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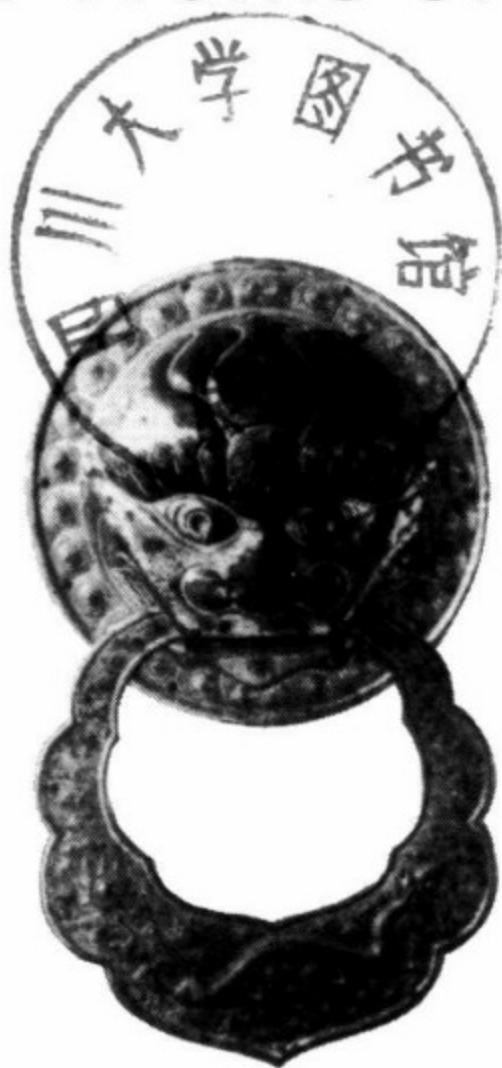
汉英对照

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Chinese-English

陶渊明集

The Complete Works of Tao Yuanming



汪榕培 英译 熊治祁 今译

Translated into English by Wang Rongpei

Translated into Modern Chinese by Xiong Zhiqi



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总 序

杨牧之

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

—

中华民族有着悠久的历史 and 灿烂的文化，系统、准确地将中华民族的文化经典翻译成外文，编辑出版，介绍给全世界，是几代中国人的愿望。早在几十年前，西方一位学者翻译《红楼梦》，书名译成《一个红楼上的梦》，将林黛玉译为“黑色的玉”。我们一方面对国外学者将中国的名著介绍到世界上去表示由衷的感谢，一方面为祖国的名著还不被完全认识，甚而受到曲解，而感到深深的遗憾。还有西方学者翻译《金瓶梅》，专门摘选其中自然主义描述最为突出的篇章加以译介。一时间，西方学者好像发现了奇迹，掀起了《金瓶梅》热，说中国是“性开放的源头”，公开地在报刊上鼓吹中国要“发扬开放之传统”。还有许多资深、友善的汉学家译介中国古代的哲学著作，在把中华民族文化介绍给全世界的工作方面作出了重大贡献，但或囿于理解有误，或缘于对中国文字认识的局限，质量上乘的并不多，常常是隔靴搔痒，说不到点子上。大哲学家黑格尔曾经说过：中国有最完



备的国史。但他认为中国古代没有真正意义上的哲学，还处在哲学史前状态。这么了不起的哲学家竟然作出这样大失水准的评论，何其不幸。正如任何哲学家都要受时间、地点、条件的制约一样，黑格尔也离不开这一规律。当时他也只能从上述水平的汉学家译过去的文字去分析、理解，所以，黑格尔先生对中国古代社会的认识水平是什么状态，也就不难想象了。

中国离不开世界，世界也缺少不了中国。中国文化摄取外域的新成分，丰富了自己，又以自己的新成就输送给别人，贡献于世界。从公元5世纪开始到公元15世纪，大约有一千年，中国走在世界的前列。在这一千多年的时间里，她的光辉照耀全世界。人类要前进，怎么能不全面认识中国，怎么能不认真研究中国的历史呢？

二

中华民族是伟大的，曾经辉煌过，蓝天、白云、阳光灿烂，和平而兴旺；也有过黑暗的、想起来就让人战栗的日子，但中华民族从来是充满理想，不断追求，不断学习，渴望和平与友谊的。

中国古代伟大的思想家孔子曾经说过：“三人行，必有我师焉。择其善者而从之，其不善者而改之。”孔子的话就是要人们向别人学习。这段话正是概括了整个中华民族与人交往的原则。人与人之间交往如此，在与周边的国家交往中也是如此。

秦始皇第一个统一了中国，可惜在位只有十几年，来不及作更多的事情。汉朝继秦而继续强大，便开始走出去，了



解自己周边的世界。公元前 138 年，汉武帝派张骞出使西域。他带着一万头牛羊，总值一万万钱的金帛货物，作为礼物，开始西行，最远到过“安息”（即波斯）。公元前 36 年，班超又率 36 人出使西域。36 个人按今天的话说，也只有一个排，显然是为了拜访未曾见过面的邻居，是去交朋友。到了西域，班超派遣甘英作为使者继续西行，往更远处的大秦国（即罗马）去访问，“乃抵条支而历安息，临西海以望大秦”（《后汉书·西域传》）。“条支”在“安息”以西，即今天的伊拉克、叙利亚一带，“西海”应是今天的地中海。也就是说甘英已经到达地中海边上，与罗马帝国隔海相望，“临大海欲渡”，却被人劝阻而未成行，这在历史上留下了遗恨。可以想见班超、甘英沟通友谊的无比勇气和强烈愿望。接下来是唐代的玄奘，历经千难万险，到“西天”印度取经，带回了南亚国家的古老文化。归国后，他把带回的佛教经典组织人翻译，到后来很多经典印度失传了，但中国却保存完好，以至于今天，没有玄奘的《大唐西域记》，印度人很难编写印度古代史。明代郑和“七下西洋”，把中华文化传到东南亚一带。鸦片战争以后，一代又一代先进的中国人，为了振兴中华，又前赴后继，向西方国家学习先进的科学思想和文明成果。这中间有我们的领导人朱德、周恩来、邓小平；有许许多多大科学家、文学家、艺术家，如郭沫若、李四光、钱学森、冼星海、徐悲鸿等。他们的追求、奋斗，他们的博大胸怀，兼收并蓄的精神，为人类社会增添了光彩。

中国文化的形成和发展过程，就是一个以众为师，以各国人民为师，不断学习和创造的过程。中华民族曾经向周边国家和民族学习过许多东西，假如没有这些学习，中华民族决不可能创造出昔日的辉煌。回顾历史，我们怎么能够不对



伟大的古埃及文明、古希腊文明、古印度文明满怀深深的感激?怎么能够不对伟大的欧洲文明、非洲文明、美洲文明、澳洲文明,以及中国周围的亚洲文明充满温情与敬意?

中华民族为人类社会曾作出过独特的贡献。在15世纪以前,中国的科学技术一直处于世界遥遥领先的地位。英国科学家李约瑟说:“中国在公元3世纪到13世纪之间,保持着一个西方所望尘莫及的科学知识水平。”美国耶鲁大学教授、《大国的兴衰》的作者保罗·肯尼迪坦言:“在近代以前时期的所有文明中,没有一个国家的文明比中国更发达,更先进。”

世界各国的有识之士千里迢迢来中国观光、学习。在这个过程中,中国唐朝的长安城渐渐发展成为国际大都市。西方的波斯、东罗马,东亚的高丽、新罗、百济、南天竺、北天竺,频繁前来。外国的王侯、留学生,在长安供职的外国官员,商贾、乐工和舞士,总有几十个国家,几万人之多。日本派出“遣唐使”更是一批接一批。传为美谈的日本人阿部仲麻吕(晁衡)在长安留学的故事,很能说明外国人与中国的交往。晁衡学成仕于唐朝,前后历时五十余年。晁衡与中国的知识分子结下了深厚的友情。他归国时,传说在海中遇难身亡。大诗人李白作诗哭悼:“日本晁卿辞帝都,征帆一片远蓬壶。明月不归沉碧海,白云愁色满苍梧。”晁衡遇险是误传,但由此可见中外学者之间在中国长安交往的情谊。

后来,不断有外国人到中国来探寻秘密,所见所闻,常常让他们目瞪口呆。《希腊纪事》(希腊人波桑尼阿著)记载公元2世纪时,希腊人在中国的见闻。书中写道:“赛里斯人用小米和青芦喂一种类似蜘蛛的昆虫,喂到第五年,虫肚子胀裂开,便从里面取出丝来。”从这段对中国古代养蚕技术的



描述，可见当时欧洲人与中国人的差距。公元9世纪中叶，阿拉伯人来到中国。一位阿拉伯作家在他所著的《中国印度见闻录》中记载了曾旅居中国的阿拉伯商人的见闻：

——一天，一个外商去拜见驻守广州的中国官吏。会见时，外商总盯着官吏的胸部，官吏很奇怪，便问：“你好像总盯着我的胸，这是怎么回事？”那位外商回答说：“透过你穿的丝绸衣服，我隐约看到你胸口上长着一个黑痣，这是什么丝绸，我感到十分惊奇。”官吏听后，失声大笑，伸出胳膊，说：“请你数数吧，看我穿了几件衣服？”那商人数过，竟然穿了五件之多，黑痣正是透过这五层丝绸衣服显现出来的。外商惊得目瞪口呆，官吏说：“我穿的丝绸还不算是最好的，总督穿的要更精美。”

——书中关于茶(他们叫干草叶子)的记载，可见阿拉伯国家当时还没有喝茶的习惯。书中记述：“中国国王本人的收入主要靠盐税和泡开水喝的一种干草税。在各个城市里，这种干草叶售价都很高，中国人称这种草叶叫‘茶’，这种干草叶比苜蓿的叶子还多，也略比它香，稍有苦味，用开水冲喝，治百病。”

——他们对中国的医疗条件十分羡慕，书中记载道：“中国人医疗条件很好，穷人可以从国库中得到药费。”还说：“城市里，很多地方立一石碑，高10肘，上面刻有各种疾病和药物，写明某种病用某种药医治。”

——关于当时中国的京城，书中作了生动的描述：中国的京城很大，人口众多，一条宽阔的长街把全城分为两半，大街右边的东区，住着皇帝、宰相、禁军及皇家的总管、奴婢。在这个区域，沿街开凿了小河，流水潺潺；路旁，葱茏的树木整然有序，一幢幢宅邸鳞次栉比。大街左边的西区，



住着庶民和商人。这里有货栈和商店，每当清晨，人们可以看到，皇室的总管、宫廷的仆役，或骑马或步行，到这里来采购。

此后的史籍对西人来华的记载，渐渐多了起来。13世纪意大利旅行家马可·波罗，尽管有人对他是否真的到过中国持怀疑态度，但他留下一部记述元代事件的《马可·波罗游记》却是确凿无疑的。这部游记中的一些关于当时中国的描述使得西方人认为是“天方夜谭”。总之，从中西文化交流史来说，这以前的时期还是一个想象和臆测的时代，相互之间充满了好奇与幻想。

从16世纪末开始，由于航海技术的发展，东西方航路的开通，随着一批批传教士来华，中国与西方开始了直接的交流。沟通中西的使命在意大利传教士利玛窦那里有了充分的体现。利玛窦于1582年来华，1610年病逝于北京，在华20余年。除了传教以外，做了两件具有历史象征意义的事，一是1594年前后在韶州用拉丁文翻译《四书》，并作了注释；二是与明代学者徐光启合作，用中文翻译了《几何原本》。

西方传教士对《四书》等中国经典的粗略翻译，以及杜赫德的《中华帝国志》等书对中国的介绍，在西方读者的眼前展现了一个异域文明，在当时及稍后一段时期引起了一场“中国热”，许多西方大思想家的眼光都曾注目中国文化。有的推崇中华文明，如莱布尼兹、伏尔泰、魁奈等，有的对中华文明持批评态度，如孟德斯鸠、黑格尔等。莱布尼兹认识到中国文化的某些思想与他的观念相近，如周易的卦象与他发明的二进制相契合，对中国文化给予了热情的礼赞；黑格尔则从他整个哲学体系的推演出发，认为中国没有真正意义上的哲学，还处在哲学史前的状态。但是，不论是推崇还



是批评，是吸纳还是排斥，中西文化的交流产生了巨大的影响。随着先进的中国科学技术的西传，特别是中国的造纸、火药、印刷术和指南针四大发明的问世，大大改变了世界的面貌。马克思说：“中国的火药把骑士阶层炸得粉碎，指南针打开了世界市场并建立了殖民地，而印刷术则变成了新教的工具，变成对精神发展创造必要前提的最强大的杠杆。”英国的哲学家培根说：中国的四大发明“改变了全世界的面貌和一切事物的状态”。

三

大千世界，潮起潮落。云散云聚，万象更新。中国古代产生了无数伟大科学家：祖冲之、李时珍、孙思邈、张衡、沈括、毕升……，产生了无数科技成果：《齐民要术》、《九章算术》、《伤寒杂病论》、《本草纲目》……，以及保存至今的世界奇迹：浑天仪、地动仪、都江堰、敦煌石窟、大运河、万里长城……。但从15世纪下半叶起，风水似乎从东方转到了西方，落后的欧洲只经过400年便成为世界瞩目的文明中心。英国的牛顿、波兰的哥白尼、德国的伦琴、法国的居里、德国的爱因斯坦、意大利的伽利略、俄国的门捷列夫、美国的费米和爱迪生……，光芒四射，令人敬仰。

中华民族开始思考了。潮起潮落究竟是什么原因？中国人发明的火药，传到欧洲，转眼之间反成为欧洲列强轰击中国大门的炮弹，又是因为什么？

鸦片战争终于催醒了中国人沉睡的迷梦，最先“睁眼看世界”的一代精英林则徐、魏源迈出了威武雄壮的一步。曾国藩、李鸿章搞起了洋务运动。中国的知识分子喊出“民主



与科学”的口号。中国是落后了，中国的志士仁人在苦苦探索。但落后中饱含着变革的动力，探索中孕育着崛起的希望。“向科学进军”，中华民族终于又迎来了科学的春天。

今天，世界毕竟来到了 21 世纪的门槛。分散隔绝的世界，逐渐变成联系为一体的世界。现在，全球一体化趋势日益明显，人类历史也就在愈来愈大的程度上成为全世界的历史。当今，任何一种文化的发展都离不开对其它优秀文化的汲取，都以其它优秀文化的发展为前提。在近现代，西方文化汲取中国文化，不仅是中国文化的传播，更是西方文化自身的创新和发展；正如中国文化对西方文化的汲取一样，既是西方文化在中国的传播，同时也是中国文化在近代的转型和发展。地球上所有的人类文化，都是我们共同的宝贵遗产。既然我们生活的各个大陆，在地球史上曾经是连成一气的“泛大陆”，或者说是一个完整的“地球村”，那么，我们同样可以在这个以知识和学习为特征的网络时代，走上相互学习、共同发展的大路，建设和开拓我们人类崭新的“地球村”。

西学仍在东渐，中学也将西传。各国人民的优秀文化正日益迅速地为中国文化所汲取，而无论西方和东方，也都需要从中国文化中汲取养分。正是基于这一认识，我们组织出版汉英对照版《大中华文库》，全面系统地翻译介绍中国传统文化典籍。我们试图通过《大中华文库》，向全世界展示，中华民族五千年的追求，五千年的梦想，正在新的历史时期重放光芒。中国人民就像火后的凤凰，万众一心，迎接新世纪文明的太阳。

1999 年 8 月



PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

Yang Muzhi

The publication of the *Library of Chinese Classics* is a matter of great satisfaction to all of us who have been involved in the production of this monumental work. At the same time, we feel a weighty sense of responsibility, and take this opportunity to explain to our readers the motivation for undertaking this cross-century task.

1

The Chinese nation has a long history and a glorious culture, and it has been the aspiration of several generations of Chinese scholars to translate, edit and publish the whole corpus of the Chinese literary classics so that the nation's greatest cultural achievements can be introduced to people all over the world. There have been many translations of the Chinese classics done by foreign scholars. A few dozen years ago, a Western scholar translated the title of *A Dream of Red Mansions* into "A Dream of Red Chambers" and Lin Daiyu, the heroine in the novel, into "Black Jade." But while their endeavours have been laudable, the results of their labours have been less than satisfactory. Lack of knowledge of Chinese culture and an inadequate grasp of the Chinese written language have led the translators into many errors. As a consequence, not only are Chinese classical writings widely misunderstood in the rest of the world, in some cases their content has actually been distorted. At one time, there was a "*Jin Ping Mei* craze" among Western scholars, who thought that they had uncovered a miraculous phenomenon, and published theories claiming that China was the "fountainhead of eroticism," and that a Chinese "tradition of permissiveness" was about to be laid bare. This distorted view came about due to the translators of the *Jin Ping Mei* (*Plum in the Golden Vase*) putting one-sided stress on the



raw elements in that novel, to the neglect of its overall literary value. Meanwhile, there have been many distinguished and well-intentioned Sinologists who have attempted to make the culture of the Chinese nation more widely known by translating works of ancient Chinese philosophy. However, the quality of such work, in many cases, is unsatisfactory, often missing the point entirely. The great philosopher Hegel considered that ancient China had no philosophy in the real sense of the word, being stuck in philosophical "prehistory." For such an eminent authority to make such a colossal error of judgment is truly regrettable. But, of course, Hegel was just as subject to the constraints of time, space and other objective conditions as anyone else, and since he had to rely for his knowledge of Chinese philosophy on inadequate translations it is not difficult to imagine why he went so far off the mark.

China cannot be separated from the rest of the world; and the rest of the world cannot ignore China. Throughout its history, Chinese civilization has enriched itself by absorbing new elements from the outside world, and in turn has contributed to the progress of world civilization as a whole by transmitting to other peoples its own cultural achievements. From the 5th to the 15th centuries, China marched in the front ranks of world civilization. If mankind wishes to advance, how can it afford to ignore China? How can it afford not to make a thoroughgoing study of its history?

2

Despite the ups and downs in their fortunes, the Chinese people have always been idealistic, and have never ceased to forge ahead and learn from others, eager to strengthen ties of peace and friendship.

The great ancient Chinese philosopher Confucius once said, "Whenever three persons come together, one of them will surely be able to teach me something. I will pick out his good points and emulate them; his bad points I will reform." Confucius meant by this that we should always be ready to learn from others. This maxim encapsulates the principle the Chinese people have always followed in their dealings with other peoples, not only on an individual basis but also at the level of state-to-state relations.

After generations of internecine strife, China was unified by Emperor



Qin Shi Huang (the First Emperor of the Qin Dynasty) in 221 B.C. The Han Dynasty, which succeeded that of the short-lived Qin, waxed powerful, and for the first time brought China into contact with the outside world. In 138 B.C., Emperor Wu dispatched Zhang Qian to the western regions, i.e. Central Asia. Zhang, who traveled as far as what is now Iran, took with him as presents for the rulers he visited on the way 10,000 head of sheep and cattle, as well as gold and silks worth a fabulous amount. In 36 B.C., Ban Chao headed a 36-man legation to the western regions. These were missions of friendship to visit neighbours the Chinese people had never met before and to learn from them. Ban Chao sent Gan Ying to explore further toward the west. According to the "Western Regions Section" in the *Book of Later Han*, Gan Ying traveled across the territories of present-day Iraq and Syria, and reached the Mediterranean Sea, an expedition which brought him within the confines of the Roman Empire. Later, during the Tang Dynasty, the monk Xuan Zang made a journey fraught with danger to reach India and seek the knowledge of that land. Upon his return, he organized a team of scholars to translate the Buddhist scriptures, which he had brought back with him. As a result, many of these scriptural classics which were later lost in India have been preserved in China. In fact, it would have been difficult for the people of India to reconstruct their own ancient history if it had not been for Xuan Zang's *A Record of a Journey to the West in the Time of the Great Tang Dynasty*. In the Ming Dynasty, Zheng He transmitted Chinese culture to Southeast Asia during his seven voyages. Following the Opium Wars in the mid-19th century, progressive Chinese, generation after generation, went to study the advanced scientific thought and cultural achievements of the Western countries. Their aim was to revive the fortunes of their own country. Among them were people who were later to become leaders of China, including Zhu De, Zhou Enlai and Deng Xiaoping. In addition, there were people who were to become leading scientists, literary figures and artists, such as Guo Moruo, Li Siguang, Qian Xuesen, Xian Xinghai and Xu Beihong. Their spirit of ambition, their struggles and their breadth of vision were an inspiration not only to the Chinese people but to people all over the world.

Indeed, it is true that if the Chinese people had not learned many



things from the surrounding countries they would never have been able to produce the splendid achievements of former days. When we look back upon history, how can we not feel profoundly grateful for the legacies of the civilizations of ancient Egypt, Greece and India? How can we not feel fondness and respect for the cultures of Europe, Africa, America and Oceania?

The Chinese nation, in turn, has made unique contributions to the community of mankind. Prior to the 15th century, China led the world in science and technology. The British scientist Joseph Needham once said, "From the third century A.D. to the 13th century A.D. China was far ahead of the West in the level of its scientific knowledge." Paul Kennedy, of Yale University in the U.S., author of *The Rise and Fall of the Great Powers*, said, "Of all the civilizations of the pre-modern period, none was as well-developed or as progressive as that of China."

Foreigners who came to China were often astonished at what they saw and heard. The Greek geographer Pausanias in the second century A.D. gave the first account in the West of the technique of silk production in China: "The Chinese feed a spider-like insect with millet and reeds. After five years the insect's stomach splits open, and silk is extracted therefrom." From this extract, we can see that the Europeans at that time did not know the art of silk manufacture. In the middle of the 9th century A.D., an Arabian writer includes the following anecdote in his *Account of China and India*:

"One day, an Arabian merchant called upon the military governor of Guangzhou. Throughout the meeting, the visitor could not keep his eyes off the governor's chest. Noticing this, the latter asked the Arab merchant what he was staring at. The merchant replied, 'Through the silk robe you are wearing, I can faintly see a black mole on your chest. Your robe must be made out of very fine silk indeed!' The governor burst out laughing, and holding out his sleeve invited the merchant to count how many garments he was wearing. The merchant did so, and discovered that the governor was actually wearing five silk robes, one on top of the other, and they were made of such fine material that a tiny mole could be seen through them all! Moreover, the governor explained that the robes he was wearing were not made of the finest silk at all; silk of the highest



grade was reserved for the garments worn by the provincial governor.”

The references to tea in this book (the author calls it “dried grass”) reveal that the custom of drinking tea was unknown in the Arab countries at that time: “The king of China’s revenue comes mainly from taxes on salt and the dry leaves of a kind of grass which is drunk after boiled water is poured on it. This dried grass is sold at a high price in every city in the country. The Chinese call it ‘cha.’ The bush is like alfalfa, except that it bears more leaves, which are also more fragrant than alfalfa. It has a slightly bitter taste, and when it is infused in boiling water it is said to have medicinal properties.”

Foreign visitors showed especial admiration for Chinese medicine. One wrote, “China has very good medical conditions. Poor people are given money to buy medicines by the government.”

In this period, when Chinese culture was in full bloom, scholars flocked from all over the world to China for sightseeing and for study. Chang’an, the capital of the Tang Dynasty was host to visitors from as far away as the Byzantine Empire, not to mention the neighboring countries of Asia. Chang’an, at that time the world’s greatest metropolis, was packed with thousands of foreign dignitaries, students, diplomats, merchants, artisans and entertainers. Japan especially sent contingent after contingent of envoys to the Tang court. Worthy of note are the accounts of life in Chang’an written by Abeno Nakamaro, a Japanese scholar who studied in China and had close friendships with ministers of the Tang court and many Chinese scholars in a period of over 50 years. The description throws light on the exchanges between Chinese and foreigners in this period. When Abeno was supposedly lost at sea on his way back home, the leading poet of the time, Li Bai, wrote a eulogy for him.

The following centuries saw a steady increase in the accounts of China written by Western visitors. The Italian Marco Polo described conditions in China during the Yuan Dynasty in his *Travels*. However, until advances in the science of navigation led to the opening of east-west shipping routes at the beginning of the 16th century Sino-Western cultural exchanges were coloured by fantasy and conjecture. Concrete progress was made when a contingent of religious missionaries, men well versed in Western science and technology, made their way to China, ushering in an era of



direct contacts between China and the West. The experience of this era was embodied in the career of the Italian Jesuit Matteo Ricci. Arriving in China in 1582, Ricci died in Beijing in 1610. Apart from his missionary work, Ricci accomplished two historically symbolic tasks — one was the translation into Latin of the “Four Books,” together with annotations, in 1594; the other was the translation into Chinese of Euclid’s *Elements*.

The rough translations of the “Four Books” and other Chinese classical works by Western missionaries, and the publication of Père du Halde’s *Description Geographique, Historique, Chronologique, Politique, et Physique de l’Empire de la Chine* revealed an exotic culture to Western readers, and sparked a “China fever,” during which the eyes of many Western intellectuals were fixed on China. Some of these intellectuals, including Leibniz, held China in high esteem; others, such as Hegel, nursed a critical attitude toward Chinese culture. Leibniz considered that some aspects of Chinese thought were close to his own views, such as the philosophy of the *Book of Changes* and his own binary system. Hegel, on the other hand, as mentioned above, considered that China had developed no proper philosophy of its own. Nevertheless, no matter whether the reaction was one of admiration, criticism, acceptance or rejection, Sino-Western exchanges were of great significance. The transmission of advanced Chinese science and technology to the West, especially the Chinese inventions of paper-making, gunpowder, printing and the compass, greatly changed the face of the whole world. Karl Marx said, “Chinese gunpowder blew the feudal class of knights to smithereens; the compass opened up world markets and built colonies; and printing became an implement of Protestantism and the most powerful lever and necessary precondition for intellectual development and creation.” The English philosopher Roger Bacon said that China’s four great inventions had “changed the face of the whole world and the state of affairs of everything.”

3

Ancient China gave birth to a large number of eminent scientists, such as Zu Chongzhi, Li Shizhen, Sun Simiao, Zhang Heng, Shen Kuo and Bi



Sheng. They produced numerous treatises on scientific subjects, including *The Manual of Important Arts for the People's Welfare*, *Nine Chapters on the Mathematical Art*, *A Treatise on Febrile Diseases* and *Compendium of Materia Medica*. Their accomplishments included ones whose influence has been felt right down to modern times, such as the armillary sphere, seismograph, Dujiangyan water conservancy project, Dunhuang Grottoes, Grand Canal and Great Wall. But from the latter part of the 15th century, and for the next 400 years, Europe gradually became the cultural centre upon which the world's eyes were fixed. The world's most outstanding scientists then were England's Isaac Newton, Poland's Copernicus, France's Marie Curie, Germany's Rontgen and Einstein, Italy's Galileo, Russia's Mendeleev and America's Edison.

The Chinese people then began to think: What is the cause of the rise and fall of nations? Moreover, how did it happen that gunpowder, invented in China and transmitted to the West, in no time at all made Europe powerful enough to batter down the gates of China herself?

It took the Opium War to wake China from its reverie. The first generation to make the bold step of "turning our eyes once again to the rest of the world" was represented by Lin Zexu and Wei Yuan. Zeng Guofan and Li Hongzhang started the Westernization Movement, and later intellectuals raised the slogan of "Democracy and Science." Noble-minded patriots, realizing that China had fallen behind in the race for modernization, set out on a painful quest. But in backwardness lay the motivation for change, and the quest produced the embryo of a towering hope, and the Chinese people finally gathered under a banner proclaiming a "March Toward Science."

On the threshold of the 21st century, the world is moving in the direction of becoming an integrated entity. This trend is becoming clearer by the day. In fact, the history of the various peoples of the world is also becoming the history of mankind as a whole. Today, it is impossible for any nation's culture to develop without absorbing the excellent aspects of the cultures of other peoples. When Western culture absorbs aspects of Chinese culture, this is not just because it has come into contact with Chinese culture, but also because of the active creativity and development of Western culture itself; and vice versa. The various cultures of



the world's peoples are a precious heritage which we all share. Mankind no longer lives on different continents, but on one big continent, or in a "global village." And so, in this era characterized by an all-encompassing network of knowledge and information we should learn from each other and march in step along the highway of development to construct a brand-new "global village."

Western learning is still being transmitted to the East, and vice versa. China is accelerating its pace of absorption of the best parts of the cultures of other countries, and there is no doubt that both the West and the East need the nourishment of Chinese culture. Based on this recognition, we have edited and published the *Library of Chinese Classics* in a Chinese-English format as an introduction to the corpus of traditional Chinese culture in a comprehensive and systematic translation. Through this collection, our aim is to reveal to the world the aspirations and dreams of the Chinese people over the past 5,000 years and the splendour of the new historical era in China. Like a phoenix rising from the ashes, the Chinese people in unison are welcoming the cultural sunrise of the new century.

August 1999





前 言

熊治祁

一、陶渊明的生平及其思想

陶渊明(365—427年)，一名潜，字元亮，浔阳柴桑(今中国江西九江西南)人。他是中国历史上一位极富特色的大诗人，对后世的诗歌创作产生了非常深远的影响。

陶渊明主要生活于中国东晋王朝末年。东晋灭亡以后，他还在南朝宋初度过了一生中的最后七年。他所处的时代，尤其是晚年，是中国历史上特别混乱黑暗的年代之一。政治残暴，战乱频繁，民不聊生。陶渊明的曾祖父是东晋初期重臣，官至大司马。祖父、父亲都任过太守，外祖父曾任大将军桓温的长史。不过到他出生时，家道已经衰落。所以他在《自祭文》中说：“自余为人，逢运之贫。”用“生不逢时”概括他的遭遇，是再也恰切不过的了。尽管如此，他在青少年时代仍然怀着宏大的政治抱负：“猛志逸四海，骞翮思远翥。”(《杂诗》其五)不过事与愿违，29岁时他才开始踏入仕途，出为江州祭酒。此后又做过荆州、江州刺史的幕僚，担任过大将军的参军。每次任职时间都不长，不任职时便回乡闲居。41岁那年，被任为彭泽县令。“会郡遣督邮至县，吏请曰：‘应束带见之。’渊明叹曰：‘我岂能为五斗米，折腰向乡里小儿!’即日解绶去职，赋《归去来》。”(萧统《陶渊明传》)从此以后，他终生不仕，在家乡隐居务

农，于宅边植五柳树，因自号“五柳先生”。清闲度日，气节不改，直至去世。

在论述陶渊明的作品之前，有必要对他的思想略作述说。

魏晋南北朝，是中国历史上思想比较活跃的时代。儒家思想一统汉代近400年，而魏晋南北朝的300多年，则是儒、道、玄、佛并行天下。儒学至高无上的地位发生了动摇，但影响仍然是巨大的。

陶渊明作为一位诗人，又有着独特的经历，不可能不受时代思潮的影响。他放旷自适的人生取向，及时行乐的人生观，无疑受到道家思想的影响。在他的创作中，反复使用《庄子》一书中的典故，经常表露出崇尚自然、追求理趣、委运大化的情怀。

少无适俗韵，性本爱丘山。

——《归园田居》其一

遥遥望白云，怀古一何深！

——《和郭主簿》其一

纵浪大化中，不喜亦不惧。

应尽便须尽，无复独多虑。

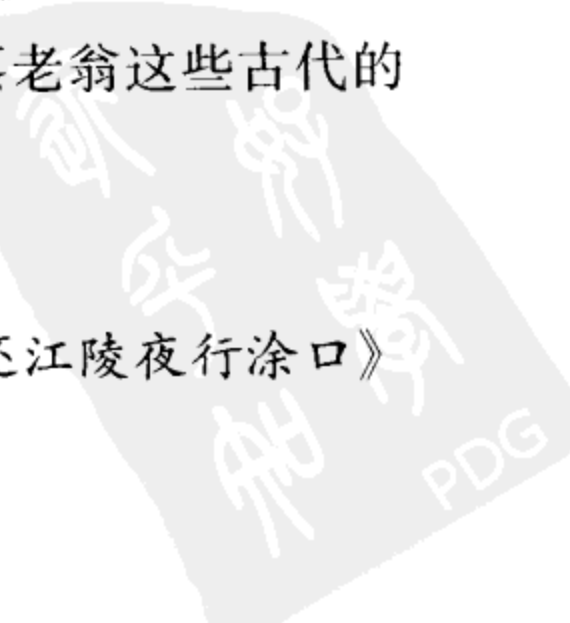
——《形影神·神释》

他还在诗中多次咏及长沮、桀溺和荷蓑老翁这些古代的隐士。

商歌非吾事，依依在耦耕。

——《辛丑岁七月赴假还江陵夜行涂口》

是以植杖翁，悠然不复返。





即理愧通识，所保证乃浅。

——《癸卯岁始春怀古田舍》其一

遥谢荷蓑翁，聊得从君栖。

——《丙辰岁八月中于下溪田舍获》

从这些诗句中，也不难窥见他道家思想情绪的流露。

但是陶渊明是一个对现实有清醒认识的有识之士，他的归隐，是出于对现实的不满和反抗，不能仅仅看成是慕求道家的遗世独立，超然尘外。

即事如已高，何必升华嵩。

——《五月旦作和戴主簿》

存生不可言，卫生每苦拙。

——《形影神·影答形》

“即事”两句说如果对现实事物的认识正确，就不必去华山、嵩山修仙练道。“存生”两句谓长生不老是无稽之谈，养生之术也苦于难学。这种认识，让我们看到他对道家思想还是保持着一定距离的。

至于佛家思想，陶渊明对之似乎更多一些保留。虽然他有好几位佛学界的好友，诗中偶尔也出现“空无”一类的佛家语，但他对佛家却似乎始终少有兴趣。高僧慧远和好友刘柴桑邀他加入白莲社（一佛教团社），他说：“‘若许饮则往。’许之，遂造焉。忽攒眉而去。”（事见《莲社高贤传》）“慧远作《三报论》、《明报应论》、《形尽神不灭论》，皆慑于生死报应之反映，故陶渊明为此诗（指《形影神》组诗）斥其营营惜生也。”（逯钦立《陶渊明事迹诗文系年》）又如：“积善云有报，夷叔在西山。善恶苟不应，何

事立空言？”（《饮酒》其二）“我闻为善，庆自己蹈；彼苍何偏，而不斯报！”（《祭程氏妹文》）这种感慨，也是与佛家“善恶相报”之说相左的。

事实上，对陶渊明一生起主导作用的仍是儒家思想。他从小接受儒学的熏陶，“少年罕人事，游好在六经。”（《饮酒》其十六）早年的数度出仕，以后的归耕垄亩，守节固穷便是儒家“穷则独善其身，达则兼济天下”思想在他身上的体现。其作品更充分说明了他对儒学的信仰和对孔子的崇慕。

道丧向千载，人人惜其情。

——《饮酒》其三

先师有遗训，忧道不忧贫。

——《癸卯岁始春怀古田舍》其二

羲农去我久，举世少复真。

汲汲鲁中叟，弥缝使其淳。

凤鸟虽不至，礼乐暂得新。

洙泗辍微响，漂流逮狂秦。

诗书复何罪？一朝成灰尘。

区区诸老翁，为事诚殷勤。

如何绝世下，六籍无一亲？

——《饮酒》其二十

这类称赞儒家思想、仰慕孔子的话在他的诗文中多不胜数。清人刘熙载说陶诗“大要出于《论语》”（《艺概·诗概》），确是颇中肯綮的评价。

关于陶渊明是否忠于晋王朝的问题，也从一个侧面反映





了他的基本思想。这个问题论者历来有不同看法。在某些论者看来，说陶渊明忠于晋王朝，仿佛就贬低了他的人格和形象。如前所述，陶渊明的曾祖父、祖父、父亲以及外祖父都在东晋王朝为官，他在诗文中也极力颂扬陶侃在东晋初期的赫赫功业。因此，陶渊明关心东晋王朝的命运是很自然的事。他虽然在东晋灭亡以前便对现实不满，但这不能作为反对晋王朝的证据，这是不言自明的。他的《述酒》篇，历代学者考证，认为是悲叹晋室消亡、谴责刘裕弑君篡位的政治诗。诗末说：“峨峨西岭内，偃息常所亲。天容自永固，彭殇非等伦。”哀悼东晋末代皇帝晋恭帝之情非常明显。肯定这些，丝毫也无损于陶渊明的形象。屈原不是眷恋楚国、难忘楚怀王吗？杜甫不是忠于唐室、忠于皇帝吗？难道这就损害了他们的人格和形象？叹晋室之不强，哀末代皇帝之不幸，不妨说，这是家庭背景和儒家忠君思想左右了他的这一立场。

总之，陶渊明确受到过不同思想的影响，但对他影响最大、最深刻的仍是儒家思想。

二、陶渊明作品的艺术风格

陶渊明的作品，现存诗歌 120 余首，散文、辞赋等 10 多篇。

他的诗歌，或叹行役之劳，或抒厌仕之感，或写田园之美，或记闲居之趣，或咏务农之乐，或述贫困之苦，或发人生之感慨，或言自然之理趣，或缅怀远古之盛世淳风，或赞赏历朝之高入雅士，莫不真情流露，使人回味无穷。其中描

写田园风光的诗歌，历来最为人们所称道。

陶渊明诗歌在当时的诗坛上独树一帜，艺术上有着极高的欣赏价值。

陶诗最显著的，被公认的艺术特色就是平淡自然、质朴无华。

种豆南山下，草盛豆苗稀。
晨兴理荒秽，带月荷锄归。
道狭草木长，夕露沾我衣。
衣沾不足惜，但使愿无违。

——《归园田居》其三

描写归耕后亲身从事劳动的生活，寥寥数笔，随手写来，造语极其平实，却把劳动的辛苦，劳动时所见到的景物，写得有情有致。末两句说夕露沾衣而不足惜，只要有劳动的喜悦和收获就行。对于一个孤高傲世、诗书满腹的人来说，这是何等恬淡的心境啊！

又如他描写居所附近的景物：

方宅十余亩，草屋八九间。
榆柳荫后檐，桃李罗堂前。
暧暧远人村，依依墟里烟。
狗吠深巷中，鸡鸣桑树颠。

——《归园田居》其一

“方宅”二句，如同现代白话。“狗吠”、“鸡鸣”这样的俗语，也入诗中，更使人感受到农宅的气息。诗人用他的白描艺术绘出了一幅恬适的农宅风情图。

说陶诗“平淡”、“自然”，首先是指其用词遣句平实



浅近，着笔无斧凿之痕，无雕琢之气。我们看齐梁诗的“绮靡”之作，谢灵运“情必极貌以写物，辞必穷力而追新”（《文心雕龙·明诗》）的雕缛之诗，就更能体味陶渊明这种独特的艺术风格。

当然，说陶诗“平淡”、“自然”、“质朴”，还离不开另外两个重要因素，那就是他能以最纯真朴实的感情，去歌咏最平常的事物。

春秋多佳日，登高赋新诗。
过门更相呼，有酒斟酌之。
农务各自归，闲暇辄相思。
相思则披衣，言笑无厌时。

——《移居》其二

写农闲时与村民的情谊：过门互相打个招呼，有酒就一起喝，不见面就彼此想念，一想到对方就披上衣去相见，一见了面便有说不完的话。乡村最平常不过的生活，最平常不过的情景；真实的感情，轻松的笔调，没有任何矫揉造作，读后使人如饮清泉。

时复墟里人，披草共来往。
相见无杂言，但道桑麻长。

——《归园田居》其二

拨开身边的野草，不时与村墟里的农民来往。见面以后不说别的，只互问桑麻生长得怎样。典型的乡村情味。没有亲身的劳动经历，没有对劳动成果的深切关心，这种平易而引人入胜的诗是不可能写出来的。

借景抒情，是中国诗歌的传统，如《诗经》、《楚辞》

以及汉魏诗歌中都有很多这样的好诗。陶渊明继承了这一传统，但运用得更为自然，往往在不经意之中将景与情交融于一处，构成一种独到的意境。这是陶诗的又一特色。如：

结庐在人境，而无车马喧。
问君何能尔，心远地自偏。
采菊东篱下，悠然见南山。
山气日夕佳，飞鸟相与还。
此中有真意，欲辨已忘言。

——《饮酒》其五

“人境”一词，已是别有深意，见得作者志趣不与世俗相同。“人境”当是车马喧哗，而此处却无车无马，可见此“人境”非一般“人境”。作者为何耐得住此等寂寞，那是因为心思高远而宁静，淡泊明志，不求闻达。“采菊”以下数句，“悠然”是关键词，是“诗眼”。诗人不但是悠悠然远望南山，也是在悠悠然采菊，悠悠然欣赏优美的山色，悠悠然仰视还巢的飞鸟。篱边的菊花，远处的南山，傍晚的山色，空中的飞鸟，这些悠然的意象，通过诗人的悠然之心组成了一种“景中有情”、“情中有景”、“物我交融”的悠然意境。这意境中的“真意”是什么呢？诗人只是含蓄地说“已忘言”，也就是他认为其中的妙味是只可意会，不可言传的。虽有玄意，却是实感。南宋词人张孝祥在欣赏秋夜月色下的洞庭湖之后，也曾发出“悠然心会，妙处难与君说”（《念奴娇·过洞庭》）的感叹，其意略同而不及陶诗的含蓄和韵味绵长。

平畴交远风，良苗亦怀新。



——《癸卯岁始春怀古田舍》其二

远山来的清风，在平旷的田野中交合，青秀的新苗一派生机，欣欣向荣。这其中既有欣赏劳动成果的喜悦，又有辞官归隐后的自我安慰。“怀”字将新苗拟人化，刘熙载说：“‘良苗亦怀新’，物亦具我之情也。”（《艺概·诗概》）可谓深得此句之妙。

凄凄岁暮风，翳翳经日雪。
倾耳无希声，在目皓已洁。

——《癸卯岁十二月中作与从弟敬远》

岁暮凄厉的寒风，经日飘飞的大雪，侧耳而听，雪花落地无声，只留下眼中的一片洁白。看似仅在描写雪的轻虚洁白，实则同时也显托了诗人高旷的胸怀，亦即下文所说的“高操”和“固穷节”。

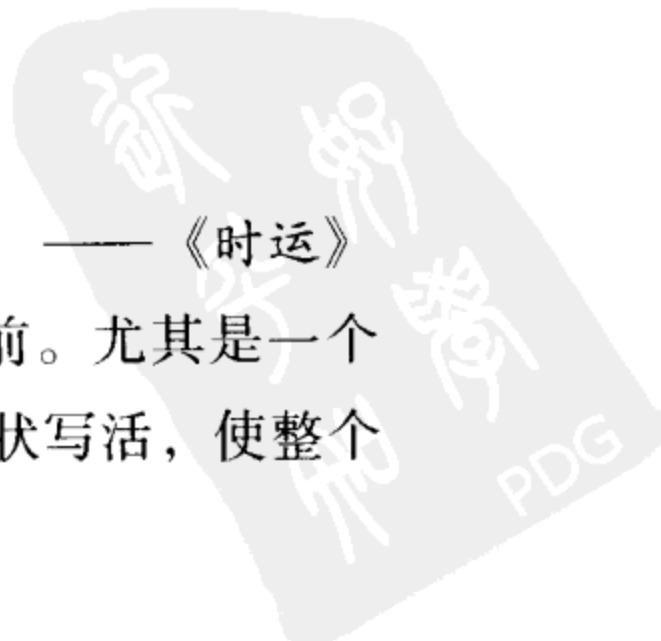
陶渊明的崇尚自然之情，孤高傲世之情，淡泊功名之情，真刚质朴之情，感叹人生无常、及时行乐之情等等，常常隐含在他的描写景物风光的诗句中。甚至可以说，如果我们不接触任何有关陶渊明的资料，只读他的这一类诗，我们也能够勾画出他人格形象的基本轮廓。

陶渊明还是一位驾驭语言的高手。用语简洁而意蕴丰富，也是陶渊明的难以企及之处。

山涤余霭，宇暖微霄。
有风自南，翼彼新苗。

——《时运》

仅 16 字，一幅暮春景物图已跃然于眼前。尤其是一个“翼”字，将新生禾苗在清风中摇曳多姿之状写活，使整个



画面显得生机勃勃。历来评论家都认为是工于肖物的传神之笔。

白日掩荆扉，虚室绝尘想。

——《归园田居》其二

“荆扉”说居室之陋，白日掩扉，说明自己不外出，也很少与人交往。“虚室”既写居室摆设极少，又言独自一人时室内之静。“绝尘想”，绝无尘俗之杂念。两句平淡省净的语言，既写出了—个非常闲适静谧的境界，又传神地勾勒出了隐者的心态。

君子死知己，提剑出燕京。
素骥鸣广陌，慷慨送我行。
雄发指危冠，猛气冲长缨。
饮饯易水上，四座列群英。
渐离击悲筑，宋意唱高声。
萧萧哀风逝，淡淡寒波生。
商音更流涕，羽奏壮士惊。

——《咏荆轲》

描写行刺秦王的荆轲在离开燕国京城时，众人为他送行的悲壮场面。“雄发”两句，以夸张的手法极写荆轲激昂慷慨之情。这一段直接描写荆轲的话仅此二句，却非常生动地表现出荆轲的豪情壮志。宽广的大道，白马的长鸣，一阵阵凛烈的朔风，易水河中的滚滚寒波，友人演奏的乐声、歌声，先是哀伤悲凉之曲，而后是激昂雄壮之调，四座之人，无不泪流满面，惊心动魄。这画面不但寄托了诗人对英雄的无限崇敬之情，也让我们了解到陶渊明感情世界“并非浑身



静穆”（鲁迅语）的另一个方面。

以上仅就陶诗的主要艺术特色略略作了阐述，其他如用典信手拈来，运用贴切自如，讲究篇法的浑厚完整，语言上为加重感情而反复运用叠词等等，就不一一细说了。

诗歌以外，陶渊明的散文、辞赋也有很高的文学价值。如《五柳先生传》，一般都认为是作者自况。全文仅200来字，却将一位生活贫困、志趣高洁的读书人写得活灵活现，维妙维肖。其他如《桃花源记》、《归去来兮辞》，前者以简约的笔法叙事，后者以精练的文字抒情，篇幅也都很短小，但思想内容却十分丰富。宋代的欧阳修甚至说：“晋无文章，惟陶渊明《归去来兮辞》而已。”而大胆表露爱情的《闲情赋》，词藻华丽，则说明陶渊明于“绮丽”一体，也是高手。他之所以在诗歌中运用平淡质朴的语言，完全是内容和自身性格所决定的。

三、陶渊明作品的流传及其影响

在中国诗歌史上，陶渊明已被公认为是继屈原之后，李白、杜甫之前最杰出的诗人。然而在当时和陶渊明逝世后的相当长一段时间内，他作品的价值并没有受到应有的重视。

第一位肯定陶渊明作品的人是梁朝文学批评家钟嵘。他在《诗品》一书中将陶诗列为“中品”，肯定他的“直为田家语”，并推为“古今隐逸诗人之宗”。

之后，梁昭明太子萧统广泛搜集陶渊明作品，编成第一本《陶渊明集》，并给予较高的评价：“其文章不群，词采精拔；跌宕昭彰，独超众类；抑扬爽朗，莫之与京。横素波



而傍流，干青云而直上。语时事则指而可想，论怀抱则旷而且真。”（萧统《陶渊明集序》）但是萧统在主编著名的《文选》时，却仅收录陶诗 8 首，而收录谢灵运诗 40 首，收录陆机诗 51 首。对此评论家有多种说法，但不管怎样，却说明陶诗在那时还没有获得应有的地位。与萧统非常接近的刘勰，在他著名的文学批评著作《文心雕龙》中，对陶渊明的作品也只字未及，便是明证。

直到唐代，也就是陶渊明死后 200 多年以后，他的文学成就才真正开始被人们认识。李白在他的诗歌中多次咏及陶渊明。杜甫更推崇道：“焉得思如陶谢手，令渠述作与同游。”（《江上值水如海势聊短述》）白居易也说：“篇咏陶谢辈，风衿嵇阮徒。”（《哭王质夫》）陶谢并提，已经超过钟嵘、萧统对陶的评价了。

唐人的诗歌创作，也直接受到陶渊明的影响。特别是王维、孟浩然、储光羲、韦应物、柳宗元等人的山水田园诗，受其影响更大。清人沈德潜曾评曰：“陶诗胸次浩然，其中有一段渊深朴茂不可及处。唐人祖述者，王右丞有其清腴，孟山人有其闲远，储太祝有其朴实，韦左司有其冲和，柳仪曹有其峻洁，皆学焉而得其性之所近。”（《说诗晬语》卷上）此论颇能代表唐以后许多批评家的观点。

到了宋代，陶渊明的人格和作品更被推崇到极高的地位。苏轼说：“渊明作诗不多，然其诗质而实绮，癯而实腴，自曹、刘、鲍、谢、李、杜诸人，皆莫及也。”（《东坡续集》卷三《与苏辙书》）评价之高，甚至说超越李白、杜甫，难怪后人多不苟同。此外，苏轼还曾和作陶诗 100 余



首。大诗人陆游自谓：“学诗当学陶。”（《自勉》）闲暇之时，他“卧读陶诗未终卷，又乘微雨去锄瓜”（《小园》四首其一），酷似渊明神态。辛弃疾在与陈同甫唱和时，甚至将陶渊明与诸葛亮相比：“看渊明，风流酷似，卧龙诸葛。”（《贺新郎》）南宋著名诗人杨万里也高度评价陶渊明：“亟知人更贤，未契诗独好。”（《读渊明诗》）与杨同时的另一位著名诗人范成大，其所作《四时田园杂兴》组诗，明显继承了陶诗歌颂自然、歌颂劳动的传统，而且还多了反映农民苦难的内容。

不但如此，宋人还首先对陶诗“自然”、“平淡”的美学价值作了探讨。严羽说：“康乐之诗精工，渊明之诗质而自然耳。”（《沧浪诗话·诗评》）葛方立说：“陶潜、谢朓诗皆平淡有思致，非后来诗人怵心剝目雕琢者所为也。”（《韵语阳秋》卷一）宋以后，“平淡”、“自然”成为人们评价陶诗的定论，陶诗也从此确定了在中国文学史上的崇高地位。明初著名画家周元素曾作“渊明逸致”图，摹写陶渊明酒醉后的神情，经明清两代不少收藏家保存，以后传至清宫廷，清高宗还为之题诗一首。由此可见陶渊明多么受到后人的尊重。直至清末，大诗人黄遵宪还取陶诗“结庐在人境”之意，将自己的诗集题为《人境庐诗草》。新中国成立以后，对陶渊明的研究更加深入，论著、论文多不胜数。各种文学史均以相当多的篇幅介绍他的生平和作品，大学中文系的教材和中学语文课本都选录了他的作品。

这样一位人格高尚、文学成就极高、影响巨大的诗人，是理当为世界所认识所接受的。



早在公元 8 世纪，陶渊明的作品就已流传到日本，对以后日本汉诗汉文的作者产生了影响。明治维新以后，日本许多著名作家都很欣赏陶渊明作品的艺术风格，并从中汲取营养。平凡社上世纪 20 年代初出版的《中国古典文学大系》中，有《汉魏六朝诗选》和《汉魏六朝散文选》，二书分别收录陶诗 46 首，散文 4 篇，现已重印 10 余次。

1898 年，德国汉学家阿尔弗雷德·佛尔克出版了《陶渊明·桃花源》，这当是最早介绍陶渊明的德文读物。以后，关于陶渊明及其诗歌的德文图书还有若干种出版，其中最新的版本是泊尔的译本，由伯库曼大学出版社 2002 年出版。

1930 年，中国著名诗人梁宗岱在巴黎翻译出版了《陶潜诗选》，受到罗曼·罗兰的高度评价。法国后期象征派大师保尔·瓦雷里 (Paul Valery) 在为梁译本写的序中称赞陶诗：

“是一种渊博的、几乎是完美的朴素……而它的价值你一眼看不出。”

据阿英《关于列夫·托尔斯泰》一文介绍，在托尔斯泰时期，陶诗就有了俄译本。以后，俄译陶诗越来越多，仅《桃花源记》一文的译文便有 20 多种，可见陶渊明在俄罗斯和前苏联的影响。1983 年再版的《苏联百科词典》，就为陶渊明设立了专门条目。

至于陶渊明诗歌的英译，其版本就更多了。陶诗的英译最初是从 20 世纪初开始的。阿瑟·韦利 (Arthur Waley) 在 1918 年出版的《中国诗 170 首》中选择了陶渊明的诗歌 12 首。这是目前所见的最早的陶诗英译。此后，又有多种英译本陆续推出，例如，阿格的译本 (1952)，张葆瑚的译本

(1953年)，海陶厄的译本(1970)，戴维斯的译本(1983)等。这些译本各有独到之处。鉴于陶渊明的成就及其影响，《大英百科全书》用专门辞条对他做了详尽的介绍，并称之为“第一个伟大的田园诗人”。

随着时间的流逝，随着世界文化交流步伐的日益加快，中国优秀的传统文化已在全世界产生了广泛而深入的影响。陶渊明作为中国传统文化中一颗璀璨的明星，应当也必将成为世界级的文化名人。

2002年9月11日



Preface

Written by Xiong Zhiqi

Translated by Wang Rongpei

I. Tao Yuanming's Life and Thoughts

Tao Yuanming (365~427), alias Qian, styled Yuanliang, was born at Caisang of Xunyang (to the southwest of Jiujiang City, Jiangxi Province, PRC). As a great poet with strong distinctions in China's literary history, he has exercised far-reaching influence upon the poetic writing through the generations.

