恰モ沈瀟ナル松ノ海ノ如キナ云フ。其海カラ巍然トシテ峙立スルノ義ナリ。(6) Dark substantial.....ebon mass 是ハ皆 “the air” ナ形容スル句ナリ。Mont Blanc 四邊ノ空氣ハ暗黒ニシテ實質ヲ具スル黒檀ノ塊ノ如ク見ユルトナリ。(7) Thou piercest it.—It ハ ebon mass 即チ暗黒ノ空氣ヲ指ス。Mont Blanc ガ楔ノ如ク黒キ濃キ塊マレル空氣中ヲ突き抜ケ突出シ居ルノ義ナリ。(8) The Invisible.—God.

【譯文】 汝は曉星の峻坂を登りつゝある其進行を駐むるの覺力を有するか。斯くも長く曉星は汝の毅然たる禿頭の上に駐まり居るものゝ如く見ゆるぞ。おー巍然として聳ゆる Blanc よ。Arvé 河及び Arveiron 河は絶へず汝の麓に在りて嘩々として奔飛せり。去れど汝の最も威風凛然たる其形體。汝は沈瀟なる松原の海より嶄然として屹立するものにして。其狀如何に寂然たるぞ。汝の四邊。汝の上に在る空氣は深遠にして暗く。實質にして黒く。恰も黒檀の塊團の如し。想ふに汝はそを楔の如く貫通するが如し。併し予は再び汝を覽る時は此空氣は汝自身の靜寂なる大屋にして宛然結晶體の廟社なり。無限永劫より汝の住宅なり。猶ても恐ろしき沈瀟なる山よ。予は汝が予の思想より消滅するまで汝を諦視せり。肉感には汝の幻影尙存して消へざれども。遂に精神恍惚として祈禱を捧げ。予は獨り天帝を崇拜せり。

【注】 His steep course. 是ハ曉星ガ山上ヲ登リ行クヤウニ言ヒ顯ハシタルガ故ニ山ノ峻ハシキ進路トハ云ヘルナリ。Still present to the bodily sense. 其姿ハ依然我肉眼ニ見ユレドモ。終ニ我心ノ外ニ消ヘ失セテ。心ハ眼前ニ山アルヲ忘レテ。恰モ靈物ニ對スルノ感アルナ云フ。Alone. 唯神ノミテ。山アルヲ知ラズ。

2. Yet, like some sweet beguiling melody,
So sweet, we know not we are listening to it,¹

Thou, the meanwhile² wast blending with my thought,
 Yea, with my life,³ and life's own secret joy;
 Till the dilating soul, enrapt, transfused,⁴
 Into the mighty vision passing⁵—there,⁶
 As in her natural form, swelled vast to heaven.

(1) Know not we are listening to it. 我々其 sweet music を聴キ乍ラ。聴キツアルコトヲ知ラザルガ如シ。うつとりトシテ其音曲ニ酔ヘルヲ云フ。
 (2) The meanwhile. 汝ノ偉大ナル姿ヲ熟視シツアル其間。(3) Yea, with my life &c.—Yea, thou wast blending with my life &c. (4) Enrapt, transfused. 欣喜雀躍。魂天外ニ飛ブ感アルノ義。transfused ハ魂魄カ山ノ偉大ナル幻影ニ移リ行クノ義。(5) Into the mighty vision passing—Passing into the mighty vision トツク。(6) There 所謂 mighty vision ニ pass シテノ義ナリ。

【譯文】 去れど快活にして人の魂魄を奪ふが如き瀾々たる音楽。其音楽や斯くも爽快にして。吾人は之に耳を傾けつゝ之を聴聞せるを知らざるが如く人を恍惚たらしむるもの如く。汝は其際予が思想。然り予が生命。生命自身の隠微奥秘の快樂と相混和しつゝありしなり。遂に予の張開せる精神は欣喜雀躍措く所を知らず。偉大なる幻象に通過し。其處で其自然的形體に於けるが如く廣く天外に膨脹し去れり。

