

外教社中国文化汉外对照丛书

第一辑

英译中国现代 **散文** 选(二)
SELECTED MODERN
CHINESE ESSAYS 2

张培基 译注 · Rendered into English by Zhang Peiji
汉英对照 · Annotated Bilingual Edition

W 上海外语教育出版社
外教社 SHANGHAI FOREIGN LANGUAGE EDUCATION PRESS

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前 言

《英译中国现代散文选》1999年问世，现已四次印刷。到目前我仍然从事我国现代散文精品的英译，大多发表在《英语世界》和《中国翻译》杂志上。承蒙众多读者的热情鼓励和一些朋友的不断敦促，嘱我集结出版，最近我终于欣然从这些译稿中整理出四十五篇，交由上海外语教育出版社付梓，名为前书的第二集。

第二集的编排与前书相同。书中各篇均为汉英对照，并附详细注释及对原作者的简介，对翻译过程中可能遇到的问题，如语言难点、翻译方法、历史背景等，均作了一些必要的分析讲解。

纵览中国现代散文丰富多彩，不乏值得向海内外推荐的佳作，我在两书中所译介的九十多篇，还只是一个开端。好在我喜爱英语和散文，由来已久，今后仍将悠游于这块译苑，冀以点滴所获，飨我读者。

记得《英译中国现代散文选》刚出版时有读者在其书评中称它为“一本不是教材的好教材”，言多溢美，但细想不无一定道理，因两书可望为我国年轻人研究文学作品汉译英的理论、技巧提供一些可供参考的实例，并通过简介、注释和所译现代作家的散文名篇加深他们对我国优秀文化的理解和热爱，引起他们钻研并向世界介绍我国优秀文化的兴趣。同时也为外国学者理解和研究我国自1919年“五四”运动以来知识分子的思想发展提供一个窗口。

最后应当提一下，此书出版前，承蒙出版社编辑部江雷红同志细心审校了全部书稿，并提出许多宝贵的修改意见，谨此志谢。

张培基

二〇〇二年十一月二十七日

于北京

译者简介 ◀

张培基，1921年生，福州市人。1945年毕业于上海圣约翰大学英文系。同年任英文《上海自由西报》记者、英文《中国评论周报》特约撰稿者兼英文《中国年鉴》（1944-1945年度）副总编。翌年赴日本东京远东国际军事法庭国际检察局（IPS）任英语翻译，约两载半，随后赴美国印地安纳大学研究英国文学，1949年肄业回国。历任北京外文出版社编译、中国人民解放军外语学院英语教授、北京对外经济贸易大学英语教授兼该校出版社总编辑。中国译协第一、三届理事，现任《英语世界》杂志顾问。

主要译作有：柔石著《为奴隶的母亲》、曹禺著《明朗的天》、杨植霖著《王若飞在狱中》、王士菁著《鲁迅传》、廖静文著《徐悲鸿一生》等。《英译中国现代散文选》（共三册）是他自编自译的新书。主要论著有：《习语汉译英研究》、《英语声色词与翻译》、《英汉翻译教程》（主编）等。

Zhang Peiji (1921-) was born in Fuzhou, Fujian Province. He graduated from the Department of English Literature of St. John's University, Shanghai, in 1945, and worked upon graduation as reporter of *The Shanghai Herald* (English language newspaper), contributing editor of *The China Critic* (English language journal) and concurrently deputy chief editor of the English edition of *China Year Book* (1944-1945). From 1946 to 1948, he worked for two years and a half as translator and interpreter at the International Prosecution Section (IPS) under the International Military Tribunal for the Far East in Tokyo. In 1949, he returned to China after doing postgraduate studies in English literature at Indiana University, USA, and worked successively as editor and translator of the Foreign Languages Press, Beijing, English professor of the PLA Foreign Languages Institute, English professor of the University of International Business and Economics (UIBE), Beijing, and concurrently editor-in-chief of UIBE Publishing House. He was member of the first and third council of the Translators Association of China, and is currently consultant to the English magazine *The World of English*.