Tao Yuanming spent most of his life in the last years of the East Jin Dynasty and spent the last seven years of his life in the beginning of the Song Dynasty. For all his life, especially during the last years of his life, he lived in one of the darkest periods in Chinese history, with its cruel politics, frequent wars and poor living conditions. His grand-grandfather was an important minister at the beginning of the East Jin Dynasty, ranking as high as the Prime Minister; both his grandfather and his father served as the prefecturer; his maternal grandfather served as the Chief Councilor of Grand General Huan Wen. As his family had already been on the decline at the time of his birth, Tao Yuanming wrote in his *Funeral Oration for Myself*: "Ever since I was born, I have been predestined to poverty." His life can thus be best summarized as "Not living in the appropriate times". However, he still cherished high political aspirations:

"With aims to ride the seas and seize the star,



I wished to take on wings and fly afar.”

(*Eight Miscellaneous Poems*, N0.5)

Contrary to his wishes, he did not enter his official career until he was twenty-nine years old, serving as a clerk in Jiangzhou. Later he served as advisor to the magistrates in Jingzhou and Jiangzhou, and councilor in Jiangzhou. Between his short terms of services, he returned to live in the countryside. He was nominated as magistrate in Pengze County. “When a supervisor came to inspect his county, the clerks said, ‘You should meet him fully dressed.’ Tao Yuanming sighed, ‘How can I bow to such a man for the mere sake of five bushels of grains?’ On that very day, he left his office and wrote *Homeward Ho!*” (From Xiao Tong’s *Life of Tao Yuanming*) After that, he lived a recluse’s life in the countryside rather than taking up any positions. He planted five willow trees in front of his house and styled himself “Five-Willow Gentleman”. He lived a leisured life to keep his integrity until his death.

It is necessary to make a few comments on Tao Yuanming’s thoughts before coming to his literary works.

The 400 years from the Wei Dynasty, the Jin Dynasty to the Northern and Southern Dynasties constituted a period of relatively active period of thought in Chinese history. During these 400 years, Confucianism, Taoism, Metaphysics and Buddhism prevailed side by side while Confucianism was the mainstream during the previous 400 years in the Han Dynasty. For all the weaknesses of its status, Confucianism was still exerting great influence during this period.

As a poet living during this period, Tao Yuanming could not but be influenced by the prevailing thought at the time. His easy-going attitude and hedonistic viewpoint undoubtedly came under the influence of Taoism. In his literary output, he repeatedly cited allusions from *Zhuangzi*,

revealing his worship for nature, his aptitude for reason and his reconciliation to heaven.

“I’ve loathed the madding crowd since I was a boy
While hills and mountains have filled me with joy.”

(Back to Country Life, No. 1)

“I gaze at white clouds floating far away
And yearn sincerely for the bygone day.

(Matching a Poem by Secretary Guo)

“Plunge yourself in Nature’s course with cheers
And you will not have any joys or fears.

When your life has reached its destined date,
There is no need complaining of your fate.”

(The Flesh, the Shadow and the Spirit: The Spirit’s View)

In his poems, Tao Yuanming time and again mentioned such ancient hermits as Changju, Jienie and Old Man Hetiao:

“As I am tired of worldly toil and moil,
I am tightly attached to native soil.”

(Written on My Return to Office as I Stop over the Night in Tukou on My Way to Jiangling)

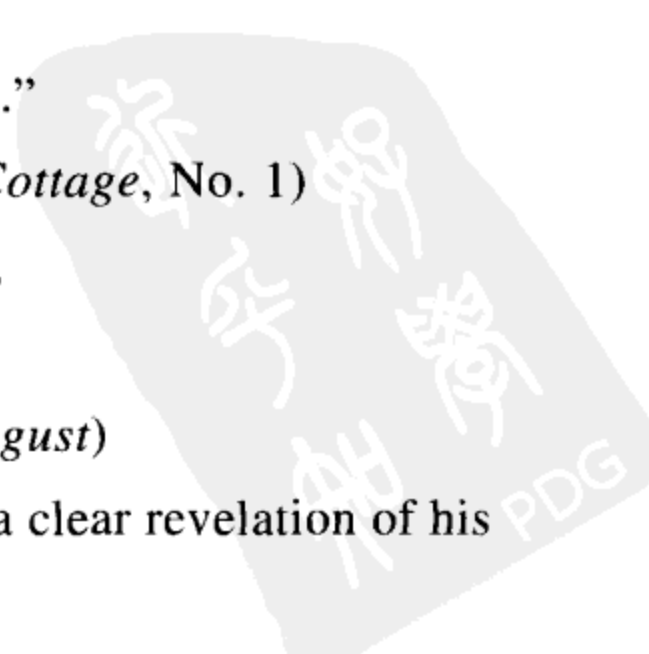
“No wonder hermits in the good old days
Would like to leave the world and make long stays.
In face of learned men I may feel shame,
But what I seek is more than keep my name.”

(Thoughts on the Ancients Written in My Cottage, No. 1)

“With thanks to hermits in the good old days,
I’m here and go along the path they blaze.”

(Harvest in the Lowland Fields in Mid-August)

In the above lines from his poems there is a clear revelation of his



Taoist inclinations.

However, as a scholar with a clear insight into the social reality, Tao Yuanming returned to the countryside to vent his dissatisfaction with and his revolt against the social reality rather than to aspire for the Taoist escapism and aloofness.

“Since I’m possessed with a lofty mind,
I can well leave the sacred world behind.”

(Matching a Poem by Secretary Dai, on May Day)

“It’s no use talking about preserving life;
Because there is no way prolonging life.”

(The Flesh, the Shadow and the Spirit: The Shadow’s Reply to the Flesh)

The first quotation says that if there is a correct understanding of the social reality, there is no need to seek after the immortal life in Mount Hua or Mount Song. The second quotation says that immortal life is nonsense while cultivation of life is difficult to learn. These viewpoints show that Tao Yuanming kept some distance from the Taoist thought.

It seems that Tao Yuanming was farther away from the Buddhist thought. Although there are occasionally such Buddhist terms as “emptiness” or “void” in his poems, he showed little interest in Buddhism. When the holy monk Huiyuan and his good friend Liu Caisang invited him to join the White Lotus Society (a Buddhist organization), he said, “‘I’ll go if I can drink.’ When he was allowed to drink, he went there but left with a frown all of a sudden.” (from *Holy Monks in the White Lotus Society*) “Huiyuan wrote *On the Three Retributions, On Understanding the Retributions* and *The Spirit Does Not Perish When Flesh Dies* out of his fear for the retribution between life and death; therefore, Tao Yuanming wrote this poem (*The Flesh, the Shadow and*



the Spirit) to denounce his overestimation for life.” (Lu Qinli: *A Chronology of Tao Yuanming's Life, Poetry and Prose*) His ideas were opposite to the Buddhist saying of “Retribution Between Good and Evil”:

“It's said that good breeds good and ill breeds ill,
But Loyal Brothers perished on West Hill.
If good and ill won't win their proper prize,
I wonder where on earth the lesson lies.”

(*Drinking Wine*, No.2)

“I have heard that bliss falls on those who have done good deeds, but why has the heaven shown prejudice to you and not given you good requite?”

(*In Memory of My Sister Mrs. Cheng*)

As a matter of fact, the dominating thought in Tao Yuanming's life was Confucianism. He was immersed in Confucianism from his early childhood:

“As I made few friends e'en in my youth,
In ancient classics I did find the truth.”

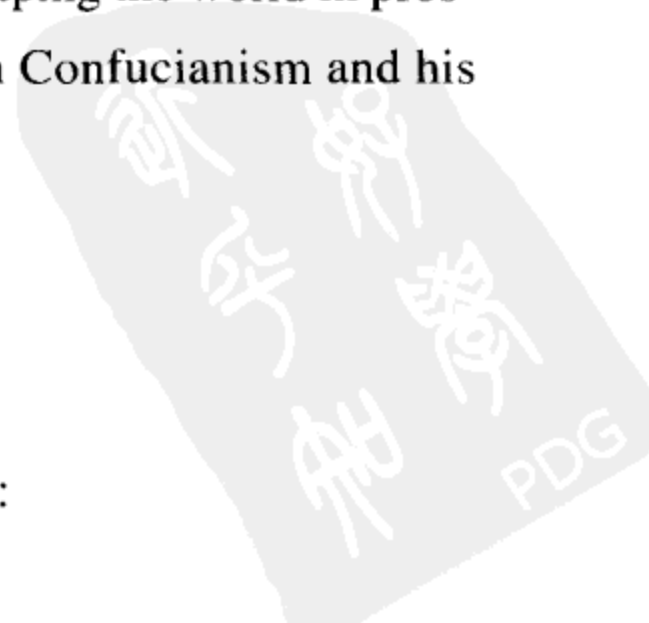
(*Drinking Wine*, No.16)

He served several terms of office in the first part of his life, returned to the countryside in his later years and lived a poor life to preserve his integrity. All these deeds were the embodiment of the Confucian thought of “taking good care of oneself in poverty and helping the world in prosperity”. His poems fully expressed his belief in Confucianism and his admiration for Confucius:

“Losing reason for a thousand years,
Man tends to go against his genuine ideas.”

(*Drinking Wine*, No.3)

“The Confucian teaching rings without doubt:





It's learning, not poverty, that man cares about."

(*Thoughts on the Ancients Written in My Cottage*, No.2)

"As ancient kings governed in the past,
Their simple ways of life no longer last.
Confucius, shuttling from state to state,
Hoped to bring traditions up to date.
Although he failed to save the world from strife,
He gave rites and music a new lease on life.
Confucian learning ceased to widely spread;
The tyrannous king of Qin made people dread.
For what were poems and classic books to blame
That they were all committed to the flame?
When Qin was overthrown, some old learned men
Worked hard to teach Confucian ways again.
Because of dynastic failures, chaos and war,
Confucian classic books were read no more."

(*Drinking Wine*, No.20)

Such words of lauding Confucianism and admiring Confucius are numerous in his poems and prose. In the Qing Dynasty, Liu Xizai's comments on Tao Yuanming's poems "mostly originated from *The Confucian Analects*" (*An Overview of Art: An Overview of Poetry*) have hit the point.

Whether Tao Yuanming was loyal to the Jin Dynasty is a question that involves his basic thought from one angle. There have been different answers to this question. In the eyes of some commentators, to say that Tao Yuanming was loyal to the Jin Dynasty seems to be degrading his integrity and image. As mentioned before, his great grandfather, grandfather, father and maternal grandfather all served in the court of the East



Jin Dynasty. In his poems and essays, he lauded Tao Kan for his distinguished feats at the beginning of the East Jin Dynasty. Therefore, it was only natural for him to show concern for the fate of the East Jin Dynasty. Although he started to show dissatisfaction for the social reality before the fall of the East Jin Dynasty, it is self-evident that his dissatisfaction cannot serve as the proof for his disloyalty to the Jin Dynasty.

With repeated textual research through the generations, his poem *The Story Behind Wine* is considered as a political poem that laments over the decline and fall of the Jin Dynasty and reprimands Liu Yu's regicide and usurpation of the throne. The concluding lines of the poem showed his lamentation over Emperor Gong, the last emperor of the East Jin Dynasty:

“Amid the mighty mountains in the west
Lie the hermits I admire the best.
Long and long will live the hermit brothers,
Who stand in every sense above the others.”

(*The Story Behind Wine*)

To assert this position will do no harm to Tao Yuanming's image. Likewise, Qu Yuan and Du Fu's loyalty to the court and the king in no way harmed their integrity and image. Tao Yuanming's lamentation over the Jin Dynasty and its last emperor came from his family background and his belief in Confucianism.

In the last analysis, Tao Yuanming was first and foremost influenced by Confucianism in spite of the influence of various schools of thoughts.

II. Artistic Merits of Tao Yuanming's Works

Among Tao Yuanming's works extant, there are 120 poems and a



dozen prose essays.

All his poems are full of emotion and everlasting pleasure, whether they deal with the dreariness of official duties, the disgust for an official career, the beauty of country life, the fun of a leisurely life, the pleasure of farming, the inflictions of poverty, the meditation on human existence, the lessons drawn from nature, the nostalgia for ancient simplicity, or the eulogy of hermits and recluses. His nature poems are especially praiseworthy.

With a distinguished style, Tao Yuanming's poems have been enjoyed through the ages for their artistic merits.

The most distinguished style of these poems is plainness and simplicity.

“When I plant beans at the foot of Southern Hill,
Bean shoots are few but rank grass grows at will.
I rise at early dawn to weed and prune,
Till, hoe on shoulder, I return with the moon.
As the path is narrow, grass and bushes tall,
The evening dew will soak my dress and all.
It's nothing if my dress gets wet with dew,
As long as my desires indeed come true.”

(Back to Country Life, No.3)

In describing his farm life after he returned to the countryside in a few random lines, his diction is plain but gives a distinct picture of all the scenes. The last two lines say that it's nothing even if his dress gets wet with dew as long as his desires to enjoy the pleasure of farming and harvesting come true. What a calm state of mind for a haughty and learned scholar!

Another poem describes the scenery around his dwelling:



“My farm contains a dozen *mu* of ground;
My cottage has eight or nine rooms around.
The elm and willow screen the backside eaves
While peach and plum trees shade my yard with leaves.
The distant village dimly looms somewhere,
With smoke from chimneys drifting in the air.
In silent country lanes a stray dog barks;
Amid the mulberry trees cocks crow with larks.”

(*Back to Country Life*, No.1)

The first two lines read like ordinary modern language. Colloquial expressions such as “dog barks” and “cocks crow” present the atmosphere of a farming house. He gives a picture of a cosy farmhouse with plain language.

The “plainness” and “naturalness” of Tao Yuanming’s poems find expression first of in his diction, a diction without artificial touches. This feature is all the more distinct if we compare his poems with his contemporary Xie Lingyun’s “extravagant” poems, which “exhausted the diction and sought after novelty”. (*The Literary Mind Carves Dragons: Expounding Poetry*)

Of course, the “plainness”, “naturalness” and “simplicity” of Tao Yuanming’s poems are closely linked with two important factors: embodying the purest feelings and describing the most ordinary events.

“In spring and autumn there are sunny days,
When we climb the hills and write new lays.
If neighbours pass my door, I’ll call aloud
For them to have a sip if wine’s allowed.
In busy seasons, we go to fields again;





At leisure time, we miss each other then.
On that occasion, we put on coats and go,
Talk and laugh while time goes in a flow.”

(*Moving Houses*, No.2)

The above poem describes his friendship with the villagers: he would call aloud if they passed his door, he would have a sip with them if he had wine, he would miss them if they had not seen each other for some time, he would put on his coat and go to see them at once if he wanted to see them, he would talk and laugh with them when they met. These are the most ordinary scenes in country life. His poems are like sweet fountain waters with his true feelings, adroit tones and natural style.

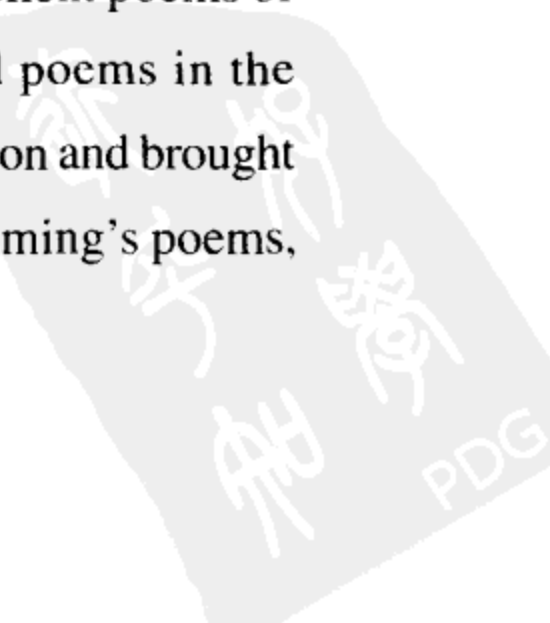
“At times I walk along the paths by day
And meet the farmers on the bushy way.
When we meet, a few remarks will go;
How fast the hemp and mulberry leaves grow!”

(*Back to Country Life*, No.2)

When he met the farmers on the bushy way, he would talk with them about how the hemp and mulberry leaves grew. It is a typical rural scene. He could not have written such simple but enticing poems if he had not worked in the countryside and cared about the harvests.

To express one's feelings through descriptions of scenes is a time-honoured tradition in Chinese poetry. There are many excellent poems of this type in *The Book of Poetry*, *The Chuci Poems*, and poems in the Han and Wei dynasties. Tao Yuanming carried on this tradition and brought it to a new high. This is another characteristic of Tao Yuanming's poems, for example,

“My house is built amid the world of men,
Yet with no sound and fury do I ken.





To tell you how I can keep deaf and blind,
Any place is calm for a peaceful mind.
I pluck hedge-side chrysanthemums with pleasure
And see the tranquil Southern Mount in leisure.
The evening haze enshrouds it in fine weather
While flocks of birds are flying home together.
The view provides some veritable truth,
But my defining words seem to me uncouth.”

(Drinking Wine, No.5)

In the first line, “the world of men” gives a hint that the poet held a different attitude toward the mundane world. The mundane world was full of sound and fury, but his world was devoid of sound and fury. He was contented with quiet life because he had a peaceful mind. In the last six lines, “in leisure” is the key expression. The poet did not only see the tranquil Southern Mount in leisure, but also plucked chrysanthemums in leisure, enjoyed the mountain scenes in leisure, and saw the home-coming birds in leisure. He “saw” (instead of “watching”) the scenes in leisure. The leisurely images of hedge-side chrysanthemums, distant Southern Mount, evening beauties and flying birds formed in the poet’s mind’s eye a leisurely conception of “emotion in beauty”, “beauty in emotion” and “blending of thing and self”. As to the “veritable truth” in his conception, the poet could hardly find the “defining words”. He could grasp its meaning but could not express it in words. The metaphysical meaning had its embodiment. Zhang Xiaoxiang, a poet of the South Song Dynasty, sighed when he saw the Dongting Lake under autumn moonlight:

“I got it in leisure,

But could hardly express my pleasure.”

These lines are similar to Tao Yuanming’s poems, but much inferior.



“Winds from afar blow o’er the stretching field;
The thriving shoots foretell abundant yield.”

(Thoughts on Ancients Written in My Cottage, No.2)

Winds from the distant hills blowing over the stretching field, together with the thriving green shoots brought to the poet a pleasure of reaping a bumper harvest and a contentment of a reclusive life. The poet personified the “thriving shoots”, which “conveyed personal feelings”.(Liu Xizai:*An Overview of Art: An Overview of Poetry*)

“The freezing winds roar at the close of year;
A day’s snow makes the weather more severe.
While snowflakes fall without the slightest sound,
The world becomes a stretch of snowy ground.”

(Written in Mid-December for My First Cousin Jingyuan)

Amid the freezing winds at year’s end and a day’s heavy snow, the poet listened attentively to the silent snowflakes but only saw a stretch of whiteness. The whiteness of the snow is the embodiment of purity of the poet’s mind.

In his lines to depict the landscape is embodied his worship of nature, his aloofness above the mundane world, his scorn for fame and name, his simplicity and fortitude, his views on the vicissitude of life and hedonism. These poems alone will give us an outline of his personality even if we have not read anything about his life.

Tao Yuanming is a master of the Chinese language. His concise diction and profound connotation are without rival.

“When clouds o’er hilltops disappear,
The dim horizon soon turns clear.
From the south mild breezes blow
And toss the seedlings to and fro.”





(The Course of Nature)

These four short lines present a vivid picture of the late spring before the readers, especially the word “toss” which activate the whole scene of green seedlings dancing brightly in the spring breeze. The choice of the word “toss” has been regarded as a classic example of depicting objects with a masterful touch.

“I shut my wattled gate in broad daylight
And stay home without mundane chores in sight.”

(Back to Country Life, No.2)

“Wattled gate” depicts the rudeness of his house; “I shut my wattled gate in broad daylight” reveals that the poet seldom left his house or met people in the outside world. The poet stayed at his quiet home alone without any thought of the mundane chores. These two concise lines give a picture of both a leisurely quiet world and a hermit’s mentality.

“Prepared to help his friend, an honest man,
Jing took his sword and left the state of Yan.
White horses neighed upon the open fields;
Men wished him good luck with their swords and shields.
His hat appeared to rise with indignation;
His tassels seemed to quiver with vexation.
In the farewell banquet by the Yishui Stream,
Sat at table heroes of esteem.
Gao Jianli struck up a poignant note;
Song Yi sang songs at the top of his throat.
High and low, the wind whined sad and bold;
Up and down, the waves sobbed mad and cold.
The low-pitch notes moved heroes into tears;
The high-pitch notes freed warriors out of fears.”





(*On Jing Ke*)

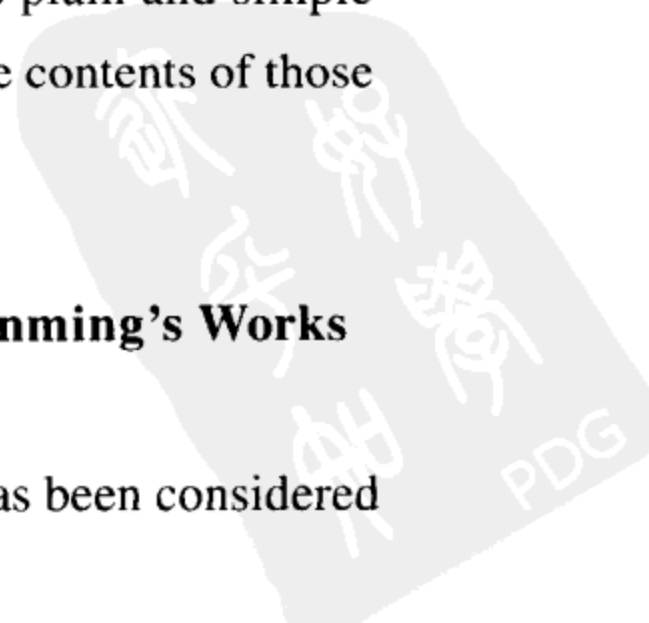
These lines depict a solemn and stirring scene of the massive seeing-off before Jing Ke left the State of Wei on his mission to assassinate the King of Qin. “His hat appeared to rise with indignation; His tassels seemed to quiver with vexation.” These are the only lines of exaggerated poetry that directly and vividly depict Jing Ke’s high aspirations. The open fields, the neighing of white horses, the whining wind, the sobbing waves, the vibrating music and songs by his friends, first the sad notes, then the vigorous notes, the weeping crowds...all these mind-stirring scenes reveal the poet’s admiration for the hero and his other side of personality: “not entirely calm and quiet”(in Lu Xun’s words).

Besides the artistic merits mentioned above, his suitable allusions, perfect textures, and repetitions for emphasis are also noteworthy.

His prose essays are on a par with his poems in literary values. Generally regarded as Tao Yuanming’s allusion to himself, *A Biography of the Five-Willow Gentleman* draws a vivid painting of a poor but noble scholar in 200-odd words. His *Peach-Blossom Springs* (a narrative essay) and *Homeward Ho* (a lyric essay) are both concise and significant. Ouyang Xiu in the Song Dynasty went so far as to say, “In the Jin Dynasty there was no significant essay but Tao Yuanming’s *Homeward Ho*”. His *On Restrained Passion* with its exuberant diction elaborates on love, a masterpiece in the “euphuistic” style. His plain and simple language in his poetic words is entirely decided by the contents of those poems and his personality.

III. The Circulation and Influence of Tao Yuanming’s Works

In the history of Chinese poetry, Tao Yuanming has been considered





as the great poet after Qu Yuan and before Li Bai and Du Fu, in spite of the fact that his works were not held in very high esteem for a period of time after his death.

Zhong Rong, a literary critic in the Liang Dynasty, was the first one to affirm Tao Yuanming's works. Ranking Tao's poems among the "Middle Rank" in his *Evaluations of Poetry*, he said that they "came straight from the rustic language" and that Tao Yuanming was the "forerunner of reclusive poets".

After that, Prince Xiao Tong of the Liang Dynasty collected Tao Yuanming's poems and compiled the first *Collected Works of Tao Yuanming* and gave him high praise: "His prose is extraordinary with its fine diction, outstanding in its texture and incompatible in its rhythm. It may flow with the stream or rise to the sky. His narration is distinct and his feelings are genuine." (Xiao Tong: *Preface to the Collected Works of Tao Yuanming*) Yet, when he compiled the popular *Anthology*, he only put into it 8 poems by Tao Yuanming, but 40 poems by Xie Lingyun and 51 poems by Lu Ji. For whatever reason, it clearly shows that Tao Yuanming's poems had not won its appropriate place at that time. Another evidence is that Liu Xie did not even mention a single word in his *The Literary Mind Carves Dragons*.

Not Until 200 years after his death in the Tang Dynasty that Tao Yuanming began to be acclaimed for his literary achievements. In several places Li Bai mentioned Tao Yuanming in his poems. Du Fu wrote:

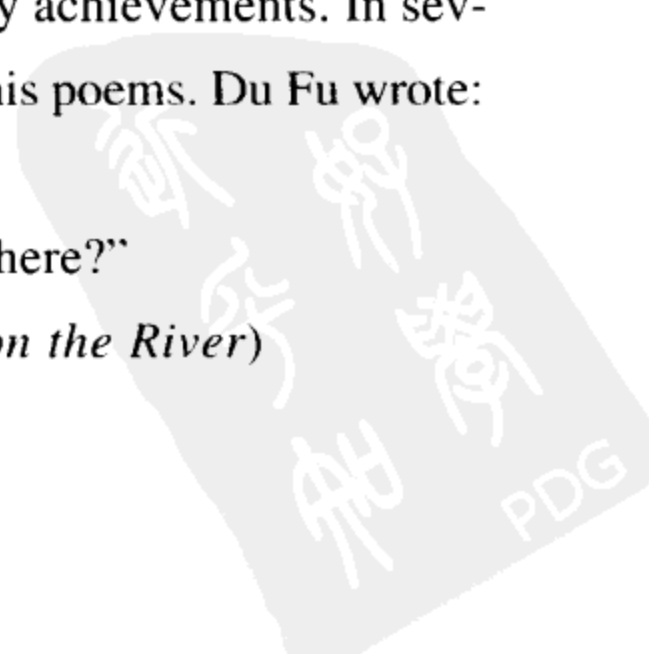
"How can I be as talented as Tao and Xie

So that I can flow with them in the channel here?"

(*A Short Poem on Watching the Torrents on the River*)

Bai Juyi wrote:

"His poems are as good as Tao and Xie;





His songs are as good as Ji and Ruan.”

(Lamentation over the Death of Wang Zhifu)

These facts demonstrate the fact that Tao Yuanming had been put on a par with Xie Lingyun in the Tang Dynasty.

The Tang poetry was under the direct influence of Tao Yuanming, especially the landscape poems and pastoral poems by Wang Wei, Meng Haoran, Chu Guangxi, Wei Yingwu and Liu Zongyuan. The literary critic Shen Deqian in the Qing Dynasty wrote: “Tao Yuanming’s poems contain a profound mind, fathomless in places. Among the Tang poems Wang Wei’s poems are transparent, Meng Haoran’s poems are leisurely, Chu Guangxi’s poems are simple, Wei Yingwu’s poems are mild, Liu Zongyuan’s poems are clear...all these poems follow the model of Tao Yuanming.”(*Random Remarks on Poetry*, Vol.1) This is a typical comment on Tao Yuanming’s poems.

In the Song Dynasty, Tao Yuanming’s personality and works were held in very high esteem. Su Shi wrote, “Tao Yuanming did not write many poems, but his poems are euphuistic behind simplicity and substantial behind slenderness. Cao Zhi, Liu Kun, Bao Zhao, Xie Lingyun, Li Bai and Du Fu...none of them can compete with him.”(*A Letter to Su Zhe* from *A Second Collection of Su Dongpo’s Works*, Vol. 3) As he placed more esteem on Tao Yuanming than on Li Bai or Du Fu, most critics do not agree with him. Besides, Su Shi wrote over a hundred poems to match Tao Yuanming’s poems. The great poet Lu You said, “In composing poems, you must learn from Tao.”(*Self-Encouragement*) He was the image of Tao Yuanming in the sense that “No sooner had I finished reading Tao’s poems in bed than plough the melon fields in a drizzle”(*Small Garden*, No.1) In composing poems with Chen Tongfu, Xin Qiji compared Tao Yuanming to Zhuge Liang: “Tao Yuanming was similar to Zhuge



Liang in manner.”(*Greeting the Bridegroom*)Yang Wanli, a famous poet in the South Song Dynasty, also placed high esteem on Tao Yuanming:“As a man of virtue, he was noted for his poems.”(*Reading Tao Yuanming’s Poems*)Another famous poet in the South Song Dynasty, Fan Chengda wrote a sequence of poems *Random Thoughts on Gardening in the Four Seasons* in Tao Yuanming’s tradition of eulogizing nature and field-work. In the poems he also described the sufferings of the farmers.

What’s more, the critics in the Song Dynasty began to discuss the aesthetic value of Tao Yuanming’s “naturalness” and “plainness”.Yan Yu said,“Kangle’s poems are fine and elaborate while Tao Yuanming’s poems are simple and natural.”(*Talks on Poetry in Candling Pavilion: Comments on Poems*)Ge Fangli said,“The poems both by Tao Yuanming and Xie Tiao are plain and thought-provoking, without compare by poets in later generations who did too much polishing.”(*Talks on Verse in Autumn, Vol.1*)

Since the Song Dynasty, “plainness”and “naturalness” have become the fixed attributes to Tao Yuanming’s poems, and Tao Yuanming has occupied an important place in the history of Chinese literature. The painting *Tao Yuanming’s Leisurely Manner* by Zhou Yuansu at the beginning of the Ming Dynasty described Tao Yuanming’s manner after he got drunk. It was handed down through the Ming and Qing dynasties, with an inscription added by Emperor Gaozong in the Qing Dynasty. At the end of the Qing Dynasty, a collection of poems by the famous poet Huang Zunxian was entitled *Poems from the Hut Amid the World of Man*, drawing its meaning from Tao Yuanming’s poem “My house is built amid the world of men”. After the founding of the People’s Republic of China, Tao Yuanming studies have developed in depth in numerous books and articles. His life and works occupy much space in the history



of Chinese literature and are included in most university and high school textbooks.

It is only natural that a poet with such noble personality, literary achievements and lasting influence are accepted all over the world.

As early as the 8th century, Tao Yuanming's works had been circulated in Japan and exerted great influence on the Japanese poets writing poems in the Chinese style. Since the Meiji Reformation of Japan (1868), many famous Japanese authors have appreciated the artistic merits of Tao Yuanming's works and have drawn nourishments from them. In *Library of Ancient Chinese Literature* published by Pingfan Press in 1920's reprinted a dozen times, there are *Selected Poems from Han, Wei and Six Dynasties* and *Selected Essays from Han, Wei and Six Dynasties*, which contain 46 poems and 4 essays by Tao Yuanming.

In 1898, the German Sinologist Frederick Folk published *Tao Yuanming: Peach-Blossom Spring*, the first German book on Tao Yuanming. After that there have been several books on Tao Yuanming and his poems, among which the most recent edition is *Tao Yuan-ming* written by Karl-Heinz Pohl and published by Buchumer University Press in 2002.

In 1930, the famous Chinese poet Liang Zongdai published a French translation of *Tao Yuanming's Poems* in Paris, which was highly praised by Roman Roland. Paul Velery, a master of later impressionism praised Tao Yuanming's poems in his preface to the book: "···a profound and almost perfect simplicity···you can hardly see its value at one sight."

According to *On Leo Tolstoy* written by Ah Ying, there was a Russian translation in Tolstoy's times. Since then there have been many versions of Russian translation. There have been over twenty versions of *The Peach-Blossom Spring*. This fact alone is a manifestation of Tao



Yuanming's influence in Russia and the former Soviet Union. In the 1983 edition of *An Encyclopaedia of the Soviet Union* there is a special entry for Tao Yuanming.

Tao Yuanming's poems were first translated into English at the beginning of the 20th century. *170 Chinese Poems* translated by Arthur Waley and published in 1918 contains 12 poems by Tao Yuanming. This is the earliest English translation of Tao Yuanming's poems. William Acker published *T'ao the Hermit: Sixty Poems by Tao Yuanming* in 1952; Lily Pao-hu Zhang and Majorie Sinclair published *The Poems of T'ao Ch'ien* in 1953; James Robert Hightower published *The Poetry of T'ao Ch'ien* in 1970; Albert Richard Davis published *T'ao Yuan-ming, His Works and Their Meaning* in 1983. In *Encyclopaedia Britannic* there is an entry for a detailed introduction to Tao Yuanming, who is called the "the originator of Chinese pastoral poetry".

Along with the passage of time during which there have been more and more cultural exchanges between the countries, the Chinese cultural heritages have been exerting more and more influences all over the world. As a shining star in Chinese literature, Tao Yuanming will surely be accepted as an international cultural celebrity.

March 9th, 2003



陶淵明



陶淵明 (365—427 年)

Tao Yuanming (365—427)

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陶淵明集卷第一

詩九首 四言

停雲一首 并序

停雲思親友也。罇湛新醪，園列初榮。願言

不一作從歎息一作彌襟

靄靄停雲，濛濛時雨。八表同昏，平路伊阻。

靜寄東軒，春醪獨撫。良朋悠邈，搔首延佇。

停雲靄靄，時雨濛濛。八表同昏，平陸成江。

有酒有酒，開飲東牕。願言懷人，一作舟車

靡從東園之樹枝條一作載榮競用新好

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宣陸士衡後惟陶公最高停雲桑
木等篇殆突過建安矣又曰四言
尤難以三百五篇在前故也

停雲

停雲思親友也罇湛新醪惟詩園
列初榮願言不從歎息彌襟

命 子

悠悠我祖，
爰自陶唐。
邈为虞宾，
历世重光。
御龙勤夏，
豕韦翼商。
穆穆司徒，
厥族以昌。

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天集有汉，
眷予愍侯。

於赫愍侯，
运当攀龙。
抚剑风迈，
显兹武功。
书誓山河，
启土开封。
饜饉丞相，
允迪前踪。

陶氏一族最早的祖先，
乃是那远古的陶唐。
虞宾以后历经数代，
仍保持了家族的荣光。
其后御龙任职于夏，
豕韦则一心辅佐殷商。
到周朝陶叔为司徒，
我族从此更盛更昌。

在剧乱纷纷的战国时代，
在万马齐喑的衰周。
陶族如凤凰栖于山林，
多少人做了隐士高卧云丘。
那虬龙盘绕着浓云，
那奔鲸掀起了急流。
上苍着意成全了汉代，
陶氏有人被封为愍侯。

声名赫赫的愍侯陶舍，
合当追随高祖一展雄风。
手执利剑迎风驰骋，
终于建立了不朽的武功。
汉高祖指山河以为誓，
愍侯被赐封于开封。
勤勉的陶青任为丞相，
继承父业倍加显荣。

Naming My Son

Tao's house is of long-standing fame
Because Tao Tang is King Yao's name.
His sons assisted the later kings:
The name of Tao for ages rings.
In Xia they left their notable trait:
In Shang they served the sovereign state.
Renowned in ancient times of Zhou,
Their clan continued to grow.

When Warring States disturbed the mind,
The powerful Eastern Zhou declined.
The phoenix hid in forest trees;
The hermit dwelt in hills at ease.
The soaring dragons rose into skies;
The floating whales stirred waves hill-size.
The heaven showed its grace to Han
And helped Marquis Min, from Tao's big clan.

Distinguished was Marquis Min,
Who served the king through thick and thin.
He fought with mighty sword and shield
And galloped on the battle-field.
To laud him as a brilliant chief,
The king then granted wealth and fief.
His son, Prime Minister of Han,
Succeeded as a worthy man.





浑浑长源，
蔚蔚洪柯。
群川载导，
众条载罗。
时有语默，
运因隆窳。
在我中晋，
业融长沙。

桓桓长沙，
伊勋伊德。
天子畴我，
专征南国。
功遂辞归，
临宠不忒。
孰谓斯心，
而近可得？

肃矣我祖，
慎终如始。
直方二台，
惠和千里。
於皇仁考，
淡焉虚止。
寄迹风云，
冥兹愠喜。

嗟余寡陋，
瞻望弗及。
顾惭华鬓，
负影只立。

陶氏一族像大河源远流长，
像参天大树叶茂枝繁。
河分支流树分枝干，
陶氏子孙也渐渐支分派散。
有时显耀有时沉寂，
那是世道的盛衰使然。
直到东晋初期的曾祖父，
建功勋在长沙封职为官。

英勇威武的长沙郡公，
勋业昭著德行清高。
天子按世袭的等第封赏，
统领江南军务显英豪。
功成名就便急流勇退，
虽蒙宠幸却从不矜骄。
如此人杰如此品德，
近世以来何处可找！

祖父的为人严肃规矩，
有始有终是他的金科玉律。
作风正直朝廷内外称颂，
恩惠加民一郡交誉。
父亲的生性慈祥和蔼，
虚无恬淡清心寡欲。
虽然曾涉身于仕途，
但决不因穷达而多虑。

可叹我如此寡见陋闻，
瞻望前人不能追比。
自顾苍苍鬓角深感惭愧，
形单影只茕茕孑立。

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The river surged to the sea;
Profuse and lavish grew the tree.
Into the river small streams flow;
Out of the tree the branches grow.
The epochs might be blithe or sad.
The fortunes might be good or bad.
In flourishing days of Eastern Jin
Did Duke of Changsha's feat begin.

Majestic was my sire, Duke Tao,
With worthy virtue and solemn vow.
The king gave him fame and great estate,
Commanding in the southern state.
The duke retired when feats were done,
To keep the fame and name he won.
Such was the noble mind of Tao;
Can we find people like him now?

My grandfather was a prudent man,
Discreet all over his life-span.
He held his office fair and square,
And showered favours here and there.
A worthy scion of his sires,
My father fostered few desires.
In ups and downs of his careers,
He kept e'er tranquil all the years.

Less learned was I in my day,
An unworthy son in any way.
I grew in years with greying hair,
Ashamed for having not an heir.





三千之罪，
无后为急。
我诚念哉，
呱闻尔泣。

卜云嘉日，
占亦良时。
名汝曰俨，
字汝求思。
温恭朝夕，
念兹在兹。
尚想孔伋，
庶其企而。

厉夜生子，
遽而求火。
凡百有心，
奚特于我！
既见其生，
实欲其可。
人亦有言，
斯情无假。

日居月诸，
渐免于孩。
福不虚至，
祸亦易来。
夙兴夜寐，
愿尔斯才。
尔之不才，
亦已焉哉！

最怕的是背上不孝的罪名，
后嗣无人真令人心急。
我无时无刻不想着此事，
终于听到了你坠地的啼泣。

在美好祥和的一天，
在一个吉利的良时，
我郑重地为你取名为俨，
把你的别号叫作求思。
希望你朝朝夕夕温和恭谨，
永远不要忘记我的用意。
我还想到孔子的后裔孔伋，
希望你继承家风长有出息。

生有癩疮的人深夜得子，
忙取火照看惟恐像自己。
世人都怀有这种心情，
我又怎能不前想后思。
既然看到你降生人世，
实指望你高飞远举。
人们常有这么一句话，
望子成龙之意不假不虚。

日子在一天天过去，
你也渐渐度过了孩提时代。
福分不会无故降临，
灾祸却容易随时袭来。
为你操心早起晚睡，
但愿你能长大成为人才。
假如这希望终于落空，
我也只好听从命运的安排。

Of penalties in the world,
To have no son was the most absurd.
After years of hope and sigh,
I heard your very first loud cry.

As the fortune-tellers say,
Auspicious is the hour and day.
And so I hereby name you Yan
Alias Qiusi, the Seeking Man.
All your life you'll be mild and meek;
That's what you are to ever seek.
Confucius named his grandson Ji;
I hope your names and deeds agree.

The leper is eager to watch his new-born son,
For fear that he has got an ugly one.
Since all men care for their heir,
Why should I be different there?
Now that my son comes to birth,
I hope he makes success on earth.
The common saying puts it clear:
"Parental feelings are sincere."

As time and tide flow on and on,
The youthful days will soon be gone.
Good luck seldom comes on its own
While bad luck never comes alone.
Rise early, go to bed late
And you can better serve the state.
But if your progress is real slow,
I have to moan with woe!



庚子岁五月中从都还阻风于规林二首

行行循归路，
计日望旧居。
一欣侍温颜，
再喜见友于。
鼓棹路崎曲，
指景限西隅。
江山岂不险？
归子念前途。
凯风负我心，
戢柁守穷湖。
高莽眇无界，
夏木独森疏。
谁言客舟远？
近瞻百里馀。
延目识南岭，
空叹将焉如！

踏上归途便日夜兼程，
不时计算天数想望旧居。
能侍奉老母最使我欣喜，
能会见兄弟将更添情趣。
挥棹行船一路多艰难，
指着日影看它落向天隅。
江山的旅道岂不险恶，
但我只顾念前面的路途。
迅猛的南风违背我心愿，
归船受阻困守于荒湖。
深深的野草一望无际，
夏日的林木枝叶扶疏。
谁说停着的船离家遥远，
近望旧居仅百里有余。
放眼一看认出了南边山岭，
只叹风阻归人不知何如！





**Written on My Way back from
the Capital While Held Up
by Wind in Guilin**

I

On and on I go along the homeward way
And count the days to reach where I used to stay.
What a bliss to watch my mother's grace!
What a joy to see my brother's face!
Along the bending river goes my boat;
The sun hangs low in western skies remote.
As treacherous are ways in hills and rills,
The route ahead has filled me with thrills.
Against my wish the southern winds arise;
Beside a backwoods lake my vessel lies.
The wild grass stretches far away from hence
While summer trees are growing tall and dense.
From the boat my home isn't far to see;
It's but a little o'er a hundred li.
When I look where the southern mountains lie,
As I am held up here, I can't but sigh!





二

自古叹行役，
我今始知之。
山川一何旷，
巽坎难与期。
崩浪聒天响，
长风无息时。
久游恋所生，
如何淹在兹！
静念园林好，
人间良可辞。
当年讵有几，
纵心复何疑！

人们从来慨叹行旅多艰，
我如今才算有所认识。
山川万里多么旷远，
风波变幻难以预期。
巨浪汹涌声震高天，
长风劲吹总无宁息。
游宦已久更思念老母，
我如何在此处稽迟！
还是家乡的林泉美好，
人世的官场早该脱离。
这壮年能有几多时日，
且纵情潇洒不必犹疑。





II

Though royal service has been hard in sooth,
Not till now do I get to know the truth.
Look how the mountains rise and rivers swell;
The risks that travellers take are hard to tell.
The billows roar and rise up to the sky
While fierce winds blow as if they'll never die.
I yearn to see my mother and my home,
Yet why should I be moored here in my roam?
On second thought, the best is rural life,
And so I must refrain from worldly strife.
Who knows how long I can be in my prime?
I'll live a free man from the earliest time!





辛丑岁七月赴假还江陵夜行涂口

闲居三十载，
遂与尘事冥。
诗书敦宿好，
林园无世情。
如何舍此去，
遥遥至西荆！
叩枻新秋月，
临流别友生。
凉风起将夕，
夜景湛虚明。
昭昭天宇阔，
皛皛川上平。
怀役不遑寐，
中宵尚孤征。
商歌非吾事，
依依在耦耕。
投冠旋旧墟，
不为好爵萦。
养真衡茅下，
庶以善自名。

闲居家乡将近三十载，
对人间万事不睬不闻。
《六经》丰富了早有的志趣，
园林使我淡忘了世情。
为何要舍弃这美好的生活，
到遥远的荆州去做幕宾？
在新秋的月光下荡桨待发，
临流别友真是难舍难分。
夜幕降临吹来阵阵凉风，
月光如水使万象空明。
辽阔的蓝天一碧如洗，
平静的江面清澈晶莹。
只因公事在身无暇休息，
半夜里还要独自远行。
热心求禄不是我的正事，
朝思暮想在田野躬耕。
但愿辞官返回柴桑故居，
不再为乌纱帽费力劳神。
在简陋的茅舍修身养性，
庶几可保全美好的名声。





**Written on My Return to Office
as I Stop over the Night in
Tukou on My Way to Jiangling**

For thirty years I've lived a leisured life
And always kept aloof from worldly strife.
I take the poems and books as my pursuit
For a tranquil rural life without dispute.
Why on earth should I drop the pleasant thing
And take the long way south to far-off Jing!
When under autumn moon the boat sets sail,
To my friends on shore I wave and hail.
A cool breeze starts to blow at early night,
Against a pretty landscape clear and bright.
While the boundless skies are bright and neat,
The river glitters like a flattened sheet.
Official jobs deprive me of my sleep;
I am still on my way when night is deep.
As I am tired of worldly toil and moil,
I am tightly attached to native soil.
I shall resign from office and go home;
Ne'er shall I seek positions on a roam.
In rural life I'll keep my inborn frame;
By this I hope to have a better name.





杂诗四首

一

遥遥从羈役，
一心处两端。
掩泪泛东逝，
顺流追时迁。
日没星与昴，
势翳西山巅。
萧条隔天涯，
惆怅念常餐。
慷慨思南归，
路遐无由缘。
关梁难亏替，
绝音寄斯篇。

羈旅行役不知多少路程，
身处道途却惦挂家中细情。
在东去的舟中掩面垂泪，
顺流而下追赶时日的行踪。
太阳落山后看星光灿烂，
星光又渐没于西边的山峰。
景物萧条更觉离家遥远，
想家人一日三餐是否常能。
感慨丛生愈思念南归，
但千里迢迢一时难成。
辛苦奔波如今还须继续，
音问断绝聊寄情于诗中。

二

闲居执荡志，
时驶不可稽。
驱役无停息，
轩裳逝东崖。
沉阴拟薰麝，
寒气激我怀。
岁月有常御，
我来淹已弥。

闲居可以随意放纵情怀，
只是时光流逝年复一年。
不得已奔走行役难停息，
车带征尘直到东海边沿。
天阴阴沉沉寒气袭人，
像薰麝之气在身边周旋。
岁月的运行有一定的常规，
我来到人世倏忽将满程限。

Four Miscellaneous Poems

I

When civil service takes me far away,
My heart is torn apart in either way.
With hidden tears, I set sail to the east
And flow with time and tide that's never ceased.
When the sun has set, the stars begin to shine
Above the western peak and then decline.
Across the country by myself I roam,
But yearn to have a daily meal at home.
Although I yearn to go home to the south,
The lengthy distance makes me shut my mouth.
As contact is cut off by hills and rills,
I write this poems to clarify my wills.

II

I live at ease and hold ideals sublime,
But cannot stop the ceaseless flow of time.
As civil service keeps me on the run,
I travel east to have my mission done.
The clouds loom in the sky when I depart
While dismal winds excites my lonely heart.
Along its normal course the seasons steer,
But long enough indeed is my career.





慷慨忆绸缪，
此情久已离。
荏苒经十载，
暂为人所羁。
庭宇翳馀木，
倏忽日月亏。

回忆当日的豪情慷慨不已，
昔时的志向早已如梦如烟。
不知不觉又十易寒暑，
暂时还得在仕途稽延。
庭中的树木垂垂生发，
谁不叹日月疾驰犹如飞箭。

三

我行未云远，
回顾惨风凉。
春燕应节起，
高飞拂尘梁。
边雁悲无所，
代谢归北乡。
离鹄鸣清池，
涉暑经秋霜。
愁人难为辞，
遥遥春夜长。

我离家行役时间不算太长，
回想起来一路是悲风凄凉。
那新春的燕子应时而来，
飞入千家万户的尘梁。
那边地的大雁哀鸣失所，
按照规律飞回北方的故乡。
那离群的鹧鸪在清池悲啼，
想它熬过酷暑又独对秋霜。
伤心的行人有苦难言，
春夜寂黑沉沉何时可亮！

四

孑孑松标崖，
婉孌柔童子。
年始三五间，
乔柯何可倚？
养色含津气，
粲然有心理。

山崖上一株柔美的青松，
就像一位英俊可爱的童孩。
年龄既然还如此幼小，
又怎能指望它急切成材。
若能蓄养精神永葆生气，
自会鲜明美好富有神采。



Though patriotic feelings did remain,
I've quit the feelings from my brain.
How time flies! Ten years have already passed
Since I served the king and was bound fast.
The verdant trees within my yard still grow,
But time and tide goes fast as rivers flow.

