

大專・留考必備

漢文英譯示例

MODEL TRANSLATIONS

FROM

CHINESE INTO ENGLISH

附歷屆留學考試英文試題及練習解答

(增訂本)

張振玉編著

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編者：張振玉

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例 言

- 一、本書係編者供英文系學生及大專畢業生研習漢文英譯之講義。除留學試題英文漢譯解答部分之外，英文漢譯並未編入。
- 二、本書純供閱讀，揣摩，練習之用。翻譯之理論例證部分已編入拙著「譯學概論」一書。
- 三、本書計分四編。第一編爲古文英譯。第二編爲今文英譯。第三編爲翻譯習作。第四編爲歷屆留學考試翻譯試題詳解。
- 四、第一編古文英譯包括範例四十則。大部取自英譯四書，譯者爲 James Legge，辜鴻銘、林語堂、梅貽寶諸氏。每原文一則錄有譯文三四則，皆附有譯者姓名。振玉補入之譯文，皆附有 The author 二字，非敢比美大家，取其聊備一格而已。
- 五、古文英譯每範例包括四部分。第一爲 The Original (原文)，第二爲 Vocabulary (語彙)，第三爲 Translations (譯文) 數則，第四爲 Remarks (評論)。第四編之留學考試翻譯試題，亦與此編制相同。
- 六、第三編之翻譯習題包括文言與白話文字。每一則下皆附有語彙一項，藉供選詞構句時參考之用。
- 七、第二編之今文英譯之原文，計取自 蔣公中正「中國之命運」(王寵惠先生英譯)及「民生主義育樂兩篇補述」(陳石孚先生譯)，以及「中華民國憲法」三書。因「中國之命運」獨富有中國之正統思想，「育樂兩篇」富有現代之觀念，其語彙與文句皆有獨特處，均非泛泛可比，於漢文英譯自甚重要。而王陳二氏英譯皆信達而雅正，故列爲本編主要部分，以供學者取法研究之用。另錄英譯憲法若干則，以略見法制文字之一斑。
- 八、本書譯文多出自名家手筆，略嘗一嚮，可窺全鼎。原書俱在，可供鑽研。至於振玉補入之譯文及評註部分，皆供初習翻譯者之參考，高明之士，固無取乎此也。

張 振 玉 誌

五 五 年 四 月 抄
於 臺 北 燕 廬。

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後記

第一編 古文英譯

—— 前 言 ——

一、一般人多視古文英譯爲難事。實則其困難遠不若相像之甚。試讀古文英譯若干篇，得見譯者對原文處理手法，便可恍然有所悟，大部疑懼自可冰釋。

二、古文英譯之困難，主要在於經典中用字過於簡略，而字義又與秦漢以後不同，如尙書，自是難解，四書中亦有漢儒宋儒爭論未定之處。然此非爲一般練習漢英翻譯者之事，乃經學家之事。一般學者所譯之古文絕非詰曲聱牙之古文，乃文從字順之文言，古文中亦以此類文字編最多，本編所輯，即以此類文字爲限。

三、古文鑄詞構句，組句成段，皆較語體文爲簡。譯爲英文之時，須補充主詞。如「視而不見」一句（見範例一，頁2），即須補入人稱主詞（One, we, you, a, man those who）等。或須補入繫動詞，如「夫子之道忠恕而已矣」句中，須補入「是」或「爲」忠恕之意（見範例二十三，頁29）。或補入連接詞 if when 等字。如：「見賢思齊焉」（見範例十四，頁16）。

四、其他細微之處尙多，皆須於實例中見出。不贅述。

範 例 (一)

1. The Original:

心不在焉，視而不見，聽而不聞，食而不知其味。——大學。

2. Vocabulary:

- (1) 心 : mind.
- (2) 不在焉 : not present, not there.
- (3) 視 : look, gaze.
- (4) 聽 : listen.
- (5) 味 : flavor.

3. Translations:

(1) When the mind is not present, we look and do not see; we hear and do not understand; we eat and do not know the taste of what we eat. —James Legge.

(2) When the mind is not there, we gaze at things but do not see; we listen but do not hear; we eat but do not know the flavors. —Yi-Pao Mei.

(3) When a man is absent-minded, he looks, but cannot see; he listens but cannot hear; he eats but cannot know the flavor of the food. —The author.

(4) An absent-minded man looks without seeing, listens without hearing, eats without knowing the flavor of the food. —The author.

4. Remarks:

(1) 前兩句補入主詞 *we*. 後兩句補入主詞 *a man*.

(2) 第三句若用 *one* 代替主詞 *a man*, 後面再都用 *one* 代替 *he*, 讀來便不夠流利, 避之爲宜。

範 例 (二)

1. The Original:

子曰：智者不惑，仁者不憂，勇者不懼。 ——論語。

2. Vocabulary:

(1) 惑：perplexities, doubts.

(2) 憂：anxieties, sorrow.

3. Translations:

(1) The Master said, "The wise are free from perplexities; the virtuous from anxiety; and the bold from fear."

——James Legge.

