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中国历代微型小说选

Ancient Chinese Miniature Stories

马家驹 编选、英译

Compiled and translated by Ma Jiaju



中国出版集团
中国对外翻译出版公司



本书收入的中国历代微型小说,选自先秦诸子和汉魏六朝、唐宋,直至清末的大量笔记、小说。每篇少仅数十字,多亦只六百字左右,以短峭隽永的笔调,反映出古代中国人的智慧和幽默,为人处世的态度和社会生活。

This book has 100 miniature stories selected from the vast repertoire of note-writings and fictions by the pre-Qin philosophers and the scholars from the Han Dynasty down to the end of the Qing Dynasty. These articles of varied length display, in concise and intriguing stance, both wit and humous, as well as the various attitudes towards life and the general aspects of the ancient Chinese society.

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Ancient Chinese Miniature Stories

马家驹 编选、英译 刘文娟 白话文翻译



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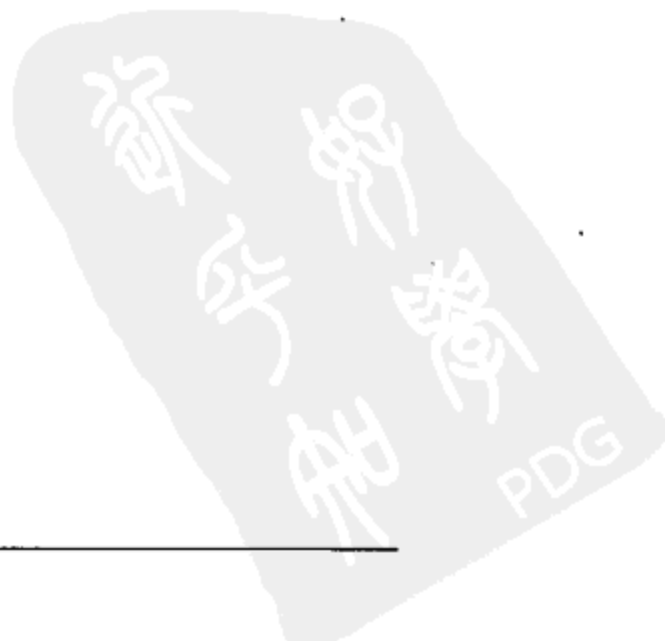
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出版说明

“中华传统文化精粹”丛书脱胎于我公司出版的 20 世纪八九十年代中国最富盛名的双语读物“英汉汉英对照一百丛书”。这套丛书曾经影响了几代英语和中华文化学习者、爱好者，深受读者的喜爱，以至今天还有许多翻译界、外交界、教育界等各界取得卓越成就的人士，对这套书籍仍怀有浓重的情结。这套书不仅仅是当初他们学习英语的课外启蒙读本，亦是他们的良师益友，是他们追求知识、拼搏向上的青春记忆。

这套丛书最初由中国对外翻译出版公司于 20 世纪八九十年代同香港商务印书馆合作陆续推出，丛书的编者和译者都是在各自领域做出贡献的学者、教授，使得该套丛书在读者中获得了很好的口碑，创造了良好的社会效益和经济效益。

为了将这一品牌发扬光大，我公司对“英汉汉英对照一百丛书”进行了修订、重组，聘请了享誉海内外的中国翻译界专家组成阵容强大的顾问团，在题材、选篇、译文、栏目设置等方面进行了严谨的论证、精心的编辑，打造出适应新时代读者需求以及提升中国文化新形象的精品图书——“中华传统文化精粹”。

“中华传统文化精粹”丛书内容丰富。秉承以中外读者为本的宗旨，我们增加了白话翻译、中文注释、汉语拼音、经典名句等栏目，删除了晦涩、冗长的篇目，使丛书更加通俗、实用。

“中华传统文化精粹”丛书整体性强、版式精致且与内容和谐统一，相信必将受到中外读者的喜爱。

The Classics Bring a Modern China to the World



The Traditional Chinese Culture Classical Series originated from the Chinese-English 100 Bilingual Series, the most popular one in the last two decades of the 20th century in China. The series had so impressed generations of English learners and admirers of Chinese culture that still leaves a deep impression in readers' mind. The books were their primary reading materials of English language, resourceful teacher and intimate friend, witnessing a perennial youth in pursuit of knowledge and success.

The series gradually came into being through the cooperation between China Translation and Publication Corporation (CTPC) and Hong Kong Commercial Press in 1980s and 1990s. The series was compiled and translated together by a group of outstanding scholars and professors.

To bring the superb quality of the previous series into full play, CTPC has put enormous effort in revising and reorganizing it, drawing from the contributions by renowned translation scholars and experts in China. Their critical assessment and compilation with regards to topics, original selections, English translations, and overall layouts will surely stand to the reader's demand and create a new image of Chinese culture, that is, in "The Traditional Chinese Culture Classical Series".

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Characteristic of holistic configuration and harmonious unity between the fine format and the excellent content, the Traditional Chinese Culture Classical Series will certainly be cherished by readers from both home and abroad.

前言

PREFACE



在中国古代,并没有微型小说这个名词,也很难找到它的确切的同义词。不过从春秋末期到鸦片战争爆发的两千多年间积存下来的大量古典著作,特别是所谓笔记小说里却有无数字数不多而含义深刻隽永的短文章,性质相当于英国文学里的特写、轶事、随笔、小品之类,反映了古代中国人民的智慧、幽默、为人处世的态度和社会生活。

本书起自先秦,下迄清代,选择了各个时期具有一定代表性和一定情节的作品一百篇。限于篇幅,难免使读者有“浅尝辄止”的感觉,但如果能够从中略微了解到中国古代文化的一个侧面,就不是白费功夫了。

因为文化背景不同、语言结构悬殊,汉译英和英译汉一样,都会遇到一些难以完全达意的地方。关于这一点,凡是翻译工作者都有同感,这里就不再多说了。本来想多作一些注释,但有些问题不是一条注释或几句话所能说得清楚,因此觉得除极少数情况外,不如留给好学深思、愿意进一步学习的读者自己去解决为好。

参加翻译工作的有尚端、江载芬两女士和邹孝标先生(以所译篇数多寡为序),特此表示衷心的感谢。

马家驹(里千)

一九九三年十二月二十四日

PREFACE



Although the expression “miniature story” does not occur in ancient Chinese writings, it is hard to find a more appropriate synonym, and we have no difficulty in finding a great number of short articles in classical works, especially in the historical annals from the late Spring and Autumn Period (770–467 BC) to the outbreak of the Opium War in 1840.

These articles, some of which consist of merely a few words, are comparable to English features, anecdotes, comments, jottings or short essays. They display both wit and humour, as well as the various attitudes towards life and the general aspects of the ancient Chinese society.

We have selected 100 representative and interesting pieces from the Pre-Qin Period right through to the Qing Dynasty, covering more than two thousand five hundred years. Due to the shortness of this compilation, readers may feel that they can only catch a glimpse of Chinese culture, yet it should be sufficient to gain an insight into this subject.

Because of the difference in cultural background and the disparity





of linguistic constructs, Chinese-English translation fails to convey the original idea perfectly, just as with English-Chinese translation. I think all translators agree with me on this. We could have given more annotations, however some problems cannot be explained by an annotation of only a few words. Therefore in many cases, we have decided to leave such problems to the interested readers themselves to study and research into.

I am greatly indebted personally to Shang Duan, Jiang Zaifen and Zou Xiaobiao for their contributions to the translations in this book (names arranged in sequence of number of articles translated).

Ma Jiaju (Liqian)

Dec. 24, 1993



致选译者



“中华传统文化精粹”丛书,是根据我公司 20 世纪 90 年代出版的“一百丛书”重新编选、修订的。与本丛书有关的各项版权事宜,包括选译者的稿酬等,我公司已委托中华版权代理总公司代为办理。

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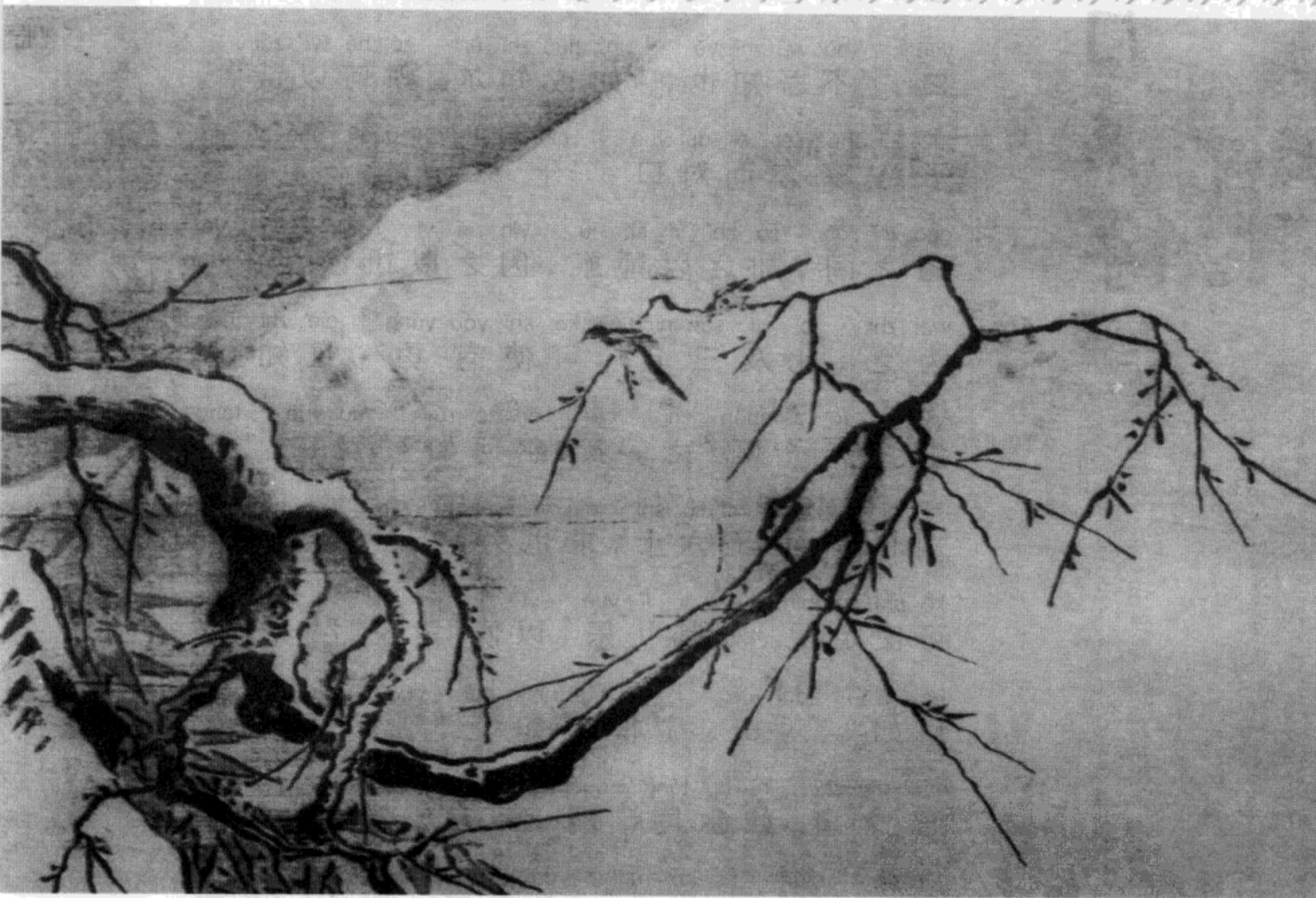


中华传统文化精粹
中国历代微型小说选

子。坐。料。半。公。言。角。制。德。器。子。

中华传统文化精粹

中国历代微型小说选



ANCIENT CHINESE
MINIATURE STORIES

曰。子。料。半。公。言。角。制。德。器。子。

春。莫。曰。也。志。其。言。答。亦。平。洲。何。

才。六。千。童。人。六。正。答。疑。亦。莫。能。喜。言。

毛。夫。曰。而。和。言。来。身。武。子。能。人。



kǒng
孔
mén
门
dì
弟
zǐ
子

zǐ lù zēng xī rǎn yǒu gōng xī huá shì zuò zǐ
子路、曾晰、冉有、公西华^①侍坐。子

yuē yǐ wú yī rì zhǎng hū ěr wú wú yǐ yě jū zé
曰：“以吾一日长乎尔，毋吾以也。居则

yuē bù wú zhī yě rú huò zhī ěr zé hé yǐ zāi
曰：“不吾知也，”如或知尔，则何以哉？”

zǐ lù shuài ěr ér duì yuē qiān chéng zhī guó shè hū dà
子路率尔而对曰：“千乘之国，摄乎大

guó zhī jiān jiā zhī yǐ shī lǚ yīn zhī yǐ jī jǐn yóu yě
国之间，加之以师旅，因之以饥馑，由也

wéi zhī bǐ jí sān nián kě shǐ yǒu yǒng qiè zhī fāng
为之，比及三年，可使有勇，且知方

yě fū zǐ shěn zhī qiú ěr hé rú duì yuē fāng
也。”夫子哂^②之。“求，尔何如？”对曰：“方

liù qī shí rú wǔ liù shí qiú yě wéi zhī bǐ jí sān nián
六七十，如五六十，求也为之，比及三年，

kě shǐ zú mǐn rú qí lǐ yuè yǐ sì jūn zǐ chì ěr
可使足民，如其礼乐，以俟^③君子。”“赤，尔

hé rú duì yuē fēi yuē néng zhī yuàn xué yān zōng
何如？”对曰：“非曰能之，愿学焉。宗

miào zhī shì rú huì tóng duān zhāng fǔ yuàn wéi xiǎo xiàng
庙之事，如会同，端章甫，愿为小相

yān diǎn ěr hé rú gǔ sè xī kēng ěr shě sè
焉。”“点，尔何如？”鼓瑟希，铿尔。舍瑟

ér zuò duì yuē yì hū sān zǐ zhě zhī zhuàn zǐ yuē
而作。对曰：“异乎三子者之撰。”子曰：

hé shāng hū yì gè yán qí zhì yě yuē mò chūn
“何伤乎，亦各言其志也。”曰：“莫春

zhě chūn fú jì chéng guàn zhě wǔ liù rén tóng zǐ liù qī
者，春服既成，冠者五六人，童子六七

rén yù hū yí fēng hū wǔ yú yǒng ér guī fū zǐ
人，浴乎沂，风乎舞雩^④，咏而归。”夫子



Confucius and His Pupils



Zilu (Zhong You), Zeng Xi (Dian), Ran You (Qiu) and Gongxi Hua (Chi) were sitting beside Confucius (551–476 BC). Confucius said to them, “Don’t mind my being slightly older than you, just answer me directly. You always say, ‘The ruler does not know me.’ If you were known to some ruler, what would you like to do?”

Zilu hastily replied, “In the case of a state of a thousand chariots confined between other large states, suffering from invasions and stricken with famine, if I were appointed to the government, in less than three years’ time I could make the people brave and recognize the right conduct.” The Master smiled.

“Qiu, what are your wishes?”

Ran You replied, “Suppose there was a state of sixty or seventy square *li*^①, or one of fifty or sixty, and I was entrusted with the government of it, in three years I could make the people wealthy. As to teaching them the rites and music, I would leave that job to other more able men.”

“Chi, What are your wishes?” said the Master to Gongxi Hua.

kuì rán tàn yuē wú yǔ diǎn yě
喟然叹曰：“吾与点也。”

sān zǐ zhě chū zēng xī hòu zēng xī yuē fū sān
三子者出，曾晰后，曾晰曰：“夫三
zǐ zhě zhī yán hé rú zǐ yuē yì gè yán qí zhì yě yǐ
子者之言何如？”子曰：“亦各言其志也已
yǐ yuē fū zǐ hé shěn yóu yě yuē wéi guó yǐ
矣。”曰：“夫子何哂由也？”曰：“为国以
lǐ qí yán bù ràng shì gù shěn zhī wéi qiú zé fēi
礼，其言不让，是故哂之。”“唯求则非
bāng yě yǔ ān jiàn fāng liù qī shí rú wǔ liù shí ér
邦也与？”“安见方六七十如五六十，而
fēi bāng yě zhě wéi chì zé fēi bāng yě yǔ zōng
非邦也者？”“唯赤则非邦也与？”“宗
miào huì tóng fēi zhū hóu ér hé chì yě wéi zhī xiǎo shú
庙会同，非诸侯而何？赤也为之小，孰
néng wéi zhī dà
能为之大？”

lún yǔ xiān jìn
《论语·先进》

白话
翻译



子路、曾皙、冉有、公西华四个人陪孔子坐着。孔子说：“我比你们年纪大一点，但不要因此就不敢在我面前随便说话。你们平时总是说：‘人家都不了解我呀！’如果有人知道你，那么你又怎么为人所用呢？”

子路不假思索地回答说：“一个拥有一千辆战车的国家，局促地处于大国之间，经常受到外国军队的侵犯，而且内部又有饥荒。如果让我去治理，用三年的功夫，我就能使老百姓勇敢，而且明辨是非之理。”孔子听了，微微一笑。

孔子问冉有：“求，你的志向是怎么样的？”冉有回答说：“一个有纵横六七十里或者五六十里的国家，如果让我去治理，用三年的时间，就可以让老百姓生活富足。至于礼



“I do not say I am able, but I should wish to learn. In the services of the ancestral temple, and at the conferences of the princes, I would like to be a small assistant, wearing a black robe and a cap of ceremony,” Gongxi Hua replied.

Last of all the Master asked Zeng Xi, “Dian, what are your wishes?”

Xi, stopped playing his se ②, laid the instrument aside, rose and said, “My wishes are different from my three friends’.”

“Never mind,” said the Master. “Just speak out your wishes all the same.”

“In the last month of spring, dressed up for the season and accompanied by five or six young men over twenty and six or seven young boys, I would bathe in the Yi River, enjoy the gentle breeze over the rain altar and then sing on the way home.”

The Master sighed, “I appreciate Dian.”

After the three others had left, Zeng Xi said to the Master, “What do you think of the words of my three friends?”

“Each of them simply expressed his wishes,” replied the Master.

Xi pursued: “Master, why did you smile at You?”

“The management of a state demands the rites and rules of courtesy. His words were not modest, so I smiled at him,” the Master replied.

Xi again said, “But was it not a state which Qiu proposed for himself?”

乐教化的事情,那要等待道德学问更好的君子了。”

孔子又问公西华:“赤,你的志向是怎么样?”公西华回答说:“我不敢说能够做到什么,但我愿意学着干。在宗庙祭祀的活动中,或者在诸侯会盟、朝见天子的时候,我愿意穿着礼服,戴着礼帽,做一个小小的赞礼人。”

孔子最后问:“曾点,你的志向呢?”这时曾点弹瑟的声音逐渐稀疏了,接着发出铿地一声。曾点放下瑟,直起身子回答说:“我的志向和他们三位所讲的不同!”孔子说:“那有什么关系呢?不过是各自谈谈自己的志向罢了。”曾点说:“暮春时节,天气转暖,春天的衣服已经穿上了。我和五六位成人、六七个少年,到沂河里洗洗澡,在舞雩台上吹吹风,一路唱着歌儿回来。”孔子长叹一声说:“我赞成曾点的想法!”

子路、冉有、公西华三个人出去,曾晰留在最后。他问孔子:“他们三位的话怎么样?”孔子说:“也不过是各自谈谈自己的志向罢了。”曾晰问:“那您为什么笑仲由呢?”孔子回答说:“治理国家要讲究礼让,可是他说话一点也不谦让,所以我笑他。”曾晰问:“难道冉求讲的不是治理国家吗?”孔子答道:“怎么能认为六七十里或五六十里,就不是国家呢?”曾晰问:“公西赤所讲的不是国家大事吗?”孔子说:“有自己的宗庙,有别国的盟会,不是国家大事又是什么呢?公西赤要能做个小相,还有谁能做大相呢!”



注释

① 仲由:字子路;曾点:字晰;冉求:字有;公西赤:字华。他们都是孔子的学生。

② 哂(shěn):微笑。

③ 俟(sì):等待。

④ 舞雩(yú):鲁国祭祀的祈雨台。



“Yes, did you ever see a territory of sixty or Seventy square *li*, or one of fifty or sixty, which was not a state?”

“And was it not a state which Chi proposed for himself?”

The Master replied again, “Yes, who but dukes and princes has the privilege to deal with ancestral temples and be present at court? If Chi were to be a small assistant in those services, who could be a great one?”

Lunyu (The Analects of Confucius)



Notes

① 1 *li* = 0.5 km

② *se*: a twenty-five-stringed plucked instrument somewhat similar to the zither.



bù
不
zhī
知
tiān
天
hán
寒

jǐng gōng zhī shí yǔ xuě sān rì ér bù jì gōng bèi
景公之时，雨雪三日而不霁^①。公被

hú bái zhī qiú zuò yú táng cè bì yàn zǐ rù jiàn lì yǒu
狐白之裘，坐于堂侧陛。晏子^②入见，立有

jiān gōng yuē guài zāi yǔ xuě sān rì ér tiān bù hán
间，公曰：“怪哉！雨雪三日而天不寒。”

yàn zǐ duì yuē tiān bù hán hū gōng xiào yàn zǐ yuē
晏子对曰：“天不寒乎？”公笑。晏子曰：

yīng wén gǔ zhī xián jūn bǎo ér zhī rén zhī jī wēn ér
“婴闻古之贤君，饱而知人之饥，温而

zhī rén zhī hán yì ér zhī rén zhī láo jīn jūn bù zhī yě
知人之寒，逸而知人之劳。今君不知也。”

yàn zǐ chūn qiū nèi piān
《晏子春秋·内篇》

白话
翻译



齐景公在位的时候，一连下了三天的雪，天一直没有晴。齐景公身披白色狐裘大衣，坐在殿堂的侧阶上。晏子进宫拜见景公，站了一会儿，景公对他说：“真是奇怪！下了三天的雪而天竟然不冷。”晏子回答说：“天真的不寒冷吗？”景公笑了一下。晏子说：“我听说古代贤明的君主，自己吃饱的时候还惦记着饥饿的人，自己穿暖的时候还牵挂着挨冻的人，自己安逸的时候还想着操劳的人。现在君王您却不知道这些。”



注释

① 霁(jì):雨后或雪后天晴。

② 晏子:晏婴,齐景公的宰相。



Feel No Cold



Once during the reign of King Jing (?–490 BC) in the State of Qi^①, it had been snowing for three days without break.

The King, dressed in a white fox fur cape, was sitting in a porch on one side of the palace. The Prime Minister Yan Zi (?–500 BC) came to present himself to the King. After he stood before the King for a while, the King spoke to him, “Strange, it has been snowing for three days without break, but still I don’t feel cold.”

At this Yan Zi asked of the King, “Is it actually not cold?”

The King just smiled. Yan Zi spoke out again, “I have heard that the ancient kings of virtue knew that the people were hungry while they themselves were full, that the people were cold while they were warm and that the people were exhausted by hard work while they were in comfort and at leisure. How could Your Majesty know nothing of all these?”

Yan Zi Chun Qiu (Anecdotes of Yan Ying)



Note

① Qi: a state in the Spring and Autumn Period (770–476 BC) in Chinese history.

qí
齐
rén
人
yǒu
有
yī
一
qī
妻
yī
一
qiè
妾
zhě
者

qí rén yǒu yī qī yī qiè ér chǔ shì zhě qí liáng rén ①
齐人有一妻一妾而处室者，其良人①

chū zé bì yàn jiǔ ròu ér hòu fǎn qí qī wèn suǒ yǔ yǐn
出，则必饜酒肉而后返。其妻问所与饮

shí zhě zé jìn fù guì yě qí qī gào qí qiè yuē liáng
食者，则尽富贵也。其妻告其妾曰：“良

rén chū zé bì yàn jiǔ ròu ér hòu fǎn wèn qí yǔ yǐn shí zhě
人出则必饜酒肉而后返。问其与饮食者，

jìn fù guì yě ér wèi cháng yǒu xiǎn zhě lái wú jiāng jiàn ②
尽富贵也，而未尝有显者来。吾将眴②

liáng rén zhī suǒ zhī yě zǎo zǎo qǐ shī cóng liáng rén
良人之所之也。”蚤（早）起，施从良人

zhī suǒ zhī biàn guó zhōng wú yǔ lì tán zhě zú zhī dōng
之所之。遍国中无与立谈者。卒之东

guō fán xián zhī jì zhě qǐ qí yú bù zú yòu gù ér zhī
郭墦③闲之祭者，乞其余不足，又顾而之

tā cǐ qí wéi yàn zú zhī dào yě qí qī guī gào qí qiè
他，此其为饜足之道也。其妻归，告其妾，

yuē liáng rén zhě suǒ yǎng wàng ér zhōng shēn yě jīn ruò
曰：“良人者，所仰望而终身也，今若

cǐ yǔ qí qiè shàn qí liáng rén ér xiāng qì yú zhōng tíng
此。”与其妾讪其良人，而相泣于中庭。

ér liáng rén wèi zhī zhī yě shī shī cóng wài lái jiāo qí qī
而良人未之知也，施施从外来，骄其妻

qiè yóu jūn zǐ guān zhī zé rén zhī suǒ yǐ qiú fù guì lì dá
妾。由君子观之，则人之所以求富贵利达

zhě qí qī qiè bù xiū yě ér bù xiāng qì zhě jī xī yǐ
者，其妻妾不羞也，而不相泣者几希矣。

mèng zǐ lí lóu xià
《孟子·离娄下》



A Shameless Fellow



A man of the State of Qi had a wife and a concubine living with him together. Whenever the husband went out, he would get himself well filled with wine and meat before he returned. His wife asked him whom he ate and drank with, he said that all of them were wealthy and honorable people. The wife then said to the concubine, “Whenever our husband goes out, he is sure to come back having satiated with wine and meat. I asked with whom he ate and drank, and he said they were all wealthy and honourable people, And yet no people of distinction have ever come here. I will spy out where our husband has been to.”

One day, she got up early in the morning, and followed her husband in secret to wherever he went. All along in the whole city, no one stopped to talk with him. At last, he came to those who were offering sacrifices among the tombs beyond the eastern outer wall, and begged for what they had left over. Not having had enough, he looked about for other leftovers. And this was the way in which he satisfied himself.

His wife returned, and informed the concubine, saying, “It is our husband that we look up to and rely on all our lives. But

白话
翻译



齐国有一个人，家里有一妻一妾。那丈夫每次出门，必定是吃得饱饱、喝得醉醺醺的才回家。他妻子问他跟什么人在一起吃喝，他回答说，全都是些有钱有势的人。他妻子告诉他的妾说：“丈夫出门，总是酒足肉饱地回来。问他跟一些什么人一起吃喝，他说都是些有钱有势的人，但我们却从来没看见有钱有势的人到家里来过。我打算悄悄地看他到底去什么地方。”

第二天早上起来，妻子便尾随丈夫，丈夫去哪里她就跟到哪里。走遍全城，没有看到停下来站着和他丈夫说话的人。最后他走到了东郊的墓地，向祭扫坟墓的人要些剩余的祭品；吃不够，又东张西望地到别处去乞讨，这就是他酒醉饭饱的方法。

他的妻子回到家里，告诉他的妾说：“丈夫，是我们仰望并终身依靠的人，现在他竟然这样！”二人在庭院中一边哭泣，一边咒骂他们的丈夫。但是丈夫还不知道，得意洋洋地从外面回来，在他的妾面前摆威风。

在君子看来，人们用来求取^v升官发财的方法，能够让他们的妾不感到羞耻、不用抱头痛哭的，已经很少了！



- ① 良人：古代女子对丈夫的称呼。
- ② 睨：窥视。
- ③ 墟：坟墓。





now these are his ways!” The wife and the concubine mocked at their husband and wept together in the middle room. Meanwhile the husband, knowing nothing of this, came in jauntily, appearing smugly in front of his wife and concubine.

From this, decent and upright people will see that few people can employ means of gaining wealth, honour and advancement which would not cause their wives and concubines to weep together in shame.

Meng Zi (The Works of Mencius)





bù
不
jūn
龟
shǒu
手
zhī
之
yào
药

huì zǐ wèi zhuāng zǐ yuē wèi wáng yí wǒ dà hù zhī
惠子谓庄子曰：“魏王贻我大瓠之

zhǒng wǒ shù zhī chéng ér shí wǔ dàn yǐ chéng shuǐ jiāng
种，我树之成而实五石，以盛水浆，

qí jiān bù néng zì jǔ yě pōu zhī yǐ wéi piáo zé hù luò
其坚不能自举也。剖之以为瓢，则瓠落

wú suǒ róng fēi bù xiǎo rán dà yě wú wèi qí wú yòng ér
无所容。非不号然大也，吾为其无用而

póu zhī
培之。

zhuāng zǐ yuē fū zǐ gù zhuō yú yòng dà yī sòng
庄子曰：“夫子固拙于用大矣。宋

rén yǒu shàn wéi bù jūn shǒu zhī yào zhě shì shì yǐ píng pì
人有善为不龟^①手之药者，世世以洴澼

kuàng wéi shì kè wén zhī qǐng mǎi qí fāng bǎi jīn jù
统^②为事。客闻之，请买其方百金。聚

zú ér móu yuē wǒ shì shì wéi píng pì kuàng bù guò shù
族而谋曰：‘我世世为洴澼统，不过数

jīn jīn yī cháo ér yù zhī bǎi jīn qǐng yǔ zhī kè dé
金；今一朝而鬻之百金，请与之。’客得

zhī yǐ shuì wú wáng yuè yǒu nán wú wáng shǐ zhī jiàng
之，以说吴王。越有难^③，吴王使之将，

dōng yǔ yuè rén shuǐ zhàn dà bài yuè rén liè dì ér fēng
冬与越人水战，大败越人，裂地而封

zhī néng bù jūn shǒu yī yě huò yǐ fēng huò bù miǎn
之。能不龟手，一也；或以封，或不免

yú píng pì kuàng zé suǒ yòng zhī yì jīn zǐ yǒu wǔ dàn zhī
于洴澼统，则所用之异。今子有五石之

hù hé bù lǜ yǐ wéi dà zūn ér fú hū jiāng hú ér yōu qí
瓠，何不虑以为大樽而浮乎江湖，而忧其



The Salve



Huizi told Zhuangzi (369–?BC): “The King of Wei^① gave me some seeds of a large calabash. I sowed them, and the fruit, when fully grown, weighed five *dan*^②. I used it to contain water, but it was too fragile to lift. I cut it in two and made two drinking vessels, but they were too flat to hold water. Nothing but large stuff! So I knocked them into pieces.”

Zhuangzi said: “Sir, you’re not wise in the use of the large calabash. A man of Song^③ was so skilful at making a salve, which kept the hands from getting chapped, that his family could for generations make the bleaching of ramee their business, even in winter. A stranger heard of this and intended to buy the recipe of the salve for a hundred *jin*^④ of gold. All the members of the clan gathered together and considered the offer: ‘We’ve been bleaching ramee for generations and have earned only a little money. Now we can sell our recipe for a hundred *Jin* overnight. Let the stranger have it!’”

“The stranger got it and took it to the King of the State of Wu^⑤ who was hostile to the State of Yue^⑥. There he was placed in command of the fleet. With the recipe he was able to



hù luò wú suǒ róng zé fū zǐ yóu yǒu péng zhī xīn yě fū
瓠落无所容？则夫子犹有蓬之心也夫！”

zhuāng zǐ xiāo yáo yóu
《庄子·逍遥游》

白话
翻译



惠子对庄子说：“魏王送给我一种大葫芦的种子，我把它种起来，等它长成的时候，结了一个五石大的葫芦。如果我用它来盛水，它的坚硬程度又不能保全自身；如果我把它剖开晒干作舀水的瓢用，又没有那么大的水缸。它并非不是像风的呼啸声那么大，但是我因为它大而无用，所以就把它打碎了。”

庄子对惠子说：“先生您实在是不善于使用大的东西。宋国有个人特别擅长制作防止手皴裂的药，他们全家靠这个秘方世代可以干漂洗的活。有个外地人听说了这件事，愿意用一百两银子买他这个秘方。全家人聚集起来商量说：‘我们凭着这个秘方世代以漂洗为业，也不过赚几两银子。现在一下子可以得到一百两银子，还是把药方卖给他吧。’外地人得到了这个秘方，并拿它来游说吴王。不久，越国向吴国发难，吴王就派这个外地人做大将军，在冬天与越军展开水战。由于吴国士兵都涂上了防止手裂的药，士气很高，终于打败了越国。吴王认为这个人有功劳就割地封赏了他。这个不裂手的药方是一样的，但是有的人用它可以获得封地嘉赏，而有的人却只能用来从事漂洗行业，不能免于操劳。这是因为他们派的用场不一样。现在你有五石大的葫芦，为什么不考虑把它做成大船漂浮在江湖之上，而是发愁无处可用呢？看来你还是一个没有开窍的人。”



engage Yue in a battle in winter. He won a great victory, and was conferred a portion of the territory taken from Yue.”

“In both cases the salve was employed to preserve the hands from being chapped. However in the latter case, it led to the land conferment; but in the former case, it had only enabled its owners to continue their bleaching business. The difference of results arises from the different applications of the recipe. Now you, sir, have huge calabashes of five *dan*. Why don't you think of making large vessels of them, by means of which you could have floated over rivers or lakes, instead of sorrowing over the discovery that they are useless for holding water? Your mind must have been confused.”

Zhuang Zi (The Writings of Zhuang Zhou)





注释

① 龟(jūn):通“皲”,皮肤受冻开裂。

② 泔(píng):浮;滌(pì):在水中漂洗;纒(kuàng):丝絮。

③ 难:发难,这里指越国进攻吴国。





Notes

- ① Wei: a state in the Warring States Period (475–221 BC) in Chinese history.
- ② 1 *dan* = 75 kg
- ③ Song, Wu, Yue: three states in the Spring and Autumn Period (770–476 BC) in Chinese history.
- ④ *jin*: an ancient monetary unit. 1 *jin* = 50 kgs. of gold



kāi
开
qī
七
qiào
窍

nán hǎi zhī dì wéi shū běi hǎi zhī dì wéi hū zhōng
南海之帝为倏，北海之帝为忽，中
yāng zhī dì wéi hún dùn shū yǔ hū shí xiāng yǔ yù yú hún
央之帝为浑沌。倏与忽时相与遇于浑
dùn zhī dì hún dùn dài zhī shèn shàn shū yǔ hū móu bào
沌之地，浑沌待之甚善。倏与忽谋报
hún dùn zhī dé yuē rén jiē yǒu qī qiào yǐ shì tīng shí xī
浑沌之德，曰：“人皆有七窍以视听食息，
cǐ dú wú yǒu cháng shì záo zhī rì záo yī qiào qī rì
此独无有，尝试凿之。”日凿一窍，七日
ér hún dùn sǐ
而浑沌死。

zhuāng zǐ yìng dì wáng
《庄子·应帝王》

白话
翻译



南海的帝王叫倏，北海的帝王叫忽，中央之国的帝王叫浑沌。倏和忽经常到浑沌的王国里去做客，帝王浑沌待他们很好。于是，倏和忽商量着要报答浑沌的恩德，说：“人人都有七窍，用来看，用来听，用来吃，用来呼吸，只有浑沌没有七窍。我们就试着帮他凿出七窍吧。”于是倏、忽二帝每天为浑沌凿开一个窍，等到第七天的时候七窍凿成了，浑沌也死了。



Seven Orifices



The Emperor of the South Sea was Shu (Sudden), the Emperor of the North Sea was Hu (Swiftness), and the Emperor of the Centre was Hundun (Chaos). Shu and Hu often met on the land of Hundun, who was quite kind to them. They would like to repay his kindness, and said, “Men all have seven orifices—eyes, ears, mouth and nostrils for the purpose of seeing, hearing, eating and breathing, while this Emperor has none. Let’s try and make them for him.” Then they dug one orifice in Hundun every day, and on the seventh day Hundun died.

Zhuang Zi (The Writings of Zhuang Zhou)



páo
庖
dīng
丁
jiě
解
niú
牛

páo dīng wèi wén huì jūn jiě niú shǒu zhī suǒ chù jiān
庖丁^①为文惠君解牛，手之所触，肩
zhī suǒ yī zú zhī suǒ lǚ xī zhī suǒ qǐ qí xū rán
之所倚，足之所履，膝之所起踦，砉^②然
xiàng rán zòu dāo huō rán mò bù zhòng yīn hé yú sāng
向然，奏刀騞^③然，莫不中音。合于桑
lín zhī wǔ nǎi zhòng jīng shǒu zhī huì
林^④之舞，乃中经首^⑤之会^⑥。

wén huì jūn yuē xi shàn zāi jì gài zhì cǐ hū
文惠君曰：“嘻，善哉！技盖至此乎？”

páo dīng shì dāo duì yuē chén zhī suǒ hào zhě dào yě
庖丁释刀对曰：“臣之所好者道也，
jìn hū jì yǐ shǐ chén zhī jiě niú zhī shí suǒ jiàn wú
进乎技矣。始臣之解牛之时，所见无
fēi quán niú zhě sān nián zhī hòu wèi cháng jiàn quán niú
非‘全’牛者。三年之后，未尝见全牛
yě fāng jīn zhī shí chén yǐ shén yù ér bù yǐ mù shì
也。方今之时，臣以神遇而不以目视，
guān zhī zhǐ ér shén yù xíng yī hū tiān lǐ pī dà què
官知止而神欲行。依乎天理，批大却，
dǎo dà kuǎn yīn qí gù rán jì jīng kěn qìng zhī wèi cháng
导大窾，因其固然。技经肯綮之未尝，
ér kuàng dà gū hū liáng páo suì gēng dāo gē yě zú
而况大辄乎！良庖岁更刀，割也；族
páo yuè gēng dāo zhé yě jīn chén zhī dāo shí jiǔ nián yǐ
庖月更刀，折也。今臣之刀十九年矣，
suǒ jiě shù qiān niú yǐ ér dāo rèn ruò xīn fā yú xíng bǐ jié
所解数千牛矣，而刀刃若新发于硎。彼节
zhě yǒu xián ér dāo rèn zhě wú hòu yǐ wú hòu rù yǒu xián
者有闲，而刀刃者无厚，以无厚入有闲，
huī huī hū qí yú yóu rèn bì yǒu yú dì yǐ shì yǐ shí jiǔ
恢恢乎其于游刃必有余地矣，是以十九



Cutting up an Ox



The cook of King Wenhui was cutting up an ox for the king. Whenever he applied his hand, with his shoulders leaning forward, his foot firmly planted on the ground, and his knees exerting a pressure, in the audible ripping of the hide and the slicing operation of the knife, the sounds were all of a regular cadence. And both movement and sound proceeded as in the *sanglin* dance^① and the *jingshou* music^②.

The King marvelled: “Oh, excellent! Your art is just perfect!”

The cook laid down his knife, and replied to the remark, “What I, your servant, follow are the principles of Tao, with which I can master this skill. When I first began to cut up an ox, I saw nothing more than the entire carcass. After three years I no longer saw it as a whole. Now I rely on my mental faculties instead of my eyesight. The use of my senses is discarded, while my mind takes me along. Following the natural lines, my knife slips through the great crevices and slices through the great cavities, and my art allows me to avoid the big bones.

“A good cook changes his knife every year and he cuts



nián ér dāo rèn ruò xīn fā yú xíng suī rán měi zhì yú zú
年而刀刃若新发于硎。虽然，每至于族，
wú jiàn qí nán wèi chù rán wéi jiè shì wéi zhǐ háng wéi
吾见其难为，怵然为戒，视为止，行为
chí dòng dāo qí wēi zhé rán yǐ jiě rú tǔ wēi dì tí
迟。动刀其微，蹀然已解，如土委地。提
dāo ér lì wèi zhī sì gù wèi zhī chóu chú mǎn zhì shàn
刀而立，为之四顾，为之踌躇满志，善
dāo ér cáng zhī
刀而藏之。”

wén huì jūn yuē shàn zài wú wén páo dīng zhī yán
文惠君曰：“善哉！吾闻庖丁之言，

dé yǎng shēng yān
得养生焉。”

zhūāng zǐ yǎng shēng zhǔ
《庄子·养生主》

白话
翻译



厨工正在给魏惠王杀一头牛。他的手使着劲，肩膀倚向后面，用脚踏牢，用膝盖抵住，哗啦扯开皮和骨，声音很响亮。进刀时豁豁地，没有不合节拍的；合乎商汤时的《桑林》舞乐的节拍，又合乎尧时《经首》乐曲的节奏。

魏惠王说：“嘻，好极了！技术怎么会如此高超？”厨工放下刀回答说：“小臣所追求的是哲理，把它运用在技艺上了。一开头，我宰牛的时候，眼里所看到的不过是整头的牛。三年之后，眼中就不再是整头的牛了。现在，我凭感觉来接触，而不用眼睛来细看，视觉的作用停止了而精神的作用发挥出来了。依照牛生理上的结构，分开筋骨相接的缝隙，顺着骨节间的空处进刀，按照它固有的构造进行。筋球肌腱都从来不曾碰到过一下，更何况粗大的骨节呢！技术好的厨师每年更换一把刀，他们是用刀切削；一般的厨



with it; an ordinary cook changes his every month and he chops with it. Now my knife has been in use for nineteen years and it has cut up several thousand oxen, and yet its edge is as sharp as if it had newly come from the whetstone. There are tendons in the joints, and the edge of the knife which is of little thickness can easily slice in the tendons, and move along as if there were nothing there! That is the reason why my knife looks as if it had newly come from the whetstone after 19 years.

“Nevertheless, whenever I come to a complicated joint and see that there will be some difficulty, I will proceed anxiously and with caution, not allowing my eyes to wander away from the place, and moving my hand slowly. Then by a very slight movement, the part is quickly separated and drops like a clot of earth to the ground. Then standing with the knife in my hand, I will look about with great satisfaction, wipe the knife clean and put it in its sheath.”

King Wenhui said, “Incredible! I have heard the words of my cook, and got from them the nourishment of life! ”

Zhuang Zi (The Writings of Zhuang Zhou)



师每月就得更换一把刀,他们是用刀砍骨头砍缺了刀口。如今,我这把刀已经用了十九年,宰杀掉的牛也有几千头了,但是刀锋依旧像刚从磨刀石上磨出来的一样。牛身上那些关节的地方都有空隙,而刀的锋口却没有厚度。拿没有什么厚度的刀锋插入有空隙的骨节,是很宽绰的,刀的进出必然是大有回旋余地了!因此,一把刀用了十九年,刀锋还像刚从磨刀石上磨出来的一样。虽然是这样,但我每当碰到筋骨交错聚结的地方,都意识到那很难对付,也得小心翼翼,提高警惕,视力集中到一点,动作缓慢下来,下刀下得非常轻,可破裂了似的关节一下子就解开了,就像坍塌的泥土落在地上一样。这时,我提着刀站在那里,为此摇头摆脑,扬扬得意,然后把刀擦抹干净,收了起来。”

魏惠王说:“好啊!我听了厨师的这番话,懂得了养生的道理了。”



- ① 庖丁:厨工。
- ② 砉(xū)然:象声词,形容皮骨相离声。
- ③ 騞(huō)然:象声词,形容比砉然更大的进刀解牛声。
- ④ 桑林:商代的一种舞蹈。
- ⑤ 经首:尧时的一种乐曲。
- ⑥ 会:符合节拍。





Notes

- ① *sanglin* dance: a dance of the Shang Dynasty (c.16 th C–11th C BC).
- ② *jingshou* music: the music of ancient China in legendary history before the 21st century BC.



xiǎo
小
ér
儿
biàn
辩
rì
日

kǒng zǐ dōng yóu jiàn liǎng xiǎo ér biàn dòu wèn qí
孔子东游，见两小儿辩斗。问其
gù yī ér yuē wǒ yǐ rì shǐ chū shí qù rén jìn ér
故。一儿曰：“我以日始出时去^①人近，而
rì zhōng shí yuǎn yě yī ér yǐ rì chū chū yuǎn ér rì
日中时远也。”一儿以日初出远，而日
zhōng shí jìn yě yī ér yuē rì chū chū dà rú chē gài
中时近也。一儿曰：“日初出大如车盖，
jí rì zhōng zé rú pán yú cǐ bù wéi yuǎn zhě xiǎo ér jìn
及日中，则如盘盂：此不为远者小而近
zhě dà hū yī ér yuē rì chū chū cāng cāng liáng liáng
者大乎？”一儿曰：“日初出沧沧凉凉；
jí rì zhōng rú tàn tāng cǐ bù wéi jìn zhě rè ér yuǎn zhě
及日中如探汤：此不为近者热而远者
liáng hū kǒng zǐ bù néng jué yě liǎng xiǎo ér xiào yuē
凉乎？”孔子不能决也。两小儿笑曰：
shú wéi rǔ duō zhī hū
“孰为汝多知乎？”

liè zǐ tāng wèn
《列子·汤问》





Far or Near



Confucius (551–476 BC) saw two lads arguing as he was journeying eastward. He asked them what was the reason for their disagreement. One lad said, “I insist the sun is nearer to us when it rises in the morning, and it is farther away at noon.” The other insisted that the sun was farther away when it rose, but nearer at noon.

The former lad argued, “When the sun rises, it’s as big as the parasol suspended above one of the carriages. At noon it’s as small as a plate. The nearer object must look bigger than the one farther away, mustn’t it?”

The other replied, “When the sun rises, it’s cold, but at noon it’s hot. Doesn’t the sun feel warmer when it is nearer?”

Confucius didn’t know the answer to these questions and the two lads giggled and quipped, “Who is it who said you were so wise?”

Lie Zi (The Writings of Lie Yukou)

白话
翻译



孔子到东方游历，路上遇见两个小孩在激烈地争论。孔子问他们争辩的原因。一个小孩说：“我认为太阳刚刚出来的时候离人近，而正午的时候离得远。”另一个小孩认为太阳刚刚出来的时候离人远，而正午的时候离人近。第一个小孩说：“太阳刚刚出来的时候，大得像车子上的伞盖，到了正午的时候却像只盛饭菜的盘子、钵盂那么大，这不是因为距离远的看起来小，而距离近的看起来大吗？”另一个小孩说：“太阳刚刚出来的时候清凉寒冷，到了正午的时候感到它热得像把手伸到热水里一样，这不是距离近的时候感觉热，距离远的时候感觉凉吗？”

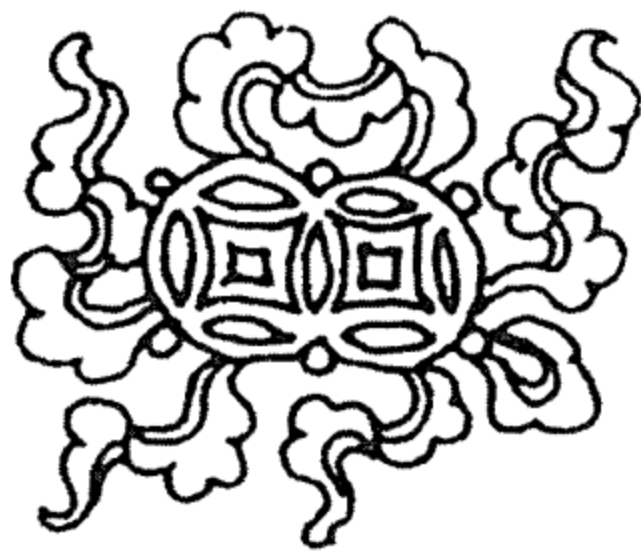
孔子听了，不能判断他们谁是谁非。两个小孩笑着说：“谁说你智慧多呢？”



注释

① 去：距离。





wèi
魏
wáng
王
suǒ
索
zhèng
郑

wèi wáng wèi zhèng wáng yuē shǐ zhèng liáng yī
魏王谓郑王曰：“始郑、梁^①—

guó yě yǐ ér bié jīn yuàn fù dé zhèng ér hé zhī liáng
国也，已而别，今愿复得郑而合之梁。”

zhèng jūn huàn zhī zhào qún chén ér yǔ zhī móu suǒ yǐ duì
郑君患之，召群臣而与之谋所以对

wèi zhèng gōng zǐ wèi zhèng jūn yuē cǐ shèn yì yìng yě
魏。郑公子谓郑君曰：“此甚易应^②也。

jūn duì wèi yuē yǐ zhèng wèi gù wèi ér kě hé yě zé bì
君对魏曰：“以郑为故魏而可合也，则弊

yì yì yuàn dé liáng ér hé zhī zhèng wèi wáng jí zhǐ
邑亦愿得梁而合之郑。”魏王及止。

hán fēi zǐ nèi chū shuō
《韩非子·内储说》

白话
翻译



魏王对郑王说：“刚开始的时候，郑国和魏国是同一个国家，只是后来才分为两个国家的。我现在想得到郑国，把郑国合并到魏国中来。”郑王很害怕，于是召集大臣们商量对付魏国的策略。郑王的儿子对郑王说：“这件事很简单就可以对付了。您就对魏王说：‘把郑国当成原来的魏国就可以合并了。我们郑国也愿意得到魏国，把魏国合并到郑国里来。’”魏王听了这个回答，就打消了原来的念头。



① 梁：即魏国，魏国的都城叫大梁，所以魏国也叫梁。

② 应：应对，对付。



The King of Wei Intends to Annex Zheng



The King of Wei^① said to the King of Zheng, “Zheng and Liang^② used to be parts of one state, and they split into different states later. I hope you join us to become one state again.”

On hearing the request of the King of Wei, the King of Zheng was greatly worried. He called all his courtiers together to discuss the problem. The heir to the throne of Zheng suggested saying to the King of Wei in reply: “As you suppose that Zheng should join Wei, for they both were once parts of one state, we would like to incorporate Wei as well.” After hearing this the King of Wei gave up the idea.

Han Fei Zi (The Writings of Han Fei)



Notes

① Wei: also called liang, a state in the Warring States Period (475–221 BC) in Chinese history.

② Liang: another name of Wei

bù
不
sǐ
死
zhī
之
yào
药

yǒu xiàn bù sǐ zhī yào yú jīng wáng zhě yè zhě cāo yǐ
有 献 不 死 之 药 于 荆 王 者 ， 谒 者^① 操 以
rù zhōng shè zhī shì wèn yuē kě shí hū yuē
入 。 中 射 之 士^② 问 曰 ： “ 可 食 乎 ？ ” 曰 ： “
kě yīn duó ér shí zhī wáng nù shǐ rén shā zhōng shè zhī
可 。” 因 夺 而 食 之 。 王 怒 ， 使 人 杀 中 射 之
shì zhōng shè zhī shì shǐ rén shuì wáng yuē chén wèn yè
士 。 中 射 之 士 使 人 说 王 曰 ： “ 臣 问 谒
zhě yè zhě yuē kě shí chén gù shí zhī shì chén wú
者 ， 谒 者 曰 ： ‘ 可 食 。 ’ 臣 故 食 之 。 是 臣 无
zuì zuì zài yè zhě yě qiè kè xiàn bù sǐ zhī yào chén shí
罪 ， 罪 在 谒 者 也 。 且 客 献 不 死 之 药 ， 臣 食
zhī ér wáng shā zhī shì sǐ yào yě wáng shā wú zuì zhī
之 而 王 杀 之 ， 是 死 药 也 。 王 杀 无 罪 之
chén ér míng rén zhī qī wáng wáng nǎi bù shā
臣 ， 而 明 人 之 欺 王 。” 王 乃 不 杀 。

hán fēi zǐ shuì lín
《 韩 非 子 · 说 林 》

白话
翻译

有人给楚王进献长生不死的药，传递人拿着药走入宫中。有个宫中侍卫看见后问道：“这个东西可以吃吗？”传递的人回答说：“当然可以吃啦。”于是宫中侍卫就抢过来吃了下去。楚王非常生气，让人杀死这个侍卫。侍卫托人向楚王解释说：“我问传递的人，他告诉我说是可以吃的，我才拿过来吃下去的。这事我没有罪，有罪的是那个传递的人。况且那个人所献的是长生不死药，我吃了药大王就杀我，这药岂不成了死药了。大王杀死一个没有罪的臣子，就证明有人在欺骗大王。”于是楚王决定不杀他了。



The Elixir



Someone presented an elixir for eternal life to the King of the State of Jing^①. While the courier was taking it to the King, one of the guards asked the courier if he would allow him to consume it instead. The courier agreed and so he swallowed the elixir.

When the King found this out, he was so angry that he ordered the guard be put to death. On hearing the command of the King, the guard asked somebody to plead his case on his behalf before the King, saying, “I asked the courier in the first place if he would allow me to take the elixir, and he agreed. Thus it is hardly myself who have offended you, but rather the courier. Secondly, the person who presented this elixir insisted that it would make you immortal. If you put me to death after I took it, surely it is not an elixir for eternal life after all, and you are being cheated. Then why should you put an innocent man to death like this? ”

After the King heard the man’s plea, he granted his pardon.

Han Fei Zi (The Writings of Han Fei)



注释

- ① 谒者：为国王掌管传达的官员。
- ② 中射之士：宫中侍卫。





Note

- ① Jing: also called Chu, a state in the Spring and Autumn Period and the Warring States Period in Chinese history.



zhī
知
rén
人
bù
不
yì
易

kǒng zǐ qióng hū chén cài zhī jiān lí gēng bù sǎn
孔子穷乎陈蔡之间，藜羹^①不糗^②，
qī rì bù cháng lì zhòu qǐn yán huí suǒ mǐ dé ér chuī
七日不尝粒。昼寝，颜回索米，得而炊
zhī jǐ shóu kǒng zǐ wàng jiàn yán huí jué qí zèng zhōng ér
之，几熟，孔子望见颜回攫其甑中而
shí zhī xuǎn jiān shí shóu yè kǒng zǐ ér jìn shí kǒng zǐ
食之。选间食熟，谒孔子而进食。孔子
yáng wéi bù jiàn zhī kǒng zǐ qǐ yuē jīn zhě mèng jiàn xiān
佯为不见之。孔子起曰：“今者梦见先
jūn shí jié ér yù kuì yán huí duì yuē bù kě xiàng
君，食洁而欲馈。”颜回对曰：“不可，向
zhě méi tái rù zèng zhōng qì shí bù xiáng huí jué ér fàn
者煤^③入甑中，弃食不祥，回攫而饭
zhī kǒng zǐ tàn yuē suǒ xìn zhě mù yě ér mù yóu bù
之。”孔子叹曰：“所信者目也，而目犹不
kě xìn suǒ shì zhě xīn yě ér xīn yóu bù zú shì dì zǐ
可信；所恃者，心也，而心犹不足恃。弟子
jì zhī zhī rén gù bù yì yě
记之，知人固不易也。”

lǚ shì chūn qiū shēn fēn lǎn rèn shù
《吕氏春秋·审分览·任数》



Not Easy to Know People



Confucius (551–476 BC) was in such adversity on his way from the State of Chen to that of Cai that he relieved his hunger with a soup of wild grass. He hadn't eaten a single grain of rice all week. As he was taking his nap at midday, Yan Hui (521–490 BC), a pupil of his, brought back some rice and began cooking it.

As the rice was almost done, Confucius saw Yan Hui eating some of it. When the rice was done, Yan Hui called Confucius to eat. Confucius pretended not to have seen anything, got up and said, "I dreamt of my late father, and I'd like to make an offering to his ghost with this meal." Yan Hui replied: "You can't, it's not pure. There was coal dust in the pot, but I thought it would be a pity to discard all the rice, so I picked out the dirty grains and ate them." At this, Confucius sighed and said, "I used to rely on my eyes to judge, but this time my eyes cannot be trusted; I used to rely on my heart to judge, but this time my heart fails me. Pupils, you should see it is not easy to understand somebody."