III

On missions not too long away from home,
Cold winds blew hard when I began my roam.
When spring revives, the swallows in the sky,
Around the dusty rafters fly and fly.
Sad as homeless migrants, the north-bound geese
Return in flocks to seek their homeland ease.
A lonely song is murmured by a drake,
Who'll go through heat and frost upon the lake.
Too sad, too sad for me to say a word,
Spring nights are dull for me, a lonesome bird.

IV

A pine stands on the cliff, so slender, so slender,
Stands there like a boy, so tender, so tender.
As a youngster fifteen years of age,
How can it grow taller than the average?
Full of energy and full of vigour,
It'll surely grow into a mighty figure.





和郭主簿二首

—

蔼蔼堂前林，
中夏贮清阴。
凯风因时来，
回飏开我襟。
息交游闲业，
卧起弄书琴。
园蔬有馀滋，
旧谷犹储今。
营己良有极，
过足非所钦。
舂秫作美酒，
酒熟吾自斟。
弱子戏我侧，
学语未成音。
此事真复乐，
聊用忘华簪。
遥遥望白云，
怀古一何深！

堂前一片茂密的树林，
在炎夏里蕴藏着凉阴。
南风应时而来轻轻吹拂，
回风掀动了我的衣襟。
断绝交游而乐于闲事，
一觉醒来且观书抚琴。
田园中菜蔬欣欣滋长，
仓库里陈米储积至今。
人生衣食应知满足，
过多的需求非我本心。
且舂些高粱酿成美酒，
酒熟后悠然自饮自斟。
年幼的儿子在身边嬉戏，
咿呀学语还不成腔声。
这等生活是如此真朴欢快，
因此上我忘却了富贵功名。
遥望那天际的白云缕缕，
怀古之情竟愈来愈深。

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Matching a Poem by Secretary Guo

I

In the yard before my house, thick trees
Provide midsummer with refreshed cool breeze.
When in due time the south wind comes apace,
A gust of swirling wind blows loose my lace.
I keep alone and idle time away
By reading books and playing the zither all day.
My kitchen garden yields sufficient stuff;
My barn is storing more grain than enough.
There's no trouble to meet my daily need;
It is against my hope to be obsessed by greed.
I pound the glutinous rice to brew sweet wine
And drink by myself when the wine is fine.
Meanwhile, my kid is playing by my side,
Making indistinct utterances with pride.
Full of such joy is my rural life
That I nearly forget the worldly strife.
I gaze at white clouds floating far away
And yearn sincerely for the bygone day.





和泽周三春，
清凉素秋节。
露凝无游氛，
天高萧景澈。
陵岑耸逸峰，
遥瞻皆奇绝。
芳菊开林耀，
青松冠岩列。
怀此贞秀姿，
卓为霜下杰。
衔觞念幽人，
千载抚尔诀。
检素不获展，
厌厌竟良月。

二

刚过了雨水调和的春天，
转眼又到凉爽的秋风季节。
露水凝结了飘浮的雾霭，
天高气肃万景澄澈。
远处的山峰耸入云端，
千姿百态无不奇绝。
芳菊在深林中盛开，
青松在悬岩巅傲列。
这坚贞秀美的姿质，
卓然是霜中的豪杰。
举杯遥想那古代的高人隐士，
千百年永葆松菊般高风亮节。
平生之志而今已成泡影，
对此清秋难免愁思郁结。





II

The months of spring abound in timely rain;
Now chilly autumn breeze sweeps o'er the plain.
The frost has fallen under skies serene,
Clear and deep, a pretty autumn scene.
The mounts, the hills, the peaks of piercing size—
Fantastic landscapes stretch before my eyes.
In verdant woods, chrysanthemum now glows;
On rocky slopes, green pine-trees line in rows.
Lofty are chrysanthemums and pines,
Which in the frosty weather show best signs.
I drink, with ancient hermits in my mind,
Who never leave their lofty traits behind.
As I have not achieved my lifelong ways,
I'm upset in pretty autumn days.





癸卯岁始春怀古田舍二首

在昔闻南亩，
当年竟未践。
屡空既有人，
春兴岂自免？
夙晨装吾驾，
启途情已缅。
鸟哢欢新节，
泠风送馀善。
寒竹被荒蹊，
地为罕人远。
是以植杖翁，
悠然不复返。
即理愧通识，
所保诟乃浅！

—

以前曾听说过田间的事情，
可惜当时未能躬身实践。
既然有像颜回一样贫穷的人，
春耕之忙我也应该不免。
一清早拉上牲口驾起车，
才动身心思已飞向田间。
鸟儿在欢唱新春的到来，
和风轻拂令人无限欣然。
青竹遍布荒芜的小径，
这田土人迹罕至略显偏远。
我由此领悟到荷荼的老翁，
为什么悠然隐耕决不改变。
今世的达人愧对此中深理，
我所坚守的信念谁说肤浅！

Thoughts on the Ancients Written in My Cottage

I

I've heard about my land that gives good yields,
But never practised farming in the fields.
Now that I'm poor without a single dime,
How can I stay home at ploughing time?
Prepared for work before the break of day,
I'm happy as a lark upon my way.
The birds are singing tunes of vernal song
While cool breeze brings uttermost joys along.
The winter bamboo hides deserted ways,
The distant paths that few men come to blaze.
No wonder hermits in the good old days
Would like to leave the world and make long stays.
In face of learned men I may feel shame,
But what I seek is more than keep my name.





先师有遗训，
忧道不忧贫。
瞻望邈难逮，
转欲志长勤。
秉耒欢时务，
解颜劝农人。
平畴交远风，
良苗亦怀新。
虽未量岁功，
即事多所欣。
耕种有时息，
行者无问津。
日入相与归，
壶浆劳近邻。
长吟掩柴门，
聊为垄亩民。

二

孔夫子留下了一条遗训：
君子忧虑世道不忧虑贫穷。
哲人的思想可望而不可及，
于是我立志要长年躬耕。
手持农具喜滋滋忙起农活，
笑逐颜开频频慰勉村民。
平坦的田野里和风微漾，
青秀的新苗正欣欣向荣。
今年的收成虽不能预计，
但眼前的景色足令人开心。
有时候我在田边休息，
却不见像夫子一样的行人。
傍晚与大伙一道踏上归途，
拿出酒来慰劳同行的近邻。
回到家关上柴门纵情吟唱，
从今且安居垄亩远离世尘。





II

The Confucian teaching rings without doubt:
It's learning, not poverty, that man cares about.
This teaching is easier said than done,
And so I turn to work hard in the sun.
I am busy working with the plough,
And give advice to farmers here and now.
Winds from afar blow o'er the stretching field;
The thriving shoots foretell abundant yield.
Although I don't know how much I'll reap yet,
I'm overjoyed for what I do with sweat.
When I feel tired at times and take a rest,
No passer-by will come to make request.
At dusk I go with farmers hand in hand
And take some wine to neighbours near my land.
I close my wattled gate and sing aloud,
Content to be away from the madding crowd.





劝 农

悠悠上古，
厥初生民，
傲然自足，
抱朴含真。
智巧既萌，
资待靡因。
谁其赡之？
实赖哲人。

哲人伊何？
时为后稷。
赡之伊何？
实曰播植。
舜既躬耕，
禹亦稼穡，
远若周典，
八政始食。

熙熙令德，
猗猗原陆。
卉木繁荣，
和风清穆。

在遥远的上古时代，
生活着最早的先民。
自给自足逍遥度日，
情怀朴实心地纯真。
以后人们斗智弄巧，
需求供给渐陷困境。
天下百姓谁来赡养？
还得靠贤明的哲人。

贤明的哲人是谁？
就是那杰出的后稷。
靠什么维持生活？
他教农民开荒种植。
连舜帝也亲自耕田，
禹帝也成年忙于农事。
那古代的典籍《周书》，
说八大政务“食”为第一。

美好的政德播于四方，
田地里五谷不断生长。
草木在大地上繁衍繁生，
温和的春风吹拂万象。



Exhortation to Farming

In ages immemorial to man
Once lived our very earliest clan.
They lived a free and supple life,
Quite abstained from worldly strife.
When wicked wit and art prevailed,
Their dream of sheer abundance failed.
Who could provide a better life?
The saint alone helped in their strife.

Who on earth was our saint then?
Houji began to teach the men.
What way of life did Houji teach?
The farm-work was within their reach.
The ancient rulers ploughed the fields
And always cared for yearly yields.
Official books in Zhou said first
That kings' concerns were food and thirst.

The people lived in content and peace
While crops enjoyed the nature's lease.
So verdant were the grass and trees;
So gentle was the vernal breeze.





纷纷士女，
趋时竞逐。
桑妇宵兴，
农夫野宿。

气节易过，
和泽难久。
冀缺携俚，
沮溺结耦。
相彼贤达，
犹勤垄亩。
矧兹众庶，
曳裾拱手！

民生在勤，
勤则不匮。
宴安自逸，
岁暮奚冀？
儋石不储，
饥寒交至。
顾尔俦列，
能不怀愧！

孔耽道德，
樊须是鄙。
董乐琴书，
田园弗履。
若能超然，
投迹高轨。
敢不敛衽，
敬赞德美。

普天下的男男女女，
趁农时你显身手我逞强。
辛勤的蚕妇摸黑起早，
劳累的农夫露宿田壤。

农事的气节匆匆易过，
雨水调和毕竟难久。
即使冀缺也携妻子劳动，
长沮桀溺也并肩耕土。
看看这些古代的高人隐士，
竟然都不耻躬耕于垄亩。
何况世间的一般百姓，
怎能饭来张口衣来伸手！

人生应该勤劳不息，
勤劳才会足食丰衣。
如果只贪图享乐，
年终又何以维持生计？
如果平时不注意储备，
饥寒交迫便成为常事。
面对勤劳富裕的人们，
怠惰者岂不惭愧难已！

孔夫子致力于匡扶世风，
瞧不起想学种田的樊须。
董仲舒年轻时专心学问，
林园中三年没他的足迹。
果真能那样卓然超群，
尽管追攀前人投身大事。
我岂敢不赞颂大师德行，
但一般人却绝不可如此。



The men and women ploughing the land
Would never idly watch and stand.
The women fed silkworms at night;
Men worked before the day was bright.

As the farming days are brief,
We'll miss the timely rain with grief.
Ji Que did ploughing with his wife;
Zhangcu and Jienie farmed for life.
The men of virtue and renown
Would tend the crops and never frown.
How can the men of common breed
Be loath to sow and plough and weed?

If people work hard all year round,
Their life will certainly abound.
If many idle hours they spend,
What is to hope for at year's end?
They'll have no grains for daily meals,
With thirst and hunger at their heels.
Should they have looked at other men,
How could they not be shameful then?

Confucius dwelt on moral code
And scorned Fan Xu, who ploughed and sowed.
Dong Zhongshu liked the lute and books,
Ignoring farm-work near the brooks.
If you can shun the world like them,
Farm-work you may as well contemn.
In this case I will envy you
And say that I agree with you.



癸卯岁十二月中作与从弟敬远

寝迹衡门下，
邈与世相绝。
顾盼莫谁知，
荆扉昼常闭。
凄凄岁暮风，
翳翳经日雪。
倾耳无希声，
在目皓已洁。
劲气侵襟袖，
箠瓢谢屡设。
萧索空宇中，
了无一可悦。
历览千载书，
时时见遗烈。
高操非所攀，
谬得固穷节。
平津苟不由，
栖迟讵为拙？
寄意一言外，
兹契谁能别！

隐没行踪住在简陋的茅舍，
早已与世俗尘风远相隔绝。
左寻右顾不见知我心思的人，
柴门长闭从白天到黑夜。
严冬的北风凄凄怒号，
终日飘飞着遮天的大雪。
倾耳细听不闻落地之声，
举目四望惟见江山皆白。
陈旧的冬衣挡不住寒流，
箠食瓢饮的生活时有时缺。
独居萧条索寞的空屋之中，
一切都难以使人心悦。
惟有披阅流传千载的旧籍，
才时时想见古代的遗烈。
崇高的风操不敢追攀，
只误学了固守贫困的品节。
大道如不能任人行走，
栖居田园又岂为愚拙。
聊作此篇以寄托心思，
你我志趣相投谁能识解！





**Written in Mid-December for
My First Cousin Jingyuan**

To stay secluded in my humble hut,
Far away from outside world I'm shut.
Without a bosom friend here any more,
I always close my wretched wicker door.
The freezing winds roar at the close of year;
A day's snow makes the weather more severe.
While snowflakes fall without the slightest sound,
The world becomes a stretch of snowy ground.
When cold winds blow so hard and pierce my dress,
With scanty food, I'm often in distress.
The empty rooms present a shabby sight;
There's not a single thing that gives delight.
When I peruse the classics now and then,
I always come across the upright men.
As famous sages I can not behave,
But honest poverty has been all I can crave.
Since I abstain myself from worldly strife,
Who can discredit my reclusive life?
What is between the lines is known to few,
Who else on earth can understand but you!





酬丁柴桑

有客有客，
爰来宦止。
秉直司聪，
惠于百里。
滄胜如归，
聆善若始。

匪惟谐也，
屡有良游。
载言载眺，
以写我忧。
放欢一遇，
既醉还休。
实欣心期，
方从我游。

你是一位特殊的客人，
到这里来担任地方官职。
秉公持正又能体察下情，
一县的民众都称颂政绩。
有人说理你总是那么高兴，
倾听善言你总是那么谦虚。

你我不只是情趣相投，
也曾多次一同欢快地出游。
一边交谈一边眺望远景，
以此消去心中的忧愁。
每逢相会都要尽情一乐，
开怀畅饮直到一醉方休。
我真心地期待着再次相聚，
携手同游把山川看够。



To Magistrate Ding of Chaisang

Here comes our guest, here comes our guest,
Who rules o'er people without a rest.
Your service which is just and fair
Bestows bliss to people here and there.
You follow truth with due respect
And listen to what is correct.

In every sense my bosom friend,
So many days with me you spend.
We chat together, see the sight
And all our worries take to flight.
Whene'er we meet, we dine and wine
Until we get drunk: it's so fine!
Pleased to have you as my friend
I hope for happier days we'll spend.





停 云

停云，思亲友也。樽湛新醪，园列初荣，愿言不从，叹息弥襟。

写《停云》这首诗的缘故，是因为看到天空凝聚不散的浮云，而引发了对亲友的思念。杯中盛满清澄的新鲜米酒，庭园中成行成列的花卉初开，思念亲友而无从见面，只能独自叹息，泪流满襟。

霏霏停云，
濛濛时雨。
八表同昏，
平路伊阻。
静寄东轩，
春醪独抚。
良朋悠邈，
搔首延伫。

停云霏霏，
时雨濛濛。
八表同昏，
平陆成江。
有酒有酒，
闲饮东窗。
愿言怀人，
舟车靡从。

这重重叠叠的浓云！
这濛濛如网的季雨！
天地之间一片昏暗，
平坦之路也遭隔阻。
静静地倚立在东窗之下，
把浓浓的春酒自个儿喝足。
知心朋友都在远方，
搔首思念默然无语。

这浓云啊，重重叠叠！
这季雨啊，濛濛如网！
天地之间一片昏暗，
平坦之地化作川江。
好酒啊好酒，
闲来且把盏凭窗。
思念亲友一往情深，
惜无车船送至远方。

新学知学
PDG

The Pending Clouds

The Pending Clouds is written when I long to see my bosom friends. When the newly-brewed wine has been stored in the jar and the garden trees are starting to bud, I heave deep sighs as I wait in vain.

The clouds are pending dense on high
While spring rain drizzles from the sky.
So dim and sombre is the day
That no one rides along the way.
Retiring to my eastern room,
Alone I sip the wine in gloom.
For good friends in the distant land,
I wait and wait and here I stand.

The clouds are pending dense on high
While spring rain drizzles from the sky.
So dim and sombre is the day
That floods are running on the way.
As wine may render me some pleasure,
By eastern windows I drink at leisure.
For all my thoughts of friends so dear,
No boat nor cart will bring him here.





东园之树，
枝条再荣。
竞用新好，
以招余情。
人亦有言，
日月于征。
安得促席，
说彼平生。

翩翩飞鸟，
息我庭柯。
敛翮闲止，
好声相和。
岂无他人？
念子实多。
愿言不获，
抱恨如何！

东园里经冬的树木，
如今又已叶绿枝青。
竞相展现新生的风采，
的确令我乐而忘情。
警诫世人有一句名言：
时光流逝，岁月飞奔
真想和朋友欢快相会，
如平时一样促膝谈心。

自由自在的飞鸟，
这会儿在庭树上歇落
安闲地收拢翅膀，
啼鸣不断相互欢歌。
岂无旁人可以思念？
只是想你的时候居多。
思念而无从相见，
遗恨重重真无可奈何！





In the eastern yard the trees
Begin to bud in gentle breeze.
The thought of dear old kith and kin
Oft goes with me through thick and thin.
As the ancient saying goes,
“Time and tide will ne’er repose.”
Would that we sit here face to face
And talk about ideals we chase.

The birds that fly on wings at ease
Have come to rest on garden trees.
There they perch and sit abreast,
Resounding lyrics at their best.
I do have other friends to boast,
But now I think of you the most.
However, you are far away
And I am filled with deep dismay.





时 运

时运，游暮春也。春服既成，景物斯和，偶影独游，欣慨交心。

《时运》这首诗，写的是游览暮春三月的所见所想。春装着在身上，景物融和，独自一人游观，高兴和感慨之情交织心头。

迈迈时运，
穆穆良朝。
袭我春服，
薄言东郊。
山涤馀霭，
宇暖微霄。
有风自南，
翼彼新苗。

洋洋平泽，
乃漱乃濯。
邈邈遐景，
载欣载瞩。
人亦有言，
称心易足。
挥兹一觴，
陶然自乐。

四时在不断地运转，
又是一个温暖的晨朝。
穿上闲置已久的春装，
来到了东边的近郊。
残余的云霭轻拂着青山，
浅浅的彩霓模糊了碧霄。
一阵南风徐徐地吹过，
新苗涌起绿色的青潮。

平整的湖面多么宽阔，
且用这春水把身心洗濯。
远处无边无际的美景，
令我欣然而忘情注目。
世人有一句名言：
只要称心就该满足。
今天且尽掌中杯，
欢快无加自得其乐。

欲知所
PDG

The Course of Nature

The Course of Nature is written when I am on an outing in late spring. In my newly-made spring clothes, I wander alone across the thriving fields, with a mixed feeling of weal and woe.

Along with nature's changing course,
A fair spring day displays its force.
In spring attire I leave my home
And to the eastern fields I roam.
When clouds o'er hilltops disappear,
The dim horizon soon turns clear.
From the south mild breezes blow
And toss the seedlings to and fro.

Beside the lake as flat as sheet,
I rinse my mouth and wash my feet.
In face of such vast stretch of green,
I'm overjoyed at what I've seen.
As the ancient saying goes,
"A true contentment brings repose."
At this, I gulp a cup of wine,
My mind at ease in bright sunshine.





延目中流，
悠想清沂。
童冠齐业，
闲咏以归。
我爱其静，
寤寐交挥。
但恨殊世，
邈不可追。

斯晨斯夕，
言息其庐。
花药分列，
林竹翳如。
清琴横床，
浊酒半壶。
黄唐莫逮，
慨独在余。

我注目远处的江流，
遥想那沂水清绿如醅。
学生们习完了功课，
悠闲地吟咏着同归。
我羡慕那闲静的生活，
白天和夜晚思绕心扉。
世道不同啊令人怅恨，
上古的纯朴邈远难追。

美好的清晨，迷人的傍晚，
我都闲居在简陋的草庐。
喜看花卉和药草成列，
树丛与竹林翠绿如流。
弹起我心爱的琴弦，
半壶浊酒浇尽忧愁。
黄唐之世不可再现，
感慨百端时绕心头。



At sight of torrents in front of me,
I think of lucid River Yi.
The boys and girls on their school day
Would sing aloud on homeward way.
I love the quiet and peaceful sight,
Which stays in mind through day and night.
The pity is that good old days
Are fading with receding rays.

A simple life from day to day,
Inside this hut I gladly stay.
I watch long rows of bloom and herb,
Amid bamboo and trees superb.
I play the zither on my knee,
With unstrained wine in front of me.
Gone forever are the days of old;
I'm left alone with woes untold.





荣 木

荣木，念将老也。日月推迁，已复九夏。总角闻道，白首无成。

《荣木》这首诗，是因为看到木槿花的朝开暮落，并联想到自己行将年老，有所感而写下的。岁月迁移，夏季转眼即将结束。唉！少年时代就听说过圣贤之道，想不到如今两鬓渐白，仍一事无成！

采采荣木，
结根于兹。
晨耀其华，
夕已丧之。
人生若寄，
颠顿有时。
静言孔念，
中心怅而。

采采荣木，
于兹托根。
繁华朝起，
慨暮不存。
贞脆由人，
祸福无门。
匪道曷依，
匪善奚敦！

这一株株繁盛的木槿，
扎根于肥沃的大地。
清晨才开出艳丽的花朵，
到夜间便萎落尘泥。
人生宛如寄居在世间，
势必有衰老憔悴的时日。
心中稍静便常有此念，
不免感慨良多怅然若失。

这一株株繁盛的木槿，
在肥沃的大地扎根。
艳丽的花朵清晨盛开，
只可惜日暮便衰落无存。
坚贞和脆弱由人自决，
得祸得福更全凭自身。
若非正道决不能依从，
若非善举绝莫劝人实行。

The Hibiscus Shrubs

The Hibiscus Shrubs is written when I think of my approaching old age. Along with the changing course of seasons, summer has come again. I started to learn Confucian truth in my childhood, but I have not achieved anything now that my hair has turned grey.

Hibiscus shrubs, so thick, so dense,
Strike root along my garden fence.
Their blooms, at dawn so brave and bright,
May die away before the night.
Our life, like sojourns on the way,
Will pine away and never stay.
Occupied with such a thought,
In sad remorse I'm deeply caught.

Hibiscus shrubs, so thick, so dense,
Take root beside my garden fence.
Their blooms, at dawn so bright and brave,
At night may have approached their grave.
A man is born as strong or weak,
But fortune is what man may seek.
Truth is what I have in view;
Virtue is what I pursue.





嗟予小子，
禀兹固陋。
徂年既流，
业不增旧。
志彼不舍，
安此日富。
我之怀矣，
怛焉内疚。

先师遗训，
余岂云坠？
四十无闻，
斯不足畏。
脂我名车，
策我名骥。
千里虽遥，
孰敢不至！

可叹我这个渺小的凡人，
禀性是如此的固执浅陋。
岁月已经白白地流逝，
平平学识竟依然如旧。
对理想的追求虽孜孜不倦，
却安心于成天酣醉美酒。
内心的深处百感交集，
忧伤愁苦我时时自疚。

先师孔子留下的遗训，
我岂敢不常常牢记。
行年四十而默默无闻，
想来也没有什么可惧。
装饰我的名车涂上新油，
骑上我不知疲倦的良骥。
遥远的目标虽在千里之外，
有什么理由不追求到底！





Alas, a man of humble breed,
I'm doomed to live in want indeed!
My prime of life is gone forever,
But I have not become more clever.
Although I've stuck to Confucian truth,
The wine consoles me best in sooth.
Whenever thoughts of this do start,
I strongly feel ashamed in heart.

Confucian teachings in my mind
Have ne'er in life been left behind.
At forty I've made no success,
But I am hopeful nonetheless.
I'll grease my cart and drive full speed;
I'll hasten forward on my steed.
A way that goes a thousand *li*
Will not in any case scare me.



始作镇军参军经曲阿作

弱龄寄事外，
委怀在琴书。
被褐欣自得，
屡空常晏如。
时来苟冥会，
踟蹰憩通衢。
投策命晨装，
暂与园田疏。
眇眇孤舟逝，
绵绵归思纡。
我行岂不遥？
登降千里馀。
目倦川途异，
心念山泽居。
望云惭高鸟，
临水愧游鱼。
真想初在襟，
谁谓形迹拘？
聊且凭化迁，
终返班生庐。

年轻时不愿关心世事，
潇洒度日寄情于琴书。
衣着简朴却欣然自得，
饮食常缺而意满心舒。
时运既来姑且悄然迎合，
委曲求全栖身于仕途。
弃置手杖清晨整理行装，
暂且告别躬耕的田土。
乘着一叶孤舟独自远去，
绵绵不尽的归思无法消除。
艰苦的行程是那么遥远，
山高水低跋涉千里有余。
看倦了异乡的水陆风景，
心中只思念山泽间的旧居。
仰望浮云惭对空中的飞鸟，
俯视流水愧比江中的游鱼。
纯真的志向当初便在胸中，
谁说我如今已为形迹所拘。
眼下且听任造化的安排，
我终究要返山林结一草庐。



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Composed on My Way to Assume the Office of Military Counsellor

Since early childhood free from worldly care,
On lute and books I spend my time to spare.
In coarse attire, I am content indeed
With what I have although I am in need.
When I am summoned for a post by chance,
Though disinclined, I try to make advance.
At dawn I put down my books and mount my horse,
To leave my fields and take the worldly course.
The farther from home in my boat I go,
The stronger my thoughts for the country grow.
Isn't the journey long enough for me?
Up hill, down dale, I'll go a thousand li.
Tired of passing sights along the way,
I miss my country cottage by the bay.
How I admire the birds that soar and fly!
How I esteem the fish that swim nearby!
Of natural transformation I'm aware;
Who says that I'm entrapped in worldly snare?
For some time I'll drift with the natural trend,
But turn back to my cottage in the end.





连雨独饮

运生会归尽，
终古谓之然。
世间有松乔，
于今定何间？
故老赠余酒，
乃言饮得仙。
试酌百情远，
重觞忽忘天。
天岂去此哉？
任真无所先。
云鹤有奇翼，
八表须臾还。
自我抱兹独，
僶俛四十年。
形骸久已化，
心在复何言！

大自然的规律是有生有死，
自远古以来莫不皆然。
赤松子王子乔那样的仙人，
于今在世间的何处可见？
乡间的故老送来了好酒，
竟称喝醉了便可以成仙。
试酌数怀顿觉杂念全消，
再连连畅饮忽已忘了上天。
上天难道真已不复存在？
依我看人天同寿难分后先。
谁见云中鹤有奇异的双翅，
载仙人游八表顷刻飞还？
自从我抱守这纯朴的信念，
自励自勉已有四十余年。
形骸虽早就发生了变化，
真心犹在又何必多言！



Drinking Alone in Rainy Days

A life will come and go in its own ways;
That is the truth e'er since the ancient days.
The well-renowned immortals Song and Qiao,
Where in the world are these men living now?
My bosom friend gives me a jar of wine
And says this very nectar is divine.
The first sip keeps my woes indeed behind;
The second sip throws heavens out of mind.
But heavens never leave me any time!
Conformity to nature is sublime.
On magic wings the crane soars to the sky
And comes back in the twinkling of an eye.
Conformity to nature is the creed
I take for forty years in word and deed.
My flesh has long been gradually worn out;
A settled mind has nothing to care about!



乙巳岁三月为建威参军使都经钱溪

我不践斯境，
岁月好已积。
晨夕看山川，
事事悉如昔。
微雨洗高林，
清飏矫云翻。
眷彼品物存，
义风都未隔。
伊余何为者，
勉励从兹役。
一形似有制，
素襟不可易。
园田日梦想，
安得久离析。
终怀在归舟，
凉哉宜霜柏。

还是很久以前来过此地，
岁月如流一晃又是多年。
清晨和薄暮游观山水，
眼中景物莫不依旧如前。
微雨洗洁了参天的树木，
飞鸟在劲风中翱翔云天。
一品一物都令人眷怀，
美好的风尚又得相延。
我奔波来此所为何事？
辛劳困苦为官差所遣。
身形虽已受到种种制约，
但本心决不会易辙改弦。
家乡的园田常出现在梦中，
怎能忍受长年的离别思念。
我最终的志向是归隐故居，
要学耐霜的松柏坚贞不变。



**Written in Qianxi on My Mission
to the Capital, as General
Jianwei's Military Counselor**

Since I went by this very region last,
Time has flown and many years have passed.
Now the mountains stand and rivers roar—
Everywhere I see the same sight as before.
Soft rain regenerates the lofty trees
And sky-bound birds are soaring in the breeze.
Just as the local flora and fauna thrive,
The seasonal breeze keeps everything alive.
What purpose drives me on from day to day
And for this job to travel all the way?
Although my body seems to have been bound,
My high ideal is kept on solid ground.
As rural life to me is dear and near,
How can I stay away all through the year?
With thoughts to go back home and live care-free,
I'll stand firm in frost like a cypress tree.





归园田居五首

—

少无适俗韵，
性本爱丘山。
误落尘网中，
一去十三年。
羁鸟恋旧林，
池鱼思故渊。
开荒南野际，
守拙归园田。
方宅十馀亩，
草屋八九间。
榆柳荫后檐，
桃李罗堂前。
暧暧远人村，
依依墟里烟。
狗吠深巷中，
鸡鸣桑树颠。
户庭无尘杂，
虚室有馀闲。
久在樊笼里，
复得返自然。

从小就无适应世俗的本领，
天性只钟情于一丘一山。
谁知误入了尘世的罗网，
奔走仕途转眼过了十三年。
笼中的小鸟眷恋旧时山林，
池中的鱼儿怀想昔日深潭。
生性愚拙的我终返故居，
喜欣欣开荒于山野之南。
住宅四周约有十余亩田土，
茅草盖成的房屋有八九间。
榆树柳树在屋后一片浓荫，
桃李芬芳在堂前争奇斗艳。
远处的村庄隐隐约约，
不时升起了缕缕炊烟。
深巷中传来一声声狗吠，
雄鸡在桑枝高处啼叫正欢。
我这纯洁的庭院不染世尘，
在虚静的居室里心闲意淡。
多年被关锁在樊笼之中，
而今自由自在返归于自然。



Back to Country Life

I

I've loathed the madding crowd since I was a boy
While hills and mountains have filled me with joy.
By mistake I sought mundane careers
And got entrapped in them for thirty years.
Birds in the cage would long for wooded hills;
Fish in the pond would yearn for flowing rills.
So I reclaim the land in southern fields
To suit my bent for reaping farmland yields.
My farm contains a dozen mu of ground;
My cottage has eight or nine rooms around.
The elm and willow screen the backside eaves
While peach and plum trees shade my yard with leaves.
The distant village dimly looms somewhere,
With smoke from chimneys drifting in the air.
In silent country lanes a stray dog barks;
Amid the mulberry trees cocks crow with larks.
My house escapes from worldly moil or gloom
While ease and quiet permeates my private room.
When I escape from bitter strife with men,
I live a free and easy life again.





野外罕人事，
穷巷寡轮鞅。
白日掩荆扉，
虚室绝尘想。
时复墟里人，
披草共来往。
相见无杂言，
但道桑麻长。
桑麻日已长，
我土日已广。
常恐霜霰至，
零落同草莽。

种豆南山下，
草盛豆苗稀。
晨兴理荒秽，
带月荷锄归。
道狭草木长，
夕露沾我衣。
衣沾不足惜，
但使愿无违。

二

闲居野外与世人少有交往，
偏僻的小巷难闻车马声响。
白日里总是关上柴门，
独处静室不将世事怀想。
村里的人们自得其乐，
拨开野草不时互相走访。
见面以后没有多余的话，
只谈论桑麻生长得怎样。
桑麻一日比一日长高，
田土一天比一天宽广。
就怕无情的霜雪突然降临，
桑麻冻死零落如同草莽。

三

在南面的山坡下种上豆子，
不料豆苗稀疏杂草猛长。
清晨起来去除草施肥，
傍晚才扛上锄头踏月归庄。
狭窄的小路旁草木丛生，
露水沾湿了我的衣裳。
衣裳被沾湿不必可惜，
只要不违背我归耕的愿望。

II

In country lanes few men walk to and fro
While carts and horses rarely come and go.
I shut my wattled gate in broad daylight
And stay home without mundane chores in sight.
At times I walk along the paths by day
And meet the farmers on the bushy way.
When we meet, a few remarks will go:
How fast the hemp and mulberry leaves grow!
The hemp and mulberry are growing fast;
My ground, my garden plot is growing vast.
I'm oft afraid that there'll be snow and frost
When my crops get damaged and are lost.

III

When I plant beans at the foot of Southern Hill,
Bean shoots are few but rank grass grows at will.
I rise at early dawn to weed and prune
Till, hoe on shoulder, I return with the moon.
As the path is narrow, grass and bushes tall,
The evening dew will soak my dress and all.
It's nothing if my dress gets wet with dew,
As long as my desires indeed come true.





四

久去山泽游，
浪莽林野娱。
试携子侄辈，
披榛步荒墟。
徘徊丘垄间，
依依昔人居。
井灶有遗处，
桑竹残朽株。
借问采薪者：
“此人皆焉如？”
薪者向我言：
“死歿无复馀。”
一世异朝市，
此语真不虚。
人生似幻化，
终当归空无。

久离山泽宦游于四方，
于今归来在林园纵情欢娱。
带着孩子和侄儿一同前来，
拨开荆榛踏上圯废的村墟。
我在乱坟荒冢之间徘徊，
依稀辨认出前人的居址。
水井和炊灶还留有遗迹，
桑树和竹林只剩下枯枝。
我向入山采樵的人打听：
“此处的人们今已何去？”
采樵人凄凄然只有一言：
“这些人都已死亡无遗。”
常言三十年市朝面貌必变，
这话真是一点也不假不虚。
人生有如幻化而成的一梦，
虚渺空无必是最终的结局。

五

怅恨独策还，
崎岖历榛曲。
山涧清且浅，
可以濯吾足。
漉我新熟酒，
只鸡招近局。
日入室中暗，
荆薪代明烛。
欢来苦夕短，
已复至天旭。

怀着惆怅的心情扶杖独归，
高低不平的小路长满荆莽。
山间的涧水又清又浅，
洗洗脚顿觉精神倍爽。
滤好我近来酿造的新酒，
杀一只肥鸡招近邻同享。
日落西山屋中渐渐转暗，
烧燃柴火可以代替烛光。
尽情欢乐只恨夜间太短，
不知不觉又已旭日临窗。



IV

For many years away from hills and streams,
Now I enjoy the wilds as if in dreams.
I take my sons and nephews for a stroll
Amid the shrubs and ruins without a goal.
When I walk among the graves and tombs,
I see the debris of the former rooms:
The scattered traces of wells and stoves,
Decayed bamboo and mulberry groves.
I ask the woodsman over there,
“Where are the dwellers, can you tell me where?”
The woodsman says with sorrow and despair,
“They’re dead and gone, with not a single heir.”
“The world has changed within these thirty years,”
True are the words indeed, it appears.
The human life is like a magic show;
To nothingness it will eventually go.

V

Alone I walk home with a staff in hand,
Along the twisty paths on bushy land.
The shallow mountain stream is clean and neat,
Where I stop awhile and bathe my feet.
When I strain my newly brewed spring wine,
I cook a chicken for my friends to dine.
After sunset when it’s dark at night,
I burn the shrubs to serve as candlelight.
As night is too short for happy feast,
The sun has risen once more in the east.



归 鸟

翼翼归鸟，
晨去于林。
远之八表，
近憩云岑。
和风不洽，
翩翩求心。
顾俦相鸣，
景庇清阴。

翼翼归鸟，
载翔载飞。
虽不怀游，
见林情依。
遇云颡颡，
相鸣而归。
遐路诚悠，
性爱无遗。

翼翼归鸟，
相林徘徊。

从容不慌的归山之鸟，
清晨曾离开茂密的丛林。
高飞远举不畏路遥千里，
疲倦时暂憩于云中山顶。
和风有时也不遂顺心意，
便翻然转身飞上归程。
引颈长鸣与同伴互相致意，
但求找到清凉的大树栖身。

从容不慌的归山之鸟，
时而盘旋时而展翅迎风。
不想再远飞千里万里，
瞥见丛林便一往情深。
在云海之中时上时下，
只想及早归林而相顾长鸣。
归程虽然还十分遥远，
但一路上都会相爱相亲。

从容不慌的归山之鸟，
在树林高处徘徊不前。

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Returning Birds

Returning birds glide in the sky;
At dawn they leave the woods close-by.
Sometimes they fly far far away;
Sometimes on hazy peaks they stay.
In flights against the spring-time breeze,
They turn around to seek the perching trees.
They echo each other in songs
Amid the shadowy trees in throngs.

Returning birds glide in the sky;
High into the sky they fly.
They do not long for distant place
But want the woods to hide their trace.
When they come across the cloud,
They turn back, echoing aloud.
Alluring as the passage seems,
Their nests conform to natural dreams.

Returning birds glide in the sky;
They fly above the woods close-by.





岂思天路？
欣反旧栖。
虽无昔侣，
众声每谐。
日夕气清，
悠然其怀。

翼翼归鸟，
戢羽寒条。
游不旷林，
宿则森标。
晨风清兴，
好音时交。
矰缴奚施？
已倦安劳！

难道还想飞向天涯远处？
不是不是，只想回归故园。
故园里虽没有昔日的伴侣，
但百鸟和鸣使乐趣频添。
天色已晚山气更加清爽，
此时此刻心中更觉悠然。

从容不慌的归山之鸟，
在清冷的树枝上收拢羽毛。
飞游不超出这空旷的山林，
夜晚就栖宿在高高的树梢。
清新的晨风吹醒了好梦，
在旭日的霞光中一齐鸣叫。
倦了倦了！不再高飞远游，
世人又何必劳神空设矰缴！



Although their flight would seem the best,
No place is better than the nest.
The former mates are nowhere to find,
But echoing songs are prettiest kind.
At dusk when healthy is the breeze,
They stay in woods and rest at ease.

Returning birds glide in the sky;
On chilly boughs they stop and lie.
In the woods they play and tease;
At night they sleep atop the trees.
In the early morning breeze
Are heard the pleasant songs in sprees.
Hunters, spare your arrows, please!
Tired birds are hidden in the trees!





责子

白发被两鬓，
肌肤不复实。
虽有五男儿，
总不好纸笔。
阿舒已二八，
懒惰故无匹。
阿宣行志学，
而不爱文术。
雍端年十三，
不识六与七。
通子垂九龄，
但觅梨与栗。
天运苟如此，
且进杯中物。

不知不觉已两鬓添霜，
腰板儿也不如以前硬实。
虽然有五个活泼的男孩，
但都不喜欢铺纸拿笔。
大儿子阿舒已经十六岁，
懒惰贪玩真是无人可匹。
二子阿宣即将年满十五，
却从不见他发奋学习。
三子四子都已过了十三，
连最简单的字也不认识。
最小的阿通快满九岁，
只知道要吃梨子栗子。
如果我的命运注定是这样，
那就只管饮酒不必多虑。





Admonishing My Sons

My hair at both my temples have turned grey,
My skin and muscles weaken day by day.
Although I have five sons in my own right,
None of them would like to read or write.
Although A-shu is sixteen years of age,
He is more lazy than the average.
Although A-xuan will soon come to fifteen,
Fond of pens and books he's never been.
Yong and Duan, thirteen years old by now,
Cannot tell six from seven anyhow.
What my nine-year-old A-tong now cares
Is no more than to pick the nuts and pears.
If this has been the destined fate of mine,
I'd better sit and drain the cup of wine.





戊申岁六月中遇火

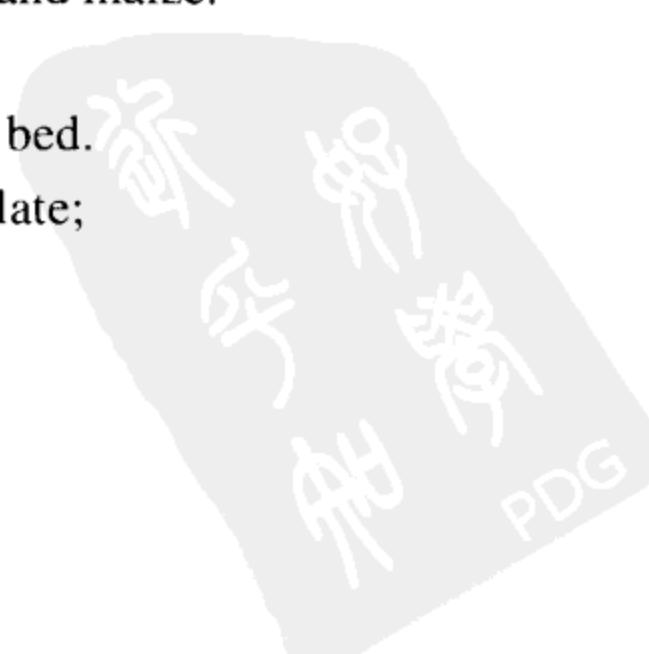
草庐寄穷巷，
甘以辞华轩。
正夏长风急，
林室顿烧燔。
一宅无遗宇，
舫舟荫门前。
迢迢新秋夕，
亭亭月将圆。
果菜始复生，
惊鸟尚未还。
中宵伫遥念，
一盼周九天。
总发抱孤介，
奄出四十年。
形迹凭化往，
灵府长独闲。
贞刚自有质，
玉石乃非坚。
仰想东户时，
馀粮宿中田。
鼓腹无所思，
朝起暮归眠。
既已不遇兹，
且遂灌我园。

我的草庐搭在偏僻的陋巷，
不求荣华富贵心甘情愿。
盛夏里突然刮起了大风，
林木环绕的居室顿时着燃。
所有的房舍被烧光殆尽，
只好暂时寄居门前的舟船。
新秋到来之后夜晚渐长，
高空的皓月转眼将圆。
果树和菜蔬又开始复生，
火光惊走的鸟儿尚未飞还。
半夜里久久伫立深思遐想，
望中九天上下空阔无边。
从小抱守孤高耿介的气节，
光阴荏苒弹指四十余年。
身形顺应自然不断变衰，
心境却始终悠然自闲。
生成是坚贞刚直的本性，
像玉石一般不怕火炼。
遥想远古的东户时代，
余粮竟可以储放田间。
百姓丰衣足食无忧无虑，
各家日出而作日入安眠。
如此淳朴的世风今难再遇，
我姑且安心归隐耕灌园田。



Caught in Fire in Mid-June

My thatched cottage near a wretched lane
Fits me the better for life free and plain.
When stormy winds arose one summer day,
A fire fast turned my house and groves to clay.
As I could live at my dear home no more,
I had to dwell in my boat near the door.
At dusk in early autumn, in vast skies
Appears the distant moon, nearly full size.
Already fruits and plants begin to grow,
And homeward birds in fright are yet to go.
When I stand musing in the dead of night,
I gaze at skies with rambling thoughts in flight.
Aloof and rigid since I was a boy,
For forty years I've stuck to it with joy.
My flesh transforms with nature's powerful force,
My spirit rests at ease in rich resource.
My steadfast qualities will never fade,
Much better than the precious stone and jade.
I gaze up high with thoughts of good old days
When in the fields were piled the wheat and maize.
Free of care, the people were well fed;
At dawn they rose, at dusk they went to bed.
Gone are the golden days and I'm born late;
I'd better water the plots on my estate.





己酉岁九月九日

靡靡秋已夕，
凄凄风露交。
蔓草不复荣，
园木空自凋。
清气澄馀滓，
杳然天界高。
哀蝉无留响，
丛雁鸣云霄。
万化相寻绎，
人生岂不劳！
从古皆有没，
念之中心焦。
何以称我情？
浊酒且自陶。
千载非所知，
聊以永今朝。

岁月悠悠又到了深秋九月，
霜露频降更兼北风萧萧。
蔓生的野草根老茎枯，
园中的树木枝败叶凋。
清朗的秋气消去空中尘埃，
杳杳然但觉宇阔天高。
悲伤的寒蝉不再吟唱，
成群的大雁长鸣云霄。
世间万物莫不循环更替，
人生变化无常岂不劬劳！
自古以来为人难免一死，
想到此如何能不心焦？
用什么抚慰我郁结的情怀？
只有把盏斟酒独自逍遥。
千百年以后的事非我所知，
聊且及时行乐留住今朝。





The Double-Ninth Festival

Late autumn now provides a dreary view,
Amid the chilly wind and heavy dew.
The withered crawling vines have ceased to grow
And garden trees present a barren show.
When the air is clear and day is bright,
The heaven seems to reach to a distant height.
The chirp of cicadas no longer rings aloud
While wild geese utter shrieks above the cloud.
Since the course of nature runs its round,
By hardships are the human beings bound.
Death has waited since man's life began;
I am distressed for time has too short a span.
What is there to soothe my burdened mind?
In wine alone can I my pleasure find.
Forget the future life come what it may;
Dash down the cup and sing praise of today!





庚戌岁九月中于西田获早稻

人生归有道，
衣食固其端。
孰是都不营，
而以求自安？
开春理常业，
岁功聊可观。
晨出肆微勤，
日入负耒还。
山中饶霜露，
风气亦先寒。
田家岂不苦？
弗获辞此难。
四体诚乃疲，
庶无异患干。
盥濯息檐下，
斗酒散襟颜。
遥遥沮溺心，
千载乃相关。
但愿长如此，
躬耕非所叹。

人生依守着一定的常理，
衣着饮食为首理所当然。
谁可以对此不闻不问，
却能安常处顺无挂无牵？
开春时我便忙于日常农事，
一年下来收成还算可观。
每天大清早便去干些轻活，
傍晚才背着农具徐徐归返。
山里的阳光不足多霜露，
气候比山外早冷先寒。
农家一年到头岂不辛苦？
却无法摆脱耕作的艰难。
身体的疲倦算不了什么，
只要不发生意外的灾患。
收工洗完手足在檐前休息，
喝几杯淡酒一笑开颜。
古代的隐士长沮桀溺，
千载以后竟与我意合心连。
但愿有生之年能如此生活，
耕田种地决不会怨叹。

Early Crops in the West Fields in Mid-September

Of all the concerns in the human race,
Food and clothing take the foremost place.
If I am not engaged in tasks like these,
How am I to rest in peace and ease?
When spring began, I worked hard in the fields,
I could expect abundant yearly yields.
At sunrise, I began to plough and sow;
At sunset, I came home, shouldering a hoe.
Deep in the hills lurks the frost and dew,
In autumn now, the cold wind blows anew.
Although the farmer's life is really hard,
From this hardship they can ne'er be freed.
My body suffers from severe fatigue,
But my mind is free from court intrigue.
After I have washed my hands and feet,
I'll have a sip to give myself a treat.
The ancient hermits who were free from fears
Were models in my life through all the years.
Oh that my life goes on fore'er like this
Because I take my farmer's life as bliss!





移居二首

—

昔欲居南村，
非为卜其宅。
闻多素心人，
乐与数晨夕。
怀此颇有年，
今日从兹役。
弊庐何必广，
取足蔽床席。
邻曲时时来，
抗言谈在昔。
奇文共欣赏，
疑义相与析。

我很早就想搬来南村居住。
并非选中这里有什么吉屋。
只因村中人大都心地纯真，
可以共话家常朝夕相处。
怀着这种愿望已有多多年，
如今终于在此安家落户。
简陋的居室不求宽广，
只要能铺下床席就该满足。
友好的邻人随时来访，
热烈地谈论着昔日的掌故。
有时读到奇妙的好文章，
遇上疑难便相与赏析领悟。





Moving Houses

I

South village is the place I like the best,
Not because it augured better than the rest.
I've heard there're hermits dwelling there,
With whom I'd like to have some time to spare.
I've cherished this idea for many years,
And now I've got my fondest wish with cheers.
There's no need for a spacious hut instead
If it can keep rain off my mat and bed.
My neighbours come to my hut now and then,
To talk about the ancient things and men.
We enjoy amazing essays and read aloud;
From puzzling sections we remove the cloud.





春秋多佳日，
登高赋新诗。
过门更相呼，
有酒斟酌之。
农务各自归，
闲暇辄相思。
相思则披衣，
言笑无厌时。
此理将不胜，
无为忽去兹。
衣食当须纪，
力耕不吾欺。

二

春去秋来有许多良辰吉日，
可以登高远眺赋诵新诗。
村民们走门串户相互寻呼，
每有好酒便相聚欢娱。
农忙之时各人辛勤劳作，
闲暇之际便彼此怀思。
想到对方就披上衣裳出门，
会面后纵情言笑毫无倦意。
这种生活真可谓乐趣无穷，
我决不会轻易地舍此而去。
衣着饮食之事要亲自动手，
努力耕种就定能达到目的。





II

In spring and autumn there are sunny days,
When we climb the hills and write new lays.
If neighbours pass my door, I'll call aloud
For them to have a sip if wine's allowed.
In busy seasons, we go to fields again;
At leisure time, we miss each other then.
On that occasion, we put on coats and go,
Talk and laugh while time goes in a flow.
There's nothing better than this pleasant year;
In no case shall I leave my fellows here.
As food and raiment all come from the land,
I'll work hard to earn a living by my hand.





与殷晋安别

殷先作晋安南府长史掾，因居浔阳。后作太尉参军，移家东下，作此以赠。

殷景仁原先任晋安郡南府长史掾之职，因而家居浔阳。以后又改任刘裕太尉的参军，举家迁移，沿长江东下，临行前我写了这首诗送别。

游好非久长，
一遇尽殷勤。
信宿酬清话，
益复知为亲。
去岁家南里，
薄作少时邻。
负杖肆游从，
淹留忘宵晨。
语默自殊势，
亦知当乖分，
未谓事已及，
兴言在兹春。
飘飘西来风，
悠悠东去云。
山川千里外，
言笑难为因。
良才不隐世，
江湖多贱贫。
脱有经过便，
念来存故人。

你我交游相好并不很久，
初次见面便彼此倾吐真情。
经过一两夜的恳切交谈，
更觉得推心置腹亲密难分。
我去年才搬来南村居住，
还只作了你几个月的近邻。
拄手杖相与纵情游乐，
流连山水不管他日出月升。
出仕和隐居自是地位不同，
也知分别的时候终会来临。
不想这一天如此快地来到，
分手作别就在今春。
啊！飘飘西来的长风！
啊！悠悠东去的浮云！
别后山川阻隔路途遥远，
难得再有机会欢聚谈心。
有才干的人不隐居世外，
遁迹江湖者多是我辈闲人。
日后倘若得便经过此地，
别忘了想起我前来寻问。



Parting with Secretary Yin of Jin'an

When he was secretary to the magistrate in South County in Jin'an, Yin lived in Xunyang. When he became Military Counsellor to the commander-in-chief, he moved his family to the east. This is a poem dedicated to Yin in his departure.

Although our contact is in no way long,
Our instant friendship is sincere and strong.
Since we bared our hearts for two whole nights,
We've valued our acquaintance with delights.
When I moved to South Village last year,
Here for months as neighbours we lived quite near.
We went on hearty tours with staff in hand,
Forgetting night and day across the land.
As you and I pursued divers careers,
We knew that our parting time soon nears.
The time for us to part arrives today,
This very spring you will be on your way.
From the west blows the gentle breeze;
To the east drift the clouds at ease.
As hills and rivers lie between us men,
We shall expect in vain to meet again.
The capable men will not conceal their worth
While most of hermits are distressed on earth.
If you should pass by this place on the way,
Do not forget to see your friend some day.