Among the books he has translated from Chinese into English are: *A Slave Mother* (a short story by Rou Shi), *Bright Skies* (a play by Cao Yu), *Iron Bars But Not a Cage—Wang Ruofei's Days in Prison* (a biography by Yang Zhilin), *Lu Xun: A Biography* (by Wang Shijing), and *Xu Beihong—Life of a Master Painter* (by Liao Jingwen). His recent publication is the English translation of his self-compiled *Selected Modern Chinese Essays* (in three volumes). He is author of *How to Translate Chinese Idioms into English* and *On English Echoic and Colour Words in C-E Translation*, and chief editor of *A Course in English-Chinese Translation*.

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“今”^①

◎ 李大钊

我以为世间最可宝贵的就是“今”，最易丧失的也是“今”。因为他最容易丧失^②，所以更觉得他可以宝贵。

为甚么“今”最可宝贵呢？最好借哲人耶曼孙所说的话答这个疑问：“尔若爱千古，尔当爱现在。昨日不能唤回来，明天还不确实，尔能确有把握的就是今日。今日一天，当明日两天。”

为甚么“今”最易丧失呢？因为宇宙大化^③刻刻流转，绝不停留。时间这个东西，也不因为吾人贵他爱他稍稍在人间留恋。试问吾人说“今”说“现在”，茫茫百千万劫^④，究竟那一刹那是吾人的“今”，是吾人的“现在”呢？刚刚说他是“今”是“现在”，他早已风驰电掣的一般，已成“过去”了。吾人若要糊糊涂涂把他丢掉^⑤，岂不可惜？

有的哲学家说，时间但有“过去”与“未来”，并无“现在”。有的又说，“过去”“未来”皆是“现在”。我以为“过去未来皆是现在”的话倒有些道理。因为“现在”就是所有“过去”流入的世界，换句话说，所有“过去”都埋没于“现在”的里边。故一时代的思潮，不是单纯在这个时代所能凭空成立的，不晓得有几多“过去”时代的思潮，差不多可以说是由所有“过去”时代的思潮，一凑合而成的。吾人投一石子于时代潮流里面，所激起的波澜声响，都向永远流动传播，不能消灭。屈原的《离骚》，永远使人人感泣^⑥。打击林肯头颅的枪声，呼应于永远的时间与空间^⑦。一时代的变动，绝不消失，仍遗留于次一时代，这样传演，至于无穷，在世界中有一贯相连的永远性。昨日的事件，与今日的事件，合构成数个复杂事件。此数个复杂事件，

与明日的数个复杂事件，更合构成数个复杂事件。势力结合势力，问题牵起问题。无限的“过去”，都以“现在”为归宿。无限的“未来”，都以“现在”为渊源。“过去”“未来”的中间全仗有“现在”以成其连续，以成其永远，以成其无始无终的大实在。一掣现在的铃，无限的未来过去皆遥相呼应。这就是过去未来皆是现在的道理，这就是“今”最可宝贵的道理。

现时有两种不知爱“今”的人：一种是厌“今”的人，一种是乐“今”的人。

厌“今”的人也有两派。一派是对于“现在”一切现象都不满足，因起一种回顾“过去”的感想^⑤。他们觉得“今”的总是不好，古的都是好。政治、法律、道德、风俗，全是“今”不如古。此派人唯一的希望在复古^⑥。他们的心力全施于复古的运动。一派是对于“现在”一切现象都不满足，与复古的厌“今”派全同。但是他们不想“过去”，但盼“将来”。盼“将来”的结果，往往流于梦想，把许多“现在”可以努力的事业都放弃不做，单是耽溺于虚无缥缈的空玄境界。这两派人都是不能助益进化，并且很足阻滞进化的。

乐“今”的人大概是些无志趣无意识^⑦的人，是些对于“现在”一切满足的人。觉得所处境遇可以安乐优游，不必再商进取，再为创造。这种人丧失“今”的好处^⑧，阻滞进化的潮流，同厌“今”派毫无区别。

