

# 高級繙譯指南

· 作 文 繙 譯 捷 訣

THE TRANSLATOR'S GUIDE

A PRACTICAL HANDBOOK OF TRANSLATION  
AND COMPOSITION

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# THE TRANSLATOR'S GUIDE

A PRACTICAL HANDBOOK OF TRANSLATION  
AND COMPOSITION

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PART TWO  
SPECIMENS OF TRANSLATION

第二編 繙譯示範

PART TWO: SPECIMENS OF  
TRANSLATION

第二編 繙譯示範

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## CHAPTER I. CHINESE LITERATURE

### 第一章 中國文學

[譯老子制惑章]

民不畏死.奈何以死懼之.若使民常畏死.而爲奇者.吾得執而殺之.孰敢.常有司殺者殺.夫代司殺者殺.是謂代大匠斲.夫代大匠斲者.希有不傷其手矣.

#### A PASSAGE FROM "LAO TSE"

What is the use of threatening the people with death when they are indifferent to it? Once the people are made to find life so enjoyable that they entertain a habitual fear of death, will they not desist from endangering humanity by crooked doings when they know they are facing the prospect of being apprehended and put to the sword?

The one Being qualified to inflict the scourge of death on mankind is the Supreme Ruler of the universe. For any one to arrogate to himself this function of the Supreme Ruler is to act like a man knowing nothing of carpentry who undertakes a task reserved for the master craftsman. Will the man not, through his rashness, have his hand injured the moment he begins to wield the chisel?

## 〔摘譯莊子秋水篇〕

莊子釣於濮水，楚王使大夫二人往先焉，曰願以境內累矣。莊子持竿不顧曰：吾聞楚有神龜，死已三千歲矣，王巾笥而藏之廟堂之上。此龜者，寧其死爲留骨而貴乎？寧其生而曳尾於塗中乎？二大夫曰：寧生而曳尾於塗中。莊子曰：往矣，吾將曳尾於塗中。

## A PASSAGE FROM "CHUANG TZE"

Chuang Tze sat angling on the bank of the river Po. There came up to him two officials of the court of Ch'u with a message from their prince. "His Highness," said they, "desires to leave in your charge the administration of the state."

To this the philosopher gave no heed. Without even laying aside his fishing rod, he said: "I have heard that in Ch'u there is a sacred tortoise which has been dead for three thousand years, and which the prince keeps enshrined in the temple. Would this tortoise choose to be dead and have its remains held sacred or to be alive and wag its tail in the mire?"

"It would choose to be alive," echoed the two officials, "and wag its tail in the mire."

"Begone!" said Chuang Tze, "Why should I not wag my tail in the mire?"

## 〔摘譯墨子貴義篇〕

子墨子曰。萬事莫貴於義。今謂人曰。予子冠履。而斷子之手足。子爲之乎。必不爲。何故。則冠履不若手足之貴也。又曰。予子天下而殺子之身。子爲之乎。必不爲。何故。則天下不若身之貴也。爭一言以相殺。是貴義於其身也。故曰。萬事莫貴於義也。

## A PASSAGE FROM "MÊ TZE"

Righteousness should be exalted above all things. Supposing you should make the following proposition to a man: "Will you agree to have your limbs chopped off in exchange for the gift of a hat and a pair of shoes?" He would not entertain such an offer for even one moment. Why? Because to him his limbs are far more precious than hats and shoes. Again, if you were to make another proposition in these words: "You shall hold imperial sway over a vast empire, but at the same time you have to give up your life. Will you accept the offer?" Certainly the answer would be "No," because life is far more important than the possession of an empire.

We find, however, that people often make nothing of risking their lives in duels or quarrels over controversies when they claim that they are in the right—this proves that righteousness is cherished more dearly than life itself. It is, therefore, quite obvious that "righteousness should be exalted above all things."



## 〔摘譯史記陳涉世家〕

陳勝王凡六月。

既爲王王陳。其故人嘗與傭耕者聞之。之陳。扣宮門曰。吾欲見涉。宮門令欲縛之。自辨數。乃置。不肯爲通。陳王出。遮道而呼涉。陳王聞之。乃召見。載輿俱歸。入宮。見殿屋帷帳。客曰。夥曠。涉之爲王沈沈者。楚人謂多爲夥。故天下傳之。夥涉爲王。由陳涉始。

客出入愈益發舒。言陳王故情。或說陳王曰。客愚無知。顯妄言輕威。陳王斬之。諸陳王故人皆自引去。由是無親陳王者。

## CHEN SHENG

\* \* \*

Chen Sheng held sway for a period of six months.