【註】 Her natural form. 靈魂ノ自然ノ形ハ原ト洪大ナルモノナレドモ。俗界ノ私慾ノ爲メニ壓縮セラレ其自然ノ形體ヲ現ハスヲ得ザルナリ。要スルニ本文ハ我靈魂ハ宛然音樂ノ諧調ニ酔ハサレタルガ如ク。其瞬間山ノ偉大ナル幻影ト相融和シテ張開發展シ。其本來ノ形體ヲ現ハシ。高ク天ニ到ルノ義ナリ。

3. Awake; my soul! not only passive praise¹
 Thou owest! not alone² these swelling tears,
 Mute thanks, and secret ecstasy! Awake,
 Voice of sweet song! Awake, my heart, awake!
 Green vales and icy cliffs, all join my hymn.

(1) Not only passive praise &c. 汝ハ唯單ニ受動的消極的賞讃ヲ受クルノ價值アルノミナラズ。進ンテ活動的積極的賞讃ヲ受クベキモノナリ。矢張り Not only.....but ノ義ナレドモ此處ニハ but 以下ノ clause ハ略シアルモノト知ルベシ。(2) Not alone 矢張り Not only ノ義ニシテ “but” 以下ノ語ハ略セラレタルモノナリ。

【譯文】 奮起せよ我靈。汝 (Mont Blanc) は獨り受動的讚美を受くべきもののみならず。又此等の氾濫する所の感謝の涙。沈黙の謝意胸底の歡喜のみならずなり。醒起せよ。快爽なる唱歌の聲。奮起せよ我靈。奮起せよ。綠々たる谿谷。氷結せる岩石等皆予が讚美歌と相和せよ。

【註】 These swelling tears. 巍然タル Mont Blanc を視テ心竊カニ歡喜ノ情

ヲ懷キ。自然ト感謝ノ涙ヲ流スヲ云フナリ。Swelling ハ潸然タル涙滲滲スルノ義。Voice ハ擬入セルナリ。

4. Thou first and chief, sole Sovran of the Vale!
 Oh, struggling with the darkness all the night,
 And visited all night by troops of stars,
 Or when they climb the sky or when¹ they sink:
 Companion of the morning-star² at dawn,
 Thyself earth's ROSY STAR, and of the dawn³
 Co-herald! wake, oh wake, and utter praise!
 Who sank thy sunless pillars deep in earth?
 Who filled thy countenance with rosy light?
 Who made thee parent of perpetual streams?

(1) Or when.....or when—Or.....or ハ either.....or ノ義。(2) Companion of the morning-star.—Mont Blanc ハ朝方曉星ト共ニ現ハレ居ルガ故ニ曉星ノ友タリト云フナリ。(3) Of the dawn &c.—Co-herald of the dawn ノ義ニシテ。曉星ハ朝太陽ヨリ先キニ現ハルモノナレバ云ハ太陽ノ先驅タルモノナリ。而シテ Mont Blanc モ亦曉星ト同様太陽ノ先驅ヲナスガ故ニ “Co-herald” ト云フナリ。

【譯文】 汝は此谿間の元首にして。獨裁の帝王なり。終夜暗黒と相競ひつゝ。終夜幾多星辰の群に由りて。其昇るとき若くは其降りて地平線下に沈むとき。訪はれつゝ。朝に於ては曉星の友たり。汝自身此地球の「薔薇色を呈する星辰」にして又曉星と共に明け方の先驅たり。醒起せよ。奮起せよ。而して讚美の聲を擧げよ。地に深く誰れが汝の暗き圓柱を安置せしや。誰れが薔薇色の光を以て汝の顔を掩ひしや。誰れが汝を間断なく流るゝ河川の源となせしや。