Lu Shi Chun Qiu (Lu's Annals)

白话
翻译

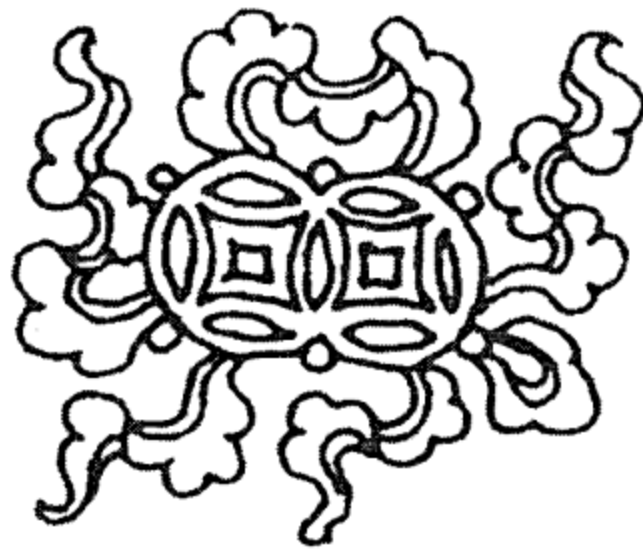


孔子被困在陈国和蔡国之间，连野菜也没得吃，已经七天没吃上一粒粮食了，只好白天睡觉。他的弟子颜回外出讨米，拿了一些米回来煮饭。饭快要熟了的时候，孔子看见颜回伸手抓锅里的饭吃。过一会儿，饭熟了，颜回请孔子吃饭。孔子假装没看见那事的样子，坐起来说：“我刚刚梦见我的祖先了，要我把最干净的饭食来祭祀他们。”颜回说：“那可不行啊，刚才炭灰飘进了锅里，弄脏了一些米饭，丢掉又不好，我就抓来吃了。”孔子叹息道：“我所相信的是自己的眼睛，但是眼睛看到的并不一定可信；人都觉得自己的心思可靠，然而自己的心思也不一定可靠。弟子们要记住了，要了解一个人真的是不容易啊。”

注释

- ① 藜藿：野菜汤。
- ② 糗(sǎn)：同“糝”，米饭粒。
- ③ 煤炱(tái)：由煤烟凝积成的黑灰。





xiāo
箫

shǐ
史

xiāo shǐ zhě qín mù gōng shí rén yě shàn chuī xiāo
箫史者，秦穆公时人也。善^①吹箫，
néng zhì kǒng què bái hè yú tíng mù gōng yǒu nǚ zì lòng
能致孔雀、白鹤于庭。穆公有女，字弄
yù hào zhī gōng suì yǐ nǚ qī yān rì jiāo lòng yù zuò fèng
玉，好之，公遂以女妻焉。日教弄玉作凤
míng jū shù nián chuī shì fèng shēng fèng huáng lái zhǐ qí
鸣。居数年，吹似凤声。凤凰来止其
wū gōng wéi zuò fèng tái fū fù zhǐ qí shàng bù xià shù
屋，公为作凤台，夫妇止其上。不下数
nián yī dàn jiē suí fèng huáng fēi qù gù qín rén wéi zuò
年，一旦皆随凤凰飞去，故秦人为作
fēng nǚ cí yú yōng gōng zhōng shí yǒu xiāo shēng ér yǐ
风女祠于雍宫中，时有箫声而已。

liú xiàng liè xiān zhuàn
刘 向《列仙传》

白话
翻译



箫史是秦穆公时的人。他特别擅长吹箫，箫声能吸引孔雀、白鹤落在庭院里。秦穆公有一个叫弄玉的女儿也特别喜欢吹箫，于是秦穆公就把弄玉嫁给了箫史。箫史每天教弄玉吹箫，模拟凤凰鸣叫的声音。过了几年，弄玉也能吹出像凤鸣一样的声音。果然有凤凰听到箫声，飞来停在他们的屋顶上。秦穆公就为他们修筑了凤台，他们夫妇二人住在上面，好几年都不从台上下来。没过几年，有一天早上，他们一起乘着凤凰仙飞而去。因此，秦国人在雍宫中为他们修建了一个风女祠，时常能听到那里有吹箫的声音。



注释

① 善：擅长。



Xiao Shi



Xiao Shi, in the period of King Mu Gong (?– 621BC) of the State of Qin^①, was so adept at playing the *xiao*^② that his music could attract the peacocks and white cranes to his courtyard. Mu Gong had a daughter, called Longyu, who was fond of the music. So Mu Gong married her to Xiao who made her sing like a phoenix day after day. After a few years, they were able to play the *xiao* so that it sounded like the call of the phoenix. As a result, a phoenix landed on their house eventually. Mu Gong constructed a phoenix hall to celebrate the event, and the couple had dwelt in it for several years when one day they flew away in the company of the phoenix. The folks of Qin built a temple for the “phoenix woman” in the Yong Palace. Since then the sound of the *xiao* can often be heard rising from around its eaves.

Liu Xiang (77–6BC)

Lie Xian Zhuan (Biography of Deities)



Notes

① Qin: a state in the Spring and Autumn Period (770–476 BC) in Chinese history.

② *xiao*: a vertical bamboo flute.

jié
桀
zhòu
纣
bìng
并
shì
世

zhào xiāng zǐ yǐn jiǔ wǔ rì wǔ yè bù fèi jiǔ wèi shì
赵襄子饮酒，五日五夜不废酒。谓侍
zhě yuē wǒ chéng bāng shì yě fū yǐn jiǔ wǔ rì wǔ yè
者曰：“我诚邦士^①也！夫饮酒五日五夜
yǐ ér shū bù bìng yōu mò yuē jūn miǎn zhī bù jí
矣，而殊不病。”优莫曰：“君勉之！不及
zhòu èr rì ěr zhòu qī rì qī yè jīn jūn wǔ rì xiāng
纣二日耳。纣七日七夜，今君五日。”襄
zǐ jù wèi yōu mò yuē rán zé wú wáng hū yōu mò yuē
子惧，谓优莫曰：“然则吾亡乎？”优莫曰：
bù wáng xiāng zǐ yuē bù jí zhòu èr rì ěr bù wáng
“不亡。”襄子曰：“不及纣二日耳，不亡
hé dài yōu mò yuē jié zhòu zhī wáng yě yù tāng
何待？”优莫曰：“桀、纣之亡也，遇汤、
wǔ jīn tiān xià jìn jié yě ér jūn zhòu yě jié zhòu bìng
武，今天下尽桀也，而君纣也；桀纣并
shì yān néng xiāng wáng rán yì dài yǐ
世，焉能相亡？然亦殆^②矣！”

liú xiàng xīn xù
刘 向《新序》





Jie^① and Zhou^② Co-exist



King Xiang Zi of the State of Zhao had been enjoying his drink for five days and nights on end without getting drunk. He said to his servants, “I must be the greatest man in this State! I have been drinking for five days and nights, but I’m not sick yet.”

You Mo replied to this! “You ought to take care of yourself! You are still two days and nights short of the record of Zhou, who drank for seven days and nights. Now you have already reached five.”

King Xiang Zi was scared, and he asked You Mo, “Will my state perish like that of Zhou?” But You Mo replied, “The same will not occur.”

“Only two days less than Zhou, how could my state not be subjugated as his was?” the King asked.

You Mo replied, “The fall of Jie and Zhou was attributed to Tang^③ and Wu^④ respectively. Nowadays there are only the Jies in power, and Your Majesty is like Zhou. Jie and Zhou exist simultaneously. How could they subjugate each other? However neither one is very far away from danger.”

Liu Xiang (77–6BC)
Xin Xu (New Comments)



白话
翻译



赵襄子喝酒，喝了五天五夜还没有停下来。他对随从的人说：“我的确是个英雄豪杰啊！我都喝了五天五夜的酒了，却还没有病倒。”优莫回答说：“您努力吧！比商纣王还差两天呢。商纣王能喝七天七夜，现在您才喝了五天五夜。”赵襄子听了很害怕，就对优莫说：“既然如此，那么，我就要灭亡了吗？”优莫回答说：“不会灭亡的。”赵襄子说：“仅仅是差商纣王两天，不灭亡还等什么呢？”优莫回答说：“夏桀王和商纣王的灭亡，是因为他们分别遇到了商汤王和周武王。现在天下的君主都是夏桀王一类的人，而您也是商纣王。夏桀王和商纣王同时在世，怎么能互相使对方灭亡呢？但是这样也很危险了！”



注释

① 邦士：豪杰之士，大丈夫。

② 殆：危险。





Notes

- ① Jie: the despotic last ruler of the Xia Dynasty (c. 22nd–17th C BC).
- ② Zhou: the despotic last ruler of the Shang Dynasty (17th–11th C BC).
- ③ Tang: Tang defeated Jie and became the first emperor of the Shang Dynasty.
- ④ Wu: Wu defeated Zhou and became the first emperor of the Zhou Dynasty (11th C–771BC).



zōng
宗
dìng
定
bó
伯
mài
卖
guǐ
鬼

nán yáng zōng dìng bó nián shào shí yè xíng féng guǐ
南 阳 宗 定 伯 ， 年 少 时 ， 夜 行 逢 鬼 。

wèn zhī guǐ yán wǒ shì guǐ guǐ wèn rǔ fù shéi
问 之 ， 鬼 言 ： “ 我 是 鬼 ， ” 鬼 问 ： “ 汝 复 谁 ？ ”

dìng bó kuáng zhī yán wǒ yì guǐ guǐ wèn yù
定 伯 诳 ① 之 ， 言 ： “ 我 亦 鬼 。” 鬼 问 ： “ 欲

zhì hé suǒ dá yuē yù zhì wǎn shì guǐ yán wǒ yì
至 何 所 ？ ” 答 曰 ： “ 欲 至 宛 市 。” 鬼 言 ： “ 我 亦

yù zhì wǎn shì suì xíng shù lǐ guǐ yán bù xíng tài
欲 至 宛 市 。” 遂 行 数 里 。 鬼 言 ： “ 步 行 太

chí kě gòng dì xiāng dān hé rú dìng bó yuē dà
迟 ， 可 共 递 相 担 ② ， 何 如 ？” 定 伯 曰 ： “ 大

shàn guǐ biàn xiān dān dìng bó shù lǐ guǐ yán qīng tài
善 。” 鬼 便 先 担 定 伯 数 里 。 鬼 言 ： “ 卿 太

zhòng jiāng fēi guǐ yě dìng bó yán wǒ xīn guǐ gù shēn
重 ， 将 非 鬼 也 ？” 定 伯 言 ： “ 我 新 鬼 ， 故 身

zhòng ěr dìng bó yīn fù dān guǐ guǐ lüè wú zhòng rú
重 耳 。” 定 伯 因 复 担 鬼 ， 鬼 略 无 重 。 如

shì zài sān dìng bó fù yán wǒ xīn guǐ bù zhī yǒu hé suǒ
是 再 三 。 定 伯 复 言 ： “ 我 新 鬼 ， 不 知 有 何 所

wèi jì guǐ dá yán wéi bù xǐ rén tuò yú shì gòng
畏 忌 ？” 鬼 答 言 ： “ 惟 不 喜 人 唾 。” 于 是 共

xíng dào yù shuǐ dìng bó lìng guǐ xiān dù tīng zhī liǎo rán
行 ， 道 遇 水 ， 定 伯 令 鬼 先 渡 ， 听 之 ， 了 然

wú shēng yīn dìng bó zì dù cáo cuǐ zuò shēng guǐ fù
无 声 音 。 定 伯 自 渡 ， 漕 漑 作 声 。 鬼 复

yán hé yǐ yǒu shēng dìng bó yuē xīn sǐ bù xí
言 ， “ 何 以 有 声 ？” 定 伯 曰 ： “ 新 死 ， 不 习

dù shuǐ gù ěr wù guài wú yě xíng yù zhì wǎn shì dìng
渡 水 故 耳 。 勿 怪 吾 也 。” 行 欲 至 宛 市 ， 定

bó biàn dān guǐ zhuó jiān shàng jí zhí zhī guǐ dà hū shēng
伯 便 担 鬼 著 肩 上 ， 急 执 之 ， 鬼 大 呼 ， 声



Zong Dingbo Sells a Ghost



Zong Dingbo of Nanyang, when he was a young man, came across a ghost one night.

“Who are you?” Zong asked.

“A ghost,” answered the ghost. “And you?”

“A ghost as well,” lied Zong.

“Where are you going?”

“To the market of Wan.”

“So am I.”

They went along together for miles. The ghost suggested, “Walking like this is too slow. Why don’t we take turns carrying each other?”

“Good idea!”

The ghost carried Zong first for a few miles.

“How heavy you are! Are you really a ghost?” the ghost asked.

“I’m a new one, so sort of heavy.”

Then it was Zong’s turn to carry the ghost, who was of no weight at all. They went on carrying each other in turn.

“As I died only recently,” said Zong after some time, “I don’t know what we spectres have to fear most.”



zǎ zǎ rán suǒ xià bù fù tīng zhī jìng zhì wǎn shì zhōng
咋咋然，索下，不复听之，径至宛市中，

xià zhuó dì huà wéi yī yáng biàn mài zhī kǒng qí biàn
下著地，化为一羊，便卖之。恐其变

huà tuò zhī dé qián qiān wǔ bǎi nǎi qù
化，唾之。得钱千五百乃去。

cáo pī liè yì zhuàn
曹 丕《列异传》





“What we dread is human spittle.”

They proceeded together till they came to a stream. Zong invited the ghost to cross first, who did it without a sound. Zong, however, made quite a splash.

“How come you made such a noise?” queried the ghost,

“I’m a new ghost, not accustomed yet to wading through water. Excuse me for that.”

Approaching the market of Wan, Zong threw the ghost over his shoulder and held it fast. Yelling, the ghost begged to be put down, but Zong paid no attention, and made straight for the market. When he set the ghost down, it had turned into a sheep. Zong promptly sold it, having spat at it first to prevent it from changing into another form. Eventually Zong left the market, earning one thousand five hundred coins.

Cao Pi (187–226)

Lie Yi Zhuan (Records of Oddity)



白话
翻译



南阳有个叫宗定伯的人，年轻的时候赶夜路遇上了鬼。宗定伯问鬼是谁，他回答说：“我是鬼。”鬼反问道：“你又是谁呢？”宗定伯骗他说：“我也是鬼。”鬼问道：“你打算去哪里呢？”宗定伯回答说：“想去宛市。”鬼说：“我也正打算去宛市。”于是他们俩一起走了几里地。

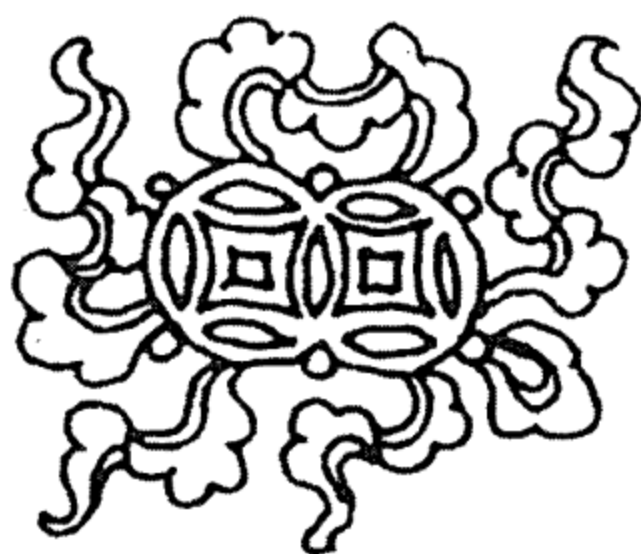
鬼说：“这样走下去太慢了，我们可以相互背着走，你觉得怎么样？”宗定伯说：“太好了。”鬼先背起宗定伯走了几里地。鬼说：“你这么沉，好像不是鬼吧？”宗定伯说：“我是新鬼，所以身体比较重。”宗定伯背鬼的时候，发现鬼几乎没有什么重量。就这样他们换着背了几次。宗定伯又问：“我是新鬼，还不太清楚鬼害怕什么。”鬼告诉他说：“只是不喜欢人的唾沫。”他们接着往前走，在路上遇到了一条河。宗定伯让鬼先过河，他仔细听了一下，竟然没有一点声音。等到宗定伯自己过河的时候，就有哗哗的水声。鬼又问道：“为什么会有水声呢？”宗定伯说：“我是新鬼，所以还不习惯过河，你不要感到奇怪。”

快要走到宛市的时候，宗定伯便把鬼扛在肩上，狠狠地抓住他。鬼高声喊起来，要求下来。宗定伯也不管他，一直走到宛市上，才把他摔在地上，鬼一下子变成了一只羊。于是宗定伯在集市上把它卖了。宗定伯害怕鬼还会再变回来，于是在羊身上吐了很多唾沫。就这样宗定伯卖羊得了一千五百个铜钱，高高兴兴地离开了。



注释

- ① 诳：欺骗。
- ② 担：背。



lǐ
李

bīng
冰

qín zhāo wáng shǐ lǐ bīng wéi shǔ shǒu kāi chéng dū xiàn
秦昭王使李冰为蜀守开成都县

liǎng jiāng gài tián wàn qǐng shén xū qǔ nǚ èr rén yǐ wéi
两江，溉田万顷。神须取女二人以为

fù bīng zì yǐ nǚ yǔ shén wéi hūn jìng zhì cí quàn shén
妇，冰自以女与神为婚，径至祠劝神

jiǔ jiǔ bēi dàn dàn yīn lì shēng zé zhī yīn hū bù jiàn
酒，酒杯澹澹^①，因厉声责之，因忽不见。

liáng jiǔ yǒu liǎng cāng niú dòu yú jiāng àn yǒu jiān zhé
良久，有两苍牛斗于江岸，有间，辄

huán liú hán wèi guān shǔ yuē wú dòu pí jí bù dāng
还，流汗谓官属曰：“吾斗疲极，不当

xiāng zhù yē nán xiàng yāo zhōng zhèng bái zhě wǒ shòu
相助耶？南向腰中正白者，我绶^②

yě zhǔ bù cì shā běi miàn zhě jiāng shén suì sǐ
也。”主簿刺杀北面者，江神遂死。

yìng shào fēng sú tōng
应劭《风俗通》

白话
翻译



秦昭王派李冰做蜀郡的太守。李冰开发治理了成都县的江河，使江两岸几万顷的田地得到了灌溉。这件事惹怒了江神，江神说要娶两个女子作妻子。于是李冰就把自己的女儿嫁给了江神，自己径直走到神祠里去给江神敬酒。当看了酒杯里的酒水晃动的时候，李冰开始大声地责骂江神，忽然间李冰不见了。过了好一会儿，才看到有两头黑牛在江岸上角斗。过了一会，李冰回来了，汗流浃背。他气喘吁吁地对手下说：“我打得太累了，难道你们不该帮我一下吗？面朝南的是我，腰正中白色的是我官印的带子。”于是，主簿刺死了面朝北的那个，江神就死了。



注释

① 澹澹：水波荡漾的样子。

② 绶：系印钮的有色丝带。



Li Bing Kills the River God



King Zhao (324–251BC) of the State of Qin promoted Li Bing to the post of magistrate of Shu. He ordered him to build a dyke off the Min River in Chengdu to irrigate the ten thousand hectares of fields in that area. The river god wanted two virgins to become his wives, and Li Bing wished to offer his own daughters to the god. He went to the temple to have a drink with the god and to offer him his daughters. As they were drinking, they began to argue fiercely about the matter and suddenly they both disappeared.

After a good while there appeared two black buffaloes wrestling by the river. After some time Li Bing returned in a sweat, and he informed his subordinates, “I’m nearly exhausted from fighting him, why wouldn’t you help me? The buffalo on the south side with a white ribbon around its waist is me.” Then he went back to fight with the river god again. His lieutenant stabbed the buffalo standing on the north side, and so put to death the river god.

Ying Shao
Feng Su Tong (Legends)

zhào
赵
bó
伯
gōng
公
zuì
醉
wò
卧

zhào bó gōng féi dà xià rì zuì wò sūn ér yuán qí
赵伯公肥大，夏日醉卧，孙儿缘其
dù shàng xì nèi yǐ lǐ zǐ nèi qí qí zhōng lěi qī bā
肚上戏，内以李子内其脐中，累^①七八
méi jì zuì liǎo bù jué shù rì hòu nǎi zhī tòng lǐ
枚；既^②醉，了不觉；数日后，乃知痛。李
dà làn zhī chū yǐ wéi qí xué jù sǐ nǎi mìng qī zǐ
大烂，汁出，以为脐穴，惧死，乃命妻子
chū fēn jiā shì qì wèi jiā rén yuē wǒ cháng làn jiāng
处分家事，泣谓家人曰：“我肠烂将
sǐ míng rì hé chū nǎi zhī sūn ér suǒ nèi lǐ zǐ yě
死。”明日核出，乃知孙儿所内李子也。

hán dān chún xiào lín
邯郸淳《笑林》

白话
翻译



赵伯公身体肥大。有一年夏天，他喝醉了，躺着休息。他的孙子爬到他的肚子上玩耍。小孩子把李子塞到赵伯公的肚脐里，一共塞了七八个。赵伯公已经醉了，一点也没有发现。过了几天，才觉得肚子痛。这时李子已经烂了，汁液从肚脐里流出来。赵伯公以为自己得了重病，特别害怕。于是，他让妻子接手处理家事，他对家人说：“我的肠子烂了，我就要死了。”第二天，有个李子核从他的肚脐里掉了出来，才知道是孙子把李子塞到了肚脐里。



注释

① 累：累计，一共。

② 既：已经。



Fatty Zhao Gets Drunk



Zhao Bogong was enormously fat. One summer day he slept after having got drunk. His grandchildren played round his belly and stuffed seven or eight plums in his belly button. He was too drunk to be aware of it. A couple of days later, he felt a pain in his belly. The plums were all rotten, with the juice oozing out. Zhao thought his belly had leaked and was quite afraid that his end was coming. He told his wife how to arrange the household after his death and said to his family in tears, "My intestines are rotten. I'm dying." The next day, the plum stones dropped out, and he finally realized that they were simply some rotten plums which had been put into his belly button by his grandchildren.

Hadan Chun
Xiao Lin (A Collection of Jests)

tiān
天
hé
河
fú
浮
chá
槎

jiù shuō yún tiān hé yǔ hǎi tōng jìn shì yǒu rén jū
旧说云：“天河与海通”。近世有人居
hǎi zhǔ zhě nián nián bā yuè yǒu fú chá qù lái bù shī
海渚者，年年八月有浮槎^①，去来不失
qī rén yǒu qí zhì lì fēi gé yú chá shàng duō jī liáng
期。人有奇志，立飞阁于槎上，多赍粮，
chéng chá ér qù shí yú rì zhōng yóu guān xīng yuè rì chén
乘槎而去。十余日中犹观星月日辰；
zì hòu máng máng hū hū yì bù jué zhòu yè qù shí yú
自后芒芒忽忽，亦不觉昼夜。去十余
rì yǎn zhì yī chù yǒu chéng guō zhuàng wū shè shèn
日，奄至一处，有城郭状，屋舍甚
yán yáo wàng gōng zhōng duō zhī fù jiàn yī zhàng fū qiān
严，遥望宫中多织妇。见一丈夫牵
niú zhǔ cǐ yǐn zhī qiān niú rén nǎi jīng wèn yuē hé yóu zhì
牛渚次饮之，牵牛人乃惊问曰：“何由至
cǐ cǐ rén jiàn shuō lái yì bìng wèn cǐ shì hé chù dá
此？”此人见说来意，并问此是何处。答
yuē jūn huán zhì shǔ jùn fǎng yán jūn píng zé zhī zhī
曰：“君还，至蜀郡访严君平^②则知之。”
jìng bù shàng àn yīn huán rú qī nǎi zhì shǔ wèn jūn píng
竟不上岸，因还如期。乃至蜀问君平。
yuē mǒu nián yuè rì yǒu kè xīng fàn qiān niú xiù jì
曰：“某年月日有客星犯^③牵牛宿。”计
nián yuè rì zhèng shì cǐ rén dào tiān hé shí yě
年月日，正是此人到天河时也。

zhāng huá bó wù zhì
张 华《博物志》



Rafting on the Heavenly River^①



The old saying goes: “The Heavenly River connects with the sea.” Not long ago there was a man living on the beach. He saw a raft appear in the sea on exactly the same day in August every year. This man had an ambition to float along the Heavenly River. He set up a cabin on the raft and drifted away with a lot of food in store. During the first dozen days or so he could still distinguish the moon and the sun, but afterwards he was dazed, and could not tell night from day. After another dozen days he reached a place, where there were city walls and grand buildings. In a palace in the distance, many women could be seen weaving.

A man leading a buffalo to the water caught sight of this outsider and asked him in surprise, “How did you come here?” The outsider described how he came and enquired where it was he had arrived. The other’s reply was: “Please go back to Chengdu and visit the hermit and see Yan Jun Ping, then you will have the answer.” So, the man didn’t go ashore but returned. When he arrived at Chengdu, he consulted Yan Jun Ping, who replied: “One day a guest star disturbed the Buffalo Star^②” On counting the days, they discovered that it was



白话
翻译



古书上说：“天河与大海是相通的。”近年来，住在海岛上的人发现，每年的八月海上都有木筏来往，而且来去的时间固定不变。有个特别大胆的人，就在木筏上建了个楼阁，多带了些粮食，坐着木筏而离去。十几天之内还可以看到日月星辰；再往前走天地就是茫然一片了，也分不清白天还是黑夜。走了十几天，才到了一个地方。这里很像一个城市的样子，房屋都整整齐齐的。远远地看见宫殿里有很多女子在织布。这时，他看见一个人正牵着一头牛在河边饮牛。牵牛人见到他特别惊讶，问：“你是怎么来到这里的？”这个人详细地告诉了他，并问他这里是什么地方。牵牛人回答说：“你回去以后，到蜀郡去问一个叫严君平的人，就知道了。”这个人也没有上岸，就按期回去了。后来，这个人到蜀郡找到了严君平问这个事。严君平说：“某年某月某日，有客星冲犯了牵牛星。”算了一下时间，正好是这个人到天河的时间。



注释

- ① 浮槎：传说中可以去天河的木筏。
- ② 严君平：西汉隐士，在成都市卖卜。
- ③ 犯：冲撞。

数字水印

PDG



exactly the day when the man reached the shore of the Heavenly River on the raft.

Zhang Hua (232–300)

Bo Wu Zhi (Records of Myriad Things)



Notes

- ① Heavenly River: the Milky Way.
- ② Buffalo Star: the Altair.



mǎ
马
tài
太
shǒu
守

xīng gǔ tài shǒu mǎ shì zài guān yǒu qīn gù rén tóu zhī
兴古太守马氏在官，有亲故人投之
qiú xù yān mǎ nǎi lìng cǐ rén chū wài zhù zhà yún shì
求恤^①焉。马乃令此人出外住，诈云：是
shén rén dào shì zhì bìng wú bù shǒu xià lì yù yòu lìng biàn
神人道士，治病无不手下立愈。又令辩
shì yóu háng wèi zhī xū shēng yún néng lìng máng zhě
士游行，为之虚声，云：能令盲者
míng bì zhě jí xíng yú shì sì fāng yún jí qū zhī rú
明，聋者即行。于是四方云集，趋之如
shì ér qián bó gù yǐ shān jī yǐ yòu chī zhū lái zhì bìng
市，而钱帛固已山积矣。又敕诸来治病
zhě suī bù biàn yù qí dāng gào rén yǐ yù yě rú cǐ zé
者，虽不便愈，其当告人已愈也。如此则
bì yù yě ruò gào rén yán wèi yù zhě zé hòu zhōng bù yù
必愈也；若告人言未愈者，则后终不愈
yě dào fǎ zhèng ěr bù kě bù chéng xìn yú shì hòu rén
也。道法正尔，不可不承信。于是后人
wèn qián lái zhě zhé gào zhī yún yǐ yù bù gǎn yán wèi yù
问前来者，辄告之云已愈，不敢言未愈
zhě yě xún rì zhī jiān nǎi zhì jù fù yān
者也。旬日之间，乃致巨富焉。

gē hóng bào pǔ zǐ
葛 洪《抱朴子》



Prefect Ma and the Quack



When Prefect Ma of Xinggu was still in his post, a relative of his came and asked him for help. Ma found somewhere for him to live and gave out the false information that this man was a magic Taoist priest who had supernatural power to cure all diseases instantly. Then Ma had a glib gossip spread the rumour in the street that this priest was able to cure blindness and cause the lame to walk. Consequently people flocked to him from all around, as if to a fair, and the money he grabbed began piling up.

The priest warned his gullible patients that even if they were not cured, they should yet declare themselves well, as they would thus certainly regain their health. But if they did not do so, they would never recover. He taught them that this was one of the principles of healing in which they must believe.

Thus, when a patient was asked by another about his recovery, the former would declare that he was well, daring not to tell the truth. After not many days this quack had already amassed great wealth.

白话
翻译



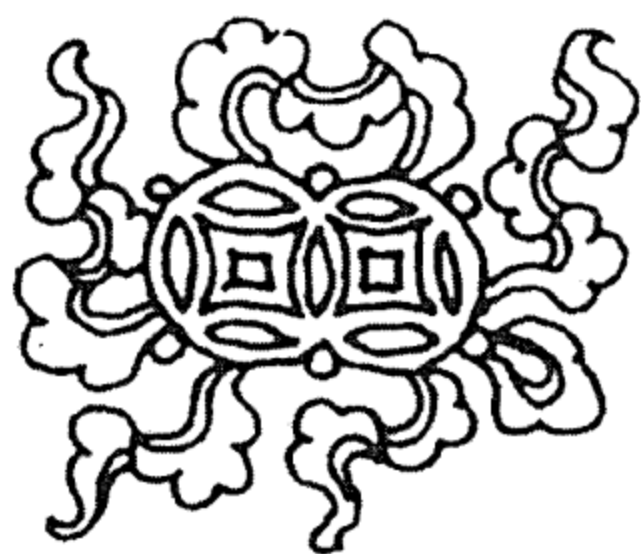
一个姓马的人在兴古郡做太守的时候,有个老朋友找到他想寻求一些帮助。马太守就在外面找了个地方让这个人住下,谎称这个人神人,治病从来都是一下手就能治好。马太守又让一些能说会道的人到外面去散布言论,虚张声势,说什么这个人能让瞎子见到光明,能让瘸腿立即行走。于是四面八方的人都来找他看病,就像赶大集一样,而所收的铜钱和布帛也堆积成山了。这个人告诉来看病的人,即使不能立刻治好病,也应该告诉别人病已经好了,如果这样做了,病一定就会治好。如果谁告诉了别人他的病没有治好,那么这个人的病就再也治不好了。这是道术,不能不信。于是有人去问看过病的人效果怎么样,他们都说病已经好了,没有敢说还没有好的。短短十几天的时间,这个人已经是大富豪了。



注释

- ① 恤:救济,帮助。
- ② 蹠(bì):瘸腿。





hàn
汉
gāo
高
jiàn
建
xīn
新
fēng
丰

tài shàng huáng xǐ cháng ān jū shēn gōng qī chuàng
太上皇徙长安，居深宫，凄怆
bù lè gāo zǔ qiè yīn zuǒ yòu jiān qí gù yǐ píng shēng suǒ
不乐。高祖^①窃因左右间其故。以平生所
hào jiē tú fàn shào nián gū jiǔ mài bǐng dòu jī cù jū
好，皆屠贩少年，沽酒卖饼，斗鸡蹴鞠^②，
yǐ cǐ wéi huān jīn jiē wú cǐ gù yǐ bù lè gāo zǔ nǎi
以此为欢；今皆无此，故以不乐。高祖乃
zuò xīn fēng yí zhū gù rén shí zhī tài shàng huáng nǎi yuè
作新丰，移诸故人实之，太上皇乃悦。
gù xīn fēng duō wú lài wú yī guàn zǐ dì gù yě gāo zǔ
故新丰多无赖，无衣冠子弟故也。高祖
shào shí cháng jì fén yú zhī shè jí yí xīn fēng yì
少时，常祭枌榆^③之社，及移新丰，亦
huán lì yān gāo dì jì zuò xīn fēng bìng yí jiù shè qú
还立焉。高帝既作新丰，并移旧社，衢
xiàng dòng yǔ wù sè wéi jiù shì nǚ lǎo yòu xiāng xié lù
巷栋宇，物色惟旧。士女老幼，相携路
shǒu gè zhī qí shì fàng quǎn yáng jī yā yú tōng tú yì
首，各知其室。放犬羊鸡鸭于通途，亦
jìng shí qí jiā qí jiàng rén hú kuān suǒ yíng yě yí zhě jiē
竞识其家。其匠人胡宽所营也。移者皆
yuè qí sì ér dé zhī gù jìng jiā shǎng zèng yuè yú zhì lèi
悦其似而德之，故竞加赏赠，月余致累
bǎi jīn
百金。

gě hóng xī jīng zá jì
葛洪《西京杂记》



Emperor Gaozu Builds Xinfeng



The father of Emperor Gaozu (? -188BC) of the Han Dynasty moved to the capital Chang'an^① from his hometown Feng and lived in the palace. He was quite unhappy after that. The Emperor asked those close to his father in private what might be the cause. They told him that when his father was in Feng, he got along with young butchers and hawkers who were interested in selling liquor, peddling cakes, holding cockfights and playing ball games. Now that all this was over, he felt depressed. The Emperor gave a command to construct a new district, called Xinfeng^②, in Chang'an and had old folks in Feng move to the district. His father cheered up at last. That was the reason why ever since a great number of vagrants lived in the Xinfeng District, but not gentlemen.

When the Emperor was young, he often made sacrifices at a temple for mother earth in Feng. So he had an identical temple built in the new district as well. When Xinfeng and the temple were completed, the streets and the buildings were all the same as those of the old Feng. As the folks from Feng strolled in the streets, they would have no difficulty in recognizing their old houses. Driving their livestock along the

白话
翻译



刘邦的父亲搬到长安之后,就住在皇宫大院里,每天都闷闷不乐。汉高祖刘邦就私下里派人去调查原因。原来,他的父亲平生所交往的都是些杀猪的、卖酒的、卖饼的,整天跟他们在一起斗鸡踢球,并因此感到快乐。住在宫里,所有这些都没有了,所以感到郁闷。于是,汉高祖下旨建新丰城,把太上皇的故交老友们都迁过来充实新丰城,太上皇这才高兴起来。所以现在新丰城里多是些无业游民,而没有名门大家子弟。汉高祖小的时候,经常去祭拜粉榆社,等迁到新丰后,也建立了一个粉榆社。汉高祖不仅新建了新丰城,而且把旧时乡里的粉榆社也迁了过来,街道房屋也是按照原来的样子建造的。乡里的男女老幼站在街头,还知道谁家住在哪里。把狗、羊、鸡、鸭等放养的路边,竟也能认识回家的路。这些都是一个叫胡宽的匠人设计建造的。所有迁到这里来的人都因为与原来住的地方非常相似而高兴。大家都很敬佩胡宽,都争着赏赐赠送他,一个多月的时间,胡宽就得到了数百金。



注释

- ① 高祖:即汉高祖刘邦。
- ② 蹴鞠:一种古代的游戏,类似现在的足球。
- ③ 粉(fén)榆:榆树一种,这里是指汉高祖故乡的里社名。汉高祖即位后把粉榆社移置到新丰县。



lanes, they could find their own homes without hesitation as well. All the folks who moved here were pleased with the resemblance and praised the architect Hu Kuan. They rewarded him a lot for it, and in a month or so he received a hundred ounces of gold.

Ge Hong (284–363)

Xi Jing Za Ji (Western Capital Miscellanies)



Notes

- ① Chang'an: an ancient Chinese capital, now Xi'an.
- ② Xinfeng: meaning a new Feng in Chinese.



sù
鹑
shuāng
鹑
qiú
裘
①

sī mǎ xiàng rú cháng qīng yǔ zhuō wén jūn huán chéng
司马相如(长卿)与卓文君还成

dū jū pín chóu mèn yǐ suǒ zhuó sù shuāng qiú jiù shì rén
都,居贫愁懣,以所著鹑鹑裘就市人

yáng chāng shì jiǔ yǔ wén jūn wéi huān jì ér wén jūn bào
阳昌贯酒,与文君为欢。既而文君抱

jǐng ér qì yuē wǒ píng shēng fù zú jīn nǎi yǐ yī qiú shì
颈而泣曰:“我平生富足,今乃以衣裘贯②

jiǔ suì xiāng yǔ móu yú chéng dū mài jiǔ xiàng rú qīn
酒!”遂相与谋,于成都卖酒。相如亲

zhuó dú bí kūn dí qì yǐ chǐ wáng sūn wáng sūn guǒ
著犊鼻③褌涤器,以耻王孙④。王孙果

yǐ wéi bìng nǎi hòu jǐ wén jūn wén jūn suì wéi fù rén
以为病,乃厚给文君,文君遂为富人。

wén jūn jiāo hǎo méi sè rú wàng yuǎn shān liǎn jì cháng ruò
文君姣好,眉色如望远山,脸际常若

fú róng jī fū róu huá rú zhī shí qī ér guǎ wéi rén fàng
芙蓉,肌肤柔滑如脂。十七而寡,为人放

dàn fēng liú gù yuè cháng qīng zhī cái ér yuè lǐ yān cháng
诞风流,故悦长卿之才而越礼焉。长

qīng sù yǒu xiāo kě jí jí huán chéng dū yuè wén jūn zhī
卿素有消渴疾,及还成都,悦文君之

sè suì yǐ fā gù jí nǎi zuò měi rén fù yù yǐ zì cì
色,遂以发痼疾。乃作美人赋,欲以自刺,

ér zhōng bù néng gǎi zú yǐ cǐ jí zhì sǐ wén jūn wéi
而终不能改,卒以此疾至死。文君为

lěi chuán yú shì
谏,传于世。

gē hóng xī jīng zá jì
葛洪《西京杂记》



The Feather Coat



After Sima Xiangru^① and his wife Zhuo Wenjun returned to Chengdu, they were overcome by poverty. One day they exchanged Wenjun's peacock feather coat with a businessman, called Yang Chang, for a hearty drink. However, Wenjun hugged Xiangru's neck and cried, "I used to live a well-off life, but today I had to exchange my coat for a drink!" Then they decided to run a tiny shop in Chengdu to sell liquor. Xiangru wore an apron and washed the vessels and dishes himself in order to shame Wangsun (Wenjun's father, a rich man). Before long, as they expected, Wangsun felt bad about it and sent Wenjun a good fortune. So they turned rich again.

Wenjun was beautiful. Her eyebrows looked like the curve of distant hills, her cheeks were just like a cottonrose hibiscus (*Hibiscus mutabilis*) in full bloom, and her skin was as soft and smooth as cream. She was bereaved of her husband at the age of seventeen, but being a dissolute woman, she later carded on a clandestine love affair with Xiangru instead of living in widowhood, for she admired his talent. Xiangru had had diabetes for a long time. After he came back to Chengdu, he admired Wenjun's beauty and made merry with her. This

白话
翻译



司马相如和卓文君回到成都，生活贫困，满腹愁绪。司马相如不得以用文君身上穿的鹬鹩裘到市上去换酒，回来与文君一起喝。喝完酒卓文君抱着相如的头哭着说：“我一生富足，谁知道现在竟到了用衣服换酒喝的境地。”于是他们俩商量在成都卖酒。司马相如亲自穿着犊鼻褌，洗涤杯碗，来让王孙感到羞耻。卓王孙果然觉得面子上过不去，于是就给了卓文君很多钱，文君终于成为了富人。

卓文君长得很漂亮，淡淡的眉毛如同远山，脸庞如芙蓉花一般，肌肤柔滑滋润。她十七岁的时候成了寡妇，性格开朗豪爽，所以她会因爱慕司马相如的才华而与他私奔。司马相如一直有糖尿病，等他回到成都的时候，又贪恋卓文君的美色，后来病得更厉害了。他曾作了一篇《美人赋》，想用此文来自我劝诫，但是一直也没有改，最后也是因为这个病去世的。卓文君为他写了一篇诔文，一直在世上流传。



注释

① 鹬(sù)鹩(shuāng)裘：一种用鹬鹩鸟的皮制成的衣服。

② 贲(shì)：赊欠，这里是指用衣服换酒。

③ 犊鼻褌：古代杂役所穿的一种围裙，状如犊鼻，所以叫犊鼻褌。

④ 王孙：卓王孙，卓文君的父亲，成都的富豪。



caused his illness to relapse. He composed a “Fu^② on Beauties” to caution himself. Nevertheless he just couldn’t help things, and at last he died of the diabetes. Wenjun wrote an epitaph on him, which has been handed down ever since.

Ge Hong (284–363)

Xi Jing Za Ji (Western Capital Miscellanies)



Notes

- ① Sima Xiangru (179BC–117BC) of the Han Dynasty was famous for his writings.
- ② *Fu*: a descriptive prose interspersed with verse.



wáng

王

qiáng

墙

①

yuán dì gōng yuán qián

元帝（公元前48—33）后宫既多，

hòu gōng jì duō

bù dé cháng jiàn nǎi shǐ huà gōng tú xíng àn tú zhào xìng
不得常见，乃使画工图形，案图召幸

zhī zhū gōng rén jiē lù huà gōng duō zhě shí wàn shǎo zhě
之。诸宫人皆赂画工，多者十万，少者

yì bù jiǎn wǔ wàn dú wáng qiáng bù kěn suì bù dé jiàn
亦不减五万。独王墙不肯，遂不得见。

hòu xiōng nú rù cháo qiú měi rén wéi è shì yú shì shàng
后匈奴入朝，求美人为阼氏^②。于是上

àn tú yǐ zhāo jūn xíng jí qù zhào jiàn mào wéi hòu
案图，以昭君行。及去，召见，貌为后

gōng dì yī shàn yìng duì jǔ zhǐ xián yǎ dì huǐ zhī ér
宫第一，善应对，举止娴雅。帝悔之，而

míng jí yǐ dìng dì zhòng xìn yú wài guó gù bù fù gēng
名籍已定。帝重信于外国，故不复更

rén nǎi qióng àn qí shì huà gōng jiē qì shì jí qí jiā
人，乃穷案其事，画工皆弃市，籍其家

zī jiē jù wàn huà gōng yǒu dù líng máo yán shòu wéi rén
资皆巨万。画工有杜陵毛延寿，为人

xíng chǒu hǎo lǎo shào bì dé qí zhēn ān líng chén
形，丑好老少，必得其真；安陵陈

chǎng xīn fēng liú bái gōng kuān bìng gōng wéi niú mǎ fēi
敞，新丰刘白、龚宽，并工为牛马飞

niǎo zhòng shì rén xíng hǎo chǒu bù dǎi yán shòu xià dù
鸟众势，人形好丑，不逮延寿；下杜

yáng wàng yì shàn huà yóu shàn bù sè fán yù yì shàn bù
阳望亦善画，尤善布色，樊育亦善布

sè tóng rì qì shì jīng shī huà gōng yú shì chà xī
色；同日弃市。京师画工，于是差稀。

gē hóng xī jīng zá jì
葛洪《西京杂记》



A Beauty's Tragedy



Emperor Yuan (48 –33BC) of the Han Dynasty had too many concubines and maids of honour in the palace to see them often. So he ordered painters to draw portraits of them and called on them according to the portraits.

All the concubines and the maids of honour bribed the painters so as to be drawn as pretty as pretty could be. The highest offer was a hundred thousand coppers, even the lowest was not less than fifty thousand. But Wang Qiang (Zhaojun)^① was not willing to do so, therefore she was never called on by the Emperor.

Later an envoy of Hun^② visited the court and requested for a beauty to be the Hunnish Queen. Displaying the portraits, Emperor Yuan decided to let Zhaojun go. Just before she was about to leave, the Emperor interviewed her and found her looks more beautiful than any other concubines and maids, her answers properly worded and her bearing elegant. The Emperor regretted deeply having to let her go. However, the deal was already made with the King of Hun. As he kept his word to foreigners always, he would not change his mind. But he had the case investigated and all the painters executed. By

白话
翻译



汉元帝的时候,后宫嫔妃很多,皇帝不能经常见到她们。于是皇帝让画工给她们画了画像,自己就按照画像召见临幸她们。这些后宫佳丽都贿赂画工,多的给十万,少的也不低于五万。唯独王嫱不肯贿赂他们,也因此她从来没有得到皇帝的宠幸。后来匈奴来拜见汉元帝,请求赐一位美女做皇后。于是皇帝按照画像选择让昭君去。等到临出发的时候,皇帝召见了王嫱,竟发现她是后宫里最漂亮的女人,而且思维敏捷,善于应对,举止娴雅。汉元帝非常后悔,但是名籍已经确定了。汉元帝对外国特别讲求信誉,所以也没有再换人。于是追究画像的事,所有受贿的画工全部杀死,盘查他们的家产全都过万。画工中有一个杜陵人叫毛延寿,他画画像,不论人老少俊丑,画得都跟真人一样。安陵的陈敞,新丰的刘白、龚宽,他们特别擅长画牛马飞鸟等,但是画人物画像,不如毛延寿。还有杜阳望,也擅长画画,尤其擅长调配颜色,樊育也擅长调配颜色。他们都在同一天被杀。从此,京城里的画师就很少了。

注释

① 王嫱:即王昭君,是汉朝著名的美女。

② 阏氏:匈奴对皇后的称呼。





searching their houses, huge fortunes were exposed. Among the painters killed was Mao Yanshou from Duling, who was especially skilled at painting portraits which always bore a striking resemblance to the real persons, no matter whether they were ugly or pretty, old or young. Other painters like Chen Chang from Anling, Liu Bai and Gong Kuan from Xinfeng, were all good at painting cattle, horses and birds in all poses and also human beings, though they could not match Mao. Yang Wang, from Xiadu, was also adept at painting, especially with colour, and so was Fan Yu. As they were executed at the same time, it was rare to meet a good painter in the capital since then.

Ge Hong(284–363)

Xi Jing Za Ji(Western Capital Miscellanies)



Notes

- ① Wang Qiang: alias Wang Zhaojun, was a maid of honour in the palace of the Han Dynasty, thought to be one of the prominent beauties in Chinese history. She was ordered to be married to the King of Hun. Her tragic experience later became the theme of drama.
- ② Hun: an ancient state founded by the Huns in Mongolia.

hé
河
jiān
间
nán
男
nǚ
女

jìn wǔ dì shì hé jiān jùn yǒu nán nǚ sī yuè xǔ
晋武帝^①世，河间郡有男女私悦，许
xiāng pèi shì xún ér nán cóng jūn jī nián bù guī nǚ jiā
相配适^②。寻而男从军，积年不归。女家
gèng yù shì zhī nǚ bù yuàn xíng fù mǔ bī zhī bù dé yǐ
更欲适之。女不愿行，父母逼之，不得已
ér qù xún bìng sǐ qí nán shù huán wèn nǚ suǒ zài qí
而去。寻病死。其男戍还，问女所在。其
jiā jù shuō zhī nǎi zhì zhōng yù kū zhī jìn āi ér bù
家具说之。乃至冢，欲哭之尽哀，而不
shèng qí qíng suì fā zhǒng kāi guān nǚ jí sū huó yīn
胜其情。遂发冢开棺，女即苏活，因
fù huán jiā jiāng yǎng shù rì píng fù rú chū hòu fū
负还家。将养数日，平复如初。后夫
wén nǎi wǎng qiú zhī qí rén bù huán yuē qīng fù yǐ
闻，乃往求之。其人不还，曰：“卿妇已
sǐ tiān xià qǐ wén sǐ rén kě fù huó yē cǐ tiān cì wǒ
死，天下岂闻死人可复活耶？此天赐我，
fēi qīng fù yě yú shì xiāng sòng jùn xiàn bù néng jué
非卿妇也。”于是相讼。郡县不能决，
yǐ yàn tíng wèi mì shū láng wáng dǎo zòu yǐ jīng chéng
以献廷尉。秘书郎王导奏：“以精诚
zhī zhì gǎn yú tiān dì gù sǐ ér gēng shēng cǐ fēi cháng
之至，感于天地，故死而更生。此非常
shì bù dé yǐ cháng lǐ duàn zhī qǐng huán kāi zhǒng
事，不得以常礼断之。请还开冢
zhě cháo tíng cóng qí yì
者。”朝廷从其议。

gān bǎo sōu shén jì
干宝《搜神记》



A Man and a Woman of Hejian



In the period of Emperor Wu (?-290) of the Jin Dynasty, there were a man and a woman in Hejian County who fell in love and vowed to marry each other. Later the man enlisted in the army for years without coming back. The woman's parents urged her to get married, and at last she was forced to marry another man reluctantly. Before long she died of an illness.

As soon as the man retired from the frontier, he asked where the woman was. His family described to him what had happened. By her tomb, he wept himself out, but even wailing could not relieve his deep sorrow. He dug out the tomb and opened the coffin, at which instant the woman was brought back to life.

The man carried her home. Having been nursed carefully, the woman regained her health. Her husband, hearing of it, requested the woman back. The man refused him: "Your wife has already died. Have you ever heard of the resurrection of the dead? She is not your wife, but a gift granted to me by Heaven."

They went to court against each other. The heads of the county could not decide on the case, so they appealed to the

白话
翻译

晋武帝时，河间郡有一对男女相互爱慕，订下了终身大事。过了不久，男子就从军出征了，几年都没有回来。女子的家人要把她嫁给别人，女子很不愿意，但是迫于父母的压力，不得已嫁给了别人。出嫁之后不久这个女子就病死了。那个男子戍边回来，问那个女子在哪里。家里人就照实说了。于是男子找到她的坟，本想哭一场以表达自己的哀思，但是情不能已，就想到了要掘坟开棺。没有想到，一打开棺材，那女子竟苏醒了过来。于是男子把她背回了家，女子调养了几天，身体就恢复得跟以前一样了。后来女子的丈夫听说了这件事，就去要人。那个男子不还，说：“你的妻子已经死了，天底下哪里听说过人死了可以复活的？这是上天赐给我的，不是你的妻子。”于是两人提起诉讼。县令郡守都不能决断，于是告到了廷尉那里。秘书郎王导上奏说：“这是由于诚心感动了天地，所以人死了还能复活。这不是一件平常的事，也不该用常理来判断。请把她判给开棺的男子吧。”朝廷接受了王导的建议。

注释

- ① 晋武帝：司马炎。
- ② 适：女子出嫁。



Imperial Court. The Secretary of State Wang Dao (276–339) presented a memorial to the Emperor: “This man and woman moved Heaven by their sincerity, that’s why she was brought back to life. It’s not an ordinary case, we may not settle it according to the ordinary law. Let the man who dug out the tomb have the woman.” The Emperor followed his suggestion.

Gan Bao
Sou Shen Ji (Fairy Tales)



gān
干
jiāng
将
mò
莫
yé
邪
(
sān
三
wáng
王
mù
墓
)

chǔ gān jiāng mò yé wèi chǔ wáng zuò jiàn sān nián nǎi
楚干将莫邪为楚王作剑，三年乃
chéng wáng nù yù shā zhī jiàn yǒu cí xióng qí qī
成。王怒，欲杀之。剑有雌雄。其妻
chóng shēn dāng chǎn fū yǔ qī yuē wú wèi wáng zuò
重身^①当产，夫语妻曰：“吾为王作
jiàn sān nián nǎi chéng wáng nù wǎng bì shā wǒ rǔ ruò
剑，三年乃成。王怒，往必杀我。汝若
shēng zǐ shì nán dà gào zhī yuē chū hù wàng nán shān
生子是男，大，告之曰：“出户望南山，
sōng shēng shí shàng jiàn zài qí bèi yú shì jí jiāng cí
松生石上，剑在其背。”于是即将雌
jiàn wǎng jiàn chǔ wáng wáng dà nù shǐ xiāng zhī jiàn yǒu
剑，往见楚王。王大怒，使相之：“剑有
èr yī xióng yī cí cí lái xióng bù lái wáng nù jí
二，一雄一雌。雌来雄不来。”王怒，即
shā zhī mò yé zǐ míng chì bǐ hòu zhuàng nǎi wèn qí
杀之。莫邪子名赤，比后壮，乃问其
mǔ wú fù suǒ zài mǔ yuē rǔ fù wèi chǔ wáng zuò
母：“吾父所在？”母曰：“汝父为楚王作
jiàn sān nián nǎi chéng wáng nù shā zhī qù shí zhǔ wǒ
剑，三年乃成。王怒，杀之。去时嘱我：
yǔ rǔ zǐ chū hù wàng nán shān sōng shēng shí shàng
‘语汝子：出户望南山，松生石上，
jiàn zài qí bèi yú shì zǐ chū hù nán wàng bù jiàn yǒu
剑在其背。’”于是子出户南望，不见有
shān dàn dǔ táng qián sōng zhù xià shí dǐ zhī shàng jí
山，但睹堂前松柱下，石砥之上，即
yǐ fū pò qí bèi dé jiàn rì yè sī yù bào chǔ wáng
以斧破其背，得剑。日夜思欲报楚王。
wáng mèng jiàn yī ér méi jiān guǎng chǐ yán yù bào
王梦见一儿，眉间广尺，言：“欲报



Ganjiang and Moya (Three King's Grave)



Ganjiang and Moya, a couple of the State of Chu, were required to make a pair of swords for the King. They spent three years in producing them. The King was annoyed for the delay and intended to kill the husband. The pair of swords were made up of a female and a male.

The wife Moya had long been pregnant and was about to labour. The husband told her, "Since it took us three years long to make the swords, the King must be mad at me. When I go to him, he must kill me. If the baby is a boy, when he grows up, tell him to go out of the door and look up towards the South Hill. There will be a pine growing at a rock, and a sword will be at its back."

Then he called on the King with the female sword. The King flew into a rage, having the sword checked; "There ought to have been a couple, but the male one is missing!" The King cut up nasty, and had Ganjiang killed.

When Ganjiang's son, named Chi, reached maturity, he asked his mother, "Where's my father?" The reply was, "Your father made swords for the King, but it took him three years. The enraged King killed him. Before he left for the King, he



chóu wáng jí gòu zhī qiān jīn ér wén zhī wáng qù
仇。”王即购^②之千金。儿闻之，亡去。

rù shān xíng gē kè yǒu féng zhě wèi zǐ nián shào hé
入山行歌，客有逢者，谓：“子年少，何

kū zhī shèn bēi yē yuē wú gān jiāng mò yé zǐ yě chǔ
哭之甚悲耶？”曰：“吾干将莫邪子也。楚

wáng shā wú fù wú yù bào zhī kè yuē wén wáng gòu
王杀吾父，吾欲报之！”客曰：“闻王购

zǐ tóu qiān jīn jiāng zǐ tóu yǔ jiàn lái wèi zǐ bào zhī ér
子头千金，将子头与剑来，为子报之。”儿

yuē xìng shèn jí zì wěn liǎng shǒu pěng tóu jí jiàn
曰：“幸甚！”即自刎，两手捧头及剑

fèng zhī lì jiāng kè yuē bù fù zǐ yě yú shì shī
奉之，立僵。客曰：“不负子也。”于是尸

nǎi pú kè chí tóu wǎng jiàn chǔ wáng wáng dà xǐ kè
乃仆。客持头往见楚王，王大喜。客

yuē cǐ nǎi yǒng shì tóu yě dāng yú tāng huò zhǔ zhī
曰：“此乃勇士头也。当于汤镬煮之。”

wáng rú qí yán zhǔ tóu sān rì sān xī bù làn tóu chuō
王如其言。煮头三日三夕，不烂。头蹕^③

chū tāng zhōng chēn mù dà nù kè yuē cǐ ér tóu bù
出汤中，嗔目大怒。客曰：“此儿头不

làn yuàn wáng zì wǎng lín shì zhī shì bì làn yě wáng
烂，愿王自往临视之，是必烂也。”王

jí lín zhī kè yǐ jiàn nǐ wáng wáng tóu suí duò tāng zhōng
即临之。客以剑拟王，王头随堕汤中。

kè yì zì nǐ jǐ tóu tóu fù duò tāng zhōng sān shǒu jù
客亦自拟己头，头复堕汤中。三首俱

làn bù kě shí bié nǎi fēn qí tāng ròu zàng zhī gù tōng míng
烂，不可识别。乃分其汤肉葬之，故通名

sān wáng mù jīn zài rǔ nán běi yí chūn xiàn jiè
“三王墓”。今在汝南北宜春县界。

gān bǎo sōu shén jì
干宝《搜神记》



urged me to tell you to go out of the door and look up towards the South Hill. There will be a pine on a rock, and a sword is at its back.”