原来厌“今”为人类的通性。大凡一境尚未实现以前，觉得此境有无限的佳趣，有无疆的福利；一旦身陷其境，却觉不过尔尔，随即起一种失望的念，厌“今”的心。又如吾人方处一境，觉得无甚可乐；而一旦其境变易，却又觉得其境可恋，其情可思。前者为企望“将来”的动机；后者为回顾“过去”的动机^⑨。但是回想“过去”，毫无效用，

且空耗努力的时间。若以企望“将来”的动机，而尽“现在”的努力，则厌“今”思想却大足为进化的原动^⑧。乐“今”是一种惰性(Inertia)，须再进一步，了解“今”所以可爱的道理，全在凭他可以创造“将来”的努力，决不在得他可以安乐无为。

热心复古的人，开口闭口都是说“现在”的境象若何黑暗，若何卑污，罪恶若何深重，祸患若何剧烈。要晓得“现在”的境象倘若真是这样黑暗，这样卑污，罪恶这样深重，祸患这样剧烈，也都是“过去”所遗留的宿孽，断断不是“现在”造的。全归咎于“现在”，是断断不能受的。要想改变他，但当努力以创造将来，不当努力以回复“过去”。

我请以最简明的一句话写出这篇的意思来：

吾人在世，不可厌“今”而徒回思“过去”，梦想“将来”，以耗误“现在”的努力；又不可以“今”境自足，毫不拿出“现在”的努力，谋“将来”的发展。宜善用“今”，以努力为“将来”之创造。由“今”所造的功德罪孽，永久不灭^⑨。故人生本务，在随实在之进行^⑩，为后人造大功德。

The Living Present

© Li Dazhao

Of all things in the world, I think, the present is the most precious, and also the most apt to slip through our fingers. We, therefore, treasure it all the more because of its transience.

Why is the present so precious? The following quotation from the philosopher Emerson* best serves for an answer: “Make use of time if you love eternity; yesterday cannot be recalled; tomorrow cannot be assured; only today is yours. One today is worth two tomorrows.”

Why is the present so easily lost? Because the universe as well as human life is changing non-stop all the time. Time never tarries with us a bit longer because we treasure and love it. It is hard to tell which moment in the ups and downs of life is our present or now. What we call our present or now at one moment will at the next be quickly gone and become the past. Isn't it a pity to unthinkingly idle away the present?

Some philosophers say that we have the past and the future, but no present. Others say that the present is inclusive of the past and the future. I, however, incline towards the latter view because the present is where all the past empties itself or, in other words, where lies hidden the entire legacy of the past. The prevailing thought of any age does not come into being all by itself. It is the synthesis of the popular thoughts of numerous previous ages or probably of all the past. The rippling sound stirred up by a pebble thrown into the current of the times will keep spreading forever. *Li Sao***, authored by Qu Yuan, will continue to touch a deep chord in the

* Ralph Waldo Emerson (1803–1882), American philosopher, essayist and poet.

** *Li Sao*, a long poem of patriotism authored by Qu Yuan (c.340–277BC), poet and statesman of Chu during the Warring States Period and one of China's earliest poets.

heart of every reader through all ages. The lethal shot that hit Abraham Lincoln's head will keep echoing through all lands and all eternity. The changes of each age, instead of becoming extinct, will pass on to the next. The process will go on endlessly to form an eternal link in the world. The events of yesterday and today will combine to form several complicated events which will in turn combine with those of tomorrow to form several new complicated events. Thus one influence combines with another; one problem gives rise to another. The infinite past results in the present, and the infinite future results from the present. It is the present that serves as a connecting link between the past and the future to bring about continuity, eternity and a boundless big whole. Ring the bell of the present, and you will hear the distant echoes of the infinite past and future. That accounts for the fact that the present is inclusive of the past and the future and that the living present is the most precious.

Nowadays two kinds of people don't know how to care for the present. One kind are sick of the present; the other are crazy about it.