【註】 Vale ハ山麓ニ在ル The Vale of Chamouni ナ云フ。Rosy star—Mont-Blanc ノ雪ガ日光ニ映シテ薔薇ノ如ク淡紅色ヲ呈シテ耀ク故ニ云フ。Struggling with the darkness. 下界ハ夜ハ暗黒ヲ以テ包マルモ此山ハ晩クマテ夕陽ヲ受ケ。朝ハ早ク朝暉ヲ受ケ。始終暗黒ニ包マレシト争フノ義ナリ。Who sank, who filled, who made—Who ハ God ナ暗示セルナリ。

5. And you, ye five wild torrents! fiercely glad!
 Who called you forth from night and utter death,²
 From dark and icy caverns called you forth,
 Down those precipitous, black, jagged rocks,
 Forever shattered and the same forever?
 Who gave you your invulnerable life,
 Your strength, your speed, your fury, and your joy,³
 Unceasing thunder and eternal foam?
 And who commanded—and the silence came—⁴
 “Here let the billows stiffen, and have rest!”⁵

(1) *Five wild torrents* 山麓ヲ流ル、五個ノ急流ヲ云フ。(2) *From night and utter death.*—Night ハ darkness ノ義。暗黒ト絶對的死ノ中ヨリ(誰レガ汝ヲ喚ビ起セシヤ)(3) *Your joy.* 如何ニモ喜バシソウニ急流ノ奔飛スル狀ヲ云フ。(4) *And the silence came.* 是ハ聖書ノ故事ヲ間接ニ引用セルモノ。馬可傳四章卅九節ヲ參照セヨ。“Here let the billows stiffen” &c. ト誰レカ命令シタルモノアリシヲ以テ巋々トシテ流レ居タル急流モ忽チニ沈黙シタリトノ義。(5) “Here let the billows……have rest?” 此處ニ至リテ急流が氷結シテ動カズ。故ニ云フ。是ハ皆天帝ノ命令ニ由リテ然ルヲ云フナリ。

〔譯文〕 而して汝。喜ばしそに奔激する所の汝五個の急流よ。太古より碎破されたる萬代變はりなき。険はしき黒き凸凹をなせる岩石を流れ降りて暗黒より絶對的の死の有様より又暗き氷結せる洞穴より誰れが汝を喚起せしや。誰れが汝に其儼然犯すべからざる活力。汝の力。汝の速力。汝の暴怒。汝の歡樂。間斷なき雷鳴。無限の水泡を與へしや。而して誰れが「此處で怒濤をして凝結せしめ。休息せしめ」との命令を下せしや。——而して此命令に由りて沈黙は來れり。

〔註〕 *Fiercely glad.* 急流ノ奔飛スル狀ヲ叙シテ斯クハ云ヘルナリ。

6. Ye ice-falls! ye that from the mountain's brow
Adown enormous ravines slope amain!¹—
Torrents, methinks, that heard a mighty voice,²
And stopped at once amid their maddest plunge!
Motionless torrents! silent cataracts!
Who made you glorious as the gates of heaven
Beneath the keen full moon? Who bade the sun
Clothe you with rainbows? Who with living flowers
Of loveliest blue spread garlands at your feet?
“God!” let the torrents, like a shout of nations,
Answer; and let the ice-plains echo, “God!”
“God!” sing, ye meadow-streams, with gladsome voice!
Ye pine-groves, with your soft and soul-like sounds!
And they, too, have a voice,³ yon piles of snow,
And in their perilous fall shall thunder, “God!”