The son went out and looked southwards. He did not find the hill but saw a pine growing on the stone pedestal in front of the house. He chopped at it with an axe and got the male sword. From then on he swore vengeance against the King day and night.

One day the King dreamed of a boy with eyebrows wide apart, who declared revenge on him. The King offered a reward of a thousand ounces of gold for the capture of the boy. The son, having heard of it, fled. One day while he was singing a dirge in the mountains, a stranger came across him, and asked, “You’re so young, why are you crying so sorrowfully?”

“I’m the son of Ganjiang, the King of Chu killed my father. I’m going to avenge my father.”

The stranger said, “I hear that the King is offering a thousand ounces of gold for your head. If you let me have your head and the sword, I’ll seek revenge for you.”

“Done!” the son said. He cut off his head in no time and handed the head and the sword to the stranger while his body stood there stiffly. The stranger said, “I’ll not let you down.” No sooner had he finished his words than the son fell down, dead.

The stranger took Chi’s head to the King of Chu, and the King was very glad. The stranger said, “It’s the head of a hero,

白话
翻译



楚国的能工巧匠干将和莫邪夫妻二人给楚王铸造宝剑，用了三年的时间才制成。楚王因时间太久而发怒了，想要杀死铸剑的人。干将莫邪铸的宝剑有两把，并分有雌雄。当时干将的妻子怀孕就要生孩子了，丈夫便对妻子说道：“我替楚王铸造宝剑，三年才获得成功。楚王为此发怒，我要前去送剑给他的话，他一定会杀死我。你生下的孩子如果是男孩的话，等他长大成人，告诉他说：‘走出家门看到南山，一棵松树生长在一块巨石上，我留下的一把剑就藏在巨石的背后。’”接着就拿着一把雌剑去拜见楚王。楚王非常忿怒，命令人来察看宝剑。看剑的人说：“剑原有两把，一把雄的，一把雌的，如今雌剑被送呈上来，而雄剑却没有送来。”楚王暴怒，立即把铸剑的干将杀死了。

莫邪的儿子名叫赤，等到他后来长大成人了，就问他的母亲：“我的父亲究竟在哪里呀？”母亲说：“你的父亲给楚王制作宝剑，用了三年才铸成。可是楚王却发怒，杀死了他。他离开时曾嘱咐我说：‘告诉你的儿子：出家门后看到南山，一棵松树生长在一块巨石上，宝剑就在石头的背后。’”于是，他的儿子走出家门向南望去，不曾看见有什么山，只是看到屋堂前面松木柱子下有一大石块。他就用斧子击破它的背面，终于得到了雄剑。从此以后，儿子便每天想着要向楚王报仇。

一天，楚王在梦中恍惚看到一个男孩，双眉之间有一尺宽的距离，相貌出奇不凡，跟他说：“我一定要报仇。”楚王立刻下令用千金来悬赏捉拿他。男孩听到这种情况，逃亡而去，他躲入深山，一边走路一边很悲痛地唱歌。路上一个行客听了他的歌声对他说：“你年纪轻轻的，为什么如此



you should boil it in a pot.” The King did accordingly. Three days had passed, nevertheless the head² did not melt, but bounded up above the water, glowering with fury. The stranger said, “The head has not dissolved. If Your Majesty come over and stare down at it, then it will melt away.” As the King came over to look at it, the stranger swiped at him with the sword, and the head of the King dropped into the boiling water at once. Then the stranger chopped off his own head which also dropped into the pot. The three heads were soon disfigured beyond all recognition.

People divided the broth into three portions and buried them together in one grave, and called it “Three Kings’ Grave”, which is today found in Yichun County, north of Runan.

Gan Bao
Sou Shen Ji (Fairy Tales)



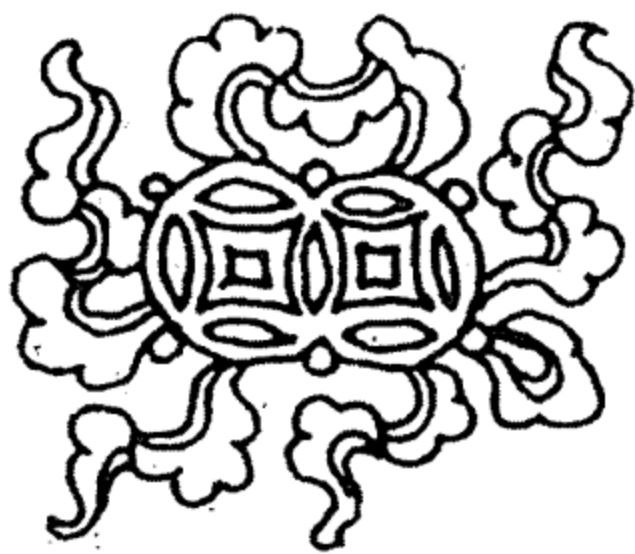
悲伤呢？”男孩说：“我是干将莫邪的儿子。楚王杀死了我的父亲，我一定要报这杀父之仇。”行客说：“听说楚王悬赏千金购买你的头，拿你的头和剑来，我为你报仇。”男儿说：“太好了！”说着立即割颈自杀，两手捧着自己的头和雄剑献给行客，但是他的尸体僵直地站立着，死而不倒。行客说：“我不会辜负你的。”这样，尸体才倒下。

行客拿着男孩的头前去拜见楚王，楚王非常高兴。行客说：“这就是勇士的头颅，应当在热水锅中煮它。”楚王依照行客的话，烧煮头颅。但是煮了三天三夜，头颅竟煮不烂。而且更奇怪的是头颅会忽然从热水锅里跳出，瞪着大眼睛，非常愤怒的样子。行客对楚王说：“这男孩的头煮不烂，希望楚王亲自前去靠近看一下，这样头必然会烂的。”楚王随即去看了。客人用雄剑砍楚王，楚王的头颅随即落在了热水锅中。客人也砍掉自己的头颅，头也落入热水锅中。一时间，三个头颅全都烂在一起，不能分别开来。于是众人把汤与骨肉分开并一起埋葬了，所以通称为“三王墓”。现在这“三王墓”在汝南的北面宜春县境内。



注释

- ① 重身：怀孕。
- ② 购：悬赏。
- ③ 踔(chuō)：跳跃。



蘇
氏
知
雅
齋
PDG

wǔ
五
liǔ
柳
xiān
先
shēng
生
zhuàn
传

xiān shēng bù zhī hé xǔ rén yě yì bù xiáng qí xìng
先生不知何许人也，亦不详其姓
zì zhái biān yǒu wǔ liǔ shù yīn yǐ wéi hào yān xián jìng
字。宅边有五柳树，因以为号焉。闲静
shǎo yán bù mù róng lì hào dú shū bù qiú shèn jiě
少言，不慕荣利。好读书，不求甚解；
měi yǒu huì yì biàn xīn rán wàng shí xìng shì jiǔ jiā pín
每有会意，便欣然忘食。性嗜酒，家贫
bù néng cháng dé qīn jiù zhī qí rú cǐ huò zhì jiǔ ér zhāo
不能常得。亲旧知其如此，或置酒而招
zhī zào yǐn zhě jìn qī zài bì zuì jì zuì ér tuì céng
之。造饮辄尽，期在必醉；既醉而退，曾
bù lìn qíng qù liú huán dǔ xiāo rán bù bì fēng rì duǎn
不吝情去留。环堵^①萧然，不蔽风日。短
hè chuān jié dān piáo lǚ kōng yàn rú yě cháng zhù
褐^②穿结^③，箪瓢屡空。晏如^④也。常著
wén zhāng zì yú pō shì jǐ zhì wàng huái dé shī yǐ cǐ
文章自娱，颇示己志。忘怀得失，以此
zì zhōng
自终。

táo qián táo yuān míng jí
陶潜《陶渊明集》



Mr. “Five Willows”^①



No one knew where this gentleman came from and what his name was. There were five willows by his house, therefore he was named Mr. “Five Willows”. He was quiet and reserved, not envious of high position or great wealth. He enjoyed reading, but never tried hard to look for deeper meanings. Each time when he caught the point in a book, he would be in such high spirits that he would simply forget to have dinner. He was very fond of drink but was too poor to drink often. His old friends knew it, so they often invited him to have wine. He always drank to the bottom and got drunk. Then he took his leave, and nobody minded.

For his whole life, he dwelled in a humble house, had scanty clothing, and always lacked food, but he lived in peace. Sometimes, he entertained himself by writing to show his ideals, and he never cared for gain or loss.

Tao Qian (365–427)

Tao Yuanming Ji (Collected Works of Tao Yuanming)

白话
翻译



这位先生不知道是什么地方的人，也不清楚他的姓名字号。因为他住宅的旁边有五棵柳树，所以就用“五柳”作为他的别号了。五柳先生安闲沉静，不好言谈，也不羡慕荣华利禄。只是喜欢读书，但又不拘泥于字句，不执著于对一字一句的琐细解释。每当对书中的义理有所领悟的时候，就会高兴得忘了吃饭。他生性嗜好喝酒，但因为家境贫穷，不能经常有酒喝。亲朋好友知道他这种境况，有时就准备了酒招待他。他每次去饮酒，都会开怀畅饮，一醉方休。已经喝醉了就向主人告辞，从不以去留为意。他的家里四壁空空荡荡，不能遮蔽风吹日晒，穿的都是粗布短衣，还打满了补丁，而且家里经常连吃的也没有了，但他却能安然自得。常常以写诗作文当娱乐，抒发自己的志趣。他能够忘掉世俗的得失，只愿这样度过自己的一生。



注释

- ① 环堵(dǔ):房屋四壁。堵:墙壁。
- ② 短褐:粗布短衣。
- ③ 穿结:穿:破;结:缝补。指衣服破烂。
- ④ 晏如:安然自得。





Note

- ① Mr. "Five Willows": pseudonym of Tao Yuanming (Tao Qian), famous poet of the Eastern Jin Dynasty (317-420). In this piece, the poet is describing himself.





yáng
杨
shēng
生
gǒu
狗

jìn tài hé zhōng guǎng líng rén yáng shēng yǎng yī
晋太和中，广陵人杨生，养一

gǒu shèn ài lián zhī xíng zhǐ yǔ jù hòu shēng yǐn jiǔ
狗，甚爱怜之，行止与俱。后生饮酒

zuì xíng dà zé cǎo zhōng mián bù néng dòng shí fāng dōng
醉。行大泽草中，眠不能动。时方冬

yuè liáo yuán fēng shì jí shèng gǒu nǎi zhōu zhāng háo
月燎原，风势极盛。狗乃周章号

huàn shēng zuì bù jué qián yǒu yī kēng shuǐ gǒu biàn zǒu
唤，生醉不觉。前有一坑水，狗便走

wǎng shuǐ zhōng huán yǐ shēn sǎ shēng zuǒ yòu cǎo shàng
往水中，还，以身洒生左右草上。

rú cǐ shù cì zhōu xuán kuǐ bù cǎo jiē zhān shī huǒ zhì
如此数次，周旋跬^①步，草皆沾湿，火至

miǎn fén shēng xǐng fāng jiàn zhī ěr hòu shēng yīn àn
免焚。生醒方见之。尔后，生因暗

xíng duò yú kōng jǐng zhōng gǒu shēn yīn chè xiǎo yǒu rén
行，堕于空井中。狗呻吟彻晓。有人

jīng guò guài cǐ gǒu xiàng jǐng háo wǎng shì jiàn shēng
经过，怪此狗向井号，往视，见生。

shēng yuē jūn kě chū wǒ dāng yǒu hòu bào rén yuē
生曰：“君可出我，当有厚报。”人曰：

yǐ cǐ gǒu jiàn yǔ biàn dāng xiāng chū shēng yuē cǐ
“以此狗见与，便当相出。”生曰：“此

gǒu céng huó wǒ yǐ sǐ bù dé xiāng yǔ yú jí wú xī
狗曾活我已死，不得相与。余即无惜。”

rén yuē ruò ěr biàn bù xiāng chū gǒu yīn xià tóu mù
人曰：“若尔，便不相出。”狗因下头目

jǐng shēng zhī qí yì nǎi yǔ lù rén yún yǐ gǒu xiāng
井。生知其意，乃语路人云“以狗相

yǔ rén jí chū zhī jì zhī ér qù què hòu wǔ rì gǒu
与。”人即出之，系之而去。却后五日，狗



A Faithful Dog



During the Tai He period (366–371) of the Jin Dynasty, there was a young man named Yang living in Guang Ling. He possessed a dog, which he was very fond of. Wherever he went the dog followed.

One day on his way through the marshes, Yang was so drunk that he fell down and was soon asleep. It was winter, and it happened that the grass was so dry that it caught fire. As the wind fanned the flames higher and higher, the dog rushed around Yang, barking frantically in order to wake him. Yang however was too drunk to wake up. At this stage the dog jumped into the marsh water and wet itself. It then came over to where Yang lay and rolled on the grass around him. The dog repeated this action several times until the grass was thoroughly soaked, and Yang was saved from the fire. It was not until he awoke that he realized what had happened.

On another occasion Yang was out after dark, and fell into a disused well. The dog howled and growled around the well all night until a passer-by noticed it barking and walked over to discover Yang in the well. Yang begged the man, saying, “If you help me get out of here, I promise you a good reward.” To

yè zǒu guī
夜走归。

táo qián sōu shén hòu jì
陶潜《搜神后记》

白话
翻译



晋代太和年间,有一个姓杨的广陵人养了一条狗。他特别喜欢这条狗,与它形影不离。后来,有一次杨生在外面喝醉了,走到大沼泽的草丛里的时候睡着了。当时正是冬天烧野火的时候,风势又大。这条狗围着杨生号叫,但是杨生醉了,一点也没有听见。杨生前面不远处有一个水坑,狗便跑到水里再回来,把身上的水洒在杨生身边的草上。这样来来回回好多次,把杨生身边的草全都淋湿了,这样火烧到杨生身边的时候就自然熄灭了,这才免于被烧。直到杨生醒来才发现这一切。后来又发生了一件事。杨生晚上赶路,不小心掉到一个枯井中。狗整整地叫了一晚上。有人从附近经过,看到狗朝着一口井号叫,感到奇怪,于是走过去发现了井底的杨生。杨生说:“你把我救出去,我一定会重重地回报你的。”这个行人说:“把这条狗送给我,我就救你出来。”杨生说:“这条狗曾经救过我的命,不能给你。别的你要什么都可以。”行人说:“要是这样,我就不救你了。”这时狗低下头看井里。杨生明白了它的意思,就对行人说:“好,我把狗送给你。”行人把杨生救了出来,用绳子牵着狗就走了。过了五天,狗夜里跑了回来。

注释

① 跬(kuǐ)步:一只脚迈出去的距离。



this the man responded: “If you promise me your dog I’ll help you.” Yang replied, “How can I let you take my dog? He has saved me many times and I owe my life to him.” At this the stranger retorted, “If you don’t agree, I’ll just leave you in the well.”

The dog at that moment peered over the side of the well and stared down at its master. It occurred to Yang that the dog was giving him a signal. So he shouted his agreement to the request of the stranger.

The man helped Yang out of the well, and placing a rope around the dog’s neck, he led it away. After five days, the dog returned to its old master in the night.

Tao Qian (365–427)

Sou Shen Hou Ji (A Sequel to Gan Bao's Fairy Tales)



xiǎo
小
shí
时
liǎo
了
liǎo
了

kǒng wén jǔ nián shí suì suí fù dào luò shí lǐ yuán
孔文举^①年十岁，随父到洛。时李元
lǐ yǒu shèng míng wéi sī lì xiào wèi yì mén zhě jiē
礼^②有盛名，为司隶校尉^③。诣门者皆
jùn cái qīng chēng jí zhōng biǎo qīn qī nǎi tōng wén jǔ zhì
俊才清称及中表亲戚，乃通。文举至
mén wèi lì yuē wǒ shì lǐ fǔ jūn qīn jì tōng qián
门，谓吏曰：“我是李府君亲。”既通，前
zuò yuán lǐ wèn yuē jūn yǔ pú yǒu hé qīn yuē xī
坐。元礼问曰：“君与仆有何亲？”曰：“昔
xiān jūn zhòng ní yǔ jūn xiān rén bó yáng yǒu shī zī zhī zūn
先君仲尼与君先人伯阳有师资之尊，
shì pú yǔ jūn yì shì wéi tōng hào yě yuán lǐ jí bīn kè
是仆与君奕世为通好也。”元礼及宾客
mò bù qí zhī tài zhōng dà fū chén wěi hòu zhì rén yǐ
莫不奇之。太中大夫^④陈韪后至，人以
qí yǔ yǔ zhī wéi yuē xiǎo shí liǎo liǎo dà wèi bì jiā
其语语之，韪曰：“小时了了，大未必佳。”
wén jǔ yuē xiǎng jūn xiǎo shí bì dāng liǎo liǎo wéi
文举曰：“想君小时，必当了了^⑤。”韪
dà cù jǐ
大踉跄。

liú yì qīng shì shuō xīn yǔ
刘义庆《世说新语》



Smart When Young



Kong Wenju (153–208) came to Luoyang with his father when he was ten. At that time Li Yuanli (110–169) was in charge of the Judicature and Public Security and enjoyed great prestige in Luoyang. Only prominent figures or his close relatives were allowed to visit him. Wenju approached his gate and said to the doorman, “I’m a relative of Mr. Li.” So he was allowed in. When he sat down, Li asked him, “How is it that you are a relative of mine?” The reply was: “Long ago, my ancestor Confucius^① called your ancestor Laozi^② by the title of Master, therefore you and I have a relationship spanning many generations.” Li and other guests present wondered at him.

When Chen Wei, an adviser of the Emperor, came later, others told him the words of the boy, but he uttered, “Being smart at a young age doesn’t mean he’ll be a somebody when he grows up.” Kong answered on the instant, “I’m sure you must be smart when you were young.” Chen was choked up.

Liu Yiqing (403–444)

Shi Shuo Xin Yu (New Accounts of Old Episodes)

白话
翻译



孔融十岁的时候，跟着父亲到了洛阳。当时李元礼的名气很大，做司隶校尉。到他家去拜访的人，都是那些才智出众、有清高名誉的人以及自己的亲戚，只有这些人才会被通报。孔融到了他家门前，对负责通报的人说：“我是李府君的亲戚。”已经通报上去，孔融进去坐了下来。李元礼问：“您和我有什么亲戚关系？”孔融回答说：“当年我的祖先仲尼曾经拜您的祖先伯阳为师，所以我和您是世代保持往来的亲戚啊。”李元礼和他的那些宾客没有一个不对他的话感到惊奇的。太中大夫陈韪后来才到，别人就把孔融说的话告诉给他听，陈韪说：“小的时候很聪明，长大了未必很有才华。”孔融听后反驳说：“我猜想您小的时候一定很聪明吧。”陈韪听了感到非常难堪。

注释

- ① 孔文举：孔融，字文举，汉朝人。
- ② 李元礼：李膺，字元礼，汉朝人。
- ③ 司隶校尉：东汉时掌管洛阳京都司法及公安官员。
- ④ 太中大夫：汉因秦制设置，后汉有二十人，是直属皇帝的散官，掌论议。
- ⑤ 了了：非常聪明。



Notes

- ① Confucius' family name was Kong, same as Wenju's.
- ② Laozi's family name was Li, same as Yuanli's.



tǎn
坦
fù
腹
dōng
东
chuáng
床

xī tài fù zài jīng kǒu qiǎn mén shēng yǔ wáng chéng
 郗太傅^①在京口，遣门生与王丞
 xiàng shū qiú nǚ xù chéng xiàng yǔ xī xìn jūn wǎng
 相^②书，求女婿。丞相语郗信：“君往
 dōng xiāng rèn yì xuǎn zhī mén shēng guī bái xī yuē
 东厢，任意选之。”门生归，白郗曰：
 wáng jiā zhū láng yì jiē kě jiā wén lái mì xù xián zì
 “王家诸郎，亦皆可嘉，闻来觅婿，咸自
 jīn chí wéi yǒu yī láng zài chuáng shàng tǎn fù wò rú bù
 矜持。唯有一郎，在床上坦腹卧，如不
 wén xī gōng yún zhèng cǐ hǎo fǎng zhī nǎi shì
 闻。”郗公云：“正此好！”访之，乃是
 yì shǎo yīn jià nǚ yǔ yān
 逸少^③，因嫁女与焉。

liú yì qīng shì shuō xīn yǔ
刘义庆《世说新语》

白话
翻译



郗太傅在京口的时候，派自己的门生给王丞相送了一封信去，说是要在王家年轻子弟里选一个女婿。王丞相对信使说：“你可以到东厢房里看看，随你挑选。”门生到东厢房里看了一圈，回去告诉郗太傅说：“王家的子弟，个个都很不错，只是听说来选女婿，都有些矜持。只有一个年轻人，露着肚皮躺在床上，好像什么也没有听见似的。”郗太傅说：“就是这个了。”派人去问，竟是王羲之，于是就把女儿嫁给了他。



① 郗太傅：郗鉴。

② 王丞相：王导。

③ 逸少：王羲之(303—361)字。东晋大书法家，为丞相王导从子。



Choosing a Son-in-law



The Emperor's adviser Xi Jian (269–339), while in Jing Kou, sent one of his associates to present a letter to the Premier Wang, stating that he wished to have one of Wang's sons as a son-in-law. When the Premier heard this request, he said to the messenger, "Why don't you go out to the eastern wing-room where my sons are and take a look?"

When the messenger returned to Jing Kou, he reported to Xi Jian, "The young Wangs are all suitable men. Yet when I arrived to look for a son-in-law for you they all became tense and uneasy. There was however one exception, he just lay on his back with his belly uncovered, nonchalant as if he knew nothing of the purpose of my visit." At this Xi Jian replied, "That one will do fine."

After inquiring further, he discovered that the young man's name was Wang Xizhi (303–361) ^①, and he decided to marry his daughter to him.

Liu Yiqing (403–444)

Shi Shuo Xin Yu (New Accounts of Old Episodes)



Note

① Wang Xizhi: a famous calligrapher of the Eastern Jin Dynasty in Chinese history.

zhōu
周
chù
处
zì
自
xīn
新

zhōu chù nián shào shí xiōng qiáng xiá qì wéi xiāng lǐ
周处年少时，凶强侠气，为乡里
suǒ huàn yòu yì xìng shuǐ zhōng yǒu jiāo shān zhōng yǒu zhān
所患。又义兴水中有蛟，山中有遭
jī hǔ bìng jiē bào fàn bǎi xìng yì xìng rén wéi wéi sān
迹虎，并皆暴犯百姓，义兴人谓为三
hèng ér chù yóu jù huò shuō chù shā hǔ zhǎn jiāo shí jì
横，而处尤剧。或说处杀虎斩蛟，实冀
sān hèng wéi yú qí yī chù jí cì shā hǔ yòu rù shuǐ jī
三横唯余其一。处即刺杀虎，又入水击
jiāo jiāo huò fú huò mò xíng shù shí lǐ chù yǔ zhī jù jīng
蛟，蛟或浮或没，行数十里，处与之俱。经
sān rì sān yè xiāng lǐ jiē wèi yǐ sǐ gèng xiāng qīng jìng
三日三夜，乡里皆谓已死，更相庆，竟
shā jiāo ér chū wén lǐ rén xiāng qīng shǐ zhī wéi rén qíng suǒ
杀蛟而出。闻里人相庆，始知为人情所
huàn yǒu zì gǎi yì nǎi zì wú xún èr lù píng yuán bù
患，有自改意。乃自吴寻二陆^①，平原不
zài zhèng jiàn qīng hé jù yǐ qíng gào bìng yún yù zì
在，正见清河，具以情告，并云：“欲自
xiū gǎi ér nián yǐ cuō tuó zhōng wú suǒ chéng qīng hé
修改，而年已蹉跎，终无所成。”清河
yuē gǔ rén guì cháo wén xī sǐ kuàng jūn qián tú shàng
曰：“古人贵朝闻夕死，况君前途尚
kě qiě rén huàn zhì zhī bù lì yì hé yōu lìng míng bù zhāng
可。且人患志之不立，亦何忧令名不彰
yé chù suì gǎi lì zhōng wéi zhōng chén xiào zǐ
邪？”处遂改励，终为忠臣孝子。

liú yì qīng shì shuō xīn yǔ
刘义庆《世说新语》



Zhou Chu Starts a New Life



When he was a young man, Zhou Chu (240–299) was tough and fond of fighting. Residents of Yi Xing, his hometown, both feared and hated him.

At that time there was in the district a terrible monster known as the *jiao* ^①, which lived in the river, and a man-eating tiger that lived in the mountains. Together with Zhou Chu, they were known as the “three terrors” plaguing the people. And Zhou Chu was considered to be the worst.

At one time somebody persuaded Zhou Chu to go and kill the other two monsters, in the hope that he might be killed in the struggle. He agreed to the request. After slaughtering the tiger in the mountains, he jumped into the river and launched an attack on the *jiao*. The *jiao* sometimes rose to the surface and sometimes swam in the depth of the river, while Zhou Chu followed it for tens of miles all along. Three days and nights had passed, the residents decided that Zhou Chu must have already been eaten by the *jiao*, and they had a celebration.

At this time, Zhou Chu succeeded in killing the *jiao* and re-emerged from the river. Knowing what the people were celebrating, he at last realized how deeply hated he had

白话
翻译



周处年轻的时候，为人蛮横强悍，任侠使气，是当地人的一大祸害。义兴的河中有条蛟龙，山上有只白额虎，它们一起祸害百姓。义兴的百姓就称他们是三大祸害，而三害当中周处最为厉害。

有人劝说周处去杀死猛虎和蛟龙，实际上是希望三个祸害相互拼杀后只剩下一个。周处立即杀死了老虎，又下河去斩杀蛟龙。蛟龙在水里有时浮起有时沉没，游走了几十里远，周处一直同蛟龙搏斗。经过了三天三夜，当地的百姓们都认为周处已经死了，大家相互对此表示庆贺，没有想到周处杀死了蛟龙从水中出来了。他听说乡里人为除掉三害表示庆贺的事情，才知道大家实际上也把自己当作了一大祸害，从此，有了悔改的之意。

于是他自己到吴郡去找陆机和陆云二兄弟。当时陆机不在，只见到了陆云，他就把全部情况告诉了陆云，并说：“自己想要改正错误，可是时间已经荒废了，怕最终无所成就。”陆云说：“古人认为，早晨明白了道理，就是晚上死去也是值得的，况且你还年轻，还是有希望的。再说，人就怕没有志向，只要能立志，又何必害怕不能美名远扬呢？”周处听了以后就下决心改过自新，终于成为一名忠臣孝子。

注释

① 二陆：陆机(261-301)、陆云(262-303)兄弟，机官平原内史，云官清河内史。周处比二陆大二十多岁，这个故事说他“自吴寻二陆”而“改励”，不可靠。



become. So he decided to start a new life, and went off in search of two scholars, known as the Lu brothers, for advice.

Lu Ji(261–301) was out at that time, but his young brother, Lu Yun(262–303), was at home. Zhou Chu recounted the recent events to him and said, “I wish to correct my behaviour, but I am no longer young, and change will not come easy.”

Lu Yun replied, “Confucius once said that if you found out the truth in the morning but died the same evening, you would feel no regret. You are still young and have a life of promise ahead of you. What you should fear is having no goal in your life. If you already have one, why worry that you will never come to fame?”

From then on Zhou Chu made great efforts to turn over a new leaf, and later was applauded as a loyal official and a loving son.

Liu Yiqing (403–444)

Shi Shuo Xin Yu (New Accounts of Old Episodes)



Note

① *jiao*: a kind of crocodile.

xuě
雪
yè
夜
fǎng
访
dài
戴

wáng zǐ yóu jū shān yīn yè dà xuě mián jué kāi
王子猷^①居山阴，夜大雪，眠觉，开
shì mìng zhuó jiǔ sì wàng jiǎo rán yīn qǐ páng huáng
室，命酌酒。四望皎然，因起彷徨，
yǒng zuǒ sī zhāo yīn shī hū yì dài ān dào shí dài zài
咏左思^②招隐诗。忽忆戴安道^③，时戴在
shàn jí biàn yè chéng xiǎo chuán jiù zhī jīng xiǔ fāng zhì
剡，即便夜乘小船就之。经宿方至，
zào mén bù qián ér fǎn rén wèn qí gù wáng yuē wú
造门不前而返。人问其故，王曰：“吾
běn chéng xìng ér xíng xìng jìn ér fǎn hé bì jiàn dài
本乘兴而行，兴尽而返，何必见戴？”

liú yì qīng shì shuō xīn yǔ
刘义庆《世说新语》

白话
翻译



王子猷住在山阴的时候，有一天夜里下了大雪。王子猷一觉醒来，打开门窗，命人温酒自酌。他举目四望，好一片晶莹透明的世界。于是起身徘徊，吟咏左思的《招隐诗》。忽然想起了老朋友戴安道，当时戴安道还在剡县，于是立即动身乘着小船去找他。经过一个晚上，好容易到了戴安道的门前，没有敲门就回走了。有人不理解就问他其中的原因。王子猷说：“我是乘着自己的兴致来的，现在我已经尽兴了，为什么一定要见到戴安道呢？”



注释

① 王子猷：王徽之，字子猷，王羲之的儿子。

② 左思：东晋著名诗人。

③ 戴安道：戴逵，字安道。东晋时隐居在剡县。



A Visit on a Snowy Night



Wang Ziyou (? – ca.386) lived in Shan Yin. One night while it was snowing heavily, he got up from his bed, opened the door, and told his servant to bring some wine. Looking outside, he found that everything within sight was covered by a shimmering layer of snow. Feeling a little restless, he paced up and down his room, reciting the “Ode to the Recluse” by Zuo Si. Suddenly his friend Dai Andao, who lived in Shan, came to his mind. He decided to pay him a visit by boat that very night. On reaching Dai’s doorsteps, he ordered the boatman to return home, without disembarking to see his friend.

Somebody, puzzled by this act, asked Wang Ziyou the reason for his behaviour. He replied, “I set out in high spirits, and returned after a thoroughly enjoyable trip. Why bother to go in to see Dai?”

Liu Yiqing (403–444)

Shi Shuo Xiu Yu (New Accounts of Old Episodes)



wèi
未
néng
能
wàng
忘
qíng
情

zhāng xuán zhī gù fū shì gù hé zhōng wài sūn jiē
张玄之、顾敷，是顾和中外孙^①，皆
shào ér cōng huì hé bìng zhī zhī ér cháng wèi gù shèng
少而聪惠。和并知之，而常谓顾胜，
qīn zhòng piān zhì zhāng pō bù yǎn yú shí zhāng nián jiǔ
亲重偏至，张颇不怏。于时张年九
suì gù nián qī suì hé yǔ jù zhì sì zhōng jiàn fó bān
岁，顾年七岁，和与俱至寺中。见佛般
ní huán xiàng dì zǐ yǒu qì zhě yǒu bù qì zhě hé yǐ
泥洹^②像，弟子有泣者，有不泣者，和以
wèn èr sūn xuán wèi bèi qīn gù qì bù bèi qīn gù bù
问二孙。玄谓：“被亲故泣，不被亲故不
qì fū yuē bù rán dāng yóu wàng qíng gù bù qì bù
泣。”敷曰：“不然，当由忘情故不泣，不
néng wàng qíng gù qì
能忘情故泣。”

liú yì qìng shì shuō xīn yǔ
刘义庆《世说新语》





Not above Earthly Emotions



Gu He (288–351) had two grandsons, Zhang Xuanzhi, the son of his daughter, and Gu Fu, his son's son. When they were young they were both very bright. Gu He often said that Gu Fu was smarter, and loved him more than he loved Zhang Xuanzhi, and the latter felt hurt by this.

When Zhang Xuanzhi was nine and Gu Fu seven years old, Gu He took them to a temple, where they saw the sculptures of the Buddha's death. Some of the Buddha's disciples were depicted as weeping whilst others were not, so Gu He asked his grandsons why this was so.

Zhang Xuanzhi replied, "Those loved by the Buddha wept, while those not loved did not."

To this, Gu Fu disagreed, saying, "Not at all. Those who had forgotten their emotions did not weep, while those who were not above emotions wept! "

Liu Yiqing (403–444)

Shi Shuo Xin Yu (New Accounts of Old Episodes)



白话
翻译



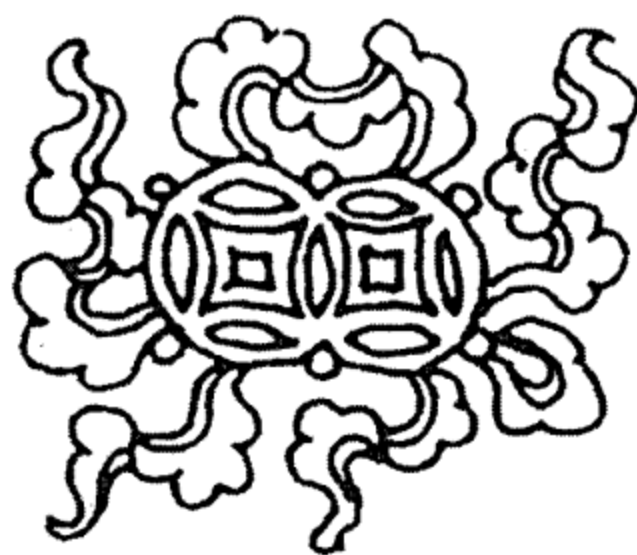
张玄之是顾和的外孙，顾敷是顾和的孙子。他们小的时候都很聪明，顾和很喜欢他们。但是顾和经常说顾敷更胜一筹。张玄之以为顾和偏心，更喜欢孙子，所以很不高兴。当时张玄之九岁，顾敷七岁，顾和带他们去寺庙里。看见寺里的佛的涅槃像，有的弟子哭泣，有的不哭泣，顾和问为什么他们的反应不同。张玄之说：“跟佛亲近的人哭泣，不亲近的人就不哭泣。”顾敷说：“不是这样的。应该是能够忘情的人不哭泣，不能忘情的人才哭泣。”



注释

- ① 中外孙：孙子和外孙的合称。
- ② 般泥洹：即涅槃，也就是佛教中对死的说法。





xún
荀
jù
巨
bó
伯

xún jù bó yuǎn kàn yǒu rén jí zhí hú zéi gōng jùn
荀巨伯^①远看友人疾。值胡贼攻郡，
yǒu rén yǔ jù bó yuē wú jīn sǐ yǐ zǐ kě qù jù bó
友人语巨伯曰：“吾今死矣，子可去。”巨伯
yuē yuǎn lái xiāng shì zǐ jīn wú qù bài yì yǐ qiú
曰：“远来相视，子今吾去，败义以求
shēng qǐ xún jù bó suǒ xíng yē zéi jì zhì wèi jù bó
生，岂荀巨伯所行耶！”贼既至，谓巨伯
yuē dà jūn zhì yī jùn jìn kōng rǔ hé nán zǐ ér gǎn
曰：“大军至，一郡尽空。汝何男子，而敢
dú zhǐ jù bó yuē yǒu rén yǒu jí bù rěn wéi zhī
独止？”巨伯曰：“友人有疾，不忍委^②之。
nìng yǐ wǒ shēn dài yǒu rén mìng zéi xiāng wèi yuē wǒ
宁以我身，代友人命。”贼相谓曰：“我
bèi wú yì zhī rén ér rù yǒu yì zhī guó suì bān jūn ér
辈无义之人，而入有义之国！”遂班军而
huán yī jùn bìng huò quán
还，一郡并获全。

liú yì qìng shì shuō xīn yǔ
刘义庆《世说新语》





A Faithful Friend



Xun Jubo travelled far to visit a friend who was badly ill. In that period the Hun^① invaders were making an attack on the county in which his friend lived. The friend said to Xun, “I’m dying, please go.” Xun said, “I came a long distance to see you, but you want me to leave. Being disloyal to a friend only to save myself is an unrighteous act that is beneath me.”

The invaders arrived at last and asked Xun, “Our troops are coming, all the people in the county have fled. But what kind of man are you, who dare to remain here alone?”

“My friend is terribly sick,” Xun said. “I can’t bear to leave him alone. I prefer to be killed in his place.” The invaders said to themselves, “We are unrighteous. How can we make an attempt on a righteous county?” Then they withdrew the troops and the whole county was saved.

Liu Yiqing (403–444)

Shi Shuo Xin Yu (New Accounts of Old Episodes)

白话
翻译



荀巨伯从很远的地方来探望生病的朋友，正遇到胡人攻打郡县。他的朋友对荀巨伯说：“我现在已经是快死的人了，你赶快走吧。”荀巨伯说：“我从远方过来看你，现在我走了，是败坏义理来苟且偷生，这难道是我荀巨伯能做出来的事吗？”不一会儿，胡人闯了进来，对荀巨伯说：“我们的大军就要来了，整个郡县的人都走光了。你是什么样的大丈夫，竟敢一个人留下来？”荀巨伯回答说：“我的朋友病了，我不忍心丢下他不管。我宁愿以我的生命来替代我朋友的性命。”胡人之间相互议论说：“我们都是些无情无义的人，现在竟然到了这样讲义理的地方。”于是领着大军撤离了，整个郡县也得以保全下来。

注释

① 荀巨伯：汉桓帝时，颍川人。

② 委：丢弃，放弃。





Note

① Hun: see Note ② on p.77.



liú
刘
líng
伶
jiè
戒
jiǔ
酒

liú líng bìng jiǔ kě shèn cóng fù qiú jiǔ fù juān
刘伶^①病酒，渴甚，从妇求酒。妇捐

jiǔ huǐ qì tì qì jiàn yuē jūn yǐn tài guò fēi shè shēng
酒毁器，涕泣谏曰：“君饮太过，非摄生

zhī dào bì yí duàn zhī líng yuē shèn shàn wǒ bù néng
之道，必宜断之！”伶曰：“甚善。我不能

zì jìn wéi dāng zhù guǐ shén zì shì duàn zhī ěr biàn kě
自禁，唯当祝鬼神，自誓断之耳！便可

jù jiǔ ròu fù yuē jìng wén mìng gòng jiǔ ròu yú
具酒肉。”妇曰：“敬闻命。”供酒肉于

shén qián qǐng líng zhù shì líng guì ér zhù yuē tiān shēng
神前，请伶祝誓。伶跪而祝曰：“天生

liú líng yǐ jiǔ wéi míng yī yǐn yī hú wǔ dòu jiě chéng^②
刘伶，以酒为名，一饮一斛，五斗解醒^②。

fù rén zhī yán shèn bù kě tīng biàn yǐn jiǔ jìn ròu tuí^③
妇人之言，慎不可听。”便引酒进肉，隳^③

rán yǐ zuì yǐ
然已醉矣。

liú yì qīng shì shuō xīn yǔ
刘义庆《世说新语》





An Alcoholic Takes the Pledge



Liu Ling was thirsty for drink one day, so he asked his wife for wine. After throwing out all the wine and destroying all the drinking vessels, his wife begged him in tears: “You drink too hard, it’s not good for your health. Please give it up! ”

Liu Ling replied, “All right, but I find it very hard to make this commitment. So let us sacrifice to the gods and beg for their help, then I’ll take the pledge. You go and prepare the wine and meat for the sacrifice.”

The wife replied, “I comply with your wish.” Then she laid out the wine and meat for the gods, and told Liu Ling to pledge his word.

Liu Ling knelt, saying to the gods, “I was born for drink. With one gulp I could down a whole *hu*^①, another five *dou*^② would make me sober. Don’t pay any attention to what this woman says.” Then he finished off the wine and meat, and soon he was drunk.

Liu Yiqing (403–444)

Shi Shuo Xin Yu (New Accounts of Old Episodes)

白话
翻译

刘伶饮酒过度,害了一场大病。可他还是想要酒喝,于是向他的妻子要酒。他的妻子很生气,就把酒倒在地上,摔碎了装酒的瓶子,哭着劝刘伶说:“你喝酒太多了,不是养生之道,一定要戒掉酒啊!”刘伶说道:“好极了,我自己是戒不了了,只有在神面前祷告发誓戒酒才可以,请你准备些酒肉吧!”妻子高兴地说:“就按你的意思办。”于是,她把酒肉放在神案上,请刘伶来祷告。刘伶跪在神案前,大声说道:“老天生了我刘伶,因为爱酒才有了名声,一次要喝一斛,五斗哪里够用?妇道人家的话,可千万不能听!”说罢,拿起酒肉,大吃大喝起来,不一会儿便醉醺醺的了。

注释

- ① 刘伶:晋人,竹林七贤之一。
- ② 醒(chéng):喝醉了神志不清。
- ③ 隤(tuí)然:精神不振,形容喝醉酒的样子。





Notes

- ① 1 *hu* = 10 *dou*
- ② 1 *dou* = 10 litres



wēn
温
jiào
娇
qū
娶
fù
妇

wēn gōng sàng fù cóng gū liú shì jiā zhí luàn lí
温公丧妇。从姑刘氏，家值乱离
sàn wéi yǒu yī nǚ shèn yǒu zī huì gū yǐ zhǔ gōng mì
散；唯有一女，甚有姿慧，姑以属公觅
hūn gōng mì yǒu zì hūn yì dá yuē jiā xù nán dé
婚。公密^①有自婚意，答曰：“佳婿难得，
dàn rú qiào bǐ yún hé gū yún sàng bài zhī yú qǐ cū
但如娇比云何？”姑云：“丧败之余，乞粗
cún huó biàn zú wèi wú yú nián hé gǎn xī rǔ bǐ què
存活，便足慰吾余年，何敢希汝比。”却
hòu shǎo rì gōng bào gū yún yǐ mì dé hūn chù mén dì
后少日，公报姑云：“已觅得婚处。门地
cū kě xù shēn míng huàn jìn bù jiǎn qiào yīn xià yù
粗可，婿身名宦，尽不减娇。”因下玉
jìng tái yī méi gū dà xǐ jì hūn jiāo lǐ nǚ yǐ shǒu pī
镜台一枚。姑大喜，既婚交礼，女以手披
shā shàn fǔ zhǎng dà xiào yuē wǒ gù yí shì lǎo nú guǒ
纱扇，抚掌大笑曰：“我固疑是老奴，果
rú suǒ bǔ
如所卜。”

liú yì qìng shì shuō xīn yǔ
刘义庆《世说新语》



Wen Jiao Gets Married



The revered Mr. Wen Jiao (288–329) was bereaved of his wife. At that time the family of his aunt, Mrs. Liu, was forced to leave their hometown which was broken up by the war. There was only a daughter, pretty and intelligent, still living with her. The aunt trusted Mr. Wen to seek a husband for her daughter. Mr. Wen, however, would like to marry her himself. So he said to the aunt, “It’s difficult to get an excellent son-in-law nowadays. What would you think about a man like me?” The aunt said, “We’re in such dire straits, if my daughter could live a plain life, it would comfort me enough. How dare I expect a man like you?”

After a few days, Mr. Wen told his aunt: “I’ve already found a man for your daughter. His family status is not bad and he is in a good position. Everything he has can match mine.” Then he held out a mirror stand made of jade as an engagement gift. The aunt was pleased.

When the wedding was over, the daughter put away her silk fan and laughed with a clap: “I guessed that it was you, my dear, and it was indeed as I expected.”

Liu Yiqing (403–444)

Shi Shuo Xin Yu (New Accounts of Old Episodes)

白话
翻译

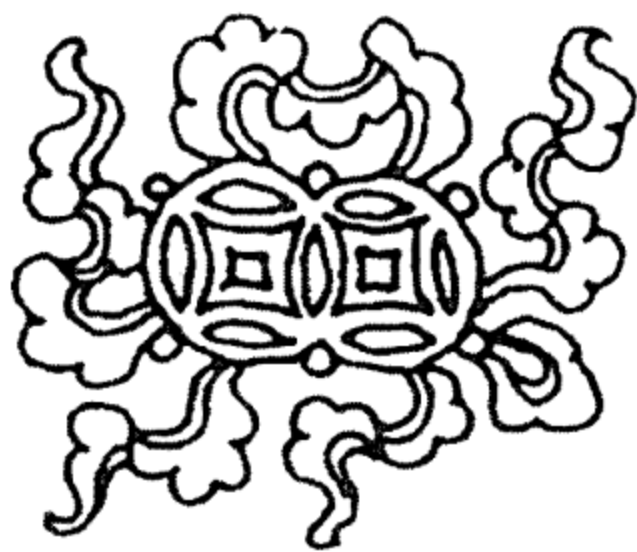


温峤的妻子去世了。温峤的从姑母刘氏家里，正遭逢战乱流离失散，身边只有一个女儿，她很是聪明美丽。从姑母托付温峤，帮着选一女婿。温峤私下里有自己娶她的意思，回答说：“这年头好女婿不好找到，找个像我这样的怎么样？”从姑母说：“经过丧乱之后活下来的人要求不高，只要能维持生活，就足以安慰我的晚年，哪里还希望能找到像你这样的人呢？”过了没几天，温峤就告诉从姑母说：“已经找到成婚的人家了，门第大致还可以，女婿的名声官职都不比我差。”于是送去一座玉镜台作为聘礼。从姑母非常高兴。行过成婚礼以后，新娘用手拨开遮脸的纱扇，拍手大笑说：“我本来就怀疑是你这个老家伙，果然像我所预料的。”

注释

① 密：私下里。





wáng
王
róng
戎
sù
宿
huì
慧

wáng róng qī suì cháng yǔ zhū xiǎo ér yóu kàn dào
王戎七岁，尝与诸小儿游。看道
biān lǐ shù duō zǐ zhé zhī zhū ér jìng zǒu qǔ zhī wéi róng
边李树多子折枝，诸儿竞走取之，唯戎
bù dòng rén wèn zhī dá yuē shù zài dào biān ér duō
不动。人问之，答曰：“树在道边而多
zǐ cǐ bì kǔ lǐ qǔ zhī xìn rán
子，此必苦李。”取之信然。

liú yì qìng shì shuō xīn yǔ
刘义庆《世说新语》

白话
翻译



王戎七岁的时候，跟小朋友们一起玩。忽然，他们看见道边有一棵李子树，结了很多的李子，把树枝都压弯了。小朋友们都争着跑过去摘李子，只有王戎一个人没有动。有人问他怎么不去摘，他回答说：“这棵树长在道边，还能有这么多的果实，这李子一定是苦的。”摘下来一尝，果然像王戎说的那样。



Clever Lad Wang Rong



When Wang Rong (234–305) was seven years old, once he was playing with other children, and they saw a plum tree by the road, which was so laden with fruit that its branches bent down close to the ground. All the children flocked around it to pick the plums except Wang Rong.

When asked why, he said, “The tree is just by the roadside, how come it remains so full of fruit. Its fruit must be bitter.” The children stared at him in disbelief. But after tasting the fruit, they were convinced.

Liu Yiqing (403–444)

Shi Shuo Xin Yu (New Accounts of Old Episodes)



liú
刘
chén
晨
ruǎn
阮
zhào
肇

hàn míng dì yǒng píng wǔ nián shàn xiàn liú
汉明帝永平五年(62)，剡县刘
chén ruǎn zhào gòng rù tiān tái shān qǔ gǔ pí mí bù dé
晨、阮肇共入天台山取谷皮，迷不得
fǎn jīng shí sān rì liáng shí fá jìn jī nǐ dài sǐ yáo
返。经十三日，粮食乏尽，饥馁殆死。遥
wàng shān shàng yǒu yī táo shù dà yǒu zǐ shí ér jué yán
望山上，有一桃树，大有子实；而绝岩
suì jiàn yǒng dēng wú lù pān yuán téng gé nǎi dé zhì
邃涧，永登无路。攀援藤葛，乃得至
shàng gè dàn shù méi ér jī zhǐ tǐ chōng fù xià shān
上。各啖数枚，而饥止体充。复下山，
chí bēi qǔ shuǐ yù guàn shù jiàn wú jīng yè cóng shān fù liú
持杯取水，欲盥漱。见芡菁叶从山腹流
chū shèn xiān xīn fù yī bēi liú chū yǒu hú má fàn sǎn^①
出，甚鲜新，复一杯流出，有胡麻饭糝^①。
xiāng wèi yuē cǐ bì qù rén jìng bù yuǎn biàn gòng mò
相谓曰：“此必去人径不远。”便共没
shuǐ nì liú èr sān lǐ dé dù shān chū shān yī dà xī
水，逆流二里，得度山，出山一大溪。

xī biān yǒu èr nǚ zǐ zī zhì miào jué jiàn èr rén chí
溪边有二女子，姿质妙绝，见二人持
bēi chū biàn xiào yuē liú ruǎn èr láng zhuō xiàng suǒ shī
杯出，便笑曰：“刘阮二郎，捉向所失
liú bēi lái chén zhào jì bù shí zhī yuán èr nǚ biàn hū
流杯来。”晨肇既不识之，缘二女便呼
qí xìng rú shì yǒu jiù nǎi xiāng jiàn xīn xǐ wèn lái
其姓，如似有旧，乃相见欣喜。问：“来
hé wǎn yē yīn yāo huán jiā qí jiā tǒng wǎ wū nán bì
何晚耶？”因邀还家。其家筒瓦屋。南壁
jí dōng bì xià gè yǒu yī dà chuáng jiē shī jiàng luó zhàng
及东壁下各有一大床，皆施绛罗帐，



Liu and Ruan in Fairyland



Five years after Emperor Ming (58–75) of the Han Dynasty came to the throne, Liu Chen and Ruan Zhao, from Shan County, made an excursion into the Tiantai Mountains to collect husks of rice. They lost their way home. Thirteen days had passed when they ran out of food and almost starved to death. Suddenly they saw a peach tree with large fruit on a hill in the distance, but a steep precipice and deep gully blocked the path towards it. By climbing up a creeper they finally reached the spot. Each of them ate a few peaches, and soon they were no longer hungry and regained their energy. Then they climbed down the hill. While they were scooping up water with cups to wash themselves, they saw some pieces of turnip leaves floating on the brook from the heart of the mountains. The leaves were pretty fresh. After a while a cup drifted out with sesame seeds and rice in it. The two men said to each other, “We can’t be far away from civilisation!” They walked into the water together against the current for a few miles, and climbed up the mountain where before long they found a big stream.

By the stream there were two gorgeous girls. Seeing the two men coming forth with the cup in hand, the girls said with



zhàng jiǎo xuán líng jīn yín jiāo cuò chuáng tóu gè yǒu shí shì
帐角悬铃，金银交错。床头各有十侍

bì chì yún liú ruǎn èr láng jīng shè shān zǔ xiàng suī
婢。敕云：“刘阮二郎，经涉山岨，向虽

dé qióng shí yóu shàng xū bì kě sù zuò shí shí hú má
得琼实，犹尚虚弊，可速作食。”食胡麻

fàn shān yáng pú niú ròu shèn gān měi shí bì xíng
饭、山羊脯、牛肉，甚甘美。食毕，行

jiǔ yǒu yī qún nǚ lái gè chí wǔ sān táo zǐ xiào yán hè
酒。有一群女来，各持五三桃子，笑言：“贺

rǚ xù lái jiǔ hān zuò lè liú ruǎn xīn bù jiāo bīng zhì
汝婿来。”酒酣作乐，刘阮欣怖交并。至

mù líng gè jiù yī zhàng sù nǚ wǎng jiù zhī yán shēng
暮，令各就一帐宿，女往就之，言声

qīng wǎn lìng rén wàng yōu
清婉，令人忘忧。

shí rì hòu yù qiǔ huán qù nǚ yún jūn yǐ lái
十日后，欲求还去，女云：“君已来

shì sù fú suǒ qiān hé fù yù huán yē suì tíng bàn
是，宿福所牵，何复欲还耶？”遂停半

nián qì hòu cǎo mù shì chūn shí bǎi niǎo tí míng gèng
年。气候草木是春时，百鸟啼鸣，更

huái bēi sī qiú guī shèn kǔ nǚ yuē zuì qiān jūn dāng kě
怀悲思，求归甚苦。女曰：“罪牵君当可

rú hé suì hū qián lái nǚ zǐ yǒu sān sì shí rén jí huì
如何？”遂呼前来女子，有三四十人，集会

zòu yuè gòng sòng liú ruǎn zhǐ shì huán lù
奏乐，共送刘阮，指示还路。

jì chū qīn jiù líng luò yì wū gǎi yì wú fù xiāng
既出，亲旧零落，邑屋改异，无复相

shí wèn xùn dé qī shì sūn chuán wén shàng shì rù shān
识。问讯得七世孙，传闻上世入山，

mí bù dé guī zhì jìn tài yuán bā nián hū fù qù
迷不得归。至晋太元八年(383)，忽复去，



a smile, "Mr. Liu and Mr. Ruan, you're holding the cup we lost. It had drifted away." Liu and Ruan did not ever know the girls, but the girls called them by their names, as if they had known them for ages. So the men were overjoyed to see the girls. The girls asked, "Why have you taken such a long time to come here?"

They invited the men to their house made of bamboo tiles. By the south wall and the east wall stood two large beds surrounded by purple silk bed-curtains. The corners of the curtains were decorated with hanging bells. Gold and silver threads crisscrossed all over the curtains. By each bed ten maids were standing. The two girls ordered them: "Mr. Liu and Mr. Ruan have travelled across mountains and rivers. Though they have eaten some peaches, they must still be very hungry and tired. Go and cook for them quickly." After a while, rice, goat meat and beef were served. The food was delicious.

After dinner, they drank. A group of girls came up with some peaches in their hands, and declared with a smile: "We congratulate you on the arrival of your husbands." Drinking to the full, Liu and Ruan both enjoyed themselves with the two girls. The two men felt both joy and fear. When night fell, each went to bed with one of the girls joining him. The voices of the girls were so gentle and soothing that the men left all their worries behind.

Ten days later, the men wanted to take leave, but the girls said, "You've only just arrived, and are having such a



bù zhī hé suǒ
不知何所。

liú yì qīng yōu míng lù
刘义庆《幽明录》

白话
翻译



汉明帝永平五年的时候，剡县人刘晨和阮肇一起进天台山采谷皮。他们在山里迷失了方向，找不到下山的路了。过了十三天，带的粮食都已经吃光了，他们又饿又累，都快要死掉了。他们远远地看见山上有一棵桃树，结了几个很大的果实。但是山势陡峭，山涧深邃，根本没有路可走。他们小心地攀着藤葛，好不容易才爬到上面去。每个人吃了几个桃子，肚子才感到不那么饿了，体力也恢复了一些。于是他们往山下走，拿着杯子去取水喝。他们正打算洗洗脸漱漱口，发现有芜菁叶从山体内流出，而且还很新鲜。又有一个杯子流了出来，还有些胡麻饭的饭粒。他们商量说：“这里一定离有人住的地方不远了。”他们便跳到水里，逆流而上游了二三里地，翻过了一座山，看到从山里流出来的一条溪水。

溪水边有二个女子，身姿曼妙，风情万种，看见他们两个人拿着那只杯子出来，便笑着说：“刘阮二君，你们拿着我们丢失的杯子，这只杯子流走了。”刘晨和阮肇并不认识她们，只是因为这两个女子直呼他们的姓氏，所以有种似曾相识的感觉，见了她们也觉得很高兴。女子问：“你们怎么来得这么晚？”女子便请他们到家里去做客。她们家是筒瓦屋，屋子里南墙边和东墙边下各有一张大床，都挂着深红色的幔帐，帐角上悬挂着金银铃铛。每个床头都有十几个婢女。两个女子发话道：“刘阮二君这些天跋山涉水，虽然刚才吃了些仙果，但体质还是有些虚弱，你们赶快去备饭。”一会儿酒菜都上齐了。吃的是胡麻饭、山羊肉、牛肉，



wonderful time. Why do you want to leave?" So the men remained for another half year. When spring came, and the birds were singing, the men were badly homesick. They begged to return home. The girls said, "Worldly thoughts draw you back to the world, there's no help for this." Then they called upon thirty to forty girls to play music, and bid farewell to Liu and Ruan, pointing out to them the way home.

As Liu and Ruan came out of the mountains, they failed to find any relatives and friends. Towns and houses all looked different, and there was nothing that they could recognize. After asking around, they found only their seventh generation of descendants, who had a legend that their ancestors went into the mountains, lost themselves and never came back.