五月旦作和戴主簿

虚舟纵逸棹，
回复遂无穷。
发岁始俯仰，
星纪奄将中。
南窗萃时物，
北林荣且丰。
神渊写时雨，
晨色奏景风。
既来孰不去？
人理固有终。
居常待其尽，
曲肱岂伤冲！
迁化或夷险，
肆志无窟窿。
即事如已高，
何必升华嵩。

时间像空舟在流水中飞逝，
日月循环运行无尽无穷。
一年似乎才刚刚开始，
俯仰之间又到了岁中。
南窗外萃集了夏时的景物，
屋北的树林枝叶正丰。
好雨知时自天空飘飘洒下，
晨光初露吹来阵阵南风。
时令的景色有来有去，
人生世上也必有一终。
安于贫困不怕死期将至，
曲肱而卧岂于大道有损！
命运的变化安危难测，
听之任之无所谓贵贱穷通。
明乎此理便是高明之士，
何必上华山嵩山修炼道功。



Matching a Poem by Secretary Dai, on May Day

Like empty skiffs that are fast floating on,
Time elapses, never dead and gone.
Hardly has the present year begun,
Its half course in the Zodiac has run.
By southern windows timely flora glow;
In northern groves the mighty tree trunks grow.
From the heaven falls the season's rain
While morning breezes sweep across the plain.
Who in the world can always live and dwell?
The nature's law holds true for man as well.
Live a wretched life until my final rest:
This way of life conforms to Tao the best.
In face of ups and downs of worldly strife,
Peace at heart helps me fare well in life.
Since I'm possessed with a lofty mind,
I can well leave the sacred world behind.





形影神三首

贵贱贤愚，莫不营营以惜生，斯甚惑焉！故极陈形影之苦，言神辨自然以释之。好事君子，共取其心焉。

世人无论富贵卑贱，也无论贤明愚昧，没有谁不想方设法爱惜生命，这真是难以理解。所以我写下这组诗，详尽地陈述人形、人影的苦恼，也说明神是如何用自然的道理向形、影作解释的。关心此事的人，或者都可以从中得到某些启发。

形 赠 影

天地长不没，
山川无改时。
草木得常理，
霜露荣悴之。
谓人最灵智，
独复不如兹。
适见在世中，
奄去靡归期。
奚觉无一人，
亲识岂相思？
但馀平生物，
举目情凄洏。
我无腾化术，
必尔不复疑。
愿君取吾言，
得酒莫苟辞。

天地之形永远不会消亡，
山河之貌万年不会改变。
草木也深得长存之道，
风霜雨露使之岁换新颜。
都称赞人为万物之灵，
却独不如草木枯而又繁。
刚才还看见某人活在世上，
忽然间他已死去永生不还。
久而久之人们便将他淡忘，
亲朋戚友又岂会永远思念？
只剩下他生前用过的遗物，
看着便使人泪流满面。
我没有长生不老之术，
必然像常人那样一死不免。
请你牢记我良言一句：
有好酒便畅饮务莫迟延。

The Flesh, the Shadow and the Spirit

Both the high and the low, the wise and the foolish, all strive hard to preserve their existence, without realising how absurd they are. Therefore, I'd like to expound the distress of the Flesh and the Shadow and let the Spirit explain the essence of Nature to relieve the Flesh and the Shadow. I hope that those who are interested in this may understand these poems.

The Flesh to the Shadow

The heaven lasts forever with the earth
While hills and rivers never change their worth.
The plants have always followed Nature's course,
With frost and dew as their empowering source.
Of all things, man is listed at the top,
But he cannot revive as the crop.
He may be seen alive a while ago,
And will be dead and gone before you know.
Who'll miss the man he never comes across?
The kith and kin alone will feel the loss.
A mere look at the things he leaves behind
Brings tearful woe and sorrow to the mind.
As I cannot work wonders in my life,
I shall die after years of worldly strife.
I hope you accept what I have to say
And drink the wine they offer while you may.





影 答 形

存生不可言，
卫生每苦拙。
诚愿游昆华，
邈然兹道绝。
与子相遇来，
未尝异悲悦。
憩荫若暂乖，
止日终不别。
此同既难常，
黯尔俱时灭。
身没名亦尽，
念之五情热。
立善有遗爱，
胡为不自竭？
酒云能消忧，
方此詎不劣？

长生不老是无稽之谈，
养生之术也苦于难学。
想去游昆仑华山求仙访道，
但山高路远把人阻绝。
我自从与你相遇以来，
未曾有过不同的伤悲喜悦。
在荫处休息时暂时离开，
在阳光下终是不能分别。
你我原来就难以相依永存，
期限一到更会一同泯灭。
身死之后声名也烟消云散，
想到此谁能不五情皆热！
生前立善可以泽被后人，
为何不努力奋斗坚持不懈？
饮酒虽说可以消忧解愁，
忘记了人生正事岂不愚劣！

神 释

大钧无私力，
万理自森著。
人为三才中，
岂不以我故？
与君虽异物，
生而相依附。
结托既喜同，
安得不相语？

谁也改变不了宇宙的规律，
万物生长茂盛形态各殊。
人的地位居于天地之中，
岂不是因为有我的缘故？
我与你们尽管身份不同，
但有生以来就相依相附。
离合生死相同既是好事，
又怎能不将心中话细诉？



The Shadow's Reply to the Flesh

It's no use talking about preserving life;
Because there is no way prolonging life.
I'd like to travel in immortal land,
But distant roads are out of my command.
Since we were attached long, long ago,
We've always shared the weal and woe.
Though parted in the shade we stay,
We never sever in the light of day.
As I cannot forever stay with you,
We'll perish when our destined time is due.
When the bodies die, so do the names;
With this belief, my feelings rise in flames.
As worthy actions leave your love behind,
Why don't you strive to serve the whole mankind?
The wine is said to drown your worldly woe,
The worthy actions are much better, though.

The Spirit's View

As Nature is forever just and fair,
Each species grows and takes its share.
The man is ranked with heaven and earth
Because I myself have my genuine worth.
Although I'm different from the two of you,
We've been attached in all the years we grew.
We share our love and hatred day by day;
How can I refrain from what I say?



三皇大圣人，
今复在何处？
彭祖爱永年，
欲留不得住。
老少同一死，
贤愚无复数。
日醉或能忘，
将非促龄具？
立善常所欣，
谁当为汝誉？
甚念伤吾生，
正宜委运去。
纵浪大化中，
不喜亦不惧。
应尽便须尽，
无复独多虑。

三皇那样的远古圣人，
今天又生活在世间何处？
彭祖希望永远享受人生，
想长留人世终不免作古。
年长的年轻的都将死去，
贤明者愚昧者无不同定数。
日日醉酒或能忘记生死，
但饮酒难道不伤身损寿？
生前立善常可聊以自慰，
但死后谁又会将你称誉？
多思多虑有损于健康，
正该一切都听命于造物。
在天地之间放浪形骸，
任其自然凡事不喜不惧。
人生该终结时便当终结，
不必前思后想徒然愁苦。



The three great emperors are of great mind,
But have they left a single trace behind?
In endless pursuit for eternal life,
Peng Zu died and gave up worldly strife.
Old or young, no one escapes from death;
Wise and foolish, man'll draw his last breath.
When you get drunk, you may forget your woe;
However, fatal outcome is sure and slow.
By worthy actions you may earn your fame;
But after death, who will recall your name?
Cares and worries do harms to my days,
And it is best to follow destined ways.
Plunge yourself in Nature's course with cheers
And you will not have any joys or fears.
When your life has reached its destined date,
There is no need complaining of your fate.





止 酒

居止次城邑，
逍遥自闲止。
坐止高荫下，
步止萼门里。
好味止园葵，
大欢止稚子。
平生不止酒，
止酒情无喜。
暮止不安寝，
晨止不能起。
日日欲止之，
营卫止不理。
徒知止不乐，
未知止利己。
始觉止为善，
今朝真止矣。
从此一止去，
将止扶桑涘。
清颜止宿容，
奚止千万祀！

我住在县城行止不出市邑，
逍遥自在悠悠然度日。
歇坐仅止于树荫之下，
散步不越出柴门棘篱。
最佳的美味是园中的葵菜，
最大的欢乐是与稚子嬉戏。
平生从没有戒酒的行动，
戒了酒心中会缺少乐趣。
无酒入夜以后不能安寝，
无酒清晨乏力不想早起。
近来虽每天想停止饮酒，
但又恐于气血经脉不利。
我只知道戒了酒不痛快，
却没想到戒酒有益于自己。
我终于明白了戒酒的好处，
今天真没有喝它一滴。
从此以往再不闻酒味，
直到做了神仙也始终如一，
直到仙颜焕发旧貌全改，
直到千年万年一戒到底！

Abstaining from Wine

With my humble cottage near the town,
I live at leisure and without a frown.
I take a seat below the mighty trees
Or take a walk within the fence at ease.
The best cuisine comes from the garden greens;
My kids provide the most amusing scenes.
All my life I never give up wine
Because no drinking is a dismal sign.
I'll hate to go to bed when it is night
And hate to rise from bed when day is bright.
Day by day I try to give up wine,
But am afraid my health will thus decline.
I only know that wine keeps me in mood,
But never think that wine does me no good.
Now that I know what is the correct way,
I'll give up wine indeed right from today.
I shall abstain from wine as my demand
Until I reach the real immortal land.
Could I look younger than it now appears,
I'd keep from drinking for a thousand years.





和刘柴桑

山泽久见招，
胡事乃踌躇？
直为亲旧故，
未忍言索居。
良辰入奇怀，
挈杖还西庐。
荒途无归人，
时时见废墟。
茅茨已就治，
新畴复应畬。
谷风转凄薄，
春醪解饥劬。
弱女虽非男，
慰情良胜无。
栖栖世中事，
岁月共相疏。
耕织称其用，
过此奚所须？
去去百年外，
身名同翳如。

你在庐山修道早把我相招，
我为何犹疑不决内心踌躇？
那是因亲人和好友的缘故，
不忍心离开他们而独居。
天朗气清心情格外舒畅，
拄着拐杖返回西山的草庐。
荒芜的路上看不到行人，
只有一片又一片的废墟。
茅草盖的房屋已开始修整，
还要治理一下新垦的田亩。
东风忽然吹来阵阵寒意，
只有春酒可以消除饥苦。
你不必因有女无男而遗憾，
女儿也一样可以孝敬父母。
世事的变化反复无常，
岁月催人渐老与世更相疏。
饮食衣着只要够吃够穿，
何必超过常人的用度。
料想你我的百年之后，
名尽形消都只剩一杯黄土。



Matching a Poem by Magistrate Liu of Chaisang

The lakes and mountains called me long ago;
Why have I tarried and refrained to go?
It's for the sake of my dear kith and kin
That I have lived with them through thick and thin.
When I am stirred by weather at its best,
I take my stick and go home to the west.
No passers-by are witnessed on the way,
With broken houses lying in decay.
When I have repaired my thatched roof now,
I put more wasteland under ox and plough.
As the eastern wind is blowing cold and hard,
I drink tasty spring liquor in the yard.
Although your dainty daughter is not a boy,
She also gives you much relief and joy.
As time goes on, the busy world affair
Loosens its hold on me through wear and tear.
I have enough to eat and wear indeed;
What else on earth is there that I still need?
For years and years the time keeps going on
And then, my fame and body will be gone.





酬刘柴桑

穷居寡人用，
时忘四运周。
空庭多落叶，
慨然知已秋。
新葵郁北牖，
嘉穉养南畴。
今我不为乐，
知有来岁不？
命室携童弱，
良日登远游。

偏僻的居处很少有人来往，
时常忘记了岁月的周流。
空寂的庭院里落叶纷纷，
才慨然想到已是深秋。
北窗下新种的葵菜盛长，
南地里金黄的稻谷待收。
今朝如果不及时行乐，
还不知来年活在人世否。
且叫妻子带上贪玩的孩子，
趁良辰吉日即刻远游。



To Magistrate Liu of Chaisang

To live in solitude with few guests here,
I oft forget about the course of year.
When I see the yard leaves falling from the bough,
I'm sad to know that autumn comes by now.
By northern windows are the mallow yields
While bumper harvests grow in southern fields.
If I do not go merry now and here,
Who knows on earth what I'll be like next year?
I'll get my wife and children on the way,
To have an outing on this sunny day.





杂诗八首

一

人生无根蒂，
飘如陌上尘。
分散逐风转，
此已非常身。
落地为兄弟，
何必骨肉亲。
得欢当作乐，
斗酒聚比邻。
盛年不重来，
一日难再晨。
及时当勉励，
岁月不待人。

人生寄居世间没有根柢，
飘飘忽忽有如路上的灰尘。
随风飞扬最终散落四方，
到此时仿佛已非原身。
来到世间大家都是兄弟，
何必只有骨肉才相爱相亲。
欢喜时应当一同作乐，
拿出好酒来招待四邻。
美好的年华一去不复返，
就像一天里没有两个早晨。
切记互相勉励珍惜时光，
岁月如流决不会等人。

二

白日沦西阿，
素月出东岭。
遥遥万里辉，
荡荡空中景。
风来入房户，
夜中枕席冷。

黄昏时候太阳落下西山，
月亮挂在东边的山岭。
蓝天如洗万里洒遍银辉，
浩荡无垠的空中惟有光影。
习习的凉风吹入房中，
深夜里渐觉枕席微冷。



Eight Miscellaneous Poems

I

Human life is rootless like a gale,
Floating like the dust along a trail.
It drifts and sails across the span of time,
Having long ago consumed its prime.
From birth we are made of the selfsame mud,
No matter whether we're of the selfsame blood.
We should enjoy the pleasures while we may;
Whenever there is wine, we'll drink and play.
Our youth, once gone, will not come back again;
For the selfsame dawn we wait in vain.
Grasp the time and work hard as you can
Because the time and tide await no man.

II

Behind the west hill sinks the broad daylight;
Above the eastern peak the moon shines bright.
The moon sheds light o'er ten thousand li,
Visible its glow o'er land and sea.
When midnight wind blows into the room,
The pillow-mat becomes cold in the gloom.





气变悟时易，
不眠知夕永。
欲言无余和，
挥杯劝孤影。
日月掷人去，
有志不获骋。
念此怀悲凄，
终晓不能静。

荣华难久居，
盛衰不可量。
昔为三春蕖，
今作秋莲房。
严霜结野草，
枯悴未遽央。
日月还复周，
我去不再阳。
眷眷往昔时，
忆此断人肠。

丈夫志四海，
我愿不知老。
亲戚共一处，
子孙还相保。

气候变化说明时令的更替，
耿耿难眠更觉长夜无情。
欲诉衷肠却又难觅知心朋友，
且高举酒杯劝孤影同饮。
岁月匆匆而去不管人老，
壮志空怀竟不能驰骋。
想到此不由得悲从中来，
通宵达旦我心潮如滚。

三

荣华之事如烟云难以持久，
盛衰之理如海水不可估量。
春天还是一株美丽的绿荷。
到秋天便结出了个个莲房。
严霜冻伤了遍地的野草，
枯黄憔悴但不会立即死亡。
那日月的运行是周而复始，
我死之后却不能重见阳光。
逝去的岁月多么使人留恋，
回想起来怎不无限悲伤！

四

大丈夫本当志在四海，
我却愿闲过而不知年老。
父母兄弟一同相处，
子子孙孙永远相保。





When winds turn cold, I know that seasons flow;
On sleepless nights I feel that time goes slow.
I'd like to talk, but with no one by my side,
I drink alone with my own shadow, tongue-tied.
While time flies fast and leaves me here behind,
I can't do what is in my lofty mind.
At the thought of this, I'm filled with sorrow,
Sad and ill at ease until tomorrow.

III

As flowers cannot blossom all year round,
So fortune cannot always well abound.
In spring the lotus blossoms on the lake;
In autumn it bears seeds on summer's wake.
When hoary frost hits plants that still survive,
The wild weeds wither but remain alive.
While seasons change and life prolongs on earth,
I'll die and never have a second birth.
At the thought of all those good old days,
I'm crushed by sad emotions the scene conveys.

IV

A worthy man aims high with lofty zeal,
But I regard long life as my ideal.
The relatives here gather in the hall;
The children live in peace within the wall.





觞弦肆朝日，
樽中酒不燥。
缓带尽欢娱，
起晚眠常早。
孰若当世士，
冰炭满怀抱？
百年归丘垄，
用此空名道！

忆我少壮时，
无乐自欣豫。
猛志逸四海，
骞翮思远翥。
荏苒岁月颓，
此心稍已去。
值欢无复娱，
每每多忧虑。
气力渐衰损，
转觉日不如。
壑舟无须臾，
引我不得住。
前途当几许？
未知止泊处。
古人惜寸阴，
念此使人惧。

从早到晚杯酒弦歌，
杯中的酒香长年不消。
尽情欢娱无拘无束，
逍遥度日起得迟睡得早。
怎像当今的名士高人，
功名利禄终生计较。
百年之后归葬黄土垄中，
人生何必被虚名误导！

五

回忆我的青少年时代，
没有乐事也自欢自娱。
雄心壮志超越四海，
欲效法鸚鹄高飞远举。
光阴荏苒岁月推移，
昔日的豪情渐渐消去。
遇上欢快之事也不甚喜，
心中总有莫名的忧虑。
精力慢慢地衰退耗损，
转觉一天比一天不如。
光阴如流水片刻不停，
我衰老的进程无法止住。
未来的岁月还有多少？
今生的归宿知在何处？
古人珍惜每一寸光阴，
我年华虚度岂不可惧！



I take a pleasure in the wine and song,
With goblets always flowing all day long.
While I enjoy my life without constraint,
I early sleep and rise without complaint.
From my heart I scorn the worldly wise,
Who are torn by lusts like fire and ice.
As all the people end up in the grave,
For worthless fame there is no use to crave.

V

I've often called my youthful days to mind,
Overwhelmed with joys of every kind.
With aims to ride the seas and seize the star,
I wished to take on wings and fly afar.
As time and tide flow by and years roll on,
Ambitions in my youthful days are gone.
I show no joy for jubilant affairs
Because I'm overwhelmed with woe and cares.
As my potent strength falls into decay,
My solid vigour fails me day by day.
Time presses onward like a sailing ship
And drives me forward in my lifelong trip.
I do not know how far I shall be pressed,
Nor do I know where I shall come to rest.
The ancients knew that time was sparse and dear;
This dreary thought oft gives me nameless fear.

飲
風
集
卷
之
五
PDG



六

昔闻长者言，
掩耳每不喜。
奈何五十年，
忽已亲此事。
求我盛年欢，
一毫无复意。
去去转欲远，
此生岂再值！
倾家持作乐，
竟此岁月驶。
有子不留金，
何用身后置！

过去曾听老者谈论平生，
总是掩耳不闻毫无兴意。
水流花谢转眼五十年，
我也在追忆平生万事，
想再度寻找盛年的欢乐，
竟得不到昔日的一丝情趣。
时光的逝去越来越多，
岂能有第二个今生今世！
耗尽家财以求及时行乐，
要将飞驰的岁月挽住。
有子孙也不必留下遗产，
更不必为身后事预作安置。

七

日月不肯迟，
四时相催迫。
寒风拂枯条，
落叶掩长陌。
弱质与运颓，
玄鬓早已白。
素标插入头，
前途渐就窄。
家为逆旅舍，
我如当去客。
去去欲何之？
南山有旧宅。

日行月走从不肯迟留，
四时交替何等急迫匆忙。
枯萎的枝条在寒风中颤抖，
纵横的阡陌上落叶铺黄。
虚弱的体质与日俱衰，
当年的青鬓早已飞霜。
白发像插在头上的标记，
告知我来日不会太长。
家庭如寄居客人的旅舍，
我就像要离走的客人一样。
走啊走啊究竟走向何方？
最终要在坟墓中长躺。



VI

When elderly people talked about their past,
I used to stop my ears and ran off fast.
Now that I have reached fifty years of age,
I follow suit and gossip like a sage.
Whenever I recall my youthful joy,
I've not the slightest pleasure of a boy.
As time flows on and puts me in a maze,
I can't relive my life of good old days.
I'll seek my pleasure with my scanty wealth,
To live a worthy life in stalwart health.
For my sons I'd better not leave gold behind
And drive the thought for afterlife from mind.

VII

From day to day the sun succeeds the moon;
The course of seasons moves on very soon.
When chilly winds sweep through bare twigs by day,
The fallen leaves are scattered on the way.
As I grow older with declining health,
My raven hair has long turned grey by stealth.
With whitish signs of age upon my head,
I know that dimming future lies ahead.
My home is like a house to host the guest,
I'm like the guest to meet my final rest.
Where am I to go? Where am I to go?
In Southern Hill I'm doomed to lie below.



八

代耕本非望，
所业在田桑。
躬耕未曾替，
寒馁常糟糠。
岂期过满腹？
但愿饱粳粮。
御冬足大布，
粗絺以应阳。
正尔不能得，
哀哉亦可伤。
人皆尽获宜，
拙生失其方。
理也可奈何，
且为陶一觞。

为官吏食俸禄非我所望，
我所喜欢的本业原是农桑。
亲身耕种多年不曾停止，
却不免忍饥挨冻吃些糟糠。
岂敢奢望饮食充裕有余，
只愿能够吃上大米粗粮。
大布衣就可抵御严冬寒冷，
粗麻服便能遮挡夏日阳光。
正因为起码的需求难得，
内心里才感到无限悲伤。
看他人尽皆各得其所，
叹自身笨拙谋生无方。
没奈何这道理说不清楚，
姑且酩酊一醉万事都忘。



VIII

While official posts are not my need,
To live by doing farm-work is my creed.
Farm-work, however, is of no doubt good;
Husks and chaffs provide my staple food.
I've never hoped for more than may suffice,
But only want to eat enough coarse rice.
In winter, homespun cloth will be enough;
In summer, gunny cloth is ample stuff.
Now I cannot have that which I need,
How sad and sorrow-filled it is indeed!
Everyone has got what he should get,
But my simple needs have not been met.
Maybe it's the way of life, I think;
I'd best forget about it and have a drink!





丙辰岁八月中于下潠田舍获

贫居依稼穡，
戮力东林隈。
不言春作苦，
常恐负所怀。
司田眷有秋，
寄声与我谐。
饥者欢初饱，
束带候鸣鸡。
扬楫越平湖，
汎随清壑回。
郁郁荒山里，
猿声闲且哀。
悲风爱静夜，
林鸟喜晨开。
曰余作此来，
三四星火颓。
姿年逝已老，
其事未云乖。
遥谢荷蓑翁，
聊得从君栖。

生活贫困只有靠春种秋收，
我在东林隈努力耕作。
不想说春耕的辛勤劳苦，
常怕辜负了心中的寄托。
农官关心秋季的收成，
捎来的话与我意不期而合。
吃饱肚好干活心中欢喜，
结束衣带静候雄鸡高歌。
荡起船桨越过平整的湖面，
小船轻飘随着山溪的绿波。
不见人踪的荒山树木丛生，
猿声悲啼更觉山林寂寞。
静夜里掠过一阵阵凄风，
林鸟在拂晓时互歌互和。
我自从归田躬耕以来，
已见过十二次火星的倾落。
华年已逝早就感到了衰老，
但农事却从来未曾弃舍。
遥遥致意古代的荷蓑老人，
我真愿与你一同长期生活。



Harvest in the Lowland Fields in Mid-August

In poverty I live and till the land
Working hard with Donglin close at hand.
At sowing in the spring I take great pains,
In constant fear that harvest gives no gains.
The land official cares about the yields,
And sends me words to ask about the fields.
I'm often starved and wish the crops to grow,
So I sit and wait for cocks to crow.
Upon the tranquil lake I set my sail,
Winding through the river in the vale.
Around the savage hills in verdant drapes,
Are ringing melancholy wails of apes.
The autumn winds bemoan the quiet night
While birds in forests sing when dawn is bright.
Since I returned and worked with plough and hoe,
Twelve harvests have been gathered in a row.
Although I've passed my prime and grown old now,
I have worked hard and never changed my vow.
With thanks to hermits in the good old days,
I'm here and go along the path they blaze.



示周续之祖企谢景夷三郎

负疴颓檐下，
终日无一欣。
药石有时闲，
念我意中人。
相去不寻常，
道路邈何因？
周生述孔业，
祖谢响然臻。
道丧向千载，
今朝复斯闻。
马队非讲肆，
校书亦已勤。
老夫有所爱，
思与尔为邻。
愿言诲诸子，
从我颍水滨。

病中坐在破旧的屋檐下，
整日里无一事使人欢欣。
每当停止服药的时候，
便更加想念我关心的人。
我与你们相隔不是太远，
为什么会走上不同的路程？
续之你讲述孔子的儒学，
祖谢二人欣然响应相从。
孔子之道已千载不传，
如今在庐山难得有人继承。
但马厩毕竟不是讲舍，
校书的事也太劳苦辛勤。
我对你们一向有所爱惜，
真希望彼此成为近邻。
奉劝诸位多为日后着想，
来我处一同归隐躬耕。





**To Zhou Xuzhi, Zu Qi
and Xie Jingyi**

With illness in my shabby cabin here,
I spend my days without the slightest cheer.
At times when medicine or cure suspends,
My thoughts are turned toward my bosom friends.
Within a short way from me now you stay,
Why do you seem to be so far away?
When Zhou expounds Confucianism to all,
Both Zu and Xie have followed at his call.
Neglected nearly for a thousand years,
Confucian teaching rings loud in my ears.
The stable is used as your lecture hall;
To edit books you work hard after all.
As I take you as my friends sincere,
I'd like to be your neighbour living near.
How I wish you stay away from strife
And follow me to live a tranquil life.





诸人共游周家墓柏下

今日天气佳，
清吹与鸣弹。
感彼柏下人，
安得不为欢？
清歌散新声，
绿酒开芳颜。
未知明日事，
余襟良已殫。

今日天朗气清如此美好，
大家在一起鼓瑟吹笙。
想到这长眠柏下的墓中人，
何不尽情欢乐且慰平生。
唱一曲新歌随风飘散，
喝几杯绿酒一笑开心。
明天的事情谁也不知晓，
我但觉此刻已忘情尽兴。



Under the Cypress Trees in the Zhou's Graveyard

It's fine today and we relax at ease,
In pleasant music of the flutes and strings.
At thought of dead men under cypress trees,
How can we go without the pleasant things?
When new songs ring around in cheerful glee,
We drink the fresh wine to our hearts? Content.
As tomorrow still remains unknown to me,
I'll make today the finest day I've spent.





赠羊长史

左军羊长史，衔使秦川，作此与之。

左将军幕府的羊松龄长史，奉命出使秦川，我写下这首诗相赠。

愚生三季后，
慨然念黄虞。
得知千载上，
正赖古人书。
圣贤留馀迹，
事事在中都。
岂忘游心目？
关河不可逾。
九域甫已一，
逝将理舟舆。
闻君当先迈，
负疴不获俱。
路若经商山，
为我少踟躇。
多谢绮与角，
精爽今何如？
紫芝谁复采？
深谷久应芜。
驷马无贯患，
贫贱有交娱。
清谣结心曲，
人乖运见疏。
拥怀累代下，
言尽意不舒。

生逢今世远离夏商周三代，
常慨然想见上古的黄虞。
能熟知数千年以前的往事，
全凭着昔人撰就的史书。
圣贤留下辉煌功业的遗迹，
多集中在中原的故都。
难道没想到去那儿游历？
只是南北分裂关河难逾。
于今国家行将治于一统，
我也要准备车船踏上旅途。
听说你奉命出使先我而行，
可惜我因患病而不能同去。
你如果经过商山一带，
请在山路旁稍稍驻足。
为我致意山中的四位隐士，
精神气魄比当年何如？
紫色的灵芝谁去采摘？
深谷的美景恐怕早已荒芜。
富贵从来不能免除祸患，
贫贱却能带来无尽的欢娱。
清新的四皓歌与我心相通，
但世易时移古人不可再遇。
百代之下的我感慨无穷，
言虽尽而心情郁结难舒。

To Chief-of-Staff Yang

Yang Songling, Chief-of-Staff to General Zhu, was on a mission to Qinchuan. This poem is dedicated to him.

As I was born long after Golden Ages,
I've always yearned for peaceful years of Sages.
My knowledge of the ancient time
Entirely comes from classic books sublime.
Our ancient Sages left their glorious trace
Around Luoyang, the capital of our race.
I long to see all this historic scene,
Except for hills and rills that lie between.
Since all the nation is reunified,
It is the time for me to take the ride.
I hear you'll go before me on your way,
But due to illness, at home I have to stay.
In case you pass by Shang the sacred hill,
Please stop awhile for my sake if you will.
Do pay respects to those four ancient saints
And try to learn about their sacred plaints.
Who is there to gather purple fungi now?
In the ravine who will ever plough?
The rich and mighty may encounter grief;
The poor and humble may find their relief.
The hermits? Songs ring loud in my heart
Although I'm ill in fate to stay apart.
The age-long sorrow in my heart I bore,
Long after songs died out and rang no more.





饮酒二十首

余闲居寡欢，兼比夜已长，偶有名酒，无夕不饮。顾影独尽，忽焉复醉。既醉之后，辄题数句自娱。纸墨遂多，辞无诠次。聊命故人书之，以为欢笑尔。

我闲居缺乏乐趣，加之近来夜晚逐渐延长，偶然得到名酒，便每晚必饮。对着自己的影子独酌，很快便醉了。醉了之后，就写几句诗自乐，诗稿于是慢慢多起来。其中的用辞命意，并无伦次。姑且请老朋友誊写一遍，用以作为一件乐事吧。

一

衰荣无定在，
彼此更共之。
邵生瓜田中，
宁似东陵时！
寒暑有代谢，
人道每如兹。
达人解其会，
逝将不复疑。
忽与一觞酒，
日夕欢相持。

人生的盛衰没有定据，
二者互为影响互有联系。
邵平后来只落得种瓜谋生，
怎像为东陵侯时荣耀无比！
暑往寒来年年交相替代，
啊，莫不如此的人生之旅！
聪明人理会其中的奥妙，
人生的一切何必追根究底！
快快斟满一杯好酒，
早晚欢娱我心如洗。

二

积善云有报，
夷叔在西山。
善恶苟不应，
何事立空言？
九十行带索，

积善行德如果真有好报，
伯夷叔齐怎会饿死西山？
善行恶行如果没有报应，
为何立下善恶有报的空言？
荣启期九十岁以绳为衣带，

Drinking Wine

In my retired life, I have little amusement, especially now that the nights are dragging out. Whenever I get some good wine, I take a sip every evening. When I drink alone, I will soon get drunk. In my drunkenness, I often write a few lines of verse to amuse myself. As the sheets pile up in disorder, I ask an old friend of mine to copy them out for better entertainment.

I

The things may live and die, rise and fall;
This everlasting law applies to all.
To see Shao Ping grow melons in spring time,
Who'd think he was a marquis in his prime?
As cold and heat rotate in a train,
So human fortunes often wax and wane.
Sagacious men who understands this truth
Lead a hermit's life from early youth.
Be quick and hand a cup of wine to me
So that I'll spend the nighttime in high glee.

II

It's said that good breeds good and ill breeds ill,
But Loyal Brothers perished on West Hill.
If good and ill won't win their proper prize,
I wonder where on earth the lesson lies.
At ninety, Rong the hermit was so poor,



饥寒况当年。
不赖固穷节，
后世当谁传？

道丧向千载，
人人惜其情。
有酒不肯饮，
但顾世间名。
所以贵我身，
岂不在一生？
一生复能几，
倏如流电惊。
鼎鼎百年内，
持此欲何成！

栖栖失群鸟，
日暮犹独飞。
徘徊无定止，
夜夜声转悲。
厉响思清远，
去来何所依。
因值孤生松，
敛翮遥来归。
劲风无荣木，
此荫独不衰。
托身已得所，
千载不相违。

饥寒贫苦更甚于少壮之年。
若无固守穷困的坚贞节操，
百代之后谁肯传颂高贤！

三

古代的世道风情丧失千载，
人们对此竟不闻不问。
纵有美酒也不敢开怀畅饮，
一味顾惜世间的虚名。
如果想珍惜自身的人格，
岂能不毕生全节全贞？
光阴飞度人生能有几多时日？
短暂得有如电闪一瞬。
庸碌的小人一生得势，
追名逐利到头一事无成！

四

惶惶不安的一只孤鸟，
日暮还在空中独飞。
徘徊犹豫找不到住所，
每逢夜里啼声更觉伤悲。
厉声凄鸣思慕清远之境，
但远飞又何枝可依！
忽见一株孤高的青松，
才收拢双翅遥遥来归。
强劲的大风使万木凋零，
独有这孤松长盛不衰。
寄身之所既然已经找到，
就应该永远不要离开。





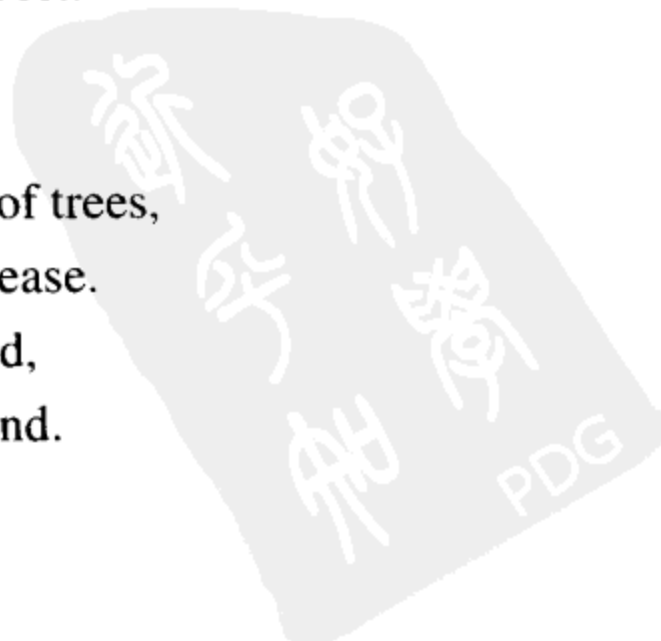
In worse conditions than before for sure.
Had he not dared be poor and feel no shame,
How could he have preserved his timeless fame?

III

Losing reason for a thousand years,
Man tends to go against his genuine ideas.
To keep away from wine for fear of blame,
The man pursues in vain the mundane fame.
He values his existence as sublime,
But death is doomed to grasp him in due time.
No matter how long human life will last,
As swift as lightening it will soon be passed.
Valuing fame for years and years in life,
What can he hope to gain in worldly strife?

IV

A restive bird is on an aimless flight,
Even when the day approaches night.
When it flutters up and down the skies,
Its nightly songs become its wails and sighs.
With shrilling cries that fit its lofty quest,
It swirls around and loves the place the best.
All at once it sees a tall pine-tree
And flies back from afar in utmost glee.
The chilly winds have ripped the leaves of trees,
Save this pine-tree that grows at fullest ease.
As it has found its shelter, safe and sound,
It'll never leave the tree on secure ground.





结庐在人境，
而无车马喧。
问君何能尔，
心远地自偏。
采菊东篱下，
悠然见南山。
山气日夕佳，
飞鸟相与还。
此中有真意，
欲辨已忘言。

行止千万端，
谁知非与是？
是非苟相形，
雷同共誉毁。
三季多此事，
达士似不尔。
咄咄俗中愚，
且当从黄绮。

秋菊有佳色，
裛露掇其英。
汎此忘忧物，
远我遗世情。
一觴虽独进，

五

在人世间搭就一间庐舍，
很难听到车马的喧阗。
若问何以如此能甘寂寞，
我说心境超脱处境自偏。
在东边的篱下随意采菊，
心思旷远悠然凝望南山。
山色在傍晚时愈觉优美，
成双结队的鸟儿陆续飞还。
这其中有多少自然的理趣，
欲加辨析又觉难以言传。

六

人生的行为千差万别，
谁能辨别其中的是与非？
是与非如果不加判别，
便会人云亦云难分誉毁。
夏商周之后多有此事，
卓有见识者却与此相违。
世间多是大惊小怪的庸人，
我要学商山四皓永远隐归。

七

秋天的菊花姿色最美，
和露采摘更觉芳芬。
黄黄的菊瓣泡上好酒，
令我忘世而脱俗超尘。
虽然是举杯独斟独饮，



V

My house is built amid the world of men,
Yet with no sound and fury do I ken.
To tell you how I can keep deaf and blind,
Any place is calm for a peaceful mind.
I pluck hedge-side chrysanthemums with pleasure
And see the tranquil Southern Mount in leisure.
The evening haze enshrouds it in fine weather
While flocks of birds are flying home together.
The view provides some veritable truth,
But my defining words seem to me uncouth.

VI

For all the things man may do day and night,
Who knows which is wrong or which is right!
If men pick right or wrong deeds for a choice,
They give the praise or censure in one voice.
The men behave like this in corrupt ages,
The sole exceptions seem to be the sages.
Despite the fools who raise a hue and cry,
I'll follow hermits and cast a scolding eye.

VII

With fair chrysanthemums in view,
I pluck their petals glistening with wet dew.
A sip of wine that carries these fair flowers
Will free my mind from all the worldly powers.
Alone at home I empty cups of mine,





杯尽壶自倾。
日入群动息，
归鸟趋林鸣。
啸傲东轩下，
聊复得此生。

青松在东园，
众草没其姿。
凝霜殄异类，
卓然见高枝。
连林人不觉，
独树众乃奇。
提壶抚寒柯，
远望时复为。
吾生梦幻间，
何事继尘羁！

清晨闻叩门，
倒裳往自开。
问子为谁欤？
田父有好怀。
壶浆远见候，
疑我与时乖。
“缙缕茅檐下，
未足为高栖。
一世皆尚同，
愿君汨其泥。”
“深感父老言，

却喝了个杯尽壶倾。
红日西沉万物将息，
百鸟鸣叫着飞向山林。
我在东廊边且歌且啸，
聊以感受人生的真情。

八

东园里有一株高高的青松，
被丛生的杂草遮掩了英姿。
寒霜凝结万物都已凋敝，
独有它傲然挺拔着劲枝。
成片的树林人们不觉特别，
这孤独的一木方显瑰奇。
边喝酒边抚摸经霜的枝干，
时不时遥望远方略有所思。
短暂的人生有如梦幻，
何必为尘世的万事所羁！

九

清早有人轻轻地敲响柴扉，
我衣裳颠倒急把门开。
忙问是何人茅舍相访，
原来是一位老农有心前来。
他提着酒从远处赶来问候，
疑怪我与尘世久已相违。
“你衣裳破烂栖身茅屋，
这居所与隐者实不相谐。
举世以不分清浊为时尚，
愿先生随波逐流意转心回。”
“深深感谢您好言相劝，



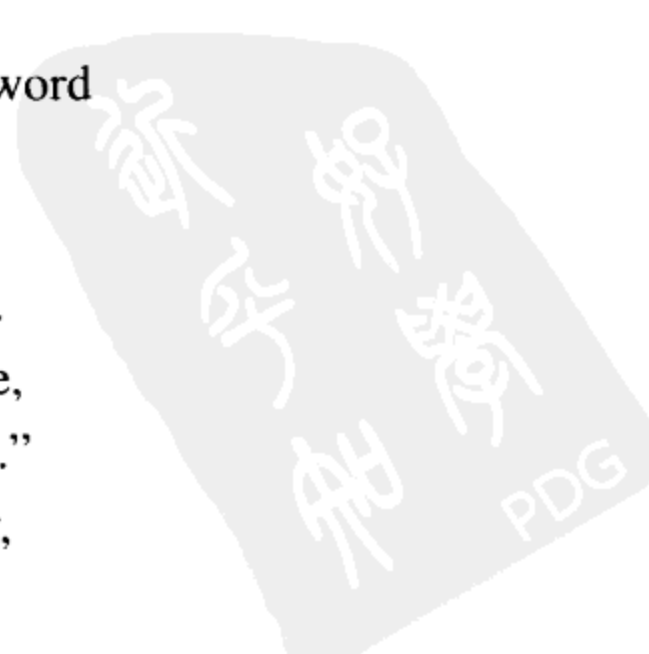
And would then gulp down jugs of tasteful wine.
When sunset calms down everything at ease,
The melodies of birds are heard in trees.
By windows on the eastern side I sing
For what my rural life here has to bring.

VIII

In Eastern Garden stands a thriving pine,
Its beauty hidden by the weeds and vine.
When heavy frost has withered other plants,
The pine displays its stature nature grants.
Unnoticed in the forest when it grew,
A single tree commands a peerless view.
I hold my jug and feel the chilly tree,
No need to look afar for what I see.
Like a transient dream I live my life,
Why should I get enmeshed in worldly strife!

IX

At dawn I was wakened by the knock of a guest;
I got up and opened the door, half-dressed.
When I tried to find out what he meant
I saw a farmer with a good intent
He brought wine from afar and said the word
That he had thought I was a bit absurd.
“To live in rags in a hut is of no use;
It’s not the right place for a true recluse.
Since all the world is drifting with the tide,
I hope you will at last stand on their side.”
“Thank you very much for what you say,





稟气寡所谐。
纡辔诚可学，
违已诘非迷！
且共欢此饮，
吾驾不可回。”

在昔曾远游，
直至东海隅。
道路迥且长，
风波阻中途。
此行谁使然？
似为饥所驱。
倾身营一饱，
少许便有馀。
恐此非名计，
息驾归闲居。

颜生称为仁，
荣公言有道。
屡空不获年，
长饥至于老。
虽留身后名，
一生亦枯槁。
死去何所知，
称心固为好。

只是我稟性难合时规。
虽可以学他人委身仕途，
但违背心愿岂不痴迷！
且一同畅饮壶中的好酒，
我志已决百折难摧！”

十

我曾经因为做官而远游，
几乎到了东海的近边。
行程遥远历尽了艰险，
中途风波突起阻隔难前。
涉身仕途所为何事？
还不是谋生驱我使然。
竭尽全力经营衣食，
稍有所得便觉生计已宽。
但恐长此以往毁我名节，
终于毅然返归闲居田园。

十一

颜回被孔子称为仁者，
荣启期被赞为广有德行。
一人生活贫穷不免早逝，
一人忍饥守节年过九旬。
虽然这两人都名留千载，
一生却历尽了尘世艰辛。
人死后万事都不知晓，
活着时应该追求称心。



But it's against my will to go their way.
Although I could reform my life by force,
I might thus go astray in my life course.
Let's forget about it and have a drink,
But I will never change my mind, I think."

X

Pursuit for office in a thousand *li*
Brought me east until I reached the sea.
Long was my route and full of twists and turns,
With storms that blocked my way and roused concerns.
By what on earth was I propelled ahead?
I had to wander round to earn my bread.
I strove to fill the stomach with my fee;
A little was more than enough for me.
Afraid that this is not a worthy quest,
I stop my search and come home for a rest.

XI

Yan Hui was known as Man of Noble Deeds
And Rong Qiqi was famous for his creeds.
The former lived a wretched life and brief;
The latter was starved and died in grief.
Though both of them have earned posthumous name,
Their lives on earth were dismal all the same.
Since no one knows a thing when he is dead,
It's best to feel good with the life he led.

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客养千金躯，
临化消其宝。
裸葬何必恶，
人当解意表。

精心颐养千金之躯，
死后一样是黄土埋身。
裸身入葬有何可惧？
这才是彻底返朴归真。

十二

长公曾一仕，
壮节忽失时。
杜门不复出，
终身与世辞。
仲理归大泽，
高风始在兹。
一往便当已，
何为复狐疑？
去去当奚道，
世俗久相欺。
摆落悠悠谈，
请从余所之。

西汉的张挚曾一度为官，
气节壮烈却忽遭罢免。
闭门谢世不再复出，
终其一生居家赋闲。
后汉杨伦辞官返回大泽，
高风亮节由是流传。
一经出仕便应当归隐，
何必再把官场挂牵。
决心已下还有何可说，
世情浇薄早将我欺骗。
且摆脱空泛的高谈阔论，
请随我去尽情享受林泉。

十三

有客常同止，
取舍邈异境。
一士长独醉，
一夫终年醒。
醒醉还相笑，
发言各不领。
规规一何愚，
兀傲差若颖。
寄言酣中客，
日没烛当秉。

有两人饮食起居常在一起，
爱好和意趣却全然不同。
一人好酒常酩酊大醉，
一人终年不饮忧心忡忡。
两人有时候互相谈笑，
言语间心境各不相通。
醒者小心谨慎何其愚蠢，
醉者傲然视世真是聪明。
我有一言赠与豪饮醉客，
日暮还应该秉烛端起酒盅。



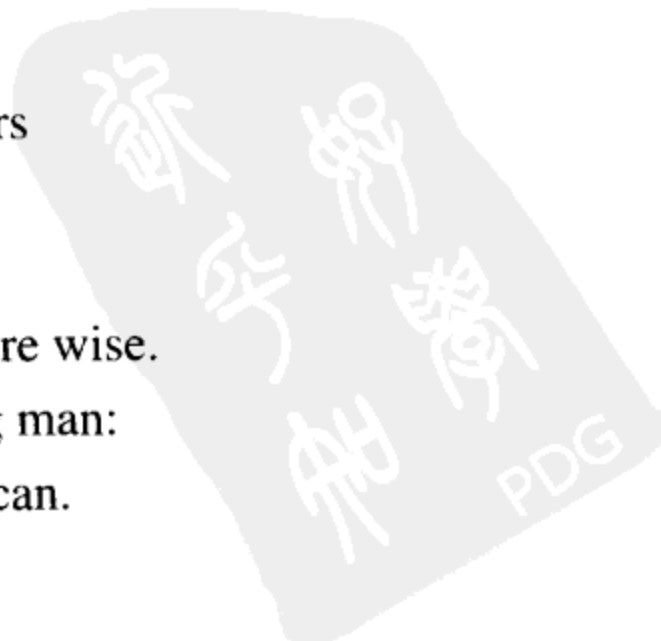
No matter how he takes care of his health,
When he dies, gone is all his wealth.
To bury naked is the same as birth;
The man should know this truth of genuine worth.

XII

Zhang Zhi, who served the royal court for years,
Held justice and thus hindered his careers.
He stayed at home for the rest of his life,
And never got involved in worldly strife.
Yang Lun retired and lived beside the lake,
Abandoning office for integrity's sake.
Retired, I'll stick to it at any rate;
It makes no sense for me to hesitate.
Let it be! Alas, let it be!
The world has done enough mischief on me!
In no case caring for the rubbish talk,
In the country let me gladly walk.

XIII

To stay together as one's closest guest,
With counter aims the other shows his zest.
The one is oft in a drunken state
While the other is sober and awake.
The two of them would laugh with cheers
But never give each other listening ears.
The sober man is foolish in disguise;
The drunken man is proud but much more wise.
Please bring my message to the drinking man:
By candlelight keep drinking while you can.





故人赏我趣，
挈壶相与至。
班荆坐松下，
数斟已复醉。
父老杂乱言，
觴酌失行次。
不觉知有我，
安知物为贵？
悠悠迷所留，
酒中有深味。

贫居乏人工，
灌木荒余宅。
班班有翔鸟，
寂寂无行迹。
宇宙一何悠，
人生少至百。
岁月相催逼，
鬓边早已白。
若不委穷达，
素抱深可惜。

少年罕人事，
游好在六经。
行行向不惑，

十四

朋友们欣赏我的志趣，
提着酒壶相随到我居处。
荆榛杂草铺在松林之下，
才饮数杯便醉颜相顾。
村中老人你一言我一语，
殷勤劝酒不分年序。
不知不觉陶然忘我，
谁希罕身外物珍奇如玉！
迷恋功名富贵的小人，
哪知酒中滋味深如许！

十五

家贫闲居雇不起人工，
灌木丛生荒芜了住所。
只有美丽的飞鸟啼鸣，
人踪罕至寂然不闻声乐。
宇宙是如此的邈远无穷，
人生世间却高龄难获。
岁月如流催我衰老，
两鬓青青转眼霜飞雪裹。
富贵贫贱如果念念不忘，
便与平生怀抱太不相合。

十六

年轻时不喜交往应酬，
所爱好的惟有儒家六经。
不知不觉年将四十，

XIV

My friends who share my hobby drinking wine
Come to me with liquor sweet and fine.
We sit below the pines on faggot grounds
And get a bit drunk after several rounds.
We drink and talk and then come slips of the tongue,
Forgetting manners for the old and young.
When such awareness as of my self is lost,
Why should I care this thing or that will cost?
While profit-seekers follow their design,
I alone enjoy the magic taste of wine!

XV

Living in a poor and helpless state,
I see the bushes grow on my estate.
A lot of birds are soaring to the sky,
But seldom do I hear passengers go by.
The natural world is infinite and vast
While human life is brief and soon be passed.
As time and tide flow on without delay,
Before I'm old, my hair has long turned grey.
If I had not got rid of worldly cares,
I would have dropped my purpose unawares.

XVI

As I made few friends e'en in my youth,
In ancient classics I did find the truth.
When I was forty years of age or less,





淹留遂无成。
竟抱固穷节，
饥寒饱所更。
弊庐交悲风，
荒草没前庭。
披褐守长夜，
晨鸡不肯鸣。
孟公不在兹，
终以翳吾情。

隐退归田一事无成。
穷困守节终不改变，
饥寒饱受历尽酸辛。
简陋的庐舍悲风呜咽，
杂乱的荒草遮没前庭。
披着衣裳熬守漫漫长夜，
那晨鸡似有意不肯啼鸣。
知人的刘孟公不生今世，
终使我无处诉说真情。

十七

幽兰生前庭，
含薰待清风。
清风脱然至，
见别萧艾中。
行行失故路，
任道或能通。
觉悟当念还，
鸟尽废良弓。

兰花生长在庭院之中，
馨香蕴蓄只待清风。
当清风徐徐地吹过，
萧艾挡不住它馨香倍浓。
寻道而行常迷了旧路。
顺道而走或能一路畅通。
既已醒悟便应当归隐，
岂不见古来鸟尽弃良弓！

十八

子云性嗜酒，
家贫无由得。

汉朝扬子云生性嗜酒，
只因家境贫乏难以常得。

I had in no way yet achieved success.
I've stuck to honest poverty sublime
But suffered cold and hunger all the time.
Into my wretched house the wind blows hard
While wild weeds overgrow my wretched yard.
In ragged coats I sit awake all night
And wait for cocks to crow till day is bright.
Without a bosom friend here by my side,
There is no one in whom I can confide.

XVII

The orchids flourish in the yard ahead,
Whose fragrance is yet for the wind to spread.
When a gentle current comes to pass,
The orchids stand unique among rank grass.
As I have in my life search gone astray,
To follow nature is my only way.
It's time for me to leave now that I know
Lest I be laid by like an idle bow.

XVIII

Yang Xiong the scholar liked the wine the most,
But was too poor to have the wine to boast.