(2) Confucius said, "The wise man has no perplexities, the true man has no sorrow, and the brave man has no fear."

——Lin Yutang.

(3) Being humane, the gentleman has no anxieties; being wise, he has no perplexities; being brave, he has no fear.

——Yi-pao Mei.

4. Remarks:

(1) 前二句主詞皆由形容詞前加 the 構成。注意後面動詞爲複數。

(2) 第一句括號中只第一個子句用 are free from，隨後兩同性質子句內便省略 are free，只用 from，是文筆簡練處。

(3) 第一句括號內三子句之間用支號 (semicolon) 斷開，亦可改用逗點 (comma)。第二句內同樣三子句之間亦可改用支號。

(4) 第三譯文句法略變。being humane 爲 because he is humane 之略式，being 仍修飾主詞 gentleman 與 he。

(5) humane 意爲「仁慈的」，human 意爲「人類的。」二字重音亦不同，查字典。

範 例 (三)

1. The Original:

學而不思則罔，思而不學則殆。

——論語。

2. Vocabulary:

(1) 學：learning, reading.

(2) 罔：labor lost, a disorderly mind.

(3) 殆：perilous, flighty.

3. Translations:

(1) The Master said, "Learning without thought is labor lost; thought without learning is perilous."

——James Legge.

(2) Confucius said, "Reading without thinking gives one a disorderly mind, and thinking without reading makes one flighty (or unbalanced)."

——Lin Yutang.

4. Remarks:

(1) 第一譯文括號中之主詞，一爲 learning 動名詞，一爲 thought 名詞，皆是名詞意味。第二譯文同部分之主詞皆爲動名詞，without 後亦爲動名詞，尤覺悅耳。若將主詞改爲 infinitive，雖不背乎文法，聲調不佳。

(2) 若補入人稱主詞，改爲 If one (a man, we, you) learns，則嫌詞費，亦不夠嚴謹。

範 例 (四)

1. The Original:

衣食足而知榮辱，倉廩實而知禮節。

2. Vocabulary:

- (1) 榮辱 : honor and shame.
- (2) 倉廩 : granary.
- (3) 實 : fill.
- (4) 禮節 : good manners, decorums.

3. Translation:

(1) When the people have enough of food and clothing, they know what is honor. When the people's granaries are filled with grain, they know what are decorums.

—The author.

(2) With enough food and clothing, the people care about honor. With their granaries filled with grain, the people learn to practise rules of decorum. —The author

(3) When one does not have to worry about one's food and clothing, then one cares for personal honor; when the granary is full, then people learn good manners.

—Chester Tan.

4. Remarks:

(1) 本譯文皆須補入人稱主詞，而以 people 爲宜，因此係管子本義。

(2) 「榮辱」一詞以 honor 一字譯之即可。

(3) 第一譯文共分爲兩句。第四譯文共分爲前後二部分，而以支號斷開。兩種形式，自然都可以。第二譯文構句最簡。

(4) care about 意爲 be interested in, care for 意爲 have a liking for, 故在此皆可用。

範 例 (五)

1. The Original:

物有本末，事有終始。知所先後，則近道矣。 —大學。

2. Vocabulary:

- (1) 本 : root, cause.
- (2) 末 : branches, sequence.
- (3) 事 : affairs.
- (4) 終 : end.
- (5) 始 : beginning.
- (6) 先後 : first and last, the order of precedence.
- (7) 道 : the Way, wisdom, doctrine, truth.

3. Translations:

(1) Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in *The Great Learning*.
—James Legge.

(2) There is a cause and a sequence in things, and a beginning and end in human affairs. To know the order of precedence is to have the beginning of wisdom.
—Lin Yutang.

(3) Things have their roots and branches; affairs have their beginning and end. He who knows what comes first and what comes last comes himself near the Way.
—Yi-pao Mei.

4. Remarks

(1) 三譯文結構不同。

(2) 「本末」，「先後」，「近道」，譯法亦不同。

(3) 「本末」爲正，「先後」亦爲正，而「終始」爲反，James Legge 氏最早譯，照原文「終始」毫不變動譯出。另二譯者林語堂及梅貽寶則改正順序爲 beginning and end 譯出，於理妥當。拙著「譯學概論」「修正」章曾論及之。

(4) 又 root 兩譯文中單複數亦不同。

範 例 (六)

1. The Original:

子曰：「富與貴，是人之所欲也，不以其道得之，不處也。貧與賤，是人之所惡也。不以其道得之，不去也。」——論語。

2. Vocabulary:

- (1) 富：riches, wealth.
- (2) 貴：honors, honor.
- (3) 貧：poverty.
- (4) 賤：meanness, lowliness, obscurity.
- (5) 惡：detest, dislike, v.

3. Translations:

(1) The Master said, "Riches and honors are what men desire. If it cannot be obtained in the proper way, they should not be held. Poverty and meanness are what men dislike. If it cannot be obtained in the proper way, they should not be avoided. —James Legge.