Once (after he had proclaimed himself prince of Chen) there arrived at the palace an old friend of his—a yokemate in his days of drudgery and discontent, who had travelled to Chen on hearing the news of his marvellous success. The visitor said, as he knocked at the gate of the palace, that he wanted to see his *pal*, *Chen Sheh* [for this was the prince's name among his *pals*]. The captain of the palace guards was about to take the intruder into custody when the latter gave an explanation satisfactory enough to induce that functionary to leave him alone. He was, however, not ready to bring the visitor into the presence of his lord.

But an opportunity offered, for His Highness had occasion to come out of the palace. "Hey, Sheh, my pal!" shouted the man, placing himself in the way of the cortége. This attracted the attention of the prince, who granted him an audience and brought him to the palace in his own vehicle.

Here the rustic feasted his eyes on the palatial grandeur—with such an endless display of halls, curtains and awnings. "Ho—eh [meaning: *Ever So Much*]! he ejaculated in bewilderment; as a prince, my Sheh, you are so grand and inaccessible."

*Ho* was the dialectal variation of "much", as uttered by the natives of Tso; hence it became known far and wide that prince Chen Sheng was enjoying a privilege which no other ruler had ever enjoyed—that of being addressed as "My Sheh!" and applauded with "Ho—eh!"

As time went on, the prince's guest of honor moved about with increasing self-importance, so much so that he began to talk indiscreetly about the former life of his *pal*.

Then some one warned Prince Chen Sheng that the bable of the silly guest would seriously affect the prestige of His Highness. The prince was convinced and the rustic decapitated. Hereupon all those who claimed old acquaintance with the prince began to quit the palace, and finally the prince lost every loyal servant.

## 歐陽修與黃校書論文章書

修頓首啓。蒙問及邱舍人所示雜文十篇。竊嘗覽之。驚嘆不已。其毀譽等數短篇。尤爲篤論。然觀其用意。在於策論。此古人之所難工。是以不能無小疵。其救弊之說甚詳。而革弊未之能至。見其弊而識其所以革之者。才識兼通。然後其文博辨深切。中於時病而不爲空言。蓋見其弊必見其所以弊之因。若買生論秦之失而推古養太子之禮。此可謂知其本矣。然近世應科目文詞。若求此者蓋寡。必欲其極致。則宜少加意。然煥乎其不可禦矣。文章繫乎治亂之道。未易談。况乎愚昧。惡能當此。愧畏愧畏。修謹白。

### OU-YANG HSIU'S LETTER TO HIS FRIEND, DISCUSSING ESSAY WRITING

In reply to your inquiries I am very much pleased to say that I have carefully read the ten essays by Secretary Chou. They have filled me with admiration. The short essays on Eulogies and Censure are especially fine specimens of sound argument. On the whole, however, his essays are an attempt to set forth proposals on political and social problems. Essays of this kind proved a stumbling-block to even famous writers of the past, and Secretary Chou is no exception. We find in his writings a thorough discussion of remedial measures for the evils that tend to endanger society and the state, but the question of uprooting these evils once for all has not been fully treated.

It rests with a man of learning and experience to know how evils can be radically removed. It is from this standpoint that the characteristic features of farsightedness and erudition prove to enliven the works of an ideal essayist, making them free from empty words and practically valuable as effective remedies.

No one can thoroughly deal with an evil unless he can see the factors by which the evil is produced. For instance, in his treatise on the fall of the Empire of Tsin, Chia Yih referred to the ancient system of bringing up a prince. This was striking the nail on the head. But I have looked in vain for essays of this type when I pore over those written by modern contestants at the competitive literary examinations. It requires intensive study to develop the art of writing essays of a practical value. Endeavor to attain this end, and your writings will be unrivalled in point of elegance and force.

It is no easy thing to criticise literature, which does much toward the shaping of a nation's destiny. And when the critic is an ignorant man like me, is it not audacious on his part to offer any criticism at all?

## 〔摘譯老殘遊記〕

說着三人便將帆葉抽滿，頃刻便與大船相並。篙工將篙子鉤住大船，三人便跳將上去，走至舵樓底下，深深唱了一個喏，便將自己的向盤及紀限儀器等，取出呈上。舵工看見，到也和氣，便問此物怎樣用法，有何益處。

正在議論，那知那下等水手裏面，忽然起了咆哮，說道船主，船主，千萬不可爲這人所惑，他們用的是外國向盤，一定是洋鬼子差遣來的漢奸，他們是外國教，他們將這隻大船，已經賣與洋鬼子了，所以纔有這個向盤，請船主趕緊將這三人綁去殺了，以除後患，倘與他們多說幾句話，再用了他的向盤，就算收了洋鬼子的定錢，他就要來拿我們的船了。