时赖好事人，
载醪祛所惑。
觞来为之尽，
是谔无不塞。
有时不肯言，
岂不在伐国。
仁者用其心，
何尝失显默！

畴昔苦长饥，
投耒去学仕。
将养不得节，
冻馁固缠己。
是时向立年，
志意多所耻。
遂尽介然分，
终死归田里。
冉冉星气流，
亭亭复一纪。
世路廓悠悠，
杨朱所以止。
虽无挥金事，
浊酒聊可恃。

幸亏有一帮好事的人们。
常抬着酒请他释疑解惑。
酒到时他便纵情畅饮，
凡所问都一一为之解说。
偶尔也缄口不发一言，
那是因问题与政事相涉。
仁者对一切都精心思考，
或表露或沉默岂不分别！

十九

当年因苦于缺衣少食，
离开田园踏入了仕途。
为供养一家而不得其法，
受冻挨饿又怎能免除！
那时我已经年近三十，
羞惭愧悔之情难向人诉。
于是我决心坚守耿介之节，
毅然归隐打算老死匡庐。
岁月悠悠看星移斗转，
从此是漫长的十二度春秋。
人世之道如此空茫邈远，
难怪那杨朱要哭泣于歧路。
我虽不能随意挥金宴客，
但有了浊酒便觉人生已足。



Sometimes he got the wine from men benign,
Who came to learn from him and brought some wine.
As soon as he had gladly drained the cup,
He'd answer all the questions that came up.
Sometimes he said that he was not aware,
Because it touched upon the state affair.
A virtuous man is careful about his way —
He knows well when to go and when to stay.

XIX

As I was underfed all through the year,
I left the countryside for my career.
I failed to nourish my folks, young and old,
And suffered from starvation and from cold.
I was approaching thirty years of age,
My youthful heart was filled with shame and rage.
I thus observed my constant point of view
And came back home to start my life anew.
As constellations move across the sky,
A dozen years of time have now gone by.
The world is vast and men might go astray;
No wonder sages stopped short on the way.
Not rich enough to hold feasts for my friends,
I drink the home-made wine to meet my ends.





二十

羲农去我久，
举世少复真。
汲汲鲁中叟，
弥缝使其淳。
凤鸟虽不至，
礼乐暂得新。
洙泗辍微响，
漂流逮狂秦。
诗书复何罪？
一朝成灰尘。
区区诸老翁，
为事诚殷勤。
如何绝世下，
六籍无一亲？
终日驰车走，
不见所问津。
若复不快饮，
空负头上巾。
但恨多谬误，
君当恕罪人。

伏羲神农离现在何其遥远，
如今的世道难见朴实纯真。
春秋时辛劳的孔夫子，
修修补补世风曾逐渐变淳。
象征太平的凤凰虽未出现，
古代的礼乐却一度翻新。
尔后洙泗之地也乐沉礼辍，
岁月飞流不幸到了狂秦。
《诗经》《尚书》有何罪过？
一霎时烧作了黑色灰尘。
西汉初有几位殷勤的老翁，
为传授儒学费尽了精神。
为何在汉朝灭亡以后，
再没有人接触儒家六经？
我曾经终日里驾车驰走，
却不见夫子所询问的河津。
若不痛快淋漓地饮酒，
便辜负了这滤酒的头巾。
只怨我言行失检多有谬误，
请诸君多多原谅醉中之人。



XX

As ancient kings governed in the past,
Their simple ways of life no longer last.
Confucius, shuttling from state to state,
Hoped to bring traditions up to date.
Although he failed to save the world from strife,
He gave rites and music a new lease of life.
Confucian learning ceased to widely spread;
The tyrannous king of Qin made people dread.
For what were poems and classic books to blame
That they were all committed to the flame?
When Qin was overthrown, some old learned men
Worked hard to teach Confucian ways again.
Because of dynastic failures, chaos and war,
Confucian classic books were read no more.
Of all the profit-seekers on the way,
No one cares about the order of the day.
If I do not drink to my heart's content,
I, a scholar of no worth, shall lament.
I'm sorry for the rubbish I have said;
Please pardon me, a man with drunken head.





还 旧 居

畴昔家上京，
六载去还归。
今日始复来，
恻怆多所悲。
阡陌不移旧，
邑屋或时非。
履历周故居，
邻老罕复遗。
步步寻往迹，
有处特依依。
流幻百年中，
寒暑日相推。
常恐大化尽，
气力不及衰。
拨置且莫念，
一觴聊可挥。

从前我一度移居上京，
六年之中常返回柴桑看望。
事隔多年今又重游旧地，
不由得百感交集心中凄怆。
田间的小路还是当年旧貌，
村中的房屋已非昔时模样。
走遍故居的前后左右，
邻居中的老人多已丧亡。
一步步寻觅往日的旧迹，
好几处地方尤令人怀想。
人生犹如处在梦幻之中，
空叹岁月如梭寒来暑往。
常恐在生命终结的时候，
我还精力未衰高龄未享。
暂且把这些念头远远抛开，
将杯中的酒喝它个精光。





Back to My Former House

Dwelling for six years in Shangjing with my spouse,
I often visited my former house.
Now that today I come back here again,
My heart is overwhelmed with endless pain.
Although the paths retain the same array,
Some cottages have gone into decay.
In my neighbourhood I walk around,
But few of village elders can be found.
To seek old vestige at a leisured pace,
I loiter at where there remains the trace.
In ups and downs of life I soon grow old;
Time flies when weather turns from hot to cold.
I often fear my life begins to pine
Before my energy and strength decline.
I'd better drop that dismal thought of mine
And dash down yonder cup of tasteful wine.





悲从弟仲德

衔哀过旧宅，
悲泪应心零。
借问为谁悲，
怀人在九冥。
礼服名群从，
恩爱若同生。
门前执手时，
何意尔先倾！
在数竟未免，
为山不及成。
慈母沉哀疾，
二胤才数龄。
双位委空馆，
朝夕无哭声。
流尘集虚坐，
宿草旅前庭。
阶除旷游迹，
园林独馀情。
翳然乘化去，
终天不复形。
迟迟将回步，
恻恻悲襟盈！

经过这旧宅引起无限哀伤，
我欲哭无声泪水先零。
若问为谁而如此悲痛，
原是怀念九泉之下的亡灵。
我与你虽然是堂兄堂弟，
相亲相爱却如同母所生。
最难忘在宅门前握手道别，
谁料你先我而逝何其不幸！
生死自有定数终难避免，
只可惜声名未显功业未成。
慈母的沉痛忧苦可想而知，
两个孩子还不到懂事年龄。
夫妻灵位双双委弃于空堂，
整日听不到悼念哭泣之声。
浮尘集满了虚设的座椅，
经年的野草掩盖了前庭。
阶除上久已无你的足迹，
园林中却留下你一片深情。
您就这样默默无闻地走了，
永远再也见不到你的身形。
我走走停停一步一回头，
感伤凄楚泪水湿满了衣襟。



Mourn for My First Cousin Zhongde

In woe I pass your old house long apart
And shed large teardrops with a bleeding heart.
For whom on earth should I have felt such grief?
For you, who have found ultimate relief.
Although you were my cousin just like others,
We were in fact as dear and close as brothers.
Parting at the gateway, hand in hand,
Who'd think you'd first go to the nether-land?
Your life is ended by the hand of fate,
Before you have accomplished anything great.
Your caring mother pines away with woe
While your two little sons are yet to grow.
In the empty hall, the couple's tablets lie,
Without a single sigh, without a cry.
The roving dust has gathered on the chair;
Wild grass runs rampant in the yard out there.
On doorsteps none of your footprints survive;
The yard alone has kept your trace alive.
With the nature's changing course you fade
And leave fore'er the earth on which you stayed.
Reluctantly toward my home I go,
My garments soaked with tears of boundless woe.

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和胡西曹示顾贼曹

蕤宾五月中，
清朝起南飏。
不驶亦不迟，
飘飘吹我衣。
重云蔽白日，
闲雨纷微微。
流目视西园，
晔晔荣紫葵。
于今甚可爱，
奈何当复衰。
感物愿及时，
每恨靡所挥。
悠悠待秋稼，
寥落将赊迟。
逸想不可淹，
猖狂独长悲！

转眼间又到了五月的中旬，
一清早迎面吹来丝丝凉风。
风儿不疾不徐令人惬意，
飘飘悠悠轻拂着我的衣襟。
层层浮云遮蔽了天宇，
霏霏细雨在空中飘洒纷纷。
放眼远望西边的园圃，
茂盛的向日葵花开正新。
葵花在此时虽然可爱，
奈何不久将衰落无存。
有感于此我想到及时行乐，
遗憾的是常常无酒可饮。
日复一日地盼望秋粮早熟，
但禾稼稀疏迟迟生长不盛。
前思后想止不住忧虑重重，
感慨良多独叹身世悲辛！



Matching a Poem by Hu, Also for Gu's Perusal

A whistling music sounds in middle May
As southern winds blow early in the day.
At a leisurely pace and with light note,
It gently flaps and flops my flimsy coat.
When heavy clouds conceal the morning sun,
All at once a drizzle has begun.
A glance at Western Garden from my room,
I see the purple mallows in full bloom.
The lovely mallows, in the fields they lie,
Howe'er, they have their close and all must die.
I'd like to taste life while the day is fine,
A shame I often run short of my wine.
For autumn harvests I expect and wait,
But scanty crops come at a later date.
Wild meditations running in a flow,
So turbulent that I am in deep woe.



怨诗楚调示庞主簿邓治中

天道幽且远，
鬼神茫昧然。
结发念善事，
僶俛六九年。
弱冠逢世阻，
始室丧其偏。
炎火屡焚如，
螟螣恣中田。
风雨纵横至，
收敛不盈廛。
夏日长抱饥，
寒夜无被眠。
造夕思鸡鸣，
及晨愿乌迁。
在己何怨天，
离忧凄目前。
吁嗟身后名，
于我若浮烟。
慷慨独悲歌，
钟期信为贤。

天道是如此的幽深遥远，
鬼神之事渺茫而不知所然。
年轻时立志为人善良正直，
谨慎从事至今已五十四年。
二十刚满正逢世道险阻，
三十才过妻子又离别人间。
烈日炎炎大地屡遭干旱，
害虫更猖狂肆虐于农田。
疾风暴雨无情地横扫一切，
一年的收获真少得可怜。
炎夏时望秋收忍饥挨饿，
寒夜里叹穷苦无被难眠。
黄昏才到便守候鸡鸣天晓，
晨光始露又急盼日落天边。
命运如此何必怨天尤人，
但忧患缠身不免四顾凄然。
世人所追求的身后名声，
对于我就像空中的浮烟。
慷慨无穷独自悲吟一曲，
只有你二人能知我的苦怨。





A Poem of Sorrow Dedicated to Secretaries Pang and Deng

Remote and obscure is the Heaven's way
While ghosts and gods oft lead the men astray.
At fifteen I began to do good deeds;
At fifty-four I still stick to my creeds.
At twenty in hard times I lived my life;
At thirty years of age I lost my wife.
The scorching sun destroys the yearly yields
While locusts run rampant in the fields.
When wind and storm destroy the rice and wheat,
I can hardly keep my both ends meet.
Starved in summer I am in a plight
And have no quilts for the winter night.
At dusk I sit and wait for cocks to crow;
At dawn I hope that darkness will soon grow.
I myself, not the heaven, am to blame,
But live through care and sorrow all the same.
Vain is posthumous name that rings aloud,
Which I regard as merely floating cloud.
Alone I write this poem of woe that never ends,
For Pang and Deng, indeed my bosom friends.

鄧
子
平
潘
船
PDG



岁暮和张常侍

市朝凄旧人，
骤骥感悲泉。
明旦非今日，
岁暮余何言！
素颜敛光润，
白发一已繁。
阔哉秦穆谈，
旅力岂未愆？
向夕长风起，
寒云没西山。
厉厉气遂严，
纷纷飞鸟还。
民生鲜常在，
矧伊愁苦缠！
屡阙清酤至，
无以乐当年。
穷通靡攸虑，
顛顿由化迁。
抚己有深怀，
履运增慨然。

市朝改变叹人生易逝，
光阴迅速像骏马飞驰一般。
明天毕竟不同于今日，
除夕之夜惟有默默无言。
面容失去了往昔的光泽，
白发已多青丝渐渐不见。
秦穆公的论调多么迂阔，
年岁既老体力怎不退减？
昨夜里刮起了猛烈的大风，
浓黑的寒云遮没了西山。
朔风凛冽吹来袭人的冷气，
可怜的飞鸟也纷纷飞还。
人生世上本来就不长久，
何况还为饥寒愁苦所缠！
平日里经常无酒可饮，
自壮年以来就缺少欢甜。
早就不想它什么穷困显达，
形容渐老任随自然的变迁。
检点自身我万念交集，
逢此年夜更觉感慨无边。

Matching a Poem by Counsellor Zhang on New Year's Eve

The former courtiers are all dead and gone —
Times flies and I grieve o'er the setting sun.
Today will have been no more by tomorrow;
What can I say except my profound sorrow!
As I grow old, my face has lost its ray,
Meanwhile my hair becomes a mass of grey.
It's dreary what Duke Mu of Qin once said —
How can old men be strong as time has fled?
At dusk the wind arises swift and loud
While West Hills are enwrapped with chilly clouds.
When freezing cold intensifies its zest,
To their nest the birds flock back abreast.
Hardly can the men enjoy long life,
Much shorter when engrossed in worldly strife.
As I have often lacked the cups to raise,
I cannot have the fun of younger days.
Indifferent to indigence or wealth,
No longer do I mind my wretched health.
At the thought of this, sigh after sigh I heave,
All the more of woes on New Year's Eve.





九日闲居

余闲居，爱重九之名。秋菊盈园，而持醪靡由，空服九华，寄怀于言。

我闲居家中，喜爱重九佳节。秋菊开满了林园，但无酒可饮，只能空嚼菊瓣，寄情于诗。

世短意常多，
斯人乐久生。
日月依辰至，
举俗爱其名。
露凄暄风息，
气澈天象明。
往燕无遗影，
来雁有馀声。
酒能去百虑，
菊解制颓龄。
如何蓬庐士，
空视时运倾？
尘爵耻虚罍，
寒华徒自荣。
敛襟独闲谣，
缅焉起深情。
栖迟固多娱，
淹留岂无成！

人生虽短而意愿甚多，
人人都希望在世上长生。
星移斗换日月按序而至，
普天风俗都雅爱重九之名。
秋露凄凉热风早已息止，
爽气清澈高天万象空明。
南去的燕子你今在何处？
北来的大雁你为何长鸣？
饮酒可以消去千愁百虑，
服菊能够帮助益寿延龄。
为什么闲居草庐的贫士，
白白地眼看这佳节的来临？
空壶无酒愧对积尘的酒杯，
耐寒的霜菊呀你徒自芳芬！
我整顿衣襟独自闲咏，
越想越激起心底的深情。
闲居游息原本有其乐趣，
长期归隐难道就一事无成！



A Leisured Life on the Double Ninth

Now that I am living a leisured life, I love the name of the Double Ninth. When autumn chrysanthemums flourish in my garden, I have no wine to drink. In face of the flowers, I write this verse to vent my feelings.

Man's life is short and full of cares and strife,
Yet man still yearns to live a long, long life.
The Double Ninth arrives in its due time,
A festive name that is praised as sublime.
Amid the heavy dews the days are clean,
The air is fresh, the sky remains serene.
The south-bound swallows have already gone by
While songs of wild geese echo in the sky.
The wine relieves me of many a care;
Chrysanthemums give me years to spare.
How can I, a wretched scholar, stand alone
And let the time flow forward on its own!
When dusty goblets lie before an empty jar,
Chrysanthemums bloom in vain as they are.
As I calm down and write an idle song,
My flying thoughts have roused feelings strong.
Such mighty joy the leisured days provide
That I've achieved a lot where I reside!

飲
子
知
酒
醉
PDG



咏贫士七首

一

万族各有托，
孤云独无依。
暖暖空中灭，
何时见馀晖？
朝霞开宿雾，
众鸟相与飞。
迟迟出林翮，
未夕复来归。
量力守故辙，
岂不寒与饥？
知音苟不存，
已矣何所悲！

万物在世间都有所依托，
惟有飘游的浮云无靠无依。
天空一片昏暗不见了阳光，
何时能看到落日的余晖？
清晨的朝霞驱散了夜雾，
百鸟相互欢啼结伴高飞。
一只孤鸟迟迟飞出山林，
未到傍晚便早早地回归。
我量力而行固守穷困之节，
怎能不一年到头缺衣少食？
如果没有志同道合的知音，
又何必前思后想徒自伤悲！

二

凄厉岁云暮，
拥褐曝前轩。
南圃无遗秀，
枯条盈北园。
倾壶绝馀沥，
窥灶不见烟。
诗书塞座外，
日昃不遑研。
闲居非陈厄，
窃有愠见言。

北风凄冷眼看一年将尽，
身穿布衣在窗前借日御寒。
南边的菜圃一片凋零，
北面的园林枯枝堆遍。
倒一倒酒壶已未剩一滴，
看一看厨灶又不见炊烟。
身边到处是诗书典籍，
正午已过哪有心思去深研！
闲居穷困虽不似孔子绝粮，
但难免有不满的怨言。



On Poor Scholars

I

All things grow up from roots on which to lie,
Except the lonely cloud high in the sky.
It vanishes as winds begin to blow,
Leaving not a trace of faintest glow.
When mist has been dispersed by rosy dawn,
The birds in flocks are flying in the morn.
The solitary bird would leave the forest last
And come back home before the day is passed.
It knows itself and keeps routes as of old,
And so, it starves and suffers from the cold.
If I can find no one to share my thought,
Why should I feel the woe and grief for naught!

II

At year's end when the chilly wind blows hard,
I sit in coarse dress in the sun-lit yard.
My southern garden has no patch of green;
My northern orchard is a littered scene.
In the jugs there's not a drop of wine;
On the stove there's not a dish to dine.
As the classics are now not what I need,
I sit all day without the time to read.
"To live but not to starve," as I can judge,
That is why I cannot help but grudge.





何以慰吾怀？
赖古多此贤。

荣叟老带索，
欣然方弹琴。
原生纳决履，
清歌畅商音。
重华去我久，
贫士世相寻。
弊襟不掩肘，
藜羹常乏斟。
岂忘裘轻裘？
苟得非所钦。
赐也徒能辩，
乃不见吾心。

安贫守贱者，
自古有黔娄。
好爵吾不萦，
厚馈吾不酬。
一旦寿命尽，
弊服乃不周。
岂不知其极？
非道故无忧。
从来将千载，
未复见斯俦。
朝与仁义生，
夕死复何求！

用什么宽慰我孤寂的心怀？
只有那古代高洁的先贤。

三

荣启期九十以绳索为衣带，
乐而忘忧欣然吟歌鼓琴。
原宪踏着一双破烂的鞋子，
独自畅吟《商颂》甘心贫困。
虞舜时代离今天虽已久远，
那高尚的贫士却代有其人。
我披着旧布衣露出了两肘，
野菜煮汤常无浊酒可斟。
岂不愿穿上舒适的皮裘？
但苟且获取会有损于人品。
不知我者像子贡一般善辩，
却不能理解我归隐的真情。

四

古代有一位叫黔娄的高士，
安贫守贱不愿屈就于诸侯。
高官厚禄他一概谢绝，
丰厚的馈赠更不接受。
在穷困中他迎来了死亡，
入殓时衣被破烂手足外露。
难道生平不知贫寒已极？
但守道守节者自能无忧。
黔娄死后已将近一千年，
像他那样的人物再也没有。
为人若能早上与仁义同生，
即使傍晚便死也无复他求！



How can I console myself at length?
Poor scholars in the old days give me strength.

III

The old Rong Qiqi, in a girdle crude,
Played the zither in a cheerful mood.
Yuan Zisi, in his shoes through wear and tear,
Raised his voice and sang an ancient air.
The good old days have long since passed their prime;
Poor scholars are now found from time to time.
I wear the threadbare garments as my dress
And often eat wild herbs in times of stress.
Not that I do not like to wear light fur,
But that I hate to see a scholar err.
In spite of honeyed words the wise may say,
They fail to understand me, try as they may.

IV

Honest poverty was honoured long ago,
Such an ancient scholar was Qian Lou.
“I neither yearn good jobs to earn my bread,
Nor covet handsome gifts to me,” he said.
When on his wretched bed he breathed his last,
At his rags the mourners stood aghast.
Not that he did not know that he was poor,
But that Tao was his chief concern for sure.
Since his death, it’s been a thousand years;
Ne’er a man like the poor Qian Lou appears.
When he lived a worthy life by day,
At night he’d gladly die and turn to clay.

袁安困积雪，
邈然不可干。
阮公见钱人，
即日弃其官。
刍藁有常温，
采芣足朝餐。
岂不实辛苦？
所惧非饥寒。
贫富常交战，
道胜无戚颜。
至德冠邦间，
清节映西关。

仲蔚爱穷居，
绕宅生蒿蓬。
翳然绝交游，
赋诗颇能工。
举世无知者，
止有一刘龚。
此士胡独然？
实由罕所同。
介焉安其业，
所乐非穷通。
人事固以拙，
聊得长相从。

五

袁安在寒冬为积雪所困，
情愿受冻挨饿而不求于人。
阮公为官时见人送来钱财，
即日便弃掉官职踏上归程。
贫士睡在干草上便觉温暖，
采来野生食物就饱餐一顿。
难道这般生活不充满辛苦？
只因为不惧怕饥饿与寒冷。
贫富两种念头在心中交战，
最终能安贫守道永不消沉。
君不见袁安德行名冠乡邦，
阮公亮节在西关流传至今！

六

东汉张仲蔚爱穷居僻处，
屋前屋后满是野生的蒿蓬。
远离尘世息绝了一切交游，
闲来赋诗作文一时传诵。
超然高洁举世无人理解，
惟一的知音就只有刘龚。
他为什么如此特立独行？
那是因为没有人道合志同。
耿介拔俗安心于自身处境，
乐以忘忧不管那命运穷通。
我原本就拙于世间人事，
恨不能同生一世相随相从。



知
道
知
道
知
道
PDG



V

Cold and starved in days of heavy snow,
Yuan An would by no means go begging, though.
As soon as he heard of bribery on the way,
Ruan Gong resigned from office on that day.
The dried hay might provide warmth and heat
While taros might be served as food to eat.
Although their life was tough and rough indeed,
Of cold and hunger they did not take heed.
Afflicted by the choice of rich and poor,
He found ideals the most effective cure.
He topped above his countrymen in worth,
And spread his virtue in his place of birth.

VI

Zhang Zhongwei was content with wretched life;
With wild grass and weeds his yard was rife.
Far from the madding crowd he lived alone,
And wrote excellent poems of lofty tone.
There were no patrons whom he got along,
Except his lifelong bosom friend Liu Gong.
Why did this scholar lead a lonely life?
Few men behaved like him in worldly strife.
He went along the course he'd like to go,
Never caring for his weal and woe.
I'm dull at dealing with the worldly affair,
And take Zhang as ideal without compare.

欽定四庫全書
PDG



七

昔有黄子廉，
弹冠佐名州。
一朝辞吏归，
清贫略难俦。
年饥感仁妻，
泣涕向我流。
丈夫虽有志，
固为儿女忧。
惠孙一晤叹，
腆赠竟莫酬。
谁云固穷难？
邈哉此前修！

东汉的黄子廉品节高尚，
曾一度出任名州的太守。
一旦辞去官职返回故里，
家境清贫时人无出其右。
饥荒之年愧对贤良的妻子，
看她愁容满面涕泣双流。
大丈夫纵然心怀守节之志，
也为妻儿子女的生活忧愁。
好友惠孙见状不禁长叹，
赠以钱财子廉竟辞谢不收。
谁说穷困守节难以做到，
不见上述前贤声名长不朽！



VII

Huang Zilian, a scholar in the ancient days,
Was once a magistrate and won much praise.
When he withdrew from the worldly strife,
He came back home and lived the poorest life.
His benign wife was sad in famine years,
Sobbing out her worries in a flood of tears:
“A man who has magnificent ideal
Should also care about his children’s weal.”
His friend Huisun was moved but felt confused
When his handsome presents were refused.
Who says that honest poverty won’t last?
I keep in mind exemplars in the past.





游斜川

辛酉正月五日，天气澄和，风物闲美，与二三邻曲，同游斜川。临长流，望曾城，鲂鲤跃鳞于将夕，水鸥乘和以翻飞。彼南阜者，名实旧矣，不复乃为嗟叹。若夫曾城，傍无依接，独秀中阜。遥想灵山，有爱嘉名。欣对不足，率尔赋诗。悲日月之遂往，悼吾年之不留。各疏年纪乡里，以记其时日。

宋永初二年正月五日，气候清新，天空明朗，风光宁静，景物优美。我与几位邻居相邀，一同去游览斜川。面对浩荡的江流，远望曾城的山色。鱼儿在夕阳中腾跃于水面，水鸟在和风中翻飞于低空。那南边庐山的名称和实景大家都很熟悉，一时没有新的感想。至于这曾城山岭，旁边不与任何山脉相依接，秀丽挺拔，独耸于水边的高地。这不禁使我想起那灵山昆仑的曾城，由是更加喜爱这美好的名称。欣然面对美景，仍有所不足，于是随意写下了此诗。岁月迁移，令人伤感；生命难留，使我悲叹。我分别记下每一位同游人的年龄籍贯，并记下这次游览的日期。

开岁倏五日，
吾生行归休。
念之动中怀，
及辰为兹游。
气和天惟澄，
班坐依远流。
弱湍驰文鲂，
闲谷矫鸣鸥。

新年伊始一眨眼过了五天，
岁月如流我一生行将结束。
想到此不免心中惆怅，
趁今日好时光去斜川一游。
天空一片晴和明朗的气象，
大家相挨而坐紧依着江流。
小溪中游动着美丽的鲂鱼，
幽谷间飞翔着矫健的鸣鸥。



A Trip to the Slanting River

On the fifth day of the first month in the year of Xinchou, the day was mild and clear with a scenery of tranquil beauty. I took a trip to the Slanting River with a couple of friends from my neighbourhood. By the on-flowing river, we commanded a fine view of the Zengcheng Mountain. The bream and carp leaped in the setting sun while gulls glided in the mild breeze. As the Lushan Mountain in the south had a long-standing fame, there was no need for us to dwell on its beauty. As to the Zengcheng Mountain, it rose by itself in single beauty on the marshes. At the thought of the other Zengcheng Mountain in the Kunlun Mountains, we admired the name still more. Not contented with merely enjoying the scene, we wrote poems on the spot. Regretting the swift passage of time and the brevity of our life-span, each of us put down our time and place of birth and the date of this trip.

I've reached fifty in the opening year;
The end of my dear life is drawing near.
This very thought has filled my heart with woe,
And so on springtime trip I gladly go.
Bathed in the air so mild, the skies serene,
We sit and watch the flowing river scene.
The bream are swimming in the gentle stream
While in the vales the gulls soar and scream.

迴泽散游目，
缅然睇曾丘。
虽微九重秀，
顾瞻无匹俦。
提壶接宾侣，
引满更献酬。
未知从今去，
当复如此不？
中觞纵遥情，
忘彼千载忧。
且极今朝乐，
明日非所求。

纵情眺望广阔无垠的湖面，
深思遐想凝视曾城的山丘。
虽无昆仑九重山那么秀丽，
但细看这景色真世间少有。
提着酒壶向宾客一一致意，
杯斟满兴更浓相互劝酒。
不知今天以后的日子里，
还有没有如此美好的时候？
酒至半酣无不纵怀欢笑，
忘记了那千年不尽的忧愁。
暂且尽情享受眼前的快乐，
明天的事我没有任何祈求。



When we look beyond the boundless lake,
We gaze at Zengcheng, musing for its sake.
Although it's less impressive than Kunlun,
Nothing nearby can surpass this one.
We pass the goblet from one to the other,
To fill our cups and drink to one another.
A sudden thought occurs to me by then:
Can we enjoy such pleasant feasts again?
Half-drunk, we make funs in a thousand ways,
Forgetting endless sorrows of our days.
Make merry and forget about our sorrow,
For we don't care about what comes tomorrow.





拟古九首

一

荣荣窗下兰，
密密堂前柳。
初与君别时，
不谓行当久。
出门万里客，
中道逢嘉友。
未言心先醉，
不在接杯酒。
兰枯柳亦衰，
遂令此言负。
多谢诸少年，
相知不忠厚。
意气倾人命，
离隔复何有？

窗下开着茂盛的兰花，
堂前长着成行的垂柳。
当初与你们依依相别，
约定出行的时间不会长久。
出门以后成了远方的游客，
途中结交了相知的朋友。
还没有交谈先已为之倾心，
意气相投不须先饮美酒。
而今兰花枯萎垂柳衰残，
行期不久的约言终不作数。
从此应断绝与这班人来往，
他们与人相交而不忠厚。
逞意气一时可以不要性命，
离别之后情谊便忘在脑后。

二

辞家夙严驾，
当往至无终。
问君今何行？
非商复非戎。
闻有田子泰，
节义为士雄。
斯人久已死，
乡里习其风。

清晨匆忙备车辞家远行，
我将游访今古闻名的无终。
若问我此行的目的何在，
不为经商也不为从军建功。
久闻无终有一位田子泰，
节操义气为士林所推崇。
此人死去已经二百余年，
当地仍继承了他的遗风。



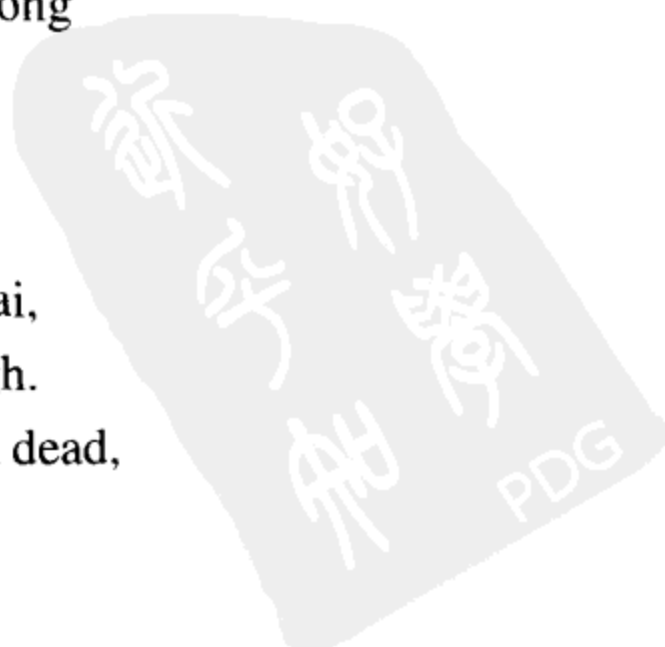
In Imitation of Old Poems

I

The orchids blossom lush beneath the windows;
Before my parlor grow so dense the willows.
When you departed from me, my dear friend,
I did not know how many years you'd spend.
Travelling far and wide from day to day,
You must have met companions on the way.
You were at once attracted to each other
Before you started toasts like brother to brother.
When willows wane and orchids wither as days flow,
You break your word you made not long ago.
I'd like to warn the people in their youth
That "time proves friendship" is a simple truth.
When youthful people utter vowing words,
They may forget their promise afterwards.

II

At dawn I mount my horse and go headlong
Toward the distant county of Wuzhong.
When people ask me what I am to do,
I say I have no wealth or arms in view.
In Wuzhong lived a man named Tian Zitai,
Whose noble name is ringing far and nigh.
Although this upright man has long been dead,
Men carry on the way of life he led.





生有高世名，
既没传无穷。
不学狂驰子，
直在百年中。

仲春遘时雨，
始雷发东隅。
众蛰各潜骇，
草木纵横舒。
翩翩新来燕，
双双入我庐。
先巢故尚在，
相将还旧居。
自从分别来，
门庭日荒芜。
我心固匪石，
君情定何如？

迢迢百尺楼，
分明望四荒。
暮作归云宅，
朝为飞鸟堂。
山河满目中，
平原独茫茫。
古时功名士，
慷慨争此场。
一旦百岁后，
相与还北邙。

生前享有那么高的声誉，
身后动人的事迹流传无穷。
莫学趋炎奔走的势利之徒，
一生荣耀死后却被人嘲讽。

三

万物复苏的二月春雨纷纷，
空中响起今年第一声雷鸣。
冬眠的虫类从潜睡中惊觉，
枯萎的草木在原野里苏生。
新来的燕子在微风中剪翅，
成双成对地飞入我的宅中。
去年的旧巢仍完好无损，
呢喃对话一齐来觅旧踪。
自从与你们依依分别以来，
门庭日日荒芜长满蒿蓬。
我的感情坚定不移有如磐石，
不知你们是否与我相同？

四

我独自站在这高高的楼头，
纵目眺望四面八方的景象。
这高楼晚上是浮云的住宅，
这高楼早晨是飞鸟的天堂。
近处的山河尽收眼底，
远处的平原一片苍茫。
遥想古代建功立业的人们，
争斗于此地何等慷慨激昂。
在他们生命终结的时候，
一个个都埋葬于北邙山上。

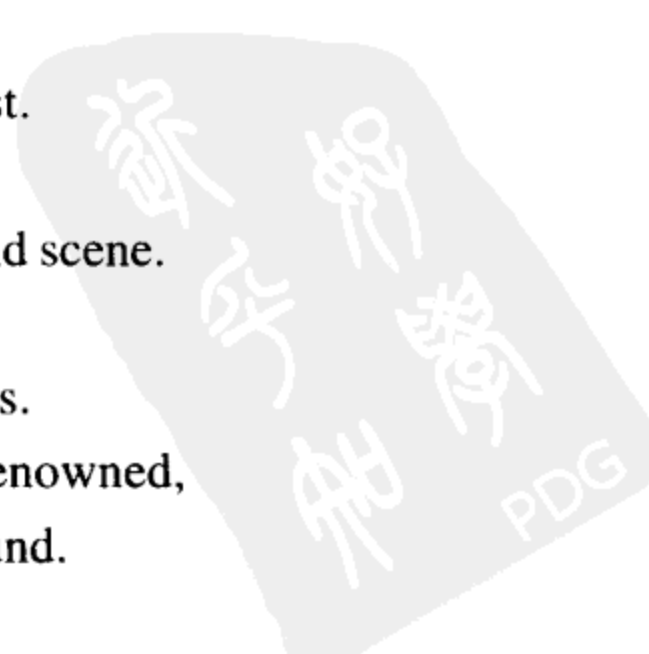
He cherished high fame when he was alive;
For years and years this fame will e'er survive.
I'll never in my life seek fame and gain;
When I am dead, neither will remain.

III

In mid-spring, season's rain begins to pour
While in the east, first peals of thunder roar.
When worms awaken from their winter sleep,
The plants begin to grow and vines to creep.
The swallows, back again with buoyant airs,
Fly into my humble hut in pairs.
As their former nest stays on the dome,
Together they return to their old home.
Since the swallows left my house last year,
My yard has daily been much wilder here.
My heart is not a stone that rolls around,
But may I ask if you maintain your ground?

IV

The building rises high up like a spear,
Commanding views of wild fields far and near.
At dusk the clouds encircle it abreast;
At dawn the birds have found it as a nest.
At a glance the hills and rills are seen
While stretching plains provide a splendid scene.
The fortune-seekers in the ancient days
Here battle after battle fought their ways.
As soon as dead and gone were those renowned,
One by one was piled the tomb and mound.





松柏为人伐，
高坟互低昂。
颓基无遗主，
游魂在何方！
荣华诚足贵，
亦复可怜伤！

东方有一士，
被服常不完。
三旬九遇食，
十年著一冠。
辛勤无此比，
常有好容颜。
我欲观其人，
晨去越河关。
青松夹路生，
白云宿檐端。
知我故来意，
取琴为我弹。
上弦惊别鹤，
下弦操孤鸾。
愿留就君住，
从今至岁寒。

苍苍谷中树，
冬夏常如兹。

墓前的松柏早已被人砍伐，
高高低低的坟堆空空荡荡。
雨打风吹墓基颓塌无人祭，
死者的游魂不知飘泊何方！
荣华富贵诚然令世人羡慕，
只可叹他们身后如此凄凉！

五

东方有一位隐居的高士，
常穿着破烂不堪的衣衫。
一月里才能吃上九餐饭，
十年中总戴着一顶旧冠。
辛勤劳苦无人可以相比，
却焕发着青春般的容颜。
我早就想一睹其人的风采，
清晨出发一路涉水渡关。
居所的路旁长满了青松，
缕缕白云在檐间徘徊留连。
主人心知我特地前来之意，
取出洁净的清琴为我轻弹。
一曲别鹤是那么悲凉凄怆，
一曲孤鸾是如此孤高不凡。
我真愿从此与他结友相伴，
共同经受那严寒的考验。

六

深谷中有一株苍劲的青松，
严冬和炎夏都傲然挺立。



Felled are the graveyard pine and cypress trees,
With rolling bare mounds lying in the breeze.
Now that the tombs are left without repair,
Where are the roaming ghosts? Where? Where?
Although they cherished from worldly strife,
A pitiable scene they've left in afterlife!

V

There lives a wretched hermit in the east,
Whose ragged coats are often torn and pieced.
In thirty days he eats nine meals on mat;
In ten long years he wears the same old hat.
He takes the greatest pains in human race,
And yet he always keeps a cheerful face.
As I would like to see this saint forlorn,
I went o'er hills and rivers in the morn.
Along the road were lined pines with lush leaves,
And white clouds coiled upon his cottage eaves.
To be aware of what I'd like to see,
He fetched his lute and played a tune for me.
He first played woeful tunes of Parting Cranes,
Then Lonely Phoenix in exalted strains.
I long to stay and dwell with you together,
To stand the test of freezing weather.

VI

Lush and verdant stand the valley trees,
Both in winter winds and summer breeze.





年年见霜雪，
谁谓不知时！
厌闻世上语，
结友到临淄。
稷下多谈士，
指彼决吾疑。
装束既有日，
已与家人辞。
行行停出门，
还坐更自思。
不怨道里长，
但畏人我欺。
万一不合意，
永为世笑嗤。
伊怀难具道，
为君作此诗。

日暮天无云，
春风扇微和。
佳人美清夜，
达曙酣且歌。
歌竟长叹息，
持此感人多。
皎皎云间月，
灼灼叶中华。
岂无一时好，
不久当如何？

年复一年莫不遭霜欺雪冻，
谁说它不知时日的流逝！
我厌恶世俗的花言巧语，
为交新友决心一往临淄。
那里有许多雄辩高谈之士，
指望他们能为我解难释疑。
打点行装已准备了多日，
临行与家人依依告辞。
出门走了一程又徘徊不前，
坐下来独自陷入了深思。
不是怕道途艰难行程遥远，
怕的是到临淄后为人所欺。
万一与新交意气不相投合。
那会永远被人嗤之以鼻。
我心中的想法难以详述，
请读者诸君细味此诗。

七

日落天暮空中无一丝浮云，
春天的好风送来阵阵温和。
佳人喜爱这美好的良夜，
通宵达旦在楼头把酒欢歌。
歌毕倚栏而立恍然长叹，
只因乐极生悲感慨良多。
云间的素月皎洁如玉，
叶中的鲜花灿烂婀娜。
只可怜它们虽有一时之美，
不久却是香消影没的结果。



Having witnessed frost and snow each year,
They know full well the changing seasons here.
As I am tired of worldly telltale trends,
I'll go to Linzi, there to find new friends.
The sophists gather at Linzi's city gate,
And so I hope they'll justify my fate.
I've got things ready for the trip some day,
And said good-bye before I go away.
About to leave, I start to hesitate,
Then come back to my seat and meditate.
Not that I fear the hardship I foresee,
But that I fear they might bewilder me.
In case I disagree with their ideas,
I might confront the worldly jeers and sneers.
It's hard to bare my thoughts of every kind,
This poem is just to show a piece of mind.

VII

Not a cloud floats in the evening skies;
Gently blows the spring breeze from sunrise.
Throughout the night so silent and forlorn,
A lovely maiden drinks and sings till dawn.
Meanwhile, she sighs and sighs when her song ends,
At the thought of pretty night she spends.
Through the flimsy clouds the moon shines bright;
Amid the leaves the blooms provide a sight.
Although each of them may have their time,
What will happen once they lose their prime?

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少时壮且厉，
抚剑独行游。
谁言行游近？
张掖至幽州。
饥食首阳薇，
渴饮易水流。
不见相知人，
惟见古时丘。
路边两高坟，
伯牙与庄周。
此士难再得，
吾行欲何求？

种桑长江边，
三年望当采。
枝条始欲茂，
忽值山河改。
柯叶自摧折，
根株浮沧海。
春蚕既无食，
寒衣欲谁待？
本不植高原，
今日复何悔！

八

年轻时身强体壮性气刚烈，
手提长剑只身到四方远游。
谁说出游的行程太短？
我到过张掖访过幽州。
饥饿时在首阳采薇而食，
口渴时酣饮易水的清流。
旅途上从未遇见相知的人，
只看到一座座前代的坟丘。
路旁有两座特别的古墓，
那里边埋葬着伯牙与庄周。
今世已难逢这样的贤人，
纵使远游万里又有何可求！

九

在长江边栽植桑树的幼苗，
指望三年以后可以摘采。
不料枝条刚刚开始繁盛，
忽遇洪水暴发山河破坏。
青枝绿叶遭到无情的摧折，
树干连根一直漂浮到大海。
可怜的春蚕已无叶可食，
吐丝成衣也不能再有期待。
当初不将它种植在高原，
今日种桑人又何必后悔！



VIII

In my youth, I was strong and full of vigour;
I held my sword and roamed, a lonely figure.
I wandered on and on, by night, by day,
From Zhangye to Youzhou—a long, long way!
On Mount Shou-yang, I eat the herbs that grow;
By Yishui Stream, I drink the waters that flow.
With no one I could chatter heart to heart,
I saw just tombs of heroes long apart.
Gone is Bo-ya, who played the zither for his friend;
Gone is Zhuangzi, who talked truth with his friend.
Since there's no man with such a noble mind,
Where should I roam and what am I to find!

IX

Mulberry trees by the Yangtze River grow,
Which people planted for silkworms three years ago.
At the time when twigs and boughs would sprout,
It happened that a serious flood broke out.
The twigs and leaves were torn from the tree
While roots and trunks were floating on the sea.
If silkworms were not fed in the spring day,
Where's your dress when winter holds its sway?
It's on the highland that mulberries grow;
What's the use of your regret and woe?





桃花源诗并记

晋太元中，武陵人捕鱼为业。缘溪行，忘路之远近。忽逢桃花林，夹岸数百步，中无杂树，芳草鲜美，落英缤纷。渔人甚异之。复前行，欲穷其林。

林尽水源，便得一山。山有小口，仿佛若有光，便舍船从口入。初极狭，才通人。复行数十步，豁然开朗。土地平旷，屋舍俨然，有良田美池桑竹之属；阡陌交通，鸡犬相闻。其中往来种作，男女衣著，悉如外人；黄发垂髫，并怡然自乐。

见渔人，乃大惊，问所从来，具答之。便要还家，设酒，杀鸡作食。村中闻有此人，咸来问讯。自云先世避秦时乱，率妻子邑人来此绝境，不复出焉，遂与外人间隔。问今是何世，乃不

晋朝孝武帝太元年间，有一个武陵人，以捕鱼为职业。有一天，他划着一只小船，沿着小溪行驶，忘记了路的远近，忽然遇着一片桃花林。两岸相对数百步的地方，中间没有什么杂树，芳香的草既清鲜又美丽，绽开的桃花又繁盛又红艳。渔夫感到很奇怪。他又再往前行驶，想看完这片桃花林。

那桃花林一直延伸到溪水的尽头，然后便是一座小山。小山有个小洞，好像有光亮。他就丢弃小船，从洞口钻了进去。起初很狭小，只能容一个人通行。再走了几十步，忽然开阔明亮。土地平坦空旷，房舍高大整齐。有肥沃的农田，清澈的鱼池，茂密的桑叶，青翠的竹林等等。田间小路，纵横交错，鸡鸣狗叫，大家都听得见。人们在里边来来往往，耕田种地。男男女女穿的衣服，都像外边的人一样。老人小孩都生活得十分愉快。

他们见了渔夫，竟然大吃一惊，问他是从什么地方来的，渔夫一一回答。其中有人便邀请他到家里去，备酒杀鸡招待他。村中听说有这么一个人，都来问讯。他们自己说是前代逃避秦朝暴政，携带妻儿子女和地方上的人，来到了这个与世隔绝的地方，



Peach-Blossom Springs (With an Essay)

In the years of Taiyuan (376~396) during the reign of Emperor Xiaowu in the Jin Dynasty, there lived in Wuling a man who made his living as a fisherman. Sailing up a stream one day, he forgot how far he had travelled when all at once he saw a grove of peach blossoms stretching hundreds of paces on both banks of the stream. There were no other kinds of trees but verdant grass in full splendour and angry flowers in profusion. Enticed by the sight, the fisherman sailed on to have a complete view of the grove.

The grove stretched as far as the source of the stream, where the fisherman found a hill with an opening that seemed to be lit within. He left his boat and entered the opening. At first the opening was very narrow, barely allowing him to pass, but as he went on some dozens of paces, a wide view suddenly opened before him. There was an expansive plain scattered with orderly houses, lush fields, beautiful ponds and clumps of mulberry and bamboo trees. Footpaths crisscrossed the fields, where the crowing of cocks and the barking of dogs were heard within distance. The men and women working in the fields were attired in the same manner as the people living outside; both old and young enjoyed a happy life.

They were amazed to see the fisherman and asked him where he had come from. When he had answered all the questions, they invited him to their homes, feasting him on wine and chicken. At the news of a stranger coming to their village, all the villagers came to make inquiries. On their part, they told him how their ancestors had arrived at this remote corner of the world together with their wives, children and fellow villagers in order to escape from the tyrannous rule of the Qin Dynasty, and how they had settled down here, cutting themselves off from the rest of the

知有汉，无论魏晋。此人一一为具言所闻，皆叹惋。余人各复延至其家，皆出酒食。停数日，辞去。此中人语云：“不足为外人道也。”

既出，得其船，便扶向路，处处志之。及郡下，诣太守说如此。太守即遣人随其往，寻向所志，遂迷不复得路。

南阳刘子骥，高尚士也。闻之，欣然规往，未果，寻病终。后遂无问津者。

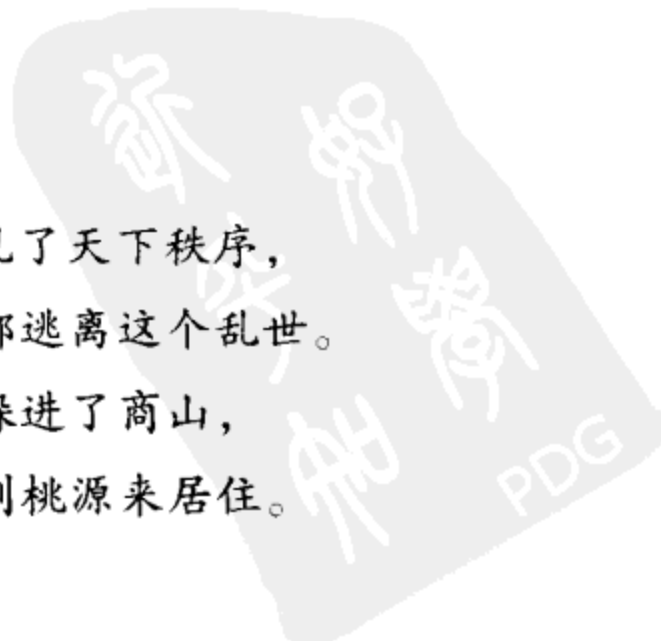
以后就再没有出去，于是便和外面的人断绝了讯息。渔夫问他们知不知道现在是什么时代，他们竟不知道有汉朝，什么魏晋就更不用说了。渔夫便一一向他们说清楚。他们听了都惋然叹息。其余的人也都请渔夫到他们的家里，拿出酒肉来款待他。过了几天，渔夫辞别归去。洞里边的人关照他说：“不要向外面的人说起这里的事。”

渔夫从洞中出来，找到小船，便沿着前时所来的路往回行驶，处处做一个标记。到了郡府，去见太守，告诉他在桃花源的所见所闻。太守立即派人跟随他去，寻找以前的标记，竟迷失找不到原路了。

南阳人刘子骥是个高尚的名士，听到了这件事，便高兴地计划前往，但未能成行，不久就生病而死。从此以后便没有人再过问这件事了。

嬴氏乱天纪，
贤者避其世。
黄绮之商山，
伊人亦云逝。

秦王暴政扰乱了天下秩序，
贤明的人士都逃离这个乱世。
有名的四皓躲进了商山，
这些人就跑到桃源来居住。





world. When the fisherman asked them what dynasty they were living in, they were ignorant of the Han Dynasty, let alone the Wei and Jin dynasties. When the fisherman told them all he knew, they all sighed, deeply moved by his story. The other villagers invited him to their homes by turns, feasting him on wine and meat. He stayed in the village for several days before he took leave. At his departure, the villagers said to him, "Don't say anything about this place to the outsiders."

After he left the place, he found his boat and made markings along the route he made his return trip. As soon as he reached the prefecture, he reported his experience to the magistrate, who immediately sent men to go with him and retrace the markings. However, the fisherman got lost and could not find his way again.

Liu Ziji, a worthy scholar in Nanyang, heard of the story and was keen on visiting the place, but he died of illness before he could set out. No one has ever cared to make further inquiries since then.

When the King of Qin transgressed the heavenly law,
The sages left their homes and went ashore.
When hermits Huang and Qi went to Mount Shang,
First settlers in the Springs came in a gang.





往迹浸复湮，
 来径遂芜废。
 相命肆农耕，
 日入从所憩。
 桑竹垂馀荫，
 菽稷随时艺。
 春蚕收长丝，
 秋熟靡王税。
 荒路暧交通，
 鸡犬互鸣吠。
 俎豆犹古法，
 衣裳无新制。
 童孺纵行歌，
 斑白欢游诣。
 草荣识节和，
 木衰知风厉。
 虽无纪历志，
 四时自成岁。
 怡然有馀乐，
 于何劳智慧？
 奇踪隐五百，
 一朝敞神界。
 淳薄既异源，
 旋复还幽蔽。
 借问游方士，
 焉测尘嚣外？
 愿言躡清风，
 高举寻吾契。

他们的踪迹逐渐湮没，
 来时的路也废弃荒芜。
 桃源里男耕女织勤勤恳恳，
 红日西沉便回家休息。
 桑树和竹林绿叶成荫，
 杂粮和豆类随时种植。
 春收蚕丝，秋收五谷，
 没有租税，没有劳役。
 小路偏僻不便与人交往，
 洞中只听见狗吠鸡啼。
 祭祀还是用古代的礼法，
 穿戴也没有时新的样式。
 儿童们尽情地唱呀，跳呀，
 老人们往来游乐欢欢喜喜。
 野草青了就知道春天已到，
 树叶飘落便感觉秋天又至。
 虽然没有岁时的记载，
 四季交替却自然有序。
 他们怡然自乐，无忧无虑，
 哪里还需要劳神用智？
 奇异的踪迹已隐匿了五百年，
 今日才敞开了这神仙境域。
 可是淳朴与浇薄毕竟不同，
 桃源仙境不久又完全隐蔽。
 借问世俗中的人们啊，
 你怎能窥测其中的奥秘？
 我愿乘着清风飘游万里，
 寻找志同道合的人，高蹈出世。

The early footprints are covered now with weeds;
The trodden bypaths are buried now by reeds.
In the fields, each person does his very best;
At sunset they go home and take a rest.
Bamboos and mulberries grow in such mild clime
While beans and crops are planted in their time.
They raise silkworms and plough the fields in spring;
When they reap crops, they need not pay the king.
On bushy roads, no men are seen to go,
But dogs are heard to bark and cocks to crow.
They make sacrifices in ancient ways
And wear the clothes they did in ancient days.
The children sing their songs with ringing voice;
The grey-hair have pastime of their own choice.
When grass grows lush, they know that spring's alive;
When trees wither, they see autumn arrive.
Although they do not have an almanac,
The change of seasons helps them mark the track.
Their lives so full of joy and bodies fit,
They have no need to live by their wit.
This wonder, hidden for five hundred years,
Is opened to the world as unspoiled spheres.
Their simple way of life is worlds apart,
Only known to people at the start.
How can a person from the madding crowd
Expect to know Utopia 'neath a shroud!
Oh that I soar to the sky on gentle breeze
And find the men of my ideal like these!