(2) Riches and honor are what every man desires, but if they can be obtained only by transgressing the right way, they must not be held. Poverty and lowliness are what every man detests, but if they can be avoided only by transgressing the right way, they must not be evaded. —Yi-pao Mei.

4. Remarks:

- (1) honor 在上文中單複數皆可用。
- (2) Riches and honors 在第一譯文初視為複數，用動詞 are，第二句又用單數主詞 it 代之。似不如第二譯文用 they 代替，較為妥當。「貧與賤」句理亦相同。

(3)「得」富貴則可，「得」貧賤則不妥。故第二譯文中梅氏以 avoid 代替 obtain，於理甚當。

(4) 第二譯文將「不以其道」以 transgressing the right way (逾越正軌) 代 in the proper way, 自無不可。但前譯為否定句。後譯為肯定句，說法不同，意義仍相似。

(5) 第一譯文中用複數 men 第二譯文中用單數 man，含義相同。

範 例 (七)

1. The Original:

或曰：「以德報怨，何如？」子曰：「何以報德？以直報怨，以德報德。」
——論語。

2. Vocabulary:

- (1) 德：kindness,
- (2) 報：recompense with, repay with, requite with,
- (3) 怨：injury, evil.
- (4) 直：justice,

3. Translations:

(1) Some one said, "What do you say concerning the principle that injury should be recompensed with kindness?" The Master said, "With what then will you recompense kindness?" "Recompense injury, with justice, and recompense kindness with kindness."
——James Legge.

(2) Someone said, "What do you think of repaying evil with kindness?" Confucius replied, "Then what are you going to repay kindness with?" "Repay kindness with kindness, but repay evil with justice (severity)."

——Lin Yutang.

(3) Someone inquired: "What do you think of 'requiting injury with kindness'?" Confucius said: 'How will you then requite kindness? Requite injury with justice, and kindness with kindness.'

——Yi-pao Mei.

4. Discussion:

(1) 第一譯中之 With what 連用，與第二譯中之 What..... with 分開，with 移至句後，兩種用法皆可。

(2) 一、三兩譯文末句內之連接詞皆用 and，第二譯末句則用 but，相通。

(3) 第三譯文末句只用一個動詞 requite 第二個 requite 省略。

(4) 第一譯文第一句 What do you say concerning 可用 to 代 concerning，此 to 爲介詞，後面仍須用動名詞，此種 say to 是成語。

範 例 (八)

1. The original:

(1) 子曰：「昔我與人也，聽其言而信其行。今吾與人也，聽其言而觀其行。」

——論語。

2. Remarks:

(1) 昔：at first, formerly, in the past.

(2) 言：words, n.; talk, v.

(3) 行：conduct, deed, n.; act, v.

(4) 信：give credit for.

(5) 相與：deal with, associate with.

3. Translation:

(1) The Master said, "At first, my way with men was

to hear their words, and give them credit for their conduct. Now my way is to hear their words, and look at their conduct."

—James Legge.

(2) Confucius said, "At first when I heard a man talk, I expected his conduct to come up to what he said. But now when I hear a man talk I reserve my judgment until I see how he acts."

—Lin Yutang.

(3) In dealing with people, when I heard a man talk I used to believe that his conduct would conform to his words. But now when I hear a man talk, I wait and see his conduct.

—The author.

4. Rembrks:

(1) 林譯省去「昔我與人也」之意，於義亦無大損。

(5) come up to 意爲「達到預期水準」亦即「相符」之意。

範 例 (九)

1. The Original:

宰予晝寢。子曰：「朽木不可雕也。糞土之牆，不可朽也。於予何與誅？」

——論語。

2. Vocabulary:

- (1) 雕：carve.
- (2) 朽：rotten wood
- (3) 糞土：dirty earth, from a dunghill
- (4) 朽：whitewash
- (5) 誅：scold, reprove, chide.

3. Translations:

- (1) Tsai Yü being asleep during the daytime, the

Master said, "Rotten wood cannot be carved; a wall of dirty earth will not receive the trowel. This Yu! what is the use of my reproving him?" —James Legge.

(2) Tsai Yu slept in the daytime and Confucius remarked, "There is no use trying to carve on a piece of rotten wood, or to whitewash a wall made of earth from a dunghill. Why should I bother to scold him?" —Lin Yu-tang

(3) Tsai Yu was found sleeping in the daytime. Confucius said: "Rotten wood is not worth carving; a wall made of dirty earth is not worth whitewashing. Why should I take the trouble to chide him?" —The author.

4. Remarks:

(1) 第一譯文以「獨立片語」Tsai..... daytime 開始，擴大即成子句 As Tsai Yü was asleep

(2) during the daytime 與 in the daytime 相通。

(3) there is no use..... ing 爲成語形式，將 it 代替 there 亦可。

(4) worth 後之動名詞有被動意味。

範 例 (十)

1. The Original:

子曰：「三人行，必有我師焉。擇其善者而從之，其不善者而改之。」 —論語。

2. Vocabulary:

(1) 擇：select.

(2) 善者：good qualities, good man.

(3) 從之：follow, imitate.