One day in the eighth year of the Taiyuan period of the Jin Dynasty (383), the two suddenly left again, and no one had any idea where they had gone.

Liu Yiqing (403–444)

You Ming Lu (Tales of the Other World)





味道特别好。吃完饭,又喝了一些酒。有一群女子过来,每个人都拿着三五个桃子,笑着说:“祝贺你们夫君的到来。”大家一起饮酒作乐,刘晨、阮肇两个人是又惊又喜。到了晚上,女子让他们两人各到一个帐子里去睡觉,女子也过去陪他们,声音婉转清丽,让人销魂。

过了十天,刘晨阮肇想回家,女子说:“你们已经来到这里了,是几世修得的福分,为什么还要回去呢?”于是又待了半年,看气候草木像是春天的样子,百鸟的鸣叫声更引起他们的怀乡之情,他们便苦苦地要求回去。女子说:“再留你们不让走就是罪过了。”于是叫了三四十个女子上前来,一起演奏乐曲,送刘晨和阮肇下山,并告诉了他们回家的路。

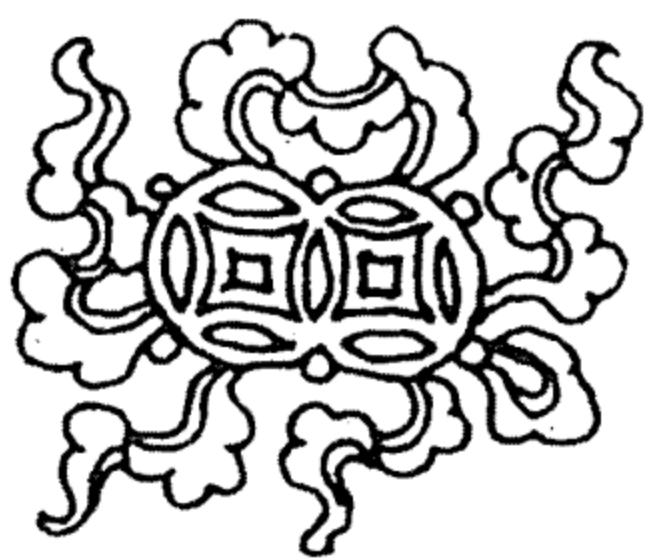
已经出山了,他们发现自己的亲戚朋友多已不在人世,乡里的房子都改了样子,没有认识的了。刘阮二人打听到了自己的七世孙,听他们说自己的祖上进山迷路,再也没有回来。到晋太元八年的时候,刘晨、阮肇忽然离去,也不知他们去了什么地方。



注释

① 糝(sǎn):米饭粒。





蘇
氏
印
信
PDG

mài
 卖
 hú
 胡
 fěn
 粉
 nǚ
 女
 zǐ
 子

yǒu rén jiā shèn fù zhǐ yǒu yī nán chǒng zì guò
 有人家甚富，止有一男，宠恣过
 cháng yóu shì jiàn yī nǚ zǐ měi lì mài hú fěn ① ài
 常。游市，见一女子美丽，卖胡粉^①，爱
 zhī wú yóu zì dá nǎi tuō mǎi fěn rì wǎng shì dé fěn
 之，无由自达，乃托买粉，日往市，得粉
 biàn qù chū wú suǒ yán jī jiàn jiǔ nǚ shēn yí zhī míng
 便去，初无所言。积渐久，女深疑之。明
 rì fù lái wèn yuē jūn mǎi cǐ fěn jiāng yù hé shī
 日复来。问曰：“君买此粉，将欲何施？”
 dá yuē yì xiāng ài lè bù gǎn zì dá rán héng yù xiāng
 答曰：“意相爱乐，不敢自达，然恒欲相
 jiàn gù jiǎ cǐ yǐ guān zī ěr nǚ chàng rán yǒu gǎn suì
 见，故假此以观姿耳。”女怅然有感，遂
 xiāng xǔ yǐ sī kè yǐ míng xī
 相许以私，克^②以明夕。

qí yè ān qǐn táng wū yǐ sī nǚ lái báo mù guǒ
 其夜，安寝堂屋，以俟女来，薄暮果
 dào nán bù shèng qí yuè bǎ bì yuē sù yuàn shǐ shēn yú
 到。男不胜其悦，把臂曰：“宿愿始伸于
 cǐ huān yǒng suì sǐ nǚ huáng jù bù zhī suǒ yǐ yīn
 此！”欢踊遂死。女惶惧，不知所以，因
 dùn qù míng huán fěn diàn zhì shí shí fù mǔ guài nán bù
 遁去，明还粉店。至食时，父母怪男不
 qǐ wǎng shì yǐ sǐ yǐ
 起，往视，已死矣。

dāng jiù bìn liǎn fā qiè sì zhōng jiàn bǎi yú guǒ hú
 当就殡敛。发篋笥中，见百余裹胡
 fěn dà xiǎo yī jī qí mǔ yuē shā wú ér zhě bì cǐ fěn
 粉，大小一积。其母曰：“杀吾儿者，必此粉
 yě rù shì biàn mǎi hú fěn cì cǐ nǚ bǐ zhī shǒu jī
 也。”入市遍买胡粉，次此女，比之手迹



The Girl Selling Face Powder



A well-off family had only one son. They doted upon him. Once while strolling around the market, the son saw a pretty girl selling face powder. He fell in love with her at once. However he had no chance to convey his adoration to her. He went to the market every day with the excuse of buying powder. As soon as the powder came to hand, he would take leave without saying a word. By and by the girl began to feel suspicious.

Next day when the son appeared again, she asked him, "What do you buy the powder for?" He replied, "I'm in love with you, however I dare not express it to you. But I'm always dying to see you, so I come to buy powder for the purpose of appreciating your beauty." The girl was moved by his sentimentality. They agreed to meet the next evening in privacy.

Next evening, the son lay in bed quietly, waiting for the girl. When dusk fell, she arrived. The son could not control his joy. He put his arms around the girl and said, "My long-cherished wish is finally realized!" That night he died of too much joy. The girl was so scared that she just found nowhere



rú xiān suì zhí wèn nǚ yuē hé shā wú ér nǚ wén wū
如先，遂执问女曰：“何杀吾儿？”女闻鸣
yān jù yǐ shí chén fù mǔ bù xìn suì yǐ sù guān nǚ
咽，具以实陈。父母不信，遂以诉官。女
yuē qiè qǐ fù lìn sǐ qǐ yī lín shī jìn āi xiàn lìng xǔ
曰：“妾岂复吝死，乞一临尸尽哀。”县令许
yān jìng wǎng fǔ zhī tòng kū yuē bù xìng zhì cǐ ruò sǐ
焉。径往抚之恸哭，曰：“不幸致此，若死
hún ér líng fù hé hèn zāi nán huò rán gèng shēng jù
魂而灵，复何恨^③哉！”男豁然更生，具
shuō qíng zhuàng suì wéi fū fù zǐ sūn fán mào
说情状。遂为夫妇，子孙繁茂。

liú yì qìng yōu míng lù
刘义庆《幽明录》

白话
翻译



有一个富人家，只有一个儿子，非常娇惯。有一天，他在集市上闲逛，看见一个卖胡粉的女子非常美丽，就爱上了这个女子。他没有办法表达自己的爱慕之情，便假托买胡粉，每天都到市上去见她。刚开始的时候不说什么话，买到了胡粉就走。时间久了，卖胡粉的女子便开始怀疑他了。等到他再来的时候，女子就问道：“你买这胡粉，打算做什么用啊？”他回答说：“我很喜欢你，却不敢表达，但是特别想见到你，所以每天都假托买胡粉来看看你。”女子感慨不已，于是私定终身，约好了第二天的晚上见面。

那天晚上，他在屋里等女子来。快黑天的时候，那女子果然就来了。他特别高兴，揽她入怀，说：“我的愿望今天终于实现了。”一夜百般恩爱，没有想到那个男子竟然去世了。女子非常害怕，不知道怎么办，所以就逃跑了，天亮的时候才回到粉店。等到吃饭的时候，他的父母怪他还没有起床，去看他时竟发现人已经死了。



to go. At last she escaped back to the powder store at dawn.

It was already time for breakfast, but the son didn't get up. The parents became concerned, and went to his room, only to find him dead in bed.

Before carrying his body to the grave, the parents discovered inside a small suitcase many packets of powder. The mother said, "It must be this powder that killed my son!" Then they went throughout the market to find out the source of the powder. When they found the girl and saw the same kind of powder as that which their son had, they reproved her: "Why did you kill our son?" The girl sobbed and told them the truth. They simply didn't believe her, and took legal proceedings against her.

The girl said, "I don't mind death, but I request you to allow me to approach his body and express my sorrow." The county magistrate gave her permission. As soon as she approached the body and touched it, she started to wail and cried out, "What a misfortune! If only the soul could still live after the death of the body, then there would be no remorse in me at all." All at once the son regained consciousness, and described the whole situation. Finally they got married and had many descendants.

Liu Yiqing (403-444)

You Ming Lu (Tales of the Other World)



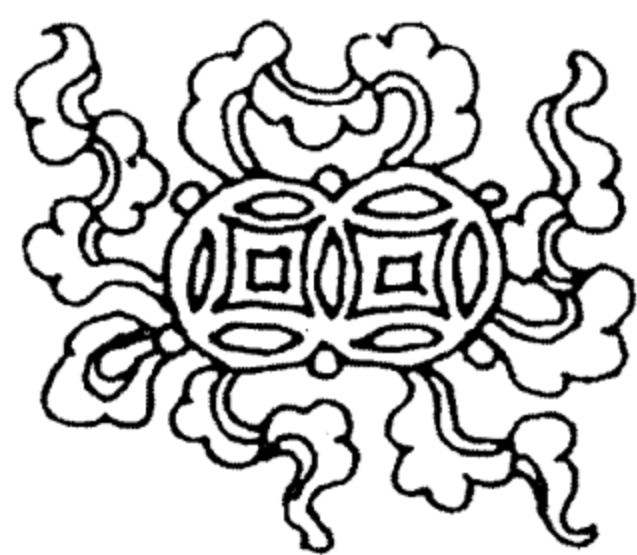
都快要把尸体放到棺材里下葬的时候了，他父母才发现一个小箱子里有一百多包胡粉，积了一大堆。他母亲说：“杀死我孩子的，一定是这些胡粉。”于是到市上挨家去买胡粉，到了女子这里，发现她包装胡粉的手迹跟家里的胡粉是一样的。于是就问她说：“你为什么要杀死我的孩子？”女子听了这话哭了起来，把真实的情况都告诉了他们。他的父母不相信，就把她拉去告官。女子说：“我并不是吝惜性命，只是乞求能到死者前尽我的哀思之情。”县令答应了她的请求。那女子一直走到死者的身边，抚尸大哭，说：“很不幸我们到了如此的境地，若你死后有灵，还有什么遗憾呢？”没有想到男子一下子苏醒了过来，详细地说明了情况。于是他们结为夫妇，子孙后代繁盛。



注释

- ① 胡粉：搽脸的白粉。
- ② 克：严格限定日期。
- ③ 恨：遗憾。





wèi
魏
wǔ
武
dì
帝
jiàn
见
xiōng
匈
nú
奴
shǐ
使

wèi wǔ jiāng jiàn xiōng nú shǐ zì yǐ xíng lòu bù zú
魏武^①将见匈奴使，自以形陋，不足
huái yuǎn guó shǐ cuī jì guī dài dāng zuò zì zhuō dāo lì
怀远国，使崔季珪代当坐，自捉刀立
chuáng tóu shì bì lìng jiān dié wèn yuē wèi wáng hé
床^②头。事毕，令间谍问曰：“魏王何
rú shǐ yuē wèi wáng yǎ wàng fēi cháng rán chuáng tóu
如？”使曰：“魏王雅望非常，然床头
zhuō dāo rén nǎi yīng xióng yě wèi wǔ wén zhī chí shā
捉刀人，乃英雄也！”魏武闻之，驰杀
cǐ shǐ
此使。

yīn yún yīn yún xiǎo shuō
殷芸《殷芸小说》

白话
翻译



魏武帝曹操将要接见匈奴的使臣。他觉得自己长得不好看，不足以让远国臣服，就让崔季珪代替他坐在床上，而他自己则拿着刀站在床头。接见完毕后，他派人暗地去问匈奴使：“我们的魏王怎么样？”使臣说：“魏王长得很有雅望，但是床边上那个拿刀的人，那才是真正的英雄。”魏武帝听说后，就派人追杀了这个使臣。



注释

① 魏武：即曹操。他是汉代的丞相，被封为魏王。他的儿子曹丕当了魏国的皇帝后，追尊他为魏武帝。

② 床：古代一种坐卧两用的家具。



The King of Wei Interviews the Envoy of Hun



King Wu (155–220) of the State of Wei was going to receive of Hun^①. But he felt himself lacking in the qualities required to keep other countries in awe. So he had Cui Jigui take his place on the throne, while he himself stood to one side holding a sword. When the interview was over, the King sent a spy to ask the envoy, “How do you like our King?” The envoy replied, “The King looks exceptional. However, the man standing to one side and holding a sword is of superior stature!” As soon as the King heard that the envoy was smart to recognize him already, he had the envoy pursued and killed.

Yin Yun (471–536)

Yin Yun Xiao Shuo (Novellets Collected by Yin Yun)



Note

① Hun: see Note ② on p.77.

子
路
遇
虎

kǒng zǐ cháng yóu yú shān shǐ zǐ lù qǔ shuǐ féng
孔子尝游于山^①，使子路^②取水，逢

hǔ yú shuǐ suǒ yǔ gòng zhàn lǎn wěi dé zhī nèi huái
虎于水所^③，与共战，揽尾得之，内怀

zhōng qǔ shuǐ huán wèn kǒng zǐ yuē shàng shì shā hǔ
中；取水还，问孔子曰：“上士^④杀虎

rú zhī hé zǐ yuē shàng shì shā hǔ chí hǔ tóu yòu
如之何？”子曰：“上士杀虎持虎头。”又

wèn yuē zhōng shì shā hǔ rú zhī hé zǐ yuē zhōng
问曰：“中士杀虎如之何？”子曰：“中

shì shā hǔ chí hǔ ěr yòu wèn xià shì shā hǔ rú zhī
士杀虎持虎耳。”又问：“下士杀虎如之

hé zǐ yuē xià shì shā hǔ zhuō hǔ wěi zǐ lù chū
何？”子曰，“下士杀虎捉虎尾。”子路出

wěi qì zhī yīn huì kǒng zǐ yuē fū zǐ zhī shuǐ suǒ yǒu
尾弃之。因恚^⑤孔子曰：“夫子知水所有

hǔ shǐ wǒ qǔ shuǐ shì yù wǒ sǐ nǎi huái shí pán yù
虎，使我取水，是欲我死。”乃怀石盘，欲

zhòng kǒng zǐ yòu wèn shàng shì shā rén rú zhī hé zǐ
中孔子。又问：“上士杀人如之何？”子

yuē shàng shì shā rén shǐ bǐ duān yòu wèn zhōng shì
曰：“上士杀人使笔端。”又问：“中士

shā rén rú zhī hé zǐ yuē zhōng shì shā rén yòng shé
杀人如之何？”子曰：“中士杀人用舌

duān yòu wèn xià shì shā rén rú zhī hé zǐ yuē
端。”又问：“下士杀人如之何？”子曰：

xià shì shā rén huái shí pán zǐ lù chū ér qì zhī yú
“下士杀人怀石盘。”子路出而弃之，于

shì xīn fú
是心服。



Zilu Runs into a Tiger



Once Confucius(551–476 BC) was wandering with Zilu, one of his disciples, in the mountains. He sent Zilu to get some water. By the water Zilu ran into a tiger. He fought with the tiger and eventually defeated it by seizing its tail. He cut off the tail, put it in his bosom and took the water back. He asked Confucius, “How would a first-class gentleman kill a tiger?”

“He would catch its head,” Confucius replied.

“How would a second-class gentleman kill a tiger?” Zilu asked further.

“He would hold its ears,” Confucius replied.

“How would a third-rate gentleman kill a tiger?” he again asked.

“He would seize its tail,” answered the Master.

Zilu took out the tail and threw it away. Then he declared with anger, “Sir, you surely must have known that there could be a tiger by the water, nevertheless you sent me to fetch water. Did you want to have me killed?” He held a stone tray in his bosom, and was ready to throw it at Confucius. Before he did that, he asked again, “How would the firstclass gentleman kill a human being?”

白话
翻译



孔子曾经在泰山一带游历，他让学生子路去取水。子路在水边遇到了老虎，并与它展开了搏斗。子路抓住老虎的尾巴而杀死了它，并把老虎的尾巴揣在了怀里。子路取水回来问孔子：“有上等本领的人怎样杀死老虎？”孔子说：“有上等本领的人杀虎持虎头。”子路又问：“有中等本领的人怎样杀死老虎？”孔子说：“有中等本领的人杀虎持虎耳。”子路又问：“有下等本领的人怎样杀死老虎？”孔子说：“有下等本领的人杀虎捉虎的尾巴。”子路把怀里的虎尾巴拿出来扔掉了。因此怨恨孔子说：“夫子明明知道水边有老虎，还让我去取水，一定是想让我死。”于是就在胸前揣了块大石盘，想要击杀孔子。子路又问孔子：“有上等本领的人怎样杀人？”孔子说：“有上等本领的人用笔头杀人。”又问：“有中等本领的人怎样杀人？”孔子说：“有中等本领的人用舌头杀人。”又问：“有下等本领的人怎样杀人？”孔子回答说：“有下等本领的人怀揣石盘杀人。”子路走了出来，扔掉石盘，于是对孔子心服口服。

注释

- ① 山：指泰山。
- ② 子路：孔子的学生。
- ③ 水所：有水的地方。
- ④ 上士：有上等本领的人。
- ⑤ 恚(huì)：怨恨。





“He would kill him with his pen,” said Confucius.

“How would the second-class gentleman kill a human being?” Zilu asked again.

“He would with his tongue,” said Confucius.

“How would the third-rate gentleman kill a human being?” he asked again.

“With a stone tray,” Confucius replied.

At this Zilu took out the tray and threw it away, as he was deeply convinced.

Yin Yun (471–531)

Yin Yun Xiao Shuo (Novelettes Collected by Yin Yun)



chén
陈
yuán
元
fāng
方

hàn mò chén tài qiū shí yǔ yǒu rén qī xíng qī rì
汉末陈太丘寔^①与友人期行，期日
zhōng guò qī bù zhì tài qiū shě qù qù hòu nǎi zhì qí
中，过期不至，太丘舍去。去后乃至。其
zǐ yuán fāng shí nián qī suì zài mén wài xì kè wèn yuán
子元方^②时年七岁，在门外戏。客问元
fāng zūn jūn zài fǒu dá yuē dài jūn jiǔ bù zhì yǐ
方：“尊君在否？”答曰：“待君久不至，已
qù yǒu rén biàn nù yuē fēi rén zāi yǔ rén qī xíng
去。”友人便怒曰：“非人哉！与人期行，
xiāng wěi ér qù yuán fāng yuē jūn yǔ jiā jūn qī rì
相委而去！”元方曰：“君与家君期日
zhōng shí guò zhōng bù lái zé shì wú xìn duì zǐ mà fù
中时，过中不来，则是无信；对子骂父，
zé shì wú lǐ yǒu rén cán xià chē yǐn zhī yuán fāng suì
则是无礼。”友人惭，下车引之。元方遂
rù mén bù gù
入门不顾。

yīn yún yīn yún xiǎo shuō
殷芸《殷芸小说》



A Boy of Integrity



Chen Shi, a county magistrate in the last years of the Han Dynasty, once made an appointment, with a friend to set off together on a trip at noon. But the friend did not come on time, so Chen started off alone. After a while, the friend arrived only to find Chen's seven-year-old son, Yuanfang, playing outside the house. The friend asked Yuanfang, "Is your father in?" Yuanfang replied, "He'd waited for you for quite a while, but you didn't come, so he's gone by himself already."

"Bastard!" the man muttered angrily. "How could he make an appointment and break it just like that?"

Yuanfang retorted, "You had an appointment with my father and yet you're late: this shows you're not trustworthy. What's more: you pour abuse on a person in front of his son: this is impudence!"

The friend was ashamed to hear this. He descended from his carriage, intending to offer his apologies, but the boy had already turned his back on him. and reentered the house.

Yin Yun (471-531)

Yin Yun Xiao Shuo (Novelettes Collected by Yin Yun)

白话
翻译



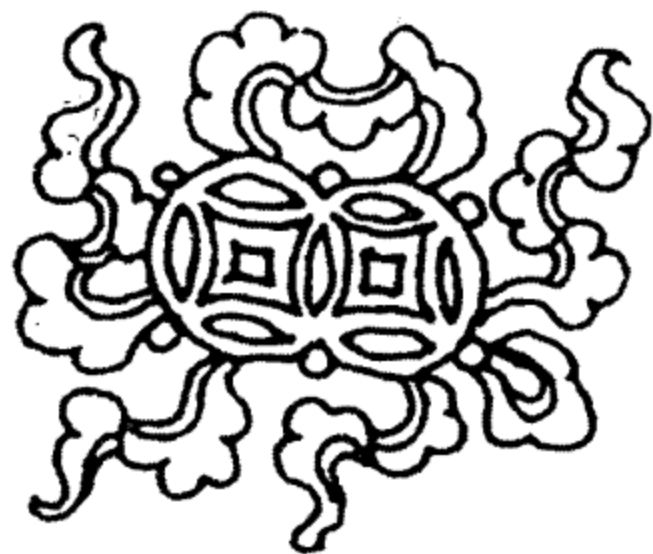
陈寔是汉代末年的太丘长，他与朋友约好了中午见面一起出行。可是约定的时间过了，还不见有人来，于是陈寔就先走了。陈寔离开后，他的朋友才到。当时，陈寔的儿子陈元方才七岁，在家门口玩。客人问陈元方：“你父亲在家吗？”陈元方回答说：“我父亲等了好久，也不见你来，已经先走了。”朋友很生气，说：“真不是人！说好了一起走，怎么能扔下我就一个人走了呢？”陈元方说：“你跟我父亲约好了是中午，过了中午还没有来，就是不讲信用；你对着儿子骂他的父亲，就是无礼。”朋友感到有些惭愧，于是下车想道歉。陈元方却走进家门，连头也不回。

注释

① 陈太丘寔：即陈寔，字仲弓，任太丘长，故称。

② 元方：陈纪，字符方，陈寔之子。





蘇
氏
知
雅
齋
PDG

wèng

瓮

sú shuō yǒu pín rén zhǐ néng bàn zhī wèng zhī zī yè
俗说：有贫人止能办只瓮之资，夜

sù wèng zhōng xīn jì yuē cǐ wèng mài zhī ruò gān qí
宿瓮中，心计曰：“此瓮卖之若干，其

mèng

梦

xī yǐ bèi yī wǒ dé bèi xī suì kě fàn èr wèng zì èr
息已倍矣。我得倍息，遂可贩二瓮，自二

wèng ér wéi sì suǒ dé bèi xī qí lì wú qióng suì xǐ
瓮而为四，所得倍息，其利无穷。”遂喜

ér wǔ bù jué wèng pò
而舞，不觉瓮破。

yīn yún yīn yún xiǎo shuō
殷芸《殷芸小说》

白话
翻译



民间有一个笑话是这样说的：有一个穷人，他只有买一只瓮的钱，于是他就买了一只瓮。晚上，他躺在瓮里合计：“把这个瓮卖掉可以得到一些钱，得到的利息已是原来的一倍了。我拿着这些钱，就可以买两只瓮了，从两只瓮到四个瓮，再得到一倍的利息，这样算来，财源滚滚啊！”于是高兴地手舞足蹈起来，却没有发现瓮已经破了。



The Dream in a Jar



A story goes thus: Once there was a poor man whose only property was a huge jar. Lying in the jar one night; he went off into a fancy: "If I sell this jar at a good price, I can get double income; if I gain double income, I can come by two jars; then by the same means I can make four jars from two. I reap double income each time likewise, and the profit will be endless!" While he was thinking of this, he got so excited that he began to dance for joy. Rather carelessly, he broke his jar into pieces.

Yin Yun (471–531)

Yin Yun Xiao Shuo (Novelettes Collected by Yin Yun)



yàn
晏

qí yàn yīng duǎn xiǎo shǐ chǔ chǔ wéi xiǎo mén yú
齐晏婴^①短小，使楚，楚为小门于

dà mén cè nǎi yǎn yàn zǐ yīng bù rù yuē shǐ gǒu
大门侧，乃延晏子。婴不入，曰：“使狗

yīng
婴

guó gǒu mén rù jīn chén shǐ chǔ bù dāng cóng gǒu mén
国，狗门入，今臣使楚，不当从狗门

rù wáng yuē qí wú rén yē duì yuē qí shǐ xián
入。”王曰：“齐无人耶？”对曰：“齐使贤

zhě shǐ xián wáng bù xiǎo zhě shǐ bù xiǎo wáng yīng bù
者使贤王，不肖者使不肖王。婴不

xiǎo gù shǐ wáng ěr wáng wèi zuǒ yòu yuē yàn yīng cí
肖，故使王耳。”王谓左右曰：“晏婴辞

biàn wú yù shāng zhī zuò dìng fù yī rén lái wáng
辩，吾欲伤^②之。”坐定，缚一人来。王

wèn hé wèi zhě zuǒ yòu yuē qí rén zuò dào wáng shì
问何谓者。左右曰：“齐人坐盗。”王视

yàn yuē qí rén shàn dào hū duì yuē yīng wén jú shēng
晏曰：“齐人善盗乎？”对曰：“婴闻橘生

yú jiāng nán zhì jiāng běi wéi zhī zhī yè xiāng sì qí shí
于江南，至江北为枳，枝叶相似，其实

wèi qiě bù tóng shuǐ tǔ yì yě jīn cǐ rén shēng yú qí
味且不同，水土异也。今此人生于齐，

bù jiě wéi dào rù chǔ zé wéi dào qí shí bù tóng shuǐ tǔ
不解为盗，入楚则为盗，其实不同，水土

shǐ zhī rán yě wáng xiào yuē guǎ rén fǎn qǔ bìng^③
使之然也。”王笑曰：“寡人反取病^③

yān
焉。”

hóu bái qǐ yán lù
侯白《启颜录》



Yan Ying's Wit



Yan Ying (?–500 BC), Prime Minister of the State of Qi, was short of stature. Once, he was sent on a diplomatic mission to the State of Chu. The King of Chu had a small gateway dug next to the big gate in the city wall for “greeting” Yan. But Yan refused to go in. He said, “Visiting the country of dogs, one enters through the doorway for dogs. Today I visit Chu, I should not go through the gateway for dogs.”

The King then asked, “Is there no other envoy in Qi besides you?” “Qi sends smart men to smart kings, plain men to plain kings,” replied Yan. “I’m plain, and thus sent to visit Your Majesty.”

The King said to his attendants, “Yan Ying really has a way with words. I’ll give him a good lesson.”

When they sat down, a man, tied with a rope, was brought in. The King asked who he was. The attendants answered, “A thief from Qi.”

The King eyed Yan and asked him, “Are the people in Qi thievish?”

Yan said, “I hear that the orange grows south of the Yangtse River, but after being transplanted to the north, it’s

白话
翻译



齐国的宰相晏婴身材矮小，他要到楚国出使。楚国人想嘲弄身材矮小的晏子，就在大门的旁边开一个小门，请晏子进去。晏子不进去，说：“出使到狗国的人才从狗门进去，今天我出使到楚国来，不应该从这个狗门进。”

晏子拜见楚王。楚王说：“齐国没有人了吗？怎么派您做使臣。”晏子回答说：“我们齐国派遣使臣有个规矩：要是对方是个上等国家，就派一个有本事、有德行的人去；要是对方是个下等的国家，就派一个碌碌无能的人去。因为我是最没出息的人，所以才把我派到你们楚国来了。”

楚王对左右的侍臣说：“晏婴真的是善于辞令，我想要羞辱一下他。”楚王与晏子刚分主宾之礼坐下，侍臣们就捆绑着一个人从他们面前走过。楚王问是怎么回事，侍臣回答说：“这个齐国人犯了偷盗罪。”楚王看着晏子说：“齐国人都擅长偷盗吗？”晏子回答说：“我听说，橘子树长在江南，结出的果实就是柑橘，长在江北结出的果实就是酸枳，它们枝叶相似，但果实的味道却大不相同，这是因为水土不同的缘故。现在这个人生活在齐国不知道什么是偷盗，而来到楚国就成了盗贼，这样不同的结果，也是因为水土的缘故吧！”楚王听了苦笑着说：“我反倒是自讨没趣了。”



注释

- ① 晏婴：春秋时期齐景公的宰相。
- ② 伤：羞辱。
- ③ 病：责备。



called the trifoliate orange instead. The branches and leaves are all the same but the taste is different. It's caused by the difference in the water and soil. Now this man didn't steal when he lived in Qi. When he came to Chu, he became a thief: the different cases stem from the difference in environment."

"I must have been asking for it! " the King said to himself with a wry smile.

Hou Bai

Qi Yan Lu (A Collection of Jokes)



jìng
敬
dé
德
bù
不
chǎn
谄

lǐ bù shàng shū táng jiǎn yǔ tài zōng qí zhēng dào
吏部尚书唐俭与太宗棋，争道。
shàng dà nù chū wéi tán zhōu xù nù wèi xiè wèi yù chí
上大怒，出为潭州。蓄怒未泄，谓尉迟
jìng dé yuē táng jiǎn qīng wǒ wǒ yù shā zhī qīng wèi wǒ
敬德^①曰：“唐俭轻我，我欲杀之，卿为我
zhèng yàn yǒu yuàn yán zhǐ chì jìng dé wéi wéi míng rì duì
证验有怨言指斥。”敬德唯唯。明日对
zhàng jìng dé dùn shǒu yuē chén shí bù wén pín wèn
仗，敬德顿首曰：“臣实不闻。”频问，
què dìng bù yí shàng nù suì yù tīng yú dì fèn yī
确定不移。上怒，碎玉珽^②于地，奋衣
rù liáng jiǔ suǒ shí yǐn sān pǐn yǐ shàng jiē rù yàn shàng
入。良久索食，引三品以上皆入宴，上
yuē jìng dé jīn rì lì yì zhě gè yǒu sān táng jiǎn miǎn
曰：“敬德今日利益者各有三：唐俭免
wǎng sǐ zhèn miǎn wǎng shā jìng dé miǎn qū cóng sān lì
枉死，朕免枉杀，敬德免曲从，三利
yě zhèn yǒu shù guò zhī měi jiǎn yǒu zài shēng zhī xìng jìng
也；朕有恕过之美，俭有再生之幸，敬
dé yǒu zhōng zhí zhī yù sān yì yě shǎng jìng dé yī qiān
德有忠直之誉，三益也。”赏敬德一千
duàn qún chén jiē hū wàn suì
段，群臣皆呼万岁。

zhāng zhuó cháo yě qiān zǎi
张 鹭《朝野金载》



A General Who Does Not Ingratiate Himself



The Minister of Personnel Tang Jian once played chess with the Emperor Tai Zong (598–649) of the Tang Dynasty, and they were both well matched. The Emperor became angry with him, and he was relegated to a lower post in Tan Zhou. However, the Emperor had not relieved his anger, and he intended to punish him further. He said to his General Yuchi Jingde (585–658), “I lost face in front of Tang Jian, I want to have him killed. You must provide evidence that he was conspiring to rub my name in the dirt.” Yuchi Jingde nodded.

The next day Tang Jian was confronted with Yuchi Jingde in court. Yuchi bowed and said, “I have not heard of any such occurrence.” After being asked several times, Yuchi insisted on his reply.

The Emperor was so enraged that he smashed a piece of precious jade and took his leave in a furious mood. After a long while, he invited officials of the third rank and above to banquet with him. The Emperor declared, “Today Jingde corrected three mistakes and committed three good deeds. Tang Jian is saved from an erroneous execution, I am saved from mistaken judgement, and Jingde is saved from wrong acquiescence—

白话
翻译



吏部尚书唐俭陪唐太宗下棋时，两人争执起来，各不相让。唐太宗非常生气，就要把唐俭贬到潭州去做地方小官。但是唐太宗觉得这样做还是没有解气，就对尉迟敬德说：“唐俭对我傲慢无礼，我想杀死他，你要证明他对我有怨恨不敬之辞。”尉迟敬德含含糊糊地答应了。第二天上朝时对证此事，尉迟敬德上前拜了一下说：“我真的没有听见唐俭说过这样的话。”唐太宗频频追问，尉迟敬德还是坚持说没有听见。唐太宗大发雷霆，把玉笏狠狠地摔在地上，拂袖而去。过了好久，唐太宗才要传膳，并下旨宴请三品以上所有的官员。在宴席上，唐太宗说：“今天尉迟敬德的做法，有三利和三益。三利分别是：唐俭免于被冤死，我免于枉杀无罪之人，而敬德自己也免于委曲顺从。三益分别是：我有了宽恕的美德，唐俭有了再生的幸运，而尉迟敬德也有了忠直的名声。”于是赏尉迟敬德了很多布匹绸缎。大臣们都高呼万岁。

注释

- ① 尉迟敬德：尉迟恭，字敬德。
- ② 瑛(tǐng)：玉笏。





these are the three corrections. On the other hand, I win the good reputation for tolerance, Jian wins the chance to live on, and Jingde wins credit for his loyalty and frankness—these are the three good deeds.” He awarded Yuchi Jingde with one thousand yards of silk, and all the officials present hailed, “Long Live Your Majesty! ”

Zhang Zhuo

Chao Ye Qian Zai (Anecdotes of the Court and among Folks)



yào
鵞
sǐ
死
huái
怀
zhōng
中

tài zōng dé yào jué jūn yì sī zì bì zhī wàng
太宗得鵞^①，绝俊异，私自臂之，望

jiàn zhèng gōng nǎi cáng yú huái gōng zhī zhī suì qián bái
见郑公^②，乃藏于怀。公知之，遂前白

shì yīn yǔ gǔ dì wáng yì yù wēi yǔ fěng jiàn yǔ
事^③，因语古帝王逸豫，微语讽谏。语

jiǔ dì xī yào qiě sǐ ér sù yán jìng zhēng yù jìn qí
久，帝惜鵞且死，而素严敬^④征，欲尽其

yán zhēng yǔ bù shí jìn yào sǐ huái zhōng
言。征语不时尽，鵞死怀 中。

liú sù suí táng jiā huà
刘 劼《隋唐嘉话》

白话
翻译



唐太宗曾得到一只鵞鹰，极其漂亮。有一天，太宗私下里把鵞鹰架在胳膊上赏玩。当他远远地看到魏征走过来时，就把鵞鹰藏在了怀里。而此时的魏征已经看出这件事来，于是就走向前去禀报事情。他还就势向太宗讲起了古代帝王由于贪图安逸享乐而亡国的故事，暗暗地劝谏太宗。魏征故意说了很长的时间，太宗担心鵞鹰被捂死，但是一向很尊敬魏征，他让魏征把话说完。魏征说的时间很长，鵞鹰最终捂死在太宗的怀里。



注释

- ① 鵞(yào): 鵞鹰，比鹰小的一种猛禽。
- ② 郑公: 即魏征，被封郑国公，故称。
- ③ 白事: 报告、陈述事情。
- ④ 严敬: 尊敬。



The Death of a Sparrow Hawk



Once Emperor Taizong (598–649) of the Tang Dynasty had a sparrow hawk, which was outstandingly smart. One day, while putting the bird on his arm and playing with it, Taizong saw the Duke of Zheng (Wei Zheng, 580–643) coming over. He hid the bird in his bosom hurriedly. The Duke had caught sight of it. He came up and made a report to His Majesty. Then he described how the late emperors sapped their ambition with hobbies and an easy life as an admonition. They talked for quite a while, Taizong worried about the bird, but he revered Zheng and let him go through with his words. By the time the Duke finished, the sparrow hawk had already died in the Emperor's bosom.

Liu Su

Sui Tang Jia Hua (Good Records of the Sui & Tang Dynasties)

shēn

身

sǐ

死

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而

fǎ

法

bù

不

kě

可

gǎi

改

xú dà lǐ yǒu gōng měi jiàn wǔ hòu shā rén bì jù fǎ
徐大理有功，每见武后杀人，必据法

tíng zhēng cháng yǔ hòu fǎn fù cí sè yù lì hòu dà
廷争。尝与后反覆，辞色愈厉，后大

nù lìng zhuài chū zhǎn zhī yóu huí gù yuē chén shēn suī
怒，令拽出斩之，犹回顾曰：“臣身虽

sǐ fǎ zhōng bù kě gǎi zhì shì lín xíng dé miǎn chú
死，法终不可改。”至市临刑得免，除

míng wéi shù rén rú shì zài sān zhōng bù cuò zhé cháo
名^①为庶人。如是再三，终不挫折，朝

tíng yī lài zhì jīn yóu huái zhī
廷倚赖，至今犹怀之。

liú sù suí táng jiā huà
刘 餗《隋唐嘉话》

白话
翻译



徐大理每次看见武后杀人，一定要据法力争。曾经有一次，徐大理与武后反复争论，义正辞严。武后大发雷霆，令左右把他拉出去斩了，徐大理还是回过头来说：“我可以去死，但是法不能改。”都押到刑场了才免去了死罪，被免除了官职，成了一个普通人。这样的情况有好几次，但是徐大理始终没有屈服过。徐大理是朝廷倚赖敬重的人，至今还有人经常怀念他。



注释

① 除名：从名册中去掉姓名，这里是指免去官职。



I Can Be Killed, But Never the Law



Xu Yougong (635–702) was a supreme judge of the Tang Dynasty. Whenever he heard that Empress Wu (626–708) had ordered somebody's execution, he would argue according to the law and plead with her in strong words and a stern voice. As a result of his constant interference, the Empress was infuriated, and ordered him to be dragged out and be put to death. As he was being dragged out he turned his head and shouted: "You can kill me, but you can never kill the law!"

After he arrived at the execution spot, an order was received that he had been pardoned from death, but was stripped of his royal position, to become one of the common people.

Xu never gave in, even though such events occurred repeatedly. In fact the Court relied on him, and he has been revered right up to this very day.

Liu Su

Sui Tang Jia Hua (Good Records of the Sui & Tang Dynasties)

wéi
韦
xiù
秀
zhuāng
庄

kāi yuán zhōng huá zhōu cì lì wéi xiù
开 元 中 (713—741), 滑 州 刺 吏 韦 秀

zhuāng xiá rì lái chéng lóu wàng huáng hé lóu zhōng hū jiàn
庄, 暇日来城楼望黄河。楼中忽见

yī rén cháng sān chǐ xǔ zǐ yī zhū guān tōng míng cān
一人, 长三尺许, 紫衣朱冠, 通名参

yè wéi xiù zhuāng zhī fēi rén lèi wèn shì hé shén dá
谒。韦秀庄知非人类, 问是何神。答

yuē jí chéng huáng zhī zhǔ yòu wèn hé lái dá
曰: “即城隍^①之主。”又问何来, 答

yún huáng hé zhī shén yù huǐ wǒ chéng yǐ duān hé lù
云: “黄河之神欲毁我城, 以端河路。

wǒ gù bù xǔ kè hòu wǔ rì dà zhàn yú hé méi kǒng lì
我固不许。克后五日, 大战于河湄。恐力

bù jìn gù lái qiú jiù yú shǐ jūn ěr ruò dé èr qiān rén chí
不禁, 故来求救于使君尔。若得二千人, 持

gōng nǚ wù sè xiāng zhù bì dāng kè jié jūn zhī chéng yě
弓弩物色相助, 必当克捷。君之城也,

wéi jūn tú zhī xiù zhuāng xǔ nuò shén nǎi bù jiàn
惟君图^②之。”秀庄许诺, 神乃不见。

zhì qí rì xiù zhuāng shuài jìn zú èr qiān rén dēng
至其日, 秀庄帅劲卒二千人登

chéng hé zhōng hū ěr huī míng xū yú yǒu bái qì zhí
城。河中忽尔晦冥, 须臾, 有白气直

shàng shí yú zhàng lóu shàng yǒu qīng qì chū xiāng yīng
上十余丈, 楼上有青气出, 相萦

rào xiù zhuāng mìng gōng nǚ luàn shè bái qì qì xíng jiàn
绕。秀庄命弓弩乱射白气, 气形渐

xiǎo zhì miè wéi qīng qì dú cún wēi yí rú yún fēng zhī
小, 至灭。唯青气独存, 逶迤如云峰之

zhuàng huán rù lóu zhōng chū shí huáng hé fǔ jìn chéng zhī
状, 还入楼中。初时黄河附近城之



Subduing the God of the Yellow River



During the Kai Yuan period (713–741) of the Tang Dynasty, the prefect of Hua Zhou, Wei Xiuzhuang, once climbed up the tower of the city wall to have a look at the Yellow River. In the tower he came across a dwarf only three feet tall, who wore a purple robe and a vermilion hat. He introduced himself to Wei. Wei thought he must be an immortal, and asked him which deity he was. The reply was, “I’m the Lord of Hell of this town.” Then Wei asked him why he had come up to the tower. The dwarf replied, “The god of the Yellow River wants to destroy our town to change the course of the river. I certainly cannot agree to this. In five days’ time we will fight it out beside the river, but I’m afraid I’m hardly strong enough for this contest, therefore I have come to request your help. If you send two thousand archers to support me, I’ll be sure to defeat him. This town also belongs to you, so please think about it.” Wei agreed to his request, and the Lord of Hell disappeared.

When the day of the battle came, Wei led two thousand strong soldiers onto the tower. Suddenly the river turned rough and dark, and before long a white spout shot up into the air to



xià cǐ hòu jiàn tuì zhì jīn wǔ liù lǐ yě
下，此后渐退，至今五六里也。

dài fú guǎng yì jì
戴孚《广异记》

白话
翻译



唐朝开元年间，滑州刺史韦秀庄在办公之余到城楼上远看黄河。他在楼中忽然看见一个人，只有三尺高，身穿紫衣头戴红帽，这个人自报姓名向他参拜。韦秀庄知道他不是凡人，就问他是什麼神？那个人回答说：“我是本城的城隍。”韦秀庄又问他来有什么事，城隍回答说：“黄河神打算摧毁这座城池，来使黄河的河道畅通。我坚决拒绝。约定五天之后，我与他将在河岸有一场大战。我担心打不过黄河神，所以特来向你求援。如果你能派两千名弓箭手帮助我，我就一定能打胜。这个城是你所管，希望你能出力保全这个城。”韦秀庄答应了他的要求，城隍就消失了。

过了五天，韦秀庄率领着两千名精壮的士兵登上城楼。突然，河面上变得一团漆黑，不一会儿，河面上冒出一股十多丈高的白气，同时城楼上也冒出一股青气，青白二气相互缠绕，难解难分。这时，韦秀庄命令弓箭手们向白气发箭，白气渐渐变小，最后终于消失。河楼之间只剩下青气蒸腾而上，化入云端，最后飘到望河楼中。起初，黄河的水流已逼近城下，后来才逐渐退回去，一直退到现在离城五六里的地方。



注释

- ① 城隍：传说中掌管某个城的神。
- ② 图：谋求，谋划。



a height of a dozen *zhang*^①. Simultaneously a gust of black smoke suddenly spun out from the tower, and entangled with the white spout. Wei ordered his archers to shoot at the white spout. It gradually dwindled until it vanished altogether. Only the black smoke remained, spinning like a cloud cluster as it flew back into the tower.

In former times the river was at the foot of the city wall. but after this event, the river receded bit by bit. Nowadays the river is five or six *li*^② away from the town.

Dai Fu

Guang Yi Ji (A Wide Collection of Oddities)



Notes

① 1 *zhang* = 10 feet

② 1 *li* = 1/2 km





tóng

童

ōu

区

①

寄

zhuàn

传

tóng jì zhě chēn zhōu ráo mù ér yě xíng mù qiè
童寄者，郴州茭^②牧儿也，行牧且

ráo èr háo zéi jié chí fǎn jiē bù náng qí kǒu qù yú sì
茭，二豪贼劫持反接，布囊其口，去逾四

shí lǐ zhī xū suǒ mài zhī jì wěi ér tí kǒng lì wéi ér
十里之虚所卖之。寄伪儿啼，恐栗为儿

héng zhuàng zéi yì zhī duì yǐn jiǔ zuì yī rén qù wéi
恒状，贼易之，对饮，酒醉。一人去为

shì yī rén wò zhí rèn dào shàng tóng wēi cì qí shuì yǐ
市，一人卧，植刃道上。童微伺其睡，以

fù bēi rèn lì xià shàng dé jué yīn qǔ rèn shā zhī táo
缚背刃，力下上，得绝。因取刃杀之。逃

wèi jí yuǎn shì zhě huán dé tóng dà hài jiāng shā tóng
未及远，市者还，得童大骇，将杀童。

jù yuē wéi liǎng láng tóng shú ruò wéi yī láng tóng yē
遽曰：“为两郎僮，孰若为一郎童耶？”

bǐ bù wǒ ēn yě láng chéng jiàn wán yǔ ēn wú suǒ bù
彼不我恩也，郎诚见完与恩，无所不

kě shì zhě liáng jiǔ jì yuē yǔ qí shā shì tóng shú
可。”市者良久计曰：“与其杀是僮，孰

ruò mài zhī yǔ qí mài ér fēn shú ruò wú dé zhuān yān
若卖之，与其卖而分，孰若吾得专焉，

xìng ér shā bǐ shèn shàn jí cáng qí shī chí tóng dī zhǔ
幸而杀彼甚善。即藏其尸，持童抵主

rén suǒ yù shù fù shèn láo yè bàn tóng zì zhuǎn yǐ fù
人所，愈束缚甚牢。夜半，童自转以缚

jī lú huǒ shāo jué zhī suī chuāng shǒu wù dàn fù qǔ rèn
即炉火烧绝之。虽疮手勿惮，复取刃

shā shì zhě yīn dà hào yī xū jiē jīng tóng yuē wǒ ōu
杀市者，因大号，一虚皆惊。童曰：“我区

shì ér yě bù dāng wéi tóng zéi èr rén dé wǒ wǒ xìng
氏儿也，不当为僮，贼二人得我，我幸



The Story of a Brave and Clever Boy



There was a lad called Ou Ji, who was a herdsboy and grasscutter. One day, while he was grazing his cattle and gathering grass, two bandits kidnapped him. They tied his hands behind his back with a rope and stuffed his mouth with a rag. They took him to a fair forty miles away to sell him.

Ou Ji pretended to blubber and shiver as ordinary children in fear do. So the bandits were off their guard. They enjoyed themselves in liquor and got drunk. Then one headed for the fair on business while the other slept with his sword standing by him on the road. Having waited till he was asleep, the lad turned his back towards the sword and began to rub the rope against the blade. He got free at last, and seized the sword and killed the sleeping bandit.

The lad hadn't escaped far before the other bandit came back from the fair. This bandit was shocked at what had happened.

When he caught the lad, he was about to kill him, but the lad said immediately, "For your sake, it is much better for me to serve you alone than to serve you both, wouldn't you think so? He didn't treat me well. If you don't kill me, and are kind



shā zhī yǐ yuàn yǐ wén yú guān xū lì bái zhōu zhōu
 杀之矣，愿以闻于官。”虚吏白州，州
 bái dà fǔ dà fǔ zhào shì ér yòu yuàn ěr cì shǐ yán zhèng
 白大府，大府召视儿幼愿耳，刺史颜证
 qí zhī liú wéi xiǎo lì bù kěn yǔ yī shang lì hù huán
 奇之，留为小吏，不肯。与衣裳，吏护还
 zhī xiāng xiāng zhī xíng jié fù zhě cè mù mò gǎn guò qí
 之乡。乡之行劫缚者，侧目^③莫敢过其
 mén jiē yuē shì ér shào qín wǔ yáng èr suì ér tǎo
 门。皆曰：“是儿少秦武阳^④二岁，而讨
 shā èr háo qǐ kě jìn yē
 杀二豪，岂可近耶！”

liǔ zōng yuán liǔ hé dōng jí
 柳宗元《柳河东集》

白话
翻译



儿童区寄，是郴州地区砍柴放牛的孩子。有一天，他正一边放牛一边打柴，有两个蛮横的强盗绑架了他。他们反背着捆起他的手，用布堵住他的嘴，想到离本地四十多里的集市上卖掉他。区寄装着跟普通小孩儿似的哭哭啼啼的，做出孩子常有的怕得发抖的样子。强盗渐渐放松了对他的警惕，两人喝酒喝得大醉。其中一个强盗去集市上谈买卖孩子的生意，另一个躺下来，把刀插在了路上。区寄暗暗观察，发现他睡着了，就把捆绑自己的绳子靠在刀刃上，用力地上下磨动，绳子断了。区寄趁势拿起刀杀死了那个强盗。

区寄逃出去没多远，那个去集市上谈买卖的强盗回来了。他抓住了区寄，非常惊恐一个小孩子会做出这样的事情，于是打算杀掉他。区寄急忙说：“做两个主人的奴仆，哪里比得上给你一个人做奴仆呢？他不好好待我，所以我杀了他。你果真能保全我的性命并好好对待我，无论怎么样



to me, I won't mind doing anything for you! ”

The bandit thought it over for some time: “It seems better to sell him than to kill him, and better to get all the money for myself than to share it with others. Fortunately, the lad has killed him.” Then he buried the dead bandit and took the lad to the house of a buyer. He bound the lad more tightly.

In the middle of the night the lad moved close to the stove fire to burn up the rope. Though his hands were singed, he wasn't scared. When he freed himself at last, he killed the other bandit with the sword, then yelled loudly so that all the people in the fair were woken up. The lad declared, “I'm the son of the family Ou, not a boy servant. These two bandits kidnapped me. To my luck, I killed them. I'm willing to go to court.” The headman of the fair reported the case to the prefect, the prefect reported it to the governor, who tried Ou Ji, only to find him a young lad. Prefect Yan Zheng wondered at him, and liked to keep the lad as his servant, but the lad had no interest in it. So Yan gave him some clothes and sent a servant to escort him home.

Since then kidnappers in his home village looked askance at the lad with fear and dare not pass by his house. They said, “He is two years younger than Qin Wuyang^①, but he has already killed two bandits in revenge. How could we have the guts to approach him?”

Liu Zongyuan (773–819)

Liu Hedong Ji (Collected Works of Liu Zongyuan)



都可以。”强盗盘算了很久，心想：“与其杀死这个奴仆，哪里比得上把他卖掉呢？与其卖掉他后两个人分钱，哪里比得上我一个人独吞呢？幸亏他杀掉了我的同伴，好极了！”随即埋藏了那个强盗的尸体，带着区寄到主人那里去。他把区寄捆绑得结结实实的。到了半夜，区寄自己转过身来，把捆绑的绳子靠近炉火烧断了，虽然烧伤了手也不怕。他又拿过刀来杀掉了要卖他的强盗。然后大声呼喊，整个集市都惊动了。区寄说：“我是一家姓区人家的孩子，不是奴仆。两个强盗绑架了我，幸好我把他们都杀了，我愿把这件事报告官府。”

集镇的差吏把这件事报告了州官，州官又报告给了府官。府官召见了区寄，看他不过是个幼稚老实的孩子。刺史颜证认为他很了不起，便想留他做小吏，区寄不愿意。于是刺史就送给他了一些衣裳，派官吏护送他回到家乡。

从此，乡里抢劫绑架的强盗，没有一个敢正视区寄的，也没有一个敢经过他家门口的，都说：“这个孩子比秦武阳还小两岁，却杀死了两个豪贼，怎么可以靠近他呢？”



注释

- ① 区(ōu):姓。
- ② 菟(ráo):打草砍柴。
- ③ 侧目:因害怕而不敢正视。
- ④ 秦武阳:少年英雄,曾与荆轲一起刺杀秦王嬴政。



Note

- ① Oin Wuyang, living in the Warring States Period (475–221BC), was only 13 years old when he followed Jing Ke, of the State of Yan, to assassinate Qin Shihuang (Shih Huang-ti).



yǎn
充
gōng
公
dá
答
cān
参
jūn
军

lù yǎn gōng wéi tóng zhōu cì shǐ yǒu jiā tóng yù cān
陆充公^①为同州刺史，有家僮遇参

jūn bù xià mǎ cān jūn nù yù gǔ qí shì biān bēi jiàn
军不下马。参军怒，欲贾^②其事，鞭背见

xuè rù bái yǎn gōng yuē bēi lì fàn gōng qǐng qù
血。入白充公，曰：“卑吏犯公，请去

guān gōng cóng róng wèi yuē nú jiàn guān rén bù xià mǎ
官。”公从容谓曰：“奴见官人不下马，

dǎ yě dé bù dǎ yě dé guān rén dǎ liǎo qù yě dé
打也得，不打也得。官人打了，去也得，

bù qù yě dé cān jūn bù cè ér tuì
不去也得。”参军不测而退。

lǐ zhào guó shǐ bǔ
李肇《国史补》

白话
翻译



陆充公在同州做刺史的时候，有一个家奴遇见参军没有下马迎接。参军非常生气，想扩大这件事的影响，就把这个家奴打得遍体鳞伤。然后进去告诉充公说：“我犯了公法，请你带我去见官吧。”陆充公从容答道：“家奴见到你不下马，打也行，不打也行。既然你已经打他了，去见官也好，不去见官也好。”参军没有想到充公会这样回答，就知趣而退了。



注释

① 陆充公：陆象先，封充国公，故称。

② 贾：卖，这里是张扬的意思。



Duke Yan's Reply



Governor Lu (665–736) who was later made the Duke of Yan, assumed the post in Tongzhou. Once one of his servants did not descend from his horse as a sign of respect when he ran into a staff officer. The officer cut up rough, and whipped him on the back until blood came out.

After a while, the officer went to report to Governor Lu, apologising, “Your humble officer offended you by whipping your servant, please dismiss me from my post.” Lu answered unhurriedly: “My servant met you, but didn’t get off the horse, beating him or not is all the same. Now that you have beaten him, dismissing you or not is all the same too.” The officer took leave, embarrassed by Lu’s unexpected remark.

Li Zhao

Guo Shi Bu (Supplement to the History of the Tang Dynasty)

wáng
王
è
锷
sàn
散
huò
货
cái
财

wáng è lěi rèn dà zhèn cái huò shān jī yǒu jiù
王锷^①，累任大镇^②，财货山积。有旧

kè jiè è yǐ jī ér néng sàn zhī yì hòu shù rì kè fù
客诫锷以积而能散之义。后数日，客复

jiàn è è yuē qián suǒ jiàn jiào chéng rú gōng yán yǐ
见锷。锷曰：“前所见教，诚如公言，已

dà sàn yǐ kè yuē qǐng wèn qí mù è yuē zhū
大散矣。”客曰：“请问其目。”锷曰：“诸

nán gè yǔ wàn guàn nǚ xù gè yǔ qiān guàn yǐ
男各与万贯，女婿各与千贯矣。”

lǐ zhào guó shǐ bǔ
李肇《国史补》

白话
翻译



王锷一直在富裕的大地方做官，家里的财货堆积如山。有个老朋友劝他把钱财分给别人，以博取取之有道、用之有度之名。几天后，那个老朋友又遇见了王锷。王锷就对他说：“我已按照你以前所教我的，像你所说的那样，把钱财都分啦！”那位老朋友问：“你是怎么个分法？”王锷答道：“分给每个儿子各一万贯钱，每个女婿各一千贯钱。”



① 王锷：唐德宗时的宰相，出身行伍，贪财好利。

② 镇：方镇，唐朝为加强边防而设。



Wang E Distributes His Fortune



Since Wang E had held a high position of district governor for several times, he made a good fortune. An old guest of his warned him that he should not only hoard up fortune, but also share it out.

A few days later, the guest met Wang E again. Wang said, "I took your advice. Most of my fortune has already been distributed."

The guest asked, "Could you please go into the details?"

"I gave each son ten thousand *guan*^①, and each son-in-law one thousand."

