

Selected with Notes by S. Y. Wan

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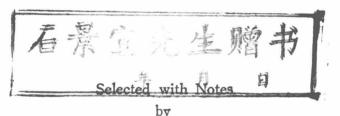
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SPECIMENS OF CHINESE-ENGLISH TRANSLATION

or

Selections from English Translations of Chinese Classics

漢英翻譯文範 温心園編註



S. Y. Wan



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美國分公司:

7034 SOUTH ALASKA TACOMA. WASHINGTON 98408 U.S. A. TEL. 206 472 4309

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序

古人云 言為心聲 蓋人與人之間,所以泯彼我而通隔閡者 惟心是尚。而心與心之相通 則惟語言是賴、然而因於水土 川谷風氣之各別,而人類語言乃不勝其相異。由語言創文字,而文字又不勝其相異焉。於是求彼我之相通 而翻譯之功乃不可缺。

抑猶有難者 語族旣判,而文字體制又不同,求譯事之能 勝任愉快而達於信達雅之境 使人籀異國書,如晤對故人於一 室,彼我相悅以解,而更無扞格齟齬之苦,其爲道乃甚不易,

昔者佛法東來,經論多譯 國人之耗精於此者,至深且久, 而佛法終獲大昌於此土。 輓近世歐亞棣通,譯事再咸亟需,而 百年來之成績,實不能與魏晉以下寺院僧人翻經之業相媲美。 不僅惟是,蓋國人之譯西籍,較之吾東鄰日本,質量程度 莫不 遠遜。此一百年來,中日两邦,治亂盛衰相反,强弱貧富懸殊, 一進一退,所由異者,固非一端。而雙方譯業勤惰精疏之間,亦 不可不謂其有甚深之影響。

而尤可異者, 西方人傳譯中籍, 最近已漸成時尚。上自六經諸子, 下逮元明以來傳奇說部, 西方人莫不樂於從事. 蓋不乏畢生獻身於此者。返視國人, 方競言西化, 而於譯事終加藐忽, 竟不見有長足之進步, 此又深堪嗟歎也。

温君心園編註漢英翻譯文範成,來問序於余,余讀其書,

所收一以漢譯英為範圍,其意蓋偏重於欲藉譯事以推介中國 文化於西土。全編分篇凡二十二,西人任譯事者得二十篇,國 人執筆者兩篇,適爲十與一之比 每篇皆自全譯中采摭舉例, 上自論孟,下迄曹雪芹沈復 不僅窺豹之一班 並可按圖而索 驥;中國古今各家思想文學,浩瀚若煙海,得此一編 可謂有所 津逮 其有譯文得失 並於附註中隨文論列 雖卷帙匪鉅,然有 志譯業者得此,殆亦至有所裨助矣

如余於温君書,又深有咸者,竊謂今日國人,務求西化,而不重視翻譯,其道終不能以遠至。欲治譯事,而於本國文字乏深邃之造詣 其爲業亦終不健全,斷不能收預期之功效。誠使我國靑年,能人手温君此一編,而恍然於譯業之當重,又於中國古今典籍 庶因西人之傳譯,而亦稍稍引起其實愛貴重之心,並由此而進窺原書,亦可奠定其操習本國文字之基礎,此豈非一舉而三得之乎。否則鄙視中籍,縱精西文,亦無以勝譯事。而譯業不振,徒慕西化,終亦無道以達耳。

余於温君書,本無堪作序之資格,顧念生平,每以不能通 讀四書爲憾。遇有譯本,常循誦非終卷不釋。然又恨國人譯業, 爲量旣薄 質復不高。往往慕名一書而苦無譯本。成譯者又往 往辭不雅馴,極知其有精意,而竊疑所譯之有未信與不達。勉 求終卷,意滋不愜,故承温君之諈諉 敢於忘其讞陋而卒爲之 序焉

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PREFACE

By K. M. A. Barnett (sometime scholar of King's College, Cambridge)

We are told (though I do not believe it) that this is the age of the Ordinary Man. And the Ordinary Man, by his stubborn refusal to take pains except to fill his ordinary belly, denies himself even a full understanding of is own mother tongue. It is hardly to be expected that he will take the greater trouble of acquiring a foreign language. Therefore he will not read this book. So much for the Ordinary Man or Homo Desipiens, the most dangerous of the carnivores.