Among those who are sick of the present, some are so dissatisfied with everything of today that they become nostalgic about yesterday. To them, things nowadays, including politics, law, morality and social customs, are all inferior to those in the past. They place their only hope on turning the clock back to days of old. They throw themselves heart and soul into the back-to-the-ancients campaign. Some, though also dissatisfied with everything of today like those mentioned above, long for the future instead of the past, so much so that they abandon themselves to dreams and fantasies and even give up many things that can be achieved right now through their own efforts. People of these two categories hinder social progress instead of furthering it.

People who are crazy about the present are generally apathetic and lack high aspirations. They see nothing wrong in the present. Complacent about their present circumstances, they feel no need for progress or creation.

Such people abuse the present and stem the tide of progress. There is no difference at all between them and those who are sick of the present.

It is common among human beings to be discontented with the present. They usually dream of something that has not yet come into being with fantasies about its being extremely agreeable and beneficial. But, once that something has become a reality, they call it just so-so and then fall into despair and grow weary of the present. Or they may feel a new environment rather unimpressive, but once things have changed, they begin to think well of it and recall it with tenderness. The former case has to do with future expectations, and the latter with past memories. However, given a combination of the two cases, dissatisfaction with the present will become a great moving force of social development. Being content with things as they are is a kind of inertia. We need to understand that the present is precious not because it can allow us to idle about in the midst of comfort and pleasure, but because it offers us an opportunity to strive to create the future.

Those keen on returning to the past keep telling us how dark and vile the status quo is and what serious wickedness and heavy misfortune it brings. They should understand, however, that what they speak of, if true, is a long-standing inheritance from the past, definitely not a product of today. It is utterly wrong to attribute it all to the present. The only way to change the status quo is to strive to create the future, not to attempt to revive the past.

Now let me sum up briefly as follows:

We should not let the present slip away idly, being displeased with it and lost in past memories and future dreams. Nor should we rest content with the present and thus make absolutely no efforts to achieve future development. Let's make the best of today so as to create tomorrow. Our deeds of today, good or bad, will have an everlasting impact on the future. It is therefore our duty to keep up with the trend of the times and strive for the well-being of future generations.

李大钊(1889—1927)，字守常，河北乐亭人，是中国最早的马克思主义者，中国共产党的创始人之一。他于1927年4月6日被军阀张作霖逮捕，28日在北京英勇就义，年仅38岁。他的名篇《“今”》发表于1918年4月15日《新青年》杂志第4卷4号上。文章强调为今天而工作，创造美好的未来，反对崇古、复古，但也反对全部否定过去和随意菲薄古人，认为只有承受古人，才能启发来者。原文结尾处英译时略有删节。

注 释

①《“今”》译为 The Living Present，其中 Living 是增益成分，用以强调 Present 的含义。著名美国诗人 Henry Wadsworth Longfellow (1807—1882) 在一首名为 *A Psalm of Life* (“人生赞”) 的诗中写道：

Trust no future, howe'er pleasant!
Let the dead Past bury its dead!
Act, — act in the living Present!
Heart within, and God o'erhead!

他称“过去”为 the dead Past，“现在”为 the living Present。

②“最容易丧失”意即“最容易被人们错过”，可译为 the most apt to slip through our fingers、the most liable to slip away 或 the most easily lost。

③“宇宙大化”的意思是“宇宙与生命”，译为 The universe as well as human life。也可简译为 the universe 或 the world。

④“茫茫百千万劫”中的“劫”本指“天灾人祸”，整个短语可结合上下文按“无数人生起伏变化”之意译为 in the ups and downs of life。

⑤“糊里糊涂把他丢掉”意即“轻率地(或随意地)把它丢掉”，译为 to unthinkingly idle away the present。

⑥“永远使人人感泣”中的“感泣”作“因感触而流泪”解，现按“触动心弦”之意来表达：will continue to touch a deep chord in the heart of every reader through all ages。

⑦“打击林肯头颅的枪声，呼应于永远的时间与空间”译为 The lethal