述 酒

原注：仪狄造，杜康润色之。

重离照南陆，
鸣鸟声相闻。
秋草虽未黄，
融风久已分。
素砾晶修渚，
南岳无馀云。
豫章抗高门，
重华固灵坟。
流泪抱中叹，
倾耳听司晨。
神州献嘉粟，
西灵为我驯。
诸梁董师旅，
芊胜丧其身。
山阳归下国，
成名犹不勤。
卜生善斯牧，
安乐不为君。
平王去旧京，
峡中纳遗薰。
双陵甫云育，
三趾显奇文。
王子爱清吹，
日中翔河汾。
朱公练九齿，

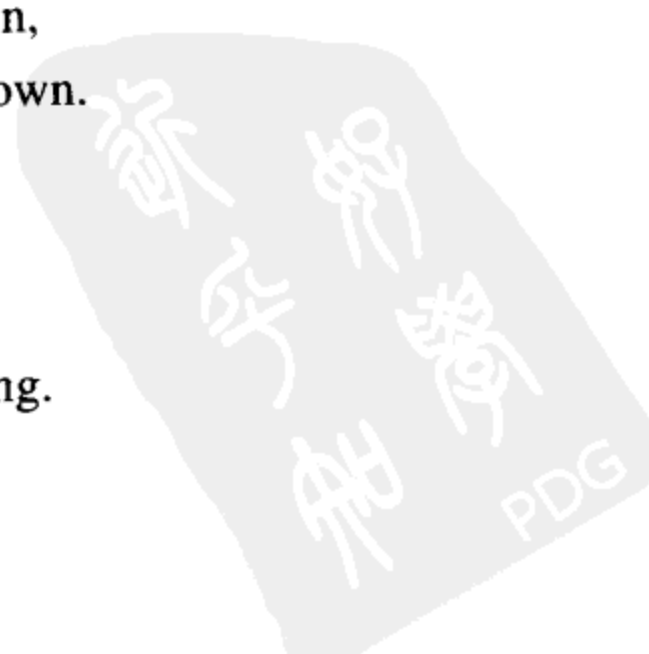
重黎如日普照江左一带，
一时人才济济似凤鸟和鸣。
尔后晋室渐衰如秋草变黄，
祥和的春风也不再光临。
大地久旱江中白石尽显，
南岳的山头更无紫气祥云。
刘裕握权与朝廷分庭抗礼，
晋恭帝最终遭害葬入坟茔。
我暗中流泪抚胸长叹，
通宵难寐听鸡叫盼天明。
当年国人献嘉禾终归刘氏，
图篡权他诡称有四灵显应。
古代有沈诸梁率军诛芊胜，
如今却无讨伐刘氏的能人。
晋恭帝好比山阳公刘协，
却不如山阳公能得善终。
篡位弑君者早在铲除异己，
东晋臣僚为何不尽忠保君！
回想晋元帝迁都建业以后，
洛阳一带即被匈奴占领。
东迁后晋室刚得生存发展，
孰料禅位的事旋即发生！
东晋真有如早夭的王子晋，
寿终正寝以后无踪无影。
世事如此我当学长生之术，



The Story Behind Wine

Wine was first brewed by Yi Di and later perfected by Du Kang.

When sunlight spread o'er the southern land,
The songs of birds resounded loud and grand.
Although the autumn grass was yet to wither,
The vernal breeze had long withdrawn from hither.
While the pebbles glittered on the shore,
The clouds disappeared from south peaks evermore.
With Duke of Yuzhang menacing the throne,
The King of Jin would soon be overthrown.
With tears in eyes, he sighed with deepest woe
And sat all night to wait for cocks to crow.
Good omens came that people offered grains
While Inspired Beasts were halted under reins.
When royal troops began to launch the fight,
The usurper killed himself right on the site.
The king was forced to give up his just claim,
But was in no time slaughtered all the same.
The traitor minister recruited men
And thus betrayed his master there and then.
When the king had moved his capital town,
The Huns arrived and trampled people down.
Although the king had got a heir to him,
The prospect of Jin Dynasty was dim.
The House of Jin did not last very long
And was succeeded by the House of Song.
I shall retire and thus prolong my life,





闲居离世纷。
峨峨西岭内，
偃息常所亲。
天容自永固，
彭殇非等伦。

归隐闲居远离尘世的纷争。
那巍峨的西岭高耸云天，
恭帝长眠此处与丘山相亲。
一朝之主自当容颜永固，
长生的彭祖也难相提并论。





To keep myself away from worldly strife.
Amid the mighty mountains in the west
Lie the hermits I admire the best.
Long and long will live the hermit brothers,
Who stand in every sense above the others.





于王抚军座送客

秋日凄且厉，
百卉具已腓。
爰以履霜节，
登高饯将归。
寒气冒山泽，
游云倏无依。
洲渚四缅邈，
风水互乖违。
瞻夕欣良宴，
离言聿云悲。
晨鸟暮来还，
悬车敛馀晖。
逝止判殊路，
旋驾怅迟迟。
目送回舟远，
情随万化遗。

秋天的太阳光色凄厉，
百草变黄失去了昔日芳菲。
九月间的一天应抚军邀请，
登高参加欢送友人的宴会。
寒冷的秋气笼罩着山泽，
浮云淡淡在空中迅速飘飞。
四面的洲渚显得那么遥远，
只见那江水东流西风劲吹。
瞻望斜阳欣然就坐于席间，
临别赠言却不免引起伤悲。
清晨离山的鸟儿傍晚飞还，
落日收敛了最后一缕余晖。
去客走的路和我全不一样，
若有所失我驾车缓缓返归。
目送他们的归舟远远逝去，
怅然不乐的心情化作烟灰。



Seeing off Guests at General Wang's Banquet

Cold and windy are the autumn days,
When grass and weeds have been in their last phase.
At frosty times before the autumn ends,
On a hill we dine to see off friends.
A chilly mist enshrouds the mountain vale
While clouds are floating o'er the dale.
The shoals and isles are lying far away,
Where wind and streams run counter in the bay.
At sunset time when banquet is held here,
Our parting words deprive us of our cheer.
The flying birds are on their homeward ways
As the eye of heaven casts last rays.
When dinner's over, hosts and guests depart,
I drag my way home with a gloomy heart.
As the homebound boat goes out of sight,
I calm down, mixed with nature in its flight.





读《山海经》十三首

孟夏草木长，
绕屋树扶疏。
众鸟欣有托，
吾亦爱吾庐。
既耕亦已种，
时还读我书。
穷巷隔深辙，
颇回故人车。
欢言酌春酒，
摘我园中蔬。
微雨从东来，
好风与之俱。
泛览周王传，
流观山海图。
俯仰终宇宙，
不乐复何如！

玉台凌霄秀，
王母怡妙颜。
天地共俱生，
不知几何年。
灵化无穷已，
馆宇非一山。

一

初夏时草木一个劲儿猛长，
屋前屋后的大树叶茂枝粗。
百鸟欢唱有了栖身之所，
我也更爱这隐居的草庐。
趁季节深耕田土播下禾种，
得闲时翻检我心爱的藏书。
穷街陋巷不见贵人的车马，
老朋友来访也望而却步。
喜尝今春酿出的新酒，
下酒的美味是园中的菜蔬。
霏霏细雨从东方飘洒而至，
一同来到的和风令人心舒。
将《穆天子传》流览一遍，
再把《山海经》随意翻读。
顷刻之间神游无穷的宇宙，
这生活真使我快乐满足。

二

秀美的玉台山高出云霞，
颜妙神怡的王母常居此间。
与永恒的天地同日而生，
仙寿不知有几千几万年。
都说她神灵变化无穷无尽，
在几座仙山建有离宫别馆。



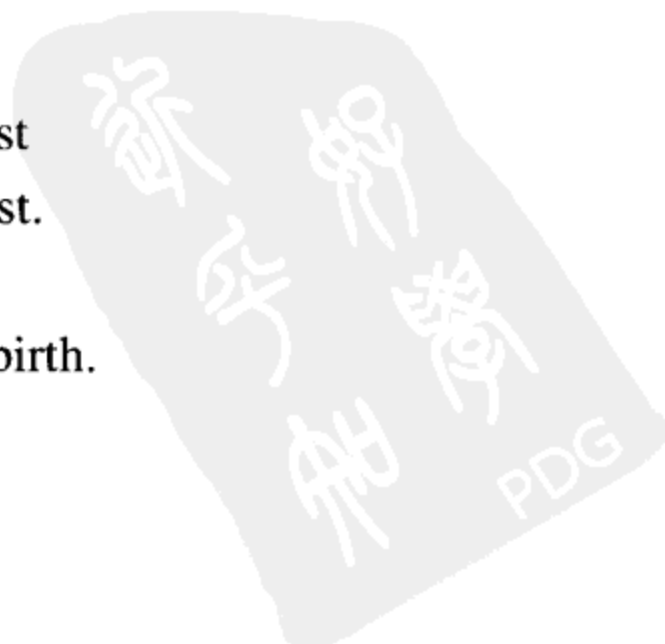
Reading *The Book of Mountains and Seas*

I

In early summer, grass and trees grow tall,
With profuse foliage sheltering the hall.
The flocks of birds have fondest place to rest
While I love my cosy house the best.
When I have ploughed the field and sown the seed,
I, now and then, find time to write and read.
There are no deep ruts in the humble lane,
Where carriages will turn away with disdain.
Alone I taste the new spring wine in leisure
And pluck my garden vegetables with pleasure.
When gentle showers from the east draw near,
Then now a pleasant breeze approaches here.
On such occasions, I leaf through King of Zhou,
And Maps of Hills and Seas of long ago.
Since I can tour the whole world at a glance,
What can be better pastime than this chance?

II

In terrace on Jade Hill with clouds abreast
Lives beautiful Queen Mother of the West.
She is as old as Heaven and the earth;
Millenniums have passed ever since her birth.
She alters her ethereal shapes at will,
With residences from hill to hill.





高酣发新谣，
宁效俗中言！

迢递槐江岭，
是为玄圃丘。
西南望昆墟，
光气难与俦。
亭亭明玕照，
洛洛清瑶流。
恨不及周穆，
托乘一来游。

丹木生何许？
迺在崑山阳。
黄花复朱实，
食之寿命长。
白玉凝素液，
瑾瑜发其光。
岂伊君子宝？
见重我轩黄。

翩翩三青鸟，
毛色奇可怜。
朝为王母使，
暮归三危山。
我欲因此鸟，

席间酣饮乘酒兴自作新谣，
格高调雅岂同世俗的陈言！

三

远处的槐江岭高耸入云，
山顶有美丽的玄圃花丘。
向西南遥望雄伟的昆仑，
夺目的华光宝气直映星斗。
高大的琅玕树闪耀着银辉，
地下涌出的泉水不断奔流。
遗憾的是我未跟随周穆王，
搭乘他的车驾去此一游。

四

奇特的丹木生在何处？
人称它长在崑山的南岗。
黄黄的花朵红红的果实，
吃了可以使寿命延长。
神妙的丹水凝结成白玉，
最美的瑾瑜散发出奇光。
稀世之宝难道为君子独有？
它的出现应当归功于轩黄。

五

三青鸟在神山上翩翩飞翔，
瑰奇可爱的羽毛色彩斑斓。
清晨为王母取食远飞千里，
傍晚归来栖居在三危山巅。
我早就想托它一件事情，



In the royal feast she sang new airs,
New airs without the slightest worldly cares.

III

The Huaijiang Peak, high above the skies,
Is where the old imperial garden lies.
To the southwest it faces Mount Kunlun,
In brilliance without comparison.
Tall rise the trees on which the jade fruits glow
While clear waters of Yao River flow.
How I envy you, renowned King Mu!
Oh that I ride across the sky with you!

IV

Where in the world grows the scarlet tree?
On the southern slope of Mi Hill you can see.
Its yellow blooms and crimson fruits
Can serve as food and strengthen your life roots.
White jade is formed from the pearly flow
While gems emit a singular glow.
Of their worth I'm not the first to know —
The ancient kings admired them long ago.

V

The three-legged bird soars in all the weathers,
Displaying its lovely alien feathers.
On errands for Queen Mother in the morning,
It goes back to Sanwei Hill in the evening.
I'd like to ask a favour from the bird



具向王母言：
在世无所须，
惟酒与长年。

逍遥芜皋上，
杳然望扶木。
洪柯百万寻，
森散覆暘谷。
灵人侍丹池，
朝朝为日浴。
神景一登天，
何幽不见烛！

粲粲三珠树，
寄生赤水阴。
亭亭凌风桂，
八干共成林。
灵凤抚云舞，
神鸾调玉音。
虽非世上宝，
爰得王母心。

自古皆有没，
何人得灵长？
不死复不老，
万岁如平常？

为我向王母详细陈言：
我在世间没有其他需求，
只需好酒伴我永享高年。

六

神仙在芜皋山上逍遥度日，
远望那大荒山上的扶木。
粗大无比的树干直插云霄，
枝叶四布覆盖了整个暘谷。
羲和侍候在咸池之滨，
每天为她的儿子太阳洗浴。
当太阳一旦升上高空，
哪处幽暗之地不光彩耀目！

七

海外有三珠树光华璀璨，
自古以来在赤水南岸寄生。
高大笔直的桂树迎风傲立，
八棵树相连便成一片森林。
灵异的凤凰伴着浮云飞舞，
神奇的鸾鸟发出声声妙音。
它们虽不是世间的珍宝，
却深深赢得王母的爱怜。

八

从古到今人人不免一死，
有谁的生命能无限延长？
谁能生命无尽又青春永驻？
谁能活一万岁也只觉平常？



数字图书馆
PDG

To send Queen Mother my impassioned word:
“In this world I have but few real needs —
Longevity and wine are what I heed.”

VI

On Wugao Mountain I have roamed carefree
Looking upward at the Mighty Tree.
Its copious branches spread a million feet
And shade the sunny valley like a sheet.
The Goddess waits beside the magic lake,
To bathe the sun each morning at daybreak.
When the sacred sun ascends the sky,
It drives away the darkness far and nigh.

VII

In brilliant lustre grows Three-Beaded Tree,
To the south of Crimson Stream at ease.
The lofty cassia rises in the breeze,
To join a forest made up of eight trees.
The holy phoenix dances on the cloud;
The sacred pheasant sings clear songs aloud.
The song and dance do not make men obsessed,
Yet they please Queen Mother of the West.

VIII

As Death awaits all men alike at door,
Everybody will one day be no more.
However, in the realm of Deathless Land,
Man has ten thousand years at his command.





赤泉给我饮，
员丘足我粮。
方与三辰游，
寿考岂渠央！

夸父诞宏志，
乃与日竞走。
俱至虞渊下，
似若无胜负。
神力既殊妙，
倾河焉足有？
馀迹寄邓林，
功竟在身后。

精卫衔微木，
将以填沧海。
刑天舞干戚，
猛志固常在。
同物既无虑，
化去不复悔。
徒设在昔心，
良辰讵可待！

臣危肆威暴，
钦鴆违帝旨。
窳窳强能变，

取赤泉的神水来饮用，
食员丘的奇树以当粮。
方与日月星三辰同游宇宙，
宝贵的人生岂会立刻消亡！

九

夸父勇称有宏大的志向，
竟然敢与疾行的太阳竞走。
他们一同到达日落的地方，
好似还没有分出谁先谁后。
他的力量是如此神妙非凡，
黄河渭河的水喝完还不够。
留下的手杖化为一片桃林，
大功既成英名永垂宇宙。

十

精卫鸟衔来细小的树枝，
要填平那浩荡无涯的沧海。
刑天挥舞着盾牌和大斧，
头颅已断壮志却依然常在。
为人为兽时就没有顾虑，
化为异物后更毫不反悔。
我就像他们一样空怀壮志，
实现抱负的良机岂能等待！

十一

臣危肆无忌惮逞威施暴，
钦鴆竟敢于违背天帝旨意。
强悍的窳窳终于被杀，



The Crimson Spring provides the drink for me
While food is grown on that Eternal Tree.
When I tour with the stars, the sun, the moon,
How can human life be spent so soon?

IX

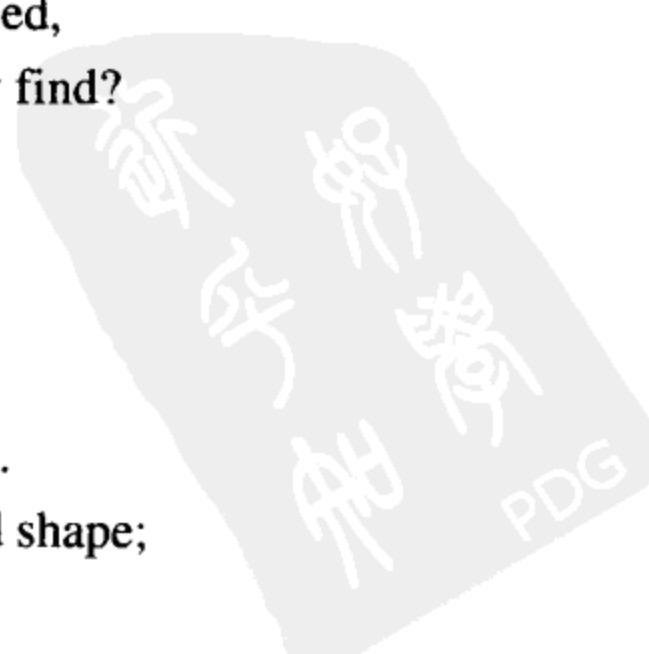
With magnificent desire and grace
Kuafu defied the sun to run a race.
He reached the end together with the sun;
It's hard to say who was the foremost one.
With potentiality to be the first,
He drank up rivers but still died of thirst.
An orchard rose from what he threw behind,
As posthumous favour for mankind.

X

Jingwei, who was drowned in the violent sea,
Carries twigs to fill it by degree.
Xingtian, who was beheaded by the god,
Protests by waving his huge shield and rod.
Without life or death, they are free from care;
Now that they are dead, they never show despair.
Although their firm resolve has never pined,
Where and when will be the chance they find?

XI

Wei the minister was cruel indeed;
Qinpi defied the God of Heaven's creed.
Yayu was killed but changed in form and shape;





祖江遂独死。
明明上天鉴，
为恶不可履。
长枯固已剧，
鸱鸢岂足恃！

鸱鸢见城邑，
其国有放士。
念彼怀王世，
当时数来止。
青丘有奇鸟，
自言独见尔。
本为迷者生，
不以喻君子。

岩岩显朝市，
帝者慎用才。
何以废共鯀？
重华为之来。
仲父献诚言，
姜公乃见猜。
临没告饥渴，
当复何及哉！

昆仑的祖江也难逃一死。
上天鉴别善恶明察秋毫，
行凶作恶的事真不可取。
不见鼓被长期桎梏多痛苦，
即使变成恶鸟又有何可恃！

十二

凶鸟鸱鸢一旦出现在城头，
那里便有遭到流放的人士。
想昏庸的楚怀王当朝年代，
那时一定有此鸟来过多次。
青丘山有一种吉祥的奇鸟，
经常独自出现人多莫识。
它原就为执迷不悟者而生，
并不用来启示贤明的君子。

十三

显赫的臣僚在朝廷上出入，
为君为帝者应当慎用人才。
为什么要废弃共工和鯀？
这原是舜帝英明的安排。
管仲向齐桓公真诚吐言，
桓公竟抱着猜疑的心态。
乃至临死告人以饥渴难忍，
后悔莫及那真是活该！

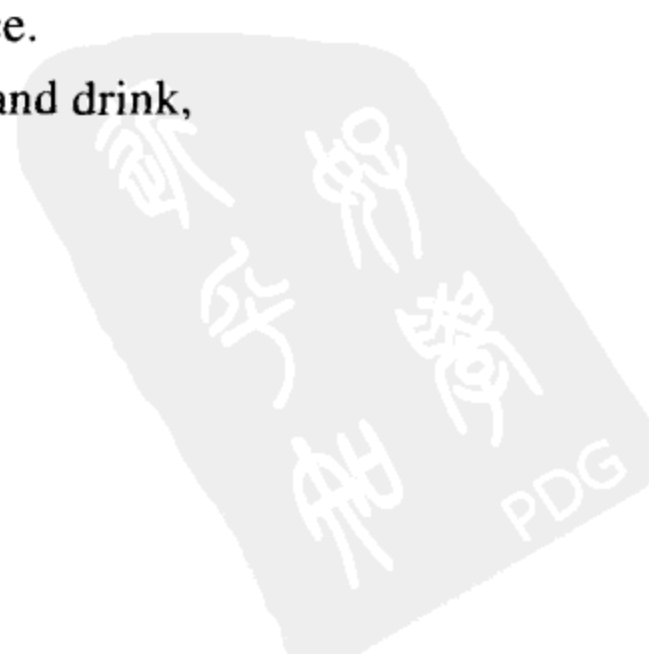
Zujiang alone could in no way escape.
As God of Heaven has discerning eyes,
Refrain from evil actions under skies.
He suffers who is bound in ball and chain,
But physical distortion gives more pain.

XII

When owls appear and hover up and down,
There must be honest men exiled from town.
When King Huai reigned o'er State of Chu,
Above the town the vicious birds oft flew.
On Verdant Hillock lives an alien bird,
Which always claims that it has never erred.
As it enlightens dull minds from its birth,
It never offers help for men of worth.

XIII

As ministers can play an important part,
The king should lay their proper posts at heart.
The timely banishment of Gong and Gun
Was administered by Emperor Shun.
Although Guan Zhong's suggestion was suffice,
Duke Huan of Qi ignored his good advice.
When Duke Huan died for lack of food and drink,
It was indeed too late for him to think.



蜡 日

风雪送馀运，
无妨时已和。
梅柳夹门植，
一条有佳花。
我唱尔言得，
酒中适何多！
未能明多少，
章山有奇歌。

朔风吹雪花飘送别岁暮，
风寒雪冷却不碍时节祥和。
门前两旁长满了梅树柳树，
一路开遍了迎春的花朵。
我高唱新诗你心领神会，
酒酣耳热的时候真是太多！
不知这种乐事究竟有多少？
且再听我一曲章山奇歌。



The Sacrificial Day

The year draws to its end amid snowstorm,
But seasons change and days will soon grow warm.
Flanking the gates are plum and willow trees,
On which are budding flowers in the breeze.
The flowers nod consent for poems I sing
Of what great joy the liquor has to bring.
Heigh-ho, what great joy, what great joy!
Immortal poems from hills we all enjoy.



答庞参军

三复来贶，欲罢不能。自尔邻曲，冬春再交，欵然良对，忽成旧游。俗谚云：“数面成亲旧”，况情过此者乎？人事好乖，便当语离，杨公所叹，岂惟常悲！吾抱疾多年，不复为文。本既不丰，复老病继之。辄依周礼往复之义，且为别后相思之资。

我再三展读你写给我的新诗，爱不释手。自从我们成为邻居以来，至今已过去两年。真诚而又愉快的交谈，使我们当初很快就成为了老朋友。民间谚语说：“人们经过几次会面以后，就可能有如故旧亲朋”，何况你我之间的感情岂止数面之交呢！人世间的的事情多不称心，如今又要我提起分离的话头，真似杨朱感伤离别，难道只是寻常的悲痛吗？我患病多年，不再写作。身体原本瘦弱，加之年老体病，但仍然依照《周礼》“礼尚往来”的意思，写下这首答诗，聊且作为别后相思的纪念。

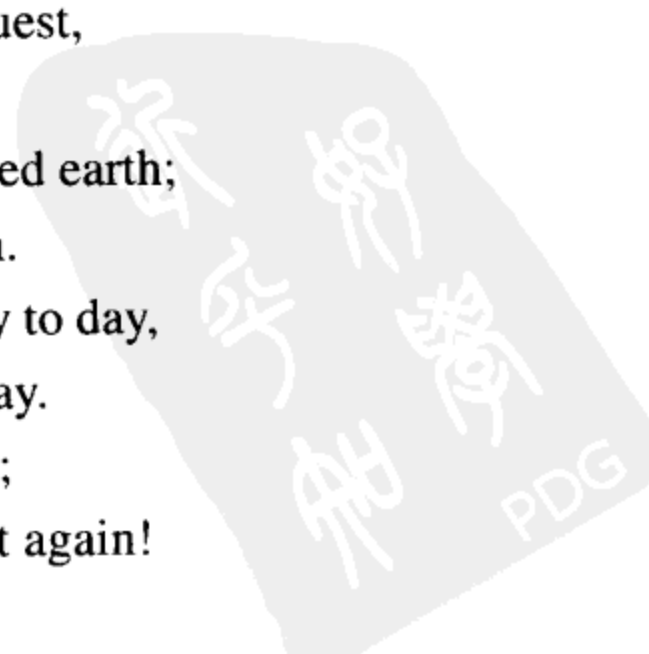
相知何必旧，
倾盖定前言。
有客赏我趣，
每每顾林园。
谈谐无俗调，
所说圣人篇。
或有数斗酒，
闲饮自欢然。
我实幽居士，
无复东西缘。
物新人惟旧，
弱毫多所宣。
情通万里外，
形迹滞江山。
君其爱体素，
来会在何年？

相互知心何必都是旧交，
这定是倾盖相交者的观点。
你是与我志趣相投的朋友，
经常光顾我简陋的林园。
彼此谈笑绝无世间的俗气，
所说离不开圣人的遗篇。
有时还能斟上几杯水酒，
悠闲对饮自觉无限欢欣。
我是一个隐居山林的闲人，
再也没有东奔西走的机缘。
器物要新朋友却越旧越好，
让我们用纸笔把音讯多传。
感情相通不怕隔千里万里，
江山只能把你我暂时分散。
衷心地望你多保重身体，
把杯相聚不知在何月何年！

In Reply to Military Counsellor Pang

I've read your poem time and again, unable to put it down. Since we became neighbours, one year has already passed. Constant communications have made us good friends. As the saying goes, "A few encounters, a pair of new friends". Is it true that our communications are not mere encounters? Human life often runs counter to our wishes. It is time for your departure. What Yang Zhu deplored is more than ordinary woe. I have refrained from writing poems due to years of illness. Age and illness have further weakened my poor health. However, I write this poem to requite your kindness and to serve as a keepsake after your departure.

"Friendship does not come from time alone",
By now this simple truth is widely known.
As a guest who knows my thoughts sublime,
You come to visit me from time to time.
Of worldly subjects we will never talk,
But dwell on masters? Teachings while we walk.
Whenever we have got some cups of wine,
We drink at ease and then our mood is fine.
A man who stays away from worldly quest,
I never seek for office east and west.
Old friends are treasured best on troubled earth;
Exchange of letters is of greatest worth.
Although our hearts are linked from day to day,
The hills and rills will keep us miles away.
Take care of yourself till I see you then;
Who knows in which year we can meet again!





答庞参军

庞为卫军参军，从江陵使上都，过浔阳见赠。

庞君担任卫军将军的参军，从江陵启程，出使京都。船过浔阳，有诗赠我。

衡门之下，
有琴有书。
载弹载咏，
爰得我娱。
岂无他好？
乐是幽居。
朝为灌园，
夕偃蓬庐。

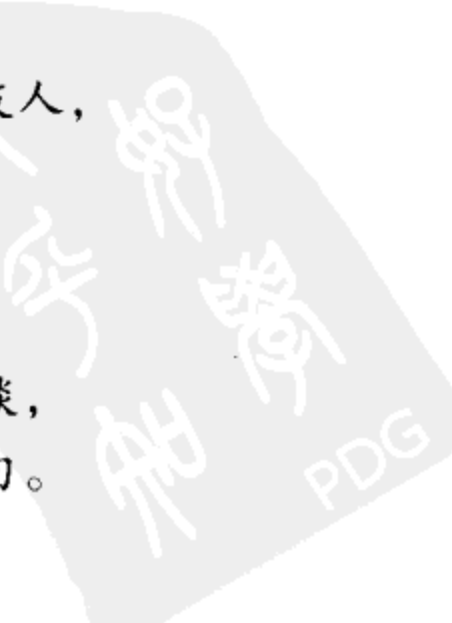
人之所宝，
尚或未珍。
不有同好，
云胡以亲？
我求良友，
实覩怀人。
欢心孔洽，
栋宇惟邻。

伊余怀人，
欣德孜孜。
我有旨酒，
与汝乐之。
乃陈好言，
乃著新诗。

居处简陋我毫不在乎，
或弹清琴或诵诗书。
兴致一来更边弹边唱，
从中得到最大的乐趣。
难道没有其他的爱好，
只因为乐于在此安居。
清早起来灌溉园林，
傍晚后在草庐中休息。

有的人视为珍玉的器物，
有的人或许还不以为然。
如果没有相同的爱好，
那又凭什么交流情感？
我常在寻求相知的朋友，
遇上你才算了却心愿。
如此投合多么令人高兴，
比邻而居可以朝夕相见。

你是我真心怀念的友人，
注重德行勤勉不息。
我每逢有佳肴好酒，
总是邀你欢然相聚。
一起亲切愉快地交谈，
共同切磋新写的诗句。





In Reply to Military Counsellor Pang

On his way from Jiangling to the capital, Major Pang passed by Xunyang and gave me a poem.

In cabins with crude wooden gates,
The lute and books are my dear mates.
Now I play, now I sing —
I am as merry as a king.
Among the pleasures I have known,
I am most pleased to live alone.
At dawn I water my own farm;
At dusk I sleep without alarm.

For what the people treasure most,
I will by no means ever boast.
If we don't have the same ideal,
How can we share the woe and weal?
In search for friends in social strife,
I come across you in my life.
We have been friends through thick and thin,
As close as dearest kith and kin.

We form a friendship that will last,
As men of virtue true and vast.
With my own tasteful country wine,
I entertain you, friend of mine.
We lay bare our minds while we talk;
We write new poetry while we walk.





一日不见，
如何不思！

嘉游未敎，
誓将离分。
送尔于路，
衔觞无欣。
依依旧楚，
邈邈西云。
之子之远，
良话曷闻！

昔我云别，
仓庚载鸣。
今也遇之，
霰雪飘零。
大藩有命，
作使上京。
岂忘宴安，
王事靡宁。

惨惨寒日，
肃肃其风。
翩彼方舟，
容与江中。
勗哉征人，
在始思终。
敬兹良辰，
以保尔躬。

倘若有一天不曾相见，
叫我如何不深深思忆！

快乐的交游兴味正浓，
哪料想分离就在眼前。
我在大路口为你饯行，
举杯不饮心中凄然。
依依难舍你远上江陵，
只有西逝的浮云伴绕征帆。
你就这样去了，去往远方，
从今以后难闻挚友的良好言！

前次我们分别的时候，
乱飞的黄莺绕树啼鸣。
如今我们又喜庆重逢，
却已彤云密布大雪纷纷。
上司垂青委你以重任，
即将跋山涉水出使京城。
难道你不想图闲片刻？
无奈天下未安国事未宁。

冬日的阳光带着几分凄伤，
天边正刮着迅猛的朔风。
你乘坐的官船顺流而下，
缓缓行驶于浔阳江中。
远行的人啊你好自为之，
为事既须善始还要善终。
我在这良辰吉日为你祈祷，
但愿你永远康健永远安平。



A day without my seeing you
Will make me all the more miss you!

Before we have enough of the day,
You will again be on your way.
Upon the bank we'll say good-bye,
And so we raise the cup and sigh.
In Jiangling lingers my dear guest
While clouds are drifting to the west.
As you'll be gone far, far away,
How can I hear what you will say!

Last time we parted in the spring,
When orioles began to sing.
Now that we meet in winter-time,
The snow is falling in due clime.
You leave Jiangling at Duke's behest
To capital city in the west.
You need leisure time to spend,
But royal errands never end.

The winter sun above is pale
And chilly winds begin to wail.
I look upon the buoyant boat,
O'er river waters there afloat.
I wish you my dear bosom friend
Take care before your duties end.
I wish you lucky all around
And wish you always safe and sound.





咏 二 疏

大象转四时，
功成者自去。
借问衰周来，
几人得其趣？
游目汉廷中，
二疏复此举。
高啸返旧居，
长揖储君傅。
钱送倾皇朝，
华轩盈道路。
离别情所悲，
馀荣何足顾。
事胜感行人，
贤哉岂常誉！
厌厌闾里欢，
所营非近务。
促席延故老，
挥觞道平素。
问金终寄心，
清言晓未悟。
放意乐馀年，
遑恤身后虑！
谁云其人亡？
久而道弥著。

宇宙间星移斗转四时交替，
功成名就者也当有来有去。
请问周王朝衰亡以来，
有几人认识其中的道理？
纵观汉代的各朝人物，
只有显赫的二疏急流勇退。
二人长啸高吟返归故乡，
辞去太傅少傅的官职。
满朝文武为他们送行，
华贵的车马拥塞长街十里。
离别自然免不了悲伤，
但过多的荣宠又何须顾及。
这非凡的胜事感动了行人，
称其贤达岂是一般的赞誉！
返居乡里后安闲欢乐，
所作所为都非寻常之举。
邀请故老乡亲促席相会，
一边饮酒一边畅谈往事。
子孙关心遗产托人询问，
便以良言向糊涂的人晓谕。
纵情享受此生的余年，
哪有心思去想身后的遭遇！
谁说他们已不存在于人世？
时间愈久声名就愈标青史。



On the Two Shus

As the heaven moves the natural seasons,
So the victors leave without fair reasons.
Since the last days of the house of Zhou,
As to this simple truth, few could know.
In the process of the house of Han,
Such men were two Shus of the selfsame clan.
Carefree, they went home ever since,
Quitting jobs as teachers of the prince.
The ministers came out to say goodbye,
Luxurious waggons filling streets nearby.
Laden with departing sorrows in their mind,
The Shus thus left their fame and name behind.
Their resignation moved those on highways,
Who hailed them “virtuous” as a special praise.
They were so happy in the countryside
And left the daily drudgeries aside.
With village elders they were fond to dine
While over old times they were fond to wine.
As far as legacies were then concerned,
They said that things earned were better than things yearned.
They made the best of life to their last breath,
Not caring what would happen after death.
Who says that virtuous Shus are dead and gone?
Their virtues are more praised as time goes on.

飲
子
知
名
PDG



咏三良

弹冠乘通津，
但惧时我遗。
服勤尽岁月，
常恐功愈微。
忠情谬获露，
遂为君所私。
出则陪文舆，
人必侍丹帷。
箴规响已从，
计议初无亏。
一朝长逝后，
愿言同此归。
厚恩固难忘，
君命安可违！
临穴罔惟疑，
投义志攸希。
荆棘笼高坟，
黄鸟声正悲。
良人不可赎，
泫然沾我衣。

决心从政终于得到重用，
勤勤恳恳只恐光阴空逝。
一年到头尽心忙于公务，
常怕功劳太小贡献不巨。
忠诚之心终获显露的机会，
成为国君最亲近的臣子。
外出则同坐华贵的大车，
在内则一天到晚左右不离。
凡是进谏必然言听计从，
凡有建议也无不被纳取。
秦穆公曾表示百年之后，
希望三人与他一同死去。
君恩深厚原不可遗忘，
君命如山又怎能不依！
身临墓穴心中无所疑惑，
以身殉义正是三人的素志。
高高的坟墓上荆棘丛生，
黄雀低飞一声声悲啼。
三良的生命已不可赎回，
千载之下犹不禁涕泣沾衣。



On the Three Loyal Brothers

Embarked on careers in youthful time,
Three noble brothers treasured their youthful prime.
By daily office work they were hard pressed,
With enthusiasm to do their best.
As they showed loyal hearts through thick and thin,
They won the favour from Duke Mu of Qin.
Beside the duke's coach, they used to ride;
Inside the duke's room, they stayed aside.
Their advice went to the duke's two ears;
The duke accepted their useful ideas.
When the duke was dead and gone one day,
They'd like to go with him without dismay.
The duke's high favours ne'er would be betrayed;
The duke's decrees would always be obeyed.
At the vault-side with no hesitations,
The noble deeds conformed to expectations.
The graveyard mounds are overgrown with thorns;
In deepest woe a siskin sighs and mourns.
Now that Three Loyal Brothers are long dead,
My robe is wet with drops of tear I shed.





咏荆轲

燕丹善养士，
志在报强嬴。
招集百夫良，
岁暮得荆卿。
君子死知己，
提剑出燕京。
素骥鸣广陌，
慷慨送我行。
雄发指危冠，
猛气冲长缨。
饮饯易水上，
四座列群英。
渐离击悲筑，
宋意唱高声。
萧萧哀风逝，
淡淡寒波生。
商音更流涕，
羽奏壮士惊。
心知去不归，
且有后世名。
登车何时顾？
飞盖入秦庭。
凌厉越万里，
逶迤过千城。
图穷事自至，
豪主正怔营。

燕太子丹最善于收养贤士，
为的是报复强暴的嬴政。
他希望招收百中选一的勇夫，
终于在岁暮访求到了荆卿。
真义士为知己视死如归，
手提利剑奋然辞别燕京。
白马在大路旁昂首长嘶，
太子和宾客都来慷慨送行。
怒发直指头上的高冠，
猛气冲动了系冠的长缨。
在易水河边设宴以壮行色，
满座都是当世的豪英。
高渐离击筑流水为之呜咽，
宋意高歌一曲响遏行云。
朔风萧萧吹向遥远的天际，
寒波淡淡江面雾绕烟腾。
悲凉的音调使诸人泪流满面，
激昂的节拍惊起壮士的豪情。
深知这一去再也不能回返，
却坚信必然留下千古英名。
纵身登车无暇回头再顾，
一路飞驰直赴秦国的京城。
勇往无前渡越河山万里，
历尽曲折经过千百座城镇。
展开献上的地图匕首出现，
不可一世的秦王惊恐失神。



On Jing Ke

Prince Dan of Yan had heroes in his court
And sought revenge on Qin with their support.
Among the hundred warriors free from fear,
Jing Ke was chosen at the end of the year.
Prepared to help his friend, an honest man,
Jing took his sword and left the state of Yan.
White horses neighed upon the open fields;
Men wished him good luck with their swords and shields.
His hat appeared to rise with indignation;
His tassels seemed to quiver with vexation.
In the farewell banquet by the Yishui Stream,
Sat at table heroes of esteem.
Gao Jianli struck up a poignant note;
Song Yi sang songs at the top of his throat.
High and low, the wind whined sad and bold;
Up and down, the waves sobbed mad and cold.
The low-pitch notes moved heroes into tears;
The high-pitch notes freed warriors out of fears.
Jing was aware that he could not return
But his fame as a hero he would earn.
He ne'er looked back when he stepped on his cart,
Riding to the Qin court with a valiant heart.
Ten thousand miles were passed without delay;
A thousand towns were travelled on the way.
When the map was unrolled, he thrust his sword
At the king of Qin, a tyrannous lord.

惜哉剑术疏，
奇功遂不成！
其人虽已没，
千载有馀情。

只可惜剑术不精反遭杀害，
复仇除暴的奇功亏于一瞬！
一代英雄虽已含恨而死，
千载之后犹令人肃然起敬。



Pity that his thrust had missed the king,
A spoiled exploit of which the bards would sing.
Although the noble-minded Jing is dead,
For a thousand years or more his name will spread.





赠长沙公

余于长沙公为族祖，同出大司马，昭穆既远，以为路人。经过浔阳，临别赠此。

论起关系来，我是长沙公的族祖，同是大司马的后代。由于同宗的关系相隔较远，彼此不曾相认，如同路人。近日他经过浔阳，临走时我以此诗相赠。

同源分流，
人易世疏。
慨然寤叹，
念兹厥初。
礼服遂悠，
岁月眇徂。
感彼行路，
眷然踟蹰。

於穆令族，
允构斯堂。
谐气冬暄，
映怀圭璋。
爰采春华，
载警秋霜。
我曰钦哉，
实宗之光。
伊余云邁，
在长忘同。

你我犹如同出一源的支流，
但人事变迁世系渐渐相疏。
相认以后不禁感慨系之，
共同怀念起当初的始祖。
同宗同族之间如此疏远，
那是岁月流逝的缘故。
初见如同路人惋叹不已，
无限深情彼此相顾踟蹰。

好一个昌盛的陶氏宗族，
后辈都能继承先人的榜样。
你气度谐和有如冬时煦日，
胸怀宽广像玉器一般明亮。
年轻时代就饱读诗书，
日后的功名事业时时不忘。
你的才能和学识令人钦佩，
这真是我们宗族的荣光。
这一次相见纯属偶然，
我竟忘了彼此原是同宗。



To the Duke of Changsha

The Duke of Changsha and I are both descendants of Tao Kan. As we are distant relatives, we have never got in touch. When we meet in Xunyang, I dedicate this poem to him before we part.

As rivers branch in many streams,
So men descend in various teams.
At this my deep emotion grows
Because same blood in our veins flows.
The distance keeps us far apart
And years have played a major part.
As you will soon be on your way,
I hope you'll make a longer stay.

I honour what you're doing now,
Inheriting the fame of Tao.
You have displayed a gentle mind,
Like jewewear of the finest kind.
You're vigorous as spring-time bloom
That autumn frost cannot consume.
You are a person I admire,
A worthy heir to ancient sire.

By chance we meet in native land
And walk as kinsmen hand in hand.





笑言未久，
逝焉西东。
遥遥三湘，
滔滔九江。
山川阻远，
行李时通。

何以写心？
贻此话言。
进篔虽微，
终焉为山。
敬哉离人，
临路凄然。
款襟或辽，
音问其先。

欢聚谈笑的时间如此短暂，
真不忍即将分别各奔西东。
你要去那遥远的三湘之地，
我却留在浪涛飞逝的江城。
不怕山川将我们远远阻隔，
但愿感情长在音信常通。

不知如何表达我的心情，
只好匆匆写下这一组诗篇。
人生只要一步一步地进取，
就一定能登上事业的峰巅。
你即将启程离别此地，
在送行的路口我好不凄然。
今后或许难以相聚谈心，
天各一方却不妨音问频传。



Before our chat is long enough,
You'll take your journey tough and rough.
You'll hold your fief in Sanxiang
While I remain here in Jiujiang.
As hills and rills keep us apart,
Let constant message link our heart.

To show my mind in sayings terse,
I write these hearty lines of verse:
"Pail by pail you heap a hill;
Deed by deed you prove your will."
Take care on forward ways you go;
Our parting fills my heart with woe.
As we'll not chatter face to face,
Let message take the place.





有会而作

旧谷既没，新谷未登。颇为老农，而值年灾，日月尚悠，为患未已。登岁之功，既不可希，朝夕所资，烟火裁通。旬日以来，始念饥乏。岁云夕矣，慨然永怀。今我不述，后生何闻哉！

陈谷已经吃完，而新谷还没有收获。干了多年的农活，如今已老。加以遇上灾荒，后来的日子还长，忧患将没完没了。今年的收成已不敢指望，每日所需的口粮才够维持不断炊灶的水平。这十多天以来，我开始感到了饥饿和疲乏。年终将至，不禁深有所感。我如果不把亲身经历的困苦记述下来，子孙后代又如何能知道呢！

弱年逢家乏，
老至更长饥。
菽麦实所羨，
孰敢慕甘肥！
怒如亚九饭，
当暑厌寒衣。
岁月将欲暮，
如何辛苦悲！
常善粥者心，
深念蒙袂非。
嗟来何足吝，
徒没空自遗。
斯滥岂攸志？
固穷夙所归。
馁也已矣夫，
在昔余多师。

少年时代便家境贫乏，
老来忍饥挨饿更习以为常。
家常便饭就使我十分满足，
美味佳肴从不敢奢想。
一月九餐我不亚于子思，
夏季里还穿着讨厌的冬装。
眼看暑往寒来一年将尽，
辛酸如我怎么能不悲伤！
常以为荒年施粥心肠慈善，
深感蒙面不食者有些荒唐。
嗟来之食有什么值得可恨，
徒然白白饿死自失思量。
放纵无拘岂是平生素志，
固穷守节才是我的愿望。
饥饿和疲乏又何足挂齿，
我决心以古代先贤为榜样。



My Contemplation

When the old crops have been consumed and the new crops have not been reaped, as a farmer in a famine year, I have many hard days in store. Without any hope for the harvest, I can barely make both ends meet. For ten days running, I have been hungry and weak. As the year draws to its close, I write this poem to vent my woeful thoughts. If I do not write them down, how can my heirs get to know!

I tasted shortage early in my youth
And hunger at senior age has brought much ruth.
Pleased with simple meals though they are crude,
How can I ever covet dainty food!
With only little foodstuff on my trays,
I wear the winter coats in summer days.
When the year is drawing to its end,
What distress and woe I apprehend!
Qian Ao provided porridge for the poor
But some starving man would not accept the lure.
There's no sense in rejecting food this way;
The man was starved to death and turned to clay.
Yet wanton craving is not what I boast;
I cherish honest poverty the most.
I do not mind the hunger and the cold
As I just learn from saints in days of old.





乞 食

饥来驱我去，
不知竟何之。
行行至斯里，
叩门拙言辞。
主人解余意，
遗赠岂虚来。
谈谐终日夕，
觞至辄倾杯。
情欣新知欢，
言咏遂赋诗。
感子漂母惠，
愧我非韩才。
衔戢知何谢，
冥报以相贻。

饥饿驱使我不去乞食，
出门以后又不知往何处去。
走呀走呀来到了一座小村庄，
敲开大门以后又难以启齿。
我的来意主人一见就知道，
赠以酒饭我自庆此行不虚。
言谈款洽终日毫无倦意，
端起酒杯总是一干见底。
遇上新知心中无比痛快，
我不禁吟咏推敲即兴赋诗。
你的善心有如漂母令人感动，
惭愧的是我没有韩信的才识。
内心深处说不尽感谢之情，
即使死后也要报答你的恩施。





Begging for Food

Driven by hunger I seek for food and drink,
Not knowing where to go however hard I think.
I walk and walk till I come to a door;
I tap the door but stammer, plead, implore.
The host know why I come and what I need,
And gives me lots of solid food indeed.
Until sunset I chatter with the host
And quaff the cup with him in cheers and toast.
I'm overjoyed to meet this gentle friend
And write some verses for the time we spend.
You are kind as the dame who fed Han Xin,
Whose fame I am afraid I will not win.
If I fail to give him thanks in deed and word,
I will repay him in the netherworld.





挽歌诗三首

一

有生必有死，
早终非命促。
昨暮同为人，
今旦在鬼录。
魂气散何之？
枯形寄空木。
娇儿索父啼，
良友抚我哭。
得失不复知，
是非安能觉？
千秋万岁后，
谁知荣与辱？
但恨在世时，
饮酒不得足。

世间所有的人都有生有死，
短命早死那是自然的定数。
昨夜大家还同是常人，
今早我却上了死鬼的名录。
魂气四散不知飘向何方，
尸体已装进了漆黑的棺木。
娇儿喊叫着父亲泣不成声，
好友以手抚棺嚎啕痛哭。
平生得失我已不复知道，
对人世的是非也毫无感触。
千年万载之后名亡骨朽，
谁又了解我一生的荣辱！
最遗憾的是在世数十余年，
喝酒从来就未曾得到满足。

二

在昔无酒饮，
今旦湛空觞。
春醪生浮蚁，
何时更能尝？
肴案盈我前，
亲旧哭我傍。
欲语口无音，
欲视眼无光。

生前贫困常常无酒可饮，
今日那些空杯却酒满溢香。
浓浓的玉液泛着一层浮沫，
我何时再能够举杯品尝？
盛着肉食的盘子摆满灵前，
亲戚朋友在身边哭断肝肠。
想说几句话口中不能发音，
想看看这场面眼睛已经无光。



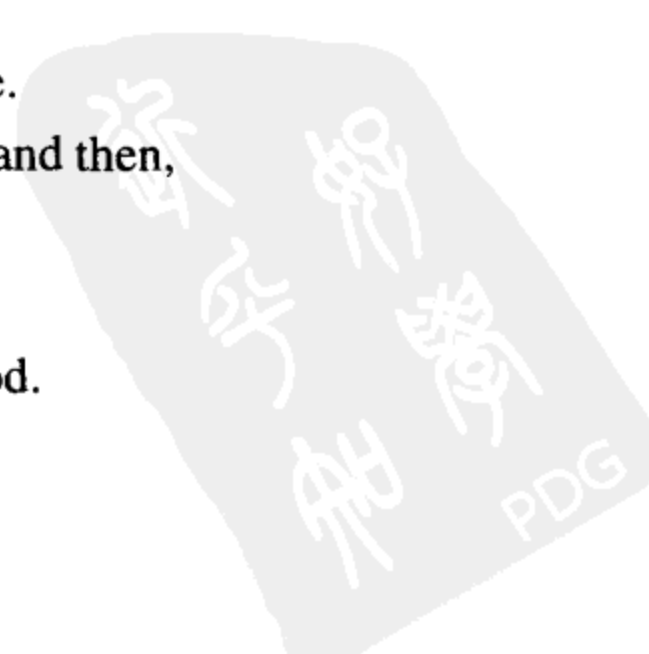
Requiems

I

As death displaces every life for sure,
An early death can't be called premature.
Yesterday I was alive like other souls;
Today my name is listed on death rolls.
My spirit is dissolved into thin air,
With my frame in the coffin lying there.
My tender children cry for me in vain
While my friends shed tears like rain.
I'm unaware of any loss and gain lifelong,
Nor do I care about the right and wrong.
Ten millennium after I am gone,
Who knows my fame or shame will linger on?
Howe'er, my sole regret will still survive
That I didn't drink enough wine when alive.

II

Alive, I never had my fill of wine,
But now the wine stays idle on the shrine.
With beads of spring wine bubbling now and then,
Oh that I have another sip again!
On my altar piles the sacrificial food,
The kith and kin weep in a mournful mood.
I wish to say but cannot speak a sound.
I wish to see but cannot look around.