Li Zhao

Guo Shi Bu (Supplement to the History of the Tang Dynasty)



Note

① 1 *guan*=1,000 coppers.

wén
文
dé
德
huáng
皇
hòu
后

tài zōng cháng bà cháo zì yán shā què cǐ tián shè
太宗尝罢朝，自言：“杀却此田舍

hàn wén dé huáng hòu wèn shéi chù wǔ bì xià
汉！”文德皇后^①问：“谁触忤陛下？”

tài zōng yuē wèi zhēng měi tíng rǔ wǒ shǐ wǒ cháng bù dé
太宗曰：“魏征^②每庭辱我，使我常不得

zì yóu huáng hòu tuì cháo fú lì yú tíng tài zōng jīng
自由。”皇后退，朝服立于庭。太宗惊

yuē hé wéi ruò shì duì yuē qiè wén zhǔ shèng chén
曰：“何为若是？”对曰：“妾闻主圣臣

zhōng jīn bì xià shèng míng gù wèi zhēng dé jìn zhí yán
忠。今陛下圣明，故魏征得尽直言。

qiè bèi hòu gōng yān gǎn bù hè yú shì tài zōng yì nǎi shì
妾备后宫，焉敢不贺！”于是太宗意乃释。

liú sù dà táng xīn yǔ
刘肃《大唐新语》

白话
翻译

曾经有一次唐太宗退朝后，自言自语地说：“迟早我要杀了这个庄稼老！”文德皇后问：“是谁让皇上生这么大的气？”唐太宗说：“魏征总是在朝廷上羞辱我，让我感到不自在。”皇后退了下去，一会穿着朝服站在大庭之中。唐太宗惊讶地问：“这是为什么？”文德皇后回答说：“我听说主上圣明，臣子才能尽忠。现在陛下圣明，所以魏征才能够直言进谏。我作为后宫之主，怎么敢不向皇上表示祝贺呢？”于是唐太宗恍然大悟。

注释

① 文德皇后：唐太宗的长孙皇后，谥号文德。

② 魏征：唐开国功臣，封郑国公。



An Empress of Virtue



On returning from the imperial court, the Emperor, Tai Zong (598–649) of the Tang Dynasty murmured to himself, “I’ll definitely kill this bumpkin! ”

Empress Wen De (601–636) asked him, “Who offended Your Majesty?” Tai Zong replied, “Wei Zheng (580–643)^① He often dishonours me at court and makes me feel impeded in many ways.”

The empress took leave after she heard this. Later she appeared at the gate of the palace in official dress. Tai Zong was surprised, saying, “What’s all this show for?”

The empress answered, “I hear that the subjects of a state will be loyal only if the emperor is wise. Today Your Majesty is wise, so Wei Zheng wishes to act loyally and honestly. As your wife, how could I not congratulate you?”

The emperor felt better after hearing this.

Liu Su

Da Tang Xin Yu (New Accounts of the Tang Dynasty)



Note

① Wei Zheng: Emperor Tai Zong’s counsellor

kuáng

狂

fū

夫

zhī

之

yán

言

shèng

圣

rén

人

zé

择

yān

焉

huáng fǔ dé cān shàng shū yuē bì xià xiū luò yáng

皇甫德参上书曰：“陛下修洛阳

gōng shì láo rén yě shōu dì zū shì hòu liǎn yě sù
宫，是劳人也；收地租，是厚敛也；俗

shàng gāo jì shì gōng zhōng suǒ huà yě tài zōng nù
尚高髻，是宫中所化也。”太宗怒

yuē cǐ rén yù shǐ guó jiā bù shōu yī zū bù yì yī
曰：“此人欲使国家不收一租，不役一

rén gōng rén wú fà nǎi chēng qí yì wèi zhēng jìn
人，宫人无发，乃称其意！”魏征进

yuē jiǎ yì dāng hàn wén zhī shí shàng shū yún kě wéi
曰：“贾谊当汉文之时上书云：‘可为

tòng kū zhě sān kě wéi cháng tàn zhě wǔ zì gǔ shàng
痛哭者三，可为长叹者五。’自古上

shū shuài duō jī qiē ruò fēi jī qiē zé bù néng fú rén
书，率多激切，若非激切，则不能服人

zhǔ zhī xīn jī qiē jí sì shàn bàng suǒ wèi kuáng fū zhī
主之心。激切即似讪谤。所谓‘狂夫之

yán shèng rén zé yān wéi zài bì xià cái chá bù kě zé
言，圣人择焉。’惟在陛下裁察，不可责

zhī fǒu zé yú hòu shéi gǎn yán zhě nǎi cì juàn èr shí
之，否则于后谁敢言者？”乃赐绢二十

yǎ mìng guī
疋^①，命归。

liú sù dà táng xīn yǔ
刘肃《大唐新语》



Sages Attend to Ravings



Huangpu Decan submitted a statement to Emperor Tai Zong (598–649): “Your Majesty, it is a waste of manpower to build the palace at Luoyang, and it is exploitation to demand land rent. People follow the fashion to coil up the hair just because it is the style in the imperial palace.” Tai Zong was annoyed, saying, “This fellow wants the government to levy no rent and exact no one’s labour, and he wants the people in the palace to have no hair. Then he will be pleased.”

Wei Zheng(580–643)^① said, “Jia Yi (201–169 BC) submitted a statement in the time of Emperor Wen (179–157 BC) of the Han Dynasty, saying, ‘Here are three cases to cry over, and five cases to sigh about.’ Since the old times, the statements to the emperors have been sharp but sincere. If not so, how could one ever move the emperor to make a decision? These sharp words may sound wild and slanderous. That is why they say, ‘Sages attend to ravings’! I implore Your Majesty to think about this, and not to rebuke the writer. Otherwise who would dare to advise you in the future?”

Then the Emperor rewarded Huangpu twenty rolls of silk

白话
翻译



皇甫德参上书说：“陛下修建洛阳宫，是劳民的举措；征收地租，是厚敛的罪证；民间崇尚梳高高的发髻，也是受了宫中不好的影响。”唐太宗非常生气地说：“这个人是想让国家不征收一分地租，不劳役一个国民，宫中的人也全没有头发，他才满意！”魏征进谏说：“当年贾谊给汉文帝上书时说：‘天下应该痛哭的有三件事，应该叹息的有五件事。’自古至今，臣子上书言辞多是慷慨激烈，要不是这样，怎么能打动皇帝的心呢。激烈肯切的语言有时听起来跟诽谤的言论相似，但是，‘狂夫之言，圣人择焉’，这些全靠陛下明察善辨，不能责备上书的人，否则以后还有谁敢说真话呢？”于是，太宗赐给皇甫德参二十匹绢，让他回去了。

注释

① 疋(yǎ)：匹，量词。





and let him return home.

Liu Su

Da Tang Xin Yu (New Accounts of the Tang Dynasty)



Note

① Wei Zheng: see footnote on p.181.



qí
旗
tíng
亭
①
dǔ
赌
chàng
唱

kāi yuán zhōng shī rén wáng chāng líng gāo shì wáng
开元中，诗人王昌龄、高适、王

zhī huàn jì míng shí fēng chén wèi ǒu ér yóu chù lüè tóng
之涣齐名。时风尘未偶，而游处略同。

yī rì tiān hán wēi xuě sān shī rén gòng yì qí tíng shì jiǔ
一日天寒微雪，三诗人共诣旗亭，贯^②酒

xiǎo yǐn hū yǒu lí yuán líng guān shù shí rén dēng lóu huì
小饮。忽有梨园伶官数十人，登楼会

yàn sān shī rén yīn bì xí wēi yǐng yōng lú huǒ yǐ guān
宴。三诗人因避席隈映，拥炉火以观

yān é yǒu miào jì sì bèi xún xù ér zhì shē huá yàn
焉。俄有妙妓四辈，寻续而至，奢华艳

yè dōu yě pō jí xuán zé zòu yuè jiē dāng shí zhī míng
曳，都冶颇极。旋则奏乐，皆当时之名

bù yě chāng líng děng sī xiāng yuē yuē wǒ bèi gè shàn
部也。昌龄等私相约曰：“我辈各擅

shī míng měi bù zì dìng qí jiǎ yǐ jīn zhě kě yǐ mì guān
诗名，每不自定其甲乙，今者可以密观

zhū líng suǒ ǒu ruò shī rù gē cí zhī duō zhě zé wéi yōu
诸伶所讴，若诗入歌词之多者，则为优

yǐ é ér yī líng fǔ jié ér chàng nǎi yuē hán yǔ
矣。”俄而一伶拊节而唱，乃曰：“寒雨

lián jiāng yè rù wú píng míng sòng kè chǔ shān gū luò yáng
连江夜入吴，平明送客楚山孤。洛阳

qīn yǒu rú xiāng wèn yī piàn bīng xīn zài yù hú chāng líng
亲友如相问，一片冰心在玉壶。”昌龄

zé yǐn shǒu huà bì yuē yī jué jù xún yòu yī líng ǒu
则引手画壁曰：“一绝句。”寻又一伶讴

zhī yuē kāi qiè lèi zhān yì jiàn jūn qián rì shū yè tái^③
之曰：“开箧泪沾臆，见君前日书。夜台^③

hé jì mò yóu shì zǐ yún^④ jū shì zé yǐn shǒu huà bì
何寂寞，犹是子云^④居。”适则引手画壁



A Wager on Songs



There were three poets in the period of Kai Yuan (713–741) of the Tang Dynasty, Wang Changling, Gao Shi and Wang Zihuan, who were equally famous. They were subject to much the same experiences and griefs in their early years.

One day, as it was cold and snowing lightly, the three poets visited a wine house to have a drink. After a while, several tens of the actors and actresses of the imperial theatre also arrived to hold a party upstairs. The poets got up to offer seats to them and found seats in a place next to the fire. Soon four pretty female singers came in one by one. The girls were all extravagantly dressed and beautifully made up for the occasion. In a short time they began performing the popular tunes of the period.

The poets discussed among themselves, “We are reputed for writing poems but we don’t know who excels. Let’s agree that whichever one of us has more poems turned into songs by the singers is most certainly the best known. Let us listen to their singing to decide this matter.”

The first girl began her song as follows: “Cold rain fell over the river running down to Wu the previous night. In the twilight



yuē yī jué jù xún yòu yī líng ōu yuē fèng zhǒu
曰：“一绝句。”寻又一伶讴曰：“奉帚

píng míng jīn diàn kāi qiáng jiāng tuán shàn gòng pái huái yù
平明金殿开，强将团扇共徘徊。玉

yán bù jí hán yā sè yóu dài zhāo yáng rì yǐng lái chāng
颜不及寒鸦色，犹带昭阳日影来。”昌

líng zé yòu yǐn shǒu huà bì yuē èr jué jù zhī huàn zì
龄则又引手画壁曰：“二绝句。”之涣自

yǐ dé míng yǐ jiǔ yīn wèi zhū rén yuē cǐ bèi jiē liǎo dǎo
以得名已久，因谓诸人曰：“此辈皆潦倒

yuè guān suǒ chàng jiē bā rén xià lí zhī cí ěr qǐ yáng
乐官，所唱皆巴人下俚之词耳，岂阳

chūn bái xuě zhī qū sù wù gǎn jìn zāi yīn zhǐ zhū jì
春白雪之曲，俗物敢近哉！”因指诸妓

zhī zhōng zuì jiā zhě yuē dài cǐ zǐ suǒ chàng rú fēi wǒ
之中最佳者曰：“待此子所唱，如非我

shī wú jí zhōng shēn bù gǎn yǔ zǐ zhēng héng yī tuō shì
诗，吾即终身不敢与子争衡矣。脱是

wú shī zǐ děng dāng xū liè bài chuáng xià fèng wú wéi
吾诗，子等当须列拜床下，奉吾为

shī yīn huān xiào ér sì zhī xū yú cì zhì shuāng huán
师。”因欢笑而俟之。须臾，次至双鬟

fā shēng zé yuē huáng hé yuǎn shàng bái yún jiān yī
发声，则曰：“黄河远上白云间，一

piàn gū chéng wàn wàn shān qiāng dí hé xū yuàn yáng liǔ
片孤城万仞山。羌笛何须怨杨柳，

chūn fēng bù dù yù mén guān zhī huàn jí yé yú èr zǐ
春风不度玉门关。”之涣即揶揄^⑤二子

yuē tián shè nú wǒ qǐ wàng zāi yīn dà xié xiào zhū
曰：“田舍奴，我岂妄哉？”因大谐笑。诸

líng bù yù qí gù jiē qǐ yì yuē bù zhī zhū láng jūn hé
伶不喻其故，皆起诣曰：“不知诸郎君何

cǐ huān jué chāng líng děng yīn huà qí shì zhū líng jìng bài
此欢噱？”昌龄等因话其事。诸伶竞拜



I saw you off, feeling as lonely as Mount Chu. At Luoyang, should you meet my friends and relatives who ask after me, please tell them my heart is as pure as an ice crystal in a jade pot.”

Changling stretched out his arm and made a mark on the wall: “One poem by me.”

The second girl began her song as follows: “My chest was wet with tears, as I opened the suitcase and found your old letters. Lonely is the tomb in which you rest, like Yang Ziyun’s^① home in solitude.”

Gao Shi stretched out his arm and made his mark on the wall: “One by me.”

The third girl began her song: “At dawn I swept the ground as the palace gates opened; with a fan in hand, I lingered around and pondered: Why does my face look pale before the crows which still carry the sunny shadow of the palace?”

At this Changling declared, “Another of mine!”

Zhihuan, regarding himself as having become famous for a long time, retorted against the other two, “Such common girls singing such common songs. How can we expect such wenches to sing the words of the true poet?” At this he pointed to the most beautiful of the girls and said, “Wait to hear what she sings. I am sure she will be singing one of my poems. If not I shall never rival with either of you again. But if she does you must both bow down before me and call me master.” They all laughed together and waited to see what the



yuē sù yǎn bù shí shén xiān qǐ jiàng qīng zhòng fǔ jiù
曰：“俗眼不识神仙，乞降清重，俯就

yán xí sān zǐ cóng zhī yǐn zuì jìng rì
筵席。”三子从之，饮醉竟日。

xuē yòng ruò jí yì jì
薛用弱《集异记》

白话
翻译



唐玄宗开元年间，诗人王昌龄、高适、王之涣三人诗名相当，无奈他们命运都不太顺畅，仕途艰难，而生活的经历又颇多相似之处。冬日一天，微雪飘飘，寒气逼人。三位诗人一起到酒楼去赊酒小饮。忽然看见梨园乐官几十人登楼宴饮。所以，三位诗人就躲到黑暗的角落里，围着小火炉，看她们表演节目。一会儿又有四位身姿曼妙的女子陆续登楼，她们珠裹玉饰，摇曳生姿，极为艳丽。一会乐曲响起，演奏的都是当时有名的曲子。王昌龄等人私下相约定：“我们三个在诗坛上也算是有名的人物了，可是一直未能分个高低。今天算是有个机会儿，我们可以悄悄地听这些歌女们唱歌，谁的诗入歌词多，谁就最优秀。”

一会儿，一位歌女首先唱道：“寒雨连江夜入吴，平明送客楚山孤。洛阳亲友如相问，一片冰心在玉壶。”王昌龄就用手指在墙壁上画一道说：“我的一首绝句。”随后又一歌女唱道：“开篋泪沾臆，见君前日书。夜台何寂寞，犹是子云居。”高适伸手在墙上画了一道说：“我的一首绝句。”又一歌女出场唱道：“奉帚平明金殿开，强将团扇共徘徊。玉颜不及寒鸦色，犹带昭阳日影来。”王昌龄又伸手画了一道，说：“两首绝句。”

王之涣自以为出名很久了，可是歌女们竟然没有唱他的诗作，于是就对其他二位说：“这几个唱曲的，都是些不出名的歌妓，所唱的不过都是些‘巴人下里’之类不入流的



girl would sing.

The girl, with her hair coiled up on both sides of her head, began her song: “A vast expanse of yellow sand reaches up the distant white clouds. Here stands a lonely town amongst the lofty mountains. In vain the tones of the Qiang flute lament the late budding of the willows. For the spring breezes could never cross the Yu Men Pass.”

“Bumpkins!” Zhihuan responded in satisfaction. “Was I not right after all?” The three of them all roared with laughter, which attracted the attention of the girls, who came over to ask what had made them so merry suddenly.

Changling told them what happened, and the girls bowed to them in respect, saying, “Pardon us common girls for not recognizing you as such great poets. Please grant us the honour of being guests at our party.”

The poets accepted the invitation and made merry the whole day long.

Xue Yongruo
Ji Yi Ji (A Collection of Anecdotes)





歌曲,那‘阳春白雪’之类的高雅之曲,哪是她们唱得了的呢!”于是用手指着几位歌女中最漂亮、最出色的一个说:“到这个歌妓唱的时候,如果不是我的诗,我这辈子就不和你们争高下了;若果然是唱我的诗,你们二位就拜倒在我的座前,尊我为师好了。”三位诗人一边说笑一边等着看下去。

一会儿,轮到那个梳着双髻的姑娘唱了。她唱道:“黄河远上白云间,一片孤城万仞山。羌笛何须怨杨柳,春风不度玉门关。”王之涣极其得意,嘲弄王昌龄和高适说:“怎么样,庄稼老,我说的没错吧!”于是,三位诗人开怀大笑。

那些歌手们听到笑声,不知道发生了什么事情,纷纷走了过来:“请问几位大人,你们笑什么呢?”王昌龄等就把比诗的事告诉了她们。歌女们争相施礼下拜:“请原谅我们俗眼不识神仙,恭请诸位大人赴宴吧。”三位诗人答应了她们的邀请,欢饮乐醉了一天。



注释

- ① 旗亭:酒楼。
- ② 贲(shì):赊欠。
- ③ 夜台:坟墓。
- ④ 子云:扬雄字,西汉末年著名学者。
- ⑤ 揶(yé)揄(yú):嘲笑。





Note

- ① Yang Ziyun: alias Yang Xiong, an eminent scholar of the late Western Han Dynasty (205 BC–8 AD).



wǔ
武
zé
则
tiān
天
dú
读
xí
檄

luò bīn wáng wèi xú jìng yè zuò xí jí shū dà zhōu ①
骆宾王为徐敬业作檄，极疏大周①

guò è zé tiān lǎn jí é méi bù kěn ràng rén hú mèi
过恶。则天览及“蛾眉不肯让人，狐媚

piān néng huò zhǔ wēi xiào ér yǐ zhì yī pǒu zhī tǔ wèi
偏能惑主”，微笑而已。至“一抔之土未

gān liù chǐ zhī gū ān zài bù yuè yuē zǎi xiāng hé dé
干，六尺之孤安在”，不悦曰：“宰相何得

shī rú cǐ rén
失如此人！”

duàn chéng shì yǒu yáng zá zǔ
段成式《酉阳杂俎》

白话
翻译



骆宾王为徐敬业写檄文，写尽了大周的罪恶。当武则天看到“蛾眉不肯让人，狐媚偏能惑主”一句的时候，只是微微一笑了一笑，等读到“一抔之土未干，六尺之孤安在”的时候，很不高兴地说：“这么好的人才，宰相怎么就没有发现呢？”



Wu Zetian^① Reading the Proclamation against Herself



Luo Binwang (?–684) drew up a proclamation for General Xu Jinye against the Empress Wu Zetian(626–708)who usurped the rule of the Tang Dynasty. She read the proclamation against her, which was as follows: “A beautiful woman, she grasped every opportunity of advancement, and using her charms, this vixen bewitched the Emperor.” At this a slight smile crossed her face. As she read on she came across a further blight to her character: “Alas, where is the Crown Prince when the earth on the Emperor’s grave is not yet set?” She reacted with displeasure, “How could the Prime Minister ignore this man?”^②

Duan Chengshi (?–863)

You Yang Za Zu (You Yang Records of Myriad Things)





注释

① 大周：武则天称帝后，国号大周。





Notes

- ① Wu Zetian usurped the throne between 690–705 during the Tang Dynasty and was the first woman emperor and dictator in Chinese history.
- ② Wu Zetian, contrary to expectation, was not angry about the censure on her but was displeased because the Prime Minister did not recommend to her Luo Bingwang who wrote the moving lines showing his learning and literary talent.



wáng
王
bó
勃
zhǎn
展
cái
才

wáng bó zhù téng wáng gé xù shí nián shí sì dū dū
王勃著滕王阁序，时年十四。都督
yán gōng bù zhī xìn bó suī zài zuò ér yán gōng yì zhǔ yú
阎公^①不之信，勃虽在座，而阎公意属于
xù mèng xué shì wéi zhī yǐ sù gòu yǐ jí yǐ zhǐ bǐ xún
婿孟学士为之，已宿构矣。及以纸笔巡
ràng bīn kè bó bù cí ràng gōng dà nù fú yī ér qǐ
让宾客，勃不辞让。公大怒，拂衣而起；
zhuān lìng rén cì qí xià bǐ dì yī bào yún nán chāng gù
专令人伺其下笔。第一报云：“南昌故
jùn hóng dū xīn fǔ gōng yuē yì shì lǎo shēng cháng
郡，洪都新府；”公曰：“亦是老生常
tán yòu bào yún xīng fēn yì zhēn dì jiē héng lú
谈！”又报云：“星分翼轸，地接衡庐。”
gōng wén zhī chén yín bù yán yòu yún luò xiá yǔ gū wù
公闻之，沉吟不言。又云：“落霞与孤鹜
jì fēi qiū shuǐ gòng cháng tiān yī sè gōng jué rán ér qǐ
齐飞，秋水共长天一色。”公矍然而起
yuē cǐ zhēn tiān cái dāng chuí bù xiǔ yǐ suì jí qǐng
曰：“此真天才，当垂不朽矣！”遂亟请
yàn suǒ jí huān ér bà
宴所，极欢而罢。

wáng dìng bǎo táng zhī yán
王定保《唐摭言》



Wang Bo Displays His Talent



When Wang Bo (648–675) wrote his masterpiece “Ode to the Tower of Prince Teng”, he was only fourteen years old. Knowing little about him, the prefect of Hongzhou, whose name was Yan, did not recognize the lad’s talent. Although he had invited Wang to the celebration for the rebuilding of the tower, he asked his son-in-law, a scholar called Meng, to write for the occasion a composition which in fact was prepared beforehand.

When all the guests had assembled for the event, they were invited (as a matter of courtesy) to prepare a composition, and only Wang accepted. Yan was furious. He rose, and told a servant to watch what Wang was writing and report to him immediately. The first sentence came to his ears: “This tower in the former capital, Nanchang, is now the new centre of Hongzhou.” There was nothing new in this, he thought.

The second sentence arrived: “In the sky, fight above this place, are the stars Yi and Zhen; On the earth, this spot is connected with the famous mountains Heng and Lu.” This couplet moved Yan to silent thought.

The third sentence soon reached his ears: “The evening

白话
翻译



王勃写《滕王阁序》的时候,年仅十四岁。虽然王勃当时在场,但是都督阎公根本不相信王勃有什么才气。其实阎公的本意是想让自己的女婿孟学士来写一篇文章,已经让他打好腹稿了。等到传笔纸礼让在座的宾客时,没有想到王勃一点也没有推辞。阎公非常生气,拂袖离座,只是让人传报王勃写的内容。第一个回来报的人说写的:“南昌故郡,洪都新府。”阎公说:“都是些老掉牙的话了。”又有人来报说写的:“星分翼轸,地接衡庐。”阎公听了沉吟片刻,没有说话。又有人来报说写的:“落霞与孤鹜齐飞,秋水共长天一色。”阎公一下子站起来说:“这是真正的天才,会英名流传不朽的。”于是,急忙请王勃入座宴会,大家开怀畅饮,尽兴而散。

注释

① 阎公:阎伯屿,时任南昌故郡洪州都督。





clouds drift with a solitary goose in company, and the hue of the autumn river blends with that of the endless sky.” On hearing this, Yan jumped up, shouting: “What a talent! This couplet will be remembered for ever!”

Hurriedly he invited Wang Bo to have dinner together, and they had a wonderful time.

Wang Dingbao

Tang Zhi Yan (Anecdotes of the Tang Dynasty)



jué
掘
di
地
pí
皮

xú zhī xùn zài xuān zhōu jù liǎn kē bào bǎi xìng kǔ
徐知训^①在宣州，聚敛苛暴，百姓苦
zhī rù jìn shì yàn líng rén xì zuò lǜ yī dà miàn ruò guǐ
之。入覲侍宴，伶人戏作绿衣大面，若鬼
shén zhě bàng yī rén wèn shéi hé duì yuē wǒ
神者。傍一人问：“谁何？”对曰：“我
xuān zhōu tǔ dì shén yě wú zhǔ rù jìn hé dì pí jué
宣州土地神也，吾主入覲，和地皮掘
lái gù dé zhì cǐ
来，故得至此。”

zhèng wén bǎo jiāng nán yú zǎi
郑文宝《江南余载》

白话
翻译



徐知训在宣州的时候，苛捐杂税，名目繁多，当地的百姓深受其害。有一次徐知训入朝进覲，参加一次宴会。一个戏子穿着绿衣服，带着大面具装扮成鬼神的样子。旁边的一个人问：“你是谁啊？”戏子回答说：“我是宣州的土地神，我的主子入朝进覲，把宣州的地皮都掘来了，所以我也跟着来了。”



注释

① 徐知训：唐末十国吴相徐温的儿子。



Peel off the Earth



Xu Zhixun (?–918), magistrate of Xuanzhou, was a ruthless despot oppressing the people and extorting money from them wilfully. Once he went to court and attended the imperial banquet. On the stage appeared a performer who was dressed in a green robe and wore a demon mask. Another performer then asked him, “Where do you come from and what is your position?” The reply was, “I used to be the earth deity of Xuanzhou, but the magistrate came to court and brought the earth peeled off with him, so I am here.”

Zheng Wenbao (953–1013)

Jiang Nan Yu Zai (Stories of the South)





nài
奈
hé
何
zòng
纵
mín
民
jià
稼
sè
穡

zhuāng zōng hào tián liè liè yú zhōng mù jiàn mín
庄宗^①好田猎，猎于中牟，践民
tián zhōng mù xiàn lìng dāng mǎ qiē jiàn wèi mín qǐng zhuāng
田。中牟县令当马切谏，为民请，庄
zōng nù chì xiàn lìng qù jiāng shā zhī líng rén jìng xīn mó
宗怒，叱县令去，将杀之。伶人敬新磨
zhī qí bù kě nǎi shuài zhū líng zǒu zhuī xiàn lìng qín zhì mǎ
知其不可，乃率诸伶走追县令，擒至马
qián zé zhī yuē rǔ wéi xiàn lìng dú bù zhī wú tiān zǐ hào
前，责之曰：“汝为县令，独不知吾天子好
liè yē nài hé zòng mín jià sè yǐ gōng shuì fù hé bù jī
猎耶？奈何纵民稼穡，以供税赋？何不饥
rǔ xiàn mín ér kōng cǐ dì yǐ bèi wú tiān zǐ zhī chí
汝县民，而空此地，以备吾天子之驰
chěng rǔ zuì dāng sǐ yīn qián qǐng jí xíng xíng zhū
骋？汝罪当死！”因前，请亟行刑。诸
líng gòng chàng hé zhī zhuāng zōng dà xiào xiàn lìng nǎi dé
伶共倡和之。庄宗大笑，县令乃得
miǎn qù
免去。

ōu yáng xiū xīn wǔ dài shǐ
欧阳修《新五代史》





Why Have the Field Cultivated



Emperor Zhuang Zong of the Hou Tang Dynasty (923–936) loved hunting. Once while he went hunting in Zhongmu, he rode straight through a field under cultivation. The prefect of Zhongmu stopped the Emperor's horse and, admonishing him in an earnest tone, pleaded with him for the sake of the peasants. Becoming irritated at this, Zhuang Zong bawled at the prefect and intended to have him killed.

There was an actor, by the name of Jing Xinmo, who having heard of the incident, felt that it was unfair. Leading a group of other actors he intercepted the prefect and brought him before the Emperor.

The actor scolded the prefect, saying, "You are the prefect, and yet you don't know His Majesty loves hunting. Why do you allow the peasants to cultivate the fields to earn tax? Why not starve them in order for the field to remain empty for His Majesty to gallop on? You certainly are committing a capital crime!"

After he said this, he requested for the immediate execution of the prefect while the other actors chanted along with him. Zhuang Zong was so amused that he laughed and



白话
翻译



庄宗特别喜欢打猎。有一年庄宗到中牟县去打猎，践踏了农民的田地。中牟县的县令挡住了庄宗的马，恳切地劝谏，为百姓请命。庄宗非常生气，大声斥责让他闪开，否则就杀了他。戏子敬新磨知道这样下去也不是个办法，就带着几个戏子追上县令，把他抓到庄宗的马前，责问他说：“你作为县令，难道不知我们的天子喜欢打猎吗？你怎么会放纵百姓来种庄稼，来缴纳赋税呢？你为什么不让你县的百姓饥饿，而空出这块地方，来随时准备让天子驰骋打猎呢？由于你的罪过，你应该被杀死了！”于是，他走上前请求庄宗赶快下令行刑，所有的戏子们一起随和他。庄宗开怀大笑，县令也因此得以免罪。



① 庄宗：李存勖，唐开继梁建国，国号唐。





granted the pardon of the prefect.

Ouyang Xiu(1007–1072)

Xin Wu Dai Shi (A New History of the Five Dynasties)





mài
卖
yóu
油
wēng
翁

chén kāng sù gōng shàn shè dāng shì wú shuāng gōng
陈康肃公^①善射，当世无双，公
yì yǐ cǐ zì jīn cháng shè yú jiā pǔ yǒu mài yóu wēng shì
亦以此自矜。尝射于家圃，有卖油翁释
dān ér lì nì zhī jiǔ ér bù qù jiàn qí fā shǐ shí zhòng
担而立，睨之久而不去。见其发矢十中
bā jiǔ dàn wēi hàn zhī kāng sù wèn yuē rǔ yì zhī shè
八、九，但微颌之。康肃问曰：“汝亦知射
hū wú shè bù yì jīng hū wēng yuē wú tā dàn
乎？吾射不亦精乎？”翁曰：“无他，但
shǒu shóu ěr kāng sù fèn rán yuē ěr ān gǎn qīng wú
手熟尔。”康肃忿然曰：“尔安敢轻吾
shè wēng yuē yǐ wǒ zhuó yóu zhī zhī nǎi qǔ yī hú
射！”翁曰：“以我酌油知之。”乃取一葫
lú zhì yú dì yǐ qián fù qí kǒu xú yǐ biāo zhuó yóu lì
卢^②置于地，以钱覆其口，徐以杓酌油沥
zhī zì qián kǒng rù ér qián bù shī yīn yuē wǒ yì wú
之，自钱孔入而钱不湿，因曰：“我亦无
tā wéi shǒu shóu ěr kāng sù xiào ér qiǎn zhī
他，惟手熟尔。”康肃笑而遣之。

ōu yáng xiū guī tián lù
欧阳修《归田录》





An Old Oil Pedlar



During the Song Dynasty there was an official, named Chen Yaozi, who was extremely proud of his matchless skill of archery. One day as he was practising in his Courtyard, an old oil pedlar passing by put down his shoulder pole and load, and stood regarding the archer for a long period of time. He nodded each time as Chen's arrows hit the target eight to nine times out of ten.

Chen, noticing the pedlar, spoke out to him, "Do you also know about archery? Am I not a good shot?"

"It seems that you practise much, but nothing more than that," answered the old man.

Chen, angered by this, shouted back at him, "How dare you belittle my skill! "

The old man responded with an explanation: "I know this to be true through my experience of pouring oil." He placed a gourd on the ground, and on the opening at the top of the gourd, he placed a coin with a square hole in its centre. He filled his ladle and began to slowly pour its contents through the hole in the coin. The oil flowed through smoothly, without even wetting the coin. After he had finished, he spoke again, "I

白话
翻译



康肃公陈尧咨擅长射箭，当时世上没有人能和他相比，他也凭着这一点自夸。曾经有一次，他在自家的园圃里射箭，有个卖油的老翁放下担子站在一旁，不在意地斜着眼看他，很长时间也没有离开。老翁见到陈尧咨射出的箭十支能中八九支，也只不过微微地点点头，表示赞许。

康肃公问道：“你也会射箭吗？我射箭的本领难道不很精湛吗？”老翁说：“没有什么别的奥秘，只不过是手熟罢了。”康肃公听后愤愤地说：“你怎么敢轻视我射箭的武艺！”老翁说：“凭着我倒油的经验就可懂得这个道理。”于是老翁取过一个葫芦立放在地上，再用铜钱盖在它的口上，慢慢地用杓子把油倒进葫芦里。油从铜钱的孔中注进去，却不沾湿铜钱。老翁说：“我这点手艺也没有什么别的奥秘，只是手熟罢了。”陈尧咨见此情况，也只好笑着将老翁打发走了。



① 陈康肃公：陈尧咨，谥号康肃。

② 葫芦：以葫芦为容器。





have achieved this through practice, and with you it's the same."

Chen smiled after he saw this demonstration, and let the man go.

Ouyang Xiu (1007–1072)

Gui Tian Lu (Notes Written in the Years of Retirement)



xuē
靴

féng xiàng dào hé xiàng níng tóng zài zhōng shū yī
冯相道、和相凝^①，同在中书。一

rì hé wèn féng yuē gōng xuē xīn mǎi qí zhí jǐ hé
日，和问冯曰：“公靴新买，其值几何？”

jià
价

féng jǔ zuǒ zú shì hé yuē jiǔ bǎi hé xìng biǎn^②
冯举左足示和，曰：“九百。”和性褊^②

jī jù huí gù xiǎo lì yún wú xuē hé dé yòng yī qiān
急，遽回顾小吏，云：“吾靴何得用一千

bā bǎi yīn gù zé jiǔ zhī féng xú jǔ qí yòu zú yuē
八百？”因诟责。久之，冯徐举其右足曰：

cǐ yì jiǔ bǎi yú shì hōng táng dà xiào
“此亦九百。”于是哄堂大笑。

ōu yáng xiū guī tián lù
欧阳修《归田录》

白话
翻译



宰相冯道和和凝同在中书省做官。一天，和凝问冯道说：“你新买的靴子，多少钱啊？”冯道举起左脚给和凝看，说：“九百。”和凝是个性子急躁的人，匆忙回过头来对小吏说：“我的靴子怎么就要花一千八呢？”为此就把小吏狠狠地骂了一通。过了很久，冯道慢慢地举起他的右脚说：“这只也值九百。”于是大家哄堂大笑。



注释

① 冯道、和凝：五代时人，曾同时做中书门下平章事。

② 褊(biǎn)：性子急躁。



The Price of Boots



There were once two chancellors called Feng Dao (882–954) and He Ning (898–955) who worked together in the government secretariat. One day He Ning noticed that Feng Dao was wearing new boots, and he asked him how much they had cost him. Feng held up his left foot and said, “Nine hundred coppers.” His associate was an impatient man. He turned and glared at his petty official, blaming and scolding: “How come mine cost one thousand eight hundred?” After a good while, Feng Dao held up his right foot and said, “This one also cost nine hundred.” At this the whole office was reduced to laughter.

Ouyang Xiu (1007–1072)

Gui Tian Lu (Notes Written in the Years of Retirement)

páng
傍
záo
凿
yī
一
chí
池

wǎng nián shì dà fū hào jiǎng shuǐ lì yǒu yán yù hé
往 年 ， 士 大 夫 好 讲 水 利 ， 有 言 欲 涸

liáng shān bó yǐ wéi nóng tián huò jí zhī yuē liáng shān
梁 山 泊 以 为 农 田 ， 或 诘 之 曰 ： “ 梁 山

bó gǔ jù yě zé guǎng mào shù bǎi lǐ jīn ruò hé zhī
泊 古 钜 野 泽 ， 广 袤 数 百 里 ， 今 若 涸 之 ，

bù xìng qiū xià zhī jiāo xíng liǎo sì jí zhū shuǐ bìng rù hé
不 幸 秋 夏 之 交 ， 行 潦 四 集 ， 诸 水 并 入 ， 何

yǐ shòu zhī gòng fù shì zài zuò xú yuē què yú bó
以 受 之 ？” 贡 父^① 适 在 座 ， 徐 曰 ： “ 却 于 泊

zhī páng záo yī chí dà xiǎo zhèng tóng zé kě shòu qí shuǐ
之 傍 凿 一 池 ， 大 小 正 同 ， 则 可 受 其 水

yǐ zuò zhōng jiē jué dǎo yán zhě dà cán jǔ
矣 。” 座 中 皆 绝 倒 ， 言 者 大 惭 沮 。

wáng pì zhī miǎn shuǐ yàn tán lù
王 辟 之 《 涓 水 燕 谈 录 》

白话
翻译



当年，士大夫们在一起喜欢畅谈水利问题。有一个人说，可以将梁山泊的水排干，然后改做农田。有的人就反驳说：“梁山泊是古代的钜野泽，方圆几百里，现在如果把它排干了，要是夏秋之际发大水，四周的水都往这里流，用什么才能容纳这些水呢？”当时正好刘敞在场，他慢慢地说：“可以在梁山泊的旁边再凿一个大水池，大小与梁山泊相当，就可以用来容纳这些水了。”在场的人都拍手称绝，刚才提建议的那个人感到非常惭愧，无地自容。



注释

① 贡父：宋人刘敞，字贡父。



To Make Another Pool



Once upon a time there were some scholars discussing the matter of water conservancy. One suggested draining off the water of the Liang Shan Lake to till the land. The others asked, “Liang Shan Lake is a natural water reserve of ancient times. It occupies several hundred miles. If it’s drained, where will the water from the autumn floods be stored when it pours in from all directions?”

Liu Gongfu (1023–1089)^①, who happened to be there also, said assuredly, “Just make another pool of the same size nearby to hold the water.” The others doubled up with laughter, and the speaker was extremely embarrassed.

Wang Pizhi (1023–?)

Mian Shui Yan Tan Lu (Records of Chats on Mian Shui)



Note

① Liu Gongfu: a historian of the Northern Song Dynasty (960–1127) in Chinese history.

xiǎo
小
míng
名
hé
和
shàng
尚

ōu yáng wén zhōng bù xǐ shì shì yǒu tán fó zhě bì
欧阳文忠^①不喜释氏，有谈佛者，必
zhèng sè shì zhī ér gōng zhī yòu zǐ xiǎo zì hé shàng huò
正色视之；而公之幼子小字和尚，或
wèn gōng jì bù xǐ fó pái fú tú ér yǐ hé shàng
问：“公既不喜佛，排浮屠^②，而以和尚
míng zǐ hé yě gōng yuē suǒ yǐ jiàn zhī yě rú jīn
名子，何也？”公曰：“所以贱之也。如今
rén jiā yǐ niú lú míng xiǎo ér ěr wèn zhě dà xiào qiě
人家以牛、驴名小儿耳。”问者大笑，且
fú gōng zhī biàn yě
伏公之辩也。

wáng pì zhī miǎn shuǐ yàn tán lù
王辟之《涌水燕谈录》

白话
翻译



欧阳修不喜欢佛教思想。如果他遇到谁在谈论佛教，一定会严厉地看着他，但是欧阳修的小儿子的小名却叫“和尚”。有的人问他：“您既然不喜欢佛，排斥和尚，为什么还会给用‘和尚’给自己的儿子当名字呢？”欧阳修说：“是为了要作贱佛的缘故。就像别人用牛、驴给小孩起名一样。”问的人听了这种回答大笑起来，而且也服了欧阳修的善辩能力。

注释

① 欧阳文忠：欧阳修，谥号文忠。

② 浮屠：佛，和尚。



Pet Name



Ouyang Wenzhong (1007–1072)^① disliked Buddhism, and whenever others talked about it, he would glare at them. His youngest son's pet name was Monk, and others often asked, "If you don't care about Buddhism and object to it so much, why do you call your son Monk?"

His reply was: "It's the way I look down upon Buddhism. I use the name 'Monk' for my child just as others call their children by the names of 'Ox' or 'Donkey'." Everybody laughed and was convinced by his logic.

Wang Pizhi (1023–?)

Mian Shui Yan Tan Lu (Records of Chats on Mian Shui)



Note

① Ouyang Wenzhong: better known as Ouyang Xiu, was the famous poet, writer, historian and politician of the Song Dynasty (960–1279) in Chinese history.

yàn
晏
yuán
元
xiàn
献

yàn yuán xiàn gōng wéi tóng zǐ shí zhāng wén jié
晏元献公^①为童子^②时，张文节^③

jiàn zhī yú cháo tíng zhào zhì quē xià shì zhí yù shì jìn shì
荐之于朝廷，召至阙下，适值御试进士，

biàn lìng gōng jiù shì gōng yī jiàn shì tí yuē chén shí rì
便令公就试。公一见试题，曰：“臣十日

qián yǐ zuò cǐ fù yǒu fù cǎo shàng zài qǐ bié mìng
前已作此赋，有赋草尚在，乞别命

tí shàng jí ài qí bù yǐn jí wéi guǎn zhí shí tiān xià
题。”上极爱其不隐。及为馆职，时天下

wú shì xǔ chén liào zé shèng yàn yǐn dāng shí shì cóng wén
无事，许臣寮择胜燕饮，当时侍从文

guǎn shì dà fū gè wéi yàn jí yǐ zhì shì lóu jiǔ sì wǎng
馆士大夫各为燕集，以至市楼酒肆，往

wǎng jiē gōng zhàng wéi yóu xī zhī dì gōng shí shí shèn pín
往皆供帐为游息之地。公是时甚贫，

bù néng chū dú jiā jū yǔ kūn dì jiǎng xí yī rì xuǎn dōng
不能出，独家居与昆弟讲习。一日选东

gōng guān hū zì zhōng pī chú yàn shū zhí zhèng mò yù
宫官，忽自中批除^④晏殊。执政莫谕

suǒ yīn cì rì jìn fù shàng yù zhī yuē jìn wén guǎn gé
所因，次日进覆，上谕之曰：“近闻馆阁

chén liào wú bù xǐ yóu yàn shǎng mí rì jì xī wéi shū
臣寮，无不嬉游燕赏，弥日继夕，唯殊

dù mén yǔ xiōng dì dú shū rú cǐ jǐn hòu zhèng kě wéi
杜门与兄弟读书，如此谨厚，正可为

dōng gōng guān gōng jì shòu mìng dé duì shàng miàn yù
东宫官。”公既受命，得对，上面谕

chú shòu zhī yì gōng yǔ yán zhì yě zé yuē chén fēi bù
除授之意，公语言质野，则曰：“臣非不

lè yàn yóu zhě zhí yǐ pín wú shàng kě wéi zhī jù chén ruò
乐燕游者，直以贫无上可为之具。臣若



Yan Shu's Honesty



Yan Shu (991 –1055) was below fifteen when he was recommended by Zhang Wenjie for summoning to the court. At that time, the imperial examinations were being held, and the Emperor ordered Yan Shu to attend an examination with the rest of the scholars. As soon as he saw the title of the essay that was to be written, Yan Shu said to the Emperor, "Ten days ago I wrote an essay with this very same title and I have the manuscript on hand. Would it not be better to assign another subject for my examination?" The Emperor was impressed by his honesty.

When he was working for the Imperial Academy in peace time, the courtiers and officials were allowed to have banquets. Those working in the academies would often also hold parties, and as a result the restaurants, tea-shops and inns often became the favourite haunts of such people. At that time Yan lived a poor life, and he could not afford to party with his associates, but stayed, at home to study instead with his brothers.

One day, an occasion for selecting an official to serve the prince in the Eastern Palace arose, and surprisingly, the



yǒu qián yì xū wǎng dàn wú qián bù néng chū ěr yì
有钱，亦须往，但无钱不能出耳。”益

jiā qí chéng shí zhī shì jūn tǐ juàn zhù rì shēn rén zōng
嘉其诚实，知事君体，眷注日深。仁宗

cháo zú zhì dà yòng
朝，卒至大用。

shěn kuò mèng xī bǐ tán
沈括《梦溪笔谈》



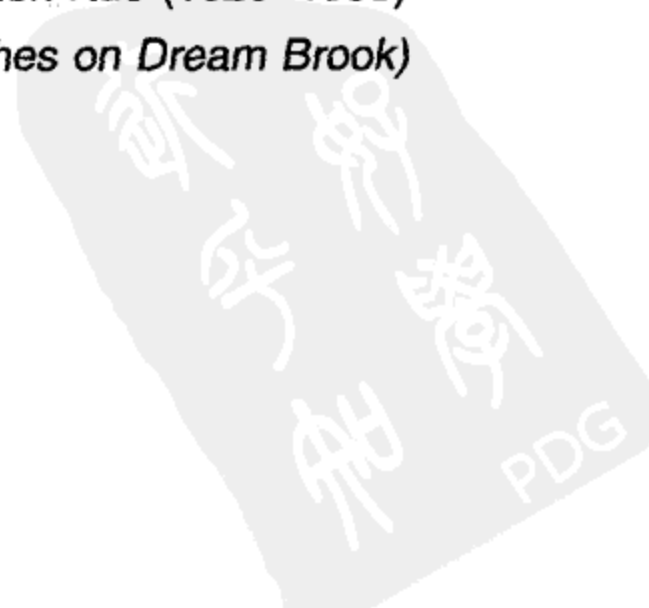


Emperor nominated Yan Shu for the post. The Prime Minister and other important court officials could not understand the decision. The next day, as they attended court, the Emperor declared, “Recently I have heard that the officials and academics all enjoy themselves on trips and in banquets, partying from dawn till night. Only Yan Shu stays at home and studies with his brothers. Such a prudent man is fit to become an official in the Eastern Palace.”

After his appointment, as was the custom, Yan Shu entered the palace to be received by the Emperor. When he heard of the reasons why he was appointed, he stated to the Emperor frankly, “I also like to have parties and trips in scenic spots, only that I cannot afford to do so as I am a poor man. If I had money, I would also go out.” The Emperor praised his honesty and his faithfulness to the court, and trusted him more and more. When the prince became Emperor, Yan Shu was appointed Prime Minister.

Shen Kuo (1029–1093)

Meng Xi Bi Tan (Sketches on Dream Brook)



白话
翻译



晏殊年少时，张文节就以“神童”名义把他推荐到了朝廷。皇帝召他进宫的时候，正遇上皇帝亲自面试进士，就让晏殊也一起参加考试。晏殊一见到试题就说：“我十天前已经作过这个题目了，还有草稿在这，请另外给我出一个题目吧。”皇上对他这种诚实的态度极其赞赏。晏殊在朝中做官的时候，当时天下太平，容许大臣们一起游玩宴饮。当时的朝臣士大夫们各自在家开办宴席，甚至市井的酒楼里也大都设专门的帷帐为百官的宴饮游乐提供方便。当时晏殊很穷，没钱出门游玩宴饮，就在家里与表弟学习诗书。有一天，皇宫中要给太子选讲官，忽然皇帝亲自点名让晏殊上任。执政大臣们都不知道皇上为什么会选中晏殊。第二天，上朝复命时，皇上说：“最近听说馆阁大臣们都嬉游宴饮，一天到晚沉醉其中，只有晏殊与兄弟闭门读书，这么谨慎忠厚的人，正可教习太子读书。”晏殊上任后，有了面圣的机会，皇帝当面告知任命他的原因时，晏殊语言质朴不拘，说：“我并非不喜欢宴游玩乐，只是家里贫穷没有钱出去玩。臣如果有钱，也会去宴饮，只是因为没钱出不了门。”皇上因此更欣赏他的诚实，懂得侍奉君王的大体，对他的宠信一天比一天深。仁宗登位后，最终官至宰相。

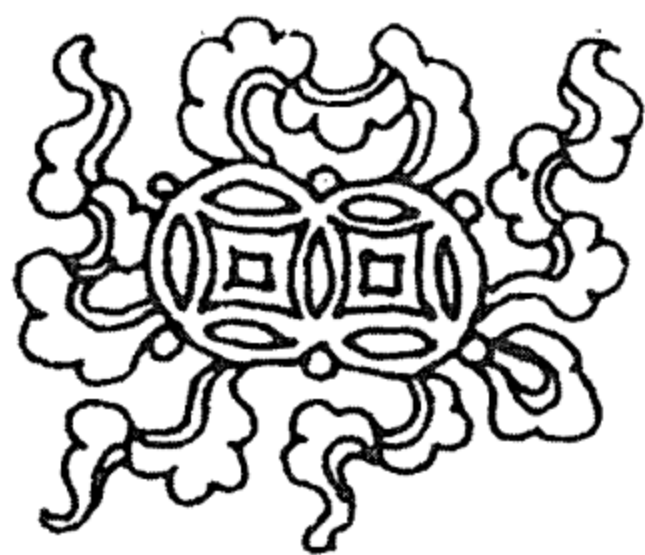
注释

① 晏元献公：晏殊，谥号元献。仁宗朝官至宰相。

② 童子：《宋史·选举志》：凡童子十五岁以下，能通经作诗赋，州升诸朝，而天子亲试，其命官免举无常格。

③ 张文节：张知白，谥号文节，真宗时参赞大政。

④ 除：授拜、任命官职。



蘇
氏
印
信
PDG

chéng

乘

xì

隙

háo zhōu dìng yuǎn xiàn yī gōng shǒu shàn yòng máo
濠州定远县一弓手，善用矛，

yuǎn jìn jiē fú qí néng yǒu yī tōu yì shàn jī cì cháng
远近皆服其能。有一偷亦善击刺，常

miè shì guān jūn wéi yǔ cǐ gōng shǒu bù xiāng xià yuē jiàn
蔑视官军，唯与此弓手不相下。曰：“见

bì yǔ zhī jué shēng sǐ yī rì gōng shǒu zhě yīn shì zhì cūn
必与之决生死。”一日弓手者因事至村

bù shì zhí tōu zài shì yǐn jiǔ shì bù kě bì suì yè máo
步，适值偷在市饮酒，势不可避，遂曳矛

ér dòu guān zhě rú dǔ qiáng jiǔ zhī gè wèi néng jìn
而斗。观者如堵墙。久之，各未能进。

gōng shǒu zhě hū wèi tōu yuē wèi zhì yǐ wǒ yǔ rǔ jiē
弓手者忽谓偷曰：“尉至矣，我与汝皆

jiàn zhě rǔ gǎn yǔ wǒ wèi mǎ qián jué shēng sǐ hū tōu
健者，汝敢与我尉马前决生死乎？”偷

yuē nuò gōng shǒu yìng shēng cì zhī yī jǔ ér bì
曰：“诺。”弓手应声刺之，一举而毙，

gài chéng qí xì yé
盖乘其隙也。

yòu yǒu rén céng yù qiáng kòu dòu máo rèn fāng jiē kòu
又有人曾遇强寇斗。矛刃方接，寇

xiān hán shuǐ mǎn kǒu hū xùn qí miàn qí rén è rán rèn
先含水满口，忽嚏^①其面，其人愕然，刃

yǐ zhèn xiōng hòu yǒu yī zhuàng shì fù yǔ kòu yù yǐ
已堪^②胸。后有一壮士，复与寇遇，已

xiān zhī xùn shuǐ zhī shì kòu fù yòng zhī shuǐ cái chū kǒu
先知嚏水之事，寇复用之。水才出口，

máo yǐ dòng jǐng gài yǐ chén chú gǒu qí jī yǐ shī shì
矛已洞颈。盖已陈刍狗^③，其机已失，恃



Exploiting an Oversight



There was an archer of Dingyuan, Haozhou, who was skilful with the spear and was admired by folks from far and near. There was also a thief skilful at thrusting, who looked down upon all official militiamen, except for this archer. Once the thief declared, "If I ever meet him, I will certainly challenge him to a duel."

One day the archer came over to a village on business, and the thief happened to be drinking in the market. So, a fight was inevitable. As they fought with spears, a big crowd of spectators gathered around them. After a while neither of them managed to get the better of the other. All at once the archer said to the thief, "An official is coming. You and I are equally strong, do you have the guts to fight it out with me in front of him?" The thief replied, "Sure." No sooner had he spoken than the archer thrust his spear into him, immediately killing him. The archer exploited the oversight of his opponent.

There was also another man who ran into a highwayman. They fought against each other with sword and spear. The highwayman kept his mouth full of water, and suddenly spat the water in the other's face. The man was stunned, and the



shèng shī bèi fǎn shòu qí hài
胜 失 备 ， 反 受 其 害 。

shěn kuò mèng xī bǐ tán
沈 括 《 梦 溪 笔 谈 》

白话
翻译



濠州定远县有一个弓手，特别擅长用矛，远近的人都佩服他的本领。有一个小偷也很擅长搏斗，常常蔑视官兵，只是和这个弓手的武艺不相上下。他说：“如果有一天见到他，一定跟他决一死战。”有一天，这个弓手因事到了那个村子里，正好这个小偷也在市场上喝酒，无法回避，就抓了长矛开始决斗。观看的人挤得紧紧的，围得像是一堵墙一样。过了好久，也没有分出个胜负。弓手忽然对小偷说：“县尉来了，你和我都是英雄好汉，你敢与我在县尉的马前决一死战吗？”小偷说：“好啊！”弓箭手应声朝小偷刺去，一下子杀死了他。这大概就是抓住了空隙。

又有一个人，曾经遇上强盗并与他展开搏斗。长矛与大刀刚接上，谁知强盗先在嘴里含了一口水，忽然喷了那个人一脸，那人还没有反应过来，刀刃已经刺入了他的胸口。后来有一个壮士，又与这个强盗遇上了。这个壮士已经知道强盗含水喷人的事了。强盗再一次用这个方法时，水才出口，矛头已经穿透了他的脖子。这是因为已经被人识破了机关，他的机会已经失去了；又因为自己以为能取得胜利，也就放松了警惕，反受其害。



注释

① 噀(xùn):含在口中而喷出。

② 搵(zhèn):用刀剑等刺。

③ 已陈当狗:结当为狗,巫祝用之。这里指“识破机关”。



same moment he thrust his sword into the man's chest. Later a warrior, having heard about this highwayman's trick, met him. The highwayman played exactly the same trick again. But this time as soon as the water was spat out, the spear of the warrior had already made a hole in his throat.

The above reminds us of the sacrificial straw dog which, after being put to ceremonial use once, is no longer useful. Setting all mind on past victories won by deceit and being off his guard, man will see his defeat thereby.

Shen Kuo (1029–1093)

Meng Xi Bi Tan (Sketches on Dream Brook)



liú
刘
shěn
沈
chù
处
shì
世

nán shǐ liú níng zhī wéi rén rèn suǒ zhuó lǚ jí
《南史》：刘凝之为^①人认所著履^②，即

yǔ zhī cǐ rén hòu dé suǒ shī lǚ sòng huán bù kěn fù
与之。此人后得所失履，送还，不肯复

qǔ yòu shěn lín shì yì wéi lín rén rèn suǒ zhuó lǚ lín shì
取。又沈麟士亦为邻人认所著履，麟士

xiào yuē shì qīng lǚ yē jí yǔ zhī lín rén dé suǒ shī
笑曰：“是卿履耶？”即与之。邻人得所失

lǚ sòng huán lín shì yuē fēi qīng lǚ yē xiào ér
履，送还，麟士曰：“非卿履耶？”笑而

shòu zhī cǐ suī xiǎo shì rán chù shì dāng rú lín shì bù
受之。此虽小事，然处世当如麟士，不

dāng rú níng zhī yě
当如凝之也。

sū shì zhì lín
苏轼《志林》

白话
翻译



《南史》上记载这样一个故事：刘凝之被人指认说他穿的鞋是别人的，刘凝之就把自己的鞋子给了他。那人后来找到了丢失的鞋子，就把刘凝之的鞋子送还了回来，刘凝之却不肯再要了。沈麟士也被邻居指认说他穿的鞋子是别人的，沈麟士笑着说：“是你的鞋吗？”就脱下来给了他。后来邻居找到了丢失的鞋子，把沈麟士的鞋送了回来。沈麟士说：“不是你的鞋吗？”就笑着收下了。这虽然是小事，但是处世还应当像沈麟士那样，而不应该学刘凝之。



① 为：被。

② 所著履：穿的鞋。



Different Attitudes to Others' Mistakes



The *History of the Southern Dynasties* recorded an anecdote involving Liu Ningzhi (390–448). Somebody had mistaken Liu's shoes for his own; and Liu gave the shoes to him. Later that person found his own shoes, and sent Liu's shoes back to him, but Liu did not accept the returned shoes.