(1) *Amain*—Violently. (2) *Heard a mighty voice.* 是レ God ノ命令タル “Here let the billows stiffen, and have rest?” ヲ暗示ス。(3) *They, too, have a voice.*—They ハ piles of snow ヲ指ス。

〔譯文〕 汝氷結せる瀑布よ。山の絶壁より恐ろしき谿谷の下に斜めに急下する所の汝よ。想ふに汝は彼の偉大なる聲を聴き其狂するが如き奔流の中に遽然として止まりし處の急流ならん。不動の急流よ。沈黙せる瀑布よ。煌々たる満月の下に在りて恰も天の門の如く汝をして燦然光輝を放たしめし所のものは誰れぞ。太陽をして汝を虹もて裝はしめしものは誰れぞ。最も愛らしき活

ける花を以て汝の麓に花環を布きしものは誰れぞ。是れ即ち神なり。是等の急流をして恰も國民の聲の如く「神」なりと答へしめよ。而して氷原をして「神」と反響せしめよ。汝牧場の河流よ喜ばしき聲を發して「神」と唱へよ。和やかなる神靈なる音聲を發する汝松林よ。神を稱へよ。而して又あの雪の堆積も聲を發す故に其危険なる雪崩に於て「神」と轟き鳴れよ。

〔註〕 *Living flowers* トハあるぶす山水河ノ邊ニ生長スル青色ノ花ナリ。所謂 blue gentian ト稱スルモノヲ云フ。 *soul-like sound.* 靈魂ハ聲アリト雖モ人ノ肉體ニ包マレテ居ル故其聲微カナリ。故ニ和カニ穩カナル音聲ヲ形容シテ云フ。 *They, too, have a voice.* 雪モ雪崩レノ際大ニナル聲ヲ發スルガ故ニ「聲ヲ持ツ」トハ云フナリ。

7. Ye living flowers that skirt the eternal frost!
Ye wild goats sporting round the eagle's nest!
Ye eagles, playmates¹ of the mountain-storm!
Ye lightnings, the dread arrows of the clouds!
Ye signs and wonders of the elements!²
Utter forth “God!” and fill the hills with praise.

(1) *Ye eagles, playmates &c.* 鷲ハ勇猛ナル鳥類ナレバ山間ノ暴風ト共ニ相戯ムルル遊ビ仲間トハ云フナリ。(2) *Ye signs and wonders of the elements.*—Elements トハ元素ニシテ例ノ風雨雷霆ナドヲ云フ。是等ノ表徴タリ。奇異ノモノトハ虹ノ如キ電光ノ如キ皆然リ。

〔譯文〕 無限永久の霜を縁付ける所の汝活ける花よ。鷲の巢の邊りを遊び戯むる所の野生の山羊よ。山中の暴風雨の遊び仲間たる汝鷲よ。雲間の恐ろしき矢なる汝電光よ。元素の徴及び怪物たる汝等は「神」と叫び讚美の聲を以て山間を充塞せよ。

〔註〕 *Dread arrows.* 電光ハ矢ノ如ク光ヲ射ルモノナレバ「恐ロシキ矢」トハ云フナリ。

8. Once more,¹ hoar mount! with thy sky-pointing peak,²
Oft from whose feet the avalanche unheard,
Shoots downward, glittering through the pure serene,³
Into the depth of clouds that veil thy breast—
Thou too, again, stupendous mountain, thou
That, as I raise my head, a while⁴ bowed low
In adoration, upward from thy base,
Slow travelling,⁵ with dim eyes suffused with tears,
Solemnly seemest, like a vapory cloud,
To rise before me—rise, O, ever rise,⁶
Rise like a cloud of incense from the earth.
Thou kingly spirit throned among the hills,
Thou dread ambassador from earth to heaven,

Great hierarchy,⁷ tell thou the silent sky,
And tell the stars, and tell yon rising sun,
Earth, with her thousand voices, praises God!