昔在高堂寝，
今宿荒草乡。
一朝出门去，
归来良未央。

荒草何茫茫，
白杨亦萧萧。
严霜九月中，
送我出远郊。
四面无人居，
高坟正嵯峨。
马为仰天鸣，
风为自萧条。
幽室一已闭，
千年不复朝。
千年不复朝，
贤达无奈何。
向来相送人，
各自还其家。
亲戚或馀悲，
他人亦已歌。
死去何所道，
托体同山阿。

昨天还睡在舒适的房屋中，
今夜却独宿荒草丛生的山冈。
一旦离开了无限留恋的家门，
就再也没有回归的希望。

三

凄凉的旷野荒草一望无际，
北风劲吹只听得白杨萧萧。
在寒霜普降的九月中旬，
众人抬着我来到了远郊。
四周一片荒芜不见人烟，
高高的坟堆遍布在山腰。
爱马为我而仰天长鸣，
悲风为我而低泣哀号。
墓穴已经用黄土封闭，
千秋万代再无阳光相照。
千秋万代再无阳光相照，
圣贤达人也只能永远寂寥。
前来相送我出葬的人们，
又回到各自的家中去了。
我的亲人或许犹有馀悲，
一般相识的人已不再伤悼。
一死万事皆休还有何可说，
躯壳永寄青山长此逍遥。



In the past I sleep in spacious halls,
But now I lie in fields where wild grass sprawls.
Once I leave my home in dreamless sleep,
My soul alone returns when night is deep.

III

The wild grass stretches far and wide
While poplars whisper in the countryside.
When frost is heavy in an autumn date,
My hearse is carried outside city gate.
A profound silence reigns o'er the no-man's land;
In the graveyard, lofty tombstones stand.
The horse neighs, raising its head to the skies;
The wind is wailing and heaving woeful sighs.
Once the sepulcher is closed and sealed,
I'll lie fore'er in darkness in the field.
To lie fore'er in darkness in the field,
Even saints and sages have to yield.
Those who come in mourning all the way
Soon leave for home to spend the rest of day.
My relatives may have some lingering grief
While others cheer up for their woe is brief.
What else is there for the dead man to say?
Underneath the hill his body turns to clay.





联 句

鸣雁乘风飞，
去去当何极？
念彼穷居士，
如何不叹息！ 渊明
虽欲腾九万，
扶摇竟何力？
远招王子乔，
云驾庶可饬。 愔之
顾侣正徘徊，
离离翔天侧。
霜露岂不切？
务从忘爱翼。 循之
高柯擢条干，
远眺同天色。
思绝庆未看，
徒使生迷惑。 渊明

大雁长鸣乘劲风而高飞，
不知要飞到什么遥远的极地。
想那穷居野处的贫寒之士，
目睹去雁怎能不声声叹息！
我也想学大雁远飞九万里，
只可惜飞翔的力量不济。
如果从天上请来仙人王子乔，
驾上他的云车或可腾空而起。
有时徘徊不前顾视着伴侣，
有时两两成行翱翔于天际。
严霜冻露难道不使大雁悲切？
但务必相从可以不惜羽翼。
高耸入云的大树枝干挺拔，
树叶青青远望与天色无异。
我知道大雁为什么不敢多看，
因为留恋美景会把前程忘记。



A Joint Poem

The honking wild geese take wings in the air,
But whereto will their journey take? Where?
At the thought of hermits far and nigh,
I cannot but exhale a heartfelt sigh.

With an aim to scale the lofty sky,
On what wings, on what power shall I rely?
From afar I try to find Prince Qiao,
To ride the clouds with him in cart right now.

In deep concern for fellow birds they fly,
In flocks together to the farthest sky.
Cold as they are in face of dew and frost,
They try to keep in line at any cost.

Against the sky a branch grows from a tree;
It shares the selfsame hue, as I can see.
I'd better let my fantasies stop short,
Lest I be troubled by perplexing thought.





闲情赋

初，张衡作《定情赋》，蔡邕作《静情赋》，检逸辞而宗澹泊，始则荡以思虑，而终归闲正，将以抑流宕之邪心，谅有助于讽谏。缀文之士，奕代继作，并因触类，广其辞义。余园间多暇，复染翰为之。虽文妙不足，庶不谬作者之意乎！

从前，张衡作《定情赋》，蔡邕作《静情赋》，收敛逸乐的文辞而以恬静寡欲为宗旨，虽然开始情思放荡不受约束，但最终却能归于闲雅平正。作赋如果是想用来抑制放荡不羁的邪念，就可能达到有助于婉言相劝的目的。历代作家一个接着一个继续写这样的内容，都是因为连类而及触动了自己的情思，不断扩充其文辞和意义。我身居家乡多有闲暇，再次提笔来写它。虽然文采不够，但或许不至于违背前代作家的写作宗旨吧。

夫何瑰逸之令姿，独旷世以秀群。表倾城之艳色，期有德于传闻。佩鸣玉以比洁，齐幽兰以争芬。淡柔情于俗内，负雅志于高云。悲晨曦之易夕，感人生之长勤。同一尽于百年，何欢寡而愁殷！褰朱帟而正坐，泛清瑟以自欣。送纤指

她美丽的姿容是多么奇特俊逸，旷绝一世，独秀超群。外貌不仅有倾城的美色，内心还期望自己的品德天下闻名。她的高洁可与佩玉相比美，她的香泽可与幽兰争芳馨。身处世俗之中而柔情淡远，怀抱高雅之志直可凌云。旭日易落，谁不为之悲叹；人生辛苦，谁不感慨丛生！百年之后同归于尽，为什么有的人多烦忧而少欢欣！她掀开红色的帷幕，端端正正而坐，弹起清冷的琴瑟独自开心。纤纤素手奏出琴



On Restrained Passion

When Zhang Heng first wrote *On Quenched Passion* and Cai Yong wrote *On Quiet Passion*, they avoided flowery language and aimed at serenity of mind, giving vent to unbridled passion in the beginning and attaining a restrained peace of mind in the end, so that they could curb the dissolute sensuality and achieve salutary admonition. For generations, scholars writing on the same subject have enriched this genre in form and content. As I have much leisure time in my country life, I have ventured to take up my pen and try my hand at it. Although I am not on a par with them in intelligence, I hope that I will not run counter to the intentions of the previous authors.

Oh, what a unique beauty
Of unequalled grace in the world,
With an overwhelming charm
And a virtuous name.
Purer than the tinkling jade pendants,
Sweeter than the remote orchids,
Her simple passion stands aloof in the mundane world,
Her lofty ideals tower to the sky.

How fast the dawn fades into dusk!
How hard a man toils through his life!
Since the life-span never exceeds a hundred years,
Wherefore do we indulge in pains and lack cheers?

When she draws the scarlet curtain and sits upright,
Playing clear zither music to amuse herself,





之馀好，攘皓袖之缤纷。瞬美目以流盼，含言笑而不分。曲调将半，景落西轩。悲商叩林，白云依山。仰睇天路，俯促鸣弦，神仪妩媚，举止详妍。

激情音以感余，愿接膝以交言。欲自往以结誓，惧冒礼之为愆。待凤鸟以致辞，恐他人之我先。意惶惑而靡宁，魂须臾而九迁。

愿在衣而为领，承华首之馀芳；悲罗襟之宵离，怨秋夜之未央。愿在裳而为带，束窈窕之纤身；嗟温凉之异气，或

音袅袅，洁白的衣袖飘舞纷纷。美丽的眼睛一闪一闪顾盼生姿，似言似笑似笑非笑特别动人。一曲还没有弹完，日影已落在西窗之根。悲凉的秋风回荡在林间，悠悠的白云依恋于山峰。仰首凝望天边景物，低头急促拨动鸣琴，神情仪态妩媚可爱，一举一动又那么安详娴静。

我被美人弹出的优美琴音深深感动，多么想和她促膝谈心。我打算亲自去和她山盟海誓，又怕冒犯礼法造成过错难以为情。想等待凤凰飞来为我传话致意，又担心有人抢先而成。我六神无主，惶惑不宁，片刻难安，颠倒神魂。

我愿化作美人身上的衣领，承受她脖子上的余香；只可惜她到了夜晚就要脱掉罗衣，埋怨秋天的夜晚太长。我愿化作美人身上的裙带，系在她那柔软纤细的腰上；只可惜天气冷热变化无常，有时要脱





Her slender fingers trickle off sweet tunes,
Her snow-white sleeves flutter up and down,
Her enticing eyes sparkle right and left,
Conveying a message or just a smile.
When her melody is halfway through,
The sun has glided below the western windows.
The dreary autumn wind moans in the woods
While white clouds float above the peaks.
Gazing into the sky
Or bending to strike the cords,
She is the apex of charming demeanor
And the perfection of easy poise.

Affected by her fresh tunes,
I crave to have a heart-to-heart chat with her.
I'd like to make a lover's vow,
But am afraid to breach the rites;
I'll wait for the phoenix to bring my words,
But fear that I'll miss my chance.
With an uneasy mind,
I sit on pins and needles.

O that I be the collar on her blouse
To smell the fragrance of her neck!
What a pity that she will undress at bedtime
And autumn nights seem never ending.

O that I be the sash around her skirt
To embrace her dainty waist!
What a pity that seasons may change, hot or cold,
And new dress will replace the old.





脱故而服新。愿在发而为泽，刷玄鬓于颓肩；悲佳人之屡沐，从白水以枯煎。愿在眉而为黛，随瞻视以闲扬；悲脂粉之尚鲜，或取毁于华妆。愿在莞而为席，安弱体于三秋；悲文茵之代御，方经年而见求。愿在丝而为履，附素足以周旋；悲行止之有节，空委弃于床前。愿在昼而为影，常依形而西东；悲高树之多荫，慨有时而不同。愿在夜而为烛，照玉容于两楹；悲扶桑之舒光，奄灭景而藏明。愿在竹而为

掉旧装换新装。我愿化作美人头上的油膏，使她披肩的黑发油亮发光；只可惜她常常洗发，油膏随着清水流走而枯干。我愿化作美人眉上的青黛，伴随着她的美目而张扬；只可惜脂粉一味讲究鲜艳，青黛只能被掩于浓妆。我愿化作美人的莞席，让她那柔弱的身体在秋天里舒适地卧躺；只可惜天气一冷席子就被皮褥所代替，要等到来年才能派上用场。我愿化作美人的绣花鞋，紧紧地附在她那白藕似的脚上；只可惜她的行动有所节制，有时空搁在床前被她遗忘。我愿化作美人的影子，依伴着她的形体走遍四方；只可惜高高的大树浓荫蔽日，有时影子会被树荫所遮挡。我愿化作黑夜的蜡烛，在两柱间照着美人那如花似玉的模样；只可惜旭日东升，蜡烛很快就熄灭了光芒。我愿化作竹制的小扇，在美人柔嫩的手中扇出阵阵清凉；只可惜清晨降下白





O that I be the ointment on her hair
To stick to her raven hair over her shoulders!
What a pity that she will often wash her hair
And the ointment will vanish with the water.

O that I be the black pigment on her eyebrows
To dance with her pretty eyes!
What a pity that cosmetics do not last long
And will be erased when she makes up again.

O that I be the mat on her mattress
To support her frail figure in autumn days!
What a pity that furs will replace the mat in winter
And be shelved for a whole year.

O that I be the embroidered shoes on her feet
To walk with her here and there!
What a pity that she may not walk all the time
And may leave the shoes at bedside for the night.

O that I be her shadow during the day
To accompany her east and west!
What a pity that the lofty tree may cast a shade
And separate the shadow from her.

O that I be the candle during the night
To illuminate her fair countenance between the pillars!
What a pity that the sun rises in the morn
And outshines the candlelight.

O that I be the fan made of bamboo
To stay in her hand and provide her with wind!



扇，含凄飏于柔握；悲白露之晨零，顾襟袖以缅邈。愿在木而为桐，作膝上之鸣琴；悲乐极以哀来，终推我而辍音。

考所愿而必违，徒契契以苦心。拥劳情而罔诉，步容与于南林。栖木兰之遗露，翳青松之馀阴。恍行行之有覿，交欣惧于中襟。竟寂寞而无见，独悁想以空寻。

敛轻裾以复路，瞻夕阳而流叹。步徙倚以忘趣，色惨凄而矜颜。叶燮燮以去条，气凄凄而就寒。日负影以偕没，月媚景于云端。鸟凄声以孤归，兽索偶而不还。悼当年之晚暮，恨兹岁之欲殫。思宵梦以从之，神飘飘而不安。若凭舟

露，我又不得不远离她的身旁。我愿化作树中的梧桐，制成鸣琴置于美人的膝上；只可惜她乐极生悲，终于停止弹奏将我闲放。

细想起来，这些愿望都不能实现，白白地费尽了我的一片苦心。我满腹忧愁无处倾诉，姑且徘徊于南边的树林。时而停留在带有残露的木兰花下，时而漫步于青翠欲滴的松荫。倘若在徘徊中与她相会，欣喜与恐惧将交织在心中。我终于见不到美人的倩影，苦苦相思而空自觅寻。

我整理衣裳往回走去，对着夕阳而放声长叹。迷惘彷徨不知往何处走，神情沮丧脸色难看。树叶飒飒然飘离枝条，天气清冷渐渐转寒。落日带着它的影子一同西沉，月亮媚人的光影在云中何其璀璨。鸟儿凄叫着孤独地飞还树巢，野兽为寻找伴侣而不肯回返。我感伤自己壮年已过即将迟暮，怅恨今年的日子已没有几天。我盼着能在梦中追随她，神情恍惚而悒悒不安。好像划船却丢失了船桨，好像登山又无从攀缘。



新学网
PDG

What a pity that the autumn dew will fall at dawn
And the fan no longer stays in her sleeves.

O that I be the parasol wood for her zither
To resound on her knees!
What a pity that joy may give way to sorrow
And she may leave the zither alone.

On second thought, all my futile wishes
Will only leave me in pain and woe.
I have nowhere to pour out my heart
But wander in the southern forest,
Now pausing beside the dewy magnolia plants,
Now taking shelter under the pine shades.
If I should chance to meet her on the way,
Joy and fear would be interwoven in my heart.
With no one in view in my solitude,
I have to yearn by myself and seek her in vain.

I lift my robe and retrace my steps,
Heaving deep sighs at the setting sun.
I linger on the way, not knowing where to go,
With a countenance pale and sick.
I hear the rustle of falling leaves;
I feel the approach of severe winter.
The sun has faded together with its shadow;
The moon has illuminated the clouds.
A bird has returned in solitude;
An animal forgets to return in search for its mate.
I grieve that the prime of my life is vanishing;
I deplore that the year is drawing to its end.
The yearn to accompany her in my dream



之失棹，譬缘崖而无攀。

于时毕昴盈轩，北风凄凄，恹恹不寐，众念徘徊。起摄带以伺晨，繁霜粲于素阶。鸡敛翅而未鸣，笛流远以清哀。始妙密以闲和，终寥亮而藏摧。意夫人之在兹，托行云以送怀。行云逝而无语，时奄冉而就过。

徒勤思以自悲，终阻山而带河。迎清风以祛累，寄弱志于归波。尤《蔓草》之为会，诵《邵南》之馀歌。坦万虑以存诚，憩遥情于八遐。

这时候繁星满窗，北风凉嗖嗖地吹过，辗转反侧，难以入睡，千思万虑在心中徘徊。我干脆起来穿上衣服等待天明，浓霜耀眼闪烁于白色的阶台。雄鸡收拢双翅不肯啼鸣，清怨的笛声从远处传来。开始笛声美妙而柔和，后来变得高亢而悲哀。我猜想美人就在这里，拜托行云传递我思慕的情怀。行云飘飘而逝默默无语，时光匆匆而去真是无奈。

徒然苦苦相思独自难过，我与她终究是阻隔着山河。迎着清风消除心头的劳累，把寸寸柔肠付与东逝的江波。我不赞成《诗经·野有蔓草》中所描写的男女私会，《诗经·召南》里男女遵从礼法的古诗却应放声高歌。平息杂念以存诚心，且让远去的情思收敛在自己的心窝。





Makes my mind in a mess,
As if I had lost my oar when I sailed a boat,
As if I had nothing to clutch when I climbed a cliff.

When stars light up my windows,
When the north wind howls cold and chilly,
I toss and turn, unable to fall asleep,
With countless thoughts swirling in my mind.
I rise and get dressed to wait for the dawn,
Only to see dense frost glittering on the white steps.
While the rooster folds its wings, unwilling to crow,
There comes the plaintive music of the flute,
Sweet and calm in the beginning,
Loud and woeful in the end.
As I guess that the beauty stays close by,
I beg the floating clouds to send my heart.
The clouds pass by without a word,
And so the time elapses.

I sink in despair for unrequited love,
For a love blocked by hills and rills.
I wish that the breeze would blow off my trouble
And the waves would wash off my fragile passion.
Renouncing the poems describing rendezvous
And reciting the poems conforming to rites,
I disclose my heart to show my honesty
And put my passions at rest in the remote world.



晋故征西大将军长史孟府君传

君讳嘉，字万年，江夏鄂人也。曾祖父宗，以孝行称，仕吴司空。祖父揖，元康中为庐陵太守。宗葬武昌新阳县，子孙家焉，遂为县人也。君少失父，奉母二弟居。娶大司马长沙桓公陶侃第十女，闺门孝友，人无能间，乡闾称之。冲默有远量，弱冠，俦类咸敬之。同郡郭逊，以清操知名，时在君右，常叹君温雅平旷，自以为不及。逊从弟立，亦有才志，与君同时齐誉，每推服焉。由是名冠州里，声流京邑。

太尉颍川庾亮，以帝舅民望，受分陕之重，镇武昌，并领江州，辟君部庐陵从事。下郡还，亮引见，问风俗得失，

孟府君名嘉，字万年，江夏鄂县人。曾祖父名宗，以能尽孝道著称，在吴司马幕下为官。祖父名揖，晋惠帝元康时期任庐陵太守。曾祖父死后葬于武昌新阳县，子孙后代就在这里安家落户，于是成为此县人氏。府君年少丧父，侍奉母亲带着两个弟弟一起生活。后来聚了大司马长沙郡公陶侃的第十个女儿为妻。闺门之中，都能遵守孝道，互敬互爱，他人无法从中挑拨是非。乡间邻里，无不称赞。府君为人闲静，又很有气度，成年以后，同辈人都很敬服他。同郡的郭逊，因具有清高的德行而知名，当时名气比府君还大。但也常常赞叹府君温文尔雅、平和谦虚，自认为不及。郭逊的从弟郭立，也很有才志，与府君名气相同，却每每推崇叹服府君的品德。因此府君名冠一州，声闻于京师。

颍川人太尉庾亮，因为是国舅，在民众中很有声望，被皇上委以重任，镇守武昌，并统领江州等地军务。他征召府君出任庐陵郡从事。府君从郡中归来时，庾亮命人接来相见，问起当地的风俗得失，



A Biographical Sketch of My Grandfather Meng Jia, Chief Secretary to Grand General of Quenching the West in the Jin Dynasty

My late grandfather Meng Jia, alias Wannian, was born in E County in the Jiangxia Prefecture. His great-grandfather Zong, acclaimed for his filial piety, was minister for public constructions in the state of Wu. His grandfather Ji was magistrate of Luling under the reign of Emperor Hui in the Jin Dynasty. Meng Zong was buried in Xinyang County, Wuchang Prefecture, where the descendents settled down and became natives of the county. Bereaved of his father at an early age, my grandfather supported his mother and two younger brothers. He married the tenth daughter of Tao Kan, Duke Huan of Changsha, posthumously entitled Dasima. She was lauded in the neighbourhood for her flawless piety and fraternity. My grandfather was held in high esteem among his peers in his twenties for his modesty and magnanimity. Guo Xun of the same prefecture, better known at that time for his virtuous conducts, spoke of my grandfather as gentile and broad-minded and ranked him above himself. Guo Xun's cousin Guo Li, a man of intelligence and aspiration enjoying the same renown, used to hold my grandfather in high esteem. And so, my grandfather enjoyed a high fame not only in the prefecture but also in the capital area.

The national military commander Yu Liang of Yingchuan held important posts for he was the emperor's uncle and was popular among the people. When he stationed in Wuchang, he was also the military commander of Jiangzhou. He offered my grandfather the post of secretary in Luling. One day he received my grandfather, who had just returned to Wuchang. When he asked about the regional customs and the merits and shortcomings of the officials, my grandfather replied, "I don't know. I

对曰：“嘉不知，还传当问从吏。”亮以麈尾掩口而笑。诸从事既去，唤弟翼语之曰：“孟嘉故是盛德人也。”君既辞出外，自除吏名，便步归家。母在堂，兄弟共相欢乐，怡怡如也。旬有馀日，更版为劝学从事。时亮崇修学校，高选儒官，以君望实，故应尚德之举。

太傅河南褚褒，简穆有器识，时为豫章太守，出朝宗亮。正旦，大会州府人士，率多时彦，君坐次甚远。褒问亮：“江州有孟嘉，其人何在？”亮云：“在坐，卿但自觅。”褒历观，遂指君谓亮曰：“将无是耶？”亮欣然而笑，喜褒之得君，奇君为褒之所得，乃益器焉。

举秀才，又为安西将军庾翼府功曹，再为江州别驾、巴丘令、征西大将军谯国桓温参军。

府君回答说：“我不知道，回报情况应当传问随员。”庾亮听了，禁不住用麈尾掩着口笑起来。待各位从事都走了以后，庾亮把兄弟庾翼找来，说：“孟嘉真是一个很有德行的人啊！”府君辞别庾亮外出之后，自行免去从事之名，徒步回到家中。母亲健在，兄弟之间，互相欢乐，过得非常愉快。十多天以后，庾亮改授府君劝学从事的职务。当时庾亮重视兴办学校，以高标准选拔儒官，由于府君既有名望，又有实际才干，所以正适合担任这一崇尚道德修养的职务。

太傅褚褒，为人朴实和蔼，很能识别人才，当时任豫章太守，外出拜见庾亮。元旦那天，他们隆重地会见州府各方人士，大都是当时的名流。府君坐的位置离前排较远，褚褒问庾亮：“听说江州有个孟嘉，此人现在何处？”庾亮回答说：“就坐在此间，您只管自己找找看。”褚褒遍视诸人，便指着府君对庾亮说：“难道不是这位吗？”庾亮高兴地笑了。既欣喜褚褒能识别府君，又对府君一下便能被褚褒认出来感到真是难得，于是对府君倍加器重。

这以后，府君被举荐为秀才，还担任了安西将军庾翼幕府的功曹，并历任江州别驾、巴丘县令、征西大将军桓温的参军。



shall ask my subordinates when I am back.” On hearing these words, Yu Liang burst into laughter behind the whisk. When all the secretaries were gone, he sent for his younger brother Yu Yi and said, “Meng Jia is a man of great virtue.” Withdrawn from Yu Liang’s office, my grandfather gave up his post as a secretary and walked home at once. He enjoyed his family life at home with his mother and his brothers. A dozen days later, he was assigned the post of secretary to promote learning. He gave priority to setting up schools and selecting distinguished scholars to run them. As he was renowned and capable, he was fit for this job of cultivating moral cultivation.

The imperial tutor Chu Bao from Henan, a man of honesty and intelligence, was prefect of Yuzhang. On an official visit to meet Yu Liang, they met the persons of importance in the prefecture on New Year’s Day, most of whom were men of distinction while my grandfather sat in the remote corner.

Chu Bao asked, “I’ve heard there is a Meng Jia in Jiangzhou. Where is he?”

Yu Liang replied, “He’s seated among the guests. Try to locate him by yourself.”

Chu Bao looked around and pointed at my grandfather, asking Yu Liang, “Isn’t that the man?”

Yu Liang smiled with joy for Chu Bao’s discernment of my grandfather. He thought that my grandfather caught Chu Bao’s attention because he was excellent. Thereafter, he held my grandfather in greater esteem.

Afterwards, my grandfather was recommended for government service and was appointed as the secretary for personnel in the office of Yu Yi, General of Quelling the West. Then he served in turn as assistant in Jiangzhou, county official in Baqiu County and the advisor for Huan Wen, Grand General of Quenching the West.

君色和而正，温甚重之。九月九日，温游龙山，参佐毕集，四弟二甥咸在坐。时佐吏并著戎服，有风吹君帽堕落，温目左右及宾客勿言，以观其举止。君初不自觉，良久如厕，温命取以还之。廷尉太原孙盛为谏议参军，时在坐，温命纸笔，令嘲之。文成示温，温以著坐处。君归，见嘲笑而请笔作答，了不容思，文辞超卓，四座叹之。

奉使京师，除尚书删定郎，不拜。孝宗穆皇帝闻其名，赐见东堂，君辞以脚疾，不任拜起，诏使人扶入。

君尝为刺史谢永别驾。永，会稽人，丧亡，君求赴义，路由永兴。高阳许询，有隽才，辞荣不仕，每纵心独往，客居县界，尝乘船近行，适逢君过，叹曰：“都邑美士，吾尽

府君为人，一贯颜色温和，态度正派，桓温极为看重。九月九日重阳节，桓温游观龙山，参军、佐吏全都来了，他的四个弟弟和两个外甥也都在座。当时所有的佐吏都身着戎装。忽然间一股风刮来，将府君的帽子吹落。桓温以眼色示意左右和宾客不要出声，想从中观察府君的举止。府君开始没有察觉，过了好一阵去上厕所，桓温才命人拿帽子还给他。太原孙盛当时任谏议参军，此刻也在座。桓温命人拿来纸笔，要他写文章嘲笑府君。文章写好以后，交给桓温。桓温命人把它放在府君的座位上。府君上完厕所回到原处，看见嘲笑他的文字，便请求给他纸笔，只见他不加思索，很快写成一篇文辞出类拔萃的答文，四座为之叹服不已。

不久府君奉命出使京师，被授予尚书删定郎的官职，府君辞谢不受。孝宗皇帝听说府君的名声，赐以在宫内东堂接见他的荣耀。府君以腿脚有疾为理由委婉推辞，说是不便于跪拜。孝宗皇帝便下诏使人扶着入宫。

府君曾经担任过谢永刺史的别驾。谢永是会稽人，逝世后，府君要求去吊丧，路经永兴县。高阳人许询，很有才气，不求显耀，不愿为官，每每纵情傲物，独来独往，当时正旅居永兴县中。他乘船在近处游览，正逢府君经过，便赞叹说：“京都名士，我全认



Huan Wen held my grandfather in high esteem for his gentle disposition and upright character. On the ninth day of the ninth lunar month, Huan Wen went on a pleasure trip to the Dragon Mountain in the company of all the advisors and assistants. His four brothers and two cousins were also present. His assistants were all dressed in military uniforms. It happened that a gale blew off my grandfather's hat. Huan Wen winked at his subordinates and guests not to speak a word, hoping to see how my grandfather would behave in this embarrassing situation. My grandfather was not aware of the situation; after a while when he went to the wash-room, Huan Wen ordered that the hat be picked up and returned to him. Sun Sheng from Taiyuan, official in charge of law and order and advisor to the Grand General, was present on the occasion. Huan Wen asked for pen and ink and told him to write a mild satire to tease my grandfather. When the essay was completed and handed to Huan Wen, he placed it on my grandfather's seat. When my grandfather came back to his seat and saw the essay, he asked for pen and ink to write something in return. Without a moment's thinking, he wrote an extraordinary reply that filled everyone with admiration.

On a mission to the capital, my grandfather declined the offer of being an editor in the interior ministry. On hearing of his name, Emperor Mu of the Jin Dynasty granted him an audience in the east palace hall. When my grandfather made the excuse that he was unable to kneel or bow due to a pain in his feet, Emperor Mu decreed that my grandfather be supported into the palace hall.

My grandfather served as assistant for a period of time in Jiangzhou under Governor Xie Yong from Huiji. After his death, my grandfather set out to offer his condolences and passed by Yongxing County, where Xu Xun from Gaoyang, a man of intelligence who preferred to travel alone at his free will than serve in a government office, was sojourning. Upon hearing about this when he was on a boat tour, Xu Xun exclaimed, "I



识之，独不识此人！唯闻中州有孟嘉者，将非是乎？然亦何由来此？”使问君之从者。君谓其使曰：“本心相过，今先赴义，寻还就君。”及归，遂止信宿。雅相知得，有若旧交。

还至，转从事中郎，俄迁长史。在朝隤然，仗正顺而已。门无杂宾，尝会神情独得，便超然命驾，径之龙山，顾景酣宴，造夕乃归。温从容谓君曰：“人不可无势，我乃能驾御卿。”后以疾终于家，年五十一。

始自总发，至于知命，行不苟合，言无夸矜，未尝有喜愠之容。好酣饮，逾多不乱，至于任怀得意，融然远寄，傍若无人。温尝问君：“酒有何好，而卿嗜之？”君笑而答曰：“明公但不得酒中趣尔！”又问听妓，丝不如竹，竹不如肉，答曰：“渐近自然。”中散大夫桂阳罗含赋之曰：“孟

识，独独不认识此人！只听得说中州有个叫孟嘉的人物，莫不是这位吗？然而他为什么来到这里呢？”叹罢又使人询问府君的随从。府君对来说：“本想拜访许君，但现在我要去吊丧，不久即回来相见。”及至吊丧归来，便在许询处连住两晚，二人雅趣相投，互得知心，犹如老朋友。

府君回到任所以后，转任从事中郎，不久又升任长史。在各种职位上都很随顺，正是靠着 he 正派温恭的作风啊。家中从无闲杂的宾客。每遇心中独有所得，便痛痛快快地命人驾上车子，直往龙山，四顾美景，尽情饮宴，直到傍晚才归来。桓温曾经从容地对府君说：

“一个人不能没有权势，正是因为我有了权势，所以才能驾御你啊！”以后府君因病逝世于家中，享年五十一岁。

府君从童年时代起，直到年过五十，一贯行为端正，从不苟且随便，说话绝不夸夸其谈，露出骄矜之色，也未尝因个人的失意或升迁而显出喜怒的神情。饮酒是他的嗜好，过量也不失态，有时以至于纵情得意，快然遐想，旁若无人。桓温曾经问他：“饮酒有什么好处？你竟如此喜爱？”府君笑着回答说：“您只是不曾体味过酒中的乐趣啊！”桓温又问，为何弦乐不如管乐好听，管乐又不如人的演唱好听？府君回答说：“这是因为三者一种比一种更接近于自然之音。”中散



know all the distinguished scholars in the capital except this man. Is he Meng Jia from Zhongzhou? How is it that he is here?" When Xu Xun's messenger came to make inquiries, my grandfather said to him, "I'd like to call on your master, but I have to call on him when I am back from my trip for the funeral." On his return trip, he stayed in Xu Xun's place for two nights. The two of them shared the same interests as if they had been old friends.

When he returned to his office, he served as secretary and was soon promoted as chief-of-staff. He fared well in his career because he was at the same time upright and compliant. There were no resident guests in his house. Whenever he was inspired, he would take a ride in high spirits to the Longshan Mountain to drink by himself and would not come back until it was dusk. Huan Wen once said to my grandfather in a casual manner, "Power is essential to a man. It's because I have power that I can have you at my disposal." My grandfather died of illness at home at the age of fifty-one.

From his childhood to the end of his life, my grandfather was always upright in action and scrupulous in speech, never affected by the gains and losses in his life. He was addicted to drinking, but never lost his posture even when he was overdrunk. He would give vent to his passions and let his imagination fly as if no one were beside him. On one occasion, Huan Wen asked my grandfather, "What is the good of drinking that you are so fond of it?" My grandfather answered with a smile, "It seems that you've never tasted the pleasure of drinking, sir!" When Huan Wen asked why string music was not so pleasant as the flute music while flute music was not so pleasant as the human voice, my grandfather answered, "It's because the last is closest to nature."



生善酣，不愆其意。”光禄大夫南阳刘耽，昔与君同在温府，渊明从父太常夔尝问耽：“君若在，当已作公否？”答曰：“此本是三司人。”为时所重如此。

渊明先亲，君之第四女也。《凯风》“寒泉”之思，实钟厥心。谨按采行事，撰为此传。惧或乖谬，有亏大雅君子之德，所以战战兢兢，若履深薄云尔。

赞曰：“孔子称进德修业，以及时也。君清蹈衡门，则令闻孔昭；振纓公朝，则德音允集。道悠运促，不终远业，惜哉！仁者必寿，岂斯言之谬乎？”

大夫罗含听说此事，有这样两句评语：“孟生善于酣饮，但醉中仍心里明白。”光禄大夫刘耽，从前曾与府君同在桓温手下供职。我的叔父曾经问刘耽：“孟嘉倘若活到现在，应该已经担任了三公一类的要职吧？”刘耽说：“他本来就是三公一类的人物啊！”这就是府君被当世推重的大致情况。

我的母亲是府君的第四个女儿，《诗经》中《凯风》一篇所说的思母之情，时常萦绕心头。我现在谨慎地收集了府君的生平事迹，写成这一篇传记，恐怕有的事实存在错误，有损于大雅君子的德行，所以内心惴惴不安，如临深渊，如履薄冰。

我对府君的赞语如下：孔子讲培养德行，进修学业，用以跟上时世。府君在家闲居，则美名昭著；在朝为官，则赞语交集。天道悠悠，人生短暂，他终未能完成远大的功业，令人痛惜！孔子说仁爱的人必然长寿，难道这句话是错误的吗？



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Luo Han, an official from Guiyang, wrote the following lines: "Scholar Meng was fond of wine, but never lost his head."

My uncle Tao Kui once asked Liu Dan, an official from Nanyang who had served under Huan Wen with my grandfather, "If Meng Jia were alive now, would he have attained a top position at court?" Liu Dan replied, "Naturally. He was endowed with such talents." This shows what high esteem my grandfather held in his days.

My mother was the fourth daughter of Meng Jia. The deep memory of my mother, which flows like the cool fountainhead described in "The Southern Breeze" of *The Book of Poetry*, often lingers in my mind. I have carefully collected incidents to compose this biography of my grandfather, but I am afraid that there might be errors that would impair the virtue of my grandfather. Therefore, I have acted with great care, as if on brink of cliff or as if on ice that scarce will bear.

Here is my last word of praise for my grandfather. Confucius said, "Cultivate virtue and do merits in order to serve the times." My grandfather cherished a good fame when he retired to his rough cottage and was highly lauded when he served in the court. Enduring is the course of heaven and short is human life! It is a great pity that he cannot fulfil all his tasks! "A man of virtue will enjoy a long life." Is this a false saying?





感士不遇赋

昔董仲舒作《士不遇赋》，司马子长又为之。余尝以三馀之日，讲习之暇，读其文，慨然惆怅。夫履信思顺，生人之善行；抱朴守静，君子之笃素。自真风告逝，大伪斯兴，闾阎懈廉退之节，市朝驱易进之心。怀正志道之士；或潜玉于当年；洁己清操之人，或没世以徒勤。故夷皓有“安归”之叹，三闾发“已矣”之哀。悲夫！寓形百年，而瞬息已尽，立行之难，而一城莫赏。此古人所以染翰慷慨，屡伸而不能已者也。夫导达意气，其惟文乎？抚卷踌躇，遂感而赋之。

从前董仲舒作《士不遇赋》，司马迁又作《悲士不遇赋》。我曾经在闲暇的日子里，在学习经文正课的空隙中，读了他们的文章，不禁感慨惆怅。遵信守义，尽忠尽孝，这是人们的美德；胸怀纯朴，保持贞静，这是君子淳厚的素质。自从纯朴的古代风情消逝之后，虚伪欺诈的风气就盛行起来。平民百姓不太遵守廉洁谦让的节操，而仕宦商贾则一心去争名夺利。怀抱正义有志于治世之道的人，有的在壮年即隐居山林；洁身自好，品行廉洁的人，有的终生白白勤劳。所以，伯夷兄弟和“商山四皓”都有人生不知往何处去的感叹，三闾大夫屈原也发出了无可奈何的悲号。可悲啊！人生百年，一瞬间就过去了，建立功业是那么艰难，却得不到应有的封赏。这就是古人一提起笔来就激昂慷慨，一谈论起来就不能自己的原因啊！至于抒发感情，大概只有靠文章了吧？我抚摸书卷反复深思，于是有感而作此赋。



On Unsuccessful Scholars

Dong Zhongshu wrote a prose-poem on unsuccessful scholars and Sima Qian wrote on the same subject. I feel depressed after I read these articles at my leisure time and during the breaks of my studies of the classics. Faithfulness and filialty are universal virtues; Simplicity and Peacefulness are gentlemanly traits. Since the ancient practice of simplicity disappeared, the evil practice of hypocrisy has developed. While the common people no longer stick to honesty and modesty, the merchants and officials strive for fame and wealth. As to the upright and ambitious men, some have retired to the remote mountains in their prime of life; as to the clean and virtuous men, some have worked in vain for all their lives. Therefore, the brothers Bo Yi and Shu Qi, in addition to the four sages in the Shang Dynasty exclaimed, "Where shall we go?" The poet Qu Yuan likewise sighed: "I've had enough!" How miserable! A man's life passes away in the twinkling of an eye, but the hard-striven feats cannot be rewarded. That is why the ancients wielded their pens, grudging endlessly about their fates. The essays alone may be the outlets to convey their feelings. I ponder over the prose-poems written by the ancients and write something of my own.





咨大块之受气，何斯人之独灵？禀神智以藏照，秉三五而垂名。或击壤以自欢，或大济于苍生。靡潜跃之非分，常傲然以称情。

世流浪而遂徂，物群分以相形。密网裁而鱼骇，宏罗制而鸟惊。彼达人之善觉，乃逃禄而归耕。山嶷嶷而怀影，川汪汪而藏声。望轩唐而永叹，甘贫贱以辞荣。淳源汨以长分，美恶作以异途。原百行之攸贵，莫为善之可娱。奉上天之成命，师圣人之遗书。发忠孝于君亲，生信义于乡间。推诚心而获显，不矫然而祈誉。

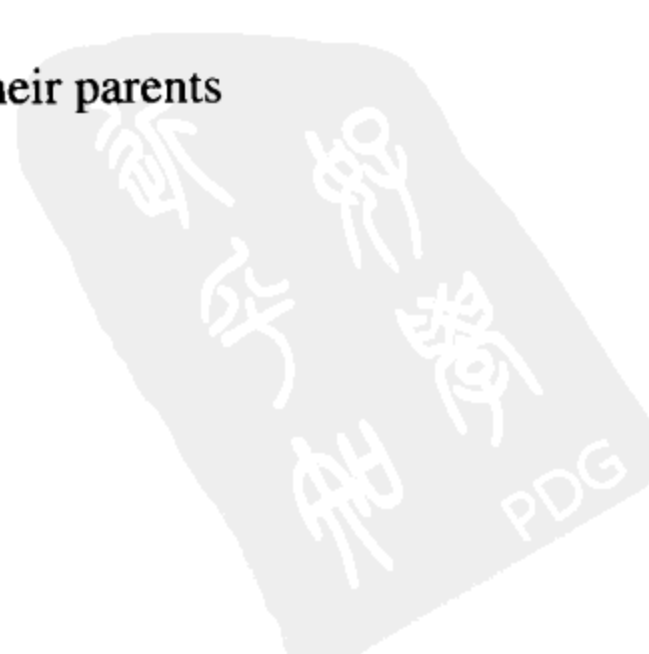
大自然万物都得到精气的抚育，为什么人为万物之灵？禀受着神奇的智慧和蕴藏的聪明，凭借着“三才”的道理“五常”的品德而身后扬名。或是过着击壤而歌自娱自乐的生活，或是出来做官干一番事业有益于万民。不论是隐居还是出仕，都高傲自得，如意称心。

上古淳朴的民风，随着时代的漂流而逝去，人类就有了高低贵贱之分。统治者采取高压政策对待百姓，就像编织密网打鱼使鱼儿害怕，又像制成大罗网捕鸟使鸟儿心惊。只有那些贤人善于审时度势，于是便逃避仕禄而回家躬耕。高高的山岭总有达人的身影，深深的流水藏着达人的清音。向往轩辕、唐尧之世而长叹不息，甘居贫贱而辞去富贵前程。水源淳清，而流到远处就分出清浊，社会发展，好坏善恶也相悖而行。推究起来，种种行事中最为可贵的，只有做善事最使人高兴。奉行上天既定的成命，学习圣人遗留下来的宏文。在君主和父母之前发扬忠孝，在邻里之间讲求诚信。以诚实的胸怀求取荣耀，不虚情假意追慕声名。



Everything in the world is nurtured by the essence of nature,
But why should men alone be ranked in the first place?
With miraculous wisdom and intelligence,
Men may become immortal for their inherent virtues.
Some of them may live a quiet life in the countryside
While others may gain positions to serve the people.
Whether they live in seclusion or gain positions,
They are self-fulfilled and contented.

Since the ancient practice of simplicity passed with times,
Men have been labelled high or low.
The dark rule over the people is like the net for the fish,
Or like terrible snare for the birds.
Only the sages are able to act against the situation
And resign their official positions to work on the farm.
High on the mountains can be seen the shadows of the sages;
Low in the streams can be heard the voices of the sages.
They would heave long sighs for the golden past
And prefer to give up positions and live a wretched life.
A river will fork into clear and dirty waters in the long flow
While men will be divided into good and evil in the long run.
Among all the human actions, nothing is more precious
Than the pleasure of doing some benevolent deeds.
Men should obey the heavenly laws
And learn the masterpieces of the ancient sages.
Men should be loyal to the emperor and pious to their parents
And keep faith to their neighbours.
Men should gain distinction by sincerity
And refrain from striving for fame with hypocrisy.



嗟乎！雷同毁异，物恶其上，妙算者谓迷，直道者云妄。坦至公而无猜，卒蒙耻以受谤。虽怀琼而握兰，徒芳洁而谁亮！哀哉！士之不遇，已不在炎帝帝魁之世。独祇修以自勤，岂三省之或废！庶进德以及时，时既至而不惠。无爰生之晤言，念张季之终蔽。愍冯叟于郎署，赖魏守以纳计。虽仅然于必知，亦苦心而旷岁。

审夫市之无虎，眩三夫之献说。悼贾傅之秀朗，纡远轡于促界，悲董相之渊致，屡乘危而幸济。感哲人之无偶，泪淋漓以洒袂。承前王之清诲，曰天道之无亲。澄得一以作

唉！人们常常是人云亦云地诋诽异己，又总是嫉妒胜过自己的旁人，深谋远虑者则说他昏聩，耿直守道者则说他狂横。胸怀坦荡、正直公平而不好猜忌者，到头来蒙受耻辱而遭到讥评。我空有琼玉和兰草那样的美德，芳香贞洁又有谁能相信！真是可悲呀！士人生不逢时，如今早已不是神农、帝魁时代的世情。独自谨慎修养，勤勉不息，不要忘记每日“三省”自身。只希望能提高品德赶上机遇，但机遇来了又总不顺心。如果不是爰盎在皇帝面前极力推荐，料想那张季肯定要埋没终身。可怜冯唐老了还只担任郎中署长的小官，后来凭借魏尚的事向皇帝献策才得以迁升。虽然他们大概也曾料知必然被用，但在漫长的岁月里却煞费苦心。

街市中本来绝对不会有老虎，但接连三人都说街上有虎，人们就迷惑不解而信以为真。可惜贾谊英年博学却大材小用，就像千里马局促一隅而无法驰骋。可叹董仲舒学识渊博，多次临危履险，而得以平安无事真是万幸。每当想起这些举世无双的古代贤哲，我就禁不住泪水潸潸而洒满衣襟。承蒙前代帝王的教诲，说是天道无私，上天只用一个标准来鉴别事物，常常保佑从善为仁的好人。伯夷直到老年仍常





Alas! How often men slander those with different views
And show jealousy against those who are more capable!
Those who cherish deep insights may be regarded as foolish
While those who speak their minds may be regarded as arrogant.
Those with an upright character who are never suspicious
May end with humiliation and be defamed.
Who can understand those with profound virtues
Like the purest jade and the fragrant orchid?

What a woe! Men of virtue are not appreciated
Because they are not living in the days of wise kings.
They can only work hard with prudence,
Keeping self-discipline everyday.
They hope to improve themselves to wait for opportunities,
Yet they are never satisfied when opportunities arise.
But for the recommendation of Yuan Ang,
Zhang Ji would be left in oblivion all his life.
Feng Tang was a minor official in his old age
And was only promoted when he made an advice.
Although they were promoted at last,
They had made painstaking efforts in the long years.

In spite of the fact that tigers will not come to the fair,
People tend to believe if they hear the rumour thrice.
What a pity that the talented Jia Yi was not promoted,
Like a stalwart steed which is unable to gallop afield,
While the learned Dong Zhongshu
Had many narrow escapes from misfortunes.
Whenever I think of the mishaps of these sages,
My tears would flood and wet my sleeves.
According to the teachings of the former kings,
The Tao of the heaven is not biased.
In making judgements, the heaven endowed with Tao
Always bless those with benevolence and virtue.



鉴，恒辅善而佑仁。夷投老以长饥，回早夭而又贫。伤请车以备椁，悲茹薇而殒身。虽好学与行义，何死生之苦辛！疑报德之若兹，惧斯言之虚陈。何旷世之无才，罕无路之不涩。伊古人之慷慨，病奇名之不立。广结发以从政，不愧赏于万邑。屈雄志于戚竖，竟尺土之莫及。留诚信于身后，动众人之悲泣。商尽规以拯弊，言始顺而患入。奚良辰之易倾，胡害胜其乃急！

苍昊遐缅，人事无已，有感有味，畴测其理！宁固穷以济意，不委曲而累己。既轩冕之非荣，岂缁袍之为耻！诚谬会以取拙，且欣然而归止。拥孤襟以毕岁，谢良价于朝市。

常忍饥挨饿，颜回短命而又贫穷。令人伤感的是颜回死后竟需要卖掉老师的车子去为他准备棺椁，令人哀悼的是伯夷兄弟在首阳山采薇而食活活送了性命。虽然颜回好学，伯夷行义，为什么他们活着和死去都是那样的凄苦和悲辛！我怀疑所谓报德竟是这样的结局，更恐天道无私的话虚假而不足为训。哪里是旷绝一世没有人才，而是世道坎坷，艰险难行。难怪古人那样慷慨不已，原是忧虑不能树立自己的美名。李广从少年时就从军征战，即使封他为万户侯也毫不过分。英雄壮志为贵戚所压抑，结果是一城莫赏，寸土未封。他留下忠诚信义在死后传颂，人们为他的遭遇痛哭伤心。王商多方规划去拯救时弊，刚为皇帝采纳而祸患随即降临。为什么美好的时辰那样容易过去！为什么谗害贤良竟这样迫不及待，毫不留情！

苍天悠悠，人事变化无穷。有的事可以理解，有的事则令人迷惑，有谁能把其中的道理弄清？我宁愿固守贫穷以实现自己的理想，不愿低声下气而劳累身心。既然不把高官厚禄看成是什么荣耀，难道穿破旧衣服就感到耻辱在身！如果误入仕途只得到一个拙劣的结局，那就姑且高高兴兴地弃官归隐。怀抱孤傲的情怀而终此一世，绝不谋求高价卖身于朝廷。



However, Bo Yi would starve in his old age
And Yan Hui died a premature death in poverty.
How miserable that Yan Hui was too poor to have a coffin
While Bo Yi was fed on wild herbs before he died.
For all their assiduity and righteousness,
Why should they suffer before and after their death?
As I wonder why they should have come to this,
I am afraid that “the heaven is not biased” is but a lie.
It is not that the world lacks men of gifts,
But that the way of the world is full of twists and turns.
Enlisted in the army at the age of fifteen,
Li Guang was worthy of being rewarded ten thousand households;
However, with his aspirations damaged by the royal in-laws,
Li Guang never got a single household of reward.
His virtues have passed down the generations
And moved people into tears.
Wang Gang endeavoured to correct the current malpractice,
But met with misfortune soon after his admonitions were accepted.
How is it that men of gifts had such a short time of fortune,
Were persecuted and met with misfortunes so soon?
Remote is the heaven
And vicissitudinous is the world.
Some can be apprehended and others not;
Who can make clear the ins and outs?
I would rather stick to my aspirations in poverty
Than tire myself out in abandoning my aspirations.
Now that I do not regard a high position as a distinction,
How can I feel any disgrace when I am dressed in rags?
If I would come to no good in my official career,
I am ready to give up my position and live like a recluse.
I would live a simple life cherishing my aspirations
Than sell myself to the court at a high price.

归去来兮辞

余家贫，耕植不足以自给。幼稚盈室，瓶无储粟，生生所资，未见其术。亲故多劝余为长吏，脱然有怀，求之靡途。会有四方之事，诸侯以惠爱为德，家叔以余贫苦，遂见用于小邑。于时风波未静，心惮远役。彭泽去家百里，公田之利，足以为酒，故便求之。及少日，眷然有归欤之情。何则？质性自然，非矫厉所得，饥冻虽切，违己交病。尝从人事，皆口腹自役。于是怅然慷慨，深愧平生之志。犹望一稔，当敛裳宵逝。寻程氏妹丧于武昌，情在骏奔，自免去职。仲秋至冬，在官八十馀日。因事顺心，命篇曰《归去来兮》。乙巳岁十一月也。

我家贫穷，光靠种地还难以维持生活。满屋幼小，米缸里没有存粮，自己又缺乏谋生的手段和本领。亲戚朋友多劝我去做官，听了以后心里还是有所考虑，但找不到谋生的门路。这时恰好国家有事，州郡长官以施爱于人为美德，叔父见我贫苦又加以举荐，于是我被委派到一个小县任职。当时，战事的风波尚未平息，我害怕到远离家乡的地方供职。彭泽离家仅有百里路程，俸田收获的谷物，足够酿酒的了，所以就谋求做这个小官。可是到任不久，就有了辞官归家的想法。这又是为什么呢？因为我生性质朴，不喜束缚，做官的事，不好勉强去干。虽然饥寒交迫，但违背自己的心愿却是十分痛苦的。我曾经做过官，但都是为了嘴巴和肚子才役使自己的。为此我心情很不平静，深深地感到有愧于平生的志向。即使是这样，我还是希望等秋收之后，再收拾行装连夜离开。不久，我那嫁给姓程的妹妹在武昌死了，心中急于奔丧，便自动免去官职。从八月到冬天，在任共八十多天。因为辞官的事了却了自己的心愿，便写了这篇《归去来兮》。时为晋安帝义熙元年十一月。





Homeward Ho!

My family is poor, scarcely able to make both ends meet by growing crops and planting mulberry trees. The house is full of children but the rice jar is empty. I can hardly provide a living for the family. When my kith and kin advised me to enter the official career, I was enticed by the idea but lacked the proper approach. It happened that in times of unrest the prefecturers were eager to show their generocity. My uncle, sympathetic with my financial difficulties, made recommendations for me to serve in the small county of Pengze. As the wars were not over yet, I was not in a mood to serve in a distant place. I managed to take the position because Pengze County was only a hundred miles away from my home and the reaps from the allotted land were enough for me to brew the wine. However, I began to brood the idea of returning home not long after I took the position. How did the idea come into my mind? With a simple disposition, I was not accustomed to being restricted in serving as an official. Although I was threatened by hunger and cold, I was further afflicted by acting against my wishes. I was involved in the official affairs just to make a bare living. Therefore, I was ill at ease for I regretted that I had violated my ideal. For all this, I still waited for another harvesting from my allotted land before I would leave by night. Before long, my younger sister Mrs. Cheng died in Wuchang. I was eager to attend her funeral and thereby left my position. From August to winter, I stayed in my position for over eighty days. As my resignation has fulfilled my wishes, I wrote the following piece entitled *Homeward Ho* in November of the year Yisi.