A similar event occurred to Shen Linshi (419–503). Shen's neighbour took his shoes by mistake. Shen smiled saying, "Are they yours?" and gave the shoes to him. Soon the neighbour found the shoes he had lost and sent Shen's shoes back. Shen asked if they weren't really his neighbour's, then smiled and took them back.

These are trivial matters, but it would be better for us to act rather as Shen than as Liu.

Su Shi (1036–1101)
Zhi Lin (Short Essays)

cuò
措
dà
大
chī
吃
fàn
饭

yǒu èr cuò dà xiāng yǔ yán zhì yī yún wǒ píng
有二措大^①相与言志。一云：“我平
shēng bù zú wéi fàn yǔ shuì ěr tā rì dé 'zhì dāng chī
生不足，惟饭与睡耳。他日得志，当吃
bǎo fàn liǎo biàn shuì shuì liǎo yòu chī fàn yī yún wǒ
饱饭了便睡，睡了又吃饭。”一云：“我
zé yì yú shì dāng chī liǎo yòu chī hé xiá fù shuì yē
则异于是。当吃了又吃，何暇复睡耶？”
wú lái lú shān wén mǎ dào shì shàn shuì yú shuì zhōng dé
吾来庐山，闻马道士善睡，于睡中得
miào rán wú guān zhī zhōng bù rú bǐ cuò dà dé chī fàn sān
妙。然吾观之，终不如彼措大得吃饭三
wèi yě
味也。

sū shì zhì lín
苏轼《志林》

白话
翻译



有两个穷酸迂腐的书生互相谈论自己的志向。一个人说：“我这辈子缺的就是吃饭和睡觉。将来一旦得志，我一定吃饱了就睡觉，睡足了再吃饭。”另一个说：“我却和你不同，我一定是吃了再吃，哪有空去睡觉呢！”我来到庐山，听说马道士擅长睡觉，并在睡觉中得到顿悟。然而在我看来，终究不如那两个读书人，悟得了吃饭的个中滋味。



注释

① 措大：穷酸迂腐的读书人。



Two Shabby Pedants Chat about Eating



Two shabby pedants chatted about their ambitions. One said, “In my life, all I’m short of are food and sleep. When I become rich, I’ll sleep after eating and eat after sleeping.” The other said, “I won’t be like you. I’ll eat and eat, with little time to think of sleep!”

When I was in Lushan, I heard of Taoist Ma, who was addicted to sleeping and enjoyed himself in sleep. But as I see it, I don’t think his enjoyment in sleep can compare with the enjoyment of those two shabby pedants in eating^①.

Su Shi (1036–1101)
Zhi Lin (Short Essays)



Note

- ① The writer seems to accept the fact that the enjoyment in eating is greater than that in sleeping for many who live at subsistence level.

chéng
承
tiān
天
sì
寺
yè
夜
yóu
游

yuán fēng liù nián shí yuè shí èr rì yè jiě
元 丰 六 年 (1083) 十 月 十 二 日 ， 夜 ， 解

yī yù shuì yuè sè rù hù xīn rán qǐ xíng niàn wú yǔ lè
衣 欲 睡 ， 月 色 入 户 ， 欣 然 起 行 。 念 无 与 乐

zhě suì zhì chéng tiān sì xún zhāng huái mǐn huái mǐn yì
者 ， 遂 至 承 天 寺 寻 张 怀 民^① ， 怀 民 亦

wèi qǐn xiāng yǔ bù yú zhōng tíng tíng xià rú jī shuǐ kōng
未 寝 ， 相 与 步 于 中 庭 。 庭 下 如 积 水 空

míng shuǐ zhōng zǎo xìng jiāo héng gài zhú bǎi yǐng yě hé
明 ， 水 中 藻 荇 交 横 ， 盖 竹 柏 影 也 。 何

yè wú yuè hé chù wú zhú bǎi dàn shǎo xián rén rú wú
夜 无 月 ？ 何 处 无 竹 柏 ？ 但 少 闲 人^② 如 吾

liǎng rén ěr
两 人 耳 。

sū shì zhì lín
苏 轼 《 志 林 》

白话
翻译



元丰六年十月十二日的晚上。我解开衣服想睡觉的时候，发现月光从窗口照进来，我心情很好，于是想起来走走。想到没有与自己一起游乐的人，就来到承天寺找张怀民。恰巧张怀民也没有睡觉，于是我们俩在庭院中散步。庭院中的月光宛如一泓积水那样清澈透明，水中藻荇纵横交错，原来是绿竹和翠柏的影子。哪个夜晚没有月光？哪里没有绿竹和翠柏？只是缺少像我们俩这样的闲人罢了。



① 张怀民：苏轼的朋友，当时也贬官在黄州。

② 闲人：清闲的人。



A Night Trip to Heavenly Grace Temple



On the night of the twelfth day of the tenth month, in the sixth year(1083) of the period of Yuan Feng, as I was preparing to go to bed, I noticed the moonlight pouring into my room. I got up in a light mood and finding no one around to share my mood with. I went out to visit Zhang Huaimin at the Temple of Heavenly Grace. Huaimin had also not yet retired, and we both walked in the courtyard. The courtyard had assumed the appearance of a radiant pool of water, with crisscrossing aquatic plants and algae, which were actually formed by the shadows of pines and bamboos. Did the moon not shine every night? Were there no pines and bamboos anywhere else? Not so, just that there were no other leisurely people around like ourselves.

Su Shi (1036–1101)
Zhi Lin (Short Essays)

sòng
宋
jǐng
璟
jìn
进
jiàn
谏

zhōng zōng shí wéi yuè jiāng gào wǔ sān
中宗时(705-710),韦月将告武三
sī yǔ wéi hòu tōng sān sī fěng yǒu sī lùn yuè jiāng dà nì
思与韦后通。三思讽有司论月将大逆
bù dào dì zhào shā zhī sòng jǐng qǐng fù yù dì nù àn
不道。帝诏杀之。宋璟请付狱。帝怒,岸
zé chū cè mén wèi jǐng yuē zhèn wèi yǐ zhū zhī yǐ gèng
帙^①出侧门,谓璟曰:“朕谓已诛之矣,更
hé qǐng yě jǐng yuē rén yán sān sī luàn gōng yè bì
何请也?”璟曰:“人言三思乱宫掖,陛
xià bù wèn jí zhǎn zhī chén kǒng yǒu qiè yì zhě gù qǐng
下不问,即斩之,臣恐有窃议者,故请
àn zuì fāng xíng xíng dì yù nù jǐng yuē qǐng xiān zhū
按罪方行刑。”帝愈怒,璟曰:“请先诛
chén bù rán zhōng bù fèng zhào dì nǎi miǎn yuè jiāng
臣。不然,终不奉诏。”帝乃免月将
sǐ liú zhī líng nán zhāng jiā zhēn hòu wéi xiāng yuè táng
死;流之岭南。张嘉贞后为相,阅堂
àn jiàn jǐng wēi yán qiè yì wèi cháng bù shī shēng tàn xī
案,见璟危言切议,未尝不失声叹息。

kǒng píng zhòng xù shì shuō
孔平仲《续世说》



Song Jing's Admonition



During the reign of Emperor Zhongzong (705–710) of the Tang Dynasty, Wei Yuejiang (?–760) accused Wu Sansi of adultery with Empress Wei. Wu abetted some officials to bring a charge of treason and heresy against Wei. The Emperor ordered the death sentence on Wei. Prime Minister Song Jing (663–737) pleaded with the Emperor to put Wei in prison first.

The Emperor became irritated, flew out of the side door without his cap, and said to Song, “I’ve already ordered to have him killed, why do you speak for him?” Song answered, “Wei reported to you that Wu had intimate relations with the Empress, but you don’t look into the matter, and instead you want to have Wei killed immediately. I’m afraid that people would blame you behind your back. Therefore I suggest Your Majesty bring him to trial before executing him.”

The Emperor was mad after hearing this. Song said, “If that is the case, please execute me first, since otherwise I shall never carry out the execution order.” The Emperor exonerated Wei from death penalty at last and exiled him to Ling Nan (Guangdong) instead.

Later, Zhang Jiazhen became the Prime Minister. Once as

白话
翻译



唐中宗时，韦月将上书揭发武三思与韦后通奸，而武三思却说是韦月将大逆不道。于是皇上下诏杀死韦月将。宋璟请求把这个案子交给有关部门审理。皇上大发雷霆，衣冠不整地从侧门跑出来对宋璟说：“我已经说要杀死韦月将了，你还啰嗦什么呢？”宋璟说：“有人说武三思淫乱后宫，陛下也不审问就把这个人杀了。我害怕这事会引起私下里的议论，所以请求定罪以后再行刑。”皇上勃然大怒。宋璟丝毫不惧，说：“请先杀了我吧。如果不这样，我是不会奉行诏令的。”于是皇上只好免了韦月将的死罪，把他流放到岭南地区。后来张嘉贞作了宰相，翻阅当时的记录，看见宋璟大义凛然，禁不住失声叹息。

注释

① 岸帻：推起头巾，露出前额。形容态度洒脱，或衣着简率不拘。





he looked through the documents of the court, Song Jing's sharp and reasonable words caught his eyes, he couldn't help sighing with feelings of admiration.

Kong Pingzhong

Xu Shi Shuo (A Sequel to New Accounts of Old Episodes)



bī
逼

yǒu yī xīn guì shào nián yǒu fēng zī wéi guì zú zhī
有一新贵^①少年，有风姿，为贵族之

yǒu shì lì zhě suǒ mù mìng shí shù pú yōng zhì qí dì shào
有势力者所慕，命十数仆拥致其第。少

hūn
婚

nián xīn rán ér xíng lüè bù cí xùn jì zhì guān zhě rú dǔ
年欣然而行，略不辞逊。既至，观者如堵。

xū yú yǒu yī jīn zǐ zhě chū yuē mǒu wéi yī nǚ yì bù
须臾，有衣金紫者出曰：“某惟一女，亦不

zhì chǒu lòu yuàn pèi jūn zǐ kě hū shào nián jū gōng xiè
至丑陋，愿配君子，可乎？”少年鞠躬谢

yuē hán wēi dé tuō jì gāo mén gù xìng dài gèng guī jiā
曰：“寒微得托迹高门，固幸，待更归家，

shì yǔ qī shāng liàng rú hé zhòng jiē dà xiào ér sǎn
试与妻商量如何？”众皆大笑而散。

péng chéng mò kè huī xī
彭 乘《墨客挥犀》

白话
翻译



有一个新中进士的少年，清俊风流。一个贵族中有势力的人家看中了他，就让十几个仆人簇拥着他到家里来。这个少年很高兴就去了，一点也没有推辞的意思。等来到这个人家，围观的人挤得跟围墙一样。不一会儿，有一个穿着金紫色衣服的人走出来说：“我只有一个女儿，长得也不算丑陋，愿意嫁给你为妻，怎么样？”少年鞠躬道谢说：“我出身寒微，能与像您这样的高门大户结亲自然是一件好事，等我回家跟我的妻子商量一下如何？”围观的人大笑不止，一哄而散。



注释

① 新贵：刚刚中科举而发迹的士人。



A Forced Marriage



There was a scholar who rose in position recently, and he was also a handsome young man. He caught the attention of an influential nobleman who ordered his servants to bring him to his mansion. The young man did not decline the invitation, and went with them happily. On his arrival, many people crowded round to see him. At that moment, a man dressed in a purple robe and carrying a bag embroidered with a goldfish, came out to greet him, introducing himself with the words: "I have only one daughter, who is not uncomely, and I am looking for a gentleman to marry her to. Would you be interested?"

The young scholar bowed to show his gratitude and replied, "How fortunate it is if one so humble as I should be related to such a high official. Only I must first return to discuss the matter with my wife. I hope you don't mind."

Everybody roared with laughter when they heard his remark.

Peng Cheng

Mo Ke Hui Xi (A Writer's Sketches)

cǎo
草

shū
书

zhāng chéng xiāng hào cǎo shèng ér bù gōng liú bèi jiē
张丞相^①好草圣而不工，流辈皆

jī xiào zhī chéng xiāng zì ruò yě yī rì dé jù suǒ
讥笑之，丞相自若也。一日，得句，索

bǐ jué shū mǎn zhǐ lóng shé fēi dòng shǐ qí zhī lù zhī
笔绝书，满纸龙蛇飞动；使其侄录之，

dāng bō xiǎn chù zhī wǎng rán ér zhǐ zhí suǒ shū wèn yuē
当波险处，侄愕然而止，执所书问曰：

cǐ hé zì chéng xiāng shóu shì jiǔ zhī yì zì bù shí
“此何字？”丞相熟视久之，亦自不识，

gòu qí zhī yuē hú bù zǎo wèn zhì wǒ wàng zhī
诘其侄曰：“胡不早问，致我忘之？”

xíng jū shí fǔ zhǎng lù
刑居实《拊掌录》

白话
翻译



张丞相喜欢写草书却不怎么精通。同辈的人都讥笑他，而他自己却不以为然。有一天，张丞相想到一首好诗，就拿笔写了下来，满纸都是飞龙走蛇的样子。张丞相让他的侄子帮他重新抄录一遍。他的侄子看到波折的地方，迷惑不解，不知如何下笔，只好停下来拿着纸去问张丞相说：“这是什么字？”张丞相看了很久，自己也不认识了，就骂他的侄子说：“为什么不早来问，以至于连我自己都忘了？”

注释

① 张丞相：张齐贤，宋太宗、真宗时两度为相。



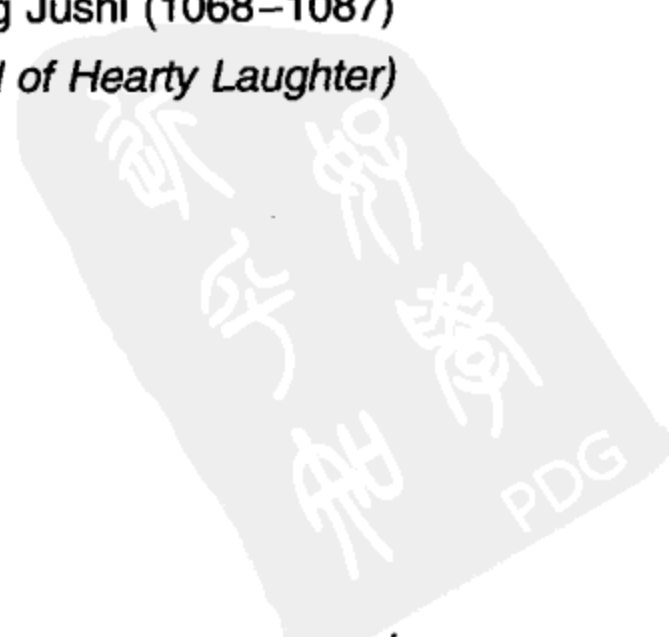
Cursive Handwriting



Prime Minister Zhang enjoyed writing in the cursive style but his handwriting was too illegible for recognition. All his friends laughed at him for it, but he did not care. One day he thought up a sentence he liked, so he wielded a brush to note it down at once. The paper was filled with lively characters. He asked his nephew to copy it down. While transcribing it, his nephew came to an illegible character and stopped at a loss. He took the paper to his uncle and asked him, "What is this character?" The Prime Minister stared at it for a good while, also failing to figure it out. He scolded his nephew, "Why didn't you ask me earlier before I forgot it?"

Xing Jushi (1068–1087)

Fu Zhang Lu (A Record of Hearty Laughter)



wáng

王

jīng

荆

gōng

公

jiǎn

简

shuài

率

wáng jīng gōng xìng jiǎn shuài bù shì xiū shì fèng yǎng

王荆公^①性简率，不事修饰奉养，

yī fú gòu wū yǐn shí cū è yī wú yǒu zé zì shào shí
衣服垢污，饮食粗恶，一无有择，自少时

zé rán sū míng yǔn zhù biàn jiān qí yán yī chén lǚ
则然。苏明允^②著《辨奸》，其言“衣臣虏

zhī yī shí quǎn zhì zhī shí qiú zhù sàng miàn ér tán shī
之衣，食犬彘之食，囚著丧面而谈诗

shū yǐ wéi bù jìn rén qíng zhě gài wèi shì yě rán
书”，以为“不近人情”者，盖谓是也。然

shào xǐ yǔ lǚ huì mù hán xiàn sù xiōng dì yóu wèi guǎn
少喜与吕惠穆^③、韩献肃兄弟^④游。为馆

zhí shí yù rǔ cháng shuài yǔ tóng yù yú sēng sì qián
职^⑤时，玉汝^⑥尝率与同浴于僧寺，潜

bèi xīn yī yī xí yì qí bì yī sì qí yù chū bǐ qí
备新衣一袭，易其敝衣。俟其浴出，俾其

cóng zhě jǔ yǐ yī zhī ér bù yǐ gào jīng gōng fú zhī rú
从者举以衣之，而不以告。荆公服之如

gù yǒu chū bù yǐ wéi yì yě jí wéi zhí zhèng huò yán
固有，初不以为异也。及为执政，或言

qí xǐ shí zhāng pú zhě qí fū rén wén ér yí zhī yuē
其喜食獐脯者，其夫人闻而疑之，曰：

gōng píng rì wèi cháng yǒu zé yú yǐn shí hé hū dú shì
“公平日未尝有择于饮食，何忽独嗜

cǐ yīn lìng wèn zuǒ yòu zhí shì zhě yuē hé yǐ zhī gōng
此？”因令问左右执事者曰：“何以知公

zhī shì zhāng pú yē yuē měi shí bù gù tā wù ér zhāng
之嗜獐脯耶？”曰：“每食不顾他物，而獐

pú dú jìn shì yǐ zhī zhī fù wèn shí shí zhì zhāng pú
脯独尽，是以知之。”复问：“食时置獐脯

hé suǒ yuē zài jìn bǐ zhù chù fū rén yuē míng
何所？”曰：“在近匕箸处。”夫人曰：“明



Wang Anshi Lived a Simple Life



Wang Anshi^① (1021–1086) led a simple and unpretentious life. He never cared about how he was dressed or what he ate. He always wore old and worn clothes, and his food was plain and coarse. He took all these things for granted, having lived like that since his youth.

In *The Hypocrites* Su Mingyun described Wang as “being dressed in clothes fit for a slave or captive, eating food fit only for pigs or dogs, and appearing like one in prison or looking as if he were in mourning for the dead, and yet he talks about literature and history.” He assumed that Wang was an unnatural oddity due to his outward appearance.

However, when Wang was young, he was close friends with Lu Hui Mu and the Han brothers. As an official in an academy of literature and history he once went with Hun Yurn to a temple to bathe. Han had prepared new clothes for him in his ignorance, so that he did not need to wear the old ones any longer. After he emerged from the bath, his servant helped him put on the new suit without saying anything, and Wang wore it without noticing the difference.

Later, Wang was promoted to be vice-prime minister.



rì gū yì tā wù jìn bǐ zhù jì ér guǒ shí tā wù jìn
日姑易他物近匕箸。”既而果食他物尽，
ér zhāng pú gù zài ér hòu rén zhī qí tè yǐ qí jìn gù
而獐脯固在。而后，人知其特以其近故
shí zhī ér chū fēi yǒu suǒ shì yě rén jiàn qí tài shèn huò
食之，而初非有所嗜也。人见其太甚，或
zhě duō yí qí wěi yún
者多疑其伪云。

zhū biàn qū wěi jù wén
朱 弁《曲洧旧闻》

白话
翻译



王安石性格简旷直率，不修边幅，不重养生。衣服破旧一点，食物粗糙一点都不在乎，而且他从小时候就是这个样子的。苏明允在《辨奸》一文中说：“穿着俘虏的衣服，吃着猪狗的食物，像一个囚徒那样蓬头垢面，却还谈论诗书”，认为这样是“不近人情”的。大概说的就是王安石的这个性格吧。然而王安石年轻的时候就喜欢与吕惠穆、韩献肃兄弟们一起游玩。在朝中任馆职时，玉汝曾经跟他一起在僧寺里洗澡，悄悄地为他准备了一身新衣服，而换掉了他原来的旧衣服。等王安石洗完澡的时候，指使侍从直接把新衣服递给他穿，也没有告诉他。王安石穿上新衣服就像原来的衣服一样，开始并没有发现有什么不同。

等王安石当了宰相以后，有人说他愿意吃獐脯肉，他的夫人听了以后觉得奇怪，说：“荆公平日里从没有挑食的习惯，怎么会忽然喜欢吃獐脯肉呢？”就问左右办事的人说：“你们怎么知道荆公喜欢吃獐脯肉的？”他们回答说：“每次吃饭的时候，他都不吃别的东西，而是把獐脯肉吃得干干净净，所以就知道了。”他的夫人再问：“吃饭的时候，你们把獐脯肉放在什么地方了？”他们说：“就放在离荆公的筷子和勺最近的地方。”夫人说：“明天把别的食物放在



Somebody at that time stated that Wang liked to eat river deer's meat, but his wife did not believe this and wondered, "He has never been particular about food, how come he suddenly fancies this?" Then she questioned the servants, "How could you be that sure His Excellency likes to eat river deer's meat?" The reply was: "During his meal he only eats the river deer's meat, so it is quite obvious." The lady asked further, "Whereabout is the dish placed on the table?" They said, "Closest to his chopsticks and spoon."

The lady spoke once more, "Tomorrow, place another dish nearest to his chopsticks."

The next day, Wang did not touch the meat of the river deer, but ate only the dish nearest to him. After this everybody realized the truth about the matter, that he merely ate whichever dish was nearest to him but had no particular taste in food. His extreme nonchalance and lack of preference made many people suspect that this was only a front he put on.

Zhu Bian (?-1148)

Qu Wei Jiu Wen (Old Legends of Qu Wei River)



他的眼前。”换了别的食物后，果然，王安石又把放在最近的食物吃得干干净净，而獐脯肉还放在那里一动没动。从这以后，人们才知道只是因为离荆公近，荆公才吃得干干净净，而不是因为他喜欢吃。有些人觉得他这样太过了，所以就觉得他有些虚伪。



注释

- ① 王荆公：王安石，封荆国公。
- ② 苏明允：苏洵，字明允。
- ③ 吕惠穆：吕公弼，谥号惠穆。
- ④ 韩献肃兄弟：韩绛，谥号献肃，其弟韩维、韩缜皆有名。
- ⑤ 馆职：唐宋时凡在史馆、昭文馆、集贤馆等处任职，自直馆至校勘，都称馆职。
- ⑥ 玉汝：韩缜，字玉汝。





Note

- ① Wang Anshi: a famous politician, writer and thinker of the Song Dynasty.



wū
乌

jīn
巾

jīng gōng tuì jū jīn líng jiǎng shān xué fó zhě sù xìng
荆公退居金陵^①。蒋山学佛者，俗姓
wú rì gòng sǎ sǎo shān xià tián jiā zǐ yě yī rì fēng
吴，日供洒扫，山下田家子也。一日风
duò guà bì jiù wū jīn wú jǔ zhī fù zhì yú bì gōng
堕挂壁旧乌巾^②，吴举之，复置于壁。公
shì jiàn zhī wèi yuē qǐ rǔ guī yí fù shù rì gōng
适见之，谓曰：“乞汝归遗父。”数日，公
wèn fú tóu ān zài wú yuē fù cūn lǎo wú yòng
问：“幞头安在？”吴曰，“父，村老，无用，
huò yú shì zhōng cháng mài dé qián sān bǎi gōng fù gǎn
货于市中，尝卖得钱三百，供父，感
xiāng gōng zhī cì yě gōng tàn xī zhī yīn hū yī pú tóng
相公之赐也。”公叹息之，因呼一仆同
wú yǐ yuán jià wǎng shú dàn jiè gǒu yǐ zhuǎn shòu jí bù
吴以原价往赎，旦戒苟已转售，即不
xū fǎng suǒ guǒ yǐ bì è yóu cún nǎi shú yǐ guī gōng
须访索。果以弊恶犹存，乃赎以归。公
mìng qǔ xiǎo dāo zì yú jīn jiǎo lì mó càn rán huáng jīn yě
命取小刀自于巾脚利磨，粲然黄金也。
gài jìn zhōng suǒ cì zhě nǎi fù yí wú
盖禁中所赐者，乃复遗吴。

zhāng bāng jī mò zhuāng mǎn lù
张邦基《墨庄漫录》



The Black Headdress



When Wang Anshi (1021–1086) retired to Jinling (Nanking), a lay Buddhist of Jiang Shan, the son of a peasant family Wu, cleaned the house for him daily. One day a black headdress on the wall was blown off by the wind, Wu picked it up and put it back on the wall. Wang who happened to catch sight of it said, “I’d like to present this headdress to your father.”

After a few days, Wang asked, “Is the headdress still in your home?”

Wu replied, “My father is a villager, and he never wears a headdress. So I sold it at the fair for three hundred coppers which I gave to my father. He appreciates your favour very much.”

Wang sighed, and sent a servant to the fair with Wu to redeem the headdress for the same price. They were told not to search around far if it had been resold. As they had expected, the headdress had remained there because it looked rather worn-out, so they bought it back. Wang scraped the edge of the headdress with his knife, and the brightness of gold shone through clearly. The gold-rimmed headdress had been an award from the Emperor.

白话
翻译



王荆公退休之后就住在了南京。蒋山有一个学佛的年轻人,俗家姓吴,是山下一个农民家的儿子,每天在王荆公的住处洒扫庭院。有一天,风吹落了挂在墙壁上的一块旧乌巾,吴生就把它捡了起来,重新挂到了墙上。正好这事被王荆公看见了,就对他说:“请你把它拿回去送给你的父亲吧。”过了几天,王荆公问吴生说:“那块头巾在哪里呢?”吴生回答说:“我的父亲是村里一个普通的老人,头巾对他来说没有什么用。我就在市上把它卖掉了,得了三百个铜钱,用来供养我的父亲,谢谢相公的赏赐。”王荆公长叹了一口气。于是就让另一个家仆与吴生一起用原价把那头巾赎回来,只是告诫他们说,如果头巾已经转卖,就不要再追查了。等他们到市上果然发现因为头巾太旧还没有转卖出去,于是,他们就把头巾赎了回来。王荆公让人拿来小刀,在头巾的一角上使劲地割磨,一会就露出了金灿灿的黄金来。这大概是在朝廷里做官的时候皇上赏赐的,于是再一次送给了吴生。



注释

① 金陵:今江苏南京市。

② 乌巾:即乌角巾,黑头巾。古代多为隐居不仕者的帽子。





In spite of this, he once more gave the headdress to Wu.

Zhang Bangji

Mo Zhuang Man Lu (Essays of Mo Zhuang)



shū
书
huàn
换
tóng
铜
qì
器

zhāng wén qián cháng yán jìn shí yìn shū shèng xíng

张文潜^①尝言：近时印书盛行，

ér yù shū zhě wǎng wǎng jiē shì rén gōng zì fù dān yǒu

而鬻书者往往皆士人，躬自负担。有
yī shì rén jìn pǒu qí jiā suǒ yǒu yuē bǎi yú qiān mǎi shū

一士人尽掙其家所有，约百余千，买书
jiāng yǐ rù jīng zhì zhōng tú yù yī shì rén qǔ shū mù yuè

将以入京^②。至中途，遇一士人取书目阅
zhī ài qí shū ér pín bù néng dé jiā yǒu shù gǔ tóng

之，爱其书，而贫不能得。家有数古铜
qì jiāng yǐ huò zhī ér yù shū zhě yǎ yǒu hào gǔ qì zhī

器，将以货之。而鬻书者雅有好古器之
pǐ yī jiàn shèn xǐ nǎi yuē wú yōng huò yě wǒ jiāng

癖，一见甚喜，乃曰：“毋庸货也，我将
yǔ rǔ gū qí zhí ér liǎng yì zhī yú shì jìn yǐ suí xíng zhī

与汝估其值而两易之。”于是尽以随行之
shū huàn shù shí tóng qì jí fǎn qí jiā qí qī fāng yà

书，换数十铜器，亟返其家。其妻方讶
fū zhī huí jí shì qí xíng lǐ dàn jiàn èr sān bù náng lèi

夫之回疾，视其行李，但见二三布囊，磊
kuǐ rán kēng kēng yǒu shēng wèn dé qí shí nǎi lì qí fū

砢然铿铿有声，问得其实，乃詈其夫
yuē nǐ huàn dé tā zhè gè jǐ shí jìn dé fàn chī shì rén

曰：“你换得他这个，几时近得饭吃！”士人
yuē tā huàn dé wǒ nà gè yě jǐ shí jìn dé fàn chī

曰：“他换得我那个，也几时近得饭吃！”
yīn yán rén zhī huò yě rú cǐ zuò jiē jué dǎo

因言人之惑也如此，座皆绝倒。

yì míng dào shān qīng huà
佚 名《道山清话》



Books in Exchange for Bronze Vessels



Zhang Wenqian once recounted the following story.

Nowadays publishing books is in fashion and many booksellers are scholars, who often carry heavy loads of books with a shoulder pole. Once there was a scholar who spent all his money to buy books and then carried them to the capital for sale. On the way he met another scholar, who asked if he might see the books. After reading a little, he wished to buy them, but was too poor to afford any. He had some old bronze vessels, which he decided to sell to raise some money for the books. It just so happened that the bookseller was also an antique collector, and as soon as he saw the bronzes, he wished to acquire them. He said at once to the man, "Don't sell these, let us go to get them valued, and you may have the books in exchange for the vessels." In this way, he managed to acquire a large number of bronze objects with the books, and then he hurried back home.

When he arrived home, his wife was surprised to see him return so soon. She checked his baggage to see what he had bought. There was nothing but several large cloth bags, with bulky objects which gave out a clanging sound. When she

白话
翻译



张文潜曾经讲过这样一个故事：这些年来印刷业非常发达，而那些卖书的往往都是读书人，他们亲自背着书到外地去卖。有一个读书人变卖家里所有值钱的东西，得到了一笔钱。他用这些钱买了一些书，打算到京城里去卖。他走到半路上，遇到了另一个读书人，这个读书人拿起他的书来看，特别喜欢，爱不释手，只是没有钱来买。这个想买书的人家里有一些古铜器，就想把古董卖掉来买这些书。正好卖书的这个人也嗜好古董，一见到这些古铜器，特别高兴，就对他说：“你也不用卖了，就把书和古铜器的价值估算一下，我们交换吧。”于是，卖书的人就把全部的书换了几十件铜器，急急忙忙回家去了。他的妻子看到丈夫这么快就回来了，感到很惊讶，就去看了一下他的行李，只见有两三个布囊，装着块状的东西，动一下还发出铿铿的声音。妻子问了才知道事情的来龙去脉。于是大骂他的丈夫说：“你换得他这些东西，什么时候能当饭吃？”读书人说：“那他换我的那些东西，也不能当饭吃啊！”所以说人的嗜好也就是这样了，在座的人都拍手称绝。



- ① 张文潜：张耒，字文潜。
- ② 京：宋朝的都城，今河南开封。





realized what he had done she was furious, scolding him, “You’ve got these, now you can eat them instead of rice.” The scholar replied, “He got my books and he can eat those as well!” This shows how people can be addicted to their hobbies to the neglect of the livelihood of their families. Many listeners fell off their seats with laughter.

Anonymous

Dao Shan Qing Hua (A Record of Chats at Dao Shan)



huáng
黄
jīn
金
chāi
钗

sēng fǎ yī zōng gāo zì dōng dū bì luàn dù jiāng
僧法一、宗杲，自东都^①避乱渡江，
gè xié yī lì gāo lì zhōng yǒu huáng jīn chāi měi zì jiǎn
各携一笠^②。杲笠中有黄金钗，每自检
shì yī sì zhī zhī gāo qǐ dēng cè yī jí tàn chāi zhì jiāng
视。一伺知之，杲起登厕，一亟探钗掷江
zhōng gāo huán wáng chāi bù gǎn yán ér sè biàn yī chī
中。杲还，亡钗，不敢言而色变。一叱
zhī yuē yǔ rǔ gòng xué liǎo shēng sǐ dà shì nǎi juàn juàn
之曰：“与汝共学了生死大事，乃眷眷
cǐ wù yē wǒ shì yǐ wèi rǔ tóu zhī jiāng liú yǐ gāo zhǎn
此物耶？我适已为汝投之江流矣。”杲展
zuò jù zuò lǐ ér xíng
坐具作礼而行。

lù yóu lǎo xué ān bǐ jì
陆游《老学庵笔记》

白话
翻译



有两个和尚，一个叫法一，另一个叫宗杲，他们从东都开封过江避乱，各自带了一个斗笠。宗杲的斗笠里藏着一枚黄金钗，自己经常偷着拿出来看一下。这件事被法一知道了，趁着宗杲上厕所的时候，法一急忙把黄金钗拿出来扔到了江水里。等宗杲回来的时候，发现黄金钗已经不见了，他虽然不敢声张，但他的脸色都变了。法一叱责他说：“我跟你一起学习超越生死的佛法，而你怎么会眷恋着这些东西？我刚才已经给你扔到江水中了。”宗杲听了，摆好座椅让法一坐下，给他行了个礼，于是两人一起继续前行。



① 东都：河南开封，也称东京。

② 笠：用竹子或草编成的帽子，可以用来遮雨，遮阳光。



The Gold Hairpin



Two monks, Fayi and Zonggao, were on their way crossing the Yangtse River from Kaifeng so as to dodge the chaos of war. Each of them had a bamboo hat. Zonggao hid a gold hairpin in his hat and checked it every day. Fayi caught sight of this. One day, as Zonggao got up for the latrine, Fayi picked up the hairpin and threw it into the river. When Zonggao returned, he found no hairpin. Though he dared not say a single word, his face turned pale. Fayi scolded him, “You and I have learned to make light of life and death, but how come you are still concerned about such a chip? I have already thrown it into the water on your behalf.” Zonggao motioned Fayi to sit down and made an obeisance to him.

Lu You (1125–1210)

Lao Xue An Bi Ji (Notes by the Master of the Lao Xue Study)

cǐ
此
shì
是
shí
实
shù
数

sēng xíng chí míng zhōu rén yǒu gāo xíng ér xǐ huá
僧行持，明州^①人，有高行而喜滑
jī cháng zhù yú yáo fǎ xìng pín shèn yǒu sòng yuē dà
稽。尝住余姚法性，贫甚，有颂曰：“大
shù dà pí guǒ xiǎo shù xiǎo pí chán tíng qián zǐ jīng shù
树大皮裹，小树小皮缠；庭前紫荆树，
wú pí yě guò nián hòu zhù xuě dòu xuě dòu zài sì míng
无皮也过年。”后住雪窦。雪窦在四明，
yǔ tiān tóng yù wáng jù hào míng chà yī rì tóng jiàn xīn
与天童、育王俱号名刹。一日同见新
shǒu shǒu wèn tiān tóng guān lǎo shān zhōng jǐ sēng duì
守，守问天童观老，山中几僧？对
yuē qiān wǔ bǎi yòu yǐ wèn yù wáng guān lǎo duì
曰：“千五百。”又以问育王观老，对
yuē qiān sēng mò yǐ wèn chí chí gǒng shǒu yuē bǎi
曰：“千僧。”末以问持，持拱手曰：“百
èr shí shǒu yuē sān chà míng xiāng yà sēng nǎi rú
二十。”守曰：“三刹名相亚，僧乃如
cǐ bù tóng yē chí fù gǒng shǒu yuē bì yuàn shì shí
此不同耶？”持复拱手曰：“敝院是实
shù shǒu wèi fǔ zhǎng
数。”守为抚掌。

lù yóu lǎo xué ān bǐ jì
陆 游《老学庵笔记》



The Actual Number



A monk called Xingchi, from Mingzhou, had great accomplishments and a good sense of humour.

He was very poor when he lived at the Faxing Temple, but he comforted himself, saying, “Big trees have thick skin; small trees have thin skin. But the wisteria in the garden has been living on year after year without skin.”

Later he was settled at the Xuedou Monastery. In Siming, Xuedou was as renowned as the Tiantong and Yuwang monasteries. One day Xingchi and the elders of Tiantong and Yuwang were interviewed by the new governor, who asked the elder of Tiantong, “How many monks do you have?”

“One thousand five hundred,” the elder replied.

Then the governor asked the elder of Yuwang the same question.

“One thousand,” he answered.

At last it was the turn of Xingchi, who saluted and said, “One hundred and twenty.” The governor said, “Your monasteries are of the same high prestige, but why do the numbers of monks differ so much?” Xingchi saluted again and remarked, “What I gave is the actual number!” The governor

白话
翻译



有一个叫行持的僧人是明州人，他法性极高却喜欢开玩笑。他曾经住在余姚的法性寺，当时他特别的穷困，就做了一首颂说：“大树大皮裹，小树小皮缠；庭前紫荆树，无皮也过年。”后来他又搬到雪窦寺里住。雪窦寺在四明，与那里的天童寺、育王寺并称为当地的三大名刹。有一天，他和其他二寺的住持一起拜见新来的太守。太守问天童寺的观老说：“寺中有多少僧人？”天童观老回答说：“有一千五百个僧人。”太守又问育王寺观老，育王寺观老回答说：“一千个僧人。”最后问行持，行持拱手作礼回答说：“只有一百二十个僧人。”太守说：“三大名刹名声相当，为什么僧人的数量差这么多呢？”行持再一次拱手作礼说：“我们寺院的人数是实际的数字。”太守为他拍手称快。

注释

① 明州：今浙江宁波。





applauded amusedly.

Lu You (1125–1210)

Lao Xue An Bi Ji (Notes by the Master of the Lao Xue Study)



bù
不
liǎo
了
shì
事
hàn
汉

qín huì zhī dāng guó yǒu diàn qián sī jūn rén shī quán
秦会之^①当国，有殿前司军人施全
zhě sì qí rù cháo chí zhǎn mǎ dāo yāo yú wàng xiān qiáo
者，伺其入朝，持斩马刀邀于望仙桥
xià zhuó zhī duàn jiào zǐ yī zhù ér bù néng shāng zhū
下斫之。断轿子一柱，而不能伤，诛
sǐ qí hòu qín měi chū zhé yǐ qīn bīng wǔ shí rén chí tǐng^②
死。其后秦每出，辄以亲兵五十人持槌^②
wèi zhī chū zhǎn quán yú shì guān zhě shèn zhòng yǒu
卫之。初，斩全于市，观者甚众，有
yī rén lǎng yán yuē cǐ bù liǎo shì hàn bù zhǎn hé
一人朗言曰：“此不了事汉^③，不斩何
wéi wén zhě jiē xiào
为！”闻者皆笑。

lù yóu lǎo xué ān bǐ jì
陆 游《老学庵笔记》

白话
翻译

秦桧当宰相的时候，殿前司军中有个叫施全的人，在秦桧上朝的时候，暗中伺机，拿着斩马刀在望仙桥下砍杀秦桧。但是他只是砍断了秦桧轿子上的一根柱子，并没有伤到秦桧。施全却被判了死罪。从此以后，秦桧每次出门，总会让五十个亲兵拿着武器保护他。当初，在集市上杀施全的时候，围观的人特别多。有一个人高声喊道：“像这样不成事的人，不杀他还留着做什么？”听见的人都笑了。

注释

① 秦会之：秦桧，字会之。

② 槌(tǐng)：棍棒。

③ 不了事汉：没有担当，不成器的男人。



The Brainless Idiot



Qin Gui (1090–1155)^① was in power. One day, when he was on his way to court, a general called Shi Quan was waiting for him under the Wangxian Bridge with a sabre in hand. When Qin approached, Shi stabbed at him, but only cut off a post of the sedan. So Shi was put to death. Since then, whenever Qin was out, he would have 50 soldiers keep guard, holding sticks around him.

When Shi Quan was about to be beheaded before the public, there was a tremendous crowd of spectators. One among them went off loudly, “This brainless idiot, why not behead him!” All those who heard this laughed it off.

Lu You (1125–1210)

Lao Xue An Bi Ji (Notes by the Master of the Lao Xue Study)



Note

① Qin Gui: Prime Minister of the Southern Song Dynasty (1127–1279). He advocated peace negotiation with Jin, an invading tribe, and was therefore much hated by the people.



bái
白

běi fāng mǐn jiā jí xiōng zhé yǒu xiāng lǐ zhě wèi zhī
北方民家吉凶，辄有相礼者，谓之

bái xí duō bǐ lǐ kě xiào hán wèi gōng zì shū mì guī
“白席”，多鄙俚可笑。韩魏公^①自枢密归

xí
席

yè fù yī yīn jiā lǐ xí ǒu qǔ pán zhōng yī lì zhī yù
邨。赴一姻家礼席，偶取盘中一荔枝欲

dàn zhī bái xí zhě jù chàng yuē zī zhèng chī lì zhī qǐng
啖之，白席者遽唱曰：“资政吃荔枝，请

zhòng kè tóng chī lì zhī wèi gōng zēng qí dié dié yīn zhì
众客同吃荔枝。”魏公憎其喋喋，因置

zhī bù fù qǔ bái xí zhě yòu yuē zī zhèng è fā yě
之不复取。白席者又曰：“资政恶发也。

qǐng zhòng kè fàng xià lì zhī wèi gōng wéi yī xiào
请众客放下荔枝。”魏公为一笑。

lù yóu lǎo xué ān bǐ jì
陆游《老学庵笔记》

白话
翻译



北方民家不论有什么红白喜事，都会有司礼的人，叫做“白席”，他们说的话多浅薄可笑。韩魏公从朝廷回到邨城，去参加一个亲家的宴席。在宴席上，他下意识地拿了盘中一个荔枝正要吃，“白席”就高唱道：“资政要吃荔枝了，请大家一起吃荔枝。”韩魏公讨厌这个人喋喋不休的样子，就把荔枝放下，再也没有去拿。于是“白席”的人又说：“资政生气了，请大家都把荔枝放下吧。”韩魏公听了，莞尔一笑。



① 韩魏公：韩琦，封魏国公。



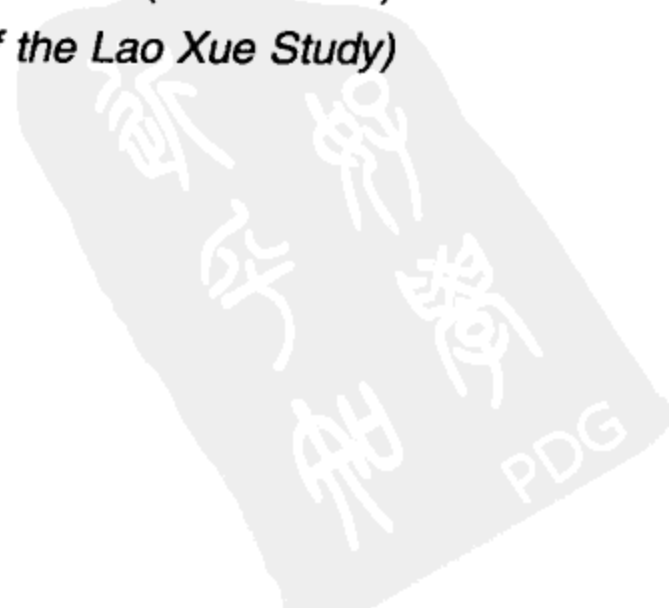
The Master of Ceremonies



In the north people who conducted ceremonies on occasions of jubilation or condolences were known as the *baixi*. They must act snobbishly, and play the fool. Once, Han Chi, the Duke of Wei, returned to his home-town of Ye, where he was invited to a celebration by a relative. At the party he picked up a lychee to eat, and immediately the *baixi* roared out: "His Excellency has picked up a lychee, everybody please do the same." Han was disgusted at this flippancy and replaced the lychee without tasting it. At this the *baixi* burst out again: "His Excellency is not amused. Would all the guests also please replace their lychees?" At this Han just laughed it away.

Lu You (1125–1210)

Lao Xue An Bi Ji (Notes by the Master of the Lao Xue Study)



huò
霍
jiāng
将
jūn
军

wú xìng shì zǐ liù rén rù jīng shī fù shěng shì gòng mǎi
吴兴士子六人入京师赴省试，共买
shā yī bǎi pǐ yī pú fù zhī wǎn xíng biàn dī shàng féng
纱一百匹，一仆负之。晚行汴堤上，逢
qíng zú péng shǒu lí miàn mào mào rán chū yú zhēn
黥^①卒，蓬首黧面，贸贸然出于榛
zhōng jiàn zhòng zhì yǒu xǐ sè zuǒ gù ér xiào é shù
中。见众至，有喜色，左顾而啸。俄数
rén xiāng jì chū xié shuò chí dāo qì mào xiōng hàn jiē
人相继出，挟槊^②持刀，气貌凶悍。皆
zhī qí zéi yě suī jù ér bù kě tuō tóng xíng huò xiù cái
知其贼也，虽惧而不可脱。同行霍秀才
zhě cháng dà yǒng jiàn néng jiǎo dǐ jì jī xiāng lǐ mù
者，长大勇健，能角抵技击，乡里目
wéi huò jiāng jūn yǔ zhū rén yuē wù zǒu shǐ liè lì yú hòu
为霍将军。与诸人约勿走，使列立于后，
dú cāo suǒ cè duǎn bàng fèn ér qián qún zéi qīng xiào shì
独操所策短棒奋而前。群贼轻笑，视
rú jǐ shàng ròu huò lián fèn jī zhé zhòng qí xī jiē yíng
如几上肉。霍连奋击，辄中其膝，皆迎
zhàng pú dì bù néng xìng rán hòu dé qù qián xíng shí yú
杖仆地不能兴，然后得去。前行十余
lǐ guò xún jiǎn yíng rù gào zhī xún jiǎn dà xǐ yuē cǐ
里，过巡检营，入告之。巡检大喜曰：“此
bèi chū mò jìn dì shā rén zhì duō guān lì shǎng míng bǔ
辈出没近地，杀人至多。官立赏名，捕
bù kě huò hé yì yī dàn chéng qín yāo zhū kè xiǎo zhù
不可获，何意一旦成擒？”邀诸客小驻，
zì shuài zhòng chí ér dōng yǎn rán zài dì wǎn zhuǎn fǎn
自率众驰而东。俨然在地，宛转反
cè fán qī bā bèi jìn zhí fù yī guī hù sòng fǔ ér hòu
侧，凡七八辈。尽执缚以归，护送府而厚



General Huo



Six scholars of Wu Xing headed for the capital to take the imperial examination. They had bought a hundred feet of linen and had a servant carry it. One night while walking along the embankment of the Yellow River, they ran into a tattooed rogue with a rough appearance, who was crouching in a bush. This rogue began to whistle excitedly when he saw them coming. Several men appeared from the bushes around, all carrying weapons and looking fierce. To their horror, the scholars recognized them as bandits, but could find nowhere to escape. One of them, named Huo, was a strong wrestler, and had earned the nickname of General Huo. He asked his companions not to escape but to stand behind him, while he alone stepped forward towards the bandits with a cudgel to defend himself. The bandits sneered, considering him an easy opponent, but Huo fought back furiously, striking at their knees. All the bandits were beaten to the ground, unable to get up, and thus the scholars managed to get away.

After continuing for a dozen miles, they reached a police station and made a report. The inspector was most relieved, saying, "These rogues have been haunting this area for some



xiè kè wǔ shì wèi huò fēi yǔ jūn xié lái yǐ luò zéi
谢客。五士谓霍：“非与君偕来，已落贼
shǒu yǐ huò yuē wú ruò dú xíng yì bì bù miǎn zhū
手矣。”霍曰：“吾若独行，亦必不免。诸
jūn suī bù shī lì rán lì wèi wú hòu wú fǎn gù yōu cǐ
君虽不施力，然立卫吾后，无反顾忧，此
suǒ yǐ néng shèng yě
所以能胜也。”

hóng mài yí jiān zhì
洪 迈《夷坚志》

白话
翻译



吴兴郡的六个读书人要到京城参加省试，他们一共买了一百匹纱，让一个仆人背着。一天晚上，他们走到汴河的河堤上，看到一个脸上刺字的士兵，头发蓬乱，面色黑暗，快速地在榛树林里出出入入。他看见这几个人过来，很高兴的样子，就向左回头吹了一声口哨。不一会儿，几个人陆续从树林中跳出来，都拿着长矛大刀，气势汹汹的样子。大家一看就知道是遇上强盗了，即使害怕也逃脱不了。同行的人中有一个霍秀才，身材高大，十分健壮，会搏击角斗，乡里人都把他当作霍将军。霍秀才与同伴们约定，大家谁都不要走，都站在他的身后。于是他一个人拿着短棒奋力冲向前去。那一群强盗看见一个秀才冲了上来，轻蔑地笑了，只把他当做了案板上的一块肉。霍秀才一连几招，都击中了强盗的膝盖，他们都应声倒在地上，再也没有爬起来。于是几个读书人匆匆忙忙离开了。他们往前走了十几里地，到了巡检营，进去把情况汇报了一下。巡检非常高兴，说：“这几个强盗一直在这一带出没，杀了不少人。官府悬赏抓捕他们，一直也没有成功，怎么一下子就被你们擒住了呢？”于是巡检先安顿他们休息，亲自带人骑马朝东奔去。到了榛树林，看到那几个强盗还结结实实地躺在地上，



time and have killed many people. The authorities have put a price on their heads, but no one has been successful in catching them. Can we really seize them all at the same time?”

He asked them to remain there for a while, and he led a band of armed men eastwards. As expected, more than half a dozen of the bandits were still there writhing on the ground in pain. The inspector had them bound up and escorted them back. He offered the guests a handsome reward. The other five scholars said to Huo, “If we hadn’t travelled with you, we would have fallen into the hands of the bandits.” Huo replied, “Had I been alone, it would have happened to me as well. With you all standing firmly behind me, even though you didn’t help me fight the bandits, I lost all my fear, and that was how I could defeat them.”

Hong Mai (1123–1202)

Yi Jian Zhi (The Yi Jian Records)





辗转反侧，一共七八个人。于是巡检把他们全都绑起来带了回去。巡检派人护送了这些读书人并重重地感谢了他们。那五个读书人对霍秀才说：“要不是跟你一起来，我们已经落到了强盗的手里了。”霍秀才说：“如果是我一个人，也一定不能幸免。你们几个虽然没有直接出力，但是有你们站在我的身后，我就没有了后顾之忧，这才是取得胜利的原因。”

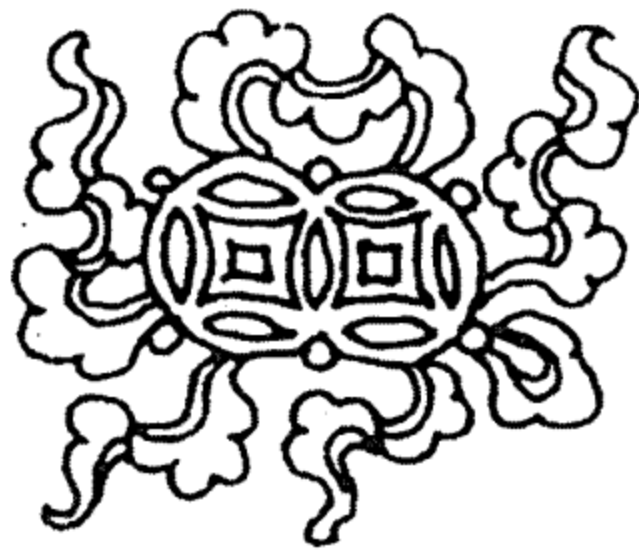


注释

① 黥：古代在犯人或者士兵的脸上刺字，防止他们逃跑。

② 槊：古代的兵器，一种杆儿比较长的矛。





fèn
奋
bù
不
gù
顾
shēn
身
ér
而
dé
得
shēng
生

jiàn yán gēng xū hú jì fàn jiāng xī jùn xiàn
建炎庚戌 (1130) 胡骑犯江西，郡县

cūn luò zhī mǐn wàng ér wèi zhī duō shù shǒu bì jiān yǒu fèn
村落之民望而畏之，多束手毙。间有奋

bù gù shēn zhě zé wǎng wǎng dé zhì yān suī fù nǚ yì
不顾身者，则往往得志^①焉，虽妇女亦

yǒng wéi zhī qí guò fēng chéng jiàn chí yě tiě jì xíng zhèng
勇为之。其过丰城剑池也，铁骑行正

dào tōng xiāo bù jué gài shǐ wǒ zhòng wén qí shēng ér
道，通宵不绝，盖使我众闻其声，而

bù cè duō guǎ ěr yī jì xié liǎng nǚ zǐ dú chuān lín jiān
不测多寡耳。一骑挟两女子独穿林间，

nǚ zhǐ wèi bì zhě yán kě jī yú shì zhòng jǔ tǐng zhuāng zhī
女指谓避者言可击，于是众举挺桩之

ér zhuì xuán suì qí nǎo mǎ sī míng bù yǐ shì xún qí
而坠，旋碎其脑，马嘶鸣不已，似寻其

zhǔ zhòng zhú ér wěi zhī jǐng suì tuō yòu hú lǔ yī fù
主，众逐而委之井，遂脱。又，胡掳一妇

shǐ jī jǐng fù sù fù jiā zǐ cí bù néng hú náo náo nù
使汲井，妇素^②富家子，辞不能。胡啾啾怒

mà duó píng qì dī tóu qǔ shuǐ fù tuī qí bèi shī zú yú
骂，夺瓶器低头取水，妇推其背，失足于

jǐng zhōng yú gān mǐn ài gōng zǐ quán jiā zāo jié lǚ liǎng
井中。余干民艾公子全家遭劫虏，两

hú rán huǒ jiāng fén jué jū ài mò niàn ruò dàng wéi qiū
胡燃火，将焚厥居。艾嘿念若荡为丘

xū wàn yī huò tuō jiāng wú suǒ guī nǎi hū qí zǐ qí
墟，万一获脱，将无所归。乃呼其子，齐

fèn tǐng zòng jī chuí kùn qǔ hú yāo dāo jié qí shǒu yī jiā
奋挺纵击垂困，取胡腰刀截其首，一家



Fight Back to Survive



In the year Gēng Xū of the Jiān Yán period (1130), the cavalry of Jīn^① invaded Jiāng Xī. The inhabitants of the region were extremely afraid, and waited to meet their fate. Among them were some who had the courage to fight back, and on occasions they defeated the enemy. Even women were involved in the battles, showing no less bravery. Once as a small number of cavalymen rode past Jiān Chī of Fēng Cítī, they made a great clamour all night long in order to bluff the local people, so that they could not guess their numbers.

A rider caught two girls and dragged them away on horseback into the forest. The girls pointed out to fleeing people that the horseman was vulnerable. So the crowd clubbed him off the horse and broke his skull. His horse whined incessantly as if it was seeking for its old master, so the people threw it into a well to avoid discovery and escaped away.

Another time the Jīn soldiers caught a woman, whom they forced to draw water from a well. As she was from a rich family, she replied that she had no idea of how to draw water. A soldier scolded her angrily and, seizing the bucket, leant over the well to draw water himself. She pushed him straight down



sui quán
遂全。

hóng mài yí jiān zhì
洪 迈《夷坚志》

白话
翻译



建炎年间,金兵进犯江西。郡县村落里的平民百姓大多看到金兵就特别害怕,只好束手等死。这其中也有奋不顾身、拼命反抗的人,他们往往保全了性命,活了下来。而且即使是女子也有勇于反抗的。金兵经过丰城剑池的时候,他们的骑兵走在官道上,整个晚上都不停歇。大概是想让我们听到他们的声音,而猜测不到他们到底有多少人吧。一个骑兵挟持着两个女子单独从树林中穿过,女子指着胡兵对躲在暗处的人说:“可以杀了。”于是众人举起棍棒把骑兵从马上打下来,接着打碎了他的脑袋。那匹马还在不停地叫唤,好像在寻找他的主人。大家追上这匹马并把它推到井里,于是得以脱身。

还有一件事。胡人抓到一个妇女,让她去提水。这个妇女一直生长在大户人家,就说提不动水。胡人骂骂咧咧地夺过瓶器自己到井边去打水。这个妇人趁势在他的后背推了一把,这个胡人一失足就掉到了井里。余干地区一个姓艾的人家遭到胡人的抢劫,两个金兵还想烧掉他们家的房子。艾公子想到一旦房子被烧,就是万一活下来也是无家可归,就招呼他的儿子,一起用棍棒击打胡人,并拔出胡人的腰刀,砍掉了胡人的脑袋,于是一家人的性命保住了。



注释

- ① 得志:实现理想,这里是指保全了性命。
- ② 素:一直。



the well.