(1) **Once more, &c.** 今一度汝 Mont Blanc に就ヒテ一言セン。(2) **Sky-pointing peak.** 是ハ Mont Blanc ノ絶頂ニシテ天ヲ指ス山嶺ノ義ナリ。(3) **The pure serene.**—The pure serene sky ノ義。 **Thou that** ハ 9 行目ノ Solemnly seemest ト續ク。(4) **a while.** 暫時。(5) **Slow travelling.**—slowly travelling ノ義ニシテ travelling ノ subject トナルモノハ 5 行目ノ thou ナリ。山ガ旅行スルニ非ズ實ハ眼ガ山麓ヨリ段々ト上ノ方ヲ見上ケルガ故ニ眼ガ動クナレドモ。之ヲ山ノ動クヤウニ轉用シタルモノナリ。斯ル語法ハ支那ノ詩ナドニモ往々アリ。「月東山ノ上ヨリ出テ斗牛ノ間ヲ徘徊ス」ナド云フガ如シ又 Milton ノ *Il Penseroso* ニモ下ノ句アリ。“To behold the wondering moon.” 即チ同一轍ナリ。(6) **O ever rise.**—O always rise. (7) **Hierarchy.** 教會長。

【譯文】 今一度蒼白の山〔汝に就ひて一言せん。〕汝の天を指す絶頂を以て其麓より底音なくして雪崩が清朗たる純精の天を通ふして燦然光を放ちつゝ。汝の山腹を掩ふ處の雲の中に矢の射るが如く降下することあり。汝は又驚くべきほどに偉大なる山よ。予は崇敬の念を以て暫く腰を屈して汝の麓より漸次上の方に頭を擧げ涙をたいへたる朦朧たる眼を以て汝を見上ぐるとき。徐々に進みつゝ儼然として予が眼前に恰も水蒸氣の雲の如く登るが如くに見ゆる汝よ。登れ。常に登れ。恰も此地球より登る雲の如くに登れ。汝は山間に玉座を占むる帝王の精神の如し。汝は地より天に達する恐るべき使臣なり。汝偉大なる教會長よ。汝は沈黙せる天光に星辰并にあの向ふに見ゆる旭日に對し。我地球は其幾千の聲を放ちて神を稱することゝ語れ。

【註】 **Unheard.**—Mont Blanc ノ絶頂ヨリ急降スルガ故ニ雪崩ノ音ハ山麓ニハ聞エザルナリ。 **Her thousand voices.** 地球ノ數千ノ聲。風雨。雷霆。怒濤。河川ノ流ル音。鳥獸。人語ヲ云フ。

III. PASSAGE FROM CHRISTABEL.

Alas! they had been¹ friends in youth;
But whispering tongues can poison truth;
And constancy lives in realms above;²
And life is thorny; and youth is vain;
And to be wroth with one we love,
Doth work like madness in the brain.
And thus it chanced, as I divine,³
With Roland and Sir Leoline.
Each spake words of high disdain
And insult to his heart's best brother:⁴
They parted—ne'er to meet again!

But never either found another
To free the hollow heart from paining⁵—
They stood aloof, the scars remaining,
Like cliffs which had been rent asunder,
A dreary sea now flows between⁶;
But neither heat, nor frost, nor thunder,
Shall wholly do away, I ween,
The marks of that which once hath been.

(1) **They had been**—They ハ本文ニ在ル Roland ト Leoline ヲ指ス。(2) **In realms above**—In above realms 即チ天國ヲ云フ。(3) **Divine.** 預言スル。(4) **His heart's best brother.** 腹心ノ兄弟。Roland ト Sir Leoline トハ骨肉モ音ノミナラザル間柄ナリシナリ。(5) **Never either.....from paining.**—hollow heart トハ信實ナキノ心ニシテ。忽チニ合シテ忽チニ離ルゝガ如キハ。即チ空虚ノ心ナリ。Roland ト Sir Leoline トハ互ニ隙ヲ生ジテ相分レタルガ去リトテ他ニ其虚偽ノ心ヲ救ヒ其苦痛ヲ脱セシムルガ如キ親切ナル人ヲ求メテ得ル處ナカリキ。(6) **A dreary sea.....between** 兩人ノ間ニ隙ヲ生ジ。其間ヲ海ノ怒濤ガ流レ居ルトナリ。不和ノ甚シキヲ形容セルナリ。