But even for that remnant which we optimistically call Homo Sapiens, the pursuit of understanding affords no quick triumphs. Each longs to understand, and be understood by, his fellow not only his fellow-tribesman, but his fellow-man. But even to understand, and be understood by, all his fellow-tribesmen is a heavy task. My tribal language

is English; but how can I achieve a full understanding of English without understanding those mastermodels of the English language: Shakespeare, Milton, and the translators of the Authorized Version of the Bible? And how can I understand those master-models unless I first study the masters whom they took as their models: Cicero, Tacitus, Vergil, Horace; Demosthenes, Thucydides. Homer, Sophocles; the Psalmist and Isaiah? From whence by an infinite regress on I must know the whole of human literature present and pas, before I can claim acquaintance with any part. Even the wise, it seems, must be content with a crumb of wisdom.

When I came to Hong Kong 25 years ago it seemed an outpost of Homo Sapiens in a world largely overrun by narling hordes of Desipiens. The inhabitants, Chinese and English, still preserved, it is true, some of their tribal allegiances, quaint customs and observances; here and there one found, and still finds, a meeting-house restricted to this or that tribe. But in general they were devoted to co-existence and common operation in pursuit of which they came.

Their inter-relationship was, and remains curious. Usually where two tribes meet peacefully they meet as host and guest. But here we have two tribes, both of them immigrant and thus technically "guest", yet each exercising the functions of "host". Each interpenetrates and peacefully competes with the other, yet the two mix very little. In similar circumstances elsewhere cold reasoning would expect the less numerous to conform to the more numerous, to learn its language, adopt its dress and customs, in short become the "guest". But it has not worked out so here. Few Hong Kong Englishmen learn Chinese: in 25 years I have met scarcely ten who have a competent knowledge even of spoken Cantonese, and not one who could write Chinese that a Chinese could read with pleasure. Many Hong Kong Chinese learn English, but few well: in 25 years I have met scarcely ten competent interpreters, and no more than three who could write English that an Englishman could read with pleasure.

Now Mr. S. Y. Wan has applied his skill to one half of this problem: the rendering of good Chinese into go d English. The discerning student who uses this book will find in it the key to open many locked doors. From those who wish to see all doors unlocked and flung wide open, all barriers to human unity discarded as useless rubbish, and brotherhood within the four seas restored to the human family, thanks are due to Mr. Wan for his valuable assistance.

FOREWORD

With a view to promoting the appreciation of Chinese cultural heritage and recommending some excellent translations of Chinese classics, I have undertaken this compilation from the translations by such sinologists as James Legge, H.A. Giles, and Arthur Waley. Both the Chinese and English texts are given on opposite pages so that they may be conveniently compared. Some explanatory notes are appended as footnotes, and where I disagree with the translators my opinions are also given in the notes.

There seem to be two distinct types of translation, free and literal; and between them there are intermediate cases. To the former belong the renderings of H.A. Giles, who sometimes indulged his literary taste even at the expense of faithfulness to the original. The latter, on the other hand, may be represented by the translation of Pearl S. Buck, who strictly adheres to the original whatever may be said of the English. To my mind, each type has its merits and demerits, and there are limits which no translator should go beyond. On certain points in these selections, I have ventured my views for the judgment of the reader, but hope that I shall not be considered critical. It is needless to say that my admiration for the achievements of all these translators, especially their

excellent English, is unbounded.

I do not think it possible to introduce the different aspects of Chinese thought and literature in such a little book. Yet, looking over the table of contents, one would feel that the scope of the book is so wide as to cover a period of more than two thousand years up to the end of the eighteenth century, and to include various forms of writing. Therefore, this booklet may serve as a first step in the study of Chinese literature for those whose mot'er tongue is not Chinese or those whose education is conducted primarily in the medium of English.

Particularly, the above features will make this anthology a suitable text-book for the young students of translation, who can learn much, occasionally with the help of the notes, from these examples that would not be accessible to them otherwise.

I wish to express my gratitude to Dr. Ch'ien Mu, Director of New Asia College, Hong Kong, and Mr. K. M. A. Barnett, well-known local sinologue and linguist, for their kindness in writing the prefaces in Chinese and English respectively; and to Professor F.S. Drake of Hong Kong University for his encouragement and kindly reading part of the proofs.