In Yu Gan the family of Ai were captured by the enemy. Two of the soldiers lit torches and were about to burn down the dwellings. When Ai saw this, he feared that they would be made homeless in case they were freed. So he ordered his sons to resist, until they managed to overpower the soldiers and cut off their heads with their sabres. Thus the family managed to save themselves.

Hong Mai (1123–1202)

Yi Jian Zhi (The Yi Jian Records)



Note

- ① Jin: a tribe invading China from the north in the 12th century and put an end to the Northern Song Dynasty (960–1127).



dòu niú tú 斗牛图

mǎ zhèng huì gōng cháng zhēn qí suǒ cáng dài sōng 马正惠公①尝珍其所藏戴嵩②

dòu niú tú xiá rì zhǎn bào yú tīng' qián yǒu shū zū "斗牛图", 暇日展曝③于厅前。有输租

méng jiàn ér qiè xiào gōng yí zhī wèn qí gù duì 氓④见而窃笑, 公疑之, 问其故。对

yuē nóng fēi zhī huà nǎi shí zhēn niú fāng qí dòu shí 曰: "农非知画, 乃识真牛。方其斗时,

jiā wěi yú bì jiān suī zhuàng fū lǚ lì bù néng chū zhī cǐ 夹尾于髀间, 虽壮夫膂力不能出之, 此

tú jiē jǔ qí wěi sì bù lèi yǐ gōng wéi zhī tàn fú 图皆举其尾, 似不类矣。" 公为之叹服。

zēng mǐn xíng dú xǐng zá zhì 曾敏行《独醒杂志》

白话翻译



当年, 马正惠非常珍爱他所收藏的唐代画家戴嵩的《斗牛图》, 有空的时候就把它展放在厅前晒一下。有个来交租子的农民看到这幅图, 暗自发笑。马正惠有些怀疑, 就问他笑什么。这个人回答说: "农民不懂得欣赏画, 但是认识真牛。当牛打斗的时候, 尾巴是夹在两个大腿之间的, 就算是臂力极大的壮夫也不能把它的尾巴拉出来。而这幅画上的牛, 都高高地举着尾巴, 不像真牛啊。" 马正惠相信这个人说的有道理。



注释

① 马正惠公: 马知节, 谥正惠。

② 戴嵩: 唐代画家, 以画牛著名。

③ 曝: 晒。

④ 氓(méng): 古代称百姓为氓。



A Painting of Fighting Bulls



Ma Zhijie (955–1019) highly treasured a painting of fighting bulls by the painter Dai Song, which he possessed. Once while he was relaxing, he aired the painting in the sunshine at the front of the hall. One of his tenant farmers, who came to pay rent, saw it and laughed up his sleeve. Ma suspected the man of some mischief, and asked him why he had been laughing. The man replied, “I’m a farmer and I know nothing about paintings, but I do know about bulls. When they fight, they always press their tails between their legs. Even a strong man cannot pull the tail out straight. But in this picture the bulls stick out their tails, so it is not life-like.”

Ma could not but believe his words.

Zeng Minking (?–1175)

Du Xing Za Zhi (Notes Written while Awake Alone)

wén
文
shān
山
shū
书
wéi
为
běi
北
rén
人
suǒ
所
zhòng
重

píng jiāng zhào shēng qīng zhī zhī zǒng guǎn hào zhōng shān
平江^①赵升卿之侄总管号中山

zhě yún jìn yǒu qīn péng guò hé jiān fǔ yīn qì dào páng
者云：近有亲朋过河间府，因憩道傍，
shāo bǐng zhǔ rén yán rù qí jiā nèi yǒu xiǎo dī gé bì tiē
烧饼主人延入其家。内有小低阁，壁帖
sì shī nǎi wén sòng ruì bǐ yě màn yún cǐ zì xiě dé
四诗，乃文宋瑞^②笔也。漫云：“此字写得
yě hǎo yǐ liǎng guàn chāo huàn liǎng fú yǔ wǒ rú hé
也好，以两贯钞换两幅与我，如何？”
zhǔ rén xiào yuē cǐ wú chuán jiā bǎo yě suī yī dīng chāo
主人笑曰，“此吾传家宝也，虽一锭钞
yī fú yì bù kě bó zán men zǔ shàng yì shì sòng mín liú
一幅亦不可博。咱们祖上亦是宋民，流
luò zài cǐ zhào jiā sān bǎi niǎn tiān xià zhī yǒu zhè yī gè
落在此。赵家三百年天下，只有这一个
guān rén qǐ kě qīng yì bǎ yǔ rén yé wén chéng xiāng qián
官人，岂可轻易把与人邪？文丞相前
nián guò cǐ yǔ wǒ xiě de zhēn shì bǎo wù yě sī rén pǔ
年过此与我写的，真是宝物也。”斯人朴
zhí kě jìng rú cǐ suǒ wèi gōng lùn zài yě rén yě
直可敬如此。所谓公论在野人也。

zhōu mì guī xīn zá shí
周 密《癸辛杂识》



The Priceless Calligraphy



Zhongshan, a nephew of Zhao Shengqing of Pingjiang, and a military commander, once told the following story.

A relative of mine was on his way to Hejian County, and while he was resting by the roadside, a baker invited him to his house. He arrived to find a garret with a low ceiling and on whose walls were hung four poems, the calligraphy being that of Wen Tianxiang (1236–1282)^①. He made a casual remark: “Both the poetry and the calligraphy are excellent! Would you sell me two for two *guan*^②?”

The host smiled, “This is my inheritance, and I would never part with it, even if you offered me much more money.” He added, “My ancestry goes back to the Song Dynasty. We had become so poor that we had to move here. During the three hundred years of reign of the Zhao rulers^③, there has been only one true statesman, and this is his calligraphy. How could I allow this to pass into the hands of another person? Prime Minister Wen wrote these for me the year before last, when he passed by here, so they are a priceless treasure to me!”

The man was simple and honest, worthy of high respect.



白话
翻译



平江军赵升卿的侄子，一个叫中山的总管说过这样一个故事：最近有一个朋友经过河间府时，在路旁休息。一个卖烧饼的人请他到家里去做客。这个人家里有一个小阁楼，墙壁上挂着四首诗，是文天祥的笔迹。这个朋友漫不经心地说：“这个字写得很好啊，我用两贯钱换你两幅，怎么样？”主人笑着说：“这是我的传家宝，就是一铤钱换一幅，我也不会换的。我们祖上都是大宋的臣民，逃荒流落到了这里。赵宋王朝三百多年的天下，只有这么一个好官，我怎么能轻易把他的字给别人呢？这是文丞相前年经过这里的时候写给我的，这是真正的宝物。”这个人正气朴素，是值得别人尊敬的。这真是所谓的公道自在民间啊。



注释

① 平江：平江军，治所在今苏州。

② 文宋端：文天祥，字宋端，号文山，官至右丞相。





That is why people say: public opinion is certainly the best judge.

Zhou Mi (1232–1298)

Gui Xin Za Shi (Records in the Years from Gui to Xin)



Notes

- ① Wen Tianxiang: the last Prime Minister of the Song Dynasty (960–1279) who was famous for his patriotism. He was also renowned for his poetry and calligraphy.
- ② 1 *guan* = 1,000 coppers
- ③ Zhao rulers: the family name of the emperors of the Song Dynasty was Zhao.



xiàn
县
líng
令
míng
明
chá
察

xiàn yǒu mǐn jiāng chū shāng jì dēng zhōu sì yī nú
县有民将出商，既登舟，伺一奴

jiǔ bù zhì zhōu rén jiàn qí dān jié yě dì fù pì jì hū
久不至。舟人见其单子也，地复僻寂，忽

fā è niàn jí qǐ jǐ zhī shuǐ xié qí zī guī gèng yì
发恶念，急起挤之水，携其资归，更诣^①

shāng jiā jī mén wèn shāng hé bù xíng shāng qī qiǎn shì
商家击门，问商何不行。商妻遣视

zhōu wú yǒu yě wèn nú nú yán zhì zhōu bù jiàn zhǔ rén
舟，无有也。问奴，奴言至舟不见主人，

mò zhī suǒ zhī yě nǎi shǐ yǐ wén zhī xiàn yuǎn zhōu rén
莫知所之也。乃始以闻之县，远^②舟人

lín bǐ xiàng xún fǎn fù zú wú zhuàng yóu shì lì nián
邻比^③，诘询反复，卒无状。由是历年

mò jué zhì cǐ líng yīn píng rén dú xún shāng qī shǐ zhōu rén
莫决。至此令因屏人独询商妻，始舟人

lái wèn shí yán yǔ qíng zhuàng nǎi ruò hé qī yún fū qù
来问时言语情状乃若何。妻云：“夫去

jiǔ zhōu rén lái jī mén mén wèi qǐ jù hū yuē niáng
久，舟人来击门，门未启，遽呼曰：‘娘

zǐ rú hé guān rén jiǔ bù lái xià chuán yán zhī cǐ
子，如何官人久不来下船？’言只此

ěr líng què píng fù zhào zhōu rén xún zhuàng qí yǔ
耳。”令却屏妇，召舟人询状，其语

tóng líng xiào yuē shì yǐ shā rén zhě rǔ rǔ yǐ zì
同。令笑曰：“是矣，杀人者汝，汝已自

fú wú xū tā zhèng zhōu rén huá yuē hé fú yé
服，无须他证。”舟人哗曰：“何服邪？”

líng yuē míng zhī guān rén bù zài jiā suǒ yǐ kòu mén
令曰：“明知官人不在家，所以叩门

chēng niáng zǐ qǐ yǒu jiàn rén bù lái ér jí zhī qí bù zài
称娘子。岂有见人不来而即知其不在



The Prefect of Keen Perception



A man on a business trip was waiting on board a boat for a servant who did not turn up for a long time. Noticing that he was alone and the place was rather out of reach, the boatman harboured an evil idea. He pushed the businessman into the water and robbed him of all his possessions. Afterwards, he even went to the house of the businessman, knocked on the door and asked why the man had not set off.

The wife of the businessman sent her servant to look for her husband in the boat, but failed to find him. When asked, the servant said he had not seen his master as he reached the boat.

The case was reported to the prefect, who brought the boatman and his neighbours to trial, but to no avail.

So the case remained unsettled for years until one day the prefect questioned the wife alone about the situation when the boatman came to her house. The wife replied, "After my husband had left for a good while, the boatman came and knocked at the door. Before I had opened the door, he shouted, 'Lady, why hasn't your husband come on board the boat yet?' That's all that he said."



nǎi bù hū zhī zhě hū zhōu rén hài fú suì zhèng qí fǎ
乃不呼之者乎？”舟人骇伏，遂正其法。

zhù yǔn míng yě jì
祝允明《野记》

白话
翻译



县民中有个要出门做生意的商人，已经上船了却发现他的家奴一直都没有来。撑船的人看他孤身一人，地方又偏僻，于是就起了邪念。撑船人一下子起身把商人挤入水里，拿着他的财物就回家了。过了一会儿，撑船人到商人家的门前敲门，问商人为什么还不走。商人的妻子派人去船上找他的丈夫，没有找到。问家奴，家奴说自己到船上也没有见到主人，不知道他到哪里了。于是就到县里去告官。县令询问撑船人的邻居，反复审理，也没有得到什么线索。于是一年多的时间也没有结案。有一天，县令单独询问商人的妻子，当时撑船人来问时的言语情形是什么样的。商人的妻子说：“丈夫走了一段时间，撑船的人来敲门，门还没有开，就急着喊：‘娘子，为什么官人这么久还不上船？’就说了这么一句话。”县令避开商人的妻子，又来问撑船的人。撑船人的回答和商人妻子的回答是一样的。县令笑着说：“是的，杀人的人就是你了，而且你自己已经承认了，不用其他的证明了。”撑船的人非常惊讶，说：“我怎么承认了？”县令说：“你明明知道官人不在家，所以敲门的时候才喊娘子。哪里有看人不来，就知道他不在家，而且不喊这个人的道理呢？”撑船人非常害怕，就承认的自己的罪行，于是就判了死罪。

注释

- ① 诣(yì):到。
- ② 远:疑为“逮”字之误。
- ③ 邻比:邻居。



Ordering the woman aside, the prefect questioned the boatman, whose confession was identical to the woman's. The prefect laughed, "Yes, the murderer must be you. You have already admitted it, we don't need any other evidence." The boatman was astonished and shouted, "How come?" The prefect answered, "You were aware that the man couldn't be at home, therefore you immediately called to the lady of the house while knocking at the door. How could you have known that the man was not in and called to his wife instead, just because you hadn't seen him in your boat?"

The boatman pleaded guilty in awe, and it wasn't long before his execution.

Zhu Yunming (1460–1526)
Ye Ji (Legends)



xiāng
相
yí
疑
wéi
为
guǐ
鬼

wú háng bā zì qiáo xiāng chuán duō xié huì gǔ yú xíng
吾杭八字桥，相传多邪秽蛊于行

kè dōng yǒu yù sì yè bàn jí yǒu tāng yī rén dú xíng
客。东有浴肆^①，夜半即有汤^②。一人独行

yù yǔ mò yǒu bì yǔ sǎn xià zhě qí rén yì cǐ bì guǐ
遇雨。暮有避雨伞下者。其人意此必鬼

yě zhì qiáo shàng pái zhī yú shuǐ nǎi jí zǒu jiàn yù sì
也，至桥上，排之于水，乃急走。见浴肆

yǒu dēng rù bì zhī qǐng yī rén lín lí ér zhì qiè chuǎn
有灯，入避之。顷一人淋漓而至，且喘

yuē dài sǎn guǐ jǐ wǒ yú hé zhōng jǐ wéi nì sǐ yǐ
曰：“带伞鬼挤我于河中，几为溺死矣。”

liǎng rén xiāng yǔ zé jiē wù yǐ
两人相语，则皆误矣。

yòu yī rén xiāo xíng wú dēng ér wēi yǔ wén hòu yǒu jī
又一人宵行无灯而微雨。闻后有履

shēng huí tóu jiàn yī dà tóu shēn cháng èr chǐ xǔ zhù lì
声，回头见一大头，身長二尺许。伫立

guān zhī tóu yì suí lì jí xíng tóu yì xíng jí qū tóu
观之，头亦随立。及行，头亦行。及趋，头

yì qū qí rén dà kǒng jí chí zhì yù sì pái tà zhí rù
亦趋。其人大恐，亟驰至浴肆，排闥直入；

wèi jí yǎn mén tóu yì suí rù cǐ rén jǐ luò dǎn yǐ yǐn
未及掩门，头亦随入。此人几落胆矣。引

zhú guān zhī nǎi yī xiǎo ér yě gài yǐ dà dòu zhàng yǔ
烛观之，乃一小儿也；盖以大斗障雨，

yì jù guǐ gù jǐn suí zhī ěr shì yì wéi cuò zhě yě xiàng
亦惧鬼，故紧随之耳。是亦为错者也。向

shǐ cǐ sì rén gè sǎn qù bù bái^③ zé yǐ wéi zhēn guǐ yǐ
使此四人各散去不白^③，则以为真鬼矣。



Suspecting Each Other of Being Ghosts



There was a bridge called Bazi in Hangzhou, my hometown, and a popular belief was that it was haunted by unfriendly ghosts. On the eastern side was a public bathhouse which provided hot water in the evenings.

One day a man happened to be caught in the rain as he travelled alone. Suddenly somebody took shelter under his umbrella, and he mistook him for a ghost. When they reached the bridge he shoved the stranger into the river. He hurried on until he saw the lights on in the bathhouse and rushed inside. Not long afterwards another man arrived, soaked to the skin. He said breathlessly, "A ghost with an umbrella pushed me into the river and I was nearly drowned." Speaking to each other, both men realized that they had mistaken each other for a ghost.

Another man, travelling without a lamp at night in the rain, heard footsteps behind him. Turning around, he saw behind him a large head with a body of only two feet tall. He stopped to look at it, and the head also stopped. When he started walking, the head did likewise. He then hastened forward, but the head also hurried after him. He was so afraid that he ran as



jīn zhī jiàn guǐ zhě hé jù yě zāi
今之见鬼者，何惧也哉？

láng yīng qī xiū lèi gāo
郎 瑛《七修类稿》

白话
翻译



我们杭州有个八字桥，相传有很多鬼魂在这里祸害行人。八字桥的东边，有个洗澡堂，半夜的时候就有热水。有一天晚上，一个行人走路遇到了雨。有个人一下子跑到他的伞底下来避雨。这个行人想这一定是个鬼。等走到八字桥上的时候，行人就把那个人挤下了水，于是急忙走开了。远远地看见澡堂里有灯光，就跑过去躲避起来。不一会儿，一个全身湿淋淋的人也走了进来，而且气喘吁吁地说：“一个带伞的鬼把我挤到桥下的河里了，差点把我淹死。”两个人都说了一下，才发现都是误会了。

又有一个人晚上赶路，没有灯光，天还下着雨。听见后面有脚步声，他回头看时，只见一个大头，身子只有二尺多高。他站住看了一下，那个大头也随着站住了。他走，大头就走；他跑，大头也跟着跑。这个人非常害怕，一口气跑到了澡堂，推门而入，还没等关门的时候，那个大头也跟着进来了，这个人几乎吓破了胆。拿来蜡烛看时，才发现是一个小孩子。戴着一个大斗笠遮雨。他也害怕鬼，所以就紧紧地跟着这个人。这也是误以为鬼的一个故事。假设这四个人各自散去而没有相互说明白，那么就真的以为是遇到鬼了。现在说见过鬼的那些人，其实有什么可怕的呢。



注释

- ① 浴肆：洗澡堂。
- ② 汤：热水。
- ③ 白：说明，告诉。



fast as he could, until he reached the bathhouse. He dashed inside, and before he could close the door the head rushed in after him. He was scared out of his wits. When he lit a candle to see what it was, he found a child with its head covered with a large basket to keep out the rain. As the child was afraid of ghosts he had followed the man closely all the way. This was yet another false alarm.

If these people had never discovered the truth, they would really have believed that there were ghosts. Why should people who think that they see ghosts be afraid?

Lang Ying (1487-?)

Qi Xiu Lei Gao (A Notebook in Seven Parts)



gào
告

huāng
荒

yǒu gào huāng zhě guān wèn mài shōu ruò gān
有告荒者，官问：“麦收若干？”

yuē sān fēn yòu wèn mián huā ruò gān yuē èr
曰：“三分。”又问：“棉花若干？”曰：“二

fēn yòu wèn dào shōu ruò gān yuē èr fēn guān
分。”又问：“稻收若干？”曰：“二分。”官

nù yuē yǒu qī fēn nián suì shàng niē chēng huāng yē
怒曰：“有七分年岁，尚捏称荒耶？”

duì yuē mǒu huó yī bǎi jǐ shí suì yǐ shí wèi jiàn rú cǐ qí
对曰：“某活一百几十岁矣，实未见如此奇

huāng guān wèn zhī yuē mǒu nián qī shí yú zhǎng zǐ
荒。”官问之。曰：“某年七十余，长子

sì shí yú cì zǐ sān shí yú hé ér suàn zhī yǒu yī bǎi
四十余，次子三十余，合而算之，有一百

jǐ shí suì hōng táng dà xiào
几十岁。”哄堂大笑。

yáng shèn dān qiān zá lù
杨慎《丹铅杂录》

白话
翻译



有人来向官府报告灾荒。官员问：“麦子收了几成？”回答说：“收了三成。”官员又问：“棉花收了几成？”回答说：“收了三成。”又问：“稻谷收了几成？”回答说：“收了三成。”官员生气地说：“有七分的收成，你还敢到这里来捏造事实，谎称灾荒？”这个人回答说：“我活了一百几十岁了，还真的从来没有见过这么严重的灾情。”官员问他怎么是活了一百多岁呢。这个人回答说：“我今年七十多岁了，我的大儿子四十多岁，我的二儿子三十多岁了。合起来计算不就是有一百几十岁了吗？”在场的人哄堂大笑。



Reporting Famine



A man reported a famine to an official. The official asked, “How much wheat have you harvested?”

“Thirty percent of the normal yield,” the man replied.

“How much cotton?”

“Twenty percent.”

“How much rice?”

“Twenty percent.”

The official got mad, “You’ve already had seventy percent of the harvest, how dare you trump up famine then?”

The man said, “I’ve never seen such an extraordinary famine in my life of a hundred and several scores of years.”

“How could you have lived so long?” asked the official.

“Look, I’m over seventy years old. My oldest son is over forty and my second son is over thirty. The total is a hundred and several scores of years.” All the people hearing this burst out laughing.

Yang Shen (1488 –1559)
Dan Oian Za Lu (Notes)

diǎn
点
xuǎn
选
xiù
秀
nǚ
女

lóng qīng èr nián wù chén zhēng yuè yuán dàn dà
隆庆二年(1568)戊辰正月元旦大
fēng zǒu shí fēi shā tiān dì hūn hēi hú shì xīn mǎ tóu guān
风，走石飞沙，天地昏黑。湖市新码头官
chuán qǐ huǒ yán shāo mǐn jū èr qiān yú jiā guān mǐn
船起火，沿烧民居二千余家，官民
chuán fǎng fén zhě sān sì bǎi zhī sǐ zhě sì shí yú rén zhì
船舫焚者三四百只，死者四十余人。至
chū bā jiǔ rì mǐn jiān é yán cháo tíng diǎn xuǎn xiù nǚ
初八、九日，民间讹言朝廷点选秀女。
zì hú zhōu ér lái rén jiā nǚ zǐ qī bā suì yǐ shàng èr
自湖州而来，人家女子七八岁以上、二
shí suì yǐ xià wú bù hūn jià bù jí zé pèi dōng sòng xī
十岁以下无不婚嫁。不及择配，东送西
yíng jiē shì jiē zhǒng shì rú chāo duó shèn zé wèi guān
迎，街市接踵，势如抄夺。甚则畏官
fǔ jìn zhī hēi yè qián xíng wéi kǒng shī xiǎo gē xiào kū
府禁之，黑夜潜行，惟恐失晓；歌笑哭
qì zhī shēng xuān rāng dá dàn qiān lǐ dǐng fèi wú wèn
泣之声，喧嚷达旦。千里鼎沸。无问
dà xiǎo zhǎng yòu měi è pín fù yǐ chū mén dé ǒu jí wéi
大小长幼美恶贫富，以出门得偶即为
dà xìng suī shān gǔ cūn luò zhī pì shì fū shī lǐ zhī jiā
大幸。虽山谷村落之僻，士夫诗礼之家，
yì jiē bù miǎn shí ǒu yī dà jiàng guān dī běi guān fàng
亦皆不免。时偶一大将官抵北关，放
pào sān shēng mǐn jiān yù jīng huāng zǒu yuē cháo tíng shǐ
炮三声，民间愈惊慌，走曰：“朝廷使
tài jiān zhì yǐ cāng huáng jī biàn jī zhì yú luàn zhì
太监至矣！”仓皇激变，几至于乱。至
shí sān rì shàng sī chū bǎng yán jìn yóu bù néng zhǐ
十三日，上司出榜严禁，犹不能止，



A Rumour about Choosing the Royal Maids



On New Year's Day of the second year of Long Qing (1568) a gale erupted, sending stones and sand flying in the air and darkening the whole sky.

The royal fleet at the new dock of Hushi caught fire and the blaze engulfed more than two thousand dwellings. Over three hundred ships and boats, both official and private, were destroyed, and more than forty people had died in the conflagration.

On the eighth and ninth days of the month a rumour spread among the folks that the court would send eunuchs to pick young maids, and the exercise would start in Huzhou.

Many girls between the age of seven and twenty were hastily found husbands, and if a match could not be found, they would be busily sent or hidden away. It seemed that everybody was in a rush for marriage as if a confiscation was going on. Some people who were afraid that their actions would be banned by the government often acted in the middle of the night. Thus the sounds of happy weddings and weeping in despair raged through the night.



zhēn rén jiān zhī dà biàn yě wèi jǐ ér zhī qí wěi huǐ hèn
真 人 间 之 大 变 也 。 未 几 而 知 其 伪 ， 悔 恨

jiē tàn zhī shēng zé yòu yíng yú shì jiā rán yì wú jí yǐ
嗟 叹 之 声 则 又 盈 于 室 家 ， 然 亦 无 及 矣 。

yú mǐn wú zhī yáo huò cǐ shèn kě xiào yě cǐ fēng zhí bō
愚 民 无 知 摇 惑 ， 此 甚 可 笑 也 。 此 风 直 播

yú jiāng xī mǐn guǎng jí yú biān hǎi ér zhǐ yòu hé qí
于 江 西 、 闽 、 广 ， 极 于 边 海 而 止 ， 又 何 其

yuǎn yě yī fù jiā ǒu gù yī xī gōng zài jiā zào là qì
远 也 ！ 一 富 家 偶 雇 一 锡 工 在 家 造 镞 器 。

zhì bàn yè yǒu nǚ bù dé qí pèi yòu bù gǎn chū mén zé
至 半 夜 ， 有 女 不 得 其 配 ， 又 不 敢 出 门 择

rén nǎi hū xī gōng yuē jí qǐ jí qǐ kě chéng qīn
人 ， 乃 呼 锡 工 曰 ： “ 急 起 ， 急 起 ！ 可 成 亲

yě xī gōng shuì mèng zhōng máng rán wú zhī jí qǐ ér
也 。” 锡 工 睡 梦 中 茫 然 无 知 ， 及 起 而

mó cuō liǎng yǎn zé táng qián dēng zhú huī huáng zhǔ wēng
摹 搓 两 眼 ， 则 堂 前 灯 烛 辉 煌 ， 主 翁

zhī nǚ yǐ yàn zhuāng dài pìn yǐ dà chū bù yì
之 女 已 艳 妆 待 聘 矣 。 大 出 不 意 。

tián yì héng liú qīng rì zhá
田 艺 蘅 《 留 青 日 札 》

白话
翻译



隆庆二年正月初一，这一天风特别大，吹的石走沙飞，昏天黑地。湖市新码头的官船起了火，烧了附近居民二千多家房屋，官船和民船一共烧了三四百只，烧死四十多个人。到了初八、九的时候，民间又谣传朝廷要点选秀女。整个湖州，凡是家里有女孩子的，从七八岁以上，到二十岁以下没有不着急谈婚论嫁的。往往是等不及好好挑选，就东迎西送地把女儿嫁出去了。整个街市上摩肩接踵，如同抢夺一样。有的甚至害怕官府禁查，趁着夜色把女儿嫁出去，就怕到了白天被人发现。一时之间，整个湖州，欢歌悲泣之



The whole district was boiling with excitement fuelled by the events taking place. It was of no consequence as to the age, look, background, or suitability of the husband, both the rich and the poor deemed it lucky to find a spouse for their girls. Those living in remote villages and households of nobility had to submit to the same fate.

One day, a general arrived at the northern gate of the city and the cannons were fired three times as a salute. People hearing the reports panicked and rushed about announcing to everybody that the court eunuchs had arrived. The commotion nearly turned into a riot.

On the thirteenth day of the month the local government put up notices forbidding the spreading of further rumours, but failed to bring it to an end. The hectic situation was indeed a catastrophe for the people. Before long when it was evidenced to be mere rumour, the moans of regret arose. However in any case it was too late to regret. It was really ridiculous that the naive folks were fooled out of ignorance. Yet this rumour spread from Jiang Xi, Min and Guang to sea coasts far away. How incredible it was!

One story was recounted as follows: A rich family had hired a tinsmith to make tin wares for their household. As they had failed to find any man suitable for their daughter and were afraid to go out to find one in case they were discovered, they called the tinsmith in the middle of the night: "Get up! Get up! It's time for your wedding!" The tinsmith, aware of



声不绝于耳，通宵达旦，千里鼎沸。往往是不论年龄大小，不论相貌丑俊，不论家势贫富，都以能嫁出门去为幸事。就算是偏僻的山村以及诗书礼仪之家也不能幸免。正好这时有个将官到了湖州城的北门，连放了三声礼炮，更增添了民间的恐慌，大家纷纷奔走相告：“朝廷派的太监到了！”仓皇之中，几乎发生骚乱。直到十三日，官府出榜严禁此事，却还是不能禁止，真是人间的大变乱啊。过了没有多久，就知道点选秀女的事只是谣言，接着，悔恨叹息声又遍布街巷家室，可是又有什么用的呢。平民百姓不明事理，受到蛊惑，这简直是太可笑了。这个风气一直传到江西、福建、两广一带，一直到海边才停止，波及范围也够广的了。有这样一个殷实之家，偶然雇了一个锡匠在家干活，到半夜的时候，家里有个女儿还没有找到许配的人家，又不敢出门去选女婿，于是就叫醒锡匠：“快起来，快起来，可以拜堂成亲了。”这个锡匠还在睡梦中，什么也不知道呢。等他坐起来揉揉眼睛，才看到堂前已经是灯火辉煌了，主人的女儿已经盛妆打扮准备入洞房了。真是大大地出乎了他的意料。

注释

① 镞(là):锡和铅的合金。





nothing, was woken up from sleep. While he was rubbing his sleepy eyes, the whole house was brightly lit with candles, and the daughter of the household was beautifully adorned, waiting for him to become her husband. That was simply far beyond his expectation.

Tian Yiheng

Liu Qing Ri Zha (The Liu Qing Diary)



jiàn
箭

tǔ yù hún ā chái yǒu jí zhào mǔ dì mù lì yán
吐谷浑^①阿豺有疾，召母弟慕利延

yuē rǔ qǔ yī zhī jiàn zhé zhī hū mù lì yán zhé zhī
曰：“汝取一枝箭折之乎。”慕利延折之。

yù
喻

rǔ qǔ shí jiǔ zhī jiàn zhé zhī mù lì yán bù néng zhé
“汝取十九枝箭折之。”慕利延不能折。

ā chái yuē rǔ cáo zhī hū dān zhě yì zhé zhòng zhě nán
阿豺曰：“汝曹^②知乎：单者易折。众者难

cuī lù lì yī xīn rán hòu shè jì kě gù ā chái yǒu
摧。戮力一心，然后社稷可固。”阿豺有

zǐ èr shí rén zhōng shēng tóng xīn xié lì
子二十人，终生同心协力。

lǐ zhì chū tán jí
李贽《初潭集》

白话
翻译



吐谷浑的君主阿豺病了，就把一母同胞的弟弟慕利延叫到身边说：“你拿一枝箭来折断它。”慕利延就听了皇兄的话，把一枝箭折断了。君主阿豺又说：“你拿十九枝箭折断它们。”慕利延不能一齐折断十九枝箭。于是君主阿豺就说：“你们应该知道：一个人是容易被摧垮的，但是很多人在一起就很难被战胜。众人齐心协力，国家才能长治久安。”君主阿豺有二十个儿子，他们一生都同心协力。



注释

① 吐谷浑：隋唐之际建国于今青海北部和新疆东南部的一个少数民族国家，后为吐蕃所灭。

② 汝曹：你们这些人。



The Metaphor of Arrows



The chief of the tribe Tuyuhun, Achai, was badly ill. He said to his uncle Muliyan, "Please get an arrow, and break it." Muliyan did accordingly.

"Get nineteen arrows, and break them together."

Muliyan failed to do so.

The chief remarked to his family, "You should know that a single piece is easy to break, but a mass is hard to destroy. When all of you are united, our tribe will be impregnable."

Achai had twenty sons. They worked together with one heart throughout their lives.

Li Zhi (1527–1602)

Chu Tan Ji (The Chu Tan Collection of Anecdotes)



yuè
悦

yuè lìng xìng yuè yú měi bù yī zhèng qún xià jiāo kǒu
粤令性悦谀^①，每布一政，群下交口

yú
谀

zàn yù lìng nǎi huān yī lì yù ē qí yì gù cóng páng
赞誉，令乃欢，一吏欲阿^②其意，故从旁

yǔ rén ǒu yǔ yuē fán jū mǐn shàng zhě lèi xǐ rén yú
与人偶语曰：“凡居民上者，类喜人谀，

wéi wú zhǔ bù rán shì rén yù miè rú ěr qí lìng ěr zhī
惟吾主不然，视人誉蔑如耳。”其令耳之，

jí zhào lì qián fǔ yīng gāo dǎo jiā shǎng bù yǐ yuē
亟召隶前，抚膺高蹈，嘉赏不已，曰：

xī zhī yú xīn zhě wéi rǔ zì shì nǐ zhī yǒu jiā
“嘻，知余心者惟汝。”自是昵之有加。

liú yuán qīng yīng xié lù
刘元卿《应谐录》

白话
翻译



粤县的县令生性喜欢听人奉承，他每公布一项法令，手下都要交口称赞，他才高兴。有一个小吏想要奉承这个县令，故意在私下与别人说：“凡是做官的人，都喜欢听别人奉承他，只有我们县令不这样，他并不把别人的赞誉放在心上。”这话传到了县令的耳朵里，县令急忙把他招到跟前，拍着他的背，很是表扬了他一番，说：“啊，只有你一个人知道我的心思。”从此以后，县令对他特别关照。



注释

① 谀：谄媚，奉承。

② 阿：迎合，偏袒。



Intoxicated with Blarney



The prefect of Yue liked others to be subservient before him. Whatever policy he announced, his subordinates would pour compliments upon him, which delighted him greatly. A servant of his, who wished to curry favour with him, whispered to his associates, "All those holding high positions enjoy flattery, except our master, who views such behaviour with contempt." These words caught the ears of the prefect, who called the servant before him. Patting him on the back and lavishing praises on him, he said, "My dear boy, only you understand me fully." Since then the prefect favoured that servant in particular.

Liu Yuanqing (1544–1609)
Ying Xie Lu (A Record of Banter)

zhōng
钟
kuí
馗
chī
吃
guǐ
鬼

zhōng kuí zhuān hào chī guǐ qí mèi yǔ tā zuò shēng
钟馗^①专好吃鬼；其妹与他做生
rì xiě lǐ tiē yún jiǔ yī zūn guǐ liǎng gè sòng yǔ gē
日，写礼帖云：“酒一樽，鬼两个，送与哥
gē zuò diǎn duò gē gē ruò xián lǐ wù shǎo lián tiāo dān de
哥做点剁^②；哥哥若嫌礼物少，连挑担的
shì sān gè zhōng kuí mìng rén jiāng sān gè guǐ jù sòng páo
是三个。”钟馗命人将三个鬼俱送庖
rén pēng zhī dān shàng guǐ kàn tiāo dān zhě yuē wǒ men sǐ
人烹之。担上鬼看挑担者曰：“我们死
shì běn děng nǐ rú hé tiāo zhè gè dān zǐ
是本等，你如何挑这个担子？”

zhào nán xīng xiào zàn
赵南星《笑赞》

白话
翻译



钟馗专门喜欢吃鬼。他的妹妹给他过生日，礼帖是这样写的：“酒一缸，鬼两个，送给哥哥做下酒菜。如果哥哥嫌礼物少，就连挑担的鬼一起算上是三个。”于是钟馗让人把三个鬼一起送到厨房煮了。担上的鬼看着挑担的鬼说：“我们本来就是会死的，你干嘛要挑这个担子呢？”



① 钟馗(kuí):传说中能打鬼、吃鬼的神。
② 点剁:剁成碎块,这里是下酒菜的意思。



Zhong Kui Eats Ghosts



Zhong Kui specially enjoyed eating ghosts. His sister made a present to him on his birthday, in the giftlist standing: “A jar of liquor and two ghosts, for you, brother, as snacks. If that is not enough, the carrier is the third.”

Zhong Kui had the three ghosts brought to the kitchen. The two ghosts said to the carrier ghost: “Our death has been doomed, but what did you carry this load for?^①”

Zhao Nanxing (1550 –1627)
Xiao Zan (Ode to Laughter)



Note

- ① This implies that the third ghost need not have been submitted to the same fate of being cooked had it not carried the other two to Zhong Kui.

dǎ
打
chā
差
bié
别

jùn rén zhào shì jié bàn yè shuì xǐng yǔ qí qī yuē wǒ
郡人赵世杰半夜睡醒，语其妻曰：“我
mèng zhōng yǔ tā jiā fù nǚ jiāo jiē bù zhī fù nǚ yì yǒu
梦中与他家妇女交接，不知妇女亦有
cǐ mèng fǒu qí qī yuē nán zǐ fù rén yǒu shèn chā
此梦否？”其妻曰：“男子妇人，有甚差
bié shì jié suì jiāng qí qī dǎ liǎo yī dùn zhì jīn liú xià
别？”世杰遂将其妻打了一顿。至今留下
sú yǔ yún zhào shì jié bàn yè qǐ lái dǎ chā bié
俗语云：“赵世杰，半夜起来打差别。”

zhào nán xīng xiào zàn
赵南星《笑赞》

白话
翻译



郡人赵世杰半夜醒来，对他的妻子说：“我做梦跟别人的妻子行夫妻之事了。不知道妇人也会做这种梦吗？”他的妻子说：“男子和妇人是一样的，有什么差别呢？”于是赵世杰把他的妻子打了一顿。直到今天还有一句俗语说：“赵世杰，半夜起来打差别。”

数字水印
PDG



Beat out the Difference



A man called Zhao Shijie woke up one night and told his wife, “I dreamed a dream that I was in bed with another woman. Do women have similar dreams?” The wife said, “I don’t see why there should be difference between man and woman.” Zhao beat her up as a result.

Since then folks say, “Zhao Shijie got up at night, and beat out the difference.”

Zhao Nanxing (1550 –1627)
Xiao Zan (Ode to Laughter)



zūn
尊
fèng
奉
sān
三
jiào
教

yī rén fèng sān jiào sù xiàng xiān kǒng zǐ cì lǎo
一人奉三教^①，塑像先孔子，次老
jūn cì shì jiā dào shì jiàn zhī jí yí lǎo jūn yú zhōng
君，次释迦。道士见之，即移老君于中。
sēng lái yòu yí shì jiā yú zhōng shì lái réng yí kǒng zǐ yú
僧来又移释迦于中。士来仍移孔子于
zhōng sān shèng zì xiāng wèi yuē wǒ men zì hǎo hǎo de
中。三圣自相谓曰：“我们自好好的，
què bèi rén bān lái bān qù bān dé wǒ men huài le
却被人搬来搬去，搬得我们坏了。”

zhào nán xīng xiào zàn
赵南星《笑赞》

白话
翻译



有一个人，儒、道、佛三教他都尊奉。他摆塑像的位置是孔子摆在中间，老子摆在左边，释迦牟尼摆在右边。道士来了，就把老子像放在中间。僧人来了，就把释迦牟尼像放在中间。士人来了，就把孔子的像放在中间。三个圣人相互说：“我们本来好好的，却被人搬来搬去，搞得我们很不自在。”

注释

① 三教：即儒教、道教、佛教。



Reverence for Three Religions



A man showed reverence for three religions—Confucianism, Taoism and Buddhism. He put the statue of Confucius in the middle, the statue of Laozi on the left, and the statue of Buddha on the right. A Taoist priest came over and shifted the statue of Laozi to the middle. Then a Buddhist monk came over and placed the statue of Buddha in the middle. Later a Confucianist came over and shifted the statue of Confucius to the middle again. The three saints sighed out to one another: “We got on pretty well together before, but now they’ve moved us around and upset us!”

Zhao Nanxing (1550–1627)

Xiao Zan (Ode to Laughter)



zuò
做
pì
屁
wén
文
zhāng
章
de
的
xiù
秀
cái
才

yī xiù cái shù jìn qù jiàn yán wáng yán wáng ǒu fàng
一秀才数尽，去见阎王，阎王偶放
yī pì xiù cái jí xiàn pì sòng yī piān yuē gāo sǒng jīn
一屁，秀才即献屁颂一篇曰：“高竦金
tún hóng xuān bǎo qì yī xī hū sī zhú zhī yīn fǎng fú
臀，弘宣宝气，依稀乎丝竹之音，仿佛
hū shè lán zhī wèi chén lì xià fēng bù shèng xīn xiāng zhī
乎麝兰之味，臣立下风，不胜馨香之
zhì yán wáng dà xǐ zēng shòu shí nián jí shí fàng huí
至。”阎王大喜，增寿十年，即时放回
yáng jiān shí nián xiàn mǎn zài jiàn yán wáng zhè xiù cái zhì
阳间。十年限满，再见阎王。这秀才志
qì shū zhǎn wàng sēn luó diàn yáo bǎi ér shàng yán wáng
气舒展，望森罗殿摇摆而上，阎王
wèn shì hé rén xiǎo guǐ shuō dào shì nà zuò pì wén zhāng
问是何人，小鬼说道：“是那做屁文章
de xiù cái
的秀才。”

zhào nán xīng xiào zàn
赵南星《笑赞》

白话
翻译



一个秀才的阳寿已尽，就去见阎王了。正好遇到阎王放了一个屁，秀才立刻做了一篇《屁颂》献上，内容是：“高高地抬着尊贵的屁股，大大地释放了一股宝气，隐约听见有丝竹的声音，仿佛闻到了一阵兰花的香气，我站在下风处，沐浴沉醉在其中。”阎王看了非常高兴，就特批他增寿十年，立即放回到阳间。十年的期限已满，秀才不得不再次去见阎王。这个秀才得意洋洋，摇摇摆摆朝着森罗殿走去，阎王问他是什么人，小鬼回答说：“就是那个做屁文章的秀才。”



A *Xiucan*^① Who Wrote the Farting Article



A *xiucan* died, and was interviewed by the King of Hell. Suddenly the King broke wind, and the *xiucan* immediately wrote an ode to the fart: “Stick up Your Majesty’s golden hip, and send out the precious wind. It sounds like mild music, and smells of musk and orchid. I stood facing windward, with its aroma intoxicated.”

The ode put the King in royal spirits. He quickly let the *xiucan* have another ten years in the world.

Ten years later, the *xiucan* came to see the King of Hell again. At this time the *xiucan* strutted into the Palace of Hell smugly. The King wondered who he was, and a ghost said, “He is the rhymester who wrote the farting article.”

Zhao Nanxing (1550 –1627)
Xiao Zan (Ode to Laughter)



Note

① *Xiucan*: one who passed the imperial examination at the county level in the Ming and Qing dynasties.

bù
不
wù
误
fǎn
反
wù
误

yǒu yī hěn zǐ shēng píng duō nì fù zhǐ fù lín sǐ
有一狠子，生平多逆^①父旨，父临死

zhǔ yuē bì zàng wǒ shuǐ zhōng jì qí nì mìng dé zàng
嘱曰：“必葬我水中。”冀其逆命，得葬

tǔ zhōng zhì shì hěn zǐ yuē shēng píng nì fù mìng jīn
土中。至是狠子曰：“生平逆父命，今

sǐ bù gǎn wéi zhǐ yě nǎi zhù shā tán shuǐ xīn yǐ zàng
死不敢违旨也。”乃筑沙潭水心以葬。

féng mèng lóng gǔ jīn tán gài
冯梦龙《古今谭概》

白话
翻译



有一个不孝顺的儿子，一辈子都不听他父亲的话。他的父亲临死前对他说：“我死了以后，一定要把我葬在水里。”他的父亲是希望他的儿子不遵从他的遗愿，而把他葬在土里。他的不孝顺的儿子说：“我一辈子都没有听过父亲的话，现在父亲死了，我不敢违抗他的旨意了。”于是就在潭水里修了一个沙坟，把他的父亲埋葬了。



注释

① 逆：抵触，不顺从。



Obey and Disobey



One disobedient son often went against his father's wishes. At last, on his deathbed, the father told his son, "Bury me in water." Expecting his son to disobey again, he had requested the opposite of what he really wished for, as he hoped to be buried in the ground.

But the son thought to himself: "I have always disobeyed my father, but this time how can I disobey him again at his death?" So, after his father died, he buried him in the sands of the river.

Feng Menglong (1574–1646)

Gu Jin Tan Gai (Chatting about the Present and the Past)



liú
刘

chán
禅

sī mǎ wén wáng wèn liú chán sī shǔ fǒu chán
司马文王^①问刘禅^②：“思蜀否？”禅
yuē cǐ jiān lè bù sī què zhèng jiào chán ruò zài
曰：“此间乐，不思。”却正教禅：“若再
wèn yí qì duì yuē xiān mù zài shǔ wú rì bù sī
问，宜泣对曰：‘先墓在蜀，无日不思。’
huì wáng fù wèn chán rú zhèng yán yīn bì yǎn wáng
会王复问，禅如正言，因闭眼。王
yuē hé nǎi sì què zhèng yǔ chán jīng shì yuē chéng
曰：“何乃似却正语？”禅惊视曰：“诚
rú zūn mìng
如尊命。”

féng mèng lóng gǔ jīn tán gài
冯梦龙《古今谭概》

白话
翻译



司马文王问刘禅：“你思念蜀地吗？”刘禅说：“这里好玩，不思念那里。”却正教导刘禅说：“要是有人再问你，你应该哭着说：‘先父的墓在蜀地，我没有一天不想回去的。’”正好遇到司马文王又一次问刘禅，刘禅就照却正教他的话说了，说完就闭上了眼睛。司马文王说：“为什么像却正说的话呢？”刘禅惊讶地看着司马文王说：“正是他教我这样说的。”



注释

① 司马文王：司马昭，魏封文王。

② 刘禅：蜀后主，刘备的儿子。魏灭蜀国之后，把他迁到了洛阳。



Liu Chan



Premier Sima Zhao once asked Liu Chan, “Do you miss Shu^①?” Liu Chan replied, “No, I’m happy here.”

Que Zheng later advised Liu Chan, “If asked again, you’d better weep a little, and say to him that the tombs of your ancestors are all in Shu and that you think about them every day.”

On another occasion, when the premier asked him the same question, Liu Chan replied in the way Que Zheng had suggested, and shut his eyes to feign weeping.

The premier responded saying, “How odd! But you seem to be speaking the exact words of Zheng.”

Liu Chan opened his eyes in surprise and, staring straight ahead, said, “Your Excellency is right.”

Feng Menglong(1574 –1646)

Gu Jin Tan Gai (Chatting about the Present and the Past)



Note

① Shu: the Kingdom of Shu Han (221–263), one of the Three Kingdoms at that time. Liu Chan was the second and last king of Shu. After Shu was conquered, he was removed from Chengdu, the capital of Shu, to Luoyang.

jiāng
姜
shēng
生
shù
树
shàng
上

chǔ rén yǒu shēng ér bù shí jiāng zhě yuē cǐ cóng shù
楚人有生而不识姜者，曰：“此从树
shàng jié chéng huò yuē cóng tǔ lǐ shēng chéng qí
上结成。”或曰：“从土里生成。”其
rén gù zhí jǐ jiàn yuē qǐng yǔ zǐ yǐ shí rén wéi zhì yǐ
人固执己见，曰：“请与子以十人为质^①，以
suǒ chéng lú wéi dǔ yǐ ér biàn wèn shí rén jiē yuē tǔ
所乘驴为赌。”已而遍问十人，皆曰：“土
lǐ chū yě qí rén yǎ rán shī sè yuē lú zé fù rǔ
里出也。”其人哑然^②失色曰：“驴则付汝，
jiāng hái shù shēng
姜还树生。”

jiāng yíng kē xuě tāo xiǎo shuō
江盈科《雪涛小说》

白话
翻译



有一个楚国人，从来不认识姜。他说：“这个东西是树上结的。”有的人告诉他说：“这是从土里长出来的。”这个人坚持自己的观点，就认为是树上结的。于是说：“我们请十个人来评判，就以骑的驴做赌注。”一会儿问遍了十个人，都是说：“从土里长出来的。”这个人惊讶地说不出话来，脸色都变了。最后说：“驴可以给你，但姜还是在树上结的。”



① 质：询问，责问。

② 哑然：形容惊讶地说不出话来。



Ginger Still Grows on Trees



A man of the State of Chu didn't know about ginger, and once he said, "It grows on trees." But someone put him right, saying, "No, it doesn't, it grows in the earth."

This man persisted in his belief, and declared, "Let's ask ten persons, I bet you this donkey I'm riding on that I'm tight." So they asked around, and everyone replied, "It grows in the earth."

The man's face paled when he heard this. However he said, "You may have my donkey, but ginger still grows on trees."

Jiang Yingke

Xue Tao Xiao Shuo (Stories of Xue Tao)



湖
心
亭
看
雪

chóng zhēn wǔ nián shí èr yuè yú wǎng xī
崇 祯 五 年 (1632) 十 二 月 , 余 往 西

hú dà xuě sān rì hú zhōng rén niǎo shēng jù jué shì rì
湖 。 大 雪 三 日 , 湖 中 人 鸟 声 俱 绝 。 是 日

gēng dìng yī yú ná yī xiǎo zhōu yōng cuì yī lú huǒ
更 定 ① 矣 , 余 拿 ② 一 小 舟 , 拥 毳 衣 炉 火 ,

dú wǎng hú xīn tíng kàn xuě wù sōng hàng dàng tiān yǔ yún
独 往 湖 心 亭 看 雪 。 雾 淞 沆 砀 , 天 与 云 、

yǔ shān yǔ shuǐ shàng xià yī bái hú shàng yǐng zǐ wéi
与 山 、 与 水 , 上 下 一 白 , 湖 上 影 子 , 惟

cháng dī yī hén hú xīn tíng yī diǎn yú yǔ zhōu yī jiè ③
长 堤 一 痕 、 湖 心 亭 一 点 、 余 与 舟 一 芥 ③ ,

zhōu zhōng rén liǎng sān lì ér yǐ dào tíng shàng yǒu liǎng rén
舟 中 人 两 三 粒 而 已 。 到 亭 上 , 有 两 人

pū zhān duì zuò yī tóng zǐ shāo jiǔ lú zhèng fèi jiàn yú dà
铺 毡 对 坐 , 一 童 子 烧 酒 炉 正 沸 。 见 余 大

xǐ yuē hú zhōng yān dé gèng yǒu cǐ rén lā yú tóng
喜 曰 : “ 湖 中 焉 得 更 有 此 人 ! ” 拉 余 同

yǐn yú qiáng yǐn sān dà bái ér bié wèn qí xìng shì shì jīn
饮 。 余 强 饮 三 大 白 而 别 。 问 其 姓 氏 , 是 金

líng rén kè cǐ jí xià chuán zhōu zǐ nán nán yuē mò
陵 人 , 客 此 。 及 下 船 , 舟 子 喃 喃 曰 : “ 莫

shuō xiāng gōng chī gèng yǒu chī sì xiāng gōng zhě
说 相 公 痴 , 更 有 痴 似 相 公 者 。”

zhāng dài táo ān mèng yì
张 岱 《 陶 庵 梦 忆 》



Enjoying the Snow Scenery



In December of the fifth year of Chong Zhen, I visited the West Lake. It had been snowing heavily for three days on end. The lake was in absolute quietude. Not even a voice or a bird singing could be heard.

In the evening I took a boat, and wrapped in a fur coat, I sat beside the stove in the boat. Thus I went alone to the pavilion in the centre of the lake to look at the snow. A mist spread and enveloped everything. The sky, the clouds, the hills and the lake blended in a stretch of white. The only shadows on the lake were the dam like a trace on the surface of the lake, the pavilion like a dot, myself and the boat like a leaf of grass and the people in the boat like a few seeds. As we reached the pavilion, two people already sat there upon a blanket. A servant was warming the wine, and the pot began to boil. Seeing me, they were very pleased, saying, "Who would ever think that there would be others like us coming out to the lake?" They invited me to drink, and I downed three large cups before parting. I asked them their names and they only said they were travellers from Jinling. As I reboarded the boat, I overheard the boatman murmur, "One might say that you are a

白话
翻译



崇祯五年十二月的时候，我游西湖。当时，大雪一连下了三天，湖中人迹鸟声都消失了。这一天晚上定更时分，我划着一只小船，穿着毛皮衣服，带着一小火炉，独自去湖心亭看雪。湖上弥漫着水气凝成冰花，天、云、山、水，此时都是浑然一体，白茫茫的一片。湖上的影子，只有一道湖堤的痕迹、一点湖心亭的轮廓、我的一叶小船以及船中两三个人影罢了。到了湖心亭上，看到有两个人已经铺着毡子坐下了，一个童子正在把酒炉里的酒烧得滚沸，他们见到我非常高兴，说：“哪里知道湖中还能碰上这样的人呢！”于是，拉着我一起坐下来喝酒。我勉强喝了三大杯就和他们告别了。问他们的姓名，说是金陵人，只是客居于此。等到下船的时候，撑船的人低声自语：“都说我家的主人痴，原来还有跟他一样痴的人。”



注释

- ① 定更：晚上八点左右。
- ② 拿：划，撑。
- ③ 芥(jiè)：小草，形容很细小的东西。





queer sort, but there are others just as queer.”

Zhang Dai (1597–1679)

Tao An Meng Yi (Memory of Dreams in Tao Recluse)



dà
大
tiě
铁
chuí
椎
zhuàn
传

dà tiě chuí bù zhī hé xǔ rén běi píng chén zǐ càn
大铁椎，不知何许^①人，北平^②陈子灿
xǐng xiōng hé nán yǔ yù sòng jiāng jūn jiā sòng huái qīng
省^③兄河南，与遇宋将军家。宋怀庆
qīng huá zhèn rén gōng jì jī qī shěng hào shì zhě jiē lái
青华镇人，工技击，七省好事者皆来
xué rén yǐ qí xióng jiàn hū sòng jiāng jūn yún sòng dì zǐ
学，人以其雄健呼宋将军云。宋弟子
gāo xìn zhī yì huái qīng rén duō lì shàn shè zhǎng zǐ càn
高信之，亦怀庆人，多力善射，长子灿
qī suì shào tóng xué gù cháng yǔ guò sòng jiāng jūn shí
七岁，少同学，故尝与过宋将军。时
zuò shàng yǒu jiàn dàn kè mào shèn qǐn yòu xié jiā dà tiě
座上有健啖客，貌甚寝^④，右胁夹大铁
chuí zhòng sì wǔ shí jīn yǐn shí gǒng yī bù zàn qù bǐng
椎，重四五十斤，饮食拱揖不暂去，柄
tiě zhé dié huán fù rú suǒ shàng liàn yǐn zhī cháng zhàng xǔ
铁折叠环复如锁上练，引之长丈许，
yǔ rén hǎn yán yǔ yǔ lèi chǔ shēng kòu qí xiāng jí xìng
与人罕言语，语类楚声，扣其乡及姓
zì jiē bù dá jì tóng qǐn yè bàn kè yuē wú qù
字，皆不答。既同寝，夜半，客曰：“吾去
yǐ yán qì bù jiàn zǐ càn jiàn chuāng hù jiē bì jīng wèn
矣！”言讫不见。子灿见窗户皆闭，惊问
xìn zhī xìn zhī yuē kè chū zhì bù guān bù wà yǐ lán
信之，信之曰：“客初至，不冠不袜，以蓝
shǒu jīn guǒ tóu zú chán bái bù dà tiě chuí wài yī wù
手巾裹头，足缠白布，大铁椎外，一物
wú suǒ chí ér yāo duō bái jīn wú yǔ jiāng jūn jù bù gǎn
无所持，而腰多白金，吾与将军俱不敢
wèn yě zǐ càn mèi ér xǐng kè zé hān shuì kàng shàng
问也。”子灿寐而醒，客则鼾睡炕上
yī yī rì cí sòng jiāng jūn yuē wú shǐ wén rǔ míng
矣。一日，辞宋将军曰：“吾始闻汝名，



Big Iron-Hammer



Once upon a time there was a stranger nicknamed Big Iron-hammer. No one had the least idea where he came from. Once Chen Zican, on his way from Beijing to call on his brother in Henan, ran into Big Iron-hammer at a General Song's home. General Song, so-called, was a native of Qinghua town in Huaiqing. He was skilled at boxing. Boxing enthusiasts came from seven provinces nearby to practise under him. Being considered very strong and powerful, he was known as "General Song". One of Song's pupils, Gao Xinzhi, from Huaiqing as well, was strong and adept in archery. He was seven years older than Chen Zican, and they were school friends when young. As a result, Chen got a chance to meet General Song through Gao.