【譯文】 噫惜ても彼等は少年の際友人なりき。然れども耳語は能く眞實を告毒し得るものなり。而して節操は獨り天界にのみ存するものなり。由來人生荆棘多し。青年は浮華多し。吾人が愛する人に對して激怒するは腦漿の狂亂せるなり。予が想像せる通り Roland 及び Sir Leoline に於て偶此事起れり。彼等は相離れて—再各其腹心の兄弟に對し激しき輕蔑侮辱の言を吐けり。彼等は相離れて—再び又合せず。去りとて其虚偽の心を苦痛より脱せしむるが如き他の人を執れも見出すことを得ざりき。彼等は遂に分離せり。瘡痕其跡に残りて粉碎されたる岩石の如く其間に今や慘憺たる海水の汜流するあり。而して予は想ふ熱も寒さも雷も一たび出來たる其痕跡を全然抹殺する能はざるべし。

【補註】 **The scars remaining.** 一度親友ヲアツタト云フ痕跡ヲ常ニ自己ノ胸中ニ保留シテ其跡方ハイツマテモ消滅セザルナリ。 **The marks of that which &c.** 一度ハ親密ノ友ヲアツタト云フ Painful remembrances ナ云フ。要スルニ此最後ノ句ハ。Anything in the world, whether it be heat, frost, or thunder, will never entirely take away the painful remembrances that they were once affectionate friends. ノ義ナリ。

第二十一章

CHARLES LAMB.

ラム小傳

Charles Lamb は千七百七十五年を以て the Temple に生まる。父は其處に於ける或る牧師の書記たりしなり。Christ Hospital 校に入り成績頗る佳良。同校を去つて後。南洋貿易會社 (South Sea House) に雇はれ。幾くもなく東洋印度事務局の會計吏員となれり。千七百九十六年妹 Mary 發狂して其母を刺殺したる後 Lamb は専心 Mary の看護に従事し。又餘念なし。其際或は詩或は脚本を編著し。例の Coleridge と交遊最も親善なりき。彼れの紹介に據りて Wordsworth, Southey 等と相知るに至れり。千八百六年 "The Tales from Shakespeare." 出づ是は妹 Mary との合著にして。Lamb は悲劇を。Mary は喜劇を物せり。千八百二十年 "London Magazine" の發刊せらるゝや。"Elia" の名を以て有名なる "Essays of Elia" を寄稿せり。千八百廿六年年金を得て印度事務局を退職し。千八百廿四年十二月を以て Edmonton に死す。享年六十歳。