誰知這一陣嘈嚷，滿船的人，都爲之震動，就是那演說的英雅豪傑，也在那裏喊道，這是賣船的漢奸，快殺快殺，船主舵工聽了，俱猶豫不定。

內中有一個舵工是船主的叔父，說道你三位來意甚善，只是衆怒難犯，趕快去罷，三人垂淚，連忙回了小船，那知大船上人，餘怒未息，看三人下了小船，忙用被浪打碎的斷樁破板，打下船去。

你想一隻小漁船，怎禁得幾百個人用力亂砸，頃刻之間，將那漁船打得粉碎，看着沉下海中去了，未知三人性命如何，且聽下回分解。

**A PASSAGE FROM "THE TRAVELS OF LAO TSAN"**

In the course of the conversation, the three men carried a press of sail, and in an instant they were close to the large vessel. The oarsmen held firmly to the vessel by means of their hooks, and the visiting party leaped on board. They repaired to a place under the bridge, made a respectful salutation, and after producing the compass and sextant which they brought with them, offered them as presents. On seeing these instruments the rudder-men showed signs of appreciation. They wished to know the directions for using the instruments and the advantages to be derived from them.

While the discussion was going on, the low class sailors, contrary to expectations, suddenly broke into an uproar, exclaiming: "Captain! Captain! Don't under any consideration be deceived by these men. They are using a foreign compass, and they are spies sent by 'foreign devils.' They are followers of a foreign religion. They have sold our big vessel to 'foreign devils,' and that is why they have got hold of the compass. We request you, Captain, to have these three men tied up and killed right away. This will save us from all future troubles. If you go on talking with them, and, what is still worse, if you follow their advice and use their compass, they will take it for granted that you give assent to the bargain, and the 'foreign devils' will soon come along to seize our ship."

This uproar created quite a sensation on board, and by this time the hero-orator, too, shouted: "These men are

simply traitors to China. Go and kill them at once." The captain and rudder-men, hearing these provocative words, were nonplused.

One of the rudder-men, who was an uncle of the captain, said: "Gentlemen, we understand the goodwill by which your visit was actuated. But it is unwise to brave the anger of a multitude. You had better quit in haste." The three visitors left the vessel and returned to their little boat, not without tears. The men on the large vessel, however, remained in a frenzy of indignation, and as soon as they saw that the three men had reëmbarked in the fishing boat, they seized the planks that were broken loose by the reckless waves and threw them at the boat.

Dear reader, just imagine the helpless state of the small boat—how could it stand the attack of several hundred men who vied with each other in hurling such *bulky* missiles on it? In a moment the fishing boat was shattered to pieces. In the next chapter we shall disclose the result of this tragedy, and let our readers know whether or not the trio could survive this peril.

## 〔摘譯水滸〕

(梁山泊好漢劫法場)

沒多時，法場中間，人分開處，一箇報，報道一聲午時三刻，監斬官便道，斬訖報來，兩勢下刀棒，劊子，便去開枷，行刑之人，執定法刀在手，說時遲，那夥客人在車子上，聽得斬字，數內一箇客人，便向懷中取出一面小鑼兒，立在車子上，噹噹地敲得兩三聲，四下裏一齊動手，那時快，卻見十字路口茶坊樓上，一箇虎形黑大漢，脫得赤條條的，兩隻手握兩把板斧，大吼一聲，卻似半天起箇霹靂，從半空中跳將下來，手起斧落，早砍翻了兩箇行刑的劊子，便望監斬官馬前砍將來，衆士兵急待把槍去搠時，那裏攔當得住，衆人且簇擁蔡九知府逃命去了。

## A PASSAGE FROM "SHUI HU"

(THE RESCUE PARTY)

Shortly afterwards the crowd that thronged the execution ground had to make room for the onrush of a messenger who came in hot haste, crying: "It is noon now." The officer in charge of the execution said: "Report as soon as the execution is over." The backswordsmen and clubmen of the execution squad began to remove the cangue; and the executioners, sword in hand, were ready for action—when in the twinkling of an eye one of the travellers



who were waiting on the carts produced a small brass gong hidden on his person. No sooner was the order for execution announced than a few strokes of the small gong drove the rescue party to activity. They rushed forward from their various posts.

Every minute counted. From the two-storied tea house at the cross-road there leaped down a tiger-like, naked, dark-skinned giant, who was wielding two axes. He yelled, and his stentorian yell rent the air as if there had come a sudden peal of thunder. With one stroke of the axes he knocked down on the spot the two executioners assigned to the fatal job. He was now rushing along to try his axe on the officer in charge of the execution. The soldiery made an effort to attack the giant with their spears, but how could they have the ghost of a chance to succeed? All that was left for them to do was to escort Prefect Tsai (who was the officer in charge of the execution) in his hasty flight to a place of safety.