At that time, there was a stranger at General Song's, who had an amazing appetite and whose appearance was terrifying. He held a big iron hammer weighing 40 to 50 catties under his right arm and never put it down, not even when he drank, ate or saluted. On the handle of the hammer was a string of interlocking rings, like a heavy chain. When fully extended, the



yǐ wéi háo rán jiē bù zú yòng wú qù yǐ jiāng jūn
 以为豪，然皆不足用^⑤，吾去矣。”将军
 qiáng liú zhī nǎi yuē wú cháng duó qǔ zhū xiǎng mǎ wù
 强留之。乃曰：“吾尝夺取诸响马物，
 bù shùn zhě zhé jī shā zhī zhòng kuí qǐng zhǎng qí qún wú
 不顺者辄击杀之，众魁请长其群，吾
 yòu bù xǔ shì yǐ chóu wǒ jiǔ jū cǐ huò bì jí rǔ
 又不许，是以仇我，久居此，祸必及汝，
 jīn yè bàn fāng qī wǒ jué dòu mǒu suǒ sòng jiāng jūn xīn
 今夜半，方期我决斗某所。”宋将军欣
 rán yuē wú qí mǎ xié shǐ yǐ zhù zhàn kè yuē zhǐ
 然曰：“吾骑马挟矢以助战”。客曰：“止，
 zéi néng qiě zhòng wú yù hù rǔ zé bù kuài wú yì sòng
 贼能且众，吾欲护汝，则不快吾意，”宋
 jiāng jūn gù zì fù qiě yù guān kè suǒ wéi lì qǐng kè
 将军故自负，且欲观客所为，力请客。
 kè bù dé yǐ yǔ xié xíng jiāng zhì dòu chù sòng jiāng jūn
 客不得已，与偕行。将至斗处，送将军
 dēng kōng bǎo shàng yuē dàn guān zhī shèn wù shēng lìng
 登空堡上，曰：“但观之，慎勿声，令
 zéi zhī rǔ yě shí jī míng yuè luò xīng guāng zhào kuàng
 贼知汝也。”时鸡鸣月落，星光照旷
 yě bǎi bù jiàn rén kè chí xià chuī bì lì shù shēng
 野，百步见人。客驰下，吹觱篥^⑥数声。
 qǐng zhī zéi èr shí yú jì sì miàn jí bù xíng fù gōng shǐ
 顷之，贼二十余骑四面集，步行负弓矢
 cóng zhě bǎi xǔ rén yī zéi tí dāo zòng mǎ bēn kè yuē nài
 从者百许人。一贼提刀纵马奔客曰：“奈
 hé shā wú xiōng yán wèi bì kè hū yuē chuī zéi yīng
 何杀吾兄？”言未毕，客呼曰：“椎！”贼应
 shēng luò mǎ rén mǎ jìn liè zhòng zéi huán ér jìn kè
 声落马，人马尽裂。众贼环而进，客
 cóng róng huī chuī rén mǎ sì miàn pū dì xià shā sān shí xǔ
 从容挥椎，人马四面仆地下，杀三十许
 rén sòng jiāng jūn píng xī guān zhī gǔ lì yù duò hū wén
 人。宋将军屏息观之，股栗欲堕。忽闻



hammer, plus this chain, was longer than a *zhang*^①. This guy seldom talked with others, but when he spoke, the accent of the Chu dialect could be discerned. When he was asked about his hometown and his name, he just gave no answer.

While sleeping with other roommates at midnight one day, the stranger said, "I'm going." Scarcely had he uttered the words when he disappeared. Presently Chen noticed that the windows and the door remained closed. He asked Gao about it with astonishment. Gao said, "At the beginning when the guy arrived, he wore no hat and no socks. He covered his head with a blue handkerchief and his feet with a piece of white cloth. He took almost nothing with him but a big iron hammer. Nevertheless he carried a lot of silver ingots in his pocket. General Song and I dared not ask any questions of him." Chen fell asleep again. When he woke up, the stranger was snoring in bed.

One day Big Iron-hammer bid farewell to General Song, saying, "When I first heard of your name, I thought highly of you, but now I find you are simply a rush candle, so I'm leaving." General Song urged him to stay, then the guy went on to say, "I grab bandits' fortune. When they thwart me, I just kill them. They invited me to be their boss, but I refused them, therefore they hate me. If I settle down here too long, they might harass you. The robbers expect me to duel with them somewhere tonight." General Song said in delight, "Well,



kè dà hū yuē wú qù yǐ dàn jiàn dì chén qǐ hēi yān
客大呼曰：“吾去矣！”但见地尘起，黑烟
gǔn gǔn dōng xiàng chí qù hòu suì bù fù zhì
滚滚，东向驰去，后遂不复至。

wèi xǐ wèi shū zǐ wén jí
魏 禧《魏叔子文集》

白话
翻译



大铁椎，不知道是什么地方的人。北平的陈子灿到河南去探望他的哥哥，在宋将军家和他相遇。宋将军是怀庆府清华镇人，精通武艺，周围七个省中喜好武术的人都来向他拜师学艺。大家因为他魁伟健壮，都叫他“宋将军”。宋将军的弟子高信之，也是怀庆府人，力气很大，擅长射术，比陈子灿大七岁。小时候他俩是同学，所以曾经和他一起拜访过宋将军。

当时，座上有一位食量极大的客人，相貌非常丑陋，右腋下夹着一把大铁椎，有四五十斤重，不管是喝酒吃饭，还是拱手行礼，片刻也不离身。椎把上的铁链折叠环绕着，就像铁锁上的链子，拉开它约有一丈多长。他很少跟别人说话，说话像湖南、湖北一带的口音，问他的家乡和姓名，他都不回答。

后来，陈子灿、高信之等人和大铁椎同睡一室。到了半夜，大铁椎说：“我走了！”说完就不见踪影了。陈子灿看到窗户和门都闭着，惊奇地问高信之。高信之说：“这位客人刚来时，没戴帽子，也没穿袜子，用蓝布包着头，白布缠着脚，除了一把大铁椎以外，什么东西都没拿，可是他腰带里裹着好多的银子，我和宋将军都不敢问他。”陈子灿一觉醒来的时候，大铁椎正在炕上打着鼾声熟睡呢。

有一天，大铁椎向宋将军告辞说：“当初，我听说你的名声很大，就把你当作英豪，然而也不见你有什么作为，我走了！”宋将军极力挽留，大铁椎才说：“我曾经夺了响马的财物，不顺从的就把他们杀了。这些强盗的头子要请我做他们的首领，我又不答应，所以他们恨透了我。我长住在这



I feel like riding there carrying my bow to support you.” The stranger remarked, “No, thanks. The robbers are smart and have a large gang, I can’t fight freely if I have to protect you.” General Song was assuming all along and wanted to watch the fight. He insisted on going and eventually the stranger had no alternative but to take him along.

Approaching the spot, Big Iron-hammer sent General Song up to an empty castle and said, “Just watch. Be careful not to make any sound, otherwise the robbers will discover you.” At this moment the cock crowed and the moon sank down. Stars shone out over the wilderness, so that figures a hundred paces away could be seen.

The stranger sped downwards, blowing his horn a couple of times. All at once more than two dozen cavalymen from every direction gathered. Besides there were more than a hundred foot bandits with bows as well. A robber rode towards the stranger with his sabre and roared out: “Why did you kill my brother?” Hardly had his words been spoken when the stranger shouted, “Watch out!” The robber fell off the horse at the shout, and both he and his horse were smashed. The gang of robbers then surrounded the stranger and began attacking him. He wielded his hammer easily in defence, and the robbers and their horses fell to the ground in all directions. Three dozen robbers were killed. General Song watched with bated breath, his legs trembling. He could hardly hold himself. Suddenly he

里,一定会连累你的。今天半夜,强盗约我在一个地方决斗。”宋将军听了很高兴地说:“我骑着战马带弓箭来为你助战。”大铁椎说:“别去!强盗们武艺高强,而且他们人多势众,我要是保护你,就打不痛快了。”宋将军本来就自以为了不起,并且想看看大铁椎的本事,就极力请求大铁椎带他一同前去。大铁椎没有办法,只好让宋将军和他一起去。快要到决斗的地方了,大铁椎把宋将军送到一个空旷的土堡上,对他说道:“只准在这儿看,小心别出声,千万不能让强盗们知道你在这儿啊!”

这时鸡叫声响了,月亮渐渐隐落下山,星光照着空旷的原野,百步之内的人都能看清楚。大铁椎急忙奔下土堡,吹了几声簫箎。不一会儿,二十多个骑着马的强盗从四面八方聚拢来,后面跟着一百多个背着弓箭步行的人。一个强盗提着刀突然向大铁椎冲过来,说:“你为什么杀死我的哥哥!”话还没说完,只听得大铁椎大吼一声“椎!”那强盗便应声跌落马下,人和马的脑袋都被打碎了。强盗们向前团团围住大铁椎,大铁椎从容地挥动铁椎,左右迎击,强盗们纷纷倒地,人仰马翻,一连杀死了三十来个强盗。宋将军吓得连大气儿也不敢喘,两条腿直哆嗦,几乎要从土堡上摔下来。忽然听到大铁椎大吼道:“我走了!”只看到地上卷起一阵飞尘,一团黑烟向东奔驰而去。从此以后,大铁椎再也没有来过。


 注释

① 许:地方。

② 北平:今北京

③ 省:探望。

④ 寝:丑陋。

⑤ 足用:大作为。

⑥ 簫(bì)箎(lì):古代的一种管乐器,用竹做管,用芦苇做嘴,汉代从西域传入。



heard the stranger yell, “I’m going! ” At the same time with clouds of dust set flying and dark smoke billowing, the stranger sped towards the east and never returned.

Wei Xi (1624 –1680)

Wei Shuzi Wen Ji (Collected Works of Wei Shuzi)



Note

① 1 *zhang*=3 meters approximately



hé
何
xī
惜
yī
一
guān
官

hú lì zhāi yǐ cí chén bèi bīng cháng zhèn shí zhèn
胡励斋^①以词臣^②备兵常镇。时镇

duō xiá dào měi qín zhì yī rén zhé zhū lián bǎi yú jiā bǔ
多黠盗，每擒治一人，辄株连百余家，捕

lì àn jí gōu suǒ hú yì rán zhēng yuē shǔ bèi tè yù huǎn
吏按籍钩索。胡毅然争曰：鼠辈特欲缓

xū yú sǐ hài jí wú gū yōng kě xìn hū shǐ zhě shù
须臾死，害及无辜，庸可信乎？使者数

zhì shù bù yǔ fù zhèng sè yuē shā rén mèi rén wǒ bù
至，数不与，复正色曰：杀人媚人，我不

wéi yě hé xī yī guān wèi shù bǎi rén qǐng mìng yē zú
为也；何惜一官，为数百人请命耶？卒

lì bái zhī
力白之。

wáng zhuó jīn shì shuō
王 暉《今世说》

白话
翻译



胡励斋以文臣的身份领兵驻在常镇。当时，镇上有很多狡黠的强盗。每抓住一个强盗，都会牵连一百多家，抓捕的小吏都会按户籍圈定要株连的人。胡励斋坚决反对这种做法，说：“这些小人只是为了晚死几天，就想连累无辜的人，你们怎么会相信他们的话？”使者来了好几次，胡励斋都没有把户籍给他们。而且再一次严厉地告诫他们说：“杀人献媚的事情，我是不会做的。为几百个人请命，我怎么会吝惜我这顶乌纱帽呢？”胡励斋最终证明了他们是清白的。



注释

① 胡励斋：名亶，字保林，浙江仁和人。

② 词臣：旧指文学侍从之臣，如翰林之类。



Don't Mind Losing My Position



Once Hu Lizhai was a civil official in command of the garrisons in Changzhou and Zhenjiang. At that time many cunning bandits haunted Zhenjiang. Whenever a bandit was arrested, the posse would search for people according to the household register, and hundreds of families would be involved in the case. Hu argued against the cops strongly: "Since the shabby bandits fear instant execution, they often frame up the innocent. How can you believe them?"

Runners from the central government came to Hu again and again, ordering him to send up the arrested people, but each time Hu refused. He said firmly, "I can't kill people for the purpose of flattering someone. I don't mind losing my position if I could help and save hundreds of people!" He proved their innocence at last.

Wang Zhuo

Jin Shi Shuo (Contemporary Accounts of Old Episodes)

niǎo

鸟

yǔ

语

zhōng zhōu^① jìng yǒu dào shì mù shí xiāng cūn shí yǐ
中州^①境有道士，募食乡村。食已，
wén lí míng yīn gào zhǔ rén shǐ shèn huǒ wèn gù dá
闻鹧鸣，因告主人使慎火。问故，答
yuē niǎo yún dà huǒ nán jiù kě pà zhòng xiào
曰：“乌云：‘大火难救，可怕！’”众笑
zhī jìng bù bèi míng rì guǒ huǒ yán shāo shù jiā shǐ
之，竟不备。明日，果火，延烧数家，始
jīng qí shén hào shì zhě zhuī jí zhī chēng wéi xiān dào shì
惊其神。好事者追及之，称为仙。道士
yuē wǒ bù guò zhī niǎo yǔ ěr hé xiān yě shì yǒu zào
曰：“我不过知鸟语耳，何仙也！”适有皂
huā què míng shù shàng zhòng wèn hé yǔ yuē què yán
花雀鸣树上，众问何语。曰：“雀言：
chū liù yǎng zhī chū liù yǎng zhī shí sì shí liù shāng
‘初六养之，初六养之；十四、十六殇
zhī xiǎng cǐ jiā shuāng shēng^② yī jīn rì wéi chū shí
之。’想此家双生^②矣。今日为初十，
bù chū wǔ liù rì dāng jù sǐ yě xún zhī guǒ shēng èr
不出五六日，当俱死也。”询之，果生二
zǐ wú hé bìng sǐ qí rì xī fú yì lìng wén qí qí
子；无何，并死，其日悉符。邑令闻其奇，
zhāo zhī yán wéi kè shí qún yā guò yīn wèn zhī duì
招之，延为客。时群鸭过，因问之，对
yuē míng gōng nèi shì bì xiāng zhēng yě yā yún
曰：“明公^③内室，必相争也。鸭云：
bà bà piān xiàng tā piān xiàng tā lìng dà
‘罢罢！偏向^④他！偏向他！’”令大
fú gài qī qiè fǎn chún lìng shì bèi xuān guō ér chū yě yīn
服，盖妻妾反唇，令适被喧聒而出也。因
liú jū shǔ zhōng yōu lǐ zhī shí biàn niǎo yán duō qí
留居署中，优礼之。时辨鸟言，多奇



What the Birds Say



There was a Taoist priest from Henan Province, who used to go begging for alms from village to village. Once after he had finished eating, he heard the orioles singing. On listening to them, he said to everybody around that they should all watch out for fire. When asked why, he replied that he heard the birds saying, "A big fire inextinguishable, terrible!" The people scoffed at it and took no precaution.

The next day a fire did break out and destroyed a number of houses. Only then were the people alerted. Some were curious to follow him around, calling him *xian* (a Taoist deity). He replied: "I am not an immortal, only I can understand the speech of birds." As there were some sparrows singing in a tree, those following him asked him what the birds were saying. He replied, "The birds said, 'Born on the sixth, born on the sixth, but dead on the fourteenth and the sixteenth.' This means that a family here had born twins. Today is the tenth, and in five or six days both will die." They went off after this to look for a family that had born twins. Sure enough they found the twins who later died as was described by the sparrows.

The local magistrate heard of this, and invited the priest to



zhòng ér dào shì pǔ yě sì yán zhé wú suǒ jì lìng zuì
 中^⑤。而道士朴野，肆言辄无所忌。令最

tān yī qiè gōng yòng zhū wù jiē zhé wéi qián yǐ rù zhī
 贪，一切供用诸物，皆折为钱以入之。

yī rì fāng zuò qún yā fù lái lìng yòu jì zhī dá yuē
 一日，方坐，群鸭复来，令又诘之。答曰：

jīn rì suǒ yán bù yǔ qián tóng nǎi wéi míng gōng huì jì
 “今日所言，不与前同，乃为明公会计

ěr wèn hé jì yuē bǐ yún là zhú yī bǎi
 耳。”问：“何计？”曰：“彼云：‘蜡烛一百

bā yín zhū yī qiān bā lìng cán yí qí xiāng jī
 八，银朱^⑥一千八。’”令惭，疑其相讥。

dào shì qiú qù lìng bù xǔ yú shù rì yàn kè hū wén
 道士求去，令不许。逾数日，宴客，忽闻

dù yǔ kè wèn zhī dá yuē niǎo yún diū guān
 杜宇。客问之。答曰：“乌云；‘丢官

qù zhòng è rán shī sè lìng dà nù lì zhú ér chū
 去。’”众愕然失色。令大怒，立逐而出。

wèi jǐ lìng guǒ yǐ mò bài wū hū cǐ xiān rén jǐng jiè
 未几，令果以墨败^⑦。呜乎！此仙人儆戒

zhī ér xī hū wēi lì xūn xīn zhě bù zhī wù yě
 之，而惜乎危厉熏心^⑧者，不之悟也。

pú sōng líng liáo zhāi zhì yì
 蒲松龄《聊斋志异》

白话
翻译



中州境内有个道士，经常在乡村里要饭来吃。有一次，他吃完饭，听见枝头有黄鹂叫，就告诉主人说一定要小心火烛。主人问他为什么，道士就回答说：“黄鹂鸟说：‘大火难救，太可怕了！’”大家一笑了之，谁也没有放在心上。到了第二天，果然起了火。大火一连烧了几户人家，大家这才相信道士的话。好事的人去追道士，称他是个神仙。道士说：“我只不过是能听懂鸟说的话，哪里有什么神仙呀！”这



be his guest at home. At the time of their meeting there was a flock of ducks waddling past, and the magistrate asked the priest what the ducks were saying. He replied, "I suspect that Your Honour must have been having a domestic dispute as they say, 'Stop, stop! Side with her! Side with her!'" The magistrate was convinced as his wife and his concubine were having a quarrel and he had to leave the house to shun the noise. He decided to retain the priest as a guest and treated him generously. The priest often interpreted the words of the birds for him which mostly turned out to be correct, but often in a rude and outright manner.

It happened that the magistrate was greedy. He lined his own pockets by selling for money all the articles for public use. One day the ducks passed by and he asked what they said. The priest replied: "What they say today is different from before. They settle an account with Your Honour." "What account?" asked the magistrate, and the priest replied: "One hundred and eighty gold coins for candles, and one thousand eight hundred for vermilion." The magistrate was ashamed when he heard this, and he suspected the priest of making a joke of him. Shortly after this the priest wished to leave, but he would not allow it.

A few days later the magistrate was throwing a party for friends of his when a cuckoo was heard. Somebody asked what the bird was saying and the priest replied: "Dismissed from the service." Those present were surprised while the

时,正好有一只皂花雀在枝头鸣叫,大家就问他这只鸟说的是什么。道士回答说:“皂花雀说:‘初六生一个孩子,初六生一个孩子;到了十四、十六就会死掉。’想必这户人家刚生了个双胞胎。今天是初十,不出五六天,就都会死掉。”于是就去打听,果然这户人家刚生了个双胞胎。没有什么原因,过了几天两个小孩就都死了,而且日期也跟道士说的完全相符。县令听说这个道士的神奇之后,就把道士招到县衙来做客。这时,正好有一群鸭子叫着经过,县令就问他这些鸭子说了些什么。道士回答说:“大人的家里,一定有口舌之争。鸭子说:‘得了,得了,一定是偏向他!一定是偏向他!’”县令心服口服。原来正是他的妻子和小妾在家吵架,聒噪得让他无法忍受,所以就出来了。于是,县令留道士在县衙里住下,像对待客人那样对待他。道士不时地说出鸟语的内容,预言和实际情况都贴合得出乎人的意料。而且道士心地单纯,说话也是心直口快,无所顾忌。其实这个县令很贪心,县衙里一切供用的物品,他都折算成钱放进自己的腰包里。有一天,刚坐下,一群鸭子又叫着走过来,县令又问道士鸭子说什么。道士回答说:“今天鸭子说的话,跟以前不一样,他们是在为给您计算啊。”县令问:“计算什么?”道士说:“他们说:‘蜡烛一百八十两银子,朱批一千八百两银子。’”县令非常惭愧,怀疑是道士在讥讽他。道士要求离开,县令不允许。又过了几天,县令招待客人,道士陪坐。忽然听到有杜宇的叫声。客人就问杜宇说的是什么。道士回答说:“杜宇说:‘就要丢官了,就要丢官了。’”在场的人都很惊讶,脸色都变了。县令大发脾气,立刻把道士赶了出去。没过多久,县令东窗事发,果然因为贪脏而丢官。啊!这个仙人一直在给人一些警诫,但是利禄熏心的人却没有及时觉悟。



magistrate was infuriated. He had the priest dragged out of the premises.

Not long after this the magistrate was dismissed from his position. Even if *xian* had given the warning he would not have listened, as he was already blinded with greed.

Pu Songling (1630–1715)

Liao Zhai Zhi Yi (Records about Oddities in Liao Zhai)





注释

① 中州：古豫州处九州中间。后世河南省为古豫州之地，故相沿称为中州。

② 双生：孪生，双胞胎。

③ 明公：对位尊者的敬称。明，贤明。

④ 偏向：偏袒，偏护一方。

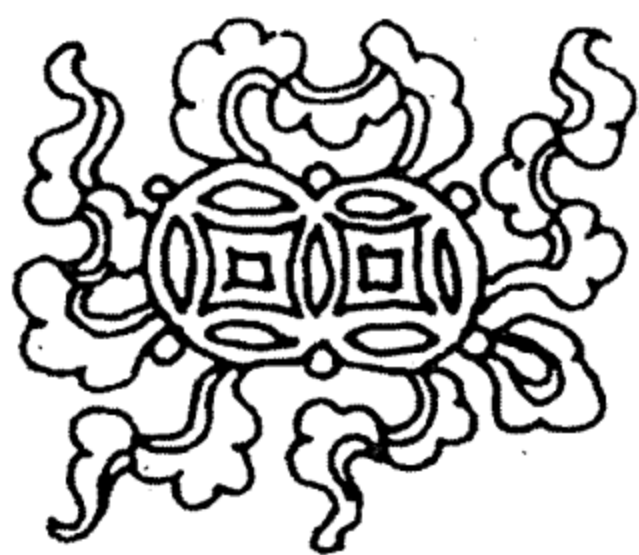
⑤ 奇中：预言与实况贴合得出人意外。

⑥ 银朱：矿物名，为正赤色粉末。可入药，亦可作颜料，供官府朱批用。

⑦ 以墨败：因贪赃而丢官。墨，贪污受贿，不廉洁。

⑧ 危厉熏心：危、厉，凶险的意思；熏心，忧苦如受熏灼。





yīng
鸚

guān zhōng shāng rén dé néng yán yīng wǔ yú lǒng
关 中^① 商 人，得 能 言 鸚 鹉 于 陇

shān ài ér sì zhī shèn qín ǒu shì xià yù guī shí tàn hèn
山，爱 而 食 之 甚 勤。偶 事 下 狱，归 时 叹 恨

wǔ
鹉

bù yǐ yīng wǔ yuē láng zài yù shù rì yǐ bù kān yīng
不 已。鸚 鹉 曰：“郎 在 狱 数 日 已 不 堪，鸚

wǔ zāo bì lěi nián nài hé shāng gǎn ér fàng zhī hòu
鹉 遭 闭 累 年，奈 何？”商 感 而 放 之。后

shāng tóng bèi yǒu guò lǒng shān zhě yīng wǔ bì yú lín jiān
商 同 辈 有 过 陇 山 者，鸚 鹉 必 于 林 间

wèn yuē láng wú yàng fǒu xìng jì shēng xìng jì shēng
问 曰：“郎 无 恙 否？幸 寄 声，幸 寄 声。”

wáng yán shèng shī lù
王 言《圣 师 录》

白话
翻译



有一个关中的商人，在陇山一带得到了一只会说话的鸚鹉。商人非常喜欢这只鸚鹉，非常精心地喂养它。后来，这个商人偶然遇到了一个官司，被捕入狱。出来之后一直感叹不已。鸚鹉说：“你就在狱中待了几天就受不了了，我已经被关了几年了，又有什么办法呢？”于是商人很感慨，就把它放飞了。后来商人的同伴有经过陇山的，鸚鹉一定 会在林间问：“我的主人还好吗？请代我问候他，请代我问候他。”



① 关中：相当于现在陕西省境中部。



A Parrot



A trader from Guanzhong obtained a talking parrot in the Long Mountains. He was very fond of it and often fed it by hand. Once the man was thrown into prison for a few days. After he was released, he still felt nasty about the affair. The parrot said, "You were in prison for merely a couple of days and it is already so unbearable to you; your parrot has been in a cage for years, how would you feel about that?" The man was touched and released the bird.

After that, whenever associates of that trader passed through the Long Mountains, the parrot living in the forest would ask them, "How is the gentleman? Please send him my regards, please send him my regards."

Wang Yan
Sheng Shi Lu (Records of Sages)

hè
鹤

chén zhōu cuì lú mǒu xù èr hè shèn xún yī
陈州悴卢某，蓄二鹤，甚驯。一
chuàng sǐ yī āi míng bù shí lú miǎn sì zhī nǎi jiù
创死，一哀鸣不食。卢勉饲之，乃就
shí yī dàn míng rào lú cè lú yuē ěr yù qù bù ěr
食。一旦鸣绕卢侧。卢曰：“尔欲去，不尔
jī yě hè zhèn hé yún jì shù sì huái xiáng nǎi qù lú
羁也。”鹤振翮云际，数四徊翔乃去。卢
lǎo bìng wú zǐ hòu sān nián guī wò huáng pú xī shàng
老病无子。后三年，归卧黄蒲溪上。
wǎn qiū xiāo suǒ yè zhàng lín jiān hū yǒu yī hè pán kōng
晚秋萧索，曳杖林间，忽有一鹤盘空，
míng shēng qī duàn lú yǎng zhù yuē ruò fēi wǒ chén zhōu
鸣声凄断。卢仰祝曰：“若非我陈州
lǚ yē guǒ ěr jí dāng xià hè jìng tóu rù huái zhōng
侣耶？果尔，即当下。”鹤竟投入怀中。
yǐ huì qiān yī xuán wǔ bù shì suì yǐn zhī guī hòu lú
以喙牵衣，旋舞不释。遂引之归。后卢
mò hè yì bù shí sǐ jiā rén yì zhī mù zuǒ
歿，鹤亦不食死，家人瘞之墓左。

wáng yán shèng shī lù
王言《圣师录》



A Crane



Governor Lu of Chenzhou raised two cranes. Both were very tame. One day, when one of the cranes died the other wailed plaintively and refused any food. Lu had to force it to eat. Another day, the crane was crowing beside Lu, and Lu said, "If you wish to leave, I will not stop you." The crane fluttered its wings and soared up, and after wheeling about in the sky for a while, it flew away.

When Lu was old, he was overcome by illness, and he had no son. He spent his last three years in Huang Pu Xi. One bleak autumn day he took a walk with a stick in the woods. Suddenly a crane hovered over him, crowing sadly. Lu looked up and uttered, "Aren't you my friend from Chenzhou? If so, you should come down." The crane landed and leaned against his bosom. It then pulled his clothes with its beak and hopped around without pause. Lu led it home.

Later when Lu passed away, the crane wouldn't eat any longer, and before long it died too. The family of Lu buried the crane beside Lu's grave.

Wang Yan

Sheng Shi Lu (Records of Sages)

白话
翻译

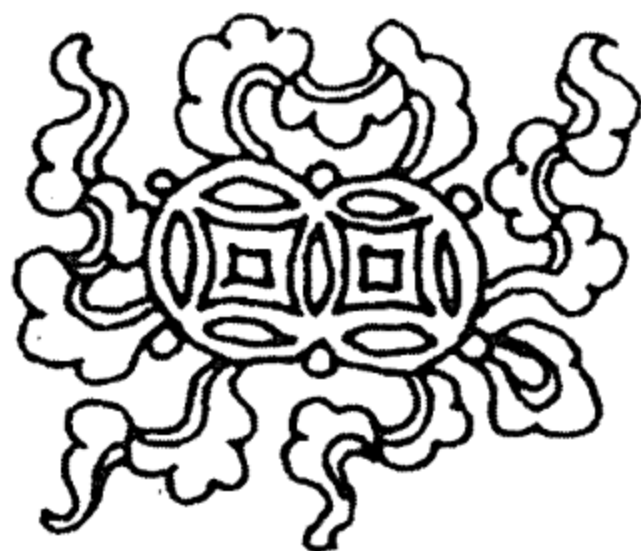


陈州的副官卢氏养了二只鹤，特别听话。后来，一只鹤受伤死去了，另一只鹤一直哀叫，声音很凄惨，也不再吃食。卢氏用心地喂养它，它才渐渐地开始吃一点。有一天，这只鹤围在卢氏的身边一直叫个不停。卢氏说：“你要是想走，我不会羁留你的。”于是，这只鹤振翅高飞到了云端，徘徊了四圈才离开。卢氏老来身体一直不好，他也没有儿子。三年后，就辞官去黄蒲溪隐居了起来。晚秋的时候，草木萧索，他一个人拄着拐仗在林间行走，忽然有一只鹤在高空盘旋，叫声凄凉。卢氏仰头祈祷说：“你不是我在陈州时的伴侣吗？如果真的是你，就落下来吧。”这只鹤竟落下来投入他的怀里，用喙啄他的衣服，围着他转来转去。于是，卢氏就把他带回了家。后来，卢氏死了，那只鹤也绝食而死，家人就把鹤埋在了卢氏墓的旁边。

注释

① 倅(cuì):副,副职。





蘇
氏
知
雅
齋
PDG



tōu
偷

huà
画

yǒu bái rì rù rén jiā tōu huà zhě fāng juǎn chū mén
有白日入人家偷画者，方卷出门，

zhǔ rén zì wài guī zéi jiǒng chí huà ér guì yuē cǐ xiǎo
主人自外归。贼窘，持画而跪，曰：“此小

rén jiā wài zǔ xiàng yě qióng jí wú nài yuàn yǐ yì mǐ shù
人家外祖像也。穷极无奈，愿以易米数

dǒu zhǔ rén dà xiào chī qí yú wàng huī chì zhī qù jìng
斗。”主人大笑，嗤其愚妄，挥叱之去，竟

bù qǔ shì dēng táng zé suǒ xuán zhào zǐ áng huà shī yǐ
不取视。登堂，则所悬赵子昂^①画失矣。

yuán méi xīn qí xié
袁枚《新齐谐》

白话
翻译



有个小偷白天到一户人家偷画，正卷了画要出门的时候，主人从外面回来了。这个小偷特别窘迫，无处躲闪，就拿着画跪下，说：“这是我外祖父的画像，家里实在是太穷了，我愿意用这画换几斗米。”主人听了大笑，觉得这个人真的是很愚蠢，竟没有看画，就把他撵走了。等到他进入室内才发现，悬挂在墙上的赵子昂的画不见了。



注释

① 赵子昂：赵孟頫，字子昂。元代大书画家。





The Theft of a Painting



Once a man broke into a house to steal a painting in broad daylight. As he rolled up the scroll and was hurrying out, the owner returned. The thief, feeling desperate, knelt down and held up the painting, pleading: “This is a portrait of my maternal grandfather. As I am stricken with poverty, I wish to exchange it for some rice.”

The householder burst out laughing, sneering at his absurd behaviour, and waved him out without even thinking about the picture. However when he reached the hall, he discovered the painting by the famous painter, Zhao Zi’ang, was missing.

Yuan Mei (1716 –1797)

Xin Qi Xie (New Humour from Qi)



táng
唐
dǎ
打
liè
猎

zú xiōng zhōng hán zhī jīng dé xiàn shí jìn chéng yǒu
族兄中涵知旌德县时，近城有

hǔ bào shāng liè hù shù rén bù néng bǔ yì rén qǐng yuē
虎，暴伤猎户数人，不能捕。邑人请曰：

fēi pìn huī zhōu táng dǎ liè bù néng chú cǐ huàn yě xiū
“非聘徽州唐打猎，不能除此患也！”（休

níng dài dōng yuán yuē míng dài yǒu táng mǒu fū xīn hūn
宁戴东原^①曰：明代有唐某，甫^②新婚

ér qiāng yú hǔ qí fù hòu shēng yī zǐ zhù zhī yuē
而戕于虎。其妇后生一子，祝^③之曰：

ěr bù néng shā hǔ fēi wǒ zǐ yě hòu shì zǐ sūn rú
“尔不能杀虎，非我子也！后世子孙如

bù néng shā hǔ yì jiē fēi wǒ zǐ sūn gù táng shì shì
不能杀虎，亦皆非我子孙！”故唐世世

néng bǔ hǔ nǎi qiǎn lì chí bì wǎng guī bào táng shì
能捕虎。)乃遣吏持币往。归报：唐氏

xuǎn yì zhì jīng zhě èr rén xíng qiě zhì zhì zé yī lǎo
选艺至精者二人，行且至。至，则一老

wēng xū fā hào rán shí gē gē zuò sù yī tóng zǐ shí
翁，须发皓然，时咯咯作嗽；一童子，十

liù qī ěr dà shī wàng gū lìng jù shí lǎo wēng chá zhōng
六七耳。大失望。姑令具食。老翁察中

hán yì bù mǎn bàn guì qǐ yuē wén cǐ hǔ jù chéng bù
涵意不满，半跪启曰：“闻此虎距城不

wǔ lǐ xiān wǎng bǔ zhī cì shí wèi wǎn yě suì mìng
五里，先往捕之，赐食未晚也。”遂命

yì dǎo wǎng yì zhì gǔ kǒu bù gǎn xíng lǎo wēng shěn
役导往。役至谷口，不敢行。老翁晒^④

yuē wǒ zài ěr shàng wèi yē rù gǔ jiāng bàn lǎo
曰：“我在，尔尚畏耶？”入谷将半，老

wēng gù tóng zǐ yuē cǐ chù sì shàng shuì rǔ hū zhī
翁顾童子曰：“此畜似尚睡，汝呼之



Tang the Hunter



My cousin, Zhong Han, was once magistrate of the Jingde County. At that time, a tiger had killed several hunters in the neighbourhood, and nobody had managed to catch it. The people called on the magistrate to employ the services of Tang the Hunter to catch the tiger, feeling that no other person was equal to the task.

According to Dai Dongyuan of Xiuning, the story was that in the Ming Dynasty, a hunter called Tang was killed by a tiger soon after he had got married. His wife was pregnant and later gave birth to a son. She prayed and made a wish about her son: "If you can't kill tigers, you won't be my son any longer, and any of your sons and grand sons who fail at this may not consider themselves to be my descendants." Owing to this all of the Tang men were expert at killing tigers.

Zhong Han despatched men to call on the Tang hunters, entrusting a large sum of money to them for this purpose.

On their return, these men stated that they had employed the best of the Tang men and that they would arrive in no time. When they arrived, one was an old man with a white beard and white hair, who coughed and wheezed every now and then,



xǐng tóng zǐ zuò hǔ xiào shēng guǒ zì lín zhōng chū jìng
醒。”童子作虎啸声。果自林中出，径

bó lǎo wēng lǎo wēng shǒu yī duǎn fǔ zòng bā jiǔ cùn
搏老翁，老翁手一短斧，纵八九寸，

héng bàn zhī fèn bì yì lì hǔ pū zhì cè shǒu ràng zhī
横半之，奋臂屹立。虎扑至，侧首让之。

hǔ zì dǐng shàng yuè guò yǐ xuè liú pú dì shì zhī zì
虎自顶上跃过，已血流仆地。视之，自

hàn xià zhì wěi lú jiē chù fǔ liè yǐ nǎi hòu zèng qiǎn
颌^⑤下至尾闾，皆触斧裂矣！乃厚赠遣

zhī lǎo wēng zì yán liàn bì shí nián liàn mù shí nián qí
之。老翁自言练臂十年，练目十年。其

mù yǐ máo zhǒu sǎo zhī bù shùn qí bì shǐ zhuàng fū pān
目以毛帚扫之不瞬；其臂使壮夫攀

zhī xuán shēn xià zhuì bù néng dòng zhuāng zǐ yuē xí
之，悬身下缒^⑥不能动。庄子曰：“习

fú zhòng shén qiǎo zhě bù guò xí zhě zhī mén xìn fū
伏众，神巧者不过习者之门。”信夫！

cháng jiàn shǐ shè rén sī biāo àn zhōng zhuō bǐ shū tiáo fú
尝见史舍人嗣彪，暗中捉笔书条幅，

yǔ bǐng zhú wú yì yòu wén jìng hǎi lì wén kè gōng jiǎn
与秉烛无异；又闻静海励文恪公^⑦，剪

fāng cùn zhǐ yī bǎi piàn shū yī zì qí shàng piàn piàn xiàng
方寸纸一百片，书一字其上，片片向

rì dié yǐng wú yī bǐ sī háo chū rù jūn xí zhī ér yǐ
日叠映，无一笔丝毫出入。均习之而已

yǐ fēi bié yǒu miù qiǎo yě
矣，非别有谬巧也。

jì yún yuè wēi cǎo táng bǐ jì
纪昀《阅微草堂笔记》



the other was a sixteen-year-old lad. The magistrate was greatly disappointed at their appearance. However, he ordered to treat them to food first. Noticing that the magistrate seemed disappointed the old man knelt on one knee and said, "I hear that this tiger is only five *li* ^① from the town, so we had better go and catch it before we eat." The magistrate ordered his men to guide them, and so they set out.

Arriving at the mouth of a ravine, the men would go no further. But the old man smiled: "With me here, how come you are still scared?" When they had half entered the ravine, he glanced back at the boy and said, "This tiger seems to be asleep, go and wake it up!" The boy then roared like a tiger, and in no time the tiger rushed out at them from among the trees and leapt at the old man. The old man stood his ground, raising a short axe, eight *cun* ^② long and four wide. As the tiger was about to crush him, he parried to one side, and the tiger jumped over him, landing on the ground with blood streaming out. The men crowded around and discovered that the tiger was neatly cut right from the chin to the tip of its tail as it touched the axe. The magistrate then generously rewarded the Tangs for their help.

The old man recounted that he had trained his arms and eyes for ten years. He could stare without blinking even when his eyes were brushed with a feather duster and his arms were so strong that even a strong man could not move them a little.

Zhuang Zi, the famous ancient Chinese philosopher, said,



我的一个同族的哥哥中涵在安徽旌德县任知县时，县城附近出现了老虎，连猎户也被它吃掉了几个人，想尽办法也一直不能捕到老虎。当地的一个人建议说：“咱们去请徽州的唐打猎吧！除非他来，否则不能消除这个祸患！”（休宁人戴震说：明代有一个姓唐的人，刚刚结婚不几天就被老虎吃掉了。他的妻子后来生了一个儿子，就向天祷告说：“你长大之后，如果不能杀虎，就不是我的儿子！后代子孙如果不能杀虎，也都不能算是我的子孙！”所以，唐氏世代都以擅长猎虎，远近闻名。）

于是，县衙就派小吏带着礼金去请唐打猎。过了几天，派去的人回来报告说：“唐家专门挑选了两位技艺最好的人，已经在路上了，很快就会到的。”到了之后，却是一个老翁，头发胡子全白了，还不时地咳嗽；另一个是个孩子，也不过十六七岁的样子。大家都很失望。既然人已经来了，那就先安顿下来吃点饭吧。这时，老翁似乎已经看出县令中涵失望的心情，半跪着说：“听说那只老虎在离城不到五里的地方，先去把它抓住，再回来吃饭也不晚！”于是就派人领着他们去找老虎。县衙的人领到山谷口，就不敢再往里走了。老翁看见，微微一笑，说：“有我在，你们还怕什么呢？”进山谷走了将近一半的路，老翁回头看着小孩说：“看情形，这个畜生好像还在睡觉，你把它叫醒吧。”于是，小孩张口模仿老虎的啸声。不一会儿，老虎果然从林中跑出来了，猛地直向老翁扑过来。老翁手里攥着一把短小斧头，长约八九寸，宽约四五寸的样子。他奋起手臂握紧斧头，一动不动地站在那里。老虎扑了过来，老翁就把头歪了一下，避过老虎。老虎从老翁的头顶上越了过去，落地的时候已经是血流成片了。大家跑过去看，这才发现老虎的身子，从下



“The achievements through practice are always convincing. A person who is born clever can never surpass one who constantly practises.” This is most certainly true. An official called Shi Sibiao could write in darkness just as well as he could in candle light. I also heard of His Excellency Li Wenke (1628–1703) of Jing Hai, who had a hundred pieces of paper and wrote a character on each. Placed on top of one another and held against the light the hundred characters were seen to overlap precisely to form one character. This is due only to practice, and not to magic.

Ji Yun (1724–1805)

Yue Wei Cao Tang Bi Ji (Notes Written in Yue Wei Cottage)





颌到尾巴,早已被老翁的斧头劈成了两半!于是送给他们很多贵重的礼物,把他们送走了。

老翁自己说,为了这一招,他练了十年的臂力,十年的眼力。别人用扫帚在他的眼前挥过,他的眼睛都不会眨一下的;他的胳膊平举时,可以让几个壮汉向下拉,壮汉们悬着身子使劲晃,老翁的胳膊却一动不动。《庄子》说:“技术高超的人能够让众人佩服,天生神巧的人也不敢跟苦心练习的人比。”这真的让人信服。我曾经见过史舍人嗣彪,在黑暗中拿笔写条幅,和有光亮的时候写得一样;还听说静海的励文恪公,剪方寸大的纸片一百张,每片纸上写一个字,然后把纸片叠映起来,对着太阳看,字体没有一笔有丝毫的出入。这些都是熟能生巧的例子,决不是另有什么诈巧。



注释

- ① 戴东原:戴震,字东原,安徽休宁人。
- ② 甫:刚刚。
- ③ 祝:祷告。
- ④ 哂(shěn):微笑。
- ⑤ 颌(hàn):下巴。
- ⑥ 缒(zhuì):用绳子拴住人或东西从上往下送。
- ⑦ 励文恪:励杜讷,谥文恪。





Notes

- ① 1 *li* = 1/2 km
- ② 1 *cun* = 3.3cm



bì
避

yǒu jiù jiā zǐ yè xíng shēn shān zhōng mí bù dé lù
有旧家子夜行深山中，迷不得路。

wàng yī yán dòng liáo tóu qì xī zé qián bèi mǒu gōng zài
望一岩洞，聊投憩息，则前辈某公在

yú
谀

yān jù bù gǎn jìn rán mǒu gōng zhāo yāo shēn qiè dù wú
焉。惧不敢进。然某公招邀甚切。度无

tā hài gū qián bài yè hán wēn láo kǔ rú píng shēng lüè
他害，姑^①前拜谒。寒温劳苦如平生。略

wèn jiā shì gòng xiāng bēi kǎi yīn wèn gōng jiā chéng zài
问家事，共相悲慨。因问：“公佳城在

mǒu suǒ hé dú yóu zhì cǐ mǒu gōng kuī rán yuē wǒ zài
某所，何独游至此？”某公喟然曰：“我在

shì wú guò shī rán dú shū dì suí rén zuò jì zuò guān dì
世无过失。然读书第随人作计，做官第

xún fèn gòng zhí yì wú suǒ shù lì bù yì zàng shù nián
循分供职，亦无所树立。不意葬数年

hòu mù qián hū jiàn yī jù bēi chí é zhuàn wén shì wǒ
后，墓前忽见一巨碑。螭^②额篆文，是我

guān jiē xìng zì bēi wén suǒ shù zé wǒ jiē bù zhī qí
官阶姓字。碑文所述，则我皆不知。其

zhōng lüè yǒu yǐng xiǎng zhě yòu dū guò shí wǒ yī shēng pǔ
中略有影响者，又都过实。我一生朴

zhuō yì yǐ bù ān jiā yǐ yóu rén guò dú shí yǒu jī
拙，意已不安，加以游人过读，时有讥

píng guǐ wù jù guān gèng duō shàn xiào wǒ bù nài qí
评，鬼物聚观，更多讪笑。我不耐其

guō yīn bì jū yú cǐ wéi suì shí jì sǎo dào bǐ yī shì
聒，因避居于此。惟岁时祭扫，到彼一视

zǐ sūn ěr shì rén qū xiāng kuān wèi yuē rén rén xiào
子孙耳。”士人曲相宽慰曰：“仁人孝

zǐ fēi cǐ bù zú yǐ róng qīn cài zhōng láng bù miǎn kuì
子，非此不足以荣亲。蔡中郎^③不免愧



To Shun the Flatteries



Once a descendant of a prominent family, while travelling deep in the mountains at night, lost his way. As he saw a cave, he intended to have a rest in it. To his astonishment, a late senior of his family was there in the cave. He was too frightened to go forth. However the old gentleman invited him enthusiastically. Supposing it would mean no harm, the descendant went forward to greet him. They exchanged a few words of regards as if they had known each other. The elder asked about the family, then they both sighed.

“Where is your esteemed grave? Why did you come here?” asked the descendant.

The elder sighed, “When I was in the world, I committed no mistake. However I studied as others did, officiated law-abidingly and didn’t make any great achievements either. But a few years after my burial, a huge tombstone was erected by my grave unexpectedly. Carved with dragons, the tablet had my name and offices written on it in seal characters. What the inscriptions say is totally beyond my knowledge. Some stories were true, but exaggerated. Since I was always honest in my life, the inflated epitaph upset me. Moreover, many tourists



cí hán lì bù yì cháng yú mù gǔ duō cǐ lì gōng yì
词，韩吏部^④亦尝谏墓。古多此例，公亦
hé bì jiè huái mǒu gōng zhèng sè yuē shì fēi zhī gōng
何必介怀？”某公正色曰：“是非之公，
rén xīn jù zài rén jí kě kuáng zì wèn jǐ cán kuàng
人心俱在。人即可诳，自问己惭。况
gōng lùn jù zài kuáng yì hé yì róng qīn dāng zài xiǎn
公论俱在，诳亦何益！荣亲当在显
yáng hé bì yǐ xū cí zhāo bàng hū bù wèi hòu qǐ shèng
扬，何必以虚词招谤乎？不谓后起胜
liú suǒ jiàn jiē rú shì yě fú yī jīng qǐ shì rén wǎng
流，所见皆如是也！”拂衣竟起。士人惘
wǎng ér guī
惘^⑤而归。

jì yún yuè wēi cǎo táng bǐ jì
纪昀《阅微草堂笔记》

白话
翻译



一个家道中落的人家的公子晚上在深山里赶路，一时迷失了方向。他远远地看见有一个岩洞，就想进去休息一下。他没有想到竟在山洞里遇到了已经过世的本家前辈。人鬼之分，阴阳两界，所以公子有些害怕，不敢进去。但是这位老前辈很热情地招呼他进去。他想了一下了没有什么大的妨碍，就走向前去施礼。前辈对他问寒问暖，就像生前一样，公子也略微放松下来。等到前辈问起家里最近发生的事情，两个人都感慨不已。于是公子问：“您的坟墓不是在别处吗？您怎么会一个人在这里游荡呢？”前辈叹息说：“我在世的时候，也没有犯过什么大错误，读书、做官都是本本分分的，也没有有什么大的建树。没有想到死了几年之后，我的墓前突然立起了一个大碑。碑顶有螭额，碑上刻篆文。虽然写的是我的官职、名字，但是碑文所记载的事迹连



read the epitaph while passing by, and made sarcastic comments. A lot of ghosts gathered round my grave to have a look, and they poured pungent ridicule on me. I couldn't put up with their gossips, so I fled here to live in seclusion. Only on the days of memorial ceremonies do I return to my grave in order to see my descendants."

The descendant comforted him tactfully: "Your dutiful sons thought it was the only way to glorify their parent. Even Cai Yong (133–192) failed to refrain from inflated words, and Han Yu (768–824) flattered his late seniors as well. There are many such instances in history, why should you feel uneasy?" The elder said firmly, "Anyone can judge between truth and falsehood. I'm embarrassed when others create stories about me. Moreover, there's still justice in the world, what's the good of deceptive stories? The right way to glorify parents is by accomplishment, why should they create deception and ask for slander? Even you, a promising young man, should think like them!" No sooner had he finished speaking than he got up with disappointment. The descendant left in disconsolation.

Ji Yun (1724–1805)

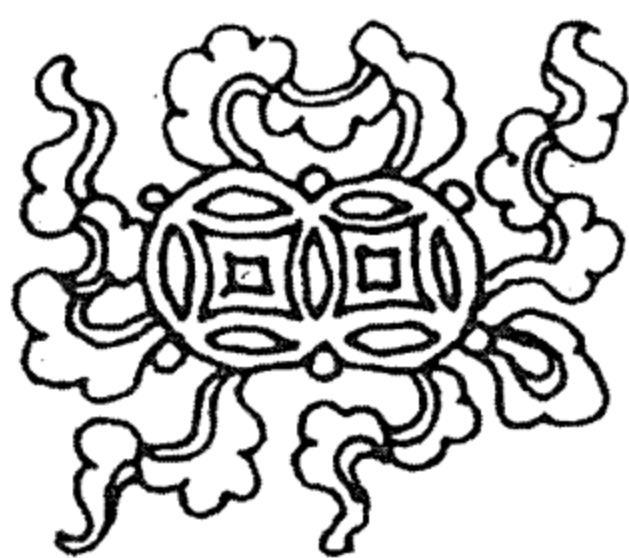
Yue Wei Cao Tang Bi Ji (Notes Written in Yue Wei Cottage)

我都不知道。其中略有一些跟我的所作所为相似的,又都言过其实。我一生朴素守拙,所以这样的碑立在我的墓前让我很不安。再加上过往的游人读过碑文又会加以评点,鬼物聚在一起看了,也会嘲笑我。我实在受不了他们的聒噪,就躲避到这里来了。只有每年上坟的时节,回到那里看一下我的子孙罢了。”公子听了,就宽慰他说:“仁人孝子,不这样做不足以让他死去的亲人感到光荣。蔡邕也不免于写些不实之辞,韩愈也不是写过奉承死人的文章吗?从古至今,这样的例子多着呢,您又何必耿耿于怀呢?”前辈严肃地说:“是非曲直,人心自会有个评判。就算是可以骗人,但是自己心里也是有愧的。况且公论都在,欺骗别人又有什么用呢?荣亲就是让亲人生前的功勋得以宣扬,何必用些虚名给亲人招来一些不必要的毁谤之辞呢?没有想到后来的这些人,见解怎么会如此鄙俗!”于是,前辈气得一摔袖子站了起来。这个公子神情恍惚、若有所失地回来了。



注释

- ① 姑:姑且,暂且。
- ② 螭(chī):古代传说中没有角的龙。
- ③ 蔡中郎:蔡邕,官中郎将。
- ④ 韩吏部:韩愈,曾任吏部侍郎。
- ⑤ 惘惘(wǎng):精神恍惚,失魂落魄的样子。



mǎn
满

cháo
朝

jiē
皆

zhōng
忠

chén
臣

gāo zōng xún wèi hé nán xún zhōu xíng yǐ chuāng jiàn
高宗^①循卫河南巡，舟行倚窗，见
dào páng nóng fū gēng zuò wéi xiàng suǒ wèi jiàn zhé gù ér
道旁农夫耕作，为向所未见，辄顾而
lè zhī zhì shān zuǒ mǒu yì yù xī mǐn jiān jí kǔ yīn
乐之。至山左^②某邑，欲悉民间疾苦，因
zhào yī nóng fū zhì yù zhōu wèn suì huò zhī fēng qiàn nóng
召一农夫至御舟，问岁获之丰歉，农
yè zhī dà lüè dì fāng zhǎng guān zhī xián fǒu nóng fū zòu
业之大略，地方长官之贤否。农夫奏
duì pō qiè shèng yì xún yòu lìng biàn shì suí hù zhū chén
对，颇惬圣意。寻又令遍视随扈^③诸臣，
jiān xún xìng shì qún chén yǐ nóng fū fèng zhǐ xún wèn yú
兼询姓氏。群臣以农夫奉旨询问，于
shàng qián bù gǎn bù yǐ míng duì zhōng duō yǒu kǒng nóng fū
上前不敢不以名对，中多有恐农夫
cǎi yú lùn shàng wén zhì chù shèng nù zhě jiē gǔ lì shī
采舆论上闻致触圣怒者，皆股栗失
cháng nóng fū yuè jìng zòu yuē mǎn cháo jiē zhōng
常。农夫阅竟，奏曰：“满朝皆忠
chén shàng wèn hé yǐ zhī zhī nóng fū zòu chēng wú
臣。”上问何以知之。农夫奏称：“吾
jiàn yǎn jù shí jìng jiǎo suǒ bàn zhī jiān chén rú cáo cāo qín
见演剧时，净脚所扮之奸臣，如曹操、秦
guì jiē miàn tú bái fěn rú xuě jīn zhū dà chén wú zuò cǐ
桧，皆面涂白粉如雪，今诸大臣无作此
zhuàng zhě gù zhī qí jiē zhōng chén yě shàng dà xiǎo^④
状者，故知其皆忠臣也。”上大噱^④。

xú kē qīng bài lèi chāo
徐珂《清稗类钞》



All of Them Are Loyal



Emperor Gao Zong (1711–1799) of the Qing Dynasty took an inspection tour southwards by royal barge along the Wei River. By the window he enjoyed the view of peasants working in the fields, which he had never seen before. On arriving in a county of Shandong Province, he called a peasant to his ship in order to figure out the weal and woe of the people. He inquired of him about the year's harvest, farm work and the conduct of local officials. The answers from the farmer quite satisfied him.

Then the Emperor had the peasant look at his attendant officials around and ask their names. The officials thinking that the peasant was under His Majesty's order, dared not conceal their real names before the Emperor. Being afraid that the peasant would report the public opinion which would drive the Emperor angry, some officials shook tremendously. After reading their faces, the peasant said to the Emperor, "All of them are loyal." His Majesty asked how he knew it and the reply was, "I saw on the stage the actors in the roles of the treacherous court officials like Cao Cao and Qin Gui put snow-white make-up on their faces. Now since none of your

白话
翻译

清高宗乾隆到河南去巡视。他坐在船上倚着窗户，看两岸的农夫在田地里耕作。遇到他以前没有见过的，就回过头去看一下，心情很愉快。等到了山东省境内的某个县邑，乾隆皇帝忽然想了解一下民间的疾苦，就下诏让一个农夫到船上来。乾隆皇帝问他今年的收成怎么样，农业的大概情况以及地方官员是否清廉。农夫的回答很让皇帝满意。一会儿，皇帝又让这个农民去看一遍随行的官员，并问一下他们的姓名。因为农夫是按照皇帝的要求来问的，大臣们在皇帝面前不敢不把自己的名字告诉农夫。大臣中多有害怕农夫按照舆论回复让皇帝发怒的，他们两腿哆嗦，都失去了常态。农夫问完了，就向皇帝禀报说：“满朝文武大臣都是忠臣。”皇帝不理解，就问他是怎么知道的。农夫回答说：“我看戏的时候，发现净角所扮演的奸臣，像曹操、秦桧这样的人，都用白粉把脸涂得像雪一样白，而现在这些大臣里面没有这样的，所以，我就知道站在这里的全都是忠臣。”皇帝大笑不止。



注释

- ① 高宗：清朝乾隆皇帝，庙号高宗。
- ② 山左：山东省，因其在太行山的左侧，故称。
- ③ 随扈(hù)：皇帝或官吏的随从。
- ④ 噱(xué)：大笑。



attendant officials appears like that, I can tell that all of them are loyal.”

The Emperor burst into laughter.

Xu Ke

Qing Bai Lei Chao (Classified Anecdotes of the Qing Dynasty)