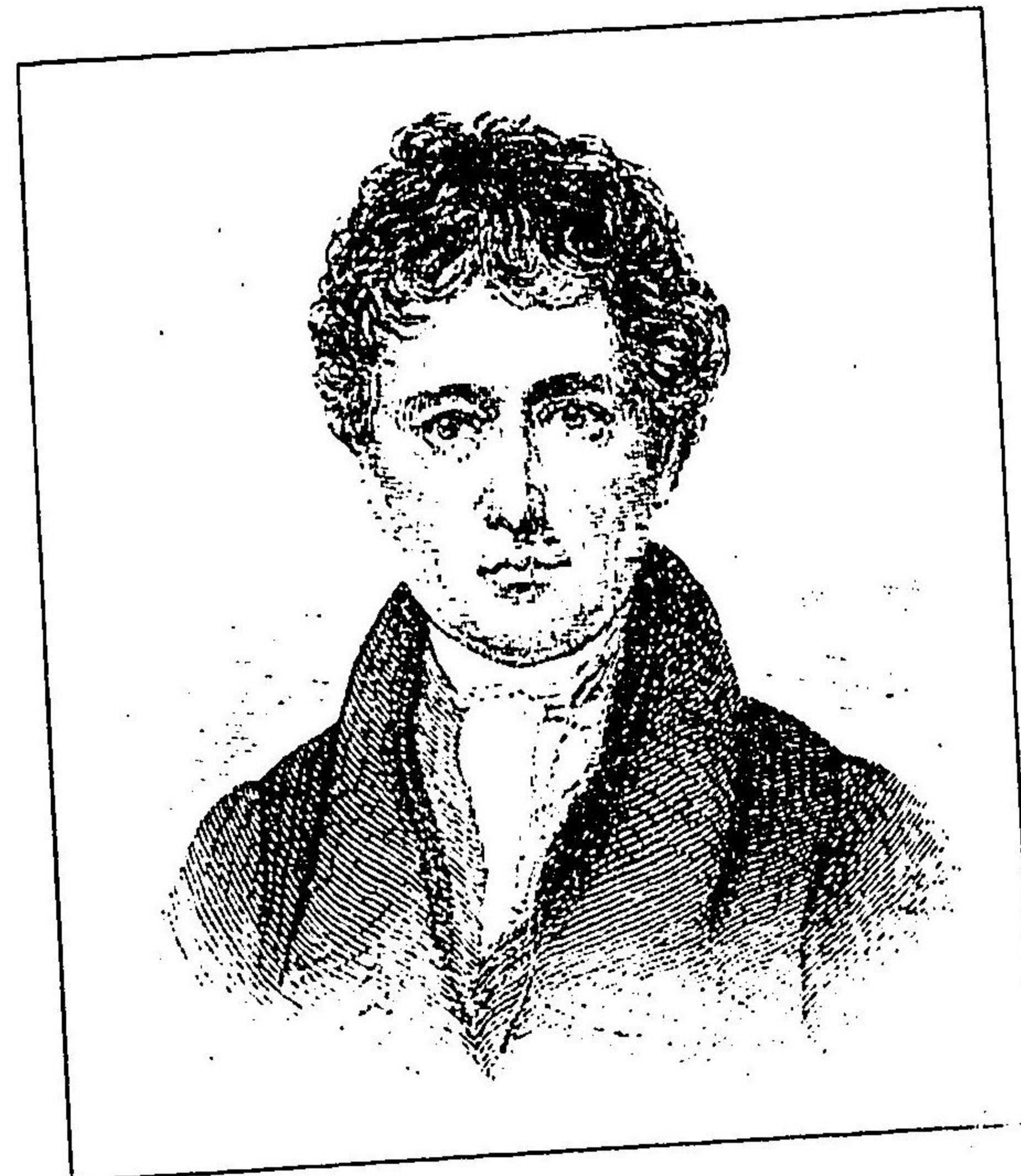
CHARACTERIZATION BY DE QUINCEY.

(デクインシーノラム品評論)

1. Without attempting any elaborate analysis of Lamb's merits,¹ which would be no easy task, one word or two may be said generally about the position he is entitled to hold in our literature, and, comparatively, European literature. In the literature of every nation, we are naturally disposed to place in the highest rank those who have produced some great and colossal work²—a *Paradise Lost*,³ a *Hamlet*,⁴ a *Novum Organum*⁵—which presupposes an effort of intellect,⁶ a comprehensive grasp,⁷ and a sustaining power⁸, for its original conception, corresponding in grandeur to that effort, different in kind,⁹ which must¹⁰ preside in its execution.¹¹

(1) Lamb's merits. ラムノ文壇上ノ功績。即チラムノ文才ヲ云フ。

(2) Colossal work. 大傑作。(3) A *Paradise Lost*.—"Paradise Lost" ノ如キ大傑作。Milton ノ作。(4) A *Hamlet*. 沙翁ノ作。(5) A *Novum Organum*.—Bacon ノ作。(6) Presupposes an effort of intellect. 智覺ノ勞力ヲ豫定スルモノ。即チ之ヲ原造スルノ智覺アリヲ始メテ斯ル大傑作アル所以ナリ。(7) A comprehensive grasp. 包括的把握ノ力。(8) Sustaining power.—Sustaining style ナド云フコトアリ "all in high level" ノ義ニシテ。全



Chamb