归去来兮，田园将芜胡不归？既自以心为形役，奚惆怅而独悲！悟已往之不谏，知来者之可追。实迷途其未远，觉今是而昨非。舟遥遥以轻飏，风飘飘而吹衣。问征夫以前路，恨晨光之熹微。

乃瞻衡宇，载欣载奔。僮仆欢迎，稚子候门。三径就荒，松菊犹存，携幼入室，有酒盈樽。引壶觞以自酌，眄庭柯以怡颜。倚南窗以寄傲，审容膝之易安。园日涉以成趣，门虽设而常关。策扶老以流憩，时矫首而遐观。云无心以出岫，鸟倦飞而知还。景翳翳以将入，抚孤松而盘桓。

回到家乡去吧，田园即将荒芜，我为什么不把家归？既然违背自己的心愿而出来做官，那又何必郁闷而独自伤悲！觉悟到过去的一切已不能挽救，但也知道未来的日子还可急起直追。我的确曾误入迷途，好在不远，深深感到我的所作所为今是昨非。摇晃晃的船儿在水面上轻快地行驶，轻飘飘的风儿吹动着衣带。向行人打听还有多少路程，只恨天亮太迟晨光微微。

终于望见了自己的故居，怀着高兴的心情一阵飞奔。小僮和仆人早已出来迎接，幼小的儿子守候在前门。庭中的小径满是杂草，只有那松菊依然尚存。携着孩子们进入室内，只见酒已倒在杯中。拿起酒壶自饮自酌，悠闲地望着庭树喜不自禁。闲倚南窗心怀傲世之意，只觉得身居斗室也该感到称心。每日里到园中散散步多么有趣，庭院虽有大门却整天关得很紧。拄着手杖到处游玩休息，不时翘首远观万景。浮云随意地从山峦中飘出，鸟儿飞倦了也知道返回山林。夕阳西下天空渐渐昏暗，我独自手抚孤松徘徊不停。



Homeward ho!
Why not return now that my fields will go into weeds?
Since I took up a position against my will,
There is no need for me to lament by myself.
I have realized that there is no remedy for the past,
But there is still a future lying ahead.
It is true that I was not far astray in my way,
Realizing that I have turned from wrong to right.
My returning boat is sailing swiftly over the water
While the gentle breeze tosses my robe.
I ask a traveller about the way ahead,
Resenting the dimness before dawn.

When my house comes into sight,
I run towards it in a happy mood.
My servants are giving me a warm welcome;
My children are waiting at the door.
Wild weeds have grown on the courtyard paths,
But the pine trees and chrysanthemums remain.
When I enter the house hand in hand with my young son,
I see that the cups are filled with wine.
I pour wine from the jug and drink by myself,
Elated to watch the trees in the courtyard.
I lean against the southern window in pride,
Complacent with the narrow house I dwell.
It is a pleasure for me to pace the yard,
With the gate closely shut all day long.
With a staff in hand, I walk to and fro,
Raising my head to look afar off and on.
The careless clouds float from behind the hills;
The weary birds know that they should return.
When the dim sun is about to set in the west,
I fondle a solitary pine and linger around it.



归去来兮，请息交以绝游。世与我而相违，复驾言兮焉求！悦亲戚之情话，乐琴书以消忧。农人告余以春及，将有事于西畴。或命巾车，或棹孤舟，既窈窕以寻壑，亦崎岖而经丘。木欣欣以向荣，泉涓涓而始流。善万物之得时，感吾生之行休。

已矣乎！寓形宇内复几时，曷不委心任去留，胡为乎遑遑欲何之？富贵非吾愿，帝乡不可期。怀良辰以孤往，或植杖而耘耔。登东皋以舒啸，临清流而赋诗。聊乘化以归尽，乐夫天命复奚疑！

回到家乡去吧，让我断绝与世俗的交游。世道与我的本性如此不合，我还驾车奔走有什么可以追求！与亲人们说一说知心话无限快意，或弹清琴或诵诗书都可以消去忧愁。农夫告知我春天已经来到，要到西边的田地里忙个不休。有时驾上搭有布篷的车子，有时轻轻地荡起一叶小舟，去探寻那弯弯曲曲的溪壑，还经过那高高低低的山丘。树木欣欣向荣枝青叶绿，泉水潺潺缓缓汨汨长流。我羡慕世间万物各得天时，却感慨自己的生命行将结束。

罢了罢了！我寄身天地之间还能有多久，何不随心所欲任其去留！为什么终日遑遑不安，究竟还能往何处远走？荣华富贵不是我的愿望，那渺茫的仙境更不敢希求。只向往在晴和的日子里独自游玩，有时候还可以放下手杖除草培土。登上水边的高地放声长啸，面对清澈的水流赋诗数首。聊且随着自然的变化了结一生，乐天安命还有什么怀疑的理由！





Homeward ho!
Allow me to break away from the mundane world.
Since the world and I are in discord,
What is the sense for me to travel about?
I feel the pleasure of talking with my family
And the joy of playing the zither and practising calligraphy.
The farmers tell me that spring is coming
And that they will work in the western fields.
Sometimes I order a covered cart;
Sometimes I oar a solitary boat.
I can either sail along the twisted creeks
Or drive along the rocky hills,
Watching the verdant trees
And the flowing streams.
I envy the flourishing of various forms of life
And sigh for the approaching of my death.

No more of my grudges!
As there is not much time left for my earthly journey,
Why not follow my bent in living out my life?
Why all the fidgeting to seek after the unknown?
Wealth and distinction are not my aims;
Immortal lands are not my aspirations.
I only expect a fair day for me to wander alone,
Sometimes leaving my staff aside to weed and hoe.
I may ascend the eastern heights to sing a song,
Or sit by a clear stream to write a poem.
I shall follow the natural cause and end my life in time;
With Heaven's decree in mind, what else am I to doubt?





祭程氏妹文

维晋义熙三年五月甲辰，程氏妹服制再周，渊明以少牢之奠，俯而酌之。呜呼哀哉！

寒往暑来，日月寢疏。梁尘委积，庭草荒芜。寥寥空室，哀哀遗孤。肴觞虚奠，人逝焉如！

谁无兄弟，人亦同生，嗟我与尔，特百常情。慈妣早世，时尚孺婴。我年二六，尔才九龄。爰从靡识，抚髻相成。咨尔令妹，有德有操。靖恭鲜言，闻善则乐。能正能和，惟友惟孝。行止中闺，可象可效。我闻为善，庆自己蹈。彼苍何偏，而不斯报！

晋义熙三年五月六日，程氏妹离开人世已经十八个月了。我以羊猪二牲向你祭奠，俯首致礼，浇酒于地。啊！我怀着无限的悲思！

冬去夏来，岁月悠悠。梁上的灰尘早已积满，庭院里杂草遍布，何等荒芜。只留下那空荡寂寥的房屋，还有那幼小可怜的遗孤。我徒然用酒菜前来祭奠，亡者却不知今在何处！

谁无兄弟姐妹，谁无手足同生！唉！你我兄妹之间，有着与众不同的百倍深情。慈祥的庶母过早地去世，那时我们还像是不懂事的孩婴。我十二岁刚满，你才只有九岁的年龄。自从无知无识的童年开始，我们就互相爱护，互相关心。啊！贤良的妹妹，你具有优良的品德，又坚持美好的操守。娴静谦恭，稳重少言，听到世间的善事总是那么欢欣。你为人正直和蔼，看重友谊，遵守孝道，一举一动无不符合女性的身份，可以作为他人学习和效法的仪型。我听说那些常做好事的人们，吉祥幸福便会自动光临。可是老天爷为何怀有偏见，而不给你以良好的报应！



In Memory of My Sister Mrs. Cheng

On this day of May 6th of the third year of Yixi in the Jin Dynasty, my younger sister Mrs. Cheng has been dead for eighteen months. I pay tribute to you with the sacrifice of a sheep and a hog, by bowing to you and spraying the wine on the soil. Alas! What a great woe that is tormenting me!

With the coming and going of winters and summers, time elapses swiftly. Dusts have heaped on the beams and the yard has been deserted and left to weeds. Your house is now vacant and your orphan is left in misery. When I pay tribute to you with wine, I do not know where the dead is lodging.

Who has no brothers and sisters? Who has no siblings? Between you and me, there is a deeper affection than ordinary siblings. Our mother died too early, leaving us behind as small children. I was twelve years old and you were nine years old. From our ignorant childhood, we learned to love each other and care for each other. Oh, my worthy sister of virtue and chastity! You were modest and reticent, glad to hear about good deeds. Righteous and mild, you adhered to fraternity and piety. You conform to the rules of a lady, a perfect model for all the ladies. I have heard that bliss falls on those who have done good deeds, but why has the heaven shown prejudice to you and not given you good requite?



昔在江陵，重罹天罚。兄弟索居，乖隔楚越。伊我与尔，百哀是切。黯黯高云，萧萧冬月，白雪掩晨，长风悲节。感惟崩号，兴言泣血。

寻念平昔，触事未远。书疏犹存，遗孤满眼。如何一往，终天不返！寂寂高堂，何时复践？藐藐孤女，曷依曷恃？茕茕游魂，谁主谁祀？奈何程妹，于此永已！死如有知，相见蒿里。呜呼哀哉！

以前在江陵的时候，上天再一次惩罚你我，我亲爱的生母也离别了凡尘。兄弟们离别分居，彼此相隔着遥远的路程。我们兄妹暂居一地，千百种哀愁交集于心。高天浓云滚滚，冬月凄冷无辉，白雪掩盖了晨光，长风一声声悲鸣。你我感伤悲恸，叩头号哭，频频举哀，泣血盈襟。

回顾过去的日子，往事就一幕幕在心中浮现。来往的书信于今犹在，你留下的孩子就在我眼前。为何你此去泉台，终古不能复返！这寂寞萧条的空堂，你何时再来行走一遍？你弱小的孤女，无依无恃多么可怜！你孤独游魂，谁来祭祀谁来悼念！无可奈何啊离我而去的程妹，你从此永远在地下长眠！人死后果真有知，他日我们必然在墓地里相见。我无限伤心啊，伤心无限！



Our mother died when we were living in Jiangling. While our brothers lived in different places and were separated by long distances, you and I lived together for a period of time, sharing sorrows and griefs in our hearts. When dark clouds rolled in the sky, the winter moon looked cold and pale; when white snow covered the morning ground, the wintry wind wailed above. We kowtowed and wept in sadness, crying out our eyes. The remote past still live in my memory, your letters still lie before my eyes, your orphan is standing in front of me. Why should you be gone, never to return? When are you to visit this quiet house again? Whom is your helpless orphan girl to rely on? Who is to mourn your wandering soul? What is to be done? My dear sister Mrs. Cheng! You will lie forever under the earth. If the deceased have consciousness, we shall meet someday in the graveyard. Alas! What a great woe that is tormenting me!





祭从弟敬远文

岁在辛亥，月惟仲秋，旬有九日，从弟敬远，卜辰云窆，永宁后土。感平生之游处，悲一往之不返，情恻恻以摧心，泪愍愍而盈眼。乃以园果时醪，祖其将行。呜呼哀哉！

於铄吾弟，有操有概。孝发幼龄，友自天爱。少思寡欲，靡执靡介。后己先人，临财思惠。心遗得失，情不依世。其色能温，其言则厉。乐胜朋高，好是文艺。遥遥帝乡，爰感奇心，绝粒委务，考槃山阴。淙淙悬溜，暖暖荒林，晨采上药，夕闲素琴。曰仁者寿，窃独信之。如何斯言，徒能见欺！年甫过立，奄与世辞，长归蒿里，邈无还期！惟我与尔，匪但亲友，父则同生，母则从母。相及韶

晋义熙七年辛亥，秋八月十九日，我的从弟敬远，择日下葬，永远安息于地下。我感念和他平生曾一同游玩相处，更哀悼他从此一去不返，情意凄恻，伤心不已，悲痛的眼泪不断地涌出。于是我用园子里的水果和时新的醇酒，来祭奠他离开人世。这是何等哀痛的事啊！

我的好从弟啊，既有节操，又有度量。自小孝敬父母，天性笃于友爱。清心寡欲，为人不固执，性格不孤癖古怪。为事先人后己，有了钱财就想到行善施惠。一心总忘记个人得失，情操纯贞，绝不趋炎附势。为人态度谦和，言谈严肃。以广交高朋好友为乐，雅好文艺。那遥远的神仙世界，使人产生好奇之心。从弟曾经不食人间烟火，不理世务，在山中隐居修身。静听瀑布飞流而下的声响，游憩于昏暗荒芜的山林。清晨起来采取珍贵的药材，夜晚则弹起心爱的清琴。孔子说仁义的人必然长寿，我私下里独自深信不疑。如今看来，这话如何竟将我相欺！从弟刚刚年过三十，就已经与世长辞，永归墓土，再无生还之期！

我与你的关系，不是一般的亲友，你我的父亲同为一人所生，你



In Memory of My Cousin Jingyuan

On this day of August 19th of the seventh year of Yixi in the Jin Dynasty, my cousin Jingyuan is to be buried and lie for ever under the earth. The thought of our contact in the past makes me sadder for your eternal departure. The sorrow tears my heart apart and the grief fills my eyes with tears. I am here to see you off with fruits and melons from the garden and the newly brewed wine. Alas! What a great woe that is tormenting me!

Oh, my dear cousin! You were a man of integrity and tolerant bearing. You were filial to the parents from early childhood and friendly to others by nature. You had a pure heart and few desires, neither stubborn nor eccentric. You gave priority to others in every case, practising philanthropy when you had money. You never cared about personal gains and losses, never following the customs of the mundane world. You always carried a mild expression on your face and spoke in an earnest tone. You drew the greatest pleasure from making good friends and was devoted to writing. As the remote immortal lands roused your inspiration, you left the mundane world and lived in seclusion in the deep mountains, listening to the roaring torrents of the falls and wandering in the dim deep forests. You collected herbal medicine in the morning and played the zither in the evening. I once believed Confucius' saying that man of virtue will enjoy longevity. However, why is this saying but a sheer deception! My cousin died when he was just over thirty years old. He will lie eternally in the grave, never to come to life again.

You and I are no ordinary relatives. Our fathers are brothers and our mothers are sisters. As both our fathers died when we were eight years

龢，并罹偏咎。斯情实深，斯爱实厚。念畴昔日，同房之欢，冬无缊褐，夏渴瓢箪，相将以道，相开以颜。岂不多乏？忽忘饥寒。余尝学仕，缠绵人事。流浪无成，惧负素志，敛策归来，尔知我意。常愿携手，真彼众议。每忆有秋，我将其刈，与汝偕行，舫舟同济。三宿水滨，乐饮川界。静月澄高，温风始逝。抚杯而言，物久人脆。奈何吾弟，先我离世！

事不可寻，思亦何极！且徂月流，寒暑代息。死生异方，存亡有域。候晨永归，指途载陟。呱呱遗稚，未能正言；哀哀嫠人，礼仪孔闲。庭树如故，斋宇廓然。孰云敬远，何时复还？余惟人斯，昧兹近情。蓍龟有吉，制我祖行。望旒翩翩，执笔涕盈。神其有知，昭余中诚。呜呼哀哉！

我的母亲是姐妹。彼此都是在幼小的年龄就失去了父亲，互怜互爱，这种感情的确十分深厚。回想往日你我同居一室的欢乐，虽然冬天没有御寒的粗衣，夏天缺少解除饥渴的饮食，但彼此以道义相勉，互相解忧以开颜。难道不觉得生活中缺乏的东西太多？但我们毫不在意，能够忘掉饥寒。我曾经学习出仕之道，陷于世俗的人事。东奔西走。一事无成，深恐辜负当初之志，于是辞官归来，只有你能理解我的心意。常常乐于与我携手同游，不顾世人的讥议。回忆有一年的秋天，我将去农田收割庄稼，邀你一道同行，两只船儿齐头并驶。在水边住了三天，临流畅饮，无言的银月光色澄明，高悬夜空，温和的微风在这秋夜里逐渐地消逝。久抚手中之杯，我不由得想到，世间万物长存，而人生却如此易去。为什么我的从弟啊，你要先我而离别人世！

凡事难以寻根究底，我的思念之情也无休无止。日月流逝，寒暑更替。死者与生者各居一方。存者和亡者各在一处。我等候着下棺安葬的时刻，领着路送别你去荒凉的墓地。你幼小的儿子只知道不停地啼哭，说话还吐辞不清；你哀痛无比的遗孀，正在按规矩履行殡葬的礼仪。这庭中的树木依然如故，书房里空无一人，多么沉寂。谁说你敬远啊，从此一去不知何日是归期！我想那旁人决不能理解你我亲密无间的感情。只有占卜到了另外的安葬吉日，才可以阻止我今天送你远行。看那棺木前的灵旗正在风中翻动，我执笔撰写祭文，不免涕泪盈襟。如果你的灵魂有知，应当明鉴我的一片真情。敬远呀，你该知道我是何等的伤心！



old, we cherished a deep affection and friendship for each other. The happy days when we lived in the same room always linger in my memory. When we were thinly dressed in winter and poorly fed in summer, we encouraged each other with moral support and consoled each other with soothing advice. Disturbances were legion, but we threw them in oblivion. I once took up official career and got entangled in the trifles, travelling here and there but in vain, yet sticking to my former aspirations. When I made resignation and returned home, you were the only one that understood me, keeping me company and neglecting the sneers of the world. I still remember that at the harvest time one autumn I invited you to reap the crops and sail alongside with me. We stayed beside the water for three days, drinking side by side in a joyful mood. When the bright moon hung in the sky and the mild breeze abated without notice, we drank cup after cup and talked about the eternity of the universe and transience of life. Why on earth should my cousin pass away before me?

The past cannot be relived but my recollections rolled on and on. With the passage of time and shift of seasons, the alive and the dead live worlds apart with a distinctive demarcation. When the time for the burial arrives, I shall guide the way to your graveyard. Your orphan baby does nothing but cry, unable to utter his words clearly; your grievous widow is observing exact rituals of the funeral. While the trees in the yard remain the same, your study is vacant now. Who can tell when Jingyuan will be back again? I do not think that the others will understand the intimacy between us. Only the prophecy of another day of good omen for the burial will delay my seeing you off today. At the sight of funeral flags fluttering in the breeze, I write the above piece with tears in my eyes. If your soul has consciousness, you will witness my sincere passions. Alas! What a great woe that is tormenting me!

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读史述九章

余读《史记》，有所感而述之

夷 齐

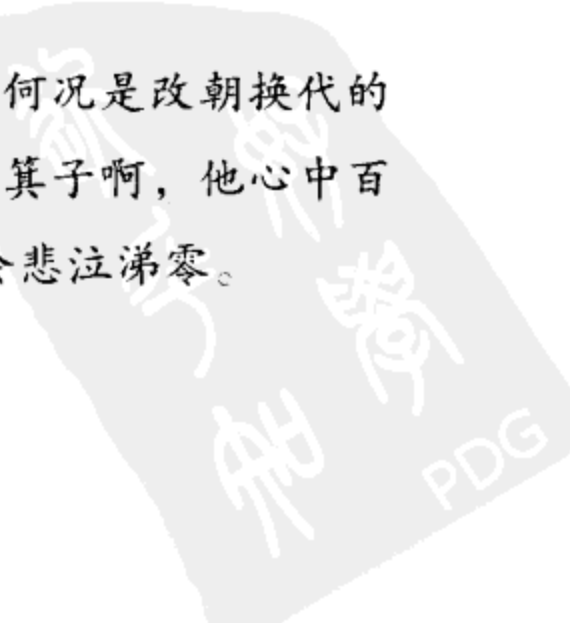
二子让国，相将海隅。天人革命，绝景穷居。采薇高歌，慨想黄虞。贞风凌俗，爰感懦夫。

伯夷叔齐二人互相谦让君位，一同逃匿到遥远的北海之滨。周武王顺应天时消灭商纣，他们又到偏僻的地方隐遁。采薇而食，高声吟唱悲歌，感慨百端遥想远古的世情。坚贞的节操如此超凡脱俗，连最怯懦的人也为之动心。

箕 子

去乡之感，犹有迟迟。矧伊代谢，触物皆非。哀哀箕子，云胡能夷！狡童之歌，凄矣其悲。

箕子离开故土的那一天，依依难舍缓缓而行。何况是改朝换代的时刻，望中所见都不似旧时情景。无比哀伤沉痛的箕子啊，他心中百感交集何能平静！他作的那首麦秀之歌，谁听了都会悲泣涕零。





On Reading *The Records of History* (in Nine Poems)

When I read *The Records of History*, I wrote some comments on the following historical figures.

1. On Bo Yi and Shu Qi

Both modestly declining the throne,
Bo Yi and Shu Qi fled to the North Sea.
When King Wu of Zhou raised troops,
They fled further to a remote place.
They picked herbs and sang aloud,
In praise of the golden days in the past.
Their constant faith that topped the world
Will move the most cowardly hearts.

2. On Jizi

On the day of departure from the native land,
Jizi hesitated to move each step.
At a time when dynasties changed hands,
Everything in sight had taken on a new look.
Oh, how grievous was Jizi,
Unable to relieve from countless thoughts!
As to his song about the dethroned king,
How moving and touching it does ring!





管 鲍

知人未易，相知实难。淡美初交，利乖岁寒。管生称心，鲍叔必安。奇情双亮，令名俱完。

全面了解一个人真不容易，要相互知心实在更难。君子初交时以淡如清水为美，小人在穷困的时候往往变脸。你看那管仲分财多么称意，他的好友鲍叔必然觉得心安。这非凡的情操双双辉耀后世，美好的名声一同千载流传。

程 杵

遗生良难，士为知己。望义如归，允伊二子。程生挥剑，惧兹馀耻。令德永闻，百代见纪。

要人们舍弃生命诚然太难，惟有义士才肯为知己者赴死。为了人间大义视死如归，只有程婴和公孙杵白的确如此。程婴最终毅然挥剑自刎，他恐怕独生将留下余耻。义士高尚的德行永远流传，百代之后还记载于史籍。

七十二弟子

恂恂舞雩，莫曰匪贤。俱映日月，共飡至言。恂由才难，感为情牵。回也早夭，赐独长年。

他们在舞雩之下谦恭求学，没有一人不是当世的良贤。荟萃一堂辉映日月。一同聆听孔子的至理名言。安贫好学的颜回英年早逝，孔子为失去难得的人才失声恸哭泪如涌泉；后来得以独享高年的子贡，孔子在临死前还对他无限挂牵。



3. On Guan Zhong and Bao Shu

It's no easy job to understand a man,
Let alone to know him by heart.
Men talk about friendship when they first meet,
But conflicting interests may tear them apart.
When Guan Zhong had a sense of content,
Bao Shu would be able to rest at ease.
Lauded as men of integrity all the times,
Their names have passed down from year to year.

4. On Cheng Ying and Gongsun Chujiu

Men would not be willing to give up their lives,
But gentlemen would die for their bosom friends.
None but Cheng Ying and Gongsun Chujiu
Faced death calmly for a just cause.
Cheng Ying killed himself in the end,
For fear that he would feel the shame.
Their virtues have been lauded from then on,
Leaving their names in the historical records.

5. Seventy-two Confucian Disciples

All the Confucian disciples in their day
Were sages with fame and name.
With virtues that outshine the sun and moon,
They heard and learned the true wisdom.
Confucius wept for Yan Hui known for his wit
And sang in tears for Zigong before death.
Yan Hui died when he was young
While Zigong alone lived a long life.





屈 贾

进德修业，将以及时。如彼稷契，孰不愿之？嗟呼二贤，逢世多疑。候詹写志，感鹏献辞。

培养品德增进学问，人人都应该及时努力。如果能像稷契一样辅佐明君，谁又会不愿全心全意？可叹屈贾二位今古无双的贤人，一生总是遭到各种猜忌。屈原竟只能向卜者问取前程，贾谊也落得见鸱鸟而作赋哀时。

韩 非

丰狐隐穴，以文自残。君子失时，白首抱关。巧行居灾，伎辩召患。哀矣韩生，竟死《说难》。

皮毛丰厚的狐狸本来隐居穴中，只因美丽的皮质反而害了它自身。有志之士如果生不逢时，直到白发苍苍还只能看守城门。行为机巧的人易处祸境，擅长言辩的人百患常临。多么可悲的韩非子呀，竟死于《说难》一文。

鲁二儒

易代随时，迷变则愚。介介若人，特为贞夫。德不百年，汗我诗书。逝然不顾，被褐幽居。

朝代更换人们就随机应变，不知应变的人大家都认为是愚人。只有耿介清高的鲁地二儒，怀抱纯贞的信念特立独行。他们认为积德不满百年的朝代，匆忙制定礼乐就玷污了祖先留下的诗文。两人远离世俗永不回头，过着贫困的生活甘心归隐。



6. On Qu Yuan and Jia Yi

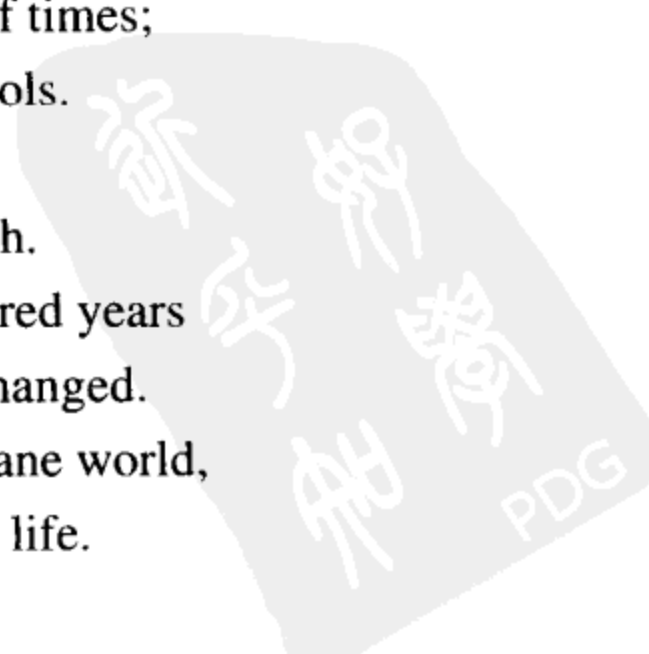
Every man should strive in time
To cultivate himself and improve learning.
Ministers like Ji and Xie who served a wise king
Have been admired by people of all times.
It is a pity that Qu Yuan and Jia Yi
Suffered from suspicion in their days.
Qu Yuan went for help from the fortune-tellers
While Jia Yi wrote about the owl when he was upset.

7. On Han Fei

The fox with rich furs hides in a cave,
Incurring misfortune for its pretty furs.
A gentleman not in proper times
Has to be in the lowest rank in old age.
A man of wit will be trapped in disasters;
A man with a ready tongue will be harmed.
What a miserable man is Han Fei,
Who died for his essay on eloquent men.

8. On Two Confucian Scholars from Lu

People shift their views with the change of times;
People who do not shift their views are fools.
The two arrogant scholars from Lu
Were men of integrity sticking to their faith.
They held that a dynasty less than a hundred years
Harmed the classics if laws were to be changed.
Determined to keep away from the mundane world,
They lived in poverty and kept a secluded life.



张长公

远哉长公，萧然何事？世路多端，皆为我异。敛辔蛄来，独养其志。寝迹穷年，谁知斯意！

距今数百年的张长公呀，为什么萧条寂寞为世所弃？只因为人世间的道路虽多，但与他所走的路却迥然相异。决心辞去官职返归家乡，独自一人长年修身养志。终生隐居傲然守节，谁又能理解他心中的深意！



9. On Zhang Changgong

For an extraordinary man like Zhang Changgong
Why should he be left in the oblivion?
With so many ways in the world,
His way stood out alone.
When he left the official career,
He returned home to cultivate his virtue.
He led a secluded life until his death,
But who can appreciate his aspirations?





扇上画赞

荷蓑丈人 长沮桀溺 於陵仲子 张长公 丙曼容 郑次都 薛孟尝 周阳珪

三五道邈，淳风日尽。九流参差，互相推陨。形逐物迁，心无常准。是以达人，有时而隐。

“四体不勤，五谷不分。”超超丈人，日夕在耘。辽辽沮溺，耦耕自欣。人鸟不骇，杂兽斯群。至矣於陵，养气浩然。蔑彼结驷，甘此灌园。张生一仕，曾以事还。顾我不

三皇五帝的事是那么遥远，淳朴的风尚早已消失殆尽。孔子之后各家学说不同，互相排斥，互相争鸣。人们随着事物的迁移而变化思想，心中没有固定的是非标准。那些通达事理的聪明人士，因此在不顺心的时候便毅然归隐。

“两手两足从来不劳动的人，连五谷是什么也分不清。”说这话的是超然出世的荷蓑老翁，他早晚都在田土中耕耘。古代的隐士长沮、桀溺，两人并肩耕种自觉欢欣。飞鸟和他们在一起不感到害怕，各种野兽也乐于与他们同群。至高无上的於陵仲子，浩然之气养在心中。蔑视世间的荣华富贵，甘心浇水种菜度过一生。张挚在年轻时曾一度出仕为官，没有多久便因故回到家园。他担心不能迎合世俗，只



In Praise of The Recluses Painted on My Fan

Hediao Zhangren, Changju and Jieni, Yuling Zhongzi, Zhang Changgong, Bing Manrong, Zheng Cidu, Xue Mengchang, Zhou Yanggui.

Remote is the golden rule of the three kings and five emperors;
Gone forever are the simple natural customs.
Varied are the thoughts of different schools,
With ups and downs for contradictive views.
People change their minds along with the change of events,
Without fixed standards for right and wrong.
Therefore, those who see through the worldly affairs
Retire to lead a secluded life in difficult times.

“A man who does not toil with his four limbs;
A man who cannot distinguish the five grains.”
Hediao Zhangren who stood above worldly affairs
Uttered these words as he ploughed in the fields till night.
The hermits Changju and Jieni
Were contented with ploughing in the fields.
The returning birds did not fear to stay with them;
The wild animals liked to keep company with them.
Yuling Zhongzi was endowed with high virtue,
With noble spirits in his mind.
He despised the worldly distinction and wealth,
Ready to spend his life watering the vegetables.
Zhang Changgong once served the court,
But returned home not long afterwards.



能，高谢人间，岌岌丙公，望崖辄归。匪骄匪吝，前路威夷。郑叟不合，垂钓川湄。交酌林下，清言究微。孟尝游学，天网时疏。眷言哲友，振褐偕徂。美哉周子，称疾闲居。寄心清尚，悠然自娱。

翳翳衡门，洋洋泌流。日琴日书，顾盼有俦。饮河既足，自外皆休。缅怀千载，托契孤游。

好辞官归隐高卧林泉。丙曼容的品格是如此清高，升官的时候便自行辞职。这不是故作矜矜也不是鄙吝，只因为官场的前路险阻无比。郑次都心高不合时宜，闲来一心垂钓于水边。与朋友在树下举杯畅饮，清言高论，细究妙理的万化千变。薛孟尝游学于天下，那时朝廷的制度还时有疏漏。他一心眷念那些贤智的友人，大家整理一下衣服就去归隐山丘。令人羡慕的周阳珪，远避官场托病闲居。怀抱着清高淡泊的志向，悠悠然度日自乐自娱。

深居阴凉的陋室，门前是奔腾不息的泉流。那洁净的清琴和心爱的古书，他们是隐居人生活中的朋友。腹不饥口不渴就该满足，除此以外没有任何需求。遥想这些千载以前的高人，我与他们的志趣多么相合，但愿一同谈笑长作闲游。





As he could not cater to the mundane world,
He left the official career for good.
Bing Manrong was so gracious
That he resigned from his post when he was promoted.
He did so not because he wanted to make a show,
But because he knew that the official career was risky.
Zheng Cidu was out of the times,
Angling beside a river in seclusion.
He drank with his friends under the trees,
Explaining the essence of things in plain words.
Xue Mengchang entered the official career,
But soon escaped from the bondage.
In order to gather with his witty friends,
He packed up and entered a reclusive life.
Zhou Yanggui led a wonderful life
Staying at home by pleading ill health.
He stood aloof from the mundane world,
Enjoying a contented existence.

When they stayed in my remote cottage,
They could hear the resounding stream near their gates.
The musical instruments and classical books
Were their companies in their reclusive life.
To make both ends meet
Was the sole aspiration for them.
When I think of these ancient hermits,
I would like to wander with them — men sharing my ideals.





五柳先生传

先生不知何许人也，亦不详其姓字，宅边有五柳树，因以为号焉。闲静少言，不慕荣利。好读书，不求甚解，每有会意，便欣然忘食。性嗜酒，家贫不能常得。亲旧知其如此，或置酒而招之。造饮辄尽，期在必醉，既醉而退，曾不吝情去留。环堵萧然，不蔽风日，短褐穿结，箠瓢屡空，晏如也。常著文章自娱，颇示己志。忘怀得失，以此自终。

赞曰：黔娄之妻有言：“不戚戚于贫贱，不汲汲于富贵。”味其言，兹若人之俦乎？衔觞赋诗，以乐其志。无怀氏之民欤？葛天氏之民欤？

有位先生，不知是什么地方的人，也不知他的姓氏和名字，他的住宅旁边有五棵柳树，因而就把“五柳先生”作为自己的雅号。他为人恬静，很少言语，不追求和羡慕名利。喜欢读书，不求深入细致的理解，每当有所体会，便高兴得饭也顾不上吃。他生性最爱喝酒，因为家里贫穷，常常不能得到。亲戚和老朋友知道以后，有时设酒款待他。到了别人家里，他就把酒喝个精光，心中所想的就是一定要喝醉，醉了就回家，或去或留，毫不介意。家徒四壁，房屋破旧，不能遮风蔽日。穿的是粗布短衣，破破烂烂的，打了不少补丁，箠、瓢也常常空着，却能安然自乐。他时常写写文章，略微表示自己的一点情趣，以此自乐。他忘记了个人的得失，就这样了此一生。

我对他有如下的赞语：古代隐士黔娄的妻子曾经说过：“对于贫穷不要老是感到忧愁，对于富贵也不要过分追求。”细细品味她的这番话，不就是说的五柳先生一类人物吗？他饮酒赋诗，使自己的心情舒畅快乐。这位五柳先生是无怀氏时代的人呢？还是葛天氏时代的人呢？



A Biography of the Five-Willow Gentleman

Nobody knows his native place, his surname, or his styled name. As there are five willows growing around his house, he styles himself "Five-Willow Gentleman". He is reticent and keeps himself away from wealth and distinction. He is fond of reading but reads without seeking a thorough understanding. Whenever he apprehends something between the lines, he will be so happy as to forget his dinners. He is addicted to drinking, but often lacks wine because he is poor. Knowing about this, his kith and kin often treat him to some wine. He will drink to the last drop in their homes and get drunk at last. He will withdraw when he gets drunk, never to regret having to take leave. He is contented to live in his unfurnished house which cannot shelter him from wind and sun, to be dressed in ragged clothes and to see the empty baskets and gourds. He often amuses himself by writing something to express his aspirations. He has forgotten about his personal gains and losses, ready to spend his whole life in this manner.

I have a word of praise for him. The ancient hermit Qian Lou's wife once said, "Neither grudge for poverty nor seek after wealth and distinction." When I think over her words, wasn't she talking about such men as the Five-Willow Gentleman? He drinks wine and composes poems to amuse himself. Is he a man living in the age of King Wuhuai or King Getian in the ancient times?



与子俨等疏

告俨、俟、份、佚、佟：

天地赋命，生必有死，自古圣贤，谁独能免？子夏有言曰：“死生有命，富贵在天。”四友之人，亲受音旨。发斯谈者，将非穷达不可妄求，寿夭永无外请故耶？

吾年过五十，少而穷苦，每以家弊，东西游走。性刚才拙，与物多忤。自量为己，必贻俗患，俛俛辞世，使汝等幼而饥寒。余尝感孺仲贤妻之言，败絮自拥，何惭儿子？此既一事矣。但恨邻靡二仲，室无莱妇，抱兹苦心，良独内愧。少学琴书，偶爱闲静。开卷有得，便欣然忘食。见树木交荫，时鸟变声，亦复欢然有喜。常言五六月中北窗下卧，遇

我想告诉俨、俟、份、佚、佟你们五人：

天地赋予人以生命，当然，有了生命也就必然会有死亡。自古以来的圣贤，谁又能避免此事呢？子夏转述孔子的话说：“死生自有其定数，富贵则由天意决定。”被孔子列为“四友”的一班弟子，曾经亲自聆听过这样的教诲。孔子和他的弟子之所以这么说，难道不是因为穷困和显达不应该过分地看重，长寿和短命也永远不可特别追求的缘故吗？

我现在已年过五十，从小过着穷苦的生活，常常因为家中贫困而涉身仕途，东西奔波。我性情刚直，才智不足，与世俗多有抵触。自思这样下去，必然留下后患，因而坚决辞官归隐，致使你们在年龄还小的时候就要忍饥挨冻。我曾为王霸之妻的言论所感动，既然自甘贫困，身披败絮，又何必为儿子的境遇而惭愧呢！我和王霸的情况是一回事啊！遗憾的是邻居中没有二仲那样的人物，家里没有老莱子妻子那样的贤妇。怀抱着一番苦心，深深地感到自愧。

我从小学习琴艺和诗书，有时也喜欢安闲清静。开卷诵读，如有所得，便高兴得饭也忘了吃。看到树木绿荫重叠，听见每个季节里鸟儿不断唱出新声，也欢然喜悦。我常说五六月间闲卧北窗之下，遇上





A Letter to My Sons Yan, etc.

My dear sons Yan, Si, Bin, Yi and Tong:

Life is endowed by the heaven and earth, which is doomed to end with death. Since the ancient times, no sage has been exempted. Zixia once said, "Death and life are the decree of the heaven; wealth and rank depend upon the will of the heaven." The Confucian disciples heard the teaching from Confucius. Were they saying this to mean that fortune and adversity are not to be strained and that longevity and premature death are not to be intentionally sought after?

I am now over fifty years of age. I have led a wretched life since my childhood. As I was born in a poor family, I used to wander here and there to scratch a living. With an upright character and scanty wisdom, I often ran counter to the practice of the mundane world. I knew that there would be future misfortune if I went on like this. Therefore, I resigned from my official position and returned to the countryside, with the result that you have suffered from cold and hunger since your childhood. I was moved by the wise words of Wang Ruzhong's wife: how can I feel ashamed for my sons when I was covered with a ragged quilt? I am in the same situation as Wang Ruzhong! The pity is that I have neither such neighbours as the hermits Yangzhong and Qiuzhong nor such a virtuous woman as Laolaizi's wife on my side. I do feel ashamed to have such a thought on my mind.

I have been fond of liberal arts since my childhood. On occasions, I would take pleasure in having a little leisure. Whenever I apprehend something between the lines, I would be so glad as to forget about my dinners. I would be overjoyed when I see the overlapping shadows of the trees or hear the bird-songs in different seasons. I used to say that when I lie in leisure beside the northern window in May or June, I would feel like a

凉风暂至，自谓是羲皇上人。意浅识罕，谓斯言可保。日月遂往，机巧好疏，缅求在昔，眇然如何！病患以来，渐就衰损，亲旧不遗，每以药石见救，自恐大分将有限也。

汝辈稚小家贫，每役柴水之劳，何时可免？念之在心，若何可言？然汝等虽不同生，当思四海皆兄弟之义。鲍叔、管仲，分财无猜；归生、伍举，班荆道旧。遂能以败为成，因丧立功。他人尚尔，况同父之人哉！颍川韩元长，汉末名士，身处卿佐，八十而终，兄弟同居，至于没齿。济北汜稚春，晋时操行人也，七世同财，家人无怨色。诗曰：“高山仰止，景行行止。”虽不能尔，至心尚之。

汝其慎哉，吾复何言！

凉风忽然吹来，自觉似乎是羲皇时代以上的古人了。我思想浅陋，见识不多，总以为这种生活可以保住。时光就这样流逝，我又不善于逢迎取巧，如今再追求过去那种生活，是何等渺茫的事啊！自从身患重病以来，身体逐渐衰弱虚损。亲戚故旧并没有将我遗忘，经常拿些药物给我治疗，恐怕我已来日无多了。

你们年龄还小，家境贫乏，常常要参加打柴挑水的劳动，什么时候才可以不干这些事呢？我心中虽念念不忘，可是又能说些什么呢？然而你们虽不是一母所生，却应当多想一想“四海之内皆兄弟”这句话的含义。春秋时代的鲍叔和管仲，划分钱财时互不猜疑；战国时的归生和伍举，路途相逢，便铺荆而坐，叙谈情谊。因此才有鲍叔帮助管仲由失败而走向成功，归生帮助伍举由逃亡而转为建功立业的千古美事。朋友之间尚能如此，何况你们都是我所生的儿子呢！颍川的韩元长，是汉末的一位名士，身居卿位，八十岁才去世。他有个兄弟，与他一同生活，直到老死。济北的汜稚春，是西晋一位很有德行的人，他们家七代人都是同居，不分财产，但从来没有人表示过不满。《诗经》上说：“仰望巍峨的高山，在光明的大道上行走。”你们虽不一定能达到这种境界，但也应努力向前人学习啊！

我衷心地希望你们谨慎从事，除此以外，还能说些什么呢！

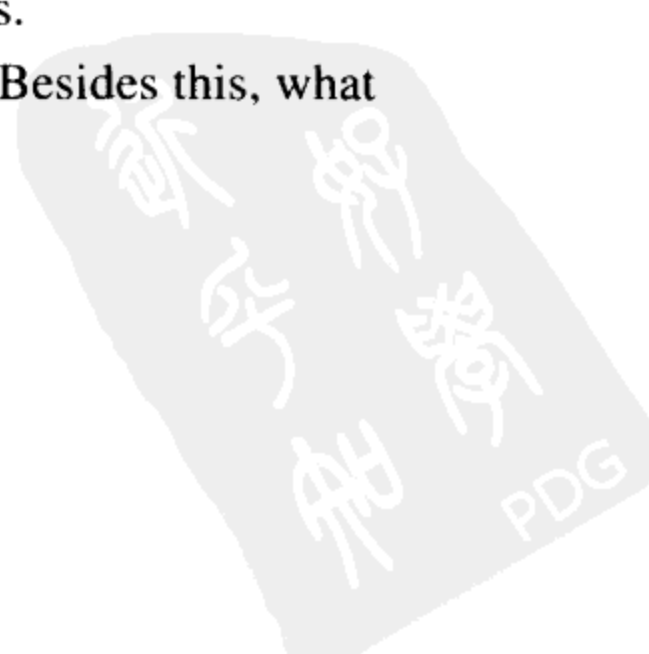




man living in the ancient times. As I only have shallow thoughts and short insight, I used to think that I could always enjoy such a life. With the passage of time, I am still not much of a flatterer and toady. How remote is my youthhood life! Since I was taken ill, I have been growing weaker and weaker. Having not abandoned me, my kith and kin have occasionally given me medicine, but I am afraid that my days are numbered.

Young as you are, you have to gather firewoods and carry water because ours is a poor family. When can you be exempted from such household drudgery? This question is always lingering in my mind, what am I to say about it? Although you were not born by the same mother, you should keep the words in mind: "Man to man the world over are brothers." Bao Shu and Guan Zhong in the Spring and Autumn Period did not have any suspicion for each other when they divided the wealth; Gui Sheng and Wu Ju sat on the brambles to talk over their old friendship. As a consequence, Bao Shu helped Guan Zhong to move from adversity to fortune and Gui Sheng helped Wu Ju to perform feats in his native country. Friends could act in this way, let alone you sons of the same father! Han Yuanchang from Yingchuan, a celebrity in the late Han Dynasty, was a high-ranking official and lived to the age of eighty. He lived with his brother until his death. Fan Zhichun from Jibei, a man of virtue in the Jin Dynasty, lived in a family of seven generations. They did not divide the property among them and no one uttered any grudges. As is said in *The Book of Poetry*, "The mountain towers to the sky; Broad roads in front of us lie." Even if you are unable to attain such moral standards, you should strive to learn from the ancients.

I sincerely hope that you will act with prudence. Besides this, what else can I say?



自祭文

岁惟丁卯，律中无射，天寒夜长，风气萧索。鸿雁于征，草木黄落。陶子将辞逆旅之馆，永归于本宅。故人凄其相悲，同祖行于今夕。羞以嘉蔬，荐以清酌。候颜已冥，聆音愈漠。呜呼哀哉！

茫茫大块，悠悠高旻。是生万物，余得为人。自余为人，逢运之贫。箪瓢屡罄，絺绌冬陈。含欢谷汲，行歌负薪，翳翳柴门，事我宵晨。春秋代谢，有务中园。载耘载耔，乃育乃繁。欣以素牍，和以七弦。冬曝其日，夏濯其泉。勤靡馀劳，心有常闲。乐天委分，以至百年。

惟此百年，夫人爱之。惧彼无成，愒日惜时。存为世

丁卯年深秋九月，天气寒冷，长夜漫漫，北风凄凄，气象萧索。鸿雁遥遥南飞，草木枯黄摇落。我陶老夫子即将辞别寄居的人间客舍，永远回归原来的住所。亲人和朋友们无不伤心悲痛。在今夜一齐来祭奠我的魂魄。供上的食物是如此美好，献上的酒饭是如此之多。想看一看我的容颜，早已盖棺难见；想听一听我的声音，更加杳不可得。啊！这是多么悲伤的时刻！

茫茫宇宙，悠悠苍天，万物从这里生长，我得以成为万物之灵。自从我来到人世，正交上贫困的命运。食具饮具经常空空如洗，冬天还穿戴着麻布做成的衣巾。但是我仍然愉快地到山谷里取水，背着柴火乐呵呵边唱边行。在阴暗无光的陋室里，度过了无数个夜晚和良晨。春去秋来，园林中有干不完的事情。我一边除草一边培土，只望菜蔬生长得更加繁盛。兴致勃勃地饱览群书，优雅和谐地弹奏清琴。冬天里在阳光下取暖，夏日里在山泉中濯洗身心。勤劳而不过度，心中闲适而安静。乐于顺从天意，听其自然，就以这种达观的方式度过一生。

对于有限的生命，人人都备加珍惜。只恐终生没有成就，每日每时不忘努力。都希望活着时受到社会的尊重，死后能为世人所追忆。



A Funeral Oration for Myself

It is September of the year Dingmao. The days are cold; the nights are long. In the autumn wind, everything turns bleak. The wild geese are flying southward; the grass is withering and the leaves are falling. I am about to stop my earthly sojourn and return to my eternal underground residence. Filled with sorrow and grief, my kith and kin will pay tribute to my wandering soul, with delicious food and clear wine as sacrifice. They can no longer look at my face and listen to my voice. Alas! What a great woe that is tormenting them!

The expansive earth and the boundless sky have given birth to everything, including me as a human being. Ever since I was born, I have been predestined to poverty. I often lacked food and drink to be contained in the baskets and gourds; I often wore summer linen in cold winter. However, I used to fetch water in the valley in a happy mood; I used to sing as I walked and carried firewood on my back. Behind my wicket gate, I spent countless days and nights. From spring to autumn, I had endless jobs in the garden — weeding and earthing up for the growth of vegetables. I was filled with joy when I read and was contented when I played the zither. In winters, I bathed myself under the sun; in summers, I washed myself in the fountains. As I never overworked myself, I was filled with ease and comfort. To obey the laws of the heaven and follow the natural course of events — that is the way I spent my life.

Everyone should treasure the limited span of life. Some people greedily snatch every day and every hour lest they should achieve nothing in their lives; they hope that they will be respected when they are alive and

珍，没亦见思。嗟我独迈，曾是异兹。宠非己荣，涅岂吾缁！
 摔兀穷庐，酣饮赋诗。识运知命，畴能罔眷。余今斯化，可
 以无恨。寿涉百龄，身慕肥遯。从老得终，奚所复恋！

寒暑逾迈，亡既异存。外姻晨来，良友宵奔。葬之中
 野，以安其魂。窅窅我行，萧萧墓门。奢耻宋臣，俭笑王
 孙。廓兮已灭，慨焉已遐。不封不树，日月遂过。匪贵前
 誉，孰重后歌？人生实难，死如之何？呜呼哀哉！

可叹我独行其是，与这种处世态度迥异其趣。偶然得宠算不得什么荣
 耀，世俗尘嚣又岂能改变我的意志！身居陋室却傲然自乐，开怀畅饮
 作赋吟诗。既然知道命运已不可更改，所以对一切都不患得患失。我
 现在就这样离别人间，不会有什么遗憾的情绪。已经活到了可以满足
 的年龄，早就只愿躬耕田野终生隐居。生命随着衰老而消亡，还有什
 么值得我留恋依依！

岁月流逝，寒暑交替，死去和活着毕竟不同。听到我死去的消
 息，外姓的亲戚和各地的朋友，有的一清早赶来，有的夜间匆匆起
 程。将我葬在茫茫的旷野，以此安定我的游魂。抬着我向幽深的地方
 走去，萧瑟的秋风吹进了黑洞洞的墓门。我深感宋国大臣的棺槨过分
 奢侈太不应该，也讥笑汉代杨王孙裸葬过于俭省。墓地四周空阔无
 边，我已经永久消失；亲友们慨然叹息，我从此远逝无存。我的坟
 墓不必堆得太高，墓旁也无需植树，就让时间在这里留下它的脚印。
 生前就不追求世俗的名誉，死后又岂爱听颂扬的歌声！人生一世，艰
 难多险，死了更不知是什么情境。多么伤心啊多么伤心！



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be remembered when they are dead. Well, I am going my own way and acting in opposition to this way of living. As transient honour is not to be glorified, I would not be dragged into the worldly conceptions. I was contented to stay in my cottage, drinking wine and composing poems at will. As I knew my fate was predestined, I never worried about my gains and losses. Now I am to leave this world without any regret, for I have attained my ideal of living in the countryside. Now that I am to die a natural death at my old age, what is there for me to linger on?

With the passage of winters and summers, death is entirely different from life. On hearing the news, my kith and kin will come to mourn over my death in the morning or in the evening. They will bury me in the wilderness and soothe my soul. They will carry me to the desolate graveyard, where the chilly wind will blow into the grave. The luxury of Huan Tui's tomb was a shame while the frugality of Yang Wangsun's tomb was an absurdity. Vast is the land outside the graveyard, where I shall vanish amid the sighs of my kith and kin. Neither pile a high tomb nor plant any trees — time will leave its traces on the grave. I did not value any praise during my lifetime; how can I esteem the lauding after my death? Life is full of ups and downs; what will happen to my afterlife? Alas! What a great woe that is tormenting me!