Acknowledgement is due to the following publishers and translators who have granted me their kind permissions to use the materials selected:-

The Clarendon Press, Oxford, for all the selections translated by James Legge from the Sacred Books of the East;

Messrs. Kelly & Walsh, Ltd., Hong Kong, for the selections from the Gems of Chinese Literature translated by H.A. Giles and from the San Kuo translated by C.H. Brewitt-Taylor;

Messrs. Thomas De La Rue & Co., Ltd., London, for the selection from the Strange Stories from a Chinese Studio translated by H.A. Giles;

Messrs. George Allen & Unwin, Ltd., London, for the selections from The Way and Its Power and Monkey both translated by Arthur Waley;

Messrs. Harold Ober Associates, Inc., New York, Pearl S. Buck's Agents, for the selection from All Men Are Brothers translated by Pearl S. Buck;

Messrs. Twayne Publishers, Inc., New York, for the selection from the Dream of the Red Chamber translated by Chi-chen Wang;

Dr. Lin Yutang for the selection from his translation Six Chapters of a Floating Life published by the West Win 1 Society, Shanghai.

S. Y. Wan

Hong Kong, August, 1959.

前言

為着提倡對於中國文化遺產之認識和介紹幾種中國名著的優良譯本起見,我才從事於編選這本小冊子。所選錄的譯本的譯者,大都是著名的漢學家,像 James Legge, H.A. Giles和 Arthur Waley等。我把中文原文和英文譯文分兩頁對照着載出,以便比較研究。還有些註釋載於頁底;我和譯者意見不同的地方,也把這些意見寫在附註裏。

翻譯可分為兩種,意譯和直譯;而兩者之間又有些是中間性的。H.A. Giles 的譯作屬於前一類,他為着文學上的好尙,有時犧牲了對原文的忠實。後者可以拿 Pearl S. Buck (賽珍珠)做代表;她嚴格地遵依着原文 而不顧所譯成的英文人家要說什麼。鄙見以為每種譯法都有牠的優點和弱點。但有一些界限,是任何譯者不應逾越的。所選的譯文中有些地方,我大胆提出我的見解,以供讀者的判斷,但是希望讀者不要以為我太嚕囌了。用不着說,我對於所有這些譯者的成就,尤其是他們的優美的英文,無限地敬佩

當然,在這小冊子裏要想介紹中國思想和文學的各方面, 是不可能的。可是看一看本書的目錄,就會覺得本書的範圍 之廣,包括二千餘年的期間直至十八世紀之末,並畧備中國 各種文體。因此對於本來不是說中國話的人,或者他的教育 基本上是用英語進行的,這一冊子或者可以做爲研究中國文 學的第一步。

本書以上這些特點,尤足使本書對於研究翻譯的學生或 爲一種適當的課本,他們可以從這些舉例的譯文中,學得許多 東西(有時藉着附註的協助);這些譯文是他們不容易找到的。

本書猥蒙本港新亞書院院長錢穆博士和本港著名漢學家 和方言專家彭德先生分別作中英文的序文,又蒙香港大學林 仰山教授給予鼓勵和核閱一部分校稿, 讀在此表示衷心的感 謝。

本書所選各篇譯文,經蒙下列的出版家和翻譯者惠允從 有關各書中採用,特此誌謝:一

牛津 The Clarendon Press 許可從 Sacred Books of the East 採用所選 James Legge 譯的各篇;

香港 Kelly & Walsh Co., Ltd. 許可從 H.A. Giles 所譯 的 Gems of Chinese Litera u e 採用各篇;又從 C.H. Brewitt-Taylor 所譯的 San Kuo 採用一篇;

倫敦 Thomas De La Rue & Co., Ltd. 許可從 H. A. Giles 所譯的 Strange Stories from a Chinese Siudio 採用

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一篇;

倫敦 George Allen & Unwin, Ltd. 許可從 Arthur Waley 所譯的 The Way and Its Power 和 Monkey 两書中採用兩篇;

紐約 Harold Ober Associates, Inc., 就是 Pearl S. Buck 的代理人, 許可從她所譯的 All Men Are Brothers 採用一篇;

紐約 Twayne Publishers, Inc. 許可從王志聖所譯的 Dream of the Red Chambe 採用一篇;

林語堂先生許可從上海西風社出版他所譯的 Six Chapters of a Floating Life 採用一篇。

温心園

一九五九年八月於香港。

It must always be borne in mind that translators are but traitors at the best, and that translations may be moonlight and water while the originals are sunlight and wine.—H. A. Giles in his Preface to the First Edition of the Gems of Chinese Literature.

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